Linguistic Survey of India

Vol. X

ERANIAN FAMILY

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Linguistic Survey of India

Vol X

SPECIMENS OF LANGUAGES

OF THE

ERANIAN FAMILY

COMPILED AND EDITED BY

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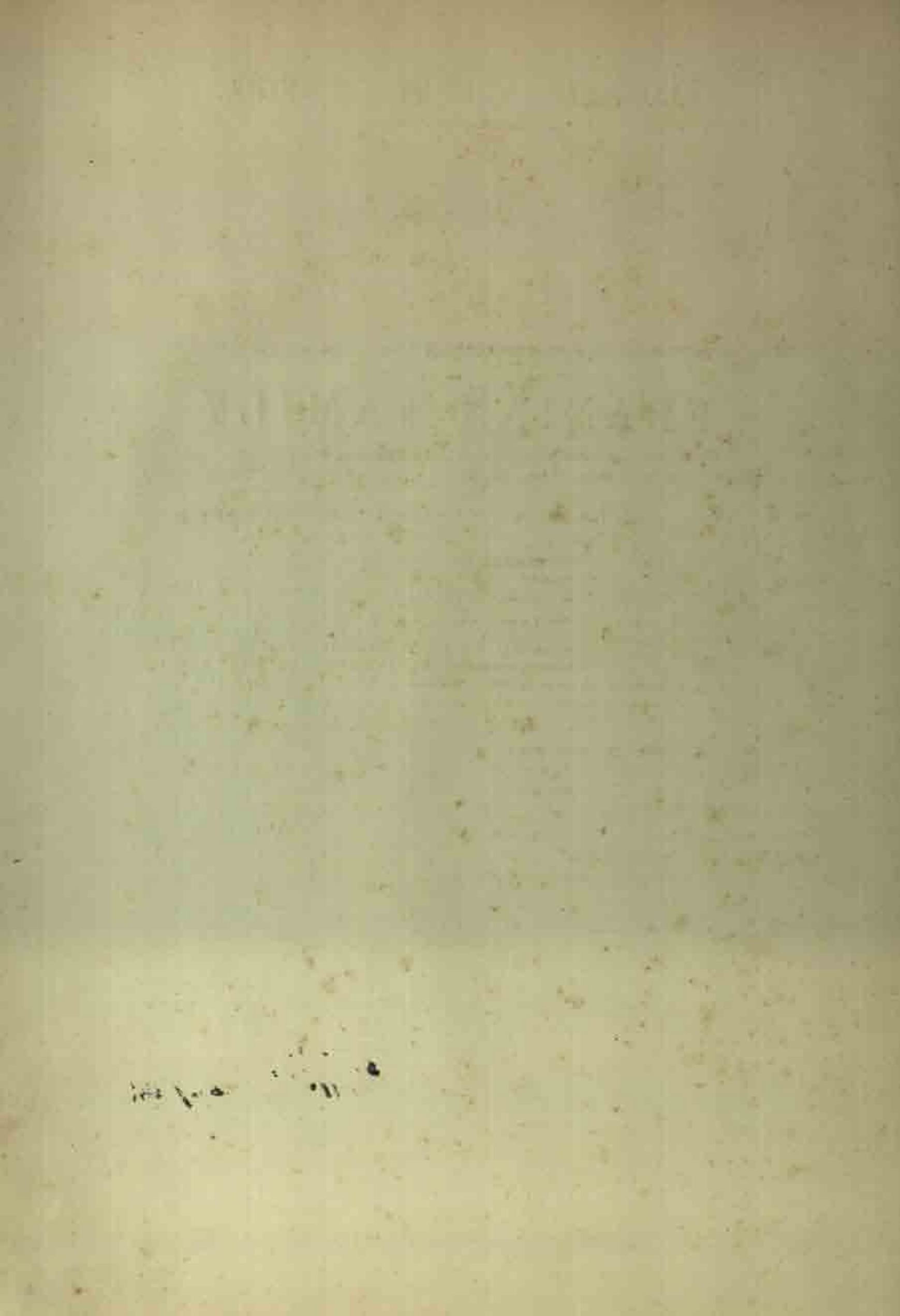VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa*   च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*

ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa*   त *ta* थ *tha* द *da* ध *dha* न *na*

प *pa* फ *pha* ब *ba* भ *bha* म *ma*   य *ya* र *ra* ल *la* व *va* or *wa*

श *śa* ष *sha* स *sa* ह *ha*   ड़ *ṛa* ढ़ *ṛha* ळ *ḷa* क्ष *ḳha*

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anunāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ṅg*; thus वंश *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ̃ over the letter nasalized, thus मैं *maĩ*.

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

ا *a*, etc.   ج *j*   د *d*   ر *r*   ع *ʻ*   غ *gh*

ب *b*   چ *ch*   ڈ *ḍ*   ز *z*   غ *gh*   ف *f*

پ *p*   ح *ḥ*   ذ *z*   ژ *zh*   ق *q*

ت *t*   خ *kh*   ژ *zh*   س *s*   ک *k*

ٹ *ṭ*   ش *sh*   گ *g*

ث *s*   ص *ṣ*   ل *l*

م *m*

ن *n*

when representing *anunāsika* in Dēva-nāgarī, by ̃ over nasalised vowel.

و *w* or *o*

ه *h*

ی *y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ā*;—thus دعویٰ *daʻwā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بنده *banda*. When pronounced, it is written,—thus گناه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus بن *ban*, not *bana*. 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 (Hindī) देखता *dĕkh^tā*, pronounced *dĕkhtā*; (Kāshmīrī) तृह *tr^h*; कर *kar^*, pronounced *kor*; (Bihārī) देखथि *dĕkhath^*.

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 Marāṭhī (च), Pashtō (څ), Kāshmīri (ڇ च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Pashtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāshmīri ۻ (ञ) is represented by *ñ*.

(d) Sindhī ڻ, Western Pañjābī (and elsewhere on the N.-W. Frontier) ڻ, and Pashtō ڼ or ڼ are represented by *ṇ*.

(e) The following are letters peculiar to Pashtō :—
ټ *t* ; څ *ts* or *dz*, according to pronunciation ; ډ *d* ; ړ *r* ; ږ *zh* or *g*, according to pronunciation ; ښ *sh* or *kh*, according to pronunciation ; ڼ or ڼ *ṇ*.

(f) The following are letters peculiar to Sindhī :—
ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *t* ; ٿ *ṭh* ; ڦ *ph* ; ڄ *jj* ; جھ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڌ *dh* ; ڊ *ḍ* ; ڏ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; کھ *kh* ; ڳ *gg* ; ڱ *gh* ; ڱ *ṅ* ; ھ *ṿ*.

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 :—

å, represents the sound of the *o* in *all*.

ä,	,,	,,	,,	*a* in *hat*.
ĕ,	,,	,,	,,	*e* in *met*.
ŏ,	,,	,,	,,	*o* in *hot*.
e,	,,	,,	,,	*é* in the French *était*.
o,	,,	,,	,,	*o* in the first *o* in *promote*.
ö,	,,	,,	,,	*ö* in the German *schön*.
ü,	,,	,,	,,	*ü* in the ,, *mühe*.
th,	,,	,,	,,	*th* in *think*.
dh,	,,	,,	,,	*th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *l'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, 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.[1] One group filtered southwards over the Hindūkush 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 '[2] 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 Pāmīrs 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 Turkī speech of the nations that conquered them in later periods. To-day, we may take the Sarikol country in the Taghdumbash Pāmīr 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.'

---

[1] It is not suggested that the division necessarily took place all at one stroke. 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.

[2] I spell the word ' Eranian,' not ' Iranian,' just as in India we say ' shīr,' not ' shīr' for ' tiger.' ' Irān ' is the quite modern Persian pronunciation of the original ' Ērān.' (Old Persian *Airyānām*, Avesta *Airyana-*), and it is in this latter form that the word was introduced into India.

The Eranian 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 Geldner gives the following list of the common characteristics of all Eranian languages, which distinguish them from Sanskrit :—

(1) Sanskrit s is represented by an Eranian h, as in Sanskrit *sindhu-*, Avesta *hindu-*, the Indus.

(2) Sanskrit sonant aspirates (*gh, dh, bh*) are not aspirated in Eranian, as in Skr. *gharma-*, Av. *garema-*, heat.

(3) A Sanskrit *k, t*, or *p* preceding a consonant, is represented in Eranian by the corresponding spirant (*kh, (h, f*), as in Skr. *prathama-*, Av. *fratema-*, first.

(4) In certain cases, a Sanskrit *h* is represented by an Avesta *z*, as in Skr. *bāhu-*, 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 Eranian dialects. For instance, the change of *s* to *h* is rare in the Non-Persic forms of Eranian. The unequal rate of development is well illustrated by the interesting case of the Dardic or Piśācha languages spoken in the country south of the Hindūkush and north-west of India proper, described in Vol. VIII, Part ii, of this Survey. As there explained (pp. 7ff.), these languages branched off from the Aryan stock after the Indo-Aryans had been finally severed from the Eranians, but before the Eranian 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 Eranian languages into two groups,—'Persic' and 'Non-Persic.' From the former is descended, through the Pahlavi of the time of the Sassanides (3rd to 7th centuries A.D.), the modern Persian language. The Non-Persic dialects are often classed together under the term 'Medic,' a convenient, but inaccurate name.[2] They were spoken in widely separated parts of Ērān. Media itself was in what at the present time is Western Persia, yet the Medic word for 'dog,' the *σπάκα* which has been preserved for us by Herodotus, can claim the Ōrmuṛi *spŭk* and the Pashtō *spāe*, both spoken nowadays in distant Afghanistan, among its descendants, while the corresponding Persic (Pahlavi and modern Persian) word is the much less closely connected *sag*. But the one literary monument of ancient 'Medic' that we possess, the

[1] *Encyclopædia Britannica* (11th ed.), Vol. xxi, pp. 245ff. (Art. 'Persia').

[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 Kurdistan, but also in tracts far to the East. They are moreover characteristic of the language of the Avesta, which is East Eranian in origin. The term 'Medic' is, however, convenient as 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 Avesta was written in 'Medic,' that is no ground for assuming that its birthplace was Media or anywhere in the neighbourhood. This view, it is true, is held by some eminent scholars, but the question may not be begged by the wrong use of the term 'Medic.' On this point, see W. Geiger in pp. 412ff. of Vol. I, Part ii, of the *Grundriss der iranischen Philologie*.

Avesta, had, according to most modern authorities, its home, not in Media, but in East Ērān. 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 mediæval stage, as Pahlavī represents mediæval 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 mediæval 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 Ghalchah languages of the Pāmīrs, Pashtō, Ōrmuṛī, and Balōchī. 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 Ērān, they can, for the purposes of this Survey, be conveniently classed together under the name of the 'Eastern Group'[1] of the Eranian languages.

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

(1) Pashtō.
(2) Ōrmuṛī.
(3) Balōchī.
(4) The Ghalchah 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 Dēhwārī, spoken by immigrants from Persia into Baluchistan, and Badakhshī, spoken immediately to the west of the tract in which the Ghalchah languages are the vernacular.
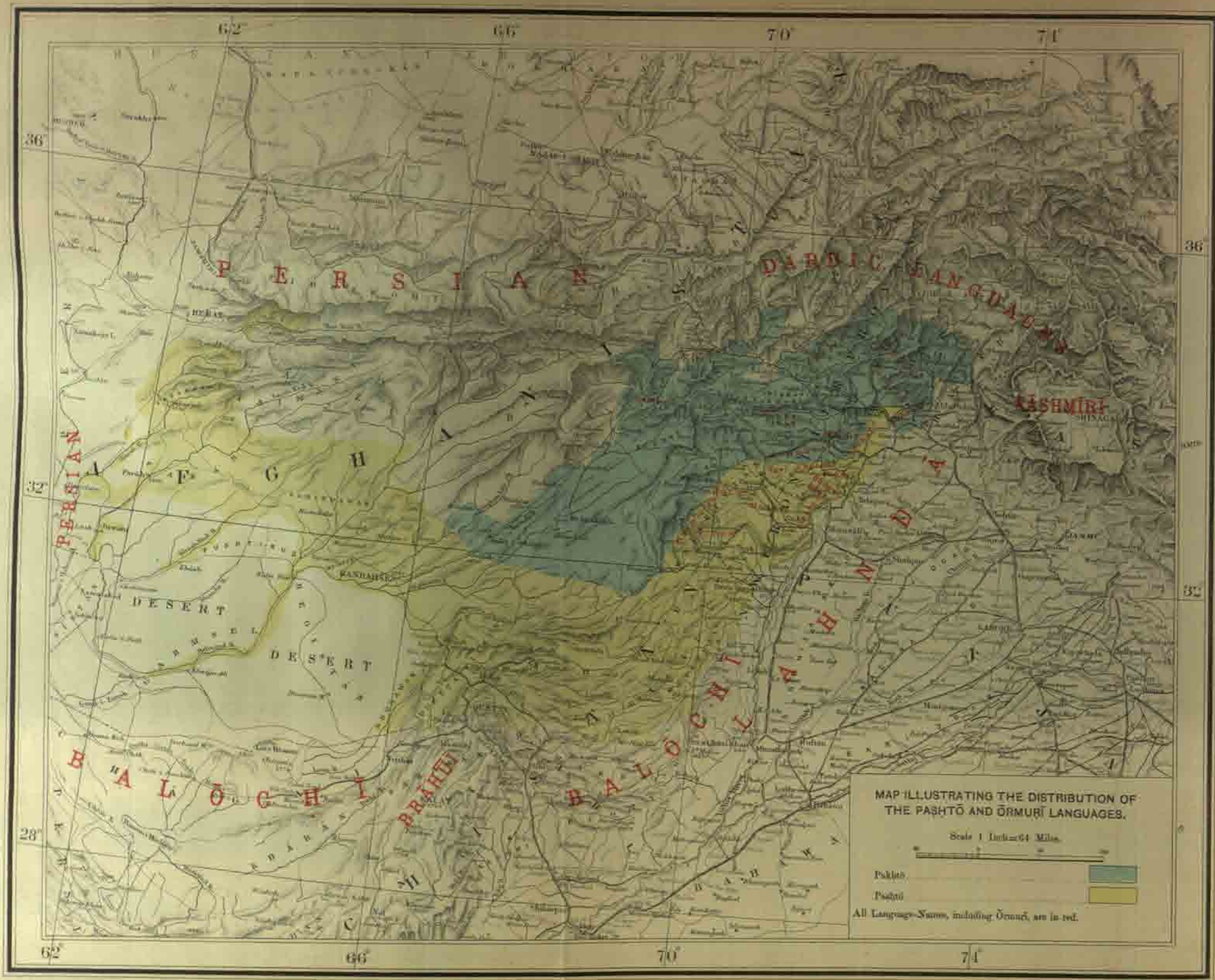
Of these, Pashtō is the language of the greater part of Afghanistan and the neighbouring tracts. Ōrmuṛī is an interesting and almost unknown form of speech employed by scattered remnants of the Ōrmuṛ tribe in Afghanistan. Balōchī is the language of Baluchistan, and the Ghalchah languages have their home in the Pāmīrs. 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 Balōchī. Of the former there are about 4,000,000 speakers, and of the latter about 700,000.

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[1] The term 'Eastern' must be taken with the same reservation 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 shore of the Caspian.

The scale on which these languages have been described varies for each. As a rule, those languages for which well-known grammars are available, have been described most briefly. Thus, those Ghalchah languages which have received previous attention from Shaw and other writers have their grammars compressed into a page or two, while Zēbakī, Munjānī, and Yūdghā have been described as fully as my materials permitted, because no complete account of them has hitherto been written. Similarly, Ōrmuṛī, 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 Eranian 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 Iraniennes* (Paris, 1883), the *Grundriss der iranischen Philologie*, edited by W. Geiger and E. Kuhn (Strassburg, 1895-1904), and the article 'Persia' in the *Encyclopædia Britannica* (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.

MAP ILLUSTRATING THE DISTRIBUTION OF
THE PASHTŌ AND ŌRMURĪ LANGUAGES.

Scale 1 Inch=64 Miles.

Pakhtō

Pashtō

All Language-Names, including Ōrmurī, are in red.

PASHTŌ.

From the point of view of the people who speak it, Pashtō is the language of the
Name of Language. Afghāns. The name 'Afghan,' which is that given to them
by the Persians, is not used by the people, who call them-
selves P'shtūn or, in the plural, P'shtāna, and who call their language P'shtō or, in their
North-Western dialect, P'khtō. In English, P'shtō is generally written Pashtō, and this
spelling will be adopted in the following pages. In the North-Eastern dialect, P'sh-
tūna, the name of the people, is pronounced P'khtāna, and this word has been identi-
fied, with considerable plausibility, as the same as the Πάκτυες mentioned by Herodotus,
and as the Pakthas of the Rig-vēda.

The word 'Afghan' 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 Afghāna, 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 Afghāns caused the devils to lament when they were
converted to Islām. Another explanation is that their perpetual internecine disturbances
filled the land with lamentations. Yet another legend refers to the 'sigh' of relief
uttered by the mother of Afghāna when she was delivered of her son. Others have
unsuccessfully connected the word with the Aśvakas of the Indian Purānas, or with the
Ἀσσακηνοί of Strabo. It has also, with more certainty, been identified as the Avagāna
or Avagāṇa of the Indian Astronomer Varāhamihira,[1] who flourished in the 6th
century A.D.

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

Pashtō is the language of the greater part of Afghanistan. In the North-Western
Where spoken. Frontier Province and the adjoining sphere of British influ-
ence, i.e. in what we may call British Afghanistan, it is
spoken in the Districts of Peshawar, Hazara, Bannu, Kohat, and Dera Ismail Khan,
and in the region between them and the Afghan frontier.
In British Territory. It is, moreover, the language of the independent Yūsufzai
country which may conveniently be called the Yāghistān,[2] 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 dis-
tricts above mentioned, and the Yāghistān,—is known as the Rōh, that is to say, the Hill
Country. The Rōh is defined by the historian Firishta 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.[3]

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[1] *Brihat-sanhita,* xi, 61, and xvi, 38.

[2] The word 'Yāghistān' 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 Yāghistān was not Pashtō, but Kōhistānī, an Indo-Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Pashtō. The latter extends up the Indus Kōhistān at least as far as Mirbat and is used as a *lingua franca* even further up that river.

In British territory the eastern boundary of Pashtō may be roughly taken as coin-
ciding with the course of the Indus, although there are
Pashtō-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 Lahndā, and some thirty miles south of the town of Chaudhwan it meets
Balōchī.   The southern boundary passes south of Quetta and through Shorawak, till it is
stopped by the desert of Baluchistan. This brings us to the Pashtō spoken outside
British territory.

No facts have been collected for the purposes of this Survey in the dominions of
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 Pashtō 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 remem-
bered that the whole of the population in any particular district is not Pashtō-speaking.
There is a great mixture of races, viz. Tājiks, Hazārās, Qizilbāshis, etc., who, according
to their origin, speak Persian, Turkī, Balōchī, or one of the Kāfir languages. The map
in many cases shows districts where only the majority of the inhabitants are Afghāns
and Pashtō speakers.   More particularly, in the country round Obeh in the Herat prov-
ince, the inhabitants who speak Pashtō are not in a majority even in the places marked.
On the other hand, in every district of non-British Afghanistan villages of Pashtō-
speaking Afghāns are constantly met with which are in localities not shown in the map
as Pashtō-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 Pashtō
country, notably in the cases of Jalalabad and Ghazni.

Taking up the southern boundary of Pashtō 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 waste, 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 Pashtō 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 Hindūkush. Thence, leaving Laghman and Kafir-
istan 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 Yāghistan as already
explained. Speaking roughly, we may sum up the above irregularly shaped block of
Pashtō-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.

Over the whole area in which it is spoken, the language is essentially the same.

Dialects.

This will to some extent be evident from the specimens which follow. They do not, however, cover the whole Pashtō-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.[1] They mainly differ in pronunciation. The Afghāns of the North-east pronounce the letter ښ *kh* and the letter ږ *g*, while those of the South-west pronounce them *sh* and *zh*, respectively. The most important varieties of the North-eastern, or Pakhtō, dialect (excluding the standard form of speech) are the form of Pakhtō employed by the Ghilzais and the Afridis, while that of the South-western, or Pashtō, 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 Afghāns 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 Maruf, and thence north of the Lowana country to the Kundil-Kundar confluence, and then along the Kundar to Domandi. In British territory, the Khōstwāls, Mangals, Jedrans and Jajis speak Pakhtō, the boundary line running in a north-easterly direction up to near Peshawar, so as to give the Waziris and Khataks to Pashtō. In and around the city of Ghazni the people speak Persian, but the Afghān dialect of the neighbourhood is the North-eastern Pakhtō.

This is not the place to give a history of the Afghāns. If, indeed, it can be said

The Afghāns.

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 Sulaimān mountains, and about the year 700 A.D. they fought with the Rājā of Lahore, who ultimately ceded to them a portion of Lamghān, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islām from entering India. They then erected a fort in the Kōhistān of Peshāwar, which they called Khaibar, and took possession of the country of Rōh. During the ascendancy of the Samanides, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Samanides from first to last were made by way of Sindh and Bhatiya.[2] The Afghāns accompanied Mahmūd of Ghazni on his various expeditions, and the historian Al 'Utbī tells us how in one of his attacks on India ' Nidar Bhīm, 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.'..........Mahmūd advanced against them with his ' Satanic Afghān spearmen, and they penetrated the pass

[1] Raverty calls these the dialects of the East and West respectively.   [2] Elliot, loc. laud.

like gimlets into wood, ascending the hills like mountain goats, and descending them like torrents of water."[1] The Ghōrī dynasty similarly utilised the Afghāns in their invasions of India. In 1265 A.D., the 'Slave King' Ghayāsu-d-dīn Balban established a military colony of Afghāns near Delhi, and subsequently established garrisons of them on the main roads as far east as Bihār. In the invasion of India by Tamerlane, we find Afghāns fighting on both sides. He had twelve thousand of them when he attacked Meerut, which was defended by the Afghān Ilyas. Timūr's descendant Baber tells us himself how he waged war against the Afghāns, and subdued them by terrible massacres. He marked his route to India from Kabul by pyramids of Afghān heads at each camp. Baber's son Humāyūn was in his turn conquered by one of the Afghān settlers in Bīhār, Shēr Shāh, who founded the Sūr dynasty, which was subsequently destroyed by Humāyūn and Akbar. It is of interest to note that it was during Shēr Shāh's reign at Delhi, that the first epic poem in a modern vernacular of India was written in Hindi by a Musalmān, and dedicated to that king. From the time of Akbar, to the invasion of Nādir Shāh, the Afghāns acknowledged the supremacy of the Mughul Emperors of Delhi, the only occurrence of note being the ineffectual rebellion of Khushhāl Khān, the Khān of the Khataks, against the tyranny of Aurangzēb.

It is said that about the middle of the 13th century, the Afghān tribe of Khakhais, not finding sufficient room in their home in the neighbourhood of Kandahār, emigrated with the Osmānkhēls and the Muhammadzais to the District of Kabul. There they multiplied and, according to tradition, gave birth to the three tribes of the Yūsufzais, the Gigianīs, and the Tarklānīs. The Yūsufzais quarrelled with Ulugh Bēg, the grandson of Tamerlane, who was then prince of Kabul, and he massacred seventy of their Maliks, sparing only Malik Ahmad on condition that the tribes should leave Kabul. The Yūsufzais departed with the Gigianīs and Muhammadzais, and went eastwards, ultimately finding themselves in the neighbourhood of Peshawar. There the Yūsufzais 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 Shaikh Malih 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 Chamla. The original inhabitants of Swat, who were dispossessed by the Yūsufzais, and who are now, under the name of Swātis, settled in the British District of Hazara, speak Pashtō, although they are not of Afghān origin, and have none of the distinctive marks of the race.

The history of Afghanistan subsequent to the time of Nādir Shāh, is well known to every reader of Indian History. Ahmad Shāh, the Sadūzai (1747-1771), seized upon the Afghān 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 Marāthā power in 1761 at Panipat paved the way for the conquest of India by the English.

The Sadūzai dynasty disappeared in 1818, and was succeeded by that of the Barakzais, which now holds the throne in the person of the present Amīr.

The decomposition of the Mughul empire in India gave opportunities to several adventurers. After the death of Aurangzēb, in 1707, the dissensions among the Hindūs of Bareilly enabled 'Alī Muhammed Khān, the leader of the Rōhilā Pathāns, to obtain

[1] Elliot. ii. 38.

possession of the country which is now called, after the name of the tribe, Rohilkhand. He was succeeded by the famous Háfiz Rahmat Khán, who was ultimately killed in battle by the Nawáb of Audh assisted by the English in 1774 A.D. It is hardly necessary to point out the connexion between Rôh and Rôhilá. The latter word means literally an inhabitant of the Rôh.[1]

It has already been stated that the Afgháns claim descent from one Afghána, who,

Origin of the Language.

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 Pashtō 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 Eranian, or to the Indian, branch. As explained at length in the General Introduction to the languages of this sub-family, Eranian languages are divided into two main groups,—the Western and the Eastern. The principal example for the former is the modern Persian of Ērān, which is descended from the Old Persian of the Achæmenides through the Parthian or Pahlaví 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 Ghalchah languages now spoken in the Pāmīrs. Balōchī also belongs to this group, and, as will shortly be seen, Pashtō. In the year 1862, Prof. Fr. Müller, in his '*Ueber die Sprache der Afghanen*,' maintained for the first time that Pashtō belonged to the Eastern group. Dr. Trumpp, in his Pashtō Grammar, written in 1873, strongly maintained that the language did not properly belong to the Eranian, but was a member of the Indo-Aryan, family, and was closely connected with Sindhī. 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 Eranian 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 *Eränische Alterthumskunde* and by Dr. Hoernle in his *Grammar of the Gaudian 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 Pashtō must belong to the Eastern group of the Eranian 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 Achæmenides. It has borrowed largely and freely from North-Western India, but, in its essence, it is an Eranian tongue.[2]

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

[2] As a language, Pashtō delights in rough and hard combinations of consonants. The following popular stories illustrate this character. A certain king sent his nazir 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 Afghán 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 nazir replied that he had failed to get a knowledge of the Afghánī language, and could only describe it by rattling a stone in a pot. It is also said that Muhammad gave it as his opinion that Afghánī was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called science, 'ilm ; Turkish, accomplishment, hunar ; Persian, sugar ; and Hindōstánī, salt ; Pashtō is complimented with the appellation of the 'braying of an ass.' In spite of these unfavourable remarks, Pashtō, though harsh sounding, is a strong, virile, tongue, which is capable of expressing any idea with neatness and accuracy.

Pashtō has a fairly copious literature, partly original and partly translated. The
                  Literature.   first book written in the language is said to be a history of
                                             the conquest of Swat by the Yūsufzais, but no copy of it is
known to exist. The earliest books of which we have any knowledge are the *Khairu-
l-bayān*, written in four languages, Arabic, Persian, Hindī and Pashtō, and the *Khōrpān*,
both composed by the heretical Bāyazīd Ansārī, known to his friends as Pīr Rōshan or
Master of Light, and to his orthodox opponents, as Pīr Tārīk or Master of Darkness.
He died in 1585 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 Akhūn
Darwēza. The latter's most renowned work, an unparalleled treasury of invective,
is the *Makhzan-e Islām*, in which he attacked the heresies of Bāyazīd. He was the
author of more than fifty other works, of which the most valuable is the *Makhzan-e
Afghānī*, a history of the Afghāns from the most remote times. The earliest poet of
whom we have any remains was Mīrzā Ansārī, a grandson of Bāyazīd, who founded the
school of mystic versification which has since monopolised the field of the religious
poetry in Afghānistān. The most famous Afghān poet is Khushhāl Khān, the warrior
prince of the Khataks (1613-1691). He is still the most popular of all the national
writers of the Afghāns, and his songs are in constant request. His *Dīwān* was published
by Bellew in 1869. Amongst the authors who succeeded him and whose works form
part of the national literature, may be mentioned his grandson Afzāl Khān who wrote a
valuable history of the Afghāns entitled the *Tārīkh-e Murassa'*, and the Mohmand poets
'Abdu-r-rahmān and 'Abdu-l-hamīd. The popular poets of the present day are profes-
sional singers called *dums* who are principally Afghanised Indians, and whose poems have
been collected by M. Darmesteter in his *Chants populaires*.

The number of speakers of Pashtō can be given with approximate correctness only
                  Number of Speakers.   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 Pashtō, 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, Pashtō 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 1,229,599 people, out
of a total population of 2,210,471. Most of the remainder speak some form or other
of Lahndā. 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 Khatak
tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail
Khan the South-Western dialect is universal.

In Baluchistan, Pashtō, in the South-Western dialect, is spoken in the North-
Eastern districts of Quetta-Pishīn, 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, Pashtō is spoken by Pathān settlers in the border districts of Attock and Mianwali. In Attock, they inhabit the Chhachh tract close to the border of Hazara, where they speak the North-Eastern dialect, and the South-Western corner, near Makhad, 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 Pashtō in those parts of British India in which it is a vernacular :—

	North-Eastern Dialect.	South-Western Dialect.	TOTAL.
NORTH-WEST FRONTIER PROVINCE—			
Hazara	29,151	...	29,151
Peshawar	654,940	54,525	709,465
Kohat	107,492	85,891	193,383
Bannu	...	218,845	218,845
Dera Ismail Khan	...	70,995	70,995
TOTAL	791,583	430,256	1,221,839
BALUCHISTAN—			
Quetta-Pishin	...	82,133	82,133
Loralai	...	55,738	55,738
Zhob	...	66,573	66,573
Sibi	...	20,011	20,011
TOTAL	...	224,455	224,455
PANJAB—			
Attock	15,391	6,500	21,891
Mianwali	...	15,191	15,191
TOTAL	15,391	21,691	37,082
SUMMARY.			
North-West Frontier Province	791,583	430,256	1,221,839
Baluchistan	...	224,455	224,455
Panjab	15,391	21,691	37,082
TOTAL for British India	806,974	676,402	1,483,376

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

Yūsufzais, about 2,359,000.[1] It is impossible to divide this according to dialect. The figures must be held to include the 7,740 Pashtō-speakers mentioned above as inhabiting trans-frontier posts of the North-West Frontier Province. The following is therefore the total number of speakers of Pashtō in the area in which it is the vernacular:—

In British Territory	. . . .	1,483,376
In Afghanistan, etc. (estimate)	. . . .	2,359,000
	Total .	3,842,376

In addition to the above, Pashtō 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.

	Number of Speakers.	
Baluchistan—		
Chagai	854	
Kalat	2,207	
Others	37	
		3,098
Panjab—		
Delhi	1,002	
Lahore	4,919	
Sialkot	922	
Gujranwala	827	
Gujrat	2,557	
Shahpur	2,914	
Jhelam	1,041	
Rawalpindi	1,546	
Montgomery	3,211	
Lyallpur	1,542	
Jhang	702	
Multan	1,538	
Muzaffargarh	776	
Dera Ghazi Khan	4,477	
Bahawalpur	560	
Others	2,548	
		30,082
Andamans and Nicobars		493
Assam		702
Bengal		2,770
Bihar and Orissa		732
Bombay		12,159
Burma		1,587
Central Provinces and Berar		2,372
United Provinces		1,990
Bombay States		998
Central India Agency		1,639
Hyderabad State		786
Kashmir State		2,745
Rajputana Agency		572
Other Provinces		594
	Total .	63,349

[1] See *Encyclopædia Britannica*, 9th Edn., i, 227f. This estimate was published in the year 1875, and I have found no better figures of later date.

We have seen that the number of Pashtō-speakers at home in British India is 1,483,376. Adding to this the total of 63,349 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 7,740 for the speakers of Pashtō in trans-frontier posts, we get 1,554,465, 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:—

In British Territory	1,546,725
In Afghānistān, etc. (estimate)	2,359,000
GRAND TOTAL	3,905,725

or, in round numbers, four millions of people.

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PAṢHTŌ GRAMMAR

The arrangement of the following sketch of Paṣhtō 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 PAṢHTŌ.

VOWELS.

ʼ, a, ă, â, i, ī, u, ū, e, ē, o, ō, ai, au.

CONSONANTS.

ب	b	ش	sh
پ	p	ښ	kh, in the South-west ṣh.
ت	t	ص	ṣ
ټ	ṭ	ض	ẓ
ث	s	ط	t
څ	s, or z, according to sound. With some tribes, ts and dz.	ظ	z
		ع	ʼ
ج	j	غ	gh
چ	ch	ف	f
ح	h	ق	q
خ	kh	ک	k
د	d	ګ	g
ډ	ḍ	ل	l
ذ	z	م	m
ر	r	ن	n
ړ	ṛ	و	or w
ز	z	ه	h
ژ	zh	ی	y
ږ	g, in the South-west ẓh.		
س	s		

has two sounds, a soft and a hard one. When transliterated by s or z, it has the sound of s in ʻ sin,ʼ and z in ʻ zeal,ʼ respectively. When transliterated by ts or dz, as in the Bunér version, it has the sound of ts or dz, respectively.

is pronounced like the s in ʻpleasureʼ in the South-western dialect, and is then transliterated zh. Elsewhere it has simply the sound of the hard g in ʻ go,ʼ and is then transliterated by g.

is pronounced as a hard guttural kh, something like the ch in loch, only more rough, in the North-east. It is then transliterated kh. In the South-western dialect it is pronounced like the sh in ʻ shine,ʼ and is then transliterated sh. The compound ښی properly kẖh, or ksh, is pronounced ke in the North-east and kshe in the South-west. The word is a preposition, and means ʻ in.ʼ

is the equivalent of the Indian ण, and is transliterated ṇ. It should be remarked that the pronunciation of this letter is rather that of a nasalized r than of an ṇ. Indeed the letter is sometimes pronounced as if it were a simple r.

The peculiar Paṣhtō short a, I represent by a small ʻabove the line, as in (Peshawar) kʻshʻr. Its use varies according to locality. In one place we have kʻshʻr, and in another kashar. In writing in the vernacular, it is sometimes represented by zabar, sometimes by zér, and sometimes by pēsh. The peculiar Afridi a is transliterated â. It is pronounced like the a in all. A final i is often pronounced e, and a final u, o.

Zér 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 گناه gunâh, a fault, شاه ṣhâh, 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 wáṣhʻl, grass, not wáṣhʻ.

PAṢHTÔ SKELETON GRAMMAR.

I.—PRONUNCIATION.

The North-eastern Afghāns pronounce ẓh as a hard ǵǵ, like the ck in lock. The particle baṣh (often written ẓẓ) is pronounced bə in the North-east. Ẓə is pronounced g in the North-east, like the g in go.

II.—NOUNS.

Nine declensions.

I.—

	Sing.	Plur.
(a) Masc.—		
Dir.	saṛai, a man.	saṛí.
Obl.	saṛí.	saṛó.
Voc.	ai saṛaiya.	ai saṛó.
(b) Fem.—		
Dir.	j'wa, a maiden.	j'wə.
Obl.	j'we.	j'nó.
Voc.	ai j'we.	ai j'nó.

II.—

(a) Masc.—		
Dir.	plār, father.	plārúna.
Obl.	plār.	plārúnó.
Voc.	ai plāra.	ai plārúnó.
(b) Masc.—		
Dir.	mēlmá, guest.	mēlmāna.
Obl.	mēlmá.	mēlmānó.
Voc.	ai mēlma.	ai mēlmānó.

III.—

Dir.	shpa, night.	shpé.
Obl.	shpé.	shpó.
Voc.	ai shpé.	ai shpó.

IV.—

(a) Masc.—		
Dir.	ghlə, thief.	ghlə.
Obl.	ghlə.	ghló.
Voc.	ai ghlə.	ai ghló.
(b) Masc.—		
Dir.	smānda, prayer.	smāndə.
Obl.	smānda.	smāndó.
Voc.	ai smānda.	ai smāndə.

V.—

(a)		
Dir.	aṣp, camel.	aṣpán.
Obl.	aṣp.	aṣpánó.
Voc.	ai aṣpa.	ai aṣpánó.
(b)		
Dir.	mandəṇgə, a churning-stick.	mandəṇgəṇa.
Obl.	mandəṇ.	mandəṇgəṇó.
Voc.	ai mandənə.	ai mandəṇgəṇó.
(c)		
Dir.	mullá, a priest.	mulláyán.
Obl.	mullá.	mulláyánó.
Voc.	ai mullá.	ai mulláyánó.
(d)		
Dir.	mōr, a mother.	mēndə.
Obl.	mōr.	mēndó.
Voc.	ai mōrə.	ai mēndó.
(e)		
Dir.	dzué, son.	dzāmən.
Obl.	dzué.	dzāmənó.
Voc.	ai dzóya.	ai dzāmənó.
(f)		
Dir.	ḥṭag, a groan.	ḥṭagahār.
Obl.	ḥṭag.	ḥṭagahāró.
Voc.	ai ḥṭaga.	ai ḥṭagahāró.

VI.—

	Sing.	Obl. Plur.
(a)	waṣh, grass (masc.).	waṣhó.
(b)	ghwa, cow.	ghwáwó.
(c)	jinaí, girl.	jínó.
(d)	bāpə, eye-lash.	bānó.
(e)	aṣhmandar, a stone.	

Nom. pl. aṣhmand'r.
Obl. pl. aṣhmand'ró.

In other respects these nouns do not change.

VII.—

Dir.	ghr, a mountain.	ghrúna.
Obl.	ghrə.	ghrúnó.
Voc.	ai ghrə.	ai ghrúnó.

VIII.—

Dir.	sizai, a swaddling-band.	sizaí.
Obl.	sizaí.	sizaó.
Voc.	ai sizaí.	ai sizaó.

IX.—Nouns which do not change—

Dir.	sṭār, jealousy.	sṭār.
Obl.	sṭār.	sṭār.
Voc.	ai sṭār.	ai sṭār.

Formation of Cases—

Accusative is same as Nominative.

Agent is same as Oblique form.

Other cases by adding the following to the oblique form :—

Gen. da—

Dat. sta, -unta, -lara, da, or wa—ta, wa—unta; wa—lara, wa—la.

Abl. la, la—a wa (Obl. forms ending in consonants), la—nə (Obl. forms ending in vowels).

Loc. ya, pa—kṣhé.

Thus:

Gen. da saṛí.
Dat. saṛí ta, wa saṛí ta, etc.
All. la saṛí, la saṛí nə, la plār-a nə.

Gender—

Most adjectives form fem. in a. Thus lōe, great, fem. lōya ; ṣhə, ashore, fem. ṣhaḥ ; tərb, fat, fem. tərbəh. These fems. belong to 3rd decl.

Specimens of Participles.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	kr or kor,	kra or	kr or kr'ə.	kr'é or
done	krala.		krali.	
doṛai,	kore,	kori.	kori.	
done				
raghlí,	raghla or	raghl'	raghlí is
come.	raghlala.	or raghl'í.	raghlali.

III.—PRONOUNS.

1st Person—

	Sing.	Plur.
Nom.	zə.	muṇ, wuẓhə (S.-W.) mūẓ, mūẓə (N.-E.)
Gen.	zmə.	zmúẓh, zmúẓ.
Obl.	ma.	muṇ(ə), mūẓ(ə).

2nd Person—

Nom.	tə.	tāsə, tāsú.
Gen.	stá.	stāsə.
Obl.	tá.	tāsə, tāsú.

Voc. prefixes ai to obl. form.
Acc. takes the obl. form in both first and second persons.

3rd Person—he, she, it, that.

Nom.	haghá (masc. and fem.)	haghə (masc. and fem.)
Obl.	{ haghə (masc.) / haghe (fem.) }	haghó or haghó (masc. and fem.)

Pronominal Suffixes—

Nominative (both numbers).

1.	əm.	ū.
2.	ə.	ui.
3.	i.	i.

Contracted Pronouns—

Oblique (both numbers).

1.	me.	mū, mə.
2.	de.	mū, um.
3.	ye, ya.	yé, ya.

rá, rá ta, etc., to me, to us.
dar, dar tá, etc., to thee, to you.
war, war tá, etc., to him, to them, etc.
trə, from him, them, etc.
pri, pə, upon him, them, etc.

Demonstrative Pronouns—

This.

(a)—

Nom.	daghá or dá (M. and F.)	daghə.
Obl.	{ dagh' or da (M.) / die or da (F.) }	daghó or die (M. and F.)

(b)—

Nom.	hagə (sing. and plur., both genders).
Obl.	haí (sing. and plur.)

(c)—

Nom.	de (M. and F.) dēi (M. and F.)
Obl.	de. daí or dēio.

Reflexive Pronouns—

Self.

Nom.	{ khp'l (M.) / khp'la (F.) }	khp'l (M.) / khp'lə (F.)
Obl.	{ khp'l (M.) / khp'lə (F.) }	khp'ló (M. and F.)

Interrogative Pronouns—

Who ? tsūk, Obl. chā.
What ? Nom. { ksg. & pl. kōm or kəm (M.) / kōma or kəma (F.) }
Obl. { kōm or kəm (M.) / kōmé or kəmé (F.) }
tsə=what? any. tsánə (Obl. tsánó)=any.

Relative Pronoun—

chi.

IV.—VERBS.

(1) Verbs whose infinitives end in *l* may be either transitive or intransitive. Those in *éd°l* are intransitive and in *w°l*, transitive. Infinitives of causals end in *a-w°l*.

(2) Verb Substantive—

	Sing.	Plur.			Sing.	Plur.	Fut. *ba yam*, etc. The 3rd	Past Subj. *ba wam*,
(1) Pres.	(1) *yam*.	*yū*.	Past.	(1)	*wam*.	*wū*.	present sing. and plur. is	etc.
	(2) *yē*.	*yai* or *yāstai*.		(2)	*wē*.	*wai*.	*ba wī* or *ba wūna*, not *ba*	Past Subj. Optional
	(3) {*dai* or *shta* (masc.) *da* or *shta* (fem.)}	*dī* or *shta*.		(3)	{*wu* (masc.) *wa* (fem.)} *wū*.		*dai*, etc. Pres. Subj. *wī* or *wūai* for all persons and both numbers.	form. *wai* or *wāe* throughout.

(2) *anástə°l*, to exist. Pres. *nástam*, etc. Past Cond. *anástlam*, etc.
(3) *kedə°l*, to become. Pres. *kēgham*, etc. Imperf. *kēdam*, etc.
(4) *shw°l*, to become (used to form Passive).

	Sing.	Plur.	Imperf.		Sing.	Plur.	Past Part. *shawai*.
Pres. (1) *shəm*.	*shū*.		(1) *shwam* or *shwalam*.	*shwū* or *shwalū*.	The root is regular.
(2) *shē*.	*shai*.		(2) *shwē* or *shwalē*.	*shwai* or *shwalai*.	
(3) *shī*.	*shī*.		(3) {*sha* (masc.) *shwa* or *shwala* (fem.)}	*shwū* or *shwa°l* (masc.) *shwā* or *shwalā* (fem.)	

The Regular Verb.—There are two main tenses, 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. Specimens of each are given below. Of Intransitive verbs, the 1st, 2nd, and 8th classes form the 3rd sing. Imperfect by changing final *l* of the infinitive to silent A. Thus *pōlid°l*, *pōlid°*. The 3rd, 4th, and 9th drop the final *l* of the infinitive. Thus *krld-wast°l*, *krld-wast*. The imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each class. As regards Transitive verbs, the Imperfect and all tenses derived from it, and from the Past Part., are passive, and use the passive construction,—the direct object being in the nominative, and the subject in the agent case. The 5th, 11th, 14th, 20th, and 21st classes form the 3rd sing. Imperf. by changing *l* of the infinitive to silent A. Thus *krwid°l*, *krwid°*. Similarly the 1st, 2nd, 6th, 7th, and 12th classes, with lengthening of the root-vowel. Thus *tar°l*, *tār°*. The 3rd, 4th, 9th, 10th, 15th, and 23rd classes drop the final *l* of the infinitive. Thus *ghld°l*, *ghld°*. 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, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes simply drop the *l* of the Infinitive, and affix 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.—Pres. Part. 6 Forms, as follows:—

Infinitive.	Pres. Part.	
	Masc.	Fem.
(1) *zghástə°l*, to run.	*zghástan°*.	*-āna*.
(2) *wul°l*, to wash.	*wul°*.	*wula*.
(3) *wat°l*, to come out.	*wat°*.	*wta*.
(4) *tar°l*, to bind.	*taṛán*.	*taṛána*.
(5) *ḍakəd°l*, to fill.	*ḍakán*.	*ḍakána*.
(6) *mátan°l*, to break.	*mátán*.	*mátána*.

Masc. of Nos. 1, 2, and 3 belong to 6th declension, and of 4, 5, and 6 to the 5th; all fems. to the 3rd.

Past Part. 2 Forms, as follows:—

Infinitive.	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
(1) *krḍə-yast°l*, to insert.	*krḍə-yastalai*.	*-alt*.	*-alī*.
(2) *aghást°l*, to clothe.	*aghástai*.	*-ta*.	*-tī*.

Many verbs use both forms. There are also irregular formations. Thus, *walárhd°l*, to stand. *pr̄-wat°l*, to fall. *nást°l*, to sit.

| | PP. | *walár̄*. *pr̄-wát*. *nást*. |

Noun of Agency. Formed thus:—

Infinitive.	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
lwast°l, to read.	*lwastûnai* or *lwastûnkai*.	*-ûne* or *-ûnke*.	*-ûnī* or *ûnkī*.

This is commonly also used as a Present Participle.

Tenses based on the present—

(2) *Pres. Subj.*—Prefixes optionally *wu* to Present. Intransitive verbs, class 3, and Transitive, classes 5, 9, 17, and 20, always omit *wu*. Intransitive, classes 8, 11, 12, 13, and Transitive, classes 2, 15, 16, 18, and 19, are defective, and form the Pres. Subj. by means of a periphrasis, or with the aid of other verbs.

(3) *Optative.*—Identical with the Pres. Subj., exc. that it adds *de* to the 3rd Sg. and Pl. When a personal pronoun is used, *de* precedes *wu*, otherwise *wu* precedes *de*.

(4) *Future.*—Prefixes *ba* to the Pres. Subj. When a personal pronoun is used, *ba* precedes the *wu*. Otherwise *wu* precedes *ba*.

(5) *Imperative.*—The same as optative. Has no first person. The termination of 2nd sg. is *a*.

Tenses based on Imperfect, and on Past Participle—

(2) *Past.*—Prefixes optionally *wu* to Imperfect. Intransitive verbs, classes 3, 11, and 12, and Transitive, classes 5, 9, and 23, always omit *wu*. Intransitive, classes 8, 10, and 12, and Transitive, classes 2 and 15–19, are defective, and form the Past by means of a periphrasis, or with the aid of other verbs.

(3) *Habitual Imperfect.*—Prefixes *ba* to Past.
(4) *Perfect.*—Past Participle + *yam*, etc. (pres. of Auxiliary).
(5) *Pluperfect.*—Past Participle + *wam*, etc. (past of Auxiliary).
(6) *Doubtful Past.*—Past Participle + *ba yam* (Future of Auxiliary) or + *wī* (Pres. Subj. of Auxiliary).
(7) *Past Conditional.*—Past Participle + *wai* or *wāe* (Past Subjunctive of Auxiliary).

Conjugation of Regular Intransitive Verb—zghalēd'l (Cl. 2), 'to run.'

Infinitive, zghalēd'l, 'to run.' Past Part. zghalēdalai or zghalēdai, 'run.'

	Sing. masc.	Sing. fem.	Plur. masc. and fem.
Noun of Agency,	zghalēdūnai or zghalēdūnkai, 'a runner,' 'running.'	zghalēdūna or zghalēdūnka.	zghalēdūni or zghalēdūnki.

Tenses based on the Present.

(1) Pres., 'I run'—	(2) Pres. Subj., 'I may run'— (wu) zghalam, etc.	(3) Optative, 'I should run'— 1st and 2nd persons, same as Pres. Subj.	(5) Imperative, 'run thou'— 1st Person, wanting.
Sing. Plur. (1) zghalam zghalū (2) zghalē zghalai (3) zghali zghali	(4) Future, 'I shall run'— (wu) ba zghalam or za ba (wu) zghalam, etc.	3rd sg. and pl. (wu) de zghali or hagha de (wu) zghali.	2nd sg. (wu) zghala. 2nd pl. (wu) zghalai. 3rd Person, same as Optative.

Tenses based on Imperfect and on the Past Participle.

(1) Imperf., 'I was running'—	(2) Past, 'I ran'— (wu) zghalēdam, etc.	(4) Perfect, 'I have run'—

(1) Imperf., 'I was running'—

Sing.	Plur.
(1) zghalēdam	zghalēdū
(2) zghalēdē	zghalēdai
3. Masc. zghalēd	zghalēd'l or zghalēd.
Fem. zghalēda or zghalēdala	zghalēdē or zghalēdē.

(3) Habitual Imperfect, 'I used to run'— (wu) ba zghalēdam or za ba (wu) zghalēdam, etc.

(4) Perfect, 'I have run'—

	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
(1)	zghalēdalai yam	zghalēdale yam	zghalēdali yū
(2)	zghalēdalai yē	zghalēdale yē	zghalēdali yai
(3)	zghalēdalai dai	zghalēdale dai	zghalēdali di.

(6) Doubtful Part., 'I may have run'—

	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.

(1) zghalēdalai ba yam, zghalēdale ba yam, zghalēdali ba yū, and so on, or zghalēdalai (etc.) wi for all persons and numbers.

(5) Pluperfect, 'I had run'—

	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
(1)	zghalēdalai wum	zghalēdale wum	zghalēdali wū.
(2)	" wē	" wē	" wai.
(3)	" wu	" wa	" wū (fem. wē).

(7) Past Conditional, 'had I run'— M. zghalēdalai wai or wāi, and so throughout, the participle changing for gender.

Conjugation of Regular Transitive Verb—akhist'l (Cl. 4), 'to seize.'

Infinitive, akhist'l, to seize. Past Part., akhistalai, 'seized.'

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
Noun of Agency,	akhistūnai or akhistūnkai, 'a seizer.'	akhistūna or -ūnka.	akhistūni or -ūnki.

Tenses based on the Present.

Tenses based on the Present.	(2) Pres. Subj. 'I may seize.' (wu) akhlam (contracted to m'akhlam), etc.	(3) Optative, 'I should seize.' 1st and 2nd persons, same as Pres. Subj.	(5) Imperative, 'seize thou.' 1st Person wanting.
(1) Pres. 'I seize,' Sg. akhlam, -ē, -i. Pl. akhlū, -ai, -i.	(4) Future, 'I shall seize,' (wu) ba akhlam or za ba (wu) akhlam (m'akhlam), etc.	3rd sg. and pl. (wu) de akhli or hagha de (wu) akhli (m'akhli).	2nd sg. (wu) akhla. pl. (wu) akhlai. 3rd Person, same as Optative.

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 pronominal forms (mā, tā, hagha, etc.) may be used or the contracted obl. forms (me, de, yē, etc.).

| (1) Imperfect, 'was being seized (by me),' etc. Obj. Sg. Masc. (mā or me, etc.) akhist. " Sg. Fem. " akhiste or akhistala. " Pl. Masc. " akhist' or akhist'l. " Pl. Fem. " akhistē or akhistalē. 'I was being seized,' akhist-am, 'This . . . ,' akhist-ī, and so on. | (2) Past, 'was seized (by me, etc.)' (mā, tā, hagha, etc.) w'akhist or wu (me, de, yē, etc.) akhist, and so on. NOTE.—Full pronominal forms always precede the wu and contracted forms follow it. (3) Habitual Imperfect, 'used to be seized (by me, etc.)' (mā, tā, hagha, etc.) ba w'akhist or ba wu (me, de, yē, etc.) akhist. | (4) Perfect, 'has been seized (by me, etc.)' (mā, tā, hagha, etc., me, de, yē, etc.) akhistalai dai. With the object fem., the verb would be akhistalē da, and so on. (5) Pluperfect, 'had been seized (by me, etc.),' Similarly to perfect. akhistalai wu, etc. (6) Doubtful Past, 'may have been seized (by me, etc.)' (mā, tā, hagha, etc.) ba akhistalai wi, or ba (me, de, yē, etc.) akhistalai wi. The participle agrees with object in gender and number. (7) Past Conditional, 'had (—) been seized (by me, etc.)' (mā, tā, hagha, etc., me, de, yē, etc.) akhistalai wai or wāi, and so on. |

Passive Voice.

This is formed by conjugating the Past Participle (which agrees with the subject in gender and number) with the auxiliary verb kēd'l, to be.

Thus akhistalai shi, he is seized; akhistale shi, she is seized; hagha ba w'akhistalai shi, or wu akhistalai ba shi, he will be seized; akhistalai sho, he was seized; akhistale shwa or shwala, she was seized.

SYNOPSIS OF THE XXXVII VERBAL CLASSES.

Class	Infinitive.	Meaning.	Pres. Indicative, 3rd Sg.	Pres. Subjunctive, 3rd Sg.	Imperfect, 3rd Sg., Masc.	Past, 3rd Sg., Masc.	Past Participle.	Remarks.
				Intransitive Verbs.				
I	póhhī*l	to know	póhīgī	wu + Pres. Ind.	póhīd*	wu + Imperf.	póhīdalai.	
II	sghalīd*l	to run	sghalī	"	sghalīd*		aghalīdalai.	
III	kęhī-nāst*l	to sit	kęhī-nī	kęhī-nī	kęhī-ndst	kęhī-nāst	kęhī-nāstai.	
IV	chāud*l	to spilt	chuī	wu + Pres. Ind.	chāud	wu + Imperf.	chāudai.	
V	khaī*l	to sound	khāīgī	"	khaī*l (pl.) or khāt*	"	khaīalai.	1. sg. i'Past. khatam.
VI	mr*l	to die	mrī	"	mar*	"	mar.	
VII	su*l	to burn	swaĝī	"	r* (south), sū (zodth)	"	swai.	
VIII	mātīd*l	to break	mātīgī	māt sī	mātīd*	māt sh*	mātt.	
IX	zghāstī*l	to run	(zghalī)	wu + Pres. Ind.	zghāstī	wu + Imperf.	zghāstai.	
X	drūm*l	to go	dr-ūmī	"	(l*)	(lāp)	(talai or tlalai).	
XI	lār*l	to go	(lāī)	lār shī	(l*)	lāp.	(talai or tlalai).	
XII	tl*l	to go	(lāī)	(lār shī)	tl* or t*	(lārt)	talai or tlalai.	
XIII	rā-ghl*l	to come	(rā-lāī)	(rā-shī)	(rā-t*)	rā-ghai.	rā-ghlalai or rā-ghalai.	
				Transitive Verbs.				
I	tar*l	to bind	tarī	wu + Pres. Ind.	tār*	wu + Imperf.	taralai.	
II	khashaw*l	to bury	khashawī	khash kří	khashaw*	khash kar	khash karai.	
III	ghōsī*l	to desire	ghōsī	wu + Pres. Ind.	ghōsī	wu + Imperf.	ghōsīdalai.	
	āghās*l	to clothe	āghāndī	"	āghāst	"	āghāstai or -alai.	
IV	skashī*l	to slip	skaī	"	skasht	"	skashtalai.	
	mōnd*l	to find	mōnī	"	mōnd	"	mōndalai.	
	lwast*l	to read	lwalī	"	lwast	"	lwastalai.	
	ākhist*l	to seize	akhlī	"	ākhist	balī*	ākhistalai.	
V	baī*l	to lose (at play).	baīlī	baīlī	baī*		baīalai.	
VI	wang*l	to speak	wāgī	wu + Pres. Ind.	wāng* or we	wu + Imperf.	wangalai.	
VII	bal*l	to call	balī	"	bāl*	"	balalai.	
VIII	marū*l	to kill	wazhnī	"	mrū*		warhalai.	
IX	prā-nāst*l	to unloose	prā-nardī	prā-nandī	prā-mst	prā-nast	prā-nālai or -alai.	
X	wīākī*l	to discharge	wīlī	wu + Pres. Ind.	wīākt	wu + Imperf.	wīākhalai.	
XI	arwīd*l	to hear	arwī	arwī	ārwīd*	arwīd*	ār-wīdalai.	
XII	póchana*l	to know	póchawī	wu + Pres. Ind.	póchānd*	wu + Imperf.	póchandalai.	
XIII	khand*l	to laugh	khāndī	"	khānd*l	"	khandalai.	
XIV	mush*l	to rub	mushī	"	mush*	"	mushalai.	
XV	ghzh*l	to place	(zhdī)	(zhdī)	zghō	(kē-zhō)	gheshai.	
XVI	kī-zhaw*l	to place	(kē-zhdī)	(kē-zhdī)	kē-zhō	kē-zhō	gheshai.	
XVII	zhd*l	to place	zhdī	zhdī	kē-zhō	(kē-zhō)	gheshai.	
XVIII	wr*l	to take, carry	wrī	(yō-sī)	wur*	(yō-war)	warai.	
XIX	bī-w*l	to remove	bīā yī	(bō-zī)	bī-w*	(bzī)	bī-wulai.	
XX	kęhī-naw*l	to cause to sit.	kęhī-nawī	kęhī-nawī	kęhī-naw*	kęhī-nāw*	kęhī-nawalai.	
XXI	sāt*l	to nourish	sātī	wu + Pres. Ind.	sāt*	wu + Imperf.	sātalai.	
XXII	nghar*l	to swallow	nghārī	"	nghārī	"	nghardai.	
XXIII	sw*l	to burn	swazhī	"	s* (N.-E.), sū (S.-W.).	"	sawai.	
XXIV	kaw*l	to do	kawī	wu kī	kāwuh or k*	wuk*	(karai).	

Pashtō Numerals.

	Standard	Banār.	Plains Yūsufzai.	Swat Valley.	Bājaur.	Ghilzai.	Afridi.	Khatak.
1	yau	......	......	......	......	......	......	......
2	dwa	......	......	......	......	......	......	......
3	dre	......	......	......	......	......	......	......
4	tsalōr	......	salōr	......	......	tsalōr	salōr	......
5	pindza	pindz*	pinz*	......	......	pindz*	pinz*	......
6	shpazh	shpug	......	......	......	......	shpēg	shpāzh.
7	ōwa	uw*	......	......	ūw	ow*	uw*	......
8	ata	at*	......	......	......	......	......	......
9	na	nah*	......	......	......	......	an*	......
10	las	......	......	......	......	......	......	......
11	yaulas	yawālas	......	......	......	......	......	......
12	dwalas	dōlas	......	......	......	......	......	......
13	diarlas	dyārlas	......	......	......	......	dyārlas	dyarlas.
14	tsarlas	tsawārlas	swarlas	......	......	tswarlas	swārlas	swarlas.
15	pindzalas	pindzallas	pinzallas	......	......	pindzallas	pinzallas	pinzallas.
16	shpārlas	shpārras	......	......	......	......	shpārze	shpārza.
17	ōwalas	uw*llas	uwallas	......	......	uwallas	uwallas	......
18	utalas	at*llas	atallas	......	......	......	......	......
19	nūnas	nūllas	......	......	......	nūnas	......	......
20	shil	sh*l	shal	......	......	sh*l	......	......
30	dērsh	......	......	......	...	......	......	......
40	tsalwēsht	tsalwēsht	salwēsht	tsalwēsht	......	tsalwēsht	salwēsht	salwēsht.
50	pandzōs	......	panzōs	......	......	pandzōs	panzōs	......
60	shpēta	shpēt*	......	......	......	......	......	......
70	awiā	auyā	......	......	......	......	auyā	atya.
80	atia	atyā	......	......	......	......	atyā	atya.
90	nawa	nwi	......	atyalia	......	uwi	......	......
100	sil	s*l	sal	......	......	s*l	s*l	...

Note.—Where a number is not given, it is the same as in the preceding column.

PAS̱H̱TŌ.

NORTH-EASTERN DIALECT.

The North-eastern dialect of Pas̱ẖtō is, so far as British territory is concerned, spoken in the north-western portions of the District of Hazara, in the Chhachh country of the District of Attock, by all the inhabitants of Afghān descent in the District of Peshawar, except the Akōrā Khaṭaks of the south-east of the District, and by the Bangas̱ẖes 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 Pas̱ẖtō-speaking Districts, in British territory :—

Hazara	29,151
Attock	15,391
Peshawar	654,940
Kohat	107,492
Total	806,974

The following specimen, a version of the Parable of the Prodigal Son, is in the North-eastern or Pak̲h̲tō dialect as spoken in the Peshawar District. Note that there is a tendency to substitute *u* for ". Thus, *warkawul*, for *war-kaw*ʾl, it was given, in which an " has become *u*. The prefix of the genitive is *dʾ*, not *da*. The letter *ē* is substituted for *ai*, as in *rāg̲h̲alē*, for *rāg̲h̲alai*, he came. The past participle often ends in *ō*, as in *kō*, he was made ; *wulīdō*, he was seen. Note also the forms *nē* (or *na*) ʾ*ma*, I am not ; *pē*, on him ; and *tē-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 Pas̱ẖtō in Peshawar :—

North-eastern Dialect	654,940
South-western (Khaṭak) Dialect	54,523
Total number of Pas̱ẖtō-speakers	709,463

[No. 1.]

ERANIAN FAMILY.　　EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyad Muhammad Khan, 1898.)

د يو سړي دوه ځامن وُو ۰ كشر ورته يُو چه اي پلار دَ خپل مال چه ځه بصرُوم رسي ماله را كه ۰ جو رهغه
په ويشه وكه ۰ يو څو ورځي پس كشر څوي خپل مال اسباب را ئول كو يو لري مُلك ته به سفر لره اوختله ئي ه در
ځه په بدعملي والوزول ۰ كم وخت چه ورخُعه لكه پائي نه شول تو په هغه مُلك كښ سخته قاحطي پيدا شو ه
نو دي ۰ محتاجه شو ۰ دَ يو وطني سري ئوكر شو ۰ هغه دَ بدو خناورو غزرُلو له يوو ته واستولو ۰ چه جائه نه ورڅول نو
په زړه كښ ئي تير سُو ۔ دا يوسكي چه خنزيران پس كيده دكوي زه هم پس لس مود كوم ۰ چه په خود شو تو په
زړه كښ ئي ئوچه ئعجيبه ده چه دَ زمارم دومره دير مزدُيران په ډوډيي مړيږي ته نه زياتيږي او حال دا دي چه
زه دننه له لورى مرم ۰ دغه دي باخم ورخم او ورته وايم چه اني پلار دَ خدي گنا م كوي ده او ستا مخامخ ۰ دَ دي
اثنى نه امه چه ستا خوي وُ بللي شم ۰ ما ده خپلو مزدُوراتو نه وگنوه ۰ چور اوچت باخيد پلار له ورنني ۰ ده ورايه
چه پلار ته ورهنكاره شو نو زره پس دَ هغه يُسو ۰ وردَوني كو ور ترغاوه وت او دير ئي جنگ كو ۰ څوي ورته وُو چه اني
پلار ه ما دَ خدي گنا كوي ده او ستا مخامخ ۰ دي قابل نه امه چه ستا خوي وُ بللي شم ۰ پلار خپلو ئوكرانو ته وُو چه
ده ئولوله مي جامي راوړاښئ ورا ښخدوئي ۰ گوته وربه لس گئ او بنيږي ئي ورته به خبر كئ ۰ چه به يو ښاني سره
خوراك وكو او هم خوشالي وكو ۰ ځكه چه دا خوي م مروه سر دوباره جوندي شو ۰ بزك وه بيا موندي شو ۰ پس په
خوشحاليا ئي سره ساعت تيراولو ۰

۰ مشر څوي ئي په بيتي كښ بو ۔ چه را روان شو او كور ته نزدي شو ۔ دَ سندرو او دَ گډيدو او آواز ئي ترئيرُ شو ۔
يو ئوكر ئي راوبللوكه ئه تپوس ئي وكو و چه دا څه دي ۰ هغه په جواب كښ ورته وُو چه دا ستا ورور دي او پلار د ولد
لوبه ميلستيد كري دَ ديار ه ددي چه روغ جوړبي وُلدر ۰ دي خپه شولو زره ئي و نه غوښته چاور ئُفُورم ۰ پلار ئي
رائوت بُخلاي ئي كو ۰ ده پلار ته ووئيلي چه فكر وكه كله رايه دَ خدمت ئُوم او هيچري م دَ حجري له دَ ويلو نه دي
گرزولي ۔ يو جيلي دَ خم چري را بهلي نه ده چه دَ خپلو آشنايانو سره م خندا څرس كوي وي ۰ او دا خُوي چه دَ
رائي چه دا ئول مال و په دماغو خورلي دي نو هغه له و لوبه ميلستيا وكه ۰ ده ورته ئوُ چه اني خُوي ته مدام را
ئخدائي ښه څه څما دي ئول ستا دي ۔ څو خوشحالنيا او خوشحاليدل مناسب ئوكڅكه ئو ورور دَ مروه د جوندي
شو وزك وه را پيدا شو ۰

ERANIAN FAMILY, EASTERN GROUP.

PAṢHTÓ.

NORTH-EASTERN (PESHAWAR) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

Dᵃ yau sarī dwa zāman wū. Kᵃshᵃr war-ta
Of one man two sons there-were. By-the-younger-one him-to

wuwe chi, 'ai plāra, dᵃ khpᵃla māla chi-ṣ bakhra me
it-was-said that, 'O father, from thine-own goods whatever portion to-me

rasi mā-la rā-ka.' Jór hagha pē wēsha wuka. Yau
comes me-to give-to-me.' Accordingly by-him on-him division was-made. A

ᵃô vrazē pas kᵃshᵃr zōe khpᵃl māl asbāb rā-ṭōl-kō,
few days after by-the-younger son his-own goods (and) property was-gathered,

yau lirō mulk ta pa safar lāṛ, au hᵃlta yē har-ṣ pa
one far country to on journey went, and there by-him everything on

bad-'amalaī wālūzawᵃl. Kᵃm-wakht-chi war-sakha ṣ pātē nᵃ shwᵃl, nō
profligacy was-spent. As-soon-as him-with anything remained not was, then

pa hagha mulk kkhe (ke) sakhta qāhṭī paidā-shwa. Nō dē muhtāja
in that country in mighty famine arose. Then he in-want

shō. Dᵃ yau waṭanī sarī naukar shō. Hagha dᵃ badō-zināwarō
became. Of one citizen man the-servant he-became. By-him of swine

sarawulō-la paṭō-ta wāstawᵃlō. Chi chā ṣ na
the-feeding-for the-fields-to he-was-sent. When by-any-one anything not

war-kawul, nō pᵃ-zrᵃ-kkhe yē tēr-shū, 'dā postᵃkkī chi khanzīrān
to-him-was-given, then in-his-mind-in for-him it-passed, 'these husks which swine

pē gēda ḍakawī zᵃ hum pē nas mōr-kṛam.' Chi pa
on-them their-belly fill I also on-them belly satiated-could-make.' When to

khud shō, nō pa-zrᵃ-kkhe yē wuwe chi, 'ajība da
himself he-came, then on-his-heart-in by-him it-was-said that, 'wonderful is-it

chi dᵃ plār-me dōmra ḍēr mazdūrān pa ḍōdai maṛēgī la
that of my-father so many hired-servants on bread satisfy-themselves yet

tē-na ziyātēgī, au hāl dā dē chi zᵃ dᵃlta la lwagē mram.
it-from there-remains-some, and fact this is that I here with hunger am-dying.

Dagha dē. Pāsam war-zam, au war-ta wāyam chi, "ai plāra,
This is-(so). I-am-arising I-am-to-him-going, and him-to I-am-saying that, "O father,

dᵃ Khodai gunā me kᵃṛē-da, au stā makhā-makh. Dᵃ dē lāiq
of God sin by-me has-been-done, and thy face-before. Of this worthy

nĕ 'ma chī stā żŏe wu-bal'lŏ sh'm. Mā d'-khp'lŏ mazdūrānŏ-na
not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of

wugana."' Jŭṛ ŭchat pāsĕd plār-la warrughĕ. D'-wrāya chī
consider."' Accordingly up he-rose father-to went. From-afar when

plār-ta war khkāra-shŏ, nŏ zṛ' pĕ d'-hagh' wusŏ. War dau
the-father-to to-him he-appeared, then heart on-him of-him burnt. To-him running

yĕ kŏ; war tar-ghārṇ-wat, au dĕr yĕ khkul-kŏ. Żŏe
by-him was-done; to-him embraced, and much by-him kissing-was-done. By-the-son

war-ta wuwe chī, 'ai plāra, mā d' Khodāi gunā k'ṛĕ-da au
him-to it-was-said that, 'O father, by-me of Heaven sin has-been-done and

stā makhā-makh. D' dĕ qābil nĕ 'ma chī stā żŏe wu-bal'lĕ
thy face-before. Of that worthy not I-am that thy son called

sh'm.' Plār khp'lŏ naukarānŏ-ta wuwe chī, 'd'-ṭŏlŏ-na
I-may-be.' By-the-father his-own servants-to it-was-said that, 'than-all

khĕ jāmĕ rāwobāsai war wāghwundawai. Gŭta war pa lās kai au
best robe bring-out on-him put. Ring to-him on hand put and

panĕ yĕ war-ta pa khpŏ kai; chi pa-yau-żāi-sara khwurāk-wu-kŭ áu hum
shoes his him-to on feet put: that together we-may-feed and also

khushāli wu-kŭ. Ż'ka-chī dā żŏe me m'ṛ wu, sar-dŏbāra jwandĕ shŏ;
joy make. Because-that this son of-me dead was, again living became:

wruk wu, byā mŭndĕ shŏ.' Pas pa khushhāltiyā yĕ sara sā'at
lost was, again found became.' Thereon in joyfulness by-them with the-time

tĕrāw'lŏ.
was-passed.

M'sh'r żŏe yĕ pa-pati-kkhe wuh. Chi rā-rawān-shŏ au kŏr-ta
Elder son his in-the-field was. When he-started and the-house-to

nizdĕ shŏ, d' sandarŏ au d' gaḍĕdŏ awāz yĕ-tar-ghwaga shŏ. Yau
near came, of music and of singing the-sound to-his-ears came. A

naukar yĕ rāwubal'lŏ, tĕ-na tapŏs yĕ wu-k'ṛŏ, 'chi da
servant by-him was-called, (and) him-from inquiry by-him was-made, 'what this

s' di?' Hagha pa-jawāb-kkhe war-ta wuwe chī, 'wrŏr-de
thing is?' By-him in-answer him-to it-was-said that, 'brother-thy

rāghalĕ-dĕ, au plār-de wa-la lŏya mĕlmastiyā k'ṛĕ-da, dapāra-d'-dĕ
come-is, and thy-father him-to great hospitality hath-given, owing-to-this

chi rŏgh jŭṛ yĕ wulidŏ.' Dĕ khapa shw'lŏ, zṛ'-yĕ
that safe (and) sound by-him he-has-been-seen.' He angry _ became, heart-his

wu-na-ghwukht' chi war-n'n'-wūzam. Plār yĕ rāwuwat
did-not-desire that to-him-I-may-enter. The-father-then to-him came-out

pukhlā-yĕ-kŏ. Da plār-ta wuwĕyĭlĕ chī, 'fikr-wuka
(and) beseeching-by-him-was-done. By-him his-father-to it-was-said that, 'think

kala-rāsi be   khidmat   kawuma,   au   hēchare   me   d'-wēyilō-na-de
how-long thy   service has-been-done-by-me, and   ever   by-me   from-speech-thy

makh   na-dē   garzwulē;   yau   chēlai   de   hum   chare rā
the-face not-has-been turned-away;   one   young-goat by-thee even   ever to-me

bakh'lē-na-da   chi da-khp'lō-āshnāyānō-sara me   khandā   hawas
bestowed-not-has-been that   my-own-friends-with   by-me laughter (and) amusement

k'rē-wē.   An   dā   tōe   chi-de   rāghā,   chi   da-tōl   māl-de   pa
might-be-made. And this   son   who-thine comes, by-whom   all   goods-thy on

damānō   khwar'lē-dē,   nō   bagha-la   de   lōya   mēhmastiyā
musicians has-been-devoured, then   him-to   by-thee great   hospitality

wu-ka.'   D'   war-ta   wuwe   chi,   'ai   żōyn,   t'   mudām
hath-been-done.' By-him him-to   it-was-said   that, 'O   son,   thou   always

rā-sakha   yē;   s'-chi   i'mā dī, tōl   stā   dī.   Khō khush-hāltiyā au
near-me   art;   that-which mine is, all   thine is.   So   gladness   and

khush-hālēdal munāsih   wū,   i'kn-chi   wrōr-de   m'r   wu, jwandī   shō;
to-be-joyful   befitting   is,   because   brother-thy dead was,   alive he-became;

wruk wu,   rā-paidā   shō.'
lost he-was, to-us-found   he-became.'

BUNER DIALECT.

The next specimen comes from Buner. It differs very slightly from standard Paṣhtō. We may note that the genitive prefix is *d'* and not *da*, and that a final short *zēr* is transliterated *i* and not *e*. The word for 'he was' is *w'*, not *wu*, and for 'brother' is *w'ōr*, not *wrōr*.

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BUNER) DIALECT.

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

دَ يُو سِرِي دوه خامن وُو ـ نو هغه کشر خپل پلار ته وُو چه يلارَه مالَه خپلَه برَجه د مال راکُوه ـ نو هغَه خپل
مال په دواړو ووبشه ـ يو څو روزَجي بَس کشر غوبِي هرَجه راټول کُو ـ اَو لرَي مَلک ته يني مَنزِل وِکْر ـ اَو هَلتَه
يني خپل مال په مستي دُوره کُر ـ نو چه تول يئ خلاص کُر نو په هغَه مَلک باند يو أمسارِي قحط راغَي ـ اَو هغَه
تنک شه ـ نو هغَه اَو اَو د هغَه يو مُعتبر سِرِي سره نوکر شه ـ اَو هغَه د خنزيرانو د څرولو دپارَه خپلو پتو له
وليرو ـ اَو هغَه به په خوشحالِيَن سره په هغَه لوبو چه د خنزيرانو خوارَه خپلَه کيده دکَه کړي وَا خو هيڅا نه ورکُول ـ بيا
چه په خپن شه نو وَ يئ وِچه نما د پلار څومره نوکران په مه شان دويِئي مَومي ـ اَو زه به د لوږِي مرم ـ اَو يه باڅم اَو
خپل پلار له به ورشم اَو ورته به واِيم چه پلارَو ما د خُدای ګناه کُري دَه اوستا هُم ـ اَو دی دی اِيتي نه يم چه ستا
غوبِي شم خو به نوکرانو کَس م واجوه ـ اَو هغَه پاڅيده اَو خپل پلارله راغَي ـ خوجه هغَه لا پټره وَو نو خپل پلار
وليده ـ اَو ترس يئ پرورکُر ـ اَو ور وُزغاست اَو ور تر غاره وت اَو ښکل يئ کُر ـ اَو غوبِي ورته وُو چه پلارَو ما د خدای
او سا ا کا ا ه کُري دَه ـ اَود دی ايقن نه يم چه ستا غوبِي شم ـ ولي پلار يني خپل نوکرانو ته وُو چه ښه جامه راوُرَئي ـ
اَو د ته يني واِغُندَوئي ـ اَو يو ګته يئ په لاس کُرَئي ـ اَو پَتري ورته به مِيو ترَئي ـ اَو راُخلئي چه دوِدَئي چه دوبَئي وخورَو ـ اَو
خوشحالِي وکُرو ـ ځکه چه دا هما غُوبَئي مِريو اَو جوندَي شوَي دَي رک وَو اَو پيدا شوَي دَي ـ اَو هغَي خوشحالِي
جوړه کره *

أس د هغَه مشر غُوبَي په پتي کَس وَو ـ اَو جه هغَه راغَي اَو کورته نزدي شه ـ نو د سرود اَو ګدیدو اَو آواز يئ
واوريده ـ نو يو نوکر ته يني آواز وکر ـ اَو پُتيس يئ تر ورکُر چه دا څه جَل دَي ـ نو هغَه ورته وُو چه ستا رور راغلَي دَي ـ
اَو پلار د خَيرات کُرَي دَي ـ ځکه چه هغَه يي روغ جوړ مُوندلَي دَي ـ نو هغَه مَرتَو شه ـ اَو دننه نه ته ـ نو پلار يني
راُوُوت ـ اَو مِنت يني ورته وکُر ـ نو هغَه په جواب کَس پلار ته وُو چه ګوره دومره دير کال ما ستا خدمت کُرَي دَي،
اَو هيڅجري م ستا حُکم ته ئي مات کُرَي ـ اَو بيا هُم تا ټجري مالَه يو څُيرلي راکُرَي نه دَي ـ چه ما برد خپلو
دوستانو سره خوشحالي کُرَي وَي ـ ولي خوجه دا ستا غوبِي چه مال يني درنه به دمو خَيته کُرَي دَي راغَي نو تا
وَله ميلمستيا يئ کُرو ـ نو هغَه ورته وُو چه ځُويه دا ما سرو يئ ـ اَو هما هرڅه ستا دَي ـ ما مُلايب وُو چه مُونر
مالوب وکُرو اَو خوشحال شو ـ ځکه چه دا ستا رور مِريو اَو بيا جوندَي شوَي دَي ـ اَو رک وَو اَو مُوندلَي شوَي دَي *

ERANIAN FAMILY. EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (BUNER) DIALECT.

(TRANSLITERATION.)

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

Dᵃ yau sarī dwa dᵃgāmᵃn wū. Nō haghᵃ kᵃshᵃr khpᵃl plār ta wuwī chi, 'plāra mā-la khpᵃla brakha dᵃ māla rākṛa.' Nō haghᵃ khpᵃl māl pᵃ dwāṛō wuwēshᵃ. Yau tsō rwadžᵃ pas kᵃshᵃr dzūyī har-tsᵃ raṭōl kṛ, au yau lirē mᵃlk ta yē mazal wukᵃṛ. Au halta yē khpᵃl māl pᵃ mastaī dūṛa kᵃṛ.¹ Nō chi ṭōl yē khlas kᵃṛ, nō pᵃ haghᵃ mᵃlk bāndī yau ambārē qabaṭ raghai, au hagha tang shᵃ. Nō hagha lāṛ, au dᵃ haghᵃ waṭan yau muᵃtabar sarī sara nauka shᵃ. Au haghᵃ dᵃ khinzirānō dᵃ tsarawᵃlō dapāra khpᵃlō puṭō la wulēgᵃ. Au haghᵃ ba pᵃ khushhālai sara pᵃ haghᵃ būsō chi khinzirānō khwāṛᵃ, khpᵃla gēda ḍaka kᵃṛe wa, khō hēchā nᵃ warkawᵃl. Byā chi pᵃ khud shᵃ, nō wu-yē-wi chi, 'dzᵃmā dᵃ plār tsōmra naukarān pᵃ khᵃ shān ḍōḍai mūmī, au zᵃ dᵃ lwᵃgē mrᵃm. Zᵃ ba pātsᵃm, au khpᵃl plār la ba warshᵃm, au war-ta ba wāyᵃm chi, "plāra, mā dᵃ Khudāe gunāh kᵃṛe da au stā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi stā dzūyai shᵃm, khō pᵃ naukarānō kkh(ki) mi wāchawa."' Au hagha pātsēdᵃ, au khpᵃl plār la rāghai. Khō chi hagha lā byarta wᵃ, nō khpᵃl plār wulidᵃ, au tars yē pri wukᵃṛ. Au war wuzghākhᵃt, au war tar-ghᵃrawat, au khkul yē kᵃṛ. Au dzūyi war-ta wuwī chi, 'plāra mā dᵃ Khudāe au stā gunāh kᵃṛe da. Au dᵃ dē lāyiq nᵃ yᵃm chi stā dzūyai shᵃm.' Wᵃlē plār yē khpᵃlō naukarānō ta wuwī chi, 'kha jāma rāwṛai, au dᵃ ta yē wāghunda wai, au yawa guta yē pᵃ lās kṛai, au paṇē war-ta pᵃ khpō kṛai. Au rādzai chi ḍōḍai wukhwrū, au khushhālī wukṛū. Dᵃᵃka chi da dzᵃmā dzūyai mᵃṛ wᵃ, au jwandai shᵃwai dai; ruk wᵃ, au paida shᵃwai dai.' Au haghai khushhālī jōṛa kṛa.

Us dᵃ haghᵃ mᵃshᵃr dzūyai pᵃ paṭi kkh(ki) wᵃ. Au chi hagha rāghai, au kōr ta nizdē shᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awāz yē wāwrēdᵃ. Nō yau naukar ta yē awāz wukᵃṛ, au tapaus yē tri wukᵃṛ chi, 'da tsᵃ chal dai?' Nō haghᵃ war-ta wuwī chi, 'stā rōr rāghᵃlai dai. Au plār di khaiṛat kᵃṛai dai. Dzᵃka chi hagha yē rōgh jōṛ mūndᵃlai dai.' Nō hagha marawᵃr shᵃ, au danᵃna nᵃ tᵃ. Nō plār yē rāwuwat, au minat yē war-ta wukᵃṛ. Nō haghᵃ pᵃ jawāb kkh(ki) plār ta wuwī chi, 'gōra, dōmra dēr kāla mā stā khidmat kᵃṛai dai, au hēchare mi stā hukam nᵃ dai māt kᵃṛai. Au byā hum ta chare mā-la yau tsērlai rākᵃṛai nᵃ dai, chi mā pri dᵃ khpᵃlō dōstānō sara khushhālī kᵃṛai wai. Wᵃlē khō chi dā stā dzūyai chi māl yē dar-ta pᵃ dᵃmō habaṭa kᵃṛai dai, rāghai, nō tā wa-la mēlmastyā warkṛa.' Nō haghᵃ war-ta wuwī chi, 'dzūya, tᵃrᵃl mā sara yē, au dzᵃmā har tsᵃ stā di. Dā munāsib wū chi mᵃg khādi wukṛū, au khushhala shū. Dᵃᵃka chi dā stā rōr mᵃṛ wᵃ, au byā jwandai shᵃai dai ; au ruk wᵃ, au mūndᵃlai shᵃwai dai.'

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¹ Made of dust of.

YŪSUFZAI DIALECT.

The following specimen is in the dialect used by the Plains Yūsufzais, 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 Pashtō in the Peshawar District, and of these, according to the census of 1911, 113,465 are Yūsufzais.

A very similar dialect of Pashtō is also spoken by 29,151 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 *ts* and *dz* are pronounced *s* and *z*, respectively. The letter ږ is often written ښ. This, however, is merely a matter of spelling. As in Buner, a final *zēr* is transliterated *i*, not *e*; the word for 'was' is *w*°, not *we*; and the word for 'brother' is *rōr*, not *wrōr*.

[No. 3.]

ERANIAN FAMILY.　　　　　EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PLAINS YÚSUFZAI) DIALECT.

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

ده یو سړي دوَه زامن وو ۔ لو حغه کشر خپل پلاره ووې چه پلاره ماله خپله برخه درحه ده مال نه را کوه ۔ لو حغه
خپل جایداد په دیارو ووېشه ۔ یو حورو رزې پس کشر زوے هرحه جمع کول او یو لری ملک ته یې لوچ وکو ۔ او هلته
عنې خپل مال په بَستنۍ والوزه ۔ لو چه نول یې خلاص کو نو په حغه ملک باند یو لوې قحط راغې او حغه تنگ شه ۔
نو حغه لړ او ده حغه وطن یو معتبر سړی سره نوکر شه ۔ او حغه ده خنزیرانو ده حورولو دیارو خپل پتو ته ولیکه ۔ او حغه
به په خوشحالۍ سره په حغه ټوسو چه حغه خنزیرانو خورل خپله کیده کوی دکه کوی وو ۔ خو هیچا نه ورکول ۔ بیا چه په
حود شه نو ژبې یې ووَیل چه حما ده پلر خورهٔ نوکران په ده شان دوَقۍ مومی ۔ او زه ده نوګي مرم ۔ زه به پاڅم او
خپل پلارله به وَرشم ۔ او ورته به وایم چه پلاره ما ده حُدای گناه کوی ده او ستا هُم ۔ او ده دی این نه یم چه
ستا زویې شم ۔ خو چه نوکرانو کښ م واجبه ۔ او حغه پاڅیده او خپل پلار له راغې ۔ خو چه حغه څه ا لرته وو او نو خپل
پلر ولیده او نرس یې بروکو او ور ورغلیده او ور ترغاړه ورت او ښکل یې کو ۔ او زویې ورته وے ووچه پلاره ما ده حُدای
او ستا ګناه کوی ده ۔ او د ده این نه یم چه ستا زویې شم ۔ ولي پلار یې خپلو نوکرانو ته ووَیل چه بَه جامه
راوَوَړئ ۔ او ده ته یې وائندوزی ۔ او یو واګنه یې په لاس کرَی او بنری ورته په ښو کرَی ۔ او راحَنې چه دوَهۍ
وخوړو ۔ او خوشحالي وکرو ۔ ځکه چه دا حما زویې مر وو او جوندی شوی دی ۔ رک وَرا او پَیدا شوی دی ۔ او هغې
خوشحالي جوړه کړله *

اَس ده حغه مشر زویې به یَبی کښ وو ۔ او چه حغه راغې او کوَرته نزدی شه ۔ نو ده سرود او ده گوَیدو آواز
این واوریده ۔ نویو نوکر ته یې آواز وکو ۔ او پوهتنه یې ترکرَه چه ددی ښه مطلب دی ۔ لو حغه ورته ووچه ستا ورور
راغلی دَی ۔ او پلار یې ده حیرات د کوَی دَی ۔ ځکه چه حغه یې روغ جوړ مُوندلی دَی ۔ لو حغه بَریر شه ۔ او دَننه نه
ته ۔ نو پلار یې راوَوت او مَنت یې ورته وکو ۔ او حغه په جواب کښ پلار ته ووچه ګوره دومره دیر کال ما ستا
خدمت کرَی دَی ۔ او هیچری م ستا حکم نه دی مات کرَی ۔ او بیا هُم تا چری ماله یو جیتَی راکرَی نه دَی
چه ما پر ده خپلو دوستانو شره خوشحالي کرَی وی ۔ ولي خوچه دا ستا مال یې نرته به دمو خراب
کرَی دَی راغې لو تا ورته میلمستیا نوَکله ۔ نو حغه ورته ووچه ووچه زویه ته همیشه ما سَره یې ۔ او حما هرحه ستا دي ۔
دا مناسبه ووچه مونر ښادي وکرو او خوشحال شوځکه چه دا ستا رور مر وو او بیا جوندی شوی دی ۔ او رک وَو
مُوندلی شوی دَی ۔

[No. 3.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

TRANSLITERATION AND TRANSLATION.

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

Dᵃ yan saṛī dwa zāmᵃn wū.   Nō hagh*-kᵃshᵃr khpᵃl plār ta
Of one man two sons were.   Then by-the-younger his-own father to

wuwī chi, 'plāra, mā-la khpᵃla brakha dᵃ māl na rākṛa.'
it-was-said that, 'O-father, me-to my-own share of property from give.'

Nō haghᵃ khpᵃl jāedād pᵃ dwāṛō wuwēsh*.   Yau sō rwazē pas
Then by-him his-own estate on both divided.   One few days after

kᵃshᵃr zōyī har-sᵃ jamā-kṛᵃl, au yau līrī mᵃlk ta yē
by-younger son every-thing was-collected, and one far country to by-him

kūch wukᵃr.   Au halta yē khpᵃl māl pᵃ mastaī
journey was-made.   And then by-him his-own property on debauchery

wālūzawᵃ.   Nō chi ṭōl yē khlās kᵃr, nō pᵃ
was-caused-to-fly-away.   Then when all by-him finished was-done, then on

haghᵃ mᵃlk bāndī yau lōe qahaṭ rāghai, au hagha tang shᵃ.
that country upon one great famine came, and he straitened became.

Nō hagha lāṛ, au dᵃ hagha watan yau mu'tabar saṛī sara naukar
Then he went, and of that country one respectable man with servant

shᵃ.   Au haghᵃ dᵃ khinzīrānō dᵃ sarawᵃlō dᵃpāra khpalō paṭō ta
became.   And by-him of swine of grazing for his-own fields to

wulēgᵃ.   Au haghᵃ ba pᵃ khushᵃlaī sara, pᵃ haghᵃ būsō chi
(he)-was-sent.   And by-him would with pleasure with, on those husks which

khinzīrānō khwaṛᵃl, khpᵃla gēda ḍaka kᵃre wa, khō
by-swine were-eaten, his-own belly full been-made would-have, but

hēchā nᵃ warkawᵃl.   Byā chi pᵃ khud shᵃ, nō wu yē
by-any-one not was-given.   Again when by sense became, then was by-him

wayᵃl chi, 'tamā dᵃ plār sōmra naukarān pᵃ khᵃ shān dōdaī
said that, 'my of father how-many servants in good manner bread

mūmī, au zᵃ dᵃ lwᵃgē mrᵃm. Zᵃ ba pāsᵃm, au khpᵃl plār la ba
get, and I of hunger die. I will rise, and my-own father to will

warshᵃm, au warta ba wāyᵃm chi, "plāra, mā dᵃ Khudāe gunāh kᵃre
go, and him-to will say that, "father! by-me of God sin committed

da au stā hum, au dᵃ dē lāyiq nᵃ yᵃm chi stā zōyaī shᵃm; khō
is and thine too, and of this worthy not am that thy son be; but

---

p' naukarānō kkh(ki) mi wāchawa."' Au hagha pāsēd' au khp'l plār la
in servants among me place."' And he rose and his-own father to

rāghai. Khō chi hagha lā byarta w', nō khp'l plār wulīd' au
came. But as he yet far was, then by-his-own father (he)-was-seen and

tars yē pri wuk'r, au war wuzghalēd' au war tar-ghārawat, au
pity by-him on-him was-done, and at-him ran and him embraced, and

khkul yē k'r. Au zoyī war-ta wuwi chi, 'plārn, mā
kiss by-him was-done. And by-the-son him-to it-was-said that, 'father! by-me

d' Khudāe au stā gunāh k're da, au d' dē lāyiq n' y'm chi stā
of God and thy sin committed is, and of this worthy not am that thy

zōyai sh'm.' Wale plār yē khp'lō naukarānō ta wuway'l chi, 'kh'
son I-be.' But by-the-father his his-own servants to it-was-said that, 'good

jāma rāwr̤ai, au d' ta yē wāghundawaī, au yawa guta yē p' lās kr̤ai, au
robe bring, and him to it clothe, and one ring his on hand do, and

pap̃ō warta p' kbp̃ō kr̤ai. Au rātai chi d̃odai wukhwrū, au khushhāli
shoes him-to on feet do. And come that bread we-may-eat, and merriment

wukr̤ū. Z'ka-chi dā z'mā zoyai m'r w', au jwandai sh'wai dai; ruk
we-may-make. Because this my son dead was, and alive become is; lost

w' au paidā sh'wai dai.' Au haghai khushhāli jōr̤a kr̤la.
was and found become is.' And by-them merriment making was-done.

Us' d' hagh' m'sh'r zōyai p' pati kkh(ki) w'. Au chi hagha rāghai, au
Now of him elder son in field in was. And when he came, and

kōr ta nizdē sh', nō d' sarōd au d' guḍēdō awāz yē wāwrēd'.
house to near became, then of music and of dancing sound by-him was-heard.

Nō yau naukar ta yē awāz wuk'r, au pūkht'na yē tri
Then one servant to by-him calling was-done, and inquiry by-him from-him

wukr̤a chi, 'd' dē s' maṭlab dai?' Nō hagh' war-ta wuwi chi,
was-made that, 'of this what meaning is?' Then by-him him-to it-was-said that,

'stā rōr rōgh'lai dai, au plār di khairāt k'rai dai, z'ka-chi
'thy brother come is, and by-father thy feast made is, because

hagha yē rōgh jōr̤ mūnd'lai dai.' Nō hagha marāw'r sh', au
he by-him safe sound found is.' Then he angry became, and

dan'na n' t'. Nō plār yē rāwuwat, au minat yē war-ta
inside not went. Then father his came-out, and entreaty by-him him-to

wuk'r. Nō hagh' p' jawāb kkh(ki) plār ta wuwi chi, 'gōra, dōmra
was-made. Then by-him in answer in father to it-was-said that, 'Lo! so

dēr kāla mā stā khidmat k'rai dai, au hēchare mi stā hukum n'
many years by-me thy service done is, and ever by-me thy order not

dai māt k'rai. Au byā hum tā chare mā-la yau chēlai rāk'rai n' dai,
is broken made. And still even by-thee ever to-me one kid given not is,

chi mā pri d' khp'lō dōstānō sara khushhāli k'rai wai. W'lē
that by-me with-it of my-own friends with merriment made should-have-been. But

khō-chi dA stā zōyai, chi māl yō dar-ta p' d'mō <u>kh</u>arāb k'rái
as-soon-as this thy son, by-whom wealth by-him thee-to on harlots spoilt made

dai, rāghai, nō tā war-ta mēlmastya war k'rā.' Nō hagh' war-ta
is, came, then by-thee him-to feast to-him given.' Then by-him him-to

wuwi chi, 'zoya, t' hamē<u>sh</u>a mā sara yō, au t'mā har-s' stā
it-was-said that, 'son, thou always me with art, and my every-thing thine

di. Da munāsib wū chi mūg <u>kh</u>ādi wukṛū au <u>kh</u>u<u>sh</u>hāla <u>sh</u>ū,
is. This meet was that we merriment may-make and merry be,

t'kn-chi dā stā rōr m'ṛ w', au byā jwandai <u>sh</u>'wai dai au ruk
because this thy brother dead was, and again alive become is and lost

w', au mūnd'lai <u>sh</u>'wai dai.'
was, and found been is.'

SWAT DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the independent Swat Valley. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. Also that the short *ŭ* is rarely used; a full *u* being used instead. In other respects the dialect is much the same as that of the Yūsufzais.

[No. 4.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

North-Eastern (Swat Valley) Dialect.

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

دَدَ یُو سیړی دوه زامن وُو ۔ نو دغه کشر خپل پلارته ووچه پلارَه ماله برخه ده مال نه راکوه ۔ نو دغه
خپل یساط بَه دواړو ویشله ۔ یو څو ورځې پس کشر زُوی درغه جمع کړو ۔ اوبو لرې منګ له ینې ښَهَر وکړو ۔ او هلته
ینې خپل مال بَه بَساني عبث کړو ۔ نو چه اول ینې خلاص کړو ۔ نو بِه دغه مَلګ باندې یو لوی قحط راغی او دغه تنګ
شه ۔ نو دغه اوښته او دَ دغه ولکې یو مُعْمَر سړی سره لوکړ شه ۔ او دغه دَه جنګراو دَه خولو دپاره خپلو پنو ته ولیکه ۔
او دغه به یَه خوشحالی سره یَه دغه ایسو چه جنګراو خوارو خپله ګیده مړه کړی وو ۔ خو هیچا نه ورکول ۔ بیا چه
په خود شه او و بی ویل چه خما دَ پلرخومره لوکران یه جه شان ډوډی مومی او زو دَه لوګی مړم ۔ زو به پاڅم او
خپل پلارته به ورشم او ورته به وایم چه پلارو ما دَه خُدای ګناه کړی ده او ستا هم ۔ او نَدی لایق نه یم چه ستا
زُویَی شم ۔ خو به لوکراو کښې م نل کوه ۔ او دغه پاڅیده او خپل پلار له راغی ۔ خو چه دغه نا لرته وو ۔ نو خپل
پلار ولیده ۔ او تَرس ینې پر وکړ ۔ او وَر ورغلیده او وَر تر غاړونت آو ښکل ینې کړ ۔ او زُوی ورته ووچه پلارو ما دَه خُدای
او ستاګناه کړی ده ۔ او نَدی لایق نه یم چه ستا زوئی شم ۔ ولی پلارینې خپلو لوکراو ته ووچه ښه جامه راوړئ او دَه
کړه بی والبسَوی ۔ او یوه ګله ینې په اس کړی ۔ او راغلی چه ډوډی وخورو ۔ او خوشحالی
وکړو ۔ ځکه چه دا خما زُوی مړ وو او جوندی شوی دی ۔ ورک وه او پیدا شوی دی ۔ او دغی خوشحالی جوړه کړو ۵
اس دَ دغه مشر زُوئی یَه ینی کښ وو ۔ او چه دغه راغی او کورته نزدی شه ۔ نو دَ سرود او دَه ګدیدو آواز ینې
واوریده ۔ نو یو لوکرته ینې آواز بکړ ۔ او ایس ینې ترویکر چه ددی چه سَوَب دی ۔ نو دغه ورته ووچه ستا رورراغلی
دی ۔ او پلار بی تیرات کړی دی ۔ ځکه چه دغه ینې روغ جوړ مولتی دی ۔ نو دغه متروړ شه ۔ او دننه نه راته ۔ نو یه
لو پلار ینې راوونت او ومنت ینې ورته وکړ ۔ نو دغه یَه جواب کښ پلارته ووچه ګوره دمره دیر کال ما ستا خدمت
کړی دی ۔ او هیچیری م ستا حکم نه دی مات کړی او بیا هم تا چری ماله یو ورغُوئی راکترِی نه دی چه ما یوه
خپلو دوستانو سره خوشحالی کړی وی ۔ ولی خو چه دا ستا زُوئی چه مال ینې دَر ته یه کَسبو حرب کړی دی راغی
نو تا ورته میلمستیا کړکړو ۔ نو دغه ورته ینې چه زُویَه ته همیشه ما سره ینې ۔ او څما هرچه دی ستا دی ۔ ۔ دا مناسب وو چه
مونز جادی وکړو او خوشحال شوک چه دا ستا رور مړو وو او بیا جوندی شوی دی ۔ او ورک وه او مَولتلی شوی دی ۔

ERANIAN FAMILY. · EASTERN GROUP.

PASHTO.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

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

Da yau saṛi dwa zāmān wū. Nŏ hagh° kashar khpal plār ta
Of one man two sons were. Then by-that younger his-own father to

wuwi chi, 'plāra, mā-la khpala brakha da māl na rākṛa.' Nŏ
it-was-said that, 'father! me-to my-own share of property from give.' Then

hagh° khpal bisāt pa dwāṛŏ wuyesha. Yau ṣŏ wrāzŏ pas kashar
by-him his-own property on both was-divided. A few days after by-the-younger

zūyi har-ṣa jama'-kṛ°, au yau līrī malk ta yŏ safar
son every-thing was-collected, and one far country to by-him journey

wukaṛ. Au halta yŏ khpal māl pa mastai 'alaṣ-kaṛ. Nŏ
was-made. And there by-him his-own property on profligacy was-wasted. Then

chi ṭŏl yŏ khlās-kaṛ, nŏ pa hagh° malk bāndi yau lŏe qaḥaṭ
when all by-him was-consumed, then on that country upon one great famine

rāghai, au hagha tang sh°. Nŏ hagha lāṛ-sh°, au da hagh° waṭan
came, and he straitened became. Then he went, and of that country

yau mu'tabar saṛi sara naukar sh°. Au hagh° da khinzirānŏ da
one respectable man with servant became. And by-him of swine of

sarawalŏ dapāra khpalŏ paṭŏ ta wuleṛa. Au hagh° ba pa
grazing for his-own fields to he-was-sent. And by-him would with

khushḥālai sara pa hagh° būsŏ chi khinzirānŏ khwāra, khpala gŏda
pleasure with on those husks which by-swine were-eaten, his-own belly

maṛa-kaṛe wa, khŏ hēchā na warknawal. Byā chi
been-made-satisfied would-have, but by-any-one not was-given-to-him. Again when

pa khud sh°, nŏ wu-yŏ-wayal chi, 'zamā da plār ṣōmra
on senses became, then was-by-him-said that, 'my of father how-many

naukarān pa kh° shān dŏdai mūmi, au z° da lwagŏ mram. Z° ba
servants by good manner bread find, and I of hunger die. I will

pāsam au khpal plār ta ba warsham, au war-ta ba wāyam chi,
rise and my-own father to will go, and him-to will say that,

"plāra, mā da Khudāe gunāh kare da, au stā hum, au da dŏ lāyiq
"father, by-me of God sin done is, and thine also, and of this worthy

na yam chi stā zūai sham, khŏ pa naukarānŏ kkh(i) mi tal-kṛa." '
not am that thy son I-become, but in servants in me include." '

Au   hagha   pāsĕd⁰   au   khpal   plār   la   rāghai.   Khŏ   chi   hagha   lā   byarta
And ₂ he   rose   and his-own   father   to   came.   But   as   he   yet   far

w⁰,   nŏ   khpal   plār   wulīd⁰,   au   tars   yĕ   pri   wukaṛ,
was,   then   by-his-own   father   he-was-seen,   and   pity   by-him   on-him   was-made,

au   war   wuzghalĕd⁰,   au   war   tar-ghārawat,   au   khkul   yĕ   kaṛ.   Au   zŭyī
and   at-him   ran,   and him   embraced,   and   kiss   by-him   made.   And by-the-son

war-ta   wuwi   chi,   'plāra,   mā   da   Khudāe   au   stā   gunāh   kaṛe   da,   au
him-to   it-was-said   that,   'father,   by-me   of   God   and thy   sin   done   is,   and

da   dĕ   lāyiq   na   yam chi   stā   zūai   sham.'   Walĕ   plār   yĕ   khpalŏ
of this   worthy   not   I-am that thy   son   I-may-become.'   But   by-the-father   his   his-own

naukarānŏ   ta   wuwi   chi,   'kha   jāma   rāwṛaī,   au   da   ta   yĕ   waghundawai,
servants   to   it-was-said that,   'good   robe   bring,   and   him   to   it   clothe,

au   yawa   gŭta   yĕ   pa   lās   kraī,   au   paṇĕ   war-ta   pa   khpŏ   kraī.   Au   rāżaī
and   one   ring   his   on   hand do (put),   and shoes   him-to   on   feet   do.   And   come

chi   dŏdaī   wukhwṛū,   au   khushḥalī   wukṛū.   Żaka-chi   dā   żamā   zūai   maṛ
that   bread   we-eat,   and   merriment   do (make).   Because   this   my   son   dead

w⁰,   au   jwandai   shawai   dai;   wrak   w⁰,   au   paidā-shawai   dai.'   Au   haghai
was,   and   alive   been   is;   lost   was,   and   recovered   is.'   And   by-them

khushḥalī   jŏṛa-kṛa.
merriment   made.

Us   da   hagh⁰   mashar   zūai   pa   paṭī   kkh(ki)   w⁰: au   chi   hagha   rāghai,
Now   of   him   elder   son   in field   in   was: and when   he   came,

au   kŏr   ta   nizdĕ   sh⁰,   nŏ   da   sarŏd   au   da   gaḍĕdŏ   awāz   yĕ
and   house   to   near   became,   then   of   music   and   of   dancing   sound   by-him

wāwrĕd⁰.   Nŏ   yau   naukar   ta   yĕ   awāz   wukaṛ,   au   tapaus   yĕ
was-heard.   Then one   servant   to   by-him   calling   was-made,   and   enquiry   by-him

tri   wukaṛ   chi,   'da   dĕ   s⁰   sawāb   dai?'   Nŏ   hagh⁰   war-ta
from-him   was-made that,   'of   this   what   reason   is?'   Then   by-him   him-to

wuwi   chi,   'stā   rŏr   rāghalai dai,   au   plār   di   khairāt   kaṛai dai,
it-was-said that,   'thy   brother   come   is,   and   by-father   thy   feast   done is,

żaka-chi haghā   yĕ   rŏgh   jŏṛ   mūntalai dai.'   Nŏ   hagha   marawar   sh⁰,
because   he   by-him   whole   well   found   is.'   Then   he   angry   became,

au   danana   n⁰   t⁰.   Nŏ   plār   yĕ   rāwuwat,   au   minat   yĕ   war-ta
and   inside   not   went.   Then   father   his   came-out,   and   entreaty   by-him   him-to

wukaṛ.   Nŏ   hagh⁰   pa   jawāb   kkh(ki)   plār   ta   wuwi   chi,   'gŏra,
was-made.   Then by-him   in   reply   in   father   to   it-was-said that,   'Lo!

dŏmra   dĕr   kāla   mā   stā   khidmat   kaṛai dai,   au   bĕchare   mī   stā
so   many   years by-me   thy   service   done is,   and   ever   by-me   thy

hukam   n⁰   dai   māt-kaṛai.   Au   bya   hum   tā   chare ma-la yau   warghŭmai
order   not   is   broken-made.   And then   even by-thee   ever   me-to   one   kid

rākaṛai   n⁰   dai,   chi   mā   pri   da   khpalŏ   dŏstānŏ   sara   khushḥalī   kaṛai
given   not   is,   that   by-me   on-it   of   my-own   friends   with   merriment   done

wai. Walē khŏ chi dā stā zŭni, chi māl yĕ dar-ta pa kachnŏ,
might-be. But as-soon as this thy son, by-whom wealth by-him thee-to on harlots,

kharāb-karai dai, rāghai, nŏ ta war-ta mēlmastyā warkṛa.' Nŏ hagh'
squandered is, came, then thou him-to feast gave.' Then by-him

war-ta wuwi chi, 'zŭya, t' hamēsha mā sara yĕ, au tamā har-sa
him-to it-was-said that, 'son! thou always me with art, and my every-thing

stā dī. Dā munāsib wū chi mūg khādi wukṛū, au khushhāla shū,
thine is. This meet was that we merriment make, and merry become,

taka chi dā stā, rŏr mar w', au byā jwandai shawai dai; au
because that this thy brother dead was, and again alive become is; and

wrak w', au muntalai shawai dai.'
lost was, and found become is.'

BAJAUR DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent
territory of Bajaur. Note that *tz* and *dz* are pronounced *s* and *z*, respectively. In other
respects, the dialect is much the same as that of the Yūsufzais.

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

North-Eastern (Bajaur) Dialect.

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

ده يو شړی دوه زامن وو ۔ نو هغه کشر خپل پلارته ووبل چه پلارو ماله حصه لرخه د مال نه راکړو ۔ نو هغه

خپل بسابا په دواړو وويشه ۔ نو لو ورځي پس کشر زوی هرخه جمع کړل او يو لرن ملک ته يی منزل وکړ ۔ او هله

يی خپل مال په مستي وبازه ۔ نو چه نول بی خلاص کړ نو په هغه مک باند يو لوی قحط راغي ۔ او هغه لنګ شه ۔

نو هغه لاړ او د هغه ملک يو معصر سړی سره تولر شه ۔ او هغه د خنزيرانو د څرولو دپاره خپلو پوته ولیکه ۔ او هغه که به

خوشحالي سره په هغه اوبو چه خنزيرانو خوارو حصه کیده دکه کړی وو ۔ خو هیچا نه ورکول ۔ بيا چه په خود شه

نو ئ يی ووبل چه څما نه پلر څومره نوکران په یه شان غله يخوري او زه به پاخه او خپل پلارته به

ورشم او ورته به وايم چه پلاره ما د خُدای ګناه کړی ده او ستا هم ۔ او د دی لایق نه یم چه ستا زوی شم ۔ خو به

نوکرانو کس م ووکړه ۔ او هغه پاخیده او خپل پلارته راغي ۔ خو چه هغه لا لیرته وو نو خپل پلار ولیده او ترس بی بر

وکړ ۔ او ور وزغلیده ۔ او ور لرګارویت ۔ او مل بی کړ ۔ او زوی ورته ووبل چه پلاره ما د خُدای او ستا ګناه کړی ده ۔

او د دی لایق نه یم چه ستا زوی شم ۔ ولي پلار بی خپلو نوکرانو ته ووبل چه تته جامه راووړی اوده نه بی والبستوی ۔

اویده اته بی یی په لس کرتي ۔ او پښی ورته به جیو کتري ۔ او راغلي چه نیدلی وحیوزی او خوشحالي ونکرو ۔ خکه چه

دا څما زوی مروه او جوندي شوی تی ۔ وزک به او پیدا شوی تی ۔ او هغن خوشحالي جوړ کرو ۔

اس د هغه مشر زوی په يئي کمس وو ۔ او چه هغه راغي او کوره رزدی شه ۔ نود سرود اود کديدو آواز يئي

واوريده ۔ نو يو نوکرته يي آواز وکړ ۔ او بويجنته يئي نرووکړو چه دا هغه خل دی ۔ نو هغه ورته ووبل چه ستا ورور راغلي

تی ۔ او پلار دی حیرانت کړی تی ۔ خکه چه هغه بی روغ جوړ مندلي تی ۔ نو هغه خترور شه او دنته نه لا ۔

نو پلار يئي راوريت ۔ او منت بی ورته وکړ ۔ نو هغه په جواب کس پلارته ووبل چه کوره دومره دیر کال ما ستا

خدمت کړی دی ۔ او هیچرې م ستا حکم نه دی مانت کړی ۔ او بيا هم تا چرې ماله يو ورکوتی را کړی نه دی ۔

چه ما پرد خپلو دوستانو سره خوشحالي کړی وی ۔ ولي خو چه دا ستا زوی چه مال يئي قرتل به کحبو بازلی قی

راغي ۔ نو تا ورته میلمستیا ورکړه ۔ نو هغه ورته ووبل چه زویه اته همیشه ما سره یئي او څما هرخه ستا وی ۔ دا

مناسب وو چه مونر ښادی وئیکو او خوشحال شو ۔ خکه چه دا ستا ورور مروه او بيا جوندی شوی تی ۔ وزک وه او

مندلی شوی تی ۔ ●

ERANIAN FAMILY.   EASTERN GROUP.

PAṢHTŌ.

NORTH-EASTERN (BAJAUR) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

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

Dᵉ yau saṛi dwa zām'n wū.   No hagh* k*sh'r khp'l plār ta
Of one man two sons were. Then by-that younger his-own father to

wuway'l chi, 'plāra, māla khp'la barkha dᵉ māl na rākṛa.' Nō
it-was-said that, 'father, me-to my-own share of property from give.' Then

hagh* khp'l biāṭ pᵉ dwāṛō wuyésh*. Yau so wraṭē pas k*sh'r zō,
by-him his-own means on both was-divided. A few days after by-younger son,

har-s* jama'-kṛal, au yau līrē m'lk ta yē mmml wuk'ṛ. An
every-thing was-collected, and one far country to by-him journey was-made. And

halta yē khp'l māl pᵉ mastāi wubāḥ*. Nō chi ṭōl yē
there by-him his-own property on profligacy was-wasted. Then when all by-him

khlās-k'ṛ, nō pᵉ hagh* m'lk bāndi yau lōe qahaṭ rāghai, au hagha
was-finished, then on that country upon one great famine came, and he

tang sh*. Nō hagh lār, au dᵉ hagh* waṭan yau mu'atabar saṛi
straitened became. Then he went, and of that country one respectable man

sara naukar sh*, au hagh* dᵉ khinzirānō dᵉ saraw'lō d'pāra khp'lō paṭō
with servant became, and by-him of swine of grazing for his-own fields

ta wulég*. Au hagh* ba pᵉ khushhāli sara pᵉ hagh* būsō chi
to was-sent. And by-him would on pleasure with on those husks which

khinzirānō khwṛ*, khp'la gēḍa ḍaka k'ṛe wa, kho hēchā
by-swine were-eaten, his-own belly full been-made would-have, but by-any-one

n* warkaw'l. Byā chi pᵉ khul sh*, nō wu-yē-way'l
not was-given-to-him. Again when upon himself¹ he-became, then it-was-by-him-said

chi, 'z'mā dᵉ plār sōmra naukarān pᵉ kh* shān ghala mūmi,
that, 'my of father how-many servants in good manner food get,

au z* dᵉ lwᵉgē m'ṛm. Z* ba pāsᵉm, au khp'l plār ta ba warsh'm,
and I of hunger die. I will rise, and my-own father to will go,

au warta ba wāy'm chi. "plāra, mā dᵉ Khudāe gunāh k'ṛe da au
and him-to will say that, "father, by-me of God sin done is and

stā hum. Au dᵉ dē lāyiq n* yᵉm chi stā zōe sh'm, kho pᵉ
thine also. And of this worthy not I-am that thy son I-become, but (in)

naukarānō kḵ(ki) mi wugaṇṇa."' Au hagha pāsōᵉ, au khp'l plār ta
servants among me consider."' And he rose, and his-own father to

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¹ Came to his senses.

rāghai. Khŏ chi hagha lā byarta w*, nŏ khp'l plār wulid*, au
came. But when he yet far was, then by-his-own father he-was-seen, and
tars yĕ pri wuk*r. Au war wuzghalĕd*, au war tar-ghārawat,
pity by-him on-him was-done. And at-him he-ran, and him embraced (him).
au khkul yĕ k*r. Au zŏe warta wuwayʻl chi, ʻplāra, mā dʻ Khūdāe
and kiss by-him done. And by-the-son him-to it-was-said that, 'father, by-me of God
au stā gunāh k*e da, au dʻ dĕ lāyiq nʻ yʻm chi stā zŏe shʻm.'
and thy sin committed is, and of this worthy not I-am that thy son I-may-become.'
Wʻlĕ plār yĕ khpʻlŏ naukarānŏ ta wuwayʻl chi, ʻkha jāma rāwṛai,
But by-the-father his his-own servants to it-was-said that, 'good robe bring,
au dʻ ta yĕ wāghundawai, au yawa guta yĕ pʻ lās kṛai, au
and him to it clothe, and one ring his on hand do (put), and
panĕ warta pʻ khpŏ kṛai. Au rāzai chi dŏdai wukhwrū, au khushhāli
shoes him-to on feet do (put). And come that bread we-eat, and merriment
wukṛū. Zʻka-chi dā ṛ'mā zŏe mʻr wʻ, au jwandai shʻwai dai; wruk
do (make). Because this my son dead was, and alive become is; lost
wʻ, au paidā shʻwai dai.' Au haghai khushhāli jŏṛa kṛa.
was, and recovered become is.' And by-them merriment making was-done.

Us dʻ haghʻ mʻshʻr zŏe pʻ paṭi kkh(ki) wʻ. Au chi hagha rāghai,
Now of him elder son in field in was. And when he came,
au kŏr ta nizdĕ shʻ, nŏ dʻ sarŏd au dʻ gaḍĕdŏ awāz yĕ
and house to near became, then of music and of dancing sound by-him
wāwrĕd*. Nŏ yau naukar ta yĕ awāz wuk*r, au pūkhtana yĕ
was-heard. Then one servant to by-him calling was-done, and inquiry by-him
tri wukṛa chi, ʻdā sʻ chal dai?' Nŏ haghʻ warta wuwayʻl
from-him was-done that, 'this what matter is?' Then by-him him-to it-was-said
chi, ʻstā wrŏr rāghʻlai dai, au plār di khairāt kʻrai dai, ṛʻka-chi
that, 'thy brother come is, and by-father thy feast made is, because
hagha yĕ rŏgh jŏṛ mandʻlai dai.' Nŏ hagha marawʻr shʻ, au danana
he by-him whole well found is.' Then he angry became, and inside
nʻ tʻ. Nŏ plār yĕ rāwuwat, au minat yĕ warta wukar. Nŏ
not went. Then father his came-out, and entreaty by-him him-to was-made. Then
haghʻ pʻ jawāb kkh(ki) plār ta wuwayʻl chi, ʻgŏra, dŏmra dĕr kāla
by-him in reply in father to it-was-said that, 'Lo! so many years
mā stā khidmat kʻrai dai, au hĕchare mi stā hukum nʻ dai
by-me thy service done is, and ever by-me thy order not is
māt-kʻrai. Au byā hum tā chare mā-la yau warghūmai rākʻrai nʻ dai,
broken. And again even by-thee ever me-to one kid given not (is),
chi mā pri dʻ [khpʻlŏ dŏstānŏ sara khushhāli kʻrai wai.
that by-me on-it of my-own friends with merriment made might-have-been.
Wʻlĕ khŏ-chi dā stā zŏe, chi māl yĕ darta pʻ kachnŏ bāzʻlai dai,
But as-soon-as this thy son, by-whom wealth by-him thee-to on harlots wasted is,

rāghai, nō   tā   warta mēlmastyā wárkṛa.'   Nō   hagh° warta wuway°l chi,
came, then by-thee him-to   feast   was-given.'   Then by-him him-to it-was-said that,

'zōya,   i°   hamēsha mā sara yē,   au z°mā ' har-s°   stā   dī. Dā°
'son! thou   always   me with art, and my   every-thing thine is. This

munāsib wū chi mūg khādī wukṛū, au khushhāla shū.   Z°ka-chi dā
meet   was that we merriment make, and   merry   become. Because this

stā wrōr m°ṛ w°,   au byā jwandai sh°wai dai; wruk w°,   au
thy brother dead was, and again   alive   become is ;   lost   was,   and

mand°lai sh°wai dai.'
found   become is.'

GHILZAI DIALECT.

The next specimen is an example of the Pakhtō form of Pashtō spoken by the
members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad.
Here *ts* and *dz* have their proper sounds. The prefix of the genitive is *d°*, not *da*.
'My' is *dimā*, instead of *dzmā*, 'thy' is *itā*, instead of *stā*, and 'we' is *mang*, instead
of *mūg*. 'He was' is '*woa*' instead of '*wu*.' Note also that *ā* is sometimes changed to
i, as in *mind°lai* for *mānd°lai*, found. This is a regular change in the Pashtō of the
neighbouring Waziris. Instead of *dan°na*, within, we have *inana*.

[No. 6.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (GHILZAI) DIALECT.

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

دہ یو سړی دوہ زامن وو ۔ نو ھغہ کشر خپل پلار تہ ووئیل چہ پلارہ ماتہ بخپلہ برخہ لہ مال نہ راکوہ ۔ نو ھغہ خپل مال پہ دواړو ووېشہ ۔ نو یو څو ورځی پس کشر زوی ھرڅہ راغونډ کړل ۔ او یو لرې ملک تہ ئې ټیر وکو ۔ او ھغہ ځای ئې خپل مال پہ خوشوکارو والروزاوہ ۔ نو چہ قول ئې خلاصی کړ نو پہ ھغہ ملک باندې یو زبهت قحط راغی ۔ او ھغہ تنګ شہ ۔ نو ھغہ لړ اودہ ھغہ وطن یو معتبر سړی سرہ ئوکرشہ ۔ او ھغہ خپلو پټو تہ د خوګانو ئولو دپارہ ولیګہ ۔ او ھغہ بہ پہ خوښہ بہ ھغہ کوسو چہ خوګانو خوړل خپل نس ډک کوی وو ۔ خو ھیچا لہ ئوکول ۔ بیا چہ پہ خپل شہ لو ئی ووئیل چہ څوما دہ پلار څومرہ نوکران پہ چہ شان ډوډئی مومی ۔ او زہ لہ لوږی مرم ۔ زہ بہ پاڅم او خپل پلارتہ بہ ورشم او ورتہ بہ وایم چہ پلارہ ماد خدای گناہ کړی دہ او انا ئم ۔ اودہ دی لایق نہ یم چہ انا زوی شم ۔ خو پہ خپلو نوکرانو کښی رم ګڼلہ کوہ ۔ او ھغہ پاڅید او خپل پلارتہ راغی ۔ خو چہ ھغہ لا بیرتہ وہ نو خپل پلار ولیدو او رحم ئې پرووکو او ور مخدہ ئې کړہ او غاړہوت او چپہ ئې کم ۔ او زوی ورتہ ووئیل چہ پلارہ زہ د خدای گناہکار یم او انا ئم ۔ او دہ دی لایق نہ یم چہ انا زوی شم ۔ ولی پلار ئې خپلو نوکرانو تہ ووئیل چہ جہ کالی راوباسئی ۔ او دہ نہ ئې ورواغوندی او ئوه لاس تہ ور بہ اس کوئی ۔ او پښی ور بہ سو کوئی ۔ او رانخلی چہ دوډئی وخوزو او خوشحال شو ۔ ځکہ چہ دا یما زوی مووہ او بیا ژوندی شوی دی ۔ ورک وہ او اوویندہ شوی دی ۔ او ھغی خوشحالی سازو کړلہ ۔

او ئس د ھغہ مشر زوی پہ پټی کښی وہ ۔ او چہ ھغہ راغی او کور تہ نزدی شہ نو د ساز او د گډیدو آواز ئې واورید ۔ نو یو نوکر تہ ئې غرووکو او ئې پوښتنہ چہ دا څہ جل دی ۔ نو ھغہ ورتہ ووئیل چہ انا ورور راغلی دی ۔ او پلار ئې حیرانت کړی دی ۔ ځکہ چہ ھغہ ئې روغ جور ومیندلی دی ۔ نو ھغہ مزور شہ او انننہ تہ نہ ۔ نو پلار ئې راوووت او مومت ئې ورہ وکو ۔ نو ھغہ پہ جواب کښی پلار تہ ووئیل چہ دومرہ دیرہ مودہ ما انا خیدمت کړی دی ۔ او ھیڅجری بم انا بی آمری کړی نہ ده ۔ او بیا هم نا تا جری مالہ یو وزګوروی نہ دی راکړی چہ ما پر لہ خپلو دوستانو سرہ خوشحالی کوی وی ۔ خو چہ ھر ګلہ دا زوی دہ راغی چہ مال ئې د کنجسو ترباد کړی دی نو تا پر خیرات وکو ۔ نو ھغہ ورتہ ووئیل چہ زویہ تہ مودام لہ ماسرہ یی اودما ھرڅہ انا یی ۔ دا مناسب وو چہ منر خوشحالی ئوکړو او خوشحال شو ۔ ځکہ چہ دا انا ورور مووہ او بیا ژوندی شوی دی ۔ او ورک وہ ۔ او ویندہ شوی دی ۔

ERANIAN FAMILY.   EASTERN GROUP.

PASHTŌ.

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

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

Dᵃ yau saṛī dwa zām'n wū. Nō hagh ᵃ kᵃsh'r khp'l plār ta wuwayil chi, 'plāra, mā-ta khp'la barkha lᵃ māl na rākṛa.' Nō hagh ᵃ khp'l māl pᵃ dwāṛō wuwēsh ᵃ. Nō yau tsō wradzē pas k'sh'r zōe har-ts ᵃ rāghund kṛ'l, au yau liri m'lk ta yō sapar wuk'ṛ. Au hagh ᵃ dzāe yē khp'l māl pᵃ khushō kārō wālūzāw ᵃ. Nō chi tōl yē khlās k'ṛ nō pᵃ hagh ᵃ m'lk bāndi yau z'kht qahat rāghai. Au hagha tang sh ᵃ. Nō hagha lāṛ au dᵃ hagh ᵃ waṭan yau mu'atabar saṛī sara naukar sh ᵃ. Au hagh ᵃ khp'lō paṭō ta dᵃ khūgānō puw'lō dᵃpāra wulōg ᵃ. Au hagh ᵃ ba pᵃ khwakha pᵃ hagha būsō chi khūgānō khwaṛ'l, khp'l nas ḍak k'ṛai w ᵃ, khō hēchā n ᵃ warkaw'l. Byā chi pᵃ khud sh ᵃ, nō wu-yē-wayil, chi 'di mā dᵃ plār tsōmra naukarān pᵃ kh ᵃ shān dōdai mūmī, au zᵃ lᵃ lw'gē mr'm. Z ᵃ ba pāts'm, au khp'l plār ta ba warsham, au war-ta ba wāy'm, chi "plāra mā dᵃ Khudāe gunāh k'ṛe da au itā hum. Au dᵃ dē lāyiq n ᵃ y'm chi itā zōe sh'm. Khō pᵃ khp'lō naukarānō kkh(ki) mī gaḍ kṛa."' Au hagha pātsēd au khp'l plār ta rāghal. Khō chi hagha lā bērta w ᵃ, nō khp'l plār wulīd, au raham yē pri wuk'ṛ, au war m'nda yē kṛah, au war ghāṛawat, au chap yē k'ṛ. Au zōe war-ta wuwayil, chi 'plāra z ᵃ dᵃ Khudāe gunāhgār y'm au itā hum. Au dᵃ dē lāyiq n ᵃ y'm chi itā zōe sh'm.' Walē plār yē khp'lō naukarānō ta wuwayil, chi 'kh ᵃ kālī rāūbāsaī, au dᵃ ta yē war wāghundaī. Au yawa guta war pᵃ lās kṛaī, au panē war pkhō kṛaī. Au rādzaī chi dōdai wukhwrū, au khushhāla shū; dz'ka chi dā di mā zōe m'ṛ w ᵃ, au byā zhwandai sh'wai dai; wruk w ᵃ, au mindᵃ sh'wai dai.' Au haghai khushhāli sāza k'ṛla.

Us dᵃ hagh ᵃ m'sh'r zōe pᵃ paṭi kkh(ki) w ᵃ. Au chi hagha rāghai, au kōr ta nizdē sh ᵃ, nō dᵃ sāz au dᵃ gaḍēdō awāz yē wāwrēd ᵃ. Nō yau naukar ta yē ghag wuk'ṛ, au wu yē pūkhtēd ᵃ chi, 'dā ts ᵃ chal dai?' Nō hagh ᵃ war-ta wuwayil, chi 'itā wrōr rāgh'lai dai, au plār dī khairāt k'ṛai dai, dz'ka chi hagha yē rōgh jōṛ mīnd'lai dai.' Nō hagha maraw'r sh ᵃ, au inana n ᵃ t ᵃ. Nō plār yē rāwuwat, au minat yē war-ta wuk'ṛ. Nō hagh ᵃ pᵃ dz'wāb kkh(ki) plār ta wuwayil, chi 'gōra, dōmra dēra mōda mā itā khidmai k'ṛai dai, au hēchare mī itā bē amri k'ṛe n ᵃ da. Au byā hum tā chare mā ta yau wuzgūṛai n ᵃ dai rāk'ṛai, chi mā pri lᵃ khp'lō dōstānō sara khush-hāli k'ṛai wai. Khō chi barkala dā zōe di rāghai, chi māl yē dar ta pᵃ kanchaniō barbād k'ṛai dai, nō tā pri khairāt wuk'ṛ.' Nō hagh ᵃ war-ta wuwayil chi, 'zōya, t ᵃ mudām lᵃ mā sara yē, au di mā har-ts ᵃ itā di. Dā munāsib wū chi mang khushhāli wukṛū, au khushhāla shū, dz'ka chi dā itā wrōr m'ṛ w ᵃ, au byā zhwandai sh'wai dai; au wruk w ᵃ, au mindᵃ sh'wai dai.'

AFRÍDÍ DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afrídí country. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. The name of the tribe is an example of the inability of the Afghāns to pronounce the letter *f*. They always pronounce it as a *p*, and call Afrídís 'Aprídís.' They have by this peculiarity been identified with the Ἀπάρυται of Herodotus. The Afrídí *á*, pronounced like the *a* 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 "Esor," which is the Afrídí equivalent of "Hisár." '

Other vowels are also liable to change. Thus we have *dĕr* for *dar*, to thee; *wĕr* for *war*, to him; *wĕlĕ* for *walĕ*, but; *nŭkar* for *naukar*, a servant. 'We' is *mŭ*, 'my' *de mά*, and 'thy' *de tά*. Instead of *dan'na*, we have *inana*, within. As elsewhere, *wa* is used instead of *wu*, he was. The genitive prefix is *de* or *d'*.

[No. 7.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN I.

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

ده يوَ سړي دوَه زامن وُو ۔ نو هغه کشر خپل پلاره ته ماته خپله برخه د مال له راکوَه ۔ نو هغه

خپل مال په دواړو ووېشه ۔ يو څو روښتي پس کشر زوی هر څه جمع کړل ۔ او يو لرې مَلک ته يې مَنزل وکړ ۔

او هلته يې خپل مال په مستئ باندي کم ۔ نو چه ټول يې خلاص کړ نو په هغه مُلک باندي يو سخت قاحط راغي ۔ او هغه

تنگ شه ۔ نو هغه لاړ او د هغه وطن يو مُعتبر سړي سره لوکر شه ۔ او هغه د خنزيرانو د څرولو دپاره خپلو پټو ته

واستوَه ۔ او هغه به په خوشحالئ سره په هغه لوسو چه خنزيرانو خوړل خپله خيټه ممرَو کړي وه خو هيچا نه ورکول ۔

بيا چه په خود شه نو وئې ويل چه د ما د پلار خومره نوکران په څه شان ممرئ مَوجي او زه د لوژي مرم ۔ زه به

پورته شم او خپل پلار ته به اورشم ۔ او ورته به وايم چه پلاره ما د خُدای گناه کړي ده او ستا هُم او د دي لايق نه

يم چه ستا زوی شم ۔ خو به نوکرانو کښ م واچوه ۔ او هغه پورته شه ۔ او خپل پلار ته راغي ۔ خو چه هغه يا لرې وه

نو خپل پلار وليده او ترس يې پر وکړ ۔ او وير مسده يې کړه ۔ او وير ترغاره ونت ۔ او حب يې کړ ۔ او زوی ورته وو

چه پلاره ما د خُدای او دتا گناه کړي ده ۔ او دَ دي لايق نه يم چه ستا زوی شم ۔ ويلي پلار يې خپلو نوکرانو ته

وو چه ښه جامه راوړَي او ده ته يې واغُندَئ ۔ او يوَ کُت يې په لاس کړَي ۔ او پلَوي ورته به بچو کړَي ۔ او ادرَوَئ

چه ممرئ وخورُ او خوشحالي وکړُو ۔ ځکه چه دا زما زوی مرو او ژوندي شوَي دَه ۔ ورک وو او پيدا شوَي دَه ۔ او

دمَي خوشحالي جوړه کړله ◦

اس ده هغه مشر زوی په پټي کښ وو ۔ او چه هغه راغي او کور ته نژدي شه ۔ نو ده سرود او د ده گډيدو آواز

يې واروبده ۔ نو يو لوکر ته يې نارې کړي ۔ او پښنته يې تر وکړَو ۔ چه د دي څه مَطلب دَه ۔ نو هغه ورته وو چه

ستا ورور راغلي دَه ۔ او پلار د خيرات کړَي دَه ۔ ځکه چه هغه يې روغ جوړ مَوندلي دَه ۔ نو هغه مزور شه او اننه

ته نه ۔ نو پلار يې راوُونت ۔ او مِنت يې ورته وکړ ۔ نو هغه په خواب کښ پلار ته وو چه ګنه دومره ديرکال ما دنا

خدمت کړَي دَه ۔ او هيچيري م دتا حکم نه دَه مات کړَي ۔ او بيا هُم تا چيري ما ته يو بُرغومي راکَوي نه دَه ۔

چه ما پرد خپلو دوستانو سره خوشحالي کړَي وي ۔ ويلي خو چه دا دتا زوی چه مال يې د ديرته په کنجو باني کړَي

دَه راغي ۔ نو تا ورته وُلمسينا وريکړله ۔ نو هغه ورته وو چه زوره ته مُدام زما سره يې ۔ او دما هر څه دتا دي ۔

دا منايب وو چه مُو جادي وکُرُو او خوشحال شو ۔ ځکه چه دا دتا ورور مرو او بيا ژوندَي شوَي دَه ۔ او ورک وو او

مونداَي شوَي دَه ◦

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

North-eastern (Afrīdī or Aprīdī) Dialect.

SPECIMEN I.

TRANSLITERATION.

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

[Pronounce â like the a in ' all.']

Dᵃ yawᵃ sarī dwa zâmᵃn wū. Nõ haghᵃ kᵃshᵃr khpᵃlᵃplâr ta wuwe chi, ' plâra, mâ-ta khpᵃla brakha de mâl na râkṛa.' Nõ haghᵃ khpᵃl mâl pᵃ dwârõ wuwēshᵃ. Yau sõ rwēāē pas kᵃshᵃr zõe har sᵃ jamaᵃ kṛᵃl, au yau lirē mᵃlk ta yē mazal wukᵃṛ. Au halta yē khpᵃl mâl pᵃ mastaī bâē kᵃṛ. Nõ chi ṭol yē khlâs kᵃṛ, nõ pᵃ haghᵃ mᵃlk bânde yau atᵃr qahat râghai, au hagha tang shᵃ. Nõ hagha lâṛ, au dᵃ haghᵃ waṭan yau muᵃatabar sarī sara nūkar shᵃ. Au haghᵃ de khinzirânõ dᵃ sarawᵃlõ dipârah khpᵃlõ paṭõ ta wâstawᵃ. Au haghᵃ ba pᵃ khushhâlaī sara pᵃ hagha būsõ chi khinzirânõ khᵃwaṛᵃl, khpᵃla khēṭa mara kᵃṛi wᵃ, khõ hēchâ nᵃ wērkawᵃl. Byâ chi pᵃ khud shᵃ, nõ wu-yē-we chi, ' de mâ dᵃ plâr sõmra nūkarân pa khᵃ shân maṛaī, mūmī, au zᵃ dᵃ lwᵃgē mrᵃm. Zᵃ ba põrta shᵃm, au khpᵃl plâr ta ba lâṛ shᵃm, au wēr-ta ba wâyᵃm chi, '' plâra, mâ de Khudâe gunâh kᵃṛi da, au de tâ hum, au dᵃ dē lâyiq nᵃ yᵃm chi de tâ zwai shᵃm ; khõ pᵃ nūkarânõ kᵃh(ke) me wâchawa.'' ' Au hagha põrta shᵃ, au khpᵃl plâr ta râghai. Khõ chi hagha yâ lirē wᵃ, nõ khpᵃl plâr wulīdᵃ, au tars yē pre wukᵃṛ, au wēr mandah yē kṛa, au wēr tᵃr-ghârawat, au sap yē kᵃṛ. Au zõe wēr-ta wuwe chi, ' plâra, mâ de Khudâe au de tâ gunâh kᵃṛi da. Au dᵃ dē lâyiq nᵃ yᵃm chi de tâ zwai ahᵃm.' Wēlē plâr yē khpᵃlõ nūkarânõ ta wuwe chi, ' khᵃ jâma râwṛaī, au dᵃ ta yē wâghūndawaī, au yawa guta yē pᵃ lâs kṛaī, au paṇē wēr-ta pᵃ pkhõ kṛaī. Au râdrūmaī chi maṛaī wukhᵃwrū, au khushhâlī wukṛū. Zᵃka chi dâ de mâ zwai mᵃṛ wᵃ, au zhwandai shᵃwai da ; wruk wᵃ, au paidâ shᵃwai da.' Au haghai khushhâlī jõṛa kṛᵃla.

Us dᵃ haghᵃ mᵃshᵃr zwai pᵃ patī kᵃh(ke) wᵃ. Au chi hagha râghai, au kõr ta niᵃhdē shᵃ, nõ dᵃ sarõd au dᵃ gaḍēdõ awâz yē wârwēdᵃ. Nõ yau nūkar ta yē nârē kṛē, au pakhtᵃna yē tre wukṛa, chi, ' dᵃ dē sᵃ maṭlab da ? ' Nõ haghᵃ wēr-ta wuwe chi, ' de tâ wrõr râghᵃlai da, au plâr de khairât kᵃṛai da, zᵃka chi hagha yē rõgh jõṛ mūndᵃlai da.' Nõ hagha marawᵃr shᵃ, au inᵃna nᵃ tᵃ. Nõ plâr yē râwuwat, au minat yē wēr-ta wukᵃṛ. Nõ haghᵃ pᵃ zawâb kᵃh(ke) plâr ta wuwe chi, ' kᵃsa, dõmra der kâla mâ de tâ khidmat kᵃṛai da. Au hēchēre me de tâ hukam nᵃ da mât kᵃṛai. Au byâ hum tâ chēre mâ ta yau wurghūmai rûkᵃṛai nᵃ da, chi mâ pre dᵃ khpᵃlõ dõstânõ sara khushhâlī kᵃṛai wai. Wēlē khõ chi dâ de tâ zwai, chi mâl yē dēr ta pᵃ kachnõ bâe kᵃṛai da, râghai, nõ tâ wēr-ta wulmastyâ wērkᵃṛla.' Nõ haghᵃ wēr-ta wuwe chi, ' zõya, tᵃ mudâm de mâ sara yē, au de mâ har sᵃ de tâ dī. Dâ munâsib wū chi mū khâdi wukṛū, au khushhâla shū. Zᵃka chi dâ de tâ wrõr mᵃṛ wᵃ, au byâ zhwandai shᵃwai da ; au wruk wᵃ, au mūndᵃlai shᵃwa da.'

ERANIAN FAMILY. EASTERN GROUP.

PASHTO.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN II.

په تير شوي مني زه د لواړکي په قلا کښ وم • لښکرد اپريدو راغي او پس له ډير جنگ نه قلا واخستله •
او اسباب چه په قلا کښ وو هغه ني تاله واله که • زه ني بندي په لار د تنگي غره ژوان کوم • د نماهام ترگيمي وو
چه بازار ته ني ورَسَوُلَم – شپه مه د بازار په تالؤ وُشوه • سبا ني بيا ژوان کوم • د بازار مزکه چه م ولِيدَه – نو زياته
راته کنده ګودرري ُبهکارِيدَه • بيا ني د مکمل باغ په لر باري ته وارؤلم • ډ باري مَلک چه شين وُو • يو خوا بل خوا
قي غرونه په مطبخ کښ بارو • د باري په غاره ني بيي وُو • د دعو بتو مزکه شَنکه وه • دپرچوار – څمي څمي آدي
کښ غوهستا او شولي کرلي وب • بيا ني هغه مقام ته ورَسَوُلَم چه اپريدوني ورته دوَتبين واني • دغه خائ په اوبو پوري
وَتَلَم • خري اوبه وب او مع کَس جر وُو – د جر چه پوريوتلم لو په بوهشته وانوِيدَم • بيا ني تيرا ته ورَسَوُلَم – د تيرا
وَطَن ډير شين وُو • مَرکه ني آني که وه – ولي له آني ته زياته وه • حکک چه دويمه دريمه ورځ بر باران مَدلم و رپي •

TRANSLITERATION AND TRANSLATION.

Pah tër-shwi manī za da Loárgi pa-qilā-kkhe wum. Lakhkar da
In past autumn I of Landi-Kotal in-the-fort was. Army of

Apridō rāghai, au pas-la dēra janga yē qilā wākhistala. Au
the-Afridis came, and after much fighting by-them the-fort was-captured. And

asbāb che pa-qilā-kkhe wu, hagha yē tāla-wāla-ka.
the-articles which in-the-fort were, these by-them were-destroyed-and-looted-made.

Za yē bandi pa lāra da Tangi ghra rowán-kram. D'
I by-them as-a-prisoner by road of the-Tangi hill-pass was-conducted. That

nmākhām turgimai wu, chi Bāzār-ta yē wu-rasawulam,
a-moonless night was, when to-the-Bāzār-valley by-them I-was-caused-to-arrive,

shpa-me da-bāzār pa-tālāo wu-shwa: sabā yē byā rowán-kram.
night-my of-Bāzār at-the-tank was-passed: at-dawn by-them again I-was-conducted.

Da Bāzār mzaka chi me wulīda, nā zyāta rā-ta kande
Of Bāzār the-land which by-me was-seen, then very-much to-me rich

kōdarē   wu-khkāreda.   Byā   yĕ   da-Mangal   Bāgh   pa-lārē   Bārē-ta
(and) fertile   it-appeared.   Again   by-them   of-Mangal   Bāgh   by-way-of   to-Bāṛa

wáṛawulam :   da   Bārĕ   m'lk   khˮ   shīn   wu :   yau   khwā   bal
I-was-brought :   of   Bāṛa   the-country   fine   green   was :   one   side   (and the) other

khwā   yĕ   ghrūna,   pa-miāns̄-kkhe,   Bāṛa :   da   Bārĕ   pa-ghāṛn-yĕ   paṭi
side   of-it   hills,   (and)   in-the-middle,   the-Bāṛa-river :   of   Bāṛa   on-the-banks-of-it   fields

wū :   da   daghŏ   paṭŏ   mzaka   shuhlana   wa :   dĕr   jowár,
there-were :   of   those   fields   the-land   rice-fields   was :   much   jowar,

s̄inĭ-s̄inĭ-adaĭ-kkhe   ghōkht   au   shōlō   kṛalĕ   wĕ :   byā   yĕ
one-place-and-another   millet   and   rice   sown   were :   again   by-them

hagha-maqām-ta   wu-rasawulam,   chĭ   Aprīdi   war-ta   Duwatŏi   wāyi :
to-that-place   I-was-caused-to-arrive,   which   the-Afrīdis   it   Dwatŏi   call :
(2 streams)

dagha-z̄āi-pa   ōbŏ   pŏrĕ   wa-talam :   khaṛĕ   ōba   wĕ,   au   makh-kkhe
(at)-this-place   the-water   across   I-went :   dirty   water   it-was,   and   in-front

chaṛ   wu :   da-chaṛ   chĭ   pŏrĕ-watalam,   nū   pa   bōkhtana   wáwṛēdam.
a-ford   was :   of-the-ford   when   we-crossed,   then   in   a-quagmire   we-got-involved.

Byā   yĕ   Tirā-ta   wu-rasawulam,   da   Tirā   waṭan   dĕr   shīn
Again   by-them   to-Tirah   I-was-caused-to-arrive,   of   Tirah   the-country   very   green

wu :   mzaka   yĕ   ābī   na-wa :   walĕ   la-ābi-na   zyāta   wa,
was :   the-land   by-them   irrigated   was-not :   but   than-irrigated-land   better   it-was,

s̄ikachi   dwĕma   drĕma   wraz̄   pre   hárán   mudām   warēgi.
because   second   (or)   third   day   on-it   rain   always   falls.

FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landi Kōṭal. A great number of Afrīdis 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 Tangi hills. When we reached the Bāzār 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 Bāzār valley, it seemed to be very rich and fertile. Then they took me across the Bāṛa through the Mangal Bāgh. The country watered by the Bāṛa river was very fertile—on either side of the Bāṛa 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 Afrīdis 'Dwatŏi,' 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.

CHHACHHĪ PAṢHTŌ.

The following version of the Parable of the Prodigal Son is in the corrupt dialect of North-eastern Paṣhtō 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 Panjab. 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 Chhachhī dialect, *viz.* that the aspirated letters of borrowed Panjābī words, which, in pure Paṣhtō are disaspirated, are retained in Chhachh. This does not appear in the present specimen. An example is the Panjābī word *bhūsā*, chaff, which in pure Paṣhtō is *būs*, but in Chhachhī is *bhūs, bhūsā*, etc.

Paṣhtō is also spoken in the south of Attock District by about 6,500 Khataks in a few villages of the Makhad area of the Pindigheb Tahsīl, close to the River Indus. The dialect there spoken is the South-western, and is closely allied to the dialect spoken by the Khataks of Kohat District, with whom the Makhad Pathāns are connected.

In Chhachhī Paṣhtō, the letter ﺝ sometimes becomes ﺱ *s* or ﺯ *z*. Thus, ﺳﺨﻪ *tsakha*, with, is written ﺳﺨﻪ *sakha*; and ﺩﺳﻜﻪ *dzaka*, because, becomes ﺯﻛﻪ *zika*. Also, the Urdū method of writing cerebral letters is frequently adopted in addition to the Paṣhtō one. Thus, *ḍēr*, much, is written ﮈﺭ instead of ﮄﺭ , and *baghāṛa*, clothed, is written ﺑﻐﺎﮌﻩ instead of ﺑﻐﺎﮊﻩ.

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 Paṣhtō in Attock :—

North-eastern dialect	15,391
South-western (Khaṭak) dialect	6,500
Total number of Paṣhtō speakers .	21,891

It may be noted here, that besides these Chhachh Pathāns and the Khaṭaks of Makhad, there are other speakers of Paṣhtō in the Panjab Province. These inhabit that part of the Mianwali 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 Paṣhtō, similar to that of the last named District.

[No. 9.]

ERANIAN FAMILY. EASTERN GROUP.

PASHTO.

NORTH-EASTERN (CHHACHHI OF ATTOCK) DIALECT.

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

د یو سړي دوؤ زامن وو ۰ له هغو نه ووړوکي پلار ته وو ۔ چه اې پلارا دمال ټبجرہ چه ماته رسیگي مالا راکا ۰ نو هغه مال هغوی ته ووریش ۰ اولږی دیر پس ووؤکي خوئي ټول مال ټو ځانی که ۔ اود یو لیری وطن سفری ؤکه ۰ او هلتا خپل مال په بدچلی ٿی برباد که ۰ اوچه ټول ئ وئنگاؤه په هغ مُلک کی لوی قصا پریوؤت ۰ اودئ محتاج شو ۰ نو د هغ مُلک یو سردار سۃ نوکر شو ۰ هغه سردار دئ بخیلو پتوکي لیوگان خراؤ ډبارا واستاؤه ۰ اود هغ دا آرزو وو ۔ چه ل هغ پوستگود چه لیوگان خوری خپل کیلا ذکابی ۰ ولي چه چا هغ ته هڅ و ورکؤل ۰ لو په هوش کی راٿي ۔ او ؤو ۔ چه لخماد ۃ پلارخو مزدوراؤ ته کټرہ ٹوٹاٿي ده ۔ او زه د ولزمزہ ۰ زو باځم ۰ او پلار ته ب ځم ۰ اوهغ ته ب واییم ۔ چه اې پلارا ما ۃ آسمان اوسا بحضورگداہ کریده ۰ او اوس ذد ذاتق ل دیم چه ب پا سا خوب ؤینئش ئم ۰ تو مالرا بتقبلو مزدیرزالوکی یو ؤُگماره ۰ ٹو پورنه ٹُو ۔ او خپل پلارته اؤ ۰ او دمی ڈبری وؤ ۔ چه خپل پلار ولیدد ۔ ہری پرحسیدو ۔ لوؤؤطلیت ۔ او بغپر کمی ئی ؤُلیؤ ۔ او ٹیبربی ئمئل کؤل که ۰ خوین ورنه بؤ چه اې پلارا ماۃ آسمان اوسا بحضور کٹدہ کؤریده ۰ او اوس ذد ذاتق نه ئم چه پیاستا ٿحوین ؤد بنٿي ئم ۰ پلاربي خپل ٿوکرانو ته ؤوہ چه ٿوہ جامہ راوډلسیي ۔ او د ده بغاؤ ئئ ۔ اودد پیلس ٿمئی او بجحو برٿ واجوئي ۰ او موہنگ ٿوؤو او خوشحاٿي کاؤو ۔ ولي چه خما دا خوین مُور ؤ ۔ اوس آوندی شُو ۔ ورک و اوس م پیا مؤند ۰ نو هغوي خوشحالي کؤه ۰

او د هغ سئي لوی خویا ئ بٿی کي ؤ ۔ چه کورسۃ راٿي ۃ سندرو او د گڈیدلو آوازي واروبد ۰ تو یو ٿوکري ؤبال ۔ او ٿری ئیوس ئ ؤکه چه دا خ دي ۰ هغه ٿوکر ؤوچه سنا ورور راٿلی ٿی ۔ اوسا پلار اوہ میلمستیا کرٿی ٿدہ ۔ ذک چه ٿہ ئ روغ جوڑ پیا مؤند ۔ دا زور حم شو ۔ اودۃ ورنلو زڑه ئ وؤ ذ شو ۰ ٹو پلارئ ٹیبر راٿسي ۔ آوهغ ئ ٿخدلکه ۰ هغ پلار ۃ بحؤاب ٿي ؤو ۔ گورا دیوزۃ کال زو سا خدمت ٿکؤم ۔ او ٿیبري سنا لۃ حکنکمہ چاروٿلي د یم ۰ ولسي تا ٿیبري یو ورلوہئی مالا راکلہ ۔ چه د خپلو دیستاٿو سرہ خوشحاٿي ؤکٹم ۰ او چه سنا دا خوین چه سنا مال ئ پگاجربو باندي برباد که ۔ تا سا ڈبارا لویا میلمستیا ؤو کرۃ ۰ هغ هغ ته ؤو ۔ اې خوین ته ٿل ۔ ما سنه یي ۔ او هرچ ٿماٿي هغ سٿاٿي ۰ ولي خوشحاٿي ٿوکل او خوشتحالیددل مثاسب ؤو ۰ ولي چه سنا دا خوین مروہ اوس ؤژدمی ٿو ۔ او وؤ و اوس پلس راٿي ۰

ERANIAN FAMILY. EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

TRANSLITERATION AND TRANSLATION.

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

Da yō saṛī dwa zāman wū La-haghō-na wṛūkai
Of one man two sons were. From-them by-the-younger

plār-ta wu-wi, chī, 'ai plārā, da-māl-bakhra chī
the-father-to it-was-said, that, 'O father, of-the-property-the-share which

mā-ta rasēgī mā-lā rā-kā.' Nō hagha māl haghwē-ta wu-wēsha.
me-to comes me-to give.' Then by-him the-property them-to was-divided.

Ō lugē wraz pas wṛūke-dzōe ṭōl māl yō-dzāe ka,
And a-few days after by-the-younger-son all the-property together was-made,

ō da yō lirē waṭan safar ē wu-ka; ō haltā khpul māl
and of a far country journey by-him was-made; and there his-own property

pa-bad-chalan-kē barbād ka. Ō chī ṭōl ē wu-lagāwu,
in-profligacy wasted was-made. And when all by-him was-dissipated,

pa-hagha-mulk-kē lōe qaht prēwat, ō dai muhtāja shō. Nō
in-that-country a-great famine fell, and he in-distress became. Then

da hagha mulk yō sardār sakha naukar shō. Hagha sardār
of that country a nobleman near servant he-became. By-that nobleman

dai pa-khpulō-paṭō-kē lēwagāu dzarāwalō dapārā wāstāwu. Ō da hagha
he to-his-own-fields swine feeding for was-sent. And of him

dā ārzū wa, chī, 'la hagha pōstakūna chī lēwagāni khwarī
this wish was, that, 'with those husks which the-swine eat

khpula gēdā dakāwī;' walē chi-chā hagha ta tsa na warkawal.
my-own belly I-may-fill;' but by-any-one him to any-thing not was-given.

Nō pa-hōsh-kē rāghai, ō wu-wi chī, 'dzamā da plār
Then in-sense (he)-came, and (by-him) it-was-said that, 'my of father

tsō mazdūrānō ta ḍēra dōdai da, ō za da walgi maram.
how-many servants too much food is, and I of hunger am-dying.

Za pātsam, ō plār-ta ba-tsam, ō hagha-ta ba-wāyām, chī,
I (will) arise, and father-to I-will-go, and him-to I-will-say, that,

"ai plārā, mā da āsmān ō stā pa-huzūr gunāh
"O father, by-me of Heaven and of-thee in-the-presence sin

karai-da, ō ōs da di lāiq na yam, chi biyā stā dzōe
has-been-done, and now of this fit not I-am, that again thy son

wu-wayalai-shum. Nō mā-larā pa-khpulō-mazdūrānō-kē yō wu-shumāra."
I-may-be-called. Then me-to in-thine-own-servants one count."

Nō pōrta shū, ō khpul plār-ta lār; ō dai lā lirē
Then risen he-became, and his-own father-to went; and he at distance

wu, chi khpul plār wulīd, prē wu-rahmēdū, ō
was, when by-his-own father (he-)was-seen, on-him compassion-was-felt, and

wu-zghākht, ō pa-ghēg-kē ō wu-nīwu, ō dēr ē kkhul
he-ran, and in-embrace by-him he-was-seized, and many by-him kisses

kṛ. Dzōe war-ta wu-wi chi, 'ai plārā, mā da
were-made. By-the-son him-to it-was-said that, 'O father, by-me of

āsmān ō stā pa-huzūr gunāh kaṛi-da, ō ōs da di
Heaven and of-thee in-the-presence sin has-been-done, and now of this

lāiq na yam chi biyā stā dzōe wu-wayalai-shum.' Plār
worthy not I-am that again thy son I-may-be-called.' By-the-father

ē khpul naukarānō-ta wu-wi chi, 'ghūra jāma rā-wu-hasai, ō
of-him his-own servants-to it-was-said that, 'excellent coat bring, and

di-ta baghāra kai, ō da-di pa-lās gutī, ō pa-khpō panē
this(-person)-to clothed make, and of-his on-hand a-ring, and on-feet shoes

wāchawai, ō mūg khūrū, ō khushḥālī kāwū, walē-chi dzamā da
put-on, and (let-)us eat, and merriment make, because my this

dzōe muṛ wu, ōs zhawandai shū; wruk wu, ōs mi biyā
son dead was, now living is; lost was, now by-me again

mūnd.' Nō haghwi khushḥālā kū-lā.
is-found.' Then by-them merriment was-made.

Ō da hagha saṛi lōe dzōeyā ē pāṭē kē wu; chi kōr
And of that man the-great son his field in was; when the-house

sakha rāghni da sandarō ō da gaḍēdalō āwāz ē wārwēd.
near he-came of music and of dancing the-sound by-him was-heard.

Nō yō naukar ē wu-bālu, ō tre tapūs ē
Then one servant by-him was-called, and from-him inquiry by-him

wu-ka chi, 'dā tsa dai?' Hagha naukar wu-wi chi, 'stā
was-made that, 'this what is?' By-that servant it-was-said that, 'thy

wrōr rāghalai dai, ō stā-plār lōya mālmastiā kaṛi-da;
brother come is, and by-thy-father a-great feast has-been-made;

zi-ka-chi dai ē rōgh-jōr biyā mūnd.' Dā rōr
because-that he by-him safe-and-sound again was-found.' That brother

khapa shū, ō da wartalō siṛa ē wu-na-shū. Nō plār
angry became, and of going mind of-him was-not. Then the-father

ō bahar rāghai, ō hagha ē pukhlā ka. Hagha
of-him out-side came, and by-him to-him entreaty was-made. By-him

plār-ta pa-dzawāb-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, ō hicharē stā la-hukma jārwatalai-na-yam; walē tā
do, and ever thy from-the-order have-not-disobeyed; but by-thee

hicharē yō warghūmai mā-lā rā-na-ka, chi da khpulō dōstānō
ever one kid me-to was-not-given, that of my-own friends

sara khushhālaī wu-kram; ō chi stā dā dzòe chi stā māl
with merriment I-should-do; and when thy this son who thy property

ē pa-kanjrō-bāndē barbād-ka, tā hagha dapārā
by-him on-harlots wasted-has-been-made, by-thee his for-the-sake

lōyā mēlmastiā wu-kra.' Hagha hagha-ta wu-wi, 'ai dzōya,
a-great feast has-been-made.' By-him him-to it-was-said, 'O son,

ta tal mā sakha yē, ō har chi dzamā dai, hagha stā
thou always me with art, and everything which mine is, that thine

dai; walē khushhālaī kawal ō khushhālēdal munāsib wū, walē-chi
is; but merriment to-make and merry-to-be proper was, because

stā dā rōr mar wu, ōs zhawandai shō; ō wruk wu, ōs
thy this brother dead was, now living became; and lost was, now

pa-lās rāghai.'
to-hand came.'

BANGAṢḤ PAṢḤTŌ OF KOHAT.

Paṣḥtō is the principal language of the Kohat District, except in Shakardarra 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 Khataks, 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 Afghān tribes of North Kohat, and of their language. The principal tribe of North-West and North Central Kohat is that of the Bangashes, as that of the Khataks is of the south and east. The language is much affected by that of the Hindūs who have settled among them. The boundary between the Bangashes who speak Northern Paṣḥtō and the Khataks of the south of the District may be taken as passing through the town of Lachi. In the east of the District, the Akōra Khataks, who also speak South-western Paṣḥtō, run right up to the northern boundary of the District, and across it into the Khatak Pargana of Pēshāwar.

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

North-eastern dialect (Bangashes)	107,492
South-western dialect (Khataks)	85,891
Total number of Paṣḥtō speakers .	193,383

Besides Hindū inflections such as the termination *wālā* to form nouns of agency, it may be noted that the past participle ends in *o*, that the genitive prefix is *dᵉ*, and that there are a few other minor irregularities of pronunciation.

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN I.

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

دَ یُو سړي دَوَه ذامن وُو ۔ کشتر زوی پلار تہ وُوَیل چه ۔ ای پلاره شما لحه حصه ستایه مال کبس رسوں ري خو
راتّه ئي راکوَه ۔ جوم حغه په خیال ژوبدالّه کس وَرَت ووینش ۔ په لیرو ورزو کبس حغه کشر زوی ئي ہول مال جمع کَم
او یو لری وطن تہ په سفر لاړشه او حلته ئي حغه ہول مال په بدمعاشي کبس والو خاوَه ۔ او وُو ئي نکاوه ۔ جوم حغه وخت
په حغه مُلک کبس یو لوی قحطا راغی ۔ نو لوہ دیر محتاج شه ۔ او یو سړي حغه چه دَ حغه مُلک اوسیدونگی وُو لړ
شه ۔ نو حغه دپاره دَ سرگوري خزیرو لحیلو پنو تہ ولیرَه ۔ ذذَه په زړه کبس دا وَه ۔ نغه چه دَ سرگوري وُخوري
یاتّي شی ء په حغه پس خوردَه به ئي نخان مَوَد وَم ۔ ولی حغه هم ذد ته چا ته ورکوله ۔ پس له حغه یه خود کبس
راغی او وُو ئي وَیل چه ۔ نما پلار حغه نخومره مزدوران دیر دیدثي خوري او زه دلته کبس له لوزي تہ مَرم ۔ یاسم چه
دَ خیل پلار حخه اورشم او ورَت وُوایم چه ۔ اَي پلاره ما سنا اوذ حدای گناه وکوه ۔ اوس زه سنا دَ زوی والّي لایق تہ یم ۔
ما دَ خپلو مزدورانو په شان یو مزدور وگنَرَه ۔ جوم اوجت یابیدَه او پلار حخه لاړشه ۔ دیر لارے وُو ۔ چه پلار ولیده ۔
په دیزو مینه سَرو ور وَرَغلیذَه ۔ او دَ نغان سَرو ئي غاړه غَیْ کَمَ ۔ او کښل ئي کَمَ ۔ بیا وَرَت زوی وُوَیل چه ۔ اَي پلاره ۔
ما سنا اوذ حدای گناه کری دَہ ۔ اوس سنا دَ زوی والّي لانی تہ یم ۔ پیا پلار ئي خپلو نوکرانو تہ وُوَیل چه په
جلدائي سَرَه دیر حغه زوندکی نهر راوُوَنّي او ورت ور واشوندَوَنّي ۔ او گوته ور په پلاس کَوَنّي ۔ او پنوی ور په پهو کَوَنّي ۔
راشتی ۔ چه موتر خوراک وکَرُو او خوشحالي وکَرُو ۔ نَکه چه نما چه زوی مر شَوی وُو او بیا ژوندی شَوی نَہ ۔
او وِرک شَوی وُو مُوندلے شَوی نَہ ۔ خوشحالي ئي شروع کَرّي ۔

او مشر زوی ئي په پلی کبس وُو ۔ هرکله چه حغه تہ راروان شه ۔ او کورتہ راززدی شه ۔ نو دَ گنّي دلو او دَ نَرلو
آوازئي تر غوز شه ۔ او یو نوکر ئي راپایاله او پوبنته ئي نر وکَرُو چه ۔ دا خه جل دی ۔ حغه ورَت ووُو جه دَ ورور دَ راغلے
ذی ۔ او پلار دَ روغ جوم لیدلے ذی ۔ نوَنَه یبلمسیاني تیار کَرے دَہ ۔ نَه چه ما وَاوریدَه نو دیر حخه شه او
دننه ور نُوَتو تہ ئي زړه وَنَشه ۔ پس له حغه ئي پلار نهر وَتّی او بُجناي ئي کَرُو ۔ پیا حغه په خواب کبس پلار تہ وُوَیل ۔
گوره چه له دُنمرو کالوه سنا حدمت کَوَم ۔ او هیجرم سنا ئي امري نہ دہ کَرے ۔ او تا جمرے یو جیلے هم راتّه
راکَرم ۔ چه لا یارانو سَرو خوشحالي وکَرم ۔ پیا جه دا سنا زوی راتّے چه ہول مال په کاحرو باند وُخورا وَد دُیمرہ لویه
پیلمستیا او وکَرُو ۔ پلار ورَت وُوَ چه اَي دَنک تہ هُدام نما سَرو ئي ۔ او هرخه چه نما حخه دی ہول مال سنا دی ۔
ولی دا روز دَ نُوشَوی وُو اوس بیا ژوندی شَوی نَہ ۔ او وِرک شَوی وُو مُوندلے شَوی نَہ ۔ خوشحالي نَہ کول لازم وُو ۔

ERANIAN FAMILY. EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

D' ynu sarî dwa zāman wū.　　Kashar　zōe　plār-ta　wuwāy'l,
Of one person two　sons　were. By-the-younger　son　father-to　it-was-said,

che, 'ai plāra, k' zamā ė' hisa　stā　pa-māl-kkh(ke) rasēgī, khô rā-ta
that, 'O father, if my any share thy property-in reaches, then to-me

ė rākṛa.' Jôṛ hagha pa-khpal-zhowandûna-kkh(ke) war-ta　wawēsh'.
it give.' Then by-him his-life-in to-them it-was-divided.

Pa-ligō-wrazō-kkh(ke) hagha kashar zōe ė tōl māl jama' kṛ',
A-few-days-in by-that younger son his all property together was-made,

ō yan lire wnṭan ta pa safar lār-sh', ū halta ė hagha tōl
and one far country to on journey he-went, and there by-him that all

māl p'-badm'ashī-kkh(ke) wālûzāwo. Ō　wa-ė-lagāwo, jôṛ hagha
property profligacy-on was-wasted. And was-by-him-spent, then that

waqt p'-hagha-mulk-kkh(ke) yau lōe qaht rāghai, nō dai dēr muhtāj'
time that-country-in one great famine came, and he very needy

sh'.　Ō yau-sarî-sakha che d' hagha mulk osīdûnkai wo lār-sh'.
became. And one-person-to who of that country residing was went.

Nō hagha da-pāra d' sarkûzō sar'walō khp'lō-patō-ta wulēg'.
And by-him for of swine feeding his-own-fields-to he-was-sent.

Da-da pa-zṛ'-kkh(ke) dā wa, 's' che da sarkûzi wukhwarī ō s'
His mind-in this was, 'that which these pigs eat and which

tre-n' pātō-shi, p' hagha pakhûrda ba-ė sān marawam,' walē
from-them remain, on these remains from-them myself I-will-satiate,' but

hagha ham da-ta chā na warkawal'. Pas la-hagha pa-khud-kkh(ke)
that also him-to any-one not gave. After that to-himself

rāghai, ō wa-ė-wāy'l che, 'zamā plār sakha sōmra mazdūrān dēra
he-came, and said that, 'my father with how-many labourers much

dōḍai khwarī, ō an dalta-kkh(ke) la-lwagē-n' mram; pāsam che d'-khpal
bread eat, and I here hunger-from die; let-me-rise that my-own

plār sakha lār-sham ō war-ta wuwāyam, che, "ai plāra, mā
father to I-may-go and to-him I-may-say, that, "O father, by-me

stā ō dᵃ-Khudāe gunāh wakṛᵃ, ōs zᵃ stā dᵃ zōewālī lāiq na-yam;
thine and God's sin has-been-done, now I thy of sonship fit am-not;
mā dᵃ-khpᵃlō mazdūrānō pa-shān yau mazdūr wugaṇᵃ.'' Jōr ūchat
to-me your labourers like one labourer count.'' Then up
pāsidᵃ ō plār ṣakha lāṛ-sẖᵃ. Dē lā līrē wo, che plār
he-arose and father to went. He yet far was, when by-his-father
walīdᵃ; pa-dēra-mīna-sara war-wuzghalīdᵃ; ō da-zān-sara ē
he-was-seen; much-love-with to-him-he-ran; and body-with by-him
ghāraghaṭai-kṛ; ō kkhul ē kṛᵃ; biā war-ta zōe wuwayᵃl
he-was-embraced; and kiss him was-done; again to-him by-the-son it-was-said
che, 'ai plāra, mā stā ō da-Khudāe gunāh kᵃre-da. Ōs stā
that, 'O father, by-me thy and God's sin has-been-done. Now thy
dᵃ zōewālī lāiq na-yam.' Biā plār ē khpᵃlō naukarānō-tᵃ
of sonship fit I-am-not.' Again by-the-father his his servants-to
wuwayᵃl che, 'pᵃ-jaldai-sarā dēr kha zaṛūki bahar rāwṛaĭ, ō war-tᵃ
it-was-said that, 'haste-with very good clothes out bring, and on-him
war-wāghūndawaĭ; ō gūta war pᵃ-lās karaĭ; ō pāṇē war
for-him-clothe; and ring for-him on-hand make; and shoes for-him
pᵃ-pkhō karaĭ; rāshaĭ, che mūg khōrāk wakṛū ō khushhālī wakṛū;
on-feet make; come, that we meal may-make and happiness may-do;
ẕaka che zamā-dāzōe mar-sẖᵃwai-wo, ō biā zẖwandai sẖᵃwai-daĭ; ō
because that my-this-son had-died, and again living is-become; and
wruk-sẖᵃwai-wo, māndalai-sẖᵃwai-daĭ.' Khushhālī ē shurū
had-been-lost, found-been-has.' Happiness by-them beginning
kṛᵃlaĭ.
was-made(-by-them).

Ō mashar zōe ē pᵃ-paṭi-kkh(ke) wo. Har-kala che hagha
And the-elder son his fields-in was. When that he
rā-rawān-sẖᵃ, ō kōr-ta rā-nizdē-sẖᵃ, nō dᵃ gaḍidalō ō dᵃ ghazalō
started, and house-to approached, then of dancing and of singing
āwāz ē-tar-ghwag sẖᵃ; ō yau naukar ē rā-wabāᵃ, ō pukhtana
sound his-to-ears became; and one servant by-him was-called, and inquiry
ē tre wukṛ che, 'dā sᵃ chal dē?' Hagha war-ta
by-him from-him was-made that, 'this what matter is?' He to-him
wu-we che, 'rōr-de rāghᵃlai-dai ō plār che de
said that, 'brother-thy has-come and by-the-father when he
rōgh-jōṛ līdᵃlai-dai, nō kha milmastiā ē tiāra-kᵃredᵃ.' Dᵃ
in-good-health has-been-seen, then good feast by-him has-been-prepared.' By-him
che dā wāwrēdᵃ nō dēr khafa sẖᵃ, ō da-nana war-nanawatō-ta
when this was-heard then much angry he-became, and inside for-going-in

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zṛ   wu-na-sho.   Pas   la-hagha   ē   plār   bahar   wuraghai,   ō
mind   did-not-become.   After   that   his   father   out   came,   and

                pakhulā-ō-kṛ.   Biā   hagha   pa-tawāb-kkh(ka)   plār   t   wu-way'l.
remonstrating-by-him-was-done. Again by-him   reply-in   father   to   it-was-said,

'gōra,   che   la-dūmrā-kālūn'   stā   khigmat   kawam,   ō   hē-chare   me   stā
'see,   that   from-so-many-years   thy   service   I-do,   and   ever   by-me   thy

bē-amri   na-d·-k·ṛe,   ō   tā   chare   yau   chēlai   ham   rā-ta
disobedience   has-not-been-done,   and   by-thee   ever   one   kid   even   me-to

rā-na-kṛ,   che   da-yārānō-sara   khushhālī   wu-kram.   Biā   che   dā
has-not-been-given, that   friends-with   mirth   I-may-make.   Again   when   this

stā   zōe   rāghai,   che   tōl   māl   pa-kanjrō-bānde   wu-khārī-wo,   dūmra
thy   son   came,   by-whom all   property   harlots-on   was-wasted,   such-a

lōya   milmastiā   de   wu-kṛa.'   Plār   war-ta   wu-we   che,   'ai
great   feast   by-thee   was-made.'   By-the-father   him-to   it-was-said   that,   ' O

halaka,   ta   mudām   tamā   sara   yē,   ō   har   ṣ   che   tamā   sakha   dī,
son,   thou   always   me   with   art, and   every   thing   that   me   with   are,

hagha   tōl   stā   dī;   walē   dā   rōr   de   mar-sh'wai-wo,   ōs   biā
that   all   thine   are;   but   this   brother   thy   had-died,   now   again

zhwandai   sh'wai-dai;   ō   wruk-sh'wai-wo   mūndalai-sh'wai-dai,   khushhālī
living   has-become;   and   had-been-lost   has-been-found,   mirth

kaw'l   lāzim   wā.'
to-make   proper   were.'

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

North-Eastern (Bangash of Kohat) Dialect.

SPECIMEN II.

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

نَقَل دَے چه کوهاب دَیو راجهٔ وُو چه هغه آباد کَرے وَهٔ ۔ او وَرُلنی په کوهاب کښ ارکُزبی خلق په چینر
باند اوسیدَه ۔ مُدام په زمی کښ بنگښ خلق چه په بیار او په شالوزان کښ اوسیدَه ۔ دَلته په کدو سَرہ په رانلل ۔
او په چرونَدَه کښ په دیرلی باند دیرَه کَوله ۔ دَ بنگښو خَطے اوبو دَکولو دَپارَه چینو لَه تلے ۔ یَو ورَع چه هلته تَرلے
نو اُوزکزو د هَغوکزی په کانرو او په نَشو مات کَول ۔ په دَغَه مینَع کښ په دے دُواره قامونوکښ یو لوی جنگ او قَسَاد
جور شُه ۔ خو سَوی یَه کښ زوبل شول او کښ مَړه شول ۔ دَ بنگښو گُهتَک دیر راغلے ۔ آخر اُوزکزو کوهاب
پریښوو او لار غرو لَه وَختَل او رو بنگښ خلق په دَلته کَم دَلته پاتی شُول ۔

په اَصل کښ دَ بنگښو ژبه پښتو دَه ۔ خو بنگښو آوائر خلق هندکی خبل مَدَت دَپارہ دلے راغُښتَل ۔ لَکه دَ
خرماؤ ۔ او دَ پیلی ننگ او دَ کوب خلق قدیمی هَمسایکان او مَددگاران دی ۔ هَغوله ئی زمکی او دَفتَر ورکَرے دی
او آباد کَری دی ۔ هَغو سَرہ خَبرے آخرے مُعاملے وَر کَول آخِستل په کَول ۔ پښتو او هندکو سَرہ کَدَوَدَه شُوه او ترلَوَد
ژوی ژبه جوړَه شُوه چه نَه پښتو پاتی شُوه ۔ اونَه هندکو ۔

هوَ خَلور قامونه اَصل دَ کوهاب چینتَسان او خاوَندان دی ۔ یو بیراډی چه اَصلی بنگښ دی ۔ دویم مَلک
ویری ۔ دا دُواره قامونه پښتو او هندکو سَرہ کَدَوَدَه وائی ۔ دریم جنگل خیل ۔ خلورم پیر خیل ۔ دا دُواره قامونه پښتو
ژبه وائی او مُدام خبرے آخرے په پښتو کښ کَئی ۔

په کوهاب کښ خلور قِسم اوبه اِستعمال کَئی ۔ یو خور دَے چه لَه بیراَک راغی ۔ هَغَه کَه لوی وائی ۔ دریم دَ
چینو اوبه ۔ دریم دَ کوچیانو اوبه دی ۔ خلورم دَ تمبو اوبه دی ۔

دَ کوهاب ښَہرَ یَه یو مَیدان کښ پروت دَے ۔ چه کیرجاپیرکوٹے په دَوہ دری میل باند غرونه پراته دی ۔ دَنو
غرونو خلق لول پیښتانه دی ۔

دَ کوهاب شمال بَتکی دیر مشهور دی ۔ صاحبان او نور دیر خلق په دیرَه مینه ئی په بیع آخلی ۔ او کیپُری
دیرَے جاَیتَه زنانه مردانه ۔ ټلهداره او سادَه جوړیږی ۔ په دَنَه ورَغو کښ دَلته دَ سرکاری لَه قوطُلو د جارِبُرئی
لَه سبب دیرَه آبادی دَه ۔ او دَکی ښای آب و هَوا هَم دَه ۔

[No. II.]

ERANIAN FAMILY.

EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (BANGAṢḤ OF KOHAT) DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

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

Naqal dai che Kōhāt d° yau Rāja wō, che hagha ūbād-karai-wo.
Story is that Kōhāt of one Rājā was, that by-him had-been-founded.

Ō wurunbai p°-Kōhāt-kkḥ(ke) Ūrakzai khalq p°-chīnō-bānde ōsīd°. Mudām
And first Kōhāt-in Orakzai people springs-upon lived. Always

p°-zhimi-kkḥ(ke) Bangakḥ khalq, che p°-Pēwār-ō-p°-Shālōzān-kkḥ(ke) ōsīd°, dalta
winter-in Bangaṣḥ people, that Pēwār-and-Shālōzān-in resided, here

p°-kadō-sara b°-rātl°l, ō p°-Jarwanda-kkḥ(ke) p°-dōrai-bānde dēra kawala.
families-with used-to-come, and Jarwandā-in high-ground-upon camp was-made.

D° Bangakḥō khaze ōbō ḍakawalō d°pāra chīnō la b°-tlē.
Of the-Bangaṣḥ the-women water filling for springs to used-to-go (went).

Yawa wraz che halta lāralē, nō Ūrakzō d°-haghō garī
One day that there they-went, then by-the-Orakzai their pitchers

p° kānō ō p° ghaahō māt-kr°l. P°-dagha-miant-kkḥ(ke) p°-dē-duwārō-
by stones and by arrows were-broken. Meanwhile these-both-

qāmūnō-kkḥ(ke) yau lōe jang ō fasād jōr-sh°. So sarī
tribes-in one great quarrel and disturbance arose. Several men

p°-kkḥ(ke) zhōbal-shw°l ō zinē p°-kkḥ(ke) mar-shw°l. D° Bangakḥō
of-them were-wounded and some of-them were-killed. Of the-Bangaṣḥ

kohmak ḍēr rūghai. Ākhir Ūrakzō Kōhāt prēkhw°lō, ō lāṛ ghrō
aid much came. At-last Orakzais Kōhāt left, and went hills

la wakhat°l, ō rō-rō Bangakḥ khalq ham dalta pātē-shw°l,
to went-up, and gradually Bangaṣḥ people also here remained.

P°-asal-kkḥ(ke) d° Bangakḥō zhiba P°khtō d°, khō Bangakḥō
In-reality of the-Bangaṣḥ the-tongue Paṣḥtō is, but by-the-Bangaṣḥ

Āwāṇ khalq Hindkī khpal madat d°pāra da-lē-rāwoghokht°l. Laka
Awaṇ people Hindkī their help for they-were-called. As

d° Kharmātū ō d° Bilītang ō d° Kōṭ khalq d°-dwī lamsāyngan
of Kharmātū and of Bilītang and of Kōhāt people of-them dependents

ō malndgārān dī. Haghō-la ē zmakē ō daftar war-k°rai-dai,
and assistants are. To-them by-them lands and holdings have-been-given.

ō   ābād-kᵃrai-dai.   Haghō   sara   khabarē-starē   muāmilē   warkawᵃ
and   (they)-have-been-settled.   Them   with   conversation   matters   giving

ākhistᵃl   ba-kawᵃl.   Pᵃkhtō   ō   Hindkō   sara   gaḍawaḍa   shwa,   ō   tre
taking   used-to-do.   Pashtō   and   Hindkō   with   mixed   became,   and   from-it

yawa   navi   zhiba   jōṛa-shwa,   che   na   Pᵃkhtō   pātē-shwa,   ō   na
one   new   tongue   became,   that   neither   Pashtō   remained,   and   nor

Hindkō.
Hindkō.

Hō-salōr   qāmūna   aṣal   dᵃ   Kōhāṭ   chakhtanān   ō   khāwandān   dī;   yau
Four   tribes   real   of   Kōhāt   proprietors   and   owners   are;   first

Bēzādī   che   aṣli   Bangakh   dī;   dōyam   Malakmīrī;   dā   duwāṛā   qāmūna
Bēzādi   that   real   Bangash   are;   second   Malakmīrī;   these   both   tribes

Pᵃkhtō   ō   Hindkō   sara   gaḍawaḍa   wāī;   drēyam   Jangal   Khēl;   salōram
Pashtō   and   Hindkō   with   mixed   speak;   third   Jangal   Khēl;   fourth

Pīr   Khēl;   dā   duwāṛa   qāmūna   Pᵃkhtō   zhiba   wāī,   ō   mudām
Pīr   Khēl;   these   both   tribes   Pashtō   tongue   speak,   and   always

khabarē-atarē   pᵃ-Pᵃkhtō-kkh(ke)   kaī.
conversation   Pashtō-in   do.

Pᵃ-Kōhāṭ-kkh(ke)   salōr   qismᵃ   ōbᵃ   istiʿmāl-kaī.   Yau   khuwaṛ   dai   che
Kōhāt-in   four   kinds   water   are-used.   One   ravine   is   that

la-Tīrā-na   rāẓī,   laghā-ta   Tōi   wāī;   dōyam   dᵃ   chinō   ōbᵃ,
Tīrāh-from   comes,   it-to   Tōi   they-call;   second   of   springs   water,

drēyam   dᵃ   kōhiānō   ōbᵃ   dī,   salōram   dᵃ   bambō   ōbᵃ   dī.
third   of   wells   water   are,   fourth   of   pumps   water   are.

Dᵃ   Kōhāṭ   khahr   pᵃ-yau-maidān-kkh(ke)   prōt-dai,   che   gēr-chāpēra   ō
Of   Kōhāt   the-city   on-a-plain-country-in   is-situated,   that   around   its

pᵃ-dwa-drē-mīla   bānde   ghrūna   prātᵃ   dī.   Dᵃ   dē   ghrūnō   khalq
two-three-miles   at   hills   situated   are.   Of   these   hills   people

ṭōl   Pᵃkhtāna   dī.
all   Pashtō-speaking   are.

Dᵃ   Kōhāṭ   shālpaṭkī   dēr   mashhūr   dī.   Sāhibān   ō   nōr
Of   Kōhāt   the-shālpaṭkās   very   famous   are.   British-Officers   and   other

dēr   khalq   pᵃ-dēra-mīna   ē   pᵃ-baiʿa-ākhlī,   ō   kēṛaī   dērē   khāista,
many   people   very-eagerly   them   purchase,   and   leather-sandals   very   nice,

zunāna   mardāna,   ṭilādārē   ō   sāda,   jōṛēgī.   Pᵃ-dagha-wrazō-kkh(ke)
of-women   of-men,   embroidered   and   simple,   are-made.   These-days-in

dalta   dᵃ   sarkārī   la   fauẓūnō   dᵃ   chāwaṇai   la-sababa   dērᵃ   ābādī
here   of   Government   from   troops   of   cantonment   owing-to   very   flourishing-(it)

dᵃ.   Ō   dᵃ   dē   ṭāe   āb-ō-hawā   khᵃ   dᵃ.
is.   And   of   this   place   water-and-air   good   is.

FREE TRANSLATION OF THE FOREGOING.

It is said that Kōhāt belonged to a Rāja who had founded it. In early days, the Orakzais used to live on the springs. In winter, the Bangashes, who resided in Pēwār and Shālōzān, always used to come here with their families and encamped on high ground in Jarwandā. 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 Bangashes received aid and consequently the Orakzais left Kōhāt and went to the hills; and thus the Bangashes were left in the undisputed possession of the country.

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

In reality four tribes are the real proprietors and owners of Kōhāt—(1) Bēzādī and (2) Malakmīrī who are real Bangashes. Both of these tribes speak Pashtō and Hindkō mixed. (3) Jangal Khēl, and (4) Pīr Khēl. The latter two tribes speak Pashtō only.

3. Four kinds of water are used at Kōhāt, (1) water from a ravine which comes from Tīrāh and is called Tōi, (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 Pashtō.

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 Afghāns which speaks the South-western dialect of Pashtō is that of the Khataks. They are strongest in the District of Kohat, but are also found in Peshawar and in Bannu. A settlement of the Saghri sept of this tribe is found near Makhad on the banks of the Indus in the south-west corner of the Attock District of the Panjab. These also speak the South-western dialect of Pashtō, while the Chhachh Pathāns of the same District speak the North-eastern dialect. The number of Khataks 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 83 villages. Their home is in the hills south of Naushera, in the south-east corner of the District. According to the census, out of 709,465 speakers of Pashtō in the Peshawar District, 54,525 were Khataks. In Kohat, they occupy the east and the south of the District numbering 65,891, out of a total number of 198,383 speakers of Pashtō. In the Panjab District of Mianwali, adjoining Bannu, probably all the 15,191 speakers of Pashtō 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 Pathāns. The numbers of Pashtō speakers, in the latter two Districts as distinct from the number of Pathāns, are 218,845 and 70,995 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 Hindkō. We therefore get the following figures for the population speaking the South-western dialect in Pashtō-speaking Districts, in British territory :—

Attock	.	.	.	.	.	.	.	.	.	.	.	.	6,500
Peshawar	.	.	.	.	.	.	.	.	.	.	.	.	54,525
Kohat	.	.	.	.	.	.	.	.	.	.	.	.	65,891
Bannu	.	.	.	.	.	.	.	.	.	.	.	.	218,845
Dera Ismail Khan	.	.	.	.	.	.	.	.	.	.	.	.	70,995
Mianwali	.	.	.	.	.	.	.	.	.	.	.	.	15,191
										Total	.		451,947

In Pashtō-speaking Baluchistan all the Pashtō 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 Pashtō 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 Pashtō is spoken, first, by the Khaṭaks. Of these there are two main branches, the Eastern, or Akórā, Khaṭaks, and the Western, or Tēri, Khaṭaks.

The Akórā Khaṭaks inhabit the Khaṭak 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 Sāghri Khaṭaks, who are closely connected with the Akórās and who, as already stated, have crossed the Indus, and occupied some villages near Makhad in the Attock District. South of the Sāghris, along the bank of the Indus, we find the Isakhel Tahsil of the Miānwali District. In the northern portion of this Tahsil, we have the Bhangikhēl Khaṭaks who are offshoots of the Sāghris. The Western, or Tēri, Khaṭaks occupy the south and centre of the Kohat District. About Lachi, in that District, they meet the Bangashes, who occupy the north-west and north-centre, and who speak the North-eastern (Pakhtō) dialect of Pashtō.

The following specimen is of the language used by the Akórā Khaṭaks of the Peshāwar 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 Deane, K.C.S.I.

Regarding the Khaṭak pronunciation, note that *ts* and *dz* are pronounced *s* and *z* respectively. The letter ﺵ *sh* is pronounced, as in other southern dialects, as if it were ﺥ *kh*. Regarding the exact Khaṭak pronunciation of this letter, Sir Harold Deane, 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 ﺥ *kh*, the Khaṭak includes a faint pronunciation of ﺱ *s*. I think he does—my man says "no,"—as I have transliterated it by *ṣh*.'

I do not give an interlinear translation, as the Khaṭak dialect is not so typically south-western Pashtō 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 *ū*. Note also forms like *se* for *sra*; *wēr* for *war*; *di tā*, of thee; *yāyam*, I will say.

[No. 12.]

ERANIAN FAMILY. EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (KHATAK) DIALECT.

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

خدا يو سړی دوه زامن لو ـ نو بعد كشر حيڅ پلار ته چه پلاره زما نه حيڅه برخه ته مال نه را كوه ـ نو ځكه
خپل جايداد په دواړو ئى وكښو ـ يو څو ورځى چى كشر زوى هر څه جمع كړل ـ اوږه لرى هنګك ته يئ سفر
وكړو ـ او هلته ئى خپل مال په مستى لاوبار ـ نو چه قول ئى خلاص كړو نو په هغه هنګك باندى ئى ئوى قحط
راغى ـ او هغه تنګ شه ـ نو هغه لاړو او هغه ولس او يو كسر سړى وكر كه ـ او هغه ده خنزيرانو د څرولو د بار
جار ئى ته واستوه ـ او هغه ته به ده خوشحالى سره په هغه لبسو چه خنزيرانو خوړل حيڅه حصه نه كوى وه ـ خو
هيچا نه وركولو ـ نا چه په حيد شه او ته ئى و چه عقا ته پلار خومرو كوګران يه هغه ښار رئيئ نوسى ـ او زه د
لرى مرم ـ زه ده پلاص او حيڅك پلار ته به ورپښم او ورله به په پاتم چه پلاره ما نه ده لحقانى ګناه كړى ده او دبا ستم ـ
زر نه دى ايق لۀ ئم چه زما زوى شم خوږه نوكلانو كښى ما په حساب كړو ـ او هغه باحامپس لو كونل پخران راتى ـ خو
چه هغه لبا لرى وه ـ نو حيڅك پلار وليده او ارحم ئى ورخوګو ـ او ئى ورمنتجدو و ورتر خلوتو او كښك ئى كړو ـ او زوى
ئى ئى ئو چه پلار ما نه لحقانى او دبا ګناه كړى ده ـ او ده دى ايق نه ئم چه ستا زوى شم ـ وينى پلار ئى خپلو خدمتكارانو
لوګرانو له ئو چه هغه جامه راوړى او ده له ئى واستلمنى ـ او ئو ته الاسى ئى ئه ائس كمئئ ـ او پښوں ورله ته پيمو كمئئ ـ
اورلخ چه ريئئ وخورو ـ او خوشحالى وكرو ـ لكه چه دا زما زوى مړ وه او ورژنده شوں دى ـ ژت وه او پيدا
شوں دى ـ او هغى خوشحالى جوړه كوله ـ

امى ده هغه مشرزوى په ئئلى كښى وه ـ او چه هغه ته راتلى او كره ته راين شه ـ نو ده سرود او د كوډمو آواز ئى
واوريدو ـ نو يو نوكران ته ئى ئى ژغ كړو او رغ كوه چه دا څه ده ـ نو هغه ئو ده ئو چه دبا ئوم راغلى ـ
دى ـ او پلار ئى خبرات كړى دى ـ ځكه چه هغه ئى روغ جور نوشحالى كئئ ـ نو هغه ئورو شه او دننگك نه ئلو ـ
نو پلار ئى راوتلو او ئى ورته ئى ئو ـ نو هغه په جواب كى ئى پلار ته ئو چه دومره كلونه ما ئرنا خدمت
لرى ده ـ او هيچيرى م ئا حكم نه دى ـ مات كړى ـ او با هم نا ئيسى ما ته ئو ئرئوكى راكئى نه دى ـ چه
ماهرانو ته خپلو دوستانو سره خوشحالى كئم دى ـ حئلى هغه چه دا ئئوى چه سا بى ئرله ئه قسمو ئرياند ئى نه
راغى ـ نو ئاتو ده ئيلتمان ورله كه ـ نوهغه ژاده ئو چه بوته ته ئمئه ما هئوى ئوى كئم دا دى ـ دا
ئحابب ئورچه ئور عباس ژئرو او خوشحال شو ـ ئكه چه دا دبا وروهر وه او با نا ژئلى شوں دى ـ او ژت وه او
ئوندائى ئوں دى ـ

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (KHATAK) DIALECT.

TRANSLITERATION.

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

Dᵃ yau saṛī dwa zām'n wû. Nō hagh° k°sh°r khp'l plār ta wuwi chi, 'plāra, mā-ta khp°la brakha dᵃ māl na rākṛa.' Nō hagh° khp'l jāēdād pᵃ dwāṛo wuwēsh°lō. Yau sō wrēže pas k°sh°r zōyi har-s° jama° kṛ°l, au yau lirē m°lk ta yō safar wukṛo. Au hārta yē khp'l māl pᵃ mastai wālūzaw°. Nō chi ṭōl yē khlās kṛō, nō pᵃ hagh° m°lk bāndi yau lōe qahaṭ rāghai, au hagha tang sh°. Nō hagha lāṛo, au dᵃ hagh° waṭan yau mu'atabar saṛi sara naukar sh°. Au hagh° dᵃ khīnzirānō dᵃ sarawᵃlō dipāra khp'lō paṭō ta wāstaw°. Au hagh° ba pᵃ khushhālai sara pᵃ hagha būsō chi khīnzirānō khwaṛ'l, khp'la khōta daka k°ṛi wa, kho hēchā n° wēr-kaw°l. Byā chi pᵃ khud sh°, nō wu-yē-wi elii, 'zamā dᵃ plār somra naukarān pᵃ sh° shān rōṭai mūmi, au z° dᵃ lw°zhe mr°m. Z° la pāš°m, au khp'l plār ta ba wērsh°m, au war-ta ba yāy°m chi "plārṇa, mā dᵃ Khudāe gunāh k°ṛi da au dītā hum. Au dᵃ dē lāyiq n° y°m chi di tā zwai sh°m, khō pᵃ naukarānō kshi mi hisāb kṛa."' Au hagha pāsēdō, au khp'l plār ta rāghai. Kho chi hagha lyā lirē w°, nō khp'l plār wulīdō, au tars yē pri wukṛō. Au war wuzgh°lēdō, au war-t°r ghāṛawatō, au kshul yē kṛō. Au zōyi war-ta wuwi chi, 'plāra, mā dᵃ Khudāe au di tā gunāh k°ṛi da, au da dē lāyiq na y°m chi di tā zwai sh°m.' Wēlē plār yē khp°lō naukarānō ta wuwi chi, 'sba jāma rāwṛai, an d° ta yē wāghundawai, au yawa gūti yē pᵃ lās kṛai, au paṇē war-ta pᵃ pšō kṛai. Au rāṭai chi rōṭai wukhwrū, au khushhāli wukṛū. Ž°ka chi dā zamā zwai m°r w°, au zhw°ndai sh°wai dai; ruk w°, au paidā sh°wai dai.' Au haghai khushhāli jōṛa kṛ°la.

Us dᵃ hagh° m°sh°r zwai pᵃ paṭī kshi w°. Au chi hagha rāghai, au kōr ta nizdō sh°, nō dᵃ sarōd au dᵃ gaḍēdō awāz yē wāwrēdō. Nō yau naukar ta ye zhagh wukṛō, au pūsht°na yē tzi wukṛa chi, 'dā s° bēnā da ?' Nō hagh° war-ta wuwi chi. 'di tā wrōr rāgh°lai dai, au plār di khairāt k°ṛai dai, ž°ka chi hagha yē rōgh jōṛ mūnd°lai dai.' Nō hagha marawᵃr sh°, au dan°na n° tlō. Nō plār yē rāwuwatō, au minat yē war-ta wukṛo. Nō hagh° pᵃ jawāb kshi plār ta wuwi chi, 'gōra, dōmra dēr kāla mā di tā khidmat k°ṛai dai, au hēchēre mi di tā hukum n° dai māt k°ṛai. Au byā hum tā chēre mā-ta yau wurghūmai rāk°ṛai n° dai, chi mā pri dᵃ khp°lō dōstānō sara khushhāli k°ṛai wai. Wēlā khō chi dā di tā zwai, chi dunyā yē dar-ta pᵃ d°mō barbāda k°ṛi da, rāghai, nō tā war-ta mēlmastyā wēr-kr°la.' Nō hagh° war-ta wuwi chi, 'zōyṇ, t° hamēsha mā sara yē, au zamā har s° di tā di. Dā munāsib wū chi mūzh shādi wukṛū, an khushhāla shū, ž°ka chi dā di tā wrōr m°r w°, au byā zhwandai sh°wai dai; au ruk w°, au mūnd°lai sh°wai dai.'

BANNU DIALECTS.

Other speakers of the South-western dialect are the remaining Pāthān tribes of Bannu, among whom the principal are the Marwats, the Nyāzais, the Bannūchīs, and the Waziris.

The two following specimens come from Bannu. It may be noted that they use here and there Hindkī idioms. Examples of these are the words, *miliā*, joined; and *lagiā*, begun. The dialect illustrated may be taken as an example of the elegant southern form of Pashtō, as spoken by educated Pāthāns 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 *zu* is ' I,' and *cha*, not *chi*, the relative pronoun. There is a tendency to substitute *i* for *ē* or *ai*, as in *zu-wīsh*, it-was-divided; *mūndali*, he was found.

[No. 12.]

ERANIAN FAMILY.　　　EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.　　　　　(DISTRICT BANNU.)

SPECIMEN I.

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

قَیوَہ سَری دوہ ځامی وُو ۰ ځنہ کشر پلار تہ ووَ چَہ ای بابا هغہ بخرہ دمال چه شما رسیدوي رائي کوَہ ۰ نوَہ
خپل مال په هغہ دوینشہ ۰ اُویس له خوَ ورخہ کشر خپل مرنخہ سرہ دول ثمرل ۰ او نوَہ ثری مُلک تہ په سفر روان شَہ ۰
او ثکتہ ثي په بد خوني سرہ خپل مال والوزراوو ۰ نو چه ثول ثي خرچ که پس په هغہ مُلک باندي یو لوی انحطا
نازل شہ ۰ اوَدی په محتاجي مرشہ ۰ نو لَرہ د هغہ مُلک دَ یوَہ زمیندار سرہ میلیا شہ او هغہ دی وَ خپلي کروَندي
تہ د خنزیرانوَہ څرَوَلو دپارہ واستاوو ۰ اوَدہ ارزو لرلہ چَہ له هغہ پوسیکو چه خنزیرانو خوزل نحیثه کیدہ ذکہ کري ۰
مکرهغہ هم چا لہ ورکوَل ۰ پس په خپل هوش راغي ۰ وُني وَیل چه شما د پلار خومرہ فیر مزدوران دی چه دیرہ
دیبڅي لري ۰ او زُہ دلتہ له ثوَی دَکیدیتم ۰ زُہ به بُورتہ شم او خپل پلارتہ به ور شم ورتہ بو به وایم چه ای بابا ما
منائله له آسمانہ اوستا په حضورم ګناه کري دی ۰ زُہ لائق ندیم چه ستا خوی وُبالہ شم ۰ ما په شان د یوَہ
له مزدورانو وګنزرہ ۰ پس پورتہ شہ او خپل پلارتہ ورزوان شہ اوچه لَری وُو پلار ثي دی ولیدَ ۰ زَرہ ثي پر وُیَک ورغو
ثي نَمُر ۰ ورتر غاړو شہ او جګل ثي نَمُر ۰ خوی ورتہ وُیَل چه ای بابا ما منائله له آسمان اوستا به حضورم ګناه کري
تَہ ۰ زُہ د دیی اہل ند یم چه ستا خوی وُبالہ شم ۰ لیکن پلار ثي و خپلو خدمانو لہ وُو چه زر یو پوشاک چَہ لہ ثولو
ښَہَ وي رائي وَیژ ۰ اوَدہ ند ثي ثروانمولدَوَي ۰ اوکونہ ور په ثهو کاندَي ۰ او پیتی ور په پهو کاندَي ۰ او سائلي سحوَثر
رائِثی حلال ثي کاندَي چه مونر ثي سرہ ونحوریم او خوشحالي ثي وکرو ۰ ثکہ چه دا خوی م مر شوَب وُو او بیا ژوندی
شوَی دی ۰ او ورکہ شوَی وُو بیا مولدہ شوَی دی ۰ پس په خوشي کوَل لکیا شول ۰

اوَد هغہ ، مشر خوی په غزونہ کښ وُو ۰ چه رائي او نورتہ نِزدی شہ سرَود او دزرهازي وَاوَریدل ۰ نو یو لہ
نوکرانو تہ ثي راوبالہ ایپهتنہ ثي ثم وُنزَہ جَہ دا نحہ دی ۰ دغہ ورنہ وُو چه دا ستا ورور رائِثلی دَی او ستا پلار خورب
صحوَثندر حلال ثي کري دی ۰ ثکہ چه دروغ جپوَرلي مولدلي دی ۰ نو دی په قهر شہ واثي نہ غوښتہ چه دَننہ ورشي ۰
نو پلار ورنحتہ وَورت باندہ کاوَہ ثي ۰ اوهغہ په نحواب کښ خپل پلارتہ وُیَل چه ګورہ زُہ ثمرہ کالہ ستا خدمت
کَوَم او هیڅکرہ ستا له حکمہ ثریدلی نہ یم ۰ او تا مائہ هیڅکرہ یو ورغوَمی راثری نہ دی ۰ چه له خپلو یارانو سرہ
خوشي وکَرَم ۰ او چه دا خوی و رائِثلی دَی چه ستا ثداره دَی چه ستا ثداره له نَچینو سرہ خوزلي دَی خورب صحوَثندر دَ ثکَہ
دپارہ حلال کرَ ۰ نو وَہ ورتہ وُیَل ای ثلکہ تہ تل له ماسرہ یي وُو ثول نحہ چه ثما ثي دی ستا ثي دي ۰ نو خوشي او ښادي
ثوَل لزم دی ۰ ثکہ چه دا ستا ورور مر وُو بیا ژوندی شہ ۰ ورکہ وُو او بیا مَوند شہ ۰

[No. 13.]

ERANIAN FAMILY. EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Da yow° saṛi dwa dzāmau wū. Hagha kash°r plār-ta
Of one man two sons were. By-the younger the-father-to

wu-wī cha, 'ai bābā, hagha bakhra da māl cha dz°mā
it-was-said that, 'O father, that share of the-property which to-me

rasēẓhī, rā-ē-kṛa.' Nō wu khpal māl pa haghō wu-wīsh°.
accrues, give-it-to-me.' Then by-him his-own property to them was-divided.

Au pas-la tsō wradzō kash°r khpal har-tsa sara ṭōl
And after some days by-the-younger his-own everything together all

kṛ°l, au yowa lari mulk-ta pa safar rawān sh°. Au
were-made, and a far country-to on journey started he-became. And

halta ē pa-bad-khōe-sara khpal māl wālwazāw°. Nō cha ṭōl
there by-him on-bad-living-with his-own property was-spent. Then when all

ē kharts ki, pas pa-hagha-mulk-bāndī yō lōe
by-him used-up had-been-made, afterwards in-that-country-on a great

qaḥaṭ nāzil sh°, au dai pa-muḥtājī-sar sh°. Nō lāṛ
famine descended became, and he on-want-with became. Then (he-)went

da hagha mulk da-yowa-zamīdār-sara miliā sh°, au hagha dī
of that country of-a-land-owner-with joined became, and by-him he

wa-khpali karwandi-ta da khinzīrānō da tsarawalō da-pāra wāstāw°,
his-own field-to of swine of feeding for-the-sake was-sent,

au da arzū larala cha la haghō pōstōkiō cha khinzīrānō
and by-him desire was-had that with those husks which by-the-swine

khwaṛ°l khpala gēḍa ḍaka kaṛī; magar hagha ham chā
were-eaten his-own belly full might-be-made; but that too by-anyone

na war-kaw°l. Pas pa khpal hōsh rāghai, wu-ē-way°l cha,
not was-given. Then in his-own senses he-came, it-was-said-by-him that,

'dz°mā da plār tsōmra ḍēr mazdūrān dī cha ḍēra ḍōḍai larī au zu
'my of father how many servants are who much bread have and I

dalta la lwazhi halākēzham. Zu ba-pūri*-sham, au khpal plār-ta
here by hunger am-perishing. I will-become-arisen, and my-own father-to

ba-war-sham, war-ta wu-ba-wāyam cha, "ai bābā, mā mukhālifa la āsmāna
I-will-go, him-to I-will-say that, " O father, by-me contrary to Heaven

au stā pa huzūr mi gunāh karī-dī. Zu lāiq da dī na
and thy in the-presence by-me sin has-been-done. I fit of this not

yam cha stā dzōe wu-bāl* sham. Mā pa-shān da yowa la
am that thy son called I-may-be. Me like of one from

mazdūrānō wa-gana."' Pas pūrt* sh*, au khpal plār-ta
(thy-)servants account."' Then arisen he-became, and his-own father-to

war-rawān-sh*, au cha lā larī wu plār ē dī wulēd,
started, and when yet distant he-was by-the-father of-him he was-seen,

zar* ē pri wassa, war dau ē kar, war-tar
the-heart of-him on-him burnt, to-him, running by-him was-made, him-to

ghāra sh*, au shkal ē kar. Dzōe war-ta wu-way*l
on-the-neck became, and kiss by-him was-made. By-the-son him-to it-was-said

cha, 'ai bābā, mā mukhālifa la āsmāna au stā pa huzūr
that, ' O father, by-me contrary to Heaven and thy in the-presence

mi gunāh karī-da. Zu da dī lāiq na yam cha stā dzōe
by-me sin has-been-done. I of this fit not am that thy son

wu-bāl* sham.' Lēkin plār ē wa-khpalō-ghulāmānō-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 ṭōlō ghawur* wī, rā-ē-w*rai ;
that, 'quickly one suit, which from all excellent may-be, bring-for-him ;

au da-ta ē war-wāghōndawai ; au gūta war pa lās ; au panai war
and him-on it clothe ; and a-ring his on hand ; and shoes his

pa pshō kāndai ; au sātali skhwandar rā-walai, halāl ē kāndai,
on feet place ; and nourished calf bring, slaughter of-it perform,

cha mūzh ē sara wu-khwarū au khushhālai wu-karā ; dzaka cha
that we it together may-eat and merriment may-make ; because that

dā dzōe mi mar sh*wai wu, au biā zhūndai sh*wai dī ; au wruk
this son of-me dead become was, and again living become is ; and lost

sh*wai wu, biā mūnd* sh*wai dī.' Pas pa-khwashi-kawalō lagiā
become was, again found become is.' Then with-merriment-doing begun

shw*l.
they-became.

Au da hagha mashar dzōe pa-karwanda-kshi wu. Cha rā-ghai,
And of him the-elder son in-the-field was. When he-came,

au kōr-ta nazhdi sh*, sarūd au druz-hārī wāwarēd*l.
and the-house-to near became, singing and dancing were-heard-(by-him).

Nō yō la-naukarānō-na ē rā-wa-bāl*, pūṣhtana ē tri
Then one from-the-servants by-him was-called, inquiry by-him from-him

wu-kara cha, 'dā tsa dī ?' Hagha war-ta wu-wi cha, 'dā stā
was-made that, 'this what is ?' By-him him-to it-was-said that, 'this thy

wrōr rā-ghalai dai, au stā-plār tsōrb skhwandar halāl
brother come is, and by-thy-father the-fatted calf slaughtered

kaṛī-dī, dzaka cha rōgh-jōr ē mūndali-dī.' Nō
has-been-made, because that safe-and-sound by-him he-has-been-found.' Then

dī pa qahar sh*, wā-ē-na-ghwasht* cha dananá war-shī. Nō
he in anger became, by-him-it-was-not-wished that inside he-may-go. Then

plār warchana war-wu-wat, dilāsa kāw* e, au hagha
the-father outside came-out, soothing was-made to-him, and by-him

pa-dzawāb-kshi khpal plār-ta wu-way'l cha, 'gōra, zu dūmra kāla
in-answer his-own father-to it-was-said that, 'look, I so-many years

stā khidmat kawam, au hēchare stā la hukma ghāṛēdali-na-yam,
thy service am-doing, and ever thy from command I-have-not-swerved,

au tā mā-ta hēchare yō warghūmai rā-kaṛī-na-dī, cha
and by-thee me-to ever one kid was-not-given-to-me, that

la-khpalō-yārānō-sara khwashī wu-karam; su cha dā dzōe di
with-my-own-friends merriment I-may-make; and when this son of-thee

rā-ghalai dai, cha stā guzāra ē la-kanchaniō-sara khwaṛali-da,
come is, by-whom thy goods by-him with-harlots have-been-eaten,

tsōrb skhwandar di da da da-pāra halāl kaṛ.'
the-fatted calf by-thee of him for-the-sake slaughtered was-made.'

Da war-ta wu-way'l, 'ai halaka, ta tal la-mā-sara yē, au tōl
By-him him-to it-was-said, 'O son, thou ever with-me art, and every

tsa cha dzamā dai, stā dai. Nō khwashī au shādī kaw'l
thing which mine is, thine is. Then merriment and rejoicing to-make

lāzim dai, dzaka cha dā stā wrōr maṛ wu, biā zhūndai
proper is, because that this thy brother dead was, again living

sh*; wruk wu, biā mūnd sh*.'
became; lost was, again found became.'

[No. 14.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.

(DISTRICT BANNU.)

SPECIMEN II.

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

جو صاک مُدام گِرفتار وي او صبرناک هميش په قرار وي ٭ لکه يو ښکاري په ځنګل کښ ګمرزيده يوه لوميره

ئي وليدله چه ډېر ښائسته رنګ او صاف پوښته ئي ورته ښکاره شول ٭ په زړه ئې ئي فکر ونو وئې وئل چه دا

لوميره ئونيسم او پوستکي تري وباسم ۔ نوأميد دي چه په ډېر قيمت به خرڅ شي ٭ نو په دې طمع په هغي لوميري

پسي روان شه او غاره هغي ئي معلوم کم ٭ بيا ئي ورته يو دونل وکتده اوﺪ باس ئي پر واخه واچول او دهمه واوو

باش ئي يوه مُرداري کښيښودتکه او دي ورته په يو ﺧاﻥ کښ بت شه ٭ چه لوميرو له ﻏار را ووته او کو ئي پر د

مُرداري وليکنده يه هغه طرف روانه شوله ٭ ليکن د ﺧاﻥ سره ئي وئل چه تو لي د مُرداري خو را بائدي لکبري مکر

ګمان د بلم هم په کښ کبري او ګبياران د وبري ﺧاﻥ ته ﺧائونه نه وراندي ئوي ٭ چه دا فكر ئي وکم نوﺪ مُرداري

ﺻوداني له زوه نه لري ﻛوﻟﻪ او بي تمه په يو طرف روانه شوله ٭ يه دهه ﺳﺎﻋت کښ يو ئوري ئي وانکا د غزو له سر

رالخوز شه اوﺪ مُرداري ﺋﻮ لي پر وليكنده ٭ چه خوراک له ورته ٭ ﺗﺎﺣﺎﻳﻪ په دونل کښ ﻭﻟﻮﻳﺪه ٭ ښکاري چه دﺑري انک

د ﺧﻮﺭﺯﻳﺪه و شرب واﺋﻮﺯﻳﺪه ګمان ئي وﺷﻪ چه لوميرو ﭘﺮ پريوتنه ٭ ئرانک

چه وليد ګمان ئي وشه چه کندﻪ سا له خوراک ﻣﻨﻊ ﻛﻮي ٭ جور په خيته ئي وﻟﻪ بري ئي کم ٭ ښکارزي په سبب دﻪ

جرس يه دﺍم د ﺧﻼﻛﺖ کښ بند شه او لوميره په سبب دﻪ صبر له يا ﺗﻪ خلاصه شوله ٭

[No. 14]

ERANIAN FAMILY. EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN DIALECT. (DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

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

Hirsnāk mudām giriftār wī, au sabrnāk hamesh
A-greedy-man always fallen-in-trouble will-be, and a-patient-man always

pa qarār wī, laka yō shikāri pa-tsangal-kshi garzēd[a]; yowa
in comfort will-be, just-as a hunter in-the-jungle was-roaming; a

lūmbṛa ē wulēdala, cha dēr shāista rang au sāf wīsht[a]
she-fox by-him was-seen, (of-)which very beautiful colour and bright fur

ē war-ta shikār[a]-shwal. Pa-zar[a]-kshi ē fikr wu-kar,
of-her him-to appeared. In(-his)-heart by-him thought was-made,

wu-ē-way[a]l cha, 'ki dā lūmbṛa wu-nisam au pōstakaī tri
(and) it-was-said-by-him that, 'if this vixen I-may-catch and the-skin from-her

wu-bāsam, nō ummēd dai cha pa dēr qīmat ba-kharts-shī.' Nō
take-off, then hope there-is that for great price it-will-be-sold.' Then

pa dī tama' pa-haghe-lūmbṛi-pasi rawān sh[a], au ghār da
in this greed on-that-vixen-after started he-became, and the-hole of

haghe ē ma'lūm kar. Biā ē war-ta yō dōghal
her by-him ascertained was-made. Again by-him near-it a pit

wu-kanōd[a], au da-pās ē pri wāsh[a] wāchaw[a]l, au da hagha
was-dug, and over it on-it grass was-spread(-by-him), and of those

wāshō da-pāsa ē yowa murdāra kshe-shōdala, au dai war-ta
grasses above by-him a carcase was-placed, and he it-for

pa-yō-dzāi-kshi paṭ sh[a]. Cha lūmbṛa la ghār rā-wu-watala, au
in-one-place hidden was. When the-vixen from the-hole came-out, and

bū ē pri da murdāri wu-lagēd[a], pa hagha taraf
the-smell to-her from-it of the-carcase reached, in that direction

rawāna shwala. Lēkin da-dzān-sara ē wu-way[a]l cha, 'bū ē
started (she) became. But with-herself by-her it-was-said that, 'smell its

da murdāri khō rā bāndi lagēzhī, magar gumān da bala
of the-carcase certainly me on comes. but suspicion of misfortune

mi   ham   pa-kshi   kēzhi,   au   hūshyārān   da   wirl   dzāi-ta   dzānūna
*to-me   also   in-it   is,   and wise-people of   danger   the-place-to   (their-)lives

na   wṛāndī   kawi.'   Cha   dā   fikr   ē   wu-kaṛ,   nō   da
do-not in   make.'   When   this   thought   by-her   was-made,   then   of

murdāri   saudāī   la-zaṛ*-na   lari   k'ṛala,   au
the-carcase   excitement   from(-her)-heart   distant   was-made(-by-her),   and

bē-ghaṃs   pa   yō   taraf   rawāna   shwala.   Pa-dagha-sā'at-kshi
without-harm   in   an (other)   direction   started   she-became.   At-that-time

yō   wazhi   pṛāng   da   ghr*   la   sar   rā-kūz   sh*,   au   da
a   hungry   panther   of   the-hill   from the-top   descended   became,   and   of

murdāri   bū   ē   pri   wu-lagēd*.   Cha   khōrāk-la   war-t*,   nātsāp*
the-carcase   the-smell   its   on-him   reached.   When   food-for   he-went,   suddenly

pa-dōghal-kshi   wu-lwēd*.   Shikāri   cha   da   pṛāng   da   ghūrzēdō
in-the-pit   he-fell.   By-the-hunter   when   of   the-panther   of   falling

ghrab   wāwarēd*,   gumān   ē   wu-sh*   cha   lūmbṛa   war   pre-watala.
the-noise   was-heard,   thought   to-him   came   that   the-vixen   in-it   is-fallen.

Jōṛ   pa-talwār   rā-ghai,   au   dōghal-ta   ē   war-wūtak*l.
At-once   quickly   he-came,   and   the-pit-into   by-him   it-was-jumped.

Pṛāng   cha   wu-lēd,   gumān   ē   wu-sh*   cha,
By-the-panther   when   he-was-seen,   the-thought   to-him (the-panther)   came   that,

'gundi   mā   la-khōrāk   mana*   kawi.'   Jōṛ   pa   khēta   ē
' probably   me   from-eating   prevention   he-is-making.'   At-once   on   the-belly   of-him

wa-la   pṛaq   ē   kaṛ.   Shikāraī   pa   sabab   da   hirṣ   pa   dām
on-him   a-blow   by-him   was-made.   The-hunter   by   reason   of   greed   in   the-net

da-halākat-kshi   band   sh*,   au   lūmbṛa   pa   sabab   da   sahr
of-destruction   bound   became,   and   the-vixen   by   reason   of   patience

la-balā-na   khlāṣa   shwala.
from-misfortune   free   became.

BANNŪCHĪ DIALECT.

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

The letters ز z and ج dz are frequently interchanged. Thus زوی zūĕ or خوی dzūĕ, a son.

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

A long ā is pronounced as ō or ū, and a long ō or ū as ē or ī. A short a is often changed to a short u or o, and a short u or i to a short i or e.

As in the other southern dialects, the letter ښ is pronounced sh and not kh.

Note mū or mō, me, and tū or tō, thee. Also akhput, own ; dz'ne, from him.

[No. 15.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

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

SPECIMEN I.

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

د يوَه سوِي دوَه څمن وِي ـ بيرهغه كشترِي اخيُل پلور ته وَبِل چه ـ اي پلورَه د اخيُلي دُنيو له هر حُمرَه
بهرَه چه د مُو تربي ـ مُونه بي رو يُويشَه ـ بِير پلور بي اخيُل مول يُه دَوارى خَمُولي يُويشَه ـ ڪاسى څى تربِري
يَبا ڪشر بخلى بى اخيُل څوند مول رُويَل كو ـ تو يوَه لِرى مُلك ته راښين شَه ـ بِير خعے زنِي بي اخيُل مول يُه
بيبَرزُوجِي يُوتُوجُوخُويُو ـ چه د هر ڪه له خلوص شَه ـ بير يُه دا شى يُه دا مُلك سترَه تورَه ورَغلَه ـ تو دي تنك شَه
بيردي لوزُو ـ تو د ڪشو وطن د يو ربع تهرى سترَه ليڪز شَه ـ دڪو د سرڪزبي بيتولى يورَه اخيُلي مَزرى ته يُوساوَو
جفه زني وِي دو اخيُلا كيدَه يُه خوشى كُووي و بي دڪولُوله چه سرڪزبى بى خوالو ـ چه يُه سد شَه
بير بي يُووِزَل جفه د مود پلور خَمرَه نيڪارون دى ـ تو غُولد يُه دڪه كيدَه مَورى ميمى ـ تو زَه د تُورى مَروت ـ زَه وِي
نيڪ شون تو اخيُل پلور ته وِي ورشون ـ و وَرته وبايين وِي جَه ـ اي پلورَه مو د خُدايني ڪنَه ڪِرى دَه ـ تو د تُويا
تو د ڪفى لويَن نَه يِين ـ جَه د تو زنِي شون ـ حو يُه نيڪارون شى بى بى يِيخجاوَه ـ دى و لَميدَو ـ وُو احيُل پلور ته
روغى ـ يِي يا ليرى وُد جه پلور رُويِلدو ـ تو زرَه بي يُه لُوسو ـ تو غورَه بى دُمَل تو غوى غمى شول تو ڪشل بى لڪه ـ
اِس زنِي زرَه يُووِزَل جَه ـ اي پلورَه مو د خُدايني تو د توګناه ڪِرى دَه ـ تو د دڪى لويَن نَه يِين ـ جَه د تو زنِي
شون ـ ڪگر پلور بي اخيُل بيڪارولى تا وُويَل جَه ـ حفه شى جومى روزَريلى ـ تو دُغ ته بى يُر يُوخشدوبي ـ تو يوَد
ڪنيى زرَه يُه كفه كبى ـ تو بنورى وَرته بُشى كبى ـ تو روخُوين جَه مَورى يُوخرى ـ تو حاشولى يُدكى ـ زڪه جَه د مو
زنِي مرزُو رُويدى شَه ـ تو ورڪ يُوويدو شَه ـ تو هغى بى حاشولى جورَه ڪرَو *

اِس د بغى منڪر زنِي يُه مَزرى شى وُو ـ چه دى روغى ـ وَو كيدَه ته لُردى شَه ـ بير بى د سريد تو د مڪديدَو آوُز
بى جَه يُه يُه غوبر شَه ـ بير بى يوَه نيڪر ته آوُز يُوكَه ـ تو بُشته بى څنى يُوكِرَو ـ چه خواب ويدُمَه جَه وزبر د روغتَه
دا ـ تو پلور د آستره ميلمَستيا ورڪُوى دَه ـ زڪه جَه ربع حوربى يُوليدَو ـ دَى خُيَه شَه ـ زَوَا بى له غوشته جَه كيرَه
تُوغى ـ پلور بى روزُوت ـ بخلبا بى لڪه ـ دَه پلورته يُووِزَل ـ جَه ګڼَه راسى د خدمت ڪون ـ تو هيچرى ميددى
خَبرَه نه د اجوُلى ـ كُر ايسا بيرى د مونه بوَه جُويڪى يا نه دا روغُو ـ جه مو د اخيُلى مَلترى سرَه حورُه يُه وَو ـ
تو دا زنِي جه غُولد مول د يُه دُوموني يُوخوبو ـ بغته د نَيتيَه ميلمَستيا وركُو ـ پلور بى وَرته يُووِزَل ـ جَه اي زِيَه
تو مُدام رُوخڪه يِين ـ هر ڪه جَه د مو دى ـ هغَه غوند و تو دى ـ حو خوشحاليدَل تو خوشى منلسب وَه ـ چه
بيردو مورَو رُويندى شَه ـ ورڪ يُه ميددو شَه *

[No. 15.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

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

TRANSLITERATION AND TRANSLATION.

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

Di   yaw°   saṛī   dwa   dzamūn   wī.   Nīr   haghe   kush°r   ē   akh°pul
Of one man two sons were. Then by-that younger by-him his-own

plōr-ta   wū-w°yal   cha,   'al   plōra,   di   akh°puli   dunyō-na   har-tsomra
father-to it-was-said that, 'O father, of thy-own property-from as-much-as

bakhra   cha   di   mū   kēzhī   mū-ta   ē   rō-wūwēsha.'   Nīr   plōr   ē
portion that of me belongs me-to it divide.' Then by-the-father by-him

akh°pul   mōl   puh-d°wāṛe   dzamūni   wū-wēsha.   Dāsi   tsē   w°rīzī   pasā
his-own goods to-both sons were-divided. Thus some days after

kush°r   dziē   ē   akh°pul   ghūnḍ   mōl   rū-ṭēl-kū,   wau
by-the-younger son by-him his-own all goods were-gathered-together, and

yaw°   larī   mulk°-ta   rāwūn-shu.   Nīr   haghī   ziē   ē   akh°pul   mōl
one for country-to he-set-out. Then (on)-that place by-him his-own goods

pu-bēparwūhī   wu-walwūdzūwū.   Cha   di   har-tsa-na   khlōs
with-extravagance were-made-to-fly-away. When he every-thing-from freed (i.e. lost)

shu,   nīr   pu   dā   shī   pa-dā   mulk°   stara   lwūzha   rōghala   wau   dī
had-become, then in this time in-that country great famine came and he

tang   shu.   Nīr   di   lūṛū   wau   di   dughū   waṭun   di   yaw°   rēgh
in-straits became. Then he went and of that country (with) one noble

saṛī   sara   nīkar   shu.   Dughū   di   sarkīzyē   pīwullē   pōra   akh°puli   m°zakki-ta
man with servant became. By-him of swine the-feeding for his-own field-to

wūstāwū.   Hagha   ziē   wi   dū   akh°pula   gēḍa   pu   kh°washī   sara   pu
he-was-sent. In-that place very by-him his-own belly with zest with with

haghī   būṛī   wi-ē-dakawūla   cha   sarkīzyē   wī-kh°wēr.   Cha   pu
those husks would-by-him-have-been-filled that the-swine did-eat. When in

sud   shu,   nīr   ē   wū-w°yal,   cha,   'di   mō   di   plōr   tsomra
sense he-became, then by-him it-was-said, that, 'of me of father how-many

nikārūn   di,   wau   ghūnḍ   pu   daka   gēḍa   mari   ē   mīmī,   wau   zu
servants are, and all with full stomach food they get, and I

di   lwūzhi   marū.   Zu   wi-chug-shū   wau   akh°pul   plōr-ta   wi-wēr-shū.
from hunger die. I will-arise and my-own father-to will-go.

wau wur-ta wiā-yū-wi cha, "ai plōra, mō di Khudāi gunāh
and him-to will-say that, "O father, by-me of God sin

kuṛi-da wau di tūyā, wau di dōghi lōyuq nu yū cha di tū
has-been-done and of thee, and of that worthy not I-am that of thee

ziē shū; khō pu nikārōni shē mī wū-chāwa."' Di wū-latēdū
son I-may-be; then among servants (among) me place."' He turned

wau akh'pul plōr ta rōghai. Di yō lurrī wu, cha plōr
and his-own father to came. He as-yet far was, that by-the-father

wūlēdū, wau zaṛa ē pu wūsū, wau wur tarap ē
he-was-seen, and heart his on-him burut, and to-him running by-him

kuṛul, wau ghauṛi-ghaṛi shwul, wau kushal ē ku. Is
was-made, and in-embraces became, and kissing by-him was-done. Now

ziē wur-ta wū-w'yal cha, 'Ai plōra, mō di Khudāi wau di tō
by-the-son him-to it-was-said that, 'O father, by-me of God and of thee

gunāh kuṛi-da, wau da dughī lōyuq na yū cha di tō ziē
sin has-been-done, and of this worthy not I-am that of thee son

shū.' M'ugar plōr ē akh'puli nikārōni ta wū-w'yal
I-may-be.' But by-the-father by-him his-own servants to it-was-said

cha, 'hagha shē jōmē rōw'riyē, wau dugha-ta ē wurwūghundiyē,
that, 'that good clothes bring-them, and him-on them clothe,

wau yaw' gutiyē wur pu guta kiyē, wau p'nōṛe wur pu pushe
and a ring to-him on finger put, and shoes to-him on feet

kiyē; wau rō-tsūiyē cha maṛiyē wūkhari, wau khāshōlī wūkī,
put; and come that food we-may-eat, and merriment we-may-make,

zaka cha di mō ziē mur wū, zhūndai shū; wau wrak wū,
because that this my son dead was, living has-become; and lost was,

mīndō shu.' Wau highe ē khāshōlī jōṛa-kaṛa.
found has-become.' And by-them by-them merriment was-made.

Is di highe mush'r ziē pu m'zaki shē wu. Cha di rōghai wau
Now of him elder son in field (in) was. When he came and

kīr-ta nuzhdē shu, nīr ē di surid wau di gadēdō awōz
house-to near became, then to-him of song and of dancing sound

ē cha pu g'wēzh sha. Nīr ē yaw' nikar-ta awōz wū-ka,
to-him when in the-ear came. Then by-him one servant-to call was-made,

wau pusht'na ē dz'ne wū-k'ṛa. Highe dz'wāb wirk'ṛa cha,
and inquiry by-him from-him was-made. By-him reply was-made that,

'wrir di rōghula-dā, wau plōr di astara mēlmastiā wēr-k'ṛi-da,
'brother thy come-is, and thy-father thy great feasting been-made-has,

zaka cha rēgh jōṛ ē wūlēdū.' Dai kh'pa shu.
because that safe sound by-him he-has-been-seen.' He angry became.

Zaṛa ē na ghūshta cha kīr-ta nanawudzi. Plōr ē rōwuwit;
Heart his not wished that house-to he-should-go-in. Father his came-out;

pakhuliā ē ku. Da plōr-ta wū-w'yal cha, 'kula rāse
entreaty by-him was-made. By-him father-to it-was-said that, 'when since

di khidmat kawū, wau heeharī mi-dī khabura na dō achawaliyē;
thy service (I)-do, and never by-me hint not been thrown-out;

tur isā pērī di mō-ta yaw' churīkai yā na dā rōkuṛi,
till now (till) by-thee me-to a calf as-yet not that was-given,

cha mō di akh'pulī mulguriyē sara khwahṛula-wah. Wau
that by-me (with) my-own companions with it-might-have-been-eaten. And

dā ziē cha ghūnḍ mōl di pu dūmauni wū-khwēṛ highi-ta
by-this son that whole goods thy with loose-fellows have-been-eaten him-to

di laiya mēlmastiā wēr-k'ṛa.' 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, tū mudam rūtsanga yē; har tsa cha di mō di,
that, 'O son, thou ever me-with art; all that which of me is,

hagha ghūnḍ di tō dī. Kho kh'washhālēdal wau kh'washī munāsib wu,
that all of thee is. Then to-make-merry and rejoicing suitable was,

cha wrir di muṛ wu, zhūndai shu; wruk wu, mīndō
when brother thy dead was, living has-become; lost was, found

shu.'
has-become.'

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNŪ.)

SPECIMEN II.

An Account of Bannu District.

أوله بنون جنگل وو ۔ یی ځنی آبود وو ۔ چه ځرته اکره ویلی ۔ په دغه ځنی شی اوله یونانیون وی ۔ په دی
بوند د راجه رامچندر وزیر راجه بهرت وو د رژده رامچندر میر ککئی حمله وکړه ۔ وطن یی وویست ۔ بیا څی
مینده پس په دئی چبوتریون حمله وکړه ۔ بیا په دئی هین وو منگلی ووختل ۔ دا دی پشتنی دوه قومینه وی ۔
بیا په دئی شتیک عمله وکړه شتیک د شکی نوم ملغ وو ۔ ووده و کروی د اولاده وی ۔ په دا شی شتیک
مرشه وو د نورنین وریکی وی ۔ سروتن د یالو شکی په نوم منیریشه ۔

عمادی گروی بروبزه دو ۔ ایټو د کروی جنی ۔ وو د کیوی ۔ وو ده پټویلی د نالوپی ایټو جنی ۔ هره سره
دیره کری ۔ منکر کیو کرتمن کرجالی خجیری شولولی شروی دا دیر دی ۔ وو نسب تبری خیلی وو و نت بنی
دیری شی جوړه وی ۔

TRANSLITERATION AND TRANSLATION.

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

Auwala	Bannū	jangul	wu.	Yō	dzīē	ābōd	wu. Cha
Originally	*Bannu*	*wilderness*	*was.*	*One*	*place*	*populated*	*was. That*
wur-ta	Akra	wiāyē.	Pu	dugh	dzīē	shē	suwala Yūnāniō wi.
it-to	*Akra*	*they-call.*	*In*	*that*	*place*	*(in)*	*originally Greeks were.*
Pu	di	bōndi	di	Rāja	Rām	Chandar	wrir Rāja Bahrat wau
In	*these*	*on*	*of*	*Raja*	*Ram*	*Chandra*	*the-brother Raja Bharat and*
di Rāja	Rām	Chandar	mir	Kukkaiē	hamla	wū-kᵘm.	Watan
of Raja	*Ram*	*Chandra*	*mother*	*Kaikeyi*	*attack*	*was-made.*	*The-country*
ō	wōkhist.	Biā	tsē	minda	pas	pu	diē Chabūtriōni
by-them	*was-taken.*	*Then*	*some*	*time*	*after*	*on*	*these by-the-Chabūtria*
hamla	wū-kᵘm.	Biā	pu	diē	Hinē	wau	Mangali wūkhatal, wau
attack	*was-made.*	*Then*	*on*	*these*	*the-Hinis*	*and*	*Mangals came-up, and*
dā	di	Pashtani	dwa	qaumina	wi.	Biā	pu daghē Shatik hamla
these	*of*	*the-Pashāns*	*two*	*races*	*were.*	*Then*	*on them by-Shatik attack*

wŭ-k'rn. Shatik dī shadzī nūm Bānū wu, wau dughah dī Kururī
was made. Shatik of wife name Bānā was, and they of the-Kururīs

dī sulŏda wī. Pu dā shal Shatik mur-shu, wau dī dū
of the-descendants were. At this juncture Shotik died, and of him

za-nun warikī wī. Nīr watan dī Bānū shadzī pu nūm mashīr
the-sons young were. Then the-country of Bānā wife by name known

shu.
became.

Sardī garmī barōbara dŏ. Ēbū dī Kuramī chushī wau dī
Cold heat moderate are. Water of the-Kuram they-drink, and of

kayiŏni, wau da palŏyēi dī tālŏwŏ ēbū chushī. Hara
wells, and the adjoining-(peoples) of tanks water drink. All

sabza dēra kēzbī, mangar gurs, kurkaman, kurchālī.
vegetables abundant are, but molasses, turmeric, Arum-colocasia-root,

khajīrŏ, shŏtŏlī, shŏwī, dā dēr dī, wau kasab-daurī tsapliŏ
dates, clover, shisham-trees, these abundant are, and workpeople sandals

wau dī kaṭ pashŏ dērī shī jŏṛawī.
and of beds 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 Rāma-chandra, and by Kaikēyī,[1] Rāma-chandra's mother, who captured the country. Some time after them the Chabūtris invaded the land, and they, in their turn, were attacked by two Paṭhān tribes, the Hinīs and the Mangals. They were attacked by Shatik. His wife was named Bānū, and they were descendants of the Kururís. Then Shatik died, leaving only young sons, so the country became known by the name of his wife, Bānū.

Both the heat and the cold of this land are moderate. The drinking-water is that of the Kuram, 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 artizans make excellent sandals and bedstead-legs.

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[1] Kaikēyī was Bharata's mother. She was Rāma-chandra's step-mother.

MARWAT DIALECT.

The Marwats are a tribe inhabiting the south of the Bannu 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 Pashtō Dialect, it has the following peculiarities :—

1. The letter ح *sh* is pronounced ش *s*. Thus ﺳﻪ *sa*, for ﺷﻪ *sh'*, was.

2. The termination ﻢ ─*am* of the first person of the tenses formed from the present stem is changed to ﻦ *ī*.

3. The word ﻭ *ŏ*, and, becomes ﺍ *á*.

4. Some consonants are omitted, as the letter ﺩ *d* in ﻣﺰﺩﻭﺭ *mazdūr*, a servant, which becomes ﻣﺰﻭﺭ *mazūr*. Consonants are often doubled, especially in the termination of the past participle. Thus ﺧﻮﺭﻟﻪ *kh'warralŏ*, eaten.

5. The word for 'he' is often *dŏ*. The genitive prefix is *dĭ*. 'To him' is *wur*.

[No. 17.]

ERANIAN FAMILY.

<div style="text-align:right">

EASTERN GROUP.
</div>

PASHTO.

SOUTH-WESTERN (MARWAT) DIALECT.

<div style="text-align:right">

(DISTRICT BANNU.)
</div>

SPECIMEN I.

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

<div dir="rtl">

د يوه سړي دوه زامن وو ۔ نو پلار ته ووويل چه ۔ اى پلاره له احبّل مال څخه څومره برخه چه ما کبري ما

ته راکه ۔ نو وريخو نوريستو کم احبّل مال وارو ئول که ۔ آ لږی مُلک ته هې سفر وکه ۔ هغه ځاى باندي له بدخوى

وارو مال والوزه وو ۔ هر کله وارو مال ئوئکاوو ۔ بيا و ملک باند ډيره سختي راغله ۔ دى محتاج شه ۔ بيا و ده

ملک و يوه مالک سره ئوکرله ۔ دو احبّلي مزرّي ته د سوډرو خورو خور ته اى واستاوو ۔ نو زړا وه ۔ نه څومه وارو

سوډرو خوزله ما و خوړلي ۔ مگر دا هيڅ دوه ته چا نه ورکول ۔ بسه دى احبّل عقل ته راغى ۔ ووى واى ۔ نه چه

و ما و پلار څورو مزوران دي ۔ آ وارو ته په ډکه ګيده موړي مونډه کبري ۔ آ زه حاجي و لوږ مريرم ۔ زه به

چيکبرم ۔ آ احبّل پلار خوانه به ورکوم ۔ آ ونه به وايم چه ۔ اى پلاره ما و تا آ و خدائي کناه کبري ده زه د

ستغي ايق که يم چه ستا زوى ئوکالرو مون ۔ ما له احبّلو مزورانو چه يو مزور ئوکبرو ۔ بس دى چيک شه ۔ آ احبّل

پلار طرف ته روان شه ۔ دى لا لږي وه ۔ چه پلار ئوليد ۔ زړه اى په دوه باند وسواجيدو ۔ دو نه ور ووبديدو ۔ آ خوانى

ور کړه ۔ آ ځب اى که ۔ روڼى پلار ته ووئرکله ۔ چه اى پلاره ما د تا آ و خدائي کناه کبري ده ۔ زه د دى لائق نه

ئى چه ستا روڼى ئوکالرو شم ۔ مگر پلار اى احبّل مزرانو ته ووئرکله چه ۔ وارو چه شه جامه ووراکندو ۔ کښه وي په

کښه کو ۔ لګي ور يه ئشمرکو ۔ آ يه سختندر راوزو آ حال اى کو ۔ چه مورو خوشي ئوکو ۔ دني ديپاره چه دده روڼى

نورما مومنوني وه ئوولدى شه ۔ آ وړک شلبي وه آ بيا مومدوشه ۔ بيا خوشي ئوکو باند ئولکيدل ۔

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ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

Sᴏᴜᴛʜ-ᴡᴇsᴛᴇʀɴ (Mᴀʀᴡᴀᴛ) Dɪᴀʟᴇᴄᴛ.

(Dɪsᴛʀɪᴄᴛ Bᴀɴɴᴜ.)

Sᴘᴇᴄɪᴍᴇɴ I.

TRANSLITERATION AND TRANSLATION.

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

Di   yawa   sarī   d'wa   zamun   wū.   Kam   plār-ta   wu-wayal
Of   a   man   two   sons   were. By-the-young-one father-to it-was-said

cha,   'ai   plāra.   In   akhpal   māl   ts'kha   tsūmra   bar'kha   cha   mā
that, 'O   father, (from) thy-own   goods from   as-much   portion   as   to-me

kēzhī   mā-ta   rā-ka.'   Tsō   w'radzō   w'ristō   kam   akhpal   māl   wāṛa
becomes me-to   give.'   Some   days   after by-young-one his-own goods all

tūl   ka,   ā   lurrī   m'luk   ta   ī   safar   wu-ka.   Hagha
together were-made, and   far   country to by-him journey was-made.   That

jāi   bāndi   la   bad-khōī   wāṛa   māl   wālwaza-wu.
place   in   from   had-living   all   property (by-him)-made-to-fly-away-was.

Har-kula   wāṛa   māl   wūlagā-wu,   hiā   di   m'luk   bāndi
When   all   goods (by-him-)had-been-expended, then   (on) country   on

dēra   nēstī   rāghala.   Dai   muhtāj   sa.   Biā   di   dagha   m'luk   di
great famine   came.   He   in-want   was. Then   of   this   country   (with)

yawa   māluk   sara   naukar   sa.   Dō   akhpalī   m'zukkī   ta   di   sūḍūrō
a   ruler   with   servant became. He   his-own   land   to   of   swine

tsarn-kh'war-ta   ī   wāstāwu.   Dū   razā   wu   tsa   kūma   bāra
the-feeding-for   by-him was-sent.   He pleased was that which   chaff

sūḍūrō   kh'waṛulla   mā   wū-kh'waṛullai;   magar   dā   hū   dū   ta
by-the-swine   was-eaten   by-me   should-be-eaten;   but   that   too him   to

chā   na   warkawulla.   Pasa   dai   akhpal   'aqal   ta   rāghai;   wū
by-person not was-given. After-this   he   his-own   sense   to   came;   was

ī   wayala   cha,   'dī-mā   di-plār   tsūra   mazūrān   dī,   ā   wāṛō
by-him said   that, 'of-me   of-father   how-many   servants   are,   and   all

ta   pa   ḍakā   gīda   maṛiī   mūnda   kēzhī,   ā   zu   hājī   di-lwazhī
to   on   full   stomach   food   acquired   becomes,   and   I   in-this-place   of-hunger

marézhū.   Zu   ba-chígezhū   ā   akhpal   plār   khwā-ta   ba-wartaū,   ā
am-dying.   I   will-rise-up   and   my-own   father   direction-to   will-go,   and

wu-ta   ba-wāyū   cha,   "ai   plāra,   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   daghi   lāïq   na   yū   cha   sta   zōe   wūgaṇū
been-done-has, I   of   this   worthy   not   am   that   thy   son   considered

sū.   Mā   la-akhpalō   mazūrānō   cha   yō   mazūr   wūgaṇa."   Pas
I-may-be. Me   among-thy-own   servants   like   one   servant   consider."   Then

dai   chīg-sa,   ā   akhpal   plār   taraf-ta   rawān-sa.   Dai   lā
he   rose-up,   and   his-own   father   direction-to   started-became. He   as-yet

lurrī   wu,   cha   plār   wulīd;   zaṛa   ī   pa   dū   bāndi
far-off   was,   when   by-the-father   he-was-seen; heart   of-him (on)   him   on

wuswādzīdō;   dū-ta   wur   wūpadīdū;   ā   kh'wāi   war-kaṛa,
burnt;   him-to   to-him (expletive)   ran;   and   embrace   was-made,

ā   tsap   ī   ka.   Zōe   plār-ta   wū-wayala   cha,   'ai   plāra,   mā
and   kiss   by-him   made. By-son father-to   was-said   that,   'O   father,   by-me

di-tā   ā   di-Khudāi   gunāh   karī-da;   zu   di   di   lāïq   na   yū
of-thee   and   of-God   sin   been-done-has;   I   of   this worthy   not   am

cha   sta   zōe   wugaṇū   sū.'   Magar   plār   ī   akhpali
that   thy   son   considered   I-may-be.'   But   father   by-him   his-own

mazūrānō-ta   wū-wayala   cha,   'warō   cha   sha   jāma   wur-wāghundō;
servants-to   was-said   that,   '(of)-all   which   good   clothes   on-him-clothe;

guta   wur   pa   guta   kō;   kapai   wur   pa   p'shō   kō;   ā   yō
ring   to-him   on   finger   place; shoes   to-him   on   feet   place;   and   a

s'khandar   rāwulō   ā   halāl   ī   kō;   cha   mūzha   kh'washī   wū-kū;
calf   bring   and   killed   it   make;   that   we   rejoicing   may-make;

daghi   di-pāra   cha   dagha   zōe   di-mā   mur   sūi   wu,   zhūndai
this   on-account-of   that   this   son   of-me   dead   become   was,   living

sa;   ā   w'ruk   sulil   wu,   ā   biā   mūndō   sa.'   Biā
has-become; and   lost   become   was,   and   again   found   has-become.'   Then

kh'washī   kawullō   bāndi   wulagēdal.
rejoicing   making   on   they-commenced.

[No. 18.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

Sᴏᴜᴛʜ-ᴡᴇsᴛᴇʀɴ (Mᴀʀᴡᴀᴛ) Dɪᴀʟᴇᴄᴛ.   (Dɪsᴛʀɪᴄᴛ Bᴀɴɴᴜ.)

SPECIMEN II.

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

مَروَت آ ٻيازِيو يو د ٻله چَه جَكِرِي كُوِي ۔ يَوَه زِنرَئي ما خوانه آواز وُكه ۔ چَه د تَنگ دَرَّه په قِبلَه طرف د

ديو گَرد چِكيرِي ۔ يو مَروَت چِعني وَهِي ۔ جَكِرِي ته بولِي ۔ دِ مَروَتو ٻير زور وُو ۔ دَعو چَه د ٻول آواز وارويدُو۔ تر

ماشِپينه پورِي أخپل لَشكر اِي ٻيار كه ۔ مازوِيكر پَه وَخت د دُويو اور په عِيسى خيل چَه بلِيرِي ۔ د مَروَتو ٻورِي

ٻرشيرِي له أخپلو كورو اِي وُوبايَل ۔ وُلي چَه بيگو خان د هاتي خان د زوئي دَغو بانو حَملَه كُوِي ۔ اِبِتي أخپَل كور

نه سپِك پِكرو يَوَه سَرَه ٻورَو پُسِّه راوُوِي ٻه ۔ د جَنگ په حائي دُو باز غوندو غُوِله وُكرو ۔ كَندو د جَعمُود زوئي بو

صَباح كَشوري ٻَه ۔ دِ أخبَلِي بالي شَرَه قَمِرَه مَرک اِي وُكه ۔ چَه آدم زوئي وارَه دُوكه قُربان كَلَل ●

TRANSLITERATION AND TRANSLATION.

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

Marwat   ā   Niyāzīō yō   di   bala   cha   jagṛī
The-Marwats and Nyāzīs one with the-other among-themselves fighting

kᵃwī.   Yawa ziṇkai mā   khᵃwā-ta āwāz   wuka,   cha di Tang Darri
are-doing. By-a youth me direction-to call is-made, that of Tang Pass

pa   qibla   taraf   di-dīyō gard   chigēzhī.   Yō   Marwat   chīghī   wᵃhī;
on west   direction of-them dust is-rising-up. A   Marwat shouting makes;

jagṛī-ta   bōli. Di   Marwatō   ḍēr   zūr   wu.   Daghō   cha di
fighting-to calls. Of   Marwats great strength was. By-them when of

ḍōl   āwāz   wārwēdū, tur māshpīna pōrī akhpal lashkar   ī   taiyar
drum sound was-heard, up afternoon till their-own army by-them ready

ku.   Māzdigar pa-wakht di-dūyō   ōr   pa 'Ēsā Khēl   cha
was-made. Evening at-time of-them camp-fire in 'Ēsā Khēl among-them

balēzhī. Di   Marwatō   tūrī bᵃrashēzhī la   akhpalō kōrō   ī
burns. Of the-Marwats sword shines from their-own houses them

wūbāsal. Wull cha Bēgū Khān di Hātī Khān zōe daghō bāndi
they-turn-out. But when Bēgū Khān of Hātī Khān son them on

hamla   k*wi,   Asikai   akhpal   kŏr-ta   spina   zhira   yawa   sum
attack   makes,   by-the-Asikais   their-own   house-to   a-grey   beard   a   red

tūra   pastana   rāwari-da.   Di   jang   pa   tsāi   dū   bāz   ghŭndi
sword   back   been-brought-has.   Of   war   in   place   by-him   falcon   like

ghūṭa   wuk*m.   Kalanda   di   Mahmūd   zöe   di   s*bāh   s*tūri   da,   di
attack   was-made.   Kalanda   of   Mahmūd   son   of   morning   star   is,   by-him

akhpali   bāli   sara   dūra   marg   i   wuka,   cha   Ādam-zöe
his-own   spear   with   so-much   destruction   by-him   is-made,   that   the-Adamzöes

wāra   dū-ta   qurbān   s*lul.
all   him-to   sacrifice   became.

FREE TRANSLATION OF THE FOREGOING.

The Marwats and the Nyāzīs are fighting amongst themselves. A youth has called to me that their dust is rising up on the west of Tang Darrī. 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 Nyāzīs of Īsākhēl. Bright flash the swords of the Marwats, as they expel the Nyāzīs from their homes. But when Bēgū Khān, the son of Hātī 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. Kalanda, the son of Mahmūd, is the star of the morning. With his own spear so great destruction did he work that the Ādamzöes all were ready to be a sacrifice for his sake.

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[1] Bēgū Khān was one of the chiefs of the Asikais, who are a Marwat clan. [2] "Grey beard" is used in the sense of "homes." The men were themselves uninjured but their swords were red with the blood of their enemies the Nyāzīs. For another version of this song see Thorburn's *Bannú*, p. 227.

WAZĪRĪ PAṢHTŌ.

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

Wazīrī Paṣhtō 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 Bannūchī Paṣhtō, and the changes need not be again recorded here. In Bannu, the postposition *kṣhe* is pronounced and written *ṣhē* after a word ending in a consonant. In the same locality the word *wa* 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 *f* into a *p*, as is also the case in other dialects. Thus *pakir*, a faqīr. We may also note forms such as the following which do not occur in standard Paṣhtō, but occur in other neighbouring dialects. *Zū*, I; *di mō*, of me; *di tō*, of thee; *dū*, by him; *dzinī*, from him; *yigh kuṣh'rī*, by that younger one; *pu dughu mulk ṣhē*, in that country.

[No. 19.]

ERANIAN FAMILY.   EASTERN GROUP.

PAṢHTŌ.

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

SPECIMEN I.

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

د يوَه سَرِي دوَه زمن وِي ۔ بِجِر وَ كشَري اخپل پلور نه ووِيل چه ۔ پلورَه د مو اخپله بَقَرَه چه د قو د مولَه

كِبرِي مولَه بي روپِينِئه ۔ اِمرِي خو ورزِب پس پع كشَرِي اخپيل مول راواخست ۔ بِجِر وَ لرِي مَلَك ته ووِل شون ۔

بِجِرِي هَغه دُنيا ئه پع رَائِي كِس تولَه وَدامُوني ته وِبِرِگَو ۔ چه د هرَچه ته خُلوص شون بِجِرِيَه ٹَع مَلَك شي سَرَه

خُورِي روغَله ۔ بِجِر دَي هُږ لَبَك شُون ۔ بِجِر دَي چِيك شُون ۔ بِا دُغَه مَلَك شي د يوَا اِبِير سرو لِسَكر شُون ۔ بِجِر

پِع اُوبِر د اخپلِي بِيسترِي بِيداو پورَه اخپلِي مَرزِي ته ووِلُويِن ۔ وَ اُللَه ته و دِون اخپله كِبدَه پِه خُوشِي سرو پَع بِع

بورِب وِي دَكاوِئه ۔ چه بِيسترِي وِخوِبِو ۔ اِمرِي چَه پِه حول شون ۔ بِجِرِي ووِيل ۔ چه د مود پلور خومزَه دِير تِبِكارون

لوِي ۔ وَ دِل پِه دَك كجِدَ دبِرِي مِيمِي ۔ وَ زِمن د تويِنِي مَرزِب ۔ ژون وِچِك شُون ۔ وَ اخپُل پلورته وُبِوپِرِشِين ۔ نِبِرو

وورته وِبِايِن چَه ۔ اِبِي پلورَه مود خُدائِي گُناه وو د تو كُون گرِي بِدَو ۔ خود قَبِي لوِبِل نه اِين ۔ چه د تو زِبِنِي شُون ۔

خوپَه بِيكارون كِش وِي ووِچِاوَو ۔ تَي چِيك شُون ۔ وَ اخپُل پلور ته وِراتِي ۔ بِجِر دَي لِسا لرِي بِين چَه اخپُل پلور

ووِلِدُن ۔ وَ ژرُو بِي بِا بِد شُون وَر لَرِب بِي كَپِل ۔ قَبِيرِي بِه بَدلَه كَرَو ۔ وَ كُتَل بِي نِين ۔ اِبِس زِبِنِي ووِرَه ووِيل

مود خُدائِي و تو كُون گُناه گَرِي بِدَو ۔ ژون د دَبِي لوِيِن نه اِين چه اِين د تو زِبِنِي شُون ۔ مَبِگَر پلور بِي اخپُل

بِيكارون ته ووِيل جَه ۔ هَغَه شي جومِي راذوِي ۔ وَ دُدَ ته اِبِي بِز وُپِندَي ۔ نِيَوِكِنِي بِا بِه كَندَه كِي ۔ بِهوِي هُون تُو بِا

پِشِي كِي ۔ بِجِر روِبِابِنِي ۔ جَه مُوِي وُچِرِي ۔ وَ خُوشِي هُون وَكِي ۔ دِقَبِي و پورَه جَه د مو زِبِنِي مُر ووِن ۔ اُوهَتَي

شُون ۔ وَرَك بِين روِوِدَو شُون ۔ بِجِرِي خُوشِحولِي جوَرَه كَرَه ۔

وِبِس بِي هَغَه مَشَر زِبابِي پِه مَرزِي كِشِي بِين ۔ جَا دَبِي روِبِي ۔ وَ كورَك اُردَي روِبِي ۔ بِجِرِي بِا سروز وَ و

كِبُوِيِدو اُرَغ بِي پِه خوِر شُون ۔ اِبِرِي وَ بِبِكارَه نَع ووِون ۔ پُبِشله بِي خَبِي وُكَرَو ۔ بِع خواب وِبِرِكِبِون چه ۔ دا خو د

وِرِير روِغَله دا ۔ پلور لو سِتَرَه مُوِي وِبِرِكِيِي دو ۔ لَغَه چَه روغ لَه ووِلِيدَو ۔

[No. 19.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

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

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Di yāwᵃ saṛi dwa zamun wĭ. Nīr wa kushᵃrī akhpul pᵃlör ta
Of one man two sons were. Then ... by-the-younger his-own father to

wu-waĭl cha, 'pᵃlöra di mö akhpula bakhᵃra cha di-tö
it-was-said that, 'O-father of my own share that of-you

di-möla kezhī mö-ta ö rö-wu-wēsha.' Nīr ē tsö wᵃrazī pas
of-goods comes me-to it divide.' Then by-him some days after

yigh kushᵃrī akhpul möl rā-wākhist. Nīr wa lurrī mulk-ta
by-that younger his-own goods were-taken. Then ... far country-to

rawān-shū. Nīr ē hagha dunyā pu yigh zāe kshe tōla wa
he-set-out. Then by-him that property in that place (in) all ...

dāmūnē-ta wīr-kᵃṛa. Cha di har-tsu na khᵃlös shū,
loose-people-to was-given. When (from) everything from freed he-became,

nīr pu dughu mulk shē stara khwurī röghᵃla. Nīr di hū tang
then on that country (on) great scarcity came. Then he too in-distress

shū. Nīr dai chug-shū pu dughu mulk she di yawa amīr
became. Then he arose in that country (in) (with) one rich-man

sara nīkar shū. Nīr yigh amīr di-akhpull tītsarī pīwunö-pöra
with servant became. Then by-that rich-man of-his-own swine feeding-for

akhpull mᵃraki-ta wulözhū; wa wula ta wi dū akhpula gēda
his-own field-to he-was-sent; and there in ... by-him his-own belly

pu-khᵃwashī-sara pu-yigh-börī wi ē dakawula, cha
(with)-happiness-with with-those-husks ... by-him would-have-been-filled, that

tītsarī wi-khiwēr. Nīr cha pu-höl shū, nīr ē wu-waĭl cha,
swine used-to-eat. Then when in-sense he-became, then by-him it-was-said that,

'di-mö di-pᵃlör tsömra dēr nīkārön di, wa ṭöl pu-daka-gēda maṛē
'of-me of-father how-many very servants are, and all with-full-stomach food

mĭmĭ, wa zū di-lᵃwazhi marū. Zū wi-chug-shū, wa akhpul pᵃlör-ta
get, and I from-hunger die. I will-arise, and my-own father-to

wŭ-wirshŭ̄; nīr wi wur-ta wayâ-yŭ̄ cha, "ai p'lōra, mō di-Khudái gunāh
will-go;   then will him-to I-say   that, " O father, by-me of-God   sin

wŭ di-tŏ hŭ̄ k'ṛi-dī, khō di-dughī lōyuq na yŭ̄ cha di-tŏ
wŭ of-thee too has-been-done, therefore of-this worthy not I-was that of-thee

zīē shŭ̄; khō pu-nikārōni-kshe mī wŭchāwa."' Dai chug-shŭ̄ wa
son I-may-be; therefore (in)-servants-in me place."' He arose and

akhpul p'lōr-ta wi-rāghai. Nīr dai liyâ lurri wŭ, cha akhpul p'lōr
his-own father-to came.   Then he yet far-off was, when by-his-own father

wulīdŭ̄, wa zaṛu ē pu-bad shŭ̄; wur t'rap ē k'ṛal;
he-was-seen, and heart his in-grief became; to-him running by-him was-made;

ghayizh ē pu-badalla k'ra, wa kushal ē kŭ̄. Os
embrace by-him on-neck   was-made, and kissing by-him was-made. Now

zīē wur-ta wu-wail, 'mō di-Khudāi di-tŏ hŭ̄ gunāh k'ṛī-di,
by-the-son him-to it-was-said, ' by-me of-God of-thee too sin has-been-done,

zŭ̄ di-dughi lōyuq na yŭ̄ cha zŭ̄ di-tŏ zīē shŏ̄.' Mangar p'lōr
I of-this worthy not am that I of-thee son may-be.' But by-father

ē akhpul nikārōn-ta wu-wail cha, 'hagha shē jōmē rāw'ṛē, wa
by-him his-own servants-to it-was-said that, ' those good clothes bring, and

du-ta ē wur wughundē; yawa gutē wur pu-guta kē, paṇi hŭ̄
him-to them to-him clothe; a ring to-him on-finger put, sandals too

wur pu-p'she kē; nīr rōdzīē cha maṛē wu-khirī wa kh'washī hŭ̄
to-him on-feet put; then come that food wa-may-eat and merriment too

wu-kī, di dughē di-pōra cha di-mō zīē mur wŭ̄, zhūndai shŭ̄;
make, of this on-account that of-me son dead was, alive has-become;

w'ruk wŭ̄, rōmindū shŭ̄.' Nīr ē kh'washbolī jōra k'ra.
lost was, found has-become.' Then by-them merriment prepared was-made.

Wis ē hagha mush'r zīē pu-m'zaki-kshe wŭ̄. Cha dai rōghai,
Now his that elder son (in)-field-in was. When he came,

wa kūr-ta nuzhdē shŭ̄, nīr ē di-sarōz wa di-gaḍidō zhagh ē
and house-to near became, then to-him of-singing and of-dancing noise his

pu-ghwezh shŭ̄. Nīr ē wa nikar ta zhagh wukŭ̄; pushtuna ē
in-ears came. Then by-him ... servant to call was-made; inquiry by-him

dzunī wu-k'ra. Yigh dzawāb wir-k'ṛŭ̄ cha, 'dā khō di wrīr
from-him was-made. By-him reply was-made that, ' that indeed of-thee brother

rōgh'la dā; p'lōr di stâra maṛē wir-k'ṛī-dō, dzaka cha rogh
come is; by-the-father of-thee great feast has-been-made, because that sound

sha wulīdŭ̄.'
become he-has-been-seen.'

ERANIAN FAMILY.

EASTERN GROUP.

PAŞHTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.

(DISTRICT BANNU.)

SPECIMEN II.

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

داسي ويائي ۔ چه د وزیر خلویر زَمُن وي ۔ یو لیلو بل عیسی بل وبسی بل لایقو ۔ بیا لیلو مُر وُکُں ۔
وَاسپینی غزونه ټیښته وُکَرہ ۔ مبسی پیکیر وُو ۔ وَد مبسی دَوَہ زَمُن خُون وي ۔ یو احمد نمیدو ۔ بل اتمُن نمیدو ۔
دعیسی یو زِای وُو ۔ چه نُوم یی مَسعید وُو ۔ وَد مَسعید خلویر زَمُن وي ۔ یو آلی بل بالی بل شاوُل بل اپرید
نمیدو ۔ دا مبسی درویش وُو ۔ پیکیری وی ای کَرل ۔ وَمیزی وی هُون پیولی ۔ نیرنوہ میبری جنی مُندہ کَرل ۔
دیرہ ورزَ یی وُرزہ کَرل ۔ نیری وُلینوله ۔ نیری بی آ مبیرزَ یه یُشی بولدی کَښل کَرہ ۔ بیر یی آ مرته ی خدائی
زیوته کَرہ ۔

TRANSLITERATION AND TRANSLATION.

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

Dāsī   wayâi,   cha di-Wazîr tsalwēr zamun wĭ.   Yō Lĭlō,   bul
Thus   they-say,   that of-Wazîr four   sons   wére.   One Lĭlō, another

Misĭ, bul 'Ēsĭ, bul Lāyĭqō.   Biā   Lĭlō   muṛ   wukū̃
Mĭsĭ, another 'Ēsĭ, another Lāyĭqō.   Again by-Lĭlō murder was-committed

wa Aspīnī gh'zō-ta tēshta wu-k'ṛa.   Misī pakir wŭ,   wa di-Misī
and White Mountain-to fleeing was-made.   Misĭ faqir was, and of-Misĭ

d'wa zamun hū̃ wĭ, yō Aḥmad namēdō,   bul   Atimūn namēdō.
two sons too were, one Aḥmad was-called, the-other Atimūn was-called.

Dĭ 'Ēsĭ yō ziai wŭ, cha nūm ē Mas'īd wŭ.   Wa di-Mas'īd tsalwēr
Of 'Ēsĭ one son was, that name his Mas'ūd was.   And of-Mas'ūd four

zamun wĭ, yō Ālĭ, bul Bālĭ, bul Shāwŭl, bul Aprēd namēdō.
sons were, one Ālĭ, another Bālĭ, another Shāwŭl, another Afrĭd was-called.

Dā Misĭ Darwēsh wŭ; pakīrī wi-ē-k'ṛā,   wa mēyzhē
That Misĭ Darwēsh was; poverty used-by-him-to-be-adopted, and sheep

wĭ ē hū̃ pīwulĭ. Nīr yaw' mēyzhē dzinī   munḍa   k'ṛul;
used by-him too to-be-fed. Then by-a sheep from-him running-away was-made;

dēra w'raz ē   wuṛṛa   k'ṛul;   nĭr   ē   wu-nīwala.
many days by-he catching-(attempt) was-made; then by-him it-was-caught.

Nir   ē   á   meyzh   pu-p'shē-bōndi   k'shal   k'ṛa.   Nir   ē   á
Then   by-him   that   sheep   (on)-foot-on   kissing   was-made,   Then   of-him   that

martaba   dilā-ta   Khudāi   ziyōta   k'ṛa.
rank   this-matter-on   by-God   increased   was-made.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazīr had four sons—Līlō, Misī, 'Ēsī, and Lāyīqō. Līlō committed murder, and fled to the White Mountain. Misī became a *faqīr* and had two sons, one named Aḥmad, and the other Atimun. 'Ēsī had one son named Mas'ūd, whose four sons were named Ālī, Bālī, Shāwūl, and Afrīd.

The Misī above mentioned was a Darwēsh. 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 feet. Then, for that reason, God increased his rank among the saints.[1]

The above are specimens of the Wazīrī Paṣhtō 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 Wazīris in Waziristan. Regarding this form of the language, Mr. Lorimer (who is the author of a *Grammar and Vocabulary of Wazīrī Paṣhtō*), with the specimens, gave me the following information:—

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

'The Wazīris, or more properly Wazīrs, are divided into two main divisions, Mahsūds[2] (10,000) and Darwēsh Khēls (24,500). The Darwēsh Khēls again are divided into Aḥmadzais (12,000) and Utmānzais (12,500). The Utmānzais 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 Aḥmadzais live round Wana and in the western part of the Bannu District along the border. The Mahsūds inhabit the heart of Waziristan and are completely surrounded by the other Wazīrī tribes and by the Bittannīs. The dialects spoken by these tribes do not vary greatly from one another, but differ considerably in accidence, vocabulary, and even idiom, from the dialects spoken by the Paṭhāns on the Kohat and Peshawar frontiers, indeed an untravelled Northern Paṭhān and an untravelled Wazīrī 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 Paṭhān who has learned to speak Wazīrī Paṣhtō.

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[1] The meaning is that for this act of kindness and forgiveness, God made Misī the most powerful intercessory saint of all the Wazīrī hills; and now the Wazīris hesitate to swear falsely on his name, much more than either on God's or the Qurān.

[2] The 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 Utmānzai Wazīr neighbours. Other miscellaneous non-Wazīri tribes, such as the Saidgīs and Gurbuz, speak the dialect of the Wazīrī section with which they have most intercourse.

'It would be impossible to give specimens of all Wazīri 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 Wazīris can converse freely.

'I have selected as a type the dialect of the Mōhmīt Khēls who are one of the three main divisions of the Utmānzai (or Tochi) Wazīrs 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 Utmānzais, the Walī Khēls and the Ibrāhīm Khēls. The story which forms specimen II was told by Malik Madd Akbar, the head of the Tōrī Khēls, but it has been revised and cast into the same Mōhmīt Khēl dialect as the other specimens.

'Wazīri Pashtō 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 Mullās' in execrable Persian.)

For this reason, Mr. Lorimer 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 ä, which serves to represent the sound of the e in 'there,' as pronounced in Scotland and North England, and ȫ which represents the sound of eu 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.

[No. 21.]

ERANIAN FAMILY.

<div style="text-align:right">

EASTERN GROUP.

</div>

PAṢḤTŌ.

SOUTH-WESTERN (WAZIRĪ) DIALECT.   (WAZIRISTAN.)

SPECIMEN I.

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

Dᵃ yawa saṛi dwa zām'n wī.   Kam zēi yē wa-plōr-ta
Of one man two sons were.   By-the-small son his to-father-to

wu-wē chᵉ, 'ō plōra, mō-tā agha bakhra rōka chᵃ
it-was-said that, 'O father, me-to that share give which

pa-dagh-mōl-kṣhē mi dō.'   Agha khpul chᵃ tsᵃ dunyō wa
on-this-property-in mine is.'   By-him his-own what ever goods were

agha yē wār-ta wu-wēsh'la.   Dārē wr'zē na wē tārō sh'wyē
the-same by-him to-them were-divided.   Many days not were past become

chᵃ kam zēi yē ghund mōl rōghund kā au uriyā
when by-the-small son his all property collected was-made and far-off

watan-ta rawōn shā, au wōlata khpula dunyō pa-badkōrī-kṣhē
country-to going he-became, and there his-own goods on-evil-behaviour-in

yē kharōpa kṛa.   Au chᵃ ghund khpul mōl yē w'rk
by-him spoilt were-made. And when all his-own property by-him lost

kā, nōr, pa watan dāra khwōrī rōghla, au agha pa-khpula dūr
was-made, well, upon country much want came, and he by-himself very

tang shā, au dᵃ hagha watan wa-yawa-saṛi-ta lōṛ wārgaḍ shā.
distressed became, and of that country to-one-man-to went joined became.

Yagh saṛi wa-khpula-mz'ka-ta wu-lōzhā chᵉ, 'dā tītsarī
By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=swine)

wupyāya,' au dai pa-dā-bōndi rōai wā chᵃ khpula g'ḍḍa dᵃ
pasture,' and he on-this-(thing)-upon contented was that his-own belly of

p'rgai pa-kwutēlikhē-bōndi mara kṛai, chᵃ dᵃ tītsarō
acorns upon-the-husks-upon satisfied he-should-make, which of the-low-heads

khwarōk wā; wēlē chā tsᵃ wār na kṛL. Byā dai
the-food was; but by-any-one anything to-him not was-given. Then he

kīm wakht chᵃ pa-yīsh shā, nōr, ē wuwēyil chᵉ, 'dᵃ mō
what time that in-senses become, well, by-him it-was-said that, 'of me

dᵃ plōr dᵃ kōr tsēmra mazdīrōn maṛai khwuri, au z'nē
of the-father of the-house how-many hired-men bread eat, and from-them

pōtyē kēzhī, au zᵃ dᵃ lw'zhī mrā. Zᵃ wu
remaining-over there-generally-is, and I of hunger am-dying. I will

ch'g shā, kbpul plör-ta wu-wär-drimā, wär-ta wyaiyā wu
upright become, my-own father-to will-to-him-I-go, to-him I-say will

ch', "ē plöra, d' Khudai hā gunagör yā, au d' tö hā gunagör
that, "O father, of God also sinner I-am, and of thee also sinner

yā, au z' dāsē kabila na yā ch' d' tö zyai röta
I-am, and I in-such-a-way fit not am as-that of thee son to-me

wu-wyaiyi. Pa-khpulē-nikarönē-kshē mi dār-sara nikar ka, ch'
they-should-say. On-thine-own-servants-among me with-thee servant make, who

pa rīpai nikarön di."' Nör agha oh'g shā wa-plör-ta röghai; welē
on rupees servants are."' So he arisen become to-father-to came; but

agha lyā d'-plör-na lirē wā, ch' plör wulidā au
he as-yet of-father-from distant was, when by-the-father he-was-seen and

z' yē pē wusiö. Plör yē wär-manda kr'l,
heart his on-him burned. By-father his toward-him-running was-made,

pa-ghyēzh-kshē wuniwā, au kshal yē kā. Zai yē
on-embrace-in he-was-taken, and kiss to-him was-made. By-the-son his

wär-ta wu-wē ch', 'ē plöra, z' d' Khudai gunagör yā au d' tö
to-him it-was-said that, 'O father, I of God sinner am and of thee

pa-nazir-kshē hā gunagör yā, au z' dagha sara na jorēshā
on-the-sight-in also sinner am, and I this-(thing) with not can-adopt-myself

ch' tsök d' tö zyai röta wu-wyaiyi.' Welē bya plör yē
that any-one of thee son to-me should-say.' But again by-the-father his

wa-khpul-nikarönē-ta wuwē ch', 'pa-ghundē-jömē-kshē ksh'lyē jömē
to-his-own-servants-to it-was-said that, 'on-all-the-clothes-among beautiful clothes

di hagha rövṛai, wa-d'-ta wär-wöghundai; au gutyē hā wär
(that) are them bring, to-him-to (=on) to-him-put-on; and a-ring also to-him

pa guta kai, au pönē hā wär pa pshē kai. Rödrimai
on the-finger make, and shoes also to-him on the-feet make. Come

ch' ghund mizh marai wukhwuri, mashghil sht; ch' dā zyai
that all we food may-eat, merry may-become; because this son

d' mö m'r wā, au bya zhwandai shā; dā w'rk wā röz'nē,
of me dead was, and again living has-become; he lost was from-me,

ēs, mi mindā.' Au ghundē mashghilö shiri kr'la.
now by-me he-has-been-found.' And by-all merriment beginning was-made.

Dā st'r zyai yē pa-mz'ka-kshē wā. Ch' agha röghai,
That big son of-him on-the-land-in was. When he came,

wa-kör-ta nazdē shā, d' gadawalē d' nindörē zhagh yē
to-the-house-to near became, of dancing of entertainment sound by-him

wörwēdā. Yagha yē nikar röwughwushtā ch' 'dā ts' di?'
was-heard. By-him a servant was-called-to-him saying, 'this what is?'

Yagha nikar wär-in wuwē ch', 'd' tö wrör rögh'lai dai,
By-that servant to-him it-was-said that, 'of thee the-brother come is,

au d' tō plōr wōlmastia k'ryĕ dō z'k'
and of thee by-the-father entertainment-of-guests been-made has; for-this-reason

ĕ k'ryĕ dō ch' dai rēgh ramīṭ rōghai.' Agha khapa
by-him been-made it-has that this-one sound safe has-come.' He vexed

shĭ, wa-kōr-ta n'n'na na wārtĭ. Plōr yĕ
became, to-the-house-to inside not was-going. The-father of-him

d'-wōrchanĕ rōwuwōt au sĭnatī yĕ wār-ta wukṛa. Yagha
out-side came-out and petition by-him to-him was-made. By-him

wa-plōr-ta dzawōb wūrkĭ ch', 'Wuk'ssa, dāmra kōlīna d' tō
to-father-to answer was-given saying, 'Look, so-many years of thee

khidmat kĭ au hĕchārĕ mi d' tō hukam mōt
the-service I-do and ever-at-all by-me of thee the-command broken

k'rai na dai, au hĕchārĕ tō wa-mō-ta yō w'rghbmai hĭ
been-made not has, and ever-at-all by-thee to-me-to one kid even

rō-na-kĭ ch' z' d'-khpulĕ m'lg'rĕ sara khwashĭ pŏ wukĭ;
was-not-given that I of-my-own companions with gladness on-it might-make;

wĕlĕ dagha zyai ch' d' tō rōghai ch' d' tō dunyō
but this son when of thee has-come by-whom of thee the-goods

pa-kharōpĕ ṣh'zĕ-bōndi w'rka k'ryĕ dō, tō pa-dā-kṣhĭ hĭ* wa-dagh-
on-bad women-upon lost been-made has, by-thee on-this-in even to-this-

zĕl-ta wōlmastia warkṛa.' D' wār-ta wuwēyil ch',
on-to entertainment-of-guests to-him-has-been-made.' By-him to-him it-was-said that,

'ĕ zōya, ta hamēsh d'-mō-sara yĕ, au d' mō har-tz' ch'
'O son, thou always of-me-with art, and of me everything that

dī bagha d' tō dī; bōīda dagha dī ch' mīgh dā
there-is the-same of thee is; becoming this is that we this

khwushōlī wukī au khwash shĭ z'k' ch' dā d'
rejoicing should-make and happy should-become because that this of

tō wrōr m'r wĭ, au ĕs byĕ zhwandai sh'wai dai; w'rk
thee the-brother dead was, and now again living become is; lost

sh'wai wĭ, au mind'lai sh'wai dai.'
become was, and found become is.'

[No. 22.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.   (WAZIRISTAN.)

SPECIMEN II.

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

Z', Sāhib, tī'lai wā;   Jōnī Khēlē,   Bakka Khēlē wa-munsiffi-ta
I, Sāhib, gone had; by-the-Jāni Khēls (and) Bakka Khēls to-arbitration-to

bōt'lai wā; d' dē mukaddamē wē pa-nōr-bōndī.   Byā yō-saṛai
taken-away I-was; of them cases were on-others-upon. Then by-a-man

mō-ta wuzhaghēdā   ch', 'yawa saṛi dōlē bōndi wāhlai
me-to it-was-said (lit. made noise) that, 'by-a person here upon struck

wā pa tīra, pa ts'nda wāhlai wā.'   Byā d' dē na
I-was with a-sword, on the-forehead struck I-was.' Then of him from

ṕ'shtanna wukṛa ch', 'chā wāhlai yē?'   D'
inquiry (by-me)-was-made saying, 'by-whom struck thou-wast?' By-him

wuwē ch' 'khpulē sh'zē wāhlai yā.'   Mō wuwē ch'
it-was-said that 'by-my-own wife struck I-was.' By-me it-was-said that

'ts' wajē na yē wuwāhlē?'   Dā wuwē ch',
'what reason from by-her wast-thou-struck?' By-him it-was-said that,

'dāsē wuwāh'lā ch' d' mō tsalōr tarbrīna wī; byā
'in-such-a-way I-was-struck that of me four cousins there-were; then

hagha khōr mō ta yē rōkṛa; byā mō dē sara
that sister (of-theirs) me to by-them was-given; then by-me her with

guzrān kā.   Byā yawa shpa z' d'-khōb-na bēdōr
getting-along was-made. Then one night I of-sleep-from awake

shwā sh'za pa-tamba wuwata.   Byā mō ta
became (my)-wife by-the-door was-going-out. Then me to

shak prēwat' ch' dā sh'za pa chā maiyina
doubt fell that this woman upon someone in-love

dō. Byā mi tīra rōwōkhasta, wār-paač rawōn shwā.
is. Then by-me (my-)sword was-taken-to-me, her-after going I-became.

Byā ch' dā wā, wōr wā, au tyāra wa
Then when this was (so), rain there-was, and darkness there-was

dāra sakhta. Byā rawōna shwa, d'-k'li-na wuwata,
very intense. Then going she-became, of-the-village-from went-out,

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¹ *i.e. a suspicion entered my mind.*

pa-khwushi   raghzi   rawōna   shwa.   Ākhār   yē   mazal   dār
on-(a-)lonely   *stony-plain*   *going*   *she-became.*   *Finally*   *by-her*   *journey*   *much*

wukā.   Byā   pa   yawa   dzōi   chⁱ   dai   saṛai   nōst   dai,
was-made.   *Then*   *at*   *a-certain*   *place*   *that*   *there-is*   *a-man*   *seated*   *is,*

wōs   ē   taṛlai   dai.   Byā   dō   wār-rōghla   wagh   sari-ta.   Chⁱ
his-horse   *by-him*   *tied*   *is.*   *Then*   *she*   *to-him-came*   *to-that*   *man-to.*   *When*

wār-rāghl'la   wār-ta   wu-wē,   "kⁱ   maṛai   khwurē   dār-ta
to-him-she-came   *him-to*   *it-was-said (by her),*   *"if*   *food*   *thou (wilt)-eat*   *thee-to*

rōw'ṛē   mi   dō."   Dⁱ   wuwē   chⁱ,   "lōs   mi   mardōr
it-brought   *by-me*   *is."*   *By-him*   *it-was-said*   *that,*   *"hands*   *my*   *unclean*

di,   pa-wōs-kshē   jōm   dai   rōwōkhla   chⁱ   lōs   wuwīnzā
are,   *on-the-horse-in*   *a-cup*   *there-is*   *take-and-bring-it-here*   *that*   *hands*   *I-may-wash*

maṛai   wukhwurā."   Dōra   wu-na-shwa,   yēbō   rōvṛē
food   *I-may-eat."*   *This-much*   *was-not-become,*[1]   *water*   *was-fetched-(by-her)*

wn-dagh-ta.   Dⁱ   dē   māṛ   chⁱ   wā   rawōn   shā,
to-him-to.   *Of*   *her*   *the-husband*   *that*   *was*   *going*   *became,*

au   dai   nōst   dai;   yagha-pōri   wu-yē-wōyā
and   *this-(other)*   *seated*   *is;*   *there-upon*   *he-was-by-him-struck*

pah-tīra   chⁱ   sar   yē   wughwurzōdā.   Chⁱ   dō   yēbō   rōvṛē
with-the-sword   *so-that*   *head*   *his*   *rolled-down.*   *When*   *by-her*   *water*   *was-fetched*

dai   mⁱṛ   wā.   Dⁱ   sh'zē   māṛ   yagh   dzōi   na   uriyā
that-(one)   *dead*   *was.*   *Of*   *the-woman*   *the-husband*   *that*   *place*   *from*   *distant*

sh'wai   wā   chⁱ,   "dā   sh'za   wu   mō   wuwīnī."   Chⁱ   dō   wār-rōghla
become   *had*   *thinking,*   *"this*   *woman*   *will*   *me*   *see."*   *When*   *she*   *to-him-came*

dē   zhagh   wukā,   "pa   Khudai   dā   bazagōr-wē,   yō   zhagh
by-her   *shout*   *was-made,*   *"by*   *God*   *may (?)*   *you-be-adjured (?),*[2]   *one*   *shout*

wuka."   Dⁱ   zhagh   na   kā   chⁱ,   "dā   sh'za
make."   *By-him (the-husband)*   *sound*   *not*   *was-made*   *thinking,*   *"this*   *woman*

wu   mi   mⁱṛ   kō   chⁱ   zhagh   wukā."   Byā-chⁱ-dō   dā   mⁱṛyā
will   *me*   *dead*   *make*   *if*   *shout*   *I-make."*   *Then-that-is*[3]   *the*   *corpse*

sh'zē   pa   wōs   wutōṛī;   wōs   ē   rawōn   kā;   pa
by-the-woman   *upon*   *the-horse*   *was-tied;*   *the-horse*   *by-her*   *started*   *made;*   *in*

khpula   makha   lōṛ   shā;   au   māṛ   kōr   pa   lōri
its-own[4]   *direction*   *gone*   *it-became;*   *and*   *(her) husband*   *of-house*   *in*   *direction*

rawōn   shā;   au   dō   pasē   rawōna   shwa.   Dōra   dai   rasawalai
going   *became;*   *and*   *she*   *behind*   *going*   *became.*   *So-much*[5]   *he*   *arrived*

na   wā   chⁱ   dō   wurasēda   wa-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 adjure you by God,' but Mr. Lorimer was not able to analyse the expression, and doubted if it is grammatical: perhaps it is of the nature of an interjection.

[3] A meaningless expletive like 'well, then.'

[4] *i.e.* in the direction it chose itself.

[5] *i.e.* he had not long reached home when she arrived also.

wurasēda,   ḍāra   zāifa   khapa   wa.   Sabō   dai   rawōn   shā,
arrived,   very   worn-out   sad   she-was.   Next-day   he   going   became,

mār   yē   chª,   " z²   p'shtanna   wukā   chª   yō   saṛai
the-husband   of-her   thinking,   " I   inquiry   will-make   saying   a   man

pa-khwushī   raghzī-kṣhē   m'ṛ   dai   chª   dạ   chā   m'ṛ   dai
in-(the)-lonely   stony-plain-in   dead   is (and)   asking   he   by-whom   dead   is

au   tsōk   dai."   Dā   wug'rzēdā   dª   m'ri   pāta   wa-d'-ta
and   who   is-he."   He   came-back   of   the-dead-man   (the)-clue   to-him-to

mōlima   na   shwa.   Dai   rōghai   wa-kōr-ta   byā.   Sōnga   yē   tāra
known   not   became.   He   came   to-the-house-to   again.   A-spear   by-him   sharp

kṛa   chª.   "sh'za   mī   ēs   mṛa   kṛai."   Yawa   shpa   dª
was-made thinking, " wife mine now dead supposing-I-were-to-make." One night by-him

wārta   wuwē   chª.   "tamākī   rōka."   Dē   wuwē   "pa-kēṭa-kṣhē   tyāra   dō."
to-her it-was-said that, "tobacco give-me." By-her it-was-said "on-the-room-in darkness is."

Dª   wārta   wuwē   chª,   " ta   chª   wa-khwushī-raghzī-ta   tlē   wōr
By-him to-her it-was-said that, " thou when to-(the)-lonely-stony-plain-to wert-going rain

hā   warēdā,   pa-hagha-na   tyāra   pa-kēṭa-kṣhē   khō   na   dō."   Dē
also was-raining, than-that-(than) darker on-the-room-in however not it-is." By-her

wuwē   chª,   "mō   ta   mōlim   na   wē   chª   agha   dª   mō   āshnō
it-was-said that, "me to known not thou-wert that that of me acquaintance

tō   m'ṛ   dai."   Dōra   wu-na-shw'la,   agha   dª   mār   tīra
by-thee dead is." This-much did-not-become,[1] by-her of (her)-husband the-sword

wūkh'sta;   mār   war   wunīwā,   sōnga   yē   wārta   barōbara
was-taken; by-(her)-husband the-door was-seized,[2] (the) spear by-him her-at level

kṛa,   wu-ē-wāh'la,   dō   pē   wār-rōghla,   wu-yē-
was-made, by-him-at-her-it-was-struck, she on-it to-him-came;[3] (by-him)-to-her-it-was-

wāh'la   pa   sōnga   pa-nas-kṣhē.   Chª   dª   dē   pa   nas   sōnga
struck with the-spear in-the-belly-in. When of her in the-belly the-spear

wuwat'la   yaghē   pa-sōnga-kṣhē   dār   zōr   wukā,   tīra
went-through (lit. went out) by-her on-the-spear-on much force was-made.[4] (her)sword

wār   wurasēd'la   pa   ts'nda   ē   wu-ē-wōyā.   Dª   zhagh
to-him did-reach on the-forehead of-him (by-her)-he-was-struck. By-him shout

wukā   dē   wa-vrīṇa-ta   chª,   " tarbrē,   rōshai,   m'ṛ   yē
was-made of-her to-the-brothers-to saying, "cousins, come, dead by-her

kṛā."   Dai   wār-rōghl'l,   dō   yē   pa-sōnga-kṣhē   niw'lyē
I-have-been-made." They to-him-came, she of-him upon-the-spear-on caught

wa.   Vrīnē   tīrē   wukṣhē,   dō   ē   wuwāh'la,
was. By-(her)-brothers (their)-swords were-drawn, she by-them was-smitten,

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[1] *i.e. hardly had she said this when.*
[2] *i.e. took up his position at the door.*
[3] *i.e. she rushed on the spear.*
[4] *i.e. forced herself with great exertion up the spear.*

mṛa	yĕ	kṛa.	Dᵉ	dĕ	dᵉ-mā̃ṛᵉ-na	pᵉshtanna	wukṛa
dead	*by-them*	*she-was-made.*	*Of*	*her*	*of-the-husband-from*	*inquiry*	*was-made*

chᵉ,	"dᵉ	miẓh	khōr	tᵉ	wajĕ	na	mṛa	shwa,"	Dᵉ
saying,	*"of*	*us*	*(the)-sister*	*what*	*reason*	*from*	*dead*	*has-become."*	*By-him*

wārta	wuwĕyil	chᵉ	"pa-yawa-khwushī-raghzī-kshĕ	mō	dᵉ	saṛi
to-them	*it-was-said*	*that*	*"on-a-lonely-stony-plain-in*	*by-me*	*of*	*a-man*

sara	lid'lyĕ	wa,	au	saṛai	mi	mᵉṛ	kā̃,	au	rōta	mōlīm
in-company	*she-seen*	*was,*	*and*	*(the)-man*	*by-me*	*dead*	*was-made,*	*and*	*to-me*	*known*

na	shã	chᵉ	tsōk	wã̆." '
not	*has-become*	*that*	*who*	*he-was."* '

FREE TRANSLATION OF THE FOREGOING.

A Story of Wazīrī Life.

Once, Sáhib, the Jāni Khĕls and the Bakka Khĕls 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 off 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."[1] 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.

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[1] 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, her 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 know not who he was."'

SOUTH-WESTERN PAṢHTŌ OF KANDAHAR.

For the following specimens of the Paṣhtō 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 Paṣhtō. The main peculiarity is the preference for *s* instead of *sh* (as in the Marwat dialect). Thus *sam*, not *sham*, I am. The word for 'in' is *kē*, not *kṣhe*. The verbal prefix *wu* is pronounced *wo*, but this last sound is common all over the Paṣhtō and Pakhtō-speaking areas even when the syllable is written *wu*.

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

[No. 23.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN I.

Da yawa saṛī dwa dzāman wū. La-haghō-na kashar dzōī
Of one man two sons were. From-them-from by-the-younger son

plār-ta wowayal chē, 'ai plārā, da māl hissa chē mā-ta
father-to it-was-said that, 'O father, of property portion which me-to

rasēzhī, hagha wu-mā-ta rā-ka.' Nō hagha māl pa dūī
falleth, it to-me-to to-me-give.' Then by-him property on them

wowēsha. Au pas-la lazhō wradzō kashar dzōī har-tsa
was-divided. And after a-few days by-the-younger son every-thing

sara ṭōl-kṛa, au da larē malk pa safar walāṛ, au
together was-collected, and of far country on journey he-went, and

halta yē khpal māl pa-bēlārai-kē wālūdzawa. Chē
there by-him his-own property on-profligacy-in was-wasted. At-what

wakhtō chē har-tsa yē wālūdzawa, pa-hagha-malk-kē dēra
time that every-thing by-him was-wasted, in-that-country-in a-mighty

kākhtī swa, au hagha aṛ-sō. Nō da hagha watan
famine occurred, and he began-to-be-in-want. Then of that country

da yawa lōī saṛī-tī dzān worasāwa. Hagha dai khpalō kishtō-ta da
of one big man-to he joined. By-him he his-own fields-to of

sōḍarānō da-pownlo da-pāra wāstāwa. Au dē ghūṣht chē pa
swine of-feeding for-the-sake was-sent. And by-him it-was-wished that on

baghō pōstō chē sōḍarān yē khūrī, khpal nas
those husks which by-the-swine by-them were-eaten, his-own belly

ḍaka-kī; au chā na war-kawal. Nō pa hūṣh rāghai, au
he-might-fill; and any-one not to-him-gave. Then on sense he-came, and

wo-yē-wayal chē, 'dzamā da plār da tsōmrō mazdūrānō
it-was-by-him-said that, 'my of father of how-many servants

dēra dōdai sta, au dza la lōzhē mram. Dza ba-walāṛ-sham
much bread is, and I from hunger am-dying. I will-arisen-become

au plār-ta ba-warsam, au warta wo-ba-wāyam chē,
and father-to will-go, and him-to will-say that,

'Mā da Khudāi au stā dēra gunāh kaṛē-da, au ōs da
"By-me of God and of-thee great sin done-has-been, and now of

dē lāiq na yem chē stā dzōē wobāla-sam. Mā da khpalō
this worthy not I-am that thy son called-I-may-be. Me of thine-own

mazdūrānō tsakha da yawa pa-shān jōr-kra."¹ Nō dai walāṛ-sha,
servants among of one as consider."¹ Then he arisen-became,

au da khpal plār wa-lūri-ta rāhī sha; au hagha lā larē
and of his-own father towards travelling became; and he yet distant

wō chē plār wolid, au raham yē rāghai,
was that by-the-father (he)-was-seen, and compassion to-him came,

war wuzghāst, pa-ghezh-kō wonēw, mach yē kaṛ.
to-him he-ran, on-neck-on he-was-taken, kiss by-him was-done.

Dzōi warta wowayal chē, 'ai plārā, mā da Khudāi au
By-the-son him-to it-was-said that, 'O father, by-me of God and

stā dēra gunāh karē-da, au ōs dā na shāi chē
of-thee great sin done-has-been, and now it-is not proper that

biā stā dzōē wobāla-sam.' Plār wa-khpalō-naukarānō-ta
again thy son called-I-may-be.' By-the-father to-his-own-servants-to

wowē chē, 'tar-shō-lā sha kālī rā-wobāsai, rā yē waṛai,
it-was-said that, 'good-than good robe to-me-bring-forth, to-me them bring,

au pa da yē wāghūndai; au da-da pa-lās-kē gūtī, au pa
and on him it put-on; and of-him on-hand-on ring, and on

pshō mōchenē kai. Mūzh ba khōrū, au khushālī ba kawū;
feet shoes put. We will eat, and merriment will make;

walē chē dzmā dā dzōē mar wō, ōs zhwandai sawai dai;
because that my this son dead was, now alive become is;

wruk wō, ōs mūnda sō.' Nō haghō khushālī kawala.
lost was, now found became.' Then by-them merriment was-made.

Au da hagha mashar dzōē pa-kisht-kē wō. Chē kōr-ta
And of him the-elder son on-field-in was. When the-house-to

nizhdē rāghai, da ghazalū au da hatan ghwazh yē wārwēda.
near he-came, of songs and of dancing noise by-him were-heard.

Nō yau naukar yē rāwoghūsht, pushtana yē wokṛa chē,
Then one servant by-him was-called, inquiry by-him was-made that,

'dā tsa dī?' Hagha war-ta wowayal chē, 'stā wrōr rāghalai
'this what is?' By-him him-to it-was-said that, 'thy brother come

dai, au stā plār lūya mēlmastiā karē-da, da dē da-pāra chē
is, and by-thy father great feast made-is, of this on-account that

hagha yē rōgh-jōr womūnda.' Dai khapā sha, na yē
he by-him safe-and-sound was-found.' He angry became, not by-him

ghūsht chē danana lār-shī. Nō da-da plār dabāndi
it-was-wished that within he-should-go. Then of-him the-father outside

rāghai, au dai yē pakhulā kai. Da wa-plār-ta pa-dzawāb-kē
came, and he by-him entreaty was-made. By-him to-father-to on-reply-on

wowĕ chĕ, 'gūra, la dūmra kalō stā khidmat kawum, au
it-was-said that, 'see, from so-many years thy service I-am-doing, and

hets-kala stā la hukma na yam garzēdalai, au tā
ever thy from command not I-am having-transgressed, and by-thee

hets-kala yau marghūmai wa-mā-ta rā-na-kai, chĕ dza la-khpalō
ever one kid to-me-to to-me-not-was-given, that I with-my-own

dōstānō-sara khūshī wokam; au chĕ stā dā dzōē rāghai, chĕ stā
friends-with merriment might-make; and when thy this son came, by-whom thy

māl yē lār kauchnai jār-kai, da hagha da-pāra
property by-him with harlots devoured-has-been-made, of him for-the-sake

tā lūya dōdai wokṛa.' Hagha war-ta wowayal chĕ, 'Ai dzōya,
by-thee great bread was-made.' By-him him-to it-was-said that, 'O son,

ta la-mā-sara yĕ, au tsa chĕ dzmā di, hagha stā di.
thou with-me-with art, and anything what mine is, that thine is.

Nō khushālī kawal, au khushēdal būya, walē chĕ stā dā
Then merriment to-make, and to-be-merry seek, because that thy this

wrōr maṛ wō, zhwandai sō; au wruk wō, ōs mūnda sō.'
brother dead was, alice became; and lost was, now found became.'

[No. 24.]

ERANIAN FAMILY.

EASTERN GROUP.

PAṢHṬŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN II.

Arwēdali mē di chē Amīr Dōst Muhammad Khān yawa-plā
Heard by-me is that the-Amīr Dōst Muhammad Khān once

pa-zhamī-kē Turkistān-ta tai. Chē Hindū-Kush-ta worasēda shpa
in-winter-in Turkistān-to was-going. When the-Hindū-Kush-to he-reached night

wa, au wāwra ūrēdala. Da paltanē da spāhyānō da bār
it-was, and snow was-falling. Of the-infantry of the-sepoys of a-loaded

ūsh ghozār sawai-wō, bār yē lowēdalai wō. Spāhyāno
camel a-slip had-taken-place, the-load of-it fallen was. By-the-sepoys

hagha bār pa-biyar-ta tāṛa au pa ūsh yē bāndē
that load again was-being-tied and on camel it upon

kāwa. Pa-hagha-wakht-kē yawa paltanī da Amīr Dōst
were-making. At-that-time-at by-one soldier of the-Amīr Dōst

Muhammad Khān da-pēra tēr ṣhkandzal wokṛa. Amīr
Muhammad Khān concerning utterance abusive were-made. The-Amīr

Dōst Muhammad Khān da dūi la-tsanga tērēda. Dūi na līda.
Dōst Muhammad Khān of them by-side was-passing. They not saw.

Hagha ṣhkandzal da au Wazir Muhammad Akbar Khān da da
That abuse by-him and Wazir Muhammad Akbar Khān of him

dzōi dwaṛō wārwēda. Amīr khpal ghwazhūna kāṇa
the-son by-both was-heard. By-the-Amīr his-own ears deof

wāchawal, au Wazir Muhammad Akbar Khān wo-na-zghamala. Zhagh
were-turned, and by-Wazir Muhammad Akbar Khān was-not-(it)borne. Shout

yē kṛa chē, 'dā kam spī woghapal?' Da Wazir
by-him was-made that, 'it by-which dog was-barked?' Of the-Wazir's

zhagh laka tālanda la nōṛō zhaghō judā wō. Har-cha
shout like thunder from other shouts different was. Every-one

pēzhānd. Spāhyāno chē hagha daḍ lwaṛ zhagh wārwēda,
recognized. By-the-sepoys when that strong resonant shout was-heard,

da ṭōlō rang wālwat. Khōlē yē war-la-warsghlē. Amīr
of all colour fled. Mouths of-them were-shut. By-the-Amīr

Dōst Muhammad Khān jelau wo-nīw, nārē kṛa, 'Muhammad
Dōst Muhammad Khān rein was-drawn, cry was-made, 'Muhammad

Akbar, hūsh kawa, chē bal zhagh dē tar khōla
Akbar, attention make, that another utterance your from mouth

wo-na-wodzī. Da dūī hāl wo-gūra, pa-dzāi da dē
not-issues. Of them the-plight see, instead of this

chē da-dūī-la shkandgalō khapa sē, khāi chē pa
that of-them-of abuse annoyed you-should-be, it-is-proper that on

dūī zṛa wosō-dzī. Ka ta da dūī pa dzāi wāī, nō
them heart you-should-burn. If you of them in place had-been, then

ba da dūī hāl sha dar-ta ma'lūm sawai-wō.' Amīr dā
would of them the-plight well you-to known have-been.' By-the-Amīr this

wowayal, tēr-sō. Wazīr ham chup-karae pa-piār-pa-sē rahē-sō.
was-said, he-proceeded. The-Wazīr also silently on-the-father-after followed.

Spāhyāno Amīr ham pa zhagh bāndē wopīzhānd. Hagha
By-the-sepoys the-Amīr also by voice on-account-of was-recognized. By-that

pūch-khūli spāhī nārē kṛa, 'Ā, Amīr Sāhība, tā dza wo-na-pēzhandalam.
foul-mouthed sepoy cry was-made, 'O, Amīr Sāhib, by-you I am-not-identified-I.

Dzmā nūm Khaṭōl dai; da Maṛwand dzōi yem; Andaṛ yem; da Bakhshī
My name Khaṭōl is; of Maṛwand son I-am; Andaṛ I-am; of Bakhshī

la kahla yem; pa-shāhī-paltan-kē da pendzamē ṭolī dērsham dṛwān
from the-family I-am; in-Royal-regiment-in of fifth company thirtieth man

yem. Ta mā sha wopēzha-na, au wārwa. Ka Khudāi wakht rāwōst
I-am. You me well identify, and listen. If God the-time bring-about

au dza siā pa-mukh-kē mar na swam, dza haramānī yem.'
and I your in-face-in killed not become, I illegitimate am.'

Pas-la dzō kālō pa-yawa-moqadema-kē chē dēra sakhta wa, da dushman
After a-few years in-a-fight-in which very hard was, of the-enemy

da khwā yawa ghashtalī ghat mashar wa-Amīr-ta war-wṛāndē sō; tūra
of the-side one stalwart burly chief to-the-Amīr-to advanced became; sword

yē wokshala; pōrta yē kṛa; ghūsht yē chē
by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that

pa-Amīr-bāndē wārni wokē. Hagha shāghalai spāhī halta nizhdē wō;
on-the-Amīr-upon strike he-may. That gallant sepoy there close was;

pa talwār yē dzān da turē au da Amīr ter-myāndz kai.
with haste by-him his-body of the-sword and of the-Amīr between was-placed.

Hagha tūra chē pa Amīr pōrta sawē-wa, pa da wolagēda. Dē
That sword which on the-Amīr uplifted had-been, on him fell. He

khandal au nārē yē kṛa chē, 'Khudāya, tā-la-dē shukar wī
was-laughing and cry by-him was-made that, 'O-God, thee-to thanks be

chē da Amīr Sāhib da Hindū-Kush da shpē pūrawarai mar na
that of the-Amīr Sāhib of the-Hindū-Kush of the-night indebted killed not

sawam.' Da   yē   wowayal, au   da   Amīr   da   ās   pa-pshō-kē
I-am.' *This* *by-him* *was-said,* *and* *of* *the-Amīr* *of* *the-horse* *at-the-feet-at*
wolwēda,   sa   yē   wokhatala.
he-fell, *breath* *by-him* *was-given-up.*

FREE TRANSLATION OF THE FOREGOING.

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

Both Amīr Dōst Muhammad Khān and his son Wazīr Muhammad Akbar Khān heard the abusive language. The Amīr turned a deaf ear to it, but the Wazīr could not tolerate it. He shouted (asking) who the dog was that had barked. The Wazīr'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. Amīr Dōst Muhammad Khān 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 Amīr said this and proceeded. The Wazīr was silent and followed his father.

The sepoys recognized the Amīr too by his voice, and the foul-mouthed soldier cried, 'Amīr Sāhib, you have not identified me. My name is Khatōl and I am the son of Marwand. I am an " Andaṛ," and belong to the family of Bakhshī. I am the 30th 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 Amīr. He drew his sword and, lifting it, was about to strike at the Amīr. The gallant soldier was close by. He hastily placed his body between the sword and the Amīr, and the sword (blow) which was aimed at the Amīr fell on the soldier. The latter laughed and cried : ' O God, thanks be to Thee that I have not died (still) owing to the Amīr the debt under which he laid me that night on the Hindū Kush.' As he uttered these words, he fell at the feet of the Amīr's horse and breathed his last.

OTHER BALUCHISTAN DIALECTS.

The Pashtō 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 Pashtō, taken from § 227 of Mr. Denys Bray's Report on the Census of Baluchistan for 1911:—

'Chief among the many local dialects is Kākaṛī, one of whose pet peculiarities is the change of *s* in standard Pashtō to *s* : *rāsēḍ'm* for *rāsēḍ'm*, I arrive; *rʻpaẓḍ'm* for *rʻpēẓḍ'm*, I tremble; *dara* for *dēra*, 30; *ṭs'lwēẓḍī* for *ṭs'lwēẓḍī*, 40. But the two idiosyncrasies that seem to strike non-Kākaṛ Pathāns more than anything else are, first, the employment of the masculine vocative termination for the feminine gender also : *ōrō-a*, oh brother! *mōr-a*, oh mother! *khōr-a*, oh sister!—and second, the childish regularisation of irregular plurals : *zōān*, *zoyān*, for *zāmēn*, sons, and *ēṛī*, men. Perhaps the chief characteristic of the Lūnī dialect, which in general is very similar to Kākaṛī, is the softening of *ts* to *ch*, as in *chōk* for *tsōk*, who? The Shīrānī changes *ē* sometimes to *a*, like the Kākaṛ, and sometimes to *ī* as in *dreī* for *dre*, 3; another peculiarity of his is an occasional changing of *w* preceded by a consonant to *b* as in *dba* for *dwa*, 2. The Maniākhēl is fond of lengthening short *a*, and of assimilating *sh* and *zh* to the harsher *ṣh* and *ẓh* : *ṣhpāẓh* for *shpazh*, 6 : he is also fond of changing a medial *w* to *m* : *nimī* for *niwī*, 90. But more important still is his conversion of the ancient *ā*-sound in many words to *ē* : *dē mā*, my, instead of *mā*; *dē mēẓh*, our, for *mēẓh*. These are of course but a few local dialects gathered from the bunch—just enough to show that grubbing into the Pashtō 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 spurious local notoriety merely because it rejoices in the special names of Tarīnō or Chalgarī :—*yē sarī ghā dwa zūyē wē ; po hoghī ōkī wōrūkē wūta no wat, che ē piyōra dagha tā māl chī no darbha wēno, ogha māta wala no hogha khpala dunīā wūndshīn ; . . . . hogha wrah dū ghwashī surkase chī khwarak aghā chōṭī zoya nas ṭuk kaṛe ; chā watak no lōnyak ; biyā ōūh chī rāghā sēwoni ; no piyōr ghā daghāmre mazīwrōk ghā ṭsatta nūrī zoya no zoā wūrẓha yo mīrōkhī.* But enough and more than enough of this jarring gibberish ; it is less a Pashtō dialect than a hotchpotch of execrable pronunciation and still more execrable grammar. It is spoken by the Vanēchī and Makhiānī of Shahrig and Dukī, and it looks mighty like proof positive that these so-called Spīn and Tōr Tarīn are not Tarīn at all (and their Pathān origin is otherwise suspect) but Indians and possibly Jaṭṭ (as Chalgarī, the name of their jargon, suggests) who have become affiliated to the Pathāns, but have still to assimilate the language of their adoption.'

STANDARD LIST OF WORDS AND SENTENCES IN PAṢHTŌ.

English.	Paṣhtō (of Peshawar).	Waxhī (Waziristan).	Paṣhtō (Pishin and Kandahar).[1]
1. One	Yau	Yō (m), yawa (f)	Yau.
2. Two	Dwa	Dwa (m), dwē (f)	Dwa.
3. Three	Drē	Drē	Drē.
4. Four	Salōr	Tsalōr or tsalwār	Tsalōr.
5. Five	Pinźa	Pinza	Pindza.
6. Six	Shpag	Shpōźh	Shpaẕh.
7. Seven	Uwᵃ	Ōwa	Uwa.
8. Eight	Atᵃ	Wōta	Ata.
9. Nine	Nᵃhᵃ	Na	Na.
10. Ten	Las	Las	Las.
11. Twenty	Shᵃl	Shᵃl	Shal.
12. Fifty	Pᵃnźos	Pᵃndzos	Pindzos.
13. Hundred	Sᵃl	Sᵃl	Sal.
14. I	Zᵃ	Zᵃ	Dza.
15. Of me	Me or zᵃmā	Dᵃ mō, ē mō	Dzmā.
16. Mine	Me or zᵃmā	Dᵃ mō, ē mō	Dzmā.
17. We	Mūg or mūga	Miah	Mūźh.
18. Of us	Zᵃmūg	Dᵃ miah, ē miah	Dᵃmūźh.
19. Our	Zᵃmūg	Dᵃ miah, ē miah	Dᵃmūźh.
20. Thou	Tᵃ	Ta	Ta.
21. Of thee	De or stā	Dᵃ tō, ē tō	Stā.
22. Thine	De or stā	Dᵃ tō, ē tō	Stā.
23. You	Tāsī	Tus or tōsē	Tāsō.
24. Of you	Stāsō	Dᵃ tōsō, ē tōsō	Stāsō.
25. Your	Stāsō	Dᵃ tōsō, ē tōsō	Stāsō.

English.	Pakhtō (of Peshawar).	Wazirī (Waziristan).	Pashtō (Pishīn and Kandahar).
26. He	Hagha or agha	Agha	Hagha.
27. Of him	Yē or dᵃ hagha	Dᵃ yagh, é yagh	Da hagha.
28. His	Yē or dᵃ hagha	Dᵃ yagh, é yagh	Da hagha.
29. They	Hagha	Agha	Haghūi.
30. Of them	Yē, dᵃ haghī, or dᵃ haghō	Dᵃ yaghī, é yaghē	Da haghō.
31. Their	Yē, dᵃ haghī, or dᵃ haghō	Dᵃ yaghī, é yaghē	Da hagha.
32. Hand	Lās	Lās (m)	Lās.
33. Foot	Pkha, pronounced khpa	Pᵃha (f)	Pᵃha.
34. Nose	Pōza	Pōza (f)	Paza.
35. Eye	Sᵗᵃrga	Sᵗᵃrga (f)	Starga.
36. Mouth	Khulᵃ	Khwula (f)	Khūla.
37. Tooth	Ghākh	Ghwākh (m)	Ghākh.
38. Ear	Ghwag	Ghōkh (m)	Ghwakh.
39. Hair	Wākht	Wākht (m)	Vēkhta.
40. Head	Sar	Sar (m)	Sar, kōī.
41. Tongue	Jᵃhba, zhᵃhba	Zᵘᵖhba (f)	Zhaba.
42. Belly	Gēda	Gᵃdda (f)	Nas.
43. Back	Shā	Shō (f)	Shā.
44. Iron	Ōspana	Ēspana (f)	Ūspana.
45. Gold	Srᵃ zar	Sra zar (m. pl.)	Sra zar.
46. Silver	Spīn zar	Spīn zar (m. pl.)	Spīn zar.
47. Father	Plār	Plōr (m)	Plār.
48. Mother	Mōr	Mār (f)	Mōr.
49. Brother	Wrōr	Vrōr (m)	Wrōr.
50. Sister	Khur, khōr	Khōr (f)	Khōr.
51. Man	Sārē or saṛaī	Saraī (m)	Saṛaī.
52. Woman	Khᵃza	Shᵃza (f)	Shadza.

114—Pashtō.

English.	Pukhto (of Peshawar).	Waziri (Waziristan).	Pashto (Tirah and Kohistan).
53. Wife	Tabar, artlna, khᵉza	Sh'za or wratlna (f)	Mindina.
54. Child	Mashūm	Wōrkai or sh'nkai (m)	Halak.
55. Son	Zoz	Zyai (m)	Zōï.
56. Daughter	Lūr	Lur (f)	Lūr.
57. Slave	Mröyö	(Wanting)	Mrai.
58. Cultivator	Zamīndār	(Do.)	Bzagar.
59. Shepherd	Shpūn	Shpūn (m)	Shpa.
60. God	Khudāi	Khudai (m)	Khudāi.
61. Devil	Shaitān	Shaitōn (m)	Shaitān.
62. Sun	Nmar, pronounced nwar	Myār (m)	Nmar.
63. Moon	Spāgmai	Shpēzhmai (f)	Spēzhmai.
64. Star	Storö	Stōrai (m)	Stōrai.
65. Fire	Ōr	Yōr (m)	Ūr.
66. Water	Obᵃ	Ēbō (f. pl.)	Ūba.
67. House	Kōr	Kōr or kāi (m)	Kōr.
68. Horse	Ās	Wās (m)	Ās.
69. Cow	Ghwā	Ghwō (f)	Ghwā.
70. Dog	Spē	Spai (m)	Spai.
71. Cat	Pishō	Pisha (f)	Psht.
72. Cock	Chirg	Chirg (m)	Charg.
73. Duck	Hilai	Elai (f)	Hilai.
74. Ass	Khar	Khar (m)	Khar.
75. Camel	Ukh	Yish (m)	Ush.
76. Bird	Marghᵃ	Marghai (f)	Margha.
77. Go	Za or lāṛ sha	Tl'l (infinitive)	Wlāṛ-sa.
78. Eat	Khwura	Khwar'l	Wokhōrn, khōra.
79. Sit	Kshēna, pronounced kēna	Kshēnōst'l	Kshēna.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pashtō (Pishin and Kandahar).
80. Come	Rāza or rāsha	Rád'l	Rāsa.
81. Beat	Wuwāha (*Imperative*), wāh'l (*Infin.*).	Wāh'l	Wowaha, waha.
82. Stand	Wudrēga (*Imper.*), wudrēd'l (*Infin.*).	Darēd'l	Wodra.
83. Die	Mᵉr-sha (*Imper.*), mr'l (*Infin.*).	Mr'l	Mar-aa.
84. Give	Gíra me==rā-kra; gíra bāa== wár-kra.	Wār-kr'l	War-ka.
85. Run	Wuzghala (*Imper.*), zghākht'l (*Infin.*).	Tazhtéd'l	Wazghala.
86. Up	Pōrta	Pᶦa	Luwar, porta.
87. Near	Nizda	Nazdē	Nizhdo.
88. Down	Khata, pronounced khkata	Kiz	Kahata, mawar.
89. Far	Līrō	Uriyā	Larō.
90. Before	Makhāmakh, or makh kē	Wrondi	Wrāndē.
91. Behind	Wrustō	Wrustō	Targhā, wrusta.
92. Who?	Sōk	Tsōk	Tsōk, cha.
93. What?	Sᵉ	Tsᵉ	Tsa.
94. Why?	Walē, sᵉ-la	Wēla	Wala.
95. And	An	Au	Au.
96. But	Walē, khō, lēkin	Wēla	Wala.
97. If	Kᵉ	Kᵉ	Ka-charē.
98. Yes	Hō or ō	E	Hō.
99. No	Na	Na	Na.
100. Alas	Armān	Armōnd!	Hāi-hāi.
101. A father	Plār	Yō plōr	Yau plār.
102. Of a father	Dᵉ plār	Dᵉ yawa plōr	Da yawa plār.
103. To a father	Plār ta, plār la	Wa yawa plōr ta	Yau plār-ta.
104. From a father	La plār na, dᵉ plār na, or la plāra.	Dᵉ yawa plōr na	La yawa plāra.
105. Two fathers	Dwa plārūna	Dwa plārina	Dwa plāra.
106. Fathers	Plārūna	Plārina	Plārūna.

116—Paghtō.

English.	Pakhtō (of Peshawur).	Waziri (Waziristan).	Pashtō (Tirāh and Kandahar).
107. Of fathers	Dᵃ plārīnō	Dᵃ plārīnyō	Da plārō.
108. To fathers	Plārīnō ta, la	Wa plārīnyō ta	Plārō-ta.
109. From fathers	La plārīnō na, *etc.*	Dᵃ plārīnyō na	La plārō na.
110. A daughter	Lūr	Yawa līr	Yawa lūr.
111. Of a daughter	Dᵃ lūr	Dᵃ yawa līr	Da yawē lūr.
112. To a daughter	Lūr ta, la	Wa yawa līr ta	Yawē lūr-ta.
113. From a daughter	La lūra na, *etc.*	Dᵃ yawō līr na	La yawē lūr-na.
114. Two daughters	Dwa lūna	Dwē lūna	Dwē lūnē.
115. Daughters	Lūna	Lūna	Lūnē.
116. Of daughters	Dᵃ lūnō	Dᵃ lūnē	Da lūnō.
117. To daughters	Lūnō ta, la	Wa lūna ta	Lūnō-ta.
118. From daughters	La lūnō na, *etc.*	Dᵃ lūnē na	La lūnō na.
119. A good man	Khᵃ sarē	Yō shᵃ saṛai	Yau sha saṛai.
120. Of a good man	Dᵃ khᵃ saṛi	Dᵃ yawa shᵃ saṛi	Da yau sha saṛi.
121. To a good man	Khᵃ saṛi ta, la	Wa yawa shᵃ saṛi ta	Yau sha saṛi-ta.
122. From a good man	La khᵃ saṛi na, *etc.*	Dᵃ yawa shᵃ saṛi na	La yau sha saṛi na.
123. Two good men	Dwa khᵃ saṛi	Dwa shᵃ saṛi	Dwa sha saṛi.
124. Good men	Khᵃ saṛi	Shᵃ saṛi	Sha saṛi.
125. Of good men	Dᵃ khō saṛō	Dᵃ shō saṛō	Da sha saṛō.
126. To good men	Khō saṛō ta, la	Wa sha saṛi ta	Sha saṛō-ta.
127. From good men	La khō saṛō na, *etc.*	Dᵃ shō saṛō na	La sha saṛō na.
128. A good woman	Kha khᵃza	Yawa sha shᵃza	Yawa sha shadza.
129. A bad boy	Nākārᵃ halak	Yō wirōn shᵃnkai	Yau bad halak.
130. Good women	Khē khᵃzē	Shē shᵃzē	Shē shadzē.
131. A bad girl	Nākāra jīnai	Yawa wirōna jīlkai	Bada jelai.
132. Good	Khᵃ	Shᵃ (m), sha (f)	Sha.
133. Better	Dᵃ hagha na khᵃ, *than that good.*	(Pa yugh na) shᵃ (*than that good*).	Dēr sha (*very good*).

English.	Pakhto (of Peshawar).	Waziri (Waziristan).	Pashto (Pishin and Kandahar).
134. Best	Dᵃ ṭōlō na khᵃ, (khūm all good).	(Fᵃ ghund na) shᵃ (khūm all good).	Tar ṭhō sha.
135. High	Uchat	Ch'g (m), ch'ga (f)	Lwar
136. Higher	[Dᵃ (or la)—na] uchat	............ch'g (See 115)	Dēr lwar.
137. Highest	La (or dᵃ) ṭōlō na uchat	............ch'g (See 134)	Tar lwar lwar.
138. A horse	Ās	Yō wōs	Yan ās.
139. A mare	Āspa	Yawa wōspa	Yawa aspa.
140. Horse	Āsūna	Wōsūna	Āsūna.
141. Mares	Āspē	Wōspē	Aspē.
142. A bull	Ghwáyᵃ	Yō ghōṭakai	Yan ghwayai.
143. A cow	Ghwā	Yawa ghwō	Yawa ghwā.
144. Bulls	Ghwáyán	Ghōṭaki or ghwoyā	Ghwáya.
145. Cows	Ghwā	Ghwo	Ghwā.
146. A dog	Spē	Yō spai	Yan spai.
147. A bitch	Spai	Yawa spai	Yawa spai.
148. Dogs	Spī	Spī	Spī.
149. Bitches	Spai	Spai	Spai.
150. A he goat	Chēlā	Wᵃz	Yan wōz.
151. A female goat	Chēlai	Wza	Yana bza.
152. Goats	Chāll (m), chēlai (f)	Wzᵃ (m), wzē (f)	Bze.
153. A male deer	Hōsai, pronounced ōsā	Lakash⁴wai (m)	Yan hōsai.
154. A female deer	Ūsai	Lakash⁴wyē (f)	Yawa hōsai.
155. Deer	Ūsi	Lakash⁴wi (m), lakash⁴wya (f).	Hōsai.
156. I am	Zᵃ yᵃm	Zᵃ yᵃ	Dᵃ yam, yum.
157. Thou art	Tᵃ yē	Ta yē	Ta yē.
158. He is	Hagha dē	Agha dai (Sᵃe is, agha dō)	Hagha dai.
159. We are	Mūg yū	Mūzh yī	Mūzh yū.
160. You are	Tāsō yai	Tōsō yūstai or yai	Tāsō yūst.

118—Pashto.

	English.	Pakhtō (of Peshawar).	Waziri (Wazīristan).	Pushtō (Pishīn and Kandahar).
161	They are	Hagha di	Agha di	Hagha di.
162	I was	Z* wum	Z* wā	Dga wum.
163	Thou wast	T* wē	Ta wē	Ta wē.
164	He was	Hagha wū	Agha wā	Hagha wo, wō.
165	We were	Mūg wū	Miah wi	Mūsh wū.
166	You were	Tāsū wai	Tōsē wai	Tāsē wāst.
167	They were	Hagha wū	Agha wi	Hagha wū, wō.
168	Be	Sha	Sha (= become)	Sa.
169	To be	Shw*l	(Wanting)	Swal.
170	Being	Shūnkē	(Do.)	Kēẓht.
171	Having been	Sh*wē	(Do.)	Sāwai.
172	I may be	Z* wush*m	Z* yā	Kēẓham.
173	I shall be	Z* ba wush*m	Z* wā	Wo ba sam.
174	I should be	Z* wush*m	Z* wai	......
175	Beat	Wuwāha	Wuwaiya	Waha.
176	To beat	Wāh*l	Wāh*l	Wzhal.
177	Beating	Wahūnkē	(Wanting)	Wahalaī.
178	Having beaten	Wāh*lē	(Do.)	Wahalai.
179	I beat	Z* wah*m	Z* waiyā	Dga waham.
180	Thou beatest	T* wahē	Ta waiyē	Ta wahē.
181	He beats	Hagha wahi	Agha waiyi	Hagha wahi.
182	We beat	Mūg wahū	Miah waiyi	Mūsh wahū.
183	You beat	Tāsū wahai	Tōsē waiyai or waiyēstai	Tāsē wahāst.
184	They beat	Hagha wahi	Agha waiyi	Haghō wahi.
185	I beat (Past Tense)	Mā wuwāha	Mō wu-wōyā (masc. obj.), wu-wāh*la (fem. obj.); or wu-mi-wōyā and wu-mi-wāh*la.	Mā wowāha
186	Thou beatest (Past Tense).	Tā wuwāha	Tā wu-wōyā (masc. obj.), tō wu-wāh*la (fem. obj.); or wu-di-wōyā and wu-di-wāh*la.	Tā wowāha
187	He beat (Past Tense)	Hagha wuwāha	Yagh (or aghā or yaghī) wu-wōyā or wu-yē-wōyā (masc. obj.); wū-wāh*la or wu-yē-wāh*la (fem. obj.).	Hagha wowāha.

English.	Pashto (of Peshawar).	Waziri (Waziristan).	Pashto (Pishin and Kandahar).
188. We beat (*Past Tense*)	Mūg wuwāha	Mīgh wu-wōyā (*masc. obj.*); wuwāh[a]la (*fem. obj.*).	Mūzh wowāha.
189. You beat "	Tāsū wuwāha	Tōsō wu-wōyā (*masc. obj.*); wu wāh[a]la (*fem. obj.*).	Tāsō wowāha.
190. They beat "	Haghō wuwāha	Aghē (or yaghē) wu-wōyā (*masc. obj.*); wu-wāh[a]la (*fem. obj.*).	Hughō wowāha.
191. I am beating "	Z[a] wah[a]m	Z[a] wulī	Dza waham.
192. I was beating "	Mā wāh[a]lō	Mo wōyā (*masc. obj.*); wāh[a]la (*fem. obj.*).	Mā wāha.
193. I had beaten "	Mā wāh[a]lē wū	Mo wāh[a]lai wā (*masc. obj.*); wah[a]lyō wa (*fem. obj.*).	Mā wahalai wo.
194. I may beat "	Z[a] wuwah[a]m	Z[a] wu-waiyān	Dza wahalai sam.
195. I shall beat "	Z[a] ba wuwah[a]m	Z[a] wu (*object here*) wu-waiyā.	Dza ba wowaham.
196. Thou wilt beat "	T[a] ba wuwahē	T[a] wu (......) wu-waiyē	Ta ba wowahē.
197. He will beat "	Hagha ba wuwahi	Agha wu (......) wu-waiyi	Hagha ba wowahi.
198. We shall beat "	Mūg ba wuwahū	Mīgh wu (......) wu-waiyi	Mūzh ba wowahū.
199. You will beat "	Tāsū ba wuwahai	Tōsō wu (......) wu-waiyai or wuwaiyēstai.	Tāsō ba wowahai.
200. They will beat "	Hagha ba wuwahi	Agha wu (......) wu-waiyi	Haghūi ba wowahi.
201. I should beat "	Z[a] wuwāh[a]m	Z[a] wuwaiyā	......
202. I am beaten "	Z[a] wāh[a]lē kēg[a]m	Z[a] wāh[a]lai shā (*not common, and liable to be understood differently as meaning 'I can beat'*).	Wāha sam.
203. I was beaten "	Z[a] wāh[a]lō shw[a]m	Z[a] wāh[a]lai shwā (*not common, and liable to be understood differently as meaning 'I was able to beat'*).	Wāha sawai wum.
204. I shall be beaten	Z[a] ba wuwāh[a]lē sh[a]m	Wu-z[a]-wu-wōy[a] shā	Wo ba wāha sam.
205. I go	Z[a] z[a]m	Tzā	Dza dzam.
206. Thou goest	T[a] zē	Tzē	Ta dzē.
207. He goes	Hagha zi	Tzi	Hagha dzi.
208. We go	Mūg zū	Tzi	Mūzh dzū.
209. You go	Tāsū zai	Tzai or tzēstai	Tāsō dzai.
210. They go	Hagha zi	Tzi	Haghūi dzi.
211. I went	Z[a] lār[a]m	Lōrā	Dza wlāram.
212. Thou wentest	T[a] lārē	Lōra	Ta wlārē.
213. He went	Hagha lār	Lōr	Hagha wlār.
214. We went	Mūg lāra	Lōri	Mūzh wlāra.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pashto (Pishin and Kandahar).
215. You went	Tāsö lā*rat	Löral	Tāsö wlā*rai.
216. They went	Hagha lā*l	Lö*l	Haghūi wlā*ṛ.
217. Go	Za or lā*r-sha	Tsa	Dza.
218. Going	Tlúnkai	Tlinkai (m.s.), tlinkyě (f.s.); tlinkī (m.pl.), tlinkyě (f.pl.).	Tlūnkai.
219. Gone	T*lā	Tl*lai (m.s.), tl*lyě (f.s.); tl*lī (m.pl.), tl*lyě (f.pl.).	Tlalai.
220. What is your name?	Stā a* nām dö?	Te* nāmā*hö or ta* nām di dai?	Stā nām tsa dai?
221. How old is this horse?	Dā as d* as kālö dö?	Dā wōs d* tsö kālö dai?	Dā ās da tsö kālö dai?
222. How far is it from here to Kashmir?	D* dā xī na Kashmir sömra lirö dö?	Kashmir d* dī dsöi na tsömra uriyā dai?	La dö dzāya Kashmir tsö-mra larē dai?
223. How many sons are there in your father's house?	Stā d* plār pa kör kö sö xām*n dī?	Ē tö a plōr pa kör kṣhö tsömra xām*n dī?	Stā plār tsö dzāman lari?
224. I have walked a long way to-day.	N*n me dēr mazal k*ṛö dö	N*n pa khpulö pahö mī dā-mazal k*ṛai dai.	Mā nan lūö mazal karṇi dai.
225. The son of my uncle is married to his sister.	Z*mā d* tr* zöi sara d* hagha d* khör wādö dö.	D*mö d* tr* zöi d* yagh khör k*ṛyö dö.	Dzmā da akā dzöt da hagha khör ghūshtö da.
226. In the house is the saddle of the white horse.	D* spīn as zin kör kö dö	Pa kör-kṣhö dö spin wōs zin dai.	Da spīn ās zin pa khūna kö dai.
227. Put the saddle upon his back.	D* hagha pa shā zin kögda	Pa shö yö zin kshāghda	Zin yö parshā kṣhözhda.
228. I have beaten his son with many stripes.	D* hagha zöi me dēr gusār-ūna wah*lö dö.	D* yagh zyai pa dār zgörina mī wāhlai dai.	Mā da hagha dzoi pa dērö ghamchīnö wahalai dai.
229. He is grazing cattle on the top of the hill.	D* ghurdai pasar bāndi māl sarai.	Agha d* ghundī pa sar māl pyāyī.	Hagha böda da ghara pa sar poyāt.
230. He is sitting on a horse under that tree.	D* hagha wunē lāndi pa as bāndi sör dö.	Agha d* yagh wunē lāndi pa wōa swör dai.	Hagha da haghe drakhtö lāndē par ās spūr dai.
231. His brother is taller than his sister.	D* hagha wrör d* hagha d* khör na lwar dö.	Yagh vrör d* yagh pa khör na ch*g dai.	Tar wrör yökhör jighda da.
232. The price of that is two rupees and a half.	D* haghā baiya dwa nimö rupai dī.	Yagh bāya dwö nimö rūpai dī.	Bahā yö dwö nimö rūpai dī.
233. My father lives in that small house.	Z*mā plār pa hagha wṛukī kör kö öst (or ösögī).	Ē mo plör pugh wṛukī kör kṣhö yösī.	Plār me pa hagha kūchni kör ki ösē.
234. Give this rupee to him	Hagha la dā rupai war-ka	Wagh ta dā rūpai wārka	Dā rūpai hagha-ta warka.
235. Take those rupees from him.	Hagha na dā rupai wākhla	Agha rūpai yagh na wökhla	La hagha rūpai wākhla.
236. Beat him well and bind him with ropes.	Kh* yö wuwāha au pa p*ṛö-wutara.	Agha sh* wu-waiya byā yö pa p*ṛö wutara.	Hagha sha wowāha au pa wush yö wotara.
237. Draw water from the well.	D* kūi na öb* wubāsa	D* kṛyī na öbö rö-wu-kōaha	La tsaha öba wokāzha.
238. Walk before me	Z*mā pa vrande za	Ē mö pa makh kṣhö tsa	Tar mā la makha dza.
239. Whose boy comes behind you?	Dar-pasö de d* chā halak rāzī?	D* chā gh*nkai d* tö d* wrusta rödrīmī?	Da chā halak tar tā worusta rādzī?
240. From whom did you buy that?	Dā de d* chā na wākhistö?	Agha di d* chā na wnkā?	Hagha dö la chā rā-nīwalai dai?
241. From a shopkeeper of the village.	D* k*lī d* dūkāndār na	D* kṛyī d* yawa sandögar na.	Da kalī la dūkāndāra.

ŌRMUṚĪ OR BARGISTĀ.

Ōrmuṛī is the language of the tribe known to its neighbours as 'Ōrmuṛ,' but called by its own members 'Barakī.' The latter name is said to be derived from that of one Mir Barak whom they claim as their ancestor. For the same reason they call their language 'Bargistā,' or 'Barg°stā.' According to Ghulām Muḥammad Khān,[1] they are said to have come at some unknown time from Ērān, and to have settled in the Lōgar Valley, south of Kābul. Subsequently they advanced to Kānīguram in Wazīristān, where they now occupy some four or five hundred houses. When the Afghāns, as described above (p. 7), occupied the country, the Ōrmuṛs 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 Ōrmuṛs speak Persian, while in others,—Leech mentions the village of Barak,—they have retained their own form of speech, which is also the case in Kānīguram.

The above is the account given by Ghulām Muḥammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant R. Leech (JASB, vii, 1838, pp. 727ff.) gives a short Ōrmuṛī-English vocabulary and a few phrases in the language. He also remarks as follows :—

'The Barakīs are included in the general term of Parsīwān or Tājak : they are original inhabitants of Yemen whence they were brought by Sulṭān Maḥmūd, of Ghazni ; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of Somnath. There are two divisions of the tribe, the Barakīs of Rājān in the province of Lohgad, who speak Persian, and the Barakīs of Barak, a city near the former, who speak the language called Barakī ; Sulṭān Maḥmūd, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose ; they fixed upon the district of Kānīguram in the country of the Waziris, where they settled . . . . The Barakīs of this place and of Barak alone speak the Barakī language.

We receive a warning from the study of this vocabulary, not to be hasty in referring [? inferring] the origin of a people merely from the construction of their language ; for it is well known that the one now instanced was invented by Mīr Yūsuf who led the first Barakīs from Yemen into Afghanistan ; his design was to conceal and separate his few followers from the mass of Afghans (called by them Kāsh) who would no doubt at first look upon the Barakīs with jealousy as intruders. The muleteers of Cabul, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.'

Whether Leech is correct or not in stating that Ōrmuṛī was once a secret language, it is certainly not an argot invented by a single man. It is without any doubt an Ērānian language, and retains old Ērānian forms that have become greatly altered in other members of the family.[2]

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

'The Bárakais, who are not Afghāns, are included among the people termed Tájiks (supposed to be of Arab descent,) [and] dwell at, and round about, Kānīgoram, ... and about Bárak in the province of Loghar, and But-khāk on the road between Jalālābād and Kābul, south of the river of that name.'

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[1] P. 5 of the Qawāïd-i-Bargistā.

[2] For instance, Herodotus has recorded for us one Media word used in his time. It is *spaka*, a dog, which is preserved almost unchanged in the Ōrmuṛī *spak*. On the other hand Persian has degraded this to *sag*, and other Ērānian dialects to forms such as *saba, sapa, sipa, spai,* or *sī*.

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 Eranian subjects. Ōrmuṛī is a veritable fly in amber. Spoken in the Logar valley and in the heart of Wazīristān, it is in both localities surrounded by a Pashtō-speaking population, and yet bears only the most distant relationship to that language. It is true that its vocabulary borrows freely from Pashtō, but this is borrowing and nothing more. Pashtō is an East Eranian language. Ōrmuṛī is a West Eranian language, and its nearest relatives are the dialects of western Persia and Kurdish.[1] Another interesting point is that Ōrmuṛī, although a West Eranian language, contains manifest evidence of contact with the Dardic languages whose present habitat is the hill-country south of the Hindū Kush.[2] At the present day these languages are being gradually superseded by Pashtō, and are dying out in the face of their more powerful neighbour. Those of the Swāt and Indus Kōhistāns 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 Tīrāh valley, where now the only language heard is Pashtō, and the fact that Ōrmuṛī shows traces of them leads to the supposition that there were once speakers of a Dardic language still further south in Wazīristān and, perhaps, the Lōgar country, before they were occupied by the Afghāns. For all these reasons I have thought it right to include in these pages as full a grammar and vocabulary of Ōrmuṛī as I have been able to compile.

These are based on the information contained in a work written partly in Urdū and partly in Pashtō entitled the *Qawāïd-ē-Bargistā*. It was composed by Ghulām Muhammad Khān, who was at the time District Inspector of Schools in the Dera Ismail Khan District, at the request of Major Macaulay, the Political Agent with the force that invaded Wazīristān 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 Ōrmuṛī. Unfortunately, being printed in the Persian character, the vocalization of many Ōrmuṛī 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 Ōrmuṛī 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 Wazīristān, 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 Ghulām Muhammad Khān'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 Urdū and Persian grammarians, which is followed by him. Moreover, in some

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[1] The question of the linguistic position of Ōrmuṛī in regard to other Eranian 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 Ōrmuṛī or Bargistā Language' published in the Memoirs of the Asiatic Society of Bengal [Vol. VII (1918), No. 1].

[2] Such are the frequent elision of intervocalic *r*; the common epenthetic 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 *at* 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 Raverty, respectively, and Ghulám Muḥammad Khān's work, I know of no treatise dealing with Órmuṛi, and it is hoped that the following pages will be found useful, not only by officers on our Frontier, but also by students of Eranian languages in Europe.

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[1] Thus, 'zerk', woman (49, 5)' 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, 'arادāf (I, 12)' means that the word will be found in the twelfth verse of Specimen I. Numbers with the sign § prefixed refer to sections of this grammar.

CHAPTER I.

WRITTEN CHARACTER.

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

ا	alif		ش	sh
ب	b		ښ	ṣh
پ	p		ښز	ṣhz
ت	t		ص	ṣ
ټ	ṭ		ض	ẓ
ث	s		ط	ṭ
چ	ts		ظ	ẓ
ج	j		ع	'
چ	ch		غ	gh
ح	h		ف	f
خ	kh		ق	q
د	d		ک	k
ډ	ḍ		ګ	g
ذ	z		ل	l
ر	r		م	m
ړ	ṛ		ن	n
ز	z		ڼ or نړ	ṇ
ځ	dz		و	w
ژ	zh		ه	h
ږ	zh		ي	y
س	s			

2. Of the above, the purely Pashtō letters are ج, ځ, ړ, and ښ. Of those, ج in Pashtō represents the two sounds here represented by چ and ځ, respectively. Ghulām Muḥammad Khān separates the two sounds, ج representing *ts* (or, as he puts it, *j + s*), and in alphabetical order following ت; while ځ represents *dz* (or, as he puts it, *j + z*), and in alphabetical order follows ز. The Pashtō ژ *zh* is only required for borrowed Pashtō words, and, as in South-Western Pashtō, is pronounced like the Persian ژ *zh*. The Pashtō ښ *ṣh* is also pronounced as in the South-Western dialect, something like the Persian ش *sh*. Ghulām Muḥammad Khān states that it is sounded like a combination of ش *sh* and خ *kh*. In Ōrmuṛī it is freely interchanged with ش *sh*, as in ښور *shōr* (p. 29, l. 9) or شور *shōr* (p. 251, l. 15), a city.

Peculiar to Ōrmuṛī is the letter ښز *ṣhr*. According to Ghulām Muḥammad Khān, who devised the Persian form of the character, its sound is a mixture of خ *kh*, ښ *ṣh*, and ر *r*. Its correct representation has given much trouble to Pashtō scribes. Thus, a report received from Bannu writes the Ōrmuṛī word *ṣhrē*, three, شی یا خری *shē yā khrē*,

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 Ōrmuṛī words, I have followed the usual system of this Survey, except that I have omitted as surplusage the ligatures under *kh* (ج), *ts* (چ), *dz* (ج), *zh* (ژ), *sh* (ش), and *gh* (غ). *T* and *s* do not seem to come together in Ōrmuṛī, so that there is no danger of confusing *ts* and *ṯs*, and there are no aspirated consonants like the Hindi *kh* and *gh*. Hence we have :—

$$kh = \quad ج$$
$$ts = \quad چ$$
$$dz = \quad ج$$
$$zh = \quad ژ$$
$$sh = \quad ش$$
$$gh = \quad غ$$

4. As is customary in books lithographed in the Persian character, Ghulām Muḥammad Khān is very lax in his representation of the vowel sounds of the language. He represents the well-known *fatḥa i Afghānī* by ˘ , as in څه *tsᵃ*, what? But the *hamza* is commonly omitted in the printing, so that we usually find څه. He also, as often as not, represents it by *kasra* or by *ẓamma*. Thus the word نۍ *tᵃn*, today, is so written on p. 55, l. 8, but is نۍ on p. 158, l. 4; and واخله *wᵃr* (p. 157, 8), take thou, is واخله on p. 74, 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 ᵃ above the line. It has a very brief utterance, and is described as nearly mute (*sākin*, p. 12, 14; 85, 11).

Ghulām Muḥammad Khān is also most uncertain in his representation of *majhūl* and *ma'rūf* sounds of ي and و,—if, indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means *ē* or *i*, or *ō* or *ū*, respectively. With the aid of information kindly supplied by the officials at Bannu, I have done my best to give the right sounds in the transliteration.

ACCIDENCE.

CHAPTER II.

NOUNS SUBSTANTIVE.

i. The Article.

5. The definite article is *a* prefixed to the noun to which it refers (117, 10ff.). Thus, *saṛai*, a man; *a-saṛai*, the man; *a-saṛai mulīak*, the man died; *a-saṛai a-panḍūk khwalak*, 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 *a-Lahōr ai sir dzāk hā*, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns *kuk*, someone, and *ts⁴*, something, sometimes have this force. Thus, *kuk saṛai ai byōk*, there was a certain man ; *ts⁴ shai ai byōk*, there was a certain thing (p. 55).

The numeral *sō* or *s⁴* (fem. *syi*), one, is also used in this sense. Thus, *hafō piṣhtak ka*, '*s⁴ saṛai tar-mun i-tsang⁴ hanyī*,' he wrote (that), 'a man is sitting near me' (151, 13) ; *kū-mun līki ai s⁴ khaṭṭ pix⁴n*, write a letter to me (256, 5) ; *syi sā'at ṣabr kēw⁴n*, wait a moment (257, 10). Occasionally the definite article is prefixed, as in *a-s⁴ saṛai s⁴ panḍūk khwalak*, a certain man ate a pomegranate (110, 9) ; *a-s⁴ saṛai syi kharbūz⁴* (fem.) *khwālk*, a certain man ate a musk melon (110, 10).

The syllables *ai* and *di*, 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. 46). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus :—

Masculine.	Feminine.
saṛai, a man.	*zark⁴*, woman (49, 5).
kwalanak, a boy.	*dūk⁴*, a girl (49, 6).
yānsp, a horse.	*mẹāndēnī*, a mare (49, 6).

Other masculine nouns signifying living beings, and ending in consonants, form the feminine by adding ⁴. Thus :—

dzawān, a youth.	*dzawān⁴*, a girl (49, 9).
zāl, an old man.	*zāl⁴*, an old woman (49, 10).
banī-ādam, human beings.	*banī-ādam⁴* (49, 11).
ādam-zād, a human being.	*ādam-zād⁴* (49, 11).
ūṣh, a camel.	*ūṣh⁴* (49, 12).
jōng, a young camel.	*jōng⁴* (49, 12).

When such a masculine noun ends in *ai*, this is changed to *iy⁴* in the feminine. Thus :—

kharkhūnṭai, an ass's colt.	*kharkhūnṭiy⁴* (49, 15).
kūkrai, a puppy.	*kūkriy⁴* (50, 1).

Sometimes, however, *oi* is substituted for *ai*, as in :—

      lakʿ-sh'wai, a deer.   *lakʿ-sh'woi.*

The word *khwarkai*, a nephew, has its feminine *khwarkiyt* (243, 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'r* to indicate the male, and *shadz* to indicate the female. Thus, *a'r hiŋs*, a male bear ; *shadz hiŋs*, a she-bear (50, 6).

8. Most names of things without life are masculine (50, 11). Prominent exceptions are *wak*, water ; *nar*, a house ; and *shipī*, 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.

(1) A noun ending in any consonant except *w* or *y* is generally masculine (48, 10). Such are :—

        gap, a stone (48, 11).
        shōr, a city.
        maindān, a plain.
        danḍ, a pool in running water.
        sind,   ditto.
        tāk, a mountain torrent.
        ghār, a cave.
        daryāb, a large river.

The following exceptions are feminine :—

        sank, a rock (48, 14).
        nar, a house.
        dēgdān, a fireplace (220, 8).
        sā'at, a moment (257, 10).
        tkhan, wheaten bread.
        pāts, bajrā bread (49, 1).
        hanwalk, an egg.
        syūgh, a grape, a mother-in-law.
        matat, an apricot.
        miliz, an apple.
        watk, a walnut.
        waṛk, a worm.
        skhwandir (the masc. is *skhwandar*), a heifer.

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

(2) Nouns ending in *ai* (not *aī*) are masculine. Such are :—

        kandghōlai, a pit (47, 5).
        lashtai, a rivulet.
        kūwai, a well.
        ghūnḍai, a hillock.
        pēchūmai, the slope up a mountain.
        narai, a mountain pass.
        raghzai, level ground at the foot of a hill.

The only exception is *ghrai*, a fireplace, which is feminine.

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

> *zark*ᵗ*, a woman.
> *mēw*ᵗ*, fruit.
> *būmm*ᵗ*, the earth.
> *tānd*ᵗ*, a relish eaten with bread.
> *w*ⁿ*u*ᵗ*, a tree.
> *kand*ᵗ*, a watercourse.
> *mirg*ᵗ*, a sparrow.

But *kulank*ᵗ*, a kitten, is of common gender (229, 9).

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

> *sirwā*, soup.
> *halwā*, a certain sweetmeat.
> *samyā*, vermicelli.
> *saudā*, merchandise.
> *sahrā*, a desert.
> *bēdiyā*, a wilderness.
> *surtā*, a certain musical instrument.

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

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

> *khai*, a field (46, 14).
> *kirmai*, a hen (47, 12).
> *sūpī*, a monkey (47, 10).
> *khiryāni*, a gutter (*id.*).
> *shīpī*, milk (*id.*).
> *myāndēni*, a mare (47, 11).
> *biyani*, a filly (*id.*).
> *murghāwi*, a wild duck (*id.*).
> *charmashki*, a chameleon (*id.*, 234, 11).
> *m*ⁿ*shī*, a fly (47, 12).
> *myāsī*, a mosquito (*id.*).
> *nachi*, a white ant (*id.*).
> *pisī*, a firefly (*id.*).
> *nōri*, bread.

The following are, however, masculine (47, 15) :—

> *grī*, a mountain.
> *hātī*, an elephant.
> *qumrī*, a turtledove.
> *tūṭī*, a parrot.
> *māhī*, a fish.

(6) As regards words ending in *āi* (also capable of being spelt *āy*), *rāi*, a road, is feminine, while *srāi*, a caravansarai, *gāi*, a bedstead, and *māi*, a month, are masculine (48, 7).

(7) Most nouns in *ū* (including those in *ō* and *ō̄*) are feminine (48, 2).   Thus :—

 shīawū, spinach.

 chīw, a mountain cave, a roof.

 khrā (masc. *khar*), a she-ass.

 shīw, night.

But the following is masculine :—

 wangū, a certain poisonous insect,

and the following are of common gender :—

 lēwū, a wolf (48, 4 ; 229, 14).

 gurū, a kid (48, 5).

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.
ḍanḍ, a pool in a river,	*ḍanḍi* (52, 8).
gap, a stone,	*gapi* (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 *gidar*, a jackal, pl. *gidṛi* (230, 2). Compare, however, No. 7, below.   The word *mēkh*, a locust, does not take *i*.   Its plural is *mēkh* (234, 14).

(2) Nouns ending in *ʿ* also generally add *i*.   Thus :—

būmmʿ, the ground,	*būmmʿi* (51, 6 ; 53, 3).
ḍābʿ, a water-hole,	*ḍābʿi* (51, 6 ; 218, 3).
kuṇḍʿ, a widow,	*kuṇḍʿi* (260, 7).
wʿaʿ, a tree,	*wʿaʿi*, or *wʿauʿi* (51, 6 ; 53, 4).

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

bāyʿ, an eye lash,	*bāyi* (247, 9).
būshʿ, a sparrow-hawk,	*būshi* (231, 13).
dōpyāzʿ, a kind of stew,	*dōpyāzi* (222, 3).
drʿ, a hair,	*dri* (245, 6 ; 247, 11).
dūwʿ, a daughter,	*dūwi* (No. 115 in List of Words).
girgishʿ, a centipede,	*girgishi* (234, 10).
kharbūzʿ, a musk-melon,	*kharbūzi* (224, 3).
kandʿ, a water-course,	*kandi* (218, 2).
kayʿ-wraghʿ, a kind of crow,	*kayʿ-wraghi* (232, 3).
lōṛʿ, a torrent,	*lōṛi* (218, 7).
mirgʿ, a sparrow,	*mirgi* (232, 6).
but *tāk-mirgʿ*, a wagtail,	*tāk-mirḍzi* (232, 13).
mēwʿ, a fruit,	*mēwi* (51, 3 ; 53, 3).

Singular.	Plural.
nāwᵘ, a hill valley,	*nāwī* (220, 3).
parōṛᵘ, rice-straw,	*parōṛī* (223, 13).
pūwᵘ, hollow ground,	*pūwī* (220, 4).
wrūdzᵘ, an eyebrow,	*wrūdzī* (247, 11).
uzᵘ, a nanny-goat,	*wzī* (228, 7).

So all feminine nouns in *iyᵘ*. Thus :—

batkīyᵘ, a wild duck,	*batkīyī* (233, 4).
dōḍiyᵘ, maize bread,	*dōḍiyī* (221, 12).
kharkhūnṭiyᵘ, an ass's colt (fem.),	*kharkhūnṭiyī* (51, 8 ; 52, 5).
kablīyᵘ, a female fawn,	*kablīyī* (230, 13).
kiliyᵘ, a field-bed,	*kiliyī* (219, 5).
wriyᵘ, a ewe-lamb,	*wriyī* (227, 15).

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

but *wṛiyᵘ*, a kind of food,	*wṛʿī* (222, 7).

(3) Nouns ending in *a* change the *a* to *aī*. Thus :—

buzwā, a spider,	*buzwaī* (235, 9).
baurā, a humble bee,	*bauraī* (235, 15).
sirwā, soup,	*sirwaī* (53, 6).

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

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

grī, a mountain,	*grī* (51, 2, 11).
khaī, a field,	*khaī* (51, 13).
piē, a father,	*piē* (No. 106 in List of Words).

and others. Exceptions are *ādmī*, a man, and a few others, which are given below, under head 8. Also *charmashkī*, a chameleon, pl. *charmashkaī* (47, 11 ; 234, 11), and *myāsī*, a mosquito, pl. *myāsaī* (235, 6).

(5) I have noted four nouns in *ū*. Their plurals are made as follows :—

gurū, a kid,	*guraī* (228, 6).
shīnwū, spinach,	*shīnwaī* (222, 6).
khrū, a jenny ass,	*kharī* (227, 5).
lēwū, a wolf,	*lēwūī* (229, 14). See also No. 8, below.

(6) Most nouns in *aī* change it to *aī* in the plural. Thus :—

ghūnḍaī, a hillock,	*ghūnḍaī* (52, 1).
lashtaī, a drain,	*lashtaī* (51, 14).
narai, a mountain pass,	*narai* (51, 15).
saṛai, a man,	*saṛaī* (225, 14).

and others. Note :—

ghrai, a precipice,	*ghrʿī* (220, 7).

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

ghōlai, a courtyard,	*ghōlai* (220, 9).
k'lai, a village,	*k'lai* (51, 12).

Singular.	Plural.
kand-ghōlai, a chasm,	*kand-ghōlai* (218, 4).
karbōṛai, a kind of lizard,	*karbōṛai* (234, 12).
lyirai, a lamb,	*lyirai* (227, 14).
milkhai, a kind of locust,	*milkhai* (234, 15).
pēchūmai, the slope up a mountain,	*pēchūmai* (51, 4, 12).
z̄ʿṇai, a young man,	*z̄ʿṇai* (226, 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 Muḥammad 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* :—

biyāṇ, a colt,	*biyaṇī* (227, 2).
bāz, a falcon,	*bazī* (231, 12).
bāzār, a market,	*bāzarrī* (220, 15).
dōdzār, maize,	*dōdzarrī* (223, 3).
dēgdān, a fireplace,	*dēgdannī* (220, 8).
dōkān, a shop,	*dōkannī* (221, 2).
dālān, a vestibule,	*dālannī* (220, 6).
daryāh, a river,	*daryahhī* (218, 10).
diwāl, a wall,	*diwallī* (220, 10).
dzawān, a youth,	*dzwaṇī* (226, 9).
ghār, a cave,	*gharrī* (53, 8).
kabāb, roasted meat,	*kababbī* (148, 9).
kirwās, a kind of lizard,	*kirwasī* (234, 8).
kitāb, a book,	*kitabbī* (148, 9).
kwalōṇ, a son,	*kwalaṇṇī* (243, 6).
maindān, a plain,	*maindaṇī* (53, 7).
mār, flour,	*maṛṛī* (223, 9).
murghāṇ, a bird,	*murghaṇī* (233, 7).
nādān, a fool,	*nādannī* (144, 1).
shwāṇ, a kingcrow,	*shwaṇī* (232, 11).
tāṇḍ, the stalk of Indian corn,	*taṇḍī* (223, 14).
zgāṇ, the division of a field,	*zgaṇṇī* (219, 4).
zurghāt, curdled milk,	*zurghattī* (225, 3).
Similarly *rāi*, a road,	*raī* (221, 4 ; 252, 13 ; 255, 1 ; 258, 9).
srāi, a caravansarai,	*sraī* (220, 11).

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

kamar, a precipice,	*kamarrī* (219, 11).
matal, an apricot,	*matallī* (224, 5).
ridzan, rice,	*ridzannī* (222, 11).

Similarly, we have :—

Singular.	Plural.
w'w', a tree,	*w'w'i* or *w'uw'i* (217, 8).　See No. 2.
khil, a sheet,	*khitti* (238, 15).

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

injīr, a fig,	*inj'ri* (224, 4).
bōr, a kind of soup,	*barri* (222, 4).
gōn, a stick,	*ganni* (53, 11; 224, 11).
mangōr, a snake,	*mangari* (230, 7).
mōt, vetch,	*moti* (223, 10).
pōn, an upper terrace,	*pani* (221, 6).
tsōm, an eye,	*tsami* (245, 3; 245, 2).
shōl, paddy,	*shili* (223, 4).
shōr, a city,	*shēri* (53, 9).
syūgh, a grape,	*saghi* (53, 10).
but *syūgh*, a mother-in-law,	*saghadi* (224, 1).
zēsh, a thorn,	*zasish* (258, 9).

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

ādmi, a man,	*ādawyanni* (54, 10; 226, 5).
hāti, an elephant,	*hātyanni* (54, 11; 229, 3).
lēwü or *lēw'*, a wolf,	*lēwüi* or *lēwyanni* (54, 12; 229, 14).
māhi, a fish,	*māhiganni* (234, 2).
pērai, a demon,	*pēriyanni* (260, 12).
tūti, a parrot,	*tūtyanni* (54, 11; 233, 13).

(9) A final *k* becomes *ch* in the plural. Thus :—

ispēk, barley,	*ispichi* (223, 2).
chauk, the yard of a village guest-house,	*chauchi* (220, 13).
gilak, a rat,	*gilachchi* (234, 7).
hanwalk, an egg,	*hēwlchi* (222, 14).
kuch-mayak, a crab,	*kuch-mayachi* (234, 4).
kwalanak, a boy,	*kwalanachi* (226, 7).
mizdik, a mosque,	*mizdichi* (54, 5).
pisk, butter,	*pischi* (225, 4).
pikak, tyre,	*pikachi* (225, 6).
pandūk, a pomegranate,	*pandūchi* (223, 15).
sank, a rock,	*sanchi* (51, 3; 54, 3; 217, 5).
spuk, a dog,	*spuchi* (229, 5).
shrak, a flea,	*shrachi* (235, 7).
tāk, a mountain torrent,	*tachi* (with short a) (54, 4).
tsarwōk, a goat or sheep,	*tsarwēchi* (228, 8) (cf. No. 7).
watk, a walnut,	*watchi* (224, 7).

Singular.	Plural.
waṛk, an insect,	*waṛchī* (224, 8).
zwagh'k, a certain kernel,	*zwagh'chī* (225, 10).

The only exception that I have noted is :—

piṅgṛak, a moth,	*piṅgṛakī* (235, 12).

So, also, when a noun ends in *k°*, the *k* becomes *ch*. Thus :—

dūk°, a girl,	*dāchī* (226, 11).
gāk°, flesh,	*gāchī* (222, 12).
kulank°, a kitten,	*kulanchī* (220, 9).
par'shk°, a swallow,	*prêshchī* (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 :—

lwang, the slope down a hill,	*lwandzī* (219, 14).
mrīk or *mrīg*, a slave,	*mradzī* (1, 12).
piṅg, a cock,	*piṅdzī*, or *piadzī* (54, 6).
prōṅg, a leopard,	*prandzī* (229, 12).
kṛāg°, a hyena,	*kṛātsī* (sic, ? *kṛādzī*) (230, 6).
tāk-mirg°, a wagtail,	*tāk-mirdzī* (232, 13).
but *mirg°*, a sparrow,	*mirgi* (232, 6) (cf. No. 2).
kṛāgh, a crow,	*kṛadzī* (54, 7).
maryūgh, a frog,	*maryūdzī* (234, 3).

Finally, we have :—

tsāts, a kind of partridge,	*tsachī* (54, 8).

(10) The following come under none of the foregoing rules :—

chiw, a roof,	*chiaī* (221, 5).
but *chīw*, a mountain cave,	*chīwī* (218, 9). (No. 1).
giyôy, a cow,	*gawī* (227, 8) or *gwāī* (No. 114 in List of Words).
marzā, a brother,	*marzawī* (242, 15).
skhwandir, a heifer,	*skhwandir'ī* (227, 12).
syūgh, a mother-in-law,	*saghadī* (224, 1).
but *syūgh*, a grape,	*soghī* (53, 10). (No. 7).
tsalyêr, a water-hole,	*tsalyaraī* (219, 9).
tsān, a year,	*tsēnī* (59, 1; 249, 13, 14).
zark°, a woman,	*zarkī* (226, 2) or *zdī* (171, 12; 172, 1).

iv. Case.

10. The Ôrmurī noun does not change for case. There is nothing corresponding to the oblique case of Pashtō or Balōchī. 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 Ōrmuṛi noun has three cases, *viz.* an Instrumental (not an Agent) formed by the preposition *po*, a genitive formed by the preposition *ta*, and an on-Locative formed by the preposition *i* or *kū*. In the Locative, *kū* 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 *kū* is *ku*.

A Vocative (148, 11ff.) is formed by adding *a* or *ā* to masculine nouns and *i* or *ē* to feminine nouns, before which a final * is dropped. To this an interjection, such as *wō*, O! may be prefixed. Thus, from *Khudāē*, God, we have *wō Khudāē-a* or *wō Khudāē-ā*, O God! ; and from *dŭk*, a girl, *wō dŭki* or *wō dŭkē*, O girl! When a word ends in *ā* or *ū*, no termination is added, as in *wō Mulā*, O Mulā ; *wō Hindū*, O Hindū.

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

	Singular.	Plural.
Nom.	*saṛai*, a man.	*saṛai*, men.
Instr.	*pa-saṛai*, by a man.	*pa-saṛai*, by men.
Gen.	*ta-saṛai*, of a man.	*ta-saṛai*, of men.
Loc.	*i-saṛai*, on a man.	*i-saṛai*, on men.
Voc.	*wō saṛaia* or *wō saṛaiā*, O man!	*wō saṛaia* or *wō saṛaiā*, O men!

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

	Singular.
Nom.	*'Abdullāh*, 'Abdullāh.
Instr.	*pa-'Abdullāh*, by 'Abdullāh.
Gen.	*ta-'Abdullāh*, of 'Abdullāh.
Loc.	*kū-* (or *ku*)-*'Abdullāh*, on 'Abdullāh.
Voc.	*wō 'Abdullāha* or *wō 'Abdullāhā*, O 'Abdullāh.

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

	Singular.	Plural.
Nom.	*dŭk*, a girl.	*dŭchi*, girls.
Instr.	*pa-dŭk*, by a girl.	*pa-dŭchi*, by girls.
Gen.	*ta-dŭk*, of a girl.	*ta-dŭchi*, of girls.
Loc.	*i-dŭk*, on a girl.	*i-dŭchi*, on girls.
Voc.	*wō dŭki* or *wō dŭkē*, O girl!	*wō dŭchii* or *wō dŭchiō*, 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 *inēl*, in possession (of). Thus, *ta-saṛai pār*, for a man ; *ta-saṛai inēl*, in possession of a man.

The following postpositions govern the locative case :—

likī, to, as in *i-saṛai likī*, to a man.

kī, to, as in *i-saṛai kī*, to a man.

lāsẗ, from. as in *i-saṛai lāsẗ*, from a man.   The syllable *di* is often used pleon-
  astically with this, *a-zli di i-hiṛs lāsẗ khāli hēwᵃn*, make the heart free
  from greed.

inor, in, as in *i-saṛai inar*, in a man.

izar, on, as in *i-saṛai izar*, on a man ; *i.e.* the same in meaning as *i-saṛai*.

ta-minak or *ta-minshakᵃ*, up to, as in *i-saṛai ta-minak* (or *-minshakᵃ*), up to a
  man.

  gaḍ, giraḍ, or *girgaḍ*, with, together with, as in *i-saṛai gaḍ* (or *giraḍ* or
    girgaḍ), 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 Pashtō, 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-saṛai ai nōṛi khwālk*, the man ate bread, literally, by the man bread
was eaten.[1]   As the direct object, *nōṛi*, is feminine, the verb *khwālk* (masculine, *khwalak*)
is put into the feminine to agree with it.

On the other hand, the speakers of Ōrmuṛi appear to have lost all sense of the exist-
ence 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 sen-
tence, 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 transi-
tive, 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.

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[1] As will be explained under the head of syntax.   The syllable *ai* here indicates that *nōṛi*, and not *saṛai*, 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 :—

> *ārat*, wide (252, 13).
> *ghandz*, bad (Nos. 129, 131, in List of Words).
> *khiṛ*, drab-coloured (31, 12).
> *laṇḍ*, short (31, 13).
> *plan*, wide (31, 14).
> *stiṛ*, weary (239, 12).
> *tŏk*, hot (31, 14).

Thus, *khiṛ saṛai*, a drab-coloured man ; *khiṛ zark*, a drab-coloured woman ; *laṇḍ saṛai*, a short man ; *laṇḍ zark*, a short woman.

For other adjectives, the feminine is formed as in the case of substantives, and ends in *. Thus, *spiw*, white, fem. *spiw* (31, 4) : *zwandai*, alive, fem. *zwandiy* (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 :—

Masculine Singular.	Feminine Singular.	Plural.
ghŭn, hidden,	*ghŭn*,	*ghŭn* (178, 8 ; 241, 10).
shīn, green,	*shīn*,	*shīn* (171, 8).
spiw, white,	*spiw*,	*spiw* (31, 4).
sir, good,	*sir* (256, 8), or (usually) *sir*, *sr* (257, 9).	*sr* (257, 11),
sŭsh, red,	*sŭsh*,	*sŭsh* (31, 5).
ziyaṛ, yellow,	*ziyaṛ*,	*ziyaṛ* (41, 12 ; 260, 4).

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

Masculine Singular.	Feminine Singular.	Plural.
bragai, spotted,	*bragiy*,	*bragaï* (31, 9).
ghrās, black,	*ghrās*,	*ghrēsi* (31, 8).
hŏnd, blind,	*hŏnd*,	*hĕndi* (241, 6, 7).
razghŭn, green,	*razghŭn*,	*razghŭni* (31, 9).
zāl, old,	*zāl* (49, 10; 253, 14),	*zĕli* (226, 10).

Irregular is :—

hushyār, clever,	*hushyarri* (240, 1),	*hushyarri* (144, 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 *lāst* or *lāst di*, meaning ' from.' Thus:—

> *ustād ai i-piē lāst ziyāt giṣⁿn*, consider (*i.e.* honour) a teacher more than a father (139, 1).

> *hō di i-fⁿ lāst plan hā*, this is wider than that (252, 1).

> *i-ṣhustak lāst di a-ẕabr sir hā*, patience is better than weeping (139, 4).

For the superlative we have:—

> *i-harrⁿ lāst di sir hā*, it is better than all, *i.e.* it is the best (34, 4).

Or we may use *inar*, in, among, instead of *lāst*, as in :—

> *hā giyōy ai i-harrⁿ inar ghwaṭⁿ hā*, this cow is fat among all, *i.e.* is the fattest of all (250, 6).

> *i-sirⁿ inar ai sir hā*, amongst good (things) it is good, *i.e.* it is the best (34, 5).

Or we may use *dzut*, very, as in *dzut sir 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. 35ff.).

Ordinals (p. 38).

1. *sō* or *sⁿ* (263, 10; 241, 1) (often—*e.g.* 151, 13— written ì), fem. *syi* (*f sai*, see next page).

awwal or *i-mukhⁿ*.

2. *dyō.*

3. *shrē.*

4. *tsār.*

5. *pōndz.*

6. *shⁿh.*

7. *hō.*

8. *hāusht.*

9. *nⁿh.*

10. *das.*

11. *sandas.*

12. *dwās.*

13. *shrēs.*

14. *tsārēs.*

15. *pandzēs.*

16. *shuwēs.*

17. *awēs.*

18. *ashtēs.*

19. *unēs.*

20. *jistū.*

21. *sō-jistū.*

22. *dū-jistū.*

23. *shriw-jistū.*

24. *tsari-jistū.*

25. *panji-jistū.*

Ordinals:

dim (265, 9).

shraim.

tsārⁿm.

pandzam.

shⁿham.

hōm.

hashtam.

nⁿham.

dasam.

sandasam.

dwāsam, and so on.

Cardinals—continued.

26. *shō-jistū.*

27. *hō-jistū.*

28. *hashti-jistū.*

29. *nō-jistū.*

30. *shristū.*

40. *tsāshtū.*

50. *pandzāshtū.*

60. *shwaishtī.*

70. *awāi.*

80. *hashtāi.*

<div align="center">Cardinals—<i>continued</i>.</div>

90. *nawi*.	300. *şŗē sŏh*.
100. *sū*.	400. *tsär sŏh*, and so on.
200. *dū sŏh*.	1000. *zär*.

The only cardinal that changes for gender is *sŏ* (37, 7), one. Thus, *sŏ saŗai*, one man (37, 8); *eyi' zark°*, one woman (37, 8); but *şḫ°h saŗai*, six men (37, 10); *şḫ°h zēli*, six women (37, 10). *Sŏ* is often used as an indefinite article, see § 6. It has a plural, *eyi*,' used with *tsōn*, some, to mean 'several,' like the Hindī *kai ēk* (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, *dyŏ-gaḍ* or *dū-gaḍ*, the two, both; *şŗē-gaḍ*, the three; *pěndz-gaḍ*, the five; *sū-gaḍ*, the hundred; *zär-gaḍ*, the thousand.

The only fractional number is *nim*, half (37, 5). Other fractions are indicated by the word *bakhr°*, a share. Thus, *şŗaim bakhr°*, a third (38, 8).

A half added is indicated by suffixing *nim* (38, 10), before which *wa* is generally, but not necessarily, added to a numeral ending in a vowel or *h*. Thus, *sŏ nim*, one and a half; *dyŏ wa nim*, or *dyŏ nim* (List, No. 215), two and a half; *şŗē wa nim*, three and a half; *tsär nim*, four and a half; *şḫ°h wa nim*, six and a half, and so on.

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¹ This word is nowhere clearly written in Ghulām Muḥammad Khān's book. It should perhaps be read *eyi*. What is written is either صُنّی or صِنّی . On p. 30, he apparently has also ضُنّی with صُنّی or ضَنّی a few lines lower down.

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Chapter IV.

PRONOUNS.

17. The first two personal pronouns (20, 9ff.) are *az* (sometimes found as *haz*), I, and *tū*, thou. The plural of *az* is *mākh*, we, and of *tū* is *tyūs* or *tyūz*, 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, 8). Moreover, whenever *az* is governed by a preposition it is changed to *mun* in the singular (20, 9). It does not change in the plural nor does *tū* change in either number. The usual preposition of the genitive is *ta*, but with these two pronouns it is *tar*. Thus, *tar-mun*, of me, my ; *tar-mākh*, of us, our ; *tar-tū*, of thee, thy ; *tar-tyūs*, of you, your (20, 12 ; 147, 6). The following, therefore, is the declension of these two pronouns :—

Sing.

Nom.	*az* or *haz* (No. 14 in List of Words), I.	*tū*, thou.
Instr.	*pa-mun*, by me.	*pa-tū*, by thee.
Gen.	*tar-mun*, of me, my.	*tar-tū*, of thee, thy.
Loc.	*kū-mun*, on me.	*kū-tū*, on thee.

Plur.

Nom.	*mākh*, we.	*tyūs* or *tyūz*, ye.
Instr.	*pa-mākh*, by us.	*pa-tyūs*, *pa-tyūz*, by you.
Gen.	*tar-mākh*, of us, our.	*tar-tyūs*, *tar-tyūz*, of you, your.
Loc.	*kū-mākh*, on us.	*kū-tyūs*, *kū-tyūz*, on you.

18. For the pronoun of the third person (16, 10ff.), the demonstrative pronoun *hafō*, *afō*, *haf*ᵃ, or *af*ᵃ, is used to mean 'he,' 'she,' or 'it.' When referring to a woman or to a feminine thing, *hafō* and *afō* are not used, so that the feminine is *haf*ᵃ or *af*ᵃ, she or it (fem.). The plural is *hafaī*, or *afaī*, which is of common gender. When governed by a preposition, this pronoun drops the initial *ha* or *a*, as in *pa f*ᵃ, by him or by her ; *pa faī*, by them (19, 6 ; 129, 9). In the case of this pronoun the preposition of the genitive is the usual *ta*, not the *tar* used with the first and second persons. The preposition of the locative is *kū* 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.) :—

	Masculine.	Feminine.

Sing.

Nom.	*hafō*, *afō*, *haf*ᵃ (24, 2 ; 157, 6 ; 175, 2 ; 180, 14 ; 254, 6), or *af*ᵃ (177, 5), he.	*haf*ᵃ or *af*ᵃ, she.
Instr.	*pa-fō* or *pa-f*ᵃ, by him.	*pa-f*ᵃ, by her.
Gen.	*ta-fō* (238, 7), *ta-f*ᵃ (244, 3), of him, his.	*ta-f*ᵃ (238, 5, 6), of her, hers.
Loc.	*kū-fō*, *kū-f*ᵃ, on him.	*kū-f*ᵃ, on her.

Common gender.

Plur.

Nom.	*haṣaī* or *aṣaī,*	they.
Instr.	*pa-ṣaī,*	by them.
Gen.	*ta-ṣaī,*	of them.
Loc.	*kū-ṣaī,*	on them.

When this pronoun does not refer to a person, it is thus declined. The only difference is in the locative. Thus :—

Masculine.

Sing.

Nom. *haṣō, aṣō, haṣ*, or *aṣ*, it.
Instr. *pa-ṣō, ta-ṣ*, by it.
Gen. *ta-ṣō, ta-ṣ*, of it.
Loc. *i-ṣō, i-ṣ*, on it.

Feminine.

haṣ or *aṣ*, it.
pa-ṣ, by it.
ta-ṣ, of it.
i-ṣ, on it.

Common gender.

Plur.

Nom.	*haṣaī* or *aṣaī,*	they.
Instr.	*pa-ṣaī,*	by them.
Gen.	*ta-ṣaī,*	of them.
Loc.	*i-ṣaī,*	on them.

In the plural, instead of *haṣaī, aṣaī,* and *ṣaī,* we sometimes have *haṣāī, aṣāī,* or *ṣāī.*
With all these pronouns, the ordinary postpositions can, of course, be used. Thus, *kū-mūn lāst*, from me.

19. **Contracted Pronouns.**—As in Pashtō, 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 :—

	First Person.	Second Person.	Third Person.
Dat.	*hir* or *rī,* to me, to us.	*dal,* to thee, to you.	*hal,* to him, to her, to it, to them.
Loc.	*di* or *da* (133, 10), in or on me, in or on us.	*di* or *da* (133, 10), in or on thee, in or on you.	*wi* or *wa* (133, 11) or (often after a consonant) *a,* in or on him, her, it, or them.
Abl.	...	...	*di,* from him, her, it, or them.

Of the above, *rī* and *dal* correspond to the Pashtō *rā* 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, *ts*n hir*, today to me, becomes *ts*nn-ir*, and *ts*n hal*, today to him, becomes *ts*nn-al*. After a word ending in a vowel, not only is the *h* dropped, but also the vowel of *hir* and *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-dēr* lāst* hal*, from the camp to him, becomes *i-dēr* lāst*-l* (135, 12). The locative form *wa*, in or on him, etc., drops the *w* after a consonant. Thus, *tū-wa* (134, 9), thou in him, but *az-a* (134, 10), I 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 ghwats or rī ghwats, say to me (124, 10).

dal bū ghwats'm, I say to thee (id.).

hal ghwats, say to him (id.).

di hā, it is on me, or on thee (133, 7).

wi byōk, it was on him (133, 2).

hir di dzōk, he came to me from him (136, 2).

20. **Pronominal Suffixes.**—Ōrmuṛī employs pronominal suffixes as freely as Pashtō. 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.	yēn, we.
a or ē, thou.	ai, ye.
..., he, she, it.	in or ēn, they.

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

byōk-am, I was.	buk-yēn, we were.
byōk-a or byōk-ē, thou wast.	buk-ai, ye were.
byōk, he was.	buk-in or buk-ēn, they were.

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, khwalak-am, ate me, is literally 'I was eaten.' But in Ōrmuṛī, 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 khwalak, ate, plural khwālk, and it agrees in gender and number with the object. The examples are all in the masculine (17, 10 ; 77, 8ff.) :—

khwalak-am, ate me.	khwālk-yēn, ate us.
khwalak-a or khwalak-ē, ate thee.	khwālk-ai, ate you.
khwalak, ate him.	khwālk-in or khwālk-ēn, ate them.

(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.	an or (after a vowel) n, us.
at or (after a vowel) t, thee.	an or (after a vowel) n, you.
wa or (after a consonant) a, him, her, it.	wa or (after a consonant) a, them.

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-an, I may eat you; khur'm-a, I may eat him or them. From khurī, thou mayst eat, khurī-wa, thou mayst eat him or them. Occasionally we find wa or awa used after a consonant (18, 11 ; 137, 10), e.g. khur'm-wa or khur'm-awa 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) :—

am or (after a vowel) *m*, I.
at or (after a vowel) *t*, thou.
wa or (after a consonant) *a* or (after a consonant and before a vowel) *'w*, he, she, it.
an or (after a vowel) *s*, we.
an or (after a vowel) *s*, you.
an or (after a vowel) *n*, they.

It will be noted that this differs from set (*b*) only in the third person plural. Examples are :—

khwalak-am, I ate.
khwalak-an, we ate, you ate, or they ate.
khwalak-at, thou atest.
khwalak-a, he ate.

Occasionally we find *wa* used after a consonant, as in *khwalak-wa* instead of *khwalak-a* (18, 8).

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 *pa tur°-wa sū wazn* (137, 8), thou wilt slay him with the sword, the *wa*, meaning 'him,' is suffixed to the word *tūr°*, sword, and not to the verb *sū 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 (*c*) 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 :—

khwalak-at, thou atest ; *khwalak-at-am*, thou atest me.
khwalak-am, I ate ; *khwalak-am-a* or *khwalak-am-ē*, I ate thee.
khwalak-a, he ate ; *khwalak-'w-am*, he ate me.
khwālk-a, he ate (with a plural object) ; *khwālk-'w-in* or *khwālk-'w-ēn*, he ate them.

In the last two examples, note that the suffix *a* becomes *'w* 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 :—

a-kitāb, the book ; *a-kitāb-am*, the book of me, i.e. my book ; *a-kitāb-at*, thy book ; *a-kitāb-a*, his book ; *a-kitāb-an*, our book, your book, or their book.
a-kitabbī, the books ; *a-kitabbī-m*, my books ; *a-kitabbī-t*, thy books ; *a-kitabbī-wa*, his books ; *a-kitabbī-n*, our, your, or their books.

When a word ends in a long *ī*, as in the above plurals and also occasionally in the singular, the *ī* may optionally be shortened to *i* before these suffixes, so that we may

also have *a-kitabbi-m*, *a-kitabbi-t* (247, 3), *a-kitabbi-wa*, and *a-kitabbi-n*. Similarly, from *zli*, the heart, we have *zli-m*, my heart (253, 10).

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

21. **The Reflexive Pronoun.**—The reflexive pronoun is *khwai*, own, equivalent to the Hindī *apnā* (21, 1). It does not change in declension. Thus, *khwai yānsp*, one's own horse (147, 11); *tar mun khwai ūsh byōk*, it was my own camel (250, 5); *hō kulanak a-khwai sabaq yād dōk hā*, this boy has remembered his lesson (254, 12). From the last example we see that *khwai*, like the Hindōstānī *apnā*, refers to the subject of the sentence. For 'self' (Hindī *āp*), the expression *a-khwai dzān*, one's own soul, is employed, as in *a-khwai dzān-a khalās dōk*, his own soul-he (-*a*) released made, *i.e.* he released himself (256, 15). Or *khwai* may be omitted, as in *a-dzān-a lūt dōk*, he robbed himself (252, 6). Equivalent to the Hindī *āpas-mē̃*, we have *i khwai inar*, mutually (21, 5; 141, 9). The phrase *(ha)l tsᵊēk* means 'he went away,' and *pa khwai-l tsᵊēk* is 'he went away of his own accord,' 'he went himself' (21, 3).

22. **Demonstrative Pronouns.**—There are two demonstrative pronouns, viz. *hafō, afō, hafᵃ,* or *afᵃ*, that, and *hō, ō,* or *hā*, this (21, 7).

The declension of *hafō*, 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 *hafō sarai*, that man; *hafᵃ zark*, that woman; *hafai sarai*, those men; *hafai zēli*, those women; *i fō yānsp inar*, on that horse; *ta fᵃ zark*, of that woman; and so on. When used as a substantive demonstrative pronoun, there is no difference between it and the personal pronoun of the third person.

23. The pronoun *hō, hā,* or *ō*, this, has only *hā* or *ā* in the feminine singular. Its nominative plural *hai* or *hāi* 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 *rᵃ*, plural *rᵃi*, both being of common gender (22, 6; 130, 6). In the second case, the oblique form is *yᵃ* instead of *rᵃ* (22, 3; 130, 2). The following is therefore the declension of *hō*, when used as a substantive and referring to an animate being:—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	*hō* (242, 10), *hā* (162, 7; 176, 1; 244, 11; 249, 6), or *ō*; fem. *hā* (244, 7, 11; 250, 6), *ā*, this.	*hai* (21, 8) or *hāi*, these.
Instr.	*pa rᵃ*, by this.	*pa rᵃi*, these.
Gen.	*tarᵃ*, of this.	*tarai*, of these.
Loc.	*i rᵃ*, on this.	*i rai*, on these.

The genitive is usually written as one word, as above, instead of *ta rᵃ* (131, 5; 147, 9; 238, 8; 244, 11; 250, 4), *tarai* (238, 9). In the locative, if the animate being referred to is a person, then *kn* or *kū* must, as usual, be employed instead of *i*. Thus, *kū rᵃ*, *kū rai* (22, 10; 130, 9).

When used as an adjective or as a substantive referring to an inanimate thing, the following is the declension :—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	*hō* (21, 8), *hā*, or *ō* ; fem. *hā*, *ā*, this.	*haī* or *hāī*, these.
Instr.	*pa p'*, by this.	*pa paī*, by these.
Gen.	*ta p'*, of this (147, 8; 148, 1 ; 238, 10).	*ta paī*, of these (147, 9 ; 238, 11).
Loc.	*i p'*, on this.	*i paī*, on these.

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

nāmī-m hā kār nak dōk hā, I have not done this deed at all (162, 7).

hā tar' ākhghaī hā, this is his brother-in-law (244, 11).

hā māl aī tor-kuk hā, whose is this property ? (249, 6).

kār and *māl* are certainly masculine.

The use of *hā* as a masculine substantive is doubtful. See Vocabulary s.v. *hō* 1.

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

haf' saṛaī, ka-r dzōk, byōk mullak, that man who came, had died, *i.e.* he died (24, 2).

af', ka pōī bū awasa, bad kār aī bū nak ka, he, who understands, does not do a bad action (24, 3).

In the above, *ri*, or *hir* (see § 19), *dzōk* means ' he came,' and *pōī bū awasa* is the present of *pōī aghōk*, to understand.

haf', bū ka sir ba, t'l bū sir ba ; haf', bū ka bad ba, t'l bū bad ba, he, who is (by nature) good, is always good ; he, who is (by nature) bad, is always bad (151, 8, 9).

hā aī, ka ar' buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

With *kuk*, anyone, or *har kuk*, everyone, *ka* means ' whoever '; and with *ts'*, anything, or *har ts'*, everything, it means ' whatever.' Thus :—

ka kukk-ir dī dza, wazn-a, whoever comes, slay him (24, 2).

har kuk aī bū ka nēk ba, i durust khalq izar aī bū sir awasa, whoever, or everyone who, is virtuous, seems good to (lit. on) just people (24, 6).

ts'-r dī bū ka w'rra, lagawī-wa bū, or *har ts'-r dī bū ka w'rra, lagawī-wa bū*, whatever he brings, he spends it, *i.e.* he spends whatever he brings (24, 5, 6).

The interrogative pronoun *tsēn*, what, is sometimes used as a relative, as in *tsēn waqt ka ri dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Here the *ka* is not the relative pronoun, but is the conjunction ' that.'

25. **Interrogative Pronouns.**—The usual interrogative pronouns are *kuk*, who ?, which refers only to persons, and *ts'*, what ?, which refers to things and irrational beings.

As *kuk* refers only to persons, it takes *ku* or *kū*, 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 *tar*, not *ta*. Thus :—

kū-kuk likī bū ghwēk sa, to whom is it being said? (143, 8).

afō dī tū kū-kuk lāst° shriyēk hā, from whom hast thou bought that? (No. 240 of List of Words).

kū-kuk lāst°-wa dī wriyōk, from whom did he take? (138, 9).

tar-kuk a-kwalān bū tar-tū i-pēts° tsawa, whose son comes behind thee? (List, No. 239).

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

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

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

Zaid kwas syōk, what has happened to Zaid? (Hindī *Zaid kyā huā*) (29, 2).

kwas-a bū kēwī, what art thou doing to him? (29, 4).

kitāb-at kwas dōk, what didst thou do with the book? (256, 4).

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

ta-tsēn k°lai mayā aī hā, of what village is it the flock? (259, 5).

tsēn palau, in what direction? whither? (29, 9 ; 30, 1).

Interrogative pronouns are sometimes used interjectionally, as in *ts° saṛai 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 (30, 2). Thus :—

kuk aī byōk, there was someone.

ts° byōk, there was something.

tsōn aī byōk, there was some quantity.

tsōn dī buk-in, there were some.

tsōn ryūz pēts, after some days (165, 10).

In the last examples, when the reference is to number, *syī*,[1] the plural of the numeral *sō*, one, may be added, as in *syī tsōn wa dī buk-in*, there were several (Hindī *kaī ēk thē*) (30, 5). In such cases, if human beings are referred to, the word *māl°* may be added, as in *syī tsōn māl°*, several men (30, 7) ; *tsōn māl° bī*, some other persons (248, 12).

Other indefinite pronominal forms are the following :—

bī, plur. *byī* (156, 4), other. *Bī kuk*, anyone else, as in :—

kū-Zaid gaḍ dī bī makhlūq gaḍ buk-in, khō bī kukk-ir dī nak dzōk ; Zaid aī rī dzōk, there were other people collected with Zaid, but anyone else did not come ; Zaid alone came (Supplement, 2, 8).

az aī bū sakhkhal bē-parwā girz°m ; bī kuk dī nak hā, I alone wander about so unconcerned ; there is no one else (Suppl. 3, 5).

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[1] Or *sai*. See note [1] on p. 141.

az aī bā tā ẓay'm ; bī kuk dī bā nak ẓay'm, I long for thee alone ; for no one else do I long (Suppl. 3, 13).

hīts, anything, something (62, 8). *Hīts kuk*, anyone (62, 9). Thus :—

hīts dī nak hā, there is nothing (62, 8).

hīts aī bū nak khī, thou doest nothing (252, 4).

kū-hīts kuk lāst* dī krīk mak kēw'n, do not make loathing from anyone, *i.e.* do not hate anyone (139, 5).

hīts gudā-m nak dzōk hā, I have never beaten him (62, 10).

kar, every, as in :—

i-har saṛai kī-m ghwēk, I spoke to every man (61, 13).

kū-har kuk līkī aī ras'ēk, it (news) arrived to everyone (61, 14).

har kuk aī bū, ka sakhkhal kār kawī, bad-nām sa, everyone who, or whoever, does such a deed, becomes of bad reputation (62, 5).

a-nēkī aī kū-har kuk giraḍ sir* hā, virtue is good with (*i.e.* in the opinion of) everyone (256, 7).

har ts* mak khrōn, do not eat everything (62, 1).

har sō saṛai, each man. *Sō* is the numeral 'one.' Cf. Hindī *har ēk ādmī* (62, 2).

har kān, at every time, each time (62, 3).

har gudā, everywhere (62, 4).

While *har* means 'every,' *harr*' means 'all,' as in *harr*' saṛai, all men (62, 6). So :—

i-harr* ḍāmī lāst'-wa dī pusht'n* dāk, he made inquiry from all the singers (138, 7).

bē kū-tā harr* rī dzāk-in, except thee, all came (158, 12).

27. Pronominal Adjectives and Adverbs.—The following are the more important pronominal adjectives and adverbs :—

Quantity.—

Adjectives :—*hōn* or *ōn* (1, 19), this much, that much, this many, that many (22, 14) ; *tsōn*, how much, how many ? (29, 7). According to sentence No. 221 in the List of Words and Sentences, *hō yānsp aī tar-tsōn 'umr hā*, how old is this horse ?, the genitive of *tsōn* is *tar tsōn*, not *ta tsōn*.

Manner.—

Adjectives :—*sakhkhal* or *sakhal*[1], such (22, 14) ; *ts*khal*, of what kind ? (29, 7 ; 251, 11) ; *sakhal...tsak*', such...as (245, 13).

Adverbs :—*pa-p* rang*, in this manner (22, 14) ; *pa-f* rang*, in that manner (22, 14) ; *ts* rang*, how ? (29, 7).

Cause or Reason.—

Adverbs :—*dzik*', for this reason, because (23, 1) ; *ta-p* pār*', for this reason (23, 3) ; *ta-f* pār*', for that reason, therefore (23, 3) ; *ta-ts* pār*', for what reason ?, why ? (29, 14 ; 248, 8) ; *kī* or *kiyē*, why ? (29, 10).

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[1] Ghulām Muḥammad Khān spells this word both ways. It is evidently a compound, and it and *ts*khal* should perhaps be spelt *s*-khal* and *ts*-khal*, respectively. On p. 29, l. 13, he writes the latter as a compound. Thus, سکھل

Place.—

Adverbs:—*i-d*, here (23, 1) ; *pa-p*, here (23, 6) ; *i-w*, there (23, 1) ; *pa-f*, there (23, 7) ; *gudā*, where ? (29, 7).

Time.—

Adverbs :—*hô waqt*, now (23, 1) ; *haf,* *waqt*, then (23, 1) ; *ts* *waqt*, when ? (29, 7) ; *kän* or (I, 19) *gän*, when ? (29, 8).

Direction.—

Adverbs :—*i-d*, hither (257, 13) ; *i-p* *palau*, in this direction (23, 3) ; *i-w*, thither ; *i-f* *palau*, in that direction (23, 3) ; *tsĕn* *palau*, in what direction ?, whither ? (29, 9 ; 30, 1).

CHAPTER V.

THE VERB.

28. In the general system of tense-formation, the Ōrmuṛī verb closely agrees with that of Pashtō. 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 *bū* to the past, and, similarly, a **Future Perfect**, by adding *sū* instead of *bū*. It will be observed that in Ōrmuṛī it is the imperfect which takes *bū*, while the past does not. In Pashtō, the reverse is the case. There it is the past that takes *wu*, 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 *bū* to the aorist, and a **Future** by adding *sū*. In regard to the aorist and the present, we again see the Pashtō system reversed. In that language, it is the aorist that takes *wu*, while the present does not.

The particles corresponding to the Ōrmuṛī *bū* and *sū* are the Pashtō *wu* and *ba*, and the Persian *mī* and *bi*, respectively.

29. **Derivative Verbs.**—As will be seen hereafter, the infinitive of a verb ends in *ēk*, *ōk*, or *ak*. 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 :—

> *byōk*, to be, to become.
> *syōk*, to become.
> *kayēk*, to do, to make.

Verbs are freely derived from nouns (65, 10). We may either have an ordinary compound, such as *spīw syōk*, to become white ; *spīw kayēk*, 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 *ʳēk* to the noun.[1] Thus, from *spīw*, white, we get *spiwʳēk*, to become white (66, 6). Transitive derivative verbs are formed by adding *awʳēk* or *ayēk* to the noun. Thus, from *ābād*, inhabited, we get *ābādawʳēk* or *ābādayēk*, 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 *bū* to the past tense. But in the imperfect of these true derivative verbs the *bū*

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[1] The meaning of the small *ʳ* in *ʳēk* will be explained under the head of the infinitive (§ 32).

of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, *spīw'ēk* or *spīw'ēk bū* means 'he was becoming white,' while *spīw'ēk* may also have its proper meaning 'he became white' (66, 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 *'ēk* of the infinitive to *aw'ēk* or *ayēk*. In practice, however, complications arise, and, moreover, the rule cannot apply to those verbs whose infinitives end in *ōk* and in *ak*. 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 the last is *w*, add the syllable *'ēk*, and we get the infinitive of the transitive or causal required. Thus :—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
kī-tw'ēk, to call,	*kī-tsawī*,	*kī-tsaw'ēk*.
mukhayēk, to knead,	*mukhawī*,	*mukhaw'ēk*.
shī-tw'ēk, to send,	*shī-tsawī*,	*shī-tsaw'ēk*.
wuzmayēk, to test,	*wuzmawī*,	*wuzmaw'ēk*.

B. If the letter which now becomes last is not *w*, add the syllables *aw'ēk* or *ayēk*, and we get the infinitive of the transitive or causal required. Thus :—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
amar'ēk, to hear,	*amara*,	*amaraw'ēk* or *amarayēk*.
bash'ēk, to grant,	*bashī*,	*bashaw'ēk*, *bashayēk*.
ghaf'ēk, to weave,	*ghafī*,	*ghafaw'ēk*, *ghafayēk*.
gaṭ'ēk, to defeat,	*gaṭī*,	*gaṭaw'ēk*, *gaṭayēk*.
hanyēk, to remain,	*hanyī*,	*hanyaw'ēk*, *hanyayēk*.
nastak, to sit,	*na*,	*naw'ēk*, *nayēk*.
na-w'lak, to put out,	*na-w'ra*,	*na-w'raw'ēk*, *na-w'rayēk*.
parghūn'ēk, to dress oneself,	*parghūnī*,	*parghūnaw'ēk*, *parghūnayēk*.
tsal'ēk, to take away,	*tsalī*,	*tsalaw'ēk*, *tsalayēk*.
wriyōk, to take,	*w'rī*,	*w'raw'ēk*, *w'rayēk*.
yas'ēk, to boil (intransitive),	*yasa*,	*yasaw'ēk*, *yasayēk*.

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs *bash'ēk*, *na-w'lak*, and *wriyōk* in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in *pa-fulānai-m na-w'lak*, 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 *chig'ēk*, to rise; causal *chigaw'ēk* or *chigayēk*, to raise; double causal *chigwaw'ēk* or *chigwayēk*, to cause to raise (195, 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 *syōk*, to become. Thus, from *khwalak*, to eat, or eaten, we get *khwalak syōk*, to be eaten, or he was eaten. The participle agrees in gender and

number with the subject, but is not otherwise changed. Thus, *khwālk suk*, she was eaten ; *khwālk suk-in*, they were eaten. The verb *syōk* is conjugated throughout. Its forms will be found in § 41.

Some verbs, whose infinitives end in *ayēk*, form their passives by dropping the letter *a* of this termination. Thus, from *hinlayēk*, to grind, we have *hinl'ēk*, 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, 2).—**The Infinitive or Verbal Noun.**—The infinitive always ends in *k* (64, 15). It is also used as a verbal noun. Thus, *khwalak*, to eat, or the act of eating. The majority of infinitives end in *yēk*, which is added to the root direct. Thus, *ka-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 (184, 6). In the Persian character, this *y* is as often as not omitted, so that, e.g. *brush'ēk*, to glitter, is written either ﺑﺮﺷﻴﻚ or ﺑﺮﺷﻚ. As shown in this example, in the Roman character I represent this half-pronounced *y* by a small *'* above the line.

These verbs, with infinitives ending in *yēk* or *'ēk*, form the first conjugation. The second conjugation contains about eighteen verbs whose infinitives end in *ōk*, and about twenty verbs whose infinitives end in *ak*. Examples of verbs of the first conjugation are *ghaf'ēk*, to weave ; *wuzmayēk*, to test ; *kayēk*, to do, to make ; and *hanyēk*, to remain. In the last named verb the *n* is a mere nasal sound, so that it might be written *hāyēk*, and therefore the *y* is fully pronounced.[1] Examples of the second conjugation are *syōk* or *siyōk*, to become, and *khwalak*, to eat.

33. **The Verbal Noun of Agency** (p. 42ff.).—There is no present participle, but, as in Pashto, some of the functions of the present participle are performed by this noun of agency. Its termination is *wunkai*. The rules for the addition of this termination 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 *wunkai*. Thus, *ghaf'ēk*, to weave, aorist 3 sing., *ghafi*, noun of agency, *ghafwunkai*, 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 *w*, then *unkai*, not *wunkai*, is added. Thus, *ṣ̌ri-tw'ēk*, to send, aor. 3 sing., *ṣ̌ri-tsawi*, noun of agency, *ṣ̌ri-tsawunkai*, a sender.

C. Sometimes the termination is *awunkai* or *awūnkai*, as in *l'ēk*, to stand still, aor. 3 sing., *ti*, noun of agency, *tawunkai* or *tawūnkai*, 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, *prawak*, to sell, past participle feminine, *prāk*, noun of agency, *prākawunkai*, 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, *halak*, to abandon, aor. 3 sing., *ṣ̌ha*, imperative 2 sing., *ṣ̌hōn*, noun of agency, *ṣ̌hōnawunkai*.

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[1] No doubt this nasal, or *ghunaz*, a occurs in many words in Ōrmuṛi, and if it could be identified in Ghulām Muḥammad Khān's writings, I should throughout have indicated it by the sign ~ as in *hāyēk*. But, as he has nowhere indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every ن, whether *ghunaz* or not, by n. It happens that regarding the word *hāyēk*, I have special information as to its pronunciation.

These forms are seldom used (43, 15), it is much more common to borrow the corresponding Pashtō words in *ŭnkai* or *dŭnkai*. Such are the Pashtō words :—

> *khartsawŭnkai*, a spender.
> *rā-niwŭnkai*, a buyer.
> *lĕzhadŭnkai*, a sender.
> *āwrēdŭnai* or *āwrēdŭnkai*, a hearer.

34. Gerund, or Adverbial Participle (45, 11).—There is no adverbial participle equivalent to the Hindī *jātē jātē*, while going, or *jātē-hī*, immediately on going. These ideas are conveyed by an infinitive or other noun governed by a postposition. Thus :—

> *i-tsᵉĕk inar mullak*, he died in going, *i.e.* while going.
> *pa-khani bŭ tᵉĕk*, by means of laughters he was going, *i.e.* he was going along laughing.
> *i-fᵉ murghān ai i-wustᵉĕk inar-wi gŏliyᵉ aghak*, on that bird, in flying up, a bullet hit in it, *i.e.* a bullet hit it as it flew away.

Or we may say :—

> *afᵉ murghān bŭ wustᵉĕk, ka gŏliyᵉ wi aghak*, that bird was flying up, when a bullet hit on it.

35. Conjunctive Participle (114, 6).—There is nothing in Ŏrmuŗī corresponding to the conjunctive participle (*khā-kē*, having eaten) of Hindī. The verbs are treated as independent, and are connected by the conjunction *wa*, and. Thus, *hafō kār dōk wa tsᵉĕkk-al*, he did work and went away, equivalent to the Hindī *woh kām kar-kē chalā-gayā*, he, having done work, went away.

36. The Past Participle (45, 1 ; 68, 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 *kayĕk*, to do, to make, of which the past participle is *dōk* (71, 4), and *pakhᵉĕk*, to cook, which has *pakhak* (71, 2).

In the case of transitive verbs, the past participle is by origin passive in signification. Thus, *khwalak*, the past participle of *khwalak*, 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 Hindī or Pashtō, into the agent case, and the participle would have to agree with the object, or thing eaten. But we have seen that Ŏrmuŗī 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 *khwalak* is *khwālk*, 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 *ĕk*, and the second of those whose infinitives end in *ōk* or *ak*.

In the first conjugation, the feminine of the past participle is formed by changing the final *'ēk* of the past participle to *ak* (69, 7). Thus :—

Masculine.	Feminine.
l'ēk, stood up,	*lak*.
wust'ēk, risen,	*wustak*.
yas'ēk, boiled,	*yasak*.
zishl'ēk, rejected,	*zishtak*.

If the past participle ends in *aw'ēk* or *ayēk*, the feminine ends in *awak* or *ayak*. Thus :—

amaraw'ēk or *amarayēk*, to cause to bear,	*amarawak* or *amarayak* (70, 8).
yasaw'ēk or *yasayēk*, to cause to boil,	*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 *hanyēk*, to remain, which we have seen (§ 32 n.) is really *hāyēk*, *nămyēk*, to name, contracted from *nămayēk*, and *paryēk*. Thus :—

hanyēk, to remain,	*hanyak* (214, 8).
nămyēk, to name,	*nămyak* (213, 3).
paryēk, to fry,	*paryak* (190, 8).
poyēk, to pasture,	*payak* (70, 13).
trayēk, to fear,	*trayak* (70, 14).
rayēk, to tear (transitive),	*rayak* (71, 1).

Similarly other monosyllabic roots ending in vowels :—

pāyēk, to be durable,	*pāyak* (70, 14).
piyēk, to string,	*piyak* (70, 13).

The following are irregular :—

Infinitive.	Past Participle. Masculine.	Feminine.
b'ēk, to give,	*b'ēk*,	*bayak* (186, 8).
dūs'ēk, to milk,	*dūs'ēk*,	*dūsak* or *dāk* (197, 4).
d'ēk, to see,	*d'ēk*,	*d'ēk* (71, 3 ; 76, 6).
ghwēk, to say,	*ghwēk*,	*ghwēk* (75, 11).
kayēk, to do,	*dōk*,	*dāk* (71, 4 ; 76, 4 ; 252, 12 ; 253, 15).
lik'ēk, to ascend,	*lik'ēk*,	*likayak* (210, 4).
pakh'ēk, to cook,	*pakhak*,	*pyŭkhk* (71, 2 ; 76, 5).
prayēk, to beat,	*prayēk*,	*prawak* (190, 10).
rīyēk, to shave,	*rīyēk*,	*rīyēk* (71, 5).
r'ēk, to be torn,	*r'ēk*,	*ryak* (198, 3).
shra-syēk, to swell,	*shra-syēk*,	*shra-suk* (204, 5).
shrīyēk, to buy,	*shrīyēk*,	*shrīyēk* (204, 4).
sparayēk, to blink,	*sparayēk*,	*sparak* (201, 8).
ts'ēk, to move,	*ts'ēk*,	*tsawak* (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 :—

Infinite and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
aghōk, to reach (74, 11), to be born (189, 3),	aghak,	āwasa,	awas,	awas.
na-ghōh, to come out (74, 10),	na-ghah,	nish,	nis,	nis.
anghōk, to enter (75, 10),	anghak,	anian,	ush,	ush.
dāōk, to propel (201, 2),	dāak,	da,	di,	dōn (287, 14).
dōōk or ōōk, to strike (75, 12),	dāah, aah,	dzama, zuma,	dzan, zan,	dzan, zan.
aōk, to seize (75, 9),	aah,	aizo,	ais,	ais.
dzōk, to arrive (74, 8),	dath,	ūai,	dzai,	dzai.
uyōk or wiyōk, to place (73, 12),	ush,	uwī,	ušia,	ušia.
wōk, to get (75, 6),	wah,	waarī,	wēha,	wēha.
byōk or biyōk, to be, to become (187, 6),	bah,	ba,	bī,	bā.
haazyōk or haadzyōk, to remain over (74, 7),	haazah or haadzah,	hazai,	hazan,	hazan.
wa-zyōk, to slay (75, 14),	wa-zah or wazzah,	wazawa,	wazan,	wazan.
ayōk or aiyōk, to become (74, 13),	aah,	ai,	ai or ui,	ai or aun (167, 3).
shiyōk, to give (74, 9),	shah,	shawi or shawwi,	shēri (205, 6),	shia or shēri.
wriyōk, to take (74, 6),	wrah,	w'rī, w'rri,	w'r,	w'r.
w'lak, to bring (74, 4),	w'lā,	w'ra, w'rra (24, 5, 6),	w'r,	w'r.
na-w'lak, to take out (74, 7),	na-w'lā,	na-w'ra,	na-w'r,	na-w'r.
khwalak, to eat (74, 3),	khwath,	khwra,[1] khru,	khuri,[1] khuf,	khrōn.
khanak, to laugh (265, 7),	?	khana (265, 8),	khan (264, 2),	khan.
dranak, to keep, to own (75, 5),	drōnh,	darī,	dērī,	dēr.
hatak, to abandon (73, 13),	hōth,	zha,	zhi,	zhōn.
tatak, to drink (74, 2),	tath,	tri,	tri,	trōn.
dilak, to reap (74, 5),	dalh,	dāri,	dir,	dir.
gastak or glastak, to carry off (75, 13),	gzak,	gli,	gli,	glōn.

[1] The a is wuṣu'l-ma'dala, and is not pronounced (92, 7).

Infinite and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
ghwashtak, to fall (75, 15).	*ghwashh*,	*ghwami*,	*ghwaz*,	*ghwaz*.
mashtak, to break (transitive) (75, 7),	*mishh*,	*mast*,	*maz*,	*maz*.
nastak, to sit (75, 4).	*ndah*,	*na*,	*nai*,	*nai*.
nwastak, to go to sleep (76, 3),	*nwdah*,	*nwst*,	*nwst*,	*nwon*.
brashtak, to burn (intr.) (76, 2),	*brashh*,	*brast*,	*braz*,	*braz*.
brashtak, to burn (trans.) (76, 2),	*brashh*,	*brast, brazst*,	*brez*,	*brez, brez'n*.
pishtak, to write (75, 2),	*pishh*,	*pist*,	*pis*,	*pis, pis'n*.
hishtak, to read (75, 3),	*hishh*,	*hwza*,	*whz*,	*whz*.
kwstak, to copulate (74, 15),	*kwstak*,	*kbhu*,	*khut*,	*kin*.
malak or *mallak*, to die (75, 8),	*malk*,	*mri*,	*mrt*,	*mri*.
prawak, to sell (73, 14),	*pwth*,	*prd, pra*,	*pra, pri*,	*pra, pra*.
jhwstak, to weep (74, 12),	*jhwstak*,	*jhwwa*,	*jhiw*,	*jhiw*.
rashtak or *roshak*, to cause to spin,[1]	?	?	?	?

39. 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 :—

Singular.
1. *az h'm*,[2] I am.
2. *tö hai*, thou art (79, 2).
3. *hafö hā* or *hafö ha* (78, 8), he is

Plural.
mākh hyēn, we are.
tyūs hai, ye are.
hafai hin, they are.

In the Parable the initial *h* is sometimes dropped, as in *dāk ā*, for *dāk hā*, (I) have done (I, 8), and *nak 'm*, I am not (I, 5).

This verb has no past tense. For 'I was,' etc. the past tense of *byōk*, to be, to become, the next verb to be described, is employed.

40. The two following verbs are what Ghulām Muḥammad Khān (p. 176, l. 13) calls '*nāqis*,' or 'defective' (176, 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 *byōk* or *biyōk*, to be, to become, and *syōk* or *siyōk*, to become. As stated above, the past tense of *byōk* is used as the past tense of the verb substantive.

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[1] This verb is mentioned by Ghulām Muḥammad Khān (198, 6) as the causal of *razych*, to spin, but he does not give any of the principal parts.

[2] Often written *hʰm* (79, 13) or *hʰm* (239, 12). See § 1.

These two verbs are conjugated as follows in the past, aorist, and imperative tenses :—

byōk or *biyōk*, to be, to become (105ff.).

Past participle, *byōk* or *biyōk*, feminine and plural, *buk*.

Past, I was, I became, etc.

	Singular.		Plural.
	Masculine.	Feminine.	Masculine and Feminine.
1.	*az byok-am.*[1]	*az buk-am.*	*mākh buk-yēn.*
2.	*tū byōk-a,* or *byōk-ē.*	*tū buk-a.*	*tyūs buk-aī.*
3.	*hafō byōk.*	*haf° buk.*	*hafaī buk-in,* or *buk-ēn.*

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.

	Singular.	Plural.
1.	*az b°m.*[2]	*mākh byēn* (84, 4).
2.	*tū bī.*	*tyūs baī.*
3.	*hafō,* or *haf°, ba* (254, 7).	*hafaī bin.*

This tense does not change for gender, and the endings are real terminations, not pronominal suffixes.

Imperative, Let me be, let me become, etc.

	Singular.	Plural.
1.	*az b°m.*[2]	*mākh byēn.*
2.	*tū bī.*	*tyūs baī.*
3.	*hafō,* or *haf°, bōn.*	*hafaī bōn.*

This tense, also, does not change for gender, and the endings are real terminations, not pronominal suffixes.

The present conditional of this verb is *byōkan°,* fem. and plur., *bukan°,* (if) (I, etc.) should be (105, 12).

As usual, the present of this verb is formed by adding *bū* to the aorist, but, in this case, it has generally a special meaning. It is a habitual present (83, 12; 106, 3). Thus, *sir bū ba,* he is habitually well, he keeps well; *kaifi bū ba,* he is habitually drunk, he is a drunkard.

41. The conjugation of *syōk* or *siyōk,* 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 *narm syōk,* to become soft (see § 29).

Past participle, *syōk* or *siyōk,* feminine and plural, *suk.*

Past, I became, etc.

	Singular.		Plural.
	Masculine.	Feminine.	Masculine and Feminine.
1.	*az syōk-am.*[3]	*az suk-am.*	*mākh suk-yēn.*
2.	*tū syōk-a, syōk-ē.*	*tū suk-a, suk-ē.*	*tyūs suk-aī.*
3.	*hafō syōk.*	*haf° suk* (255, 6).	*hafaī suk-in.*

[1] Or *biyōk-am,* and so throughout the masculine singular.
[2] Often written *bim* or *bam.* See § 4.
[3] Or *siyōk-am,* and so throughout the masculine singular.

Aorist, I may become, etc.

Singular.   Plural.

1. *az s°m.*[1]   *mākh syēn.*
2. *tū sī* (151, 15) or *tū sū* (202, 5).   *tyūs saī.*
3. *hafō*, or *haf°*, *sa* (254, 9).   *hafaī sin.*

Imperative, Let me become, etc.

Singular.   Plural.

1. *az s°m.*[1]   *mākh syēn.*
2. *tū sū* or *tū sun* (251, 2 ; 261, 8).   *tyūs saī.*
3. *hafō*, or *haf°*, *sōn* (259, 9).   *hafaī sōn.*

Note the forms of the second person singular of the Aorist and Imperative. Here the model of *byōk* 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, *dōk*, feminine and plural, *dāk*.

Past, Made me, etc. (107, 5).

| | Singular. | | Plural. |
	Masculine.	Feminine.	Masculine and Feminine.
1.	*dōk-am.*	*dāk-am.*	*dāk-yēn.*
2.	*dōk-a.*	*dāk-a.*	*dāk-aī.*
3.	*dōk.*	*dāk.*	*dāk-in.*

Aorist, I may do, I may make, etc.

Singular.   Plural.

1. *az kaw°m* (107, 6), *kay°m*   *mākh kawyēn* (107, 6) or *kayēn.*
   (149, 13), or *k°m.*
2. *tū kēwī* (107, 6 ; 162, 1 ;   *tyūs kawaī* (107, 6) or *kaī* (161, 7).
   207, 8) or *ka.*
3. *hafō*, or *haf°*, *kawī* (100, 6 ;   *hafaī kawin* or *kin.*
   107, 6 ; 248, 10 ; 207, 8),
   ka (24, 4), or *kī* (100, 7).

Imperative, Let me do, let me make, etc.

1. *az kaw°m* or *k°m.*   *mākh kawyēn* (107, 7) or *kyēn.*
2. *tū kēw*, *kēw°n* (100, 6, 7 ;   *tyūs kawaī* (107, 7) or *kaī.*
   107, 7), or *ka.*
3. *hafō*, or *haf°*, *kawun* or *kawōn*   *hafaī kawun* or *kawōn* (107, 7).
   (107, 7).

43. **THE FINITE VERB.**—As stated in § 28, the Ōrmuṛī 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.

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[1] Often written *sim* or *sum*. *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 PARTI-CIPLE.—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. *wust'ēk*, to rise, and the other transitive, viz. *khwalak*, 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 here the past participle is used by itself :—

      am or (after a vowel) *m*, I.   *yēn*, we.
      a or *ē*, thou.   *ai*, ye.
      ...., he, she, it.   *in* or *ēn*, they.

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 *wust'ēk*, to rise. Its past participle is *wust'ēk*, feminine and plural, *wustak*.

Singular.

Masculine.	Feminine.
1. *wust'ēk-am*, I arose.	*wustak-am*, I arose.
2. *wust'ēk-a* or *wust'ēk-ē*, thou arosest.	*wustak-a* or *wustak-ē*, thou arosest.
3. *wust'ēk*, he arose.	*wustak*, she arose.

Plural.

Common Gender.

    1. *wustak-yēn*, we arose.
    2. *wustak-ai*, ye arose.
    3. *wustak-in* or *wustak-ēn*, they arose.

46. The following is the paradigm of the past tense of the transitive verb *khwalak,* to eat (77, 8). The suffixes refer to the object, with which the participle agrees in gender and number. The past participle is *khwalak,* feminine and plural, *khwālk.*

Singular.

Masculine.	Feminine.
1. *khwalak-am,* ate me.	*khwālk-am,* ate me.
2. *khwalak-a* or *khwalak-ē,* ate thee.	*khwālk-a* or *khwālk-ē,* ate thee.
3. *khwalak,* ate him.	*khwālk,* ate her.

Plural.

Common Gender.

1. *khwālk-yēn,* ate us.
2. *khwālk-aī,* ate you.
3. *khwālk-in* or *khwālk-ēn,*[1] ate them.

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 khwalak-am,* for 'Zaid ate me,' if I am a man, or *Zaid khwālk-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 (*c*) are inserted between the participle and the suffix indicating the object. These suffixes are here repeated for ready reference :—

am or (after a vowel) *m,* I.	*an* or (after a vowel) *n,* we.
at or ,, ,, *t,* thou.	*an* or ,, ,, *n,* you.
a or ,, ,, *wa* or (after a	*an* or ,, ,, *n,* they.
consonant and before a vowel or *y*)	
ᵘw, he, she, it.	

To use these suffixes, we take, first, the past participle *khwalak,* and add to it the case of the subject, say, *at,* and we get *khwalak-at,* thou atest. Then we add the suffix of the object, say, *am,* me, and we finally get *khwalak-at-am,* thou atest 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 (112) :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
khwalak-am, ate me	*khwalak-am-am*	*khwalak-at-am*	*khwalak-ᵘw-am*	*khwalak-an-am.*
khwalak-a or *khwalak-ē,* ate thee	*khwalak-am-a*	*khwalak-at-a*	*khwalak-ᵘw-a*	*khwalak-an-a.*
	khwalak-am-ē	*khwalak-at-ē*	*khwalak-ᵘw-ē*	*khwalak-an-ē.*
khwalak, ate him	*khwalak-am*	*khwalak-at*	*khwalak-a*	*khwalak-an.*

In the above the object is in the masculine singular. If it is in the feminine singular, the feminine participle must be substituted. Thus, *khwālk-am,* ate me (a woman),

[1] This word is a good example for Ghalām Muhammad Khān's system of spelling. On p. 77, l. 13, he says that the vowel of the last syllable is *majhūl,* but in the example given on p. 78, l. 2, he writes distinctly ﺧﻮﺍﻟﮑﯿﻦ

khwālk-at-am, thou atest me (a woman). So *khwālk-am-ē*, I ate thee (a woman), *khwālk-am*, I ate her. If the object is plural, in either gender, we get :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
khwālk-yān, ate us	*khwālk-am-yān*	*khwālk-at-yān*	*khwālk-'a-yān*	*khwālk-an-yān*.
khwālk-ai, ate ye	*khwālk-am-ai*	*khwālk-at-ai*	*khwālk-'a-ai*	*khwālk-an-ai*.
khwālk-in, ate them	*khwālk-am-in*	*khwālk-at-in*	*khwālk-'a-in*	*khwālk-an-in*.

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 *khwalak-a*, means 'he' in 'he ate him' (or something masculine). The word *panḍūk*, a pomegranate, is masculine. *A-panḍūk* means 'the pomegranate,' and 'he ate the pomegranate' would not be *a-panḍūk khwalak-a*, but *a-panḍūk-a khwalak*, in which the pronominal suffix of the subject, *a*, is not suffixed to the verb, but to *panḍūk*. Similarly *a-panḍūk-am khwalak*, I ate the pomegranate; *a-panḍūk-at khwalak*, thou atest 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-panḍūk* in these sentences is known to be the object, because the suffix of the subject is attached to it. If none were attached, then *panḍūk* itself would be the subject, and *a-panḍūk khwalak* 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-gap a-gōn mashtak*, the stone broke the stick, without the use of any pronominal suffix at all.

48. **The Imperfect** (81, 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 wust'ēk-am, I (masc.) was arising; *bā wustak-am*, I (fem.) was arising; *bā wust'ēk-a*, thou (masc.) wast arising, and so on for an intransitive verb : *bā khwalak-am*, was eating me (masc.) ; *bā khwālk-am*, was eating me (fem.) ; *bā khwalak-a*, 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 *ā*, and not to the verb (81, 14). Thus we get for an intransitive verb the following paradigm :—

<div align="center">Singular.</div>

Masculine.	Feminine.
1. *wust'ēk bam*, I was arising.	*wustak bam*, I was arising.
2. *wust'ēk ba*, or *bē*, thou wast arising.	*wustak ba*, or *bē*, thou wast arising.
3. *wust'ēk bū*, he was arising.	*wustak bū*, she was arising.

<center>Plural.</center>
<center>Common Gender.</center>

1. *wustak byĕn*, we were arising.
2. *wustak baĩ*, ye were arising.
3. *wustak bin*, or *bĕn*, they were arising.

Similarly for a transitive verb we have:—

<center>Singular.</center>

Masculine.	Feminine.
1. *khwalak bam*, was, or were, eating me.	*khwălk bam*, was, or were, eating me.
2. *khwalak ba*, or *bĕ*, was, or were, eating thee.	*khwălk ba*, or *bĕ*, was, or were, eating thee.
3. *khwalak bŭ*, was, or were, eating him.	*khwălk bŭ*, was, or were, eating her.

<center>Plural.</center>
<center>Common Gender.</center>

1. *khwălk byĕn*, was, or were, eating us.
2. *khwălk baĩ*, was, or were, eating you.
3. *khwălk bin*, or *bĕn*, was, or were, eating them.

49. **The Perfect** (78, 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:—

<center>Singular.</center>

Masculine.	Feminine.
1. *wust'ĕk h°m*, I have arisen.	*wustak h°m*, I have arisen.
2. *wust'ĕk hai*, thou hast arisen.	*wustak hai*, thou hast arisen.
3. *wust'ĕk hă*, or *ha*, he has arisen.	*wustak hă*, or *ha*, she has arisen.

<center>Plural.</center>
<center>Common Gender.</center>

1. *wustak hyĕn*, we have arisen.
2. *wustak haĩ*, ye have arisen.
3. *wustak hĕn*, they have arisen.

For a transitive verb, we have:—

<center>Singular.</center>

Masculine.	Feminine.
1. *khwalak h°m*, has, or have, eaten me.	*khwălk h°m*, has, or have, eaten me.
2. *khwalak hai*, has, or have, eaten thee.	*khwălk hai*, has, or have, eaten thee.
3. *khwalak hă*, or *ha*, has, or have, eaten him.	*khwălk hă*, or *ha*, has, or have, eaten her.

<center>Plural.</center>
<center>Common Gender.</center>

1. *khwălk hyĕn*, has, or have, eaten us.
2. *khwălk hai*, has, or have, eaten you.
3. *khwălk hin*, has, or have, eaten them.

50. **The Pluperfect** (80, 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 :—

<center>Singular.</center>

Masculine	Feminine
1. *wust'ĕk byōk-am*, I had arisen.	*wustak buk-om*, I had arisen.
2. *wustyĕk byōk-a*, or *byōk-ē*, thou hadst arisen.	*wustak buk-a*, or *buk-ē*, thou hadst arisen.
3. *wust'ĕk byōk*, he had arisen.	*wustak buk*, she had arisen.

<center>Plural.</center>
<center>Common Gender.</center>

1. *wustak buk-yĕn*, we had arisen.
2. *wustak buk-ai*, ye had arisen.
3. *wustak buk-ēn*, they had arisen.

For a transitive verb, we have :—

<center>Singular.</center>

Masculine	Feminine
1. *khwalak byōk-am*, had eaten me.	*khwālk buk-am*, had eaten me.
2. *khwalak byōk-a*, or *byōk-ē*, had eaten thee.	*khwālk buk-a*, or *buk-ē*, had eaten thee.
3. *khwalak byōk*, had eaten him.	*khwālk buk*, had eaten her.

<center>Plural.</center>
<center>Common Gender.</center>

1. *khwālk buk-yĕn*, had eaten us.
2. *khwālk buk-ai*, had eaten you.
3. *khwālk buk-in*, or *buk-ēn*, had eaten them.

51. The Future Imperfect (84, 5).—The future imperfect corresponds to the Hindī *maĩ khātā hūgā*, I shall be eating, or I may be eating, but, in Ormuṛī, it is formed with the past tense, not with the present participle. To this past tense the particle *sū* is added, in exactly the same way as that in which *bū* is added to form the imperfect. The *sū* sometimes precedes, and sometimes follows, the verb (see § 189). When it precedes, there is no change in the conjugation of the past tense. Thus :—

> *sū wust'ĕk-am*, I (masc.) shall be arising, or I (masc.) may be arising ; *sū wustak-am*, I (fem.) shall be arising, or I (fem.) may be arising ; *sū wust'ĕk-a*, thou (masc.) wilt be arising, or thou (masc.) may be arising : *sū khwalak-am*, will be eating me (masc.), or may be eating me (masc.) ; *sū khwālk-am*, will be eating me (fem.), or may be eating me (fem.) : *sū khwalak-a*, will be eating thee (masc.), or may be eating thee (masc.), and so on.

When the *sū* follows the verb, then, as in the case of *bū*, the pronominal suffixes are added to it, after dropping the *ū*, and not to the verb (84, 8). 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.'

<center>Singular.</center>

Masculine.	Feminine.
1. *wust'ĕk sam*, I shall be arising.	*wustak sam*, I shall be arising.
2. *wust'ĕk sa*, or *sē*, thou wilt be arising.	*wustak sa*, or *sē*, thou wilt be arising.
3. *wust'ĕk sū*, he will be arising.	*wustak sū*, she will be arising.

Plural.
Common Gender.

1. *wustak syēn*, we shall be arising.
2. *wustak sai*, ye will be arising.
3. *wustak sin*, or *sēn*, 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.	Feminine.
1. *khwalak sam*, shall, or will, be eating me.	*khwālk sam*, shall, or will, be eating me.
2. *khwalak sa*, or *sē*, shall, or will, be eating thee.	*khwālk sa*, or *sē*, shall, or will, be eating thee.
3. *khwalak sū*, shall, or will, be eating him.	*khwālk sū*, shall, or will, be eating her.

Plural.
Common Gender.

1. *khwālk syēn*, shall, or will, be eating us.
2. *khwālk sai*, shall, or will, be eating you.
3. *khwālk sin*, or *sēn*, shall, or will, be eating them.

52. **Future Perfect** (84, 14).—This tense corresponds to the Hindī *maĭ-nē khāyā hōgā*, I shall have eaten, or, with the signification of a past potential, I may have eaten. It is formed by conjugating the future of the copulative verb *byōk*, to be, with the past participle of the main verb. The past participle changes only for gender and number. The future of *byōk* is formed by adding the particle *sū* to the aorist. The latter is conjugated in full in § 40. In the case of the future tense, we shall see (§ 63) that the *sū* 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 :—

Singular.

Masculine.	Feminine.
1. *wustʼēk sū bᵉm*, I shall have arisen.	*wustak sū bᵉm*, I shall have arisen.
2. *wustʼēk sū bī*, thou wilt have arisen.	*wustak sū bī*, thou wilt have arisen.
3. *wustʼēk sū ba*, he will have arisen.	*wustak sū ba*, she will have arisen.

Plural.
Common Gender.

1. *wustak sū byēn*, we shall have arisen.
2. *wustak sū bai*, you will have arisen.
3. *wustak sū bin*, they will have arisen.

In the above, 'may' may be substituted for 'shall' or 'will.'

For a transitive verb, we have :—

Singular.

Masculine.	Feminine.
1. *khwalak sū bᵉm*, shall, or will, have eaten me.	*khwālk sū bᵉm*, shall, or will, have eaten me.
2. *khwalak sū bī*, shall, or will, have eaten thee.	*khwālk sū bī*, shall, or will, have eaten thee.
3. *khwalak sū ba*, shall, or will, have eaten him.	*khwālk sū ba*, shall, or will, have eaten her.

Plural

Common Gender.

1. *khwālk sū byēn*, shall, or will, have eaten us.

2. *khwālk sū baï*, shall, or will, have eaten you.

3. *khwālk sū hïn*, 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 *an* to the past participle. The latter changes for gender and number, but not for person. Thus, *wust'ēkan*, (if) I (masc.), thou (masc.), or he should arise ; *wustakan*, (if) I (fem.), thou (fem.), she, we, you, or they should arise ; *khwalakan*, (if) so and so should eat me (masc.), thee (masc.), or him ; *khwālkan*, (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 *khwalakan*, would that so and so would eat me (masc.), etc.

54. Past Conditional (87, 4).—Similarly, the past conditional is formed by adding *an* to the base of the pluperfect, as in *wust'ēk byōkan*, (if) I (masc.), thou (masc.), or he had arisen ; *wustak bukan*, (if) I (fem.), thou (fem.), she, we, you, or they had arisen ; *khwalak byōkan*, (if) so and so had eaten me (masc.), thee (masc.), or him ; *khwālk bukan*, (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 *khwalak byōkan*, would that so and so had eaten me (masc.), thee (masc.), or him, and so on ; *armān ka azz-aï ts'ēk 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 *bū* and *sū*. 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-k'sï sar' hanyïn, the Wazirs are seated together (137, 5).
'aql aï nak dēri, thou hast no sense (253, 1).
'arz aï dar'm, I have a petition (253, 12).

Generally, however, it has the force of a present subjunctive, thus following the example of Hindī, while in Pashtō 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 *i* or *a*, respectively. The following are examples of typical conjugation :—

(1) *i*-type. Verb *ghaf'ĕk*, to weave.

Singular.	Plural.
1. *ghaf'm*,[1] I may weave (136, 11 ; 141, 3 ; suppl. 3, 13).	*ghafyĕn*, we may weave.
2. *ghĕfi*, thou mayst weave.	*ghafai*, ye may weave.
3. *ghafi*, he may weave.	*ghafin*, they may weave.

(2) *a*-type. Verb *amar'ĕk*, to hear.

1. *amar'm*,[1] I may hear.	*amaryĕn*, we may hear.
2. *amār*, thou mayst hear.	*amarai*, ye may hear.
3. *amara*, he may hear.	*amarin*, they 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 *i* or *a* of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows :—

Singular.	Plural.
1. -*'m*.[2]	-*yĕn*.
2.	-*ai*.
3.	-*in*.

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 *'ĕk*. 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 -*ak* of the feminine of the past participle to -*i* (71, 8). Thus :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
ghaf'ĕk, to weave.	*ghafak*.	*ghafi* (72, 4).
hanyĕk, to remain, to be seated.	*hanyak*.	*hanyi* (id.).
nikiz'ĕk, to throw.	*nikizak*.	*nikizi* (id.).
plaf'ĕk, to be upset.	*plafak*.	*plafi* (72, 5).
shi-tsĕk, to send.	*shi-tsawak*.	*shi-tsawi* (71, 11).
mukhaw'ĕk, to knead.	*mukhawak*.	*mukhawi* (72, 4).
wuzmayĕk, to test.	*wuzmawak*.	*wuzmawi* (72, 4).
chigayĕk, to raise.	*chigawak*.	*chigawi* (72, 4).

58. Certain verbs, however, form the third person singular of the aorist in *a* instead of in *i*. Those of the first conjugation are the following :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
amar'ĕk, to hear.	*amarak*.	*amara* (72, 8).
-*ashŏ'ĕk*, to remain upright.	*ashtak*.	*ashta* (id.).

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[1] We often find forms corresponding to *ghafam* (152, 4 ; 248, 5), *ghafŏm* (249, 3), *ghafum* (248, 9), or even *ghafūm* (120, 5) written instead of *ghaf'm*, and so *amarŏm amarum*, or even *amarūm* written for *amar'm*. These are probably mere matters of spelling. See § 4.

[2] Also written -*im*, -*um*, or -*ŏm*.

Infinitive.	Past Part. Fem.	Aorist sg. 2.
chal'ēk, to proceed.	*chalak.*	*chala* (195, 7).
dzaur'ēk, to fret.	*dzaurak.*	*dzaura* (72, 12).
ghap'ēk, to bark.	*ghapak.*	*ghapa* (205, 11).
ghar'ēk, to have open eyes.	*gharak.*	*ghara* (205, 9) or *gharra*.
but *ghir'ēk*, to be concealed.	*ghirak.*	*ghiri* (205, 10).
ghōr'ēk, to rain.	*ghōrak.*	*ghōra* (206, 4).
ghwash'ēk, to fear.	*ghwashak.*	*ghwashu* (205, 6) ⅔ or *ghwashi*.
gwāsh'ēk, to chide.	*gwāshak.*	*gwāsha* (205, 8).
hin'ēk, to bray.	*hinak.*	*hina* (214, 12).
lag'ēk, to be applied.	*lagak.*	*laga* (253, 4).
lal'ēk, to hang.	*lalak.*	*lala* (210, 7).
nar'ēk, to low (of a cow).	*narak.*	*nara* (212, 10).
pakhs'ēk, to pine.	*pakhsak.*	*pakhso* (72, 11).
pāy'ēk, to last long.	*pāyak.*	*pāya* (72, 12).
ragh'ēk, to amend.	*raghak.*	*ragha* (72, 12).
rap'ēk, to tremble.	*rapak.*	*rapa* (108, 10).
rap'ēk, to make a splashing noise.	*rapak.*	*rapa* (72, 12).
ras'ēk, to arrive.	*rasak.*	*rasa* (198, 7).
but *ras'ēk*, to spin.	*rasak.*	*rasi* (198, 6).
sharm'ēk, to be ashamed.	*sharmak.*	*sharma* (72, 9).
shar'ēk, to turn round.	*sharak.*	*shara* or *sharra* (203, 9).
shkār'ēk, to become manifest.	*shkārak.*	*shkāra* (203, 6).
tray'ēk, to fear.	*trayak.*	*traya* (192, 3).
ts'ēk, to move.	*tsawak.*	*tsawa* (69, 14 ; 70, 1) or *tsa* (III).
yas'ēk, to boil.	*yasak.*	*yasa* (215, 5).
zang'ēk, to swing.	*zangak.*	*zanga* (199, 6).
zhagh'ēk, to converse.	*zhaghak.*	*zhagha* (201, 7).

Note the forms *gharra* and *sharra*, with doubled *r* and *r*.

59. The following verbs of the first conjugation are irregular :—

Infinitive.	Past Part. Fem.	Aorist sg. 2.
b'ēk, to distribute.	*bayak.*	*bashi* (73, 1).
d'ēk, to see.	*d'ēk.*	*dzūna* (73, 2).
ghamay'ēk, to be heavy.	*ghamawak.*	*ghama* (205, 8).
ghw'ēk, to say.	*ghwēk.*	*ghwatsi* (206, 7).
kay'ēk, to do, to make.	*dāk.*	*kawi* (100, 6 ; 248, 10), *ki* (100, 7), or *ka* (24, 4).
nāmy'ēk, to name.	*nāmyak.*	*nāma* (213, 3).
pakh'ēk, to cook.	*pyūkhk.*	*bizi* or *bizzi* (72, 15).
pray'ēk, to beat.	*prawak.*	*prai* (100, 10).
riy'ēk, to shave.	*riyēk.*	*rina* (198, 5).
shriy'ēk, to buy.	*shriyēk.*	*shrina* (73, 5).

The verbs *ābād'ĕk*, to be inhabited (185, 6), *hinl'ĕk* (214, 9), to be ground, and *r'ĕk*, to be torn (198, 3), form their aorists periphrastically with the aorist of the verb *syŏk*, to become. Thus :—

> *ābād sā*, thou mayst be inhabited.
> *ābād sa*, he or she may be inhabited.

In the case of *ābād'ĕk*, the word *ābād* remains unchanged throughout. In the case of *hinl'ĕk* and *r'ĕk* it is the past participle that is conjugated with the aorist of *syŏk*. This participle, being an adjective, agrees with the subject in gender and number. Thus :—

> *hinl'ĕk sa*, he may be ground.
> *hinlak sa*, she may be ground.
> *hinlak sin*, they may be ground.
> Similarly for *r'ĕk* (fem. *ryak*).

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 *a* or *ā*. This is *prawak*, to sell, 3rd sing. aorist *pro* or *prā*. For all other verbs the third person singular ends either in *ī* or in *a*.

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 *a*, 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 *a*, the second person is formed in another.

A. **When the third person singular ends in *ī*.**—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb *ghaf'ĕk*, to weave, is *ghaf*. The third person singular aorist is *ghafī*, and the second person singular is formed by strengthening the stem *ghaf* to *ghēf*, so that we get *ghēfī*. We thus get the following rules :—

(1) If the penultimate vowel of the third person singular is *a*, the second person singular is generally formed by changing this *a* to *ē*. Thus (93, 6) :—

Infinitive.	Third Person Sing.	Second Person Sing.
	Aorist.	
gaṭ'ĕk, to defeat.	*gaṭī*.	*gēṭī*.
ghaf'ĕk, to weave.	*ghafī*.	*ghēfī*.
hanyĕk, to remain.	*hanyī*.	*hēnyī*.
ki-ts'ĕk, to summon.	*ki-tsawī*.	*ki-tsēwī*.
kayĕk, to do, to make.	*kawī, ka*.	*kēwī, ka*.

Infinitive.	Aorist.	
	Third Person Sing.	Second Person Sing.
mukhaw'ěk, to knead.	*mukhaŵi.*	*mukhěŵi.*
g̣ẖī-tẅ'ěk, to send.	*g̣ẖī-tsaŵi.*	*g̣ẖī-tsěŵi.*
tsal'ěk, to take.	*tsali.*	*tsěli.*
wuzmayěk, to test.	*wuzmaŵi.*	*wuzměŵi.*

(2) Sometimes, also a penultimate *ā* or *ī* is similarly changed to *ě* (94, 1). Thus :—

sāt'ěk, to keep.	*sāti.*	*sěti.*
spar'ěk, to consign.	*spāri.*	*spěri.*
pakh'ěk, to cook.	*bizī* or *bizzī.*	*bězī* (188, 8).

(3) Sometimes the final *ī* is dropped, and no other change is made (94, 3). Thus :—

g̣ẖwěk, to say.	*g̣ẖwatsī.*	*g̣ẖwats.*
nim'ěk, to descend.	*nimī.*	*nim.*
n'ōk, to place.	*niŵi.*	*niw.*
wusl'ěk, to fly.	*wusli.*	*wusl.*

To these we may add the following, in which the stem-vowel has been lengthened. *Cf.* B. 2.

bash'ěk, to give.	*bashī.*	*bēṣẖ* (25, 5).
wōk, to obtain.	*waŵi.*	*wāw* (96, 4).
zbush'ěk, to suck.	*zbushī.*	*zbūṣẖ* (199, 7).

and the following, in which it has been shortened :—

sūl'ěk, to become abraded.	*sŭli.*	*sul* (201, 10).

(4) When the final *ī* of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus :—

gastak or *glastak*, to take away.	*gli.*	*gli.*
tatak, to drink.	*trī.*	*trī.*
mullak, to die.	*mrī.*	*mrī.*

So also :—

l'ěk, to stand still.	*li.*	*li.*

(5) The following are irregular :—

kayěk, to do, to make.	*ka* or *ki* (also regular).	*ka* (also regular).
lik'ěk, to ascend.	*likayi* (pp. f. *likayak*, § 37).	*likai.*
prayěk, to beat.	*prai.*	*priw.*
g̣ẖiyōk, to give.	*g̣ẖaŵi* or *g̣ẖaŵwi.*	*g̣ẖěrī*[1] (96, 4).
ṭŭmb'ěk, to thrust into.	*ṭŭmbī.*	*ṭŭmběŵi.*
wakhayěk, to dig.	*wakhayī.*	*wakhai* (213, 10).

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[1] We should expect *g̣ẖěri* for the Aorist 2nd Singular, and Imperative 2nd Singular, but wherever the word occurs (*e.g.* p. 145, l. 5; 234, l. 6) Ghulām Muḥammad Khān has quite clearly ﺧﺮﺍﻭﻯ and ﺧﺮﺍﺯﻯ . But in speci-

men II, he gives a 2nd person plural Imperative *g̣ẖawai*. *S̲ẖěri* is evidently *g̣ẖěri*, *i.e.* thou mayst give to me, for *g̣ẖěmi-ri*, but the indirect object need not be in the first person, *e.g.* in *sazā-i of gunāh gwaḍ karěbar g̣ẖěri*, give to him punishment corresponding to the fault (145, 5), it is in the third person.

B. When the third person singular ends in *a*.—

(1) The final *a* is often simply dropped (94, 12). *Cf.* A. 3. Thus :—

Infinitive.	Aorist.	
	Third Person Sing.	Second Person Sing.
na-w'lak, to take out.	*na-w'ra.*	*na-w'r.*
yas'ĕk, to be boiled.	*yasa.*	*yas.*

(2) In such cases, the penultimate vowel is sometimes strengthened by changing it to *ā* or *ī* (95, 2). Cf. *bashr'ĕk* and *wŏk* under head A. 3. Thus :—

amar'ĕk, to hear.	*amara.*	*amār.*
ashtr'ĕk, to remain upright.	*ashta.*	*īsht.*
shustak, to weep.	*shrawa.*	*shr'īw.*
ts'ĕk, to go.	*tsawa.*	*tsīw.*

(3) Sometimes *ī* is substituted for the final *a* (95, 12). Thus :—

byŏk, to become, to be.	*ba.*	*bī.*
hatak, to abandon.	*zha.*	*zhī* (99, 2).
khwalak, to eat.	*khura, khra.*	*khurī, khrī.*
riyĕk, to shave.	*rīna.*	*rīnī.*
shriyĕk, to buy.	*shrīna.*	*shrīnī.*
but *syŏk*, to become.	*sa.*	*sī* or *sŭ* (95, 8).

(4) In two cases the vowel substituted is *ai*, not *ī*, viz. :—

dzŏk, to arrive.	*dza.*	*dzai* (96, 1).
nastak, to sit.	*na.*	*nai* (96, 1).

(5) The following are altogether irregular :—

kishtak, to read.	*hawa.*	*wīw* (96, 4).
prawak, to sell.	*pra* or *prā.*	*pra* or *prā* (95, 11).
paryĕk, to fry (§ 37).	*paryi.*	*parrai* (190, 8).
ghwashr'ĕk, to fear.	*ghwashra* or *ghwashrī.*	*ghwashr* (205, 6) or *ghwāshrī* (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.	Plural.
1. *khur'm* or *khr'm.*	*khuryĕn* or *khryĕn.*
2. *khurī* or *khrī.*	*khurai* or *khrai.*
3. *khura* or *khra.*	*khurin* or *khrin.*

In the following table are given, first, those verbs whose third persons singular end in *ī*, and then those whose third persons end in *a*. In each group the verbs are arranged in alphabetical order.

A. Verbs whose third persons singular aorist end in *i*—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
brashtak, to burn (intransitive).	*braš'm.*	*brus.*	*brasi.*
brashtak, to burn (transitive).	*bras'm.*	*brēzi.*	*brazi* or *brazzi.*
dilak, to reap.	*dir'm.*	*dir.*	*diri.*
dranak, to keep, own.	*dar'm.*	*dēri.*	*dari.*
gastak or *glastak*, to carry off.	*gl'm* or *g'l'm.*	*glī.*	*gli.*
hanzyōk or *handzyōk*, to remain over.	*hazn'm.*	*hazn.*	*hazni.*
mashtak, to break.	*maz'm.*	*maz.*	*mazi.*
mullak, to die.	*mr'm.*	*mri.*	*mri.*
na-ghōk, to come out.	*nis'm.*	*nis.*	*nisi.*
nwastak, to go to sleep.	*nw'm.*	*nwi.*	*nwi.*
nyōk, to place.	*niw'm.*	*niw.*	*niwi.*
pishtak, to write.	*pis'm.*	*pis.*	*pisi.*
shriyōk, to give.	*shraw'm.*	*shrēri.*	*shrawi* or *shrawwi.*
tatak, to drink.	*tr'm.*	*tri.*	*tri.*
wōk, to get.	*waw'm.*	*waw.*	*wawi.*
wriyōk, to take.	*w'r'm.*	*w'r.*	*w'ri* or *w'rri.*

B. Verbs whose third persons singular aorist end in *a*—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
aghōk, to reach, to be born.	*awas'm.*	*awra.*	*awasa.*
byōk, to be, to become.	*b'm.*	*bī.*	*ba.*
dzōk, to arrive.	*dz'm* or *dzaw'm* (152, 4).	*dzai.*	*dza.*
dzōk, to propel.	*d'm.*	*dī.*	*da.*
dzōk or *zōk*, to strike.	*dzaw'm, zaw'm.*	*dzan, zan.*	*dzana, zana.*
ghwashtak, to fall.	*ghwaz'm.*	*ghwaz.*	*ghwaza.*
hatak, to abandon.	*zh'm* or *zhay'm.*	*zhī.*	*zha.*
kishtak, to read.	*haw'm.*	*wiw.*	*hawa.*
khanak, to laugh (265, 7).	*khaw'm* (264, 2).	*khan* (264, 2).	*khana* (265, 8).
khwalak, to eat.	*khur'm* or *khr'm.*	*khuri* or *khri.*	*khura* or *khra.*
kwalak, to copulate.	*kiw'm.*	*kiai.*	*kina.*
nastak, to sit.	*n'm.*	*nai.*	*na.*
na-w'lak, to take out.	*na-w'r'm.*	*na-w'r.*	*na-w'ra.*
nōk, to seize.	*nis'm.*	*nis.*	*nisa.*
prawak, to sell.	*praw'm.*	*pra* or *prā.*	*pra* or *prā.*
shustak, to weep.	*shraw'm.*	*shriw.*	*shrawa.*
syōk, to become.	*s'm.*	*si* or *sū.*	*sa.*
waghyōk, to enter.	*wēs'm.*	*wēs.*	*wēsa.*
w'lak, to bring.	*w'r'm.*	*w'r.*	*w'ra* or *w'rra.*
wa-zyōk, to slay.	*wazn'm.*	*waza.*	*wazna.*

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 *bū*, and the latter by adding the particle *sū*, 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 *bū* or *sū*, 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 *bū* or *sū*, when either of these follows the aorist (82, 13; 84, 12).

The *bū* or *sū* may either precede or follow the aorist. The order in which they stand in reference to other particles is described in § 139.

64. **The Present.**—The present is formed by prefixing or suffixing *bū* to the aorist (100, 10). Thus :—

Singular.	Plural.
1. *bū ghaf'm*, I weave.	*bū ghafyēn*, we weave.
2. *bū ghēf'i*, thou weavest.	*bū ghafaï*, ye weave.
3. *bū ghaf'i*, he weaves.	*bū ghafin*, they weave.

This tense is also used with the meaning of a present definite, 'I am weaving,' etc.

This tense is also used (83, 7 ; 106, 3), in the case of verbs that are not nominal compound verbs, as a habitual present, as in *af'ᵃ saṛai bū hamēsha gāk' khura*, 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 *byōk*, to be, to become, is used as the copula, to give the force of a habitual present. Thus, *af'ᵃ saṛai bū hamēsha randzūr ba*, that man is habitually sick.

65. **The Future.**—The future is formed by prefixing or suffixing *sū* to the aorist (101, 6). Thus :—

Singular.	Plural.
1. *sū ghaf'm*, I shall weave.	*sū ghafyēn*, we shall weave.
2. *sū ghēf'i*, thou wilt weave.	*sū ghafaï*, ye will weave.
3. *sū ghaf'i*, he will weave.	*sū ghafin*, 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 :—

am or (after a vowel) *m*, me.	*an* or (after a vowel) *n*, us.
at or (after a vowel) *t*, thee.	*an* or (after a vowel) *n*, you.
a (after a consonant) or *wa*, him, her, it.	*a* or (after a vowel) *wa*, them.

The following table gives all the forms of the aorist of the verb *ghaf'ēk*, to weave, with these suffixes (113). The present and future are, of course, the same, with the addition of *bū* or *sū*, respectively.

	me.	thee.	him, her, it, or them.	us, you.
ghaf'm, I may weave.	*ghaf'm-am.*	*ghaf'm-at.*	*ghaf'm-a, or ghaf'm-wa.*	*ghaf'm-an.*
ghēfī, thou mayst weave.	*ghēfī-m.*	*ghēfī-t.*	*ghēfī-wa.*	*ghēfī-n.*
ghafī, he may weave.	*ghafī-m.*	*ghafī-t.*	*ghafī-wa.*	*ghafī-n.*
ghafyōn, we may weave.	*ghafyōn-am.*	*ghafyōn-at.*	*ghafyōn-a, or ghafyōn-wa.*	*ghafyōn-an.*
ghafai, ye may weave.	*ghafaiy-am.*	*ghafaiy-at.*	*ghafat-wa, or ghafaiy-a.*	*ghafaiy-an.*
ghafīn, they may weave.	*ghafīn-am.*	*ghafīn-at.*	*ghafīn-wa.*	*ghafīn-an.*

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'ēk*, to weave :—

Singular.	Plural.
1. *ghaf'm*, let me weave.	*ghafyōn*, let us weave.
2. *ghēf* or *ghēf'n*, weave thou.	*ghafai*, weave ye.
3. *ghafun* or *ghafōn*, let him weave.	*ghafun* or *ghafōn*, let them weave.

The only forms that present difficulties are the second person singular and the third person.

68. A. **Formation of the second person singular** (96, 9).—

(1) When the second person singular of the aorist ends in *ī* preceded by a consonant, and is of two or more syllables, the second person singular of the imperative is formed by dropping the *ī*. Thus, from *ghēfī*, thou mayst weave, we get *ghēf*. To this the letters *'n* may be added (96, 13), as in *ghēf'n*. This form with *'n* is the more usual of the two, and with some verbs appears to be the only one used. The following are examples :—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
man'ēk, to obey.	*mēnī.*	*mēn, mēn'n* (249, 2).
mukhaiw'ēk, to knead.	*mukhēwī.*	*mukhēw, mukhēw'n* (97, 3).
wuzmayēk, to test.	*wuzmēwī.*	*wuzmēw, wuzmēw'n* (97, 4).
pakh'ēk, to cook.	*bēzī.*	*bēz'n* (97, 5).
koyēk, to do, to make.	*kēwī* or *ka.*	*kēw* (97, 6), *kēw'n* (97, 6 ; 100, 6 ; 162, 6 ; 248, 4 ; 252, 15 ; 253, 11), or *ka.* (See No. 3, below.)
d'ēk, to see.	*dzūnī.*	*dzūn'n* (76, 6).

| | Infinitive. | Aorist, sing. 2. | Imperative, sing. 2. |

Irregular is:—

Infinitive	Aorist, sing. 2.	Imperative, sing. 2.
shriyōk, to give.	*shēri*.	*shra* (246, 15; 261, 6), or *shēri* (145, 5).

(2) 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 *ōn* or *un* for the final vowel. Thus:—

Infinitive	Aorist	Imperative
dzōk, to propel.	*dī*.	*dōn* (247, 14).
gastak or *glastak*, to carry off.	*glī*.	*glōn* (99, 5).
hatak, to abandon.	*zhī*.	*zhōn* (99, 5).
khwalak, to eat.	*khurī* or *khrī*.	*khurōn* (166, 9) or *khrōn* (99, 5).
mallak, to die.	*mri*.	*mrōn* (99, 5) or *mri* (75, 8).
tatak, to drink.	*trī*.	*trōn* (99, 5).
syōk, to become.	*sū*.	*sun* (251, 2).

But:—

byōk, to be, to become.	*bī*.	*bī* (105, 8).

In other words, these verbs make the second person singular the same as the third person.

(3) In all other cases, the second person singular of the imperative is the same as the second person singular of the aorist (97, 7). Thus:—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
dilak, to reap.	*dir*.	*dir*.
ghwēk, to say.	*ghwats*.	*ghwats*.
kayēk, to do, to make.	*ka*.	*ka* (100, 7; 248, 4; 250, 8). (See, also, No. 1.)
nastak, to sit.	*naī*.	*naī* (100, 3).
nyōk, to place.	*niw*.	*niw*.
prawak, to sell.	*prā*.	*prā*.
rī-dzōk, to come.	*rī-dzaī*.	*rī-dzaī* (100, 3).
w'lak, to bring.	*w'r*.	*w'r*.
wriyōk, to take.	*w'r*.	*w'r*.

69. B. **Formation of the third person singular and plural** (98, 2).—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 *un* or *ōn* for the final *i* or *a*. Thus:—

Infinitive.	Aorist, sing. 3.	Imperative, sing. and plur. 3.
amar'ēk, to hear.	*amara*.	*amarun* or *amarōn*.
kayēk, to do, to make.	*kawī*.	*kawun* or *kawōn*.
khwalak, to eat.	*khra*.	*khrun* or *khrōn* (62, 1).
mukhaw'ēk, to knead.	*mukhawī*.	*mukhawun* or *mukhawōn*.
nyōk, to place.	*niwī*.	*niwun* or *niwōn*.
w'lak, to bring.	*w'ra*.	*w'run* or *w'rōn*.
wuzmayēk, to test.	*wuzmawī*.	*wuzmawun* or *wuzmawōn*.

For *prawak*, to sell, we have:—

prawak, to sell.	*pra* or *prā*.	*prawun* or *prāwōn*.

70. **Other persons of the Imperative.**—As already stated, the other persons follow the aorist. There are a few exceptions. *Viz.:*—

The verbs *dzōk*, to arrive, and *nastak*, to sit, form the second person plural either regularly, as in *dzai* and *nai*, which happen to be the same in form as the second person singular, or else optionally lengthen the *a*, so that we get *dzāi* and *nāi*, so as to distinguish them from the singular (100, 4).

The verb *kayēk*, to do, to make, has a polite second singular imperative *kī*, as in *ghūn kī*, 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 *khicalak*, to eat, is here given, so as to make all plain :—

Singular.	Plural.
1. *khur°m* or *khr°m*.	*khuryēn* or *khryēn*.
2. *khurōn* or *khrōn*.	*khurai* or *khrai*.
3. *khurun, khurōn, khrun,* or *khrōn*.	*khurun, khurōn, khrun,* or *khrōn*.

In the following table, in the column for the third person, only the form in *ōn* is given. The form in *un* can be obtained by substituting *u* for *ō*.

Infinitive.	Imperative singular.		
	First Person.	Second Person.	Third Person.
aghēk, to reach, to be born.	*awar°m*.	*unaz.*	*awrašōn.*
braṛhiak, to burn (intransitive).	*braz°m.*	*braz.*	*brazōn.*
braphtak, to burn (transitive).	*braz°m.*	*brēz, brēz°n.*	*brazōn.*
byēk, to be, become.	*b°m.*	*bi.*	*bōn.*
dilak, to reap.	*dir°m.*	*dir.*	*dirōn.*
dranak, to keep, own.	*dar°m.*	*dēr.*	*darōn.*
dzōk, to arrive.	*dr°m* or *dzur°m.*	*dzai (plural dzai or dzāi).*	*dzōn.*
dzōk, to propel.	*ī°m.*	*bōn.*	*dōn.*
dzōk or *zōk*, to strike.	*dzur°m* or *zur°m.*	*dzun, zun.*	*dzunōn, zunōn.*
guztak or *gluztak*, to carry off.	*gī°m* or *g°l°m.*	*glōn.*	*glōn.*
ghwaṛhtak, to fall.	*ghwaz°m.*	*ghwaz.*	*ghwazōn.*
hazyēk or *handzyōk*, to remain over.	*haza°m.*	*haza.*	*hazaōn.*
hatak, to abandon.	*zh°m* or *zhay°m.*	*zhōn.*	*zhōn.*

Infinitive.	Imperative Singular.		
	First Person.	Second Person.	Third Person.
kizhtak, to read.	kaw*m.	*tw.	kawŏn.
khanak, to laugh (265, 7).	khaw*m (264, 2).	khau (264, 2).	khanŏn.
kimalak, to eat.	khar*m or khr*m.	kharŏn, khrŏn.	kharŏn, khrŏn.
kmalak, to copulate.	kiu*m.	kiu.	kinŏn.
mashtak, to break.	maz*m.	maz.	mazŏn.
mallak, to die.	mr*m.	mrf.	mrŏn.
na-ghŏk, to come out.	niz*m.	niz.	nizŏn.
nastak, to sit.	n*m.	nai (plural nai or nii).	nŏn.
na-w*lak, to take out.	na-w*r*m.	na-w*r.	na-w*rŏn.
nŏk, to seize.	niz*m.	niz.	nizŏn.
umusiak, to go to sleep.	nur*m.	nuŏn.	nunŏn.
nyŏk, to place.	nuw*m.	nuw.	nuoŏn.
pishtak, to write.	piz*m.	piz, piz*n.	pizŏn.
prasak, to sell.	praw*m.	pra or prz	prawŏn.
shastak, to weep.	shaw*m.	shiw.	shawŏn.
shiyŏk, to give.	shaw*m.	shu or shŏr.[1]	shawŏn.
syŏk, to become.	z*m.	zi or zun.	zŏn.
tatak, to drink.	ty*m.	trŏn.	trŏn.
saghyŏk, to enter.	wŏz*m.	wŏz.	wŏzŏn.
w*lak, to bring.	w*r*m.	w*r.	w*rŏn.
wu-zyŏk, to slay.	wuzw*m.	wuzn.	wuznŏn.
wŏk, to get.	wuzw*m.	wŏw.	wuwŏn.
wriyŏk, to take.	w*r*m.	w*r.	w*rŏn.

[1] 2nd pers. pl. shawui (II). Shŏri is literally ' give to me.' See § 61 note. Shu is spelt ru in the List of Words, Nos. 84 and 234. See the remarks on the letter sh in § 2.

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 § 66 dealing with the aorist with suffixes. Thus, *ghēf*, weave thou; *ghēf-a*, 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 § 66 for the aorist, the forms of the imperative being used instead of those of the aorist.

CHAPTER VI.

INDECLINABLES.

Adverbs.

73. The following are **Adverbs of Manner:**—

pa p° rang, in this manner, thus (22, 14).

pa f° rang, in that manner (*id.*).

ts° rang, how? (29, 7).

kundak, perhaps (164, 5).

kaska, perhaps (164, 5).

har ka, God knows (164, 10).

har kēw°n, God knows (164, 10).

wār ka, God knows (164, 10).

gudz, only (162, 9).

sa, for no particular reason (166, 11).

gōyā, as though (163, 7).

tsak°, as (163, 13).

Of the above, *kundak* and *kaska* indicate hope or uncertainty (164, 2), as in :—

kundak (or *kaska*) *ri Māshk dza*, perhaps Māshk may come, or there is a hope that he may come (164, 6).

The words *har ka*, *har kēw°n*, and *wār ka* indicate doubt or ignorance, as in :—

har ka ka sāhibb-ir sū dzōk ba ka nakk-ir sū dzōk ba, God knows whether the Sāhib will have come or whether he will not have come (164, 12).

har kēw°n ka ts° ri sū ghwatsī, God knows what he will say to me (165, 1). Similarly *wār ka*.

Gudz is employed to particularize a condition. Thus, *bū nastak ba*, he is (*bū ba*) seated, but *gudz bū nastak ba* (162, 11), he remains seated and does nothing else (Hindi, *baithā-hī rahtā hai*). So, *gudzdz-al bū dzai* (162, 12), it is thou who must go (and not anyone else), Hindi *tū-hī jā*.

Sa is used like the Hindi *aisē-hī, yū̃-hī*. Thus, *sa nastak-am*, I just sat down (166, 13), *i.e.* I did not sit for any particular purpose, but sat doing nothing=Hindi *yū̃-hī baithā*. *Sa hany°m* (167, 1), I am just sitting, Hindi *yū̃-hī baithā-hū̃*.

Gōyā comes at the beginning of a sentence, as in *gōyā hīts-at wah dōk*, as though thou didst nothing (164, 2).

An example of *tsak°* used as an adverb is *tsak° mzaral ai ba*, as is a tiger (163, 13). *Tsak°* is also used as a preposition, see § 80.

74. The following are **Adverbs of Place:**—

i-d°, here (23, 1 ; 55, 11), hither (257, 13).

i-d°-l, here to it, in this direction, hither (257, 12).

pa-p°, here (23, 6).

i-w°, there (23, 1 ; 55, 11), thither.

i-w°-l, there to it, in that direction, thither (160, 10).

pa-f, there (23, 7).
gudā, where? (29, 7; 55, 13).
i-nar, at home, inside (55, 7).
winar, inside (56, 5).
i-bēẕẖ, up, above, outside (*id.*).
pa-bēẕẖ, upwards, to above, to outside (*id.*).
i-nisht, outside (*id.*).
pa-nisht, to the outside (56, 7).
i-mukh, in front (*id.*).
pa-mukh, to the front (*id.*).
i-pēts, behind (56, 9).
pa-pēts, to behind (56, 7).
i-dzēm, below (56, 9).
pa-dzēm, to below, downwards (*id.*).
palau, in the direction of (*id.*).
i-p° palau, in this direction (23, 3).
i-f° palau, in that direction (*id.*).
tsèn palau, in what direction? (29, 9; 30, 1).
pa-tsaf, afterwards, behind (56, 11).
i-tsang, near (*id.*).
bōi, near (56, 13).
pēts, far (*id.*).
inēi, in possession (56, 11).
pa-sa, hither (56, 11), in this direction (167, 2), behind (167, 2).
mukh pa-mukh, face to face, facing (56, 13).
i-khwarints, on the right (*id.*).
pa-khwarints, towards the right (57, 1).
i-tsēl, on the left (*id.*).
pa-tsēl, towards the left (*id.*).
i-mands inar, in the middle (57, 3).
pa-pōrkai, with, together with (*id.*).
sar, together, in one place (137, 4).

Of the above, *pa sa* is used in sentences such as *pa-sa sun*, come up here, or go behind and follow me (167, 2), equivalent to the Hindi *pīchhē hō* or *idhar hō*. *Pa sa* 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* or *pa* respectively. Without the prepositions, these are nouns of place. Thus, *bēẕẖ*, the place above; *nisht*, the place outside. So, *bēẕẖ sir hā*, the place above is good; but *haf° sarai i-bēẕẖ sir hā*, that man is good on the top, *i.e.* is good externally (57, 10).

As examples of the use of *sar*, we can quote *a-k°si sar° hanyin*, the Wazirs are sitting together (137, 5).

75. The following are **Adverbs of Time** :—

hō waqt, now (23, 1).
pēri, now (58, 11).

haf° waqt, then (23, 1).

tš° waqt, when ? (29, 7).

ka, when, *ka haf° nōṛi khwālk, mun azz-al dzōk-am,* when he ate, then I went to him (88, 11). Also used in conditional sentences.

kōn, when ? (29, 9).

ta, then (59, 1). Also used in conditional sentences.

tš°n, today (58, 2). *tš°n-a nōṛi khwālk,* he ate bread today (178, 10).

prān, yesterday (58, 2).

indzān, the day before yesterday (*id.*).

indzān ta-min bi ryūz, two days before yesterday (*id.*).

ṣabā, tomorrow (58, 4).

bi ṣabā, the day after tomorrow (*id.*).

min ṣabā, two days after tomorrow, in future (*id.*).

For 'night,' the word *shīw* is added to the foregoing. Thus,—

 tš°n shīw, tonight (58, 6).

 prān shīw, yesterday night, last night, and so on (*id.*).

wēgā, tonight (58, 7).

pa-ryūz, by day (58, 9).

pa-shīw, by night (*id.*).

asal, this year (*id.*).

parsal, next year (*id.*).

indza sal, next year but one (58, 11).

ka sē, since (165, 4).

tšōn ka, as long as (165, 5).

min, yet, yet more, still more (58, 11 ; 165, 13).

t'l, always (151, 8).

Examples of the use of the last four are :—

 ka sē tū bādshāh syōk-a, i-mund-ghal inar ai ghwaṛ nak hondzyōk hā, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6 ; 264, 3).

 tšōn ka az l'm, tū ga bi, as long as I remain, do thou also remain (165, 7).

 minw-ir nak dzōk hā, he is not yet come (166, 1).

 min wīrān syōk, nay, he became still more sick (166, 2).

 haf° bū ka sir ba, t'l bū sir ba, he who is (by nature) good, is always good (151, 8).

 haf° saṛai aankar nak syōk, min jurmāna ga syōk, that man did not become a servant (*i.e.* get employment), nay rather, a fine even was imposed upon him (166, 4).

76. The following are **Adverbs of Cause or Reason :—**

dzik°, for this reason, because (23, 1 ; 248, 9).

ta-p° pār°, for this reason (23, 3).

ta-f° pār°, for that reason (*id.*).

ta-tš° pār°, for what reason ?, why ? (29, 14 ; 248, 8).

ki or *kiyē,* why ? (29, 10).

77. The following are **Adverbs of Negation and Affirmation** :—

nak, not (102, 3).

mak, not.

ma, not.

nahī, not (102, 8).

na . . . na, neither . . . . nor.

hā, yes.

hō ya, yes.

na, no.

na a, no.

sir, good.

bē-shakī, without doubt.

a-rākh⁰, the truth, it's true.

Of these, *nak* is the ordinary negative (102, 4), as in *nak khwalak*, he did not eat ; *nak bā khura*, he does not eat. With the imperative, *mak* is used instead of *nak*, as in *har ts⁰ mak khrōn*, do not eat everything (62, 1). *Ma* occurs only once instead of *mak*, viz. in *a-zbān ma khḷⁱⁱurtēw'n*, do not wag (your) tongue (246, 2). It is borrowed from Pashtō. On p. 102, l. 8, Ghulām Muḥammad Khān states that *nahī* is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, *na* is only used when repeated, as in *na 'Amr rī dzōk, na Bakr*, neither 'Amr came, nor Bakr (156, 12).

The preceding negatives can be strengthened by the addition of the word *hargiz* or *nāmī*. Thus, *hargiz aī sakhal kōr mak kēw'n*, on no account do such an action ; *nāmī-m hā kār nak dōk hā*, I did not do this deed at all (102, 4).

The words for 'yes' and 'no' (160, 7) require no explanation. As an example, we have the question *tū-l ga ī-w⁰-l dzōk byōk-a*, hadst thou also gone to it there, *i.e.* thither? The answer might be *hā* or *hō ya*, yes ; or it might be *na* or *na a*, no (160, 10). *Sir* (160, 12), *bē-shakī* (161, 2), and *a-rākh⁰* (161, 2), as their meanings shew, are emphatic affirmatives.

These words are often repeated, as in *hā hā*, yes, yes ; *na na*, no, no ; *sir sir*, very good, and so on (160, 13).

78. **Adverbs of Emphasis.**—The particles *aī* and *dī* 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, *aī* is used. If the word is plural, *dī* is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus :—

   kū-Zaid gaḍ dī bī makhlūq ga buk-in ; khō bī kukk-ir dī nak dzōk, Zaid aī rī dzōk, on the one hand, other persons also were with Zaid ; but, on the other hand, no one else came ; Zaid alone came (suppl. 2, 8). Here the plural noun *makhlūq* (it is a borrowed word, already in the plural) is discriminated by the particle *dī*, 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 *bī kuk*, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes *dī*, 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 *aī*, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of *aī* or *dī* is not required. For instance, in the sentence, *Zaid wa az rī-dzāk-in ; hafō nastak wa az rī-dzōk-am*, 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 *aī* is not used.

Other examples of this use are :—

hafᵃ sᵉrᵉ hā ; hafō aī sir nak hā, she is good ; on the other hand, he is not good (239, 10, 11).

hō aī tar-mun marzā hā ; hā aī ta-fᵉ khwār hā, on the one hand, this is my brother ; on the other hand, this is his sister (242, 10, 11).

marzawī-t tsōn hin ? dyō-m marzā hin ; sᵉ-m aī tarbūr hā, how many brothers hast thou ? I have two brothers, and, as for cousins, I have one (242, 15 ; 243, 1, 2).

ghrās aī hā, ka ziyaṛ aī hā ? Sūṣḷṛ aī hā, is it black, or is it yellow ? (nay) it is red (250, 13, 14).

79. The same two words are also used as pure particles of emphasis, much like the Hindī *hī*. This, in fact, has already appeared in the last clause of the first sentence above quoted,—*Zaid aī rī dzōk*, it was only Zaid that came, or, in Hindi, *Zaid-hī āyā*. So we have :—

az aī bū sakhkhal bē-parwā girzᵉm ; bī kuk dī nak hā, I alone (Hindi *maĩ hī*) wander about thus unconcernedly ; on the other hand, there is no one else (who does so) (suppl. 3, 5).

tū aī bū sakhal ghwāṣhī ; bī kuk-a aī bū spuk ga nak giṇi, thou alone fearest such a man ; on the other hand, no one else considers him to be even a dog (suppl. 3, 8).

mākh dī sakhkhal hyēn, ka kū-tū kī bū hīts nak ghwatsyēn, we alone are such that we say nothing to thee (suppl. 3, 11).

az aī bū tū zayᵉm ; bī kuk dī bū nak zayᵉm, I long for thee alone ; on the other hand, for no one else do I long (suppl. 3, 13). Note that *aī* and *dī* here refer to the objects of the two phrases.

saṛai kī aī zarkᵉ pakār hā, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).

ka i-mᵉṣhī izar aī ga ikhtiyār nak dērī, mun kū-tū lāstᵉ dī tsᵉ zayᵉm, if thou possess no authority even over flies, then what may I ask from thee ? (141, 2).

ta-randzūr pôr° ai a-pêtauf zarūr hā, abstemiousness is necessary only for the sick (145, 11).

ka sê tū bādshāh syōk-a, i-mund-ghal inar ai ghwar nok handzyōk hā, since thou becamest king, no fat has been left even on the tail of the fat-tailed sheep (165, 6 ; 264, 3).

az ai pa-khwai hā kār dōk, it was I who did this deed by myself (170, 1).

tū ai hushyār hai, it is thou who art intelligent (239, 15).

az ai khêla h°m, it is I who am ignorant (240, 3) ; but

az stir h°m, I am weary (239, 12).

o-kulannī-t tsôn hin ? s°-m ai kulān hā ; syi-m dūw° hā, how many sons hast thou ? I have only one son ; I have a daughter (243, 6-3).

hā dūk° ai tar-tū dūw° hā, is this the girl that is thy daughter ? (243, 9).

hō kulanak ai tar-tū kulān hā, is this the boy that is thy son ? (243, 10).

Prepositions and Postpositions.

80. **Prepositions.**—The prepositions *pa*, *ta* (or *tar*), and *i* (or *kū*), forming respectively the instrumental, genitive, and locative cases, have already been dealt with in § 10. Other prepositions are :—

bê, without, except.
baghair, without, except.
tsak°, like.

The preposition *bê* is generally prefixed to the governed noun direct. Thus :—

bê sarai ri harr° dzāk-in, all came except the man (159, 11).
bê gap har ts° di dī hin, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, *bê f°*, without that ; *bê p°*, without this (159, 3). But if a personal pronoun follows, it is put into the locative, as in—

bê kū-mun, without, or except, me (159, 5).
bê kū-mākh, without, or except, us (159, 6).
bê kū-r°, without, or except, this (person) (*id.*).
bê kū-tū harr° ri dzāk-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 kū-tū, without, or except, thee (159, 7).
baghair kū-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° ta-marzā*, like a brother (163, 12) ; *tsak° ta-mêrșh*, like the sun (163, 12). *Tsak°* is also used as an adverb, see § 73.

81. **Postpositions.**—The following postpositions govern the genitive :—

ghŏndak, like (163, 7).

pa-rang, like (*id.*).

pār', for (145, 8).

inĕl', in possession of, equivalent to Hindi *pās*.

i-tsang', near.

Thus :—

ta-marzā ghŏndak, like a brother (163, 11).

ta-mĕrṣḥ pa-rang, like the sun (163, 11).

ta-falānai pār' bŭ kay'm, I make for so and so (145, 9).

ta-randzūr pār' ai a-pĕtsuf zarūr hā, abstemiousness is necessary only for an in-
    valid (145, 11).

kwalanak-am ta-adab pār' dzŏk, I beat the boy for the sake of politeness, *i.e.* to
    teach him manners (179, 4).

The word *inĕl'* 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 *inĕl' hā*, it is in his possession.
From this is developed its use as a postposition, as in :—

ta-saγai inĕl', in possession of the man.

tar-mun inĕl' hā, it is in my possession (146, 1).

tar-kuk inĕl' hā, to whom does it belong ? (250, 3).

tar' inĕl' hā, it belongs to this man (250, 4).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (*d*)).
Thus :—

inĕl'-m hā, it is in my possession (135, 7).

inĕl'-t hā, it is in thy possession (135, 7).

inĕl'-wa hā, it is in his possession (135, 5).

If the particle *dī*, used in ablatival sentences (see §§ 83, 126), is added, then these
mean 'from me,' 'from thee,' 'from him,' etc. Thus :—

inĕl'-mm-al dī ts'ĕk, he went away (*hal ts'ĕk*) from me (136, 4).

inĕl'-tt-ir dī dzŏk, he came (*hir dzŏk*) from thee (136, 4).

For *i-tsang'* we have *hafō piṣḥtak ka s' saγai tar-mun i-tsang' hanyī*, he wrote
that 'a man is sitting near me' (151, 13).

82. The following postpositions govern the locative :—

liki, to, into, for.

ki, to, into, for.

lāst', from.

i-rāst', beginning from.

ta-mīnak or *ta-mīnshak'*, up to.

inar, in.

izar, on.

gaḍ, giraḍ, or *girgaḍ,* with, together with.

pa-sa, without, except.

Examples of the use of the above postpositions are the following :—

likī and *kī.*—In the following *kī* may be used throughout instead of *likī* and *vice versā* :—

i-ḍēṟ likī-l (or *kī-l,* 144, 9) *tsʻēk,* he went (*hal tsʻēk*) to the camp (143, 5 ; 179, 1).

i-jallād likī-wa hukm dōk, he made (*i.e.* gave) an order to the executioner (143, 9).

i-qāzī likī-wa hāzir dōk, he made him present to the Qāzī, *i.e.* he brought him before the Qāzī (143, 10).

kū-kuk likī bū ghwēk sa, to whom is it being said ? (143, 8).

kū-f likī ghwats, say to him (143, 7).

kū-mākh kī ghwats, say to us (144, 10).

kū-mun kī shʻa, give to me (144, 10 ; 177, 13).

i-kūwai likī-l ghwashtak, he fell into the well (179, 1).

i-hushyarri likī a-bēdāri srʻ hā, i-nādanni likī a-khwāw, to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).

i-dīndār likī ai a-dīn sir hā, i-bēdīn likī ai a-dunyā, 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-randsūr likī ai a-pētsuf zarūr hā, abstemiousness is necessary only for an invalid (144, 3). *Cf.* the similar example of the use of *pārʻ* in the preceding section.

i-wēgā likī, at night (144, 6). *Cf.* Hindī *rāt-kō.*

With *kī,* sometimes *i,* the preposition of the locative, is omitted. Thus :—

sarai kī ai zarkʻ pakār hā, it is a wife that is necessary to a man (suppl. 4, 1).

mihmān kī a-nōṛī nīw, set the bread for the guest (261, 10).

83. *lāstʻ.*—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 *ai* in § 78, and should not be confused with it. As an example we may quote the words *i-ḍēṟ lāstʻ,* which mean by themselves 'from the camp' (129, 2). But if we have a finite sentence, such as 'he went (*hal tsʻēk*) from the camp,' we must say *i-ḍēṟ lāstʻ-l di tsʻēk* (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 Ṣaḥib lāstʻ-r di dzōk,* he came (*kir dzōk*) from Mr. Macaulay (135, 15). If we omit the words 'Mr. Macaulay,' we may say *kir di dzōk,* he came from him (136, 2). *Lāstʻ* is used with various shades of meaning, as will appear from the following examples :—

kū-mun lāstʻ di zēyʻn, ask from me (138, 10).

hafō ai ga i-fai lāstʻ hā, that also is from among them (139, 15).

i-harrʻ ḍūmi lāstʻ-wa di pushtʻnʻ dāk, he made inquiry from all the singers (128, 7).

  i-dzuṭ gham lāsṭ-m dī a-zlī karṭsī syōk, my heart became torn from excessive
   grief (138, 4).

  a-zlī dī i-hirṣ lāsṭ khālī kēw'n, make the heart empty from (*i.e.* of) greed
   (139, 7).

  a-ṭamn'dī i-zlī lāsṭ i-pēṭs kēw'n, put away greed from the heart (139, 8).

  i-ḍēr lāsṭ i-ghūnḍ ta-mīnak, from the camp to the hill. This is not a finite sen-
   tence (139, 10).

  haf saṛai-l dī i-hadd lāsṭ tar syōk, that man has passed from (*i.e.* beyond) the
   boundary (140, 2).

  kū-hīts kuk lāsṭ dī krik mak kēw'n, do not make aversion from anyone, *i.e.* do not
   hold anyone in aversion (139, 5).

  kū-tū lāsṭ dī marawur hā, he is angry with thee (260, 5).

  i-dzuṭ fikr lāsṭ i-pēṭs, after much thought (138, 12). Not a finite sentence.

  i-f lāsṭ rī mukū dzōk, he came (*rī dzōk*) before that (138, 13).

  From the last example we see that words signifying 'after,' 'before,' or 'behind'
govern a noun with *lāsṭ*, and that in such cases *dī* 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 *dī* is omitted, *viz.* in *ustād ai i-piē lāsṭ ziyāt giṇ'n*, honour a teacher more than
a father (139, 1), but all the other examples have *dī*.

  84. *i-rāsṭ.*—This postposition signifies 'from,' in the sense of 'beginning from,'
as in :—

  i-nmā-shām i-rāsṭ i-sahar ta-mīnak, from evening to morning (139, 13).

  ta-mīnak or *ta-mīnshak.*—This is the complement of *i-rāsṭ* or of *lāsṭ*, more
usually the former, and means 'up to.' Either *ta-mīnak* or *ta-mīnshak* may be used
without change of meaning. Examples are :—

  i-ḍēr ta-mīnak, up to the camp (140, 6).

  i-nmā-shām i-rāsṭ i-sahar ta-mīnak, from evening up to morning (139, 13).

  i-ḍēr lāsṭ i-ghūnḍ ta-mīnak, from the camp to the hill (139, 10).

  85. *inar.*—This is by origin the locative of *nar*, a house, and means literally 'in the
house.' It is still occasionally used in the sense of 'at home,' as in *haf saṛai i-nar
mullak*, that man died at home (55, 7). Compare the phrase *i-nar inar*, in the house
(21, 5 ; 141, 9). Examples of its use are :—

  i-Kābul inar hā, he is in Kābul (141, 6).

  haf saṛai i-ḍēr inar wirān syōk, that man became sick in the camp (180, 7).

  i-nar inar ghūn syōk, he became (*i.e.* was) hidden in the house (178, 8).

  As explained under the head of adjectives, *inar* is sometimes used to indicate the
superlative degree, as in :—

  hā giyōy ai i-harr inar ghwaṭ hā, this cow is fat among all, *i.e.* is the fattest of
   all (250, 6).

  i-sir inar ai sir hā, amongst good (things) it is good, *i.e.* it is the best (34, 5).

  When this postposition, and also when *izar*, govern the pronoun of the third person,
the contracted form of the locative *wi* or *wa* (see § 19) is generally used instead of the full

locatives (*kū-fō*, *kū-f*, and *kū-fai*) (133). The *wi* or *wa* may then be compounded with the *inar* or *izar*, so as to form, respectively, one word; thus, *winar* or *wizar*. We shall here confine ourselves to the consideration of *winar*. *Wizar* will be considered under the head of *izar*.

It will be remembered that *wi* or *wa* stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' *Winar* therefore means, primarily, 'in him, her, it, or them.' Thus, *winar nastak hō*, 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, *hafō winar hō* 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 being used for either the first or second person. When these are governed by *inar* they never coalesce with it, as is done by *wi* or *wa*. Instead of this, *winar* has further developed into a preposition itself, equivalent to *inar*, 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 *winar*, and we get *winar-di* or *winar-da*.

So completely, in these two last instances, has *winar* lost its original meaning and become a mere preposition, that, under the influence of analogy, *wi* or *wa* may also be suffixed to *winar*, although it is there already in the first syllable. We thus get *winar-wi* or *winar-wa*, in him, her, it, or them.

To sum up,—the following are the various forms taken by *wi* or *wa* in conjunction with *inar* :—

       wi or *wa*, in him, her, it, or them.
       winar, in him, her, it, or them.
       winar-di or *winar-da*, in me or in us.
       winar-di or *winar-da*, in thee or in you.
       winar-wi or *winar-wa*, in him, her, it, or them.

Besides the above, *di* or *da*, and *wi* or *wa*, may be suffixed to the plain *inar*, instead of to *winar*, with the same respective meanings; so that we may have :—

       inar-di or *inar-da*, in me or in us.
       inar-di or *inar-da*, in thee or in you.
       inar-wi or *inar-wa*, in him, her, it, or them.

Thus :—

       i-f° murghān ai i-wust°ēk, inar-wi gōliy° aghak, on that bird, on flying up, a bullet
             hit on it, *i.e.* a bullet hit it as it flew away (46, 4).

Finally, it may be noted that, although the *di* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with *izar*.

86. *izar*.—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 :—

       haf° sarai i-takht izar nastak, that man sat on the throne (180, 4).
       i-grī izar nastak hō, he has sat down on the mountain (132, 9).

i-f° izar lāzim hā, it is incumbent on it (140, 10).

i-hukmī izar 'amal kĕw°a, do carrying out on orders, *i.e.* obey orders (140, 13).

i-lawanai izarr-al dzŏk, he went (*hal dzŏk*) on a madman, *i.e.* he came across a madman (141, 1).

ka i-m°shī izar aī ga ikhtiyār nak dĕri, mun kū-tū lāst° dī ts° zay°m, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).

i-p° gŭnwāin izar ṭŏp ka, jump over this canal (250, 8).

kŭ-kok izar thumat mak ghºcats, do not speak calumny against anyone (257, 8).

hŏ i-fai ḍyŏ kullān izar a-khºcai guzār° bayak, he divided his property on (*i.e.* between) those two sons (I, 2).

i-f° izar pa-qahr syŏk, he became angry (lit. by anger) with (lit. on) him (178, 5).

Just as *wi* or *wa* is prefixed to *inar*, so it may be prefixed to *izar*, and we get *wizar*, meaning 'on him, her, it, or them.' So also the forms *di* or *da* and *wi* or *wa* may be suffixed, exactly as in the case of *winar*. We thus get the following set of forms:—

　　wi or *wa*, on him, her, it, or them.

　　wizar, on him, her, it, or them.

　　wizar-di or *wizar-da*, on me or on us.

　　wizar-di or *wizar-da*, on thee or on you.

　　wizar-wi or *wizar-wa*, on him, her, it, or them.

So also, as in the case of *inar*, we have:—

　　izar-di or *izar-da*, on me or on us.

　　izar-di or *izar-da*, on thee or on you.

　　izar-wi or *izar-wa*, on him, her, it, or them.

Although the *di* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, as above, it sometimes appears in another part of the sentence. Thus:—

　　a-khalq da sū ta-kŏ/wāl gumān wizar kawin, the people will make consideration of Kŏṭwāl on me (*da......wizar*), *i.e.* they will take me for a Kŏṭwāl (140, 11).

Wizar is also used to represent the instrumental case of a pronoun of the third person, and then means 'by him,' 'by her,' 'by it,' or 'by them.' Thus, the instrumental of *tūr°*, sword, is *pa-tūr°*, and we have *pa-tūr°-wa sū wazn*, thou wilt slay him with a sword; but with a pronoun of the third person we have *wizar-a-wa sū wazn*, thou wilt slay him (-*a*-) with it (*wizar-wa*) (137, 10).

Words indicating kindness, tyranny, or rage take *izar* after them, but in such cases the *izar* may govern the instrumental with *pa* instead of the locative with *i* or *kū*. Thus:—

　　kū-mun izar-a mihrbāni dāk, he showed kindness to me (178, 3).

　　pa-fŏ izar-a zulm dŏk, he tyrannized over him (178, 4).

　　i-f° izar pa-qahr syŏk, he became angry with it (178, 5).

87. *gaḍ, giraḍ*, or *girgaḍ*.—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-saṛai gaḍ, with the man (137, 2).

　　i-yār gaḍ aī musluht dāk, he made consultation (*i.e.* consulted) with (his) friend (145, 1).

i-dôst i-dushman girad̲ a-p̲f rūg dēr'n, keep the forehead bright before both friend and foe (145, 3).

sazā-l ai gunāh gad̲ barābar s̲h̲ēri, give to him punishment equal with (i.e. corresponding to) the fault (145, 5). In this the preposition i of the locative has been dropped.

a-kharts i-khwai bāsil girad̲ barābar kēw'n, make expenditure equal with (i.e. in accordance with) your own income (145, 6).

a-nēkī ai kū-har kuk girad̲ sr̲ hā, only virtue is good with every one (i.e. in everyone's opinion) (256, 7).

88. pa-sa.—This generally means 'except.' Thus, i-sayai pa-sa, except the man (159, 2); i-gap pa-sa, except, or without, a stone. It is often combined with the preposition bē (§ 80), as in bē Khudāē pa-sa, except God (159, 13); bē kū-mun pa-sa, except, or without me (159, 14).

CONJUNCTIONS.

89. The following are **Copulative Conjunctions :—**

wa, and.

ga, also, even.

bī, bihē, or biyē, in the second place, and also, moreover.

The following are examples of their use :—

wa.—Zaid wa 'Amr nāsk-in, Zaid and 'Amr sat down (154, 4).

Zaid wa 'Amr malk-in, Zaid and 'Amr died (153, 8).

Zaid mullak, wa 'Amr mullak, wa Bakr mullak, Zaid died, and 'Amr died, and Bakr died (155, 6).

Zaid mullak, wa 'Amr, wa Bakr, Zaid died, and 'Amr, and Bakr (155, 9).

Zaid mullak, wa 'Amr zakhmī syōk, Zaid died, and 'Amr was wounded (155, 6).

Zaidd-al ts'ēk, wa 'Amr-ir dzōk, Zaid went away, and 'Amr came (153, 9).

Zaid-am dzōk, wa a-piē-wa asht'ēk, I struck Zaid, and his father was standing, i.e. when I struck him, his father was standing at the time (158, 8).

Wa is employed idiomatically to indicate remoteness, as in tū wa sakhal kār, 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).

ga.—Zaid mullak, 'Amr ga mullak, Zaid died, 'Amr also died (154, 8).

Zaid mullak, wa 'Amr ga mullak, Zaid died, and 'Amr also died (154, 9).

Zaid ga mullak, 'Amr ga mullak, Zaid also died, 'Amr also died (154, 11).

Zaid mullak, 'Amr ga, Zaid died, also 'Amr (154, 13).

'Amr ga mullak, 'Amr also died (155, 1).

ka i-m'ghi izar ai ga ikhtiyār nak dōri, mun kū-tū lāst' di ts' zay'm, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

bī.—Zaid ri-dzōk, bī 'Amr, Zaid came, also 'Amr (155, 12).

s' Zaid ri-dzōk, bī 'Amr, in the first place Zaid came, and in the second place 'Amr (156, 1).

hā bihē aī khwāṣh° hā, this too is sweet (251, 9).

mullak byōk, wa biyē zwandai aī syōk, he was dead, and again he became alive (I, 14).

90. The following are **Disjunctive Conjunctions**:—

> *yā*, or.
> *yā khō*, or.
> *yā . . . . yā*, either . . . . or.
> *yā khō . . . yā*, either . . . . or.
> *ka*, or.
> *ka . . . ka*, whether . . . or.
> *ka naī*, or otherwise.

The following are examples of their use:—

> *yā, yā khō.*—Either of these may be used instead of the other. Thus:—
> > *hā dal w°r, yā (or yā khō) hā*, take this or this (157, 8).
> *yā . . . . yā, yā khō . . . . yā.*—*yā haf°-l ts°ēk byōk, yā-l tū*, either he had gone, or thou (157, 6).
> *yā-r di wak w°r, yā-r di sharbat w°r*, bring either water or sherbet (157, 9).
> *yā khō bū ts° nak dari, yā-r di nak s̱h̲awī*, either he does not own anything, or he does not give to me (157, 11).

> *ka.*—This is principally used in questions. Thus:—
> > *Zaidd-ir dzōk ka 'Amr*, did Zaid come, or 'Amr? (158, 3).
> > *ts°an-ir dzōk, ka prān*, did he come today, or yesterday? (158, 4).
> > *ghrās aī hā, ka ziyar*, is it black or yellow? (250, 13).
> > *hō aī sir hā, ka hafō*, is this good, or is that? (253, 8).

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 haf° dal bū w°r, ka hā*, whether dost thou take that or this? (157, 13).
> *ka naī.*—*hā dārū khurōa, ka naī pan̲l̲uk dal aī sū nak s̱h̲aw°m*, eat this medicine, or else I will not give thee a pomegranate (166, 9).

91. The following are **Adversative Conjunctions**:—

> *balki*, nay rather, moreover; but, on the contrary.
> *lēkin*, but.
> *magar*, but.
> *khō*, but.

The following are examples of their use:—

> *balki.*—*dzōk-a nak hā, balki wazyōk-a hā*, he has not beaten him; nay rather he has killed him (156, 8).
> *Zaidd-ir nak dzōk, balki 'Amrr-ir dzōk*, Zaid did not come, but (or on the contrary) 'Amr came (156, 9).
> *lēkin, magar, khō.*—Any of these may be used for the others. Thus:—
> > *harr° ri-dzāk-in, lēkin (or magar or khō) Zaidd-ir nak dzōk*, all came, but Zaid did not come (160, 5).

Khō is sometimes used like the Hindī *tō*, and is then hardly translatable into English. Thus:—

> *azz-al khō nak dzōk-am*, as for me, I did not go = Hindī *maĩ tō nahĩ gayā* (162, 12).

92. The following are **Conditional Conjunctions:**—

ka, if; when.
hargāh ka, if.
mun ka, if.
agar ka, although.

The following are examples of their use:—

> *ka.—ka bārān aī syōk, mun ghwāsi dī sū sa*, if it rained, then the grass will become (*i.e.* will grow) (150, 13).
>
> *ka haf rī-dza, mun azz-al aī sū shaw'm*, if (*i.e.* when) he come, then I will give (it) to him (150, 14).
>
> *ka rī dza, mun sha-l-a*, when he comes, then give it to him (151, 3).

Note that *ka* 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 *ka* in conditional sentences will be found under the head of syntax (§ 136).

Ka is also used with a relative pronoun, without materially affecting the sense, as in *tsēn waqt ka rī dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Similarly, *har waqt ka rī dzōk*, at every time that he came, *i.e.* whenever he came, or when he came (Hindī *jis waqt āyā* (151, 6)).

hargāh ka, mun ka.—Either of these may be used instead of *ka*, with the meaning of 'if.' Thus:—

> *hargāh (or mun) ka i-m'shī izar ga ikhtiyār nak dēri, mun kū-tū lāst dī ts zay'm*, if thou dost not possess authority even over flies, then what may I ask from thee? (153, 3). In this example *ka* alone may be used instead of *hargāh ka* or *mun ka*, as is the case with the same passage quoted under the head of copulative conjunctions (§ 89).
>
> *agar ka.—agar ka haf sarai zahr khwalak, khō nak mulak*, although that man ate poison, nevertheless he did not die (152, 8).
>
> *agar ka hō-r dī ghandzī ghwēk-in, azz-al ts nak ghwēk-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 ka* is introduced by *khō*, and not by *mun* (152, 11).

93. The following are **Concessive Conjunctions:**—

mun, then.
khō, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. *Mun* is used if the conditional particle is *ka*, *hargāh ka*, or *mun ka*, and *khō* 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 *mun* :—

> *ka haf' ri dzōk, mun hō kār sū sa*, if he came, then this work will be (done) (152, 3).
>
> *ka tū ghwats, mun azz-al sū dzaw'm*, if thou say (it), then I will go to him (152, 4).

94. The following is a **Final Conjunction** :—

ka, that, in order that.

The following are examples :—

> *'adl kēw'n, ka nēknām si*, do justice, that thou mayst have a good name (151, 15).
> *tē'n khwāri kēw'n, ka sabā-t pakār sa*, labour today, that it may be useful to thee tomorrow (254, 10).
> *hir tsiw, ka hisāb kayēn*, come here, that we may make an account (257, 15).

Ka is also used, in a **Consecutive** sense, to mean ' so that.' Thus :—

> *nōri di nak buk, ka tū khwālk bukas'*, there was (*di 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 nakk-al dzai*, (beware) that thou go not, *i.e.* do not go (162, 2).

Or it may be used in a **Causal** sense, as in :—

> *khūn ai mak kēw'n, ka 'umr-at sū land sa*, do not commit murder, as (or because) thy life will become short (thereby) (254, 8).

Ka is also used like the Greek ὅτι and the Persian *ki* to introduce a quotation in direct oration, instead of employing *oratio obliqua*. Thus :—

> *hafū pishtak ka ' s' saṛai tar-mun i-tsang' hanyī*,' he wrote that ' a man is sitting near me ' (151, 13).

INTERJECTIONS.

95. The ordinary interjection used to call attention is *wō*, O !. Examples of its use will be found under the head of the vocative case (§ 10).

The following are **Interjections of warning or reproof** :—

> *w'h !*
>
> *h'n !*

As in :—

> *w'h ts'-t dōk*, Ah ! what didst thou do ? (161, 7).
> *h'n ts' bū kai*, Ah ! what are you doing ? (*id.*).

These are sometimes repeated, so that we may say *h'n h'n ts' bū kai !*

Dzūsh, the imperative of *dzūsh'ēk*, to look, means ' take care !' as in *dzūsh, hō kār nak kēwī*, beware ! that thou do not this deed (161, 11). We see from this example that it is followed by the aorist.

Armān ka indicates regret, as in *armān ka-azz-al ts'ēk byōkan'*, would that I had gone ! (164, 8).

haī haī and *ō hō hō*, alas! are used in grief, as in *haī haī pērī ts koym*, alas! what am I to do now! (149, 13); *ō hō hō ts bad kār syōk*, alas! what evil deed has occurred! (149, 13).

wā, wā, ah! indicates joy or surprise, as in *wā wā ts sir kār ai syōk*, ah! what a good deed has occurred! (150, 3).

wāē, wē, or *wē wē*, alas! is used in time of trouble, in sickness, or among beggars, as in *wē wē mullak*, alas! he is dead! (150, 8).

ai, O! calls attention, as in *ai lawanai-a*, O madman (II).

ē, O! ditto, as in *ē piē*, O father (I, 2).

Chapter VII.

SYNTAX.

96. The following is not a complete syntax of Ōrmuṛi. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulām Muḥammad Khān's grammar. Some of these points are of considerable importance, and deserve special study.

97. **The Definite Article.**—As already explained (§ 5), 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-yº a-dist,* his hand; but *ta-yº 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 (118, 8). Thus, *a-saṛai mulak,* the man died; but *saṛai ai mulak,* a man died. We cannot say *a-saṛai 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-saṛai	*ai*	*panḍūk*	*khwalak,*
the-man	(indicates object)	pomegranate	ate,

we know that *a-saṛai* is the subject, because *ai* cannot refer to it, and therefore must refer to *panḍūk,* which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand *saṛai ai a-panḍūk khwalak* would mean 'the pomegranate ate a man.'

98. **The Subject and the Object** (114, 11ff.).—As stated in § 10, 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 Ōrmuṛi, 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-saṛai a-panḍūk khwalak* means 'the man (*a-saṛai*) ate the pomegranate (*a-panḍūk*)' (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) *bimār* (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 bū khura* meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have *bū khura*, he eats, or, if we wish to express the subject, we may say *hafō bū khura*, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If *hafō bū khura* 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 *hafō* or it may be the 'he' of *khura*, he eats, but the only possible object is *hafō*. There is no object concealed in the *khura*. Hence, if *hafō bū khura* is a complete sentence, we must take *hafō* as representing the object, and the sentence must mean 'he eats (*bū khura*) him (*hafō*).'

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-mzarai bū khura*, 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 pronominal suffix. If the object is written in full, then 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 pronominal suffix, this must be a suffix of the accusative, *i.e.* one of those given in § 20 (*b*). They are here repeated for ready reference :—

am or (after a vowel) *m*, me.	*an* or (after a vowel) *s*, us.
at or (after a vowel) *t*, thee.	*an* or (after a vowel) *n*, you.
wa or (after a consonant) *a* or *awa*, him, her, it.	*wa* or (after a consonant) *a* or *awa*, them.

These are added to the noun that we wish to make the subject, so that we get, for instance, *a-mzarai-m bū khura*, the tiger eats me ; *a-mzarai-wa bū khura*, 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, *khwalak-am* means ate me (masc.) ;

khwālk-yēn, ate us; *khwalak*, ate him; and *khwālk-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-panḍūk khwalak*, 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 *hafō a-panḍūk khwalak*, 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 (*c*), *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) *m*, I.	*an* or (after a vowel) *n*, we.
at or (after a vowel) *t*, thou.	*an* or (after a vowel) *n*, you.
wa, or (after a consonant) *o*, or	*an* or (after a vowel) *n*, they.
(after a consonant and before	
a vowel) *w*, he, she, it.	

These are added to the noun that we wish to make the object, so that we get, for instance, *a-panḍūk-am khwalak*, I ate the pomegranate; *a-panḍūk-at khwalak*, thou atest the pomegranate; *a-panḍūk-o khwalak*, he ate the pomegranate; *a-panḍūk-an khwalak*, 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, ff.).

99. **The Particles *aī* and *dī*.**—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 Hindōstānī particle *hī*. They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in *kū-Zaid gaḍ dī bī makhlūq ga buk-īn ; khō bī kukk-ir dī nak dzōk, Zaid aī rī dzōk*, on the one hand, other persons also were with Zaid ; but, on the other hand, no one else came, Zaid alone (=*Zaid-hī*) came (suppl. 2, 8).

In these cases, *aī* or *dī* always refers to some particular noun or pronoun. Thus, in the above example, *dī* is used to discriminate the words *makhlūq*, people, and *kuk*, anyone, and *aī* 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 *aī* is used, and when it is plural, *dī* 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 *dī* 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] Ghulām Muhammad Khān's account of these particles is contained in pp. 119-123 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 Ōrmuṛī sentence in his book, classifying and arranging them according to the presence or absence of *aī* and *dī*. From the facts so collated 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. 219ff.

pronouns *bī kuk*, anyone else ; *har kuk*, everyone ; and *har tsʻ*, everything, usually take *di*, not *ai*. Thus, *di* is used in the following sentences :—

> *gunum di brashtak syōk*, wheat became burnt (123, 15).
>
> *sag' di khwā suk*, sand (fem.) fell (123, 15).
>
> *shippə di khwālk*, he ate (*i.e.* drank) milk (fem.) (124, 1).
>
> *i-ghrai isar di yānak dzut hā*, in the fireplace there is much ash (257, 3).
>
> *gāk' di bēz'u*, cook flesh (259, 3).
>
> *yā-r di wak w'r, yā-r di sharbat w'r*, either bring water, or bring sherbet (157, 9).
>
> *bī kukk-ir di wak dzōk*, no one else came (suppl. 2, 8).
>
> *bī kuk di nak hā*, there is no one else (suppl. 3, 5).
>
> *bī kuk di bū nak zay'm*, I long for no one else (suppl. 3, 13).
>
> *bē gap kar tsʻ di di hā*, there is (*di hā*) everything (*har tsʻ di*) except a stone (159, 11).

This *di* must be distinguished from *di*, the sign of the ablative (see § 83), and from *da* or *di*, the contracted pronoun meaning ' in or on me, us, thee, or you ' (§ 10).

100. So far, we have been dealing with *ai* and *di* 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 §§ 78, 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 :—

> *sarai ai nōṛi khwālk*, a man ate bread. Here, according to § 96, 1, *sarai*, the first word in the sentence, is the subject, and therefore *nōṛi* is the object. The particle *ai* is used because *nōṛi* is singular, and because it is not definite. We cannot have *ai a-nōṛi*, the bread (119, 5).
>
> *sarai di panḍūchi khwālk-in*, a man ate pomegranates (119, 6). Here, because *panḍūchi* is plural and is not definite, *di* is used, not *ai*.
>
> Similarly :—*az ai panḍūk khwalak*, I ate a pomegranate (122, 14).
>
> *az di panḍūchi khwālk-in*, I ate pomegranates (122, 14).
>
> *mākh ai panḍūk khwalak*, we ate a pomegranate (122, 15).
>
> *hafō di panḍūchi khwālk-in*, he ate pomegranates.

In all these the subjects are personal pronouns, but *ai* and *di* refer not to them, but to the objects *panḍūk* and *panḍūchi*, which are indefinite.

Even if the object of a transitive verb is not expressed, *ai* or *di* may be used to indicate some thing or things that are referred to indefinitely. The *khur'm bū* means ' I eat,' and *khur'm ai bū* is ' I eat something indefinite ' (120, 5), and *khur'm di bū* is ' I eat some indefinite things.' Similarly *khuryēn di bū*, we eat indefinite things (120, 14) ; and *khurin di 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 *ai* or *di*. Thus, *khur'm-at bū* is

'I eat thee,' but we cannot say *khur*m-at ai bū* 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 *az ai khwalak*, I ate something indefinite (122, 5); *hafō ai khwalak*, he ate something indefinite (122, 5); *az di khwālk-in*, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that *di* is put after the verb in the past tense, we do not say *khwālk-in di*. In such cases,—as in the case of *bū* of the imperfect (§ 48) or *sū* of the future perfect (§ 52),—the termination is transferred from the verb to the *di*, so that we get, e.g. *az khwālk din*, I ate some indefinite things; *hafō khwālk din*, he ate some indefinite things (123, 7). This does not happen in the case of *ai*, 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 *ai* and *di* refer, not to the object, but to the subject. Thus, we have *saṟai ai nastak*, a man sat down (119, 4); *saṟai di nāsk-in*, men sat down (119, 5); but *a-saṟai nastak*, the man sat down (117, 12); *a-saṟai nāsk-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 *giṿ°ēk*, to consider, we have *az bū haf° dānā giṿ°ēk*, I was considering him wise (175, 1). *Cf.* Latin *puto te doctum et prudentem*. So *d°ēk*, to see, in *az haf° wirān d°ēk*, I saw him sick (175, 5).

104. **Instrumental.**—As stated in § 10 the instrumental is formed with the aid of the preposition *pa*, as in *pa-tūr°-wa dzōk*, he struck (him) with a sword (129, 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 *ba* and the Hindī *sē*. Thus:—

pa-f° sā'at-a wa-zyōk, he killed him there and then, lit. by that time (142, 1).
min° pa-'ibādat kēw°n, feel affection for piety, *'ibādat-sē muḥabbat rakh* (142, 3).
pa-f° qiṣṣ° khabar hai, art thou acquainted with that story? *tū us bāt-sē wāqif hai?* (142, 4).
pa-a-rākh°, in the truth, truly (142, 6).
pa-mukhkh-al ghwashtak, he fell on his face (142, 7).
pa-tsaṭṭ-al ghwashtak, he fell flat on his back, lit. on the nape of his neck (142, 8).
pa-pēts pa-tsaṭ, backwards and forwards (142, 9).
pa-nisht°-l tswak-in, they went outside (142, 10).
pa-shiw, by night (178, 12).
shiw pa-shiw, night by night, every night (142, 12).
pa-ryūz, by day (178, 12).
ryūz pa-ryūz, day by day (142, 13).
pyūz pa-pyūz, face to face, face against face (142, 14).
sā'at pa-sā'at, at every moment (142, 14).

tū di pa-khabar hai, dost thou know about him? (249, 4).

az ai pa-khwai hā kār dōk, it is I who did this deed by myself (176, 1).

i-f izar pa-qahr syōk, he became angry (lit. by anger) with him (178, 5).

After words expressing kindness, tyranny, or anger, the postposition *izar* may govern the instrumental, instead of the locative. See § 86.

105. **Dative.**—The Dative is formed by the postpositions *kī* and *līkī*, both of which govern the locative. For examples, see § 82.

106. **Ablative.**—The Ablative is formed by the postpositions *lāst* and *irāst*, 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 *ta*, corresponding to the Pashto *da*. Thus :—

> *ta-kūwai a-wak*, the water of a well (238, 3). Cf. *ta-kahai wak* (146, 10).
>
> *ta-panjūk a-wʿnʿ*, the tree of a pomegranate, a pomegranate tree (238, 1). Cf. *ta-panjūk wʿnʿ* (146, 10).
>
> *ta-sarai dist*, a man's hand (146, 11).
>
> *ta-Zaid ta-yānsp ghilāmi*, the bridle of Zaid's horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When *ta* forms the genitive of a pronoun of the first or second person, it is changed to *tar*. Thus, *tar-mun*, of me, my ; *tar-mākh*, of us, our ; *tar-tū*, of thee, thy ; *tar-tyūs*, of you, your. According to Ghulām Muḥammad Khān (130-1), 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 *kuk*, who? Thus :—

> *hō yānsp ai tar-tsōn 'umr hā*, this horse is of how much age, i.e. how old is this horse? (No. 221).
>
> *tar-kuk a-kwalān bū tar-tū i-pēts tsawa*, whose boy comes behind thee? (No. 239).

Ghulām Muḥammad Khān (see p. 131, 10) himself uses *tar* with *kuk*, who?, in :—

> *tar-kuk kulān ai hai*, whose son art thou? (248, 3).
>
> *hā māl ai tar-kuk hā*, whose is this property? (249, 6).

On the other hand he uses *ta* with *tsōn* in :—

> *ta-tsōn tsān ai hā*, of how many years (i.e. how old) is he? (249, 13).

When the postposition *inōl* is used with the genitive, it enforces the idea of possession, as in *ta-sarai inōl*, 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 *i*, meaning 'on.' Thus:—

> *i-būmmʿ nastak*, he sat on the ground (129, 7; 140, 10).
>
> *i-zli-m nak hā*, it is not on my heart, i.e. I do not remember (253, 10).
>
> *pagrīyʿ i-sar tērʿn*, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as *izar*, on ; *inar*, 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 *i-nar*, in the house, at home, in ; *i-bēẓh*, outside ; *i-nishī*, 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:—

shīn gōn, a green stick (171, 8).
shīn' w'n', a green tree (171, 8 ; 239, 1).
shīn' w'n'i, green trees (239, 2).
shīn khit, a green sheet (238, 14).
shīn' khitti, green sheets (238, 15).
ghrāz saṛai, a black man (171, 11 ; 239, 3).
ghrāz' zark', a black woman (171, 11 ; 239, 4).
ghrēsi saṛai, black men (171, 12 ; 239, 5).
ghrēsi zēli, black women (171, 12 ; 239, 5).
spīṇ saṛai, a white man (172, 1).
spīṇ' zark', a white woman (172, 1).
spīṇ' saṛai, white men (172, 1).
spīṇ' zēli, white women (172, 1).
sir yānsp, a good horse (238, 12).
tōk wak, hot water (238, 13).
drāgh gōn, a long stick (239, 7).
drāgh' qiss', a long story (239, 8).
ta-sir yānsp, of the good horse.
i-dzṇt gham lāst', from excessive grief (138, 4).
i-harr' ḍūmī 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,[1] it agrees with the subject in gender and number. Thus :—

Zaid sir hā, Zaid is good (173, 8).
zark' sir' hā, the woman is good (173, 8).
saṛai sir' hin, the men are good (173, 9).
a-saṛai wirān syōk, the man became sick (177, 1).
haf' zark' hōnd' suk, that woman became blind (241, 6).
hafai hēndi suk-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 *marzawi*, and in the following sentence 'two brothers' is *dyō marzā*, not *dyō marzawi* :—

marzawi-t tsōn hā ? dyō-m marzā hin, 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 stiṛ k'm, I am weary (239, 12).
mākh hairān hyēn, we are worried (240, 4).

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[1] The copulative verbs are *ōyōk*, to be or become, and *syōk*, to become.

tū sĭ'r syŏk-a, thou becamest great (241, 9).

tyūs ghăn' suk-aĭ, you became hidden (241, 10).

hafŏ rĭ-dzŏk, he came (241, 13).

haf' rĭ-dzăk, she came (241, 14).

hafaĭ năsk-in, they sat (241, 15).

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 (§§ 98ff.).

115. **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in *pa-mun-a dzŏk,* he struck by means of me (131, 6).

For the instrumental of the third person *wizar* is commonly used, as explained in § 86.

116. **Dative.**—The following are examples of the dative:—

kŭ-mun kĭ ẓẖa, give to me (144, 9 ; 177, 13).

kŭ-mākh kĭ ghwats, say to us (144, 10).

kŭ-f' lĭkĭ ghwats, say to him (143, 7).

117. **Ablative.**—Examples will be found in § 83.

The usual word for 'from him, her, it, or them' is *inĕl'* (19, 9 ; 135, 2). Being an ablative form, *dĭ* must also come into the sentence, as explained in §§ 12, 81, 83. Thus, *inĕl'-l dĭ ts'ĕk,* he went from him (135, 13). In this, *l ts'ĕk,* for *hal ts'ĕk,* means 'he went' (see § 122). By itself, *inĕl'* 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 *dĭ* is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix *am,* my, we get *inĕl'-m,* in my possession, but *inĕl'-m dĭ,* from me. Similarly, *inĕl'-t dĭ,* from thee. Thus :—

inĕl'-ll-ĭr dĭ dzŏk, he came from thee (135, 8).

inĕl'-mm-al dĭ dzŏk, he went from me (135, 8).

For 'from him' we already have *inĕl' dĭ* 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, my ; *tar-mākh,* of us, our ; *tar-tū,* of thee, thy ; *tar-tyūs,* of you, your ; *ta-fŏ* or *ta-f',* of him, his ; *ta-f',* of her, her ; *ta-faĭ,* 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-dist, my hand (147, 10).

tar-mun a-yănsp, my horse (237, 14).

hŏ aĭ tar-mun marză hă ; hā aĭ ta-f' khwăr hā, on the one hand, this is my brother ; on the other hand, this is his sister (242, 10, 11).

tar-tū a-dist, thy hand (147, 9).

tar-tū a-piĕ zwandai hă, is thy father alive ? (242, 12).

hă dŭk' aĭ tar-tū dŭw' hă, is this the girl that is thy daughter ? (243, 9).

hŏ kulanak aĭ tar-tū kulăn hă, is this the boy that is thy son ? (243, 10).

tar-tyūs a-nar, thy house (238, 4).

ta-fō a-dist, his hand (238, 7).

ta-f a-myāndēni*, his mare (237, 15).

ta-f a-nāk malk*, his wife died (244, 8).

ta-f a-dist*, her hand (147, 7).

ta-f a-kulān*, her son (238, 2).

ta-f a-marzā*, her brother (238, 5).

ta-f a-khiōār*, her sister (238, 6).

hā ai ta-f zark* wan hā*, it is she that is that woman's co-wife (244, 7).

ta-fai a-dist, their hand (147, 8).

tar a-kulān*, his (this person's) son (238, 8).

hā tar ākhṣhoi hā*, this is his brother-in-law (244, 11).

tarai a-kār, their (these persons') work (238, 9).

ta-p a-rang*, the colour of this (thing) (238, 10).

ta-pai a-bai, the price of these (things) (238, 11).

tar-kuk kulān ai hai, whose son art thou? (248, 3).

hā māl ai tar-kuk hā, 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-gōn*, her stick; *ta-fō a-dist*, his hand. *ta-fō dist* would mean 'of that hand' (147, 12). This is Ghulām Muḥammad Khān's rule, but *khiōār* 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-piē-m mulak hā, a-māw-m wandiy* hā*, my father has died, my mother is living (242, 13).

marzawi-t tsōn hin? dyō-m marzā hin, s-m ai tarbūr hā*, how many brothers has thou? I have two brothers, (and) only one cousin (242, 15 ; 243, 1).

a-zalpiē-m malk hin, my grandparents have died (243, 5).

a-kulauni-t tsōn hin? s-m ai kulān hā, syi-m dūw* hā*, how many sons hast thou? I have only one son, I have a daughter (243, 6-8).

*a-rāṣhrai-m-al i-nar-ki ts*ēk*, my brother's son went to the house (243, 13).

a-rāṣh-m i-nar hā*, my brother's daughter is at home (243, 14).

hā-m ai ta-khwarkiyi nar hā, it is this that is my sister's daughter's house (243, 15).

*ts*n-am ri a-trōr dzāk hā*, 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-niyāk-am-al i-gri ki ts*ēk*, my maternal uncle went to the mountain (244, 2).

a-windzōk-am ri dzōk, the son of my co-wife came (244, 8).

a-khṣhini-m ri mēmai dzāk hā, my wife's sister has come on a visit (244, 14).

a-sar-am bū dūmi, my head aches (245, 1).

i-zli-m nak hā, it is not on my heart, *i.e.* I do not remember (253, 10). Here the *i* of *zii*, heart, has been shortened.

mwasai-t di hā, does a grandson exist of thee, *i.e.* hast thou a grandson? (243, 11).

*a-khwarkai-t-al gudā-ki ts*ēk*, whither did thy sister's son go? (243, 12).

a-nzhōr-at gudā hā, where is thy daughter-in-law? (244, 6).

a-syūgh-at bŭ tar-tyŭs i-nar hanyi, thy mother-in-law dwells in your house (244, 9).

angushti-t tsōn hin, how many fingers hast thou? (247, 3).

a-khsir-a zwandai hā, a-wrandĕr-a bŭ mri, his father-in-law is alive, his sister-in-law is dying (244, 4, 5).

a-syūgh-a handzuk, a-rŭmm-al-a (for *rŭm-a-l*) *tsⁱdk*, his mother-in-law remained, his son-in-law went away (244, 12, 13).

*a-disti-wa tēr*n*, 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-kitāb-am*, my book, see § 20 (d).

In the section (§ 117) dealing with the ablative, reference has been made to the use of the word *inēl*, 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 :—

inēl-m*, in my possession (135, 7).

inēl-t*, in thy possession (135, 7).

inēl-wa*, 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-fⁱ izar lāzim hā, it is incumbent on him (140, 10).

i-fⁱ girgaḍ rī dzōk-am, I came with him (144, 13).

122. **Contracted Pronouns.**—The contracted pronouns described in § 19 play a very important rôle in Ōrmuṛi, 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 ghwats* (124, 10) or *ri ghwats* (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, *tsⁱn hir*, today to me, becomes *tsⁱnn-ir*, and *tsⁱn hal*, today to him, becomes *tsⁱnn-al*. After a vowel, not only is the *h* dropped, but also the vowel of the *hir* or *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-ḍĕr* lāst* hal*, from the camp to him, becomes *i-ḍĕr* lāst*-l* (135, 12). *Ri* 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 *dzōk*, to arrive, we have :—

hir dzōk or *rī dzōk*, to arrive to me, hence, to come.

dal dzōk, to arrive to thee, hence, to go to you.

hal dzōk, to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.) :—

tsʻun-ir dzōk or *tsʻa rī dzōk*, he came today.

tsʻa dal dzōk, today he went to you.

tsʻun-al dzōk, today he went to him, or today he went away.

These datives are commonly used with the following verbs (125, 6) :—

dzayēk, to bring or to take away (something animate).

dzōk, to arrive (*pahūchnā*).

dzūshʻēk, to see, to look (at).

gastak or *glaxtak*, to bring or to take away (something inanimate).

ghwashtak, to fall.

ghwēk, to say.

likʻēk, to ascend.

naghōk, to come out.

nimʻēk, to descend.

shriyōk, to give.

tsalʻēk, to bring or to take away (something animate).

tsʻēk, to come or to go (*chalnā*).

waghyōk, to enter.

wʻlak, to bring or to take away (something inanimate).

The verb *syōk*, to break a rope, always takes *hal* (202, 5).

The following are examples of their use with some of these verbs :—

Bakzh rī dzōk, Bakhsh came (242, 7).

tshu, dzēwʻn-a rī, go, bring him here (258, 15).

bōi rī dzai, come near (258, 12).

i-dʻ rī dzai, come here (257, 13).

i-dʻ-l rī dzai, come here to it, *i.e.* in this direction (257, 12).

ka tū ghwats, mun azz-al sū dzawʻm, if thou say (it), then I will go (152, 4).

khwāwic-al gastak-a, he has taken sleep away, *i.e.* he has fallen asleep (259, 12).

po-mukhkh-al ghwashtak, he fell on his face (142, 7).

i-kūwai liki-l ghwashtak, he fell into the well (179, 1).

hafo dal bū duʻā salām ghwēk-in, he was saying salutations to thee (259, 7).

mākhkh-al di (from here) *bū nisyēu* (from *naghōk*), we are coming out from here (242, 4).

a-distt-ir shra, give me the (*i.e.* your) hand (246, 15).

tsōn dal di shrawʻm, how many may I give to thee ? (261, 5).

hōnn-ir dī shra, give me so many (261, 6).

kū-fʻ liki-l-a shra, give it to him (143, 8).

sazā-l ai gunāh gad barābar shērī, give him punishment corresponding to the fault (145, 5).

ka haf° ri dza, mun azz-al ai sū ṣṭraw°m, if he come, then I will give to him
(150, 14).

oz dal bū tsaw°m, I am coming to thee (242, 3).

pa-nisht°-l tsawak-in, they went outside (142, 10).

hā rāi sīkh i-k'loi ki-l tsawak hā, this road has gone (i.e. leads) straight to the
village (255, 1).

In the following five further examples of dzōk and ts'ēk with these datives, di is the
ablative particle, and inēl°-m di means 'from me,' and inēl°-t di, 'from thee.' See §§ 81,
126.

i-dēr° lāst°-l di ts'ēk, he went from the camp (135, 12).

kū-Makāli Sāhib lāst°-r di dzōk, he came from Mr. Macaulay (135, 15).

kū-tū lāst°-r di dzōk, he came from thee (135, 11).

inēl°-tt-ir di dzōk, he came from thee (136, 4).

inēl°-mm-al di ts'ēk, he went from me (136, 4).

123. Contracted Pronouns, Locative. —The locative forms of these contracted
pronouns are as follows : —

di or da, in or on me, in or on us.

di or da, in or on thee, in or on you.

wi or wa, 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 i (di and wi) are sometimes written with long i, thus, dī, wī.

These pronouns can be employed in almost any locative sense. Thus (133, 2ff.),
di hā 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 gaḍ-da, with me, with us, with thee, or with you, or gaḍ-wa, with him or with
them (137, 2). This is especially common with winar and wizar, as in winar-di or winar-
da, in me, in us, in thee, in you ; winar-wi or winar-wa, in him, her, it, or them ;
wizar-di or wizar-da, on me, on us, on thee, on you ; wizar-wi or wizar-wa, on him, her,
it, or them. Full particulars regarding these forms will be found in §§ 85, 86. Similar to
this union of these pronouns and a postposition are the adverbs i-d°, here, and i-w°, there,
in which they are added to a preposition, and the final a is shortened. The word i-d'
means literally 'on me,' and i-w°, 'on him.' With this change of meaning we may com-
pare the use of rī and hai described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote : —

a-khalq da sū kōṭwāl gumān wizar kawin, the people will make consideration of a
kōṭwāl upon me (da wizar), i.e. they will take me for a kōṭwāl (140, 11).

So far for the use of di or da and wi or wa 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 ; —

i-ghūnḍ inar da hai, it is thou who art on the hill.

i-ghūnḍ inar wi hā, it is he who is on the hill.

125. The verb substantive in Órmuṛi 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 nā-jōrai hā, Zaid is sick, but we cannot say *Zaid hā* for 'Zaid exists.' If it is required to postulate existence, or to postulate presence in a certain place, then *di*, *wi*, or *wa* (but not *da* in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.). In such a case, as already stated, *wa* often becomes *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.	Plural.
1. *az-a k'm*, I am.	*mākh-a hyĕn*, we are.
2. *tū-wa hai*, thou art.	*tyŭs-a hai*, ye are.
3. *hafō-wa hā*, he is.	*hafai-wa* (or *hafai-a*) *hin*, they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics *wa* and *a* are not used. We have *az* (not *az-a*) *stir k'm*, I am weary (239, 12) ; *mākh* (not *mākh-a*) *hairān hyĕn*, we are troubled (240, 4) ; *hafō* (not *hafō-wa*) *sir hā*, he is good (239, 9). Similarly, for the past, we have *az-a byōk-am*, I was, *i.e.* I existed (237, 6), and so on.

Similarly *di* (not *da*, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although *wa* and *wi* are also used with this shade of signification. Thus, *di hā* means ' there is,' and *di byōk*, ' there was.' They could be used in cases like the following :—Suppose a number of people are seated together. Someone might ask ' *falānai sarai di hā*,' ' is so and so here (*di*) ? ' The answer would be ' *hafō-wa hā*,' ' he is.' If a plural answer were required, the answer would be ' *hafai-wa hin*,' ' they are ; ' or the answer might be in the second person, ' *tū-wa hai*,' ' thou art,' *quasi*, ' there's you.' This use of *di* and *wa* to postulate existence frequently corresponds to the English indefinite verb substantive, ' there is,' ' there was.' Thus (134, 11ff.), while *hafō di byōk* means ' he was,' we may also have *sarai di hā*, there is a man; *sarai di byōk*, there was a man. In this use, indicating presence in a certain place, *da* is not used, but only *di* (134, 14). This *di*, although sometimes written *dī*, should not be confused with the plural emphatic particle *dī* (§§ 78, 99), or with *dī*, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are :—

> *hits di* (written *dī*) *nak hā*, there is nothing (62, 8).
>
> *hits kuk di* (*dī*) *nak hā*, there is no one (62, 9).
>
> *bĕ gap har ts' di di* (particle of emphasis) *hā*, except a stone there is everything, or everything is here (159, 11).
>
> *mcasai-t di hā*, is there a grandson of thee ? *i.e.* hast thou a grandson ? (243, 11).
>
> *dist-am di nak hā*, in my hand there is not, *i.e.* it is not in my power (251, 7).
>
> *i-nas-a di* (written *dī*) *lik' hā*, there is a pain in his belly (255, 5).
>
> *syi tsŏn-wa di* (emphatic particle) *buk-in*, there were several. Here the *w* of *wa* has been preserved after a consonant (30, 6). For *syi tsŏn*, see § 26.
>
> *a-gunum tsŏn sĕr-a hā*, how much seer (*i.e.* how many seers) is the wheat ? (250, 11). This example is doubtful.[1]

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[1] The *a* of *sĕr-a* is perhaps the pronominal suffix of the genitive, ' how many seers *of it* ? In 252, 7, we have *a-kaf dsin man hā*, how many maunds is the chaff ? Here there is no *a* attached to the *man*.

ta-spuk ghap-wa hā, there is the barking of a dog (252, 11). Here, again, the *u* of *wa* is preserved after a consonant.

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 *hir di dzōk*, he came from him, in 136, 2. It corresponds to the Hindī *us-sē* in:—

> *tū di pa-khabar hai*, lit. art thou by knowledge regarding him? *i.e.* dost thou know anything about him? (249, 5); Hindī *tujhe us-sē wāqfiyat hai?*
> *az di khabar nak h'm*, I do not know about him (249, 6). Hindī *maī us-sē wāqif nahī̃ hū̃.*

So, *mākhkh-al di bū usyōn*, we go out from here (*yahā̃-sē*) (242, 4).

With this contracted pronoun, we may compare the Pashtō *dā, dē*, this.

Much more common is its use as a pleonastic ablative particle. Whenever an ablative appears in a finite sentence, this *di* must also be used with the verb. This is fully explained in §§ 81 and 83. A few further examples are here given:—

> *kū-tū lāst'-r di dzōk*, 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'*, from. We may put it this way, *hir di dzōk* means 'he came from him.' Then who the 'him' is is explained by the ablative *kū-tū lāst'* 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:—
> *i-ḍēr' lāst'-l di ts'ēk*, he went from the camp (135, 12).
> *kū-Makāli sahib lāst'-r di dzōk*, 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, *inēl'* means both 'from' and 'in possession (of).' If it has the former meaning, then *di* must also appear in the sentence (see §§ 81, 117), as in:—

> *inēl'-tt-ir di dzōk*, he came from thee (135, 8).
> *inēl'-mm-al di dzōk*, he went from me (135, 8).

In two passages, *di* is used with the verb *kap'ēk*, to cut, in a manner which I am unable to explain. They are:—

> *mariy'-l-a di kapak*, he cut his (someone else's) throat (246, 7).
> *a-maghzai-l-a di kap'ēk syōk*, his neck (throat) was cut (246, 8).

This *di* should be distinguished from the plural emphatic particle *dī* (§§ 78, 79), and from *di*, the contracted pronoun of the dative (§§ 123ff.).

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 Substantive.—The verb substantive (§ 39) is used only as a copula, as in *Zaid sir hā*, 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 hᵃm*, etc., agrees with the subject in number and person, and does not change for gender. The past tense, *byōk-am*, etc., is a participial tense, and agrees with its subject in gender also, as well as in number and person. Thus :—

>   *hafō saṛai āā-jōṛai byōk*, that man was sick (240, 9).
>   *hafᵃ zarkᵃ jōṛ buk*, that woman was in good health (240, 11).
>   *hafai hēndi 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.

>   *hafō sir hā*, he is good (239, 9).
>   *hafᵃ srᵃ hā*, she is good (*id.* 10).
>   *hafō ai sir nak hā*, it is he that is not good (*id.* 11).
>   *az stiṛ hᵃm*, I am weary (*id.* 12).
>   *hafai lawanai hin*, they (masc.) are mad men (*id.* 13).
>   *hafai lawanīyē hin*, they (fem.) are mad women (*id.* 14).
>   *tū ai hushyār hai*, it is thou (masc.) who art intelligent (*id.* 15).
>   *tū ai hushyarrī hai*, it is thou (fem.) who art mad (240, 1).
>   *tyūs hushyarrī hai*, ye (masc. or fem.) are intelligent (*id.* 2).
>   *az ai khēla hᵃm*, it is I who am ignorant (*id.* 3).
>   *mākh hairān hyēn*, we are perplexed (*id.* 4).
>   *hō ai sir hā*, it is this (masc.) that is good (*id.* 5).
>   *hā ai srᵃ hā*, it is this (fem.) that is good (*id.* 6).
>   *hāi* (or *hai*) *srᵃ hin*, these are good (*id.* 7).
>   *tū khafa byōk-ē*, thou wast angry (*id.* 13).
>   *tyūs khwash buk-ai*, ye were happy (240, 14).
>   *az gōṣhai byōk-am*, I was alone (*id.* 15).
>   *mākh i-sᵃ dzāk buk-yēn*, we were in one place (141, 1).
>   *tū ai tsālāk byōk-ē*, it is thou who wast clever (*id.* 3).
>   *tyūs grēni buk-ai*, ye were important (*id.* 4).
>   *sakhal sūṣhᵃ sūndī-a buk-in, tsak ta-pēlᵃ ta-tār*, so red were her lips, as a
>   thread of silk, *i.e.* they were as red as a thread of silk (245, 13).

>   *angushti-t tsōn hin*, how many fingers hast thou ? (247, 3).

In the sentences with *byōk*, the verb may mean 'became,' as well as 'was.' It depends, in each case, on the context.

130. **Copulative Verbs.**—The copulative verbs *byōk*, to become (§ 40), and *syōk*, 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 *byōk* is also used as the past tense of the verb substantive. *Syōk* is used to form nominal compound verbs (§ 29) and passives (§ 31). In conjugating the regular verb, *byōk* is used to

form the pluperfect (§ 50), the future perfect (§ 52), 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 :—

> *haf⁰ saṛai hōnd syōk*, that man became (or was) blind (241, 7).
>
> *haf⁰ zark⁰ hōnd⁰ suk*, that woman became (or was) blind (241, 6).
>
> *hafaī hēndī suk-in*, 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 :—

> *af⁰ saṛai zark⁰ syōk* or *af⁰ saṛai zark⁰ suk*, that man became a woman (177, 5).

Examples of the use of *byōk* will be found in the preceding section. The following are further examples of the use of *syōk* :—

> *tū st⁰r syōk-a*, thou becamest great (241, 9).
>
> *tyūs ghūn⁰ suk-ai*, ye became hidden (241, 10).
>
> *az stiṛ syōk-am*, I became weary (241, 11).
>
> *mākh stiṛ suk-yēn*, we became weary (241, 12).
>
> *ta-sar a-drī-wa khwā suk-in*, 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 :—

> *tyūs bū tsawai*, ye are going (242, 2).
>
> *mākhkh-al dī bū nisyēn*, we are going out from here (242, 4). *Cf.* § 126.
>
> *az bū nōṛi khur⁰m*, I am eating bread (242, 6).
>
> *ts⁰ bū ghwats*, what art thou saying? (242, 8).
>
> *sakhal bū ghwats⁰m*, I am saying this (lit. such) (242, 9).
>
> *tū ai dērī*, dost thou own a paternal uncle? (243, 3).
>
> *zalpiē ai dērī*, hast thou a grandfather? (243, 4).
>
> *a-wrandēr-a bū mri*, his sister-in-law is dying (244, 5).
>
> *a-syūgh-at bū tar-tyūs i-nar hanyī*, thy mother-in-law dwells in your house (244, 9).
>
> *a-sar-am bū dūmī*, my head aches (245, 1).
>
> *a-gōy-am bū dūmī*, my ear aches (245, 4).
>
> *a-puṇḍiy⁰-m bū dūmī*, my heel aches (247, 15).
>
> *sar bū g⁰l⁰m*, I am arranging my hair (lit. head) (245, 8).

133. Imperative.—The following are examples of the use of the imperative :—

> *tsami ghaṛēw⁰n*, open (your) eyes (245, 2).
>
> *tsōm ghaṛēw⁰n*, open (your) eye (245, 3).
>
> *kū-har kuk likī a-g⁰ṛ rūṇ dēr⁰n*, for everyone keep (your) forehead shining, *i.e.* before everyone preserve a cheerful countenance (245, 9).

a-ninī sūp ka, blow (your) nose (245, 12).

a-zbān ma khpurtēw*n, do not wag (your) tongue (246, 2).

ghūn kī, 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 pronominal suffixes described in § 20 (a). The following are examples :—

azz-al ts*n dzut pēts ts*ēk byōk-am, I had walked a long way today (List of Words, No. 224).

tū lik*ēk-a, thou didst ascend (242, 1).

hafō rī dzōk, he came (241, 13).

haf* rī dzāk, she came (241, 14).

hafaī nāsk-in, they (masc. or fem.) sat (241, 15).

bakhsh rī dzōk, Bakhsh came (242, 7).

a-khwarkai-tī-al gudā-kī ts*ēk, whither did thy nephew (sister's son) go ? (243, 12),

a-rāshrai-mm-al i-nar kī ts*ēk, my nephew (brother's son) went home (243, 13).

ts*n-am rī a-trōr dzāk hā, today my aunt has come (244, 1).

ta-j* a-nāk malk, his wife died (244, 3).

a-syūgh-a handzuk, a-zūmm-al-a ts*ēk, his mother-in-law remained, his son-in-law went away (244, 12).

a-gas-a māshk, 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 ; 46 ; 98, 3), the past participle of a transitive verb is by origin passive in signification. Thus, khwalak means 'eaten,' not 'having eaten.' We should therefore expect that, as in Pashtō or Hindōstānī, the subject should be put into the case of the agent ; but we have seen that, in Ōrmuṛī, there is no distinction in form between the agent and the nominative, so that we get, not only Zaid mullak, Zaid died, in which Zaid is in the nominative, but also Zaid khwalak, 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, panḍūk, 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 panḍūk, and say Zaid aī panḍūk khwalak, lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as panḍūchī, 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 dī panḍūchī khwalk-in, lit. by-Zaid pomegranates were-eaten-they. Again, if we wish to say that Zaid ate bread, then, as nōṛī, 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 aī nōṛī khwalk, 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 panḍūchī khwalk-in, where

the object was in the third person plural, and it is the same for the other persons. Thus, *khwalak-am* means 'ate me (a man),' and *khwālk-am* means 'ate me (a woman).' In neither case does it mean 'I ate.' So *Zaid khwalak-am* 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 aī panḍūk khwalak, I ate a pomegranate (122, 14).

  hits gudā-m nak dzōk hā, I have never beaten him (62, 10).

  khwāw-am aī nak dōk hā, I have not made sleep, *i.e.* have not slept (252, 3).

  mākh oī panḍūk khwalak, we ate a pomegranate (122, 15).

  tū aī khwalak, thou atest something indefinite (122, 5).

  hafō aī panḍūk khwalak, he ate a pomegranate (122, 14).

  agar ka haf° saṛai zahr khwalak, khō nak mullak, although that man ate poison, still he did not die (152, 8).

  a-khwai dzān-a wazyōk, he slew his own life, *i.e.* he killed himself (252, 2).

  a-dzān-a tūī dōk, he robbed himself (252, 6).

  a-khwai dzān-a khalāṣ dōk, he released himself (256, 15).

  hō kulanak a-khwai sabaq yād dōk hā, this boy has remembered his lesson (254, 12).

 B. Object feminine singular :—

  nīyat-am dāk, I made a resolution (252, 12).

  a-zēni-wa i-zānshrak izar nāk, he put (his) chin on (so-and-so's) knee (246, 3).

  marīy°-l-a dī kapak, he cut his (someone else's) throat (246, 7) (see § 126).

  nyūw° nar-a aī jōṛ dāk hā, he has built a new house (253, 14).

  ishārat-a dāk, he made a sign (261, 4).

 C. Object plural :—

  az dī panḍūchi khwālk-in, I ate pomegranates (122, 14).

  agar ka hō-r dī ghandzi ghwēk-in, azz-al ts° nak ghwēk-in, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).

  ts°khal-a bū ghwēk-in ? sakhal-a bū ghwēk-in, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).

  hafaī bū ts° ghwēk-in, what (words) were they saying? (254, 14).

 136. **Conditional Sentences.**—The usual conditional particle is *ka*, if, with *mun*, 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, 8).

ka hafʼ ri dza, mun azz-al ai sū shraw'm, if (*i.e.* when) he come, then I will give
  (it) to him (150, 14).

ka.tū ghwats, mun azz-al sū dzaw'm, if thou say (it), then I will go to him
  (152, 4).

B. Present in protasis :—

  ka bū khura, if he is eating (88, 9).

C. Past tense in protasis :—

  ka hafʼ khwalak, mun az sū khur'm, if he ate, then I shall eat (89, 10).

  ka bārān ai syōk, mun ghwāsi di sū sa, if it rained, then the grass will grow
  (150, 13).

  ka hafʼ ri dzōk, mun hō kār 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 :—

  ka khwalak, mun sū mullak, if he ate, then he will have died, *i.e.* if he eat, then
  he will die (88, 14).

D. Imperfect in protasis :—

  ka hafʼ bū khwalak, mun khwalakanʼ (or *mun khwalak byōkanʼ*), 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, *khwalak hā,* has eaten him. In the protasis of a conditional sentence,
the aorist of *byōk* is substituted for the verb substantive. Thus :—

  ka khwalak ba, if (he) has eaten him (89, 7).

F. Present conditional in protasis :—

  ka khwalakanʼ, if (he) should eat, or should have been eating him (89, 5).

  ka hafʼ jōṛ byōkanʼ, mun tsʼūkk-al sū byōk, 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 *byōk,* then the future perfect tense is used, as in :—

  ka tū byōkanʼ, mun hafʼ sū byōk, if thou hadst been, he would have been
  (90, 2). This is evidently done to avoid the repetition of *byōk.*

Sometimes the future perfect itself indicates a condition, without the use of *ka.*
Thus :—

  afʼ sū i-wʼ byōk, ki ri dzōk, had he been there, why did he come ? (90, 3).

  G. Past conditional in protasis :—

  ka khwalak byōkanʼ, if (he) had eaten, or been eating him (89, 5).

In this connexion, we may draw attention to phrases such as :—

  nōṛi di nak buk, ka tū khwālk bukanʼ, 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 *hintsʼēk* means 'to be able to do,' as in *afʼ hintsʼēk,* he could do ;
afʼ hintsak, she could do ; *afʼ bū hintsi,* 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 khwalak hintsi*, he can eat something masculine; *bū khwālk hiatsi*, 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 šir hā*, Zaid is good (173, 9); *a-saŗai a-pandŭk khwolak*, the man ate the pomegranate (174, 6); *az hafˁ wīrān dˀēk*, I saw him sick (175, 5). Ghulām Muḥammad Khán 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 Pashṭō and Hindōstāni 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*, *aī*, *wa*, etc. (§§ 20; 98, 2, 3; 120).

B. Contracted pronouns of the dative, *hir*, *dal*, *hal*, etc. (§§ 19; 122).

C. The particles *aī* and *dī* (§§ 78, 79; 99-102).

D. The particles *bū* and *sū*. Of these, *bū* indicates the imperfect (§ 48) and present (§ 64), and *sū* 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 dūmī*, 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 *aī* or *dī*. And then either *bū* or *sū*. Thus:—

> *saŗai-m-al aī bū tsaⁱʹēk*, I (*am*) was (*bū*) taking (*tsaⁱʹēk*) a man (*saŗai aī*) 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-zŭmm-al*, the son-in-law to him. If it follows a vowel, it becomes *l*, as in *pⁱʹa-l*, give to him. Now, if *a* is added first, and then *hal*, it is evident that, as *hal* will then become *l*, there will be no difference in sound between *a-zŭmm-al*, the son-in-law to him, and *a-zŭm-a-l*, 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-zŭmm-al-a* instead of *a-zŭm-a-l*. Thus:—

> *a-zŭmm-al-a tsⁱʹēk*, his (*a*) son-in-law went away (*hal*) (244, 13).

kū-fᵃ liki-l-a ṣra, give it (*a*) to him (*kū-fᵃ liki hal*) (143, 8).

ṣra-l-a, give it to him (151, 3).

marīyᵃ-l-a di kapak, he (*a*) cut for him (*hal*) the throat, *i.e.* he cut his (some-
　　　one else's) throat (240, 7). See § 126.

a-maghzai-l-a dī kapᵃēk syōk, his (*a*) throat was cut for him (246, 8).

140. 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 98, 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 *saṛai-m-al
ai bū tsalᵃēk*, 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 *bū* in the sentence *saṛai bū paṇḍūk khwalak*, a man
was (*bū*) eating a pomegranate (126, 14). Here, *bū* follows the subject *saṛai*. But if the
subject, *saṛai*, is omitted, the *bū* must follow the next principal member of the sentence,
viz. *paṇḍūk*, the object, and we get, with the subject supplied by a pronominal suffix,
paṇḍūk-a bū khwalak, he (*a*) was (*bū*) eating a pomegranate. Finally, if the object is
also omitted, we must place the *bū* after the next principal member of the sentence,—
the only word now left,—*viz.* the verb *khwalak*, indicating also in this case the subject,
by a pronominal suffix (see § 47). Thus, we have *khwalak-a bū*, he (*a*) was (*bū*) 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 *bū*, as explained in § 48. Similarly for *sū* (§ 51).

Again with the particle *dī*, if in such cases we wish to use a suffix of the object,
it is added to the *dī*. For instance, the suffix of the object in the third person plural
is (§§ 20, 1; 47) *an*, and 'he ate certain indefinite things' is *khwālk-a di-n*, in which
the *a* represents the subject, and *n* represents the object (§ 101).

This adding of the suffixes to *bū*, *sū*, and *dī* 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 *kū-fᵃ liki-l-a ṣra*, give to him (143, 8). Here the subject is omitted, and the
first principal member is the indirect object *kū-fᵃ liki*. Hence the particles *hal*, to him
(repeating pleonastically the indirect object), and *a*, it, are appended to it. If we now
omit the indirect object *kū-fᵃ liki*, these two particles must be appended to the next
principal member, the verb *ṣra*, give, and we get *ṣra-l-a*, give it to him (151, 3),
with identically the same meaning as *kū-fᵃ liki-l-a ṣra*. Regarding the order of the
suffixes in these two phrases, see the preceding section.

APPENDIX TO CHAPTER VII.

On the use of *aĩ* and *dĩ* (see §§ 99ff.).

141. As explained in the footnote to § 99, Ghulām Muḥammad Khān's account of the use of the particles *aĩ* and *dĩ* 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 *aĩ* and *dĩ* may not be used,—on this point there is no doubt, and complete examples are unnecessary,—I give all the sentences occurring in Ghulām Muḥammad Khān'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. *Aĩ* and *dĩ* 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 :—

a-diátt-ir ṣĩra, give me the (*i.e.* thy) hand (246, 15). Here the object of the transitive verb is *a-dist*, with the definite article.

a-piĕ-m mulak hā, a-māwᵉ-m zwandiyᵉ hā, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive *hā*, viz. *a-piĕ* and *a-māwᵉ*, have each the definite article.

a-paṭṭi ziyaᵣᵉ suk-in, the leaves became yellow (260, 4).

a-ṣ̣ucănn-ai ta-ramᵉ i-pēlsa tˢᵉĕk hā, the shepherd has gone after the flock (260, 13).

But, in the following three cases, *aĩ* is used, apparently against the rule, with the definite article. I am unable to explain its presence :—

a-gōy-a aĩ kũn hā, his ear is deaf (251, 10).

tar-tũ a-nar aĩ tang hā, thy house is confined (252, 14).

ta-Bragistā a-zbān aĩ grăn hā, the language of Bragistā is difficult (258, 6). Here possibly the *aĩ* is a particle of emphasis, and we should translate 'it is the language (and only the language) of Bragistā that is difficult.'

(b) Proper Names :—

Bakhsh ri dzōk, Bakhsh came (242, 7).

Zaid, tar-tũ marzā, ri dzōk, Zaid, thy brother, came (175, 14).

(c) Personal Pronouns :—

az stiᵣ hᵉm, I am weary (239, 12).

măkh hairăn hyĕn, we are perplexed (240, 4).

tũ khaᵣa byŏkĕ, thou becamest angry (240, 13).

tyūs hushyarrī haī, you are intelligent (240, 2).

hafŏ ri dzōk, he came (241, 13).

hafaī hēndī 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 :—

pa-galgh-a w'r, carry him (or it) upon the shoulder (247, 8).

ae-a bū nak maw'm, I do not heed him (249, 3).

tuīw, dzēw'n-a ri, go, bring him here (258, 15).

(*d*) Substantival Demonstrative Pronoun :—

hō wa hā, this exists (237, 4).

haf' sr' hā, that (woman) (or she) is good (239, 10).

hā tar' ākhshai hā, this is this man's brother-in-law (244, 11).

hō dī i-f' lāst' plan hā, this is wider than that (252, 1). Here *dī* is the sign of the ablative.

143. The particles *aī* and *dī* 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 sir hā ; hā aī sr' hā, it is this (m. or f.) that is good (240, 5, 6). But *haī sr' hin*, these are good (240, 7).

tū aī tsālāk byōkē, it is thou who wast clever (241, 3).

hā-m aī ta-khwarkīyi nar hā, it is this that is my niece's house (243, 15).

hā aī ta-f' zark' wan hā, it is she that is that woman's co-wife (244, 7).

a-pāṛi-wa aī zari hā, it is his foot that is small (247, 2).

kuk aī hai, who on earth art thou? (248, 1).

hā-wa aī māw' hā, this person (to whom I point) is his mother (250, 2).

hā bihē aī khwash' hā, this too is sweet (251, 9).

hō aī sir hā, ka hafŏ, is it this that is good, or that? (253, 8).

a-nēkī aī kā-har-kuk giṛaḍ sir' hā, only virtue is good with everyone, *i.e.* in everyone's opinion (256, 7).

a-dunyā aī tōsh' ta-ākhirat 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.

a-b'l srat aī ta-Khudāē ni'mat hā, the condition of good health is only the favour of God (258, 2). Here the same remark applies.

tar-tū a-nasib aī sir 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 *dī* is used to refer to the object in the following sentences :—

af' ka pōi awcasa, bad kār aī bū nak ka, he who understands does not do a bad action (24, 3).

hā aī, ka sr' buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

agar ka hō-r dī ghandzī ghwĕk-in, although this man spoke abusive words to me (152, 9).

yā-r dī wak w'r, yā-r dī sharbat w'r, either bring water, or bring sharbat (157, 9).

ka sakhal kār aī nak kĕwī, (see) that thou do not such a deed (162, 2).

tā aī dĕrī, dost thou possess an uncle? (243, 3).

zalpiĕ aī dĕri, hast thou a grandfather? (243, 4).

ōzḥ' aī gardan ka, put a necklace (on) the neck (245, 6).

khwāw-am aī nak dōk hā, I have not made sleep, *i.e.* I have not slept (252, 3).

hīts aī bū nak kawī, he does nothing (252, 4).

'aql aī nak dĕrī, thou hast no sense (253, 1).

'arz aī dar'm, I have a petition (253, 12).

nyūw' nar-a aī jōr dōk hā, he has built a new house (253, 15).

khūn aī mak kĕw'n, do not commit murder (254, 8).

tĕgh' kharbūz' aī mak ṣhrin'n, do not buy a bitter musk-melon (256, 14).

ta-khalq i-rāī inar dī zaṣhrī mak kĕw'n, do not make (*i.e.* put) thorns on the way of people (*i.e.* on the public road) (258, 9).

gāk' dī bĕz'n, cook flesh (259, 3).

tsōn dal dī ṣhraw'm? hŏnn-ir dī ṣhra, 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 *aī* and *dī* are not used. Thus :—

hīts gudā-m nak dzōk hā, I have never beaten (him) (62, 10).

pa-dyō zām' bū khwurāk ka, he eats (*khwurāk kayĕk*, to eat, is a compound verb) with both jaws (246, 5).

sakhal mak kĕw'n, do no act thus (254, 3).

i-khalq girad sir kĕw'n, 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 Ghulām Muḥammad (supplt. p. 1) implies, the *aī* and *dī* gives a tinge of indefiniteness to the word to which it refers. In this case *tā aī dĕrī* would mean 'dost thou possess any uncle at all?' but *tā dĕri* would mean simply 'dost thou possess an uncle?' So, *khūn aī mak kĕw'n* (254, 8) would mean 'do not commit any murder,' while *kōr mak kĕw'n* (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 *khwurāk kayĕk*, to eat, above. Such, for instance, may be *ṭōp kayĕk*, to jump (250, 8) ; *khwārī kayĕk*, to work (254, 10) ; *ṣabr kayĕk*, to wait (257, 10) ; and others in the following list. The whole question is, however, very doubtful. The following are the sentences given by Ghulām Muḥammad in which neither *aī* nor *dī* is used with the object of a transitive verb :—

hō kulanak bū tsĕk lupī, this child sucks the breast (246, 11).

r'wan bal ka, light a fire (248, 4 ; 259, 15).

kār bū nak kawī, he does not do work (248, 10). *Cf.* 162, 2, in the examples with *aī*.

hai bū tsᵉ kncin, what are these doing? (250, 1).

i-pᵉ ghuwāin izar tōp ka, make a leap over this canal (250, 8).

nīyat-am dāk, I made a resolution (252, 12).

tsᵉkhal-a bū ghwēk-in? sakhal-a bū ghwēk-in, what sort of (words) was he saying? He was saying such (words) (253, 2, 3).

kōr mak kēwᵉn, do not make anger, *i.e.* do not be angry (253, 11).

tsᵉn khwāri kēwᵉn, ka ṣabā-i pakār sa, today do work, that it may become useful to thee tomorrow (254, 10).

hafai bū tsᵉ ghwēk-in? hits-an bū nak ghwēk-in, what were they saying? they were saying nothing (254, 14, 15).

angushtrī dist kēwᵉn, put a ring on the hand (255, 7).

ta-piē qiṣṣᵉ mēuᵉn, heed the words of the father (255, 8).

pagṛiyᵉ i-sar tēᵣⁿ, bind a turban on (thy) head (256, 3).

ṭingᵉ-wa granyi kēwᵉn, make the knot tight on it (257, 1).

i-hits kār inar susti mak kēwᵉn, in any work do not do laziness (257, 6).

kū-kuk izar thumat mak ghwats, do not speak calumny against anyone (257, 8).

syi sāᵉat ṣabr kēwᵉn, wait a moment (257, 10).

hir tsiw, ka ḥisāb koyēn, come to me, that we may make an account (257, 15).

i-kunḍᵉi izar rahm kēwᵉn, show mercy on widows (260, 7).

wyūkᵉ giyōy mak ṣhṛiuᵉn, do not buy a dry cow (260, 8).

darēṣhi mak ghwats, do not speak lies (260, 14).

ghaibat mak kēwᵉn, do not do backbiting (260, 15).

ishārat-a dāk, he made a sign (261, 4).

147. If the verb is not transitive, then *ai* and *di* refer to the subject. Thus :—

(*a*) Intransitive Verbs :—

kū-har-kuk liki ai rasᵉēk, he arrived (*i.e.* came) to everyone (61, 14).

i-fᵉ murghān ai, i-woustᵉēk, inar-wi yōliyᵉ aghak, a bullet (*gōliyᵉ ai*) hit that bird as it flew away (*cf.* § 34) (46, 4).

bād ai bū laga, wind is blowing (253, 4).

dūe ai bū chigi, smoke is rising (258, 13).

But, in the two following instances, *ai* is not used :—

a-zalpiē-m malk hin, my grandparents have died (243, 5).

hā rāi sikh i-kᵉtai kū-t tsawak hā, this road has gone (*i.e.* leads) straight to the village (255, 1).

148. (*b*) Verbs Substantive. With these the *ai* or *di* almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject :—

nām-al ai tsᵉ hā, what is thy name? (248, 2).

tar-kuk nar ai hā, whose house is it? (248, 11).

tar-kuk khwār ai hā, whose sister is she? (249, 1).

hā māl ai tar-kuk hā? ta-Khān ai hā, whose is this property? It belongs to the Khān (249, 6, 7). Note that in the second clause we have *ai*, although the subject is omitted.

ta-tsōn tsān aī hā? ta-ṣh'h tsān aī hā, of how many years is he? he is of six
    years (249, 13, 14).   Here again the subject is omitted.

khwaṣh-am aī nak hā, it is not pleasing to me (249, 15).   Here again the subject
    is omitted.

hā giyōy aī i-harr' inar ghwaf' hā, this cow is the stoutest of all (*cf.* § 15) (250,
    6).

hō saṛai aī chig hā, this man is tall (250, 7).

sir shai aī hā, this is a good thing (250, 12).   Subject omitted.

hō bār aī haluk hā, this load is light (250, 15).

kuk aī khafa hā, who is angry? (251, 5).

ta'khal rang-a aī hā, what sort is its colour? (251, 11).

hō saṛai aī baḍē-khōr hā, this man is a bribe-taker (251, 12).

zāl saṛai aī hā, he is an old man (253, 13).   Subject omitted.

zāl' zark' aī hā, she is an old woman (253, 14).   Subject omitted.

hō p'ṛai aī tar-kuk hā, whose is this rope? (254, 5).

yār aī haf' sir hā, ka pa-tsaf aī ga yār ba, that friend is good, who is also a friend
    behind one's back (254, 6).

hō karal aī mahīn hā, this mat is fine (256, 1).

sir dzawān aī hā, he is a good youth (256, 10).   Subject omitted.

hā tūr' aī ta-p' dzawān hā, this sword belongs to this youth (256, 11).

hā wz' aī tar-kuk hā, whose is this she-goat? (256, 12).

ṣhāista yāusp aī hā, it is a pretty horse (257, 4).   Subject omitted.

a-tōb' aī har waqt sr' hā, contrition is at all times good (257, 11).

hō kār aī kharāb hā, this action is bad (258, 1).

tar-kuk mrik aī hā, whose slave is he? (258, 8).

hō gōn aī zēṣhran hā, this stick is thorny (258, 11).

ta-lak'-ṣh'wai kanḍak aī hā, it is a herd of deer (259, 4).   Subject omitted.

ta-tsēn k'lai mayā aī hā, of what village is it a flock? (259, 5).

ta-nāwyi marzā aī hā, he is the bride's brother (259, 8).   Subject omitted.

hō kūwai aī kṛum hā, this well is deep (259, 10).

hā kūts' aī tang hā, this lane is narrow (259, 11).

ta-pēriyauni aṣar aī hā, it is a trace of demons (260, 12).   Subject omitted.

to-nmāz waqt aī hā, it is the time of prayer (261, 7).

asal aī wadāni dzut hā, this year the harvest is plentiful (261, 9).

149. In the following example the *aī* must refer to the complement, and not to the
subject, for the subject is the pronoun of the second person contained in the verb sub-
stantive:—

tar-kuk kulān aī hai, whose son art thou? (248, 3).

The probable explanation is that, in the case of the verb substantive, the *aī* or *dī*
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 exam-
ples the subject is not expressed.   In such cases I have classed them as examples of *aī*
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 *aī* referred to the complement.

150. In the following examples, *aī* or *dī* is not used with the verb substantive :—

hai sr° hin, these are good (240, 7).

marzawī-t tsōn hin, how many brothers hast thou ? (242, 15).

dyō-m marzā hin, I have two brothers (243, 1).

syī-m dūw° hā, I have a daughter (243, 8).

nwasai-t di hā, is there (*di hā*) a grandson of thee, *i.e.* hast thou a grandson ? (243, 11).

angushtī-t tsōn hin, how many fingers hast thou ? (247, 3).

min shiw hā, it is still night (248, 15).

tar-kuk iṅēl° hā ? tar° iṅēl° hā, in whose possession is it ?   It is in his possession (250, 3, 4).

dzut bad-khōi sarai hā, he is a very ill-mannered man (250, 10).

dist-am di nak hā, there is (*di hā*) no hand of me, *i.e.* I have no hand (251, 7).

ta-spuk ghap wa hā, there is (*wa hā*) the barking of a dog (252, 11).

hā rāi ārat hā, this road is wide (252, 13).

yād-am nak hā, I have no memory (253, 9).

harr° saṛai hin, all are men (254, 2).

dzut ghamjan hā, he is much grieved (255, 14).

harr° sr° hin, all are good (257, 9).

hā wak khwaṣk° hā, this water is sweet (259, 1).

sāl° dzut hā, there is great cold (259, 13).

151. (c) With the copulative verbs *byōk* and *syōk*, *aī* and *dī* also refer to the subject when it is expressed.   When it is not expressed, they probably refer to the complement. Thus :—

kuk aī byōk, it was someone (30, 3).   Subject omitted.   But *ts° byōk*, there was something (30, 4).   Subject also omitted.

tsōn aī byōk, it was to some extent (30, 4).   Subject omitted.

wī tsōn wa di buk-in, there were (*wa buk-in*) several (30, 6).   Subject omitted.

tsak° mzarai aī ba, he is by nature (Hindi *kōtā hai=ba*) like a tiger (163, 13).   Subject omitted.

ta-malik yānsp aī byōk, it was the horse of the chief (249, 8).   Subject omitted.

ka bārān aī syōk, mun ghwāsi di sū sa, if rain became (*i.e.* if it rained), then the grass will grow (150, 13).

152. But in the following examples *aī* or *dī* is not used with copulative verbs :—

hafō saṛai nā-jōṛai byōk, that man was sick (240, 9).

hafō kār wirān syōk, that business became ruined (241, 5).

haf° zark° hōnd° suk, that woman became blind (241, 6).

s°-wa hō byōk, wa tsōn māl° bī buk-in, that person, for one, was (there), and some other persons were also (there) (248, 12).

sahar syōk, it became morning (248, 14).

tar-mun khwai ūṣh byōk, it was my own camel (250, 5).

ghamōt-am syōk, he forgot me (251, 1).

dūb syōk, he sank (251, 3).

jŏṛ byŏk? hā, *jŏṛ byŏk*, was he in good health?   Yes, he was in good health
    (251, 13, 14).

hō faṣl shṛi-bŭk syŏk, that crop became rotten (252, 9).

gap sŭ nŏrṣh nak sa, a stone will not become soft (258, 3).

duṣhman sŭ dŏst nak sa, an enemy will not become a friend (258, 4).

sāl"-m bŭ sa, there is cold to me, *i.e.*   I am cold (259, 15).

garmi suk, tŏtṣan-am bŭ sa, it became warm, there is heat to me, *i.e.* I am hot
    (260, 1).

153. (*d*) With a Passive verb *aī* and *dī* also refer to the subject.   Thus :—

saṛai aī wazyŏk syŏk, a man was killed (121, 11).

saṛai dī wazzuk suk-in, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, *aī* and *dī* are omitted.
This does not apply to verbs substantive.   We have seen above (§ 149) that in their case,
if the subject is omitted, *aī* and *dī* 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-shŏr liki-l tṛĕk, he went to the city (251, 15).

tar-tŭ i-ghŏlai inar hauyi, he is sitting in thy court-yard (255, 9).

prăn hanyĕk, 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 *'ēk* or *ayēk* of the infinitive, and to substitute for it *āō*. Thus :—

Infinitive.	Verbal Noun.
ṣ̌rī-tsʳēk, to send.	*ṣ̌rī-tsāō*, sending.
mukhayēk, to knead.	*mukhāō*, kneading.
dazhʳēk, to load.	*dazhāō*, loading.

Verbs whose infinitives end in *wʳēk* change the final *'ēk* to *in*, and other verbs sometimes do the same. Thus :—

mukhawʳēk, to knead.	*mukhawin*, kneading.
ghafʳēk, to weave.	*ghafin*, weaving.
ṣ̌rī-tsʳēk, to send.	*ṣ̌rī-tsawin*, sending (40, 3).

Verbs of the second conjugation, whose infinitives end in *ōk* or *ak*, rarely form abstract verbal nouns. When they do it is generally by adding *āō* to the infinitive. Thus :—

wriyōk, to take.	*wriyōkāō*, taking.

In other cases, when no special verbal noun is in use, the infinitive is itself used a a verbal noun.

156. **Abstract Nouns.**—These are formed with the following terminations :—

ī.
wālai.
tōб.
wālī.
gīrī.
gālī.
āwī.   Thus :—

ī (41, 9).

From *grān*, dear, difficult, we have *grānī*, dearness, difficulty.

garm, hot,	*garmī*, heat.
nēk, good,	*nēkī*, goodness.
bad, bad,	*badī*, badness.
khpʳl, own,	*khpʳlawī*, relationship.

These are generally borrowed from Persian or Paṣhtó.

wālai (41, 13).

spīc, white,	*spīcwālaī*, whiteness.
ghrāṣ, black.	*ghrāṣwālai*, blackness.
ziyaŗ, yellow,	*ziyaŗwālai*, yellowness.

These are commonly abstract nouns indicating colour (42, 1).

tōb (42, 2).

marzā, a brother,	*marzatōb*, brotherhood, brotherliness.
zark͔, a woman,	*zark͔tōb*, womanhood.
(?) *barwā*, a pimp,	*barwītōb*, pimping.
(?) *sp͔k*, light, not heavy,	*sp͔ktōb*, lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Paṣhtó words.

wāli (41, 3).

mrīk, a slave,	*mrīkwāli*, slavery.
wīnz͔, a slave-girl,	*wīnz͔wāli*, the condition of a slave-girl.
dāi, a nurse,	*dāiwāli*, the condition of a nurse.

gīri (42, 4).

khwai, own,	*khwaigīri*, relationship.
mullā, a priest,	*mullāgīri*, priesthood.
munshī, a clerk,	*munshigīri*, the profession of a clerk.

gāli (42, 6).

pazan͔ēk, to recognize,	*pazangāli*, recognition.

āwī (42, 8).

dāragh, long,	*dāraghāwī*, length.
tsāk, sour,	*tsākāwī*, sourness.
Note *khwaṣh*, sweet,	*khwāzhāwī*, 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 Paṣhtó or Persian (44, 8ff.). Thus :—

lau-garai, a reaper.
madat-garai, a helper.
randar-gaŗai, a mill-worker (44, 13. Note the cerebral ŗ).
bagaŗ-wāl, a horse impetuous for the mare.
bēgār-wāl, a forced labourer.
zar-gar, a goldsmith.
saudā-gar, a merchant.
dōkān-dār, a shopkeeper.

158. *Nouns of Instrument* (26, 10ff.).—There are very few of these in Ōrmuṛī. When required, they are borrowed from Pashtō or Persian, such as the Pashtō *ghāsh-ṭumbūnai*, a toothpick. The following two Ōrmuṛī words have been noted :—

> *sar-taṛwung*, a band for the head, a headcloth.
>
> *parawak*, a broom (from *parayēk*, to sweep).

159. *Nouns of Place.*—These also are rare in Ōrmuṛī, and are generally borrowed from Pashtō or Persian. Thus (27, 3) :—

> *dēg-dān*, a fireplace.
>
> *pand-ghōlai*, a cattle-yard.
>
> *kand-ghōlai*, a chasm.
>
> *ṭahārat-khāna wa āwrīz*, 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. *saṛai-khōr*, 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 *saṛai-haṛai*, men etcetera (176, 7).

161. **Onomatopœa.**—The following onomatopœa are given by Ghulām Muḥammad Khān (27, 6ff.) :—

> *ḍang*, a single beat of a drum.
>
> *ṭang*, the noise made by striking a metal cup once.
>
> *ghap*, a single bark of a dog.

From these verbs are formed, such as *ḍang'ēk*, to give forth the sound of a drum. So, *ṭang'ēk*, *ghap'ēk*.

Transitive verbs would be *ḍangaw'ēk*, *ṭangaw'ēk*, and *ghapaw'ēk*.

> *ṭiṇau* or *ṭiṛkau*, the noise of earthen vessels or bottles colliding.
>
> *ṭakau*, the noise made by striking wood or stone.
>
> *jiṇau*, the tinkling of ornaments.

162. **Diminutives.**—Diminutives are generally formed as in Pashtō (25, 2). Thus :—

Noun.	Diminutive.
tūt, a mulberry.	*tūtkai.*
gurū, a kid.	*gurūkai.*
skhwandar, a steer, a calf.	*skhwandarkai.*
law'ṛ, a bludgeon.	*law'ṛkai.*
ghrās, a black man.	*ghrāsakai.*
dīwāl, a wall.	*dīwālgai*, or *dīwālgōṭai.*
shōr, a city.	*shōrgai.*
miltagh, a gun.	*miltaghgai.*
saṛai, a man.	*saṛīgai.*
khar, an ass.	*khargai.*

Others follow Persian or Hindōstānī (25, 10). Thus :—

bar, a door.	*barkak.*
mizdik, a mosque.	*mizdkak*, contracted from *mizdikkak.*

Noun.	Diminutive.
ṭukṛa, a piece.	*ṭukṛakak.*
kitāb, a book.	*kitābak.*
dēg, a cauldron.	*dēgṛai.*
yānṣp, a horse.	*yānṣpkiṛai.*
tūt, a mulberry.	*tūtkiṛai.* Cf. above.
bāgh, a garden.	*bāghgiṛai.*

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 *skhwandarkai*, a little calf, is *skhwandarkiy* (26, 6).

The diminutive of *dūk*, a girl, is *dūkaṛiy* (26, 9).

163. **Adjectives of Origin, etc.**—These generally end in *ī* (34, 7). Thus :—

Kābulī, of Kābul.
Lōgarī, of Lōgar.
Balkhī, of Balkh.
Bukhārāī, of Bukhārā.

Or (34, 10) in imitation of other languages, *wāl* may be added, as in *Dērawāl*, of Dēra.

Or (34, 13) the genitive may be used, as in *ta-grī*, of the mountain (=*pahāṛī*).

Sometimes (35, 6) the Pashtō *tashtan*, master, is added to the genitive, as in *ta-yānṣp tashtan*, a horseman; *ta-pagṛiy tashtan*, one who wears a turban (=*pagṛīwālā*); *ta-sāng tashtan*, a javelin-man. In such senses, *wāl* is also used, but not so frequently, as in *pagṛīwāl*, one who wears a turban.

On p. 33. Ghulām Muḥammad Khān gives a number of relative adjectives borrowed from Persian and Pashtō. It is unnecessary to quote them all. The following Pashtō examples will suffice :—

khīrai, dirt.	*khīran*, dirty.
waswās, doubt.	*waswāsī*, doubtful.
saudā, madness.	*saudāī*, mad.

164. **Compound Adjectives.**—Persian and Pashtō compound adjectives, made up of an adjective and a noun, are freely borrowed in Ōrmuṛī (32, 8). Thus :—

Persian *sufīd-chashm*, Pashtō *spīn-stargai*, white-eyed.

Persian *syāh-chashm*, Pashtō *tōr-stargai*, 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-'aql, stupid.
bē-gham, without sorrow.
nā-jōṛ, unwell.
nā-tars, fearless.
nā-dān, ignorant.
nā-fahm, unintelligent.
nā-mard, unmanly.

In Ōrmuṛī adjectives with *bē* generally add a short *i* to the termination of the main word (32, 4). Thus :—

 bē-flkri, without anxiety.
 bē-rahmi, merciless.
 bē-waki, waterless.
 bē-ḥāṣili, fruitless.
 bē-bari, doorless.
 bē-shaki, without doubt (161, 2).

CHAPTER IX.

ŌRMUṚĪ TIMES AND SEASONS.

165. **Calendar.**—The Ōrmuṛī months are those usual Musalmān countries, but the names vary in some respects. In the following list the Arabic names are compared with the Ōrmuṛī (59, 3).

Arabic.	Ōrmuṛī.
Mōḥarram.	*ta-Ḥasan Ḥusain a-māi.*
Ṣafar.	*ta-Ṣafar* (sic) *māi.*
Rabī‘u’l-awwal.	*Awwal Khwār.*
Rabī‘u’ṣ-ṣāni.	*Dim Khwār.*
Jumādu’l-awwal.	*Ṣraim Khwār.*
Jumādu’ṣ-ṣāni.	*Tsār‘m Khwār.*
Rajab.	*Rajab.*
Sha‘bān.	*Sha‘bān.*
Ramaẓān.	*Ramaẓān.*
Shawwāl.	*Zarī ‘Īd* (‘ the little ‘Īd ’).
Ẕī‘l-qa‘da.	*Khālī.*
Ẕī‘l-ḥijja.	*St‘r ‘Īd* (‘ the big ‘Īd ’).

The following are special seasons or days (59, 9) :—

Ṣṛē mōgh, the three months *Rajab, Sha‘bān,* and *Ramaẓān.*

Sr‘ shīw ta-imāmyiyi, the *Ashūrā*, or first ten days of the *Mōḥarram.*

Daya, the first ten days of *Ṣafar.*

Wi māi chār shamba, the last Wednesday of each month.

Yād o is‘m ta-Rasūl, the *Bārah Wafāt*, or last twelve days of Muḥammad's fatal illness.

Shakh Barāt, the *Shab-ĕ-barāt*, or 14th day of the month of *Sha‘bān*, on which Musalmāns make oblations to the names of deceased ancestors. (Pashtō *ṣhakh*, buried.)

166. **Days of the Week.**—The following are the days of the week (60, 3) :—

Saturday, *hafta.*
Sunday, *yak samba* (sic).
Monday, *dū samba.*
Tuesday, *ṣṛē samba.*
Wednesday, *tsār samba.*
Thursday, *pāz samba.*
Friday, *jum‘a.*

167. **Times of the Day.**—These are as follows (60, 7) :—

mērṣhr prēts, sunrise.
sūrī maḥal barī zar, 8 or 9 A.M.
Hindū sūrī māl klok barī zar, 10 or 11 A.M.
gharma, midday.

zawāl galēs, 12-30 P.M.

zawāl, 1 P.M.

awwal nim-ryūz, 2 P.M.

nim-ryūz, about 3 P.M.

fuṭ nim-ryūz, about 3-30 P.M.

chig dyō shuṭī, about 4 P.M.

dyō shuṭī, 4-30 or 5 P.M.

qaṣā dyō shuṭī, about 5-30 P.M.

awwal umū-shām, after sunset.

umū-shām, evening.

awwal khutau, early bedtime.

khutau, bedtime.

dzūnī khutau, sleeping time.

awwal pahar, the first watch of the night.

nim shīw, midnight.

ping°, the end of night.

sahar, dawn.

Chapter X.

ŌRMURĪ SENTENCES.

168. Sentences dealing with parts of the body.—

1. *a-sar-am bū dūmī*, my head aches (245, 1).
2. *tsamī gharēw'n*, open the eyes (*id.* 2).
3. *tsōm gharēw'n*, open the eye (*id.* 3).
4. *a-gōy-am bū dūmī*, my ear aches, or my ears ache (*id.* 4).
5. *ta-sar a-drī-wa khwā suk-in*, the hairs of his head are (lit. became) fallen (*id.* 6).
6. *sar bū gal'm*, I am arranging my hair (*id.* 8).
7. *kū-har kuk likī a-p't rūṇ dēr'n*, keep the forehead shining for everyone, *i.e.* before everyone preserve a cheerful countenance (*id.* 9).
8. *a-ṛūtī-wa sha-suk-in*, his cheeks became swollen (*id.* 11).
9. *a-nīnī sūṇ ka*, blow (your) nose (*id.* 12).
10. *sakhal sūsh" sūndī-a buk-in, tsak" t a-pēl" ta-tār*, 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-gas-a māshk*, his tooth broke (246, 1 ; 251, 4).
12. *a-zbān ma khwurtēw'n*, do not wag (your) tongue (246, 2).
13. *a-zēnī-wa i-zānshrak izar nāk*, he put (his) chin on (so-and-so's) knee (*id.* 3).
14. *pa-dyō zām" bū khwurāk ka*, he eats with both jaws (*id.* 5).
15. *ōzh" ai gardan ka*, put the necklet (on your) neck (*id.* 6).
16. *marīy"-l-a dī kopak*, he cut his (someone else's) throat (*id.* 7). See § 126.
17. *a-maghzai-l-a dī kap'ēk syōk*, his throat was cut (*id.* 8). See § 126.
18. *a-kulanak-a i-sīn" izar gatak*, her child fell (*i.e.* was lying) on her bosom (*id.* 9).
19. *hō kulanak bū tsēk lupī*, this child sucks the breast (*i.e.* is a suckling) (*id.* 11).
20. *a-dim-a sha-suk*, his belly became swollen (*id.* 12).
21. *a-pat-am girēw'n*, scratch my back (*id.* 13).
22. *a-biyān tēr'n*, bind (your) loins (*id.* 14).
23. *a-dist t-ir sha*, give me (your) hand (*id.* 15).
24. *a-distī-wa tēr'n*, tie up his hands (247, 1).
25. *a-pāṛī-wa ai zarī hō*, it is his foot that is small (*id.* 2).
26. *angushtī-t tsōn hin*, how many fingers hast thou ? (*id.* 3).
27. *ta-dist a-wargh"wai-t ta-pāṛī a-talai-t barābar hin*, the palm of thy hand (and) the sole of thy foot are equal (*id.* 4).
28. *bazar a-mut-al dūgaḍ maḥkam hin*, (thy) fore-arm (and) thy fist are both strong (*id.* 6). *Cf.* § 169, 100.
29. *pa-galgh-a w'r*, carry it on (your) shoulder (*id.* 8).
30. *ta-tsamī a-bānī-wa spīn" hin*, the eyelashes of his eye are white (*id.* 9).
31. *ta-wrūdzī a-drī-wa ghrēsī hin*, the hairs of his eyebrows are black (*id.* 11).
32. *pa-langīy" laganḍ*, pull (his) foot (*id.* 13).
33. *pa-pūnḍ"-wa dōn*, propel (*i.e.* kick) him (*sc.* a horse) with (your) heel (*id.* 14).
34. *a-punḍīy"-m bū dūmī*, 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. *nām-at ai ts' hā*, what is thy name? (*id.* 2).
3. *tar-kuk kulān ai hai*, whose son art thou? (*id.* 3).   See § 149.
4. *r'wan bal ka* (or *kēw'n*), light a fire (*id.* 4).
5. *i-k'lai ki bū tsaic'm*, I am going to the village (*id.* 5).
6. *swār hai ka p'lai hai*, art thou riding or on foot? (*id.* 6).
7. *kuk-a bū zana*, who is beating him? (*id.* 7).
8. *ta-ts'-pār'-wa bū zan*, why art thou beating him? (*id.* 8).
9. *dzik'-wa bū zan'm ka kār bū nak kawi*, I am beating him because he does not do (his) work (*id.* 9).
10. *tar-kuk nar ai hā*, whose house is it? (*id.* 11).
11. *s'-wa hō byōk, wa tsōn māl' bī buk-in*, this (person) for one was there, and other persons were there (also) (*id.* 12).   The words *wa byōk* postulate presence.   See § 125.
12. *sahar syōk*, has it become morning? (*id.* 14).
13. *mīn shiw hā*, it is still night (*id.* 15).
14. *tar-kuk khwār ai hā*, whose sister is she? (249, 1).
15. *ta-p' sarai a-qiss' mēw'n*, heed the words of this man (*id.* 2).
16. *az-a bū nak man'm*, I do not heed him (*id.* 3).
17. *tū dī pa-khabar hai*, dost thou know that man? (*id.* 4).   See § 126.
18. *az dī khabar nak h'm*, I do not know him at all (*id.* 5).   See § 126.
19. *hā māl ai tar-kuk hā*, whose is this property? (*id.* 6).
20. *ta-Khān ai hā*, it is the Khān's (*id.* 7).
21. *ta-malik yānsp ai byōk*, it was the horse of the chief (*id.* 8).
22. *ka tū bū tsiw, tsiw*, if thou art going, go (*id.* 9).
23. *az bū khō pēr̆i nak tsaw'm*, I for my part am not going now (*id.* 10).
24. *kān bū tsiw*, when art thou going? (*id.* 11).
25. *sabā sū tsaw'm*, I shall go tomorrow (*id.* 12).
26. *ta-tsōn tsān ai hā*, of how many years (i.e. how old) is he? (*id.* 13).
27. *ta-sh̆'h tsān ai hā*, he is six years old (*id.* 14).
28. *khwash-am ai nak hā*, it is not pleasing to me (*id.* 15).
29. *hai bū ts' kawin*, what are these doing? (250, 1).
30. *hā-wa ai māw' hā*, this is his mother (*id.* 2).
31. *tar-kuk inēl' hā*, in whose possession is it? (*id.* 3).
32. *tar' inēl' hā*, it is in this (person)'s possession (*id.* 4).
33. *tar-mun khwai ūsh byōk*, it was my own camel (*id.* 5).
34. *hā giyōy ai i-harr' inar ghwaf' hā*, this is the stoutest cow of all (*id.* 6).
35. *hō sarai ai chig hā*, this man is tall (*id.* 7).
36. *i-p' ghnwāin izar fōp ka*, jump over this canal (*id.* 8).
37. *hā khai ai tar-kuk hā*, whose is this field? (*id.* 9).
38. *dzut bad-khōi sarai hā*, he is a very ill-mannered man (*id.* 10).
39. *a-gunum tsōn sēr-a hā*, how many seers is the wheat? (*id.* 11).   See § 125.
40. *sir shai ai hā*, it is a good thing (*id.* 12).

41. *ghrās aī hā, ka ziyar aī hā*, is it black, or is it yellow ? (*id.* 13).
42. *sūsh aī hā*, it is red (*id.* 14).
43. *hŏ bār aī haluk hā*, this load is light (*id.* 15).
44. *shramōt-am syōk*, he forgot me (251, 1).
45. *dushkī gh'lai san*, be silent a little (*id.* 2).
46. *ḍūb syōk*, he sank (*id.* 3).
47. *kuk aī khafa hā*, who is angry ? (*id.* 5).
48. *az khafa h'm*, I am angry (*id.* 6).
49. *dist-am di nak hā*, I have no hand (*id.* 7).
50. *a-pāri-m dzak' hā*, my foot is lamed (*id.* 8).
51. *hā bihē aī khwash' hā*, this (fem.) too is sweet (*id.* 9).
52. *a-gōy-a aī kūn hā*, his ear is deaf (*id.* 10).
53. *ts'khal rang-a aī hā*, what sort is its colour ? (*id.* 11).
54. *hŏ sarai aī baḍē-khōr hā*, this man is a bribe-taker (*id.* 12).
55. *jōr byōk*, was he in good health ? (*id.* 13).
56. *hā, jōr byōk*, yes, he was in good health (*id.* 14).
57. *i-shōr likī-l ts'ēk*, he went to the city (*id.* 15).
58. *hŏ dī i-f' lāst' plan hā*, this is wider than that (252, 1).
59. *a-khwai dzān-a wazyōk*, he slew his own life (*i.e.*, committed suicide) (*id.* 2).
60. *khwāw-am aī nak dōk hā*, I have not made sleep (have not slept) (*id.* 3).
61. *hits aī bū nak kawi*, he does nothing (*id.* 4).
62. *tū kū-mun likī gram hai*, thou art censured to (*i.e.* before) me (252, 5).
63. *a-dzān-a lūṭ dōk*, he robbed himself (*id.* 6).
64. *a-kaf tsōn man hā*, how many maunds is the chaff ? (*id.* 7). See § 125, footnote.
65. *pa-law'r-a zan*, beat him with a cudgel (*id.* 8).
66. *hŏ fasl shri-būk syōk*, this crop became rotten (*id.* 9).
67. *a-qalam-am mashtak*, my pen broke (*id.* 10).
68. *ta-spuk ghap-wa hā*, there is the barking of a dog (*id.* 11).
69. *niyat-am dāk*, I made a resolution (*id.* 12).
70. *hā rāi ārat hā*, this road is wide (*id.* 13).
71. *tar-tū a-nar aī tang hā*, thy house is confined (*id.* 14).
72. *jagar' mak kēw'n*, do not fight (*id.* 15).
73. *'aql aī nak dēri*, thou dost not possess sense (253, 1).
74. *ts'khal-a bū ghwēk-in*, what sort of (words) was he saying ? (*id.* 2).
75. *sakhal-a bū ghwēk-in*, he was saying (words) of this sort (*id.* 3).
76. *bād aī bū laga*, wind is blowing (*id.* 4).
77. *az akhwara-nak h'm*, I am hungry (*id.* 5).
78. *az tra-nak h'm*, I am thirsty (*id.* 6).
79. *az tra-nak syōk-am*, I became thirsty (*id.* 7).
80. *hŏ aī sir hā ka hafō*, is this good or that ? (*id.* 8).
81. *yād-am nak hā* or *i-zli-m nak hā*, I have no memory (of it) (*id.* 9).
82. *kōr mak kēw'n*, do not be angry (*id.* 11).
83. *'arz aī dar'm*, I have a petition (*id.* 12).
84. *zāl sarai aī hā*, he is an old man (*id.* 13).

85. *zāl° zark° ai hā*, she is an old woman (*id.* 14).

86. *nyûw° nar-a ai jôr dāk hā*, he has built a new house (*id.* 15).

87. *ki bū nak mēni*, why dost thou not heed? (254, 1).

88. *harr° sarai hin*, all are men (*id.* 2).

89. *sakhal mak kēw'n*, do not act so (*id.* 3).

90. *tarai mullak ai byūk*, the corpse was of these (men) (*id.* 4).

91. *hō p'rai ai tar-kuk hā*, whose is this rope? (*id.* 5).

92. *yār ai haf° sir hā, ka pa-tsaī ai ga yār ba*, that friend is good, who is also a friend behind (one's) back (*id.* 6).

93. *khēs ai mak kēw'n, ka 'umr-at sä land sa*, do not commit murder, as thy life will become short (thereby) (*id.* 8).

94. *ts°u khwārī kēw'n, ka sabā-t pakār sa*, labour today, that it may be useful to thee tomorrow (*id.* 10).

95. *hō kulanak a-khwai sabaq yīd dōk hā*, this boy has got his lesson by heart (*id.* 12).

96. *hafai bū ts° ghwēk-in*, what (words) were they saying? (*id.* 14).

97. *hīts-an bū nak ghwēk-in*, they were saying nothing (*id.* 15).

98. *hā rāi sikh i-k'lai ki-t tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).

99. *a-pyūz-at wit° ka*, open thy mouth (*id.* 3).

100. *a-tsangil-a mashtak*, his fore-arm broke (*id.* 4). *Cf.* § 168, 28.

101. *i-nas-a dī lik° hā*, there is a pain in his belly (*id.* 5). *Cf.* § 125.

102. *a-wr'ght°-m spīw° suk*, my beard became white (*id.* 6).

103. *angushtrī dist kēw'n*, put a ring (on thy) hand (*i.e.* finger) (*id.* 7).

104. *ta-piē qiss° mēn'n*, heed the words of (thy) father (*id.* 8).

105. *tar-tū i-ghōlai inar hanyī*, he is sitting in thy courtyard (*id.* 9).

106. *i-nar ki-wa glōn*, take it away into the house (*id.* 10).

107. *i-daryāb liki-wa srūm kēw'n*, immerse it in the river (*id.* 11).

108. *prän hanyēk*, yesterday he was seated (*id.* 13).

109. *dzut ghamjan hā*, he is much grieved (*id.* 14).

110. *i-w° ki mak tāiw*, do not go there (*id.* 15).

111. *hō karal ai mahīn hā*, this mat is fine (256, 1).

112. *pagriy° i-sar tēr'n*, tie a turban on (thy) head (*id.* 3).

113. *kitāb-at kwas dōk*, what didst thou do with the book? (*id.* 4).

114. *kū-mun likī ai s° khatt pis'n*, write one (*i.e.* a) letter to me (*id.* 5).

115. *ta-p° a-bai tsūn hā*, how much is the price of this? (*id.* 6).

116. *a-nēkī ai kā-har kuk girad sr° hā*, only virtue is good with everyone (*i.e.* in everyone's opinion) (*id.* 7).

117. *a-dunyā ai tōsh° ta-ākhirat hā*, it is the world that is a preparation for the journey to the next (*id.* 9).

118. *sir dzawān ai hā*, he is a good youth (*id.* 10).

119. *hā tār° ai ta-p° dzawān hā*, this sword belongs to this youth (*id.* 11).

120. *hā ws° ai tar-kuk hā*, to whom does this she-goat belong? (*id.* 12).

121. *asrik rän hā, ka shrini-wa bū*, is it (?) fresh ghī, or dost thou buy it? (256, 13).

122. *tēṣh̄ʳ kharbūzᵃ aī mak g̱hrīaᵃn*, do not buy a bitter musk-melon (*id.* 14).

123. *a-khwai dzān-a khalāṣ dōk*, he released himself (*id.* 15).

124. *ṭīngʳ-wa granyī kēwᵃn*, make the knot tight on it (257, 1).

125. *a-hēntschī-m khwā suk-in*, my tears became fallen (*i.e.* fell) (*id.* 2).

126. *i-ghrai inar dī yānak dzut ḥā*, in the fireplace there is much ash (*id.* 3).

127. *shāista yānsp aī ḥā*, it is a pretty horse (*id.* 4).

128. *ki bū khwasai (? khwashai) girz*, why dost thou wander about without employ-
     ment? (*id.* 5).

129. *i-hīts kār inar sustī mak kēwᵃn*, in any work do not do laziness (*id.* 6).

130. *ta-ḥākim i-ḥukm lāstᵃ dī a-sar mak wᵃr*, do not rebel against the order of the
     ruler (*id.* 7).

131. *kū-kuk izar thūmat mak ghwats*, do not speak calumny against anyone (*id.* 8).

132. *harrᵃ srᵃ hin*, all are good (*id.* 9).

133. *syī sāᶜat g̱ahr kēwᵃn*, wait a moment (*id.* 10).

134. *a-tōbᵃ aī har waqt srᵃ ḥā*, contrition is at all times good (*id.* 11).

135. *i-dᵃ-l rī dzaī*, come here to it, *i.e.* in this direction (*id.* 12).

136. *i-dᵃ rī dzoī*, come here (*id.* 13).

137. *hō-wa ḥā; gal ḥā*, here it is; it is lying (there) (*id.* 14).

138. *hir tsiw, ka hisāb kayēn*, come here, that we may make up an account (*id.*
     15).

139. *hō kār aī kharāb ḥā*, it is this action that is bad (258, 1).

140. *a-bᵃl g̱rat aī ta-Khudāē niᶜmat ḥā*, good health is only the favour of God (*id.*
     2).

141. *gap sū nōrṣh̄ nak sa*, a stone will not become soft (*id.* 3).

142. *dushman sū dōst nak sa*, an enemy will not become a friend (*id.* 4).

143. *a-ghūndzī-t pāk hin*, are thy garments clean? (*id.* 5).

144. *ta-Bargistō a-zbān aī grān ḥā*, the Ōrmuṛī language is difficult (258, 6).

145. *tar-tū a-naṣīb aī sir ḥā*, thy luck is good (*id.* 7).

146. *tar-kuk mrīk aī ḥā*, whose slave is he? (*id.* 8).

147. *ta-khalq i-rōī inar dī zaṣhrī mak kēwᵃn*, do not put thorns on (*i.e.* obstruct)
     the public road (*id.* 9).

148. *ḥā gōn aī zēg̱hran ḥā*, this stick is thorny (*id.* 11).

149. *bōī rī dzoī*, come near (*id.* 12).

150. *dūw aī bū chigī*, smoke is rising (*id.* 13).

151. *ta-ashnā dīdan aī g̱awāb darī*, visiting a friend gains the reward of a virtuous
     act (*id.* 14).

152. *tsiw, dzēwᵃn-a rī*, go, bring him here (*id.* 15).

153. *ḥā wak khwāg̱hᵃ ḥā*, this water is sweet (259, 1).

154. *nōg̱ī bū khurī*, thou art eating bread (*id.* 2).

155. *gākᵃ dī bēzᵃn*, cook flesh (*id.* 3).

156. *ta-lakᵃ-g̱hᵃwai kanḍok aī ḥā*, it is a herd of deer (*id.* 4).

157. *ta-tsēn kᶜlai mayā aī ḥā*, of what village is it a flock? (*id.* 5).

158. *gharma rī dzaī* or *gharmi likī rī dzaī*, come at noon (*id.* 6).

159. *hafō dal bū dawā-salām ghwēk-in*, he was saying (*i.e.* sending) blessings
     (? duᶜā) (and) compliments to thee (*id.* 7).

160. *ta-nāwyi marzā ai hā*, he is the bride's brother (*id.* 8).

161. *a-barakat-ai zyāt sōn*, may thy prosperity increase (*id.* 9).

162. *hō kūwai ai kŗum hā*, this well is deep (*id.* 10).

163. *hā kūts* ai tang hā*, this lane is narrow (*id.* 11).

164. *a-kulanak gal hā, khwāw-al gastak-a*, the boy is lying down, he is asleep (*id.* 12).

165. *sāl* dzut hā*, or *sŗdi dzut hā*, there is much coldness (*id.* 13, 14).

166. *sāl*-m bū sa, r*wan bal ka*, there is coldness to me (*i.e.* I am cold); light a fire (*id.* 15).

167. *garmi suk*, heat became (*i.e.* it has become hot) (260, 1).

168. *tētwn-am bū sa*, heat is becoming to me (*i.e.* I am getting hot) (*id.* 1).

169. *a-dzut khani sr* ak kin*, excessive laughings are not good (*id.* 2).

170. *i-khalq giraḍ sir kēw*n*, behave well with people (*id.* 3).

171. *a-paḷḷi ziyar* suk-in*, the leaves became yellow (*id.* 4).

172. *kū-tū lāst* di marawur hā*, he is angry with thee (260, 5).

173. *pakhuli-wa kēw*n*, make him appeased (*id.* 6).

174. *i-kunḍ*i izar rahm kēw*n*, show mercy on widows (*id.* 7).

175. *wyūk* giyōy mak sŗin*n*, do not buy a dry cow (*id.* 8).

176. *i-syāk* liki nai*, sit into (*i.e.* in) the shade (*id.* 9).

177. *swār-a kēw*n*, cause him to mount (*id.* 10).

178. *zyāti kū-kuk giraḍ mak kēw*n*, do not use excess with anyone (*id.* 11).

179. *ta-pēriyanni azar ai hā*, it is a sign (or indication) of demons (*id.* 12).

180. *a-shwānn-al ta-ram* i-pēts* ts*ēk hā*, the shepherd has gone behind the flock (*id.* 13).

181. *durēshi mak ghwats*, do not speak lies (*id.* 14).

182. *ghaibat mak kēw*n*, do not do backbiting (*id.* 15).

183. *a-ḍiw* bal kēw*n*, light the lamp (261, 1).

184. *ta-gunum a-māŗ sir hā*, wheaten flour is good (*id.* 2).

185. *a-rākh* ghwats*, speak the truth (*id.* 3).

186. *ishārat-a dāk*, he made a sign (*id.* 4).

187. *tsōn dal di shraw*n*, how many shall I give thee? (*id.* 5).

188. *hōnn-ir di sh**, give me so many (*id.* 6).

189. *ta-nmāz waqt ai hā*, it is the time of prayer (*id.* 7).

190. *tsālāk swn*, be quick (*id.* 8).

191. *asal ai wadāni dzut hā*, this year the harvest is plentiful (*id.* 9).

192. *mihmān ki a-nōŗi niw*, set the bread for the guest (*id.* 10).

ERANIAN FAMILY.   EASTERN GROUP.

ŌRMURĪ

SPECIMEN I.

(Deputy Commissioner of Bannu.)

1. Ta-s⁺ saṛai dyō kullān buk-in.
   1. Of-one man two son were.

i-piē kī ghwĕk-in ka, 'ō piē, af⁺ bakhr⁺ ka tar-tū
...father to said (words) that, 'O father, that share which of-thee

i-māl lāst⁺ bū tar-mun rasa, shēri.'
...property from ... of-me arrives, give-to-me.'

dyō kullān izar a-khwai guzār⁺ bayak.
two son on the-his-own living divided.

i-pēts⁺, a-kishar kullān har-ts⁺-wa sar⁺ jama' dōk,
after, the-younger son everything-he together collected made,

pĕts mulk likī rawān syōk, wa i-w⁺ ō pa-bad-kharchī sar⁺
far country to departing became, and there he on-bad-expenditure with

a-khwai māl wustayĕk.
the-his-own property caused-to-fly.

tamām dōk, wa i-f⁺ mulk izar aī st⁺r qaht syōk, wa
finished made, and ...that country on ... great famine became, and

ō muḥtāj syōk.
he poverty-stricken became.

saṛai gad syōk.
man with became.

shṛi-ts⁺ĕk,
sent-him,

a-nālattī-wa bū-khwurin, khwai dzān dak ka, magar
the-swine-them are-eating, his-own self filled he-may-make, but

kukk-al dī bū nak shŭk-in.
anyone-to-him things ... not was-giving.

ghwĕk-in ka, 'tar-mun ta-piē
he-said (words) that, 'of-me of-father

nōṛi-wa bū zyāt sa, wa az dī bū i-d⁺ i-lwuzh⁺
bread-of-them ... superfluous becomes, and I ...(abl.) ... here ...hunger

2. I-fāi lāst⁺-l a-zari
   2. ...them from-to-him the-little

Wa hō i-fāi
And this-one ...those

3. I-tsōn ryūz lāst⁺
   3. ...same day from

i-sō
...one

wa i-w⁺ ō pa-bad-kharchī sar⁺

4. Wa pa-f⁺ waqt ka harr⁺-wa
   4. And at-that time that all-he

5. Wa ts⁺ĕkk-al, wa ta-fō mulk i-sō
   5. And he-went, and of-that country ...one

Wa afō i-khwai khai kī ta-nālattī ta-tsarāo pār⁺
And he ...his-own field to of-swine of-feeding for

6. wa tar⁺ zlī bū-syōk ka, i-fāi paṭṭī lāst⁺ ka
   6. and his heart was-becoming that, ...those leaves from which

7. Ka tang syōk,
   7. When hard-pressed he-became,

tsōn mazdūri hin, ka
how-many servants are, that

lāst*   mr*m.   8. Az   sŭ-wust*m,   i-khwai   piĕ   kī   sŭ-tsaw*m,   wa
from   am-dying.   8. I   will-arise,   ...my-own   father   to   I-will-go,   and

ghwats*mm-al   sŭ   ka,   "ĕ   piĕ,   az   aī   ta-āsmān   wa   tar-tŭ   i-mukh
say-to-him   will   that,   " O   father,   I   ...   of-heaven   and   of-thee   ...face

inar   khaṭā   dāk   ā ;   9. az   aī   ta-p*   lāīq   nak   *m   ka   tar-tŭ
in   sin   done   have ;   9. I   ...   of-this   worthy   not   am   that   of-thee

kullān   kī-ts'ĕk   s*m.   Az   pa-misāl   ta-sŭ   khwai   mazdŭri
son   called   I-may-be.   Me   by-likeness   of-one   thine-own   servants

kĕw*n." '   10.   Chig   syōk,   i-khwai   piĕ   ki   dzōk,   wa
make." '   10.   Arisen   he-became,   ...his-own   father   to   he-arrived,   and

mīn   pĕts   byōk   ka   a-piĕ   ō   d'ĕk ;   wa   a-zlī-wa   wizar
still   for   he-was   that   the-father   him   saw ;   and   the-heart-of-him   on-him

brashtak,   trapp-al-a   dāk,   wa   pa-yāughgh-al   syōk,   wa
burnt,   running-to-him-he   made,   and   on-embrace-to-him   he-became,   and

pats-a   dōk.   11.   A-kullānn-al   ghwĕk-in,   'ĕ   piĕ,   az   ta-āsmān   wa
kiss-he   made.   11.   The-son-to-him   said (words),   ' O   father,   I   of-heaven   and

tar-tŭ   i-mukh   inar   khaṭā   aī   dāk   ā ;   wa   az   aī   hits   lāīq   nak
of-thee   ...face   in   sin   ...   done   have ;   and   I   ...   anything   worthy   not

*m   ka   tar-tŭ   kullān   kī-ts'ĕk   s*m.'   12.   Lĕkin   a-piĕ-l-a
am   that   of-thee   son   called   I-may-be.'   12.   But   the-father-to-them-of-him

i-khwai   mradzī   kī   ghwĕk-in   ka,   'sŏrā   dī   i-sr*   sr*
...his-own   slaves   to   said (words)   that,   'quickly   ...(abl.)   ...good   good

ghŭndzī   lāst*   na-w*raī,   wa   kŭ-r*   ki   parghŭnawaī ;   wa   angushtrī
garments   from   bring-ye-out,   and   ...this-one   to   put-ye-on ;   and   a-ring

i-dist,   wa   tsaplaī   i-pāṛi   kaī ;   13.   wa   tskhat   ghwatsts-ir
on-hand,   and   shoes   on-feet   make-ye ;   13.   and   fat   calf...

w*raī,   halāl-a   kaī,   ka   khuryĕn-a   wa   khwashī
bring-ye,   slaughtered-it   make-ye,   that   we-may-eat-it   and   happiness

kawyĕn ;   14.   dzik*   ka   ō   kullān-am   mullak   byōk,   wa   biyĕ
we-may-make ;   14.   because   that   this   son-of-me   dead   was,   and   again

zwandai   al   syōk ;   ghŭn   byōk,   wa   biyĕ   wōk   syōk.'   Wa   pa-khwashī
alive   ...   became ;   lost   was,   and   again   found   became.'   And   by-happiness

sar   suk-in.
(?) passing-time   they-became.

15.   Wa   ta-fō   a-st*r   kullān   i-khaī   inar   byōk.   Ka   dzōk-rī,
15.   And   of-him   the-great   son   ...field   in   was.   When   he-came,

wa   i-nar   kī   bōī   syōk,   tsaftarī   wa   darzāō   aī   amar*ĕk.
and   ...house   to   near   became,   music   and   noise   ...   he-heard.

16.   S*-wa   aī   i-naukarī   lāst*   kī-ts'ĕk,   wa   pusht*n*-wa   dī
16.   One-he   ...   ...servants   from   he-called,   and   asking-he   from-him

dăk ka, 'ō aĭ tŝ' hă?' 17. Af-l ghwĕk-in ka, 'tar-tū
made that, 'this ... what is?' 17. He-to-him said (words) that, 'thy

a-marzā rī-dzŏk ā, wa tar-tū a-piĕ aĭ takhat ghwats halāl
the-brother come is, and thy the-father ... fat calf slaughtered

dŏk ā, dzik˘ ka b˘l jūr wŏk ā.' 18. Wa ŏ
made has, because that well sound found-him he-has.' 18. And he

pa-ghussa syŏk, wa nak zayĕk ka, 'winarr-al dzaw˘m.' Wa
by-anger became, and not wished that, 'within... I-may-go.' And

a-piĕ-l pa-nisht˘ na-ghŏk, wa tasallā-l aĭ shĭyŏk. 19.
the-father-to-him outside emerged, and consolation-to-him ... gave. 19.

Wa nfŏ-l i-jawāb inar i-khwai piĕ kī ghwĕk-in ka,
And he-to-him ...answer in ...his-own father to said (words) that,

'dzūn˘n, az ŏn tsĕnĭ tar-tū khidmat bū-kaw˘m, wa gudā tar-tū
'see, I so-many years thy service am-doing, and ever thy

i-hukm lāst˘ ghir'ĕk-nak-˘m, wa tū kū-mun kī gudā-gān
...command from swerved-not-I, and thou ...me to ever

saggarū gān shĭyŏk nak ā, ka i-khwai imbāĭ gaḍ aĭ khwashī
kid ever given not hast, that ...my-own friends with ... happiness

k˘m. 20. Wa ŏ kullān-att-ir ka dzŏk ā, ka tar-tū
I-may-make. 20. And this son-of-thee... when come he-is, who thy

guzār˘-wa i-kandzarī girgaḍ khwālk ā, tskhat ghwats-at aĭ tar˘ pār˘
living-he ...harlots with eaten has, fat calf-thou ... ...him for

halāl dŏk ā.' 21. Ghwĕk-al-a ka, 'ŏ kulanāka, tū
slaughtered made thou-hast.' 21. He-said-to-him that, 'O boy, thou

hamĕsha kū-mun girgaḍ hai, wa har-ts˘ ka tar-mun hā, tar-tū hā.
always ...me with art, and everything that of-me is, , of-thee is.

Wa khwashī wa shādī kayĕk lāzim hā; kiyĕ ka tar-tū
And happiness and merriment to-make necessary is; why that thy

a-marzā mullak byŏk, biyĕ zwandaĭ aĭ syŏk; ghūn byŏk, wa
the-brother dead was, again living ... he-became; lost was, and

biyĕ wŏk syŏk.'
again found he-became.'

ERANIAN FAMILY. EASTERN GROUP.

ORMUṚI.

SPECIMEN II.

(Ghulām Muḥammad Khān.)

Sulṭān Mahmūd i-s⁴ lawanai likī ghwēk-in ka, 'i-ts⁴ likī-t
Sultān Mahmūd ...one madman to said (words) that, '...what for-thy
bū zlī sa ?' Hal-a ghwēk-in ka, 'ta-dzawān wrai
... heart becomes ?' To-him-he said (words) that, 'of-young fat-tailed-sheep
i-mund-ghal likī-mm-al bū zlī sa.' Sulṭān i-s⁴ sạṛai likī
... fat-tail for-my-for-it ... heart becomes.' Sultān ...one man to
pa-tsamī dāk ka, 'syī mūlaī-l aī ẹlyawaī.' Ka
with-eyes made (a sign, fem.) that, 'one radish-to-him ... give-ye.' When
mūlaī-l aī w⁴lk, a-lawanai bū a-mūlaī-a khwālk,
a-radish-to-him ... they-brought, the-madman ... the-radish-he was-eating,
wa sar-a bū khwurtayēk, wa khanī-wa bū dāk-in. Sulṭān
and head-he ... was-shaking, and laughters-he ... was-making. Sultān
Mahmūdd-al ghwēk-in ka, 'ai lawanai-a, kī bū khan ?'
Mahmūd-to-him said (words) that, 'O madman, why ... dost-thou-laugh ?'
A-lawanai-l ghwēk-in ka, 'az bū ta-p⁴ pār⁴ khan⁴m, ka
The-madman-to-him said (words) that, 'I ... ...this for am-laughing, that
i-tsēn lāst⁴ ka tū (or khan⁴m, ka ka-sē tū) bādshāh syōk-ē,
...what from that thou (or am-laughing, that since thou) king becamest,
i-mund-ghal inar aī ghwaṛ nak handzyōk hā.'
...a-fat-tail in even fat not remained has.'

FREE TRANSLATION OF THE FOREGOING.

Sultān Mahmūd 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 Sultān 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 Sultān to him, 'O madman, why dost thou laugh?' He replied, 'this is why I am laughing, that since thou becamest king, there has been no fat left even on the tail of a fat-tailed sheep.'

ERANIAN FAMILY.

EASTERN GROUP.

ORMURI.

SPECIMEN III.

(Ghulām Muḥammad Khān.)

S²	saṛai	aī	byŏk,	ka	i-s²	faqir	lāst²-wa	dī	pagrīy²
One	*man*	*...*	*was,*	*who*	*...one*	*mendicant*	*from-his*	*...*	*turban*

tishtawak.	Haf²	faqir	rawān	syŏk,	wa	i-maṛistōn	inar
ran-away-with.	*That*	*mendicant*	*setting-out*	*became,*	*and*	*...cemetery*	*in*

nastak.	Kukk-al	ghwēk-in	ka,	'tū	kī	i-d²	nastak-ē ?
sat-down.	*Someone-to-him*	*said (words)*	*that,*	*'thou*	*why*	*...here*	*sattest-down ?*

Haf²	saṛai-l	i-bāgh	likī	ts²ĕk.'	Faqirr-al	ghwēk-in	ka,
That	*man...*	*...the-garden*	*to*	*went.'*	*Mendicant-to-him*	*said (words)*	*that,*

'ākhirr-ir	sū	i-d²	likī	tsa.'
'ultimately...	*...*	*here*	*to*	*he-will-come.'*

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.'

[No. 4.]

ERANIAN FAMILY.

EASTERN GROUP.

ÓRMUṚI

SPECIMEN IV.

(Ghulām Muḥammad Khān.)

A-s°	khēla	saṛai	i-rāi	inar	āin°	wāk,	wa	hō	ai
An	*ignorant*	*man*	*...the-road*	*in*	*a-mirror*	*found,*	*and*	*he*	*...*
gudā	pa-°umr	khwai	āin°	d°ēk	nak	buk.	Dzat
anywhere	*on-life*	*his-own*	*a-mirror*	*seen*	*not*	*had.*	*Very*
khwash	syōk,	wa	khanak-a;	ka	dūshakk-al-a,	a-khwai
happy	*he-became,*	*and*	*laughed-he;*	*when*	*inspected-to-it-he,*	*the-his-own*
shak°l-a	winar	d°ēk,	ka	khana-bū.	Ku-r°	iikī	ma°lūm
form-he	*in-it*	*saw,*	*that*	*he-is-laughing.*	*...him*	*to*	*known*
suk	ka,	'hō	ai	kuk	dīm	saṛai	hā,	wa	ta-p°
it-became	*that,*	*' this*	*...*	*some*	*second*	*man*	*is,*	*and*	*of-this*
shai	tashtan	ai	hā.'	Mun	hō-l	a-sar	khwurtayēk	ka,
thing	*owner*	*...*	*he-is.'*	*Then*	*he-to-him*	*the-head*	*shook*	*that,*
' hō	shai	ai	tar-tū	hā;	mun	az-a	dal-a	sā	zhay°m.'
' this	*thing*	*...*	*of-thee*	*is;*	*then*	*I-it*	*to-thee-it*	*will*	*abandon.'*
Mun	i-f°	dzāk	izar-a	bōtk,	wa	rawān	syōk.
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.

STANDARD LIST OF WORDS AND SENTENCES IN ŌRMUṚĪ.

English.	Ōrmuṛī.	English.	Ōrmuṛī.
1. One	Sō, sⁿ.	26. He	Hafō, afō.
2. Two	Dyō.	27. Of him	Ta-fō, ta-fⁿ.
3. Three	Shā.	28. His	Ta-fō, ta-fⁿ.
4. Four	Tsār.	29. They	Hafal, afal.
5. Five	Pōndz.	30. Of them	Ta-fal.
6. Six	Shⁿh.	31. Their	Ta-fal.
7. Seven	Hō.	32. Hand	Dist, dis.
8. Eight	Hānsht.	33. Foot	Paṛl.
9. Nine	Nⁿh.	34. Nose	Nint.
10. Ten	Das.	35. Eye	Tsōm.
11. Twenty	Jistū.	36. Mouth	Mukh.
12. Fifty	Pandzāshtū.	37. Tooth	Gas.
13. Hundred	Sū.	38. Ear	Gōy.
14. I	Az, haz.	39. Hair	Drⁿ.
15. Of me	Tar-mun.	40. Head	Sar.
16. Mine	Tar-mun.	41. Tongue	Zbān.
17. We	Mākh.	42. Belly	Dīm.
18. Of us	Tar-mākh.	43. Back	Pat (upper part), biyān (loins).
19. Our	Tar-mākh.	44. Iron	Rō.
20. Thou	Tū.	45. Gold	Suṛb-zar, sūr-zar.
21. Of thee	Tar-tū.	46. Silver	Spīw-zar.
22. Thine	Tar-tū.	47. Father	Piš.
23. You	Tyūs.	48. Mother	Mawⁿ.
24. Of you	Tar-tyūs.	49. Brother	Marzā.
25. Your	Tar-tyūs.	50. Sister	Khwār.

English.	Ormuṛi.	English.	Ormuṛi.
51. Man	Saṛui.	78. Eat	Khwurōn.
52. Woman	Zark*, dzark*.	79. Sit	Nal.
53. Wife	Nāk.	80. Come	Ri dusl.
54. Child	Wōṛkai.	81. Boat	Dzan, zan.
55. Son	Kulān, kullān.	82. Stand	Ti.
56. Daughter	Dōw*.	83. Die	Mri.
57. Slave	Mrik, mrīg.	84. Give	Ṣira, ra.
58. Cultivator	Yāvyōgar (*ploughman*).	85. Run	Trap ka.
59. Shepherd	Shwān.	86. Up	Bazh.
60. God	Khudāā.	87. Near	Bōl.
61. Devil	Shaiṭān, dēō.	88. Down	Dzām.
62. Sun	Mōrṣhr.	89. Far	Pāta.
63. Moon	Maryōk.	90. Before	I-mukh*.
64. Star	Stīrrak.	91. Behind	I-pāta*.
65. Fire	H*wan.	92. Who ?	Kuk ?
66. Water	Wak, w*k.	93. What ?	Ta* ?
67. House	Nar.	94. Why ?	Ki, kiyō ?
68. Horse	Yāusp.	95. And	Wa, biyā.
69. Cow	Giyōy.	96. But	Lēkin, magar.
70. Dog	Spuk.	97. If	Ka, agar.
71. Cat	Pus.	98. Yes	Hā.
72. Cock	Ping.	99. No	Na, nak.
73. Duck	Patakk*	100. Alas	Armān.
74. Ass	Khar.	101. A father	Piā.
75. Camel	Ūṣh.	102. Of a father	Ta-piā.
76. Bird	Murghān.	103. To a father	I-piā ki.
77. Go	Tarw.	104. From a father	I-piā lāat*.

English.	Ormuṛī.	English.	Ormuṛī.
105. Two fathers	Dyō piä.	132. Good	Sir.
106. Fathers	Piä.	133. Better	(I- . . . lāst*) sir.
107. Of fathers	Ta-piä.	134. Best	I-sir* lāst* sir.
108. To fathers	I-piä kī.	135. High	Chig.
109. From fathers	I-piä lāst*.	136. Higher	(I- . . . lāst*) chig.
110. A daughter	Dūw*.	137. Highest	I-harr* inar chig.
111. Of a daughter	Ta-dūw*.	138. A horse	Yānsp.
112. To a daughter	I-dūw* kī.	139. A mare	Myāndōnī.
113. From a daughter	I-dūw* lāst*.	140. Horses	Yānspī.
114. Two daughters	Dyō dūw*.	141. Mares	Myāndēī.
115. Daughters	Dūwī.	142. A bull	Skhwandar, giyōy.
116. Of daughters	Ta-dūwī.	143. A cow	Giyōy.
117. To daughters	I-dūwī kī.	144. Bulls	Skhwandarī, gawī, gwāt
118. From daughters	I-dūwī lāst*.	145. Cows	Gawī, gwāī.
119. A good man	Sir saṛai.	146. A dog	Spuk.
120. Of a good man	Ta-sir saṛai.	147. A bitch	Spuk.
121. To a good man	I-sir saṛai kī.	148. Dogs	Spuchī.
122. From a good man	I-sir saṛai lāst*.	149. Bitches	Spuchī.
123. Two good men	Dyō sir* saṛai.	150. A he goat	Buz.
124. Good men	Sir* saṛai.	151. A female goat	Wz*.
125. Of good men	Ta-sir* saṛai.	152. Goats	Bzī, wzī.
126. To good men	I-sir* saṛai kī.	153. A male deer	Lak*-ṣh*wa
127. From good men	I-sir* saṛai lāst*.	154. A female deer	Lak*-ṣh*waī.
128. A good woman	Sir* zark*.	155. Deer	Lak*-ṣh*waī
129. A bad boy	Ghandz kwalanak.	156. I am	Az h*m, (I exist) az-a h*m.
130. Good women	Sir* zēlī.	157. Thou art	Tū hal, (thou existest) tu-wa hal.
131. A bad girl	Ghandz dūk*.	158. He is	Afō hā, (he exists) afō-wa hā.

English.	Ormuri.	English.	Ormuri.
159. We are . . .	Mākh hyōn, (we exist) mākh-a hyān.	186. Thou beatest (Past Tense).	Tū dzōk.
160. You are . . .	Tyūs hat, (you exist) tyūs-a hat.	187. He beat (Past Tense) .	Afō dzōk.
161. They are . .	Afat hin, (they exist) hafat-wa hin.	188. We beat (Past Tense)	Mākh dzōk.
162. I was . . .	Az byōk-am, (I existed) az-a byōk-am (and so on).	189. You beat (Past Tense)	Tyūs dzōk.
163. Thou wast . .	Tū byōk-a or byōk-s.	190. They beat (Past Tense)	Afat dzōk.
164. He was . . .	Afō byōk. .	191. I am beating . .	Az bū dzan'm.
165. We were . .	Mākh buk-yēn.	192. I was beating . .	Az bū dzōk.
166. You were . .	Tyūs buk-at.	193. I had beaten . .	Az dzōk byōk.
167. They were . .	Afat buk-in.	194. I may beat . .	Az dzan'm.
168. Be . . .	Bt.	195. I shall beat . .	Az sū dzan'm.
169. To be . . .	Byōk.	196. Thou wilt beat .	Tū sū dzan.
170. Being . . .	I-byōk inar (in being).	197. He will beat . .	Afō sū dzana.
171. Having been . .	Nil.	198. We shall beat . .	Mākh sū dzanyēn.
172. I may be . .	Az b'm.	199. You will beat . .	Tyūs sū dzanat.
173. I shall be . .	Az sū b'm.	200. They will beat . .	Afat sū dzanin.
174. I should be . .	Az byōkan'.	201. I should beat . .	Az dzōkan'.
175. Beat . . .	Dzan.	202. I am beaten . .	Az bū dzōk s'm.
176. To beat . .	Dzōk.	203. I was beaten . .	Az bū dzōk ayōk-am.
177. Beating . . .	I-dzōk inar (in beating).	204. I shall be beaten .	Az sū dzōk s'm.
178. Having beaten .	Nil.	205. I go . . .	Az bū tsaw'm.
179. I beat . . .	Az bū dzan'm.	206. Thou goest . .	Tū bū tsw.
180. Thou beatest . .	Tū bū dzan.	207. He goes . . .	Afō bū tsawa.
181. He beats . . .	Afō bū dzana.	208. We go . . .	Mākh bū tsawyēn.
182. We beat . .	Mākh bū dzanyēn.	209. You go . . .	Tyūs bū tsawat.
183. You beat . .	Tyūs bū dzanat.	210. They go . .	Afat bū tsawin.
184. They beat . .	Afat bū dzanin.	211. I went . . .	Az tsōk-am.
185. I beat (Past Tense) .	Az dzōk.	212. Thou wentest .	Tū tsōk-a.

English.	Ormuṛi.	English.	Ormuṛi.
213. He went . . .	Afŏ taṛĕk.	229. I have beaten his son with many stripes.	Az ta-fŏ a kwalăn dzut pa-bĕt dzŏk.
214. We went . . .	Măkh taawak-yŏn.	229. He is grazing cattle on the top of the hill.	Afŏ bŭ ta-grĭ i-mar inar a-maili paī.
215. You went . . .	Tyña taawak-aī.	230. He is sitting on a horse under that tree.	Afŏ bŭ i-yănap inar ta-fᵉ wᵉnᵉ i-darīmᵉ anyī.
216. They went . .	Afaī taawak-in.	231. His brother is taller than his sister.	Ta-fŏ a-marnā aī ta-fŏ i-khwār lāstᵉ dī chig hā.
217. Go	Taīw.	232. The price of that is two rupees and a half.	Ta-fŏ a-qīmat aī dyŏ nīm rupiya hā.
218. Going . . .	I-taṛĕk inar (in going).	233. My father lives in that small house.	Tar-mun a-piŏ bŭ i-fᵉ nari nar inar anyī.
219. Gone . . .	Taṛĕk.	234. Give this rupee to him	Hā rupiya kŭ-fŏ likī ra:
220. What is your name ? .	Tar-tŭ taᵉ năm hā ?	235. Take those rupees from him.	Afaī rupiya dī kŭ-fŏ lāstᵉ nis.
221. How old is this horse ?	Hŏ yănap aī tar-taŏn ᵉumr hā ?	236. Beat him well and bind him with ropes.	Afŏ sīr dzan, wa pa-rasaī-wa bŏṛᵉn.
222. How far is it from here to Kashmir ?	I-dᵉ lāstᵉ aī a-Kashmir taŏn pĕta hā ?	237. Draw water from the well.	Wakk-ir dī kŭwaī lāstᵉ na-wᵉr.
223. How many sons are there in your father's house ?	Tar-tŭ ta-piŏ i-mar inar dī taŏn kullanni hin ?	238. Walk before me .	Tar-mun i-mukhᵉ taīw.
224. I have walked a long way today.	Azz-aī taᵉn daut pĕta taṛĕk byŏk-am.	239. Whose boy comes behind you ?	Tar-kuk a-kwalăn bŭ tar-tŏ i-pĕtaᵉ taawa ?
225. The son of my uncle is married to his sister.	Tar-mun ta-tā kwalăn ta-fŏ saṛai a-khwār taalak hā.	240. From whom did you buy that ?	Afŏ dī tŭ kŭ-kuk lāstᵉ ṣhiyŏk hā ?
226. In the house is the saddle of the white horse.	I-nar inar aī ta-spīw yănap zin hā.	241. From a shopkeeper of the village.	Ta-kᵉlaī i-dŏkăndăr laatᵉ.
227. Put the saddle upon his back.	Ta-fŏ i-paī inar a-zin niw.		

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 *tr* will be found in the succession *tri, tar, tār, tarᵉ, tara, tīrī, tōr,* and *tūrᵉ*. 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 *ṭ*, and *r* and *ṛ*, 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 Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*. 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-nasib*, in article *a-*, we have ' luck, fortune, 143, 169 (145).' This indicates that the word, with these meanings, will be found in sections 143 and 169 (sentence 145) of the grammar. A Roman numeral indicates the number of a specimen. Thus (see *i-dᵒ*, 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 Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*.

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 *aw'ēk* or *ayēk* (see Grammar, §§ 29, 30) the feminine of the past participle ends in *awak* or *ayak*. In his list of Verbs on pp. 184ff. of his *Qawā'id*, Ghulām Muḥammad Khān gives only the feminine forms in *awak*. 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 Ghulām Muḥammad Khān (p. 184, l. 9) when he gives only one form in *aw'ēk* or *ayēk*, I have added the corresponding alternative form in *ayēk* or *aw'ēk* respectively.

A large portion of the Vocabulary of Ōrmuṛī is common to it and to Pashtō. 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 Pashtō in origin. For instance, the letter P. after the word *qalam* indicates merely that the word also occurs in Pashtō 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.
aor., aorist.
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 Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā.*
imperf., imperfect.
impve., 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. 247ff.
onomat., onomatopœa.
ord., ordinal numeral.
P., Pashtō.
pass., passive.
perf., perfect.
pers., person.
pl., plural.
plup., pluperfect.
postpos., postposition.
p.p., past participle.
prepos., 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 trans., transitive.

Words beginning with a vowel or 'ain.

-a, in *na a,* no, see *na,* 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 *sŏ* or *s',* one, 5, IV. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, *a-bēdārī,* wakefulness, 82 ; *a-kharts,* expenditure, 87 ; *a-nēkī,* virtue, 26, 87, 143, 169 (116) ; *a-nasib,* luck, fortune, 143, 169 (145) ; *a-pātsuf,* abstemiousness, 79, 81, 82 ; *a-rākh',* the truth, truth, 77, 104, 169 (185) (see, however, *rākh');* *a-tōb',* contrition, 148, 169 (134) ; *o-ṭama',* greed, 83.

-a, 1, for *wa* after a consonant, postulates existence, see *wi* or *wa.*

-a, 2, or *-ē,* 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, 20a, 45, 46, et passim.

-a, 3, or, after a vowel, *wa,* pronominal suffix of the 3rd person singular, see *wa,* 2.

-a, 4, or *-ā,* suffix of vocative, 10, 95.

ā, for *hā*, 3, q.v.

-*ā* or -*a*, suffix of vocative, 10.

-*ai*, interj. calling attention. *ai lawanai-a*, O madman, 95, II. Cf. *ē*, 2.

-*ai*, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being *dī*, passim. For the rules as to the use of these particles, see 78, 79, 99-102, 141-154. Used by itself, *ai* represents an indefinite object (of a transitive verb) not mentioned, 100, 135A.

-*ai*, 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 -*a*, 2.

ē, 1, interj. calling attention. O ! 95, 1 (2, 8, 11, 21). Cf. *ai*, 2.

ē, 2, or *i*, suffix of vocative of feminine nouns, 10.

i, 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 *ku* or *kū* is used instead, 10, 17, etc.

With a noun the preposition often forms an adverb or a postposition. Such are *i-bēzh*, up, above, 74 ; outside, externally, 74, 108 ; *i-dʿ*, here, 27, 74, 122, 123, 169 (136), I (7), III ; hither, 27, 74 ; *i-dʿ-l*, here to it, in this direction, 74, 122, 169 (135) ; *i-dzēm*, below, beneath, 74, 230 ; *i-khwarints*, on the right, 74 ; *i-mukh*, first, 16 ; in front, 74 ; before, Nos. 90, 238 ; *i-mukh inar*, before, I (8, 11) ; *i-nar*, in the house, at home, 74, 85, 108, 120, 132 ; inside, in, 74, et passim ; *i-nīshtʿ*, outside, 74, 108 ; *i . . . . palau*, in such and such a direction, 27, 74 ; *i-pōtsʿ*, after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239 ; *i-rāstʿ*, beginning from, 82, 84 ; *i-tsangʿ*, near, 6, 74, 81, 94 ; *i-wʿ*, there, 27, 74, 123, 136F, I (3) ; thither, 27, 74, 169 (110) ; *i-wʿ-l*, there to it, in that direction, thither, 74, 77.

i, 2, or *ē*, see *ē*, 3.

ō, 1, see *hō*.

ō, 2, in *ō-hō-hō*, interj. used in grief, alas ! 95.

ābād, adj. inhabited, 29. P.

ʿ*Abdullāh*, m. N.P. II.

ʿ*ibādat*, piety ; *minʿ pa-ʿibādat kēwʿn*, feel affection for piety, 104. P.

ābādawʿēk or *ābādayēk* (p.p. f. *ābādawak* or *ābādayak*), to make inhabited, to populate, 29.

ābādʿēk [p.p. f. *ābādak* ; aor. 3, *ābād sa* (59)], to be inhabited, 59.

ābādayēk, see *ābādawʿēk*.

ʿ*id*, a festival ; *sari ʿid*, the little *ʿid*, N. of the Arabic month Shawwâl, 165 ; *atʿr ʿid*, the great *ʿid*, N. of the Arabic month *Zī'l-ḥijja*, 165. P.

i-d°, see *i*, 1; *i-d°-l*, here to it, in this direction, 74, 122, 109 (135); *i-d° lāst°*, from
    here, No. 222.

adab, politeness, manners. *ta-adab pār°*, for the sake of politeness, in order to
    teach (so and so) manners, 81. P.

'adl, justice, 94. P.

ādmī, m. (pl. *ādamyannī*), a man, 9 (8). P.

ādam, m., in *ādam-zād* (f. *ādam-zād°*), a human being, P.; *baṇī-ādam* (f. *banī-
    ādam°*), human beings, men. P.

af°, *afō*, *afai*, *afāi*, see *hafō*

aghōk (p.p. f. *aghok*; aor. sg. 2, *awas*; 3, *awasa*; impve. sg. 2 *awas*, 38, 62B, 71),
    to adjoin, to reach, 38, 62B, 71; (of a missile), to hit (the mark), 84, 85,
    147; to be born, 38, 62B, 71; *pöi aghōk*, to understand, 24, 144; *sir aghōk*,
    to seem good (to), to be pleasing to (Hindī *achchhā lagnā*), 24. This verb, in
    its various uses, closely follows the use of the Hindī *lagnā*. Gh. 74 (11),
    185 (4); *pöi aghōk*, Gh. 73 (15), 189 (3). Cf. *na-ghōk*, *waghyōk*.

agar, conj. if, No. 97. (Usually *agar ka*, 92, also 135A, 135C, 144.) P.

ākhir, adv. lastly, finally, III. P. *ākhiran*.

ākhirat, futurity, the future state, the next world, 143, 169 (117). P.

ākhshai, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 142d.
    Cf. *khshini*. P.

ikhtiyār, m. authority, power, 79, 86, 89, 92. P.

akhwara-nak, adj. hungry, 169 (77). Cf. *tra-nak*.

-al, used instead of *hal*, q.v., when following a word ending in a consonant, which
    consonant is then doubled, 19, passim.

°m, for *h°m*, I am, see *hā*, 3.

-am, pronominal suffix of the first person singular indicating the subject of an in-
    transitive 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 *khwash-am*, pleasing to me, 169 (28).
        After a vowel, the vowel *a* is omitted, as in *a-plē-m*, my father.

imbāi, pl. friends, I (19). The nominative singular of this word is not found in any
    of the materials. It is probably *imbā*.

ambōr, a pile, heap. — *kayēk*, to pile up, Gh. 185 (12). P.

'amal, action, act, carrying out, effect. *i-hukmī izar 'amal kēw°n*, do carrying
    out on orders, obey orders, 86. P.

imāmyīyi, in *sr° shiw ta-imāmyīyi*, the good night of the *imāmyīyi*, N. of the
    āshūrā, or first ten days of the month Muḥarram, 165.

'Amr, m. N.P., 77, 89, 91. P.

'umr, age, life. *pa-'umr*, (never saw) in his life, IV; *'umr-at*, thy life, 94, 169;
    tar tsön 'umr, how old? 27, 107, No. 221. P.

amaraw'ĕk or *amarayĕk*, (p.p. f. *amarawak* or *amarayak*, 37), to cause to hear, 30B, 37.

amar'ĕk (p.p. f. *amarak*, 58; aor. sg. 2, *amăr*, 61B2; 3, *amara*, 30B, 58, 61B2, 69; entire aor. conjugated, 56), to hear, I (15), Gh. 185, 5 (where the aor. sg. 3 is written *amarra*). P. *awrēd°t.*

amarayĕk, see *amarāw'ĕk.*

-an, 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, 66, 98 (2); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20c, 47, 98 (3), 169 (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.*

ăin', f. a mirror, IV. P.

ĕn, see *in.*

in or *ĕn*, 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.

ŏn, see *hŏn.*

indza, in *indza sal*, adv. next year but one, after two years, 75.

indzăn, adv. the day before yesterday, 75; *indzăn ta-min bi ryŭz*, two days before yesterday, 75.

angusht (pl. *angushti*), a finger; *angushti-t*, thy fingers, 120, 129, 150, 168 (26). P.

angushtrī, f. a ring, a finger-ring, 146, 169 (103), I (12). Prs.

injir (pl. *inj°rī*), m. a fig, 9 (7). P.

inĕl', postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 150, 169 (31, 32); *inĕl'-m*, in my possession, 81, 117, 120; *inĕl'-t*, in thy possession, 81, 117, 120; *inĕl'-wa*, in his possession, 81, 120.

(With *dī*, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 126; *inĕl'-m dī*, from me, 81, 117, 122; *inĕl'-t dī*, from thee, 81, 117, 122.

inar (for *i-nar*, see *i*, 1), adv. in the house, at home, within (85).

Postpos. governing loc. in (use of, explained, 85), 12, et passim; used to form a superlative, 15, 148, 169 (34). It sometimes means 'on,' as in *i-rāi inar*, on the road, 144, 169 (147), IV; esp. in forming a gerund, as in *i-wust'ĕk inar*, on flying, 34; *i-ts'ĕk inar*, on going, 34. Other idiomatic uses are *i-mukh inar*, before, I (8, 11), cf. *i-mukh'*, s.v., *i*, 1; *i-mandz inar*, in the middle, 74; *i-khwai inar*, mutually, 21; *inar-di* or *inar-da*, in me, in us, in thee, or in you, 85; *inar-wi* or *inar-wa*, in him, in her, in it, or in them, 85; on it, 85, 147. Cf. *winar.*

unĕz, card. nineteen, 16.

anyi, ēnyi, nnyēk, see hanyēk.

'aql, sense, wisdom, 56, 144, 169 (73). P : bē-'aql, stupid, 164. P.

-*ir*, used instead of *hir*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, et passim.

arākh, see *rākh*.

armān, m. sorrow, regret. Used as interj. *armān*, alas! 100; *armān ka*, would that! 54, 95. P.

i-rāsī, postpos. governing loc. from, beginning from, 82, 84. See *i*, 1.

ārat, adj. (f. the same), wide, broad, 13, 150, 169 (70). — *kayēk*, to loosen, make wide, expand, Gh. 185 (14). P.

arat (pl. *arafi*), m. a Persian wheel (for irrigation), Gh. 218 (14). P. *arhaṭ*.

'arz, a petition, 56, 144, 169 (83). P.

ūsh, m. pl. *ushi*; f. *ūsh*, pl. *ūsh*'i, a camel, 7, 21, 152, 169 (33). P.

ashnā, m. an acquaintance, friend, 169 (151). P.

ishārat, f. a sign, wink, hint, signal, 135B, 146, 169 (186). P.

isht, see *ashtēk*.

ashtēs, card. eighteen, 16.

ashtēk (p.p. f. *ashtak*; aor. 2 and impve. 2, *isht*, 61B2; aor. 3, *ashta*, 58), to remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

asal, adv. this year, 75, 148, 169 (191).

āsmān, m. the sky, heaven, I (8, 11). P.

ispēk (pl. *ispichi*), m. barley, 9 (9).

aṣar, m. a mark, sign, trace, indication, 148, 169 (179). P.

asrīk, adj. fresh, freshly made (of *ghi*), 169 (121). (The meaning of this word is doubtful.)

ustād, m. a teacher, a preceptor, 15, 83. P.

-*at*, 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 *t*.

aṭāl, adj. unemployed, out of work. — *kayēk*, to stop a person at work, Gh. 185 (13). P.

awa, occasionally used for *a*, 3, instead of *wa*, 2, after a consonant, 20b.

awāi, card. seventy, 16.

i-w, see *i*, 1. *i-w ki*, thither, 169 (110); *i-w-i*, there to it, in that direction, thither, 74, 77.

awrēdūnkai or *awrēdūnai*, m. a hearer, 33E. P.

āwriz, ? m. a privy, 159.

awas, awasa, see aghōk.

awēs, card. seventeen, 16.

awwal, ord. first. *awwal khwār*, N. of the month Rabī'u'l-awwal, 165. *awwal nim-ryūs*, a certain time of the day, 2 P.M., 167; *awwal nmā shām*, the hour after sunset, 167; *awwal khutan*, early bedtime, 167; *awwal pahar*, the first watch of the night, 167. P.

az or *haz*, pron. 1st pers. I, passim. Declined, 17. Sing. instr. *pa-mun;* loc.
  kū-mun, 17, 80, 88; *kū-mun girgaḍ,* with me, I (21) ; *kū-mun izar,* on me, 86 ;
  kū-mun likī, for me, 6, 169 (114) ; (angry) with me, 169 (62) ; *kū-mun kī,* to
  me, 82, 116, I (19) ; *kū-mun lāst*, from me, 18, 83 ; gen. *tar-mun,* of me, my,
  6, 17, 78, 81, 94, 107, 118, I (2, 7, 21) ; *tar-mun khwai,* my own, 21, 152, 169 ;
  pl. nom. *mākh,* we, 17, 39, 79, 100, 113, 122, 125, 126, 129, 130, 132, 135A,
  142c ; loc. *kū-mākh kī,* to us, 82, 116 ; *bē kū-mākh,* except us, 80; gen. *tar-
  mākh,* 107, 118. The genitive preposition of this pronoun is *tar,* not *ta,* and
  the locative preposition is *kū,* not *i,* 1.

ōzh, f. a necklace, a necklet, 144, 168 (15). P.

azhan (pl. *azhanī*), m. a certain millet, *chīnā,* Gh. 223 (6).

izar, postpos. governing loc. (use explained, 86), on, passim. *izar-ṭi* or *izar-da,* on
  me, on us, on thee, or on you, 86. *izar-wi* or *izar-wa,* on him, on her, on it,
  or on them, 86. Cf. *wizar.*

B

ba, bai, see *byōk.*

bai, 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 sarai,* 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, 99, 125. *bē* may be combined with *pa-sa,* except, as in *bē
  Khudāē pa-sa,* except God, 88.

bē, 2, privative particle. P. Used as a prefix, it converts a noun substantive into
  a negatived adjective. A short *i* is generally added to the noun in such cases,
  as *bē-fikri,* without anxiety, from *fikr,* 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-'aql,* without sense,
  stupid, 164. *bē-bari,* doorless, 164. *bē-dīn,* irreligious, 82. *bē-fikri,* free
  from anxiety, 164. *bē-gham,* without sorrow, free from sorrow, 164. *bē-
  hāsili,* fruitless, 164. *bē-parwā,* unconcerned, 26, 79. *bē-rahmi,* merciless, 164.
  bē-shaki, adv. without doubt, certainly, 77, 164. *bē-shām,* fasting, Gh. 106 (9).
  bē-sār, fasting, Gh. 106 (9, 10). *bē-waki,* waterless, 164.

bi, 1, see *byōk.*

bi, 2, *bihē,* or *biyē* (plur. *byi,* 26), pronom. adj. other, 26, 78 ; another, 75 ; *bi kuk,*
  anyone else, 26, 75, 78, 79, 99 ; this compound takes *dī,* not *ai,* as an emphatic
  particle, 99. *bi makhlūq,* other people, other persons, 26, 99 ; *bi sabā,* the day
  after tomorrow, 75 ; *indzān tar-min bi ryūz,* 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, 169 (11) ; *bihē*, 89, 143, 169 (51) ; again, *biyē*, 89, I (14, 21).

bōi, adv. near, 74, 87, No. 87 ; *bōi ri dzai*, come near to me, *i.e.* come here, 122,
    169 (149) ; *i-nar ki bōi*, near the house, I (15).

bē, verbal particle used to form the imperfect (28, 45), and the present (28, 64).
    It may be optionally omitted in the case of nominal verbs in *aw'ēk* or *ayēk*
    (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 passim.

bad, adj. bad, evil, 24, 95, 144, 156. *bad-khōī*, unmannered, ill-tempered, 150,
    169 (38) ; *bad-kharchi*, evil expenditure, debauchery, I (3) ; *bad-nām*, of bad
    reputation, 26. P.

bād, wind, 147, 169 (54). P.

badi, badness, 156. P.

badē-khōr, a bribe-taker, one who takes bribes, 148, 169 (54). P.

bud, concealed. — *kayēk*, to conceal, hide, Gh. 187 (4).

badal, exchange, Gh. 186 (11). P.

badal'ēk, to exchange ; to twist, be rolled up, Gh. 186 (11).

bē-din, see *bē*, 2.

bēdārī, f. wakefulness, 82. P.

bādshāh, m. a king, 75, 79, II. P.

bēdiyā, f. a wilderness, 8 (4). P.

bāgh, a garden, 162, III. P.

bāgh-girai, m. a small garden, dim. of *bāgh*, 162.

baghair, prepos. governing loc. without, except, 80. P.

bagar-wāl, impetuous for the mare (of a horse), 157.

bēgār-wāl, a forced labourer, 157. P. *bēgār*.

bihē, see *bi*, 2.

buk, see *byōk*.

būk, see *ṣẖi-būk*.

bakhr, f. a share, a portion, I (2) ; used to form fractions, as in *ṣẖaim bakhr*, a
    third ; *tsār'm bakhr*, a fourth, a quarter, 16. P.

bukhārāī, adj. of or belonging to Bukhārā, 163.

bakhsh, m. N.P. 134, 142b. P.

bukan, see *byōk*.

bakr, m. N.P. 77, 89, 122. P.

b'l, adj. in good health, well, 1, 17 ; *o-b'l ṣrat*, the condition of good health, 143,
    169 (140).

bal, kindled, burnt. — *kayēk*, to kindle, set alight, light (a lamp, fire, etc.), 146,
    169 (4, 166, 183). P.

bulbul (pl. *bulbulī*), m. a nightingale, Gh. 282 (10). P.

balki, moreover ; nay rather, but, on the contrary, 91. P.

balkhī, adj. of or belonging to Balkh, 163.

balaw'ēk or *balayēk* (p.p. f. *balawak* or *bēlayak*), to set alight, to kindle, Gh. 186
    (12). P. *balawul*.

blazh'ĕk (p.p. f. *blazhak*; aor. 2, *blēzhĭ*; 3, *blazẖĭ*), to make over, to give in charge; to instigate, Gh. 186 (9).

b'm, see *byōk*.

bambaraĭ (pl. the same), f. a wasp, Gh. 235 (2). P. *bambara*.

bŭmm° (pl. *bŭmm°ĭ*, 9 (2)), (for spelling, see Gh. 12 (11)), f. the earth, the ground, 8 (3), 9 (2); *i-bŭmm°*, on the ground, 108. P. *bŭm*.

bīmār, adj. sick, indisposed, ill, 98 (1). P.

bāx° (pl. *bāxĭ*, 9 (2)), f. an eyelash, 9 (2), 168 (30). P.

banĭ in *banĭ-ādam*, m. (f. *banĭ-ādam°*, 7), human beings; a human being (pl. *banĭ-adamĭ*, Gh. 226 (3)). P. human beings.

bin, bōn, see *byōk*.

bŭny (probably *bŭy*), a scent, a smell, Gh. 187 (3). P. *bŭĕ*.

band (pl. *bandĭ*), m. a large stream, Gh. 218 (13).

baw'ĕk (p.p. f. *banak*; aor. sg. 2, *bēnĭ*; 3, *banĭ*), to throw down, to throw, fling; to insert, Gh. 186 (5).

bŭnyaw'ĕk or *bŭnyayĕk* (p.p. f. *bŭnyawak* or *bŭnyayak*), to smell, scent, snuff, Gh. 187 (3).

bar, a door, 162; *bē-barĭ*, doorless, 164. P. *war*.

bār, a load, 148, 169 (43). P.

bārai (pl. *bāraĭ*), m. a half-grown calf, Gh. 227 (10).

barĭ, in the following:—*sŭrĭ mahal barĭ zar*, a certain hour of the day, 8 or 9 A.M., 167; *Hindū sŭrĭ māl klak barĭ zar*, 10 or 11 A.M., 167.

baurā (pl. *bauraĭ*, 9 (3)), m. a humble bee, 8 (4), 9 (3). P.

bōr̥ (pl. *bar̥r̥ĭ*, 9 (7)), m. a kind of soup, 9 (7). P.

barābar, adj. level, equal, 168 (27), P.; *gaḍ barābar*, proportionate, 61 (5, footnote), 87, 122; *i-hāṣil giraḍ barābar*, proportionate to one's income, 87.

bragaĭ (f. *bragīy°*, pl. m. *bragaĭ*, f. *bragīyĭ*), spotted, piebald, 14 (2). P. *brag*.

bargistā, the name of the language, so called by its speakers, while other people call it Ōrmuṛĭ, Gh. 6 (3); *ta-bargistā a-zbān*, the Bargistā language, 142o, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

barkak, m. a little door, dim. of *bar*, 162.

barakat, m. prosperity; *a-barakat-at*, thy prosperity, 169 (161). P.

bārān, m. rain. P. *bārān syōk*, rain fell, 92, 136C, 151.

bar̥r̥ĭ, see *bōr̥*.

bras, brasĭ, see *brashtak*, 1.

brashtak, 1 (p.p. f. *brŭshk*, 38; aor. sg. 2, *bras*, 38, 62A; 3, *brasĭ*, 38, 62A; impve. sg. 2, *bras*, 38, 71), to burn (intrans.), I, 10, Gh. 186 (6); *brashtak syōk*, became burnt, was burnt up, 99.

brashtak, 2 (p.p. f. *brŭshk*, 38; aor. sg. 2, *brēzĭ*, 38, 62A; 3, *brazĭ*, *brazzĭ*, 38, 62A; impve. sg. 2, *brēz*, *brēz°n*, 38, 71), to burn (trans.), to set on fire, Gh. 186, 7.

brushaw'ĕk or *brushayĕk* (p.p. f. *brushawak* or *brushayak*), to cause to glitter, Gh. 186 (4).

brush'ĕk (p.p. f. *brushak*; aor. sg. 2 and impve. sg. 2, *brush*; aor. sg. 3, *brushĭ*), to glitter, 32, Gh. 186 (4). P. *brēshēd'l*.

brushayĕk, see *brushaw'ĕk*.

borwā, m. a pimp, a wittol, 156 (this word is doubtful). P.

borwōtōb, the trade of a pimp, pimping, 156.

*brazi, brēz, brēz*n, brazzi,* see *brashtak*, 2.

*brazaw*ēk* or *brazayēk* (p.p. f. *brazawak* or *brazayak*), to cause to set on fire, caus. of *brashtak*, 2, Gh. 186 (7).

bāsh, bashī, see *bash*ēk*, and *b*ēk*.

*bāsh*a* (pl. *bāshī*), f. a sparrow-hawk, 9 (2); *pak*a* *bāsh*a* (pl. *pak*i* *bāshī*), f. a kind of kite or falcon, Gh. 232 (5). P.

*bashaw*ēk* or *bashayēk* (p.p. f. *bashawak* or *bashayak*), to cause to give, to cause to distribute, 30B, Gh. 186 (3).

*bash*ēk* (p.p. f. *bashak*; aor. sg. 2, *bāsh*, 61A 3; 3, *bashī*, 30B, 61A3), to grant, give, distribute. P. *bash*i*. Cf. *b*ēk*.

bashayēk (30B), see *bashaw*ēk*.

*bat*a* (pl. *bat*i*), f. a duck, Gh. 233 (5). P. *bat*, a duck, *bata*, a heron.

bēt, a cane, a rattan. *pa-bēt dzōk*, to hit with a cane, to flog, No. 228. P.

*batkīy*a* (pl. *batkīyi*), f. a wild duck, 9 (2).

*batēr*a* (pl. *batēr*i*), f. a quail, Gh. 233 (12).

byi, biyē or *bihē*, see *bī*, 2.

bīy, see *būny*.

*b*ēk* (p.p. f. *bayak*, 37, 59; the aorist tenses are taken from *bash*ēk*, q.v. aor. sg. 2, *bāsh* ; 3, *bashī*, 59), to grant, to give ; to distribute, divide out, 86, I (2).

byōk or *biyōk* (p.p. f. *buk*, 38 ; aor. sg. 2, *bi*, 38, 62B, 68 (2) ; 3, *ba*, 38 ; impve. sg. 2, *bī*, 38, 68 (2), 71 ; 3, *bōn*, 71. This verb is conjugated in full in 40), to be (the copula), passim ; (with *di* or *wa*, etc.) to exist (125) (as in *az-a byōk-am*, I was, I existed, 125 ; *wa byōk*, he was (there), 169 (11) ; *di buk*, there was a fem. thing, 94, 136G) ; to exist, to continue, to remain (*b*m*, 75) ; to become, 130, 142c, passim. The present tense commonly indicates nature or habit, like Hindi *hōtā hai*, as in *bū ba*, 24, 40, 64, 73, 151 (*bū* omitted). The past tense is used (1) as the past tense of the verb substantive, 39, 129, passim ; and (2) to form the pluperfect, 50, 77, 90, 134, IV. The future imperfect (*sū byōk*, 51), with the p.p. of another verb, forms a future perfect conditional, as in *ts*ēkk-al sū byōk*, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in *wust*ēk byōkan*a*, (if) . . . had arisen, 54 ; *khwālk bukan*a*, might have eaten a fem. thing, 94, 136 ; *armān ka azz-al ts*ēk byōkan*a*, would that I had gone, 95. The future is used to form the future perfect of another verb, as in *wust*ēk sū ba*, he will have arisen, 52 ; *hir sū dzōk ba*, 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, *byōk-am*, 20a, 50, 129, 134 ; 2, *byōk-a*, 20a, 77 ; *byōk-ē*, 20a, 129, 143 ; 3, *byōk*, 6, 19, 21, 24, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 90), I (10, 14, 15, 21), III ; fem. 3, *buk*, 24, 38, 129, 144 ; pl. 1, *buk-yēn*, 20a ; 2, *buk-aī*, 20a, 129 ; 3, *buk-ēn*, 20a ; *buk-in*, 20a, 26, 78, 99, 129, 142c, 151, 152, 168 (10), 169 (11), I (1) ; pres. cond. *byōkan*a*, 136.

Aor. sg. 1, *b'm*, 62B; 2, *bi*, 38, 61B3, 62B, 68 (2); 3, *ba*, 38, 61B3, 62B, 73, 75, 148, 169 (92); pres. sg. 3, *bŭ ba*, 73.

Impve. sg. 1, *b'm*, 71; 2, *bi*, 38, 68 (2), 75; 3, *bōn*, 71.

biyān, the lower part of the back, the back of the waist, the loins, 168 (22), No. **43**.

biyāṇ (pl. *biyaṇī*, ? *biyaṇṇi*, 9 (7)), m. a colt, a foal, Gh. 227 (2). P. *biān, bihāṇ*.

biyaṇī, 1, pl. of *biyāṇ*.

biyaṇī, 2 (pl. the same), f. a she colt, a filly, 8 (5), Gh. 227 (3). P. *biōna, bihāṇa*.

byōn, aor. and impve. pl. 1 of *byōk*, q.v.

bāz (pl. *bazī*, ? *bazzī*), m. a falcon, 9 (7). P.

bēzi, see *pakh'ēk*.

buz (pl. *bzī* or *b'zī*), m. a he-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh. 231 (3). The fem. of this word is *wz'*, q.v. P.

bōzh, the place above or outside, 57 (12), 74; adv. up, No. 86; *i-bōzh*, above, outside, externally, 74, 108; *pa-bōzh'*, to above, upwards, to outside, 74.

bōzh, picking, choosing, Gh. 186 (10).

bōzh'ēk (p.p. f. *bōzhak*), to pick, to choose; to collect one by one, Gh. 186 (10).

bēz'n, see *pakh'ēk*.

bazar, the arm from the elbow to the wrist, the fore-arm, 168 (28).

bāzār (pl. *bāzarrī*), m. a market, 9 (7). P.

buzwā (pl. *buzwai*), f. a spider, 9 (3).

bizzī, see *pakh'ēk*.

Ch

chiai, see *chiw*, 2.

chauchi, see *chauk*.

chig, adj. high, No. 135; tall, 148, 169 (35), No. 231; *chig dyō shutī*, a certain time of the day, about 4 P.M., 167; *chig byōk*, he arose, I (10), Gh. 195 (12).

chigwaw'ēk or *chigwayēk* (p.p. f. *chigwawak* or *chigwayak*), caus. of *chigaw'ēk* and double caus. of *chig'ēk*, to cause to raise, 30C, Gh. 195 (5).

chigaw'ēk or *chigayēk* (p.p. f. *chigawak* (57) or *chigayak*; aor. sg. 3, *chigawi* (57)), caus. of *chig'ēk*, to cause to rise, to raise, 30C, Gh. 195 (5, 6).

chig'ēk (p.p. f. *chigak*; aor. sg. 2, *chig*; 3, *chigi*), nominal verb from *chig*, high (trans. or causal *chigaw'ēk* or *chigayēk*, double causal *chigwaw'ēk* or *chigwayēk*, 30C), to become high, to rise; pres. sg. 3, *bŭ chigī*, (smoke) is rising, 147, 169 (150).

chigayēk, see *chigaw'ēk*.

chauk (pl. *chauchī*), m. the yard of a village guest-house, a courtyard, 9 (9). P.

chal'ēk (p.p. f. *chalak*; aor. sg. 2, *chal*; 3, *chala*), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. *chalēd'l*.

chār, for *tsār*, four, in *wī māi chār shamba*, the last Wednesday in the month, 165. *chār shamba* is borrowed from Prs., the Ōrmuṛī form is *tsār samba*, 166.

charmashkī (pl. *charmashkai*), a chameleon, 8 (5), 9 (4). P. *charmushkai*.

chashm, in *suf'īd-chashm*, white-eyed, *syāh-chashm*, black-eyed, 164. Borrowed from Prs.

chiw, 1 (pl. *chiwi*), f. a hollow or cave in a precipice, 8 (7), 9 (10).

chiw, 2 (pl. *chiai*), f. a roof, 8 (7), 9 (10).

D

d, see *i-d*.

da, 1, another form of *di*, q.v.

da, 2, see *dzōk*, 3.

dāi, f. a nurse, 156.　P.

dēō, m. a demon, a devil, No. 61.　P.

di 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.　*winar* (or *inar*) *di* or *winar* (or *inar*) *da*, in me, us, thee, or you, 85 ; *wizar* (or *izar*) *di* or *wizar* (or *izar*) *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 substantive, indicates existence (only *di*, not *da*, being thus used), 125, 120, 150 ; *di hā*, there is, 125, 26, 169 (49) ; *di byōk* (*buk*), there was, 125, 94, 136G ; *di hā*, he is here, 125, 99 ; *di hin*, they are here, 80.

di, 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.　*pushtan*-*wa di dāk*, he asked from him, I (16) ; *di pa-khabar*, acquainted with him, 104, 169 (17, 18) ; *di*, 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, 79, 81, 86, 89, 117, 122, 142d, 169 (58, 130), I (7, 12), III.　For instance of the omission of this *di*, see 83, I (3, 6).

di, 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, 79, 99-102, 141-154.　Cf. 26, 135B.

Used by itself, *di* represents an indefinite plural object (of 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, *sharbat*, sherbet, and *wak*, water, 90, *ghwāsi*, grass, 92, 136C ; *yīnak*, ashes, 169 (126) ; *kuk*, anyone, 24, 26, 78 ; *ts*, anything, 24, 80 ; *hōn*, this much, 169 (188) ; *tsōn*, how much ? several, 26, 169 (187).

Regarding the use of *di*, when it follows a verb in a past tense, see 101.　Cf. *khwālk-a di-n*, 140.

di, 3, see *dzōk*, 3.

dū, for *dyō*, two, in the following :—*dū-gaḍ* or *dyō-gaḍ*, the two, both, 16 ; *dū-jiulā*, card. twenty-two, 16 ; *dū sōh*, two hundred, 16 ; *dū samba*, Monday, 166.

du'ā, a blessing, benediction.　*du'ā salām*, pl. salutations, 122, 169 (159).　Gh. 259, 7, in this passage has *dawā salām*, which appears to be a misprint.　P.

ḍūb, adj. sunk, immersed.　*ḍab syōk*, he sank, 152, 169 (46), Gh. 197 (12).　P.

ḍūb' (pl. *ḍūb'i*), f. a pit, a water-hole, 9 (2).　Cf. P. *ṭublai*.

dabar (pl. *ḍabar'i*), f. a kind of pigeon, Hindōstānī *fākhta*, Gh. 232, 14.

ḍabawĕk or *ḍabayĕk* (p.p. f. *ḍabawak* or *ḍabayak*; aor. 2, *ḍabĕwī*; 3, *ḍabawī*), to strike violently; to pound, Gh. 197, 9. P. *ḍabawut.*

dūchī, see *dūkᵃ.*

dīdan, seeing, sight, interview, 169 (151). P.

ḍōḍiyᵃ (pl. *ḍōḍiyī*), f. maize bread, Gh. 221 (12). P. *ḍōḍaī*, bread.

dōdzār (pl. *dōdzarrī*), m. maize (*jōwār*), 9 (7).

dĕg, a cauldron, a cooking-pot, 162. P.

dĕgdān (pl. *dĕgdannī*), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.

dĕgrai, m. a small cooking-pot, a little cauldron, dim. of *dĕg*, 162.

dāk, see *kayĕk.*

ḍak, adj. full, filled; — *kayĕk*, to fill, I (6), Gh. 197 (11). P.

dōk, see *kayĕk.*

dūk, see *dūˢ·ĕk.*

dūkᵃ (pl. *dūchī*, 9 (9), 11; sg. voc. *dūkĕ* or *dūkī*, 10), f. 7, 79, 118, a girl. The diminutive of this word is *dūkariyᵃ*, 162. Cf. *dūwᵃ.*

dōkān (pl. *dōkanaī*, 9 (7)), a shop. P.

dōkāndār, m. a shopkeeper, 157, No. 241. P.

dūkariyᵃ, f. a little girl, diminutive of *dūkᵃ*, 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 122. Cf. 19, 122, 144, 169 (159, 187), IV; *dal uᵉr*, carry to thyself, *i.e.* take, 24, 90; so *dal wrūk*, thou didst (not) take a fem. thing, 144. Regarding the position of this word in a sentence, see 139.

dīlak (p.p. f. *dalk*, 38; aor. and impve. sg. 1, *dirᵉm*, 62A, 71; 2, *dir*, 38, 62A, 68 (3), 71; aor. sg. 3, *dirī*, 58, 62A; impve. sg. 3, *dirōn*, 71), to reap.

dālān (pl. *dālannī*), m. a vestibule, 9 (7). P.

dᵉm, see *dzōk*, 3.

dūm, ord. second, 16, 165, IV.

dim, f. the belly, No. 42; *a-dim-a*, his belly, 168 (20).

ḍūm (pl. *ḍūmī*), a musician, a player, 26, 83, 109. P.

ḍūmᵉĕk (p.p. f. *ḍūmak*; aor. and impve. sg. 2, *ḍūm*; aor. 3, *ḍūmī*), to ache, be painful; pres. sg. 3, *bū ḍūmī*, 120, 132, 139 (1), 168 (1, 4, 34).

ḍūmayĕk (p.p. f. *ḍūmayak*), to cause to ache, to hurt (trans.), Gh. 197 (9).

dānā, adj. wise, learned, 103. P.

dīn, religion; *a-dīn*, religion, 82, cf. *a-.* Cf. *bē-dīn*, under *bē*, 2. P.

dōn, see *dzōk*, 3.

dūn, smoke, 147, 169 (150). P. *lū, dūd.*

ḍanḍ (pl. *ḍanḍī*), a pool in running water, 8 (1), 9 (1). P. *ḍanḍ*, a pond.

dīndār, adj. religious, 82. P.

ḍang, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. *ḍang*, the sound of a musical instrument.

ḍangawᵉĕk or *ḍangayĕk* (p.p. f. *ḍangawak* or *ḍangayak*), to cause a drum to sound, 161.

ḍangᵉĕk (p.p. f. *ḍangak*), to give forth a drum-beat, 161.

ḍangayĕk, see *ḍangawᵉĕk.*

dunyā, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.

dŏpyāz (pl. *dŏpyāzi*), f. a kind of stew, 9 (2).

dr̄ (pl. *drī*), f. a hair, 9 (2), No. 39; *a-drī-wa*, his hairs, his hair, 130, 168 (5, 31).

dar̄ (pl. *dar̄ī*), f. a board, a plank, Gh. 224 (13). P. *dapa*, a splinter.

dari, see *dranak*.

dārū, medicine, 90. P.

dēr, dērī, see *dranak*.

dēr̄, f. a tent, a camp, 19, 82-5, 122, 126. P.

dir, diri, see *dilak*.

drāgh (Gh. 239 (7)) or *dārágh* (Gh. 42 (8)), (f. *drāgh̄*, Gh. 239 (7)), adj. long, *drāgh, drāgh̄*, 100; *dārágh*, 156. Cf. Prs. *darāz*; P. *lārgh̄*, Avesta, *darēgha-*, Sanskrit *dīrgha-*.

dāraghāwī, length, 156.

dirōn, see *dilak*.

dranak (p.p. f. *drōnk*, 38; aor. sg. (62A), 1, *dar̄m*; 2, *dērī*; 3, *dari*; Impve. sg. (71), 1, *dar̄m*; 2, *dēr, dēr̄a* (87); 3, *darōn*), to own, possess, have, 79, 86, 87, 89, 92, 133, 168 (7). The present often appears in the grammar, but in only one case (*bū dari*, he possesses, 90) is the particle *bū* used. In every other case (*dar̄m*, I have, 56, 144, 169 (83); *dērī*, thou hast, 56, 132, 144, 169 (73); *dari*, he has, 169 (151)), the particle *bū* is omitted. Cf. Prs. *dāram*, I have; Wakhī, *wa-dhūr-am*, I keep.

darēghī, pl. lies, 146, 169 (181). The nom. sg. of this word is not given in Gh. It may be *darōsh* or (?) *darōgh*.

durust, adj. straight, straightforward, right, right-minded, just, 24. Prs. (P. *drast*).

dērawāl, adj. of or belonging to Dēra, 163.

daryāb (pl. *daryabbī*), m. a large river, a river, 8 (1), 9 (7); *i-daryāb līkī*, (immerse) in the river, 169 (107). P.

darsāō, m. noise, sound, I (15).

das, card. ten, 16.

dis, =*dist*, q.v.

dūsh̄ēk, see *dzūsh̄ēk*.

dushki, a little, somewhat, 169 (45).

dushman, m. an enemy, 87, 152, 169 (142). P.

dasam, ord. tenth, 16.

dist or (No. 32) *dis* (pl. *distī*), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23, 27), 169 (49), I (12), No. 32; *dist-am*, in my hand, in my possession, 125, 150; *a-distī-wa*, 120, *a-distī-wa*, 168 (24), his hands; *dist kēw̄a*, put (a ring) on the hand, 146, 169 (103). P. Prs. *dast*, Sarīqōlī *ḍhūst*.

dōst, m. a friend, 87, 152, 169 (142). P.

dūs̄ēk (p.p. f. *dūs̄ēk* or *dūk*; aor. 2, *dūs*; 3, *dūsī*), to milk (a cow, etc.), 37, Gh. 197 (4).

dawā, see *du'ā*.

dūw̄, f. a lamp, 169 (183). P.

dū″ (pl. *dūwĭ*, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.

dāĭwālĭ, the condition or profession of a nurse (*dāĭ*), 156.

dĭwāl (pl. *dĭwallĭ*), m. a wall, 9 (7), 162. P,

dĭwālgaĭ or *dĭwālgōṭai*, m. a small wall, dim. of *dĭwāl*, 162.

dwās, card. twelve, 16.

dwāsam, ord. twelfth, 16.

dyō, card. two, 16, 78, 86, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; *dyō-gaḍ* or *dū-gaḍ*, both, 16; *dyō wa nĭm* or *dyō nĭm*, two and a half, 16; *dyō shutĭ*, a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shutĭ*, about 4 P.M., 167; *qaẓā dyō shutĭ*, about 5.30 P.M., 167.

daya, N. of the first ten days of the month Ṣafar, 165.

d′ēk (p.p. f. *d′ēk*, 37, 59; aor. sg. 2, *dzūnĭ*, 68 (1); 3, *dzūna*, 59, 68 (1); impve. sg. 2, *dzūn′n*, 68 (1)), to see, 103 (with two objects), 138, I (10, 19), IV; plup. f. *d′ēk buk*, IV. The causal of this verb is *dzūnayēk*, Gh. 197 (8).

dyūr″ (pl. *dyūr″ĭ*), f. dry twigs, firewood, Gh. 224, 12.

dza, *dzaĭ*, *dzāĭ*, see *dzōk*, 1.

dazhāō, loading, the act of loading, 155.

dazhaw′ēk or *dazhayēk* (p.p. f. *dazhawak* or *dazhayak*), to cause to load, to get loaded, Gh. 197 (6).

dazh′ēk (p.p. f. *dazhak*; aor. sg. 2, *dēzhĭ*; 3, *dazhĭ*), to load, Gh. 197 (6).

dazhayēk, see *dazhaw′ēk*.

dzak (f. *dzaka*), adj. lamed, wounded, hurt, 169 (50).

dzāk, 1, m. a place, 5, IV; *i-ṣ″ dzāk*, in one place, together, 120.

dzāk, 2, see *dzōk*, 1.

dzik″, conj. for this reason, on this account, because, 27, 76; P. *dzik″ ka*, because that, because, 169 (9), I (14, 17).

dzōk, 1, or *zōk*, 1 [p.p. f. *dzāk*, 38, 113, 134; past m. sg. 1, *dzōk-am*, 75, 78, 91, 121; pl. 3, *dzāk-in*, 26, 78, 80, 91; perf. m. sg. 3, *dzōk hā*, 75; *dzōk ā*, I (17, 20); f. sg. 3, *dzāk hā*, 120, 134; pluperf. m. sg. 2, *dzōk byōk-a*, 77; fut. perf. m. sg. 3, *sū dzōk ba*, 73.

Aor. sg. 1, *dz″m*, 62B; *dzaw″m*, 93, 122, 136A, I (18); 2, *dzaĭ*, 3, 61B4, 62B, 73, 94; 3, *dza*, 24, 38, 61B4, 62B, 73, 92, 122, 136A.

Impve. sg. 1, *dz″m* or *dzaw″m*, 71; 2, *dzaĭ*, 71, 122, 169 (135, 136, 149, 158); pl. 2, *dzaĭ* or *dzāĭ*, 70, 71.

This verb is often spelt with an initial *z* instead of *dz*. Thus, *zōk*, *zāk*, *za*, etc.], to arrive, I (10). Generally used with the contracted pronouns *hir* or *ri*, *dal*, or *hal*, 122; *hir dzōk* (19, 24, 26, 73, 75, 78, 81, 83, 89, 90, 91, 99, 117, 122, 126, I (20)), or *rī dzōk* (24, 26, 73, 77, 78, 80, 83, 89, 91, 92, 93, 99, 113, 120-2, 134, 136A, C, F, 142, 169 (135-6, 149, 158), I (15, 17)), to come, to come here; *i-d″-l rī dzaĭ*, come (*rī dzaĭ*) here (*i-d″*) to it (*hal*), *i.e.* come hither, 122, 169 (135); with *hal*, to go, to go there, 73, 75, 86, 91, 93, 94, 117, 122, 126, 136A, I (18); *tū-l ga i-w″-l dzōk byōk-a*, hadst thou gone (*tū-l dzōk byōk-a*) also (*ga*) there to it (*i-w″-l*), *i.e.* gone thither, 77.

This verb and *te'ēk* are very similar in their meanings. The difference consists in the fact that the root meaning of *dzōk* contains the idea of arrival (*pohúchnā*), while that of *te'ēk* contains the idea of mere motion (*chalnā*).

dzōk, 2, or *zōk*, 2 (p.p. f. *dzak*, 38; past sg. m. *dzōk*, 26, 81, 89, 104, 115, No. 228; perf. sg. m. *dzōk hā*, 91, 135A, 145; aor. sg. 1, *dzan'm*, 62B; 2, *dzan*, 38, 62B; 3, *dzana*, 38; 62B; pres. sg. 1, *bū zan'm*, 169 (0); 2, *bū zan*, 169 (8); 3, *bū zana*, 169 (7); impve. sg. 1, *dzan'm*, 71; 2, *dzan*, 38, 71, No. 236; *zan*, 169 (65); 3, *dzanōn*, 71. All these forms may be spelt with *z* instead of *dz*. Thus, *zak*, *zan'm*, etc. The whole verb is conjugated in Nos. 175ff.), to beat, to strike. Cf. *wazyōk*.

dzōk, 3, or *zōk*, 3 (p.p. f. *dzak* or *zak*, 38; aor. sg. 1, *d'm*, 62B; 2, *dī*, 38, 62B, 68 (2); 3, *da*, 38, 62B; impve. 1, *d'm*; 2, *dōn*, 38, 68 (2), 71, 168 (33); 3, *dōn*, 71), to propel, throw. *pa-pūnd'-wa dōn*, propel him with the heel, kick him with the heel (*i.e.* of a horse, urge him on by kicking with the heel), 168 (33).

dzēm, the place below; below, down, No. 88; *i-dzēm'*, below; beneath (governs genitive), 74, No. 230; *pa-dzēm'*, to below, downwards, 74.

dzan, *dzana*, see *dzōk*, 2.

dzān, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). *a-khwai dzān*, self, oneself, 21, 135A, 169 (59, 123); *khwai dzōn*, id., I (6). P.

dzūna, *dzūnī*, 1, see *d'ēk*.

dzūnī, 2, in *dzūnī khutan*, N. of a certain time of the night, sleeping time, 167.

dzūn'n, see *d'ēk*.

dzūnaw'ēk or *dzūnayēk* (p.p. f. *dzūnawak* or *dzūnayak*), to cause to see, to show, causal of *d'ēk*, Gh. 197 (8). Cf. 30. The aor. sg. 3 of *d'ēk* is *dzūna*.

dzīr, sight, contemplation, regard. *dzīr kayēk*, to look at, Gh. 201 (5). P. *zīr* or *dzīr*.

dzark', see *zark'*.

dzauraw'ēk or *dzaurayēk* (p.p. f. *dzaurawak* or *dzaurayak*), to cause to fret.

dzaur'ēk (p.p. f. *dzaurak*; aor. sg. 2, *dzaur*; 3, *dzaura*), to fret, be annoyed, 58, Gh. 200 (9).

dzaurayēk, see *dzauraw'ēk*.

dzūsh'ēk or (IV) *dūsh'ēk* (p.p. f. *dzūshak* or (IV) *dūshak*; aor. sg. 2, *dzūsh*, *dush*; 3, *dzūshī*, *dūshī*), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The impve. sg. 2, *dzūsh*, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns *hir* or *rī*, *dal* or *hal*, 122. In IV it takes *hal*.

dzut or *zut*, adj. (f. and pl. the same), much, very much, 83, 99, 109, 134, 150, 169 (126, 165, 169); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 15, 150, 169 (38, 109), IV.

dzawān (pl. *dzawanī*, P *dzawannī*, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, II. Fem. *dzawān'*, f. a girl, 7. P. *dzwān*.

dzēw'n, see *dzayēk*.

dzaw'ēk or *dzayēk* (p.p. f. *dzawak* or *dzayak* ; aor. sg. 2, *dzāwī* ; 3, *dzawī* ; impve. sg. 2, *dzēw, dzēw'n*), to lead, conduct, fetch. This verb is used with the contracted pronouns *hīr* or *rī, dal, hal*, 122 ; *rī dzayēk*, to bring, 122, 142c, 169 (152), Gh. 200 (6). This verb is the causal of *dzōk*, 1. Cf. *tsaw'ēk*, causal of *ts'ēk*.

F

f', fai, fō, see *hafō.*

fahm, see *nā-fahm,* unintelligent, 164, s.v. *nā*, 1.

fikr, thought, consideration, 83. P.

falānai, a certain person, such and such a person, so and so, 30B, 81, 125. P.

faqīr, m. a beggar, a darwesh, a mendicant, III. P.

fasl, m. a crop, 152, 169 (66). P.

G

ga, conj., see 89, also, 75, 77, 78, 83, 89, 99, 148, 169 (92) ; even, 75, 79, 92, 86, 89.

gāi, m. a bedstead, 8 (6).

gāchi, see *gāk'.*

gad, 1, numeral definite suffix, as in *dyō-gad* or *dū-gad,* the two, both ; *shē-gad,* the three ; *pēndz-gad,* the five, and so on, 16.

gad, 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) ; *gunāh gad barābar,* proportionate to the fault, 61 (5, note), 122 ; *gad-da,* with me, us, thee, or you, 123 ; *gad-wa,* with him or them, 123.

Adv. together ; *gad buk-in,* they were together, they were collected, 26. Cf. *girad* and *girgad.* P. *god,* mingled.

gad, 3, adj. mixed, mingled, Gh. 209 (9). P.

gudā, adv. where ? in what place ?, 27, 74, 120 ; *gudā-gān . . . nak,* never, I (19) ; *gudā kī,* to where ? whither ?, 120, 134 ; *gudā . . . nak,* nowhere, never, I (19), IV ; *har gudā,* everywhere, 26 ; *hīts gudā . . . nok,* never at all, never at any time, 26, 135A, 145.

gudai-chargai (pl. *gudai-chargai*), m. the hoopoe, Gh. 233 (14).

gīdar (pl. *gīdrī*), m. a jackal, 9 (1). P.

gīd''r' (pl. *gīd'r'ī*), f. a she-jackal, Gh. 230 (3).

gad'ēk (p.p. f. *gadak*), nominal verb from *gad,* 3, to be united, mixed, mingled, inserted ; to dance, Gh. 209 (7). P. *gadēd'l.*

gudz, adv. merely, only, used to particularize a condition, 73, q.v. for examples of its use.

ghaibat, backbiting, calumny, slander, 146, 169 (182). P.

ghafin', f. weaving, the art of weaving, the act of weaving, 155.

ghaficunkai, m. one who weaves, a weaver, 33A.

ghafaw'ēk or *ghafayēk* (p.p. f. *ghafawak* or *ghafayak*), to cause to weave, to get woven, 30B.

ghaf'ēk (p.p. f. *ghafak,* 57 ; aor. conjugated, 56 ; aor. sg. 2, *ghēfī* ; 3, *ghafī* ; aor. conjugated with suffixes, 66 ; impve. conjugated, 67 ; impve. sg. 2, *ghēf* or *ghēf'n* ; pres. conjugated, 64 ; fut. conjugated, 65), to weave, plait, 30B, 32, 33A, 57, 61A1, 68 (1), 72, 155.

ghafoyēk, see *ghafaw'ēk*.

ghŏk, see *na-ghŏk*; cf. *aghŏk* and *woghyŏk*.

ghal, see *gardzai-ghal* and *mund-ghal*.

gh'lai, adj. silent, 169 (45). P. *ghalai*.

ghŏlai (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). *kand-ghŏlai*, a pit, a chasm, 9 (6). P.

ghilāmi, a horse's bridle, 107.

ghalai, an error, Gh. 206 (10). P.

ghalatayēk (p.p. f. *ghalatayak*), to cause to be in error, to deceive, cheat, Gh. 206 (12).

gham, sorrow, grief, 83, 109. P. Cf. *bē-gham*, s.v. *bē*, 2.

ghama, see *ghamayēk*.

ghamjan, adj. grieved, sorrowful, 150, 169 (109). P.

ghamaw'ēk (p.p. f. *ghamawak*), to cause to fret, etc., caus. of *ghamayēk*, q.v., Gh. 205 (7).

ghamayēk (p.p. f. *ghamawak*, 59; aor. 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. *ghamēd'l*.

ghūn (sg. f. and pl. *ghūn'*, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133; lost, I (14, 21); *ghūn ki*, please hide, 70.

ghŭnd, a detached hill, 83, 84, 124. P. *ghunda*.

ghŭndai (pl. *ghŭndaī*), m. a hillock, 8 (2), 9 (6). P. *ghundaī*.

ghŏndak, postpos. governing the gen., like, 81. P. *ghŭndi*, adj. like.

ghandz (f. *ghandz*, 13, No. 131; pl. *ghandzi*), adj. bad; *ghandzi ghwēk*, to say bad things, to abuse (*hir*, me), 92, 135C, 144.

ghŭndz (pl. *ghŭndzī*), a garment; pl. 169 (143), I (12).

ghwcāin (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal; *i-p' ghwcāin izar*, (leap) over this canal, 86, 146, 169 (36).

ghap, onomat. 161, the bark of a dog, barking, 125, 150, 161, 169 (68). P.

ghapaw'ēk or *ghapayēk* (p p. f. *ghapawak* or *ghapayak*), to cause (a dog) to bark, 161, Gh. 205 (10). P. *ghapawal*.

ghap'ēk (p.p. f. *ghapak*; aor. sg. 2, *ghap*; 3, *ghapa*), to bark (like a dog), 58, 161, Gh. 205 (10). P. *ghap'l*.

ghapayēk, see *ghapaw'ēk*.

ghār (pl. *gharri*), m. a cave, 8 (1), 9 (7). P.

ghrai (pl. *ghr'i*), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. *agharai*, m.

gharma, noontime, midday, 167. adv. at noon, 169 (158); *gharmi liki*, at noon, 169 (158). P.

ghrās (f. *ghrās'*; pl. *ghrēsi*), adj. black, 14 (2), 78, 90, 109, 156, 168 (31), 169 (41); subst. m. a black man, a black, a negro, 109, 162.

ghrāsakai, m. a little black man, dim. of *ghrās*, 162.

ghrāswālai, m. blackness, 156.

ghrāsaw'ēk or *ghrāsayēk* (p.p. f. *ghrāsawak* or *ghrāsayak*), to make black, to blacken, Gh. 206 (12).

ghartsanai (pl. *ghartsanai*), m. a hill goat, Gh. 230 (14). P.

The fem. is *ghartsanaiy* (pl. *ghartsaw'ī*), Gh. 231 (2).

gharaw'ēk or *gharayēk* (p.p. f. *gharawak* or *gharayak*; impve. 2, *gharēw'n*, 133, 168 (2, 3)), to open (the eyes), Gh. 205 (9).

ghiraw'ēk or *ghirayēk* (p.p. f. *ghirawak* or *ghirayak*), to cause to roar, Gh. 206 (5).

ghiṛaw'ēk or *ghiṛayēk* (p.p. f. *ghiṛawak* or *ghiṛayak*), to cause to swerve, Gh. 205 (10).

ghōraw'ēk or *ghōrayēk* (p.p. f. *ghōrawak* or *ghōrayak*; aor. sg. 2, *ghōrēwī*; 3, *ghōrawī*), to throw, propel, Gh. 206 (3). P. *ghōrzawul*.

ghaṛ'ēk (p.p. f. *ghaṛak*; aor. sg. 2, *ghaṛ*; 3, *ghaṛa* or *ghaṛṛa*), to have open eyes, 58, Gh. 205 (8). P. *ghaṛēd'l*.

ghir'ēk (p.p. f. *ghirak*; aor. sg. 2, *gir*; 3, *ghirī*), to roar (like a tiger, etc.), Gh. 206 (5), cf. *ghwarḍ'ēk*. Cf. P. *gharēd'l*, to chatter.

ghiṛ'ēk (p.p. f. *ghiṛak*; aor. sg. 2, *ghiṛ*; 3, *ghiṛī*), to swerve, to go to one side, (P. *ghaṛēd'l*) I (19); to be concealed, hidden, Gh. 58, Gh. 205 (10).

ghōr'ēk (p.p. f. *ghōrak*; aor. sg. 2, *ghōr*; 3, *ghōra*), to rain (intrans.), 58, Gh. 206 (4). Cf. P. *ōrēd'l*, Balōchī *gwāragh*.

gharayēk, see *gharaw'ēk*.

ghirayēk, see *ghiraw'ēk*.

ghiṛayēk, see *ghiṛaw'ēk*.

ghōrayēk, see *ghōraw'ēk*.

ghāsh-ṭumbūnai, m. a toothpick, 158. P.

ghussa, anger. *pa-ghussa syōk*, to become angry, I (18). P.

ghūṭi, the act of running ; — *kayēk*, to run, Gh. 206 (12).

ghiṭs' (pl. *ghiṭs'ī*), f. the Indian badger, Gh. 231 (10).

ghwēk (p.p. f. *ghwēk*, 37 ; aor. sg. 2, *ghwats*, 61A3, 68 (3) ; 3, *ghwatsī*, 59, 61A3 ; impve. sg. 2, *ghwats*, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 86, 92-3, 116, 122, 132, 136A, 146, 169 (131, 181, 185), I (8, 21). For ' he said,' the verb is usually put in the third person plural, *ghwēk-in*, the word ' words ' being understood, (*i.e.* ' he said words '), 135C, 144, 146, 169 (74-5, 96-7, 159), I (2, 7, 11-2, 17, 19), II, III.

ghwaṛ, m. fat (the subst.). Cf. *ghwaṭ*. P.

ghwarḍaw'ēk or *ghwarḍayēk* (p.p. f. *ghwarḍawak* or *ghwarḍayak*), to cause to roar, Gh. 206 (6).

ghwarḍ'ēk (p.p. f. *ghwarḍak* ; aor. sg. 2, *ghwarḍ* ; 3, *ghwarḍī*), to roar (like a tiger, etc.), Gh. 206 (6). Cf. *ghir'ēk*.

ghwar-d'ēk, to cause to swear, causal of *ghwar-ghwazh'ēk*, Gh. 206 (8).

ghwarḍayēk, see *ghwarḍaw'ēk*.

ghwar-ghwazh'ēk (p.p. f. *ghwar-ghwazhak* ; aor. sg. 2, *ghwar-ghwazh* ; 3, *ghwar-ghwazhī*), to take an oath, to swear, Gh. 206 (8). The causal of this verb is *ghwar-d'ēk*.

ghwarsh'ēk (p.p. f. *ghwarshak*; aor. sg. 2, *ghwarsh* ; 3, *ghwarshī*), to appear good, look nice, Gh. 205 (4).

ghwāsī (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. *wāsh'*.

ghwāshk, see *ghwashtak*.

ghwashaw'ēk or *ghwashayēk* (p.p. f. *ghwash awak* or *ghwashayak*; aor. sg. 2 and 3, *ghwashai*), to wash, Gh. 205 (6).

ghwashrēw'ēk or *ghwashrēyēk* (p.p. f. *ghwashrēwak* or *ghwashrēyak*), to cause to fear, to make afraid, to frighten, Gh. 205 (7).

ghwashr'ēk (p.p. f. *ghwashrak*; aor. sg. 2, *ghwashr*; 3, *ghwashra*), to fear, 58, 61B5, 79.

ghwashrayēk, see *ghwashaw'ēk*.

ghwashrēyēk, see *ghwashrēw'ēk*.

ghwashī (pl. *ghwashī*), m. a certain millet, *Panicum Italicum*, Gh. 223 (7). P.

ghwashtak (p.p. f. *ghwāshk*, 38; aor. sg. 2, *ghwaz*, 38, 62B; 3, *ghwaza*, 38, 62B; impve. sg. 2, *ghwaz*, 38, 71), to fall. This verb usually takes one of the contracted pronouns *hir* (or *ri*), *dal*, or *hal*, 122; with *hal*, 82, 104, 122.

ghwal (f. *ghwal'*), adj. fat, stout, 15, 85, 148, 169 (34), (all fem.). Cf. *ghway*.

ghwats, 1 (pl. *ghwatsi*, 1), com. gen., 8 (1), a calf, 1 (17, 13, 20).

ghwats, 2, *ghwatsi*, 2, see *ghwēk*.

ghwaz, *ghwaza*, see *ghwashtak*.

gāk° (pl. *gāchī*, 9 (9), Gh. 222 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle *dī*, not *ai*, 99, 144, 169 (155). Cf. P. *ghwasha*.

glī, see *gastak*.

gal, adj. recumbent, lying down, 169 (137, 164).

galgh, the shoulder, 142c, 168 (29).

gilak (pl. *gilachchī*, 9 (9)), m. a rat, Gh. 234 (7).

gl°m, *g'l'm*, *glōn*, see *gastak*.

glastak, see *gastak*.

glaw'ēk (p.p. f. *glawak*), to cause to transport, caus. of *gastak* or *glastak*, q.v.

gōliy°, f. a bullet, 34, 85, 147. P. *gōlai*.

gilaw'ēk or *gilayēk* (p.p. f. *gilawak* or *gilayak*), to tickle (trans.), Gh. 208 (5).

gal'ēk (p.p. f. *galak*; aor. sg. 2, *gēlī*; 3, *galī*), to twist, spin, roll up (intrans.), Gh. 208 (6).

gil'ēk (p.p. f. *gilak*; aor. sg. 2, *gil*; 3, *gilī*), to be tickled, to feel tickling, Gh. 208 (5).

gilayēk, see *gilaw'ēk*.

gumān, imagination, opinion. P. — *kayēk*, to imagine (a person to be so and so), 86, 123.

gān (27, I (19)), see *kān*.

gōn (pl. *ganni*, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).

gōn°-mirg° (pl. *gōn°-mirdzi*), f. a kind of skylark, Gh. 232 (12). Cf. *mirg°* and *tāk-mirg°*.

gandaw'ēk or *gandayēk* (p.p. f. *gandawak* or *gandayak*; aor. sg. 2, *gandēwī*; 3, *gandawī*), to sew, Gh. 208 (10). P. *gand'ī*.

gingit (pl. *gingifī*), m. the dung-beetle, the scarabæus, Gh. 235 (10). P. *gūngaf*.

gunāh, a fault, a crime, 61 (5, note), 87, 122. P.

gunum (pl. *gunumi*, Gh. 222 (15)), m. wheat, 125, 169 (39); *ta-gunum*, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle *dī*, not *ai*, 99.

ganni, see *gōn*.

giṇ'ēk (p.p. f. *giṇak* ; aor. sg. *giṇī*, 79 ; impve. sg. 2, *giṇ'a*, 15), 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, 103. P. *giṇ'l.*

gap (pl. *gapī*, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 80, 88, 99, 125, 152, 169 (141).

grī (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229 ; *ta-grī*, of a mountain, of or belonging to a mountain, 163 ; *ta-grī i-sar izar*, on the top of the hill, No. 229.

gurū (pl. *gurōī*, 9 (5)), com. gen. 8 (7), a kid.

girad, postpos. governing the loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87 ; *i-khalaq girad*, (behave well) with people, 145, 169 (170) ; *kū-kuk girad*, (do not use excess) with anyone, 169 (178) ; *kū-kar kuk girad*, in everyone's opinion, 26, 143, 169 (116). Cf. *gad, girgad.*

gardan, the neck. P. *gardan. gardan ko*, put (a necklace) round, or on, the neck, 144, 168 (15).

girgad, postpos. governing loc. See 82, 87. i.q. *gad, girad,* q.v., with, together with, 12, 87, I (20, 21).

gardzai-ghal (pl. *gardzai-ghalī*), m. a kite, a bird of prey, Gh. 232 (4).

girgishⁿ (pl. *girgishī*), f. a centipede, 9 (2).

gurūkai, m. a small kid, dim. of *gurū*, 162.

gram, adj. censured, reproached, rebuked, 169 (62). P.

garm, adj. hot, 156. P.

garmi, f. heat, warmth, 152, 156, 169 (167). P.

grān (pl. *grēnī*, 129), adj. precious, dear ; difficult to acquire (of a language), 142, 169 (144) ; difficult to get, dear, costly, 156 ; heavy, important, momentous, 129. P.

grānī, f. difficulty of attainment ; dearness, cost, 156. P.

granaw'ēk or granyēk (p.p. f. *granawak or ganayak*), to cause to chew, Gh. 208 (7).

granyi, f. a knot, 146, 169 (124).

gran'ēk (p.p. f. *granak* ; aor. sg. 2, *grēnī* ; 3, *grani*), to chew, masticate (Indian corn or the like), Gh. 208 (7).

granayēk, see *granaw'ēk.*

giraw'ēk or girayēk (p.p. f. *girawak or girayak* ; aor. sg. 2, *girēwī* ; 3, *girawī* ; impve. sg. 2, *girēw'a*, 168 (21)), to scratch. P. *garawul.*

girzaw'ēk or girzayēk (p.p. f. *girzawak or girzayak*), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).

girz'ēk (p.p. f. *girzak* ; aor. sg. 2, *girz* ; 3, *girzi*), to turn round, to revolve (intr.), Gh. 209 (3) ; to wander about, to roam, 26, 79, 169 (128). P. *g'rzēd'l.*

girzayēk, see *girzaw'ēk.*

gas, f. a tooth, 134, 168 (11), No. 37. P. *ghāṣh.*

gōshai, adj. alone, 129. P. *gōsk'.*

gāsk, see *gastak.*

gastak or glastak (p.p. f. *gāsk*, 38 ; aor. sg. 1, *gl'm*, 62A, or *g'l'm*, 62A, 132, 168 (6) ; 2 and 3, *glī*, 38, 61A4, 62A, 68 (2) ; impve. sg. 1, *gl'm* or *g'l'm*, 71 ; 2, *glōn*, 38, 68 (2), 169 (106) ; 3, *glōn*, 71), to take away, transport, carry (a thing without life), 38, 61A4, 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 *hal*, 122 ; with *hal* (in a special meaning) *khwāw-al gustak-a*, he has fallen asleep, he is asleep, 122, 169 (164). The causal of this verb is *glaw'ēk*.

gistaw'ēk or *gistayēk* (p.p. f. *gistawak* or *gistayak*), to cause to return, to turn (so and so) back, Gh. 209 (5).

gist'ēk (p.p. f. *gistak* ; aor. sg. 2, *gist* ; 3, *gisti*), to turn, turn back, Gh. 209 (5).

gistayēk, see *gistaw'ēk*.

gatak (? p.p. f.), to be fallen, to lie (upon), 168 (18). Except this sentence, there is no other mention of this verb in Ghulām Muḥammad Khān's Grammar. Cf. *ghwashtak*.

gatēs, in *zawāl gatēs*, a certain time of the day, 12.30 P.M., 107.

gataw'ēk or *gatayēk* (p.p. f. *gatawak* or *gatayak* ; aor. sg. 2, *gatēwi* ; 3, *gatawi*), to cause to defeat ; hence, to be defeated, to loose a wager or a battle, 30B, Gh. 208 (4).

gaṭ'ēk (p.p. f. *gaṭak* ; aor. sg. 2, *gēṭi* ; 3, *gaṭi*) to earn, acquire ; to defeat, worst, checkmate, 30B, 61A1, Gh. 208 (3). P. *gaṭ'l*.

gaṭayēk, see *gataw'ēk*.

gwāi, *gawi*, see *giyôy*.

gwāṣhaw'ēk or *gwāṣhayēk* (p.p. f. *gwāṣhawak* or *gwāṣhayak*), to cause to chide, Gh. 208, 8.

gwāṣh'ēk (p.p. f. *gwāṣhak* ; aor. sg. 2, *gwāṣh* ; 3, *gwāṣha*), to chide, reproach, blame, 58, Gh. 208 (8). P. *gwāṣh'l*.

gwāṣhayēk, see *gwāṣhaw'ēk*.

gôy (pl. the same, 168 (4)), an ear, No. 38 ; *a-gôy-a*, his ear, 142a, 169 (52) ; *a-gôy-am*, my ear, 132, 168 (4) ; my ears, 168 (4).

gôyā, adv. as though, as if, as one would say, 73. P.

giyôy (pl. *gawi* or *gwāi*, 9 (10)), f. a cow, 15, 85, 146, 148, 169 (34, 175), Nos. 69, 143-5 ; also m. a bull, No. 142.

gazhôi, m. a plough-bullock, Gh. 209 (9).

guzār, f. living, means of livelihood, property, 86, I (2, 20). Prs. *guzāra*.

H

h, this letter is often dropped when initial, thus, we have *ā* for *hā*, he is ; *ō* for *hō*, this ; *'m* for *h'm*, I am ; *ōn* for *hōn*, so much ; and *anyēk* for *hanyēk*, to remain. On the other hand we have an initial *h* added in *haz* for *az*, I ; cf. Avesta *azəm*, Kurdish and Tālish *az*, Ossetic *āz*, Pashtō *za*.

hā, 1, *hā hā*, or *hō ya*, adv. yes, 77 ; *hā*, 152.

hā, 2, see *hō*.

hā, 3, or *ha*, or *ā*, verb substantive, used only in the present ; conjugated, 39 ; how used, 129. 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 *wa*, *wi*, or *di* must be used with it, 125. It is also used to form the perfect tense, 49.

   sg. 1, I am, *h'm*, 39, 79, 113, 125-6, 129, 142c, 169 (18, 48, 77-8) ; *'m*, 39, I (9, 11) ; 2, thou art, *hai* (or *hē*), 39, 79, 104, 107, 118, 124, 125, 126, 129, 143,

149, 169 (1, 3, 6, 17, 62), I (21); 3, he, she, or it is, *hă*, 125, 129, et passim. pl. 1, we are, *hyĕn*, 39, 49, 79, 113, 125, 129, 142c; 2, ye are, *haī*, 39, 125, 129, 142c; 3, they are, *hin*, 39, 78, 80, 111-2, 120, 125, 129, 143, 150, 168 (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, *hă*, 21, 23, 25, 39, 75, 86, 91, 120, 134-5A, B, 142a, 145, 147, 169 (95, 98, 180), II; *ă*, I (8, 11, 17, 19, 20); pl. 3, *hin*, 147.

The past tense of the verb substantive is supplied by *byōk*, q.v.

haī or *hĕ*, see *hă*, 3.

haī, 1, or *hāī*, see *hō*, 1.

haī, 2, see *hă*, 3.

haī, 3, in *haī-haī*, interj. alas !, 95.

hāī, see *hō*, 1.

hĕ, see *hă*, 3.

hō, 1, or *ō*, proximate demonstrative pronoun, this. Also used as proximate personal pronoun, he, she, it (near by). Declined, 23. Its nom. pl. is *haī* or *hāī*. When used as an adjective its oblique form singular is *p*ʾ, pl. *paī*. When used as a substantive referring to animate beings its oblique form sg. is *r*ʾ, pl. *raī*, with a genitive sg. *tar*ʾ, pl. *taraī*. As a substantive referring to inanimate things its oblique form sg. is *p*ʾ, pl. *paī*, with gen. sg. *ta-p*ʾ, pl. *ta-paī*. The nominative singular is *hō*, which is always masculine, or *hă*, which as an adjective may be either masculine or feminine. The use of *hă* as a masculine substantive is doubtful. See below. In either case, the initial *h* may be dropped, so that we may also have *ō* or *ă*. The following instances of the use of this pronoun occur in the grammar :—

sing. nom. masc. subst. this, he, she, it, *hō*, 15, 19, 78, 86, 92, 118, 129, 135C, 142d-3, 152, 169 (11, 58, 137), I (2), IV ; opposed to *hafō*, that, 90, 143, 169 (80) ; *hō-l*, he to him, IV ; *hō-r*, this to me, 19, 144 ; *ō*, I (3, 4, 10, 16, 18) ; *hă*, 90, 142d. It is doubtful whether *hă* in these cases is masculine. It can equally well be feminine. There is nothing in the context to show the gender.

adj. *hō*, 21, 27, 79, 93, 95, 107, 135A, 136C, 146, 148, 152, 168 (19), 169 (35, 43, 54, 66, 91, 95, 111, 139, 162) ; *hō waqt*, at this time, now, 27, 75 ; *ō*, I (20) ; *hă*, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 34, 37, 148).

fem. subst. *hă*, this, she, it (fem.), 24, 79, 89, 118, 120, 143, 144, 169 (30, 51). Cf. remarks above regarding 90 and 142d.

adj. *hă*, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 152).

obl. an. subst. *r*ʾ, I (12), IV ; gen. *tar*ʾ, 81, 118, 142d, 150, 169 (32), I (6, 20). *bĕ kŭ-r*ʾ, without, or except, him, 80.

obl. inan. subst. *p*ʾ, 80 ; *pa-p*ʾ, here, 27, 74 ; gen. *ta-p*ʾ, 27, 118, 169 (115), I (9) ; *ta-p*ʾ *pār*ʾ, for this reason, on this account, 76, II.

obl. adj. (an. and inan.) *p*ʾ, 86, 146, 148, 169 (15, 36, 119), IV ; *i-p*ʾ *palau*, in this direction, 27, 74 ; *pa-p*ʾ *rang*, in this manner, 27, 73.

pl. nom. subst. *haī*, 129, 143, 146, 150, 169 (29) ; *hāī*, 129.

obl. an. subst. *rai*, 23 ; gen. *tarat*, 23, 118, 169 (90).

obl. inan. gen. *ta-pai*, 118.

hō, 2, card. seven, 16 ; *hō-jishă*, twenty-seven, 16.

hō, 3, in *ō-hō-hō*, interj. alas !, 95.

hō, 4, in *hō ya*, see *hā*, 1.

hadd, a boundary, limit ; *i-hadd lāst*, (passed) beyond the boundary (83). P.

hafō, afō, haf, or *af*, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is *hafai* or *afai*. The oblique singular is *fō* or *f*, and the oblique plural *fai*. Gender is distinguished only in the sing., in which *hafō, afō*, and *fō* are always masculine, while *haf*, *af*, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar :—

sing. nom. masc. subst. *hafō*, that, 83 ; opposed to *hō*, this, 90, 143, 169 (80) ; he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 113, 122, 125, 129, 134-5Δ, 142c, 169 (159) ; *afō*, that, 25 ; he, I (5) ; *afō-i*, he to him, I (19) ; *haf*, that, 90 ; he, 24, 75, 90, 92-3, 103, 122, 136A, C, D, F, 138, 169 (92) ; *af*, he, 24, 136, 137, 144 ; *af-i*, he to him, I (17).

adj. that, *hafō*, 22, 129, 152 ; *haf*, 24, 74, 83, 85-6, 92, 130, 135A, 148, III ; *haf waqt*, at that time, then, 27, 75 ; *af*, 34, 64, 130.

fem. subst. she, *haf*, 78, 113, 134, 142d.

adj. *haf*, 22, 111, 129, 130, 152 ; *af*, I (2).

sg. obl. masc. subst. that, him, it, *fō*, 86, 118-9, I (15) ; *f*, 15, 78, 82-3, 86, 104, 116, 118-9, 121-2, 134, 139 (3), 142d, 169 (58) ; *bē f*, without that, 80 ; *baghair i-f*, without that, except that, 80 ; *pa-f*, there, 27, 74 ; *ta-f pār*, for that reason, 27, 76.

adj. *fō*, that, 22, I (5) ; *f*, 34, 85, 147, I (4), IV ; *i-f palau*, in that direction, 27, 74 ; *pa-f rang*, in that manner, 27, 78 ; *pa-f waqt*, at that time, then, I (4).

fem. subst. *ta-f*, of her, her, 143.

adj. *f*, that, 22, 104.

pl. nom. subst. *hafai*, they, 39, 111, 113, 129, 130, 134, 135C, 142c, 146, 169 (96) ; *fai*, 83, 118 ; *fai*, I (2).

adj. *hafai*, those, 22 ; *fai*, 86, I (2, 6).

hafta, Saturday, 160. P. *hafta*, a week.

hākim, m. a ruler, commander, 169 (130). P.

hukm (pl. *hukmī*, 80), an order, command, 82, 86, 169 (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 *ha* of *hal* is dropped, and all that is suffixed is the letter *l*. Thus, *hafō hal*, that to him, becomes *hafō-l*. If the preceding word ends in a consonant that consonant is doubled, and only the *h* of *hal* is dropped. Thus, *tsॲn hal*, to-day to him, becomes *tsॲna-al*. Regarding the position of this word in a sentence, see 139.

Examples of the use of this word are, *trapp-al-a dāk*, he made running to him, he ran to him, I (10) ; *hal khṳrtayēk*, he shook (his head) at it, IV ; *pa-yānghgh-al syōk*, he became with an embrace to him, he embraced him, I (10) ; *i-mand-ghal lẽkī-mm-al bā zī sa*, my heart is becoming for a fat tail for it, *i.e.* I long for a fat tail, II. In *marīy'-l-a dī ḥapak*, he (A) cut his (B's) throat, and *a-maghzai-l-a dī ḥap'ēk syōk*, his neck was cut, 126, the *hal* has the force of a dativus commodi, *quasi* his throat was cut for him.

Other examples are *hal dzōk*, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117 ; but *rī dzōk*, to come, as in *i-d'-l rī dzai*, come here to him (*hal*), 74, 122, 169 (135) ; *hal ghwēk*, to say to him, 19, 24, 135C, I (2, 8, 11, 12, 17, 21), II, III ; *hal ghwashtak*, to fall down (against or into something), 82, 104, 122 ; *khwāw-al gastak*, he has fallen asleep, 169 (164) ; *hal ua-ghōk*, he went out to him, 126, I (18) ; *hal shriyōk*, to give to him, 61A5, 87, 92, 136A, I (6, 18) ; *hal tsal'ēk*, to take away, 139 (3) ; *hal ts'ēk*, to go (opp. to *rī ts'ēk*, to come), 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 129, 134, 142a, I (5), III ; *hal w'lak*, to bring to him, II.

halnk, adj. light, not heavy, 148, 169 (43). P. *halak*.

halāl, adj. lawful ; *halāl kayēk*, to make lawful, in the prescribed form, to slaughter an animal for food, I (13, 17, 20). P.

halwā (pl. *halwai*), f. a kind of sweetmeat, 8 (4), Gh. 222 (10). P.

k'm, see *hā*, 3.

hām, adj. unripe, Gh. 215 (6.) Cf. Prs. *khām*.

hōm, ord. seventh, 16.

hamēsha, adv. always, at all times, continually, 64, I (21). P.

h'u, interj. of warning or reproof. Ah !, 95.

hiu, see *hā*, 3.

hōn or *ōn* (pl. the same), pron. adj. this much, that much, so much (27) ; pl. this many, that many, so many, 27, 122, 144, 169 (188) (*hōn*), I (19) (*ōn*).

hēndī, see *hōnd*.

hindū, m. a Hindū, voc. *wō Hindū*, 10 ; *hindū sūrī māl klah barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

hōnd (f. *hōnd'*, pl. *hēndī*, 14 (2)), adj. blind, sightless, 111, 129, 130.

handzyōk or *hanzyōk* (p.p. f. *handzuk*, 38, 120, 134, or *hanzuk*, 38 ; aor. sg. 2 and impve. sg. 2, *hazu*, 38, 62A, 71 ; aor. sg. 3, *hazai*, 38, 62A), to remain behind, he left behind, 120, 134 ; to be left over and above, to be left over ; perf. sg. m. *handzyōk hā*, 75, 79, II.

hinlaw'ēk or *hinlayēk* (p.p. f. *hinlawak* or *hinlayak*), to grind, 31, Gh. 214 (9).

hinl'ēk (p.p. f. *hinlak* ; aor. sg. 2, *hinl'ēk sū*, 59 ; 3, *hinlyēk sa*, 59), to be ground, Gh. 214 (9). Note the irregular aorist of this verb.

hinlayēk, see *hinlaw'ēk*.

hips (pl. *hipsi*, Gh. 230 (5)), m. a bear ; *n'r hips*, a he-bear ; *shadī' hips*, a she-bear, 7. P. *khirs*.

hānsht, card. eight, 16 ; *hānsht nīm*, eight and a half, Gh. 39 (1).

hĕntschī, pl. tears, 169 (125).

　　The singular of this word does not occur in Ghulām Muḥammad Khān's Grammar. It is probably *hōntsk*, or some such word, cf. 9 (7, 9).

hints'ĕk (p.p. f. *hintsak* ; aor. sg. 2, *hĕntsī*, Gh. 214 (11) ; 3, *hintsī*), to be able to do, 137 ; to be able, to can (forming potential compound verbs), 137 (where the use of this verb is described).

hanwalk (pl. *hĕulchī*, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

hiṇaw'ĕk or *hiṇayĕk* (p.p. f. *hiṇawak* or *hiṇayak*), to cause to bray, Gh. 214 (12).

hĕnyī, see *hanyĕk*.

hanyĕk or *anyĕk* (p.p. f. *hanyak*, 37, 57 ; aor. sg. 1, *hany'm*, 73 ; 2, *hĕnyī*, 61A1 ; 3, *hanyī*, 6, 30B, 57, 61A1, 81, 94, 120, 132, 154, 169 (105) ; pl. 3, *hanyīm* 56, 74. The *n* of this verb is *nūn ghunna*, and gives merely a nasal sound to the preceding vowel. A better spelling would be *hã̄yĕk* ; see 32, note), to remain, to continue in one place, 57 ; to abide, dwell, 120, 132, No. 233 ; to remain seated, be seated, be sitting, 6, 56, 73-4, 81, 94, 154, 169 (105, 108), No. 230. The initial *h* of this verb is often dropped, as in Nos. 230, 233.

hiṇ'ĕk (p.p. f. *hiṇak* ; aor. sg. 2, *hiṇ* ; 3, *hiṇī*), to bray (like an ass), 58, Gh. 214 (12). P. *haṇēd'l*.

hanyaw'ĕk or *hanyayĕk* (p.p. f. *hanyawak* or *hanyayak*), caus. of *hanyĕk*, q.v. to cause to remain ; to cause to dwell ; to cause to be seated, to seat, 30B.

hiṇayĕk, see *hiṇaw'ĕk*.

hanyayĕk, see *hanyaw'ĕk*.

hanzyōk, see *handzyōk*.

har, 1 (pl. *harr*), adj. every, 26. The pl. *harr* means 'all,' 26, 83, 109 ; or, as a substantive, all men, everyone, 80, 91, 150, 169 (88, 132), or all things, everything, I (4) ; so, to form a superlative, *i-harr inar*, among all, 15, 85, 148, 169 (34). P.

　　har gudā, everywhere, 26 ; *har kuk*, everyone, 26, 87, 99, 133, 143, 147, 168 (7), 169 (116) ; *har kuk ka*, whoever, 24 ; *har kān*, at every time, at each time, 26 ; *har sō*, each, 26 ; *har tsʾ*, everything, 6, 77, 80 (with pl. verb), 99, 125, I (3, 21) ; *har tsʾ ka*, whatever, 24 ; *har waqt*, always, at all times, 148, 169 (134).

　　Note that *har-kuk* and *har tsʾ* take the emphatic particle *dī*, not *ai*, even in the singular, 99.

har, 2, in the following phrases :—*har ka*, *har kĕw'n*, both meaning ' God knows,' 73.

haṛai, see *saṛai-haṛai*, s.v. *saṛai*.

hir or *rī*, contracted pronoun of the first person indicating the dative case, singular or plural, to me, to us, 19. An account of its use will be found in 122. When not the first word in a sentence, *hir* (but not *rī*) is suffixed to the preceding word. If that word ends in a vowel, then the *hi* of *hir* is dropped, and all that is suffixed is the letter *r*. Thus, *hō hir*, this to me, becomes *hō-r*. If the preceding word ends in a consonant, then that consonant is doubled, and only the *h* of *hir* is dropped. Thus, *tsʾn hir*, today to me, becomes *tsʾnn-ir*. On the other hand *rī* is not suffixed, and never changes its form. With this

exception *hir* and *ri* are interchangeable and have exactly the same meaning, but *ri* is most commonly used with the verb *dzōk*, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, *hir dzōk*, to come, 24, 26, 73, 75, 78, 81, 83, 89, 90-1, 99, 117, 122, 126, I (20); *ri dzōk*, to come, 24, 26, 68 (3), 73, 77-8, 80, 83, 89, 91-3, 99, 113, 120-2, 134, 136A, C, E, 142b, 169 (135-6, 149, 158), I (15, 17); but *hal dzōk*, to go, see *hal. hir ghwēk*, to say to me, 19, 92, 135, I (13); *hir shiyōk*, to give to me, 142a, 144, 168 (23); *hir ts'ēk*, to come, 94, 146, 169 (138), III; *hir w'lak*, to bring, to bring here, 90, 99, 144.

hir (pl. *hiri*), m. a ram, Gh. 228 (3).   P. *hērai.*

hir (pl. *hiri*), f. a ewe, Gh. 228 (4).   P. *hērai.*

hargāh ka, conj. if, 93.   Use explained, 92, 93.

hargiz, adv. used to strengthen a negative, as in *hargiz nak*, not at all, 77.   P.

hairān (pl. the same, 113), adj. worried, perplexed, 113, 125, 129, 142c.   P.

harr, see *har*, 1.

hirs, greed, covetousness, 12, 83.   P.

hisāb, an account, a reckoning, 94, 146, 169 (138).   P.

hishk, see *hishtak.*

hashtāi, card. eighty, 16.

hashti-jistū, card. twenty-eight, 16.

hishtak (p.p.-i. *hishk*, 38; aor. sg. 1, *haw'm*, 62B; 2, *wiw*, 38, 61B5, 62B; 3, *hawa*, 38, 61B5, 62B; impve. sg. 1, *haw'm*, 71; 2, *wiw*, 71; 3, *hawōn*, 71), to read.   The causal of this verb is *nwalaw'ēk*, Gh. 214 (13).

hashtam, ord. eighth, 16.

hushyār (f. and pl. *hushyarri*, 14 (2), 82, 129, 142c), adj. intelligent, clever, 14 (2), 79, etc., as ab.   P.

hāsil, income, profit, 87.   P.   Cf. *bē-hāsili*, s.v. *bē*, 2.

hasan, N.P. in *ta-Hasan Husain a-māi*, N. of the month Mōharram, 165.

haṭ (pl. *haṭi*), m. a market, Gh. 221 (3).   P. *haṭai.*

hāti (pl. *hatyanni*), m. an elephant, 8 (5), 9 (8).   P.

hatak (p.p.-i. *hōtk*, 38, IV; aor. sg. 1, *sh'm* or *zhay'm*, 62B, IV; 2, *zhi*, 38, 61B3, 62B, 68 (2); 3, *zha*, 38, 69B3, 62B; impve. sg. 1, *sh'm* or *zhay'm*, 71; *zhōn*, 62B, 68 (2); 2, *zhi*, 38, 68 (2), 71; 3, *zhōn*, 68 (2), 71), to leave, abandon, IV.

hōtk, see *hatak.*

hits, indef. pron. adj. any, 146, 169 (129); subst. something, 26, anything, 26, *hits*, nothing.   *hits gudā nak*, never at any time, 135A, 145; *hits kuk*, anyone, 26, 83, 125; *hits nak*, nothing, 26, 73, 79, 125, 144, 146, 169 (61, 97); (adverbially) not at all, in no way, I (11).   P.

hatyanni, see *hāti.*

hawa, haw'm, hawōn, see *hishtak.*

hō ya, see *hā*, 1.

hāvēk, see *hanyēk.*

hyēn, see *hā*, 3.

haz, see *az.*

hazn, hazni, see *handzyōk.*

hāẓir, adj. present, ready at hand. *hāẓir kayēk*, to make present, to bring before (a person), 82. P.

J

jagaṛ, f. a fight. — *kayēk*, to fight, 169 (72). P.

jallād, m. an executioner, 82. P.

jamaʻ, collection. — *kayēk*, to collect, gather together, amass, I (3). P.

jumʻa, Friday, 166. P.

jīnas, onomat. the tinkling of ornaments, 161.

jōng (pl. *jōngai*; f. *jōngʻ*, pl. *jōngʻi*), m. a young camel, 7, Gh. 228 (15), 229 (2). P.

jōṛ, 1, adj. sound, well, in good health, 129, 136F, 152, 169 (55), I (17). Cf. *nā-jōṛ* and *nā-jōṛai*, s.v. *nā*. P.

jōṛ, 2, prepared, accomplished. — *kayēk*, to build (a house), 135B, 144, 169 (86); cf. Gh. 195 (4). P.

jurmāna, m. a fine (the penalty), 75. P. *jarimāna*.

jōṛʻēk (p.p. f. *jōṛak*), to be made, Gh. 195 (3).

jistū, card. twenty, 16. Cf. Balōchī *gīst*.

jawāb, an answer, I (19). P.

K

ka, 1, rel. pron. who, which, what. Use explained, 24. Cf. 75, 144, 148, 169 (92), I (2, 6, 7, 20), III ; *ko kuk*, whoever, 24 ; *har kuk ka*, whoever, 24, 26 ; *tsʻ ka*, whatever, 24 ; *har tsʻ ka*, everything which, whatever, 24, I (21).

ka, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 15, 20), II, IV ; *ka sē*, since, ever since, from the time that, 75, 79, II.

ka, 3, conj. or. Use explained, 90. Cf. 78, 90, 143, 169 (6, 41, 80, 141) ; *ka . . . ka*, whether . . . or, 90 ; *ka nai*, or otherwise, 90.

ka, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 88, 89, 92-3, 122, 136, 151, 135A, C, 144, 169 (22) ; *hargāh ka*, if, 92, 93 ; *mun ka*, if, 92, 93 ; *agar ka*, although, 92, 93, 135A, C, 144.

ka, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 146, 169 (94, 138), 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, 94, 144 ; *tsān waqt ka*, at the time that, 24 ; *tsōn ka*, as long as, 75.

ka, 7, causal conj. that, because that, because, as, 169 (93), II ; *dzikʻ ka*, because, 169 (9), I (12, 14) ; *kiyē ka*, because, I (21).

ka, 8, conj. used like the Greek ὅτι, 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 ko*, would that, 54, 95.

ka, 9, in *har ka* or *wār ka*, God knows, 73. This is probably the same as *ka*, 10.

ka, 10, see *kayēk*.

ki, 1, polite imprve. of *kayēk*, q.v.

ki, 2, or *kiyē*, interrog. adv. why? 27, 76. Cf. *ki* in 136F, 169 (87, 128), II, III.

ki, 3, postposition governing the loc., interchangeable with *liki*, to, into, for, 12. Use explained, 82. Cf. *i-gri ki*, (went) to the mountain, 120; *i-khwai khai ki*, (sent him) to his own fields, I (5); *i-k'lai ki*, to the village, 122, 147, 169 (5, 98); *ku-makh ki*, to us, 116; *ku-mun ki*, to me, 116, I (19); *i-khwai wradzi*, (said) to his own slaves, I (12); *i-nar ki*, to the house, 120, 134; into the house, 169 (106); *i-nar ki-bu*, near to the house; *i-har sarai ki*, (spoke) to every man, 26; *i-pie ki*, (said) to the father, I (2, 10); (go) to the father, I (8, 10); *ku-tu ki*, to thee, 79; *i-w° ki*, thither, 169 (110).

Sometimes the locative preposition is omitted (82), as in *guda ki*, whither? 120, 134; *mihman ki*, (set bread) for the guest, 169 (102); *sarai ki*, (necessary) for a man, 79. Cf. *liki*.

ki, 4, in *ki-tsac°ek*, *ki-tc°ek*, qq.v.

ku or *ku*, preposition of locative, on, used only with proper names of persons, or with substantive pronouns indicating persons. In other instances *i*, 1, 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 *ku* by ' on ' is seldom correct :—

Proper names.—*ku-* or *ku-'Abdullah*, on 'Abdullah, 11; *ku-Makali Sahib*, on Mr. Macaulay, 83, 122, 125; *ku-Zaid*, on Zaid, 26, 78, 99.

Pronouns.—*ku-f°*, on him, 18, 82, 116, 122; *ku-fai*, on them, 18; *ku-har kuk*, on everyone, 26, 87, 133, 143, 147, 168 (7), 169 (116); *hu kits kuk*, on anyone, 26, 83; *ku-kuk*, on whom? 25, 82; on anyone, 83, 86, 146, 169 (131, 178); *ku-makh*, on us, 80, 82, 116; *ku-mun*, on me, 6, 18, 80, 82-3, 86, 88, 116, 169 (62, 114), I (19, 21); *ku-r°*, on this person, on him, 80, I (12), IV; *ku-tu*, on thee, 26, 79, 80, 83, 86, 89, 92, 122, 125, 169.

kabab (pl. *kababbi*), m. roasted meat, 9 (7). P.

kablai (pl. *kablai*), m. a male fawn, Gh. 230 (12). P.

kabul, N. of a town, Kābul, 85.

kabuli, adj. of or belonging to Kābul, 163.

kabliy° (pl. *kabliyi*), f. a female fawn, 9 (2), Gh. 230 (13).

kuch-mayak (pl. *kuch-mayachi*), m. a crab, 9 (9).

kaf (pl. *kafi*), m. chaff, 125 (footnote), 169 (64), Gh. 223 (12).

kaifi, adj. drunk, intoxicated, 40. P.

kaftar° (pl. *kaftar°i*), f. a female pigeon, Gh. 231 (14). P. *kautura*.

kiftar (pl. *kiftari*), m. a male pigeon, Gh. 231 (15). P. *kautar*, Prs. *kaftar*.

khai (pl. *khai*, 9 (4)), f. 8 (5), a field, 169 (37), I (5, 15).

kho, conj. but (use explained, 91), 26, 78, 91, 99, 169 (23); still, nevertheless (use explained, 92, 93; used in apodosis after *agar ka*, although 93), 135A; *ya kho*, or, 90; *ya kho . . . ya*, either . . . or, 90.

khoi, in *bad-khoi*, unmannerly, ill-tempered, 150, 160 (38). P.

kuhai (pl. *kuhai*), m. a well, 107. Cf. P. *kuwai*.

khabar, news, intelligence. *pa-khabar*, cognizant (of, abl.), 104, 126, 169 (17); *khabar* (with *ka*), (to be) cognizant of, acquainted with, 104, 126, 169 (18) (in this *khabar* is treated as an adjective). P.

Khudāē̆, m. God, 19, 60, 88, 143, 169 (140). Voc. *wō Khudāē̆-a* or *wō Khudāē̆-ā*, O God!, 10. P.

khidmat, service, I (19). P.

khafa, adj. angry, 129, 142c, 148, 169 (47, 48). P.

khālī, 1, adj. empty, void, free (from), 12, 83. P.

khālī, 2, N. of the month *Zī'l-qaʻda*, 165. P. The eleventh month of the Ōrmuṛi calendar.

khēla, adj. ignorant, 79, 129, IV.

khalq, people, mankind, 24, 86, 123, 144-5, 169 (147, 170). P.

khalās, adj. free, liberated. — *kayēk*, to release, 21, 135A, 169 (123). P.

khūlaw'ēk or *khūlayēk* (p.p. f. *khūlawak* or *khūlayak*), to cause to fall, Gh. 195 (11).

khūl'ēk (p.p. f. *khūlak*; aor. sg. 2, *khūl*; 3, *khūlī*), to fall (as leaves from a tree), Gh. 195 (11).

khūlayēk, see *khūlaw'ēk*.

khan, 1 (pl. *khanī*), a laugh; pl. laughter, 24, 169 (169), II. P. *khandā*.

khan, 2, *khana*, see *khanak*.

khān, m. a lord, a prince, an Afghān title, 148, 169 (20). P.

khāna, a house, a room. *ṭahārat-khāna*, a bathroom, 159. P.

khūn, murder. — *kayēk*, to commit murder, 94, 144, 169 (93). P.

khanak (aor. sg. 1, *khan'm*, 62B, II; 2, *khan*, 38, 62B, II; 3, *khana*, 38, 62B, IV; impve. sg. 1, *khan'm*, 71; 2, *khan*, 38, 71; 3, *khanōn*, 71), to laugh, IV, and as above. This verb is not mentioned in Ghulām Muḥammad Khān's list of verbs, and he nowhere gives the p.p. f. P. *khand'l*.

khp'l, reflexive pron. own, 156. This word is borrowed from P. The corresponding Ōrmuṛi word is *khwal*. P.

khp'lawi, relationship, family connexion, 156. Cf. *khwaigiri*. P.

khra, *khri*, see *khwalak*.

khrū (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), 162, No. 74. The f. of this word is *khrū* (pl. also *kharī*), and the diminutive *khargai*, 162. P.

khiṛ (f. the same), drab, dust-coloured, 13. P. *kh'r*.

khīrai, dirt, 163. P.

khōr, 1, an eater, in *badī-khōr*, an eater of bribes, a bribe-taker, 169 (54); *saṛai-khōr*, a man-eater, a cannibal, 160. Prs.

khōr, 2, open, expanded, loose, Gh. 169 (9, 11). P.

khura, *khuri*, see *khwalak*.

kharāb, adj. bad, 148, 169 (139). P.

kharbūz (pl. *kharbūzī*), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3). P. *kharbūza*.

kharchī, expenditure, in *bad-kharchī*, evil expenditure, debauchery, I (3). Cf. *kharts*. P. *kharts*.

khargai, m. a little ass, a young ass, dim. of *khar*, 162. P.

kharkhūnṭai (pl. *kharkhūnṭai*; f. *kharkhūnṭiy'*, pl. *kharkhūnṭiyī*), an ass's colt or filly, 7, 9 (2), Gh. 227 (6, 7).

khr'm, khur'm, khrin, khurin, khrōn, khurōn, see *khwalak*.

khiran, adj. dirty, 163. P.

kharts, expenditure, 87. P.

khartsawunkai, m. a spender, 33E. Borrowed from P.

khuraw'ēk or *khurayēk* (p.p. f. *khurawak* or *khurayak*), to feed. Causal of *khwalak*, to eat. Also written *khwuraw'ēk*.

khryēn or *khuryēn*, see *khwalak*.

khiryāṇī (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).

khshini, f. a wife's sister, 120. P. *khwashina*. Cf. *ākhshai*.

khsir, m. a father-in-law, 120. P. *skhar*; Prs. *khusar*.

khaṭā, a sin, a fault, I (8, 11). P.

khit (pl. *khittī*), m. a sheet, 9 (7), 109.

khutan, N. of a certain time of the day, bedtime, 167. *awwal khutan*, early bedtime, 167; *dzūnī khutan*, sleeping time, 167. P. *mākhustan*.

khaṭṭ, an epistle, a letter, 6, 169 (114). P.

khittī, see *khit*.

khwā, in *khwā syōk*, to fall, 99, 130, 168 (5), 169 (125), Gh. 196 (3, 10).

khwai, reflexive pron. (corresponding to P. *khp'l* and Hindī *apnā*), own, use explained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 169 (95), I (2, 3, 5, 8, 10, 12, 19), IV; *i-khwai inar*, mutually, 21; *pa-khwai*, by oneself, by means of oneself, 79, 104; of one's own accord, 21; *khwai dzān*, one's own soul, oneself, 21, 135A, 169 (59, 123), I (6); *tar-mun khwai*, my own, 21, 152, 169 (33).

khwaigiri, relationship, family connexion, 156. Cf. *khp'lawī*.

khwalak (p.p. f. *khwālk*; aor. sg. 2, *khuri* or *khri*; 3, *khura* or *khra*, 38, 63; impve. sg. 2, *khurōn* or *khrōn*; 3, *khurun, khrun, khurōn*, or *khrōn*, 71. In *khuri*, etc. of the aor. and impve. the *u* is *wāwu'l-ma'dūla*, and is not pronounced, 38. Past conjugated, 46, with double suffixes, 20a, c, 47; imperf. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 20b, 66; impve. 71), to eat, 31, 32, 36, 44. P. *khwar'l*. Other occurrences of this verb, in addition to those mentioned above, are:—

Verbal noun, *khwalak*, the act of eating, 32; p.p. *khwalak*, 31, 36; f. *khwālk*, 36; passive, *khwalak syōk* (f. *khwālk suk*), 31.

Past, m. *khwalak*, ate, (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. *khwālk*, 6, 12, 75, 99, 100-1, 135; pl. *khwālk*, 98 (2), 100-1, 135, 135C; imperf. m. 136D, 140; f. II; perf. f. *khwālk ā*, I (20); m. *khwalak ba*, 136E (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.

Aor. sg. 1, *khur'm*, 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, *khuryēn*, 1 (13); pres. 1, *khur'm bū*, 100, 132; *khur'm-at bū*, I eat thee, 100; 2, 169 (154); sg. 3, 64, 77, 98 (2), 136B; pl. 1, *khuryēn bū*, 100; 3, *khurin bū*, 100, I (6); fut. sg. 1, *khur'm sū*, 136C.

Impve. sg. 2, *khurōn*, 68 (2), 90; *khrōn*, 26, 38, 68 (2), 69, 77; *khrun*, 69.

The causal of this verb is *khuraw'ēk* or *khquraw'ēk*.

khwär, 1, f. a sister, 78, 118, 148, 169 (14), No. 50, No. 225. P. *khōr*.

khwār, 2, in the following names of Musalmān months, 165 :—

　awwal khwār = Rabī' u'l-awwal.

　dim khwār = Rabī'u's-sāni.

　ṣhaim khwār = Jumādu'l-awwal.

　tsār'm khwār = Jumādu's-sāni.

The third, fourth, fifth, and sixth months of the Ōrmuṛī calendar.

khwāri, labour. — *kayēk*, to labour, to work hard, 94, 146, 169 (94). P. *khwārī*, poverty ; *khwārī kaw'l*, to strive, to take pains.

khwurāk, food, eating. P. — *kayēk*, to eat food, to eat, perform the act of eating, 145, 168 (14).

khwarkai, m. a sister's son, a nephew, 7, 120, 134. P. *khōrayai*.

khwarkiyī, f. a sister's daughter, a niece, 7, 120, 143. P. *khōrdza*.

khwarints, in *i-khwarints*, on the right (not left) ; *pa-khwarints*, towards the right, 74.

khwurtaw'ēk or *khwurtayēk* (II, IV) (p.p. f. *khwurtawak* or *khwurtayak*; impve. sg. 2, *khwurtäw'n*), to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.

khwurt'ēk (p.p. f. *khwurtak* ; aor. sg. 2, *khwurt* ; 3, *khwurti*), to shake (intrans.), Gh. 195 (9). ? P. *ṣhōrēd'l*, to shake.

khwurtayēk (II, IV), see *khwurtaw'ēk*.

khwuraw'ēk or *khwurayēk*, see *khuraw'ēk*.

khwasai, adj. idle, free, without occupation or employment, 169 (128). P. *khūshai*. Perhaps the *khwasai* of Gh. 257 (5) is a misprint for *khwashai*.

khwash (pl. the same, 129), adj. pleased, happy, 129, IV ; pleasant, pleasing ; *khwash-am*, pleasing to me, 20d, 148, 169 (28). P.

khwashī, happiness, gaiety, I (13, 19, 21) ; *pa-khwashī*, happily, I (14). P. *khwashī*.

khwash (f. *khwash'*), adj. sweet, (m.) 156, (f.) 89, 143, 150, 169 (51, 153). P. *khōzh*. Cf. *khwāzhāwī*.

khwasraw'ēk or *khwasrayēk* (p.p. f. *khwasrawak* or *khwasrayak* ; aor. sg. 2, *khwasrēwī* ; 3, *khasrawī*), to open, unfold (trans.), Gh. 195 (8).

khwāw, m. a dream, 82 ; sleep. *khwāw kayēk*, to sleep, 135A, 144, 169 (60) ; *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). P. *khūb*, Prs. *khwāb*.

khwāzhāwī, sweetness, 156. See *khwash*.

kuk, 1, interrog. pron., referring to persons, who ? 25 ; cf. 107, 143, 148, 169 (1, 7, 47) ; loc. *kū-kuk liki*, to whom ? 82 ; gen. *tar-kuk*, of whom ? whose ? 23, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 146) ; *tar-kuk iuēt*, in whose possession ? belonging to whom ? 81, 150, 169 (31).

kuk, 2, indefinite pron., see 26 ; anyone, 26, I (6) ; someone, 6, 26, 151, III ; loc. *kū-kuk izar*, on anyone, 86, 146, 169 (131), *kū-kuk giraḍ*, with anyone, 169 (178).

As adj. any, some, a certain, a, or an, 6, IV.

bī kuk, anyone else, 26, 78-9, 99 ; *har kuk*, everyone, 99 ; loc. *kū-har kuk girad*, in everyone's opinion, 26, 87, 143, 169 (116) ; *kū-har kuk likī*, to everyone, 26, 133, 147, 168 (7) ; *har kuk ka*, whoever, 24 ; *hīts kuk*, anyone, 125 ; loc. *kū-hīts kuk lāst*, from anyone, 26, 83 ; *ka kuk*, whoever, 24.

Note that *bī kuk* and *har kuk*, even when singular, take the emphatic particle *dī*, not *aī*, 99.

kūkraī (pl. *kūkraī*), m. a puppy dog, 7, Gh. 229 (6). P. *kūtaraī*.

kūkriy (pl. *kūkriyī*), f. a puppy bitch, 7, Gh. 229 (7).

k'laī (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157). P. *kalaī*.

klak, in *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

kulān (pl. *kulannī*, Gh. 243 (6)), *kullān* (pl. *kullannī*, No. 223), or *kwalān* (pl. *kwalannī*, 9 (7)), m. a son ; *kulān*, 79, 107, 118, 120, 149, 169 (3), No. 55 ; *kullān*, 86, I (1-3, 9, 11, 14-5), No. 55 ; *kwalān*, 9 (7), 25, 107, Nos. 225, 228, 239 ; *kullān-at*, thy son, I (20) ; *a-kulannī-t*, thy sons, 79, 120.

kulanchī, see *kulank*.

kulanachī, see *kulanak*.

kulank (pl. *kulanchī*), com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9).

kulanak, kulanāk (see voc. below), or *kwalanak* (pl. *kwalanachī*, 9 (9)), m. a male child, a boy ; *kulanak*, 21, 70, 118, 135A, 146, 168 (19), 169 (95, 164) ; *kwalanak*, 7, 9 (9), 81 ; voc. *ē kulanāka*, I (21) ; *a-kulanak-a*, his child, 168 (18).

kiliy (pl. *kiliyī*, 9 (2)), f. a field-bed, Gh. 219 (5).

k'm, see *kayēk*.

kamar (pl. *kammarrī*, 9 (7)), m. a precipice, Gh. 219 (11). P.

kān or (I (19)) *gān*, adv. when ? 27, 75, 169 (24) ; *har kān*, at every time, each time, 26 ; *gudā-gān*, ever, at any time, I (19) ; *gān*, ever, I (19), the *gān* being repeated in the same sentence.

kaya, see *kana-wragh*.

kin, see *kayēk*.

kīa, kīaa, kīnī, see *kwulak*.

kūn, adj. deaf, 142a, 169 (52). P. *kūn*.

kand (pl. *kandī*, 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2). P.

kund (pl. *kundī*, 9 (2)), a widow, 146, 169 (174). P.

kand-ghōlaī (pl. the same), m. a pit, chasm, 8 (2), 9 (6), 159. P.

kandak, a herd (of deer or the like), 148, 169 (156). P.

kandak, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kaska*.

kandzar, a harlot ; pl. *kandzarī*, I (20).

kaṇ-wragh (pl. *kaṇ-wraghī*), f. a kind of crow, 9 (2), Gh. 232 (3). Cf. P. *kār-gh*.

kap'ēk (p.p. f. *kapak* ; aor. sg. 2, *kēpī* ; 3, *kapī*), to cut, sever, 126, 135B, 139 (3), 168 (16) ; pass. *kap'ēk syōk*, 126, 139 (3), 168 (17).

kār, m. an action, deed, 23-4, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a
  business, 35, 93, 118, 136C, 146, 152, 169 (9, 129). P.

kŏr, anger. — *kayĕk*, to make anger, to be angry, 146, 169 (82).

karbŏṛai (pl. the same), m. a kind of lizard. P.

kradzī, see *krāgh*.

kṛādzī, see *kṛāg̔*.

kṛāg̔ (pl. *kṛātsī*, 9 (9). So Gh. 230, 6; ? a misprint for *kṛādeī*), f. a hyena. P.
  kŏzh.

krāgh (pl. *kradzī*), com. gen., a crow, 9 (9). P. *kārgha*.

krik, aversion, loathing. — *kayĕk*, to show aversion (to = abl.), 26, 83. P. *kraka*.

karal, m. a mat, 148, 169 (111).

kṛum, adj. deep, of great depth, 148, 169 (162) (of a well).

kirmai, f. a hen, 8 (5).

   This word occurs only in Gh. 47 (12), and the writing is not clear. The
  word is therefore doubtful.

kṛātsī, see *kṛāg̔*.

karīsī, adj. split, torn, rent asunder. — *syŏk*, to become rent asunder, 83, Gh.
  207 (10, 11).

kirwās (pl. *kirwasī*, (?) *kirwassī*), m. a kind of lizard, 9 (7), Gh. 234 (8).

karˀĕk (p.p. f. *karak* ; aor. sg. 2, *kĕrī*; 3, *karī*), to sow seed, Gh. 207 (6). P.
  karˀl.

ka-sĕ, see *ka*, 2.

kˀsī, plural, in *a-kˀsī*, the wazīrs, 56, 74. The singular of this word is not found.

  The plural occurs only once, in Gh. 137 (5).

kishar, adj. junior, younger, I (3). P. *kashr*.

kaska, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kundak*.

kitāb (pl. *kitabbī*, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the
  genitive, 20d; *a-kitāb-om*, my book, 120. P.

kitābak, m. a small book, a pamphlet, dim. of *kitāb*, 162.

kŏṭkīyī (pl. the same), f. a room of a village guest-house, Gh. 220 (14).

kŏtar (pl. *kŏtarī*), f. (?) a pelican, (?) a wild goose, Gh. 233 (6). P. *kŏtàṇa*, *kŏtàn*
  (Bellew, a pelican; Raverty, a wild goose).

kūlsˀ, a lane, 148, 169 (163). P.

ki-tsawˀĕk or *ki-tsayĕk* (p.p. f. *ki-tsawak* or *ki-tsayak*), to cause to call, 30A.

ki-tsˀĕk (p.p. f. *ki-tsawak*, Gh. 207 (4); aor. sg. 2, *ki-tsĕwī*, 61A1; 3, *ki-tsawī*,
  61A1), to call, to summon, 30A, 61A1, I (16); pass. *ki-tsˀĕk syŏk*, to be called,
  to be addressed as, I (9, 11). Cf. *tsˀĕk*.

ki-tsayĕk, see *ki-tsawˀĕk*.

kŏṭwāl, m. the chief police officer of a town or city, 86, 123. P.

kawai, *kawī*, *kĕw*, *kĕwī*, see *kayĕk*.

kūwai (pl. *kūwai*, Gh. 219 (6)), m. a well, 8 (2), 107, 148, 169 (162), No. 237;
  i-kūwai likī, (fell) into the well, 82, 122. Cf. *kūhai*.

kwulak (p.p. f. *kwalak*, 38; aor. sg. 1, *kĭnˀm*, 62B; 2, *kĭnī*, 38, 62B; 3, *kĭna*,
  38, 62B; impve. sg. 1, *kĭnˀm*, 71; 2, *kĭn*, 38, 71; 3, *kĭnōn*, 71), to copulate.

kwalān, see *kulān*.

kwalanachi, *kwalanak*, see *kulanak*.

kwalanī, see *kulān*.

kaw'm, *kawin*, *kawōn*, *kawun*, *kēw'n*, see *kayēk*.

kwaš, interrog. pronoun, what ? see 25 ; cf. 169 (113).

kawyēn, see *kayēk*.

kiyē, adv. why ? 27, 76 ; *kiyē ka*, why that, = because, I (21). Cf. *ki*, 1.

kayēk (p.p. m. *dōk*, 36 ; f. *dāk*. 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. *dōk*, 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17) ; f. *dāk*, 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (69, 86, 186), I (10, 16), II ; pl. (obj. 3rd. pers.) *dāk-in*, II. Perf. m. *dōkhā*, 21, 23, 39, 135A, 169 (95) ; *dōk ā*, I (8, 11, 20).

Aor. sg. 1, *kaw'm*, I (19) ; *kay'm*, 81, 95 ; *k'm*, I (19) ; 2, *kēwī*, 61A1, 68 (1), 95, 144 ; *ka*, 61A1, A5, 68 (13) ; 3, *kawī*, 26, 59, 61A1, 69 ; *ka*, 59, 61A1, A5, I (6) ; *ki*, 59, 61A5 ; pl. 1, *kawyēn*, I (13) ; *kayēn*, 94, 146, 169 (138) ; pres. sg. 2, *bū kēwī*, 25-6 ; 3, *bū kawī*, 144, 146, 169 (9, 61) ; *bū ka*, 24, 144-5, 168 (14) ; pl. 2, *bū kaī*, 95 ; 3, *bū kawin*, 146, 169 (29) ; fut. pl. 3, *sū kawin*, 86, 123.

Impve. sg. 2, *kēw*, 68 (1) ; *kēw'n*, 6, 12, 26, 68 (1), 77, 83, 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) ; *ka*, 68 (1, 3), 86, 133, 144, 146, 168 (9, 15), 169 (4, 6, 9, 36, 99, 166) ; 3, *kawun* or *kawōn*, 69 ; pl. 2, *kaī*, I (12-3) ; polite impve. *ki*, 70, 133. In the phrases *har ka* or *har kēw'n*, God knows, 73, we probably have impve. sg. 2.

to do, to make, 32, 36, 42, 59, 61A1, A5, 68 (1, 3), 69, 70 ; to do, 23-6, 35, 37, 69, 73, 77, 79, 94-5, 104, 144, 146, 169 (9, 29, 61, 94, 113), I (8, 11, 19) ; to make, 81, 82-3, 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 kēw'n*, 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 :— *'amal kayēk*, to carry out (an order), 86 ; *bal k.*, to light, set alight, 146, 169 (4, 166, 183) ; *dist k.*, to put on a person's hand, 146, 169 (103) ; *gardan k.*, to put on, or round, a person's neck, 144, 168 (15) ; *ḥalāl k.*, to slaughter (an animal) in the prescribed way, I (13, 17) ; *ḥisāb k.*, to make up an account, 146 ; *jagaṛ k.*, to fight, 169 (72) ; *jama' k.*, to collect, bring together, I (3) ; *jōṛ k.*, to build, 135B, 144 ; *khālī k.*, to empty, 12, 83 ; *khalāṣ k.*, to release, 21, 169 (123) ; *khanī k.*, to laugh, II ; *khūn k.*, to be a murderer, to murder, 144, 169 (93) ; *kharts k.*, to expend, spend, 87 ; *khwurāk k.*, to eat food, 145, 168 (14) ; *khwāw k.*, to sleep, 144, 169 (60) ; *kōr k.*, to make anger, to be angry, 169 (82) ; *krik k.*, to show aversion, 26 ; *lūṭ k.*, to rob, plunder, 21, 169 (63) ; *mihrbānī k.*, to show kindness, 86 ; *pusht'n' k.*, to inquire, 26, 83, I (16) ; *raḥm k.*, to show pity, 169 (174) ; *ṣabr k.*, to wait, 6, 169 (133) ; *sūṅ k.*, to blow

(the nose), 168 (9) ; *sir k.*, to act or behave well, 145, 169 (170) ; *srum k.*, to immerse, 169 (107) ; *sustī k.*, to show laziness, 169 (129) ; *swâr k.*, to cause (a person) to mount, 169 (177) ; *tamām k.*, to finish, I (4) ; *top k.*, to jump, 86, 146, 169 (36) ; *trap k.*, to run, I (10) ; *yād k.*, 21, 135A, 169 (95) ; *gulm k.*, to show tyranny, 86 ; *zāẹhrī k.*, to put thorns (on a road), 169 (147) ; *zyātī k.*, to display excess, 169 (178).

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.

lagand'ēk, to pull, 168 (32). This word occurs only once (in the impve. sg. 2, *lagand*) in Gh. 247 (13), and the form is doubtful.

lau-garai, m. a reaper, 157. P.

lōgarī, adj. of or belonging to the valley of Lōgar, 163.

lagaw'ēk or *lagayēk* (p.p. f. *lagawak* or *lagayak* ; pres. sg. 3, *bū lagawī*, 24), to apply ; (of earnings) to spend, 24.

ligaw'ēk or *ligayēk* (p.p. f. *ligawak* or *ligayak*), to cause to wallow, to cause to roll, Gh. 210 (6).

lag'ēk (p.p. f. *lagak* ; aor. sg. 3, *laga*, 147, 169 (76)), to be applied, 58 ; to befall, happen, 147, 169 (76) (of wind beginning to blow). P. *lagēd'l*. This verb is not included in the list in Gh. 210.

lagayek, see *lagaw'ēk*.

lig'ēk (p.p. f. *ligak* ; aor. sg. 2, *lig* ; 3, *ligī*), to roll, wallow, Gh. 210 (6).

ligayēk, see *ligaw'ēk*.

lāhōr, the town of Lahore ; used with def. art., 5.

lak, ascent ; — *kayēk*, to ascend, Gh. 210 (12). Cf. *lik'ēk*.

lik', pain, 125, 169 (101).

liki, postpos. governing loc., to, into, for. Use explained, 12, 82 ; elsewhere, *i-bāgh likī*, (went) to the garden, III ; *i-daryāb likī*, (immersed) into (*i.e.* in) the river, 169 (107) ; *i-kūwaī likī*, (fell) into the well, 122 ; *i-s' lawauaī likī*, (said) to a madman, II ; *i-sō pēts mulk likī*, (went) to a far country, I (3) ; *i-mund-ghal likī*, (1 long) for a fat tail, II ; *i-nādannī likī*, for foolish people, 82 ; *i-shōr likī*, (went) to the city, 154, 169 (157) ; *i-s' sarai likī*, (signed) to a man, II ; *i-syāk' likī*, (sit) into (*i.e.* in) the shade, 169 (176) ; *i-ts' likī*, for what (dost thou long), II ; *kū-f' likī*, (say) to him, 116, (give) to him, 122, 139 (3) ; *kū-har kuk likī*, (news came) to everyone, 26, 147 ; (look pleasant) for (*i.e.* before) everyone, 133, 168 (7) ; *kū-kuk likī*, (say) to whom ? 25 ; *kū-mun likī*, (write) for me, 6, 169 (114) ; (censured) to (*i.e.* before) me, 169 (62) ; *kū-mun likī*, (write a letter) to me, 6, 169 (114).

In the phrase *gharmi likī*, at noon (169 (158)), the locative preposition *i* is omitted. Cf. *ki*, 3.

lēkin, conj. but, I (12) ; use explained, 91.

lak'-sh'wai (f. and pl. *lak'-sh'wai*, 7, Nos. 153-5), m. a deer, 148, 169 (156).

likaw'ěk or *likayěk* (p.p. f. *likawak* or *likayak*), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).

lik'ěk (p.p. f. *likayak*, 37; aor. sg. 2, *likaī*, 61 (5); 3, *likayī*, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122. *lik'ěk kayěk* is also used with the meaning of *lik'ěk*, Gh. 210, 12. Cf. *tak*. We should perhaps spell *l'k'ěk* and *l'k*.

likayěk, see *likaw'ěk*.

lalaw'ěk or *lalayěk* (p.p. f. *lalawak* or *lalayak*), to cause to hang, Gh. 210 (7).

lal'ěk (p.p. f. *lalak*, 58; aor. sg. 2, *lal*; 3, *lala*, 58), to hang, be suspended; to raise an outcry. P. *dzarěd'l* and *lalěd'l*, Gh. 120 (7).

lalayěk, see *lalaw'ěk*.

land (f. and pl. the same, 13), short, not long, 94, 169 (93). P.

langiy, f. the leg, 168 (32). P. *lěngai*, the leg below the knee.

lupaw'ěk or *lupayěk* (p.p. f. *lupawak* or *lupayak*), to cause (a babe) to drink its mother's milk, to suckle, Gh. 210 (5).

lup'ěk (p.p. f. *lupak*; aor. sg. 2, *lup*; 3, *lupī*), to be suckled, to drink one's mother's milk, 146, 168 (19), Gh. 210 (5).

lupayěk, see *lupaw'ěk*.

lāīq, adj. fit, worthy, I (11); *la-p' lāīq*, worthy of this, I (9). P.

lōr' (pl. *lōrī*), f. a small mountain torrent, 9 (2).

laram (pl. *laramī*), m. a scorpion, Gh. 230 (9). P.

laraw'ěk or *larayěk* (p.p. f. *larawak* or *larayak*), to cause to stir, to cause to mix, Gh. 210 (8).

lar'ěk (p.p. f. *larak*; aor. sg. 2, *lěrī*; 3, *larī*), to stir, agitate; to mix, blend; to be mixed, blended, Gh. 210 (8). P. *lar'l*.

larayěk, see *laraw'ěk*.

lashtai (pl. *lashtai*), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.

laspaw'ěk or *laspayěk* (p.p. f. *laspawak* or *laspayak*; aor. sg. 2, *laspěwī*; 3, *laspawī*), to push, shove, Gh. 210 (10).

lāst', postpos. governing loc., from, 12; its use described, 82, 83; found elsewhere in:—*i-harr' dūmī lāst'*, (inquired) from all the singers, 26; *i-děr' lāst'*, from the camp, 19, 84, 122, 126, *i-fāī lāst'*, from among them, I (2); *i-s' faqīr lāst'*, (stole) from a mendicant, III; *i-dcut gham lāst'*, from (owing to) excessive grief, 109; *i-sr' sr' ghūndzī lāst'*, from the best garments, I (12); *i-hukm lāst'*, (rebelled) against, (swerved) from a command, 169 (130), I (19); *i-houzh' lāst'*, (dying) from hunger, I (7); *i-māl lāst'*, from the property, I (2); *s' i-naukarī lāst'*, one from among (i.e. one of) the servants, I (16); *i-fāī pattī lāst'*, (filled himself) with those leaves, I (6); *i-tsěn lāst'*, since, II; *i-tsěn ryūz lāst' i-pěts'*, after some days, I (3); *kū-kuk lāst'*, from whom? 25; *kū-hīts kuk lāst'*, from anyone, 26; *kū-makālī Sāḥib lāst'*, from Mr. Macaulay, 122; *kū-mun lāst'*, from me, 18; *kū-tū lāst'*, from thee, 79, 86, 89, 92, 126, 169 (172).

This postpos. is often used in the comparison of adjectives, see 15, cf. 142d, and 169 (58).

Whenever *lāst* 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. *lāsta*, a side.

lasaw'ēk or *lasayēk* (p.p. f. *lasawak* or *lasayak*), to cause to lick, see *las'ēk*, Gh. 210 (3).

las'ēk (p.p. f. *lasak* ; aor. sg. 2, *lāsī* ; 3, *lasī*), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as *tsaf'l*, which means 'to lick,' but the equivalent Urdū as *chāṭai anguli-sē*, to lick from the finger.

lasayēk, see *lasaw'ēk*.

lūf, m. robbery, plunder, Gh. 210 (11). — *kuyēk*, to rob, plunder, 21, 135A, 169 (63). P.

lēw' (Gh. 54 (12)) or *lēwū* (Gh. 229 (14), 48 (4) (pl. *lēwgannī* or *lēwūī*, 9 (5, 8)), com. gender, 8 (7), a wolf. P. *lēw'*, pl. *lēwagān*.

lēwgannī, see *lēw'*.

lawanai (pl. *lawanai*, 129 ; f. *lawanīy'*, q.v.), adj. mad, 129 ; a madman, 86, 95, II ; voc. as *lawanai-a*, II. P. *lēwanai*.

lwang (pl. *lwandzī*), m. the slope down a hill, 9 (9). Cf. *pēchūmai*.

lwan'ēk (p.p. f. *lwanak* ; aor. sg. 2, *lwēnī* ; 3, *lwanī*), to sprinkle ; to brush, dust, Gh. 210 (9). P. *lwan'l* (Gh.).

lawanīy' (pl. *lawanīyī*), f. of *lawanai*, mad, 129 ; a madwoman.

law'r, a bludgeon, 162, 169 (65). P.

law'rkai, m. a small bludgeon, 162.

lwuzh', hunger, 1 (7). P. *lwazha*.

lyīrai (pl. the same), m. a lamb, 9 (6). P. *wrai*.

lēzhadūnkai, m. a sender, one who sends, 33E. P.

lāzim, adj. necessary, incumbent, obligatory, 86, 121, I (21). P.

M

-*m*, the form taken by the pronominal suffix *am*, q.v., when suffixed to a word ending in a vowel.

ma, the negative used with the imperative in Pashto. It is borrowed from that language, and used instead of *wak*, in 77, 133, 168 (12). P.

mai (pl. the same), f. a female sheep, a ewe, Gh. 228 (2).

māī, m. (8 (6)), a month ; for the names of months, see 165 ; *ta-Ḥasan Ḥusain a-māī*, the month Mōharram, 165 ; *ta-Safar māī*, the month of Safar, 165 ; *wī māī chār shamba*, the last Wednesday of each month, 165.

mō', in *shrē mō'*, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 59 (9), and the reading is not certain.

mach'ī (pl. the same), f. a honey-bee, Gh. 235 (3). P.

madat-garai, m. a helper, 157. P. *madad-gār*.

maghzai, m. the throat, the neck, 126, 139 (3), 168 (17). P.

magar, conj. but, I (6) ; use explained, 91. P.

māhī (pl. *māhīgannī*, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. *māhai*, Prs. *māhī*.

mahkam, adj. firm, strong, 168 (28). P.

maḥal, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167.

maḥmūd, N. of a certain king, Sultān Maḥmūd of Ghaznī, II. P.

mihmān, a guest; *mihmān ki* (without the locative preposition *i-*), for the guest, 82, 169 (192). P.

mahin, adj. fine, not coarse, delicate, 148, 165 (111). P.

mihrbānī, f. kindness. — *kayēk*, to show kindness, 86. P.

muhtāj, 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, 130-1, 147, 175, 178, 181-2). Use explained, 77. P. *ma*, which is also occasionally used in Ōrmuṛī. See *ma*.

māk, adj. withered, faded; — *syōk*, to wither, Gh. 211 (13-4).

mākh, pl. of *az* or *haz*, I. See *az*. P. *mūzh*.

mēkh (pl. the same), m. a locust, 9 (1). Cf. *milkhai*. P. *malakh*.

mukh, the face; the mouth, No. 36; *pa-mukh*, (fell) on (his) face, 104, 122; *mukh pa-mukh*, face to face, 74; *i-mukh inar*, before (governing gen.), I (8, 11). P. *makh*, the face.

*mukh*ᵃ, old oblique form of *mukh*, used in adverbial phrases, as in *i-mukh*ᵃ, before, in front, 74, No. 90; first, 16; *pa-mukh*ᵃ, to the front, towards the front, 74. So also it is used to form a postposition, as in *i-fᵃ lāst*ᵃ *mukh*ᵃ, before that, 83; *tar-mun i-mukh*ᵃ, before me, No. 238.

mukhāō, the act of kneading, 155.

makhak (pl. *makhachī*), m. a kind of pulse, *mūng*, Gh. 223 (5).

makhlūq, human beings, the people, used with a plural verb, 26, 78, 99. P. a human being.

*mukhawīn*ᵃ, the act of kneading or rubbing, kneading, rubbing, 155.

mukhawᵃēk or *mukhayēk* (p.p. f. *mukhawak* or *mukhayak*, 57; aor. sg. 2, *mukhēwī*, 61A1, 68 (1), 69; 3, *mukhawī*, 30A, 57, 61A1; impve. sg. 2, *mukhēw*, *mukhēwᵃn*, 68 (1); 3, *mukhawoun*, *mukhawōn*, 69; the causal of this verb is also *mukhawᵃēk*, 30A), to knead, to rub, shampoo, Gh. 212 (3); (as causal) to cause to knead, to cause to rub.

makālī, N.P. (English), Macaulay, 83, 122, 126.

māl, 1 (pl. *malī*, No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (19), I (2, 3); pl. cattle, No. 229. P.

māl, 2, in *kindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167. The word is evidently a corruption of *maḥal*, q.v.

*māl*ᵃ, a word added to indefinite pronouns of number, to indicate persons, 26, 152, 169 (11).

mulā, N.P., voc. *wō Mulā*, 10.

mūloī, f. a radish, II. P.

malk, see *mulak*.

malik, m. a chief, the headman of a village, 151, 169 (21). P.

mulk, a country, a region, I (3-5). P.

mulak, 1, or *mullak*, 1 (for the spelling *mullak*, see Gh. 123 (6)) (p.p. m. *mulak*, 92, 97; *mullak*, 5, 34, 85, 95, 135, 135A; f. *malk*, 38, 118, 126, 134; pl. 3, *malk-in*,

89; perf. m. sg. 3, *mulak bā*, 120, 142a; pl. 3, *malk šia*, 147; pluperf. m. sg. 3, *mullak byōk*, 24, I (14, 21); fut. imperf. m. sg. 3, *sū mullak*, 136C; aor. sg. 1, *mr'm*, 62A; 2, *mri*, 38, 61A4, 62A, 68 (2); 3, *mri*, 38, 61A4, 62A; pres. sg. 1, *bū mr'm*, I (7); 3, *bū mri*, 120, 132; impve. sg. 1, *mr'm*, 71; 2, *mri*, 38, 68 (2), 71; *mrōn*, 68 (2); 3, *mrōn*, 71), to die. P. *mr'l*.

mulak or *mullak*, 2, m. a corpse (*mullak*, 169 (90)).

milkhai (pl. the same), m. a small kind of locust, 9 (6), Gh. 234 (15). Cf. *mōkh*. P. *malakh*.

malli, see *māl*, 1.

mullā, m. a priest, 156. P.

mullāgīrī, the office of a priest, priesthood, 156. P.

mullak, see *mulak*.

ma'lūm, adj. known, evident, IV. P.

miltagh, a gun, 162.

miltaghgai, m. a small gun, 162.

miliz (pl. *milizī*), f. an apple, 8 (1), Gh. 224 (6).

mēmnī, f. a female guest, 120.

man, a maund (the weight), 125; *tsōn man*, how many maunds? (with singular noun), 169 (64). P.

marinā (pl. *mainaī*), f. a jay, Gh. 232 (8). P.

min, adv. use explained, 75; still, yet, 75, 150, 169 (13), I (10); yet more, still more, 75; *min ṣabā*, two days after tomorrow, in future, 75.

mīn°, love, affection. — *kayēk*, to show love, 104. P.

mun, 1, oblique form singular of *az* or *haz*, I, q.v.

mun, 2, adv. and conj.; use explained, 93; then, at that time, 75, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 79, 86, 89, 92, 93, 122, 136A, C, D, F, 151; *mun ka*, if, 92.

mund-ghal, the tail of the fat-tailed sheep or *dumbā*, 75, 79, II. The corresponding P. word is *law*.

maindān (pl. *maindanī*, ? *maindaunī*, 9 (7)), m. a plain, a field, an arena, 8 (1).

mand'ēk (p.p. f. *mandak*; aor. sg. 2, *mēndi*; 3, *mandi*), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. *mand'l*.

mandz, middle, in *i-mandz inar*, in the middle, 74. P. *mandz*, between.

mangōr (pl. *mangorī*), m. a kind of snake, 9 (7), Gh. 230 (7). P.

minak, see *ta-minak*.

munshī, m. a clerk, 156. P.

munshīgīrī, the profession of a clerk, 156.

mīnshak°, see *ta-mīnshak°*.

man'ēk (p.p. f. *manak*; aor. sg. 2, *mēni*, 68 (1); 3, *mani*, Gh. 211 (9); pres. sg. 1, *bū man'm*, 142c, 169 (16); 2, *bū mēni*, 169 (87); impve. sg. 2, *mēn*, 68 (1); *mēn'n*, 68 (1), 146, 169 (15, 104)), to obey, submit to, heed. P. *man'l*.

mri, see *mulak*.

mār (pl. *marrī*), m. flour, *āṭā*, 9 (7), 169 (184), Gh. 220 (9).

mard, a man. See *nā-mard*, s.v. *nā*. P.

mradzī, see *mrig*.

mirdzī, see *gōn*-mirg* and *tāk-mirg*.

mrīg (9 (9), No. 57), or *mrīk* (9 (9), 148, 156, 169 (146), No. 57) (pl. *mradzī*, I (12)), m. a slave.

mirg (pl. *mirgī*, 9 (2), but *gōn*-mirg*, a skylark, pl. *gōn*-mirdzī*, and *tāk-mirg**, a wagtail, pl. *tāk-mirdzī*, 9 (9)), f., 8 (3), a sparrow. P. *murghaī*. Cf. *gōn*-mirg* and *tāk-mirg*.

murghāl, a word given in Gh. 211 (11), but without any meaning.

murghālayēk, a verb given in Gh. 211 (14), but without any meaning.

murghān (pl. *murghanī*, (?) *murghannī*, 9 (7)), m. a bird, 9 (7), 34, 85, 147, No. 76, Gh. 233 (7). P. *murgh*.

murghāwī (pl. the same), f. a wild duck, 8 (5), Gh. 233 (3). Prs. *murghābī*.

mrīk, see *mrīg*.

mrīkwālī, slavery, 156.

*mr*m, mrōn*, see *mulak*.

marrī, see *mār*.

mērsh, the sun, 80, 81, No. 62. *mērsh prēts*, N. of a certain time of the day, sunrise, 167. Cf. Prs. *mihr*, Munjānī *mīra*, Avesta *mithra-*. The word should probably be spelt *mēsh*. P. *nmar*.

maristōn, a cemetery, III. P. (Wazīrī).

mārtsōī (pl. the same), f. an ant, Gh. 235 (5).

marawur, adj. angry, vexed, 83, 169 (172). P.

marīy, f. the throat, gullet, windpipe, 126, 135B, 139 (3), 168 (16). P. *maraī*.

maryūgh (pl. *maryūdzī*), f. a frog, 9 (9), Gh. 134 (3).

maryōk, the moon, No. 63.

marzā (pl. *marzawī*, 9 (10), 78, 112, 120, 150), m. a brother, 9 (10), 78, 80-1, 112, 118, 120, 142b, 148, 150, 156, 169 (160), I (17, 21), No. 49. ? Cf. Prs. *mirzā*, a prince.

marzātōb, brotherhood, brotherliness, 156.

marzawī, see *marzā*.

*n*shī* (pl. the same, 8 (5)), a fly, 79, 86, 89, 92. P. *mach*.

mish (pl. *mishī*), m. a bull-buffalo, Gh. 228 (10). P. *mēsh*.

mish (pl. *mish*ī*), f. a cow-buffalo, Gh. 228 (9). P. *mēsha*.

māshk, N.P. of a man, 73.

māshk, see *mashtak*.

mēsh, see *mērsh*.

mashtak (p.p. f. *māshk*, 38, 134, 168 (11); aor. sg. 1, *maz*m*, 38, 62A; 2, *maz*, id.; 3, *mazī*, id.; impve. sg. 1, *maz*m*, 71; 2, *maz*, 38, 71; 3, *mazōn*, 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. *māt*, broken.

misāl, an example. *pa-misāl* (governs gen.) *likī*, I (9). P.

musluht, consultation. — *kayēk*, to consult. P. *maslahat*.

mōt (pl. *matī*, ? *mattī*, 9 (7)), vetch, *channā*, 9 (7). Gh. 223 (10). P.

mnt, the fist, 168 (28). P. *mūt*.

*mutkhal*ēk* (p.p. f. *mutkhalak*; aor. sg. 2, *mutkhal*; 3, *mutkhalī*), to thrust into, to prick, Gh. 211 (5).

matat (pl. *matattī*), f. an apricot, 8 (1), 9 (7).

mutaw'ēk or *mutayēk* (p.p. f. *mutawak* or *mutayak* ; aor. sg. 2, *mutēici* ; 3, *mutaici*),
    to rub, anoint, Gh. 211 (8).   P. *mashʻl*.

māw', f. a mother, 143, 169 (30), No. 48 ; *a-māw'-m*, my mother, 120, 142a.

mēw' (pl. *mēwī*), f. a fruit, 8 (3), 9 (2).   P.

mayā, a flock, herd, 25, 148, 169 (157).

mayachi, *mayak*, see *kuch-mayak*.

myāudēni, f. a mare, 7, 8 (5), 118, 139.   P. *mādyān*.   A horse is *yānap*, q.v.

myaur (pl. *myaurī*), m. a peacock, Gh. 233 (15).   P. *mōr*.

myāsī (pl. *myāsaī*), f. a mosquito, 8 (5), 9 (4).   P. *māshai*.

maz, *mazi*, see *mashtak*.

mᵉzai, a twist (of string, rope, or the like), Gh. 211 (12, 14).   P. *mazai*.

mizdik (pl. *mizdichī*), m. a mosque, 9 (9), 162, Gh. 220 (12).   P. *masjid*.

mizdkak (for *mizdikkak*), m. a small mosque, 162.

mazdūr (pl. *mazdūrī*), m. a labouring man, a servant, I (7, 9) (pl.).   P.

mazōn, see *mashtak*.

mzarai (pl. *mzarai*), m. a tiger, 73, 98 (2), 151, Gh. 229 (10).   P.

mzariy' (pl. *mzariyī*), f. a tigress, Gh. 229 (11).   P. *mzarai*.

mᵉzʻēk (p.p. f. *mᵉzak*), to be twisted (string, rope, etc.), Gh. 211 (14).

N

-*n*, for the pronominal suffix *an*, q.v., when added to a word ending in a vowel.

na, 1, adv. of negation.   Used in answering questions, no.   *na o* is also employed in
    the same way.   It is emphasized by repetition, as in *na na*, no, no.   As a
    negative in a sentence it is only used when repeated, as in *na* . . . *na*, neither . . .
    nor.   In other direct statements or questions *nak* is used, but *mak* or *ma* is used
    with the imperative.   See 77.

na, 2, see *nastak*.

na, 3, in *na-ghōk*, *na-wʻlak*, qq.v.

nā, 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 :—*nā-dān* (pl. *nā-danni*, 9 (7), 82), adj. ignorant,
    164 ; a fool, 9 (7), 82.   P. ; *nā-fahm*, adj. unintelligent, 104.   P. ; *nā-jōr*, adj.
    unwell, indisposed, sick, ailing, 164.   P. ; *nā-jōrai*, id., 125, 129, 132 ; *nā-
    mard*, adj. unmanly, 164.   P. ; *nā-tars*, adj. fearless, pitiless, 164.   P.

nai, 1, see *ka-nai*, s.v. *ka*, 3.

nai, 2, see *nastak*.

nachī (pl. the same), f. a white ant, 8 (5), Gh. 235 (13).

nādān, *nādanni*, see *nā-dān*, s.v. *nā*.

na-ghōk (p.p. f. *naghak*, 38 ; aor. sg. 1, *nisʻm*, 62A ; 2, *nis*, 38, 62A ; 3, *nisī*, 38,
    62A ; pres. pl. 1, *bū nisyēn*, 122, 126, 132 ; impve. sg. 1, *nisʻm*, 71 ; 2, *nis*, 38,
    71 ; 3, *nisōn*, 71), to emerge, issue, I (18) ; used with the contracted pronouns,
    hir (or *ri*), *dal*, or *hal*, 122 ; *hal na-ghōk*, to go out, 122, 126, 132.   Cf. *aghōk*
    and *waghyōk*.   The causal of this verb is *na-wʻlak*, q.v., Gh. 212 (7).

-*nʻh* card. nine, 16.   P. *nōh*.

mahi, negative adv. said by Gh. to be used with the imperative, 77.

n̔ham, ord. ninth, 16.

nō-jistū, card. twenty-nine, 16.

nak, 1, negative adv. not. This is the regular negative employed in direct state-
ments and interrogative sentences, *nak* being used with the imperative, see 77.
Cf. 23, 24, 26, 39, 56, 73, 75, 78-9, 86, 89, 90-2, 94-5, 99, 108, 120, 125-6, 129,
135A, C, 136G, 142c, 144-6, 148, 150, 152, 169 (9, 16, 18, 23, 28, 49, 60-1, 73,
81, 87, 97, 141-2, 169), I (6, 9, 11, 18-9), II, IV.

nak, 2, see *akhwara-nak, tra-nak*. Cf. Prs. *-nāk*.

nak, 3, see *nōk*.

nāk, 1, see *nyòk*.

nāk, 2, f. a wife, 118, 134, No. 53; — *kayĕk* (past sg. *nāk dāk*), to marry, Gh.
213 (3, 13).

nĕk, adj. good, virtuous, 24, 156. *nĕk-nām*, adj. possessing a good name, of good
repute, 94. P.

nĕki, f. virtue, goodness, 156; with def. art. *a-nĕki*, virtue, 26, 87, 143, 169 (116),
cf. *a-*. P.

nōk (p.p. f. *nak*, 38; aor. sg. 1, *nis̔m*, 62B; 2, *nis*, 38, 62B; 3, *nisa*, 38, 62B;
impve. sg. 1, *nis̔m*, 71; 2, *nis*, 38, 71, No. 235; 3, *nisōn*, 71), to seize, catch
hold. P. *niwul*, pres. *nisi*.

nĕknām, see *nĕk*.

naukar (pl. *naukari*, I (16)), m. a servant, 75, I (16). P.

nikiz̔ĕk, or *nikiz̔ĕk* (p.p. f. *nikizak*; aor. sg. 2, *nikiz*; 3, *nikizi*), to throw down;
to throw, propel, 57, Gh. 212 (6).

nālatti, pl. swine, I (5, 6). The singular of this word has not been ascertained.

umā-shām (84) or *nmā-shām* (167), N. of a certain time of the day, evening, 84,
167; *awwal nmā-shām*, the time immediately after sunset, 167. P. *umā-shām*.
Cf. *nim*.

nām, a name, No. 220. *nām-al*, thy name, 25, 148, 169 (2). Cf. *bad-nām*, s.v.
bad, and *nĕk-nām*, s.v. *nĕk*. P.

nāmi, a particle used to strengthen a negative, as in *nāmi nak*, not at all, 23, 77.

nim, for *nim*, in the following :— *nim-ryūz*, a certain time of the day, about 3 P.M.,
167; *awwal nim-ryūz*, 2 P.M., 167; *füt nim-ryūz*, about 3·30 P.M., 167. Cf.
nmā.

nim, adj. half, 16; used in forming fractions, 16. *nim shìw*, midnight, 167. P.

ni̔mat, favour, graciousness, 143, 169 (140). P.

nimaw̔ĕk or *nimayĕk* (p.p. f. *nimawak* or *nimayak*), to cause to descend, to take
down, Gh. 212 (10).

nāmyĕk (p.p. f. *nāmyak*; aor. sg. 3, *nāma*), to name, 37, 59.

nim̔ĕk (p.p. f. *nimak*; aor. sg. 2, *nim*, 61A3; 3, *nimi*, 61A3), to descend.

nimayĕk, see *nimaw̔ĕk*.

umāz, prayer, 148, 169 (189). P. *namāz*.

nini (133, 168 (9)), or *nini* (No. 34), the nose. *a-nini sūn ka*, blow your nose, 133,
168 (9).

n̔r, m. a male, a man; used to indicate the masculine gender, 7. *n̔r-sh̔dz* (pl.
n̔r-sh̔dzi), m. a male woman, a eunuch, Gh. 226 (13). P. *nar*.

nar, f. (8), a house, 8 (1), 85, 118, 120, 134, 135B, 142a, 143-5, 148, 169 (10, 71, 86, 106), I (15), No. 67; *i-nar*, at home, 74, 85, 108, 120, 132. The postposition *inar*, in, q.v., is derived from *i-nar*.

narai (pl. *narai*), m. a mountain pass, 8 (2), 9 (6).

nōṛī (pl. the same), f. bread, 8 (5), 12, 75, 82, 94, 100, 132, 135, 136G, 169 (154, 192), I (7). P. *nwaṛai*.

narm, adj. soft, tender. — * syōk*, to become soft, Gh. 104 (5). P.

n°ṛg̣h°dz, see *n°r*.

nōrṣh, adj. soft, not hard, 152, 169 (141).

naṛ°ēk (p.p. f. *narak*; aor. sg. 2, *naṛ*; 3, *nara*), to low (of a cow). P. *naṛ°l*, to bray.

nas, the belly, 125, 169 (101). P.

nis, see *na-ghōk* and *nōk*.

nasīb, fortune, luck, fate, 143, 169 (145). P.

nishṭ°, the place above, 74; the place outside, 74; *i-nishṭ°*, adv. outside, externally, 108; *pa-nishṭ°*, to the outside, (going) outside, 104, 122, I (18).

naṣhtar (pl. *naṣhtarī*), m. the mountain pine, Gh. 225 (11). P.

nōsk, see *nastak*.

nis°m, see *na-ghōk* and *nōk*.

nastak (p.p. m. *bū nastak ba*, he is seated, 73; f. *nāsk*, 38; past m. sg. 1, *nastak-am*, 73; 2, *nastak-ē*, III; 3, *nastak*, 78, 85, 86, 102, 108, III; pl. 3, *nāsk-in*, 89, 102, 113, 134; perf. m. sg. 3, *nastak hā*, 86; aor. sg. 1, *n°m*, 62B; 2, *nai*, 38, 61B4, 62B, 68 (3); 3, *na*, 30B, 38, 61B4, 62B; impve. sg. 1, *n°m*, 71; 2, *nai*, 38, 68 (3), 71, 169 (176); 3, *nōn*, 71; pl. 2, *nai* or *nāi*, 70-1), to sit down, to sit. P. *keb̲ē-nāst°l*. The causal of this verb is *naw°ēk* or *nayēk*, 30B.

naṭ°ēk (p.p. f. *natak*; aor. sg. 2, *nat*; 3, *nati*), to pillage, loot, Gh. 212 (13). P. *naṭ°l*.

nāw° (pl. *nāwī*), f. a hollow between two hills, a hill valley, crevasse, 9 (2), Gh. 220 (3). P. *nāwa*, a gutter.

nawī, card. ninety, 16.

nwī, see *nwastak*.

nāw, nāwī, see *nyōk*.

na-w°lak (p.p. f. *na-w°lk*; aor. sg. 1, *na-w°r°m*, 62B; 2, *na-w°r*, 38, 61B1, 62B; 3, *na-w°ra*, 30B, 38, 61B1, 62B; impve. sg. 1, *na-w°r°m*, 71; 2, *na-w°r*, 38, 71, No. 237; 3, *na-w°rōn*, 71; pl. 2, *na-w°rai*, I (12)), to take out, 38, 61B1, 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 causal form of *na-ghōk*, Gh. 212 (7); in turn, it has itself a causal *na-w°raw°ēk*, or *na-w°rayēk*, 30B. Cf. *w°lak*.

nwalaw°ēk or *nwalayēk* (p.p. f. *nwalawak* or *nwalayak*), causal of *hishtak*, to read, q.v. Gh. 214 (13).

nw°m, nwōn, see *nwastak*.

nīwun, nīwōn, see *nyōk*.

na-w°raw°ēk or *na-w°rayēk* (p.p. f. *na-w°rawak* or *na-w°rayak*), causal of *na-w°lak*, q.v. This form is rarely used, 30B.

nwasai, m. a grandson, 120, 125, 150.

nwāsk, see *nwastak*.

nwastak (p.p. f. *nwāsk*; aor. sg. 1, *nw'm*, 62A; 2 and 3, *nwī*, 38, 62A; impve. sg. 1, *nw'm*, 71; 2 and 3, *nwōn*, 38, 71), to lie down; to go to sleep.

nāwyī, f. a bride, 148, 169 (160). P. *nōwě*.

nwaw'ěk or *nwayěk* (p.p. f. *nwawak* or *nwayak*) (causal of *nwastak*, to go to sleep), to put to sleep, Gh. 212 (8).

naw'ěk or *nayěk* (p.p. f. *nawak* or *nayak*; aor. sg. 2, *něwī*; 3, *nawī*) (causal of *nastak*, to sit), to cause to sit, to seat, 30B, Gh. 212 (5).

nyōk or *niyōk* (p.p. f. *nāk*, 38, 135B, 168 (13); aor. sg. 1, *nīw'm*, 62A; 2, *nīw*, 38, 61A3, 62A, 68 (3); 3, *nīwī*, 38, 61A3, 62A, 69; impve. sg. 1, *nīw'm*, 71; 2, *nīw*, 38, 68 (3), 71, 82, 169 (102), No. 227; 3, *nīwun*, 69; *nīwōn*, 69, 71), to put, place, set.

niyāk, m. a maternal uncle, 120. P. *niyāy'*.

niyōk, see *nyōk*.

nīyat, f. intention, design, resolution, 135B, 146, 169 (69). P.

nyūw (f. *nyūw'*), new, 135B, 144, 169 (86). P. *nawai*.

nzhōr, f. a son's wife, a daughter-in-law. P.

P

p', see *hō*, 1.

pa, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, *pa-dyō zām'*, (eats) with both jaws, 145, 168 (14); *pa-fulānai-m naw'tak*, I put him out by means of so and so, 30B; *pa-law''r*, (beat) with a cudgel, 169 (65); *pa-mun-a dzōk*, he struck by means of me, 115; *pa-pūnd'*, (kick) with the heel, 168 (33); *pa-tūr'*, (slay) with a sword, 20c, 86; *pa-bad-kharchī*, by means of bad expenditure, I (3); *pa-tsamī*, (signalled) with the eyes, I1.

It is often used to form adverbs of time or place, as in *pa-f'*, there, 27, 74; *pa-p'*, here, 27, 74; *pa-ryūz*, by day, 75; *pa-shīw*, by night, 75; *pa-tsaf*, behind the back, behind, 74, 148, 169 (92); afterwards, 74; see also bel.; *pa-f' scaqt*, at that time, I (4); *sā'at pa-sā'at*, at every moment, 104.

Or adverbs of motion to, the letter ' being added to the main word, as in *pa-bēzh'*, to above, upwards, to outside, 74; *pa-dzēm'*, to below, downwards, 74; *pa-khwarints'*, towards the right, 74; *pa-mukh'*, to the front, 74; see also bel.; *pa-nishī'*, to the outside, 74, 122, I (18); *pa-pēts'*, to the outside, 74; *pa-sa*, hither, in this direction, behind, 74; without, except (governing loc.), 82, 88; *pa-tsēl'*, towards the left, 74.

It also forms adjectives or other adverbs, as in *pa-khwashī syōk*, to become happy, I (14); *pa-ghussa syōk*, to become angry, I (18); *pa-qahr syōk*, to become enraged, 86; *pa-yangh syōk*, to embrace, I (10).

Or postpositions governing the genitive, as in *pa-misāl*, like, I (9); *pa-pōrkai*, with, together with, 74; *pa-rang*, like, 8L. Compare *pa-p' rang*, in this manner, 27, 73.

Other miscellaneous uses are *pa-'umr*, (never) in (his) life, IV; *pa-galgh*, (carry) on the shoulder, 142c, 168 (29); *pa-khabar*, cognisant (of=abl.), 126, 169 (17); *pa-khwai*, by oneself, of one's own accord, 21, 79; *pa-langiy'*, (pull)

by the foot, 168 (82) ; *pa-mukh*, (fall) on the face, 122 ; *mukh pa-mukh*, face to-face, 74 ; see also ab. ; *pa-tsat*, (fell) flat on the back, 104 ; see also ab.

Verbs indicating kindness, tyranny, or rage, take *pa* with *izar* ; examples, 86.

pa is also used to form a gerund ; examples, 34.

pai, see *hō*, 1.

piē (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. *ē piē*, I (2, 8, 11) ; *a-piē-m*, my father, 142a ; *a-piē-wa*, his father, 89.

pōi, understanding, comprehension, in *pōi aghōk*, to understand, 24, 144 ; *pōi kayēk*, to cause to understand, Gh. 189 (9). P. *pōh*, intelligent.

pēchūmai (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Cf. *lwang*.

paghl° (pl. *paghl*°ī), f. a damsel, Gh. 220 (12). P. *pāghla*.

pagṛīwāl, one who wears a turban, 163.

pagṛiy°, f. a turban, 108, 146, 163, 169 (112), III. P. *pagṛai*.

pahar, a certain division of time, a watch of three hours ; *awwal pahar*, the first watch of the night, 167. P.

pak° *bāsh*° (pl. *pak*°ī *bāshī*), f. a kind of kite or falcon, Gh. 232 (5). Cf. *bāsh*°.

pāk (pl. the same), adj. clean, pure, 169 (143). P.

pīkachī, see *pīkak*.

pōkh, adj. ripe. — *syōk*, to become ripe ; — *kayēk*, to make ripe, Gh. 188 (10, 12). P.

pakhak, see *pakh*°ēk.

pakhulī, adj. appeased, reconciled, 169 (173). P. *pakhulā*.

pakhsawēk or *pakhsayēk* (p.p. f. *pakhsawak* or *pakhsayak*), to cause to fret, Gh. 188 (11).

pakhs°ēk (p.p. f. *pakhsak* ; aor. sg. 2, *pakhs* ; 3, *pakhsa*), to fret, pine, 58, Gh. 188 (11). P. *pakhsēd*°l.

pakhsayēk, see *pakhsawēk*.

pakh°ēk (p.p. m. *pakhak*, 30 ; f. *pyūkhk*, 37, 59 ; aor. sg. 2, *bēzī*, 61A2, 68 (1) ; 3, *bizī* or *bizzī*, 59, 61A2 ; impve. sg. 2, *bōz*°a, 68 (1), 99, 144, 169 (155)), to cook. P. *pakhawul*. For the spelling *bizzī*, see Gh. 76 (5).

pīkak (pl. *pīkachī*, 9 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

pakār, adj. useful, 94, 146, 169 (94) ; necessary, needful, 79, 82. P.

p°lai, adj. afoot, on foot, 169 (6). P.

palau, m. side, direction, quarter. As adv., in the direction of, 74 ; *i-f*° *palau*, in that direction, 27, 74 ; *i-p*° *palau*, in this direction, 27, 74 ; *tsēn palau*, in what direction, whither, 25, 27, 74. P.

pēl°, silk. *la-pēl*°, of silk, silken, 129, 168 (10). P.

plan (f. the same, 13), adj. wide, broad, 15, 142d, 169 (58). P. Cf. *pan*.

plasht°ēk (p.p. f. *plashtak* ; aor. sg. 2, *plasht* ; 3, *plashtī*), to fold, wrap, Gh. 190 (7).

platawēk or *platayēk* (p.p. f. *platawak* or *platayak*), to cause to return, to bring back ; to upset ; to cause to leap over a wall and go elsewhere, Gh. 188 (3).

plaṭ'ēk (p.p. f. *plaṭak*, 57; aor. sg. 2, *plaṭ*; 3, *plaṭī*, 57; impve. sg. 2, *plaṭ*), to return (P. *palaṭ'ī*); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).

plaṭayēk, see *plaṭaw'ēk*.

pāl'ēk (p.p. f. *pálak*; aor. sg. 2 and 3, *pālī*), to cherish, protect, Gh. 189 (7). P. *pāl'ī*.

pan, adj. wide, expanded, Gh. 192 (9, 11). Prs. *pahn*. Cf. *plan*.

pōn (pl. *panī*, 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).

pin (pl. *pinī*), m. honey, Gh. 225 (7).

pānd°, the heel. P. *pa-pānd° dzōk*, to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. *pundiy°*.

pand-ghōlai, a cattle-yard, 159.

pandāk (pl. *pandūchī*, 9 (9), 100, 135, 135C), m. a pomegranate, 5, 6, 9 (9), 47, 90, 97, 98 (1), 100, 107, 135, 135A, 138, 140.

pundiy°, the heel, 132, 168 (34). P. *pūndai*. Cf. *pānd°*.

pēndz, card. five, 16; *pēndz-gaḍ*, the five, all five, 16.

pindzī or *pindzī*, see *pīng*.

pandzam, ord. fifth, 16.

pandzēs, card. fifteen, 16.

pandzashtū, card. fifty, 16.

pīng (pl. *pindzī* or *pindzī*), m. a cock, 9 (9), No. 72.

pīng°, N. of a certain hour of the night, the end of the night, the time just before dawn, 167.

pingṛak (pl. *pingṛakī*), m. a moth, 9 (9), Gh. 235 (12).

pingīy° (pl. *pingīyī*), f. level ground on a hill, a plateau, Gh. 220 (2).

panji-jishṭū, card. twenty-five, 16.

prō, prā, see *prawak*.

praī, priw, see *prayēk*.

pār°, postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, *ta-f° pār°*, for that reason, therefore, 27, 76; *ta-p° pār°*, for this reason, on this account, 27, 76, 11; *ta-ts° pār°*, why? 27, 76, 169 (8); *ta-randzōr pār°*, (good) for the sick, 79; *ta-tsarāō pār°*, (sent him) for feeding (*i.e.* to feed) (swine), 1 (5); *tar° pār°*, for him, for his sake, 1 (10).

p°ṛai, m. a rope, string, cord, 148, 169 (91). P.

pārī, f. the foot, 1 (12), No. 33; *a-pārī-m*, my foot, 169 (50); *a-pārī-wa*, his foot, 143, 168 (25).

pērai (pl. *pēriyannī*, 9 (8)), a demon, 9 (8), 148, 169 (179). P.

pērī, adv. now, 75, 95, 169 (23).

parghūnaw'ēk or *parghūnayēk* (p.p. f. *parghūnawak* or *parghūnayak*; impve. pl. 2, *parghūnawaī*, 1 (12)), to dress, to put clothes on some one, 30B.

parghūn'ēk (p.p. f. *parghūnak*; aor. sg. 2, *parghūn*; 3, *parghūnī*; impve. sg. 2, *parghūn*), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4). Cf. P. *aghūsṭ'ī*.

parghūnayēk, see *parghūnaw'ēk*.

prāk, see *prawak*.

pōrkaï, in *pa-pōrkaï*, adv. with, together with, 74.   Cf. P. *pōrī*, near.

parkāṛ (pl. *parkāṛī*), f. wood in chips, splinters, Gh. 224 (14).

prākawunkaï, m. a seller, one who sells, 33D.

prān, adv. yesterday, 75, 90, 154, 169 (108).   *prān shīw*, yesterday night, last
    night, 75.   P. *parūn*, Waziri P. *parīa*.

prandzī, see *prōng*.

prūndzaw'ēk or *prūndzoyēk* (f. *prūndzawak* or *prūndzayak* ; aor. sg. 2, *prūndzēwī* ;
    3, *prūndzawī*), to cause to sprinkle.   Causal of *prusnayēk*, q.v. (Gh. 188, 8).

prōng (f. *prōngʽ* ; pl. m. and f. *prandzī*), m. a leopard, 9 (9), Gh. 229 (12, 13).   P.
    prāng, Waziri P. *prōng*.

parōṛʽ (pl. *parōṛī*), f. rice-straw, 9 (2), Gh. 223 (13).   P. *palāla*.

par'shk' (pl. *prēshchī*), f. a swallow, a swift, 9 (9), Gh. 232 (7).

parsaï, adv. next year, 167.   Prs. *pārsāl*.

prusnaw'ēk or *prūsnoyēk* (p.p. f. *prusnawak* or *prusnayak* ; aor. sg. 2, *prusnēwī*, 3,
    prusnawī), to sprinkle.   The causal of this verb is *prūndzaw'ēk*, q.v. (Gh.
    188, 8).

prast'ēk (p.p. f. *prastak* ; aor. sg. 2, *prast* ; 3, *prastī*), to worship, Gh. 190 (9).
    Cf. P. *parast*, a worshipper.

prēts, in *mersh-prēts*, a certain time of the day, sunrise, 167.

prīw, see *prayēk*.

parwā, see *bē-parwā*, s.v. *bē*, 2.

prawak, 1 (p.p. f. *prāk*, 33D, 38 ; aor. sg. 1, *prāw'm*, 62B ; 2 and 3, *pra* or *prā*,
    38, 61B5, 62B, 68 (3), 69 ; impve. sg. 1, *prāw'm*, 71 ; 2, *pra* or *prā*, 38, 69
    (3), 71 ; 3, *prāwun*, *prāwōn*, 69, 71), to sell.

prawak, 2, see *prayēk*.

parawak, a broom, 158.

prayēk (p.p. f. *prawak*, 37, 59 ; aor. sg. 2, *prīw*, 61A5 ; 3, *praī*, 59, 61A5), to strike,
    beat, smite, Gh. 190 (10).

parayēk, to sweep, 158.   This verb is referred to in Gh. 27 (1), but nowhere are its
    principal parts given.

paryēk (p.p. f. *paryak*, 37 ; aor. sg. 2, *paryaï*, 61B5 ; 3, *paryī*), to fry, roast, Gh.
    190 (8).

pēriyannī, see *pērai*.

pīs, *pīsī*, 1, see *pishtak*.

pīsī, 2 (pl. the same), f. a firefly, 8 (5), Gh. 235 (14).

pus (pl. *pusī*), com. gen. a cat, No. 71, Gh. 229 (8).

pischī, see *pisk*.

pishtak (p.p. f. *pishk*, 38 ; aor. sg. 1, *pis'm*, 62A ; 2, *pīs*, 38, 62A ; 3, *pīsī*, 38,
    62A ; impve. sg. 1, *pis'm*, 71 ; 2, *pīs*, 38, 71 ; *pis'n*, 6, 38, 71, 169 (114) ;
    3, *pisōn*, 71), to write, 6, 81, 94, 169 (114).

pusht'n', f. inquiry. — *kayēk*, to make inquiry, to ask, 26, 83, I (16).   P.

pusht'naw'ēk or *pusht'nayēk* (p.p. f. *pusht'nawak* or *pusht'nayak* ; aor. sg. 2, *pusht'*
    nēwī ; 3, *pusht'nawī*), to ask, inquire, Gh. 189 (6).   P. *pushtēd'l*.

pisk (pl. *pischī*), m. butter, 9 (9), Gh. 225 (4) ; the pulse, Gh. 225 (4).

pis'm, *pis'n*, *pisōn*, see *pishtak*.

pat, the upper part of the back, No. 43; the back (of a horse), No. 227; *a-pat-om*, my back, 168 (21).

p'ṭ, m. the forehead, 87, 133, 168 (7).

paṭ (pl. *paṭṭi*), the leaf (of a tree, etc.), 142a, 169 (171), I (6), (all plural). P. *pāṇa*, a leaf; *paṭ*, the bark of a tree.

pait (pl. *paiṭi*), m. cooked pulse, Gh. 222 (5). P. *paiṭī*.

pūt, adj. blown out, puffed out, Gh. 189 (11).

patakk', f. a duck, No. 73.

patang (pl. *patandzi*), m. a moth, Gh. 235 (11). P.

pats, a kiss, Gh. 190 (11); — *kayēk*, to kiss (person in dat.), I (10).

pāts (pl. *pātsī*), f. millet-bread, bread made of *bajrā*, 8 (1), Gh. 221 (13).

pēts, 1, adj. far, distant, 74, I (3, 10), No. 89; *dzut pēts*, very far, 134, No. 224; *tsōn pēts*, how far? No. 222.

pēts, 2, the back; *tsōn ryūz pēts*, after some days, 26; *pa-pēts*, backwards, 104. *i-pēts'*, postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos. 91, 239; *i-pēts' kayēk*, to put away, 83, govs. abl. 83, I (3); *pa-pēts'*, to behind, 74.

pētsuf, abstemiousness; with def. art. *a-pētsuf*, abstemiousness (see *a-*), 79, 81, 82.

pitsaw'ēk or *pitsayēk* (p.p. f. *pitsawak* or *pitsayak*), to cause to drip, Gh. 190 (3).

pats'ēk (p.p. f. *patsak*), to kiss, Gh. 190 (4). Cf. *pats*.

pits'ēk (p.p. f. *pitsak*; aor. sg. 2, *pits*; 3, *pitsi*), to drip, Gh. 190 (3).

pitsayēk, see *pitsaw'ēk*.

pul'ēk (p.p. f. *putak*), to be blown out, puffed out, Gh. 189 (3). Cf. *pūt*.

pūw' (pl. *pūwi*), f. a hollow piece of ground, 9 (2), Gh. 220 (4).

payēk (p.p. f. *payak*; aor. sg. 2, *pēyi*; 3, *payi*), to graze, pasture (cattle), 37, No. 229, Gh. 188 (5), (P. *pōwal*); to string beads, Gh. 188 (5). Cf. *piyēk*.

pāyēk (p.p. f. *pāyak*, 37, 58; aor. sg. 2, *pāyi*; 3, *pāya*, 58), to endure, last long, Gh. 189 (10). P. *pāēd'l*.

piyēk (p.p. f. *piyak*), to string beads, Gh. 70 (13). Cf. *payēk*. Perhaps both should be *p'yēk*.

pyūkhk, see *pakh'ēk*.

pāyaw'ēk or *pāyayēk* (p.p. f. *pāyawak* or *pāyayak*), to cause to endure, causal of *pāyēk*, q.v., Gh. 189 (10).

pyūz, f. the mouth; face; *a-pyūz-ai*, thy mouth, 169 (99); *pyūz pa-pyūz*, face to face, 104. P. *pōza*, snout.

pāz, in *pāz-samba*, Thursday, 166.

pazangāli, recognition, 156.

pazan'ēk (p.p. f. *pazanak*; aor. sg. 2, *pazan*; 3, *pazani*; impve. 2, *pazan*), to recognize, 156, Gh. 189 (5). P. *pēzhand'l*.

Q

qabūl, consent, assent, agreement, Gh. 207 (3, 11). P.

qabul'ēk (p.p. f. *qabulak*), to agree, assent, Gh. 207 (3, 11). Note that the *u* is short. P. *qablēd'l*.

qahr, rage, anger; *pa-qahr syōk*, to become enraged, 86, 104. P.

qaḥṭ, a famine, I (4).   P. *qáti*, Ar. *qaḥṭ*.

qalam, m. a pen.   *a-qalam-am*, my pen, 169 (67).   P.

qumri (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15).   P.

qimaṭ, price, value, No. 232.   P.

qiṣṣ, f. a story, tale, narrative, 104, 109 ; a statement, a thing said, words, 146, 169
      (15, 104).   P.

qaẓá, in *qaẓá dyó shaṭí*, N. of a certain time of the day, about 5.30 P.M., 167.   P.
      qazá, praying at the appointed time.

qáẓi, m. a judge, 82.   P.

R

-*r*, see *hir*.

r, *rai*, see *hó*.

ra, see *shiyák*.

rá, in *rá-niwánkai*, q.v.

rái (pl. *rai*, 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (70, 98), IV ; *ta-khalq rái*,
      the public road, 144, 169 (147).   P. *ráh*.

rí, see *hir*.

ró, iron, No. 44.

rí-dzók, see *hir* and *dzók*, 1.

ridzan (pl. *ridzanai*), m. rice, 9 (7), Gh. 222 (11).   P. *wrizhé*.

raghawêk or *raghayêk* (p.p. f. *raghawak* or *raghayak*), to mend, improve, Gh. 198
      (8).   P. *raghawul*.

raghêk (f. *raghak*, 58 ; aor. sg. 2, *ragh* ; 3, *ragha*, 58), to get better, improve,
      amend (intransitive), Gh. 198 (8).   P. *raghêd'l*.

raghzai (pl. *raghzai*), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15).   P.
      raghzai.

rahm, compassion, mercy.   — *kayêk*, to show mercy, 146, 169 (174).   Cf. *bê-rahmi*,
      s.v. *bê*, 2.   P.

rajab, N. of the seventh month in the Ôrmuṛí calendar, 165.   Ar.

rákh, f. truth ; *a-rákh*, the truth, 169 (185) ; as an adv. of affirmation, it's the
      truth, verily, 77 ; *pa-a-rákh*, 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 *arákh*.

ram, a flock, a herd, 142a, 169 (180).   P.

ramazán, N. of the ninth month in the Ôrmuṛí calendar, 165.   Ar.

rina, *rini*, see *riyêk*.

rún (pl. *rúni*), m. clarified butter, *ghi*, 169 (121), Gh. 224 (15).

rúṣ, adj. bright, shining ; cheerful, 87, 133, 168 (7).   P.

randar-gaṛai, m. a mill-worker, 157.   P. *jarandgarai*.

randzár, adj. sick, ill, 64, 79, 81-2.   P.

rang, colour, 118, 148, 169 (53) ; method, manner.   P. *pa-rang*, like, governs gen.,
      81 ; *pa-f rang*, in that manner, 27, 73 ; *pa-p rang*, in this manner, 27, 73 ;
      tr rang, in what manner ? how ?, 27, 73.

rang, adj. laid waste, desolate, Gh. 199 (4).   P.

rā-nīwūnkai, m. a buyer, 33E.   P.

rapaw'ĕk or *rapayĕk* (p.p. f. *rapawak* or *rapayak*), to cause to tremble.   P. *rapawul*.

rapaw'ĕk or *rapayĕk* (p.p. f. *rapawak* or *rapayak*, to cause to make the noise of splashing, Gh. 199 (3).   P. *rapawul*.

rap'ĕk (p.p. f. *rapak*, 58; aor. sg. 2, *rap* ; 3, *rapa*, 58), to tremble, to shake, Gh. 198 (10).   P. *rapĕd'l*.

rap'ĕk (p.p. f. *rapak*, 58; aor. sg. 2, *rap* ; 3, *rapa*, 58), to make a splashing noise, Gh. 199 (3).   P. *rapĕd'l*.

rapayĕk, see *rapaw'ĕk*.

rapayĕk, see *rapaw'ĕk*.

rasaī, a rope, No. 236.   P.

rōshak, see *rashtak*.

rāsh, f. a brother's daughter, a niece ; *a-rāsh-m*, my niece, 120.

rāshrai, m. a brother's son, a nephew ; *a-rāshrai-m*, my nephew, 120, 134.

rashtak or *rōshak*, to cause to spin, 38, causal of *ras'ĕk* (2), 38, Gh. 198 (6).   The principal parts of this verb are not given by Gh.

rāst, in *i-rāst*, q.v. and *i*, 1.

rasaw'ĕk or *rasayĕk* (p.p. f. *rasawak* or *rasayak*), to cause to arrive, Gh. 198 (7). P. *rasawul*.

ras'ĕk, 1 (p.p. f. *rasak*, 58 ; aor. sg. 2, *ras*; 3, *rasa*, 58; pres. sg. 3, *bū rasa*, I (2)), to arrive, 26, 147, I (2), Gh. 198 (7).   P. *rasĕd'l*.

ras'ĕk, 2 (p.p. f. *rasak*, 58 ; aor. sg. 2, *rēsī* ; 3, *rasī*, 58), to spin (thread, etc.), Gh. 198 (6).   P. *rēsh'l*.

The causal of this verb is *rashtak* or *rōshak*, 38.

rōt (pl. *rōt'ī*), f. a barley loaf, barley bread, Gh. 221 (11).   P. *rōṭai*, bread.

rūt (pl. *rūtī*), the cheek ; *a-rūtī-wa*, his cheeks, 168 (8).

raṭ'ĕk (p.p. f. *raṭak*; aor. sg. 2, *rēṭī* ; 3, *raṭī*), to censure, reproach, scold, Gh. 198 (9).   P. *raṭ'l*.

r'wan, fire, No. 65 ; *r'wan bal kayĕk*, to light a fire, 146, 169 (4, 166).

rawān, adj. moving, going.   *rawān syōk*, to set out, set forth, depart, go one's way, I (3), III, IV.   P.

rawas (pl. *rawasī*), com. gen. a fox, Gh. 230 (4).

rayī, see *rāi*.

r'ĕk (p.p. f. *ryak*, 37 ; aor. sg. 2, *r'ĕk sū*, 59 ; 3, *r'ĕk sa*, 59), to be torn (of cloth). Gh. 198 (3).

rayĕk (p.p. f. *rayak*, 37 ; aor. sg. 2, *rēyī* ; 3, *rayī*), to tear (cloth), Gh. 198 (4).

riyĕk (p.p. f. *riyĕk*, 37, 59 ; aor. sg. 2, *rinī*, 61B3 ; 3, *rina*, 59, 61B3), to shave, to shear, Gh. 198 (5).   Cf. P. *khriy'l*.

riyōk, another form of *shriyōk*, to give, q.v.

ryūz (pl. *ryūzī*, Gh. 106 (10)), a day.   P. *rōz*.   *pa-ryūz*, by day, 75, 104 ; *ryūz pa-ryūz*, day by day, 104 ; *tsōn ryūz*, some days, 26, I (3), with noun in singular ; *nim-ryūz*, about 3 P.M., 167 ; *awwal nim-ryūz*, 2 P.M., 167 ; *tūt nim-ryūz*, about 3.30 P.M., 167.

razghūn (f. *razghūn*), pl. *razghūnī*, adj. green, 14 (2).

S

s, see *sö*.

sa, 1, see 41, and *syōk*, 2.

sa, 2, an adv. of manner, for no particular reason, just, 73.

sa, 3, in *pa sa*, hither, 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 *bê*, without change of meaning, 88.

saï, see 41, and *syōk*, 2.

sê, see *ka-sê*, s.v. *ka*, 2.

si, see 41, and *syōk*, 2

sö or *s'* (f. 16, and pl. 16, 26, *syī*), card. one, 16; *sō-jistā*, twenty-one, 16; *sö nīm*, one and a half, 16. The following are examples of its use as a numeral :— *s'*, 78-9, 120, 129, I (16); *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, *sö*, I (3, 5, 9); *s'*, 81, 94, 169 (114), I (1), II, III, IV; *syī* (f.), 6, 169 (133), II.

    hār sö, each, 26; *syī tsōn*, several, 16, 26, 125, 151; followed by *bi* or *biyê*, *sö* means 'for one,' 'on the one hand,' 'in the first place,' 89, 152, 169 (11).

sö, 1, card. one hundred, 16. The higher hundreds are formed with *söh*, not *sö*, as in *dū söh*, two hundred, 16. *sū-gad*, the hundred, the whole hundred, 16.

sū, 2, see 41, and *syōk*, 2.

sū, 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 *byōk* 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 20a, 51, 73, 86, 92-4, 122-3, 136A, C, F, 151-2, 169 (25, 93, 141-2), I (8), III, IV. In all these the *sū* precedes the verb, except in the case of one of the three futures in I (8).

sabā, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. *bi sabā*, the day after tomorrow, 75; *min sabā*, two days after tomorrow, 75; in future, 75.

sabaq, a lesson, 21, 135A, 169 (95). P.

sabr, patience, endurance, long-suffering, Gh. 204 (8). *a-sabr*, patience, 15 (see *a-*). *sabr kayēk*, to wait, 6, 146, 169 (133). P.

sabr'ēk (p.p. f. *sabrak*), to have patience, to wait, Gh. 204 (9).

saudā, 1, madness, 163. P.

saudā, 2, f. merchandise, 8 (4). P.

saudāï, adj. mad, 163. P.

saudā-gar, a merchant, 157. P.

sufīd, in *sufīd-chashm*, white-eyed, 164. Prs.

safar, in *ta-safar māī*, N. of the Musalman month of Ṣafar, the second month in the Ōrmuṛī calendar, 165.

sifataw'ĕk or *sifatayĕk* (p.p. f. *sifatawak* or *sifatayak*; aor. sg. 2, *sifatĕwi*; 3, *sifatawi*), to praise, Gh. 204 (7). P. *sifat*, praise.

sag', f. sand, 99. This word takes the emphatic particle *dī*, not *aī*, with the singular, 99. P. *shiga*.

saggarū, m. a kid, I (19). Cf. *gurū*.

saghi, see *syūgh*, 1.

saghadi, see *syūgh*, 2.

shai, m. a thing, an article, 6, 148, 169 (40), IV. P.

shō, in *shō-jistū*, twenty-six, and so for thirty-six, forty-six, and so on, 16. See *sh'h*.

sōh, a hundred, this is the form taken by *sū*, 1, in conjunction with other numerals, as in *dū sōh*, two hundred; *shē sōh*, three hundred, and so on, 16.

sāhib, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to 'Mr.,' as in *Makāli Sāhib*, Mr. Macaulay, 83, 122, 126. P.

sha'bān, N. of the eighth month in the Ōrmuṛi calendar. Ar.

shādī, merriment, rejoicing, I (21). P. *shādī*.

shadz', f. a female, a woman, 7. Used to indicate the feminine gender, as in *shadz' hius*, a she-bear, 7. P. *shadza*.

sh'h, card. six, 16; *sh'h wa nim*, six and a half, 16; *ta-sh'h tsāu* (noun singular), of six years, six years old, 148, 169 (27).

sh'ham, ord. sixth.

shak, doubt, in *bē-shaki*, adv. without doubt, certainly, 77, 164. P. *bē-shaka*. Cf. *bē*, 2.

shakh, burial. *Shakh Barāt*, the *Shab-ē-barāt*, or 14th day of the month of *Sha'bān*, on which oblations are made to the Manes of deceased ancestors, 165. P. *shakh*.

shakh, in *shakh syōk*, to put on (clothes), to dress oneself, Gh. 203 (11, 12).

shak'l, shape, form, figure, IV. P.

shkāraw'ĕk or *shkārayĕk* (p.p. f. *shkārawak* or *shkārayak*), to make manifest, Gh. 206 (6). Cf. P. *shkār'*, manifest.

shkār'ĕk (p.p. f. *shkārak*, 58; aor. sg. 2, *shkār*; 3, *shkāra*, 58), to become manifest, known, or visible, Gh. 203 (6). P. *shkārēd'l*.

shōl (pl. *shili*, 9 (7)), m. rice in the husk, paddy, Gh. 223 (4). P. *shōla*.

shām, 1, see *bē-shām*, under *bē*, 2.

shām, 1, showing, pointing out, Gh. 203 (12).

shām, 2, or *shām*, 2, see *nmā-shām*.

shamba, in *chār shamba*, see *chār*.

shumār, counting, computing, Gh. 203 (4). P.

shumār'ĕk (p.p. f. *shumārak*), to count, compute, Gh. 203 (12). P. *shwār'l*.

shmushaw'ĕk or *shmushayĕk* (p.p. f. *shmushawak* or *shmushayak*), to cause to slip, Gh. 203 (8).

shmush'ĕk (p.p. f. *shmushak*; aor. sg. 2, *shmush*; 3, *shmushi*), to slip, slide. P. *shwaiyēd'l*.

shmushayĕk, see *shmushaw'ĕk*.

shām'ĕk (p.p. f. *shāmak*), to show, point out, Gh. 203 (12).

shin (f. and pl. *shin'*, 14 (1)), green, 109.   P.

shand'ēk (p.p. f. *shandak*; aor. sg. 2, *shêndi*; 3, *shandî*), to give, contribute, dispense; to spend, expend, Gh. 203 (7).   P. *shand'l.*

shinwī (pl. *shinwai*, 9 (5)), f. spinach, potherbs, *sâg*, 8 (7).

shîpī or (99) *shîppī*, f. milk, 8 (5).   This word takes the emphatic particle *di*, not *ai*, even in the singular, 99.

shra, 1, see *shra-s'ēk* and *shra-tsaw'ēk*.

shra, 2, see *shriyōk*.

shrē, card. three, 2, 16; *shrē-gaḍ*, the three, all three, 16; *shrē wa nīm*, three and a half, 16; *shrē sōh*, three hundred, 16; *shrē mōgh*, N. of the three months Rajab, Sha'bān, and Ramaẓān, 165; *shrē samba*, Tuesday, 166.   Cf. *shrīw*; also Avesta, *thri-*; Munjāni, *sherai*; Yūdghā, *shuroi*.

shrī, see *samai-shrī*.

shōr (2, 8 (1), 9 (7), 162), or *shōr* (2, 154, 169 (57)) (pl. *shērī*, 9 (7)), m. a city. P. *sh'hr.*   The diminutive of this word is *shōrgai*, 162.

sahar, dawn, early morning, 84, 152, 167, 169 (12).   P. *sahr.*

sahrā, f. a wilderness, a desert, 8 (4).   P.

shrî-būk, adj. rotten, stinking, 152, 169 (66).

sharbat, sherbet, 90, 99, 144.   As in all these examples, this noun takes the emphatic particle *di*, not *ai*, even in the singular.   P.

shrachī, see *shrak.*

shōrgai, m. a small city, a townlet, 162.

shrak (pl. *shrachī*, 9 (9)), f. a flea, Gh. 235 (7).

shrūk, see *shriyōk.*

shraim, ord. third, 16; *shraim bakār'*, a third (the fraction), 16.   *shraim khwār*, N. of the fifth month in the Ōrmuṛi calendar, equivalent to the Musalmān Jumādu'l-awwal, 165.

shrī-mōi (pl. *shrī-malī*), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (3).

shramōt, forgetting, forgetful; — *syōk*, to forget, 152, 169 (44).

sharm'ēk (p.p. f. *sharmak*, 58; aor. sg. 2, *sharm*; 3, *sharma*, 58), to be or become ashamed, Gh. 203 (3).   P. *sharmēd'l.*

shrīna, *shrinī*, see *shriyōk.*

shrērī, see *shriyōk.*

shrēs, card. thirteen, 16.

shristū, card. thirty, 16.

shra-s'ēk (p.p. f. *shra-suk*, 37, 168 (20); pl. *shra-suk-in*, 168 (8); aor. sg. 2 and 3, *shra-sī*), to become swollen, to swell, Gh. 204 (5).   The causal of this verb is *shra-tsaw'ēk*, q.v.   *s'ēk*, itself, is a by-form of *ts'ēk*, q.v., with the conjugational forms of *syōk*, 2.

shrī-tsāō, the act of sending, 155.

shrī-tsawī, *shrī-tsēwī*, *shrī-tsawak*, see *shrī-ts'ēk.*

shrī-tsawin', the act of sending, 155.

shrī-tsawnnkai, m. one who sends, a sender, 33B.

shra-tsaw'ēk (p.p. f. *shra-tsawak*), to cause to dwell, causal of *shra-s'ēk*, Gh. 204 (5).

shṛi-tsaŭ'ĕk (p.p. f. *shṛi-tsawak*), to cause to send, 30A, Gh. 204 (3).

shṛi-ts'ĕk (p.p. f. *shṛi-tsawak*, 57; cf. *tsawak*, f. of *ts'ĕk*, 37; aor. sg. 2, *shṛi-tsĕwi*, 61A1; 3, *shṛi-tsawī*, 30A, 33B, 57, 61A1; impve. sg. 2, *shṛi-tsai*), to send, 30A, 33B, 155, I (5), Gh. 204 (3). The causal of this verb is *shṛi-tsaŭ'ĕk*, q.v. Its verbal nouns are *shṛi-tsāō*, and *shṛi-tsawin'*, 155.

shṛawa, see *shustak*.

shṛawaī, shṛawī, see *shṛiyōk*.

shṛiw, 1, in *shṛiw-jistū*, card. twenty-three, 16. Cf. *shṛĕ*.

shṛiw, 2, *shṛawōn*, see *shustak*.

shaṛwarak (pl. *shaṛwarakī*), m. a bat, Gh. 232 (9). P. *shāpĕrak*.

shṛawī, see *shṛiyōk*.

shṛawaŭ'ĕk or *shṛawayĕk* (p.p. f. *shṛawawak* or *shṛawayak*), to cause to weep. Causal of *shustak*, q.v., Gh. 203 (5).

sharaŭ'ĕk or *sharayĕk* (p.p. f. *sharawak* or *sharayak*), to cause to revolve, Gh. 203 (9).

shṛiyĕk (p.p. f. *shṛiyĕk*, 37, 59; perf. sg. m. 3, *shṛiyĕk hā*, 25, No. 240; aor. sg. 2, *shṛinī*, 61B3; 3, *shṛina*, 59, 61B3; pres. sg. 2, *shṛinī bū*, 169 (121); impve. sg. 2, *shṛin'n*, 144, 146, 169 (122, 175)), to buy. P. *pir'l*.

shṛiyōk (p.p. f. *shṛŭk*, 38; imperf. pl. 3, *bū shṛŭk-in*, I (6); perf. sg. 3, *shṛiyōk ā*, I (19); aor. sg. 1, *shṛaw'm*, 62A, 144, 169 (187); 2, *shṛĕrī*, 38, 61A5 (and footnote), 62A, 68 (1); 3, *shṛawī*, 38, 61A5, 62A; *shṛawī*, 38, 61A5, 62A; pres. sg. 3, *bū shṛawī*, 90; fut. sg. 1, *sā shṛaw'm*, 90, 92, 122, 136A; impve. sg. 1, *shṛaw'm*, 71; 2, *shṛa*, 38, 68 (1), 71, 82, 92, 116, 122, 129 (3), 142a, 144, 168 (23), 169 (188); *shṛĕrī*, 38, 61A5, 68 (1), 71, 87, 122, I (2); *ra*, Nos. 84, 234; pl. 2, 61 (5), 71, II), to give, 61A5 (footnote), 71 (footnote), 82, 116, I (2, 19). This verb is commonly used with the contracted pronouns *hir* (or *ri*), *dal*, and *hal*, 122. Examples with *hir*, 90, 122, 142a, 144, 168 (23, 188); regarding *ri* in *shṛĕrī*, see 61A5 (footnote), 71 (footnote); with *dal*, 90, 144, 169 (187); with *hal*, 61A, 87, 92, 122, 136A, 139 (3), I (6, 18), II.

This verb is often written *riyōk*, instead of *shṛiyōk*, and so throughout; thus we have impve. sg. 2, *ra*, in Nos. 84, 234.

shar'ĕk (p.p. f. *sharak*, 58; aor. sg. 2, *shar*; 3, *shara*, 58), to turn, revolve (intr.), Gh. 203 (9).

sharayĕk, see *sharaŭ'ĕk*.

shāista, adj. pretty, graceful, 148, 169 (127). P.

shustak, 1 (p.p. f. *shustak*, 38; aor. sg. 1, *shraw'm*, 62B; 2, *shṛiw*, 38, 61B2, 62B; 3, *shṛawa*, 38, 61B2, 62B; impve. sg. 1, *shraw'm*, 71; 2, *shṛiw*, 38, 71; 3, *shṛawōn*, 71), to weep. P. *zhaṛ'l*.

shustak, 2, weeping, the act of weeping, 15.

shuṭī, in *dyō shuṭī*, N. of a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shuṭī*, about 4 P.M., 167; *qazō dyō shuṭī*, about 5.30 P.M., 167.

shaiṭān, Satan, a devil, No. 61, Gh. 202 (11). P.

shaiṭān'ĕk (p.p. f. *shaiṭānak*; aor. sg. 2, *shaiṭānĕwi*; 3, *shaiṭānawi*), to worry (a person), Gh. 202 (10).

shīw, f. night, 8 (7), 150, 169 (12). nim shīw, midnight, 167; pa-shīw, by night, 75, 104; prān shīw, yesterday night, last night, 75; shīw pa-shīw, night by night, every night, 104; sr' shīw ta-imāmyiyi, the Āshārā, or first ten days of the month Mōḥarram, 165; ta'a shīw, tonight, 75. P. shpa.

shwān, 1, m. a shepherd, 142a, 169 (180), No. 59. P. spūn.

shwān, 2 (pl. shwani, ? shwanni, 9 (7)), m. a king-crow, Gh. 232 (11).

shuwan (pl. shuwani), m. an olive tree, Gh. 225 (12). P. shūna.

shuwēs, card. sixteen, 16.

shwaishti, card. sixty, 16.

suk, see syōk.

sikh, adj. and adv. straight, direct, 122, 147, 169 (98).

sakhkhal (26, 27, 79) or sakhal (pl. sakhal, 146), pron. adj. of this kind, such, 26, 27, 77, 79, 132, 135C, 144, 146, 169 (75); sakhal ... tsak', such ... as, 27. Adv. thus, so, 26, 79, 129, 145, 168 (10), 169 (80).

skhwandar (pl. skhwandari, No. 144), m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.

skhwandir (pl. skhwandir'i, 9 (10)), f. a heifer, 8 (1). P. skhwandara.

skhwandarkai, m. a little bull, a bull calf, 162. Dim. of skhwandar.

skhwandarkiy', f. a little heifer, a heifer calf, 162. Dim. of skhwandir.

sūkhaw'ēk or sūkhayēk (p.p. f. sūkhawak or sūkhayak; aor. sg. 2, sūkhēwi; 3, sūkhawi), to prick, pierce, Gh. 202 (4). Cf. P. sikh'l.

sikak (pl. sikachi), com. gen. a hare, Gh. 231 (7).

sakkar, see sūr-sakkar, s.v. sūr, 1, and tiri-sakkar, s.v. tiri.

sukal (pl. sukali), m. a porcupine, Gh. 231 (9). P. shkōṇ.

sal, in indza sal, adv. this year, 75.

sāl', f. a feeling of cold, coldness, 150, 169 (165); sāl'-m bā sa, a feeling of cold becomes to me, i.e. I feel cold, 152, 169 (166). P. sāṛa.

salām, salutation, compliments. P. dāwā (? du'ā) salām, blessings and compliments, 122, 169 (159).

sultan, a king, a sultan, II. P.

sūlaw'ēk or sūlayēk (p.p. f. sulawak or sulayak), to abrade, grate, smoothe, Gh. 201 (10). P. sūlawul. Cf. sayēk, 1.

sūl'ēk (p.p. f. sūlak; aor. sg. 2, sul, 61A3; 3, sūli), to become ground, grated, abraded, smoothed, Gh. 201 (10). P. sūlēd'l.

sūlayēk, see sūlaw'ēk.

s'm, see 41, and syōk, 2.

samba, in yak samba, Sunday; dū-samba, Monday; shē samba, Tuesday; tsār samba, Wednesday; pāz samba, Thursday, 166. P. shamba.

samākh' (pl. samākh'i), f. a kind of grass, panicum frumentaceum, Gh. 223 (8). P. shamākha.

samī-shrī (pl. the same), a kind of lizard, an iguana, Gh. 234 (9). P. samsāra.

samyā (pl. samyai), f. vermicelli, 8 (4), Gh. 222 (8).

smayēk (p.p. f. smayak; aor. sg. 2, smēyi; 3, smayi), to string (beads, etc.), Gh. 202 (9).

sin, see 41, and syōk, 2.

sīn, the bosom, 168 (18). P.

sōn, sun, see 41, and *syōk*, 2.

sūŋ, a sniff, a snort. — *kayēk*, to blow (the nose), 133, 168 (9). P.

sanchī, see *sank*.

sīnd (pl. *sīndī*), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.

sūnḍ (pl. *sūnḍī*, 129, 168 (10), a lip (of the mouth). P. *sūnḍ*, *shūnḍ*.

sandas, card. eleven, 16.

sandasam, ord. eleventh, 16.

sāng, a javelin, 163. P.

sank (pl. *sanchī*, 9 (9)), f. a large stone, a rock, 8 (1).

spōi (pl. the same), f. a louse, Gh. 235 (8). P. *spazha*.

sūpī (pl. the same), f. a monkey, 8 (5), Gh. 230 (8).

spuchī, see *spuk*.

sp'k, light, not heavy, 156. P.

spuk (pl. *spuchī*, 9 (9)), com. gen. a dog, a bitch, 79, 125, 150, 169 (68), Nos. 70, 146-9, Gh. 229 (5). Cf. the Medic σπάκα of Herodotus, i, 110.

sp'ktōb, lightness, want of weight, 156.

spīn, adj. white. P. *spīn-stargai*, white-eyed, 164. P. This word *spīn* is borrowed from P. The Ōrmuṛī word is *spīw*.

spār'ēk (p.p. f. *spārak* ; aor. sg. 2, *spēri*, 61A2 ; 3, *spāri*, 61A2), to give in charge, consign, entrust, Gh. 202 (3). P. *spār'l*.

sparayēk (p.p. f. *sparak* ; aor. sg. 2, *sparēwī* ; 3, *sparawī*), to wink, blink, close the eyes in the sun, Gh. 201 (8).

spūtsaw'ēk or *spūtsayēk* (p.p. f. *spūtsawak* or *spūtsayak* ; aor. sg. 2, *spūtsēwī* ; 3, *spūtsawī*), to fall (as leaves) ; to sit down, Gh. 202 (8).

spīw (f. and pl. *spīw'*, 13, 14 (1)), adj. white, 100, 156, 168 (30), 169 (102). Cf. *spīn*. *spīw kayēk*, to make white, to whiten, 29 ; *spīw syōk*, to become white, 29 ; *spīw-zar*, silver, No. 46.

spīwwālai, whiteness, 156.

spīw'ēk (p.p. f. *spīwak*), to be or to become white, 29. This verb may omit *bū* in the imperfect, 29.

sr', see *sir*.

srāī (pl. *sraī*, 9 (7)), m. a caravanserai, 8 (6), Gh. 220 (11). P.

sar, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40 ; the top of anything, No. 229 (of a hill). *a-sar-am*, my head, 120, 132, 139 (1) ; 168 (1) ; *sar gastak*, to arrange the hair, 168 (6) ; *sar taṛwung*, a band for the head, a headcloth, 158 ; *sar w'lak* (P. *sar ākhist'l*), to rebel, rise up (against, abl.) 169 (130). P.

sar, 2, in *sar syōk*, 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. *sar kēd'l*, to become completed.

sar', adv. together, in one place, 56, 74, I (3). As postpos. governing instrumental, with, I (3). P.

saṛai (pl. *saṛai*), m. a man, 5, 7, 12, 13, 16, 22, 24-6, 64, et passim. Pl. 9 (6), 11, 22, 102, 109, 111, 150, 153, 169 (88) ; voc. sg. *wō saṛaia* or *wō saṛaiā*, 11 ; pl. *wō saṛaia* or *wō saṛaiā*, 11 ; *saṛai-haṛai*, men et cetera, men and the like, 160 ; *saṛai-khōr*, a man-eater, a cannibal, 160. The diminutive of *saṛai* is *saṛīgai*, 162. P.

sēr, a seer (the weight), 125, 169 (39). P.

sērā, adv. quickly. Cf. P. *z'r*.

sir (f. and pl. *sirᵉ* or *sr°*), adj. good ; sg. masc. 5, 15, 24, 40, 74-5, 78, 85, 90, 95, 109, 111, 125, 129, 138, 143, 148, 169 (40, 80, 92, 118, 145, 184) ; f. *sirᵉ*, 14 (1), 26, 111, 143 ; *sr°*, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116, 134, 150) ; pl. *sirᵉ*, 14 (1) ; *sr°*, 14 (1), 129, 143, 150, 169 (132, 169).

As an adverb of affirmation, we have *sir*, good ! and *sir sir*, very good ! 77. *sir aghōk*, to seem good, appear right, 24 ; *sir kayēk*, to behave well, 145, 169 (170) ; *sr° shīw ta-imāmyiyī*, the Āshūrā, 165 ; *i-sir° inar sir*, the best, 15, 85 ; *sr° sr° ghāndzī*, garments, each of which is good, I (12).

sūr, 1, adj. red. Cf. *sūṣṛ*. *sūr kayēk*, to make red, Gh. 106 (14) ; *sūr sakkar* (pl. *sūr sakkrī*), a kind of sugar. P. *shakkara*. Cf. *firi* ; *sūr zar*, gold, No. 45. P. *sara zar*. This word *sūr* is borrowed from P. The Ōrmuṛi word is *sūṣṛ*.

sūr, 2, see *bē-sūr*, s.v. *bē*, 2.

sūrī, in *sūrī mahai barī zar*, N. of a certain time of the day, 8 or 9 a.m., 167 ; *hindū sūrī māl klak barī zar*, 10 or 11 a.m., 167.

sardī, coldness, 169 (165). P. *sardī*.

saṛīgai, m. a little man, a dwarf, 162 ; dim. of *saṛai*, q.v.

sṛūm, adj. immersed ; *sṛūm kayēk*, to immerse, 169 (107).

sṛat, condition, circumstance. *a-b'l sṛat*, the condition of good health, good health, 143, 169 (140). P. *ṣūrat*.

surtā, f. a certain musical instrument, 8 (4).

sirwā (pl. *sirwai*, 9 (3)), f. soup, 8 (4). P. *shōrwā*.

sūṣṛᵉ (pl. *sūṣṛ°ī*), f. a mountain ewe, Gh. 231 (6). The male is called *wrai*, Gh. 231 (5).

sūṣṛ (f. and pl. *sūṣṛᵉ*, 14 (1)), adj. red, 78, 129, 168 (10), 169 (42). Cf. *sūr*, 1. *sūṣṛ zar*, gold, No. 45. P. *sūr*.

sisnaw'ēk or *sisnayēk* (p.p. f. *sisnawak* or *sisnayak*), to cause to neigh, Gh. 202 (7).

sisn'ēk (p.p. f. *sisnak* ; aor. sg. 2, *sisn* ; 3, *sisnī*), to neigh (like a horse), Gh. 202 (7). P. *shishnēd'l*.

sisnayēk, see *sisnaw'ēk*.

sustī, laziness. — *kayēk*, to show laziness, 146, 169 (129). P.

sā'at, f. a moment of time, 8 (1). P. *syi sā'at*, (wait) a moment, 6, 146, 169 (133) ; *pa-f° sā'at*, at that time, 104 ; *sā'at pa-sā'at*, at every moment, 104.

st°r, adj. great, big, 113, 130, I (4) ; (of two sons) the elder, I (15). *st°r 'īd*, the great 'Īd, N. of the month *Zī'l-ḥijja*, the twelfth month of the Ōrmuṛi calendar, 165. P. *star*.

stir (f. and pl. the same, 13), adj. weary, 79, 113, 125, 129, 130, 142c. P. *staṛai*.

stargai, in *spīn-stargai*, white-eyed ; *tōr-stargai*, black-eyed, both borrowed from
  P., 164.

stirrak, a star, No. 64. P. *stargo*, a planet ; *stórai*, a star.

sāt°ēk (p.p. f. *sātak* ; aor. sg. 2, *sētī*, 61A2 ; 3, *sātī*, 61A2), to keep, preserve, take
  care of, Gh. 201 (12). P. *sāt°l*.

sawāb, the future reward of virtue, 169 (151). P.

swār, adj. mounted, on horseback, riding, 169 (6). *swār kayēk*, to make (so and
  so) a rider, to mount (a person), 169 (177). P. *sōr*, Prs. *suwār*.

syī, see *sō*.

syūgh, 1 (pl. *saghī*, 9 (7, 10)), f. 8 (1), a grape.

syūgh, 2 (pl. *saghadī*, 9 (7, 10)), f. a mother-in-law, 8 (1) : *a-syūgh-ai*, thy mother-
  in-law, 120, 132 ; *a-syūgh-a*, his mother-in-law, 134.

syāh, in *syāh-chashm*, black-eyed, 164, borrowed from Prs.

syāk°, shade, shadow ; *i-syāk° līkī nai*, sit to (*i.e.* in) the shade, 169 (176).

s°ēk, a by-form of *ts°ēk*, in *ṣ̌a-s°ēk*, q.v.

syōk, 1 (p.p. f. *suk* ; aor. sg. 2, *sū* ; 3, *sa*), to break (a rope). This verb is always
  used with the contracted pronoun *hal*, Gh. 202 (5).

syōk, 2, or *siyōk*, copulative verb. This verb is conjugated in full in 41. The fol-
  lowing additional examples of its use occur in the grammar.

  Past sg. m. 1, *syōk-am*, 130, 169 (79) ; 2, *syōk-a*, 75, 79, 113, 130 ;
  syōk-ē, II ; 3, *syōk*, 25, 75, 83, 85-6, 89, 92, 95, 99, 104, 111, 126, 130, 136C,
  139 (3), 151, 152, 168 (17), 169 (12, 44, 46, 66), I (3-5, 7, 10, 14-5, 18,
  21), III, IV ; f. *suk*, 31, 38, 99, 111, 130, 152, 169 (102, 167), IV ; pl. 1,
  suk-yēn, 130 ; 2, *suk-ai*, 113, 130 ; 3, *suk-in*, 31, 111, 130, 142a, 153, 168 (5,
  8), 169 (125, 171), I (14) ; imperf. sg. m. 3, *bū syōk*, I (6).

  Aor. sg. 1, *s°m*, 62B, I (9, 11) ; 2, *sī*, 38, 61B3, 62B, 94 ; *sū*, 38, 61B3,
  62B, 68 (2) ; 3, *sa*, 38, 61B3, 62B, 94, 146, 169 (94) ; pres. sg. 3, *bū sa*,
  25-6, 82, 152, 169 (166, 168) ; I (7), II ; fut. sg. 3, *sū sa*, 92-4, 136C, 151-2,
  169 (93, 141-2).

  Impve. sg. 1, *s°m*, 71 ; 2, *sū*, 38, 68 (2), 71 ; *sun*, 38, 68 (2), 71, 74, 169
  (45, 190) ; 3, *sōn*, 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, 141-2, 161, 166-8, 171), I (passim), II, III, IV, et passim ; to come
  into being, 92, 136C, 151 ; to happen, occur, 25, 95.

  The passive voice is made by conjugating *syōk* with the past participle
  of the main verb, 31, 153 ; cf. *brashtak syōk*, was burnt, 99 ; *bū ghwēk sa*, it
  is being said, 25, 82 ; *kap°ēk syōk*, it was cut, 126, 139 (3), 168 (17).

  This verb is also very freely employed to form nominal compound verbs
  as in *spīn syōk*, to become white, 29 ; in fact, almost every occurrence in the
  sense of ' to become ' might be so classed. A few selected instances are :—
  bārān syōk, rain to occur, to rain, 92, 136C, 151 ; *khwā suk*, it (fem.) fell, 99 ;
  khwā suk-in, they fell, 130, 168 (5, 8), 169 (125) ; *kaṛtsī syōk*, it became rent
  asunder, 83 ; *pa-qahr syōk*, he became angry, 86 ; *pa-sa sun*, become up here,
  come behind and follow me, 74 ; *sahar syōk*, it is morning, 169 (12) ; *sāl°-m
  bū sa*, cold is becoming to me, I feel cold, 152 ; *tsālāk sun*, be quick, 169 (190).

sayĕk, 1 (p.p. f. *sayak*; aor. sg. 2, *sĕyi*; 3, *sayi*), to abrade, grate, smoothe, Gh. 201 (9).   Cf. *sūlaw'ĕk*.

sayaw'ĕk or *sayĕk*, 2 (p.p. f. *sayawak*; aor. sg. 2, *sayŏwi*; 3, *sayawi*), to bear, endure, Gh. 201 (11).   P. *sah'l*.

sazā, punishment, 61A5 (note), 87, 122.   P.

sizgai (pl. *sizgai*), com. gen. a porcupine, hedgehog, Gh. 231 (8).   P. *siçhkai*.

T

-t, the form taken by the pronominal suffix *at*, q.v., when suffixed to a word ending in a vowel.

ta, 1, adv. then, 75.   According to Gh. 59 (13), this word is also used in conditional sentences, but no examples of its use are given.   P. *trŏ*.

ta, 2, preposition of the genitive, of, 10, 11, 107, 118.   P. *da*.   This preposition becomes *tar* when forming the genitive of a pronoun of the first or second person or of the pronouns *kuk*, who?, and *tsŏn*, how much?, 17, 25, 107, 118.   The animate genitive substantive of *hŏ*, this, is *tar'*, pl. *tarai*, 23.

When forming the genitive of a pronoun of the third person, the governing noun must have the definite article *a-*, as in *ta-fŏ a-dist*, his hand; *ta-fŏ dist* would mean ' of that hand,' 119.

If the noun put in the genitive has an adjective in agreement, *ta-* is prefixed to the first of the two, as in *ta-sir yŭnsp*, of a good horse, 109.

For *ta-miuak*, *ta-minshak'*, see s.vv.

The form *ta* occurs passim, and it is unnecessary to give further references.   For *tar*, we have :—*tar-kuk*, who e ? 23, 25, 81, 107, 118, 148-9, 150, 169 (3, 10, 14, 19, 31, 37, 91, 120, 146); *tar-mākh*, our, of us, 17, 107, 118 ; *tar-mun*, my, of me, 6, 17, 21, 78, 81, 94, 107, 118, 152, 169 (33), I (2, 7, 21) ; *tar-tū*, thy, of thee, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19, 20-1), IV ; *tar-tyūs*, your, of you, 17, 107, 118, 120, 132 ; *tar-tsŏn*, of how much ?, 27, 107, No. 221 ; but *ta-tsŏn*, 107, 148, 169 (26).

tä, m. a paternal uncle, a father's brother, 132, 144, 146, No. 225.   P. *tr'*.

ti, see *t'ĕk*.

tū, pron. 2nd pers. thou.   Declined, 17.   It takes *tar*, not *ta*, as the preposition of the genitive (17, 25, 107, 118), and *kŏ*, not *i*, 1, as the preposition of the locative (10, 17).   The following forms occur :—sg. nom. acc. *tū*, thou, thee, 17, 19, 25-6, 39, 75, 77, 79, 90, 93-4, 104, 113, 122, 126, 129, 130, 134, 145A, 136A, F, G, 142c, 143, 169 (17, 22, 62), I (19, 21), II, III ; instr. *pa-tū*, by thee, 17 ; gen. *tar-tū*, of thee, thy, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19-21), IV ; loc. *kū-tū*, on thee, 17 ; *kū-tū kĭ*, to thee, 79 ; *kū-tū lāst'*, from thee, etc., 79, 83, 86, 89, 92, 122, 126, 169 (172) ; *bĕ kū-tū*, without, or except, thee, 26, 80 ; *baghair kū-tū*, without, or except, thee, 80 ; pl. nom. *tyūs*, ye, you, 17, 39, 113, 129, 130, 132, 142c ; *tyūz*, 17 ; instr. *pa-tyūs*, *pa-tyūz*, by you, 17 ; gen. *tar-tyūs*, of you, your, 17, 107, 118, 120, 132 ; *tar-tyūz*, 17 ; loc. *kū-tyūs*, *kū-tyūz*, on you, 17.

ṭōbⁱ, f. penitence, contrition. With definite article (see *a-*), *a-ṭōbⁱ*, contrition, 148, 169 (134). P.

ṭabawⁱēk or *ṭabayēk* (p.p. f. *ṭabawak* or *ṭabayak* ; aor. sg. 2, *ṭabēwⁱ* ; 3, *ṭabawⁱ*), to dress a wound. P. *ṭabⁱl*.

ṭachⁱ, see *ṭāk*.

thamat, calumny, 86, 146, 169 (131). P.

ṭahārat-khāna, a bath-room, 159. P.

ṭak, see *ṭ'ēk*.

ṭāk (pl. *ṭachⁱ*, 9 (9)), m. a mountain torrent, 8 (1). P. a precipice.

ṭāk-mirg' (pl. *ṭāk-mirdzⁱ*, 9 (2, 9)), f. a wagtail, Gh. 232 (13). Regarding the plural, see *mirg'*.

ṭōk (f. and pl. the same, 13), adj. hot, 109. P. *ṭōd*.

ṭakau, onomat. the noise made by striking wood or stone, 161. P. *ṭak*, bang.

ṭikh, adj. sprouted, Gh. 193 (8, 11). — *syōk*, to sprout.

ṭkhau (pl. *ṭkhanⁱ*), f. wheaten bread, 8 (1), Gh. 221 (10).

ṭakht, a throne, 86. P.

ṭukhawⁱēk or *ṭukhayēk* (p.p. f. *ṭukhawak* or *ṭukhayak*), to cause to cough, Gh. 193 (6). P. *ṭukhawul*.

ṭukh'ēk (p.p. f. *ṭukhak* ; aor. sg. 2, *ṭukh* ; 3, *ṭukhⁱ*), to cough. P. *ṭukh'l*.

ṭukhayēk, see *ṭukhawⁱēk*.

ṭukṛa, a piece, 162. P.

ṭukṛakak, m. a small piece, 162. Dim. of *ṭukṛa*, q.v.

ṭakawⁱēk or *ṭakayēk* (p.p. f. *ṭakawak* or *ṭakayak* ; aor. sg. 2, *ṭakēwⁱ* ; 3, *ṭakawⁱ*), to pound, thump, Gh. 193 (3). P. *ṭakawul*.

ṭūkawⁱēk or *ṭūkayēk* (p.p. f. *ṭūkawak* or *ṭukayak*), to cause to sprout, Gh. 193 (7). P. *ṭūkawul*.

ṭūk'ēk (p.p. f. *ṭūkak* ; aor. sg. 2, *ṭūk* ; 3, *ṭūkⁱ*), to sprout, germinate, Gh. 193 (7). P. *ṭūkēd'l*.

ṭakayēk, see *ṭakawⁱēk*. *ṭūkayēk*, see *ṭūkawⁱēk*.

ṭ'l, adv. always, 24, 75. P. *ṭal*.

ṭal, erect ; *ṭal syōk*, to become erect, to stand up ; *ṭal kayēk*, to erect, Gh. 191 (5, 13). It is not quite certain that the meaning given by Gh. applies to this word.

ṭalai, the sole of the foot. *a-ṭalai-ⁱ*, thy sole, 168 (27). P.

ṭālāb (pl. *ṭālabⁱ*, f *ṭālablⁱ*), a tank, a reservoir, Gh. 219 (7). P. Cf. *ṭaⁱ*.

ṭalawⁱēk (p.p. f. *ṭalawak*), to stand erect, Gh. 191 (4). It is not quite certain that the meaning given by Gh. applies to this word.

ṭama', greed, avarice. With def. art. *a-ṭama'*, greed, 83, see *a-*. P.

ṭumbūnai, see *ghāsh-ṭumbūnai*.

ṭūmb'ēk (p.p. f. *ṭūmbak* ; aor. sg. 2, *ṭūmbēwⁱ*, 61A5 ; 3, *ṭūmbⁱ*, 61A5), to thrust into, stick into, Gh. 193 (4). P. *ṭūmb'l*.

tamām, adj. finished, completed. — *kayēk*, to finish, I (4). P.

ta-mīnak, postpos. governing locative, up to, as far as to, 12, 82, 83, 84. Use described, 84.

ta-mīnshakⁱ, i.q. *ta-mīnak*, q.v., 12, 82. Use described, 84.

tiṇau or *tirkau*, onomat. the noise made by earthen vessels or bottle colliding, 161.

ṭāṇḍ (pl. *ṭaṇḍī*, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P. *ṭānṭa*.

ṭāṇḍ· (pl. *ṭāṇḍ·ī*), f. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).

tang, (f. the same), adj. strait, narrow, confined, 142a, 148, 169 (71, 163) (all these are fem.) ; distressed, pressed by want, hard-pressed, I (7). P.

tang, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.

ṭing (f. *ṭing·*), adj. close, tight, firm (of a knot), 146. P.

tangaw·ēk or *tangayēk* (p.p. f. *tangawak* or *tangayak*), to cause to give forth a jingle or ring, 161. Cf. *tang*. P. *tangawul*.

tang·ēk (p.p. f. *tangak*), to jingle, to ring (of a metal cup knocking against another), 161. P. *tangēd·l.*

tangayēk, see *tangaw·ēk*.

ṭōp, a jump, Gh. 193 (9, 11). — *kayēk*, to jump (over = *tzar*), 86, 146, 169 (36). P.

tūpī (pl. the same), f. buttermilk, Gh. 225 (5).

tapaw·ēk or *tapayēk* (p.p. f. *tapawak* or *tapayak* ; aor. sg. 2, *tapēwī* ; 3, *tapawī*), to dab (mud, etc.), Gh. 191 (11). P. *tap·l.*

tapaw·ēk or *tapayēk* (p.p. f. *tapawak* or *tapayak* ; aor. sg. 2, *tapēwī* ; 3, *tapawī*), to cause to loiter, Gh. 193 (5). P. *tapawul.*

trī, see *tatak*.

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. *tēr.*

tār, a thread. *tsak· ta-tār*, like a thread. 129, 168 (10). P.

tar·, *tarai*, see *bō*, 1.

taṛ· (pl. *taṛ·ī*), f. a large tank, a reservoir of large size, larger than *tālāb*, q.v., Gh. 219 (8).

tiri, in *tiri-sakkar* (pl. *tiri-sakkrī*), m. moist or brown sugar, Gh. 225 (9). Cf. P. *tari*. Cf. *sūr*, 1.

tōr, adj. black. *tōr-stargai*, black-eyed, 164. P. This word and the compound are borrowed from P.

tūr·, a sword, 20c, 86, 104, 148, 169 (119). P. *tūra.*

tarbūr, m. a father's brother's son, a cousin, 78, 120. P.

tirkau, see *tiṇau.*

tr·m, *trōn*, see *tatak*.

tēr·n, see *tar·ēk.*

tra-nak, adj. thirsty, 169 (78, 79). Cf. *akhwara-nak* and *tatak.*

trap, f. I (10), running, the act of running. *trap kayēk*, to run, I (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. *nū.*

trāsh'ĕk (p.p. f. *trāshak* ; aor. sg. 2, *trĕshī* ; 3, *trāshī*), to pare, clip, cut, Gh. 191
(12). P. *tarāsh'l.*

tarwung, see *say-tarwung*, s.v. *sar*, 1.

trayĕk (p.p. f. *trayak*, 37, 58 ; aor. sg. 2, *trayī* ; 3, *traya*, 58), to fear (P. *lŏrĕd'l*) ;
to start, shy (P. *tarhĕd'l*), Gh. 202 (3).

tar'ĕk (p.p. f. *tarak* ; aor. sg. 2, *tĕrī* ; 3, *tarī* ; impve. sg. 2, *tĕr'n*, 108, 120, 146,
168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (6). P. *tar'l.*

trayaw'ĕk (p.p. f. *trayawak*), to put in fear ; to cause to start or shy ; caus. of
trayĕk, 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, 73, 79, 86, 89, 92, 95,
132, 146, 148, 169 (2, 29), I (16), II ; pl. subst. *ts'*, 135C, 146, 169 (96) ;
sometimes used with an interjectional force, as in *ts' saṛaī hā*, what a man he
is !, 25, so 95 ; *la-ts' pār*, why ?, 27, 76, 169 (8) ; *ts' rang*, how ?, 27, 73 ; *ts'
waqt*, when ?, 27, 75. When an adjectival pronoun is required, *tsŏn*, q.v., is
generally used instead of *ts'*. Cf. P. *tsa.*

ts', 2, pron. indef. anything, something, 26 ; used only with reference to irrational
beings or inanimate objects, 26 ; anything, 90, 135C ; something, 6 ; used as
an indefinite article, a, an, a certain, 6 ; *ts' ka* or *har ts' ka*, 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 *aī*, 99. Cf. P. *tsa.*

tsa, see *ts'ĕk.*

tsachi, see *tsâts.*

tsaftarī, music, I (15).

tŏsh', necessaries, provision for a journey, viaticum, 143, 169 (117). P.

tĕgh' (f. *tĕgh'*, 144, 169 (122)), adj. bitter. P. *trīkh, talkh.*

tashtan, a master, owner, IV. Used to form derivative nouns, 163. P.

tishtaw'ĕk or *tishtayĕk* (p.p. f. *tishtawak*, III, or *tishtayak*), to put to flight, to
cause to run away, to run away with, III, Gh. 191 (7). P. *tashtawul.*

tisht'ĕk (p.p. f. *tishtak* ; aor. sg. 2, *tisht* ; 3, *tishtī*), to run away, bolt, Gh. 191 (7).
P. *tashtĕd'l.*

tsāk, adj. sour, acid, 156.

tsak', adv. as ; use explained, 73 ; cf. 151, *sakhal . . . tsak'*, such . . . as, 27.
Postpos. governing gen. ; use explained, 80 ; cf. 129, 168 (10).

tsaka, m. taste, flavour, relish, savour. *tsaka dŏk*, he tasted, Gh. 194 (13). We
should expect the word to be *tsak'*, fem., but Gh. shows it as masculine. P.

tsĕk, the bosom of a woman. — *tup'ĕk*, to suck the breast (of a child), 146, 168 (19).

tsak, empty, Gh. 192 (7, 11).

ts'khal, or (27, note) *ts'-khal*, pron. adj. of what kind ? of what sort ?, 27, 135C (pl.),
146 (pl.), 148, 169 (53, 74 (pl.)).

tskhat, adj. fattened, fatted, I (13, 17, 20).

tsākāwi, sourness, acidity, 156.

tsakaw'ĕk or *tsakayĕk* (p.p. f. *tsakawak* or *tsakayak* ; aor. sg. 2, *tsakĕwi* ; 3, *tsakawi*),
to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P.
shŭkawul.

tsēl°, in *i-tsēl°*, on the left; *pa-tsēl°*, towards the left, 74.

tsēlī, see *tsal°ēk*.

tsalak, f. married (No. 225), see *tsal°ēk*.

tsālāk, adj. clever, 129, 143; sharp, quick, alert, 169 (190). P. *chālāk*.

tsallā, consolation, comfort, solace, I (18). P.

tsalaw°ēk or *tsalayēk* (p.p. f. *tsalawak* or *tsalayak*), to cause to take away; to cause
   a woman to be taken in marriage, 30B.

tsal°ēk (p.p. f. *tsalak*, No. 225; aor. sg. 2, *tsēlī*, 61A1; 3, *tsalī*, 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 *rī*), *dal*, or *hal*, 122, 139 (3).

tsalyēr (pl. *tsalyarai*), m. a place where water is allowed to collect for irrigation
   purposes, 9 (10), Gh. 219 (9).

tš°m, adj. flat, level, even. P.

tsamī, see *tsōm*.

tsōm (pl. *tsamī*, 9 (7), 133, 168 (2, 30), II), an eye, 133, 168 (3), No. 25.

tš°n, adv. today, 4, 19, 75, 90, 94, 120, 122, 134, 146, 169 (94); *tš°n shīw*, tonight,
   75.

tsān (pl. *tsēnī*, 9 (10)), I (19), a year; *ǫn tsēnī*, for so many years, I (19); *ta-sh°h
   tsān* (not *tsēnī*), of six years old, 148, 169 (27); *ta-tsōn tsān* (not *tsēnī*), of
   how many years? how old?, 107, 148, 169 (26).

tsēn, pron. interrog. what?, 25. This is the form usually taken by *tš°*, 1, when
   employed as an adjective. *ta-tsēn k°ai*, of what village?, 25, 148, 169 (157) ;
   tsēn palan, in what direction, whither?, 25, 27, 74. Used substantively, we
   have *i-tsēn lāst°* (for *i-tsēn waqī lāst°*), since, II. With *ka*, it has the force of
   a relative, as in *tsēn waqī ka rī dzōk*, at the time at which he came, lit. at
   what time that he came, 24, 92.

tsēnī, see *tsān*.

tsōn, 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 *tsān*, a
   year, *man*, a maund, and *sēr*, a seer, they are in the singular, 122, 148, 169
   (26, 39, 64) ; *ta-tsōn tsān*, of how many years?, *i.e.* how old?, 107, 148, 169
   (26) ; but *tar-tsōn 'umr*, of how much age?, *i.e.* how old?, No. 221 cf. 27,
   107) ; *tsōn pēts*, how far?, No. 222. P. *tsōnē*.

tsōn, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number,
   26; several, more than one, 151; *tsōn ryūz*, some days (noun in singular), 26,
   I (3) ; *syī tsōn*, several, 16, 26, 125, 151; *tsōn māl°*, several persons, 26, 152,
   169 (11) ; *syī tsōn māl°*, id. 26.

      As adv. *tsōn ka*, as long as, 75.

tsindz°rai (pl. *tsindz°rai*), m. a grey partridge, Gh. 233 (8). P. *tanzarai*.

tsang°, in *i-tsang°*, adv. and postpos. governing gen., near, 6, 74, 81, 94. Cf. P.
   tang, tight.

tsangil, the arm, from the elbow to the wrist, the forearm. *a-tsangil-a*, his forearm,
   169 (100). P. *tsangal*.

tsuṇaw'ĕk or *tsuṇayĕk* (p.p. f. *tsuṇawak* or *tsuṇayak*; aor. sg. 2, *tsuṇĕwi*; 3, *tsuṇawi*), to strain, sift, Gh. 194 (8).

tsaplaī (pl. the same), a sandal, a shoe, 1 (12). P.

tsār, card. four, 16; *tsār nim*, four and a half, 16; *tsār sŏh*, four hundred, 16; *tsār samba*, Wednesday, 166.

tsarāŏ, the act of grazing, or feeding, I (5). P. *tsarawul*, to graze.

tsari-jīstū, card. twenty-four, 16.

tsār'm, ord. fourth, 16, 165.

tsarĕs, card. fourteen, 16.

tsarwŏk (pl. *tsarwĕchi*, 9 (9)), m. a general term for goats or sheep, Gh. 228 (8).

tsiraw'ĕk or *tsirayĕk* (p.p. f. *tsirawak* or *tsirayak*), to cause to sputter, etc., Gh. 194 (7).

tsir'ĕk (p.p. f. *tsirak*; aor. sg. 2, *tsir*; 3, *tsiri*), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. *tsirĕd'l*.

tsirayĕk, see *tsiraw'ĕk*.

tsāshtū, card. forty, 16.

tsaf, the nape of the neck. *pa-tsaf*, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; *pa-tsaff-al ghwashtak*, he fell flat on his back, 104; *pa-pĕts pa-tsaf*, far and close behind, backwards and forwards, 104. P.

tsāts (pl. *tsachī*, 9 (9)), m. a kind of partridge, Gh. 233 (11).

tsafaw'ĕk or *tsafayĕk* (p.p. f. *tsafawak* or *tsafayak*), to cause to lick. P. *tsafawul*.

tsaf'ĕk (p.p. f. *tsafak*; aor. sg. 2, *tsĕfi*; 3, *tsafi*), Gh. 194 (5), to lick, to lap. P. *tsaf'l*.

tsafayĕk, see *tsafaw'ĕk*.

tsawa, *tsiw*, *tsawak*, see *ts'ĕk*.

tsawin', *tsawunkai*, see *shī-tsawin'*, *shī-tsawunkai*.

tswan'ĕk (p.p. f. *tswanak*; aor. sg. 2, *tswĕni*; 3, *tswani*), to shake out dust from clothes, Gh. 194 (6). P. *tswaṇ'l*.

tswartsī, adj. torn, tattered. *tswartsī syŏk*, to become torn, Gh. 194 (11, 13). Cf. P. *tswal*.

tsaw'ĕk, causal of *ts'ĕk*, cf. *ki-tsaw'ĕk*, *shwa-tsaw'ĕk*, and *shī-tsaw'ĕk*. Also cf. *dzaw'ĕk*.

ts'ĕk (gerund, *i-ts'ĕk inar*, in going, 34; past m. sg. 3, *ts'ĕk*, 21, 35, 81-3, 89, 117, 120, 122, 126, 139 (3), 154, 169 (57), I (5), III; fem. sg. 3, *tsawak*, 37, 58, 122; pl. 3, *tsawak-in*, 104, 122; imperf. m. sg. 3, *bū ts'ĕk*, 34; perf. m. sg. 3, *ts'ĕk hā*, 142a, 169 (180); f. sg. 3, *tsawak hā*, 147, 169 (98); plup. m. sg. 1, *ts'ĕk byŏk-am*, 134; 3, *ts'ĕk byŏk*, 90; past conditional, *ts'ĕk byŏkan'*, 54, 95; cf. *ts'ĕkk-al sū byŏk*), he would have gone, 136F.

Aor. sg. 2, *tsiw*, 61B2; 3, *tsawa* or *tsa*, 58, 61B2; pres. sg. 1, *bū tsaw'm*, 122, 169 (5, 23); 2, *bū tsiw*, 169 (22, 24); 3, *bū tsawa*, 25, 107, No. 239; pl. 2, *bū tsawai*, 132; fut. sg. 1, *sū tsaw'm*, 169 (25), I (8); 3, *sū tsa*, III.

Impve. sg. 2, *tsiw*, 94, 122, 142c, 146, 169 (110, 138, 152).

This verb is conjugated throughout the present and past tenses in Nos. 205ff.

In the compound *ṣra-wēk*, to swell, the initial *ts* of this verb has become *s*, but in *ṣ̌i-tēk*, to send, it is not changed.

The causal of this verb is *tsawēk*, cf. *ki-tsawēk*, *ṣra-tsawēk*, and *ṣ̌i-tsawēk*.

To move, go, proceed, walk, travel, 25, 34, 107, 122, 132, 134, 142c, 169 (5, 22-5, 110, 152), I (8), No. 239. This root idea of this verb is simple motion, as in the Hindi *chalnā*, as contrasted with *dzōk*, 1, q.v., the root meaning of which is arrival, Hindi *pahŭchnā*.

This verb is commonly used with the contracted pronouns *hir* (or *ri*), *dal*, or *hal*, 122. Thus, *hir tēk*, to come, to come here, 94, 122, 146, 169 (138), III ; *dal tsēk*, to come, or go, to thee or to you, 122 ; *hal tēk*, to go to him, to go away, depart, 21, 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 122, 126, 136F, 139 (3), 142a, 147, 154, 169 (57, 98, 180), I (5), III.

Cf. *ki-tsēk*, *ṣ̌i-tēk*, and *ṣra-wēk*.

tūt (pl. *tūti*), m. a mulberry, 162, Gh. 224 (0). P.

tūt, in *tūt aim-ryūz*, N. of a certain time of the day, about 3.30 P.M., 167.

tūtī (pl. *tūtyannī*, 9 (8)), m. 8 (5), a parrot, Gh. 233 (15). P.

totak (p.p. f. *tōtk*, 38, 61A4 ; aor. sg. 1, *te'm*, 62A ; 2 and 3, *ti'i*, 38, 61A4, 62A, 68 (2) ; impve. sg. 1, *te'm*, 71 ; 2 and 3, *ti'ōn*, 38, 68 (2), 71), to drink.

tōtk, see *totak*.

tūtkai or *tūtkirai*, m. a small mulberry, 162. Dim. of *tūt*, q.v.

titar (pl. *titri*, cf. 9 (1)), m. a partridge, Gh. 233 (9). Borrowed from Hindī.

tōtsan, heat, warmth, 152, 169 (168).

tūtyannī, see *tūtī*.

tūwā, sunshine, Gh. 24 (11).

tawunkai or *tawūnkai*, m. one who stands still, 33C. See *tēk*.

taw'ēk or *tayēk* (p.p. f. *tawak* or *tayak*), to cause to stand, to set up, Gh. 191 (3). Causal of *tēk*, q.v.

tēk (p.p. f. *tak*, 37 ; aor. sg. 2 and 3, *ti*, 33C, 61A4), to be standing up, to stand still.

tyus, *tyūz*, see *tū*.

tiz, a fart. — *na-ghōk*, to break wind, Gh. 192 (5, 10). P.

tōzh'ēk (p.p. f. *tōzhak* ; aor. sg. 2 and 3, *tōzhī*), to plane, shave, Gh. 191 (9). P. *tōzh'i*.

tēr'ēk (p.p. f. *tēzak* ; aor. sg. 2 and 3, *tēzī*), to run or gallop a horse, to ride, Gh. 191 (8). P. *tēr'i*.

W

w', see *i-w'*.

wa, 1, see *wi*.

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 *khwalak-a*, he

ate. Sometimes the *w* in such a case is retained, with or without *a* inserted before it, as in *bū khur^um-a*, *bū-khur^um-wa* or *bū khur^um-awa*, I eat him, 20b.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

wa, 3, see *wadzōk*, *waghyōk*, and *wazyōk*.

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.

wā, in *wā*, *wā*, interj. Ah! indicating joy or surprise, 95.

w'ē, *wāē*, or *w'ē w'ē*, interj. Alas! used in time of trouble, or by beggars, 95. P. *wāē*.

wi or *wa*, 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 *w* of *wa* is dropped, and it becomes *a*, 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, 142d, 169 (11, 68, 137). For *winar-wa* (-*wi*) and *wizar-wa* (-*wi*), see 85, 86; *inar-wi*, on it, 85, 147.

wi, in *wi māi chār shamba*, N. of the last Wednesday of each month, 165.

wō, interj. O!, sign of the vocative, 10, 11. P. *ō*.

wadēni, cultivation, crops, harvest. P.

wadzōk, an alternative, and less usual, spelling of *wazyōk*, q.v.

wēgā, the evening, night; as adv. tonight, 75; *i-wēgā liki*, at night, 82. P. *bēgāh*.

waghyōk (p.p. f. *waghuk*, 38; aor. sg. 1, *wēs^um*, 62B; 2, *wēs*, 38, 62B; 3, *wēsa*, 38, 62B; impve. sg. 1, *wēs^um*, 71; 2, *wēs*, 38, 71; 3, *wēsōn*, 71), to enter. This verb is usually employed with the contracted pronouns *hir* (or *ri*), *del*, and *hal*, 122. Its causal is *wēsaw^uēk*. Cf. *aghōk* and *na-ghōk*.

w^uh, interj. of warning or reproof, 95.

w^uk (No. 66) or *wak*, f. (8), water, 107, 109, 150, 169 (153), Nos. 66, 237. This word takes the emphatic particle *di*, not *ai*, even when used in the singular, 90, 99, 144. *bē-waki*, waterless, see *bē*, 2.

wōk (past m. sg. *wōk*, 1 (14, 21); f. *wāk*, 38, IV; perf. m. sg. *wōk ā*, I (17); aor. sg. 1, *waw^um*, 62A; 2, *wāw*, 38, 61A3, 62A; 3, *wawi*, 38, 61A3, 62A; impve. sg. 1, *waw^um*, 71; 2, *wāw*, 38, 71; 3, *wawōn*, 71), to get, obtain, find.

wakhaw^uēk (p.p. f. *wakhawak*), to cause to dig, Gh. 213 (11). Causal of *wakhayēk*, q.v.

wakhayēk (p.p. f. *wakhayak*; aor. sg. 2, *wakhai*, 61A5; 3, *wakhayi*), to dig, Gh. 213 (11).

wāl (157), see *bagar-wāl*, *bēgar-wāl*.

wālai (156), see *ghrās-wālai*, *spīn-wālai*, *ziyar-wālai*.

wāli (156), see *dāi-wāli*, *mrik-wāli*, *winz-wāli*.

w^ulak (p.p. f. *w^ulk*, 38, II; aor. sg. 1, *w^ur^um*, 62B; 2, *w^ur*, 38, 62B, 68 (3); 3, *w^ura*, 38, 62B, 69; *w^urra*, 24, 38, 62B (regarding this spelling, see Gh. 24 (6)),

impve. sg. 1, *w'r'm*, 71 ; 2, *w'r*, 4, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29), 169 (130) ; 3, *w'run*, 69 ; *w'rōn*, 69, 71 ; pl. 2, *w'rai*, I (13)), to bring, fetch, carry (something inanimate), 24, 122, 142c, 168 (29) ; *sar w'lak*, to rebel (against =*lāst'*), 169 (130). This verb is commonly used with the contracted pronouns *hir* (or *ri*), *dal*, and *hal*, 122. Thus :—*hir w'lak*, bring to me, bring here, 90, 99, 144, I (13) ; *dal w'r*, bring to thyself, *i.e.* take, 90 ; *hal w'lak*, to bring to him, 11.

     This verb borrows its aorist tenses from *wriyōk*, and many of the above examples can also be referred to that verb.

w'n' (pl. *w'n'i* or *w'nn'i*, 9 (2, 7), for the spelling *w'nn'i*, see Gh. 217 (8)), f. (8 (3)), a tree, 107, 109, No. 230. P. *wana*.

wan, f. a co-wife, 118, 143. P. *b'n*.

windzōk, m. the son of a co-wife, a woman's stepson, 120. P. *b'nzai*.

wangē (pl. *wangūi*), m. a certain poisonous insect, 8 (7), Gh. 234 (13).

w'nn'i, see *w'n'*.

winar, 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.; *winar-di* or *winar-da*, in me, in us, in thee, or in you, 85, 123 ; *winar-wi* or *winar-wa*, in him, in her, in it, or in them, 85, 123.

winz', f. a slave-girl, 156. P. *winza*.

winz'wāli, the condition of being a slave-girl, 156.

waqt, time, season, 148, 169 (189), I (4). P. *kō waqt*, now, 27, 75 ; *haf' waqt*, then, 27, 75 ; *ts' waqt*, when?, 27, 75 ; *har waqt*, at all times, always, 92, 148, 169 (134) ; *tsēn waqt ka*, at the time that, 24, 92.

wrai (pl. *wrai*), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, 11, Gh. 231 (5). P. a lamb. The fem. is *sūsh'*, q.v.

w'r, 1, *w'ra*, see *w'lak*.

w'r, 2, *w'ri*, see *wriyōk*.

wār, in *wār-ka*, adv. indicating doubt or ignorance, God knows, 73.

wīr, adj. open, expanded, Gh. 214 (5, 14). Cf. *wit*. P.

warchi, see *wark*.

wrūdz' (pl. *wrūdzi*, 9 (2)), an eyebrow, 168 (31). P. *wrūdza*.

wragh', see *kaw'-wragh'*.

wargh'wai, the palm of the hand. P.

wark (pl. *warchi*, 9 (9)), f. (8 (1)), a worm, an insect.

wōrkai, a child. P.

wrūk, see *wriyōk*.

warkh (pl. *warkhi*), the head of a small watercourse, where it leaves the main stream, Gh. 218 (16). P.

w'r'm, *w'rōn*, *w'run*, see *w'lak* and *wriyōk*.

wīrān, adj. ruined, 152 ; sick, 75, 85, 103, 111, 138. P. *wairān*, desolated. Prs. *wīrān*.

wrandēr, f. a brother's wife, a sister-in-law, 120, 132. P. *warandār*.

w'rra, see *w'lak*.

w'rri, see *wriyōk*.

wuraṛaw'ĕk or *wuraṛayĕk* (p.p. f. *wuraṛawak* or *wuraṛayak*; aor. sg. 2, *wuraṛĕıcı̄*; 3, *wuraṛawı̄*), to drive away, turn out, Gh. 213 (10).

wr'sht, a beard, 169 (102).

w'raw'ĕk or *w'rayĕk* (p.p. f. *w'rawak* or *w'rayak*), to cause to bring, 30B. Causal of *wriyŏk*, q.v.

wriy' (pl. *wriyi*, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

wriy' (pl. *wr'i*, 9 (2)), f. a kind of food, Gh. 122 (7). P. *baṛai*, Hindi *waṛi*.

wriyŏk (p.p. f. *wrūk*, 24, 38, 144; aor. sg. 1, *w'r'm*, 62A; 2, *w'r*, 38, 62A, 68 (3); 3, *w'ri*, *w'rri*, 30B, 38, 62A; impve. sg. 1, *w'r'm*, 71; 2, *w'r*, 38, 68 (3), 71; 3, *w'rŏn*, 71. For the spelling *w'rri*, see Gh. 24 (5)), to take, 25; to fetch, carry. The aorist tenses of this verb are also used by *w'lak*, a verb with practically the same meaning, so that it is always impossible to state to which of the two any of the aorist forms should be referred. All the examples of the aorist tenses given under *w'lak* may therefore also be taken as examples of this verb. With *dal*, we have *nak-a dal wrūk*, thou didst not take her to thyself, 24, 144.

wriyŏkáo, taking, the act of taking, 155.

w'rayĕk, see *w'raw'ĕk*.

wĕs, *wĕsa*, see *waghyŏk*.

w'spalaw'ĕk or *w'spalayĕk* (p.p. f. *w'spalawak* or *w'spalayak*), to cause to wring out, Gh. 214 (3).

w'spal'ĕk (p.p. f. *w'spalak*; aor. sg. 2, *w'spal*; 3, *w'spali*), to wring, squeeze out, press out, Gh. 214 (3).

w'spalayĕk, see *w'spalaw'ĕk*.

wustaw'ĕk or *wustayĕk* (p.p. f. *wustawak* or *wustayak*), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, I (3).

wust'ĕk (p.p. f. *wustak*, 37; aor. sg. 2, *wust*, 61A3; 3, *wusti*, 61A3. This verb is conjugated throughout the past tenses in 44-5, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (*i-wust'ĕk ĕnar*, on flying up). Cf. Gh. 213 (8). P. *wurzĕd'l*.

waswās, doubt, 163. P.

waswāsi, doubtful, 163. P.

wĕsaw'ĕk or *wĕsayĕk* (p.p. f. *wĕsawak* or *wĕsayak*; aor. sg. 2, *wĕsĕıcı̄*; 3, *wĕsawı̄*), to cause to enter, to insert, causal of *waghyŏk*, q.v., Gh. 213 (13, 14).

wĕt (f. *wĕt'*, 169 (99)), adj. open, wide open. Cf. *wĭr*. P.

waṭk (pl. *waṭchi*, 9 (9)), f. 8 (1), a walnut, Gh. 224 (7).

wāw, *wawi*, *wawŏn*, see *wŏk*.

wiw, see *hishtak*.

wyūk (f. *wyūk'*), adj. dry (of a cow), 146, 169 (175).

woz' (pl. *wzi*, 9 (2), No. 151), a she-goat, a nanny-goat, a she-hill-goat, 148, 169 (120), Gh. 231 (4). P. *wuza*. The masculine of this word is *buz*, q.v.

wuzmawaw'ĕk or *wuzmawayĕk* (p.p. f. *wuzmawawak* or *wuzmawayak*), to cause to test, to get (a thing) tested, 30A, Gh. 213 (6).

wuzmaw'ĕk or wuzmayĕk (p.p. f. wuzmawak, 57, or wuzmayak ; aor. sg. 2, wuzmĕwī, 61A1, 68 (1) ; 3, wuzmawī, 30A, 57, 61A1, 69 ; impve. sg. 2, wuzmĕw, wuzmĕw'n, 68 (1) ; 3, wuzmawna, wuzmawŏn, 69), to try, test, examine, 32, Gh. 213 (6). P. azmoy'l.

wazn, wazna, waznŏn, see wazyŏk.

wĕzār, adj. apart, separate, Gh. 214 (6, 14). ? P. wēzar, displeased.

wizar, adv. on him, on her, on it, or on them ; use explained, 86 ; cf. 85, I (10) ; by means of him, her, it, or them, 86 ; wizar-di or wizar-da, on me, on us, on thee, or on you, 86, 123 ; da wizar, upon me, 123 ; di . . . wizar, on me, 86 ; wizar-wi or wizar-wa, on him, on her, on it, on them, 86, 123 ; wizar-a-wa, (kill) him (a) by it (wizar-wa), 86.

wazyŏk (wa-zyŏk) (sometimes written wa-dzŏk) (p.p. f. wazzuk or wazzruk, 38 (for the spelling wazzruk, see Gh. 121 (12)) ; aor. sg. 1, wazn'm, 62B ; 2, wazn, 38, 62B ; 3, wazna, 38, 62B ; fut. sg. 2, sŭ wazn, 20c, 86 ; impve. sg. 1, wazn'm, 71 ; 2, wazn, 38, 71 ; wazn-a, slay him, 24 ; 3, waznŏn, 71 ; passive, wazyŏk syŏk, he was killed ; wazzruk sukin, they were killed, 153), to kill, to slay. 20c, 86, 91 (wazyŏk-a, he killed him), 104, 135A, 153, 169 (59). Cf. dzŏk, 2. Cf. P. wa-zh'l.

Y

ya, in hŏ ya, see hŏ, 4.

yā, conj. or. P. Use described, with examples, 90 ; yā khŏ = yā, 90 ; yā . . . yā, either . . . or, 90, 99, 144 ; yā khŏ . . . yā, either . . . or, 90.

yād, memory. P. yād-am nak hā, I do not remember, 150, 169 (81) ; yād kayĕk, to remember, to have off by heart, 21, 135A, 169 (95) ; yād o is'm ta-Rasūl, the memory and name of the Prophet, the Bārah Wafāt, or days celebrating the last twelve days of Muḥammad's fatal illness, 165.

yak, in yak samba, Sunday, 166. Corruption of Prs. yak shamba.

yĕn, 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).

yāngh, an embrace ; pa-yānghgk-al syŏk, he embraced him, I (10).

yānak, ash, ashes, 99, 169 (126). This word takes the emphatic particle di, not ŏi, even in the singular, 99.

yānsp (pl. yānspi, 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. ās, Prs. asp. A mare is myāndĕni, q.v.

yānspkiṛoi, m. a small horse, a pony, 162.

yār, m. a friend, 87, 148, 169 (92). P.

yasaw'ĕk or yasayĕk (p.p. f. yasawak or yasayak), to boil (transitive), 30B, 37, Gh. 215 (5). P. yashawul.

yasĕk (p.p. f. yasak, 37, 58 ; aor. sg. 2, yas, 61B1 ; 3, yasa, 30B, 58, 61B1), to boil (intransitive), Gh. 215 (5). P. yashĕd'l.

yĕnyĕgar, m. a ploughman, No. 58. P. yawĕ, ploughing.

Z

zōbal, adj. wounded, Gh. 200 (4, 12). P. *zhōbal*.

zbān, the tongue, 77, 133, 168 (12). No. 41; a language. P. *zabān ta-Bargistā a-zhān*, the language of Bargistā, Ōrmuṛi, 142a, 169 (144).

zbushaw'ēk or *zbushayēk* (p.p. f. *zbushawak* or *zbushayak*), to cause to suck, Gh. 199 (7).

zbush'ēk (p.p. f. *zbushak*; aor. sg. 2, *zbūsh*, 61A3; 3, *zbushī*), to suck, Gh. 199 (7). P. *zbūsh'l*.

zabaw'ēk or *zabayēk* (p.p. f. *zabawak* or *zaboyak*; aor. sg. 2, *zabēwi*; 3, *zabawi*), to card (cotton, etc.), Gh. 199 (8).

zād, see *ādam-zād*, s.v. *ādam*.

zaid, N.P. of a man, 25-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 125, 129, 135, 138, 142b. P.

zgham'ēk (p.p. f. *zghamak*; aor. sg. 2, *zghēmi*; 3, *zghamī*), to bear, to suffer, Gh. 199 (9). P. *zgham'l*.

zgān (pl. *zganni*, 9 (7)), m. a division or section of a field, Gh. 219 (4).

zha, *zhi*, see *hatak*.

zhaghaw'ēk or *zhaghayēk* (p.p. f. *zhaghawak* or *zhaghoyak*), to cause to speak, to cause to utter sound, Gh. 201 (7). P. *zhaghawnl*.

zhagh'ēk (p.p. f. *zhaghak*, 58; aor. sg. 2, *zhagh*; 3, *zhaghu*, 58), to give forth sound, to sound, resound; to converse, Gh. 201 (7). P. *zhaghēd'l*.

zh'm, *zhōn*, see *hatak*.

zhōnawunkai, m. one who leaves or abandons, 33E. See *hatak*.

zahr, m. poison, 92, 135A. P.

zhay'm, see *hatak*.

zak, i.q. *dzak*, s.v. *dzōk*, 2 and 3.

zāk, i.q. *dzāk*, s.v. *dzōk*, 1.

zōk, see *dzōk*, 1, 2 and 3.

zakhmī, adj. wounded, 89. P.

zli, m. the heart, 12, 20d, 83, I (6, 10). *i-t'r liki-t bū zli sa*, for what does your heart become?, *i.e.* for what do you long?, II; *zli-m*, my heart, 20d; *i-zli-m nak hā*, it is not on my heart, *i.e.* I have no memory of it, 108, 120, 169 (81). P. *zr*.

zāl (f. *zāl'*, 7, 14 (2), 148, 169 (85); pl. *zēli*, 14 (2)), adj. old, 148, 169 (84), and as above. P. *zōr*, Prs. *zāl*. The plural, *zēli*, is also used as the plural of *zark'*, a woman, q.v.

zēli, see *zāl* and *zark'*.

zulm, m. tyranny, 86. P.

zalpiē (pl. the same, 130, 147), com. gen. a grand-parent, a grandfather or grandmother, 132, 144, Gh. 243 (4, 5).

zām', f. a jaw-bone, a jaw, 145, 168 (14). P.

zūm, m. a son-in-law, 120, 134, 139 (3). P.

zun, *zuna*, see *dzōk*, 2.

z'ŋai (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. *zaŋai*.

zēnī, f. the chin, 135B, 168 (18). P. *zana*.

zin, a saddle, Nos. 226-7. P.

zangaw'ēk or *zangayēk* (p.p. f. *zangawak* or *zangayak*), to set swinging, to swing (transitive), Gh. 199 (6). P. *zangawul*.

zang'ēk (p.p. f. *zangak*, 58; aor. sg. 2, *zang*; 3, *zanga*, 58), to swing, vibrate, Gh. 199 (6). P. *zang'l*.

zau'm, see *dzōk*, 2.

zangirak, the knee, 135B, 168 (13). P. *zangūn*, *zānū*.

zāṅyī (pl. the same), f. a crane, Gh. 233 (2). P. *zāṅa*.

zar, 1, gold. *sūr zar* (P.) or *sūsh zar*, gold, No. 45; *spīw zar*, silver, No. 46. P.

zar, 2, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *Hindū sūrī māl klak barī zar*, 10 or 11 A.M., 167.

zar, card. a thousand, 16. *zār-gaḍ*, the thousand, 16. P. *z'r*.

zērī (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 223; the younger (of two sons), I (2); *zarī 'īd*, the little 'Īd, Ormurī N. of the month Shawwāl, the tenth month in the Ōrmurī calendar, 165.

zradz (pl. (*zradzī*), f. the red-legged partridge, the *chikōr*, Gh. 233 (10). P. *zarka*.

zurghāt (pl. *zurghattī*, 9 (7)), m. curdled milk, tyre, Gh. 225 (3).

zar-gar, m. a goldsmith, 157. P.

zark' or (No. 52) *dzark'* (pl. *zarkī*, 9 (10), or *zēlī*, 9 (10), 16, 22, 109), f. a woman, 7, 8 (3), 13, 16, 22, 109, 111, 118, 129, 130, 143, 148, 152, 156, 169 (85), No. 52; a wife, 79, 82. The plural form, *zēlī*, is also the plur. of *zāi*, old, q.v.

zark'tōb, womanhood, 9 (10).

zarūr, adj. necessary, needful, 79, 81-2. P.

zēṣḥk (pl. *zashyshī*), a thorn, a prickle, 144, 169 (147), both pl.

zēṣḥran, adj. thorny, prickly, 148, 169 (148).

zisht'ēk (p.p. f. *zishtak*, 37; aor. sg. 2, *zisht*; 3, *zishtī*), to seem bad, to be considered amiss, to be rejected, Gh. 199 (5).

zēf' (pl. *zēf'ī*), f. a cow-buffalo calf, Gh. 228 (12). The masc. is *zētkai*, q.v. P. *jōṭa*.

zut, see *dzut*.

zēṭkai (pl. *zēṭkaī*), m. a bull-buffalo calf, Gh. 228 (11). The fem. is *zēf'*, q.v. P. *jōṭkai*.

zwagh'k (pl. *zwagh'chī*, 9 (9)), m. the kernel of the pine-nut, Gh. 225 (10).

zawāl, N. of a certain time of the day, 1 P.M., 167; *zawāl gatēs*, 12.30 P.M. P. *zawāl*, decline of the sun.

zwandai (f. *zwandiy'*, 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P. *zhwandai*.

zaw'rī (pl. the same), f. a leech, Gh. 234 (5). P. *zhawara*.

zwaṛand, adj. hanging, pendent, Gh. 200 (5, 12). P. *dzaṛand*.

zyōk, see *wazyōk*.

zay'ēk (p.p. f. *zayak*; aor. sg. 1, *zay'm*, 79, 86, 89, 92; 2, *zēyī*; 3, *zayī*; pres. sg. 1, *bū zay'm*, 26, 79, 99; impve. sg. 2, *zēy'n*, 83), to chew, masticate, suck, Gh. 200 (3) (P. *zhōy'l*); to ask for, 79, 83, 86, 89, 92, Gh. 200 (3); to wish for, to

long for, desire, 26, 79, 99, I (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).
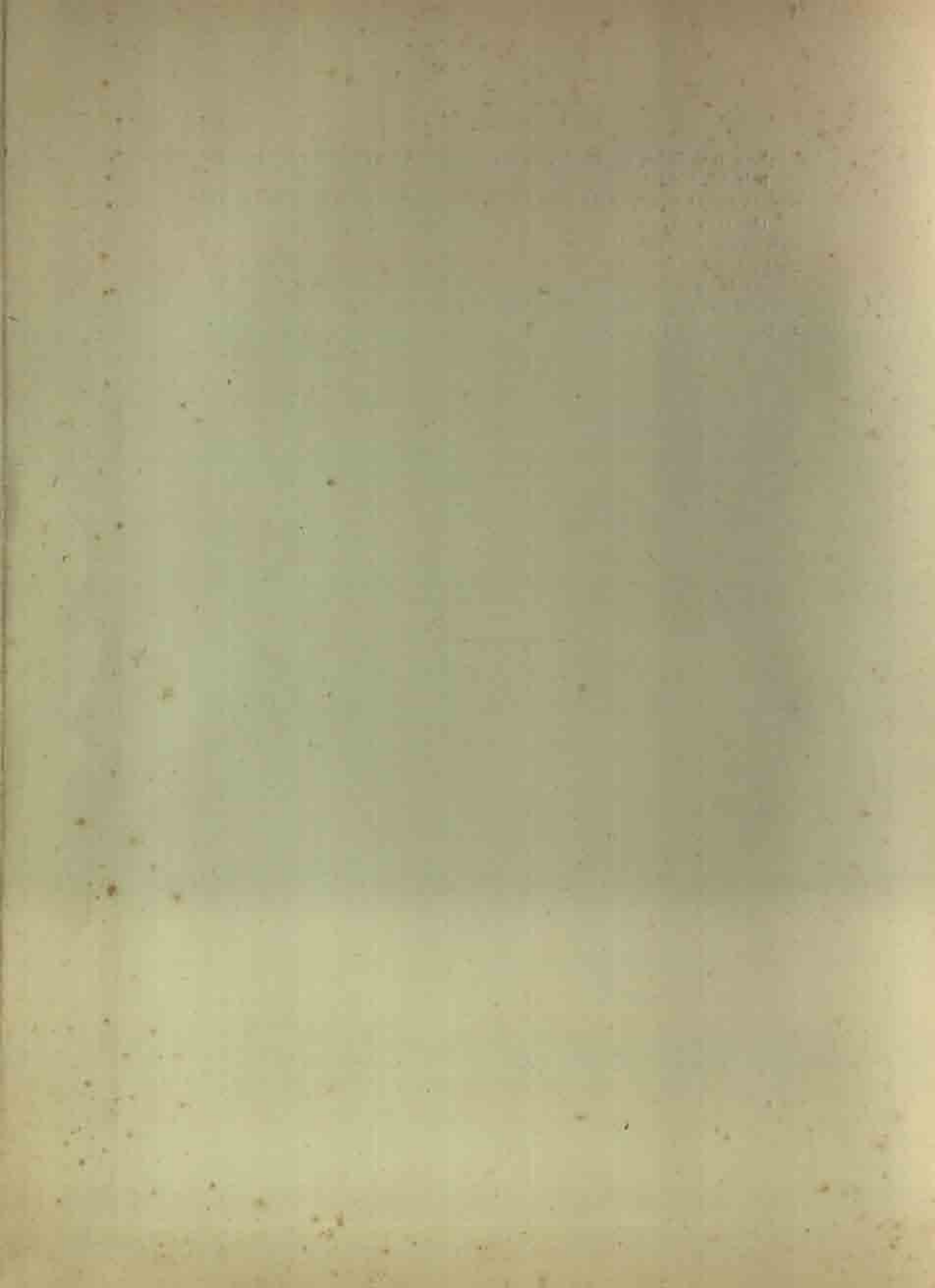
ziyaŗ (f. and pl. *ziyaŗ*, 14 (1), 142a, 169 (171)), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.
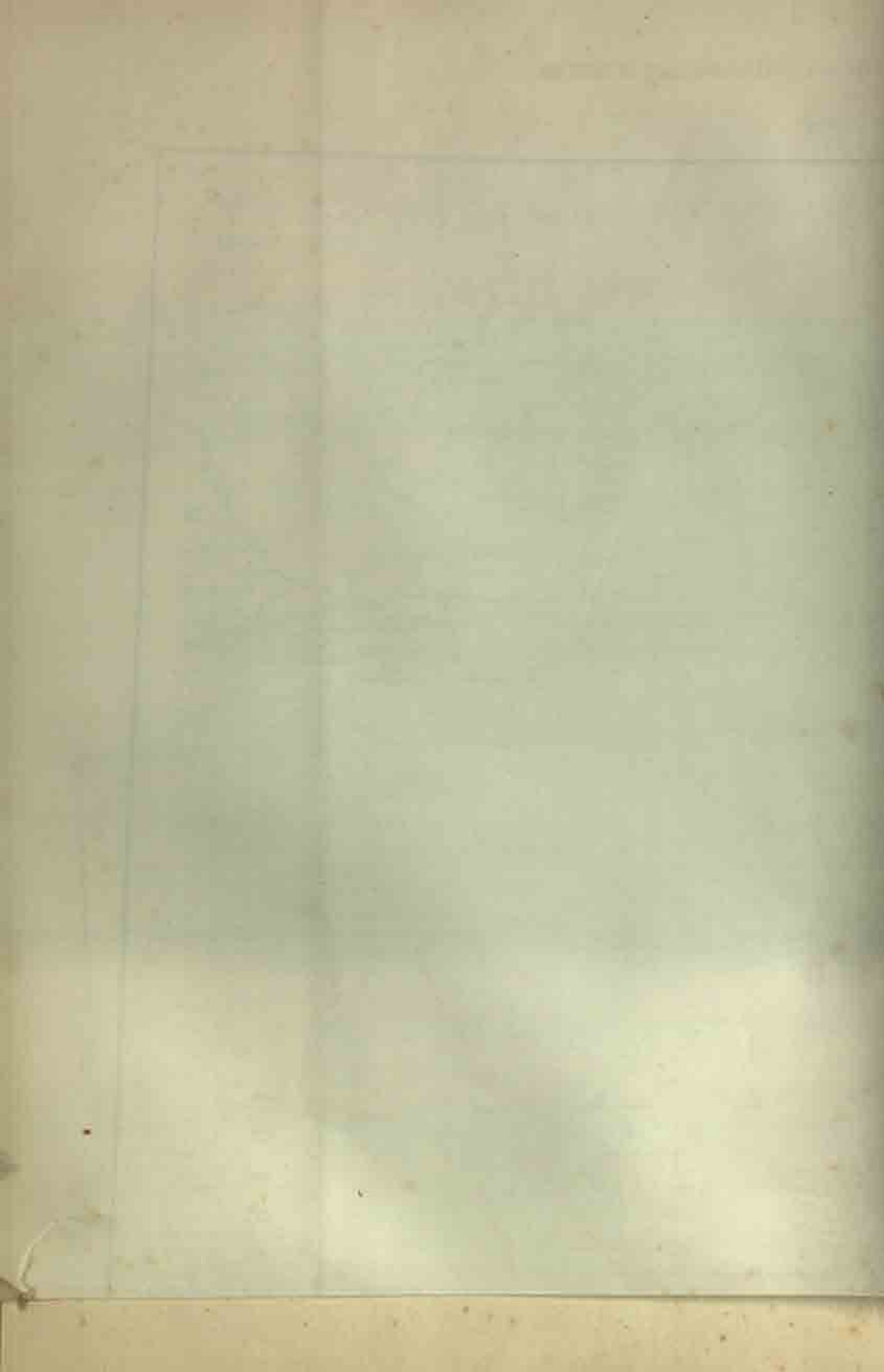
ziyaŗwālai, yellowness, 156.

ziyāt (15, 83) or *zyāt* (169 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); *i-piē lāsᵗ ziyat*, more than a father, 83; *zyāt śōn*, may it increase, 169 (161). P. *ziāt*.
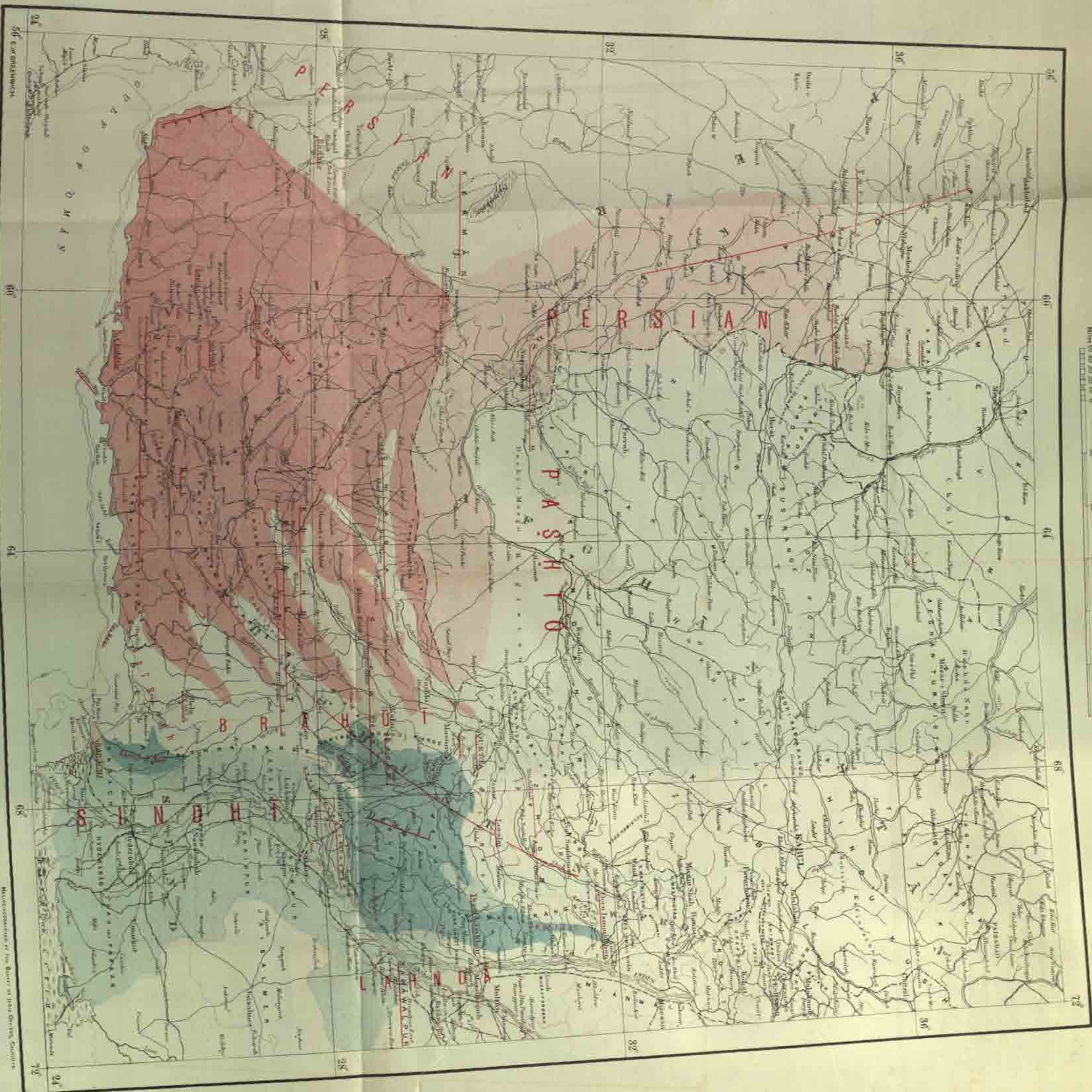
zyātī, excess, 169 (178). P.

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MAP ILLUSTRATING THE LOCALITIES IN WHICH THE BALŌCHĪ LANGUAGE IS SPOKEN

Scale 1: 4,000,000 or 1:64.4 inches to 64 Miles

WESTERN DIALECT

EASTERN DIALECT

NOTE.—Localities referred to in the text are underlined in red.

BALŌCHĪ.

The word 'Balōchī' is an adjective meaning 'of or belonging to the Balōch'
nation,' and is hence employed to indicate that nation's

The Balōches.

language. The Balōches themselves say that they origin-
ally came from Halab (Aleppo), that they fought on behalf of Husain, the son of
'Alī, at the battle of Karbala, and that after Husain's death they migrated to
Sīstān. On the other hand, references to them in Persian literature[2] first show them
as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmān,
and thence, under pressure of the Seljūq invasion in the 11th century, they moved to
Sīstān and Makrān, some journeying south-west into what is now Persian Baluchistan,
and others south and south-east into Makrān. In the days of Changēz Khān (13th
century A.D.) the latter gradually pushed eastwards into eastern Makrān and the Sind
frontier, and ultimately occupied the Sulaiman Range on the border of India proper.
In the 13th century they already had connexions with Sind, and in the 15th and 16th
centuries parties of them entered the southern Panjab and Sind and settled there. The
last movement took place during the period of unrest and disruption of Governments
that followed Taimūr's conquest (end of 15th century), and synchronized with the
invasions of India by Bābur (born 1483, died 1530) and the Arghūns.[3]

During their progress through Makrān, the Balōches occupied the highlands of
Kalāt, now held by the Brāhūīs. 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.[4] Since that time the Balōches have been divided into two bodies, separated by
the Brāhūī-speaking territory of Kalāt.

We have seen that the word 'Balōchī' means the language of the Balōches, and so
far as it relates to the Balōches of Baluchistan, the name is

Balōchī where spoken.

accurate enough; but there are numerous Balōches 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 Balōchistān,—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, Balōchī 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.[5]
On the east, Balōchī has overstepped the south-eastern boundary of Baluchistan into
Sind and Bahawalpur, and, further north, it occupies the Sulaimān Hills on the western

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[1] The words are often spelt 'Balūchī,' 'Balūch,' 'Bilūchī,' 'Bilūch,' and so on, but the above spelling represents the
true pronunciation. See Dames, *The Baloch Race*, pp. 1ff. The spelling 'Baluch' has survived in the official name of
the Province of 'Baluchistan.' 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. 53.

[4] Dames, op. cit., p. 49.

[5] See Colonel Holdich's *Notes on Ancient and Mediæval Makran*, in *The Geographical Journal* for April, 1896,
p. 1 of separate reprint.

border of the Panjab District of Dera Ghazi Khan. In former times Balōches progressed much further, 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 Lahndā 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, Balōchī 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 Balōchī language is concerned, in the Panjab, its eastern limit is approximately the Sulaimān Range. In Sind and the neighbouring State of Bahawalpur, Balōchī has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Balōches 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 Pashtō ; but further west Balōchī is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Pashtō is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Pashtō, and others Balōchī. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sistān. Here Balōches are also found, mixed with Persians, and the language of the tract is partly Balōchī and partly Persian. Further south, in Baluchistan itself, Balōchī is supreme right up to the western frontier of British territory. How much farther westwards Balōchī 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,[1] and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balōchī further north in Sistān and Karmān.[2] It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Balōches, and that that of the latter is about 700,000, about a third of whom are nomads.[3] Indeed Balōches have been found so far north as Central Khurāsān,[3] though whether these speak Balōchī or not I cannot say.

We thus see that Balōchī is bounded on the north by Pashtō, 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 Balōchī, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balōchī is bounded, in Sind, by Sindhī, the state of affairs being much the same as that in Sistān and Karmān, the whole of Sind being a kind of debatable ground in which both Sindhī and Balōchī are spoken. The speakers of Sindhī form the mass of the population, and those of Balōchī are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Rājasthānī of Jaisalmer and Marwar. North-west of Sind lies the Panjab State of Bahawalpur, of which the principal language is Lahndā, and here also are colonies of Balōchī speakers. Directly north of Sind, in the Panjab, Balōchī has Lahndā to its east.

[1] See Geiger, in *Grundriss der Iranischen Philologie*, Vol. iii, p. 384.

[2] *Encyclopædia Britannica* (11th Ed.), Vol. xiv, p. 562, and Vol. xv, p. 750.

[3] Lord Curzon, *Persia*, i, 224, Note 1 ; i, 202. Cf. *Eastern Persia* (edited by Sir F. J. Goldsmid), i, 46 ; all quoted by Geiger in the *Grundriss der Iranischen Philologie*, I, ii, 232.

In this way, while Balōchī has closely related Eranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Lahndā and Sindhī.

Moreover, Balōchī has in its bosom another neighbour, the Dravidian Brāhūī of the Sarāwān and Jahlawān divisions of Kalāt. In these divisions, it is true, there are, as we shall see, a certain number of Balōches, but the bulk of the population is Brāhūī. Brāhūī has not influenced Balōchī, but on the other hand (see Vol. iv, p. 627 of this Survey) Brāhūī has been to a certain extent affected by the surrounding Balōchī.

A glance at the map facing p. 327 will show that the intrusive Brāhūī divides the Balōchī area into two distinct blocks,—a western and an eastern. Corresponding to this division, there are two main Balōchī dialects. These are Western Balōchī,—often called 'Makrānī,' from Makrān, the coast country along the Arabian Sea,—and Eastern Balōchī. The two differ considerably, but are not mutually unintelligible.[1] 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 Sindhī and Lahndā. 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 Sindhī or Lahndā. This borrowing is carried to an extreme in the Kasrānī Balōchī of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 405ff.

As regards the Western Balōchī 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 Balōchī in Persian Baluchistan at something like 200,000.[2]

In British Baluchistan the western dialect prevails in Makrān, Khārān, and Chagai. These three lie on the west side of the Sarāwān and Jahlawān divisions of Kalāt, of which the main language is the Dravidian Brāhūī, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalāt lies the British District of Quetta, the main language of which is Pashto, and here also, in its south-western corner, are found some speakers of Western Balōchī. The total number of speakers of the western dialect in British Baluchistan is 114,899, 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

Dialects.

Number of Speakers.

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[1] Dames, op. cit., p. 3, Note 1.
[2] Encyclopædia Britannica (11th Ed.), Vol. iii, p. 297.

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 Brāhūī of Sarāwān and Jahlawān of Kalāt. In Balōchistan, its speakers are most numerous in the Bolan and Sibi Districts. These lie to the north-east of Kalāt, 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 Dōmbkī and Kachhi divisions of Kalāt, and even in the eastern parts of Sarāwān and Jahlawān. We thus see that in Sarāwān and Jahlawān there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balōchī in these districts is :—

Sarāwān	.	.	.	.	.	.	.	.	.	.	13,786
Jahlawān	.	.	.	.	.	.	.	.	.	.	14,760
									TOTAL	.	28,546

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 :—

Western Dialect	.	.	.	.	.	.	.	.	.	.	19,031
Eastern Dialect	.	.	.	.	.	.	.	.	.	.	9,515
									TOTAL	.	28,546

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Lās Bēlā. Here, it really forms a part of the Balōchī of Sind, which adjoins Lās Bēlā 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 Pashtō, not Balōchī. Quetta has been already referred to as containing a few speakers of Western Balōchī. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balōchī, joining on to, and forming a unit with, those of the neighbouring Panjab District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balōchī 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 Balōchī in its own home, but are shown separately in the list of those who speak Balōchī in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Balōches 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 Makrānī Balōches who speak the western dialect. All other Balōches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Balōches 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 Lás Bélá, there is a colony of Balóches which, as we have seen, is continued into the latter State. But this Balóchi is far from pure. It is locally known as the 'Káchhé-ji Bóli,' and is much mixed with Sindhi. Over the rest of the province, it cannot be said that any particular tract is in possession of Balóches. 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 Balóchi in a corrupt form, much mixed, as in the case of Káchhé-ji Bóli, with Sindhi. In fact, the only pure Eastern Balóchi spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balóchi of Sind as follows :—

		Number of Speakers
Western Dialect	. . . .	10,000
Pure Eastern Dialect of the Upper Sind Frontier	.	56,889
Mixed Eastern Dialect	. . . . . .	131,802
	Total	198,691

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balóchi 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 Balóches of Sind, and as speaking the same kind of corrupt mixed dialect. Balóchi is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Balóch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahndá of the Western Panjab, described in Vol. VIII, Part i, pp. 233ff. of this Survey. Only in the Sulaimán Hills bordering on Baluchistan, and in the Mazári tribe and part of the Gurchání tribe on the plains, do the Balóches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaimán Range are the Músa Khél and Bárkhán tracts of the Loralai District, and, as already stated, the Balóchi of Dera Ghazi Khan is also found here. The Balóchi of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Balóches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balóchi were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasráni villages in the south of the Kulachi Tahsil. Their language was a continuation of the Kasráni Balóchi of Dera Ghazi Khan, and like it was much mixed with the local Lahndá. As had been the case in Dera Ghazi Khan, the other Balóches of Dera Ismail Khan had lost their tribal language and now spoke only Lahndá. A specimen of this Dera Ismail Khan Kasráni Balóchi will be found on pp. 410ff. below. Since 1901, even these few speakers have abandoned their native tongue, and at the Census of 1911 not a single speaker of Balóchi 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 Balóchi 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 :—

	Western Dialect.	Eastern Dialect.	TOTAL.
PERSIAN BALUCHISTAN	200,000[1]	...	200,000[1]
BRITISH BALUCHISTAN—			
Makran	70,333	...	70,333
Kharan	13,565	...	13,565
Chagai	8,930	...	8,930
Quetta-Pishin	1,040	...	1,040
Sarawan-Jhalawan	19,031[1]	9,515[1]	28,546
Loralai	...	3,413	3,413
Bolan	...	651	651
Sibi	...	57,642	57,642
Kachhi	—	29,834	29,834
Dombki-Kahiri	...	4,467	4,467
Las Bela	...	12,544	12,544
TOTAL FOR BALUCHISTAN (PERSIAN AND BRITISH) .	314,899	118,064	432,963
SIND—			
Karachi	10,000[1]	...	10,000[1]
Jacobabad	...	56,589	56,589
Mixed Dialects	—	131,802	131,802
TOTAL FOR SIND .	10,000	188,391	198,391
PANJAB—			
Dera Ghazi Khan	—	68,921	68,921
Bahawalpur	...	1,444	1,444
TOTAL FOR PANJAB .	...	70,365	70,365
SUMMARY.			
BALUCHISTAN—			
Persian	200,000[1]	...	200,000[1]
British	114,899	118,066	232,965
SIND	10,000[1]	188,391	198,391
PANJAB	...	70,365	70,365
TOTAL FOR PERSIAN BALUCHISTAN AND BRITISH INDIA .	324,899	376,822	701,721

[1] Estimates.

In addition to the above, Balōchī is spoken by temporary residents in the following provinces of India :—

Province.	Number of Speakers.
Baluchistan (Zhob)	22
Bombay (less the figures for Sind)	867
Panjab (less the figures for Dera Ghazi Khan and Bahawalpur) . . .	310
Rajputana Agency	945
Other Provinces	721
TOTAL .	2,865

Adding to this 701,721, the number of speakers of Balōchī in their own country, we arrive at a total of 704,586 for the number of speakers of Balōchī 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.

Balōchī resembles most other Erānian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achæmenides, 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 Balōches 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. Balōchī, as an Erānian 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:—

'Of all the dialects '—he is speaking of Erānian dialects in general—' Balōchī is raised to a pre-eminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tenues 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 voiced spirants took place between the third and sixth centuries after Christ. In a word, Balōchī represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.'

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 Balōchī. This at any rate would bring out the fact that Balōchī preserves a much more archaic

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[1] Mockler, *Grammar*, p. 1.

[2] Vol. I, ii, p. 417. I quote the translation of Mr. Denys Bray on p. 131 of the Baluchistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.

form of the present language than Persian. But old beliefs die hard, and it will be many a long
day before the idea that Balôchī is a mongrel form of Persian is finally consigned to limbo.'

Balôchī cannot be said to possess any written literature. Only of late years have
the Balôches 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 communi-
cation.¹ 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 Balôches themselves, had in some instances
been traditionally handed down for many generations. These are all in the east-
ern 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 west-
ern 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 Lailā and Majnūn,
a tale of Shēkh Sadī, and the story of Bahrām Shāh Jihān and Gulandām. They are all
apparently imitations of Persian originals. Other poems also exist in Makrān itself. On
this subject Mr. Hughes Buller² says :—

> 'A considerable body of literature exists in Western Balôchī and many of the leading men keep books,
> known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among
> the more famous of these poems may be mentioned that recounting the Rind migration ; two poems
> giving details of the various rulers of Kēch-Makrān, the second of which is by Abū, son of
> Zarīn, Kōang ; a ballad by Ghulām 'Alī describing Malik Dīnār Gichkī's fight with Takī Khan,
> Nādir Shāh's general ; another by Hothmān Kalmatī describing the fight between Hammal-ō-
> Jihand and the Portuguese ; and lastly a poem describing a fight at Lashkarāo Kaur in Panjgūr
> between Mīr Mohīm Khan, Nausherwānī, and Mīr Gōhrām, Gichkī, of Pwajgūr on one side and
> the brothers, Lāl Khan and Zangī, Brāhūis of Nushkī, on the other.'

The various printed collections in the eastern dialect are all given in the list
of Authorities.

The 'Tenth Memoir' (1832)⁴ of the Serampore Press records that in the 'Belochee,
or the Beloutche of Balbi (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

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).

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SKETCH OF BALŌCHĪ GRAMMAR.

The following account of Balōchī 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 come 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, Balōchī can hardly be called a written language, in the sense that up to quite lately it was not used by Balōches for written communications. If, occasionally, a Balōch 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 Balōchī in employing the Roman character.

Written Character.

Alphabet and Pronunciation.—Taking Western Balōchī as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdū, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are *a, ā, i, ī, e, ē, o, ō, oi, au.* A Persian *ū* often appears as *i* in Balōchī, as in *dir,* for *dūr,* far; *bita,* for *būda,* become; *dīt,* for *dūd,* smoke.

The real Balōchī consonants and semivowels are *k, g, ch, j, t, d, p, b, m, n, r, l, y, v, s, sh, z, zh,* and *h.* The letter *sh* corresponds to the Persian ش, and *zh* to the Persian ژ. The usual ligatures under these letters, as in *sh, zh,* which have been employed in transliterating Indian languages, will be omitted in the case of Balōchī, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian *sh* (ष).

In Eastern Balōchī several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters *ṭ, ḍ,* and *ṛ* occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as *ṭ', ḍ',* and *ṛ',* 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 Balōchī letter. Thus :—

s (ث) and *s* (ص) are both pronounced as *s,* as in *wāris,* for Arabic *wāris̱,* an heir ; *sabr,* for Ar. *ṣabr,* patience.

h (ح) is pronounced as *h,* as in *hukm,* for Ar. *ḥukm,* an order.

χ (خ)[1] is pronounced as *k* or as *h,* as in *bakhshish,* for Persian *baχshish,* a gift ; *habar,* for Prs. *χabar,* news ; *takt,* for Prs. *taχt,* a bedstead.

z (ذ), *z* (ض), and *z* (ظ) become *z,* as in *mazkūr,* for Ar. *mazkūr,* mentioned ; *zarūr,* for Ar. *zarūr,* necessary ; and *zohr,* for Ar. *zohr,* midday.

t (ط) becomes *t,* as in *tūfān,* for Ar. *ṭūfān,* a storm.

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[1] Regarding the transliteration of this letter, see the next page.

' (ع) is simply dropped, as in *sáat*, for Ar. *sā'at*, an hour.

γ (غ) becomes *g*, as in *garib*, for Ar. *γaríb*, poor.

f (ف) becomes *p*, as in *napas*, for Ar. *nafs*, breath.

q (ق) becomes *k*, as in *taksír* or *taskír*, for Ar. *taqsír*, 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 Balōchī,[1] attention must in the first place be directed to the pronunciation of the surd consonants *ch*, *k*, *p*, *t*, and *ṭ*. 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 *ṭh*, 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 *ṭh*. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balōchī 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'am*, the eye, where Mr. Dames writes *chham*; *k'apt'a*, fallen (Dames, *khaptha*); *p'anjāh*, fifty (Dames, *phanjāh*); *t'i*, other (Dames, *thi*); *ṭ'ular*, coarse (Dames, *ṭhular*), 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'asht'a*, pulled, or *bōχt'a*, opened, writing them *khashta* and *bokhta*, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feeble, 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 *ṭ* and *ḍ*. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting *ṭ* and *ḍ*) are the above surds, *ch*, *k*, *p*, and *t*, and their corresponding sonants, *j*, *g*, *b*, 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 *j* in the French word 'jour.' I indicate this sound by *zh*.

k is sounded like the *ch* in 'loch,' or the Arabic خ. I indicate this sound by the Greek letter χ.

g is sounded like the Arabic غ. I indicate this sound by the Greek letter γ.

p is sounded like the *f* in 'fire.' I indicate this sound by the letter *f*.

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[1] The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.

b is sounded something between the *v* in 'visible' and the *w* in 'wisp.' I indicate this sound by the letter *v* or *w*.

t is sounded like the *th* in 'thin.' I indicate this sound by the Greek letter θ.

d is sounded like the *th* in 'this.' I indicate this sound by the Greek letter δ.

As there are no spirants corresponding to the letters *t* and *d*, 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 Eranian languages. They are employed because the only alternative would be to use ligatured combinations, such as *th* for the *th* in 'thin,' and *dh* 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 Balóchi 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 :—

Western Dialect.	Eastern Dialect.
avh	*aah*, from.
wāja	*wazhā*, a master.
kushag	*k'ushay*, to kill.
op	*áf*, water.
shipānk	*shafānk'*, a shepherd.
barābar	*barāwar*, equal.
dāta	*daθa*, given.
pād	*p'āδ*, a foot.

Natives of India proper are unable to pronounce the sounds of θ and δ, and substitute for them *s* and *z*, just as many foreigners say 'sing' for 'thing' and 'zis' for 'this.' We see this in specimens of Balóchi received from the Dera Ghazi Khan District, where the Indian influence is strong. Here the scribe has written such words as *p'iθ*, a father, as ‎پھس *phis*, and *p'āθ*, a foot, as ‎پھاس *phās*. The sounds of θ and δ do not ordinarily occur in Western Balóchi, but, in special localities, some speakers occasionally substitute them for *t* and *d*, 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 *ch*, *k*, *p*, *t*, and *t*, 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 *k'apt'a*, not *k'ap't'a*, fallen, because the *p* is immediately followed by the consonant *t*.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balóchi. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word *minnat*, instead of *minnaθ*, entreaty. Other words are capable of a different explanation. Such, for instance, is

sakᵗ, hard, which, according to the rule that a final *kᵗ* preceded by a vowel becomes χ, we should expect to see spelt *saχ*. The reason for the retention of the surd *kᵗ* is that the word is originally *saktᵗ*,—compare the Persian *saχt*. In *saktᵗ* the *kᵗ* has been preserved unchanged by the following *tᵗ*, and when, as often happens in Balôchî, the final *tᵗ* has been dropped, the *kᵗ* remains hard under the memory of its influence. Again, we have *p'adēaγ*, not *p'aδēaγ*, to run, because the word is really a contraction of an older *p'aδ dēaγ*, lit. to give a foot.

Another letter peculiar to East Balôchî must also be noted. It is an aspirate of *w*, and I represent it by *wᵗ*, corresponding to Mr. Dames's *wh*. Its pronunciation is peculiar. Mr. Dames informs me that the aspiration seems to accompany the *w* throughout, and not to precede it. In fact, *wᵗ* seems to be a true surd, corresponding to the sonant *w*, as *f* does to *v*. This *wᵗ* usually corresponds to a Persian χ*w* or a Sanskrit *sv*, and to a West Balôchî *w*. Thus, corresponding to the Persian χ*wash*, we have the West Balôchî *wash*, and the East Balôchî *wᵗash*, sweet; to the Persian χ*wâb*, we have W. Balôchî *wâb*, and E. Balôchî *wᵗâv*, sleep; and to the Sanskrit *svâda-*, taste, we have W. Balôchî *wâd*, and E. Balôchî *wᵗâδ*, salt.

Balôchî is fond of clipping its words. In commonly used vocables, such, for instance, as the preposition *ach* or *ash*, from, the initial vowel is often dropped. In the west, this word appears under many forms, such as *ach* or *ash*, *chi* or *shi*. Before a *w* it even becomes *chu*, as in *chu watî nafarâ*, from (thine) own servants. Before a vowel or *h* it becomes simply *ch*, as in *chamudâ*, for *ach hamudâ*, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have *rô*, as well as *rôsh*, a day; *gwân janay*, as well as *gwankᵗ janay*, to call; and (West) *sak*, (East) *sakᵗ*, for *sakt* (Persian *saχt*), hard. In both west and east a final *t* (or θ) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have *kushît* or *kushî*, and, in the east, *kᵗushîθ* or *kᵗushî*, he will slay, in which the form in *t* or θ is the original. Again, in the west, we have *kushagâyint*, *kushagâyin*, or *kushagâyî*, and, in the east, *kᵗushayē*, he is slaying, in which the original form is that ending in *nt*. We shall also see that the past participle of a verb ends in *g* (East, γ), and that this *g* (γ) 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 Balôchî.

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 *gwashâ*, I will say, but *gwashân-ē*, I will say to him.

The following is the full Balôchî 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:—

ا , *a*.

ا , *i, e*.

ا , *u, o*.

آ , *â*.

ب , *b*.

پ , *p*.

پ , *pᵗ*.

ت , *t*.

ٹ , *tᵗ*.

ث , *t*. (Only in borrowed words.)

�, t̤. (Only in borrowed words.)		ظ , ẓ.	(Only in borrowed words.)
ث , s̤.		ط , t̤.	(Only in borrowed words.)
ج , j.		ع , ʽ.	(Only in borrowed words.)
چ , ch.		غ , g̤.	
چھ , chʽ.		ف , f.	
ح , h̤. (Only in borrowed words.)		ق , q.	(Only in borrowed words.)
خ , χ.		ك , k.	
د , d.		كھ , kʽ.	
ض , ḍ. (Only in borrowed words.)		گ , g.	
ڈ , ḍʽ. (Only in borrowed words.)		ل , l.	
ذ , δ.		م , m.	
ر , r.		ن , n.	
ڑ , ṛ. (Only in borrowed words.)		و , w, v.	
ڑھ , ṛʽ. (Only in borrowed words.)		وھ , wʽ.	
ز , z.		وٗ , au.	
ژ , zh.		وٗ , ū.	
س , s.		ه , h.	
ش , sh.		ي , y.	
ص , s̤. (Only in borrowed words.)		ي , ai.	
ض , z̤. (Only in borrowed words.)		ي , ī.	

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 -ē, the 'yā-e-wahdat,' thus, *mard*, man, *mardē*, a man.

GENDER.—There is no distinction of grammatical gender in Balōchī. Male and female are distinguished either by the use of different words,—as in *gurānḍ*, a ram, *gaḍ*, a ewe,—or by the addition of words such as *nar*, male, and *mādag* (Eastern, *māδay*), female.

DECLENSION OF NOUNS.—There is only one declension. Nouns are declined as follows :—

Lōg (lōy), a house.

Sing.	Western Dialect.	Eastern Dialect.
Nom.	lōg	lōy.
Gen.	lōga	lōy, lōyē.
Dat.	lōgā, lōgā-rā	lōyār, lōyā-rā.
Obl.	lōgā	lōyā.

	Western Dialect.	Eastern Dialect.
Plur.		
Nom.	*lōg, lōgã*	*lōγ, lōγã.*
Gen.	*lōgāno, lōgāni*	*lōγāni.*
Dat.	*lōgã, lōgã-rā*	*lōγãr, lōγã-rā.*
Obl.	*lōgã*	*lōγã.*

The oblique case is used with prepositions, as in *ash lōgā*, from the house; *ash lōgã*, 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 *n*. Thus, when in the genitive it is followed by the termination *ī*, we get *lōgān-ī*, not *lōgã-ī*. So, when *ash*, from, follows, as it sometimes does, the noun, we get *lōgān ash*, not *lōgã 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 Hindī. 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 lōgā* (*ash lōγā*), from the house; but a postposition governs a noun in the genitive case, as in *lōga sarā* (*lōγ sarā*), on the house; *lōgāni sarā* (*lōγāni sarā*), on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding, as in *lōgān 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 *-ē*, a, the case terminations are added after the article. Thus, singular oblique *lōgēā* (*lōγēā*). Naturally, this form is used only in the singular.

If a noun ends in *ā*, a *y* is inserted before the terminations. Thus, *hayā*, shame, sing. obl. *hayāyā*. But, in the eastern dialect, a few words of this class insert *h*, preceded by a short *a*, instead of *y*. Thus, *wāzhā*, a lord, plural *wāzhahā̃*; *bēgā*, evening, sing. obl. *bēgahā*, in the evening. On the other hand, in the western dialect, nouns like *hayā* form the genitive singular by adding *ī*, not *a*, as in *hayāī*, 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 *ō*, change this *ō* to *av* before terminations, and before the indefinite article. Thus, *lērō*, camel, *lēravã*, camels; *lēravē*, a camel.

The genitive precedes the noun by which it is governed. Thus, *marda sar* (Eastern, *mard sar*), the man's head; *marda sara mīd* (Eastern, *mard sar mīδ*), 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 *malkē sardar*, the chief man of the country; *maī p'iθē naukar*, my father's servant. In the genitive singular of the western dialect, I have followed Mockler in writing it with a short *a*. Thus, *lōga*, not *lōgā* as in the oblique case. So far, however, as I can ascertain, either *lōga* or *lōgā* may be used both in the genitive and in the oblique singular. Balóchī 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 *ā*, and that the genitive is in 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 *dō bach*, two sons.

ADJECTIVES.—The principal adjectival suffixes are -*ī*, -*īg*, and -*īn*. 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 -*ī* occurs in both dialects, as in *bādshāhī*, royal, from *bādshāh*, a king.

The termination -*īg* forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often -*aig*, as in *mard*, a man, *mardaig*, of or belonging to a man. Some pronounce it -*ig*, as in *mardig*. In the eastern dialect, it generally takes the form -*ēy* or -*ēyā*, as in *dārēy*, wooden, from *dār*, wood; *mardēy* or *mardēyā*, of or belonging to the man, from *mard*, man. It is sometimes weakened to *ē*, as in *mardē*, 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 *ē lōg bādshāhaig-int*, this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix -*ē*, which, as usual in such cases, becomes -*en* before a vowel. Some forms of the western dialect have -*ī* instead of -*ē*. Examples are *a* (Eastern, *ā*) *sharrē mard*, that good man, as compared with *sharr*, good; *sharren āp* (Eastern, *sharren āf*), good water. When not used attributively, they do not take this termination. Thus, *a* (Eastern, *ā*) *mard sharr-ant* (Eastern, -*ant'*), those men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full *n* before the -*ē*. Thus, from (Eastern) *k'isāī*, small, we have *k'isānē*. This *ē* 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 -*tir*, as in *sharr*, good, *sharrtir*, better. In the eastern dialect the corresponding suffix is -*t'ar* or -*t'ir*, as in *sak*, strong, *sakt'ar*, stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus :—

Western Dialect.	Eastern Dialect.
mazan, great.	*mazaī*, great.
Comparative, *mastir*.	*mast'ir*.
burz, high.	*burz*, high.
Comparative, *bustir or burztar*.	*burzāt'ir*.
kasān, small.	*k'isāī*, small.
Comparative, *kastir*.	*k'ast'ar or k'isānt'ir*.

The thing with which comparison is made is governed by the ablative preposition *ash, ach,* or *chi,* than, the corresponding eastern preposition being *ach, ash,* or *chi.* Thus :—

(West) *ē mard chī ā mardā sharrtir-ī,* this man is better than that man.

(East) *ash t'ō sakt'ar-ē,* he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in *ash t'ō nēχ-ē,* he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as *sakē* (Eastern, *sakīā*), very, may be used. The most common method is to use the comparative in some such phrase as (West) *ē chi drustā sharrtir-ī,* this is better than all, or (East) *ash t'ēφayē mast'ir,* greater than all. In the west, the Persian suffix *-tarin* is sometimes used, as in *kastarin,* the youngest.

PRONOUNS.—Pronouns, especially the personal pronouns, have, as in the Ghalchah 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 *-ig,* described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	I,	*man.*	*mā, ma, mã.*
Gen.	my,	*manī.*	*manī, maĩ.*
Gen. Abs.	mine,	*manīg.*	*maĩy.*
Acc.-Dat.	me, to me,	*manā, manā-rā.*	*manã.*
Obl.	me,	*manā (Ag. man).*	*mā.*
Plur.			
Nom.	we,	*amā, mā.*	*mā.*
Gen.	our,	*amaĩ, maĩ.*	*maĩ.*
Gen. Abs.	ours,	*amaĩg, maĩg.*	*maĩy.*
Acc.-Dat.	us, to us,	*amā-rā, mā-rā.*	*mār, mā-rā.*
Obl.	us,	*amā, mā.*	*mā.*

The old form of the nominative plural is *māk',* and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, *māk'-ū* (not *mā-ē*), we are; *māk'-aθū,* we were.

The pronoun of the second person is declined as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	thou,	*tau.*	*t'au, t'a, t'ō.*
Gen.	thy,	*taĩ, taĩ.*	*t'aĩ.*
Gen. Abs.	thine,	*taĩg.*	*t'aĩy.*
Acc.-Dat.	thee, to thee,	*tarā, tarā-rā.*	*t'ar, t'a-rā.*
Obl.	thee,	*tau.*	*t'au, t'a.*

		Western Dialect.	Eastern Dialect.
Plur.			
Nom.	ye,	shumā.	shawā, shā.
Gen.	your,	shumaiī.	shawāī, shāī.
Gen. Abs.	yours,	shumaiīg.	shawāīy.
Acc.-Dat.	yon, to you,	shumā-rā.	shawār, shār.
Obl.	you,	shumā.	shawā, shā.

As in the case of the first person, there is, in the east, an old form, *shawāk'*, of the nominative plural, which is used when the verb substantive is suffixed. Thus, *shawāk'-ēθ*, you are; *shawāk'-aθē*, you were.

There is no pronoun of the third person. The demonstrative pronouns are used in its place.

PRONOMINAL SUFFIXES.—The personal pronouns are often represented by pronominal suffixes. These are:—

		Western Dialect.	Eastern Dialect.
Sing. and Plur.			
1st person		-ā.	-ā̃, ā̃.
2nd person		-it.	?
3rd person			
Sing.		-ē or ī.	-ī.
Plur.		-ish.	-ish, ā̃.

The forms for the first and second persons are very rarely used, but -ē (-ī) and -ish of the third person are quite common. The eastern -ā̃, -ā̃ (first person) and ā̃ (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 -ē or -ish is added to a word ending in ā, the two contiguous vowels coalesce into ai. Thus, *mālā* (acc. sing.) + ē becomes *mālai*, his cattle, and *lōgā* (acc. sing.) + ish becomes *lōgaish*, 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 *girōχ-i*, a purchaser of it. For the dative, we may quote *ruskat-ē*, (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) *man a-kushān-ē* (for *kushā-ē*), I will kill him.

man a-girān-ish (for *girā-ish*), I will seize them.

(East) *mā k'-ārān-i* (for *k'-ārā-i*), I will bring it.

bar-ish, take them away.

manzūr ma k'anant'-ā̃, if they do not agree to them (-ā̃).

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-ē*, he made, lit. made by him.

burtagant-ish, they carried (it) off, lit. carried off by them.

(East) *ā k͟uθa* or *k͟uθa-ī*, he made, lit. made by him.

jaθa-ish, 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 Ghalchah languages, to any other word, usually a noun, in the sentence. Mockler gives a good example :—

wati ushtira guṭā lōnjān kutag-ē, or

wati ushtira guṭai (guṭā+ē) lōnjān kut, or

wati ushtira guṭā lōnjān-ē kut, he (*-ē*) 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 :—

'This,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*ē.*	*ēsh, ē̆, ī.*
Gen.	*ishī, ēshī.*	*ēshī, ēshiyā.*
Dat.	*ishiā-rā, ēshiā-rā.*	*ēshiyār.*
Obl.	*ishiā, ēshiā.*	*ēshiyā.*
Plur.		
Nom.	*ē, ēshã̄.*	*ēsh, ēshã̄.*
Gen.	*ishānī, ēshānī.*	*ēshānī.*
Dat.	*ishānā, ishã̄-rā.*	*ēshã̄-rā.*
	ēshānā, ēshã̄-rā.	
Obl.	*ishã̄, ēshã̄.*	*ēshānī.*

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 :—

'That,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*ā.*	*ā, āh.*
Gen.	*āī, āyi, āhī, āhiyaiī.*	*āhī, āhiyā.*
Dat.	*āī-rā, āyā-rā.*	*āhiyār.*
Obl.	*āyā, āhiyā, aiyā.*	*āhiyā.*
Plur.		
Nom.	*ā, āyã̄, āhã̄.*	*ã̄, ãh, ãhã̄.*
Gen.	*āyānī, āhānī.*	*ãhānī.*
Dat.	*āyānā-rā, āhānā-rā.*	*ãhã̄-rā.*
Obl.	*āyã̄, āhã̄.*	*ãhānī.*

In the western dialect, there is a singular genitive absolute, *āyīēg* or *āhīēg*, his. Probably also there is a plural *āyānīg* or *āhānīg*, theirs, but it is not mentioned either by Mockler or by Pierce. The initial *ā* of the western forms may be nasalized, as in the east. Thus, *ã̄*, he ; *ãhānī*, 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-māhā̃*, for *chi mā āhā̃*, from among them; *chāhiyā*, for *chi-āhiyā*, from that.

To the two demonstrative pronouns, the particle *ham* is very frequently prefixed. It means 'even,' and is equivalent to the Hindi suffix *-hī*. Nominally, as in the case of *-hī*, it gives emphasis, as in *ham-ē*, this very; *ham-ā* or *ham-ū*, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that *hamā* or *hamā̃* means merely 'he,' 'she,' 'it,' or 'that.' The prefix *ham* is used in both dialects. In the east it is sometimes weakened to *haw*, so that we get *hamēsh* or *hawēsh*, *hamē* or *hawē*, *hamā̃* or *hawā̃*, 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 *kī* (Eastern, *kᵉī*), which is not declined. Its declension is formed with the aid of another pronoun. Thus, (East) *kᵉī ēshiyā*, whose, lit. who of this. The idiom is the same as that of Persian.

INTERROGATIVE.—The interrogative pronouns are *kai* (Eastern, *kᵉai*), who ?, and *chi* (Eastern, *chᵉī*), what ?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows :—

'Who ?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*kai.*	*kᵉai.*
Gen.	*kaii.*	*kᵉāiy.*
Dat.	*kaiā-rā, kai-rā.*	*kᵉāiır.*
Obl.	*kaiā.*	*kᵉāiā.*
Plur.		
Nom.	*kai.*	...
Gen.	*kaiigāni.*	...
Dat.	*kaiigā̃.*	...
Obl.	*kaiigā̃.*	...

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

'What ?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*chi.*	*chᵉī.*
Gen.	*chi, chiā.*	?
Dat.	*chiā-rā,*	?
Obl.	*chiā.*	?

The plural is the same as the singular.

In the western dialect, there is *kujām, kutām, kudām, kujān, kutān,* or *kudān,* which? This, when used substantively, is thus declined :—

	Singular.	Plural.
Nom.	*kujām.*	*kujām.*
Gen.	*kujāmī.*	*kujāmāni.*
Dat.	*kujāmiā.*	*kujāmã̄.*
Obl.	*kujāmiā.*	*kujāmã̄.*

Similarly for the other forms. In the eastern dialect, there is *k'iθã̄* or *t'ã̄*, which?, what?, which is used only as an adjective.

REFLEXIVE PRONOUN.—The reflexive pronoun is *wat* (Eastern, *waθ*), self. The genitive means 'own.' It is thus declined :—

'Self.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*wat.*	*waθ.*
Gen.	*watī.*	*waθī.*
Gen. Abs.	*watīg.*	*waθīy.*
Dat.	*watā-rā.*	*waθār.*
Obl.	*watā* (Ag. *wat*).	*waθā.*
Plur.		
Nom.	...	*waθã̄.*
Gen.	...	*waθāni.*
Dat.	...	*waθã̄-rā.*
Obl.	...	*waθã̄.*

This pronoun is employed, like the Hindi *āp*, to refer to the subject of the sentence. In the eastern dialect, *p'a waθã̄* or *ma waθã̄* is used to mean 'amongst themselves,' etc. It is the equivalent of the Hindi *āpas-mẽ*. 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.
> *chunt,* how much? how many?
> *bāz,* many.
> *lahtē,* some, a few.

For the eastern dialect, we may quote :—

> *k'as,* anyone, someone.
> *har k'as,* everyone.
> *hēch', hēch'i,* any.
> *ch'i,* any.
> *ch'iχ-t'ar, ch'īχ-t'ar,* how much? how many?
> *bāz,* many.

k'am, a few.
k'ardē, some.
t'ī, other.
t'ēyi, *t'ēwayē*, all.
drust', *kull*, *las*, the whole.

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 :—

Present, 'I am,' etc.

Western Dialect.		Eastern Dialect.
Sing.		
1.	*ā̃*, *ĩ*, or *ũ̃*.	*ā̃*.
2.	*ē*.	*ē*.
3.	*int*, *in*, or *ĩ*.	*ē̃*.
Plur.		
1.	*in*, *ĩ*, *an*, or *ã*.	*ũ̃*.
2.	*it*, *ē*.	*ēθ*, *ē*.
3.	*ant*, *an*, *ã*, or *ā*.	*ant'*, *an*, or *ā̃*.

Past, 'was,' etc.

Sing.		
1.	*atā̃*, *atũ̃*.	*aθā̃*.
2.	*atē*.	*aθē*.
3.	*at*.	*aθ*, *ēθ*.
Plur.		
1.	*atin*, *atĩ*, *atan*, or *atā̃*.	*aθũ̃*.
2.	*atit*, *atē*.	*aθē*.
3.	*atant*, *atan*, *atā̃*.	*aθant'*, *aθan*.

After a long vowel, the initial *a* is liable to be dropped, as in *dagārā̃-t* for *dagārā̃-at*, he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus, (Western) *man-ā̃*, I am; *tau-ē*, 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 *māk'* and *shawāk'*, respectively (see pp. 343, 344). We thus get the following conjugation in the east :—

Singular.		Plural.
1.	*man-ā̃*, I am.	*māk'-ũ̃*, we are.
2.	*t'au-ē*, thou art.	*shawāk'-ēθ*, *shawāk'-ē*, you are.
3.	*ā̃h-ē*, he is.	*ā̃h-ant'*, they are.

Similarly, for the past, we have :—

Singular.		Plural.
1.	*man-aθā̃*, I was.	*māk'-aθũ̃*, we were.
2.	*t'au-aθē*, thou wast.	*shawāk'-aθē*, you were.
3.	*ā̃h-aθ*, *ā̃h-ēθ*, he was.	*ā̃h-aθant'*, they were.

The negative form of this verb is *neā* or *niā*, 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.	Eastern Dialect.
Sing.		
1.	*astā* or *hastō*.	*ast'ā.*
2.	*astē, hastē.*	*ast'ē.*
3.	*ast, astint, astī, hast, hastint, hastī.*	*ast'ē.*
Plur.		
1.	*astin, astī, hastin, hastī.*	*ast'ū.*
2.	*astil, astē, hastit, hastē.*	*ast'ēθ, ast'ē.*
3.	*astant, astan, astā, hastant, hastan, hastā.*	*ast'ant', ast'an, ast'ā.*

The past is apparently used only in the east. In the west, the past of *baiag*, to be, is used instead, or the present may be used for the past, as in *yak mardumēā-ra dō bach hastant*, to a certain man were two sons. In the east it is thus conjugated :—

'I was,' 'I existed.'

	Singular.	Plural.
1.	*ast'aθā.*	*ast'aθū.*
2.	*ast'aθē.*	*ast'aθē.*
3.	*ast'aθ, ast'ā.*	*ast'aθant', astaθan.*

This verb is used with the dative to express the meaning of 'have,' as in (western dialect) *manā hast*, there is to me, *i.e.* I have.

The negative is *nist* (East, *nēst'ē*), he is not, with a past (only East) *nēst'ā*, he was not, and so for the other persons.

ACTIVE VERB.—As in other Eranian 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 *ag* (Eastern, *ay*) of the infinitive. Thus, from *kanag* (Eastern, *k'anay*), 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 *prushag*, to break (intrans.), we get the present base *prush-* and a past base *prush-tag*. In the eastern dialect, the corresponding suffix in such cases is *-t'ay*, so that from *p'rushay*, to break, we get *p'rusht'ay*. But, after a vowel, according to the general rule given on p. 336, this *-t'ay* becomes *-θay*, so that, *e.g.*, from *biay*, to become, we get the past base *biθay*.

Many verbs, mostly those corresponding to Persian verbs in *-īdan*, add *-itag* (Eastern, *-iθay*). Thus the verb *rasag* (Eastern, *rasay*), to arrive (Persian, *rasīdan*), has its past base *rasitag* (Eastern, *rasiθay*).

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 *p'rusht'ay-ā*, I broke, with

2 z 2

the suffix -ā of the first person, we have *p'rasht'a*, not *p'rasht'ay*, 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 *prashtag* or *prashta*, he broke. It is, however, always preserved before suffixes. Henceforth, I shall call the form with *g* or *γ* the long form, and that without *g* or *γ* the short form of the past participle.

The following list of the principal verbs with irregular past participles is compiled from the works of Pierce, Mockler, and Dames. The past participles are given in their short forms :—

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
āyag	atka	āγ	atka, āχt'a	to come.
....	....	akaiγ	ak'ist'a	to sleep.
(ishkunag)	(ishkuta)	ashk'anaγ	ashk'uta	to hear.
....	....	kāγ	kūsta	to be killed.
baiag	bīta, būta	bīaγ	būta	to be, to become.
bandag	basta	bandaγ	basta	to bind.
burag	burta	baraγ	burt'a	to bear.
bōjag	bōtka	bōchaγ	lōχt'a	to open, undo.
brējag	brētka	brējaγ	brētk'a	to fry.
bashkag	bashkita	bashk'aγ	bashk'uta	to give.
....	....	bushk'aγ	buχt'a	to go off, be discharged.
chinag	cita	chinaγ	chīta	to pick up.
chōpag	chupta	chōfaγ	chūfta	to fry.
daiag	dāta	dāaγ	dāta	to give.
dārag	dāshta	dāraγ	dāsht'a	to hold.
dirag	dirta	dinaγ	dirt'a	to tear.
dōchag	dōtka	dōchaγ	dōχt'a	to sow.
....	....	dōshaγ	dusht'a	to milk.
dranjag	dratka	dranjaγ	dranjīta	to hang up.
drushag	drushta	drushaγ	drusht'a	to grind.
....	....	gardaγ	gart'a	to return.
gichinag	gichita	gishainaγ	gishain't'a	to choose.
....	....	gāshaγ	giχt'a	to bear, bring forth.
gindag	dīsta, dīt	gindaγ	dīta	to see.

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
gírag	gipta	gíray	gipt'a	to seize, take.
grádag	grásta	grásay	grást'a	to cook, boil.
gwajag	gwatka	gwujay	gwatk'a	to pull out.
gwashag	gwashta	gushay	gwasht'a	to speak.
gwazag	gwazta	guzay	gwazt'a	to pass by.
gōfag	?	gwafay	gwapt'a	to weave.
......	......	gwáfay	gwápt'a	to summon.
ilag	ishta	ilay	isht'a	to allow, permit.
ishkanag	ishkuta	ashk'anay	ashk'afa	to hear.
janag	jata	janay	jafa	to beat, strike.
kanag	kuta	k'anay	k'ufa	to do, make.
kapag	kapta	k'afay	k'apt'a	to fall.
......	......	k'išay	k'isht'a	to leave.
(badag)	(badita)	mažay	mast'a	to freeze.
michag	mitka	mishay	misht'a	to suck.
mirag	marta	miray	murt'a	to die.
mírag	mírita	míray	mírafa	to fight.
......	......	mizhay, mžay	misht'a	to make water.
nibisag	nibishta	nibisay	nibist'a	to write.
nindag	nishta	nínday	nisht'a	to sit, dwell.
......	......	nyášay	nyást'a	to post, appoint.
pachag	patu, patka	p'ashay	p'atk'a	to bake, boil, cook.
......	......	p'adžay	p'adafa	to run.
......	......	rašay	rast'a	to tear up.
réchag	rétka	rishay	ríxt'a	to scatter, pour.
résag	rísta	rísay	rést'a	to spin.
rōpag	rupta	rōp'ay (? rōfay)	rupt'a	to sweep.
rawag	shuta	ravay	shufa, shafa, rapt'a	to go.
rudag	rusta	rušay	rust'a	to grow.
ruwag	ruta	ruway	rufa, rust'a	to reap.
sindag	sista	sinday	sist'a	to pluck, break.

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
sôchag	sôtka	sôchay	sôχt'a	to burn (trans.).
suchag	sutka	suchay	suχt'a	to burn (intrans.).
sumhag	subta, sumbíta	subay	subt'a	to bore, pierce.
shaméshag	shaméshta	shaméshay	shamésht'a	to forget.
......	......	shasl'ay	shasl'áhs	to send.
......	......	shanmshh'ay	shanmχt'a	to sell.
shôdag	shashta	shôday	shoof'a	to wash.
......	......	shaday	shusf'a	to hunger.
tachag	tatka	t'achay	t'aχt'a	to run, gallop.
táchag	tátka	t'áchay	t'áχt'a	to gallop (a horse).
wânag	wanta	wanay	minl'a	to read.
wapsag	wapta	wapsay	wapt'a	to lie down, sleep.
warag	wárta	waray	wárt'a	to eat, to drink.
washtag	wushtata	asht'ay	asht'dfa	to stand.
......	......	cinay	zifa	to snatch.
zirag	zurta	ziray	zurt'a	to take up, raise.

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 Balóchí is the same as the oblique case, and the object put into the nominative. Thus, *bádsháhá á mard kushtag* (Eastern, *bádsháhá á mard k'usht'a*), 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 *bádsháhá manâ-râ kushtag* (Eastern, *bádsháhá manâ k'usht'o*), 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 *bádsháhá kandita* (Eastern, *bádsháhá k'andíθa*), 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 *mā k'usht'a*, by me killed, we may say *k'usht'ay-ā*, killed-by-me, both meaning 'I killed.'

Infinitive.—The infinitive is a verbal noun. It is formed by adding *-ag* (East, *-ay*) to the present base. Thus, *kush-ag* (East, *k'ush-ay*), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, *kushagā* (East, *k'ushayā*), 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 :—

> *t'ō maī k'ushayā āχt'ay-ē*, 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 :—
> *ā nibīsagā pakā-ī*, he is perfect in writing.

Future Passive Participle.—This is formed by adding *-ī* (East, *-ī* or *-ē*) or *-īg* (East, *-īy*) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in *-endus*. Thus, *dāragī* (East, *dārayī* or *dārayē*), capable of being held, one who can be restrained ; *kanagīg* (East, *k'anayīy*), necessary to be done.

Present Participle.—This indicates repeated action, and is formed, in the western dialect, by the addition of *-ān*, and, in the eastern dialect, by the addition of *-āna*, to the present base. Thus, *kush-ān* (East, *k'ush-āna*), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final *-a* of the short form of that participle to *-īyā* or *-īyā*. Thus, the short form of the past participle of *k'ushay*, to slay, is *k'usht'a*, and from it we get *k'usht'īyā* or *k'usht'īyā*, slaying, continuing to slay. The difference between *k'ushāna* and *k'usht'īyā* 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 *-ta(y)*, and, in the east, in *-t'a(y)* or, after a vowel, in *-θa(y)*.

Conjunctive Participle.—This is formed by changing the final *-a* of the short form of the past participle to *ō*. Thus, *kushta* (East, *k'usht'a*), slain ; *kushtō* (East, *k'usht'ō*), having slain.

Noun of Agency.—This is formed by adding, in the west, *-ōk*, and in the east, *-ōχ*, to the present base. Thus, *kush-ōk* (East, *k'ush-ōχ*), a slayer, a murderer.

Finite Tenses.—The finite tenses of the Balōchī 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, *k'ushay*), 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:—

	Western Dialect.	Eastern Dialect.
Infinitive.	*kushag*, obl. *kushagā*.	*k'ushay*, obl. *k'ushayā*, to slay, the act of slaying.
Future Passive Participle.	*kushagī*, *kushagiğ*.	*k'ushayī*, *k'ushayē*, *k'ushayiy*, (necessary) to be slain.
Present Participle.	*kushān*.	*k'ushāna*, slaying repeatedly.
		k'ushi'iyā, slaying continuously.
Past Participle—		
Long form.	*kushtag*.	*k'usht'ay*, slain.
Short form.	*kushta*.	*k'usht'a*, slain.
Conjunctive Participle.	*kushtō*.	*k'usht'ō*, having slain.
Noun of Agency.	*kushōk*.	*k'ushōχ*, a slayer.

A.—Tenses formed from the Present Base, *kush* (East, *k'ush*).

(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 *-ēθ* or *-ēδ* in the east. We thus get:—

	Western Dialect.	Eastern Dialect.
Sing. 2.	*kush.*	*k'ush*, slay thou.
Plur. 2.	*kushit.*	*k'ushēθ*, *k'ushēδ*, slay ye.

The other persons are borrowed from the present-future. In the east, the singular imperative of *dēay*, to give, is *dai*, 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-ag*, to come. If the verb begins with any

other vowel, then *ŏ*- only is prefixed, as in *b-il*, permit thou, from *ilag*, to permit. If the present base contains the vowel *ŏ* or the diphthong *au*, the prefix is *bu*. Thus from *ravag*, to go, we have *bu-rau*, go thou. If the base begins with *wa*, as in *warag*, to eat, then we get a form like *bŏr*, eat thou. We thus get for the west, as optional forms of the imperative :—

      Sing. 2, *bikush*, slay thou.
      Plur. 2, *bikushit*, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs *waray*, to eat, and *ravay*, to go. If the verb begins with long *ā*, then *y* is inserted, as in *bi-y-ā*, come thou, *bi-y-aēθ* (with shortened *ā*), come ye, from *āy*, to come. So *bi-y-ār*, bring thou. If the verb begins with *i*, only *b*- is prefixed, as in *b-il*, permit thou, from *ilay*, to permit. From *waray*, to eat, we have *ba-war*, and from *ravay*, to go, *ba-rŏ* or *ba-rau*. 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-k'ush*), do not slay. If the verb begins with *ā* or *i*, there are irregularities, as in (West) *ma-y-ā*, (East) *mi-y-ā*, do not come ; (West) *ma-y-il*, (East) *mail*, do not permit.

(2) **Present-Future.**—This is the tense which is called 'Aorist' by Mockler 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.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushā̃, kushī, kushū̃.*	*k'ushā̃, k'ushū̃.*
2.	*kushē.*	*k'ushē.*
3.	*kushīt, kushī.*	*k'ushīθ, k'ushī.*
Plur.		
1.	*kushī̃, kushā̃, kushē̃.*	*k'ushū̃.*
2.	*kushīt.*	*k'ushēθ, k'ushēδ, k'ushē.*
3.	*kushant.*	*k'ushant'.*

The forms of the first person singular in the west vary according to locality. For the east, *k'ushū̃* 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 *kushā̃*, 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 :—

	Singular.	Plural.
1.	*man a-kushā̃, a-kushū̃, a-kushī̃.*	*mā kushī, kushā, kushē̃.*
2.	*tau a-kushē.*	*shumā kushit.*
3.	*ā kushīt, kushī.*	*ā kushant.*

Moreover, *k-* is also prefixed to the verb, after the *a-*, if the verb begins with a vowel. Thus, *man a-k-āyā̃*, I come, from *āyag*, to come; *man a-k-ilā̃*, I shall permit, from *ilag*, to permit; *man a-k-ōshtā̃*, I shall stand, from *ōshtag*, to stand. If the verb is used with a future sense, *bi* is often prefixed, as in the Imperative, instead of *k*. Thus, *biy-āyā̃*, 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, *mã k-ã* or *mã bi-y-ã*, I shall come, from *āy*, to come; *mã k-ilã* or *mã b-ilã*, I shall permit, from *ilay*, 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 *-iθ* or *-i*.

In the west, many bases ending in *n* or *r* or in a vowel or diphthong drop the *i* of *-it*, so that the third person singular simply ends in *-t*. If the base ends in *r*, the root-vowel is also, if possible, lengthened. Mockler gives the following examples :—

Verb.	3 sing. pres.-fut.
grĕ-g, to weep,	*ā grēt*, he will weep.
dai-ag, to give,	*ā dāt*, he will give.
bai-ag, to be,	*ā bīt*, he will be.
raw-ag, to go,	*ā raut*, he will go.
jan-ag, to beat,	*ā jant*, he will beat.
war-ag, to eat,	*ā wārt*, he will eat.

Similarly, in the eastern dialect, the *i* of *-iθ* is dropped under very similar rules. But, according to the phonetic rules of this dialect, the *θ* becomes *t* when it follows a consonant. As in the western dialect, a short vowel before a final *r* of the base is lengthened here also. Dames gives the following examples :—

Verb.	3 sing. pres.-fut.
bi-ay, to be,	*ã bāθ, bī*, he will be.
raw-ay, to go,	*ã rōθ, rū*, he will go.
dĕ-ay, to give,	*ã dāθ, dā*, he will give.
si-ay, to swell,	*ã siθ*, he will swell.
k'an-ay, to do,	*ã k'ant'*, he will do.
jan-ay, to beat,	*ã jant'* or *jaθ*, he will beat.
gir-ay, to take,	*ã gīrt'*, he will take.
bar-ay, to take away.	*ã bārt'*, he will take away.
war-ay, to eat,	*ã wārt'*, he will eat.

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 *ī*, and, in the east, *ē*. In the present-future, the termination is *-it* or *-i* in the west, and *-iθ* 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 *kushtag, kushta,* or *kusht,* the plural being *kushtagant* or *kushtant.* We thus get, for the conjugation of the past tense of a transitive verb in the west, the following :—

man, tau, āyā, ma, shumā, or *āhā̃* }	*kushtag, kushta,* or *kusht* {	I, thou, he, we, you, or they slew, or has or have slain, him, her, or it.
man, tau, āyā, mā, shumā, or *āhā̃* }	*kushtagant* or *kushtant* {	I, thou, he, we, you, or they slew, or has or have slain, them.

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 *rasitag* or *rasita,* as the model of an intransitive verb. It is conjugated as follows in the past tense :—

'I arrived,' or 'I have arrived,' etc.

	Singular.	Plural.
1.	*man rasitagā* or *rasitā* (*-ĩ, -ē̃*).	*mā rasitagi, rasitagā, rasitĩ,* or *rasitā.*
2.	*tau rasitagē* or *rasitē.*	*shumā rasitagit* or *rasitit.*
3.	*ā rasitag, rasita,* or *rasit.*	*ā rasitagant, rasitagā, rasitant,* or *rasitā.*

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 :—

Either :—

mā, t'au, āhiyā, mā, shawā, or *āhāni* }	*k'usht'a* {	I, thou, he, you, or they slew, or has or have slain, him, her, it, or them.

or else :—

'I slew,' or 'I have slain,' etc.

(With the long form of the past participle.)

	Singular.	Plural.
1.	*mā k'usht'ayā.*	*mā k'usht'ayū.*
2.	*t'au kusht'ayē.*	*shawā k'usht'ayē.*
3.	...	*āhāni k'usht'ayant'.*

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 *k'usht'ayāt'ā* or *k'usht'ayāt'ū*, we slew, or have slain ; and *k'usht'ayantā*, they slew, or have slain.

or else :—

(With the short form of the past participle.)

Singular.	Plural.
1. *mā k'usht'ā* or *k'usht'am*.	*mā k'usht'aū* or *k'usht'ōm*.
2. *t'au k'usht'aē*.	*shawā k'usht'aē*.
3. *āhiyā k'usht'a*.	*āhānĭ k'usht'ant'*.

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.	Plural.
1. *mā rasiθayā*.	*mā rasiθayū*.
2. *t'au rasiθayē*.	*shawā rasiθayē*.
3. *ā rasiθa*.	*ā rasiθayant'*.

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 *at*, and the plural of the same is *atant, atan,* or *atā*. Added to *kushtag* or *kushta*, we get, for the singular, *kushtag-at* or *kusht-at*, and, for the plural, *kushtag-atant* or *kusht-atant*. The tense is therefore :—

man, tau, āyā, mā, *shumā,* or *āhā* }	*kushtagat* or *kushtat*	{ I, thou, he, we, you, or they had {slain him, her, or it.
man, tau, āyā, mā, *shumā,* or *āhā* }	*kushtagatant* or *kushtatant,* etc.	{ I, thou, he, we, you, or they had { slain them.

Similarly, for the western intransitive verb, we have :—

'I had arrived,' etc.

Singular.	Plural.

1. *man rasitagatā* (or *-atē*) or
     rasitatā, etc.
	mā rasitagatĭn (*-atĭ, -atan,* or *-atā*) or
	     rasitatĭn, etc.

2. *tau rasitagatē* or *rasitatē*.	*shumā rasitagatit* (or *-atē*) or *rasitatit* (or *-atē*).
3. *ā rasitagat* or *rasitat*.	*ā rasitagatant* (*-atan,* or *-atā*) or *rasitatant* (*-atan,* or *atā*).

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being *aθā*, I was :—

'I had slain,' etc.

Singular.	Plural.
1. *mā k'usht'ayaθā*.	*mā k'usht'ayaθū*.
2. *t'au k'usht'ayaθē*.	*shawā k'usht'ayaθē*.
3. *āhiyā k'usht'ayēθ*.	*āhānĭ k'ushtayaθant'* or *k'usht'yaθan*.

So, for the intransitive verb, we have :—

'I had arrived,' etc.

Singular.	Plural.
1. mā rasiθayaθā̃.	mā rasiθayaθũ.
2. t'au rasiθayaθē.	shawā rasiθayaθē.
3. ā rasiθayēθ.	ā̃ rasiθayaθant' or rasiθayaθan.

(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 :—

mā, t'au, ā̃hiyā, mā, shawā, or ā̃hānī } k'usht' { I, thou, he, we, you, or they used to slay, or would have slain, or (if) I, thou, etc. had slain, 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.	Plural.
1. mā k'usht'aθā̃.	mā k'usht'aθā̃ or k'usht'aθõm.
2. t'au k'usht'aθē.	shawā k'usht'aθē.
3. ā̃hiyā k'usht'aθ.	ā̃hānī k'usht'aθant'.

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, mā rasiθ, or rasiθaθā̃, 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 *ē* in the singular, and *ēnant* (Eastern, *ēnā̃*) in the plural for the final *a* of the short form of the past participle. Thus :—

Western Dialect.

man, tau, āyā, mā, shumā, or ā̃hā̃ } kushtē { (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.

man, tau, āyā, mā, shumā, or ā̃hā̃ } kushtēnant { (if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.

Eastern Dialect.

mā, t'au, ā̃hiyā, mā, shawā, or ā̃hānī } k'usht'ē { (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.

mā, t'au, āhiyā, mā,   } *k'usht'ēnā*   (if) I, thou, he, we, you, or they
shawā, or āhānī   had slain them; or I, thou, etc.
                                                  would have slain them; or
                                                  would that I, thou, etc. had
                                                  slain them.

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.	Plural.
1.	*man rositēnā.*	*mā rasitēnin, rasitēnī.*
2.	*tau rasitēnē.*	*shumā rasitēnit.*
3.	*ā rasitē.*	*ā rasitēnant.*

But, in the eastern dialect, it is the same as in the transitive verb. Thus :—

mā, t'au, or ā rositēẽ, (if) I, thou, or he had arrived; or I, thou, or he would have
arrived; or would that I, thou, or he had arrived.

mā, shawā, or ā̃ rositēnā, (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 *-agā* (East, *-ayā*), 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 :—

' I am slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushagāyā̃.*	*k'ushayā̃.*
2.	*kushagāyē.*	*k'ushayēē.*
3.	*kushagāyint, kushagāyin, kushagāyī.*	*k'ushayē̃.*
Plur.		
1.	*kushagāyin, kushagāyī.*	*k'ushayāū, k'ushayū, k'ushayūōm.*
2.	*kushagāyit, kushagāyē.*	*k'ushayāēθ, k'ushaydē.*
3.	*kushagāyant, kushagāyan, kushagāyā.*	*k'ushayant', k'ushayan, k'ushayē.*

(8) **Imperfect.**—The imperfect is similarly made with the past tense of the verb
substantive. Thus :—

' I was slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushagāyatā, kushagāyatē.*	*k'ushayaθā̃.*
2.	*kushagāyatē.*	*k'ushayaθē.*
3.	*kushagāyat.*	*k'ushayaθ, k'ushayēθ, k'ushayā.*

	Western Dialect.	Eastern Dialect.
Plur.		
1.	*kushagāyatin, kushagāyatī,*	*k'ushayaθē̃.*
	kushagāyatan, kushagāyatā̃.	
2.	*kushagāyatit, kushagāyatē.*	*k'ushayaθē.*
3.	*kushagāyatant, kushagāyatā.*	*k'ushayaθant².*

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 *baiag*, to be, which is then conjugated throughout. Thus, *man kushag a-bā̃*, I shall be slain. Or we may say *manā kushit*, 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 Lahndā, -*ij* is added to the present base, as in *k'ushīj-* from *k'ush-*. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, *k'ushijaθa*, 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 *k'usht'a ā̃* means 'I have killed.' But, if we take the termination *ā̃* 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 *iyā* or *īyā*. Thus, from *k'usht'a*, we get *k'usht'iyā* or *k'usht'īyā*, 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 -*āēn* 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 *kushāēnag*, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding -*āēn*, -*ān*, or -*ēn*. Thus, from *rasag*, to arrive, we get *rasāēnag, rasānag*, or *rasēnag*, to cause to arrive, to send. Mockler adds the following irregular causals and transitives, in which the original vowel is lengthened :—

gwazag, to pass over ;	*gwāzēnag*, to carry across.
tachag, to run ;	*tāchag*, to gallop (a horse).
wapsag, to lie down ;	*wāpēnag*, to lay down.

In the eastern dialect, -*ain* is added to the present base to form a causal. Thus, from *k'ushay*, to slay, we get *k'ushainay*, to cause to be killed. Dames gives the following irregular causals :—

ōsht'ay, to stand ;	*ōsht'alainay*, to set up.
ninday, to sit ;	*nisht'ainay*, to lay down, to spread out.

In the following, the root vowel is lengthened in the causal :—

sushay, to burn (intr.) ;	*sōshay*, to burn (tr.).
t'ashay, to run, gallop ;	*t'āshay*, to gallop (a horse).
t'ushay, to faint ;	*t'ōshay*, 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 *kushta* (Eastern, *k'usht'a*), slain, we get *kusht* (East, *k'usht'*). To this *kanag* (East, *k'anay*), to do, is added, and conjugated throughout. Thus, *kusht kanag* (East, *k'usht' k'anay*), to be able to slay.

In the East, the same apocopated past participle may also be used with *bīay*, to be, to become, which in this case means 'to be possible,'[1] or 'to be able.' Thus, *k'usht' bīay*, 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.

Western Dialect.	Eastern Dialect.
nī,	*nī, nī̃*, now.
	haδē̃, then.
kadī,	*kaδē̃*, when ?
marōchī,	*marōshī*, today.
zī,	*zī*, yesterday.
bāndā,	*bānyā*, tomorrow.
idā,	*ēδ*, here.
ōdā,	*ōδ*, there.
kū,	*ba k'ū*, where ?
	p'ēδ, hither.
	p'ōδ, thither.
	t'āgō, whither ?
ash-idā,	*shēδ*, hence.
ash-ōdā,	*shōδ*, thence.
	ash-k'ō, whence ?
	ēr, down.
par-chī,	*p'ar-ch'ē*, why ?

In the East, adverbs are formed from adjectives by the addition of *iyā, iyā̃*, or *iχā*, as in the following examples taken from Dames's grammar :—

ganda, bad,	*gandayiyā*, badly.
jawaī, good,	*jawāniyā, jawāniχā*, well.
sak, strong,	*sakiyā, sakīyā*, 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 *ma* is used. See pp. 355 and 360.

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[1] Compare Hindī *ham-ai ashī kantā*. It is not possible by me, *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.	Eastern Dialect.
ash, ach, shi, chi.	*ash, azh, shi,* from.
gŏ.	*gŏ,* with.
par, pa.	*p'a,* for.
man, mă.	*mă, mẵ,* in, into.

The following are the more important postpositions:—

Western Dialect.	Eastern Dialect.
sarā.	*sarā,* on.
	nyāmā, nyā̃wā̃, in.
gwarā.	*gwarā,* near, with.
lāpā.	*lāfā,* in, in the middle of.
dĕmā.	*dĕmā,* before.
padā.	*p'aδā,* behind.

Conjunctions.—The principal are :—

Western Dialect.	Eastern Dialect.
ō.	*ō,* and.
balĕ.	*balĕ,* but.
agar.	*ki,* if.
guḍā.	*guḍā,* and, then.
ki.	*ki,* that.

Interjections.—

Western Dialect.	Eastern Dialect.
au, hau.	*hau, balĕ,* yes.
na, nā, innā.	*na, innā,* 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 Balōches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original ' Makrānī,' 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 *wa* in *warī,* we may eat, which appears as *rī.*

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 versâ*. Thus we have يشتَه for يشتَا , رت for رتي , لوگا for لوگي , and لابو for لب . There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.

[No. I.]

ERANIAN FAMILY.　　　　　EASTERN GROUP.

BALOCHI.

WESTERN (MAKRĀNI) DIALECT.　　　　　DISTRICT KARACHI.

SPECIMEN I.

یک مردّمیارا دو بچ هستنت - چمانهان کسّرینا ونی پتارا گوشت -

او منی پت چی مالا هر که منیک بیت مَنارا بدّی - آهیّا ونی

مال آنهانرا بهرکت داِت - کمی روج گڈ کسّرین بچّا ونی مال

دُرست هورنّور کُت و په بیرین دیهان شت - گڈا اودا ونی مال په

لنڈریا کارکُت - هرروقتیکه درستین مال هلاک کُت چاهیّا گڈ هما ملکا

سکین ڈکالی کپت - آهیّئی روزگار تنگ بیت - کون هما ملکا مردمی

پشته لگّت - همیّا من ونی زمینا هیکانی چاریڭا داشت - هوبوچی که

هیکان وارنت هماهیّا په وشدلیا وارنتی ونی لابه پُریا - بلی کسا هیچ

نداِت - هرروقتیکه وت سارکُت هما وهدی گوشتی که منی پته چنکرّد

هزمتگارانئی گورا باز نگں په ورگا حستیں که سرکارنت - من شدایه مران -

من نی پته نیمگابه روان و روانو گوشانی که او منی پت من هداوندہ

گنهگاران و تئی هم - نی منی منی لائق نئیں که من وتارا په تئی چُکیا

حساب کنان - نی منارا چورنی هزمتگاریں نفران په یکیا حساب بکن -

گڈا پاداتکه و پت نیمگا سرگّپت - بلی آن سکیں دیرت که پتا

دیت - پتارا بزگ بیت - و میدانا شت و گلاڤش کُت و دپسی -

چُكتي - چُكا گوشت كه او مني پت من خداونده گنهـگاران و نئي
هم - من إنگـرانا نه رسـتگان كه وَنا نئي چُك حساب كنان - بلي پنا
وني نفران گوشت كه شرين پوشاكي گُد بيارت و بپوشتي - و دسـتا
منـدرگي بُديتي و كوشان پادان بُديتي - بيائت كه رين وشـدِلي
كنين - پرچيا كه مني اي بچ مرنگت پدا زندگ بِيتَه - او گار بيتَگت
و گندگ بِيتَه - آ وشِدليا لگَتنَت ٭

هما وهدي آهِيئِي مسترين بچ من ڈگارانت - كه انكـه لوگا نزيك
رسِتي آهِيّا نازينگ و ناچ إشكَتنَت - هميكيا آهِيّا يك نوكربارا لوئت و
جَسـت كُت كه اي چه سبـبين ؟ آهِيـا گوشت كه نئـي برات
آتكه و نئي بتا شادكامي كُت پرچيا كه آ په هَير و سلامتـي رَسِت -
آهِيّارا زهر آتكه - نها نيانكـه - همي سببا پت ڈنا در انكه و آهِيّارا منت
كُت - آهِيّا پتّارا جواب دات كه بچار كه إنگرين سالان كه من نئي هزمتا
كنان - هجبري نئي ديما نه بِرنگان - گُڈا هجبري تو منارا يك شنكي
هم ندانا كه من گون ونـي بيـلان وشـدِلي بكنان - بلي نئـي اي بچـا
نئي مال گون قصبهگان گار كُت - و آتنگ رسِت - تو پداهيا شادكامي
كُت - گُڈا گوشتـي كه او مني بچ تو يگَشا مني گورائي - و هرچيكه
منارا هسـتين دُرست نئگتنت - همي هبر لائقين كه وشدِلي بكنيـن -
و وشِدل بِبين - پرچيا كه نئي برات مُرنگت و آ پدا زندگ بِيتـه - او
گار بيتنگت و پدا دس كيت ٭

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHI.

WESTERN (MAKRĀNĪ) DIALECT. DISTRICT KARACHI.

SPECIMEN I.

Yak-mardumēā-rā dō bach hastant. Chi-māhā kastarīnā
One-man-to two son are. From-among-them by-the-youngest

watī-pitā-rā gwasht, 'Ō manī pit, chī mālā bar bahar
his-own-father-to it-was-said, 'O my father, from the-property all share

ki manig bīt, manā-rā bi-dai.' Āhiyā watī māl āhā-rā
which mine may-become, me-to give.' By-him his-own property them-to

bahar kut dāt. Kamē-rōch-gud kastarē-bachā watī
division was-made was-given. A-few-day-after by-the-younger-son his-own

māl drust hōr-tūr kut, ō pa-dīrē-dahā shut. Gudā ōdā
property all collected was-made, and to-far-countries he-went. Then there

watī māl pa landariā gār kut. Har-waktē-ki drustē
his-own property in debauchery lost was-made. At-the-time-that all

māl halāk kut, chāhiyā-gud hamā-mulkā sąkkē-dukālē
the-property destroyed was-made, from-that-after in-that-country a-severe-famine

kapt. Āhiyaī rōzgār tang bīt. Gōn hamā-mulka
fell. Of-him the-livelihood contracted became. With Of-that-country

mardumē pushtā-lagita. Hamaiyā mā-watī-zamīnā hikānī chārēnagā
a-man he-followed. By-him in-his-own-land of-swine for-feeding

dāsht. Har būchē ki hikā wārtat, hamāhiyā
he-was-kept. Whatever dried-grass which by-the-swine eaten-was, by-him

pa washdiliā wārtat-ī watī-lāpa puriā, Balē kasā
with pleasure it-eaten-was-of-it of-his-own-belly for-filling. But by-anyone

hech na dāt. Har-waktē-ki watī sār kut,
anything not was-given. At-the-time-that of-himself consciousness was-made,

hamā-wahdī gwasht-ī ki, 'manī-pita chinkarā-hizmatgārānī-gwarā
at-that-time it-was-said-by-him that, 'of-my-father of-how-many-servants-with

bāz nagan pa waragā hastī, ki sar-k-āmat; man shudāyā
much bread for eating is, that they-have-over-and-above; I by-hunger

mirā. Man nī pita nēmagāyā rawā, ō rawānō
die. I now of-father in-the-direction will-go, and having-gone

gwashān-ī ki, "Ō manī pit, man Hudāwanda gunahgār-ā̃, ō
I-will-say-to-him that, "O my father, I of-God sinner-am, and

taiī ham; nī manī laik na-ō ki man watā-rā pa taiī
of-thee also; now of-me fit not-it-is that I myself-for upon thy

chukkiā hisāb kanā̃. Nī manā-rā chu-watī-hizmatgārē-nafarā̃
sonship account may-make. Now me-to from-thine-own-attendant-servants

pa yakēā hisāb bi-kan."' Gudā pād-atk ō pit nēmagā
on one account make."' Then he-arose and the-father in-the-direction

sar-gipt. Balē ā sakkē dīr-at, ki pitā dīt.
set-out. But he great distance-was, that by-the-father he-was-seen.

Pitā-rā bazng bīt, ō maidānā-shut, ō gulāish kut,
The-father-to compassion became, and he-ran, and embrace was-made,

ō dēm-ī chukit-ī. Chukkā gwasht ki, 'Ō manī pit,
and face-his was-kissed-by-him. By-the-son it-was-said that, 'O my father,

man Hudāwanda gunahgār-ā̃, ō taiī ham; man inkarāgā na
I of-God sinner-am, and of-thee also; I so-much not

rasitngā̃ ki watā taiī chukk hisāb kanā̃.' Balē pitā
have-arrived that myself thy son account I-may-make.' But by-the-father

watī-nafarā̃ gwasht ki, 'sharrē pōshākī-gud bi-ārit ō
to-his-own-servants it-was-said that, 'good wearing-robe bring-ye and

bi-pōshit-ī; ō dastā mundrigē bi-dait-ī, ō kaushā pādā
put-ye-on-him; and on-the-hand a-ring give-ye-to-him, and shoes on-the-feet

bi-dait-ī. Bi-āit, ki rī washdilī kanī; parchiā
give-ye-to-him. Come-ye, that we-may-eat rejoicing we-may-make; because

ki manī ō bach murtagat, padā zindag bīta; ō gār bītagat,
that my this son had-died, again alive became; and lost had-become,

ō gindag bīta.' Ā washdiliā lagitant.
and found became.' They on-rejoicing were-devoted.

Hamā-wahdī āhiyaiī mastarē bach mā dagārā-t. Ki atkn,
At-that-time his greater son in the-fields-was. When he-came,

lōga nizik rasit-ī. Āhiyā nāzēk ō nāch ishkutant.
of-the-house near he-arrived-at-his. By-him song and dance were-heard.

Hamīkia āhiyā yak-naukarēā-rā lōṭit, ō just kut
For-this-reason by-him one-a-servant-to it-was-called, and enquiry was-made

ki, 'ē chī sabab-ī?' Āhiyā gwasht ki, 'taiī brāt atka,
that, 'this what cause-is?' By-him it-was-said that, 'thy brother came,

ō taiī-pitā shādkāmī kuta, parchiā-ki ā pa hair ō salāmatī
and by-thy-father feasting was-made, because-that he on welfare and safety

rasita.' Āhiyā-rā zahr atka. Tahā ni-y-atka. Hamē-sababā pit
arrived.' Him-to anger came. Within not-he-came. For-that-cause the-father

danā-dar atka, ō āhiyā-rā minnat kuta. Āhiya pitā-rā
outside come, and him-to supplication was-made. By-him the-father-to

jawāb dāt ki, 'bi-chār ki inkarē-sālā ki man taii-hizmatā
answer was-given that, 'see that for-so-many-years that I in-thy-service

kanā; hijbari taii dēmā na taritagā; gudā hijbari
do; at-any-time of-thee before not did-I-turn-round; then at-any-time

tau manā-rā yak shinikē hum na dāta, ki man gōn wati
by-thee me-to one a-kid even not was-given, that I with my-own

bēlā washdili bi-kanā. Balē taii-i-bachā taii māl gōn kahbagā
friends rejoicing may-make. But by-thy-this-son thy property with harlots

gār kuta, ō atkag rasita tau pad'-āhiyā shādkāmi
lost was-made, and he-came he-arrived by-thee on-account-of-him feasting

kuta.' Gudā gwasht-i ki, 'O mani bach, tau yak-kasha mani
was-made.' Then it-was-said-by-him that, 'O my son, thou always of-me

gwarā-ē, ō har-chi ki manā-rā hastī, drust taiig-ant; hamē lubar
with-art, and whatever that me-to is, all thine-is; this speech

laik-ē ki washdili bi-kanī ō washdil bi-bī; parchiā
proper-is that rejoicing we-may-make and happy we-may-become; because

ki taii brāt murtagat, ō ā padā zindag hita; ō gār
that thy brother had-died, and he again alive became; and lost

bitagat, ō padā das kapt.'
he-had-become, and again to-hand he-fell.'

The following specimen of the Makrānī dialect of Balōchī, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balōchī 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 Makrānī Balōchī. 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 Balōches, 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 Karbalā, in which Yazīd slew Husain, the son of 'Alī, in the year 680 A.D. According to the Balōch story, which is probably mythical, the Balōches of that period inhabited Halab, or Aleppo, and fought at Karbalā on the side of Husain. After Husain's death they migrated to Sīstān (Seistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kēch-Makrān, and gradually journeyed eastwards into their present seats in Sind and North Balōchistān. 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 Yazīd, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Lāristān 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 couplets come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lār and Bādhār, the furthest west, come first; then the group Pahra, Bampūr, Lāshār, Gēh; then the coast places, Chāhbār, Hārīn, and Rās Malān; and last Kōlwā, etc., leading North-East through the mountain country to the Bōlān and Mulla passes leading down to Kachchhī and Sēvī (Sibi 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 *kərəta*- is still preserved, while it has been lost in the modern language.[2] We may also note an old genitive form in *-ī*, as in *Rōdbārī*, or Rōdbār; *Pahraī*, of Pahra; *Bampūrī*, of Bampūr; *Dāmānī*, of the Dāmān; *Kōlwāī*, of Kōlwā; and *Tandaī*, of Tanda. It will be observed that these are all genitives of place-names.

When a Balōchī adjective is used attributively, it takes the termination *-ē*. An older form of this termination is *-ēnā* or *-ēnā̃*. We have this termination in the present specimen in the words *sanjēnā̃*, harnessed; *hanjēnā̃*, beautiful; *tunjēnā̃*, in flocks; and *bāshāmēnā̃*, of the rainy season.

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[1] *Popular Poetry of the Balōches*, I, xv.
[2] As we shall see from the next specimen, the form *kurta* survives in the Makrānī of Nahrān.

ERANIAN FAMILY.

EASTERN GROUP.

BALOCHĪ

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARĀCHĪ.

SPECIMEN II.

(A POPULAR SONG.)

Rājā   az   Halab   zahr   kurta,
By-the-communities from Aleppo anger was-made,

Ā   röch   ki   Yazīd   sar   zurta.   1.
(On-)that day that by-Yazīd the-head was-raised.

Sulṭān Shāh Husain   kushta
Sultan Shāh Husain was-slain

Rājā   pur   hasad   bad-burta.   2.
By-the-communities out-of jealousy it-was-evil-borne.

Lāshār   manzilē   pēsh-kapta.
The-Lāshāris one-stage advanced.

Nōdbandag   saχīē   rafta.   3.
Nōdbandag the-liberal went (also).

Shahnik par   puda-ī   gōn-kapta,
Shaihak on   behind-him accompanied,

Rōdbārī   darā   ēr-kapta.   4.
Of-Rōdbār beyond they-descended.

Gwnsta   az   giyābē Lārā,
They-passed from barren Lār,

Dēm   pa   Pahrī   bāzārā.   5.
Facing to of-Pahra the-bāzār.

Bampūrī   darā   ganjēnā,
Of-Bampūr beyond the-boundaries,

Marī gōn   markabā   sanjēnā.   6.
Man with horses harnessed.

Zāl   gōn   zēwarā   hanjēnā,
Woman with ornaments beautiful,

Mēsh   ō   mādagā   tunjēnā,   7.
Sheep and cows in-flocks,

Gipta   sar   na-tābē chōṭa
Were-captured of-the-head unplaited the-hair

Sardār   tēγ-zanī   Shahaikā.   8.
By-Sardār   sword-smiter   Shaihakā.

Nōdbandag   saγī   bar-haqqā
Nōdbandag   the-liberal   the-just

Nishta   mā   giyābē   mulkā.   9.
Settled   in   the-barren   country.

Lāshār   nishta   mā   Lāshārā,
The-Lāshārīs   settled   in   Lāshār,

Rind   mā   Pahrai   bāzārā.   10.
The-Rinds   in   of-Pahra   the-bāzār.

Sa   sāl   gwasta   pa   katārā.
Three   years   passed   in   string (i.e. succession).

Hukm-ĕ-Qādir-ŏ-Sattārā.   11.
(By-)the-command-of-the-Powerful-the-Veiler,

Zōr   kurta   padā   γāziā,
Force   was-made   afterwards   by-the-Ghāzis,

Turk   bahraγī   tāziā,   12.
The-Turks   on-swift   fast-running-horses.

Fauj   rusta   chi   Hērānā.
The-army   drew(the-sword)   from   Irān.

Jāga   hech   na   bīt   shērānā.   13.
Place   any   not   became   for-the-lion-hearted.

Raftant   chū   girōk   ō   bādā,
They-went   like   lightning   and   wind,

Gurrānā   shutant   chū   ra'dā.   14.
Roaring   they-went   like   thunder.

Kēch   ō   Makrān   tā   Hindā.
Kēch   and   Makrān   up-to   India.

Jūī   'mā   halka-i-Sindā   15.
The-stream   in   the-region-of-Sindh

Sarhāz   tā   giyābē   Mandā,
Sarbāz   up-to   barren   Mand,

Gōhar   jahjatā   az   randā.   16.
Gōhar   (?) set-forth   from   (their)footsteps(from behind them).

Raftant   āp-sar   ō   āp-bandā,
They-went   (to)water-heads   and   water-embankments,

Gustant   az   Pagāyā-bandā.   17.
They-passed-on   from   Pagāyā-banda.

Jistant   Sābukī   murdārē,
May-flee   the-Sābukīs   the-carrion,

Kūrd   ò   χalχalī   mard-wārĕ.   18.
Kurds and Khalkhalis men-eaters.
Az   Rindā   bā   Marī   bē-kārĕ,
With the-Rinds may-be the-Maris without-dealings,

Nishtant   Dāmānī   bē-sārĕ.   19.
May-sit(idle) the-Damanis careless.

Nōdbanāng   saχī   sālārĕ,
By-Nōdbandag the-liberal the-heroic,

Shahaik   mā   sarā   sardārĕ,   20.
By-Shaihak at the-head the-leader,

Rājā   sar-jamīā   zurta,
The-communities together were-raised,

Āb-χur   ò   nasībā   burta.   21.
By-watering-place and by-fate carried-on.

Āp   ò   āp-sarā   nindānā,
Water and water-heads halting,

Mulka   ò   kaur-dafā   gindānā.   22.
The-country and torrent-mouths inspecting.

Kēch   bīt   nā-pasand   Rindānā,
Kēch became unpleasing to-the-Rinds,

Mā   Kōlwāī   paṭā   nindānā.   23.
In of-Kōlwā the-bare-plains settling.

Sālĕ   gwastagat   bar-hālā,
One-year had-passed to-completion,

Shahaik   nishtagat   Āshālā.   24.
Shaihak had-settled in-Āshālā.

Chākar   chū   chirāyĕ   lālā,
Chākar like shining ruby,

Rusta   sāhib-i-iqbālā.   25.
Sprang-up a-master-of-good-fortune.

Ḍōmbā   tā   Gaṛ   Ḍandā-rā,
Minstrels(came) up-to Gaṛ to-Ḍandā,

Ḍōrā   tā   Sagik   yak-bārā.   26.
Ḍōrā up-to Sagik all-at-once.

Zig   ò   Chambar   tā   Mālā-rā,
(From)Zig and Chambar up-to Mālā,

Hōrtā   ò   Ṭandā   bāzārā.   27.
Hōrtā and of-Ṭandā the-bāzār.

Nōdbandag   shuta   sāriā,
Nōdbandag went at-the-head.

Gwasta   az   bālaytar Hāriā.   28.
He-passed-on from   upper   Hāriā.

   Gishkaurā   ō   tā   Gulkaurā,
(From) Gishkaurā and   up-to Gulkaurā,

Chū   bashāmēnā   gwartīyō   haurā.   29.
Like   of-the-rainy-season   that-falls rain.

   Dēm   pa   Kachchī   ō   Sēbiā,
The-face   towards Kachchī and   Sibi,

   Rindā   jahjatā   pajiā.   30.
The-Rinds   (?) set-forth   in-a-company.

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 Balōches formed one body,[1] divided into several tribes, of which the Rinds and the Lāshārīs were the chief. It is probable that at one period these two, the Rinds and Lāshārīs, were clans of one and the same tribe, under one chief named Shaihak[2] (called Shahaik in the text of the present poem). After his death his son Mīr Chākur (Chākar in the present text) became chief of the Rinds, and Mīr Gwaharām of the Lāshārīs. At this stage appears the Helen of the Iliad of the Rind-Lāshārī quarrel, in the person of a lady named Gōhar, who was beloved by both chiefs, and who favoured Chākur. In the romantic tale of the tribal war that followed, one of the most prominent characters is Nōdbandag, the old father of Gwaharām, and proverbial for his wisdom and generosity. In an early battle the Rinds were defeated, but Mīr Chākur was saved by Nōdbandag, and escaped from the field on a mare lent by him. The war lasted for thirty years, and ended in the destruction of most of the Lāshārīs. 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 Shaihak and Mīr Chākur with his Gōhar, and that the principal Lāshārī was Nōdbandag. Gwaharām is not mentioned.)

1. The clans from Aleppo became full of wrath on the day that Yazīd raised his head.[3]

2. When Ḥusain, the king and monarch, was slain, the clans bore malice against Yazīd.

3. The Lāshārīs advanced a stage, and with them marched Nōdbandag, the liberal.[4]

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[1] Dames, *Popular Poetry of the Baloches*, I. xxiff.

[2] Dames, *op. cit.*, i, 2, Note 2.

[3] This and the next verse refer to the battle of the Karbala, at which Ḥusain was defeated by the troops of Yazīd. The Balōch tradition is that they sided with Ḥusain, and after the battle migrated to Sīstān, and thence into Makrān and India.

[4] As customary in these Balōch accounts of the tribal migrations, the story now skips the intervening period, and goes on to the time succeeding the migration from Sīstān. They first settled in what is now Persian Makrān.

4. Shaihak (with the Rinds) followed close behind him, and they descended beyond Rōdbār.[1]

5. They passed from barren Lār, facing the bazaar of Pahra.[2]

6. Beyond the boundaries of Bampūr[3] 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, Shaihak seize.

9. Nōdbandag, the liberal and the just, settled in the barren country.

10. (He, with) the Lāshāris settled in Lāshār,[4] and the Rinds settled in the bazaar of Pahra.

11. Thus three years passed, one by one, by the command of God, the Almighty, who veileth his face from our sins.

12. Then the Ghāzīs,—Turks on swift horses,—attacked them.[5]

13. The army drew its sword, and came from Īrān, and no place was left for the lion-hearted.[6]

14. They marched like lightning and wind. Like thunder roaring did they go.

15. From Kēch and Makrān to India, to the stream in the region of Sindh.[7]

16. From Sarbāz to barren Mand. Gōhar set forth behind them.[8]

17. They went on (seeking for) springs of water and water embankments, and passed on from Pagāyā's embankment.[9]

18. May the carrion Sābukīs[10] flee, the Kurds and Khalkhalis, those eaters of men.

19. May the Maris have no dealings with the Rinds. May the dwellers in the Dāmān remain in idleness.

20. By Nōdbandag, the liberal, the valiant, and Shaihak, their leader, at their head,

[1] Rōdbār or Rūdbār is a district in the west of Persian Balōchistān, north of the straits of Ormuz.

[2] The province of Lāristān, and its capital, Lār, are in Persian territory, to the west of Rōdbār, and along the sea of the Persian Gulf. From here the eastward migration begins. Pahra is well to the east of Lār, in Persian Makrān. Its original name was Fahraj, of which the Arabic form, Fahraj, is still found in maps.

[3] Bampūr, or Bāmpūr, is in the neighbourhood of Pahra, a little to its west.

[4] While the Rinds, as already stated, stayed in Pahra, the Lāshāris, with Nōdbandag at their head, settled at this stage in Lāshār. It is from this tract that the Lāshāris take their name. It is to the south of Pahra and Bampūr.

[5] It is not known who these 'Turks' were. The next couplet seems to make these come from Īrān, or Persia. Bakravī, swift, is here used for the more common bahravī.

[6] In the Balōchee. Hence they abandoned Persian Makrān, and migrated eastwards. First, the whole journey through Kēch-Makrān to India is mentioned, and then the stages are given in detail.

[7] Kēch (or Kēj in the maps) is further east, in British Makrān. The name is generally employed jointly with Makrān (usually pronounced 'Makurān' by Balōchee) to designate the Province. Even Marco Polo (about 1290 A.D.) writes 'Kesmacoran.' The stream in the region of Sindh is, I suppose, the Indus.

[8] The stages are now set forth in detail. Sarbāz is Persian Makrān, to the east of Lashār. Mand is a district just inside the Perso-British frontier, lying east of Sarbāz and west of Kēch. Gōhar was the heroine of the tribal war referred to above. This did not take place till after the arrival of the tribes at Sībī and the neighbourhood. The meaning of the second half of the couplet is obscure. The word jahjatā, translated 'set forth,' occurs here and in verse 20, but is not found in the dictionaries. It looks like a compound verb made with janag, to strike, but the meaning of jah is unknown. A translation sent with the text translates jahjatā here by 'prepared herself,' and in verse 20 by 'rose.'

[9] Pagāyā has not been identified. Perhaps we should read 'pa Gīhā-bandā,' by the embankment of Gīh. Gīh is a well-known place in Persian Makrān, between Lāshār and the coast.

[10] Verses 18 and 19 seem to give the names of certain inferior tribes. The name Sābukī is unknown, but may possibly be sabuk or sawabik, light, weak, frail. Mardār is carrion, anything vile. Kurds and Khalkhalis are evidently aboriginal tribes. The former are now classed as Brāhūīs, but there is no name like the latter. It may be incorrect for 'Kalmath,' a tribe not considered to be genuine Balōch. The Maris are not considered to be of pure origin, although now a powerful tribe. In No. XXI of Mr. Dames's Ballads, they are classed as slaves of Chākur. The Dāmān is the skirts of the hills,—the low lands at the foot of the Makrān ranges.

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. Kēch did not please the Rinds, when they settled in the bare plains of Kōlwā.[1]

24. One year passed to completion when Shaihak had settled in Āshāl.[2]

25. Chākur,[3] like a shining ruby, sprang up, a Master of Fortune.

26. Minstrels (came) all at once as far as Gaṛ and Ḍaṇḍā from Ḍōrā up to Sagik.[4]

27. From Zig and Chambar to Mālā, to Hōrtā and the bazaar of Ṭaṇḍa.[5]

28. Nōdbandag went at their head. He passed on from Upper Hārī,[6]

29. From Gishkaurā to Gulkaurā,[7] as the rain that falls in the rainy season.

30. Then in company (with Nōdbandag and the Lāshārīs) the Rinds set their faces towards Kachchhī and Sihī.[8]

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[1] Kōlwā is in East Makrān, towards Las Bēla. It is evidently a stage in the movement from the West to the East, i.e. towards India.

[2] Not identified.

[3] Shaihak's son.

[4] None of these names has been identified. The translation is doubtful. Dōmbā means 'minstrels'; but, if it is taken as the name of a place, then the verse would mean '(Chākur was fortunate) from Dōmbā to Gaṛ and Ḍaṇḍā, from Ḍōrā to Sagik.' As common nouns, gaṛ means 'a precipice,' and gōr, 'a pool.'

[5] None of these places has been identified. Chambar and Mālā suggest the port of Chahbār in Persian Makrān, and the cape in Eastern Makrān known as Rās Malān. If we adopt a slightly different reading, the second half of the couplet would mean 'from Hōr to the bazaar of Ṭaṇḍa.'

[6] Probably Hārūn, the location of which is uncertain. Cf. in the first of Mr. Dames's *Ballads*, 'the port of Hārūn to the right side of Kēch,' i.e. on the south side to tribes marching eastwards. This would bring it somewhere near Gwādar, which is about half way between Chahbār and Rās Malān.

[7] These are names of valleys along kaurs, or mountain torrents. Gish-kaur has given its name to the Gishkaurī tribe. Its exact position, and that of Gul-kaur (i.e. 'the flower torrent'), are unknown.

[8] The joint tribes are now brought together, and reach Kachchhī and Sihī through the Bōlān and Mūlla passes. Here they settled, and lived together till the quarrel that ended in the war mentioned above.

The following specimens of Western Balōchī come from Makrān Proper, and are therefore in a form of Makrānī 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 Balōchī prodigal. The usual List of Words and Sentences will be found on pp. 434ff. There are several points of difference from the standard set by the grammars of Mockler and Pierce, of which the following are the most noteworthy:—

A long final vowel is commonly nasalized. Thus we have amā̃, for amā, we; ī̃, for ē, this; and ā̃, for ā, that. When a word in the standard dialect ends in i or ī, here it often ends in ē. Thus, we have chē, for chi, what?; shē, for shi, from; gushnagē, for gushnagī, hunger.

In the standard Eastern and Western Balōchī, an original ū often becomes ī. Thus, the Avesta būta- becomes bīta, become; Avesta dūra- becomes dīr, far; Avesta nū becomes ai or aī, now. In the present dialect the original ū is retained, or sometimes changed to ō, so that we have būta or bōta, become; dūr, far; and nū̃, now (in 'my son was dead, and now is alive again'). The standard ō, and, is represented by au.

The tendency to clip words (see p. 339) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final a of a past participle often dropped, but even the final ā of the oblique case singular of a noun. Thus, we have aht, for ahta, he came, and dāt, for dāta, he gave, in pis aht, the father came (outside), and jawāb dāt, (the elder son) gave answer. So, for oblique forms, we have ā waktā, at that time (when he had wasted his property), but hamā wakt, at that time (when thy son came); ā mard (for mardā), that man (divided the property); wat-rā (for watā-ra) taī zahag gushī̃, I may call myself thy son.

As in the other dialects, a final t is often dropped. Thus, we have pash kapag, to remain over, in the Parable, but pasht kapag, in the second specimen. Very frequent examples are bū, become, for būta or būt; and kū, made, for kuta or kut. In murtagā, (my son) had died (but is now alive), we probably have the pluperfect murtag-at, in which the final t has been elided, and the now final a lengthened in compensation.

One of the marks by which Balōchī of the east is distinguished from the Balōchī of the west is that in the former an initial surd (ch, k, t, ṭ, or p) is always aspirated (see pp. 337ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have ch'am, an eye (List, No. 35); p'ād, a foot (33); p'ōnz, the nose (34); tau or t'au, thou (21). We sometimes even find the sonant letter b aspirated. Thus, the standard lap, belly, appears in the Parable as lāb'. The word bāz, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have b'āz (written باز in the original).

This dialect also occasionally follows the eastern dialect in changing a medial mute into the corresponding spirant (see pp. 337ff.). Thus the word for 'father' is piθ, p'iθ, or pit (written پت, پت, or پت), 'mother' is māθ or māt, and 'brother' is brāθ or brāt, in Nos. 47, 48, and 49 of the List of Words. In the specimens, 'father' is always written 'piss' (پس) and 'brother' 'brās,' which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have gipta, he took (i.e. he fell on

his son's neck), for the standard western *gipta*. As written, these changes to spirants are sporadic, and, as a rule, the usual western spelling is preferred.

An Arabic *'ain* becomes *h* in *shāhir*, for *shā'ir*, 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 *ā̃ mard* (for *mardā*) *bahra kū*, that man divided (the property), and other similar cases.

In standard Western Balōchī the genitive singular ends in *-a*, as in *lōga*, of a house. In the present dialect this *-a* is represented by *ai* or by *ē*. Thus, *ā̃ mulkai tahā dōkālē kapta*, in that country a famine fell ; *mani pisai naukarā*, my father's servants ; *ispētē aspai zēn*, the saddle of the white horse (List, No. 225) ; *ach shaharai bakkālā*, from a shopkeeper of the village (No. 241) ; *gisō kirā rasita*, (when) he arrived near the house ; *sautē tawār*, the sound of a song ; and, in Specimen II, *Malik Dīnārē zahag*, the son of Malik Dīnār ; *wati pisē miragā gud*, after the death of his father ; *daulatē dard*, the pain of wealth ; *kafanē zar*, the price of a coffin ; and others.

The plural termination, as elsewhere, is *ā̃*, but *ānā* is sometimes used instead. Thus, for the nominative plural, we have *wati mālānā yak-jā kū*, he collected his properties ; *mulkānā jata*, countries were plundered (Specimen II) ; and, for the oblique plural, *yakē shē naukarānā tawār kū*, he called one of the servants.

There is a vocative singular in *a*, as in *pisa*, O father !, *zahaga*, O son !

Adjectives call for no remarks. In one phrase, *shē hākānī pash-kaptagē pōstā*, from the husks that were left by the swine, *kaptagē* is not an adjective, but is in the genitive singular of the verbal noun *kaptag*. *Pash-kaptag* means 'to remain over,' and the whole phrase is literally 'from the husks of the remaining over of the swine.'

As regards pronouns, *man* is 'I,' but if the oblique case, *manā*, is prefixed to *ai*, thou art, the two coalesce into *maī*, as in *tau hamēsha gōn maī*, thou art ever with me. The nominative plural is *amā̃*, not *amā*, as in *amā̃ warā̃*, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table :—

	Makrān.	East.	West.
Sing.			
Nom.	*ī*	*ē*	*ē*.
Obl.	*ī, aishē*	*ēshiyā*	*ishiā, ēshiā*.

The oblique case *aishē* is quite common. In the Persian character it is spelt اَيْ, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes *aishī*, but more generally *aishey*. 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 *ā̃*, 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 jānā kanant*, put ye (the robe) on his body. In the List of Words, the usual form of the genitive is *āhī*, as in *āhī 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 *wat*, declined as in the western dialect. In one instance, the final *-ā* of the oblique case singular is dropped, so that we have *wat-rā* (for *watā-rā*) *tai zahag gushī*, I may call myself thy son.

The inanimate interrogative pronoun is *chī*, what? (List, No. 93). When *aī*, is, is added to it, it is shortened to *chī*, as in *aishē matlab chī-aī*, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows :—

'I am,' etc.

Singular.		Plural.
1.	*ā, aū, um*	*ā.*
2.	*ai*	*it.*
3.	*ī, ē, aī*	*ant.*

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms :—

malāmat aū, I am blameable.

aspēā swacār-ē, he is mounted on a horse (List, No. 230).

aishē matlab chī-aī, what is the meaning of this?

As already stated under the head of pronouns, when *ai*, thou art, is suffixed to *manā*, me, the two together become *māī*. Similarly, *tai+aī* becomes *tai-ī*, it is thine.

The only irregular forms in the past tense of the verb substantive are *atum*, I was, and *atai*, thou wast.

For the negative verb substantive we have *na-aū* or *nayū*, 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 *āyag*, to come, has its past participle *āhta* or *aht*, instead of *atka*; *baiag*, to become, has *būta*, *bōta*, and *bū*, as well as *bīta*; and *kanag*, to do, to make, has *kurta* or *kū*, instead of *kuta*. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote *tai zahag gushagī lāik nayū*, I am not worthy to be called thy son. Here the form is quite regular.

For the imperative, second person singular, we have *bi-dai* (List, 234) and *bi-dā* (Parable), give thou; *kan*, make thou (List, 227); *bi-gir*, take thou (List, 235); *bi-kash*, draw thou (237); and *bō* or *bai*, be thou (168). The second person plural ends in -*ant*, not *it*, as in *bi-ārant*, bring ye; *kanant*, make ye; and *diyant*, give ye, all in the Parable.

The present future closely follows the western standard.

The List of Words gives the following :—

'I strike,' 'I shall strike,' etc.

Singular.		Plural.
1.	*janī*	*janā.*
2.	*janai*	*janit.*
3.	*jant*	*janant.*

Similarly :—

'I go,' 'I shall go,' etc.

	Singular.	Plural.
1.	*rawī*	*rawā.*
2.	*rawai*	*rawit.*
3.	*rawt*	*rawant.*

Several other examples occur in the Parable and in the List of Words. Thus, we have *mirī*, I die ; *warant*, they eat ; and *dārant*, they own. The Parable has *raī*, not *rawī*, for I will go ; and the List, No. 233, has *nindīt*, he dwells. The prefixed *k-* occurs in the Parable in *pād k-aī*, I will arise, and in *k-ait* (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.

	Singular.	Plural.
1.	*jatum*	*jatā.*
2.	*jatai*	*jatit.*
3.	*jata, jat*	*jatant.*

Similarly :—

'I went,' 'I have gone.'

	Singular.	Plural.
1.	*shutum*	*shutā.*
2.	*shutai*	*shutit.*
3.	*shuta, shut*	*shutant.*

In the Parable, we have *būta, bōta,* or *bū,* he became, he was ; and *kurta* or *kū,* he did, he made. These all are of frequent occurrence. In List, No. 240, we have *giptai,* thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have *ahtagum,* I have come (List, No. 224) ; *gustagant,* (days) passed ; and *kurtagant,* they made. The last two are in Specimen II.

For the pluperfect, the List gives *jatag-atum,* I had struck. More doubtful is *murtagā,* he had died, in the Parable. It seems to be a shortened form of *murtag-at.*

We may note the presence of the conditional tense in *ki man pa watī dōstā majlasē bi-kurtē,* 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 *chārēnagā-ē,* he is grazing (cattle) (List, No. 229).

Chārēnagā-ē is also an example of a causal verb. Another example (Specimen II) is *gwāzinta,* he passed (a few days), as compared with *gustagant,* (a few days) passed.

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

MAKRĀN.

SPECIMEN I.

Yakē-mardē-rā do zahag būta. Au gundē-zahagā watī-piśā-rā
A-certain-man-to two son was. And by-the-younger-son his-own-father-to

gushta ki, 'manī bahra har-ki bīt, manā bi-dih.' Au
it-was-said that, 'my share whatever it-may-be, to-me give-thou.' And

ã-mard watī mālā āyānī sarā bahra kū. Bāzē rōch
by-that-man his-own properties of-them upon share was-made. Many day

na gusta ki ī-gundē-zahag watī mālānā yak-jā kū,
not passed that by-this-younger-son his-own properties in-one-place was-made,

au dūrē-mulkē musāfirīā shuta, au ōdā watī māl pa-
and of-a-far-country on-journeying he-went, and there his-own property on-

bēkārē-kārā gār kū. Au ã-waktā ki nishē watī
useless-deeds destroyed was-made. And at-that-time that by-him his-own

mālā gār kū, ã-mulkaī tahā mazanē-dōkālē kapta, au
properties destroyed was-made, of-that-country in a-great-famine fell, and

ī mard pa hājat shurū-būta. Au ī mard gōn yakē
this man on want beginning-became. And this man with one(person)

shē-hamā-shahrā gōn-kapta. Ã-mard ī-rā watī-mulkaī tahā
from-that-city met. By-that-man him-in-regard-to his-own-field into

pa-hūk-chārēnagā dēm-dāta. Au ī-mard shē-hūkānī-pash-kaptagē-
on-swine-feeding it-was-sent. And by-this-man from-of-the-swine-of-remaining-

pōstā watī lāb' sēriā kū. Au kasā ī-rā na
husks his-own belly satisted was-made. And by-anyone this-one-to not

dāta. Au anga ki ī pa watā χiāl kū,
was-given. And then when by-him in his-own thought it-was-made,

gusht, 'chandē shē-manī-pisaī-naukarā nān warant, au pa-watā
it-was-said, 'many from-my-father's-servants bread eat, and on-themselves

ziād dārant; au man pa gushnagē mirī. Man pād-k-āī, au
superfluous they-possess; and I by hunger die. I will-arise, and

pisa gā raī, au gushī, "pisa, man taī dēmā
of-the-father direction I-will-go, and I-will-say, "father! I of-thee before

malāmat būtagū, au Xudāī dēmā malāmat-aū; au man śik
blameable have-become, and of-God before blameable-am; and I fit

na-añ ki wat-rā taī zahag gushī; manā shē-watī-
not-am that myself-in-regard-to thy son I-may-say; me from-thine-own-
naukarā̃ yakē bi-kan."' Au pād-ahta, pa pisā rasita.
servants one make-thou."' And he-arose, at the-father he-arrived.

Aishē-pisā shē dūrā dista; āī raham pād-ahta; au
By-his-father from distance he-was-seen; of-him compassion arose; and
aishē gutā gifta, au chūk kū. Zahagā gushta,
his neck was-taken, and kiss was-made. By-the-son it-was-said,
'pisa, man gunābē kū Xudāī dēmā au taī dēmā, au
'father! by-me a-fault was-done of-God before and of-thee before, and
taī zahag gushagī lāik nayū̃.' Lēkin pisā naukarā̃
thy son to-be-said worthy I-am-not.' But by-the-father to-the-servants
gushta ki, 'sharē pūch bi-ārant, au āī-jānā kanant; au
it-was-said that, 'good robe bring-ye, and on-his-body make-ye; and
angushtrī āī-gutā diyant, au kaushē āī-pādā kanant; au amā
ring on-his-finger give-ye, and a-shoe on-his-foot make-ye; and we
warā̃ au washī kanā; parchā ki manī zahag murtagā,
may-eat, and rejoicing we-may-make; because that my son had-died,
nū̃ padā zindag bū; au ã gār bōta, nū̃ padā rasita.'
now again alive he-became; and he lost became, now again arrived.'
Au āyã washī shurū kū.
And by-them rejoicing beginning was-made.

Nū̃ āī mazanē zahag mulkaī tahā bōta, au ki ahta au
Now his great son of-the-field within was, and when he-came and
gisē kirā rasita, ch'āp-au-sautē tawār hōsh kū.
of-the-house near arrived, of-dance-and-song the-voice perception was-made.
Yakē shē naukarānā tawār kū, au just kū ki,
One from the-servants calling was-made, and enquiry was-made that,
'aishē matlab chi-āī?' Ã gusht ki, 'taī brāa
'of-this the-meaning what-is?' By-him it-was-said that, 'thy brother
ahta, au taī-pisā hairātī kurta, ki ã pa salāmatī rasita.'
is-come, and by-thy-father feast was-made, that he in safety arrived.'
Ī mard xafā bū, au dēmā na shuta. Sō āī pis
This man angry became, and further-on not he-went. So his father
aht, au āī xushāmad kū. Ã jawāb dāt ki,
came, and of-him blandishment was-made. By-him answer was-given that,
'bi-chār, bāzē-sālā man taī xidmat kū, au hech
'see-thou, for-many-years by-me thy service was-done, and any
hukm-adūlī na kū, au tau manā guragē na dāta
order-transgression not was-done, and by-thee to-me a-kid not was-given

ki man pa-wati-dōstā̃ majlasē bi-kurtē; magar hamā-
that by-me with-my-own-friends a-feast might-have-been-made; but at-that-

wakt ki ī taī zahag, ki taī mālā pa kasbiā̃ gār
time that this thy son, by-whom thy properties on harlots destroyed

kū, ahta, taū pa āī majlisē jauṛ kū.' Ā
was-made, came, by-thee on him a-feast arranged was-made.' By-him

gusht, 'zahaga, taū hamēsha gōn mā-ī, au har-ki gōn man hast
it-was-said, 'son! thou always with me-art, and all-that with me exists

taī-ī. Aishā karār bū ki amā washī kanā̃, au wash
thine-is. This proper was that we rejoicing may-make, and happy

hā̃, ki taī brās murta, au padā zindag bū; au gār
we-may-become, that thy brother died, and again alive became; and lost

būta, padā rasita.'
became, again arrived.'

ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

WESTERN (MAKRĀNĪ) DIALECT.

MAKRĀN.

SPECIMEN II.

Kuhnagē-mardumā gushtagant ki Malik-Dīnārē-zahag watī-
By-old-men it-has-been-said-by-them that by-Malik-Dīnār's-son his-own-

pisa miragā gud χarch mazan kū, parchā ki āī sarā
father's death after expenditure great was-made, because that of-him on

kasē wāja pasht na kapta. Aishē-pisā bāzē dunyā jama
any guardian remaining not fell. By-his-father much wealth amassed

kurta, mulkānā jata, mardumā kushta. Pa hamī dunyā
was-made, countries were-robbed, men were-slain. Upon this wealth

mazanē wārī wārta. Brāsā kushta. Magar āī-zahag
great troubles were-undergone. Brothers were-slain. But by-his-son

watī-jinda-rā yak-dam hayair wārī wa yarībī 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,

lōrī-au-shāhirā hazārā suhr wa zar shē aishē dastā bū,
to-buffoons-and-singers thousands gold and silver from him to-hand became.

gandagē-kārānī tahā bāzē suhr gār kū. Lahtē rōch hamī-daulā
of-wicked-deeds in much gold destroyed became. A-few day in-this-way

gustagant. Āχir daulat-dunyā gār bū. Watī mīrāsā
passed. At-last wealth-(and-)fortune lost became. His-own inherited-lands

ham bahā-kurta. Ī ham lahtē rōch gwāzinta. Pad pa
also were-sold. By-this also a-few day was-passed. The-end on

χarābī ahta. Pa pindag guzrān rasita. Rāj-brās-dūrāhī
destruction came. On begging his-livelihood arrived. By-follower-brother-all

hēla-kū. Kasā pa pindag ham rawādār na bū. Āχir
he-was-deserted. By-anyone on begging also approved not became. At-last

pa gadagā waragī rasita. Nū kafanē zar ham āī-gisā
on date-seeds eating he-arrived. Now of-a-coffin money even in-his-house

na būta. Mardumā fatiha-χwānī-jāga shigā jata. Dafan
not became. By-men (at-)prayers-recitation-place taunts were-struck. Burial

kurtagant. Fuzūl-χarchī pad āχir pa χarābī āī.
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 Dínár'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 keeping body and soul together 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 Makrān, 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 Kāchhō tract of Karachi, are between the city of Karachi and Makrān, so that, in this case, we have speakers of the eastern dialect living to the west of the Makrāni speakers of Karachi city.

The remaining two specimens come from Makrān 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 Makrān, in the neighbourhood of Panjgūr, than from South-West Makrān, near Kēch. As may be expected, the language of Makrān 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 Makrān sub-dialects. In copying it, I have slightly altered the spelling of Eranian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjgūri words *pis*, *mās*, *brās*, and *zāmās* with a final *s*, instead of with θ. 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 Balōchī in the Persian character the letter ﺱ is often used, instead of ﺙ, to represent this sound :—

'The Balōchī 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 Balōchī, 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 Makrāni dialects spoken in Kēch and Panjgūr :—

OLD PERSIAN.	MODERN PERSIAN.	MAKRĀNĪ.	
		Kēchī.	Panjgūrī.
pitar-, father	*pidar*	*pit*	*pis.*
mātar-, mother	*mādar*	*māt*	*mās.*
brātar-, brother	*birādar*	*brāt*	*brās.*
zāmātar-, son-in-law	*dāmād*	*zāmāt*	*zāmās.*
mahrka-, death	*marg*	*marg*	*mark.*
maXshī-, fly	*magas*	*mayish*	*makisk.*

This comparative statement almost tells its own tale. For the preservation of the original consonants *t*, *z*, *k*, we took to Persian in vain, and have to turn to Makrāni Balōchī. But even Makrāni preserves the archaic sound in both the dialects I have selected in the case of *z* only. And while Kēchī has retained the final *t*, it has, like Persian, forsaken final and medial *k* in favour of *g*. On the other hand Panjgūrī has struck out a line of its own in the radical change of final *t* to *s* [P ?], yet at the same time has clung conservatively to the ancient hard guttural. How uneven the consonantal development has been in the various

dialects, may further be seen in the fact that Kēchī, while preserving an original final *t*, shows a distinct tendency to oust an initial *d* by the corresponding cerebral : *ḍ=ḍ*, hill, *ḍ—ḍūḍ*, sheep, *ḍ—ḍ*, wall. Panj-gūrī on the other hand preserves the original forms : *dūḍ*, *dūḍūḍ*, *dūḍ*. Instances in which both these dialects (and indeed Balōchī generally) preserve, while modern Persian discards, an original final *d*, are fairly common : Pahlavī *sūd*, hair, modern Persian *sū*, Kēchī *sūd*, Panjgūrī *sūd*, is a case in point. This particular instance, by the by, is doubly interesting as illustrating a curious vowel variation in the two dialects, Kēchī, unlike Panjgūrī, having a tendency to shorten an original long *ā* : Panjgūrī *sūd*, hair, Kēchī *sūd* ; Panjgūrī *sūt*, profit, Kēchī *sut* ; Panjgūrī *bāta*, was, Kēchī *bata*. In the dialects spoken in Mand and along the coast, *ā* is regularly changed to *ī* : *mid*, *sīt*, *bīta*—one illustration out of many of the interestingly close connection of these particular Makrānī dialects with Eastern Balōchī.

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 Balōchī 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 Balōchī 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 characteristics 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 more 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 permutate. ī *ā* being changed to ; *ē*, ; *ē*, *a* to ی *ī*, ; *ō* to ی *ē*, ; *ōu* to ی *ai*, and *vice versâ*.

Among the consonants the following are sometimes found interchanged : پ *p*, ب *b*, ف *f* and ر *w* ; ت *t*, ت *ṭ*, س *s* and د *d* ; چ *ch*, ش *sh* and ز *zh* ; ن *n* and ر *r* ; ہ *h* and گ *g*.

These mutations constitute dialectic peculiarities, and may not be used at pleasure : thus, we find بتہ *bīta*, بوتہ *būta*, بیتہ *bīta* and بوتگ *bītag*, "become," and in all the final ہ *h* may be changed to گ *g*.'

EASTERN DIALECT.

We commence the specimens of the eastern dialect of Balōchī 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 Balōchī Grammar, for its preparation.

[No. 5.]

ERANIAN FAMILY.　　　EASTERN GROUP.

BALOCHI.

EASTERN DIALECT.　　　　　DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

پهلان مردیغا دو بچہ بیئغنتہ - کهستمرین بچها وِني پهئار گوشتمہ

اِبّا وِنی میرانا هر بہر کِهہ منان کهفیت نَهو منان دَبي - گُڈا وِنی

مال بہر کُهئو دائئی - کهردِي روش پهذا کهستمرین بچہ تھیوغین مال

مَتچہ کهئسو دِبرین دیِہا ئُتّو بِشتمہ - هموذا وِنی مال شاهیغا وهآر

کُهئئي - گُڈا وختها کهہ ئمتچہمي گار بیڈو شئہ هوان دیہا سکهین

ئُکهالي کهپتمہ - آن هر نیستہکهار بیئہ - کهزمت گُر یہ لوغ راڑہ

هوان مَلکهیغا گِپتمئي - راڑہا گُڈا آنهیار هیج چمرِبنغا لذا دیم دائہ -

ئُذبي بیئو چمرِن لوئئلي کهہ من وِني لاف گو هیخ_انی بهوغا سیر

کهنان اغ کهسینّا چمي نہ دائئي - آبِرا من بِلا سَربِهذ بیئو گوشتمئی

چمئتمر لِهیہان مئین پہت لوغا نین باز وهردا رنئہ هررنگیغا من

ئُذیغا مرِغان - پهاذ کهان گو وِني پهئا هروان گُشان اِبّا هُذا دیما نهئسي

دیما گناسکهار بیئغان - نِین نهئئي بچہ گُوان جنغي لائکہ نِیان نَهو گُڈا

منان وِني ئوکهران نیاما دار - کهَ_ڑ بیئو وِني پہت لوغ نیمغا روان

بيٹھ - دالين كہ شوذا ڈبرانی پھٹا ڈيٹئی بلا ارمان كھٹئے میل
كھٹغا بھدائر آختمہ گلواري كھٹئے ديم چمكھٹئے - گڈا بچھا گوشنمہ
أبا هذا ڈيما تھٹے ڈيما گڈاسكھار بيٹغان - تھٹے بچھ نام لائكہ
بِيان - پھٹا گڈا وٹی توكھر انر گوشتمہ جوانین جران گشیٹيٹ بياريٹ
جانا ڈٹئے دستھا مندري پھاذان كھوشان ڈٹیٹ - لاندوين پھس بِي
بھیذ بياريٹ گڈئٹئے پھوانكھا كہ همین مٹين بچہ مرنھو شٹغیٹ
نين زندغ بيٹھ - گار اٹ نین نھرنو آختمہ - گڈا شانی كھٹغا كھپتمٹش -

مزين بچہ كہ كھشارا شٹغیٹ شٹغیٹ لوغا كہ تھرنو نزيج بيٹھ شار و
جھمر كھرکھا كہ اشگھٹہ امبراھیا پھول كھٹئے - اي چھی ھال
بيٹغين؟ گوشتمٹئے تھٹے براٹ نھرنو آختمہ تھٹے پھٹا لاندوين پھس
گڈيٹتمہ پھوانكھا كہ گو فيرا گرن كھپتمٹئے - آن مردا سكھیغا زھر گپتمہ
گو رٹ گوھتمٹئے لوغ اندرا هٹین زغ نہ بی - گڈا پھٹ درا آختمہ و
مٹت كھٹئے - پھٹار گوشتمٹئے گٹد ھمختھر سال ما تھٹے كھزمت كھٹہ -
يہ روشیا ڈی تھرا ما نابھرمانی چھی شون نہ ڈاٹغان - نھو گڈا يہ
بري يہ پھوهري ڈی منان نہ ڈاٹغی كہ من گو وٹی امبلان شاذي
كھان - ماختمہ كہ هوين تھٹے بچہ آختمہ آن كہ تھٹے مال گو
كھنجريان وهار كھٹہ همیشی سانگا نھو لاندوين پھس گڈٹغی - پھٹا

جواب تمُرينّنهو دائه كهه بچه منسي تمو هرر و گو ما گون اي
هرچهي كهه داران تهٱليـغين - نين هقين كهه ما وهش بون شاذي
كهنون - كهه هوين نهٱي براك تمزتهـو شٱغيث زندغ بيٱـه گار ات از.
گزنهغين -

[No. 5.]

ERANIAN FAMILY.   EASTERN GROUP.

BALOCHI.

EASTERN DIALECT.   DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

P'ilā-mardēyā   do bach' bĭðayant'.   K'ast'arē-bach'ā   waðĭ-p'iðā-r
Of-a-certain-man   two   son   were.   By-the-smaller-son to-his-own-father

gwasht'a,   'abbā,   waðĭ-mirāðā   hăr   bahar   k'i   manā̃
it-was-said, 'father,   (from-)thine-own-property   every   share   that   to-me

k'afīθ,   t'au   manā̃   dai.'   Gudā   waðĭ   māl   bahar   k'uθō
may-fall, thou   to-me   give.'   Then   his-own   property   share   having-made

dāθa-ī.   K'ardē-rōsh-p'aðā   k'ast'arē bach'   t'ēwayē   māl   much'
was-given-by-him.   Some-day-after   the-smaller   son   the-entire   property   collected

k'uθō   dirē-dēhēā   shuθō   nisht'a.   Hamōðā   waðĭ   māl
having-made   to-a-far-country   having-gone   abode.   There   his-own   property

shāhīyā   w'ăr   k'uθa-ī.   Gudā   waχt'ā   k'i   hamch'i   găr
wickedly   destroyed   was-made-by-him.   Then   at-the-time   that   everything   lost

biθō   shuθa,   hawā̃-dēhā   sak'ē-duk'alē k'apt'a,   ā̃   mar   nēst'-k'ăr
having-become   went, in-that-country   a-severe-famine   fell,   that   man   destitute

biθa.   K'izmat   gwar   ya   lōy-wāzhahā   hawā̃-mulk'ēyā   gipt'a-ī.
became.   Service   near   one   house-master   of-that-country   was-taken-by-him.

Wazhahā   gudā   ā̃hiyā-r   hiχ   ch'arainayā   laðā   dēm-dāθa.
By-the-master then   him-as-for   swine   for-feeding   to-the-jungle   it-was-sent.

Shuðī   biθō   ch'ð   lōθa-ī   k'i,   'mā   waðĭ   lāf   gō
Hungry   having-become   how   it-was-wanted-by-him   that,   'I   my-own   belly   with

hĭχāni   p'ōyā   sēr   k'anā̃,'   ay   k'asēā   ch'ĭ   na
the-swine's   chaff   satisfied   will-make,'   still   by-anyone   anything   not

dāθa-ī.   Āhirā   mā   dilā   surp'að   biθō
was-given-to-him.   At-last   in   the-heart   understanding   having-become

gwasht'a-ī,   'ch'iχt'ar   t'ihā̃   maĭ-p'iθ-lōyā   nĭ   bāz   w'ardā
it-was-said-by-him, 'how-many   servants   in-my-father's-house   now   much   food

warant'   hăr-rangēyā,   mā   shuðīyā   mirayā̃.   P'ăð-k'-ā̃,   gō-waðĭ-p'iθa
eat   of-every-kind,   I   hungrily   am-dying.   I-will-arise,   near-my-own-father

ba-rawā̃,   gashā̃,   "abbā,   Huðā   dēmā   t'aĭ   dēmā   gunāsk'ăr
I-will-go,   I-will-say,   "father,   God   before   of-thee   before   sinner

bīθayā̃; nī t'ai bach' gwān' (*for* gwānk')-janayī lāik' neyā̃; t'au
I-have-become; now thy son to-be-called worthy I-am-not; thou

guḍā manā̃ waθī nauk'arā̃ nyāmā dār."' K'aṛō bīθō
then me thine-own servants among keep."' Upright having-become

waθī p'iθ lōy nēmayā rawā̃ bīθa. Daī k'i shōḍā
his-own father's house towards going he-became. Still that from-there

dir-aθ-ī p'iθā diθa-ī, dīla armān
distant-was-he by-the-father it-was-seen-as-regards-him, by-the-heart compassion

k'uθa-ī, mēl k'anayā p'adāθō āχt'a, galwārī
was-made-as-regards-him, meeting for-making having-run he-came, embracing

k'uθa-ī, dēm ch'uk'iθa-ī. Guḍā bach'ā gwasht'n,
was-made-on-him, face was-kissed-of-him. Then by-the-son it-was-said,

'abbā, Huḍā dēmā t'ī dēmā gunāsk'ār bīθayā̃; t'aī bach'
'father, God before of-thee before sinner I-have-become; of-thee the-son's

nām lāik' neyā̃.' P'iθa guḍā waθī-nauk'arā̃-r gwasht'n,
name worthy I-am-not.' By-the-father then to-his-own-servants it-was-said,

'jawānē jarā̃ gishānēθ, biy-ārēθ, jānā daēθ-ī; dast'a
'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand

mundari, p'ādā̃ k'aushā̃ daēθ; lāndavē p'as dī p'ēδ biy-ārēθ,
ring, on-the-feet shoes put-ye; the-fat sheep also hither bring-ye,

guḍēθ-ī; p'awāk'ā k'i hamē maī bach' murt'ō shuθayēθ, nī zīnday
slaughter-ye-it; because that this my son having-died had-gone, now alive

bīθa; gār-aθ, nī t'arθō āχt'a.' Guḍā shāḍī
has-become; lost-was, now having-returned he-is-come.' Then rejoicing

k'anayā k'apt'a-ish.
to-make it-was-begun-by-them.

Mazaī bach' k'i k'ishā-rā shuθayēθ, lōyā k'i t'arθo
The-great son who to-the-field had-gone, to-the-house who having-returned

nazīχ bīθa, shār o j'amar k'ark'ā k'i ashk'uθa, ambrāhēā
near became, of-song and of-dancing noise that was-heard, to-a-servant

p'ōl-k'uθa-ī, 'ē ch'ī hāl bīayē?' Gwasht'a-ī,
enquiry-was-made-by-him, 'this what condition is-becoming?' It-was-said-by-him,

't'aī brāθ t'arθō āχt'a; t'ai-p'iθā lāndavē p'as
'thy brother having-returned is-come; by-thy-father the-fat sheep

guḍaint'a, p'awāk'ā k'i gō hairā gōn-k'apt'a-
has-been-caused-to-be-slaughtered, because that with welfare he-has-been-met-by-

ī.' Ā-mardā sak'īyā zahr gipt'n, gō waθ gwasht'a-ī,
him.' By-that-man extremely anger was-taken, with himself it-was-said-by-him,

'lōy andarā maī ravay na bī.' Guḍā p'iθ darā āχt'ō
'house within my going not will-be.' Then the-father outside having-come

minnat k'uθa-ī. P'iθā-r gwasht'a-ī, 'gind, hamixt'ar
consoling was-made-by-him. To-the-father it-was-said-by-him, ' see, so-many

sāl mā t'ai k'izmat k'uθa; ya-rōshēā dī t'arā mā
year by-me thy service has-been-done; for-one-day even to-thee by-me

nā-p'armānī ch'ī shōn-na-dāθayā̃; t'au guḍā ya-barē ya p'ūharē di
disobedience at-all has-not-been-shown; by-thee then once one a-kid even

manā̃ na dāθayē, k'i mā gō-waθī-ambalā̃ shāδī
to-me not has-been-given-by-thee, that I with-my-own-friends rejoicing

k'anā̃; māxt'ā k'i hawē t'ai bach' āxt'a, ā̃ k'i t'ai
may-make; immediately that this thy son came, he by-whom thy

māl gō k'anjariā̃ w'ār k'uθa, hamēshī sāngā t'au
property with harlots destroyed was-made, of-this-very-one on-account by-thee

lāndavē p'as guḍiθayē.' P'iθā jawāb t'araint'ō
the-fat sheep was-slaughtered-by-thee.' By-the-father answer having-given-back

dāθa k'i, 'bach' manī, t'au har-rō gō mā gōn-ē;
was-given that, 'son of-me, thou every-day with me in-company-art;

har-ch'ī k'i dārā̃ t'aīy-ē. Nī haqq-ē k'i mā w'ash bū,
everything that I-possess thine-is. Now right-it-is that we happy may-be,

shāδī k'anū̃; k'i hawē t'ai brāθ murt'ō shuθayēθ, zinday
rejoicing may-make; that this thy brother having-died had-gone, alive

hiθa; gār-aθ, ō gart'ay-ē.'
has-become; lost-was, he returned-is.'

BALŌCHĪ OF NORTH BALUCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. come from the District of Loralai, and may be taken as examples of the form of Eastern Balōchī spoken in North Baluchistan, 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 Sindhī, a preference is shown for cerebral letters. Thus, in the Parable, we have *dēh*, instead of *dēh*, a country, and, in the List of Words (No. 147), *hiṇḍ*, for *hind*, a bitch. The letter *r* regularly becomes *ṛ* before a dental, as in *maṛd* or *maṛ*, for *mard*, a man; *k'aṛdē*, for *k'ardē*, a few; *wāṛθaθant'*, for *wārt'aθant'*, they used to eat (husks), but *warā̃*, I shall eat (Specimen II); *muṛθa*, for *murt'a*, he died, but *mirā̃*, I die; *āṛθō*, for *ārt'ō*, having brought (Specimen II), but *bi-ār*, bring thou (Parable); and *buṛz*, for *burz*, high (List, Nos. 135, 231).

In several cases, especially after *ṛ*, we have *θ* instead of the *t'* that we should expect. Thus, besides *wāṛθaθant'*, *muṛθa*, and *āṛθō*, just quoted, we have *wāṛθa*, he has eaten (with harlots), and *gwashainθa*, 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 *-a*, as in *lōga*, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in *-ē*. So, in the present specimens, we have *mai p'iθē bāz mazdūr-ant'*, there are many servants of my father. Similarly, in Sentence 221, we have *dat'ānd*, of a tooth (*dat'ān*). Occasionally the termination *-ā* of the oblique case is dropped, as in *p'iθ* (for *p'iθā*) *rahm k'uθa-ī*, the father made pity to him, *i.e.* felt pity for him.

The nominative plural ends in *-ān*, not in *-ā̃*. Thus, in the List of Words we have *piθān*, fathers; *jinik'ān*, daughters; *maṛdān*, men; *nariānān*, horses; *māδinān*, mares; *k'aiyorān*, bulls; *gōχān*, cows; *bingān*, dogs; *hiṇḍān*, bitches; and *buzān*, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in *-ē̃*, viz. *hamiχt'arē̃ sāl̃ē*, for so many years (do I do service), but it is doubtful whether *sāl̃ē* is singular or plural, coming, as it does, after an adjective of number.

The dative plural ends in *-ān-ar*, as in (List) *p'iθānar*, to fathers; *jinik'ānar* or *jinik'ānrā*, to daughters; *maṛdānar* or *maṛdānrā*, to men. Similarly, in the Parable, *ambrāhānar*, (the father said) to the servants.

Adjectives sometimes drop the termination *ē̃*, 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. 123ff. and 130). The same peculiarity will be observed in the language of the Upper Sind Frontier.

The pronouns present a few divergencies from the standard. 'My' is *mai*, instead of *mai̇̃*, and the dative plural, 'to us,' is *mā-ar* (*cf.* the dative plural of nouns in *-ān-ar*).

The demonstrative pronoun *ā*, that, with *ham* prefixed, has a nominative plural *hamā̃hī*, those (husks), instead of *hamā̃hā*, etc. We may also notice the oblique plural *hamā̃hiā*, which, with the preposition *ash* both prefixed and suffixed, takes the form *sh-amā̃hiā-ch*, 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'apt'ō*, they began (to make merry). We should expect *k'apt'ant'* or *k'apt'ayant'*. *K'apt'ō* is usually the conjunctive participle, 'having begun.' The other form is *āχt'ī-ẽ-ī*, (thy brother) has come (back safely) to him. Here *ẽ* means 'is,' and *ī* ' to him,' but I cannot explain the form *āχt'ī*, 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 *gwānjiθō*, (the elder brother) having called (a servant). The full form would be *gwãk' jaθō*. 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 *shuθayēθ*, 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 *shutagat* or *shutat*. 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 *shuθaθ* is either ' he used to go ' or ' he would have gone.' But in the following version of the Parable we have one instance of *shuθaθ* used as a pluperfect, with the meaning of ' he went (a long time ago),' in *ō andarā na shuθaθ*, he did not go within. There are true examples of the habitual past in *wāṛθoθant'* (for *wārt'aθant'*), (the husks which the swine) used to eat, and *dāθaθ*, (no one) used to give (him anything). We have another tense,—the conditional past,—in *waθi ḍāf p'ur k'uθ*, he would have filled his belly, in which *k'uθ* represents the *k'uθẽ* 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'isã bach'ā ya dīrẽ ḍēhā shuθa*, literally, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country. Similarly, *shuθa-ī ya bakk'ālā*, it was gone by him (*i.e.* he went) to a shop-keeper; and *waθi p'iθār āχt'a-ī*, it was come by him (*i.e.* he came) to his father. This may possibly be an explanation of the puzzling form *āχt'ī-ẽ-ī*, already referred to. The word *āχt'ī* may be a contraction of *āχt'a-ī*, 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 *ash*, 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 *zh*, and the prefix in the form of *sh*, in *sh-amãhiā-zh*, from among them.

[No. 6.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

Eastern Dialect. Loralai, Baluchistan.

Specimen I.

Mardē dō bach' aθant'. Sh-amāhiā-zh k'isā k'i
Of-a-man two son were. From-them-from by-the-younger who

aθ, p'iθā-r gwasht'a k'i, ' p'iθ-manī, māl
was, the-father-to it-was-said that, ' father-my, of-the-property

bahar k'i mai bī, manā dai.' Guḍḍā māl
the-share which mine may-be, to-me give-thou.' Then of-the-property

bahar k'uθō dāθa-ish. K'aṛdē rōsh p'aδā ā-
share having-made it-was-given-to-them. A-few day after by-that-

k'isā-bach'ā har-ch'ī much' k'uθō ya-dirē-ḍēhā
younger-son everything collected having-made to-a-far-country

shuθa. Hamōδā waθī daulat ma ayāshiā w'ar
it-was-gone. There his-own wealth in debauchery destroyed

k'uθa-ī. Ō waχti-k'ī t'āwayē χarch bīθō shuθa,
was-made-by-him. And when all spent having-become went,

hamā-ḍēha mazē ḍukk'āl bīθn, ō ā maṛ shuδī bīθa.
in-that-country great famine became, and that man hungry became.

Guḍḍā shuθa-ī ya-bakk'ala, āhī naukar bīθa.
Then it-was-gone-by-him to-a-shopkeeper, his servant he-became.

Bakk'ala hamāhiā-r shast'āθa waθī-ḍiyārā hiχā-r ch'āranayā.
By-the-shopkeeper him-as-for it-was-sent to-his-own-field swine-to for-feeding.

Azh-hamāhī-p'osht' k'i hiχ wārθaθant' waθī lāf p'ur
From-those-husk which the-swine used-to-eat his-own belly full

k'uθ. K'asēā hamāhiā-r na dāθaθ. Guḍḍā
he-would-have-made. By-anyone him-to not used-to-be-given. Then

bōθā-āχt'ō gwasht'a-ī, ' mai-p'iθē bāz mazdūr-ant' k'i
in-sense-having-come it-was-said-by-him, ' of-my-father many labourers-are that

ni.yan bāz-ē-ī, ō mā shuδī mirā. Mā ch'ariθō rawā
food much-is-of-them, and I hungry die. I having-arisen will-go

waθī-p'iθā-r, gwashā, "p'iθ-manī, Huδāi-dēmā ō t'ai-dēmā
my-own-father-to, I-will-say, "father-my, God-before and of-thee-before

gunāh k'uθayā, ni mā ē-laik neā k'i t'ibarē t'ai bach'
sin was-done-by-me, now I this-worthy am-not that again thy son

gwashainθa bã. Manã waθi-mazdûrání niãmã dãr."'
called I-may-become. Me of-thine-own-labourers like keep."

Guḍḍã ch'ariθō waθi-p'iθã-r ãχt'a-ī. Daī dīr aθ,
Then having-arisen his-own-father-to it-was-come-by-him. Still far he-was,

k'i p'iθ hamãhiã-r dīθō rahm k'uθa-ī; rumbãna
that by-the-father him-to having-seen pity was-made-on-him; running

shuθō, bhãkur k'uθa-ī; gal ch'ukk'iθa-ī. Bach'ã
having-gone embrace was-made-on-him; cheek was-kissed-of-him. By-the-son

p'iθã-r gwasht'a, ' Huδãi-dēmã ō t'ai-dēmã gunãh
the-father-to it-was-said, ' God-before and of-thee-before sin

k'uθayã, ni mã ē-laik neã k'ī t'ibarē t'ai bach'
was-done-by-me, now I this-worthy am-not that again thy son

gwashainθa bã.' Lēkin p'iθã waθi-ambrãhãn-ar gwasht'a
called I-may-become.' But by-the-father his-own-servants-to it-was-said

k'ī, 'jōwãδ jar bi-ãr, ēshiã-r pōshēn; dastã ch'allav
that, 'good garment bring-thou, this-one-to clothe-thou; on-the-hand ring

k'an, ō p'ãδã p'ãδguzãr k'an; mã warũ, χushí
make, and on-the-foot shoe make; we may-eat, happiness

k'anũ; p'arch'i-k'i ē mai bach' muřθa, ni zínday-ẽ; yãr bīθa,
may-make; because-that this my son died, now alive-is; lost became,

ni miliθa.' Guḍḍã k'apt'ō χushí k'anayã.
now was-got.' Then they-began happiness to-make.

Mazẽ bach' k'ishãr niãwã aθ. Lōy nizχiã ãχt'ō,
The-great son the-field in was. The-house near having-come,

dris ō saroδ ashk'uθa-ī. Ya-ambrãhẽã-r gwãnjiθō p'ol
dancing and music was-heard-by-him. A-servant-to having-called enquiry

k'uθa-ī k'i, 'ēshí matlab ch'i-ẽ ?' Gwasht'a-ī, 't'ai
was-made-by-him that, 'of-this the-meaning what-is?' It-was-said-by-him, 'thy

brãθ ãχt'a, ō t'ai-p'iθã dãwat k'uθa, p'arch'i-k'i bach'
brother has-come, and by-thy-father feast was-made, because-that the-son

hairã-gō ãχt'ī-ẽ-ī.' Guḍḍã mazẽ-bach'ã zahr gipt'a, ō
safety-with come-is-to-him.' Then by-the-great-son anger was-taken, and

andarã na shuθaθ. Guḍḍã p'iθã darã ãχt'ō minnat
within not he-did-go. Then by-the-father out having-come entreaty

k'uθa-ish. Bach'ã waθi-p'iθã-r zawãb dãθa k'i,
was-made-to-him. By-the-son his-own-father-to answer was-given that,

'hamiχt'arẽ sãlẽ t'ai χiδmat k'anayã; ya rōsh dī azh t'ai
'so-many years thy service was-done-by-me; one day even from thy

hukm uzr na k'uθa. Aγ-dī t'au manã ya-k'ōhaṛẽ
command objection not was-made. Then-even by-thee to-me one-a-kid

di na dāθa. k'i mā gō waθi dōstā̃ χushī kanā̃
even not was-given, that I with my-own friends happiness may-make.

Hamā̃-vela k'i ē tai t'i bach' āχt'a, k'i t'ai daulat gō
At-that-time that this thy other son came, by-whom thy wealth with

kanjariā̃ wārθa, t'au āhiā-r dāwat dāθa.' Gwasht'n-i,
harlots was-eaten, by-thee him-for feast was-given.' It-was-said-by-him,

'bach'-manī, t'au har-rōsh gwar mā-ē, ō har-chī k'i mai-ē
'son-my, thou every-day with me-art, and everything which mine-is

t'ai-ē. Mā-ar χushī k'anay ō χush hīay jōwān aθ,
thine-is. Us-to happiness to-make and happy to-become good was,

p'arch'i-k'i ē t'ai brāθ murθa, nī zinday-ē; yār biθa, nī
because-that this thy brother died, now alive-is; lost became, now

miliθa.'
was-got.'

ERANIAN FAMILY. 　　 EASTERN GROUP.

BALOCHI.

EASTERN DIALECT. 　　　 LORALAI, BALUCHISTAN.

SPECIMEN II.

Ya mazārē, ya gurχē, ya rōp'ask'ē, salē shuθayant' shikārā.
One a-tiger, one a-wolf, one a-fox, the-three went for-hunting.

Shuθō ya gōχē jaθa-ish, ya buzē jaθa-ish, ya
Having-gone one a-cow was-slain-by-them, one a-goat was-slain-by-them, one

χargushk'ē jaθa-ish. Āṛθō ya-hand k'uθant'-ish.
a-hare was-slain-by-them. Having-brought in-one-place they-were-made-by-them.

Guḍḍā mazārā gwasht'a gurχā-rā, 'p'āδā, t'au hawē gōzhdā
Then by-the-tiger it-was-said the-wolf-to, 'arise, thou this flesh

bahar-k'an.' Gurχ p'āδ-āχt'a, gwasht'a-ī, 'gōχ
division-make-thou.' The-wolf arose, it-was-said-by-him, 'the-cow

t'aī-ē, buz maī-ē, χargushk' rōp'ask'ē-ē.' Mazārā-r zahr āχt'a;
thine-is, the-goat mine-is, the-hare the-fox's-is.' The-tiger-to anger came;

jaθa-ī gurχā-r ch'āp'ōl; gurχ murθa. Guḍḍā
was-struck-by-him the-wolf-to a-slap; the-wolf died. Then

gwasht'a-ī rōp'ask'ā-rā, 't'au p'āδā, hawē gōzhdā
it-was-said-by-him the-fox-to, 'thou arise-thou, this flesh

bahar-k'an.' Rōp'ask'ā gwasht'a, 'wāzhā, ē χargushk t'aī
division-make-thou.' By-the-fox it-was-said, 'Master, this hare thy

nērān-ē. buz t'aī nērmōsh nayan-ē, gōχ t'aī shūm
morning-meal-is, the-goat thy of-midday the-food-is, the-cow thy of-evening

nayan-ē.' Mazārā gwasht'a, 't'aī bahar t'ān-ē?' Rōp'ask'ā
the-food-is.' By-the-tiger it-was-said, 'thy share what-is?' By-the-fox

gwasht'a, 'wāzhā, ma baharī-marḍē neā,' Guḍḍā hamā mazār
it-was-said, 'Master, I sharing-man am-not.' Then that tiger

rōp'ask' ch'akk'ā sak'iā w'ash biθa. Guḍḍā gwasht'a-ī,
the-fox on very-much pleased became. Then it-was-said-by-him,

'hamē gōzhd t'ēōyā t'a-rā bashk'-ē. Ma rawā, t'ī shikār
'this flesh all thee-to a-present-is. I will-go, other hunting

k'anā, warā.'
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.'¹ 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.'

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¹ *i.e.* he was only a menial servant, who got what he could from his master's leavings. He could not claim any share of right.

The following specimens of the eastern dialect of Balōchī 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 *i* instead of *ē*, in the phrase *sha'arī wa nāchī āwāz*, 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, *k'isā* (for *k'isānā*) *gwashťa*, the younger said ; and in the second part of the Parable we have *ťaī piθ* (for *piθā*) *majlis dāθa*, thy father gave a feast. In the List of Words, besides the regular plural formed by adding *ā̃*, a periphrastic plural is also made by the addition of the word *gal*, a number, as in *janik'-gal*, daughters ; *jan-gal*, women ; *āsik'-gal*, deer.

Adjectives call for only one remark. In the List of Words, the termination *ē* is added only in the singular, and is wanting in the plural. Thus while we have *jawā̃ē mardē*, a good man ; and *jawā̃ē janē*, a good woman ; we have, in the plural, *jawā̃ mardā̃*, good men, and *jawā̃ janā̃*, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balōchī of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have *maī*, my ; *ťaī*, thy ; for *maī̃*, *ťaī̃*. So, *manā*, for *manā̃*, to me. The plural of the second personal pronoun is the western *shumā* or *shwā*, instead of *shawā* or *shwā*. There are several minor irregularities in the declension of the pronoun *hawā̃* of the third person. Thus, the genitive singular is *hawāī*, as well as *hawā̃hī*, and the dative, *hawā̃rā* or *hawā̃r*. The dative plural, used honorifically as a singular, is *hamā̃hiār*, (I will say) unto him.

The nominative is continually used in the sense of the agent, as in *hawā̃ dāθa*, he gave (a share of the property) ; *hawā̃ minnaθ k'uθa*, he made entreaty ; *hawā̃ rāhī k'uθa*, he dispatched him (to feed swine) ; *hawā̃ gwashťa*, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is *ē̃*, as well as *ē*, and the third person singular is *ē*, as well as *ē̃*. Similarly, in other verbs, the third person singular of the present ends in *ē*, not in *ē̃*. For the present-future, the List of Words gives *janā̃* or *janānī*, I shall strike, and *janaī*, instead of *janē*, you will strike. Other minor variations, such as *biyē*, for *biayē*, 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 Hindōstānī and cognate forms of speech) into the dative. Such cases are :—

hawā̃ mālā dāθa, he gave the property, literally, by him, as for the property, it was given.

āhiār jawā̃-durāh dīθa, (he) saw him safe and sound, literally, as for him, he was seen, etc.

hawā̃ ťaī mālā-rā gum k'uθa, he made thy property lost, literally, as for thy property, by him it was made lost.

[No. 8.]

ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

EASTERN DIALECT.

DISTRICT, UPPER SIND FRONTIER.

SPECIMEN I.

Yak'-mardē dō bach' ast'ant'. K'isā p'iθā-rā gwasht'a
A-certain-man's two sons were. By-the-younger the-father-to it-was-said

k'i, 'p'iθ, milk'ā-'sh ch'i bahar mani bī, hawā manā dē.'
that, 'father, property-from what share mine will-be, that to-me give.'

Hawā mālā hawā-rā bahar k'uθō dāθa. K'amē
He (by-him) property-as-for (acc.) him-to share having-made it-was-given. A-few

rōshā p'aśā hawā k'isāā bach' durust' much' k'uθō
days (obl.) after that younger son all together having-made

yak-dirē-mulk'ōēā shuθa. Hamōśā waθi durust'ē-mālā kanyarā gwar
a-far-country-to went. There his-own all-property (acc.) harlots with

ma sharābwāriā gum k'uθa. Waxt'ē durust'ēā hulās k'uθa,
in wine-drinking lost was-made. When all (acc.) finish was-made.

hawā-mulk'ā-ma sak'iā k'āl āxt'ō k'apt'a. Hawā muht'āj biθa.
that-country-in severe famine having-come fell. He needy became.

Hawā yak'-nindōxēā gwar shuθō minnaθ k'uθa. Hawā
By-him a-certain-resident (obl.) near having-gone entreaty was-made. By-him

waθi baniā hixānī ch'āranayā rāhī-k'uθa. Hach'ō sarfand
his-own field-to swine's feeding-for he-was-dispatched. Thus consideration

biθa k'i, 'ch'i ch'ān hix warayē, mā lāf p'ur k'anā.'
became that, 'what husk the-pig is-eating, I the-belly filled I-will-make.'

Hawā-rā k'as na dāθa. Waxt'ē waθi-hōshā āxt'a, gwasht'a
Him-to by-anyone not was-given. When his-own-sense-to he-came, it-was-said

k'i, 'hamōśā mani p'iθ gwar ch'i-k'ar naukarā-rā bāz nayan
that, 'there my father near how-many servants-to much bread

rasayē; mā ēśā shuθiā mirayā. Mā waθi p'iθ nimēyā
is-arriving; I here hunger-by I-am-dying. I my-own father towards

rawā, hamāhiār gushā k'i, "p'iθ, mā t'ai ō āzhmān
I-will-go, him-to I-will-say that, "father, by-me of-thee and of-heaven

dēmā gunāθ k'uθayā t'ai bach' gushāinayē lāix niyā; manā
before sin has-been-done-by-me thy son to-be-called fit I-am-not; me

waθi nauk'arān-ash ē-rangā k'an zān."' Hawā k'aŗō
thine-own servants-from in-this-manner make consider."' He upright

biθô waθi p'iθā gwar āχt'a. Dāinā dir k'i p'iθā
having-become *his-own* *father-to* *near* *came.* *Yet* *far* *that* *by-the-father*

dīθa, ãhî ch'ak'ā mahir ārt'a, rumbt'ō baylā
he-was-seen, *him* *upon* *compassion* *was-brought,* *having-run* *armpit-in*

k'uθa, ch'uχt'a. Bach'ā gwasht'a k'i, 'Ō p'iθ, mã
he-was-made, *he-was-kissed.* *By-the-son* *it-was-said* *that,* *'O* *father,* *I*

āshmān wa t'ai dēmā gunāhgār ast'ã, ni hamē lāiχ niyã k'i
of-heaven *and* *of-thee* *before* *sinner* *I-am,* *now* *this* *worthy* *I-am-not* *that*

t'i-barē t'ai bach' gushāinã.' P'iθā waθi t'ihã-rā
again *thy* *son* *I-may-cause-to-say.'* *By-the-father* *his-own* *servants-to*

gwasht'a k'i, 'durust'ān-ash sharrē jarã zir-biyār, p'ōshā-î;
it-was-said *that,* *'all-them* *good* *garments* *take-up-(and)come,* *clothe-him;*

dast'ā-î ch'alō, p'ādã-ma p'ad-guzār mã-k'an; biyaēθ, warū,
hand-on-his *ring,* *feet-on* *shoes* *on-put;* *come-ye,* *let-us-eat,*

χushi k'anū; p'ar-ch'i k'i hamē mai bach' murt'ayā, gart'ō
happiness *let-us-make;* *why* *that* *this* *my* *son* *had-died,* *again*

zinday biθa; gum biθayā, gart'ō dīθa.' Gudā hawã χushi
alive *became;* *lost* *had-become,* *again* *was-seen.'* *Then* *they* *happiness*

k'anayēθã.
were-doing.

Hawãî mazan bach' baniā ast'ā. Ch'ō-k'i lōy gwar āχt'a,
His *great* *son* *field-in* *was.* *When* *the-house* *near* *he-came,*

sha'ari wa nāchi awāz gōshā-î k'uθa.
of-songs *and* *of-dancing* *the-sound* *on-the-ear-of-him* *was-made.*

Yak'-naukarēã gwānk' jaθa, p'rusht'a k'i, 'î ch'i
A-certain-servant-to *call* *was-struck,* *it-was-asked* *that,* *'this* *what*

biyē?' Hawã gwasht'a k'i, 't'ai brāθ āχt'a; t'ai-p'iθ
is-becoming?' *By-him* *it-was-said* *that,* *'thy* *brother* *came;* *by-thy-father*

mazan majlis dāθa, p'ar-ch'i k'i āhiār jawã-durāh dīθa.'
great *party* *was-given,* *why* *that* *him-as-for* *good-well* *it-has-been-seen.'*

Hawãr zahr āχt'a, lōyā rawayē marzi na biθa. Gudā
Him-to *anger* *came,* *the-house-to* *to-be-gone* *wish* *not* *became.* *Then*

hawãhî-p'iθ darā āχt'ō sarfand k'uθa. Hawã jawābā-ma
by-his-father *out* *having-come* *explanation* *was-made.* *By-him* *answer-in*

p'iθā-rā gwasht'a k'i, 'gind, ch'i-k'ar sālān-ash t'ai χizmaθ
the-father-to *it-was-said* *that,* *'see,* *so-many* *years-from* *thy* *service*

k'anayã, k'adē t'ai-hukmā-ash t'i na k'anayã; manā yak'
I-am-doing, *ever* *thy-order-from* *different* *not* *I-am-doing;* *to-me* *one*

p'āshni di na dīθa, k'i mã waθi dōst'ã gwar p'ajiā χushi
kid *even* *not* *was-given,* *that* *I* *my-own* *friends* *near* *with* *happiness*

k'anā̃; ag waχt'ē hawā̃ tī bach' āχt'a, hawā̃ t'ai mālā-rū
may-make; but when that other son came, by-him thy property-as-for

kanyariā̃-gō gum k'uθa, hawār t'au mazan mihmānī
harlots-with lost it-was-made, him-for by-thee great feast

k'uθayē.' Gudā hamā̃iā gwasht'a k'i, 'bach', t'au hamēsha
has-been-made-by-thee.' Then by-him it-was-said that, 'son, thou ever

gwar mā p'ajiā̃-ē; har-ch'i gwar mā ast'ē, hawā̃ t'aiy-ē; χushī
near me with-art; whatever near me is, that thine-is; happiness

k'anay, jawā̃ bīay, wājab ast'ā, p'ar-ch'i hawē t'ai brāθ muri'ayā,
to-make, good to-become, proper was, why this thy brother had-died,

nī zinday bīθa; gum bīθayā, nī p'aiśā bīθa.'
now alive became; lost had-become, now manifest became.'

KASRĀNĪ BALŌCHĪ.

The Kasrānī Balōches are of Rind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaimān Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrānis have Pashtō speakers to their north and west, and Lahndā 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.[1] It will be seen that while Pashtō has had little or no influence upon it, the influence of Lahndā in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahndā. Such are: —ajjan (Lahndā ajjaṇ), yet, still; chētā, sense; ḍir (L. ḍhēr), very; jittē (L. jittī, as much), worthy (to be called); juttī, shoes; the Lahndā phrase laggā wanjaṇ, to start, set forth, copied in lagiδyā shuδa; the suffix -kar of the conjunctive participle in t'aχt'ō-kar, having run; girā-kar, having taken; and guayδō-kar, having called; labb'iō (L. labbhaṇ, to get), having been got; milā (L. miliā), he was got; puch'δa (L. puchhaṇ, to ask), he asked; sārwē (L. sārā), all; tarkā, property; tē, and; wanḍδō (L. wanḍaṇ, to divide), having divided; and others. We have a borrowing from Sindhī in the word t'ī, corresponding to the Sindhī feminine thī, was, used to form a pluperfect in the Sindhī style in k'uδyā-t'ī, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balōchī vocabulary, and which I have not identified as coming either from Pashtō or from Lahndā. Such are:—ch'iē, moreover; jā-āχt'a, (sense) came (to him); zijjā k'aδyā-ī, he collected (his property). The phrase γaδi shuδa is said to mean ' he sent,' but it is difficult to understand this. The word γaδi, commencing with the letter γ, cannot be Balōchī. Possibly it may be explained as 'sending of him (γaδ-ī) became (shuδa).' Another phrase I am unable satisfactorily to explain is zirih mā-k'in-ih, put ye on him (a garment, ring, shoes). Mā-k'in-ih is equivalent to the standard mān-k'an-ī, but the meaning of zirih is unknown to me, unless it means ' armour.' Compare, however, zirē, lift ye, in the Sind specimen on p. 421.

The pronunciation of this form of Balōchī shows many peculiarities. Contraction is frequent. Thus, a is dropped in biδyā, for bīθayā, they became; k'aδyā-ī, for k'uθayā-ī, he made; ch'arānyā, for ch'arānayā, for feeding. Other instances of contraction are p'āδwā, for p'āδ-āyā, I will arise; guayδō, for gwāk' jaθō, having called; and puch'δa, for puch'iθa, he asked.

The vowel a sometimes becomes i in the conjugation of the verb k'anaγ, to do, to make. Thus, we have guzrān k'inyā, a living is being made; k'in-ih, for k'an-ī, make on him. At other times the a is preserved, as in k'ana, I will make. The past tense of the same verb is generally k'uθa, etc., for k'uθa, etc., but occasionally the u becomes a, as in zijjā k'aδyā-ī, he collected (his property); k'aδa, he made (entreaty). We have ŭ

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[1] This was received nearly twenty years ago. Since then all the Balōchī-speakers have disappeared from the District. See p. 331.

for *ô* in *âδâ*, for *ôδâ*, there. A long final vowel is often nasalized, as in *dastã̃*, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrâni is the regular change of *θ* to *δ*. The sound of *θ* does not occur once in the whole Parable. As examples of the change, we may quote *barâδ*, for *brâθ*, a brother; *biδa*, for *biθa*, became; *dâδyî*, for *dâθayâ-î*, he gave; *diδa*, for *diθa*, saw; *k'uδyâ-î*, for *k'uθayâ-î*, he made; *lagiδyâ*, for *lagiθayâ*, he became attached; *p'iδ*, for *p'iθ*, a father; *puch'δa*, for *puch'iθa*, asked; *rôδ*, for *rôθ*, he goes; *shuδa*, for *shuθa*, he went, he became; *waδî*, for *waθî*, own; *wandδô*, for *wandiθô*, having divided, and many others. In one case a standard *θ* is exceptionally represented by *t'*, viz. in *wanjât'ô*, having wasted (thy property on harlots). This word is the causal of the Lahndâ *wanjaṇ*, to go, and means literally 'having caused to go.' A somewhat similar case is *ashkt'a*, for *ashk'uθa*, heard.

In the word *k'apt'a*, he fell, which occurs three times, the *pt'* is changed to *tt*, so that we have *k'atta*.

There is a tendency to vocalize the semivowel *w* into *u*, as in *guoyδô*, for *gwâk' jaθô*, having called; *guar*, for *gwarâ*, with; and *gnasht'a*, for *gwasht'a*, said. In each case, the *w* follows a *g*.

The numeral 'one,' used for the indefinite article, appears under the forms *yâ* and *yê*. In the latter case, the suffix -*ê* 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 -*â* of the oblique form is often dropped. Thus, we have *bach'-râ*, (the father gave an embrace) to the son; or, (the father said) to the (elder) son; *bach'*, the son (said, 'I have sinned'); *p'iδ-râ*, (I will say) to the father. As instances of irregular oblique forms, we have *k'asâinâ*, the oblique case of *k'asâ*, the younger (son); *dastã̃*, on the hand; and *almê-râ*, (said) to people.

Adjectives sometimes do not take the final -*ê* when used attributively. Thus, we have *maza bach'*, the elder son. The word for 'good' is *juwâŋ*, which, when used attributively, becomes *jôê*, in *jôê jôδ jarrâ*, excellent garments. *Zindayâ*, as well as *zinday*, is 'alive.' *Har-dônnâni* means 'of both.'

As regards pronouns, *mâ* is 'I.' The same form is used for the agent singular in *mâ k'uδa*, I have done (sin). The genitive singular is *maê*, of me, my, and also *maî*, in *maî p'iδâ*, (servants) of my father. *Manâ*, to me; *mâ-râ*, (it was proper) for us.

Tau is 'thou' and 'by thee.' The genitive singular is *taê*, of thee, thy, with *taêyâ*, thine, as genitive absolute. The oblique plural is *shôê*, as in *mâ shôê wardâ k'ana*, I will make a dinner for you, *i.e.* I will give you a feast.

The proximate demonstrative pronoun is *ê*, this; sing. gen. *ishî*, obl. *ishîâ*. Another form of this pronoun occurs in *wi bach' maê murt' ayâ*, this my son died; and *lahwâ wîshan gungâ p'ur k'ana*, 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 :—

	Sing.	Plur.
Nom.	*â, ã̃*	...
Obl.	*âhiâ, âhiê*	...
Gen.	*âhi, ãhi, âhiê*	*âhâ.*
Dat.	*âhî-râ, âhiâ-râ, âhiê-râ*	*âhâ-râ.*

Examples of these forms are :—

ā p'āχt'a, he arose.

ā̃ wēla, at that time.

āhiā manā di, give that to me.

āhiā dihāδa, he gave (the property).

āhiē guasht'a, he said.

āhī dil lōf'ēδ, his heart longs.

ā̃hī p'iδā āhiē-rā diδa, his father saw him.

yā ādmiē āhiē dō bach'ā̃, of a certain man, of him (were) two sons. Regarding the meaning here of āhiē, see the remarks below, under the head of the verb substantive.

āhiē mulk' nōyā shuδa, he went (i.e. had gone) to his field.

k'asēā āhī-rā na dāδ, no one gave to him.

āhī-rā p'iδā zurt'ō ch'akk'a, his father raised and kissed him.

āhiā-rā ch'ī p'ak'ar biδa, want of things happened to him.

āhiē-rā diδa, saw him (as above quoted).

ā̃hā-rā wanδō dihāδa, he divided and gave to them.

ā̃hā guzrān k'inyā, 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'aδyā-i, he made. In dāδy-i, he gave, the final a of the participle has been dropped. For ih, there is, three times, mā-k'in-ih, put on him. In sar-āχt'ē-wina, remained over for them, wina also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally k'i, borrowed from Persian. But, in one place, an attempt is made to utilize the interrogative pronoun ch'i, what?, in the formation of a new relative pronoun. The sentence is āch'iā jahlibalā warān, (husks) which the wild beasts (i.e. swine) eat. Here āch'iā is the accusative singular of āch'i, which is a compound of the demonstrative pronoun ā with the interrogative ch'i.

One more pronominal form may be noted,—indar, so many (years), used instead of the standard iχt'ar.

For the verb substantive, we have -ē, is, in ch'i-kār-ē, for what is (this matter)? For aθ, was, we seem to have a in ē gālwari mā-rā juwān-a, this affair was good for us. In the first line of the Parable, yā ādmiē āhiē dō bach'ā̃, 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 āhiē is carefully translated 'his.' It is, however, possible that it is really a corruption of the Lahndā āhin, they were. In the Persian character, as received, it is distinctly written اهے which may be a mistake for اُے.

For the negative verb substantive, we have niā̃, I am not.

For the verb corresponding to the Persian hast, is, we have ast'ai, thou art (ever with me), and maē bahara k'i rizq 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 θ to δ already mentioned, but there are others. We have an oblique infinitive in ch'arānyā, for ch'arānayā, for feeding (swine), but in gushnay jittē, fit to call (thee father), the final a has been dropped.

We have an oblique plural of the past participle *guasht'ay*, a thing said, in *guasht'yā p'aδē*, (I never acted) behind what (thou) hast said, *i.e.* against thy command.

The conjunctive participle generally ends in *ō*, as in the standard. Thus, *biδō*, for *biθō*, having become; *k'uδō*, for *k'uθō*, having made; *labb'iō*, having obtained (borrowed from Lahndā); *wandδō*, for *wanḍiθō*, having divided; *wanjēt'ō* (not *wanjēδō*), having caused to go, *i.e.* having wasted; *surt'ō*, having raised. To this the Lahndā suffix *-kar* is sometimes added, as in *guayδō-kar*, having called; *t'axt'ō-kar*, having run. In one case, *girā-kar*, having taken, a purely Lahndā form is used, although the verb *giray*, to take, is Balóchī.

The imperative presents frequent irregularities. Thus, we have *di*, for *dai*, give thou; *irk'*, for *ēr-k'an*, place thou (me as a servant); *mā-k'in-ih*, for *mān-k'in-i*, put thou on him. With the prefix *bi-*, we have *b-ih*, for *bi-y-ā*, come thou; and *b-urē*, for *ba-war*, eat thou. The last is so translated in the specimen as received, but it may be for *b-urē*, for *ba-warā*, 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 *-ā*, as in the standard. Thus, we have *mirā*, I die; *p'āδwā*, for *p'āδ-ayā*, I will arise; *gushā*, I will say. Three times, however, the verb *k'anay*, to make, has *k'ana*, not *k'anā*, I will make. On one occasion this is joined to the past tense of *sar-āy*, to form a continuous past, in *k'ana sar-āxt'ayā*, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in *δ*, corresponding to the standard *θ*. Thus, *lōt̄eδ*, he longs (to eat the husks), for standard *lō/iθ*; and *rōδ*, for *rōθ*, he does (not) go (into the house). In both cases these are historical presents, used with the force of the past. For the third person plural, we have *warān*, for standard *warant'*, (the swine) eat.

As for the past tense, we have a first person singular in *sar-āxt'ayā*, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in *-a*, *i.e.* has the short form of the past participle. Thus, *ashkt'a*, for *ashkuθa*, heard; *biδa*, became; *ch'akk'a*, for *ch'ukiθa*, kissed; *diδa*, saw; *k'uδa*, made, did; also *k'aδa*, in *minnat k'aδa*, made entreaty; *k'atta*, for *k'apta*, he fell, as in *kāl k'atta*, a famine fell; this verb is also used to intensify the meaning of a conjunctive participle, as in *labb'iō k'atta*, he has been unexpectedly obtained; *zinday biδō k'atta*, he unexpectedly became alive. Other third singular pasts are *laiδha*, for *lāiθa*, he touched; *p'āxt'a*, for *pāδ-āxt'a*, he arose; *puch'δa*, asked; and *shuδa*, 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 *yā* or *γā*. Thus we have *lagiδyā shuδa*, for *lagiθa shuδa*, a translation of the Lahndā *laggā gēā*, and meaning 'he set forth'; *murt'ayā*, he died, or the one who was dead, according to context; *biδyā* or *biδyā*, for *biθa*, he became, or he who had become. With the pronominal suffix *-i*, we have *daδγ-i*, given by him, *i.e.* he gave, in *gōr k'uδō daδγ-i*, he wasted; and *k'aδyā-i*, for *k'uθay-i*, he made (collected).

Dāθa, the past of the verb *dēay*, to give, appears under three forms. We have *daδγ-i* just quoted, and also, twice, *dāδa*, gave (answer), and did (not) give (a kid), and *wandōō dihāδa*, divided (his goods). Twice we get corrupt Lahndā forms of this tense,

in *zindo biā*, for *zinday biθa*, he became alive, and *milā* in *zindayā āχt'a milā*, he came alive (and) was obtained. In *sar-āχt'ē-wina*, food remained over for them, I am unable to explain the form *āχt'ē*. *Wina*, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in *sārwē χush biθyā*, all became happy.

A pluperfect borrowed from Sindhī occurs in *sārwē ch'ī wadi gār k'udyā-t'ī*, (when) he had wasted everything of his own. Here *t'ī* (Sindhī *thī*) is feminine, to agree with *ch'ī*, a thing.

We have a conditional in *mā k'adaī*, for *mā k'uθē*, I might have made (a dinner for my friends), and a definite present in *k'inyā*, 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 mihnati maī piδā juānīyā āhā guzrān k'inyā*, which can only mean ' (there are) many servants of my father ; of them (*āhā*) living is being well made.' If we translated ' many servants of my father are making their living well,' we should require *wadi* instead of *āhā*.

We have a passive in *gushijayā*, (worthy) to be called, and causals in *charānyā*, (sent him) to feed (swine), and *wanjēt'ō*, having caused to go, *i.e.* having wasted. It has been previously pointed out that the last is borrowed from Lahndā.

The following adverbs may be noted :—

dēwā, in future.

p'adā, for *p'aδā*, 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, *juānīyā*, well ; *χushīyā*, happily.

The following postpositions may be noted :—

andrā, within.

dē, for *dēmā*, before.

guar, with, by means of.

gurā, (distant) from.

gungā, with, by means of.

ERANIAN FAMILY.　　EASTERN GROUP.

BALŌCHĪ.

KASRĀNĪ DIALECT.　　　　DISTRICT, DERA ISMAIL KHAN.

Yā-ādmiē　　āhiē　　dō　bach'ā̃.　Tē　k'asāinā　waδi-p'iδā-rā
Of-a-man　his (? were)　two　sons.　And　by-the-younger　his-own-father-to

guasht'a,　'bābū,　maē　bahara　k'i　rizq　ast'ī,　āhiā　manā　di.'
it-was-said,　'father,　my　portion　which　property　is,　that　to-me　give-thou.'

Āhiā　waδī　tarkā　āhā-rā　wanδō　dihāδa.　K'amā̃　rōsh
By-him　his-own　goods　them-to　having-divided　was-given.　Few　days

biδyā̃　k'asā̃　bach',　waδī　rizq　zijjā　k'aδyā-i,　dīr
became　the-younger　son,　his-own　property　collected　was-made-by-him,　far

pardēs　niāwā　lagiδyā-shuδa.　Ūδā　sārwē　tarkā　naqābliā　gār
foreign-land　towards　set-forth.　There　all　goods　by-debauchery　wasted

k'uδō　daδy-i.　Ā̃-wēla　k'i　sārwē　ch'i　waδī
having-made　was-given-by-him.　At-that-time　when　all　things　of-himself

gār　k'uδyā̃-t'i,　guδδā　ūδā　sakk'ē　kāl　k'atta.　Ā̃-wēla
wasted　had-been-made,　then　there　severe　famine　fell.　At-that-time

āhiā-rā　ch'i　p'ak'ar　biδa.　Ā̃-wēla　ā̃-shahr　yē-ādmiē　nawā　ā̃
him-to　of-things　want　became.　At-that-time　of-that-city　a-man　to　he

shuδa,　tē　āhiā　yaδi　mulk'　nawā　jahlibalā　ch'arānyā
went,　and　by-him　(?)sending-of-him　field　towards　wild-beast　for-grazing

shuδa.　Āhi　dil　lōt'ēδ,　'mā　waδī　qūtā　lahwā　wīshan　gungā　p'ur
became.　His　heart　longs,　'I　my-own　food　belly　this　with　full

k'ana,　āch'iā　jahlibalā　warān.'　K'asēā　āhi-rā　na　dāδ.
I-will-make,　what　wild-beasts　eat.'　By-anyone　him-to　not　was-given.

Ā̃-wēla　chētā　āhi　jā-āχt'a.　Āhiē　guasht'a,　'bāz-mihnatī
At-that-time　sense　of-him　came.　By-him　it-was-said,　'of-many-servants

maī-p'iδā　juānīyā　āhā　guzrān　k'inyā;　ch'iā
of-my-father　well　of-them　living　is-being-made;　moreover

sar-āχt'ē-wīna,　mā　shuδ　guar　mirā̃.　Mā　p'āδwā̃,　p'iδ
remained-over-for-them,　I　hunger　with　die.　I　will-arise,　father

nayā　rawāna　biā̃,　p'iδ-rā　gushā̃,　"mā　t'aē　dē
towards　going　I-will-become,　father-to　I-will-say,　"by-me　of-thee　before

gunāh　k'uδa,　mā　Xudāi　gunāh　k'uδa,　mā　t'aē　p'iδ　gushnay
sin　was-done,　by-me　of-God　sin　was-done,　I　thee　father　to-call

jittē　nī　niā̃.　Manā　mihnatī　waδī　zīr　irk'.'"　Ā̃
such　now　am-not.　Me　servant　of-thyself　below　place-thou."'　He

p'áχt'a, waši p'iš nayā lagišyā-shuša, Ā-wēla ajjan p'iš
arose, his-own father towards set-forth. At-that-time yet father

gurā dīr-dīrā āhī-p'išā āhiē-rā dīša. P'išā-rā
from at-great-distance by-his-father him-as-for it-was-seen. Father-to

armān bīša; p'išā t'aχt'ō-kar bach'-rā g'uṭṭā zurt'ō
compassion became; by-the-father run-having the-son-to on-the-neck having-raised

lnisha; āhī-rā p'išā zurt'ō ch'ukk'a,
it-was-touched (i.e. embraced); him-to by-the-father having-raised it-was-kissed.

Bach' p'išā-rā gusht'a, 'ābā, mā t'aē Xudāī
By-the-son the-father-to it-was-said, 'father, by-me of-thee of-God

har-dōnnānī gunāh k'uša. Mā dēwā t'aē bach' gushijayā ni
of-both sin was-done. I in-future thy son to-be-called now

niā.' P'išā waši-mihnatiā-rā gushta, 'joē joē jarrā
am-not.' By-the-father his-own-servants-to it-was-said, 'good good garments

āhī-rā girā-kar zirih-mā-k'in-īh; ch'allā ishī dastā niāwā
him-to taken-having (?armour) put-thou-on-him; ring of-this-one the-hand on

zirih-mā-k'in-īh, juttī ishī p'āšā niāwā zirih-mā-k'in-īh. B-īh,
put-thou-on-him, shoe of-this-one the-foot on put-thou-on-him. Come,

wardā χushīyā ishiā b-urō.' P'išā gushta, 'wī bach'
food happily for-this-one eat.' By-the-father it-was-said, 'this son

maē murt'ayā, t'arzan zinda bīā; gār bīšyā, Xuda k'uša,
of-me died, a-second-time alive became; lost was, by-God it-was-done,

lahb'iō k'atta.' Sārwē χush bīšyā.
having-been-got fell (i.e. became).' All happy became.

Ā-wēla maza bach' āhiē-mulk' nōyā shuša.
At-that-time the-great son his-field towards went (i.e. had gone).

Ā-wēla k'ī lōy k'ink'ā āχt'a, d'aris wa gāwyai
At-that-time when the-house near he-came, of-dancing and of-singing

t'awār āhiā ashkt'a. Yā bēli gurā gusyšō-kar āhiā
the-sound by-him was-heard. A servant from called-having by-him

puch'ša, 'ē shē ch'ī-kār-ē?' Āhiā gusht'a, 't'aē barāš
it-was-asked, 'this matter what-for-is?' By-him it-was-said, 'thy brother

āχt'a. T'aē-p'išā ālmē-rā gusht'a, "mā shōē wardā
has-come. By-thy-father people-to it-was-said, "I of-you dinner

k'ana," k'ī āhiē-rā bach' zindayā āχt'a milā.' Ā barāš
will-make," because him-to the-son alive came was-got.' That brother

āhiē zahrā gurā lōyā andrā na rōš. P'išā āhiā-rā
of-him anger from the-house into not goes. By-the-father him-to

āχt'a, minnat k'aša. Āhiē p'išā-rā jawāb dāša,
it-was-come, entreaty was-made. By-him the-father-to answer was-given,

'mă   indar   săl   t'aē   χiămată   k'am   sar-ăχt'ayă̄.   Mă   t'aē guasht'ayă̄
'I   so-many   year   thy   service   I-do   I-remained.   By-me   thy   sayings

p'ašē   kadāī̆   na   k'ušá.   T'au   kadāī̆   yē   gŏrak'ē   mană   kadī̆ī̆
behind   ever   not   was-done.   By-thee   ever   one   kid-a   to-me   ever

na   dāša,   mă   wašī   sangtiănī̆   ward   k'ušaī̆.
not   was-given,   by-me   my-own   of-friends   dinner   would-have-been-made.

Ā̆-wēla   k'ī   t'aē   bach'   āχt'a,   t'aē   rizq   sărwē   ăhiă   wanjēt'ō
At-that-time   that   thy   son   came,   thy   property   all   by-him   having-wasted

dāša,   t'au   sărwē-ălmē   ward   k'ušá.'   P' iša   bach'-rā
was-given,   by-thee   of-all-people   dinner   was-made.'   By-the-father   the-son-to

guasht'a,   't'au   har-wēla   maē   k'ink'ă   ast'ai;   sărwē   rizq
it-was-said,   'thou   at-every-time   of-me   with   existest;   all   property

maē   t'aēyă.   Ē   gălwazi   mă-rā   juwăn-a,   găr   bišyă,   ă
of-me (is)   thine.   This   matter   us-to   good-was,   lost   become-one,   he

labb'iō   {k'atta;   murt'ayă,   ă   zinday   ۔*۔   bišō
having-been-got   fell (i.e. became);   the-dead-one,   he   alive   having-become

k'atta.'
fell (i.e. became).'

BALŌCHĪ OF SIND.

We know from history that, in the course of their eastward migration, many Balōches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jaṭkī-speaking Lēghārīs, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 200,000 out of the 340,000 Balōches in Sind still speak Balōchī. Most of these people are bilingual, and speak Sindhī as well as Balōchī. It follows that their Balōchī is much mixed with Sindhī. 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 Balōchī, 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 Pashtō, I use for Balōchī the figures of the Census of 1911. According to that census the number of speakers of Balōchī in Sind is as follows :—

Name of District or other Area.	Number of Speakers.
Hyderabad	28,731
Karachi	32,523
Larkana	54,328
Sukkur	9,276
Thar and Parkar	12,708
Upper Sind Frontier	56,589
Native States and Agencies	4,236
TOTAL	198,391

Of these, about 10,000 speak the western, or Makrānī, dialect. They are principally coolies from Makrān, 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 Balōchī-speaking tract of Baluchistan, and the Balōchī 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 Balōchī 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 Balōchī that known as 'Kāchhē-jī Bōlī.' The term ' Kāchhō ' is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Balōch population, and those who speak the Kāchhē-jī Bōlī may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balōchī in the Karachi District divided as follows :—

Makrānī	10,000
Kāchhē-jī Bōlī	5,000
Others	17,523
TOTAL	32,523

Those classed as 'others' speak the ordinary mixed Balóchí of Sind, *i.e.* a Balóchí which is more mixed with Sindhí than even the Káchhē-jī Bōlī. So far as Karachi is concerned, they are strongest in the north of the District. The Balóches 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 Balóchí-speakers in Sind as follows :—

Western Dialect (Makrānī)	10,000
Pure Eastern Dialect	56,589
Mixed Eastern Dialect	131,802
TOTAL .	198,391

It may here be noted that the speakers of this mixed dialect have overflowed into the Panjab, 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 Makrānī 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 Káchhē-jī Bōlī, and then a couple of short passages from Hyderabad and Khairpur.

The specimens of Káchhē-jī Bōlī consist of a version of the Parable of the Prodigal Son and of one of those Balóchí 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 Sindhí. Thus we have the Sindhí double consonants in words such as *bbilī*, a cat; *bbanī*, a field; *ḍḍēh*, a country; *ḍḍuk'āl*, a famine; *guḍḍā*, then; *aggā*, before; and *gg͞ūḍay*, singing. Nouns occasionally end in the characteristic ° of Sindhí. Such are *gunāh°*, sin; *ch'am°*, an eye; *daf°*, a mouth, and many others in the List of Words on pp. 435ff.[1] Words borrowed from Sindhí are common. We may notice, as typical, *ai*, and; *paṇḍ°*, a road (List, No. 224); and *jahiṛō-k'ē*, like. Sindhí verbs are taken and conjugated in the Balóchí fashion, as in *chamburisa*, he adhered (S. *chamburaŋ°*) and *lab'isa-astē*, he has been got (S. *labhaŋ°*). In *k'apāi-t'ai*, he squandered; *samf'āi-t'ai*, he remonstrated; and *viñāi-t'ai*, he wasted, we have apparently the Sindhí verb *thiaŋ°*, to become, with the Balóchí suffix -*i* of the third person singular. But the form is not clear to me.

PRONUNCIATION.—The letters θ and δ of the standard Eastern Dialect are always represented by *s* and *z*, respectively. We have seen (p. 338) that Indian writers of Balóchí in the north of the eastern tract are often unable to pronounce the sounds of θ and δ, 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 Sindhí.

make the same corrections in the following specimens. The sounds are regularly written ـں and ج in the Persian character, and may, or may not, represent ठ and ठ respectively. The matter must here be left in doubt. Examples are *brāz*, for *brāθ*, a brother; *wasī*, for *waθī*, own; *dāsa*, for *dāθa*, given; *k'usa*, for *k'uθa*, made; *shusa*, for *shuθa*, gone; and many other past participles; *hawōzā̃*, for *hawōδā̃*, there; and *nōz*, for *nōδ*, rain.

As in Sindhī, the letter ṛ is very often substituted for *r*. Thus, we have *haṛ-ch'ī*, whatever; *maṛdun*, a man; *p'uṛsisa-ī*, for *p'ursiθa-ī*, he asked, and others. In *wardī*, for *waldī*, an answer, *l* has become *r*.

Elision and contraction are frequent. Thus, in *mān-'tika*, for *mān-ātko*, the *ā* has been elided; in *juānē̃* (List, 119) or *juāē̃* (Parable), good (attributive), *n* is optionally dropped. In the standard dialect we have *p'āð-āy*, to arise. Here we have *p'āz-a-k'-ā̃*, I will arise, but *p'-ātikō*, having arisen. The second person plural of the imperative ends in *t*, as in *pahrāinēt-ī*, clothe ye him; *p'irnēt-ī*, put ye on him. But when the *-ēt* is final, the *t* is dropped, and we get forms such as *zīrē* (not *zīrēt*), lift ye; *bi-ārē* (not *bi-ārēt*), bring ye. In the standard dialect, this form ends in *θ*, and we should expect here *s*, not *t*.

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full *n* before another vowel. A good example is *astē̃*, he is, but *disa-asten-ī*, has been seen by him.

In words like *ātika*, he came, and *t'itikō*, having run, for *ātka* and *t'akt'ō*, respectively, an *i* has been inserted between *t* and *k*, to help the pronunciation.

Note that the aspiration of the consonants *k'*, *ch'*, *p'*, *t'*, and *ṭ'* 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 *a*, and the oblique as ending in *ā*. In the Persian character a final *ā* is quite commonly written *a*, so that, e.g., *rājā* may be written *rāja* (راجا or راجہ), and *lōgā* may be written لوگ or لوگہ. In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final *a* or *ā*. Thus, we have *a* in *p'isa* in *maĩ p'isa gurā*, (there are several servants) before my father; *wasī p'isa nayā bi-raiṇā*, I will go to my father; but long *ā* in *wasī p'isā nayā rapta*, he went to his father. In both cases *nayā* is a postposition governing the genitive. Similarly, we have short *a* in *dasta vichā ch'āpā*, a ring on the hand; (List, 229) *k'ōha chōṭī*, the top of the hill; (230) *naryāna 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 *-a*, in other cases it governs a genitive without *a*, as in *hawā ḍḍēh vichā*, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in *ē*, and of this we have an example in *talbē vichā*, in want, in which *talbē* is a genitive of the Sindhī *ṭalabᵘ*, want. This termination is extended to *aē* in *ggā̃wayaē ai j'umaraē galiwār*, the sound of singing and dancing. We shall see subsequently that a final *ē* is also extended to *aē*

in the second person singular of verbs. Instead of *ĕ*, we have *ī* (carefully so written in the original in the Persian character) in *âzmâni bar-χilâf*, against heaven, and (Specimen II, verse 2) *shâirî*, of a poet. Finally the *ī* is extended to *oī* (as *ĕ* was extended to *ae*) in the genitives given in the List of Words Nos. 102 (*p'isô-oī*, of a father, written پ——ی), 111 (*jinik'ê-oī*, of a daughter, حپلی), 120 (*mard004-oī*, of a man, مَرِدُی), and in (226) *uaryâuaī zin*, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in *-âuī*, as in the Standard. Thus, we have (Spec. II, 16) *t'êyâuī p'aṭâ*, the wounds of swords, but this is sometimes weakened to *-aī*, as in *hiχaī châranaiyâ*, for the feeling of swine, and in *p'âzaī richâ*, (shoes) on the feet.

Pronouns.—The pronoun of the first person is *uu*, I, also used in this form in the agent case. The singular genitive is *maī* or *maī̃*, and the dative is *manẫ*. The plural nominative is *mâ*, as in the Standard. The Parable has also a form *mâshâ* in *mâshâ warī̃*, let us eat, which I am not able to explain with certainty. It looks as if it were a compound, *mâ-shâ*, we (and) you, *i.e.* we all, including the persons addressed, but it may possibly represent the old poetical form *mâk'*, we. The oblique plural is *mâ*, 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, *hawâñ̃tã âhî̃â-râ shastâsa-i*, he sent him (to feed swine). Here the subject, *hawâñ̃tã*, is fully expressed and is repeated in the *-i* of *shastâsa-i*.

The proximate demonstrative pronoun is *ê* or *aê* (List, 234), this. Note the extension of *ê* to *aê*, as elsewhere. The remote demonstrative pronoun is *ẫ*, sing. gen. *âhî̃*, *âhî̃aī*, or *âhî̃â*, and sing. obl. *âhî̃â*. The plural calls for no remarks. As in the Standard, *haw* is often prefixed, as in *hawâ*, *hawâñ̃hî̃ã*, etc. The relative pronoun is indicated by the Persian *ki*, added to the demonstrative pronoun. But the *ki* is often omitted, so that the demonstrative pronoun (like our 'that') is then used alone in the sense of the relative. Similarly, from *hazê*, then, we have *hazê-ki* or *hazê*, when. The interrogative pronouns are *k'aī* (obl. *k'ayâ*, List, 240), who?, and *ch'ê*, what?.

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:— *-ê*, he is; and *-ū* (Standard *-â*), they are. Examples are:—

> *hawẫ t'aiy-ê*, that is thine.
>
> *t'ẫχar bach'-ū*, how many sons are there (List, 223)?

For the past tense, I have noted *-sẫ*, I was; *-a* (Standard *-aθ*), he was; and *-sū*, they were. In each case the *s* represents a standard *θ*.

The negative verb substantive is *niẫ*, I am not (worthy).

Much more common is the verb substantive corresponding to the Persian *hast*. We have:—

Present, 'I am,' etc.

Sing.		Plural.
1.	*astẫ*	*astū*.
2.	*astaê* (for *ast'ê*)	*astê*.
3.	*astê*	*astū* (for *ast'â*).

Past, 'I was,' etc.

	Sing.		Plur.
1.	*astasā̃*		*astasũ.*
2.	*astasaē* (for *ast'aθē*)		*astasē.*
3.	*asta* (for *ast'aθ*)		*astasā̃* (for *ast'aθant'*).

Note how in both the second persons singular, the termination *ē* is extended to *aē*, as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final *θ* in the third persons singular of both the pasts.

Active Verb.—The conjugation closely follows that of the Standard, but the following points may be noted :—

The past participle of *āy*, to come, is *ātīka*, for *ātka*, and of *gushay*, to say, is *gushta*, for *gwashta*. Other past participles, allowing for the change of *θ* to *s*, are, so far as has been noted, the same as in the Standard. The past participle of *raway*, to go, is *shusa* or *rapta*. *Rapta* 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 *-āna*. Here it ends in *-ānā* or *-ānā̃* as in *k'anānā*, making; *girānā*, taking; and *ch'arānā*, grazing, all in the fourth verse of the second specimen. For *-ānā̃*, we have *k'anānā̃ mināyā̃*, I continue doing (thy service).

The conjunctive participle is as in the Standard, but from *āy*, to come, we naturally have *ātīkō*, from the past participle *ātīka*.

The second person singular of the imperative follows the Standard, except that, from *dēay*, to give, we have *dai*, give thou, instead of *dai*. The second person plural of the imperative ends in *-ēt*, instead of *-ēθ* or *ēs*; as if we had *janēt*, strike ye, instead of *janēθ*. But, unless a vowel follows, the *t* is dropped, so that we get a form like *janē*. Thus, in the Parable, we have *zirē*, lift ye; *bi-ārē*, bring ye; *bi-āē*, come ye; and, with a vowel following, *pahrāinēt-ī*, clothe ye him; and *p'irnēt-ī*, put ye on him.

In verse 17 of the second specimen, we have *ashkũ*, hear! This is probably a contraction of what in the Standard would be *ashk'an*.

The following is the conjugation of the present-future :—

'I strike,' 'I shall strike,' etc.

	Sing.		Plur.
1.	*janā̃, janā̃ī*		*janũ.*
2.	*janaē* (for *janē*)		*janē.*
3.	*jat'* (for *jant'* or *jaθ*)		*janũ* (for *janant'*).

Note how in the second person singular, a Standard final *-ē* is represented by *-aē*, 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 :—*gushā̃*, I will say; *bi-rawā̃*, I will go; *miryā̃*, I die; *baχshaē*, thou givest (II, 1); *bi*, it may become (my share); *k'at'* (for *k'ant'*), he may make; *warũ*, we may eat; and *k'anũ*, 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 *p'āz-a-k'-ā̃*, I will arise, corresponding to the western *pād-a-k-āyā̃*, eastern *p'āδ-k'ā̃*.

The past tense follows the past participle, and, allowing for the representation of θ by *s*, does not differ materially from the Standard. We have:—

'I went,' etc.

Sing.		Plur.
1.	shusā̃	shusī̃.
2.	shusāi	shusāē.
3.	shusa	shusāū̃, shusā̃.

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'azī t'ai marzjā-sh darā na raptayā̃*, I never went outside your order. Others are *ātikayū̃*, they came (II, 10); *gwastayū̃*, they passed through (II, 11); *raptayū̃*, they went (II, 10); *k'ushtayā̃*, they were killed (II, 5).

For the third person singular we have:—*ātika*, he came; *rapta*, he went; *zānt'a*, thought. In poetry the final *a* of this person is sometimes dropped, as in *karkāfas*, re-sounded; *luflāfas*, thundered; and *sarkāfas*, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples, *k'usa-i*, he made (II, 7); and *shastāsa-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 Sindhī, is made by suffixing *astē*, etc., to the past participle. Thus, *ātika-astē*, he has come; *bisa-astē*, he has become (alive); *k'usa-astē*, (a feast) has been made; *lab'isa-astē*, he has been got. With a pronominal suffix, we have *disa-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 *bisay-a*, he had become (lost); *dāsay-a*, (victory) had been given (II, 19); *k'aptay-a*, had met (II, 10); *murt'ay-a*, he had died; *shusay-a*, he had become (lost); *disay-a-i* (with pronominal suffix), he had seen (II, 4).

The present definite closely follows the Standard. We have:—

'I am striking,' etc.

Sing.		Plur.
1.	janayā̃	janayā̃.
2.	janayaē	janayē.
3.	janayē	janayū̃.

And

'I am going,' etc.

		Plur.
1.	rōyā̃	rauyū̃.
2.	rōyaē	rōyē.
3.	rōyē	rauyū̃.

So, (List, 229) *chārnayē*, he is grazing; (233) *likayē*, he is dwelling; (239) *manāyē*, he comes.

BALÓCHĪ OF SIND. For the imperfect, we have (List, 192) *janay-sā̃*, I was striking; *daěy-a*, (no one) was giving; *na ma-rŏy-a*, he was not entering; *waray-sā̃*, (the husks which) they were eating.

For the passive, we have in the List of Words, *janijiā̃*, I shall be struck; *janijisā̃*, I have been (*i.e.* I am) struck; and *janijisāsā̃*, I had been (*i.e.* I was) struck. Similarly, we have *guā̃ janijiā̃*, I may be called (thy son), in the Parable.

The **Indeclinables** call for no remarks.

―――

[No. 10.]

ERANIAN FAMILY. EASTERN GROUP.

BALOCHĪ.

ḲĀCHHE-JĪ BŌLĪ. KARACHI.

SPECIMEN I.

Ya mardunē-rā dū bach'a astasū. Hawāhā-sh k'isāinā
One *a-man-to* *two* *son* *were.* *Them-from* *by-the-younger*

p'isā-rā gushta ta, 'ō p'is, mālā-sh har-ch'ī maī
the-father-to *it-was-said* *that,* *'O* *father,* *the-property-from* *whatever* *my*

bahar bī, manā daī.' Guḍḍā āhīā wasī māl āhīā-rā
share *may-be,* *to-me* *give-thou.'* *Then* *by-him* *his-own* *property* *him-to*

bahar k'usō dāsa-ī. K'amō rōshā shē guḍḍā
division *having-made* *was-given-to-him.* *A-few* *days* *from* *then*

hawā-k'isāē-bach'ā kul māl wacharā k'usō ya dīrō
by-that-younger-son *entire* *property* *collected* *having-made* *one* *far*

ḍḍēhē-nayā musāfirī sarā shusa. Hawōzā wasī māl gandō
a-country-to *journeying* *on* *it-was-gone.* *There* *his-own* *property* *bad*

kār sarū viñāi-t'a-ī. Hazē bawā kul māl k'apāi-t'a-ī.
work *on* *was-lost-by-him.* *When* *that* *entire* *property* *was-squandered-by-him,*

hazē hawā ḍḍēh vichā sakē ḍḍuk'ālē ātikō k'apta, ai ā
then *that* *country* *in* *severe* *a-famine* *having-come* *fell,* *and* *he*

ātikō sak'ē-talbē vichā bīsa. Hazē hawā-ḍḍēh
having-come *of-severe-want* *in* *became.* *Then* *of-that-country*

rahākūē-rā shusō chambuṛisa. Hawāhīā āhīā-rā hiχāī
an-inhabitant-to *having-gone* *he-adhered.* *By-him* *as-for-him* *of-swine*

chāranayā wasī mulk' vichā shastāsa-ī. Hawāhīā hach'ō
for-feeding *his-own* *cultivation* *in* *it-was-sent-by-him.* *By-him* *so*

zānt'a ta hawā ch'ilurā hīχ waraysū, hawāhā gō
it-was-thought *that* *those* *(i.e. which)* *husks* *the-swine* *were-eating,* *them* *with*

wasī lāf p'ur k'at'; ai āhīā-rā hich' mardun na daēyu.
his-own *belly* *filled* *he-may-make;* *and* *him-to* *any* *man* *not* *was-giving.*

Ai hazē ā wasī hōsh vichā ātika, guḍḍā gushta-ī ta,
And *when* *he* *his-own* *sense* *in* *came,* *then* *it-was-said-by-him* *that,*

'maī-p'isa gurā t'āχar ambrā-rā nayā bāz milayē, ai mu
'of-my-father *before* *several* *servants-to* *bread* *much* *is-being-got,* *and* *I*

ēzā shusā miryā. Ta mu p'āz-a-k'-ā, wasī-p'isa
here *by-hunger* *am-dying.* *Therefore* *I* *will-arise,* *of-my-own-father*

nayā bi-rawā̃, ai ãhĩā-rā gushā̃ ta, "ē p'is, mu āzmānī
to I-will-go, and him-to I-will-say that, "O father, by-me of-heaven

bar-χiläf ai t'ai aggā gunāh° k'usa-astē, ai nī hawē läikā
against and of-thee before sin done-is, and now this worthy

niã̄ ki t'arā̃ t'ai bach'a guā̃-janĩjiã̄. Hazē manā̃ wasī
I-am-not that again thy son I-may-be-called. Then me thine-own

ambrā̃-sh yak'ē jahiṛō-k'ü zān." ' Hazē p'-ātikō wasī
servants-from o-one like consider." ' Then having-arisen his-own

p'isā nayā rapta, ai dāī dĩr asta ta ãhĩ-p'isā
father to he-proceeded, and yet distant he-was that by-his-father

ãhĩā-rā disa, ai hair ātika, ai t'itikō b'ākur-p'irt'ō,
him-as-for it-was-seen, and compassion came, and having-run having-embraced,

ai ãhĩā-rā ch'ukisa-ī. Hazē bach'ā gushta ta, 'ē
and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, 'O

p'is, mu āzmānī bar-χiläf ai t'ai aggā gunāh° k'usa-astē, ai
father, by-me of-heaven against and of-thee before sin done-is, and

nī hawē läikā niã̄ ki t'ai bach'a guā̃-janĩjiã̄.' Par
now this worthy I-am-not that thy son I-may-be-called.' But

p'isā wasī ambrā̃-ra gushta ta, 'kulā̃-sh juā̃ē jarā̃
by-the-father his-own servants-to it-was-said that, 'all-from good garments

zĩrē bi-ārē, ai pahräinēt-ī; ai dasta vichā ch'āpā, ai
lift-ye bring-ye, and clothe-ye-him; and of-the-hand on ring, and

p'āzāī vichā mōzyā̃ p'irnēt-ī, ai bi-āō ta māshā warĩ̄ ai
of-the-feet on shoes put-ye-on-him, and come-ye that we may-eat and

galā k'anū̃; p'arch'ē-ki ē mai bach'a muṛt'ay-ā, ai nī
rejoicing we-may-make; because-that this my son had-died, and now

t'arsō sĩnday bisa-astē; ai gär-bisō shusay-ā, hawā̃ nī
again alive become-is; and lost-having-become had-gone, he now

lab'isa-astē.' Hazē hawā̃ galā k'anayā mān-t'īkā̃.
obtained-is.' Then they rejoicing to-do were-applied (i.e. began).

Ai nī ãhĩā mazē bach'a, hawā̃-ki bbanī vichā asta, hawā̃
And now his great son, he-who of-the-field in was, he

hazē-ki lōyā-rā nazī ātika, hazē ggā̃wayaō ai j'umaraō galĩwär
when the-house-to near came, then of-singing and of-dancing the-sound

ashkusa-ī. Hazē ya ambrā̃ē̃-sh guā̃k'-jasō p'uṛsisa-ī
was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him

ta, 'ch'ē bĩyē?' Hawā̃hĩā gushta ta, 't'ai brās
that, 'what is-becoming?' By-him it-was-said that, 'thy brother

ātika-astē, ai t'ai-p'isā mihmänī k'usa-astē, p'arch'ē-ki ãhĩā-rā
come-is, and by-thy-father feast made-is, because-that him-as-for

durā-hīyā   disa-asten-ī.'   Hazē   āhīā-rā   zahar   ātika,   ai   andarā
safe-(and-)sound   *it-seen-is-by-him.'*   *Then*   *him-to*   *wrath*   *came,*   *and*   *within*

na   ma-rōya.   Hazē   āhī-p'isā   darā   ātikō,   āhīā-rā
not   *he-was-entering.*   *Then*   *by-his-father*   *outside*   *having-come*   *him-to*

samjāi-t'a-ī.   Par   āhīā   wardī   vichā   wasī   p'isā-rā
it-was-remonstrated-by-him.   *But*   *by-him*   *answer*   *in*   *his-own*   *father-to*

gushta,   ' gind   ta,   t'āχar   salā-sh   mu   t'ai   pōrhīā   k'anānā
it-was-said,   '*behold*   *that,*   *several*   *years-from*   *I*   *thy*   *service*   *doing*

mināyā,   ai   k'azi   t'ai   marziā-sh   darā   na   raptayā;   par   k'azi
am-continuing,   *and*   *ever*   *thy*   *order-from*   *outside*   *not*   *have-I-gone;*   *but*   *ever*

t'au   manā   ya   shinīk'ē na   dāsa,   ta   mu-wasī-dōstāī   gunīχā
by-thee   *to-me*   *one*   *a-kid*   *not*   *was-given,*   *that*   *of-my-own-friends*   *with*

wachārā   χushālīē   k'anā.   Par   hazē   ē   bach'a   t'ai   ātika,
together   *a-merriment*   *I-may-make.*   *But*   *when*   *this*   *son*   *of-thee*   *came,*

āhīā-ki   t'ai   māl   kanūriāī   vichā   viñāi-t'a-ī,
by-him-that (i.e. by-whom)   *thy*   *property*   *of-harlots*   *among*   *was-wasted-by-him,*

hazē   t'au   hawāhī   kanā   mazē   mihmānīē   k'usa-astō.'   Hazē   hawāhīā
then   *by-thee*   *him*   *for*   *great*   *a-feast*   *made-is.'*   *Then*   *by-him*

gushta   ta,   ' ē   bach'a,   t'au   umiri   maī   gurā   astaī,   ai   har-ch'ī
it-was-said that,   '*O*   *son,*   *thou*   *always*   *of-me*   *with*   *art,*   *and*   *whatever*

maī   gurā   astē,   hawā   t'aīy-ē.   Par   gal   k'anay   ai   sarahā   bīy
of-me   *with*   *is,*   *that*   *thine-is.*   *But*   *rejoicing*   *to-make*   *and*   *joyful*   *to-become*

mā-rā   lāik   asta ;   p'arch'ē   ta   ē   t'ai   hrās   murt'ay-a,   hawā   zinday
us-to   *proper*   *was ;*   *because*   *that*   *this*   *thy*   *brother*   *had-died,*   *he*   *alive*

bisa-astē ;   ai   gār   bisay-a,   hawā   lab'isa-astē.'
become-is ;   *and*   *lost*   *had-become,*   *he*   *obtained-is.'*

ERANIAN FAMILY.

EASTERN GROUP.

BALOCHĪ.

KĀCHHE-JĪ BŌLĪ.

KARACHI.

SPECIMEN II.

1,   Sārā   Saχīē   Satārā.
I-call-to-mind   the-Generous   Compassionate-One.

        Imān   baχshnē   t'au   mā-rā.
        Faith   givest   Thou   us-to.

2,   Mā-rā   ai   kul   mōmnā-rā,
Us-to   and   all   faithful-to,

        Lōṛī,   t'au   zīr   guftā-rā,
        Bard !   thou   raise (i.e. tell)   the-tale (acc.),

           Shāirī   shāir   kabā-rā.
           Of-poet   poetry   the-narrative (acc.).

3,   Birāhōī   sha   Hurāsānā,
The-Brāhūī   from   Khurāsān,

          Rapta   ur   janga   sāmānā,
          Proceeded   with   battle   material,

            Gat'ayā   nōzī   guδānā.
            From-mountain-passes   (like) rain   coming.

4,   P'ursa   K'alōi   k'anānā,
Enquiry   (about)   the-Kalōi   making,

        Rōhila   nāmā   girānā,
        Of-Rōhil   the-name   taking,

          Dīsaya-ī   māl   ch'arānā,
          Had-been-seen-by-him   cattle   grazing.

5,   Rēχtayō   māl   bīsa   rāhī,
Having-taken   cattle   they-became   travellers,

          K'ushtayā   Lōhār   Pāhī.
          Were-killed-by-them   Lōhār   (and) Pāhī.

           Ātika   t'ishānā   jang   dāhī.
           Came   running   battle   alarmer.

6,   Gāl   ātika   Dātā   t'ishānā
(Bringing) news   came   Dātā   running

        Dulāu   jangī   juānā.
        (And) Dulā   warlike   youth.

7.   Hāl   biss   gur   Hāji   X'ānā,
Information   became   before   Hāji   Khān,
       Jamau   k'usa-i   janga   sāmānā,
       Collected were-made-by-him of-fighting materials,
       Guā-jasa-i   kulē   tumānā.
       Were-summoned-by-him all the-clans.

8.   Gul   Muhammad   ai   Said   X'ānā,
By-Gul   Muhammad and by-Said Khān,
       Brādrā   Blinda   Gabōlē,
       By-the-brothers Blinda (and) Gabōl,
       Ur   sarā   mandīy   mōlhē.
       On the-head silken helmets.

9.   Kāri   tufākā   karkātas,
Kārī (and) guns resounded,
       Lāriā   lutlātas,
       Lāris thundered,
   Sat   sihāi   sarkātas,
   Blow leaden sounded,
       Hamā-handʻā-ki   imām   bisa.
       On-the-spot-where the-leader was.

10.   Machisa   jang   bisay   hul,
Became-hot the-battle there-became a-din,
       Ātikayū   juānā   hama-kul,
       They-came young-men all-together,
       Raptayū   sūrih   p'a   yak   ch'ul.
       Proceeded heroes with one step.

11.   Kēharō   juānā   k'usa   sat,
By-brave youths was-made speed,
       Ch'ō gumbuzā   guwastayū   g'at.
       Like minarets they-passed-through mountain-passes.

12.   Shikrahā   bāzā   jasa   j'at,
By-the-sparrow-hawks by-the-hawks was-struck the-blow,
       Bōrt'a-ish   Birōhiai   t'at.
       Was-broken of-the-Brāhūi the-crowd.

13.   Gur   k'usa   mardā   sha   jāhā,
Running was-made by-the (Brāhūi)-men from the-place,
       l'ul   k'usa   mardā   sipāhā.
       Plundering was-done by-the (Lēghārī)-men soldiers.

14.   T'arsa   Ali   Murād   p'a   kāhā,
Returned Ali Murād to the-attack,
       Sha   Birōhiā   p'anch   mardā   jasē.
       From the-Brāhūi five men were-slain.

15.   Mīr   Hasanai hamā̃   Hindī
    Of-Mīr Hasan by-that Hindī (sword)

        Jasa   p'a   tawakl-e-Rindī.
    Was-smitten with the-bravery-of-the-Rinds.

16.   K'aptay-a Mēwā gŏ   matā,
    Had-met Mēwā with a-match,

        Dāshta-ī   gŏ   t'ēyānī   p'aṭa.
    Was-kept-back-by-him with of-swords the-wounds.

17.   K'ushta-ī   mat   hamōzā̃.
    Was-slain-by-him the-match there-and-then,

        Ashkū   gālā̃   bā   dil-o-jān.
    Hear the-tales with heart-and-soul.

18.   Hamā̃-hand'ā-ki   hanŏ   mār
    On-the-spot-where was-fought the-fight

        Hamōzā̃   was   Allahyār.
    There-verily (was) himself Allahyār.

19.   K'ashta-ī   miān   Gulzārā,
    Was-drawn-from-by-him the-sheath (the-sword)-Gulzār,

        Dāsay-a   sŏb'   Satārā.
    Had-been-given victory by-The-Compassionate.

20.   Baxsh   bīsa   p'a   Lēyārā.
    Bestowed it-became upon the-Lēghāris.

        Ashkusa   Sind'a   sardārā.
    It-was-heard of-Sindh by-the-chiefs.

    Almā̃-i-dirē-dawārā.
    By-men-of-distant-countries.

21.   Xāwand, lŏṭā̃ mu dāna.
    Lord! I-ask I blessing.

        Sēbatōn-i-dīn-īmānā.
    Perfection-of-religion-(and-)faith.

FREE TRANSLATION OF THE FOREGOING.

(*This song is in honour of a victory gained by the Lēghārī Balōches over the Brāhūis of Kalāt. Another account of what is apparently the same battle will be found on pp. 60ff. of Mr. Dames's 'Popular Poetry of the Baloches,' but in that version the tribe credited with the victory is the Mazārī. In both versions the leader of the Brāhūis 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 Bráhúí equipped for war came from Khurásán,[1] over the mountain passes, like a torrent of rain.

4. He came asking for the Kalói, and taking the name of a Róhil,[2] he saw the cattle grazing.

5. They seized the cattle and carried them off. Lóhár and Páhí did they slay.[3] (To the Légháris) came running a battle-alarmer.

6. Bringing the news came Dátá running, and Dulá the valorous youth.

7. To Hájí Khán[4] came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad[5] and Said Khán, with their brothers the Blinda and the Gaból, (have bound) silken[6] helmets on their heads.

9. The Káris and the guns resounded, loud thundered the Láris.[7] The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became[8] 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 Bráhúís.

13. Fast from the spot ran the men of the Bráhúís, and the Léghárí warriors plundered their goods.

14. Then Alí Murád[9] returned to the attack, and of the Bráhúís were five men slain.

15. Through the bravery of the Rinds, by the sword Hindí of Mír Hasan were they slain.[10]

16. Mawá[11] 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.

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[1] By Khurásán is meant the high plateau country of Baluchistan, in which access from the Indus plains is obtained by the hill passes.

[2] The Kalóis are a clan of the Légháris. 'Róhil' means 'hill-man,' i.e. he passed himself off as a powerful hill-man. The 'cattle' are camels. According to Mr. Dames's version, the Balóchas began the quarrel by first raiding the Bráhúí camels. About this the bard is here silent. Under Gul Muhammad's leadership, the Bráhúís made a counter-raid, and carried off Balóch 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 Balóchas lost only two wounded and none killed.

[3] In Mr. Dames's poem, the Bráhúís in their first raid killed one man, whose name is not mentioned.

[4] He seems to have been the leader of the Légháris, but I have failed to trace his name elsewhere. There was a Hájí Khán, a Rind poet (Dames, p. 34), but this can hardly have been the man.

[5] He was the leader of the Bráhúís. I do not know who Said Khán and Blinda were. The Gabóls were a mixed servile race (Dames, p. 52). Blinda may possibly be a proper name = Buland the Gaból, but this gives rise to difficulties in the translation.

[6] Marúlí is perhaps the poetical word, elsewhere written mandíl, a turban.

[7] Káris and Láris are said to be two kinds of gun. Lárí perhaps refers to the Persian Province of Lár.

[8] Machína is the past of the verb elsewhere written marráery, to join battle.

[9] Apparently one of the Bráhúí leaders.

[10] The Légháris claim to be Rinds by descent. The word translated 'bravery' is tawalí, apparently a corruption of the Arabic tawakkul, confidence. But it may be noted that Tawakkul is also a proper name. Mír Hasan was a famous leader of the Rind tribe (Dames, p. 9). 'Hindí,' or 'Indian,' like Mirí, for Misrí, 'Egyptian,' is a common name given to a sword.

[11] I have not traced Mawá elsewhere.

18. On the spot where the battle was fought, there verily was Allahyár[1] himself.

19. From its sheath he drew the sword Gulzár,[2] and God, the Compassionate, gave the victory.

20. (The victory) became bestowed upon the Léghárís, and the news reached the chiefs of Sind and men of distant lands.

21. Lord God I 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] *Gulzár*, 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 *t'ē* for 'were.' The sound of *θ* is represented in various ways. We have *waθi*, own; *p'iδ*, a father, for *p'iθ*; and *dāsa* and *dāt'a*, for *dāθa*, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, 'own' is always *waθi*, and 'father,' throughout the whole specimen from which the extract is taken, is always spelt *p'iδ*. The letters γ and *g* seem to be interchangeable. Thus, we have *ch'ārassya* for grazing, but *guzhtagā*, elapsed.

[No. 12.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

MIXED DIALECT OF SIND.   HYDERABAD.

Ya-mardumē   dū   bacha   t'ē.   Hamā   k'isāinā   waθī
Of-a-man   two   son   were.   From-them   by-the-younger   his-own

p'iśā-rā   gusht,   'bābā,   t'ai-māl   hissa   hamākar
father-to   it-was-said,   'father,   of-thy-property   the-share   which

mani-bahrā   bi-āē,   hamāhiā   manā   dai.'   Ai   ahiā   waθī
in-my-share   may-came,   that   to-me   give.'   And   by-him   his-own

māl   āhā-rā   bahra   k'asō   dāsa.   Kamē   rōsh   mas gushtagā
property   them-to   division   having-made   was-given.   A-few   day   hardly elapsed

ta   k'isāiā-bacha   waθī   māl   kul   p'ajiā   k'asaya   ai   yakē-dirē-
that   by-the-younger-son   his-own   property   all   collected   was-made   and   to-a-far-

mulkē   musāfri   shuso,   ai   hamēzā waθī   milkiat buch'rāā   guzrān
country (on-)journey he-went,   and   there his-own   property riotous   living

gō   gār   k'asō   ishta-i.   Ai   hazē   hamā   kul
with   destroyed   having-made   was-abandoned-by-him.   And   when   by-him   all

χarch   k'asō   ishta-i,   hazē hamā-mulkā   sak'ē   dukālē
expended   having-made   was-abandoned-by-him,   then in-that-country   a-severe   famine

k'apta,   ai   hamā   ahtiājmand   bisa.   Ai hamā   shusō   hamā-mulka
fell,   and   he   needy   became.   And   he   having-gone   of-that-country

yakē nishtginā, gō   awār   bisa.   Ai   hamāhī-rā   waθī   k'ishār
a   resident with   together   became.   And   him-as-for   his-own   field

nyāwa,   hiχānī   ch'āranaya   sawa   shastās-i.   Ai   p'uya   har-ch'ī
amidst,   of-swine   feeding   for   it-was-sent-by-him.   And   the-husks whichever

hiχā   wārt'iyā   hamāhā   gō   di   lāchāriā   āhiā   waθī
by-the-swine were-being-eaten   those   with   also of-necessity   by-him   his-own

lāf   p'ur   k'asē;   para hamā   di   k'asē   hamāhiā-rā
belly   filled   would-have-been-made;   but those   even   by-anyone   him-to

na   dāt'agā.
not   were-being-given.

The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhī 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 *dēdar* or *dēdar'*, a frog. In Sindhī every word must end in a vowel. As for Balōchī irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters θ and δ are both employed. In the original specimens as received, θ is indicated by both *t'* and by *s*, and δ by *t'* and by *z*. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word *traga* represents the Standard *i-raugā*, in this manner. For *ē*, he is, we have *ē*; for *ēθ*, he was, we have *iθā*; and for *aθū*, we were, *t'aū*. The word *mā* is used for the nominative singular, and means 'I' as well as 'me.'

[No. 14.]

ERANIAN FAMILY.   EASTERN GROUP.

BALOCHI.

MIXED DIALECT OF SIND.   STATE KHAIRPUR.

Mushk dēdar° brāθ īθā. Dēdar° āfa andar ē, mushk
Mouse frog brother was. The-frog water in is, the-mouse

kōd lāfa ē. Mushkā gwashta, 'mai tai yārī ē.
hole within is. By-the-mouse it-was-said, 'of-me of-thee friendship is.

Iraga taū dī halāk° bīyē, mā dī halāk° biā̃. Mā
Of-this-kind thou also annoyed becomest, I also annoyed become. I

rawā̃, kasē-lōya nāwariā duzā̃. Karā̃ bandixa waṭan.
will-go, from-some-house shreds I-will-steal. I-will-make thread twisting.

Guḍḍā yakē tai-pāδa bandū̃, yakē mai-pāδa bandū̃.'
Then one (end) on-thy-foot I-will-tie, one (end) on-my-foot I-will-tie.'

Mushkā ch'ikē dāθa. Dēdar āfa dar-k'apta.
By-the-mouse a-pull was-given. The-frog from-water emerged.

Guḍḍā bānzā jaθa. Dēdar barayē
Then by-hawk he-was-struck. The-frog (acc.) is-carrying-off

bānz. Mushk dī rawayē dēdar dimā̃. Pāδ
the-hawk (nom.). The-mouse also goes the-frog after, The-foot

sōg-en-ī.
fast-is-of-him.

Guḍḍā t'ī-mushkā̃ gwashta, 'taū pa-ch'ī yārī k'uθa
Then by-the-other-mice it-was-said, 'by-thee why friendship was-made

gō dēdar° ?' Gwashta, 'mā pa-waθā̃ yār t'aū. Mā dī
with the-frog ?' It-was-said, 'we mutually friends were. Me also

gitēnθia barayē bānz.' Mushkā̃ gwashta, 'tai
having-dragged is-carrying-off the-hawk.' By-the-mice it-was-said, 'of-thee

ch'ī yārī ē? Taū bīθayē mushk, ā̃ bīθa dēdar°. I shāī
what friendship is? Thou becamest [mouse, he became frog. This your

ganda yārī ē.'
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 BALŌCHĪ LANGUAGE.

English.	Makrāni of Karāchi.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
1. One	Yak	Yak	Yak', ya
2. Two	Do	Dō	Dō
3. Three	Sai	Sai	Sai
4. Four	Chār	Chār	Ch'yār
5. Five	Panch	Panch	P'anch'
6. Six	Shash	Shash	Shash
7. Seven	Hapt	Haft, hapt	Haft', hapt'
8. Eight	Hasht	Hasht	Hasht'
9. Nine	Nuh	Noh, nuh	Nuh
10. Ten	Dah	Dah	Dah
11. Twenty	Bist	Bist	Gist', gisht'
12. Fifty	Panjāh	Panjāh	P'anjāh
13. Hundred	Sad	Sad	Sai
14. I	Man	Man, ma	Mā, mā
15. Of me	Mani	Mani	Mani
16. Mine	Manig	Manig	Mari?
17. We	Mā	Mā	Mā
18. Of us	Mai	Mai or mai	Mai
19. Our	Maiig	Maiig	Mai?
20. Thou	Tau	Tan, t'au	T'au
21. Of thee	Tai	Tai, tai; t'ai, t'ai	T'ai
22. Thine	Taiig	Taiig, t'aiig	T'ai?
23. You	Shumā	Shumā	Shā
24. Of you	Shumai	Shumai, shumai	Shawāi
25. Your	Shumaiig	Shumaiig, shimaiig	Shawāi?

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachhāgjī.	English.
Yak', ya	Yak', ya	Yak', ya	1. One.
Dō	Dō	Dō, dā	2. Two.
Sai	Se	Sai	3. Three.
Chiār	Chiār	Chiār	4. Four.
P'anch	P'anj, p'anch'	P'anch'	5. Five.
Shash	Shish	Shash	6. Six.
Hapt, havd	Hapt'	Hapt	7. Seven.
Hasht, hazhd	Hasht'	Hasht	8. Eight.
Noh	Nau	Nuh	9. Nine.
Dah	Dah	Dah	10. Ten.
Gist	Gist'	Gist	11. Twenty.
P'anjāh	P'anjāh	P'anja	12. Fifty.
Saō	Saō	Sad	13. Hundred.
Mā, ma	Mā	Mu	14. I.
Mani, maī	Mai, mani	Mai, maī	15. Of me.
Maī?	Maīā	Maī?	16. Mine.
Mā	Mā	Mā	17. We.
Maī	Mai, mani	Maī?	18. Of us.
Maī?	Maīā	Maī?	19. Our.
T'au	T'au, t'a	T'au	20. Thou.
T'ai	T'ai	T'ai	21. Of thee.
T'aī?	T'aīā	T'aī?	22. Thine.
Shmā, shwā, ahā	Shumā, shwā	Shā	23. You.
Shmaī, shwaī, shaī	Shumī, shwī, shaī	Shaī?	24. Of you.
Shmaī?, shwaī?, shaī?	Shwīā, shaīā	Shaī?	25. Your.

English.	Makrāni of Karāchi.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
26. He	Ā	Ā, ē	Ā
27. Of him	Āhiyaī	Āhī, āī, āyī	Āiya
28. His	Āhiyaīg	Āhī, āī, āyī	Āhiāy
29. They	Āhā, ā	Ā, āyā	Āhā
30. Of them	Āhiyāṇī	Āhānī, āyānī	Āhiyā, Āhānī
31. Their	Āhyānīg	Āhānī, āyānī	Āhāṅ
32. Hand	Dast	Dast	Dast'
33. Foot	Pād	P'ād	P'ad
34. Nose	Pōnz	P'ōnz	P'ōnz
35. Eye	Cham	Ch'am	Ch'am
36. Mouth	Dap	Dap	Daf
37. Tooth	Dantān	Dantān	Dat'ān
38. Ear	Gōsh	Gōsh	Gōsh
39. Hair	Mūd	Mūd	P'ut'
40. Head	Saraṅg	Sar	Sa'ar
41. Tongue	Zibān	Zabān	Zawān
42. Belly	Lāp	Lāp	Lāf
43. Back	Posht	Pusht	P'usht', maanik'
44. Iron	Āsin, āhin	Āsin	Āsin
45. Gold	Tilāb	Suhr	T'angav
46. Silver	Nugra	Zar	Nu'rr
47. Father	Pit	Piṭ, piṭ	P'iṭ
48. Mother	Māt	Mās, māt	Māt
49. Brother	Brāt	Brās, brāt	Brāt
50. Sister	Guhār	Gōhār	Gōhār
51. Man	Mardum	Mardum, mard	Mard, maṛd
52. Woman	Janiu	Zaifa, janeen	Zāl, jan

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Eastern (of Lemini).	Eastern (Upper Sind Frontier).	Kachhji Roti.	English.
Ā	Ǎ	Ā	26. He.
Āhī	Āhī	Āhī, āhī-aī	27. Of him.
Āhī	Āhī, āhīyā	Āhī, āhī-aī	28. His.
Āhī, ā	Āhā	Hawā	29. They.
Āhānī	Āhī	Haī, hawā	30. Of them.
Āhānī	Āhīyā	Haī, hawā	31. Their.
Dast	Dast	Dast	32. Hand.
P'ād	P'ād	P'ād	33. Foot.
P'ōz	P'ōnz	P'ōnz	34. Nose.
Ch'am	Ch'am	Ch'am⁺	35. Eye.
Daf	Daf	Dafⁱ	36. Mouth.
Dat'ān	Datā	Dat'ānᵉ	37. Teeth.
Gōsh	Gōsh	Gōsh	38. Ear.
P'ut	P'ut'	P'ut	39. Hair.
Saʔar	Saʔar	Sar	40. Head.
Zawān	Zawān	Zawānⁿ	41. Tongue.
Lāf	Lāf	Lāf	42. Belly.
P'usht	P'usht'	P'usht	43. Back.
Āsin	Āhan	Lōhⁿ	44. Iron.
T'angō, t'angav	T'angō	Sāhar	45. Gold.
Nuʔra, nuʔar	Sēm	Chāndī	46. Silver.
P'iō	P'iō	P'iⁿ	47. Father.
Māō	Māō	Mās	48. Mother.
Birāō, brāō	Brāō	Brās	49. Brother.
Gōhār	Gwāhar	G'nār	50. Sister.
Mayd, may	Mayd, may	Mardum, mardun	51. Man.
Zāl	Jan	Jan	52. Woman.

English	Makrání of Karáchi.	Makrání of Makrán.	Eastern of Dera Ghazi Khan.
53. Wife	Jan	Jan	Jan, lōγ-lacunk‛
54. Child	Chuk	Chūcha, zahg	Ch‛uk‛
55. Son	Bach	Bach	Bach‛
56. Daughter	Janik	Janik	Jink‛, jisik‛
57. Slave	Gulám, thū̃	Gulám	T‛ū̃
58. Cultivator	Dehkān, kār	Haagar, zamīndar	Rāluk
59. Shepherd	Shipānk	Shupānk	Shawānk‛; p‛ahuwāl
60. God	Hudā	Hudā	Hudā
61. Devil	Shaitān	Shaitān	Suaitān
62. Sun	Rōch	Rōch	Rōsh
63. Moon	Māh	Maktāp	Māh
64. Star	Istār	Istār	Ist‛ār
65. Fire	Ās, āch	Āch	Ās
66. Water	Āp	Āp	Āf
67. House	Lōg, gis	Gis	Lōγ
68. Horse	Hasp	Asp	Asp, (m.) maryān
69. Cow	Gōk	Gōk	Gōx
70. Dog	Kuchak	Kuchak	Bīg, kahik
71. Cat	Pūshti, pisht	Pisht	Gurbaγ
72. Cock	Kōrawus	Xarōs	K‛urung
73. Duck	Bat	Hanj	Ārt (wild duck)
74. Ass	Har	Xar	Laγ (m.), k‛ur (f.)
75. Camel	Ushtr	Hushtir, lōγō	Hushtur, (m.) lōrō
76. Bird	Murg	Murg	Murγ
77. Go	Burō	Burau	Buran
78. Eat	Bōr	Bōr	Bawar
79. Sit	Binind	Binind	Nind

Eastern of Lorajal.	Eastern (Upper Sind Frontier).	Kāchhējī Bēlī.	English.
Zāl	Jan	Jan	53. Wife.
Ch'nk'	Ch'nk'	Ch'nk'*	54. Child.
Bach'	Bach'	Bach*	55. Son.
Jinik'	Janik'	Jinik*	56. Daughter.
Gulām, (female) mōlid	T'th	T'th	57. Slave.
K'isht'ar, zimīdār	K'ishōx	Knṛmī	58. Cultivator.
Shawānk', shafānk'	Shwānk'	Shawānk*	59. Shepherd.
Huδā	Huδā	Huδā	60. God.
Shaitān	Shait'ān	Shētān	61. Devil.
Rōsh	Rōsh	Rōsh	62. Sun.
Māhk'ān	Nōx, māh	Māh*	63. Moon.
Ast'ār	Ist'ār	Istār	64. Star.
Ās	Ās	Ās	65. Fire.
Āf	Āf	Āf	66. Water.
Lōɣ	Lōɣ	Lōɣ*	67. House.
Narīān	Axv, avɣ, naryān	Naɣī	68. Horse.
Gōx	Gōx	Gōx	69. Cow.
Bing	B'ing, b'ing	Shik	70. Dog.
Bilī	K'ishak'	Bhilī	71. Cat.
Murɣ	K'uk'ar	Kukuṛ	72. Cock.
Batak	Badak'	Āṛī	73. Duck.
Lāɣ	Har, k'ar, lāɣ	Xar	74. Ass.
Lēṛō, husht'ar, husht'ur	Usht'ur, lēpō	Lēṛan	75. Camel.
Murɣ	Murɣ	Murɣ*	76. Bird.
Barō	Biraw	Bi-ran	77. Go.
War, bawar	Biwar	War	78. Eat.
Nind	Nind	Nind	79. Sit.

English	Makráni of Karáchi	Makráni of Makrán	Eastern of Dera Ghazi Khan.
80. Come	Biyá	Biyá	Biyá
81. Beat	Bijan	Bijan	Jan
82. Stand	Bősht	Bősht	Bősht
83. Die	Bimir	Bimir	Mir
84. Give	Bidai	Bidai	Dő
85. Run	Bitach	Bitach	P'adő, rumb
86. Up	Burzá	Bála, sará	K'aerá, sará
87. Near	Nazik	Nizzik	Nazik
88. Down	Jahlá, chőrá, búná	Jahlá	Bum, jahla
89. Far	Dir, dúr	Dúr	Dir
90. Before	Dőmá	Dőmá, péshá	Dőmá
91. Behind	Pushtá, padá	Pahdá	P'adá
92. Who?	Kai	Kai	K'ai
93. What?	Chi	Chő	Ch'i
94. Why?	Par-chi, chiyá	Par-chő	Pa-ch'i
95. And	Ő	Ő	Wa, di
96. But	Bárén, balő	Balő, magar	Balő
97. If	Agar	Agar	Ar-ki, ki
98. Yes	Hau	Balő	Hau
99. No	Na	Ma, inna	Inná
100. Alas	Ahhő ahhő, alai alai, api ayá, haeri.	Hai hai, armán	Hai hai
101. A father	Pitá	Pit, pit	P'itá
102. Of a father	Pitág	Pitai	P'itá
103. To a father	Pitárá	Pitá, pitár	P'itárá
104. From a father	Ach pitá	Ach pitá	Ash p'itá
105. Two fathers	Dő pit	Dő pit	Dő p'itá
106. Fathers	Pitá	Pit, pitá	P'itá

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Eastern of Lōralāi.	Eastern (Upper Sind Frontier).	Kāchhōjī Bōlī.	English.
Biā	Birā	Bi-ā	80. Come.
Jan	Jan	Jan	81. Beat.
K'arō bī, p'āsā	Usht', biyusht'	B-ōsht	82. Stand.
Mir	Mir	Mir	83. Die.
Dai	Dē	Dai	84. Give.
Rumb	Rim-bā k'an, t'ash	Gur kūn	85. Run.
Sarā	Burōā	Burzā	86. Up.
Nazī, nazīX	NazīX	Nazī	87. Near.
Ēr	Jahlā	Jahlā	88. Down.
Dīr	Dīr	Dir	89. Far.
Dōmā	P'ēshā	Aggā	90. Before.
Dimā, p'a-dimā	P'āsā	P'azā	91. Behind.
K'ai	K'ai	Kai	92. Who ?
Chi	Ch'i	Ch'ī	93. What ?
P'arch'ō, p'ach'i	P'a-ch'i, p'ar-ch'i	Ch'ī kinā	94. Why ?
Ō	Wa	Ai	95. And.
Lēkin	Bal, par	Par	96. But.
Ar, ki	Ar, a'a	Jē	97. If.
Han	Bali, hau	Hāō	98. Yes.
Na, inna	Na, inna	Na	99. No.
Armān-ē	Armān	Armān	100. Alas.
P'iā	P'iā, p'iās	P'iaō	101. A father.
P'iā, p'iōay	P'iā, p'iōrā	P'iaō-al	102. Of a father.
P'iāār	P'iār, p'iārā	P'iaā-ār, p'iaā na'ā	103. To a father.
Ash-p'iāā	Ash-p'iāā, p'iāah	P'iaaā-ah	104. From a father.
Dō p'iāan	Dō p'iāā	Dō p'ia	105. Two fathers.
P'iāān	P'iāā	P'iaā	106. Fathers.

English	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghāzi Khān.
107. Of fathers	Pithāēg	Pithāī	P'ithāī
108. To fathers	Piθārā	Pitā, pithuār	P'ithārā
109. From fathers	Ach-pitā	Ach-pitā	Azh p'itā
110. A daughter	Janikō	Janik, janikō	Jink'ē
111. Of a daughter	Janikōg	Janikat	Jink'ē
112. To a daughter	Janikārā	Janikār	Jink'ār
113. From a daughter	Ash janikā	Ach-janikā	Ash jink'ēā
114. Two daughters	Do janik	Dō janik	Dā jink'ē
115. Daughters	Janikō	Janik, janikā	Jink'ē
116. Of daughters	Janikānōg	Janikānt	Jink'ānt
117. To daughters	Janikānā	Janikānār	Jink'ārā
118. From daughters	Ach janikā	Ach-janikā	Ash jink'ā
119. A good man	Sharrē mardumō	Jōwānē mardō	Jawānō mardō
120. Of a good man	Sharrē mardumōg	Jōwānē mardat	Jawānō mardō
121. To a good man	Sharrē mardumā	Jōwānē mardār	Jawānō mardēār
122. From a good man	Ach sharrē mardumā	Ach-jōwānē mardā	Azh jawānō mardēā
123. Two good men	Dō sharrē mardum	Dō jōwānē mard	Dō jawānē mardē
124. Good men	Sharrē mardum	Jōwānē mard, jōwānē mardā	Jawānō mardē
125. Of good men	Sharrē mardumānt	Jōwānē mardānt	Jawānō mardē
126. To good men	Sharrē mardumārā	Jōwānē mardānār	Jawānō mardārā
127. From good men	Ach sharrē mardumā	Ach-jōwānē mardā	Ash jawānō mardē
128. A good woman	Sharrē janiuā	Jōwānē janō	Jawānō janē
129. A bad boy	Harābē bachakō	Gandagō bachakō	Gandaʔō ch'āravō
130. Good woman	Sharrē jantnā	Jōwānē jan, jōwānē janā	Jawānō zālā
131. A bad girl	Harābē janikō	Gandagō janikō	Gandaʔō jink'ō
132. Good	Sharr	Jōwā, sharr	Jawā
133. Better	Sharrtir	Jōwātir, sharrtir	Jawāntʔar

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Eastern of Loralai.	Eastern (Upper Sind Frontier).	Káchhejí Bolí.	English.
P'itäni	P'itäni	P'isä-í	107. Of fathers.
P'itänar	P'itär, p'itärä	P'isä-rä, p'isä-í nará	108. To fathers.
Azh-p'itän	Azh-p'itä, p'itänash	Pisä-sh	109. From fathers.
Jinik'e	Janik', janik'ä	Jinik'ä	110. A daughter.
Jinik'ä, jinik'äᴙ	Janik', janik'äᴙä	Jinik'ä-ní	111. Of a daughter.
Jinik'äär	Janik-är	Jinik'ä-är, jinik'ä nará	112. To a daughter.
Azh-jinik'ää	Azh-janik'ä	Jinik'ä-sh	113. From a daughter.
Dŏ jinik'	Dŏ janik'ä	Dā jinik'ä	114. Two daughters.
Jinik'än	Janik-ä, janik' gal	Jinik-ä	115. Daughters.
Jinik'äní	Janik'äní	Jinik-ä-í	116. Of daughters.
Jinik'änar, jinik'änrä	Janik-är	Jinik-ä-rä, jinik'ä-í nará	117. To daughters.
Azh-jinik'än	Azh-janik'ä	Jinik-ä-sh	118. From daughters.
Jawäe mardŏ	Jawäe mardŏ	Ya juänŏ mardunŏ	112. A good man.
Jawäe mardä, jawäe mardŏᴙ.	Jawäe mardŏ	Ya juänŏ mardunŏ-aí	120. Of a good man.
Jawäe mardŏär	Jawäe mardŏär	Ya juänŏ mardunŏ-är, ya juänŏ mardunŏ nará.	121. To a good man.
Azh-jawäe mardŏä	Azh-jawäe mardŏä	Ya juänŏ mardunŏä-sh	122. From a good man.
Do jŏwäí mard	Dŏ jawäe mardä	Dā juänŏ mardan	123. Two good men.
Jŏwäí mardän	Jawä mardä	Juänŏ mardunä	124. Good men.
Jŏwäí mardäní, jŏwäí mardänäᴙ.	Juwä mardä	Juänŏ mardunä-í	125. Of good men.
Jŏwäí mardänar, jŏwäí mardänrä.	Juwä mardärä	Juänŏ mardunä-rä, juänŏ mardunä-í nará.	126. To good men.
Azh-jŏwäí mardän	Azh-jawä mardä	Juänŏ mardunä-sh	127. From good men.
Jŏwäe zälŏ	Jawäe janŏ	Ya juänŏ janŏ	128. A good woman.
Gandaᴙŏ ch'ŏravŏ	Gandaᴙŏ ch'ŏravŏ	Ya gandŏ ch'ŏrwŏ	129. A bad boy.
Jŏwäí zälän	Jawä janä, jawä jan gal	Juänŏ janä	130. Good women.
Gandaᴙŏ jinik'ä	Gandaᴙŏ janik'ä	Ya gandŏ ch'ŏkría	131. A bad girl.
Jŏwäí, jawäí	Jawä	Juän	132. Good.
Jŏwäní'ar	Jawäní'ar	Hawähää-sh juän (better than them).	133. Better.

English.	Makrání of Karáchi.	Makrání of Makrán.	Eastern of Dera Gházi Khan.
134. Best	Shartarīn	Ach-kullā jowā, ach-kullā sharr.	Ash k'ullā jawāī
135. High	Burz	Burz	Burz
136. Higher	Burztir	Burztir	Burzit'ar
137. Highest	Burztarīn	Ach-kullā burz	Ash k'ullā burz
138. A horse	Haspē	Aspē, nariyānē	Naryānē, aspē
139. A mare	Mādyānē	Mādiyānē	Mālīnē, mallānē
140. Horses	Hasp	Nariyā, nariyānā	Naryānā
141. Mares	Mādyā	Māliyān, mādiyānā	Mattnā, maṭṭānā
142. A bull	Gōkē, kārigarē	Gōkē	Sānā
143. A cow	Mādāgē	Dagē	Gaxē
144. Bulls	Gōk, kárigar	Gōk, gōkā	Sānā
145. Cows	Mādag	Dagī, dagiā	Gaxā
146. A dog	Kūchakā	Kuchakā	Bīgā
147. A bitch	Minghē	Mindē	Hindā
148. Dogs	Kūchaā	Kuchak, kuchakā	Bīgā
149. Bitches	Minḍ	Mini, mindā	Hindā
150. A he goat	Pāchinē	Pāchinē	P'āshanē
151. A female goat	Buzē	Buzē	Buzē
152. Goats	Pāchin	Buz, buzā	Buzā
153. A male deer	Nar askē	Nar askē	Sarwānē
154. A female deer	Mādag askē	Māda askē	Askē
155. Deer	Ask	Ask	Askā
156. I am	Man hastā	Man ā, un, or hastā	Mā astā
157. Thou art	Tau hastē	Tau aī, hastaī	T'au ast'ē
158. He is	Ā hastīn	Ā ē, hastī	Ā ast'ē
159. We are	Mā hastī	Mā ā, hastā	Mā astā
160. You are	Shumā hastit	Shumā iī, hastit	Shā ast'ē

Western of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Balī.	English.
Ash-t'éwa?é jówant'ar	Jawānt'arīn	Kulā-ah juān	134. Best.
Burz	Burzā	Burzā	135. High.
Burzt'ar, buṛzāt'ir	Hamā-aah burzā	Hawāhiā-sh burzā	136. Higher.
Ash-t'éwa?é buṛzt'ar	Durmāi-aah burzā	Kulā-sh burzā	137. Highest.
Nariānē	Naryānē	Naryānē	138. A horse.
Māōinē	Māōinē	Māyānē	139. A mare.
Nariānēn	Gala?	Naryānā	140. Horses.
Māōinēn	Gala?	Māyānā	141. Mares.
K'ālt'arē	K'tra?, k'ār-?	K'āirē	142. A bull.
Gōxē	Gōx	Gōxē	143. A cow.
K'ālt'arēn	Gōram	K'āirā	144. Bulls.
Gōxēn	Gōram	Gōxā	145. Cows.
B'tagē	B'tagē	Shikē	146. A dog.
Hindē	Hindē	Kutiē	147. A bitch.
B'tagān	Galt sa?	Shikā	148. Dogs.
Hindān	Galt sa?	Kutiā	149. Bitches.
Buzē	P'āshinā	P'āshnē	150. A he goat.
Buzē	Buzē	Buzē	151. A female goat.
Buzān	Kami?	Buzā	152. Goats.
Sarwānē	Sarwānē	Sārwānē	153. A male deer.
Thithal	Māōi āsik', t'it'ul	Āskē	154. A female deer.
Āsk	Āsik' gal	Āsik	155. Deer.
Man-ā	Mā-ā, ast'ā	Mu astā	156. I am.
T'av-ē	T'an-ē, ast'ē	T'au astae	157. Thou art.
Āh-ā	Ā-ē, ast'ē	Ā astē	158. He is.
Mak'-ā	Mā-ā, ast'ā	Mā astā	159. We are.
Shawak'ēē	Shumā-ē, ast'ē	Shā astē	160. You are.

English	Makrani of Karachi	Makrani of Makrán	Eastern of Dera Ghazi Khan
161. They are	Ā hastant	Ā ait, hastant	Āhā ast'ant'
162. I was	Man bitagān	Man atā, atum, or hastatā	Mā atā, ast'atā
163. Thou wast	Tau bitagē	Tun atai, hastatai	T'au atē, ast'atē
164. He was	Ā bita	Ā at, hastat	Ā at, ast'at
165. We were	Mā bitagī	Mā atā, hastatā	Mā atī, ast'atī
166. You were	Shumā bitagit	Shumā atit, hastatit	Shā atē, ast'atē
167. They were	Ā bitagant	Ā atant, hastatant	Āhā atant', ast'atant'
168. Be	Bai	Bū, bai	Bī
169. To be	Baiag	Bū-ag, baiag	Biay
170. Being	Baitū	Būta, bita	Bītāna
171. Having been	Baingā	......	Bītō
172. I may be	Man baiā	Man baiā, bī	Mā bā
173. I shall be	Man baiā	Man baiā, bī	Mā bā
174. I should be	Man baiā	......	......
175. Beat	Bijan	Bijan	Jan
176. To beat	Janag	Janag	Janay
177. Beating	Janān	Janān	Janāna
178. Having beaten	Janagī	......	Jatō
179. I beat	Man a-janā	Man janī	Mā janā
180. Thou beatest	Tau a-janā	Tau janai	T'au janē
181. He beats	Ā janit	Ā janit	Ā janit', jan
182. We beat	Mā janī	Mā janā	Mā janī
183. You beat	Shumā janit	Shumā janit	Shā janē, janē, janē
184. They beat	Ā janant	Ā janant	Āhā janant'
185. I beat (*Past Tense*)	Man jata	Man jatum	Mā jata, jata, ā, jatī
186. Thou beatest (*Past Tense*).	Tau jata	Tau jatai	T'au jata, jatayē, jatatā
187. He beat (*Past Tense*)	Āhā jata	Ā jata, jat	Āhiya jata

Eastern of Loralai	Eastern (Upper Sind Frontier)	Káchhají Boli	English.
Ăh-ant'	Ăhă-ant', sat'ant'	Hawă astŭ	161. They are.
Man-atŭ	Mă atŭ, set'ă	Mu astasă	162. I was.
T'av-atŏ	T'au atŏ, sat'ă	T'au astasaă	163. Thou wast.
Ă-at, ă-ĕi	Ă atŏ, ă at, sat'ă	Ă asta	164. He was.
Măk'-atŭ	Mă atŭ, sat'ă	Mă astasŭ	105. We were.
Shuwăk'-atŏ	Shumă atŏ, sat'ă	Shă astasŏ	166. You were.
Ă-atant'	Ăhă atant', sat'ă	Hawă astasŭ	167. They were.
Bi	Bi	Bi	168. Be.
Biaγ	Biaγ	Biγ*	169. To be.
Bihna	....	Bisŏ	170. Being.
Bitŏ	Bitŏ	Bist k'uaŏ	171. Having been.
Mă bă	Mă bită	Mu bă	172. I may be.
Mă bă	Mă bită	Mu bisă	173. I shall be.
Mană bita γi-ă	Mă bita γă, mă bită	....	174. I should be.
Jan	Jan	Jan	175. Beat.
Janaγ	Janaγ	Janaγ	176. To beat.
Jaŭryă	Janán	Jat'	177. Beating.
Jaŏa	Jaŏo	Janŏ	178. Having beaten.
Mă janŭ	Mă janaγă	Mu janaγă	179. I beat.
T'au janŏ	T'an janaγŏ	T'au janaγaŏ	180. Thou beatest.
Ă jat	Ă janaγŏ	Ă janaγĕ	181. He beats.
Mă janŭ	Mă janaγă	Mă janaγă	182. We beat.
Shwă janaŏ	Shumă janaγŏ	Shă janaγŏ	183. You beat.
Ăhă janant'	Ăhă janaγaut'	Hawă janaγă	184. They beat.
Mă jaŏa or jaŏaγă	Mă jaŏa	Mu jasa	185. I beat (Past Tense).
T'au jaŏa or janγŏ	T'an jaŏa	T'au jasa	186. Thou beatest (Past Tense).
Ăhiyă jaŏa	Ă jaŏa, jaŏa-i	Ăhă jasa	187. He beat (Past Tense).

English.	Makrani of Kechi.	Makrani of Makran.	Eastern of Dera Ghazi Khan.
188. We beat (*Past Tense*)	Mā jata	Mā jatā	Mā jata, jatarā, jataī
189. You beat (*Past Tense*)	Shumā jata	Jatit	Shawā jata, jatarō, jataō
190. They beat (*Past Tense*)	Āhāo jata	Ā jatant	Āhāo jata, jatarant', jatant'
191. I am beating	Man jatagāyī	Man janagā um	Mī janarā
192. I was beating	Man jatagāyutā	Man janagā atam	Mī janaratī
193. I had beaten	Man jatagat	Man jatag atum	Mā jataratī
194. I may beat	Man janā	Man bijanī	Mī janā
195. I shall beat	Man janā	Man janī	Mī janī
196. Thou wilt beat	Tau janā	Tau janai	T'au janō
197. He will beat	Ā jant	Ā jant	Ā jant', jaī
198. We shall beat	Mā janī	Mā janā	Mā janī
199. You will beat	Shumā janit	Shumā janit	Shā janī, janī, janā
200. They will beat	Ā janant	Ā janant	Āhā janant'
201. I should beat	Man janā	Man jatēn atum	......
202. I am beaten	Man janegāī	Man jatag bātagum, or manā jatagant	Mā jatiyā
203. I was beaten	Man janag bitā	Manā jatagatant	Mā jati yatī
204. I shall be beaten	Man janag a-bī	Manā jatant	Mā jatijī
205. I go	Man a-rōwā	Man rawī	Mā ravarā; mā ba-ravā
206. Thou goest	Tau a-rōwī	Tau rawai	T'au ravarō, ravarāō; t'au ba-ravō
207. He goes	Ā raut	Ā raut	Ā ravarō; ā ba-rōt, ba-rō
208. We go	Mā rōwī	Mā rawā	Mā ravarī; mā ba-ravī
209. You go	Shumā rōwit	Shumā rawit	Shā ravarāō, ravarāōī; shā ba-ravō
210. They go	Ā rōwant	Ā rawant	Āhā ravarant'; āhā ba-ravant'
211. I went	Man shotā	Man shutum	Mā shutarā
212. Thou wentest	Tau shutō	Tau shutai	T'au shutarō
213. He went	Ā shuta	Ā shut	Ā shuta
214. We went	Mā shutī	Mā shutī	Mā shutarī

Eastern of Leralai	Eastern (Upper Sind Frontier)	Kachhajt Hill	English.
Mā jata or jata7ū	Mā jata, jatū	Mā jasa	188. We beat (*Past Tense*).
Shwā jata or jata7ē	Shumā jata	Shā jasa	189. You beat (*Past Tense*).
Āhā jata or jata7ant'	Āhā jata, jata-ish	Hawāhā jasa	190. They beat (*Past Tense*).
Mā jana7ā	Mā jana7ā	Mu jana7ā	191. I am beating.
Mā jana7ata	Mā jana7ota	Mu jana7sā	192. I was beating.
Mā jata7ata	Mā jata7ā	Mu jasa7a	193. I had beaten.
Mā janā	Mā janā	Mu janā	194. I may beat.
Mā janā	Mā janā, janāni	Mu janāi	195. I shall beat.
T'au janē	T'au janē	T'au jonnē	196. Thou wilt beat.
Ā jat	Ā jant'	Ā jat'	197. He will beat.
Ma janū	Ma janū	Mā janū	198. We shall beat.
Shwā janēt	Shumā janat	Shā jana	199. You will beat.
Āhā janant'	Āhā janant'	Hawā janū	200. They will beat.
Mana (āhiyār) jana7i-ā	Mā janā, mā jata	......	201. I should beat.
Mā jat7yā	Mā jata rawa7ā	Mu janijisā	202. I am beaten.
Mā jat7yātā	Mā jata shuta7ā	Mu janijisātā	203. I was beaten.
Mā janijā	Mā jata rawāni	Mu janijiā	204. I shall be beaten.
Ma rawā	Mā rawa7ā	Mu ma-rō7ā	205. I go.
T'au ravē	T'au rawa7ē	T'au ma-rō7ā	206. Thou goest.
Ā rot, ā rō	Ā rawa7ē	Ā ma-rō7ē	207. He goes.
Mā ravū	Mā rawa7ū	Mā ma-rau7ū	208. We go.
Shwā ravēt	Shumā rawa7ē	Shā ma-rō7ē	209. You go.
Āhā ravant'	Āhā rawa7ant', rawa7ē	Hawā ma-rau7ū	210. They go.
Mā shuta7ā	Mā shuta7ā	Mu shnā	211. I went.
T'au shuta7ē	T'au shuta7ē	T'au shusāi	212. Thou wentest.
Ā shuta	Ā shuta	Ā shusa	213. He went.
Mā shuta7ū	Mā shuta7ū	Mā shusāū	214. We went.

English	Makrāni of Karāchi	Makrāni of Makrān	Eastern of Dera Ghāzi Khan
215. You went	Shumā shutit	Shumā shatit	Shā shutatē
216. They went	Ā shutant	Ā shutant	Āhē shutaʾant
217. Go	Burō	Burao	Bamā, burō
218. Going	Rawān	Rawān	Rawān
219. Gone	Shutag	Shuta	Shuta
220. What is your name?	Tai nām chi? or chi nam-i tai?	Tai nam chā-ī?	Tʾai nām chī-ē?
221. How old is this horse?	Ē haspa umr chikar-ī?	Ē asp chunt sāla-ē? or ā asp umr chikkar-ē?	Ē uaryān chiktʾar sālēʾī-ū?
222. How far is it from here to Kashmir?	Ach-idā Kashmir chikka dūr-ī?	Kashmir ach-idā chikka dūr-ē?	Ash hamēsā Kashmir shiktʾar dir lū?
223. How many sons are there in your father's house?	Tai pita logā chika chukant?	Tai pitai gisā chunt bachani?	Tai pʾiṯ lō nyāmā shiktʾar bachʾ astani?
224. I have walked a long way to-day.	Marōchi auza bāz rāh jatā	Man marōchi mazanō rāht ahtagum	Marōshi mā dir pand kʾuta.
225. The son of my uncle is married to his sister.	Mani nāko-bachā hayi guhārā gō sir kuta.	Mani nāko zaXtai sir gō āhi gōhāra lotin.	Mani nāxo-zaxtʾ āhi gōhārā sir kuta.
226. In the house is the saddle of the white horse.	Mā log tahā ispetā haspa sanj hastin.	ispetē aspai sēn mā gisā-ī.	Lō nyāmā swētā uaryān sōn-ū.
227. Put the saddle upon his back.	Sanjā ahi pusht sarā ēr-kan	Āyā sōn kan	Āhiyā pʾushtʾā chʾakʾā sōn war kʾan.
228. I have beaten his son with many stripes.	Man āhi chukāsā bāz ahi pāki gō jatagū	Man āhi bachchā bʾāz laṯ jatagum.	Āhiyā bachʾārā mā bāz laṯ jataʾ-ani.
229. He is grazing cattle on the top of the hill	Ā dakotārā koh sarā chāsūngāē-ī.	Ā mālā kōbat sarā chārē-nayā-ē.	Ā mard tʾar chʾakʾā māl charaina ē.
230. He is sitting on a horse under that tree.	Ā ā dirmahka ohārā haspiyā anwāē-ī.	Ā daraxtai chārā aspā anwē-ē.	Ā draxkʾ barā ē mard uaryān chʾakʾā avzar nihʾē.
231. His brother is taller than his sister.	Āhi lnās barstar-ī achi guhārā.	Āhi brās ach watt gōhārā burā-ē.	Ash āhi gōhārā āhi brāā ipald burantʾir-ē.
232. The price of that is two rupees and a half.	Āhi qīmat dō rūpiyā nēm-ī	Āhi bahā dō-nēm rupai-ē.	Āhi bā pʾanchʾ bahhāsi-ī.
233. My father lives in that small house.	Mani pit ā kissā logā nindit	Mani pit ā kishtō gisā nin-dit	Mani pʾiṯ ā kasānō lōrā nishtʾiyā.
234. Give this rupee to him.	Ē rūpiyā ahiyārā bidai	Ē rupiyā āyā bidai	Āhiyār barē rupā dā.
235. Take those rupees from him.	Ach-āyā ā rūpiyāyā ē bigir	Ā rupiyā ach-āyā bigir	Ash āhiyā ā rupā sir gir.
236. Beat him well and bind him with ropes.	Āhiyā sharriyā binan, gō sādh (? sār) biband.	Ahyār saxt bijan gō rāsā bundʾ-ē.	Āhiyar sakhtā janā, gō rāsā di bandā.
237. Draw water from the well.	Ach-chātā āpē bikash	Ach-chātā āp bikash	Ash chʾātā āfā sir.
238. Walk before me.	Mani dōmā burō	Pa-mani dōmā rāhi bō	Maī dōmā jas.
239. Whose boy comes behind you?	Kai bachah tai randā kait?	Kai bach tai randā kait?	Tʾai pʾatā tī merd bachʾ prōā-āʾē?
240. From whom did you buy that?	Ach-knis ē gipta?	Ā chia tau ach-katā giptai?	Ē chiā ash hʾkiā tʾau giptʾa?
241. From a shopkeeper of the village.	Yā melaga dūkāndārā gwarā.	Ach-shahrai baʾkhalā	Ash halkʾ bakkʾalā.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachhi Bôli.	English.
Shwä shutara .	Shumä shutara .	Shä shusha .	215. You went.
Ähä shutaʼant' .	Ähä shutaʼant', shutara .	Hawä shushä, shushä .	216. They went.
Barō .	Biraw .	Bi-ran .	217. Go.
Shuʼlyä .	Rawän .	Rawä .	218. Going.
Shuta .	Shuta .	Shusagä .	219. Gone.
T'al näm ch'i-ē ?	T'al näm ch'i-ē ?	T'at näm ch'ē-ē ?	220. What is your name ?
Ē nariän dat'änö ch'ikt'ar-ē ? (Of how many teeth is this horse ?)	I naryän enr ch'ikt'ar-ē ?	Aö naryä t'ē-Xar sälal astē ?	221. How old is this horse ?
Shōtä Kashmir ch'ikt'ar dir-ē ?	Shēčä Kashmir ch'ikt'ar dir-ē ?	Sh-ēnä Kashmir t'ē-Xar dir-ē ?	222. How far is it from here to Kashmir ?
T'at p'ið lora ch'ikt'ar bach'-ant' ?	T'at p'ið lora ch'ikt'ar bach'-ant' ?	T'at p'iða lor vichä t'ē-Xar bach'-ä ?	223. How many sons are there in your father's house ?
Marōshi mä mazäš p'andä p'iyäšaʼriyä axtaʼrä.	Mä marōshi bäz p'and k'uša.	Marōshi mu bäz pand'' k'usä.	224. I have walked a long way to-day.
Ähi gohär mai naXō bach' ivi-ä (His sister is in my uncle's son's house.)	Mai naXō-saXt'ä ähi gwähara sin k'uša.	Mai chächä bach'ä waat g'närn gō shädi k'usa.	225. The son of my uncle is married to his sister.
Mä lora sawätä narrän sin-ē.	Lor nyäwä sawät naryän sin nat'ö.	Lor vichä sawäš naryän-ai sin ēr-k'usa.	226. In the house is the saddle of the white horse.
Ähi p'ushtä sen ēr-k'un .	Zinä ähi p'usht' sarä band .	Ähi p'ushta surä sinä p'irēn.	227. Put the saddle upon his back.
Mä ähi bach'ar bäz jataʼrä .	Mä ähi bach'ärä bäz k'arōpa jataʼant'.	Mu bäzē chahbkä gō ähi bach'ä-rä jasa.	228. I have beaten his son with many stripes.
K'ōh thar ch'ak'a gōram ch'äranaʼrō.	Ä k'ōh suš mälä ch'ärarö .	Ä dhōrä-rä k'ōba chōṭi surä chärnaʼrö.	229. He is grazing cattle on the top of the hill.
Ä darashk' shērä ä nariänä ch'ak'ä nisht'ī-ē.	Ä dirashk' ob'ärä naryänä surä nisht'ī-ē.	Ä ä drishka shērā naryäna surä nisuta.	230. He is sitting on a horse under that tree.
Ähi brät wall gohär-azh bura-ē.	Ähi brað ähi gwähar-ash darnah-ē.	Ähi bräs ähi g'uärä-sh dira-ō.	231. His brother is taller than his sister.
Ähi bahä dō-nēm rupiä-ē	Hamä bahä dō-nim rūpiya ast'ē.	Ähi bahä aдhär rūpyä astē	232. The price of that is two rupees and a half.
Mä hamä k'isäč lora mai p'ið nindit.	Mai p'ið ma hamä k'isän lora nisht'i-ē.	Mai p'is ä k'isäš lor vichä tikarō.	233. My father lives in that small house.
Ē rupiä ähiär dai .	I rūpiya ähiyär dē .	Aē rūpyä ähis-rä dai .	234. Give this rupee to him.
Hamä rupiä ähi-azh gir .	Ä rūpiya azh ähiyä gir .	Ä rūpyä ähis-sh gir .	235. Take those rupees from him.
Ähiär jawäulrä jan, ō rüzä gō band.	Ähiyär jawänlyä jan wa gō rēzä band.	Ähis-rä jununrä jan, ai nöyä gō bandi.	236. Beat him well and bind him with ropes.
Azh k'ähä äfä k'ush	Ch'at-ash äfä k'ash .	Ch'äs-sh äfä k'ash .	237. Draw water from the well.
Mai dēmä p'iyäšaʼriyä barō	Mai dēmä jur .	Mai aggä g'un'' .	238. Walk before me.
T'ai dimä k'ai bach' pēč-arē ?	Hamä ch'ärö k'aiʼrä, ki t'ai p'aša man-ärö ?	K'ai ch'ärö t'ai p'aša man-ärē ?	239. Whose boy comes behind you ?
T'au ä azh k'äfä gipta ?	Ä ash k'niä gipta ?	Ä t'au k'aya-sh gipta ?	240. From whom did you buy that ?
Azh-halk lakk'alö .	Azh halk' bak'älä .	Mäströ ya halwälknä-sh .	241. From a shopkeeper of the village.

DEHWĀRĪ.

In order to round off the account of the Eranian languages of Baluchistan, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dēhwārī. 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 Dēhwār are a peaceful, law-abiding people, simple and unaffected in manners, homely, thrifty husbandmen. The bulk of them are settled in Sarāwān, where they are divided between Kalāt and the Mastung valley into two main communities, each under an *arbāb* 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 Sarāwān, nobody knows. They have evidently been there for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Brāhūī rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalāt 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 Dōdaki, one of the chief sections in the Kalāt group. And the story that attaches to their name is this. They had sworn an oath never to take up arms against the tyrant—whoever he may have been, for the story is told indifferently of a Moghal and of Sāwā, the Hindū. Crushed by his oppressions, they at last hit upon a method of putting him out of the way and at the same time of keeping to their oath. They baked a number of *sāgī* or loaves, with a thin layer of dough round largish stones, and with these they pelted him to death. The name Dēhwār itself seems clearly a descriptive appellation,—a mere variation of Dakhān, common enough in Central Asia—people who live in *deh* or villages, in distinction to nomad tribesmen. So it is not surprising to find that these Dēhwār are a very heterogeneous community. All the main peoples of Baluchistan seem to have been laid under tribute to swell their numbers. There are some, like the Zharkhēl and the Yūsufzai, who claim to be Pathāns ; others, like the Hātimī, who claim to be Baloch ; and others, again, like the Saulāi, who claim to be Brāhūī. And in addition there are many who claim to have come from Persia, Arabia or Afghānistān. But the nucleus is supposed to be Tājik, chiefly, I fancy, because of their name and their Persian language. Unfortunately the word Tājik 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 Dēhwār are to-day a very homogeneous community, homogeneous in every way—looks, manners, language, occupation and all.'
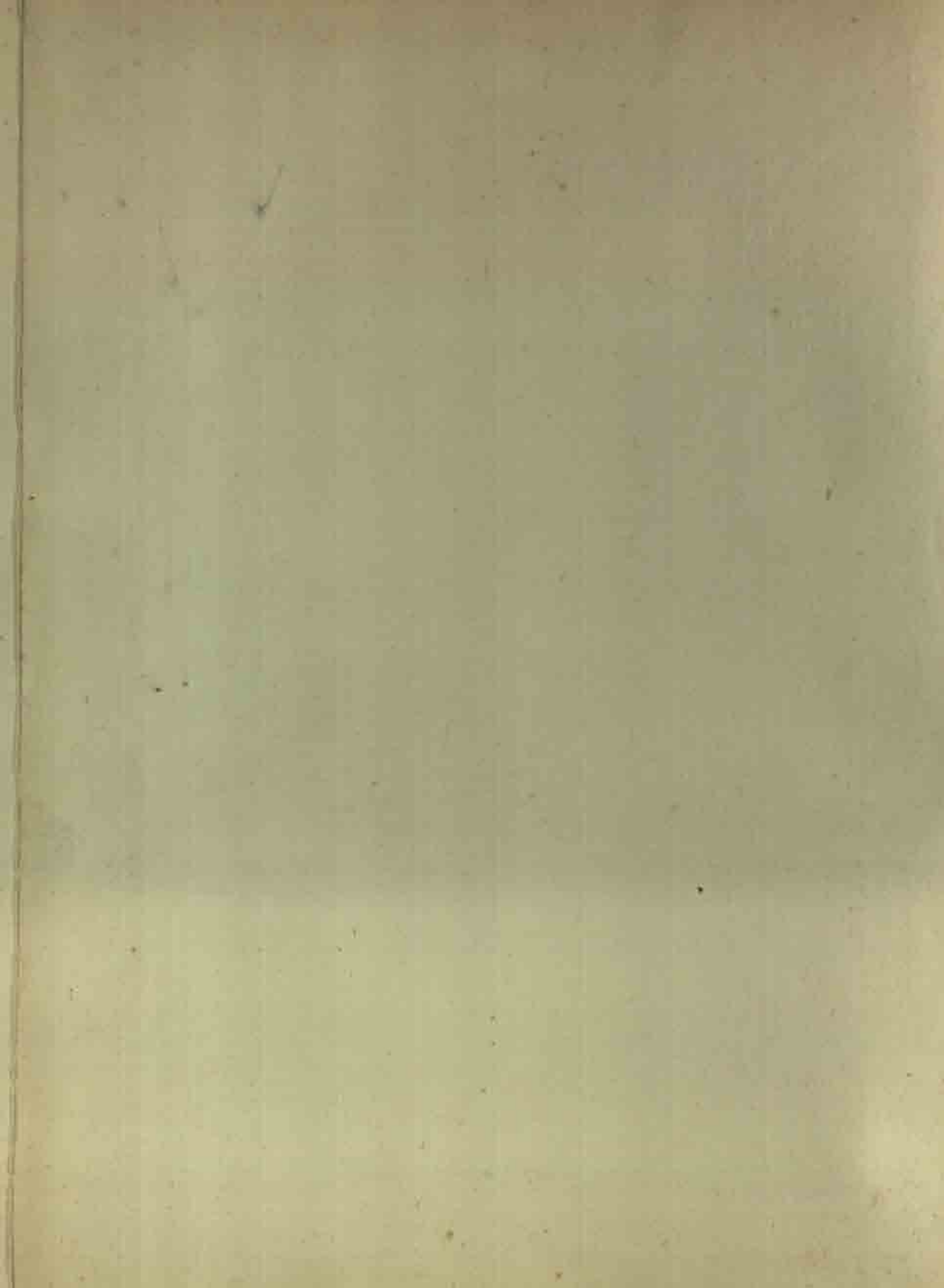
Regarding their language he says (§ 221) :—
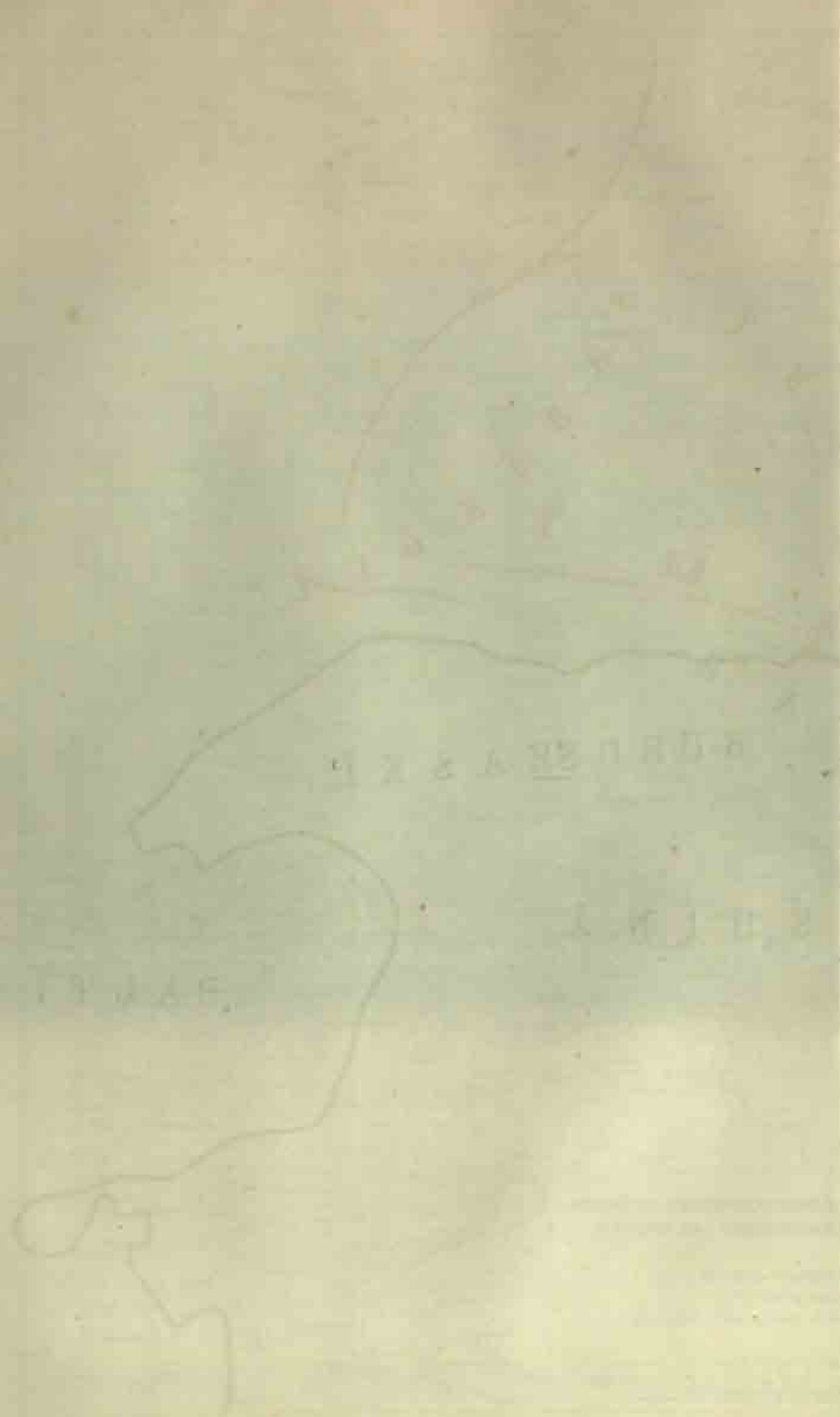
'Though Dēhwārī really seems a genuine case of a debased dialect of modern Persian, the mere fact that the lonely Dēhwār settlement in the Brāhūī country is several centuries old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dēhwārī of Mastung—for even Dēhwārī 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 *giftan*, Persian *giriftan*, to seize ; *shishtan*, P. *nishastan*, to sit ; our *khāstan*, P. *bar-khāstan*, to stand up ; *indākhtan*, P. *andākhtan*, to throw ; *sho*, P. *shauhar*, husband ; *amsāl*, P. *imsāl*, this year ; *emrōa*, P. *imrōz*, to-day ; *isāi*, P. *īn sā‘at*, this moment ; *īndai*, P. *īn zamān*, this time. Here are some of the more general features : a preference for the *majhūl* sounds (*bēst*, P. *bīst*, twenty ; *-ē*, P. *-ī*, the indefinite article ; *mē-*, P. *mī-*, the verbal affix ; *ārōs*, P. *'arūs*, bride ; *to*, P. *tu*, thou) ; a tendency to change an a-sound to u (*-um*, P. *-am*, I am ; *-um*, P. *-am*, my ; *ham*, P. *ham*, also) ; the avoidance of an ancient or modern h—especially medially or finally—in favour of a or a diphthong (*āv*, P. *āb*, water ; *shav*, P. *shab*, evening ; *tāustān*, P. *tābistān*, summer ; *va*, P. *ba*, on) ; the clipping of final consonants (*mū*, P. *mān*, I ; *ī*, P. *īn*, this ; *khō*, P. *khud*, self ; *kudā*, P. *kudām*, which ? *da*, P. *dar*, in ; *as*, P. *ast*, is ; *-an*, P. *-and*, are ; *āya*, P. *āyad*, comes ; *ka*, P. *kun*, do ; *za*, P. *zūd*, quickly) ; a tendency to vowel-shortening (*kuā*, P. *kāh*, grass ; *-ra*, P. *-rā*, the dative-accusative suffix, often, by the by, cut down to *-a* : e.g., *gurga*, to the wolf). There is of course a fair sprinkling of loan-words, chiefly Brāhūī. In the choice of the words it borrows, Dēhwārī is anything but fastidious ; even sounds foreign to Persian find a ready welcome : e.g., *ḍaggī*, cow ; *lāng*, leg ; *jōr*, well.
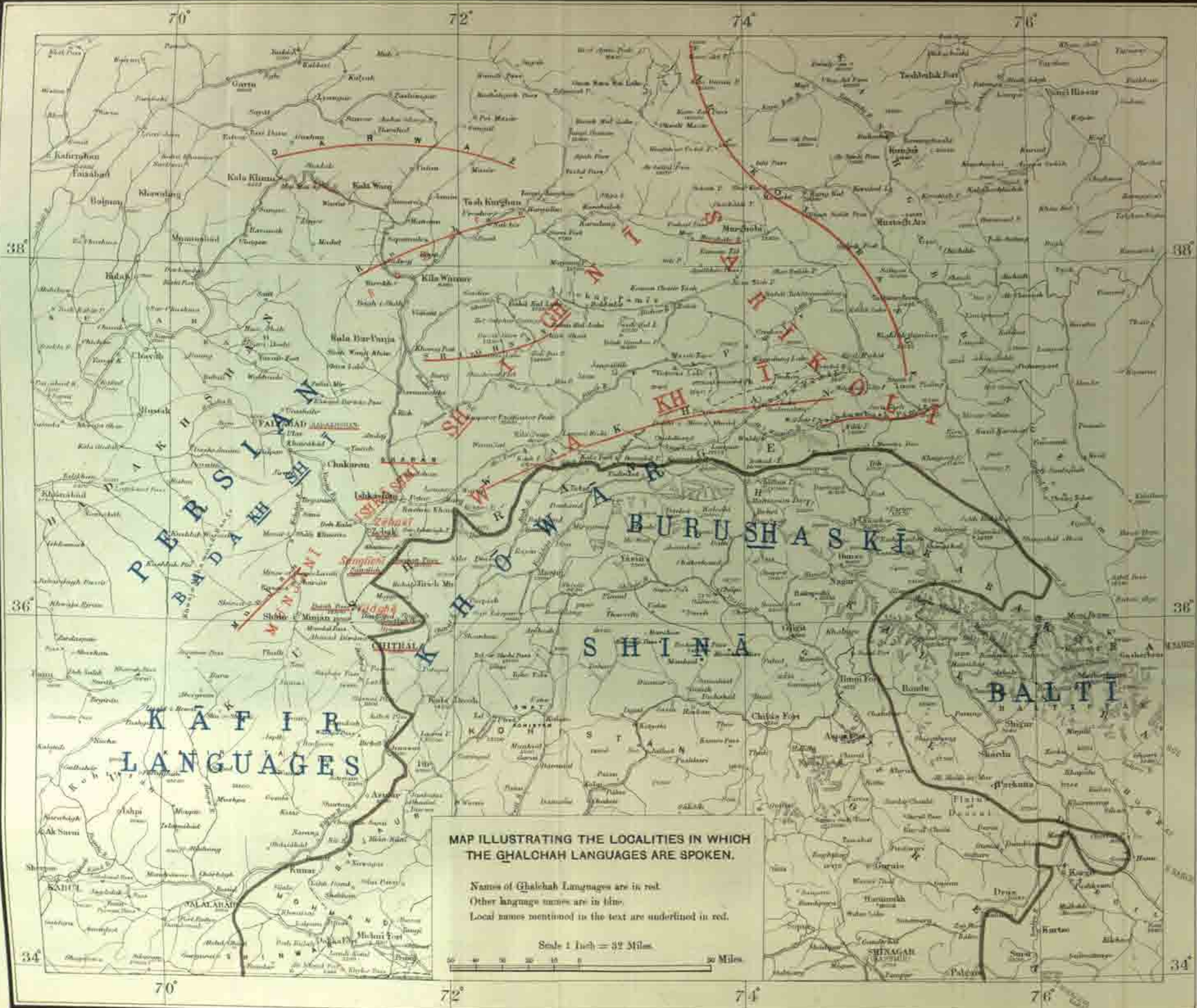
These illustrations have been taken from the Dēhwārī spoken in and round Mastung. At least two other dialects are ordinarily recognised, the Dēhwārī spoken by the Dēhwār of Kalāt, and that spoken by the Sayyids of Kirāni near Quetta. But there are a few local varieties besides. Thus there is a sufficient differ-

ence between the Dēhwārī of Mastung and the Dēhwārī of Pringābād, which is only six miles off, to supply the people of Mastung with a stock of anecdotes at the expense of their neighbours. If they want to give you an idea of the Pringābād jargon in a nut-shell, they will mimic it in the story : *sag hahū kurd, gau ḍabu kard, tāt-am talangīe shud, pā-ēsh var-dāshtum, tah-i-khurcha kardum*, "the dog barked, the bullock shied, my aunt took a toss, 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 weird words *ḍabu, talangīe, khurcha*. But their favourite jibe is at Pringābād hospitality. The story goes that a Brāhūī once put up in a Dēhwār's house in Pringābād. "Get half a dozen *gaṭōr* ready," cried the host, "and let's give him a feast !" Now as *gaṭōr* means a lamb in Brāhūī, the Brāhūī remarked deprecatingly that one would be quite enough for him. But *gaṭōr* means something very different in the Pringābād jargon, as he learnt to his disgust when he found that he was expected to make a feast off a single onion. And *Pringābādnā gaṭōr* has passed into a proverb.'

In 1911 the number of speakers of this form of Persian was 7,579.

MAP ILLUSTRATING THE LOCALITIES IN WHICH
THE GHALCHAH LANGUAGES ARE SPOKEN.

Names of Ghalchah Languages are in red.
Other language names are in blue.
Local names mentioned in the text are underlined in red.

Scale 1 Inch = 32 Miles.

50 Miles.

PERSIAN

KĀFIR
LANGUAGES

KHOWAR

BURUSHASKI

SHINĀ

BALTI

SHIGHNĪ

WAKHĪ

SARIKOLI

MUNJĀNĪ

ISHKĀSHMĪ

38°   38°
36°   36°
34°   34°

70°   72°   74°   76°

THE GHALCHAH LANGUAGES.

Like Pashtō, with which they are closely connected, the Ghalchah languages belong to the Eastern group of the Eranian languages. Only one of them, Yūdghā, lies to the south of the Hindūkush, 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 Eranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pāmīrs and to their east.

The following are the names of the Ghalchah languages, so far as information is at present available:—

1. Wakhī.	4. Zēbakī, Sanglichī, or Ishkāshmī.
2. Shighnī.	5. Munjānī.
3. Sarīkolī.	6. Yūdghā.

7. Yaghnōbī.

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhī is the language of Wakhān, and is also spoken near Zēbak. Shighnī is spoken in Shighnān and Rōshān, and also in Gharan, a small district on the right bank of the Oxus, and in Zēbak. It is locally known as Khugnī or Khugnān. Sarīkolī is spoken in the Taghdumbāsh Pāmīr, and to the east, in the country of Sarīkol.[1] It is a dialect of Shighnī, and is the most eastern of all the Ghalchah forms of speech. Ishkāshmī, Zēbakī, and Sanglichī are all closely connected dialects of one language spoken round Ishkāshm and to its south.

Further to the west, approached from Chitrāl by the Dōrah Pass, lies the District of Munjān, famous for its lapis lazuli mines, in which, and in a portion of Wakhān, Munjānī 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. Yūdghā is a dialect of Munjānī which has crossed the Hindū Kush by the Dōrah Pass, and is spoken in the Ludkoh (properly Leoṭkuh) Valley leading from that pass to Chitrāl. Regarding the speakers, Biddulph says:[2]—

'They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, 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 1880], in consequence of an invasion of that district by the ruler of Badakhshan in which the Meer of Munjan was slain. They number about a thousand families, and like the Munjanis, belong to the Maulai sect. In Ludkho, they call themselves Yidghāh, and give the name of Yidkho to the whole valley with all the branches from the Hindoo Koosh to the Chitral River.'

The correct spelling of their name is probably Yūdghā, and the valley in which they dwell is named by the Chitrālis 'Leoṭkuh,' commonly spelt Ludkho or Ludkoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnōbī little is known. Ujfalvy (*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 Yaghnōb, at the head waters of the Zarafshān River, a tract of country considerably to the north of the Pāmīrs, and separated from them by the hill

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[1] The language is called 'Sarikoli,' not 'Sarigoli,' as the word is usually spelt.
[2] *Tribes of the Hindoo Koosh*, p. 64.

states subordinate to Bokhara. Yaghnōbī does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the Ghalchah 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 Pāmīr country, about the head waters of the Oxus, and are bounded on the west by Badakhshān. Not improbably, the Badakhshīs 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 Ghalchah 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 Kōhistān (Vol. VIII, Pt. ii, pp. 507ff.). Such evidence as we have ascribes a Tājik (i.e. an Eranian) origin to the speakers.

The meaning of the name Ghalchah is uncertain. The most probable conjecture associates it with the Pāmīr word ghar, a mountain.

AUTHORITIES.—On the Ghalchah languages generally.

SHAW, R. B.,—On the Ghalchah Languages. Journal of the Asiatic Society of Bengal, Vol. xlv, 1876, Pt. I, pp. 139 and ff. 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.

BIDDULPH, Col. J.,—Tribes of the Hindoo Koosh. Calcutta, 1880. Chapter XIV, pp. 154 and ff. contain some general remarks on the subject.

TOMASCHEK, Prof. W.,—Centralasiatische Studien. II. Die Pamir Dialekte, Vienna, Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften, Vol. xcvi, 1880, pp. 735 and ff. This is a comparative study of the languages of the group, principally based on the materials provided by Shaw. Compare Revue critique internationale, 1882, pp. 88 and ff.

VAN DEN GHEYN, J., S.J.,—Les Dialectes du Pamir d'après les plus récents travaux. Bulletin de l'Athénée oriental, 1881, p. 217.

VAN DEN GHEYN, J., S.J.,—Les Tribus de l'Hindou-Koush. Ethnographie et Linguistique. Muséon, T. i, 1882, pp. 350 and ff.

JACKSON, A. V. W.,—Pamir Dialects, in Johnson's Universal Encyclopedia.

CAPUS, G.,—Le toit du Monde (Pamir), Paris, 1889.

GEIGER, W.,—Grundriss der iranischen Philologie. Kleinere Dialekte und Dialektgruppen. I. Die Pāmir Dialekte. In Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898.

We shall now proceed to deal with each of the Ghalchah languages separately. Yaghnōbī lies altogether beyond the limits of the present Survey. All the information given about Zēbakī, Sanglichī, Ishkāshmī, and Munjānī, and most of that about Yūdghā is entirely new. For Wakhī, Shighnī, and Sarikolī, 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.

WAKHĪ.

Wakhī is the language spoken in Wakhān, a country lying between the Hindū Kush and the southern branch of the Oxus. It is also spoken in the country near Zēbak.

AUTHORITIES—

BURNES, Sir A.,—*Travels in Bokhara; containing .... on Account of a Journey from India to Cabool, Tartary, and Persia.* Sec. ed., London, 1835. Vol. III contains a Vocabulary.

HAYWARD, G. W.,—Wakhi Vocabulary in *Journal of the Royal Geographical Society.* Vol. xli, 1871, pp. 29 and ff.

ABDUL HAKIM,—*Dictionary of the Wakhani Language* (Wakhī-Persian-English). Simla. 1866.

BELLEW, H. W.,—*Report of a Mission to Yarkand in 1873, under Sir T. D. Forsyth.* Calcutta, 1876. Chapter 15 contains a Wakji Vocabulary by H. W. B.

BIDDULPH, Col. J.,—The same chapter in the same *Report* contains a Wakhee Vocabulary by J. B.

SHAW, R. B.,—*On the Ghalchah Languages (Wakhi and Sarikoli), Journal of the Asiatic Society of Bengal.* Vol. xlv, Pt. I. (1876), p. 149. Contains a Wakhi Grammar and Vocabulary.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften.* Vol. xcvi, 1880, pp. 735 and ff.

CAPUS, G.,—*Vocabulaires de Langues pré-pamiriennes. Bulletins de la Société d'Anthropologie de Paris.* Vol. xii, 1889, pp. 203ff. On p. 206 there is a "Vocabulaire Wakhi."

GEIGER, W.,—*Grundriss der iranischen Philologie.* Vol. I, Pt. II, pp. 287ff. *Kleinere Dialekte* and *Dialektgruppen.* Strassburg. 1898.

The following sketch of Wakhī Grammar is condensed from that given in Mr. Shaw's article :—

I.—PRONUNCIATION.—The letter *â* represents the Central Asian broad sound, resembling the *aw* in *pawn*. The letter *â* is pronounced as in the Italian *fará*. Unaccented *a* is pronounced as in *man*, and *o* as in *hot*. The letters *ō* and *ū* are pronounced as in German. The diphthong *ai* is pronounced as in *aisle*; *ei* as in *veil*. The compound *th* represents the *th* in the English word *thing*. The compound *dh* represents the soft *th* of *the*. The rough German *ch*, as in *murder*, is represented by *kh*. The softer German sound (as in *ich*) by *gh*. There is another sound intermediate between these and *ch*, the tongue being placed considerably further back than in the case of the latter, and the sibilation consequently coming from the back of the palate instead of from the front. It seems to correspond to the Sanskrit cerebral *sh*. It will be represented by *ṣh*.

II.—NOUNS

(a) Gender—

There is no distinction of gender.

(b) Number—

The Plural is formed by adding *îsht* for the nominative, and *av* for the oblique cases.

(c) Declension—

	Sing.	Plur.
Nom.	khûn, the house	khûn-isht
Gen.	khûn, of the house	khûnav
Dat.	khûn-ar, to the house	khûnav-ar
Acc.	khûn or khûn-a, the house	khûnav
Loc. 1	da-khûn, at or in the house	da-khûnav
„ 2	sak-khûn, at the house	sak-khûnav
Instr.	da-khûn-an, by or with the house	da-khûnavan
Abl.	*ish-khûn-an*, from the house	*ish-khûnavan*

The noun in the genitive is merely placed before the governing noun, without any sign, e.g. *khûn bar*, the door of the house.

The signs of the Dat. and Acc. (*ar* and *a*) sometimes precede instead of following; as *ar-bâzâr*, to the market.

The word *î*, one, is used as an Indefinite Article.

(d) The Adjective is uninflected, and precedes the substantive.

III.—PRONOUNS

1st Pers.

	Sing.	Plur.
Nom.	waz	ukh, ukhisht
Gen.	akh, akhî	spâ
Dat.	mar	ukh-ar
Acc.	mugh, a-mugh	muk, uk-a
Loc. 1 & 2	mugh	muk
Instr. }	mugh-an	muk-an
Abl. }		

2nd Pers.

	Sing.	Plur.
Nom.	tu	tisht
Gen.	tî	tau
Dat.	tar	tau-ar
Acc.	tau, a-tau	tau, tau-a
Loc. 1 & 2	tau	tau
Instr. }	tau-an	tau-an
Abl. }		

3rd Pers. he or that—

	Sing.	Plur.
Nom.	yau	yaisht
Gen.	yau	yau
Dat.	yau-ar, yau, yâr	yauav, yauav-ar
Acc.	yau, a-yau	yâr
Loc. 1	da-yau	—yau
„ 2	saiau	—yâu
Instr. }	khau, —yâ'u	—yau-av, —yâ'u
Abl. }		

Separable Pronominal Terminations—

	Sing.	Plur.
1.	*um* or *im*	*an* or *yn*
2.	*at* or *it*	*au* or *iv*
3.	———	*av* or *iu*

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

Reflexive Pronoun—

Sing. and Plur.

Nom.	khat, he himself; she herself, etc.
Gen.	khâî, of himself, etc.; his, her, or its own
Dat.	khat-ar, to himself
Acc.	khat, himself
Loc.	—khat
Instr. }	—khat-an
Abl. }	

Genitive Absolute—

khat-an (*khar)-khâ*, a wheel of mine
yau-au (*au)-au, a talking-bird of his

Adjectival Pronouns—

Singular and Plural.

		this or his	yd, that
Nom.	yem	this or his	yd, that
Gen.	yem	of this or his	yh, of that
Dat.	{ aram, dram or tram, or } { yem— or }	to this or his	{ dro or yd—ar, to that }
Acc.	yem, this or his	yd, that
Loc. 1	dem or tem, at or to this or his	dû, at or in that
Loc. 2	sa-yem, on this or his	sa-yd, on that
Instr. }	{ sauem or sauem, from } { this, or sem — an, from his }	{ sauem or sauem, from that (sa-yem) }
Abl. }		

Emphatic.

ia-yem, this very.
ia-yâ, that very.

Other Pronouns such as *chiz*, what? *kâî*, who? *yem*, some; *sem*, one another, are declined like substantives.

IV.—VERBS.—Every verb has four bases, viz. the Infinitive base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus, from chilg-ak, to desire.

From the *Infinitive* base, chilg-ak, are formed	*Present* base, chálg,	*Past* base, cháld,	*Perfect* base, chilgetk.
(1) The Verbal Noun, chilg-ak, the desiring, to desire.	(1) The Present-Future Indicative, chálg-d, he desires, or will desire.	The Past tense, cháld-ei, he desired.	(1) The Perfect Participle, chilgetk-ing, which has desired, or has been desired.
(2) The Present-Future Noun of Agency, chilgak-kuzg, one who desires, or will desire.	(2) The Present-Future Conditional, chálgd-ö, (if) he desire.		(2) The Perfect tense, chilgetk, he has desired.
(3) The Future Part. Passive, chilgak-aсok, who is to be desired.	(3) The Imperative, chálg, desire thou.		(3) The Pluperfect tense, chilgettiv, he had desired.
(4) The Imperfect Tense, chilgak-ar-tu, he was desiring.			(4) The Past Conditional, chilgetk-hümüt, if he had desired.

Terminations of Present tense—

	1	2	3	
Sing.	am	i or —	d	These are used with the Present Ind. and Cond. and with Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.
Plur.	an	it	en	

The Auxiliary verb is irregular. It is conjugated as follows:—
Infinitive hümü-n, to be. Perf. base. tümetk.

Pres.	Sing.	tei-am	Past.	tu-am	Pres. Cond.	hümi-am	The
		tei-ei		tu-ei		hümü-i	rest
		tei		tu		hümü-t	is
	Plur.	tei-an		tu-an		hümi-an	regular.
		tei-av		tu-av		hümü-it	
		tei-av		tu-av		hümi-an	

The Active Verb—
Note.—The Pronominal terminations am, ei, etc., may either precede or follow the verb. When they precede, the verb always takes the form of the third person. Thus, cháld-am or am-cháldei, I desired.

Bases—
(1) Infinitive Base, chilgak, to desire; dat. chilgak-ar, and so on. (2) Present base, chálg; (3) Past base, cháld; (4) Perfect base, chilgetk. Note.—The Infinitive Base always ends in ak (or g) or in an, in, or un. An example of the latter is kshúin, dative kshúin-ar, to hear.

Pres. Fut. Noun of Agency. Adds kuzg to Infinitive Base. Thus, chilgak-kuzg, one who desires, or is about to desire; kshúin-kuzg, a hearer.
Fut. Past Part. Adds asok to Infinitive Base, chilgak-asok, who is to be desired.
Perfect Participle. Adds ing to the Perfect Base. Thus, chilgetk-ing, which has desired or has been desired.

Tenses formed from the Present Base—

Present-Future, I desire or shall desire.		Present-Future Conditional, (if) I desire.		Imperative.	Tense formed from the Past Base—
Sing.	Plur.	Sing.	Plur.	Desire thou,	Past, he desired, 3rd sing. cháld-ei, he desired. The
1. chálg-am	chálg-an	1. chálg-am	chálg-an-ö	2nd person,	other persons are formed by
2. chálg-i, or chálg	chálg-it	2. chálg-ö	chálg-it-ö	Sing. chálg	prefixing the Separable Pro-
3. chálg-d	chálg-an	3. chál(g)-d-ö	chálg-an-ö	Plur. chálg-it	nominal Terminations, e.g. am cháld-ei, I desired, or by suffixing them after eliding ei. Thus, cháld-am, I desired. When prefixed, they may be in any previous part of the sentence.

Tense formed from the Infinitive Base—
Imperfect, 3rd sing., formed by adding tu, was, to the dative of the Infinitive. Thus, chilgak-ar-tu, he was (to the) desiring. Other persons formed by inserting Separable Pronominal Terminations before tu. Thus, chilgak-ar-am-tu, I was desiring.

Tenses formed from the Perfect Base—
Perfect, chilgetk, he has desired. Other persons suffix or prefix the Separable Pronominal Terminations. Thus, chilgetk-am, I have desired.

Pluperfect. Rejects last letter of the Perf. Base (unless it is g) and adds tiu (or tiiv). Thus, chilgettiv, he had desired; kshetng, heard, kshengtiv, he had heard. Separable Pronominal Terminations as in Perfect. Thus, chilgettiv-am, I had desired.

The Negative is formed by prefixing ma to the Imperative (or to other tenses used in an Optative sense), and na to all other tenses.

Past Conditional.—Formed by adding the Present Conditional of the auxiliary verb to the Perfect Base. Thus, chilgetk hümiam, if I had desired.

The Interrogative is formed by affixing a to the verb, when there is no other interrogative adverb or pronoun in the sentence. Thus, na dish-a, dost thou recognize?

There is no Relative Pronoun in this language. The verbal Participles are used instead. Thus, sarok wazûin-kuzg khalg, the to-morrow about-to-come 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. 532ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectic variations, consisting mainly in the representation of the vowel sounds. Thus, long *ā* and *ī* are often shortened, as in *hat*, eight, *bīst*, twenty, while, on the other hand, Shaw's *khun*, a house, is represented by *khūn*. We often have *e* for Shaw's *a* and *ō*. Thus, Shaw's *radhak*, a path, is *wedhek* in Sentence 224, and Shaw's *pōtr*, a son, is *pōtr* 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, *tat-r*, *tat-rek*, or *tat-reki*, to a father; *jāe-r*, to a place: *naukar-er*, to the servants: *khūn-er*, to the house.

Locative Singular,—*d-ī*, with one; *ha-da-wakht*, at that very time.

Instrumental Singular,—*di-khu-yār-en*, with own friends; *de-kanchaniy-en*, with prostitutes; *de-mazh-en*, with me. Also *dō-en*, of a man.

Ablative Singular,—*tsa-pōtr-wen*, from the sons; *tsem-māl-en*, from this property; *tsem safk-en*, from these leavings; *tse-dīr-en*, from a distance; *tsem-en*, from this, from now. In the case of *daulat-en*, from wealth, the preposition *tsa* has been omitted.

PRONOUNS.—

First Person,—We have *wuz*, *am*, I; *mazh*, me; *zhu*, my; *zhan*, mine; *ma-r*, to me, also *mā-rek*; *de-mazhen*, with me; *sahk-er*, to us.

Second Person,—*tu*, thou; *tī*, thy; *tin*, thine; *ti-prut*, before thee; also *ta-r* or *tā-rek*, to thee.

Third Person,—Base *yao*,—*yaō*, *ha-yau*, he; *yau*, his; *ya-r*, to him; *ha-yawe*, him; *yāw-isht*, they.

Base *yem*,—*yem*, this; *ha-rem*, *ter*, *tram*, *tam*, to or for his; *yem-ar*, to him; *derem*, to this, here; *tsem-en*, from this, from these.

Base *yā*,—*ha-ya*, he, that; *ha-dra*, there; *ha-da*, in that; *ha-tsan-en*, from that; *dab milong*, them among, among them.

Reflexive Pronoun,—*khu*, own; *ter-khu*, to his own: *di-khu-yār-en*, with my own friends.

Indefinite Pronoun,—*kūi*, anyone.

VERBS.—

Auxiliary,—*tei* or *tĕ*, thou art, he is, or they are; *tu*, was.

Present-Future,—The first person singular ends in *am* or *em*. Thus, *setk-am*, I will satisfy; *gizam*, I will arise: *meriam*, I die; *recham*, I will go; *khānam*, I will say; *yāwam*, I will eat; *tsārem*, I will make.

3rd person singular, *rig-at*, falleth.

1st person plural, *yāw-an*, we will eat; *tsār-en*, we will do.

The syllable *sha* is often prefixed to the present, as in *sak sha-dīnen*, we strike; *shisht sha-dīt*, you strike; *wuz sha-dīmam*, I am striking; *tu sha-rech*, thou goest; *yā sha-resht*, he goes.

The form *nast*, I am not, is probably a corruption of the Persian, *néstam*. If it is an independent form, it is not noticed by Shaw.

Imperative. Singular,—*rand*, give; *putrum*, keep (me); *digid*, look: Plural,—*wuzum-et*, bring; *pemtsuv*, put on; *dit*, put on. The last two are irregular.

Past. 1st person singular,—*am kertai*, I did; *am gokhtai*, I did; the syllable *am* is sometimes omitted; and when it follows *u*, it becomes *um*, as in *wuz-um*.

2nd person singular,—*rattai*, thou gavest. Here *at* is omitted.

3rd person singular,—*khattai*, he said; *ghurttai*, he collected; *regdai*, he went; *kertai*, he did; *nóstai*, he lost; *witai*, it became; *rēmatai*, he sent; *rattai*, he gave; *ittai*, he ate; *gezdai*, he rose; *digiddai*, he saw; *wezdai*, he came; *tsettai*, he burnt; *gefstai*, he ran; *gottai*, he was found (by-me); *perstai*, he enquired; *nieahtai*, he came out; *shenjdai*, he entreated.

Perfect,—*am witk*, I have become; *tüwetk*, they were.

MISCELLANEOUS FORMS :—

Infinitive,—*wezaen*, coming; *rechin*, to go.

Present Infinitive,—*go*, making.

Past Infinitive, or Conjunctive Participle,—*kert*, having done; *wudurt*, having embraced; *perwet*, having reached.

Past Participle Passive,—*qti*, joined; *merth*, dead; *neahitk*, lost.

Gerunds,—*pūi-en*, for grazing; *pōtrigher*, for being a son.

ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

WAKHĪ.

(Khan Sahib Abdul Hakīm Khan, 1898.)

I dā-en bū pōtr tūwetk. Tsa-pōtr-wen ziqlai khu tatr khattai,
One man's two sons were. From-the-sons-from younger own father-to said,

'eh tat, tsem khu māl-en zhu bakhsh ki mar rigat mar rand.'
'O father, this own property-from my share that to-me falleth to-me give.'

Hayau khu daulati dah milong bakhsh kert; i tsum ruwār tsibasen ziqlai pōtr
He own wealth them among divide did; a few days after younger son

khu māl ghorttai dūr jāer regdai, hadra bad-mastigi kertai, khu māli
own property collected distant place-to went, there debauchery did, own property

nōstai. Hada mulk nanqān witai, haya shilekh witai. Haya regdai dī
lost. In-that country famine became, he in-want became. He went with-one

quwating watandār dāen qti witai. Haya dāi hayawe ter-khu wundr khug
wealthy native man-to joined became. That man him to-his-own fields-to swine

pūien rēmatai. Haya kash armān tu ki, 'wuz tsem khug safk-en
grazing-for sent. That young-man's longing was that, 'I these swine's leavings-from

khat setkam.' Kūi yar na rattai. Yan khabar witai de khu
myself should-satisfy.' Anyone him-to not gave. Then to-senses came with own

jānnani khattai, 'Tsum khalk zhu tat daulaten kheeh ittai besh
self said, 'How-many slaves my father's wealth-from food ate spare

witai, wuz zirichdim meriem. Wuz gīzam khu tat shīkh recham, qsa
became, I from-hunger am-dying. I will-rise own father near will-go, words

khānam, "eh tat, Khudai prut tī prut shirminda am-witk, wuz tī
I-will-say, "O father, God before thee before ashamed I-have-become, I thy

pōtrigher layiq nast; tu mazh ī mazdūr rang go putrum."' Gezdai
son-being fit am-not; you me one hired-servant like making keep."' He-rose

khu tat shīkh regdai; tat tse-dīren digiddai ki wezdai;
own father near went; father from-distance saw that he-came;

pezuv tsettai, gefstai, ter-khu pōtr girdani wudurt, bai kertai. Pōtr khu
(his)-heart burnt, ran, to-his-own son's neck embraced, kiss did. Son own

tatr khattai, 'eh tat, Khudai prut tī prut shirminda am witk.
father-to said, 'O father, God before thee before ashamed I-have become.

Wuz tsem-en-tretna tī pōtr layiq em-nast.' Tat khu naukarer
I this-from-after thy son fit I-am-not.' Father own servants-to

khattai, 'baf bet wuzumet, remar pemtsuv, ī pilingesht harem yangel dīt,
said, 'good clothes bring, him-to put-on, one ring his finger put-on,

'knush yem-ar pemtsuv, khech   yāwan-et   khushwakhti   tsāren,   gyoki yem zhu
shoes him-to put-on,   food we-will-eat-and   merriment we-will-make,   as-if this my
pötr mer-tien, zinda witai;   neshit-tien,   wōzem gottai.'   Yāwisht khushwakhtig
son had-died, alive became;   had-become-lost,   again I-found.'   They   merriment
kertai.
made.

Yau   lup pötr   ha-da-wakht   ter-khu   wundr tu.   Hatsānen sek wezaen
His   elder son   at-that-time   in-his-own   fields was.   From-there near coming
khu khūner shīkh   baid-et   raqāsig tram ghish perwet,   i naukari qīvi   kert,
own house-to near   singing-and   dancing to-his ears   fell,   one servant call having-done,
pörstai,   'chiz   baid-et   raqāsig?'   Yau khattai ki,   'ti   wrut   wezdai,
enquired,   'what   singing-and dancing?'   He   said that,   'thy   brother   hath-come,
ti   tat   tam destan   tāza wezdai,   choshti rattai.'   Lup pötr khafa   witai,
thy father   for-his sake   well came,   feast gave.'   Elder son annoyed became,
terdestl zāqi rechin na   kert,   tat   ter   bar   nieshtai; hayawi   shenjdai.
inside wish to-go not having-made, father there outside emerged;   him   entreated.
Hayan khu   tat-rekī khattai,   'derem   dīgid,   hetum   sāl khizmat am   tā-rek
He own   father-to said,   'here   look,   so-many years service   I   to-thee
kertai,   tsoghdum tī   hukm   digar   na   gokhtai;   tum   khizmat tā-rek
have-done, any-time-I thy   orders   otherwise   not   have-done;   so-much service to-thee
kertai, ī chig   mā-rek tsoghut   na   rattai   di-khu-yāren   qtī
(I)-did, one kid   to-me any-time   not (thou)-gavest   with-own-friends   together
yāwam khushwakhtig   tsārem.   Tsoghder yem   ti   pötr ki wezdai,   koī
I-would-eat merriment I-would-make.   When   this thy   son that came,   who
ki   tī   daulati   de-kanchaniyen   ki nōstai,   tu   tem destānet choshtet
that   thy   wealth   with-prostitutes   that lost,   thou for-his sake   feast
rattai.'   Tat   yar khattai,   'eh pötr, tu mudām de-mazhen tē;   thun chīzkī
gave.'   Father to-him said,   'O son, thou always   with-me   art;   mine whatever
tē, tin tē;   sahker khushwakhtig tsirak   munasib tu,   chīzer-ki   tī   wrut
is, thine is;   to-us   merriment   doing   becoming was, because-that thy brother
mer-tien, zinda witai;   neshit-tien,   wōzem gottai.'
had-died, alive became;   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 Sāhīb Abdul Hakim Khan at Chitrāl, with the aid of a native of Wakhān.

TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO WAKHĪ.

1. Ī khalg tse Aflatūn-en pörsteī, 'ki ghafch sāl da kishtī tu
One person from Plato (abl.) *asked, 'that many years in ship wcrest*

daryā safar et kerteī da daryā chiz 'ajaib et windeī?'
sea voyage (thou)[1] didst in sea what wonder (thou) sawest?'

Khatteī, ''ajab ha-yem tu ki tse daryā-en yikah-in sihat
He-said, 'wonder this was that from sea (abl.) (to)-shore (abl.) safe

am ghatteī.'
(I) arrived.'

2. Ī diwāna da ī' bāi darwāza regdeī ī chizi chāldeī. Tse
A beggar to a rich-man's door went one thing asked-for. From

khūn döst-en jawāb wezdeī ki könd da khūn nast. Diwāna
house inside (abl.) answer came that woman in house is-not. Beggar

khatteī, 'chuṭ khōch am chilgatticu, könd am na-chilgatticu ki
said, 'piece bread (I) had-asked-for, woman (I) had-not-asked-for that

azi jawāb am gotteī.'
such answer (I) have-got.'

3. Ī hakīm har-waqt da qabristān rachinar-tu khū
A doctor whenever to graveyard going-to-(he-)was(used-to-go) his

rēimal da khū sar da khū rūi zuwāinar-tu; khalgisht pörsteī
scarf to his head to his face used-to-wrap: people (pl.) asked

ki, 'yāo sabab chiz-kō?' Khatteī, 'yem qabristān khalgiv-an khajīl
that, 'its reason what?' He-said, 'this graveyard people-from ashamed

wātsam yao-jinib ki tse-zhū dāru-an mert-ki.'
I-became because that from-my medicine they-have-died.'

4. Ī ruwar ī mīr khū pötr mushen da shikār regdeī. Hawā
One day a king's own son with to hunting went. Air

shūndr witteī. Mīr da khū pötr-en khū chekmani da ī shtik-khak-kūzg
hot became. King with his son his cloak to one jest-maker's

dam lekarteī. Mīr kandei khatteī, 'Eh shtik-khak-kūzg da tao ī
back put. King smiled said, 'Oh jester to thee one

khur vūr ep-hūmūt.' Khattei, 'Balki bū khur vūr.'
donkey's load there-is.' He-said, 'Yea two donkeys' load.'

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[1] The English of the separated pronominal terminations is put in brackets.

NUMERALS.

ĭv (or ĭ)	būi	trūi	tsebūr	panz	shad	hūb	hat	nau	dhas	dhas-ĭv
one	two	three	four	five	six	seven	eight	nine	ten	eleven

dhas-būi	dhas-trūi	dhas-tsebūr	dhas-panz	dhas-shad	dhas-hūb	dhas-hat
twelve	thirteen	fourteen	fifteen	sixteen	seventeen	eighteen

dhas-nau	bist	bist-a-dhas	bū-wist	bū-wist-a-dhas	trū-wist	trū-wist-a-dhas
nineteen	twenty	thirty	forty	fifty	sixty	seventy

tsebūr-wist	tsebūr-wist-a-dhas	panz-wist	hazār	chut or chuti.
eighty	ninety	hundred	a thousand	a half.

Mr. Shaw gives the numerals as follows. They differ somewhat from the above, *viz.* :—

ĭv or ī	būi or bū	trūi	tsabūr	pànz	shádh	hūb	hât	nau	dhas
one	two	three	four	five	six	seven	eight	nine	ten

dhas-īv	wist	sī	chil	panjā	altmish (*Turki*)	sad	hazùr
eleven	twenty	thirty	forty	fifty	sixty	a hundred	a thousand

chôt or chôti.

a half.

SHIGHNĪ.

This language is spoken in Shighnān and Rōshān, north of Wakhān. They lie in the valley of the Oxus (Murghāb) just south of the country of Darwāz in Bokhara, and between that river and the Panjah. It is also spoken in Gharan, a small district on the right bank of the Oxus, and near Zēbak. It is locally known as Khugnī or Khugnān.

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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 *o* and *u*, and *o* and *e* and *i* are frequently interchanged.

Salemann has pointed out (see Geiger, p. 313) that Shighnī distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghalchah dialects. Examples are, *puch,* a son; *pich,* a daughter; *rē-wusht,* he flew; *rē-wusht,* she flew; *wud,* he was; *wad,* she was. Many others will be found in Geiger, *loc. laud.*

As in the case of Wakhī, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighnī.

SKELETON SHIGHNĪ GRAMMAR.

I.—PRONUNCIATION,—as in Wakhī. There is an additional sound, represented by *ҳ̌*, which is that of the German *khr* 'ich' sibilated so as almost to resemble an English *sh*.

II.—NOUNS—

Sing.

Nom. *chīd*, a house.
Gen. *chīd*, of a house.
Dat. *chīd-ar* or *-ard*, or *chīd* or *tar chīd*, to a house,
Acc. *chīd* or *chīd-er*, a house.
Loc. *chīd-ts*, on or to a house.
chīd-andī, in a house.
Abl. *az chīd*, from a house.

The genitive absolute is *chīd-and*, a house's.
The Nom. Pl. is *chīd-īn* to which the post- and pre-positions are added as above.

According to Salemann, adjectives and participles distinguish gender. See Geiger, p. 313.

III.—PRONOUNS—

1st Person—

	Sing.	Plur.
Nom.	*wuz*	*māsh*
Gen.	*mu*	*mākh*
Dat.	*murd*	*māshard*
Acc.	*mu*	*māsh*
Gen. Abs.	*muand*	*māsh-and*

2nd Person—

Nom.	*tu*	*tamā*
Gen.	*tu*	*tamā*
Dat.	*turd*	*tamārd*
Acc.	*tu*	*tamā*
Gen. Abs.	*tuand*	*tamand*

3rd Person— He, she, that.

	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
Nom.	*yu, yud*	*ya*	*wādh* or *dēdh*
Gen.	*wi, wum*	*mi*	*wīf* or *wev*
Dat.	*wird (wum-ird)*	*wam-ird*	*wīfard*
Acc.	*wi*	*wam, yioum*	*wīf,*
Gen. Abs.	*wiand*		*wīf-and.*

This.

	Sing.	Plur.
Nom.	*yem, yam*	*mādh*
Gen.	*mi, di*	*mīf, def*
Dat.	*mird*	*mīfard*
Acc.	*mi, di*	*mīf, def*

Other Pronouns—

khu, self; *chiz*, what; *ka*, what? *tse*, whatever; *cāi* or *chai*, who or what?
All declined regularly.

Separable Pronominal Suffixes.

	Sing.	Plur.
1.	*um* or *am*	*am.*
2.	*at*	*et.*
3.	*i, e*	*en.*

These are, as in Wakhī, used with the Past tenses of verbs. They can be placed either immediately after the verb, or in other parts of the sentence, in addition to the ordinary personal pronouns.

B.—Finite Verb—

zokht-an, to take.
Pres. base, *zīz*.
Past base, *zokht*.
Perfect base, *zokhtj*.

Past, I took.

	Sing.	Plur.
1.	*zokht (um)*	*zokht (um).*
2.	*zokht (at)*	*zokht (et).*
3.	*zokht (i or e)*	*zokht (en).*

Imperfect, I was taking.

Perfect, I have taken.

Pluperfect, I had taken.

Conditional, I may take.
I may have taken.

Sit-an, to go or become. Pres. base, *sāo*; Past base, *sut*; Perfect base, *sudhj*.

Pres.-Fut., I go or become.

	Sing.	Plur.
1.	*sāo-um*	*sāo-am.*
2.	*sāo-i*	*sāo-et.*
3.	*sō-d (for sāo-d)*	*sāo-en.*

IV.—VERBS—

A.—Auxiliary and Verb Substantive.

Vid-ao, to be. Pres. base, *vi*; Past base, *vud*; Perf. base, *vudhj*; Pres.-Fut., I am or may be.

	Sing.	Plur.
1.	*vī-am*	*vī-am.*
2.	*vi-sh*	*vī-it.*
3.	*vī-id*	*vī-in.*
	or	
1.	*yust (um)*	*yust (am).*
2.	*yust (at)*	*yust (et).*
3.	*yust (i)*	*yust (en).*

Past, I was, *vud (um)*, etc.; Perf., I have been, *vudhj (am)*, etc.; Plup., I had been, *vudhj-at (um)*.

Present-Future, I take or shall take—

	Sing.	Plur.
1.	*zīz-um*	*zīz-am.*
2.	*zīz-i*	*zīz-et.*
3.	*zīz-d*	*zīz-en.*

zokht-ard (um) vud, etc.

zokhtj (am), etc.

zokhtj-at (am), etc.

sīina,
zokhtj vim, etc.

Past, I went or became, *sut (um)* or *sut (um)*, etc.
Imperf., I was going or becoming, *sitao-urd (am) vud*, etc.
Perf., I have gone or become, *sudhj (am)*, etc.
Plup., *sudhj-at (am)*, etc.
Conditional, I may go or I may become, *sīuma*; I may have gone or become, *sudhj vim*.

Tsa is used as a prefix before verbs in the Indicative mood to give a conditional or conjunctive sense.

[No. 2.]

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.
SHIGHNI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I ādam-and duyōn pots wod. Az wev darūnan yu zolde pots
One man's two sons were. From them among that younger son

kho dād-ard e luvd, ' ē dād, az kho māl ma bāsh murd zād.'
own father-to he said, ' O father, from own property my share to-me give.'

Dād kho patsēnard kho māl bāsh-chūd. I chaud mē-ithgah īko
Father own sons-la own property distributed. A few days-after that

zolde pots kho māl e jam-chūd, tar yeh dar mulk rawan-sut. Tar wi
younger son own property he collected, to a distant country started. To that

mulk flript kho māl e bē-padari choh binēst-e. Wakhte
country he-arrived own property he (in)-debauchery having-done lost-he. When

i-chiz wind na-rēd, wi mulk-and magzunjgi sut; īka ādam
anything of-him not-remained, that country-of famine became; that man

shilnk sut. Ika ādam sut i daulat-dār qate hamra-sut. Iko
in-want became. That man went one wealthy-man with joined. That

ādam remād-i wi tar kho kusht-gah khūk pē-dao. Ik-wi
(wealthy) man ordered-he him to own fields swine to-keep. This

ghidand armān wod, ' de-khūk nimkāra kho qīch ser kenum.'
young-man's longing was, ' from-swine's leavings own stomach full I-might-make.'

Iyāras ichiz wird e na zād. Tāmard ūfyār sut: khordas e
Any-one anything to-him he not gave. Then sensible became: to-self he

luvd, ' tsond mazdūren ma dād chūd-andē garda khūd az wev
said, ' how-many hired-servants my father house-in food eat of them

bāsh-zād; wuz az magzunjgi marum. Sam tar kho dād khez
spare-remains; I of hunger am-dying. I-will-go to own father before

gap-dādum, " ē dād tsa Khudai khēz, tsa to khēz, sharminda
I-will-say, " O father what God before, what thee before, ashamed

am-sut; wuz-um pots-unge turd lāyiq nist. Ma muzdūr jinā
I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like

khurd nigā-kun." ' Anduid tar kho dād khēz rawan-sut. Az dar e
keep." ' (He)-got-up to own father before started. From distance he

yo-yat wi dād wi wint e. Wi zārd sod zhēkhta-zhēkht sut,
he-was-coming his father him saw he. His heart burnt running went,

dād kho pots mā-kard, anjuvd, bai-chūd. Pots kho dād-ard e luvd, ' ē
father own son embraced, caught, kissed. Son own father-to he said, ' O

dād,   tsa   Khudai   khĕz,   tsa   to   khĕz   sharminda   am-sut
father,   what   God   before,   what   thee   before   ashamed   I-have-become
az-meh-taruv-dum   potsunge   turd-um   lāyiq   nist.'   Wi   dād   kho   naukaren
henceforth   son-to-be to-you-I   fit   am-not.'   His   father   own   servants
remād,   'lab-ba-shand pūkhāk   wird   penezĕt,   ī   chilla wi   angekhtar   wĕhdet,
ordered,   'very-good   clothes   to-him   put-on,   one   ring his   finger   put-on,
kafsh   wird   penezet;   garda   kharam,   tām   khushwakhti   kenam.
shoes   to-him   put-on;   food   we-may-eat,   then   merriment   we-may-do.
Ma pots   shichits   mūv-jat,   shich   wā   zinda   sut;   bĕd-e-jat,   wa-yam
My son   up-till-now dead-was,   now   again alive   became;   lost-he-had-become,   again-I
wī   wūd.'   Fukasen   khushwakhten   sat.
him   have-found.'   All   merry   became.

Wi   khe   dīr   pots   tar   kho   zemtsĕn   wod.   Az-am   yat   tar   kho
His   own   elder   son   in   own   fields   was.   From-there   came   to   own
chīd   qarib   sut,   āwāz-e   sāz   raq-ā-se tar wi   ghūvzh   yat.   Kho   naukar   e
house near   came,   sound-of music dance   to his   ears   came.   Own servant he
qīvd;   az   wi   pĕkhst,   'tar-ĕd   chīz   sāz-luvd-ao   raq-ā-se-chīdao-i?'   Yu
called;   from   him   enquired,   'here   what   singing   dancing (is)-it?'   He
luvd   e,   'to   werā   yatch;   yu   sihat   yatch   to   dād   khorāq   e
said he,   'thy   brother   hath-come;   he   well   hath-come   thy   father   food   he
zād-ech.'   Yu   khafa   sut;   tar   chīd   dĕdao   wird
hath-given.'   He   annoyed   became;   to   house   to-enter   to-him
na-fārt-e.   Wi   dād   nakhtuid tar-waj,   wi   dilāsā-chūd.   Yu   kho
was-not-agreeable-he. His father   emerged outside,   him   patted.   He   own
dād-ard   jawāb   e   zād,   'to   chis,   me-tsond   sāland turdum khizmat   chūvj.
father-to answer he gave,   'thou see,   how-many   years   to-thee service I-have-done.
Hach-as   to   hukm   ar-zimād-um   na-wĕd,   me-dond   khizmatum   turd
Any-time thy   order   on-the-ground I-did-not-throw,   so-much   service   to-thee
chūd,   tut   ī   guj murd us   zād,   kho   rafīqe-yon   qate   khūvjatam,
I-did, thou one   kid to-me not   gavest,   own   friends   with   I-would-have-eaten,
khushwakhti   am   chūv-jat.   Yam pots   tund   tsa   yat   archai-dideh   to
merriment   I   would-have-made. This   son   thy   that came   who   thy
chizeh   kanchani-yen   qatir   binĕst-e,   tut   wird   garda   zād.'   Dād   wird
things   prostitutes   with   lost-he,   thou   to-him   food   gavest.'   Father to-him
luvd-e,   'tut   amisha   mu qate yast,   ar-chīz   mund   tsa-vet   tund.   Murdikam
said-he,   'thou always   me with art,   whatever   mine   there-be thine(-is).   To-us
khushwakhti   chīdao   khob   wod,   ideon-jat   to   werād   mūv-jat,   shich   wā
merriment   to-do   good   was,   because   thy   brother   dead-was,   now   again
zinda   sut;   bĕd-e-jat,   shicham   wā   woh.'
alive   became;   lost-he-had-become,   now   again   have-found.'

[No. 3.]

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHNI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

I   ădam   wod.   Jiz   e   tizhd   sut.   Tar   jingal   shēr   qate
One   man   was.   Wood   he   bringing-for   went.   In   jungle   lion   with

ăshnă   sut.   Shēr   wi   remăd   e,   'mu   kăl   chēv.'   Yu wi kăl e   chēvd.
friend   became.   Lion   him   ordered   he, 'my head scratch.' He his head he scratched.

Az   shēr   ghēv-wand   būi   nakh-tūid,   yu   ădam   bad-e-yad,   shēr-ard e   luvd, 'az
From lion mouth-from smell came-out, that man disliked-he-it, lion-to he said, 'from

to   ghēv   būi   yăd?'   Shēr   dar-qăr-dăd   adam-ard   e   luvd, 'tavar   zeh,
your   mouth   smell came?'   Lion   became-angry to-the-man he said, 'hatchet   take,

mu   kăl-ard   deh.   Agar   nai,   to   zīnum.'   Yu   ădam   tavar   qate
my   head-to   strike.   If   not,   you   I-will-kill.'   That   man   hatchet   with

dăd   shēr   kăl-en.   Katanak zakhm   sut.   Shēr   e   luvd-e, 'Satūi,   dat,
hit   lion's   head-in.   Great   wound became.   Lion he said-he, 'Rise,   go-away,

dis   mē-ith-gă   yă.'   Yu   chărik   tūid   dis   mē-ith-gah   yat;   chūkht-e,
ten   days-after   come.'   That   fellow   went   ten   days-after   came;   saw-he,

wi   kăl   khob   sudbj.   Shēr   luvd-e,   'tavar   zakhm   khob   sut.'
his   head   well   has-become.   Lion   said-he,   'hatchet   wound   well   became.'

Zakhm-e-zaban   nai.   Mu   zărd-and   rōd.   Ăch-gă   kho
Wound-of-(inflicted-by)-tongue   not.   My   heart-of (i.e. in) remained.   Any-time own

shakl-e   murd   mă-de-wēs.
face-it   to-me   not-show.

NUMERALS.

Yiv   du-yōn   ar-rai   tsa-văr   pīnz   khăv   ūvd   wăsht   năv   dis
One   two   three   four   five   six   seven   eight   nine   ten

dis-at-iv   dis-at-du-yon   dis-at-ar-rai   dis-at-tsa-văr   dis-at-pīnz   dis-at-khăv   dis-at-ūvd
eleven   twelve   thirteen   fourteen   fifteen   sixteen   seventeen

dis-at-wăsht   dis-at-năv   du-dis   ar-ra-dis   tsa-văr-dis   pīnz-dis   khăv-dis   ūvd-dis
eighteen   nineteen   twenty   thirty   forty   fifty   sixty   seventy

wăsht-dis   năv-dis   dis-disak.
eighty   ninety   hundred.

SARĪKOLĪ.

This is the only one of the Ghalchah languages whose home is to the east of the Pāmīrs proper. It is spoken in the Taghdumbāsh Pāmīr and in the country of Sarīkol, which is situated north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shighnī, the Sarīkolīs deriving their origin from Shighnān. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sarīq-qōl' which means the yellow (sarīq) valley (qōl), but this is doubtful.

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The following brief Grammar of the Sarīkolī language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.

SARĪKOLĪ SKELETON

I.—PRONUNCIATION.—As in Wakhī.

II.—NOUNS—

(a) **Gender.**—There is no distinction of gender.

(b) **Number.**—The Plural is formed by adding the word *k̄āf̄*, a troop, for the Nominative, and *au* or *iv* for the oblique cases.

(c) **Declension—**

	Sing.	Plur.
Nom	*chēf*, the house.	*chēf* or *chēf-k̄āf̄*.
Gen.	*chēf*, of the house.	*chēdiv*.
Dat.	*ar-chēf* or *chēf-ir*, to the house.	*chēdiv-ir*.
Acc.	*a-chēf* or *ar-chēf*, the house.	*a-chēdiv, chēdiv*.
Loc.	*pa-chēf*, in or at the house.	*pa-chēdiv*.
	chēf-chēf, on the house.	*chēf-chēdiv*.
	par-chēf, towards the house.	*par-chēdiv*.
Abl.	*az-chēf*, from the house.	*az-chēdiv*.
	chēf-katti, with the house.	*chēdiv-katti*.
	chēf-ity, by means of, or up to the house.	*chēdiv-ity*.

The Dat. sometimes adds *i*. Thus, *mulk-ir-i*, to a country.

The noun in the Genitive is placed before the governing noun, without any sign; e.g. *chēf divir*, the door of the house. A genitive also has is formed by adding *au* to *yau*, e.g. *pādshāh-au i rudhiv*, a daughter of the king's; *virōd au-pau*, a brother of mine.

(d) The **Adjective** is uninflected and usually precedes the substantive.

III.—PRONOUNS—

1st Person—

	Sing.	Plur.
Nom.	*waz*.	*mosh*.
Obl.	*au*.	*mash* or *mash-iv*.

There is a dative *au-'r-i*.

2nd Person—

	Sing.	Plur.
Nom.	*tau*.	*tamāsh*.
Obl.	*tu*.	*tamāsh* or *tamash-iv*.

There is a dative *tū-'r-i*.

3rd Person—he, she, it—

	Sing.	Plur.
Nom.	*yu*.	*wādh*.
Obl.	*ai*.	*wiev*.

There is a dative *wi-'r-i*.

Pronominal terminations—

	Sing.	Plur.
L.	*am*.	*av*.
2.	*at*.	*av*.
3.	—	*av*.

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

Adjective Pronouns—

This—

	Sing.	Plur.
Nom.	*patm*.	*adēh* or *adēh*.
Obl.	*ad* or *di*.	*aif* or *dif*.

That—

	Sing.	Plur.
Nom.	*yu*.	*wādh*.
Obl.	*ai*.	*au——if*.

Other Pronouns, such as—

khū, self; *tsiz*, what?; *chai*, who?; *khai-chai*, any one; *luir*, one another.

There is no **Relative Pronoun**. Relative sentences are formed by adding *ifj* or *yēnj* to the Past or Perfect Participle of a verb. Thus, *az wīnij-if chēf*, the house which I have seen. So *chēf-dai idam-k̄āf̄*, the people who are in the house.

The termination *ichēi* is similarly added to a Future Participle, thus, *pigāh yēt-ichēi idam*, the man who will arrive to-morrow, lit., 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. From these are derived all other forms. Thus, from *az̄āf̄*, take.

From the *Root* base, *zōchī*, are formed—	*Present* base, *zō—*	Past base, *zak̄āī—*	*Perfect* base, *zuk̄āīj—*
(1) The Verbal Noun, *zōchī-ak*, to take, the taking.	(1) Present-Future tense, *zō-d*, he takes, or will take.	(1) Past tense, *zuk̄āī*, he took.	(1) Perfect tense, *zuk̄āīj*, he has taken.
(2) Future Part., *zōk̄āī-ichēi*, about to take.	(2) Present-Future Conditional, *zō-dō*, I may take.		(2) Pluperfect tense, *zuk̄āīj-it*, he had taken.
(3) Imperfect tense, *zōk̄āī-wid*, he was taking.	(3) Imperative, *zōz*, take thou.		(3) Past Conditional, *zuk̄āīj-ōd*, he may have taken.

GRAMMAR.

Terminations of Present Tense—

	1	2	3
Sing.	*am.*	—	*d, t.*
Plur.	*am.*	*id, it.*	*in.*

These are used with the Pres.-Fut. Ind. and Cond., and with the Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.

Auxiliary Verb,—Root base, *vid ;*   Pres. base, *vaó ;*   Past base, *vud ;*   Perf. base, *védá ;*

	Sing.	Plur.
Pres.-Fut. 1.	*vaó-am* or *yóst-am.*	*vaó-am* or *yóst-aa.*
2.	*vaó* or *yóst-at.*	*vaó-id* or *yóst-av.*
3.	*vid* or *yóst.*	*vaó-in* or *yóst-av.*

Past, *vid.*	Pres.-Fut. Cond., *vaó-am-d,* etc.
Perfect, *védá-f.*	
Pluperfect, *védá f-it.*	Past Cond., *védá f-vaó-am,* etc.

Active Verb,—zó*kát*, take.

*Note.—*The Pronominal Terminations *am, at, ein,* may either precede or follow the Verb.

Bases.—Root, zó*kát ;*   Verbal Noun, zó*kát-ad ;*   Gen. zó*kát ;*   Dat. zó*kát-ir.*

Present, *sáz ;*   Past, zu*kát ;*   Perfect, zu*kátj ;*

Relative Adjective,—zu*kátj-du,* who has taken.
Future Participle, and Noun of Agency, zó*kát-ichár,* who is about to take, the taker.
Future Passive Participle, zó*kát-arad,* who is to be taken.

Tenses formed from the Present base—

Present-Future, take or shall take—

	Sing.	Plur.
1.	*sáz-am.*	*sáz-am.*
2.	*sáz.*	*sáz-id.*
3.	*sáz-d.*	*sáz-in.*

Present-Future Conditional, I may take—

	Sing.	Plur.
1.	*sáz-am-ó.*	*sáz-am-ó.*
2.	*sáz-ó.*	*sáz-id-ó.*
3.	*sáz-d-ó.*	*sáz-in-ó.*

Imperative, take thou—

2nd Person.	Sing.	Plur.
	sáz.	*sáz-id.*

Tense formed from the Past base—

*Past, zu*kát*, he took.*

The other persons are formed by prefixing or suffixing the Pronominal terminations. Thus,—*am zu*kát* or zu*kát am,* I took.

Tense formed from the Root base—

Imperfect, 3rd Sing. formed by adding *vid,* was, to the dative of the verbal noun. Thus, zó*kát-ir vid,* he was (to the) taking. Other persons formed with Pronominal terminations. Thus, zó*kát-ir am vid,* I was taking.

The Verb *sit,* go or become—

Pres.-Fut. 1. *só-m, só-a* or *só-yam. Imperf. sítar vid.*

   2. *só, só-id. Past. sít.*

   3. *sau-d, só-in. Perf. védá f.*

Verbs Irregular in Present, 3rd Sing.—

sár-am, I bring ; but 3rd Sing. *sir-d.*

didá-am, I enter ; . . . . . *dédá-d.*

zás-am, I kill ; . . . . . *sis-d.*

Tenses formed from the Perfect base.

Perfect, zu*kátj,* he has taken. Other persons formed with Pronominal terminations. Thus, zu*kátj am,* I have taken.

Verb Irregular in Present, I make—

	Sing.	Plur.
1.	*kun-am.*	*kun-am.*
2.	*kun.*	*ka-it.*
3.	*ka*ká*-t.*	*ka-in.*

---

*Pluperfect.—*Adds *it* to Perfect. Thus, zu*kátj-it,* he had taken, zu*kátj-it am,* I had taken.

Past Conditional, formed by adding Present-Future of the Auxiliary Verb to the Perfect base. Thus, zu*kátj vaó-am,* I may have taken.

The **Negative** is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

The **Interrogative** is formed by affixing *á* to the Verb, when there is no other Interrogative Pronoun or Adverb in the sentence. Thus, *tú yáhr-ydt-á,* has thy anger come?

TALES FROM FORBES'S GRAMMAR PUT INTO SARĪKOLĪ.

1. I khalg az Aflatun pörst ki. 'hüch sāl ar-kima at
   A person from Plato asked that, 'many years to-ship (thou)[1]
vūd, daryā safar at chaug: ar-daryā tsez tamāshā at
wast, sea voyage (thou) madest; to-sea what strange-things (thou)
wānd?' Lēvd kö, 'ajab yū vūd az daryā pa mi qāsh am
wand?' Replied that, 'strange this was from sea to this shore (I)
faribt.'
arrived.'

2. I gadai bái pa darwāza süt 1 chīzi tālibt. Chēd az
   A beggar rich-man's to - door went a thing desired. House from
darūn jawāb yāt kö khanzöh pa chēd nisst. Gadai lēvd kö, 'ī
inside answer came that lady at home is-not. Beggar said that, 'a
könd khpik am tālibtjit; a-khanzöh am na tālibtjit kö dūs
piece of-bread (I) had-desired; lady (I) not had-desired that such
jawāb am vüg.'
answer (I) obtained.'

3. I habīb har-waqt pa qabristán sēt-ar vūd, khü chādir kh'
   A doctor whenever to grave-yard for-going was, once scarf own
ar-kál kh' ar-pēts parwid-ar-vūd. Mardum pörst kö, 'mi sabab
to-head own to-face used-to-wrap. Men asked that, 'of-this reason
tsez?' Lēvd kö, 'az mi qabristán-ênj murdhā khajal söm
what?' Said that, 'from this grave-yard-belonging-to corpses ashamed I-go
wi-ivön chöi mu av dawā-av khügj maugj.'
because whoever my (they) medicines have-eaten have-died.'

4. I māth 1 pādkhāh shahzāda katti ghiēu nakhtüg; khēr
   One day a king prince with hunting went-forth; air
jūrm süt. Pādkhāh at shahzāda khü 'v lēi maskharah chü
hot became. King and prince own (they) cloaks jester's on
sēvd lachaug. Pādkhāh shīlnd lēvd, 'ēh maskharah, tū indēr ī shēr
back placed. King smiled said. 'O jester, thee on an ass's
wēz yöst.' Maskharah lēvd kö, 'badki, dhā shēr wēz.'
load is.' Jester said that, 'yes, two asses' loads.'

I am indebted to the late Sir Harold Deane for the two following specimens of Sarīkolī. 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. 532ff.

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[1] The English of the pronominal terminations is put in brackets.

The following are the principal points of difference:—

The letter *ŭ* is commonly used instead of *á*, as in *dhandŭn* or *dhandán*, a tooth; *dhŭd* or *dhád*, struck; *sŭl* for *sál*, a year.

The suffix *-ik* is sometimes added to a noun or pronoun without affecting its meaning, as in *khalg-ik*, men; *waz-ik*, I. The genitive often ends in *a*, as in *masha*, of us; *atáa*, of a father; *atáyefa*, of fathers. We shall find the same peculiarity in Zēbakī. The Oblique Plural ends in *ef*, not in *iv*. Thus, *puts-ef*, *mŭl-ef*, *zemz-ef*, *khang-ef*, *dŭst-ef*, and others. In the case of pronouns this suffix is written *ēf*, with a long *ē*, as in *mashēfan*, ours.

'Thou' is *tou*, and its oblique form is *tá*, not *tŭ*. The word for 'self' is *khā* or *khe*, not *khŭ*.

In verbs, we may note the forms *yan* and *yāst*, for *yost*, he is; and *parsti* for *pŭrst*, he asked.

[No. 4.]

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARĪKOLI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I khalg-an dhā puts wūd. Def az madān zuliur puts khā
One man's two sons were. Them from among younger son own

tā-ir levd, 'e atā, khe az mūl mu asā mur-i dhā.' Yū
father-to said, 'O father, own from property my share to-me give.' He

khe a-mūl khe putsef madān bākh-chaug. Tsund math a-zabu zuliur
own property own sons among divided. Some days after younger

puts khe mūlef jam-chaug, ī dhār mulk-ir-i tūid. Ūm-e sūt
son own properties collected, one distant country-to went. There went

bad-kharji chaug, khe mūl-e bunāst. Wi-wakht-e-ki jam khe mūl
extravagance did, own property lost. When all own property

bunāst ar-wi mulk bē-had qaiti sūt. Wi-an bech-chiz nā wūd.
lost to-that country immense famine became. His anything not was.

Yū tūid bāi-chūrik qati hamru-sūt. Yū a-wī būkht khe tar-zemzof
He went wealthy-man with joined. He him sent own fields-on

khaug pāidir. Wi armūn nukdās wūd-i ka khaugef az barēzj
swine to-keep. His longing in-this-manner was that swine from leavings

khe qēch sair-kakht. Hech-chāik wir-i nā-ik-dhūd. Wi-alāi pa-khe
own stomach should-fill. Anyone to-him would-not-give. Then to-senses

yāt khe zārd-its maslahat-chaug, 'tsund khalg-ik mu atā
came own heart-in consulted, 'how-many men my father's

pa-chēd chēr ka-in; az-um khe kēch sair-ka-in az wef
in-house work are-doing; from-there own stomach are-satisfying from them

mas bakh-dhaid, waz-ik az marzunjgi miram. Indīz-am, som
also spare-becomes, I from hunger am-dying. I-will-rise, I-will-go

khā tā khaiz. Wir-i lēvam, "e atā, waz-am tā khaiz
own father near. To-him I-will-say, "O father, I thee near

Khudāi khaiz kharminda am sūt: waz-am tā putsir loyeq nīst:
God near ashamed I became: I thy son-to-be fit am-not:

a-mu khe-ri ī khizmat-gūr janav pad-ramb."' Indsud khā tā
me own one servant like keep."' Having-risen own father

khaiz-i tûid. Ta-az dhâr-ik yât, wi atâ a-wi wand. Wi
near went. While at-distance he-was-coming, his father him saw. His

zârd thûd zhokht tûid; kho puts tar-gardân khe dûstef wêdhd; bâ
heart burnt running went; own son round-neck own hands placed; kiss

a-wî chaug, puts khâ tâ-ir levd, 'e atâ, waz-am Khudâ purud
him did, son own father-to said, 'O father, I God before

tâ purud am kharminda sût, waz-am do-a-zahu tâ putsîr loyeq
thee before I ashamed became, I after-this thy son-to-be fit

nîst.' Wi atâ khizmat-gûref-ir rahmud, 'charj charj lêlof wârit,
am-not.' His father servants-to ordered, 'good good clothes bring,

dir pahmezânit, i kichawi wârit di tar-ingakht waizit; kâfk dir
him put-on, one ring bring his finger-on place; shoes him

pahmezânit; tâm khipik khoran, khishwakti kai-an, levjenj-rang mu
put-on; then food we-will-eat, merriment we-will-do, as-if my

puts maghjit, az-kâl zindâ sût; bôdjiti, wûz am wûg.'
son was-dead, anew alive became; lost-had-become, again I found.'

Wûz af khishwakti chichaik-sût.
Again they merriment began-making.

Wi laur-yor puts khe zemzef armadân wûd. Az wi jûi yât
His elder son own fields in was. From that place came

chêd-ir-i nîzd fiript, esûlanat naghma awâj wi ar-ghaul dhûd. I
house-to near reached, dancing music sound his to-ears fell. One

khizmat-gûr-i qiv-chaug, parsti az wi, 'tsaiz esûlat tsaiz naghma
servant-to called, enquired from him, 'what dance what singing,

aud yâst?' yû levd, 'tâ wrûd îthch; tâ tâi wi sihat yet
here is?' he said, 'thy brother has-come; thy father his safe coming

janib maimani dhuj.' Yû khafa sût. Tar-chêd daidir wi zârd
for feast has-given.' He annoyed became. To-house entering his heart

nâ tizhd. Wi atâ wâch nakh-tûid, wiri dalûlat-chaug. Yû khâ
not felt-inclined. His father outside emerged, him-to entreated. He own

tâ-ir jawûb dhûd, 'tar-aud châs, dund sûl am tur khizmat
father-to answer gave, 'here look, so-many years I to-thee service

chaug, tâ hukm am tag tar-zemâd na-la-chaug: i ghirv-at
did, thy order I any-time on-ground not-have-placed: one kid-thou

mur nâ dhûd, khe amrûyef qati nalushch khûegj, waz mas
to-me not gave, own friends with having-sat would-have-eaten, I also

kher khishwakti chegj, wi-wakhte-ki niki-ad tâ puts yât
to-self merriment would-have-made, when this thy son came

at, ni-kiû-ik tâ daulat jalabef qati bunâst, tau-at wi janib
to-thee, who thy wealth prostitutes with lost, thou his sake

maimani chaug.'   Wi   atá   wir   levd, 'e   balá,   tan-at hamisha   mu
  *feast   madest.' His father to-him said, 'O my-son,   thou   always   me

qati   yást,   múyan   har-tsiz   tsávid,   yú   tá   yan.   Mâsh-ir   khishwakti
with   art,   mine   whatever   there-be, it   thine is.   To-us   merriment

chaigau   munásib   wûd,   tsai-zirika   tá   niki-ad   wrûd   mágh-jit,   wûz
 doing   becoming   was,   because   thy   this   brother   was-dead,   again

az-kâl   zindá   sût ;   bed-jiti,   wûz   wig   sût.'
 anew   alive   became ;   lost-had-become, again found became.'

ERANIAN FAMILY.

<div align="right">

EASTERN GROUP.

</div>

GHALCHAH SUB-GROUP.

SARIKOLI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Pshā-khailaf	Sulaimān	paighambar	khaiz	'arz-chaug,	'shamūl	a-mash
Mosquitoes	*Solomon*	*prophet*	*avar*	*petitioned,*	*'wind*	*as*

tag	na-la-kakht	mash	i-jūi	nithan.'	Sulaimān	paighambar
any-time	*does-not-let*	*ice*	*in-one-place*	*would-have-sat.'*	*Solomon*	*prophet*

khe	wazir	Āsif-ir	rāmūd,	'a-shamūl	qiv-ka-it.'	Shamūl yāt.	Psha-khaila
own	*minister*	*Āsif-to*	*ordered,*	*'wind*	*summon.'*	*Wind came.*	*Mosquitoes*

jam	ba-id.	Wef	da'wū	nik-dās	ra-id.
all	*disappeared.*	*Their*	*claim*	*in-this-manner*	*remained-unsettled.*

NUMERALS.

Iv	dhah (or) dhau	arei	tsavūr	pinz	khēl	ūvd	wokht	nēv	dhē
One	*two'*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*

dhēsāti	dhēsādhah	dhēsat-arei	dhēsat-tsavūr	dhēsat-pinz	dhēsat-khēl
eleven	*twelve*	*thirteen*	*fourteen*	*fifteen*	*sixteen*

dhēsat-evd	dhēsat-wokht	dhēsat-nēv	wist	si	chahl	pinjn
seventeen	*eighteen*	*nineteen*	*twenty*	*thirty*	*forty*	*fifty*

ālt-mish (*Turki*)	yat-mish (*Turki*)	sak-san (*Turki*)	tuq-san (*Turki*)	snd,
sixty	*seventy*	*eighty*	*ninety*	*hundred.*

hazōr.
thousand.

ZĒBAKĪ, SANGLĪCHĪ, OR ISHKĀSHMĪ.

The river Wardój, which is formed by the junction of two streams rising in the Hindūkush, 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 Dōrāh and the other from the Nuqsān Pass, both of which give access to Chitrāl. The village of Sanglich lies in the valley leading to the Dōrāh Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqsān Pass, as well as in the lower course of the combined Wardōj, where it passes into the main Badakhshān Valley. Where the two head streams meet is Zēbak, and hence the dialect is also known as Zēbakī. 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, Wakhī, and Shighnī are all in use, and Turkī is probably known to many. A very similar dialect is also spoken further north, in the neighbourhood of Ishkāshm, and is there known as Ishkāshmī. Zēbakī, Sanglīchī, and Ishkāshmī 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 Ishkāshm, show that they are all slightly varying dialects of one and the same language, which may be called Ishkāshmī. The materials available for the study of these three dialects vary in amount. For Zēbakī 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. Gurdon, C.I.E., D.S.O., and which have been prepared at Chitrāl by Khan Sahib Abdul Hakim Khan. For Sanglīchī, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xlv, Pt. I (1876), pp. 272ff.). For Ishkāshmī, 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 Zēbakī, and shall add as a supplement a few remarks regarding Ishkāshmī. No materials are available for any grammatical notes on Sanglīchī, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkāshmī.

The following account of Zēbakī is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Bāzgir, a sub-district of Zēbak.

PRONUNCIATION.—If the spelling of the specimens is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with *a*, *e*, or *u*. Thus, while the List of words gives the genitive plural of *tāt*, a father, as *tātena*, the termination of the oblique case (which is identical with the genitive) appears as *ana* in the *ka khē zātana gal*, with his own sons, of the Parable. Again, we have *kharam*, I shall eat; *muram*, I die; *dehem*, I shall strike; *ghēzhum*, I will say, and so on. The separable termination of the first person singular is sometimes written -*am*, sometimes -*em*, and sometimes -*im*. Thus, in the following sentence it is twice spelt -*am*, and once -*im*: *iqa sāl tō bā-im khizmat kal, hech wakht tao ti gap-am na shekht-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 -*em*: *az-im ti jā-im Khudōi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God. Compare the words *khashwakhti* and *khushwakhti*, merriment, both in the Parable.

The Arabic letter *q* is sometimes represented by *kh*, as in *takhsim* for *taqsim*, partition ; *wakht* for *waqt*, time.

There is a tendency to shorten vowels in borrowed words, as in *khub* for *khūb*, well ; *nigah* for *nigāh*, watching, custody ; *kashtgāh* for *kāshtgāh*, a field ; *muzdur* for *mazdūr*, a servant ; and others.

Zébakí shows a strong tendency to drop a final consonant. Thus, we have both *tá* and *tát*, a father ; *khá* and *khán*, a house ; *shtá* or *shták*, a daughter ; *wé* or *wék*, water ; *mā-dak*, in this place, here, but *wó-da*, in that place, there. The separable termination *-en* of the first and third persons plural is more often *-e* than *-en*, and very similarly, the Parable has *khare*, for *kharen*, we will eat ; and *kune*, for *kunen*, 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 *wok*, one, is commonly used as an indefinite article, as in *ao ka wok veráka sar, pa ū darakhta vish, nalástak*, he is seated on a horse under that tree ; *tsa wok dōkāndār-e-qishlāk*, from a shopkeeper of the village.

Sometimes the Persian suffix *-ē* is used, under the form *-e*, as in *armān-e*, a longing, in *ao zámna armān-e wod*, there was a longing of that youth. So, with *wok bāzargān-e wod*, there was a certain merchant, in which both *wok* and *-e* 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 *nar*, male, and *shech*, female, as in *nar wuz*, a he-goat ; *shech wuz*, a she-goat. At other times different words are used, as in *málāk*, a man ; *wujinják*, a woman.

Number.—The plural is formed by adding either *ai* or *en* (or *on*) to the singular. The two terminations seem to be used with any noun. Thus, *khúg*, a pig ; *khúgai*, swine ; *muzdur*, a servant ; *muzdurai*, servants. The plural of *rupya*, a rupee, is *rupai* or *rupayai*. *Chārpā*, a four-footed beast, makes its plural *chārpāhai*, cattle. Other examples are :—

Singular.	Plural.
tát, a father ;	*tátai* or *táten*.
māl, property ;	*mālai*.
kashtgāh, a field ;	*kashtgāhai*.
naukar, a servant ;	*naukarai*.
zamīn, land ;	*zamīnai*.
kanchanī, a harlot	*kanchaniai*.
zát, a son ;	*zátan*.
shták, a daughter	*shtáken*.
málāk, a man ;	*málāken*.
wujinják, a woman ;	*wujinjáken*.

Sometimes the word *gan* is added to form the plural, as in *hamrah*, a friend, plural *hamrah-gan*.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have *khē yatíma gal nigah kun*, keep (me) with thy servants, in which *yatíma* is the oblique

singular of *yatēn*. This is especially common when the noun is in agreement with a numeral, or with an adjective indicating plurality. Thus :—

> *yūnas-e dōr zāt*, he had two sons.
>
> *yū qimat dō wā sim rupya ai*, the price of that is two and a half rupees.
>
> *ti tāt khen tsamend zāt āst*, 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 tāziāna dēdāk-am-e*, I have beaten him (with) many stripes.
>
> *wok tsamend mī*, a few days.
>
> *iqa sāl tö hā-im khizmat kal*, for so many years I did service to thee.

Case.—The Vocative is the same as the nominative, as in *ēh tāt*, O father ; *ēh zāt*, 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 *sīa-a ka erräk-a dam deh*, put the saddle on the back of the horse. Here *sīa-a* is in the accusative, and *errāk-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 *izāfat* is used, as in *dōkāndār-e-qishlāq*, a shopkeeper of the village ; *āwāz-e-ghēshāk*, 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.
>
> *pēzh*, in.
>
> *tsa*, from.

The most common postpositions are :—

> *bā*, to, for.
>
> *chī-pusht*, behind.
>
> *gal*, with, together with.
>
> *jā*, near to, before.
>
> *khātir*, for the sake of.
>
> *sar*, on.

The following are examples of prepositions and postpositions combined, the noun being placed between the two :—

> *ka* . . . . . *chi-pusht*, or *tsa* . . . . . *chipusht*, behind, after.
>
> *ka* . . . . . *gal*, with, together with.
>
> *ka* . . . . *sar*, on.
>
> *pa* . . . . *tag*, 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 dative singular of *tát*, a father, is *táta bā*, *tát bā*, or *tá bā*, to a father. Similarly, the nominative plural may be *táten* or *táte*, and this latter form probably accounts for the alternative plural *tátai*.

With these explanations, the following declensions mainly taken from the List of Words will be plain :—

	Singular.	Plural.
Nom.	*tát*, a father.	*táten, táte, tátai.*
Acc.	*táti.*	*táteni, tátaii.*
Gen.	*táte, táta.*	*tátena, tátaie.*
Dat.	*tá bā.*	*tátaie bā.*
Abl.	*tsa tát.*	*tsa tátaie.*
Nom.	*shták*, a daughter.	*shtáken.*
Acc.	*shtáti.*	*shtákeni.*
Gen.	*shtáie.*	*shtákena.*
Dat.	*shtá bā.*	*shtáken bā.*
Abl.	*tsa shták.*	*tsa shtákene.*

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 *a*) is attached.

Nom.	*málák*, a man.	*máláken.*
Acc.	*máláki.*	*málákeni.*
Gen.	*málake.*	*málákena.*
Dat.	*málák bā.*	*máláken bā.*
Abl.	*tsa málák.*	*tsa málákena.*

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 *i* 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.—*men vutsa zát yū ikhái-a nadák*, the son of the uncle has married his sister.

yū khátir-é gáli (nom. *gála*)*-é dúd*, thou gavest food for him.

As examples of this form used as the general oblique case, we have : —

ka tí záti láylq-ma nast, I am not worthy for (*i.e.* to be) thy son.

am verák tsamend sália āst, of how many years is this horse? Here *sália* is the genitive singular of *sál*. See the remarks under the head of Number regarding the use of the singular instead of the plural with *tsamend*, how many?

With the final *i* dropped, we have :—

am rupya yū bā dai, give this rupee to him.

tsa ghāu wé newar, draw water from the well.

khé zát ka khé bar ned, he took his son in his arms.

wok naukar qivd, he called a servant.

This is especially common in nominal compound verbs, as in *takhsim kal*, he divided; *gap dĕd*, he struck a word, *i.e.* he said; *bah kal*, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in *khūgai bakhsha az kharam*, I will eat the provision of the swine. Here *bakhsha* is the accusative of *bakhsh*.

Genitive.—*sin-a ka verāka dam dek*, put the saddle on the horse's back.

mes catsa cāt, the son of my uncle.

ao zāmau (nom. *zāmau*) *armān-e wod*, of that youth there was a longing.

shom-bi khĕ tāta jā bā, I will go to my father's place, *i.e.* near my father.

Oblique Case.—*ao ka wok verāka sar, pa ū darakhta cish, nalāstak*, he has sat down (*i.e.* is seated) on a horse under that tree.

ka khĕ yatīma gat nigah kun, keep me with thy servants (singular for plural).

khĕ khāna qarīb ke shud, when he went near his house.

pa shuena tag, inside the cradle.

With the termination *a* or *e* dropped, we have :—

ao wakht ka hūsh āghad, at that time he came into sense.

ka verāka dam, on the horse's back.

ka war yū māl dĕd, her husband knocked on the door.

ka wāsh wānd, bind (him) with a rope.

yū warūd tsa yū tkhĕ werāstar ai, his brother is taller than his sister.

tsa wok dōkāndār-e-qishlāq, from a shopkeeper of the village.

ao āghad khĕ khai (nom. *khān*) *bā*, she came to her own house.

khĕ tā bā ghĕd, he said to his father.

khĕ kūch bā pĕghām kal, he sent a message to his wife.

ao chārpāhai ka alakh sar bi-charānā, he is grazing cattle on the top of the hill.

PLURAL.—Nominative.—*tsamend muzdurai gila kharen*, how many servants eat food.

Accusative (termination dropped).—*qāzi yū bā azār rupai dĕd*, the judge gave her a thousand rupees.

ao rupayai tsū nost, take those rupees from him.

ao chārpāhai bi-charānā, he is grazing cattle.

mālai, properties (see the next example but one).

Genitive.—*wō safākā khūgai bakhsha*, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

Oblique Case.—*ao ka khĕ zātana gat khĕ mālai* (acc. plur.) *takhsim kal*, he divided his own properties with his sons.

khĕ hamrah-gana gat kharam, I will eat with my friends.

Without termination.—*ao mālāk khĕ khūgai gat wō ustād khĕ kashtyākai*, that man sent him with his own swine (into) his own fields.

yū tā khĕ naukarai bā ghĕd, his father said to his servants.

yū kata cāt khĕ zamīnai sar wod, his elder son was on his lands.

ti daulat kanchaniai gat kharch kal, he spent thy wealth with harlots.

Adjectives.—When in agreement with a noun, these are immutable. Thus :—

fai zhandāki, a great famine.

fai feri wanji, the best garment.

kala zāt, the big (*i.e.* elder) son.

Not uncommonly we find the Persian idiom, with *izāfat*. Thus :—

khān-e-chut, a small house.

zāman-e-chut, the younger son.

mulk-e-dir, a far country.

The comparative and superlative may be formed by prefixing *fai*, much, very, as in *fai feri*, better, or very good, best. Or the Persian suffix *-tar* may be used, as in *feri-tar*, better, or best. The thing with which comparison is made is put in the ablative with *tsa*. Thus, *yū warūd tsa yū ikhā werāztar ai*, 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 *an*, or *nen* or *nan* to the simple genitive.

The Pronoun of the **First Person** is declined as follows :—

	Sing.	Plur.
Nom.	*az*, I.	*mōkh*, we.
Acc.-Dat.	*mak*, me.	(*mōch*), us.
Gen.	*men*, my.	*mōch*, our.
Gen. Abs.	*men-en*, mine.	*mōch-en*, ours.
Oblique	*men*.	*mōch*.

We shall subsequently see that the separable pronominal suffixes of the first person are *-im* for the singular, and *-en* or *-e* 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*, I (lit. I-I), and *mōkh-e*, we (lit. we-we). I have no authority for the form *mōch* 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 kharam, sēr shom, I will eat (and) become satisfied.

az tsa zhandāki murum, az khezum bi, I die of hunger, I will arise.

az fershun isum bi, I will come at night.

az-im yū zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

az-im ka ti zāti lāyiq-ma nast, I am not fit (to be) thy son.

az-im ti jā-im Khudāi jā-im sharmindi-en shud, I became ashamed before thee (and) before God.

mak ka khē yatima gal nigah kun, keep me among thy servants.

men cutsa zāt yū ikhāi-a nadāk, the son of my uncle is married to his sister.

wok azār rupai men bā dai, give to me a thousand rupees.

tō mudām men gal āst-ai, thou art ever with me.

tsa men would shu, walk before me.

tsizē-ke menen āst, tinen āst, whatever is mine, is thine.

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

The Pronoun of the **Second Person** is thus declined :—

	Sing.	Plur.
Nom.	*tō, tōmas*, thou.	*tōmōkh*, ye.
Gen.	*ti*, thy.	*tōmōkh*, your.
Gen. Abs.	*ti-nen*, thine.	*tōmōkh-en*, yours.
Oblique	*tō, ti*.	*tōmōkh*.

The separable pronominal suffixes of the second person are *-ē, -i*, or *-ai*, for the singular, and *-ev* or *-av*, for the plural. The termination *-mas* 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 *tōmas āst*, thou art ; *tōmas wod*, thou wast ; *tōmas deh*, thou beatest. A possible conjecture is that it is the singular form of the equally obscure termination *-mōkh* of the plural *tōmōkh*.

The following are examples of the use of this pronoun :—

tō men bā kudām wakht wok shatanak nas dūd-i, thou never gavest to me one kid.

tō yu khātir-ē gāli-ē dūd, thou gavest food for him.

tō mudām men gal āst-ai, thou art ever with me.

ti nēm-a tsiz, what is thy name ?

ti tāt khān tsamend zāt āst, how many sons are there in thy father's house.

az-im tsi-em chi-pusht ti zāti-em lāyiq nast, from this I am not worthy (to be) thy son.

ti warūd āghad ; ti tāt gāla dūdāk, thy brother came ; thy father has given food.

hech-wakht tsa ti gap-am na akekht-am, at any time I did not pass over from (*i.e.* neglect) thy word.

wakhtē-ke ti am zāt āghad, ke ti daulat kanchaniai gal kharch kal, when this thy son came, who expended thy wealth with harlots.

ti warūd mul-a wod, thy brother was dead.

az fershun isum bi ti khā bā, I will come at night to thy house.

ghēd, 'ti zāt,' she said, 'thy son.'

tsizē-ke menen āst, tinen āst, whatever is mine is thine.

iqa sāl tō bā-im khizmat kal, for so many years I did thy service.

ti jā Khudāi jā sharmindi-em shud, I became ashamed before thee (and) before God.

az-im ka ti zāti lāyiq-ma nast, I am not worthy of (being) a son to thee.

kūi zāmu-a ka ti chi-pusht isu, 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:—

	Sing.	Plur.
Nom.	*ao, aomas*, that, he, she, it.	*āwend*, they.
Acc.	*yū, wū, wō*, that, him, her, it.	*āwend*, them.
Gen.	*yū*, that's, his, her, its.	*āwenda*, their.
Gen. Abs.	*yū-nen, yū-nan*, his.	*āwend-en*, theirs.
Oblique	*yū, wū, wō*.	*āwenda, āwend*.

Regarding the nominative singular *aomas*, see the remarks on *tōmas*, 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 *tsū*, from him. Similarly we have *tsa āwend* or *tsāwend*, 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 *āwend*, the final *a* is often dropped, so that we get *āwend-e*, instead of *āwend-en*.

The following are examples of this pronoun used substantively:—

ao ka khē zátana gal khē málai takhsim kal, he divided his properties with his sons.

ao shilakh shud ; ao shud, he became needy ; he went (to a rich man) ; and so many other passages in which *ao* means 'he.'

ao ā-ghad khē khā bā, she came to her own house.

tsa dīr yū tā yū vīnd, from a distance his father saw him.

wū khub deh, ka wūsh wdnd, beat him well, bind him with a rope.

yū tāt tsa khān nashet, wū dilāsā kal, his father came out from the house (and) consoled him.

wū tsa kāi-ē ned, from whom didst thou buy that?

ao mālāk khē khūgai gal wō astūd, that man sent him with his pigs.

wakhtē-ke wō juk kel kal, when he had consumed all that.

surkhūn-a cerāk, yū zīn-a pa khān-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 zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

yū chut khē tā bā ghēd, his younger (son) said to his father. Similarly many other places, in which *yū* means 'his.'

ka war yū māl dēd, her husband knocked on the door.

yū qīmat dō wō nīm rupya ai, the price of that is two and a half rupees.

wok-a ādam, yuaan-a dōo zāt, there is (*i.e.* was) a man, his are (*i.e.* were) two sons.

yū bā ghēchum bi, I will say unto him.

kaush yū bā pumelsav, put ye shoes on to him.

qāzī yū bā azār rupai dūd, the judge gave to her a thousand rupees.

fai feri wanji izhemae, wū-da pamețțar, bring ye a very good garment, (and) put ye (it) on him. Similarly, *wō-da malāst*, he lived in that (place), *i.e.* there.

gila-mālo gakht, yū jā nesht, she prepared food et cetera, (and) placed (it) before him.

tsa yū ferāt, he enquired from him.

tsa yū chi-pusht khare bi, after from that (*i.e.* after that) we will eat.

ao rupayai trū nast, take those rupees from him.

tō yū khātir-ē gāti-ē dūd, thou gavest food for him.

āwend-e (for *āwend-en*) *khashwakhti-e kal*, they made merriment.

tsa āwenda māben yū chul khē tāt bā ghēd, from among them, the younger (son) said to his father.

tsāwend ziād shūai, from them (something) remains over and above.

When this pronoun is used as an adjective, any of the forms *ao, ū,* or *wō* may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus :—

ao mālāk khē khūgai gal wō astūd, that man sent him with his swine.

ao zāmno armān-e wod, of that youth there was a longing.

ao wakht ba khush āghad, at that time he came into sense.

ao wakht khē zaminai sar wod, at that time he was on his own lands.

ao rupayai tsū nast, take those rupees from him.

ao ka wok verāko sar, pa ū darokhta rish, nalāstak, he is seated on a horse, under that tree.

pa ū malk fai zhandākī shud, in that country a great famine fell.

pēghām kal ke wō māl asti-a, he sent a message that she should send that property.

wō safākā khūgai bakhsha az kharam, I will eat those husks (which are) the swine's provision.

The **Proximate Demonstrative Pronoun** is *am*, 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. *am*, this, he, she, it.
        Abl. *tsi*, from this, from him, from her, from it.

With the ablative, *tsi*, cf. *tsū*, from that.

The following are examples :—

am verāk tsamend sālia āst, of how many years is this horse ?

am rupya yū bā dai, give this rupee to him.

am tsiz sāz raqqāsi-et, what is this singing and dancing ?

wakhtē-ke tī am zāt āghad, when this thy son came.

az-im tsi-em chi-pusht ti zāti-em lāyiq nast, 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 *khĕ*, own, used exactly like the Hindī *apnā*. It is very common. A few typical examples are :—

> *khĕ zāt vīnum*, I will see my son.
>
> *tsa khĕ māl tsīzĕ-ke men bā īdā bi, men bā dai*, whatever will fall to me from thy property, give to me.
>
> *mak ka khĕ yatīma gal nigah kun*, keep me with thy servants.
>
> *yū chut khĕ tā bā ghĕd*, his younger (son) said to his father.
>
> *ao ka khĕ zātana gal khĕ mōlai tokhsim kal*, he divided his properties with his sons.

Relative Pronoun.—This is *ke*, as in Persian, and is not declined. An example is :—

> *ti am zāt āghad, ke ti daulat kanchaniai gal kharch kal*, this thy son came, who spent thy wealth with harlots.

Interrogative Pronouns.—These are *kāi*, who? and *tsīz*, what (inanimate)? Neither changes in declension. Thus :—

> *kāi-a ka war*, who is at the door?
>
> *pa shnena kāi-a*, who is in the cradle?
>
> *kāi zāmn-a ka ti chi-pusht isū*, whose boy comes behind thee?
>
> *wū tsa kāi-ĕ ned*, from whom didst thou buy that?
>
> *ti nĕm-a tsīz*, what is thy name?
>
> *am tsīz sāz raqqāsi-et*, what is this singing and dancing?

The dative, *tsīz bā*, for what?, is used to mean 'why,' and *tsīz bā ke*, why that?, means 'because,' as in :—

> *tsīz bā ke ti warūd mul-a wod*, because thy brother was dead.

I am unable to explain *tsa-na* in *mak tsa-na gākha bi*, what wilt thou prepare for me, in the second specimen.

Other Pronominal Forms.—

> *tsīzĕ-ke*, whatever.
>
> *hech*, any.
>
> *hech-kā*, anyone.
>
> *iqa*, so many.
>
> *tsamend*, how much?, how many?, a few.
>
> *zodund*, so much.

Examples are :—

> *tsīzĕ-ke men bā īdā-bi*, whatever will fall to me.
>
> *tsīzĕ-ke menen āst, tīnen āst*, whatever is mine is thine.
>
> *hech wakht tsa ti gap-am na shekht-am*, at any time I did not pass over from (*i.e.* neglect) thy word.
>
> *hech-kā yū bā n'-astūd*, anyone did not send (*i.e.* no one sent) to him.
>
> *iqa sāl tū bā-im khizmat kal*, for so many years I did service to thee.
>
> *am verāk amend sālia āst*, of how many years is this horse?

* tsumend mazdurai gāla kharen*, how many servants eat food ?
wok isamend mī, (after) a few days (the younger son went to a far country).
zodand khizmat tō bā-im kal, so much service I did for thee.

Pronominal Suffixes.—These are freely employed. They are as follows :—

	Sing.	Plur.
First Person,	-am, -em, -im, -ma.	-en, (-e).
Second Person,	-ĕ, -ĭ, -ai.	-ev, -av, (-e, -o).
Third Person,	-a.	-en, (-e).

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 -*ma* occurs only once, in *az-im ka ti zāti lāyiq-ma nast*, 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)m* (first person) and -*o* (third person), the *o* referring to *zāt*, a son.

The suffix of the second person plural is -*ev* or -*av*, and of the first and third persons plural is -*en*, but the final *e* or *o* 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 *apnit-a 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-he was-for-me,' *i.e.* 'I lost him.'

Other examples are *dēdāk-am-a*, have-beaten-I-him, *i.e.* I have beaten him, in which -*am* indicates the subject, and -*a* the object. Similarly, *shudāk-am-a*, have-gone-I-it, *i.e.* I have gone it (*sc.* 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 *āst*, and for 'he is not' is *nast*. 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 :—

Sing.	Plur.
1. *az-im āst*, I am.	*mōkh-e āst*, we are.
2. *tōmas āst*, thou art.	*tōmōkh-e āst*, you are.
3. *aomas āst*, he is.	*āwend-e āst*, they are.

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 -ev (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 -mas of these words is a pronominal suffix, as they also occur in the phrases tōmas deh, or tō dehē, thou beatest, and aomas dehai, 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 -mas 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 āst-im, I am.	mōkh āst-en, we are.
2. tō āst-ai, thou art.	tōmōkh āst-ev, you are.
3. ao āst, he is.	āwend āst-en, they are.

Examples of the use of this verb occurring in the specimens are :—

az-im ka ti zāti lāyiq-ma nast, I am not worthy of (being) a son to thee. Here the suffix appears once as im, and once as -ma : but see the remarks on p. 490.

az-im ti zāti-em lāyiq nast, I am not worthy of (being) thy son. Here the suffix appears twice,—once as -im, and once as -em.

tō mudām men gal āst-ai, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

tsīzē-ke menen āst, tīnen āst, 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 war, who is at the door. Here -a, the suffix of the third person singular is equivalent to āst or āst-a. Similarly :—

yū vīn-a kata, his beard is large.

wok-a ādam, yūnan-a dōv 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 warūd tsa yū ikhā werāztar ai, his brother is taller than his sister.

yū qīmat dō wō nīm rupya ai, the price of that is two and a half rupees.

men māl ai, it is my husband.

Another word meaning 'is' is -et or -t, as in :—

am tsiz sāz raqqāsi-et, what is this singing and dancing?

yū kūch fai ferī-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 wod, I was.	mōkh-e wod, we were.
2. tōmas wod, thou wast.	tōmōkh wod, you were.
3. aomas wod, he was.	āwend-e wod, 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-im*, I was.	*mōkh wod-en*, we were.
2. *tō wod-ī*, thou wast.	*tōmōkh wod-ae*, you were.
3. *ao wod*, he was.	*āwend wod-en*, they were.

Examples are available only for the third person singular, such as the following :—

ao zāmne armān-e wod, of that youth there was a longing.

yū kata zāt khē zamīnai sar wod, his eldest son was on his fields.

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

wok 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 *apēd-a wod*, he was lost ; *mul-a wod*, he was dead.

The verb *shūāk*, 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 Ghalchah 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 *az dehem*, but also the form *az-im 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 ; *shū-āk*, the act of going, to go ; *kan-āk*, the act of doing or making, to do, to make ; *isāk*, to come, the act of coming ; *ghēzh-āk*, the act of speaking, to speak, the act of singing, to sing. Two examples occur in the specimens, *viz.* :—

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

āwāz-e-ghēzhāk, the sound of singing.

We have an infinitive of purpose in *ao mālāk khē khūgai gal wō astūd khē kashtgāhai charāndani*, that man sent him into his fields with his swine for grazing. Unless this infinitive of purpose has been borrowed from the Dardic 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 kef kenam, I will make his feet cut, *i.e.* I will cut off his feet.

apnit-a wod-am, he was lost for me.

apéd-a wod, he was lost.

wakhté-ke wo juk kel kal, when he had made all consumed.

mul-a wod, 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 :—

āghad, came (present base, *is-*).

apéd or *apuit,* lost.

astūd, sent (present base, *asti-e,* she may send).

ataghd, entered.

awāl, found (pres. base, *awér-*).

dĕd, struck (pres. base, *deh-*). Some people pronounce this participle with a slight *k*-sound. Thus, *de'd.*

dūd, given (pres. base, *dai,* give thou).

ferāt, asked.

gakht, prepared (pres. base, *gakh-*).

ghĕd, said, sang (pres. base, *ghĕzk-*).

ghesht, returned.

ghūzd, ran (pres. base, *ghūz-*).

just, fled.

kal, done, made (pres. base, *ken-, kun-*).

kel, consumed.

kef, cut.

kimd, wished.

khet, arisen (pres. base, *khez-*).

mul, dead (pres. base, *mur-*).

ned, taken (pres. base, *nast-*).

nalāst, seated (pres. base, *nid-*).

nashet, emerged.

nesht, placed.

qtod, called.

shud, went, became (pres. base, *shū-*).

shekht, passed over.

ted, burnt.

tūd, shaved.

vīnd, saw (pres. base, *vin-*).

wod, was, became.

zāghd, took.

Present-Future.—This tense is used both as a present and as a future. We shall see that sometimes the syllable *bi* is added to emphasize the force of the future, but the

tense is freely used in a future sense without this addition. It is conjugated as follows:—

'I strike' or 'I shall strike.'

Singular.	Plural.
1. *az deham* or *az-im deh.*	*mōkh dehen.*
2. *tō dehē* or *tōmas deh.*	*tōmōkh dehav.*
3. *ao,* or *aomas, dehai,*	*āwend dehen.*

Similarly we have :—

'I go' or 'I shall go.'

1. *az shom* or *az-im shū.*	*mōkh-e shūen.*
2. *tō shūē* or *tō shū.*	*tōmōkh shūv.*
3. *ao shūai* or *shūi.*	*āwend-e shūen.*

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 *mōkh-e shūen* and *āwend-e shūen,* 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 *tōmas* and *aomas,* see pp. 486 and 487.

The termination of the first person singular may be *-am, -im,* or *-um.*

In the specimens, we have the following examples of the first and third persons singular and of the third person plural:—

az tsu zhandākī murum, I die of hunger.

khē hamrah-gana pal kharam, khushwakhtī kunam, I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.

tsāwend ziād shūai, it becomes over and above from them.

ka khē khūn nas kind be shūai, 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.

men tāt pa khūn-e-chut nidai, my father lives in the small house.

kāi zamm-a ka tī chī-pusht isū, whose boy comes behind you? The form *isū* has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular *isum.*

tsamend mazdurai gālo kharen, how many servants eat food.

For this tense used with a future meaning, we have :—

az kharam, sēr shom, I will eat, I will become satisfied.

shom, khē zāt vinum, I will go, I will see my son.

yū pād ket kunam, I will make his feet cut, *i.e.* I will cut off his feet.

Sometimes the particle *bi* 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 :—

ao chārpāhai ka alakh sar bi charānā, 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 :—

Sing.	Plur.
1. *az dehem bi.*	*mōkh-e dehe bi.*
2. *tō dehē (or deha) bi.*	*tōmōkh dehav bi.*
3. *ao dehā bi.*	*āweud dehe bi.*

It will be observed that the third person singular is irregular. We should expect *dehai* or *dehī.*

As examples, we have :—

az khezum bi, ahom bi khē tāta jā bā, yū ghēzhum bi, I will arise, I will go near my father, I will say to him.

az awērum bi, I will find.

az ferzhun īsum bi, I will come at night.

mak tsa-na gākha bi, what wilt thou prepare for me?

tsa khē māl tsīzē-ke men bā idā bi, from thine own property whatever share will fall to me.

gāla khare bi, khashweakhtī 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; *pēghām kal ke wō māl asti-a,* he sent a message that she may send that property. In Wakhī and Sarikolī the letter -*ō* 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; *shw,* go thou, or be thou; *khar,* eat thou; *nīd,* sit thou; *is,* come thou; *mur,* die thou; *dai,* give thou; *ghūz,* run thou. Other examples occur in :—

zīn-a ka cerāka dam deh, put the saddle on the back of the horse.

am rupya yū bā dai, give this rupee to him.

aa rupayai tsū nast, take those rupees from him.

wū khub deh, ka wāsh wānd, beat him well (and) bind him with a rope.

tsa ghāu wē newar, draw water from the well.

men bā dai, give to me.

mak ka khē yatīma gal nigah kun, keep me with thine own servants.

khar, ke az awērum bi, eat, for I will find (it).

wok azār rupai men bā dai, give to me a thousand rupees.

The second person plural ends in *v,* and closely follows the second person plural of the present. Thus :—

fai ferī wanjī izhemav, wū-da pumetsav ; wok chiliak ka yū dāst 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 *ante.* For ready reference, the suffixes are here repeated.

Sing.	Plur.
1. -*am,* -*em,* -*īm,* -*ma.*	-*en,* (-*e*).
2. -*ē,* -*ī,* -*ai.*	-*ev,* -*av,* (-*e,* -*a*).
3. -*a.*	-*en,* (-*e*).

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 jō-im sharmindi-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 -*em*. 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 -*ai* of the second person occurs only once, and then in connexion with the verb substantive, in the sentence *tō mudām men gal āsi-ai*, 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 :—

<center>'I struck,' etc.</center>

	Sing.	Plur.
1.	*az-im dēd.*	*mōkh-e dēd-en.*
2.	*tō dēd-i.*	*tōmōkh dēd-av.*
3.	*ao dēd.*	*āwend-e dēd-en.*

Similarly, we have :—

<center>'I went,' etc.</center>

	Sing.	Plur.
1.	*az-im shud.*	*mōkh-e shud-en.*
2.	*tō shud-i.*	*tōmōkh shud-av.*
3.	*ao shud.*	*āwend-e shud-en.*

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 sharmindi-***em shud***, or az-***im** *ti jā-***im** *Khudāi jā-***im** *sharmindi-***em shud**, I became ashamed before thee (and) before God. *psah* **awāl-am**, now I found (him).

*iqa sāl tō bā-***im** *khizmat* **kal**, *heck wakht isa ti gap-***am** *na* **shekht-am** ; *zodund khizmat tō bā-***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.—*wū tao kāi-***e** **ned**, from whom didst thou buy that ? *tō men-bā kudām wakht wok shatanak nas* **dūd-i**, thou didst not at any time give to me a kid.

*tō yū khātir-***e** *gāli-***e** **dūd**, thou gavest food for him. Here we have the suffix -**e** twice. *gāli* is the accusative singular of *gāla*.

Third Person (without suffix).—*ao wakht ko hūsh* **āghad**, at that time he came into (his) sense. Similarly we have **āghad** in several other places. *khē daulat* **apnit**, he lost his wealth. *no mālak khē khūgai gal wō* **astūd**, that man sent him with his swine.

kech-kā yū bā n'-**astūd**.

yū māl **ataghd** *pa khān,* her husband entered the house.

khē āuzak gap **dēd,** he struck words (*i.e.* he said) (in) his heart.

awāz-e-ghēzhāk-raqqāsī ka yū ghāl **dēd,** the sound of singing and dancing struck on his ear.

ka war yū māl **dēd,** her husband struck (*i.e.* knocked) at the door.

ao **dēd** *pa shuena tag,* he struck (*i.e.* jumped) into the cradle.

qāzī yū bā azār rupai **dūd,** the judge gave her a thousand rupees.

tsa yū **ferāt,** he enquired from him.

qāzī **ferāt,** the judge asked.

gāla-wāla **gakht,** she prepared food et cetera.

ghēd, he said (*passim*).

ghēd, she said (several times in the second specimen).

ghesht, āghad *khē khē bā,* he returned, he came to his own house.

yū āuzan **ted, ghūzd, shud,** his heart burnt, he ran, he went.

qāzī khet-a, **just,** the judge arose, he fled.

fai badmastī **kal,** he did much debauchery. Similarly, *kal* elsewhere.

ka khē khān nas **kimd,** *ke shūai,* he did not wish that he should go into his house.

khet, *khē tāt jā bā* **shud,** he arose, he went to his father's place.

ka khē bar **ned,** he took him into his embrace.

yū tēgh **ned,** he took his razor.

ka wok daulatdār gal **nalāst,** he sat (*i.e.* took up his residence) with a rich man.

yū tāt tsa khān **nashet,** his father emerged from the house.

yū jā **neshet,** she placed (the food) before him.

khē wok naukar **qīvd,** he called one of his servants.

ao shilakh **shud;** *ao* **shud,** he became needy, he went. Similarly *shud* in many other places means either 'he went,' or 'he became.'

yū rīn **tūd,** he shaved off his beard.

tso dīr yū tā yū **vīnd,** from a distance his father saw him.

vīnd *ke yū cin-a kata,* he saw that his beard is large.

ao zāmna armān-e **wod,** of that youth there was a longing. Here the *-e* of *armān-e* is the indefinite article.

yū kata zāt ao wakht khē zamīnai sar **wod,** his big son was at that time in his lands.

munāsib **wod,** it was proper (to rejoice).

wok bāzargān-e **wod,** there was a certain merchant. Here the *-e* of *bāzargān-e* is the indefinite article.

khē māl **zāghd,** he took his property.

With -*a* for the separable pronominal suffix, we have :—

*yū kūch yū māl juk-*a **astūd,** his wife sent all his property.

*tsa āwend-*a, *māben yū chut khē tāt bā* **ghēd,** from among them his younger (son) said to his father.

qāzī **khet-a,** *just,* the judge arose, he fled.

men zāt (or *tī warūd*) *mul-*a **wod,** my son (*or* thy brother) was dead.

*apēd-*a **wod,** he was lost.

There is only one instance of a plural suffix,—of the third person :—

> *āwend-*e *khoshwakhti-*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 *az-*im *yū zāt ka fai tāziāna* dēdāk-am-a, I have beaten his son with many stripes, *-im* of *az-im* and *-am* of *dēdāk-am-a* represent the subject, 'I,' and *-a* 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 *apnit-*a wod-am, the *-a* of *apnit-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 eutso zāt yū ikhōi-*a nadāk, the son of my uncle has married his sister. Here *nadāk-a*, he has taken, *i.e.* has married, is the perfect of the verb the past participle of which is *ned*.
>
> *ao ka wok cerāka sar pa ū darakhta cish* nalāstak, he has sat down (*i.e.* is seated) on a horse under that tree. Past participle, *nalāst*.
>
> *tā tāt gāla* dūdāk, thy father hath given food. Past participle, *dūd*.

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 :—

> *nēr-*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 *-a*, 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 shom 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 :—

> *tsa* . . . *māben*, from among. In this *māben* is probably the Arabic *mā-bain*.
> *tsa* . . . *wulá*, before.

Thus :—

> *tsa āwenda māben*, from among them (the younger said to his father).
> *tsa men wulá shū*, walk before me.

When *tsa* precedes a word beginning with a vowel, the two often coalesce, as in *tsa āwenda* or *tsāwenda*, from them ; *tsū*, for *tsa ū*, from him ; *tsī*, for *tsa ī*, from this.

The word *dak* or *da* is also used as a postposition, as in *wū-da pumetsar*, put ye on him. So, *mā-dak*, on this, here ; *wō-da* or *tā-da*, on that, there, as in :—

> *tsa mā-dak Kashmir bā tsamend dir āst*, how far is it from here to Kashmir ?
> *wō-da nalāst*, there he sat down (*i.e.* took up his residence).
> *tsa tā-da āghad ka khē khāna qarīb*, from there he came to near his own house.

Adverbs.—The following adverbs have been noted :—

> *balē*, yes.
> *dō-mas*, again.
> *ferskun*, at night.
> *gūyā-ke*, as though.
> *kudām wakht*, at any time.
> *khūb*, well, thoroughly.
> *mādak*, here ; *tsa mādak*, from here, hence.
> *mudām*, always.
> *nēr*, today.
> *psah*, again.
> *tā-da*, there ; *tsa tā-da*, from there, thence.
> *rish*, down.
> *wō-da*, there.
> *wakhtē-ke*, when that, when.
> *wulá*, before.
> *werāz*, up.

The negatives are *na* and *nas*. *Ne* and *nō* are 'no.' *Nas* occurs in :—

> *ka khē khān nas kind ke shūai*, he did not wish that he should go into his own house.
> *kudām wakht wok shatanak nas dūd-ī*, thou didst not give to me at any time one kid.

Before the vowel *a*, the *a* of *na* is liable to elision, as in *n'-astūd*, he did not send.

Conjunctions.—The following conjunctions have been noted :—

> *ī*, and.
> *ke*, that, because, for, if, when.
> *lēkin*, but.
> *wō*, and.

Interjections :—

> *afsūs*, alas !
> *ēh*, O !

[No. 6.]

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok-a ādam, yūnan-a dōv zāt.   Tsa āwenda māben yū chut
One-is man, his-is two son.   From them among his small-one

khē tā bā ghēd, 'āh tāt, tsa khē māl tsizē-ke men bā
his-own father to said, ' O father, from thine-own property whatever me to

ĭdā-bi, men bā dai.' Ao ka khē zātana gal khē mālai takhsīm
will-fall, me to give.' He ... his-own sons with his-own properties division

kal. Wok tsamend mī yū zāman-e-chut khē mālai saf jam
made. A few doy his son-small his-own properties all collected

kal wok jā, pa wok mulk-e-dīr shud. Wōda
made (in)one place, in a country-distant went. There

nalāst, fai badmastī kal, khē daulat apnit. Wakhtē-ke
he-sat (i.e. lived), much debauchery did, his-own wealth he-lost. When

wō juk kel kal, pa ū mulk fai zhandākī shud.
he all consumed made, in that country great famine became.

Ao shilakh shud. Ao shud ka wok daulatdār gal nalāst.
He needy became. He went ... a rich-man with sat (i.e. lived).

Ao mālāk khē khūgai gal wō astūd khē kashtgāhai
That man his-own swine with him sent his-own fields

charāndani. Ao zāmna armān-e wod, 'wō salāka khūgai
for-grazing. That youth-of longing-a was, 'there husk swine's

bakhsha az kharam, sēr shom.' Hech-kā yū bā n'-astūd.
provision (acc.) I will-eat, satisfied I-will-become.' Anyone him to not-sent.

Ao-wakht ka hūsh āghad, khē āuzak gap dēd, 'tsa
(At-)that-time in sense he-came, his-own heart(in) word he-struck, 'from

men tāta daulat tsamend muzdurai gāla kharen, tsāwend ziād
my father's wealth how-many servants bread eat, from-them superfluous

shūai.   Az   tsa   zhandakī   mūrum.   Az   khezum-bi,   shom-bi   khē
becomes.   I   from   hunger   die.   I   will-arise,   I-will-go   my-own

tāta   jā   bā;   yū   bā   ghēzhum-bī,   "ēh   tāt,   tī   jā   Khudāi
father's   place   to: him   to   I-will-say,   "O   father,   thee   before   God

jā   sharmindi-em   shud;   az-im   ka   tī   zāti   lāyiq-ma   nast;   wŏ
before   ashamed-I   became;   I-I   to   thee   son   worthy-I   am-not;   and

mak   ka   khē   yatīma   gal   nigah   kun."'   Khet   khē   tāt
me ...   thine-own   servant   with   keeping   do."'   He-arose   his-own   father's

jā   bā   shud.   Tsa   dir   yū   tā   yū   vind.   Yū   āuzen
place   to   went.   From   distance   his   father   him   saw.   His   heart

ted,   ghūzd   shud,   khē   zāt   ka   khē   bar   ned,   bah
ted,   he-ran   he-went,   his-own   son   in   his-own   embrace   he-took,   kiss

kal.   Yū   zāt   khē   tā   bā   ghēd,   'az-im   tī   jā-im   Khudāi
he-did.   His   son   his-own   father   to   said,   'I-I   thee   before-I   God

jā-im   sharmindi-em   shud;   az-im   tsi-em   chi-pusht   tī   zāti-em
before-I   ashamed-I   became;   I-I   from-this-I   after   thy   son-I

lāyiq   nast.'   Yū   tā   khē   naukarai   bā   ghēd,   'fai   feri
worthy   am-not.'   His   father   his-own   servants   to   said,   'very   good

wanjī   izhemav,   wū-da   pumetsav;   wok   chiliak   ka   yū   dāst   dēv,
robe   bring-ye,   him-on   clothe-ye;   a   ring   on   his   hand   put-ye,

kaush   yū   bā   pumetsav;   tsa   yū   chi-pusht   gāla   khare-bi,
shoe   him   to   clothe-ye;   from   that   after   bread   we-will-eat,

khashwakhtī   kune-bi;   gūyā-ke   men   zāt   mul-a   wod,   psah   zinda
merriment   we-will-make;   as-if   my   son   dead-he   was,   again   alive

shud;   apnit-a   wod-am,   psah   awāl-am.'   Āwend-ē   khashwakhti-e
he-became;   lost-he   was-for-me,   again   found-I.'   They-they   merriment-they

kal.
made.

Yū   kata   zāt   ao   wakht   khē   zaminai   sar   wod.   Tsa   tāda
His   big   son   (at)that   time   his-own   lands   on   was.   From   there

āghad   ka   khē   khāna   qarīb,   ke   shud,   āwāz-e-ghēzhāk-raqqāsi
he-came   to   his-own   house   near,   when   he-came,   sound-of-singing-dancing

ka   yū   ghāl   dēd.   Khē   wok   naukar   qīvd;   tsa   yū
on   his   ear   struck.   His-own   a   servant   he-called;   from   him

ferāt,   'am   taīz   sāz   raqqāsi-et?'   Ao   ghēd,   'tī   warūd
he-inquired,   'this   what   singing   dancing-is?'   He   said,   'thy   brother

āghad;   tī   tāt   ao   sihat   āghad   gāla   dūdāk.'   Ao   khafa
came;   thy   father   (because)he   safe   came   bread   has-given.'   He   angry

shud,   ka   khē   khān   nas   kimd   ke   shūai.   Yū   tāt   tsa
became,   to   his-own   house   not   wished   that   he-may-go.   His   father   from

khān   nashet,   wū   dilāsā   kal.   Ao   khē   tā   hā   gap
the-house   emerged,   him   consolation made.   He   his-own   father to   word

ghēd,   'iqa   sāl   tō   bā-im   khizmat kal,   heeh-wakht tsa   tī
said,   'so-many   year   thee   to-I   service did,   (at)any-time from   thy

gap-am   na   shekht-am;   zodund khizmat tō   bā-im   kal,   tū   men
-cord-I   not   passed-o'er-I; so-much service thee   to-I   did,   thou   me

bā   kudām   wakht   wok   shatanak   nas   dūd-ī,   khē   hamrah-gana
to   (at)any   time   one   kid   not   gavest-thou,   my-own friends

gal   kharum,   khushwakhtī   kunam.   Wakhtē-ke   tī   am   zāt
with   I-may-eat,   merriment   I-may-make.   When   thy   this   son

āghad, ke   tī   daulat kanchanini gal   kharch   kal,   tō   yū
came,   who   thy   wealth harlots   with   expenditure made,   thou   him

khatir-e   gāli-ō   dūd.'   Tāt   yū   bā   ghēd,   'eh   zāt,   tō
for-thou   bread-thou gavest.'   The-father him   to   said,   'O   son,   thou

mudām   men   gal   āst-ai;   tsizē-ke   memen   āst,   tinen   āst.   Ka   mōch
always   me   with   art-thou;   whatever   mine   is,   thine   is.   To   us

khushwakhtī   kanāk   munāsib   wod,   tsiz-hā-ke   tī   warūd
merriment   to-make proper   was,   what-for-that (i.e. because)   thy   brother

mul-a   wod,   psah   zinda   shud;   apēsi-a wod,   psah   yaf   shud.'
dead-he was,   again   alive   became;   lost-he was,   again   found   became.'

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ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok	bāzargān-e	wod.	Khē	māl	zāghd.	Shud
A	*merchant-a*	*was.*	*His-own*	*property*	*he-took.*	*He-went*

saudāi.	Yū	māl	pēzh	wēk	shud.	Khē	kūch	bā
(for-)trading.	*His*	*property*	*in*	*water*	*went.*	*His-own*	*wife*	*to*

pēghām	kal	ke,	wō	māl	asti-a.	Yū	kūch	yū
message	*he-made*	*that,*	*that*	*property*	*she-may-send.*	*His*	*wife*	*that*

māl	juk-a	astūd.	Yū	māl	dō-mas	ka	wēk	shud.	Ghesht
property	*all-she*	*sent.*	*That*	*property*	*again*	*in*	*water*	*went.*	*He-returned*

āghad	khē	khā	bā.	Fai	geryān	shud.	Yū	kūch	ghēd,
he-came	*his-own*	*house*	*to.*	*Much*	*weeping*	*became.*	*His*	*wife*	*said,*

' deqat	na.	Khar,	ke	az	swērum-bi.'	Yū	kūch	fai	feri-t.
'*worry*	*(is)not.*	*Eat,*	*that*	*I*	*will-find.*'	*His*	*wife*	*very*	*beautiful-is.*

Shud	qāzī	khānavār	bā.	Ghēd	ke,	' wok	azār	rupai
She-went	*the-judge's*	*house*	*to.*	*She-said*	*that,*	'*one*	*thousand*	*rupees*

men	bā	dai.'	Qāzī	yū	bā	azār	rupai	dūd.	Ao	āghad
me	*to*	*give.*'	*The-judge*	*her*	*to*	*a-thousand*	*rupees*	*gave.*	*She*	*came*

khē	khā	bā.	Qāzī	ghēd	ke,	' az	fershun	īsum-bi	tī
her-own	*house*	*to.*	*The-judge*	*said*	*that,*	' *I*	*(at-)night*	*I-will-come*	*thy*

khā	bā.'	Qāzī	āghad	yū	khā	bā.	Gāla-māla	gakht,
house	*to.*'	*The-judge*	*came*	*her*	*house*	*to.*	*Bread-etcetera*	*she-prepared,*

yū	jā	nesht.	Ka	war	yū	māl	dēd.	Wujinjāk
him	*before*	*she-placed.*	*On*	*the-door*	*her*	*husband*	*knocked.*	*(Of-)the-woman*

qāzī	ferāt,	' kāi-a	ka	war ?'	Ao	ghēd,	' men	mūl-ai.'
the-judge	*inquired,*	'*who-is*	*on*	*the-door?*'	*She*	*said,*	' *my*	*husband-is.*'

Qāzī	ghēd,	' mak	tsa-na	gākha-bi ?'	Ao	ghēd,	' pa
The-judge	*said,*	'*for-me*	*what*	*wilt-thou-prepare?*'	*She*	*said,*	'....

shuena	tag.'	Ao	dēd	pa	shuena	tag.	Yū	māl	ataghd
the-cradle	*inside.*'	*He*	*struck*	...	*the-cradle*	*inside.*	*Her*	*husband*	*entered*

pa	khān.	Ghēd,	' pa	shuena	kai-a ?'	Ghēd,	' tī	zāt.'
in	*the-house.*	*He-said,*	' *in*	*the-cradle*	*who-is?*'	*She-said,*	' *thy*	*son.*'

Ao	ghĕd	ke,	'shom,	khĕ	zät	rinum.'	Vind	ke	yŭ-
He	*said*	*that,*	*'I-will-go,*	*my-own*	*son*	*I-will-see.'*	*He-saw*	*that*	*his*

vin-a	kata.	Yŭ	tĕgh	ned,	yŭ	vin	tŭd.	Wok	tewar
beard-is	*large.*	*His*	*razor*	*he-took,*	*his*	*beard*	*he-shaved.*	*A*	*hatchet*

ned.	Ghĕd,	'yŭ	pŭd	ket	kenam.'	Qazi	khet-a	just.
he-took.	*He-said,*	*'his*	*foot*	*out*	*I-will-make.'*	*The-judge*	*arose-he*	*he-fled.*

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 feet.' So the judge got up and ran away.

APPENDIX ON ISHKĀSHMĪ.

The materials available for the study of Ishkāshmī 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 Zēbakī. For a more full account of Ishkāshmī, reference may be made to a book by the present writer entitled 'Iskāšmī, Zēbakī, and Yāzγulāmī' published by the Royal Asiatic Society.

The Ishkāshmī vowel system is in the main the same as that of Zēbakī. The only important difference is that the former often has *u* or *ū*, where the latter has *a* or *ā*. Thus, Ish. *dust* or *dūst*, Zb. *dāst*, a hand ; Ish. *rūi*, Zb. *rāi*, three ; Ish. *nulustuk*, Zb. *nalāstak*, he has sat down ; Ish. *frut*, Zb. *ferāt*, he asked. In Ish. the infinitive ends in -*uk*, but in Zb. in -*ak*.

Ishkāshmī occasionally shows signs of a tendency to drop a final consonant, as in *pu* (Zb. *pād*), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zēbakī, 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 *yā-e-waḥdat*, as has been noted in Zēbakī.

The declension of nouns has been considerably simplified from that of Zēbakī. The nominative plural does not end in -*ai* 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 Zēbakī, the accusative-dative ends in -*i*, as in *wi dumb-i nad*, he grasped its tail. The genitive is the same in form as the nominative, as in *pādshā khān*, the king's house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination -*aw* or *ā*, as in *tsa wazīraw frut*, he enquired from the viziers ; *wazīrā-bā ghēzhd*, he said to the viziers.

The following is a list of the principal Ishkāshmī prepositions and postpositions, with their Zēbakī equivalents :—

(*a*) Prepositions :—

Ish.	Zb.
dar, in.	...
pa, in.	*pa*.
tā, till.	...
tar, into, to.	...
tsa, from.	*tsa*.

I have not noted anything in Ishkāshmī corresponding to the Zēbakī *ka*, in.

(*b*) Postpositions :—

Ish.	Zb.
bā, to, for.	*bā*.
bād, after.	...
darūn, among.	...
dad, near to.	*jā*.
vish, below.	*vish*.

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 *az*, as in Zēbakī. In the singular, its genitive is *mun*, and its oblique case *mun*, or, in the dative, *mun-bā*. *Mun* corresponds to the Zēbakī *men*. I have not come across any form corresponding to the Zb. *mak*, 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. *tō* and *tu*. The plural is *tomakh*, corresponding to Zb. *tōmakh*.

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 :—

	Ish.	Zb.
Sing.		
Nom.	*wa*.	*ao*.
Gen.	*i, wī*.	*yū*.
Obl.	*wan*.	*yū, wā, wō*.
Plur.		
Nom.	*i*	*āwend*.
Gen.	*wēv*.	*āwenda*.
Obl.	*i*	*āwenda*.

I have found nothing in Ish. corresponding to Zb. *aomas*. The Ish singular oblique case and plural genitive are paralleled by the Munjāni *wan* and *wef*, and the Yūdghā *wen* and *wef*.

Another form of the remote demonstrative is *dir*, that, which has analogies in Sarīkolī and Shighnī, but which I have not noted in Zēbakī.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, *man*, this, and the genitive plural, *mīr*, their. *Mon* is parallel to *wan*, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is *em*, this (nominative).

Another form of this pronoun in Ishkāshmī is *nakwa*, this, which may be compared with the Sarīkolī *nak-*. It has not been noted in Zēbakī.

The reflexive pronoun is *khadak*, self, which may be compared with the Persian *khwud*. Its genitive, as in Zēbakī, is *khē*, own.

Ishkāshmī has also another word, *fak*, self, used, at the same time, like the Hindī *āp*, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gawarbati *phuka*, self.

As in Zēbakī, Ishkāshmī has no indigenous relative pronoun, but *tsī*, the base of the interrogative pronoun in cognate dialects, is sometimes used with this force.

The interrogative pronouns are *kudem*, who?, and *kam* or *chīz*, what? The former may be compared with the Munjāni *kedē*, Yūdghā *kedi*, Zēbakī having *kāī*. Zēbakī has *tsīz*, what?

Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zēbakī. Only that of the second person singular differs. They are :—

	Ish.	Zb.
Sing.		
1st pers.	-im, -um.	-am, -em, -im.
2nd pers.	-at, ut.	-ĕ, -i.
3rd pers.	caret.	-a.
Plur.		
3rd pers.	-ān.	-en.

The materials for illustrating the conjugation of the Ishkāshmī verb are scanty. The only form of the present of the verb substantive that has been noted is ast, corresponding to Zb. ast, he is. The other persons are probably formed by the addition of pronominal suffixes, as in that dialect.

The past is vud, he was, corresponding to Zb. wod. It is conjugated, as usual, by the addition of pronominal suffixes. Thus, vud-um, I was; vud-ut, thou wast, and so on. There is a perfect vuduk, he has been, and a present, vūni, he becomes. As in Zb. we also have shud, he became.

The infinitive of the active verb ends in -uk, corresponding to the Zb. -āk. Thus, khar-uk, to eat, the act of eating. Compare Zb. ken-āk, to do.

The following is an alphabetical list of past participles, with the corresponding Zēbakī forms, where known :—

Ish.	Zb.
āghad, came.	āghad.
apukht, listened.	...
atōghd, entered.	ataghd.
avul, found (pres. base, avir-).	awāl (pres. base, awĕr-).
dĕd, struck.	dĕd (pres. base, deh-).
dūd, gave.	dūd.
frin, remained.	...
frut, asked.	ferāt.
ghĕzhd, said.	ghĕd (pres. base, ghĕzh-).
kift, pierced (pres. base, kif-).	...
kul, kūl, done, made (pres. base, kūn-).	kal (pres. base, ken-, kun-).
kut, slaughtered.	...
khut, arisen.	khet.
mul, died.	mul.
nad, taken (pres. base, nas-).	ned (pres. base, nast).
nulust, seated (pres. base, nīd-).	nalāst (pres. base, nīd-).
nusht, emerged.	nashet.
sāmbud, sāmd, smeared (pres. base, sāmb-).	...
shukht, passed over.	shekht.
tōghd, gone.	...
wud, taken away.	...

Ish.

cüst, bound.

zōghd, taken (pres. base, zānz-).

Zb.

(pres. base, wâud-).

zāghd.

The terminations of the present-future in the singular are :—

	Ish.	Zb.
1.	-um.	-em, -im.
2.	-i, í.	-ĕ.
3.	—— or í.	-i.

There is no information as to the plural in Ishkáshmi.

The use of *bi* to emphasize the future signification has not been noted in Ishkáshmi. In Zb. the use of *bi* is probably borrowed from Persian.

In Zēbakī -a is added to this tense to give the force of the present subjunctive. In Ish. -u is employed in the same way. It will be remembered that in other cases also u 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 -aw or -wo, corresponding to Zb. -av. Thus, *aciraw*, bring ye; *wanwo*, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zēbakī. Thus, *shud-im*, I went; *kul-ut*, thou madest; *āghad*, he came; *apukht-ān*, they listened.

The perfect participle is formed by adding -uk to the past participle, the termination corresponding to the Zb. -ak or āk. Thus, *nulust-uk* (Zb. *nalāst-ak*), he has sat down; *shud-uk* (Zb. *shud-āk*), he has gone or become. Once formed, the participle is, *mutatis mutandis*, treated as in Zēbakī.

The negative is *na* or *nus*, not. The latter corresponds to Zb. *nas*.

MUNJĀNĪ OR MUNGĪ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dōrāh Pass, on the north side of the Hindū Kush. It is nearly due north of the town of Chitrāl. According to Tomaschek, Munjānī is the one of the Ghalchah languages, which, more than any other, possesses ancient forms, and which most nearly approaches to the old language of the Avesta.

Far less is known about this language than about Wakhī, Shighnī, or Sarīkolī. 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—

    SHAW, R. S.,—*On the Ghalchah Languages* (*Wakhi and Sarikoli*). *Journal of the Asiatic Society of Bengal*, Vol. xlv, Pt. I, 1876, pp. 139 and ff. On pp. 272 and ff. there is a short Munjānī Vocabulary, compiled by Munghī Faiz Bakhsh.

    TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften.* Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

    GEIGER, W.,—*Grundriss der iranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898. Here begins Prof. Geiger's article on 'Kleinere Dialekte und Dialektgruppen.' In this there is a little about Munjānī.

The following imperfect sketch of Munjānī 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—

	Sing.	Plur.
Nom.	*tāt*	*tāt-e.*
Gen.	*ghe tāt-an* or *tāt.*	*ghe tāt-af.*
Dat.	*ne tāt-an, ne tāt.*	*ne tāt-af.*
Abl. (from)	*ghe tāt.*	*ghe tāt-af.*

OTHER NOUNS.

MASCULINE		FEMININE	
Singular.	Plural.	Singular.	Plural.
pūr, a son.	pūr-e.	leghdo, a daughter.	leghd-e.
mēra, a man.	mērak-e.	zhinka, a woman.	zhink-e.
yāsp, a horse.	yāsp-e.	māyaga, a mare.	māyag-e.
kūa, a bull.	kūag-e.	ghāva, a cow.	ghāv-e.
ghālf, a dog.	ghālv-e.	machia, a bitch.	machi-e.
wuza, a goat.	wuzak-e.	wuz, a she-goat.	wuz-e.

Adjectives do not seem to change for gender.

II—PRONOUNS.

First Person—

Sing.	Plur.
ze, I.	mākh, we.
(zhe) men, of me.	zhe mākh, of us.
mo-kān, mine.	a-mākh-kān, ours.
nā-men, to me.	nā-mākh, to us.

Second Person—

to, thou.	māf, ye.
zhe to, of thee.	zhe māf, of you.
to-kān, thine.	a-māf-kān, yours.
nā-to, thee.	nā-māf, to you.

Third Person—

wo, he.	wai, waf, they.
zha wan, of him.	zha waf, of them.
a-wan-kān, his.	a-waf-kān, theirs.
nā-wan, to him.	nā-waf, to them.
wem, to him, him (proximate), wao (remote).	

'This' is ma or mo; dem, in this; zhemaf, from these.

Adjectives are, dau, in that (country); zhau, from those (husks); zhem, of these (four).

'Who' is kedē; 'What?' is shtē; 'Own' is khai; 'Any one' is kedēvā.

Pronouns are suffixed as in Persian. Examples are, wera-it, thy brother; tāt-it, thy father; pūr-ish, his son; tāt-ish, his father.

Separable Pronominal terminations, used with the Past tenses, exist as in other Ghalchah languages.

They seem to be—

	Sing.	Plur.
1.	*em, am.*	*am.*
2.	*et* (? Transitive), *ai* (? Intransitive).	*af.*
3.	*ai, a.*	*at.*

III.—VERBS.

a. Auxiliary Verbs and Verbs Substantive—

Imperative, *bāi.*

	Sing.	Plur.
1.	*hast-am,* I am.	*hast-am,* we are.
2.	*hast-ai, ast-ai,* thou art.	*hast-af,* you are.
3.	*hast, ast,* he is.	*hast-at,* they are.

sham appears in *se lāyiq che-sham,* I am not worthy.

The verb *shio,* to go, has its Present Tense as follows:—

ay-im, I go.	*ay-am,* we go, we are.
ay-i, thou goest.	*ay-af,* you go, you are.
yi, he goes.	*ay-at,* they go, they are.

vi-am, I was.	*vi-am,* we were.
vi-ai, thou wast.	*vi-af,* you were.
vi-o, he was.	*vi-at,* they were.

shi-am, I went, I became.	*shi-am,* we went, we became.
shi-ai, thou wentest, thou becamest.	*shi-af,* you went, you became.
sho-i, he went, he became.	*shi-at,* they went, they became.

b. The Active Verb—

The Ghalchah system of conjugation with different bases is clearly seen.

Present-Future—

	Sing.	Plur.
1.	*duh-um,* I beat, I shall beat.	*deh-am,* we beat, we shall beat.
2.	*deh-i,* thou beatest, thou wilt beat.	*deh-af,* you beat, you will beat.
3.	*deh-i,* he beats, he will beat.	*deh-at,* they beat, they will beat.

Other examples are,—

First Person Singular,—wushk-im, I will arise; *ay-im,* I will go; *shā-im,* I will say; *gherv-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, *khāmakhā* is prefixed. Thus,
ze khāmakhā duhum.

Imperative.—The following examples occur:—

2nd Singular,—*deh*, beat; *āi*, go, be; *khor*, eat; *niltha*,[1] sit; *as*, come; *werema*,
    stand; *murra*, die; *dal*, give; *ghāza*, run; *avar*, bring; *yi-ken*,
    make.

2nd Plural,—*avare*, bring; *aghdāve*, put on; *derāe*, 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* means 'I was giving.'

The *Past* Tense is formed from a past base as in other Ghalchah 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-um*, I did; *aver-em*, I
                    brought; *zhi-am*, I went, I became.

First Person Plural,—*mākh zhi-om*, we did beat.

Second Person Singular,—*to zhi-et*, thou didst beat; *aghay-ai*, thou camest;
                    aver-et, thou didst bring; *zhi-et*, thou saidst; *li-et*, thou
                    gavest.

Second Person Plural,— *māf zhi-af*, you did beat.

Third Person Singular,—*shoi*, he went, he became; *zhta*, he said; *boghd*, he
                    divided; *yi-ker* or *ker*, he made; *guod*, he burnt;
                    ushevd, he called; *lishk*, he saw; *negher*, he emerged;
                    aver, he brought.

Other forms are:—

(1) *wa zhi-a*, he did beat; *li-a*, he gave; *pist-a*, he asked; *jeft-a*, he ordered.

(2) *khuzd-ai*, he sent; *wushk-ai*, he arose; *aghā-ai*, he came.

(3) *jkhat-e*, he agreed.

Third Person Plural,—*wai* or *waf* *zhi-af*, they did beat; *ghērevd-af*, they com-
                    menced 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-wa*, we would have eaten; and *yi-keri-
am-wa*, we would have made (merriment).

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[1] *Th* as in *think.*

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJĀNĪ OR MUNGĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yu mŭrakan lŭ pŭr-e vi-at. Zha-waf mâlen kamder pŭr ne
One man's two sons were. From-them among younger son to
tāt-an shta, 'ē tāt, zhe khai māl nā-men issa dal.' Wo we-khai
father said, 'O father, from own property to-me share give.' He his-own
daulat ne khai pŭral boghd lia. Chēd mils gi-ashk kamder pŭr
wealth to own sons divided gave. Some days passed younger son
we-khai māl pā jam'-ker yu lerā mulk rawāna-shoi, wura
his-own property all collected (to)-one distant country started, there
lēv arg yi-ker, we-khai daulat pā barbād-lia. Wa-gā-ki zhawan hechko
bad deeds did, his-own property all lost. When of-him anything
chūzai dau mulk qaāri shoī. Wo dar mānda shoī,
not-remained in-that country famine became. He in want became.
Skāpir-ne-yu daulatdār niāst. Wo mēra wem khuzdai de khai zakhmaf
With-one wealthy-man sat. That man him sent in own fields
we-khūgaf charā-dal. Ma ida dem awas via ki,
swine with-order-to-graze. This boy in-this longing was that,
'zhau-ki khug-e kharat zhau sabūstaf we-khai yiler baravum,'
'from-whatever swine eat from-those husks my-own stomach I-might-fill,'
zhau-daran na-wan kedēvā hech-ko che-lia. Dau-wakht ūshyār-shoī
because to-him anyone anything not-gave. Then to-senses-came
ne-khai jān-an shta, 'yed yatīm-e de men tāt kei naghn
to-own self said, 'so-many hired-servants in my father's house foot
kharat zhawaf bēsh wuzi-e, ze zha-wushi-an ne-murawan-shiam.
eat of-them spare remains-to-them, I from-hunger am-about-to-die.
Wushkim ayim skāpir-ne-tāt-an zhā-im, "ā tāt, ze skāpir-
I-will-rise I-will-go before-father I-will-say, "O father, I before-
ne-Khudāi-an skāpir-ne-to sharminda shi-am; ze lāyiq che-sham
God before-thee ashamed have-become; I fit not-am

ne-to-pûr.   We-men   yu   yatim   skâpir-ne-khai-an   lâken.''
for-thy-son.   Me   one   hired-servant (like)   before-thyself   keep.''

Wushk-ai,   shoï   skâpir-ne-tât-an.   Tât   wuzher   ki   pûr-ish   zhe   lera
He-rose,   went   before-father.   Father   saw   that   his-son   from   distance

aghai.   Wezel ne-pûr-an   guvd,   ghezia-shoï, we-lâst der-ye del-tshli,   khai
came.   His-heart for-son   burnt,   running-went,   hand   threw   round-neck,   own

pur bahâi.   Pûr   ne-tât-an   shta,   'ê   tât,   ze   skâpir-ne-Khudâi-an   skâpir-
son kissed.   Son   to-father   said,   'O   father, I   before-God   before-

ne-to   sharminda   shi-am ;   ze   ghim-an-ba'd lâyiq che-sham   ne-to-pûr.'
thee   ashamed   have-become ;   I   after-this   fit   not-am   for-thy-son.'

Tât-ish   ne-khai   naukaraf   shta,   'ghash-e zhegh   avare   ne-man   aghdâve ;
His-father to-own   servants   said,   'good   clothes   bring   to-him   put-on ;

yu pargushke de ugushke-ish derñ-e ; yu kafshike de pahlaf-ish   aghdâve.
one   ring   on   his-finger   put-on ;   one   shoes   on   his-feet   put-on.

Wa-gâ   naghn   kharam,   wa-gâ   wâlui   yi-kenam   We-men   pûr
Then   food   we-will-eat,   then   merriment   we-will-make.   My   son

muri via,   wos   zinda   shoï ;   gip-shi-via   wos   per-viam.'   Waf
dead   was,   now   alive became ;   lost-become-was   now   we-have-found-him.'   They

khushi   gherevdat.
merriment   commenced-making (lit. took).

Ster   pûr-ish   dau   mahal de zakhmaf vin.   Zhe   wur   aghai ;
Elder   son-of-him   at-that   time   in   fields   was.   From   there   came ;

ne-kei-an nazdik shoï ;   ki   sâz   ibia   de   ghû-ish   zhin   We-yu
to-house   near   came ;   that   music   dancing   in   his-ears   struck.   One

naukar ushêvd, zha-wan   pist-a,   'mo shtê sâz shtê   ibi-a ?'   Wo shta
servant called,   of-him   enquired, 'this what   music what   dancing ?'   He   said

ki,   'wera-it   aghai   tât-it   wao   sihat   lishk,   wâlu   dil.'   Wo
that, 'thy-brother   came   thy-father   him   well   saw,   feast is-giving.'   He

khafa   shoï,   ne-kei-an shin che-fkhat-e.   Tât   negher   de-bêrûn,
annoyed became,   to-house   going   not-agreed.   Father   emerged   outside,

na-wan dilâsa-yi-ker.   Wo ne-tât-an shta, 'mala wuzhar, miad   sâl   ne-to
to-him   entreated.   He   to-father said, 'here   look,   so-many   years   to-thee

khizmat   yi-kerum ;   hech-kella we-to   râi   de   tâ   che   zhi-em ;
service   I-did ;   any-time   thy   word   on   ground   not   I-threw ;

miad   gâ   khizmat   yi-karum,   to   hech-kella   yu   chan   nâ-men
so-much   time   service   I-did,   thou   any-time   one   kid   to-me

che-li-et,   ki   qati   zhe-khai   dûstaf   yû-jâi   niaste
not-gavest,   that   with   own   friends   in-one-place   having-sat

khûri-am-wa,   khushi   yi-keri-am-wa.   Wos   ki   mo   pûr-it
we-would-have-eaten,   merriment   we-would-have-made.   Now   that   this   thy-son

aghai   kedêva-ki   we-to   danlat   qati   zhe-kanchanaf barbâd-lia,   to
came   who   thy   wealth   with   prostitutes   lost,   thou

zhau-daran mehmáni liet.' Tát ne-wan shta, 'ě pŭr, to de-pá-wakht
for-his-sake feast gavest.' Father to-him said, 'O son, thou all-time

qati zhe-men astai, shtě-wa-ki zhe-men ast, ta-kán. Na-mákh khushi
with me art, whatever of-me is, thine-is. To-us merriment

yi-kera lázim via, skau-ki mo to werái murí via, wos zinda
making necessary was, because this thy brother dead was, now alive

shoi; gip-shi-via wos per-viam.'
became; lost-become-was now we-have-found-him.'

ERANIAN FAMILY. Eastern Group.

GHALCHAH SUB-GROUP.

MUNJĀNĪ OR MUNGI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Nausherwān-i-'ādil yu mils waina negher. De pādā yu
Nausherwān-the-just one day for-hunting went-out. On road one

ghash e bāgh lishk. Baghbān we pādshāh ki lishk, be-dawāi zhe
good he garden saw. Gardener he the-king that saw, went-running from

bāgh-an. Lu anār aver. Zhe yu anār pādshāh jefta
garden. Two pomegranates brought. From one pomegranate king ordered

ki sharbat yi-kunē, we-yu lia ne wazir-an. Zhe yu
that sherbet make, the-other (pomegranate) gave to wazir. From one

anār sharbat de jām pur shoi, wem shemda o shoi. Pādshāh
pomegranate sherbet in cup full became, it drank and went. King

awana aghai piau pādā. We-bāgh lishk. De khai zel shta ki,
again came same way. That-garden saw. In own heart said that,

'wem ghervem.' De bāgh levar resi zegherge via. Ne
'this (garden) I-will-take.' At garden's gate reached thirsty was. To

bāghbān jefta ki, 'āi anār avar; nā-men yu jām sharbat
gardener ordered that, 'go pomegranate bring; to-me one cup sherbet

yi-ken.' Bāghbān chfur anār aver; zhe-mai sharbat yi-ker.
make.' Gardener four pomegranates brought; from-these sherbet made.

Jām pur che shoi pādshāh khashm-ker. 'Zhau anār chi
Cup full not became king became-angry. 'From-those pomegranates why

che-averet, zhe yu-ga yu jām pur shoi? Zhem chfūraf
did-you-not-bring, from one-only one cup full became? From-those four

yu jām pur che shoi.' Bāghbān shta, ki, 'pira ki aghayai
one cup full not became.' Gardener said, that, 'first-time that you-came

ze zhaem we-to fel nēk via. Wos ki aghayai we-to niat
I say your intention good was. Now that you-came your intention

qalb shoi. Dau-vēr o dem-vēr pā anār zhe yu shakh-a
bad became. That-time and this-time all pomegranates from one branch

aver-em.   Mohrg   zhe   to   niat-an   shoï.'   Pádsháh fkhat-e, shta,
I-brought. This-matter from your intention happened,' King agreed, said,

'máy-an   shtet.   Ábádi-e   wuláat   zhe   lēl-i-nēk-i-pádsháh.'
'true you-have-said. Prosperity-of country from good-intentions-of-king (is).'

Ne bághbán   werga   lia   o   shol.
To gardener presents gave and went.

NUMERALS.

Yu   lu *or* le   sherai   chfūr   pänj   ākhshe   avde   āshkie   nau   dah   wïst.
One   two   three   four   five   six   seven   eight   nine   ten   twenty.

The rest of the numerals are the same as in Persian.

YŪDGHĀ OR LEOṬKUH-I-WĀR.

This language is said to be called Yidghā or Yudghā by those who speak it, and Leot-kuh-i-wār (sometimes mis-written Lutkho-i-wār) by Chitrālis. It is spoken in the upper part of the Lutkho (correctly Leoṭkuh) Valley. Its true name is probably Yūdghā.

Regarding it, Biddulph (*Tribes of the Hindoo Koosh*, p. 155), says: 'The Yidghāh language spoken in the upper part of the Ludkhō 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 Ghalchah languages . . . Like those, the Yidghāh differs from the Dard languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.'

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BIDDULPH, Colonel J.,—*Tribes of the Hindoo Koosh*, Calcutta, 1880, pp. 155 and ff. A Grammar and Vocabulary, in Appendix J.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte*. Vienna, *Sitzungsberichte der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften.* Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

TOMASCHEK, Prof. W.,—*Yidghāh, ein beachtenswerther Iranischer Dialekt. Beiträge zur Kunde der indogermanischen Sprachen*, Vol. vii (1883), pp. 195 and ff.

GEIGER, W.,—*Grundriss der iranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff., Strassburg, 1898. Here begins Prof. Geiger's article on '*Kleinere Dialekte und Dialektgruppen.*' In this there is a little about Yūdghā.

The following Grammar is taken from Biddulph :—

LEOTKUH-I-WÂR OR YÛDGHÂ GRAMMAR.

I.—PRONUNCIATION—

Pronounce *â* as *a* in *late*; *e* as in the French *était*; *o* as the first *o* in *promote*.

dî and *zâ* are interchangeable. Thus, *mîzâ* or *mîdî*, a day.

II.—NOUNS—

	Sing.	Plur.
Nom.	*kyî*	*kyî-i*
Gen.	*kyî*, of a house	*kyî-i*
Dat.	*na kyî-en*, to a house	*na kyî-of*
Acc.	*kyî*, a house	*kyî-i*
Abl.	*ze kyî-en*	*ze kyî-of*

Pronominal suffixes,

	used with the—
	Present Tense.		Past Tense.	
	Sing.	Plur.	Sing.	Plur.
1.	*em*	*am*	*em*	*em*
2.	*e*	*of*	*t*	*of*
3.	*e*	*at*	—	*at*

III.—PRONOUNS—

	Nom.	Gen.	Dat.	Acc.	Abl.
I	*zoh*	*man*	*na-mae*	*na-man*	*ja-man*
We	*mâkh*	*e-mâkh*	*ne-mâkh*	*ne-mâkh*	*ja-mâkh*
Thou	*tz*	*tah*	*na-teh*	*ti-tih*	*ji-toh*
You	*mîf*	*a-mîf*	*ne-mîf*	*ne-mîf*	*ji-mîf*
He, she, it	*{ goh n. / woh d. / hîroh r.*	*{ aeon / eyon / aeon*	*{ na-man / aeyon / no-eon*	*{ won / ooh / woh*	*{ ja-man / jeyon / jo-eon*
They	*{ goh n. / woh d. / hîroh r.*	*{ amaf / aigof / e-of*	*{ namof / neyof / no-of*	*{ wemaw / wer / wan*	*{ jemaw / jeu / jo-ee*

The letter *n* stands for *near*, *d* for *distant*, *r* for *remote*. There are no distinctions of gender.

IV.—VERBS—

Auxiliary Verbs—

(a) *îstâh*, to be.

Present. I am, *eto*, *det*, for all persons and both numbers.

Past. I was, etc.		
	Sing.	Plur.
1.	*bî-em*	*bî-em*
2.	*bî-t*	*bî-if*
3.	*bâzh*	*bî-it*

(b) *Shâh*, to become.

Pres.-Fut. I become, or shall become.

	Sing.	Plur.
1.	*shem*	*shem*
2.	*shî-it*	*shof*
3.	*shî-it*	*shod*

Past, bî-em, etc.

Regular Verbs.—

Infinitive: *mîdâ*, to strike.
Participles: Present, *mîdâ*, to strike.
Present, *die*, striking.

Past, shîrâ bagh, to have struck.
Past, *shîoh*, having struck.

INDICATIVE MOOD.

Present-Future.

I strike or shall strike.

	Sing.	Plur.
1.	*zîhem*	*dîham*
2.	*îdîe*	*dîhaf*
3.	*dîde*	*dâdat*

Imperfect.

I was striking.

	Sing.	Plur.
1.	*mî-eretam*	*mî-eretam*
2.	*mî-tatet*	*mî-etatf*
3.	*mî-eretoh*	*mî-etet*

Past.

I struck.

	Sing.	Plur.
1.	*shî-em*	*mîgam*
2.	*shî-t*	*mîgof*
3.	*mîoh*	*mît*

Perfect.

I have struck.

	Sing.	Plur.
1.	*mîgam mîoh*	*mîgam mîoh*
2.	*mîgot*	*mîgof*
3.	*mît*	*mît-e*

Pluperfect.

I had struck.

	Sing.	Plur.
1.	*mîgam mîoh*	*mîgam mîoh*
2.	*mîga mîoh*	*mîgof mîoh*
3.	*mît mîoh*	*mît mîoh*

IMPERATIVE MOOD.

Sing.	Plur.
strike thou, *dîhe*,	strike you, *dîht*,
let him, her, or it strike, *dîhe*.	let them strike, *dîhe*.

The Passive voice is formed by the use of the auxiliary verb *kahiyâh, to go*; as *mîdâ kahiyâh*, to be struck.

The Interrogative is formed by adding *a* to the verb in all its forms.

Bidúlph adds, "NOTE.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure."

The following sentences are given by Biddulph :—

(1) What is your name ?	*Toh nām ches mīn ?*
(2) This is my brother.	*Moh man vrai min.*
(3) My brother has two good horses.	*Man vraiy-en loh ghaṣhe gasp-i āstet.*
(4) His sword is better than mine.	*Eyen kugor-en man kugor ghaṣhe āstet.*
(5) I want to go to my home.	*Na kyĕ-en kṣhiyah mans khiyāl āstet.*
(6) How far is it from here ?	*Ze moloh chemin lūroh āstet ?*
(7) It is twenty days' journey.	*Muntroh padoh wistoh mīkh.*
(8) I told him that I could not come to-day.	*Man nowan iṣhtam zoh dūr agoyāh cho-wicidam.*
(9) What do you want ?	*Natoh koyi raist¹ ?*
(10) Why do you ask me this ?	*Tŭ moh va-man chi pistet.*
(11) I can run faster than he can.	*Zoh eyen tiz ghazam.*

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 *mĕṣh*, a day, *ĕ* is substituted for *i*.

The following are the principal grammatical forms found in the Specimens and List of Words :—

I.—NOUNS.

Tat, a father,—

	Sing.	Plur.
Nom.	*tat.*	*tat-e.*
Gen.	*tat.* *wa tat.* *ghe tat-n (wa).*	*wa tat.* *ghe tat-ef (wa).*
Dat.	*ne tat-n.*	*no tat-ef.*
Abl. (from)	*ghe tat-n.*	*ghe tat-ef.*

Loghda, a daughter,—

	Sing.	Plur.
Nom.	*loghda.*	*loghd-e.*
Gen.	*ghe loghda (wa).*	*ghe loghd-ef (wa).*
Dat.	*no loghda.*	*no loghd-ef.*
Abl.	*ghe loghda.*	*ghe loghd-ef.*

Other instances of the **Oblique form Singular** are,—

Nom.	
mara, a man.	*marak-en.*
kemder, younger.	*kemder-en.*
mulk, a country.	*mulk-en.*

¹ A corruption of *vai āstet*.

Nom.

māl, property.	*māl-en.*
pūr, a son.	*pūr-en.*
derakht, a tree.	*derakht-en.*
dokandar, a shopkeeper.	*dokandar-en*, and others.
mer, a man.	*mer-an.*
yasp, a horse.	*yasp-an.*

Other instances of the **Nominative Plural** are,—

Nom. Sing.	Nom. Plur.
mer, a man.	*mer.*
ādam, a man.	*ādam.*
pūr, a son.	*pūr-e.*
pela, a foot.	*pal-e.*
zhinko, a woman.	*zhink-e.*
zakhmo, a field.	*zakhm-e.*

Other instances of the **Oblique Plural**, which sometimes seems to be used in the sense of the Nominative, are,—

Nom. Sing.	Obl. Plur.
ādam, a man.	*ādam-ef.*
yasp, a horse.	*yasp-ef.*
mayegho, a mare.	*mayegh-ef.*
keragh, a bull.	*keragh-ef.*
gharo, a cow.	*ghav-ef.*
ghalf, a dog.	*ghalv-ef.*
matsia, a bitch.	*matsi-ef.*
khūk, a pig.	*khūk-ef.*
zakhmo, a field.	*zakhm-ef.*
kanchani, a harlot.	*kanchani-ef.*

The following plural oblique forms also occur, besides those mentioned below; *segh-af*, stripes; *rupaia-gh-af*, rupees (accusative plural); *peles-ef*, ropes.

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, *kender-en*, the younger (son collected); *wo marak-en*, that man (sent); *tat-n*, the father (saw, said); in one instance, *e* is added, in *pūr-e ne tat-n shto*, 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 fakhm*, in sense; *de man tat daulat*, in my father's wealth; *de wakht*, at the time; *de khwē zakhmo*, in his own field; *de koho*, outside.

The following are examples of the **Dative**; *marak-en*, to a man (dative of possession); *ne ta-n*, to the father; *no lūr mulk-en*, to a far country; *no laway-an*, for keeping; *na Khuday-en*, to God; *no dram-en*, to inside.

In the plural we have *no khūk-ef*, for swine.

[No. 10.]

ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

YŪDGHĀ OR LEOTKUH-I-WĀR.

(Khan Sahib Abdul Hakim Khan, 1897.)

Yū marak-en loh pūre viet. Kemder pūr ne tat-n shto, 'ai tat,
One man's two sons were. Younger son to father said, 'O father,

zhe khwē māl-en nā-men ki risia-bash nā-men del.' Won wo-khwē māl
the from own property to-me that falleth to-me give.' He his-own property

de-waf-mal-en baghd lio. Yū cher mesh debāl kemder-en wo-khwē māl
between-them having-divided gave. A few days after younger his-own property

dizdo no lūr mulk-en shui wo-khwē māl bad-masti
having-collected to distant country went his-own property riotous-living

ker gibavdo; kula-weka pāje kul ker dau-watan jahan
having-done lost; when all consume did-make in-that-country much

nāshkel wushio shui. Wo shillakh shui. Wo shui lo quwatīn-en jift
bad famine became. He in-want became. He went with wealthy-man joined

shui, wo marak-en wo mara khuzdai de khwē zakhmo
became, that man (wealthy-man) that man (poor-man) sent in own field

no-khūk-ef no-hway-an won armān vio, zhe khūk-ef wauzai wopok-ef
swine to-keep he in-longing was, from swine spare husks

ka khurghum barghom-ra. Koi no-wen chi dil-vieste.
that I-would-have-eaten satisfied-I-would-have-become. Anyone to-him not would-give.

Thamus de-fakhm aghwai, lo khwē jān-en gep-zhio, 'chend mazdūrān de men
Then into-sense came, with own self said, 'how-many hired-servants on my

tat daulat naghen khuret zhe-wef bu-shi, zo zhe-wushi
father's wealth food having-eaten from-them spare-becomes, I from-hunger

mrum. Zhibem, huroko tat oim, gep-deham, "ai tat, skapir na-to
am-dying. I-will-rise, near father will-go, will-say, "O father, before thee

na-Khuday-en sharmanda shom. Zo lāyiq pūr na-to ch-shom
to-God ashamed I-became. I fit son to-thee did-not-become

wa-men alekowa mazdūr khen wram."' Zhihi huroko tat shui;
me like hired-servant having-made keep."' Having-risen near father went;

wo zhe lūre-ghen de-aghwaia tat-n wau lisheh; won jān guvd; ghezda shui
he from distance coming father him saw; his heart burnt; running went

treshele geft; goft. Pūre ne tat-n shto, 'ai tat, zo skapir na-to
his-neck embraced; kissed. Son to father said, 'O father, I before thee

na-Khuday-en   sharmanda   shom.   Zo   zhe-mālwro   na-to   lyiq   pūr
to-God   *ashamed*   *became.*   *I*   *henceforth*   *to-thee*   *fit*   *son*

ch-shom.'   Tat-n   wo-khwĕ   shadarbāka   bandavdo.   'ghashe   zopef
did-not-become.'   *Father*   *his-own*   *servants*   *ordered,*   *'good*   *clothes*

awer   ni-men aghdav;   yū porgushchu ni-men dogushchu   drai; kalshke
having-brought   *to-him*   *put-on;*   *one*   *ring*   *to-his*   *finger*   *put-on; shoes*

ni-men de-pale   aghdav;   tham,   neghen   khorem;   khushānī   kenem;
to-his   *feet*   *put-on;*   *come,*   *food*   *we-would-eat;*   *merriment we-will-make;*

men pūr mur   vio, zinda   shui;   gip   shui-vio,   perwim.'   Wof
my   *son dead was, alive   became;   lost   had-become,   I-have-found-him.'*   *They*

zhet   de-khushānī kra.
commenced merriment doing.

Won   khushche   pūr   de-wakht   de-khwĕ   zakhmo   vio.   Zhe-zakhmo
His   *elder*   *son*   *at-that-time*   *in-own*   *field*   *was.*   *From-field*

aghwai, ne kei-en[1] nezdik   aghwai   zhe-fagik-ef zhe-drubda-en hāwāz no-wen
came,   *to*   *house*   *near*   *having-come*   *of-singings*   *of-dancing*   *sound*   *to-his*

doghū zhio. Wo   yū   shadar   wushavdo   pisto,   'ye chismin fagik-
ears struck. He   *one*   *servant*   *called*   *enquired,*   *'they*   *what*   *songs-*

i-zhet   duruwet?'   won gep-zhio, 'ta   wrai   aghwai, ta   tat-n
are-saying (and)   *dancing?'*   *he*   *said,*   *'thy*   *brother*   *came,*   *thy*   *father*

pe-won-dir neghen lio.' Wo khafa   shui,   no dram-en shuya rai chi   ker.
for-his-sake food gave.' He annoyed became, to   *inside*   *going wish not did-make.*

Tat   de-keho   noghor   wau letafevdo; won   na tat-n   juwāb   lio,   'molo
Father   *outside*   *emerging*   *him entreated;*   *he*   *to father*   *answer*   *gave,*   *'here*

wojer,   mind   sāl   na-to   khizmat   krem,   heeh kelau ta   hukm   dir
look,   *so-many years to-thy*   *service I-have-done, any time thy order*   *otherwise*

chi   krem.   Mind khizmat   krem,   to heeh kelau yū chen nā-men
not I-have-done. So-much service I-have-done, thou any time one kid   *to-me*

chi   lit,   ki   lo   khwĕ   yārān   yū-jĕ   khurghum,   khushānī
not didst-give, that with own friends together I-would-have-eaten,   *merriment*

kerghem-va.   Kulu-weka mo   ta   pūr aghwai, koi-wek wa-ta daulat lo
I-would-have-made. When this thy son came,   *who*   *thy*   *wealth with*

kanchanī-ef gibavdo, to   pe-won-dir neghen   lit.'   Tat-n no-wen shio,   'ai
prostitutes lost, thou for-his-sake food didst-give.' Father to-him said,   *' O*

pūr,   to   mudām la-men astet. Men chis   we-kostet, ta.   Makh khushānī
son, thou always with-me art. My whatever there-is, thine (is). To-us merriment

kra   munāsib vio, chis-sabab mo ta   wrai   mur   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.'

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[1] Biddulph, na kyĕ-en.

NUMERALS.

Yû loh shuroi chshîr panj ukhsho   avdô ashcho nov los   los-yû los-u-lon

One two three four five six seven eight nine ten eleven twelve

los-i-shuroi   los-e-chshîr los-a-panj   los-u-ukhsho los-i-avdo   los-i-ashcho   los-u-nov

thirteen   fourteen   fifteen   sixteen   seventeen   eighteen   nineteen

wisto yû-wist-o-los   lu-wist   lu-wist-o-los   shuro-wist   shuro-wist-o-los   chshîr-wist

twenty   thirty   forty   fifty   sixty   seventy   eighty

chshîr-wist-o-los   shor or panj-wist.

ninety   hundred.

Biddulph has, five, *pāngh* ; six, *ûkshoh* ; eight, *ashchor* ; nine, *so* ; ten, *lass* ; twenty, *wistok* ; twenty-one, *wist-yû.*

BADAKHSHĪ.

The following specimens are given in order to round off the account of the Ghalchah languages. They are in Badakhshī, or the language of Badakhshān. The inhabitants of Badakhshān are by nationality Ghalchahs. They live immediately to the west of Wakhān and Shighnān. They have, however, abandoned their own Ghalchah 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 Ērān. 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 Fārsī-wān tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshī.

[No. I.]

ERANIAN FAMILY.   PERSIAN GROUP.

BADAKHSHI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak ādam do bacha dāsht-ast. Az miāna-e un-ā bacha-e khurd ba
One man two sons had. From among them son younger to

padar guft, 'aī padar, har-chī ki az māl-e to bakhsh-e mā-st, ba
father said, 'O father, whatever that from property-of thee share mine-is, to

ma bīteh.' Ō māl-ā-ra bakhsh-kad, ba un-ā dād. Kam wakht pas bacha-e
me give.' He properties divided, to them gave. Little time after son

khurd hamu māl-ā hama girifta, ba mulk-e dūr safar kad.
younger those properties all having-taken to a-country distant journey did.

Ba hamu jū rafta, māl-ā-e khud-a ba bē-bākī hama barbād-kad.
At that place having-gone, properties-of himself in debauchery all lost.

Chī-wakhtē-ki hama-ra kharj-kad, ba hamu mulk bisyār gushnagi shud, amu
When all consumed, in that country much famine became, that

ādam muhtāj shud. Amu mulk-na pēsh-e yak raīs' raft; amu ādam ū-na ba
man in-want became. That country-in before one wealthy-man went; that man him in

zamīn-e khud khūk-ā-ra charāu-dani rawān-kad. Armān-e ū būd ki az amu
lands-of himself swine grazing-for sent. Longing-of him was that from those

sa-bōst-a ki khūk-ā mē-khurd, shikam-e khud-a pur mē-kad. Kas ba ū
husks that swine ate, stomach-of himself full would-have-made. Anyone to him

na mē-dād. Pasān ba hūsh ā-mda guft, 'Az padar-e ma chi-qadar
not would-give. Afterwards in senses having-come said, 'From father-of me how-many

yatīm-ā-ra mān bisyār ast, ma az gushnagi mē-murum. Ma khēsta ba
hired-servants-to food much is, I from hunger am-dying. I having-risen to

pēsh-e padar-am mē-rum, ba ū mē-gom, "aī padar, ma ba pēsh-e Khudā wa ba pēsh-e
before my-father will-go, to him I-will-say, "O father, I to before God and to before

to gunā kadam, hami wakht munāsib nēst ki bāz shumā mara bachā guftan.
thee sin did, this time becoming is-not that again you to-me son should-call.

Ma-ra yak-e az yatīm-ā-e khudet budān."' Khēsta ba pēsh-e padar-e
Me one from hired-servants-of thine consider."' Having-risen to before father-of

khud me-rawa. Ō dūr būd-as, ki ū-na dida jān-e padar sokht. Dawīda
himself goes. He distant was, that him having-seen life-of father burnt. Running

raft, ba-gardan-e ū dast andākht, bisyār macha-kad. Bacha ba padar guft, 'aī padar,
went, round-neck-of his hand placed, much kissed. Son to father said, 'O father,

ma ba pēsh-e Khudā o ba pēsh-e shumā gunā kadam; āl-e ma lāyiq nēstem
I to before God and to before you sin did; now I fit am-not

ki bāz shumā ma-ra bacha guftan.' Padar ba naukar-ā-e khud farmūd
that again you to-me son should-call.' Father to servants-of himself ordered

ki, 'libās-ā-e khūb ā-wurda ba ī bu-poshānēd, ba panja-e ī chilik
that, 'clothes good having-brought to this (person) put-on, to finger his ring

bindāzēd, ba pāi kaush bu-poshānēd, wa nān bu-khurēd o khushwakhti
put-on, to feet shoes put-on, and food eat and merriment

bu-kunēd ; chi-ba-ki ī bacha-e ma murda shuda būd, āl-e zinda shud ; gum
make ; because this son-of mine dead become was, now alive became ; lost

shuda būd, āl-e yāft shud. Pasān ba khushwakhti mashghūl shudand.
become was, now found became. Afterwards in merrymaking engaged they-became.

Bacha-e kalān-e ū ba-miān-e zamīn bud-ast. Amu-wakhte-ki ba khāna qarīb
Son elder-of him in fields was. When to house near

shud, hāwāz-e bait-guftan rakhsīdan ba gūsh-e ū rasīd. Pasān yak
became, sound-of singing dancing to ears-of him reached. Afterwards (he)one

naukar-a faryād-kad, wa pursīd ki, 'chīst ī ?' Ūna ba ū guft ki,
servant called, and asked that, 'what-is this ?' He to him said that,

'birādar-e to ā-mada-as, padar-e shumā bisyār nān kada-as,
'brother-of thee hath-come, father-of you much food hath-made,

ba-ami-sabab-ki bacha-e khud sihat yāft.' Ū bisyār khafa shud na khāst
because son-of himself well found.' He much annoyed became not wished

ba darūn raftan. Padar-ash bērūn bar-ā-mada ū-na faryād-kad. A-mu ba
to inside to-go. Father-his outside having-emerged him entreated. He to

padar da jawāb guft, 'bibī, 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-

kēnēm ; hech-wakht az gap-e to ghair na shuda-astum. To yak
been-doing ; any-time from word-of thee averse not I-have-become. Thou one

wakht yak buzghāla ba ma na dādi, ki qat-e dost-ā-e khud khurda
time one kid to me not gave, that with friends-of myself having-eaten

khushwakhti mē-kadēm. Har-wakht ī bacha-e shumā ki ā-mad, ki
merriment we-would-have-made. When this son-of you that came, that

māl-ā-e shumā ba kanchani-bāzi hama gum-kad-as, shumā bā-ist-e ū
properties-of you in prostitute-keeping all has-lost, you for-sake-of him

bisyār nān dādi.' Ū ba ū guft, 'ai bacha, to dawām qat-e ma asti, har-chi-ki
much food gave.' He to him said, 'O son, thou always with me art, whatever-that

az mās, az tūs ; ammā khushwakhti kadan, khushwakht shudan lāzim būd,
of me-is of thee-is ; but merriment doing, merry becoming necessary was,

ba-ami sabab ki ī birādar-e to murda shuda būd, bāz zinda shud ;
for-this reason that this brother-of thee dead become was, again alive became ;

gum shuda būd, bās yāft shud.'
lost become was, again found became.'

[No. 2.]

ERANIAN FAMILY.   PERSIAN GROUP.

BADAKHSHĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Wakht-ē   yak   Shā-e   Darwāz-i   Sikandar   Khān   nām   az   Rāgh-e
At-a-time   one   king-of   Darwāz   Sikandar   Khan   by-name from   Rāgh-of

Badakhshān   bar-āmād. Paltan-āi-Aughāni-ra   jang-kada   zad.   Az-ū   jā
Badakhshān   came-out.   Afghan-regiments   having-fought   (he) beat.   From-that place

āmad   ba-bālā-e   Badakhshān.   Khud-e-ā   ba   khai-ma   mē-shisht,
came   to-invade   Badakhshān.   He-himself   in   tent   used-to-sit,

mardum-e-rayat-ā   me-farmūd,   'qat-e   paltan   muqadima   kuned.'   Rayat
subjects   used-to-order,   'against   troops   fighting   do.'   Subjects

muqadima-ra   mē-kadan.   Pas   mē-gurēkhtan.   Bāz   khud-e-ū,   yak
fighting   used-to-do.   Afterwards   used-to-run-away.   Again   he-himself,   one

nafar,   mē-barāmad,   muqadima   mē-kad.   Gōla   ba   jān-e   ū   mē-khurd
man, used-to-come-out,   fighting   used-to-do.   Bullets on   person-of   him   used-to-strike

ō   puchak   mē-shud.   Diga   az   mu-qadima   ki   pas-mē-gasht   ba
and   flat   used-to-become.   Again from   fighting   that   he-returned   at

jā-e   ki   kamar   wāz   mē-kad,   gōla-ha   puchak-shuda   az
a-place that   loins (belt)   open   he-used-to-make,   bullets   flat-become   from

kamar-ish   mē-ghaltid.   Ākhir   Badakhshān-a   az   dast-e   Aughān
his-loins (belt)   used-to-fall-down.   At-last   Badakhshān from   hands-of   Afghans

girift.   Bāz   mardum-e   Badakhshi-ra   guft,   'qat-e   mā   kamar   basta-kunēn,
(he) took.   Then   people-of   Badakhshān-to   (he) said,   'with   me   loins   gird-up,

tā   Kābul-a   bi-zanēm.'   Bāz   mardum-e   Badakhshi   ba   i
up-to   Kābul   we-might-strike (or take).'   Then   people-of   Badakhshān   with   him

bē-itibāri   kadan,   wa   dādan   Bādshā-e   Bokhārā-ra.   Bāz
untrustworthiness   did,   and   gave (him-away)   king-of   Bokhārā-to.   Then

Bād-shā-e   Bokhārā   i-ra   kusht.   Ami-tur   ādam-e   dilāwar   būd   ki
king-of   Bokhārā   him-to   killed.   In-this-manner   man   brave   (he) was   that

ashkar-a-e   Bādshā-e   Bokhārā-ra   bisyar   kharāb-kada-būd.
armies-of   king-of   Bokhārā   much   (he)-had-destroyed.

*

STANDARD LIST OF WORDS AND SENTENCES IN THE GHALCHAH LANGUAGES.

English.	Wakhi.	Shighni.	Sarikoli.
1. One	Iv, iv; i, 1	Yiv, yiv, i	Iv, i, i
2. Two	Bui, bü	Duyan, dho	Dhä, dhau
3. Three	Trüi	Arrai	Arói, aróí, harói
4. Four	Tsbür, tsabür	Tsavûr, tsavôr.	Tsavûr
5. Five	Panz	Pinz, pinz	Pinz
6. Six	Shadh	Khâv, khâuskh	Khel
7. Seven	Hüb	Uvd, wuvd	Uvd
8. Eight	Hat, hât	Wokht, waakht	Wokht, wokht
9. Nine	Nau	Nâv, nâo	Nóv
10. Ten	Dhas	Dis, dhis	Dhis
11. Twenty	Bist, wist	Du-dis	Wist, vist
12. Fifty	Bä-wist-a-dhas	Pinz-dis	Pinjû
13. Hundred	Sad, panz-wist.	Dis-dsak	Sad
14. I	Waz	Wuz	Waz
15. Of me	Zhü	Mo, mu	Mu
16. Mine	Zhumun	Mond, mund	Muian, mûyan.
17. We	Sak	Mâsh, mâsh	Mash, maahan
18. Of us	Spä	Mâsh, mâsh	Mashn, maahefa
19. Our	Spaisun	Mâshand, mâsh-und	Maahan, mashafan
20. Thou	Tu	To, tu	Tau, tao
21. Of thee	Ti	To, tu	Tä, tû
22. Thine	Tiu	Tond, tund	Täyan
23. You	Shisht	Tamâ	Tamaah
24. Of you	Sao, sav	Tamâ	Tamaaha, tamaahêfa
25. Your	Saven, savan	Tamând	Tamaahan, tamaahêfan

¹ When two forms are given, the second is usually taken from Shaw.

Zebaki and Ishkashmi.[1]	Munjáni.	Yidghá.	English.
Wak (Ish.) Wak, wok.	Yu	Yû or yu	1. One.
Dôv, dô (Ish.) Dau, dô.	Lu or lo	Loh	2. Two.
Rāi, rā (Ish.) Rāi.	Sherai	Sharoi	3. Three.
Tsafûr (Ish.) Ts*fur.	Chfûr	Chahir	4. Four.
Pûns (Ish.) Pûns.	Pânj	Panj	5. Five.
Khal (Ish.) Khol.	Ākhsho	Ukhsho	6. Six.
Uvd (Ish.) Uvd.	Avde	Avdo	7. Seven.
Ot (Ish.) Āt.	Ashkie	Ashcho	8. Eight.
Nao (Ish.) Naw.	Nau	Nov	9. Nine.
Dôs (Ish.) Dah.	Dah	Los	10. Ten.
Wisht	Wist	Wisto	11. Twenty.
Panjāh	Panjāh	Lu-wist-o-los	12. Fifty.
Sad	Sad	Panj-wist or yû shor	13. Hundred.
Az (Ish.) Az.	Ze	Zo	14. I.
Men (Ish.) Mun.	Zhe-men	Wa-men	15. Of me.
Monan	Mo-kān	Men	16. Mine.
Môkh	Mākh	Makh	17. We.
Môch	Zhe-mākh	Wa-makh	18. Of us.
Môchan	A-mākh-kān	A-makh	19. Our.
Tô (Ish.) Ta.	To	To	20. Thou.
Ti (Ish.) Ta.	Zhe-to	Wa-ta	21. Of thee.
Tinan	To-kān	Ta	22. Thine.
Tomôkh (Ish.) Tamukh.	Māf	Maf	23. You.
Tomôkh	Zhe-māf	Wa-maf	24. Of you.
Tomôkhan	A-māf-kān	A-maf	25. Your.

[1] There are only a few Ishkashmi words. These are indicated by the word 'Ish.'

English.	Wakhi.	Shighni.	Sarikoli.
26. He	Ya, yao, yá, haya, hayao	Yu, yú	Ya, yú
27. Of him	Yao	We, wi	Wi, wi
28. His	Yaven	Wind	Wian
29. They	Yáisht, yáwisht, hayaoisht	Wád, wádh	Wadh
30. Of them	Yav	Wev, wief	Wiafa, wiéfa
31. Their	Yaven	Wevand, wiéfend	Wiafan, wiéfan
32. Hand	Dast, dhast	Dost, dhóst	Dhtat, dhóst
33. Foot	Pud, pádh	Pui, pádh	Piyadh, podh
34. Nose	Mis	Náts, néiz	Nata, náz
35. Eye	Chezhen, chizhen	Tsém	Tyelam, tsem
36. Mouth	Ghash, ghásh	Ghór, ghaiv	Ghav, ghov
37. Tooth	Dendak, dándák	Dhandán	Dhandán, dhándán
38. Ear	Ghísh	Ghóg, ghokh	Ghaul
39. Hair	Drno (a single hair), sháfah (plural).	Dákhta, chunj	Shád, khád
40. Head	Sar	Kál, kal	Kál, kál
41. Tongue	Zik	Zev, zév	Ziv, ziv
42. Belly	Dür, dar	Kich	Kéch
43. Back	Dam, madh, dám	Dám, mid, dám	Méiédh, chunj, dem
44. Iron	Ishn	Sepen, spin	Spin
45. Gold	Tillá, tillá	Tilla	Tillá
46. Silver	Nukra	Nukra	Nukrá
47. Father	Tat, tát	Dád, ped	Pid, atá, tá
48. Mother	Nán	Nán, mád	Aná
49. Brother	Wrut, wrút	Werád, werá, vród	Wrád, vród
50. Sister	Khúi	Yakh	Yakh
51. Man	Dai, dhái	Chárik, ádam, chorik	Udam, charain, churik, khalg.
52. Woman	Kend, kónd	Ghenik	Aurat

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Zébáki and Ishkáshmi	Munjáni	Yidghah	English
Au (Ish.) Wa.	Wo.	Wo	26. He.
Yu (Ish.) Wi, i.	Zha-wan.	Won	27. Of him.
Yünan, yünan	A-wan-kán	A-wen	28. His.
Awand	Wad	Wof	29. They.
Awanda	Zhe-waf	Wof	30. Of them.
Áwandan (Ish.) Wav.	A-waf-kán	A-wef	31. Their.
Dast (Ish.) Dust, dhst.	Last	last	32. Hand.
Pad (Ish.) Pu.	Pála	Pela	33. Foot.
Nita (Ish.) Nita.	Feske	Fesko	34. Nose.
Tsám (Ish.) Tsám.	Chám	Cham	35. Eye.
Fota (Ish.) Futa.	Yerv	Pkor	36. Mouth.
Dándak (Ish.) Dánd.	Ládi	lada or lad	37. Tooth.
Ghál (Ish.) Ghól.	Ghúi	Ghú	38. Ear.
Seghumi (Ish.) Ghénuk.	Pagáh	Pegho	39. Hair.
Sör (Ish.) Sur, sár.	Púsec	Púar	40. Head.
Zovuk (Ish.) Zivuk	Zev	Zevigh	41. Tongue.
Der (Ish.) Der.	Yiler	Wujud	42. Belly.
Med (Ish.) Kamuk.	Pish-ke	Pshcho	43. Back.
Shopan	Yúspen	Respen	44. Iron.
Tils	Tillá	Zer	45. Gold.
Nuqra	Nuqra	Rupayo	46. Silver.
Tát, tá (Ish.) Tát, tot.	Tát	Tat	47. Father.
Nán (Ish.) Nán.	Nána	Nino	48. Mother.
Waród (Ish.) Vród.	Werái	Wrai	49. Brother.
Ikhá (Ish.) Ikhá.	Yekha	Ikho	50. Sister.
Málák (Ish.) Ádam, muluk.	Mora	Mer or mara	51. Man.
Wajinjak	Zhinka	Zhinko or zhinkiko	52. Woman.

English.	Wakhi.	Srighni.	Sariknli.
53. Wife	Kend, känd	Ghen, ghin	Ghin
54. Child	Zemän	Zolikik	Tifl
55. Son	Petr, pötr	Pots, puts	Puts, pöts
56. Daughter	Dhegd, dhaghd	Rezin, razin	Razén, razgen
57. Slave	Handegh, andag	Ghulám	Kul
58. Cultivator	Dehqän	Cheridzgar	Dehkän
59. Shepherd	Sh'pön, shpün	Shebänij, chupän	Ghübän
60. God	Khudäi	Khodäi	Khodäi
61. Devil	Shaitän	Shaitän	Shaitän
62. Sun	Yir	Khir, khër	Khör, khër
63. Moon	Zhumak, jümäk	Mëst	Mäst, mäs
64. Star	Stär, siär	Khstärs, akhtards	Shtürj, khturj
65. Fire	Rakhnigh, rakhnig	Yäts, yäts	Yäts
66. Water	Yupk	Khats, akhats	Khäts
67. House	Khün, khun	Chid	Chëd
68. Horse	Yash, yäsh	Wärj, vorj	Vürj
69. Cow	Ghäv, chät ghä	Jäv, jäo	Chät ghau
70. Dog	Shach, shäch	Kod, küd	Küd, küd
71. Cat	Pish	Pish	Pish
72. Cock	Khres	Chukh	Kharöz
73. Duck	Yöch	Baibat	Murghäbi
74. Ass	Khür, khur	Markab	Shër
75. Camel	Ushtür, ushtür	Khstur, skhtur	Shtyür, khtür
76. Bird	Vingus	Parinda	Parinda
77. Go	Rech, rach	Sä, säo	Tsäts
78. Eat	Yao, yäw	Khä	Khör
79. Sit	Nezd, nazd	Neth	Nith

Zēbākī and Ishkāshmī.	Munjānī.	Yidgha.	English.
Kūch (Ish.) Zbānj.	Wula	Wulla	53. Wife.
Chut (Ish.) Zāmān.	Zūngach	Zuman	54. Child.
Zai (Ish.) Zas, zua	Pūr	Pūr	55. Son.
Shitākak, shiāk, shiā (Ish.) Shtok.	Leghda	Leghda	56. Daughter.
(H)ulām	Ghulam	Hads	57. Slave.
Dehqān	Dehqān	Dehqān or kighchghus	58. Cultivator.
Chōpān	Chūpan	Khuzhu-wan	59. Shepherd.
Khudāi (Ish.) Khudā.	Khudāi	Khudāi	60. God.
Shaitān (Ish.) Lēw.	Shaitān	Shaitān	61. Devil.
Ormozd (Ish.) Rōmuz.	Mira	Mira	62. Sun.
Umēk (Ish.) Mā.	Yumega	Imogho	63. Moon.
Sitāra (Ish.) Struk.	Stara	Stāra	64. Star.
Roshni (Ish.) Rōzhni.	Yār	Yār	65. Fire.
Wūk (Ish.) Wūk.	Yangha	Yangho	66. Water.
Khān, khā (Ish.) Khān.	Kui	Kei	67. House.
Verāk (Ish.) Wruk.	Yāsp	Ysap	68. Horse.
Ghui (Ish.) Ghū.	Ghāva	Ghavo	69. Cow.
Kud (Ish.) Kud.	Ghalf	Ghalf	70. Dog.
Pmh (I.) Pish.	Pishko	Pishko	71. Cat.
Kurchīn (Ish.) Kurchīn.	Nar-keri	Nar-kere	72. Cock.
Murghavi	Yelka	Yeshko	73. Duck.
Khar (Ish.) Khuz.	Khera	Khoro	74. Ass.
Ushtur (Ish.) Shtur.	Shkir	Ishchuro	75. Camel.
Parindu	Parandagi	Breghiko	76. Bird.
Shū (Ish.) Shu.	Āi	Oi	77. Go.
Khar (Ish.) Khar.	Khor	Khor	78. Eat.
Nil (Ish.) Nīd.	Nilfha	Nisha	79. Sit.

English.	Wazai.	Shighni.	Sariki.
80. Come	Wezzui, wazi	Yât, yâd, yâúbd	Tâdb
81. Beat	Dih, di	Deh	Dhâ
82. Stand	Gtz	Varafta	Varufa, warâfa
83. Die	Merrei, mari	Mar, mir	Mir
84. Give	Rand, rând	Dhâd, dhâk, dâd, dâk, dhed	Dhâ
85. Run	Gofa, göfa	Jâz	Zíâz, zhóz
86. Up	Hatá	Po-ûr	Tar
87. Near	shikh, shtkh, shikh	Karib	Niad
88. Down	Hará	Tagêr	Pâst
89. Far	Dir, dhir	Dar, dâr	Dhâr
90. Before	Tar—prut, tar—prût	Po-râd, paráo	Parâd, prôd
91. Behind	Tar—tsibas, tar tsibâs	Po-zibâ, tar—zabô	Zabô, sabûch, zabû
92. Who?	Kai, köi	Chni	Chaí, chi, choí
93. What?	Chtz, chiz	Chtz, chiz	Tsainik, tstiz
94. Why?	Chiz-rek-ot, tstz-ar	Chizard	Tsaizir, tsaizar
95. And	O	Ô	A, at
96. But	....	....	Lâkin
97. If	Ki	Agar	Agar
98. Yes	Yan	Ân, labbai	Balâ
99. No	Nei	Nai	Nai
100. Alas	Afsta	Arsáo	Afsôa
101. A father	Tat	Dâd	Atâ
102. Of a father	Tat	Dâd	Atîa
103. To a father	Tat-rek	Dâdard	Atâir
104. From a father	Tez tatan	Az dâd	Az atâ
105. Two fathers	Bo tatisht	Duyûn dâden	Dhâ atâ
106. Fathers	Tatisht	Dâden	Atâ khail

Jhábí and Ighkájaul.	Munjání.	Yidghu.	English.
Iz	As	Er ?	80. Come.
Dah	Dah	Deh	81. Beat.
Khes	Werma	Zhip	82. Stand.
Mar	Marra	Mya	83. Die.
Dai (*Igh.*) Dai.	Dal	Dal	84. Give.
Ghen	Ghámáh	Ghana	85. Run.
Werúz (*Igh.*) Velúz.	Walghe	Welghe	86. Up.
Qarib (*Igh.*) Dah.	Torkha or manlik	Nendik	87. Near.
Vish	Negudir	Pasro	88. Down.
Dir (*Igh.*) Dir-shluk.	Lera	Lifro	89. Far.
Walá (*Igh.*) Vish.	Pira	Wapir	90. Before.
Chi-pught	Dahál	Wechpach or dahal	91. Behind.
Ki (*Igh.*) Kuáum.	Keda	Kudi	92. Who ?
Tsin (*Igh.*) Kuni, etz.	Shte	Chi	93. What ?
Tsin bit	Chi	......	94. Why ?
I, ső (*Igh.*) Ez.	O	......	95. And.
Lákin	......	......	96. But.
Er (*Igh.*) Agar, ist.	......	......	97. If.
Baif	A	Ho	98. Yes.
No, no (*Igh.*) Na.	Ná	No	99. No.
Afsús	Afsús	Wáys	100. Alas.
Tát (*Igh.*) Tát, tot.	Tát	Tat	101. A father.
Tátú, táta (*Igh.*) Tát, tot.	Zhe tátan	Wa tat	102. Of a father.
Tá bá (*Igh.*) Tát bá.	No tát	Ne tatn	103. To a father.
Tsa tát (*Igh.*) Tsa tát.	Zhe tát	Zhe tatn	104. From a father.
De tát (*Igh.*) De tát.	Lu táte	Luh tate	105. Two fathers.
Tátui, tátem (*Igh.*) Tát.	Táte	Tate	106. Fathers.

English.	Wakhi.	Sighni.	Sarikoli.
107. Of fathers	Tatv, tatinev	Dāden	Atáyefa
108. To fathers	Tatv-rek	Dádenar I	Atáyefir
109. From fathers	Tse tatven	Az dáden	Az atáref
110. A daughter	Dhegd	Rezin	Razen
111. Of a daughter	Dhegd	Rezin	Razena
112. To a daughter	Dhegd-rek	Rezinard	Razenir
113. From a daughter	Tse dhegden	Az rezin	Az razen
114. Two daughters	Bu dhegdinisht	Duyón rezinen	Dhá razen
115. Daughters	Dhegdisht	Rezinen	Razen khail
116. Of daughters	Dhegdinav	Rezinen	Razenefa
117. To daughters	Dhegdev-rek	Rezinenard	Razenefir
118. From daughters	Tse dhegdeven	Az rezinen	Az razenef
119. A good man	I baf dái	I báshánd chárik	I chárj khalg
120. Of a good man	I baf dái	I báshánd chárik	I chárj khalga
121. To a good man	I baf dái-rek	I báshánd chárikard	I chárj khalgir
122. From a good man	Tse i baf dáien	Az i báshánd chárik	I az chárj khalg
123. Two good men	Bu baf dái	Duyón báshánd cháriken	Dhá chárj khalg
124. Good men	Baf khalg	Báshánd cháriken	Chárj khalg khail
125. Of good men	Baf khalgev	Báshánd cháriken	Chárj khalgefa
126. To good men	Baf khalgev-ez	Báshánd chárikenard	Chárj khalgefir
127. From good men	Tse baf khalgeven	Az báshánd cháriken	Az chárj khalgef
128. A good woman	I baf kand	I báshánd ghenik	I chárj aurat
129. A bad boy	I shak kash	I ganda ghedá (or gadhá)	I hashdák bacha
130. Good woman	Baf kandisht	Báshánd gheniken	Chárj aurat khail
131. A bad girl	I shak perchód	I ganda gháts	I hashdák gháts
132. Good	Baf, baf	Báshánd	Chárj, chárj
133. Better	Ghafch baf	Lap báshánd	Behchan chárj

Zébaki and Ishkáshmi	Munjáni	Yúdghá	English
Tấtaie, tấtena (Ish.) Tất.	Zhe tấtaf	Wa tat	107. Of fathers.
Tấtaie bắ (Ish.) Tấtáw bắ.	Ne tấtaf	No tatef	108. To fathers.
Tsa tấtaie (Ish.) Tsa tatắw.	Zhe tấtaf	Zhe tatef	109. From fathers.
Shtấk (Ish.) Shtok.	Leghda	Loghda	110. A daughter.
Shtấe (Ish.) Shtok.	Zhe leghda	Zhe loghda wa	111. Of a daughter.
Shtấ bắ (Ish.) Shtok bắ.	Ne leghda	Na loghda	112. To a daughter.
Tsa shtấk (Ish.) Tsa shtok.	Zhe leghda	Zhe loghda	113. From a daughter.
Dô shtấk (Ish.) Dô shtok.	Lu loghde	Loh loghde	114. Two daughters.
Shtấken (Ish.) Shtok.	Leghde	Loghde	115. Daughters.
Shtấkena (Ish.) Shtok.	Zhe leghdaf	Zhe loghdef wa	116. Of daughters.
Shtấken bắ (Ish.) Shtokắw bắ.	Ne leghdaf	No loghdaf	117. To daughters.
Tsa shtấkene (Ish.) Tsa shtokắw.	Zhe leghdaf	Zhe loghdef	118. From daughters.
Feri mấlắk (Ish.) Wak fri ấdam.	Yu ghashe mẽra	Yû ghashe mer	119. A good man.
Feri mấlắke (Ish.) Wak fri ấdam.	Zhe yu ghashe mẽra	Zhe yû ghashe maraken	120. Of a good man.
Feri mấlắk bắ (Ish.) Wak fri ấdam bắ.	Ne yu ghashe mẽra	Ne yû ghashe meran	121. To a good man.
Tsa mấlắk-e-feri (Ish.) Tsa wak fri ấdam.	Zhe yu ghashe mẽra	Zhe yû ghashe maraken	122. From a good man.
Dô feri mấlắk (Ish.) Dô fri ấdam.	Lu ghashe mẽra	Loh ghashe mer	123. Two good men.
Feri mấlắken (Ish.) Fri ấdam.	Ghashe mẽrake	Ghashe ấdam	124. Good men.
Feri mấlắkena (Ish.) Fri ấdam.	Zhe ghashe mẽrake	Zhe ghashe ấdamef wa	125. Of good men.
Feri mấlắken bắ (Ish.) Fri ấdamắw bắ.	Ne ghashe mẽrake	Ne ghashe ấdamef	126. To good men.
Tsa feri mấlắkenn (Ish.) Tsa fri ấdamắw.	Zhe ghashe mẽrake	Zhe ghashe ấdamef	127. From good men.
Wok feri wujinjấk	Yu ghashe zhinka	Yu ghashe zhinko or zhinkiko.	128. A good woman.
Wok sấman-e-shak (Ish.) Wak shak sấman.	Yu delk ida	Yu nấshkel yndâ	129. A bad boy.
Feri wujinjấken	Ghashe zhinke	Ghashe zhinke	130. Good women.
Wok shtấk-e-shak (Ish.) Wak shak shtok.	Yu delk kinke	Yu nấshkel yndike	131. A bad girl.
Feri (Ish.) Fri.	Ghashe	Ghashe	132. Good.
Fai feri	Jahấ ghashe	Jahan ghashe	133. Better.

English	Wakhi	Sighni	Sarikoli
134. Best	Ghafch ghafch lub	Lap lapot bäghänd	Uzüdü chärj
135. High	Biland	Buland	Baland
136. Higher	Ghafch biland	Lap baland	Kinile buland
137. Highest	Ghafch ghafch biland	Lap lapat baland	Khülat khüb baland
138. A horse	Yash	Würj	Vürj
139. A mare	Medägh, medbägh	Würiz	Väriz
140. Horses	Yashisht	Würjen	Vürj khail
141. Mares	Medäghisht	Würizen	Väriz khail
142. A bull	Drukah	Khtch, vir akhij	Chat shôch
143. A cow	Ghür	Jäv	Chat zhau
144. Bulls	Drukhisht	Khajen	Shôch khail
145. Cows	Ghävisht	Jäven	Zhau khail
146. A dog	Ghush (or ghüsh) chach	Kod	Küd
147. A bitch	Mach chach	Ked	Kad
148. Dogs	Ghush chachisht	Koden	Küd khail
149. Bitches	Mach chachisht	Keden	Kid khail
150. A he goat	Buch	Buchäk	Bais
151. A female goat	Tügh, tugh	Wäz	Waz
152. Goats	Tüghisht	Wäzen, wäz-gala	Waz khail
153. A male deer	Ghush ähü	Nakhchtr buch	Ner bôghôi
154. A female deer	Istrui ähü	Nakhchtr wäs	Sttr bôghôi
155. Deer	Ähuisht	Nakhchtr-gala	Bôghôi khail
156. I am	Waz-um tei	Waz-am yast	Waz-am yäst (or yost, and so passim).
157. Thou art	Tu tei	Tu-t yast	Tau-at yäst
158. He is	Yä tei	Yu yast	Yu yäst
159. We are	Sak-en tei	Mäsh-am yast	Mash-an (or maahäf-an) yäst.
160. You are	Säisht tei	Tamäsht yast	Tamash-üf yäst

Zêbaki and Ishkashmi.	Manjâni.	Yudgha	English.
Tsū feritur	Jahā jahā ghashe	Jahan jahan ghashv	134. Best.
Werāz (Ish.) Wughduk.	Baland	Blend	135. High.
Fai werāz	Jahā baland	Jahan blend	136. Higher.
Tsū werāztur	Jahā jahā baland	Jahan jahan blend	137. Highest.
Wok verāk (Ish.) Wrok.	Yu yās	Yu yasp	138. A horse.
Wok baital	Yu māyega	Yu mayegho	139. A mare.
Verāken (Ish.) Wrok.	Yāsp-e	Yaapsf	140. Horses.
Baitalen	Māyag-e	Mayoghef	141. Mares.
Wok keahūk (Ish.) Kuzhuk.	Yu kūa	Yu keragh	142. A bull.
Wok ghūi (Ish.) Ghū.	Yu ghāvu	Yu ghavo	143. A cow.
Keahūken (Ish.) Kuzhuk.	Kūng-e	Keraghof	144. Bulls.
Ghūwai (Ish.) Ghū.	Ghāv-e	Ghāvef	145. Cows.
Wok ked (Ish.) Kud.	Yu ghālf	Yu ghalf	146. A dog.
Wok shech ked	Yu machīa	Yu maisia	147. A bitch.
Kedai (Ish.) Kud.	Ghālv-e	Ghalvef	148. Dogs.
Shech kedai	Machi-e	Maisief	149. Bitches.
Wok nar wuz (Ish.) Nark vuz.	Yu wuza	Yu fraghama	150. A he goat.
Wok shech wuz (Ish.) Shūla vuz.	Yu wuz	Yu woza	151. A female goat.
Wuzai (Ish.) Vuz.	Wuza-ke	Chhirwai	152. Goats.
Wok shuwāk	Yu nar ramūz (musk-deer)	......	153. A male deer.
Wok shech shuwāk	Yu shia ramūa	......	154. A female deer.
Zhuwāken	Ramūz-e	......	155. Deer.
Az-im āst	Ze hastam	Zo astet	156. I am.
Tōmas āst	To hastai	To astet	157. Thou art.
Aomas āst (Ish.) Āst.	Wo hast	Wo astet	158. He is.
Mōkh-e āst	Makh hastam	Makh astet	159. We are.
Tōmōkh-e āst	Maf hastaf	Maf astet	160. You are.

English.	Wakhi	Shighni	Sarikoli
161. They are	Yáisht toi	Wád-en yast	Wadh-af yást
162. I was	Waz-um tu	Waz-um vód	Waz-am rud (or vúd, and so passim).
163. Thou wast	Tu-et tu	Tu-t vód	Tau-at rud
164. He was	Yá tu	Yu vód	Yu rud
165. We were	Sak-en tu	Másh-am vad	Mash-an rud
166. You were	Saisht tu	Tamá-et vad	Tamash-af rad
167. They were	Yáisht tu	Wád-en rad	Wádh-af vud
168. Be	Wáta	Veh	Vao, van
169. To be	Wátsen	Vidáo	Vidao
170. Being	Sak wátsen	Vidáwand	Vidir
171. Having been	Vitk	Vudj, vudhj	Vedhj
172. I may be	Waz wátguin-a	Waz veiam, váyam	Waz vao-am-a
173. I shall be	Waz wátguin	Waz veiam, váyam	Waz vao-am
174. I should be	......	......	......
175. Beat	Di	Deh, dhád	Dhá
176. To beat	Ding	Dehdáo or dhadáo	Dhádao
177. Beating	Sak ding	Dehdáwand	Dhádir
178. Having beaten	Dietk	Dadj, dhadhj	Dhádj, dhádhj
179. I beat	Waz diam, dimam, dim	Waz dehdáwandam, or waz dehum, and so throughout, as in the future.	Waz dháyam
180. Thou beatest	Tu dii, di	Tu dehdáwandá	Tau dhá
181. He beats	Ya deht, dikht	Yu dedáwandá	Yu diit, dhid
182. We beat	Sak dien, dinen, sha-dinen	Másh-am dehdáwandá	Mash dháyan
183. You beat	Saisht diit, dit, sha-dit	Tamá-et dehdáwandá	Tamash dháyit, dháyid
184. They beat	Yáisht dien, dinen	Wád-en dehdáwandá	Wadh dháyin
185. I beat (*Past Tense*)	Waz-um dehtei, dikhtei	Waz-um dád, dhád	Waz-am dhad (or dhád, and so passim).
186. Thou beatest (*Past Tense*).	Tu-et dehtei, dikhtei	Tu-t dád, dhád	Tau-at dhad
187. He beat (*Past Tense*).	Yao dehtei, dikhtei	Yu dád, dhád	Yu dhad

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Zebaki and Ishkashmi.	Munjani	Yidgha.	English.
Awend-e hst	Wai hastat . .	Woi astet . . .	161. They are.
Az-im wod . . . (Ish.) Vud-um.	Ze viam . . .	Zo viem . . .	162. I was.
Tômas wod . . . (Ish.) Vud-at.	To vini . . .	To viet . .	163. Thou wast.
Aomas wod . . . (Ish.) Vud.	Wo via . . .	Wo vio . . .	164. He was.
Môkh-e wod . . .	Makh viam . .	Makh viem . .	165. We were.
Tômakh wod . . .	Maf vinf . . .	Maf vinf . .	166. You were.
Awend-e wod . . . (Ish.) Vud-an.	Wai viat . . .	Woi viet . . .	167. They were.
Shu . . . . (Ish.) Shu.	Bai	Oi	168. Be.
Shûâk	Shia	Shaya . . .	169. To be.
......	......	Shayă . . .	170. Being.
Shud	......	......	171. Having been.
Az shom-a . . .	Ze fermaki aim .	Zo chiwe oima .	172. I may be.
Az shom bi . . .	Ze khamakha aim	Zo oim . . .	173. I shall be.
Az zulûl shom bi .	Ze ghave ki aim .	Men shaya bash .	174. I should be.
Deh	Deh	Deh	175. Beat.
Dehâk . . .	Zhia . . .	Zhia . . .	176. To beat.
......	Zarb . . .	De zhia . .	177. Beating.
Ded	Zhi-i . . .	......	178. Having beaten.
Az-im deh, az deham	Ze duhum . .	Zo doham . .	179. I beat.
Tômas deh, tô dehê	To dehi . . .	To dehe . . .	180. Thou beatest.
Aomas dehâi . .	Wo dehi . . .	Wo dehe . . .	181. He beats.
Môkh deham . .	Makh doham . .	Makh deham . .	182. We beat.
Tômôkh dehav .	Maf dahaf . .	Maf dehaf . .	183. You beat.
Awend dehen . .	Wai dehat . .	Woi dehat . .	184. They beat.
Az-im ded . . . (Ish.) Ded-im.	Ze or men zhiam .	Men zhim . .	185. I beat (*Past Tense*).
Tô ded-i . . . (Ish.) Ded-at.	To zhiet . .	To zhit . . .	186. Thou beatest (*Past Tense*).
Ao ded . . . (Ish.) Ded.	Wo zhia . .	Won zhic . .	187. He beat (*Past Tense*).

English.	Wakhí.	Sighni.	Sarikoli.
188. We beat (Past Tense)	Sak-en dahtei, dikhtei	Mâsh-am dâd, dhâd	Mash-an (or mashtf-an) dhâd.
189. You beat (Past Tense)	Sâisht-er dahtei, dikhtei	Tamâ-et dad, dhâd	Tamash-ôf dhâd
190. They beat (Past Tense)	Yâisht dahtei, dikhtei	Wâd-en dâd, dhâd	Wâdh-af dhâd
191. I am beating	Wuz dinam, sha-dinam	Wuz-um dahdâwand	Waz dhâdir-am yâst
192. I was beating	Wuz aka ding-am tu	Wuz-um dehdâwam vôd	Waz dhâdir-am vud
193. I had beaten	Wuz-um diettiw	Wuzam dâdjat, dhâdhjat	Waz-am dhâdjit
194. I may beat	Wuz tae-dima	Waz dehum	Waz dhâyama
195. I shall beat	Wuz dim	Waz dehum	Waz dhâyam
196. Thou wilt beat	Tu di	Tu dei	Tau dhâ
197. He will beat	Yâ daht, dikht	Yu dit	Yu dhit, dhâd
198. We shall beat	Sak dton, dinan	Mâsh dehem	Mash dhâyau
199. You will beat	Sâisht dit	Tamâ deiet	Tamash dhâyit, dhâyid
200. They will beat	Yâisht dineu	Wâd deien	Wâdh dhâyin
201. I should beat	......	......	......
202. I am beaten	Wuz-um dietk tei	Moien dâdj	A-mui dhâdjiyenj yâst
203. I was beaten	Wuz dietk-am tu	Moien dâdj vod	A-mui dhâdjiyenj vud
204. I shall be beaten	Wuz dietk wâisum	Mu ta dâdön, dehen	Waz gholdi khâram
205. I go	Wuz rechum, racham	Wus-um rawinda	Waz tedjam
206. Thou goest	Tu reeh, rechi, rach, rachi, sha-reeh.	Tu-t rawinda	Tau tedz
207. He goes	Yâ reaht, raaht, sha-reaht	Yu rawinda	Yu tiid
208. We go	Sak rechen, rachan	Mâsh-am rawinda	Mash tedjan
209. You go	Sâisht rechit, rachit.	Tamâ-et rawinda	Tamash tedzit
210. They go	Yâisht rechen, rachan	Wâd-en rawinda	Wâdh tedzin
211. I went	Wuz-nm regdei, ragdei	Wuz-nm sut	Waz-am tiid
212. Thou wentest	Tu-et regdei, ragdei	Tu-t sut	Tau-at tiid
213. He went	Yâ regdei, ragdei	Yu sut	Yu tiid
214. We went	Sak-en regdei, ragdei	Mâsh-am sut	Mash-an tiid

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Zēbaki and Ishkāshmi.	Munjāni.	Yūdgha.	English.
Mōkh-e dēd-en	Mākh zhiam	Makh zhiem	188. We beat (*Past Tense*).
Tōmōkh dēd-av	Maf zhiaf	Maf zhiaf	189. You beat (*Past Tense*).
Āwend-e dēd-en (*Ish.*) Dēd-ān.	Wai zhiat	Wof zhiet	190. They beat (*Past Tense*).
Az dehem, az-im deh	Ze duham	Zo deham	191. I am beating.
Az dēd-am bi	Ze via dalam	Zo deham ste vio	192. I was beating.
Az dēd-ā wod-am	Ze zhiem via	Men zhighem vio	193. I had beaten.
Az dehem bi	Ze ferme ki duham	Zo chi dehama	194. I may beat.
Az dehem bi	Ze khāmakha duhum	Zo deham	195. I shall beat.
Tō dehē bi	To khāmakha dehi	To dehe	196. Thou wilt beat.
Ao dehā bi	Wo khāmakha dehi	Wo dehe	197. He will beat.
Mōkh-e dehe bi	Mākh khāmakha deham	Makh deham	198. We shall beat.
Tōmōkh dehav bi	Māf khāmakha dehaf	Maf dehaf	199. You will beat.
Āwend dehe bi	Wai khāmakha dehat	Woi dehat	200. They will beat.
Az zalūl dehem bi	Ze ghave ki duham	Men zhia bash	201. I should beat.
Mak-e dēdā āst-am	Ze zhia zhiem	Zo zhia bash zhom	202. I am beaten.
Mak-e dēdā wod-am	Ze zhia zhia viam	Zo zhia bash zho	203. I was beaten.
Uz dēdā zhom bi	Zhem had zhia zim	Zo zhia bash oïn ghum vio	204. I shall be beaten.
Az-im zhā, az zhom	Ze ayim	Zo oïm	205. I go.
Tō zhā	To ayi	To oï	206. Thou goest.
Ao zhāi	Wo yi	Wo yi	207. He goes.
Mōkh-e zhūen	Mākh ayam	Makh oïm	208. We go.
Tōmōkh zhāv	Māf ayaf	Maf oef	209. You go.
Āwend-e zhūen	Wai ayat	Woi oet	210. They go.
Az-im zhad (*Ish.*) Shud-am.	Ze zhinm	Zo zhom	211. I went.
Tō shud-t (*Ish.*) Shud-at.	To zhai	To zhuit	212. Thou wentest.
Ao zhud	Wo zhoi	Wo zhai	213. He went.
Mōkh-e zhud-en	Mākh zhiam	Makh zhom	214. We went.

English	Wakhi	Sariqoli	Sarikoli
215. You went	Sáight-ew ragdei, ragdei	Tumá-at sut	Tumah-ef túid
216. They went	Yáight ragdei, raglei	Wád-te sut	Wadh-af túid
217. Go	Reeh, rach	Sa, sho	Tolate
218. Going	Sak rechen, sak rachan	Bawán vitáwand	Tidir
219. Gone	Rehk, rakhk	Sadj, sadhj	Túidjung
220. What is your name?	Ti nung chiz?	Tu nám chiz?	Tá nám tsaiz?
221. How old is this horse?	Yem yash izum sál?	Yid wárj tsúnd sálá?	Yad vúrj chund sál yást?
222. How far is it from here to Kashmir?	Te-emen Kashmir-er izum dir?	Az ande tá Kashmiró tsúndik dar?	Az and Kashmir tsund dhár yást?
223. How many sons are there in your father's house?	Ti tat khun tsum petr?	Tu dád chúdandó tsúndik putsen?	Tá atá chód tsund puts yást?
224. I have walked a long way to-day.	Waz-um huwudhk ghafch wedhak takhk	Wuz-um nor lap darás póud túid	Waz-am nŏr nch póud túidj.
225. The son of my uncle is married to his sister.	Zhu bech petr bayao khúi yuttri.	Mu hamak pots we yakho sajavj.	Mu túd puts wi yakb yúdjenj.
226. In the house is the saddle of the white horse.	Rukhan yash pedhen pa khun tei.	We surkhan wárj biduhan tar chid	Spaid vúrj bidhán pa chŏd yást.
227. Put the saddle upon his back.	Pedhen a'k-am dam kat	Bidahan we dám te dhá (or sád).	Bidhán wi chú-dom vaíd
228. I have beaten his son with many stripes.	Wuz-um yao petr pa lugi burghen dietx-am.	Wuz-am we pots lap kamchi dádj.	Waz-am yu puts nch kamchi dúradjvanj yást.
229. He is grazing cattle on the top of the hill.	Haya chúapói ab*-púlt ake wuin sur.	Yu tsawár-púden pe pukhin kái charkutáwandú yast.	Yu atafil pa kir chú-kái púid.
230. He is sitting on a horse under that tree.	Haya bade darakht ben ako i yash suwár tei.	We darakht birwad we wárj dám te yu yast.	Yu wi darakht pa bun chu-vúrj tŏr nalughch.
231. His brother is taller than his sister.	Yao wrut iy-am khitlen bilatul.	Yu woráil az yu yakh buland yast.	Wi wrúd wi az yakh búrda bulandŏr yást.
232. The price of that is two rupees and a half.	Yao wogh ba rupya-t chai	Wi púl dó-at nim rupya	Wi balú dhau at nim rupya.
233. My father lives in that small house.	Zhu tat hata daiglái khun ahenal.	Mu dád we wúik chidan umhóli (or náuij).	Mu atá pa wi zál chŏd náthd.
234. Give this rupee to him.	Yem rupya yar rand	Mo rupya wird dák	Adi rupya wir dhá
235. Take those rupees from him.	Ya rupyaev in-ánm dúrx	Wi rupyaen az we parjeh	A-wi rupyaef az wi zás
236. Beat him well and bind him with ropes.	Yao baf dihet, pa abevenen wand	We khúb doh wá khois yind	A-wi khúb dhá tar rókh awi véaml.
237. Draw water from the well.	Tse chehen yupk nikhiud	Az chúlundó khais move	Az bulák khais tush
238. Walk before me.	Ter zhú prut chau	Mo tar-poráid deh	Mo tar puráil tóisis
239. Whose boy comes behind you?	Pes ti tsíbas kai khalg wizit?	To tar-zibá yu chai pots tsa yad?	Tá pa zabúch chi bacha yadhd?
240. From whom did you buy that?	Yao-et tsu kúien deshdei?	Wi-et az cha-t kharid cho?	A-wi-at az chi zukht?
241. From a shopkeeper of the village.	I dahar tse dukandáren	Az yu dakándár-e qishláq.	I az dahári zaudágar

Zebakí and Ishkashmí	Munjaní	Yudgha	English
Tomokh shad-ay . .	Maf shiaf . . .	Maf shof . . .	215. You went.
Awend-o shad-en (Ish.) Shud-an.	Wui shiat . . .	Woi shot . . .	216. They went.
Shu (Ish.) Shu. . .	Ai	Oi	217. Go.
......	Rawân . . .	Shayá . . .	218. Going.
Shuí (Ish.) Shuluk. . .	......	Shuío . . .	219. Gone.
Tí nôm-a tata ? . .	To shtê nom ? . .	Ta chis nam ? . .	220. What is your name ?
Am verák tsamend sálin âst ?	Mo yâsp ched sâla ? .	Mo yasp de chend sal aatat ?	221. How old is this horse ?
Tsa mâdak Kashmír bû tsamend dir âst ?	Zhe mal ne Kashmir-an chêd lera ?	Zhe malen ne Kashmir-en chenil lîrn aatat ?	222. How far is it from here to Kashmir ?
Tí tât khân tsamend zát âst ?	De to tât kei chêd pûre ? .	De ta tat kei chend pûre aatat ?	223. How many sons are there in your father's house ?
Nôr-om fai râh-im shudâk-am-a.	Ze der jahâ shi-am .	Ze der jahan pada zoghur-dam.	224. I have walked a long way to-day.
Men vutsa zát yû ikhâi-s nadâk.	Men bâi pûr ne khai yekha shefi shu-í.	Men a bai pûren wo wan ikho wolgho.	225. The son of my uncle is married to his sister.
Surkhûn-u verák, yû zín-s pa khâns tag.	Zhe spi yâsp-an zin de kei.	Spi yaspun palan de kei sat.	226. In the house is the saddle of the white horse.
Zin-a ka verâka dam deh .	Wo-sin de pishke-ish lâken.	Palan no wen de pisheho deh.	227. Put the saddle upon his back.
Az-im yû zát ka fai tâsiâna dedâk-am-a.	Ze wau-an pûr jahâ qamchi shiiem.	Zo wo wen pûr pe amboh zeghaf zhighom.	228. I have beaten his son with many stripes.
Ao chârpâhai ka siakh sar bî-charânâ.	Wo chfûr-pâlaf de sar de sast-o chara-dii.	Wo zester pur de sar de ghar lewû.	229. He is grazing cattle on the top of the hill.
Ao, ka wok verâka sar, pa û darakhta vish, nalâstak.	Wo de tâ dan win ski yâsp niyasti.	Wo zhau derakhten esko yu yasp niasto.	230. He is sitting on a horse under that tree.
Ye wardî tas yû ikhâ werârtar sí.	A-wan werâi zhe yekha-tah sterdor.	Wo wen wrai zhe wen ikha bland aatat.	231. His brother is taller than his sister.
Ya qîmat do wo nim rupya sí.	A-wan qîmat lu o nim rupaya-gí.	Won hûgh loh rupeo par-kand aatat.	232. The price of that is two rupees and a half.
Men tât pa khân-e-chut nidal.	Men tât de dekdar kei niltih.	Men taz dan riz kein nish.	233. My father lives in that small house.
Am rupya yû la dai .	Wem rupaya ne-wan dal.	Wem rupaia no wen del .	234. Give this rupee to him.
Ao rupayai tsî zast . .	Wao rupaya-gaf aho wan ghorve.	Wau rupaia-ghaf zhe wen ghurwa.	235. Take those rupees from him.
Wu khuh deh, ka wâsh wânil.	Wao khûb deh pe lâsaf teraj.	Wau ghashe bek deh pelea-ef tregh.	236. Beat him well and bind him with ropes.
Tsa ghân wû newar . .	Zhe chêh yaugha navar .	Zhe chalien yaugho no-war.	237. Draw water from the well.
Tsa men walâ shu . .	Zhe men pîr sí . .	Tre mena pir zoghwa .	238. Walk before me.
Kâí shun-a ka tí chí-pusht isí ?	Zhe to dabal kiam zângogh ist ?	Ko yuda dabal anto ist ? .	239. Whose boy comes behind you ?
Wu tsa kâi-o ned ? . .	Wao zhe kai khat-et ? .	Wau zhe kol esko hûgh ghar-dii ?	240. From whom did you buy that ?
Tsa wok dôkandûr-o-qishlâq lâma.	Zhe yu saudâgar de lâma.	De lamo zhe yu dokanda-ren.	241. From a shopkeeper of the village.