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THE
BALOCHI LANGUAGE
A GRAMMAR AND MANUAL

BY
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DEDICATED

TO

MY OLD AND HUMOROUS PAL

THE BALOCH.
FOREWORD.

THE COUNTRY.

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

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

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

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

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

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

Quetta was permanently occupied by us in 1877, in accordance with an agreement made with one Mir Khudádad Khán, the then
chief of Kalát. This took place about the commencement of the successful regime of the famous Sir Robert Sandeman.

THE TERM "BALOCH".

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

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

1. Dr. Bellew appears to connect it with Bālaicha, a certain Rājput clan.

2. Mr. Crooke and some others, on the showing of Dames, look to the Sanskrit word malechha, a barbarian, as a possible clue.

3. Dames himself comes to our aid with what appears to be intended as final: Baloch is a Persian word, which in addition to its use as a proper name, means, as explained in the Būrkhān-i-Qāti and other dictionaries, a cock’s comb or crest.

4. The Baloch himself derives the word from bar, a desert, and luch, naked. He does not, as far as one can ascertain, appear to have any doubts as to the correctness of this derivation. In short, when questioned, he becomes anxious to know what all the bother is about.

And so we might go on quoting, quoting without convincing. May we not leave the finding with the Baloch himself? He, at all events, has tradition on his side. But there is this to remember:
the small word *luch* not only means "bare", "naked", but also "thorough", "unmitigated". We see this illustrated in the compound *luch-bahádur*, a thorough-paced villain. And in this sense Platts correctly considers *luch* to be an abbreviated form of *luchcha*, a scamp, a vagabond. So that in Barloch, Baloch, we come to have the "desert scamp" in contradistinction to the "city scamp", "bázár scamp", of whose shortcomings we hear so much in India. Has the Baloch had his tongue in his cheek all these years? Quoting from Dames: "Robbers they were and to some extent still are; to be a successful leader in raids and cattle-theft was a title to esteem, and Ráhzan or highwayman was a title of honour." Why not? Not many years ago there lived a similar gallant race of highlanders blessed with a like genius much nearer home. They are to-day the salt of the earth. We have for ourselves no intention of seeking to deprive the Baloch of his honours, nor any desire to impress on him that he is not Baluch, a desert scoundrel. To-day he is a gallant fellow, and that is all that really matters.

**THE PEOPLE.**

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

1. Colonel E. Mockler maintains that the present-day Baloches are the remnants of the ancient inhabitants of Mekran, who in turn he believes to have been the Greek Gedrosi. He derives the word Baloch from Badroch, Badrosh, evil-day. From Badrosh he finds it an easy step to Gadros, Gadrosh, and the rest of it. At least that is how we understand him. *Col. Mockler was a long time in Mekran.*

2. Sir Richard Burton, Mr. Longworth Dames, and several other well-known writers and travellers give the Baloch an Iránian origin.

3. Pottinger, Khanikof, and some lesser lights are as strongly convinced that the Baloches are Turkomans pure and simple.
4. Sir Thomas Holdich is well supported in claiming an Arab origin for these people.

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

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

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

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

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

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

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

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

THIS BOOK.

It was probably the great Sir Richard Burton who first said that one really never knew a language until one became capable of thinking in it. It was, we remember, Robert Louis Stevenson
who affirmed that words resembled the small wooden nursery blocks with which we lovingly played in our early years. At all events, both these wise saws are on record. Let us try to add a third: the digger is not taught how to dig by being given so many dry lectures on the use and abuse of certain oblong manual implements. He is in the early stages just shown which end of his spade should be put into the soil. For the rest he is left to himself. To himself and to the use of that priceless commodity called common sense. Man being entirely an imitative animal, he seldom, if ever, fails to become a good digger, provided always he keeps up the effort long enough and continues to observe. It is only the man who holds out that can hope to win through in any line of study, and inferentially in any line of life.

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

The best way to use this book is to read over those paragraphs that have been marked as important. This will probably take you half an hour. This hasty perusal will help to show you wherein Balochi chiefly differs from the language you know best. There will be such a language. A vast amount of help can be got from comparisons. This done, start over again, and study closely and thoroughly. Do not miss anything this time. You will find that obscurities have a knack of disappearing as you proceed. At the end of each chapter you will find a set of questions. If you have studied as you should, and read as you must read, you will be able to answer them all off-hand. They amount to a good deal.
When you have made up your mind to study Balochi get so many days' leave if you can. If you cannot, well, no matter; one's sleeping hours are still to a large extent at one's own disposal: Two hours nightly stolen out of these have never yet been known to harm anyone. Your next step is to secure a servant, one who can speak Balochi only. The farther afield you go for him the better. The only point you need worry about is that his enunciation be clear and distinct. Make him your man Friday for as many months as you may require his services. We shall be much mistaken if you do not eventually become sorry to part with him. Have him with you on every possible and impossible occasion, going to your work, at your work, and coming from your work. Make no mistake about it, you will find in him an intelligent amusing human in nine cases out of ten. You will come to think of him and of his people as you have never thought before; you will begin to perceive in the East that indefinite attractive something; and more wondrous than all, you will come to know that you also possess the rare gift of being able to command and control thousands of Natives where hitherto you have found it a difficult matter to command and control your own small household. In saying this, we have no thought of sentiment.

Do not try to learn long lists of dry words by memorizing, but just a few at a time by using them. Your man Friday is with you. He is in your room. Point out to him your all too scanty pieces of furniture. Listen to what he calls them, imitate him, keep on imitating him until he stops smiling. From these to the house, from the house to the compound, from the compound to your animals, and so on. Friday is accompanying you on your way to office. You will see a number of ordinary things on the way there. Friday names them, you name them after Friday. You must not mind if Friday laughs, he generally will. That is why he is likeable. In a day or two adjectives will begin to attach themselves to these names, to these nouns, and still later verbs, adverbs, etc. You are now practically out of the wood, and able to see daylight on the other side. Words so assimilated you can hardly ever forget. They somehow become part of you. And that is just why we have used the term "assimilated". Language is a living thing.
Meantime, keep on revising your manual. However poor it may appear to you—and it is poor—you cannot revise it too often. Although we have endeavoured to put before you all the best known canons of the language—and that in almost every sentence—you should at the same time keep a notebook. You will find it invaluable. For one thing you cannot have too many examples. Strange as it may seem one can often conjure up an example without being able for the moment to conjure up the rule for its formation. It is what we understand that sticks. It is simply a case of the digger and the spade.

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

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

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

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

The Authors.

South Norwood.

November, 1923.
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CHAPTER I.

THE ALPHABET.

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

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

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

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

Obs. 2. Most officers on their first arrival in India are expected to work up to a higher standard pass in Urdu. That is entirely as it should
be. But to ensure success later, the first language should be Persian. When a tree has to be felled the wise wood-cutter goes direct to the root.

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

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

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

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

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

Obs. 8. There is an English translation of Dames’ textbook which can be got from the Pandjab Government Press, Lahore. The translation is by R. S. Diwán Jamiat Rai, and is dated 1904. It is useful, if weak.

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

\[ A, \ a \] has the sound of “u” in the English word “bun”, or of “o” in the word “ton” : e.g., abtar, a hyena; ajab, strange; harb, the jaw-bone; mar, a man.

\[ A, \ á \] is the same letter lengthened in sound, and represents “a” in the English word “path” : e.g., af, water; árám, rest; párá, a hog-deer; sáth, a caravan.

\[ AU, \ au \] is a diphthong, sounded as “ou” in the English word “house” : e.g., auzá, a tool; auhsán-khatá, a puzzle; hau, yes; mauth, death.
is the second diphthong in the language. It is sounded as "ai" in the word "aish"; e.g., aiv, a fault, blemish; hai, or; naidh, fine, well ground; khair, an ox.

is pronounced as in English, in Urdu and in Persian: e.g., bol, a promise; bohra, a vault; talab, pay; sabun, soap.

is the same letter aspirated: e.g., bhun, manure; bholi, a monkey; labh, obtaining, getting.

has the sound of "ch" in our words "church", "lurch": e.g., chirra, shot; charo, merely, only; kacheri, a darbar; luch, a profligate.

is the preceding letter aspirated: e.g., chham, the eye; chhoro, a boy.

is pronounced as in Persian and softer than in English: e.g., dast, hand; dem, the face; godi, mistress; mal-dar, a cattle-owner.

is the same letter with its aspirate: e.g., dhir, dust; dhak, hurt, injury.

is the cerebral of Urdu and Hindī. To a certain extent its sound resembles that of the English letter in "dame", and is got by pressing the tip of the tongue to the back part of the roof of the mouth: e.g., dang, a sting; dan, a desert, low barren hills; sukhag, to sob; gadi, the middle finger.

is the aspirated form of the preceding letter: e.g., dhakan, a cover; dhaggau, a bull.

is pronounced very softly, and very nearly as "th" in the words "mother", "brother", "breathe": e.g., edha, here; sarphadh, understanding; sarodh, music; gradha, to boil. It does not begin a word.

is the ya e majhul of the Urdu. Its true sound is that of "ay" in "say", "day", "may", or that of "y" in "easy", which is the same. The letter n when immediately following it is generally
nasal: e.g., tharaq-eye, thou returnest; esh, this; sheri, lower; gwaraq-e, he eats.

F, f differs from the same letter in English in that it is wholly labial. The corresponding English letter, it need hardly be pointed out, is partly dental. Examples are: df, water; fal, an omen; shef, a slope; shaf, night.

G, g is a hard letter, as in Persian and Urdu: e.g., gal, speech; gal-gal, a noise; kharqaz, a vulture; khalqar, stony ground. It never has the soft sound of the English letter in "gin".

GH, gh is the last letter aspirated: e.g., ghul, a raiding party; ghoro, a band of horsemen.

GH, gh is the Arabic guttural met with in Persian, Urdu, and Pakkhto. It is pronounced as in Persian and Urdu, and not so harshly as in Arabic and Pakkhto: e.g., ghariib, poor; gham, grief; shagh, a swing; zagh, to give birth. All Balochi infinitives end in this letter.

H, h is pronounced as in English: e.g., hal, news; hastal, a mule; sihri, an awl; siyeh, black.

I, i is pronounced as the same letter in English in such words as "pin", "sin", "tin": e.g., istaraq, a razor; israr, a secret; bir, a turban; sihr, magic.

I, i is the ya e ma'rif of Urdu. It is represented in English by "ee" in such words as "see", "flee", "glee". Also by "i" in the word "machine": e.g., dir, far; ni, now; iman, faith, honour; iin, this.

J, j has the sound of the same letter in English, or very nearly so: e.g., jhal, deep; jar, clothes; bij, seed; kajaq, to cover.

JH, jh is the preceding letter aspirated: e.g., jhera, a quarrel; jhur, clouds.

K, k has the sound of the English "k", but not that of the Persian letter, which in a certain degree
is palatal: e.g., kunag, a thorn; karch, a knife; lashkar, an army; larkag, to hang.

**KH, k** is the letter “k” aspirated: e.g., khen, a ball; kha-i, whose; gwarak, a lamb; lekho, an account.

**KH, kh** is an aspirated guttural, pronounced as in Persian and Urdu. Like the letter gh, it is less harshly pronounced than in Pakhto: e.g., khán, a chief; khoja, a eunuch; wakht-a, at the time; nakhrun, a nail, claw.

**L, l** does not differ in sound from the same letter in English: e.g., lang, lame; lawar, a stick; nal, a snuffbox; val, a creeper.

**M, m** is pronounced as the same letter in English: e.g., masho, a desert; masit, a mosque; ham-esh, this very one; yamarr, for ever.

**N, n** should be pronounced as the same letter in English: e.g., nilag, blue; nermosh, noon; mazan, large; yakin, certain.

**Ñ, ñ** is the nasal ñ or nún e ghunna of the Persian and Urdu. It is generally preceded by one of the long vowels á, û,  ú: e.g., thar-un, let us return; than, which; án, he; haw-en, this very one. It cannot, of course, begin a word.

**O, o** is sounded as the same letter in the English words “note”, “rote”, “mote”: e.g., oth, there; ola, formerly; undo, overturned; pogokh, the gullet.

**P, p** does not greatly differ in sound from the same letter in English: e.g., pal, frost; parl, an echo; chap-jaagh, to clap the hands; kap-kat, blind and deaf.

**PH, ph** is the letter p aspirated, and should be pronounced as such: e.g., phadh, the foot; phar, leisure; phuphi, paternal aunt; chaupher, round.

**R, r** is pronounced as in Persian, and nearly as in English: e.g., rek, sand; ris, the beard; sor, brackish; kar, work.
R, r. is the cerebral "r" of the Hindi and Urdu. It is pronounced by raising the tip of the tongue towards the roof of the mouth. In this it resembles the letter š, with which it is closely connected in sound: e.g., ġar, the body, form; ther, a hill; reverdeagh, to drive out; chāri, an ascent. It does not begin a word.

S, s. should be sounded as in English: e.g., sūrth, cold; sāh, shade; gisar, a mistake; misk, musk.

SH, sh. is a palatal sibilant pronounced as in English: e.g., shir, milk; sheri, lower; rosh, day; kashkol, a beggar's bowl.

T, t. is the Persian "t", which is pronounced softer than the English letter. In other words it is purely dental: e.g., telah, a shove, a push; tof, a cannon; jannat, paradise; shist, aim, the sight of a gun.

Th, th. is the same letter aspirated: e.g., thākh, a leaf; thal, twigs; lath, a stick; kath, spinning.

T, t. should be pronounced as in Urdu, by raising the tip of the tongue to the roof of the mouth: e.g., tapur, felt; tong, a hole; kufragh, to gnaw; lotagh, to desire.

TH, th. is the preceding letter aspirated: e.g., thāhagh, to stand; thāthi, a wooden drinking cup; lath, an embankment; guth, the throat.

TH, th. is pronounced as in Arabic, from which this sound is got, or as in the English words "health", "wealth", "breath": e.g., phith, father; mith, mother; wath, self; hāthin, a lady, a woman. It does not begin a word.

U, u. should be sounded as "oo" in the English words "pool", "fool", but lighter: e.g., umar, age; urd, an army; unhālā, the hot weather; ureyāy, of one's own accord.

Ū, ū. is the same letter lengthened and pronounced as in the English words "sue", "blue", "rue": e.g., būz, wild, savage; tūtī, a trumpet; dūhon,
smoke; güngrü, a turnip. The sound is probably never initial.

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

\( W, w \) should be pronounced as the same letter in English: e.g., wàmdår, a debtor; waffa, a stone; gwàr, near, with; gwàth, the wind.

\( WH, wh \) is the preceding letter aspirated: e.g., whàv, sleep; whàr, destroyed; whàrd, food; whàn, a tray.

\( Y, y \) is sounded as "y" in English: e.g., ydt, memory; yak, one; hayà, shame; güyáf, waste, barren.

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

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

4. The speech of the men of the north is more aspirated, and, if anything, more guttural, than that of the men of the south; the sound \( gh \) is much affected in the north. In the south the nasal sound of \( ñ \), the nûn e ghumna, is more in evidence.

5. Words borrowed from the Hindî or Urdû either direct or through the Panjábî and Sindhi generally change the cerebrals, \( tá \) e murañkkaña, etc., into the corresponding soft letters, thus \( t, d \), and \( r \) become \( t, d \), and \( r \) in Balochî. But this is not a hard and fast rule by any means.

6. Quite on the contrary, words introduced from the English, a class, by the by, becoming more numerous daily, harden these same three letters, \( t, d \), and \( r \) in Balochî: e.g., "magistrate" in the mouth of a Baloch becomes màdʒitret. On the whole, the
differences in the speech of the men of the north and south are not very marked, and are becoming less so every day. The following are a few examples:—

<table>
<thead>
<tr>
<th>North</th>
<th>South</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doshígha</td>
<td>dostí</td>
<td>last night</td>
</tr>
<tr>
<td>Gáwarz</td>
<td>hálvar</td>
<td>news</td>
</tr>
<tr>
<td>Haváre</td>
<td>habáre</td>
<td>eight annas</td>
</tr>
<tr>
<td>Khindarígha</td>
<td>khíndar</td>
<td>naked</td>
</tr>
<tr>
<td>Míhrwánaghí</td>
<td>míhrwání</td>
<td>kindness</td>
</tr>
<tr>
<td>Migdár</td>
<td>mikkár</td>
<td>power, ability</td>
</tr>
<tr>
<td>Mížil</td>
<td>manzil</td>
<td>stage, journey</td>
</tr>
<tr>
<td>Níamaghá</td>
<td>níárwán</td>
<td>between</td>
</tr>
<tr>
<td>Phásqágh</td>
<td>pachágh</td>
<td>to cook</td>
</tr>
<tr>
<td>Ro, rosh</td>
<td>roch</td>
<td>day</td>
</tr>
<tr>
<td>Sakhígha</td>
<td>sakhía</td>
<td>very, exceedingly</td>
</tr>
<tr>
<td>Sawárigh</td>
<td>sawárík</td>
<td>breakfast</td>
</tr>
</tbody>
</table>

Obs. 1. The English letter “ö” becomes อ in Balochí: e.g., Jánson, Johnson; Rábínsan, Robinson; smálpáx, small-pox.

Obs. 2. The preposition na, in, takes a nasal ă when it precedes a word beginning with a vowel, long or short: e.g., máh în rosh-ă, in these days.

Obs. 3. Similarly, a nasal ă, or nă, e akhun, changes into n before a vowel: e.g., dán di gón ákhta, he also came with (them), for dán di gón ákhta; ma de-ăn-i, I shall give it, for ma de-ăn-i.

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

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

**WORDS TO BE REMEMBERED.**

The Home.

Loghá, a home.  
Logh-údzráhá, master.  
Logh-bañukh, mistress.  
Kir, ashes.  
Kudhágh, a three-stone fireplace.  
Ás, fire.  
Ás-handá, a fireplace.  
Názár, building materials.  
Kirí, a hut.  
Dar, galí, galo, a door.
Chat, a roof.
Chût, threshold.
Bohárí, sweeping.
Bunyâd, foundation.

Drázh, long.
Nokh, new.
Mésnaugh, made of clay.
Zhing, perpendicular, erect.
Phur, full.
Jáhú, low.
Rást, right.
Juhal, deep.
Phrâh, broad.

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

Gwánd, short.
Kahna, kuhnâ, kaune, old.
Gnâtho, windy.
Hor, horg, horgín, empty.
Burz, high.
Chap, left.
Chôt, dolo, crooked.
Thár, tahór, dark.
Barâwar, level.

Ad-deagh, ad-dâthâ, to lean. Go bhít-a ad-de, lean it against the wall.
Âragh, àrîha, to bring. Be-y-ár, bring.
Ro-khanagh, ro-khutha, to light. Âs ro-khan, light a fire.
Dar-âgh, dar-ákhta, to come out.
Er-âgh, er-ákhta, to come down.
Phádh-âgh, phádh-ákhta, to rise up.
Dast-âgh, dost-ákhta, to come to hand.
Kár-a ágh, kár-a ákhta, to be of use. Rosh-e-a kár-a kh-á-ith, it may come of use some day.
Phedh-âgh, phedh-ákhta, to come. Dag-a phedh-âgh-e, he is coming along the road.
Man-ágh, man-ákhta, to come.
Er-janaagh, er-jatha, to throw down.
Er-raagh, er-raptâ, to go down.
Er-khanagh, er-khutha, to place. Diqhár-a er-khan, place it on the ground.
Er-khafagh, er-khapta, to alight, descend.

Thau khai eñ, who are you (thou who art)?
Thau edha chi khanagh-eñ, what are you doing here (thou here what art doing)?
Thau ba-kho ravagh-eñ, where are you going (thou to where art going)?
Ma-vath-i logh-a ravagh-ān, I am going home (I my house-to am going).
Tha-i logh 'sh-ēdha dir eñ, is your home far from here (thee-of the-house from here far is)?
Inna, ma-i logh nazikh eñ, no my home is near (no me-of the house near is).
Ān mar azh kho ākhta, where has that man come from (that man from where has come)?
Ma-na kal n-eñ, I do not know (me-to information not is).
Tha-ra kal bê, you must know (thee-to information should-be).
Ān pha chi edha ākhta, why has he come here (he for why here has come)?
Ma rai-ān ān-hia phol-khan-ān, I will go and ask him (I will go him from enquiry will make).
Ānh chi gushagh-e, what does he say (he what is saying)?
Ānh hechî phasav na deagh-e, he gives no reply (he any reply not is giving).
Ingo be-y-ā, come here (here come).
Tha-i chi nâm eñ, what is your name (thee-of what name is)?
Ma-i nâm Ahmad eñ, my name is Ahmad (me-of name Ahmad is).
Ānh tha-i brāth eñ, is that your brother (that thee-of the brother is)?
Inna, wâzhâ, ma-i brâth hechî n-eñ, no, sir, I have no brother (no, sir, me-of brother any not is).
Maroshî azh Dera-a ākhtagh-ān, I have come from Dera.
Ghâzî Khân to-day (to-day from Dera I have come).
Bângâhâ Lâhor-a rav-ān, I shall go to Lahore to-morrow (to-morrow, morning-Lahore-to I shall go).

**Questionnaire.**

1. Balochi has no alphabet of its own. What characters are generally used when writing it? What are their respective merits?
2. What is the pronunciation of the letters ď, dh, kh, r, th?
3. Name the letters that are generally aspirated. Is zh an aspirated letter?

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

5. Where would you expect to hear the words mikdar, sawarik, doshiga, khindar, and mizil?

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

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

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

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

10. Translate into English: juhal, bohra, kir, burz, logh-wazhá.
CHAPTER II.

THE ARTICLES.

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

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

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

10. The “e of unity” takes precedence of all the other suffixes: it cannot be separated from its noun. When other suffixes are used the “e of unity” becomes an infix: e.g., mard, a man; mard-e-â, of a certain man; mard-e-ar, to a certain man; (go) mard-e-â, with a certain man; mard-e-â, by a certain man; (azh) mard-e-â, from a certain man. It cannot be used with
case suffixes beginning with e or i: e.g., e, egāh, egāha, īgh, ena, ī, all meaning "of". 17.

11. This "e of unity" may sometimes have the force of some of our indefinite pronouns: e.g., āf-e be-yār, bring some water; yak-e-ā gwāstīha, someone said; dāve n-en, there is no wood; edha chi shikār-e aste, is there any shooting here? An chi kār-e khanagh-e, what particular work does he do?

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

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

Obs. 3. This e of unity in the Persian generally has the sound of long ī, that is yā e maṭrāf: e.g., kas-i-rā bi-yalab, call someone.

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

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

GENDER.

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

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

Masculine.
Addā, a brother (familiar term).
Bachā, a son.
Brāth, a brother.
Bīng, a dog.
Chhoray, a boy.
Dhāggav, a bull.
Dhāpar, a male weaned calf.
Ghotor, a male weaned lamb.

Feminine.
Addā, a sister.
Jīnkā, jānikā, a daughter.
Gohār, a sister.
Hind, a bitch.
Chorvi, a girl.
Gokh, a cow.
Pharāf, a female weaned calf.
Phulāt, a female weaned lamb.
Gurándh, a male uriyal.  
Khuragh, a colt.  
Lerav, a male camel.  
Lág, a male ass.  
Már, mard, a man.  
Nána, a maternal grandfather.  

Naukh, a bride.  
Nariyán, a horse.  
Pháshan, a male markhor.  
Phír, an old man.  
Phith, pith, father.  
Phíruk, grandfather.  
Pohar, a male weaned kid.  
Sarván, a buck.  
Thíle, a male slave.  
Wasrik, a father-in-law.  

Gad, a female uriyal.  
Bihán, a filly.  
Dách, a female camel.  
Khár, a female ass.  
Záí, Jan, a woman.  
Nání, a maternal grandmother.  

Sálok, a bridegroom.  
Máðhín, a mare.  
Khoí, a female markhor.  
Phírind, an old woman.  
Máth, mother.  
Dádí, grandmother.  
Gísh, a female weaned kid.  
Thíthal, a hind.  
Móli̇d, a female slave.  
Wase, wási, a mother-in-law.  

Obs. 1. The terms nar and mádhag are applicable to animals only. When speaking of your lady cousin you cannot say mádhag-e nákhozákhi!

Obs. 2. The adjectives nar-e and mádhag-e of the Balochi are the nar- and mádli of the Sindhi, and the nar and málō of the Persian.

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

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

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

Masculine.  

Domb, a minstrel.  
Jáí, a camel herd.  
Jarshodhi, a washerman.  
Gawál, a cowherd.  

Feminine.  

Dombni, a female minstrel.  
Jáíni, a female camel herd.  
Jarshodhni, a washerwoman.  
Gawálni, a female cowherd.
Pahwáld, a shepherd.
Pahwání, a shepherdess.
Ráhak, a farmer.
Ráhakní, a farmer’s wife.
Siyahphost, a sweep.
Siyahphostní, a female sweep.
Sawálí, a petitioner.
Sawálí, a female petitioner.
Tumandár, a tumandár.
Tumandárni, the wife of a tumandár.

Words to be Remembered.

Household Utensils, etc.

Whán, a tray.
Divo, a lamp.
Kodí, a metal cup.
Wat, a wick.
Kárch, karcha, a knife.
Sund, a basket made of matting.
Khat, khatra, a bedstead.
Sarakh, sanak, a kneading-trough.

Mashk, a water-bag.
Kadah, a cup.
Khári, a basket.
Manjav, a bed.
Kulaf, a lock.
Kunjí, a key.
Lihef, a blanket.
Thaghard, matting.
Shál, shár, a blanket.
Nishtejaní, bedding.
Híne, a leathern churn.
Falási, a carpet.
Sáf, clean.
Kunt, blunt.
Pholo, hollow.
Sak, strong, stiff.
Galatha, rotten.
Bazz, coarse.
Kisáin, kisán, small.
Mazáin, mazann, big.
Sraraf, solid.
Zaghár, fresh.
Thanakh, fine, thin.
Trez, sharp.

Tezhagh, tekhta, to sharpen.
Shodhagh, shusta, to wash.
Phrushagh, phrushta, to be broken.
Pálentagh, pálenthá, to strain liquids.
Chánagh, chánithá, to sift flour.
Mallagh, mallitha, to knead.
Kindagh, kindetha, to spread out.
Do-tád-khanagh, do-tád-khutha, to fold.
Cháragh, cháritha, to hoist.
Dak-janagh, dak-jatha, to solder.
Chilkagh, chilketha, to shine, glitter.
Malenaagh, malentha, to polish.

Ma áf-a waragh-án, I am drinking water (I water am drinking).
Áñ di sakhiia thíni én, he also is very thirsty (he also very thirsty is).
Thau shudhi én, are you hungry (thou hungry art)?
Hau, thíni di án, shudhi di án, yes, I am hungry and thirsty also (yes, thirsty also I am, hungry also I am).
Juz-ún, whard war-ún, let us go and eat (let us go, food let us eat).
Whard tayár én, is the food ready (the-food ready is)?
Naghán én, shár én, nemagh én, goshd én, ham-chí én, there is bread, milk, butter, meat; there is everything (bread is, milk is, butter is, meat is; everything is).
Chí-e naghan chí-e goshd war-ún, I shall eat some bread and meat (some bread some meat I shall eat).
Tha-i láf ser bitha, are you satisfied (thee-of the-belly full has become)?
Ní thángo rav-ún, where shall we go now (now where shall we go)?
Dirá rav-ún ján-shoddhagh-a pha, let us go to the river to bathe (the river-to let us go, bathe to). The particle pha, to, for, for the purpose of, usually precedes the infinitive: pha ján-shoddhagh-a, to wash our bodies, to bathe.
Daryá thán phalava én, in which direction is the river (the river which direction is)?
Ma phol-phurs khan-án, I shall make enquiry (I enquiry shall make).
Áñ ráhak gushagh-e ma dirá áf khan én, that cultivator states that there is little water in the river (that cultivator is saying in the-river water little is).
Rāhak ganokh bī; ma dirā ăf báz eň, the cultivator must be a fool; there is plenty of water in the river (the-cultivator a-fool will be; in the river water plenty is).

Ma sahi ne-y-ăn, hacho gushagḥ-e, I do not know, he says so (I informed not-am, thus he is saying).

Gind-ŭn, let us see.

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

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

**QUESTIONNAIRE.**

1. How do you determine in a Balochi sentence whether a noun is used definitely or indefinitely?
2. How is the indefinite article represented? And the definite?
3. What is meant by “the e of unity”? How is it pronounced?
4. What is the place of this e when used with a noun?
5. How and when does it become an infix? Give an example.
6. What is the literal English of zāl, zāl-e, zāl-e-a, zāl-e-ă, go zāl-a, go zāl-e-a?
7. Put into Balochi: a dog, a certain dog, to a certain dog, by a certain dog.
8. Translate into Balochi: bring some water, milk, bread, and meat.
9. What are the rules regarding gender?
10. Give the feminines of bachh, bing, gurāndh, mard.
CHAPTER III.

THE NOUN.

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

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

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

Mard, man, a man.

Base, mard.

Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>1st form.</th>
<th>2nd form.</th>
<th>3rd form.</th>
<th>4th form.</th>
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<th>7th form.</th>
<th>English meaning</th>
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<td>O man!</td>
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Plural.

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

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

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

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

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

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

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

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

21. The accusative singular is often the same as the simple form of the nominative, the short a being discarded. In the plural also this often happens. The form ra is sometimes heard pronounced ra. On the whole, the dative and accusative cases are much alike; but, whereas the accusative case can, and often does, dispense with case endings, the dative cannot. In the case of verbs denoting "to give", "to bestow", etc., there are two objects, a direct and an indirect, the object given and the person to whom given. The direct object may be, and generally is,
the accusative in its simple or nominative form; the indirect object always is the dative with one of its case endings: e.g., mawath-i logh tha-ra shon-dar-an, I will show you my house (I me-of the house thee-to will show). Here logh, house, is in the accusative, the simple or nominative form, and tha-ra, to thee, in the dative.

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

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

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

Examples of the noun:

Guda ma-i pith na rav-i, then my father will not go (then me-of the father not will go). Pith, father, is in the nominative case singular, and is the subject of rav-i, will go. Hal ham-esh en ki ma gwashta, the matter is as I have said (the matter even this is as me by it has been said). Hal, circumstances, news, is in the nominative, and is the subject of en, is.

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

Diwo ohi ziydda burz en, the flame of the lamp is too high (the-lamp-of the-flame too high is). Diwo, lamp, is in the genitive governed by ohi, flame.

Af-e df en, it is pure water (it is nothing but water, water-of water it is). The same construction obtains in Persian, Urdu, etc.
An mar khas-e-ar jawāb na dá sidhātīgha, that man will not give a straightforward reply to anyone (that man anyone-to reply not will give straightforwardly). The form khas-e-ar is made up of khas, any, anyone, the e of unity (8, 90), and ar, one of the signs of the dative case. It is the indirect object after dá, will give. The direct object or accusative is jawāb, reply.

Má án-hiārā jawāb dátho thi ambrah er-khuṭha, I dismissed him, and appointed another servant (me by-him-to reply having-given another servant was placed). The form án-hiārā, to him (78), is the dative or indirect object after dátho, having given, the accusative case or direct object is jawāb, reply.

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

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

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

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

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

Mājīret-ā kāh-ā dirōgvand sebit khuṭha, the magistrate proved the native judge to be lying (the-magistrate-by the-native-judge lying proved was made). Mājīret-ā, by the magistrate (6). It is only in such constructions as
those shown in the last two sentences that the agentive case can be used. 155.
Zar azh khisagh laghushta dighár chakha, the money slipped from his pocket on to the ground. The noun khisagh, a pocket, is in the ablative, although not followed by the suffix a. This we know from the presence of azh, which can govern the ablative only.
Barau azh waath-i máth-a phol khan, go and ask your mother (go, from yourself-of the mother enquiry make). The short a, the sign of the ablative, is here retained.
Má-i murthagh-ena sistán ham-esh en, these are our customs with regard to the dead (us-of the-dead-of the-custom even-this is). Murthagh-ena, of the dead, is that shown as the sixth form of the genitive. 17.
Har hasht-ena sání eni, all eight are present (all the-eight-of present is). Hasht-ena is in the genitive.
Wazir e rang-e siyáral mard en, the minister is such a wise person (the minister this kind-of wise man is). Rang-e is in the genitive case, second form.
Hudhá-i marzi en, it is the will of God (God-of the-will it is). Hudhá-i, of God, is the seventh form of the genitive. 17.
Wazir en bádsháh-e, it is the king’s minister (the-minister it is the-king-of).
Trámá-ena juretha, made of copper (copper-of made).
Nindokh-án dera gházi khán-egha, inhabitants of Dera Gházi Khán (inhabitants Dera Gházi Khan-of). The particle egha is the fourth form of the genitival suffix of the singular noun. 17.
E likainagh-e hál en, is this a secret (this hiding-of a-matter is)? An ravagh-e zar-áni áragh-a, he is off to bring money (he is going money-of bring-to). The noun zar, money, gold, is here treated as a plural noun.

Words to be Remembered.

Household Articles.

Aphán, a leather bag for flour, etc.  Jhul, a carpet.
Azína, a mirror.  Chitar, matting.
Astawa, a bowl, basin.  
Istaragh, a razor.  
Dez, a metal pot.  
Deghra, a large pot.  
Bauf, sorja, a pillow, cushion.  
Tawain, a frying-pan.  
Rumal, a towel.  
Zik, a leather bag for ghee.

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

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

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

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

Gudagh, guditha, to chop up (as meat).  
Mathagh, matitha, to churn.  
Dinagh, dirtha, to cleave, to split.  
Much khanagh, much khutha, to collect.  
Phur khanagh, phur khutha, to fill.  
Hor khanagh, hor khutha, to empty.  
Thosagh, thusta, to extinguish.  
Drâzh khanagh, drâzh khutha, to lengthen.  
Khafragh, khaapta, to fall.  
Ziraagh, zurtha, to lift up, to raise.  
Hundî-khanagh, hundî-khutha, to look after, take care of.

Thau gind, wâzhâ logh-a, see if the master be at home (thou look, the-master home-at).  
Wâzhâ logh-a n-en, the master is not at home (the-master home-at not is).  
Logh-bânukh sâni en, is the mistress present (the-mistress present is)?
Logh-bánukh ná-duráh eñ, the mistress is indisposed (the-mistress not-well is).

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

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

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

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

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

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

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

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

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

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

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

Khadhe thar-i, when will he return ?

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

Tha-ra yakin eñ, are you certain (thee-to certainty is) ?

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

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

**Questionnaire.**

1. How many declensions are there in Balochí ?
2. How is the plural formed from the singular ? What other language forms its plural in the same way ?
3. How many cases are there? Name them. Which of these cases take suffixes?

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

5. With what cases would you expect to find the suffixes á, a, ēgh, ena, ānar, ār?

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

7. Translate into English: Mard-ānra; mard-ānī; mard-e-ā; ba-rau, azā ān mard-a phol-khan.

8. What can you say concerning the words chikhtar and chikar?

9. Which is correct: do mard sānī ant, or do mard-ān sānī ant? Give a reason for your reply.

10. Give Balochi equivalents of: to empty; to fill; to sit down; to hold; to fall.
CHAPTER IV.

THE NOUN—CONTINUED.

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

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

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

28. Nouns ending in long i, that is in yá e ma'rif, change this vowel into its corresponding short and then add y before taking the case endings: ma Balochi-y-a esh-hiar chi gushagh-eñ, what do you call this in Balochí? But the pronunciation of Balochiya differs little if at all from Balochía.

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

30. Some nouns form their plurals by the direct addition of the syllable gal. The most commonly heard are: zah-gal, a flock of kids, from zah, a kid; lerav-gal, a herd of camels, from lerav,
a camel; *jan-gal*, a band of women, from *jan*, a woman; *Marri-gal*, men of the Marri tribe; *phá-gal*, a flock of *márkhor*, from *pháshan*, a *márkhor*; *thih-gal*, others, from *thih*, other. This ending is in wide use, and is made applicable to human beings, animals, and things. Its use corresponds to that of *loy*, people, in Urdú and Hindi (cf. “folk” in English).

Obs. 1. The suffix *gal* is probably a corruption of the Persian *gbol*, a company, a band. In Balochi the letter *a* in words introduced often becomes *á* and *a*.

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

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

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

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

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

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

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

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

36. That form of the genitive singular which adopts the suffix *a*, as well as that which remains unchanged, generally precedes
its governing noun. Genitives formed by the addition of any of
the suffixes əghə, əgha, əgh, are usually separated from their
governing nouns and used predicatively. The same ruling obtains
in the case of the pronouns in the genitive or possessive case
(58, 65). The suffix əgh is sometimes softened to simple e by
discarding əgh. The change is euphonic.
37. In compound nouns, such as máth-phith, parents, only
the last member takes the suffixes: e.g., azh wazh-i máth-phith-a
phol khat, let him ask his parents; tha-i máth-phith-ání chakha
ma-na kál n-en, I have no confidence in your parents.
38. In most cases the a of the genitive singular is a short
soft breathing. There is a sharp and clear distinction between it
and the long á of the agentive case. Among the tribes of the
north the short guttural a is all but imperceptible very often to
the European on his first arrival in the country; in the south it
is clearly heard and can be easily followed. On the whole, the
tendency appears to be towards its retention.
39. In Balochi the locative and ablative cases are of wider
use than in Urdu or Hindi. It is very often difficult, in the absence
of the prefixes, to distinguish between the two cases. There is a
difference, however; broadly speaking, the locative connotes
“place”, the ablative “manner”.

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

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

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

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

Obs. 5. Sindhi masculine nouns that end in short u change that
letter into short a in the formative. Thus deku, a country, becomes
deh-a-jo, of a country, in the genitive singular, and deh-anu jo, of countries,
in the genitive plural. There are other resemblances.
Obs. 6. In both Balochi and Sindhi abstract nouns are sometimes met with declined.

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

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

Further examples of the noun:—

E dighär sirkär-egh ēn, is this government land (this land government-of is)?

E zahm sirdär-egh ēn, this is the chief's sword (this sword the-chief-of is). It is the intonation that denotes whether a question has been asked. Sirdär, for sardar: the final vowel has been lengthened to ease the pronunciation. 40.

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

Zahm laghāri-e gwand ēn, the Laghāri sword is short (the-sword the-Lagharīs-of short is).

Zahm Gurshani-e drāzh ēn, the Gurshani sword is long (the-sword the-Gurshanīs-of long is).

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

The locative case.

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

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

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

Ma hānz lufa shīr astī, is there milk in the churn (in the-churn in milk is)? Locative.
Sanduk niandar chi chi asten, what is in the box (the-box in what thing is)? Asti and asten, is, are sounded nearly alike.

An hand-a shikar bax en, there is plenty of sport there (that place-in sport plentiful is).

Ma wath-t logh-a ravaq-dan, I am going home (I, myself of the house-to, am going).

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

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

Ma i nariyan ash sirdar-a gipta, I got this horse from the chief (me-by this horse from the-chief has been got). The prefix ash, from, clearly denotes the ablative.

Words to be Remembered.

Clothing.

Phash, jiagh, a bodice.
Top, kulla, a cap.
Phagh, tond, bir, mandil, a turban.
Kurta, pahrawar, a long coat.
Jalishk, a garment.
Phado, khasagh, a pocket.
Burka, a veil.
Phashm, wool.
Sari, a woman's shawl or sheet.
Lank, a waistcloth.
Astin, a sleeve.
Phadh, a toe-ring.
Chabha, leather sandals.
Har, a necklace.
Sarhosh, an upper ear-ring.

Arzon, cheap.
Giran, dear.
Theghi, thewagh, all.

Phulik, a nose-ring.
Topu, a hat.
Jar, ves, clothing.
Kurti, a short coat.
Chit, a petticoat.
Ahanbgh, a sash.
Put, abresham, silk.
Baandik, cotton thread.
Shalwar, shalwar, trousers.
Mozhagh, a boot, legging.
Buthagh, a bracelet.
Chalo, a ring.
Vindp, a finger-ring.
Nifagh, a string for trousers.
Jahlgosh, a lower ear-ring.

Bathir, better.
Phila, complete.
Char, simple, plain.
Kull, all, whole.  
Khîndar, naked.  
Gwas, bâs, enough.  
Sardar, bareheaded.  
Biokh, possible.  
Biokh n-en, impossible.

Jar-ân jân-a ur-khanagh, jar-ân jân-a ur-khutha, to put on clothes.  
Osâragh, osârtha, to wear.  
Poshenagh, poshentha, to dress.  
Tangagh, tangethâ, to hang (as clothes from a peg).  
Chák deagh, chák dâtha, to rip up.  
Chaghal deagh, chaghal dâtha, to throw away.  
Dast lainagh, dast laintha, to touch.  
Doshagh, dokhtha, to sew.  
Sar-âgh, sar-âkhta, to remain over.  
Saren-bandagh, saren-bastha, to gird up the loins.  
Kharo bîagh, kharo bîtha, to stand up.  
Gwar-a khanagh, gwar-a khutha, to put on clothes. Gwar-a is the oblique form of gwar, the neck.

Wath-i tufak ma-na de, give me your gun (thyself-of the-gun me-to give).  
Tha-ra bashk eî, you may have it (thee-to granted it is).  
Chatar na khanagh-eî, you are not joking (joke not thou art making)?  
Inna, sáîn, tufak shwâd-îgh eî, no, sir, the gun is yours (no, sir, the gun you-of is).  
Ba-rau, gind, ãs thusto ka balagh-e, go and see if the fire has gone out, or if it be burning (go, see, the-fire has gone out or is burning).  
Sáîn, ãs jawánta balagh-e, sir, the fire is burning brightly (sir, the-fire well is burning).  
Rosh der bîtha, juz-ûn, wath-i wath-i logh-a, the day is far advanced, let us go home (the-day late has become, let us go, own own home to). Wath-i wath-i logh-a, to our respective homes: self-of self-of.  
Hau, shaf khaftagh-e, yes, night is falling.  
Be-y-ê, ë hand-ä b-il-ûn, come, let us leave this place (come, this place let us leave).
Ashtafita ma khan, mákháni shaf bi, do not hurry, it will be a moonlight night (haste not make, moonlight night it will be). Rosh diqhar biagh-e, night is closing in (the-day evening is becoming).
Bángahá kh-á-eñ, will you come to-morrow (to-morrow you will come)?
Hon hon kh-á-áñ, I will assuredly come (blood, blood, I will come). Meaning, “nothing will stop me.” Kha-á-áñ is generally written khán.
Janik-bání gudh ma wath-i ján dásha-i, he disguised himself as a girl (girls-of the-clothing on his body was-given-by-him).
The i is the pronominal. 95.
Go án-hía cháwa ma khan, do not joke with him (with him joking not make).
E rang-a kár ash má na biagh-e, I cannot do this sort of thing (this sort of work from me not becomes).
Thau go má phajía rav-eñ, will you go with me (thou with me with wilt go)?
Thau ma-i gwashtí na gir-eñ, will you not listen to what I say (thou me-of the-saying not wilt take)?
Thau ma-i gwashtí na gipta, you did not listen to what I said (thee-by me-of the-saying not has been taken).
Pha chi zahr giragh-eñ, why are you becoming angry (for why anger thou takest)?

**Questionnaire.**

1. Are there any peculiarities in the declension of nouns ending in á and í?
2. Give the genitive singular of mokho, go, jo, and the genitive plural of sháthlo, nákho, dáddo.
3. How and for what purpose is the suffix gal used? Give an example.
4. Explain the use of the suffixes zat, kár, agh.
5. Give three examples of collective nouns. Are the following nouns singular or plural: diqhar, dán, jau, árth?
6. What is the usual position in the Balochi sentence of genitives ending in egh, egha, ēgh? Are there any other parts of speech that follow the same rule?
7. How are compound nouns treated as regards suffixes? Give an example.
8. What two cases have neither prefixes nor suffixes?
9. Put into Balochi: What is in the house?
10. Translate into English: E túfuk sardár-ēgh ēn.
CHAPTER V.

THE ADJECTIVE.

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

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

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

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

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

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

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

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

44. In a few adjectives that end in Ë the e of possession is inserted before this letter, which then becomes nasal: e.g.,
jawán, good; jawá-e-ű chhorav, a good boy. Thus we come to have the forms: mazann, mazon, mazei, mazan-e, maz-e-ű, mazá-e-ű, good; kisán, ksán, kisai, kisán-e, ksán-e, ksá-e-ű, small.

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

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

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

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

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

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

48. The comparative and superlative degrees are not often heard. The place of the superlative is sometimes taken by the comparative. The adverb sakhiya, very, exceedingly, extremely, is sometimes placed before an adjective in its simple or positive
form so as to intensify its meaning: e.g., ōn zāl sakhiā sharr eñ, that woman is very beautiful. The genitive case of Hudha, God, that is Hudha-ī, of God, heavenly, is also used in a somewhat similar sense.

Examples of the adjective:—

Jathaghe mål ba-kho eñ, where is the stolen property (the-struck property to-where is)? Note this use of the verb janaqī, to strike. An alternative is phullithaghe mål.

Azh eñ geshtar phrāh eñ, it is wider than this (than this more wide it is).

Bāz nariyān, hartal, lerav, murtha shuthaghi-ān, many horses, mules and camels died. Murtha shuthaghi-ant, or murtha shuthaghi-ān, having died went.

Bal sakhiā kār-khanokhi eñ astēñ, the lance is a very useful weapon (the lance very work-making thing is).

Angrez-ānī sāhm sidhā eñ, the English sword is straight (the English-of the sword straight is).

Risāla kirich chot eñ, the cavalry sword is curved (the cavalry-of the-sword curved is).

Tha-ī tūfak phur eñ, is your gun loaded (thee-of the gun full is)? Inna, ān horagh eñ, no, it is not loaded (no, it empty is).

Wath-ī tūfak sēf khan, guda phur khan, clean your gun and load it (thyself-of the-gun clean make then filled make).

Ān-hānī tōf-ān āñ pagārhaghe āsin jurethaghi-ant, their guns were made of cast-iron (them-of the-guns from cast iron were made).

Ān-hānī otak jahlī phalawc bītha, they were encamped to the east (them-of the-camp east direction-to was (became)).

**Numeral Adjectives:**

49. The cardinal numbers are quite regular, and are easily remembered once the scheme is understood. A distinction is made, or supposed to be made, between yā and yāk, one; yā is used before a noun beginning with a consonant, and yāk before a noun beginning with a vowel, or when used by itself, say,
substantively. But this rule is very often violated, and we find *yak* used before a consonant.

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

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

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

<table>
<thead>
<tr>
<th>Number (Balochi)</th>
<th>English Equivalent</th>
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<tbody>
<tr>
<td>Yak</td>
<td>One.</td>
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<tr>
<td>Yá.</td>
<td>Two.</td>
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<tr>
<td>Do</td>
<td>Three.</td>
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<td>Sai</td>
<td>Four.</td>
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<td>Chiár</td>
<td>Five.</td>
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<td>Phanch</td>
<td>Six.</td>
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<td>Panj</td>
<td>Seven.</td>
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<td>Pack</td>
<td>Eight.</td>
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<td>Shash</td>
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<td>Hapt</td>
<td>Ten.</td>
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<td>Hav</td>
<td>Eleven.</td>
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<td>Havd</td>
<td>Twelve.</td>
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<td>Hasht</td>
<td>Thirteen.</td>
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<td>Hazhd</td>
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<td>Nuh</td>
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<td>Dah</td>
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</tr>
</tbody>
</table>
Chúárdah . . . . fourteen.
Phánzdah . . . . fifteen.
Shánzdah . . . . sixteen.
Havdah . . . . seventeen.
Házhdah . . . . eighteen.
Nózdah . . . . nineteen.
Nóz . . . .
Gíst . . . . twenty.
Gíst o yak . . . . twenty-one.
Si . . . . thirty.
Chhil . . . . forty.
Phanjáh . . . . fifty.
Sái gíst . . . . sixty.
Shast . . . .
Shastád . . . . seventy.
Sái gíst o dahr . . . . eighty.
Haftád . . . . ninety.
Chúár gíst . . . . one hundred.
Hashtád . . . . one hundred and one.
Sadh . . . . one hundred and twenty.
Sádž o yak . . . .
Shazh gíst . . . .
Shash gíst . . . .
Hapt gíst . . . .
Hasht gíst . . . .
Núh gíst . . . .
Do sadh . . . .
Hazár . . . .
Hadhkár . . . .
Lak . . . .
Khor . . . .

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

52. The ordinals are formed by the addition of the syllable
mí to the cardinals. This syllable mí is often heard pronounced wi. A few forms are irregular. After gist, twenty, that is in the case of compound numbers, the particle mí is added to the second member: e.g., gist yakumí, twenty-first, etc.

Aulí  first.
Phehí  second.
Duhi  third.
Guhi  fourth.
Saimí  fifth.
Sohmí  sixth.
Chirárumí  seventh.
Phanchumí  eighth.
Shashumí  ninth.
Haptumí  tenth.
Hashtumí  eleventh.
Nuémí  twelfth.
Dahmí  thirteenth.
Yázdamí  fourteenth.
Dwázdamí  fifteenth.
Seńzdamí  sixteenth.
Havdamí  seventeenth.
Hashdamí  eighteenth.
Nozdamí  nineteenth.
Gistumí  twentieth.
Stumí  thirtieth.
Chillumí  fortieth.
Sadkumí  hundredth.
Hazarumí  thousandth.

53. Fractional numbers end in ak, less frequently in iki. Another method of denoting fractions is by adding the word bahar, part, share, to the ordinals: e.g., sadkumí bahar, one-hundredth.
THE BALOCHI LANGUAGE

Nem
Nenagh
Saiak
Chiardak
Phanjak
Sai paor
Yak o nem
Deih
Sadhoan

one-half.

one-third.
one-fourth.
one-fifth.
three-fourths.
one-and-a-half.
one-half more.

Oibs. Deih is from the Hindi derh, and sadhoan from sarhe. The meanings have not changed.

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

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

56. Multiples signifying time are expressed by adding the word bar, time, turn, season, to the cardinals: e.g., do bar-UN, twice; sai bar-UN, thrice; chiadar bar-UN, four times, and so on with the other numbers. "Once" makes, ya bar-e; again, thi bar-e; often, buz-e bar-UN.

57. All adjectives, including the numerals, may be used substantively, and when so used may take the suffixes generally used with the noun: e.g., duhm-UN gwashta mana kh-UN-UN, the second said that he would not come (the-second-by it was said "I not shall come").

Further examples of the adjective:

Guda har hasht-ena gozh varth-ant, then the whole eight ate flesh (then all eight-of flesh was eaten).
Shudhr phanjah phanjah rupiya de-\=an, I shall give each of you fifty rupees (you-to fifty fifty rupees I shall give). This is how distribution is shown.

E hala\=var rast bi tan ma\=i wa\=zh\=a baz vash bi, if this news be true my master will be much pleased (this news true be then me-of the master very pleased will be). As the adjective rast follows its noun there is no need of the suffix e.

Edhu ya phir-e zul lu\=th dast ni\=an\=wai\=n phedhagh-e, here comes an old woman with a stick in her hand (here one old woman stick hand in is coming). Phir-e zul, an old woman, a woman of old. The e is required because the adjective stands immediately before its noun.

Thevaghe \=af kah\=a la\=fa m\=an-khu\=thu\=i, he put the whole of the water in the cup (all the-water the cup in was put (made) by him).

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

Ya n\=ah-e rosh-a thar-\=ag khu\=an, I shall return this day month.

The sentence is idiomatic. Ya before a word beginning with a consonant.

Haw-\=an jav\=a-e-\=n bor athant, it was excellent stew (it good stew was). The noun bor, stew, is considered plural.

Ma shutho \=an nari\=yan gi\=pta pha sadh rupiya, I went and bought that horse for one hundred rupees (me-by having-gone that horse was taken for a-hundred rupees).

Shudhi-\=anra na\=ghan varain, feed the hungry (the-hungry-to bread feed). An example of an adjective used substantively: Shudhi hungry, shudhi-\=anra, to the hungry.

Ma-na sadhod\=an sa\=i de, give me three and a half (me-to a-half more-than three give).
THE BALOCHI LANGUAGE

WORDS TO BE REMEMBERED.

Implements and tools.

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

Kattri, a saw.
Ramba, a kind of chisel.
Thafar, an axe.
Kuhárv, a hatchet.
Dár-sumb, an auger.
Tár, wire.
Mikráz, a pair of scissors.
Pharz, tinder.
Ás-khoh, flint.

Rást, true, right, accurate.
Hágha, awake.
Evakh, alone.
Pðash-phád, barefoot.
Thi, duhmi, another.
SuKhtaghí, burnt.
Mastaghí, tangled.

Shiwar, alert.
Zinda, alive.
Hairán, amazed.
Mushagh, smooth.
Khórd, apart, asunder.
Phídhríthaghí, plundered.
Poh, clever, understanding.

Sumb janaghí, sumb jathá, to bore a hole.
Shishkaghí, shikhá, to plait.
Khashaghí, khashá, to pull out.
Chikaghí, chikhíthá, to pull.
Kúiraghí, kúiríthá, to clip.
Báz biaghí, báx bíthá, to abound.
Chambúraghí, chambúríthá, to be glued together.
Sinda, sisthá, to smash.
Khard biaghí, khard bíthá, to be separated.
Bor-jor khánaghí, bor-jor khuthá, to break in pieces.
Gosh deaghí, gosh dátáthá, to listen.
Kumakí deaghí, kumakí dátáthá, to assist.

Ma zahr na giraagh-án, I am not becoming angry (I anger not am taking).
Sáhib-ú zahr gipta, master became angry (the-master-by anger was taken).
Ān-ḥiā go zahr-a gwashaṭa, he spoke angrily (him-by in anger it was spoken).

Brāth-ānī wajha rōsh gwāzenaghi-ant, they pass the time like brothers (brothers-of like the-day they are passing).

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

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

Shaf ham-eḍha bi, he will spend the night here (the night even-here he will be).

Dug niṭnwān ān-ḥiār gāli bi, he will overtake him on the way (the-road on him-to meeting he will be).

Waṭ̣-ī ambrāh-er ān-ḥi randa shasht, send your servant after him (yourself-of the servant him-of after send).

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

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

Ān gushāqgh-e ma mundo na ravaṇ, he says that he will never go (he says I never will go).

Ān-ḥi brāth di gushāqgh-e ma ped na ravaṇ, his brother also declares he will not go (him-of the-brother also says I never will go). Mundo na and ped na mean “never”, “not at all”. The latter is the more generally used. It is also the more emphatic.

Ma thewaqhe hāl saḥi bithaghi-ān, I know the whole matter (I the-whole matter informed have become).

Ān-ḥiār ravaṇgh bi, he will have to go (him-to going will be).

Siwā ravaṇgh-a thi salāḥ hachi n-eu, there is nothing for it but to go (except going-of other counsel any not is).

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

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

Asula ganokh bi, he must be an out and out idiot (a-real fool he will be).
Chuhlu-khanokh-āni guasht-ā bōwar ma khan, do not trust backbiters (backbiters-of the-word trust not make).

**Questionnaire.**

1. What is the usual place of the adjective in the Balochi sentence? Are there any exceptions?
2. How does the use of the adjective in Balochi compare with the Persian construction?
3. How do you account for the presence of the letter c in sharr-e zdil? How is it pronounced?
4. Does this c ever become an infix? Give an example.
5. What are the rules for the formation of the comparative and superlative degrees?
6. Put into Balochi: He is exceedingly clever; it is heavenly.
7. Translate into Balochi: Seventy-three; thirty-six; fourfold; one-fourth.
8. How are the ordinals formed? Give three examples.
9. Put into Balochi: Give them five rupees each.
10. Translate into English: An zahr giragh-e.
CHAPTER VI.

THE PERSONAL PRONOUNS.

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

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

Ma, I.

Singular.

<table>
<thead>
<tr>
<th>Case</th>
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<th>English meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ma</td>
<td>ma</td>
<td></td>
<td></td>
<td>I.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ma-i</td>
<td>ma-i</td>
<td>ma-ikh</td>
<td>ma-ni</td>
<td>my, mine.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ma-n</td>
<td>ma-n</td>
<td></td>
<td></td>
<td>to me.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ma-n</td>
<td>ma-n</td>
<td></td>
<td></td>
<td>my.</td>
</tr>
<tr>
<td>Loc.</td>
<td>ma</td>
<td>má</td>
<td></td>
<td></td>
<td>on me, etc.</td>
</tr>
<tr>
<td>Ag.</td>
<td>ma</td>
<td>má</td>
<td></td>
<td></td>
<td>by me.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ma</td>
<td>má</td>
<td></td>
<td></td>
<td>from me, etc.</td>
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Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
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<th>3rd form.</th>
<th>English meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>má</td>
<td>má</td>
<td></td>
<td></td>
<td>we.</td>
</tr>
<tr>
<td>Gen.</td>
<td>má-i</td>
<td>má-i</td>
<td>má-ikh</td>
<td></td>
<td>our, ours.</td>
</tr>
<tr>
<td>Dat.</td>
<td>má-r</td>
<td>má-r</td>
<td>má-rra</td>
<td></td>
<td>to us.</td>
</tr>
<tr>
<td>Acc.</td>
<td>má-r</td>
<td>má-r</td>
<td>má-ra</td>
<td></td>
<td>us.</td>
</tr>
<tr>
<td>Loc.</td>
<td>má</td>
<td>má</td>
<td></td>
<td></td>
<td>on us, etc.</td>
</tr>
<tr>
<td>Ag.</td>
<td>má</td>
<td>má</td>
<td></td>
<td></td>
<td>by us.</td>
</tr>
<tr>
<td>Abl.</td>
<td>má</td>
<td>má</td>
<td></td>
<td></td>
<td>from us, etc.</td>
</tr>
</tbody>
</table>

59. The stem or nominative form of the 1st personal pronoun is ma, and from it all the other cases are made up. It has no
suffix, and no nasal ending except when it precedes a word beginning with a vowel. It may then become mah, or even man: e.g., tha-i zul man ain, I am thy wife (thee-of-the-wife I am). Its pronunciation is always full and clear, as if written mah. It should never be slurred. Its true sound appears to lie between that of man and mah, between a final nasal n and a final h.

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

Obs. 1. It has been suggested that before un, are, and athun, were, parts of the substantive verb, the letters kh are added to mó, we. The supposition is entirely erroneous. The letters kh belong to the verb, not to the pronoun (141). Examples are má kh-un ná-durák, we are ill; má kh-athun ná-durák, we were ill. These should not be written mákh-un and mákh-athun.

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

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

62. The form in most general use is ma-i. It precedes its noun. The form ma-ni generally follows the noun it qualifies. It is usually reserved for use in petitions: e.g., bráth ma-ni, tha-i kághodh guar mó dáhíta, my brother, I have received your letter (brother mine, thee-of-the-paper to me has come). The forms ma-iqu and má-iqu are used predicatively by themselves: tufak ma-iqu in, the gun is mine (the-gun me-of is); loq-áin má-iqu ani, the houses are ours (the-houses us-of are). This tendency of the possessive form ending in íqu to be used predicatively has already been noticed in the case of the noun. As regards the pronoun, it is loosely observed in all those classes that affect this ending.

63. The dative and accusative cases singular are alike, and are formed by the simple addition of the suffix na to the stem ma.
In the plural, also, the dative and accusative are alike, but here there are alternative forms: má-r or má-ra, to us.

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

Examples of the pronoun of the 1st person:—

Ma Mazári án, I am a Mazári (I a-Mazári am). Nom. sing.
E ma-i túfak eñ, this is my gun (this me-of the-gun is). Gen. sing.
Zahm ma-ígh eñ, the sword is mine (the-sword me-of is). Gen. sing.
Ma-i athant do zál, I had two wives (me-of were two wives). Gen. sing.
Ma-na kal n-eñ tha-i ambráh ba-kho shutha, I do not know where your servant has gone (me-to information not is thee-of the-servant to where has gone). Dat. sing.
An-hiá ma-na whár khutha, he has ruined me (him-by I (me) ruined have been made). Acc. sing.
E ma-na sakhía vash eñ, I like this very much (this me-to very pleasing is). Dat. sing.
Ma-na hacho gushagh-a azh lajj biagh-e, I feel ashamed to say so (me-to, thus saying from, shame becomes). Dat. sing.
An-hiá wath-i narijan go má shwakta, he sold his horse to me (him-by himself-of the-horse to me was sold). Abl. sing.
Marosh má yak narijan bhá gipta, I bought a horse to-day (to-day, me-by a horse was bought). Ag. sing.
Tha-i brágh azh má mazann eñ, your brother is older than I (thee-of the-brother than I big is). Abl. sing.
Ni má rav-án, may we go now (now we may go)? Nom. plur.
Má-i chakha hit na khanagh-eñ, do you not trust us (us on trust not thou art making)? Gen. plur.
An lerav-gal má-ígh eñ, that string of camels is ours (that string of camels us-of is). Gen. plur.
Má-r hav-ikar zar azh kho dyst khuf-i, where shall we get so much money (us-to so-much money from where to-hand will fall)? Dat. plur.
Má-ra bángahá phajkár-i, he will recognize us in the morning (us in-the-morning he will recognize). Acc. plur.

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

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

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

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

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

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

Thau, thou.

Singular.

<table>
<thead>
<tr>
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<th>2nd form.</th>
<th>3rd form.</th>
<th>English meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tha</td>
<td>tha-u</td>
<td>tho</td>
<td>...</td>
<td>thou.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tha</td>
<td>tha-i</td>
<td>tha-iqkh</td>
<td>...</td>
<td>thy, thine.</td>
</tr>
<tr>
<td>Dat.</td>
<td>tha</td>
<td>tha-r</td>
<td>tha-ra</td>
<td>...</td>
<td>to thee.</td>
</tr>
<tr>
<td>Acc.</td>
<td>tha</td>
<td>tha-r</td>
<td>tha-ra</td>
<td>...</td>
<td>thee.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tha</td>
<td>tha-u</td>
<td>...</td>
<td>...</td>
<td>on thee, etc.</td>
</tr>
<tr>
<td>Ag.</td>
<td>tha</td>
<td>tha-u</td>
<td>...</td>
<td>...</td>
<td>by thee.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tha</td>
<td>tha-u</td>
<td>...</td>
<td>...</td>
<td>from thee, etc.</td>
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</table>
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Plural.

<table>
<thead>
<tr>
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<th>Stem</th>
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<tbody>
<tr>
<td>Nom.</td>
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<td>shwâ</td>
<td>shâ</td>
<td>...</td>
<td>you.</td>
</tr>
<tr>
<td>Gen.</td>
<td>shwâ</td>
<td>shwâ-î</td>
<td>shâ-î</td>
<td>shwâ-îgh</td>
<td>your, yours.</td>
</tr>
<tr>
<td>Dat.</td>
<td>shwâ</td>
<td>shwâ-r</td>
<td>shwâ-ra</td>
<td>shâ-r</td>
<td>to you.</td>
</tr>
<tr>
<td>Acc.</td>
<td>shwâ</td>
<td>shwâ-r</td>
<td>shwâ-ra</td>
<td>shâ-r</td>
<td>you.</td>
</tr>
<tr>
<td>Loc.</td>
<td>shwâ</td>
<td>shwâ</td>
<td>shâ</td>
<td>...</td>
<td>on you, etc.</td>
</tr>
<tr>
<td>Ag.</td>
<td>shwâ</td>
<td>shwâ</td>
<td>shâ</td>
<td>...</td>
<td>by you, etc.</td>
</tr>
<tr>
<td>Abl.</td>
<td>shwâ</td>
<td>shwâ</td>
<td>shâ</td>
<td>...</td>
<td>from you, etc.</td>
</tr>
</tbody>
</table>

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

Obs. 1. When shwâ, you, comes before athâ, are, and athê, were, the verbal prefix kh is placed between the pronoun and its verb: e.g., shwâ kh-athâ ná-durâh, you are ill; shwâ kh-athê ná-durâh, you were ill (60. obs.). The pronoun with its verb is then pronounced as one word: shwâ-kethâ, you are, and shwâ-kethê, you were.

Obs. 2. The personal pronoun of the 2nd person in Persian is tâ, thou, and shumâ, you.

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

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

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

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

69. The locative, agentive and ablative cases call for no special remarks. They are the same as the respective nominatives. The shortened form shâ is in every-day use.
Examples of the pronoun of the 2nd person:—
Thau ba-kho ravagh-en, where are you going (thou to where art going)? Nom. sing.
Tha-i tufak gandagh en, your gun is worthless (thee-of the gun worthless is). Gen. sing.
E tha-igk n-en, this is not yours (this thee-of not is). Gen. sing.
Tha-ra cho bitha, what is the matter with you (thee-to what has become)? Dat. sing.
Ma tha-ra mikraaz pha chi de-áu, why should I give you the scissors (I thee-to the-scissors why shall I give)? Dat. sing.
Nawán tha-ra jant, he may beat you (perhaps thee he may beat). Acc. sing.
E mesh kha-íâ go thau shwakta, who sold this sheep to you (this sheep whom-by to thee has been sold)? Abl. sing.
Thau aula gwashta e ma-i loth n-en, you first said it was not your bag (thee-by at-first it was said “this me-of the bag not is”). Ag. sing.
Ánh-iá azh thau di phol-phurs khutha, did he enquire from you also (him-by from thee also enquiry was made)? Abl. sing.
Shwá ravagh-en, are you going? Nom. plural.
Phesha shwá-i hál gir-áu, I shall first hear what you have to say (first you-of the-news I will take). Gen. plur.
Nariyán shwá-igk en, is the horse yours (the horse you-of is)? Gen. plur.
Ni ma-na phár en, ni shwá-r gosh de-áu, I am now at leisure and will listen to you (now me-to leisure is, now you-to ear I will give). Dat. plur.
Wázhá shwá-r jant, master will beat you (master you will beat). Acc. plur.
Go shwá chi-e daráhi khutha-í, did he make you any promise (with you any promise was made by-him)? Abl. plur.
Shá zántho khutha yá hacho khutha, did you do it wittingly or unwittingly (you-by having-known was it done or thus was it done)? Ag. plur.
Azh shwá chi chi phol-khánagh-etha, what all was he asking you (from you what what was he asking)? Note the force of chi chi. Abl. plur.
There is no pronoun of the 3rd person in Balochi. This want is made good by using the proximate and remote demonstratives e, hau-e, this, and án, hau-án, that, to denote, according to the context of the sentence, he, she, it.

**WorDs TO Be REMEMBERED.**

**Land, etc.**

Bar, án, a desert.  
Buzi, chashma, chamb, mund, a spring.  
Sím, boundary.  
Khalgar, shánkh, stony ground.  
Rej, a tract, country.  
Ladh, adánaw, jungle.  
Dighár-wázhá, landlord.  
Jídh, pasture.  
Áf-dári, áv-dári, irrigation.  
Lop, an alluvial plain.  
Khund, land enclosed by a stream.  
Ad, a masonry watercourse.  
Pathá, a small watercourse.

**Ghát, dense.**  
Sune, wirán, deserted.  
Giáf, bağcháé, fertile.  
Baráwar, equal, level.  
Jukht, even (not odd).  
Táh, odd (not even).

Nangar bahainagh, nangar bahaintha, to plough.  
Rishagh, rikhta, to sow.  
Runagh, runitha, to reap.  
Khishár khisagh, khishár khishta, to cultivate.  
Áf deagh, áf dátha, to irrigate.  
Dighár janagh, dighár jatha, to dig.
Ma-ix chakhâ khas-e-á drogî bastha, someone has lied against me (me-of on someone-by false has been fastened).

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

Ma-ix chakhâ bâwar na khan-eñ, do you not trust me (me-of on trust not thou makest)?

Tha-ix chakhâ bâwar peñ na khanagh-án, I trust you not at all (thee-of on trust not-at all I am making).

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

Tha-ix saghar-a chi bitha, what has happened to your head (thee-of the head-to what has become)?

Ma-ña kâtîr sakhta mán-ákhta, I have been severely wounded with a dagger (me-to a-dagger severely has come).

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

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

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

Má yak-e-ar túsak jathi, I shot one (me-by one was shot).

Túsak janagh, to shoot.

Thir ár-ñi saghar-a mán-ákhta, the bullet struck him in the head (the bullet him-of the head-in came).

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

Guda chi bitha, what happened then (then what became)?

Guda dumí-á phadâtha, then the-other ran away.
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Jathaqhe mar thâu hand-a eṅ, where is the dead man (the-stract fuck man what place-in is)?
Ham-ôma wapliant ye yá drashk buna, he is lying there under a
tree (even-there he is lying a tree under).
Shwá-i chi saláh eṅ, what is your advice (you-of the-advice
what is)?

QUESTIONNAIRE.

1. How many classes of pronouns are there? Name them.
2. Distinguish, in Balochi, between “I” and “by me”.
3. Put into Balochi: It is mine; no, it is yours.
4. Explain the formations mákhűn, mákhathűn, shwákhathe,
   and shwákhathe.
5. When do you use tha-igh and shwá-igh?
6. Explain the forms tho and shwī.
7. If there be no pronoun of the 3rd person, how would you
   translate “he”, “she”, “it”? 
8. Translate into Balochi: What has happened to your hand?
10. Translate into English: Zahn má-r manzûr eṅ.
CHAPTER VII.

THE DEMONSTRATIVE PRONOUNS.

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

Obs. 1. The prefix ham is the Pársí, Pehleví, and Zend ham, and corresponds to the Sanskrit sam. It is of wide use in Urdú, Pakkhto, etc., meaning also, eon, etc.

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

Obs. 3. In Persian the demonstratives in, this, an, that, with their plurals in-hū, ān-hū, take the place of a 3rd personal pronoun.

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

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

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

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

Singular.

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<td>esh</td>
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<td>e</td>
<td>i</td>
<td>this, etc.</td>
</tr>
<tr>
<td>Gen.</td>
<td>esh</td>
<td>esh-i</td>
<td>esh-iwa</td>
<td></td>
<td>of this, etc.</td>
</tr>
<tr>
<td>Dat.</td>
<td>esh</td>
<td>esh-iar</td>
<td>esh-iara</td>
<td>esh-iwa</td>
<td>to this, etc.</td>
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<tr>
<td>Acc.</td>
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74. The declension of the pronouns, as will have been seen, closely resembles that of the noun. In the case of esh, this, the resemblance is nowise violated. The nominative plural is formed by the simple addition of ân to the nominative singular; in the genitive singular there are the endings ï and ïa; and in the genitive plural the substantival suffix ânî is joined to the stem. The guttural suffixes ïgh, etc., are probably never heard.

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

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

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

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

Obs. 2. The dative and accusative 
esh-i-ār will sometimes be heard pronounced 
esh-i-ār.

Examples of the proximate demonstrative pronoun:—

Inna, 
ham-esh ma-ālī 
čū, no, this is mine. Nom. sing.

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

Esh-i-ār 
chikhtar 
zar 
dāṭha-ī, how much money has he given to him (him-to how-much money has been given by-him)? Dat. sing.

Esh-i-ār 
bi-īl de, ān-hiār 
hindī-khan, let this one go, get hold of that one (this-one leave, give, that-one take hold of).

Hindī-khanagh, to take care of, take hold of, look after. Acc. sing.

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

' 
sh-esh-īa 
drāzh 
ay, it was longer than this (than-this long it was). ' 
sh-esh-īa is for 
ash 
esh-īa, or, 
āẓḥ 
esh-īa, than this.

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

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

Dat. plur.

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

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

Obs. Dames has ān or āṇḥ in the nominative case singular. The aspirate can hardly influence the nasal.
78. It is only when used as personal pronouns that esh, this, and ān, that, are declined. When used adjectively, before a noun, they are demonstratives pure and simple, and undergo no change: e.g., ni esh-i sir bitha, his marriage has just taken place; haw-e zāl-a sir bitha, is this woman married? Ān-hi sir ā Di bitha, his marriage also has taken place; haw-ān mard sir bitha, is that man married? Ān mard-ā gwashta, that man said.

Ān, that.

Singular.

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

Examples of the remote demonstrative:—
Ān chi chi jāgh-e, what is he chewing (he what thing is chewing)? Nom. sing.
Yá kisain had án-hí pogokh niánwán phásetha, a small bone has stuck in his throat (one small bone him-of the-throat in has stuck). Gen. sing.
Zál án-hiegh eñ, the woman is his (the-woman him-of is). Gen. sing.
Sardár-á án-hie har do-e gosh buritho ás-a sokhant, the chief cut off his ears and burnt them in the fire (the-chief-by his both ears having-cut-off the-fire-in were burnt). Gen. sing.
Án-híar zahr mán-ákh.ta, he became angry (him-to anger came). Dat. sing.
Án-híra telán de, give him a push (him-to a-shove give). Dat. sing.
Án-híar ma jan, do not strike him (him not strike). Acc. sing.
Má go án-hía aháh khutha, I made an agreement with him (me-by with him an-agreement was made). Abl. sing.
Má ’sh-án-hía siyárár áñ, I am wiser than he (I than-he wise am). Abl. sing.
Án-háül har wažht tádá-bulá khanagh-ant, they are always delaying (they every time delay are making). Nom. plur.
Án-háun barwán-án sweth astán, their eyebrows are white (them-of the eyebrows white are). Gen. plur.
E jumla án-háira poh khan, explain this sentence to them (this sentence them-to understood make). Dat. plur.
Án-háira ondo ma khan, do not upset them (them upside down not make). Acc. plur.
Án-háül sai dhaka áf niánwán tobi jatha, they dived three times into the water (them-by three times the-water into a-dive was struck). Ag. plur.

Words to be Remembered.

Roads, Passes, etc.

Lahar, chur, a hill torrent.
Khandagh, a mountain pass.
Laghar, a waterfall.
Kho, koh, phawad, a mountain.
Por, a flood.

Loung, a torrent.
Gar, a chasm.
Gap, a quicksand.
Gwarband, a pass.
Puhal, a bridge.
Ther, a mountain peak, hill. Rug, gat, a precipice.
Rungrāh, path, hill path. Sarak, a road.
Thal, a valley. Rodh, high bank of a torrent.

Thursainokh, frightful. Waraghīgh, drinkable.
Nādī ān, foolish. Pheshī, auli, former.
Chīār-kund, four-cornered. Sar-larzokh, giddy.
Chīār-phādh, four-footed. Ḥājatvand, destitute.
Muft, gratis. Whash, khush, happy.
Phende, hobbled. Naghan-deokh, hospitable.
Ājiz, halim, qharib, humble. Gwāthorī, haughty, proud.

Taragh, taretha, to swim.
Khandi ravagh, khandi rapta, to cross.
Charagh, charitha, to ascend.
Madhagh, mastha, to freeze.
Dem-a juzagh, dem-a juzitha, to go forward.
Rullagh, rullitha, to miss the way.
Shamushagh, shamushta, to forget.
Phadhīa biagh, phadhā bitha, to follow.
Bahaagh, bahitha, to flow.
Luragh, luritha, to float.
Phadeagh, phadhātha, to flee. It is a transitive verb, and as such takes the agentive with the present tense.
Philav khanagh, philav khutha, to finish.

Shaf jawānīa shiwar bī, be well on the alert during the night (at night well on the alert be).
E halk-a duz-gal bāz ant, there are many thieves in this village (this village-in thieves many are).
Mā dī hacho ashkhutha, I also have heard so (me-by also thus it has been heard).
Thī bar-e edha na kh-ū-ān, I shall not come here again (another time here not I shall come).
E duzī ān-hī salāh siwā na bitha, this theft has not taken place without his connivance (this theft him-of-the-advice without not has become).
Yá kár-e khán, án-hiár gúvar wa lofain, do one thing, summon him before you (one work do, him before yourself summon). Note the formation gúvar wa, before yourself. Wa is a shortened form of wath, self.

Má án-hiár gúvar wa lofaintha, I have summoned him before myself (me-by him before myself has been summoned).

Ahmad di ma-i nemgha dem de, send Ahmad also to me (Ahmad also me-of to send).

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

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

Tha-i chakha sakhía vash án, I am greatly pleased with you (thee-of on very pleased I am).

Ma-i saláh thi bar-e efíha agh-a ped n-ën, I have no intention at all to come here again (me-of intention another time here coming-of at all not is).

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

Dame dame bawar sháñz janañgh-e, sometimes it snows heavily. Sháñz janañgh, to rain heavily. The plural may be used after bawar, snow.

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

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

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

Ma tha-ra chi gush-án, Hudhá-i deh eñ, what can I say? It is a heavenly country (I thee-to what may,say? God-of the-country is).

Ráhí b-án, let us be off (travelling let us be). Bán is the 1st person plural, contingent future, of biagh, to become. This is its precative sense.
Druk-a jumb, haur sakhía gwáragh-e, wait just a moment, it is raining very hard (a moment-for wait, the rain hard is raining).

**Questionnaire.**

1. How many demonstrative pronouns are there? Name them.
2. As demonstratives only, to what changes are these subject?
3. In what cases do you find eshía, eshiar, eshán, eshára?
4. Explain the use of ham and haw. Give examples. What is the origin of these prefixes?
5. What is the suffix of the agentive case?
6. Put into Balochí: I will be even with him some day.
7. Translate into English: Ma wath haw-áñ-hání nirwár khan-áñ.
8. By how many different forms is the genitive singular of án represented?
9. What is the Balochí for: four-footed, former, a bridge, proud?
CHAPTER VIII.

THE RELATIVE AND OTHER PRONOUNS.

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

81. The particle ki takes the place of a relative pronoun, just as it does in Persian. It is indeclinable, of course, and is very often left to be understood. The oblique cases of this pronoun representing the English “whose”, “whom”, are got by placing ki before the various cases of the demonstratives esh, this, etc., and án, that, etc.: e.g., e nariyân ham-esh en ki esh-iar mà bhá gipta, this is the horse that I bought; haw-án chhorav en ki án-hí pith maroshi bángahá murtho shutha, that is the boy whose father died this morning. Put literally, these two sentences read: this horse the-very-horse is that it me-by was bought; that-very boy he-is that him-of the-father to-day this-morning having-died went. The correlative is sometimes left to be understood: e.g., án zál mà dîtha Haddiání bîtha, the woman I saw turned out to be a Haddiání (that woman me-by seen a-Haddiání was (became)). Even this construction is at times still further shortened by leaving out the demonstrative: e.g., dus mà dîtha tha-i bráth bîtha, the thief I saw was your brother (the-thief me-by seen thee-of the-brother was (became)).
As might have been expected, compound relatives do not form a numerous class. Among the more common are: án-ki, who, he who, whoever, whatever; har khas ki, whoever; har ki, whatever; har chi ki, whatever.

**CORRELATIVE PRONOUNS.**

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

Examples of the relative and correlative:—

_Haw-áñ_ ki shart janth, áñ hi khush-áñ, I will kill him who gambles (that-very-one that gambles, him even will I kill). The example is from Dames' textbook. The particle _hi_, even, is from the Urdu. It is seldom heard in Balochi, and then only in the south.

Án-hiar ki zar báz en, áñ-hiar báz kh-á-ith, to him that hath shall be given (him-to that money much is, him-to much will come). _Kh-á-ith_, it may come, is the contingent future, 3rd person singular. In proverbial sayings, and whenever there is a doubt, the contingent future should be used.

_Gwar khas-e ki zar hechí n-en áñ hechí na dá_, he who has nothing will give nothing (with him that gold any not is he any not will give).

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

**INTERROGATIVE PRONOUNS.**

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

Singular.

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<td>kha-i</td>
<td>kha-iqāh</td>
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Obs. 1. We are given khāi and even kai as the simple form of this pronoun. The nominative form is, however, khai. The sound is that of k aspirated and never that of kk.

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

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

86. The interrogative kithān, what? which? is distinctive and is used adjectively before a noun expressed or understood: e.g., án kithān mār eń, who is that man (that what man is)? Azmūda kithān tārīkh bī, on what date will the examination take place (the-examination what date will be)? It does not inflect, and cannot ordinarily take a suffix.

87. The pronoun chi or cho, what? can be used substantively in its first form and substantively only in its second: e.g., án-hi pīth-ā tha-ra chi ġuāsha, what did his father say to you (him-of the-father-by thee-to what was said)? Án chi sav-ā hacho gus̲h̲-i, why should he say so (he what reason-for thus should speak)? Tha-ra cho bīthā, what is wrong with you (thee-to what has become)?

88. Of similar import but of more restricted use is thān, what? which? It is generally heard used before hand, a place, and rang, way, manner: e.g., má thān hand-a nind-ān, where shall we stay (we what place-in will stay)? Esh-iar thān rang-a din-ī, how will he tear it (it what way-in he will tear)?
89. The interrogatives *chikhtar, chikhtar, chikar, may* ma·n, according to the context, how much? or, how many? They can be used substantively or adjectively, but undergo no change. When used adjectively the verb following is often in the singular. The Persian equivalent *ch: qa:r* is also in use.

Examples of the interrogative pronouns:—

*An mard khai en*, who is that man (that man who is)?

*E tufak asl kha-ia bhá gipta*, from whom have you bought this gun (this gun from whom has been bought (by you))? *An-hi sir kithán rosh bi*, what day will his marriage take place (him-of the-marriage what day will be)?

*Kithán dighar tha-rin en*, which is your land (which land thee-of is)?

*Thá:n hand-a nindagh-en*, where do you stay (what place-in you are staying)?

*Thá:n rang-a rau*, how will he go (what way-in he will go)?

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

*Chi hál en*, what is the news (what news is)?

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

**INDEFINITE PRONOUNS.**

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

*Khas*, anyone.

**Singular.**

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<td>khas-a</td>
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<td>from anyone, etc.</td>
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</table>

Obs. *Khas* is the Persian *kus* without the aspirate.
Other indefinites are:  chí, hachi, hech, hechí, any; ikhtar, ham-ikhtar, so much; har chí, hamuchí, ham-chíz, everything; chí-e, something, chí-e chí-e, just a little, a trifle; hechí na, chí na, nothing; bás, many; kham, a few; geshtar, more; kharde, some; chandi, some; yak-áptiya, one another; thí, phíthí, iptí, other, another; thí khas-e, someone else; Chí chí-e, something else; Chí chí na, nothing else; theghi, thawqíe, all; drust, kull, las, all, the whole; kullán-phajía, altogether; hardo, both. Chí and hechí are sometimes used with reference to animate objects.

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

Examples of the indefinite pronouns:—

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

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

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

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

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

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

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

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

Thau zánagh-eñ ma-i wájha thí khas n-eñ, you think there is no one like you (thou knowest "me-of like another individual not is").
An-hiá tha-ra hechí na détha, he gave you nothing (him-o-y thee-to anything not was given).
Ma-na hechí gunáh n-en, I have committed no fault (me-to any fault not is).
An-hí bráth hechí n-en, he has no brother (him-of brother any not is).
An ya bar-a hamuchí lotha-gl-e, he wants everything at once (he one time-at everything is wanting).
Hamuchí báz en, there is plenty of everything (everything plenty is).
Guda báz akhta-gl-an, then many came.
Ma-i halk-a geshtar dighár vasm en, in my village most of the land is cultivated (me-of the-village-in most-of the-land cultivated is).
Go thi chi-a vaaraghl-e, he eats it with something else (with other something he is eating).
Má duzi chi na khutha, I have committed no theft (me-by theft any not has been done).
Kull sardar kh-á-y-ant, all the chiefs will come.
Go harđo sara saláh khan, counsel both parties (with both with counsel make).

REFLEXIVE PRONOUNS.

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

Wath, self.
Singular.

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Plural.

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

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

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

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

Bâdshâh-á salâh khûthâ go wazîr-a wath-iqha, the king consulted his minister (the-king-by counsel was made with the-minister himself-of). In everyday Balochi this would be: Bâdshâh-á salâh khûthâ go wath-i wazîr-a.

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

E dîghîr tha-i wath-îqh eû, is this land your own (this land thy own is)?

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

Mâr wath-án chi gushagh-ant, what are they saying among themselves (among themselves what they are saying)?

Thau wath wath-ârá siyâral zânagh-eû, you think yourself clever (thou thyself, thyself clever knowest). Note this use of zânagh, to know.

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

Ân wath-i jind-âr knush-ith, he may kill himself (he himself, himself may kill).

THE PRONOMINALS.

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

Üñ, by me.
E, by thee, by you.
I, he, his, to him, him, by him.
Ish, they, their, to them, them, by them.

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

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

Obs. 2. It is incorrect to say that these two vowels, the short a of the participle and the long i of the pronominal, coalesce and give the sound of e, that is, yâ e majhûl.

Obs. 3. The pronoun of the 2nd person, e, to wit, is yâ e majhûl.

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

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

Obs. 6. The affixed pronouns in Persian are am, at, ash, for the singular, and i màn, i tân, i shân for the plural.

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

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

In Arabic there are five singular pronominal affixes: i, me, masc.; and fem.; ka, thee, masc.; ki, thee, fem.; ku, him, it; há, her, it.

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

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

Examples: La-ná ubn, we have a son (to-us a-son (is)); la-kum-na ukh, you have a sister (to-you a-sister (is)); la-hum malik, they have a king (to-them a-king (is)). And so with the remaining persons.

The substantive verb is left to be understood. In jala-hu, they opened it, hu represents the pronoun "it." In short the whole system is clear, simple, and fixed.

Examples of the pronominals:—

Ún, by me. Har do yak-e táfak-ú jath-ún, I killed both with one shot (both one gun-with were killed by-me).

E, by you. Namásh-á der na khuth-e, you have not been long at prayers (prayer-at delay not has been made by-you).

Í, he. Zar gipto shutha-i, he took the gold and went off (the-gold having-taken went he). Shutha being an intransitive verb, i can only mean "he".

Í, his. Bádsháh-e ath ki dem-a dánagh ákhta-i, there was a certain king on whose face came a boil (a-certain king was that face-on a-boil came his). The ki and the i go to make up something in the shape of the relative "whose." The simpler form would be: Bádsháh-e ath ki án-hi dem-a dánagh-e ákhta.

Í, to him. Guda bachh-e bitha-i, then he had a son (then a-son became to-him). This is called "the dative of possession" (202). This use of the verb "to become" obtains in Urdú, Hindí, etc.
Hamodha mir-đn-i ki thi khas ma gind-i, I will fight him there, so that no one else may see (there I will fight-him that another not may see). The object and accusative is i, him, after the verb mir-đn, I will fight. Note that in mir-đn, I will fight, the ordinary n has taken the place of the nasal ġ before the vowel i. Note, also, that the negative before the contingent future is generally as here ma, lest, and not na.

I, by him. Azh chhoraw-a phol khutha-i, he asked the boy (from the boy, questioning, was made by-him).

Ish, they. Navđń-be-y-ā-y-ant-ish, perhaps they may come (perhaps may come-they). Note how the word beyáyant is built up: be is the prefix of the contingent future; the letter y is required before the vowel ā; ā is the root of the verb āgħ, to come; the second y is required to help out the sound of the following short a in ant; ant is the verbal ending of the 3rd person plural.

Ish, their. Ni khas ne-stenh, rand asten-lish, there is no one here now, only their traces (now, anyone, not is, trace is-their). Nastenh is from na asten, it is not, and asten from asten, the nasal ġ having to be hardened before the vowel in ish.

Ish, to them. Akhtagh-ant di-re dighār-e avzār-e trettha-lish, when they came into a far country they met a horseman (they came a distant country, a horseman met-to-them). Note that tretagh, to meet, governs the dative.

Ish, them. Ma-i āst-ān bostagh-ant wath bozhith-lish, let him who fastened my hands undo them (me-of the hands fastened, himself let him undo-them). Bozhith, let him untie, is the contingent future in its preceptive sense.

Ish, by them. Ma-i gosh di burithagh-ant-lish, dumb di burithagh-ant-lish, my ears they have cut off,
my tail also they have cut off (my ears also have been cut off by-them, my tail also has been cut off by-them).

**Words to be Remembered.**

Crops, seeds, farm implements.

**Másh,** lentils.
**Khishár, khírd, ziríʿat,** cultivation.

**Kawánd,** sugarcane.
**Kurm,** stem, stalk.

**Kajal,** coarse grass.
**Rem,** reiʿe, grass.

**Dán,** corn.
**Pad,** root.

**Bíj,** seed.
**Jau,** barley.

**Dás,** a sickle.
**Śári,** growing rice.

**Phinjurí,** a tether.
**Jauhán,** a heap of corn.

**Zang,** a turnip.
**Shíńz,** a camel-thorn.

**Fasl,** harvest.
**Karpás,** cotton.

**Kích,** reeds.
**Kharpaz,** a mattock.

**Gano,** stalks of sugarcane, etc.
**Nangar,** a plough.

**Hith,** green growing corn.
**Hambár,** a threshing floor.

**Shiragh, hoshagh,** an ear of corn.
**Zurth,** jawár.

**Rezam,** a blight of corn.
**Shafak, khíl,** peg of millstone.

**Ziyáda, ziyádağh,** more.
**Khamína,** low, mean.

**Gwardil,** cowardly.
**Marde,** manly.

**Drogkvanád,** lying.
**Rej,** irrigated.

**Be-hál,** indescribable.
**Be-lajj,** shameless.

**Miyár-vand,** impertinent.
**Bad-khú,** ill-natured.

**Farz,** imperative, incumbent.
**Asíl,** mild-tempered.

**Thaṭağh, thaṭha,** to become hot.

**Jakağh, jakhtha,** to hover.

**Rumb zirágh, rumb zurtha,** to hasten.

**Vadainagh, vadaintha,** to increase.

**Dáh biagh, dák bitha,** to be informed.

**Wasta khanagh, wasta khutha,** to inform.

**Dáragh, dáshta,** to keep.

**Dastagh janağh, dastagh jatha,** to knock at a door.
गार बिअ, गार बिथा, to be lost.
गार क्हानाग, गार क्हुथा, to lose.
जराग, जरेथा, to be made.
जोराग, जोरेथा, to make.

अँ खाद्हे अडिता, when did he come (he when came)?
ब पंचनौ रोश की अडिता, four days ago (this the-fifth day is that he came).

अहमद-अ माना ठा-अ नेम्गा शासिता, Ahmad has sent me to you (Ahmad-by me thee-of to has been sent).

प्हा चि, why (for what)?

एँ अू ठा-रा जवाके नौ नू, it is not wise of you to come here (here to come thee-to wise not is).

उज्र ठा-रा चक्का नौ-नू, you are not to blame (excuse thee-of on not is).

उज्र अहमद चक्का रा-क्हानाग-अ, I blame Ahmad (the-excuse Ahmad on I am placing).

अँह अहमद हाल-अ माना कल नौ-नू, I know nothing of Ahmad’s affairs (with Ahmad’s affairs me-to knowledge not is).

ठा-रा झाटे-रा फाद्हा कल बि, you will come to know presently (thee-to a-little after knowledge will be).

नि अहमद-अ माना वाजह दाथा, Ahmad has now given me an opportunity (now Ahmad-by me-to an-opportunity has been given).

माना मोकल नू, may I go (me-to leave is)?

उथ-ि रिजाक खान-नू, please yourself (yourself-of the pleasure make).

ठा-रा रवाग-अ ने-ल-अ, I shall not let you go (thee-to go-to not I shall let).

ठाू मोहन दिथा, have you seen Mohan (thee-by Mohan has been seen)?

मा मोहन दिथा, दाग निन्यवान माना त्रेथा-ि, I have seen Mohan, he met me on the road (me-by Mohan has been seen, the-road on me-to met-he).

इन प्हाला पेहड़-अडिते, was he coming in this direction (this direction he was coming)?
Inna, ān phalawa ravaq-e, no, he was going in that direction.
(no, that direction he was going).
Maz-e-n bāngahā, early in the morning?
Inna, burz pheshin-a, no, early in the afternoon.
Gūḍa pha čhi ham-ikhtar der khuth-e: ni jahl pheshin en, then
why all this delay? It is now late in the afternoon (then
for why so-much delay has been made-by-you? Now late
afternoon it is). Burz, high; jahl, low.

QUESTIONNAIRE.

1. What takes the place of the relatives and correlatives in
Balochi?
2. Give an example of the shortening of the complex sentence.
3. Name any compound relatives there may be.
4. Put into Balochi: He is the very-man I saw yesterday.
5. How many interrogatives are there? Name them.
6. Show, by an example, the use of khaīā.
7. Explain the words kithān and thān.
8. Name as many of the indefinite pronouns as you can
remember.
9. What English meaning or meanings can you attach to
khas-e?
10. Give a complete list of the pronominals with their various
meanings in English.
CHAPTER IX.

THE VERB.

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

THE SUBSTANTIVE VERB.

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

(1)

Astân, I am, thou art, etc.

Singular.

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Plural.

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THE BALOCHI LANGUAGE

(2)

\underline{Astathán, I was, thou wert, etc.}

Singular.

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<tr>
<td>1.</td>
<td>astathán</td>
<td>thee</td>
<td>athán</td>
<td>..</td>
<td>..</td>
<td>ethán.</td>
</tr>
<tr>
<td>2.</td>
<td>astathen</td>
<td>thee</td>
<td>athe</td>
<td>..</td>
<td>..</td>
<td>ethan.</td>
</tr>
<tr>
<td>3.</td>
<td>astath</td>
<td>the</td>
<td>ath</td>
<td>asta</td>
<td>thi</td>
<td>etha, eth.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Pers.</th>
<th>1st form.</th>
<th>2nd form.</th>
<th>3rd form.</th>
<th>4th form.</th>
<th>5th form.</th>
<th>In composition.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>astathán</td>
<td>astán</td>
<td>astón</td>
<td>thón</td>
<td>thán</td>
<td>ethán.</td>
</tr>
<tr>
<td>2.</td>
<td>astathen</td>
<td>thee</td>
<td>athe</td>
<td>..</td>
<td>..</td>
<td>ethan.</td>
</tr>
<tr>
<td>3.</td>
<td>astathant</td>
<td>athant</td>
<td>astant</td>
<td>than</td>
<td>thán</td>
<td>ethant.</td>
</tr>
</tbody>
</table>

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

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

Obs. 3. In astí the letter í has the sound of e, of yá a majhul. Tha and thi are pronounced as in Urdu, but shorter of course.

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

Examples of the substantive verb:—

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

\underline{Thau-en ganokh}, thou art a fool. The letter \( v \) is inserted to prevent the two vowels clashing.

\underline{Tha-ra chon-en}, what is the matter with you (thee-to what is)?

The letter \( n \) in cho is required before the vowel in en.
Wazir wath saini nestath, the minister himself was not present. 
Nestath is the same as na astath, which cannot be used. 
In the same way we have nesti for na asti, and nesten for 
na asten.

Añ-hi phith na-durah ne-y-ath, his father was not ill (him-of 
the father ill not was).

Sair, mà cóh sahi ne-y-án, my good sir, we know nothing about 
it (sir, we anything knowing not are).

Baloch ne-y-ant, they are not Baloches (Baloches not they are).
Tha-i dost astathant, were they your friends (thee-of the 
friends they were)?

Kullan jarán ki logh-a athant már datha-i, he gave us all the 
clothes in the house (all the clothes that the house-in were 
us-to were given-by-him).

Shwà khai cth, who are you (you who are)? But the singular 
is generally used.

THE INTRANSITIVE VERB.

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

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

(1)

The contingent future.

Thash-án, I may run, etc.

Singular.

1. Thash-án, I may run, I may gallop.
2. Thash-en, thou mayest run.
3. Thash-èth, he may run.
Plural.
1. Thash-ûn, we may run.
2. Thash-en, you may run.
3. Thash-ant, they may run.

Examples of the contingent future:—


Tharagh, to return: root, thar: thar-ân, thar-en, thar-îth; thar-ûn, thar-eth, thar-ant.


(2)

The absolute future.

Thash-ân, I shall run, etc.

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

Plural.
1. Thash-ûn, we shall run.
2. Thash-eth, you will run.
3. Thash-ant, they will run.

103. Both tenses it will be seen are formed by adding the present imperfect tense of the defective substantive verb to the root thash. The 3rd person singular contingent future takes the ending îth and the same person in the absolute future i, which is but a softened form of îth. The distinction, however, is as often neglected as observed. In the 2nd persons plural of both tenses the ending en is in everyday use: thash-en, you may run, or, you will run. This may have arisen through confusing the singular with the plural.
104. The only real difference between the contingent and absolute future tenses lies in their 3rd persons singular: the contingent future generally ends in *īth*, the absolute future in *ē*. Put otherwise, the ending *īth* will nearly always denote "may" and the suffix *ē* "will"; the opposite seldom.

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

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

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

(3)

The present imperfect.

*Thashagh-ān*, I am running, etc.

Singular.

3. *Thashagh-e*, he is running.

Plural.

1. *Thashagh-ūn*, we are running.
2. *Thashagh-eū*, you are running.
3. *Thashagh-ant*, they are running.

Examples of the present imperfect:—


*Tharagh-ān*, I am returning, *tharagh-eū, tharagh-e*, *tharagh-ūn, tharagh-eū, tharagh-ant.*

Juzagh-án, I am walking, juzagh-en, juzagh-e; juzagh-ún, juzagh-en, juzagh-ant.
Rasagh-án, I am arriving, rasagh-en, rasagh-e; rasagh-ún, rasagh-en, rasagh-ant.

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

(4)
The past imperfect.

Thashagh-ethán, I was running, etc.

Singular.

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

Plural.

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

Obs. 1. The suffix ant is often pronounced as if written aint.
Obs. 2. Dames gives these endings as ethán, ethen, etc., using the short vowel e in place of e. The correct sound appears to be e, ye e marhul, slightly slurred.

Examples of the past imperfect:—

Miragh-ethán, I was dying, miragh-ethen, miragh-etha; miragh-ethún, miragh-ethen, miragh-ethant.
Tharagh-ethán, I was returning, tharagh-ethen, tharagh-etha; tharagh-ethún, tharagh-ethen, tharagh-ethant.
Nindagh-ethán, I was sitting, nindagh-ethen, nindagh-etha; nindagh-ethún, nindagh-ethen, nindagh-ethant.
Juzagh-ethān, I was walking, juzagh-ethēn, juzagh-etha; juzagh-ethūn, juzagh-ethen, juzagh-ethant.
Rasagh-ethān, I was arriving, rasagh-ethēn, rasagh-etha; rasagh-ethūn, rasagh-ethen, rasagh-ethant.

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

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

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

(5)

The present perfect.
Thakhtagh-án, I have run, etc.

Singular.
1. Thakhtagh-án, I have run, I have galloped.
2. Thakhtagh-en, thou hast run.
3. Thakhta, he has run.

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

Examples of the present perfect:—

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

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

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

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


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

(6)

The past perfect.

*Thakhtagh-ethán*, I had run, etc.

Singular.

1. *Thakhtagh-ethán*, I had run, I had galloped.
3. *Thakhtagh-etha*, he had run.

Plural.

1. *Thakhtagh-ethán*, we had run.
2. *Thakhtagh-ethen*, you had run.

113. An alternative form of the 3rd person plural ends in *ethán*. These alternative forms are often heard used with some verbs than with others. 107, 111.
Examples of the past perfect:

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

*Tharthaugh-ethán*, I had returned, *tharthaugh-ethen*, *tharthaugh-etha*;
*tharthaugh-ethún*, *tharthaugh-ethen*, *tharthaugh-ethant*.

*Nishtag-ethán*, I had sat, *nishtag-ethen*, *nishtag-etha*;
*nishtag-ethún*, *nishtag-ethen*, *nishtag-ethant*.

*Juzithagh-ethán*, I had walked, *juzithagh-ethen*, *juzithagh-etha*;
*juzithagh-ethún*, *juzithagh-ethen*, *juzithagh-ethant*.

*Rasithagh-ethán*, I had arrived, *rasithagh-ethen*, *rasithagh-etha*;
*rasithagh-ethún*, *rasithagh-ethen*, *rasithagh-ethant*.

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

(7)

The contingent perfect.

*Thakhtath-án*, had I run, etc.

Singular.

1. *Thakhtath-án*, had I run, had I galloped.
3. *Thakhtath*, had he run.

Plural.

1. *Thakhtath-án*, had we run.
115. It may also mean, according to the context of the sentence, “would that I had run,” “I would have run,” “I was in the habit of running.” So that it comes to be a past optative, a past habitual, and a past conditional tense.

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

(8)

The imperative.

Thash, run ye, etc.

Singular.

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

Plural.

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

Examples of the imperative:

Mir, die, mir-eth.
Thar, return, thar-eth.
Nind, sit, nind-eth.
Juz, walk, juz-eth.
Ras, arrive, ras-eth.

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

Obs. The verbal noun in okh has at times the meaning that would be conveyed by a future participle active: e.g., runokh, the goer, he who is about to go. Thus we may have in Balochi: runokh khai en, in Urdu, jain-walā kun hai, both translating the Latin quis iturus est.

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

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

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

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

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

122. Theoretically, at least, from all past participles three others of adjectival signification can be formed: (1) that ending in *e*: e.g., *zurthagh-e zar-ān*, stolen money, from *ziragh*, to lift, past participle *zurtho*, adjectival form of past participle, *zurthagh*;
(2) that ending in iyā or iyā: e.g., dighār-awāptiya, lying on the ground, from wapsagh, to sleep, lie down, past participle, wapta; tharthiya, returned, from tharaq, to return, past participle, thartha; (3) that ending in īgha, one of the suffixes of the genitive case. The first two are in wide use; many examples of them have already been given.

**Words to be Remembered.**

**Articles of food.**

<table>
<thead>
<tr>
<th>Balochi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ārth, flour.</td>
<td>Afshik, soup.</td>
</tr>
<tr>
<td>Ākkur, buttermilk.</td>
<td>Ānu, an egg.</td>
</tr>
<tr>
<td>Birinj, rice.</td>
<td>Bor, a stew.</td>
</tr>
<tr>
<td>Benagh, honey.</td>
<td>Phulkand, sugar.</td>
</tr>
<tr>
<td>Phāgh, charpi, fat.</td>
<td>Phimáz, an onion.</td>
</tr>
<tr>
<td>Tām, whard, laris, food.</td>
<td>Trīt, bread steeped in milk, etc.</td>
</tr>
<tr>
<td>Thom, garlic.</td>
<td>Dafār, dawār, zamb, a mouthful.</td>
</tr>
<tr>
<td>Dalagh, boiled rice.</td>
<td>Roghan, clarified butter.</td>
</tr>
<tr>
<td>Sajji, nir, roast meat.</td>
<td>Sawārak, breakfast.</td>
</tr>
<tr>
<td>Shir, milk.</td>
<td>Kāk, bread baked round a stone.</td>
</tr>
<tr>
<td>Goshd, flesh.</td>
<td>Māthi, fish.</td>
</tr>
<tr>
<td>Másh, dāl, lentils.</td>
<td>Masti, coarse sugar.</td>
</tr>
<tr>
<td>Moshin, butter.</td>
<td>Naghan, nán, bread.</td>
</tr>
<tr>
<td>Whādh, wāhādh, salt.</td>
<td>Navārish, relish.</td>
</tr>
<tr>
<td>Haledh, spices.</td>
<td>Mastagh, curds.</td>
</tr>
<tr>
<td>Gár, lost.</td>
<td>Turs, trush, sour.</td>
</tr>
<tr>
<td>Zāti, natural.</td>
<td>Zoraq, overbearing.</td>
</tr>
<tr>
<td>Mahla-dār, patient.</td>
<td>Lucha-báz, lewd.</td>
</tr>
<tr>
<td>Sháhi, royal.</td>
<td>Zangi, rusty.</td>
</tr>
<tr>
<td>Munjhá, sad.</td>
<td>Tankh, narrow.</td>
</tr>
<tr>
<td>Khud-khanokh, selfish.</td>
<td>Talag, shallow.</td>
</tr>
</tbody>
</table>

**Jāgh, jaitha, to chew.**

**Sāmbagh, sāmbetha, to nourish.**

**Ondo-bondo khanagh, ondo-bondo khuṭha, to render topsyturvy.**
Chillaq, chillitha, to peel.
Phost khashagh, phost khashta, to skin, to flay.
Grādhaṅgh, grāshta, to boil.
Talagh, talitha, to fry.
Tafsagh, tafstha, to bake.
Sajji phashagh, sajji phakka, to roast.
Doshagh, dushta, to milk.
Dohagh, dohitha, to fetch water.
Phedha-phodha khanagh, phedha-phodha khutha, to prevaricate.

Tha-ra gwahar giragh-e, do you feel cold (thee cold is taking) ?
Har ro ma-na thaf giragh-e, I get fever every day (every day
me fever is taking).

Andara go bar-e-a be-y-ā-ān, may I come inside in my turn
(inside in turn may I come) ? Note that be-y-ā-ān, may
I come, is generally written beyān or biyān. The long vowel
ā, the root of the verb, is lost. Or, we might write, with
equal correctness, khān, that is, kh-ā-ān.
Go bar-e-a andar ravagh-ant, they go inside in turn (in turn
inside they are going).
Maroshî ma-i bāro en, it is my turn to-day (to-day me-of the-
turn it is).
Bāngahā kha-i bāro bi, whose turn will it be to-morrow
(to-morrow whom-of the-turn it will be) ? Time usually
takes precedence in the Balochi sentence.
Thash-āna ḏkhta, he came running (running he came).
Gush-āna sinda khan-āna skutha, he went away singing and
whistling (singing, whistling, making he went).
Kull pha wath-ān bahar khan, divide the whole among your-
selves (the-whole among yourselves division make).
Mā kull barāwari-a bahar khutha, I divided the whole equally
(me-by the-whole equally division has been made).
Ān drashk 'sh-edha yā rosh-a manzil eṅ, that tree is a day's
 march from here (that tree from-here one day-of a journey is).
Chikhtar rosh-a manzil eṅ, how many days' journey is it ?
Wath-i máth-phith-āmī adab khan, honour thy father and thy
mother (thyself-of the parents-of respect make).
Tha-ra án-hi adab khanagh-i bì, you will have to respect him (thee-to him-of respect making-of will be).
Phedha-phodha ma khan, do not prevaricate. Phedha is from pha edha, and phodha from pha odha.
Ma-na sidhá-igha phasev de, give me a straightforward reply (me-to a-straightforward reply give).
Thí bar-e tha-ra nokari-a dar-a khash-àn, next time I shall discharge you (next time thee service-from out I shall draw).
Ahmad-à ma-na nokari-a dar-a khasha, Ahmad has dismissed me (Ahmad-by me service-from out has been drawn).
Auli wájha pha chi kár na khanagh-eû, why don’t you work as you used to (formerly as for why work not thou doest)?
Saûn, auli wájha ma kár khanagh-àn, sir, I do work as I used to (sir, formerly as I work am doing).

QUESTIONNAIRE.

1. Conjugate the substantive verb in the present and past imperfect tenses.
2. Put into Balochi: He was ill; we were ill; both were present.
4. What tenses are formed from the root or stem of the verb?
5. Give the 1st persons singular, contingent future, of khanagh, to do; ravagh, to go; deagh, to give; reshagh, to sow.
6. Conjugate bandsgh, to bind, in the present and past imperfect tenses.
7. Account for the form deagh-aint.
8. How is the past participle formed? Is there any hard and fast rule?
9. Show by examples how nouns of agency are formed.
CHAPTER X.

THE TENSES.

123. In the preceding chapter we have seen how the root or stem of a verb is got from the infinitive, and how this root when got goes to make up the contingent future, absolute future, imperative, present participle, and the noun of agency. We have seen also that the infinitive itself forms the base of the present and past imperfect tenses, and that as a verbal noun subject to inflection it does duty as a gerund. As a further example of these formations let us take another verb.

*Khanagh*, to do.
Verbal noun, *khanagh*, doing, *khanagh*-a, for the purpose of doing; *khanagh*-á, obliged to do; *khanagh*-ígh, fit to do.
Root, *khan*.
Imperative, *khan*, do thou.
Present participle, *khan-ána*, doing.
Noun of agency, *khan-okh*, the doer.
Contingent future, *khan-án*, I may do.
Absolute future, *khan-án*, I shall do.

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

*Agh*, to come; root, *á*
Contingent future, *kh-á-án*, or simply *khan*, I may come.
Absolute future, *kh-á-án*, or *khan*, I shall come.
Imperative, *be-y-á*, or *bi-y-ú*, come thou.
The use of *kh* as a prefix is generally confined to the two future tenses; it is less seldom heard with tenses formed from the past participle: *kh-ákhta*, he came, he has come, and *kh-årthu-i*, he brought, he has brought, would be exceptional, if not incorrect.

125. If, however, such verbs be used negatively, the prefixes *bi* or *kh* of the contingent and absolute future, and *bu* or *bi* of the imperative are dispensed with, the negative particle taking their place, e.g.:

*Aragh*, to bring; root, *ár.*
Contingent future, affirmative, *be-yár-án*, I may bring.
Contingent future, negative, *ne-yár-án*, I may not bring.
Absolute future, affirmative, *be-yár-áñ*, I shall bring.
Absolute future, negative, *ne-yár-áñ*, I shall not bring.
Imperative, affirmative, *be-yár*, bring thou.
Imperative, negative, *ma-yár*, do not bring.

*Ilaq̱h*, to leave; root, *il*.
Contingent future, affirmative, *b-il-án*, I may leave.
Contingent future, negative, *ne-l-áñ*, I may not leave.
Absolute future, affirmative, *b-il-áñ*, I shall leave.
Absolute future, negative, *ne-l-áñ*, I shall not leave.
Imperative, affirmative, *b-il*, let go thou.
Imperative, negative, *m'-il*, do not let go.
*Agh*, to come; root, *á*.
Contingent future, 3rd person singular, used affirmatively, *kh-á-îth*, he may come.
Contingent future, 3rd person singular, used negatively, *ne-y-á-îth*, he may not come.

Obs. 1. In the above examples the letter *y* is euphonic; it is an infix to help out the sound of the following vowel, and forms no part of the base.

Obs. 2. For the same reason *bi* and *bu* may become *be* or *b’*, and *ma, me* or *m’.*

Obs. 3. When the root of a verb begins with a vowel, as in the case of *ilaq̱h*, to leave, shown above, the vowels of the suffixes *bu* and *bi*, and of *ma*, are dropped, and the remaining consonant coalesces with the initial
vowel of the root: e.g., b-il, let go, is sounded as if written bil. In the case of m'-il, do not let go, there remains a slight trace of the negative vowel, a short breathing; it is not pronounced mil.

126. With the contingent and absolute future of ildh, to leave, the prefix bi is preferred; with other verbs beginning with a vowel the prefix kh. But much appears to depend on the tribe and on the locality.

127. Following the analogy of those that begin with a vowel, a few verbs, transitive and intransitive, that begin with a consonant take the prefix ba or bi in the imperative, e.g.:—

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

128. The generality of verbs whose roots end in the letter r, preceded by a short vowel, lengthen that vowel into its corresponding long in the 3rd person singular of the contingent future, e.g.:—

Waragh, to eat; root, war.
Contingent future, 3rd person singular, wârth, he may eat.
Baragh, to take away; root, bar.
Contingent future, 3rd person singular, bârth, he may take away.
Giragh, to take; root, gîr.
Contingent future, 3rd person singular, gîrth, he may take.

Obs. This lengthening of a vowel in the 3rd person singular of the contingent future is traceable to classical Persian: kanâd, would that he may dig, from kandân, to dig.

129. This termination th is a shortened form of the regular ending ith (103, 104). It is sometimes suppressed altogether, leaving the above forms wâr, bâr, and gîr.
130. The verb deagh, to give, has ddith in the 3rd person singular of the contingent future, and dd in the absolute future; rawagh, to go, has rauith and rau respectively. The verb ilagh, to leave, to let go, has kh-il-i in the 3rd person singular of both futures. But kh-il-ith is heard. The transitive verbs khanagh, to do, and janagh, to strike, have khat and khanth, jath and janth in the 3rd persons singular of the contingent future.

Obs. 1. The reason of this confusion will be readily understood when it is remembered that the verbal ending i is a softened form of ith.

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

Obs. 3. It is not unlikely that at one time the contingent future as we have it now was the actual present imperfect.

Obs. 4. In both Sindhi and Pakhto there is a habitual aorist tense, and traces of it in the Persian.

Obs. 5. The personal terminations of the Balochi future tenses closely resemble those of the Pakhto absolute future: am, e, i; a, ai, i.

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

Obs. 7. In like manner we often find a Persian contingent future used where we might with equal propriety expect a present imperfect.

131. The contingent future differs widely from the absolute future in that it denotes possibility, probability, doubt, stipulation, condition, habit. The absolute future denotes future action only.

132. The present participle may be used of past, present, or future time: e.g., raptagh-ant gush-ana, they went on singing; rau-ant gush-ana, they will go on singing. It is always formed in the same way: by the addition of ana to the base.

133. The noun of agency will generally be found to have an adjectival force, as in Urdu and Hindi. For instance, deokh, a giver, may also mean a person who is in the habit of giving, a generous individual; hence naghan-deokh, a liberal person, a person in the habit of giving away bread. Similarly, from thashagh, to run, we get thashokh, a runner, a man addicted to or good at running. These form a large and a useful class, easily derived and easily remembered.
134. The present imperfect tense denotes an action unfinished at the present time, but in progress; the past imperfect an action unfinished at some past time, but in progress at that time: e.g., thau kajaha ma-na sidhá phasaw na deagh-en, you never give me a direct reply; logh-a ravagh-ethán ki dag-a ma-na-hawr-á gipta, I was going home when I was overtaken by rain on the way.

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

136. Past participles end in tha, tha, or ta. The first class is the most numerous, probably comprising two-thirds of all the verbs in the language. It includes all verbs whose bases or stems end in a vowel, most of those that end in a mute, in the letter n, and also all causals, e.g.:—

Biagh, to be: root, bi; past participle, bi-tha.
Siaqgh, to swell: root, si; past participle, si-tha.
Greagh, to weep: root, gre; past participle, gre-tha.
Dhikkagh, to low: root, dhikk; past participle, dhikk-e-tha.
Garragh, to roar: root, garr; past participle, garr-e-tha.
Bashkagh, to bestow: root, bashk; past participle, bashk-e-tha.
Poshenagh, to clothe: root, poshen; past participle, poshen-tha.
Risinagh, to draw a sword: root, risin; past participle, risin-tha.
Phirenagh, to throw away: root, phiren; past participle, phiren-tha.
Oshtdainagh, to set up: root, oshtdain; past participle, oshtdain-tha.
Rishainagh, to pour out: root, rishain; past participle, rishain-tha.
Khushainagh, to have killed: root, khushain; past participle, khushain-tha.
137. Derivatives from Persian verbs ending in *idan* generally end in *tha*, and generally insert the short vowel *i* before it, e.g.:

- **Larzaghi** to tremble: root, *larz*; past participle, *larzi-tha*.
- **Khandaghi** to laugh: root, *khand*; past participle, *khandi-tha*.

138. Those past participles that end in *tha* and *ta* are generally irregular. The participial endings are added direct to the stem without either of the infixes *e* or *i*. In some the basic vowel is changed; *sh* and *zh* become *kh*; *f* becomes *p*; and *dh* and *z* are replaced by *s*, e.g.:

- **Thosaghi** to extinguish: root, *thos*; past participle, *thosi-tha*.
- **Thusaghi** to faint: root, *thus*; past participle, *thusi-tha*.
- **Zanaghi** to know: root, *zan*; past participle, *zani-tha*.
- **Baraghi** to take away: root, *bar*; past participle, *bari-tha*.
- **Doztaghi** to milk: root, *dosh*; past participle, *dushi-tha*.
- **Ziraghi** to raise: root, *zir*; past participle, *ziri-tha*.
- **Boztaghi** to open: root, *bozh*; past participle, *bokhi-ta*.
- **Geztaghi** to bring forth: root, *gezh*; past participle, *gikh-ta*.
- **Miztaghi** to make water: root, *mizh*; past participle, *mish-ta*.
- **Shwastaghi** to sell: root, *shwaskh*; past participle, *shwakhi-ta*.
- **Sosaghi** to burn: root, *sosh*; past participle, *sokhi-ta*.
- **Thasaghi** to run: root, *thash*; past participle, *thaksi-ta*.
- **Gwadaghi** to summon: root, *gwaif*; past participle, *gwap-ta*.
- **Wadaghi** to sleep: root, *wafs*; past participle, *wap-ta*.
- **Gwadaghi** to weave: root, *gwaf*; past participle, *gwap-ta*.
- **Shudaghi** to hunger: root, *shudh*; past participle, *shusi-tha*.
- **Gwaghi** to pass: root, *guz*; past participle, *gwash-ta*.
- **Kizaghi** to allow: root, *kiz*; past participle, *kishi-ta*.

Most, if not all, the other irregular past participles are given in the exercises.

Obs. 1. The past participle of intransitive verbs is a simple preterite, that of transitive verbs a preterite with a passive signification.

Obs. 2. In Sindhi a number of past participles end in *tha*, others in *to*, corresponding to the *tha*, *tha*, and *ta* of the Balochi. (Cf. *the*, *tha*, *thou*)
139. The contingent perfect will generally be found to convey a condition, a wish, a regret, or a habit, with regard to an action that has already taken place (114). The following examples of conditional sentences are taken from the textbooks, with slight alterations.

The present imperfect of the substantive verb followed by the present imperfect:

*Mard ham-esāh ēn nī mā-r manzūr ēn, if this be the man, we accept him (the-man even-this is, then us-to approved he is).*

The contingent future followed by the present imperfect:

*Ma ki tha-ra hāl-a de-ān, tha-ra chi taufīk aste, if I were to tell you, what will you be able to do (I if thee-to the-circumstances should-give, thee-to what power is)?*

The contingent future followed by the contingent future:

*Ki chaṛh-eū nind-eū sadh koh pand-a yā ḣat niānwān bāl gīrth rau, were you to mount and sit on it, it would fly away with you a hundred miles in a minute (if you should-mount (and) should-sit a-hundred kōs journey one moment in wing it-would take (and) would-go). There are four contingent futures in this sentence: chaṛh-en and nind-en in the protasis and gīrth and rau in the apodosis. Note the absence of the conjunctive participle. 140, 190.*

The contingent future followed by the absolute future:

*Phadha rau-ān bādshāh ma-i láf din-i, were I to go back, the king will rip open my belly (back were-I-to-go the-king me-of the-belly will rip open). Din-i can also be the contingent future.*

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

*Ki āf bi tā bij kār-a asteṅ*, if there be water, the seed will be of use (if water will be, then seed work-of is). *Kār-a*, of work, of use.

*Ki lāth shaf-a mard dast-a bi, ān mard arzār eṅ*, if at night a man have a stick in his hand, he will be as it were a horseman (if, a stick, night at, a-man-of the hand-in, be, that man, a horseman is). The man with a stick can lay about him, the man on horseback can ride away from his enemies.

The absolute future followed by the absolute future:

*E rang-a mard-e bi ... guda mu māri-a thūhin-āṅ*, if there be such a person ... I will build the palace (this kind-of a man (there) will be ... then I the palace will build).

The present perfect followed by the present imperfect:

*Do shutha guda hechī n-eṅ*, if two be taken away nothing remains (two went, then, anything; not is). Note that it is *shutha* the singular and not *shuthagī-ant* the plural that is used.

The present perfect followed by the absolute future:

*Zin-aqha ākhā tā jinkh sīr khun-aṅ de-āṅ-i*, should he come out alive I will give him my daughter in marriage (alive, he came, then the daughter marriage, I shall make, shall give to him). The long vowel ɨ is the pronominal suffix of the 3rd person, and is here in the dative, being the indirect object after *de-āṅ*. Note also that the letter ɨ of *de-aṅ*, I shall give, has lost its nasal sound before the pronominal. This is the rule; you cannot have *de-āṅ-ɨ*.

The present perfect followed by the present perfect:

*Murtha, guda shutha*, if he die, then he is done with (dead, then gone). An idiomatic use of the past participle, on the analogy of the Urdu and Hindi: *chhind aur mūd*, touch it and you die; literally, touched, dead.

The present perfect followed by the absolute future:

*Hukm Hūdhā-ɨ bithā tān Dillī kingaro-āṅī sara bāndur-āṅī nāch-endāṅ de-āṅ thā-ra*, God willing, I will make monkeys
dance for you on the ramparts of Delhi (the-order God-of became, then Delhi-of the-walls-of on monkeys I will make dance (and) will give thee-to).

The contingent perfect denoting regret:—

_Hau-e jawān bor athant dregh-dān ma vārth-enān_, that was good stew; would that I had eaten it! _Dregh-dān_, regrets. Note that _bor_ is generally considered a plural noun.

The contingent perfect denoting habit:—

_Esh-i dastār ham-esh ath_: _rosh-a yā mard-e khusht, phas-ānī gozhd-ānī láfu āwār khuth, guda shwakhtath-ī_, he was in the habit of killing a man daily, and of mixing the flesh with that of goats (him-of the custom this was: daily one man he used to kill, goats-of the-meat with mixed he used to make, then he used to sell-it). The three verbs, _khusht_ he used to kill; _āwār khuth_, he used to mix; and _shwakhtath_, he used to sell, are in the contingent perfect, 3rd person singular. The long vowel _ī_ is the pronominal of the 3rd person, and is in the accusative case: it.

140. The very wide use of the conjunctive participle has helped in a large measure to do away with any necessity for the conjunction; there are few sentences of any length or complexity into which the conjunctive particle does not find its way, and fewer still into which the conjunction does: e.g., _Mohan thartha ákhta_, Mohan has returned; _thau ash kho ártho dáttha_, where did you get it to give? Literally, by thee from where having brought (it) has been given? 190.

Words to be Remembered.

Fruits and vegetables.

_Kīlaqh, hindwan_, a water-melon

_Gadīkh_, kernel.

_Zang, gūngrū_, a turnip.

_Phost, post_, a poppy.

_Mewa_, fruit.

_Hāraqh_, dates.

_Sūf_, an apple.

_Drákh_, a vine.

_Amb_, a mango.

_Photákha_, wild pistachio.
Pashî, a berry.  
Ság, a pootherb.  
Khalero, wild asparagus.

Tezhagh, a melon.  
Hinjîr, a fig.  
Phophal, betel-nut.

Be-îmán, faithless.  
Be-ádrám, restless.  
Be-amîl, unworthy.  
Be-phádhî, footless.  
Be-dihán, thoughtless.  
Be-mîhr, displeased.

Be-adab, rude.  
Be-însáf, unjust.  
Be-akul, foolish.  
Be-ðábîhî, innocent.  
Be-ronagh, disgraced.  
Be-gundî, innocent.

Aðagh, adîtha, to spread.  
Aksaqh, akishtî, to sleep.  
Ilainagh, ilaintha, to liberate, release.  
Oshtagrh, oshtîtha, to stand.  
Oshtalainagh, oshtalaintha, to set up.  
Er-geshtagh, er-gikhtî, to bring down.  
Bál-giragh, bál-giptâ, to fly away.  
Bál-deagh, bál-dâthâ, to let fly.  
Baragh, burtha, to remove, take away.  
Buragî, burîtha, to cut.  
Bresagh, brestîha, to spin.  
Bashkagh, bashkâtha, to give, bestow.

Mohan gwanjî, callî Mohan (Mohan call).  
Má án-hîar gwanjîtha, I have called him (me-by he has been called).  
Kha-hîar gwânînagh-ên, whom are you calling?  
Ma thunî-a miragh-ân, I am dying of thirst (I thirst-from am dying).  
Án shudhî-a miragh-e, he is dying of hunger (he hunger-from is dying).  
Ma-na haw-e tîfak hál-a de, tell me about this case of the gun (me-to this gun-of case give).  
Ma-na haw-ân dûzî hál-a de, tell me about that case of theft (me-to that theft-of case tell).
Thau thi khas-e-ára haw-e hól dátha, have you told this to anyone else (thee-by other anyone-to this information has been given)?

Tha-ra haw-án hól deagh ákhtagh-án, I have come to tell you of that affair (thee-to that information give-to I have come).

E rang-a kár khas-e-á na ditha, no one has seen such work (this kind-of work anyone-by not has been seen).

Má e rang-a kár hiz-bar na ditha, I have never seen such work (me-by this kind-of work any time not has been seen).

Avtár go án-hán goń khafté, will the horseman overtake them (the-horseman with them with will fall)?

Go duz-án goń khapta, he overtook the thieves (with-the-thieves with he fell).

Ma dast-a gír, take hold of it (the-hand-in take).

Án-hiá kátár ma dast-ø gipta, he took the dagger in his hand (him-by the-dagger in hand was taken).

Ma dighár-a khapta, he fell on the ground (on the-ground he fell). The preposition can be dispensed with.

Esh-íar hundí khan dighár-a ma khaf-ì, take hold of it lest it fall on the ground (it holding make the-ground-on lest it fall).

Nawán hacho khan-án, perhaps I may do so (perhaps thus I may do).

Thau hacho khutha, have you done so (thee-by thus has it been done)?

Má dáın hacho na khutha, I have not done so yet (me-by yet thus not it has been done).

**Questionnaire.**

1. What prefixes are used in what tenses with verbs that begin with a vowel? Give examples.
2. Put into Balochi: they may not come; do not let go (plural); they may not bring.
3. How do you pronounce b-íl and m'íl? What are the meanings of these compounds?
4. When the root of a verb ends in the letter r, preceded by a short vowel, what change if any takes place in the contingent future? Give as many examples as you can.

5. Give the contingent future, 3rd persons singular and plural, of khanaghi, to do, and janaghi, to strike.

6. Give, in a general way, the English equivalents of the eight tenses.

7. How is the noun of agency formed? Give examples.

8. Give the past participles of the verbs: Gough, bough, dozagh, ziragh, shudhagh.

9. Give three examples of conditional sentences.

10. How do you account for the absence of the conjunction in the Balochi sentence?
CHAPTER XI.

THE VERB WITH A PREFIX.

141. The verb ágh, to come, is slightly defective, having no gerunds in i and igh, and no present participle ending in ána.

In the imperative it takes the prefix bi, with the infix y; in the two futures the prefix kh or the prefix bi; and usually in the two imperfects the prefix man or the prefix phedh, both of which denote hither, in this direction, towards me.

Obs. The prefix man is the dative case of the 1st personal pronoun, ma-na, to me (cf. rd in Pakkh-to). Phedh, hither, is from pha, on, etc., and edh, edha, hither.

(1)
The contingent future.

Kh-á-áñ, I may come.

Singular.
1. Kh-á-áñ, I may come.
3. Kh-á-ith, he may come.

Plural.
1. Kh-á-úñ, we may come.
2. Kh-á-éñ, you may come.
3. Kh-á-y-ant, they may come.

Obs. 1. The form kh-á-án is generally shortened to khán; the root or stem of the verb is entirely lost. But whether we write the word kh-á-án or kh-án, the enunciation remains the same, viz. that of khán. In the 2nd person singular the nasal n is hardly heard.

Obs. 2. Bi-y-e, he will come, is heard used in the 3rd person singular of the absolute future.
(2)
The absolute future.
Kh-á-án, I shall come.

Singular.
3. Kh-á-i, he will come.

Plural.
1. Kh-á-ún, we shall come.
2. Kh-á-en, you will come.
3. Kh-á-y-ant, they will come.

142. These two tenses may be conjugated throughout with the help of the prefix be, that is bi: e.g., be-y-án, be-y-á-en, be-y-á-íth and be-y-á-i; be-y-á-ún, be-y-á-en or be-y-á-eth, be-y-á-y-ant; and negatively with ne, that is na: e.g., ne-y-án, I may not come, etc. With the contingent future the prefix kh is preferred, in other words, is heard oftenest.

(3)
The present imperfect.
Man-ágh-án, I am coming.

Singular.
1. Man-ágh-án, I am coming.
3. Man-ágh-e, he is coming.

Plural.
1. Man-ágh-ún, we are coming.
2. Man-ágh-en, you are coming.
3. Man-ágh-ant, they are coming.

143. With the prefix phedh the conjugation is equally simple: phedh-ágh-án, phedh-ágh-en, phedh-ágh-e; phedh-ágh-ún, phedh-ágh-ant, or, phedh-ágh-án.
(4) The past imperfect.  

*Mán-aẖ̃-ethān,* I was coming.

Singular.

1. *Mán-aẖ̃-ethān,* I was coming.
3. *Mán-aẖ̃-etha,* he was coming.

Plural.

1. *Mán-aẖ̃-ethān,* we were coming.
2. *Mán-aẖ̃-ethēn,* you were coming.
3. *Mán-aẖ̃-ethant, mana-aẖ̃-ethān,* they were coming.

144. If the prefix *phedh* be used, the verb will become:  

*phedh-aẖ̃-ethān, phedh-aẖ̃-ethēn, phedh-aẖ̃-etha; phedh-aẖ̃-ethūn, phedh-aẖ̃-ethēn, phedh-aẖ̃-ethant,* or *phedh-aẖ̃-ethān.*

Obs. As the second form of the 3rd person plural of the present and past imperfect tenses is the same as the 1st persons singular, care must be exercised when making a written translation against any chance of ambiguity: *ant* is always a safe indication of the 3rd person plural.

(5) The present perfect.  

*Aḵhtagh-ān,* I have come.

Singular.

1. *Aḵhtagh-ān,* I have come.
2. *Aḵhtagh-en,* thou hast come.
3. *Aẖta,* he has come.

Plural.

1. *Aḵhtagh-ūn,* we have come.
2. *Aḵhtagh-en,* you have come.
3. *Aḵhtagh-ant, aḵhtagh-ān,* they have come.

145. There is an alternative form of the past participle of this verb, viz. *ātko.* It is conjugated in exactly the same way as the more commonly used *aḵta:* e.g., *ātkagh-ūn, ātkagh-en,*
átka; átkagh-ún, átkagh-en, átkagh-ant, or, átkagh-án. In the 3rd person plural there is still another form: ákht-ánt, they came, they have come.

(6) The past perfect.

Ákhtagh-ethán, I had come.

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

Plural.
1. Ákhtagh-ethún, we had come.
2. Ákhtagh-ethen, you had come.
3. Ákhtagh-ethant, ákhtagh-ethán, they had come.

146. Or, when conjugated with the second form of the past participle: átkagh-ethán, átkagh-ethen, átkagh-etha; átkagh-ethún, átkagh-ethen, átkagh-ethant, or átkagh-ethán.

(7) The contingent perfect.

Ákhtath-án, had I come, etc.

Singular.
1. Ákhtath-án, had I come, etc.
2. Ákhtath-en, hadst thou come, etc.
3. Ákhtath, had he come, etc.

Plural.
1. Ákhtath-ún, had we come, etc.
2. Ákhtath-en, had you come, etc.
3. Ákhtath-ant, had they come, etc.

147. Of this tense the forms in most general use are: ákht-en, be-y-ákht-en, and ákht-enán, had I come, would that I had come, in all the persons singular and plural; and kh-ákthath or kh-átht, I used to come, thou usedst to come, etc.
(8)
The imperative.

Be-y-á, come thou.

Singular.
1. Wanting.
2. Be-y-á, come thou.

Plural.
1. Wanting.
2. Be-y-á-eth, come ye.
3. Be-y-á-y-ant, let them come.

148. Or, when used negatively: me-y-á, me-y-á-íth; me-y-á-eth, me-y-á-y-ant.

Obs. 1. These forms should not be drawn out and sounded syllable by syllable, but quickly: meýá, meýáíth, meýáeth, meýáyant. The negative itself is ma, but when used as a prefix its sound becomes nearly that of the English word “may”.

Obs. 2. There is a familiar homely form which is often heard, be-y-á-the, come here. It is from be-y-á-edha.

149. Besides ákhtá, átká, came, the only other participles in use are ákhtígha, coming, and ákhto or átko, having come. The noun of agency is áðókh, the comer, one who comes.

CAUSAL VERBS.

150. From most intransitive verbs, and from a few intransitives also, a causal or second transitive verb can be formed. The broad meaning of the causals is: action by another. These are generally formed by inserting the infix ain immediately after the root of the original verb: e.g., infinitive, gardagh, to return; root, gard; root for causal, gard-ain; infinitive for causal, gardainaigh, to cause to return; khushagh, to kill; root, khush; root for causal, khush-ain; infinitive for causal, khushainaigh, to cause to kill, to have killed.
151. A second method of forming causals is by lengthening the root vowel of original verbs: e.g., thoshagh, to run; root, thash; root for causal, thash; infinitive for causal, thashaqgh, to cause to run; thusagh, to faint; root, thus; root for causal, thos; infinitive for causal, thosaqgh, to cause to faint, to stun.

152. A smaller class in addition to lengthening the stem vowel take the infix en or ain: e.g., bhuragh, to be broken; root, bhur; root for causal, bhor-en; infinitive for causal, bhorenaqgh, to break, theqgh, to be built; root, thai; root for causal, thā-ain; infinitive for causal, thdainagh, to build.

153. Some verbs do not conform to any known rule in forming their causals: e.g., oshtagh, to stand, oshtalainaqgh, to set up; nindagh, to sit, neādhaqgh, to cause to sit, to seat, and nishtainagh, to lay or spread out.

Obs. 1. The rules for the formation of causals in Balochi closely follow those that obtain in Sindhi, Panjabi, Urdu, etc. In Sindhi, for instance, dasanu, to show, makes das-ānu, to cause to show; phiraru, to turn, pheranu, to cause to turn.

Obs. 2. In Persian causal verbs are formed by adding the termination ánidan or ándan to the imperative or stem of the primitive verb: āstān, to leap; root, jah; causal, jah-ánidan, to cause to leap.

Words to be Remembered.

Parts of the human body.

Bázi, a limb.
Phádh, leg, foot.
Phádh-nali, the shin.
Gal, āram, githa, the cheek.
Dhakni, the knee-pan.
Rān, zān, ling, the thigh.
Roth, entrails.
Jaghar, liver.
Hon, blood.
 Mishásh, eyelashes.
Nák hun, a nail.

Bundar, buttock.
Phádh-much, the ankle.
Phini, calf of the leg.
Deb, the thumb.
Didar, muscles, biceps.
Rakh, the lip.
Baroth, moustaches.
Dast-dil, palm of the hand.
Zanák, the jaws.
Musht, the fist.
Násfagh, the navel.
Be-was, helpless.  
Be-kár, idle.  
Be-shumár, innumerable.  
Be-sanáti, idle.  
Phutta, inverted, upside-down.  
Be-gán, strange.  
Be-haya, be-miýár, shameless.  
Be-fahma, unintelligible.  
Be-shak, doubtless.  
Paro, deceitful.  
Pháre, abstinent, temperate.  
Búz, wild, savage.

Bozagh, bokhta, to open, undo.  
Bhuragh, bhuritha, to burst open.  
Bhorenagh, bhorentha, to break.  
Chham bhorenagh, chham bhorentha, to wink.  
Bair giragh, bair gipta, to take revenge.  
Bero-deagh, bero-dátha, to turn back.  
Palattagh, palattehtha, to throw in.  
Pindaagh, pindetha, to beg.  
Poh biagh, poh bitha, to understand.  
Phál phirainagh, phál phiraintha, to augur, cast lots.  
Phaṭagh, phatehtha, to uproot.  
Phajia-áragh, phajia-ártha, to recognize.

Ma zí shikár-a shuṭhagh-án, I went out shooting yesterday (I yesterday shooting-for went).  
Nermosh-e thun bithagh-án sakhia, I became very thirsty at mid-day (mid-day-at thirsty I became very).  
Odha cháth ne-y-ath, ñf ne-y-ath, there was no well there and no water (there well not was, water not was). We might insert di after cháth and again after ñf.

Má daryá phalawa sar-giatan, I set out for the river (me-by the river-of the-direction was taken). Sar-giragh, to set out.  
Juz-ána juz-ána begahá daryá nemgha rasithagh-án, I kept journeying on and arrived at the river in the evening (going (and) going the-evening-in the-river at I arrived).

Daryá dar-khapti, the river was in flood (the-river out-was-fallen). By here using the present perfect tense, and later the present imperfect, the narrator brings the scene more vividly into view.
Af gandagh eù, sor-e eù, waragh-igh n-eù, the water was bad, brackish, and unfit to drink (the-water bad is, salt is, fit-to-drink not is).

Chi khan-ún, thuni-a mir-ún ki sor-e af waragh-a mir-ún, what was I to do? Die of thirst or die from drinking brackish water (what may I do? Thirst-from may I die or salt water drinking-from may I die)? Thus he is supposed to have thought.

Guda m¢ af wårtha, chi-e chi-e, then I drank the water; just a little (then me-by the-water was drunk, some, some).

Af wårtha guda mirentha dil janagh-a, I had no sooner drunk than I began to retch. Mirentha dil janagh-a, I began to retch, is an example of an inceptive compound.

Laf dor d¢ bitha, I had belly-ache also (belly pain also became).

Dil shutha sakhia, I vomited a great deal (heart went exceedingly). Note these useful verbs and how they are used:

Dil janagh, to retch; dil ravagh, to vomit; laf ravagh, to void or discharge from the bowels.

Jhate-a phadha laf d¢ sakhia shutha, after a little violent dysentery also set in (little after stomach also violently went).

Thi bar-e shik¢r khanagh-a pha navàn no rav-¢n, probably you won’t go hunting again (another time hunting for perhaps not you may go).

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

M¢ hachi na jatha, I have shot nothing (me-by anything not has been hit).

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

Ma-na th¢-i sur en thi bar-e shik¢r-a na rav-¢n, I vow I shall not go shooting again (me-to thee-of the-head is a-second time shooting-for not I will go).

Wath¢ logh-a ba-rau, chi-e darm¢n khan-¢th, go home and take some medicine (yourself-of the-house-to go, some medicine make).
Logh-a rav-áñ darmán-a khan-áñ, I shall go home and take some medicine (house-to I shall go, medicine I shall make). The Balochi idiom is “to make medicine”.

**QUESTIONNAIRE.**

1. How far is the verb ágh, to come, defective?
2. What prefixes are used with the two futures of this verb, and what with the two imperfects?
3. Explain and give the English meanings of: Biye, ákhtant, beyáthe.
4. How much of the original verb remains in khán, I shall come? Has this word any other meaning?
5. Give the composition of the prefixes man and phedh.
6. Explain the composition and give the meanings of: Aokh, átko, khákht, meyáth, meyá.
7. How are causal verbs formed? Give examples.
8. Give the infinitives of the past participles: Bokhta, gipta, shutha, ártha, bítha.
9. Put into Balochi: They set out in the direction of home.
10. Translate into Balochi: I swear that I shall not steal again.
CHAPTER XII.

THE TRANSITIVE VERB.

154. The transitive verb khanagāh, to do, to make, makes khat or khanth in the 3rd person singular of the contingent future and khant or khanant in the 3rd person plural. But these forms are often used promiscuously. The past participle is khutha. In other respects the conjugation of this verb is regular.

(1)
The contingent future.

Khan-ān, I may do.

Singular.
1. Khan-ān, I may do.
2. Khan-en, thou mayest do.
3. Khat, he may do.

Plural.
1. Khan-ān, we may do.
2. Khan-eth, you may do.
3. Khant, they may do.

(2)
The absolute future.

*Khan-ān, I shall do.

Singular.
1. Khan-ān, I shall do.
2. Khan-en, thou wilt do.
3. Khan-i, he will do.

Plural.
1. Khan-ān, we shall do.
2. Khan-eth, you will do.
3. Khan-ant, they will do.

Obs. In the 2nd persons plural the form khan-en, you may do, you will do, is also in use.
(3)
The present imperfect.
\textit{Khanagh-\text{\text{-un}}, I am doing.}

Singular.
1. \textit{Khanagh-\text{-un}}, I am doing.
2. \textit{Khanagh-\text{-en}}, thou art doing.
3. \textit{Khanagh-\text{-e}}, he is doing.

Plural.
1. \textit{Khanagh-\text{-un}}, we are doing.
2. \textit{Khanagh-\text{-en}}, you are doing.
3. \textit{Khanagh-\text{-ant}}, they are doing.

Obs. 1. There is at times a slight difference observable between the sound of \textit{\text{\text{-en}}} in the 2nd person singular and \textit{\text{\text{-en}}} in the 2nd person plural. In the singular the sound inclines towards \textit{\text{\text{\text{-i}}}}, and in the plural towards \textit{\text{\text{-e}}}.

Obs. 2. In nearly all tenses of all verbs where this ending prevails this distinction is noticeable.

(4)
The past imperfect.
\textit{Khanagh-\text{\text{-ethun}}, I was doing.}

Singular.
1. \textit{Khanagh-\text{\text{-ethun}}, I was doing.}
2. \textit{Khanagh-\text{\text{-ethen}}, thou wert doing.}
3. \textit{Khanagh-\text{\text{-etha}}, he was doing.}

Plural.
1. \textit{Khanagh-\text{\text{-ethun}}, we were doing.}
2. \textit{Khanagh-\text{\text{-ethen}}, you were doing.}
3. \textit{Khanagh-\text{\text{-ethant}}, they were doing.}

155. In the case of the present perfect tense only the 3rd persons are in use. If the object be singular, the participle will be singular, if the object be plural, the participle will be in the plural: e.g., \textit{mā zahm ārtha}, I brought the sword, I have brought the sword; \textit{mā zahm-\text{\text{-in ārthagh-ant}}, I brought the swords, I have brought the swords. The verb now agrees with
the object, not with the subject. Why? For the reason that má is not the nominative case but the agentive: it no longer means "I" but "by me". And so in every instance of every transitive in this tense. The English reading of the above sentence is: By me the sword has been brought; by me the swords have been brought. This illustration makes the necessity for the verb agreeing with its object very plain. The construction has become passive.

156. When this construction is used—and it must always be used in the case of the present perfect tense of transitive verbs—the object may be left uninflected, that is, without a suffix. It sometimes happens, however, that for greater emphasis or for some other reason the object has to be particularized and given one of the suffixes found with the accusative case, a, ar, ára, ra (17). When such a contingency arises any one of the three suffixes ar, ára, ra may be used, but not a. The reason for this ruling is obvious: to avoid ambiguity. The suffix a is not infrequently pronounced á, or so nearly á as to leave it doubtful which is the agent and which the object: e.g., in the sentence wazir-á án mard jatha, the minister struck that man, the meaning is perfectly clear as to the striker and the struck; but in wazir-á án mard-á jatha we are left guessing as to who struck whom. The remedy is, the rule is, use mard-ar, etc.

Obs. 1. The participle is often found in the singular even when the object is plural. This is especially so when the object, the accusative case, is followed by one of the suffixes. But this practice is not for imitation by the student.

Obs. 2. The whole scheme of using the agentive with the present perfect tense, and of giving it a passive signification, will be found in the Hindi, Urdu, etc.

The present perfect.

Má khutha, I have done.

Singular.

1. Má khutha, I have done.
2. Thou khutha, thou hast done.
3. An-hiá khutha, he has done.
Plural.
1. Má khutha, we have done.
2. Shwá khutha, you have done.
3. An-hán khutha, they have done.

157. With a plural object khuthagh-ant takes the place of khutha in all the persons. There is no other difference observed. If the pronominals be used we get: khuth-án, or khuth-om, I have done, done by me; khuth-e, thou hast done, done by thee; khutha-i, he has done, done by him; khutha-ish, they have done, done by them.

Obs. 1. For the plural khuthagh-ant we sometimes hear a shortened form khuthant. And so of other verbs.

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

(6)

The past perfect.

Khuthagh-ethán, I had done.

Singular.
1. Khuthagh-ethán, I had done.
2. Khuthagh-ethen, thou hadst done.
3. Khuthagh-etha, he had done.

Plural.
1. Khuthagh-ethán, we had done.
2. Khuthagh-ethen, you had done.
3. Khuthagh-ethant, they had done.

(7)

The contingent perfect.

Khuthath-án, had I done, etc.

Singular.
1. Khuthath-án, had I done, etc.
2. Khuthath-en, hadst thou done, etc.
3. Khuthath, had he done, etc.
Plural.
1. Khuthor-th-un, had we done, etc.
2. Khuthor-th-en, had you done, etc.
3. Khuthor-th-ant, had they done, etc.

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

(8)
The imperative.

Khan, do thou.

Singular.
1. Wanting.
2. Khan, do thou.
3. Wanting.

Plural.
1. Wanting.
2. Khan-eth, do ye.
3. Wanting.

Obs. 1. In khan, do thou, the n is often made nasal, khan. This change is made in imitation of the Pakkhto imperative, which ends in an in the singular.

Obs. 2. We also hear khan-e, do thou. This ending e is used with many verbs, both transitive and intransitive.

Obs. 3. This would appear to be in imitation of the Sindhi transitive verb: jhal-e, seize; phur-e, plunder.

Obs. 4. So close is the resemblance between the two languages in this respect that we sometimes actually meet with the same imperatives: Balochi, deagh, to give, imperative, de; Sindhi, dianu, to give, imperative, de. True, the pronunciation is not quite the same.

Obs. 5. That given as the imperative of the 3rd persons is no imperative at all. It is the contingent future used in a precative or exhortative sense. When preceded by the negative na the signification will usually be found to be “lest”, etc.

Obs. 6. In the Pakkhto the imperative of the 2nd person plural ends in ai, a sound closely resembling that of e in de, give gre, weep, etc.

Obs. 7. The Balochi prefix be (bi) of the imperative is the Persian bu, bu, bi, and the Pakkhto we, wo, vo. Neither in Pakkhto nor Balochi is the prefix and negative used together. In Persian the prefix is in more general use than in Balochi.
Infinitive, *khanagh*, to do, doing.
First gerund, or infinitive of purpose, *khanagh-a*, in order to do.
Second gerund, *khanagh-i*, or *khanagh-igh*, fit to be done, etc.
First present participle, *khan-āna*, doing (active).
Second present participle, *khuthiya*, *khuth-igha*, doing (passive).
Past participle, *khutha*, done.
Noun of agency, *khan-okh*, the doer.

Obs. The gerund in *i* is on the model of the Persian: e.g., *kandān*, to dig, *kandān-i*, fit to be dug; *khwurdān*, to eat, *khwurdān-i*, fit to be eaten.

158a. The correct use of the present perfect tense of transitive verbs and of pronominals with transitives and intransitives form the basis of all that can be called grammatical Balochi. Other rules are of minor importance, and will generally be found obscured by numerous exceptions. 95, 96, 97.

Some further examples of the pronominals:

*Ún*, by me  
*Bale, túfak gipto árth-un*, yes, I have brought the rifles (yes, the rifles having-been-taken have been brought-by-me).

*E*, by you  
*Phol khutha-i pha chi khandīth-e*, he asked them why they had laughed (enquiry was made-by-him for why have you laughed). *Khandagh* is here treated as a transitive verb, which it often is. *E* is in the agentive case, and means "by thee".

*í*, he  
*Duráh na bitha-í*, he did not recover (well not became-he).

*í*, his  
*Haw-e kār en-í, thi kār n-en-í*, this was what he did, he did nothing else (this work is-his, other work not is-his). For the sake of vividness a past event is here rendered by the present imperfect. In each clause the verb has lost its nasal *n* before the pronominal *í*.
Í, to him . . . *Bachh ne-y-ath-í*, he had no son (son not was-to-him). This is called the dative of possession.

Íh, him . . . *Zál-á jatha-h-ant-í lath*, the woman gave him the stick (the-woman-by were struck-him the-stick). That she gave him sundry blows is denoted by the plural *jatha-h-ant*.

Í, by him . . . *Dár-e jorentho ándi zál-ê bu thántha-í*, he joined a piece of wood and fashioned it into the shape of a woman's body (a piece of wood having-fashioned into a human being a-woman-of the-body was made-by-him).

Ish, they . . . *Go wast-í nákho-a shatha-h-ant-ish*, they went to their uncle (to their uncle went-they).

Ish, their . . . *Rand asta-thant-ísh*, there were their traces (traces were-their).

Ish, to them . . . *Zar de-án-ísh*, I will give them the money (the-money I will give-to-them).

Ish, them . . . *Bar-ísh*, take them away (take away-them).

Ish, by them . . . *Má-na gwar thu shwa-htha-ísh*, they have sold me to you (I (me) to thee have been sold-by-them). *Má-na*, me. When the object is in the accusative a literal translation into English is next to impossible.

Í, it . . . *Dar-á khosh be-y-ár-í*, drag it outside (outside drag, bring-it).

Í, its . . . *Jawáne chi en-í*, what is its good quality (good quality what is-its)?

Í, her . . . *Be-y-á, thá-ra phedárán-í*, come along, I will show her to you (come, thee-to I will show-her).

Í, her . . . *Nám en-í Naina Bái*, her name is Naina Bái (name is-her Naina Bái).

Í, by her . . . *Gwashta-í tholáh-ár . . .*, she said to the jackal . . . (it was said-by-her the-jackal-to . . .).

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

160. The verb phadcaq̠, phaddáha, to run, run away, is always treated as a transitive; gwárag̠, to rain, sometimes as a transitive and sometimes as an intransitive, but generally the former. Gregh, gretha, to weep; chishag̠, chishetha, to sneeze; bhaunchag̠, bhaunchitha, to bark as a dog; kuraínag̠, kuraíntha, to howl as a jackal, and a few others, are sometimes treated as transitives, and take the agentive case before the present perfect tense.

Obs. 1. Many neuter verbs are used in a transitive sense in Sindhi: khilanu, to laugh; máa khiliio, I laughed, but literally, by me it was laughed.

Obs. 2. And so in Pakkhto: khandal, to laugh; sharal, to lament; dangal, to jump, and many others are considered and treated as transitives.

Obs. 3. In Persian also there are a few verbs that are both transitive and intransitive. In short, these three languages have much in common.

Words to be Remembered.

Parts of the human body.

Lawn, the tongue.
Sar-rand, parting of the hair.
Hás̲h, a double tooth.
Harb̲, a jawbone.
Hinejri, the shoulder-blade.
Shánaq̠, the backbone.
Khonq̠, the knee.
Gund, testicle.
Gwar-sar, a nipple.
Mazhg, brain.
Láf, belly, stomach.
Gaukv̠, nape of the neck.

Nuq̠, roof of the mouth.
Navz, the pulse.
Had̲, a bone.
Hushk̲en-doq̠, a skeleton.
Sand̲, a joint.
Khádq̠, the chin.
Guṭtigh, a kidney.
Gwar, a woman’s breast.
Dast-much, wrist.
Laundry, the temple.
Gosh-kur, drum of the ear.
Guṯ̲h̲, gwar, neck, throat.
Phakká, ripe, cooked.
Phalt, unclean.
Payáf, wicked, evil.
Tirtha, mad.
Tikká, sharp, quick.
Theagh, swift, rapid.

Phadhí, next, following.
Phedhágh, visible.
Táhath, true, right, correct.
Tahkík, real, genuine.
Tund, maimed.
Thalar, thick (as a stick).

Phirenaugh, phirentha, to throw away.
Phagaragh, phagartha, to melt.
Phullagh, phullitha, to rob.
Tháphuragh, tháphurtka, to stumble.
Ták-khafagh, ták-khapta, to shy (as a horse).
Trizagh, trizetha, to drip.
Tikkí biagh, tikkí bitha, to be coiled up (as a snake).
Tháshagh, thákhta, to gallop (as a horse).
Thursagh, thursitha, to fear.
Thursainagh, thursaintha, to frighten.
Tharainagh, tharaintha, to send back, to return.
Thusoagh, thustha, to faint.

Tha-i hál na gir-án, I shall not listen to your statement (thee-of the-statement not I will take).
Esh-ání di hál na gir-án, nor shall I listen to what they have to say (them-of also the-statement not I will take).
Ma hukah chik-án, may I smoke (I the-pipe may pull) ?
Andar-a hukah ma chik, do not smoke inside (inside the-pipe not pull).

Dar-a phor chik-en, you may smoke outside (outside the-pipe you may pull). The hukah may be of brass, china, earthenware, etc. The phor is usually made of clay or twisted leaves.
Ingo ángo khapta pha tharaqha, he began to wander backwards and forwards (in-this-direction in-that-direction he fell to returning).
Guda mirentha pha sínda khanaqha, he then began to whistle (then he began (attacked) whistling to make).
Yak nishtiya palang chaka yak vaaptiya dighár-a, one was seated on a-bed, another was lying on the ground (one was seated a-bed on one was lying the ground-on).
Mar khandagh-etha, zāl gregh-etha, the man was laughing and the woman weeping.
Haur gučragh-etha, girokh chinkagh-etha, raghām garandagh-etha, the rain was falling, the lightning flashing, and the thunder rolling. For raghām we may use jhur, clouds. Compare this with the Hindi and Urdu idiom.
Haw-e chāth kha-íá jathā, who has dug this well (this well whom-by has been dug (struck))?
Haw-e chāth mà jathā, I dug this well (this well me-by has been dug (struck)).
Ham-edha yâ nokh-è chāth jen-án, I shall dig a new well here (right-here a new well I shall dig (strike)).
Ma i chana kár-a n-en, esh-ìa chaqhal de, in my opinion it is of no use, throw it away (me-of the opinion use-of not it is, it-to a-throw give).
Ma ba-kho be-y-a’s-án, where may I sleep (I where may sleep)?
Ham-edha be-y-akis palang-a, sleep right here on the bed (just-here go to sleep the-bed-on).
Mà esh-iur chaqhal dáttha, I threw it away (me-by it-to a-throw was given).
Ahmad di Mohan di wath-i wath-i loqh-a be-y-aks-ì, both Ahmad and Mohan will sleep at home (Ahmad also Mohan also their-own their-own house-at will sleep). Or we might say kh-aks-ì.
Rosh tik-a ma-na hāghā khan, wake me on the first appearance of daylight (daylight me awake make). Tik really means “a spot”, “a streak”.

**Questionnaire.**

1. Give the 3rd persons singular and plural in the two futures of the verb khanagh.
2. What can you say regarding the sound of the suffix en in the 2nd persons singular and plural?
3. Put into Balochi: They were doing; they were fearing; they were sending back; they were robbing. What tense is this?
4. State all you know regarding the formation and use of the present perfect tense of a transitive verb.

5. Is the sentence má án mard-a jaṭha grammatically correct?

6. Distinguish between the use of má khutha and má khuthaghi-ant.

7. Explain the words khuthant, khushtom, giptáu, khuthath.

8. Give a list of all the pronominals in use.

9. Put into Balochi, using the pronominals: He went; he became ill; they went to their father.

10. Translate into English: War-ish; ham-adha be-y-ár-i; nám en-i Mohan; tha-ra de-an-i; bar-i; bar-ish; bor-ish.
CHAPTER XIII.

THE PASSIVE VOICE.

161. Theoretically, all transitive verbs have a passive voice. Actually, however, the passive voice is very seldom heard. There is not the same need of a passive voice in Balochi as there is in English. Balochi has a number of neuter or intransitive verbs, and, as will have been seen, certain tenses formed from the past participles of transitive verbs that have a distinctly passive signification.

162. The passive infinitive, like the active, ends in agh. It is the stem or base of the active verb followed by i followed by jagh: e.g., active infinitive, janagh, to strike; root, jan; passive infinitive, jan-i-jagh, to be struck: active infinitive, khushagh, to kill; root, khush; passive infinitive, khush-i-jagh, to be killed: active infinitive, giragh, to seize; root, gir; passive infinitive, gir-i-jagh, to be seized: active infinitive, bandagh, to fasten; root, band; passive infinitive, band-i-jagh, to be fastened: active infinitive, baragh, to take away; root, bar; passive infinitive, bar-i-jagh, to be taken away: active infinitive, dinagh, to tear; root, din; passive infinitive, din-i-jagh, to be torn: active infinitive, soshagh, to burn; root, sosh; passive infinitive, sosh-i-jagh, to be burnt.

Obs. 1. The termination ijagh is a survival of the old Prakrit passive in iyja.

Obs. 2. This method of forming the passive voice is borrowed from the Sindhi: e.g., puranu, to bury, pur-yanu, to be buried.

Obs. 3. Sindhi, Panjabi, and Balochi are the only modern Prakrits that can be said to possess a passive voice.

163. The base of this new infinitive is got in the usual way, by dropping the infinitival ending agh: e.g., infinitive janijagh, to be struck; root, janij; infinitive, khushijagh, to be killed; root, khushij; infinitive, girijagh, to be seized; root, girij; and so on.
164. If to this new base be added the verbal endings ān, eṅ, īth, ī, for the singular, and ān, eṅ, ant, for the plural, we get the two future tenses of the passive voice: e.g., janīj-ān, I may be struck; khushīj-ān, I may be killed; girīj-ān, I may be seized. And so with any other verb. The distinction between the use of īth and ī in the 3rd persons singular is not always observed.

(1)
The contingent future.

Janīj-ān, I may be struck.

Singular.
1. Janīj-ān, I may be struck.
2. Janīj-eṅ, thou mayest be struck.
3. Janīj-īth, he may be struck.

Plural.
1. Janīj-ān, we may be struck.
2. Janīj-eṅ, you may be struck.
3. Janīj-ant, they may be struck.

Further examples:—
Khushīj-ān, I may be killed.
Girīj-ān, I may be caught.
Bandīj-ān, I may be bound.
Barīj-ān, I may be carried away.
Dinīj-ān, I may be torn.
Shosīj-ān, I may be burnt.

(2)
The absolute future.
Janīj-ān, I shall be struck.

Singular.
1. Janīj-ān, I shall be struck.
2. Janīj-eṅ, thou wilt be struck.
3. Janīj-ī, he will be struck.

Plural.
1. Janīj-ān, we shall be struck.
2. Janīj-eṅ, you will be struck.
3. Janīj-ant, they will be struck.
Further examples:

Khushij-ān, I shall be killed.
Girij-ān, I shall be caught.
Bandij-ān, I shall be bound.
Barij-ān, I shall be carried away.
Dinij-ān, I shall be torn.
Soshtij-ān, I shall be burnt.

165. We have already seen that the past participle of the active voice has a passive signification (155, 156). This fact has to be borne in mind when considering the passive present imperfect tense: e.g., jathagh, struck; jathagh-ān, I am struck; khushtagh, killed; khushtagh-ān, I am killed, etc. There is an alternative form in use, formed from the alternative past participles jathiya, struck, khushtiya, killed, etc.: e.g., jathiya-ān, I am struck; khushtiya-ān, I am killed.

(3)

The present imperfect.

Jathagh-ān, I am struck.

Singular.

1. Jathagh-ān, I am struck.
3. Jathagh-e, he is struck.

Plural.

1. Jathagh-ān, we are struck.
2. Jathagh-en, you are struck.
3. Jathagh-ant, they are struck.

Further examples:

Khushtagh-ān, I am killed.
Giptagh-ān, I am seized.
Bastagh-ān, I am bound.
Burthagh-ān, I am carried away.
Dirthagh-ān, I am torn.
Sokhtagh-ān, I am burnt.
(3)
Alternative form.

*Jathiy-áň, I am struck.*

Singular.

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

Plural.

1. *Jathiy-án, we are struck.*
2. *Jathiy-eň, you are struck.*
3. *Jathiy-ánt, they are struck.*

Further examples:

*Khushtiy-áň, I am killed.*

*Giptiy-áň, I am seized.*

*Basthiy-áň, I am bound.*

*Burthiy-áň, I am carried away.*

*Dirthiy-áň, I am torn.*

*Sokhtiy-áň, I am burnt.*

166. Of the past imperfect there are three different forms to choose from: (1) *jathaqk-ethán,* I was struck; (2) *jathiy-ethán,* I was struck; and (3) *janij-ithán,* I was struck. The first two are the participles with the past imperfect tense of the substantive verb added. The third, *janij-ithán,* is the root of the verb in the passive voice with the same tense added, but slightly modified, *yá e maghul* having become *yá e ma’rúf.* It is a form in daily use: several examples of it will be found in the translations given in this work.

Obs. 1. For *janij-ithant* we may use *janij-ithán* or *janij-ithiyannt.* And so with any other verb.

Obs. 2. The forms *janij-ithán,* etc., are pronounced as if written *jani-jithán,* etc., the letter *j* being used as a prefix to help out the sound of the substantive verb.

(4)
The past imperfect.

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

Plural.
1. Jathagh-ethán, we were struck.
2. Jathagh-ethen, you were struck.
3. Jathagh-ethant, they were struck.

Further examples:

Khushtagh-ethán, I was killed.
Giptagh-ethán, I was seized.
Bastagh-ethán, I was bound.
Burthagh-ethán, I was carried away.
Dirthagh-ethán, I was torn.
Sokhtagh-ethán, I was burnt.

(4)
Second form.
Jathiy-ethán, I was struck.

Singular.
1. Jathiy-ethán, I was struck.
2. Jathiy-ethen, thou wast struck.
3. Jathiy-ath -eth, he was struck.

Plural.
1. Jathiy-ethán, we were struck.
2. Jathiy-ethen, you were struck.
3. Jathiy-ethant, they were struck.

Further examples:

Khushiyy-ethán, I was killed.
Giptiy-ethán, I was seized.
Basthiyy-ethán, I was bound.
Burthiy-ethán, I was carried away.
Dirthiy-ethán, I was torn.
Sokhtiy-ethán, I was burnt.
Third form.

Janíj-iثān, I was struck.
- Singular.
1. Janíj-iθān, I was struck.
2. Janíj-iθen, thou wast struck.
3. Janíj-iθa, he was struck.

- Plural.
1. Janíj-iθān, we were struck.
2. Janíj-iθen, you were struck.
3. Janíj-iθant, they were struck.

Further examples:—
Khushíj-iθān, I was killed.
Giríj-iθān, I was caught.
Bandíj-iθān, I was bound.
Baríj-iθān, I was carried away.
Diníj-iθān, I was torn.
Soshíj-iθān, I was burnt.

Infinitive, janíjāgh.
First participle, jathiyā, being struck.
Second participle, jathígah, being struck.
Third participle, janíjhatha, struck.
Fourth participle, janíjithiyā, struck.

Words to be Remembered.

Parts of the human body.

Aríkh, gums.
Bríkh, malgar, zunhá, hair.
Phádh-phusht, instep.
Thilagh, dídokh, eyeball.
Dast, the hand.
Dip, the middle finger.
Rák, the cheek-bone.
Rag, vein.

Barwán, eyebrow.
Pogokh, the gullet.
Phádh-murdán, the toes.
Dathán, a tooth.
Daf, the mouth.
Dhund, a skeleton.
Dem, rukh, nuth, the face.
Rish, beard.
Sar, saqhar, haisi, head.  Saren, the loins.
Senagh, the breast.  Kunheñ, the hip.
Khopor, the skull.  Kher, the penis.
Phonz, the nose.  Shâh-murdân, the fore-finger.
Anishagh, the forehead.  Khol, the foreskin.

Jar, passionate, angry.  Jor, well, strong.
Chapi, unlucky, sinister.  Daf-char, given to biting.
Dil-sar, beloved.  Dil-gir, sorrowful.
Dil-harif, deceitful.  Daur, rich.
Dhing, powerful.  Ḏunga, deep.
Rangoĩ, coloured, variegated.  Zanâth, wise.

Thosainagh, thosaintha, to cause to be extinguished; to exterminate.
Telân dcaagh, telân dátha, to push, shove.
Thir janaagh, thir jatha, to shoot an arrow.
Târi janaagh, tári jatha, to clap the hands.
Dang janaagh, dang jatha, to sting.
Chapol janaagh, chapol jatha, to slap.
Dil janaagh, dil jatha, to vomit.
Dag janaagh, dag jatha, to rob on the highway.
Dâpurâ janaagh, dâpurâ jatha, to stamp.
Dak janaagh, dak jatha, to solder.
Dîghur janaagh, dîghur jatha, to dig.
Daf-a janaagh, daf-a jatha, to boast.

Ma thagi khan-ãĩ ki ma duz ãĩ, I shall pretend to be a thief (I pretend shall make that I a-thief am).
Chorav-ã thagi khutha ki ma janikh-e ãĩ, the boy pretended to be a girl (the-boy-by pretence was made that I a-girl am).
Thagi ma khan ki ma-na kal n-en, do not pretend that you do not know (pretence not make that me-to information not is). The direct mode of narration is always preferable; in most cases it is obligatory.
Go mâ phajla ne-y-ã-en, will you not come with me (with me with not you will come)?
Go thou phajia be-y-áún, I will come with you (with thee with I will come). More usually, however, it is be-y-áún.

Nariyán-ar zen band-áún, may I saddle your horse (the-horse-to the-saddle may I fasten)?

Má tha-i múaθín-ar zen bastha, I have saddled your mare (me-by thee-of the-mare-to the-saddle has been fastened).

Mákhaθ-a nariyán-ar zen bandagh-étha, he was saddling his horse at the time (the-time-at (his) horse-to the-saddle he was fastening).

Mizil-áún gir-ána gir-ána daryá-c-a akhtagh-áún, after travelling for some considerable distance we came to a river (stages taking taking a-river-at we arrived).

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

Án-hi pith dí murtho shutha, his father also has died (him-of the-father also having-died has gone).

Án-hi pith murtho khapta, his father fell dead (him-of the-father having-died fell).

Án-hi pith ma phira murtho khapta, his father fell dead on the spot (him-of the-father on the spot having-died fell).

Thau pha chi e-r'g-a khutha, why have you acted in this manner (thee-by for what this-way-in has it been done)?

Aulá án-hi nám Muhammad bitha, guda Ahmad bitha, at first he was called Muhammad, then he came to be known as Ahmad (first him-of the-name Muhammad became, then Ahmad it became).

Thau wath-i bráθ-a go gandaθ-e ká'r-a khutha, you have behaved badly towards your brother (thee-by thee-of the-brother; with bad work has been done).

Án wath-i pith-a go gandaθ-e kár khanaθ-e, he is behaving badly towards his father (he himself-of the father with bad work is doing).

Zí ná-duráθ aθen, were you ill yesterday (yesterday ill were you)?
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Zi ná-duráh ne-y-atlyáh, I was not ill yesterday (yesterday ill not I was).

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

A̱n daryá kharagh-a nindagh-ant, they dwell on the bank of
the river (they the-river-of the bank on sit).

QUESTIONNAIRE.

1. State what you know of the passive voice in Balochi.

2. Show, by examples, how the infinitive of the passive voice
   is formed.

3. Put into Balochi: He may be burnt; you may be carried
   away; I may be killed; they will be caught.

4. How is the present imperfect tense of the passive voice
   formed? Give an example of this. Is there more than one
   method?

5. Translate into Balochi: He is carried away; you are
   burnt; they are killed.

6. Translate into English: Jathiyant; basthiyañ; sokhtiyán.

7. Explain and give the English meanings of: Jansijithán;
   jathiyethen; dirthaghetán.

8. In how many forms is the past imperfect of the passive
   voices found? Give an example in each case.

9. Put into Balochi: We shall start to-morrow, and go on
   stage by stage.

10. Translate into English: Ma thagí na khanagh-án; má
    thagí na khusu; jnikh-e-á thagí khusa ki má chhorav án.
CHAPTER XIV.

COMPOUND VERBS.

167. Balochi compounds are in reality verbal combinations rather than true compound verbs as we know them. The best known of these may be, for the sake of lucidity, classified as potentials, completives, continuatives, intensives, inceptives, nominals, frequentatives, permissives, and desideratives. Their names are perhaps all that is formidable about them.

168. The potential compound is made up of the past participle of any transitive verb with the various tenses and persons of the verb khanagh, to do: e.g., shwā ma-na dīthu khan-cū, can you see me? Má tha-ra dīthu na khan-ān, I cannot see you. The last member of the construction denotes the ability or inability to do that which has been indicated or expressed by the first member.

169. In this construction the final short vowel a of the past participle is sometimes dropped: e.g., má dīth na khuthu, I could not see (it); án-kiá khuth na khuthu, he could not do it.

Obs. 1. The idea of using the conjunctive participle in place of the past participle in this formation appears to be incorrect. It is heard used, however.

Obs. 2. The construction ma rāvagh-a ne-y-ān is not potential at all. Its literal meaning is, I am not of going. It is in imitation of our old Urdu friend maïj jāne kā nāhin, I am not of going, I am not the person to go, catch me going. It is a useful and highly idiomatic construction, but it is not potential. The form rāvagh-a is the genitive case of rāvagh. Compare this idiom with the Sindhi: achana tā na jiho, then he is not likely to come.

Obs. 3. In this combination khanagh can, of course, be compounded with its own past participle: e.g., má khuth na khutha, I was unable, I could not, I could not do (it).

Examples of the potential compounds:

E rāng-a khutha na khan-ant, they cannot do so (this manner done not they may do).

Má go thau siyálgir khutha na khan-ūn, we cannot compete with you. (we with theee equality made not may make).
An-hân khuth na khutha, they could not do it (them-by done not was done).

Wakhi-da mà wârtha na khutha, I could not eat at the time (the-time-at me-by eaten not was done).

Many other examples are given in the exercises and translations.

170. The potential just discussed has reference to transitive verbs. When dealing with intransitives, such as to walk, to stand, to arrive, and many others, the place of the verb, khanagh, to do, is taken by biagh, to be, to become: e.g., shwâ wath-i sur-a khoro bitha na b-cn, you will not be able to stand on your head; ma yak mâh-a ân go rasithâ na b-ân, I shall not be able to arrive there in a month. This construction is of limited application, being generally confined to the future tenses. Like khanagh, the verb biagh can be compounded with itself; thus we come to have the verbs khutha khanagh, to be able to do, and bitha biagh, to be able to be, to be able to become.

Obs. Pakkhito potential compounds are made up of the conjunctive participle of a principal verb and the various tenses and persons of the intransitive verb shwal, to become. to go: e.g., tosh hâkh Khudâ e sara khubare kuwalâi shî, who can talk with God (who with God with conversation make can)?

171. What may be termed a completive compound is got by combining the conjunctive participle of a principal verb, that denoting the action, with the present perfect tense of ravagh, to go. This present perfect tense is irregular as regards ravagh, but in itself quite regular: shuthagh-un, shuthagh-ên, shutha; shuthagh-un, shuthagh-ên, shuthagh-ant, I have gone, thou hast gone, etc. Shutha is frequently shortened to shtha: e.g., ân-hi pîth murtho shtha, his father is dead (him-of the-father having-died is gone). Besides being completive, its signification is passive and emphatic. Its first member denotes an action and its second the completion of that action. In the course of conversation the example just given might mean: Why, his father is already dead! This compound is confined to the present perfect tense, and usually to the 3rd persons of that tense.
Obs. 1. The verb *ravagāh*, to go, has its own, regular, present perfect tense, *rapagāh-ān*, *rapagāh-čk*, *rapta*; *rapagāh-ān*, *rapagāh-čk*, *rapagāh-ant*. I have gone, thou hast gone, etc. *Shutthagāh-ān* is a second form, and one in very wide use, as will have been seen.

Obs. 2. The completive compound is distinct from the compound sentence in which the conjunctive participle figures and takes the place of a conjunction as well as that of a verb: e.g., *wizāh thartho ıkha*, master has returned, master has gone and come back.

Obs. 3. The Sindhi completive compound is formed by attaching to the conjunctive participle of a principal verb certain other verbs denoting completion, etc.: e.g., *khāc wathunu*, to have done eating; *kark chukannu*, to finish doing; *vathī rahnunu*, to have taken, to finish taking.

Examples of completive compounds:—

*Duzhman shingo-shango ıktho shutthagāh-ān*, the enemy fled in all directions (the-enemy here, there, having-run have gone).

*Thir ān-hi saqhar-a pār gwaesto shutha*, the bullet passed clean through his head (the bullet him-of the-head through having-passed went).

*Thir-ān chán-hi jind-a pār gwassto shutthagāh-ān*, the bullets passed clean through his body (the-bullets from-him-of the-body through having passed went).

*Darmān udartho shutha*, the powder blew up (the-powder having-blown-up went). We might use the plural *shutthagāh-ant*, the subject *darmān* being very often considered a plural noun.

*Bāz-e mard murtho shutha*, many men died. The presence of *bāz-e* justifies the singular *shutha*. Why indicate the plural more than once in a sentence? asks the Baloch. Why, indeed!

172. The continuative compound is made up of the present participle ending in *āna* of the principal verb and the various tenses and persons of *ravagāh*, to go: e.g., *ān likh-āna ravagāh-ema gush-āna ravagh-ān*, he goes on writing and I go on talking. It denotes the continuance of an action, and may be made to refer to past, present, or future time.
Examples of the continuative compounds:—

Thau pha chi wafs-ána ravagh-en, why do you go on sleeping (thou for what sleeping goest on)?

Thau e rang-a gush-en, mashe án duz-ána rav-i, you may say so, but he will go on stealing (thou this way mayest speak, but he stealing will go).

Nariyán thash-ána rapta, the horse went on galloping (the-horse galloping went).

Ma har ro har ro lághar bi-ána raptagh-án, I kept getting thinner every day (I every day every day thin becoming went on).

Má juz-ána shuthagh-án, we kept journeying on (we going went).

173. In intensive compounds the leading verb is always a conjunctive participle. The second verb—it may be any verb—modifies and intensifies in a degree the meaning conveyed by the first: e.g., án-hiá wath-i nariyán dríkentho duz phadha burtha, he galloped after the thief. Baragh, past participle burtha, means, to take away. Dríkentha alone would not give the same meaning, nor would burtha. In the intensive compound the connexion between the principal and secondary verb is close, supporting, and intensifying, much more so than in the ordinary sentence, where the conjunctive participle acts as a connective particle as well as a verb.

Obs. Compare this with the Sindhi idiom: mari vananu, having died to go, to die; ji pavanu, having lived to fall, to live.

Examples of the intensive compound:—

Sarbrá yá khargaz jhati dátho án-hi whard burthó bál gipta, suddenly a kite swooped down and carried away his food. Had the sentence ended with burtha, which it could, the description of what happened would have been weak and incomplete: as it is, the picture of the occurrence is complete and vivid.

174. An inceptive compound is got by placing the present perfect tense of khafagh, to fall, before the inflected infinitive
of another or principal verb: e.g., guda án-hán khaptagh-án dris janagh-a, they then began to dance, they then took to dancing. The present perfect tense of khafagh is khaptagh-án, khaptagh-en, khatpa; khaptagh-án, khaptagh-en, khaptagh-ant, khaptagh-án, or khapt-án, I have fallen, thou hast fallen, etc. The present perfect of khafagh, to fall, gives to the principal verb the idea of beginning the action denoted by it. For the sake of clearness and greater emphasis the preposition pha, on, etc., is sometimes inserted before the inflected infinitive: e.g., guda waźir wałh-i hál khapta pha likhmeagh-a, the minister then began to write out his case. Less frequently pha is made to follow the inflected infinitive.

175. This same sense of inception is got by using the present perfect tense of mirenagh, to attack, in place of that of khafagh, to fall. The conjugation of this tense of mirenagh, to attack, is quite regular: mirenthagh-án, mirenthagh-en, mirentha; mirenthagh-án, mirenthagh-en, mirenthagh-ant, or mirenthagh-án, I attacked, thou attackedst, etc. But this construction is less frequently heard.

Obs. 1. This idea of “falling”, “attacking”, to denote “to begin”, is exemplified in our own provincial idiom, strange to say: Then they fell to with a will. This used to be said of eating in the good old days of the barons. Again, when speaking of evildoers we still hear: they then took to thieving, meaning, they then began to steal. Assuredly, idioms travel far.

Obs. 2. A somewhat similar idea is conveyed by the Sindhi compound lāl khianu, having fallen to eat, to eat on, to eat up. A Persian will say, man bi-khanda ustādam, I began to laugh, I fell to laughing.

Examples of inceptive compounds:

Guda án e kissav khapt gushagh-a, he then began to unfold this story (then he this story fell to tell).

Guda pha wałh-án khaptagh-án miragh-a, they then began to fight among themselves (then among themselves they fell to fight).

Tholagh khaptagh-án pha kurainagh-a, the jackals took to howling (the-jackals fell to howl).

Bing-gal dá khaptagh-ant pha ḍhaunkagh-a, the dogs also began to bark (the-dogs also fell to bark).
Guda má khaptagh-án ravagh-a, then I began to go (then I fell to go). In the above sentences we might have translated: Telling, fighting, howling, barking, going, instead of to tell, to fight, etc.

176. Nominal compounds constitute a numerous class. They consist of a substantive, an adjective, or a preposition so combined with an original verb as to form with it a single idea. Some verbs enter more freely into such constructions than others. Frequently the noun or adjective takes the place of an object in the mind of the speaker: e.g., thau drogh bandagh-eň, thou liest. Here drogh means false, and bandagh to fasten, and the union of the two, to lie. Nominal compounds may be transitive or intransitive and may govern almost any case, according to the sense conveyed. A list of the more common is given below: to enumerate all would be a futile task.

Examples of nominal compounds:

Äň-hi dem-a khas-e-a drogh bastha, someone has lied to him (him-of before someone-by false has been fastened).
Har do bráqh khishár-a khishagh-ant, both brothers till the ground (both brothers crops cultivate).
Ma-i chana shart janagh jawáin n-eň, in my opinion it is not wise to gamble (me-of the-opinion-in gambling to strike good not is).
Er-be-y-á, come down.
Guda má tha-ra wáhú khutha, I then shouted to you (then me-by thee-to a-shout was made). Wáhú khanaqgh, to shout.

Ágh, to come.

Dast ágh, to get.
Dar ágh, to come out.
Er-ágh, to come down.
Kár-a ágh, to be of use.
Mán-ágh, to be applied.
Man-ágh, to come.
Phádágh-ágh, to rise up.
Phedágh-ágh, to come.
Sar-ágh, to remain over.

Áragh, to bring.

Gir áragh, to remember.
Phajia-áragh, to recognize.

Biagh, to become.

Af biagh, to melt.
Bhas-biagh, to run away.
Chot biagh, to be bent.
Dolo biagh, to be crooked.
Gár biagh, to be lost.
Gardán biagh, to fall down.
Gark biagh, to be overwhelmed.
Gisar biagh, to forget.
Khurd biagh, to be separated.
Kharo biagh, to stand up.
Láf biagh, to become pregnant.
Poh biagh, to understand.
Radhi biagh, to miss (in shooting).
Sir biagh, to be married.
Shighin biagh, to be upset.
Surphadhi biagh, to understand.
Tham biagh, to lie in wait.
Tikkí biagh, to be coiled up.
Ur-biagh, to be on (anyone).
Wurbiagh, to be ready.
Zhand biagh, to be separated.

Bandagh, to fasten.
Bár bandagh, to load.
Drokh bandagh, to lie.
Saren bandagh, to help.

Baragh, to carry away.
Dar baragh, to defend, save.
Er-baragh, to swallow.

Borenagh, to break.
Chham bhorenagh, to wince.
Khond bhorenagh, to kneel.

Chaţagh, to lick.
Lab chaţagh, to flash in the pan.

Chandenagh, to move.
Saghchar chandenagh, to nod.

Deagh, to give.
Ad-deagh, to lean.
Af deagh, to irrigate.

Azáb deagh, to annoy.
Bál deagh, to let fly away.
Bero-deagh, to turn back.
Chák deagh, to rip up.
Dalko deagh, to threaten.
Dem-deagh, to send.
Drik deagh, to jump.
Goň-deagh, to overtake.
Gisá deagh, to slaughter.
Girár deagh, to remind.
Gosh deagh, to listen.
Hung deagh, to roar.
Jhutú deagh, to rock.
Mán-deagh, to apply.
Mokal deagh, to dismiss.
Reh deagh, to twist.
Rer-deagh, to drive away.
Sáihi deagh, to let land lie fallow.
Sar deagh, to send away.
Ting deagh, to drink up.
Tobi deagh, to dive.
Zhela deagh, to let go.

Dárağh, to hold.
Daf-a dárağh, to remain silent.
Jágrú dárağh, to keep watch.

Dohagh, to carry.
Mat dohagh, to fetch water.

Gezagh, to bring forth.
Dar gezagh, to look out.
Er-gezagh, to take down.
Goň-gezagh, to carry off.
Mán-gezagh, to put in.
Giragh, to take.

*Bál girağh, to fly away.
Bo girağh, to smell.
Hál giragh, to hear news.
Maza giragh, to taste.
Sar giragh, to set out.
Zahr giragh, to be angry.
Zom giragh, to swell.

• Janagh, to strike.
Cháp janağh, to clap hands.
Chapol janağh, to slap.
Dápurdá janağh, to stamp.
Daf-a janağh, to boast.
Dak janağh, to solder.
Dag janağh, to rob on the highway.
Dang janağh, to sting.
Dastağh janağh, to knock.
Dighár janağh, to dig.
Dil janağh, to retch.
Br-janağh, to abase.
Goghrá janağh, to snore.
Gwoñk janağh, to call out.
Khátr janağh, to make a hole in a wall.
Ludhagh janağh, to kick.
Sinda janağh, to whistle.
Saring janağh, to track.
Sumb janağh, to bore a hole.
Serdë janağh, to whistle.
Sharí janağh, to gamble.
Sharz janağh, to rain heavily.
Tárí janağh, to clap the hands.
Túfak janağh, to shoot.

Jogh, to fight.
Jang jogh, to wage war.
Juzagh, to walk.
Gáma juzagh, to walk step by step.

Khanagh, to do.
Awár khanagh, to mix.
Bahar khanagh, to divide.
Chup khanagh, to keep quiet.
Cháta khanagh, to grasp.
Chot khanagh, to bend.
Churá khanagh, to take out, open.
Dar khanagh, to expel.
Dem-khanagh, to set out.
El-khanagh, to imprison.
Gár khanagh, to lose.
Gark khanagh, to overwhelm.
Gur khanagh, to run away.
Gwáh khanagh, to display.
Gwar-a khanagh, to put on clothes.
Gwas khanagh, to be silent.
Haír khanagh, to salute.
Hír khanagh, to rub.
Hundí khanagh, to take care of.
Han khanagh, to neigh.
Ján khanagh, to dress.
Jígh khanagh, to string a bow.
Jaloh khanagh, to attack.
Kach khanagh, to measure.
Kambar khanagh, to write.
Mán-khanagh, to put in.
Much-khanagh, to collect.
Nakl khanagh, to imitate.
Naz-khanagh, to bring together.
Poh khanagh, to explain.
Phol khanagh, to ask.
Phur khanagh, to fill.
Sár khanagh, to awaken.
Sáz khanagh, to play an instrument.
Sanj khanagh, to saddle.
Sir khanagh, to marry.
Sinda khanagh, to hiss (as a snake).
Shúhiz khanagh, to prefer.
Tambáh khanagh, to torment.
Ur-khanagh, to put on clothes.
Wadhi khanagh, to foul.
Whár khanagh, to destroy.
Wur khanagh, to prepare.
Zen khanagh, to saddle.
Zhingha khanagh, to erect the tail.

Khafagh, to fall.
Dar khafagh, to come out.
Dast khafagh, to come to hand.
Er-khafagh, to alight.
Goh-khafagh, to meet.
Ták khafagh, to shy.

Khashagh, to draw.
Hon khashagh, to bleed.
Likh khashagh, to draw a line.
Phor khashagh, to smoke a pipe.
Phost khashagh, to flay.

Mathagh, to shake.
Hínz mathagh, to churn.

Nindagh, to sit.
Er-nindagh, to sit down.
Phirenaugh, to throw.
Phál phirenaugh, to cast lots.
Ravagh, to go.
Dar-ravagh, to escape.
Mán-ravagh, to enter.
Reshagh, to scatter.
Wur-reshagh, to sprinkle.
Rishagh, to pursue
Mán-rishagh, to attack.
Shodhaugh, to wash.
Ján shodhaugh, to bathe.

Tarágh, to return.
Sher-tharágh, to be crushed underneath.

Zirágh, to raise.
Lashkar zirágh, to raise an army.
Rumb zirágh, to hurry, run.
Sáb zirágh, to draw breath.
Saughan zirágh, to take an oath.
Shart zirágh, to gamble.
Shor zirágh, to be frightened.

177. In some instances it will be found that from long usage the original verb has so coalesced with its prefix as to be almost beyond recognition: e.g., ashkhanagh, to hear, which is a combination of ash, from, and khanagh, to do. In a few cases two verbs are found conjugated together, as if they were a single verb with a single meaning: e.g., ilagh-deagh, to let go; biagh-ravagh, to suffice; tháhagh-deagh, to arrange; zirágh-úragh, to fetch.
THE BALOCHI LANGUAGE

Obs. Where the nominal compound consists of a noun and a verb, or an adjective and a verb, the two words should be written separately. Other parts of speech may be joined to their verbs by a hyphen. The prefixes el, er, mān, etc., should be always so joined.

178. The frequentative compound denotes frequent repetition of an action, not continuous uninterrupted action. The latter requires the present participle, as has been shown. It consists of the conjunctive participle of khapto, to fall, followed by a principal verb: e.g., ān mar ma-na khapto zā deagh-e, that man is constantly abusing me. This construction is admissible with all verbs, transitive and intransitive alike.

Examples of frequentative compounds:—

Than āf khapto waragh-é, you are constantly drinking-water (thou water having fallen art drinking).

Ān-hiā ma-na khapto dīthā, he used always to see me (him-by me having fallen was seen).

Tha-i brāth khapto dīzagh-e, your brother is continually stealing (thee-of the brother having fallen is stealing).

Ma edha khapto kār khan-ān, I shall continue to work here (I here having fallen work will do).

Mā vath odha khapto kār kirtha, for myself I continued to work there (me-by, myself, there having fallen work was done).

Rāhak khapto nangar bahainagh-etha shār gushagh-etha, the farmer was ploughing and singing (the farmer having fallen the-plough was speeding a-song was-singing).

179. Permissive compounds are formed by placing the inflected infinitive of any verb before the various tenses of īlagh, to leave, abandon, allow. They thus come to signify permission to do the act expressed by the infinitive of the principal verb: e.g., ān mar khas-eāra wath-i logh-a āgh-a ne-il-i, that man will not allow anyone to come to his house.

Examples of permissive compounds:—

Ān-hiāra, andara āgh-a m'il, do not let him come inside (him inside to come not-permit).

Mā ān-hiāra gushagh-a ne-y-ishta, I did not allow him to speak (me-by him-to speak not was allowed).
Ma tha-ra ravagh-a kh-il-ān, I may allow you to go (I thee to
go may allow).

Navān ma-na āgh-a b-il-t, perhaps he may let me come (perhaps
me to come he may let).

Khas-ar andarā āgh-a mʾīl, do not let anyone come in (anyone
in to come do not let).

Khas-ar dar-a ravagh-a mʾīl, do not let anyone go outside
(anyone outside to go do not let).

180. The desiderative compound differs very little in con-
struction from the permissive; in the permissive the secondary
verb as we have seen is īlaqū, to permit, in the desiderative it is
lotagū, to wish, etc. Both require the principal verb to be in the
inflected infinitive: e.g., ma andarā āgh-a lotagū-ān, I wish to
come inside; ān Deraw-ā ravagh-ā lotagū-e, he wishes to go to
Dera Ghāzī Khān. When used by itself and not as a compound
lotagū translates the English verbs, to long for, to want, to desire,
to wish, to beg, to invite, to demand, to summon. The verb
zānagū, to know, can also be used in a desiderative sense: e.g.,
ma Balochi sikhagū-zān-ān, I wish to learn Balochi. It is,
however, generally restricted in its use, expressing only a desire
for information or knowledge of some kind.

181. The conjunctive participle has thus four different uses to
which it can be put, all more or less distinct: (1) in the compound
sentence, e.g., wazīr thartho ākhta, the minister has returned;
(2) in the complete compound, e.g., Mohan murtaho shuthu,
Mohan is dead; (3) in the intensive compound, e.g., thu-ī bakhh-ā
māhl ishto dātha, your son let go the fish; (4) in the frequentative
compound, e.g., brinj khapto shwashkagū-e, he is always selling
rice. In the compound sentence its use is very clear (140). In
the complete compound it is always followed by the present
perfect tense of ravagh, to go; shuthagū-ān, etc. In the case of the
frequentative it is the conjunctive participle of khaqagū, to fall,
that is used; khapto followed by a principal verb. No other
conjunctive participle can enter into this construction, and no
other conjunctive participle conveys the meaning of frequency.
There remains the intensive compound, and here it will be found
that the two verbs do not retain their full, original, and separate significations. The second verb invariably modifies and intensifies in a degree the meaning conveyed by the first or participial element.

Obs. 1. In Urdu and Hindi we have the same class of intensive compound: e.g., *us ne us ko dāl diyā*, he threw it down, where *dāl* is one form of the conjunctive participle of *dālā*, to place.

Obs. 2. The object sought in classifying these compounds is to help the student with his translation of English into the language. A perfect knowledge of the potential compound can alone help one to translate correctly "can" and "cannot". And so with the other compounds.

**Words to be Remembered.**

**Diseases, medicines, etc.**

- **Ark, hedh**, sweat.
- **Balgo, dirt.**
- **Gand-bo, a bad smell.**
- **Bohar, rice.**
- **Obāsī, a yawn.**
- **Phit, prickly heat.**
- **Phuni, tipāgh, trap, a drop.**
- **Thāf, heat.**
- **Thaf, khosā, fever.**
- **Dānagh, a pimple, boil.**
- **Durāhi, sīhat, health.**
- **Darmān, medicine.**
- **Rīk, diarrhoea.**
- **Zardō, bile.**
- **Hon, lanj, blood.**
- **Khangar, expectoration.**
- **Sumbagh, a stitch in the side.**
- **Sābūn, soap.**
- **Gandraf, gokurd, sulphur.**
- **Dain, dhür, dhūliya, dust.**
- **Thun, thirst.**

- **Durāh, well.**
- **Dardvand, in pain.**

- **Afīn, opium.**
- **Bo, smell.**
- **Baphā, scurf.**
- **Bodh, perception, feeling.**
- **Phitkā, alum.**
- **Phanā, mouth, death.**
- **Turājī, scales.**
- **Thap, zakhīm, a wound.**
- **Jaur, kāthul, poison.**
- **Dathān-dor, toothache.**
- **Dārd, dor, pain.**
- **Lāf-dor, belly-ache.**
- **Rem, pus, matter.**
- **Hartāl, arsenic.**
- **Kaiqho, itch.**
- **Kīl, a wart.**
- **Sur-rekī, a cold in the head.**
- **Zom, a swelling.**
- **Gikār, a belch.**
- **Ras, juice.**
- **Ro-tāf, glare.**

- **2Nā-durāh, ill.**
- **Dōgin, āf sin, pregnant.**
Zadagh, wounded.  
Khor, blind.  
Anosh, senseless.  
Ojágho, awake.  
Pák, clean.  
Phásh, bare.  
Thar, moist.  
Kházgo dirty.

Jaur, zahr, bitter.  
Garm, hot.  
Áwár, mixed.  
Be-sek, weak.  
Parútá, stale.  
Tahdil, depressed.  
Thuní, thirsty.  
Tauszh, brackish.

Er-baragh, er-burtha, to swallow.  
Er-nindagh, er-nishita, to sit down.  
Butagh, butetha, to close the eyes.  
Khond bhorenagh, khond bhorenthta, to kneel.  
Phuragh, phuritha, to bury.  
Phádh-ágh, phádh-ákhta, to rise up.  
Ting-deagh, ting-dátha, to drink up.  
Ján shodhagh, ján shusta, to bathe.  
Dil janagh, dil jatha, to vomit.  
Zom giragh, zom gipta, to swell.  
Sár khanagh, sár khutha, to wake up another.  
Sákh ziragh, sák zurtha, to breathe.  
Sainagh, saintha, to shave.  
Hon khashagh, hon khashta, to bleed.  
Áwár khanagh, áwár khutha, to mix.  
Khond bozhagh, khond bokhta, to kneel.  
Khákhagh, khukhetha, to cough.  
Khullagh, khulletha, to cough.  
Mán-deagh, mán-dátha, to apply.  
Dast lainagh, dast laitha, to touch.  
Phitagh, phísetha, to become sour.  
Tek deagh, tek datha, to hop.  
Trapagh, irapetha, to drip.  
Goghra janagh, goghra jatha, to snore.

Thau khandagh-en; gind, e chaga hálwar n-en, you laugh;  
look here, this is no laughing matter (thou art laughing;  
look, this jesting matter not is).
An chartho shutha, he mounted and rode away (he having-mounded went).
Má chartho ákhtagh-án, we mounted and came (we having-mounded came).
Char, ba-rau, mount and be off. *You cannot say chartho * ba-rau.
Ní armán khanagh-en, you are now sorry (now regret thou art making).
An-húd armán khutha, he regretted (him-by regret was made).
Wath-i halk-a thar ba-rau, return to your own village (your self-of the-village to return, go).
Guda shaf rosh bitha, then day broke (then night day became).
Zar ma-t tha-i nem o nem eín, half the gold is mine, half yours (the-gold me-of thee-of half and half is).
Zar nem o nem bahar khan-án, let us divide the gold equally (the-gold half and half division let us make).
Thau wath-i nem bar ma wath-i nem bar-án, you take your half away and I shall take mine (thou thyself-of the-half take away I myself-of the-half will take away).
Aula hacho bitha, has it so happened before (formerly thus has it become)?
Sai pahro-a hacho bitha, three times has it so happened.
Thi pahro-a hacho na bí, it shall not so happen again (another occasion-on thus not it will be).
Tha-i topú cho bitha, what has happened to your hat (thee-of the-hat what has become)?
Ma-i topú guvathá phiraintha, the wind blew my hat away (me-of the-hat the-wind-by was blown away).
Shiwar bí guvath tha-i topú ma phirain-i, look out lest the wind blow your hat away (on-the-alert be the-wind thee-of the-hat not may cause to fly away).
Ma jaur-a war-án mir-án, I shall poison myself (I poison shall eat shall die).

QUESTIONNAIRE.

1. How many different kinds of compound verbs are there? Give an example of each.
2. Translate into Balochi: I am not the man to go; I cannot do this work; I cannot go there.

3. How is the intransitive potential compound formed? What is the meaning in English of the sentence, \( e \ b\ddot{u}h\acute{a} \ na \ b\dot{i} \)?

4. Show by an example how the complective compound is formed.

5. Put into Balochi: The child goes on crying and the father goes on laughing. What class of compound is this?

6. Give an example of an intensive compound.

7. What is the meaning of \( m\ddot{e}r\dot{a}n\dot{a}gh \)? Show how it is used in a sentence. Is there any other verb that conveys a similar meaning?

8. How are nominal compounds formed? Give three examples. What class of verb is \( s\ddot{h}\ddot{a}rt \ j\ddot{a}n\ddot{a}gh \)?

9. How are frequentatives formed? Give examples.

10. In what respect does the desiderative compound differ from the permissive? Show how \( z\acute{a}n\dot{a}gh \) can be used to form a compound verb.
CHAPTER XV.

THE ADVERB.

182. There are very few original adverbs in Balochi. A considerable number consist of nouns in their oblique form, that is with suffix attached, some are adverbial phrases rather than adverbs, and a few others are formed from adjectives with the help of the suffixes ɪgḥa, ɪkha, and ḫa: e.g., ṇi, now; ḏī-vaḵhī-α, then; narm-ɪgḥa, slowly; sukḥ-ɪa, very, exceedingly; jawān-ɪkha, well. In the north the terminations ɪgḥa and ɪkha are preferred; in the south ḫa.

183. All adverbs may be conveniently divided into six classes, according to their signification:

(a) Adverbs denoting time.
(b) " " " rest in a place.
(c) " " " direction towards.
(d) " " " from.
(e) " " " number or quantity.
(f) " " " manner.

Obs. 1. The following lists are by no means exhaustive, but they include most of those in daily, general use.

Obs. 2. To show their source, their composition, more clearly, and to enable the student to understand and coin others for himself, components have been separated by a hyphen, when the adverbs are first given. In the examples, in the conversational sentences, this is not always necessary nor possible.
(a) Adverbs denoting time.

Ní, now.
Khádhe, when.
Doshi, last night.
Pharan-doshi, two nights ago.
Bángahá, to-morrow morning.
Thí-bángahá, phithi-rosh-e, the morning after next.
Nina-wakh-t-a, maroshi-nawáshí, nowadays.
 śh-edh-peshá, śh-edh-dem-a, hitherto.
Dam-e-dam-e, now and then.
Yá-bar-a, yá-jhat-niánwán, at once, immediately.
Yá-bar-e, once.
Guda, then, next.
Áhir-a, at last.
Phage, early.
Hech-bar, hech-bar-oa, hish-bar, once, once on a time.
Derí ash, long ago.
Bás-e dhaka, many times.
Aula derí-a, long ago.
Zí béghahá, yesterday evening.
Ma jáhlí peshína, late in the afternoon.
Ma-bhit-a, at the time.
Kesh-bángahá, when the morning star appears.
Othán, from 8 to 9 a.m.
Peshín, from 2 to 3 p.m.
Namáshon, prayer time in the evening.
Phásh-phas, hour of evening meal, from 8 to 9 p.m.
Hadhe, then.
Zí, yesterday.
Phair, two days ago.
Phis-phairí, three days ago.
Bángahá-béghahá, to-morrow evening.
Naváshí-béghahá, to-morrow evening.
Aula, formerly.
Peshá, first, at first.
Phádha, after, afterwards.
Dán, dání, dánkoh, dání-khara, yet, till.
Har-ro, always, every day.
Har-ro har-ro, continuously.
Agh, agh-dí, agh-a, agh-a-tháí, again.
Nem-shafí, at midnight.
Thí-bar-e, on another occasion.
Rosh-țika, at daybreak.
Imbara, this year.
Geshtar, generally, for most part.
Sál sara, yearly.
Aulí sál, last year.
Zithé, quickly.
Sar-e sál, last year.
Aszh sar-e rosh-đán, from early times.
Báng-đání bángahé, every morning.
Bar-bar-ia, time and again.
Wakh-t-a, at the time.
Namázh-veldé, prayer time at early dawn.
Burzhí peshín, from 1 to 2 p.m.
Díhar-a, at sunset.
Examples of adverbs of time:—

Ma-i pith rosh-tik-a thartho ákhta, my father returned at dawn (me-of the-father daybreak-at having-returned came).

Ní tha-ra azh-kho dast khas-i, where will you get it now (now thee-to from-where hand-to it will fall) ?

Bángahá tha-ra nokh-e zahm dáth, he may give you a new sword to-morrow morning (to-morrow - morning thee-to a-new sword he may give).

Guda chi bitha, what happened next (then what became) ?

Darú ráchí thartho na ákhta, the camel driver has not yet returned (as-yet the-camel-driver having-returned not has come).

Án jhat-e-a phadhá rav-i, he will be off presently (he a-moment after will go).

Háu, án dí daem-e daem-e kh-ákht, yes, he also used to come occasionally (yes, he also sometimes sometimes used to come). Kh-ákht is the contingent perfect denoting habitude.

Tha-i pith har-ro har-ro kh-ákht gwasht ma tha-ra gind-án, your father used to come daily, and to say that he would be even with me (thee-of the-father every day every day used to come, used to say, I thee will see).

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

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

Agha máh-e gwashta, agha haw-dán duz ma-i logh-a ákhta, another month passed and again that thief came to my house (again a month passed, again that thief me-of the-house-to came).

Agdí má gwashta, ganokh, ba-ro-etth, I again said: “you fool, be off” (again me-by it was said: “fool, go away”).

Ba-ro-etth, be off, is the 2nd person plural imperative.

Máh-e phadhá bokhta, he was released after a month (a-month after he was released).
Ya jhat-e-a niawwan kh-á-án, I shall be with you in a moment
(one moment-in I shall come). Kh-á-án or kh-án, I shall come.
Phesha khai rasitha, who arrived first (first who arrived)?
Hai maroshi e hál bitha hai zi bitha, did this happen yesterday
or to-day (either to-day this matter happened or
yesterday it happened)?
Ma tha-ra begahá das-án, I will let you know in the evening
(I thee-to the-evening-in will point out).
Nina-wakht-a chi kár khanagh-e, what does he do nowadays
(nowadays what work is he doing)?
Ma hadhe rav-án ki thau rav-eñ, I will go when you go (I then
will go when thou wilt go).
Mohan der nem-shafi kh-ú-th, Mohan will come at midnight
(Mohan late midnight will come).

(b) Adverbs denoting rest in a place.

Édh, edha, ham-édha, here.
Denv-a, dem-a, before, in front.
Nazi, nazikh, nazikh-a, near.
Dar-a, outside.
Án-bar-a, on that side.
Ba-kho, where?
Er, down.
Khargha, burz-a, above.

Hizh-gar-n-eñ, nowhere.
Har hand-a, everywhere.

Examples of adverbs denoting rest in a place:—
Án-hi logh ba-kho eñ, where is his house (him-of the-house
where is)?
Ham-édha di chi-e jidh asteñ, there is some grazing ground
there also (even-there also some grazing-ground is).
Ma thau ham-édha nind-úñ, let you and I sit just here (I thou
just-here let us sit).
Ma-t ñhana reñv edha hechí n-eñ, in my opinion there is no grass
here (me-of the-opinion-in grass here any not is).
Dem-a duz-án raptagh-ant mir-ána, in front the thieves went on fighting. This is one of a very few sentences that can be translated word for word with the English.

Burz-a gind-eth, sher-a ma gind-eth, look up, do not look down (up look, down not look).

Yá bar-a jahl-a be-y-á, come down at once (at once down come).

M’akht-a er-khaf, come down now (this-time-at down come).

M’akht-a or ma in wakht-a.

Ma-i logh nazíkh en, dir hechi n-en, my house is quite near, it is not at all far away (me-of the-house near is, far any not is).

Avzár di dir díma ákhtagh-án, the cavalry also came on a long way behind (the-cavalry also far behind came).

Ham-edha nind, dar ma khaf, sit here, and do not come outside (just-here sit, outside not come).

(c) Adverbs denoting direction towards.


Andar-a, inwards, inside. ’sh-án phalawa, from that direction.

Ín phalawa, in this direction. direction.

Examples of adverbs denoting direction towards:

Yá mar andar-a murtíya khapta, there is a man lying dead inside (a man inside dead is lying).

Azh-kho árthagh-ant-ish, from whence have they brought them (from-where they-have-been-brought-by-them)?

Duz ingo dem-a skutha, the thief went forward in this direction (the-thief in-this-direction forward went).

Ín phalawa ravagh-etha, he was going in this direction (this direction he was going).

’sh-edha dir bith, let him get away from here (from-here far let him be).

Gádhí ’sh-án phalawa kh-ú-ith, the cart may come from that direction (the-cart from-that direction may come).
(d) Adverbs denoting direction from.

'Sh-in-phalawa, from this direction.
Phusht-a, behind, after.
Sar-i phalawa, up stream.
Sher-i phalawa, down stream.
'S-ham-edha, from here.

Thám-go, whither.
Aú phalawa, in that direction.
Sar-a, upwards, ahead.
Dar-a, outwards.
Jahl-i phalawa, down stream.
'S-ham-edha, from there.
'Sh-án bar-a, from that side.
'Sh-in bar-a, from this side.

Examples of adverbs denoting direction from:
Sahí ne-án maroshi thángo shutha, I do not know where he has gone to-day (informed not I am to-day where he has gone).
Dar-a khash be-y-ár-i, drag him outside (outside drag bring-him).
Ma-na kal n-en án thán phalawa shutha, I do not know in what direction he has gone (me-to information not is which direction he has gone).
Shwá sar-a ba-ro-eth, go on ahead (you ahead go).
Charitho bddsháh 'sh-odha ákhia Láhor-a, the king set out thence and came on to Lahore (having mounted the king from-there came Lahore-to).
Guđa chídr avzár shutho yá-sar bithagh-ant, the four horsemen went and (afterwards) met together (then the-four horsemen having gone (further ahead) one place-in became).

(e) Adverbs denoting number and quantity.

Báz, many, much.
Kham-ro, very little.
Geshtar, more.
Khor, a great deal, a great number.

Kham, little, few.
Chi-kho, little.
Gwas, bas, enough.

(f) Adverbs denoting manner.

Ha-cho, han-cho, thus.
Phajia, together.
E rang-a, e-r'g-a, in this way.
Har rang-a, in every way.
Nawán, kaizár̄, perhaps.

Choń, cha-cho, how?
Án rang-a, ár'g-a, in that way.
Thán rang-a, in what way?
Pha chi, phar chi, why?
Mundo na, not at all.
Mundo; altogether.
Gandagi-a, badly.
Be-shakk, certainly.
Hechi na, 'chi na, never.
Sakhi-a, very exceedingly.
Murri, certainly, assuredly.
Báz, greatly.
Sidhá-igha, straightforwardly.
Auli rang-a, as before.
Arzán-igha, easily.
Zithé, quickly.
Peñ na, not at all.

Jawán-igha, well.
Har-báwe, by all means, certainly.
Dukhi-a, with difficulty.
Auli våýha, as heretofore.
Baráwari-a, equally.
Munjáí-a, sadly.
Barra, in vain.
Phyádghágh-igha, on foot.
Philave, philavi-a, philav-ena, fully.

Examples of adverbs denoting manner:—
Ma oôha choñ rav-án, how shall I go there (I there how shall go)?
Nawán khan-ant nawán na-khan-ant, they may do (it) and (again) they may not do (it) (perhaps they may do perhaps not they may do).

Geshtar pha chi na kh-ár-íth, why should he not bring more (more for why not he should bring)?

Rosh guz-i na; ma tha chi kár-e khan-tír, the day passes slowly; let us do something (the day passes not; I thou some work let us do).

Be-shakk tha-ra de-án-i, I will certainly give it to you (certainly thee-to I will give-it).

Hau, wázhá, ma har-báwe derav-a rav-án, yes, sir, I shall certainly go to Dera Ghází Khán (yes, sir, I certainly Dera Ghází Khán-to shall go).
Ma di sakhi-a khúsh b-án, I also shall be much pleased (I also much pleased shall be).

Words to be Remembered.

Trades and callings.
Áfi, áfi-árokh, a water-carrier.
Báziqar, a juggler.
Báttárú, a woodcutter.
Pindokh, a beggar.
Báni, a maid-servant.
Phál-janokh, ramáli, a soothsayer.
Pahimnudl, a shepherd.
Jat, a camel-driver.

Piyádhakh, a footman.

Khaja, hijra, a eunuch.

Darvesh, a darvesh.

Ráhzan, a highwayman.

Dom, domb, a minstrel.

Rách, gwánech, a camel-driver.

Rung, a maiden.

Súret, a concubine.

Sil-band, a brickmaker.

Saidh, a saiyyid.

Shafánk, a goatherd.

Ghulán, a slave.

Kanjari, a prostitute.

Gaur, an unbeliever.

Luch, a prosfligate.

Mar-khushokh, a murderer.

Mochí, a shoemaker.

Nangár-bahainokk, a ploughman.

Naukhh, a bride.

Dighár-wázhó, a landlord.

Drákán, a carpenter.

Avzár, zavár, a horseman.

Chawágar, a jester, buffoon.

Kházg-barokk, a sweeper.

Dáí, a nurse.

Duz, a thief.

Davdar, a bard.

Rákak, a cultivator, cotter.

Rázá, a painter.

Sálókh, got, a bridegroom.

Súghar, a poet, minstrel.

Saúláí, a petitioner.

Shábhid, a witness.

Shídí, a negro.

Kátál, a swindler.

Gulphán, a groom.

Bégáme, ghuríá, a stranger.

Logh-wázhó, master of the house.

Logh-bánukk, mistress of the house.

Nábí, a prophet.

Nangar, a baker.

Ambráh, a servant.

Wándár, a debtor.

Memár, a mason.

Droh, false.

Sád, honest, upright.

Mihrún, kind.

Kuddús, holy, sacred.

Kuhna, kahna, old.

Trund, cruel.

Sharr, beautiful.

Shiráal, skilful.

Bhágia, rich.

Simure, slate-coloured.

Bor, chestnut.

Nukari, dappled.
Boháří deag̡h, boháří dát̢ha, to sweep, clean up.
Duzag̡h, duz̢th̢a, to steal.
Gushag̡h, gush̢th̢a, to sing.
Charainag̡h, charain̢th̢a, to graze cattle.
Sír biagh, sīr bíth̢a, to be married.
Sír khanag̡h, sīr khuth̢a, to marry.
Tháainag̡h, tháain̢th̢a, to build.
Ímán dárag̡h, ímán dásth̢a, to believe.
Khushag̡h, khus̢th̢a, to murder.
Chetagh, chet̢th̢a, to repair.
Nangar bahainag̡h, nangar bahain̢th̢a, to plough.
Limbağh, limb̢th̢a, to plaster.
Sáz khanag̡h, sáz khuth̢a, to play a musical instrument.
Khishár khishag̡h, khishár khis̢th̢a, to farm, cultivate.
Rang khanag̡h, rang khus̢th̢a, to paint.

Gushante án jaur-a wárt̢ho murth̢a, they say he poisoned himself (they say he poison having-eaten died).
Khargaz-án ud̢arth̢o shuthag̡h-ant, the kites flew away (the kites having-flown went).
Murghání nawañ ud̢r-ant, the birds may fly away.
Murgh bál gipto shuth̢a, the bird flew away (the bird-wing having-taken went).
Be-imáni ma khan, do not practice dishonesty (dishonesty not make).
Án-híá sakhía be-imáni-a khuth̢a, he showed extreme ingratitude (him-by much ingratitude was made).
Ma-i qong-a thau go chí-e-a phur khuth̢a, with what have you filled my bottle (me-of the-bottle thee-by with what thing filled has been made) ?
Má go áf-a dí go sharáb-a dí esh-ia phur khuth̢a, I have filled it with water and spirits (me-by with water also with spirits also it filled has been made).
Ma bor-án-ish, may I drink it (I may drink-it) ? Bor-án-ish is the same as ba-war-án esh-án, and is the 1st person singular, contingent future of waɾag̡h, to eat, to driak, followed by
the pronominal suffix ish. Áf, water, sharáb, wine, are here considered plural, and therefore require to be represented by ish and not by Ŷ.

Esh-ia ma rish, do not spill it (it not spill).

Nî thou rikhtha-î, now you have spilled it. Also rîkha-î.

Ma tha-î lajj âû, I am a disgrace to you (I thee-of a-disgrace am).

Thau ma-î lajj ēû, you are a disgrace to me (thou me-of a-disgrace art).

Nawân kâl khafî, there may be a famine (perhaps a-famine may fall).

Ma-î mulk-â kâl khapta, there was a famine in my country (me-of the country-in a-famine fell).

Án-hâ e hâl dî dîtha ki bâdshâh nâ-durâh ēû, he added that the-king was unwell (him-by this news also was given that the-king unwell is).

Ma-na e hâl dî de ki thou ahmad dîtha, tell me also if you have seen Ahmad (me-to this information also give that thee-by Ahmad has been seen).

Rex-â er-khaf, come down by the rope (the-rope-by down fall).

Na, ma paurhi-â pursâng-â er-khaf-âû, no, I shall come down by the steps or by the ladder (no, I the-steps-by the-ladder-by down shall fall).

Án bhit-â er-khapta, he came down by the wall (he the-wall-by down fell).

QUIETONNAIRE.

1. What part of speech is khusí-â? How do you account for the suffix a?

2. What are the chief sources of the Balochi adverbs?

3. In what part of the country would you expect to hear sidhâqha, narmîgha, jawânîgha, jawâni-â sakhi-â?

4. What are the English meanings of pharan-doshí, phis-phairî, sar-e-sâl?
5. Express in Balochí: sooner or later, nowadays, again and again, last night.

6. Break up the following words into their components: Roshtika, barbaria, shingo, shedha, shodha.

7. Give the Balochí for: in this direction, hence, whence, from there, down stream.

8. Translate into Balochí: Let him come on behind. I know he has gone towards the river.

9. Translate into Balochí: Do you know where he has gone? How will you go there?

10. Where is the adverb in the following sentence: Duz dí dir díma ákhta?
CHAPTER XVI.

THE PREPOSITION.

184. Prepositions as we know them form a small class in Balochi. This want is in part made good by a number of so-called postpositions, and in part by preposition-postpositions, that is, duplicates or pairs. The correct use of these three classes is by no means an easy matter.

185. The only cases governed by these three classes of prepositional particles are the genitive, the locative, and the ablative. For the remaining cases the addition of suffixes, the position of words in the sentence, or both, suffice to make the sense comparatively clear. With the genitive case the postposition is generally expressed, seldom left to be understood; with the locative and ablative cases the preposition is very frequently left to be understood. Especially is this so in the matter of go, with, etc., and abr, from, etc., prepositions governing the ablative. But in almost every instance of an inflected noun or pronoun the preposition or postposition omitted can be readily inferred from the context. To be sure there will occur cases where this is not so, chiefly owing to the fact that many sentences are left elliptical. The Balochi seldom employs a superfluous word.

Obs. What is here meant by "inflected noun or pronoun" is a noun or pronoun with its suffix. There is no real inflection of the noun in Balochi.

186. In the following examples the postpositions have been given precedence; for one thing they govern the genitive case, which stands first in the order of declension, and for another they are by far the more numerous. They have been placed in alphabetical order for easy reference by the student. When used with nouns in the singular the short a denoting the genitive case
is frequently omitted, on the whole more often than not. With the genitive plural it is otherwise; the genitival ending ánì is nearly always expressed. In the case of pronouns, singular and plural, the genitival endings are nearly always heard; their expression is the rule, their suppression the exception.

Andara, in, inside:—

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

Bûna, under:—

Hâu-e drashk bûna nind-ún, let us sit under this tree (this tree under let us sit).

Like daua, this postposition seldom if ever takes the inflected cases of nouns in the singular number. In the case of nouns in the plural the genitival suffix ánì may be expressed, but not necessarily. The pronouns, singular and plural, require the suffixes when governed by it.

Chakha, in, with, towards, on:—

Ma tha-i chakha bîwar na khan-án, I shall not trust you (I thee-of on trust not shall make).

Bádsháh ma-i chakha rázi bi, the king will be pleased with me (the-king me-of with pleased will be).

Ma-i gist rupiya án-hî chakha ēn, he owes me twenty rupees (me-of twenty rupees him-of on are).*

Guda bádsháh mîhrwán bítha án-hî chakha, then the king became kindly disposed towards him (then the-king kindly became him-of on).

Nîrwâr wazîr chakha ēn, the minister is responsible for justice (justice the-minister on is). (Cf. the English "it is up to you", "it is on you").

In the case of nouns the singular is sometimes inflected and sometimes left uninflected: e.g., esh-īa ma-i dast-dîl-a chakha er-khan-eth, place it on the palm of my hand (it me-of the-hand-palm-of on place); láhor khoh chakha n-ēn, Lahore is not on a hill (Lahore a-hill on not is).
Dāigh, fit for:

Zahn ki asteñ bādshāh dāigh en, it is a sword fit for a king
(the-sword that is a-king fit-for is).
It is not often heard in everyday conversation.

Daula, like:

Ma-i sānga thī haw-ān daula jorain, make another like that
for me (me-of for another that like make).
It is not often heard.

Dema, in front of:

Ān-hī dema juz-ān, let us go in front of him (him-of before
let us go).
Ma-i dema juz, walk in front of me (me-of before go).
Tha-i dema ān-hī ā drogh bastha, he has lied to you (thee-of
before him-by lying has been fastened).

Gura, with:

Khas-e kī ān-hī gura rauth, go ān-hī mir-ī, he will fight with
whomsoever may go with him (whoever that him-of with
may go, with him he will fight).

Gwara, with, near:

Ān-hī gwara māl bāz ath, he owned much property (him-of
with property much was).
Ma-i gwara māl hayhī n-ēn, I have no property at all (me-of
with property any not is).
Jāgrā-ānī gwara tāfak-ān astant, had the sentries rifles (the-
sentries-of with rifles were) ?
Bādshāh gwara wazir ne-y-ath, the king had no minister (the-
king with minister not was).

Lāfa, in, into, inside, with:

Af lāfa kharo bīth, let him stand in the water (the-water in
standing let him be).
Ni ham-e'dha ārik-a de-ān dirā lāfa, let us jump into the river
here and now (now even-here a-jump let us give the river
into).
Ma āi ān-hī lāfa rav-ān, I also shall go inside of it (I also it-of
inside shall go).
Phash-áni gozhd-áni láfa áwáár khuth, he used to mix it with the flesh of goats (goats-of the-flesh-of in mixed he used to make). This example is from Dames’ textbook. The noun gozhd, flesh, is generally thus treated as a plural noun: khuth is the contingent perfect tense denoting habitude.

Nazi, near:—
Akhto bádsháh mári-a nazi bithagh-ún, we came and drew near to the king’s palace (having-come the-king-of the-palace-of near we became).

Nazikha, near:—
Shutho nishtagh-án wazír nazikha, I went and sat down near the minister (having-gone I sat down the-minister near).

Negha, to:—
Ma-i negha me-y-ár-i, do not bring him to me (me-of to not bring-him).
Ma-na tha-i negha shashútha-i, he has sent me to you (me thee-of to has been sent-by-him).
E rang-a likhetá-i wath-i bráth negha, he thus wrote to his brother (this way-in it was written-by-him himself-of the-brother to).

Nemgha, against, to:—
Bádsháh-á lashkár-e án-hi nemgha zurtíha, the king has brought an army against him (the-king-by an-army him-of against has been taken).
Pha haw-án khán tha-i nemgha ákhtagh-ún, for that reason I have come to you (for that reason thee-of to I have come).
Ma-i nemgha wath-i dem khan, turn your face to me (me-of to thyself-of the face make).

In the singular, if the word governed be a noun, it generally remains unchanged: e.g., ma wath rav-án sardár nemgha, I shall go myself to the chief (I myself shall go the chief to).

Niánwán, in, through, between:—
Khoh-áni niánwán, among the hills (the-hills-of among).
Kaizi-a bar-eth, kotav niánwán khan-eth, take the prisoner hence, and shut him up in a room (the-prisoner take away, a-room in make (him)).
Ma-i niánwán či aiv-e gindağh-en, what particular fault do you see in me (me-of in what particular fault do you see)? In this way "the e of unity" may sometimes take the place of an adjective.

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

Azmán-a díghár-a niánwán, between heaven and earth. Here are two nouns in the genitive singular with suffixes attached governed by the same postposition. This is regular and in accordance with the rules for postpositions; none the less, it is rare.

It is sometimes difficult to render this postposition into idiomatic English: e.g., ma-i dîl niánwán gantrí biz en, I am greatly worried (me-of the-heart in anxiety much is).

Phadha, after:—

Sál-e-a phadha bokkta, he was released after a year (a-year-of after he was released).

Kharde rosh phadha ná-duráh bithagh-án, I fell ill after a few days (a-few days after ill I became).

Ma-i phadha be-y-á, follow me (me-of after come).

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

Phajía, with, along with:—

Thâu dî ba-rau phajía, you also go along. That is án-hí phajía, with him, etc., according to the context.

Randa, after:—

Ghorav-e ma-i randa man-agh-etha, a troop of horse was coming after me (a-troop-of-horse me-of after was coming).

Nawán pith án-hí randa ba-rauth, the father may go after him (perhaps the-father him-of after may go).

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

Má rawán bithagh-án avzár-ání randa, we set out after the horsemen (we going became the horsemen-of after).
Sānga, to, for:—

Chiār mard shuthagh-ant saudāgāri sānga, four men went forth to trade (four men went trading for).

Mā sadẖ rupiya dātha tha-i sānga, I gave one hundred rupees for you (me-by one hundred rupees were (was) given thee-of for).

Mā gīst rupiya dātha esh-i sānga, I gave twenty rupees for this (me-by twenty rupees were (was) given this-of for).

Sara, on, to, in, at, from, on account of, about, with, against, of:—

Haw-ān khoh sara varf asteñ, is there snow on that hill (that hill on snow is) ?

Nawān shahr sara shutha, he may have gone to the city (perhaps the-city to he has gone).

Mā haw-ān rosh-ān derav sara baloch kham astant, there were few Baloches in Dera Ghāzī Khān in those days (in those days Dera Ghāzī Khān in Baloches few were).

Tha-i sir sara e domb sāñi bi, this minstrel will be present at your wedding (thee-of the-wedding at this minstrel present will be).

Haw-e chāth-ānī sara khishār hachī n-eñ, there is no cultivation got from these wells (these wells-of from cultivation any not is).

Hamsāyaagh-ānī sara jang bītha, a fight took place on account of (some) refugees (refugees-of on account of a-fight took place).

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

Rosh-e ma-i sara ranj bītha, one day he became annoyed with me (one day me-of with grieved he became).

Thau ān-hī sara doshi gwashta drogh, you have made a false charge against him (thee-by him-of against a-fault has been spoken falsely).

Ān jānīkh sara shāhī bītha, he has become enamoured of the girl (he the-girl of enamoured has become).
Pha wath-ân adathagh-ant mādhūn-ânī sara, they quarrelled among themselves regarding their mares (among themselves they quarrelled (their) mares-of regarding).

Sometimes it cannot be represented in literal English: e.g., yā khok-e sara shūtha wāhū khutha, he went up a hill and shouted; sāl sara khākh, he used to come once a year; khori avzār-ân sara ākhīto sahra bithagh-ant, the pursuing horsemen hove in sight.

Shera, under:—

Drashik shera kharo bīth, let him stand under the tree (the-tree under standing let him be).
Pūhal shera b-ûn, let us get under the bridge (the-bridge under let us be).

Wājha, like:—

Thī zen-e hāw-e wājha ma-na be-yâr de, bring me another saddle just like this (another saddle this-even like me-to bring give).

Thau ganokh wājha gushagh-ûn, you talk like a fool (thou fool like talkest).

Wāsta, for the sake of:—

Wāsta is of infrequent use in Balochi. When heard it is generally in imitation of the Urdu idiom, and in such exclamatory expressions as, wāsta Hudhā-ia, for God's sake, Hudhā-i wāsta ma-na ûf-a de, for God's sake give me water. It can thus be used both before and after the governed word.

187. There are only a few prepositions that take the locative case after them. Two of these, pha, on, and phar, on account of, are often used in conjunction with chi, what? to form the interrogative adverb pha-chi and phar-chi, why? The former, pha, also enters into the expression pha haw-ân khān, for that reason, on that account, an expression dearly loved of the Baloch. The preposition, however, in most general use with this case is ma, in. When it comes before a word beginning with a vowel, short or long, it takes a nasal ū to help in the pronunciation:
e.g., mañ in rosh-an, in these days; mañ an rosh-an, during those days.

Aur, aurur, on, upon, into:—
• jār-an ān-hī jind-a aurur khuthagh-ant-ish, they put clothes on her body (clothes her-of the-body on were-made-by-them). In reality aur is more of a prefix than of a preposition: one of the prefixes of khanagh, to do, to make. In the example just given it cannot be placed before the governed word jind-a nor can it be well separated from the verb.

Ma, mañ, man, in:—
• mañ rosh-an dān hechī n-eñ, there is no grain nowadays (in these days grain any not is).
• ma zor-a yā rang am, they are equal in strength (in strength one kind they are).

It is frequently used to make up adverbial phrases denoting time and manner: e.g., mañ in velā, now, at once; ma dīl-a, inwardly; ma sahrā-ta, outwardly.

Pha, on, in, after, to, along, by way of, at:—
• pha haw-e rang-a bītha, it happened in this way (in this way it became).
• pha haw-e dastūr en, it is after this fashion.
• pha tha-i miragh ākhta, he has come to fight with you (with thee-of to fight he has come).
• nurwān pha rāh-a kh-ā-īth, he may come by the road (perhaps by the-road he may come).
• pha lāhor dag-a šuatha wath-i logh-a, he went home by way of Lahore (by Lahore road he went himself-of the-house-to).
• Bagahā ma ākhtaagh-añ pha wath-i logh-a, in the evening I arrived home (in-the-evening I came to myself-of the-house-to).

When it follows the word it governs that word is usually an inflected infinitive denoting purpose or intention: e.g., ma ākhtaagh-añ bḥā giragh-a pha, I have come to buy.

Phar, for, on account of:—
• Dohmī phar thau ath, the second one was for you (the second for thee was).
Phar thau án-hi dil sakhiu lotagh-e, he greatly desires you (for thee him-of the-heart greatly longs).

Phar maní miragh ákhta, he came to fight with me (for me-of fighting he came).

If for the sake of euphony or emphasis it come after the governed word the meaning generally remains the same: e.g., hon-a phar hon, blood for blood; an eye for an eye: har khas wath-i wath-i matbal-a phar siydral eñ, all are wise as regards their own interests.

It will have been noted of this preposition that the sense and force of it are generally that which would have been got had it governed the genitive case. The sense is hardly ever locative.

188. The prepositions most generally found governing the ablative case are go, with, and azh, etc., from. Go is also found in the forms gon and gon. All three forms denote accompaniment—with, along with—as their general meaning; but go itself very often helps to signify the instrument with which something is accomplished. It thus comes to assist in the formation of adverbial phrases of manner: e.g., go zor-a, forcibly; go dil-a, heartily. In this sense the preposition is frequently left to be understood, so that the ablative case with its suffix becomes an adverb: e.g., (go) khushi-a, happily; (go) zahiri-a, sadly. It is well, however, to remember that such forms are ablative cases pure and simple.

Azh, ash, chi, from, than:—

Azh kha-ta bhá giríla, from whom have you bought it?

Azh báz rosh gwar má ákhtagh-eñ, you have come to see me after a long time (from many days near me you have come).

It enters largely into sentences denoting comparison: e.g., in azh án mazann eñ, this is bigger than that (this than that big is); ma-i zahm azh tha-i zahm drázh eñ, my sword is longer than yours (me-of the-sword than thee-of the-sword long is).
It is similarly employed to denote separation or distinction: e.g., balochi azh brahui dara en, Balochi is distinct from Brahuji (Balochi from Brahui outside is).

It may follow the governed word without any change of meaning and without any apparent added emphasis: e.g., ahmad azh kaul gipta-i, he made Ahmad promise (Ahmad from a-promise was-taken-by-him); rakhak rayta ihurs azh laghar bi-ana, through fear the crofter went on getting thinner and thinner (the-crofter went on fear from thin becoming). Dames.

With azh the suffix a of the ablative is generally suppressed.

Go, with, along with, to:—

An go khas-e-a hawlwar-a khanaghe-itha, he was talking to someone (he with someone speech was making).

Khui go thau rauth, who will go with you (who with thee will go) ?

It is often separated from the noun or pronoun it governs: e.g., an-hia do-or go yak-e tufak-a jatha, did he hit both with one shot? Phith go wath-i bachh-a vash na bi, the father will not be pleased with his son (the-father with himself-of the-son pleased not will be).

Its presence sometimes cannot be shown in idiomatic English: e.g., an go khas-e-a bawar na khanaghe-e, does he trust no one (he with anyone trust not is making)?

It is less frequently placed after the governed word, and then only for emphasis: e.g., wath-i saith go khan-ith, I shall act as I please (myself-of the-counsel on I shall act); eith-itha zakhm-a go phoh, spit it with your sword (it (your) sword with pierce).

In this position it may even take the genitive plural: e.g., gist uzhair-ithi go dkhia, he came with twenty horsemen (twenty horsemen-of with he came).

Goñ, with, along with:—

An pha chi goñ na shutha, why has he not gone with (them, etc.) (he for why along-with not has gone)?

The noun or pronoun is thus often left to be understood. In fact, it generally is when this form of go is used.
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Should the following word begin with a vowel goň becomes gon: e.g., án di gon ákhta, he also came with (them, etc.).

Gwar, with, to:—

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

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

Gwar wañh-i páro mard ba-rau, go to the men of your own section (to yourself-of the-section men go).

It may, and often does, denote possession: e.g., gwar mardum-áň zar bás en, the people have plenty of money (with the-people money plenty is); gwar sardar-a thik bás ant, the chief has many serfs (with-the-chief serfs many are).

It sometimes stands after the noun or pronoun it governs without undergoing any change of meaning: e.g., ákhtañ-ant ráhak bachh-a gwar, they came to the cultivator’s son (they came the-crofter-of the son to). This is the rhythmic sing-song style of the Balochi story-teller.

189. A few of the prepositions that have just been considered sometimes combine with certain postpositions of similar or somewhat similar meaning to form compounds, preposition-postpositions. The governed word then stands between the two particles, and will be found affected chiefly by the preposition and in a lesser degree by the postposition. The combinations most frequently heard and met with in the textbooks are given below:

Go ... goň, with:—

Ikhtar zar go án goň n-en, he has not got so much money (so-much money with him with not is).

Sardar go lashkar gon en, the chief is with the army (the-chief with the-army with is).

Ma di go thúu gon án, I also am with you (I also with thee with am).

This combination may denote possession: e.g., go thúu zahm gon en, you have the sword (with thee the-sword with is).
Got from the same root is the postposition *gonikha*, in accordance with. It is used in a few phrases only: e.g., *sh'ara gonikha*, in accordance with the law (in keeping with the law, lawfully).

Go . . . *phajia*, with, along with:—

Be-ya’-da go mā phajia, come along with me (come with me along).

Ma waθh'-i logh-a go zāl-a phajia akistagh-ethān, I was sleeping at home with my wife (I myself of the house-at with (my) wife along was sleeping).

Go rūhak-a phajia shuθhagh-ān, I went along with the cultivator (with the-cultivator along I went).

The postposition *phajia* is sometimes used alone with the same sense of accompaniment: e.g., *thau di ba-rau phajia*, you also go along (with him, them, etc.).

Aḥ-hia phajia palang chakha vind, sit beside him on the bed (him with the-bed on sit).

Go . . . *sara*, with:—

Ba-ro-eth, go har do sara salāh khan-eth, be off, consult both (go-away, with both with consultation make).

Azh . . . *sawā*, besides:—

Azh mohan-a sawā thī ma-na pasand hachi n-en, I do not care for anyone except Mohan (than Mohan besides other me-to pleasing any not is).

Azh . . . *phādha*, after:—

Azh chikhtar rosh-ān phadha thau akhtagh-en, what a time you have been in coming (to see me) (from how-many days after thou hast come)!

Pha . . . *dumba*, after:—

Gudā mirenth-'a pha avzār dumba, then he speč after the horseman (then attack-was-made-by-him for the-horseman after).

Pha . . . *sānga*, for the sake of:—

Pha jan sānga daf-ā dār, keep silent for the woman’s sake (for the-woman for mouth (your) hold).
THE BALOCHI LANGUAGE

WORDS TO BE REMEMBERED.

Military.

Udar-katomi, a flying-machine.  Urd, an army.
Otak, a camp, halt.  Oldik, beasts of burden.
Baradharari, an alliance.  Bagha, radha, a coward, deserter.
Mađi bunagh, baggage.  Pasna, a night attack.
Pahra, a guard, watch.  Pharo, a proclamation.
Pahnał, flank of an army.  Tof, a cannon.
Tharsokh, a coward.  Thul, a fort.
Tham, thamun, ambush.  Kaizi, a prisoner.
Jalah, juloh, an attack.  Jandre, arms.
Jang, war.  Jodh, a warrior.
Jhanda, a flag.  Jebho, armour.
Chari, a spy.  Dushman, dushman, enemy.
Dagh, military alarm.  Sobh, victory.

Druh, unsheathed, naked.  Bingo, brave, youthful.
Zivir, rough, not smooth.  Zahran, angry.
Sadé, poor, distressed.  Sidha, straight.
Sradd, narrow, slender.  Sohnā, beautiful.
Sigh, ghamnak, sad, depressed.  Shudhaq, hungry.
Khuni, fierce, savage.  Kegadh, fair, beautiful.

Utalagh, utaltha, to rally.
Otak khanagh, otak khutha, to encamp.
Ber-khanagh, ber-khutha, to surround.
Pahra deagh, pahra datha, to guard.
Phohagh, phohitha, to stab, pierce.
Thir janagh, thir jatha, to shoot.
Jogh, joitha, to fight, to engage.
Jigh khanagh, jigh khutha, to string a bow.
Chiraagh, chiritha, to spy.
Dar-ravagh, dar-rapta, to escape.
Dasagh, dasitha, to point out.
Resinagh, resinthha, to pursue.
Thau tufak chi khan-en, what will you do with a gun (thou a-
gun what wilt do)?

An mar nariyân chi khat, what will that man do with a horse
(that man a-horse what will do)?

Chi bha bitha, what did you pay (what price became)?

An-hi bha panch rupiya bitha, it cost five rupees (it of the-
price five rupees became).

Thu-i jind-eh en, is it your own (thyself-of the-person-of it is)?

Hau, ma-i jind-eh en, yes, it is my own (yes, myself-of the-
person-of it is).

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

Dak mard thi ant, yazdakni ahmad en, there are ten men
besides Ahmad (ten men other are, the-eleventh Ahmad is).
This almost complete change of idiom is worth noting.

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

Jher na, do not quarrel (quarrel not).

Thau ain-hi dema drogh basiha, have you lied to him (thee-by
him-of before false has been fastened)?

Ma na ain-hi dema na tha-i dema drogh basiha, I have lied
neither to him nor to you (me-by not him-of before not
thee-of before false has been fastened).

Tha-i hil e rang en, is this a habit of yours (thee-of a-habit this
kind-of is)?

Ma-i hil e rang n-en, this is not a habit of mine (me-of a-habit
this kind-of not is).

Shwâ chikhtar masdur en, how many labourers are there of
you (you how many labourers are)? The English pre-
position is lost in the translation.

Mâ gist mazdûr un, there are twenty of us (we twenty labourers
are). Agrees with mâ.

An azh deri dain bitha, that happened long ago (that from long
ago became).
An khodhe bitha, when did that happen (that when became) ?
Shamus-en na, do not forget (forget not).
Ma na shamus-an, I shall not forget (I not shall forget).

Questionnaire.

1. What is meant by the preposition-postposition? Give an example in a sentence.
2. What cases are governed by prepositions, etc.?
3. How would you distinguish the remaining cases?
4. What is meant by inflection in Balochi?
5. How can the postpositions be said to be of more importance than the prepositions?
6. Give a sentence showing the use of chakha.
7. Translate into Balochi: I have no faith in you.
8. Give the English meanings of giwara, lafa, gura, dema.
9. Put into Balochi: He set out after the horseman.
10. Translate into English: Ma dah rupiya dah zahm sang.
CHAPTER XVII.

THE CONJUNCTION, INTERJECTION, ETC.

190. Conjunctions and interjections play no very important part in Balochi. There are two conjunctions, dí, also, and hai, or, that are usually found in pairs: speaking grammatically, they should be so used only: e.g., naghan dí waragh-ant gozhá dí waragh-ant, they eat bread and meat (bread also they eat meat also they eat); hai e mar hai án mar drogh bandagh-e, either the one or the other is lying (either this man or that man is lying). It may be that one of the two subjects is alluded to, not expressed: e.g., ráhak dí shutha, the farmer also went. But there must be a reference to someone else already mentioned, otherwise dí is inadmissible. The following list includes all the conjunctions and interjections that are heard in everyday conversation:—

Ar, if: e.g., ar na (and) if not.
Agh, if.
Aghar, if.
Agharchi, although (seldom heard).
Án: e.g., án vakhta ki, whenever.
Cho: e.g., cho má bi, lest it so happen.
Chachón ki, as.
Chon ki, as.
Dí . . . dí, both . . . and.
Dáín ki, until.
Dámkho, until.
Dánikhara, until.
Guda, then, next, on which.
Hai . . . hai, either . . . or.
Hawe: e.g., haw-e sánga ki, in order that.
Har: e.g., har hand-a ki, wherever.
Hor: e.g., har phalawa ki, whithersoever.
Ki, if, that, or.
Lekin, but (seldom heard).
Mashe, but.
Ma, not. Used with the imperative and contingent future.
Na, not, otherwise, else.
Na...na, neither...nor.
O, and.
Pha: e.g., pha hawán khán, for that reason.

INTERJECTIONS.

Bale, yes.
Bismillah (bi-ismi-alláh), in the name of God.
Ballo, well done!
Gind, see! listen!
Hau, yes.
Hon hon, by all means.
Inna, no, not at all.
Marvehí, behold!
Mavárki, congratulations.
Mundo na, never, not at all.
Murri, certainly, assuredly.
O, halloa!
Ped na, not at all, never.
Phrr, fie!
Sáin, sir!
Sáhib, sir!
Wáh, well done!
Wázhá, sir!

WORDS AND THEIR WAYS.

Air. . . azmán, the sky: e.g., má kapot azmán-a bál
gir-dána díthá, I saw a pigeon flying in the air
(me-by a-pigeon the-sky-in wing taking was
seen).
Associate. ambrāhī khanaqī, to serve: e.g., go ān mard ambrāhī ma khan, do not associate with that man (with that man service not make).

Ago. khum-e rosh bītha, some time ago (a-few days have passed).

As. biaghl-e wakht-a: e.g., gardān biaghl-e wakht-a ān-hād ma-na thir jatha, he fired at me as he fell (falling becoming-of the-time-at him-by me-to a-bullet was struck).

The verb gardān biaghl, to fall, is in the genitive of the infinitive, and reads: at the time of falling.

At is often translated by a case ending only: e.g., ān āsk-dra tūfak jan, fire at that deer. The English preposition is denoted by the suffix dra.

Appears. kal biaghl: e.g., ma-na kal biaghl-e hī gwār-I, it appears to me as if it would rain (me-to information becomes that it may rain). Kal biaghl, to be informed: hence, to appear.

Are. biaghl-ant, become: e.g., odha bāz khargoshk-ān biaghl-ant, there are hares in plenty there (there many hares are becoming). Not astān, are, but biaghl-ant. The reason is that hares are generally found there. This distinction should be noted. If you wish to say that a thing-exists now, at the present moment, and not generally, use ast; but if your meaning be that a thing usually exists, such as a crop, game, etc., use biaghl-e. There is the same distinction in Urdu and Hindi between hai and hoto hai.

Among may sometimes remain untranslated: e.g., duz-ānī dast-a khopta, he fell among thieves (thieves-of the-hand-in he fell).

Burglar logh-bhorenookh, house-breaker: e.g., ān ā dī logh-bhorenookh bī, he also must be a burglar (he also a-house-breaker will be).
Business. dáth-gipt, giving and taking: e.g., guda má án-hí gura dáth-gipt bandbož bhoorentha, on which I broke off business dealings with him (then me-by him-of with giving (and) taking arrangement was broken).

Bring. zírgh-árgh, take and bring: e.g., kitáb-a roshnái zír be-yár, bring the book into the light (the-book the-light (into) take bring).

Bravely. ráhzn-ígha, like highwaymen: e.g., dužman báz ráhzn-ígha mirághgh-án, the enemy fought bravely (the-enemy-of very bravely fought).

Besides. thí, other: e.g., dâh mar thí ant yázdah-mí ma-i bráth en, there are ten besides my brother (ten men others are, the eleventh me-of the-brother is). Thí, other, has a plural, thí-gal, others.

Canal. báh. This noun is seldom heard used in the singular: e.g., báh-áná áf ash gar áf sárth en, the water of the canal is colder than that of the pool (the-canals-of the-water than the pool-of the-water cold is).

Compose. janaqgh, to strike: e.g., thau e shár khâdhe jatha, when did you compose this song (thee-by this song when was struck)?

Cultivate. kár ideagh, to give work: e.g., e sál-a thewagh-e dighrá-a kár dâtha-i, he has cultivated all his land this year (this year all land-to work has-been-given-by-him).

Dense. bazz-e, thick, coarse: e.g., bazz-e ladh níañwán gár bithagh-án, we got lost in a dense forest (a-dense forest in lost we became).

Dwell. nindaqgh, to sit: e.g., dâryá khârâgh-a nindaqgh-ant, they live on the river bank (the-river-of the-bank-on they sit).

Determined. hon hon, blood blood: e.g., hon hon án-hí rizáí râvagh-a bí, guda b-il de ki rau, if he be
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Determined to go, why, let him go (blood blood him—of the—desire going—of be, then let go give that he may go).

Dashing. . . drikagh-thashagh, to gallop furiously: e.g., nariyin drik-ana thash-ana ravaql-etha, the horse was dashing along (the horse jumping, running was going). This is one class of intensive compound. 173.

Drink. . . waragh, to eat: e.g., ma tha-ra if var-ana ditha, I saw you drinking water (me-by thee water drinking was seen).

Dirty. . . gandagh, bad, worthless: e.g., lahor mazann shahr en mashe gandagh en, Lahore is a big city, but dirty (Lahore big city is but dirty it is). Gandagh when applied to children means "naughty".

Endure . . . varagh to eat: e.g., ma ikhitar dard waltha na khun-an, I cannot bear so much pain (I so—much pain eaten not may make).

Eye . . . hon phur hon, blood for blood: e.g., hon phar hon hawar bitha, it became a matter of an eye for an eye (blood for blood matter it became).

Farthing . . . bito, a four anna piece: e.g., ma tha-ra yak bito di na de-an, I will not give you a farthing (I thee—to one four—anna—piece even not will give).

Foot . . . buna, under: e.g., khoqd-ani buna khishar-ân javân astân, at the foot of the hills the crops are good (the—hills—of under the—crops good are).

Find . . . tretagh, to meet: e.g., an-ki nadân ba-kho tret-tha, where was his bullet-pouch found (him—of the—pullet—pouch where was met)?

Good . . . phutur, genuine, pure: e.g., thau phutur-e balochi gushagh-etha, you speak good Balochi (thou pure Balochi speakest). The antonym is gangar, and these two adjectives generally refer to "speech".

N
Hesitate. *Phedhə-phodhə khanagh,* to make here and there: e.g., *phedhə-phodhə khanagh-*c, does he hesitate (here (and) there is he making)?

Hail. *Thraungkal gwáragh,* to rain hail: e.g., *ma thurs-án thraungkal ma gwár-*i, I am afraid it is going to hail (I fear hail lest may rain).

Heed. *Gwasti giraqgh,* to take (one’s) word: e.g., *án ma-*i *gwasti-*a *ped na giraqgh-*e, he pays no heed at all to what I say (he me-of the-saying at-all not is taking).

Had. *Bitha,* became: e.g., *án-hiára daryá ánega tháharagh-*i *bitha,* he had to swim across the river (him-to the-river that-direction swimming became).

Kinds. *Shákh,* a branch: e.g., *mam-ání chikhtar shákh-*án *astáñ,* how many kinds of bears are there (bears-of how-many branches are)?

Like. *Dil-*a *man-ággh,* to come to the heart: e.g., *e sháŕ tha-*i *dil-*a *man-ággh-*e, do you like this song (this song thee-of the-heart-to is coming)?

Leader. *Ráhzan,* This word may also mean, according to the context, (1) a highwayman, (2) a guide.

Monthly. *Máh phar máh-*ígha, month on month: e.g., *án do ripiya máh phar máh-*ígha *giraqgh-*e, he takes two rupees a month. Similarly we say *sál phar sál-*ígha, yearly; *rosh phar rosh-*ígha, day after day.

Must. *Bí,* e.g., *án-hiára gwash ki azh ch-esh-*ia jawán khanagh-*i *bí,* tell him he must do better than this (him-to say that than than-this good to do will-be).

Matter. *Chinta,* thought: e.g., *hachi chinta n-en,* no matter (any thought not is).

Nightly. *Shaf shaf-*ígha: e.g., *shaf shaf-*ígha *láhor-*a *duzi biágh-*e, thieving goes on nightly in Lahore (night night-of Lahore-in thieving becomes).
New . . . nôkḥ e. This adjective can be applied to animates and inanimates.

Open . . . bôsghāgh. This verb is used when speaking of (1) opening a door, (2) undoing a knot. Churā khanagh, to open, to unlock a box.

Old . . . mazann, big: e.g., azh ahmad mazann eñ, he is older than Ahmad (than Ahmad big he is).

Of . . . azh, from: e.g., gulo azh dâr-a juretha, the door is made of wood (the-door from wood is made).

Overtaken . . . gipta, seized: e.g., ma dag-a haur-ā ma-na gipta, on the-road rain-by me was seized.

Owe . . . chakha, on: e.g., tha-i chikhtar rupiya ân-ki chakha eñ, how much does he owe you (thee-of how-many rupees him-of on are (is))?

On . . . may be translated by a suffix: e.g., ma-i jar-ānra dâgh asten, there is a stain on my clothes. Jar-ānra is in the dative, and here does duty as a locative case: me-of the clothes-to a-stain is.

Pregnant . . . Lâf phur biagh, to have the belly full: e.g., e jan lâf phur asten, this woman is pregnant (this woman-of the-belly full is).

Possession . . . dast-a bâragh, to bring into one's hand: e.g., shahr wath-i dast-a ârtha-i, he took possession of the city (the-city him-of the-hand-in was-brought-by-him).

Pool . . . dor, or gar. A pool that dries up in the hot season is called dor, and one that remains full throughout the year gar.

People . . . jahṇ, the world: e.g., jahṇ chi gush-i, what will people say (the-world what will say)?

Plunder . . . janaagh, to strike: e.g., do gist lerov jatho ârthant, they plundered and brought away forty camels (two twenty camels having-struck they brought).
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Read. *štąîha deagh*, to read the burial service: e.g., *mùllá ãkhîo *štąîha dâṭha*, the priest came and read the burial service. Literally, gave the *štąîha*.

Reign. *phâqîh bándagh*, to fasten a turban: e.g., *ãň-hî hand-a sher khán-î ãnhâ phâqîh bâstha*, Sher Khán reigned in his stead (him-of the-place-in Sher Khán-by the-turban was fastened).

Rest. *dîl jâ bîagh*, the heart to be in (its) place: e.g., *e râng-a khan-eñ gûda ma-i dîl jâ bî*, if you do so my heart will be at rest (this way-in you may do then me-of the-heart place-in will be).

Running. *phâdátho*, having run: e.g., *p̄hù ñî phâdátho râvaq̄-eñ*, why are you running (for what having-run thou goest)?

Reluctantly. *dûkhiḏha*, with difficulty: e.g., *duzhman bâz dûkhiḏha thar̄tho shûtha*, the enemy very reluctantly retired (the-enemy great difficulty with having-returned went).

Street. *kìchah*, a market: e.g., *kìchah-à kìchah-à*, in every street. This word is derived from the Urdu *kûchâ*, a street, a lane.

Separate. *dâra*, outside: e.g., *e ãzh ãň dâra eñ*, this is separate from that (this from that outside is).

Suffer. *wâraq̄h*, to eat: e.g., *má bâz dâr̄d wâr̄tha*, I suffered great pain (me-by much pain has been eaten).

Suffering. *eñ*, is: e.g., *thâ-ra saresh eñ*, you are suffering from a cold (thee-to a-cold is).

Stranger. *siyâl*. This word may also mean (1) a guest, (2) an enemy.

Take. *wâraq̄h*, to eat: e.g., *nem mà wâr̄tha nem mà râj-âmar dâtha*, half I took half I gave to my subjects (half me-by was eaten half me-by the subjects-to was given).
Think . . . zánaght, to know: e.g., má hacho záníha ki e ú dúz eín, I thought that he also was a thief (me-by thus it was known that this also a-thief is).

Take . . . zír-gír, from zíraght-gíraght: e.g., esh-tar zír-gír, go má thi asteí, take it, I have another (it take, with me another is).

Until . . . azí: e.g., ma-í azí tharágh-a logh sudí khan, look after the house until I return (me-of from the-returning the-house-of care make). Sudí, understanding, knowledge.

Violate . . . bhórénaght, to break: e.g., aula kha-íd qurán bhoreítha, who was first to violate his oath (first whom-by the Qoran was broken)?

Wait . . . hílá-inaght, to expect, hope: e.g., ma tha-í dag hílá-inaght-ethání, I was waiting for you (I thee-of the-road was expecting).

With . . . Often remains untranslated: e.g., tufák chi khan-éí, what will you do with a gun (a-gun what thou wilt do)?

Went . . . shutha, less often raptóa.

Young . . . warmí, for men or animals.

Yearly . . . sál phár sál-íghá: e.g., án dák ruviya sudh sál phár sál-íghá gíraght-e, he takes ten per cent per year (he ten rupees one-hundred year for year-of is taking).

THE SEQUENCE OF WORDS.

191. The sequence of words in the Balochi sentence follows closely the analogy of most Indian languages. As some hundreds of examples have already been given in this work, little more need be said on the subject. In the affirmative sentence the order of the words is: (1) subject, (2) object, (3) verb: e.g., án-hiái kharká ashkhutítha, he heard a sound (him-by a-sound was heard).
In the interrogative sentence the same order obtains: e.g.,
thau án kharká ashhkutha, did you hear that noise (thee-by that
noise has been heard) ? It is usually the intonation that denotes
whether a question has been asked or an affirmation made.

192. Qualifying words should ordinarily be placed as near
the words they qualify, or modify, as possible: and this is true
of the subject, object, or predicate.

193. If “time” be mentioned it will generally lead in the
sentence: e.g., dánkhkho ki má nasišh na ákhtagh-án án-hán má-ra
na dítha, they did not see us until we were quite near. Similarly,
in the absence of some word or words denoting “time” any
definition of “place” will lead: e.g., kham-e dír yák gar dast
ákhtá, a little further on we came across a pool. So that the
general ruling arrived at is (1) time, (2) place, (3) subject, (4)
object, (5) verb, with all attributes as near the words they
qualify as possible.

Emphasis.

194. The place of the negative is immediately before its verb:
e.g., ma gwash, do not speak; ma raw, do not go. If, however,
we wish to emphasize an order the negative may come last, as in
Urdú, Hindí, etc. In the story of the Three Fools we have:
tha ma jher and tha jher na, both of which mean, do not quarrel.
The first is the ordinary command, the second is emphatic: for
heaven’s sake do not wrangle: the man was losing his temper, as
well as his hair. It should also be noted here that ma has become
na when used after the verb.

195. Emphasis is also got by placing dí, even, immediately
after a word, or by repeating a word: e.g., ma-i gwara yak biyo
dí n-en, I have not got a single four-anna-piece; narmigha
narmigha gwash, speak gently, gently does it. This particle dí
is sometimes used in imitation of the Urdú and Hindí bhí, even,
also: e.g., án shutha dí, has he gone? I do not believe he has
gone. But this construction appears forced.
Words to be Remembered.

Military.

Baglú, a sword-belt.
Billa, a medal.
Pákra, a camel's riding saddle.
Phalísñkah, match of a matchlock.
Túsak, a gun, matchlock.
Zaím, têgh, ikur, kirich, a sword.
Jâbah, a quiver.
Jângo, arms (girt on).
Jêgh, a bow-string.
Dánq, a gun-barrel.
Damâma, a kettledrum.
Dhâl, a shield.
Khîna-phour-blokh, a breachloader.

Bal, a lance, spear.
Biní, a donkey's pack-saddle.
Phullî, cap of a gun.
Tang, a girth.
Thái, a pack-saddle.
Thîr, a bullet; an arrow.
Thîr-dán, a bullet-pouch.
Jukht, a sword-scabbard.
Jait, a camel saddle.
Dazwâg, gûthî, a bridle.
Dhül, a drum.
Durhání, a pistol.
Gâttî, handcuffs (wooden).
Gûvâlagk, a pack saddle for oxen.
Gîroh, a fife, pipe.

Gîtân, own, proper.
Gawîr, fasting.
Gûng, dumb.
Lûndav, fat.
Lundâ, maimed.
Mîlâm, known, evident.
Mûghem, stingy, avaricious.

Gari, bald.
Gwafsh, cold.
Gerî, hostile, foreign.
Laghor, mean, cowardly.
Lâm, timid, bashful.
Matbali, selfish.
Manna, forbidden.

Jhâghâgh, jhâghethâ, to wade.
Jhâtkâgh, jhâtkethâ, to sob.
Jhutâgh, jhutetha, to rock, move backwards and forwards.
Jhûtainâgh, jhûtainthâ, to rock.
Jenâgh, jentha, to cause to strike: causal of jenâgh.
Chaţâgh, chaţtha, to lick.
Chukâgh, chuketha, to kiss.
Chinâgh, chintha, to pick up.
Chosagh, chositha, to pound.
Drushagh, drushta, to grind.
Darainagh, daraintha, to set out.
Dukhagh, dukhetha, to smoke (as a chimney).

An-hanî otak jahlî phalawa bitha, they were encamped to the eastward (them-of the-camp east direction-to became).
Thau sangar chakha chi rang-a hamla mãn-rikhta, how did you attack the stockade (thee-by the-stockade on what way-in attack was made)?
Báx zadhaagh bithagh-ân báx khushtiya shuthagh-ân, many were wounded and many killed (many wounded became, many killed went).
Má túfak go bhit-a ad-dátha, I rested my gun against the wall (me-by the-gun with the-wall was placed).
Túfak go bhit-a kharo biagh-etha, the gun was leaning against the wall (the-gun with the-wall standing was becoming).
Zadhagh-e mar go zadhaagh-ân murtho shutha, the wounded man died of his wounds (the-wounded man with wounds having-died went).
Esh-i chikhtar galo astâń, how many gates has it (it-of how-many gates are)?

Chup-a khan, be silent (silence make).
An chup-a na khanaagh-e, he will not keep quiet (he silence nôt is making).
Ma án-hídîa phaja ne-y-áragh-ân, I do not recognize him. Also, phaja ne-y-áragh-ân.
Má oðhâ ákhto much bithagh-ân, we collected there (we there having-come collected became).
E naghan pha wath-ân bahar khan, divide this bread between you (this bread among (your-) selves division make).
Thau max-e-ň hawar khashagh-ën, you talk big (thou big words drawest).
An rást gushokh en, is he truthful (he a-right speaker is)?
Inna, án drogh bandokh eñ, no, he is a liar (no, he untruth binder is).

An-hiára gir n-eñ, he does not remember (him to remembrance not is).

An-hi thanukh ma-na gir n-eñ, I do not remember what he said (him-of the-talk me-to remembrance not is).

Thau ma-na wám d-eñ, will you give me a loan (thou me-to a-loan wilt give)?

Ni ma-i hashtrupiya tha-i chakha eñ, you already owe me eight rupees (now me-of eight rupees thee-of on are).

Dio má ro-khutha, I lit the lamp (the-lamp me-by was lit).

QUESTIONNAIRE.

1. How are the conjunctions ñi and hai used?

2. Compose sentences including the conjunctions ar, ar na, guda, mashe, ma, na.

3. What interjections translate: Look out! Sir! Congratulations! Well done!

4. What various meanings do you attach to: Azmán; janagh; kár deagh; hon hon; waragh?

5. Put into Balochi: Daily; monthly; yearly; volleys; the whole village.

6. What is the Balochi idiom for “not a single farthing”?

7. Explain the expressions: Nigoshagh-oshagh, shaf shafigha; jahan; phagh bandagh; fatiha deagh.

8. What is the usual place of the verb in the Balochi sentence?

9. How is interrogation generally denoted?

10. How is emphasis obtained? Give two examples.
CHAPTER XVIII.

USE OF THE CASES.

196. The nominative case may be the subject of any intransitive verb in any tense and of any transitive verb also except in the present perfect: e.g., *ahmad sání eň*, Ahmad is present; *ahmad logh-a shuňha*, Ahmad has gone home; *ahmad e rang-a gushaql-e*, Ahmad says so; *ahmad giri jíthiya*, Ahmad has been seized.

197. The genitive case corresponds to the English possessive case. It must, therefore, always denote possession, either directly or indirectly: e.g., *e diqhlár tha-ígh eň*, this land is yours; *án wazir topú eň*, that is the minister’s hat. This sense of possession gives it an adjectival meaning as well. When followed by *gwarā*, with, and the substantive verb it may translate the English verb “to have”: e.g., *án-hí gwarā mál bźí aňh*, he had much property; *ma-ň gwará hachí n-eň*, I have nothing.

198. It is sometimes used to denote “the price of an article”: e.g., *haw-e màdhín-a chi bhá gír-eň*, what will you take for this mare? This sentence can also be put *haw-e màdhín sánq̪a chi bhá gír-eň*, without in any way altering the meaning; in both examples *màdhín* is in the genitive case.

199. The genitive is also used to denote “substance” or “source”; as, *do hurjín zar-ún̪í*, two holsters filled with money (two holsters money-of).

200. A few nominal compounds govern this case: e.g., *án-hí sren-bándi má khan*, do not help him; *esh-t nák̪l khan*, copy this.

201. There are a variety of uses to which the dative can be put. Its first and chief function is that of “indirect object”. In all languages there are certain verbs that denote “giving”, “bestowing”, etc., that take two objects after them, a direct
object denoting the article and an indirect object denoting the person to whom the article is given. The indirect object is always in the dative case in Balochi, and thus in a measure covers the English noun or pronoun preceded by the preposition "to": e.g., ma tha-ra chähr gisr rupiya de-án, I will give you eighty rupees (thee-to four twenty rupees I will give); madhin-ar ñf dátha-ì, he watered the mare (the-mare-to water was-given-by-him); ma-na gunáh-án bashk, forgive me my faults (me-to faults forgive).

202. The dative is very often employed to denote possession. To obtain this meaning it requires to be followed by the substantive verb or by some other neuter verb. The object possessed may be represented by a concrete or an abstract noun, but generally the latter. Some nouns are almost invariably found with this case.

Wârki . . . esh-tar wârki ne-y-ath, he had no leisure.
Samâ . . . ma-na samâ n-ën, I do not know.
Gundâ . . . tha-ra gunâh hachí n-ën, you are not to blame.
Mahal . . . ní tha-ra mahal en, are you now at leisure?
Mokal . . . esh-ánar mokal en, are they at leisure?
Kal . . . ma-na kal n-ën, I do not know.
Gawân . . . ráhâk-ar gawân ath, the farmer was in doubt.
Ikhtiyär . . . mà-ì ikhtiyâr en, we are in power.
Sudh . . . haw-án-hârâ sudh n-ën, they have no knowledge.
Gîr . . . esh-tar gîr en, does he remember?

203. A sentence may express "necessity", or "obligation", as resting on a person. In all such cases the noun, etc., denoting or referring to the person must be put in the dative case and be followed by the gerund in i of the principal verb, which gerund is in turn followed by one of the tenses of ñbagh, to be, to become: e.g., ní ma-na ravagh-ì bi, I must go now; guda wazîr-ârâ nindañgh-ì bîthâ, then the minister had to sit down; tha-ra wath-ì jor-ân cheñagh-ì bi, you will have to mend your clothes; sharáb hachí ne-y-ath, án-hâra ñf waragh-ì bîthâ, there being no liquor he had to drink water.
204. What has been called a "dative of reference" is used before a variety of words, nouns, adjectives and verbs. It denotes generally the object with respect to which an affirmation or declaration has been made. The following are a few examples only of its wide use.

Armán . . ma-na sakhía armán eň, I am very sorry.

Sahrá . . guda wazír-ar sahrá bitha ki e ma-i brath eň, it then became evident to the minister that he was his brother.

Der . . . esh-dürá der biaghe, they are being delayed.

Saughán . ma-na saughán eň ki thi bár sharíb ped na war-dín, I swear that I shall never touch drink again.

Laaj j . . ma-na hacho gushagh-a azh laaj biaghe, I am ashamed at having to say so.

Vash . . e ma-na sakhía vash eň, I like this very much.

Ma-na tha-i sar eň, I swear by your head.

Esh-dürá cho bitha, what has happened to them?

205. What may be termed a dative of "advantage" is found before a few words only, such as jawán, good, proper; pakar, necessary; sith, profit: e.g., hacho khanagh thara jawán n-eň, it behoves you not to do so; thara pakar n-eň, you do not require it; thara chi sith bi, what will that profit you?

206. There are certain verbs that govern the dative case only: deagh, détha, to give; milagh, miletha, to receive, to meet; tretagh, trettha, to meet; phêdh-ághe, phêdh-ákhta, to appear; man-ágh, man-ákhta, to come, to affect; gwân-janagh, gwân-jatha, to shout; gushagh, gwashta, to say, to tell; mán-khanagh, mán-khutha, to apply: e.g., wath-i chham-áňra mán-khanán-i, I will apply it to my eyes; dasagh, dasitha, to point out (indirect); josh-ághe, josh-ákhta, to boil: e.g., áf-a josh ákhta, the water boiled. The verb khafagh, to fall, is sometimes found with this case: e.g., kal hau-án wakh-ta khapta wazír-ar ki bâddsháh murtho shutha, it was only then the minister came to hear that the king was dead.

207. Sentences conveying the sense of "to swear", "to vow", always take the dative of the person concerned: e.g.,
ma-na tha-i sar en, I swear to you, I swear by your head (me-to thee-of the-head is).

208. The accusative is used as the direct object of all transitive verbs except where it has been otherwise specified. Although its suffixes are generally those of the dative, there can hardly ever be any doubt as to which case is intended: e.g., ma ramīgh-ar òf deagh-an, I am watering the goats; òcz-ar jan, strike the thief; òn-hī tha-ra jatha, did he strike you?

209. With an agentive case before a present perfect tense of a transitive verb the suffix α is not used with the accusative. When necessary, for the sake of clearness or emphasis, õr, ár, etc., may be used. 156.

210. The locative case is generally reserved to denote time and place. The prepositions that oftenest precede it are ma, in, and phe, on. When a point of time is expressed the preposition may be, and usually is, omitted: e.g., òn-hī miragh-a rosh-a, on the day of his death. With a longer period of time the preposition is necessary: e.g., ma in rosh-un, in these days. 187.

211. The agentive has only one use: it supplements and completes the office of the nominative case before the present perfect tense of transitive verbs (155, 156): e.g., thaf-un ma-na gipla, I have caught fever (fever-by me has been caught). It has no other function in the language.

212. The ablative is used whenever comparison is made between two or more objects: e.g., e galo azh òn galo-in phrān en, this door is wider than that; e galo azh hama galo-un phrān en, this is the widest door. 188.

213. It may be used to denote "direction from": e.g., azh ma-i phalawa sāhib-ar salām de, give the gentleman my compliments; "time": e.g., azh baz rosh gwar ma òkhta, it is a long time since he came to see me; "source": e.g., azh how-un chāth òf wareagh-an, we drink water from that well; "cause": e.g., azh hair-a har khas bhāgta bitha, on account of peace everyone has become prosperous; "ability": e.g., azh ma phur na bitha, we could not fill it.
214. When preceded by the preposition go it may be used to denote "possession": e.g., go khas-e-a tásfak bí, if anyone have a gun, and sometimes even an "indirect object": e.g., ráhak-á dáh khutha go bádsháh-a, the farmer complained to the king; mádhíin-ar go Khá-á shwakta-í, to whom did he sell the mare? Such forms as árámí-a, with ease, easily; ashtáfi-á, with celerity, quickly, are ablative cases with the prepositions go and azh suppressed.

215. A few verbs denoting "fearing", "asking", "enquiring", etc., govern this case: e.g., ma azh án-Áhía thursagh-Án, I am afraid of him; azh azár-a phol khan, ask the horseman; azh bádsháh-a phursen-Án, I shall enquire from the king.

**Words to be Remembered.**

Tame animals.

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*Asp,* a horse.

*Bahрав,* a male calf.

*Pátur,* a male kid.

*Pohar,* a male kid.

*Phulát,* a female lamb.

*Phogré,* a goat given as wages.

*Tázé,* a swift horse.

*Khar,* a female donkey.

*Dáddáv,* a pony.

*Ríh,* a small-tailed sheep.

*Zanáwar,* an animal.

*Sán,* a stallion, a bull.

*Sáral,* a yearling colt.

*Kshik,* a dog.

*Khuragh,* a colt.

*Gwáthaghh,* a gelding.

*Gwámesh,* a buffalo.

*Galagh,* a number of horses.

*Goram,* a herd of cows.

*Ramígh,* a flock of goats.

*Bihhán,* a filly.

*Bíng,* a dog.

*Phuráf,* a young female camel.

*Phás,* a sheep or goat.

*Phandar,* a barren cow.

*Phil,* an elephant.

*Jánwar,* a domestic animal.

*Dáchí,* a female camel.

*Dhaggav,* a bull.

*Ror,* a calf.

*Zah,* a kid.

*Sáhdár,* domestic animals.

*Kháríghbar,* khair, an ox.

*Kawát,* a camel up to three years.

*Gullar,* pups.

*Go-bar,* a horse that has won a prize.

*Gókh,* an ox; a cow.

*Gvarakh,* a lamb.

*Gish,* a female yearling kid.

*Mázháth,* a two year old camel.
Zahgal, a flock of kids.  
Mehar, a flock of sheep.  
Gwarphar, a flock of lambs.  
Bag, a herd of camels.  
Bāhir, a herd of donkeys.  
Hind, a bitch.  
Mehī, a buffalo.  
Lāgh, a male donkey.

Māhrī, a riding camel.  
Naryān, a horse.  
Hastal, mule.  
Hīsh, swine.  
Mesh, a thick-tailed sheep.  
Hūr, a camel up to six months.  
Māl, cattle.  
Ghatūr, a lamb, young sheep.

Mīshagh, long-haired.  
Maighi, pregnant.  
Nā-bāligh, a minor.  
Nā-kāma, helpless.  
Nā-vash, unhappy.  
Nāzuk, tender, delicate.

Māidh, fine, well-ground.  
Menschagh, wet.  
Nā-sahi, unknown.  
Nā-lāik, unworthy.  
Nāz, pleasant, pretty.  
Nāmāni, nāwāni, celebrated.

Dalik deagh, dalik dātha, to threaten.
Dinjainagh, dinjaintha, to cause to split.
Danṣagh, danṣetha, to stir up dust.
Dhāburagh, dhā buryha, to stumble.
Dhikkagh, dhikketha, to low (as cattle).
Rāhrenagh, rāhreniha, to roar (as an animal).
Rasainagh, rasainiha, to cause to arrive, to convey.
Rishagh, rikhta, to pursue.
Rumbagh, rum bitha, to run, race.
Runagh, rutha, to reap.
Rodhainagh, rodhaintha, to bring up, educate.

Ān-hiā ma-na go wath-i zahm-a jatha, he struck me with his sword (him-by me with himself-of the-sword was struck).
Ān-hiā ma-na go wath-i tūsak kunda jatha, he struck me with the butt of his rifle (him-by me with himself-of the-rifle, butt was struck).
Ān-hiāra ma-i khushagh irāda bitha, he intended to kill me (him-to me-of the killing-of the-intention became).
Jang niánwán mà-i báz mard khushijíthíyant, many of our men fell in action (battle in us-of many men were killed).

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

Yá rosh yí shaf mà-ra hachí áf na miletha, we had no water for twenty-four hours (one day one night us-to any water not was received).

Báz nariyán, hastal, lerav, murtho shuthagh-áň, many horses, mules, and camels died (many horses, mules, camels, having-died went).

Án-hí nariyán dháburtho gardán bítha, his horse stumbled and fell (him-of the-horse having-stumbled falling became).

Gordán biagh-e wakh-ta án-húá ma-na thir jattha, he fired at me as he fell (falling becoming-of the-time-at him-by me a-bullet was struck).

Thir azh ma-i topi pár gwasto shutha, the bullet passed through my helmet (the-bullet from me-of the-helmet through having-passed went).

Án poh bítha án táfak-a tahaka eň, he thought it was the report of a gun (he understanding became that a-gun-of the-report is).

Auzár azh daryá ánega shuthagh-áň, the cavalry crossed the river (the-cavalry from the-river that-direction went).

Tha-i táfak phur eň, is your gun loaded (thee-of the-gun full is) ?
Inna, án horagh eň, no, it is not loaded (no, it empty is).

Wath-i táfak sóf khan guda phur khan, clean your gun and load it (you-of the-gun clean make then filled make).

Ma-i guara chíár thir chí-e darmán astán, I have four cartridges and some powder (me-of with four bullets some powder is (are)).

Án ásk-ára táfak jan, fire at that deer (that deer-at gun strike).

Má azh jáús-áň málím khutha ki án-hání banda chikhtar áň, we learned their strength from spies (us-by from spies known was made that them-of men how-many are).
An-kání píyádhagh-e lashkár gándhi-e túsak er-khanagh-án, their infantry were armed with breech-loaders (them-of the-foot soldiers breech-loaders are down-making). Gándhi-e túsak, a breech-loader; er-khanagh, to keep, to have. That was what they learned from the spies: this calls for the present imperfect.

An-kání tof-án azh phagárdagh-e asín jurethagh-ant, their big guns were of cast iron (them-of the-guns from melted iron were made).

**Questionnaire.**

1. Enumerate the various uses of the genitive case.
2. What cases would you use to denote the price of an article? Give an example.
3. Name any class of verbs that govern the genitive case.
4. Form sentences to include the words gír, kal, samá, mokal.
5. Form sentences to include the words vash, der, lajj.
6. What verbs govern the dative case?
7. Give an example of kháfagh, to fall, governing the dative.
8. How and when is the agentive case used?
9. What are the chief functions of the locative case?
10. What are the Balochí equivalents for dog, elephant, bull, swine?
CHAPTER XIX.

RULES OF CONSTRUCTION AND SYNTAX.

216. The rules given below are of general application only, and amount to a summary of what has already been said. There is authority for all of them, but there are exceptions also to all of them, or to nearly all of them. They will be of value to the student only when he has mastered the whole scheme of the language, as a place of ready reference, and as an aid to memory. Until this has been accomplished he will find them meaningless.

THE ALPHABET.

Rule I.—The letter ñ when preceded by one of the long vowels is generally nasal: as, ññ, this, ññ, that.

Rule II.—A final nasal ñ when followed by a word beginning with a vowel loses its nasality: as, ñú-ñ-i, I will give it; kháñ-án-ñ-i, I will do it.

Rule III.—The sound of the letter e is generally that of ay in the word "day", never that of e in the word "me": as, máñ-e, a certain man; khañ-s-e-á, by a certain person.

Rule IV.—The letter e when used in the 2nd person singular of the imperative is sounded as àe, or nearly as the letter y in the word "my"; as, àe, give.

THE ARTICLES.

Rule V.—The indefinite article is represented by the numeral adjective yá, yáñ, one, or by the suffix e, or by both: as, fákír, beggar; yá fákír, a beggar; yá fákír-e, a certain beggar.

Rule VI.—The force of the English definite article is obtained by placing the demonstrative pronouns e, this, and ññ, that, in their emphatic forms haw-e and haw-ññ, before the noun: as, záñ, a woman, haw-e záñ, this woman, the woman; máñ, a man, haw-ññ máñ, that man, the man.
THE BALOCHI LANGUAGE

GENDER.

Rule VII.—Where separate words do not exist the gender of nouns the names of animals is determined by placing the words 
*nar*, male, *mādhagh*, female, before them: as, *rophask*, a fox; 
* nar-e rophask*, a male fox; *mādhagh-e rophask*, a female fox.

THE NOUN.

Rule VIII.—The plural of nouns is formed by adding *ān* to the 
nominitive case singular, and less frequently by adding *gal* : 
as, *mard*, a man; *mard-ān*, men; *duz*, a thief; *duz-gal*, thieves.

Rule IX.—The genitive case in *a* and *e*, as well as that form of 
it which remains without a suffix, precedes the qualifying noun; 
but the genitive in *egh*, *egha*, *ıgh* follows the governing noun and 
is used predicatively: as, *wažir topū*, the minister’s hat; *e māl 
sarkār-egh eń*, this is government property.

Rule X.—That form of the accusative case which ends in the 
affixed short *a* should not be used when the agentive case in long 
*ā* is: in such a sentence one of the suffixes *ar*, *dr*, *dra*, *ra*, should 
be used with the object if it be necessary to render that object 
particular or emphatic, otherwise it may be left unchanged: 
as, *mā mard-ar jatha*, I struck the man, or *mā mard jatha*, I 
struck a man; but not *mā mard-a jatha*.

Rule XI.—The agentive case is used only before the present 
perfect tense of transitive verbs: as, *duz-ā ma-na na jatha*, the 
thief did not strike me.

THE ADJECTIVE.

Rule XII.—Adjectives generally precede the nouns they 
qualify, except when for any reason they are used predicatively: 
as, *jathağh-e māl*, stolen property; *sakhía jawán eń*, it is very 
good.

Rule XIII.—When two objects are compared, that with which 
the comparison is made is put in the ablative case: as, *ahmad azh 
mohan mazann eń*, Ahmad is older than Mohan.

Rule XIV.—The superlative degree is expressed by placing 
*hama*, all, or some word of similar meaning, before the ablative
case of the noun with which comparison is made: as, *ahmad azh hama chhorav-ân mazamn eû*, Ahmad is the biggest boy, or Ahmad is the oldest boy.

**The Numerals.**

Rule XV.—The ordinals are formed from the cardinals by the addition of the syllable *mî*, less often by the addition of *wî*: as, *nuh*, nine, *nuh-mî*, ninth.

Rule XVI.—Multiples denoting "fold" are formed by placing *yak-e* before the cardinals, or by adding *sar*: as, *yak-e chîr*, fourfold; *sâi sar*, threefold.

**The Pronoun.**

Rule XVII.—That form of the genitive case of pronouns that ends in *îgh*, *egh*, is generally used predicatively: as, *ân túfak khaîgh eû*, whose is that gun?

Rule XVIII.—The pronouns of the 3rd person are represented by the demonstratives *e*, this, and *ân*, that: as, *esî-î topû*, her hat; *ân-hî túfak*, his gun.

Rule XIX.—The pronouns *e*, this, and *ân*, that, when used as demonstratives are indeclinable: as, *ân wakht-a*, at that time; *haw-e mard zahm*, that man’s sword.

Rule XX.—Whenever in a sentence a possessive pronoun refers back to the subject of that sentence it is translated by *wath-i*: as, *wath-i túfak dâîha-i*, he gave his gun, he gave his own gun.

**The Verb.**

Rule XXI.—The root or base of any verb can be derived from its infinitive by dropping the syllable *agh*: as, *khanagh*, to do, root *khan*; *deagh*, to give, root *de*.

Rule XXII.—The contingent future and absolute future tenses are made up of the root and the present imperfect tense of the substantive verb: as, *khan-ân*, I may do, I shall do, from the root *khan*; *thar-ân*, I may return, I shall return, from the root *thar*.

Rule XXIII.—The present imperfect tense consists of the infinitive of any verb followed by the present imperfect tense of
the substantive verb: as, ravagh-ān, I am going, from ravagh, to go.

Rule XXIV.—The past imperfect of any verb is made up of its infinitive and the past imperfect of the substantive verb: as, ravagh-ēthān, I was going, from ravagh, to go.

Rule XXV.—The present perfect tense of an intransitive verb is made up of its past participle in its adjectival form and the present imperfect of the substantive verb: as, murthagh-ān, I have died, from miragh, to die, past participle adjectival form, murthagh.

Rule XXVI.—The present perfect tense of a transitive verb is formed in the same way as that of an intransitive, but is used in the 3rd person singular and plural only. If the object be singular the verb will be in the singular, if the object be plural and followed by one of the suffixes of the accusative case the verb may still be in the singular; but if the object be plural and in the nominative form, that is, without any suffix, the verb should be in the plural: as, má mard jathā, I struck the man; má mard-ānra jatthā, I struck the men; má mard-ān jathagh-ant, I struck the men.

Rule XXVII.—The past perfect tense of any verb can be formed by adding the past imperfect tense of the substantive verb to the adjectival form of its past participle: as, nishtagh-ēthān, I was sitting, from nindagh, to sit, past participle adjectival form, nishtagh.

Rule XXVIII.—The root and the 2nd person singular of the imperative of all verbs are the same; the 2nd person plural of the imperative is formed by adding eth to this root: as, jan, strike thou, jan-eth, strike ye, from janagh, to strike, root jan.

Rule XXIX.—The present participle active is formed by adding āna to the root of any verb, and the present participle passive by changing the final short vowel a of the past participle into īya: as, khan-āna, doing, from khanagh, to do, root khan; dokhtiya, sewn, from doshagh, to sew, past participle, dokhita.

Rule XXX.—The conjunctive participle of any verb can be got by changing the final short vowel a of its past participle into o: as, murtho, having died, from murtha, died.
Rule XXXI.—The noun of agency of any verb can be formed by adding okh to its root; as, khan-okh, the doer, from khanagh, to do, root khan.

Rule XXXII.—The passive infinitive of a transitive verb is the root of its active infinitive with i-jagk added; as, janijagk, to be struck, from janagh, to strike, root jan.

WORDS TO BE REMEMBERED.

Wild animals.

Abtar, a hyena.
Bandur, a monkey.
Bholu, a monkey.
Phashan, a male makhor.
Khargoshk, a hare.
Rastar, a wild beast.
Rojh, the nilgai.
Sikhun, sikhun, a porcupine.
Khalutu, a fawn.
Gadi, a female urial.
Gurkh, a wolf.
Mam, a black bear.
Vashke, a wild animal.
Thithal, a hind.
Gor, a wild ass.

Dirzanaagh, far-seeing, wise.
Nama-zphosh, hypocritical.
Nozh-madh, newly-curdled.
Nuhrum, ugly.
Nekh, good.
Nestkor, poor, needy.
Wur, ready, prepared.
Walhar, numerous, many.
Hushkanu, dried, withered.
Heri, beautiful.
Hilwand, hopeful.
Haiwani, haiwanagh, stupid.

Ask, a deer.
Bashoshagh, a lynx.
Pura, a hog-deer.
Tholagh, a jackal.
Duzukh, a hedgehog.
Dihai, a leopard.
Ropkask, rofro, a fox.
Saidk, game.
Kohi, a female makhor.
Kehar, a lion, a tiger.
Gurandh, a male urial.
Mazur, niheng, a tiger.
Vagul, an alligator.
Sarwin, a buck.
Khvolo, the young of deer.

Namuz, famous.
Narmad, well-known.
Nozh-mor, newly sprouting.
Nyam, middle.
Nyamagh, middling.
Nina, modern.
Wasam, inhabited.
Hamagh, unripe, raw.
Hirth, fine, thin.
Helak, tame, subdued.
Hina, weak.
Yag-sar, unique.
Rishagh, rikhtha, to pour.
Zānagh, zānthā, to know.
Zāgh, zāthā, to give birth.
Zinagh, zitha, to snatch, take away.
Subagh, subtha, to pierce.
Suitagh, suitetha, to sob.
Sushagh, sushta, to burn, to be burnt.
Sahnagh, sathetha, to endure.
Shudagh, shustha, to be washed.
Shastagh, shastitha, to send.
Shamushagh, shamusehta, to forget.
Shanż janagh, shanż jathā, to rain heavily.

Dast ne-y-ákhita, it could not be found (hand-to not it came).
Kha-ā go tha-ra thawkh-tawār ath, with whom were you talking
(them with the-to conversation was)?
Tha-ra chi thurs en, what are you afraid of (thee-to what fear is)?
Ma-na thān hand-a dast-a kh-ā-i, where can I get it (me-to
what place-in hand-to it will come)?
Tha-i shakha bás kār chi asteñ, what chiefly occupies your
time (thee-of on most work what is)?
Ma b-il-ān-i, may I let him go (I may-let-go-him)?
Hau, esh-tar b-il de ki rau, yes, let him go (yes, him let go give
that he may go).
Mrāl-i, do not let him go (not let-go-him).
An odha khapto ravaq-f-e, he is always going there (he there
having-fallen is going).
Thau shārāb-a khapto waragh-f-e, you are always wine drinking
(thou liquor having-fallen art drinking).
Ma lotagh-a lajj khanaq̄-ān, I am ashamed to ask (I to-ask
shame am making).
Tha-ra lajj ne-y-āgh-f-e, are you not ashamed (thee-to shame not
is coming)?
Tha-ra hačhi gyāti bithā, have you benefited to any extent
(thee-to any benefit has become)?
Ma-na peč gyāti na bithā, I have not benefited at all (me-to
at-all benefit not has become).
Shiwar bi ma khoh-a ma tháphur-én, look out you do not stumble on a stone (alert be on a-stone not you may stumble).

Jhatar drusht khanagh-én, can you grind corn (the-hand-mill ground thou art making) ?

Bale, drusht khanagh-án, yes, I can grind (yes, ground I am making).

Go ma-i zahm-a malain-i, change it with my sword (with me-of the-sword change-it).

Má go án-hi túsfak-a malaintha-i, I have changed it with his gun (me-by with him-of the-gun has-been-changed-it).

Shart jan-én, will you bet (a bet wilt thou strike) ?

QUESTIONNAIRE.

1. State all you know about the use of the nasal ñ. 
2. Where is the nasal ñ in khan-án-í ? If it has disappeared, say why.

3. What takes the place of the articles “a”, “an”, “the”? 
4. Are there any rules for the distinction of gender in Balochí? 
5. What is the usual position of the genitive case? 
6. Are the suffixes of the genitive case used promiscuously? 

If not, state how and when they are used.

7. When would you use the agentive case? 
8. What is the position of the adjective with regard to its noun?

9. When is the pronoun watkh-í used? Give an example.
10. Distinguish between janagh and janîjagh.
CHAPTER XX.

IDIOMS.

217. There are many words in Balochi which, when combined with others, with nouns, prepositions and postpositions, lose or change their original meaning in a bewildering manner. This is not a trait peculiar to Balochi, of course; it prevails in all Oriental languages, in some more than in others. These strange combinations are the idioms of these languages, and may be justly called the despair of the foreigner. Some of them appear at first sight to convey untruths when measured by reason and logic. In the East your servant is said "to eat" his food; he is told occasionally that he will "eat" stick should he be too long over it; when he returns he may confidentially tell you that his chief has just "eaten" defeat somewhere on the frontier. In Balochi a man is said to tell (khanagh) a story; you may have to ask someone to keep (khanagh) silent; you may wish to know if the chief before you will have (khanagh) someone as servant; you may solicit the odd stranger near you to hold (khanagh) your sword; he may in a slack moment lose (khanagh) it, or still more likely make away (khanagh) with it; he will then of a surety put (khanagh) the blame on his brother; he may later be taken ill, and you may with kindly intention ask him to take (khanagh) some medicine; he may some day hop (khanagh) before you on one leg, when out of curiosity if not out of real sympathy you may wish to know why he goes (khanagh) lame; and finally, when you are both tired of questioning and answering, you may good-naturedly ask him to please (khanagh) himself. In no case will you ever get very far away from khanagh. In short, the Balochi khanagh, to do, to make, out-functions many times over our own servile and simple Saxon "make". There are two other important verbs that enter largely into idiomatic constructions in Balochi, janagh, to strike, and wwarzakh, to eat. There are others, of course, but these easily take first place.
Not all the sentences given below contain an idiom, but they all do cover a difficulty of one kind or another.

Obs. 1. It is just these surprisingly strange constructions, or idioms as we are pleased to call them, that make all the difference when speaking; they constitute the true key to a language and to the heart of a people speaking it. The idiom of a language is the history of a people. Each phrase, each short sentence, each quaint saying, has its own story to tell, and very often bears the impress of untold centuries.

Obs. 2. You cannot help thinking in a language once you come to know its idioms; you know a language only when you can and do think in it.

Asleep. . .  Whāv  ākhta  shutha-i, he fell asleep (sleep having-come went-he).
Ago . . .  maroshi chīr-umī rosh en ki ān wath-i logh-a shutha, he went home four days ago (to-day the-fourth day is that he himself-of the-house-to went).
As . . .  gardān biagh-e wakhi-a ān-hiā ma-na thir jatha, he fired at me as he fell (falling becoming-of the-time-at him-by me a-shot was fired). Gardān biagh, to fall: it is the genitive case of the infinitive. Thir janagh, to fire, to shoot.
Appears . . .  ma-na kal biagh-e ki gwār-i, it appears to me as if it would rain (me-to information is becoming that it may rain).
Angry . . .  zahr ma giv, do not get angry (anger not take).
Angry . . .  ān-hiār zahr mān-ākhta, he became angry (him-to anger came).
Before. . .  ān-hiār gwār wa lotain, summon him before you (him near self summon). The particle wa is from wath, self.
Blame . . .  usr tha-i chakha ne-ēn, you are not to blame (excuse thee-of on not is).
Beyond . . .  e kār agh ma-i dast-a na biagh-e, this is beyond me (this work from me-of the-hand not is becoming).
Been . . .  thā-ra edha ākhtagh-a chikhtar der bitha, how long have you been here (thee-to here come what delay has become)?
Behoves. . . *tha-ra jawân n-en*, it behoves you not to (thee-to good not it is).
Bless . . . *An-hûd ma-na neki duû khûtha*, he blessed me (him-by me-to good prayer was made).
Blame . . . *uzr tha-i chakha er-khan-ûn*, I shall blame you (the-blame thee-of on I will place).
Blame . . . *ma-i chakha mayûr n-en*, I am not to blame (me-of on shame not is).
Boast . . . *gwaõt-shalwarî ma khan*, do not boast (wind- (in-your-) breeches not make).
Birth . . . *nâr khûtha-i ki máţhâghh*, did she give birth to a male or a female (a male was-made-by-her, or a female)?
Birth . . . *nâr ártha-i*, she gave birth to a male (a male was-brought-by-her).
Back . . . *thar-ána na de-áin-i*, I shall not give it back (returning not I-shall-give-it).
Blew . . . *haur-á gwârta, gwâth-á khashta, logh gardân bîtho khaptâ*, the rain came down, the wind blew, the house shook and fell (the-rain-by it rained, the-wind-by it was drawn, the-house reeling having-become, fell).
Could . . . *tha-i bráth jind-âr tawÍfâ na bîthâ*, could not your brother have done it himself (thee-of-the-brother self-to ability not became)?
Comforted . . . *guda tha-i dil já bî*, then you will be comforted (then thee-of the-heart place-in will be).
Cold . . . *odha ma-na gwâhar-á gipta*, I felt cold there (there me cold-by was caught).
Closed . . . *rosh er-khapto shûtha*, day closed (the-day having-fallen went). The sudden disappearance of the sun behind the hills and the almost instantaneous appearance of night are always beautifully described in some three or four words.
Course . . . *guda bí-ána bîthâ*, . . . and in the course of time it came to pass . . . (then being it became . . .).
Concerned. *ma-i phalawa tha-ra mokal eih*, as far as I am concerned you have permission (me-of the-direction thee-to permission is). The preposition *azh* is understood before *ma-i*.

Cannot. *e rang-a kár azh má na biagh-e*, I cannot do this sort of thing (this kind-of work from me not is becoming).

Crossed. *má-i ghorav azh gozhagh-a dar-khapat*, our cavalry crossed by the ford (us-of-the-cavalry from the-ford out-fell).

Careful. *tufak-a darmán-a čhinta khanagh-i bi*, one has to be careful with guns and gunpowder (with-gun with-gunpowder care must be made).

Come. *e dagh dar-khaugh-i n-eih*, this stain will not come out (this stain out-coming-of not is).

Called. *pha haw-án khán ān-hí nám ghulám khán bitha*, for which reason he came to be called Ghulám Khán.

Conceited. *maroshi-bingah án-hí láf ser bitha*, nowadays he has become conceited (to-day-to-morrow him-of-the-stomach full has become).

Could. *azh má phur na bitha*, we could not fill it (by us full not it became).

Day. *yá máh-e rosh-a thar-án kh-án*, I shall return this day month (one month-of day-to I will return I will come).

Directions. *Duzhman shingo shángo driktho shutha*, the enemy fled in all directions (the-enemy here there having-fled went).

Doff. *esh-án er-khan*, doff these (clothes) (these down-make).

Dwell. *ma edha nisht na b-án*, I shall not be able to dwell here (I here dwelt not shall-be). An intransitive potential compound.

Discharge. *Án-hí kaunsh-án mondo khan-eṭh*, discharge him (him-of the-shoes upside-down make). The superstition is that should you find your
shoes or boots soles uppermost some morning you will very shortly afterwards have to travel. guda ma-i dīl-āra shakk khapsa, then I began to doubt (then me-of the-heart-to doubt fell).

Determined. hon hon ma-i rizdi ravagh-a asteñ, I am determined on going (blood blood me-of the-desire going-of is). This saying refers to the blood-feud, when the shedding of more blood remains the only way to a settlement.

Duty. ma-ra jawañ en, it is my duty (me-to right it is).

Dysentery. án-hi līf bēz ravagh-e, he is suffering from dysentery (him-of the-belly much goes).

Decide. khai sh'ara bur-i, who will decide the case (who judgment will cut)?

Do. hauw-án kdr azh tha-i dost-a biaqu-h a n-eñ, you cannot do that work (that work from thee-of the-hand becoming-of not is). This is one method of expressing power or ability. The verb is in the genitive case of the infinitive.

Defeated. shikast wártha-i, he was defeated (defeat was-eaten-by-him).

Dreamt. shaf-e-a wāhv dītha-i ki haur qwadragh-e, one night he dreamt that it was raining (one night a-dream-in it-was-seen-by-him that rain is raining).

Deaf. ma gosh-án kharr aṣh, he was deaf (in ears deaf he was).

Eaten. wāriko akhtagh-eñ, have you eaten (having-eaten have you come)?

Embraced. pith-ā wath-i bāchh-ar ma jān-a máh-khutha, the father embraced his son (the-father-by himself of the-son to-body was placed).

First. har khas-a pheshə khai ākhta, who was first in ((than) everyone first who came)? Har khas-a is in the ablative, aṣh being understood.

Forget. án shamoṣokh n-eñ, he is not a man to forget (he a-forgetter not is).
Fact. bale, rast en, yes, it is a fact (yes, right it is).

Fever. ma-na thaf-á giptá, I have got fever (me fever-by has been caught).

Fight. thu go má zahm-a jan-ên, will you fight with me (thou with me sword wilt strike)?

Go. ní ma-i ravagh na rou, I cannot go now (now me-of the-going not will go).

Good-bye. ash thu mokalainagh-a akhagh-ân, I have come to bid you good-bye (from thee to take leave I have come).

Go. ma-na b-il-ên bi ma rav-ân, will you let me go (me will you let go that I may go)?

Greedy. án-hí láf mazann en, he is greedy (him-of the-belly big is).

God. ma-na hudha-i sur en, by God! (me-to God-of the-head is)

Gunshot. túfak dhak hand-a, within gunshot (gun hurt place-at).

Hours. yá rosh yá shaf má-ra hachí éf na miletha, we had no water for twenty-four hours (one day one night us-to any water not was received).

Hearsay. e asuta nigoshagh-oshagh hâlvar en, this is mere hearsay (this only hearsay news is). Oshagh has no meaning by itself.

Halted. rosh-e haw-ân sanaâgar haw-ân shahr máníwwán akhío bokhíta, one day that same merchant came and halted in that very town (one day that same merchant that same city into having-come opened out). For this use of bozâgh, to open, the explanation is that the eastern merchant carries his substance done up in large bundles and carried on poles. (Cf. the English expression "to open shop").

Help. gharib-ânar dast de, help the poor (the-poor-to hand give).
chī sāṅga hacho ravaṅh-e khapta, why is he so intent on going (what for thus going-of he has fallen) ?

In . . . . go mā balochī thaukh-tawār khan, talk to me in Balochī (with me Balochī speech make). Both thaukh and tawār mean "speech", "talk", "conversation". They are usually found together.

Intention . . . . ān-hī salah thi bar-e edha āgh-a pēl n-en, he has no intention of coming here again (him-of the-intention another time here coming-of at-all not is).

In . . . . ma-na лихor ākhtarā do sūl biṭhaṅh-ān, I have been two years in Lahore (me-to Lahore came two years have become).

Keep . . . . shurā baloch-ānra tāfak er-khanaṅh ākhtihār asteṅ, are you Baloches allowed to keep a gun (you Baloches-to a-gun to-keep authority is) ?

Know . . . ma-na thā-i pīth chī kal ne-y-ath, I did not know he was your father (me-to thee-of the-father any information not was). The sentence is elliptical.

Longing . . . ma phar shā sakhīṅhā shudhiṅh athāṅ, I was longing very much to see you (I for you very hungry was).

Likes . . . . ān-hī rizāṅh eṅ har rang-a kī khat, he can do as he likes (him-of the-pleasure it is whatever way in he may act).

Lied . . . . thā-i chakhā khas-e-ā droṅh na bastha, no one has lied about you (thee-of on anyone-by false not has been fastened).

Listen . . . . dīl gosh-a dār, listen attentively ((your) heart-of. the-ear place).

Lame . . . Thau pha chi lang khanagh-e, why do you go lame (thou for why lame art making) ?

Long . . . . ān dīr nishāṅh bithā, that was a long shot (that a far mark became).
har khas-a phadha ma ḍikhagha-ān, I came in last (everyone after I came).

ma-f ash tharagh-a logh sudd-a khan, look after the house until my return (me-of from-the-returning the-house-of care make).

tha-ra deva-a ḍikhagha chikhtar der bitha, how long have you been in Dera Ghází Khán (thee-to Dera Ghází Khán-in came how-much delay has become)?

e hand ma-na sakkha vash en, I like this place very much (this place me-to very pleasing is).

axh báx rosh qwar má ḍikha, it is long since he came to see me (from many days near me he has come).

hecchí chinta n-eñ, it does not matter (any care not is).

thi bar-e pha wath-ān mela na bitha, they did not meet again (another time among themselves meeting not became).

thi rosh-a go án-hia gáli bithagh-ān, I met him another day (another day-on with him meeting I became).

Thaukh-a dar-a ma khash, do not noise the thing abroad (the-talk outside not drag).

axh multán-a nazikk eñ, it is near Multán (from Multán near it is).

má umr-a hacho na khutha, I have never done so (me-by age-in thus not has it been done).

na na khan-ān, I shall not say "no" ("no" not will I make).

rosh dígár biagh-e, night is closing in (day night is becoming).

rāh-i b-ān, let us be off (going let us become).

tha-i phanch rupiya ma-i chakha eñ, I owe you five rupees (thee-of five rupees me-of on is). The plural is not required here.
Owe. ma-i hasht rupiya tha-i chakha en, you owe eight rupees (me-of eight rupees thee-of on is).

On. a^n-han jhan-a khan, put on those (clothes) (those (clothes) body-on make).

Overcome. whav-a gipta; bitho akistha-t, he was overcome by sleep (sleep-by he was caught; having-become slept-he).

Overtook. dary^a kharagh-a shaf khapta-ish, night overtook them on the bank of a river (a-river bank-on night fell-to-them).

Owe. ma-i hachi wam go chakur-a n-en, Chakur owes me nothing (me-of any debt with Chakur not is).

Oath. ma quran na bhoren-an, I shall not violate my oath (I the Qoran not will break).

Pass. kissav-e khan ki rosh shaf bi, tell a story to help to pass the day (a-story make that the-day night may become).

Point. thau dast-a khan ki mazar ango shutha, point out that the tiger has gone in that direction (thou the-hand-by make that the-tiger that-direction has gone).

Pretended. ma thagi khutha ki ma duz a^n, I pretended to be a thief (me-by pretence was made that I a-thief am).

Pregnant. a^n-hi zal laf phur asta, his wife was pregnant (him-of the-wife-of the-womb full was).

Please. har rang-a shwa-t riz-a-t, khaneth, do as you please (everyway you-of the-pleasure, act).

Presently. bangah begah chi-e duz-i, he will steal something presently (morning evening something he will steal).

Quiet. chupa na khanagh-e, he won't remain quiet (quietness not he is making).

Remember. ma-na esh-i gir n-en, I do not remember it (me-to it-of the-remembrance not is).
Right . . . tha-i chi kār en ki ma-na dūr-en, what right have you to stop me (thee-of what business is that me you would stop)?

Rain . . . edha haur-á hachi na gwārtta, still no rain here (here rain-by any not has rained). Gwāragh is not always treated as a transitive.

Responsible . . . nirwār tha-i chakha en, you are responsible for justice (justice thee-of on is).

Right . . . hair bāth, all right. This is in imitation of the Persian khair bāth, may he prosper, farewell.

Revenge . . . rosh-e-a ma tha-ra gind-ān, I shall have my revenge some day (some day I thee will see).

Stage . . . misīl-ān gir-ána shustahg-ant, they went on steadily stage by stage (stages taking they went).

Spending . . . kharde rosh rāh-a bitho shahr-a rasīthā-i, after spending some days on the way he reached the city (some days the-way-on having-become the-city reached-he).

Stop . . . ma-i manaka na oshitātha, he would not stop for me (me-of the-refusal-on not he stopped).

Succeeded . . . bādshāh ki murtaha phāgh dān-hi bachh-á bastha, when the king died he was succeeded by his son (the-king when he died the-turban him-of the-son-by was fastened).

Silent . . . thau pha chi chup-a na khanagh-ein, why do you not remain silent (thou for why silence not art making)?

Spent . . . yā rosh hamodha bhorentha-i, he spent a day there (one day there was-broken-by-him).

Stopped . . . gind-eth ki haur oshiātha, see if the rain has stopped (look if the-rain has stood).

Swear . . . gurān zīr-ein, will you swear (the Qorān will you take up)? Swearing, taking the oath, is done in this way.

Stuck . . . mádhin-ar gap-á hundī khutha, the mare stuck in the bog (the-mare the-bog-by was held).
Sword-cut. ahmad-ar zahn sakhia mán-ákhta, Ahmad received a severe sword-cut (Ahmad to a-sword severely came).

Satisfaction. án hon-a phar hon gírī, he will have full and ample satisfaction (he blood-for blood will take).

Sun. án guútáf-a nindagh-ethá, he was sitting in the sun (he the-sunshine-in was sitting).

Shade. sák-basta nindagh-etháín, I was sitting in the shade (the-shade-in I was sitting).

Secret. likainagh-e hál en, is it a secret (hiding-of a-matter is it)?

Service. esh-íar hacho phur-eth, bury him without reading the burial service (him thus bury).

Stabbed. án-íar kátár sakhia mán-ákhta, he was severely stabbed (him-to a-dagger severely came).

Summoned. má án-íar gwar wa loótaintha, I summoned him before me (me-by him near myself was summoned).

Since. ní galgal-árá gíst sexdah sál guasto shuthá, it is now thirty-three years since the mutiny (now the-mutiny-to thirty-three years having-passed have gone). The plural is not required.

Sun. chíkha thí bar-e dar-khapta, the sun has come out again (sunshine a-second time out-has-fallen).

Since. azh derí dáín shuthagh-ant, it is long since they went (from long since they have gone).

Swear. ma-na tha-i sar en ma na kh-án, I swear that I will not come (me-to thee-of the-head is I not will come).

Tell. kissav-e khan, tell me a story (a-story make).

Take. darmán-a pha chi na khanagh-e, why does he not take medicine (medicine for why not he is making)?

Thing. yá kár-e khat, let him do one thing (one work let him do).
Time.

án wakh-ta ki galgal bíthá e hāiwar dí bíthá, this was in the time of the mutiny (that time-at that the-mutiny became this affair also became).

Touched.

azh darmán ás mán-ákhá udártho shuthá, the moment the fire touched the powder it exploded (with the-powder the-fire touched, having-flown it went).

Time.

guda bí-ána píth dí báchh dí murtho shuthá, in the course of time both father and son died (then becoming the-father also the-son also having-died went).

Truly.

thau já-e gushagh-cá, you speak truly (thou the-place-of speakest). You speak to the point.

Thieving.

e rang-a dúz-ána mir-ána dúzi mírá báz shutho, bístagh-ar, in this way perpetual thieving and fighting went on (this manner-in stealing fighting thefts quarrels many having-gone became).

Take.

b-íl-áñ báth-i, let him take it (I would let him take it).

Unmarried.

wazír nishtagh-e jánikh akh, the minister had an unmarried daughter (the minister-of a-seated daughter was). The meaning is that she was at home with her father.

Unable.

hákhí khuthá na khuthá-i, he was unable to effect anything (anything done not was-done-by-him).

Utter.

asula ganokh bí, he must be an utter idiot (a-real fool he must be).

Volleys.

guda má táfak phar táfak-ígha jatho hamla, máñ rikhá, we then fired volleys and charged them (then us-by rifle on rifles-of having-fired attack was made).

With.

má tha-i chakha sakhiá vash ún, we are very pleased with you (we thee-of on very pleased are).
Welfare . . . ma-i dast gipto durahi khutha-i, he shook hands and asked after my welfare (me-of the-hand having-grasped health was-made-by-him).

Waste . . . af hachho rvaagh-e, the water is running to waste (the-water thus is going).

Wish . . . ma-i dil na lothag-e ki an rau, I do not wish him to go.

Well . . . hair m'-hair en, very well, all right. The prefix m is an abbreviation of ma-, in.

Won . . . kha-i madhin gwasto shutha, whose mare won (whom-of the-mare having-passed went) ?

What . . . tha-i deh-a chi chi shikar asten, what game is there in your country (thee-of the-country-in what what game is there) ? Chi chi, what various ? A detailed reply is expected.

Whole . . . phansdah phansdah khash, take out the whole fifteen (fifteen fifteen draw out).

Whole . . . hazar-anu hazar ma-na de, give me the whole thousand (the-thousands-of the-thousand me-to give).

Whole . . . murgh-anu murgh-an bai gipto shuthaghi-an, the whole flock rose as one bird (the-birds-of the-birds wing having-taken went).

Whole . . . halk phar halk-igha galgal bitha, the whole village became in an uproar (the-village the-village-of uproar became).

Wait . . . ango ma-i sanga sah sahar, wait there for me (there me-of for wait). Sah saharagh, to take breath.

Which . . . azh ch-e do-enar kithan-ia thou pasand khan-en, which of these two do you like (from these two which thou approved makest) ? It is seldom we hear kithan declined as shown here: The final n has, of course, lost its nasal sound before i. 86.
Well: wakhi-a ma-na daur eù, at present I am well off
(the-time-at me-to wealth is).
Yes: hau khutha-i, he said "yes" ("yes" was-made-
by-him).
Younger: ma azh thou ksán ãn, I am younger than you
(I than thee small am).

Words to be Remembered.

Names of birds.

Batéra, a quail.
Títína, a bulbul.
Jhan, a snipe.
Duggaz, an eagle.
Şúthlo, girá, a dove.
Kontar, kähni, a pigeon.
Guğhì, an owl.
Hil, a kite.
Jhárkà, a sparrow.
Murghà, a bird.
Gurâghà, a crow.
Katakàr, sand-grouse.
Sakataar, a kind of partridge.
Jahár, a flock of birds.

Totà, a parrot.
Títíhar, a sand-piper.
Chűri, a chicken.
Dhùng, the adjutant bird.
Kânùnù, a cormorant.
Khàvinjara, a partridge.
Làli, a maina, starling.
Charaz, an obúra.
Hànjara, waterfowl.
Koh-gurâghì, a raven.
Khàrgàz, a vulture.
Shàngkho, the stone-chat.
Dazhak, a snipe.

Insects, vermin, small animals.

Udóhì, a white ant.
Baghàr, bádghìr, a lizard.
Patang, a motli.
Tal, a mole.
Chamra, a bat.
Choto, a horse-fly.
Dembhà, a wasp.
Zím, a scorpion.
Siyâh-már, a snake, a cobra.
Kirm, an insect, worm.

Âsk-molîsk, a blow-fly.
Bot, vermin, lice.
Tushna, a frog.
Tíndînì, a fire-fly.
Shaf-chirâghì, a fire-fly.
Diğhâr-kach, a caterpillar.
Zarâghì, a leech.
Sûti, a mosquito.
Kábra, a flea.
Khâkkâr, gwamz, a wasp.
Gaj, go, a large lizard.  
Gidh-mahisk, the house-fly.  
Lakaūri, a butterfly.  
Mākūrā, vermin.  
Mokho, a spider.  
Mushk, a rat; a mouse.  
Benagk-mahisk, a bee.  
Niwār, a mongoose.  
Phurī, a sand-fly.  
Phurū, a moth.  
Gokhrand, the dung-beetle.  
Gehar, hirdik, a squirrel.  
Mār, a snake.  
Madaḵh, locust.  
Mor, an ant.  
Mahisk, a fly.  
Bing-mahisk, the dog-fly.  
Dihav-mahisk, the leopard-fly.  
Mazār-mahisk, the leopard-fly.  
Gumaz, a hornet.

Days of the week.

Awwal, yak-shamba, Sunday.  
Somwār, do-shamba, Monday.  
Āngār, mangal, sai-shamba, Tuesday.  
Śakānē, chiār-shamba, Wednesday.  
Khamīs, phanch-shamba, Thursday.  
Juma, adīnah, Friday.  
Sabt, Saturday.

The months of the year.

Mahna, chillāv, January–February.  
Maha, phāgun, February–March.  
Bahār, chet, March–April.  
Waisāk, April–May.  
Jeyt, May–June.  
Āhār, asarh, June–July.  
Sāwan, bashān, July–August.  
Badru, August–September.  
Kahosh, kharsha, September–October.  
Assu, asaj, October–November.  
Mangīr, November–December.  
Poh, December–January.
The seasons.

Bahár, spring.
Arhár, thármah, summer.
Suhel, kháosh, autumn.
Zamistán, zawistán, winter.

Points of the compass.

Kaus, north.
Kaus-siyám, north-east.
Siýám, east.
Gaur-siyáru, south-east.
Gaur, south.
Gaur-sathán, south-west.
Sathán, west.
Kaus-sathán, north-west.

Bhare, ḍhillá, brave.
Phir, old (of men or animals).
Sárth, cold.
Mirokh, pugnacious.
Bukhtağhe, open.
Mardó, manly.
Ashtáfí, urgent.

Warná, young (of men or animals).
Thursokh, timid.
Bastaghe, embanked (as a field).
Sawkha, dau, rich.
Shághar, swift.

Sobh kataqgh, sob katha, to gain a victory.
Shár-án janaqgh, shár-án jatha, to compose songs.
Shár-án zíragh, shár-án zurtha, to learn songs.
Shár-án gushagh, shár-án gwasha, to sing songs.
Hamsáyagh dáragh, hamsáyagh dásha, to shelter refugees.
Námúz khanagh, námúz khutha, to seek fame.
Jhegh, jheethea, to finish.
Thora deagh, thora dátha, to give quarter.
Thora zíragh, thora zurtha, to ask for quarter.
Sawád khanagh, sawád khutha, to go sightseeing.
Pholagh, pholtha, to search.
Sîth waraqgh, sîth wártha, to take interest.
Questionnaire.

1. Give as many examples as you can of the verb *khanagh* used as a compound.
2. What verbs enter largely into the construction of idioms?
3. Put into Balochi: He shouted as he fell.
4. Translate into English: *Sahib zahr ma gird*.
5. Explain the sentence: *Bsh-iar gwar ne lojaintha-i*.
6. Give the Balochi equivalents of: to rain, to hail, to snow, to lighten, to thunder.
7. Translate into Balochi: He boasts a great deal.
8. Explain the sentence: *Rosh cr-khapto shutha*.
9. Give the Balochi names of the seven days of the week.
10. What are the Balochi terms for the principal points of the compass?
PART II.

CONVERSATIONAL SENTENCES

THAT HAVE BEEN SET AT HIGHER
STANDARD BALOCHI EXAMINATIONS,
WITH TRANSLATION AND NOTES.
CONVERSATIONAL SENTENCES.

In the following papers the English is given as set at the various examinations, that is, as far as known. The arrangement of the words as required by the Balochi idiom, however, is not given, except in a few instances, and that in the notes. The student will now be able to do the resetting for himself. The dates of the examinations at which the papers have been set are also given.

1. I have four brothers.
2. One of them was killed in a row.
3. One is serving in the army.
4. One is a kázi.
5. The other helps me in my farming.

6. I have done a great deal to improve my land.
7. I have embanked and fenced it.

8. I grow jawár and wheat chiefly.
9. Ten years ago my cousin ran off with the wife of Miskán Leghárí, and remained in hiding in the Khetrán country.
10. After five years the local authorities caught him, and punished the people who had been harbouring him.

1. Ma-i chíár bráth astán.
2. Ch'ham-esh-án yak galgal-a niánuñ khushi-jíthiya. (1)
3. Yak lashkar niánuñ ambrá-i khanagh-e.
4. Yak kázi aste.
5. Chíár - umí khishár khishagh-e ma-i srenbandi khanagh-e. (2)
7. Má án-hí chíár-e chunda band dí jatëtha, lorhá dí dátha. (3)
8. Ma geshtar suth, chí-e ganándi kkhishagh-án. (4)
9. Dah sál guasto shuthagh-ant hi ma-i nákho-zákhít-ú miskán leghárí zál udalño burtha, khetrán deh-a likhíya nishía. (5)
11. He was tried by a jirgah, who gave him one year's imprisonment and made him pay Rs. 250.

12. The adulterous wife was also taken from him, and will be married into another section.

13. My mare has won many prizes.


15. Last year she won the long race at the horse show at Dera, beating a famous bay mare from Jacobábád.

16. Baloches do not ride horses.

11. Jirgáh án-hí shar' gieshto yak sál kaiz dáiho do sadh phanjáh rupiya chafti bastha. (7)

12. Událya sál dí ažh án-hí ažtha-ish, dohi píro-ára án-hí sir bí. (8)


14. É azh wath-i yak mádhín-a sarkári yak sán-a pída bítá. (9)

15. Phadhi sál-a derav-a mádhín-áni jalsa nídiurán mazén tásáli-i-á shí-i-e phesha dar-thapta. Azh jákabábád-a yak mashár kumálo mádhín ábbágh-i-tha, azh án-hí dar khapta. (10)

16. Baloch nariyán - áni chakha zavár na biagk-áün; án-hán mádhín-áni aázári-a váshe khan-ánt. (11)

Obs. 1. Khushá-jihiya, was killed, is, of course, the passive voice. Dames has khushájíya.

Obs. 2. We use chiár-umi, the fourth, because the other three have already been mentioned. Here thi is inadmissible. The Baloch sentence is a compound one: he farms (and) he helps me.

Obs. 3. The idiom is lókhá deagh, to give a hedge.

Obs. 4. "Mostly javdr and some wheat." This slight change makes the Baloch sentence less bald.

Obs. 5. The verb udalagh, to carry off, is generally found followed by baragh. The two verbs then go to make up an intensive compound: to carry clean away. The verb udalagh, however, is restricted in use, and for most part refers to the carrying away of females.

Obs. 6. The local authority in a tuman is the tumanádár, and failing that gentleman, the Mukaddim. The Sindhí wadero is not in general use.

Obs. 7. "To impose a fine" is chafti bánágh. Note also the verb shar' gieshtagh, to do justice, hence, to try a culprit. It takes the genitive.
The particle \( di \), also, is not used here: he was tried, he was imprisoned, he was fined: three actions. You can use \( di \) in the case of two actions only.

Obs. 8. The abductor is called \( siyäk-käri \), a doer of dark deeds, and the abducted woman \( udalige \). \( Zitha-ish \), they took by force, by them taken forcibly. The verb \( zinagh \) always implies force.

Obs. 9. Read: She was got from a mare of my own (and) a Government stallion. \( Esh-i mañh anah sarkäri sån khaipa \), a Government stallion covered her mother.

Obs. 10. Note how the verb "won" has been translated: the defeated party has been put in the ablative preceded by \( azh \). Then follows the verb \( dar-khafagh \), to come out. The \( di \), also, is justified because a previous relative statement has been made.

Obs. 11. The plural \( Baloch-ân \) is not required, the plural verb sufficing to show that is required. \( Zamir or az dúr \), mounted. \( Khvanant \) is the 3rd person plural of the contingent future. This tense among its other uses denotes "habit", "custom", "usage".

4-4-1910-

1. Whose son are you?

2. The Mirzâ's own much cattle; everyone raises a band, seizes and carries off the cattle.

3. The land is my own.

4. What occupation do you four brothers follow?

5. Hold on to it.

6. Are your sons young or old?

7. What news did that man give you?

8. The Marrís did not trust me. Hill men do not trust one another.

9. You are greedy. You want everything at once.

10. It is bitter, but its good effect is great.

11. The child wants her to give him milk at once.

1. \( Thau kha-i bahch en? \)
2. \( Mirzâ 'ilmqan mül bâz en ; harr khas qhal zir-i, mül jath kh-ar-i. \) (1)
3. \( Dighär ma-i jind-eagh en. \) (2)
4. \( Shmâ chiür-e brâsh chi chi kür khanagh-ën? \) (3)
5. \( Esh-i kundi khan. \) (3)
6. \( Thâ-i bahch-ân warnâ án ki phir ân? \) (4)
7. \( Án mare-á tha-ra chi hál datha? \) (5)
8. \( Marri-gal-á ma-i chakha bâwar na khutha. Khohistânî mard-ân yak dohmâ chakha pat na khanagh-ân. \) (6)
9. \( Thâ-i lâf mazann en. Yâ bar-e hamuchñ-a loñagh-en. \)
10. \( Jawr en, mashe án-hí sîth bâz uste. \)
11. \( Chukh loñagh-e ní ma-na shir de. \) (7)
12. Give it water, then bring the nose-bag and I will give it grain.
13. That markhor's horns are big.
14. My eldest nephew is now grown up. His marriage has taken place.
15. Bring the mare, we will have some racing.
16. No, I will not bet.
17. This calf is of the same colour as that bull.
18. That man boasts very much.
19. That man has become contemptible from his lack of hospitality.
20. I am sitting in the lee of the wind.
21. One thousand and thirty-four.
22. Two hundred and twenty-five.
23. Two hundred and eighty.
24. The tenth.
25. The fourteenth.

Obs. 1. "Everyone raises a band," etc. The meaning is that they do this frequently. Frequency of action demands the contingent future, and this we have in zir-i, jat-i, and khár-i.
Obs. 2. Not chi kár but chi chi kár, because there are more than one.
Obs. 3. Hundi Khanagh, to hold on to something, to keep in one's care for a short time only. For a longer period we have Ḏragh, er-khanagh, etc.
Obs. 4. Yá, or. But kí is in more general use.
Obs. 5. Hál, circumstance, news, is often treated as a plural. The Arabic broken plural ahuwád is not often heard.
THE BALOCHI LANGUAGE

Obs. 6. Báwar, pat, itibár, all mean "confidence", "trust", and all require the postposition chakha, on. Ān-hi chakha báwar ma khan, do not trust him.

Obs. 7. Read: The child is wanting "now to me milk give". Not only words used but thoughts also are thus put in the direct form.

Obs. 8. The translation is: Let us make some races.

Obs. 9. The prefix ažh governs the verbal noun deaqgh, which is here in the ablative: From the not giving of bread, or, through the not giving of bread.

Obs. 10. Nem or nemagh, a half. It is nemagh in the north and nem in the south.

(3)

1. Will you sell your violin?

2. No, I cannot sell it.

3. Please get me one made of the same kind.

4. We Baloches do not send our boys to school.

5. We send them out with the herds.

6. Any learning they have when they grow up they get from observing their elders.

7. Maskán first had an intrigue with Jamálan’s wife, and then ran away with her into the Khetrán country.


9. Jamálan will be tried by the chief’s jirgah at Fort Munro.

(1) Thau wath-i dambrio shicashk-e?  
(2) Inna, ma ān-hia shwakta na khan-ān.
(3) Mīhrwání khan, ma-i sānga thi-e e rang-e jorain.
(4) Mā baloch-ān wath-i bachh-ānra madras-a na shashtagh-ān.
(5) Mā ān-hānra go māl maweshi shashtagh-ān.
(7) Phesha maskán-ā go jamálan zāl-a harkat khutha, guda ān-hāara khetrán deh-a udaliho burtha.
(8) Jamálan ān-hi rand-a shutha, go tūfak-a jatho khushta-i.
(9) Fort munro-a tumandār-ānī jirgahjamálan shar‘ giesh-i.

6–1–1908.
10. You talk the pure Balochi of the hills, not the corrupt tongue of the plains.

11. Accept my congratulations on your attainments.

12. It is a secret, and after making him thoroughly ashamed of himself, I promised not to tell.

13. But I know all about him and his domestic affairs.

14. Look out, sir, this is no place to gallop.

15. See, the horseman is stuck in the quicksand.

16. I followed the ravine, shooting and fishing all the way.

17. I got a partridge, two duck, and five fish, two big and three small.

18. I once saw four wolves this side of Bewatta, and my brother shot a hyena at the same place.

Obs. 1. Dambro, or dambor, the Baloch guitar or banjo.

Obs. 2. Mihrwānaghti in the north, mihrwāni in the south. One is inclined to write mihrwāni khuttho, having shown kindness, after the analogy of the Urdu idiom. But it would be incorrect.

Obs. 3. Māl maveslā, cattle (of all kinds) : generic term.

Obs. 4. Read : if they take any knowledge, then they take it from seeing the circumstances of their parents.

Obs. 5. Harkat khanaagh, to perform an ill act, to act the fool. Harkat means "movement". In Urdu harkat na kar means "do not move", "keep still".
THE BALOCHI LANGUAGE

Obs. 6. *Jirga*, being a collective noun, takes its verb *jeshagh*, to decide a quarrel, in the singular.

Obs. 7. *Phutare* and *gudare* are generally confined to this meaning of "pure" and "corrupt" as regards a language.

Obs. 8. Or *hiklahagh*-e *halwar*. *Hulwar*, *hawar*, *kabar*, have much the same meaning, but it is always well to vary the wording when this can be done.

Obs. 9. *Phastha*, or *gapha*, from *gaphagh*, to be stuck in a bog or quicksand.

Obs. 10. *Khawinjar* in the north and *kapinjar* in the south. *Mikagh*, to meet, receive, governs the dative.

Obs. 11. *Abdor* or *abhar*, a hyena.

4-10-1910.

1. Have you any mares for sale?

2. Yes, sir, but I prefer to wait for the fair; I can get a better price then.

3. Whose is that mare being led towards us by that Baloch?

4. She belongs to the chief; he has sent her to be branded.

5. Tell the syce to saddle the chestnut and bring her here.

6. She got loose last night, rubbed her back and is not fit to ride.

7. You are a strong, fine-looking young man.

8. Why do you waste your time at home instead of taking service?
9. I am a Baloch; service is very strict, and we like to see our homes often.

10. The Baloches in the levy wear clean clothes as though they were women, and sometimes have to work.

11. That, too, is unmanly.

12. In these days you must give up such thoughts, otherwise the Baloch will become weak and wretched.

13. They say there is little game left in the hills.

14. That is true: the days of raids are over, and we have leisure for shikár.

15. Are there any markhor or uriyál left fit for a sáhib to shoot?

16. Yes, there are, in the nullahs and cliffs east of Laki.

17. Last June I saw a fine markhor there, but he saw us first.

18. We could get no nearer, so I fired and missed.

9. Ma baloč ān; ambrāī bāz kharāra en, mā-ra wath-ē logh-ān bār bār gindaghē vash en. (8)

10. Ān baloč ki levi nāw-iwān astān ān-hānra shushagh-e jār-ān jān-ān khanagh-i biagh-ānt, zāl-ānī wājha: kāñha kāñha kār di khanagh-qā biagh-e. (9)

11. Ān di nā-mardi aste.


15. Chī-e phāshān gurindh bākh astān sāhib-ānī shikār lāíq?


17. Phadhi sawān-a mā yak-e jauvān phāshān ham-odhā dithā, mashe ān-hū mā-ra pheshā ditha.

18. Ziyāda nāzīkh shuhā na bitha, pʰa hau-ān khān mā tūfak-a jathā, thīr radh bitha. (13)
19. He made off and disappeared.
20. What is the state of the Buzdár country?
21. First the rain failed, then the locusts ate the young wheat.
22. After that heavy rains came, and probably affairs have improved; but I have heard no news for a long time.
23. Grain may be dear, but grass will certainly be plentiful.
24. Is the Buzdárs’ feud with the Musakhels settled?
25. Yes, Government has awarded the Buzdárs seven or eight hundred rupees wound money, but has ordered them not to graze their flocks and herds in Fatlár.

20. Buzdár-ání deh-a chi rang-e háli én?
22. Phadha húz haur-á gwárta, nuaání hál chi-e jwání bíthu; ah húz rosh-úu ma-na kal na miléthu.
23. Nanán dáán grán bi, mashe reñw marri báz bi.
24. Buzdár-ání musukhel-ání jherán hair bíthu? (14)
25. Bálé, wázhá, sarkár-á buzdar-áwra hupt, hasht satk rupiya zadhagh-ání sánga dáth-ant, mashe ań-háwra hukm dáthu ki shwá thi bar-e wath-i ramagh mehar fallár-á ma cháren-én. (15)

Obs. 1. The sentence has been changed to read: “But my intention is to keep them till the fair,” etc. “I can get a better price” becomes “to me more price will come.”

Obs. 2. Mumárák-e, he is bringing towards: that is the force of the prefix man.

Obs. 3. Tumamánd-e, of the tumandár, is the genitive case. Shaskáthk-i, or, shaska-i, sent by him.

Obs. 4. Zen khanagh; or, sanj khanagh, to saddle; chakka, on, is often omitted.

Obs. 5. The word rosh refers to a gall on the back of an animal, so that further and particular detail is unnecessary.

Obs. 6. From which it will be noted that the verb phedkág, to appear, governs the dative case.

Obs. 7. “Instead of taking service” has to be changed to “why not take service” (“why service not you are doing”)?

Obs. 8. Bár bér, again again, often. Vash, wshash, happy, is one of several words that require the dative case.
THE BALOCHI LANGUAGE

1. What is your business?  
2. My case is this: Last year I made a band and sowed wheat.
3. Rahim's camel came and went into the field.
4. I sent my son to Rahim to call him, but he had gone out for shikār.
5. I suffered much loss: sāhib, give me justice.
6. Can you give any proof?  
7. I have no proof. God knows: He is my help.
8. Who is that man coming on the other side of the canal?

1. Thau čhī loṭagh-ën?  
2. Ma-i sādā ham-esh ēn: phārī sāl mā yak band thāaintha gandīm khishā.  
3. Rahim lerav ūkhto ma-i khishār niāmānān khapta. (1)  
4. Ma wath-i bāchh rahim nomgha shashtātha ki rahim-a be-y ār, mashe rahim āra shuthagh-etha shikār sāngo. (2)  
5. Sāhib, ma-i bāz ziyān bītha : thau ma-i shar' khan. (3)  
6. Tha-i hechī gawāhī asie?  
8. Ān mārd čhī azh bāh-a ān kharaq-ā phēdī-āgh-e khāi ēn? (5)
9. That is my uncle: perhaps he will give us some bread and milk.

10. To-morrow we will mount on our mares, we will go to Dera; in the evening we will return to the hills.

11. Come hither, I will show you my gun and new sword.

12. The jawar is not good. God gave very little rain at first. Now, if good rain comes my belly will be filled: I shall be very glad.

13. That meat is not good, I cannot eat it. Do not give it to me again.

14. I will sell fifty-four goats, one hundred and thirteen sheep and one camel.


11. Ingú be-y-á, ma tha-ra wath-i táfak-á nobí-e zahm-a phendár-án.


13. án gozhd jawn n-én, ma án-hír vàrtha na khan-án. Thi bar-e ma-na ma de. (8)

14. Mu phanjáh chiúr buz-án, yák sudh senzdah mesh-án, yák-e lerav shwashk-án. (9)

Obs. 1. The verb to use here is khafyk, to fall. It generally conveys the meaning of something sudden, or inadvertent. Neither shhta nor raptu would give the required sense here.

Obs. 2. Rahím-a be-y-á, bring Rahim, are supposed to be the exact words used.

Obs. 3. The Baloch seldom makes any distinction when addressing superiors or inferiors. In this he resembles his brother the Pathán. He considers thou, thou, equally applicable to master and man, and equally suitable.

Obs. 4. án-áí chakha ma-i tawakkul en, on Him is my dependence, in Him is my hope.

Obs. 5. Chi ysh báh-a, etc., or, ki ysh báh-a. Other words for canal are jo and nákhar.

Obs. 6. One is inclined to use the conjunctive participle in such sentences; but it would be incorrect.

Obs. 7. B-áñ, I shall be. All that is left of biaghy, to become, is the letter b.

Obs. 8. Ma-na ma de, do not give (it) to me. The direct object is
gozh. Remember that the correct pronunciation of de, give, is nearly that of dē when slurred and with the d very soft.

Obs. 9. Nouns when preceded by numerals are usually kept in the singular form.

15-4-1907.

1. I went to the mouth of the Kohar Pass the day before yesterday.
2. The crops on the stream are very good.
3. On the way down from Fort Munro ten prisoners escaped.
4. The escort shot and wounded six.
5. The rest are still hiding in the hills.
6. Yesterday a sawär came and told me that some thieves had carried off three camels and seventeen oxen and cows.
7. Where is your house?
8. What is your tuman and clan?
9. What work do you do?
10. My name is Dosten; I cultivate my own land, and have a herd of sheep and goats.
11. Is there any game in your country?
12. Yes, on my way home yesterday I saw some urigal and a leopard.

1. Phairi ma kohar dag daf-a shukhaqh-ân.
3. Azk fort munro-á bma man-ág-ethán ki dah kaizi-á phadátha. (1)
5. Búk kí athani dánikhara khoî-án míánwán likhîy-ant. (2)
6. Zí ma-na yak uud-tá díkhto gwashia gi khas-e duz-ân saí lerav-án; hávâk hkaighu-án golh-án duzi khutha burh-ant. (3)
7. Tha-i logh thân hand-a ci?
8. Thau azh kihkhán tuman-a pâro-a asten?
9. Thau chi kár khanaq-én?
10. Ma-i nâm dosten en; ma wakh-î khishár-á khishagh-ân; ma-i mehar di en, ramigâh di en. (4)
11. Tha-i deh-á chi-e shikar asten?
13. I was on the top of the cliffs. The uriyls were grazing in the ravine below near the pool.

14. On which side of the range were they? On the east or the west?

15. They were fifteen kos south of Fort Munro, but my cousin told me that to the north of Fort Munro there were many márkhors.

16. Which is the way to Harrand?

17. Do you see that tree on the hill?

18. Go to the left of the tree; you will see two roads. The one on the right goes to Harrand; the one on the left is a footpath into the jungle.

19. Sir, I have a complaint.

20. What is your complaint?

21. I want justice: Rustum has run away with my wife.

22. There is no one to cook my food, and my little children are crying.

23. How many children have you?


14. án-hán peshí ther e phalawa yá án phalawa astathant? Barzí phalawa yá jahí phalawa?

15. Ahz fort munro-a lamna phalawa phánsdák koh-án asthant, mashe má-i mákhozákht-á ma-na gwashta ki ahz fort munro - a ubha phalawa pháshán-án báz astán. (7)

16. Harrand dag kithán en?

17. Khoh chakha thau án drashk-a jindagh-en?


20. Tha-i chi sadá en?


22. Naghan phashagh-á khas n-en, má-i chukk-chorí har wakhí-a grekh-ant. (9)

23. Tha-i chikhtar chukk-chorí astán?
24. I have two sons and three daughters.
25. I ordered Chákur to meet me on the Núr canal to-day.
26. Why has he not come?
27. Sir, his cousin was not well.

24. Ma-i do bachh sai janikh astán.
25. Mā chákur-āra gwasha that maroshi nūr bāh-a sānī bi, ma hamodha rav-ān. (10)
26. Ān pha chi na ākhta?
27. Wāzhā án-hi nākhozakhūt nā-durāt aṭb.

Obs. 1. Man-āgh-əlbañ, we were coming, is the 1st person plural past imperfect tense. The numeral dāh, ten, keeps the noun and its verb in the singular. Phaṭerȳ̄ is transitive.

Obs. 2. The postposition niṭānuñ, in, among, is not always preceded by the genitive suffixes a of the singular and ān of the plural. Liṭhīȳ-ant, for liṭhīya-ant, hidden.

Obs. 3. Note this peculiar use of khas: khas-e dūz-ān, some thieves. Burah-ant, or burahagh-ant, carried off.

Obs. 4. The pronoun does not require to be repeated before rāmīgh.

Obs. 5. Leq̄h-a man-āgh-əlbañ, I was coming home, is the past imperfect tense. Yak dīhav dīthom, one leopard was seen by me. The short vowel of the past participle has become o before m, the pronominal suffix of the 1st person. This is from the Multāñi.

Obs. 6. Otīgh or otī, a made tank; dōr, a natural pond or pool which fills during the rains and later dries up; gar, a natural pond or pool which remains more or less full throughout the year; dhawī, a lake; kumb, a hollow in a rock which may or may not contain water.

Obs. 7. The four cardinal points are:

Ubha phalawa, the north.
Isama phalawa, the south.
Burzi phalawa, the west.
Jāhli phalawa, the east.

The vowel a immediately following the letter l in the word phalawa is very lightly pronounced, by some not at all. Astán, are, because we are repeating what the cousin is supposed to have said.

Obs. 8. Kīthān in a measure corresponds to kēhrā in Panjābi, to kauñā in Urdu and Hindi, and to kaḥiro in Sindhi. It is used only where there is a sense of selection or differentiation.

Obs. 9. The compound chuṅh-chori corresponds to the Urdu bāl-bachhe, and means small children of either sex. Grēgh, to weep, is generally treated as a transitive verb, and takes the agentive case before the present perfect tense.

Obs. 10. What he said to Chákur was: Be present to-day at the Nūr canal; I shall go there.

5–4–1909.
1. Who are you?
2. I am Dilshad.
3. I have seen all the way from Hinglun.
4. What has happened?
5. The Khánís have forcibly taken our land, and have all collected there armed.

6. We are too weak, we want justice.
7. I will give you this paper by hand.
8. In it I have told the jemádár that he must disperse the Khánís and the Chákáránís, and take heavy security from the mukaddims to prevent bloodshed.
9. I will investigate your case when I go to Mohnva.

10. You will receive justice.
11. Is that a márkhor?
12. There it is, hidden behind that rock.
13. There it is, moving slowly and grazing.
14. I cannot see it.

15. You must be blind.

16. There, a little to the far side of that ravine.
17. I went yesterday to buy a mare for myself at the fair.
18. I saw him going along the canal bank.
19. Is it easy to get labour at this time of the year?
20. Who is that sitting there?
21. That is my father-in-law. His eldest son is standing on this side of him.
22. Was the rain in the Pachád seasonable and sufficient?
23. We have not had such rain for twenty years.
24. I thought the new manka would give me canal water for my land, but it does not reach it.
25. Now I want a grant of land near the river, so that I may have enough wherewith to feed my guests.

18. Mā ān - hiāra bāh kharaqāh-ā rav-āna rav-āna dáthā. (10)
19. Mā in rosh-ān porihāti-ān milaṅ āsān astēn?
20. Ān khai ēn ki ham-nilā nishtē-ēn. (11)
21. Ān ma-i wusrik ēn. Ān-hī e phulavā ān-hī maz-e-i bachh osqtāq-ē.
23. Gist sāl tāān ham-e rang-e haur ne-y-ākhta.
24. Mā dīhān khuthā ki āzh nokh-e manka ma-i dighār-ā bāh-ānī ēf kh-ā-ith, mashe ḳuhtār dīr ne-y-ā-ith. (13)
25. Nī ma loṭqāh-ān daryā nāzi ḳū-e dighār ki wakht-ī mehman-āhāra naghān de-ān.

Obs. 1. Azā hingān-ā bithō corresponds exactly to the Urdu idiom in which hoke takes the place of bithō.
Obs. 2. Hāthīyār bandāgh, to arm, to fasten on weapons. Mūgh ḳiāgh, to collect, to assemble.
Obs. 3. Or, mā saḥīha be-sekẖ ān.
Obs. 4. Ān-hī nāiḥān, in it. In the case of the pronouns the genitival suffixes are seldom omitted before the postpositions. From ḳa-ṛa onwards the supposedly exact words of the order are repeated. ḳhārd ṣhārd ḳhānāq, to disperse.
Obs. 5. For “I will investigate”, say “I will hear”, ḳh-ash-khun-āṅ. It is well to note here that the prefix ḳh is not generally used before the perfect tenses of verbs that begin with a vowel: osktāhā, stood, not ḳh-osktāthe.
Obs. 6. Līṭhīy-ēn, is hidden, for ḳūṭṭhīy-ēn.
Obs. 7. Gitma gitma juzagh, to step slowly, as if counting one's steps.
Obs. 8. The small word b-en is the 2nd person singular, contingent future, of bakhə, to become. It should be pronounced as if written b-en.
(Cf. de, idde.)
Obs. 9. Note the use of the ablative case in this construction.
Obs. 10. Raw]-ina ra]-ina, going along, is the jite jite of the Urdu and Hindi.
Obs. 11. Nishtiy-en is for nishtiy-eh, is seated.
Obs. 12. Phihr-a wakh-l-a akhla gives the English meaning. The question kuras akhla, was it sufficient? did enough come? adds emphasis.
Obs. 13. What did he think? This: Probably the canal water will reach my land from the new manka. And it is this we have to put into Balochi. It was a thought: thoughts contain doubts, so that we come to use the contingent future tense, kh-ith, it may come, and ne-ya-ith, it may not come.

23-10-1906.

1. Two Kákars were our guests last night. They disappeared early this morning.
2. We suspect them.

3. In pre-British days both a woman and her seducer were killed.
4. This is the custom even now in tribal area.
5. Cases occurring in British territories are referred to a council of elders, and compensation is awarded.
6. Among the Sanzarkhel Kákars the compensation for murder is twelve hundred rupees, partly in cash and partly in kind, four girls, two born, two unborn.
7. While coming from Kelát I noticed that the telegraph wire had been cut near Mongecher.

(8)

2. Má-r áń-háńi chakha gaván en. (1)
3. Angrezí ríj-a phesmehalí dí sigákkar dí khushtath-ant. (2)
5. Sarkári deh-a e rang-e shéärn mukuddim-áńi deür-o-deür-a giekhagh-áńi, chie iwaz deagh-ant. (3)
6. Sanjarkhel kükárh-áńi tuman-a hon iwaz dwázdaq sadh rupiya asteń, azh esh-áń rok en chi-e mül en, chiér janikh, do ki paida bıthagh-ant, do ki paida na bıthagh-ant. (4)
7. Azh kalát-a man-agh-elhán ki mā dīha mongecher nazí hól-deokh tár būritha. (5)
8. Brahu's live on the hire of their camels, the Baloches on the produce of their flocks, and the Afghans on agriculture.

9. A severe shock of earthquake was felt throughout Kachhi.

10. Sháhpúr village has been totally ruined.

11. The army under General Goldsmith attacked the Tárens at Kekalzai, and defeated them within half an hour.

12. While crossing the Lora river at midnight several mules were drowned and some baggage lost.

13. You are not permitted to shoot in a reserved forest without a licence.

14. There has been no rain in the country and fodder is scarce.

15. The produce of the district even in good years is not sufficient to meet local demand.

16. Grain has to be imported from Kandahár.

17. The majority of cases that come up for trial are connected with land, water, and women.

18. In all cases that come up before courts, settlements
are made by tribal custom or Muhammadan law.

19. Brahuis are averse to military service.

20. They prefer service in levies.

21. The Achkazais are notorious thieves.

22. Drinking water can be obtained from wells, but it is brackish.

23. A heavy flood came down the Nari river, and the railway line was breached in several places.

24. Baloches are truthful and hospitable.

25. In cases of cholera, measles, and small-pox, the patients are segregated.

26. A patient suffering from pneumonia is generally wrapped in a sheepskin.

27. Rice stubble has no value in our country. It is burnt and used as manure.

ant tumání sistán musalmání gaum wáěja giesagh-án.


(14)

20. Azh e range-ambrdí-a án-háň lei-rání nídíncán nokuri rash khanagh-án.


22. Azh khüh-án waragh sánja řf mil-í, mashe án chí-e sor cn. (15)

23. Narí daryá nídíncán báz nibhár bíyga rel dag báź-e hand-a bhorenhá-i. (16)


25. Áñ védá ki mardüm-ánra wahába, sohrább, garchagh khá-y-ant maruz-án khard khanagh-ant. (17)

26. Áñ ki azh naphás-a nídurákh blagh-e geshtar meshphost-a waragh-ant-i.

27. Brinj reňo maät dék-a hachí kár-a n-cn. Má án-háň soshagh-án dígár chakha chandagh-án, bhán sánja. (18)

Obs. 1. As alternatives we have shakk and khesí. Gauñ is coined from the Pehlavi gamán.

Obs. 2. Khushshathant, they used to be killed, is the 3rd person plural, contingent perfect, of khushagh, to kill.

Obs. 3. Giesagh-án, they settle; deagh-ant, they give. Very often deagh-ant is heard. Irwaz, compensation; irzsi, revenge; a person acting for another.
Obs. 4. Āsh esh-ān, out of these, that is, out of the twelve hundred rupees. The chi-e can be repeated before rek, cash, but it is not necessary.

Obs. 5. I saw “the news-giving wire is cut”. Tār is the common word for a telegram.

Obs. 6. Paiddāsh, on the produce: gauznān khanagh-ān is understood after it.

Obs. 7. Zamin-chand, or dīghār-chand, earth-shaker, earthquake. Chandenagh, to shake.

Obs. 8. A variant would be gharq bitha.

Obs. 9. We need not use the plural here; the Tāreens are considered collectively.

Obs. 10. The singular dibetha would not be incorrect, and is often heard after chì-e. Muddī-bunagh, baggage, but especially military baggage.

Obs. 11. The particular dī here means “even”.

Obs. 12. Arajāt-i bi, has to be brought, that is, by the inhabitants. Remember, this form takes the dative: here the dative is understood.

Obs. 13. We must use the contingent future kh-ā-g-ant, that may come, that may chance to come. The singular of both verbs could have been used, kh-ā-tih and biagh-e. We often hear a form ending in e used: khan-ante, they may do; kh-ā-g-ante, they may come; bante, they may become, etc.

Obs. 14. To approve, sēb khanagh; sebat, wholesome, suitable. In the next sentence we meet with vash khanagh, to like, to approve.

Obs. 15. Khūh, a well, is common. An alternative is chīth. Mil-i, may be had: the contingent future, 3rd person singular. Mushe chi-e sor en, but it is somewhat brackish.

Obs. 16. Ubbār, a rising, swelling, a flood; from the Hindi. We have an alternative word in por. Bherentha-i, was broken by it; that is, by the ubbār or flood.

Obs. 17. Wāb or wāḥār, cholera; sovaq, measles; gurphaq, small-pox.

Obs. 18. Reku, grass, stubble, straw, is here considered plural, and is therefore replaced by the plural pronoun ān-hān, they. 2–11–1909.

1. I owe the baniya a great deal.

2. Every day he asks me for it.

3. Give me something and I will pay him.

4. When my cattle were grazing in the bed of the torrent the Haddiānīs carried them off.
5. I have a pursuing party after them.
6. Send a man to find out if there is any water in the pools in the Toyání torrent.

7. There is brackish water in one or two places not fit to drink.
8. Two days ago there was a big flood in the ravine and all traffic was stopped.
9. When he abused you and struck you with his sword, did anyone else see you?
10. Last night thieves carried off my box. I will now take up the trail. Give me a tracker.

11. A sawár is coming up at gallop, can you recognize who he is?
12. Rain has fallen on the top of the hills, consequently the tanks and ponds are full.
13. Yesterday I went out hunting.
14. The bag was three mårkhor, two crows, seven partridges, two doves, and a fox.
15. Find out what quantities of flour and jawár are obtainable from the neighbouring villages.
16. When the tiger came for me I let fly at it with my rifle and hit it in the head.

17. As a general rule wheat is grown on irrigated land, but not much jawar; both wheat and jawar are also grown on land dependent on rain.

18. Owing to the scanty snowfall last winter there has been a great scarcity of water this year and many springs have dried up.

19. In consequence of this the price of forage has gone up, and considerable scarcity is anticipated.

20. I wish to send a man across the border to get some information.

21. Can you get me a trustworthy person and one who can stand hard work?

22. Two or three months ago there was a bad epidemic of cholera at Bostán and over sixty deaths were reported.

23. In the summer the Gurkhas were much affected by the water at Mastung. It gave them dysentery.

24. A number went to hospital on return.


17. Geshtar gandim rej dighār-a pāīda biagh-e, mashe zarthā kham-ene; gandim dī zarthā dī gwārēsh-ání dighār-a pāīda biagh-e. (10)

18. Guvastaghhe sūl kham-e bawar khatā. E saww-a e sūl-a āf kham-e ēn, bāz tobā hushk bīthagh-ān. (11)


20. Ma-i salāh ham-esh ēn ki yak mārdvān sarhaḍā pār chī-e hāl giragh-a shasht-ān. (12)

21. Thau ma-na yak raṯkh-e mārd dāthā deh, ān ki azh kharārā-e kār-a ma thurs-i? (13)

22. Do sāi māh bīthā ki bostán niānwaṁ vahāba khīkhāh bāz garm bīthā, bale azh sāī gost mārdvān-ān ziyāda murtīho shuthagh-ant. (14)

23. Unhāla niānvaṁ mastuṅg āf-a gurkha bāz dukhī khutna; azh ān sawaṁ-a án-hānī lāf bukhta. (15)

25. It was said they were run down from fever and sun-stroke.

26. The regimental doctor thought that they had made themselves worse by trying to stand out against the fever instead of reporting sick.

25. Gushagh - eikhān chītkā thaf sabāb-a be-sekh bithaghe-dān. (16)

26. Pāliān tuvī-ā e dīhān kharua ki ma-i chana e mardum-dān wath-i wath wath-dānra ziyāda mī-durāh kharua ki ikhār rosh-dān dara nisīthaghe-ant, aspīlū-a na shūthaghe-ant. (17)

Obs. 1. I am indebted of the banīgā.
Obs. 2. Or, ro har ro, har ro har ro.
Obs. 3. There are at least two meanings attached to āwīr : (1) mixed, (2) spoil, plunder. Āwīr bīthān, to be mixed; āwīr kharaēgh, to plunder.
Obs. 4. Read : In the well of the Toyānī torrents.
Obs. 5. Waraghīgh is in reality a gentival form; waraghīgh, of drinking, that is, fit for drinking.
Obs. 6. Dā rosh bīthā, two days ago, is, strange to say, more idiomatic than dā rosh bīthagh-dān. Aōkh-varokh-ānī dāy, the read of comings and goings.
Obs. 7. Parenōdā or rand-zirōkh, a tracker.
Obs. 8. Kūhna, a pigeon. Other words are : skīklo, gīrā, karol.
Obs. 9. Put, information, from the Urdu and Hindī patā.
Obs. 10. Rēj dighār, irrigated land; gwīreshānī dighār, land dependent on rain.
Obs. 11. We hear the word pronounced būwar, būwar, bōr, bār, bhaawar, rāf, and even baēr. For the word “spring” there are tōha, chashmah, mund, baci.
Obs. 12. Put the sentence in this form : My desire is this, that I may send a man across the border to get some information. The tense to be used is, of course, the contingent future.
Obs. 13. Dīhān dē-ā, can you give? Aū ki, etc., that one who from strenuous work may not fear.
Obs. 14. Wāhāba kīchā bāz gurā bīthā, the market of cholera became very warm, is an idiom in more than one Eastern language. Bāle, yes, as a matter of fact, indeed.
Obs. 15. Aū-hānī līf būhīlta, their bowels opened.
Obs. 16. Bīthagh-dān, they have become, not bīthagh-ah-ant, they had become. The reason is obvious.
Obs. 17. Ma-i chana, etc., in my opinion these men have made themselves, etc., and the whole opinion is put into direct narrative.

No date.
1. Now when a chief is married he obtains money from government.
2. He takes no contribution from his clan.
3. On the other hand, he distributes the money he gets from government among his clansmen.
4. Until marriage the bridegroom supplies the clothes of his betrothed.
5. When a date for marriage is fixed a minstrel is sent to invite the bridegroom's relations.
6. Gul Bahram deserted his post, taking with him some government rifles, horses, and ammunition.
7. The army is now getting ready.
8. It will march to Baleli to-morrow morning.
9. A sepoy of the twenty-fourth Balochis ran amok and killed two sepoys of the fourteenth Sikhs and wounded a non-commissioned officer.
10. His wife often gets epileptic fits.
11. Can you give me any medicine for her?
12. In fever we generally give the patient an infusion of chiretta.

1. Nī ki sardar sīr khanagh-e, az sarkār zar mīl-i. (1)
2. Ān aṣh wath-ī tunan-ā hechā na girt.
3. Mashe ān ki aṣh sarkār-a mīl-ī go wath-ī rāj bakhur khat.
4. Sīr ūṁ sālokh nokhār-a jar-ān deagh-e.
5. Ān wath-ā ki sīr thiṭh mubarrar biagh-e yak dom sālokh sijād-dārā kāndho deagh-a skushiagh-ān. (2)
6. Gul bahrām wath-ī jāgro-a ishta, chī-e sarkārī tī̄ sak nariyān darmān thīr zariho shutha. (3)
9. Ġist o chīār lambar baloch-ānī yak ambrah ganokh bitha, chīārdah lambar sikh-ānī do ambrah khushtagh-ān, yak hawāldār zadagh khutha. (4)
10. Ān-hī zal-āra bāz āhaka mirgī biagh-e.
11. Thau ān-hīa chī-e darmān dáthā khan-ēn?
12. Thaif sānga akhsar chiretta āf deagh-ān. (5)
13. I have been ordered to enlist fifty Marrís.

14. Can you get good, strong men?

15. In the Kachhi good strong bullocks are procurable, but their prices have risen in recent years.

16. In Mastung horses are fed on grass, bhoosa, and dry lucerne.

17. How far is it to the camping ground?

18. It is about two hours' march.

19. Is there plenty of water?

20. There is a good spring about two hundred yards to the east, above the water mills.

21. What supplies are obtainable?

22. There is a Ghilzai camp about half a kos to the north, and the Ghilzais can supply wood, grass, sheep, milk, fowls, and eggs.

23. Sahib, I want a week's leave without pay.

24. My grandfather died yesterday evening, and I am his heir.

25. If I do not go home my cousin will seize the inheritance.

13. Ma-na hukm miletha phanjâkh murrâi watkh-i mahkama sånga bharti khan. (6)


16. Mastung niâmvân rehn, bho, hushhe-ke uspust nariyân-dâîra deagh-ân. (8)

17. Otaq chikhâr dîr en?


19. Âf bâz en?


21. Odhu chî chi thosagh mil-i?

22. Nawaân nem koâ limma phalâwa ghilzâ-ànî odhâ en; odhu ghilzâ-ân dîr, rehn, mosh, shir, khanûs, haikh, dîtha khanagh-ant.

23. Wâzhâ, ma yak hapta mokal loâagh-ân bagheir kharcha. (9)


25. Ar ki ma logh-a na rav-dân ma-i brâzûhî mirât zin-i. (10)
26. We always send cattle escorts when we send our cattle to graze.

27. The people of the hills are great thieves; besides, the leopards and wolves are very bold and carry off our goats.

28. A raid took place on Thursday.

29. Two buffaloes and forty cows were carried off.

30. The raiders, who are said to be Gumattí outlaws, went off in the direction of the Wazirí border.

31. He sees that there are the tracks of a tiger.

32. Have you seen any tracks of the rifle thief?

33. He sat for one day and one night on the look-out for the thief.

34. Is this a town of saiýids?

35. The jemádár shot the leopard that carried off your goats.

36. One witness stated that the night was moonlight, another that no moon was to be seen.

37. Owing to the heavy rain in Swat the Kálbul river rose and carried away the bridge at the Nowshera ferry.


27. Khoh-ání úlaam maz-e-á duz ant; eš-úxiná díhar, goorí e rang-e díwur aštánt ki má-i buz-úx zirtho buraagh-ant.

28. Zuma shaf-á pisná bítha. (11)

29. Do guámesh chhil goorí jatho burthaagh-ant. (12)

30. Gush-ante ki pisnán gumattí khashtagh-e mardumán aštánt; wazírí-ání sistán phakwa shuthagh-úx. (13)

31. An gindaagh-e ki mazár rand-úx aštánt. (14)

32. Thau táfak duze chi-e rand dítha?

33. Yak rosh yak shaf duz intizár nishta.

34. E saiýid-ání shahr eí?

35. An díhav ki tha-i buz burthaagh-etha án jemádár-á khushía.

36. Yak shahíd-á gwáshta ki shaf máhkán aíth do-mí-á gwáshta shaf tahár aíth, máh ne-y-áth.

37. Swát núánwán báx haur sabab-a kábül daryá buz bít-tha naushahr-a thaláník puhal bhorenhò burtha.
38. The Pathans got possession of the pass and fought desperately.

39. Both clans lost many men.

40. There has been little rain since the spring, but heavy snow which fell in winter has caused a plentiful supply of water in the Bāra river.

41. Consequently the irrigated land has not suffered.

42. We have sown some of the Indian corn seed which you gave us.

43. The grain is very good, but the stalks are so hard that the cattle cannot eat them.

44. If all our land was irrigated or watered from wells we should not suffer as we do now.

45. The regiment will be inspected to-morrow by the general.

46. See that everything is ready.

47. The regiment will march to-night at 9 o'clock.

48. There will be a night attack on Sapri.

38. Pathán-áni dast-a thak ãkhta; án-háni ba-khúbí go réhzáni-a jang khutha. (15)

39. Har do tumán-i báz mardum khushtiya shuktágh-án. (16)

40. Azh bahár-a usula chí-e haur-ú gwártá, marri chilar-a báz baúr-mastha, e sabáb-ú bíra daryá máůnwañ úf báí cín. (17)

41. E sánya rejání dighár ziyád hech na bítka.

42. Án ké thau zúth bít má-ra dáúka azh chí-an-háin chí-e má khishtá.

43. Bíj jwác-e-Ú, mashe án-ki tándá e rang-á khurárá ant ki mál núveshí wártá na khánagh-ánt. (18)

44. Ár ké má-í thowágha dighár rejání bítíñ, yá azh khuh-án úf mileñín, e rang-á dukh na suhetk-cín. (19)

45. Bángahá gínerl sáhib páltan gínd-í.

46. Thau gínd ké har chí tayár bi.

47. Maroshí shaf-a, núh-a baja páltan kuch khan-í.

48. Má safári-a márshagh khan-úñ. (20)
49. Take some spare mules for the ammunition as the road is very difficult.

50. There is no smoke nor are the dogs barking, so I expect the village has been abandoned.

Obs. 1. Mil-i in preference to mihagh-e, because it is a custom. See also girl in the next sentence, and bhat in the third.

Obs. 2. Thith, date, from the Hindi tithi or lilk. Siyad, a kinsman; Shashagh-ād, they send; that is, the folk concerned with the marriage sent.

Obs. 3. Darmán, gunpowder, medicine.

Obs. 4. Note that it is the cardinal numbers that are used in this sense, not the ordinals, as one might suppose. For kavaldür the Urdu ʿuhdadār, may be used.

Obs. 5. Chirella āf, water of chirella. And similarly for any other infusion.

Obs. 6. The exact words of the order must be translated.

Obs. 7. To make it more pleasant to the ear the Babeh would perhaps say jave-dūn shivārā-dūn. Put the question thus: Are there good men?

Obs. 8. Uspnst, ispani, lucemo; bho, bhoosa or chopped straw; rehr, grass of any kind.

Obs. 9. Other common words for pay are pagár and talib.

Obs. 10. Zinagh means "to take by force", and should, therefore, only be used when this is implied or expressed.

Obs. 11. Zuma-shaf or khamis, Thursday.

Obs. 12. The singular burtka can be used after the numerals.

Obs. 13. Gushante, it is said; Gumati khashagh-e, outlawed Gumatis; sistān, border, are all words worth remembering.

Obs. 14. Or, ān mazār rand-ān gindagh-e, he sees traces of tiger.

Obs. 15. Raghzan, a highwayman; rāghzani-e, desperately, after the dare-devil fashion of a highwayman.

Obs. 16. Har do tuman-ī, of both tumans. We might put the whole sentence more idiomatically: Har do tuman bāz marham kār-ā man-ākhlag-dān, of both tumans many men came into use. Compare this with the Urdu idiom kān ānd, khet ānd.

Obs. 17. Chulā, zaminān, zimistān, guahara, the cold season: madhagh, maastā, to freeze; bawar shānā jinagh, to snow.

Obs. 18. Wārtīk na khanagh-ant, they are unable to eat them.

Obs. 19. Bitkēn, milēkēn, sahēkēn, are examples of the contingent perfect.
1. When did you come?
2. The day before yesterday.
3. I hear that a camel has been stolen.
4. Yes, I heard the news. To-morrow two sawárs will go and follow the tracks.
5. Much rain fell on the hills, the torrents were very good, many bands were filled, and the people are all very pleased.
6. My uncle shot a leopard last year. I will show you the skin.
7. Is the road good or bad?
8. I have heard that my father is dead. I have no brother; who will do the ploughing?
9. What can I do?
10. Let me go.
11. It is four stages from here.
12. Where have you come from?
13. **When will you go back?**

14. **In how many days do you reach there?**

15. **How long have you been in India?**

16. **Are you married?**

17. **There are eight tribes of Baloches.**

18. **I saw a Baloch with ten mares and twenty sheep.**

19. **Where is your home?**

20. **Do you ride there or go in a tonga?**

21. **What are the crops of Dera Ghazi Khan?**

22. **Have you any bands of your own?**

23. **How many sons have you?**

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**Obs. 1.** Change this to "I have heard", "by me it has been heard".

**Obs. 2.** Ravante, or rav-ant, or ba-rav-ant. The first form is much affected in the south.

**Obs. 3.** 's-ham-otha, from here, is from aek or ask ham-otka.

**Obs. 4.** Tharagh, to return; ravagh, to go; tharagh-ravagh, to go back.

**Obs. 5.** We may dispense with the postposition by writing Hindustán-a. The same idiom obtains in several Eastern languages: To you in India came how many years have passed? The point to remember is that the expression requires the native of the person concerned.

**Obs. 6.** In the East "to marry" is "to make marriage".

**Obs. 7.** This may be put differently: I saw a Baloch: with him are
ten mares and twenty sheep. The verb in this case would be así. So far has direct narration gone.

Obs. 8. Ninjeh, ninji, ninje, own. It is coined from the Hindi nij. The band consists of an embankment round a field or plot. No date.

(12)

1. The Marris and the Bugtis had a fight among themselves, and the former killed several of the latter.
2. Do not you know that these are the tracks of the thief only?
3. That man went across in a boat to the further side of the river.
4. Who gave that man bread?
5. The king said "he who will bring back my wazir I will give him many presents".
6. Whatever may come from God I will divide with my heart.
7. Is this a city of pilgrims?
8. Go and cut some wood that we may cook some food.
9. I have sat here for one night and one day.
10. Have you seen any tracks of my brother here?
11. What sort of a man was he?
12. He is a particularly good sardar.
13. Who is that small man coming towards us?

1. Marri-dá bugti-dá wa pha wathá-dá jang khutha; marri-dá bugti-dá chi-e mard khushtá. (1)
2. Tha-ra bal n-eí ki e asula duz rand eí?
3. An mard bozhi niánwán daryá ánegu shutha.
4. Kha-ií án mard-ára naqhan dítha?
5. Badshá-á gwashka bi án mard ki ma-i wazir kh-áir-á án- hiára biza barát de-áí. (2)
6. Har chi azh kúdir-á kh-áir-á go díl-a bahár khan-áni. (3)
7. E haji-áni shahs aestéí?
8. Juz, dár chin be-ñ-ár ki má chi-e sawárák phash-áí. (4)
9. Má edha yaí rosh yaí shaf otak khutha. (5)
10. Edha than ma-i brúth chi-e rand dítha na dítha?
11. An chi rang-e mard ath?
13. An khái phaták-e mard eí ki ma-i phalawa man-agh-e?
14. Do you not recognize him?
15. He is the senior headman of the whole gathering.
16. Is your brother older than you?
17. Take those seven men away and kill them.
18. That hill is much higher than Takatu.
19. I have tried very often but have never reached the top yet.
20. He does not get many opportunities.
21. Get me a hundredth share of that land.
22. Do not you know that Mr Jihán takes a third share?
23. If I have told him once I have told him more than four times.
24. This is the twenty-fifth of the month.
25. Does this mare belong to you?
26. Certainly it is mine.
27. This is your gun, and that also is your bullet pouch.
28. Who is this man?
29. It is he who killed your cousin.
30. Everyone recognizes him.
31. It is that man who struck me with his hand.
32. Who is that man selling slaves?
33. Is there anyone likely to purchase them here?
34. Yes, I will do so.

35. Did you visit the commissioner sāhib to-day?
36. Certainly I did, and I asked him whether he was well and happy.
37. Three men came and reported that someone had robbed their house.
38. Go and see whether their news is true or not.
39. Everyone who comes here will be rewarded.
40. This mare is my ancestral property.
41. You give him an order and he will himself seize the man and bring him here.
42. Those men fought among themselves.
43. Who told you?
44. That man is engaged in eating his food.
45. He is still continuing his journey.
46. Is the Nar band likely to be constructed in the course of the next three years?
47. He is a very powerful man, and I doubt whether I will capture him.

32. Ān khāi mard ēn ki inākh-ān swāshkaq ē?
33. E hand-ā khas-ē ān-hānī girākk ēn?
34. Bāle, ma er'ga khan-ān.
(13)
35. Muroshī thau kamishmr sāhib phalawar shuthagh-ēn?
(14)
37. Sai mardūm ākhto hul dātha ma-ī loyq hīs-ē-ā phulitha.
38. Shwā ba-roc-eth, gīn-eth ān-hānī hul rāst ēk ki droqq ēn.
(15)
40. E mādyin ma-ī mirātwor māl ēn.
41. Thau ān-hūra khum de ān wath juz'i ān mard-āra gīrt, edha be-yūr-ī.
42. Ān mard-ān wa pha wath-ān mirā khitha.
(16)
43. Kha-īā tha-ra gwashtā?
44. Ān mard wath-i sawāvāk-ē mān-ākhtaghl-e.
(17)
45. Dūnko musafarī-ā Khanaghl-e.
46. Tha'i chana sai-mī sāl-ā nar band jūrī?
47. Ān bāz sake mard ēn, ma-na shakk ēn nawān ān-hīa gir-ān.
(18)
48. It behoves you to secure that horse in a stable at night.

49. You promised me with your lips that you would return on the third day.

50. This is the fifth day that he struck Ahmad while passing him mounted at a gallop.

51. The bullet struck me while crossing the road.

52. He went on abusing and striking the man without any reason.

53. If there had been anyone there he would have seized the mare and brought it here.

54. God bless you.

55. They say that the sarkār is going to establish a cantonment in Kabul. Is it likely?

56. All your shots are going high.

57. Only a few have hit the target.

58. A hundred pities that I did not raise my aim.

59. Do not come near me, otherwise you might get killed.

60. Tell him not to go in that direction.

61. Also, that he must not come to my house again.

48. Tha-ra shaf-a án mariyán tambela niánwán bandagh-i eín,
(19)

49. Thau go wath-i daf-a
sukhan khutha ki sai-mi rosh-a
ma thu-ar-án kh-án.

50. Maroshi phanch-mi rosh
eín ki án-hú áváz bítho
krikentho azh guzaghl-a Ahmad
jath. (20)

51. Ánh wakhít-a ki ma dug-a
pár ravagh-ehn, thir ma-na
mán-ákhita.

52. Be-gundhi-a án mard zá
de-ána jan-ána khaptu.

53. Ar ki khas-e ángo bíthinh
mádhin gipt ingo khárt-t. (21)

54. Hudhi thu-i hair-a khát.

55. Gushande ki sarkár yag
cháni kábul niáníchá joyenobh
eín, E biolkh eín? (22)

56. Tha-i thawaihe thir burz-
a ravagh-áni.

57. Asula chít-e nishán-ára
mán-ákhthag-áni.

58. Sadž armán eín ki má
wath-i shist burz na khutha.

59. Ma-i nazíkh-a me-y-á,
nawán khusáiy-eín. (23)

60. Ánh-híára gwash án
phalawa ma rau.

61. E di án-híára gwash ki
thi bar-e ma-i logh-a me-y-á.
62. Who is that person standing under that tree?
63. He is a beggar.
64. Your horse is lying at the bottom of that stream.
65. Go and pull him out.

62. Ān khāi en ki ān ārāshk buna oshtāthag-e?
63. Ān pindokh eṅ.
64. Tha-īnariyān āṅ siyāh-āf nāđwān khaptig-eṅ.
65. Ba-rāu, ān-hāra dara chikh.

Obs. 1. Or khuskāgh-ān, but the singular is more in accordance with Balochi idiom.
Obs. 2. Bardā, an allowance, a subsidy; bardā-wār, the receiver of such an allowance. Other common words are nazar, inim, bashkāsh. A wedding present is called nendr.
Obs. 3. From the Arabic āl-qādir, the Almighty. Huḷḷā, God, may be used instead.
Obs. 4. Sawārāk or savārik, breakfast; whārį, food in general; makhān, bread, food; slām, evening meal. Men from the north call both meals sawārāk, and pronounce it sawārįgḥ.
Obs. 5. Oḥak khanaqāh to encamp. But we might have used nīshṭāqāg-eṅ.
Obs. 6. Bār, take away, for bar, from baragb. The contingent future, 3rd person singular, is bārti. We cannot here use the conjunctive participle burtto, having taken (them) away (kill them).
Obs. 7. Koh or koh, a mountain, a stone; ther, a mountain peak, a hill; niğhevar, low hills; kohistān, a hilly country; gūsāb, foot-hills.
Obs. 8. Wājh, wājih, waj. Mahāt and mawāt are also in use.
Obs. 9. Balū, in fact. It translates in this sense the Urdu bālī (Arabic bal + Persian ki), and this very probably may be its origin.
Obs. 10. Mūḥ-e, of the month; genitive case.
Obs. 11. Man-iğh or ma-iğh, mine. The infix ṅ is euphonic.
Obs. 12. Phajīa-ṇhār-i, the contingent future is preferable to pha jīa-drāg-eṅ, the present imperfect. "To be recognized by everyone" has a sense of habitualness.
Obs. 13. Đrīga, in this way; ārīga, in that way, are shortened forms of ārāng-e and ṅ-ārāng-e.
Obs. 14. Aźḥ ēhān-hīa phursīlīhā, I asked him, is an every-day form of expression, in which the ēh is an abbreviated form of ēhī. The only excuse for its presence appears to be euphony. Hairāt, welfare, happiness, from the Arabic khairīyat.
Obs. 15. Khā-īğh or khā-eṅ, may come.
Obs. 16. Wa pha wathāṅ-āṅ, among themselves; it is a phrase worth remembering.
Obs. 17. Note the idiom: he has come to his food.
Obs. 18. Naṅōdān ān-hā ngiṅ āṅ, perhaps him I may catch, the inference being, perhaps him I may not catch.

Obs. 20. A-h guzagh-a, or guzagh-a wakhin, at the time of passing, while passing.

Obs. 21. Bithek and kh-ârt are examples of the contingent perfect tense. The pronominal suffix i, him, may be left out without obscuring the sense; but the idiom is to have it there.

Obs. 22. Jorenokh, about to make; biokh, possible; nā-biokh, impossible.

Obs. 23. Khushij-en, you may get killed, is the 2nd person singular, contingent future, passive voice. Pronounce the word as if written khushijāz.

7-11-1908.

13

1. You say your head pains you.
2. When I eat and drink I vomit.
3. Show me your tongue.
4. You will have to take a laxative.
5. I have no appetite. If I eat a morsel my stomach swells, and I cannot digest it.
6. My face and feet are swollen.
7. O, you there! Stop. Where are you running to?
8. Come here for a little.
9. I wish to have a little talk with you.
10. What do you want?
11. I cannot stop here.
12. I am going out to plough, and my pair of bullocks have gone on in advance.

1. Thau guzagh-en, tha-i sahbar dör khanaugh-e. (1)
2. Ain wakhî-a kî naghban af waragh-âin uchál biagh-e.
3. Zabañ shondûr. (2)
4. Tha-ra lâf bozagh-i bi.
5. Ma-na sawârîgh seb n-eñ; or ki ma yak burki var-âin ma-i lâf dambár-i, hazm na bi. (3)
7. O mard: b-osht: thângô drikagh-eñ?
8. Kham-e der sânya e phalawa be-y-â.
10. Thau chi lothag-eñ?
11. Ma edha oshiûtha na biagh-âin. (4)
12. Ma nangar bahainagh-a râvagh-âin, ma-i jora deiv-a shûtha. (5)
13. I am afraid lest someone steal and make off with them.

14. Tell me all about yourself.

15. Do you know or not of any dispute between the Marris and Bugtis?

16. They have now begun to attack one another.

17. There is no intermediary to see justice carried out.

18. Why do they not have their cases settled by the jirgas?


20. At first their case could have been settled, but now it has become grave. To settle it legally will not be an easy matter, for the reason that blood has been shed on both sides.

21. How many men have been killed on either side?

22. I have heard that four of the Marris have been killed and six wounded.

23. Three Bugtis also were wounded.

24. I will go now.

25. Ask someone to bring my horse.

26. He is standing here behind you.

27. You must have travelled far.
28. How far is your village from here?
29. How many kos will it be?
30. Sir, to tell you the truth, I know nothing about a kos, but I came here in three days. I halted one day on the way, and arrived in the city early to-day, the fifth day.
31. It rains hard nowadays.
32. This rain is good for cultivation because it is plentiful; light rain is of no use, because it does not wet the ground.
33. Do you think it will rain to-day?
34. God knows: the clouds are dense: it may rain.
35. I have heard that you are a great horse-breeder.
36. That is correct; at the government horse-show I have carried away many prizes.

28. 'sham-eđâ ha thâ-t halk chîkhtâr dîr ēî?
29. Chîkhtâr koh bî?
30. Wâchâ av ki râst phurs-ēî Koh-dân ēn na zânaqh-dîn; mashe sai rosh-dân ēn eîlha dîkhtâqh-dûn. Yak rosh mî dagā otak khûtha, muroshî bûñagâ phânch-mî rosh shahr-a rasîthaqh-dân. (12)
31. Mân ēn rosh-dân haur go zor-a guwârāgh-e.
32. E guwârish khishâr sânga jawân ēî e sângu ki bîz ēî; mashe ēî ki khânakh ēn kâr-a n-ēî; e sabab-a ki dîglâr azh châq-dân-lâa na misâghe. (13)
33. Thâ-t dîhân-a muroshî haur guwâr-i?
35. Mû ashkhûtha ki thau maskhur gharvand ēî. (14)
36. E râst ēî; surkârî jûsa nidwân mâ bîz go zurîha. (15)

Obs. 1. Durd is usually reserved to denote "internal pain". Remember that waragh means "to eat" and "to drink".
Obs. 2. Shôn-dârah or shôn-dârâgh, to show.
Obs. 3. Séb can be replaced by shant, desire, and burkt by zamû, a little bit. The verb damboragh is generally restricted to "swelling of the stomach".
Obs. 4. Ochtâna na biagh-dûn, I cannot stop, is an intransitive potential compound.
Obs. 5. There is no need to translate the word "bullocks", as jora, a pair, covers it, and makes the sense perfectly clear.
Obs. 6. Note that it is the negative na and not na that is used with the contingent future to obtain the meaning of "lost".
THE BALOCHI LANGUAGE

Obs. 7. Note this use of the genitive case: Some quarrel between (of) the Marris and Bugtis.

Obs. 8. Read: How many men have died on whose side? The construction of the Balochi sentence is worth noting.

Obs. 9. Khushtijitli or khushtiy-ebant, were killed: the passive voice.

Obs. 10. Bi-gār-i, that he may bring: the indirect form.

Obs. 11. Note that it is not oshtagh-e, the 3rd person singular, present imperfect, but oshthahagh-e, the adjectival form of the past participle. (‘F. mindagh, and the verb baithnā in Urdu and Hindi.)

Obs. 12. Read: If you ask for the truth. This is the Urdu and Hindi idiom, agar āp sahī pāchhe.

Obs. 13. Misagh, mishtha, to become wet; mislishag mishtha, to suck; mushagh, mushtha, to rub; mislahagh, mishtha, to make water, are all very much alike and liable to lead one astray.

Obs. 14. Ghosaind, according to Dames, is “a horse attendant”. It really means, however, “a breeder of horses”. The word for a horse attendant or groom is galphān.

Obs. 15. Chō, a prize; go-bār, a horse that has won a prize, from bārēgh, to carry away.

1. How long is it since you have not been to your home?

2. Is all well in your village, and are your crops and cattle flourishing?

3. Has there been any illness?

4. Also, have all your tribes been at peace?

5. Have you ever made a long tour through your country?

6. What places did you visit and at which did you encamp?

7. Were the encamping grounds clean and were supplies easily procurable?

1. Chikhtar rosh bitha ki thau wath-i langha shuthagh-en?

2. Tha-i hulk-a hair en; tha-i khishar-ān māl naweshi jawān astān?

3. Chi-e ne-dūrdhī bitha?

4. E āi mu-na daś; tha-i thewagh-e thomān-ān go hairāt-a mindagh-ebant?

5. Thau kadaha wath-i deh niāmānān dir mustafirī khutha?

6. Thau kithān kithān hand-ān shuthagh-en ba-khu ba-khu otak khutha?

7. Otak hand-ān saf ath-ant, thoshagh arzānīgha milegha?
8. Tell the headman that we shall require supplies of all kinds, namely, flour, wood, ghee, and flesh at each of the appointed stages.

9. Does your country abound with game?

10. I understand that you have left very few märkhor and uriyd in the country.

11. It is with great difficulty that a sportsman can pick up a good head.

12. You have no respect for females, too.

13. Are you not ashamed at shooting young ones and females?

14. In a few years' time there will be no sport left in your country.

15. In the same way as if some great oppressor was to slay all your men, women, and children, you would have no Baloches left in the country.

16. Have you heard that a band of armed Patháns made a great raid on two or three shepherds grazing their flocks in the Chaman range of hills, and carried off six to seven hundred head of sheep and goats?


9. Tha-i deh–a shikár baz eñ?


12. Thau mádhagh–ena dí na kh–íl–eñ. (7)


17. This happened about five days ago.

18. A party of cavalry and levy savârs took up their tracks and pursued the raiders, and came up with them across our border, where a fight ensued.

19. Both parties exchanged shots, but no men were killed on either side.

20. Two of the raiders, however, were wounded and captured.

21. The rest of them abandoned their booty, and took to the hills, whither their pursuit was not practicable.

22. The pursuing party then collected all the raided cattle and drove them back into Chaman and there made them over to their respective owners.

23. Raids of this sort are of common occurrence, and the border being so close at hand makes escape easy.

17. Nawân phanch rosh, gwaâto shuthagh-ant e kâr bitha.

18. Risâla-i levâ'î yakh ghal pâsâvâni-âni rand-âni shuthagh-ant, ma-is sistân ân-bar-a äkhto goû khaptaugh-ant ; mîrâ bitha. (10)

19. Hâr do-ruân tâfak juthagh-ant, mashe na ân-hâni na csh-âni chê-e khushtiya shutha. (11)

20. Mashe do pâsâvân zadagh, bitagh-ân girjîtheagh-an. (12)


22. Guda khorû ghał-û âwâr mâl mush khutkh chaman phalawa hâkaltâho burtâha, wâzha, wâzha-nî zîmma khutha. (14)

23. E rang-e pâsâna geshtar-â biaggh-e, sistân nazi biaggh-â dus-ân arzânîgha dar-saf-ân. (15)

Obs. 1. Chî-e in general corresponds to the Urdu kuchî, some, any, something, anything.

Obs. 2. E dî ma-mu dux, tell me this also. Nindagh-ehtant, they were dwelling, is the past imperfect tense.

Obs. 3. Dauur khanagh is, however, the expression generally used.

Obs. 4. Kîthân kîthân, etc., what various places. Similarly the interrogative adverb has to be repeated : ba-khu ba-khu, where and where.

Obs. 5. Pakâr b-ân, will be required ; har har hand chakha, at each place.
1. What land have you got?  
2. Ten jaribs of irrigated and fifty of unirrigated land.  
3. The irrigated land I plough myself, and the other I give to cultivators.  
4. This is a bad village.  
5. It is famous for thieves.  
6. Last year a hundred cases were committed here.  
7. Only ten were proved.  
8. I went and learnt that the mālik had been stabbed.  
9. Who did this?  
10. It is difficult to say.

1. Tha-i chikhtar dighār asten?  
2. Ma-i dakh jarib rejānī phanjāh jarib guvāreshānī astānā.  
3. Ān ki rej-ānī dighār en ma wath khishār khishagl-ān, ān ki guvāresh-ānī en ma rāhak-ānra deagl-ān. (1)  
5. Duzī sānga maskūr en.  
7. Asula dakh sabūt bithaghl-ān. (2)  
8. Ma shutho sahi bithaghl-ān ki mālik-āra khas-e ā kāroh jatha. (3)  
9. Kha-tā e kār khutha?  
10. Gushagl dukhā en. (4)
11. There is great enmity in the place.

12. This settlement has caused bitter feuds in the families.

13. Land and women are the cause of all murders.

14. The people are afraid that the revenues will be increased.

15. This will be a great sorrow to the poor landowners.

16. Last year their autumn crops were destroyed by locusts, and this year the spring crops have been burnt up by the drought.

17. What is this crowd collected here for?

18. Malik Phir Baksh is a man seventy years of age.

19. He married a pretty girl of fourteen.

20. Her parents forced her to do so, but the night before last she eloped with Ahmad Khan.

21. Your regiment is ordered to Loralai.

22. It will march on Saturday.

23. The general inspects it on Friday.

24. Be careful that everything is ready.

25. What transport do you require?


12. E nokh-e dighár-kach sabab-a logh logh-a báz ber pada bitha. (5)


14. 'Alam thursagh-e ki tirni nawán ziyála bî. (6)

15. Ar ki e rang-a bi gharib zamindár-áñ báz dukhi bant.


17. E jilba ham-eha pha chi much bitha? (7)

18. Malik phir bahsh sai gist o dakh sál unr-a asten. (8)

19. Án-ká yaq sharr-e janikh chátr-dah sál unr-a sír khuthna.

20. Án-ká math-phirh-á go zor-a e kár khurmaintha, mashe pharandoshi án zál go ahmad khán-á udhíñgo shutha. (9)

21. Tha-i lashkar-a hukm miëthá loralai ravagh-a. (10)


23. Generl schib án-hie' muláháza khan-í zuma. (11)

24. Thau gind ki ham-uchí tayyár bî.

25. Tha-ra chi chi olák pakár bî? (12)
26. One hundred carts, three hundred mules, and two hundred camels.

27. To whom do these hills belong?

28. Do your cattle graze there?

29. The hills belong to the Bugtis and not to us.

30. They make us pay one goat yearly.

31. They oppress us much.

32. Why are the people running?

33. There has been a raid.

34. The Marris have driven off three head of cattle.

35. They wounded five men with swords.

36. It is reported that a raiding party is hidden in the hills close by.

37. They are said to be fifty strong, some of them being armed with sniders, and the rest with muzzle-loaders and matchlocks.

38. Sahib, I want a week’s leave without pay.

39. My grandfather died yesterday evening, and I am his heir.

40. If I do not go home my cousins will seize the inheritance.
41. It is thundering and the sky is very cloudy.
42. I think we shall have a storm to-night.
43. We always send armed men when we send our cattle to graze.
44. The people of the hills are great thieves, besides, the leopards and wolves are very bold and carry off our goats.

41. Juhr garandhagh - e, ragham baz ant.
42. Ma-i chana begi wachar bi.
43. An wakht-a ki ma wakht-i mald maweshi charanagh-a shashtin sileh-band-an di genikha dena-de-an.
44. Khok-anie 'alam sakhia duz asta, esh-ia sita dihaan-an, gurkh-an baz dilawar astant, ma-i buz-an baragh-ant.

Obs. 1. Or we can put it: ain ki baki en, that which remains, the balance.
Obs. 2. Sabut or sebit biagh, to be proved; sabut or sebit khanagh, to prove.
Obs. 3. Karch junaugh, to stab.
Obs. 4. Note this peculiar use of the word dukhi. Other words are girin, mushkil.
Obs. 5. Logh logh-a, in the house, in the houses. Note that only the last noun takes the suffix.
Obs. 6. The plural thursagh-ant may be used.
Obs. 7. Jumbo, julaan, julna, jhur, a crowd.
Obs. 8. Umr, age, umr-a, of age.
Obs. 9. Udalho sautba, she eloped, she eloped consentingly. The transitive verb udalho burtha would mean that he had taken her away probably by force.
Obs. 10. The word lashkar, an army, is often used to denote "regiment".
Obs. 11. An-ki-e, its, of it. An unusual form of the genitive, but one in use.
Obs. 12. Ola, beasts of burden of any kind. Dames derives it from the Turkish wulagh.
Obs. 13. Sal phar salahga, year after year, every year, yearly: mada-ra deagh-i biagh-e, we have to give.
Obs. 15. Thamb biagh, to lie in wait; thamun, ambush.
Obs. 16. Khina-phur-biagh-e tashak-ahn may be replaced by gandu tashak-ahn; kaladr, machine made, of European manufacture; trecdar, a matchlock.

No date.
1. Who is that man coming towards us?
2. He is a Baloch.
3. He is the police thánedár come to complain that someone has stolen his goats and sheep.
4. Tracks are traceable towards the Begi torrent.
5. Order someone to take my riding camel to Baleli, and to keep it there ready for me; I will come by rail to-morrow morning.
6. I shall ride sixteen miles and halt for the night on the bank of the Nauhissár torrent, and again set out early in the morning.
7. Journeying on in this way I hope to reach Nuskí on the fifth day.
8. See that all supplies for my servants be ready at the halting places.
9. They will require flour, millet, grain, ghee, lentils, salt, pepper, and wood.
10. Bhosa and lucerne will be required also.
11. What are those men doing?
12. They are tent-pegging.

1. Ën mard khaí eñ ki má-ë phalawa man-úgë e?
2. Ën baloch eñ.
3. Ën polis thánedár jila khanagh-ë man-úgë e, e sänga ki ãn-hë e buz-áñ mesh-áñ khas-ë-i dazi khutha.
4. Ram-áñ begí khaí phalawa shúthagh-áñ. (1)
5. Khas-ë-ára hukm de ma-t máhri baleli-ë bar, ma-t sänga ãn-hëa taiyár er-khan; ma bángahë rel-gááli-ë kh-áñ.
7. E rang-ëa mizil-áñ khan-áña khan-áña ma-na ummed eñ ki phanch-më rosh-a mushki-a rasán. (2)
8. That gind ki haí chi-e thóshagh ma-t nokar chikar-áñi olak-áñi sänga taiyár bë.
9. Ën-hëna sänga árth, zurth, nond, roghan, dhull, waháll murján, dór pakár b-ant.
10. Bho dë uspal dë pakár b-añ. (3)
11. Ën nàrdum-áñ chi kár khanagh-ant?
12. Ën - hán nezi - bázi khanagh-áñ.
13. Look, one of them has taken a peg.

14. His pony is a good goer and is not afraid of the peg.

15. Baloches are very fond of tent-pegging; whenever they have leisure they tent-peg.

16. There are reports in every street that a respectable merchant has killed his wife with a knife.

17. They are now taking the corpse to the hospital for examination.

18. The owner of the house says he was drunk: that he did not know what he was doing.

19. But it appears from police enquiry that the merchant had previously determined to kill her, and for this purpose had bought a knife.

20. The cause is that he suspected his own brother of having committed adultery with his wife.

21. But they have ordered him to be hanged, as he has not proved adultery.

22. Is there much game in your country?

23. If it be so I shall come and shoot with you for some days.
24. I am very desirous of shooting a buck with large horns.

25. I promise you that I won't miss this time.

26. I will take a lower sight and not let my shot go over his back as on the last occasion when you took me out.

27. I saw a very fine flock of duck on the Narí stream the other day, but they would not let me get within gun-shot.

28. I tried in many ways, but at last they saw me and flew away.

29. Have you ever shot geese on the Narí stream?

30. If you come along with me I will show you any number, and the rest remains with you to get near them.

31. Who is that person in a black coat standing under that tree?

32. He is a police sepoy, and is on beat duty.

33. He is taking shelter from the rain, otherwise his uniform will get wet.
34. My uniform coat was destroyed in this way, and I had to pay for it.

35. There has been a big raid on the Segi village.

36. The local baniya was looted and cash and cloth goods were carried off by the raiders.

37. The raiders also carried off two valuable camels and a horse belonging to the milik.

38. The raiders after killing the baniya made good their escape across the border, but have been seized by the orders of the hakim of Fort Baidak.

39. The Achakzais are great cattle thieves, and are always carrying off cattle belonging to our villagers.

40. Look before you or you will fall into that ditch.

41. When jumping my horse over it one day I fell off and my horse ran away and I had to walk home.

42. A horse that is a good jumper ought to clear the ditch very easily.

43. Baloches are very fine horsemen and the breed of their mares is far renowned.

34. Haw-e rang-a ma-iwardí gida gandagh bitha, ma-na esh-i bhá deagh-i bitha. (14)

35. Segi halk-a maz-e-n pasna bitha.

36. Ânguri bakál hazána phalitha, páswnán-a zar di gudh dí burtíha. (15)

37. Páswnán-a dz kemat-âni lernu malik yak mariyán burtagh-aí.

38. Páswnán-bakál khushto sóma pár darrainthe shuthagh-aí, mashe baidak kegal hakim hukm-a girjïthagh-aín. (16)


40. Deinv-a gind, na thau ání pháhan-a khaj-ën. (17)

41. Rosh-e-n witk-i daddav azh án-hí pár drikainagh-ethán ki guridán bithagh án, ma-i daddav thukhó shutha, ma-na píyádhaghígha logh-a juzagh-i bitha.

42. Án mariyán ki báz drikokh eñ azh ch-âñ-híe jawánikha pár drategha bi. (18)

43. Baloch ëlam báz jawáin avzár án; án-háni mådhín-âñ nazi dír mashúr astán.
obs. 1. Shuthagh-an, have gone, are traceable.
Obs. 2. Mizil-an khan-ana khan-ana, continuing to march.
Obs. 3. Bāni is another form for bant, the 3rd person plural, contingent and absolute future tenses.
Obs. 4. Mekh phohitha burtha, he has taken the peg, as we say : phohagh, phohitha, to pierce.
Obs. 5. Shukrat, report, rumour, is from the Arabic guragh, to pass ; dumandil, having two turbans, hence, a man of note or distinction.
Obs. 6. Ma-na kañ na bitha, I did not know ; ki ma ehi khanagh-an, that what I am doing, not what I was doing, khanagh-thāñ.
Obs. 7. Harāñ-sāki, wrong-doing, adultery ; eebit khanagh, to substantiate, to prove.
Obs. 8. jakl, jhikka, down, lower : ki azh aā-hi phushti a thir radh na bi, that from (over) its back the bullet does not miss ; ki pheshi dhaku tha-i guru bitha ma khutha, as was done by me on a former occasion while with you.
Obs. 9. Yā rosh-e-a, one day, the other day ; digur, other, does not give the required meaning. Tāsak-dhak hamd-a, a gun shot off.
Obs. 10. Bāl gipto shutha-i, he flew away ; but naanā bāl girth raugh, he may fly away.
Obs. 11. Maz-c-ū batāk, a big duck, a goose.
Obs. 12. Also phushti, kurta, āhebd-e, a coat : shā-e gida jān-a khuthagh-e, with a black coat on.
Obs. 13. Azh haror-a āk wath-āra dar-buragh-e, he is taking himself out from the rain ; er'gā na khan-i, if he does not do so.
Obs. 14. Ma-na deagh-i bitha, I was obliged to give.
Obs. 15. Hazān, dukān, dokān, hat, a shop ; gudh, guth, guz, barzi, bochan, āhebd-e, cloth.
Obs. 16. Girijīthagh-an, they have been seized ; the passive voice.
Obs. 17. Phāhan, kāhi, khāhi, a ditch.
Obs. 18. We might say jawā-e-ū drikagh en except for the fact that jawān comes in later in jawānīkh, in style, in good style. There is no need to mention the word "ditch " a second time. No date.

(17)

1. There is only one thing to be done.
2. Your arm must be amputated.
3. That is the only thing which will save your life.
4. Sir, I cannot consent to this, as I shall not then be able to enjoy the pleasures of paradise,

1. Asula yak kār khanagh-i asteñ.
2. Thā-i dasit buragh-i bi. (1)
3. Asula er'gā khanagh-a tha-i jān dar-shaf-i. (2)
4. Wazāñ, mah e manzūr na khan-āñ, ar kī khan-āñ thā bikhish khushi-āñ na zir-āñ. (3)
5. The patient absolutely refuses to take any medicine.

6. It is the month of fasting, and being a Muhammadan he is keeping the fast and will not eat or drink anything between sunrise and sunset.

7. Cholera has broken out at Babarkach, and unless measures are promptly taken will spread to all other parts irrigated by the Nari river.

8. There has been no rain in Kachhi this year, and there is no grazing for the flocks.

9. Since the Bolan railway has opened, the Brahis have ceased to breed camels.

10. The best breed of cattle is found in Bala Nari and camels in Kharan.

11. Some Achakzais came from across the border, killed a baniya and carried off his property.

12. The police followed the robbers, came upon them, killed one man, wounded two, arrested one: the rest escaped.

13. To be a robber is considered as a honour among the Achakzais,
14. On the approach of the army, the tribesmen collected, beat their drums and chanted.

15. The Khajak ascent was steep, the guns could not be dragged and had to be left behind.

16. Heavy rain fell during the night, the river rose and the army could not cross it.

17. If you require any supplies a week's notice should be given.

18. Malarial fever prevails in Badra in June and July.

19. The cultivation of rice has been abandoned within two miles of the Shahrigh railway station.

20. Many deaths occur among the Marrî women during childbirth.

21. Dirty water, scanty clothing, and variations in climate cause disease.

22. The wood of Juniper is soft; I want hard wood, pistachio or any other tree.

23. Government wants to buy a thousand maunds of bhoosa, also a large quantity of grain and fuel.
24. Carry this letter and secretly deliver it to the chief.
25. Tell him his presence is required immediately.
26. The sick and wounded men were carried in dolis to the rear camp, and left in charge of a medical officer.
27. Two men had severe swordcuts, and the third was hit by a bullet and had lost consciousness.
28. It is among rules of honour of Baloches not to kill sick, wounded, women, children, and those who beg mercy with grass in their mouth.

Obs. 1. Dust, hand, the arm below the elbow; bāsk, bāzak, the arm above the elbow.
Obs. 2. Ash er'g-a khanagh-a, from acting in this way.
Obs. 3. Read: Sir, I shall not approve this; if I do, then I shall not enjoy (take) the pleasures of paradise.
Obs. 4. Note the expression: Ash rosh-āsūn er-khashagh táinh, from sunrise till sunset. Ting-deagh, to drink up.
Obs. 5. Wāhāba nādurākh, the sickness of cholera, cholera; dar-khashagh, has broken out; khānt-j-i, be made, the passive voice; khind-j-i, will spread, from khindagh, khindaṭhā.
Obs. 6. Āsūn dag, iron road, railway; lerāv-ān er-na-khanagh-ant, they do not keep camels, they do not breed camels. This might be replaced by lerāv-ān er-na-baragh-ant.
Obs. 7. Shuṭha the singular is correct for the collective noun "police".
Obs. 8. The particle pʰa governs ąg-h-a.
Obs. 9. Burz-agh, up coming, ascent; chiketha na khushagh-ān, they were unable to haul them.
Obs. 10. Or, kaur ɣwǎrta: ash ch-esh-ia is for ash chi-esh-ia, from it: pár juzetha na bǐthā, could not cross (across went not became). Khutha could not be used here because the verb is an intransitive potential compound. The distinction is very important.
Obs. 11. Or, tha-ra ma-na hāl deagh-i bi, you will have to inform me.
Obs. 12. Besham thaf, or naubati thaf, intermittent fever, malarial fever.
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Obs. 13. *Ishto dātho-īs̨h*, given up by them, that is by the zamīndārs or rāhaks.

Obs. 14. Note this unique plural zāl-kār, women.

Obs. 15. *Azh kham-e jar amur-khanagh-a*, from the putting on of scanty clothing.

Obs. 16. Yā thī e rang-e, or another of this kind.

Obs. 17. I want to buy a horse, *ma yak nurīyan bhi giragh-a loyagh-a nū*.

Obs. 18. *Ba-phuqht*, likī, likiya, *pa-pudwe*, and several other constructions, all mean "secretly".

Obs. 19. The word *phathelī* is probably from the Hindi *pufela*, a log or plank used as a harrow.

Obs. 20. *Thushagh, thutha*, to faint, to lose consciousness.

Obs. 21. *Khushagh-i na bi-ant*, they are not to be killed. The custom is of Hindū origin, and goes back many centuries. No date.

(18)

1. A thief entered the house, tore off the earrings of his daughter-in-law and disappeared.

2. The tracks of the thief were followed for a mile, then lost in the skirts of a hill.

3. Marrīs carried off ten cows and ten donkeys. A pursuing party overtook them in a défile and shot one man dead.

4. A mūlla was caught when stealing grain from a grain-pit.

5. While in police custody he committed suicide.

6. Among some tribes the ears and nose of an adulterer are cut off,
7. You should take this urgent letter and deliver it to the political agent before daybreak to-morrow.

8. Please come in and shut the door.

9. I have a secret message to communicate to you.

10. The surdar has just bought two Hazaira slaves for one hundred rupees apiece.

11. You should go ahead of me, select a site for my camp, and have supplies ready.

12. Pray who are you?

13. I remember seeing you somewhere.

14. Are you a spy?

15. A caravan has brought one hundred camel loads of dates and ten donkey loads of wheat.

16. Owing to a severe winter there has been no almonds, pomegranates, and figs this year.

17. I started late in the afternoon and have lost my way.

18. Can you guide me to the general’s camp?

19. His wife taunted him saying: “Alif has insulted me;
you are no man if you don't kill him in twenty-four hours".

20. The people are happy because no manoeuvres are being held.

21. They are selling their bhoosa, which is full of dust, at high rates.

22. Water is obtainable from wells and fuel from the jungle, but no other supplies are procurable.

23. I have had a quarrel with my maternal uncle over a piece of land.

24. Can you help me to settle the matter?

25. People are curious as to why government take a census.

26. My friend, I have told you I will never enlist in the army.

27. I have never been beyond Sibi.

28. Do you expect me to go to China or Africa?

29. The basis of assessment of land tax is one-sixth of the gross produce.

30. Most of the land-holders cultivate their lands themselves, but some employ tenants.

31. The Marris divide their culturable land every ten
years, every male receiving an equal share.

32. I have to build an embankment in the bed of the hill torrent and require fifty pairs of plough oxen.

33. The sappers and miners are building an iron bridge over the Bejí river.

34. A flood came down the Zhob river, damaged all karezas and carried off a family of Chilzas.

35. Small-pox has broken out in epidemic form in Kachlí; there have been several deaths, especially among children.

36. The doctor was of opinion that the cause of death was rupture of the spleen.

37. I hear there are several blind, deaf mutes and lepers in this village.

38. In winter people suffer from pneumonia, whooping cough and rheumatism.

39. My nephew fell from his horse and has broken his collar-bone and dislocated his ankle.

dīghār bahar khanagh-ant, har mardum - áína barábarīgha kahván milagh-e.

32. Ma-na khaur láf-á yak band jorenağh-í asteń, ma-na phanjáh jórā khaíghar pakár eń.

33. Bejí daryá chakha safr mina ásin puhal jorenağh-e.

34. Zhob daryá núñván ubhár ákhta, kull karez bhorenta, ghilzái-áni yak kahol loretho bartha-í.

35. Kachhí-a máta kioch garm bitha, kharde ‘álam murtho shuthagh-ant, geshtar-a chukh-chorí.

36. Dáktar sáhib chana nephás phrushima phiragh sabab bitha. (16)

37. Gushante ki chalk-a khas-e chamm-khor, khas-e gosh-a khar, khas-e dafa gung, khas-e korhí astant.


39. Ma-i nákhozaqht azh nariyán - a er - khapta án-ki khofagh had phrushta, án-ki phádłu-much ukhurta. (17)

Obs. 1. Phiragh, to enter forcibly; chulumb, an ear-ring worn in the upper part of the ear; durr, six small ear-rings worn in each ear; sodha, an ear-ring worn in the lower part of the ear; karri bonda, ear-rings worn in the lobe of the ear.
Obs. 2. *Rand-da* should be repeated after *gula*; there is a danger of ambiguity otherwise.

Obs. 3. Note the verbal construction for suicide; *khushto phiraintha,* having killed, cast away.

Obs. 4. *Buragh-dh,* they cut. Or we may use the contingent future *burant,* they are in the habit of cutting off, etc.

Obs. 5. Read: I have to make a secret message to you.

Obs. 6. Note that *sadh* is not repeated.

Obs. 7. Or, *chiri,* a spy; *chiragh,* *chirtha,* to spy.

Obs. 8. *Sath,* a caravan; *sath,* a deputation come to ask pardon.

*March,* the date-tree; *bar,* green dates; *sur,* *kahat,* dates that have just begun to ripen; *peyaz,* half-ripe dates; *mi,* ripe dates.

Obs. 9. The singular is in accordance with idiom.

Obs. 10. From *ar* *ki* onwards we are given the exact words in which she addressed her husband.

Obs. 11. *Aa,* are, for the more generally heard *ant.*

Obs. 12. Note the construction *milettha bi,* will be procurable, can be got; *lath,* a jungle; *lath,* an embankment; *lath,* a stick; *lathuh,* a kick.

Obs. 13. *Mamá* is in the genitive.

Obs. 14. *Sarkar pha chi,* etc., represents what the people were saying in their astonishment.

Obs. 15. *Bahar,* a share, is often pronounced *bahir.*

Obs. 16. Read: In the opinion of the doctor the cause of death was (became) rupture of the spleen.

Obs. 17. *Ukharta,* dislocated, from the Hindi *ukharná,* to be dislocated.

7-11-1910.
PART III.

PASSAGES THAT HAVE BEEN SET AT HIGHER STANDARD BALOCHÍ EXAMINATIONS, WITH TRANSLATIONS AND NOTES.
UNSEEN PASSAGES.

The following "unseens" have been set at various examinations held at Quetta and Dera Gházi Khan: the dates are given where known. No changes have been made in them, grammatical or otherwise. As tests in a European language they are of little real value; as tests of one's knowledge of Balochí they can hardly be improved. The Baloch is a very plain, human person, whose ideas are simple in the extreme, and wants few. From early boyhood to late old age his conceits are of hunting, fighting, thieving, and of the inevitable zál. The worries of the outside world trouble him not at all. Lucky Baloch! O beata solitudo! O sola beatitudo!

We were all very tired when we reached the place where we were to make our camp for the night: the march had been long and tiring. The hill road was so steep and stony that the camels found great difficulty in getting along. In fact, two out of the eight lay down by the side of the road and refused to move another step. There was no help for it but to leave them in charge of one of the camel drivers with orders to let them rest, and then to follow us in two or three hours. This was about 2.30 in the afternoon, so we calculated that they ought to reach camp before


Bewas bītho mā ān-hānra ham odha ishto dāithagh-ant yak jat gura, hukn dāthā jhat-e-a b-il-de ki ārām khait (4) do sai ghari-ān phađha be-y-ār-īsh. E hālwar bīthā burz pheshīn-ā; mā gantrī khushta ān-hān nem shaf-ā phesha otak-ā kh-ā-y-ant.
midnight. We then pushed on with the remainder of the camels and mules, and arrived at our halting place just before six o'clock. The rain had now ceased, but there was a heavy mist over the camping ground. We found to our dismay that the only water anywhere near was so salt that we could not water the baggage animals. Fortunately we had a small supply of fresh water left, with which we made tea, and after supper we turned in to sleep.


Obs. 1. Dying and dying out came, just escaped dying, nearly died. The idiom is one worth remembering. (Cf. Urdu, Hindi.)

Obs. 2. Jukag, juktha, to rest, to lie down, has reference to animals only.

Obs. 3. Read: Made "no" to going one more step, or, as we say, refused to budge another step: a useful idiom.

Obs. 4. The exact wording of the order has to be translated.

Obs. 5. Dīghār wakht-a kham-e phesha, a little before six o'clock in the evening. The Baloch division of time is a small study in itself.

Obs. 6. Derav-a chiār-e chund-a chakha er-khaptu, had settled down all round and above the camp.

Obs. 7. Or, azh phol-phurs khanagh-a.

Obs. 8. Thus ikhtar comes to refer to (a) number, (b) quantity, (c) degree.

Obs. 9. Note the distinction: Nokh-e āf, fresh water, but zagh-e shīr, fresh milk.

(2)  
Yesterday I went up that big hill; the path was very bad and my sandals were torn. I was walking, as my mare had died fifteen days before. The

Zī ma ān maz-e-ī khoh chakha shuthagh-ān; rung-rāh bāz gandaagh bitha; ma-i chabbav di dīrthagh-ān (1). Ma pīyādhaaghīgha rauqgh-ethān, e sanga ki phānzdah rosh phesha
wind was cold, so I sat down under a big rock, got some wood from a tree near by, and made a fire. Two men came along with forty goats, and told me that they had started from Khar the night before and were going on to Dera Ghází Khan to sell the animals. There was a pool of water below, where they drank. All the wheat has been reaped and jawar will be sown. Grass was very plentiful: the animals will be fat. There is now no fear of thieves, and we are well and content. Now I will go back to my village, as my wife is ill.


Obs. 1. There are two verbs very much alike: dinagh, dirtha, to tear, and diragh, dirîna, to be torn. It is the intransitive verb that is used here.

Obs. 2. Or khoh er-gwâth, on the lee side of the rock.

Obs. 3. Remember that nînîqâf has two distinct meanings: (1) to sit; (2) to dwell.

Obs. 4. Got some wood from a tree near by and made a fire, is equal to, there was a tree near by; from it having gathered some wood, I lit a fire.

Obs. 5. Banda or bandagh is a good substitute for mar, mard, mardum.

Obs. 6. Runîjthiyya, has been reaped, the passive voice, from runagh, runitha.

Obs. 7. Khishîjî, will be sown, the passive voice, from khishagh, khishta, to cultivate.

- Obs. 8. Astaîn, were, because rēnu, grass, has been considered a plural noun.
A caravan on its way to Khurasán was once attacked and captured by a party of Baloches. While the robbers were dividing their spoil they were assailed by a troop of Mughal horsemen that had gone out to escort the caravan. Fortune at once deserted the robbers. They were overpowered, many were killed, and the remainder became prisoners. Among the wounded Baloches was a man named Hasan who had a very fine mare which also fell into the hands of the Mughals. As Hasan lay at night by the side of the tents, his feet bound together by a leathern thong, he heard the neighing of his mare, whose legs also were fastened together. Hasan knew the voice, and wishing to see her, crawled along on his hands and knees till he reached the spot where she was fastened.

Said Hasan: “What’ will become of you? They will shut you up in the close and unwholesome stable of the Hákim. Go back to the tent of your master and tell my wife that she will never see her husband again.”

Thus speaking, Hasan gnawed away the thong tied round his mare’s feet and freed her. When the mare saw her wounded master at her feet, she bent her head and, grasping with her teeth the leathern girile round his waist, went off with him at full gallop. She thus bore him over many a mountain and plain until Hasan’s home was reached, when she fell down dead from exhaustion.

E rang-a gush-ánã rapta
hasan-ú go wath-i dathán-án
tázánagh burítho mádhín chura
khutha (10). Guda wath-i
zadagh-e wázhá dighár-a
phadm-ánã gura (11) dîtho
mádhín-ú saqhar jhunga khutho
go wath-i daf-a án-hia azh
srenband-a (12) gipto zurtha, go
zor-a thakhú. E rang-a zîr-ánã
zîr-ánã azh báz khoh thal bitho
hasan logh-ú rasitha : be-selkí
sabáb-a hand-a mürtho khapta.

Obs. 1. Dung, a party of four or five men; qhal, a party of from
ten to twenty men; gorav, a troop, a mounted party, a party of
horsemen.

Obs. 2. Phulithagh-e màl, stolen property; jathagh-e màl, cattle
taken in a raid, etc., etc. This is a very common use of the past participle.

Obs. 3. Sûth badraku sînga, as escort to the convoy.

Obs. 4. Khushîthiya-ant, were killed; other forms are khushitía
shuðagh-ant, and khushiya
shuðagh-ant.

Obs. 5. Zadagh-ánã nînâñâdã, among the wounded; the genitive
plural of the adjective used substantively.

Obs. 6. Tázánagh or tázamagh, a leather thong, a whip.

Obs. 7. Read: Stooping down, on hands and knees, becoming a
quadruped. Gokhoi, a quadruped, from gokh, a cow.

Obs. 8. For hasthiya-ath, was fastened.

Obs. 9. The Baloch housewife speaks of her husband as mard, man:
c ma-i mard ałîch, this is my husband.

Obs. 10. Churá khutha, set free: churá khanagh, to open, to undo.
It nearly always refers to the undoing of a knot.

Obs. 11. Dighár-a phadm-ánã gura, on the ground at her feet.

Obs. 12. Sren-band, waist-binder. In the case of the Baloch this is
very often a twist of greasy leather. Sren, the loins; sren-bandağh, to
gird up the loins; sren-bandã, help; sren-bandã khanagh, to help.

23–10–1906.

(4)

Last year some Sherani Phadhî sâl-ã chi-e sherânî
Pathânãs came into our pathán ma-i kaisarânî äh-a
Kaisarânî country. It was âkhtagh-ant. E poh bîthagh-án
supposed that they intended to loot the Hindoos of Veho. First of all, three men disguised in the uniform of the Zhob levies robbed a Hindoo munshi who was travelling to Zhob. They had hardly finished robbing him when a sawár of the border police came along. As the men were then doing nothing the sawár supposed they were on leave, coming down from the Pathán country. He accordingly rode up to them unsuspectingly and exchanged greetings. They at once pulled him off his horse, robbed him of his carbine, and threatened to shoot him if he resisted. He was overmatched, and could do nothing at the time, but as soon as the Patháns left him he went and told Yusuf Khan, a Kaisaráni headman, who at once organized a pursuit party. These Kaisaránís, about sixty in number, followed up the tracks of the marauders with lights at night, and next morning found a party of five men resting

at a graveyard on the other side of the district border. They opened fire, but their native guns were outranged by the rifles of the Patháns, who fled and were reinforced by other men who appeared on the hills.

\[
\text{phanch mardum-án áram khan-ána dithaghl-ant, mashe án-hání dehi túsfak-ání thír-án ikhtar dír na ravagh-án ki pathán-ání kaldár-e túsfak-ání thír-án ravagh-án (12). Guda pathan-án phadátho shuthaghl-ant; án-hání srenbándí sánga thi mardum-án khok-ání chákha phedh-ákhatgh-ant.}
\]

Obs. 1. A plural noun, such as hál, news, information, may be understood.

Obs. 2. E babál zhob phala wa ravaghl-eha, this Hindoo was making towards the Zhob. This construction disposes of any need of the relative.

Obs. 3. Ákhi dar-khapa betokens something sudden and unexpected.

Obs. 4. Be-sunto-a nishtyá-thán, the way they were sitting doing nothing: note the form of the verb.

Obs. 5. He thinks to himself: These men are on leave from Pathan-land. Always adopt the direct form when possible.

Obs. 6. As the man was already mounted, shutha, went, is sufficient: avzár bitho ham-adha shutha, he rode there.

Obs. 7. This is what they say to him: “If you stand up to us we will shoot you.”

Obs. 8. Hécak, cwalk, cwalk, heko, hekwa, hekane, alone.

Obs. 9. He was overmatched, is the same as to say, he was one mounted man, the thieves were many.

Obs. 10. Shafso-shaf, at night, during the night; while the world slept.

Obs. 11. Sim-a án bar-a, on the far side of the frontier.

Obs. 12. But the bullets of their country-made guns do not go as far as the bullets of the machine-made guns of the Patháns. The verb is that called the historical present imperfect.

4-4-1910.

Last year the Marrís collected a band to raid the Bugtís in order to avenge the murder of one of their men and to recover some goats and camels which the Bugtís had carried off. They arranged to meet at

\[
\text{Phadhi sál-a marrí 'alam-á qhál much khutha bugti-ánt mán-rishagh sánga 'sh-án-hání bair giragh (1), e sabab-a ki bugti-án án-hání chír márkh khushtaagh-ehant, kharáde buz-án, chí-e lerav-án burthaghl-}
\]
the pass early in the morning, and having rested there till evening, to make a night attack on the Bugtís' camp. But some Bugtí spies learnt of this and went and informed their sardár. The sardár held a meeting of the headmen. After discussing the matter, they ordered that all the Bugtí women and children should drive the flocks and herds into the southern hills, and that the men should stay to fight the enemy. When the women and children had gone, the men went by night and formed an ambush on both sides of the pass. Before sunrise another spy came running and told the Bugtíis that two hundred and twenty-five Marrís were approaching and were only one mile away. He said they were very tired, and that if the Bugtíis attacked with determination when the Marrís had encamped and were eating their breakfasts they could easily defeat them, although they themselves had only one hundred and seventy-eight men.


Obs. 1. Azh ... bair giragh, to take revenge: a nominal compound that puts its object in the ablative,
One day last hot weather
I went to fish in the Rakhni
and sat down in the shade of
a large rock, because the
heat was great. An old Baloch
passed, and I hailed him. He
answered and came up to me
and we began to talk. I said
to him "sit down and tell me a
story". He sat down and told
me the following: "My lord,
I am a Durkání of the Gandag-
wálagh section. Many years
ago, before the time of Mr.
Sandeman, we Gandagwálaghls
were at war with the Khetrans.
One day Núr Khán mukaddim
said 'to-night we will go into
the Khetrana' country and
raid'. When it was dark we
started. In the band there
were fifty horsemen and forty
foot-men, and we had sent off
three horsemen previously as
Phudhi unihálu niánwár ma
rakhni-a shuthagh-án máhá-
ání gírakh-a (1), ziyáda garm
sabab-a yak máz-e-í koh sáh
buna (2) nishtagh-án. Yak
phír-e baloch aí gura
dar-khaptá (3). Añ ma-i wáhá
ashkhutho nazí ákhta (4), guda
má va pha wath-án thaukh-
tavár bungezh khutha. Má án-
hiára gwashta, nind, ma-ná
yak kíssav be-y-ashkhunain.
Guda nishito e kíssav ash-
khunaintha-i: vázhá, ma
durkání án, azh gandag-
wálagh-ání páró-a asták. Báz
sál-án phesha azh sándemún
súhib-a má gandagwálagh go
khetrani-án míraj khanagh-
ethán. Yak rosh-e núr khán
mukaddim-á (5) gwashta
maroshi shaf-a khetrani-ání
deh-a rau-ún máh-rish-ún. Añ
wakht-a ki tahár bitha má
rawáñ bithagh-ún. Ghal-a (6)
phanjáh aúzár ehhil phyádagh,
astathant. Phesha má sai aúzár
(6)

THE BALOCHI LANGUAGE

Obs. 2. From êi onwards use the direct form.
Obs. 3. Chári-dhára e kal rasiłha, certain spies got wind of the affair.
Instead of rasiłha, we may use bitha : ma-ná kat bitha, I came to know.
Obs. 4. The Balochi contingent future translates the English "should ".
Obs. 5. Shafúi-sháf, by night, during the night.
Obs. 6. The English word " mile " is understood and is pronounced mîl. The koh is about two miles.
Obs. 7. Khurdainagh, to break up enemy forces, to scatter.
Obs. 8. Maníthu, allowed. It is allowed. Said the spy: I allow that there are only one hundred and seventy-eight of you Bugtís, but if you attack them, etc. (Cf. mán liyá, in Urdú.) 5-4-1909.
spies. We took with us provisions which we had cooked. Early in the morning we reached the hills above Barkam. There our spies met us and told us where they had seen the cattle grazing. We carried off one hundred cows, forty bullocks, thirty goats, and seventeen sheep. On our way back we were overtaken by the Khetrans, who attacked us, and there was a great fight. Nine of our men were killed and six wounded, and of the Khetrans twenty were killed. I do not know how many were wounded. We took from them five mares and many weapons. We drove the cattle across the Rakhni into our own country and there divided them. We all got our share, and the brothers of those who were killed got a share also. All else is well."


Obs. 1. Máh-ání giragh-ú, to fish, not máh-i giragh-ú, which would read "to catch a fish".

Obs. 2. Sáb buna, in the shade, but literally, under the shade.

Obs. 3. Azh má-i guru dar-khaptu, from near me came out, passed me. (Cf. Urdu, Hindi, á niká.)

Obs. 4. Má-i wáká askkhuño nazi dígta, having heard my call he drew near. The word guda, which comes next, reads "and".
On the road from Harrand to Kalchás you pass several historic places. First there is Tobav, where there are several good perennial springs, and which is the first place Dosten reached in his flight along the Cháchar pass from Harrand, as related in the famous poem of Dosten Shíren, and where his grey mare died under him.

Next there is Bhura Phusht, where his bay horse died. Then they will show you a cairn called Changal Khushtak, about which the story is as follows. A Gurchání Baloch called Changal used to go by arrangement with certain Jats of Harrand to collect soap-


Guda bhura phushta sahra biaghl-e (5); hamedha dosten kumáith-e nariyán gordan bitthá (6). Esh-śa phañha ángurí nindokh-án (7) musáfar-áru yak dambul (8) changal khushtak nám-e phen-dáraght-ant. E hand hakk-śa e ranga gushante (9) ki yak gurchání baloch changal nám-e harrand-
stone in the hills. One day the Marrís fell on him and killed him, driving off a herd of fifty camels that he had with him. Then at Bet Bakhsha, eight miles beyond Nili Kach, is the tomb of Pir Jhangián, which is held in considerable reverence by the Gurchanís, and where the mujawar keeps a hut for the convenience of travellers, and takes care of any property they care to deposit with him.

Obs. 1. Khas-e musáfr gindagh-e, a traveller sees. This is the historical present imperfect tense. Compare this with the same idiom in the English. You pass, etc.

Obs. 2. Note the idiom, har khas-a phesa, first of all, to begin with.

Obs. 3. Hamedha otak khutha, halted here.

Obs. 4. Ma-phira, on the spot. A weaker and less emphatic translation would be hand-a, in the place, on the place, on the spot.

Obs. 5. Sahra-biaq-e, comes into sight (as the traveller plods along).

Obs. 6. Gardán biagh, to reel, to fall down; an intransitive nominal compound.

Obs. 7. Aṅguri nindokh-áñ, local inhabitants, the local wiseacres.

Obs. 8. There are two words which translate “cairn”. Their use should be distinct: chédagh, a cairn erected to commemorate a notable event, but not a shameless one; dambul, a cairn erected to commemorate a shameless act. Like everything else in Balochi, however, the distinction is not always observed.

Obs. 9. E hand hakk-a e rang-a gushante, with regard to this place they speak in this way, etc.

Obs. 10. For the purpose of collecting soap-stone. The particle pha is not always used, nor is it always necessary to use it. There are times when it helps to round off the sentence. It denotes purpose, and when placed after its verb it is emphatic.

Obs. 11. Visák, a hut for travellers near a place of pilgrimage. Here the mujawar or caretaker dwells, trusting to the alms of the pilgrims to keep him alive.

6-10-1910.

night as the guests of Nodho in his village. Next morning some Alkání arrived bringing with them the cows and bullocks which the Bugtís had stolen. They told the sawârs that they had followed the raiders and kept on attacking them, but were repulsed many times. At last, during the night, when the raiders were asleep, they crept up quietly, killed the sentry, and drove the cattle off into the hills before the raiders could attack them. Owing to the darkness they escaped.

áná (6) lamma phalawa bugti-
ání sim-a táin rusathagh-ant. Guda thartho ákhto gwar nodho-a
halk-a melmán bithagh-án shaf sânga. Dohmi bângâhina kharde
alkání-án gök di khúgir dí án ki bugti-án duzi khutho
burtagh-ethán árthagh-ant. Áihán avzár-ánira guashtá (7) mē
pâswân-ání díma mân-áktagh-
ún, márish-áná márish-áná baz
dhaka sob baraintha. Áhira
shaf-a ki pâswân-ún waptagh-
ethán má gökhoi bi-áná bi-âná
(8) av-hâni gura shuthagh-ún
jágrâ khushto māl hâkâltho
khoistín nîâñwán rusithagh-
ún: pâswân-ánira (9) wajh na
mîletha ki mâ-i chakha mân-
rish-ún. Tahir sabab-a má
dar-shuthagh-ún (10).

Obs. 1. Go itifâk-á, by accident. The Arabic itifâk is seldom heard.
Obs. 2. Tha-ra hîl deyy-á, to give you information, to inform you.
Obs. 3. Thî kair eî, everything else is all right; that is all I have to say. When telling a story the Baloch invariably winds up with this expression.
Obs. 4. Chauki, a police or levy post. It is got from the Urdu.
Obs. 5. We may suppose dîn a plural noun, or the two nouns âf and dán may be considered a plural subject: water and grain were given by them, etc.
Obs. 6. Going and going, looking and looking: the present participle denoting continued action.
Obs. 7. What they told the sawârs must be put in the direct form:
We followed close behind the raiders, attacking and again attacking them, suffering defeat many times, etc.
Obs. 8. The repetition of bi-áná shows how very quietly they crept up to the robbers. Gokhoi has been already explained.
Obs. 9. Before the raiders could attack them becomes: before the raiders could attack us.
Obs. 10. Read: On account of the darkness we escaped. 2-11-1908.
The Baloch custom of giving and taking of the hal is also rigidly enforced, and the procedure is adhered to strictly in accordance with the order of precedence. The murder of a member of one tribe by the member of another tribe must in theory always be avenged by the murdered man's relations. Of recent years, however, these inter-tribal cases are usually settled by the shahê jirgas at Sibi and Fort Munro, and compensation in money and kind is awarded to the heirs of the murdered man.

In fighting the Baloch tactics were comprised in the simple principle that an attack was never to be made unless the enemy could be surprised or was inferior in numbers. Battle once given, the fight was carried on hand-to-hand with sword and shield, and not, as is the case with the Pathâns, by a desultory match-lock fire at long ranges. It was not often that the Baloches met each other in fight tribe
to tribe. The ordinary rule was for small parties to go out on a marauding expedition. These parties were called *chapdōs*, and their object was to murder and plunder only those enemies whom they could surprise. The members of a *chapdā* travelled long distances by night and lay concealed during the day, and it was for this reason they always rode mares, as a mare is easily tied up and is less likely to betray her master than a horse. Their larger and distant expeditions were also usually made on horseback, and consisted of from two to three hundred men. In a raid of this description the best cattle were driven rapidly off under a strong guard, the weaker and worthless were kept in the rear with the main body, and if hard pressed, a few were allowed to drop behind from time to time in order to delay the pursuit.

Obs. 1. *Wājk*, like, resembling, manner, way, sort; *wajkh*, opportunity.

Obs. 2. *Shar’ haw-e r'g-a eñ*, this is the law. This covers the phrase "in theory".
The connexion of the Bugtís with the British commenced in 1839. The predatory attacks by the Baloch on the communications of the British army in Afghanistan were so dangerous and frequent that after all other measures had failed a force was sent in October, 1839, under the command of Major Billamore to punish the offending tribes. On the arrival of the force at Bhuleji it was found that the Kachhí plunderers had deserted their country and taken refuge in the Bugtí hills. They were followed by Major Billamore's detachment, and as the troops approached Dera, the Bugtí seemed at

\[ Ma \ sál-a \ yak \ hazár \ hasht \ sadh \ si \ o \ nuh \ bugti-áni \ sarkári \ mel \ (1) \ bungezh \ bitha. \ Wakhí-a \ ki \ sarkári \ lashkar \ afghánistán \ niánwán \ atth, \ ma \ án \ rosh-án \ boloch \ ‘álam ágh \ ravanagh \ dag \ chakha \ (2) \ dhaka \ dhaka \ pásna \ khuttha, \ níl \ di \ phullitha \ sarkár \ di \ báz \ dukhi \ khuttha. \ E \ kár \ band \ khanagh-á \ sarkár-á \ rang-á \ án \ rang-á \ bandoozh \ khuttha \ (3), \ hech \ sith \ na \ bitha. \ Ahíra \ assu \ (4) \ máh-a \ sál \ yak \ hazár \ hasht \ sadh \ si \ o \ nuh \ sarkár-á \ yak \ lashkár \ mejár \ billámór \ sáhib \ buna \ azáb-deokh \ tuman-áhir \ (5) \ sazá \ deagh \ sánag \ shashtáttha. \ Wakhí-a \ ki \ lashkar \ bhulejí-a \ rasítha \ kal \ bitha \ ki \ phullokh-án \ wath-í \ deh \ ishto \ bugtí-áni \ koh-áni \ niánwán \ thóraw zuhráagh-ánt \ (6). \ Mejár \ billámór \ sáhib \ qhal \]
first to be submissive and friendly, but the smallness of the force tempted them to hostilities, and they attacked Major Billamore with their whole strength. The Bugtís were twice signally defeated with great loss, their chief, Bibrak, was captured and sent as a prisoner to Sindh, and great losses were inflicted on the tribes generally. Major Billamore remained in the hills for nearly three months, when, having accomplished the object of his expedition, he returned by the Nafusk Pass. The plundering excursions of the Bugtís were thus checked for a time, but they soon recommenced their raids and forays, and in April, 1840, Lieutenant Clarke, with a detachment of one hundred and eighty men, made an unsuccessful effort to surprise a party of the Khalphar Bugtís in the hills.

At length, in 1845, provoked by repeated acts of lawlessness on the part of the Dombkís and Bugtís, Sir Charles Napier undertook a campaign with a
view of breaking their power. The force at his disposal consisted of over seven thousand troops, as well as a large body of Baloch auxiliaries.


Obs. 1. Mel, meeting, connexion, from milāh, which in turn comes from the Hindi milná, to meet; to receive.
Obs. 2. Ayh ranağ dag chakka, on the line of communication.
Obs. 3. E rang-á án rang-á bandezh khutta-isk, they tried every means.
Obs. 4. Assn, from the middle of October to the middle of November.
Obs. 5. Asih-drosh tunan-áuna, to the trouble-giving tribes, to the recalcitrant enemy.
Obs. 6. Thora, or thorar, refuge, shelter; thorar sirałh, to take refuge.
Obs. 7. Read : They ate a big defeat, they were heavily defeated.
Obs. 8. Nám-e, of the name, by name, called. Note the passive forms girijitha, caught, and shashtijitha, sent.
Obs. 9. Matad, mafahal, matlab, object, purpose.
Obs. 10. Read: But many days had not passed when . . .
Obs. 11. Visák or vaisāk, April-May.
Obs. 12. E nahnat-a, with this intention, with the intention.
Obs. 13. Áń-hi inida philar na bitha, his object did not materialize.
Obs. 14. Be-shír na be-torah-i, lawlessness; both words mean much the same thing.
Obs. 15. Esh-ání shín zor go dhuri áwár b-áń, that their pride and strength become mixed with the dust.
Obs. 16. Áń-hi dast buna, under his hand, at his disposal. No date.

(11)

Scarcely, however, had the horses of the party time to drink when, as if by magic, suddenly appeared not half a mile off, opposite to an opening in the hills, Jání Rahmat and a hundred Baloches, mounted and drawn up in a regular line as if to charge the British detachment. With the speed of thought the men of the latter Mushe dánko dung ghallagh-áń āf na wárthagh-éthán ki khoh-ání dag dénh-a, azh nem mil kham-e dir, jání rahmat e rang-a ashtáfi dihán ákhta (1) ki khas-e azh sihr-a (2) sahrá bitha. Go án-hia sağh baloch athant, avzár yak lain-a oshtáthagh-ant, e rang-a ki ni máńrish-án sarkári qhal chakha (3). Azh chham chilagh-a (4)
were in their saddles, the next instant these were formed and riding at the enemy so fairly opposed to them. Jání and his men drew swords and advanced with a shout, and valiant deeds appeared about to take place. The ground looked firm and level for a fair passage of arms, when suddenly every horse of the British detachment sank into the earth, some sank over girth and saddle, many rolled over and over, all in helpless confusion. The cunning Baloch had drawn them into extensive quicksands. One British officer of the whole party, being admirably mounted, alone struggled on through it, but Jání carelessly or generously took no notice of him as he rode towards him. With shouts of laughter the Baloch riders went off at top speed, and disappeared from view as suddenly as they had appeared on the scene.


Obs. 2. Ki khas-e ažh sihr-a, as if someone by magic.

Obs. 3. Read: With him were one hundred Baloches, mounted, drawn up in line, in such fashion as if "now we shall make an attack on the Government detachment".
THE BALOCHI LANGUAGE

OBS. 4. Azh chham chilkagh-a, than the twinkling of an eye; chilkagh,
chilketha, to shine. Chham jambagh, twinkling of an eye.
OBS. 5. Ki ên-hënî dag gindagh-ethâîn, as if they had been looking
for them, as if they had been waiting for them. (Cf. Urdu rôk dekhun.)
OBS. 6. Read: It appeared, “now there will be a fight and brave
deeds.”
OBS. 7. Daigh, lashk, suitable.
OBS. 8. Note this use of ikhtar-a, when, meanwhile, in the meantime.
(Cf. Urdu and Hindi ina mën.)
OBS. 9. Azh láf tang o zen-a, than the girth and saddle, over the
girth and saddle.
OBS. 10. Leparagh, lepartha, to roll; lôt yeṭ khanagh, to wallow;
hakkulako binagh, to be confused.
OBS. 11. Azh be-chintai, from thoughtlessness.

26-4-1910.

(12)

In 1876 a part of the Massori Bugtis invaded Kohlu
to avenge the death of some of
their tribesmen who were killed
during a raid, but were repulsed
with loss. The Bugtis there-
upon decided to make another
expedition, and the Marris,
who appeared to have
fomented the strife, gave a
passage through their country
to a large Bugti force, con-
sisting of almost all the tribal
warriors, led by their chiefs.
The Zarkuns were out-
numbered, their villages were
sacked, and seventy of their
tribesmen killed. The Zarkuns
then deserted the district, but

Sul yak hazár hasht sadkh sai
gist o shânâdah massori bugti-
âni yak ghal-â kohlu phalawa
pisna khutha, ivâz giragh-a
(1) wath-i chi-e tuman mardum
ki phosha khas-e pisna niânwân
khushijithigh-ân. Pâswân-ân
sobh baraintha, án-hânî chi-e
tsâyân di bitâ. Guda bugti-ân
irâda khutha ki thi bar-e pisna
khan-ân (2). Marrî ‘âlam-â, ki
e jherav navân khanaïntha,
ash wath-i deh-a bugti-âni yak
maz-e-û ghal-ûra ravagh dâthâ.
E ghal niânwân geshtar
thewagh-e tuman-âni mirokh-ân
sând bithagh-ân, har khas wath-î
wath-i surdâr buna. Zarkun-
ân kham-ê aţhant. E sânga
duzhman-ân án-hânî halk
phullîtha, án-hânî tuman sai
gist o dah mardum khushtag-
ant (3). Guda zarkun-ân wath-î
hand-a ishto dâthâ, mashe
were persuaded to return by
the Marrís, who offered them
an offensive and defensive
alliance against the Bugtís.
In 1878 the Marrís, who had
already acquired Gambolí and
Máwand, partitioned the Kohlu
valley into four shares, which
were divided among the three
principal Marrí clans and the
Zarkuns, the former obtaining
three shares and the latter one.

marri-án án-hán samjáenatha
(4) shá thar-eth be-y-á-eth, wá
shá-ra azh bugti-án dí dar
barain-án (5), go án-hán mirá
wakht-a shár-a sren-bañí dí
de-án. Sál-a yak hazár hasht
sadh sai gíst o hazdah, ki azh
án sál-a phesha án-hání dust-a
gambolí mávand aťhant marrí-
gal-á kohlu thul chíár bahár
khuthant. F chíár-e bahár
marri-gal-ání sai moze-án
tuman-áuna zarkun-áuna dáthá-
agh-ant-ísh : pheshigh-ára (6)
sai bahár milethağh-ant
phadhigh-ára yak.

Obs. 1. Alternatives are bair giragh and dawa giragh.
Obs. 2. Read : Let us make another attack. That was the wording
of their resolution.
Obs. 3. This construction does away with any need of the passive
voice, which is generally avoided by the Baloch.
Obs. 4. The infinitive is samjáenagh, from the Hindi samjáhá, to
cause to know, to advise. We might have used the more generally heard
sátí khanagh, followed by ki.
Obs. 5. From bur, out, and barainagh, to defeat. The construction is
peculiar, and should be noted.
Obs. 6. Pheshigh-ára, to the former ; phadhigh-ára, to the latter,
are worth noting.

A few months afterwards
another body of Bugtís who
had come to avenge the death
of their comrades was attacked
by the Zarkuns, and their
leader Haider Khán killed,
together with twenty-eight
others. The Bugtís were
greatly exasperated by the
Kham-e máh-án phadha
bugti-ání thi qhal ki wath-i
sáthi-ání hon giragh-a (1)
dákhtagh-etha, án-hání chakha
zarkun-án písh na khutha : bugti-ání ráhzan haidar khán
nám-e thi gíst o hasht mard
khushjithígh-án. Bugti-ání, azh
haidar khán miragh-á bás

S-11-1900.
death of Haider Khan, who was looked upon as the best and the bravest leader in the Baloch hills, and immediately fitted out an expedition against the Zarkuns. The Marris appear to have fomented the strife, and gave a passage through their country to the Bugti force, which consisted of almost all the Bugti fighting men, led by their chief. This force passed into the Kohlu valley over the Bibur Thak Pass and fell on the village of Orfan. The village was stormed after a brave defence, in which the Zarkuns lost over seventy killed, and the valley was sacked.


Obs. 1. Hon giragh, to avenge. Add this to the examples given at Obs. 1 in the preceding passage.

Obs. 2. Zahr giragh, to become angry. Of a somewhat similar meaning are khina khanagh and badh baragh.

Obs. 3. Read: They were wont to say that in the Baloch hills Haider Khan is the best and bravest leader.

Obs. 4. Pasna khutha-i, by it an attack was made. The i, by it, refers to the collective noun lashkar; the plural isk, by them, would not be incorrect.

Obs. 5. Halkaigh-an, the villagers. The word is worth noting on account of its construction. (Cf. pheshigh, the former, phadhiagh, the latter.)

Obs. 6. Bugti-anth dast-a khapta, fell into the hands of the Bugtis.

27-1-1909.

(14)

After the reverse, a retirement on Quetta was decided Shikast varthe ma irada khutha kotha phalaw thar-un.
on. During the retreat the Murghí Kotal was found to be occupied, and it was decided, therefore, to cross the Lora river by the ford, lying below the headland which juts out from the Takatu range into Quetta valley. The enemy then moved from the Kotal towards the river, and were met by a company of native infantry which had been posted to crown the heights.


Obs. 1. For nishtíya cún.
Obs. 2. Guz-ún, that we pass, that we should pass.
Obs. 3. Rahnaagh, a range of hills. According to Dames it denotes “the edge or bank of a river”.
Obs. 4. Sahráiraghe ravagh-e, goes clearly out, goes out prominently, hence, juts out.
Obs. 5. Read: There they came face to face . . .
Obs. 6. Mó . . . niyásthaygh-etha, we had placed, by us had been placed, is the past perfect tense of niyásthaygh, niyásthu, to post, appoint, place.

1-11-1909.

The town of Dera is a small place, about one hundred and fifty yards square, surrounded with a good strong mud wall twenty feet high, with towers at the angles, and one gate in the middle of the eastern face. It is supplied with water by a small sparkling stream from the hills on the north side of the valley, distant about two miles

Derav shahr ksán (1) cún, asula yak sadh phanják murábbu gas. Ánh-hi chûnd-a hákh (2) yak jawáín sak bhit gist fuż burz cún, ki án-hi chûnd chûnd chakha thal astén (3). Jahlí deív-a yak galo cún (4). Thal ubbá-e phalava, naván yak koh dír, yak-e ksá-e-n chîkokh siyáháf asten, azh chán-hía shahr-ára áf milagh-e
from the town. On this small stream, about half a mile from
the town, Major Billamore's camp was pitched.

The town was full of people, there was a good bazar
apparently in it, and in and about the place there must
have been about seven hundred armed men. At first every-
thing was smooth and friendly, but after a few days, when the
British detachment had been well scrutinized, its very small
numerical strength appeared to be exciting contempt among
the proud mountaineers. They soon showed their hostility in
various ways, and private information was received that
the main body of the Bugti tribe, under Alam Khan, chief
of the Kalpur branch of that tribe, was fast assembling at
a spot in the hills near Dera for the purpose of attacking the
British detachment. Nearly all the armed Baloches gradually
left Dera. Alam Khan still came daily to call on Major
Billamore, full of professions of friendship, until one day,
on which these professions had been more than usually
profuse, he also disappeared from Dera.

(5). Hau-c ek-a-ni siyáháf
kharag-a azh shahr-a nawán
nem 'mil pand-a mejar
billámor-a otak khutha (6).

Áñ vachh-a shahr-a niánwán
báz 'alam athant. Azh gindagha-
aka kichha (7) jawan bitha: adha
adha adha adha nazi gurib hapt
sadh hasht sadh silhe-bandokh
athant (8). Bungezh-a har kár
go hairat-a bitha, muri kham-e
rash-áń phadhá sarkári ghal
kham-eniya ditho ditho án
maghrár kho-báńi 'alam ták
na khafagh-áń (9): má-ra e
rang-a kal biaqh-e (10). Ánh-
hán ashtáf-a vath-i hesí (11)
chi-e rang-a di phar-dáshita,
poshída daínk di miletha ki
bugtí-áńi maz-e-ń ghal 'alam
khán buna, án kí án táman
khal-phur-áńi páró-a sardar
ath, zíthe zíthe kho-h-áńi
niánwán derav nazi much
biaqh-e, e sobab-a ki sarkári
dung máń-risk-i (12). Kham-e
kham-e khutho geshtar thewaghe
baloch azh derav-a rawán
bitagho-áń. Ni di 'alam khán
rosh pha roshiga mejar
billámor sáhib gura kh-ákht
(13), dosti phen-dasht, mashe
dán di yak rosh azh phesha di (14)
dozhvará shon-dátho azh derav-a
gár bitha (15).
Obs. 1. *Kśān* is better here than *kśi-rā* or *kśiīa*, because the next word begins with a vowel. This is one of the niceties of the language, but by no means a hard and fast rule.

Obs. 2. *Hūh*, earth, clay, is in the genitive case. The involved English sentence has to be broken up before being put into Balochi.

Obs. 3. Read: There is a tower at each of the four corners. "Chund, a point of the compass."

Obs. 4. In the eastern face there is a gate. Other words for "gate" are *gāli* and *wāndaf*.

Obs. 5. From it the city receives its water. *Mīlagh*, to receive, governs the dative.

Obs. 6. Change this into the active voice, and say: Major Billamore pitched his camp. *Pāud*, journey, distance.

Obs. 7. *Kīchāla*, market, bāzār. An alternative term is *chunda*.

Obs. 8. Or, *lāyp saud* hasht *saud*, etc.

Obs. 9. Literally, the people were not shy: *tāk khasagh*, to shy, to flinch as a horse. The idiom is worth careful noting.

Obs. 10. Read: That was how it appeared (was appearing) to us.

Obs. 11. *Hēs*, rust, dirt; *hēsā*, hostility.

Obs. 12. That it might attack: the contingent future. The subject is *ghal*.

Obs. 13. *Kh-ākht*, used to come; *phēn-ākht*, used to show. Note how the sentence opens: *Nī dī*, even then, with all this, still, etc. If the suffix *a* be used before *gura* it should be attached to *sāhib*.


Obs. 15. *Gār-biagh*, to be lost; *gār khanagh*, to lose. 27-4-1908.

(16)

We are hill Baloches, we go on the cliffs with our goats; on our feet are sandals or grass shoes. Before, we stole cattle and fought with Pathāns, now we cultivate the ground: give us some money. In winter we go down to the plains, for on the hills there is snow, and it is very cold. In the summer we return to the hills. Last year I shot a wolf in a ravine and took the head *Mā khohi baloch ān, drang-ānī chakha go ramīgh ravagh-ān (1); rvath-i phalh-ān yā savās-ān (2) yā chabbār-ān khanaagh-ān (3). Phesha má mā naweshī duzi khanaagh-ethān, nīnu wakht-a khishār-ān khishagh-ān: má-ra čhī-e zar de. Zimistān-a dighār-a ravagh-ān, e sāṅga ki khoh-ānī chakha bavār (4) ān, sārth bāz biagh-e. Unhāla nāînwān khohistān-a thartho ravagh-ān. Phalhī sāl-a má yak gurkh khaur nāînwān*.
to the sahib. He cut off its ears and burnt them, and gave me five rupees. I saw a leopard last night coming down the hill. My wife and little boy saw it, and were very frightened. I killed him with my sword. I will go now to the tumandar. He has called me, as I have a case over some perennial water at my village. He will decide.

Obs. 1. Or churagh-án, we wander, from churagh.
Obs. 2. Sândal, a sandal made of the leaves of the dwarf-palm; chabhav, a sandal made of leather.
Obs. 3. Khanaagh, or ján-a khanaagh, to put on; er-khanaagh, to take off clothing.
Obs. 4. Bavar, snow, is one of several nouns that are considered plurals.
Obs. 5. Dū-hí-e, his, for dū-hí.
Obs. 6. Āna, the present participle of ānah, to come, is seldom if ever heard.
Obs. 7. Halk, a village, is from the Arabic through the Urdú halka, a circle. The original village, the village of the savage, was, and is, in the shape of a circle, or semicircle.

15-4–1907.

A year ago Hassan was killed by Jongal on account of an intrigue he had with Jongal’s wife. The case was heard by a jirga, and the magistrate agreeing with the mukaddims composing it and the chief who presided, found Jongal guilty, and sentenced go tísfak-a jatho án-hí saghar sahib phalawa burtha. Sáhib-á án-hí-e (5) har do-e gosh buritho ás-a sokhtant ma-na phanch rupiya dátíhant. Zí begahá mà yak díhav dítha: án azh koh-a man-ágh-otha (6). Mu-i zál dí ma-i krí-c-n chhorav dí án-hiár dítho bázh thursíthagh-ant. Má go warh-i záhm-a khashta-i. Nó tumandár gura rav-án. Án-hiá ma-na guánk jatha, e sánga ki halk-a (7) chí-e súyáháf bábat-a ma-i shar' ashen. Án giesht-i.

(17) Yak sál gwasto shutha ki hassan-á go jongal zál-a chí-e harkat khutha; e sánga jongal-á hassan khusha. Guda án-hí (1) shar' jirga deñw-a bitha. Jirga azh mukaddim-án juretha (2); azh thewagh-e mazan yak sardár atih (3). Án jirga níñván sardár-á di mukaddim-án di gieshto gwashta jongal
him to seven years' rigorous imprisonment. No compensation was awarded, as the circumstances of the case did not appear to require such action. For this reason, perhaps, Hassan's relations bore a grudge and swore to be avenged.

One day, accordingly, one Muhammad Ali, a cousin of Jongal, was travelling from Sakhî Sarwar back to his home. Sâhî, brother of Hassan, waylaid him in a ravine and killed him. Sâhî's story is that he was first attacked by Muhammad Ali, but the probabilities are against him, and he will doubtless be convicted and severely punished.

The day of reprisals has passed, and the Baloches should be content to take their grievances to court.


Ān rosh-ān guasto shutha ki baloch agh baloch-e wath-i bair gir-ī (10). Nīnā wakht-ā (11) baloch-ānā wath-i phirīdīlah jirga deēn-e ēragh-i bī, go jirga sharf ēi vash bant (12).

Obs. 1. Ān-hi shar, his case, that is, Jongal's case, the murderer's case.
Obs. 2. Juragh, jarethā, to be made; jorenagh, jorethā, to make.
Obs. 3. Sardar, sardār, a chief. With a suffix, however, the final vowel is nearly always long; sardār-ā, by the chief, hardly ever sardar-ā.
Obs. 4. Galgal, noise, uproar, row. Read: This is not a case where one should have to give something to anyone.
The boy was greatly addicted to thieving, a tendency which he could not repress. He was in the habit of daily picking up something or other, big or little, and making off with it. I had time and again punished him on this ground, but on account of his mother, whose only son he was, I did not dismiss him. The jemadar also was fond of the boy. The real reason of this was that he used to take a hand in the evil-doings of the jemadar. And another was that the boy used to recite lewd songs, of which the jemadar was extremely fond. He used to put charas into the jemadar's pipe. When I was deposed from my appointment the boy left my service, and, joining the jemadar, began to wait on him. I am aware that the jemadar

also used to beat him soundly with a view to stopping his thieving proclivities. But the boy persisted in following his evil course. Daily he stole and daily he got beaten for it. For this reason after some days his heart was somewhat embittered against the jemadár.


Obs. 1. Read: In no way would the fault leave him.
Obs. 2. Zurtho bar-âna shuńha, having lifted, taking away, he went.
Obs. 3. Bar bari-a, time and again.
Obs. 4. Or ne-y-âth, was not.
Obs. 5. Read: Was a great friend of (to) the jemadár.
Obs. 6. Which were very pleasing to the jemadár.
Obs. 7. Azh duzi er-khanagh-a, to wean him from theft.
Obs. 8. Ravaqh-etha, was going, the past imperfect. It has here a sense of habitude.
Obs. 9. Every day he was stealing and every day he was eating a beating.
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