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Vol X

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VOL X

SPECIMENS OF LANGUAGES
OF THE
ERANIAN FAMILY

COMPiled AND EDITED BY

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      Part I. Western Hindi and Paṅjābī.
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Map illustrating the Localities in which the Balochi Language is spoken

Map illustrating the Localities in which the Ghelchah Languages are spoken

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

\[ \text{a, a, d, s, t, s, ks, j, p, q, r, s, s, u, h, c, g, h, j, k, l, m, n, o, p, q, s, s, u, v, w, y, z.} \]

Visarga (ː) is represented by \( \text{h} \), thus अस्म: kramābh. Anusvāra (‘) is represented by \( \text{m} \), thus सिंध सिंह, वम वानि. In Bengali and some other languages it is pronounced ng, and is then written \( \text{ng} \); thus बंग बंगशा. Anuñāsika or Chandra-bindu is represented by the sign “ over the letter nasalized, thus अने में.

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

\[ \text{a, e, i, o, u, h, k, l, m, n, s, t, d, r, g, k, q, l, m, n} \]

when representing anusnāsika in Dēva-nāgari, by “ over nasalized vowel.

Tanwin is represented by \( \text{n} \), thus तन्वाद jauvar. Alif-e māqūra is represented by \( \text{j} \)—thus जबाज़ जबाज़.

In the Arabic character, a final silent \( \text{k} \) is not transliterated,—thus अन्ना, बंबा. When pronounced, it is written,—thus अन्न गुनाह.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बंबा, not bona. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखिता, pronounced dekhita; (Kāśmi) चूँकि तेन; या जी करा, pronounced kor; (Bihārī) देखित देखिता.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(a) The \( ts \) sound found in Marāṭhī (\( त \)), Paśhtō (\( پ \)), Kāshmirī (\( क्ष \)), Tibetan (\( ས \)), and elsewhere, is represented by \( t\hat{s} \). So, the aspirate of that sound is represented by \( t\hat{s}k \).

(b) The \( da \) sound found in Marāṭhī (\( त \)), Paśhtō (\( پ \)), and Tibetan (\( ས \)) is represented by \( d\hat{a} \), and its aspirate by \( d\hat{a}k \).

(c) Kāshmirī \( (\hat{X}) \) is represented by \( \hat{n} \).

(d) Sindhi \( \hat{z} \), Western Paśhtābī (and elsewhere on the N.-W. Frontier) \( \hat{y} \), and Paśhtō \( \hat{j} \) or \( \hat{y} \) are represented by \( \hat{y} \).

(e) The following are letters peculiar to Paśhtō:—

\( \hat{X} \); \( \hat{z} \) or \( d\hat{a} \), according to pronunciation; \( \hat{Y} \); \( \hat{J} \); \( \hat{Z} \) or \( g \), according to pronunciation; \( \hat{W} \) or \( \hat{G} \), according to pronunciation; \( \hat{J} \) or \( \hat{Y} \).

(f) The following are letters peculiar to Sindhi:—

\( \hat{W} \) \( b\hat{h} \); \( \hat{W} \) \( h\hat{b} \); \( \hat{W} \) \( t\hat{h} \); \( \hat{W} \) \( \hat{t} \); \( \hat{W} \) \( \hat{t}h \); \( \hat{W} \) \( \hat{j}h \); \( \hat{W} \) \( \hat{c}h\hat{h} \); \( \hat{W} \) \( \hat{d}h \); \( \hat{W} \) \( \hat{d}h \); \( \hat{W} \) \( \hat{d}h \); \( \hat{W} \) \( \hat{d}h \); \( \hat{W} \) \( \hat{k} \); \( \hat{W} \) \( \hat{k}h \); \( \hat{W} \) \( \hat{g} \); \( \hat{W} \) \( \hat{g}h \); \( \hat{W} \) \( \hat{j}h \).

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

\( \hat{a} \), represents the sound of the \( a \) in \( all. \)

\( \hat{a} \), " " " " a in \( hat. \)

\( \hat{a} \), " " " " a in \( met. \)

\( \hat{a} \), " " " " o in \( hot. \)

\( \hat{e} \), " " " " \( \hat{e} \) in the French \( \text{êtait.} \)

\( \hat{o} \), " " " " o in the first \( o \) in \( promote. \)

\( \hat{o} \), " " " " \( \hat{o} \) in the German \( \text{schön}. \)

\( \hat{u} \), " " " " \( \hat{u} \) in the " múhā."

\( \hat{t} \), " " " " th in \( think. \)

\( \hat{d} \), " " " " th in \( this. \)

The semi-consonants peculiar to the Mūnḍā languages are indicated by an apostrophe. Thus \( k', l', p', \) and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khūwār) \( \hat{d} \hat{s} \hat{s} \hat{i} \hat{s} \hat{t} \hat{a} \), he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.
THE ERANIAN FAMILY.

INTRODUCTION.

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

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

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

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

2 I spell the word 'Eranian,' not 'Iranian,' just as in India we say 'ahir,' not 'ihir,' for 'tiger.' 'Iran' is the quite modern Persian pronunciation of the original 'Rein' (Old Persian Arjyanem, Avesta Airyama), and it is in this latter form that the word was introduced into India.
The Eranian and the Indo-Aryan branches of the Aryan language each developed on its own line. In the earliest stages of their separate growth they were very similar. There are passages in the oldest part of the Avesta that can be turned into good Vedic Sanskrit by the application of a few simple phonetic rules. As time went on, the two became wider apart, and Professor Geldner\(^1\) gives the following list of the common characteristics of all Eranian languages, which distinguish them from Sanskrit:—

1. Sanskrit \(s\) is represented by an Eranian \(h\), as in Sanskrit \(s\)\-\(ind\)-, Avesta \(hind\)-, the Indus.
2. Sanskrit sonant aspirates \(gh, dh, bh\) are not aspirated in Eranian, as in Skr. \(gh\)\-\(arma\)-, Av. \(gare\)-, heat.
3. A Sanskrit \(k, t, or p\) preceding a consonant, is represented in Eranian by the corresponding spirant \(kh, th, f\), as in Skr. \(prath\)-\(ama\)-, Av. \(frate\)-, first.
4. In certain cases, a Sanskrit \(h\) is represented by an Avesta \(z\), as in Skr. \(b\)\-\(ahu\)-, Av. \(b\)\-\(azu\)-, the arm.

These various changes came by gradual development, and the development in each case did not proceed at the same rate. In some instances the change is confined to particular Eranian dialects. For instance, the change of \(s\) to \(h\) is rare in the Non-Persic forms of Eranian. The unequal rate of development is well illustrated by the interesting case of the Dardic or Pisacha languages spoken in the country south of the Hindukush and north-west of India proper, described in Vol. VIII, Part ii, of this Survey. As there explained (pp. 7ff.), these languages branched off from the Aryan stock after the Indo-Aryans had been finally severed from the Eranians, but before the Eranian languages had themselves developed all their characteristic peculiarities. They accordingly agree only partially with the latter in their finally developed form, and, occupying as they did an inhospitable and inaccessible country, have themselves developed in other respects on their own lines.

We have divided the Eranian languages into two groups,—'Persic' and 'Non-Persic.' From the former is descended, through the Pahlavī of the time of the Sassanides (3rd to 7th centuries A.D.), the modern Persian language. The Non-Persic dialects are often classed together under the term 'Medic,' a convenient, but inaccurate name. They were spoken in widely separated parts of Eran. Media itself was in what at the present time is Western Persia, yet the Medic word for 'dog,' the \(ɔ\)\-\(m\)\-\(aka\) which has been preserved for us by Herodotus, can claim the Ormūrī \(spnk\) and the Paštō \(spā\), both spoken nowadays in distant Afghanistan, among its descendants, while the corresponding Persic (Pahlavī and modern Persian) word is the much less closely connected \(sag\). But the one literary monument of ancient 'Medic' that we possess, the

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\(^{1}\) *Encyclopedia Brittanica* (11th ed.), Vol. xxxi, pp. 246f. (Art. 'Persia').

The characteristic features of the Non-Persic dialects were, and are, found not only in Media, which corresponds to the modern North-Western Persia and Kurdistan, but also in tracts far to the East. They are moreover characteristic of the language of the Avesta, which is East Eranian in origin. The term 'Medic' is, however, convenient as designating the language of the tribe which was most important politically amongst those which used the Non-Persic dialects. At the same time it should be carefully borne in mind that, although the Avesta was written in 'Medic,' that is no ground for assuming that its birthplace was Media or anywhere in the neighbourhood. This view, it is true, is held by some eminent scholars, but the question may not be begged by the wrong use of the term 'Medic.' On this point, see W. Geiger in pp. 432ff. of Vol. I, Part ii, of the *Grundrisse der iranischen Philologie*. 
Avesta, had, according to most modern authorities, its home, not in Media, but in East Brân. Its oldest parts, as we have them now, probably date from about the 6th century before our era, although no doubt much of these consists of survivals from earlier times. Other portions, it is true, belong to a period many centuries later, but nevertheless we have no documents sufficiently late in date to illustrate the 'Medic' in its mediæval stage, as Pahlavi represents mediæval Persian. In the presence of literary and official Persian, 'Medic,' as a literary language, died a natural death, and survived only in local dialects of which we have no mediæval literary records.

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

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

(1) Paśhtô.
(2) Ormuţi.
(3) Balôchi.
(4) The Ghalchah Languages.

To these are added short, supplementary, accounts of two true 'Persic' dialects accidentally coming within, or approaching, the limits of our enquiries. These are Dáhwâri, spoken by immigrants from Persia into Baluchistan, and Badakhshî, spoken immediately to the west of the tract in which the Ghalchah languages are the vernacular.

Of these, Paśhtô is the language of the greater part of Afghanistan and the neighbouring tracts. Ormuţi is an interesting and almost unknown form of speech employed by scattered remnants of the Ormu tribe in Afghanistan. Balôchi is the language of Baluchistan, and the Ghalchah languages have their home in the Pâmir. With one exception, none of the languages composing the last-named group are spoken within the limits of British India. Some of them are spoken in Russian territory, and others in Afghan territory; but the one exception, Yûlghâ, has crossed the Hindûkush, and is spoken in a valley in the Chitral country, and thus falls within the area of our investigations. In order to examine it properly, it was found necessary to describe, however cursorily, the remaining languages of the group.

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

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

The authorities on the various languages are enumerated in each section. For the general question of the history of the Eranian languages, which has been only slightly touched in the preceding pages, there are several works at hand to the student. For those not familiar with the subject, I. Darmesteter’s Etudes Iraniennes (Paris, 1883), the Grundriss der iranischen Philologie, edited by W. Geiger and E. Kuhn (Strassburg, 1893-1904), and the article ‘Persia’ in the Encyclopaedia Britannica (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.
PAŠŤO.

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

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

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

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

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1 Brihat-samhitā, xi, 61, and xvi, 28.
2 The word 'Yāghistān' does not properly indicate any specific locality. It means simply a country without rulers. It has been used as above by M. Durandet.
3 See Elliot, History of India, vi, 560. The original language of the Yāghistān was not Paštō, but Kōhistsān, an Indo-Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Paštō. The latter extends up the Indus Kōhistsān at least as far as Mirbat and is used as a lingua franca even further up that river.
PAŠTÔ.

In British territory the eastern boundary of Paš tô may be roughly taken as coinciding with the course of the Indus, although there are Paš tô-speaking colonies in the Hazara and Attock Districts on the Indian side of the river. After entering the district of Dera Ismail Khan the eastern boundary gradually slopes away from the Indus, leaving the lower parts of the valley in possession of Lahndū, and some thirty miles south of the town of Chaudhwan it meets Balōchi. The southern boundary passes south of Quetta and through Shorawak, till it is stopped by the desert of Baluchistan. This brings us to the Paš tô spoken outside British territory.

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

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

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

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

This is not the place to give a history of the Afghans, if, indeed, it can be said that a collection of tribes with no acknowledged head could have a connected history. The part they have taken in forming the history of India is well known. In the works of Muhammadan historians they first appear as inhabiting the Sulaiman mountains, and about the year 760 A.D. they fought with the Rajah of Lahore, who ultimately ceded to them a portion of Launghan, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islam from entering India. They then erected a fort in the Kohistan of Peshawar, which they called Khaihar, and took possession of the country of Roh. During the ascendancy of the Samanides, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Samanides from first to last were made by way of Sind and Bhatiya. The Afghans accompanied Mahmid of Ghazni on his various expeditions, and the historian Al Utbi tells us how in one of his attacks on India 'Nidar Bhim, the enemy of God and chief of Hind, alarmed at this sudden invasion, summoned his vassals and his generals, and took refuge within a pass, which was narrow, precipitous, and inaccessible.'.........Mahmid advanced against them with his 'Satanic Afghan spearmen, and they penetrated the pass

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

It is said that about the middle of the 13th century, the Afghān tribe of Khakhāis, not finding sufficient room in their home in the neighbourhood of Kandahār, emigrated with the Osmanghās and the Muḥammadzāis to the District of Kabul. There they multiplied and, according to tradition, gave birth to the three tribes of the Yusufzais, the Gījānis, and the Tarkhānis. The Yusufzais quarrelled with Ulugh Bāg, the grandson of Tamerlane, who was then prince of Kabul, and he massacred seventy of their Malikīs, sparing only Malik Ahmad on condition that the tribes should leave Kabul. The Yusufzais departed with the Gījānis and Muḥammadzāis, and went eastwards, ultimately finding themselves in the neighbourhood of Peshawar. There the Yusufzais occupied the plain to the north of the River Kabul, and subsequently, continuing their forward march, conquered the country of Swat, under the leadership of Malik Ahmad, and of Shaikh Mālih who organised the partition of the newly-acquired territory. This was in 1413-1424 A.D. Subsequently they spread over the hill country of Buner and the valley of Chāmīla. The original inhabitants of Swat, who were dispossessed by the Yusufzais, and who are now, under the name of Swātīs, settled in the British District of Hazara, speak Pashtō, although they are not of Afghān origin, and have none of the distinctive marks of the race.

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

The Sādūzai dynasty disappeared in 1818, and was succeeded by that of the Bārakzais, which now holds the throne in the person of the present Aḥmīr.

The decomposition of the Mughul empire in India gave opportunities to several adventurers. After the death of Aurangzēb, in 1707, the dissensions among the Hindūs of Bareilly enabled Aḥī Muḥammed Khān, the leader of the Rohlī Pashtāns, to obtain...

\(^{1}\) Elliot, ii, 38.
INTRODUCTION.

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

It has already been stated that the Afghans claim descent from one Afghān, who, they say, was grandson of Saul, the first king of Israel, and this tradition, coupled with one or two accidental coincidences in vocabulary, led people at one time to maintain that the Pašhtō language was derived from or closely connected with Hebrew. It has now long been admitted that the language belongs to the Aryan stock, but it was for sometime a matter of dispute whether it belonged to the Eranian, or to the Indian, branch. As explained at length in the General Introduction to the languages of this sub-family, Eranian languages are divided into two main groups,—the Western and the Eastern. The principal example for the former is the modern Persian of Erān, which is descended from the Old Persian of the Achemenides through the Parthian or Pahlavi of the Sassanides. The oldest form of the Eastern group with which we are acquainted is the so-called Zend. From it are descended, amongst others, the Ghalehah languages now spoken in the Pāṁrs. Balochi also belongs to this group, and, as will shortly be seen, Pashtō. In the year 1862, Prof. Fr. Müller, in his 'Über die Sprache der Afghanen,' maintained for the first time that Pashtō belonged to the Eastern group. Dr. Trump, in his Paštō Grammar, written in 1873, strongly maintained that the language did not properly belong to the Eranian, but was a member of the Indo-Aryan family, and was closely connected with Sindhi. He added, however, that it was not a true member of the Indian family, but that it was rather an old independent language, forming the first transition from the Indo-Aryan to the Eranian family, and therefore participating of the characteristics of both, but still with predominant Prakrit, i.e. Indian, features. This theory was adopted by Professor von Spiegel in his Erānische Alterthumskunde and by Dr. Hoernle in his Grammar of the Gau̇dian Languages, and was at first accepted by M. Darmesteter in his Rapport sur une mission philologique dans l'Hindoustan, which was published in 1887. Three years later M. Darmesteter published his monumental Chants populaires des Afghans, in which he abandoned his former theory, and proved conclusively that Pashtō must belong to the Eastern group of the Eranian family, and that it is derived from Zend or from a dialect closely allied to Zend. Practically, it bears the same relation to Zend that modern Persian does to the old Persian preserved in the euniform inscriptions of the Achemenides. It has borrowed largely and freely from North-Western India, but, in its essence, it is an Eranian tongue.²

¹ The greater part of this sketch of the Afghans is based on M. J. Darmesteter's brilliant and learned Chants populaires des Afghans.
² As a language, Pashtō delights in rough and hard combinations of consonants. The following popular stories illustrate this character. A certain king sent his dārār to collect the vocabularies of all the dialects upon earth. On his return, he proceeded to quote specimens before his royal Master. When he came to the Afghan dialect he stopped, and producing a tain pot containing a stone, commenced to rattle it. The king in surprise asked the meaning of this proceeding. The dārār replied that he had failed to get a knowledge of the Afghan language, and could only describe it by rattling a stone in a pot. It is also said that Muhammad gave it as his opinion that Afghan was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called science, Ters, Turkish, accomplishment, Fars, Persian, sugar; and Hindustani, salt; Pashtō is complimented with the appellation of the 'beating of the ass.' In spite of these unfavourable remarks, Pashtō, though harsh sounding, is a strong, virile tongue, which is capable of expressing any idea with neatness and accuracy.
Paštō has a fairly copious literature, partly original and partly translated. The first book written in the language is said to be a history of the conquest of Swat by the Yūsfzai, but no copy of it is known to exist. The earliest books of which we have any knowledge are the Khaīrul-bayān, written in four languages, Arabic, Persian, Hindi and Paštō, and the Khārpān, both composed by the heretical Bāyazīd Anṣārī, known to his friends as Pir Rōshan or Master of Light, and to his orthodox opponents, as Pir Tārik or Master of Darkness. He died in 1585 A.D. These works are not now available, but we have extracts from them in the works of his famous opponent, the great Doctor of the Afgāns, the Aḥkūm Darwēza. The latter's most renowned work, an unparalleled treasury of invective, is the Makhzan-e Islām, in which he attacked the heresies of Bāyazīd. He was the author of more than fifty other works, of which the most valuable is the Makhzan-e Afgān, a history of the Afgāns from the most remote times. The earliest poet of whom we have any remains was Mīrzā Anṣārī, a grandson of Bāyazīd, who founded the school of mystic versification which has since monopolised the field of the religious poetry in Afgānīstān. The most famous Afgān poet is Khushbāl Kāhn, the warrior prince of the Khātaks (1613-1691). He is still the most popular of all the national writers of the Afgāns, and his songs are in constant request. His Dīwān was published by Bellow in 1869. Amongst the authors who succeeded him and whose works form part of the national literature, may be mentioned his grandson Afzāl Kāhn who wrote a valuable history of the Afgāns entitled the Tārikh-i Murāṣa, and the Mohmand poets 'Abdū-r-raḥmān and 'Abdū-l-ḥāmid. The popular poets of the present day are professional singers called ču̱ms who are principally Afgānised Indians, and whose poems have been collected by M. Darmesteter in his Chants populaires.

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

In British Territory, Paštō is spoken in the North-West Frontier Province, in Baluchistan, and in a couple of border tracts in the Panjab. In the North-West Frontier Province it is the principal language, being spoken by 1,229,509 people, out of a total population of 2,210,471. Most of the remainder speak some form or other of Lahnda. It is spoken in all the five cis-frontier districts, and the above figures also include 7,740 speakers who are found in trans-frontier posts. These last will be excluded from consideration for the present, leaving 1,221,859 to be dealt with. The North-Eastern dialect is spoken in the district of Hazara, and over the greater part of the districts of Peshawaar and Kohat, but in the two latter the members of the Khātak tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail Khan the South-Western dialect is universal.

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

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

<table>
<thead>
<tr>
<th></th>
<th>North-Eastern Dialect</th>
<th>South-Western Dialect</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>North-West Frontier Province</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hazara</td>
<td>22,151</td>
<td>...</td>
<td>22,151</td>
</tr>
<tr>
<td>Peshawar</td>
<td>654,940</td>
<td>54,525</td>
<td>709,465</td>
</tr>
<tr>
<td>Kohat</td>
<td>107,492</td>
<td>85,891</td>
<td>193,383</td>
</tr>
<tr>
<td>Bannu</td>
<td></td>
<td>218,845</td>
<td>218,845</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td></td>
<td>70,995</td>
<td>70,995</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>791,583</td>
<td>430,256</td>
<td>1,221,839</td>
</tr>
<tr>
<td><strong>Baluchistan</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quetta-Pishin</td>
<td></td>
<td>82,133</td>
<td>82,133</td>
</tr>
<tr>
<td>Loralai</td>
<td></td>
<td>55,738</td>
<td>55,738</td>
</tr>
<tr>
<td>Zhob</td>
<td></td>
<td>66,573</td>
<td>66,573</td>
</tr>
<tr>
<td>Sibi</td>
<td></td>
<td>20,011</td>
<td>20,011</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>224,455</td>
<td>224,455</td>
</tr>
<tr>
<td><strong>Panjab</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attock</td>
<td>15,391</td>
<td>6,500</td>
<td>21,891</td>
</tr>
<tr>
<td>Mianwali</td>
<td></td>
<td>15,191</td>
<td>15,191</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>15,391</td>
<td>21,691</td>
<td>37,082</td>
</tr>
<tr>
<td><strong>Summary</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>North-West Frontier Province</td>
<td>791,583</td>
<td>430,256</td>
<td>1,221,839</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>224,455</td>
<td>224,455</td>
<td></td>
</tr>
<tr>
<td>Panjab</td>
<td>15,391</td>
<td>21,691</td>
<td>37,082</td>
</tr>
<tr>
<td><strong>Total for British India</strong></td>
<td>806,974</td>
<td>676,462</td>
<td>1,483,436</td>
</tr>
</tbody>
</table>

It has been estimated that the number of speakers of the language in Yāghistaν, and British and Independent Afghanistaν is, inclusive of 400,000 independent vol. x.
**PAŠTŌ.**

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

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>In British Territory</td>
<td>1,463,376</td>
</tr>
<tr>
<td>In Afghanistan, etc. (estimate)</td>
<td>2,359,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,822,376</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan—</td>
<td></td>
</tr>
<tr>
<td>Chagai</td>
<td>854</td>
</tr>
<tr>
<td>Kalat</td>
<td>2,207</td>
</tr>
<tr>
<td>Others</td>
<td>37</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,098</strong></td>
</tr>
<tr>
<td>Panjāb—</td>
<td></td>
</tr>
<tr>
<td>Delhi</td>
<td>1,003</td>
</tr>
<tr>
<td>Lahore</td>
<td>4,919</td>
</tr>
<tr>
<td>Sialkot</td>
<td>923</td>
</tr>
<tr>
<td>Gujranwala</td>
<td>27</td>
</tr>
<tr>
<td>Gujrat</td>
<td>2,557</td>
</tr>
<tr>
<td>Shahpur</td>
<td>2,914</td>
</tr>
<tr>
<td>Jhelum</td>
<td>1,041</td>
</tr>
<tr>
<td>Rawalpindi</td>
<td>1,546</td>
</tr>
<tr>
<td>Montgomery</td>
<td>2,111</td>
</tr>
<tr>
<td>Lyallpur</td>
<td>1,543</td>
</tr>
<tr>
<td>Jhang</td>
<td>702</td>
</tr>
<tr>
<td>Multan</td>
<td>1,538</td>
</tr>
<tr>
<td>Mansehra</td>
<td>776</td>
</tr>
<tr>
<td>Dera Ghazi Khan</td>
<td>4,477</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>569</td>
</tr>
<tr>
<td>Others</td>
<td>2,548</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30,092</strong></td>
</tr>
</tbody>
</table>

| Andamanas and Nicobars | 493 |
| Assam                 | 702 |
| Bengal                | 2,770 |
| Bihar and Orissa      | 732 |
| Bombay                | 12,150 |
| Burma                 | 1,587 |
| Central Provinces and Berar | 2,372 |
| United Provinces      | 1,980 |
| Bombay States         | 908 |
| Central India Agency  | 1,059 |
| Hyderabad State       | 786 |
| Kashmir State         | 2,745 |
| Rajputana Agency      | 872 |
| Other Provinces       | 594 |
| **Total**             | **63,349**         |

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\(^1\) See *Encyclopædia Britannica*, 9th Ed., 1, 3975. This estimate was published in the year 1975, and I have found no better figures of later date.
INTRODUCTION.

We have seen that the number of Paśhtō-speakers at home in British India is 1,483,876. Adding to this the total of 63,349 just obtained, we get 1,546,725 as the number of speakers of the language throughout British India, whether at home or abroad. If we again add to this 7,740 for the speakers of Paśhtō in trans-frontier posts, we get 1,554,465, which is the total for the language in the Census records for 1911. So far, therefore, as we can estimate the number of speakers in India and in the countries beyond the North-Western Frontier, we may put the total number of speakers as follows:

<table>
<thead>
<tr>
<th>In British Territory</th>
<th>1,546,725</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Afghānistān, etc. (estimate)</td>
<td>2,359,000</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>3,905,725</strong></td>
</tr>
</tbody>
</table>

—or, in round numbers, four millions of people.
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LECH, Lieut. R.—*A Grammar of the Pashto, or Afghan Language.* Journal of the Bengal Asiatic Society, Vol. xii, 1839, pp. 101 and ff. (The Author's name is印刷 Leach.)

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PAŠTŌ


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N’IMTULLAH, Mullah,—Bahār-i-Rangī Afghānī, Hess Aawal. Lahore, 1899.


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PAŠHTŌ GRAMMAR.

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

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

VOWELS.

*, a, o, i, e, u, e, e, o, ai, au.

CONSONANTS.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>s, or z, according to sound. With some tribes, ts and dz.</td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>j</td>
</tr>
<tr>
<td>ch</td>
<td>ch</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>kh</td>
<td>kh</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>zh</td>
<td>zh, in the South-west zh.</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
</tr>
</tbody>
</table>

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

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

w is pronounced as a hard guttural kh, something like the ch in loco, only more rough, in the North-east. It is then transliterated kh. In the South-western dialect it is pronounced like the sh in 'shine,' and is then transliterated sh. The compound šh, properly khš, or ḵš, is pronounced ke in the North-east and kšhe in the South-west. The word is a preposition, and means 'in.'

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

The peculiar Paşhto short a, I represent by a small " above the line, as in (Peshawar) k'ær. Its use varies according to locality. In one place we have kær, and in another kāshar. In writing in the vernacular, it is sometimes represented by sāvar, sometimes by zér, and sometimes by pēsh. The peculiar Afiridi a is transliterated ṣ. It is pronounced like the a in all. A final i is often pronounced e, and a final u, o.

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

I have throughout followed M. Darmesteter in omitting, in transliteration, a final h, except when it is clearly pronounced in words like šir gunah, a fault, šir skah, a king. All authorities agree that the h is not heard in the termination of feminine nouns, but they differ in regard to other words. For instance, Major Raverly writes wāshah, grass, not wāsht.

II.—NOUNS.

Nine declensions.

I.—

Sing. | Obl. Plur.
---|---
(a) Mas.— | (a)
Dir. ṣarq, a man. | ṣarq. ṣarq. ṣarq.
Obl. ṣarq. | ṣarq. ṣarq. ṣarq.
Voc. ai ṣarq. | ai ṣarq. ai ṣarq.

(b) Fem.— | (b)
Dir. ʃɜ, a maiden. | ʃɜ. ʃɜ. ʃɜ.
Obl. ʃɜ. ʃɜ. ʃɜ.
Voc. ai ʃɜ. ai ʃɜ.

(c) Mas.— | (c)
Dir. plɔr, father. | plɔr. plɔr. plɔr.
Obl. plɔr. | plɔr. plɔr. plɔr.
Voc. ai plɔr. ai plɔr.

(d) Mas.— | (d)
Dir. melm, guest. | melm. melm. melm.
Obl. melm. | melm. melm. melm.
Voc. ai melm. ai melm.

II.—

Sing. | Obl. Plur.
---|---
(a) Mas.— | (a)
Dir. ɡa, a mountain. | ɡa. ɡa. ɡa. ɡa.
Obl. ɡa. | ɡa. ɡa. ɡa. ɡa.
Voc. ai ɡa. ai ɡa.

(b) Mas.— | (b)
Dir. nʌnʌn, prayer. | nʌnʌn. nʌnʌn. nʌnʌn.
Obl. nʌnʌn. | nʌnʌn. nʌnʌn. nʌnʌn.
Voc. ai nʌnʌn. ai nʌnʌn.

III.—

Sing. | Obl. Plur.
---|---
(a) Mas.— | (a)
Dir. ᵇɛ, a thief. | ᵇɛ. ᵇɛ. ᵇɛ. ᵇɛ.
Obl. ᵇɛ. | ᵇɛ. ᵇɛ. ᵇɛ. ᵇɛ.
Voc. ai ᵇɛ. ai ᵇɛ.

(b) Mas.— | (b)
Dir. mʌzdži, a man's head. | mʌzdži. mʌzdži. mʌzdži.
Obl. mʌzdži. | mʌzdži. mʌzdži. mʌzdži.
Voc. ai mʌzdži. ai mʌzdži.

(c) Mas.— | (c)
Dir. mul, a priest. | mul. mul. mul.
Obl. mul. | mul. mul. mul.
Voc. ai mul. ai mul.

(d) Mas.— | (d)
Dir. mʊv, a mother. | mʊv. mʊv. mʊv.
Obl. mʊv. | mʊv. mʊv. mʊv.
Voc. ai mʊv. ai mʊv.

(e) Mas.— | (e)
Dir. qo, son. | qo. qo. qo.
Obl. qo. | qo. qo. qo.
Voc. ai qo. ai qo.

(f) Mas.— | (f)
Dir. ɡo, a grand. | ɡo. ɡo. ɡo.
Obl. ɡo. | ɡo. ɡo. ɡo.
Voc. ai ɡo. ai ɡo.

III.—

Sing. | Obl. Plur.
---|---
(a) wɔd, grass. | ɡa. ɡa. ɡa.

(b) gaw, cow. | gaw. gaw. gaw.

(c) ʃin, girl. | ʃin. ʃin. ʃin.

(d) ɡa, eye lash. | ɡa. ɡa. ɡa.

(e) ɡa, a steer. | ɡa. ɡa. ɡa.

Nom. pl. ɡa. ɡa. ɡa.

Obl. pl. ɡa. ɡa. ɡa.

In other respects these nouns do not change.

VII.—

Sing. | Obl. Plur.
---|---
(a) ɡa, a mountain. | ɡa. ɡa. ɡa.

(b) ɡa, a mountain. | ɡa. ɡa. ɡa.

(c) ɡa, a mountain. | ɡa. ɡa. ɡa.

(d) ɡa, a mountain. | ɡa. ɡa. ɡa.

(e) ɡa, a mountain. | ɡa. ɡa. ɡa.

Nom. pl. ɡa. ɡa. ɡa.

Obl. pl. ɡa. ɡa. ɡa.

VIII.—

Sing. | Obl. Plur.
---|---
(a) ɡa, a mountain. | ɡa. ɡa. ɡa.

(b) ɡa, a mountain. | ɡa. ɡa. ɡa.

(c) ɡa, a mountain. | ɡa. ɡa. ɡa.

(d) ɡa, a mountain. | ɡa. ɡa. ɡa.

(e) ɡa, a mountain. | ɡa. ɡa. ɡa.

Nom. pl. ɡa. ɡa. ɡa.

Obl. pl. ɡa. ɡa. ɡa.

IX.—

Sing. | Obl. Plur.
---|---
(a) ɡa, a mountain. | ɡa. ɡa. ɡa.

(b) ɡa, a mountain. | ɡa. ɡa. ɡa.

(c) ɡa, a mountain. | ɡa. ɡa. ɡa.

(d) ɡa, a mountain. | ɡa. ɡa. ɡa.

(e) ɡa, a mountain. | ɡa. ɡa. ɡa.

Nom. pl. ɡa. ɡa. ɡa.

Obl. pl. ɡa. ɡa. ɡa.

Formation of Cases—

A case ending is same as nominative. Agent is same as oblique form. Other cases by adding the following to the oblique form:

Gen. da—
IV.—VERBS.

(1) Verbs whose infinitives end in 'a may be either transitive or intransitive. Those in 'e are intransitive and in 'a, transitive. Infinitives of causals end in 'ενα.'

(2) Verb Substantive—

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<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>(1) yam.</td>
<td>gu.</td>
<td>Pres.</td>
<td>(1) yam.</td>
<td>œm.</td>
</tr>
<tr>
<td>(2)  or</td>
<td>gu or yam.</td>
<td>(2)  or</td>
<td>œm.</td>
<td>eis.</td>
<td>eis.</td>
</tr>
<tr>
<td>(3)  or</td>
<td>eis or œm.</td>
<td>(3)  or</td>
<td>œm.</td>
<td>eis.</td>
<td>eis.</td>
</tr>
<tr>
<td>(4)  or</td>
<td>eis or œm.</td>
<td>(4)  or</td>
<td>œm.</td>
<td>eis.</td>
<td>eis.</td>
</tr>
</tbody>
</table>

The Regular Verb.—There are two main tenses, the Imperfect and the Present. There are 37 classes of verbs, 13 Intransitive, 24 Transitive. These differ according to the rules for the formation of the Imperfect and Present. Specimens of each are given below. Of Intransitive verbs, the 1st, 2nd, and 3rd classes form the 1st sing. Imperfect by changing the final a of the infinitive to silent a. Thus gušam, 2nd. The 2nd, 3rd, and 4th drop the final y of the infinitive. Thus gušam, 3rd. The imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each class. As regards Transitive verbs, the Imperfect and all tenses derived from it, and from the Past Part., are passive, and use the passive construction, the direct object being in the nominative, and the subject in the agent case. The 1st, 2nd, 4th, 11th, 14th, 15th, 16th, and 17th classes form the 3rd sing. Imperfect by changing l of the infinitive to silent a. Thus oram, 3rd. Similarly the 1st, 2nd, 6th, 7th, and 12th classes, with lengthening of the root vowel. Thus oram, 3rd. The 3rd, 4th, 9th, 10th, 16th, and 17th classes drop the final y of the Infinitive. Thus oram, 3rd. The imperfects of the other classes are subject to special rules. In nearly all verbs, the 3rd pl. masc. Imperfect is the same as the Imperfect. As regards the formation of the Present of Transitive verbs, the 1st, 2nd, 6th, 7th, 13th, 14th, and 21st classes simply drop the l of the Infinitive, and affix the necessary personal termination. For each of the other classes there are special rules.

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

Formation of Tenses.—Pres. Part. 6 Forms, as follows:—

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) yam.</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(2)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(3)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(4)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(5)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(6)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
</tbody>
</table>

Mass. of Nos. 1, 2, and 3 belong to 6th declension, and of 4, 5, and 6 to the 9th; all fems. to the 3rd.

Past Part. 2 Forms, as follows:—

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) yam.</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(2)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(3)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(4)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(5)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(6)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
</tbody>
</table>

Noun of Agency. Formed thus:—

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) yam.</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(2)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(3)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(4)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(5)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
<tr>
<td>(6)  or</td>
<td>yam.</td>
<td>yam.</td>
</tr>
</tbody>
</table>

Tenses based on the present—

(2) Pres. Subj.—Prefixes optionally use to Present. Intransitive verbs, class 3, and Transitive, classes 5, 9, 15, and 20, always omit a. Intransitive, classes 6, 7, 8, 12, 13, and Transitive, classes 2, 5, 10, 15, and 19, are defective, and form the Pres. Subj. by means of a preposition, or with the aid of other verbs.

(3) Optative.—Identical with the Pres. Subj., except that it adds d of to the 3rd sg. and pl. When a personal pronoun is used, de proceeds a, otherwise au proceeds d.

(4) Future.—Prefixes a to the Pres. Subj. When a personal pronoun is used, de proceeds a. Otherwise au proceeds a.

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

Tenses based on Imperfect, and on Past Participle—

(2) Past.—Prefxes optionally use to Imperfect. Intransitive verbs, classes 2, 11, and 13, and Transitive, classes 5, 9, and 20, always omit a. Intransitive, classes 8, 10, and 15, and Transitive, classes 2 and 15-19, are defective, and form the Past by means of a preposition, or with the aid of other verbs.

(3) Habitual Imperfect.—Prefixes a to Past.

(4) Perfect.—Past Participle + yam, etc. (pres. of Auxiliary).

(5) Progressive.—Past Participle + yam, etc. (past of Auxiliary).

(6) Doubtful Past.—Past Participle + yam (Future of Auxiliary) or yam (Pres. Subj. of Auxiliary).

(7) Past Conditional.—Past Participle + a or au (Past Subjunctive of Auxiliary).
### Passive Voice.

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

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Third Person Singular</th>
<th>Third Person Plural</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Plural</th>
<th>First Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Si</strong></td>
<td><strong>Si</strong></td>
<td><strong>Si</strong></td>
<td><strong>Me</strong></td>
<td><strong>Te</strong></td>
<td><strong>Wii</strong></td>
<td><strong>Jihi</strong></td>
</tr>
<tr>
<td><strong>Sg</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Me</strong></td>
<td><strong>Te</strong></td>
<td><strong>Wii</strong></td>
<td><strong>Jihi</strong></td>
</tr>
<tr>
<td><strong>Pl</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Me</strong></td>
<td><strong>Te</strong></td>
<td><strong>Wii</strong></td>
<td><strong>Jihi</strong></td>
</tr>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Me</strong></td>
<td><strong>Te</strong></td>
<td><strong>Wii</strong></td>
<td><strong>Jihi</strong></td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Khihi</strong></td>
<td><strong>Me</strong></td>
<td><strong>Te</strong></td>
<td><strong>Wii</strong></td>
<td><strong>Jihi</strong></td>
</tr>
</tbody>
</table>

### Tenses based on the Imperfect and on the Past Participles.

- **Past Perfect:** 'I have been run.'
  - **Singular:** 1st Person: I have been run.
  - **1st Singular:** I have been run.
  - **Plural:** We have been run.

- **Past Conditional:** 'If I had run.'
  - **Singular:** 1st Person: If I had run.
  - **1st Singular:** If I had run.
  - **Plural:** We had run.

### Passages from the document:

1. **Conjugation of Regular Intransitive Verb—zghālāt (Cl. 3), to run.**
   - **Intransitive, zghālāt, to run.** Past Part. zghālāt or zghālāt, run.
   - **Singular, masculine:**
     - zghālāt
     - zghālāt
   - **Singular, feminine:**
     - zghālāt
   - **Plural, masculine and feminine:**
     - zghālāt

2. **Tenses based on the Present.**
   - **1st Person:** I run.
   - **2nd Person:** You run.
   - **3rd Person:** He runs.

3. **Tenses based on Imperfect and on the Past Participle.**
   - **Imperfect:** I was running.
   - **Past:** I ran.
   - **Perfect:** I have run.

4. **Conjugation of Regular Transitive Verb—akhsi (Cl. 4), to seize.**
   - **Intransitive, akhsi, to seize.** Past Part., akhsi, seized.
   - **Singular, masculine:**
     - akhsi
   - **Singular, feminine:**
     - akhsi
   - **Plural:** akhsī

5. **Tenses based on the Imperfect and on the Past Participles.**
   - These are all passive. The verb agrees with the object in Gender and Number, and the subject is put in the case of the agent. For the agent, either the full pronominal forms mi, ti, kaha, etc. may be used or the contracted obl. forms me, de, yi, etc.
### Synopsis of the XXXVII Verbal Classes.

<table>
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</thead>
<tbody>
<tr>
<td>I</td>
<td>pāhādī</td>
<td>to know</td>
<td>wu + Pres. pāhādī</td>
<td>wu + Imperf. pāhādalai.</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>II</td>
<td>ghaledī</td>
<td>to run</td>
<td>ghaledī</td>
<td>ghaledī</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>šēhā-nālī</td>
<td>to sce</td>
<td>šēhā-nālī</td>
<td>šēhā-nālī</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>čhāndī</td>
<td>to split</td>
<td>čhāndī</td>
<td>čhāndī</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>čhādī</td>
<td>to ascend</td>
<td>čhādī (pl. čhādī)</td>
<td>wu + Imperf. čhādalai.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>VI</td>
<td>mīrī</td>
<td>to die</td>
<td>mīrī</td>
<td>mīrī</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>wēlī</td>
<td>to burn</td>
<td>wēlī</td>
<td>wēlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>mānī</td>
<td>to break</td>
<td>mānī</td>
<td>mātī</td>
<td>mātī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>ghaledī</td>
<td>to run</td>
<td>ghaledī</td>
<td>wu + Pres. ghaledī</td>
<td>wu + Imperf. ghaledī.</td>
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<td></td>
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<tr>
<td>X</td>
<td>drūnī</td>
<td>to go</td>
<td>drūnī</td>
<td>(tī)</td>
<td>(lārī)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>XI</td>
<td>tārī</td>
<td>to go</td>
<td>tārī</td>
<td>tārī</td>
<td>tārī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>XII</td>
<td>tīrī</td>
<td>to go</td>
<td>tīrī (tīrī)</td>
<td>tārī (tīrī)</td>
<td>tārī (tīrī)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>XIII</td>
<td>rā-gāhī</td>
<td>to come</td>
<td>rā-gāhī</td>
<td>rā-gāhī</td>
<td>rā-gāhī</td>
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</table>

#### Intransitive Verbs.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>tārī</td>
<td>to bind</td>
<td>tārī</td>
<td>wu + Pres. tārī</td>
<td>wu + Imperf. tārī</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>II</td>
<td>khashāi</td>
<td>to bury</td>
<td>khashāi</td>
<td>khashāi</td>
<td>khashāi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>ghowālī</td>
<td>to desire</td>
<td>ghowālī (tā)</td>
<td>wu + Pres. ghowāī</td>
<td>wu + Imperf. ghowāī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>lāyī</td>
<td>to read</td>
<td>lāyī</td>
<td>lāyī</td>
<td>lāyī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>māntī</td>
<td>to write</td>
<td>māntī</td>
<td>māntī</td>
<td>māntī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>wāyī</td>
<td>to speak</td>
<td>wāyī</td>
<td>wu + Pres. wāyī</td>
<td>wu + Imperf. wāyī</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>VII</td>
<td>bālī</td>
<td>to call</td>
<td>bālī</td>
<td>bālī</td>
<td>bālī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>wāshī</td>
<td>to kill</td>
<td>wāshī</td>
<td>wāshī</td>
<td>wāshī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>prā-nāt</td>
<td>to unhouse</td>
<td>prā-nāt (kī-šēhī)</td>
<td>prā-nāt</td>
<td>prā-nāt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>wīshī</td>
<td>to dish-charge</td>
<td>wīshī</td>
<td>wu + Pres. wīshī</td>
<td>wu + Imperf. wīshī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>XI</td>
<td>ārsāntī</td>
<td>to hear</td>
<td>ārsāntī</td>
<td>ārsāntī</td>
<td>ārsāntī</td>
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<tr>
<td>XII</td>
<td>pārīhāntī</td>
<td>to know</td>
<td>pārīhāntī</td>
<td>wu + Pres. pārīhāntī</td>
<td>wu + Imperf. pārīhāntī</td>
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</tr>
<tr>
<td>XIII</td>
<td>khandī</td>
<td>to laugh</td>
<td>khandī</td>
<td>khandī</td>
<td>khandī</td>
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</tr>
<tr>
<td>XIV</td>
<td>musī</td>
<td>to rab</td>
<td>musī</td>
<td>musī</td>
<td>musī</td>
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<tr>
<td>XV</td>
<td>yēhī</td>
<td>to place</td>
<td>yēhī (tā)</td>
<td>yēhī</td>
<td>yēhī</td>
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<tr>
<td>XVI</td>
<td>šēh-ālī</td>
<td>to place</td>
<td>šēh-ālī (tā)</td>
<td>šēh-ālī</td>
<td>šēh-ālī</td>
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<tr>
<td>XVII</td>
<td>hā-ālī</td>
<td>to place</td>
<td>hā-ālī (tā)</td>
<td>hā-ālī</td>
<td>hā-ālī</td>
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<tr>
<td>XVIII</td>
<td>hā-ālī</td>
<td>to take</td>
<td>hā-ālī (tā)</td>
<td>hā-ālī</td>
<td>hā-ālī</td>
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<td></td>
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<tr>
<td>XIX</td>
<td>kādī</td>
<td>to remove</td>
<td>kādī</td>
<td>kādī</td>
<td>kādī</td>
<td></td>
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<tr>
<td>XX</td>
<td>kēbī-bīnī</td>
<td>to cause</td>
<td>kēbī-bīnī</td>
<td>kēbī-bīnī</td>
<td>kēbī-bīnī</td>
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<td>sātī</td>
<td>to nourish</td>
<td>sātī</td>
<td>wu + Pres. sātī</td>
<td>wu + Imperf. sātī</td>
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<td>XXII</td>
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<td>to swallow</td>
<td>gharī</td>
<td>gharī (N.-E.), sū (S.-W.)</td>
<td>gharī</td>
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<tr>
<td>XXIII</td>
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<td>to burn</td>
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<td>jāmī (tā)</td>
<td>jāmī</td>
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</tr>
<tr>
<td>XXIV</td>
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<td>to do</td>
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<td>Plains Yūnsafai</td>
<td>Swat Valley</td>
<td>Bājan</td>
<td>Ghilzai</td>
<td>Afrīdī</td>
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<td>70</td>
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<td>80</td>
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<td>nwis</td>
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<td>.......</td>
<td>sil*</td>
<td>.......</td>
<td>sil*</td>
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</tr>
</tbody>
</table>

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

NORTH-EASTERN DIALECT.

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazara</td>
<td>22,151</td>
</tr>
<tr>
<td>Attock</td>
<td>15,491</td>
</tr>
<tr>
<td>Peshawar</td>
<td>654,940</td>
</tr>
<tr>
<td>Kohat</td>
<td>107,492</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>806,974</strong></td>
</tr>
</tbody>
</table>

The following specimen, a version of the Parable of the Prodigal Son, is in the North-eastern or Pashto dialect as spoken in the Peshawar District. Note that there is a tendency to substitute u for o. Thus, warquwal, for war-ka-o-ol, it was given, in which an o has become u. The prefix of the genitive is d, not da. The letter  is substituted for ai, as in rughal, for rughalai, he came. The past participle often ends in 6, as in ko, he was made; wulido, he was seen. Note also the forms ne (or na) ma, I am not; p6, on him; and t6-na, from it.

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-eastern Dialect</td>
<td>654,940</td>
</tr>
<tr>
<td>South-western (Khatak) Dialect</td>
<td>54,525</td>
</tr>
<tr>
<td><strong>Total number of Pashto:Speakers</strong></td>
<td><strong>709,465</strong></td>
</tr>
</tbody>
</table>

---
[No. 1.]

ERANIAN FAMILY.

EASTERN GROUP.

PAŞTŌ.

NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyad Muhammad Khan, 1898.)

(بیشتر مطلب در دیگر صفحه)
ERANIAN FAMILY.  

EASTERN GROUP.

PAŠTŌ.

NORTH-EASTERN (PESHAWAR) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

Də yau səri dwa žaman wū. Kəshʻr war-ta
Of one man two sons there-were. By-the-younger-one him-to
wuwə chi, ʻai pləra, də ḵhələ məla chi-sə bahhra me
it-was-said that, “O father, from thine-own goods whatever portion to-me
rasi mə-la rə-ka.” Jor hagha pə wəgha wuka. Yau
comes me-to give-to-me.” According by-him on-him division was-made. A
so vražə pas kəshʻr žəe ḵhəl mələ asəbah rə-təl-kə,
few days after by-the-younger son his-own goods (and) property was-gathered,
yau lirə mələk ta pa safar lär, au h'ltə yə har-ə pa
one far country to on journey went, and there by-him everything on
bad-'amalə wələzəwəl. K'm-wəkht-chi war-səkha šə pətə nə shəwəl, nó
profligacy was-spent. As-soon-as him-with anything remained not was, then
pa hagha mələk kəkhe (ko) sakhtə qəñti pašə-shvä. Nó də muhtəja
in that country in mighty famines arose. Then he in-want
shə. Də yau wəfəni səri nənkar sho. Həghə də badə-zənəwarə
became. Of one citizen man the-servant he-became. By-him of swine
sərəwələ-la pətə-tə wəstəwələ. Chi chə šə na
the-feeding-for the-fields-to he-was-sent. When by-any-one anything not
war-kawəl, nó pə-xə-kəkhe yə tər-səhu, də post-kki chi khanzəɾən
to-him-was-given, then in-his-mind-in for him it-passed, ‘these huks which swine
pə gədə dəkəwələ zə hum pə nas məy-kəram.’ Chi pə
on-them their-belly fill I also on-them belly satisfied-could-make. When to
khud shə, nó pə-xə-kəkhe yə wuwə chi, ʻajiba da
himself he-came, then on-his-heart-in by-him it-was-said that, “wonderful is-it
chi də plər-me dəməra dər məzdərən pa dəoəi mərəği là
that of my-father so many hired-servants on bread satisfy-themselves yet
tə-na ziyətəği, au həl da də chi zə dəltə la lwəgə məram.
it-from there-remains-some, and fact this is that I here with hunger am-dying.
Dagha də. Pəisam war-əm, au wər-tə wəyəm chi, “ʻai pləra,
This is-(so). I-am-arising I-am-to-him-going, and him-to I-am-saying that, “O father,
də Khədoəi guṇə me kəžə-da, au stə məkəha-əməkə. Də də laiq
of God sin by-me has-been-done, and thy face-before. Of this worthy
nē "ma chi stā zōc wu-bal'le sh'm. Mā d'-khp'lo mazdurānō-na not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of wugana." Jēr uchāt pāsēd plār-la warragīh. D'-wrajya chi consider." Accordingly up he-rose father-to went. From-a-far when plār-ta war ḡkārā-śhō, nō zī pē d'-hagh' wusō. War dau the-father-to him-he appeared, then heart on-him of-him burnt. To-him running yē kō; war tar-ghārā-wat, au dēr yē ḡkukul-kō. Žōo by-him was-done; to-him embraced, and much by-him kissing-was-done. By-the-son war-ta wuwe chi, 'ai plāra, mā d' Khodiā gunā k'pē-da au him-to it-was-said that, 'O father, by-me of Heaven sin has-been-done and stā makha-makh. Dē dē qābil nē 'ma chi stā zōc wu-bal'le thy face-before. Of that worthy not I-am that thy son called sh'm.' Plār khp'lo naukarānō-ta wuwe chi, 'd'-tūlō-na I-may-be.' By-the-father his-own servants-to it-was-said that, 'than-all khe jamē rāwobāṣāi war waghundawai. Gūta war pa lās kai au best robe bring-out on-him put. Ring to-him on hand put and pāqē yē war-ta pa ḡhpō kāi; chi pa-yau-tāi-sara khwurāk-wu-kū au hum shoes his him-to on feet put; that together we-may-feed and also khushāḷi wu-kū. Žīka-čhi dā zōe me mṛ' wu, sar-dōbhā jaṇvādā śhō; joy make. Because-that this son of-me dead was, again lying became; wruk wu, bhā mūndē śhō.' Pas pa khushāḥtiyā yē sara sānāt lost was, again found became. Thereon in joyfulness by-them with the-time tērāw'lo.

was-passed.

M'gh'ṛ zōe yē pa-pāṭi-kkhe wuh. Chi rā-rāwān-śhō au kōr-ta
Elder son his in-the-field was. When he-started and the-house-to
nizdē śhō, d' sandarō au d' gādēdō āwāz yē-tar-ghwagā śhō. Yau
near came, of music and of singing the-sound to-his-ears came. A
naukar yē rāwubāl'lo, tēnā tapōs yē wu-kṛō, 'chi dā
servant by-him was-called, (and) him-from inquiry by-him was-made, 'what this
s' di?' Hagha pa-jawāb-kkhe war-ta wuwe chi, 'wrōr-de
thing is?' By-him in-answer him-to it-was-said that, 'brother-thy
rāghulā-dē, au plār-de wa-la lōyā melmastīyā k'pē-da, dapāra-d'-dē
come-is, and thy-father him-to great hospitality hath-given, owing-to-this
chi rōgh jōr yē wulidō.' Dē khapa shw'lo, zī-yē
that safe (and) sound by-him he-has-been-seen? He angry became, heart-his
wu-na-ghwuṅkhtē chi war-n'nu-wāzam. Plār yē rāwuvat
did-not-desire that to-him-I-may-enter. The-father-then to-him came-out
pukhā-yē-kō. Da plār-ta wuweyilō chi, 'tār-wuka
(and) beseeching-by-him-was-done. By-him his-father-to it-was-said that, 'think
vol. 2.
Buner Dialect.

The next specimen comes from Buner. It differs very slightly from standard Pashto. We may note that the genitive prefix is de' and not da, and that a final short e or r is transliterated i and not e. The word for ‘he was’ is to, not tu, and for ‘brother’ is yar, not urdur.
ERANIAN FAMILY.

EASTERN GROUP.

PAŞHTO.

NORTH-EASTERN (BUNER) DIALECT.

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

Then, when the young men of the tribe had assembled, the chief of the tribe called on his chief, and said to him:

'Brother, it is time for the plundering of the foe. Let us go and take their cattle and horses, and we shall be rich.'

'I agree with thee, my brother,' said the chief, 'but let us first take care of our own affairs. We must make sure that the enemy is not near, and that we have enough food for our people.'

So they went to the fields and gathered in the grain, and when they had enough, they set out on their journey to the enemy's land.

When they arrived at the enemy's camp, they found that the enemy was not there, and they entered the camp and took all the cattle and horses that they could carry. They also took some of the food that the enemy had left behind.

When they returned home, they were praised by the people for their bravery, and they were given much food and money as a reward for their service.

And so it was that the people of the tribe lived in peace and prosperity, and they were respected by all the other tribes in the region.
[No. 2.]

ERANIAN FAMILY. 

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BUNER) DIALECT.

(TRANSLITERATION.)

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

D' yaw sarî dwa zaam'în wû. Ño hagh' k'sh'êr khphî plâr ta wuwi chi, 'plâra mà-la khph'la brakha d' màla râkra.' Ño hagh' khphî màl p' drârî wuwa. Ñay tso rúaqê pas k'sh'êr dzûyi har-te' râtöl kr, au yau lihê m'îlk ta yë mazal wuk'. Au hahta yë khphî màl p' mastât düra k't. Ño chi töl yë khlaa k't, no p' hagh' m'îlk bandî yau ambârê qâhât râghai, au haghâ tang sh. Ño haghâ làr, au d' hagh' waqan yau mu'atabar sarî sara nauka sh. Au hagh' dî khânsirânî d' tsaraal'do dâpàra khph'lo pâtî la wulc'g. Au hagh' bâ p' khushhâlai sara p' hagh' bûsû chi khânsirânî khwâr, khph'la gêda âka k'te wa, khô hêchî n' warâwâl. Byâ chi p' khud sh, no wu-wî-chi, 'dz'mà d' plâr tso'mra naukaran p' kh' shân dôqay mûmî, au z' d' lu'gî mûmî. Z'ba pàq't'm, au khphî plâr la ba warsh'm, au war-ta ba wày'm chi, 'plâra, mà d' Khûdâe gunah kr' te da au stâ hum. Au d' dé layiy n' y'm chi stâ dzûyi sh'm, khô p' naukaranî kkh(ki) mi wàchaw.' Au haghâ pàt'sd, au khphî plâr la râghai. Khô chi haghâ la byarta wî, no khphî plâr wulîd, au tars yê pri wuk'. Au war wuzhâhî, au war târ-g'hârwar. Au khph'la yê k't. Au dzûyi war-ta wuwi chi, 'plâra mà d' Khûdâe au stâ gunah kr' te da. Au d' dé layiy n' y'm chi stâ dzûyi sh'm. W'le plâr yê khph'lo naukaranî ta wuwi chi, 'kha jàma râwraî, au d' ta yê wàg'hunda waî, au yawa guta yê p' às kraî, au pàq war-ta p' khph' krâi. Au râdàzi chi dôqay wukhrû, au khushhâlî wukrû. Dz'ka chi dà dz'mà dzûyi m'î wî, au jwandai sh'wâi dai; ruk wî, au pudâ sh'wai dai.' Au haghai khushhâlî jôra kà.

Us d' hagh' m'sh'êr dzûyi p' pàqî kkâ(ki) wî. Au chi haghâ râghai, au kôr ta nizdê shî, no d' sarôd au d' gêjûlo awàz yê wàwred. Ño yaw naukar ta yê awàz wuk'î, au tapaus yê trî wuk'î chi, 'da ts' chal dai?' Ño hagh' war-ta wuwi chi, 'stâ rûr râghîlai dai. Au plâr di khûrât k'rai dai. Dz'ka chi haghâ yê rôgh jîr mûndîlai dai.' Ño haghâ maraw' shî, au dan'na n' tî. No plâr yê rûwûwàt, au minât yê war-ta wuk'. Ño hagh' p' jàwib kkh(kî) plâr ta wuwi chi, 'gôra, dôrê jûr k'âla mà stà khidmat k'rai dai, au hêchare mi stà íyûkum n' dai màt k'rai. Au byâ hum tà chare mà-la yau tsêrlî tài rûk'rai n' dai, chi mà pri d' khph'lo dôstànî sara khushhâlî k'rai wàî. W'le khô chi dà stà dzûyiî chi mâl yê dar-ta p' dîm' hûbûta k'rai dai, râghai, nô tà wa-la mâlmastôyâ wark.y.' Ño hagh' war-ta wuwi chi, 'dzûyi, t'tî mâ sara yê, au dz'mà hâr ts' stà di. Dà munâsib wû chi mûg khâdi wukrû, au khushhâla shî. Dz'ka chi dà stà rûr m'î wî, au byà jwandai sh'wàî dai; au ruk wî, au mûndîlai sh'wàî dai.'

1 Made of dust of.
YŪSUFBZAI DIALECT.

The following specimen is in the dialect used by the Plains Yūsufzais, who inhabit the country to the north-east of Peshawar. Their number is included in the figures already given for Peshawar District. As there stated, 654,940 people speak the North-eastern dialect of Pašhtō in the Peshawar District, and of these, according to the census of 1911, 113,465 are Yūsufzais.

A very similar dialect of Pašhtō is also spoken by 29,151 people in the north-west and south-west of the Hazara District, and the specimen here given will also do for that district.

Note that ṭ and ṭ̣ are pronounced ś and ṡ, respectively. The letter Ṽ is often written as. This, however, is merely a matter of spelling. As in Buner, a final ṭ̣ṛ is transliterated i, not e; the word for ‘was’ is ṭ̣ṛ, not ṭ̣ṛ; and the word for ‘brother’ is ṭ̣ṛṛ, not ṭ̣ṛṛ.
ERANIAN FAMILY.

EASTERN GROUP.

PAŞHTO.

NORTH-EASTERN (Plains Yūsufzai) Dialect.

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

PAŠTŌ.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

TRANSLITERATION AND TRANSLATION.

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

Ḋa yau sārī dwa zāṁn wū. Nō hagh̥-k̥sh̥r̥ k̥hp̥l̥ pl̥r̥ ta
Of one man two sons were. Then by-the-younger his-own father to
wūwi chī, ‘pl̥r̥a, mā-la k̥hp̥l̥a brakh̥a ḋ māl na rākra.’
it-was-said that, ‘O-father, me-to my-own share of property from give.’
Nō hagh̥ k̥hp̥l̥ jāedād ṗ dwārō wuweš̥h̥. Yau sō rwa̦z̥e pas
Then by-him his-own estate on both divided. One few days after
k̥sh̥r̥ zōyī har-s̥ jumā-kr̥l̥, au yau liri m̥lk ta yē
by-younger son every-thing was-collected, and one far country to by-him
kūch̥ wuk̥r̥. Au halta yē k̥hp̥l̥ māl ṗ mastaī
journey was-made. And then by-him his-own property on debauchery
wālūzaw̥. Nō chī tōl yē khīs̥ k̥r̥, nō ṗ
was-caused-to-fly-away. Then when all by-him finished was-done, then on
hagh̥ m̥lk bandī yau lōe qahāt rāghai, au hagh̥a tang sh̥.
that country upon one great famine came, and he straitened became.
Nō hagh̥a lār̥, au ḋ hagh̥a waṭān yau muṭabar sārī sara nauk̥r
Then he went, and of that country one respectable man with servant
sh̥. Au hagh̥ ḋ k̥hān̥z̥r̥n̥ ḋ sāraw̥l̥o ḋp̥rā k̥hp̥l̥o pāṭo ta
became. And by-him of swine of grazing for his-own fields to
wulēg̥. Au hagh̥ ba ṗ khus̥l̥l̥aī sara, ṗ hagh̥ būs̥o chī
(by) was-sent. And by-him woulḋ with pleasure with, on those husk which
khān̥z̥r̥n̥ k̥hwār̥l̥, k̥hp̥l̥a gēd̥a ḍaḍa k̥re wa, k̥hō
by-swine were-eaten, his-own boltly full been-made would-have, but
hēch̥h̥ n̥ warka̦w̥l̥. Byā chī ṗ khud̥ sh̥. nō wu yē
by-any-one not was-given. Again when by sense became, then was by-him
way̥l̥ chī, ‘zāṁ ḋ pl̥r̥ sōn̥ma naukārān̥ ṗ kh̥ shān dōd̥ā
said that, ‘my of father how-many servants in good manner bread
mūmī, au ḋ ḋ lw̥g̥ō m̥rm̥. Z̊ ba pās̥m̥, au k̥hp̥l̥ pl̥r̥ la ba
get, and I of hunger die. I will rise, and my-own father to will
wars̥m̥, au warata ba wāy̥m̥ chī, ‘pl̥r̥a, mā ḋ Khud̥āe guṇāh k̥r̥
go, and him-to will say that, “father! by-me of God sin committed
da au sī hum, au ḋ ḋ lāy̥iq n̥ y̥m̥ chī sī hāy̥z̥ā sh̥m̥; k̥hō
is and thine too, and of this worthy not am that thy son be; but
پر ناکارانه که‌کی می‌واحکا " آنها را پاسِد اکثریت ولادت از من در اثر تعدادشان " و هنگامی که او گریخت، او به‌سوی پدرش خودی رفت. خدایی که هاغ‌ها به‌وسیله یک پسر، ویکا که از او ورود می‌کرد و او را در عین حال پس‌برده و از او جنگ شد، و پدر او خوب شد و که‌کی به‌وسیله او وارد شد. اما هنگامی که او به‌وسیله‌اش پدرش را وارد وارد می‌کرد، او پدرش را خوب و از او جنگ می‌کرد.

والیاً پسر یک‌وسیله ناکارانه‌ای که‌کی می‌واحکا " اکثریت ولادت از من در اثر تعدادشان " و هنگامی که او گریخت، او به‌سوی پدرش خودی رفت. خدایی که هاغ‌ها به‌وسیله یک پسر، ویکا که از او ورود می‌کرد و او را در عین حال پس‌برده و از او جنگ شد، و پدر او خوب شد و که‌کی به‌وسیله او وارد شد. اما هنگامی که او به‌وسیله‌اش پدرش را وارد وارد می‌کرد، او پدرش را خوب و از او جنگ می‌کرد.

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پس از همین، ویکا که‌کی می‌واحکا " اکثریت ولادت از من در اثر تعدادشان " و هنگامی که او گریخت، او به‌سوی پدرش خودی رفت. خدایی که هاغ‌ها به‌وسیله یک پسر، ویکا که از او ورود می‌کرد و او را در عین حال پس‌برده و از او جنگ شد، و پدر او خوب شد و که‌کی به‌وسیله او وارد شد. اما هنگامی که او به‌وسیله‌اش پدرش را وارد وارد می‌کرد، او پدرش را خوب و از او جنگ می‌کرد.

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khō-chī dā stā zōyai, chi māl yē dar-ta pē d'mō kharāb k'rāi as-soon-as this thy son, by-whom wealth by-him thee-to on harlots spoilt made dai, rāghai, nō tā war-ta mēlmastya war k'r'la.' Nō haghē war-ta is, came, then by-thee him-to feast to-him given.' Then by-him him-to wuwi chi, 'zoya, tē hamēsīa mā sara yē, au d'mā har-sē stā it-was-said that, 'son, thou always me with art, and my every-thing thine di. Dā numāsīb wū chi mūg k̚hādī wukṛū au khushāla shū, is. This meet was that we merriment may-make and merry be, k'ka-chī dā stā rōr m'rē wē, au byā jwandai sh'wai dai au ruk because this thy brother dead was, and again alive become is and lost wē, au mūndlai sh'wai dai.' was, and found been is.'

SWAT DIALECT.

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

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

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

[Page 36]
[No. 4.]
ERANIAN FAMILY. EASTERN GROUP.
PASHTO.
NORTH-EASTERN (SWAT VALLEY) DIALECT.
(TRANSLITERATION AND TRANSLATION.)
(Sir Harold Deane, K.C.S.I., 1898.)

Da yau sarı dwa zāman wū. Nō hagh¹ kashar khpal plār ta
Of one man two sons were. Then by-that younger his-own father to
wuwi chi, ‘plāra, mā-la khpalā brakha da māl na rākra.’ Nō
it-was-said that, ‘father! me-to my-own share of property from give.’ Then
hagh¹ khpal bīsāg pa dwārō wuyesha. Yau sō wraţē pus kashar
by-him his-own property on both was-divided. A few days after by-the-younger
zūyi har-ša jama’-kr², au yau liri malk ta yē sapar
son everything was-collected, and one far country to by-him journey
wukar. Au halta yē khpal māl pa mastai ‘abāg-kar. Nō
was-made. And there by-him his-own property on profligacy was-wasted. Then
chi tōl yē khlas-kar, nō pa hagh¹ malk bāndi yau lōe qahat
when all by-him was-consumed, then on that country upon one great famine
rāghnā, au haghā tang sh₃. Nō haghā lā-sh⁴, au da hagh¹ waṭan
came, and he straitened became. Then he went, and of that country
yau mu’ātabar sarī sara naukar sh⁴. Au hagh¹ da khinzirānō da
one respectable man with servant became. And by-him of swine of
sarawalō dapāra khpalō paṭō ta wulēga. Au hagh¹ ba pa
grazing for his-own fields he-was-sent. And by-him would with
khushhālāi sarā pa hagh¹ būsō chi khinzirānō khwāra, khpalā gēdā
pleasure with on those husks which by-swine were-eaten, his-own belly
mara-kāre wa, khō hēchā na warkawal. Byā chi
been-made-satisfied would-have, but by-any-one not was-given-to-him. Again when
pa khud sh₃, nō wu-yē-wayal chi, ‘zámā da plār sōmrā
on senses became, then was-by-him-said that, ‘my of father how-many
naukarān pa kh¹ shān dōdai mūmī, au z² da lvaţē mram. Z² ba
servants by good manner bread find, and I of hunger die. I will
pāsam au khpal plār ta ba wārsham, au war-ta ba wāyam chi,
rise and my-own father to will go, and him-to will say that,
“plāra, mā da Khudāc gunāh kāre da, au stā hum, au da de lāyīq
“father, by-me of God sin done is, and thine also, and of this worthy
na yam chi stā zuāi sham, khō pa naukarānō kkh(ki) mi tal-krā,”
not am that thy son I-become, but in servants in me include.”]
Au hagha pāśēd² au khpal plār la rāghai. Khō chi hagha la byarta-
Aid he rose and his-own father to came. But as he yet for
w²; nō khpal plār wulid³, au tars yē pri wukar,
was, then by-his-own father he-was-seen, and pity by-him on-him was-made,
au war wuzghalād⁴, au war tar-gharawat, au kḥkul ye kār. Au zūyī
and at-him ran, and him embraced, and kiss by-him made. And by-the-son
war-ta. wuwi chi, ‘plār, mā da Khynāe au stā gunāh kare da, au
him-to it-was-said that, ‘father, by-me of God and thy sin done is, and
da dē lāyīq na yam chi stā zūai shām.’ Wale plār yē khpalō
of this worthy not I-am that thy son I-may-become.’ But by-the-father his his-own
naukarānō ta wuwi chi, ‘kha jāma rāwrai, au da ta ye wāghundawat,
serve to it-was-said that, ‘good robe bring, and him to it
oṭole, au yawa guṭa ye pa lās krai, au panē war-ta pa khpō krai. Au rāzāi
and one ring his on hand do (put), and shoes him-to on feet do. And come
chi dōdai wukhrū, au khusbāhāi wukrū. Žaka-chi da zānā zūai mār
that bread we-eat, and merriment do (make). Because this my son dead
w²; au jwandai shawai dai; wrak w², au paidā-shawai dai.’ Au haghai
was, and alive been is; lost was, and recovered is.’ And by-them
khushbāhāi jōra-kra.

Merriment made.

Us da hagha⁵ maskar zūai pa paṭtī kkh(ki) w²: au chi hagha rāghai,

Now of him elder son in field in was: and when he came,
au kōr ta nizdē sh⁶, nō da sarōd au da gājēdō awāz yē
and house to near became, then of music and of dancing sound by-him
wāwṛēt⁷. Nō yau naukar ta yē awāz wukar, au tapaus yē
was-heard. Then one servant to by-him calling was-made, and enquiry by-him
tri wukar chi, ‘da dē sē sawab dai?’ Nō hagha⁸ war-ta
from-him was-made that, ‘of this what reason is?’ Then by-him him-to
wuwi chi, ‘stā rōr rāghalai dai, au plār di khairāt kārāi dai,
it-was-said that, ‘thy brother come is, and by-father thy feast done is,
žaka-chi hagha yē rogh jōr mūntalai dai.’ Nō hagha marawar sh⁹,
because he by-him whole well found is.’ Then he angry became,
au danana n² t⁰. Nō plār yē rāwuwat, au minat yē war-ta
and inside not went. Then father his came-out, and entertain by-him him-to
wukar. Nō hagha⁹ pa jawab kkh(ki) plār ta wuwi chi, ‘gōra,
was-made. Then by-him in reply in father to it-was-said that, ‘Lo!
dōmra dēr kālā mā stā khidmat kārāi dai, au hōchare mi stā
so many years by-me thy service done is, and ever by-me thy
hukam n¹ dai māt-kārāi. Au byā hum tā chare mā-la yau warghūmai
order not is broken-made. And then ever by-thee ever me-to one kid
rākāra ni² dai, chi mā pri da khpalō dōstānō sara khusbāhāi kārāi
given not is, that by-me on-it of my-own friends with merriment done
wai. Walē kho chi da sta zaai, chi mal yē dar-ta pa kachnō,
might-be. But as-soon as this thy son, by-thom wealth by-him thee-to on harlots,
hkarāb-kārāi dai, rāghai, no tā war-ta māl māstā warkā. Nō bāgh sguandered is, came, then thou him-to feast gave. Then by-him
war-ta wuwi chi, 'zūya, t' hamēsē ha mā sara yē, au žamā har-sa
him-to it-was-said that, 'son! thou always me with art, and my every-thing
sta di. Dā munāsēb wā chi mūg khalī wukrū, au khushhāla shū,
thing is. This meet was that we merriment make, and merry become,
žaka chi da sta rōr mar wā, au byā jwandai shawai dai; au
because that this thy brother dead was, and again alive become is; and
wrak wā, au muntalai shawai dai.'
lost was, and found become is.'

BAJAURO DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent
territory of Bajaur. Note that ë and ë are pronounced ë and ǣ, respectively. In other
respects, the dialect is much the same as that of the Yūsufzais.

ERANIAN FAMILY.

PAŞHTO.

NORTH-EASTERN (BAJAU) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

(St. Harold Deane, K.C.S.I., 1893.)

D* yau sa₄i dwa z’am’n wu. No hagh* k‘sh’r khp’l plar ta of one man two sons were. Then by-that younger his-own father to wuway’l chi, ‘plara, mâla khp’la barkha d* mâl na râkra.’ Nó it-was-said that, ‘father, me-to my-own share of property from give.’ Then hagh* khp’l bia₄ g p’ dwârî wuylâsh*. Yau so wrâché pas k’sh’r zô, by-him his-own means on both was-divided. A few days after by-younger son, har-s* jama’-kral, au yau liré m’lk ta yê masal wuk’r. Au everything was-collected, and one far country to by-him journey was-made. And halta yê khp’l mâl p* mastai wubâz*. Nó chi têl yê there by-him his-own property on profligacy was-wasted. Then when all by-him khiâs-k’t, nó p* hagh* m’lk bândi yau lîc qabat râghai, au haghâ was-finished, then on that country upon one great famine came, and he tang sh’. Nó hagh lâr, au d* hagh* waṭan yau mu’awâbar sâr straitened became. Then he went, and of that country one respectable man sara nukar sh*, au hagh* d* khînzirânô d* sara’lô d’pâra khp’lô pâtô with servant became, and by-him of swine of grazing for his-own fields ta wulôg*. Au hagh* ba p* khushhâlai sara p* hagh* bûsîo chi to was-sent. And by-him would on pleasure with on those husks which khînzirânô khwâr*, khp’lâ gêda dâka k*re wa, khô lêchhâ by-swine were-eaten, his-own belly full been-made would-have, but by-any-one n’ warkaw’l. Byâ chi p* khud sh’, nó wu-yâ-way’l not was-given-to-him. Again when upon himself* he-became, then it-was-by-him-said chi, ‘z’ma d* plar sûmra nukarân p* kh* shân ghala mûmi, that, ‘my of father how-many servants in good manner food get, an z* d* lwîgê m’r’m. Zî ba pâs’m, au khp’l plar ta ha warsh’m, and I of hunger die. I will rise, and my-own father to will go, au warmt ba wây’m chi, “plarm, mû d* Khudâe gunah k’re da au and him-to will say that, “father, by-me of God sin done is and stâ hum. Au d* de lâyîq n* y’im chi stâ zoe st’h’m, khô p* thine also. And of this worthy not I-am that thy. son I-become, but (in) nukarânô kkh(ki) mi wugana.”’ Au haghâ pâsêd’, au khp’l plar la servants among me consider.’” And he rose, and his-own father to

* Came to his senses.
raghai. kho chi hagha la byarta w*, no khbp' plar wulid*, au
came. but when he yet far was, then by-his-own father he was-see, and
tars... ye pri wuk*t. au war wuzghalad*, au war tar-sharrawat,
pity by-him on-him was-done. and at-him he-ron, and him embraced (him),
au xkhul ye k*t. au zoe warta wuwayl chi, 'plara, maz d* Khudake
and kiss by-him done. and by-the-son him-to it-was-said that, 'father, by-me of God
au sta gunah... kre... da, au d* d*... lajiq... n* y*m chi sta zoe sh*m.'
and thy sin committed is, and of this worthy not I-am that thy son I-may-become.'
W*le plar ye khbp'lo naukarano ta wuwayl chi, 'kha jama rawra,
But by-the-father his his-own servants to it-was-said that, 'good robe bring,
uau d* ta ye waghundawa, au yawa guta ye p* las krai, au
and him to it clothe, and one ring his on hand do (put), and
pane warta p* khpo krai. au raazi chi doqai wukhwra, au khushhali
shoes him-to on feet do (put). and come that bread - we-eat, and merriment
wukpa. zka-chi da zmaz zoe m*r w*, au jwanda shwai dai; wruk
do (make). Because this my son dead was, and alive become is; lost
w*, au paida shwai dai.' Au hagha khushhali jora krai
was, and recovered become is.' And by-them merriment making was-done.

Us d* hag* m*h*r zoe p* pati kkh(ki) w*. Au chi hagha raghai,
Now of him elder son in field in was. And when he came,
au kor ta nidle sh*, no d* sarod au d* gadeo awaz ye
and house to near became, then of music and of dancing sound by-him
wurred*. No yau naukar ta ye awaz wuk't; au pukhtana ye
was-heard. Then one servant to by-him calling was-done, and inquiry by-him
tri wurka chi, 'da s* chal dai?' No hag* warta wuwayl
from-him was-done that, 'this what matter is?' Then by-him him-to it-was-said
chi, 'sta wror raghlai dai, au plar di khairat krai dai, zka-chi
that, 'thy brother come is, and by-father thy feast made is, because
hagha ye rogh jor mandhai dai.' No hagha maraw rsh*, au danana
he by-him whole well found is.' Then he angry became, and inside
n* t*. No plar ye rawuwat, au minat ye warta wukar. No
not went. Then father his came-out, and entreat by-him him-to was-made. Then
hag* p* jawab kkh(ki) plar ta wuwayl chi, 'gora, dorna der kalat
by-him in reply in father to it-was-said that, 'Lo! so many years
ma sta khidmat krai dai, au hechare mi sta hukum n* dai
by-me thy service done is, and ever by-me thy order not is
mat-krai. Au byha hum ta chara mala yau warghamai rakrai n* dai,
broken. And again even by-thee ever me-to one kid given not (is),
chi ma pri d* [khbp]lo dostano sara khushhali krai
wai. that by-me on-it of my-own friends with merriment made might-have-been.
Wlez khoo-chi da sta zoe, chi mal ye darta p* kachno bazar dai,
But os-soon-as this thy son, by-whom wealth by-him thee-to on harlots wasted is,
north-eastern (ghilzai) dialect.

raghai, no tā wartā mēlmastā'ī warkra.' No hagh warta wuwayā'ī chi, come, then by-thée him-lo feast was-given.' Then by-him him-lo it-was-said, that, 'zēya, it hameghā'mā sara yē, an zā'mā harā'ī stā'ī di. Dā' son! thou always me with art, and my every-thing thine is. This munāsib wū chi mūg khādi wukrū, au khusbhāla shū. ū'ka-chī dā meet was that we merriment make,' and merry become. Because this stā wror mṛ'ī wā, au byā jwandai sh'wai dai; wruk wā, an thy brother dead was, and again alive become is; lost was, and mand'īlai sh'wai dai.' found become is.'

ghilzai dialect.

The next specimen is an example of the Pakhto form of Paštō spoken by the members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad. Here 'ta and 'da have their proper sounds. The prefix of the genitive is 'da', not da. 'My' is dimā, instead of dimā, 'thy' is itā, instead of stā, and 'we' is māng, instead of māg. 'He was' is 'wa' instead of 'wu.' Note also that ō is sometimes changed to ā, as in mänd'īlai for mänd'īlai, found. This is a regular change in the Paštō of the neighbouring Waziris. Instead of daw'na, within, we have ināna. vol. x.
[No. 6.]

Eranian Family.

Eastern Group.

Pashto.

North-Eastern (Ghilzai) Dialect.

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

په پښتو دی، دوی تریم یو - په لههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههههhe
D' yau sari dwa zām'n wū. Nō ḥagh' k'š'h'r khp'1 plār ta wuwayil chi, 'plāra, mā-ta bARK'h'a l'āf māl na rāk'ra.' Nō ḥagh' khp'1 māl p' dwārō wuweis'. Nō yau tā wrađe pas k'š'h'r zōe har-ts' rāghunūd krp', au yau li r m'āl ta yē sapar wuk'rp. Au ḥagh' dāc yē khp'1 māl p' khush'ō kārō wālūzaw'. Nō ci tōl yē khēlas k'yē nō p' ḥagh' m'āl bānī yau z'k'ēt qahat rāghai. Au ḥagh'a tang sēh. Nō ḥagh'a lār an d' ḥagh' waṭan yau m'ātābar sāri sara naukar sēh. Au ḥagh' khp'lo pātō ta d' khūjāno puwlô d'pāra wulē'. Au ḥagh' ba p' khwāk'h' p' ḥagh'a būsō chi khūjgāno khwar'lp, khp'1 nas da k'raî wē, khō hēch'hē nē warkawēl. Byā chi p' khud sēh, nō wu-yē-wayil, chi 'di mā d' plār tōmra naukarān p' kh'shān dōdāi mūm, au zē lē lwē gē m'rēm. Zō' bā pāt'sēm, au khp'1 plār ta ba wārshām, au war-ta ba wāy's, chi 'plāra mā d' Khudēs gunāh k'yē da an itā hum. Au dē dē lāyiq nē y'm chi itā zōe sēh'. Khō p' khp'lo naukarānō kkh(ki) mi gād kāp.' Nō ḥagh'a pātśēd au khp'1 plār ta rāghai. Khō chi ḥagh'a lā hērtā wē, nō khp'1 plār wulid, au raham yē prī wuk'rp, au war m'ēda yē krafr, au war ḡārāwāt, au chap yē k'rp. Au zōe war-ta wuwayil, chi 'plāra zē d' Khudēs gunāhgar y'm au itā hum. Au dē dē lāyiq nē y'm chi itā zōe sēh'. Wālē plār yē khp'lo naukarānō ta wuwayil, chi 'khē kāli riūbēsāt, au dē ta yē war wāghundai. Au yawa gutā war p' lās krai, au pānē war p' kho krafr. Au ūqādāi chi dōdāi wuk'lrō, au khushθh'āla sēh; dz'k'a chi da dē mā zōe m'tē wē, au byā zhwandai sh'wāi da; wruk wē, au mīndē sh'wāi da.' Au ḥagh'ai khushθh'ālē sāza kryāl.

Us dē ḥagh' m'ēsh'r zēc pē paṭi kkh(ki) wē. Au chi ḥagh'ā rāghai, au kōr ta nīzō sēh, nō dē sāz au dē gādēdō awāz yē wāwred'. Nō yau naukar ta yē ghaq wuk'rp, au wu yē puḥkhtēdē chi, 'dā tē' chal da?' Nō ḥagh' war-ta wuwayil, chi 'itā wūrō rāghlāi da, au plār di khārāt k'rai da, dz'k'a chi ḥagh'a yē rūgh jōr mīndāi da.' Nō ḥagh'a marw'r sēh, au ināna nē tē. Nō plār yē rāwuwēt, au mināt yē war-ta wuk'rp. Nō ḥagh' pē dz'wāb kkh(ki) plār ta wuwayil, chi 'gōra, dōmra dēra modo mā itā khidmat k'rai da, au lācchar mi itā bē amrī k'rpē nē da. Au byā hum tē charē mā ta yau wuzgūrāi nē da rāk'raī, chi mā prī lē khp'lo dōstānō sara khushθh'ālē k'rai wai. Khō chi harkalā dō zēc di rāghai, chi mā yē dar ta pē kanchanō bārbdā k'rai da, nō tā prī khārāt wuk'rp.' Nō ḥagh' war-ta wuwayil chi, 'zōyā tē modām lē sara yē, au dē hār-tē itā dē. Dū mūsāwē wē chi māng khushθh'ālē wukrp, au khushθh'āla sēh, dz'k'a chi dā itā wūrō m'tē wē, au byā zhwandai sh'wāi da; au wruk wē, au mīndē sh'wāi da.'
AFRIDI DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afridi country. Note that īs and īs are pronounced ī and ī, respectively. The name of the tribe is an example of the inability of the Afghāns to pronounce the letter ī. They always pronounce it as a p, and call Afridis ‘Afridis.’ They have by this peculiarity been identified with the Ḥeārapy of Herodotus. The Afridi ā, pronounced like the ā in ‘all,’ should also be noted. Regarding this sound, a note of Sir Harold Deane says, ‘to quote a specimen, we find in our maps a place called “Esor,” which is the Afridi equivalent of “Hisār.”’

Other vowels are also liable to change. Thus we have dēr for dar, to thee; vēr for swar, to him; vōlē for wālē, but; vākār for naukār, a servant. ‘We’ is mō, ‘my’ des mā, and ‘thy’ des tā. Instead of daw‘na, we have inawna, within. As elsewhere, wa is used instead of wa, he was. The genitive prefix is de or dē.”
ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (APRIDI OR AFRIDI) DIALECT.

SPECIMEN 1.

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

...
ERANIAN FAMILY.

PAŠTŌ.

NORTH-EASTERN (APRĪDI OR APRĪDI) DIALECT.

SPECIMEN I.

TRANSLITERATION.

(St. Harold Deane, K.C.G.S.I., 1898)

[Pronounce d like the a in 'all.']


[ No. 8. ]

ERANIAN FAMILY.  

EUROPEAN GROUP.

PASHTÔ.

North-eastern (Afridi or Afridi) Dialect.

Specimen II.

Pah tēr-shwi mani za da Loārgī pa-qilā-kkhē wum. Lakhkar da In past autumn I of Landi-Kotal in-the-fort wos. Army of Afridi ṭaghai, au pas-la dēra janga yē qilā wākhistala. Au the-Afridis came, and after much fighting by-them the-fort was-captured. And asbāb che pa-qilā-kkhe wu, hagha yē tála-wālī-ka.

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

Za yē bandī pa ḫara da Tangī ghra rowān-kram. Dī I by-them as-a-prisoner by road of the-Tangi hill-pass was-conducted. That nmākhām tārgimai wu, chi Bāzār-ta yē wu-rasawulam, a-moonless night wos, when to-the-Bāzār-valley by-them I-was-caused-to-arrive, shpa-me da-bāzār pa-tālāo wu-qhwa: ūsbā yē byā rowān-kram. Night-my of-Bāzār al-the-tank was-passed: at-dawn by-them again I-was-conducted.

Da Bāzār mraḵa chi me wutila, nū zyāṭa rā-ta kandā Of Bāzār the-land which by-me was-seen, then very-much to-me rich vol. x.
FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landi Kotal. A great number of Afridis appeared round about, and after a great struggle took the fort by storm, and destroyed and looted everything and anything they could find in the fort. I was led as a captive across the Tangi hills. When we reached the Bāzār valley it was a moonless night, and I passed the night there near a tank. We started again in the morning. On looking at the ground in the Bāzār valley, it seemed to be very rich and fertile. Then they took me across the Bārā through the Mangal Bāgh. The country watered by the Bārā river was very fertile—on either side of the Bārā were hills between which the river flowed, flanked on both sides by fields, mostly paddy-fields. A great quantity of Indian corn is procurable. Millet and rice-fields are scattered about here and there. I was taken to a place called by the Afridis ‘Dwatōi,’ where we crossed the stream which was muddy. In front of us lay the ford, but we got into a quagmire before reaching it. Then I was taken to Tirah which was also fertile. The land is not irrigated, but is better than irrigated land; because of the rain falling every second or third day.
CHHACHHI PASHTO.

The following version of the Parable of the Prodigal Son is in the corrupt dialect of North-eastern Pashto spoken by 15,391 people inhabiting about thirty villages in the tract called Chhachh, situated in the north of the Attock District, in the Province of the Panjab. It is closely connected with the dialect of the Plains Yusufzais across the River Indus, but has many irregularities. There is one thing noticeable about this Chhachhi dialect, viz. that the aspirated letters of borrowed Panjabi words, which, in pure Pashto are disaspirated, are retained in Chhachh. This does not appear in the present specimen. An example is the Panjabi word bhusā, chaff, which in pure Pashto is būs, but in Chhachhi is bhūs, bhūsā, etc.

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

In Chhachhi Pashto, the letter ʃ sometimes becomes ʃ or ş. Thus, ʃa几张 sūkha, with, is written ʃə sukha; and ʃa几张 dəgəka, because, becomes ʃədəka. Also, the Urdu method of writing cerebral letters is frequently adopted in addition to the Pashto one. Thus, ʃer, much, is written ʃər instead of ʃər, and baghərə, clothed, is written ʃəjə instead of ʃəjə.

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

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

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

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

ERANIAN FAMILY.

PAŠTŌ.

NORTH-EASTERN (CHACHHĪ OF AITOCK) DIALECT.

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

...
[No. 9.]

ERANIAN FAMILY.  EASTERN GROUP.

PĀŠṬŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

TRANSLITERATION AND TRANSLATION.

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

Da yo sa'rī dwā zāman wū. La-haghō-na wrūkāi
Of one man two sons were. From-them by-the-younger
plār-ta wu-wi, chi, 'ai plārā, da-māl-bakhra chi
the-father-to it-was-said, that, 'O father, of-the-property the-share which
mā-ta rasāgī mā-lā rā-kā.' No haghā māl haghwē-ta wu-wēshā.
me-to comes me-to giec.' Then by-him the-property them-to was-divided.
O ḍū gā rāwā pas wrūke-dōsē tōl māl yō-dāgē ka,
And a-few days after by-the-younger son all the-property together was-made,
ō da yo līrē waṭan safar ē wu-ka; ṧāltā khpul māl
and of a far country journey by-him was-made; and there his-own property
pa-bād-chul-an-kē barbād ka. Ō chi tōl ē wu-lagāwū,
pa-haghā-mulk-kē loo qāhī prōwāt, ō dai muḥtaja shō. No
in-profligacy wasted was-made. And when all by-him was-dissipated,
da haghā mulk yō sardār sakhā naukār shō. Ḥaghā sardār
of that country a nobleman near servant he-became. By-that nobleman
dai pa-khpul-poṭō-kē lēwāgān dzārāwalo dāpārā wāstāwū. Ṣā da haghā
he to-his-own-fields swine feeding for was-sent. And of him
dā ārzū wa, chi, 'la haghā pōstākūna chi lēwāgān khwārī
this wish was, that, 'with those husks which the-swine eat
khpula ġēdā ḍakāwī;' waḷē chi-chā haghā ta ṭeṣa na warkawal.
my-own belly I-may-fill;' but by-any-one him to any-thing not was-given.
No. pa-hōsh-kē rāghai, ō wu-wi chi, 'dzāmā da plār
Then in-sense (he)-came, and (by-him) it-was-said that, 'my of father
ṭeṣā mazūrānā ta ḍera ḍōdāi da, ṣā da wali gurā maram.
how-many servants too much food is, and I of hunger am-dying.
Za pātsam, ō plār-ta ba-lāsam, ō haghā-ta ba-wāyām, chi,
I (will)arise, and father-to I-will-go, and him-to I-will-say, that,
"ai plārā, mā da ḍāmān ē stā pa-hūsquīr gunāh
"O father, by-me of Heaven and of-thee in-the-presence sin.
karai-da, ā yās da di lāiq na yam, chi biyā stā dzōe has-been-done, and now of this fit not I-am, that again thy son wu-wāyalai-shum. Nā mā-lārā pa-khpulō-mādzūrānō-kē yō wu-shumārā." I-may-be-called. Then me-to in-thine-own-servants one count.”

Nō pōrtā shū, ṭkhpul plār-ta lāṅ; ṭ dai lā līnē Then risen he—became, and his-own fatherto went; and he at distance wu, chi khpul plār wulūd, prē wu-rāhūmdū, ō was, when by-his-own father (he-)was-seen, on-him compassion—was—felt, and wu-zghāḵt, ō pa-gēg-kē ē wu-niwu, ō ārē ē kkhul ho—ran, and in-embrace by-him he—was—seized, and many by-him kisses ka. Dzōe war-ta wu—wi chi, ‘ai plārā, mā da were—made. By—the—son him—to ʾti—was—said that, ’O father, by-me of āśmān ō stā pa—hūzūr gunāh karai—da, ō ās da di Heaven and of—thee in—the-presence sin has—been—done, and now of this lāiq na yam chi biyā stā dzōe wu—wāyalai—shum.’ Plār worthy not I-am that again thy son I-may—be—called.’ By—the—father ē khpul naukarānō—ta wu—wi chi, ‘ghūrā jāmā rā—wu—basās, ō of—him his—own servants—to ʾti—was—said that, ‘excellent coat bring, and di—ta baghāra kai, ō da—di pa—lās gutī, ō pa—khūnī pānō this—(person)—to clothed make, and of—his on—hand a—ring, and on—foot shoes wāchawāi, ō mūg khūrū, ō khūshhālī kāwū, wālē—chi ʾzamā da put—on, and (let)us eat, and merriment make, because my this dzōe mūr wu, ʾsī zhabandāi, šhū; wrūk wu, ʾsī mi biyā son dead wu, now living is; lost was, now by—me again mūnd.’ Nō haghwī khūshhālā kū—lā. is—found.’ Then by—them merriment was—made.

Ō da hagha sārī lōe dzōeyā ē pātē kō wu; chi kōr And of that man the—great son his field in was; when the—house sakha rāghhai da sandaro ō da gaṭdēdālō āwāz ē wārīved. near he—came of music and of dancing the—sound by—him was—heard.

Nō yo naukar ē wu—bālu, ō tre tapūs ē Then one servant by—him was—called, and from—him inquiry by—him wu—ka chi, ‘da tā daī?’ Hagha naukar wu—wi chi, ‘stā was—made that, ‘this what is?’ By—that servant it—was—said that, ‘thy wrūr rāghhalai daī, ō stā—plār lōya mēmastā karai—da; brother come is, and by—thy—father a—great feast has—been—made; zi—ku—chi daī ē rūgh—jōr biyā mūnd.’ Da rūr because—that he by—him safe—and—sound again was—found.’ That brother kẖapa šhū, ō da wartalō zīrā ē wu—na—shū. No plār angry became, and of going mind of—him was—not. Then the—father—
of-him outside came, and by-him to-him entreaty was-made. By-him plār-ta pa-dzawāb-kē wu-wi, 'gorā, dōmrā kāla za stā khidmat the-father-to in-answer it-was-said, 'look, so-many years I thy service kawum, o hicharē stā la-hukma jārwatalai-na-yam; wala ta do, and ever thy from-the-order have-not-disobeyed; but by-thee hicharē yō warghūmai mā-lā rā-na-ka, chi da khpullō dōstānō ever one kid me-to was-not-given, that of my-own friends sara khushhālai wu-kram; o chi stā dā dzoe chi stā māl with merriment I-should-do; and when thy this son who thy property o pa-kanjro-bāndā barbād-ka, tā hagha dapārā by-him on-harlots wasted-has-been-made, by-thee his for-the-sake loyā mełmastā wu-kra.' Hagha hagha-ta wu-wi, 'ai dzōya, a-great feast has-been-made.' By-him him-to it-was-said, 'O son, ta tal mā sakha yē, o har chi dzamā dal, hagha stā thou always me with art, and everything which mine is, that thine dai; wala khushhālai kawal ō khushhālēdal munāsib wū, wālo-chi is; but merriment to-make and merry-to-be. proper was, because stā dā rōr mar wū, ōs ḍawandāi shō; ō wruk wū, ōs thy this brother dead was, now living became; and lost was, now pa-las rāghai.' to-hand came.'
BANGASH PASHTO OF KOHAT.

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

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-eastern dialect (Bangašhēs)</td>
<td>107,492</td>
</tr>
<tr>
<td>South-western dialect (Khaṭaks)</td>
<td>85,981</td>
</tr>
<tr>
<td><strong>Total number of Pashto speakers</strong></td>
<td><strong>193,473</strong></td>
</tr>
</tbody>
</table>

Besides Hindū inflections such as the termination wālā to form nouns of agency, it may be noted that the past participle ends in a, that the genitive prefix is ḍ, and that there are a few other minor irregularities of pronunciation.
[No. 10.]
ERANIAN FAMILY.

EASTERN GROUP.
PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN 1.

(Sir Lucas White King, C.S.I., 1898.)
ERANIAN FAMILY. EASTERN GROUP.

PAŞHTO.
NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Dö yau xari dwa žāman wū. Kashar zoe plar-ta wuwa'y, of one person twō sons were. By-the-younger son father-to it-was-said, che, ‘ai plāra, k' žāmā š' biśa stā pa-māl-kkh(ke) raspī, kō ra-ta that, ‘O father, if my any share thy property-in reaches, then to-me ē rākpa.’ Jōr hagha pa-khpat-zhowandāna-kkh(ke) war-ta wawēsh.
it give.’ Then by-him his-life-in to-them it-was-divided.
Pa-līgō-wrazō-kkh(ke) hagha khashar zoe ē tōl māl jama² kū,
A-few-days-in by-that younger son his all property together was-made, ō yau lire waťan tā pa safār lār-sh', ō halta ō hagha tōl and one far country to on journey he-went, and there by-him that all māl p'-bad-māshi-kkh(ke) wālāžawō. Ō wa-e-lagāwo, jōr hagha property profišity-ōn was-wasted. And 'was-by-him-spent, then that waqt p'-hagha-mulk-kkh(ke) yau lōe qaht rāghai, nō dai dēr muhtāj² time that-country-in one great famine came, and he very needy sh'. Ō yau-sari-sakhā che dō hagha mulk osdānki wo lār-sh' became. And one-person-to who of that country residing was-went.
Nō hagha da-pāra dō sarkūzō sar'wālo khplō-pašo-ta wulēg.
And by-him for of suina feeding his-own-fields-to he-was-went.
Da-da pa-zɛ'-kkh(ke) dā wa, ‘š' che da sarkūzī wułkwarī ō š'
His mind-in this was, ‘that which these piša eat and which tre-n² pātō-shi, p' hagha paschūd'ba ba-e sān marwāwām,’ wålē from-them remain, on these remains from-them myself I-will-satisfye, but hagha ham da-ta chā na warkawāl'. Pas la-hagha pa-khud-kkh(ke) that also him-to any-one not gave. After that to-himself rāghai, ō wa-e-wa'y che, ‘žamā plār sakha žūmā masdūrān dērā he-came, and said that, ‘my father with how-many labourers much dōdāi khwari, ō za dalta-kkh(ke) la-lwagō-n² mram; pāsām che dō-khpat broad eat, and I here hunger-from die; let-me-rise that my-own plār sakha lār-sham ō war-ta wuwa'yam, che, “ai plāra, mā father to I-may-go and to-him I-may-say, that, “O father, by-me
North-Eastern (Bangash) Dialect.

Stā o d'khudān gunāh wakyé, oś 2° stā d' zōewāli láiq na-yam;
thine and God's sin has-been-done, now I thy of sonship fit am-not;
ma d'khplō mazdūrānə pa-shān yau mazdūr wugan.' Jōr uchet
to-me your labourers like one labourer count.' Then up
pāsidō plār šakha lār-shō. Dō là līro wo, che plār
hec-arose and father to went. Hā yēt far wae, when by-his-father
wālīt; pa-dērā-mīna-sara war-wuzghaflīt; o da-zān-sara e
hec-scen; much-love-with to-him-he-ran; and body-with by-him
ghārghaṭal-kṛ; o kēhul e kṛ; biā war-ta zōe wuwał
hec-embraced; and kiss him was-done; again to-him by-the-son it-was-said,
che, 'ai plāra, mā stā o da-khudān gunāh kṛ̥-ṛ-da. Oś stā
that, 'O father, by-me thy and God's sin has-been-done. Now thy
d' zōewāli láiq na-yam.' Biā plār o khplō naukārinō-t'
of sonship fit I-am-not. Again by-the-father his his servants-to
wuwał che, 'p'jaldā-sara dēr kha zarukī bahar rāvwāli, o war-tā
it-was-said that, 'haste-with very good clothes out bring, and on-him
war-waghündawāli; o gātā war p'ū-ār kāraī; o pānē war
for-him-clothe; and ring for-him on-hand make; and shoes for-him
p'kplō kāraī; rāsha, che mūg khorāk wakrū o kushhāli wakrū;
on-foot make; come, that we meal may-make and happiness may-do;
 śaka che zamā-dāzōe mar-shwā'wai-wo, o biā zhwandai shwāi-dai; o
because that my-this-son had-died, and again living is-become; and
wruk-shwā'wai-wo, mūndalai-shwāi-dai.' Kushhāli e shurū
had-been-lost, found-been-has.' Happiness by-them beginning
kṛ̥-lāi.
ws-made(by-them).

O mashar zōe o p'pati-kkh(ke) wo. Har-kala che hagha
And the elder son his fields-in was. When that he
rā-ravān-shō, o kōr-ta rā-nizde-shō, nō d' gadidalō o d' ghazalō
started, and house-to approached, then of dancing and of singing
āwāz e-tar-ghwag shō; o yau naukār e rā-wabāl, o pūkhtāna
sound his-to-ears became; and one servant by-him was-called, and inquiry
ē tre wukrē che, 'dā sē' chal de?' Hagha war-ta
by-him from-him was-made that, 'this what matter is?' He to-him
wu-we che, 'rōr-de rāghlāi-dai o plār che de
said that, 'brother-thy has-come and by-the-father when he
rāgh-jōy lidlāi-dai, nō khā milmastā e tiāra-kṛ̥-ṛdāt.' Dī
in-good-health has-been-seen, then good feast by-him has-been-prepared.' By-him
che dā wāwredō nō ḍer khafa shō, o da-nana war-nanwato-ta
when this was-heard then much angry he-became, and inside for-going-in

Vol. X.
wūna-śho. Pas la-hagha o plār bahar waraghai, o
mind did-not-become. After that his father out came, and
pakhuḷā-ē-krā. Biā hagha pa-zawāb-kkē(ke) plār tē wū-way-l.
remonstrating-by-him-was-done. Again by-him reply-in father to it-was-said,
"gōra, che la-dūmrā-kālūn stā khizmat kavam, o hēchare me stā
'āec, that from-so-many-years thy service I-do, and ever by-me thy
bē-amāri na-dī-kīrē, o tā chare yau chēlai ham rā-ta
disobedience has-not-been-done, and by-thee ever one kīd even me-to
rā-na-krā, che da-yārānō-sara khushhāli wū-kraṃ. Biā che da
has-not-been-given, that friends-with mirth I-may-make. Again when this
stā zōe rāghai, che tōl māl pa-kanjro-bānde wū-hūrā-wo, dūmrā
thy son came, by-whom all property harlots-on was-wasted, such-a
loya milmastā de wū-kraṃ. Plār war-tā wū-we che, 'ai
great feast by-thee was-made.' By-the-father him-to it-was-said that, 'O
halaka, ta mudām zamā sara yē, o har sē che zamā śakha di,
son, thou always me with art, and every thing that me with are,
hagha tōl stā di; walē dā rōr de mar-shwai-wo, ūs biā
that all thine are; but this brother thy had-died, now again
ghwandai shwai-dai; ū wruk-shwai-wo mūndalai-shwai-dai, khushhāli
living has-become; and had-been-lost has-been-found, mirth
kawē lázim wē,' to-make proper were."
[No. II.]

ERICAN FAMILY. EASTER GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

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

پنځه‌ی دِ کشیوی چپو کباب دیوی‌روه چه چوکه‌ه، آباد کوره، ته، او نوری بِ چکوب دیوی‌روه خلق چه چوکه‌ه

پنځه‌ی دِ کشیوی چپو کباب دیوی‌روه چه چوکه‌ه، آباد کوره، ته، او نوری بِ چکوب دیوی‌روه خلق چه چوکه‌ه

نو از پی لخن، دیوی‌روه چه چوکه‌ه، آباد کوره، ته، او نوری بِ چکوب دیوی‌روه خلق چه چوکه‌ه

چوکه‌ه، دِ دیوی‌روه چه چوکه‌ه، آباد کوره، ته، او نوری بِ چکوب دیوی‌روه خلق چه چوکه‌ه

پنځه‌ی دِ کشیوی چپو کباب دیوی‌روه چه چوکه‌ه
ERANIAN FAMILY.  

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

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

Naqal dai che Köhät də yau Rāja wo, che hagha ābid-karpal-wo. Story is that Köhät of one Rāja was, that by-him had-been-founded.

O wurunbāi p̣-Kōhāt-kkʰ(ke) Urākzāi khalq p̣-chinū-bandō osīḍ. Mudām And first Köhät-in Orakzai people springs-upon lived. Always p̣-zhimī-kkʰ(ke) Bangāk̡h khalq, che p̣-Pāwār-o-p̣-Shālōzān-kkʰ(ke) osīḍ, dalta winter-in Bangāsh people, that Pāwār-and-Shālōzān-in resided, here p̣-kaḍ̡-sām ḅ-rāḷḥl, ō p̣-Jarwānda-kkʰ(ke) p̣-dērāi-bandē dōra kawalā families-with used-to-come, and Jarwānda-in high-ground-upon camp was-made.

Ḍ Bangāk̡hō ḳhāzē ōhō ḍakwawalō ḍ-pāra chinō la ḅ-lē. Of the-Bangāsh the-women water filling for springs to used-to-go (went). Yāwa wraž che halta lāralē, nō Ūrākzō ḍ-haghṛ gari One day that there they-went, then by-the-Orakzai their pitchers p̣ kānō ō p̣-g̡hāshō māṭ-kyḷl. P- DAGHA-MIANZ-kkʰ(ke) p̣-dē-duwārō-by stones and by arrows were-broken. Meanwhile these-both-qāmūnō-kkʰ(ke) yau lōe jang ō fasād jōr-aḥ. Šō saḥ tribes-in one great quarrel and disturbance arose. Several men p̣-kkʰ(ke) zhōbal-sḥẉl ō žinē p̣-kkʰ(ke) mar-sḥẉl. Ḍ Bangāk̡hō of-them were-wounded and some of-them were-killed. Of the-Bangāsh-kohmak dē rāghai. Akhīr Ūrākzō Köhät prēkhẉlō, ō lāy ghrō aid much came. At-last Orakzais Köhät left, and went hills la wakhaṭl, ō rō-ro Bangāk̡h khalq ham dalta pātē-sḥẉl. to went-up, and gradually Bangāsh people also here remained.

P- ASAL-kkʰ(ke) ḍ Bangāk̡hō ghiba P̣-khtō ḍ, khō Bangāk̡hō In-reality of the-Bangāsh the-longue Pashtō is, but by-the-Bangāsh. Āwān khalq Hindki khpal madat ḍ-pāra da-lē-rāwoghokhṭḷ. Laka Away people Hindki their help for they-were-called. As ḍ Khārmātū ō ḍ Bīltâng ō ḍ Kōṭ khalq ḍ-dwi hamsiyagan of Khārmātū and of Bīltâng and of Köhät people of-them dependents ō madadgārān di. Haghṛ-la ō zmaḳē ō daftar war-kryā-dai, and assistants are. To-them by-them lands and holdings have-been-given.
North-Eastern (Bangâsh) Dialect.

Ö abâd-k'rai-dai. Hagho sara khabarâ-atarê muâmîlê warkaw* and (they)-have-been-settled. Them with conversation matters giving

akhistê hâ-kawêl. P'köto ö Hindkô sara gađawâda shwa, ö tre taking used-to-do. Pašhtô and Hindkô with mixed became, and from-it yawa navi zhiba jora-shwa, che na P'köto pâtê-shwa, ö na one new tongue became, that neither Pašhtô remained, and nor Hindkô.

Hindkô.

Hô-salôr qâmûna așal dê Kôhät chaḫqânân ö khâwandân di; yau Four tribes real of Kôhä proprietors and owners are; first Bêzâdi che aši Bangakh di; döym Malakmîri; dâ duwâru qâmûna Bêzâdi that real Bangash are; second Malakmîri; these both tribes P'köto ö Hindkô sara gađawâda wâi; drêyam Jangal Khêl; salôram Pašhtô and Hindkô with mixed speak; third Jangal Khêl; fourth Pir Khêl; dâ duwâru qâmûna P'köto zhiba wâi, ö mudâm Pir Khêl; these both tribes Pašhtô tongue speak, and always khabarâ-atarê p' P'köto-kkkh(ke) kai.

conversation Pašhtô-in do.

P'a-Kôhät-kkkh(ke) salôr qismê obê istîmâl-kai. Yau khuwar dai che Kôhät-in four kinds water are-used. One rainy is that la-Tirâ-na râjî, hagha-ta Tû wâi; döym dê chinô obê, Tirâk-from comes, it-to Tû they-call; second of springs water,

drêyam dê kôhianê obê di, salôram dê bambô obê di.

third of wells water are, fourth of pumps water are.

Dê Kôhät khrâr p'yau-maidân-kkkh(ke) prot-dai, cho gër-châpêra ö Of Kôhät the-city on-a-plain-country-in is-situated, that around its p'o-dwa-drê-mîla bânê gehmûnê prâtê di. Dê de gehmûnê kalq two-three-miles at hills situated are. Of these hills people töl P'köhtânà di.

all Pašhtô-speaking are.

Dê Kôhät shâlpaṭkî dêr mabhûr di. Saḥîbân ö nör Of, Kôhät the-shâlpaṭkâs very famous are. British-Officers and other dêr kalq p'o-dëra-mîna ë p'baï'â- khîlî, ö këraî dëre khaîsta, many people very-eagerly them purchase, and leather-sandals very nice, sanâna mardânà, ūlâyûrê ö sàda, jorêgi. P'a-dagba-wrâko-kkkh(ke) of-women of-men, embroidered and simple, are-made. These-days-in dalta dê sarênî la fustûmê dê chârâpaš la-sahaba dêr abûdî here of Government from troops of cantonment owing-to very flourishing-(it) dê. Ö dê de žâe abê-bhavê khê dê.

is. And of this place water-and-air good is.
FREE TRANSLATION OF THE FOREGOING.

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

2. In reality the language spoken by the Bangash is Pashto but they (Bangash) called in the Awans to their aid. These people still live in Kharmata, Billang, Kot and other villages, as the dependents and holpmates of the Bangash, who have given them lands and holdings. They had conversations and dealings with one another, and thus Pashto and Hindko became mixed, and a new dialect was formed which was neither Pashto nor Hindko.

In reality four tribes are the real proprietors and owners of Kohat—(1) Buzidi and (2) Malakmir who are real Bangash. Both of these tribes speak Pashto and Hindko mixed. (3) Jangal Khel, and (4) Pir Khel. The latter two tribes speak Pashto only.

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

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

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

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

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

The most northern tribe of the Afghans which speaks the South-western dialect of Pāshṭo is that of the ḫaṭāks. They are strongest in the District of Kohat, but are also found in Peshawar and in Bannu. A settlement of the Sāghrī sept of this tribe is found near Makhud on the banks of the Indus in the south-west corner of the Attock District of the Panjab. These also speak the South-western dialect of Pāshṭo, while the Chhachh Pathans of the same District speak the North-eastern dialect. The number of ḫaṭāks in the Panjab District of Attock, according to the census of 1911, is about 6,500. In the Peshawar District the ḫaṭāks occupy the greater part of the Pargana named after them, where they have 55 out of 83 villages. Their home is in the hills south of Naushera, in the south-east corner of the District. According to the census, out of 709,465 speakers of Pāshṭo in the Peshawar District, 54,525 were ḫaṭāks. In Kohat, they occupy the east and the south of the District numbering 85,891, out of a total number of 193,383 speakers of Pāshṭo. In the Panjab District of Mianwali, adjoining Bannu, probably all the 15,191 speakers of Pāshṭo use the South-western dialect. The ḫaṭāks of the Isakhel Tahsil certainly employ it. The other main tribe of Kohat, the Bangash, speaks the North-eastern dialect, but in Bannu and Dera Ismail Khan, the South-western dialect is spoken by all Pathans. The numbers of Pāshṭo speakers, in the latter two Districts as distinct from the number of Pathans, are 218,845 and 70,995 respectively. In Dera Ismail Khan the language is spoken only in the North and West of the District, and is dying out, being supplanted by Hindko. We therefore get the following figures for the population speaking the South-western dialect in Pāshṭo-speaking Districts, in British territory:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attock</td>
<td>6,500</td>
</tr>
<tr>
<td>Peshawar</td>
<td>54,525</td>
</tr>
<tr>
<td>Kohat</td>
<td>85,891</td>
</tr>
<tr>
<td>Bannu</td>
<td>218,845</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>70,995</td>
</tr>
<tr>
<td>Mianwali</td>
<td>15,191</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>451,947</strong></td>
</tr>
</tbody>
</table>

In Pāshṭo-speaking Baluchistan all the Pāshṭo is South-western, and, as shown in the introduction, the number of speakers is 224,435. Adding this to the above we get a total of 676,402 for the number of speakers of South-western Pāshṭo in territories directly or indirectly under British Government.

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

South-western Pashto is spoken, first, by the Khataks. Of these there are two main branches, the Eastern, or Akorá, Khataks, and the Western, or Tari, Khataks.

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

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

Regarding the Khatak pronunciation, note that $t$ and $z$ are pronounced $s$ and $z$ respectively. The letter $sh$ is pronounced, as in other southern dialects, as if it were $sht$. Regarding the exact Khatak pronunciation of this letter, Sir Harold Deane, when sending the specimens, wrote to me as follows: — 'the man I have got to help me differs from me as to whether, with the $sh$, the Khatak includes a faint pronunciation of $k$. I think he does — my man says “no,” — so I have transliterated it by $sh$.'

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

As for dialectic peculiarities, the past participle masculine singular usually ends in $o$. Note also forms like $wu$ for $wu$; $wër$ for $war$; $di tā$, of the; $yāyam$, I will say.
[No. 12.]

ERANIAN FAMILY.

EASTERN GROUP.

PAŠTŌ.

SOUTH-WESTERN (KHAṬAK) DIALECT.

(Str Harold Deane, K.C.S.I., 1898.)
ERNIAN FAMILY.

PAŠTŌ.

SOUTH-WESTERN (KHAṬAK) DIALECT.

TRANSLITERATION.

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

D̄y au sarā dwa zāṃn wū. Nó haḡḥ k̄sḥr k̄hp̣l plār tā wuwi chi, ‘plārā, mā-ta kh̄pḷa brakhā d̄ māl nā ráḳr.’ Nó haḡḥ k̄hp̣l jaēdād p̄ dwāp̣o wuveṣḥḷo. Yau sō wrēẓ̣ p̄ k̄sḥr zoỵi har-s̄ jama’ k̄ṛl, au yau līṛ ṃḷk tā yē safar wuḳṛ. Au hūrṭa yē kh̄pḷl māl p̄ mastāl wālozaw. Nó chi tōl yē kḥsḷ ḳṛ, nó p̄ haḡḥ ṃḷk bāndi yau lōe qahāt rāghai, au hag̣ḥa tang sḥ. Nó hag̣ḥa lārō, au d̄ haḡḥ wažān yau mu-tātābar sarī sara naukar sḥ. Au haḡḥ d̄ khinzirānō d̄ saraẉḷo dipāra kh̄pḷḷo paṭō tā wāstāw. Au hag̣ḥ ḅa p̄ khusḥhālāi sara p̄ hag̣ḥa būso chi khinzirānō khwāṛ ḷ, kh̄pḷḷa khêta daka ḳṛi wa, kho hēchā n̄ wār-ḳẉḷ. Byā chi p̄ khud sḥ, nó wu-yē-wi chi, ‘zamā d̄ plār sōma naukarān p̄ sḥ shān rōtāi māmī, au z̄ d̄ lẉẓhē ṃṛṃ. Z̄ ba pāśām, au kh̄pḷḷ plār tā ba wēsḥṃ, au war-ta ba yāỵm chi “plārā, mā d̄ Khudāe gunāh ḳṛi da au ditā hum. Au d̄ dē láyiq n̄ ỵṃm chi di tā zswai sḥṃ, kho p̄ naukarānō kshī mi hisāb ḳṛa.” Au hag̣ḥa pāsēdō, au kh̄pḷḷ plār tā rāghai. Kho chi hag̣ḥa līyā līṛ w̄, nó kh̄pḷḷ plār wulīdō, au tars yē pri wuḳṛ. Au war wuzgḥḷēdō, au war-ṭṛ gharawatō, au khṣul yē ḳṛō. Au zoỵi war-ta wuwi chi, ‘plārā, mā d̄ Khudāe au di tā gunāh ḳṛi da, au da dē láyiq na ỵṃm chi di tā zswai sḥṃ.’ Wēlē plār yē kh̄pḷḷo naukarānō tā wuwi chi, ‘shā jāma rāwra, au d̄ tā yē wāghundawtai, au yawa gūti yē p̄ḷs ḳṛa, au panē war-ta p̄ p̣shō ḳṛai. Au rāzai chi rōtāi wuḳhṛu, au khusḥhālī wuḳṛu. Ẓ̌ḳa chi dā zamā zswai ṃṛ w̄, au zhẉndāi sḥẉwai dai; ruk w̄, au paidda sḥẉwai dai.’ Au hag̣ḥa khusḥḥḷī jōṛa ḳṛla.

Us d̄ haḡḥ ṃsḥṛ zwai p̄ paṭī kshi w̄. Au chi hag̣ḥa rāghai, au kōr tā nizdō sḥ, nó d̄ sarād au d̄ gaḍdō wāwā yē wawrēdō. Nó yau naukar ta ye zhag̣ wukṛ, au pūsḥṭna yē tri wuḳṛa chi, ‘dā sā bēnā da?’ Nó haḡḥ war-ta wuwi chi, ‘di tā wrēr rāghḷḷ dai, au plār di khawṛ ḳṛai, žḳa chi hag̣ḥa yē rōgh jōr mūndḷ dai.’ Nó hag̣ḥa maraẉṛ sh̄, au daṇna n̄ tlō. Nó plār yē rāwuwatō, au mināt yē war-ta wukṛ. Nó haḡḥ ḅ jawāb kshi plār tā wuwi chi, ‘gōra, dōmā dēr kāla mā dī tā khidmat ḳṛḷ dai, au héshērē mi di tā ḫukum n̄ dai māt ḳṛḷ. Au byā hum tā chēre mā-ta yau wurg̣hunāi rāḳṛḷ n̄ dai, chi mā pī d̄ kh̄pḷḷo dōstānō sara khusḥhālī ḳṛḷ wai. Wēlē kho chi dā tā zswai, chi dunyā yē dar-ta p̄ d̄ṃo bārbāda ḳṛḷ da, rāghai, nó tā war-ta mēnmasēyā wēr-ḳṛḷ.’ Nó hag̣ḥa ẉṭṛ wuwi chi, ‘zōyā, t̄ hamēshā mā sara yē, au tamā har s̄ di tā di. Dē munāsib wū chi mūzḥ shādi wukṛ, au khusḥhālī shō, žḳa chi dā tā wrēr ṃṛ w̄, au byā zhwandāi sḥẉwai dai; au ruk w̄, au mūndḷḷai sḥẉwai dai.’
BANNU DIALECTS.

Other speakers of the South-western dialect are the remaining Pāthān tribes of Bannu, among whom the principal are the Marwats, the Nyāisais, the Bannāchis, and the Wazīris.

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

The only local peculiarities worthy of note are that zu is 'I,' and cha, not chē, the relative pronoun. There is a tendency to substitute ḍ for ē or ai, as in ēw-wēsh, it was divided; mūndātē, he was found.
ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

South-Western Dialect.

(District Bannu.)

SPECIMEN I.

(Dr. T. L. Pennell, 1898.)
Da yow sar dwa dzaman wu. Hagha kash' plar-ta.
Of one man two sons were. By-the-younger the-father-to
wu-wi cha, 'ai bābā, hagha bakhra da māl cha dz'mā
it-ees-said that, 'Of father, that share of the-property which to-me
rasēži, rā-e-kra.' Nō wu khpal māl pa haghō wu-wish'.
accrues, give-it-to-me.' Then by-him his-own property to them was-divided.
Au pas-la tsō wradzō kash' khpal har-ta sara tōl
And after some days by-the-younger his-own everything together all
k'rī, au yowa lari mulk-ta pa safār rawān sh'. Au
were-made, and a far country-to on journey started he-became. And
halta o pā-had-khōe-sara khpal māl wālważīn'. Nō cha tōl
there by-him on-bad-living-with his-own property was-spent. Then, when all
o khārts ki, pas pa-hagha-mulk-bāndi yō lōe
by-him used-up had-been-made, afterwards in-that-country-on a great
qābaṭ nāzil sh', au dai pa-muḥtāji-sar sh'. Nō lār
famine descended became, and he on-want-with became. Then (he-went
da hagha mulk da-yowa-zamidār-sara miliā sh', au hagha di
of that country of-a-land-owner-with joined became, and by-him he
wa-khpali karwand-ta da khzinirānō da Īsarawalō da-pāra wāståw';
his-own field-to of swine of feeding for-the-sake was-sent,
au da araż larala cha la haghō pēstōkiō cha khzinirānō
and by-him desire was-had that with those husks which by-the-swine
khwār khpal gēda ďaka karī; magar hagha ham ela
were-eaten his-own belly full might-be-made; but that too by-anyone.
na war-kaw'ī. Pas pa khpal hoš hārghai, wu-e-way'ī cha,
not was-given. Then in-his-own senses he-came, it-was-said-by-him that,
'ez'mā da plār təsomra dēr mazūrān di cha dēr dōjašt lari au zu
'my of father how many servants are who much bread havë and I
dalta la lwašhī halākēzhām. Zu ba-pūrt'-sham, au khpal plārt-ta here by hunger am-perishing. I will-become-arisen, and my-own father-to ba-war-sham, war-ta wu-ba-wayam cha, “ai bābā, mā mukhālīfa la āśmāna I-will-go, him-to I-will-say that, “O father, by-me contrary to Heaven au stā pa ẖuzūr mi gunāh kārī-di. Zu laīq da dī na and thy in-the-presence by-me sin has-been-done. I fit of this not yam cha stā dzōe wu-bāl' sham. Mā pa-shān da yowā la em that thy son called I-may-be. Me like of one from mazdūrānō wa-gaṇa.” Pas pūrt'- sh', au khpal plārt-ta (thy-)servants account.” Then arisen he-became, and his-own father-to war-rāwān-sh', au cha là lari wu plār ē dī wu-lēd, started, and when yet distant he-was by-the-father of-him he was-seen, zar' ē pri wasa, war, dāw ō kār, war-tar the-heart of-him on-him burnt, to-him, running by-him was-made, him-to ghāra sh', au shkal ō kār. Dzōe war-ta wu-way'l on-the-neck became, and kiss by-him was-made. By-the-son him-to it-was-said cha, `ai bābā, mā mukhālīfa la āśmāna au stā pa ẖuzūr that, “O father, by-me contrary to Heaven and thy in-the-presence mi gunāh kārī-da. Zu da dī laīq na yam cha stā dzōe by-me sin has-been-done. I of this fit not am that thy son wu-bāl' sham.' Lēkin plār ē wa-khpalō-guhlāmānō-ta wu-wi called I-may-be.' But by-the-father of-him to-his-own-servants it-was-said cha, “zar yō pōshāk, cha la tōlō ghawarō wī, rā-e-w-rān; that, ‘quickly one suit, which from all excellent may-be, bring-for-him; au dā-ta ē war-wāghōndawāi; au gūta war pa lās; au paṇāj war and him-on it clothe; and a-ring his on hand; and shoes his pa pšō kāndāi; au sātali shkhwandār rā-walai, hālāl ē kāndāi, on feel place; and nourished calf bring, slaughter of-it perform, cha mūzh ē sara wu-khwārā au khvāshālai wu-kārū; dzaka cha that we it together may-eat and merriment may-make; because that dā dzōe mi mār shw'wai wu, au biā zhūndāi shw'wai di; au wruk this son of-me dead become was, and again living become is; and lost shw'wai wu, biā mūnd' shw'wai di.' Pas pa-khwāshī-kawalō lagīa become was, again found become is.' Then with-merriment-doing begun shw'll.

they-became.

Au da hagha masghar dzōe pa-karwanda-kāhī wu. Cha rá-ghai, And of him the-elder son in-the-field was. When he-came, au kōr-ta nāshūdī sh', sarūd au druž-hārī wāwarōd'll.
and the-house-to near became, singing and dancing were-heard-(by-him).
Nō yō la-naukarinā-na े rā-wa-bäl, pūṣṭana े ṭri
Then one from-the-servants by-him was-called, inquiry by-him from-him,
wu-kara cha, 'dā ṭsa di?' Hagha war-ta wu-wi cha, 'dā stā
was-made that, 'this what is?' By-him him-to it-was-said that, 'this thy
wrōr rā-ghalai dai, au stā-plār ṭseorb skhwandar ḥalāl
brother come is, and by-thy-father the-fatted calf slaughtered
kari-di, dzaka cha rōgh-jōr ē mūndali-di.' Nō
has-been-made, because that safe-and-sound by-him he-has-been-found.' Then
dī pa qahar 'sh', wā-ē-na-ghsašt cha danana war-shi. Nō
he in anger became, by-him-it-was-not-wished that inside he-may-go. Then
plār warchana war-wu-wat, dilāsa kāw e, au hagha
the-father outside came-out, soothing was-made to-him, and by-him-
pa-dzawāb-kshi khpal plār-ta wu-wayl chā, 'gōra, zu dūmra kāla
in-answer his-own father-to it-was-said that, 'look, I so-many years
stā khidmat kawam, au hēchare stā la ḥukma ghārēdali-nu-yum,
thy service am-doing, and ever thy from command I-have-not-served,
uu tā mā-ta hēchare yō warghūmain rā-kari-na-di, cha
and by-thee me-to ever one kid was-not-given-to-me, that
la-khpalō-yārānī-sara khwaštī wu-karām; au cha dā dzōō di
with-my-own-friends merriment I-may-make; and when this son of-thee
rā-ghalai dai, cha stā guzāra ē la-kanchaniō-sara khwarāli-da,
come is, by-whom thy goods by-him with-karlots have-been-eaten,
ṭseorb skhwandar di da da da-pār ā ḥalāl kār.'
the-fatted calf by-thee of him for-the-sake slaughtered was-made.'
Da war-ta wu-wayl, 'ai halaka, ta tal la-mā-sara yē, au ṭōl
By-him him-to it-was-said, 'O son, thou ever with-me art, and every
ṭsa cha dzamā dai, stā dai. Nō khwaštī au shādī kawl
thing which mine is, thing is. Then merriment and rejoicing to-make
lāzim, dzaka cha dā stā wrōr mār wu, bīa zhūndali
proper is, because that this thy brother dead was, again living
sh; wruk wu, bīa mūnd sh.'
became; lost was, again found became.'
کرکرداک مدام، کرکرداری، کرکرداران، همیشه په قرآن وی کله یو یونکرکی په یکتی کین گزریده، یو یو موسیمدو

کی ژاینده چی دیر نیسته رنک او صف ویته کی ورته یوکاره خوشل یا به زره کین کی فکرکړی، او ژیل چی دا

لومسوره ژیستم او بسته یور کیانه، نومیدی کی چین بش یو دیر فیسه به خنگین دی یو ره دی طمع به هغه لومسوره

پیس روان شه او غاره هغه کی معاوی گی یا لی چیره یو دی ورنه هرودولوکه اون یانس په پرچم یاوختل او هغه یاوختل

یا په یوکه ماردۍ، کمی میرکه یا او کی ورنه یو هغه کین پیسه یه یو چی لومسوره له ورته را ژیسته او ته ورنه

مفردی، یوکرکه به هغه طرف روانته دسکه یه لیکن د که یو سردی فی تیزل چین لو ته یو یو مفردی، خو یو یو

کیورکه دی چین هم په کین چیزی او کیمینه ژیز وی، هنری خانی ته هزینهنه یو ونادی کیبی یه یه دا چکره یو یو یو یو مفردی

کسی کی ژرمه هی لیبو په ورنه چینه او یو طرف روانته دسکه یه به دغه سامت کین یو یو یو یو مفردی

روئکه شه او یو مفردی دیوکی یوکرکه یه چیز او کرکه یو دی ورنه یه تاعیب یه ورنه یو دی ورنه کین ژیسته

پیکرکه چین ژیرانک

د ژیرانک، ژیرانک دی یوکرکه په وکه چین لومسوره یو یو مفردی، جوره پرکیوره راکه او دوختنه یه په ورنه

پیکرکه چین ژیرانک چی یوکرکه هی کیورکه جوره به دیوخته کی په یو یو یو یو یو کرکه یه سپی، د

جوس په داکه د که یو که یو هغه لومسوره به سپی دی صبر له یه خانه دسکه.
TRANSLITERATION AND TRANSLATION.

Specimen II.

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

Hirshnak mudam giriftar wi, au sabr-nak hamesh
A-greedy-man always fallen-in-trouble will-be, and a-patient-man always
pa qarar wi, laka yo shikari pa-tsangal-kshi garrad'; yowa
in comfort will-be, just-as a hunter in-the-jungle was-roaming; a
lumbrà ë wulēdala, cha ër shōista rang au sīf wīsië
she-fow by-him was-seen, (of-)which very beautiful colour and bright fur
ë war-ta shikār-shwal. Pa-zar-kši ë fikr wu-kar,
of-her him-to appeared. In-(his) heart by-him thought was-made,
wu-ë-way'ël cha, 'ki dà lumbrà wu-nisam au pūstakā tri
(and) it-was-said-by-him that, 'if this wiser I-may-catch and the-skin from-her
wu-bāsam, no ummēd dai cha pa ër qimāt ba-khart-si.' Nō
take-off, then hope there-is that for great price it-will-be-sold.' Then
pa di tama' pa-haghe-lumbrī-pasi rawān sh', au gār da
in the greed on-that-wiser-after started he-became, and the-hole of
haghe ë ma'lūm kar. Biā ë war-ta yō diqghal
her by-him ascertained was-made. Again by-him near-it a pit
wu-kanōd', au da-pāsa ë pri wāšë wīchaw'ī, au da hagha
was-dug, and over it on-it grass was-spread-(by-him), and of those
wāsō da-pāsa ë yowa mūdāra kšhe-shōdala, au dai war-ta
grasses above by-him a carcase was-placed, and he it-for
pa-yō-dzā-kši pāt sh'. Cha lumbrā la gār rā-wu-watala, au
in-one-place hidden was. When the-wiser from-the-hole came-out, and
bū ë pri da mūrdaši wu-lagōd', pa hagha štāf
the-smell to-her from-of the-carcase reached, in that direction
rawānā shwal. Lēkin da-dzān-sara ë wu-way'ël cha, 'bū ë
started (she) became. But with-herself by-her it-was-said that, 'smell its
da mūrdaši kho rā bāndī lāgeghā, magar gumān da balā
of the-carcase certainly me on comes, but suspicion of misfortune
vol. x.
mi ham pa-kši kéšši,  au hůshyārān  da wīrī ḏzāī-ta ḏzānūnā
sto-me also in-it is, and wise-people of danger the-place-to-their-lines
na wṛāndi kawī! Cha dā fikr ē wu-kār, nō da
do-not in make.' When this thought by-her was-made, then of
murdāri saudāi la-zar-na lari ḏrī-pāla, au
the-carouse excitement from(her-heart distant was-made-by-her), and
bē-ghama pa yō ūrārī rāwānā shwala. Pa-dagha-sā'at-kši
without-harm in an (other) direction started she-became. At-that-time
yō wārī prāng da ghrā la sar rā-kūz shā, au da
a hungry panther of the-hill from-the-top descended became, and of
murdāri bū ē pri wu-lagātā. Cha khūrāk-la war-tā, nātsāpā
the-carouse the-smell its on-him reached. When food-for he-went, suddenly
pa-dōghal-kši wu-lwēdā. Shīkārī cha da prāng da ghūrēdō
in-the-pit he-fell. By-the-hunter when of the-panther of falling
ghrub wāwarēdā, gumān ē wu-shā cha lūmbrā war pro-watāla.
the-noise was-heard, thought to-him came that the-vixen in-it is-fallen.
Jōr pa-tālwar rā-ghai, au dōghal-ta ē war-wūtakā.
At-once quickly he-came, and the-pit-into by-him it-was-jumped.
Prāng cha wu-lēd, gumān ē wu-shā cha,
By-the-panther when he-was-seen, the-thought to-him (the panther) came that,
'gundī ma la-khūrāk manā kawī.' Jōr pa khētā ē
'probably me from-eating prevention he-is-making.' At-once on the-belly of him
wā-la praq ē kār. Shīkārāi pa sabāb da hīrīs pa dām
on-him a-blow by-him was-made. The-hunter by reason of greed in the-net
da-halākāl-kši band shā, au lūmbrā pa sabāb da šabr
of-destruction bound became, and the-vixen by reason of patience
la-bālā-na khāšā shwala.
from-misfortune free became.
BANNUGHÍ DIALECT.

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

The letters ž z and ñ dz are frequently interchanged. Thus žiū or ñiū dzē, a son.

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

A long ž is pronounced as ū or ū, and a long ū or ū as ū or ī. A short ū is often changed to a short ū or ū, and a short ū or ū to a short ū or e.

As in the other southern dialects, the letter ž is pronounced žh and not žh.

Note mū or mū, me, and ū or ū, thee. Also akhpal, own; dzēne, from him.
[No. 15.]
ERANIAN FAMILY.

PASHTÓ.

SOUTH-WESTERN (BANNÚCHI) DIALECT.

(DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

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

Di yaw sarı dwa dzæmum wi. Nir haghe kush'tr ø akh'pul
Of one man two sons were. Then by-that younger by-him his-own
plör-ta wu-wyál cha, 'aï plóra, di akh'pul ñunyô-na har-tsonra
father-to it-was-said that, 'O father, of thy-own property-from as-much-as
bakhrə chə di mà kêzhi mú-ta ø rů-wúwəsha.' Nir plör ø
portion that of me belongs me-to ø it divide.' Then by-the-father by-him
akh'pul mól puh-d'wáx̆e dzamání wu-wé̄sha. Dási tə wə'ri zi pasá
his-own goods to-both sons were-divided. Thus some days after
kush'tr dziø ø akh'pul ghünd møl rů-təl-kù, wan
by-the-younger son by-him his-own all goods were-gathered-together, and
yaw sarı mulk-ta răwûn-shu. Nir haghi zì ø akh'pul mól
one far county-to he-set-out. Then (on)-that place by-him his-own goods
pu-hëparwëhí wu-walwëdzũwũ. Cha di har-tən-ka khłös
with-extravagance were-made-to-fly-away. When he every-thing-from freed (i.e. lost)
shu, nir pd də shi pa-də mulk' stara lwúzã róghala wan di
had-become, then in this time in-that country great famine came and he
tang shu. Nir di lûrũ wau di dughũ waţun di yaw sarı régã
in-straitls became. Then he went and of that country (with) one noble
sara nikar shu. Dugũ di sarkizãyé pivulũ pérda akh'puli mêsakki-ta
man with servant became. By-him of swine the-feeding for his-own field-to
wûsãwũ. Hagha zì ø wi dů akh'pula gë chá pu kh'wahũ šara pu
he-was-sent. In-that place very by-him his-own belly with zest with with
haghi bûrũ wi-é-ďakawũla cha sarkizãyé wi-kh'wë. Cha pu
those hũaks would-by-him-have-been-filled that the-swine did-eat. When in
sud shu, nir ø wu-wyál, cha, 'di mø di plór təsonra
sense he-became, then by-him it-was-said, that, 'of me of father how-many
nikärũn di, wu gâte pu ñaka gošã marì ø mìmì, wau zu
servants are, and all with full stomach food they get, and I
from hunger die. I will-arise and my-own father-to will-go.
wau wur-ta wiā-yāf-wi cha, "ai plora, mō di Khudāî gunāh
and hīm-tō will-say that, "O father, by-me of God sin
kūrī-da wau di tūyā, wau di dughī loyq nu yū cha di tā
has-been-done and of thee, and of that worthy not I-am ḍhat of thee
ziē shū; ḍhū pu nikārōnī shē mi wū-chāwā." "Đi wū-latēdū
son I-may-be; then among servants (among) me place." Ḥa turned
wau akh'pul plōr ta rōghāi. Di yā lūrri wu, cha plōr
and his-own father to come. Ḥe as-yet far was, that by-the-father
wūlēdū, wau żara ē pu wūsū, wau wur taraʿ ē
he-was-seen, and heart his on-him burnt, and to-him running by-him
kūrūl, wau ghuārī-ghārī shwul, wau kushal ē ku. Is
was-made, and in-embraces became, and kissing by-him was-done. Now
ziē wur-ta wū-w'yal cha, "Ai plōra, mō di Khudāî wau di tō
by-the-sou hīm-tō it-was-said that, "O father, by-me of God and of thee
gunāh kūrī-da, wau da dughī loyq na yū cha di tō ziē
sin has-been-done, and of this worthy not I-am that of thee son
shū." M'ngār plōr ē akh'puli nikāro'nī tā wū-w'yal
I-may-be.' But by-the-father by-him his-own servants to it-was-said
cha, "ḥagha shē jōmā ṭōw-riyē, wau dughā-ta ē wurwūghūndiyē,
that, "that good clothes bring-them, and him-on them clothe,
wau yaw gūtīyē wur pu guta kiyē, wau p'nrō wur pu pushē
and a ring to-him on finger put, and shoes to-him on feet
kiyē; wau rō-tświē cha marīyē wūkhrī, wau khāsholī wūkī,
put; and come that food we-may-eat, and merriment we-may-make,
zača cha di mō ziē mur wū, žhūndai shu; wau wurk wū,
because that this my son dead was, living has-become; and lost was,
mindō shu.' Wau highe ē khāsholī jōrā-kaṛa.
found has-become.' And by-them by-them merriment was-made.
Is di highe mushr zīē pu m'rzākī shē wu. Cha di rōghāi wau
Now of him elder son in field (in) was. When he came and
kīr-ta nuzhēdē shu, nīr ē di surīd wau di gādēdū awōz
house-to near became, then to-him of song and of dancing sound
ō cha pu g'wēzh shā. Nīr ē yaw nikār-ta awōz wū-ka,
to-him when in the-ear came. Then by-him one servant-to call was-made,
wau pushēna ē dž'ne wū-k'ra. Hīghē dž'wāb wīrk'ra cha,
and inquiry by-him from-him was-made. By-him reply was-made that,
"wīr di rōghula-da, wau plōr di astara melmastī wēr-k'ri-da,
brother thy come-ons, and thy-father thy great feasting been-made-has,
zača cha rēgū jōr ē wūlēdū." Dāi kh'b̥pa shu.
because that safe sound by-him he-has-seen.' Ḥe angry became.
żara ē na ghuśhīa cha kīr-ta nanawūdī. Plōr ē rōwūwūt;
Heart his not wished that house-to he-should-go-in. Father his came-out;
pakhuliā ē ku. Da plōr-ta wū-wyāl cha, 'kula rāse
entreaty by-him was-made. By-him father-to it-was-said that, 'when since
di khidmat kawū, wau hechari mī-dī khabura na dō acharwaliyē;
thy service (I)-do, and never by-me hint. not been thrown-out;
tur isā peri di mó-ta yaw'a currikai yā na da rōkuri,
till now (till) by-thee me-to a calf as-yet not that was-given,
cha mó di akh'puli mulguriyē sara khwāhrula-wah. Wau
that by-me (with) my-own companions with it-might-have-been-eaten. And
da zie cha ghūnd mōl di pu dūmauni wū-khwēr highi-ta
by-this son that whole goods thy with loose-fellows have-been-eaten him-to
di laiya mēlmastiā wēr-k'ra.' Plōr ē wūr-ta wū-wyāl
by-thee great feasting has-been-made.' By-the-father by-him him-to it-was-said
cha, 'Ai ziya, tē mudam rūtsganā yē; har ēsa cha di mó dī,
that, 'O son, thou ever me-with art; all that which of me is,
haqha ghūnd di tō dī. Kho kh'waghbxālēdal wau kh'waghi munāsib wur,
that all of thee is. Then tu-make-merry and rejoicing suitable wur,
cha wrir di mūr wur, ghūndai shu; wurk wur, mindō
when brother thy dead wur was, living has-become; lost wur, found
shu.'

has-become.'
ERANIAN FAMILY.

PASHTO.

SOUTH-WESTERN (BANNUITE) DIALECT.

EASTERN GROUP.

(DISTRICT BANNU.)

SPECIMEN II.

An Account of Bannu District.

TRANSLITERATION AND TRANSLATION.

(A. T. E. Pennell, 1899.)

Auwala Bannū jangal wu. Yē dżiē abōd wu. Cha
originally Bannū wilderness was. One place populated was. That
wur-ta Akrā wiyaē. Pu duqū dżiē ghe auwala Yūnāniū wī.
it-to Akrā they-call. In that place (in) originally Greeks were.
Pu di bondi di Rāja Rām Chandar wrir Rāja Bharat wān
_in these on of Raja Ram Chandra the-brother Raja Bharat and
_{dī Rāja Rām Chandar mir Kukkaiē ḫamla wū-k'rā. Watan
of Raja Ram Chandra mother Kaikhāyī attack was-made. The-country
ē wūkhät. Biā tēē minā paś pu diē Chābūtrīni
by-them was-taken. Then some time after on these by-the-Chabūtrīs
ḫamla wū-k'rā. Biā pu diē Hīnē wau Mangali wūkhātāl, wau
attack was-made. Then on these the-Hīnis and Mangals came-up, and
dā di Pagštānī dwa qaṣāmīna wī. Biā pu daghē Shāṭik ĥamla
these of the-Pafthāns two races were. Then on them by-Shāṭik attack
wu-k’ra. Shatik di shadgi num Banu wu, wau dugnah di Kururi
was-made. Shatik of wife name Banu was, and they of the Kururis
di suloda wi. Pu da shei Shatik mur-shu, wau di du
of the-descendants were. At this juncture Shatik died, and of him
zamun wariki wi. Nir wa’tan di Banu shadgi pu num masahir
the-sons young were. Then the-country of Banu wife by name known
shu.
became.

Sardi garmi barohara do. Ebu di Kurami chushi wau di
Cold heat moderate are. Water of the Kuram they-drink, and of
kayioni, wau da paloyei di talowe ebu chushi. Hara
wells, and the adjoining-people of tanks water drink. All
sabza deha kezi, mangar guru, kurkaman, kuchali,
vegetables abundant are, but molasses, turmeric, Arum-volocasia-root,
khajre, shyoli, showi, da deri, wau kisab-dauri tsaplhi
dates, clover, shisham-trees, these abundant are, and workpeople sandals
wau di ka teshi deh shi jorawi.
and of beds legs very well make.
FREE TRANSLATION OF THE FOREGOING.

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

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

1 Kaikāyi was Bharata's mother. She was Rama-chandra's step-mother.
MARWAT DIALECT.

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

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

1. The letter ﺖ sh is pronounced ﺖ a. Thus ﺖ za, for ﺖ sh, was.
2. The termination ﺖ am of the first person of the tenses formed from the present stem is changed to ﺖ a.
3. The word ﺖ a, and, becomes ﺖ a.
4. Some consonants are omitted, as the letter ﺖ d in ﻥ ﻲ ﺖ masdur, a servant, which becomes ﻥ ﻲ ﻲ masdur. Consonants are often doubled, especially in the termination of the past participle. Thus ﻥ ﻲ ﻲ ﻲ kharwulo, eaten.
5. The word for 'he' is often ﺖ a. The genitive prefix is ﺖ i. 'To him' is ﺖ ur.
کسی دربار می‌گفت که یکی از افرادی است که می‌تواند شرایط خاصی را بررسی کنند. در این مورد، یکی از رایگان‌ها که بهترین مدل را داشته‌است، با شرایط خاصی مواجه شده بود. هر گونه یک سیستم مالی برای پاسخگویی به این شرایط، که شامل بازوی جهانی، باید به‌ویژه در شرایط خاص، استفاده شود.
ERANIAN FAMILY.  

EASTERN GROUP.

PAŞĪTO.

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

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Di yawa sarī d’wa zamun wū.  
Kam plār-ta wu-wayal
Of a man two sons were. By-the-young-one father-to it-was-said
cha, ‘ai plār-a, la akhpal māl ts’kha tsāmra bar’kha cha mà
that, ‘O father, (from) thy-own goods from as-much portion as to-me
kēzhī mā-ta rā-ka.’  
Tsō wradgō wrīstō kam akhpal māl wārā
becomes me-to give.’  Some days after by-young-one his-own goods all
tal ka, a lurri m’luk ta i safar wu-ka. 
Hagha
Hagha
together were-made, and far country to by-him journey was-made. That
jāi bāndi la bad-khōi wārā māl
place in from bad-living all property (by-him)-made-to-fly-away-was.
walwaza-wu.

Har-kula wārā māl
wūlaga-wu, biā di m’luk bāndi
When all goods (by-him)-had-been-expended, then (on) country on
dūrā nēštī rāghala. Dai muhtāj sa. Biā di dagha m’luk di
great famine came. He in-need was. Then of this country (with)
yawa māluk sara naukar sa. Dū akhpali m’zukki ta di sūdūrō
a ruler with servant became. He his-own land to of swine
ar-tṣarā kh’war-ta i wāstāwu. Dū ravi wu ṭṣā kūmā bāra
the-feeding-for by-him was-sent. He pleased was that which chaff
sūdūrō kh’wayullā mā wū-kh’warullai; magar dā hū dā ta
by-the-swine was-eaten by-me. should-be-eaten; but that too him to
chā na warkawulla. Pasa dāi akhpal ‘aqal ta rāghai; wū
by-person not was-given. After-this he his-own sense to came; was
i wayala cha, ‘di-mā di-plār ṭṣūra mazūrān di, ā wāpō
by-him said that, ‘of-me of father how-many servants are, and all
ta pa ḏākā giḍa marū mūnda kēzhī, ā su hājī di-lwāzī
on full stomach food acquired becomes, and I in-this-place of-hunger
marūgh. Zu ba-chigēshū ā akhpal plār khwā-ta ba-wartsū, ā
am-dying. I will-rise-up and my-own father direction-to will-go, and'
wu-ta ba-wāyū cha, "ai plāra, mā di-tā ā di-Khudāi gunāh
him-to will-say that, "O father, by-me of-thee and of-God sin
kārī-da, zu di daghi lāiq na yū cha stā zōe wūgānū
been-done-has, I of this worthy not am that thy son considered'
sū. Mā la-akhpalō masūrānō cha yō mażār wūgana’.”’ Pās
I-may-be. Me among-thy-own servants like one servant consider.”’ Then
dai chig-sa, ā akhpal plār ārafl-ta rawān-sa. Dai lā
he rose-up, and his-own father direction-to started-became. Ile as-get
lurri wu, cha plār wulid; zāra i pa dū bāndi
far-off was, when by-the-father he-was-seen; heart of-him (on) him on
wuswādzūdū; dū-ta wur wūpadūdū; ā khwāi war-kara,
burnt; him-to to-him (expletive) ran; and embrace was-made,
ā tsap i ka. Zōe plār-ta wū-wayala cha, ‘ai plāra, mā
and kiss by-him made. By-son father-to was-said that, ‘O father, by-me
di-tā ā di-Khudāi gunāh kārī-da; zu di di lāiq na yī
of-thee and of-God sin been-done-has; I of this worthy not am
cha stā zōe wūgānū sū.’ Magar plār ā akhpali
that thy son considered I-may-be.’ But father [by-him his-own
masūrānā-ta wū-wayala cha, ‘wārō cha sha jāma wur-wāghundū;
servants-to was-said that, ‘(of) all which good clothes on-him-clothe;
guta wur pa guta kō; kapai wur pa pēshō kō; ā yō
ring to-him on finger place; shoes to-him on feet place; and a
skhāndar ōawulū ā ḥalāl ā kō; cha mūgha khwāshī wū-kū;
calf bring and killed it make; that we rejoicing may-make;
daghi di-pāra cha dagha zōe di-mā mur sūi wu, zhūndai
this on-account-of that this son of-me dead become was, living
sa; ā wāruk sullī wu, ā biā mūndō sa.’ Biā
has-become; and lost become was, and again found has-become.’ Then-
khwāshī kawullō bāndi wulagēdal.
rejoicing making on they-commenced.
ERANIAN FAMILY.

PAŠHTO.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANNU.)

SPECIMEN II.

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

TRANSLITERATION AND TRANSLATION.

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

Marwat à Nişâzi yo di bala cha jagrī

The Marwats and Nyâzis one with the other among themselves fighting

kwi. Yawa zînkâi mà kwâ-ta âwâz wuka, cha di Tang Darri

are-doing. By-a youth me direction-to call is-made, that of Tang Pass

pa qibla târaf di-dûyo gard chîgêshtî. Yô Marwat chîgîh wîhî;

on west direction of them dust is-rising-up. A Marwat shouting makes;

jagrî-ta boli. Di Marwatô ñer zôr wu. Daghô cha di

fighting-to calls. Of Marwats great strength was. By-them when of

dôl âwâz wâr-wêdû, tur mâshpîna pôrî akhpal lashkar ï tayyar

drum sound was-heard, up afternoon till their-own army by-them ready

ku. Mâzdîgar pà-wakht di-dûyo ër pà ësê Khêl cha

was-made. Evening at-time of them camp-fire in ësê Khêl among-them

balezhî. Di Marwatô tûrî brashêzhi la akhpalo kôrô ï

burns. Of the Marwats sword shines from their-own houses them

wûbassal. Wuli cha Bêgû Khân di Hâtî Khân zie daghô bândî

they-turn-out. But when Bêgû Khân of Hâtî Khân son them on

vol. x.
FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

The pronunciation of the vowels closely resembles that of Bannuchi Pashto, and the changes need not be again recorded here. In Bannu, the postposition kehe is pronounced and written shē after a word ending in a consonant. In the same locality the word wox or wo is often used as a mere expletive, and is represented in the interlinear translation by the mark ' ... '. Note the tendency to change an f into a p, as is also the case in other dialects. Thus pačir, a faqir. We may also note forms such as the following which do not occur in standard Pashto, but occur in other neighbouring dialects. Žū, I; di mō, of me; di tō, of thee; dō, by him; šēni, from him; yīgh kushirī, by that younger one; pu duğhu mulk shē, in that country.
ERANIAN FAMILY.

PASHTO.

South-western (Waziri) Dialect.

(EASTERN GROUP.

(District Bannu.)

SPECIMEN 1.

(Dr. T. L. Pennell, 1899.)
Di yawa sarì dwa zamun wi. Nir wa kushirì akhpul plör ta of one man two sons were. Then ... by-the-younger his-own father to wu-wail cha, 'plöra di mò akhpula bakh'ra cha di-tò it-was-said that, 'O-father of my own share that of-you di-mòla kezhi mò-ta è rö-wu-wèsha.' Nir è tò wrazi pas of-goods comes me-to it divide.' Then by-him some days after yigh kushirì akhpul mòl rà-wàkhìst. Nir wa lurri mulk-ta by-that younger his-own goods were-taken. Then ... far country-to rawun-shù. Nir è bagha dunyà pu yigh zàe kshe ùlta wa he-set-out. Then by-him that property in that place (in) all ... dàmnà-ta wir-kàÚ. Cha di har-tù na khrlòs shù, loose-people-to was-given. When (from) everything from freed he-became, nir pu dugu hu mulk shè stara khwrì rogh'la. Nir di hù tang then on that country (on) great scarcity came. Then he too in-distress shù. Nir dài chung-shù pu dugu mulk shè di yawa amir became. Then he arose in that country (in) (with) one rich-man sara nìkar shù. Nir yigh amir di-akhpuli títsari pivimù-pòra with servant became. Then by-that rich-man of-his-own swine feeding-for akhpuli m'zaki-ta wulozù; wa wula ta wi dò akhpula gèda his-own field-to he-was-sent; and there in ... by-him his-own belly pu-kh'wasi-sara pu-yìgh-bòri wi è dàkawula, cha (with)-happiness-with with-those-husks ... by-him would-have-been-filled, that títsari wi-khiwër. Nir cha pu-höl shù, nir è wu-wail cha, swine used-to-eat. Then when in-sense he-became, then by-him it-was-said that, 'di-mò di-plör tsömà dèr nùkàròm di, wa tôl pu-dàka-gèda màrò of-me of-father how-many very servants are, and all with-full-stomach food mìmì, wa zù di-l'wàzhi màrù. Zù wi-chung-shù, wa akhpul plör-ta get, and I from-hunger die. I will-arise, and my-own father-to
wū-wirshū; nir wi wur-ta wayā-yū oha, "ai plōra, mó di-Khudadā gunān-will-go; then will him-to I-say that, "O father, by-me of-God sin wū di-tō hū kṛi-di, khō di-dughā lōyuq na yū cha di-tō and of-thee too has-been-done, therefore of-this worthy not I-am that of-thee zīe shū; khō pu-nikārāni-kshe mi wūchāwa."’ Dai chūng-shū wa son I-may-be; therefore (in)-servants-in ma place.’’ He arose and akhpul plōr-ta wi-rāghai. Nir dai liyā hurri wū, cha akhpul plōr his-own father-to came. Then he yet far-off was, when by-his-own father wulūdī, wa zarū ē pu-bad shū; wur ṭrap ē kṛal; he-was-seen, and heart his in-grief become; to-him running by-him was-made; ghaiyīh ē pu-badalla kṛa, wa kushal ē kū. Os embrace by-him on-neck was-made, and kissing by-him was-made. Now zīe wur-ta wu-wail, ‘mó di-Khudadā di-tō hū gunā n kṛi-di, by-the-son him-to it-was-said, ‘by-me of-God of-thee too sin has-been-done, zū di-dughā lōyuq na yū cha zū di-tō zīe shū.’ Mangar plōr I of-this worthy not am that I of-thee son may-be.’ But by-father ē akhpul nikārān-ta wu-wail oha, ‘hagha shē jōmē rawre, wa by-him his-own servants-to it-was-said that, ‘those good clothes bring, and du-ta ē wur wughundai; yawa gutē wur pu-guta kē, pani hū him-to them to-him clothe; a ring to-him on-finger put, sandals too wur pu-pše kē; nir rōdzie oha marē wu-khiri wa khōwashī hū to-him on-feet put;’ then come that food we-may-eat and merriment too wu-kī, di dughī di-pōra cha di-mō zīe mūr wū, zhundāi shū; make, of this on-account that of-me son dead was, alien has-become; w-rūk wū, rōmindū shū.’ Nir ē khōwashhōli jōra kṛa. lost was, found has-become.’ Then by-them merriment prepared was-made.
Wis ē hagha mushtr zīe pu-m’zakī-kshe wū. Cha dai rōghai, Now his that elder son (in)-field-in was. When he came, wa kōr-ta nughdē shū, nir ē di-sarōs wa di-gulidō zhagh ē and house-to near became, then to-him of-singing and of-dancing noise his pu-guwezhē shū. Nir ē wa nikar ta zhagh wukū; pushtūnā ē ē in-ears came. Then by-him ... servant to call was-made; inquiry by-him ḍzuni wu-kṛa. Yigh ḍrawāb wir-kṛi cha, ‘dā khō di wir from-him was-made. By-him reply was-made that, ‘that indeed of-thee brother rōghīla dū; plōr di stara marē wir-kṛi-dō, ḍraka cha rogh come is; by-the-father of-thee great feast has-been-made, because that sound: shā wulūdī.’
become he-has-been-seen.’
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ERANIAN FAMILY.  EASTERN GROUP.

PAŠTO.

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

SPECIMEN II.

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

Dāsi wayāi, cha di-Wazīr tšalwēr zamun wî. Yō Lîlô, bul Thus they-say, that of-Wazīr four sons were. One Lîlô, another Mîsî, bul 'Esi, bul Lāyîq. Biâ Lîlô mur wuku Mîsî, another 'Esi, another Lāyîq. Agam by-Lîlô murder was-committed wa Aspium ghzō-ta tēshīta wî-šrā. Mîsî pakir wî, wa di-Mîsî and White Mountain-to fleeing was-made. Mîsî faqîr was, and of-Mîsî dwa zamun hû wî, yō Ahmâd namēdō, bul Aṭīmūn namēdō. two sons too were, one Ahmâd was-called, the-other Aṭīmūn was-called. Di 'Esi yō ziai wû, cha nâm ē Mas'îd wû. Wa di-Mas'îd tšalwēr Of 'Esi one son was, that name his Mas'îd was. And of-Mas'îd four zamun wî, yō Ālî, bul Bālî, bul Shâwûl, bul Apěrēd namēdō. sons were, one Ālî, another Bālî, another Shâwûl, another Afrîd was-called. Dā Mîsî Darwēsh wû; pakirī wi-ē-kûrā, wa mēyzē That Mîsî Darwēsh was; poverty used-by-him-to-be-adopted, and sheep wi ū hû piwûlī. Nîr yawâ mēyzē dżīnî manda kûrul; used by-him too to-be-fed. Then by-a sheep from-him running-away was-made; dērâ wîrâz ū warra kûrul; nîr ū wî-nîwâlā. many days by-him catching-(attempt) was-made; then by-him it-was-caught.

TRANSLITERATION AND TRANSLATION.

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

Thus they-say, that of-Wazir four sons were. One Lilo, another Misi, bul 'Esi, bul Layiq. Bi Lilo mur wukü Misi, another 'Esi, another Layiq. Again by-Lilo murder was-committed wa Aspinia chzota teshita wukr. Misi pakir wu, wa di-Misi and White Mountain-to fleeing was-made. Misi faqir was, and of-Misi dwa zamun hu wu, yo Ahmad nmedo, bul Atimun nmedo. two sons too were, one Ahmad was-called, the-other Atimun was-called. Di 'Esi yo ziai uu, cha num e Mas'id uu. Wa di-Mas'id tshalwur Of 'Esi one son was, that name his Mas'id was. And of-Mas'id four zamun wu, yo Ali, bul Bali, bul Shawul, bul Aprud nmedo. sons were, one Ali, another Bali, another Shawul, another Afrid was-called. Dasi Misi Darwesh uu; pakiri wi-e-kur, wa meyz That Misi Darwesh was; poverty used-by-him-to-be-adopted, and sheep wi eu hu piwuli. Nir yau meyz dhini manda kurul; used by-him too to-be-fed. Then by-a sheep from-him running-away was-made; dera wrass eu wrar kurul; nir eu wniwalu. many days by-him catching-(attempt) was-made; then by-him it-was-caught.
Then by-him that sheep (on)foot-on kissing was-made. Then of-him that martaba dila-ta Khudai ziyo-ta k'ya.
rank this-matter-on by-God increased was-made.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazîr had four sons—Lilô, Misî, Ėsi, and Lîyiqî. Lilô committed murder, and fled to the White Mountain. Misî became a faqir and had two sons, one named Ahmad, and the other Atimun. Ėsi had one son named Mas'tûd, whose four sons were named Ali, Bâbi, Shâwûl, and Afrid.

The Misî above mentioned was a Darwesh. He followed vows of poverty and used to feed sheep. Once a sheep ran away from him, and he searched for it for many days and at last found it. When he found it, he raised it up, and kissed it on the feet. Then, for that reason, God increased his rank among the saints.¹

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

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

‘The Waziris, or more properly Wazirs, are divided into two main divisions, Mahsâuds (10,000) and Darwesh Khêls (24,500). The Darwesh Khêls again are divided into Ahmadsâis (12,000) and Umtânzais (12,500). The Umtânzais live in the Tochi and the hills adjoining it on both sides and extend on the north almost to Thal in the Kohat District. The Ahmadsâis live round Wana and in the western part of the Bannu District along the border. The Mahsûds inhabit the heart of Waziristan and are completely surrounded by the other Waziri tribes and by the Brittanis. The dialects spoken by these tribes do not vary greatly from one another, but differ considerably in accent, vocabulary, and even idiom, from the dialects spoken by the Pathâns on the Kohat and Peshawar frontiers, indeed an untravelled Northern Pathân and an untravelled Waziri meeting for the first time are scarcely intelligible to each other, and are certain to misunderstand one another to some extent. Each, however, rapidly becomes able to understand the other’s language, but I know no instance of a northern Pathân who has learned to speak Waziri Pashto.

¹ The meaning is that for this act of kindness and forgiveness, God made Misî the most powerful intercessory saint of all the Waziri hills: and now the Waziris hesitate to swear falsely on his name, much more than either on God’s or the Qur’an.
² The figures in brackets represent the estimated fighting strength of each tribe, and do not include women and children.
SOUTH-WESTERN (WAZIRI) DIALECT.

The cultivated bed of the Tochi valley is inhabited by the Dawaris (perhaps 8,000) whose speech is not very different from that of their Utmânzai Wazir neighbours. Other miscellaneous non-Waziri tribes, such as the Saidgis and Gurbuz, speak the dialect of the Waziri section with which they have most intercourse.

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

I have selected as a type the dialect of the Môhmit Khêls who are one of the three main divisions of the Utmânzai (or Tochi) Wazirs and live for the most part in the neighbourhood of the Middle Valley. Territorially, and also perhaps in their characteristics and speech, they are intermediate between the other two divisions of the Utmânzais, the Wali Khêls and the Ibrâhim Khêls. The story which forms specimen II was told by Malik Madd Akbar, the head of the Tóri Khêls, but it has been revised and cast into the same Môhmit Khêl dialect as the other specimens.

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

For this reason, Mr. Lorimer wrote the specimens only in the Roman character. The system of representing the sounds is the same as that used in this Survey, the only special letters being á, which serves to represent the sound of the e in 'there,' as pronounced in Scotland and North England, and ã which represents the sound of en in the French 'beurre.' In the specimens following, it only occurs before the letter r.

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

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

D' yawa sāri dwa zām'n wē. Kam zēi yē wa-plōr-ta
Of one man two sons were. By-the-small son his to-father-to
wu-wē ch, 'ē plōra, mō-tā agha baḵhra rōka ch;
it-was-said that, 'O father, me-to that share give which
pa-dagh-mōl-ḵshē mi dō.' Agha khpul ch ga dunyō wa
on-this-property-in mine is.' By-him his-own what ever goods were
agha yē wār-ta wu-wēsh'la. Dārē wēnē na wē tērē sh'wyē
the-same by-him to-them were-divided. Many days not were past become
ch ga kam zēi yē ghumā mōl rōghunḏ kā' an uriyā
when by-the-small son his all property collected was-made and far-off
watan-ta rawūn shā, au wotā khpula dunyō pa-baḵkori-ḵshē
country-to going he-became, and there his-own goods on-evil-behaviour-in
yē kharōpa kā. Au ch ga ghumā khpul mōl yē wēk
by-him spoiled were-made. And when all his-own property by-him lost
kā, nōr, pa watan jām khvōri rōghla, au agha pa-khpula dār
was-made, well, upon country much want came, and he by-himself very
tang shā, au d' haqha watan wa-yawa-sāri-ta lōr wārgād shā.
distressed became, and of that country to-one-man-to went joined became.

Yagh saři wa-khpula-ma'kā-ta wu-lōsh'ā ch, 'dā ṭītsari
By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=swine)
unpyāa,' au dai pa-dā-bondī rōzī wā chga khpula g'dā dē'
pasture,' and he on-this-(thing)-upon contented was that his-own belly of
pragai pa-kwutelikh-bondī māra kārī, ch dē ṭītsarē
acorns upon-the-husks-upon satisfied he-should-make, which of the-low-heads
khwarōk wē; wēlē ch ga tē wār na kārī. Byā dai
the-food was; but by-any-one anything to-him not was-given. Then he
kim waḵht ch pa-yīsh shā, nōr, ē wuwyēl ch, 'dē mō
what time that in-senses become, well, by-him it-was-said that, 'of me
dē plōr dē kōr tšēmra madīrōn māra khwuri, au ẓōnē
of the-father of the-house how-many hired-men bread eat, and from-them
pātyē kēshē, au ẓō dē lwēzhi mārī. Zē wu
remaining-over there-generally-is, and I of hunger am-dying. I will
ch'g shä, khpul plör-ta wu-wär-drümë, wär-ta wyaïyä wu
upright become, my-own father-to will-to-him-I-go, to-him I-say will
c'h, "ô plörä, d' Khudai hâ gunagör yä, au d' tê hë gunagör
that, "O father, of God also sinner I-am, and of thee also sinner
yä, au z' däsë kabilë na yä ch' d tê zyai rota
I-am, and I in-such-a-way fit not am as-that of thee son to-me
wu-wyaïyä. Pa-khpulë-nikarōné-kšë mi därsara nikar ka, ch'\nthey-should-say. On-thine-own-servants-among me with-thee servants make, who
pa ripai nikarōn di."
Nôr agha ch'g shä wa-plör-ta röghäi; wële
on ruyees servants are." So he arose became to-father-to came; but
agha lyä d'-plör-na lirë wä, ch' plör wulidë au
he as-yet of-father-from distant was, when by-the-father he-was-seen and
z' yë pë wusio. Plör yë wär-manda krë,
heart his on-him burned. By-father his toward-him-running was-made,
pâ-ghyëzh-kšë wuniwä, au ka∫al yë kâ. Zëı yë
on-embrace-in he-was-taken, and kiss to-him was-made. By-the-son his
wär-ta wu-wë ch', "ô plörä, z' d' Khudai gunagör yä au d' tê
to-him it-was-said that, "O father, I of God sinner am and of thee
pa-nazir-kšë hâ gunagör yä, au z' dâgha sara na jöpëzhä
on-the-sight-in also sinner am, and I this-(thing) with not can-adopt-myself
ch' têk d' tê zyai rota wu-wyaïyä. Welë byä plör yë
that any-one of thee son to-me should-say.' But again by-the-father his
wà-khpul-nikarōné-ta wuwë ch', 'pa-ghundë-jömë-kšë kšëlyä jömë
to-his-own-servants-to it-was-said that, 'on-all-the-clothes-among beautiful clothes
di hâgga röfräi, wa-d'-ta wär-wöghundai; au gattyä hâ wär
(that) are them bring, to-him-to (=on) to-him-put-on; and a-ring also to-him
pa guta kai, au pâno hë wär pa pëšë kai. Rödrimai
on the-finger make, and shoes also to-him on the-feet make. Come
ch' ghund mîzh mapi wukhwa, mëshgëh shä; ch' dâ zyai
that all we food may-cat, merry may-become; because this son
d' më m' wä, au byä żhwandai shä; dâ wtrk wä rör'në,
of me dead was, and again living has-become; he lost was from-me,
ës mi mindë. Au ghundë mëshgëhlo shëri krëa
now by-me he-has-been-found.' And by-all merriment beginning was-made.

Da str' zyai yë pà-mëz'ka-kšë wä. Ch' agha röghäi,
That big son of-him on-the-land-in was. When he came,
wa-kör-ta nasë shä, d' gâdawalë d' nindëre zaghë yë
to-the-house-to near became, of dancing of entertainment sound by-him
wördë. Yaghä yö nikar röwughwuştë ch' 'dà të, dì t'
was-heard. By-him a servant was-called-to-him saying, 'this what is t'
.Yaghä nikar wär-ta wuwë ch', 'd' tê wërî rögh'laï dei,
By-that servant to-him it-was-said that, 'of thee the-brother come is,
au d^ to plör wölmastia k'ryé do z'k^ and of thee by-the-father entertainment-of-guests been-made has; for-this-reason è k'ryé dô chô dai rëgh ramit rõghai.' Agha khapa by-him been-made it-has that this-one sound safe has-come.' He vexed shä, wa-kör-ta n'n'na na wärtä. Plör yô became, to-the-house-to inside not was-going. The-father-of-him d^wörchanē rówuwôt au sinatš yô wär-ta wukra. Yagha out-side came-out and petition by-him to-him was-made. By-him wa-plör-ta dzawob wärkâ chô, 'Wuk'ssa, damra kōlina dô to to-father-to answer was-given saying, 'Look, so-many years of thee khidmat kâ au hēchāre mi dô to hukam mot the-service I-do and ever-at-all by-me of thee the-command broken k'rai na dai, au hēchāre to wa-mō-ta yô w'rhīnai hâ been-made not has, and ever-at-all by-thee to-me-to one kid even rō-na-kâ chô d^kbpulé mîk'vë sara khwâšî pë wukâ; was-not-given that I of-my-own companions with gladness on-it might-make; welé dagha zyai chô dô to rõghai chô dô to dunyô but this son when of thee has-come by-whom of thee the-goods pa-kharâpê sh'zê-bëndi w'rkâ k'ryé dô, to pa-dâ-kâhâ hî wâ-dagh- on-bâd women-upon lost been-made has, by-thee on-this-in even to-this- zêt-ta wölmastia wärkra.' Dô wär-ta wuweyìl chô, on-to entertainment-of-guests to-him-has-been-made.' By-him to-him it-was-said that, 'ë zôya, ta hâmësh d^mō-sara yô, au dô mō har-ta' chô 'O son, thou always of-me-with art, and of me everything that di hagha dô to di; böîda dagha di chô mîzh dâ there-is the-same of thee is; becoming this is that we this khwâshî wuki au khwâšh shî k'kâ chô dô dô rejoicing should-make and happy should-become because that this of to wrör mîr wâ, au ês byâ ñhwandâi sh'wâi dai; w'rk thee-the-brother dead was, and now again living become is; lost sh'wâi wâ, au mind'rai sh'wâi dai.' become was, and found become is.'

\[1\] In this even = in these circumstances even = in spite of this.
[No. 22.]

ERANIAN FAMILY. *EASTERN GROUP.*

PAŠHTO.

SOUTH-WESTERN (WAŽĪRĪ) DIALECT. (WAŽĪRĪSTĀN.)

**SPECIMEN II.**

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

Z', Sāhib, t'lai wā; Joni Khēlē, Bakka Khēlē wa-munsīfī-ta
I, Sāhib, gone had; by-the-Jānī Khēlē (and) Bakka Khēls to-arbitration-to
bō'tlai wā; dē dē mukaddamē wō pa-nōr-bōndī. Byā yō-sārai
taken-away I-was; of them cases were on-others-upon. Then by-a-man
mō-ta wuzhaghēdā ch', 'yāwa sāri dōlē bōndī wahlāi
me-to it-was-said (lit. made noise) that, 'by-a person here upon struck
wā pa tāra, pa ṭs'nda wahlāi wā.' Byā dē dē na
I-was with a-sword, on the-forehead struck I-was.' Then of him from
pšātanna wukra ch', 'chā wahlāi yē?' Dā
inquiry (by-me)-was-made saying, 'by-whom struck thou-want?' By-him
wuwe ch', 'khpulē šh'zē wahlāi yē.' Mō wuwe ch'
it-was-said that 'by-my-own wife struck I-was.' By-me it-was-said that
'ts' wajē na yē wuwalē? Dā wuwe ch',
'what reason from by-her want-thou-struck?' By-him it-was-said that,
'dāsē wuwalē ch' dē mō ṭs'alōr tahrīna wī; byā
'in-such-a-way I-was-struck that of me four cousins there-were; then
hagha khōr mō ta yē rōkra; byā mō dē sara
that sister (of-theirs) me to by-them was-given; then by-me her with
guzrān kā. Byā yāwa shpa z' dē-khūb-na bēdōr
getting-along was-made. Then one night I of-sleep-from awake
shwā šh'za pa-tamba wuwalā. Byā mō ta
became (my-)wife by-the-door was-going-out. Then me to
shak prēwā ch' dā šh'za pa chā maiyna
doubt fell that this woman upon someone in-love
do. Byā mi tāra rōwēkhsāsta, wār-Ṭaē ṭrawūn shwā.
is. Then by-me (my-)sword was-taken-to-me, her-after going I-became.
Byā ch' dā wē, wōr wē, an tārā wa
Then when this was (so), rain there-was, and darkness there-was
jāra sahīta. Byā ṭrawūnā shwā, dē-k'li-na wuwalā,
very intense. Then going she-became, of-the-village-from went-out,

1 i.e. a suspicion entered my mind.
pa-khwoshi raghzi rawna shwa. Akhär ye mazal djar
on-(a-)lonely stony-plain going she-became. Finally by-her journey much
wuká. Byá pa yawa dzói ch' dai sarai nóst dai,
os-made. Then at a-certain place that there-is a-man seated is,
wós e tablai dai. Byá dō wār-righla wagh sar-i-ta. Ch'
his-horse by-him tied is. Then she to-him-came to-that man-to. When
wār-righla wār-ta wu-wa, "k mara khwuré dār-ta
to-him-she-came him-to it-was-said (by her), "if food thou(will)-eat then-to
row'rye mi dō." D' wuwé ch', "lós mi marídor
it-brought by-me is." By-him it-was-said that, "hands my unclean
dí, pa-wós-khē jóm dai rowkhlha ch' lós wuwínźa
are, on-the-horse-in a-cup there-is take-and-bring-it-here that hands I-may-wash
mara wukhwuźa." Dōra wu-nu-shwa, yēbo rérvē
food I-may-eat." This-maría was-not-become,1 water was-fetched-(by-her)
wa-dagh-ta. D' dō mār' ch' wāf rawón shá,
to-him-to. Of her the-husband that was going become,
dai nóst dai; yagha-pōri wu-yē-woyā
and this-(other) seated is; there-upon he-was-by-him-struck
pah-tira ch' sar yē wujhwurzéa. Ch' dō yēbo rérvē
with-the-sword so-that head his rolled-down. When by-her water was-fetched
dai m'r wāf. D' sh'hé mār' yagh dzói na uriyá
that-(one) dead was. Of the-woman the-husband that place from distant
sh'wai wāf ch', "dā sh'hza wu mō wuwinti." Ch' dō wār-righla
become had thinking, "this woman will me see." When she to-him-come
d'é zagh wuká, "pa Khudái dā bazagór-wé, yó zagh
by-her shout was-made, "by God may (?) you-be-adjured (?)2 one shout
wuka." D' zagh na kā ch', "dā sh'hza
make." By-him (the-husband) sound not was-made thinking, "this woman
wu mi m'r kó ch' zagh wuká." Byá-ch'dō dā m'rye-
will me dead make if shout I-make? Then-that-is3 the corpse
sh'hé pa wós wutóřa; wós e rawón kā; pa
by-the-woman upon the-horse was-tied; the-horse by-her started made; in
khpula makhá lór shá; an mār' kór pa lórí
its-own direction gone it-became; and (her) husband of-house in direction
rawón shá; an dō pasē rawona shwa. Dōra dai rasawalai
going became; and she behind going became. So-much5 he arrived
na wāf ch' dō wuuraséda wa-kór-ta. Bas, dā kór-ta
not was when she arrived to-the-house-to. Enough, she the-house-to.

1 i.e. hardly had this happened when.
2 The meaning is: 'I adjure you by God,' but Mr. Lorimer was not able to analyse this expression, and doubted if it is
grammatical: perhaps it is of the nature of an interjection.
3 A meaningless explosive like 'well, then.'
4 i.e. in the direction it chose itself.
5 i.e. he had not long reached home when she arrived also.
arrived, very worn-out sad she-was. Next-day he going became, mār yē oh, "I inquiry will-make saying a man the-husband of-her thinking, "I inquiry will-make saying a man pa-khwuṣhi raghī-kṣē mṛ dai oh dā chā mṛ dai in-(the)-lonely stony-plain-in dead is (and) asking he by-schom dead is au tōk dai." Ī dā wugērāda dā mṛ pāta wa-d̪-ta and who is-he." He came-back of the-dead-man (the)-one to-him-to mōlima na shwa. Dai rōghai wa-kōr-ta byā. Šōnga yē tāra known not became. He came to-the-house-to again. A-spear by-him sharp kṛa oh, "sh'za mi ès mra krai." Yawa g̪hpa dā was-made thinking, "wife mine now dead supposing-I-were-to-make." One night by-him wārta wuwe oh, "tamāki rōka." Dā wuwe "pa-kēṭa-kṣē tyāra do." to-her it-was-said that, "tobacco give-me." By-her it-was-said "on-the-room-in darkness is." Dā wārta wuwe oh, "ta oh wa-khwuṣhi-naghi-ta tie wēr By-him to-her it-was-said that, "thou when to-(the)-lonely-stony-plain-to wort-going rain hā warēd̪, pa-hagha-na tyāra pa-kēṭa-kṣē k̪hō na do." Dā also was-raining, than-that-(then) darker on-the-room-in however not it-is." By-her wuwe oh, "mō ta mōlim na wē oh agha dā mō āshnō it-was-said that, "me to known not thou-wort that that of me acquaintance to mṛ dai." Dāra wu-na-shwāla, agha dā mār tīra by-thee dead is." This-much did-not-become, by-her of (her)-husband the-sword wokh'stā; mār war wunwa, Šōnga yē wārta barōbara was-taken; by-(her)-husband the-door was-seized, (the) spear by-him her-at level kṛa, wu-ē-wāhi-lā, dō pē wār-rōgha, wu-yē-wa was-made, by-him-at-her-it-was-struck, she on-it to-him-came; (by-him)-to-her-it-was-wāhīla pa Šōnga pa-nās-kṣē. Chā dā dē pa nas Šōnga struck with the-spear in-the-belly-in. When of her in the-belly the-spear wuwa-ta yaghe pa-sōngu-kṣē ār zōr wūkā, tīra went-through (lit. went out) by-her on-the-spear-on much force was-made, (her)scord wār wurasēd̪a pa ts'nda ĕ wu-ē-wōyā. Dā zha-gha to-him did-reach on the-forehead of-him (by-her)-he-was-struck. By-him shout wu-đ̪ā dē wa-vrīna-ta oh, "tabrē, rōghai, mṛ yē was-made of her to-the-brothers-to saying, "cousins, come, dead by-her kṛa." Dai wār-rōghālī, dō yē pa-sōngu-kṣē nāwē yē I-have-been-made." They to-him-came, she of-him upon-the-spear-on caught wa. Vīnē tīrē wukṣē, dō ĕ wuwa-hāla, was. By-(her)-brothers (their)-swords were-drawn, she by-them was-smitten,1

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

A Story of Waziri Life.

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

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

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

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

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

SOUTH-WESTERN PAŞHTÖ OF KANDAHAR.

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

In preparing the specimens for the press I have made no distinction between a and ə. The distinction no doubt exists, but was not indicated in the manuscript as received from Quetta. I have not ventured to supply the omission.
Da yawa safr dwa dzaman wu. La-haghō-na kashar dzōi
Of one man two sons were. From-them-from by-the-younger son
plār-ta wowayal chē, ‘ai plārā, da māl hisa chē mà-ta
father-to it-was-said that, ‘O father, of property portion which me-to
rasēzhi, haghā wa-mā-ta rū-ka.’ Nō haghā māl pa dāi
falleth, it to-me-to to-me-give.’ Then by-him property on them
wovē-sa. Au pas-la lazō wradōo kashar dzōi har-tsa
was-divided. And after a-few days by-the-younger son every-thing
sara tōl-kra, au da lārō malk pa sāfar walār, au
together was-collected, and of far country on journey he-went, and
halta yē khpāl māl pa-hēlāraī-kē wālūdzawa. Chē
there by-him his-own property on-prosperity-in was-wasted. At-what
wakhtē chē har-tsa yē wālūdzawa, pa-haghā-malk-kē dēra
time that every-thing by-him was-wasted, in-that-country-in a-mighty
kākhtē swa, au haghā ar-sō. Nō da haghā watan
famine occurred, and he began-to-be-in-want. Then of that country
da yawa lōi safr-ti dzān worasāwa. Haghā dai khpalō kishtō-ta da
of one big man-to he joined. By-him he his-own fields-to of
sōdrānō da-povulo da-pāra wāstāwa. Au dē ghūshē chē pa
swine of-feeding for-the-sake was-sent. And by-him it-was-wished that on
baghō pōsi chē sōdrānō yē khārī, khpal nas
those husks which by-the-swine by-them were-eaten, his-own belly
dākā-ki; au chā na war-kawal. Nō pa hūsh rāghai, au
he-might-fill; and any-one not to-him-gave. Then on sense he-came, and
wo-yē-wayal chē, ‘dzāmā da plār da tāmūrō mazdūrānō
it-was-by-him-said that, ‘my of father of how-many servants
dēra dō-dai sta, au dā la lōzē mram. Dza ba-walār-sham
much bread is, and I from hunger am-dying. I will-arisen-become
au plār-ta ba-warsam, au warta wo-ba-wāyam chē,
and father-to will-go, and him-to will-say that,
“Mā da Khudāī au sta dēra gunāh karē-da, au ōs da
“By-me of God and of-thee great sin done-has-been, and now of
dé láiq na yem chē stā dzōē wobāla-sam. Mā da khpalo this worthy not I-am that thy son called-I-may-be. Me of thine-own
magdārānā tskha da yawa pa-shān jör-kra." "Nō dai walar-sha,
serants among of one as consider." Then he arisen-became,
an da khpal plār wa-lūrī-ta rāli shā; an hagha lā larē
and of his-own father towards travelling became; and he yet distant
wō chē plār wold, an raham yē rāghai,
was that by-the-father (he)-was-seen, and compassion to-him came,
war wuzghāst, pa-ghezh-kē wonēw, much yē kar,
to-him he-ran, on-neck-on he-was-taken, kiss by-him was-done.
Dzōī warta wowayal chē, ‘ai plārā, mā da Khudāi au
By-the-son him-to it-was-said that, ‘O father, by-me of God and
stā dēra gunāh karē-da, an ős dā na shāi chē
of-thee great sin done-has-been, and now it-is not proper that
biā stā dzōē wobāla-sam.’ Plār wa-khpalo-naukarānā-ta
again thy son called-I-may-be.’ By-the-father to-his-own-servants-to
wowie chē, ‘tar-shō-lā shā kālī ra-wobāsī, rā yē waqāi,
it-was-said that, ‘good-than good robe to-me-bring-forth, to-me them bring,
au pa da yē waghūndai; au da-da pa-lās-kē gūti, au pa
and on him it put-on; and of-him on-hand-on ring, and on
pehō mōchenē kai. Mūzh ba khōrū, au khushāli ba kawū;
feet shoes put. We will eat, and merriment will make;
walē chē dzmā dā dzōē mār wō, ős zhāndai sawai dai;
because that my this son dead was, now alive become is;
wruk wō, ős mūnda sō.’ Nō haghō khushāli kawala.
lost was, now found became.’ Then by-them merriment was-made.

Au da hagha māshār dzōē pa-kisth-kē wō. Che kōr-ta
And of him the-elder son on-field-in was. When the-house-to
nīhūdē rāghai, da ghazālō au da hataŋ ghwaŋ ṭē wārwēda.
near he-came, of songs and of dancing noise by-him were-heard.
Nō yau naukar yē rāwoghūst, pushtana yē worē chē,
Then one servant by-him was-called, inquiry by-him was-made that,
‘dā tā dī?’ Haghā war-ta wowayal chē, ‘stā wrōr rāghulai
‘this what is?’ By-him him-to it-was-said that, ‘thy brother come
dai, au stā plār lūya mēlmāsti karē-da, da dē da-pāra chē
is, and by-thy father great feast made-is, of this on-account that
hagha yē rōgh-jör womūnda.’ Dai khāpa shā, na ye
he by-him safe-and-sound was-found.’ He angry became, not by-him
ghushē chē danana lār-shi. Nō da-da plār dabandā
it-was-wished that within he-should-go. Then of-him the-father outside
rāghai, au dai yē pakhulā kai. Da wa-plār-ṭa pa-daawāb-kē
came, and he by-him entreaty was-made. By-him to-father-to on-reply-on
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wowē chē, 'gūra, la dūmra kalō stā khidmat kawum, au it-was-said that, 'see, from so-many years thy service I-am-doing, and heta-kala stā la ḥukma na yam garzēdalai, au tā ever thy from command not I-am having-transgressed, and by-thee heta-kala yau marghūmāi wa-mā-ta rā-na-kai, chē dāna la-khpalō ever one kid to-me-to to-me-not-was-given, that I with-my-own dōstānō-sara khūshī wokam; au chē stā dā dōnē rāghai, chē stā friends-with merriment might-make; and when thy this son came, by-whom thy māl yē lār kanchnāī jār-kai, da hagha da-pāra property by-him with harlots devoured-has-been-made, of him for-the-sake tā lūya dōdai wokra.' Hagha war-ta wowayal chē, 'Ai dzōya, by-thee great bread was-made.' By-him him-to it-was-said that, 'O son, ta la-mā-sara yē, au tsa chē dzmā di, hagha stā di. thou with-me-with art, and anything what mine is, that thine is. Nō khusḥūli kawal, au khusḥėdal būya, wālō chē stā dā Then merriment to-make, and to-be-merry seek, because that thy this wrōr mar wō, zhwandai sō; au wrūk wō, ōs mūnda sō.' brother dead was, alive became; and lost was, now found became.'
ERANIAN FAMILY.  

EASTERN GROUP.

PAŠTŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN II.

Arwédali mé di ché Amir Dost Muhammad Khan yawa-pla
Heard by me is that Amir Dost Muhammad Khan once
pa-zhami-kē Turkistan-ta tai. Chē Hindū-Kush-ta wurasēda shps
in-winter in Turkistan to was-going. When the Hindū-Kush to he-reached night
wa, au wāwra uṛēda. Da paltanē da spāhyānō da bār
it-was, and snow was-falling. Of the-infantry of the-sepoys of a-loaded
ūš ghozār sawai-wō, bār yē lōwēdālai wō. Spāhyāno
camel a-stlip had-taken-place, the-load of it fallen was. By-the-sepoys
hagha bār pa-biyr-ta tārā au pa uš yē bāndē
that load again was-being-tied and on camel it upon
kāwā. Pa-hagha-wakht-kē yawa paltanī da Amir Dost
were-making. At that time at by-one soldier of the Amir Dost
Muhammad Khan da-pāra tēr šṭkandgal wokra. Amir
Muhammad Khan concerning utterance abusive were-made. The Amir
Dost Muhammad Khan da dūi la-tsanga tērēda. Dūi na līda.
Dost Muhammad Khan of them by-side was-passing. They not saw.
Hagha šṭkandgal da au Wazir Muhammad Akbar Khan da da
That abuse by-him and Wazir Muhammad Akbar Khan of him
dōi dwaṛō wārēdā. Amir khpal ghważhūna kāna
the-son by-both was-heard. By-the- Amir his own ears deaf
wāchawal, au Wazir Muhammad Akbar Khan wo-na-zhamnāla. Zhagh
were-turned, and by-Wazir Muhammad Akbar Khan was-not (it) borne. Shout
yē kra che, 'dā kam spi woghapat?' Da Wazir
by-him was-made that, 'it by-which dog was-barked?' Of the Wazir's
zhagh laka talaṅda la nōrō zhaghō judā wō. Har-cha
shout like thunder from other shouts different was. Every-one
pezhānd. Spāhyānō chē hagha da dā lwaṛ zhagh wārēdā, 
recognized. By-the-sepoys when that strong resonant shout was-heard,
da tōlō rang wālōt. Khölē yē war-la-waraghā. Amir
of all colour fled. Mōnts of them were-shut. By-the Amir
Dost Muhammad Khan jēlau wo-niw, nārē kra, 'Muhammad
Dost Muhammad Khan reem was-drawn, ory was-made, 'Muhammad
Akbar, hush kawa, che hal zagh daw tar khola.
Akbar, attention make, that another utterance your from mouth
wo-na-wodai. Da dii hal wo-gura, pa-dzai da de
not-issues. Of them the-plight see, instead of this:
che da-dai-la shkandzarlo khapa se, khai che pa
that of-them-of abuse annoyed you-should-be, it-is-proper that on
dii zra wos-e-dai. Ka ta da dii pa dzai wae, no
them heart you-should-burn. If you of them in place had-been, then
ba da dii hal sha dar-ta ma'lum sawai-wo.' Amir da
would of them the-plight well you-to known have-been.' By-the-Amir this
wowayal, ter-so. Wazir ham chup-karae pa-plar-ja-si rahe-so.
was-said, he-proceeded. The-Wazir also silently on-the-father-after followed.
Spahyano Amir ham pa zagh bando wopahand. Hagha
By-the-sepoys the-Amir also by voice on-account-of was-recognized. By-that
puch-kholi spahi nare kha, 'Am, Amir Sahiba, ta dza wo-na-penghandalam.
foul-mouthed sepoy cry was-made, 'O, Amir Sahib, by-you I am-not-identified-I.
Dana nam Khato'l dai; da Marwando dzoi yem; Andar yem; da Bakhshat
My name Khato'l is; of Marwando son I-am; Andar I-am; of Bakhshi
la kahla yem; pa-shahi-paltn-khe da pandzam' toli dergham dwan
from the-family I-am; in Royal-regiment-in of fifth company thirtieth man
yem. Ta ma sha wopesh-na, au warwun. Ka Khudai wakht rawosk
I-am. You me well identify, and listen. If God the-time bring-about
au dza stai pa-mukh-khe mar na swam, dza haramuni yem.'
and 'I your in-face-in killed not become, I illegitimate am.'
Pas-la dzo kaloo pa-yawa-moqadema-khe che dehara sakhta wa, da duzhaman
After a-few years in-a-fight-in which very hard was, of the-enemy
da khwo yawa ghashiali ghat masbar wa-Amir-ta war-wrande soo; tura
of the-side one state war burly chief to-the-Amir to advanced became; sword
ye wokshala; porta ye kha; ghushit ye che
by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that
pa-Amir-bando warai wokhe. Hagha shushalai spahi halta rizhele wo:
on-the-Amir-upon strike he-may. That gallant sepoys there close was:
pa talvar ye dzaan da turu au da Amir ter-muandz kai,
with haste by-him his-body of the-sword and of the-Amir between was-placed.
Hagha turu che pa Amir porta sawewa, pa da wolgoda. De
That sword which on-the-Amir uplifted had-been, on him fell. He
khandal au nare ye kha che, 'Khudaiya, ta-la-dhe shukar whe
was-laughing and cry by-him was-made that, 'O-God, thee-to thanks be
che da Amir Sahib da Hindu-kush da shpe purnawari mar na
that of the-Amir Sahib of the-Hindu-Kush of the-night indebted killed not
FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

The sepoys recognized the Amir too by his voice, and the foul-mouthed soldier cried, 'Amir Sahib, you have not identified me. My name is Khatoon and I am the son of Marwand. I am an 'Andar,' and belong to the family of Bakhshi. I am the 30th man in the 5th Company of the Imperial Regiment. Please fully identify me and listen to me. If God gives me the opportunity and I do not die in your presence may I be (reckoned) of illegitimate birth.'

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

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

'Chief among the many local dialects is Kākāri, one of whose pecularities is the change of ę in standard Pashto to ə: ʃəqəm for ʃəqəm, I arrive; ʃəpaʃə for ʃəpaʃə, I tremble; ʃərə for ʃərə, 30; ʃəlaʃət for ʃəlaʃət, 40. But the two idiosyncrasies that seem to strike non-Kākāri Pashtāns more than anything else are, first, the employment of the masculine vocative termination for the feminine gender also: ʃərə for brother! ʃərə-a, oh mother! ʃərə-a, oh sister!—and second, the childish regularisation of irregular plurals: ʃədəm, surəm, for ʃədəm, sons, and ʃərəi, men. Perhaps the chief characteristic of the Lúgh dialect, which in general is very similar to Kākāri, is the softening of ʃ to ch, as in chik for šik, who? The Shāh dialect changes ə sometimes to a, like the Kākāri, and sometimes to ə as in ər for ər, 3; another peculiarity of his is an occasional changing of ə preceded by a consonant to ə as in ərə for ərə, 2. The Mandāb dialect is fond of shortening short ə, and of assimilating ə and q to the hard sh and z: əqarə for əqarə, əsh; he is also fond of changing a medial ə to ə: nəmə for nəmə, 90. But more important still is his conversion of the ancient s-sound in many words to ə: əmə, my, instead of əmə; əməqə, our, for əməqə. These are of course but a few local dialects gathered from the bunch—just enough to show that grubbing into the Pashto dialects of Baluchistan would not be labour lost. But before I leave the subject, I cannot refrain from citing a bit of the Prodigal Son translated into a dialect that has earned a spurious local notority merely because it rejoices in the special names of Tarmā or Chalpari:—

'ya mo in gis dou naya wai; ya hagha chi wapku waata nàw mai, chi ə piyārə dougəd tə mət chi mə bələhə wina, agha məta waata nu hagha ʃəpəla dənə waasaala; . . . hagha sənə dou ghoo ashəs wassənə chi bəpəraχa agha əchətə wiyə nəz nən kərə; əkə wəta nu lwənə; biyə kəhə chi rəqə wəwən; nu piyərə gə dougəwərə maşəranə gə jəttə nərə wiyə nu əkə wəpəχə ya miişəhə. Bu' enough and more than enough of this jarring gibberish; it is less a Pashto dialect than a hotchpotch of execrable pronunciation and still more execrable grammar. It is spoken by the Vānçēt and Mākhiāi of Shāhriq and Duki, and it looks mighty like proof positive that these so-called Spīn and Tār Tarin are not Tarmā at all (and their Pashtān origin is otherwise suspect) but Indians and possibly Jat (as Chalpari, the name of their jargon, suggests) who have become affiliated to the Pashtāns, but have still to assimilate the language of their adoption.'
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<th>Paśhtō (Fishtī and Kundah)</th>
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<td>yan</td>
<td>Yo (m), yawa (f)</td>
<td>Yan</td>
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<td>2. Two</td>
<td>dwa</td>
<td>Dwa (m), dwa (f)</td>
<td>Dwa</td>
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<td>3. Three</td>
<td>drē</td>
<td>drē</td>
<td>drē</td>
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<td>4. Four</td>
<td>salōc</td>
<td>Tshir or tshār</td>
<td>Tshār</td>
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<td>5. Five</td>
<td>pinta</td>
<td>pinta</td>
<td>Pinda</td>
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<td>6. Six</td>
<td>shpāg</td>
<td>Shpēgh</td>
<td>Shpāgh</td>
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<td>7. Seven</td>
<td>uwa</td>
<td>Ūwa</td>
<td>Ūwa</td>
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<td>8. Eight</td>
<td>at⁴</td>
<td>Wotn</td>
<td>Ata</td>
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<td>9. Nine</td>
<td>na⁹</td>
<td>na</td>
<td>Na</td>
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<td>10. Ten</td>
<td>la⁹</td>
<td>la</td>
<td>La</td>
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<td>11. Twenty</td>
<td>sh⁴</td>
<td>sh⁴</td>
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<td>12. Fifty</td>
<td>pa⁶stë</td>
<td>Padzou</td>
<td>Padzou</td>
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<td>13. Hundred</td>
<td>sl⁷</td>
<td>sl⁷</td>
<td>Sal</td>
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<td>14. I</td>
<td>z⁰</td>
<td>z⁰</td>
<td>Dzar</td>
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<td>15. Of me</td>
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<td>16. Mine</td>
<td>me or zämä</td>
<td>D⁴ mō, s mō</td>
<td>Żamā</td>
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<td>17. We</td>
<td>māk or mlāg</td>
<td>Māk</td>
<td>Māk</td>
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<td>18. Of us</td>
<td>ẓmlāg</td>
<td>D⁴ mlāk, s mlāk</td>
<td>Dmlēkh</td>
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<tr>
<td>19. Our</td>
<td>ẓmlāg</td>
<td>D⁴ mlāk, s mlāk</td>
<td>Dmlēkh</td>
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<td>20. Thou</td>
<td>t⁰</td>
<td>tā</td>
<td>Ta</td>
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<td>21. Of thee</td>
<td>de or stā</td>
<td>D⁴ tā, s tā</td>
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<td>de or stā</td>
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<td>24. Of you</td>
<td>stāzē</td>
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<td>25. Your</td>
<td>stāzē</td>
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<td>Stāst</td>
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* In this column no distinction is made between * and s.

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<td>Ḥo gha.</td>
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<td>Ḥo gha. Ṭār ḏa Ḥo gha</td>
<td>Da Ḥo gha.</td>
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<td>agha</td>
<td>Ḥo gha.</td>
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<td>Lān.</td>
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<td>33. Foot</td>
<td>Pīkha, pronounced khpa</td>
<td>Ḭān (f)</td>
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<td>Ḩeza</td>
<td>Ḩeza (f)</td>
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<td>Ṣṭāopa</td>
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<td>Ṣṭāopa.</td>
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<td>Ḥowlā (f)</td>
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<td>Ḥowlā (m)</td>
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<td>Ḥo wāg</td>
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<td>Ḥuleh (m)</td>
<td>Ḥuleh (m)</td>
<td>Ḥuleh.</td>
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<td>Ṣar</td>
<td>Ṣar (m)</td>
<td>Ṣar.</td>
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<td>Ṣḥā (f)</td>
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<td>Ṣḥā (f)</td>
<td>Ṣḥā (f)</td>
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<td>Ṣḥā (f)</td>
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<td>Ṣḥā (f)</td>
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<td>Ṣḥā (f)</td>
<td>Ṣḥā (f)</td>
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<td>47. Father</td>
<td>Ṣḥā (m)</td>
<td>Ṣḥā (m)</td>
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<td>48. Mother</td>
<td>Ṣḥā (f)</td>
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<td>49. Brother</td>
<td>Ṣḥā (m)</td>
<td>Ṣḥā (m)</td>
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<td>Ṣḥā (m)</td>
<td>Ṣḥā (m)</td>
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<td>51. Man</td>
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<td>Ṣḥā (f)</td>
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<td>Ṣḥā (m)</td>
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<td>Namr, pronounced nwar</td>
<td>Myār (m)</td>
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<td>63. Moon</td>
<td>Spādghai</td>
<td>Spādghai (f)</td>
<td>Spādghai.</td>
</tr>
<tr>
<td>64. Star</td>
<td>Sēbā</td>
<td>Sēbā (m)</td>
<td>Sēbā.</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Žār</td>
<td>Yār (m)</td>
<td>Žār.</td>
</tr>
<tr>
<td>66. Water</td>
<td>Žōr</td>
<td>Žōr (f. pl.)</td>
<td>Žōr.</td>
</tr>
<tr>
<td>67. House</td>
<td>Kōr</td>
<td>Kōr or kis (m)</td>
<td>Kōr.</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Žās</td>
<td>Žās (m)</td>
<td>Žās.</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Ghwā</td>
<td>Ghwā (f)</td>
<td>Ghwā.</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Žpā</td>
<td>Žpā (m)</td>
<td>Žpā.</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Pālha</td>
<td>Pālha (f)</td>
<td>Pālha.</td>
</tr>
<tr>
<td>72. Cock</td>
<td>Chirg</td>
<td>Chirg (m)</td>
<td>Chirg.</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Hilāi</td>
<td>Hilāi (f)</td>
<td>Hilāi.</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Khar</td>
<td>Khar (m)</td>
<td>Khar.</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Ūb</td>
<td>Ūb (m)</td>
<td>Ūb.</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Margā</td>
<td>Margā (f)</td>
<td>Margā.</td>
</tr>
<tr>
<td>77. Go</td>
<td>Za or lār eha</td>
<td>TPM (infinitive)</td>
<td>Wār-e.</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Khāna, pronounced kān</td>
<td>Khānestam</td>
<td>Khāna.</td>
</tr>
<tr>
<td>English</td>
<td>Pashto (of Pashawar)</td>
<td>Waziri (Waziristan)</td>
<td>Pashto (Pishin and Kandahar)</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Como</td>
<td>Rāsā or ṭēlā</td>
<td>Rāmī</td>
<td>Rān.</td>
</tr>
<tr>
<td>Beit</td>
<td>Wāwāhā (Imperative), wāhā (Infinitive)</td>
<td>Wāmī</td>
<td>Wūnahā, wālah.</td>
</tr>
<tr>
<td>Stand</td>
<td>Wudrāg (Imperative), wudrād (Infinitive)</td>
<td>Darādī</td>
<td>Wūdāna</td>
</tr>
<tr>
<td>Die</td>
<td>Mīp-sha (Imperative), mīp (Infinitive)</td>
<td>Mīpī</td>
<td>Mār-za</td>
</tr>
<tr>
<td>Give</td>
<td>Gīc mē=č-kāra; gīc kīsa = wār-kāra</td>
<td>Wār-kāra</td>
<td>Wār-kāra</td>
</tr>
<tr>
<td>Run</td>
<td>Wūnghāla (Imperative), wūnghīkāl (Infinitive)</td>
<td>Taqīshādī</td>
<td>Wūnghāla</td>
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<tr>
<td>Up</td>
<td>Pētā</td>
<td>Pōa</td>
<td>Luwāy, porta</td>
</tr>
<tr>
<td>Near</td>
<td>Nīndā</td>
<td>Nandī</td>
<td>Nīghdē</td>
</tr>
<tr>
<td>Down</td>
<td>Kēntā, pronounced kīntā</td>
<td>Kīza</td>
<td>Kāhitā, zawār</td>
</tr>
<tr>
<td>Far</td>
<td>Līrē</td>
<td>Uriyā</td>
<td>Lārē</td>
</tr>
<tr>
<td>Before</td>
<td>Makkīmakh or makh kē</td>
<td>Wṛṃdī</td>
<td>Wṛṃdē</td>
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<tr>
<td>Behind</td>
<td>Wṛṃstō</td>
<td>Wṛṃstō</td>
<td>Tārgīh, wṛṃstō</td>
</tr>
<tr>
<td>Who ?</td>
<td>Sōk</td>
<td>Tsōk</td>
<td>Tsōk, chā</td>
</tr>
<tr>
<td>What ?</td>
<td>Sā</td>
<td>Tsā</td>
<td>Tsā</td>
</tr>
<tr>
<td>Why ?</td>
<td>Wālē, sā-ša</td>
<td>Wōle</td>
<td>Wālē</td>
</tr>
<tr>
<td>And</td>
<td>An</td>
<td>An</td>
<td>An</td>
</tr>
<tr>
<td>But</td>
<td>Wālē, kēd, kēshā or kīshā</td>
<td>Wōle</td>
<td>Wālē</td>
</tr>
<tr>
<td>If</td>
<td>Kā</td>
<td>Kā</td>
<td>Ka-charē</td>
</tr>
<tr>
<td>Yes</td>
<td>Ha or ṭō</td>
<td>B</td>
<td>Ho</td>
</tr>
<tr>
<td>No</td>
<td>Na</td>
<td>Na</td>
<td>Na</td>
</tr>
<tr>
<td>Ahn</td>
<td>Armān</td>
<td>Armōndī</td>
<td>Hāsā-chāi</td>
</tr>
<tr>
<td>A father</td>
<td>Pīār</td>
<td>Yō pīār</td>
<td>Yōu pīār</td>
</tr>
<tr>
<td>Of a father</td>
<td>Dē-ṭār</td>
<td>Dē yōu pīār</td>
<td>Da yōu pīār</td>
</tr>
<tr>
<td>To a father</td>
<td>Pīār, pīār ta</td>
<td>Wā yōu pīār ta</td>
<td>Wān pīār-ta</td>
</tr>
<tr>
<td>From a father</td>
<td>Lā pīār na, dē-ṭār na, or lā pīār-na</td>
<td>Dē yōu pīār na</td>
<td>Lā yōu pīār-na</td>
</tr>
<tr>
<td>Two fathers</td>
<td>Dēwā pīārāna</td>
<td>Dēwā pīārāna</td>
<td>Dēwā pīārāna</td>
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<tr>
<td>Fathers</td>
<td>Pīārāna</td>
<td>Pīārāna</td>
<td>Pīārāna</td>
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<tr>
<td>126—Pashto.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>English</td>
<td>Pakti (of Peshawar)</td>
<td>Uzbeki (Washiristan)</td>
<td>Pashto (Pishin and Kandahar)</td>
</tr>
<tr>
<td>--------------------------------</td>
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<td>----------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>107. Of fathers</td>
<td>D* phārūnā</td>
<td>D* phārūnyē</td>
<td>Da phārō</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Phārūnū ta, la</td>
<td>Wa phārūnyē ta</td>
<td>Phārūnū-ta</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>La phārūnū na, etc.</td>
<td>D* phārūnyē na</td>
<td>La phārē na</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Lār</td>
<td>Yawa līr</td>
<td>Yawa līr</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>D* lūr</td>
<td>D* yawa līr</td>
<td>Da yawē līr</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Lūr ta, la</td>
<td>Wa yawa līr ta</td>
<td>Yawē lūr-ta</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>La lūnna, etc.</td>
<td>D* yawa līr na</td>
<td>La yawē lūnna</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dwa lūnna</td>
<td>Dwa lūna</td>
<td>Dwa lūnē</td>
</tr>
<tr>
<td>115. Daughter</td>
<td>Lūnna</td>
<td>Lūnna</td>
<td>Lūnē</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>D* lūnē</td>
<td>D* lūnē</td>
<td>Da lūnē</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Lūnē ta, la</td>
<td>Wa līna ta</td>
<td>Līnē-ta</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>La lūnē na, etc.</td>
<td>D* lūnē na</td>
<td>La lūnē na</td>
</tr>
<tr>
<td>119. A good man</td>
<td>K̲h* sarī</td>
<td>Yō sēh sāzī</td>
<td>Yau sēh sāzī</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>D* k̲h* sarī</td>
<td>D* yawa sēh sāzī</td>
<td>Da yau sēh sāzī</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>K̲h* sarī ta, la</td>
<td>Wa yawa sēh sāzī ta</td>
<td>Yau sēh sāzī-ta</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Lā k̲h* sarī na, etc.</td>
<td>D* yawa sēh sāzī na</td>
<td>La yau sēh sāzī na</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Dwa k̲h* sarī</td>
<td>Dwa sēh sāzī</td>
<td>Dwa sēh sāzī</td>
</tr>
<tr>
<td>124. Good man</td>
<td>K̲h* sarī</td>
<td>Sēh sāzī</td>
<td>Sēh sāzī</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>D* k̲h* sarō</td>
<td>D* sēh sāzō</td>
<td>Da sēh sāzō</td>
</tr>
<tr>
<td>126. To good man</td>
<td>K̲h* sāzō ta, la</td>
<td>Wa sēh sāzī ta</td>
<td>Sēh sāzī-ta</td>
</tr>
<tr>
<td>127. From good men</td>
<td>La k̲h* sāzō na, etc.</td>
<td>D* sēh sāzō na</td>
<td>La sēh sāzō na</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>K̲h* sāzō na</td>
<td>Yava sēh sēh sna</td>
<td>Yau sēh sēh sna</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Nākērā halak</td>
<td>Ye wiroon sēh-nākai</td>
<td>Yau bad halak</td>
</tr>
<tr>
<td>130. Good women</td>
<td>K̲h* sēh sēh</td>
<td>Sēh sēh sēh</td>
<td>Sēh sēh sēh</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Nākērā jōnāi</td>
<td>Yawa wiroon jōnāi</td>
<td>Bada jōnāi</td>
</tr>
<tr>
<td>132. Good</td>
<td>K̲h*</td>
<td>Sēh (m), sēh (f)</td>
<td>Sēh</td>
</tr>
<tr>
<td>133. Better</td>
<td>D* bagha na k̲h*, than that good.</td>
<td>(Pa yagh na) sēh (than that good.</td>
<td>Dīr sēh (very good).</td>
</tr>
<tr>
<td>English</td>
<td>Pashto (of Peshawar)</td>
<td>Waziri (Waziristan)</td>
<td>Pashto (Pulim and Kandahar)</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------</td>
<td>---------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>184. Best</td>
<td>طبد توش ما دېر ده,</td>
<td>(Pa zhund na) څه (</td>
<td>تو که ده څه.</td>
</tr>
<tr>
<td></td>
<td>showing all good).</td>
<td>څه (7)</td>
<td></td>
</tr>
<tr>
<td>185. High</td>
<td>ښکه</td>
<td>که (m), که (f)</td>
<td>لوړ.</td>
</tr>
<tr>
<td>186. Higher</td>
<td>[D (or la)—نا] ښکه</td>
<td>که (see 132)</td>
<td>ده. لوړ.</td>
</tr>
<tr>
<td>187. Highest</td>
<td>ښکه ده (or do) ښکه</td>
<td>که (see 134)</td>
<td>ته لوړ لوړ.</td>
</tr>
<tr>
<td>188. A horse</td>
<td>ښکه</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>189. A mare</td>
<td>ښکه</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>190. Horse</td>
<td>ښکه</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>191. Knees</td>
<td>ښکه</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>192. A bull</td>
<td>ګھوږيُ</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>193. A cow</td>
<td>ګھوږيُ</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>194. Bulls</td>
<td>ګھوږيُ</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>195. Cows</td>
<td>ګھوږيُ</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>196. A dog</td>
<td>ځپني</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>197. A bitch</td>
<td>ځپني</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>198. Dogs</td>
<td>ځپني</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>199. Bitches</td>
<td>ځپني</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>200. A be get</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>201. A female</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>203. A male</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>204. A female</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>205. Deer</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>206. I am</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>207. Thou art</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>208. He is</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>209. We are</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
</tr>
<tr>
<td>210. You are</td>
<td>څه (7)</td>
<td>څه (7)</td>
<td>چا 8.</td>
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</tbody>
</table>

118—Pashto.
<table>
<thead>
<tr>
<th>English</th>
<th>Pashto (of Peshawar)</th>
<th>Warsh (Warshoona)</th>
<th>Pashto (Pullan and Kunduz)</th>
</tr>
</thead>
<tbody>
<tr>
<td>161. They are</td>
<td>Haghā dī</td>
<td>Agha dī</td>
<td>Haghā dī</td>
</tr>
<tr>
<td>162. I was</td>
<td>Zī wum</td>
<td>Zī wē</td>
<td>Ilga wum</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tē wē</td>
<td>Tē wē</td>
<td>Tē wē</td>
</tr>
<tr>
<td>164. He was</td>
<td>Haghā wē</td>
<td>Agha wē</td>
<td>Haghā wē, wē</td>
</tr>
<tr>
<td>165. We were</td>
<td>Mūg wū</td>
<td>Mīzg wū</td>
<td>Mīzh wē</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tasē wē</td>
<td>Tōē wē</td>
<td>Tōē wē</td>
</tr>
<tr>
<td>167. They were</td>
<td>Haghā wū</td>
<td>Agha wē</td>
<td>Haghō wē, wē</td>
</tr>
<tr>
<td>168. He</td>
<td>Sha</td>
<td>Sha (m becomes)</td>
<td>Shā</td>
</tr>
<tr>
<td>169. To be</td>
<td>Ghwāl</td>
<td>(Wāng)</td>
<td>Swal</td>
</tr>
<tr>
<td>170. Being</td>
<td>Shānka</td>
<td>(Do)</td>
<td>Köpt</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Shwē</td>
<td>(Dō)</td>
<td>Sawai</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Zī wūshām</td>
<td>Zī yē</td>
<td>Köptam</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Zō ba wūshām</td>
<td>Zō wē</td>
<td>Wō ba sam</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Zō wūshām</td>
<td>Zō wē</td>
<td>.......</td>
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<tr>
<td>176. Beat</td>
<td>Wūwāhā</td>
<td>Wuwāyā</td>
<td>Wāhā</td>
</tr>
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<td>176. To beat</td>
<td>Wāhāl</td>
<td>Wāhā</td>
<td>Wāhāl</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Wūwāhā</td>
<td>Wūwāyā</td>
<td>Wūwāl</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Wāhāl</td>
<td>Wāhā</td>
<td>Wāhāl</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Zō wūshām</td>
<td>Zō wāyā</td>
<td>Šē wūhām</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tō wē</td>
<td>Tā wāyā</td>
<td>Tā wāhē</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Haghā wāh</td>
<td>Agha wāyā</td>
<td>Haghē wēh</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Mūg wē</td>
<td>Mīzh wē</td>
<td>Mīzh wēh</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tasē wāh</td>
<td>Tōē wāyā or wāyēsā</td>
<td>Tōē wēhēsā</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Haghā wāh</td>
<td>Agha wāyā</td>
<td>Haghē wēh</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mā wūwāhā</td>
<td>Mō wūwāyā (see, obj.) wūwāhā (fem, obj.) or wūm-īwāyā and wūm-īwāhā</td>
<td>Mā wūwāhā</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Ta wūwāhā</td>
<td>Tō wūwāyā (see, obj.) or wūwāyā (fem, obj.) or wūm-īwāyā and wūm-īwāhā</td>
<td>Ta wūwāhā</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Haghā wūwāhā</td>
<td>Šō mū (or aghē or yaghē) wūwāyā or wūwāyā (see, obj.) or wūwāhā (fem, obj.)</td>
<td>Haghē wūwāhā</td>
</tr>
<tr>
<td>English</td>
<td>Pashto (of Panjwai)</td>
<td>Waziri (Waziri-Tal)</td>
<td>Pashto (Wahin and Kunduz)</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>189. We beat (Past Tense)</td>
<td>Māg wūwāhā</td>
<td>Mīsh wū-wūyē (masc. obj.); wūwāhā (fem. obj.)</td>
<td>Mīsh wūwāhā.</td>
</tr>
<tr>
<td>190. They beat</td>
<td>Haghē wūwāhā</td>
<td>Aghē (or yagē) wū-wūyē (masc. obj.); wū-wūyē (fem. obj.)</td>
<td>Haghē wūwāhā.</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Zē wāhäm</td>
<td>Zē wāhī</td>
<td>Dza wāhām.</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Mā wāhī</td>
<td>Mo wūyē (masc. obj.); wāhī (fem. obj.)</td>
<td>Mā wāhā.</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mā wāhī wā</td>
<td>Mo wāhī wā (masc. obj.); wāhī wā (fem. obj.)</td>
<td>Mā wāhāī wo.</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Zē wūwāhām</td>
<td>Zē wū-wūyē</td>
<td>Dza wāhāī sūm.</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Zē ba wūwāhām</td>
<td>Zē wū (object here) wūwāhā</td>
<td>Dza ba wūwāhām.</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tē ba wūwāhā</td>
<td>Tē wū (......) wū-wūyē</td>
<td>Ta ba wūwāhō.</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Haghē ba wūwāhā</td>
<td>Aghē wū (......) wū-wūyē</td>
<td>Haghē ba wūwāhī.</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Mīsh wū (......) wūwāhām</td>
<td>Mīsh wū (......) wū-wūyē</td>
<td>Mīsh ba wūwāhī.</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tēsh wū (......) wū-wūyē</td>
<td>Tēsh wū (......) wū-wūyē</td>
<td>Tēsh ba wūwāhī.</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Haghē ba wūwāhā</td>
<td>Aghē wū (......) wū-wūyē</td>
<td>Haghēī ba wūwāhī.</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Zē wūwāhām</td>
<td>Zē wū-wūyē</td>
<td>Dza wūwāhī.</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Zē wāhī wē</td>
<td>Tēshī (not common, and liable to be understood differently as meaning 'I can beat')</td>
<td>Wāhā sam.</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Zē wāhī wē</td>
<td>Zē wāhī wē (not common, and liable to be understood differently as meaning 'I was able to beat')</td>
<td>Wāhā wāwā wūm.</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Zē ba wūwāhām</td>
<td>Wū-wū-wūyē wē</td>
<td>Wū ba wāhā sam.</td>
</tr>
<tr>
<td>205. I go</td>
<td>Zē sēm</td>
<td>Tē</td>
<td>Dza dēm.</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tēsē</td>
<td>Tē</td>
<td>Ta dē.</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Haghē sē</td>
<td>Tē</td>
<td>Haghē dē.</td>
</tr>
<tr>
<td>208. We go</td>
<td>Mīsh sē</td>
<td>Tśi</td>
<td>Mīsh dē.</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tśi sē</td>
<td>Tśi or tśi tśi</td>
<td>Tśi dē.</td>
</tr>
<tr>
<td>210. They go</td>
<td>Haghē sē</td>
<td>Tśi</td>
<td>Haghēī dē.</td>
</tr>
<tr>
<td>211. I went</td>
<td>Zē lēśēm</td>
<td>Lēśi</td>
<td>Dza wīlām.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tē lēśē</td>
<td>Lēśi</td>
<td>Ta wīlē.</td>
</tr>
<tr>
<td>213. He went</td>
<td>Haghē lēś</td>
<td>Lēś</td>
<td>Haghē wīlā.</td>
</tr>
<tr>
<td>214. We went</td>
<td>Mīsh lēś</td>
<td>Lēśi</td>
<td>Mīsh wīlā.</td>
</tr>
<tr>
<td>English</td>
<td>Pashto (of Pashinur)</td>
<td>Warthi (Warishan)</td>
<td>Pashto (Pakhtan and Kandahari)</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>----------------------</td>
<td>-------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>215. You went</td>
<td>ٹسک لترا</td>
<td>لپشی</td>
<td>تاسو ولی</td>
</tr>
<tr>
<td>216. They went</td>
<td>هاځه لرلی</td>
<td>لرلی</td>
<td>هاځه ولی</td>
</tr>
<tr>
<td>217. Go</td>
<td>زه او ېرګهه</td>
<td>ېته</td>
<td>ده</td>
</tr>
<tr>
<td>218. Going</td>
<td>ېرګه</td>
<td>تیکهه (س.ت)</td>
<td>تیکهه (ق.ت)</td>
</tr>
<tr>
<td>219. Gene</td>
<td>تهه</td>
<td>تیکهه (س.ت)</td>
<td>تیکهه (ق.ت)</td>
</tr>
<tr>
<td>220. What's your name?</td>
<td>سبک ده نم ده؟</td>
<td>سبک ده نم ده</td>
<td>سبک ده نم ده</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>ده ده ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>222. How far is it from here to Kashgar?</td>
<td>ده ده ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>ده ده ده ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>227. Place the saddle upon his back.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>234. Give this rupee to him</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>236. Heat him well and bind him with ropes.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>238. Walk before me</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>239. Who's boy comes behind you?</td>
<td>نه ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
<td>ده ده ده ده</td>
</tr>
</tbody>
</table>
ÖRMÜR OR BARGIŠTA.

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

The above is the account given by Ghulām Muḥammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant R. Leech (JASB, vii, 1888, pp. 727 ff.) gives a short Örmūr-English vocabulary and a few phrases in the language. He also remarks as follows:—

'The Barakis are included in the general term of Paralwān or Tājik; they are original inhabitants of Yemn whence they were brought by Sūlān Māhammer of Ghazār; they accopanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of Somnath. There are two divisions of the tribe, the Barakis of Bālā in the province of Lōgār, who speak Persian, and the Barakis of Barak, a city near the former, who speak the language called Barak; Sūlān Māhammer, pleased with their services in India, was determined to recompense them by giving them in perpetuity grant any part of the country they chose; they fixed upon the district of Kānīgūram in the country of the Waziris, where they settled. . . . . . . . . . . . . . . The Barakīs of this place and of Barak alone speak the Barakī language.

We receive a warning from the study of this vocabulary, not to be hasty in inferring the origin of a people merely from the construction of their language; for it is well known that the one now in use was invented by Muḥ Yūsfī who led the first Barakis from Yemn into Afghanistan; his design was to conceal and separate his few followers from the mass of Afgāns (called by them Kāsh) who would no doubt at first look upon the Barakis with jealousy as intruders. The muleteers of Čubāl, brought by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.'

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

Major H. G. Rawerty (JASB, xxxii, 1864, pp. 207 ff.) also gives a short list of 'Bārakī' words, and adds:—

'The Bārakīs, who are not Afgāns, are included among the people termed Tājikī (supposed to be of Arab descent) [and] dwell at, and round about, Kānīgūram, . . . . . . . and about Bārak in the province of Lōgār, and Bāt-khāk on the road between Jalālābād and Kābul, south of the river of that name.'

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1 P. 5 of the Qanvīd-i-Bargištā.
2 For instance, Herodotus has recorded for us one Mede word used in his time. It is κύκα, a dog, which is preserved almost unchanged in the Örmūrī speech. On the other hand Persian has degraded this to 'ṣag, and other Aryan dialects to forms such as ṣūm, ṣerā, ṣīpa, ṣepā, or ṣār.
It might seem waste of time to give an account of the language of so small and insignificant a tribe. But it raises several most interesting philological and ethnological questions, and is moreover almost entirely unknown to all writers on Eranian subjects. Ormuri is a veritable fly in amber. Spoken in the Logar valley and in the heart of Waziristan, it is in both localities surrounded by a Pashto-speaking population, and yet bears only the most distant relationship, if any, to that language. It is true that its vocabulary borrows freely from Pashto, but this is borrowing and nothing more. Pashto is an East Eranian language. Ormuri is a West Eranian language, and its nearest relatives are the dialects of western Persia and Kurdish. Another interesting point is that Ormuri, although a West Eranian language, contains manifest evidence of contact with the Dardic languages whose present habitat is the hill-country south of the Hindū Kush. At the present day these languages are being gradually superseded by Pashto, and are dying out in the face of their more powerful neighbour. Those of the Swat and Indus Kohistans are disappearing before our eyes. There is reason to believe that this has been going on for several centuries. In historic times they were once spoken as far south as the Tirah valley, where now the only language heard is Pashto, and the fact that Ormuri shows traces of them leads to the supposition that there were once speakers of a Dardic language still further south in Waziristan and, perhaps, the Logar country, before they were occupied by the Afghans. For all these reasons I have thought it right to include in these pages as full a grammar and vocabulary of Ormuri as I have been able to compile.

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

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

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1 The question of the linguistic position of Ormuri in regard to other Eranian forms of speech is a matter too intricate for these pages. I therefore content myself above with stating the result of my investigations. The whole subject is discussed in detail in a paper entitled ‘The Ormuri or Bargištā Language’ published in the Memoirs of the Asiatic Society of Bengal (Vol. VII 1933), No. 1.

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

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

¹ Thus, “azāb”, woman (49, 5)” means that the word will be found on line 5 of page 49. Occasionally words are quoted from other sources. The Specimens are indicated by Roman numerals. Thus, “mustaf (1, 19)” means that the word will be found in the twelfth verse of Specimen I. Numbers with the sign § prefixed refer to sections of this grammar.
CHAPTER I.

WRITTEN CHARACTER.

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

<table>
<thead>
<tr>
<th>1 alif</th>
<th>ش sh</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>ش sh</td>
</tr>
<tr>
<td>p</td>
<td>ش sh</td>
</tr>
<tr>
<td>t</td>
<td>ش sh</td>
</tr>
<tr>
<td>f</td>
<td>ʒ f</td>
</tr>
<tr>
<td>s</td>
<td>ʒ s</td>
</tr>
<tr>
<td>ǝ</td>
<td>ǝ</td>
</tr>
<tr>
<td>j</td>
<td>ɛ̃ j</td>
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<tr>
<td>ch</td>
<td>ʃ ch</td>
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<tr>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>kh</td>
<td>ʃ kh</td>
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<td>d</td>
<td>d</td>
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<tr>
<td>o</td>
<td>o</td>
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<tr>
<td>e</td>
<td>e</td>
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<tr>
<td>ǝ'</td>
<td>ǝ'</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>z</td>
<td>r</td>
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<tr>
<td>z'</td>
<td>z'</td>
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<tr>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
</tr>
</tbody>
</table>

2. Of the above, the purely Pašhtō letters are چ, چ, چ, and چ. Of those, چ in Pašhtō represents the two sounds here represented by ɛ and ɛ̃, respectively. Ghulām Muḥammad Khān separates the two sounds, ɛ representing ɛs (or, as he puts it, ɛ+s), and in alphabetical order following ɛ; while ɛ̃ represents dz (or, as he puts it, dz+s), and in alphabetical order follows ɛ. The Pašhtō چ is only required for borrowed Pašhtō words, and, as in South-Western Pašhtō, is pronounced like the Persian چ sh. The Pašhtō چ is also pronounced as in the South-Western dialect, something like the Persian چ sh. Ghulām Muḥammad Khān states that it is sounded like a combination of چ sh and چ kh. In Ormūrī it is freely interchanged with چ sh, as in چ shōr (p. 29, l. 9) or چ shōr (p. 251, l. 15), a city.

Peculiar to Ormūrī is the letter چ sh. According to Ghulām Muḥammad Khān, who devised the Persian form of the character, its sound is a mixture of چ kh, چ sh, and چ. Its correct representation has given much trouble to Pašhtō scribes. Thus, a report received from Bannu writes the Ormūrī word چ, three, چ ب a خربی چ ب a خربی.
and adds in a footnote 'the word is written thus, but this does not represent the correct pronunciation. There is no exact equivalent to the opening consonant.'

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

\[
\begin{align*}
kh &= \tilde{c} \\
ids &= \tilde{c} \\
sh &= j \\
gh &= \tilde{c}
\end{align*}
\]

4. As is customary in books lithographed in the Persian character, Ghulam Muhammad Khan is very lax in his representation of the vowel sounds of the language. He represents the well-known fa'ita (Afghani) by "a", as in "ts", what? But the hamza is commonly omitted in the printing, so that we usually find "a". He also, as often as not, represents it by haara or by gamma. Thus the word "ts'na", today, is so written on p. 55, l. 8, but is "a" on p. 158, l. 14; and "o" on p. 157, 8), take thou, is "o" on p. 74, 16. I have endeavoured to correct these inconsistencies where they occur, but cannot hope that I have been uniformly successful. In transliteration this letter is represented by a small " above the line. It has a very brief utterance, and is described as nearly mute (sākin, p. 12, 14; 85, 11).

Ghulam Muhammad Khan is also most uncertain in his representation of majhul and ma'ruf sounds of "a", etc.,—if, indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means "a" or "i", or "o" or "e", respectively. With the aid of information kindly supplied by the officials at Bannu, I have done my best to give the right sounds in the transliteration.
ACCIDENCE.

CHAPTER II.

NOUNS SUBSTANTIVE.

i. The Article.

5. The definite article is prefixed to the noun to which it refers (117, 10ff.). Thus, *sa-rāi, a man; a-sa-rāi, the man; a-sa-rāi mullak, the man died; a-sa-rāi a-pandāk khwalak, the man ate the pomegranate. As a rule, it is not used before proper names or before pronouns, but it is sometimes used with the names of cities or the like, as in a-Lahōr aī sīr dāyā dā, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns kuh, someone, and tē, something, sometimes have this force. Thus, kuh sa-rāi aī byōk, there was a certain man; tē skāi aī byōk, there was a certain thing (p. 55).

The numeral so or so* (fem. syd), one, is also used in this sense. Thus, kofo piṣhtak ka, “s* sa-rāi tar-num i-tsang” hanyi, he wrote (that), “a man is sitting near me” (151, 13); kū-num iki aī s* khaṭṭi pānī, write a letter to me (256, 5); syd saht sābr kēmān, wait a moment (257, 10). Occasionally the definite article is prefixed, as in a-sa-rāi s* pandāk khwalak, a certain man ate a pomegranate (110, 9); a-sa-rāi syi kharbūz* (fem.) khwālīk, a certain man ate a musk melon (110, 10).

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

ii. Gender.

7. There are two genders,—masculine and feminine (p. 40). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus:

Masculine.

sa-rāi, a man.
ku-donak, a boy.
yūnsp, a horse.

Feminine.

sa-rāi*, woman (40, 5).
dīk*, a girl (49, 6).
myāndeni, a mare (49, 6).

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

dsawān, a youth.
zašt, an old man.
bān-ādam, human beings.
ādam-zād, a human being.
āsh*, a camel.
jōng, a young camel.

When such a masculine noun ends in ai, this is changed to iy* in the feminine. Thus:

kharkhiyai, an ass’s colt.
kākrai, a puppy.

kharkhānia (49, 15).
kākriy* (50, 1).
Sometimes, however, "a" is substituted for "ai" as in:

\[\text{la}k'-\text{gh}^{+}\text{wai}, \text{ a door.}\]

\[\text{la}k'-\text{gh}^{+}\text{wai.}\]

The word "khwarbëi", a nephew, has its feminine "khwarbëi" (243, 12, 15).

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

8. Most names of things without life are masculine (50, 11). Prominent exceptions are \(w\), \text{ water; } \text{n}^{r}, \text{ a house; and } sh\), \text{ milk, which are feminine. As there are many other exceptions to this general statement, the following rules are laid down to enable the student to recognize whether a noun is masculine or feminine.}\n
(1) A noun ending in any consonant except \(w\) or \(y\) is generally masculine (48, 10).

Such are:

- \text{gap}, a stone (48, 11).
- \text{shor}, a city.
- \text{maindin}, a plain.
- \text{gan}, a pool in running water.
- \text{sid}, \text{ ditto.}
- \text{tah}, \text{ a mountain torrent.}
- \text{ghar}, \text{ a cave.}
- \text{daryab}, \text{ a large river.}

The following exceptions are feminine:

- \text{sank}, \text{ a rock (48, 14).}
- \text{n}^{r}, \text{ a house.}
- \text{dengin}, \text{ a fireplace (226, 8).}
- \text{sai}, \text{ a moment (257, 10).}
- \text{tkhan}, \text{ wheaten bread.}
- \text{pals}, \text{ bajra bread (49, 1).}
- \text{hawdel}, \text{ an egg.}
- \text{syagh}, \text{ a grape, a mother-in-law.}
- \text{matai}, \text{ an apricot.}
- \text{miliz}, \text{ an apple.}
- \text{wati}, \text{ a walnut.}
- \text{wak}, \text{ a worm.}
- \text{skhwander} (the masc. is skhwander), \text{ a heifer.}

\text{Ghawa}, \text{ a calf, is of common gender (227, 9).}

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

- \text{kandghola}, \text{ a pit (47, 5).}
- \text{laishai}, \text{ a rivulet.}
- \text{kawi}, \text{ a well.}
- \text{ghandai}, \text{ a hillock.}
- \text{pechomai}, \text{ the slope up a mountain.}
- \text{narai}, \text{ a mountain pass.}
- \text{roghzai}, \text{ level ground at the foot of a hill.}
The only exception is ghrai, a fireplace, which is feminine.

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

- zerk* a woman.
- mew*, fruit.
- bumm*, the earth.
- tând*, a relish eaten with bread.
- w*n*, a tree.
- kand*, a watercourse.
- mirg*, a sparrow.

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

(4) Nouns ending in á are feminine (47, 3). Thus:

- sirwá, soup.
- hâlwa, a certain sweetmeat.
- sámyâ, vermicelli.
- saudâ, merchandise.
- sahrâ, a desert.
- bâdiyâ, a wilderness.
- surtâ, a certain musical instrument.

But bâvrâ, a humble bee, is masculine (235, 15).

(5) Most nouns in ð are feminine. Thus:

- khâi, a field (46, 14).
- kirmai, a hen (47, 12).
- súpi, a monkey (47, 10).
- khirvâ, a gutter (id.).
- khâpi, milk (id.).
- mâyâ, a mare (47, 11).
- biyânî, a filly (id.).
- mûrgâvî, a wild duck (id.).
- charmaškî, a chameleon (id., 234, 11).
- m*rî, a fly (47, 12).
- myâ, a mosquito (id.).
- nachi, a white ant (id.).
- pisî, a firefly (id.).
- nôri, bread.

The following are, however, masculine (47, 15):

- grî, a mountain.
- hâtî, an elephant.
- gumrî, a turtledove.
- fûtî, a parrot.
- māhtî, a fish.

(6) As regards words ending in ã (also capable of being spelt ây), râî, a road, is feminine, while srâî, a caravansarai, gâî, a bedstead, and máî, a month, are masculine (48, 7).
(7) Most nouns in ē (including those in ē and o) are feminine (48, 2). Thus:

- shinōi, spinach.
- chīnā, a mountain cave, a roof.
- khar (mas. khar), a she-ass.
- šīnō, night.

But the following is masculine:

- wāngū, a certain poisonous insect,

and the following are of common gender:

- lēkū, a wolf (48, 4; 239, 14).
- gurū, a kid (48, 5).

iii. Number.

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

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

Singular. Plural.
- qamū, a pool in a river, qamūī (52, 8).
- gāpū, a stone, gāpū (52, 9).

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

(2) Nouns ending in ā also generally add ī. Thus:

- būmū, the ground, būmū (51, 6; 53, 3).
- qūbrū, a water-hole, qūbrū (51, 6; 218, 3).
- kūntū, a widow, kūntū (260, 7).
- wūnū, a tree, wūnū (51, 6; 53, 4).

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

- bānrū, an eye lash, bānrū (247, 9).
- bāshū, a sparrow-hawk, bāshū (231, 13).
- dūpyāsū, a kind of stew, dūpyāsū (222, 3).
- dūrū, a hair, dūrū (245, 6; 247, 11).
- dūwū, a daughter, dūwū (No. 115 in List of Words).
- qīrrī, a centipede, qīrrī (234, 10).
- qīrrī, a musk-melon, qīrrī (224, 3).
- kandū, a water-course, kandū (218, 2).
- kānr-wroghī, a kind of crow, kānr-wroghī (232, 3).
- līrū, a torrent, līrū (218, 7).
- mīrgū, a sparrow, mīrgū (232, 6).
- but tāk-mīrgū, a wagtail, tāk-mīrgū (232, 13).
- mōwū, a fruit, mōwū (51, 3; 53, 3).
§ 9.

Singular.                                Plural.

nāw, a hill valley,                   nāw (220, 3).
parô, rice-straw,                    parô (223, 13).
puô, hollow ground,                  puô (220, 4).
worû, an eyebrow,                   worû (247, 11).
ux, a nanny-goat,                    uxi (228, 7).

So all feminine nouns in iy. Thus:—

balti, a wild duck,                  balti (233, 4).
ño, maize bread,                     nô (221, 12).
kharkhûni, an ass's colt (fem.),     kharkhûni (51, 8; 52, 5).
kabû, a female fawn,                 kabû (230, 13).
kiâ, a field-bed,                    kiâ (219, 5).
worô, a ewe-lamb,                    worô (227, 15).

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

but nô, a kind of food,               nô (222, 7).

(3) Nouns ending in á change the á to ai. Thus:—

busô, a spider,                      busô (235, 9).
boû, a humble bee,                   boû (235, 15).
sîrû, soup,                          sîrû (53, 6).

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

(4) Nouns ending in s or ñ do not change for the plural. Thus:—

gri, a mountain,                     gri (51, 2, 11).
khô, a field,                        khô (51, 13).
piô, a father,                      piô (No. 106 in List of Words).

and others. Exceptions are âdmû, a man, and a few others, which are given below,
under head 8. Also charmaskhû, a chameleon, pl. charmaskhû (47, 11; 234, 11), and
myãsi, a mosquito, pl. myãsi (235, 6).

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

gû, a kid,                           gû (228, 6).
shûnu, spinach,                     shûnu (222, 6).
khû, a jenny ass,                   khû (227, 5).
lûò, a wolf,                        lûò (229, 14). See also No. 8, below.

(6) Most nouns in ai change it to aì in the plural. Thus:—

ghândai, a hillock,                 ghândai (52, 1).
lashtai, a drain,                   lashtai (51, 14).
narai, a mountain pass,             narai (51, 15).
sarai, a man,                       sarai (225, 14).

and others. Note:—

ghrai, a precipice,                  ghrai (220, 7).

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

ghõlai, a courtyard,                 ghõlai (220, 9).
k'lai, a village,                    k'lai (51, 12).
(7) A long ā before a final consonant is usually shortened, and in such cases the final consonant is generally doubled. Probably the doubling occurs in every case; but, in Gulam Muhammad Khan's book, the mark tashdid is used very capriciously. In the following examples, I have doubled the consonants only in those cases in which he has marked tashdid:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kand-gholai, a chasm,</td>
<td>kand-gholai (218, 4).</td>
</tr>
<tr>
<td>karbørati, a kind of lizard,</td>
<td>karbørati (234, 12).</td>
</tr>
<tr>
<td>lyirai, a lamb,</td>
<td>lyirai (227, 14).</td>
</tr>
<tr>
<td>milkhai, a kind of locust,</td>
<td>milkhai (234, 16).</td>
</tr>
<tr>
<td>pochāmai, the slope up a mountain,</td>
<td>pochāmai (51, 4, 12).</td>
</tr>
<tr>
<td>z'rai, a young man,</td>
<td>z'rai (226, 8).</td>
</tr>
</tbody>
</table>

Similarly rāi, a road,  
srāi, a caravansarai,  
ra (221, 4; 252, 13; 255, 1; 258, 9),  
srā (220, 11).

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamr, a precipice,</td>
<td>kamr (219, 11).</td>
</tr>
<tr>
<td>matar, an apricot,</td>
<td>matari (224, 5).</td>
</tr>
<tr>
<td>ridzai, rice,</td>
<td>ridzai (222, 11).</td>
</tr>
</tbody>
</table>
Similarly, we have:

Singular.  

wrm, a tree,  
khit, a sheet,

Plural.  

wrm or wrm (217, 8).  See No. 2.  
khit (238, 15).

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

injir, a fig,  
barri (224, 4).

bör, a kind of soup,  

göni (58, 11; 224, 11).

mangör, a snake,  
mangari (230, 7).

mőf, vetch,  
mesi (223, 10).

pön, an upper terrace,  
pani (221, 6).

tsöm, an eye,  
tsomi (245, 3; 245, 2).

shöl, paddy,  
shibli (223, 4).

shör, a city,  
sheri (58, 9).

suygh, a grape,  
sagli (53, 10).

but suygh, a mother-in-law,  
saghadzi (224, 1).

zëfr, a thorn,  
zafrõz (265, 9).

(8) Some words form the plural by adding angi or gaan. Those noted are:

ádmì, a man,  
ádamangi (54, 10; 226, 5).

hâti, an elephant,  
hâtyangi (54, 11; 229, 3).

lëwë or lëwë, a wolf,  
lëwëi or léwëangi (54, 12; 229, 14).

mâhi, a fish,  
mâhíangi (234, 2).

pêrai, a demon,  
pérayangi (260, 12).

fêli, a parrot,  
fêlyangi (54, 11; 233, 13).

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

ispék, barley,  
ispeckhi (228, 2).

chánk, the yard of a village guest-house,  
chanchhi (228, 13).

gilak, a rat,  
gilachchi (234, 7).

hanwalk, an egg,  
hëunchhi (222, 14).

kuch-mayak, a crab,  
kuch-mayachhi (234, 4).

kwalanak, a boy,  
kwalanchhi (226, 7).

mídik, a mosque,  
midíchhi (54, 5).

pisk, butter,  
pischhi (225, 4).

pëka, tyre,  
pêkachhi (220, 6).

pëndik, a pomegranate,  
pëndíchhi (228, 15).

sämk, a rock,  
samchhi (51, 3; 54, 3; 217, 5).

spuk, a dog,  
spuchhi (229, 5).

skëck, a flea,  
skëckhi (235, 7).

tëk, a mountain torrent,  
tchkhi (with short a) (54, 4).

tsarwök, a goat or sheep,  
tsarwöchchi (228, 8) (cf. No. 7).

sofik, a walnut,
Singular.
war-k, an insect,
swa-gh-k, a certain kernel.
The only exception that I have noted is:—
ping-ruk, a moth,
So, also, when a noun ends in k, the k becomes ch. Thus:—
dāk-, a girl,
gh-, flesh,
kulank-, a kitten,
pas-ch-, a swallow,
If a noun ends in g, the g becomes dz in the plural. The same is the case with some nouns in g and in gh. Thus:—
lwang, the slope down a hill,
mir-k or mir-g, a slave,
πing, a cock,
prong, a leopard,
rāg-, a hyena,
tāk-mir-g-, a wagtail,
but mir-g-, a sparrow,
krāgh, a crow,
marygh, a frog,
Finally, we have:—
-tsāts, a kind of partridge,
(10) The following come under none of the foregoing rules:—
chis, a roof,
but chis, a mountain cave,
giyōg, a cow,
marsā, a brother,
skhwandir, a heifer,
syug, a mother-in-law,
but syug, a grape,
tsalyōr, a water-hole,
tsān, a year,
sark-, a woman,
Flural.
war-či (224, 8),
swa-gh-či (225, 10).
ping-čak (235, 12).
dāči (226, 11),
gāči (222, 12),
kulači (229, 9),
prēśči (232, 7).
lwandači (219, 14),
mradzi (1, 12),
pindači, or pindači (54, 6),
pINDZI (229, 12),
krātsc (sic, ? krādži) (230, 6),
tāk-mireč (232, 13),
mirči (232, 6) (cf. No. 2),
kradži (54, 7),
maryadzi (234, 3).

Finally, we have:—
Itsači (54, 8).
(10) The following come under none of the foregoing rules:—
chis, a roof,
but chis, a mountain cave,
giyōg, a cow,
marsā, a brother,
skhwandir, a heifer,
syug, a mother-in-law,
but syug, a grape,
tsalyōr, a water-hole,
tsān, a year,
sark-, a woman,

iv. Case.
10. The Ōrmi noun does not change for case. There is nothing corresponding to
the oblique case of Pashto or Balochi. The only change undergone is that of number.
The relations of case are indicated by the use of prepositions. Further refinements are
indicated by the aid of postpositions used in conjunction with the prepositions. The
accusative and agent cases are the same in form as the nominative. If it happens that—
§ 12. Case.

It is necessary to distinguish between the subject and the direct object of a sentence, this is done by the aid of special particles, as will be explained under the head of syntax. The use of these particles cannot be classed as a method of declension, as they do not indicate case.

If we consider that an unaltered noun-governed by a preposition is in a certain case, we may say that (excluding the nominative, agent, and accusative) the Ormuñi noun has three cases, viz., an instrumental (not an agent) formed by the preposition pa, a genitive formed by the preposition ta, and an on-locative formed by the preposition i or kū. In the locative, kū is used before proper names of persons and before substantive pronouns indicating persons, and i before all other nouns substantive and before all other pronouns (p. 181, 8). Another form of kū is ku.

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

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sarai, a man</td>
<td>sarai, men</td>
</tr>
<tr>
<td>Instr. pa-sarai, by a man</td>
<td>pa-sarai, by men</td>
</tr>
<tr>
<td>Gen. ta-sarai, of a man</td>
<td>ta-sarai, of men</td>
</tr>
<tr>
<td>Loc. i-sarai, on a man</td>
<td>i-sarai, on men</td>
</tr>
<tr>
<td>Voc. wō sarai, O man!</td>
<td>wō sarai, O man!</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ʻAbdullāh, ʻAbdullāh</td>
<td></td>
</tr>
<tr>
<td>Instr. pa-ʻAbdullāh, by ʻAbdullāh</td>
<td></td>
</tr>
<tr>
<td>Gen. ta-ʻAbdullāh, of ʻAbdullāh</td>
<td></td>
</tr>
<tr>
<td>Loc. kū- (or ku)-ʻAbdullāh, on ʻAbdullāh</td>
<td></td>
</tr>
<tr>
<td>Voc. wō ʻAbdullāha or wō ʻAbdullāh, O ʻAbdullāh</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. dūk, a girl</td>
<td>dūkhi, girls</td>
</tr>
<tr>
<td>Instr. pa-dūk, by a girl</td>
<td>pa-dūkhi, by girls</td>
</tr>
<tr>
<td>Gen. ta-dūk, of a girl</td>
<td>ta-dūkhi, of girls</td>
</tr>
<tr>
<td>Loc. i-dūk, on a girl</td>
<td>i-dūkhi, on girls</td>
</tr>
<tr>
<td>Voc. wō dūkē or wō dūkē, O girl!</td>
<td>wō dūkhī or wō dūkhi, O girl!</td>
</tr>
</tbody>
</table>

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

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

The following postpositions govern the locative case:

- liki, to, as in i-sarai liki, to a man
- kī, to, as in i-sarai kī, to a man
lāst', from, as in i-sarai lāst', from a man. The syllable ḍi is often used pleonastically with this, a-zī ḍi i-hīra lāst' khāli khow n, make the heart free from greed.

inār, in, as in i-sarai inār, in a man.

irār, on, as in i-sarai irār, on a man; i.e. the same in meaning as i-sarai.

ta-minak or ta-minshak', up to, as in i-sarai ta-minak (or -minshak'), up to a man.

gad, girad, or girfāḍ, with, together with, as in i-sarai gad (or girfāḍ or girfāḍ), with a man.

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

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

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

¹ As will be explained under the head of syntax. The syllable ḍi here indicates that nūrī, and not sarai, is the object.
CHAPTER III.

ADJECTIVES.

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

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

- ārat, wide (252, 13).
- ghande, bad (Nos. 129, 131, in List of Words).
- khir, drab-coloured (31, 12).
- landé, short (31, 13).
- plané, wide (31, 14).
- stiré, weary (239, 12).
- tôké, hot (31, 14).

Thus, khir sorraí, a drab-coloured man; khir sorké, a drab-coloured woman; landé sorai, a short man; landé sorké, a short woman.

For other adjectives, the feminine is formed as in the case of substantives, and ends in é. Thus, āpiro, white, fem. āpiro (31, 4) : zwandai, alive, fem. zwandiyé (242, 12, 13).

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

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

Thus:

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghuné, hidden</td>
<td>ghuné</td>
<td>ghuné (178, 8 ; 241, 10).</td>
</tr>
<tr>
<td>shiné, green</td>
<td>shiné</td>
<td>shiné (171, 8).</td>
</tr>
<tr>
<td>spioté, white</td>
<td>spioté</td>
<td>spioté (31, 4).</td>
</tr>
<tr>
<td>stiré, good</td>
<td>stiré</td>
<td>stiré (256, 8), or (usually) stiré, stiré (257, 9).</td>
</tr>
<tr>
<td>sisék, red</td>
<td>sisék</td>
<td>sisék (31, 5).</td>
</tr>
<tr>
<td>ziýer, yellow</td>
<td>ziýer</td>
<td>ziýer (41, 1, 260, 4).</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bragayi, spotted</td>
<td>bragayi</td>
<td>bragayi (31, 9).</td>
</tr>
<tr>
<td>ghrásé, black</td>
<td>ghrásé</td>
<td>ghrásé (31, 8).</td>
</tr>
<tr>
<td>hondé, blind</td>
<td>hondé</td>
<td>hondé (241, 6, 7).</td>
</tr>
<tr>
<td>razháné, green</td>
<td>razháné</td>
<td>razhání (31, 9).</td>
</tr>
<tr>
<td>zálé, old</td>
<td>zálé</td>
<td>zálé (49, 10, 253, 14).</td>
</tr>
</tbody>
</table>

Irregular is:

- hushyaré, clever, hushyare (240, 1), hushyare (144, 1).

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

ustād aś i-pīe læst" ziyāt gis"n, consider (i.e. honour) a teacher more than a father (139, 1).

ḥā dī i-f" læst" plau ḥā, this is wider than that (232, 1).

i-shustak læst" dī a-sabr sīr ḥā, patience is better than weeping (139, 4).

For the superlative we have:

i-harr" læst" dī sīr ḥā, it is better than all, i.e. it is the best (34, 4).

Or we may use inar, in, among, instead of læst", as in:

ḥā gisγγ gīs i-harr" inar ghwaṭ" hā, this cow is fat among all, i.e. it is the fattest of all (250, 6).

i-sīr" inar aś sīr ḥā, amongst good (things) it is good, i.e. it is the best (34, 5).

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

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

<table>
<thead>
<tr>
<th>Cardinals (pp. 356.)</th>
<th>Ordinals (p. 38.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. so or s&quot; (263, 10; 241, 1) (often—e.g. 151, 18—written sa), fem. sy ṣ (ṣaə, see next page).</td>
<td>awwawal or i-mukhr.</td>
</tr>
<tr>
<td>2. dyō.</td>
<td>dīm (265, 9).</td>
</tr>
<tr>
<td>3. ṣḥē.</td>
<td>ȑṣaym.</td>
</tr>
<tr>
<td>4. tsār.</td>
<td>ṭsār*m.</td>
</tr>
<tr>
<td>5. pēnds.</td>
<td>pandsam.</td>
</tr>
<tr>
<td>6. ṣḥ*h.</td>
<td>ṣḥ*ham.</td>
</tr>
<tr>
<td>7. ḥō.</td>
<td>ḥōm.</td>
</tr>
<tr>
<td>8. ḡausht.</td>
<td>ḡaushtam.</td>
</tr>
<tr>
<td>9. n*h.</td>
<td>n*ham.</td>
</tr>
<tr>
<td>10. das.</td>
<td>dasam.</td>
</tr>
<tr>
<td>11. sandas.</td>
<td>sandasam.</td>
</tr>
<tr>
<td>12. duwās.</td>
<td>duwāsam, and so on.</td>
</tr>
<tr>
<td>15. panddas.</td>
<td>27. ṭhō-jīstā.</td>
</tr>
<tr>
<td>16. ṣhuas.</td>
<td>28. ḡausht-e-jīstā.</td>
</tr>
<tr>
<td>17. aawās.</td>
<td>29. nō-jīstā.</td>
</tr>
<tr>
<td>18. ashtēs.</td>
<td>30. ṭḥīstā.</td>
</tr>
<tr>
<td>19. uṇās.</td>
<td>30. ṭuṣhtā.</td>
</tr>
<tr>
<td>20. jīstā.</td>
<td>50. panddashtā.</td>
</tr>
<tr>
<td>21. sō-jīstā.</td>
<td>60. ṭhuashtē.</td>
</tr>
<tr>
<td>22. dū-jīstā.</td>
<td>70. aawē.</td>
</tr>
<tr>
<td>23. ṣḥuas-jīstā.</td>
<td>80. ḡaushtē.</td>
</tr>
<tr>
<td>24. ṭsarē-jīstā.</td>
<td></td>
</tr>
<tr>
<td>25. panch-jīstā.</td>
<td></td>
</tr>
</tbody>
</table>
§ 16. ADJECTIVES.

Cardinals—continued.

90. ималь.
100. суж.
200. дум сож.

300. ыкъ эс.
400. ыр эс., and so on.
1000. ыр.

The only cardinal that changes for gender is ыр (37, 7), one. Thus, ыр ырмй, one man (37, 8); ыйэ рврсэ, one woman (37, 8); but ыкъ эс ырмй, six men (37, 10); ыкъ эс ырмй, six women (37, 10). ыр is often used as an indefinite article, see § 6. It has a plural, ыйэ, used with ырмй, some, to mean ‘several,’ like the Hindi кай ыкъ (30, 5).

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

The syllable гаъ added to a cardinal numeral makes it definite (37, 11). Thus, дыр гаъ or дыр гаъ, the two, both; ыкъ гаъ, the three; ырдз гаъ, the five; суж гаъ, the hundred; зыр гаъ, the thousand.

The only fractional number is ным, half (37, 5). Other fractions are indicated by the word баккр', a share. Thus, ыкъ ным баккр', a third (38, 8).

A half added is indicated by suffixing ным (38, 10), before which ва is generally, but not necessarily, added to a numeral ending in a vowel or h. Thus, ыр ным, one and a half; дыр ва ным, or дыр ным (List, No. 215), two and a half; ыкъ ва ным, three and a half; дыр ным, four and a half; ыкъ ва ным, six and a half, and so on.

This word is nowhere clearly written in Ghulam Muhammad Khan's book. It should perhaps be read сеъ. What is written is either ыкъ эс or ыкъ эс. On p. 30, he apparently has also ыкъ эс, with ыкъ эс or ыкъ эс a few lines lower down.
CHAPTER IV.

PRONOUNS.

17. The first two personal pronouns (20, 9ff.) are *az* (sometimes found as *hazi*), I, and *ti*, thou. The plural of *az* is *makh*, we, and of *ti* is *tyus* or *tyus*, ye. As these pronouns refer only to persons, they always employ the preposition *ku* or *ku*, instead of *ti*, to form the locative (see § 10) (130, 8). Moreover, whenever *az* is governed by a preposition it is changed to *mun* in the singular (20, 9). It does not change in the plural nor does *ti* change in either number. The usual preposition of the genitive is *to*, but with these two pronouns it is *tar*. Thus, *tar-mun*, of me, my; *tar-makh*, of us, our; *tar-ti*, of thee, thy; *tar-tyus*, of you, your (20, 12; 147, 6). The following, therefore, is the declension of these two pronouns:—

Sing.

- Nom. *az or hazi* (No. 14 in List of Words), I. *ti*, thou.
- Instr. *pa-mun*, by me.
- Gen. *tar-mun*, of me, my.
- Loc. *kū-mun*, on me.

Plur.

- Nom. *makh*, we.
- Gen. *tar-makh*, of us, our.

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

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>Nom. <em>hafo</em>, <em>afo</em>, <em>haf</em> (24, 2; 157, 6; 175, 2; 180, 14; 254, 6),</td>
<td><em>haf</em> or <em>af</em>, she.</td>
</tr>
<tr>
<td>or <em>af</em> (177, 5), he.</td>
<td></td>
</tr>
</tbody>
</table>
§ 19. **Örmûrî.**

**Plur.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Form (fem)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norm.</td>
<td>hafûs or afûs, they.</td>
<td>hafûs or afûs, it.</td>
</tr>
<tr>
<td>Instr.</td>
<td>pa-fûs, by them.</td>
<td>pa-fûs, by it.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ta-fûs, of them.</td>
<td>ta-fûs, of it.</td>
</tr>
<tr>
<td>Loc.</td>
<td>i-fûs, on it.</td>
<td>i-fûs, on it.</td>
</tr>
</tbody>
</table>

When this pronoun does not refer to a person, it is thus declined. The only difference is in the locative. Thus:

**Sing.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norm.</td>
<td>hafû, afû, hafûs, or afûs, it.</td>
</tr>
<tr>
<td>Instr.</td>
<td>pa-fûs, ta-fûs, by it.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ta-fûs, ta-fûs, of it.</td>
</tr>
<tr>
<td>Loc.</td>
<td>i-fûs, i-fûs, on it.</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norm.</td>
<td>hafûs or afûs, they.</td>
</tr>
<tr>
<td>Instr.</td>
<td>pa-fûs, by them.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ta-fûs, of them.</td>
</tr>
<tr>
<td>Loc.</td>
<td>i-fûs, on them.</td>
</tr>
</tbody>
</table>

In the plural, instead of hafûs, afûs, and fûs, we sometimes have hafûs, afûs, or fûs.

With all these pronouns, the ordinary postpositions can, of course, be used. Thus, kû-mûn lûsî, from me.

**19. Contracted Pronouns.**—As in Pashtû, there is a series of contracted forms of the Personal Pronouns (124, 2ff.; 132, 2ff.). They represent the dative and locative cases, and also, in the third person, the ablative. Each is both singular and plural. They are as follows:

<table>
<thead>
<tr>
<th>Person</th>
<th>Dat.</th>
<th>Loc.</th>
<th>Abl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>hîr or rî, to me, to dal, to thee, to you.</td>
<td>di or de (133, 10), in dî or de (133, 10), in or on soî or soa (133, 11) or (often) on me, in or on thee, in or on you.</td>
<td>...</td>
</tr>
<tr>
<td>Second</td>
<td>hal, to him, to her, to it, to us.</td>
<td>soî or soa (133, 11) or (often) on me, in or on thee, in or on you. after a consonant</td>
<td>...</td>
</tr>
<tr>
<td>Third</td>
<td>hîr, to him, to her, to it, to them.</td>
<td>soî or soa (133, 11) or (often) on me, in or on thee, in or on you. after a consonant</td>
<td>di, from him, her, it, or them.</td>
</tr>
</tbody>
</table>

Of the above, rî and dal correspond to the Pashtû râ and dâr, respectively. When hîr or hal is not the first word in a sentence, it drops the h and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, tsûn hîr, today to me, becomes tsûn-ir, and tsûn hal, today to him, becomes tsûn-îl. After a word ending in a vowel, not only is the h dropped, but also the vowel of hîr and hal.

Thus, hó hîr, this to me, becomes hó-r (132, 9), and i-dîr lûsî hal, from the camp to him, becomes i-dîr lûsî-l (135, 12). The locative form soa, in or on him, etc., drops the w after a consonant. Thus, tu-soa (134, 9), thou in him, but as-a (134, 10), I in him. The other contracted pronouns do not change.
§ 20. PRONOUNS.

These pronouns are used in many idiomatic senses, which will be explained in the section dealing with syntax. As examples of the simplest method of their use, we have:—

hir ghwats or ri ghwats, say to me (124, 10).
dal bâ ghwats’m, I say to thee (id.).
hal ghwats, say to him (id.).
di hâ, it is on me, or on thee (133, 7).
wi byôk, it was on him (133, 2).
hir di dzôk, he came to me from him (136, 2).

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

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

an or (after a vowel) m, I.
a or e, thou.

..., he, she, it.

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

byôk-am, I was.
byôk-a or byôk-i, thou wast.
byôk, he was.

...buk-yen, we were.
buk-as, ye were.
buk-in or buk-en, they were.

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

khwalak-am, ate me.
thatkhwalak-a, or thatkhwalak-ê, ate thee.
thatkhwalak, ate him.

khwalak-yen, ate us.
thatkhwalak-as, ate you.
thatkhwalak-in or thatkhwalak-en, ate them.

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

an or (after a vowel) m, me.
at or (after a vowel) t, thee.

...na or (after a consonant) a, him, her, it. va or (after a consonant) a, them.

The following are examples of these suffixes:—

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

- am or (after a vowel) a, I.
- at or (after a vowel) t, thou.
- wa or (after a consonant) a or (after a consonant and before a vowel) w, he, she, it.

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

Examples are:

- khwälak-am, I ate.
- khwälak-an, we ate, you ate, or they ate.
- khwälak-at, thou atest.
- khwälak-a, he ate.

Occasionally we find wa used after a consonant, as in khwälak-wa instead of khwälak-a (18, 8).

Note.—In all the above examples, the suffixes are appended to the verb, but their connexion with the verb is very loose, and we often find them attached to some other member of the sentence. Thus, in pa lwr-*wa sù wazn (137, 8), thou wilt slay him with the sword, the wa, meaning ‘him,’ is suffixed to the word lwr, sword, and not to the verb sù wazn, thou wilt slay. This will be fully dealt with in the syntax.

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

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

- khwälak-at, thou atest; khwälak-at-am, thou atest me.
- khwälak-am, I ate; khwälak-am-an or khwälak-am-e, I ate thee.
- khwälak-a, he ate; khwälak-w-am, he ate me.
- khwälak-a, he ate (with a plural object); khwälak-w-in or khwälak-w-én, he ate them.

In the last two examples, note that the suffix a becomes w after a consonant and before a vowel.

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

Examples are:

- a-kitāb, the book; a-kitāb-am, the book of me, i.e. my book; a-kitāb-at, thy book; a-kitāb-a, his book; a-kitāb-an, our book, your book, or their book.
- a-kitābbi, the books; a-kitābbi-m, my books; a-kitābbi-t, thy books; a-kitābbi-wa, his books; a-kitābbi-n, our, your, or their books.

When a word ends in a long ī, as in the above plurals and also occasionally in the singular, the ī may optionally be shortened to i before these suffixes, so that we may
also have a-kitabbi-m, a-kitabbi-t (247, 3), a-kitabbi-va, and a-kitabbi-n. Similarly, from sī, the heart, we have sī-m, my heart (253, 10).

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

21. The Reflexive Pronoun.—The reflexive pronoun is khwai, own, equivalent to the Hindi apna (21, 1). It does not change in declension. Thus, khwai yānsa, one’s own horse (147, 11); tar mun khwai uẓ, byōk, it was my own camel (250, 5); kō kwianak a-khwai sabaq, yād dōk hā, this boy has remembered his lesson (254, 12). From the last example we see that khwai, like the Hindostáni apna, refers to the subject of the sentence. For ‘self’ (Hindi āp), the expression a-khwai dzān, one’s own soul, is employed, as in a-khwai dzān-a khalās dōk, his own soul—he (a) released made, i.e. he released himself (256, 15). Or khwai may be omitted, as in a-dzān-a lāt dōk, he robbed himself (252, 6). Equivalent to the Hindi āpas-mē, we have i khwai inar, mutually (21, 5; 14f, 9). The phrase (ha)l tā’ēk means ‘he went away,’ and pa khwai-t tā’ēk is ‘he went away of his own accord,’ ‘he went himself’ (21, 3).

22. Demonstrative Pronouns.—There are two demonstrative pronouns, viz. hafō, ofō, haf"a, or of", that, and hō, ō, or hā, this (21, 7).

The declension of hafō, etc. has already been given under the head of personal pronouns (see § 18). As examples of its use as an adjectival demonstrative pronoun we can give hafō sarāi, that man; haf" sarāi, that woman; hafāi sarāi, those men; hafāi zēli, those women; i fō yānsa inar, on that horse; i f" sarāi, of that woman; and so on. When used as a substantive demonstrative pronoun, there is no difference between it and the personal pronoun of the third person.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular, common gender</th>
<th>Plural, common gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hō (242, 10), hā (162, 7), haś (21, 8) or kāś, these.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>176, 1; 244, 11; 249, 6,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>or ō; fem. hā (244, 7, 11);</td>
<td></td>
</tr>
<tr>
<td></td>
<td>250, 6), ō, this.</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>pa r&quot;a, by this.</td>
<td>pa r&quot;ī, these.</td>
</tr>
<tr>
<td>Gen.</td>
<td>i r&quot;a, of this.</td>
<td>i rāi, of these.</td>
</tr>
<tr>
<td>Loc.</td>
<td>r&quot;a, on this.</td>
<td>i rāi, on these.</td>
</tr>
</tbody>
</table>

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

Singular, common gender  
Nom. hā (21, 8), hā, or ə; fem. hā or hāi, these.  
Instr. pa pə, by this.  
Gen. ta pə, of this (147, 8); ta paʃ, of these (147, 9; 238, 10).  
Loc. i pə, on this.

Plural, common gender.

Nom. hā or hāi, these.  
Instr. pa pə, by these.  
Gen. ta pə, of these (147, 9; 238, 10).  
Loc. i pə, on these.

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

nāmi-m hā kār nak dōk hā, I have not done this deed at all (162, 7).  
hā tarə ākhsat hā, this is his brother-in-law (244, 11).  
hā māl aī tar-kuk hā, whose is this property? (249, 6).  
kār and māl are certainly masculine.

The use of hā as a masculine substantive is doubtful. See Vocabulary s.v. hō 1.

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

hafə sarai, ka-r dzōk, byōk mullak, that man who came, had died, i.e. he died (24, 2).

dzōk, ka pōi bū awasa, bad kār aī bū nak ka, he, who understands, does not do a bad action (24, 3).

In the above, rī, or kār (see § 19), dzōk means ‘he came,’ and pōi bū awasa is the present of pōi aghōk, to understand.

hafə, bū ka sir ba, t’l bū sir ba; hafə, bū ka bad ba, t’l bū bad ba, he, who is (by nature) good, is always good; he, who is (by nature) bad, is always bad (151, 8, 9).

hā aś, ka sirə buk, nak-a dal sərək, thou didst not take this (woman), who was good (151, 12).

With kāk, anyone, or har kāk, everyone, ka means ‘whoever’; and with teə, anything, or har teə, everything, it means ‘whatever.’ Thus:—

ka kəkə-r də də, waas-e, whoever comes, slay him (24, 2).

dzōk, ka pōi bū ka nēk ba, i durust khalq izar aī bū sir awasa, whoever, or everyone who, is virtuous, seems good to (lit. on) just people (24, 6).

Wə-teə rī dzōk, wə-teə rī dzōk, wə ka wərə, lagawə-sa bə, or har teə-r də bə ka wərə, lagawə-sa bə, whatever he brings, he spends it, i.e. he spends whatever he brings (24, 5, 6).

The interrogative pronoun tən, what, is sometimes used as a relative, as in tən waagt ka rī dzōk, azz-al ghawək, at what time that he came, I spoke to him, i.e. I spoke to him when he came (151, 5). Here the ka is not the relative pronoun, but is the conjunction ‘that.’

25. Interrogative Pronouns.—The usual interrogative pronouns are kūk, who?, which refers only to persons, and teə, what?, which refers to things and irrational beings.
§ 26. PRONOUNS.

As *kuk* refers only to persons, it takes *ku* or *kū*, instead of *i*, in the locative. As in the case of the pronouns of the first and second persons, the preposition of the genitive is *tar*, not *to*. Thus:

*kū-kuk* tīkā bū ḡwēk sa, to whom is it being said? (143, 8).

*aśā di tū kū-kuk lāst* sūsīyāk hā, from whom hast thou bought that? (No. 240 of List of Words).

*kū-kuk lāst*-wan dā sūsīyāk, from whom did he take? (138, 9).

*tār-kuk* a-kūqālān bū *tār*-tī *i-pēt*sī *isawā*, whose son comes behind thee? (List, No. 239).

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

*nām-āt* aś *tsī* hā, what is thy name? (248, 2).

Another word for ‘what’ is *kuwas*. The following are examples of its use:

*Zāid kuwas* syōk, what has happened to Zāid? (Hindi *Zāid kyā hua*) (29, 2).

*kuwas*-dā bū kēwī, what art thou doing to him? (29, 4).

*kitāb*-āt *kuwas* dōk, what didst thou do with the book? (256, 4).

The word *tsōn* is also used adjectively to mean ‘what? ’ or ‘what sort of? ’. Thus:

*tā-tān kītāi* mayā aś hā, of what village is it the flock? (259, 5).

*tān* patan, in what direction? whether? (29, 9; 30, 1).

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

*Tsōn* is ‘how much?’, ‘how many?’ (29, 7).

26. Indefinite Pronouns.—Interrogative pronouns are also used as indefinite pronouns. The only difference is the inflexion of the voice with which they are uttered (30, 2). Thus:

*kuk* aś *byōk*, there was someone.

*tsī* *byōk*, there was something.

*tān* aś *byōk*, there was some quantity.

*tān* dā *buk*-in, there were some.

*tān* rūz *pēts*, after some days (165, 10).

In the last examples, when the reference is to number, *syī,* the plural of the numeral *sō,* one, may be added, as in *syī* *tān* wa dā *buk*-in, there were several (Hindi *kāt ek the*3) (30, 5). In such cases, if human beings are referred to, the word *māt* may be added, as in *syī* *tān* *māt,* several men (30, 7); *tān* *māt* bī, some other persons (248, 12).

Other indefinite pronominal forms are the following:

*bī,* plur. *byś* (156, 4), other. *Bī* *kuk,* anyone else, as in:—

*kū-Bāzād* gąd dā bī mākhāy gąd *buk*-in, khō bī bukk-ir dī nak *dsōk*; *Zāid* aś rī *dsōk,* there were other people collected with Zāid, but anyone else did not come; Zāid alone came (Supplement, 2, 8).

*az* aś bū sākkhāl bā-parvā *gīr*sī; bī *kuk* dī nak hā, I alone wander about so unconcerned; there is no one else (Suppl. 3, 5).

---

1 Or see. See note 1 on p. 141.
az aî bû la zay'm; bû kûk dî bû nak zay'm, I long for thee alone; for no one else do I long (Suppl. 3, 13).

Hîts, anything, something (62, 8). Hîts kûk, anyone (62, 9). Thus:—

Hîts dî nak hà, there is nothing (62, 8).

Hîts aî bû nak këwì, thou dost nothing (252, 4).

Kà-hîts kûk lást* dî krik makh këw'n, do not make loathing from anyone, i.e. do not hate anyone (139, 5).

Hîts gudâ-m nak dzôk hà, I have never beaten him (62, 10).

Har, every, as in:—

I-kâr sarâi kâ-m ghuòk, I spoke to every man (61, 13).

Kà-har kûk tiki aî raôëk, it (news) arrived to everyone (61, 14).

Har kûk aî bû, le sakhkal kàr kaway, bad-nâm se, everyone who, or whoever, does such a deed, becomes of bad reputation (62, 5).

A-nekë aî kà-har kûk giraô sir* hà, virtue is good with (i.e. in the opinion of) everyone (256, 7).

Har is* mak këwôn, do not eat everything (62, 1).

Har sô sarâi, each man. Sô is the numeral ‘one.’ Cf. Hindi har èk údmì (62, 2).

Har kàn, at every time, each time (62, 3).

Har gudâ, everywhere (62, 4).

While har means ‘every,’ harr* means ‘all,’ as in harr* sarâi, all men (62, 6).

So:—

I-harr* dûmî lást*-wa dî pusht*n* dàk, he made inquiry from all the singers (138, 7).

Bë kà-tû harr* ri dzôk-in, except thee, all came (158, 12).

27. Pronominal Adjectives and Adverbs.—The following are the more important pronominal adjectives and adverbs:—

Quantity.—

Adjectives:—hôs or ôn (I, 19), this much, that much, this many, that many (22, 14); tsôn, how much, how many? (29, 7). According to sentence No. 251 in the List of Words and Sentences, hò yânsp aî tar-tsôn 'umr hà, how old is this horse?, the genitive of tsôn is tar tsôn, not ta tsôn.

Manner.—

Adjectives:—sakhkal or sakhal', such (22, 14); ts'hal, of what kind? (29, 7; 251, 11); sakhal...tsak', such...as (245, 13).

Adverbs:—pa-p' rang, in this manner (22, 14); pa-f* rang, in that manner (22, 14); ts* rang, how? (29, 7).

Cause or Reason.—

Adverbs:—dësk*, for this reason, because (23, 1); ta-p' pâr*, for this reason (23, 3); ta-f* pâr*, for that reason, therefore (23, 3); ta-ts* pâr*, for what reason? why? (29, 14; 248, 8); kë or kiyê, why? (29, 10).

1 Ghulam Muhammad Khan spells this word both ways. It is evidently a compound, and it and ts'hal should perhaps be spelt ts'-hul and ts'-hul', respectively. On p. 29, l. 13, he writes the latter as a compound. Thus, لخل.
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Place.—

Adverbs:—i-d, here (23, 1); pa-p, here (23, 6); i-w, there (23, 1); pa-f, there (23, 7); guda, where? (29, 7).

Time.—

Adverbs:—hó waq, now (23, 1); haf, waq, then (23, 1); ts, waq, when? (29, 7); kān or (I, 19) gān, when? (29, 8).

Direction.—

Adverbs:—i-d, hither (257, 13); i-p, palau, in this direction (23, 3); i-w, thither; i-f, palau, in that direction (23, 3); tsēn palau, in what direction?, whither? (29, 9; 30, 1).

*
CHAPTER V.

THE VERB.

28. In the general system of tense-formation, the Ormuri verb closely agrees with that of Pashto. Each verb has two stems,—a past and a present. The past stem is the Past Participle, which is usually the same in form as the Infinitive. The Past tense is formed by adding pronominal suffixes to the past participle. An Imperfect is formed by adding the particle bū to the past, and, similarly, a Future Perfect, by adding sū instead of bū. It will be observed that in Ormuri it is the imperfect which takes bū, while the past does not. In Pashto, the reverse is the case. There it is the past that takes wu, while the imperfect does not. A Perfect is formed by conjugating the present tense of the verb substantive, and a Pluperfect by adding the past tense of the same, to the past participle. Other tenses, a Past Potential, a Conditional Present, and a Conditional Past, are also formed from the past participle, according to rules that will be given subsequently.

From the present stem is first of all formed the Aorist tense, generally translatable as a present subjunctive, but sometimes as a simple present. Closely allied to the aorist is the Imperative. A Present is formed by adding the particle bū to the aorist, and a Future by adding sū. In regard to the aorist and the present, we again see the Pashto system reversed. In that language, it is the aorist that takes wu, while the present does not.

The particles corresponding to the Ormuri bū and sū are the Pashto wu and ba, respectively.

29. Derivative Verbs.—As will be seen hereafter, the infinitive of a verb ends in ēk, āk, or ēk. Verbs are quoted in their infinitive forms. Three verbs will be frequently quoted in the following pages, and they are mentioned here to enable them to be recognized when they occur. They are:

- hyēk, to be, to become.
- syēk, to become.
- koyēk, to do, to make.

Verbs are freely derived from nouns (65, 10). We may either have an ordinary compound, such as spīn suyēk, to become white; spīn koyēk, to make white, or else a true derivative may be formed.

Such true derivative verbs may be either intransitive or transitive. Intransitive verbs are formed by adding ˈēk to the noun. Thus, from spīn, white, we get spīn wōēk, to become white (66, 6). Transitive derivative verbs are formed by adding wōēk or uyēk to the noun. Thus, from ābād, inhabited, we get ābādawōēk or ābādayēk, to make inhabited (66, 14).

We shall see that the past tense of these verbs in the third person singular is the same as the infinitive, and that the ordinary imperfect tense is formed by adding the particle bū to the past tense. But in the imperfect of these true derivative verbs the bū

1 The meaning of the small ˈ in ˈēk will be explained under the head of the infinitive (§ 32).
of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, spiwrēk or spiwrēk bū means ‘he was becoming white,’ while spiwrēk may also have its proper meaning ‘he became white’ (66, 9).

30. **Formation of Transitive Verbs from Intransitives, and of Causals from Transitives** (67, 5; 107, 8).—In order to form transitive verbs from intransitives, or causal verbs from transitives, it is generally sufficient to change the termination rēk of the intransitive to awēk or ayēk. In practice, however, complications arise, and, moreover, the rule cannot apply to those verbs whose intransitives end in ok and in ak. It is therefore most convenient to make the necessary changes according to the following rule, which involves a knowledge of the formation of the aorist tense:

Take the third person singular of the aorist of the verb to be operated on, and reject the final letter. Then:—

A. If the letter which now becomes the last is w, add the syllable rēk, and we get the infinitive of the transitive or causal required. Thus:—

<table>
<thead>
<tr>
<th>Original Verb</th>
<th>Aorist, 3 sing.</th>
<th>Transitive or Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki-tērek, to call</td>
<td>ki-tasawēk</td>
<td>ki-tasawēk</td>
</tr>
<tr>
<td>mukhawēk, to knead</td>
<td>mukhawēk</td>
<td>mukhawēk</td>
</tr>
<tr>
<td>shē-tērek, to send</td>
<td>shē-tasawēk</td>
<td>shē-tasawēk</td>
</tr>
<tr>
<td>wusmwēk, to test</td>
<td>wusmwāwēk</td>
<td>wusmwēk</td>
</tr>
</tbody>
</table>

B. If the letter which now becomes last is not w, add the syllables awēk or ayēk, and we get the infinitive of the transitive or causal required. Thus:—

<table>
<thead>
<tr>
<th>Original Verb</th>
<th>Aorist, 3 sing.</th>
<th>Transitive or Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>amara, to hear</td>
<td>amaráwēk or amaráyēk</td>
<td></td>
</tr>
<tr>
<td>basāwēk, to grant</td>
<td>basāwēk, basāwēk</td>
<td></td>
</tr>
<tr>
<td>ghasawēk, to weave</td>
<td>ghasawēk, ghasawēk</td>
<td></td>
</tr>
<tr>
<td>gahāyēk, to defeat</td>
<td>gahī</td>
<td>gahāwēk, gahāyēk</td>
</tr>
<tr>
<td>hanyōk, to remain</td>
<td>hanyī</td>
<td>hanyawēk, hanyayēk</td>
</tr>
<tr>
<td>nasa, to sit</td>
<td>na</td>
<td>nasa, nasa, nasa</td>
</tr>
<tr>
<td>na-wrēk, to put out</td>
<td>na-wrēk, na-wrayēk</td>
<td></td>
</tr>
<tr>
<td>parghawiāwēk, to dress oneself</td>
<td>parghāwāwēk, parghāyēk</td>
<td></td>
</tr>
<tr>
<td>tswāwēk, to take away</td>
<td>tsūli</td>
<td>tswāwēk, tswayēk</td>
</tr>
<tr>
<td>wawōyōk, to take</td>
<td>wawrī, wrayēk</td>
<td>wrayōk</td>
</tr>
<tr>
<td>yasāyēk, to boil (intransitive)</td>
<td>yasa</td>
<td>yasawēk, yasawēk</td>
</tr>
</tbody>
</table>

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs basāwēk, na-wrēk, and wawōyōk in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in pa-falānā-i na-wrēk, by means of so and so I put him out, i.e. I caused so and so to turn him out.

We occasionally meet double causals, as in chigēk, to rise; causal chigawōyēk or chigayōk, to raise; double causal chigawōyōk or chigayōk, to cause to raise (195, 5, 6).

31. **The Passive Voice** (67, 13; 102, 9).—The passive voice is generally formed by conjugating the past participle, which is almost always the same in form as the infinitive, with the verb awōk, to become. Thus, from kwalāk, to eat, or eaten, we get kwalāk awōk, to be eaten, or he was eaten. The participle agrees in gender and
number with the subject, but is not otherwise changed. Thus, khwâlāk suk, she was eaten; khwâlāk suk-in, they were eaten. The verb syök is conjugated throughout. Its forms will be found in § 41.

Some verbs, whose infinitives end in ayēk, form their passives by dropping the letter a of this termination. Thus, from hinlayēk, to grind, we have hinlayēk, to be ground. This is only a reverse way of putting the rule for the formation of transitive verbs from intransitives given in § 30.

32. VERBAL NOUNS AND ADJECTIVES (63, 2).—The Infinitive or Verbal Noun.—The infinitive always ends in k (64, 15). It is also used as a verbal noun. Thus, khwâlâk, to eat, or the act of eating. The majority of infinitives end in yēk, which is added to the root direct. Thus, ka-yēk, to do, to make. Most roots end in a consonant, and after this the y of yēk is very lightly pronounced, so as to be hardly audible (184, 6). In the Persian character, this y is as often as not omitted, so that, e.g. brushûk, to glitter, is written either برشک or برشک. As shown in this example, in the Roman character I represent this half-pronounced y by a small ʾ above the line.

These verbs, with infinitives ending in yēk or ḍēk, form the first conjugation. The second conjugation contains about eighteen verbs whose infinitives end in ḍēk, and about twenty verbs whose infinitives end in ak. Examples of verbs of the first conjugation are ghafṣēk, to weave; uwmâyēk, to test; hâyēk, to do, to make; and kânyēk, to remain. In the last named verb the n is a mere nasal sound, so that it might be written hâyēk, and therefore the y is fully pronounced. Examples of the second conjugation are syök or siyōk, to become, and khwâlâk, to eat.

33. The Verbal Noun of Agency (p. 42ff.).—There is no present participle, but, as in Pashtû, some of the functions of the present participle are performed by this noun of agency. Its termination is wunkâi. The rules for the addition of this termination are somewhat complicated, and require a knowledge of the formation of the aorist tense. Thus:

A. Take the third person singular of the aorist, and, after dropping the final vowel, add wunkâi. Thus, ghafṣēk, to weave, aorist 3 sing., ghafšî, noun of agency, ghafwunkâi, one who weaves, a weaver.

B. If, after the final vowel of the third person singular of the aorist has been rejected, the remainder ends in w, then unkâi, not wunkâi, is added. Thus, ški-lwēk, to send, aor. 3 sing., ški-lwâw, noun of agency, ški-lwunkâi, a sender.

C. Sometimes the termination is awunkâi or awununkâi, as in ṭēk, to stand still, aor. 3 sing., ī, noun of agency, īwunkâi or īwununkâi, one who stands still.

D. Sometimes the termination is added to the feminine of the past participle, instead of to the aorist. (We shall see, under the head of the aorist, that the most convenient method of forming the aorist is to make it up from this feminine.) Thus, prawâk, to sell, past participle feminine, prâk, noun of agency, prâkawunkâi, a seller.

E. Sometimes, again, it is added to the second person singular of the imperative. (This, also, is closely connected with the aorist.) Thus, halâk, to abandon, aor. 3 sing., zha, imperative 2 sing., zhôn, noun of agency, zhônawunkâi.

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1 No doubt this nasal, or ghuna, occurs in many words in Ormari, and if it could be identified in Ghulam Muhammad Khan's writings, I should throughout have indicated it by the sign "ā" as in āqēk. But, as he has nowhere indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every w, whether ghuna or not, by n. It happens that regarding the word hâyēk, I have special information as to its pronunciation.
These forms are seldom used (43, 15), it is much more common to borrow the corresponding Paśhtō words in ānākai or dānkai. Such are the Paśhtō words:—

Khartsawānkai, a spender.
Rā-nisānkai, a buyer.
Lōghadūnkai, a sender.
Āwērdūnkai or Āwērdūnkai, a hearer.

34. Gerund, or Adverbial Participle (45, 11).—There is no adverbial participle equivalent to the Hindi jātē jātē, while going, or jātē-hī, immediately on going. These ideas are conveyed by an infinitive or other noun governed by a postposition. Thus:—

i-tśēk inar mullak, he died in going, i.e. while going.
Pa-khanī bū tīēk, by means of laughers he was going, i.e. he was going along laughing.
I-sū munghān uī i-wuśūtēk inar-ūi gōlīgī ughak, on that bird, in flying up, a bullet hit it in it, i.e. a bullet hit it as it flew away.

Or we may say:—
Aś munghān bū sūwūtēk, he gōlīgī wī ughak, that bird was flying up, when a bullet hit on it.

35. Conjunctive Participle (114, 6).—There is nothing in Ormūrij corresponding to the conjunctive participle (kla-kā, having eaten) of Hindi. The verbs are treated as independent, and are connected by the conjunction uva, and. Thus, hafī kār dōk uva i-sūēk-āl, he did work and went away, equivalent to the Hindi uoh kām kar-kā chaī-gayā, he, having done work, went away.

36. The Past Participle (45, 1; 65, 13).—Except in the case of two verbs, the masculine singular of the past participle is the same in form as the infinitive. The two exceptions are the verbs kayēk, to do, to make, of which the past participle is dōk (71, 4), and pakhēk, to cook, which has pakhak (71, 2).

In the case of transitive verbs, the past participle is by origin passive in signification. Thus, khwālak, the past participle of khwālak, to eat, properly means ‘eaten,’ and, if used as a past tense, we should have to express the phrase ‘he ate’ by ‘eaten by him,’ in which the subject ‘he’ or ‘by him’ would have to be put, as in Hindi or Paśhtō, into the agent case, and the participle would have to agree with the object, or thing eaten. But we have seen that Ormūrij has lost the agent case, and uses the nominative instead, so that in the present work it has been found most convenient to omit consideration of the fact that the past participle of a transitive verb is passive, although, when used as a past tense, it still agrees with the object in gender and number.

The plural of a past participle is of common gender, and is always the same as the feminine singular. Thus, the feminine of khwālak is khwālīk, and this, also, is the masculine and feminine plural.

37. The formation of the feminine of a past participle depends on the conjugation to which the verb belongs. We have seen (ante, § 32) that there are two conjugations, the first consisting of those verbs whose infinitive ends in ēk, and the second of those whose infinitives end in ēk or ak.
In the first conjugation, the feminine of the past participle is formed by changing the final 'ék of the past participle to ak (69, 7). Thus:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ék, stood up</td>
<td>tak</td>
</tr>
<tr>
<td>wusék, risen</td>
<td>wustak</td>
</tr>
<tr>
<td>yasék, boiled</td>
<td>yasak</td>
</tr>
<tr>
<td>zishék, rejoiced</td>
<td>zishtak</td>
</tr>
</tbody>
</table>

If the past participle ends in awék or ayék, the feminine ends in awak or ayak. Thus:

- amarawék or amaryék, to cause to hear,
- yasawék or yasayék, to cause to boil

Of these two forms of the feminine, that in awak is much the more common, except in the case of verbs whose roots consist of a single syllable ending in a vowel, which use only the form in ayak. To this group also belong hangék, to remain, which we have seen (§ 32 n.) is really hanyék, námyék, to name, contracted from námayék, and paryék.

Thus:

- hangék, to remain,
- námyék, to name,
- paryék, to fry,
- payék, to pasture,
- traték, to fear,
- rayék, to tear (transitive),

Similarly other monosyllabic roots ending in vowels:

- payék, to be durable,
- piyék, to string,

The following are irregular:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Masculine</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>b'ék, to give</td>
<td>b'ék</td>
<td>bayak (186, 8)</td>
</tr>
<tr>
<td>dusék, to milk</td>
<td>dusék</td>
<td>dusak or dák (197, 8)</td>
</tr>
<tr>
<td>d'ék, to see</td>
<td>d'ék</td>
<td>dék (71, 3 ; 76, 6)</td>
</tr>
<tr>
<td>ghwoék, to say</td>
<td>ghwoék</td>
<td>ghwoék (75, 11)</td>
</tr>
<tr>
<td>kayék, to do</td>
<td>dák</td>
<td>dák (71, 4 ; 76, 4 ; 252, 12 ; 253, 15)</td>
</tr>
<tr>
<td>likék, to ascend</td>
<td>likék</td>
<td>likayak (210, 4)</td>
</tr>
<tr>
<td>yakhék, to cook</td>
<td>pakhk</td>
<td>puyúkhk (71, 2 ; 76, 5)</td>
</tr>
<tr>
<td>prayék, to beat</td>
<td>prayék</td>
<td>prawak (190, 10)</td>
</tr>
<tr>
<td>riyék, to shave</td>
<td>riyék</td>
<td>riyék (71, 5)</td>
</tr>
<tr>
<td>rõék, to be torn</td>
<td>rõék</td>
<td>ryak (198, 3)</td>
</tr>
<tr>
<td>ska-syék, to swell</td>
<td>ska-syék</td>
<td>ska-suk (204, 5)</td>
</tr>
<tr>
<td>shiyék, to buy</td>
<td>shiyék</td>
<td>shiyék (204, 4)</td>
</tr>
<tr>
<td>sparayék, to blink</td>
<td>sparayék</td>
<td>sparak (201, 8)</td>
</tr>
<tr>
<td>tsék, to move</td>
<td>tsék</td>
<td>tsawak (69, 13)</td>
</tr>
</tbody>
</table>
38. All verbs of the second conjugation are more or less irregular, and the formation of the feminine of the past participle cannot be brought under any general rules. As the irregularities are carried through to the aorist and the imperative, I give the following table, which includes all the verbs of this conjugation, with the feminines of their past participles, the third persons and second persons singular of their aorists, and the second persons singular of their imperatives (73, 11ff.). They are arranged in groups according to the formation of the feminine of the past participle:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>agak, to reach (74, 11), to be born (185, 3)</td>
<td>agak,</td>
<td>awasa,</td>
<td>awas,</td>
<td>awas.</td>
</tr>
<tr>
<td>na-gak, to come out (74, 10),</td>
<td>na-gak,</td>
<td>nis,</td>
<td>nis,</td>
<td>nis.</td>
</tr>
<tr>
<td>waghak, to enter (75, 10),</td>
<td>waghak,</td>
<td>waw,</td>
<td>waw,</td>
<td>waw.</td>
</tr>
<tr>
<td>dakh, to propel (291, 2),</td>
<td>dakh,</td>
<td>da,</td>
<td>di,</td>
<td>don (247, 14).</td>
</tr>
<tr>
<td>dakh or sakh, to strike (75, 12),</td>
<td>dakh, sakh,</td>
<td>deha, sana,</td>
<td>deam, san,</td>
<td>deam, san.</td>
</tr>
<tr>
<td>naik, to seize (75, 9),</td>
<td>naik,</td>
<td>nias,</td>
<td>nis,</td>
<td>nis.</td>
</tr>
<tr>
<td>dakh, to arrive (74, 8),</td>
<td>dakh,</td>
<td>da,</td>
<td>da,</td>
<td>da.</td>
</tr>
<tr>
<td>ngak or nigak, to place (73, 12),</td>
<td>ngak,</td>
<td>nis,</td>
<td>nis,</td>
<td>nis.</td>
</tr>
<tr>
<td>sax, to get (75, 6),</td>
<td>sax,</td>
<td>sas,</td>
<td>sas,</td>
<td>sas.</td>
</tr>
<tr>
<td>sakt, to be, to become (187, 6),</td>
<td>sakt,</td>
<td>ba,</td>
<td>ba,</td>
<td>ba.</td>
</tr>
<tr>
<td>hanyak or handyak, to remain over (75, 7),</td>
<td>hanyak or handyak,</td>
<td>hast,</td>
<td>hazi,</td>
<td>hazi.</td>
</tr>
<tr>
<td>sa-sak, to slay (75, 14),</td>
<td>sa-sak or sa-zuk,</td>
<td>waz,</td>
<td>waz,</td>
<td>waz.</td>
</tr>
<tr>
<td>sa or sall,</td>
<td>sa,</td>
<td>sa or sa,</td>
<td>sa or sa,</td>
<td>sa or sa,</td>
</tr>
<tr>
<td>gha or ghari,</td>
<td>gha,</td>
<td>gha,</td>
<td>gha,</td>
<td>gha,</td>
</tr>
<tr>
<td>wark, to give (74, 9),</td>
<td>wark,</td>
<td>wurr, wurr,</td>
<td>wurr,</td>
<td>wurr.</td>
</tr>
<tr>
<td>nus, to take (74, 5),</td>
<td>nus,</td>
<td>nus, nus (24),</td>
<td>nus, nus,</td>
<td>nus, nus.</td>
</tr>
<tr>
<td>wulk, to bring (74, 4),</td>
<td>wulk,</td>
<td>wurr, wurr (24),</td>
<td>wurr, wurr (24),</td>
<td>wurr.</td>
</tr>
<tr>
<td>na-walk, to take out (74, 7),</td>
<td>na-walk,</td>
<td>na-wra,</td>
<td>na-wra,</td>
<td>na-wra.</td>
</tr>
<tr>
<td>khunak, to eat (74, 3),</td>
<td>khunak,</td>
<td>khunak, khunak,</td>
<td>khunak, khunak,</td>
<td>khunak.</td>
</tr>
<tr>
<td>khar, to laugh (265, 7),</td>
<td>khar, (265, 8),</td>
<td>khar (265, 8),</td>
<td>khar (265, 8),</td>
<td>khar.</td>
</tr>
<tr>
<td>drink, to keep, to own (75, 5),</td>
<td>drink,</td>
<td>darr,</td>
<td>darr,</td>
<td>darr.</td>
</tr>
<tr>
<td>hakt, to leave (73, 13),</td>
<td>hakt,</td>
<td>za,</td>
<td>za,</td>
<td>za.</td>
</tr>
<tr>
<td>takt, to drink (74, 2),</td>
<td>takt,</td>
<td>tri,</td>
<td>tri,</td>
<td>tri.</td>
</tr>
<tr>
<td>dalk, to run (74, 5),</td>
<td>dalk,</td>
<td>dir,</td>
<td>dir,</td>
<td>dir.</td>
</tr>
<tr>
<td>gastak or glastak, to carry off (75, 13),</td>
<td>gastak,</td>
<td>ght,</td>
<td>ght,</td>
<td>ght.</td>
</tr>
</tbody>
</table>

1 The w is waw'st-ja'mdal, and is not pronounced (93, 7).
§ 40. VERBS SUBSTANTIVE AND AUXILIARY VERBS.—Before describing the finite parts of the verb, it is necessary to discuss certain verbs that are used as auxiliaries.

The first is the verb substantive (172, 10). This verb is used as an auxiliary and also as a copula (as in ‘Zaid is sick’). If it is used to postulate existence, as in ‘Zaid is (i.e. exists),’ then certain pronominal suffixes must be added to the subject. This will be explained under the head of syntax (§ 125). It is conjugated as follows in the present tense (173, 1). It does not change for gender:—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. as h&quot;m, I am.</td>
<td>mākh kyén, we are.</td>
</tr>
<tr>
<td>2. ti̇ hāi, thou art (79, 2).</td>
<td>tyūs hās, ye are.</td>
</tr>
<tr>
<td>3. hafū hā or hafū ha (78, 8), he is.</td>
<td>hafūs hīn, they are.</td>
</tr>
</tbody>
</table>

In the Parable the initial h is sometimes dropped, as in dāk ā, for dāk hā, (1) have done (I, 8), and nāk "m, I am not (I, 9).

This verb has no past tense. For ‘I was,’ etc. the past tense of byōk, to be, to become, the next verb to be described, is employed.

40. The two following verbs are what Ghulam Muḥammad Khān (p. 176, 1. 13) calls “nāgis,” or ‘defective’ (176, 10). They are not defective in our use of the word, having each a complete conjugation, but, according to his system, have not the full force of a complete verb. They correspond to what are called ‘copulative verbs’ in Latin grammar, and are byōk or biyōk, to be, to become, and syōk or siyōk, to become. As stated above, the past tense of byōk is used as the past tense of the verb substantive.

---

1 This verb is mentioned by Ghulam Muḥammad Khān (186, 6) as the causal of raṣegōk, to spin, but he does not give any of the principal parts.

2 Often written hāw (79, 13) or ḥaw (230, 12). See § 4.
These two verbs are conjugated as follows in the past, aorist, and imperative tenses:—
byök or biyök, to be, to become (106f).

Past participle, byök or biyök, feminine and plural, buk.

Past, I was, I became, etc.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. az byök-am.</td>
<td>az buk-am.</td>
<td>mākh buk-yēn.</td>
</tr>
<tr>
<td>2. tū byök-a, or byök-ē.</td>
<td>tū buk-a.</td>
<td>tyūs buk-aē.</td>
</tr>
<tr>
<td>3. hafō byök.</td>
<td>hafō buk.</td>
<td>hafā buk-in, or buk-ēn.</td>
</tr>
</tbody>
</table>

In this tense the terminations are the pronominal suffixes of the nominative, given under head (a) in § 20.

Aorist, I may be, I may become, etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. az bēm.</td>
<td>mākh bēn (84, 4).</td>
</tr>
<tr>
<td>2. tū bī.</td>
<td>tyūs bai.</td>
</tr>
<tr>
<td>3. hafō, or hafē, bā (254, 7).</td>
<td>hafā bīn.</td>
</tr>
</tbody>
</table>

This tense does not change for gender, and the endings are real terminations, not pronominal suffixes.

Imperative, Let me be, let me become, etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. az bēm.</td>
<td>mākh bēn.</td>
</tr>
<tr>
<td>2. tū bī.</td>
<td>tyūs bai.</td>
</tr>
<tr>
<td>3. hafō, or hafē, bōn.</td>
<td>hafā bōn.</td>
</tr>
</tbody>
</table>

This tense, also, does not change for gender, and the endings are real terminations, not pronominal suffixes.

The present conditional of this verb is byökān, fem. and plur., bukan, (if) (I, etc.) should be (105, 12).

As usual, the present of this verb is formed by adding bē to the aorist, but, in this case, it has generally a special meaning. It is a habitual present (83, 12; 106, 3). Thus, sir bē ba, he is habitually well, he keeps well; kafē bē ba, he is habitually drunk, he is a drunkard.

41. The conjugation of syök or sīyök, to become, is nearly the same as that of byök (104). This verb is used to form the passive voice (§ 31) and also, with an adjectival, to form a nominal compound verb, as in varm syök, to become soft (see § 29).

Past participle, syök or sīyök, feminine and plural, suk.

Past, I became, etc.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. az syök-am.</td>
<td>az suk-am.</td>
<td>mākh suk-yēn.</td>
</tr>
<tr>
<td>2. tū syök-a, syök-ē.</td>
<td>tū suk-a, suk-ē.</td>
<td>tyūs suk-āi.</td>
</tr>
<tr>
<td>3. hafō syök.</td>
<td>hafō suk (255, 6).</td>
<td>hafā suk-in.</td>
</tr>
</tbody>
</table>

1 Or sīyök-am, and so throughout the masculine singular.
2 Often written bēm or bēm. See § 4.
3 Or sīyök-am, and so throughout the masculine singular.
§ 43. FINITE VERB.

Aorist, I may become, etc.

Singular. Plural.
1. as s'm. mākh syēn.
2. tā sī (151, 15) or tā sū (202, 5). tyūs sāi.
3. hafō, or haf*, sā (254, 9). haβai sīn.

Imperative, Let me become, etc.

Singular. Plural.
1. as s'm. mākh syēn.
2. tā sū or tā sun (251, 2; 261, 8). tyūs sāi.
3. hafō, or haf*, sōn (259, 9). haβai sōn.

Note the forms of the second person singular of the Aorist and Imperative. Here the model of byōk is departed from.

42. The verb kayēk, to do, to make, is frequently used to make transitive nominal compound verbs. Its past is irregular, and so are some forms of the aorist and imperative (106; 107).

Past participle, dāk, feminine and plural, dāk. Past, Made me, etc. (107, 5).

Masculine. Feminine. Plural.

Singular.  
1. dāk-am. dāk-am. dāk-yēn.
2. dāk-a. dāk-a. dāk-ai.
3. dāk. dāk. dāk-in.

Aorist, I may do, I may make, etc.

Singular. Plural.
1. as kaw'm (107, 6), kaw'm (149, 13), or k'm. mākh kawyn (107, 6) or kawyn.
2. tā kēw (107, 6; 162, 1; 207, 8) or kā. tyūs kawai (107, 6) or kai (161, 7).
3. hafō, or haf*, kaw (100, 6; 107, 6; 248, 10; 207, 8), kā (24, 4), or kū (100, 7).

Imperative, Let me do, let me make, etc.

Singular. Plural.
1. as kaw'm or k'm. mākh kawyn (107, 7) or kawyn.
2. tā kēw, kēw (100, 6, 7; 107, 7), or kā. tyūs kawai (107, 7) or kai.
3. hafō, or haf*, kawun or kawun (107, 7).

43. THE FINITE VERB.—As stated in § 28, the Ormuri verb has two stems,—a past and a present. From each is formed a group of tenses. The past stem is identical with the past participle. There are several ways of forming the present stem, which will be explained in the proper place.
From the past stem are formed the following tenses:

1. The Past.
2. The Imperfect.
3. The Perfect.
4. The Pluperfect.
5. The Future Imperfect.
6. The Future Perfect.
7. The Present Conditional.
8. The Past Conditional.

From the present stem are formed:

1. The Aorist.
2. The Present.
3. The Future.
4. The Imperative.

44. TENSES FORMED FROM THE PAST STEM OR PAST PARTICIPLE.—The conjugation of the tenses formed from the past participle differs according to whether the verb is intransitive or transitive. In the case of intransitive verbs, the verb in these tenses agrees with the subject in gender, number, and person. In the case of a transitive verb in a past tense, it agrees with the object in gender, number, and person. For these tenses I shall therefore, throughout, give paradigms of two verbs,—one intransitive, viz. wustēk, to rise, and the other transitive, viz. khalak, to eat.

45. The Past Tense (77).—The past participle is used for the past tense. The persons are formed by the addition of the pronominal suffixes given in § 20 (a) (17). These indicate the subject of an intransitive verb and the object of a transitive verb (77, 6). They are repeated here for ready reference. It will be observed that there is no suffix for the third person singular, and hence the past participle is used by itself:

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

With transitive verbs, of course, these mean 'me,' 'us,' etc., not 'I,' 'we,' etc.

The following therefore is the paradigm of the past tense of the intransitive verb wustēk, to rise. Its past participle is wustēk, feminine and plural, wustak.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. wustēk-am, I arose.</td>
<td>wustak-am, I arose.</td>
</tr>
<tr>
<td>2. wustēk-a or wustēk-ē, thou</td>
<td>wustak-a or wustak-ē, thou arose.</td>
</tr>
<tr>
<td>3. wustēk, he arose.</td>
<td>wustak, she arose.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Common Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. wustak-ęn, we arose.</td>
<td>1. wustak-ęn, we arose.</td>
</tr>
<tr>
<td>2. wustak-ai, ye arose.</td>
<td>2. wustak-ai, ye arose.</td>
</tr>
<tr>
<td>3. wustak-in or wustak-ńn, they arose.</td>
<td>3. wustak-in or wustak-ńn, they arose.</td>
</tr>
</tbody>
</table>
§ 47. VERB, PAST TENSE.

46. The following is the paradigm of the past tense of the transitive verb khuwālak, to eat (77, 8). The suffixes refer to the object, with which the participle agrees in gender and number. The past participle is khuwālak, feminine and plural, khowālīk.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. khuwālak-am, ate me.</td>
<td>khowālīk-am, ate me.</td>
</tr>
<tr>
<td>2. khuwālak-a or khuwālak-ē, ate thee.</td>
<td>khowālīk-a or khowālīk-ē, ate thee.</td>
</tr>
<tr>
<td>3. khuwālak, ate him.</td>
<td>khowālīk, ate her.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Common Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. khowālīk-yēn, ate us.</td>
<td></td>
</tr>
<tr>
<td>2. khowālīk-aī, ate you.</td>
<td></td>
</tr>
<tr>
<td>3. khowālīk-in or khowālīk-īn,1 ate them.</td>
<td></td>
</tr>
</tbody>
</table>

47. In the above paradigm, the subject is not mentioned. It is not stated who did the eating. If the subject is mentioned in the sentence, this gives rise to no difficulty. For instance, if it was Zaid who did the eating, it is only necessary to say Zaid khuwālak-am, for ‘Zaid ate me’, if I am a man, or Zaid khowālīk-am, if I am a woman. It is often, however, desired to indicate the subject also, by a pronominal suffix. For such a purpose, the suffixes mentioned in § 20 (c) are inserted between the participle and the suffix indicating the object. These suffixes are here repeated for ready reference:

- am or (after a vowel) m, I.
- at or ” , t, thou.
- a or ” , te or (after a consonant and before a vowel or y)
- ao, he, she, it.

To use these suffixes, we take, first, the past participle khowālīk, and add to it the case of the subject, say, at, and we get khowālak-at, thou artest. Then we add the suffix of the object, say, am, me, and we finally get khowālak-at-am, thou artest me. As before, the participle agrees with the object in gender and number. We thus get the following paradigm of the past tense with double suffixes, when the object is singular and masculine (112):

<table>
<thead>
<tr>
<th></th>
<th>I (ate).</th>
<th>Thou (artest).</th>
<th>He, she, or it (ate).</th>
<th>We, you, or they (ate).</th>
</tr>
</thead>
<tbody>
<tr>
<td>khowālak-am, ate me</td>
<td>khowālak-am-am</td>
<td>khowālak-at-am</td>
<td>khowālak-*a-am</td>
<td>khowālak-am-am.</td>
</tr>
<tr>
<td>khowālak-a or khowālak-ē, ate thee</td>
<td>khowālak-am-a</td>
<td>khowālak-at-a</td>
<td>khowālak-*a-o</td>
<td>khowālak-am-a.</td>
</tr>
<tr>
<td>khowālak, ate him</td>
<td>khowālak-am</td>
<td>khowālak-at</td>
<td>khowālak-*o</td>
<td>khowālak-am.</td>
</tr>
</tbody>
</table>

In the above the object is in the masculine singular. If it is in the feminine singular, the feminine participle must be substituted. Thus, khowālīk-am, ate me (a woman),

1 This word is a good example for Ghulām Muhammad Khān's system of spelling. On p. 77, I. 13, he says that the vowel of the last syllable is mayāf, but in the example given on p. 78, I. 2, he writes distinctly َءُ.
khwalik-at-am, thouatest (a woman). So khwalik-am-e, I atethee (a woman),
khwalik-am, I ate her. If the object is plural, in either gender, we get:—

<table>
<thead>
<tr>
<th></th>
<th>I (ate).</th>
<th>Thou (atest).</th>
<th>He, she, or it (ate).</th>
<th>We, you, or they (ate).</th>
</tr>
</thead>
<tbody>
<tr>
<td>khwalik-yen, ate us</td>
<td>khwalik-am-yen</td>
<td>khwalik-at-yen</td>
<td>khwalik-w-yen</td>
<td>khwalik-an-yen</td>
</tr>
<tr>
<td>khwalik-at, ate ye</td>
<td>khwalik-am-at</td>
<td>khwalik-at-at</td>
<td>khwalik-w-at</td>
<td>khwalik-an-at</td>
</tr>
<tr>
<td>khwalik-in, ate them</td>
<td>khwalik-am-in</td>
<td>khwalik-at-in</td>
<td>khwalik-w-in</td>
<td>khwalik-an-in</td>
</tr>
</tbody>
</table>

It must be remembered that the terminations in all the above paradigms are
pronominal suffixes, and do not really form part of the verb. Hence they are readily
detachable, and are often found attached to some other word in a sentence. Thus, the
a, which is the pronominal suffix of the subject, in khwalak-a, means 'he,' in 'he ate
him' (or something masculine). The word panduk, a pomegranate, is masculine.
A-panduk means 'the pomegranate,' and 'he ate the pomegranate' would not be
a-panduk khwalak-a, but a-panduk-a khwalak, in which the pronominal suffix of the
subject, a, is not suffixed to the verb, but to panduk. Similarly a-panduk-am khwalak,
I ate the pomegranate; a-panduk-at khwalak, thou atest the pomegranate, and so on.
We shall see in the syntax (§ 98, 3), where all this will be explained at length, that
the noun to which these suffixes are attached is thereby shown to be the object. A-
panduk in these sentences is known to be the object, because the suffix of the subject is
attached to it. If none were attached, then panduk itself would be the subject,
and a-panduk khwalak would mean 'the pomegranate ate' (something masculine).

When the subject and the object are both already mentioned in the sentence, then
it is not necessary to repeat them by adding suffixes to the verb or elsewhere. Thus, it is
sufficient to say a-gap a-gon mashtak, the stone broke the stick, without the use of any
pronominal suffix at all.

§ 48. The Imperfect (§ 48, 6).—The imperfect is formed by adding the particle bu
to the past. The bu sometimes precedes, and sometimes follows (see § 139), the verb.
When it precedes, there is no change from the conjugation of the past. Thus:—

bū wustëk-am, I (masc.) was arising; bū wustak-am, I (fem.) was arising; bū
wustëk-a, thou (masc.) wast arising, and so on for an intransitive verb: bū
khwalak-am, was eating me (masc.); bū khwalik-am, was eating me (fem.); bū
khwalak-a, was eating thee (masc.), and so on for a transitive verb.

But when the bu follows the verb, the pronominal suffixes are added to it, after dropping
the a, and not to the verb (§ 131, 14). Thus we get for an intransitive verb the
following paradigm:—

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>wustëk bam, I was arising.</td>
<td>wustak bam, I was arising.</td>
</tr>
<tr>
<td>2.</td>
<td>wustëk ba, or bë, thou wast arising.</td>
<td>wustak ba, or bë, thou wast arising.</td>
</tr>
<tr>
<td>3.</td>
<td>wustëk bë, he was arising.</td>
<td>wustak bë, she was arising.</td>
</tr>
</tbody>
</table>
§ 50. VERB, PERFECT AND PLUPERFECT.

Plural.

Common Gender.
1. wustak byen, we were arising.
2. wustak bai, ye were arising.
3. wustak bin, or bēn, they were arising.

Similarly for a transitive verb we have:—

Singular.

Masculine.
1. khwalak bōm, was, or were, eating me.
2. khwalak bō, or bē, was, or were, eating thee.
3. khwalak bā, was, or were, eating him.

Feminine.
khwalak bōm, was, or were, eating me.
khwalak bō, or bē, was, or were, eating thee.
khwalak bā, was, or were, eating her.

Plural.

Common Gender.
1. khwalak byen, was, or were, eating us.
2. khwalak bai, was, or were, eating you.
3. khwalak bin, or bēn, was, or were, eating them.

49. The Perfect (78, 5).—The perfect is formed by conjugating the present tense of the verb substantive (see § 39) with the past participle. The participle changes only for gender and number. Thus, for an intransitive verb we have:—

Singular.

Masculine.
1. wustēk hīm, I have arisen.
2. wustēk hai, thou hast arisen.
3. wustēk hā, or ha, he has arisen.

Feminine.
wustēk hīm, I have arisen.
wustēk hai, thou hast arisen.
wustēk hā, or ha, she has arisen.

Plural.

Common Gender.
1. wustak hyen, we have arisen.
2. wustak hai, ye have arisen.
3. wustak hin, they have arisen.

For a transitive verb, we have:—

Singular.

Masculine.
1. khwalak hīm, has, or have, eaten me.
2. khwalak hai, has, or have, eaten thee.
3. khwalak hā, or ha, has, or have, eaten him.

Feminine.
khwalak hīm, has, or have, eaten me.
khwalak hai, has, or have, eaten thee.
khwalak hā, or ha, has, or have, eaten her.

Plural.

Common Gender.
1. khwalak hyen, has, or have, eaten us.
2. khwalak hai, has, or have, eaten you.
3. khwalak hin, has, or have, eaten them.

50. The Pluperfect (80, 1).—The pluperfect is formed by conjugating the past tense of the verb substantive (see § 39 and § 40) with the past participle, which,
as in the perfect, changes only for gender and number. Thus, for an intransitive verb:

Masculine.  
1. wustēk byōk-am, I had arisen.  
2. wustēk byōk-a, or byōk-ē, thou hadst arisen.  
3. wustēk byōk, he had arisen.

Singular.  
Feminine.  
1. wustak byōk-am, I had arisen.  
2. wustak byōk-a, or byōk-ē, thou hadst arisen.  
3. wustak byōk, she had arisen.

Plural.  
Common Gender.  
1. wustak byōk-yēn, we had arisen.  
2. wustak byōk-u, ye had arisen.  
3. wustak byōk-ēn, they had arisen.

For a transitive verb, we have:

Masculine.  
1. khwālak byōk-am, had eaten me.  
2. khwālak byōk-a, or byōk-ē, had eaten thee.  
3. khwālak byōk, had eaten him.

Singular.  
Feminine.  
1. khwālak byōk-am, had eaten me.  
2. khwālak byōk-a, or byōk-ē, had eaten thee.  
3. khwālak byōk, had eaten her.

Plural.  
Common Gender.  
1. khwālak byōk-yēn, had eaten us.  
2. khwālak byōk-u, had eaten you.  
3. khwālak byōk-ēn, had eaten them.

51. The Future Imperfect (§ 84, 5).—The future imperfect corresponds to the Hindi mai khātā hūgā, I shall be eating, or I may be eating, but, in Ormūrī, it is formed with the past tense, not with the present participle. To this past tense the particle sū is added, in exactly the same way as that in which bu is added to form the imperfect. The sū sometimes precedes, and sometimes follows, the verb (see § 139). When it precedes, there is no change in the conjugation of the past tense. Thus:

sū wustēk-am, I (masc.) shall be arising, or I (masc.) may be arising; sū wustak-am, I (fem.) shall be arising, or I (fem.) may be arising; sū wustēk-a, thou (masc.) wilt be arising, or thou (masc.) may be arising; sū khwālak-am, will be eating me (masc.), or may be eating me (masc.); sū khwālak-am, will be eating me (fem.), or may be eating me (fem.); sū khwālak-a, will be eating thee (masc.), or may be eating thee (masc.), and so on.

When the sū follows the verb, then, as in the case of bu, the pronominal suffixes are added to it, after dropping the e, and not to the verb (§ 84, 8). We thus get the following paradigm for the intransitive verb. To save space, I have given only one meaning to each person, and therefore ‘may’ may be substituted throughout for ‘shall’ or ‘will.’

Masculine.  
1. wustēk sam, I shall be arising.  
2. wustēk so, or sē, thou wilt be arising.  
3. wustēk sū, he will be arising.

Singular.  
Feminine.  
1. wustak sam, I shall be arising.  
2. wustak sa, or sē, thou wilt be arising.  
3. wustak sū, she will be arising.
§ 52. VERB, FUTURE PERFECT.

Plural.

Common Gender.
1. wustak syēn, we shall be arising.
2. wustak sā, ye will be arising.
3. wustak sēn, or sēn, they will be arising.

So also in the following paradigm of a transitive verb ‘may’ may throughout be substituted for ‘shall’ or ‘will’:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. khualak sam, shall, or will, be eating me.</td>
<td>khwalāk sam, shall, or will, be eating me.</td>
</tr>
<tr>
<td>2. khualak sa, or sē, shall, or will, be eating thee.</td>
<td>khwalāk sa, or sē, shall, or will, be eating thee.</td>
</tr>
<tr>
<td>3. khualak sē, shall, or will, be eating him.</td>
<td>khwalāk sē, shall, or will, be eating her.</td>
</tr>
</tbody>
</table>

Plural.

Common Gender.
1. khwalāk syēn, shall, or will, be eating us.
2. khwalāk sā, shall, or will, be eating you.
3. khwalāk sēn, or sēn, shall, or will, be eating them.

52. Future Perfect (84, 14).—This tense corresponds to the Hindi maī-nē khāga hōgā, I shall have eaten, or, with the signification of a past potential, I may have eaten. It is formed by conjugating the future of the copulative verb byōk, to be, with the past participle of the main verb. The past participle changes only for gender and number. The future of byōk is formed by adding the particle sē to the aorist. The latter is conjugated in full in § 40. In the case of the future tense, we shall see (§ 63) that the sē remains unchanged, and does not take the verbal terminations when it follows the verb, as it does in the case of the future imperfect (see § 51). The following is the paradigm for the intransitive verb:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. wustēk sē bēm, I shall have arisen.</td>
<td>wustak sē bēm, I shall have arisen.</td>
</tr>
<tr>
<td>2. wustēk sē bē, thou wilt have arisen.</td>
<td>wustak sē bē, thou wilt have arisen.</td>
</tr>
<tr>
<td>3. wustēk sē ba, he will have arisen.</td>
<td>wustak sē ba, she will have arisen.</td>
</tr>
</tbody>
</table>

Plural.

Common Gender.
1. wustak sē byōn, we shall have arisen.
2. wustak sē boi, you will have arisen.
3. wustak sē bin, they will have arisen.

In the above, ‘may’ may be substituted for ‘shall’ or ‘will.’

For a transitive verb, we have:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. khualak sē bēm, shall, or will, have eaten me.</td>
<td>khwalāk sē bēm, shall, or will, have eaten me.</td>
</tr>
<tr>
<td>2. khualak sē bē, shall, or will, have eaten thee.</td>
<td>khwalāk sē bē, shall, or will, have eaten thee.</td>
</tr>
<tr>
<td>3. khualak sē ba, shall, or will, have eaten him.</td>
<td>khwalāk sē ba, shall, or will, have eaten her.</td>
</tr>
</tbody>
</table>
§ 53. **Present Conditional** (85, 8).—The present conditional is formed by adding an* to the past participle. The latter changes for gender and number, but not for person. Thus, *wust†ékan*, (if) I (masc.), thou (masc.), or he should arise; *wustakan*, (if) I (fem.), thou (fem.), she, we, you, or they should arise; *khwalakan*, (if) so and so should eat me (masc.), thee (masc.), or him; *khwalkan*, (if) so and so should eat me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a present or future optative, as in *khwalakan*, would that so and so would eat me (masc.), etc.

§ 54. **Past Conditional** (87, 4).—Similarly, the past conditional is formed by adding an* to the base of the pluperfect, as in *wust†ék byökán*, (if) I (masc.), thou (masc.), or he had arisen; *wustak bukan*, (if) I (fem.), thou (fem.), she, we, you, or they had arisen; *khwalak byökán*, (if) so and so had eaten me (masc.), thee (masc.), or him; *khwalk bukan*, (if) so and so had eaten me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a past optative, as in *khwalak byökán*, would that so and so had eaten me (masc.), thee (masc.), or him, and so on; *armán ka asz-al lez†ék byökán*, would that I had gone (164, 8).

§ 55. **Tenses Formed from the Present Stem.**—Four tenses are formed from the present stem,—the Aorist, the Present, the Future, and the Imperative. The present and future are the same as the aorist, except that they add to it, respectively, the particles *bu* and *sú*. The Imperative, in its forms, agrees closely with the aorist.

The present stem occurs in its simplest form in the aorist tense, and it will be convenient to take the third person singular of that tense as the basis from which all the other forms are derived.

§ 56. **The Aorist.**—The aorist is by origin an old present, and is, in fact, sometimes used in that sense. Thus:—

- *a-k‘sí sar* ḫanyín, the Wazirs are seated together (137, 5).
- *‘aql ñí nak dér*, thou hast no sense (253, 1).
- *‘arg ñí dar*‘m, I have a petition (253, 12).

Generally, however, it has the force of a present subjunctive, thus following the example of Hindi, while in Pashto the corresponding tense has the force of a present.

In all the tenses derived from the present stem the personal terminations are true terminations (71, 8ff.), not pronominal suffixes, as is the case with tenses formed from the past participle. They hence cannot be detached from the verb to be attached to other words in the sentence. Moreover, none of these tenses change for gender. The only changes are those for person and number.
§ 58. VERB, AORIST.

The aorist presents many irregularities in its formation and conjugation. It has two main types, in which the third persons singular end in โท or ำ, respectively. The following are examples of typical conjugation:

1. โท-type. Verb กหาฟेक, to weave.
   Singular.  Plural.
   1. กหาเฟม, I may weave (130, 11; 141, 3; กหาฟён, we may weave.
      suppl. 3, 13).
   2. กหาฟิ, thou mayst weave. กหาฟิน, ye may weave.
   3. กหาฟิ, he may weave. กหาฟิน, they may weave.

2. ำ-type. Verb อำเภอักษ, to hear.
   1. อำเภอม, I may hear. อำเภอน, we may hear.
   2. อำเภอร, thou mayst hear. อำเภอน, ye may hear.
   3. อำเภออ, he may hear. อำเภอน, they may hear.

The two important forms are the third person singular and the second person singular. The formation of each is subject to special rules. The first person singular and all the persons of the plural are formed by rejecting the final โท or ำ of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows:

   Singular.  Plural.
   1. ำ-m. ำ-ยён.
   2. ...... ำ-อि.
   3. ...... ำ-อิน.

57. Formation of the third person singular (71, 8ff.). It is possible to give rules for the formation of the third person singular only for verbs of the first conjugation, i.e., for those whose infinitives end in โท. Verbs of the second conjugation are in this respect quite irregular.

Most verbs of the first conjugation, including all causals and derivative verbs (67, 9), form the third person singular of the aorist by changing the final -ำ of the feminine of the past participle to ำ (71, 8). Thus:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Part. Fem.</th>
<th>Aorist sg. 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>กหาเฟEK, to weave.</td>
<td>กหาฟAK.</td>
<td>กหาF (72, 4).</td>
</tr>
<tr>
<td>ฮานยEK, to remain, to be seated.</td>
<td>ฮานยAK.</td>
<td>ฮานีย (id.).</td>
</tr>
<tr>
<td>นิกิزةEK, to throw.</td>
<td>นิกิزةAK.</td>
<td>นิกิزة (id.).</td>
</tr>
<tr>
<td>พลัสEK, to be upset.</td>
<td>พลัสAK.</td>
<td>พลัส (72, 5).</td>
</tr>
<tr>
<td>ศรี-ลัสEK, to send.</td>
<td>ศรี-ลัสAWAK.</td>
<td>ศรี-ลัสAWI (71, 11).</td>
</tr>
<tr>
<td>มุคก(HTTP), to knead.</td>
<td>มุคกAWAK.</td>
<td>มุคกAWI (72, 4).</td>
</tr>
<tr>
<td>วุฒิมาวEK, to test.</td>
<td>วุฒิมาวAWAK.</td>
<td>วุฒิมาวAWI (72, 4).</td>
</tr>
<tr>
<td>ชีวิEK, to raise.</td>
<td>ชีวAWAK.</td>
<td>ชีว (72, 4).</td>
</tr>
</tbody>
</table>

58. Certain verbs, however, form the third person singular of the aorist in ำ instead of in โท. Those of the first conjugation are the following:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Part. Fem.</th>
<th>Aorist sg. 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>อำเภอักษ, to hear.</td>
<td>อมารAK.</td>
<td>อมาร (72, 8).</td>
</tr>
<tr>
<td>อส	ำEK, to remain upright.</td>
<td>อส	ำAK.</td>
<td>อส	ำ (id.).</td>
</tr>
</tbody>
</table>

1 We often find forms corresponding to ำ-ยён (152, 4; 248, 5), ำ-ยён (249, 3), ำ-ยён (248, 9), or even ำ-ยён (130, 8) written instead of ำ-ยён, and so on. The same is true of ำ-อิ and ำ-(้ำ). These are probably matters of spelling. See § 4.
2 Also written -m, -n, or -m.
Infin. Part. Fém. Arch. n. 3.

chala, to proceed.
chodak.
chalak.

dzura, to fret.
dserak.
dserak.

ghapak.

gho, to have open eyes.
gharak.
ghirak.

gho, to rain.
ghorak.
ghorak.

ghwošak, to fear.
ghwošak.
ghwošak.

gwāšak, to chide.
gwāšak.
gwāšak.

hipak.
hipak.

lagak.
laga.

lalak.
lala (210, 7).

nara, to low (of a cow).
nara.
nara (212, 10).

pakhaak.
pakhaa (72, 11).

pāya.
pāya.
pāya (72, 12).

raghaak.
ragha.
ragha (72, 12).

rapak.
rapa.
rapa (72, 12).

rasak.
rasa.
rasa (198, 7).

rasak.
rash (196, 6).

sharak.
shar (72, 9).

shorak.
shāra or sharra (203, 9).

shahak.
shāra (203, 6).

trayak.
traya (192, 3).

tsak.
tsawa (69, 14; 70, 1)* or tsā (III).

yasak.
yasa (215, 5).

zangak.
zanga (199, 6).

zhagak.
zhagha (201, 7).

Note the forms sharra and sharra, with doubled ṭ and r.

59. The following verbs of the first conjugation are irregular:—

Infin. Past Part. Fém. Arch. n. 3.

bāhi, to distribute.
bayak.
bayak.

bāhi (73, 1).

āna, to see.
dāk.
dāk.

dāna (73, 2).

ghama, to be heavy.
ghamawak.
ghamawak.

ghama (205, 8).

gho, to say.
gho.
gho.

gho (206, 7).

kau, to do, to make.
dāk.
dāk.

dāk (100, 6; 248, 10),

kā (100, 7), or ka (24, 4),

nāma (213, 3).

bizi or bizzā (72, 5).

prā (100, 10).

rā (198, 5).

phina (73, 5).
The verbs ɐbæ̟职业道德, to be inhabited (183, 6), ɨnɪlɛk (214, 9), to be ground, and rɛnɛk, to be torn (198, 3), form their aorists periphastically with the aorist of the verb ʂyok, to become. Thus:

ɑbɑd sů, thou mayst be inhabited.
ɑbɑd sʊ, he or she may be inhabited.

In the case of ɑbɑɗɛk, the word ɑbɑd remains unchanged throughout. In the case of ɨnɪlɛk and rɛnɛk it is the past participle that is conjugated with the aorist of ʂyok. This participle, being an adjective, agrees with the subject in gender and number. Thus:

ɨnɪlɛk sɑ, he may be ground.
ɨnɪlɛk sɑ, she may be ground.
ɨnɪlɛk sɨn, they may be ground.

Similarly for rɛnɛk (fem. rynək).

60. Verbs of the second conjugation are entirely irregular in the formation of the third persons singular of their aorists. A list of the forms will be found in § 38, and all the principal forms of this tense of these verbs will be found in § 62.

It may be noted that one verb of the second conjugation makes the third person singular of its aorist end in ɑ or ə. This is pruwɛk, to sell, 3rd sing. aorist prʊə or prɑ. For all other verbs the third person singular ends either in ɪ or in ɑ.

61. Formation of the second person singular (92, 13).—There are many varieties of the form of this person, and it is difficult to compile a complete set of rules on the subject. The following rules are as complete as I can make them.

We have seen that the third person singular of this tense ends in ɪ or in ɑ, and that this division is carried through both the first and second conjugations. The forms of the second person fall into two main divisions based on this grouping. Here, the fact that a verb belongs to the first or second conjugation does not affect the matter, as it does in the case of the third person. We must take the third person singular, as it is formed under the preceding rules just given, and from it form the second person singular. If the third person singular ends in ɪ, the second person is formed in one way, and if it ends in ɑ, the second person is formed in another.

A. When the third person singular ends in ɪ.—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb ɡhafɛk, to weave, is ɡhaf. The third person singular aorist is ɡhaf ɪ, and the second person singular is formed by strengthening the stem ɡhaf to ɡhɛf, so that we get ɡhɛf. We thus get the following rules:

(1) If the penultimate vowel of the third person singular is ɑ, the second person singular is generally formed by changing this ɑ to ɬ. Thus (93, 6):

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Third Person Sing.</th>
<th>Aorist</th>
<th>Second Person Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɡaʃɛk, to defeat.</td>
<td>ɡoʃi.</td>
<td>ɡoʃi.</td>
<td>ɡoʃi.</td>
</tr>
<tr>
<td>ɡhafɛʃɛk, to weave.</td>
<td>ɡhafɨ.</td>
<td>ɡhafɨ.</td>
<td>ɡhafɨ.</td>
</tr>
<tr>
<td>hanyɛk, to remain.</td>
<td>hanyɨ.</td>
<td>hanyɨ.</td>
<td>hanyɨ.</td>
</tr>
<tr>
<td>ɬi-təʃɛk, to summon.</td>
<td>ɬi-ɬɨwɨ.</td>
<td>ɬi-ɬɨwɨ.</td>
<td>ɬi-ɬɨwɨ.</td>
</tr>
<tr>
<td>kayɛk, to do, to make.</td>
<td>kawɨ, ka.</td>
<td>kewɨ, ka.</td>
<td>kewɨ, ka.</td>
</tr>
</tbody>
</table>
### Infinitive.  |  Third Person Sing.  |  Aorist.  |  Second Person Sing.
---|---|---|---
mukhau\'\'ek, to knead.  |  mukhawi.  |  mukh\'e\'wii.  |
şiri-ist\'ek, to send.  |  şiri-istawi.  |  şiri-ist\'o\'wii.  |
lsai\'ek, to take.  |  lsai.  |  ls\'i.  |
wuzma\'ek, to test.  |  wuzma\'awi.  |  wuzma\'wii.  |

(2) Sometimes, also a penultimate ą or i is similarly changed to ē (94, 1). Thus:—  
sā\'i\'ek, to keep.  |  sā\'i.  |  sē\'i.  |
spā\'r\'i\'ek, to consign.  |  spā\'r\'\'i.  |  spē\'r\'i.  |
pā\'k\'ē\'k, to cook.  |  bā\'i or bī\'zā.  |  bā\'ē (188, 8).  

(3) Sometimes the final i is dropped, and no other change is made (94, 3). Thus:—  
ghu\'i\'ē\'k, to say.  |  ghu\'wāt\'i.  |  ghu\'wāt.  |
nim\'ē\'k, to descend.  |  nim\'i.  |  nim.  |
wō\'ē\'k, to place.  |  nō\'i\'i.  |  nō\'i.  |
wus\'t\'ē\'k, to fly.  |  wus\'t\'i.  |  wus\'t.  |

To these we may add the following, in which the stem-vowel has been lengthened.  
Cf. B. 2.  

|  |  |  |  |
---|---|---|---|

bash\'ē\'k, to give.  |  bash\'i.  |  bash\' (95, 5).  |
wō\'k, to obtain.  |  wō\'wii.  |  wō\'o (96, 4).  |
zbush\'ē\'k, to suck.  |  zbush\'i.  |  zbush\' (199, 7).  |

and the following, in which it has been shortened:—  
sū\'i\'ē\'k, to become abraded.  |  sū\'i.  |  sūt (201, 10).  |

(4) When the final i of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus:—  
gastak or glas\'tak, to take  |  g\'i.  |  g\'i.  |
away.  |  |  |
tatak, to drink.  |  tri.  |  tri.  |
mul\'ak, to die.  |  mri.  |  mri.  |

So also:—  
\'ē\'k, to stand still.  |  \'i.  |  \'i.  |

(5) The following are irregular:—  
ka or ki (also regular).  |  ka (also regular).  |
lik\'ē\'k, to ascend.  |  lik\'wii (pp. f. lik\'\'yak, lik\'i.  |  § 37.  |

pray\'ē\'k, to beat.  |  pra\'i.  |  pra\'i.  |
şri\'ū\'i\'k, to give.  |  şri\'awii or şri\'aw\'wii.  |  şri\'ē\'i (96, 4).  |
št\'amb\'ē\'k, to thrust into.  |  şt\'amb\'i.  |  şt\'amb\'ōwii.  |
wak\'hay\'ē\'k, to dig.  |  wak\'hay\'i.  |  wak\'hai (213, 10).  |

---

We should expect şhērī for the Aorist 2nd Singular, and Imperative 2nd Singular, but wherever the word occurs (e.g. p. 145, 1. 5; 204, 1. 6) Ghulām Muḥammad Khān has quite clearly  şhērī, not  şhērī. But in specimen II, he gives a 2nd person plural imperative  şhērīst.  Şhērī is evidently  şhērī, i.e. thou mayst give to me, for  şhērīst, but the indirect object need not be in the first person, e.g. in  şzā\'i\' al gus\'t gād barbār  şhērī, give to him punishment corresponding to the fault (145, 6), it is in the third person.
§ 62. VERB, AORIST.

B. When the third person singular ends in $a$.—

(1) The final $a$ is often simply dropped (94, 12). Cf. A. 3. Thus:—

<table>
<thead>
<tr>
<th>Ininitive</th>
<th>Third Person Sing.</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-w'alak, to take out.</td>
<td>na-w'ra.</td>
<td>na-w'ra.</td>
</tr>
<tr>
<td>yas'èk, to be boiled.</td>
<td>yasa.</td>
<td>yas.</td>
</tr>
</tbody>
</table>

(2) In such cases, the penultimate vowel is sometimes strengthened by changing it to $a$ or $i$ (95, 2). Cf. ba$p'yèk$ and b'ôk under head A. 3. Thus:—

| Anar'èk, to hear. | amara. | amar. |
| ash'tèk, to remain upright. | ashta. | isht. |
| ışhustak, to weep. | ışhava. | ışhin. |
| iš'èk, to go. | išawa. | išin. |

(3) Sometimes $i$ is substituted for the final $a$ (95, 12). Thus:—

| bi'yèk, to become, to be. | ba. | bi. |
| katak, to abandon. | zha. | zhi (90, 2). |
| khwalak, to eat. | khura, khra. | khuri, khri. |
| ri'yèk, to shave. | ri'nä. | ri'nä. |
| șki'yèk, to buy. | șki'na. | șki'nä. |

but $s$ôk, to become. $s$ô or sû (95, 8).

(4) In two cases the vowel substituted is $a$, not $i$, viz.:—

| dzôk, to arrive. | dza. | dzai (96, 1). |
| nastak, to sit. | na. | nau (96, 1). |

(5) The following are altogether irregular:—

| Bish'tak, to read. | hava. | wîw (96, 4). |
| prôwak, to sell. | prâ or pră. | prä or prâ (95, 11). |
| par'yak, to fry (§ 37). | par'yä. | parraâ (190, 8). |
| ghwa$p'yèk$, to fear. | ghwa'pîka or ghwa'pî. | ghwa$p'î$ (205, 6) or ghwa$p'î$ (Suppl. 3, 8). |

Aorist, second conjugation.

62. As the formation of the aorist in the second conjugation is so irregular, there is here given a table of all the verbs of the second conjugation conjugated in the aorist singular. The plural forms can easily be ascertained from the analogy of the first person singular. Before setting out the table, the whole of the aorist of the verb khwalak, to eat (92), is here given, so as to make all plain:—

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. khura$m$ or khr$m$.</td>
<td>khuryën or khryën.</td>
</tr>
<tr>
<td>2. khuri or khrì.</td>
<td>khurai or khrai.</td>
</tr>
<tr>
<td>3. khura or khrì.</td>
<td>khurin or khrin.</td>
</tr>
</tbody>
</table>

In the following table are given, first, those verbs whose third persons singular end in $i$, and then those whose third persons end in $a$. In each group the verbs are arranged in alphabetical order.
### A. Verbs whose third persons singular aorist end in ı—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>First Person</th>
<th>Aorist Singular</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>bıraık, to burn (intrans-</td>
<td>braı̇m.</td>
<td>braız.</td>
<td>brași.</td>
</tr>
<tr>
<td>itive)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bıraık, to burn (transitive)</td>
<td>braı̇m.</td>
<td>brızı̇.</td>
<td>braızı̇ or brızı̇.</td>
</tr>
<tr>
<td>dilık, to reap.</td>
<td>dirı̇m.</td>
<td>dirı̇.</td>
<td>dirı̇.</td>
</tr>
<tr>
<td>dranık, to keep, own.</td>
<td>darı̇m.</td>
<td>dărı̇.</td>
<td>dărı̇.</td>
</tr>
<tr>
<td>gastık or glıstaık, to carry off</td>
<td>glı̇m or glı̇ı̇m</td>
<td>gli̇.</td>
<td>gli̇.</td>
</tr>
<tr>
<td>hanızık or handızık, to remain over</td>
<td>hanızı̇m.</td>
<td>hanızı̇.</td>
<td>hanızı̇.</td>
</tr>
<tr>
<td>mazık, to break.</td>
<td>mazı̇m.</td>
<td>mazı̇.</td>
<td>mazı̇.</td>
</tr>
<tr>
<td>nullık, to die.</td>
<td>mırı̇m.</td>
<td>mırı̇.</td>
<td>mırı̇.</td>
</tr>
<tr>
<td>na-gı̀ık, to come out.</td>
<td>nı̇sı̇m.</td>
<td>nı̇sı̇.</td>
<td>nı̇sı̇.</td>
</tr>
<tr>
<td>nıwık, to go to sleep.</td>
<td>nıwı̇m.</td>
<td>nıwı̇.</td>
<td>nıwı̇.</td>
</tr>
<tr>
<td>nyık, to place.</td>
<td>nıwı̇m.</td>
<td>nıwı̇.</td>
<td>nıwı̇.</td>
</tr>
<tr>
<td>piışık, to write.</td>
<td>piı̇sı̇m.</td>
<td>piı̇sı̇.</td>
<td>piı̇sı̇.</td>
</tr>
<tr>
<td>sıkı̇yık, to give.</td>
<td>sıkı̇wı̇m.</td>
<td>sıkı̇wı̇.</td>
<td>sıkı̇wı̇ or sıkı̇wı̇ı̇.</td>
</tr>
<tr>
<td>tı̇sık, to drink.</td>
<td>tı̇rı̇m.</td>
<td>tı̇rı̇.</td>
<td>tı̇rı̇.</td>
</tr>
<tr>
<td>wıkı̇, to get.</td>
<td>wı̇dı̇m.</td>
<td>wı̇dı̇.</td>
<td>wı̇dı̇.</td>
</tr>
<tr>
<td>wı̇rı̇ık, to take.</td>
<td>wı̇rı̇m.</td>
<td>wı̇rı̇.</td>
<td>wı̇rı̇ or wı̇rı̇ı̇.</td>
</tr>
</tbody>
</table>

### B. Verbs whose third persons singular aorist end in a—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>First Person</th>
<th>Aorist Singular</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>aghık, to reach, to be born.</td>
<td>awaı̇sı̇m.</td>
<td>awersı̇.</td>
<td>awaı̇sa.</td>
</tr>
<tr>
<td>byık, to be, to become.</td>
<td>bı̇m.</td>
<td>biı̇.</td>
<td>baı̇.</td>
</tr>
<tr>
<td>dzık, to arrive.</td>
<td>dzı̇m or dzawı̇m</td>
<td>dzaiı̇.</td>
<td>dzı̇a.</td>
</tr>
<tr>
<td>dzı̇ık or zık, to propel.</td>
<td>dı̇m.</td>
<td>diı̇.</td>
<td>daı̇.</td>
</tr>
<tr>
<td>gı̇waı̇ık, to fall.</td>
<td>dzawı̇m, zı̇awı̇m</td>
<td>dızı̇n, zı̇an.</td>
<td>dızı̇n, zını̇a.</td>
</tr>
<tr>
<td>hı̇tık, to abandon.</td>
<td>zı̇hı̇m or zı̇hayı̇m</td>
<td>zı̇hı̇ı̇.</td>
<td>zı̇haı̇.</td>
</tr>
<tr>
<td>hisı̇ık, to read.</td>
<td>hı̇wı̇m.</td>
<td>wı̇wı̇.</td>
<td>hı̇wı̇a.</td>
</tr>
<tr>
<td>khanık, to laugh (265, 7).</td>
<td>khanı̇m (264, 2)</td>
<td>khanı̇ (264, 2)</td>
<td>khanı̇a (265, 8)</td>
</tr>
<tr>
<td>kınık, to eat.</td>
<td>kını̇m.</td>
<td>kını̇.</td>
<td>kını̇a.</td>
</tr>
<tr>
<td>na-wı̇ık, to copulate.</td>
<td>nı̇wı̇m.</td>
<td>nı̇wı̇.</td>
<td>nı̇wı̇a.</td>
</tr>
<tr>
<td>na-wı̇ık, to take out.</td>
<td>na-wı̇rı̇m.</td>
<td>na-wı̇rı̇.</td>
<td>na-wı̇rı̇a.</td>
</tr>
<tr>
<td>nık, to seize.</td>
<td>nı̇sı̇m.</td>
<td>nı̇sı̇.</td>
<td>nı̇sı̇a.</td>
</tr>
<tr>
<td>prı̇nak, to sell.</td>
<td>prı̇ı̇wı̇m.</td>
<td>prı̇ı̇wı̇.</td>
<td>prı̇ı̇wı̇a.</td>
</tr>
<tr>
<td>sıkı̇ı̇ık, to weep.</td>
<td>sıkı̇ı̇wı̇m.</td>
<td>sıkı̇ı̇wı̇.</td>
<td>sıkı̇ı̇wı̇a.</td>
</tr>
<tr>
<td>sıkı̇ı̇ık, to become.</td>
<td>sı̇ı̇m.</td>
<td>sı̇ı̇.</td>
<td>sı̇ı̇a.</td>
</tr>
<tr>
<td>wı̇gınık, to enter.</td>
<td>wı̇ı̇sı̇m.</td>
<td>wı̇ı̇sı̇.</td>
<td>wı̇ı̇sı̇a.</td>
</tr>
<tr>
<td>wı̇ık, to bring.</td>
<td>wı̇ı̇rı̇m.</td>
<td>wı̇ı̇rı̇.</td>
<td>wı̇ı̇rı̇a or wı̇ı̇rı̇ı̇a.</td>
</tr>
<tr>
<td>wa-ı̇ık, to slay.</td>
<td>waı̇sı̇m.</td>
<td>waı̇sı̇.</td>
<td>waı̇sı̇a.</td>
</tr>
</tbody>
</table>
Tenses formed from the Aorist.

63. Omitting, for the present, the consideration of the imperative, two other tenses are formed from the aorist. These are the present and the future. The former is made by adding the particle bū, and the latter by adding the particle sū, to the aorist.

It will be remembered that these particles are also used with the past participle to form the imperfect and the future perfect, respectively. The various persons of the past tense are formed by the addition of pronominal suffixes to the past participle. These suffixes are moveable, and are attached, not to the past participle, but to bū or sū, when either of these follows the verb (see § 48 and § 51).

With the tenses formed from the aorist this is not the case. The persons of the aorist are indicated by real verbal terminations, and not by pronominal suffixes. These terminations are not detachable, and hence are never added to bū or sū, when either of these follows the aorist (82, 13; 84, 12).

The bū or sū may either precede or follow the aorist. The order in which they stand in reference to other particles is described in § 139.

64. The Present.—The present is formed by prefixing or suffixing bū to the aorist (100, 10). Thus:

Singular. Plural.
1. bū ghaf'ım, I weave. bū ghafyoun, we weave.
2. bū ghēf't, thou weavest. bū ghaf'ai, ye weave.
3. bū ghaf't, he weaves. bū ghafin, they weave.

This tense is also used with the meaning of a present definite, 'I am weaving,' etc.

This tense is also used (83, 1; 106, 3), in the case of verbs that are not nominal compound verbs, as a habitual present, as in af' sarai bū hamēsha gāk khura, that man habitually eats meat. If the verb is a nominal compound, formed with a copulative verb and a noun, then the present tense of the verb bāk, to be, to become, is used as the copula, to give the force of a habitual present. Thus, af' sarai bū hamēsha randsūr ba, that man is habitually sick.

65. The Future.—The future is formed by prefixing or suffixing sū to the aorist (101, 6). Thus:

Singular. Plural.
1. sū ghaf'ım, I shall weave. sū ghafyoun, we shall weave.
2. sū ghēf't, thou wilt weave. sū ghaf'ai, ye will weave.
3. sū ghaf't, he will weave. sū ghafin, they will weave.

66. Aorist with Pronominal Suffixes.—The aorist of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object itself is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and are here repeated for ready reference:

am or (after a vowel) m, me.

an or (after a vowel) n, us.

at or (after a vowel) t, thee.

an or (after a vowel) n, you.

a (after a consonant) or ūa, him, her, it.

a or (after a vowel) ūa, them.
The following table gives all the forms of the aorist of the verb $ghaf^*\tilde{e}k$, to weave, with those suffixes (113). The present and future are, of course, the same, with the addition of $b\breve{u}$ or $s\breve{u}$, respectively.

<table>
<thead>
<tr>
<th>me.</th>
<th>thee.</th>
<th>him, her, it, or them.</th>
<th>us, you.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ghaf^*\tilde{e}m$, I may weave.</td>
<td>$ghaf^*=am$.</td>
<td>$ghaf^*\tilde{e}m$-at.</td>
<td>$ghaf^<em>\tilde{e}m$-a, or $ghaf^</em>\tilde{e}m$-wa.</td>
</tr>
<tr>
<td>$ghaf^*\tilde{e}$, thou mayst weave.</td>
<td>$ghaf^*t$.</td>
<td>$ghaf^*t$-a.</td>
<td>$ghaf^*t$-n.</td>
</tr>
<tr>
<td>$ghaf^*$, he may weave.</td>
<td>$ghaf^*t$.</td>
<td>$ghaf^*t$-a.</td>
<td>$ghaf^*t$-n.</td>
</tr>
<tr>
<td>$ghaf\breve{u}$, we may weave.</td>
<td>$ghaf\breve{u}$-am.</td>
<td>$ghaf\breve{u}$-at.</td>
<td>$ghaf\breve{u}$-a, or $ghaf\breve{u}$-oa.</td>
</tr>
<tr>
<td>$ghaf\breve{u}$, ye may weave.</td>
<td>$ghaf\breve{u}$-am.</td>
<td>$ghaf\breve{u}$-at.</td>
<td>$ghaf\breve{u}$-a, or $ghaf\breve{u}$-a.</td>
</tr>
<tr>
<td>$ghaf\breve{u}$, they may weave.</td>
<td>$ghaf\breve{u}$-am.</td>
<td>$ghaf\breve{u}$-at.</td>
<td>$ghaf\breve{u}$-a.</td>
</tr>
</tbody>
</table>

The second person plural should be noted, as the forms are slightly irregular.

**Imperative.**

67. In the imperative, the first person singular and plural and the second person plural are the same as in the aorist (99, 7-11). There are special forms for the second person singular and for the third person. In the third person, the singular and the plural are the same. The following is an example of the conjugation of the imperative.

The verb taken is $ghaf^*\tilde{e}k$, to weave:

- **Singular.**
  - 1. $ghaf^*\tilde{e}m$, let me weave.
  - 2. $ghaf^*$ or $ghaf^*\tilde{e}$, weave thou.
  - 3. $ghaf\breve{u}$ or $ghaf\breve{u}$, weave thou.

- **Plural.**
  - 1. $ghaf\breve{u}$, let us weave.
  - 2. $ghaf\breve{u}$ or $ghaf\breve{u}$, we weave.
  - 3. $ghaf\breve{u}$, let them weave.

The only forms that present difficulties are the second person singular and the third person.

68. A. **Formation of the second person singular** (96, 9).

(1) When the second person singular of the aorist ends in $i$ preceded by a consonant, and is of two or more syllables, the second person singular of the imperative is formed by dropping the $i$. Thus, from $ghaf^*$, thou mayst weave, we get $ghaf$. To this the letters $\tilde{e}$ may be added (96, 13), as in $ghaf^*\tilde{e}$. This form with $\tilde{e}$ is the more usual of the two, and with some verbs appears to be the only one used. The following are examples:

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Aorist, sing. 2.</th>
<th>Imperative, sing. 2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ma\breve{w}\breve{e}k$, to obey.</td>
<td>$m\breve{w}\breve{e}i$.</td>
<td>$m\breve{w}\breve{e}, m\breve{w}\breve{e}n$ (240, 2).</td>
</tr>
<tr>
<td>$mu\breve{k}haw\breve{e}k$, to knead.</td>
<td>$mu\breve{k}h\breve{w}\breve{e}i$.</td>
<td>$mu\breve{k}h\breve{w}, mu\breve{k}h\breve{w}n$ (97, 3).</td>
</tr>
<tr>
<td>$wu\breve{z}m\breve{a}\breve{y}k$, to test.</td>
<td>$wu\breve{z}m\breve{w}\breve{e}i$.</td>
<td>$wu\breve{z}m\breve{w}, wu\breve{z}m\breve{w}n$ (97, 4).</td>
</tr>
<tr>
<td>$pak\breve{h}\breve{e}k$, to cook.</td>
<td>$b\breve{e}z\breve{i}$.</td>
<td>$b\breve{e}z\breve{n}$ (97, 5).</td>
</tr>
<tr>
<td>$kay\breve{e}k$, to do, to make.</td>
<td>$k\breve{e}w$ or $k\breve{a}$.</td>
<td>$k\breve{w}$ (97, 6), $k\breve{w}n$ (97, 6; 100, 6; 162, 6; 248, 4; 252, 15; 253, 11), or $k\breve{a}$. (See No. 3, below.)</td>
</tr>
</tbody>
</table>

$\tilde{e}k$, to see. | $dz\breve{u}n\breve{i}$. | $dz\breve{u}n\breve{w}$ (76, 6). |
Irregular is:—  
ṣ̄r̥īyək, to give.  
ṣ̄r̥ī.  
ṣ̄ra (246, 15; 261, 6), or ṣ̄r̥r̥ (145, 5).

(2) When the second person singular of the aorist consists of one syllable only, and ends in a vowel, the second person singular of the imperative is generally formed by substituting ọn or ọn for the final vowel. Thus:—

dz̄ōk, to propel.  
di.  
dōn (247, 14).

gast̄ak or glāt̄ak, to carry off.  
gl̄i.  
glōn (99, 5).

hatāk, to abandon.  
zha.  
zhōn (99, 5).

khās̄at̄ak, to eat.  
khv̄r̥ or khv̄r̥.  
hk̄r̥̂n (166, 9) or khr̥̂n (99, 5).

mulāk, to die.  
m̄v̄.  
m̄r̥̂n (99, 5) or m̄r̥ (75, 8).

īt̄āt̄ak, to drink.  
tv̄.  
tv̄n (99, 5).

sȳōk, to become.  
s̄u.  
s̄n (251, 2).

But:—  
bȳōk, to be, to become.  
b̄i.  
b̄i (105, 8).

In other words, these verbs make the second person singular the same as the third person.

(3) In all other cases, the second person singular of the imperative is the same as the second person singular of the aorist (97, 7). Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Aorist, sing. 2</th>
<th>Imperative, sing. 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>dilak, to reap.</td>
<td>di.</td>
<td>dir.</td>
</tr>
<tr>
<td>ghvw̄k, to say.</td>
<td>ghv̄s̄.</td>
<td>ghv̄s̄.</td>
</tr>
<tr>
<td>kav̄k, to do, to make.</td>
<td>k̄a.</td>
<td>k̄a (100, 7; 248, 4; 250, 8).</td>
</tr>
<tr>
<td>(See, also, No. 1.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nastak, to sit.</td>
<td>n̄a.</td>
<td>n̄a (100, 3).</td>
</tr>
<tr>
<td>nȳōk, to place.</td>
<td>n̄w.</td>
<td>n̄w.</td>
</tr>
<tr>
<td>pr̄aw̄k, to sell.</td>
<td>pr̄a.</td>
<td>pr̄a.</td>
</tr>
<tr>
<td>r̄-dz̄ōk, to come.</td>
<td>r̄-dz̄a.</td>
<td>r̄-dz̄a (100, 3).</td>
</tr>
<tr>
<td>w̄r̄aw̄k, to bring.</td>
<td>w̄r̄.</td>
<td>w̄r̄.</td>
</tr>
<tr>
<td>w̄̄ȳaw̄k, to take.</td>
<td>w̄̄r̄.</td>
<td>w̄̄r̄.</td>
</tr>
</tbody>
</table>

69. B. Formation of the third person singular and plural (98, 2).—The plural of the third person is the same as the singular. The third person is formed from the third person singular of the aorist by substituting the syllable ọn or ọn for the final i or a. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Aorist, sing. 3</th>
<th>Imperative, sing. and plur. 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>amar̄̄v̄̄k, to hear.</td>
<td>amara.</td>
<td>amarn or amarv̄̄n.</td>
</tr>
<tr>
<td>kaȳ̄k, to do, to make.</td>
<td>kav̄̄i.</td>
<td>kaw̄̄n or kaw̄̄n.</td>
</tr>
<tr>
<td>khās̄at̄ak, to eat.</td>
<td>khra.</td>
<td>khr̄̂n or khr̄̂n (62, 1).</td>
</tr>
<tr>
<td>mūk̄haw̄̄v̄̄̄k, to knead.</td>
<td>mūk̄haw̄̄i.</td>
<td>mūk̄haw̄n or mūk̄haw̄n.</td>
</tr>
<tr>
<td>nȳōk, to place.</td>
<td>n̄w.</td>
<td>n̄w̄n or n̄w̄n.</td>
</tr>
<tr>
<td>w̄r̄aw̄k, to bring.</td>
<td>w̄r̄a.</td>
<td>w̄r̄n or w̄r̄n.</td>
</tr>
<tr>
<td>w̄̄s̄̄m̄̄ȳaw̄̄k, to test.</td>
<td>w̄̄s̄̄m̄̄w̄.</td>
<td>w̄̄s̄̄m̄̄w̄̄n or w̄̄s̄̄m̄̄w̄̄n.</td>
</tr>
</tbody>
</table>

For pr̄aw̄k, to sell, we have:—
| pr̄aw̄k, to sell. | pr̄a or pr̄a. | pr̄aw̄n or pr̄aw̄n. |
70. Other persons of the Imperative.—As already stated, the other persons follow the aorist. There are a few exceptions. Viz.:

The verbs dseq, to arrive, and nseql, to sit, form the second person plural either regularly, as in dsei and nai, which happen to be the same in form as the second person singular, or else optionally lengthen the a, so that we get dsei and nai, so as to distinguish them from the singular (100, 4).

The verb kuyeq, to do, to make, has a polite second singular imperative hzd, as in ghun kž, please make hidden, i.e. please hide (100, 9).

Imperative, second conjugation.

71. As the formation of the imperative of the verbs of the second conjugations presents difficulties owing to the irregular formation of the aorist, there is here given a table of all the verbs of the second conjugation, arranged in alphabetical order, and conjugated in the imperative singular. The first and second persons plural may easily be ascertained from the analogy of the first person singular, and the third person plural is the same as the third person singular. Before setting out the table, the whole imperative of the verb khwalak, to eat, is here given, so as to make all plain:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| 1. khurq or khrq | khuryq or khyr q.
| 2. khrq or khrq | khurq or khrq |
| 3. khurq, khrq, khrq, or khrq | khur q, khr q, khr q, or khr q |

In the following table, in the column for the third person, only the form in oũ is given. The form in un can be obtained by substituting u for ô.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>aghq, to reach, to be born.</td>
<td>awas q.</td>
</tr>
<tr>
<td>brsqtak, to burn (intransitive).</td>
<td>brs q.</td>
</tr>
<tr>
<td>brsqtak, to burn (transitive).</td>
<td>brs q.</td>
</tr>
<tr>
<td>b̩q, to be, become.</td>
<td>b̩.</td>
</tr>
<tr>
<td>d̩lak, to reap.</td>
<td>d̩l̩q.</td>
</tr>
<tr>
<td>drsqtak, to keep, own.</td>
<td>drs q.</td>
</tr>
<tr>
<td>dsq, to arrive.</td>
<td>dsq or drsq q.</td>
</tr>
<tr>
<td>dsq or sãq, to propel.</td>
<td>dsq q.</td>
</tr>
<tr>
<td>d̩stak or g̩stak, to strike.</td>
<td>d̩sq q. or zsq q.</td>
</tr>
<tr>
<td>g̩w̩stak, to fall.</td>
<td>g̩w̩q q.</td>
</tr>
<tr>
<td>k̩u̩q or h̩u̩q, to remain over.</td>
<td>k̩u̩q.</td>
</tr>
<tr>
<td>h̩ataq, to abandon.</td>
<td>h̩a̩q q. or zh̩a̩q q.</td>
</tr>
</tbody>
</table>
### § 72. Verb, Imperative.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Person</strong></td>
<td><strong>Second Person</strong></td>
</tr>
<tr>
<td>hāššāk, to read.</td>
<td>hāsm</td>
</tr>
<tr>
<td>ḫānāk, to laugh (264, 7).</td>
<td>ḫaṣm (264, 2)</td>
</tr>
<tr>
<td>ḫēsunāk, to eat.</td>
<td>ḫarsm or ḫhrsm</td>
</tr>
<tr>
<td>ḫēnāk, to copulate.</td>
<td>ḫms</td>
</tr>
<tr>
<td>ṛāqāt, to break.</td>
<td>ṛms</td>
</tr>
<tr>
<td>mūllāk, to die.</td>
<td>mūms</td>
</tr>
<tr>
<td>na-ḥēlāk, to come out.</td>
<td>nāms</td>
</tr>
<tr>
<td>na-sālāk, to sit.</td>
<td>nams</td>
</tr>
<tr>
<td>na-ūnālak, to take out.</td>
<td>na-ūnms</td>
</tr>
<tr>
<td>nēk, to seize.</td>
<td>nēms</td>
</tr>
<tr>
<td>muṣnālak, to go to sleep.</td>
<td>muṣms</td>
</tr>
<tr>
<td>muṣāk, to place.</td>
<td>muṣms</td>
</tr>
<tr>
<td>piṭṭāk, to write.</td>
<td>piṭms</td>
</tr>
<tr>
<td>pruṣāk, to sell.</td>
<td>pruṣms</td>
</tr>
<tr>
<td>ṣḥasālak, to weep.</td>
<td>ṣḥams</td>
</tr>
<tr>
<td>ṣṭīqāk, to give.</td>
<td>ṣṭāms</td>
</tr>
<tr>
<td>ṣūk, to become.</td>
<td>sūms</td>
</tr>
<tr>
<td>ṭuṭāk, to drink.</td>
<td>ṭūms</td>
</tr>
<tr>
<td>maḥṣālak, to enter.</td>
<td>masms</td>
</tr>
<tr>
<td>abālak, to bring.</td>
<td>abāms</td>
</tr>
<tr>
<td>ma-ṣyālak, to slay.</td>
<td>maṣm</td>
</tr>
<tr>
<td>wāl, to get.</td>
<td>wāms</td>
</tr>
<tr>
<td>wāyālak, to take.</td>
<td>wāyms</td>
</tr>
</tbody>
</table>

1 2nd pers. pl. ṣḥāra (II). Ṣḥāra is literally 'give to me.' See § 61 note. Ṣḥāra is spelt ṣḥā in the List of Words, Nos. 84 and 284. See the remarks on the letter ṣḥ in § 2.

### 72. Imperative with pronominal suffixes.

As in the aorist, the imperative of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and also in § 66 dealing with the aorist with suffixes. Thus, ḡēf, weave thou; ḡēf-a, weave thou him or it. The conjugation of the imperative with suffixes presents no difficulties, and it is unnecessary to set it out in full. The principle is the same as that indicated in § 66 for the aorist, the forms of the imperative being used instead of those of the aorist.

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CHAPTER VI.

INDECLINABLES.

Adverbs.

73. The following are Adverbs of Manner:—

\( \text{pa g}^2 \text{r} \text{ang}, \) in this manner, thus (22, 14).

\( \text{pa j}^2 \text{r} \text{ang}, \) in that manner (id.).

\( \text{ts}^3 \text{r} \text{ang}, \) how? (29, 7).

\( \text{kundak}, \) perhaps (164, 5).

\( \text{kaska}, \) perhaps (164, 5).

\( \text{har ka}, \) God knows (164, 10).

\( \text{har kew\'n}, \) God knows (164, 10).

\( \text{w\'ar ka}, \) God knows (164, 10).

\( \text{guds}, \) only (162, 9).

\( \text{sa}, \) for no particular reason (166, 11).

\( \text{goy\'a}, \) as though (163, 7).

\( \text{tsak\'a}, \) as (163, 13).

Of the above, kundak and kaska indicate hope or uncertainty (164, 2), as in:—

\( \text{kundak (or kaska) ri Mashk dza}, \) perhaps Mashk may come, or there is a hope that he may come (164, 6).

The words har ka, har kew\'n, and w\'ar ka indicate doubt or ignorance, as in:—

\( \text{har ka ka sahib\'ir su dzo\'k ba ka nakh\'ir su dzo\'k ba}, \) God knows whether the Sahib will have come or whether he will not have come (164, 12).

\( \text{har kew\'n ka ts}^3 \text{ri su ghat\'asi}, \) God knows what he will say to me (165, 1).

Similarly w\'ar ka.

Guds is employed to particularize a condition. Thus, bd\'u nastak ba, he is (bd\'u ba) seated, but guds bd\'u nastak ba (162, 11), he remains seated and does nothing else (Hindi, baith\'a-hi rahta hai). So, guds=at bd\'u dza\'i (162, 12), it is thou who must go (and not anyone else), Hindi bd\'h= j\'a.

Sa is used like the Hindi ais\'e-h\'i, yu\'h-h\'i. Thus, sa nastak-am, I just sit down (166, 13), i.e. I did not sit for any particular purpose, but sat doing nothing—Hindi yu\'h= baith\'a. So hany\'m (167, 1), I am just sitting, Hindi yu\'h= baith\'a-h\'e.

Goy\'a comes at the beginning of a sentence, as in goy\'a hits-at nak d\'oh, as though thou didst nothing (164, 2).

An example of tsak\'a used as an adverb is tsak\'a msar\'a as ba, as is a tiger (163, 13).

Tsak\'a is also used as a preposition, see § 80.

74. The following are Adverbs of Place:—

\( i-d^3, \) here (23, 1; 55, 11), hither (257, 13).

\( i-d^3-l, \) here to it, in this direction, hither (257, 12).

\( pu-p^3, \) here (23, 6).

\( i-w^3, \) there (23, 1; 55, 11), thither.

\( i-w^3-l, \) there to it, in that direction, thither (160, 10).
pa-fa, there (23, 7).
gudë, where? (29, 7; 55, 13).
i-nar, at home, inside (55, 7).
volar, inside (56, 5).
i-bëgh, up, above, outside (id.).
pa-bëgh, upwards, to above, to outside (id.).
i-niskë, outside (id.).
pa-nëskë, to the outside (56, 7).
i-mukhë, in front (id.).
pa-mukhë, to the front (id.).
i-pëtsë, behind (56, 9).
pa-pëtsë, to behind (56, 7).
i-idëmë, below (56, 9).
pa-dëmë, to below, downwards (id.).
patu, in the direction of (id.).
i-pë patu, in this direction (23, 3).
i-fë patu, in that direction (id.).
tënu patu, in what direction? (29, 9; 30, 1).
pa-tsæf, afterwards, behind (56, 11).
i-tsangë, near (id.).
loa, near (56, 13).
pëtsë, far (id.).
inëtë, in possession (56, 11).
pa-sa, hither (56, 11), in this direction (167, 2), behind (167, 2).
mukhë pa-mukhë, face to face, facing (56, 13).
i-khuwarinësë, on the right (id.).
pa-khuwarinësë, towards the right (57, 1).
i-tseë, on the left (id.).
pa-tseë, towards the left (id.).
i-mands inar, in the middle (57, 3).
pa-përsë, with, together with (id.).
sarë, together, in one place (137, 4).

Of the above, pa sa is used in sentences such as pa-sa san, come up here, or go behind and follow me (167, 2), equivalent to the Hindi pîchhë hâ or idhor hâ. Pa sa is also used as a postposition, meaning 'except' (§ 88).

It will be observed that many of the above are nouns in the locative or instrumental case, governed by the prepositions i or pa respectively. Without the prepositions, these are nouns of place. Thus, bëgh, the place above; niskë, the place outside. So, bëgh sir hâ, the place above is good; but haf sarai i-bëgh sir hâ, that man is good on the top, i.e. is good externally (57, 10).

As examples of the use of sarë, we can quote a-kësi sarë hanyin, the Wazirs are sitting together (137, 5).

75. The following are Adverbs of Time:

hö wagt, now (23, 1).
përi, now (58, 11).
§ 76. INDECLINABLES, ADVERBS.

haf' waqt, then (23, 1).
ta' waqt, when? (29, 7).
ka, when, ka haf' nörî khwâlk, mun azz-al dzôk-um, when he ate, then I went to him (58, 11). Also used in conditional sentences.
kân, when? (29, 9).
ta, then (59, 1). Also used in conditional sentences.
tûn, today (58, 2), te'n-a nörî khwâlk, he ate bread today (178, 10).
prân, yesterday (58, 2).
indân, the day before yesterday (id.).
indân ta-min bi ryûs, two days before yesterday (id.).
shabâ, tomorrow (58, 6).
bi shabâ, the day after tomorrow (id.).
mun shabâ, two days after tomorrow, in future (id.).

For ‘night,’ the word šîwâ is added to the foregoing. Thus,—
tûn šîwâ, tonight (58, 6).
prân šîwâ, yesterday night, last night, and so on (id.).
wôgâ, tonight (58, 7).
po-ryûs, by day (58, 9).
po-shîwâ, by night (id.).
asal, this year (id.).
parsal, next year (id.).
indân sal, next year but one (58, 11).
ka sê, since (165, 4).
tûn ka, as long as (165, 5).
mun, yet, yet more, still more (58, 11; 165, 13).
tîl, always (151, 8).

Examples of the use of the last four are:—
ka sê tû bádshâh syôk-a, i-mund-ghal inar ai ghwar nak handezûk hâ, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6; 264, 3).
tûn ka az bû, tû go bû, as long as I remain, do thou also remain (165, 7).
mun-iw nak dzôk hâ, he is not yet come (166, 1).
mun wirân syôk, nay, he became still more sick (166, 2).
haf' bû ka sir ba, tîl bû sir ba, he who is (by nature) good, is always good (151, 8).
haf' sayî' naukâr nak syôk, mun jurnûnx ga syôk, that man did not become a servant (i.e. get employment), nay rather, a fine even was imposed upon him (166, 4).

76. The following are Adverbs of Cause or Reason:—
dzîlê, for this reason, because (23, 1; 248, 9).
ta-pê pûrê, for this reason (23, 3).
ta-pê pûrê, for that reason (id.).
ta-tsê pûrê, for what reason?, why? (29, 14; 248, 8).
kî or kiyê, why? (29, 10).
77. The following are Adverbs of Negation and Affirmation:—

nak, not (102, 3).

mak, not.

ma, not.

nahi, not (102, 8).

na . na, neither . . nor.

hā, yes.

hō ya, yes.

na, no.

na a, no.

sir, good.

bē-shaki, without doubt.

a-ṛāhā, the truth, it's true.

Of these, nak is the ordinary negative (102, 4), as in nak khwālak, he did not eat; nak bē khwā, he does not eat. With the imperative, mak is used instead of nak, as in har is' mak khōr, do not eat everything (62, 1). Ma occurs only once instead of mak, viz. in a-ẓāhān ma khwētāwān, do not wag (your) tongue (246, 2). It is borrowed from Pashto. On p. 102, 8, Ghulām Muhammad Khān states that nahi is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, na is only used when repeated, as in na 'Amr vī dzōk, na Bakr, neither 'Amr came, nor Bakr (156, 12).

The preceding negatives can be strengthened by the addition of the word hargīs or nāmī. Thus, hargīs aī nakhaī vār mak kēwān, on no account do such an action; nāmī-n hā kār nak dōk hā, I did not do this deed at all (162, 4).

The words for 'yes' and 'no' (160, 7) require no explanation. As an example, we have the question tā-l ga i-wē-l dzōk byōk-a, hast thou also gone to it there, i.e. thither? The answer might be hā or hō ya, yes; or it might be na or na a, no (160, 10). Sir (160, 12), bē-shaki (161, 2), and a-ṛāhā (161, 2), as their meanings shew, are emphatic affirmatives.

These words are often repeated, as in hā hā, yes, yes; na na, no, no; sir, sir, very good, and so on (160, 13).

78. Adverbs of Emphasis.—The particles aī and di are mainly employed to distinguish the subject of a sentence from the object, and in this connexion are dealt with at length in the syntax (see § 100). They are also used as emphatic or discriminating particles. In order to discriminate or emphasize a singular word, aī is used. If the word is plural, di is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus:

hā-Zaid gaē di bī makhlāq ga buk-in; khō bī kukk-ār di nak dzōk, Zaid aī vī dzōk, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came; Zaid alone came (suppl. 2, 8). Here the plural noun makhlāq (it is a borrowed word, already in the plural) is discriminated by the particle di, which is translated 'on the one hand.' The fact that all the people were there, is contrasted with the fact that all did not come. The
indefinite pronoun bi kuk, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes di, which is here translated 'on the other hand,' the fact that no one else came being contrasted with the fact that other people were there. Again, the fact that no one else came is contrasted with the fact that Zaid did come, and hence the singular noun Zaid is discriminated by the particle ai, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of ai or di is not required. For instance, in the sentence, Zaid əə rī-dzāk-in; hafō nastak əə rī-dzāk-em, Zaid and I came; he sat down, and I came on (suppl. 2, 1). Here although the fact that Zaid sat down is discriminated from the fact that I came on, there is no emphatic contrast between the two actions, both of which have the connecting link of the fact that both Zaid and I came, even if we did not come together. Hence here ai is not used.

Other examples of this use are:—

hafō əə rī hā; hafō ai šir nak hā, she is good; on the other hand, he is not good (289, 10, 11).

hā ai tar-mun marzā hā; hā ai tar-fu khowār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

marzāwí-t tson hūn? dyō-m marzā hūn; s-m ai tarbūr hā, how many brothers hast thou? I have two brothers, and, as for cousins, I have one (242, 15; 243, 1, 2).

ghrās ai hā, ka ziyar ai hā? Sūqī ai hā, is it black, or is it yellow? (nay) it is red (250, 13, 14).

79. The same two words are also used as pure particles of emphasis, much like the Hindi hī. This, in fact, has already appeared in the last clause of the first sentence above quoted,—Zaid ai rī dzāk, it was only Zaid that came, or, in Hindi, Zaid-hī āyā. So we have:—

az ai bū sakhkhal bē-parcā gīrzm; bī kuk di nak hā, I alone (Hindi maī hī) wander about thus unconcernedly; on the other hand, there is no one else (who does so) (suppl. 3, 5).

tū ai bū sakhkhal ghūāːrī; bī kuk-a ai bū spūk go nak gīvī, thou alone fearest such a man; on the other hand, no one else considers him to be even a dog (suppl. 3, 8).

mākh di sakhkhal hūn, ka kū-tū ki bū kōl nak ghvwatsěn, we alone are such that we say nothing to thee (suppl. 3, 11).

az ai bū tū zaym; bī kuk di bū nak zaym, I long for thee alone; on the other hand, for no one else do I long (suppl. 3, 13). Note that ai and di here refer to the objects of the two phrases.

saqā ḵī ai zarḵ pākār hā, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).

ka i-muš̱ī iršār ai ga ikhiyār nak dērī, mun kū-tū lāst di tū zaym, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).
ta-rundzūr pār'a a-pūtenf zarūr hā, abstemiousness is necessary only for the sick (145, 11).

ka sē tā hadāhāh syōk-a, i-mund-gal inar až ghuwar nak handzyōk hā, since thou becamest king, no fat has been left even on the tail of the fat-tailed sheep (165, 6; 264, 3).

az aī pa-khuai hā kār dōk, it was I who did this deed by myself (176, 1).

tū aī huśhyār hāi, it is thou who art intelligent (239, 15).

az aī khāla hām, it is I who am ignorant (240, 3); but

az stīr hām, I am weary (239, 12).

a-kulānī-t tōn hīn? s'-m aī kulān hā; syī-m dūw' hā, how many sons hast thou? I have only one son; I have a daughter (243, 6-8).

hā dūk' aī tar-tū dūw' hā, is this the girl that is thy daughter? (243, 9).

hō kulānāk aī tar-tū kulān hā, is this the boy that is thy son? (243, 10).

Prepositions and Postpositions.

80. Prepositions.—The prepositions pa, ta (or tar), and i (or kū), forming respectively the instrumental, genitive, and locative cases, have already been dealt with in § 10. Other prepositions are:

bē, without, except.

baghār, without, except.

tsāk', like.

The preposition bē is generally prefixed to the governed noun direct. Thus:

bē sarāi ri harr' dzāk-in, all came except the man (159, 11).

bē gup har ta' dī dī hīn, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, bē i'-, without that; bē p', without this (159, 3). But if a personal pronoun follows, it is put into the locative, as in:

bē kū-mun, without, or except, me (159, 5).

bē kū-mākh, without, or except, us (159, 6).

bē kū-r', without, or except, this (person) (id.).

bē kū-tū harr' ri dzāk-in, all came except thee (158, 12).

The proposition baghār always governs the locative case (159, 1). Thus:

baghār i'-, without, or except, that (159, 6).

baghār i-p', without, or except, this (id.).

baghār kū-tū, without, or except, thee (159, 7).

baghār kū-mun, without, or except, me (id.).

baghār i-sarāi, without a man (169, 1).

baghār i-gup, without a stone (159, 2).

The proposition tsāk', like, governs the genitive (163, 7), as in tsāk' ta-marrā, like a brother (163, 13); tsāk' ta-mēph', like the sun (163, 12). Tsāk' is also used as an adverb, see § 73.
§ 82. INDECLINABLES, POSTPOSITIONS.

81. **Postpositions.**—The following postpositions govern the genitive:—

*ghōndak*, like (163, 7).

*pa-rang*, like (id.).

*pur*, for (145, 8).

*inēt*, in possession of, equivalent to Hindi *pās*.

*i-tsang*, near.

Thus:—

*ta-marzā* *ghōndak*, like a brother (163, 11).

*ta-mōršē* *pa-rang*, like the sun (163, 11).

*ta-falānāi pār* bā *kag*/*m*, I make for so and so (145, 9).

*ta-randzūr pār* aī *a-pēt*/*t* *zarūr* hā, abstemiousness is necessary only for an invalid (145, 11).

*kwalanak-am* *ta-ōdāb pār* dzōk, I beat the boy for the sake of politeness, i.e. to teach him manners (179, 4).

The word *inēt* means ‘from him,’ ‘from her,’ ‘from it,’ or ‘from them’ (134, 15), and will be further discussed under the head of the syntax of pronouns (§§ 117, 120). It also means ‘in his, her, or its possession,’ as in *inēt* hā, it is in his possession. From this is developed its use as a postposition, as in:—

*ta-sorai inēt*, in possession of the man.

*tar-mun inēt* hā, it is in my possession (146, 1).

*tar-kuh inēt* hā, to whom does it belong? (250, 3).

*tar* *inēt* hā, it belongs to this man (250, 4).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (d)).

Thus:—

*inēt*-m hā, it is in my possession (135, 7).

*inēt*-t hā, it is in thy possession (135, 7).

*inēt*-wo hā, it is in his possession (135, 5).

If the particle *di*, used in ablative sentences (see §§ 83, 126), is added, then these mean ‘from me,’ ‘from thee,’ ‘from him,’ etc. Thus:—

*inēt*-mm-al *di tserēk*, he went away (*kal tserēk*) from me (136, 4).

*inēt*-ti-*ir di dzōk*, he came (*hīr dzōk*) from thee (136, 4).

For *i-tsang* we have *hafō* *piqētak ka a* *sorai* *tar-mun* *i-tsang* hanyē, he wrote—that ‘a man is sitting near me’ (151, 13).

82. The following postpositions govern the locative:—

*liki*, to, into, for.

*ki*, to, into, for.

*lōs*, from.

*i-rūst*, beginning from.

*ta-minak* or *ta-minshak*, up to.

*i-nar*, in.

*i-sar*, on.

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goa, girad, or girgaad, with, together with.

pa-so, without, except.

Examples of the use of the above postpositions are the following:—
liki and ki.—In the following ki may be used throughout instead of līki and vice versa:—
i-ďer līki-l (or ki-l, 144, 9) tsēk, he went (hal tsēk) to the camp (143, 5; 179, 1).
i-jullād līki-wa ḥukm dōk, he made (i.e. gave) an order to the executioner (143, 9).
i-qāzi līki-wa ḥāzīr dōk, he made him present to the Qāzi, i.e. he brought him before the Qāzi (143, 10).
ku-kuk līki bā ḡwāḳa sa, to whom it is being said? (143, 8).
ku-ďer līki ḡwats, say to him (143, 7).
ku-mākh kī ḡwats, say to us (144, 10).
ku-mun kī sẖa, give to me (144, 10; 177, 13).
i-khuwā līki-l ḡwatsil, he fell into the well (179, 1).
i-muṣṭafrī līki a-bēdārī se rā ḫā, i-nādannī līki a-khuwā, to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).
i-daṣṭār līki a-i-a-dīn sir ḫā, i-bēdūn līki a-i-a-dūnā, to the religious man, on the one hand, religion seems good; to the irreligious man, on the other hand, the world (seems good) (143, 10).
i-randūr līki a-i-a-pēṣuf zarūr ḫā, abstemiousness is necessary only for an invalid (144, 3). Cf. the similar example of the use of pār in the preceding section.
i-wāqa līki, at night (144, 6). Cf. Hindī rāż-kō.

With ki, sometimes i, the preposition of the locative, is omitted. Thus:—
sāfāi kī a-i-zarkā ṣabār ḫā, it is a wife that is necessary to a man (suppl. 4, 1).
mīḥwān kī a-nūṭī nib, set the broad for the guest (261, 10).

83. lāst.—Whenever this postposition is used in a finite sentence, the particle di, indicating the ablative case, is almost always used in connexion with the verb (135, 10) (§ 126). This di is quite distinct from the emphatic particle described with a in § 75, and should not be confused with it. As an example we may quote the words i-ďer lāst, which mean by themselves ‘from the camp’ (129, 2). But if we have a finite sentence, such as ‘he went (hal tsēk) from the camp,’ we must say i-ďer lāst-l di i-tsēk (135, 12). The di in such cases need not precede the verb immediately, but may come in some other place in the sentence, though it must appear somewhere. The word di may even be used by itself, to indicate an omitted ablative, as a kind of pronominal ablative. Thus, we have ku-Makāli Ṣoḥīb lāst-r di dzōk, he came (hīr dzōk) from Mr. Macaulay (135, 15). If we omit the words ‘Mr. Macaulay,’ we may say hīr di dzōk, he came from him (136, 2). Lāst is used with various shades of meaning, as will appear from the following examples:—
kū-mun lāst di zēy n, ask from me (138, 10).
haf a-i-gā i-fa lāst ḫā, that also is from among them (139, 15).
i-harr ġāmī lāst-wa di puẖṭ n dāk, he made inquiry from all the singers (128, 7).
§ 85. INDECLINABLES, POSTPOSITIONS.

i-dzut qhom lást'-m di a-zli kartâi syôk, my heart became torn from excessive grief (138, 4).

a-zli di i-hirî lást* khâli kow'n, make the heart empty from (i.e. of) greed (139, 7).

a-fume'di i-zli lást* i-pêts* kow'n, put away greed from the heart (139, 8).

i-dôr* lást* i-ghûnd ta-minak, from the camp to the hill. This is not a finite sentence (139, 10).

haf* savê-i di i-hadd lást* tar syôk, that man has passed from (i.e. beyond) the boundary (140, 2).

kû-hits kük lást* di krik mak kow'n, do not make aversion from anyone, i.e. do not hold anyone in aversion (139, 5).

kû-tû lást* di maravnr hâ, he is angry with thee (260, 5).

i-dzut fikr lást* i-pêts*, after much thought (138, 12). Not a finite sentence.

i-f* lást* rî mukk* dzôk, he came (rî dzôk) before that (138, 13).

From the last example we see that words signifying ‘after,’ ‘before,’ or ‘behind’ govern a noun with lást*, and that in such cases di is not used.

As in other Indian languages, this postposition is used for comparison. Several examples will be found in § 15, under the head of adjectives. In one example the particle di is omitted, viz. in astad aî i-pîd lást* ziyât gis'n, honour a teacher more than a father (139, 1), but all the other examples have di.

84. i-rast*.—This postposition signifies ‘from,’ in the sense of ‘beginning from,’ as in:

i-nmâ-shâm i-rast* i-sahar ta-minak, from evening to morning (139, 13).

Ta-minak or ta-minshak*.—This is the complement of i-rast* or of lást*, more usually the former, and means ‘up to.’ Either ta-minak or ta-minshak may be used without change of meaning. Examples are:

i-dôr* ta-minak, up to the camp (140, 6).

i-nmâ-shâm i-rast* i-sahar ta-minak, from evening up to morning (139, 13).

85. inar.—This is by origin the locative of nar, a house, and means literally ‘in the house.’ It is still occasionally used in the sense of ‘at home,’ as in haf* savê i-nar mulak, that man died at home (55, 7). Compare the phrase i-nar inar, in the house (21, 5; 141, 9). Examples of its use are:

i-Kâbul inar ha, he is in Kâbul (141, 6).

haf* savê i-dôr* inar wîrân syôk, that man became sick in the camp (180, 7).

inar inar ghûn syôk, he became (i.e. was) hidden in the house (178, 8).

As explained under the head of adjectives, inar is sometimes used to indicate the superlative degree, as in:

ha gïyô hâ i-harr* inar ghuwâ! hâ, this cow is fat among all, i.e. is the fattest of all (250, 6).

i-sîr* inar aî sir hâ, amongst good (things) it is good, i.e. it is the best (34, 5).

When this postposition, and also when inar, govern the pronoun of the third person, the contracted form of the locative wo or wa (see § 19) is generally used instead of the full
locatives (kū-fū, kū-f-, and kū-faž) (132). The wi or wa may then be compounded with the inar or isar, so as to form, respectively, one word; thus, winar or wizar. We shall here confine ourselves to the consideration of winar. Wizar will be considered under the head of isar.

It will be remembered that wi or wa stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' Winar therefore means, primarily, 'in him, her, it, or them.' Thus, winar nastak hā, he is seated in it (132, 14).

The next stage of the development of this form is that it has come to be used as an adverb, meaning simply 'inside.' Thus, hafū winar hā means not only 'he is in it,' but also, generally, 'he is within;' (141, 8).

For the first and second persons, the contracted locatives are dī or da, which means 'in or on me, us, thee, or you,' the same form being used for either the first or second person. When these are governed by inar they never coalesce with it, as is done by wi or wa. Instead of this, inar has further developed into a preposition itself, equivalent to inar, and also meaning 'in.' If we wish to say 'in me,' or 'in us,' 'in thee,' or 'in you,' we add dī or da, as a suffix, to winar, and we get winan-dī or winar-da.

So completely, in these two last instances, has winar lost its original meaning and become a mere preposition, that, under the influence of analogy, wi or wa may also be suffixed to winar, although it is there already in the first syllable. We thus get winar-wi or winan-wa, in him, her, it, or them.

To sum up,—the following are the various forms taken by wi or wa in conjunction with inar:—

wi or wa, in him, her, it, or them.
wi, in him, her, it, or them.
winar-dī or winar-da, in me or in us.
winar-dī or winar-da, in thee or in you.
winar-wi or winar-wa, in him, her, it, or them.

Besides the above, dī or da, and wi or wa, may be suffixed to the plain inar, instead of to winar, with the same respective meanings; so that we may have:—

inar-dī or inar-da, in me or in us.
inar-dī or inar-da, in thee or in you.
inar-wi or inar-wa, in him, her, it, or them.

Thus:—

i-fū murghān ai i-wustēk, inar-wi gōliyū aghak, on that bird, on flying up, a bullet hit on it, i.e. a bullet hit it as it flew away (46, 4).

Finally, it may be noted that, although the dī or da, wi or wa, is usually suffixed to the winar or inar, it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with isar.

§ 86. isar.—This also is probably by origin a locative of the word zar, but I have not come across the latter word standing alone. Its primary meaning is 'on,' but it also has secondary meanings founded on this idea. These will appear in the following examples:—

haft sarāi i-takhi isar nastak, that man sat on the throne (180, 4).
i-yōt isar nastak hā, he has sat down on the mountain (132, 9).
§ 87. INDECLINABLES, POSTPOSITIONS.

i-f izar läzim hā, it is incumbent on it (140, 10).
i-hukmi izar ‘amal kēwun, do carrying out on orders, i.e. obey orders (140, 13).
i-taxanai izar-ai dzōk, he went (hai dzōk) on a madman, i.e. he came across a madman (141, 1).
ka i-nwâh izar ai ga ikhiyār nak dōri, mun kū-tū-lust’ di ts’ zay’m, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).
i-pā ghnuwān izar fōp ka, jump over this canal (250, 8).
kū-kūk izar thumat mak ghwaits, do not speak calumny against anyone (257, 8).
hō i-fāi dyō kullān izar a-khwai gusār bahayk, he divided his property on (i.e. between) those two sons (I, 2).

ī-f izar pa-qahr syōk, he became angry (lit. by anger) with (lit. on) him (178, 5).

Just as wi or wa is prefixed to inar, so it may be prefixed to izar, and we get wizar, meaning ‘on him, her, it, or them.’ So also the forms di or da and wi or wa may be suffixed, exactly as in the case of winar. We thus get the following set of forms:—

wi or wa, on him, her, it, or them.
wizar, on him, her, it, or them.
wizar-di or wizar-da, on me or on us.
wizar-di or wizar-da, on thee or on you.
wizar-wi or wizar-wa, on him, her, it, or them.

So also, as in the case of inar, we have:—

izar-di or izar-da, on me or on us.
izar-di or izar-da, on thee or on you.
izar-wi or izar-wa, on him, her, it, or them.

Although the di or da, wi or wa, is usually suffixed to the winar or inar, as above, it sometimes appears in another part of the sentence. Thus:—

a-khāly da sū ta-kōtwāl gumān wizar kawin, the people will make consideration of Kōtwāl on me (da……wizar), i.e. they will take me for a Kōtwāl (140, 11).

Wizar is also used to represent the instrumental case of a pronoun of the third person, and then means ‘by him,’ ‘by her,’ ‘by it,’ or ‘by them.’ Thus, the instrumental of tūr, sword, is pa-tūr, and we have pa-tūr-ūna sū wazn, thou wilt slay him with a sword; but with a pronoun of the third person we have wizar-ūna sū wazn, thou wilt slay him (-a) with it (wizar-ūna) (137, 10).

Words indicating kindness, tyranny, or rage take izar after them, but in such cases the izar may govern the instrumental with pa instead of the locative with i or kū. Thus:—

kū-mun izar-ūna mīhrānī dōk, he showed kindness to me (178, 3).
pa-fū izar-ūna zulm dōk, he tyrannized over him (178, 4).
i-f izar pa-qahr syōk, he became angry with it (178, 5).

87. gaḍ, giraḍ, or girgaḍ.—The primary meaning of this postposition is ‘together with,’ but, as will be seen from the following examples, it has developed other shades of meaning. Any of the three words may be used in place of either of the other two:—

i-surūs gaḍ, with the man (137, 2).
i-yār gaḍ aī muslahī dōk, he made consultation (i.e. consulted) with (his) friend (145, 1).
§ 88.  

pa-sa.—This generally means 'except.' Thus, i-safai pa-sa, except the man (159, 2); i-gap pa-sa, except, or without, a stone. It is often combined with the preposition bě (§ 80), as in bě Khudāe pa-sa, except God (159, 13); bě kū-mun pa-sa, except, or without me (159, 14).

CONJUNCTIONS.

89. The following are Copulative Conjunctions:—

wa, and.

gā, also, even.

bī, bihi, or biyē, in the second place, and also, moreover.

The following are examples of their use:—

wa.—Zaid wa 'Amr nāsk-in, Zaid and 'Amr sat down (154, 4).

Zaid wa 'Amr malk-in, Zaid and 'Amr died (153, 8).

Zaid mullak, wa 'Amr mullak, wa Bakr mullak, Zaid died, and 'Amr died, and Bakr died (155, 6).

Zaid mullak, wa 'Amr, wa Bakr, Zaid died, and 'Amr, and Bakr (155, 9).

Zaid mullak, wa 'Amr zakhmi syōk, Zaid died, and 'Amr was wounded (155, 6).

Zaid-dal tse'ēk, wa 'Amr ir dzōk, Zaid went away, and 'Amr came (153, 9).

Zaid-am dzōk, wa a-pi'e-wa askēk, I struck Zaid, and his father was standing.

i.e. when I struck him, his father was standing at the time (158, 8).

A wa is employed idiomatically to indicate remoteness, as in tū wa sakhal kār, thou and such a deed! i.e. there is a great difference between thee and such a deed, thou art incapable of it (158, 5).

gā.—Zaid mullak, 'Amr ga mullak, Zaid died, 'Amr also died (154, 8).

Zaid mullak, wa 'Amr ga mullak, Zaid died, and 'Amr also died (154, 9).

Zaid ga mullak, 'Amr ga mullak, Zaid also died, 'Amr also died (154, 11).

Zaid mullak, 'Amr ga, Zaid died, also 'Amr (154, 13).

'Amr ga mullak, 'Amr also died (155, 1).

ka i-m'shi izar ai ga iktiyar nak dērī, mun kū-tū lāsī di ts' say'm, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

bī.—Zaid ri-dzōk, bī 'Amr, Zaid came, also 'Amr (155, 12).

s' Zaid ri-dzōk, bī 'Amr, in the first place Zaid came, and in the second place 'Amr (156, 1).
hā bikhā āi khūṣār-hā, this too is sweet (251, 9).
mullak byōk, va biyē swandai āi syōk, he was dead, and again he became alive (I, 14).

90. The following are Disjunctive Conjunctions:—
yā, or.
yā khō, or.
yā . . . yā, either . . . or.
yā khō . . . yā, either . . . or.
ka, or.
ka . . . ka, whether . . . or.
ka nai, or otherwise.

The following are examples of their use:

yā, yā khō.—Either of these may be used instead of the other. Thus:—
hā dal wwr, yā (or yā khō) hā, take this or this (157, 8).
yā . . . yā, yā khō . . . yā.—yā hafīr tsēk byōk, yā-l tā, either he had gone, or thou (157, 6).
yā-r di wak wwr, yā-r di shērīt wwr, bring either water or sherbet (157, 9).
yā khō bā tsē nak dārī, yā-r dī nak śkwānī, either he does not own anything, or
he does not give to me (157, 11).

ka.—This is principally used in questions. Thus:—
Zaidār-dōk ka 'Amr, did Zaid come, or 'Amr? (158, 3).
īs'm-ir dōk, ka prān, did he come today, or yesterday? (158, 4).
ghrūs aī hā, ka zigār, is it black or yellow? (250, 13).
hō aī sir hā, ka hafīr, is this good, or is that? (253, 8).

Note.—Ka is also used as a relative pronoun (see § 24), as an adverb of time (§ 75),
and as a conditional or as a final conjunction (§§ 92, 94).

ka . . . ka.—ka hafīr dal bā wwr, ka hā, whether dost thou take that or
this? (157, 13).
ka nai.—hā dārū khrūn, ka nai panūk dal āisū nak śkwānī, eat this medicine,
or else I will not give thee a pomegranate (166, 9).

91. The following are Adversative Conjunctions:—
balki, nay rather, moreover; but, on the contrary.
lēkin, but.
magār, but.
khō, but.

The following are examples of their use:

balki.—dōk-ā nak hā, balki wasyōk-ā hā, he has not beaten him; nay rather he
has killed him (156, 8).
Zaidār dōk dōk, balki 'Amr-ir dōk, Zaid did not come, but (or on the
contrary) 'Amr came (156, 9).
lēkin, magār, khō.—Any of these may be used for the others. Thus:—
harrīr dī-dōk-īn, lēkin (or magār or khō) Zaidār dōk dōk, all came, but
Zaid did not come (160, 5).
Khō is sometimes used like the Hindi tō, and is then hardly translatable into English. Thus:

az-zal khō nak dzōk-am, as for me, I did not go = Hindi māi tō nahi gayā (162, 12).

92. The following are Conditional Conjunctions:—

ka, if; when.
harāgāh ka, if.
mun ka, if.
agar ka, although.

The following are examples of their use:

ka.—ka bārān aś syōk, mun ghuāsī dī su sa, if it rained, then the grass will become (i.e. will grow) (150, 13).

ka hafś ri-dāza, mun az-z al aś su skaw-m, if (i.e. when) he come, then I will give (it) to him (150, 14).

ka ri dea, mun ska-l-a, when he comes, then give it to him (151, 3).

Note that ka is also used as a relative pronoun (§ 24), as an adverb of time (§ 75), and as a disjunctive or as a final conjunction (§§ 90, 94).

Further particulars regarding the use of ka in conditional sentences will be found under the head of syntax (§ 136).

Ka is also used with a relative pronoun, without materially affecting the sense, as in su m vaqit ka ri dzōk, az-z al ghuāk, at what time that he came, I spoke to him, i.e., I spoke to him when he came (151, 5). Similarly, har vaqit ka ri dzōk, at every time that he came, i.e. whenever he came, or when he came (Hindi jīs vaqti āyā (151, 6)).

harāgāh ka, mun ka.—Either of these may be used instead of ka, with the meaning of 'if.' Thus:

harāgāh (or mun) ka i-mṝṣi isar ga ikhtiyyar nak dēri, mun kū-tu laštī dī tsākām, if thou dost not possess authority even over flies, then what may I ask from thee? (153, 3). In this example ka alone may be used instead of harāgāh ka or mun ka, as is the case with the same passage quoted under the head of copulative conjunctions (§ 89).

agar ka.—agar ka hafś saarī sahr khowālak, khō nuk mulak, although that man ate poison, nevertheless he did not die (152, 8).

agar ka hār r dī ghandāi ghuāk-in, az-z al tsā nak ghuāk-in, although he spoke abuses to me, I said nothing to him (152, 9).

As in the first of these two examples, the apodosis of a conditional sentence commencing with agar ka is introduced by khō, and not by mun (152, 11).

93. The following are Concessive Conjunctions:—

mun, then.
khō, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. Mun is used if the conditional particle is ka, harāgāh ka, or mun ka, and khō is used if the
INDECLINABLES, INTERJECTIONS.

95. The ordinary interjection used to call attention is wū, O!. Examples of its use will be found under the head of the vocative case (§ 10).

The following are Interjections of warning or reproof:—

wū!

kū!

As in:—

wū tē-ī dōk, Ah! what didst thou do? (161, 7).

kū tē bū koi, Ah! what are you doing? (id.).

These are sometimes repeated, so that we may say kū kū tē bū koi!

Dūsh, the imperative of dūshēk, to look, means ‘take care!’ as in dūsh, hō kār nak kōw, beware! that thou do not this deed (161, 11). We see from this example that it is followed by the aorist.

Armān ka indicates regret, as in armān ka azz-āl tēch byōkaw, would that I had gone! (164, 8).
haò hai and ó hō hō, alas! are used in grief, as in haò haò pēri ts' kay'm, alas! what am I to do now! (149, 13); ó hō hō ts' baò kār syōk, alas! what evil deed has occurred! (149, 13).

wā, wā, ah! indicates joy or surprise, as in wā wā ts' sir kār ai syōk, ah! what a good deed has occurred! (150, 3).

wāc, wē, or wē wē, alas! is used in time of trouble, in sickness, or among beggars, as in wē wē mulok, alas! he is dead! (150, 8).

ai, O! calls attention, as in ai lavanai-a, O madman (II).

c, O! ditto, as in c pīc, O father (I, 2).
CHAPTER VII.

SYNTAX.

96. The following is not a complete syntax of Ormūrī. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulām Muḥammad Khān's grammar. Some of these points are of considerable importance, and deserve special study.

97. The Definite Article.—As already explained (§ 5), the definite article is not used before words that are themselves definite in signification, such as proper names or pronouns.

When a noun preceded by the definite article follows the genitive of a demonstrative pronoun, the noun is the governing word, otherwise it is not. Thus, tā-p' a-dist, his hand; but tā-p' dist, of this hand.

In dealing with the subject and object of a sentence we shall have occasion to discuss the use of the particles aī and dī. Here it should be mentioned that these particles cannot be employed to indicate any word which is preceded by the definite article (118, 8). Thus, a-sarai mulak, the man died; but sarai aī mulak, a man died. We cannot say a-sarai aī mulak. In this way we see that aī and dī sometimes have the force of an indefinite article, for one or other of them almost always appears in a sentence, if the noun to which it would refer has not the definite article. Again, if there are two nouns in a sentence, one of which is the subject and the other the object of a transitive verb, then, if one noun has the definite article, and if there is also aī or dī in the sentence, we know at once that the noun with the definite article must be the subject; for, as we shall see, if the verb is transitive, the aī or dī must refer to the object, and as it cannot refer to a noun that has the definite article, that noun cannot be the object, and therefore must be the subject. Thus, in the sentence:

\[ \text{a-sarai aī } \text{panḍūk} \text{ khwalak,} \]

the-man (indicates object) pomegranate ate,

we know that a-sarai is the subject, because aī cannot refer to it, and therefore must refer to panḍūk, which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand sarai aī a-panḍūk khwalak would mean 'the pomegranate ate a man.'

98. The Subject and the Object (114, 11ff.).—As stated in § 10, there is no distinction in form between the nominative (or agent) and accusative cases. Theoretically, the subject of a verb may be in some circumstances in the nominative, and in other circumstances in the agent case, but for practical purposes all consideration as to whether a noun is in the nominative, agent, or accusative case may be abandoned. In Ormūrī, the only point to determine is whether a particular noun is the subject or the object of the verb. There are various ways of ascertaining this.

1. The fact is usually indicated, if the sentence is complete, by the order of the words, which is subject, object, verb (175, 6). Thus, a-sarai a-panḍūk khwalak means 'the man (a-sarai) ate the pomegranate (a-panḍūk)' (174, 6), and does not mean 'the pomegranate ate the man.' If the sentence consists merely of two nouns united by a
-copula, as 'Zaid is sick,' the order is subject, complement, copula (173, 12); thus, Zaid (subject) bīmār (complement) bā (copula). Here, from the order of the words we know that the subject is Zaid.

2. When it is required to distinguish between the subject and the object, the verb must necessarily be transitive, as intransitive verbs have no objects. In the case of the aorist tense and the tenses formed from it,—which in future we shall call for shortness 'the aorist-tenses,'—the verb agrees with the subject in number and person. As the termination of the verb shows the number and person of the subject, the subject need not always be separately expressed. Thus, if we express the subject, we have Zaid bā khūra meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have bā khūra, he eats, or, if we wish to express the subject, we may say hafī bī khūra, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If hafī bī khūra is a complete sentence, then, as the object is necessary to complete the meaning, we must search for both a subject and an object in the three words. Now, the subject may be either hafī or it may be the 'he' of khūra, he eats, but the only possible object is hafī. There is no object concealed in the khūra. Hence, if hafī bī khūra is a complete sentence, we must take hafī as representing the object, and the sentence must mean 'he eats (bī khūra) him (hafī).'</n>

We thus arrive at the following rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a single noun or pronoun, the latter is the object, not the subject. Thus, a-ṃzara bī khūra, as a complete sentence, means 'he eats the tiger.' If we wish to say 'the tiger eats him,' we must insert the word 'him,' and this may be done either by mentioning the 'him' in full, or by using a pronominal suffix. If the object is written in full, then the question falls under the first rule dealt with above, and the subject and object are determined by the order of the words. If the object is indicated by a pronominal suffix, this must be a suffix of the accusative, i.e. one of those given in § 20 (b). They are here repeated for ready reference:—

am or (after a vowel) n, me.

an or (after a vowel) u, us.

at or (after a vowel) i, thee.

an or (after a vowel) y, you.

a or (after a consonant) a or a, him, her, it.

aw or (after a consonant) a or a, them.

These are added to the noun that we wish to make the subject, so that we get, for instance, a-ṃzara-m bī khūra, the tiger eats me; a-ṃzara-wa bī khūra, the tiger eats him, and so on. We thus arrive at the following additional rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a noun or pronoun to which is attached one of the pronominal suffixes of the accusative, then the noun or pronoun is the subject, and the pronominal suffix represents the object (115, 14ff.). In other words, if the noun or pronoun has no suffix, it is the object; and if it has a suffix, it is the subject.

3. In the case of the past tense of a transitive verb and the tenses formed from it,—which in future we shall call for short 'the past tenses,'—the conditions are exactly reversed, and the verb agrees with the object in gender, number, and person. Here the termination of the verb shows the number and person of the object, but no information is given regarding the subject. For instance, khwālak-am means ate me (masc.)
khwālik-yūm, ate us; khadalak, ate him; and khwālik-in, ate them; but nowhere are we told who ate. Hence, if only one noun or pronoun is expressed with the verb in one of these tenses in a complete sentence, it must be taken to represent the subject. Thus, a-pandūk khadalak, as a complete sentence, can only mean ‘the pomegranate ate him.’ If we wish to say ‘he ate the pomegranate,’ we must either say the ‘he’ in full, or else use a pronominal suffix. If we say the ‘he’ in full, we get kafo a-pandūk khadalak, he ate the pomegranate, which falls under the first rule, depending on the order of the words. If we wish to indicate the subject by a pronominal suffix,—which is the usual method,—this suffix must be one of those given in § 20 (e), i.e. one of those used to indicate the subject of a transitive verb in a past tense. They are here repeated for ready reference:—

am or (after a vowel) an, I.  an or (after a vowel) an, we.
at or (after a vowel) a, thou.  an or (after a vowel) an, you.
voa, or (after a consonant) a, or  an or (after a vowel) an, they.
(after a consonant and before a vowel) vo, he, she, it.

These are added to the noun that we wish to make the object, so that we get, for instance, a-pandūk-am khadalak, I ate the pomegranate; a-pandūk-at khadalak, thou ate the pomegranate; a-pandūk-a khadalak, he ate the pomegranate; a-pandūk-an khadalak, we, you, or they ate the pomegranate. We thus see that, with the past tenses of a transitive verb, if a complete sentence contains only one noun or pronoun, that noun or pronoun represents the subject, unless a pronominal suffix is attached to it, in which case it represents the object (115, 4ff.).

99. The Particles ai and di.—In §§ 78, 79 the use of these particles as adverbs of emphasis has been discussed at some length.1 This closely corresponds to the use of the Hindustani particle ki. They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in kū-Zaid god di bi makhīq ga buk-in; khō bi kukk-ir di nak dzōk, Zaid ai ri dzōk, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came, Zaid alone (=Zaid-ki) came (suppl. 2, 8).

In these cases, ai or di always refers to some particular noun or pronoun. Thus, in the above example, di is used to discriminate the words makhīq, people, and buk, anyone, and ai is used to discriminate the proper name Zaid. This leads us to the only point of difference between these two particles. When the noun referred to is singular, then ai is used, and when it is plural, di is used. But if the noun indicates a species, or is a noun of multitude, or indicates a thing consisting of a number of particles or drops,—such as ‘ashes,’ ‘sand,’ ‘wheat,’ ‘water,’ or ‘milk,—then di is used, even if the word is singular and governing a singular verb (50, 12; 123, 12). So also, the indefinite

1 Ghulam Muhammad Khan’s account of these particles is contained in pp. 119-122 of his Grammar, and also in a four-page supplement following p. 127. It is evident that he himself was not at all clear as to their use, and in his account he contradicts himself in more than one particular. On one point he is certainly wrong. He says (p. 119 and elsewhere) that, with certain specified exceptions, one or other of these particles must invariably appear in every sentence involving the third person. Nevertheless, in all parts of his grammar he gives numerous instances in which neither appears, although his rules as regards exceptions are not in these cases applicable. I have therefore myself collected and examined every Gramsci sentence in his book, classifying and arranging them according to the presence or absence of ai and di. From the facts so collated I have tentatively formulated the rules contained in § 78 and in the following pages. A more detailed examination will be found in the Appendix in pp. 219f.
pronouns *bi kūk*, anyone else; *har kūk*, everyone; and *har tā*, everything, usually take *di*, not *aī*. Thus, *di* is used in the following sentences:

- *gumum di braštěk syōk*, wheat became burnt (123, 15).
- *sag* *di* khwāk *suk*, sand (fem.) fell (123, 15).
- *ṣBushi di kwālkh*, he ate (i.e. drank) milk (fem.) (124, 1).
- *i-ghra i inar di yānak dzut ħā*, in the fireplace there is much ash (257, 3).
- *gāk* *di* ṣez*men*, cook flesh (259, 3).
- *yu-r di wak w*r, yu-r di shawbat w*r*, either bring water, or bring sherbet (157, 9).
- *bi kulk-ir di nak dzōk*, no one else came (suppl. 2, 8).
- *bi kūk di nak ḍā́h, there is no one else* (suppl. 3, 5).
- *bi kūk di bā nak sa-y*men*, I long for no one else (suppl. 3, 13).
- *bē yap har tā di di ḍā́h, there is (di ḍā́h) everything (har tā di) except a stone* (159, 11).

This *di* must be distinguished from *di*, the sign of the ablative (see § 88), and from *da* or *di*, the contracted pronoun meaning ‘in or on me, us, thee, or you’ (§ 19).

100. So far, we have been dealing with *aī* and *di* as marks of emphasis, and with the distinction between the two particles. But they have a much wider use than that of emphatic particles. In many cases they simply deny definiteness, whether the word is emphatic or not. Hence they are rarely used in reference to a noun with the definite article (see §§ 5, 97), or to a proper name, or to a personal or substantival demonstrative pronoun. As particles of emphasis they are freely employed with such words (see several examples in §§ 78, 79), but not in this wider use.

In the wider use they also indicate the subject or object of the sentence. If the verb is transitive, then they refer to and point out the object. The transitive verb may be in an aorist tense or in a past tense, but this makes no difference. In either case it is the object that is referred to. Thus:

- *sarai aī nōri kwālkh*, a man ate bread. Here, according to § 98, 1, *sarai*, the first word in the sentence, is the subject, and therefore *nōri* is the object. The particle *aī* is used because *nōri* is singular, and because it is not definite.
  - We cannot have *aī a-nōri*, the bread (119, 5).
- *sarai di pandūkhi kwālkh-in*, a man ate pomegranates (119, 6). Here, because *pandūkhi* is plural and is not definite, *di* is used, not *aī*.
  - Similarly: — *aī pandūk khwalak*, I ate a pomegranate (122, 14).
  - *aī pandūkhi kwālkh-in*, I ate pomegranates (122, 14).
  - *nākh aī pandūk khwalak*, we ate a pomegranate (122, 15).
  - *hafī di pandūkhi kwālkh-in*, he ate pomegranates.

In all these the subjects are personal pronouns, but *aī* and *di* refer not to them, but to the objects *pandūk* and *pandūkhi*, which are indefinite.

Even if the object of a transitive verb is not expressed, *aī* or *di* may be used to indicate some thing or things that are referred to indefinitely. The *khurīn bū* means ‘I eat,’ and *khurīn aī bū* is ‘I eat something indefinite’ (120, 9), and *khurīn di bū* is ‘I eat some indefinite things.’ Similarly *khurīyān di bū*, we eat indefinite things (120, 14); and *khurīn di bū*, they eat indefinite things (120, 13); and so on. If the object is a personal pronoun expressed by a suffix, of course we cannot use *aī* or *di*. Thus, *khurīn-aī bū* is—
"I eat thee," but we cannot say khur'm-at ai bū with this meaning. Such a phrase would mean 'I eat something indefinitely belonging to thee' (120, 8), and the pronominal suffix at would not be a suffix of the object, but would represent the genitive (§ 20 (d)). Similarly, with the past tenses, we have phrases such as az ai khwalak, I ate something indefinite (122, 5); hafō ai khwalak, he ate something indefinite (122, 5); az di khwalak-in, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that az is put after the verb in the past tense, we do not say khwalak-in di. In such cases, as in the case of bū of the imperfect (§ 48) or sū of the future perfect (§ 52), the termination is transferred from the verb to the az, so that we get, e.g. az khwalak din, I ate some indefinite things; hafō khwalak din, he ate some indefinite things (123, 7). This does not happen in the case of ai, or, of course, with the terminations of the aorist tenses, which are inseparable.

102. So far we have dealt only with transitive verbs. If the verb is not transitive, then ai and di refer, not to the object, but to the subject. Thus, we have sarai ai nastaq, a man sat down (119, 4); sarai di nāsk-in, men sat down (119, 5); but a-sarai nastaq, the man sat down (117, 12); a-sarai nāsk-in, the men sat down.

Further remarks on the use of these particles will be found in the Appendix on pp. 219ff.

103. Verbs with two objects.—Verbs relating to the senses take two objects, corresponding to the Latin accusative after factitive verbs. Thus, with givēk, to consider, we have as bū hafā dānā givēk, I was considering him wise (175, 1). Cf. Latin putto te doctum et prudentem. So dēk, to see, in az hafā vīrān dēk, I saw him sick (175, 5).

104. Instrumental.—As stated in § 10 the instrumental is formed with the aid of the preposition pa, as in pa-tār-bee dzōk, he struck (him) with a sword (129, 6; 141, 12; 179, 9). It gives the sense of an instrument, not of an agent, and is therefore never used to indicate the agent case.

This preposition is, however very loosely used to indicate various other meanings, and corresponds generally to the Persian ba and the Hindi se. Thus:

- pa sanct a te-zyōk, he killed him there and then, lit. by that time (142, 1).
- mīn pa-ibādat kōwin, feel affection for piety, 'ibādat-sē muhabbat rakh (142, 3).
- pa quē gīgē khobar hai, art thou acquainted with that story? tō us bāt-sē wāqif hai? (142, 4).
- pa-a-rākhē, in the truth, truly (142, 6).
- pa-mukkha-al ghwāśtak, he fell on his face (142, 7).
- pa-tsoaff-al ghwāśtak, he fell flat on his back, lit. on the nape of his neck (142, 8).
- pa-pētās pa-tsaf, backwards and forwards (142, 9).
- pa-nṣīht-l tmwak-in, they went outside (142, 10).
- pa-shiha, by night (178, 12).
- shiwa pa-shiha, night by night, every night (142, 12).
- pa-ryūzā, by day (178, 12).
- ryūz pa-ryūzā, day by day (142, 13).
- pyūz pa-pyūzā, face to face, face against face (142, 14).
- sōtāt pa-sōat, at every moment (142, 14).
tū di pa-khabar hāi, dost thou know about him? (249, 4).

as aī pa-khoro hā kār dōk, it is I who did this deed by myself (176, 1).

i:f izār pa-qahar sūk, he became angry (lit. by anger) with him (178, 5).

After words expressing kindness, tyranny, or anger, the postposition izār may govern the instrumental, instead of the locative. See § 86.

105. Dative.—The Dative is formed by the postpositions kī and likī, both of which govern the locative. For examples, see § 82.

106. Ablative.—The Ablative is formed by the postpositions lāst and īrāst, both of which govern the locative. For examples, see §§ 83, 84.

107. Genitive.—As stated in § 10, the genitive is formed with the aid of the preposition ta, corresponding to the Pashto da. Thus:

- ta-kāwai u-ak, the water of a well (238, 3). Cf. ta-kāhāi uak (146, 10).
- ta-pāndūk a-wn, the tree of a pomegranate, a pomegranate tree (238, 1). Cf. ta-pānđūk wn (146, 10).
- ta-saрай dist, a man’s hand (146, 11).
- ta-Zāid ta-yānās ghițāmī, the bridle of Zaid’s horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When ta forms the genitive of a pronoun of the first or second person, it is changed to tar. Thus, tar-mus, of me, my; tar-māhk, of us, our; tar-tū, of thee, thy; tar-tūs, of you, your. According to Ghulām Muḥammad Khān (130-1), this change does not occur in the case of other pronouns, but in the list of words and sentences received from Bannu, it is used with tsōn, how much? and kūk, who? Thus:

- hō yānās aī tar-tsōn ‘umr hā, this horse is of how much age, i.e. how old is this horse? (No. 221).
- tar-kūk a-kawalān bā tar-tū i-pēts tsōwā, whose boy comes behind thee? (No. 239).

Ghulām Muḥammad Khān (see p. 131, 10) himself uses tar with kūk, who?, in:

- tar-kūk kūlān aī hāī, whose son art thou? (248, 3).
- hā māl aī tar-kūk hā, whose is this property? (249, 6).

On the other hand he uses ta with tsōn in:

- ta-tsōn tsōn aī hā, of how many years (i.e. how old) is he? (249, 13).

When the postposition inēt is used with the genitive, it enforces the idea of possession, as in ta-narēi inēt, in possession of a man. For further examples see § 81.

108. Locative.—As stated in § 10, the Locative is formed with the aid of the preposition i, meaning ‘on.’ Thus:

- i-būmm nastak, he sat on the ground (129, 7; 140, 10).
- i-ʃā-n nak hā, it is not on my heart, i.e. I do not remember (253, 10).
- paŋgīr i-saɾ tēɾn, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as izār, on; inar, in, and so on. See §§ 82ff., and especially 85, 86.

The locative, by itself, without a postposition appears most often in adverbial expressions, such as i-nar, in the house, at home, in; i-bēʃ, outside; i-nīʃt, outside, and so on. Several examples will be found in § 74.
109. Adjectives.—An adjective precedes the noun it qualifies, and agrees with it in gender and number. If the noun is governed by a preposition, the preposition precedes the adjective. Thus:

*šēn gōn*, a green stick (171, 8).
*šēn* vorn, a green tree (171, 8; 239, 1).
*šēn* orn, green trees (239, 2).
*šēn khīl*, a green sheet (238, 14).
*šēn* khīl, green sheets (238, 15).
*ghrās* ṣafāi, a black man (171, 11; 239, 3).
*ghrūs* zark, a black woman (171, 11; 239, 4).
*ghrūs* ṣafāi, black men (171, 12; 239, 5).
*ghrūs* zēli, black women (171, 12; 239, 5).
*spūw* ṣafāi, a white man (172, 1).
*spūw* zark, a white woman (172, 1).
*spūw* ṣafāi, white men (172, 1).
*spūw* zēli, white women (172, 1).
*sīr yānap*, a good horse (238, 12).
*tōk wuk*, hot water (238, 13).
*drāgh gōm*, a long stick (239, 7).
*drāgh* gies, a long story (239, 8).
*tu-sīr yānap*, of the good horse.
*i-zunt gham lāst*, from excessive grief (138, 4).
*i-horr* dūmi lāst, from all the singers (138, 7).

110. Regarding comparison of adjectives, see § 15. Regarding numerals, see § 16.

111. When an adjective is the predicative complement of the subject of the verb substantive or of a copulative verb, it agrees with the subject in gender and number. Thus:

Zaid sīr hā, Zaid is good (173, 8).
*Zark* sīr hā, the woman is good (173, 8).
*ṣafāi* sīr hin, the men are good (173, 9).
*a-ṣafāi* wīrān syōk, the man became sick (177, 1).
*haf zark* hōnd suk, that woman became blind (241, 9).
*hafāi hēndi suk-in, they (masc. or fem.) became blind (241, 8).

112. A numeral adjective may agree with a singular noun. Thus, the plural of *marzā*, a brother, is *marzawi*, and in the following sentence ‘two brothers’ is dyō marzā, not dyō marzawi:

*marzawi-t tsōn hā? dyō-m marzā hin*, how many brothers hast thou? I have two brothers (242, 15; 243, 1).

113. PRONOUNS.—The following are examples of the use of the Nominative case of Personal and Demonstrative Pronouns:

as stīr hōm, I am weary (239, 12).
*mākh hārvān kyōn*, we are worried (240, 4).

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1 The copulative verbs are ḥyō, to be or become, and ṣyō, to become.
§ 114. **Accusative.**—When the object of a transitive verb is a personal pronoun, it is usually indicated by a pronominal suffix, as explained in the section dealing with the Subject and the Object (§§ 98ff.).

§ 115. **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in pa-mun-a dzûk, he struck by means of me (131, 6).

For the instrumental of the third person vozard is commonly used, as explained in § 86.

§ 116. **Dative.**—The following are examples of the dative:—

kû-mun kî gëh, give to me (144, 9; 177, 13).

kû-mâkh kî ghuacats, say to us (144, 10).

kû-fë têkî ghuacats, say to him (143, 7).

§ 117. **Ablative.**—Examples will be found in § 83.

The usual word for ‘from him, her, it, or them’ is inêl (19, 9; 135, 2). Being an ablative form, ì must also come into the sentence, as explained in §§ 12, 81, 83. Thus, inêl-ì dì tsêk, he went from him (135, 13). In this, l tsêk, for kal tsêk, means ‘he went’ (see § 122). By itself, inêl is used for the third person, but it may also be used as a postposition governing the genitive or a pronominal suffix. In this case it means ‘in possession of,’ and will be dealt with under the head of the genitive in the next section; but if ì is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix om, my, we get inêl-ìm, in my possession, but inêl-ì dì, from me. Similarly, inêl-ì dì, from thee. Thus:—

inêl-ìm-ìr dì dzûk, he came from thee (135, 8).

inêl-ìm-ìm-dì dì dzûk, he went from me (135, 8).

For ‘from him’ we already have inêl-ì dì given above.

§ 118. **Genitive.**—The genitives of the personal pronouns may be either the full form, or may be expressed by suffixes. By the full forms are meant tar-mun, of me, my; tar-mâkh, of us, our; tar-tis, of thee, thy; tar-tyûs, of you, your; ta-fô or ta-fë, of him, his; ta-fë, of her, her; ta-fâzî, of them, their; and the various similar forms. Regarding the use of tar for ta in the first and second persons, see the remarks in § 107. The following are examples of the use of the pronominal genitives in their full forms:—

tar-mun a-dist, my hand (147, 10).

.tar-mun a-yânsp, my horse (237, 14).

hô oî tar-mun marzâ hâ; hâ oî ta-fë khwâr hâ, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

.tar-ti a-dist, thy hand (147, 9).

.tar-tî a-piê swandai hâ, is thy father alive? (242, 12).

hâ dúkë oî tar-ti dúwâ hê, is this the girl that is thy daughter? (243, 9).

hô kulamô a î tar-tî kulân hâ, is this the boy that is thy son? (243, 10).

tar-tyûs a-nar, thy house (288, 4).
to-fö a-dist, his hand (238, 7).
to-fö a-myândöni, his mare (237, 13).
to-fö a-nák malk, his wife died (244, 3).
to-fö a-dist, her hand (147, 7).
to-fö a-kulän, her son (238, 2).
to-fö a-marsä, her brother (238, 5).
to-fö a-khwär, her sister (238, 6).

hā aī to-fö malk wān hā, it is she that is that woman's co-wife (244, 7).
to-fö a-dist, their hand (147, 8).
tar a-kulän, his (this person's) son (238, 8).
hā tar a-thāshāi hā, this is his brother-in-law (244, 11).
tarai a-kār, their (these persons') work (238, 9).
to-pü a-rang, the colour of this (thing) (238, 10).
to-paś a-bai, the price of these (things) (238, 11).
tar-kuk kulän aī bai, whose son art thou? (245, 3).
hā māl aī tar-kuk hā, whose is this property? (249, 6).

119. The governing noun of the genitive of a pronoun of the third person must have the article a. Thus, ta-fö a-gōm, her stick; ta-fö a-dist, his hand. ta-fö dist would mean 'of that hand' (147, 12). This is Ghulām Muḥammad Khān's rule, but khwār in the third sentence above has no article.

120. Genitive Suffixes.—The pronominal suffixes of the genitive given in § 20 (a) are very frequently used instead of the full genitives. The following are examples of their use:

- a-piē-m mulak hā, a-māw-m zwandig hā, my father has died, my mother is living (243, 13).
- marzwai-t tśon hin? dyō-m marzā hın, s-m aī tarbār hā, how many brothers has thou? I have two brothers, (and) only one cousin (243, 15; 243, 1).
- a-zalpiē-m malk hin, my grandparents have died (243, 5).
- a-kulānnī-t tśon hın? s-m aī kulān hā, sgi-m dāw hā, how many sons hast thou?
  I have only one son, I have a daughter (243, 6-8).
- a-rāśki-m-al i-nar-lī tsēk, my brother's son went to the house (243, 13).
- a-rāśki-m i-nar hā, my brother's daughter is at home (243, 14).
- hā-m aī ta-khwārkiyī naz hā, it is this that is my sister's daughter's house (243, 15).
- tsēn-am ri a-trōr dżāk hā, today my aunt has come (244, 1).
  Note here that the suffix is not added to the word for 'aunt,' but, as in the preceding example, to the first word in the sentence.

- a-niyāk-am-al i-grī ki tsēk, my maternal uncle went to the mountain (244, 2).
- a-windsōk-um ri dżāk, the son of my co-wife came (244, 8).
- a-khshinī-m ri mémmi dżāk hā, my wife's sister has come on a visit (244, 14).
- a-sar-am bū dżām, my head aches (245, 1).
- i-zil-i māk hā, it is not on my heart, i.e. I do not remember (253, 10).
  Here the i of zil, heart, has been shortened.

- moasnai-t di hā, does a grandson exist of thee, i.e. hast thou a grandson? (243, 11).
- a-khwārki-t-al gudā-lī tsēk, whither did thy sister's son go? (243, 12).
- a-nzhōr-al gudā hā, where is thy daughter-in-law? (244, 6).
§ 121.

a-syūgh-at bū tar-tuš i-nar hanyāt, thy mother-in-law dwells in your house (244, 9).
angušt-t tson hin, how many fingers hast thou? (247, 3).
a-her-i a varandār hā, a-varandōr-a bū mri, his father-in-law is alive, his sister-in-

law is dying (244, 4, 5).
a-syūgh-a hantuk, a-sūmm-ai-a (for sūm-a-l) tšōk, his mother-in-law remained, his son-in-law went away (244, 12, 13).
a-disti-wa tēr-wa, bind his hands (247, 1).

I have not noted any examples of the plural pronominal genitive suffixes.

It will be observed that in the above examples the governing word is always either

a noun of relationship or a part of the human body. Whether the use of these suffixes is

confined to such nouns, I cannot say. We can certainly say a-kīlāb-am, my book, see § 20

(d).

In the section (§ 117) dealing with the ablative, reference has been made to the use

of the word inēt, from him, etc. As explained in § 81, this word is also used as a post-

position governing the genitive, and meaning 'in possession of ... so and so.' By itself,

it is used to mean 'in his possession,' and it is also freely used with pronominal suffixes

of the genitive. Thus:—

inēt-m, in my possession (135, 7).
inēt-t, in thy possession (135, 7).
inēt-wo, in his possession (135, 5).

Locative.—The full forms of the locatives of the personal pronouns are not

used so much as the contracted forms described in § 19. These latter will be further

dealt with in § 123. As examples of the full locatives, we have:—

ir' izar āshin hā, it is incumbent on him (140, 10).
ir' girqad ri dašk-wa, I came with him (144, 13).

Contracted Pronouns.—The contracted pronouns described in § 19 play a

very important rôle in Ormūrī, and their use should be thoroughly understood. Each

person has different forms according as it represents the dative or the locative, and, in

addition, the third person has a contracted form for the ablative. We shall take each

case in order.

Contracted Pronouns of the Dative (124, 2f.; 136, 6ff.).—These are:—

hir or ri, to me, to us.
nal, to thee, to you.
hal, to him, to her, to it, to them.

It will be observed that each form represents both the singular and the plural.

They are used only as substantives, never as adjectives (136, 6). In the first person,
either hir or ri may be used without affecting the meaning, as in hir ghwut (124, 10) or

ri ghwut (124, 12), say to me.

As stated in § 19, when hir or hal is not the first word in a sentence, it drops the

initial h, and is attached as an enolitic to the preceding word, the final consonant of

which is doubled (124, 14). Thus, ts'n hir, today to me, becomes ts'n-ir, and ts'n hal,
today to him, becomes ts'n-al. After a vowel, not only is the h dropped, but also the

vowel of the hir or hal. Thus, hō hir, this to me, becomes hō-r (152, 9), and i-dēr lāst-

hal, from the camp to him, becomes i-dēr lāst-t (135, 12). Ri and dal are not used

-enolitically in this way.
These dative contracted pronouns are very often used with verbs of motion, and in such cases sometimes alter their meaning. Thus, with də̞ə̞k, to arrive, we have:

*hir də̞ə̞k or ri də̞ə̞k,* to arrive to me, hence, to come.
*dal də̞ə̞k,* to arrive to thee, hence, to go to you.
*hal də̞ə̞k,* to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.):

*tsʰə̞m-iг də̞ə̞k* or *tsʰə̞n ri də̞ə̞k,* he came today.
*tsʰə̞n dal də̞ə̞k,* today he went to you.
*tsʰə̞n-al də̞ə̞k,* today he went to him, or today he went away.

These datives are commonly used with the following verbs (125, 6):

də̞ə̞k, to bring or to take away (something animate).
də̞ə̞k, to arrive (pahə̞chnə̞).
də̞ə̞shə̞k, to see, to look (at).
gastə̞k or gla̞stə̞k, to bring or to take away (something inanimate).
gwə̞stə̞k, to fall.
gwa̞kə̞k, to say.
li̞kə̞k, to ascend.
nə̞gə̞hə̞k, to come out.
nə̞mə̞kə̞k, to descend.
shə̞yə̞k, to give.
tə̞shə̞h, to bring or to take away (something animate).
tə̞shə̞k, to come or to go (chalnə̞).
wə̞shə̞k, to enter.
wo̞lə̞k, to bring or to take away (something inanimate).

The verb syə̞k, to break a rope, always takes *hal* (202, 5).

The following are examples of their use with some of these verbs:

*Bakhš ri də̞ə̞k,* Bakhsh came (242, 7).
*tsʰə̞m, də̞ə̞m-a ri,* go, bring him here (258, 15).
*bo̞i ri dzai,* come near (258, 12).
*i-di ri dzai,* come here (257, 13).
*i-di-l ri dzai,* come here to it, *i.e.* in this direction (257, 12).
*ku ti gwa̞sə̞, mun azz-al sə̞ də̞kə̞m,* if thou say (it), then I will go (152, 4).
*kə̞ sə̞tə̞k-a, he has taken asleep away, *i.e.* he has fallen asleep (259, 12).
*po-μə̞kə̞k-a gwa̞sə̞tə̞k,* he fell on his face (142, 7).
*i-kə̞wə̞l iki-l gwa̞sə̞tə̞k,* he fell into the well (179, 1).
*hu̞fo dal bə du̞ a̞lə̞ salə̞m gwa̞sə̞k-in,* he was saying salutations to thee (259, 7).
*mə̞kə̞k-ə̞l di (from here) bə̞ nisə̞n (from nagə̞hə̞k), we are coming out from here (242, 4).

*a-diśt-iг šə̞k,* give me the (*i.e.* your) hand (246, 15).
*tsʰə̞m di də̞kə̞m,* how many may I give to thee? (261, 5).
*hə̞m-iг di šə̞k,* give me so many (261, 6).
*kə̞ @i-šə̞k, give it to him (148, 8).
*sa̞zə̞-a̞l gi̞nə̞k gə̞l bə̞rə̞bə̞r šə̞rə̞*, give him punishment corresponding to the fault (145, 5).
ha haf" r'i dza, mun azz-al ai sù škaw'm, if he come, then I will give to him.

(150, 14).

as dal bù tswəm, I am coming to thee (242, 3).

pa-ništ'-l tswək-in, they went outside (142, 10).

hā rài sihk i-k'rai ki-l tswək hā, this road has gone (i.e. leads) straight to the
village (255, 1).

In the following five further examples of dək and tək with these datives, di is the
ablative particle, and inē'-m di means 'from me' and inē'-l di, 'from thee.' See §§ 81, 126.

i-dək'-l làst'-l di tək, he went from the camp (135, 12).

kū-Makāli Sāhib làst'-r di dək, he came from Mr. Macaulay (135, 15).

kū-tu làst'-r di dək, he came from thee (135, 11).

inē'-tt-ir di dək, he came from thee (136, 4).

inē'-mm-əl di tək, he went from me (136, 4).

123. Contracted Pronouns, Locative. — The locative forms of these contracted
pronouns are as follows:—

di or de, in or on me, in or on us.

di or de, in or on thee, in or on you.

we or wa, or (often after a consonant) a, in or on him, her, it, or them.

It will be observed that the forms for the first and second persons are the same.
The forms ending in i (di and we) are sometimes written with long i; thus, di, we.

These pronouns can be employed in almost any locative sense. Thus (133, 2ff.),
di hā may mean 'he is in me,' or 'he is on me,' or 'he is near me,' or similar locative
meanings for 'us,' 'thee,' or 'you.' They are frequently combined with postpositions,
as in gaš-da, with me, with us, with thee, or with you, or gaš-wa, with him or with
them (137, 2). This is especially common with winar and wizar, as in winar-di or winar-da,
in me, in us, in thee, in you; winar-we or winar-wa, in him, her, it, or them;
wizar-di or wizar-da, on me, on us, on thee, on you; wizar-we or wizar-wa, on him, her,
it, or them. Full particulars regarding these forms will be found in §§ 85, 86. Similar to
this union of these pronouns and a postposition are the adverbs i-də, here, and i-wə, there,
in which they are added to a preposition, and the final a is shortened. The word i-də
means literally 'on me,' and i-wə, 'on him.' With this change of meaning we may com-
pare the use of r and hā described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote:—
a-khalq da sū kötəwəl gumān wizar kawin, the people will make consideration of a
kōtwəl upon me (da wizar), i.e. they will take me for a kōtwəl (140, 11).

So far for the use of di or de and we or wa in a locative sense, but these words have
also a much wider employment.

124. In the first place they are used after regular locatives to emphasize the subject
of a following verb (133, 14). Thus:—
i-ghənən inar da hə, it is thou who art on the hill.
i-ghənən inar we hə, it is he who is on the hill.

125. The verb substantival in Órnu is used only as a pure copula or as an auxiliary
verb (§ 39). It never by itself postulates existence. Using it as a copula, we can say—
§ 125] SYNTAX, CONTRACTED PRONOUNS.

Zaid ná-jórei hā, Zaid is sick, but we cannot say Zaid hā for 'Zaid exists.' If it is required to postulate existence, or to postulate presence in a certain place, then di, wi, or woa (but not da in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.). In such a case, as already stated, woa often becomes a after a consonant and also in the third person plural (237, 11). We thus get, for instance, the following conjugation of the verb 'to be' in the present tense (237, 2ff.):

Singular.                          Plural.
1. az-a k'ın, I am.               mák-k-a hyén, we are.
2. tá-wa hai, thou art.          tyú-s-a hai, ye are.
3. hafó-wa hā, he is.            hafó-s-a (or hafó- a) hín, they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics woa and a are not used. We have az (not az-a) stír k'm, I am weary (239, 12); mák-k (not mák-k-a) hárán hyén, we are troubled (240, 4); hafó (not hafó-wo) nír hā, he is good (239, 9). Similarly, for the past, we have az-a byók-am, I was, i.e. I existed (237, 6), and so on.

Similarly di (not da, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although woa and sei are also used with this shade of signification. Thus, di hā means 'there is,' and di byók, 'there was.' They could be used in cases like the following:—Suppose a number of people are seated together. Someone might ask 'fáláinai sarái di hā,' 'is so and so here (di) ?' The answer would be 'hafó- wó hā,' 'he is.' If a plural answer were required, the answer would be 'hafó-wó hín,' 'they are;' or the answer might be in the second person, 'tá-wa hai,' 'thou art,' quasi, 'there's you.' This use of di and woa to postulate existence frequently corresponds to the English indefinite verb substantive, 'there is,' 'there was.' Thus (134, 11ff.), while hafó di byók means 'he was,' we may also have sarái di hā, there is a man; sarái di byók, there was a man. In this use, indicating presence in a certain place, da is not used, but only di (134, 14). This di, although sometimes written di, should not be confused with the plural emphatic particle di (§§ 78, 99), or with di, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are:—

hito di (written di) nak hā, there is nothing (62, 8).

hito kók di (di) nak hā, there is no one (62, 9).

bó gap har te' di di (particle of emphasis) hā, except a stone there is everything, or everything is here (159, 11).

nuu-sai-t di hā, is there a grandson of thee? i.e. hast thou a grandson? (243, 11).

dis-t-am di nak hā, in my hand there is not, i.e. it is not in my power (251, 7).

i-nas-a di (written di) liā' hā, there is a pain in his belly (255, 5).

sí-t kó-k-wo di (emphatic particle) buk-in, there were several. Here the w of woa has been preserved after a consonant (30, 6). For sú tó, see § 26.

a-gunnám tsón-sára hā, how much seer (i.e. how many seers) is the wheat? (250, 11). This example is doubtful.1

1 The a of sára is perhaps the pronominal suffix of the genitive, 'how many seers of it? In 239, 7, we have a-haf Acton man hā, how many maunds is the chaff? Here there is no a attached to the man.
126. Contracted Pronoun, Ablative.—This occurs only in the third person. The form is *di*, meaning ‘from him, her, it, or them.’ Its independent use seems to be somewhat rare. We have *hīr* *di* *dzēk*, he came from him, in 136, 2. It corresponds to the Hindi *us-se* in:

\[ \text{tū} \text{ } \text{di} \text{ } \text{pa-khabar} \text{ } \text{hai,} \text{ } \text{lit. art thou by knowledge regarding him?} \text{ } \text{i.e. dost thou know anything about him?} \text{ (249, 5); Hindi } \text{tu} \text{jā} \text{ } \text{us-se} \text{ } \text{wāqfīyat} \text{ } \text{hai?} \]
\[ \text{az} \text{ } \text{di} \text{ } \text{khabar} \text{ } \text{nāk} \text{ } \text{k-m,} \text{ I do not know about him} \text{ (249, 6). Hindi } \text{ma} \text{i} \text{ } \text{us-se} \text{ } \text{wāqif} \text{ } \text{nāhī} \text{.} \]

So, *mākhē-al* *di* *tū* *nisēm*, we go out from here (*yakhē-se*) (242, 4).

With this contracted pronoun, we may compare the Pashto *dā*, *dē*, this.

Much more common is its use as a pleonastic ablative particle. Whenever an ablative appears in a finite sentence, this *di* must also be used with the verb. This is fully explained in §§ 81 and 83. A few further examples are here given:

\[ \text{kū-tū lās}^{	ext{t-r}} \text{ } \text{di} \text{ } \text{dzēk,} \text{ he came from thee} \text{ (135, 11). Here, } \text{di} \text{ has altogether lost its pronominal force. All that it does is to reduplicate the force of } \text{lās}^{	ext{t}}, \text{ from. We may put it this way, } \text{hīr} \text{ } \text{di} \text{ } \text{dzēk} \text{ means } \text{‘he came from him.’ Then who the } \text{‘him’} \text{ is explained by the ablative } \text{kū-tū lās}^{	ext{t}} \text{ to be } \text{‘you,’} \text{ so that the force of the third personal pronoun has disappeared from the } \text{di}, \text{ and it means only } \text{‘from.’} \text{ Other examples are:} \]
\[ \text{ī-dēr}^{	ext{t}} \text{ } \text{lās}^{	ext{t-}l} \text{ } \text{di} \text{ } \text{tērēk,} \text{ he went from the camp} \text{ (135, 12).} \]
\[ \text{kū-Makhēlī} \text{ } \text{gakhē} \text{ } \text{lās}^{	ext{t-r}} \text{ } \text{di} \text{ } \text{dzēk,} \text{ he came from Mr. Macanlay} \text{ (135, 15).} \]

Sometimes it is doubtful whether a particular form is in the ablative or not, and the doubt is always removed by the presence or absence of this *di*. Thus, *inēś* means both ‘from’ and ‘in possession of.’ If it has the former meaning, then *di* must also appear in the sentence (see §§ 81, 117), as in:

\[ \text{inēś-t-tir} \text{ } \text{di} \text{ } \text{dzēk,} \text{ he came from thee} \text{ (135, 8).} \]
\[ \text{inēś-mm-} \text{l-al} \text{ } \text{di} \text{ } \text{dzēk,} \text{ he went from me} \text{ (135, 8).} \]

In two passages, *di* is used with the verb *kaprēk*, to cut, in a manner which I am unable to explain. They are:

\[ \text{marēy}^{	ext{t}} \text{-l-a} \text{ } \text{di} \text{ } \text{kapak,} \text{ he cut his (someone else’s) throat} \text{ (246, 7).} \]
\[ \text{a-maghzēl}^{	ext{t}} \text{-l-a} \text{ } \text{di} \text{ } \text{kaprēk} \text{ } \text{syūk,} \text{ his neck (throat) was cut} \text{ (246, 8).} \]

This *di* should be distinguished from the plural emphatic particle *di* (§§ 78, 79), and from *di*, the contracted pronoun of the dative (§§ 123ff.).

127. Pronominal Suffixes.—The use of pronominal suffixes has been dealt with in the preceding pages. Those referring to the subject and the object of a sentence are dealt with in § 93, and those referring to the genitive in § 120.

128. Other Pronominal Forms.—These require no special treatment under the head of syntax. Various minor points are referred to in the sections dealing with the particular pronouns (§§ 21-27).

129. Verb Substantive.—The verb substantive (§ 39) is used only as a copula, as in *Zaid* *sir* *hē*, *Zaid* is good, or as an auxiliary verb to form the perfect (§ 49) and
pluperfect tenses (§ 50). It does not, by itself, predicate existence. If it is necessary to do this, one of the contracted pronouns of the locative must be added, as explained in § 125.

The present tense, as hōm, etc., agrees with the subject in number and person, and does not change for gender. The past tense, byōk-am, etc., is a participial tense, and agrees with its subject in gender also, as well as in number and person. Thus:

- hafō sarai nā-jōrai byōk, that man was sick (240, 9).
- hafō zarō jōr buk, that woman was in good health (240, 11).
- hafai hēndi buk-in, they (masc. or fem.) were blind (240, 12). In the plural, of course, the masculine and the feminine are the same.

The following are examples of the use of the verb substantive as a copula. If the predicative complement is an adjective, it agrees with the subject in gender and number (§ 111). Examples of its use in predicating existence will be found in § 125.

- hafō sir hā, he is good (239, 9).
- hafō ēr hā, she is good (id. 10).
- hafō ai sir nak hā, it is he that is not good (id. 11).
- az stīr hōm, I am weary (id. 12).
- hafai lawanaī hīn, they (masc.) are mad men (id. 13).
- hafai lawaniyī hīn, they (fem.) are mad women (id. 14).
- tū ai hushyār hai, it is thou (masc.) who art intelligent (id. 15).
- tū ai hushyārē hai, it is thou (fem.) who art mad (240, 1).
- tyūs hushyārē hai, ye (masc. or fem.) are intelligent (id. 2).
- az ai khēla hōm, it is I who am ignorant (id. 3).
- mākka hōirān byēn, we are perplexed (id. 4).
- hō ai sir hā, it is this (masc.) that is good (id. 5).
- hā ai ēr hā, it is this (fem.) that is good (id. 6).
- hāi (or hai) ēr hīn, these are good (id. 7).
- tū khafai byōk-ē, thou wast angry (id. 13).
- tyūs kharāsh buk-ai, ye were happy (240, 14).
- az gōshai byōk-am, I was alone (id. 15).
- mākka ēr ēr buk-gēn, we were in one place (141, 1).
- tū ai tsālaik byōk-ē, it is thou who wast clever (id. 3).
- tyūs grēnē buk-ai, ye were important (id. 4).
- sakhal sāshē sūndi-ā buk-in, tsakē ta-pēi ta-lēr, so were her lips, as a thread of silk, i.e. they were as red as a thread of silk (245, 13).

angushēi-ē tōm hin, how many fingers hast thou? (247, 3).

In the sentences with byōk, the verb may mean 'became,' as well as 'was.' It depends, in each case, on the context.

130. Copulative Verbs.—The copulative verbs byōk, to become (§ 40), and syōk, to become (§ 41), require a few remarks. The past tenses, being participial, agree with the subject in gender, as well as in number, and person. The past tense of byōk is also used as the past tense of the verb substantive. Syōk is used to form nominal compound verbs (§ 29) and passives (§ 31). In conjugating the regular verb, byōk is used to
form the pluperfect (§ 50), the future perfect (§ 52), and the past conditional (§ 54).

When an adjective is the predicative complement of a copulative verb, it agrees with the subject in gender and number. Thus:—

*haft* satrā hōnd syōk, that man became (or was) blind (241, 7).
*haft* zarā hōnd* suk, that woman became (or was) blind (241, 6).

*haft* hōnd* suk-in, they (masc. or fem.) became (or were) blind (241, 8).

If the complement is a noun substantive, and if it is of a gender different from that of the subject, then, if the copulative verb is in a past tense, it may agree with either the subject or the complement. Thus:—

*af* satrā zarā syōk or *af* satrā zarā suk, that man became a woman (177, 5).

Examples of the use of *syōk* will be found in the preceding section. The following are further examples of the use of *syōk*:

*tā ii* r syōk-a, thou becamest great (241, 9).
*tu* a bi* suk-a, ye became hidden (241, 10).
*az* sīr syōk-am, I became weary (241, 11).
*mākh* sīr suk-yén, we became weary (241, 12).

tu-sar a-drī-va khvā suk-in, the hairs of his head became fallen (245, 6).

131. The Active Verb.—It will be convenient to take the tenses formed from the aorist first, and then to consider those formed from the past participle.

132. The Aorist Tenses.—Whether a verb is transitive or intransitive, these tenses follow the same rules. None of them change for gender, and in each case the verb agrees with its subject in number and person. For the method of distinguishing the object of a transitive verb, and of using pronominal suffixes of the object, see § 98, 2.

The following are examples of the use of the tenses formed from the aorist, except the imperative:

*tu* a bi* suk-a, ye are going (242, 2).
*mākh* a bi* suk-a, we are going out from here (242, 4). Cf. § 126.
*az* bi* nūrī khor* m, I am eating bread (242, 6).
*tā bi* gha*c* at, what art thou saying? (242, 8).
*suk* a bi* gha*c* at, I am saying this (lit. such) (242, 9).
*tā a dērī, dost thou own a patrernal uncle? (243, 3).
*zulpi* a dērī, hast thou a grandfather? (243, 4).
*a-urandēr* a bi mrti, his sister-in-law is dying (244, 5).
*a-syūgh-ah* bi lar-tyūs i-nar hanyī, thy mother-in-law dwells in thy house (244, 9).
*a-sar-am bh dāmī, my head aches (245, 1).
*a-gyā* a bi dāmī, my ear aches (245, 4).
*a-punṣh* a bi dāmī, my heel aches (247, 15).
*sar bi* gī*m, I am arranging my hair (lit. head) (245, 8).

133. Imperative.—The following are examples of the use of the imperative:

*tasā* gha*c* w, open (your) eyes (245, 2).
*tōm gha*c* w, open (your) eye (245, 3).
*kū-ka r ukt i* a-pūr rūn dērūn, for everyone keep (your) forehead shining, i.e. before everyone preserve a cheerful countenance (245, 9).
§ 125. Syntax, Past Tenses, Transitive.

a-nišjū sūŋ ka, blow (your) nose (245, 12).
a-sūhr ma khwārāl-ām, do not wag (your) tongue (246, 2).
gūn ki, please make hidden (100, 9). See § 70.

134. Past Tenses of Intransitive Verbs.—The past tenses are formed from the past participle. In the intransitive verb they agree with the subject in gender, as well as in number and person. The persons are indicated by the addition of the nominative pronoun suffixes described in § 20 (a). The following are examples:—

a-zu-al t'su dzut pēs tēk byōk-am, I had walked a long way today (List of Words, No. 224).
tū likēk-a, thou didst ascend (242, 1).
hafō ri dzōk, he came (241, 13).
hafā ri dzāk, she came (241, 14).
ahafāš nāš-īn, they (mas. or fem.) sat (241, 15).
baksh yē ri dzōk, Baksh came (242, 7).
a-khwar kāi-tī-īl gudā-ki tēk, whither did thy nephew (sister’s son) go? (243, 12).
a-rāškūn-ah ā-īnār kī tēk, my nephew (brother’s son) went home (243, 13).
t'su-ām ri a-tūr dzēk ē, today my aunt has come (244, 1).
ta-xē a-nāk mālāk, his wife died (244, 3).
a-syūgh-a hāndzuk, a-zūmm-āl-a tēk, his mother-in-law remained, his son-in-law went away (244, 12).
a-gas-a māshk, his tooth (fem.) broke (246, 1).

135. Past Tenses of Transitive Verbs (110, 7ff.).—As frequently stated in the preceding pages (§§ 12, Note; 20 (c); 36; 46; 98, 3), the past participle of a transitive verb is by origin passive in signification. Thus, khwālāk means ‘eaten,’ not ‘having eaten.’ We should therefore expect that, as in Pashto or Hindustāni, the subject should be put into the case of the agent; but we have seen that, in Ōrmūrī, there is no distinction in form between the agent and the nominative, so that we get, not only Zaid mullāk, Zaid died, in which Zaid is in the nominative, but also Zaid khwālāk, by-Zaid (something masculine) was-eaten, i.e. Zaid ate (something masculine), in which Zaid is the agent. While therefore the subject of a transitive verb in a past tense is apparently in the nominative, the verb itself agrees with the object, and not with the subject, in gender, number, and person. Thus, pandūk, a pomegranate, is masculine singular, and is in the third person, and if we wish to say ‘Zaid ate a pomegranate,’ we must put the verb into the third person masculine singular to agree with pandūk, and say Zaid aī pandūk khwālāk, lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as pandūchi, pomegranates, is plural, we must put the verb into the third person plural,—there being no distinction of gender in the plural,—and say Zaid di pandūchi khwālāk-in, lit. by-Zaid pomegranates were-eaten-they. Again, if we wish to say that Zaid ate bread, then, as nōrī, bread, is feminine singular, and is in the third person, the verb must be in the third person singular feminine, and we must say Zaid aī nōrī khwālāk, lit. by-Zaid bread was-eaten.

Similarly, in such cases, the termination of the verb must refer to the object, and not to the subject. We have seen that this was the case in pandūchi khwālāk-in, where
the object was in the third person plural, and it is the same for the other persons. Thus, khwālak-am means ‘ate me (a man),’ and khwālak-am means ‘ate me (a woman).’ In neither case does it mean ‘I ate.’ So Zaid khwālak-am means ‘Zaid ate me,’ not ‘I ate Zaid.’

The agent-subject may also be expressed by a pronominal suffix, as shown in § 47; but this need not be dealt with here, as the manner of the use of these suffixes of the agent-subject is fully described in § 98, 3.

The following are further examples of the use of these tenses. It should be remembered that there is no distinction of gender in the plural:

A. Object masculine singular:

az aī pandūk khwālak, I ate a pomegranate (122, 14).
bla gudā-m nak dōk hā, I have never beaten him (62, 10).
khwāc-em aī nak dōk hā, I have not made sleep, i.e. have not slept (252, 3).
mākk aī pandūk khwālak, we ate a pomegranate (122, 15).
tū aī khwālak, thou atest something indefinite (122, 5).
hafo aī pandūk khwālak, he ate a pomegranate (122, 14).
agar ka hafā saray zahr khwālak, kḥō nak muluk, although that man ate poison, still he did not die (152, 9).
a-khwāi dzān-a ṣawṣyk, he slew his own life, i.e. he killed himself (252, 2).
a-dzān-a lāt dōk, he robbed himself (252, 6).
a-khwāi dzān-a khalās dōk, he released himself (256, 15).
hō kulanak a-khwāi sabāq yād dōk hā, this boy has remembered his lesson (254, 12).

B. Object feminine singular:

niyāt-am dāk, I made a resolution (252, 12).
a-zamī-u i-zānsḵak izar nāk, he put (his) chin on (so-and-so’s) knee (246, 3).
mariy-le-dī kopaḵ, he cut his (someone else’s) throat (246, 7) (see § 126).
nywō-nar-a aī jōr dāk hā, he has built a new house (253, 14).
isḥārat-a dāk, he made a sign (261, 4).

C. Object plural:

az dī pandūcχi khwālak-in, I ate pomegranates (122, 14).
agar ka hō-r dī ghandzi ghweḵ-in, azz-al tē nak ghweḵ-in, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).
tesḵal-a bū ghweḵ-in? sakhal-a bū ghweḵ-in, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).
haʃfī bē tē ghweḵ-in, what (words) were they saying? (254, 14).

136. Conditional Sentences.—The usual conditional particle is ka, if, with mun, then, in the apodosis. Other similar words will be found in §§ 92, 93. These can apparently be used with any tense. If the condition is one that has not occurred, then the present conditional (§ 53) or the past conditional (§ 54) tense is employed. The following are examples of conditional sentences:

A. Aorist, i.e. present subjunctive (see § 56), in the protasis:

ka khura, if he eat (88, 8).
§ 137. Syntax, Potential Verbs.

\( \text{ka haf}^* \, \text{rī daa, mun azz-\,al aī sū pāw'm, if (i.e. when) he come, then I will give (it) to him} \) (150, 14).

\( \text{ka tū ghuwat, mun azz-\,al sū daa\,m, if thou say (it), then I will go to him} \) (152, 4).

B. Present in protasis:

\( \text{ka bū khurā, if he is eating} \) (88, 9).

C. Past tense in protasis:

\( \text{ka haf}^* \, \text{khwālak, mun az sū khur}^* \, \text{m, if he ate, then I shall eat} \) (89, 10).

\( \text{ka bārān aī sūk, mun ghuwāsī dī sū sa, if it rained, then the grass will grow} \) (150, 13).

\( \text{ka haf}^* \, \text{rī dzōk, mun hū kār sū sa, if he came, then this work will become (i.e. will be done)} \) (152, 3).

Sometimes this tense is idiomatically used in the sense of the present subjunctive, as in:

\( \text{ka khwālak, mun sū mullāk, if he ate, then he will have died, i.e. if he eat, then he will die} \) (88, 14).

D. Imperfect in protasis:

\( \text{ka haf}^* \, \text{bū khwālak, mun khwālakān}^* \, \text{(or mun khwālak byōkān)}, if he was eating, then he would have been eating (or would have eaten) (with your permission) \) (87, 2, 13).

E. Perfect in protasis:

The perfect (49) is formed by conjugating the past participle with the verb substantive; thus, \text{khwālak bā}, has eaten him. In the protasis of a conditional sentence, the aorist of byōk is substituted for the verb substantive. Thus:

\( \text{ka khwālak bā, if (he) has eaten him} \) (89, 7).

F. Present conditional in protasis:

\( \text{ka khwālakān}^*, \text{if (he) should eat, or should have been eating him} \) (89, 5).

\( \text{ka haf}^* \, \text{jōr byōkan}^*, \text{mun teēkk-āl sū byōk, if he had been well, then he would have gone} \) (89, 13).

In the above, the verb in the apodosis is in a kind of future of the plusperfect; but if the verb is itself byōk, then the future perfect tense is used, as in:

\( \text{ka tū byōkan}^*, \text{mun haf}^* \, \text{sū byōk, if thou hast been, he would have been} \) (90, 2). This is evidently done to avoid the repetition of byōk.

Sometimes the future perfect itself indicates a condition, without the use of ka.

Thus:

\( \text{af}^* \, \text{sū i-\,wō byōk, ki rī dzōk, had he been there, why did he come?} \) (90, 3).

G. Past conditional in protasis:

\( \text{ka khwālak byōkan}^*, \text{if (he) had eaten, or been eating him} \) (89, 5).

In this connexion, we may draw attention to phrases such as:

\( \text{nōyī dī na kāk buk, ka tū khwālāk bukan}^*, \text{there was no bread, that thou mightest have eaten it, i.e. there was no bread for thee to eat (88, 3).} \)

137. Potential Compound Verbs.—As in Pashto, the only compound verbs are potential. The verb \text{hibit}^*\,ēk means ‘to be able to do,’ as in \text{af}^* \, \text{hibit}^*\,ēk, he could do;

\( \text{af}^* \, \text{hibit}^*\,āk, \text{she could do; af}^* \, \text{bē hinti}^*\), he can do (113, 11). With the past participle of
another verb, it means ‘to be able to,’ ‘to can.’ If the main verb is transitive, the past participle agrees in gender and number with the object, but otherwise the participle is not changed. If the main verb is intransitive, then the participle agrees with the subject. Thus, bū khalak hintai, he can eat something masculine; bū khwalak hintai, he can eat something feminine, or he can eat a number of things, either masculine or feminine (113, 14).

138. Order of Words in a Sentence.—The order of words in a sentence is usually Subject, Object, Verb (173, 12; 175, 6). Thus, Zaid sir hā, Zaid is good (173, 9); a-sarai a-pandük khalak, the man ate the pomegranate (174, 6); as haf wōrān ḍēk. I saw him sick (175, 5). Ghulām Muḥammad Khān gives no rules for the position of the indirect object, or other members of the sentence, nor have I been able to discover any special rule myself. Generally speaking, the order of Pashtō and Hindōstānī seems to be followed.

The order of words in a sentence is also considered in § 98, 1.

139. Order of Particles.—The particles here dealt with are the following:—
A. Pronominal suffixes indicating either the subject or object of a verb, or the genitive of a personal pronoun, such as am, al, we, etc. (§§ 20; 98, 2, 3; 120).
B. Contracted pronouns of the dative, hir, dal, hal, etc. (§§ 19; 122).
C. The particles a and dī (§§ 78, 79; 99-102).
D. The particles bū and sū. Of these, bū indicates the imperfect (§ 48) and present (§ 64), and sū indicates the future imperfect (§ 51), the future perfect (§ 52), and the future (§ 65). It naturally follows that both of these cannot appear in the same clause (127, 10).

(1) Of the above, we may dismiss the pronominal suffixes of the genitive with the remark that they are always suffixed to the governing noun. Thus, a-sar-am bū dūmī, my head aches (245, 1).

As regards the others, the first thing to remark is that (except those under head B) none of them can begin a clause or sentence.

(2) If more than one of them appear in a clause, then they all come together after the same word, and this word must be one of the principal members of a sentence, —subject, object (direct or indirect), or verb (125, 9).

(3) The order amongst themselves, in which they occur, is that given above, viz. first one of the group A. Then one of group B. Then either a or dī. And then either bū or sū. Thus:—

sarai-m-al aī bū tsadbek, I (am) was (bū) taking (tståbek) a man (sarai aī) away (hal) (127, 13).

This rule of order is broken in one case. When the contracted pronoun hal follows a noun ending in a consonant, it becomes al. Thus, a-zūm-al, the son-in-law to him. If it follows a vowel, it becomes i, as in ḡār-i, give to him. Now, if a is added first, and then hal, it is evident that, as hal will then become i, there will be no difference in sound between a-zūm-al, the son-in-law to him, and a-zūm-a-l, the son-in-law of him to him. In such cases, therefore, the order is reversed for the sake of clearness, and we have a-zūm-al-a instead of a-zūm-a-l. Thus:—
a-zūm-al-a tståbek, his (a) son-in-law went away (hal) (244, 13).
§ 140.] Syntax, Order of Words.

bū-fa likī-l-a śka, give it (a) to him (bū-fa likī hal) (143, 8).
śka-l-a, give it to him (151, 3).
mariy-l-a di kapak, he (a) cut for him (hal) the throat, i.e. he cut his (someone else's) throat (246, 7). See § 126.

a-maghzai-l-a di kapēk syōk, his (a) throat was cut for him (246, 8).

140. The question arises as to which member of the sentence these particles should follow. If one of the particles belongs to group A, then the question is at once solved by the rules laid down in 98, 2, 3. According to these rules, if the verb is a transitive verb in one of the aorist tenses, then the pronominal suffix represents the object, and is attached to the subject. But, if the verb is a transitive verb in one of the past tenses, then the pronominal suffix represents the subject, and is attached to the object. The other particles then fall into their regular places, as in sarai-m-al ait bū tsa'āh, above quoted.

If there happen to be no pronominal suffix of the object or subject, then the particles usually follow the first main member of the sentence, which is usually the subject. Thus, to follow the fate of bū in the sentence sarai bū pandūk khwalak, a man was (bū) eating a pomegranate (123, 14). Here, bū follows the subject sarai. But if the subject, sarai, is omitted, the bū must follow the next principal member of the sentence, viz. pandūk, the object, and we get, with the subject supplied by a pronominal suffix, pandūk-a bū khwalak, he (a) was (bū) eating a pomegranate. Finally, if the object is also omitted, we must place the bū after the next principal member of the sentence,—the only word now left,—viz. the verb khwalak, indicating also in this case the subject, by a pronominal suffix (see § 47). Thus, we have khwalak-a bū, he (a) was (bū) eating it, there being no pronominal suffix of the object available in this case (§§ 20, 1; 47). If there had been a pronominal suffix of the object, it would have been added, however, not to the verb, but to the bū, as explained in § 48. Similarly for sū (§ 51).

Again with the particle di, if in such cases we wish to use a suffix of the object, it is added to the di. For instance, the suffix of the object in the third person plural is (§§ 20, 1; 47) an, and 'he ate certain indefinite things' is khwālak-a di-an, in which the an represents the subject, and a represents the object (§ 101).

This adding of the suffixes to bū, sū, and di occurs only when the verb is in one of the past tenses. It does not occur when it is in one of the aorist tenses (§§ 63, 101).

As another example of the changing position of these particles we may take the sentence kū-fa likī-l-a śka, give to him (143, 8). Here the subject is omitted, and the first principal member is the indirect object kū-fa likī. Hence the particles hal, to him (repeating pleonastically the indirect object), and a, it, are appended to it. If we now omit the indirect object kū-fa likī, these two particles must be appended to the next principal member, the verb śka, give, and we get śka-l-a, give it to him (151, 3), with identically the same meaning as kū-fa likī-l-a śka. Regarding the order of the suffixes in these two phrases, see the preceding section.
APPENDIX TO CHAPTER VII.

On the use of aī and dī (see §§ 99ff.).

141. As explained in the footnote to § 99, Ghulām Muhammad Khān’s account of the use of the particles aī and dī is far from clear. Indeed, his main rule that, with certain specified exceptions, one or other must appear in every sentence involving the third person, is contradicted by numerous sentences from his own pen. I have therefore collected in the following pages every example in which, according to his rules, they should appear, as well as every other sentence in which they do appear, and have endeavoured, without much success, to discover the circumstances under which they are employed. As none of the sentences have any context, it is often quite impossible to discover the exact shade of meaning that each is intended to convey. After giving a few examples of the kinds of sentences in which aī and dī may not be used,—on this point there is no doubt, and complete examples are unnecessary,—I give all the sentences occurring in Ghulām Muhammad Khān’s grammar, in which, according to him, they should be used, and also those in which they are used, but in which, according to him, they should not be used. In each case I give a reference to the page and line in which the sentence is to be found.

142. Aī and dī may not be used to refer to a noun with the definite article, or to proper names, personal pronouns, or substantival demonstrative pronouns. Thus:—

(a) Nouns with the definite article:—

a-distī-ir sīkā, give me the (i.e. thy) hand (246, 15). Here the object of the transitive verb is a-distī, with the definite article.

a-piē-m mulakh hā, a-māw-m sāndiyy hā, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive hā, viz. a-piē and a-māw, have each the definite article.

a-pāṣī ziyār sūk-in, the leaves became yellow (260, 4).

a-sūnm-al ta-rāms-i-pēlsa iṣēk hā, the shepherd has gone after the flock (260, 13).

But, in the following three cases, aī is used, apparently against the rule, with the definite article. I am unable to explain its presence:—

a-gōy-a aī kān hā, his ear is deaf (251, 10).

ter-tū a-nar aī lang hā, thy house is confined (252, 14).

tar-Bragistā a-zhān aī grān hā, the language of Bragista is difficult (258, 6).

Here possibly the aī is a particle of emphasis, and we should translate ‘it is the language (and only the language) of Bragista that is difficult.’

(b) Proper Names:—

Bakhsh rī dzōk, Bakhsh came (242, 7).

Zaid, ter-tū marzā, rī dzōk, Zaid, thy brother, came (175, 14).

(c) Personal Pronouns:—

aṣ stīr kē-w, I am weary (239, 12).

maṭk hāirān hyōn, we are perplexed (240, 4).

tē khefa byōkē, thou becamest angry (240, 13).
tyus hushyarrî hâi, you are intelligent (240, 2).
hêfî ri ûzôk, he came (241, 13).
hêfûi hêndî bûk-in, they were blind (240, 12).

The same is the case if the object of a transitive verb is a personal pronoun, indicated by a pronominal suffix. Thus:—
puc-ğalh-wa wîr, carry him (or it) upon the shoulder (247, 8).
aż-wa bû nak maw-am, I do not heed him (249, 3).
tsw, dzawun-wa ri, go, bring him here (258, 15).
(a) Substantival Demonstrative Pronoun:—
hû we hâ, this exists (237, 4).
haf-wa hû, that (woman) (or she) is good (239, 10).
bû lar-wa âkhasit hû, this is this man’s brother-in-law (244, 11).
hû di i-fa lûst-la plan hû, this is wider than that (253, 1). Here di is the sign of the ablative.

143. The particles aî and dî can, however, be used with any of the above as particles of emphasis. Several examples have been given in §§ 78, 79. The following are additional to those there given:—
hû ai sir hû; hû ai sîn hû, it is this (m. or f.) that is good (240, 5, 6). But hû ai sîn hin, these are good (240, 7).
û ai tsânâk bûkê, it is thou who wast clever (241, 3).
hû-m ai ta-khwaçkîyi nar hû, it is this that is my niece’s house (243, 15).
hû ai ta-fâ zarkân ûzû hû, it is she that is that woman’s co-wife (244, 7).
a-parî-îa ai zarî hû, it is his foot that is small (247, 2).
kuk ai hûi, who on earth art thou? (248, 1).
hû-uwai ai mawû xhû, this person (to whom I point) is his mother (250, 2).
hû ûçê ai khwaçkî hû, this too is sweet (251, 9).
hû ai sir hû, ku hêfû, is it this that is good, or that? (253, 8).
a-nêhê ai kû-har-kuk girad sir-wa hû, only virtue is good with everyone, i.e. in everyone’s opinion (256, 7).

144. As regards transitive verbs, aî or dî is used to refer to the object in the following sentences:—
a-fa ku pûç aûsâm, bad kû ai bû nak ku, he who understands does not do a bad action (24, 3).
hû ai, ka sîn bûk, nak-nu dal wrûk, thou didst not take this (woman), who was good (151, 13).
§ 146. Syntax, ai and di.

... although this man spoke abusive words to me (152, 9).

yār di wak w'r, yār di sharbat w'r, either bring water, or bring sharbat (157, 9).

ka sakhāl kār ai nak kēwī, (see) that thou dost not such a deed (162, 2).

tā ai dērī, dost thou possess an uncle? (243, 3).

zalpiā ai dērī, hast thou a grandfather? (243, 4).

ōzīr ai gourān kā, put a necklace (on) the neck (245, 6).

khuwān-am ai nak dōk hā, I have not made sleep, i.e. I have not slept (252, 3).

hits ai bū nak hāwā, he does nothing (252, 4).

'aql ai nak dērī, thou hast not sense (253, 1).

'arq ai dōr'm, I have a petition (253, 12).

nyūw nar-a ai jōr dāk hā, he has built a new house (253, 13).

khuān ai mak kēw'n, do not commit murder (254, 8).

tēsēr kharbūs ai mak shīn'n, do not buy a bitter musk-melon (256, 14).

ta-khāiq i-rāi inar di sāfri mak kēw'n, do not make (i.e. put) thorns on the way of people (i.e. on the public road) (258, 9).

gōk di bēr'n, ooke flesh (259, 3).

tsōn dāl di shēr'w'm? hōnn-ir di sīrā, how many may I give thee? give me so many (261, 5, 6).

145. If the object of a transitive verb is not expressed, then ai and di are not used.

Thus:—

hits guḍā'-m nak dzōk hā, I have never beaten (him) (62, 10).

pa-dāo zān' bū khūrak kā, he eats (khūrak kāyēk, to eat, is a compound verb) with both jaws (246, 5).

sakhāl mak kōw'n, do no act thus (254, 3).

i-khāiq girād sir kēw'n, act well with people, i.e. behave well (260, 3).

146. But also, they are omitted in many cases in which I can trace with certainty no difference in meaning resulting from their use or disuse. Probably, as Ghulām Muḥammad (suppl. p. 1) implies, the ai and di gives a tinge of indefiniteness to the word to which it refers. In this case tā ai dērī would mean ‘dost thou possess any uncle at all? ’ but tā dērī would mean simply ‘dost thou possess an uncle? ’ So, khuān ai mak kēw'n (254, 8) would mean ‘do not commit any murder, ’ while kōr mak kēw'n (253, 11) would mean ‘don’t make anger, ’ i.e. ‘don’t be angry now. ’ Possibly, too, others are treated as compound verbs expressing one compound idea, like khūrāk kāyēk, to eat, above. Such, for instance, may be jōp kāyēk, to jump (250, 8); khūrāk kāyēk, to work (254, 10); sābr kāyēk, to wait (257, 10); and others in the following list. The whole question is, however, very doubtful. The following are the sentences given by Ghulām Muḥammad in which neither ai nor di is used with the object of a transitive verb:—

hō kulānak bū teśēk lupē, this child sucks the breast (246, 11).

rāwān bal kā, light a fire (248, 4; 259, 15).

kār bū nak kāwī, he does not do work (248, 10). Cf. 162, 2, in the examples with ai.
haś bū teś kavin, what are these doing? (250, 1).
i-pś ghuwāin izar ārāt ka, make a leap over this canal (250, 8).
niyat-am dāk, I made a resolution (252, 12).
tś'kal-a bū ghuwēk-in? sakhal-a bū ghuwēk-in, what sort of (words) was he saying? He was saying such (words) (253, 2, 3).
kōr mak kēw'n, do not make anger, i.e. do not be angry (253, 11).
tś'n khwāri kēw'n, ka pādāt pakhār so, today do work, that it may become useful to thee tomorrow (254, 10).
hafā bū teś ghuwēk-in? hīts-an bū mak ghuwēk-in, what were they saying? they were saying nothing (254, 14, 16).
anguṅātri diāt kēw'n, put a ring on the hand (255, 7).
tu-piś gīṣe mēn'n, heed the words of the father (255, 8).
pagīy' i-nar tēr'n, bind a turban on (thy) head (256, 3).
fiṅ-vo graṇyī kēw'n, make the knot tight on it (257, 1).
i-hīts kār inar susī mak kēw'n, in any work do not do laziness (257, 6).
kū-kuk izar thumut mak ghwats, do not speak calumny against anyone (257, 8).
syī sō'at sahr kēw'n, wait a moment (257, 10).
hir tīn, ka ēnūb kāyēn, come to me, that we may make an account (257, 15).
i-kunāq i izar rāhm kēw'n, show mercy on widows (260, 7).
wūk' gīṣy mak ṣīrin'n, do not buy a dry cow (260, 8).
darēhī mak ghwats, do not speak lies (260, 14).
ghaiḥat mak kēw'n, do not do backbiting (260, 15).
īshārat-u dāk, he made a sign (261, 4).

147. If the verb is not transitive, then aī and dī refer to the subject. Thus:—

(a) Intransitive Verbs:—
kū-har-kuk liki aī rāsēk, he arrived (i.e. came) to everyone (61, 14).
i-fś murgōn aī, i-nassēk, inar-ūi gōliy' aghak, a bullet (gōliy' aī) hit that bird as it flew away (cf. § 34) (46, 4).
bād aī bū laga, wind is blowing (253, 4).
dīn aī bū chīgi, smoke is rising (258, 13).

But, in the two following instances, aī is not used:—
a-rūqām makh hīn, my grandparents have died (243, 5).
hā rāō sīkā i-k'lei ki-i towaq hā, this road has gone (i.e. leads) straight to the village (255, 1).

148. (b) Verbs Substantive. With these the aī or dī almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject:—
nūm-at aī tś hā, what is thy name? (248, 2).
tar-kuk nar aī hā, whose house is it? (248, 11).
tar-kuk kāvār aī hā, whose sister is she? (249, 1).
hā māl aī tar-kuk hā? tu-Khēn aī hā, whose is this property? It belongs to the Khān (249, 6, 7). Note that in the second clause we have aī, although the subject is omitted.
ta-tson tsan aĩ hā? ta-iĩ'h tsan aĩ hā, of how many years is he? he is of six years (249, 13, 14). Here again the subject is omitted.

khunagh-am aĩ nak hā, it is not pleasing to me (249, 15). Here again the subject is omitted.

hā giŋyō iĩ-zarr* inar ghwaft* hā, this cow is the stoutest of all (cf. § 15) (250, 6).

hō sarrai aĩ chig hā, this man is tall (250, 7).
sir skai aĩ hā, this is a good thing (250, 12). Subject omitted.
bā hār aĩ haluk hā, this load is light (250, 15).
kuk aĩ khañta hā, who is angry? (251, 5).
ta'khal rang-a aĩ hā, what sort is its colour? (251, 11).
hō sarrai aĩ baɗé-khór hā, this man is a bribe-taker (251, 12).
zāl sarrai aĩ hā, he is an old man (253, 13). Subject omitted.
zār zark* aĩ hā, she is an old woman (253, 14). Subject omitted.
hō p*yrai aĩ tar-kuk hā, whose is this rope? (254, 5).
yār aĩ haf* sir hā, ka pa'isaat aĩ go yār be, that friend is good, who is also a friend behind one's back (254, 6).

hō karal aĩ makin hā, this mat is fine (256, 1).
sir dawäm aĩ hā, he is a good youth (256, 10). Subject omitted.
hā tay* aĩ kα-p* dawäm hā, this sword belongs to this youth (256, 11).
hā wz* aĩ tar-kuk hā, whose is this she-goat? (256, 12).
shāistā yānsa p aĩ hā, it is a pretty horse (257, 4). Subject omitted.
a-tōb* aĩ har waqi st* hā, contrition is at all times good (257, 11).
hō kār aĩ kharāb hā, this action is bad (258, 1).
tar-kuk mriṅ aĩ hā, whose slave is he? (258, 5).
hā gōw aĩ zēkñan hā, this stick is thorny (258, 11).
ta-lak-sh'wai kanlak aĩ hā, it is a herd of deer (259, 4). Subject omitted.
ta-tson k'lei maŋa aĩ hā, of what village is it a flock? (259, 5).
ta-nōyōi marzā aĩ hā, he is the bride's brother (259, 8). Subject omitted.
hō kuvai aĩ krum hā, this well is deep (259, 10).
hā kũts* aĩ tong hā, this lane is narrow (259, 11).
ta-pōriyamā nṣar aĩ hā, it is a trace of demons (260, 12). Subject omitted.
ta-nāmā waiq t aĩ hā, it is the time of prayer (261, 7).

149. In the following example the aĩ must refer to the complement, and not to the subject, for the subject is the pronoun of the second person contained in the verb substantive:

tar-kuk kułān aĩ hai, whose son art thou? (248, 3).

The probable explanation is that, in the case of the verb substantive, the aĩ or aĩ refers to the subject when that is expressed, but when the subject is not expressed it refers to the complement. It will have been noticed that in several of the above examples the subject is not expressed. In such cases I have classed them as examples of aĩ referring to an omitted subject, but in each case they could also be taken as examples in which, in the absence of the subject, the aĩ referred to the complement.
150. In the following examples, *a* or *di* is not used with the verb substantive:—

*haï sr* a\textsuperscript{*} hin, these are good (240, 7).

*marzawít tsöm hin*, how many brothers hast thou? (242, 15).

*dyô-m marzâ hin*, I have two brothers (243, 1).

*sys-m dûw' hâ*, I have a daughter (243, 8).

*numait-di hâ*, is there (*di hâ*) a grandson of thee, *i.e.* hast thou a grandson? (243, 11).

*angushtí-t tsöm hin*, how many fingers hast thou? (247, 3).

*min shâw hâ*, it is still night (248, 15).

*tar-kuk inèl' hâ? tar* inèl' hâ, in whose possession is it? It is in his possession (250, 3, 4).

*dshít had-khôs safâî hâ*, he is a very ill-mannered man (250, 10).

*dish-am di nak hâ*, there is (di hâ) no hand of me, *i.e.* I have no hand (251, 7).

*la-spuk ghap wa hâ*, there is (wa hâ) the barking of a dog (252, 11).

*hâ râî ârat hâ*, this road is wide (252, 13).

*yâd-am nak hâ*, I have no memory (253, 9).

*karr* safâî hin, all are men (254, 2).

*dshít ghanjân hâ*, he is much grieved (255, 14).

*karr* *sr* hin, all are good (257, 9).

*hâ vaç khwôf' hâ*, this water is sweet (259, 1).

*sâl* dshít hâ, there is great cold (259, 13).

151. (c) With the copulative verbs *byôk* and *syôk*, *a* and *di* also refer to the subject when it is expressed. When it is not expressed, they probably refer to the complement. Thus:—

*buk a* byôk, it was someone (30, 3). Subject omitted. But *ts* byôk, there was something (30, 4). Subject also omitted.

*tsöm a* byôk, it was to some extent (30, 4). Subject omitted.

*sys tsöm wa di buk-in*, there were (wa buk-in) several (30, 6). Subject omitted.

*tsôk* msrâri a ba, he is by nature (Hindi hôtâ hai=ba) like a tiger (163, 13). Subject omitted.

*ta-malik yâns p a byôk*, it was the horse of the chief (240, 8). Subject omitted.

*ka bârân a* syôk, mum ghvâsî di sâ sa, if rain became (*i.e.* if it rained), then the grass will grow (150, 13).

152. But in the following examples *a* or *di* is not used with copulative verbs:—

*hafô safâî ná-jôrâi byôk*, that man was sick (240, 9).

*hâfô kâr wirân syôk*, that business became ruined (241, 5).

*hafô sâr* kônd* suk*, that woman became blind (241, 6).

*s-wa hô byôk, wa tsöm mîl bi buk-in*, that person, for one, was (there), and some other persons were also (there) (248, 12).

*sâhâr syôk*, it became morning (248, 14).

*ta-r-mun khwâsî ûsh byôk*, it was my own camel (250, 5).

*gûmôt-am syôk*, he forgot me (251, 1).

*dûb syôk*, he sank (251, 3).
§ 154. [SYNTAX, AI AND DI.]

jör byök? ēhā, jör byök, was he in good health? Yes, he was in good health (251, 13, 14).

hō fašī ski-bāk syök, that crop became rotten (252, 9).
gap sū nōršē rūk sa, a stone will not become soft (258, 3).
dushman sū dōst rūk sa, an enemy will not become a friend (258, 4).
sāl-mā bū sa, there is cold to me, i.e. I am cold (259, 15).
garmī suk, lētsan-am bū sa, it became warm, there is heat to me, i.e. I am hot (260, 1).

153. (d) With a Passive verb ai and di also refer to the subject. Thus:—
sarāi ai wazyök syök, a man was killed (121, 11).
sarāi di wazzuk suk-in, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, ai and di are omitted. This does not apply to verbs substantive. We have seen above (§ 149) that in their case, if the subject is omitted, ai and di are sometimes used to refer to the complement. So also with copulative verbs. The following are examples of intransitive verbs with the subject not expressed:—

i-gār liki-l šēk, he went to the city (251, 15).
tur-tū i-gōlāk inār hanyū, he is sitting in thy court-yard (255, 9).
prūn hanyēk, yesterday he was seated (255, 13).
CHAPTER VIII.

DERIVATION OF WORDS.

155. The formation of the Infinitive or Verbal Noun has been described in § 32, and that of the Verbal Noun of Agency in § 33. Besides these, there is an Abstract Verbal Noun, formed as follows:—

Abstract Verbal Noun (39, 10ff.).—The usual way of forming this from verbs of the first conjugation is to drop the final ṭēk or ṭyēk of the infinitive, and to substitute for it āō. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣkṛ-ṛtṛēk, to send.</td>
<td>ṣkṛ-ṛśāō, sending.</td>
</tr>
<tr>
<td>mukhayaēk, to knead.</td>
<td>mukhrāō, kneading.</td>
</tr>
<tr>
<td>ḍaḍhṛēk, to load.</td>
<td>ḍaḍhrāō, loading.</td>
</tr>
</tbody>
</table>

Verbs whose infinitives end in ṭēk change the final ṭēk to in, and other verbs sometimes do the same. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>mukhawēk, to knead.</td>
<td>mukhawīn, kneading.</td>
</tr>
<tr>
<td>ḍaḍhrēk, to weave.</td>
<td>ḍaḍhrīn, weaving.</td>
</tr>
<tr>
<td>ṣkṛ-ṛtṛēk, to send.</td>
<td>ṣkṛ-ṛśawīn, sending (40, 3).</td>
</tr>
</tbody>
</table>

Verbs of the second conjugation, whose infinitives end in āk or ak, rarely form abstract verbal nouns. When they do it is generally by adding āō to the infinitive. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>wriyōk, to take.</td>
<td>wriyōkāō, taking.</td>
</tr>
</tbody>
</table>

In other cases, when no special verbal noun is in use, the infinitive is itself used as a verbal noun.

156. Abstract Nouns.—These are formed with the following terminations:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā (41, 9).</td>
<td>wātāī.</td>
</tr>
<tr>
<td></td>
<td>ṭōb.</td>
</tr>
<tr>
<td></td>
<td>ṭōsī.</td>
</tr>
<tr>
<td></td>
<td>gīrī.</td>
</tr>
<tr>
<td></td>
<td>gātī.</td>
</tr>
<tr>
<td></td>
<td>āvtī.</td>
</tr>
</tbody>
</table>

Thus:—

§ (41, 9).

From grān, dear, difficult, we have grānī, dearness, difficulty.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>grāmvī, hot.</td>
<td>garmī, heat.</td>
</tr>
<tr>
<td>nēktī, good.</td>
<td>nēktī, goodness.</td>
</tr>
<tr>
<td>badī, bad.</td>
<td>badī, badness.</td>
</tr>
<tr>
<td>khpītī, own.</td>
<td>khpītāvītī, relationship.</td>
</tr>
</tbody>
</table>
These are generally borrowed from Persian or Paštō.

*wālai (41, 13):*

spīn, white,  
ghrās, black,  
sīyar, yellow,

*spīnwālai, whiteness.*  
*ghrāswālai, blackness.*  
*sīyāswālai, yellowness.*

These are commonly abstract nouns indicating colour (42, 1).

*tōb (42, 2):*

marzā, a brother,  
sarkē, a woman,  
(f) bakūdā, a pimp,  
(f) spēr, light, not heavy,

*marsatōb, brotherhood, brotherliness.*  
sarētōb, womanhood.  
bakūtōb, pimping.  
spērtōb, lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Paštō words.

*wāli (41, 3):*

mrikk, a slave,  
winsē, a slave-girl,  
dāi, a nurse,

*mrikwāli, slavery.*  
winswāli, the condition of a slave-girl.  
dāswāli, the condition of a nurse.

*girī (42, 4):*

khwāi, own,  
mullā, a priest,  
munshī, a clerk,

khwāigirī, relationship.  
mullāigirī, priesthood.  
munshīgirī, the profession of a clerk.

gāli (42, 6):  
*pazangēk, to recognize,*

*pazangāli, recognition.*

dāvī (42, 8):  
*dārāgh, long,*  
tsāk, sour,

*dārāghwēi, length.*  
tsākōwēi, sourness.  

Note khwāshē, sweet,

khwāshwēi, sweetness.

157. Nouns of Agency.—Nouns of Agency may be formed from verbs, and are then called verbal nouns of agency, or may be formed from nouns, and are then called nominal nouns of agency. The formation of verbal nouns of agency has been already described in § 33. The following remarks deal only with nominal nouns of agency. These generally signify a profession or occupation, and the terminations are borrowed from Paštō or Persian (44, 8ff.). Thus:—

*lau-garai, a reaper.*

*madat-garai, a helper.*  
*randsar-garai, a mill-worker (44, 13). Note the cerebral r.*  
*bogar-wāl, a horse impetuous for the mare.*

sōtar-gar, a goldsmith.

*saudā-gar, a merchant.*  
dōkān-dār, a shopkeeper.
§ 162.] DERIVATION OF WORDS. 229

158. Nouns of Instrument (36, 10ff.).—There are very few of these in Ïrmúr. When required, they are borrowed from Pashto or Persian, such as the Pashto ghāsh-țumāwāi, a toothpick. The following two Ïrmúr words have been noted:—
sar-tārwāng, a band for the head, a headcloth.
pārewcak, a broom (from parayēk, to sweep).

159. Nouns of Place.—These also are rare in Ïrmúr, and are generally borrowed from Pashto or Persian. Thus (27, 3):—
dēg-dēn, a fireplace.
pand-ghōlai, a cattle-yard.
kand-ghōlai, a chasm.
țaḥārat-khāna wa āwrīz, bathroom and privy.

160. Compound Nouns.—Compound nouns are common. Several examples will be found in the preceding sections. Here we may mention one that does not fall under any of the preceding heads, viz. sarai-hārō, a man-eater, cannibal (44, 15).

In this connexion we may mention the ‘jingles’ which are a prominent feature in all the languages of India. The one example given by Ghulām Muḥammad Khān is sarai-hargī, men etcetera (176, 7).

161. Onomatopoea.—The following onomatopoea are given by Ghulām Muḥammad Khān (37, 6ff.) :

- dāng, a single beat of a drum.
- tāng, the noise made by striking a metal cup once.
- ḡap, a single bark of a dog.

From these verbs are formed, such as ḡapēk, to give forth the sound of a drum. So, ḡapēk, ḡapēk.

Transitive verbs would be ḡangawēk, ḡangawēk, and ḡapawēk.
- ṭīwān or ṭīkīw, the noise of earthen vessels or bottles colliding.
- ṭakay, the noise made by striking wood or stone.
- jīwāw, the tinkling of ornaments.

162. Diminutives.—Diminutives are generally formed as in Pashto (25, 2).

Thus:—

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>tūt, a mulberry.</td>
<td>tūtkai.</td>
</tr>
<tr>
<td>gurā, a kid.</td>
<td>gurūkai.</td>
</tr>
<tr>
<td>skhwordar, a steer, a calf.</td>
<td>skhwordarkai.</td>
</tr>
<tr>
<td>law'r, a bludgeon.</td>
<td>law'rka.</td>
</tr>
<tr>
<td>ḡhrās, a black man.</td>
<td>ḡhrāskai.</td>
</tr>
<tr>
<td>dīwāl, a wall.</td>
<td>dīwālgai, or dīwālgōfai.</td>
</tr>
<tr>
<td>shör, a city.</td>
<td>shōryagai.</td>
</tr>
<tr>
<td>miltag, a gun.</td>
<td>miltagīgai.</td>
</tr>
<tr>
<td>sarai, a man.</td>
<td>sarīgai.</td>
</tr>
<tr>
<td>khār, an ass.</td>
<td>khargīgai.</td>
</tr>
</tbody>
</table>

Others follow Persian or Hindōstāni (25, 10). Thus:—

- bar, a door. | bārkak. |
- mizḏāk, a mosque. | mizḏākak, contracted from mizḏīkkak. |
Nouns.

\[\begin{align*}
\text{Nom.} & \quad \text{Diminutiva.} \\
\text{\textit{fukra}, a piece.} & \quad \text{\textit{fukra}kak.} \\
\text{\textit{kitab}, a book.} & \quad \text{\textit{kitabak.}} \\
\text{\textit{deg}, a cauldron.} & \quad \text{\textit{degrayi.}} \\
\text{\textit{yansp}, a horse.} & \quad \text{\textit{yansp}kiri.} \\
\text{\textit{tul}, a mulberry.} & \quad \text{\textit{tulkiri}.} \text{ Cf. above.} \\
\text{\textit{bagh}, a garden.} & \quad \text{\textit{bagh}kiri.}
\end{align*}\]

These are all masculine. If it is desired to form a feminine of any diminutive ending in \textit{ai}, the \textit{ai} is changed to \textit{iy}. Thus, the feminine of \textit{skhwandarkai}, a little calf, is \textit{skhwandarki}y. \textit{(26, 6)}.

The diminutive of \textit{dak}, a girl, is \textit{dakariy} (26, 9).

163. Adjectives of Origin, etc.—These generally end in \textit{z} (34, 7). Thus:—

- \textit{Kabuli}, of Kabul.
- \textit{Lagar}, of Logar.
- \textit{Balkh}, of Balkh.
- \textit{Bukhara}, of Bukhara.

Or (34, 10) in imitation of other languages, \textit{val} may be added, as in \textit{Derahval}, of Derawal.

Or (34, 13) the genitive may be used, as in \textit{ta-grz}, of the mountain (=pahari).

Sometimes (35, 5) the Pashto \textit{taqtran}, master, is added to the genitive, as in \textit{ta-yansp taqtran}, a horseman; \textit{ta-pagriy taqtran}, one who wears a turban (=pagriwal); \textit{ta-sangi taqtran}, a javelin-man. In such senses, \textit{val} is also used, but not so frequently, as in \textit{pagriwal}, one who wears a turban.

On p. 33, Ghulam Muhammad Khan gives a number of relative adjectives borrowed from Persian and Pashto. It is unnecessary to quote them all. The following Pashto examples will suffice:—

\[\begin{align*}
\text{\textit{khirai}, dirt.} & \quad \text{\textit{khiran}, dirty.} \\
\text{\textit{vaswali}, doubt.} & \quad \text{\textit{vaswali}, doubtful.} \\
\text{\textit{sundal}, madness.} & \quad \text{\textit{sundal}, mad.}
\end{align*}\]

164. Compound Adjectives.—Persian and Pashto compound adjectives, made up of an adjective and a noun, are freely borrowed in Ormuri (32, 8). Thus:—

- Persian \textit{sufid-chashm}, Pashto \textit{sain-stargai}, white-eyed.

More common are the numerous adjectives formed by prefixing a negative, such as \textit{be} or \textit{nai}. These too are all borrowed. Examples (163, 4) are:—

\[\begin{align*}
\text{\textit{be-agal}, stupid.} \\
\text{\textit{be-gham}, without sorrow.} \\
\text{\textit{nai-jor}, unwell.} \\
\text{\textit{nai-turs}, fearless.} \\
\text{\textit{nai-din}, ignorant.} \\
\text{\textit{nai-fuhm}, unintelligent.} \\
\text{\textit{nai-mard}, unmanly.}
\end{align*}\]
In Örmüri adjectives with ῥā generally add a short ῥ to the termination of the main word (32, 4). Thus:

*bā-fikā*, without anxiety.
*bā-raḥmi*, merciless.
*bā-wākā*, waterless.
*bā-hāsībī*, fruitless.
*bā-bāri*, doorless.
*bā-sīḥāki*, without doubt (161, 2).
CHAPTER IX.

ÖRMUŘI TIMES AND SEASONS.

165. Calendar.—The Ormuŗi months are those usual Musalmān countries, but the names vary in some respects. In the following list the Arabic names are compared with the Ormuŗi (59, 3).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Ormuŗi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mōharraam</td>
<td>ta-Hasan Ḥusain a-māi.</td>
</tr>
<tr>
<td>Šāfar</td>
<td>ta-Safar (sic) māi.</td>
</tr>
<tr>
<td>Rabī‘u’t-a坞wal</td>
<td>Āwvol Khowār.</td>
</tr>
<tr>
<td>Rabī‘u’s-šāni</td>
<td>Dim Khowār.</td>
</tr>
<tr>
<td>Jumādī‘u’t-a坞wal</td>
<td>Ṣḵrām Khowār.</td>
</tr>
<tr>
<td>Jumādī‘u’s-šāni</td>
<td>Ṣawr‘m Khowār.</td>
</tr>
<tr>
<td>Rajab</td>
<td>Ṣawr.</td>
</tr>
<tr>
<td>Sha‘bān</td>
<td>Sha‘bān.</td>
</tr>
<tr>
<td>Ramazān</td>
<td>Ramazān.</td>
</tr>
<tr>
<td>Shawwal</td>
<td>Zari ‘Id (‘the little ‘Id’).</td>
</tr>
<tr>
<td>Zīl-qa‘da</td>
<td>Khāli.</td>
</tr>
<tr>
<td>Zīl-hijja</td>
<td>Šīr ‘Id (‘the big ‘Id’).</td>
</tr>
</tbody>
</table>

The following are special seasons or days (59, 9):—

Ṣekh mōgh, the three months Rajab, Sha‘bān, and Ramazān.
Šar shihr ta-īmāmıyē, the Ashārā, or first ten days of the Mōharraam.
Dāya, the first ten days of Šafar.
Wi māh chār shamba, the last Wednesday of each month.
Yād o i‘yın ta-Rasūl, the Bārah Wafāt, or last twelve days of Muḥammad’s fatal illness.
Shaḥk Barāt, the Šab-ē-barāt, or 14th day of the month of Sha‘bān, on which Musalmāns make oblations to the names of deceased ancestors. (Pašhtō shakb, burial.)

166. Days of the Week.—The following are the days of the week (60, 3):—

Saturday, hafī.
Sunday, yək samba (sic).
Monday, dū samba.
Tuesday, skē samba.
Wednesday, šār samba.
Thursday, pūz samba.
Friday, jum‘a.

167. Times of the Day.—These are as follows (60, 7):—
mēraḥ prāts, sunrise.
sūrī mahāl bari zor, 8 or 9 A.M.
Hindū sūrī māl kīlāk bari zor, 10 or 11 A.M.
gharma, midday.
sawall gafti, 12-30 p.m.
sawall, 1 p.m.
auwal nim-ryūz, 2 p.m.
nim-ryūz, about 3 p.m.
ṭūf nim-ryūz, about 3-30 p.m.
chig dyō shuti, about 4 p.m.
dyō shuti, 4-30 or 5 p.m.
gazā dyō shuti, about 5-30 p.m.
auwal nmā-shām, after sunset.

nmā-shām, evening.
auwal khutan, early bedtime.
khutan, bedtime.
dzūnī khutan, sleeping time.
auwal pahar, the first watch of the night.
nim shēw, midnight.
piŋ', the end of night.
sahar, dawn.
168. Sentences dealing with parts of the body.—

1. a-sar-am bů důmě, my head aches (245, 1).
2. tsomi gharēw’n, open the eyes (id. 2).
3. īsōm gharēw’n, open the eye (id. 3).
4. a-gōy-am bů důmě, my ear aches, or my ears ache (id. 4).
5. to-sar a-drī-wa khoō suk-in, the hairs of his head are (lit. became) fallen (id. 6).
6. sōr bů gal’m, I am arranging my hair (id. 8).
7. kū-nār kak liki a-pr’t rūn dēr’n, keep the forehead shining for everyone, i.e. before everyone preserve a cheerful countenance (id. 9).
8. a-rūtiwa sīra-suk-in, his cheeks became swollen (id. 11).
9. a-nīnī sūv ka, blow (your) nose (id. 12).
10. sōkhāl sāth’a sūnḏi-g. bok-in, tsak’a l’a-pē’t ta-lār, so red were her lips, as a thread of silk, i.e. they were as red as a thread of silk (id. 13).
11. a-gos-a māshk, his tooth broke (246, 1; 251, 4).
12. a-zān ma khetrūw’n, do not wag (your) tongue (246, 2).
13. a-zān’wa i-zān’hak isar nāk, he put (his) chin on (so-and-so’s) knee (id. 3).
14. pā-dyō zām’ bū khetrūk ka, he eats with both jaws (id. 5).
15. őzh’a āi gordan ka, put (the) necklet (on your) neck (id. 6).
16. marṭy’l-a āi kapak, he cut his (someone else’s) throat (id. 7). See § 126.
17. a-maghaz-l-a āi kapēk sōk, his throat was cut (id. 8). See § 126.
18. a-kula’k-a i-sān’ isar galak, her child fell (i.e. was lying) on her bosom (id. 9).
19. hō kula’k bū tāk lupi, this child sucks the breast (i.e. is a suckling) (id. 11).
20. a-ţām’a sīra-suk, his belly became swollen (id. 12).
21. a-pa’l-am girēw’n, scratch my back (id. 13).
22. a-bīyān tēr’n, bind (your) loins (id. 14).
23. a-dīst-iw sīra, give me (your) hand (id. 15).
24. a-dīst-iw tēr’n, tie up his hands (247, 1).
25. a-pārēt-wa āi sarī kā, it is his foot that is small (id. 2).
26. augūsh’t-t īsom hīn, how many fingers hast thou? (id. 3).
27. ta-dīst a-sarg’hwot-t ta-pārē a-lalē-t harāhar hīn, the palm of thy hand (and) the sole of thy foot are equal (id. 4).
28. basar a-muł-at dūguḍ mahkam hīn, (thy) fore-arm (and) thy fist are both strong (id. 6). Cf. § 169, 100.
29. pa-galgh’w’wor, carry it on (your) shoulder (id. 8).
30. ta-ţlūm a-bān’-wa sīruw’ hīn, the eyelashes of his eye are white (id. 9).
31. ta-wrās’ti a-drī-wa ghrēsī hīn, the hairs of his eyebrows are black (id. 11).
32. pa-lang’jīr tōgan’, pull (his) foot (id. 13).
33. pa-pūnut-wa dōn, propel (i.e. kick) him (sc. a horse) with (your) heel (id. 14).
34. a-pūnut’m bū dūmī, my heel aches (id. 15). Note that there are two words for ‘heel,’ one with a dental, and the other with a cerebral d.
169. Miscellaneous Sentences.—

2. *nām-ait aĩ teʰ hā, what is thy name? (id. 2).
3. *tar-kuk kūlun aĩ hā, whose son art thou? (id. 3). See § 149.
4. *r’scān baι ka (or kew’em), light a fire (id. 4).
5. *i-kh’al aĩ bū tse’em, I am going to the village (id. 5).
6. *swār hāi ka p’lai hāi, art thou riding or on foot? (id. 6).
7. *kuk-a bū zama, who is beating him? (id. 7).
8. *ta-teʰ-pär*-wə bū zan, why art thou beating him? (id. 8).
9. *dštʰ-wə bū zan’em ka kār bū nak haw’, I am beating him because he does not do (his) work (id. 9).
10. *tar-kuk nar aĩ hā, whose house is it? (id. 11).
11. *s*-wə hō ʰyōk, wa tōn māl* bī buk-in, this (person) for one was there, and others persons were there (also) (id. 12). The words wa ʰyōk postulate presence. See § 125.
12. *saθar syōk, has it become morning? (id. 14).
13. *mīn shiv hā, it is still night (id. 15).
14. *tar-kuk khvār aĩ hā, whose sister is she? (249, 1).
15. *ta-pʰ sarəi a-giθ* mən’em, heed the words of this man (id. 2).
16. *az-a bū nak man’em, I do not heed him (id. 3).
17. *tu di pa-khabar hāi, dost thou know that man? (id. 4). See § 126.
18. *az di khabar nak h’em, I do not know him at all (id. 5). See § 126.
19. *hā māl aĩ tar-kuk hā, whose is this property? (id. 6).
20. *ta-Khān aĩ hā, it is the Khān’s (id. 7).
21. *ta-mālīk yamsap aĩ ʰyōk, it was the horse of the chief (id. 8).
22. *ku tū bū tōw, tōw, if thou art going, go (id. 9).
23. *as bū k’hō pərh nak tse’em, I for my part am not going now (id. 10).
24. *kān bū tōw when, art thou going? (id. 11).
25. *sukh sū tse’em, I shall go tomorrow (id. 12).
26. *ta-tōn tōn aĩ hā, of how many years (i.e. how old) is he? (id. 13).
27. *ta-s’kʰ tōn aĩ hā, he is six years old (id. 14).
28. *khwāq-am aĩ nak hā, it is not pleasing to me (id. 15).
29. *hū bū teʰ kwawlin, what are these doing? (250, 1).
30. *hā-va aĩ mawʰ hā, this is his mother (id. 2).
31. *tar-kuk inelʰ hā, in whose possession is it? (id. 3).
32. *tar-’nēlʰ hā, it is in this (person)’s possession (id. 4).
33. *tar-mum khwai ūpʰ ʰyōk, it was my own cæsel (id. 5).
34. *hā giθy ʰōi i-harʰ inar gwawlh hā, this is the stoutest cow of all (id. 6).
35. *hō sarəi aĩ chih hā, this man is tall (id. 7).
36. *i-pʰ ghmcōn izar fēp kə, jump over this canal (id. 8).
37. *hā khai aĩ tar-kuk hā, whose is this field? (id. 9).
38. *dzul bad-khosi sarəi hā, he is a very ill-mannered man (id. 10).
39. *a-gumum tōn sèr-a hā, how many seers is the wheat? (id. 11). See § 125.
40. *siɾ shai aĩ hā, it is a good thing (id. 12).
41. ghrūs aī Ĥā, ka ziyar aī Ĥā, is it black, or is it yellow? (id. 13).
42. sūǧī aī Ĥā, it is red (id. 14).
43. hō bār aī kaluk Ĥā, this load is light (id. 15).
44. ghrūmūýt-am sīyōk, he forgot me (251, 1).
45. ḍūhīkī ḡhrī lai sun, be silent a little (id. 2).
46. ḍūh sīyōk, he sank (id. 3).
47. kūk aī khaʃa Ĥā, who is angry? (id. 5).
48. aś khaʃa k'm, I am angry (id. 6).
49. ḏīaʃ-am di nāk Ĥā, I have no hand (id. 7).
50. a-pūrī-m ḏaʃa k'hum, my foot is lame (id. 8).
51. hā bihā aś khrūs'h hā, this (fem.) too is sweet (id. 9).
52. a-gōy-a aś kūn hā, his ear is deaf (id. 10).
53. ḏal-khal rang-a aś hā, what sort is its colour? (id. 11).
54. hō soʃai aś baʃū-bhūr hā, this man is a bribe-taker (id. 12).
55. jōr byōk, was he in good health? (id. 13).
56. hā, jōr byōk, yes, he was in good health (id. 14).
57. i-ʃōr liʃk-l ʃwēk, he went to the city (id. 15).
58. hō di i'ʃwēk plan hā, this is wider than that (252, 1).
59. a-khwād dzān-a wazūk, he slew his own life (i.e. committed suicide) (id. 2).
60. khrūs'am aś nāk ʃītāk hā, I have not made sleep (have not slept) (id. 3).
61. hīts aś bā nāk kawī, he does nothing (id. 4).
62. tā kī-nun liʃk t∫am hāi, thou art censured to (i.e. before) me (252, 5).
63. a-dzān-a tīt ʃītāk, he robbed himself (id. 6).
64. a-kaf tōm man hā, how many maunds is the chaff? (id. 7). See § 12, foot-note.
65. pa-lawr-a zan, beat him with a cudgel (id. 8).
66. hō fasīt ṣhi-būk sīyōk, this crop became rotten (id. 9).
67. a-qalum-am mashtak, my pen broke (id. 10).
68. to-spuk ḡhp-yam Ĥā, there is the barking of a dog (id. 11).
69. niʃl-am ʃītāk, I made a resolution (id. 12).
70. hā rāi ṣrat hā, this road is wide (id. 13).
71. tar-ʃū a-nar aś tūng hā, thy house is confined (id. 14).
72. jôgar aś mak bōrn, do not fight (id. 15).
73. 'uql aś nak dērī, thou dost not possess sense (253, 1).
74. ts'khal-a bū ḡwēk-in, what sort of (words) was he saying? (id. 2).
75. sakhal-a bū ḡwēk-in, he was saying (words) of this sort (id. 3).
76. bād aś bā ḡaʃa, wind is blowing (id. 4).
77. az akmara-nak k'm, I am hungry (id. 5).
78. az tra-nak k'm, I am thirsty (id. 6).
79. az tra-nak sīyōk-am, I became thirsty (id. 7).
80. hō aś sir hā ko hafos, is this good or that? (id. 8).
81. yāl-am nak hā or i-šli-m nak hā, I have no memory (of it) (id. 9).
82. kōr mak bōrn, do not be angry (id. 11).
83. 'arq aś der'm, I have a petition (id. 12).
84. zāl soʃai aś hā, he is an old man (id. 13).
85. zāl zark e āi hā, she is an old woman (id. 14).
86. nywōnar a āi jir dāk hā, he has built a new house (id. 15).
87. kā hā mak mēn, why dost thou not heed? (254, 1).
88. harr sařai hin, all are men (id. 2).
89. sakhar mak kōw, do not act so (id. 3).
90. tuān mullak āi byōk, the corpse was of these (men) (id. 4).
91. hō prāi āi tar-kāh hā, whose is this rope? (id. 5).
92. yār āi hō sir hā, ka pa-nsa āi ga yār ba, that friend is good, who is also a 
friend behind (one's) back (id. 6).
93. kōw āi mak kēw, ka 'umar-l σā land sa, do not commit murder, as thy life 
will become short (thereby) (id. 8).
94. tān khaśri kēw, ka sābā-i pakhār sa, labour today, that it may be useful to 
thee tomorrow (id. 10).
95. hō kulanak a-khaw sabaq yād dōk hā, this boy has got his lesson by heart 
(id. 12).
96. hafāi bū ts ghośk-in, what (words) were they saying? (id. 14).
97. hīs-an bū mak ghośk-in, they were saying nothing (id. 15).
98. hā rā sīkak i-kāl āi tasanāk hā, this road has gone (i.e. leads) straight to 
the village (255, 1).
99. a-pūs-at wēl āi, open thy mouth (id. 3).
100. a-tsaungit-a ma$haka, his fore-arm broke (id. 4). Cf. § 168, 28.
101. i-nas a āi lik hā, there is a pain in his belly (id. 5). Cf. § 125.
102. a-wrśhš-m sīvā suk, my beard became white (id. 6).
103. angusāhri dīr kōw, put a ring (on thy) hand (i.e. finger) (id. 7).
104. ta-piā qis mēn, heed the words of (thy) father (id. 8).
105. tar-tō i-gōlāi inar hany, he is sitting in thy courtyard (id. 9).
106. i-nar kā-va glōn, take it away into the house (id. 10).
107. i-daryāb tīkā-va sūm kōw, immerse it in the river (id. 11).
108. prān hanyāk, yesterday he was seated (id. 13).
109. dūt tāhmān hā, he is much grieved (id. 14).
110. i-wōki āi mak tīn, do not go there (id. 15).
111. hō karal āi mahin hā, this mat is fine (256, 1).
112. pagiyā i-sar tēš, tie a turban on (thy) head (id. 3).
113. kībāt-āt kecas dōk, what didst thou do with the book? (id. 4).
114. kā-man likā āi s' khatī pisān, write one (i.e. a) letter to me (id. 5).
115. tā-pō a-bāi tīn, how much is the price of this? (id. 6).
116. a-nāki āi kūr har kuk gīrāt s' hā, only virtue is good with everyone (i.e. in 
everyone's opinion) (id. 7).
117. a-dunyā āi tōk-ta-ākhirat hā, it is the world that is a preparation for the 
journey to the next (id. 9).
118. sir dzawān āi hā, he is a good youth (id. 10).
119. hā tār āi tā-pō dzawān hā, this sword belongs to this youth (id. 11).
120. hā ur̄ āi tar-kūk hā, to whom does this she-goat belong? (id. 12).
121. aṣēk rūn hā, ka sirinma bā, is it (?) fresh ghi, or dost thou buy it? (256, 
13).
122. \( \text{tēśh}^* \text{khārbūs}^* \text{ai mak śrīn}'n \text{a}, \) do not buy a bitter musk-melon (id. 14).

123. \( \text{a-khuāi dzān-a khalōs dōk,} \) he released himself (id. 15).

124. \( \text{ting-va grāmyā kēw}^* \text{a}, \) make the knot tight on it (257, 1).

125. \( \text{a-lēntschi-m khvā suk-in,} \) my tears became fallen (i.e. fell) (id. 2).

126. \( \text{i-ghrāi inar dī yānak dzut hā,} \) in the fireplace there is much ash (id. 3).

127. \( \text{zhūsētā yānēp ai hā,} \) it is a pretty horse (id. 4).

128. \( \text{ki bū khowāi (khuashāi) gīrz,} \) why dost thou wander about without employment? (id. 5).

129. \( \text{i-hits kār inar susti mak kēw}^* \text{a}, \) in any work do not do laziness (id. 6).

130. \( \text{ta-hāhīm i-hūkūm īstī di a-sar mak wār}, \) do not rebel against the order of the ruler (id. 7).

131. \( \text{kū-kuk inar thumāt mak ghwats,} \) do not speak calumny against anyone (id. 8).

132. \( \text{harra}^* \text{sr}^* \text{hin,} \) all are good (id. 9).

133. \( \text{ṣyī sīn-t sāb kēw}^* \text{a}, \) wait a moment (id. 10).

134. \( \text{a-lōb}^* \text{ai har waqt sr}^* \text{hā,} \) contrition is at all times good (id. 11).

135. \( \text{i-dī-rī dzāi,} \) come here to it, i.e. in this direction (id. 12).

136. \( \text{i-dī-rī dzāi,} \) come here (id. 13).

137. \( \text{hō-vā hā; gal hā,} \) here it is; it is lying (there) (id. 14).

138. \( \text{hīr tīnū, ka ħisīb kavēn,} \) come here, that we may make up an account (id. 15).

139. \( \text{hō kār ai kharūb hā,} \) it is this action that is bad (258, 1).

140. \( \text{a-b̪īt grāi ai ta-khuddā nīmat hā,} \) good health is only the favour of God (id. 2).

141. \( \text{gap sū nōrphē nak sa,} \) a stone will not become soft (id. 3).

142. \( \text{duśhman sū dōst nak sa,} \) an enemy will not become a friend (id. 4).

143. \( \text{a-gūndī-t pāk hīn,} \) are thy garments clean? (id. 5).

144. \( \text{ta-Bargistā z-bān ai grān hā,} \) the Ornu ri language is difficult (258, 6).

145. \( \text{tar-ō a-naṣīb ai sir hā,} \) thy luck is good (id. 7).

146. \( \text{tar-kūk mīk aī hā,} \) whose slave is he? (id. 8).

147. \( \text{ta-kholī i-rāi inar di zaṣhrī mak kēw}^* \text{a}, \) do not put thorns on (i.e. obstruct) the public road (id. 9).

148. \( \text{hā gōn aī zēshān hā,} \) this stick is thorny (id. 11).

149. \( \text{bōī rī dzāi,} \) come near (id. 12).

150. \( \text{dōp aī bū olighi,} \) smoke is rising (id. 13).

151. \( \text{ta-askānā didān aī sōwīb dāri,} \) visiting a friend gains the reward of a virtuous act (id. 14).

152. \( \text{tēū, dzāw-n-a rī,} \) go, bring him here (id. 15).

153. \( \text{hā wāk khvāshāh}^* \text{hā,} \) this water is sweet (259, 1).

154. \( \text{nōrī bū khunrī,} \) thou art eating bread (id. 2).

155. \( \text{gāk}^* \text{di bēs}^* \text{nu,} \) cook flesh (id. 3).

156. \( \text{ta-lak-śwāi kauñāk aī hā,} \) it is a herd of deer (id. 4).

157. \( \text{ta-lēn kūnāi mayā aī hā,} \) of what village is it a flock? (id. 5).

158. \( \text{gharma ri dzāi or gharma liki ri dzāi,} \) come at noon (id. 6).

159. \( \text{hafū dal bū dāna-sulām ghwēk-in,} \) he was saying (i.e. sending) blessings (? du'ā) (and) compliments to thee (id. 7).
160. tu-naoji marsa ai há, he is the bride's brother (id. 8).
161. a-barakat-at zyáti, may thy prosperity increase (id. 9).
162. hó kúwai ai krum há, this well is deep (id. 10).
163. há kénta ai tang há, this lane is narrow (id. 11).
164. a-kilamak gat há, khou-mal gastak-a, the boy is lying down, he is asleep (id. 12).
165. sát' dænt há, or sarđi dænt há, there is much coldness (id. 13, 14).
166. sát' m bu sa, r'teän bu ka, there is coldness to me (i.e. I am cold); light a fire (id. 15).
167. garmi suk, heat became (i.e. it has become hot) (260, 1).
168. t'etsan-am bu sa, heat is becoming to me (i.e. I am getting hot) (id. 1).
169. a-dænt khani sr' nak hin, excessive laughings are not good (id. 2).
170. i-khalq girad sir kew'n, behave well with people (id. 3).
171. a-pañtzi ziyar' suk-in, the leaves became yellow (id. 4).
172. kú-tu lást' dí marawur há, he is angry with thee (260, 5).
173. pakhalu-wa kew'n, make him appeased (id. 6).
174. i-wundzi izar rahm kew'n, show mercy on widows (id. 7).
175. vyuk' giyoj mak şkin'n, do not buy a dry cow (id. 8).
176. i-syuk' liki nái, sit into (i.e. in) the shade (id. 9).
177. awar-a kew'n, cause him to mount (id. 10).
178. zyúti ki-kuk girad mak kew'n, do not use excess with anyone (id. 11).
179. ta-periyanni aşar ai há, it is a sign (or indication) of demons (id. 12).
180. a-shúnum-al ta-ranm i-pét' tšék há, the shepherd has gone behind the flock (id. 13).
181. daréshi mak ghwats, do not speak lies (id. 14).
182. ghubat mak kew'n, do not do backbiting (id. 15).
183. a-dúw' bal kew'n, light the lamp (361, 1).
184. ta-gunum a-már sir há, wheaten flour is good (id. 2).
185. a-rákhi ghwats, speak the truth (id. 3).
186. ishkarat-a dák, he made a sign (id. 4).
187. tson dal dí skawom, how many shall I give thee? (id. 5).
188. houn-ir dí sh', give me so many (id. 6).
189. ta-maz waqt aś há, it is the time of prayer (id. 7).
190. tšalak sun, be quick (id. 8).
191. asal ai wadéni dænt há, this year the harvest is plentiful (id. 9).
192. miñwan kí a-nor' wá, set the bread for the guest (id. 10).
[No. 1.]

ELRANIAN FAMILY.  

ORMURI.

SPECIMEN I.

(Deputy Commissioner of Banne.)

1. Ta-e sa raj dyō kullan buk-in.  2. I-fāi læst-i a-zari
   1. Of-one man two son were.  2. ...them from-to-him the-little
   i-piē ki ghwēk-in ka, 'ē piē, afkā bakhrā ka tar-tū
   ...father to said(words) that, 'O father, that share which of-theo
   i-māl læst-bu tar-mun rasa, shēri.' Wa hō i-fāi
   ...property from ... of-me arrives, give-to-me.' And this-one ...those
   dyō kullan izar a-khwai guzarā bayak.  3. I-tsōn ryāz læst-i
   two son on the-his-own living divided.  3. ...some day from
   i-pēts', a-kishar kullan har-ts-wa sarā jama-dōk, i-so
   after, the-younger son everything-he together collected made, ...one
   pēts mulk liki rawān syōk, wa i-wā o pa-bad-khurshā sarā
   far country to departing became, and there he on-bad-expenditure with
   a-khwai māl wustayēk.  4. Wa pa-fā waqt ka harrā-wa
   the-his-own property caused-to-fly.  4. And at-that time that all-he
   tamān dōk, wa i-fā mulk izar ai st-r qahāf syōk, wa
   finished made, and ...that country on ... great famine became, and
   ō muhtāj syōk.  5. Wa tsēkk-al, wa ta-fo mulk i-so
   he poverty-stricken became.  5. And he-went, and of-that country ...one
   saraj gaq syōk. Wa afō i-khwai khai ki ta-nālatti ta-tsaraā pār
   man with became. And he ...his-own field to of-swine of-feeding for
   shēi-tsēk, 6. wa tarā zli bu-syōk ka, i-fāi paṭṭi læst-ka
   sent-him, 6. and his heart was-becoming that, ...those leaves from which
   a-nālatti-wa bū-khyurin, khwai dzān āk ka, magar
   the-swine-them are-eating, his-own self filled he-may-make, but
   kukk-al di bu nak shūk-in.  7. Ka tang syōk,
   anyone-to-him things ... not was-giving.  7. When hard-pressed he-become,
   ghwēk-in ka, 'ta-munn ta-piē tsōn mazdūrī hin, ka
   he-said (words) that, 'of-me of-father how-many servants are, that
   nōrī-wa bū sōst sa, wa az di bu i-di i-lwūshā
   bread-of-them ... superfluous becomes, and I ... (abl.) ... here ... hunger
lást mr'm. 8. Az sū-wust'm, i-khwai piē kí sū-tsw'w'm, wa from am-dying. 8. I will-aris, ...my-own father to I-will-go, and ghwats'mal sū ka, "sī piē, az aī ta-ās'mān wa tar-tā i-mukh say-to-him will that, "O father, I ... of-heaven and of-thee ...face inar khaṭā dāk ā; 9. az aī ta-p' lāiq nak m'ka tar-tā in sin done have; 9. I ... of-this worthy not am that of-thee kullān ki-t'sēk s'm. Az pa-mīs'āl ta-sū khwai maaz'dī son called I-may-be. Me by-likeness of-one thīne-own servants kēw'n." 10. Chig syōk, i-khwai piē kī dzōk, wa make." 10. Arisen he-became, ...his-own father to he-arrived; and min pēts byōk ka a-pie ō dēk; wa a-zī-wa wizār still far he-was that the-father him saw; and the-heart-of-him on-him braisektak, trapp-al-a dāk, wa pa-yangh'al syōk, wa burnt, running-to-him he made, and on-embrace-to-him he-became, and pats-a dōk. 11. A-kullām-al ghwēk-in, 'ē piē, az ta-ās'mān wa kīs-he made. 11. The-son-to-him said (words), 'O father, I of-heaven and tar-tā i-mukh inar khaṭā ai dāk ā; wa az aī hits lāiq nak of-thee ...face in sin ... done have; and I ... anything worthy not 'm ka tar-tā kullān ki-t'sēk s'm.' 12. Lēkin a-pie-l-a am that of-thee son called I-may-be.' 12. But the-father-to-them-of-him i-khwai mrādzā ki ghwēk-in ka, 'sērā di i-sēr kā ...his-own slaves to said (words) that, 'quickly ...(abl.) ...good ghāndzi lāst' na-w'rai, wa kū-r' ki parghūnawai; wa angushtrī garments from bring-ye-out, and ...this-one to put-ye-on; and a-ring i-dist, wa tsalplak i-pārī kai; 13. wa takhat ghwats-ts ir on-hand, and shoes on-foots make-ye; 13. and fat calf... w'rai, ḥalāl-a kai, ka khuryên-a wa khwaṣhi bring-ye, slaughtered-it make-ye, that we-may-eat-it and happiness kawyên; 14. dzik' ka o kullān-am mullak byōk, wa biyō we-may-make; 14. because that this son-of-me dead was, and again zwandaī aī syōk; ghūn byōk, wa biyō wōk syōk.' Wa pa-khwashi alive ... became; lost was, and again found became. And by-happiness-sar suk-in.

(?) passing-time they-became.

15. Wa ta-fō a-st'r kullān i-khāi inar byōk. Ka dzōk-ri, 15. And of-him the-great son ...field in wus. When he-came, wa i-nar ki bōi syōk, tsaftari wa darzāō ai amar'ēk. and ...house to near become, music and noise ... he-heard.
16. S'-wā aī i-naukari lāst' ki-t'sēk, wa pusht'n'-wā di 16. One-he ... ...servants from he-called, and asking-he from-him
dāk  ka, ‘ā ai ts’ hā? ’ 17.  Af-l  ghwēk-in  ka, ‘tar-tů made  that, ‘this ... what is?’ 17.  He-to-him  said (words)  that, ‘thy a-narzā  ri-džōk  ā,  wa  tar-tů a-piē  ai  takhat  ghwats  halāl the-brother  come  is.  and  thy  the-father  ...  fat  calf  slaughtered dōk  ā,  dži-k̂  ka  b’l  jōr  wōk  ā.’  18.  Wa  ō made  has,  because  that  well  sound  found-him  he-has.’ 18.  And  he pa-ghuša  syōk,  wa  nak  zayōk  ka, ‘winarr-al  dzaw’-m.’  Wa pa-nisht  na-ghōk,  wa  tasalla-l  ai  shiyōk.  19. by-anger  became,  and  not  wished  that, ‘within... I-may-go.’ And the-father-to-him  outside  emerged,  and  consolation-to-him ... gave. 19. Wa  afō-l  i-jawāb  inar  i-khwai  piē  ki  ghwēk-in  ka, And  he-to-him.  ...answer  in  ...his-own  father  to  said (words)  that, ‘dzūn’-n,  az  ōn  teēnī  tar-tů  khidmat  bū-kaw’-m,  wa  gudā  tar-tů ‘see, I so-many  years  thy  service  am-doing,  and  ever  thy i-hukm  āl’st  ghir’ōk-nak’-m,  wa  tū  kā-mun  ki  gudā-gēn ...command  from  suuered-not-I,  and  thou  ...me  to  ever saggū  gān  shiyōk  nak  ā,  ka  i-khwai  īmāi  gād  ai  khwashī kid  ever  given  not  haat,  that  ...my-own  friends  with ... happiness k’-m.  20.  Wa  ō  kullān-att-iř  ka  dzōk  ā,  ka  tar-tů I-may-make.  20.  And  this  son-of-thee...  when  come  he-is,  who  thy guzār’-wa  i-kandzāri  gīrgād  khwālāk  ā,  tskhat  ghwats-at  ai  tar’  pār’ living-he  ...harlots  with  eaten  has,  fat  calf-thou  ...  him  for halāl  dōk  ā.’  21.  Ghwēk-al-a  ka, ‘ē  kulanākā,  tā slaughtered  made  thou-hast.’  21.  He-said-to-him  that, ‘O  boy, thou hamēsha  kā-mun  gīrgād  hai,  wa  har-ts’  ka  tar-mun  hā,  tar-tů  hā. always  ...me  with  art,  and  everything  that  of-me  is, of-thee  is. Wa  khwashī  wa  šādāi  kayēk  lázīm  hā;  kıyē  ka  tar-tů. And  happiness  and  merriment  to-make  necessary  is;  why  that  thy a-narzā  mullak  byōk,  biyē  zwandai  ai  syōk;  gūn  byōk, wa the-brother  dead  was,  again  living ...  he-became;  lost  was,  and biyē  wōk  syōk.’ again  found  he-became.’
FREE TRANSLATION OF THE FOREGOING.

Sultân Mahmûd once said to a madman, 'for what doth thy heart long?' The madman replied to him, 'my heart longeth for the tail of a fat-tailed sheep.' The Sultân made a sign with his eyes to one of his men, and told him to give the madman a radish. When they brought the radish and gave it to him, the madman began to eat it, shaking his head and laughing the while. Said the Sultân to him, 'O madman, why dost thou laugh?' He replied, 'this is why I am laughing, that since thou becamest king, there has been no fat left even on the tail of a fat-tailed sheep.'
FREE TRANSLATION OF THE FOREGOING.

There was a man once who ran off with a mendicant’s turban. The mendicant set out, and seated himself in the cemetery. A certain man said to him, ‘why art thou sitting here? That fellow went off to the garden.’ The mendicant replied, ‘he’ll come here in the end.’
FREE TRANSLATION OF THE FOREGOING.

A certain ignorant fellow found a mirror lying on the road. Now he had never in his life seen a mirror before. He became much pleased, and laughed. When he looked at the mirror, he saw that his own form was reflected in it, and that it was laughing. He imagined that this was another man, who was the owner of this article. So he nodded his head to the other fellow (saying), 'it is thee to whom this thing belongs; so I'll leave it to thee.' Then he left it where he found it, and went his way.
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<td>Az, haz.</td>
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<td>Tar-mun.</td>
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<td>33. Foot</td>
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<td>36. Mouth</td>
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<td>40. Head</td>
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<td>43. Back</td>
<td>Pat (upper part), biyân (feet).</td>
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<td>44. Iron</td>
<td>Râ.</td>
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<td>58. Cultivator</td>
<td>＇＼lvिल － ＇vrolet － ＇vrolet</td>
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<td>59. Shepherd</td>
<td>＇％％％</td>
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<tr>
<td>60. God</td>
<td>＇％％％</td>
</tr>
<tr>
<td>61. Devil</td>
<td>＇％％％</td>
</tr>
<tr>
<td>62. Sun</td>
<td>＇％％％</td>
</tr>
<tr>
<td>63. Moon</td>
<td>＇％％％</td>
</tr>
<tr>
<td>64. Star</td>
<td>＇％％％</td>
</tr>
<tr>
<td>65. Fire</td>
<td>＇％％％</td>
</tr>
<tr>
<td>66. Water</td>
<td>＇％％％</td>
</tr>
<tr>
<td>67. House</td>
<td>＇％％％</td>
</tr>
<tr>
<td>68. Horse</td>
<td>＇％％％</td>
</tr>
<tr>
<td>69. Cow</td>
<td>＇％％％</td>
</tr>
<tr>
<td>70. Dog</td>
<td>＇％％％</td>
</tr>
<tr>
<td>71. Cat</td>
<td>＇％％％</td>
</tr>
<tr>
<td>72. Cook</td>
<td>＇％％％</td>
</tr>
<tr>
<td>73. Duck</td>
<td>＇％％％</td>
</tr>
<tr>
<td>74. Ass</td>
<td>＇％％％</td>
</tr>
<tr>
<td>75. Camel</td>
<td>＇％％％</td>
</tr>
<tr>
<td>76. Bird</td>
<td>＇％％％</td>
</tr>
<tr>
<td>77. Go</td>
<td>＇％％％</td>
</tr>
</tbody>
</table>

248—Oromiya.
<table>
<thead>
<tr>
<th>English</th>
<th>Orumiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>105. Two fathers</td>
<td>Dyd piš.</td>
</tr>
<tr>
<td>106. Father</td>
<td>Piš.</td>
</tr>
<tr>
<td>107. Of fathers</td>
<td>Ta-piš.</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>I-piš kl.</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>I-piš last.</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Daw.</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Ta-daw.</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>I-daw* kl.</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>I-daw* last.</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dyd daw.</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Daw.</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Ta-daw.</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>I-daw kl.</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>I-daw last.</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Sir sarai.</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Ta-sir sarai.</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>I-sir sarai kl.</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>I-sir sarai last.</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Dyd sir* sarai.</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Sir* sarai.</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Ta-sir* sarai.</td>
</tr>
<tr>
<td>126. To good men</td>
<td>I-sir* sarai kl.</td>
</tr>
<tr>
<td>127. From good men</td>
<td>I-sir* sarai last.</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Sir* mark.</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Ghande kwalanak.</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Sir* zill.</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Ghande dák.</td>
</tr>
<tr>
<td>132. Good</td>
<td>Sir.</td>
</tr>
<tr>
<td>133. Better</td>
<td>(I... last*) sir.</td>
</tr>
<tr>
<td>134. Boat</td>
<td>I-sir* last* sir.</td>
</tr>
<tr>
<td>135. High</td>
<td>Chig.</td>
</tr>
<tr>
<td>136. Higher</td>
<td>(I... last*) chig.</td>
</tr>
<tr>
<td>137. Highest</td>
<td>I-harr* inar chig.</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Yămph.</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Myândëni.</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Yămphi.</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Myândëni.</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Skhwandari, gily.</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Gily.</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Skhwandari, gwi, gwàt.</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gwi, gwàt.</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Spuk.</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Spuk.</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Spuchu.</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Spuchu.</td>
</tr>
<tr>
<td>150. A he goat</td>
<td>Bau.</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Wà.</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bau, wà.</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Lëk-sh*i-wàt.</td>
</tr>
<tr>
<td>156. I am</td>
<td>Az h'm, (I exist) az-a h'm.</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tà h'ai, (thou art) tu-wa h'ai.</td>
</tr>
<tr>
<td>158. He is</td>
<td>Afò hà, (he exists) afò-wa hà.</td>
</tr>
<tr>
<td>English</td>
<td>Osmani</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>168. We are</td>
<td>Makk hyūn, (we exist) makk ā' hyūn.</td>
</tr>
<tr>
<td>169. You are</td>
<td>Tyūs ān, (you exist) tyūs ān ān.</td>
</tr>
<tr>
<td>170. They are</td>
<td>Afai ān, (they exist) afai ān ān.</td>
</tr>
<tr>
<td>171. I was</td>
<td>Az byūk-ān, (I existed) az ā' byūk-ān (and so on).</td>
</tr>
<tr>
<td>172. Thou wast</td>
<td>Tū byūk-ān or byūk-ā.</td>
</tr>
<tr>
<td>173. He was</td>
<td>Afō byūk.</td>
</tr>
<tr>
<td>174. We were</td>
<td>Makk buk-yūn.</td>
</tr>
<tr>
<td>175. You were</td>
<td>Tyūs buk-yūn.</td>
</tr>
<tr>
<td>176. They were</td>
<td>Afai buk-yūn.</td>
</tr>
<tr>
<td>177. Be</td>
<td>Br.</td>
</tr>
<tr>
<td>178. To be</td>
<td>Byūk.</td>
</tr>
<tr>
<td>179. Being</td>
<td>I-būk ān ār (in being).</td>
</tr>
<tr>
<td>180. Having been</td>
<td>Nil.</td>
</tr>
<tr>
<td>181. I may be</td>
<td>Az būm.</td>
</tr>
<tr>
<td>182. I shall be</td>
<td>Az sū būm.</td>
</tr>
<tr>
<td>183. I should be</td>
<td>Az byūkān.</td>
</tr>
<tr>
<td>184. I should be</td>
<td>Az byūkān.</td>
</tr>
<tr>
<td>185. I shall be</td>
<td>Az byūkān.</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tū dūk.</td>
</tr>
<tr>
<td>187. He beatest (Past Tense)</td>
<td>Afō dūk.</td>
</tr>
<tr>
<td>188. We beatest (Past Tense)</td>
<td>Makk dūk.</td>
</tr>
<tr>
<td>189. You beatest (Past Tense)</td>
<td>Tyūs dūk.</td>
</tr>
<tr>
<td>190. They beatest (Past Tense)</td>
<td>Afai dūk.</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Az bū dūnām.</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Az bū dūk.</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Az dūk byūk.</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Az dūnām.</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Az sū dūnām.</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū dūnām.</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Afō sū dūnām.</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Makk sū dūnān.</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tyūs sū dūnāt.</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Afai sū dūnān.</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Az deīkān.</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Az bū dūk sūm.</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Az bū dūk byūkān.</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Az sū dūk sūm.</td>
</tr>
<tr>
<td>205. I go</td>
<td>Az bū tawān.</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū bū tawā.</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Afō bū tawān.</td>
</tr>
<tr>
<td>208. We go</td>
<td>Makk bū tawān.</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tyūs bū tawāt.</td>
</tr>
<tr>
<td>210. They go</td>
<td>Afai bū tawaw.</td>
</tr>
<tr>
<td>211. I went</td>
<td>Az tawāk-ām.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū tawāk-ā.</td>
</tr>
<tr>
<td>English</td>
<td>Ormuri</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>213. He went . . .</td>
<td>Afš tærēk.</td>
</tr>
<tr>
<td>214. We went . . .</td>
<td>Makht tawāk-yen.</td>
</tr>
<tr>
<td>215. You went . . .</td>
<td>Tyta tawāk-at.</td>
</tr>
<tr>
<td>216. They went . . .</td>
<td>Afat tawāk-in.</td>
</tr>
<tr>
<td>217. Go . . .</td>
<td>Taw.</td>
</tr>
<tr>
<td>223. How many sons are there in your father's home? . . .</td>
<td>Ta-fa tārī tārī inār di ḍōn kālāmūt bān?</td>
</tr>
<tr>
<td>224. I have walked a long way today. . . .</td>
<td>A-Za a-tē dōn pēlē tærēk bōk-am.</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister. . . .</td>
<td>Tār-mun tā-tā kwałān ta-fa sāpā i-khāwār tālāk bā.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse. . . .</td>
<td>I-nēr inār a-ta-sīwān yānwāp sīn bā.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back. . . .</td>
<td>Ta-fa i-pēl inār sīn nīwān.</td>
</tr>
</tbody>
</table>
VOCABULARY.

In the following Vocabulary words are arranged in the order of their consonants without any regard to their vowels. The letter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus the different words containing the consonants \( \text{tr} \) will be found in the succession \( \text{tri}, \text{tar}, \text{tir}, \text{tar}^*, \text{tara}, \text{tir}^*, \text{tor}, \text{tir}^* \), and \( \text{tir}^* \). On the other hand, all words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. Long vowels are not distinguished in alphabetical order from short ones, except where the difference between two words depends only on such variations. The inverted comma indicating the letter ' \( \text{ai} \) or ' \( \text{ay} \) is not taken into consideration as affecting the order of words, and a similar principle has been followed in the case of diacritical marks. Thus, \( \text{t} \) and \( \text{t}^* \), and \( \text{r} \) and \( \text{r}^* \), are in each case considered as the same letter, so far as alphabetical order is concerned.

The vocabulary contains all the words found in the preceding grammar, and also all those mentioned in Ghulam Muhammad Khan’s *Qawwālid-ē-Bargisā*ā. A reference is given to every place in which each word occurs. An Arabic number, by itself, indicates a section of the grammar. Thus, for *a-nasib*, in article *a*, we have ‘luck, fortune, 143, 169 (145).’ This indicates that the word, with these meanings, will be found in sections 143 and 169 (sentence 145) of the grammar. A Roman numeral indicates the number of a specimen. Thus (see *i-d*; under *i, 1*) I (7), III, indicates that the word is found in the 7th verse of the first specimen, and in the third specimen. If an Arabic numeral is preceded by ‘No.’, the reference is to the List of Words and Sentences on pp. 247ff., the numeral being the number in that list. If an Arabic numeral is preceded by “Gh.”, the reference is to the page and line of Ghulam Muhammad Khan’s *Qawwālid-ē-Bargisā*ā.

So far as is possible, I have stated the gender and have given the plural of every substantive and adjective noun quoted, and have given the principal parts of every verb. As regards transitive verbs ending in *awēk* or *ayēk* (see Grammar, §§ 29, 30) the feminine of the past participle ends in *awak* or *ayak*. In his list of Verbs on pp. 184ff. of his *Qawwālid*, Ghulam Muhammad Khan gives only the feminine forms in *awak*. For the sake of completeness I have throughout added the forms in *ayak*, though it should be remembered that these latter are rarely used (see Grammar, § 47). Also, as authorized by Ghulam Muhammad Khan (p. 184, l. 9) when he gives only one form in *awēk* or *ayēk*, I have added the corresponding alternative form in *ayēk* or *awēk* respectively.

A large portion of the Vocabulary of Ormuṇī is common to it and to Paštō. Those words that also occur in the latter language I have indicated by the letter P. It is not to be inferred that words so marked are necessarily Paštō in origin. For instance, the letter P. after the word *qalam* indicates merely that the word also occurs in Paštō and has been borrowed from that language, although, of course, it is Arabic in its ultimate origin.

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? l. 2
The following is a list of the principal contractions employed in the following pages:

- ab., above.
- abl., ablative.
- adj., adjective.
- adv., adverb.
- aor., aorist.
- Ar., Arabic.
- bel., below.
- card., cardinal numeral.
- cf., compare.
- com. gen., of common gender.
- cond., conditional.
- conj., conjunction.
- def., definite.
- dim., diminutive.
- f. or fem., feminine.
- fut., future.
- gen., genitive.
- Gh., reference to page and line of Ghulam Muhammad Khan's Qawaid-e-Bargista.
- imperf., imperfect.
- impre., imperative.
- interj., interjection.
- interrog., interrogative.
- intr. or intrans., intransitive.
- loc., locative.
- m. or masc., masculine.
- No., number in the List of Words and Sentences on pp. 247ff.
- onomat., onomatopoea.
- ord., ordinal numeral.
- P., Pashto.
- pass., passive.
- perf., perfect.
- pers., person.
- pl., plural.
- plup., pluperfect.
- postpos., postposition.
- p.p., past participle.
- prepos., preposition.
- pres., present.
- pron., pronoun.
- pronom., pronominal.
- Prs., Persian.
- sg., singular.
- s.v., under such and such a word.
- s.vv., under such and such words.
- tr. and trans., transitive.

Words beginning with a vowel or 'ain.

- a, in na a, no, see na, 1.
- a-, the prefix of the definite article, 5, 97, et passim. For its force when used with the genitive of a demonstrative pronoun, see 97. Used with sō or se, one, 5, IV. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, a-bēdāri, wakefulness, 82; a-khārā, expenditure, 87; a-nēkāi, virtue, 26, 87, 143, 169 (116); a-nāsīb, luck, fortune, 143, 169 (145); a-pātānāf, abstemiousness, 79, 81, 82; a-rākkā, the truth, truth, 77, 104, 169 (185) (see, however, rākkā); a-tābā, contrition, 148, 169 (134); a-lāmā, greed, 83.
- a, 1, for we after a consonant, postulates existence, see we or wa.
- a, 2, or -a, pronominal suffix of the second person singular, indicating the subject of the past tense of an intransitive verb, or the object of the past tense of a transitive verb, 20a, 45, 46, et passim.
- a, 3, or, after a vowel, wa, pronominal suffix of the 3rd person singular, see wa, 2.
- a, 4, or -a, suffix of vocative, 10, 95.
-ā, for kā, 3, q.v.
--ā or -a, suffix of vocative, 10.

-ai, interj. calling attention.  ai laawanai-a, O madman, 95, II.  Cf. ē, 2.

-ai, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being di, passim.  For the rules as to the use of these particles, see 78, 79, 99-102, 141-154.  Used by itself, ai represents an indefinite object (of a transitive verb) not mentioned, 100, 125A.

-āi, pronominal suffix of the second person plural, indicating the subject of the past tense of an intransitive verb, and the object of the past tense of a transitive verb, 20a, 45, 46, et passim.

-ē or -a, see -a, 2.

-ē, 1, interj. calling attention, O ! 95, I (2, 8, 11, 21).  Cf. ai, 2.

-ē, 2, or i, suffix of vocative of feminine nouns, 10.

-ē, 1, preposition of locative, on, 10, 12, 108, et passim.  This preposition is not used with proper names of persons, or with substantive pronouns indicating persons.  In such cases ku or kā is used instead, 10, 17, etc.

With a noun the preposition often forms an adverb or a postposition.  Such are i-bēsh, up, above, 74; outside, externally, 74, 108; i-dē, here, 27, 74, 122, 123, 169 (136), I (7), III; hither, 27, 74; i-dē-l, here to it, in this direction, 74, 122, 169 (135); i-dēm, below, beneath, 74, 230; i-khwaminta, on the right, 74; i-mukkh, first, 16; in front, 74; before, Nos. 90, 238; i-mukkh inar, before, I (8, 11); i-nar, in the house, at home, 74, 85, 108, 120, 132; inside, in, 74, et passim; i-nishf, outside, 74, 108; i . . . palau, in such and such a direction, 27, 74; i-pēr, after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239; i-rāst, beginning from, 82, 84; i-tsang, near, 6, 74, 81, 94; i-w, there, 27, 74, 123, 136F, I (3); thither, 27, 74, 169 (110); i-w-l, there to it, in that direction, thither, 74, 77.

-ē, 2, or ē, see ē, 3.

-ō, 1, see ho.

-ō, 2, in ō-hō-hō, interj. used in grief, alas! 95.

ābād, adj. inhabited, 29.  P.

'Abdullāh, m. N.P. 11.

'ibādat, piety; min 'a-ibādat kōw'n, feel affection for piety, 104.  P.

ābādayāk or ābādayēk (p.p. f. ābādayak or ābādayak), to make inhabited, to populate, 20.

ābādayēk [p.p. f. ābādek; aor. 3, ābād sa (59)], to be inhabited, 59.

ābādayāk, see ābādayāk.

‘īd, a festival; zorī ‘īd, the little ‘īd, N. of the Arabic month Shawwāl, 165; st‘r ‘īd, the great ‘īd, N. of the Arabic month Zīl-hijja, 165.  P.
*i-d*, see *i, 1, i-d, here to it, in this direction, 74, 122, 169 (135); *i-d* läst*, from here, No. 222.

*adab*, politeness, manners. *ta-adab pär*, for the sake of politeness, in order to teach (so and so) manners, 81. P.

*ad*, justice, 94. P.

*admi*, m. (pl. *adamyamni*), a man, 9 (8). P.


*afl*, afl*, afl*, afl*, see hafö.

*aghôk* (p-p. *aghak*; s-o. sg. 2, awas; 3, awasa; imp. s-o. sg. 2 awas, 38, 62B, 71), to adjoin, to reach, 38, 62B, 71; (of a missile), to hit (the mark), 34, 55, 147; to be born, 38, 62B, 71; pôi *aghôk*, to understand, 24, 144; sir *aghôk*, to seem good (to), to be pleasing to (Hindi *achkhâ lagnâ*), 24. This verb, in its various uses, closely follows the use of the Hindi *lagnâ*. Gh. 74 (11), 185 (4); pôi *aghôk*, Gh. 73 (16), 189 (9). Cf. *na-ghôk*, waghôk.

*agar*, conj. if, No. 97. (Usually *agar ha*, 92, also 135A, 135C, 144.) P.

*akhir*, adv. lastly, finally, III. P. *akhir*.

*akhirat*, futurity, the future state, the next world, 143, 169 (117). P.

*akhshâni*, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 142d. Cf. *khshâni*. P.

*akhirâyâ*, m. authority, power, 79, 86, 89, 92. P.


-al, used instead of *kal*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, passim.

*m*, for *k*m, I am, see *k*, 3.

-*am*, pronominal suffix of the first person singular indicating the subject of an intransitive verb in the past tense, the subject or object of a transitive verb in the past tense, or, when suffixed to a noun, the genitive, 20, 45, 46, 98, 120. It can also indicate the dative, as in khvash-am, pleasing to me, 169 (38). After a vowel, the vowel *a* is omitted, as in *a-pi-âm*, my father.

*imbâ*, pl. friends, I (19). The nominative singular of this word is not found in any of the materials. It is probably *imbâ*.

*ambâr*, a pile, heap. — *hâyek*, to pile up, Gh. 185 (12). P.

*amal*, action, act, carrying out, effect. *i-hukuni izar* ‘amal kewn, do carrying out on orders, obey orders, 86. P.

*imânyâyi*, in *œr* *shîyâ* *ta-imânyâyi*, the good night of the *imânyâyi*, N. of the *ûshûrâ*, or first ten days of the month Muḥarram, 165.

*Amr*, m. N.P., 77, 89, 91. P.

*umr*, age, life. *pa-*umr, (never saw) in his life, IV; *umr-at*, thy life, 94, 169; *tar twîn* ‘umr, how old? 27, 107, No. 221. P.
amarawə̀k or amarayëk, (p.p. f. amarawak or amarayak, 37), to cause to hear, 30B, 37.

amarëk (p.p. f. amarëk, 58; aor. sg. 2, amër, 61B2; 3, amara, 30B, 58, 61B2, 69; entire aor. conjugated, 56), to hear, I (15), Gh. 185, 5 (where the aor. sg. 3 is written amarrə). P. avorə́t.

amarayëk, see amarawëk.

-ən, pronominal suffix of any person in the plural. It is used to indicate (1) the object of a transitive verb in an aorist tense, but in this case only in the first or second person, 20b, 66, 96 (3); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20c, 47, 98 (3), 169 (97); or, when added to a substantive, the genitive, in this case also for all three persons, 20d. If this suffix is attached to a word ending in a vowel, it becomes n.

ə́n', f. a mirror, IV. P.

ə́n, see in.

in or ə́n, pronominal suffix of the third person plural, indicating the subject of an intransitive verb in a past tense, or the object of a transitive verb in a past tense, 20a, 45.

ə́n, see hə́n.

indsə́, in indsa sal, adv. next year but one, after two years, 75.

indsə́n, adv. the day before yesterday, 75; ində́n la-mi:n bi ryū̄s, two days before yesterday, 75.

angusht (pl. angushtə̄), a finger; angushtə́-t, thy fingers, 120, 129, 150, 168 (26). P.

angushtrə́, f. a ring, a finger-ring, 146, 169 (103), I (12). Pra.

injir (pl. injirə̄), m. a fig, 9 (7). P.

inə́t̠, postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 150, 169 (31, 32); inə́t̠-m, in my possession, 81, 117, 120; inə́t̠-t, in thy possession, 81, 117, 120; inə́t̠-ə̄, in his possession, 81, 120.

(With də́, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 120; inə́t̠-m də́, from me, 81, 117, 122; inə́t̠-t də́, from thee, 81, 117, 122.

inar (for i-nar, see i, 1), adv. in the house, at home, within (89).

Postpos. governing loc. in (use of, explained, 85), 12, et passim; used to form a superlative, 15, 148, 169 (34). It sometimes means 'on,' as in i-rə́t̠ inar, on the road, 148, 169 (147), IV; esp. in forming a gerund, as in i-wuswə́k inar, on flying, 34; i-wuswə́t̠ inar, on going, 34. Other idiomatic uses are i-mukk inar, before, I (8, 11), cf. i-mukkə̄, s.v., i, 1; i-mandə́ inar, in the middle, 74; i-khwai inar, mutually, 21; inar-di or inar-da, in me, in us, in thee, or in you, 85; i-nar-ə̄ or inar-kə́, in him, in her, in it, or in them, 85; or it, 85, 147. Cf. soarin.

umə́n, sard. nineteen, 16.
anyi, ènyi, anyèk, see hungèk.

*aql, sense, wisdom, 56, 144, 169 (73). P.; bè*aql, stupid, 164. P.

-ir, used instead of kir, q.v., when following a word ending in a consonant, which
consonant is then doubled, 19, et passim.

arark*, see ra rhk*.

armân, m. sorrow, regret. Used as interj. armân, alas! 100; armân ka, would
that! 54, 96. P.

i-ráis*, postpos. governing loc. from, beginning from, 82, 84. See i, 1.

árat, adj. (f. the same), wide, broad, 13, 150, 169 (70). — kayék, to loosen,
make wide, expand, Gh. 185 (14). P.

araî (pl. araîtî), m. a Persian wheel (for irrigation), Gh. 215 (14). P. arhaî.

'arg, a petition, 56, 144, 169 (83). P.

úsh, m. pl. úshî; f. úshî, pl. úshîtî, a camel, 7, 21, 152, 169 (33). P.

ashnâ, m. an acquaintance, friend, 169 (151). P.

ishárat, f. a sign, wink, hint, signal, 135B, 146, 169 (186). P.

isht, see ashtèk.

ashtès, card. eighteen, 16.

ashtèk (p.p.f. ashtâk; aer. 2 and impvre. 2, ishtî, 61B2; aer. 3, ashta, 58), to
remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

asal, adv. this year, 75, 148, 169 (191).

ásrnâ, m. the sky, heaven, I (8, 11). P.

ispék (pl. ispičî), m. barley, 9 (9).

asur, m. a mark, sign, trace, indication, 148, 169 (179). P.

asrîk, adj. fresh, freshly made (of ghti), 169 (121). (The meaning of this word is
doubtful.)

ustôd, m. a teacher, a preceptor, 15, 83. P.

-at, pronominal suffix of the second person singular, indicating (1) the object of a
transitive verb in an aorist tense, 20b, 66, 98 (2); (2) the subject of a transitive
verb in a past tense, 20c, 47, 98 (3); or (3), when added to a substantive, the
genitive (20d). Passim in all three uses. If the suffix is added to a word
ending in a vowel it becomes t.

afî, adj. unemployed, out of work. — kavèk, to stop a person at work, Gh. 185
(13). P.

awwa, occasionally used for a, 3, instead of wa, 2, after a consonant, 20b.

awwaî, card. seventy, 16.

i-ô, see i, 1. i-ô kî, thither, 169 (110); i-ô-l, there to it, in that direction, thither,
74, 77.

awîtreînâi or awîtreînaî, m. a hearer, 33E. P.

âwîra, p. m. a privy, 159.

awwa, awwas, see agôk.

awwaî, card. seventeen, 16.

awwal, ord. first. awwal khwâr, N. of the month Râbi‘ul-awwal, 165. awwal
nim-ryûcî, a certain time of the day, 2 p.m., 167; awwal umâ shám, the hour
after sunset, 167; awwal khutan, early bedtime, 167; awwal pahar, the first
watch of the night, 167. P.
VOCABULARY.

as or haz, pron. 1st pers. I, passim. Declined, 17. Siög. instr. pa-mun; loc. kâ-mun, 17, 80, 88; kû-mun girga'f, with me, I (21); kû-mun izar, on me, 86; kû-mun iki, for me, 6, 139 (114); (angry) with me, 169 (62); kû-mun ki, to me, 82, 116, I (19); kû-mun lâa', from me, 18, 83; gen. tar-mun, of me, my, 6, 17, 78, 81, 94, 107, 118, I (2, 7, 21); tar-mun khuwâ, my own, 21, 152, 169; pl. nom. mâkh, we, 17, 39, 79, 100, 113, 122, 125, 126, 129, 130, 132, 135A, 142c; loc. kû-mâkh ki, to us, 82, 116; bê kû-mâkh, except us, 80; gen. tar-mâkh, 107, 118. The genitive preposition of this pronoun is tar, not te, and the locative preposition is kû, not i, 1.

ōzû, f. a necklace, a necklet, 144, 168 (15). P.

as-han (pl. as-hani), m. a certain millet, chinâ, Gh. 223 (6).

izar, postpos. governing loc. (use explained, 86), on, passim. izar-di or izar-da, on me, on us, on thee, or on you, 86. izar-wi or izar-wa, on him, on her, on it, or on them, 86. Cf. wizar.

bê, 1, prepos. without, except (use explained, 80). It is prefixed directly to a noun substantive, as in bê sarâf, except a man. With a demonstrative pronoun, the latter is put into the oblique form, as in bê fi, without that. With a personal pronoun, the latter is put into the locative, as in bê kû-mun, without, or except, me, 86. Cf. 26, 99, 125. bê may be combined with pa-sa, except, as in bê Khudâ mû-sa, except God, 88.

bê, 2, privative particle. P. Used as a prefix, it converts a noun substantive into a negated adjective. A short i is generally added to the noun in such cases, as bê-fikrî, without anxiety, from fikrî, anxiety (164), but this seems not to be done when the compound is borrowed ready-made from another language, Gh. 32 (4) is by no means clear on the point. The following examples of the use of this particle appear in the foregoing pages:—bê-ugl, without sense, stupid, 164. bê-bori, doorless, 164. bê-dân, irreligious, 82. bê-fikrî, free from anxiety, 164. bê-gham, without sorrow, free from sorrow, 164. bê-hâzîli, fruitless, 164. bê-parvâ, unconcerned, 26, 79. bê-rahmi, merciless, 164. bê-shakî, adv. without doubt, certainly, 77, 164. bê-shâm, fasting, Gh. 106 (9). bê-sûr, fasting, Gh. 106 (9, 10). bê-wâki, waterless, 164.

bî, 1, see byôk.

bî, 2, bihî, or bijî (plur. lyâ, 26), pronom. adj. other, 26, 78; another, 75; bî kûk, anyone else, 26, 75, 78, 79, 99; this compound takes dî, not â, as an emphatic particle, 99. bî makhlâq, other people, other persons, 26, 99; bî şâhâ, the day after tomorrow, 75; indzân ta-mûn bî ryûz, the day before yesterday of yet another day, two days before yesterday, 75.

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As adv. (account of use, 89), in the second place, also, moreover, bi, 89, 152, 169 (11); bithé, 89, 143, 169 (51); again, bighá, 89, I (14, 21).

basi, adv. near, 74, 87, No. 87; bós ṛi dzái, come near to me, i.e. come here, 122, 169 (149); i-nor ki bós, near the house, I (15).

bá, verbal particle used to form the imperfect (28, 48), and the present (28, 64). It may be optionally omitted in the case of nominal verbs in awék or ayék (29). Regarding its use in the imperfect when it follows the verb, see 48. An example of this will be found in 169 (121). The particle occurs passim.

bad, adj. bad, evil, 24, 95, 144, 156. bad-khór, unmannered, ill-tempered, 150, 169 (38); bad-kharéki, evil expenditure, debauchery, I (3); bad-nám, of bad reputation, 26. P.

bád, wind, 147, 169 (54). P.

bádi, badness, 156. P.

badgh-khór, a bribe-taker, one who takes bribes, 148, 169 (54). P.

bád, concealed. — koyék, to conceal, hide, Gh. 187 (4).

badal, exchange, Gh. 186 (11). P.

badalvék, to exchange; to twist, be rolled up, Gh. 186 (11).

béd-dán, see béd, 2.

bédáré, f. wakefulness, 82. P.

bádsháh, m. a king, 75, 79, II. P.

bédíya, f. a wilderness, 8 (4). P.

bágh, a garden, 162, III. P.

bágh-gírái, m. a small garden, dim. of bágh, 162.

bághaur, prepos. governing loc. without, except, 80. P.

bágar-úál, impetuous for the mare (of a horse), 157.

bégar-úál, a forced labourer, 157. P. bégar.

bithé, see bité, 2.

búk, see byék.

búk, see shí-búk.

bákh, f. a share, a portion, I (3); used to form fractions, as in shíurm bákh, a third; tónurm bákh, a fourth, a quarter, 16. P.

bákháráí, adj. of or belonging to Bukhárá, 163.

bákhsh, m. N.P. 134, 142b. P.

bákw, see byék.

bák, m. N.P. 77, 89, 122. P.

bél, adj. in good health, well, 1, 17; a-bél, gráy, the condition of good health, 143, 169 (140).

bál, kindled, burnt. — kayék, to kindle, set alight, light (a lamp, fire, etc.), 146, 169 (4, 166, 183). P.

bálbul (pl. bálbul), m. a nightingale, Gh. 282 (10). P.

bálki, moreover; may rather, but, on the contrary, 91. P.

bálkhí, adj. of or belonging to Bálkh, 163.

bálavék or bálayék (p.p. f. bálavák or bálavák), to set alight, to kindle, Gh. 186 (12). P. bálavák.
VOCABULARY.

blažké (p.p. f. blažak; aor. 2, blaží; 3, blaží), to make over, to give in charge; to instigate, Gh. 186 (9).

b’m, see byök.

bambarai (pl. the same), f. a wasp, Gh. 235 (2). P. bambara.

bùmm* (pl. bùmm*, 9 (2)), (for spelling, see Gh. 12 (11)), f. the earth, the ground, 8 (3), 9 (2); i-bùmm*, on the ground, 108. P. bùm.

bùmár, adj. sick, indisposed, ill, 98 (1). P.

bùw* (pl. bùw, 9 (2)), f. an eyelash, 9 (2), 168 (30). P.

bani in bani-ádim, m. (f. bani-ádama*, 7), human beings; a human being (pl. bani-adami, Gh. 226 (3)). P. human beings.

bín, bón, see byök.

bùny (probably bòy), a scent, a smell, Gh. 187 (3). P. bùc.

bønd (pl. bøndi), m. a large stream, Gh. 218 (13).

børek (p.p. f. børek; aor. sg. 2, bëni; 3, bani), to throw down, to throw, fling; to insert, Gh. 186 (5).

bùnyawék or bùnyawék (p.p. f. bùnyawak or bùnyyawak), to smell, scent, sniff, Gh. 187 (3).

bør, a door, 162; bé-børi, doorless, 161. P. war.

bør, a load, 148, 169 (43). P.

børati (pl. børat), m. a half-grown calf, Gh. 227 (10).

børi, in the following:—sùrì mahal børi sar, a certain hour of the day, 8 or 9 a.m., 167; Hindá sùrì mal kìk børi sar, 10 or 11 a.m., 167.

bør và (pl. bør và, 9 (3)), m. a humble bee, 8 (4), 9 (3). P.

bør (pl. bør và, 9 (7)), m. a kind of soup, 9 (7). P.

børabar, adj. level, equal, 168 (27), P.; gaf børabar, proportionate, 61 (5, footnote), 87, 122; i-bàxil girax børabar, proportionate to one’s income, 87.

bragái (f. bragái*, pl. m. bragái, f. bragai), spotted, piebald, 14 (2). P. brag.

bargistá, the name of the language, so called by its speakers, while other people call it Omru, Gh. 6 (3); ba-bargistá a-zbán, the Bargistá language, 142a, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

barkak, m. a little door, dim. of bør, 162.

barkan, m. prosperity; a-barkan-at, thy prosperity, 169 (161). P.

bårán, m. rain. P. bårán syôk, rain fell, 92, 136C, 151.

bàrr, see bør.

bras, brash; see brash, 1.

brash, 1 (p.p. f. brashk, 38; aor. sg. 2, bras, 38, 62A; 3, brasí, 38, 62A; impv. sg. 2, bras, 38, 71), to burn (intrans.), I, 10, Gh. 186 (9); brashk syôk, became burnt, was burnt up, 99.

brash, 2 (p.p. f. brashk, 38; aor. sg. 2, brázi, 38, 62A; 3, brasí, brázi, 38, 62A; impv. sg. 2, brázi, brázi, 38, 71), to burn (trans.), to set on fire, Gh. 186, 7.

brashk or brashybék (p.p. f. brashbak or brashyak), to cause to glitter, Gh. 186 (4).

brashk (p.p. f. brashk; aor. sg. 2 and impv. sg. 2, brush; aor. sg. 3, brushi), to glitter, 32, Gh. 186 (4). P. brashkér, brashybék.

brashbak, see brashbak.
barwō, m. a pimp, a wittol, 156. (this word is doubtful). P.
barwoitōb, the trade of a pimp, pimping, 156.
brəs, brēz, brēz’u, braszi, see brashtak, 2.
brəzaw’ēk or brazayēk (p.p. f. brazawak or brazayak), to cause to set on fire, cause of brashtak, 2, Gh. 186 (7).
bāsh, bashi, see bashēk, and bēk.
bāsh* (pl. bāshī), f. a sparrow-hawk, 9 (3); pak* bāsh* (pl. pak’i bāshī), f. a kind of kite or falcon, Gh. 232 (5). P.
bashaw’ēk or bashayēk (p.p. f. bashawak or bashayak), to cause to give, to cause to distribute, 30B, Gh. 186 (3).
bashōk (30B), see bashaw’ēk.
bat* (pl. bat*), f. a duck, Gh. 233 (5). P. bat, a duck, batō, a heron.
bēt, a cane, a rattan. pa-bēt dżōk, to hit with a cane, to flog, No. 228. P.
batkiy* (pl. batkiiy*), f. a wild duck, 9 (2).
bator* (pl. bata’r*), f. a quail, Gh. 233 (12).
bī, bijē or bīhē, see bī, 2.
bīy, see būnī.
bēk (p.p. f. bayak, 37, 59; the aorist tenses are taken from bashēk, q.v. aor. sg. 2, bās, 3, bāshī, 59), to grant, to give; to distribute, divide out, 86, I (2).
būk or bijēk (p.p. f. buk, 35; aor. sg. 2, bī, 38, 62B, 68 (2); 3, ba, 38 ; impre. sg. 2, bī, 38, 68 (2), 71; 3, bōn, 71. This verb is conjugated in full in 40, to be (the copula), passim; (with dī or iva, etc.) to exist (125) (as in aś-a byōk-am, I was, I existed, 125; awa byōk, he was (there), 169 (11); dī buk, there was a fem. thing, 94, 136G) ; to exist, to continue, to remain (būm, 75); to become, 130, 142c, passim. The present tense commonly indicates nature or habit, like Hindi ḍōt hāt, as in bū ba, 24, 40, 64, 73, 151 (bū omitted). The past tense is used (1) as the past tense of the verb substantive, 39, 129, passim; and (2) to form the pluperfect, 50, 77, 90, 134, IV. The future imperfect (sū byōk, 51), with the p.p. of another verb, forms a future perfect conditional, as in tō’ēk-al sū byōk, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in wustēk byōkan* (if) . . . had arisen, 54; khwāl bukan* might have eaten a fem. thing, 94, 136; ārmān ka aś-al tō’ēk byōkan*, would that I had gone, 95. The future is used to form the future perfect of another verb, as in wustēk sū ba, he will have arisen, 52; hir sū dżōk ba, he will have come, 73.

In addition to the forms given above and in 40, the following forms of this verb appear in the grammar:—

past sg. masc. 1, byōk-am, 20a, 50, 129, 134; 2, byōk-a, 20a, 77; byōk-ē, 20a, 139, 143; 3, byōk, 6, 19, 21, 24, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 90), I (10, 14, 15, 21), III; fem. 3, buk, 24, 28, 129, 144; pl. 1, buk-gēn, 20a; 2, buk-ō, 20a, 129; 3, buk-ōn, 20a; buk-ōn, 20a, 26, 78, 90, 129, 142c, 151, 152, 168 (10), 169 (11), I (1); pres. cond. byōkan*, 136.
VOCABULARY.

Aor. sg. 1, ñm, 62B; 2, bi, 38, 61B3, 62B, 68 (2); 3, ba, 38, 61B3, 62B, 73, 75, 148, 169 (92); pres. sg. 3, ba ba, 73.

Imp. sg. 1, ñm, 71; 2, bi, 38, 68 (3), 75; 3, bôn, 71.

bigân, thî lower part of the back, the back of the waist, the loins, 168 (22), No. 43. bigân (pl. bigânî, f. bigânî, 9 (7)), a colt, a foal, Gh. 227 (2). P. bián, bihās, bihâsî, 1, pl. of bigân.

bigânî, 2 (pl. the same), f. a she colt, a filly, 8 (5), Gh. 227 (3). P. biâna, bihâya. byên, aor. and IMP. pl. 1 of byôk, q.v.

bûs (pl. bûsi, f. bûzzi), m. a falcon, 9 (7). P.

bêzi, see pakhêk.

buz (pl. bôz or bôzi), m. a be-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh. 231 (3). The fem. of this word is wôz, q.v. P.

bêzh, the place above or outside, 57 (12), 74; adv. up, No. 86; i-bêzh, above, outside, externally, 74, 108; pa-bêzh, to above, upwards, to outside, 74.

bôzh, picking, choosing, Gh. 186 (10).

bôzhêk (p.p. f. bôzhak), to pick, to choose; to collect one by one, Gh. 186 (10).

bêzhn, see pakhêk.

bazar, the arm from the elbow to the wrist, the fore-arm, 168 (28).

bûzûr (pl. bûzûrri), m. a market, 9 (7). P.

buzwâ (pl. buzwaï), f. a spider, 9 (3).

bîzzi, see pakhêk.

Ch

chãoi, see chïwa, 2.

chauchï, see chauck.

chîg, adj. high, No. 135; tall, 148, 169 (35), No. 231; chîg dyô shtû, a certain time of the day, about 4 P.M., 167; chîg syôk, he arose, 1 (10), Gh. 195 (12).

chigowychëk or chigowayëk (p.p. f. chigowawk or chigowak), caus. of chigowëk and double caus. of chigëk, to cause to raise, 30C, Gh. 195 (5).

chigowëk or chigayëk (p.p. f. chigowak (57) or chigayak; aor. sg. 3, chigowî (57)), caus. of chigëk, to cause to rise, 30C, Gh. 195 (3, 6).

chigëk (p.p. f. chigak; aor. sg. 2, chig; 3, chigi), nominal verb from chig, high (trans. or causal chigowëk or chigayëk, double causal chigowëk or chigowëk, 30C), to become high, to rise; pres. sg. 3, bû chigî, (smoke) is rising, 147, 169 (150).

chigayëk, see chigowëk.

chauck (pl. chaucká), m. the yard of a village guest-house, a courtyard, 9 (9). P.

chałâk (p.p. f. chałak; aor. sg. 2, chał; 3, chaľa), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. chałëdîl.

châr, for tsâr, four, in wî mâz châr shambo, the last Wednesday in the month, 165.

châr shambo is borrowed from Prs., the Ormûrî form is tsâr sambû, 166.

charmashkî (pl. charmashkai), a chameleon, 8 (5), 9 (4). P. charmashkëi.

chashmî, in suf. id-chashmî, white-eyed, syûh-chashmî, black-eyed, 164. Borrowed from Prs.

chïwa, 1 (pl. chïwaï), f. a hollow or cave in a precipice, 8 (7), 9 (10).

chïwa, 2 (pl. chïwaï), f. a roof, 8 (7), 9 (10).
D

dō, see 2-dō.
dā, 1, another form of di, q.v.
dā, 2, see dzōk, 3.
dāī, f. a nurse, 156. P.
dōō, m. a demon, a devil, No. 61. P.
di or de, contracted pron. of the pronouns of the first and second persons, indicating
the locative case in either number, in or on me, us, thee, or you, 19. For an
account of its use, see 123-5. winar (or inar) di or winar (or inar) de, in
me, us, thee, or you, 85; wizar (or izar) de or wizar (or izar) de, on me, us,
thee, or you, 86, 123. Used to emphasize the subject of a verb in the first or
second person which is connected with a locative, 124. With a verb substan-
tive, indicates existence (only di, not de, being thus used), 125, 120, 150; di
hā, there is, 125, 26, 169 (49); di hāk (huk), there was, 125, 94, 136G; di hā,
he is here, 125, 99; di hīn, they are here, 80.
dī, 1, contracted pronoun of the third person singular or plural, from him, her, it,
or them, 19. An account of its use will be found in 126. pushtam-uwa di āk,
he asked from him, I (16); di pa-khabar, acquainted with him, 104, 169 (17,
18); di, from here, 122, 132.

With a few exceptions this word must be introduced into a sentence which
contains an ablative. It is thus used as a particle indicating the presence of
an ablative in the sentence, see 12, 83, 126. Other examples, 15, 25, 26, 79,
81, 86, 89, 117, 122, 142d, 169 (58, 130), I (7, 12), III. For instance of the
omission of this di, see 83, I (3, 6).
dī, 2, particle of emphasis used with plural nouns and with (99) singular nouns of
multitude, the corresponding particle used with other singular nouns being ai,
q.v. For the rules as to the use of these particles, which occur passim, see

Used by itself, di represents an indefinite plural object (of a transitive
verb) not mentioned, 100, 102, 122, I (6).

Used with the following singular nouns of multitude, in addition to the
sentences given in 99, we have, sharbat, sherbat, and wok, water, 90, gūnāsā,
grass, 92, 136G; gānuk, ashes, 160 (126); kūk, anyone, 24, 26, 78; te, any-
things, 24, 80; hōn, this much, 169 (188); teōn, how much? several, 26, 169
(187).

Regarding the use of dī, when it follows a verb in a past tense, see
101. Cf. khwāl-kā dī-n, 140.
dī, 3, see dzōk, 3.
dū, for dyō, two, in the following:—dū-gad or dyō-gad, the two, both, 10; dū-jistū,
card. twenty-two, 16; dū sōh, two hundred, 16; dū samba, Monday, 166.
dū’ā, a blessing, benediction. dū’ā salām, pl. salutations, 122, 169 (159). Gh.
259, 7. In this passage has dūkā salām, which appears to be a misprint. P.
dūb, adj. sunk, immersed. dūb syōk, he sank, 152, 169 (46), Gh. 197 (12). P.
dūbī (pl. dūberī), f. a pit, a water-hole, 9 (2). Cf. P. tēblāi.
dabarī (pl. dabarī), f. a kind of pigeon, Hindēstānī fēkhī, Gh. 232, 14.
-dabawēk or ḏabayēk (p.p. f. ḏabawak or ḏabayak; aor. 2, ḏabēwī; 3, ḏabawī), to strike violently; to pound, Gh. 197, 9. P. ḏabawul.

dāchī, see ḏāk.

dīdan, seeing, sight, interview, 169 (151). P.

dōdzē (pl. dōdzy), f. maize bread, Gh. 221 (12). P. ḏōdzī, bread.

dōdzār (pl. dōdzarřī), m. maize (jūwār), 9 (7).

dēg, a cauldron, a cooking-pot, 162. P.

dōgdān (pl. dōgdannī), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.

dōgrai, m. a small cooking-pot, a little cauldron, dim. of ḏēg, 192.

dēk, see kayēk.

qūk, adj. full, filled; — kayēk, to fill, I (6), Gh. 197 (11). P.

dēk, see kayēk.

dēk, see dā́kē.

dā́kē (pl. dā́chī, 9 (9), 11; sg. voc. dā́kē or dā́kī, 10), f. 7, 79, 118, a girl. The diminutive of this word is dā́kayī, 162. Cf. dūwē.

dōkān (pl. dōkannī, 9 (7)), a shop. P.

dōkāndār, m. a shopkeeper, 157, No. 244. P.

dā́kayī, f. a little girl, diminutive of dā́kē, 162.

dal, contracted pronoun of the second person, indicating the dative case, singular or plural, to thee, to you, 19. An account of its use will be found in 132. Cf. 19, 123, 144, 169 (159, 187), IV; dol w̱r, carry to thyself, i.e. take, 24, 90; so dol tōk, thou didst (not) take a fem. thing, 144. Regarding the position of this word in the sentence, see 132.

-dālak (p.p. f. dālak, 38; aor. and impv. sg. 1, dīṟ, 62A, 71; 2, dīṟ, 38, 62A, 68 (3), 71; aor. sg. 3, dīṟ, 58, 62A; impv. sg. 3, dīṟūn, 71), to reap.

dōlān (pl. dōlannī), m. a vestibule, 9 (7). P.

dōn, see dōk, 3.

dīm, ord. second, 16, 165, IV.

dīm, f. the belly, No. 42; a-dīm-a, his belly, 163 (30).

dīm (pl. dīmnī), a musician, a player, 26, 88, 109. P.

dīmēk (p.p. f. dīmak; aor. and impv. sg. 2, dīm; aor. 3, dīmnī), to ache, be painful; pres. sg. 3, bū dīmnī, 120, 182, 139 (1), 168 (1, 4, 34).

dīmāyēk (p.p. f. dīmāyak), to cause to ache; to hurt (trans.), Gh. 197 (9).

dā́nā, adj. wise, learned, 103. P.

dīn, religion; a-dīn, religion, 82, cf. w̱. Cf. bē-dīn, under bē, 2. P.

dōn, see dōk, 3.

dūy, smoke, 147, 169 (150). P. lā, dūd.

dānī (pl. dānī), a pool in running water, 8 (1), 9 (1). P. dānī, a pond.

dīndār, adj. religious, 82. P.

dāng, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. dāng, the sound of a musical instrument.

dāngawēk or dāngayēk (p.p. f. dāngawak or dāngayak), to cause a drum to sound, 161.

-dāngayēk (p.p. f. dāngak), to give forth a drum-beat, 161.

-dāngayēk, see dāngawēk.
dumyā, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.
dōpayā (pl. dōpayāti), f. a kind of stew, 9 (2).
drā (pl. drā), f. a hair, 9 (2), No. 39; a-drā-wa, his hairs, his hair, 130, 168 (5, 31).
darā (pl. darāt), f. a board, a plank, Gh. 224 (13). P. darā, a splinter.
darī, see dranak.
darū, medicine, 90. P.
dēr, dērī, see dīnak.
dērā (f. a tent, a camp, 19, 82-5, 122, 126. P.
dīr, dīrī, see dīlak.

drāgh (Gh. 239 (7)) or dārāgh (Gh. 42 (8)), (f. drāgha, Gh. 239 (7)), adj. long,
drāgh, drāgha, 109; dārāgh, 156. Cf. Pers. darāz; P. lārgha, Avesta, darēgha-,
Sanskrit dīrgha-.

dārāghāwi, length, 156.
dīrōn, see dīlak.


dranak (p.p. f. drōnak, 38; aor. sg. (62A), 1, darām, 2, dērī, 3, darī; Impv. sg.
(71), 1, darām, 2, dēr, dērān (87), 3, darōn), to own, possess, have, 79, 86, 87, 89,
92, 133, 168 (7). The present often appears in the grammar, but in only one
case (bū harī, he possesses, 90) is the particle bū used. In every other case
(darām, I have, 56, 144, 169 (33); dērī, thou hast, 56, 132, 144, 169 (73); darī,
he has, 169 (151)), the particle bū is omitted. Cf. Pers. dāram, I have; Wakhti,
nak-bhīram, I keep.

darēghā, pl. lies, 146, 169 (181). The nom. sg. of this word is not given in Gh.

It may be darēgh or (7) darāgh.

durust, adj. straight, straightforward, right, right-minded, just, 24. Pers. (P.
drest).

dēravād, adj. of or belonging to Dēra, 163.

daryāb (pl. daryābbi), m. a large river, a river, S (1), 9 (7); i-daryāb līki,
(immersed) in the river, 169 (107). P.

darsābī, m. noise, sound, I (15).

das, card. ten, 16.

dis = dist, q.v.

dōghēk, see dōghēk.

dūshkī, a little, somewhat, 169 (45).

dūshman, m. an enemy, 87, 152, 169 (142). P.

dosam, ord. tenth, 16.

dist or (No. 32) dis (pl. distī), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23,
27), 169 (48), I (12), No. 32; dist-am, in my hand, in my possession, 125,
150; a-distī-wa, 120, a-distī-wa, 168 (24), his hands; dist kērōn, put (a ring)

dōst, m. a friend, S7, 152, 169 (143). P.

dūsēk (p.p. f. dūsēk or dūk; aor. 2, dīs; 3, dūsā), to milk (a cow, etc.), 37, Gh.
197 (4).

dāwē, see dāwā.

dīzō, f. a lamp, 169 (183). P.
VOCABULARY.

dāwə (pl. dāwa, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.

dānāli, the condition or profession of a nurse (dāi), 156.

diwāl (pl. diwāli), m. a wall, 9 (7), 162. P.

diwālqi or diwālqai, m. a small wall, dim. of diwāl, 162.

dōis, card. twelve, 16.

dōisam, ord. twelfth, 16.

dyō, card. two, 16, 78, 86, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; dyō-ga or dyō-ga, both, 16; dyō va nim or dyō nim, two and a half, 16; dyō shuti, a certain time of the day, 4.30 or 5 p.m., 167; chig dyō shuti, about 4 p.m., 167; qaṣṣa dyō shuti, about 5.30 p.m., 167.

daya, N. of the first ten days of the month Safar, 165.

dēk (p.p. f. dēk, 37, 59; aor. sg. 2, dēnī, 68 (1); 3, dēnī, 59, 68 (1); imp. sg. 2, dēnīn, 68 (1)), to see, 103 (with two objects), 128, I (10, 19), IV; plup. f. dēk būk, IV. The causative of this verb is dēnayēk, Gh. 197 (8).

dīwūrə (pl. dīwūrə), f. dry twigs, firewood, Gh. 224, 12.

dza, dzaī, dza, see dzōk, 1.

dazhāb, loading, the act of loading, 155.

dazhaweč or dazhayeč (p.p. f. dazhawak or dazhayak), to cause to load, to get loaded, Gh. 197 (6).

dazhēk (p.p. f. dazhā; aor. sg. 2, dēẕi; 3, daẕi), to load, Gh. 197 (6).

dazhayeč, see dazhawēč.

dzak (f. dzaka), adj. lamed, wounded, hurt, 169 (50).

dzōk, 1, m. a place, 5, IV; i-s dzōk, in one place, together, 129.

dzōk, 2, see dzōk, 1.

dzik, conj. for this reason, on this account, because, 27, 76; P. dzik ku, because that, because, 169 (9), I (14, 17).

dzōk, 1, or zōk, 1 [p.p. f. dzōk, 38, 113, 134; past m. sg. 1, dzōk-am, 75, 78, 91, 121; pl. 3, dzōk-in, 26, 78, 80, 91; perf. m. sg. 3, dzōk ā, 75 ; dzōk ā, I (17, 20); f. sg. 3, dzōk ā, 120, 134; pluperf.m. sg. 2, dzōk byōk-a, 77; fut. perf. m. sg. 3, sū dzōk bo, 73.]

Aor. sg. 1, dzēm, 62B; dzawm, 93, 122, 136A, I (18); 2, dzai, 3, 61B4, 62B, 73, 94; 3, dzai, 24, 35, 61B4, 62B, 73, 92, 122, 136A.

Imp. sg. 1, dzēm or dzawm, 71; 2, dzai, 71, 122, 169 (135, 136, 149, 158); pl. 2, dzai or dzūi, 70, 71.

This verb is often spelt with an initial s instead of dz. Thus, zōk, sāk, sa, etc., to arrive, I (10). Generally used with the contracted pronouns hir or rī, dal, or hal, 122; hir dzōk (19, 24, 26, 75, 75, 81, 83, 89, 90, 91, 99, 117, 123, 123, I (20)); or rī dzōk (24, 26, 75, 77, 78, 83, 89, 91, 99, 123, 122, 134, 136A, C, F, 142, 169 (135-6, 149, 158), I (15, 17)); to come, to come here; i-d-l rī dzai, come (rī dzai) here (i-d-l) to it (hal), i.e. come hither, 122, 169 (135); with hal, to go, to go there, 73, 75, 86, 91, 93, 94, 117, 122, 126, 136A, I (18); tā-l ga-i-w-l dzōk byōk-a, hast thou gone (tā-l dzōk byōk-a) also (ga) there to it (i-w-l), i.e. gone thither, 77.
This verb and ḏēk are very similar in their meanings. The difference consists in the fact that the root meaning of ḏōk contains the idea of arrival (pōhōchna), while that of ḏēk contains the idea of mere motion (chalūn).

ḏōk, 2, or zōk, 2 (p.p. f. ḏak, 38; past sg. m. ḏōk, 26, 81, 89, 104, 115, No. 233; perf. sg. m. ḏōk bā, 91, 135A, 145; aor. sg. 1, ḏānām, 62B; 2, ḏan, 38, 62B; 3, ḏana, 38, 62B; pres. sg. 1, bā zānām, 169 (9); 2, bā zan, 169 (8); 3, bā zana, 169 (7); impv. sg. 1, ḏānām, 71; 2, ḏan, 38, 71, No. 236; zān, 169 (65); 3, ḏānānī, 71. All these forms may be spelt with z instead of ḏs. Thus, zāk, zānām, etc. The whole verb is conjugated in Nos. 17ff.), to beat, to strike.

Cf. wazōk.

ḏōk, 3, or zōk, 3 (p.p. f. ḏak or zāk, 38; aor. sg. 1, ḏām, 62B; 2, ḏā, 38, 62B, 68 (2); 3, ḏa, 38, 62B; impv. 1, ḏām; 2, ḏān, 38, 68 (2); 71, 168 (33); 3, ḏān, 71), to propel, throw. pa-pāūnd-wa ḏān, propel him with the heel, kick him with the heel (i.e. of a horse, urge him on by kicking with the heel), 168 (33).

ḏēm, the place below; below, down, No. 88; i-ḏēm, below; beneath (governs genitive), 74, No. 230; pa-ḏēm, to below, downwards, 74.

ḏān, ḏana, see ḏōk, 2.

ḏān, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). a-khwai ḏān, self, oneself, 21, 135A, 169 (59, 123); khwai ḏān, id., I (6).

ḏūnā, ḏūnī, 1, see ḏāk.

ḏūnī, 2, in ḏūnī khutan, N. of a certain time of the night, sleeping time, 167.

ḏūnī, see ḏāk.

ḏūnāwēk or ḏūnāyēk (p.p. f. ḏūnāwak or ḏūnāyak), to cause to see, to show, causal of ḏāk, Gh. 197 (8). Cf. 30. The aor. sg. 3 of ḏēk is ḏūnā.

ḏīr, sight, contemplation, regard. ḏīr kayēk, to look at, Gh. 201 (5). P. zīr or ḏīr.

ḏārēk, see zārēk.

ḏaurawēk or ḏaurayēk (p.p. f. ḏaurawak or ḏaurayak), to cause to fret.

ḏaurēk (p.p. f. ḏaurak; aor. sg. 2, ḏaur; 3, ḏaur), to fret, be annoyed, 58, Gh. 200 (9).

ḏaurayēk, see ḏaurawēk.

ḏūshēk or (IV) dūshēk (p.p. f. ḏūshāq or (IV) ḏūshāq; aor. sg. 2, ḏūsh, ḏūsh; 3, ḏūshē, ḏūshē), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The impv. sg. 2, ḏūshē, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns hir or ri, dial or hal, 122. In IV it takes hal.

dżut or zut, adj. (f. and pl. the same), much, very much, 83, 99, 109, 134, 150, 169 (126, 165, 169); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 15, 150, 169 (38, 109), IV.

ḏawān (pl. dawānī, ? dawānnī, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, II. Fem. dawānī, f. a girl, 7. P. dżwān.

ḏawēn, see ḏawēk.
VOCABULARY.

daw'ēkh or dasyēk (p.p. f. dawak or dseyak; aor. sg. 2, dāvī; 3, dawē; impv. sg. 2, dāvē, dawē'ē), to lead, conduct, fetch. This verb is used with the contracted pronouns kirs or rī, dal, hāl, 122; rī dasyēk, to bring, 123, 142c, 169 (152), Gh. 200 (6). This verb is the causal of dzōk. Cf. taw'ēkh, causal of šēk.

F

fā, fāt, fō, see hāfō.

fahm, see nā-fahm, unintelligent, 164, s.v. nā, 1.

fikr, thought, consideration, 83. P.

fālnai, a certain person, such and such a person, so and so, 80B, 81, 125. P.

faqir, m. a beggar, a darwesh, a mendicant, III. P.

faši, m. a crop, 152, 169 (66). P.

G

gā, conj., see 89, also, 75, 77, 78, 83, 89, 99, 148, 169 (92); even, 75, 79, 92, 86, 89.

gāi, m. a bedstead, 8 (6).

gōchi, see gōkē.

gād, 1, numeral definite suffix, as in dyō-gaḍ or dū-gaḍ, the two, both; sīrē-gaḍ, the three; pēndz-gaḍ, the five, and so on, 16.

gād, 2, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 26, 78, 82, 87, 99, 1 (5, 19); gūmān gaḍ barābar, proportionate to the fault, 61 (5, note), 122; gaḍ-da, with me, us, thee, or you, 123; gaḍ-va, with him or them, 123.

Adv. together; gaḍ būk-in, they were together, they were collected, 26.

Cf. girāḍ and gīr-gaḍ. P. gaḍ, mingled.

gād, 3, adj. mixed, mingled, Gh. 209 (9). P.

gūdā, adv. where? in what place?, 27, 74, 120; gūdā-gān...nak, never, I (19); gūdā kī, to where? whither?, 120, 134; gūdā...nak, nowhere, never, I (19), IV; hār gūdā, everywhere, 26; hīts gūdā...nak, never at all, never at any time, 26, 135A, 143.

gudai-chargai (pl. gudai-chargai), m. the hoopoe, Gh. 233 (14).

gīdār (pl. gīdārī), m. a jackal, 9 (1). P.

gīdē'ī (pl. gīdē'īz), f. a she-jackal, Gh. 230 (5).

guḍēk (p.p. f. guḍak), nominal verb from gaḍ, 3, to be united, mixed, mingled, inserted; to dance, Gh. 209 (7). P. guḍē'ī.

Gudas, adv. merely, only, used to particularize a condition, 73, q.v. for examples of its use.

ghaibat, backbiting, calumny, slander, 146, 169 (182). P.

ghafīn', f. weaving, the art of weaving, the act of weaving, 155.

ghafwunkai, m. one who weaves, a weaver, 33A.

ghafo'ēkh or ghafuyēk (p.p. f. ghafawak or ghafuyak), to cause to weave, to get woven, 30B.

ghafēk (p.p. f. ghafak, 57; aor. conjugated, 56; aor. sg. 2, ghafī; 3, ghafī; aor. conjugated with suffixes, 66; impv. conjugated, 67; impv. sg. 2, ghafī or ghafīn; pres. conjugated, 64; fut. conjugated, 63), to weave, plait, č0B, 32, 33A, 57, 61A1, 68 (1), 72, 155.
ghafayék, see ghafawék.
ghôk, see na-ghôk; cf. aghôk and wughyôk.
ghal, see gardnai-ghal and mund-ghal.
ghéïai, adj. silent, 169 (45). P. ghalai.
ghôlai (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). kand-ghôlai, a pit, a chasm, 9 (6). P.
ghilâmi, a horse's bridle, 107.
ghalat, an error, Gh. 206 (10). P.
ghalatayék (p.p.f. ghalatayak), to cause to be in error, to deceive, cheat, Gh. 206 (12).
gham, sorrow, grief, 83, 109. P. Cf. bô-gham, s.v. bê, 2.
ghama, see ghamayék.
ghomjaa, adj. grieved, sorrowful, 150, 169 (109). P.
ghamawék (p.p.f. ghamawak), to cause to fret, etc., caus. of ghamayék, q.v., Gh. 205 (7).
ghamayék (p.p.f. ghamawak, 59; aor. sg. 2, gham, Gh. 205 (7); 3, ghma, 59), to fret, chafe, worry (intr.); to be overcome; to be heavy, 59, Gh. 205 (7). P.
ghamawék.
ghûn (sg. f. and pl. ghûwê, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133; lost, I (14, 21); ghûn kî, please hide, 70.
ghûnd, a detached hill, 83, 84, 124. P. ghunga.
ghûndai (pl. ghûndai), m. a hillock, 8 (2), 9 (6). P. ghungai.
ghûndak, postpos. governing the gen., like, 81. P. ghundî, adj. like.
ghundz (f. ghundz, 13, No. 131; pl. ghundzi), adj. bad; ghandzi ghwek, to say bad things, to abuse (hir, me), 92, 135C, 144.
ghûndz (pl. ghûndzi), a garment; pl. 169 (143), I (12).
ghunwâin (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal; i-p" ghunwâin.
izar, (leap) over this canal, 56, 146, 169 (36).
ghap, onomat. 161, the bark of a dog, barking, 125, 150, 161, 169 (68). P.
ghapawék or ghapayék (p.p.f. ghapawak or ghapayak), to cause (a dog) to bark, 161, Gh. 205 (10). P. ghapawul.
ghapêk (p.p.f. ghapak; aor. sg. 2, ghap; 3, ghapa), to bark (like a dog), 58, 161, Gh. 205 (10). P. ghapêl.
ghapayék, see ghapawék.
ghâr (pl. gharrê), m. a cave, 8 (1), 9 (7). P.
ghrai (pl. ghrâi), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. ngharai, m.
gharma, noontime, midday, 167. adv. at noon, 169 (158); gharmi liki, at noon, 169 (158). P.
ghrâs (f. ghrâs; pl. ghrâsi), adj. black, 14 (2), 78, 90, 109, 156, 168 (31), 169 (41); subst. m. a black man, a black, a negro, 109, 162.
ghrâsakai, m. a little black man, dim. of ghrâs, 162.
ghrâsâlai, m. blackness, 156.
ghrâsawék or ghrâsawék (p.p.f. ghrâsawak or ghrâsawak), to make black, to blacken, Gh. 206 (12).
ghartsanai (pl. ghartsanai), m. a hill goat, Gh. 230 (14). P.
The fem. is ghartsonaiz (pl. ghartsonaiz), Gh. 231 (2).
gharaweq (p.p. f. gharawak or gharayak; impve. 2, gharew, 133, 168 (2, 3)), to open (the eyes), Gh. 205 (9).
ghiraweq (p.p. f. ghirawak or ghirayak), to cause to roar, Gh. 206 (5).
ghiraweq (p.p. f. ghirawak or ghirayak), to cause to swerve, Gh. 205 (10).
ghiraweq (p.p. f. ghirawak or ghirayak; aor. sg. 2, ghörévi; 3, ghörave), to throw, propel, Gh. 206 (3). P. ghorsawul.
ghirayok (p.p. f. gharak; aor. sg. 2, ghar; 3, ghat or gharr, to have open eyes, 58, Gh. 205 (8). P. ghorsed'!.
ghirayok (p.p. f. gharak; aor. sg. 2, gir; 3, ghiri), to roar (like a tiger, etc.), Gh. 206 (5). Cf. P. gharwad'!, to chatter.
ghirayok (p.p. f. gharak; aor. sg. 2, ghir; 3, ghiri), to swerve, to go to one side, (P. ghorsed'!) I (19); to be concealed, hidden, Gh. 58, Gh. 205 (10).
ghirayok (p.p. f. gharak; aor. sg. 2, ghör; 3, ghora), to rain (intrans.), 58, Gh. 206 (4). Cf. P. oréd'!, Balochi gwarkh.
ghuayok, see gharaweq.
ghirayok, see ghiraweq.
ghirayok, see ghiraweq.
ghorayok, see gharaweq.
ghahsh-fumbanai, m. a toothpick, 158. P.
ghusqa, anger. pe-ghusqa syok, to become angry, I (18). P.
ghusfa, the act of running; — kagok, to run, Gh. 206 (12).
ghitu (pl. ghitst!), f. the Indian badger, Gh. 231 (10).
ghwok (p.p. f. ghwok, 37; aor. sg. 2, ghwats, 61A3, 68 (3); 3, ghwatsi, 59, 61A3; impve. sg. 2, ghwats, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 86, 92-3, 116, 122, 132, 136A, 146, 169 (131, 181, 185), I (8, 21). For 'he said,' the verb is usually put in the third person plural, ghwok-in, the word 'words' being understood, (i.e. 'he said words'), 135C, 144, 146, 169 (74-5, 96-7, 159), I (2, 7, 11-2, 17, 19), II, III.
ghwir, m. fat (the subst.). Cf. ghwai. P.
ghwardaweq (p.p. f. ghwardawak or ghwardayak), to cause to roar, Gh. 206 (6).
ghwardak (p.p. f. ghwardak; aor. sg. 2, ghward; 3, ghwardi), to roar (like a tiger, etc.), Gh. 206 (6). Cf. ghirayok.
ghwar-drek, to cause to swear, causal of ghwater-gwarsdtrek, Gh. 206 (8).
ghwardayok, see ghwardaweq.
ghwater-gwarsdtrek (p.p. f. ghwater-gwarshtak; aor. sg. 2, ghwater-gwarsht; 3, gwarsht, to take an oath, to swear, Gh. 206 (8). The causal of this verb is ghwater-drek.
ghwater-gwarshtrek (p.p. f. ghwater-shak; aor. sg. 2, ghwater; 3, ghwateri), to appear good, look nice, Gh. 205 (4).
ghwasti (pl. the same, Gh. 223, 11), m. grass. Even when singular, this word takes the emphatic particle di, not ai, 92, 136C, 151. Cf. P. washt.
ghwasth, see ghwashitak.
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gwaskawak or gwaskrayak (p.p.f. gwaskawak or gwaskrayak; aor. sg. 2 and 3, gwaskraj), to wash, Gh. 205 (6).
gwaskewak or gwaskreyek (p.p.f. gwaskewak or gwaskreyak), to cause to fear, to make afraid, to frighten, Gh. 205 (7).
gwaskew (p.p.f. gwaskewak; aor. sg. 2, gwask; 3, gwaskra), to fear, 58, 61B5, 79.
gwaskreyek, see gwaskawak.
gwaskreyek, see gwaskawak.
gwask (pl. gwasket), m. a certain millet, Panicum Italicum, Gh. 223 (7). P.
gwaskak (p.p.f. gwaskaw, 38; aor. sg. 2, gwaz, 38, 62B; 3, gwaza, 83, 62B; impv. sg. 2, gwaz, 38, 71), to fall. This verb usually takes one of the contracted pronouns bir (or ri), dal, or hal, 122; with hal, 82, 104, 122.
gwast (f. gwast), adj. fat, stout, 15, 83, 148, 169 (34), (all fem.). Cf. ghwar.
gwats, 1 (pl. gwatiisi, 1), com. gen., 8 (1), a calf, I (17, 18, 20).
gwats, 2, gwatiisi, 2, see gwak.
gwaz, gwaza, see gwaskak.
giit (pl. gichi, 9 (9), Gh. 223 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle di, not as, 99, 144, 169 (155). Cf. P. ghwa. 
gii, see gastak.
gii, adj. recumbent, lying down, 169 (137, 164).
giiit, the shoulder, 142c, 168 (29).
giit (pl. giti, 9 (9)), m. a rat, Gh. 234 (7).
gibm, gtm, gii, see gastak.
giitak, see gastak.
giit (p.p.f. giitak), to cause to transport, caus. of gastak or glostak, q.v.
giiit, f. a bullet, 34, 85, 147. P. giita.
giitak or giitak (p.p.f. giitak or giitak), to tickle (trans.), Gh. 208 (5).
giit (p.p.f. giitak; aor. sg. 2, giit; 3, giti), to twist, spin, roll up (intrans.), Gh. 208 (6).
giit (p.p.f. giitak; aor. sg. 2, giit; 3, giti), to be tickled, to feel tickling, Gh. 208 (5).
giitak, see giitak.
gum, imagination, opinion. P. — kayit, to imagine (a person to be so and so), 86, 123.
gii (27, I (19)), see kii.
gii (pl. gii, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).
giit (p.p.f. giit, 9 (9)), f. a kind of skylark, Gh. 232 (12). Cf. mirg* and tak-mirg*.
gum or giam (p.p.f. gian or gian; aor. sg. 2, gianii; 3, gianii), to sew, Gh. 208 (10). P. gii.
giit (pl. giit), m. the dung-beetle, the scarabeens, Gh. 235 (10). P. giit.
giiii, a fault, a crime, 61 (5, note), 87, 122. P.
gum (pl. gummi, Gh. 222 (15)), m. wheat, 125, 169 (39); to-gummi, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle di, not as, 99.
gummi, see gii.
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 grips (p.p. f. grip; aor. sg. grip, 79; impv. sg. 2, grip\textsuperscript{m}, 15), to consider, estimate, know, look upon, 79, 103; to look upon with respect, to show respect to, honour, 15, 88. This verb sometimes has a double object, 103. P. grip\textsuperscript{l}.

 gap (pl. gopi, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 50, 58, 90, 125, 132, 169 (141).

gri (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229; ta-gri, of a mountain, of or belonging to a mountain, 163; ta-gri i-sur izar, on the top of the hill, No. 229.

gur (pl. gurai, 9 (5)), com. gen. 8 (7), a kid.

girad, postpos. governing the loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87; i-khalaq girad, (behave well) with people, 145, 169 (170); ku-kuk girad, (do not use excess) with anyone, 169 (178); ku-har kuk girad, in everyone’s opinion, 26, 143, 169 (116). Cf. god, girad.

gardan, the neck. P. gardan. gardan ka, put (a necklace) round, or on, the neck, 144, 168 (15).

girad, postpos. governing loc. See 82, 87. i.q. god, girad, q.v., with, together with, 12, 87, I (20, 21).

gardai-ghal (pl. gardai-ghal), m. a kite, a bird of prey, Gh. 232 (4).

girgi\textsuperscript{t\textprime} (pl. girgi\textsuperscript{t\textprime}s), f. a centipede, 9 (2).

gurakai, m. a small kid, dim. of gur, 162.

grom, adj. censured, reproached, rebuked, 169 (62). P.

garm, adj. hot, 156. P.

garmi, f. heat, warmth, 152, 156, 169 (167). P.

grasi (pl. grasi, 129), adj. precious, dear; difficult to acquire (of a language), 142, 169 (144); difficult to get, dear, costly, 156; heavy, important, momentous, 129. P.

grasi, f. difficulty of attainment; dearness, cost, 156. P.

grawn\textsuperscript{t\textprime} or grany\textsuperscript{t\textprime} (p.p. f. grawnak or granyak), to cause to chew, Gh. 208 (7).

grany\textsuperscript{t\textprime}, f. a knot, 146, 169 (124).

gravi (p.p. f. grano; aor. sg. 2, grdni; 3, grani), to chew, masticate (Indian corn or the like), Gh. 208 (7).

granyak, see grawnak\textsuperscript{t\textprime}.

girn\textsuperscript{t\textprime} or gryn\textsuperscript{t\textprime} (p.p. f. girnawak or grnyak; aor. sg. 2, girn\textsuperscript{t\textprime}i; 3, girn\textsuperscript{t\textprime}i; impv. sg. 2, girn\textsuperscript{t\textprime}e\textsuperscript{m}, 168 (21)), to scratch. P. garrawat.

girnawak or grynawak (p.p. f. girnawak or grnyak), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).

girn\textsuperscript{t\textprime} (p.p. f. girnak; aor. sg. 2, girn; 3, girn\textsuperscript{t\textprime}), to turn round, to revolve (intr.), Gh. 209 (3); to wander about, to roam, 26, 79, 169 (128). P. girn\textsuperscript{t\textprime}\textsuperscript{\texttildetilde}.

gyrnyak, see girnawak\textsuperscript{t\textprime}.

gas, f. a tooth, 134, 168 (11), No. 37. P. ghash.

goshi\textsuperscript{t\textprime}, adj. alone, 129. P. ghosh\textsuperscript{t\textprime}.

gash, see gasnaks.

gast or gasnak (p.p. f. gask, 36; aor. sg. 1, g\textsuperscript{t\textprime}m, 62A, or g\textsuperscript{t\textprime}m, 62A, 132, 168 (6); 2 and 3, g\textsuperscript{t\textprime}, 36, 61A, 62A, 68 (2); impv. sg. 1, g\textsuperscript{t\textprime}m or g\textsuperscript{t\textprime}m, 71; 2, gl\textsuperscript{t\textprime}, 36, 68 (2), 169 (106); 3, gl\textsuperscript{t\textprime}, 71), to take away, transport, carry (a thing without life), 36, 61A, 62A, 68 (2), 71, 169 (106); to arrange the hair, 132,
168 (6), Gh. 209 (4); this verb commonly takes the contracted pronouns, har (or ri), dar, or had, 122; with had (in a special meaning) hāwē-al gastak-a, he has fallen asleep, he is asleep, 122, 169 (164). The causal of this verb is glatvēk.

gistavēk or gistayēk (p.p. f. gistawak or gistayak), to cause to return, to turn (so and so) back, Gh. 209 (5).

gistēk (p.p. f. gistak; aor. sg. 2, gist; 3, gist), to turn, turn back, Gh. 209 (5).

 gistayēk, see gistavēk.

gatak (p.p. f. t.), to be fallen, to lie (upon), 168 (18). Except this sentence, there is no other mention of this verb in Ghulām Muḥammad Khān’s Grammar.

Cf. ghwāṣṭak.

gatēs, in saūtā gatēs, a certain time of the day, 12:30 p.m., 167.

gatawēk or gatayēk (p.p. f. gatawak or gatayak; aor. sg. 2, gatēwē; 3, gatēwi), to cause to defeat; hence, to be defeated, to lose a wager or a battle, 30B, Gh. 208 (4).

 gatēk (p.p. f. gatak; aor. sg. 2, gatē; 3, gafē) to earn, acquire; to defeat, worst, checkmate, 30B, 61A1, Gh. 208 (3). P. gat′l.

 gatayēk, see gatowēk.

giwi, gawi, see gīvyō.

gwōshawēk or gwōshayēk (p.p. f. gwōshawak or gwōshayak), to cause to chide, Gh. 208, 8.

 gwōshēk (p.p. f. gwōshak; aor. sg. 2, gwōsh; 3, gwōsha), to chide, reproach, blame, 55, Gh. 208 (8). P. gwōsh′l.

gwōshayēk, see gwōshawēk.

gōy (pl. the same, 168 (4)), an ear, No. 38; a-gōy-a, his ear, 142a, 169 (52); a-gōay-an, my ear, 132, 168 (4); my ears, 168 (4).

gōyē, adv. as though, as if, as one would say, 73. P.

giwi (pl. gwōsh or gwō, 9 (10)), f. a cow, 15, 85, 146, 148, 169 (34, 175), Nos. 69, 143-5; also m. a bull, No. 142.

gwōshōi, m. a plough-bolek, Gh. 209 (9).

gwōshār, f. living, means of livelihood, property, 86, I (2, 20). Prs. gwōzāra.

H

h, this letter is often dropped when initial, thus, we have a for hā, he is; o for hō, this; m for h′m, I am; on for hōn, so much; and anyēk for hanyēk, to remain.

On the other hand we have an initial h added in hōz for az, I; cf. Avestan azōm, Kurdish and Tālīsh az, Ossetic or, Paštō xa.

hā, a, hā hā, or hō ya, adv. yes, 77; hā, 152.

hā, 3, or ha, or a, verb substantive, used only in the present; conjugated, 39; how used, 129. This verb is only a copula. By itself it does not predicate existence. If it is required to predicate existence then one of the contracted pronouns wa, wi, or di must be used with it, 125. It is also used to form the perfect tense, 49.

sg. 1, I am, h′m, 39, 79, 113, 123-6, 129, 142c, 169 (18, 48, 77-9); m, 39, I (9, 11); 2, thou art, hai (or hē), 39, 79, 104, 107, 118, 124, 125, 126, 129, 143,
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149, 169 (1, 3, 6, 17, 62), I (21); 3, he, she, or it is, hā, 125, 129, et passim. pl. 1, we are, kyōn, 39, 49, 79, 113, 125, 129, 142c; 2, ye are, hāi, 39, 125, 129, 142c; 3, they are, hīn, 39, 78, 80, 111-2, 120, 125, 129, 143, 150, 168 (26-8, 31), 169 (88, 132, 143, 169), I (7).

For examples of the use of the verb substantive predicating existence, see 125. For the conjugation of the perfect, see 49.

The following examples also occur:—sg. 3, hā, 21, 23, 25, 39, 75, 86, 91, 120, 134-5A, B, 142a, 145, 147, 169 (95, 98, 180), II; ō, I (8, 11, 17, 19, 20); pl. 3, hīn, 147.

The past tense of the verb substantive is supplied by byōk, q.v.

hai or hē, see hā, 3.

hai, 1, or hai, see hō, 1.

hāi, 2, see hō, 3.

hāi, 3, in hai-hai, interj. alas !, 95.

hāi, see hō, 1.

hē, see hō, 3.

hō, 1, or ō, proximate demonstrative pronoun, this. Also used as proximate personal pronoun, he, she, it (near by). Declined, 23. Its nom. pl. is hāi or hāi. When used as an adjective its oblique form singular is pē, pl. pōi. When used as a substantive referring to animate beings its oblique form sg. is rē, pl. rōi, with a genitive sg. tārē, pl. tārai. As a substantive referring to inanimate things its oblique form sg. is pē, pl. pōi, with gen. sg. tā-pē, pl. tā-pōi. The nominative singular is hō, which is always masculine, or hā, which as an adjective may be either masculine or feminine. The use of hā as a masculine substantive is doubtful. See below. In either case, the initial h may be dropped, so that we may also have ō or ō. The following instances of the use of this pronoun occur in the grammar:

sing. nom. masc. subst. this, he, she, it, hō, 15, 19, 78, 86, 92, 118, 129, 135C, 142d-3, 152, 169 (11, 58, 137), I (2), IV; opposed to hāfō, that, 90, 143, 169 (80); hō-ū, he to him, IV; hō-ū, this to me, 19, 144; ō, I (3, 4, 10, 16, 18); hā, 90, 142d. It is doubtful whether hō in these cases is masculine. It can equally well be feminine. There is nothing in the context to show the gender.

adj. hō, 21, 27, 79, 93, 95, 107, 135A, 136C, 146, 148, 152, 168 (19), 169 (35, 43, 54, 66, 91, 95, 111, 139, 162); hō nōgō, at this time, now, 27, 75; ō, I (20); hō, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 44, 87, 148).

fem. subst. hā, this, she, it (fem.), 24, 79, 89, 118, 120, 143, 144, 169 (30, 51). Cf. remarks above regarding 90 and 142d.

adj. hā, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 152).

obl. an. subst. rē, I (12), IV; gen. tārē, 81, 118, 142d, 150, 169 (32), I (6, 20). bē kā-rē, without, or except, him, 80.

obl. inan. subst. pē, 80; pu-pē, here, 27, 74; gen. tā-pē, 27, 118, 169 (113), I (9); tā-pē pāvē, for this reason, on this account, 76, II.

obl. adj. (an. and inan.) pē, 86, 146, 148, 169 (15, 36, 119), IV; t-pē palōn, in this direction, 27, 74; pu-pē rang, in this manner, 27, 73.

pl. nom. subst. hai, 129, 143, 146, 150, 169 (29); hōi, 129.
obl. an. subst. rai, 23 ; gen. tarašt, 23, 118, 169 (90).
obl. inan. gen. ta-pai, 118.
hō, 2, card. seven, 16; hō-jistū, twenty-seven, 16.
hō, 3, in o-hō-hō, interj. alas!, 95.
hō, 4, in hō ya, see hō, 1.

Haadd, a boundary, limit; i-haadd lāst, (passed) beyond the boundary (83). P.

Hafi, a, hef, or af, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is hafai or affai. The oblique singular is fō or f, and the oblique plural fåi. Gender is distinguished only in the sing., in which hafo, afo, and fō are always masculine, while hef, af, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar:—
sing. nom. masc. subst. hafo, that, 83; opposed to hō, this, 90, 143, 169 (80); he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 113, 122, 125, 129, 134-5, 142e, 169 (159); afō, that, 25; he, I (5); afo-l, he to him, I (19);

haf, that, 90; he, 24, 75, 90, 92-3, 103, 122, 136A, C, D, F, 138, 169 (92); af, he, 24, 136, 137, 144; af-l, he to him, I (17).

adj. that, hafo, 22, 129, 152; haf, 24, 74, 83, 85-6, 92, 130, 135A, 148,

III; haf-wagt, at that time, then, 27, 75; afo, 34, 64, 130.

fem. subst. she, haf, 75, 113, 134, 142d.

adj. hafo, 22, 111, 129, 130, 152; afo, I (2).

sg. obl. masc. subst. that, him, it, fō, 96, 118-9, I (15); f, 15, 78, 82-3, 86, 104, 116, 118-9, 121-2, 134, 139 (3), 142d, 169 (58); be, without that, 80; baghair i-f, without that, except that, 80; pa-f, there, 27, 74; ta-f-par, for that reason, 27, 76.

adj. fō, that, 22, I (5); f, 34, 85, 147, I (4), IV; i-f palau, in that direction, 27, 74; pa-f rang, in that manner, 27, 73; pa-f wagt, at that time, then, I (4).

fem. subst. ta-f; of her, her, 143.

adj. f, that, 22, 104.

pl. nom. subst. hafai, they, 39, 111, 113, 129, 130, 134, 135C, 142c, 146, 169 (96); faa, 83, 118; faa, I (2).

adj. hafai, those, 22; faa, 86, I (2, 6).

Hafta, Saturday, 106. P. hafta, a week.

Hākim, n. a ruler, commander, 169 (130). P.

Hukm (pl. hukm, 86), an order, command, 82, 86, 169 (150), I (19). P.

Hāl, contracted pronoun of the third person indicating the dative case, singular or plural, to him, to her, to it, to them, 19. An account of its use will be found in 122. When not the first word in a sentence it is suffixed to the preceding word. If that word ends in a vowel, then the ha of hal is dropped, and all that is suffixed is the letter l. Thus, hafā hal, that to him, becomes hafo-l. If the preceding word ends in a consonant that consonant is doubled, and only the k of hal is dropped. Thus, le'm hal, to-day to him, becomes le'm-m-al. Regarding the position of this word in a sentence, see 139.
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Examples of the use of this word are, trapp-al-a dāk, he made running to him, he ran to him, I (10); hal khwurtyök, he shook (his head) at it, IV; panyangkh-al syök, he became with an embrace to him, he embraced him, I (10); i-mund-ghal lik-snm-al bā zī sa, my heart is becoming for a fat tail for it, i.e. I long for a fat tail, II. In mariy-’l-a dī kapak, he (A) cut his (B’s) throat, and a-maghzi-l-a dī kapəèk syök, his neck was cut, 126, the hal has the force of a dativus commodi, quasi its throat was cut for him.

Other examples are hal dzök, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117; bun rī dzök, to come, as in i-d’r rī dzai, come here to him (hal), 74, 122, 169 (135); hal ghwek, to say to him, 19, 24, 135C, I (2, 8, 11, 12, 17, 21), II, III; hal ghwašlak, to fall down (against or into something), 82, 104, 122; khwaw-al gatuk, he has fallen asleep, 169 (164); hal na-ghök, he went out to him, 126, I (18); hal shrigök, to give to him, 61A5, 87, 92, 136A, I (6, 18); hal isawök, to take away, 139 (3); hal iswik, to go (opp. to rī iswik, to come), 35, 54, 81-3, 80, 90, 95, 104, 117, 129, 134, 142a, I (5), III; hal wlik, to bring to him, II.

haluk, adj. light, not heavy, 148, 169 (43). P. halak.

halat, adj. lawful; halat kayök, to make lawful, in the prescribed form, to slaughter an animal for food, I (18, 17, 20). P.

halwā (pl. halwās), f. a kind of sweetmeat, 8 (4), Gh. 222 (10). P.

h’m, see hā, 3.

hām, adj. unripe, Gh. 215 (6). Cf. Prs. khām.

hōm, ord. seventh, 16.

hamēsha, adv. always, at all times, continually, 64, I (21). P.

h’n, interj. of warning or reproof. Ah!, 95.

hōn or ōn (pl. the same), pron. adj. this much, that much, so much (27); pl. this many, that many, so many, 27, 122, 144, 169 (188) (hōn), I (19) (ōn).

hōndi, see hōnd.

hōndi, m. a Hindō, voc. wō Hindō, 10; hindō sūri māl kāk bari zar, N. of a certain time of the day, 10 or 11 a.m., 167.

hōnd (f. hōndi, pl. hōndi, 14 (2)), adj. blind, sightless, 111, 129, 130.

handzyök or hanzyök (p.p.f. handzuk, 38, 120, 134, or hanzuk, 38; aor. sg. 2 and impv. sg. 2, hanz, 38, 62A, 71; aor. sg. 3, kanz, 38, 62A), to remain behind, be left behind, 120, 134; to be left over and above, to be left over; perf. sg. m.

handzyök hā, 75, 79, II.

hinlawēk or hinlayēk (p.p.f. hinlawak or hinlayak), to grind, 31, Gh. 214 (9).

hinlēk (p.p.f. hinlak; aor. sg. 2, hinlēk sū, 59; 3, hinlēk so, 59), to be ground, Gh. 214 (9). Note the irregular aorist of this verb.

hinlayēk, see hinlawēk.

hīs (pl. hīs, Gh. 230 (5)), m. a bear; nōr hīs, a he-bear; shadē hīs, a she-bear.

hīre, 7. P. khīr.

hānsēt, card. eight, 16; hānsēt nim, eight and a half, Gh. 39 (1).
hónsēchí, pl. teārs, 169 (125).

The singular of this word does not occur in Ghuläm Muḥammad Khān’s Grammar. It is probably hónsēk, or some such word, cf. 9 (7, 9).

hinkêsēk (p.p. f. hinksek; aor. sg. 2, hinksi, Gh. 214 (11); 3, hinksi), to be able to do, 137; to be able, to can (forming potential compound verbs), 137 (where the use of this verb is described).

hānwālēk (pl. hónsēchī, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

hīnawœk or hīnayeök (p.p. f. hīnawak or hīnayeök), to cause to bray, Gh. 214 (12).

hēnyi, see hanyēk.

hanyēk or anyēk (p.p. f. hanyak, 37, 57; aor. sg. 1, hanyēm, 73; 2, hēnyi, 61A1; 3, hanyi, 6, 30B, 57, 61A1, 81, 94, 120, 132, 154, 169 (105); pl. 3, hanyim, 56, 74. The n of this verb is nūn ghunna, and gives merely a nasal sound to the preceding vowel. A better spelling would be hāyēk; see 32, note), to remain, to continue in one place, 57; to abide, dwell, 120, 132, No. 233; to remain seated, be seated, be sitting, 6, 56, 73-4, 81, 94, 154, 169 (105, 108), No. 230. The initial h of this verb is often dropped, as in Nos. 230, 234.

hīrēk (p.p. f. hīrak; aor. sg. 2, hīrē; 3, hīrē), to bray (like an ass), 58, Gh. 214 (12). P. hāvéél.

hanyaw œk or hanyayēk (p.p. f. hanyawak or hanyayak), caus. of hanyēk, q.v. to cause to remain; to cause to dwell; to cause to be seated, to seat, 30B.

hīnayeök, see hīnawœk.

hanyayēk, see hanyaw œk.

hanyēk, see hanyayēk.

hanyak, see hanyaw œk.

hara, 1 (pl. hara), aij. every, 26. The pl. hara means ‘all,’ 26, 83, 109; or, as a substantive, all men, everyone, 80, 91, 150, 169 (88, 132), or all things, everything, I (4); so, to form a superlative, t-hara in, among all, 16, 85, 148, 169 (34). P.

hara, everywhere, 26; har kūk, everyone, 26, 87, 99, 133, 143, 147, 169 (7), 169 (116); har kūk ka, whoever, 24; har kūn, at every time, at each time, 26; har sō, each, 26; har tē, everything, 6, 77, 80 (with pl. verb), 90, 125, I (3, 21); har tē ka, whatever, 24; har waqt, always, at all times, 143, 169 (134).

Note that har-ku and har-tē take the emphatic particle dī, not aĩ, even in the singular, 99.

hara, 2, in the following phrases:—har ka, har kāw’n, both meaning ‘God knows,’ 73.

haraī, see sarai-hara, s.v. sarai.

hār or rā, contracted pronoun of the first person indicating the dative case, singular or plural, to me, to us, 19. An account of its use will be found in 122. When not the first word in a sentence, hār (but not rā) is suffixed to the preceding word. If that word ends in a vowel, then the hī of hār is dropped, and all that is suffixed is the letter r. Thus, hō hār, this to me, becomes hō-r. If the preceding word ends in a consonant, then that consonant is doubled, and only the h of hār is dropped. Thus, tēn hār, today to me, becomes tēn-un-ir. On the other hand rā is not suffixed, and never changes its form. With this
exception hir and ri are interchangeable and have exactly the same meaning, but ri is most commonly used with the verb dzök, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, hir dzök, to come, 24, 39, 73, 75, 78; 81, 83, 89, 90-1, 99, 117, 129, 126, I (20); ri dzök, to come, 24, 36, 63 (3), 73, 77-8, 80, 93, 89, 91-3, 99, 113, 129-2, 134, 136A, C, F, 142b, 169 (135-6, 149, 158), I (15, 17); but hal dzök, to go, see hal. hir gwéék, to say to me, 19, 92, 135, I (13); hir gwéék, to give to me, 142a, 144, 163 (23); hir tséék, to come, 94, 146, 169 (138), III; hir w’étak, to bring, to bring here, 90, 99, 144.

hir (pl. hiri), m. a ram, Gh. 228 (3). P. hiri.
hiru (pl. hiru), f. a ewe, Gh. 228 (4). P. hiru.
hrayh ka, conj. if, 93. Use explained, 92, 93.
hargis, adv. used to strengthen a negative, as in hargis nak, not at all, 77. P.
harirăn (pl. the same, 113), adj. worried, perplexed, 113, 125, 129, 142c. P.
harr, see har, 1.

hiru, greed, covetousness, 12, 83. P.
hisb, an account, a reckoning, 94, 146, 169 (138). P.
hisb, see hishtak.
hashtai, card. eighty, 16.
hashtai-jistu, card. twenty-eight, 16.
hishtak (p.p. hisb, 38; aor. sg. 1, hau’sm, 62B; 2, waw, 38, 61B5, 62B; 3, hawa, 38, 61B5, 62B; imp. sg. 1, hau’sm, 71; 2, waw, 71; 3, hawon, 71), to read. The causal of this verb is mohaw’tek, Gh. 214 (13).
hashtam, ord. eighth, 16.
hushyahr (f. and pl. hushyarr, 14 (?), 82, 129, 142c), adj. intelligent, clever, 14 (2), 79, etc., as ab. P.
hasil, income, profit, 87. P. Cf. bê-hasili, s.v. bê, 2.
hasan, N.P. in io-Hasan Husain a-mai, N. of the month Muharram, 165.
haf (pl. hal), m. a market, Gh. 221 (3). P. hati.
hati (pl. hati), m. an elephant, 8 (5), 9 (8). P.
hatak (p.p. iht, 38, IV; aor. sg. 1, sh’a or shaw’m, 62B, IV; 2, shah, 38, 61B3, 63B, 68 (2); 3, sha, 38, 60B3, 62B; imp. sg. 1, sh’a or shaw’m, 71; shon, 38, 68 (2), 71; 3, shon, 68 (2), 71), to leave, abandon, IV.
hatk, see hatak.
hit, indef. pron. adj. any, 146, 169 (129); subst. something, 26, anything, 26, hit, nothing. hitu gudax nak, never at any time, 135A, 145; hitu kûk, anyone, 26, 83, 125; hitu nak, nothing, 26, 73, 79, 125, 144, 146, 169 (61, 97); (adverbially) not at all, in no way, I (11). P.
hatyarni, see hati.
haow, hau’sm, hawon, see hashtak.
hau, see hâ, 1.
hayek, see hanyek.
hyeñ, see hâ, 3.
haz, see as.
hasun, hazni, see hansyök.
hāzir, adj. present, ready at hand. hāzir kāyēk, to make present, to bring before (a person), 82. P.

J

fāgar, f. a fight. — kāyēk, to fight, 169 (72). P.
fallād, m. an executioner, 82. P.
jamā‘, collection. — kāyēk, to collect, gather together, amass, I (3). P.
jum‘a, Friday, 166. P.
jīnā, onomat. the tinkling of ornaments, 161.
jōng (pl. jōngāi; f. jōngī; pl. jōngū), m. a young camel, 7, Gh. 228 (15), 229 (2). P.
jōr, 1, adj. sound, well, in good health, 129, 136F, 152, 169 (55), I (17). Cf. nā-jōr and nā-jōrī, s.v. nā. P.
jōr, 2, prepared, accomplished. — kāyēk, to build (a house), 135B, 144, 169 (86); cf. Gh. 195 (4). P.
jurmāna, m. a fine (the penalty), 75. P. jurmāna.
jōryēk (p.p. f. jōryak), to be made, Gh. 195 (3).
jawāb, an answer, I (19). P.

K

kā, 1, rel. pron. who, which, what. Use explained, 24. Cf. 75, 144, 145, 169 (92), I (2, 6, 7, 20), III; kā kūk, whoever, 24; hār kūk kā, whoever, 24, 26; is tē kā, whatever, 24; hār tē kā, everything which, whatever, 24, I (21).
kā, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 15, 20), II, IV; kā sē, since, ever since, from the time that, 75, 79, II.
kā, 3, conj. or. Use explained, 90. Cf. 78, 90, 143, 169 (6, 41, 80, 121); kā ... kā, whether ... or, 90; kā naī, or otherwise, 90.
kā, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 86, 89, 92-3, 122, 136, 151, 135A, C, 144, 169 (22); hargā kā, if, 92, 93; mun kā, if, 92, 93; agar kā, although, 92, 93, 135A, C, 144.
kā, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 146, 169 (94, 138), I (13, 20).
kā, 6, consecutive conj. that, so that. Use explained, 94. Cf. 79, 94, I (9, 11); used to give the force of an imperative, 94, 144; tešēn vaqīt kā, at the time that, 24; tešēn kā, as long as, 75.
kā, 7, causal conj. that, because that, because as, 169 (93), II; dżikē kā, because, 169 (9), I (12, 14); kiyē kā, because, I (21).
kā, 8, conj. used like the Greek ὅτι, to introduce a statement or thought, after a verb of speaking, wishing, etc., 6, 81, I (2, 6, 7, 8, 12, 13, 16), II, III, IV; armān kā, would that, 54, 95.
kā, 9, in hār kā or sār kā, God knows, 73. This is probably the same as kā, 10.
kā, 10, see kāyēk.
kī, 1, polite impv. of kāyēk, q.v.
VOCABULARY.

ki, 3, postposition governing the loc., interchangeable with liki, to, into, for, 12.
Use explained, 92. Cf. i-gri ki, (went) to the mountain, 120; i-khuwai khai ki, (sent him) to his own fields, 1 (5); i-k’lai ki, to the village, 122, 147, 169 (6, 98); kū-mākh ki, to us, 116; kū-mun ki, to me, 116, I (19); i-khuwai mrodai, (said) to his own slaves, I (12); i-nar ki, to the house, 120, 134; into the house, 169 (106); i-nar ki bō, near to the house; i-har suvaī ki, (spoke) to every man, 26; i-piē ki, (said) to the father, I (2, 19); (go) to the father, I (8, 10); kū-tū ki, to thee, 79; i-wō ki, thither, 169 (110).

Sometimes the locative preposition is omitted (92), as in gudō ki, whither? 120, 134; nihmān ki, (set bread) for the guest, 169 (112); suvaī ki, (necessary) for a man, 79. Cf. līkī.

ki, 4, in ki-tsau’rek, ki-te’ěk, q.v.

ku or kū, preposition of locative, on, used only with proper names of persons, or with substantive pronouns indicating persons. In other instances i, 1, is used instead, 10, 11, 17, 18, 23, 24, 25, 26. In the following instances the locative is almost always governed by a postposition, so that the translation of kū by ‘on’ is seldom correct:

Proper names.—ku- or kū’-Abdullāḥ, on ‘Abdullāh, 11; kū-Makāli Șāhīb, on Mr. Macaulay, 88, 123, 126; kū-Zaid, on Zaid, 26, 78, 90.

Pronouns.—kū-f⁴, on him, 18, 82, 116, 122; kū-fāi, on them, 18; kū-har kuk, on everyone, 26, 87, 133, 143, 147, 168 (7), 169 (116); kū kitu kuk, on anyone, 26, 88; kū-kuk, on whom? 25, 92; on anyone, 83, 86, 146, 169 (131, 178); kū-mākh, on us, 80, 82, 116; kū-mun, on me, 6, 18, 80, 82-3, 86, 88, 116, 169 (63, 114), I (19, 21); kū-r⁶, on this person, on him, 80, I (12), IV; kū-tū, on thee, 26, 79, 80, 83, 86, 89, 92, 122, 126, 169.

kabāb (pl. kabābē), m. roasted meat, 9 (7). P.
kabālī (pl. kabālī), m. a male fawn, Gh. 230 (12). P.
kabūl, N. of a town, Kabul, 85.
kabūlī, adj. of or belonging to Kabul, 163.
kabīlī (pl. kabīlī), f. a female fawn, 9 (2), Gh. 230 (13).
kuch-mayak (pl. kuch-mayakē), m. a crab, 9 (9).
kaf (pl. kaf), m. chaff, 125 (footnote), 169 (64), Gh. 223 (12).
kai, adj. drunk, intoxicated, 40. P.
kaftan (pl. kaftanē), f. a female pigeon, Gh. 231 (14). P. kauqa.
kaftar (pl. kaftarē), m. a male pigeon, Gh. 231 (15). P. kauqa, Prs. kaftar.
kaftar (pl. kaftarē), m. a male pigeon, Gh. 231 (15). P. kauqa, Prs. kaftar.
khāi, conj. but (use explained, 91), 26, 78, 91, 99, 169 (23); still, nevertheless (use explained, 92, 93); used in apodosis after agar ka, although, 93, 135A; yā khā, or, 90; ya khā ... yā, either ... or, 90.
khāi, in bad-khāi, unmanners, ill-tempered, 150, 169 (38). P.
kūhāi (pl. kūhāi), m. a well, 107. Cf. P. kūwāi.

khabar, news, intelligence. pa-khabar, cognizant (of, abl.), 104, 126, 169 (17); khabar (with kā), (to be) cognizant of, acquainted with, 104, 126, 169 (18). (In this khabar is treated as an adjective). P.
Khudāē, m. God, 10, 60, 88, 143, 169 (140). Voc. wō Khudāē-a or wō Khudāē-ā, O God I, 10. P.
khidmat, service, I (19). P.
khafa, adj. angry, 139, 142e, 148, 169 (47, 48). P.
khalās, 1, adj. empty, void, free (from), 12, 33. P.
khalī, 2, N. of the month Zil-qâdâ, 165. P. The eleventh month of the Īrānī calendar.
khāla, adj. ignorant, 79, 129, IV.
khaliq, people, mankind, 24, 86, 123, 144-5, 169 (147, 170). P.
khalās, adj. free, liberated. — kāyēk, to release, 21, 135A, 169 (123). P.
khuâwâch or khoâlayêk (p.p. f. khoâlawak or khoâlayak), to cause to fall, Gh. 195 (11).
khuâvâch (p.p. f. khoâvak; aor. sg. 2, khoâl; 3, khoâla), to fall (as leaves from a tree),
Gh. 195 (11).
khuâlayêk, see khoâlawâch.
khâm, 1 (pl. khâns), a laugh; pl. laughter, 34, 169 (169), II. P. khândâ.
khâma, 2, khana, see khânak.
khân, m. a lord, a prince, an Afghan title, 148, 169 (20). P.
khâna, a house, a room. šahârât-khâna, a bathroom, 159. P.
khân, murder. — kâyêk, to commit murder, 94, 144, 169 (93). P.
khânak (aor. sg. 1, khân'm, 62B, II; 2, khoâ, 38, 62B, II; 3, khoâma, 38, 62B, IV;
impre. sg. 1, khoân'm, 71; 2, khoâ, 38, 71; 3, khoân'm, 71), to laugh, IV, and as above. This verb is not mentioned in Ghulâm Muḥammad Khân’s list of verbs, and he nowhere gives the p.p. f. P. khoândâ't.
khâp't, reflexive pron. own, 156. This word is borrowed from P. The corresponding Īrānī word is khoâvi. P.
khâp'tłauci, relationship, family connexion, 156. Cf. khoâviyâri. P.
khâra, khoâri, see khoâralâk.
khârû (pl. khârî), f. a she-ass, a jenny-ass, 8 (7), 9 (5), Gh. 227 (5). P. khâra.
khâr (pl. khârî), m. an ass, 8 (7), 162, No. 74. The f. of this word is khârî (pl. also
khârî), and the diminutive khârgoi, 162. P.
khâiy (f. the same), drab, dust-coloured, 13. P. khâr.'
khârâi, dirt, 163. P.
khor, 1, an eater, in bâdi-khôr, an eater of bribes, a bribe-taker, 169 (54); sarai-khôr, a man-eater, a cannibal, 160. Prs.
khâr, 2, open, expanded, loose, Gh. 169 (9, 11). P.
khuwa, khuri, see khoâwâch.
khârâb, adj. bad, 148, 169 (139). P.
khârbûsâ (pl. khârbûsi), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3).
P. khârûbûsa.
khârcchî, expenditure, in badd-khârcchî, evil expenditure, debauchery, I (3). Cf.
khârc. P. khârcs.
khârgoi, m. a little ass, a young ass, dim. of khâr, 162. P.
khar-khântâi (pl. khârkântâi; f. khârkântîgi, pl. khârkântiyyi), an ass’s colt or
fool, 7, 9 (2), Gh. 227 (6, 7).
VOCABULARY.

khur'm, khur'm, khurin, khurin, khurūn, khurūn, see khvalak.
khurūn, adj. dirty, 163. P.
kharis, expenditure, 87. P.
kharīsmakiv, m. a spender, 33E. Borrowed from P.
kharwawīk or khurayl (p.p. f. khurawak or khurayak), to feed. Causal of khvalak, to eat. Also written khurwaw'īk.
khrūn or khurūn, see khvalak.
khrūwī (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).
khrūshī, f. a wife's sister, 120. P. khrūshīna. Cf. akhrāhāi.
khisor, m. a father-in-law, 120. P. khrar; Prs. kharar.
khafā, a sin, a fault, I (8), 11. P.
khit (pl. khatti), m. a sheet, 9 (7), 109.
khutun, N. of a certain time of the day, bedtime, 167. awwał khutan, early bedtime, 167; dzānī khutan, sleeping time, 167. P. mākhutan.
khafā, an epistle, a letter, 6, 109 (114). P.
khatti, see khit.
khud, in khudā syōk, to fall, 99, 130, 168 (5), 169 (125), Gh. 196 (3, 10).
khud, reflexive pron. (corresponding to P. khudāl and Hindi apnā), own, use explained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 169 (95), I (2, 3, 5, 8, 10, 12, 19), IV; i-khudā inār, mutually, 21; pa-khuwi, by oneself, by means of oneself, 79, 104; of one's own accord, 21; khuwi dzān, one's own soul, oneself, 21, 135A, 169 (59, 123), I (6); tar-mun khuwi, my own, 21, 152, 169 (33).
khwaigiri, relationship, family connexion, 156. Cf. khulawāī.
khuvalak (p.p. f. khulak; aor. sg. 2, khrī or khrī; 3, khurā or khrā, 38, 63; impv. sg. 2, khurūn or khrūn; 3, khurūn, khurūn, khurūn, or khrūn, 71. In khrī, etc. of the aor. and impv. the u is wāwul-mu'dula, and is not pronounced, 38. Past conjugated, 46, with double suffixes, 20a, c, 47; imperfect. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 20b, 66; impv. 71), to eat, 31, 32, 36, 44. P. khuwālī. Other occurrences of this verb, in addition to those mentioned above, are:—
Verbal noun, khuvalak, the act of eating, 32; p.p. khuvalak, 31, 36; f. khuwālī, 36; passive, khuvalak syōk (f. khulak sūk), 31.
Past, m. khuvalak, etc., (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. khuvalak, 6, 12, 75, 99, 100-1, 135; pl. khuvalak, 98 (2), 100-1, 135, 135C; imperfect. m. 136D, 140; f. II; perf. f. kahuvalak a, I (20); m. khuvalak bā, 136E (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.
Aor. sg. 1, khurūm, 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, khurūn, 1 (13); pres. 1, khurūm bū, 100, 132; khurūm-at bū, I eat thee, 100; 2, 169 (14); sg. 3, 64, 77, 98 (2), 136B; pl. 1, khurūn bū, 100; 3, khurūn bū, 100, I (8); fut. sg. 1, khurūm sū, 136C.
Impv. sg. 2, khurūn, 68 (2), 90; khrūn, 26, 35, 68 (2), 69, 77; khrūn, 69. —

vot x.
The causal of this verb is khuraw’ék or khwuraw’ék.
khur, 1, f. a sister, 78, 118, 148, 169 (14), No. 50, No. 225. P. khôr.
khôr, 2, in the following names of Musalmân months, 165: —
awwal khôr = Rabî’ u’ll-awwal.
dim khôr = Rabî’u’s-sânî.
şîraim khôr = Jumâdu’l-awwal.
tas’ir khôr = Jumâdu’s-sânî.

The third, fourth, fifth, and sixth months of the Òrmûrî calendar.
khwâr, labour. — kayûk, to labour, to work hard, 94, 146, 169 (94). P. khwârî, poverty; khwârî kawî, to strive, to take pains.
khuwârî, food, eating. P. — kayûk, to eat food, to eat, perform the act of eating, 145, 168 (14).
khûrkarî, m. a sister’s son, a nephew, 7, 120, 134. P. khûrkarî.
khuwârkiyi, f. a sister’s daughter, a niece, 7, 120, 143. P. khûrdza.
khuwârinîs’, in i-khuwârinîs’, on the right (not left); pa-khuwârinîs’, towards the right, 74.
khûrwârînî (II, IV) (p.p. f. khûrwârîcak or khûrwârîyak; impv. sg. 2, khûrwârîc’n), to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.
khûrwâc (p.p. f. khûrwâc; aor. sg. 2, khûrwî; 3, khûrwî), to shake (intrans.), Gh. 195 (9). P. khûrd’î, to shake.
khûrwâç (II, IV), see khurwâc’êk.
khûrwâc’êk or khûrwâc’êk, see khurwâc’êk.
khwâsî, adj. idle, free, without occupation or employment, 169 (128). P. khûshâi.
Perhaps the khwâsî of Gh. 257 (3) is a misprint for khwâsî.
khuwâ (pl. the same, 129), adj. pleased, happy, 129, IV; pleasant, pleasing; khwâsh-am, pleasing to me, 20d, 148, 169 (28). P.
khuwâshî, happiness, gaiety, I (13, 19, 21); pa-khuwâshî, happily, I (14). P. khûshâi.
khwâsârâw’èk or khwâsârayêk (p.p. f. khwâsâraycak or khwâsârayyak; aor. sg. 2, khwâsâray’ê; 3, khwâsâray’), to open, unfold (trans.), Gh. 195 (8).
khuwâc, m. a dream, 82; sleep. khwâc kayûk, to sleep, 135A, 144, 169 (60); khwâc-û guliak-a, he has fallen asleep, he is asleep, 122, 169 (164). P. khûb, Prs. khwâb.
khwâshâw’ê, sweetness, 156. See khwâc’êk.
kûk, 1, interrog. pron., referring to persons, who? 25; ef. 107, 143, 148, 169 (1, 7, 47); loc. kû-kûk liki, to whom? 82; gen. tar-kûk, of whom? whose? 23, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 146); tar-kûk inîl’, in whose possession? belonging to whom? 81, 150, 169 (31).
kûk, 2, indefinite pron., see 26; anyone, 26, I (6); someone, 6, 26, 151, III; loc. kû-kûk izar, on anyone, 86, 146, 169 (131), kû-kûk iîrâd, with anyone, 169 (178).
VOCABULARY.

As adj. any, some, a certain, a, or an, 6, IV.

bī kuk, anyone else, 26, 78-9, 99; har kuk, everyone, 99; loc. kū-har kuk giraf, in everyone's opinion, 26, 87, 143, 169 (116); kū-har kuk likī, to everyone, 26, 133, 147, 168 (7); har kuk ka, whoever, 24; ḥāls kuk, anyone, 125; loc. kū-hils kuk lūst, from anyone, 26, 83; ka kuk, whoever, 24.

Note that bī kuk and har kuk, even when singular, take the emphatic particle di, not ai, 99.

kūkrai (pl. kūkrai), m. a puppy dog, 7, Gh. 229 (6). P. kūlarai.
kūkrij (pl. kūkrij), f. a puppy bitch, 7, Gh. 229 (7).
krai (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157). P. kalai.

klak, in hindū sūrī malt klak bart zar, N. of a certain time of the day, 10 or 11 a.m., 167.

kulan (pl. kulanni, Gh. 243 (6)), kullān (pl. kullanni, No. 223), or kwalān (pl. kwalanni, 9 (7)), m. a son; kulan, 79, 107, 118, 120, 149, 169 (3), No. 55; kullān, 86, 7 (1-3), 9, 11, 14-5), No. 55; kwalān, 9 (7), 25, 107, Nos. 225, 228, 239; kullān-at, thy son, I (20); a-kulanni-t, thy sons, 79, 120.

kulanchi, see kulank.

kulanchi, see kulanak.

kulank (pl. kulanchi), com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9).

kulanak, kulanāk (see voc. below), or kwalanak (pl. kwalanachi, 9 (9)), m. a male child, a boy; kulanak, 21, 79, 118, 135A, 146, 168 (19), 169 (95, 164); kwalanak, 79, 9 (9), 81; voc. é kulananke, I (31); a-kulanak-o, his child, 168 (18).

kīyī (pl. kīyī, 9 (2)), f. a field-bed, Gh. 219 (5).

kīn, see kayēk.

kamr (pl. kammar, 9 (7)), m. a precipice, Gh. 219 (11). P.

kān or (I (19)) gān, adv. when? 27, 75, 169 (24); har kān, at every time, each time, 26; gudā-gān, ever, at any time, I (19); gān, ever, I (19), the gān being repeated in the same sentence.

kona, see kona-uragh.

kīn, see kayēk.

kīn, kina, kini, see kulanak.

kīn, adj. deaf, 142a, 169 (52). P. kīnp.

kandā (pl. kandā, 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2). P.

kandā (pl. kandā, 9 (2)), a widow, 146, 169 (174). P.

kand-pālā (pl. the same), m. a pit, chasm, 8 (2), 9 (6), 159. P.

kandak, a herd of deer or the like, 148, 169 (156). P.

kundak, adv. indicating hope or uncertainty, perhaps, 73. Cf. kaska.

kandzā, a harlot; pl. kandzar, I (20).

kand-uraghā (pl. kas-uraghī), f. a kind of crow, 9 (2), Gh. 232 (3). Cf. P. kār-gīh.

kappāk (p.p. f. kapp; aor. sg. 2, kēpi; 3, kāpi), to cut, sever, 126, 135B, 139 (3), 168 (16); pass. kappāk syūk, 126, 139 (3), 168 (17).

vol. x.
kör, m. an action, deed, 23-4, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a
business, 35, 93, 118, 136C, 146, 152, 169 (9, 129). P.
kör, anger. — kayék, to make anger, to be angry, 146, 169 (82).
karbórai (pl. the same), m. a kind of lizard. P.
kradzi, see kragh.
kyâdzi, see kyâg.
kyâg' (pl. krâsê, 9 (9). So Gh. 230, 6; ? a misprint for kyâdzi), f. a hyena. P.
kâgh.
kragh (pl. krâdzê), com. gen., a crow, 9 (9). P. kârgha.
krîk, aversion, loathing. — kayék, to show aversion (to = abl.), 26, 88. P. kraka.
karâl, m. a mat, 148, 169 (111).
kunn, adj. deep, of great depth, 148, 169 (162) (of a well).
kirmat, f. a hen, 8 (5).
This word occurs only in Gh. 47 (12), and the writing is not clear. The
word is therefore doubtful.
krâtsê, see kyâg'.
kartsê, adj. split, torn, rent asunder. — syôk, to become rent asunder, 83, Gh.
207 (10, 11).
kirâdâs (pl. kirâdassi, (? kirâdossi), m. a kind of lizard, 9 (7), Gh. 234 (8).
kârâk (p.p. f. kârak; aor. sg. 2, kâri; 3, kâri), to sow seed, Gh. 207 (6). P.
kârîl.
ka-â, see ka, 2.
kâsî, plural, in a-kâsî, the wazîrs, 56, 74. The singular of this word is not found.
The plural occurs only once, in Gh. 137 (5).
kishar, adj. junior, younger, I (3). P. kashr.
kaska, adv. indicating hope or uncertainty, perhaps, 73. Cf. kundak.
kîtab (pl. kitâbbâ, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the
genitive, 201; a-kitâb-anu, my book, 120. P.
kîtabak m. a small book, a pamphlet, dim. of kitâb, 162.
kîtkiyyî (pl. the same), f. a room of a village guest-house, Gh. 220 (14).
kîtal (pl. kitâl-î), f. (? a pelican, (? a wild goose, Gh. 233 (6). P. kîlân, kîlân
(Bellew, a pelican; Raverty, a wild goose).
kîlîsî, a lane, 148, 169 (163). P.
kîtsawêkh or kîtsayêk (p.p. f. kîtsawak or kîtsayak), to cause to call, 30A.
kîtsêkh (p.p. f. kîtsawak, Gh. 207 (4); aor. sg. 2, kîtsawî, 61A1; 3, kîtsawî,
61A1), to call, to summon, 30A, 61A1, I (16); pass. kîtsêkh syôk, to be called,
to be addressed as, I (9, 11). Cf. tsêkh.
kîtsayêk, see kîtsawêkh.
kîloval, m. the chief police officer of a town or city, 86, 123. P.
konwê, konwî, kênê, kênê, see kayêk.
kûwê (pl. kûwâi, Gh. 219 (6)); m. a well, 8 (2), 107, 148, 169 (162), No. 237;
î-kûwâi likî (fell) into the well, 82, 122. Cf. kûhâi.
kunlak (p.p. f. kunlak, 38; aor. sg. 1, kûnêm, 62B; 2, kûni, 38, 62B; 3, kûna,
38, 62B; impv. sg. 1, kûnêm, 71; 2, kûn, 38, 71; 3, kûnê, 71), to copulate.
VOCABULARY.

kwalân, see kulan.

kwalanâchî, kulanak, see kulanak.
kwanâly, see kulan.

kaw'm, kawin, kawon, kawun, kaw'în, see kayêk.
kwas, interrog. pronoun, what? see 25; cf. 169 (113).

kawen, see kayêk.


kayêk (p.p. m. dâk, 36; f. dák. This verb is conjugated throughout in 42. The principal parts are therefore not here given. Omitting the occurrences in 42, the following forms appear in the grammar:—

Past sg. m. dâk, 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17); f. dák, 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (69, 86, 156), I (10, 16), II; pl. (obj. 3rd. pers.) dâk-in, II. Perf. m. dôkâ, 21, 23, 39, 135A, 169 (95); dâk á, I (8, 11, 20).

Aor. sg. 1, kaw'em, I (19); kaw'in, 81, 95; k'w, I (19); 2, kawî, 61A1, 68 (1), 95, 144; kâ, 61A1, A5, 68 (18); 3, kawî, 26, 59, 61A1, 69; kâ, 59, 61A1, A5, I (6); kî, 59, 61A3; pl. 1, kayên, I (13); kayên, 94, 146, 169 (138); pres. sg. 2, bû kawî, 25-6; 3, bû kawî, 144, 146, 169 (9, 61); bû ku, 24, 144-5, 168 (14); pl. 2, bû kai, 95; 3, bû kawin, 146, 169 (29); fut. pl. 3, sê kawin, 86, 123.

Impreu. sg. 2, kaw, 68 (1); kâw'n, 6, 12, 26, 68 (1), 77, 83, 86-7, 94, 104, 144-6, 169 (4, 72, 82, 89, 93-4, 103, 107, 124, 129, 133, 147, 170, 173-4, 177-8, 182-3), I (9); kâ, 68 (1, 3), 86, 133, 144, 146, 168 (9, 15), 169 (4, 6, 9, 36, 99, 166); 3, kawun or kawun, 69; pl. 2, kai, I (12-3); polite impreu. ki, 70, 133. In the phrases har ka or har kew'n, God knows, 73, we probably have impreu. sg. 2.

to do, to make, 32, 36, 42, 59, 61A1, A5, 68 (1, 3), 69, 70; to do, 23, 36, 37, 69, 73, 77, 79, 94-5, 104, 144, 146, 169 (9, 29, 61, 94, 113), I (8, 11, 19); to make, 81, 82-3, 86-7, 123, 133, 135A, B, 146, 169 (69, 86, 99, 124, 138, 173, 182-3, 186), I (6, 9, 10, 13, 19, 20-1), II; to do, to act, 145, 169 (89); to put (clothes on the body), I (12); har ka or har kew'n, God knows (73), see above.

This verb is very frequently used to make nominal transitive verbs, 29. The following are some of those occurring in the grammar:— 'amal kayêk, to carry out (an order), 56; bal k., to light, set alight, 146, 169 (4, 166, 183); dest k., to put on a person's hand, 146, 169 (103); gârêjan k., to put on, or round, a person's neck, 144, 168 (15); halâk k., to slaughter (an animal) in the prescribed way, I (13, 17); hisâb k., to make up an account, 146; jaga-r k., to fight, 169 (72); jama-k k., to collect, bring together, I (3); jôr k., to build, 135B, 144; khâl k., to empty, 12, 83; khâlîs k., to release, 21, 169 (123); khân k., to laugh, II; khün k., to be a murderer, to murder, 144, 169 (93); kharâs k., to expend, spend, 87; khîvurâk k., to eat food, 145, 168 (14); khîvâk k., to sleep, 144, 169 (90); kôr k., to make angry, to anger, 169 (82); krik k., to show aversion, 26; lût k., to rob, plunder, 21, 169 (63); mihvâni k., to show kindness, 86; mîsh't k., to inquire, 26, 83, I (16); roshn k., to show pity, 169 (174); sabr k., to wait, 6, 169 (133); sêr k., to blow
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(the nose), 168 (9); sëv k., to act or behave well, 145, 169 (170); sçrum k., to immerse, 169 (107); sastë k., to show laziness, 169 (129); swör k., to cause (a person) to mount, 169 (177); tamann k., to finish, I (4); top k., to jump, 86, 146, 169 (36); trap k., to run, I (10); yâd k., 21, 135A, 169 (93); zulim k., to show tyranny, 86; zâkhi k., to put thorns (on a road), 169 (147); zyâtî k., to display excess, 169 (178).

L

-i, the form taken by hâl (q.v.) when used as an enclitic after a word ending in a vowel.
la, reaping, see lau-garai.  P.
lagamvĕk, to pull, 168 (32). This word occurs only once (in the impre. sg. 2, lagam) in Gh. 247 (13), and the form is doubtful.
lau-garai, m. a reaper, 157.  P.
lôgari, adj. of or belonging to the valley of Lôgar, 163.
lagavôk or lagayêk (p.p. f. lagawak or lagayak; pres. sg. 3, bû lagawi, 24), to apply; (of earnings) to spend, 24.
ligamvôk or ligayêk (p.p. f. ligawak or ligayak), to cause to wallow, to cause to roll, Gh. 210 (6).
lagêk (p.p. f. lagak; aor. sg. 3, laga, 147, 169 (76)), to be applied, 58; to befall, happen, 147, 169 (76) (of wind beginning to blow).  P. lagêdî. This verb is not included in the list in Gh. 210.
lagayêk, see lagavôk.
ligêk (p.p. f. ligak; aor. sg. 2, lig; 3, ligi), to roll, wallow, Gh. 210 (6).
ligayêk, see ligavôk.
lôhôr, the town of Lahore; used with def. art., 5.
lak, ascent; — kayêk, to ascend, Gh. 210 (12).  Cf. likëk.
likrä, pain, 125, 169 (101).
liki, postpos. governing loc., to, into, for. Use explained, 12, 82; elsewhere, i-bâgh liki, (went) to the garden, III; i-daryâb liki, (immersed) into (i.e. in) the river, 169 (107); i-kûwai liki, (fell) into the well, 122; i-s'âvovai liki, (said) to a madman, II; i-s' péte mîlî liki, (went) to a far country, I (3); i-mûn-d-ghal liki, (I long) for a fat tail, II; i-nâdam lîki, for foolish people, 82; i-s'ôr liki, (went) to the city, 154, 169 (157); i-s' sarai liki, (signed) to a man, II; i-syâk' liki, (sit) into (i.e. in) the shade, 169 (176); i-ti' lîki, for what (dost thou long), II; kû-f liki, (say) to him, 116, (give) to him, 122, 139 (3); kû-zâr liki, (news came) to everyone, 26, 147; (look pleasant) for (i.e. before) everyone, 133, 168 (7); kû-kuk liki, (say) to whom? 25; kû-nûm lîki, (write) for me, 6, 169 (114); (censured) to (i.e. before) me, 169 (82); kû-nûm lîki, (write a letter) to me, 6, 169 (114).

In the phrase gharraî lîki, at noon (169 (158)), the locative preposition i is omitted.  Cf. ki, 3.
lêki, conj. but, I (12); use explained, 91.
lak'ş'b'wai (f. and pl. lak'ş'b'wai, 7, Nos. 153-5), m. a deer, 148, 169 (156).
VOCABULARY.

likawéék or likayéék (p.p. f. likawak or likayak), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).
likéék (p.p. f. likayak, 37; aor. sg. 2, likai, 61 (5); 3, likayi, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns hir (or rë), dal, or hul, 122. likéék kayék is also used with the meaning of likëék, Gh. 210, 12. Cf. lak. We should perhaps spell lëkëék and lëk.
likayék, see likawéék.
lalawéék or lalayéék (p.p. f. lalawak or lalayak), to cause to hang, Gh. 210 (7).
laléék (p.p. f. lalak, 58; aor. sg. 2, lat; 3, lata, 58), to hang, be suspended; to raise an outcry. P. dzafét and lalatéé, Gh. 120 (7).
lalayék, see lalawéék.

lanf. (f. and pl. the same, 13), short, not long, 94, 169 (93). P.
langú, f. the leg, 166 (32). P. lenguí, the leg below the knee.
lupawéék or lupayék (p.p. f. lupawak or lupayak), to cause (a babe) to drink its mother's milk, to suckle, Gh. 210 (5).
lupéék (p.p. f. lupak; aor. sg. 2, lup; 3, lupi), to be suckled, to drink one's mother's milk, 146, 166 (19), Gh. 210 (5).
lupayék, see lupawéék.

laq, adj. ft, worthy, I (11); to-pa laq, worthy of this, I (9). P.
lor (pl. lorí), f. a small mountain torrent, 9 (2).
larum (pl. larumi), m. a scorpion, Gh. 230 (9). P.
laryawéék or larayék (p.p. f. larawak or larayak), to cause to stir, to cause to mix, Gh. 210 (8).

laréék (p.p. f. larak; aor. sg. 2, larí; 3, lari), to stir, agitate; to mix, blend; to be mixed, blended, Gh. 210 (8). P. larí.
larayék, see laryawéék.

lashté, (pl. lashtázw), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.

laspayék or laspayék (p.p. f. laspayak or laspayak; aor. sg. 2, laspéé; 3, laspayé), to push, shove, Gh. 210 (10).

läst*, postpos. governing loc., from, 12; its use described, 82, 83; found elsewhere in:--i-harr* dumi läst*, (inquired) from all the singers, 26; i-dëmr läst*, from the camp, 19, 84, 122, 126, i-füi läst*, from among them, I (2); i-sa faqir läst*, (stole) from a mendicant, III; i-dzui gham läst*, from (owing to) excessive grief, 109; i-se ar ghum láüst*, from the best garments, I (12); i-hukm läst*, (rebelled) against, (swerved) from a command, 169 (130), I (19); i-iank* läst*, (dying) from hunger, I (7); i-mul läst*, from the property, I (2); s' i-manakar läst*, one from among (i.e. one of) the servants, I (10); i-füi patfi läst*, (filled himself) with those leaves, I (6); i-tsén läst*, since, II; i-tséñ i-pési, after some days, I (3); i-ñükük läst*, from whom ? 26; i-ñuruk sük läst*, from anyone, 26; i-makáí Sháhíb läst*, from Mr. Macaulay, 122; i-ñunñu läst*, from me, 18; i-ñükük läst*, from thee, 79, 86, 89, 92, 126, 169 (172).

This postpos. is often used in the comparison of adjectives, see 15, cf. 142d, and 169 (58).
Whenever lōstē is used, dī, 1, must also appear in the sentence, see 12, 83, 126. For the few instances in which dī is not used, see 83. See dī, 1. Cf. P. lōsta, n. side.

lasawēk or lasayēk (p.p. f. lasawak or lasayak), to cause to lick, see lasēk, Gh. 210 (3).

lasēk (p.p. f. lasak; aor. sg. 2, lēsē; 3, lasī), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as tsef‘l, which means ‘to lick,’ but the equivalent Urdu as cháfnā angulī-śe, to lick from the finger.

lasayēk, see lasawēk.

lūf, m. robbery, plunder, Gh. 210 (11). — kuyēk, to rob, plunder, 21, 135A, 169 (63). P.

lēw (Gh. 54 (12)) or lōwū (Gh. 229 (14), 48 (4) (pl. lōwannī or lōwū, 9 (5), 8)), com. gender, 8 (7), a wolf. P. lēw, pl. lēwagūn.

lōwannī, see lōw.

lawannī (pl. lawannī, 129; f. lawaniyā, q.v.), adj. mad, 129; a madman, 86, 95, II; voc. ai lawannat-ū, II. P. lōwannī.

lawang (pl. lawandī), m. the slope down a hill, 9 (9). Cf. pēchūnī.

lawantēk (p.p. f. lawannak; aor. sg. 2, lawēnī; 3, lawanī), to sprinkle; to brush, dust, Gh. 210 (9). P. lawant ī (Gh.).

lawaniyā (pl. lawaniyyā), f. of lawannī, mad, 129; a madwoman.

lawr, a bludgeon, 162, 169 (65). P.

lawr khāi, m. a small bludgeon, 162.

lawzhā, hunger, I (7). P. lawzhā.

līvīnī (pl. the same), m. a lamb, 9 (6). P. vorāi.

lēzhāndūnik at, m. a sender, one who sends, 33E. P.

lāzim, adj. necessary, incumbent, obligatory, 86, 121, I (21). P.

-m, the form taken by the pronominal suffix om, q.v., when suffixed to a word ending in a vowel.

ma, the negative used with the imperative in Pashto. It is borrowed from that language, and used instead of mak, in 77, 133, 168 (12). P.

māi (pl. the same), f. a female sheep, a ewe, Gh. 228 (2).

māi, m. (8 (6)), a month; for the names of months, see 165; ta-Hasan Husain a-māi, the month Miharram, 165; ta-Safar māi, the month of Safar, 165; wāw māi chār shamba, the last Wednesday of each month, 165.

mō, in ḫīr mō, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 59 (9), and the reading is not certain.

machī (pl. the same), f. a honey-bee, Gh. 235 (3). P.

madad-garāi, m. a helper, 157. P. madad-gār.

maghe, m. the throat, the neck, 126, 139 (3), 168 (17). P.

maghar, conj. but, I (6); use explained, 91. P.

mātī (pl. māhtīgannī, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. māhāi, Prs. māhi.

mākhom, adj. firm, strong, 168 (28). P.
mahlı, in sûri mahal barī zar, N. of a certain time of the day, 8 or 9 A.M., 167.
mahmūd, N. of a certain king, Sulfān Mahmūd of Ghazni, II. P.
mahmān, a guest; mahmān ki (without the locative preposition i-), for the guest, 82, 169 (192).
mahin, adj. fine, not coarse, delicate, 148, 165 (111). P.
mahrānī, f. kindness. — khyēk, to show kindness, 86. P.
mukhāj, adj. necesitious, poverty-stricken, indigent, I (4). P.
mak, adv. prohibitive particle, used to negative the imperative, do not, 26, 83, 86, 94, 144-6, 169 (72, 81, 89, 93, 110, 122, 129, 130-1, 147, 175, 178, 181-2).
Use explained, 77. P. ma, which is also occasionally used in Ormuri. See ma.
mak, adj. withered, faded; — syōk, to wither, Gh. 211 (13-4).
makhk, pl. of as or has, I. See as. P. mīzā.
mēkh (pl. the same), m. a locust, 9 (1). Cf. mīkhāi. P. makhk.
muk, the face; the mouth, No. 36; pa-mukh, (fell) on (his) face, 104, 122; mukh pa-mukh, face to face, 74; i-mukh inar, before (governing gen.), I (8, 11). P.
mak, the face.
mukhā, old oblique form of mukh, used in adverbal phrases, as in i-mukhā, before, in front, 74, No. 90; first, 10; pa-mukhā, to the front, towards the front, 74.
So also it is used to form a postposition, as in i-fā lāstā mukhā, before that, 83; tar-mun i-mukhā, before me, No. 283.
mukhā, the act of kneading, 155.
makkhā (pl. makhkhi), m. a kind of pulse, mūng, Gh. 223 (5).
makhkāṭ, human beings, the people, used with a plural verb, 26, 78, 90. P. a human being.
mukhawuṭ, the act of kneading or rubbing, kneading, rubbing, 155.
mukhawuṭ or mukhayēk (p.p. f. mukhawak or mukhayahak, 57; aor. sg. 2, mukhēwā, 61A1, 68 (1), 69; 3, mukhāw, 30A, 57, 61A1; impv. sg. 2, mukhēw, mukhēwān, 68 (1); 3, mukhāwan, mukhawān, 69; the causal of this verb is also mukhawēk, 30A), to knead, to rub, shampoo, Gh. 212 (3) (as causal) to cause to knead, to cause to rub.
makāth, N.P. (English), Macaulay, 83, 122, 126.
mul, 1 (pl. mulū, No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (19), I (2, 3); pl. cattle, No. 229. P.
mul, 2, in kindā sûri māl klak barī zar, N. of a certain time of the day, 10 or 11 A.M., 167. The word is evidently a corruption of mahlā, q.v.
mulā, a word added to indefinite pronouns of number, to indicate persons, 26, 152, 169 (11).
mulā, N.P., voc. wō Mulā, 10.
mulāi, f. a radish, II. P.
mulk, see mulak.
mulīk, m. a chief, the headman of a village, 151, 169 (21). P.
mulk, a country, a region, I (3-3). P.
mulak, 1, or mulāk, 1 (for the spelling mulak, see Gh. 128 (6)) (p.p. m. mulak, 92, 97; mulak, 5, 34, 85, 96, 135, 135A; f. mulak, 38, 118, 120, 134; pl. 3, mulakāi.
vol. x.
89; perf. m. sg. 3, mulak hå, 120, 142a; pl. 3, ma'ak hin, 147; pluperf. m. sg. 3, mulak byok, 24, I (14, 21); fut. imperf. m. sg. 3, sū mulak, 136C; aor. sg. 1, 62A; 2, mër, 38, 61A4, 62A, 68 (2); 3, mëri, 38, 61A4, 62A; pres. sg. 1, bû mër'm, I (7); 3, bû mër, 120, 132; impv. sg. 1, mër'm, 71; 2, mër, 38, 68 (2), 71; mër'm, 68 (2); 3, mër'm, 71), to die. P. mër't.

mulak or mulak, 2, m. a corpse (mulak, 169 (90)).

milkhai (pl. the same), m. a small kind of locust, 9 (6), Gh. 234 (15). Cf. mëkkh.

P. mulak.

máli, see mål, 1.

mubagai, m. a priest, 156. P.

mubagai, the office of a priest, priesthood, 156. P.

mubagai, see mulak.

mål'm, adj. known, evident, IV. P.

mülgâh, a gun, 162.

mülaghâi, m. a small gun, 162.

müldî (pl. müldîî), f. an apple, 8 (1), Gh. 224 (6).

mënmu, f. a female guest, 120.

man, a maund (the weight), 125; tsôn man, how many maunds? (with singular noun), 169 (64). P.

manâ (pl. manâi), f. a joy, Gh. 232 (8). P.

mën, adv. use explained, 75; still, yet, 75, 150, 169 (13), I (10); yet more, still more, 75; mën sâb, two days after tomorrow, in future, 75.

mën'î, love, affection. — kuyêk, to show love, 104. P.

mun, 1, oblique form singular of az or hâz, I, q.v.

mun, 2, adv. and conj.; use explained, 93; then, at that time, 75, 75, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 79, 86, 89, 92, 93, 122, 136A, C, D, F, 151; mun ka, if, 92.

mung-ghal, the tail of the fat-tailed sheep or dûmbâ, 75, 79, II. The corresponding P. word is lam.

maindan (pl. maindanî, ? maindañî, 9 (7)), m. a plain, a field, an arena, 8 (1).

mangî (p.p. f. magâk; aor. sg. 2, mëndî; 3, monî), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. manî't.

mand, middle, in ì-mand inar, in the middle, 71. P. mands, between.

mangî (pl. mangîri), m. a kind of snake, 9 (7), Gh. 230 (7). P.

minak, see ta-minak.

munshî, m. a clerk, 156. P.

munshigîri, the profession of a clerk, 156.

mînshîkî, see ta-mînshîkî.

mannîk (p.p. f. manîk; aor. sg. 2, mënî, 68 (1); 3, manî, Gh. 211 (9); pres. sg. 1, bû manî'm, 142c, 169 (16); 2, bû mënî, 169 (87); impv. sg. 2, mën, 68 (1); mën'm, 68 (1), 146, 169 (15, 104)), to obey, submit to, heed. P. monî.'

mëri, see mulak.

mûr (pl. mûrî), m. flour, ñâ, 9 (7), 169 (184), Gh. 220 (9).

mard, a man. See nà-mard, s.v. nà. P.

mûrdî, see mûrî.
mirdzi, see gòn-mirg* and ták-mirg*.
mig (9 (9), No. 57), or mrik (9 (9), 148, 156, 169 (146), No. 57) (pl. mraded, I (12)), m. a slave.
mirg* (pl. mirgā, 9 (2), but gòn-mirg*, a Skylark, pl. gòn-mirdzi, and ták-mirg*, a wagtail, pl. ták-mirdzi, 9 (9)), f., 8 (3), a sparrow. P. murghāi. Cf. gòn-mirg* and ták-mirg*.
murghāi, a word given in Gh. 211 (11), but without any meaning.
murghālayēk, a verb given in Gh. 211 (14), but without any meaning.
murghān (pl. murghānī, (?) murghānī, 9 (7)), m. a bird, 9 (7), 34, 85, 147, No. 76, Gh. 233 (7). P. murgh*.
murghānī (pl. the same), f. a wild duck, 8 (3), Gh. 233 (3). Prs. murghābī.
mrik, see mrig.
rmikālī, slavery, 156.
rmr*m, rmr*n, see mulak.
rmr*y, see mēy.
mēy, the sun, 80, 81, No. 62. mēy prē-zA, N. of a certain time of the day, sunrise, 167. Cf. Prs. mēr, Munjēnī mēra, Avesta mithra-. The word should probably be spelt mēy. P. numar.
marisēn, a cemetery, III. P. (Wazīrī).
marisēn (pl. the same), f. an ant, Gh. 235 (5).
maraceur, adj. angry, vexed, 83, 169 (172). P.
marīy*, f. the throat, gullet, wind-pipe, 126, 135B, 139 (3), 168 (16). P. marāi.
marīyēgh (pl. marīyēdzī), f. a frog, 9 (9), Gh. 134 (3).
marīyēk, the moon, No. 63.
marā (pl. marāvā, 9 (10), 78, 112, 120, 150), m. a brother, 9 (10), 78, 80-1, 112, 118, 120, 142b, 148, 150, 156, 169 (160), I (17, 21), No. 49. (?) Cf. Prs. mērzā, a prince.
marzātēb, brotherhood, brotherliness, 156.
marzāvā, see marzā.
marāvā, see marzā.
marāvā, see marzā.
marāvā, see marzā.
marāvā, see marzā.
mēsh (pl. mēshī), m. a bull-buffalo, Gh. 228 (10). P. mēsh.
mēsh (pl. mēshī), f. a cow-buffalo, Gh. 228 (9). P. mēsha.
mēshk, N.P. of a man, 73.
mēshk, see mēshkak.
mēshk, see mēshy.
mōsh (p.p. f. mōsh, 38, 134, 168 (11); aor. sg. 1, maxm, 38, 62A; 2, max, id.; 3, māz, id.; impv. sg. 1, maxm, 71; 2, max, 38, 71; 3, māzān, 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. māt, broken.
mēshal, an example. pa-mēshal (governs gen.) liki, I (9). P.
mūsūl, consultation. — kayēk, to consult. P. maslahāt.
mōt (pl. mōtī, ? mātī, 9 (7)), vetch, chānā, 9 (7). Gh. 223 (10). P.
mūt, the fist, 168 (28). P. mūt.
murkhālak (p.p. f. murkhālak; aor. sg. 2, murkhāl; 3, murkhal), to thrust into, to prick, Gh. 211 (5).
murkhal (pl. murkhālīt), f. an apricot, 8 (1), 9 (7).

2 q 2
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mutawéék or mutayék (p.p. f. mutawak or mutayak; s.o.r. sg. 2, mutévéi; 3, mutawéi),
to rub, anoint, Gb. 211 (8).  P. masfh.

mówí, f. a mother, 145, 169 (30), No. 48; a-mówí-m, my mother, 120, 142a.

mówí (pl. mówí), f. a fruit, 8 (3), 9 (2).  P.

mayá, a flock, herd, 25, 148, 169 (157).

mayahí, mayák, see kach-mayák.

myándéni, f. a mare, 7, 8 (5), 118, 139.  P. mådyán.  A horse is yánp, q.v.

myau (pl. myauvé), m. a peacock, Gb. 233 (15).  P. már.

myási (pl. myásai), f. a mosquito, 8 (3), 9 (4).  P. másháí.

maz, mazi, see mashtak.

máxánt, a twist (of string, rope, or the like), Gb. 211 (12, 14).  P. máxni.

misdík (pl. misdíchí), m. a mosque, 9 (9), 162, Gb. 220 (12).  P. mosjid.

misúdk (for misdikkák), m. a small mosque, 162.

masdúr (pl. masdũrís), m. a labouring man, a servant, I (7, 9) (pl.).  P.

masún, see mashtak.

nasaráí (pl. nasaráí), m. a tiger, 73, 98 (2), 131, Gb. 229 (10).  P.

nasaráí (pl. nasaráí), f. a tigress, Gb. 229 (11).  P. nasaráí.

máxéék (p.p. f. máxak), to be twisted (string, rope, etc.), Gb. 211 (14).

-n, for the pronominal suffix en, q.v., when added to a word ending in a vowel.

na, 1, adv. of negation.  Used in answering questions, no.  na  a is also employed in the

same way.  It is emphasized by repetition, as in na  na, no, no.  As a

negative in a sentence it is only used when repeated, as in na ... na, neither ...

nor.  In other direct statements or questions naék is used, but mák or má is used with the imperative.  See 77.

na, 2, see nastak.

na, 3, in na-ghók, na-walak, q.v.

ná, privative particle.  P.  Used as a prefix, it converts a noun substantive into a

negative adjective, 164.  The following examples of the use of this particle

appear in the foregoing pages: —ná-dán (pl. ná-du-dání, 9 (7), 82), adj. ignorant,

164; a fool, 9 (7), 82.  P.; ná-fahom, adj. unintelligent, 164.  P.; ná-jór, adj.

unwell, indisposed, sick, ailing, 164.  P.; ná-jórapi, id., 125, 129, 152; ná-

mard, adj. unmanly, 164.  P.; ná-tars, adj. fearless, pitiless, 164.  P.

nái, 1, see ka-nái, s.v. ka, 3.

nái, 2, see nastak.

náchi (pl. the same), f. a white ant, 8 (5), Gb. 235 (13).

náddán, náddáni, see ná-dán, s.v. na.

na-ghók (p.p. f. naghak, 38; s.o.r. sg. 1, nis'm, 62A; 2, nis, 38, 62A; 3, nísí, 38,

62A; pres. pl. 1, bá nísíén, 122, 126, 132; impr. sg. 1, nís'm, 71; 2, ní, 38,

71; 3, nísón, 71), to emerge, issue, I (18); used with the contracted pronouns,

nir (or ri), dar, or hal, 122; hal na-ghók, to go out, 122, 126, 132.  Cf. og'hók

and uqghyók.  The causal of this verb is na-walak, q.v., Gb. 212 (7).

-nél card. nine, 16.  P. nóh.

nái, negative adv. said by Gb. to be used with the imperative, 77.
n̂hám, ord. ninth, 16.
n̂-jisto, card. twenty-nine, 16.
nak, 1, negative adv. not. This is the regular negative employed in direct statements and interrogative sentences, nak being used with the imperative, see 77.
   Cf. 23, 24, 26, 39, 56, 73, 75, 78-9, 56, 89, 90-2, 94-5, 99, 108, 120, 125-6, 129,
   135A, C, 136G, 142c, 144-6, 148, 150, 152, 169 (9, 16, 18, 23, 25, 49, 60-1, 73,
   81, 87, 97, 141-2, 169), I (6, 9, 11, 18-9), II, IV.
nak, 2, see akhawa-nak, tra-nak. Cf. Frs. -nák.
nak, 3, see nók.
nák, 1, see nyók.
nák, 2, f. a wife, 118, 134, No. 53; — kayék (past sg. nák dák), to marry, Gh. 213 (3, 18).
nék, adj. good, virtuous, 24, 156. nék-nám, adj. possessing a good name, of good repute, 94. P.
nékí, f. virtue, goodness, 156; with def. art. a-nékí, virtue, 26, 87, 143, 169 (116),
   cf. a-. P.
nók (p.p. f. nak, 35; aor. sg. 1, nis'm, 62B; 2, nis, 38, 62B; 3, níss, 38, 62B; impv. sg. 1, nis'm, 71; 2, nis, 38, 71, No. 285; 3, níss'n, 71), to seize, catch hold. P. níscul, pres. nísi.
néknám, see nák.
naukar (pl. naukari, I (16)), m. a servant, 75, I (16). P.
nikis'ék, or nikis'ék (p.p. f. nikizak; aor. sg. 2, niklz; 3, niklze), to throw down;
   to throw, propel, 57, Gh. 212 (6).
nálleti, pl. swine, I (5, 6). The singular of this word has not been ascertained.
nmá-sám (84) or nmá-shám (167), N. of a certain time of the day, evening, 84,
   167; aovol nmá-sám, the time immediately after sunset, 167. P. nmá-shám.
   Cf. nim.
-nám, a name, No. 220. nám-at, thy name, 25, 148, 169 (2). Cf. bud-nám, s.v.
   bod, and nák-nám, s.v. nék. P.
nimí, a particle used to strengthen a negative, as in nimí nak, not at all, 23, 77.
nim, for nim, in the following:—nim-ryúz, a certain time of the day, about 3 P.M.,
   167; aovol nim-ryúz, 2 P.M., 167; tât rim-ryúz, about 3:30 P.M., 167. Cf.
   umá.
nim, adj. half, 16; used in forming fractions, 16. nim shio, midnight, 167. P.
   nimat, favour, graciousness, 148, 169 (140). P.
nimawék or nimayék (p.p. f. nimawak or nimayak), to cause to descend, to take
   down, Gh. 212 (10).
nimayék (p.p. f. nimayak; aor. sg. 3, níma), to name, 37, 59.
nimék (p.p. f. nimak; aor. sg. 2, nim, 61A3; 3, nimí, 61A3), to descend.
nimayék, see nimawék.
nmáz, prayer, 148, 169 (189). P. namáz.
níni (133, 168 (9)), or níni (No. 34), the nose. a-níni núz ka, blow your nose, 133,
   168 (9).

nir, m. a male, a man; used to indicate the masculine gender, 7. nír-nír'dz (pl.
   nír-nír'dz'), m. a male woman, a eunuch, Gh. 226 (13). P. nára.
nar, f. (8), a house, 8 (1), 85, 118, 120, 134, 135B, 142a, 143-5, 148, 169 (10, 71_r, 86, 106), I (15), No. 67; i-nar, at home, 74, 85, 108, 120, 132. The postposition inar, in, q.v., is derived from i-nar.

naraí (pl. naraí), m. a mountain pass, 8 (2), 9 (6).

nůrì (pl. the same), f. bread, 8 (5), 12, 75, 82, 94, 100, 132, 135, 136G, 169 (154, 192), I (7). P. nuroì.

narm, adj. soft, tender. — syòk, to become soft, Gh. 104 (5). P. n’reš’dè, see n’re.

nôršék, adj. soft, not hard, 152, 169 (141).

nár'ék (p.p. f. narak; aor. sg. 2, nàr; 3, nara), to low (of a cow). P. nar’l, to bray—nose, the belly, 125, 169 (101). P.

nis, see na-ghék and nók.

nasib, fortune, luck, fate, 143, 169 (145). P.

nishtè, the place above, 74; the place outside, 74; i-nishtè, adv. outside, externally, 108; pa-nishtè, to the outside, (going) outside, 104, 122, I (18).

nashír (pl. nashír), m. the mountain pine, Gh. 225 (11). P.

nák, see nastak.

nis’m, see na-ghék and nók.

nastak (p.p. m. bó nastak ba, he is seated, 73; f. nást, 38; past m. sg. 1, nastak-em, 73; 2, nastak-ë, III; 3, nastak, 75, 85, 86, 102, 108, III; pl. 3, nást-in, 89, 102, 113, 134; perf. m. sg. 3, nastak hó, 86; aor. sg. 1, n’m, 62B; 2, nài, 38, 61B4, 62B, 68 (3); 3, nà, 30B, 38, 61B4, 62B; impve. sg. 1, n’m, 71; 2, nài, 38, 68 (3), 71, 169 (176); 3, nóøn, 71; pl. 2, nài or nài, 70-1), to sit down, to sit. P. kshó-nástè. The causal of this verb is nówék or nýék, 30B.

nat’ëk (p.p. f. natak; aor. sg. 2, nat; 3, nàti), to pillow, loot, Gh. 212 (13). P. nat’l.

nàwø, f. a hollow between two hills, a hill valley, crevasse, 9 (2), Gh. 220 (3). P. nów, a gutter.

nàw, card. ninety, 16.

nàwí, see mcaslak.

nàwí, nàwí, see nýék.

nàwé, nàwé, see nýék.

na-wolak (p.p. f. na-wól’k; aor. sg. 1, na-wól’m, 62B; 2, na-wó’r, 38, 61B1, 62B; 3, na-wól’re, 30B, 38, 61B1, 62B; impve. sg. 1, na-wól’r, 71; 2, na-wól’r, 38, 71, No. 237; 3, na-wól’r, 71; pl. 2, na-wól’raí, I (13), to take out, 38, 61B1, 62B, 71; to bring out, I (22); to put out, 30B; to draw (water from a well), No. 237. This verb is the transitive or causal form of na-ghék, Gh. 212 (7); in turn, it has itself a causal na-wól’r, or na-wól’raí, 30B. Cf. wólak.

nówék or nówayék (p.p. f. nówé or nówayak), causal of kishík, to read.

q.v. Gh. 214 (13).

n’m, nóm, see mcaslak.

níc, níc, see nýék.

na-wól’r or na-wól’rak (p.p. f. na-wól’rak or na-wól’rayak), causal of na-wólak.

q.v. This form is rarely used, 30B.

mcasai, m. a grandson, 120, 125, 150.

mcasil, see mcaslak.
VOCABULARY.

mucslak (p.p. f. mucšak; aor. sg. 1, mucšm, 62A, 2 and 3, mucš, 38, 62A; impv. sg. 1, mucšm, 71; 2 and 3, mucšin, 38, 71), to lie down; to go to sleep.


mucšōk or mucšēk (p.p. f. mucšak or mucšak) (causal of mucslak, to go to sleep), to put to sleep, Gh. 212 (8).

mucšōk or mucšēk (p.p. f. mucšak or mucšak; aor. sg. 2, mucši; 3, mucši) (causal of mucslak, to sit), to cause to sit, to seat, 30B, Gh. 212 (5).

mucšōk or mucšēk (p.p. f. mucšak, 38, 135B, 168 (13); aor. sg. 1, mucšm, 62A; 2, mucš, 38, 61A3, 62A, 68 (3); 3, mucši, 85, 61A3, 62A, 69; impv. sg. 1, mucšm, 71; 2, mucš, 38, 68 (3), 71, 82, 169 (192), No. 227; 3, mucšin, 69; mucšin, 69, 71), to put, place, set.

mucšēk, m. a maternal uncle, 120. P. mucšīgā.

mucšēk, see mucšēk.


mucšūrē, f. a son’s wife, a daughter-in-law. P.

p, see hō, 1.

pa, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, pa-djō zāmū, (eats) with both jaws, 145, 168 (14); pa-falānain-m načak, I put him out by means of so and so, 30B; pa-lawār, (heat) with a cudgel, 169 (65); pa-mun-a dekō, he struck by means of me, 115; pa-pūnā, (kick) with the heel, 168 (33); pa-tārā, (slay) with a sword, 20c, 86; pa-baddhharōkō, by means of bad expenditure, I (3); pa-tsāmē, (signalled) with the eyes, II.

It is often used to form adverbs of time or place, as in pa-fo, there, 27, 74; pa-pa, here, 27, 74; pa-ryūz, by day, 75; pa-shīv, by night, 75; pa-tsāl, behind the back, behind, 74, 148, 169 (92); afterwards, 74; see also bel.; pa-fa, at that time, I (4); aśat pa-aśat, at every moment, 104.

Or adverbs of motion to, the letter a being added to the main word, as in pa-sēhl, to above, upwards, to outside, 74; pa-dčēm, to below, downwards, 74; pa-khvarintū, towards the right, 74; pa-mučhē, to the front, 74; see also bel.; pa-nishē, to the outside, 74, 122, I (18); pa-pēdē, to the outside, 74; pa-ša, hither, in this direction, behind, 74; without, except (governing loc.), 82, 88; pa-tsēl, towards the left, 74.

It also forms adjectives or other adverbs, as in pa-khuhsi syōk, to become happy, I (14); pa-ghuussa syōk, to become angry, I (18); pa-qalr syōk, to become enraged, 86; pa-yangh syōk, to embrace, I (10).

Or postpositions governing the genitive, as in pa-misāl, like, I (9); pa-pōrkai, with, together with, 74; pa-rang, like, 81. Compare pa-pa, range, in this manner, 27, 73.

Other miscellaneous uses are pa-umr, (never) in (his) life, IV; pa-galgh, (carry) on the shoulder, 142c, 168 (29); pa-khabar, cognisant (of=abl.), 126, 169 (17); pa-khuai, by oneself, of one's own accord, 21, 79; pa-langiy, (pull)
by the foot, 163 (32); pa-mukh, (fall) on the face, 122; mukh pa-mukh, face to face, 74; see also ab. pa-šat, (fell) flat on the back, 104; see also ab.

Verbs indicating kindness, tyranny, or rage, take pa with ĝaz; examples.

86.

pa is also used to form a gerund; examples, 34.

pašt, see hō, 1.

pīe (pl. the same, 9 (4)), m. a father, 15, 83, 118, 120, 146, 169 (104), I (2, 7, 8, 10, 12, 17, 9), Nos. 47, 101; voc. ā pīe, I (2, 8, 11); a-pīe-m, my father, 142a; a-pīe-sa, his father, 89.

pōi, understanding, comprehension, in pōi aghōk, to understand, 24, 144; pōi kāyēk, to cause to understand, Gh. 189 (9). P. pōi, intelligent.

pēhūmāi (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Cf. loang.

pāghā (pl. pāghā1), f. a damsel, Gh. 226 (12). P. pāghla.

pāgrīvāl, one who wears a turban, 163.

pāgrīvā, f. a turban, 108, 146, 163, 169 (112), III. P. pāgrai.

pahar, a certain division of time, a watch of three hours; aewnāl pahar, the first watch of the night, 167. P.

pāk bāghā (pl. pāk bāghā), f. a kind of kite or falcon, Gh. 232 (5). Cf. bāghā.

pāk (pl. the same), adj. clean, pure, 169 (143). P.

pākāchi, see pākāk.

pōk, adj. ripe. — syōk, to become ripe; — kāyēk, to make ripe, Gh. 188 (10, 12). P.

pākhak, see pākhēk.


pakhswēk or pakhswyēk (p.p. f. pakhswēk or pakhswyēk), to cause to fret, Gh. 188 (11).

pakhswēk (p.p. f. pakhswēk; aor. sg. 2, pakhswa; 3, pakhswa), to fret, pine, 58, Gh. 188 (11). P. pakhswēk1.

pakhswyēk, see pakhswēk.

pakhēk (p.p. m. pakhēk, 36; f. pyēkhh, 37, 59; aor. sg. 2, bēzī, 61A2, 68 (1); 3, bēzī or bīzī, 59, 61A2; impve. sg. 2, bēpēzī, 68 (1), 99, 144, 169 (155)), to cook. P. pakhswēl. For the spelling bīzī, see Gh. 76 (5).

pākāk (pl. pākāchi, 9 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

pākār, adj. useful, 94, 146, 169 (94); necessary, needful, 79, 82. P.

pālai, adj. afoot, on foot, 169 (6). P.

pālau, m. side, direction, quarter. As adv., in the direction of, 74; i-pālau in that direction, 27, 74; i-pālau in this direction, 27, 74; tsēn pālau, in what direction, whether, 25, 27, 74. P.

pēr, silk. to-pēr, of silk, silken, 129, 168 (10). P.

pān (f. the same, 18), adj. wide, broad, 13, 142d, 169 (58). P. Cf. pān.

pālashēk (p.p. f. pālashēk; aor. sg. 2, pālashē, 3, pālashē), to fold, wrap, Gh. 190 (7).

pālashēk or pālashēk (p.p. f. pālashēk or pālashēk), to cause to return, to bring back; to upset; to cause to leap over a wall and go elsewhere, Gh. 188 (3).
VOCABULARY.

plafék (p.p. f. platek, 57; aor. sg. 2, plate; 3, plate, 57; impv. sg. 2, plate), to return (P. palaf't); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).

plafayék, see plateweék.

pârtek (p.p. f. palk; aor. sg. 2 and 3, päl), to cherish, protect, Gh. 189 (7). P. pârl.

pan, adj. wide, expanded, Gh. 192 (9, 11). Prs. pân. Cf. plan.

pân (pl. pani, 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).

pîn (pl. pini), m. honey, Gh. 225 (7).

pând, the heel. P. pa-pândő dzôk, to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. punâgiyə.

pand'gholai, a cattle-yard, 159.

pandâk (pl. pandâck, 9 (9), 100, 135, 135C), m. a pomegranate, 5, 6, 9 (9), 47, 90, 97, 98 (1), 100, 107, 135, 135A, 138, 140.

punâgiyə, the heel, 132, 168 (34). P. pandâi. Cf. pandâ.

pênde, card. five, 16; pênde-gaç, the five, all five, 16.

pîndzi or pîndzi, see pîng.

pandzam, ord. fifth, 16.

pandzès, card. fifteen, 16.

pandzâštük, card. fifty, 16.

pîng (pl. pîndzi or pîndzâ), m. a cock, 9 (9), No. 72.

pîngâ, N. of a certain hour of the night, the time just before dawn, 167.

pingrâk (pl. pingrâk), m. a moth, 9 (9), Gh. 235 (12).

pingiyâ (pl. pingiyi), f. level ground on a hill, a plateau, Gh. 220 (2).

panji-fistük, card. twenty-five, 16.

pra, prá, see prawāk.

prai, prîw, see prayēk.

pârə, postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, ta-pə pârə, for that reason, therefore, 27, 76; ta-pə pârə, for this reason, on this account, 27, 76, 72; ta-ikes pârə, why? 27, 76, 169 (8); ta-randzor pârə, (good) for the sick, 79; ta-tsavâqâ pârə, (sent him) for feeding (i.e. to feed) (swine), I (5); torâ pârə, for him, for his sake, I (10).

pənai, m. a rope, string, cord, 148, 169 (91). P.

pârî, f. the foot, I (12), No. 33; a-pârî-m, my foot, 169 (50); a-pârî-wa, his foot, 143, 168 (25).

pêrai (pl. pêriyannî, 9 (8)), a demon, 9 (8), 148, 169 (179). P.

pêri, adv. now, 75, 95, 169 (23).

parghünaârok or parghünaayâk (p.p. f. parghünaowak or parghünaayak; impv. pl. 2, parghünaowai, I (12)), to dress, to put clothes on one, 30B.

parghunârok (p.p. f. parghunâk; aor. sg. 2, parghun; 3, parghun; impv. sg. 2, parghun), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4).

Cf. P. aghustl.'

parghünaayâk, see parghünaowêk.

praëk, see prawāk.

VOL. X.
pörkai, in pa-pörkai, adv. with, together with, 74. Cf. P. pörē, near.
parkā (pl. parkāt), f. wood in chips, splinters, Gh. 224 (14).
prākawinakā, m. a seller, one who sells, 33D.
prām, adv. yesterday, 75, 90, 154, 169 (108). prām shaw, yesterday night, last
night, 75. P. parūm, Waziri P. parūn.
prandsi, see prūng.
prāndsawēk or prāndzayēk (f. prāndsawak or prāndzayak; aor. sg. 2, prāndzāwē 3,
prāndsawē), to cause to sprinkle. Causal of prānsayēk, q.v. (Gh. 188, 8).
prūng (f. prūngā; pl. m. and f. prandsi), m. a leopard, 9 (9), Gh. 229 (12, 13).
P. prūngā, Waziri P. prūngā.
parō (pl. parōt), f. rice-straw, 9 (2), Gh. 223 (13). P. parāla.
paroyā (pl. paroyāt), f. a swallow, a swift, 9 (9), Gh. 232 (7).
parasē, adv. next year, 167. Pra. paraśā.
prānsawēk or prānayēk (p.p. f. prānsawak or prānayak; aor. sg. 2, prānāwēi, 3,
prānawāi), to sprinkle. The causative of this verb is prāndsawēk, q.v. (Gh.
188, 8).
prastē (p.p. f. prastēk; aor. sg. 2, prastē; 3, prastē), to worship, Gh. 190 (9).  
Cf. P. parast, a worshipper.
prātsē, in meryā-prētē, a certain time of the day, sunrise, 167.
priw, see prayēk.
 paralysis, see bē-paracā, s.v. bē, 2.
prawak, 1 (p.p. f. prawāk, 33D, 38; aor. sg. 1, prawām, 62B; 2 and 3, praw or praw,
38, 61B5, 62B, 63 (3), 69; impv. sg. 1, prawām, 71; 2, praw or prāw, 38, 63
(3), 71; 3, prāwom, prāwān, 69, 71), to sell.
prawak, 2, see prayēk.
prawāk, a broom, 158.
prayēk (p.p. f. prawak, 37, 59; aor. sg. 2, prawā, 61A5; 3, prawā, 61A5), to strike,
beat, smite, Gh. 190 (10).
parayēk, to sweep, 158. This verb is referred to in Gh. 27 (1), but nowhere are its
principal parts given.
parayāk (p.p. f. parayak, 37; aor. sg. 2, parayā, 61B5; 3, parayā), to fry, roast, Gh.
190 (5).
pērayām, see pēraś.
piś, piśi, 1, see piśhāk.
piś, 2 (pl. the same), f. a flyfly, 8 (5), Gh. 235 (14).
piś (pl. piś), com. gen. a cat, No. 71, Gh. 229 (8).
piśhāk, see piśhāk.
piśhāk (p.p. f. piśhāk, 38; aor. sg. 1, piśhām, 62A; 2, piś, 38, 62A; 3, piśi, 38,
62A; impv. sg. 1, piśhām, 71; 2, piś, 38, 71; piśhām, 6, 38, 71, 169 (114);
3, piśhān, 71), to write, 6, 81, 94, 169 (114).
piśhārā, f. inquiry. — kayēk, to make inquiry, to ask, 26, 83, I (16). P.
piśhāwēk or piśhāyēk (p.p. f. piśhāwak or piśhāayak; aor. sg. 2, piśhā
nē, 3, piśhāwāi), to ask, inquire, Gh. 189 (6). P. piśhādēlā.
piśk (pl. piśhāk), m. butter, 9 (9), Gh. 225 (4); the pulse, Gh. 225 (4).
piśhām, piśi, piśhān, see piśhāk.
VOCABULARY.

pat, the upper part of the back, No. 43; the back (of a horse), No. 227; a-pat-am, my back, 168 (21).

p'f, m. the forehead, 87, 133, 168 (7).

pat (pl. patś), the leaf (of a tree, etc.), 114a, 169 (171), I (6), (all plural). P. pāga, a leaf; pat, the bark of a tree.

paśi (pl. paśī), m. cooked pulse, Gh. 222 (5). P. paśi.

pāt, adj. blown out, puffed out, Gh. 189 (11).

pātak, f. a duck, No. 73.

pātaw (pl. pātanaw), m. a moth, Gh. 235 (11). P.

pats, a kiss, Gh. 190 (11); — kāyēk, to kiss (person in dat.), I (10).

pēts (pl. pēts), f. millet-bread, bread made of bajrē, 8 (1), Gh. 221 (13).

pēts, 1, adj. far, distant, 74, I (3, 10), No. 89; dzul pēts, very far, 134, No. 224; īšōn pēts, how far? No. 222.

pēts, 2, the back; īšōn ryūs pēts, after some days, 26; pa-pēts, backwards, 104.

i-pēts, postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos. 91, 233; i-pēts kāyēk, to put away, 83, govs. abl. 83, I (3); pa-pēts, to behind, 74.

pētsuf; abstinence; with def. art. a-pētsuf, abstinence (see a-), 79, 81, 82.

pētawdīk or pītayēk (p.p. f. pētawdīk or pītayēk), to cause to drip, Gh. 190 (3).

pātaw (p.p. f. pātaw), to kiss, Gh. 190 (4). Cf. pats.

pītēk (p.p. f. pītēk), to put out, Gh. 188, Nos. 229, Gh. 188 (5), (P. pōwut); to string beads, Gh. 188 (5). Cf. pīyāk.

pīyāk (p.p. f. pīyak; aer. sg. 2, pīy; 3, pīyē), to endure, last long, Gh. 169 (10). P. pādēl.

pīyāk (p.p. f. pīyak), to string beads, Gh. 70 (13). Cf. pīyāk. Perhaps both should be pīyēk.

pīyēk, see pītēk.

pāyawdīk or pīyayēk (p.p. f. pāyawdīk or pīyayēk), to cause to endure, causal of pāyēk, q.v., Gh. 189 (10).

pyūz, f. the mouth; face; a-pyūz-at, thy mouth, 169 (99); pyūz pa-pyūz, face to face, 104. P. pūza, snout.

pāz, in pāz-namba, Thursday, 166.

pāzangālī, recognition, 156.

pāzawēk (p.p. f. pāzawak; aer. sg. 2, pāz; 3, pāzē; impv. 2, pāzan), to recognize, 156, Gh. 189 (5). P. pēzandīl.

Q

qabūl, consent, assent, agreement, Gh. 207 (3, 11). P.

qabūlēk (p.p. f. qabūlak), to agree, assent, Gh. 207 (3, 11). Note that the u is short. P. qabūlēl.

qahēr, rage, anger; pa-qahēr syōk, to become enraged, 86, 104. P.
qahî, a famine, I (4). P. qâtî, Ar. qaḥî.
galâm, m. a pen. a-galâm-am, my pen, 169 (67). P.
gumrî (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15). P.
gânaî, price, value, No. 232. P.
gîsî', f. a story, tale, narrative, 104, 109; a statement, a thing said, words, 146, 169 (15, 104). P.
gazâ, in gaza da shuñi, N. of a certain time of the day, about 5.30 P.M., 167. P.
gazâ, praying at the appointed time.
gâzi, m. a judge, 82. P.

-ɾ, see hîr.
ɾɾ', rai̯, see hā.
ɾ, see ṣhîyôk.
ɾā, in rā-niçuñkai, q.v.
ɾāi (pl. rai, 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (80, 85), IV; ta-khalîq râi, the public road, 144, 169 (147). P. ṛâh.
ɾ, see hîr.
ɾō, iron, No. 44.
ɾi-dzōk, see hîr and dzōk, 1.
ɾidzun (pl. rîdzun), m. rice, 9 (7), Gh. 222 (11). P. vorishê.
raghawaṭ or raghayeṭ (p.p. f. raghawak or raghayak), to mend, improve, Gh. 198 (8). P. raghawul.
raghaṭ (f. raghaṭ, 58; aor. sg. 2, ragh; 3, ragha, 58), to get better, improve, amend (intransitive), Gh. 198 (8). P. raghêṭl.
raghzai (pl. raghzai), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15). P. raghzul.
rahm, compassion, mercy. — kayêk, to show mercy, 146, 169 (174). Cf. bê-rahmi, s.v. bê, 2. P.
rajab, N. of the seventh month in the Ormûri calendar, 165. Ar.
ɾāk̷, f. truth; a-ɾak̷, the truth, 169 (183); as an adv. of affirmation, it’s the truth, verily, 77; pa-a-ɾak̷, in truth, verily, 104. Regarding the use of the definite article with this word, see a-. It is possible, however, that the initial a is not the definite article, but that the word is arâk̷.
ranv, a flock, a herd, 142a, 169 (180). P.
ranazûn, N. of the ninth month in the Ormûri calendar, 165. Ar.
ɾîn, rînî, see rîyêk.
ɾîn (pl. rîn), m. clarified butter, 169 (121), Gh. 224 (15).
ɾîn, adj. bright, shining; cheerful, 87, 133, 168 (7). P.
ɾandar-gorai, m. a mill-worker, 157. P. jarandgarai.
ɾandüzîr, adj. sick, ill, 64, 79, 81-2. P.
rang, colour, 118, 148, 169 (53); method, manner. P. pa-rang, like, governs gen., 81; pa-p' rang, in that manner, 27, 73; pa-p' rang, in this manner, 27, 73; te' rang, in what manner? how?, 27, 73.
**VOCABULARY.**

**ranj**, adj. laid waste, desolate, Gh. 199 (4). P.

**rān-nāwānkīai**, m. a buyer, 33E. P.

**rāpawēk** or **rapayēk** (p.p. f. repawak or repayak), to cause to tremble. P. repawul.

**rapawēk** or **rapayēk** (p.p. f. repawak or repayak), to cause to make the noise of splashing, Gh. 199 (3). P. repawul.

**rapēk** (p.p. f. rapak, 58; aor. sg. 2, rāp; 3, rapa, 58), to tremble, to shake, Gh. 198 (10). P. rapēdāl.

**rapēk** (p.p. f. rapak, 58; aor. sg. 2, rāp; 3, rapa, 58), to make a splashing noise, Gh. 199 (3). P. rapēdāl.

**rapayēk**, see **rapawēk**.

**rapayēk**, see **rapawēk**.

**rassa**, a rope, No. 236. P.

**rāshak**, see **rashvak**.

**rāshī**, f. a brother’s daughter, a niece; a-rāshī-m, my niece, 120.

**rāshkai**, m. a brother’s son, a nephew; a-rāshkai-m, my nephew, 120, 134.

**rashvak** or **rāshak**, to cause to spin, 38, causal of **rāśek** (2), 38, Gh. 198 (6). The principal parts of this verb are not given by Gh.

**rāśek**, in i-rāśek, q.v. and i, l.

**rasawēk** or **rasayēk** (p.p. f. rasawak or rasayak), to cause to arrive, Gh. 198 (7). P. rasawul.

**rasēk**, 1 (p.p. f. rasak, 58; aor. sg. 2, ras; 3, rasa, 58; pres. sg. 3, bū rasa, I (2)), to arrive, 26, 147, I (2), Gh. 198 (7). P. rasēdāl.

**rasēk**, 2 (p.p. f. rasak, 58; aor. sg. 2, rēsī; 3, rasi, 58), to spin (thread, etc.), Gh. 198 (6). P. rēsīl.

The causal of this verb is **rashtak** or **rāshak**, 38.

**rēf** (pl. rēfī), f. a barley loaf, barley bread, Gh. 221 (11). P. rēfī, bread.

**rūt** (pl. rūtē), the cheek; a-rūtī-wa, his cheeks, 168 (8).

**rāfēk** (p.p. f. rafak; aor. sg. 2, rēfī; 3, rafī), to censure, reproach, scold, Gh. 198 (9). P. rafīl.

**rēwan**, fire, No. 65; rēwan bal kayēk, to light a fire, 146, 169 (4, 166).

**rasās**, adj. moving, going; rāwān syōk, to set out, set forth, depart, go one’s way, I (3), III, IV. P.

**raso** (pl. rosasāi), com. gen. a fox, Gh. 230 (4).

**rāyi**, see **rāi**.

**rēk** (p.p. f. ryak, 37; aor. sg. 2, rēk sī, 59; 3, rēk sa, 59), to be torn (of cloth). Gh. 198 (3).

**rāyēk** (p.p. f. rayak, 37; aor. sg. 2, rēyī; 3, rayī), to tear (cloth), Gh. 198 (4).

**rīyēk** (p.p. f. rīyak, 37, 59; aor. sg. 2, rīnā, 61B3; 3, rīna, 59, 61B3), to shave, to shear, Gh. 198 (5). Cf. P. khrīyāl.

**rīgōk**, another form of **šīgōk**, to give, q.v.

**rīys** (pl. rīyisi, Gh. 106 (10)), a day. P. rōs. pa-rīyāz, by day, 75, 104; rīyāz pa-rīyāz, day by day, 104; bīn rīyāz, some days, 26, I (3), with noun in singular; nim-rīyāz, about 3 p.m., 167; auwāl nim-rīyāz, 2 p.m., 167; ūf nim-rīyāz, about 3.30 p.m., 167.

**razhūn** (f. razhūnī), pl. razhūnī, adj. green, 14 (2).
s', see sō.
sō, 1, see 41, and syōk, 2.
sō, 2, an adv. of manner, for no particular reason, just, 73.
sō, 3, in pa sa, hither, in this direction, close up behind, 74; or, as a postposition governing the locative, without, except, 82, 88. As a postposition it is often combined with the preposition bā, without change of meaning, 88.
sas, see 41, and syōk, 2.
sō, see ka-sō, s.v. ka, 2.
si, see 41, and syōk, 2.
sō or s' (f. 16, and pl. 16, 26, syū), card. one, 16; sō-jistū, twenty-one, 16; sō nim, one and a half, 16. The following are examples of its use as a numeral:—s', 78-9, 120, 129, I (16); syi (f.), 79, 120, 144, 150.

     This word is very frequently used to supply the place of an indefinite article, meaning 'a,' 'a certain,' 6. Thus, sō, I (3, 5, 9); s', 81, 94, 169 (114), I (1), II, III, IV; syi (f.), 6, 109 (133), II.

     hār sō, each, 26; syi tson, several, 16, 26, 125, 151; followed by bī or biyē, sō means 'for one,' 'on the one hand,' 'in the first place,' 89, 152, 169 (11).
sū, 1, card. one hundred, 16. The higher hundreds are formed with sōh, not sū, as in dū sōh, two hundred, 16. sū-gaṭ, the hundred, the whole hundred, 16.
sū, 2, see 41, and syōk, 2.
sū, 3, verbal particle used with the past tense to form the future imperfect (51), and with the aorist to form the future (65). With the aorist of hyōk conjugated with the past participle of the main verb, it forms the future perfect (52). Regarding its use in the future imperfect, when it follows the verb, see 51.

     Examples of the future occur in 20c, 51, 73, 86, 92-4, 122-3, 138A, C, F, 151-2, 169 (25, 93, 141-2), I (8), III, IV. In all these the sū precedes the verb, except in the case of one of the three futures in I (8).

     sabā, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. bi sabā, the day after tomorrow, 75; min sabā, two days after tomorrow, 75; in future, 75.
sabag, a lesson, 21, 135A, 169 (95). P.

     sabr, patience, endurance, long-suffering, Gh. 204 (8). a-sabr, patience, 15 (see a-).
     sabr kayēk, to wait, 6, 146, 169 (133). P.

     sabrōk (p.p. f. sabrak), to have patience, to wait, Gh. 204 (9).
saudā, 1, madness, 163. P.
saudā, 2, f. merchandise, 8 (4). P.
saudāi, adj. mad, 163. P.
saudā-gar, a merchant, 157. P.
sufid, in sufid-chashm, white-eyed, 164. Prs.
safar, in ta-safar māsī, N. of the Musalmān month of Šafar, the second month in the Ormūrī calendar, 165.
VOCABULARY.

ṣifatavēk or ṣifatayāk (p.p. f. ṣifatamak or ṣifatayak; aor. sg. 2, ṣifatōwi; 3, ṣifatawi), to praise, Gh. 204 (7). P. ṣifat, praise.

ṣagf, f. sand, 99. This word takes the emphatic particle di, not ai, with the singular, 99. P. ṣiga.

ṣaggarū, m. a kid, I (19). Cf. gurū.

ṣaghi, see syūgh, 1.

ṣagha, see syūgh, 2.

ṣhai, m. a thing, an article, 6, 148, 169 (40), IV. P.

ṣhō, in ṣhō-jīstū, twenty-six, and so for thirty-six, forty-six, and so on, 16. See ṣhēk.

ṣōh, a hundred, this is the form taken by sū, 1, in conjunction with other numerals, as in dū sōh, two hundred; ṣēkō sōh, three hundred, and so on, 16.

ṣāhīb, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to ‘Mr.’, as in Makātī Sāhīb, Mr. Macaulay, 83, 122, 126. P.

ṣha’bān, N. of the eighth month in the ʿOrnūrī calendar. Ar.

ṣhādī, merriment, rejoicing, I (21). P. ṣhādī.

ṣhadī, f. a female, a woman, 7. Used to indicate the feminine gender, as in ṣhadī-ḥina, a she-bear, 7. P. ṣhadīa.

ṣhīk, card. six, 16; ṣhīk wa nim, six and a half, 16; ta-ṣhīk tsān (noun singular), of six years, six years old, 148, 169 (27).

ṣhīkum, ord. sixth.


ṣhakh, burial. Shakh Barāt, the Shakh-e-barāt, or 14th day of the month of Shabān, on which oblations are made to the Manes of deceased ancestors, 163. P. ṣhakh.

ṣhakh, in ṣhakh syōk, to put on (clothes), to dress oneself, Gh. 203 (11, 12).

ṣhakāt, shape, form, figure, IV. P.

ṣhkārawēk or ṣhkārayāk (p.p. f. ṣhkārawak or ṣhkārayak), to make manifest, Gh. 206 (6). Cf. P. ṣhkār, manifest.

ṣhkārēk (p.p. f. ṣhkārak, 58; aor. sg. 2, ṣhkār; 3, ṣhkāra, 58), to become manifest, known, or visible, Gh. 203 (6). P. ṣhkārēdīl.

ṣhōl (pl. shīlt, 9 (7)), m. rice in the husk, paddy, Gh. 223 (4). P. shōla.

ṣhām, 1, see bē-ṣhām, under bē, 2.

ṣhām, 1, showing, pointing out, Gh. 203 (12).

ṣhām, 2, or ṣhām, 2, see nmā-ṣhām.

ṣhamāba, in chār shambā, see chār.

ṣhumār, counting, computing, Gh. 203 (4). P.

ṣhumārēk (p.p. f. ṣhumārak), to count, compute, Gh. 203 (12). P. ṣhumārīl.

ṣhmushawēk or ṣhmushayēk (p.p. f. ṣhmushawak or ṣhmushayak), to cause to slip, Gh. 203 (8).

ṣhmushēk (p.p. f. ṣhmushak; aor. sg. 2, ṣhmush; 3, ṣhmushē), to slip, slide. P. ṣhmushīl.

ṣhmushayēk, see ṣhmushawēk.

ṣhmēk (p.p. f. ṣhmēk), to show, point out, Gh. 203 (12).
śhin (f. and pl. śhin, 14 (1)), green, 109. P.
śhamdēk (p.p. f. śhamdak; aor. sg. 2, śhāndī; 3, śhandī), to give, contribute, dispense; to spend, expend, Gh. 203 (7). P. śhandīl.
śhineś (pl. śhīnwai, 9 (5)), f. spinach, potherbs, sāg, 8 (7).
śhipi or (99) śhippe, f. milk, 8 (5). This word takes the emphatic particle di, not aś, even in the singular, 99.
śhra, 1, see śhra-śēk and śhra-śawāqēk.
śhra, 2, see śhrīyāk.
śhrē, card. three, 2, 16; śhrē-gād, the three, all three, 10; śhrē wa nīm, three and a half, 16; śhrē sōh, three hundred, 16; śhrē mōgh, N. of the three months Ra‘jab, Sha‘bān, and Ramdān, 165; śhrē sambā, Tuesday, 166. Cf. śhrē; also Avesta, thri; Munjdānī, sherai; Yūdghā, shurōi.
śhrī, see samsā-śhrī.
śhōr (2, 8 (1), 9 (7), 162), or śhōr (2, 154, 169 (57)) (pl. śhērī, 9 (7)), m. a city.
P. śhhrī. The diminutive of this word is śhōrgāi, 162.
śhēr, f. a wilderness, a desert, 8 (4). P.
śhēr-bēk, adj. rotten, stinking, 152, 169 (66).
śhvarat, sherbet, 90, 99, 144. As in all these examples, this noun takes the emphatic particle di, not aś, even in the singular. P.
śhrachē, see śhrak.
śhōrgāi, m. a small city, a townlet, 162.
śhrak (pl. śhrachē, 9 (9)), f. a flea, Gh. 235 (7).
śhrē, see śhrīyāk.
śhreim, ord. third, 16; śhreim bakhrē, a third (the fraction), 16. śhreim khwār, N. of the fifth month in the Órmūrī calendar, equivalent to the Musalmān Jumādī‘-al-walī, 165.
śhreim-māl (pl. śhreim-mālī), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (3).
śhreim, forgetting, forgetful; — syōk, to forget, 152, 169 (44).
śhrūmēk (p.p. f. śhrūmak, 58; aor. sg. 2, sharm; 3, sharma, 58), to be or become ashamed, Gh. 203 (3). P. śhrūmēdīl.
śhīna, śhīni, see śhīyāk.
śhīrī, see śhīyāk.
śhōśa, card. thirteen, 16.
śhistā, card. thirty, 16.
śhra-śēk (p.p. f. śhra-suk, 37, 163 (20); pl. śhra-suk-in, 168 (8); aor. sg. 2 and 3, śhra-si), to become swollen, to swell, Gh. 204 (5). The causal of this verb is śhra-śawāqēk, q.v. sēk, itself, is a by-form of leēk, q.v., with the conjunctival forms of syōk, 2.
śhī-śuḥū, the act of sending, 155.
śhī-śawāqī, śhī-śawāqī, śhī-śawāqīk, see śhī-śēk.
śhī-śawāqīnī, the act of sending, 155.
śhī-śawāqīnīk, m. one who sends, a sender, 33B.
śhra-śawāqēk (p.p. f. śhra-sawāq), to cause to dwell, causal of śhra-sēk, Gh. 204 (5).
VOCABULARY.

ṣṭi-tṣawāc (p.p. f. ṣṭi-tṣawak), to cause to send, 30A, Gh. 204 (3).
ṣṭi-tṣēc (p.p. f. ṣṭi-tṣawak, 57; cf. tṣawak, f. of ṭēc, 37; aor. sg. 2, ṣṭi-tṣēwā, 61A1; 3, ṣṭi-tṣawā, 30A, 33B, 57, 61A1; impv. sg. 2, ṣṭi-tṣawā), to send, 30A, 33B, 155, I (5), Gh. 204 (3). The causal of this verb is ṣṭi-tṣawāc, q.v. Its verbal nouns are ṣṭi-tṣāā, and ṣṭi-tṣawān, 155.

ṣṭawāa, see ṣṭawātak.
ṣṭawāt, ṣṭawā, see ṣṭawāqok.
ṣṭawā, 2, ṣṭawān, see ṣṭawātak.
ṣṭawāvak (pl. ṣṭawāvakā), m. a bat, Gh. 232 (9). P. ṣṭāpēnak.
ṣṭawā, see ṣṭawāqok.
ṣṭawāc (p.p. f. ṣṭawāvak or ṣṭawāvak), to cause to weep.
Causal of ṣṭawātak, q.v., Gh. 203 (5).
ṣṭawāc (p.p. f. ṣṭawāvak or ṣṭawāvak), to cause to revolve, Gh. 203 (9).
ṣṭīqok (p.p. f. ṣṭīqok, 37, 59; perf. sg. m. 3, ṣṭīqok hā, 25, No. 240; aor. sg. 2, ṣṭīqi, 61B3; 3, ṣṭīquisa, 59, 61B3; pres. sg. 2, ṣṭīquina, 169 (121); impv. sg. 2, ṣṭīqin, 144, 146, 169 (122, 175)), to buy. P. ṣṭīqir.
ṣṭīqok (p.p. f. ṣṭīqok, 38; imperf. pl. 3, bā ṣṭīqin-w, 1 (6); perf. sg. 3, ṣṭīqok, 7, I (19); aor. sg. 1, ṣṭīqom, 62A, 144, 169 (187); 2, ṣṭīqī, 38, 61A5 (and footnote), 62A, 68 (1); 3, ṣṭīqiw, 38, 61A5, 62A; ṣṭīqiwāi, 38, 61A5, 62A; pres. sg. 3, bā ṣṭīqiw, 90, fut. sg. 1, śā ṣṭīqom, 90, 92, 122, 136A; impv. sg. 1, ṣṭīqom, 71; 2, ṣṭīq, 38, 68 (1), 71, 82, 92, 116, 122, 139 (2), 142A, 144, 168 (23), 169 (188); ṣṭīqī, 38, 61A5, 68 (1), 71, 87, 122, I (2); ra. Nos. 84, 234; pl. 2, 61 (5), 71, II), to give, 61A5 (footnote), 71 (footnote), 82, 116, I (2, 19).
This verb is commonly used with the contracted pronouns hir (or re), dal, and hal, 122. Examples with hir, 90, 122, 142A, 144, 166 (23, 188); regarding re in ṣṭīqī, see 61A5 (footnote), 71 (footnote); with dal, 90, 144, 169 (187); with hal, 61A, 87, 92, 122, 136A, 139 (3), I (6, 18), II.
This verb is often written ṣṭīqok, instead of ṣṭīqok, and so throughout; thus we have impv. sg. 2, ra, in Nos. 84, 234.
ṣṭarak (p.p. f. ṣṭarak, 58; aor. sg. 2, ṣṭar; ṣṭara, 58), to turn, revolve (intr.), Gh. 203 (9).
ṣṭarānak, ṣṭarānak, ṣṭarānak, ṣṭarānak, see ṣṭarānak.
ṣṭāista, adj. pretty, graceful, 148, 169 (127). P.
ṣṭawātak, 1 (p.p. f. ṣṭawātak, 38; aor. sg. 1, ṣṭawām, 62B; 2, ṣṭawā, 38, 61B2, 62B;
3, ṣṭawā, 38, 61B2, 62B; impv. sg. 1, ṣṭawām, 71; 2, ṣṭawā, 38, 71; 3,
ṣṭawān, 71), to weep. P. ṣṭawāt.
śrīva, f. night, 8 (7), 150, 169 (12). nīm śrīva, midnight, 167; pa-śrīva, by night, 75, 104; prān śrīva, yesterday night, last night, 75; śrīva pa-śrīva, night by night, every night, 104; sr̥ śrīva ta-imānīyi, the Āśārā, or first ten days of the month Māhārām, 165; tr̥n śrīva, tonight, 75. P. śr̥pa.

śhvaśān, 1, m. a shepherd, 142a, 169 (180), No. 59. P. śpān.

śhwaśān, 2 (pl. śhwaśān, śhwaśānī, 9 (7)), m. a king-crow, Gh. 232 (11).

śhvaśān (pl. śhwaśānī), m. an olive tree, Gh. 225 (12). P. śhōna.

śhvaśās, card. sixteen, 16.

śhvaśāsī, card. sixty, 16.

śuk, see śyōk.

śikha, adj. and adv. straight, direct, 122, 147, 169 (98).

śakkaḥ (26, 27, 79) or sakkhaḥ (pl. sakkhaḥ, 146), pron. adj. of this kind, such, 26, 27, 77, 79, 132, 135c, 144, 146, 169 (75); sakkhaḥ ... śa-kaḥ, such ... as, 27.

Adv. thus, so, 26, 79, 129, 143, 168 (10), 169 (89).

śkhaṇḍār (pl. śkhaṇḍārī, No. 144), m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.

śkhaṇḍārā (pl. śkhaṇḍārāt, 9 (10)), f. a heifer, 8 (1). P. śkhaṇḍārā.

śkhaṇḍārkaḥ, m. a little bull, a bull calf, 162. Dim. of śkhaṇḍārā.

śkhaṇḍārkitaḥ, f. a little heifer, a heifer calf, 162. Dim. of śkhaṇḍārā.


śikha (pl. sikhāt), com. gen. a hare, Gh. 231 (7).

śakka, see sūr-sakkha, s.v. sūr, 1, and tīrā-sakkha, s.v. tīrī.

śukalaḥ (pl. sukalāt), m. a porcupine, Gh. 231 (9). P. śkōopa.

śal, in īndra sal, adv. this year, 75.

śat, s. a feeling of cold, coldness, 150, 169 (165); sāt-m bū sa, a feeling of cold becomes to me, i.e. I feel cold, 152, 169 (166). P. sāra.

śālām, salutation, compliments. P. dāwā (? āwā) śalām, blessings and compliments, 122, 169 (159).

śulta, a king, a sultan, II. P.

śutavṛkṣaḥ or śutayāk (p.p. f. putavak or putayak), to abrade, grate, smooth, Gh. 201 (10). P. putavāl. Cf. sayēk, 1.

śutakaḥ (p.p. f. putakaḥ; aor. sg. 2, sūl, 61A3; 3, sūt), to become ground, grated, abraded, smoothed, Gh. 201 (10). P. sūtēkāl.

śutayāk, see śutavṛkṣaḥ.

śvam, see ś1, and śyōk, 2.

śamba, in yāk śamba, Sunday; dū-samba, Monday; śē samba, Tuesday; tīrā samba, Wednesday; pāz samba, Thursday, 166. P. shamba.

śamakkaḥ (pl. śamakkaḥ-t), f. a kind of grass, paniceum frumentaceum, Gh. 223 (8). P. shamakka.

śamsa = śamsa, p. ātīna, an iguana, Gh. 234 (5). P. samsāra.

śamsā (pl. samsās), f. vernicosi, 8 (4), Gh. 222 (8).

śmayāk (p.p. f. smayak; aor. sg. 2, smeyi; 3, smaye), to string (beads, etc.), Gh. 202 (9).

śīn, see ś1, and śyōk, 2.
VOCABULARY.

sín', the bosom, 168 (18). P.
sín, sun, see 41, and syôk, 2.
sín', a sniff, a snort. — kâyék, to blow (the nose), 133, 168 (9). P.
sanchi, see sank.
sínd (pl. síndî), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.
sínd (pl. síndî), 129, 168 (10), a lip (of the mouth). P. sünd, shünd.
sundas, card. eleven, 16.
sundasam, ord. eleventh, 16.
sünd, a javelin, 163. P.
sank (pl. sanchi, 9 (9)), f. a large stone, a rock, 8 (1).
spôî (pl. the same), f. a louse, Gh. 235 (8). P. spârîha.
sûpî (pl. the same), f. a monkey, 8 (5), Gh. 230 (8).
spuchî, see spuk.
spık, light, not heavy, 156. P.
spuk (pl. spuchi, 9 (9)), com. gen. a dog, a bitch, 79, 125, 150, 169 (85), Nos. 70, 146-9, Gh. 229 (5). Cf. the Medc σπωκ of Herodotus, 1, 110.
syptôb, lightness, want of weight, 156.
spin, adj. white. P. spin-stargat, white-eyed, 164. P. This word spin is borrowed from P. The Ormuri word is spîw.
spârîçêk (p.p. f. spârak; aor. sg. 2, spêri, 61A2; 3, spârî, 61A2), to give in charge, consign, entrust, Gh. 202 (3). P. spârêl.
spareyêk (p.p. f. sparâk; aor. sg. 2, sparêwî; 3, sparaôi), to wink, blink, close the eyes in the sun, Gh. 201 (8).
spûtêsawêk or spûtayêk (p.p. f. spûtêsawak or spûtayak; aor. sg. 2, spûtawîwî; 3, spûtawìi), to fall (as leaves); to sit down, Gh. 202 (8).
spîw (f. and pl. spîwâ, 13, 14 (1)), adj. white, 100, 156, 168 (30), 169 (102). Cf. spin. spîw kayêk, to make white, to whitew, 29; spîw syôk, to become white, 29; spîw-sar, silver, No. 46.
spîwawî, whiteness, 156.
spîwêk (p.p. f. spîwak), to be or to become white, 29. This verb may omit bû in the imperfect, 29.
sêz, see sir.
srê (pl. srêi, 9 (7)), m. a caravanserai, 8 (6), Gh. 220 (11). P.
sarr, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40; the top of anything, No. 229 (of a hill). a-sarr-am, my head, 120, 132, 139 (1); 168 (1); sar goslad, to arrange the hair, 168 (6); sar tawîng, a band for the head, a headcloth, 158; sar â'îlak (P. sar âkhintîl), to rebel, rise up (against, abl.) 169 (130). P.
sarr, 2, in sar syôk, to pass the time, I (14). The only authority for this is the above passage in the parable, the translation being that received from Bannu. We may perhaps compare the P. sar êdîl, to become completed.
sarrê, adv. together, in one place, 56, 74, I (3). As postpos. governing instrumental, with, I (3). P.
sərə (“pl. sərə”), m. a man, 5, 7, 12, 13, 16, 22, 24-6, 64, et passim. Pl. 9 (6), 11, 22, 102, 109, 111, 150, 153, 169 (88); voc. sg. wə sərəi or wə sərəaı, 11; pl. wə sərəia or wə sərəaıa, 11; sərə-hərə, men et cetera, men and the like, 160; sərə-khər, a man-eater, a cannibal, 160. The diminutive of sərə is sərəgəi, 162. P.

sər, a seer (the weight), 125, 169 (39). P.


sər (f. and pl. sərə or sərə), adj. good; sg. masc. 5, 15, 24, 40; 74-5, 78, 85, 90, 95, 109, 111, 125, 129, 138, 143, 148, 169 (40, 80, 92, 118, 145, 184); f. sərə, 14 (1), 26, 111, 143; sərə, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116, 134, 150); pl. sərə, 14 (1); sərə, 14 (1), 129, 143, 150, 169 (132, 169).

As an adverb of affirmation, we have sər, good! and sər sər, very good! 77. sər aghək, to seem good, appear right, 24; sər kəyək, to behave well, 145, 169 (170); sər shəw tə-imənəyiy, the Ašərə, 165; i-sərə i ner sər, the best, 15, 85; sərə gəmənə, garments, each of which is good, 1 (12).

sər, 1, adj. red. Cf. səsə. sər kəyək, to make red, Gh. 106 (14); sər sakka (pl. sər sakkarı), a kind of sugar. P. shakkarı. Cf. tırd; sər zor, gold, No. 45. P. sara zor. This word sər is borrowed from P. The Ormûrī word is səsə.

sər, 2, see bə-sər, s.v. bə, 2.

sərə, in sərə mahal barı zar, N. of a certain time of the day, 8 or 9 a.m., 167; hindē sərə məl klah barı zor, 10 or 11 a.m., 167.

sərə, coldness, 169 (165). P. sərdı.

sərəgəi, m. a little man, a dwarf, 162; dim. of sərəi, q.v.

sə̈rəm, adj. immersed; sə̈rəm kəyək, to immerse, 169 (107).

sərə, condition, circumstance. a-bəl sərət, the condition of good health, good health, 143, 169 (140). P. şərət.

sərt, f. a certain musical instrument, 8 (4).

sərov (pl. sərovəi, 9 (3)), f. soup, 8 (4). P. şərovı.

səsə (pl. səsə), a mountain ewe, Gh. 231 (6). The male is called wərov (pl. wərovı), f. a mountain ewe, Gh. 231 (5).

səsə (f. and pl. səsə), 14 (1)), adj. red, 78, 129, 168 (10), 169 (42). Cf. sər, 1.

səsə, zor, gold, No. 45. P. sər.

səsərov or səsərovı (p.p. f. səsərov or səsərovı), to cause to neigh, Gh. 202 (7).

səsərovı (p.p. f. səsərovı; zor. sg. 2, səsə ; 3, səsə), to neigh (like a horse), Gh. 202 (7). P. şəshərovı.

səsərovı, see səsərovı.

səsti, laziness. — kəyək, to show laziness, 146, 169 (129). P.

səət, f. a moment of time, 8 (1). P. səət, (wait) a moment, 6, 146, 169 (133); pa-səət, at that time, 104; səət pa-səət, at every moment, 104.

səət, adj. great, big, 113, 139, I (4); (of two sons) the elder, I (15). səət ′td, the great ′td, N. of the month Zə′l-hija, the twelfth month of the Ormûrī calendar, 165. P. stor.

sər (f. and pl. the same, 13), adj. weary, 79, 133, 125, 129, 130, 142c. P. sərovı.
VOCABULARY.

stargai, in spin-stargai, white-eyed; tör-stargai, black-eyed, both borrowed from P., 164.

stirvak, a star, No. 64. P. starga, a planet; stōrai, a star.

sāṭēk (p.p. f. sātal; aor. sg. 2, sāti, 61A2; 3, sāti, 61A2), to keep, preserve, take care of, Gh. 201 (12). P. sāṭī.

swāb, the future reward of virtue, 169 (151). P.

swār, adj. mounted, on horseback, riding, 169 (6). swār kṣēk, to make (so and so) a rider, to mount (a person), 169 (177). P. sōr, Prs. swār.

syē, see sū.

syūgh, 1 (pl. sughi, 9 (7, 10)), f. 8 (1), a grape.

syūgh, 2 (pl. soghaḍi, 9 (7, 10)), f. a mother-in-law, 8 (1); a-syūgh-at, thy mother-in-law, 120, 132; a-syūgh-a, his mother-in-law, 134.

syāk, in syāk-chasam, black-eyed, 164, borrowed from Prrs.

syāk, shade, shadow; i-syāk līkī na, sit to (i.e. in) the shade, 169 (176).

sēk, a by-form of śēk, in śā-k, q.v.

syōk, 1 (p.p. f. suk; aor. sg. 2, sū; 3, su), to break a rope. This verb is always used with the contracted pronoun hal, Gh. 202 (5).

syōk, 2, or siyōk, copulative verb. This verb is conjugated in full in 41. The following additional examples of its use occur in the grammar.

Past sg. m. 1, syōk-am, 130, 169 (79); 2, syōk-a, 75, 79, 113, 130; syōk-i, 2, 3, syōk, 25, 75, 83, 85-6, 89, 92, 95, 99, 104, 111, 126, 130, 136C, 189 (3), 151, 152, 168 (17), 169 (12), 46, 66, I (3-5, 7, 10, 14-5, 18, 21), III, IV; f. suk, 31, 38, 99, 111, 130, 152, 169 (130), IV; pl. 1, suk-yēn, 130; 2, suk-a, 113, 130; 3, suk-in, 31, 111, 130, 142a, 153, 168 (5, 8), 169 (125, 171), I (14); Imperf. sg. m. 3, bū syōk, I (6).

Aor. sg. 1, s'm, 62B, I (9, 11); 2, sū, 38, 61B3, 62B, 94; sū, 38, 61B3, 62B, 68 (2); 3, sa, 38, 61B3, 62B, 94, 146, 169 (94); pres. sg. 3, bū sa, 25, 38, 152, 169 (166, 168); I (7), II; fut. sg. 3, sū sa, 92-4, 136C, 151-2, 169 (93, 141-2).

Impv. sg. 1, s'm, 71, 2, sū, 38, 68 (2), 71; sun, 38, 68 (2), 71, 74, 169 (45, 100); 3, sōn, 71, 169 (161).

The use of this copulative verb is explained, with examples in 130, cf. 151, 152; to become, 26, 75, 79, 83, 94, 111, 113, 169 (44, 6, 16, 79, 93-4, 102, 141-2, 161, 166-8, 171), I (passim), II, III, IV, et passim; to come into being, 92, 136C, 151; to happen, occur, 25, 93.

The passive voice is made by conjugating syōk with the past participle of the main verb, 31, 153; cf. braśhtak syōk, was burnt; bū ghuōk sa, it is being said, 25, 82; keśēk syōk, it was cut, 126, 139 (3), 168 (17).

This verb is also very freely employed to form nominal compound verbs as in sēvā syōk, to become white, 29; in fact, almost every occurrence in the sense of 'to become' might be so classed. A few selected instances are:—bārān syōk, rain to occur, to rain, 92, 136C, 151; khuō suk, it (thm.) fell, 99; khuō suk-in, they fell, 130, 168 (5, 8), 169 (125); kṛtēk syōk, it became rent asunder, 83; pu-gahār syōk, in became angry, 96; pu-sā sun, become up here, come behind and follow me, 78; sāhār syōk, it is morning, 169 (12); sēl-in bū sa, cold is becoming to me, I feel cold, 152; tsālāk sun, he quick, 169 (190).
sayék, 1 (p.p. f. sayak; aor. sg. 2, séy; 3, say), to abrade, grate, smooth, Gh. 201 (9). Cf. sülavék.

sayavék or sayék, 2 (p.p. f. sayawak; aor. sg. 2, sayéw; 3, sayam), to bear endure, Gh. 201 (11). P. sa'ib.

sazá, punishment, 61A5 (note), 87, 122. P.
sızgai (pl. sızgai), com. gen. a porcupine, hedgehog, Gh. 231 (8). P. sızhkái.

T

-t, the form taken by the pronounal suffix at, q.v., when suffixed to a word ending in a vowel.

ta, 1, adv. then, 75. According to Gh. 59 (13), this word is also used in conditional sentences, but no examples of its use are given. P. trō.

ta, 2, preposition of the genitive, of, 10, 11, 107, 118. P. da. This preposition becomes tar when forming the genitive of a pronoun of the first or second person or of the pronouns kū, who?, and tson, how much?, 17, 25, 107, 118.

The animate genitive substantive of kō, this, is tar*, pl. tarai, 23.

When forming the genitive of a pronoun of the third person, the governing noun must have the definite article a-, as in ta-fō a-dist, his hand; ta-fō dist would mean 'of that hand,' 119.

If the noun put in the genitive has an adjective in agreement, ta- is prefixed to the first of the two, as in ta-sir yānsp, of a good horse, 109.

For ta-minak, ta-minshak*, see s.v.v.

The form ta occurs passim, and it is unnecessary to give further references. For tar, we have:—tar-kuk, who e? 23, 25, 81, 107, 118, 148-9, 150, 169 (3, 10, 14, 19, 31, 37, 91, 120, 146); tar-mākh, our, of us, 17, 107, 118; tar-mun, my, of me, 6, 17, 21, 78, 81, 94, 107, 118, 152, 169 (33), I (2, 7, 21); tar-tū, thy, of thee, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19, 20-1), IV; tar-tūn, your, of you, 17, 107, 118, 120, 132; tar-tson, of how much?, 27, 107, No. 221; but ta-tson, 107, 148, 169 (26).

tū, m. a paternal uncle, a father's brother, 132, 144, 146, No. 225. P. tu*.

ti, see tōk.

tū, pron. 2nd pers. thou. Declined, 17. It takes tar, not ta, as the preposition of the genitive (17, 23, 107, 118), and kū, not i, 1, as the preposition of the locative (10, 17). The following forms occur:—sg. nom. acc. tū, thou, thee, 17, 19, 25-6, 39, 75, 77, 79, 90, 93-4, 104, 113, 122, 126, 129, 130, 134, 145A, 136A, F, G, 142c, 143, 169 (17, 22, 62), I (19, 21), II, III; instr. pa-tū, by thee, 17; gen. tar-tū, of thee, thy, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19-21), IV; loc. kū-tū, on thee, 17; kū-tū to thee, 79; kū-tū lāst*, from thee, etc., 79, 83, 86, 89, 92, 122, 126, 169 (172); bē kū-tū, without, or except, thee, 26, 80; baghāir kū-tū, without, or except, thee, 80; pl. nom. tyūs, ye, you, 17, 39, 113, 129, 130, 142, 142c; tyūs, 17; instr. pa-tyūs, pa-tyūs, by you, 17; gen. tar-tyūs, of you, your, 17, 107, 118, 120, 132; tar-tyūs, 17; loc. kū-tyūs, kū-tyūs, on you, 17.
Vocabulary.

töb, f. penitence, contrition. With definite article (see a-), a-töb; contrition, 148, 169 (134). P.
tabawêk or tabayêk (p.p. f. tabawak or tabayak; aor. sg. 2, tabëwë; 3, tabawë), to dress a wound. P. ñib'l.
tachi, see tâk.
thumat, calumny, 86, 146, 169 (131). P.
takarul-khâma, a bath-room, 159. P.
tak, see têk.
tâk (pl. tachi, 9 (9)), m. a mountain torrent, 8 (1). P. a precipice.
tâk-mîrû (pl. tâk-mîrûzi, 9 (2, 9)), f. a wagtail, Gh. 232 (13). Regarding the plural, see mîrû*.
töb (f. and pl. the same, 13), adj. hot, 109. P. töd.
takau, onomat. the noise made by striking wood or stone, 161. P. tak, bang.
tikh, adj. sprouted, Gh. 193 (3, 11).—syök, to sprout.
ti'han (pl. ti'hanû), f. wheaten bread, 8 (1), Gh. 221 (10).
tâkhî, a throne, 86. P.
ťukhawêk or ĭukhayêk (p.p. f. ĭukhawak or ĭukhayak), to cause to cough, Gh. 193 (6). P. ĭukhawul.
ťukhêk (p.p. f. ĭukhak; aor. sg. 2, ĭukh; 3, ĭukhi), to cough. P. ĭukhî'.
ťukhayêk, see ĭukhawêk.
ťukhî, a piece, 162. P.
ťukhayak, m. a small piece, 162. Dim. of ĭukhî, q.v.
takawêk or ĭakayêk (p.p. f. ĭakawak or ĭakayak; aor. sg. 2, ĭakêwë; 3, ĭakawë), to pound, thump, Gh. 193 (3). P. ĭakawul.
ťakawêk or ĭakayêk (p.p. f. ĭakawak or ĭakayak), to cause to sprout, Gh. 193 (7). P. ĭakawul.
ťukêk (p.p. f. ĭukak; aor. sg. 2, ĭuk; 3, ĭuki), to sprout, germinate, Gh. 193 (7).
P. ĭukêdî'.
ťakayêk, see ĭakawêk. ĭakayêk, see ĭakawêk.
tel, adv. always, 24, 75. P. tel.
tal, erect; tal syök, to become erect, to stand up; tal kayêk, to erect, Gh. 191 (5, 13). It is not quite certain that the meaning given by Gh. applies to this word.
talai, the sole of the foot. a-tala'i, thy sole, 168 (27). P.
tâlûb (pl. tâlëbû, ? tâlëbû), a tank, a reservoir, Gh. 219 (7). P. Cf. tar*.
talawêk (p.p. f. talawak), to stand erect, Gh. 191 (4). It is not quite certain that the meaning given by Gh. applies to this word.
ťama', greed, avarice. With def. art. a-ťama', greed, 83, see a-. P. ĭumânumî, see gûdhi-ťumânumî.
ťûmûk (p.p. f. ĭumûk; aor. sg. 2, ĭümûwë, 61A5; 3, ĭûmbë, 61A5), to thrust into, stick into, Gh. 193 (4). P. ĭûmbêl.
tamân, adj. finished, completed. — kayêk, to finish, I (4). P.
ta-mînak, postpos. governing locative, up to, as far as to, 12, 82, 83, 84. Use described, 84.
a-ta-mînak, i.q. ta-mînak, q.v., 12, 82. Use described, 84.
tiṣau or tiṣkau, onomat. the noise made by earthen vessels or bottle colliding, 161.
tānd (pl. tāndi, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P.
tāṇa.
tānd' (pl. tānd'ī), f. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).
tāng, (f. the same), adj. strait, narrow, confined, 142a, 148, 169 (71, 163) (all these are fem.); distressed, pressed by want, hard-pressed, I (7). P.
tāng, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.
tīṅg (f. tīṅg'), adj. close, tight, firm (of a knot), 146. P.
tāṅgāwēk or tāṅgāyēk (p.p. tāṅgawak or tāṅgayak), to cause to give forth a jingle or ring, 161. Cf. tāng. P. tāṅgawul.
tāṅgēk (p.p. f. tāṅgak), to jingle, to ring (of a metal cup knocking against another), 161. P. tāṅgēd'l.
tāṅgāyēk, see tāṅgāwēk.
ṭōp, a jump, Gh. 193 (9, 11). — kāyēk, to jump (over = īsar), 86, 146, 169 (36). P.
thūpī (pl. the same), f. buttermilk, Gh. 225 (5).
tāpawēk or tāpawēk (p.p. f. tāpawak or tāpawak; aor. sg. 2, tāpōwī; 3, tāpawī), to dab (mud, etc.), Gh. 191 (11). P. tāpōl.
tāpawēk or tāpawēk (p.p. f. tāpawak or tāpawak; aor. sg. 2, tāpōwī; 3, tāpawī), to cause to loiter, Gh. 193 (5). P. tāpawul.
ṭrī, see tatak.
ṭar, 1, see ta, 2.
ṭar, 2, adj. passed, elapsed, Gh. 192 (10). ṭar syōk, to pass (over, beyond), 83, Gh. 192 (6, 10). P. tēr.
ṭār, a thread. tsāk' ta-tār, like a thread, 129, 166 (10). P.
ṭār' (pl. tār'), f. a large tank, a reservoir of large size, larger than tālāh, q.v., Gh. 219 (8).
ṭīrī, in ṭīrī-sakkār (pl. ṭīrī-sakkār), m. moist or brown sugar, Gh. 225 (9). Cf. P. tārī. Cf. sār, 1.
ṭōr, adj. black. tōr-stargai, black-eyed, 164. P. This word and the compound are borrowed from P.
ṭarbār, m. a father's brother's son, a cousin, 78, 120. P.
tīṣkau, see tīsī.
ṭrōm, trōn, see tatak.
ṭrōn, see tāṅgēk.
ṭrap, f. I (10), running, the act of running. ṭrap kāyēk, to run, I (10), No. 85, Gh. 192 (9, 11). Cf. P. trap, a leap.
ṭrōr, f. an aunt, a father's or mother's sister, 120, 134. P.
ṭars, see nā-tars, s.v. nā.
VOCABULARY.

trāškēk (p.p.f. trāšak; aor. sg. 2, trāšū; 3, trāšē), to pare, clip, cut, Gh. 191.
(12). P. trāškē.

tarunug, see sar-tarunug, s.v. sar, 1.

trayēk (p.p.f. trayak, 37, 58; aor. sg. 2, trayā; 3, trayā, 58), to fear (P. tārūdē);
to start, shy (P. tarunug), Gh. 202 (3).

tarēk (p.p.f. tārak; aor. sg. 2, tērē; 3, tārē; impv. sg. 2, tērēn, 108, 120, 146,
168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (6). P. tārē.

trayawēk (p.p.f. trayawak), to put in fear; to cause to start or shy; caus. of
trayēk, q.v., Gh. 192 (3).

tsē, 1, pron. interroq. what?, 25; cf. 4. It is used only with reference to irrational
beings or inanimate objects, 25. Used as a subst., 25, 73, 79, 86, 89, 92, 95,
132, 146, 148, 169 (2, 29), I (16), II; pl. subst. tsē, 135C, 146, 169 (96); sometimes
used with an interjectional force, as in tsē sañiē hu, what a man he
is!, 25, 95; tsē pār, why?, 27, 76, 169 (8); tsē rang, how?, 27, 73; tsē
woqii, when?, 27, 75. When an adjectival pronoun is required, tsēn, q.v., is
generally used instead of tsē. Cf. P. tsē.

tsē, 2, pron. indef. anything, something, 36; used only with reference to irrational
beings or inanimate objects, 26; anything, 90, 135C; something, 6; used as
an indefinite article, a, an, a certain, 6; tsē ko or haar tsē ko, whatever, 24; tsē
nak, nothing, 92 (pl.); haar tsē, everything, 26, 77, 80, 99, 125, I (3, 21). Haar
-tsē takes the emphatic particle di, not a, 99. Cf. P. tsē.

tsē, see tsēk.

tsēchē, see tsēchē.

tsaftērē, music, I (15).

tōkēk, necessaries, provision for a journey, viaticum, 143, 169 (117). P.
tēk (f. tēky, 144, 169 (122)), adj. bitter. P. trēkh, tolkh.

tashtan, a master, owner, IV. Used to form derivative nouns, 163. P.
tīshōwēk or tīshlayek (p.p.f. tīshlawak, III, or tīshlayak), to put to flight, to
cause to run away, to run away with, III, Gh. 191 (7). P. tashtanūl.

tīshēk (p.p.f. tīshak; aor. sg. 2, tīsh; 3, tīshē), to run away, bolt, Gh. 191 (7).
P. tashtē.

tsēk, adj. sour, acid, 156.

tsēkēk, adv. as; use explained, 73; cf. 151, sakhal . . . tsēkēk, such . . . as, 27.

Postpos. governing gen.; use explained, 80; cf. 129, 168 (10).

tsēka, m. taste, flavour, relish, savour. tsēka dōk, he tasted, Gh. 194 (13). We
should expect the word to be tsēkē, fem., but Gh. shows it as masculine. P.
tōk, the bosom of a woman. — lypēk, to suck the breast (of a child), 146, 168 (19).
tsēk, empty, Gh. 192 (7, 11).

tōkhal, or (27, note) tō-khal, pron. adj. of what kind? of what sort?, 27, 135C (pl.),
146 (pl.), 145, 169 (53, 74 (pl.)).

tsēkhal, adj. fattened, fattened, I (13, 17, 20).

tsēkāwēi, sourness, acidity, 156.

tsēkawēk or tsēkawēk (p.p.f. tsēkawak or tsēkawak; aor. sg. 2, tsēkāwē; 3, tsēkāwē),
to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P.
saṣ̣kawēl.
tsöl', in i-tsöl', on the left; pa-tsöl', towards the left, 74.
tsöl, see tsöl'zh.
tsolak, f. married (No. 225), see tsöl'zh.
tsöl'ž, adj. clever, 129, 143; sharp, quick, alert, 169 (190). P. chölž.
tsölž, consolidation, comfort, solace, I (18). P.
tsöl'ž or tsöl'ž (p.p. f. tsolawak or tsolayak), to cause to take away; to cause a woman to be taken in marriage, 30B.
tsöl'ž (p.p. f. tsolak, No. 225; aor. sg. 2, tsöl', 61A1; 3, tsölž, 30B, 61A1), to bring or take away (something animate), 30B, 61A1; to take a woman in marriage, Gh. 194 (4). In the sense of 'taking away,' this verb generally takes one of the contracted pronouns hin (or ri), dal, or hal, 122, 139 (3).
tsöl'er (pl. tsöl'jra), m. a place where water is allowed to collect for irrigation purposes, 9 (10), Gh. 219 (9).
tsöl, adj. flat, level, even. P.
tsölže, see tsölž.
tsölžn (pl. tsölžn, 9 (7), 133, 168 (2, 30), 111, an eye, 133, 168 (3), No. 25.
tsölž, adv. today, 4, 19, 75, 90, 94, 120, 122, 134, 146, 169 (94); tsölž shine, tonight, 75.
tsölž (pl. tsölžn, 9 (10), I (19), a year; on tsölž, for so many years, I (19); ta-šè'k tsölž (not tsölž), of six years old, 148, 169 (27); ta-tsölž tsölž (not tsölž), of how many years? how old?, 107, 148, 169 (26).
tsölžn pron. interrog. what?, 25. This is the form usually taken by te, 1, when employed as an adjective. ta-tsölž 4'lai, of what village?, 25, 148, 169 (157); tsölž palau, in what direction, whither?, 25, 27, 74. Used substantively, we have i-tsölž lāst (for i-tsölž nqai lāst), since, 111. With ka, it has the force of a relative, as in tsölž nqai ka rī dzök, at the time at which he came, lit. at the time that he came, 24, 92.
tsölžn, see tsölž.
tsölž, 1, pron. adj. interrog. how much?, 25, 27, 107, 125, 169 (115); how many?, 25, 27, 144, 169 (187) (in this sense it is usually in agreement with a plural noun, as in 78-9, 112, 120 (3 times), 150, 168 (26), I (7); but with the words tsolž, a year, mìn, a mound, and sèr, a seer, they are in the singular, 122, 148, 169 (26, 39, 64); ta-tsölž tsölž, of how many years?, i.e. how old?, 107, 148, 169 (26); but tsölž lān muor, of how much age?, i.e. how old?, No. 221 of 27, 107); tsölž pēts, how far?, No. 222. P. tsölžn.
tsölž, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number, 26; several, more than one, 151; tsölž ruyz, some days (noun in singular), 26, I (3); sëj tsölž, several, 16, 26, 125, 151; tsölž māl, several persons, 26, 152, 169 (11); sëj tsölž māl, id. 26.
As adv. tsölž ka, as long as, 75.
tsind'dra (pl. tind'dra), m. a grey partridge, Gh. 233 (8). P. tindgarai.
tsang', in i-tang', adv. and postpos. governing gen., near, 6, 74, 81, 94. Of P. tang, tight.
tsang'zh, the arm, from the elbow to the wrist, the forearm. a-tang'zh-a, his forearm, 169 (100). P. tsangal.
VOCABULARY.

tsawwāfeh or tsawwāfah (p.p. f. tsawwawak or tsawwak; aor. sg. 2, tsawwān̂; 3, tsawwā), to strain, sift, Gh. 194 (8).

tsaplī (pl. the same), a sandal, a shoe, 1 (12). P.

tār, card. four, 16; tār nīm, four and a half, 16; tār sāh, four hundred, 16; tār sambā, Wednesday, 166.

tsār̂sā, the act of grazing, or feeding, I (5). P. tsarâwul, to graze.

tsāri-jisā, card. twenty-four, 16.

tsār̂m, ord. fourth, 16, 165.

tsārā, card. fourteen, 16.

tsawāf (pl. tsawāfān̂, 9 (9)), m. a general term for goats or sheep, Gh. 228 (8).

tsirawāf or tsirawāh (p.p. f. tsirawak or tsirahak), to cause to sputter, etc., Gh. 194 (7).

tsirāf (p.p. f. tsirah; aor. sg. 2, tsirī; 3, tsirī), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. tsirīdīl.

tsirawāf, see tsirawāf.

tsībīd̂t̂, card. forty, 16.

tsūf, the nap of the neck. pa-tsauf, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; pa-tsaaff-al ghwasīlah, he fell flat on his back, 104; pa-pēs pa-tsauf, far and close behind, backwards and forwards, 104. P.

tsāt (pl. tsatsāh, 9 (9)), m. a kind of partridge, Gh. 233 (11).

tsawawak or tsawawāh (p.p. f. tsawawak or tsawawā), to cause to lick. P. tsawawul.

tsawāf (p.p. f. tsawak; aor. sg. 2, tsawī; 3, tsawī), Gh. 194 (5), to lick, to lap. P. tsawīl.

tsawāf, see tsawawāf.

tsawā, tsaw, tsawak, see tsawāf.

tsawaw, tsawawān̂, see shī-tsawaw, shī-tsawawān̂.

tsawaw (p.p. f. tsawak; aor. sg. 2, tsawān̂; 3, tsawān̂), to shake out dust from clothes, Gh. 194 (6). P. tsawawīl.

tsawawī, adj. torn, tattered. tsawawī syāf, to become torn, Gh. 194 (11, 13). Cf. P. tsawawal.

tsawawāf, causal of tsawāf, of kā-tsaawāf, shī-tsawaŵ, and shī-tsawawāf. Also cf. dawawāf.

tsawāf (gerund, i-tsaawāf inar, in going, 34; past m. sg. 3, tsawāf, 21, 35, 81-3, 89, 117, 120, 122, 126, 139 (3), 154, 169 (57), I (5), III; fem. sg. 3, tsawāk, 37, 58, 122; pl. 3, tsawwāk-in, 104, 122; imperfect m. sg. 3, bā tsawāf, 34; perfect m. sg. 3, tsawāf hā, 142a, 169 (189); f. sg. 3, tsawawāk hā, 147, 169 (98); pluperfect m. sg. 3, tsawāf byōk-am, 134; 3, tsawāf byōk, 90; past conditional, tsawāf byōkaw, 54, 95; cf. tsawāf-al sū byōk), he would have gone, 136F.

Aor. sg. 2, tsaw, 01B2; 3, tsawa or tsa, 58, 61B2; pres. sg. 1, bā tsawām, 122, 169 (5, 23); 2, bā tsa, 169 (22, 24); 3, bā tsawa, 25, 107, No. 239; pl. 2, bā tsawāl, 132; fut. sg. 1, sū tsawām, 169 (25), I (8); 3, sū tsa, III.

Imperf. sg. 2, tsa, 94, 122, 142a, 146, 169 (110, 138, 152).

This verb is conjugated throughout the present and past tenses in Nos. 205ff.

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In the compound śhra-tsāvēk, to swell, the initial ts of this verb has become s, but in śhrī-tvēk, to send, it is not changed.

The causal of this verb is tsawēk, cf. ki-tsawēk, śhra-tsawēk, and śhrī-tsawēk.

To move, go, proceed, walk, travel, 25, 34, 107, 122, 132, 134, 142c, 169 (5, 22-5, 110, 152), I (8), No. 239. This root idea of this verb is simple motion, as in the Hindi chāmnā, as contrasted with dōk, I, q.v., the root meaning of which is arrival, Hindi pahūshnā.

This verb is commonly used with the contracted pronouns hir (or rē), dal, or hal, 122. Thus, hir tvēk, to come, to come here, 94, 122, 146, 169 (136), III; dal tvēk, to come, or go, to thee or to you, 122; hal tvēk, to go to him, to go away, depart, 21, 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 122, 126, 136F, 139 (3), 142a, 147, 154, 169 (37, 88, 180), I (5), III.

Cf. ki-tsōk, śhrī-tśōk, and śhra-tsōk.

tūt (pl. tūts), m. a mulberry, 162, Gh. 224 (9). P.

tūt, in tūt nim-rūz, N. of a certain time of the day, about 3:30 P.M., 167.

tūt (pl. tūtyāna, 9 (8)), m. 8 (3), a parrot, Gh. 233 (13). P.

tūtak (p.p. f. tūtak, 38, 61A4; aor. sg. 1, trēm, 62A; 2 and 3, trā, 38, 61A4, 62A, 68 (2); imp. sg. 1, trēm, 71; 2 and 3, trōn, 38, 68 (2), 71), to drink.

tūtik, see tūtak.

tūtki or tūtki, m. a small mulberry, 162. Dim. of tūt, q.v.

tītar (pl. tītrī, cf. 9 (11)), m. a partridge, Gh. 233 (9). Borrowed from Hindi.

tītsan, heat, warmth, 152, 169 (165).

tītyāna, see tīt.

tūwā, sunshine, Gh. 24 (11).

tawankā or tawanakā, m. one who stands still, 33C. See tvēk.

tawōk or tawāk (p.p. f. tawāk or tawak), to cause to stand, to set up, Gh. 191 (3). Causal of tvēk, q.v.

tawōk (p.p. f. tak, 37; aor. sg. 2 and 3, it, 33C, 61A4), to be standing up, to stand still.

tus, tyus, see tū.

tū, a fart. — na-glōk, to break wind, Gh. 192 (5, 10). P.

tōbēk (p.p. f. tōbhak; aor. sg. 2 and 3, tōbēk), to plane, shave, Gh. 191 (9). P.

tōbhēk (p.p. f. tōbhak; aor. sg. 2 and 3, tōbēk), to run or gallop a horse, to ride, Gh. 191 (8). P. tōbēk.

-w', see i-w'.

-wa, 1, see wi.

-wa, 2, pronominal suffix of the third person singular, 20. It may indicate, (1) the object of a transitive verb, when in a tense not formed from the past participle; (2) the subject of a transitive in a tense formed from the past participle; or (3), when attached to a noun, any oblique case, usually the genitive. After a consonant, the w is generally dropped, as in khwalak-a, he
VOCABULARY.

ate. Sometimes the w in such a case is retained, with or without a inserted before it, as in bā ḫwrm-a, bā-ḵwrm-mwā or bā ḫwrm-mwāna, I eat him, 20b.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

do, 3, see wondok, waqhyok, and wazyok.

do, 4, conj. and. Use explained, with examples, 89; cf. 16, 35, 78, 152, 159, 169 (11), I (2-4, etc.), II, III, IV. P.

It is employed idiomatically to indicate remoteness, 89.

For its use in fractional numbers, see 16.

də, in wə, wə, interj. Ah! indicating joy or surprise, 95.

wə, wədə, or wə wə, interj. Alas! used in time of trouble, or by beggars, 95.

P. wədə.

wə or wo, contracted pronoun of the third person, indicating the locative singular or plural, in him, in her, in it, or in them, 19. After a consonant the w of wo is dropped, and it becomes a, 19. It is used after a regular locative to emphasize the subject of a following verb, and, frequently, to indicate existence, or presence, in a certain place. Regarding the use of this word, see 123-5 for explanation with full examples. Cf. also 26, 150-2, 142d, 169 (11, 68, 137).

For wina-wə (-wə) and wixar-wə (-wə), see 85, 86; inar-wə, on it, 85, 147.

wə, in wə mə char shamba, N. of the last Wednesday of each month, 165.


wədənə, cultivation, crops, harvest. P.

wondok, an alternative, and less usual, spelling of wazyok, q.v.

wəgə, the evening, night; as adv. tonight, 75; i-wəgə əlik, at night, 82. P. bəgəh.

waqhyok (p.p. f. waqhuk, 38; aor. sg. 1, wəsəm, 62B; 2, wəs, 38, 62B; 3, wəsə, 38, 62B; impv. sg. 1, wəsəm, 71; 2, wəs, 38, 71; 3, wəsən, 71), to enter. This verb is usually employed with the contracted pronouns bər (or r), dəl, and hal, 122. Its causal is wəsəμəwət. Cf. aghok and na-ghok.

wəh, interj. of warning or reproof, 95.

wək (No. 60) or wək, f. (8), water, 107, 109, 150, 169 (153), Nos. 66, 237. This word takes the emphatic particle də, not a, even when used in the singular, 90, 99, 144. bə-wəkə, waterless, see bə, 2.

wək (past m. sg. wək, I (14, 21); f. wək, 38, IV; perf. m. sg. wək ə, I (17); aor. sg. 1, wəməm, 62A; 2, wəm, 38, 61A3, 62A; 3, wəmə, 38, 61A3, 62A; impv. sg. 1, wəməm, 71; 2, wəm, 38, 71; 3, wəmən, 71), to get, obtain, find.

wakawət (p.p. f. wakhawək), to cause to dig, Gh. 213 (11). Causal of wak-əyək, q.v.

wakirək (p.p. f. wakirək; aor. sg. 2, wakirəi, 61A5; 3, wakirəi), to dig, Gh. 213 (11).

wəwə (157), see bagar-wəwə, bégər-wəwə.

wəwəri (160), see ghrus-wəwəi, spic-wəwəi, ziya-wəwəi.

wəwəri (156), see dəi-wəwə, mərə-wəwə, wıwə-wəwə.

wəl (p.p. f. wək, 38, II; aor. sg. 1, wərm, 62B; 2, wər, 38, 62B, 68 (3); 3, wəra, 38, 62B, 69; wəra, 24, 38, 62B (regarding this spelling, see Gh. 24 (6)),
impve. sg. 1, w'rm, 71; 2, w'v, 4, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29), 169 (130); 3, w'rn, 69; w'róm, 69, 71; pl. 2, w'róm, I (13)), to bring, fetch, carry (something inanimate), 24, 122, 142c, 168 (29); ser w'lk, to rebel (against = lást'), 169 (130). This verb is commonly used with the contracted pronouns hir (or ri), dol, and hal, 122. Thus:—hir w'lk, bring to me, bring here, 90, 99, 144, I (13); dol tv, bring to thyself, i.e. take, 90; hal w'lk, to bring to him, II.

This verb borrows its aorist tenses from wriyk, and many of the above examples can also be referred to that verb.

w'nr (pl. w'nr, w'nnr, 9 (2, 7), for the spelling w'nnr, see Gh. 217 (8)), f. (8 (3)), a tree, 107, 109, No. 230. P. wan

wan, f. a co-wife, 118, 143. P. b'n

wirdák, m. the son of a co-wife, a woman's stepson, 120. P. b'nsai

wongú (pl. wongus), m. a certain poisonous insect, 8 (7), Gh. 234 (13).

w'nr, f. see w'nr.

winar, adv. in him, in her, in it, or in them, 85, I (18), IV; inside, within, 74.

The use of this word is explained, with examples in 85, q.v.; winar-di or winar-da, in me, in us, in thee, or in you, 85, 123; winar-ni or winar-nis, in him, in her, in it, or in them, 86, 128.

wina, f. a slave-girl, 156. P. wina.

wina, the condition of being a slave-girl, 156.

wagt, time, season, 148, 169 (189), I (4). P. hó wagt, now, 27, 75; haf wagt, then, 27, 75; ts wagt, when?, 27, 75; har wagt, at all times, always, 92, 148, 169 (134); ts hó wagt ka, at the time that, 24, 92.

wrai (pl. wraí), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, II, Gh. 231 (5). P. a lamb. The fem. is súsh, q.v.

w'r, 1, w'ra, see w'lk.

w'r, 2, w'ri, see wriyk.

w'rir, in w'rir, adv. indicating doubt or ignorance, God knows, 73.

wir, adj. open, expanded, Gh. 214 (5, 14). Cf. vit. P.

wirchi, see wirk.

wirúds, (pl. wirúds, 9 (2)), an eyebrow, 109 (31). P. wírs.

wirik, see kaw wirik.

wirixin, the palm of the hand. P.

wirk (pl. wirki, 9 (9)), f. (8 (1)), a worm, an insect.

wirk, a child. P.

wirk, see wriyk.

wirkh (pl. wirkhi), the head of a small watercourse, where it leaves the main stream, Gh. 218 (16). P.

w'rm, w'rn, w'rr, see w'lk and wriyk.

wirín, adj. ruined, 152; sick, 75, 85, 108, 111, 188. P. wairín, desolated. Prs.

wirín.

wirandh, f. a brother's wife, a sister-in-law, 120, 132. P. warandh.

w'rva, see w'lk.

w'rr, see wriyk.
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wurawṓ'ek or wurayā́k (p.p. f. wurawawak or wurawayak; aor. sg. 2, wurawḗi; 3, wurawai), to drive away, turn out, Gh. 213 (10).

wṓ'ēk, a beard, 169 (102).

wṓ'awṓ or wṓrayḗk (p.p. f. wṓrawak or wṓrayak), to cause to bring, 30B. Causal of wṓryḗk, q.v.

wṓri (pl. wṓri, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

wṓri' (pl. wṓri, 9 (2)), f. a kind of food, Gh. 122 (7). P. bāraš, Hindi woári.

wṓryḗk (p.p. f. wṓryā́k, 24, 38, 144; aor. sg. 1, wṓryḗm, 62A; 2, wṓr, 38, 62A, 68 (3); 3, wṓri, wṓri, 30B, 38, 62A; impv. sg. 1, wṓryḗm, 71; 2, wṓr, 38, 68 (3), 71; 3, wṓrṓn, 71. For the spelling wṓri, see Gh. 24 (5)), to take, 25; to fetch, carry. The aorist tenses of this verb are also used by wṓlak, a verb with practically the same meaning, so that it is always impossible to state to which of the two any of the aorist forms should be referred. All the examples of the aorist tenses given under wṓlak may therefore also be taken as examples of this verb. With dal, we have nāk-a dal wṓřḗk, thou didst not take her to thyself, 24, 144.

wṓryṓko (taking, the act of taking), 155.

wṓrayḗk, see wṓrawṓek.

wṓs, wṓsa, see ushgyṓk.

wṓspalawṓek or wṓspalayḗk (p.p. f. wṓspalawak or wṓspalayak), to cause to wring out, Gh. 214 (3).

wṓspalḗk (p.p. f. wṓspal; aor. sg. 2, wṓspal; 3, wṓspalḗi), to wring, squeeze out, press out, Gh. 214 (3).

wṓspalayḗk, see wṓspalawṓek.

wṓstowlawḗk or wṓstowayḗk (p.p. f. wṓstowlawak or wṓstowayak), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, I (3).

wṓstṓk (p.p. f. wṓstowak, 37; aor. sg. 2, wṓsto, 61A3; 3, wṓstṓi, 61A3). This verb is conjugated throughout the past tenses in 44-5, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (i-wṓstṓk inar, on flying up). Cf. Gh. 213 (8). P. wṓsṓrdḗl.

wṓswā́s, doubt, 163. P.

wṓswā́sī, doubtful, 163. P.

wṓswā́sḗk or wṓswā́yḗk (p.p. f. wṓswawak or wṓswayak; aor. sg. 2, wṓswḗi; 3, wṓswai), to cause to enter, to insert, causal of waghyṓk, q.v., Gh. 213 (13, 14).

wṓ'ē (pl. wṓri, 169 (99)), adj. open, wide open. Cf. wṓ'ri. P.

wṓk (pl. wṓkhi, 9 (9)), f. S (1), a walnut, Gh. 224 (7).

wṓ′o, wṓ′sa, wṓ′on, see wṓk.

wṓ′o, see hishtak.

wṓk (f. wṓk′), adj. dry (of a cow), 146, 169 (175).

wṓ (pl. wṓ, 9 (2), No. 151), a she-goat, a nanny-goat, a she hill-goat, 148, 169 (120), Gh. 281 (4). P. wṓ′za. The masculine of this word is buz, q.v.

wṓsumawṓek or wṓsumawayḗk (p.p. f. wṓsumawawak or wṓsumawayak), to cause to test, to get (a thing) tested, 30A, Gh. 213 (8).
wusmanōb or wusmayēk (p.p. f. wusmanak, 57, or wusmayak; aor. sg. 2, wusmēw, 
61A1, 68 (1); 3, wusmañī, 30A, 57, 61A1, 69; impv. sg. 2, wusmēw, 
wusmēwōn, 68 (1); 3, wusmanın, wusmanōn, 69), to try, test, examine, 32, 
Gh. 213 (6). P. asmory't.
ważar, wazara, wazara, see wasyōk.
ważar, adj. apart, separate, Gh. 214 (6, 14). ? P. wazar, displeased.
ważar, adv. on him, on her, on it, or on them; use explained, 86; cf. 85, I (10) by 
means of him, her, it, or them, 86; ważar-dī or ważar-da, on me, on us, on 
thee, or on you, 86, 123; da ważar, upon me, 123; di . . . ważar, on me, 
86; ważar-ō or ważar-ōa, on him, on her, on it, on them, 86, 123; ważar-a-ōa, 
(kill) him (a) by it (ważar-ōa), 86.
wasyōk (wa-syōk) (sometimes written wa-syōk) (p.p. f. ważuk or ważuk, 38 (for 
the spelling wasyuk, see Gh. 121 (12)); aor. sg. 1, ważum, 62B; 2, wasn, 38, 
62B; 3, wasna, 38, 62B; fut. sg. 2, sō wasna, 20c, 86; impv. sg. 1, ważum, 71; 
2, wasn, 71; wasn-ō, 20c, 86; wasn-o, slay him, 24; 3, wasnōn, 71; passive, wasyōk syōk, 
he was killed; wasnuk sukin, they were killed, 153), to kill, to slay, 20c, 86, 91 
wa-żār.l

Y

ya, in hō ya, see hō, 4.
yā, conj. or. P. Use described, with examples, 90; yā khō = yā, 90; yā . . . 
yā, either . . . or, 90, 99, 144; yā khō . . . yā, either . . . or, 90.
yād, memory. P. yād-am nak hā, I do not remember, 150, 169 (81); yād kayēk, to 
remember, to have off by heart, 21, 135A, 169 (95); yād o ʾām la-Rasūl, the 
memory and name of the Prophet, the Bārah Ważāf, or days celebrating the 
last twelve days of Muḥammad's fatal illness, 165.
yak, in yakomb, Sunday, 166. Corruption of Frs. yak shamba.
yēn, pronominal suffix of the first person plural indicating, in tenses formed from 
the past participle, the subject of an intransitive verb or the object of a trans-
itive verb, 20a, 45, 98 (3).
yāngb, an embrace; pa-yāngb-āl syōk, he embraced him, I (10).
yānak, ash, ashes, 99, 169 (126). This word takes the emphatic particle di, not ʾa, 
even in the singular, 99.
yāns (pl. yānsa, No. 140), m. a horse, 7, 21-2, 27, 107, 109, 118, 148, 151, 162-
3, 169 (21, 127), Nos. 68, 138, Gh. 226 (14). P. ās, Prs. asp. A mare is 
myāndunī, q.v.
yānskērt, m. a small horse, a pony, 162.
yār, m. a friend, 87, 148, 169 (92). P.
yasaunōk or yasayōk (p.p. f. yasawak or yasayak), to boil (transitive), 30B, 37, 
Gh. 215 (5). P. yashawul.
yasōk (p.p. f. yasak, 37, 58; aor. sg. 2, yas, 61B1; 3, yasa, 30B, 58, 61B1), to 
boil (intransitive), Gh. 215 (5). P. yashēdīl.
yēngēgar, m. a ploughman, No. 58. P. yawō, ploughing.
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Z

zőbal, adj. wounded, Gh. 200 (4, 12). P. zöbaul.

zőbán, the tongue, 77, 133, 168 (12), No. 41; a language. P. zöbán tu-Bargistä o-zöbän, the language of Bargistä, Örmüdi, 142a, 169 (144).

zőbšhau²čak or zöbšhayeč (p.p. f. zöbšh awak or zöbšh awak), to cause to suck, Gh. 199 (7).

zőbšhayeč (p.p. f. zöbšhak; aor. sg. 2, zöbšh, 61A3; 3, zöbšh), to suck, Gh. 199 (7).

P. zöbšhč.l.

zöbšhaččak or zöbšhayččak (p.p. f. zöbšhawak or zöbšhaywak), to cause to suck, Gh. 199 (7).

zöbšhččak, to card (cotton, etc.), Gh. 199 (9).

zād, see ādam-zād, s.v. ādam.

zād, N.P. of a man, 25-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 125, 129, 135, 138, 142b. P.

zgham²čak (p.p. f. zghamak; aor. sg. 2, zghämë; 3, zghami), to bear, to suffer, Gh. 199 (9). P. zghamččak.

zgän (pl. zgannī, 9 (7)), m. a division or section of a field, Gh. 219 (4).

zh, zhi, see hatač.

zhaγhawčak or zhaγhayeč (p.p. f. zhaγhawak or zhaγhayeak), to cause to speak, to cause to utter sound, Gh. 201 (7). P. zhaγhawul.

zhaγhayeč (p.p. f. zhaγhak, 58; aor. sg. 2, zhaγh; 3, zhaγha, 58), to give forth sound, to sound, resound; to converse, Gh. 201 (7). P. zhaγhεččak.

zhî’sm, zhôm, see hatač.

zhînawunkait, m. one who leaves or abandons, 338. See hatač.

zahr, m. poison, 92, 135A. P.

zhay’m, see hatač.

zak, i.q. dzak, s.v. dzök, 2 and 3.

zak, i.q. dzak, s.v. dzök, 1.

zök, see dzök, 1, 2 and 3.

zak̄māni, adj. wounded, 89. P.

zil, m. the heart, 12, 20d, 83, I (6, 10). i-ta’ iki-t hul zil se, for what does your heart become?, i.e. for what do you long?, II; zil-m, my heart, 20d; i-zil-m nak hul, it is not on my heart, i.e. I have no memory of it, 108, 120, 169 (81). P. zir.

zal (f. zal’t, 7, 14 (2), 148, 169 (85); pl. zelit, 14 (2)), adj. old, 148, 169 (84), and as above. P. zor. Prs. zal’t. The plural, zelit, is also used as the plural of zark’t, a woman, q.v.

zelit, see zal and zark’t.

zulm, m. tyranny, 86. P.

zalpi’t (pl. the same, 140, 147), com. gen. a grand-parent, a parent or grand-mother, 132, 144, Gh. 243 (4, 5).

zām’t, f. a jaw-bone, a jaw, 145, 168 (14). P.

zūm, m. a son-in-law, 120, 134, 139 (3). P.

zan, zama, see dzök, 2.

z‘pāi (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. zayqait.

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zēni, f. the chin, 135B, 168 (13). P. zanya.

zin, a saddle, Nos. 226-7. P.

zungurēk or zangayēk (p.p. f. zangauvak or zangayak), to set swinging, to swing (transitive), Gh. 199 (6). P. zangauvl.

zungēk (p.p. f. zangak, 58; aor. sg. 2, zang; 3, zanga, 58), to swing, vibrate, Gh. 199 (6). P. zang*l.

zar'm, see dzék, 2.

zangkak, the knee, 135B, 168 (13). P. zangūn, zānū.

zāngi (pl. the same), f. a crane, Gh. 233 (2). P. zāŋa.

zar, 1, gold. sūr zar (P.) or sūgh zar, gold, No. 45; spīw zar, silver, No. 46. P. zar, 2, in sūrī mahal bari zar, N. of a certain time of the day, 8 or 9 A.M., 167; Hindū sūrī māl klak bari zar, 10 or 11 A.M., 167.

zar, card. a thousand, 16. sūr-gaḍ, the thousand, 16. P. z'ṛ.

zārī (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 223; the younger (of two sons), I (2); zārī ḫid, the little ḫid, Ormuṛī N. of the month Shawwāl, the tenth month in the Orмуṛī calendar, 165.

zrād (pl. zrādī), f. the red-legged partridge, the chikār, Gh. 233 (10). P. zarka.

zurghāt (pl. zurghatti, 9 (7)), m. curdled milk, tyre, Gh. 225 (3).

zur-gaṛ, m. a goldsmith, 157. P.

zark' (No. 52) dārk'. (pl. zarkē, 9 (10), or zēlē, 9 (10), 16, 22, 109), f. a woman, 7, 8 (9), 13, 16, 22, 109, 111, 118, 129, 130, 143, 148, 152, 156, 169 (85), No. 52; a wife, 79, 82. The plural form, zēlē, is also the plur. of zāl, old, q.v.

zark'tōb, womanhood, 9 (10).

zāšīr, adj. necessary, needful, 79, 81-2. P.

zēpā (pl. zēpākī), a thorn, a prickle, 144, 169 (147), both pl.

zēμūrī, adj. thorny, prickly, 148, 169 (148).

zīstēk (p.p. f. zīskak, 37; aor. sg. 2, zīsk; 3, zīski), to seem bad, to be considered amiss, to be rejected, Gh. 199 (5).

zēf (pl. zēfī), f. a cow-buffalo calf, Gh. 228 (12). The masc. is zēfīkī, q.v. P. jōta.

zut, see dēnt.

zētkai (pl. zētkai), m. a bull-buffalo calf, Gh. 228 (11). The fem. is zēfī, q.v.

P. jōtkai.

zuqāhēk (pl. zuqāhēkhī, 9 (9)), m. the kernel of the pine-nut, Gh. 225 (10).

zuwāl, N. of a certain time of the day, 1 p.m., 167; zuwāl gatēs, 12.30 p.m. P. zuwāl, decline of the sun.

zuwandāi (f. zuwandī', 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P. zuwandāi.

zuwarī (pl. the same), f. a leech, Gh. 234 (3). P. shawara.

zuwarand, adj. hanging, pendent, Gh. 200 (5, 12). P. dzarand.

zuwōk, see wayōk.

zuqēk (p.p. f. zuqēk; aor. sg. 1, zuqēm, 79, 86, 89, 92; 2, zuqē; 3, zuqē; pres. sg. 1, bu zuqēm, 26, 79, 99; imp. sg. 2, zuqēm, 93), to chew, masticate, suck, Gh. 200 (3) (P. shōyī); to ask for, 79, 88, 86, 89, 92, Gh. 200 (3); to wish for, to
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long for, desire, 26, 79, 99, I (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).

zīyar (f. and pl. zīyarī, 14 (1), 142a, 169 (171)), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.
zīyarī, yellowness, 156.

ziyāt (15, 83) or ziyāt (169 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); i-πē lāst' ziyāt, more than a father, 83; ziyāt sūn, may it increase, 169 (161). P. ziāt.

ziyātī, excess, 169 (178). P.
BALOCHI.

The word 'Balochi' is an adjective meaning 'of or belonging to the Balochi nation,' and is hence employed to indicate that nation's language. The Baloches themselves say that they originally came from Halab (Aleppo), that they fought on behalf of Hussein, the son of 'Ali, at the battle of Karbala, and that after Hussein's death they migrated to Sistan. On the other hand, references to them in Persian literature first show them as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmân, and thence, under pressure of the Seljuk invasion in the 11th century, they moved to Sistan and Makran, some journeying south-west into what is now Persian Baluchistan, and others south and south-east into Makran. In the days of Changoz Khan (13th century A.D.) the latter gradually pushed eastwards into eastern Makran and the Sind frontier, and ultimately occupied the Sulaiman Range on the border of India proper. In the 13th century they already had connexions with Sind, and in the 15th and 16th centuries parties of them entered the southern Panjab and Sind and settled there. The last movement took place during the period of unrest and disruption of Governments that followed Taimur's conquest (end of 15th century), and synchronized with the invasions of India by Babur (born 1483, died 1530) and the Afghans.

During their progress through Makran, the Baloches occupied the highlands of Kalat, now held by the Brâhûis. They appear to have been expelled by the latter, and this fact seems to have had something to do with their descent into the plains of India. Since that time the Baloches have been divided into two bodies, separated by the Brâhûis-speaking territory of Kalat.

We have seen that the word 'Balochi' means the language of the Baloches, and so far as it relates to the Baloches of Baluchistan, the name is accurate enough; but there are numerous Baloches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.

The word 'Baluchistan,'—properly Balochistan,—denotes territories under two distinct governments. There is British Baluchistan, and, to its west, there is Persian Baluchistan. With the exceptions to be presently noted, Balochi is the language of the whole of Baluchistan. In Persian Baluchistan it goes as far west as Cape Jask, where the Persian coast first commences to trend northwards towards the Gulf. On the east, Balochi has overstepped the south-eastern boundary of Baluchistan into Sind and Bahawalpur, and, further north, it occupies the Sulaiman Hills on the western

1 The words are often spell 'Baleh,' 'Baluch,' 'Blùche,' 'Bîloch,' and so on, but the above spelling represents the true pronunciation. See Davies, The Baloch Race, pp. 1ff. The spelling 'Baloch' has survived in the official name of the Province of 'Baluchistan.' I take this opportunity of acknowledging my indebtedness to the valuable work of Mr. Davies above referred to. It will be seen that in the following pages I have freely utilized the information therein contained. But my indebtedness is much greater than can be measured by the scanty references in the footnotes.
2 Davies, op. cit., pp. 26ff.
3 Davies, op. cit., p. 53.
4 Davies, op. cit., p. 49.
border of the Panjub District of Dera Ghazi Khan. In former times Baloches progressed much farther, across Dera Ghazi Khan into the southern Panjub, and here their descendants are still found; but these have abandoned their own tongue, and now speak the Lahnda of their neighbours. This change of language is progressing at the present day. Even in the few years that have elapsed since this Survey was begun, Balochi has, as we shall see, altogether disappeared from the District of Dera Ismail Khan, immediately to the north of Dera Ghazi Khan. So far as the Balochi language is concerned, in the Panjub, its eastern limit is approximately the Sulaiman Range. In Sind and the neighbouring State of Bahawalpur, Balochi has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Baloches scattered over the tract referred to.

The language of North-Eastern Baluchistan, *i.e.* of the District of Zhob, and of nearly the whole of the Districts of Quetta and Loralai, is Pashto; but further west Balochi is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Pashto is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Pashto, and others Balochi. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sistain. Here Baloches are also found, mixed with Persians, and the language of the tract is partly Balochi and partly Persian. Further south, in Baluchistan itself, Balochi is supreme right up to the western frontier of British territory. How much farther westwards Balochi remains the chief language of Persian territory we do not know. It is certain that it is the chief language of the country as far west as Bampur,¹ and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balochi further north in Sistain and Karmân.² It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Baloches, and that of the latter is about 700,000, about a third of whom are nomads.² Indeed Baloches have been found so far north as Central Khurasân,³ though whether these speak Balochi or not I cannot say.

We thus see that Balochi is bounded on the north by Pashto, and on the north-west and west by Persian, in each case there being a debatable ground between the two, in which both languages of each pair are spoken.

The southern boundary of Balochi, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balochi is bounded, in Sind, by Sindhi, the state of affairs being much the same as that in Sistain and Karmân, the whole of Sind being a kind of debatable ground in which both Sindhi and Balochi are spoken. The speakers of Sindhi form the mass of the population, and those of Balochi are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Râjasthâní of Jaisalmer and Marwar. North-west of Sind lies the Panjub State of Bahawalpur, of which the principal language is Lahnda, and here also are colonies of Balochi speakers. Directly north of Sind, in the Panjub, Balochi has Lahnda to its east.

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In this way, while Balochi has closely related Iranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Luhndi and Sindhi.

Moreover, Balochi has in its bosom another neighbour, the Dravidian Brahui of the Sarawan and Jahlawan divisions of Kalat. In these divisions, it is true, there are, as we shall see, a certain number of Baloches, but the bulk of the population is Brahui. Brahui has not influenced Balochi, but on the other hand (see Vol. iv, p. 627 of this Survey) Brahui has been to a certain extent affected by the surrounding Balochi.

A glance at the map facing p. 327 will show that the intrusive Brahui divides the Balochi area into two distinct blocks—eastern and western. Corresponding to this division, there are two main Balochi dialects. These are Western Balochi, often called ‘Makran,’ from Makran, the coast country along the Arabian Sea, and Eastern Balochi. The two differ considerably, but are not mutually unintelligible. They are compared on every page of the grammar that follows, so that it is unnecessary to deal here with the points of difference, beyond pointing out that, on the whole, the western dialect has better preserved the earlier forms of the language. The eastern has developed, or decayed, into a stage of which we see only sporadic beginnings in the west. The eastern dialect, too, has borrowed words very freely from the neighbouring Sindhi and Luhndi. The western dialect is naturally free from this temptation. When it borrows, it mostly borrows from Persian.

In a wild mountainous country such as Baluchistan there are numerous subdialects. The various forms assumed by the western dialect are well described by Mr. Denys Bray, whose account is given on p. 385, below. In the east, the variations consist partly in the clipping of final syllables, and partly in the amount of borrowing of words from Sindhi or Luhndi. This borrowing is carried to an extreme in the Kasrani Balochi of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 405ff.

As regards the Western Balochi spoken in Persian Baluchistan, we have no census figures of the population, nor have we any detailed information as to the exact nature of the language. We may estimate the number of speakers of Balochi in Persian Baluchistan at something like 200,000.

In British Baluchistan the western dialect prevails in Makran, Khuran, and Chagai. These three lie on the west side of the Sarawan and Jahlawan divisions of Kalat, of which the main language is the Dravidian Brahui, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalat lies the British District of Quetta, the main language of which is Pashto, and here also, in its south-western corner, are found some speakers of Western Balochi. The total number of speakers of the western dialect in British Baluchistan is 114,899, and to these, and the 200,000 of Persian Baluchistan, we have to add a further number of 10,000 speakers who have settled in Karachi of Sind. The total

1 Dames, op. cit., p. 3, Note 2.
number of speakers of the western dialect may therefore be put approximately as 324,899, or, roughly, 325,000.

As explained above, the eastern dialect is separated from the western by the Brähui of Sarwaran and Jahlawan of Kalat. In Baluchistan, its speakers are most numerous in the Bolan and Sibi Districts. These lie to the north-east of Kalat, and, as in the case of the western dialect, the eastern dialect also intrudes across the border, and speakers of it are found in the Dömukh and Kachhi divisions of Kalat, and even in the eastern parts of Sarwaran and Jahlawan. We thus see that in Sarwaran and Jahlawan there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balochi in these districts is:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarwaran</td>
<td>13,786</td>
</tr>
<tr>
<td>Jahlawan</td>
<td>14,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28,486</strong></td>
</tr>
</tbody>
</table>

As a rough approximation, I put two-thirds of these as speaking the western, and one-third as speaking the eastern dialect, so that, for these two dialects, we get as estimates:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western</td>
<td>19,031</td>
</tr>
<tr>
<td>Eastern</td>
<td>9,515</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28,546</strong></td>
</tr>
</tbody>
</table>

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Las Bela. Here, it really forms a part of the Balochi of Sind, which adjoins Las Bela on the immediate east.

North-Eastern Baluchistan consists of the British Districts of Quetta, Loralai, and Zhob. The main language of all these three is Pashto, not Balochi. Quetta has been already referred to as containing a few speakers of Western Balochi. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balochi, joining on to, and forming a unit with, those of the neighbouring Panjnad District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balochi is practically non-existent, only 22 speakers in a population of over 70,000 having been recorded. These must all have been exiles, temporary or otherwise, from their proper abodes, and in the table given below they are not included in the number of speakers of Balochi in its own home, but are shown separately in the list of those who speak Balochi in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Baloches have, at various times, entered, and settled in that Province. Besides these, there is in the neighbourhood of the city of Karachi a colony of about 10,000 Makran Baloches who speak the western dialect. All other Baloches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Baloches on each side of the frontier speak the same dialect in very fair purity. On the other hand, in the hill country between the District of
INTRODUCTION.

Karachi and the Baluchistan State of Las Bela, there is a colony of Baloches which, as we have seen, is continued into the latter State. But this Balochi is far from pure. It is locally known as the 'Kachchh-ji Boli,' and is much mixed with Sindhi. Over the rest of the province, it cannot be said that any particular tract is in possession of Baloches. They are scattered all over the country. Many of them have abandoned their own language, and speak the Sindhi of the people among whom they have settled. But others have retained Balochi in a corrupt form, much mixed, as in the case of Kachchhi Boli, with Sindhi. In fact, the only pure Eastern Balochi spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balochi of Sind as follows:

<table>
<thead>
<tr>
<th>Dialect/Region</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Dialect</td>
<td>10,000</td>
</tr>
<tr>
<td>Pure Eastern Dialect of Upper Sind Frontier</td>
<td>56,589</td>
</tr>
<tr>
<td>Mixed Eastern Dialect</td>
<td>131,602</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>198,191</strong></td>
</tr>
</tbody>
</table>

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balochi in the State of Bahawalpur, lying immediately to the north-east of Sind. For the purposes of linguistic classification, these may be considered as forming one body with the Baloches of Sind, and as speaking the same kind of corrupt mixed dialect. Balochi is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Baloch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahndi of the Western Panjab, described in Vol. VIII, Part i, pp. 233ff. of this Survey. Only in the Sulaiman Hills bordering on Baluchistan, and in the Mazari tribe and part of the Gurchan tribes on the plains, do the Baloches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaiman Range are the Musa Khel and Barkhan tracts of the Loralai District, and, as already stated, the Balochi of Dera Ghazi Khan is also found here. The Balochi of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Baloches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balochi were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasrani villages in the south of the Kulachi Tahsil. Their language was a continuation of the Kasrani Balochi of Dera Ghazi Khan, and like it was much mixed with the local Lahndi. As had been the case in Dera Ghazi Khan, the other Baloches of Dera Ismail Khan had lost their tribal language and now spoke only Lahndi. A specimen of this Dera Ismail Khan Kasrani Balochi will be found on pp. 410ff. below. Since 1901, even these few speakers have abandoned their native tongue, and at the Census of 1911 not a single speaker of Balochi was returned from Dera Ismail Khan, or, indeed, from any District of the North-West Frontier Province.

We thus get the following figures for the number of speakers of Balochi in countries in which it is the vernacular. The figures are necessarily those of the Census of 1911.
as no complete returns were available in the Census of 1891, on which the estimates of this Survey were originally based:—

<table>
<thead>
<tr>
<th></th>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSIAN BALUCHISTAN</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>British Baluchistan—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Makran</td>
<td>200,000</td>
<td>...</td>
<td>200,000</td>
</tr>
<tr>
<td>Kharan</td>
<td>15,655</td>
<td>...</td>
<td>15,655</td>
</tr>
<tr>
<td>Chagai</td>
<td>9,930</td>
<td>...</td>
<td>9,930</td>
</tr>
<tr>
<td>Quetta-Pishin</td>
<td>1,040</td>
<td>...</td>
<td>1,040</td>
</tr>
<tr>
<td>Sarawan-Jahlawan</td>
<td>19,031</td>
<td>9,513</td>
<td>28,546</td>
</tr>
<tr>
<td>Loralai</td>
<td>...</td>
<td>3,413</td>
<td>3,413</td>
</tr>
<tr>
<td>Boltan</td>
<td>651</td>
<td>...</td>
<td>651</td>
</tr>
<tr>
<td>Sibi</td>
<td>...</td>
<td>37,642</td>
<td>37,642</td>
</tr>
<tr>
<td>Kachchhi</td>
<td>...</td>
<td>29,834</td>
<td>29,834</td>
</tr>
<tr>
<td>Domiki-Kaheri</td>
<td>...</td>
<td>4,467</td>
<td>4,467</td>
</tr>
<tr>
<td>Las Bela</td>
<td>12,544</td>
<td>...</td>
<td>12,544</td>
</tr>
<tr>
<td><strong>TOTAL FOR BALUCHISTAN (PERSIAN AND BRITISH)</strong></td>
<td>314,899</td>
<td>118,964</td>
<td>432,863</td>
</tr>
<tr>
<td><strong>SIND—</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karachi</td>
<td>10,000</td>
<td>...</td>
<td>10,000</td>
</tr>
<tr>
<td>Jacobabad</td>
<td>...</td>
<td>56,589</td>
<td>56,589</td>
</tr>
<tr>
<td>Mixed Dialects</td>
<td>...</td>
<td>131,802</td>
<td>131,802</td>
</tr>
<tr>
<td><strong>TOTAL FOR SIND</strong></td>
<td>10,000</td>
<td>188,391</td>
<td>198,391</td>
</tr>
<tr>
<td><strong>PANJAB—</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dera Ghazi Khan</td>
<td>...</td>
<td>68,921</td>
<td>68,921</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>...</td>
<td>1,444</td>
<td>1,444</td>
</tr>
<tr>
<td><strong>TOTAL FOR PANJAB</strong></td>
<td>...</td>
<td>70,365</td>
<td>70,365</td>
</tr>
<tr>
<td><strong>SUMMARY.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian</td>
<td>200,000</td>
<td>...</td>
<td>200,000</td>
</tr>
<tr>
<td>British</td>
<td>114,899</td>
<td>118,966</td>
<td>233,865</td>
</tr>
<tr>
<td>Sind</td>
<td>10,000</td>
<td>188,391</td>
<td>198,391</td>
</tr>
<tr>
<td>Panjab</td>
<td>...</td>
<td>70,365</td>
<td>70,365</td>
</tr>
<tr>
<td><strong>TOTAL FOR PERSIAN BALUCHISTAN AND BRITISH INDIA</strong></td>
<td>324,899</td>
<td>376,922</td>
<td>701,821</td>
</tr>
</tbody>
</table>

* Estimates.
In addition to the above, Balochi is spoken by temporary residents in the following provinces of India:

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan (Zhob)</td>
<td>22</td>
</tr>
<tr>
<td>Bombay (less the figures for Sind)</td>
<td>867</td>
</tr>
<tr>
<td>Panjab (less the figures for Deraj Ghazi Khan and Bahawalpur)</td>
<td>310</td>
</tr>
<tr>
<td>Rajputana Agency</td>
<td>945</td>
</tr>
<tr>
<td>Other Provinces</td>
<td>721</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,865</strong></td>
</tr>
</tbody>
</table>

Adding to this 701,721, the number of speakers of Balochi in their own country, we arrive at a total of 704,586 for the number of speakers of Balochi at home and abroad. The figures in the Census of 1911 are 504,586, and the difference of 200,000 is the estimated number of speakers in Persian Baluchistan, outside British territory.

Balochi resembles most other Iranian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achæmenides, from which Modern Persian is directly descended. In other words, it is a tribal form of speech which has developed on its own lines from the earliest times, and has been but slightly influenced by the Persian of literature. At the same time, it is more nearly related to Persian than are some of the other languages, and, on this account, has occasionally been spoken of as if it were merely a bastard Persian dialect.

This is the popular opinion of many Baloches themselves, who disdain their own language, and carry on all their epistolary communications in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe.1

But, though it is related to Persian, this is an incorrect way of looking at the facts. Balochi, as an Iranian language, occupies a distinctly independent position. The real state of the case is well put by Professor Geiger in the Grundriss der Iranischen Philologie.2 He says:

> Of all the dialects — he is speaking of Iranian dialects in general — Balochi is raised to a preeminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tones in all positions, even after vowels and liquids. In this respect accordingly it stands on a level with the older Pahlavi. In Persian the transition of the tones after vowels and liquids to voiced spirants took place between the third and sixth centuries after Christ. In a word, Balochi represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.'

Mr. Bray's remarks on this are to the point, and I make no apology for quoting them:

> So with equal justice we might almost invert the common verdict and speak of Persian as bastard Balochi. This at any rate would bring out the fact that Balochi preserves a much more archaic

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1 Moelle, Grammar, p. 1.
2 Vol. I, ii, p. 417. I quote the translation of Mr. Denys Bray on p. 131 of the Balochistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.
form of the parent language than Persian. But old beliefs die hard, and it will be many a long day before the idea that Balochi is a mongrel form of Persian is finally consigned to limbo.¹

Balochi cannot be said to possess any written literature. Only of late years have the Baloches begun to write their language at all, as they considered it to be merely a colloquial form of Persian. It was the latter that they employed as the ordinary medium of written communication.² Messrs. Lewis, Mayer, and, above all, Mr. Dames have, on the other hand, rescued a number of folktales and ballads, historical and others, which, although hitherto never reduced to writing by the Baloches themselves, had in some instances been traditionally handed down for many generations. These are all in the eastern dialect. No doubt similar ballads also exist in the western dialect, but they have not yet had the good fortune of finding a collector. So far as I am aware, the only western ballad that has yet been printed will be found on pp. 370ff. of this volume. Geiger mentions a manuscript collection of stories in the western dialect which is preserved in the British Museum. It contains, amongst other poems, the story of Laila and Majnun, a tale of Shēkh Sadi, and the story of Bahrām Šah Jihān and Gulândam. They are all apparently imitations of Persian originals. Other poems also exist in Makrān itself. On this subject Mr. Hughes Buller³ says:

¹ A considerable body of literature exists in Western Balochi and many of the leading men keep books, known as dafstār, in which their favourite ballads are recorded in the Persian character. Amongst the more famous of these poems may be mentioned that recounting the Rind migration; two poems giving details of the various rulers of Kutch-Makrān, the second of which is by Allah son of Zarrin, Koan; a ballad by Ghalam ‘All describing Malik Dinār Gichk’s fight with Takā Khān, Nūdīr Shāh’s general; another by Ḩothmān Kamāt describing the fight between Hammal-e-Jihān and the Portuguese; and lastly a poem describing a fight at Lashkar Kaur in Panjgūr between Mir Mohīm Khān, Naushāwāni, and Mir Gōhrān, Gichk, of Panjgūr on one side and the brothers, Lāl Khān and Zangi, Bāhūs of Nushki, on the other.

² The various printed collections in the eastern dialect are all given in the list of Authorities.

³ The ‘Tenth Memoir’ (1832)⁴ of the Scamopore Press records that in the ‘Beachee, or the Beloutche of Belchi (Persian Character) . . . three of the Gospels were printed as early as 1815.’ Some years earlier John Leyden, of the College of Fort William, had translated St. Mark’s Gospel; and in 1810 he had presented the MS. to the Calcutta Corresponding Secretary of the British and Foreign Bible Society. After Leyden’s death the Scamopore Missionaries employed his native assistants to continue the translation, which advanced as far as Acts; but apparently they printed no more of these three Gospels (probably Matthew, Mark, Luke), and eventually abandoned the work. Nothing more was done till A. Lewis translated St. Matthew’s Gospel in 1884. This was in the Roman character. The matter again rested till 1899, when a series of translations from the pen of T. J. Lee Mayer began to appear. The first of the series was St. Matthew’s Gospel (Lahore, 1899). It was in the Roman character. Of the

⁴ Of the, Text Book, p. 1.


¹ Bālochitā District Gazetteer Series, Vol. VII, pp. 81-2. The spelling of vernacular words has been altered to agree with the system followed in the Survey.

remainder, some were in the Roman, and some in the Perso-Arabic character, the first in the latter script being Book I of the Psalms (Lodiana, 1900).

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SKETCH OF BALŌCHĪ GRAMMAR.

The following account of Balōchī grammar is based on the works of Major Mockler and Mr. Longworth Dames. I must here express my obligations to Mr. Dames for the kindness with which he has assisted me in its preparation and in the editing of the specimens that come after it. Without his help I should have been unable to solve many difficulties that presented themselves, and if these pages possess any merit, it is due to the store of ripe knowledge which, in the midst of other and pressing duties, he has ungrudgingly placed at my disposal.

As previously stated, Balōchī can hardly be called a written language, in the sense that up to quite lately it was not used by Balōches for written communications. If, occasionally, a Balōch does happen to wish to put his own language into writing, he employs the Persian character for that purpose, and I have therefore in a few cases given specimens of the language so written. But for the bulk of the work, I have followed Dames and other recorders of Balōchi in employing the Roman character.

Alphabet and Pronunciation.—Taking Western Balōchī as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdu, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are a, ã, ī, e, õ, o, õ, ai, au. A Persian ū often appears as ī in Balōchī, as in dār, for dār, far; bīna, for būda, become; dīr, for dār, smoke.

The real Balōchī consonants and semi-vowels are k, g, ch, j, t, d, p, b, m, n, r, l, y, v, s, sh, z, zh, and h. The letter sh corresponds to the Persian ʃ, and zh to the Persian j. The usual ligatures under these letters, as in sh, zh, which have been employed in transliterating Indian languages, will be omitted in the case of Balōchī, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian sh (ʃ).

In Eastern Balōchī several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters j, ʃ, and r occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as j', ʃ', and r', respectively. Letters peculiar to Arabic or Persian are freely written in borrowed words in which they occur, but are not usually pronounced as in the original language, being given the force of the nearest Balōchī letter. Thus:

\[ g (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}) \text{ and } g (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}) \text{ are both pronounced as } s, \text{ as in } wāris, \text{ for Arabic } wāris, \text{ an heir; } sibr, \text{ for } bābr, \text{ patience.}
\]

\[ h (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}) \text{ is pronounced as } h, \text{ as in } hukm, \text{ for } hākem, \text{ an order.}
\]

\[ x (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}) \text{ is pronounced as } k \text{ or as } h, \text{ as in } bakhshī, \text{ for Persian } bāxshīsh, \text{ a gift; xabar, for } bāxbar, \text{ news; tāh, for } tāx, \text{ a bedstead.}
\]

\[ z (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}), z (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}), \text{ and } g (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}) \text{ become } s, \text{ as in } maskūr, \text{ for } māzḵūr, \text{ mentioned; zarūr, for } zārūr, \text{ necessary; and zohr, for } zōhr, \text{ midday.}
\]

\[ l (\text{
\begin{footnotesize}
\text{\(\frac{\text{כ}}{\text{כ}}\)}
\end{footnotesize}
}) \text{ becomes } l, \text{ as in } tāfīm, \text{ for } tāḵīm, \text{ a storm.}
\]

1 Regarding the transliteration of this letter, see the next page.
"(2) is simply dropped, as in sāt, for Ar. sā‘at, an hour.

γ (2) becomes g, as in gurib, for Ar. gurib, poor.

f (3) becomes p, as in nāpas, for Ar. nafṣ, breath.

q (3) becomes k, as in takār or tāskār, for Ar. tāqūr, a fault.

When borrowed words are written in the Persian character, the original letters are often retained, but the pronunciation is as above.

It must be repeated that the above remarks apply chiefly to the western dialect.

In the east, the consonantal system, as will now be explained, presents numerous points of difference, although the treatment of borrowed letters is much the same as in the west.

As regards Eastern Balochi, attention must in the first place be directed to the pronunciation of the surd consonants ch, k, p, t, and f. When these are initial, or when they follow another consonant in the middle or at the end of a word, they are pronounced with a forcible explosive utterance, not unlike, but different from, the aspiration of the Indian letters cḥh, kḥh, pḥh, tḥh, and fḥh, respectively. In most works dealing with the dialect advantage is taken of the fact of the resemblance to the Indian sounds to class these letters also as aspirates, and to write them, more or less consistently, as cḥh, kḥh, pḥh, tḥh, and fḥh. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balochi and Indian sounds are identical; and, in order to avoid this, in the following pages, I follow Professor Geiger in adding an inverted comma to the original letters, in order to indicate their explosive force. Thus, I write cḥ'am, the eye, where Mr. Dames writes cẖam; kẖap'ā, fallen (Dames, kẖap'ā); pẖanjā, fifty (Dames, phanjā); tẖi, other (Dames, thī); tẖular, coarse (Dames, thūlar), and so on. This explosive utterance is very distinct as an initial, and after most consonants, but is not so easily heard after spirants, such as sh or χ (i.e. kḥh, see below). For this reason Mr. Dames, in his grammar, often omits the ḥ in words such as kẖasht'ā, pulled, or bẖeq'ā, opened, writing them kẖashta and bẖokhta, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feeble, as in the case of the two words just quoted.

There remains the question of these surd consonants when between vowels in the middle of a word, or following a vowel at the end of a word. Here they come under another rule which applies to all mutes except f and q. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting f and q) are the above surds, ch, k, p, and t, and their corresponding sonants, j, g, b, and d. Whenever any of these letters follows a vowel it becomes a spirant. Thus:

ch is sounded like the sh in 'shin.' This sound is indicated by the letters sh.

j is sounded like the s in 'pleasure,' or like the j in the French word 'jour.' I indicate this sound by šh.

k is sounded like the ch in 'loch,' or the Arabic χ. I indicate this sound by the Greek letter χ.

g is sounded like the Arabic ɣ. I indicate this sound by the Greek letter γ.

p is sounded like the f in 'fire.' I indicate this sound by the letter f.

1 The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.
Balochi.

The ' in Balochi is sounded something between the v in 'visible' and the w in 'wisp.' I indicate this sound by the letter v or w.

t is sounded like the th in 'thin.' I indicate this sound by the Greek letter θ.
d is sounded like the th in 'this.' I indicate this sound by the Greek letter δ.

As there are no spirants corresponding to the letters t and d, this change does not occur in regard to them. In the case of the other letters, the change is practically universal, except in the case of words borrowed from other languages.

The use of Greek letters to represent some of the above-mentioned sounds is, so far as this Survey is concerned, a novelty, but is a commonplace in works devoted to Eranian languages. They are employed because the only alternative would be to use ligatured combinations, such as th for the th in 'thin,' and dh for the th in 'this.' The practical objection to the use of ligatured groups in the following pages is that they would occur very frequently, and are a fruitful source of misprints. To avoid this danger, I therefore, for Balochi only, employ these Greek letters.

These explosive sounds, and the changes of mutes to spirants, do not regularly occur in the western dialect, and the following examples illustrate the use of spirants in the east, by comparing the same words as used in the west and in the east:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ach</td>
<td>ašk, from.</td>
</tr>
<tr>
<td>wāfa</td>
<td>wāzdā, a master.</td>
</tr>
<tr>
<td>kushag</td>
<td>k'ushay, to kill.</td>
</tr>
<tr>
<td>ap</td>
<td>āf, water.</td>
</tr>
<tr>
<td>shēpānk</td>
<td>shaʃānk', a shepherd.</td>
</tr>
<tr>
<td>baraḍar</td>
<td>baruwar, equal.</td>
</tr>
<tr>
<td>dāta</td>
<td>dāba, given.</td>
</tr>
<tr>
<td>pād</td>
<td>p'ād, a foot.</td>
</tr>
</tbody>
</table>

Natives of India proper are unable to pronounce the sounds of θ and δ, and substitute for them s and z, just as many foreigners say 'sing' for 'thing' and 'zis' for 'this.' We see this in specimens of Balochi received from the Dera Ghazi Khan District, where the Indian influence is strong. Here the scribe has written such words as p't, a father, as ʒpθ, phis, and p'ah, a foot, as ʒpθ, phāz. The sounds of θ and δ do not ordinarily occur in Western Balochi, but, in special localities, some speakers occasionally substitute them for t and d, respectively, as in the east, and sometimes, even, substitute s for t.

Finally, for the eastern dialect, there remains the case of the surd consonants ch, k, p, t, and ċ, when in the middle of a word, and immediately preceding another consonant. Under these circumstances, and under this circumstance only, they remain unchanged. Thus, we have k'ap't', not k'ap't', fallen, because the p is immediately followed by the consonant t.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balochi. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word minnat, instead of minnāt, entreaty. Other words are capable of a different explanation. Such, for instance, is.
sketch of balochi grammar.
sat', hard, which, according to the rule that a final k' preceded by a vowel becomes χ, we should expect to see spelt s$s$. The reason for the retention of the surd k' is that the word is originally sakt',—compare the Persian s$s$kt'. In sakt' the k' has been preserved unchanged by the following t', and when, as often happens in Balochi, the final t' has been dropped, the k' remains hard under the influence of its influence. Again, we have p'adēsēy, not p'adēsēy, to run, because the word is really a contraction of an older p'adō dēsēy, lit. to give a foot.

Another letter peculiar to East Balochi must also be noted. It is an aspirate of w, and I represent it by w', corresponding to Mr. Dames's wh. Its pronunciation is peculiar. Mr. Dames informs me that the aspiration seems to accompany the w throughout, and not to precede it. In fact, w' seems to be a true surd, corresponding to the sonant w, as f does to v. This w' usually corresponds to a Persian χw or a Sanskrit sw, and to a West Balochi w. Thus, corresponding to the Persian χwunš, we have the West Balochi wunš, and the East Balochi w'unš, sweet; to the Persian χwab, we have W. Balochi w'ab, and E. Balochi w'āb, sleep; and to the Sanskrit śāda, taste, we have W. Balochi, wūd, and E. Balochi wūd, salt.

Balochi is fond of clipping its words. In commonly used vocabularies, such, for instance, as the preposition ach or ask, from the initial vowel is often dropped. In the west, this word appears under many forms, such as ačh or ašk, chi or sī. Before a w it even becomes chu, as in chu wālī nafār, from (thine) own servants. Before a vowel or a it becomes simply ch, as in chāmūdā, for ačh kāmūdā, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have ro, as well as rōsh, a day; gwān jenāy, as well as gwānk jenāy, to call; and (West) sak, (East) sak', for sak (Persian s$s$k), hard. In both west and east a final t (or ð) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have kushī or kushī, and, in the east, kushī or kushī, he will slay, in which the form in t or ð is the original. Again, in the west, we have kushagāyint, kushagāyin, or kushagāyī, and, in the east, kushagāyē, he is slaying, in which the original form is that ending in at. We shall also see that the past participle of a verb ends in g (East, γ), and that this g (γ) is quite commonly dropped.

This dropping of final consonants is of frequent occurrence, and is by no means confined to the letters above mentioned. The tendency must therefore be allowed for in reading Balochi.

When a word ends in a long nasalized vowel, if a suffix beginning with a vowel is appended, the nasalization becomes a full a. Thus, we have gwāshī, I will say, but gwāshān-i, I will say to him.

The following is the full Balochi alphabet in the Persian character,—including the special letters used in the east,—with the system of transliteration that will be adopted for the language in these pages:

\[
\begin{array}{ccc}
\text{j} & \text{a} & \text{p} \\
\text{j} & \text{i} & \text{e} & \text{s} & \text{t} \\
\text{j} & \text{u} & \text{o} & \text{u} & \text{p} & \text{t} \\
\text{j} & \text{a} & \text{d} & \text{f} & \text{h} & \text{t} \\
\text{q} & \text{b} & \text{z} & \text{f} & \text{h} & \text{t} \\
\end{array}
\]

(Only in borrowed words.)
ARTICLE.—There is no definite article. One of the demonstrative pronouns is employed in its place, if it is desired to emphasize the definiteness of a noun.

As in Persian, the force of the indefinite article is given by the addition of a suffixed -e, the 'yā-e-wahdat,' thus, mard, man, mardē, a man.

GENDER.—There is no distinction of grammatical gender in Balochtī. Male and female are distinguished either by the use of different words,—as in gurānd, a ram, gaḍ, a ewe,—or by the addition of words such as mar, male, and mādag (Eastern, māḍay), female.

DECLENSION OF NOUNS.—There is only one declension. Nouns are declined as follows:—

\[ Lōg (lōy), \] a house.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>lōg</td>
<td>lōy.</td>
</tr>
<tr>
<td>Gen.</td>
<td>lōga</td>
<td>lōy, lōyē.</td>
</tr>
<tr>
<td>Dat.</td>
<td>lōgā, lōgā-rū</td>
<td>lōyār, lōyā-rū.</td>
</tr>
<tr>
<td>Obl.</td>
<td>lōgā</td>
<td>lōyā.</td>
</tr>
</tbody>
</table>
The oblique case is used with prepositions, as in **ash lōgā**, from the house; **ash lōgā**, from the houses. It will be observed that the plural is formed by nasalizing the oblique case singular. If this is followed by a vowel, the nasalization becomes a full *n*. Thus, when in the genitive it is followed by the termination *-i*, we get **lōgān-i**, not **lōgā-i**. So, when **ash**, from, follows, as it sometimes does, the noun, we get **lōgān ast**, not **lōgā ast**, from the houses. Similarly in the eastern dialect.

The accusative takes either the form of the nominative or that of the dativé. The latter form is most used when definiteness is indicated, or when it is required to distinguish a nearer object from one more remote.

When a noun is the subject of a verb in one of the tenses derived from the past participle of a transitive verb, it is put into the agent case, exactly as in Hindi. The agent case is the same in form as the oblique case.

The other case relations are indicated by prepositions or postpositions. A preposition governs a noun in the oblique case, as in **ash lōgā (ash lōyā)**, from the house; but a postposition governs a noun in the genitive case, as in **lōgā sarā (lōyā sarā)**, on the houses; **lōgān sarā (lōyān sarā)**, on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding, as in **lōgān ast**, from the houses, quoted above. When this happens, the preposition still governs the oblique case.

If a noun is made indefinite by the addition of the indefinite article **-ā, a**, the case terminations are added after the article. Thus, singular oblique **lōgā** (**lōyā**). Naturally, this form is used only in the singular.

If a noun ends in **ā**, a **y** is inserted before the terminations. Thus, **hayā**, shame, sing. obl. **hayāyā**. But, in the eastern dialect, a few words of this class insert **h**, preceded by a short **a**, instead of **y**. Thus, **vāshā**, a lord, plural **vāzhahā**; **bēgā**, evening, sing. obl. **bēghā**, in the evening. On the other hand, in the western dialect, nouns like **hayā** form the genitive singular by adding **i**, not **a**, as in **hayās**, of shame. I have no information as to the treatment of such nouns in the other cases in the western dialect.

Most nouns ending in **ā**, change this **ā** to **āv** before terminations, and before the indefinite article. Thus, **lērā**, camel, **lēranā**, camels; **lērāvā**, a camel.

The genitive precedes the noun by which it is governed. Thus, **mard sar** (Eastern, **mard sar**), the man’s head; **mardu sara mid** (Eastern, **mard sar mid**), the hair of the head of the man. In the east it is, in the singular, usually the same as the nominative, but it sometimes takes the termination **ā**, as in **mulkē sardār**, the chief man of the country; **mašt p’idē naukār**, my father’s servant. In the genitive singular of the western dialect, I have followed Moéckler in writing it with a short **a**. Thus, **lōgā**, not **lōgā** as in the oblique case. So far, however, as I can ascertain, either **lōgā** or **lōgā** may be used both in the genitive and in the oblique singular. Balōchī scribes, writing in the
Persian character, make no distinction between the two forms, and use either for either case indiscriminately. In fact we may assume that, in the western dialect, the genitive singular and the oblique singular both end in a or ā, and that the genitive is in form the same as the oblique.

Sometimes an adjective of possession is used instead of the genitive. In such cases, the adjective follows the noun. These adjectives will be dealt with in the next section.

After numerals, and other adjectives signifying number, the noun is usually in the singular, as in dō bāch, two sons.

**ADJECTIVES.**—The principal adjectival suffixes are -i, -ig, and -en. The vowels of the two last vary according to the final letter of the noun to which one or other may be added. The termination -i occurs in both dialects, as in bādshāhi, royal, from bādshāh, a king.

The termination -ig forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often -aig, as in mard, a man, mardaiy, of or belonging to a man. Some pronounce it -ig, as in mardīg. In the eastern dialect, it generally takes the form -ey or -eyā, as in dārēy, wooden, from dār, wood; mardēy or mardēyā, of or belonging to the man, from mard, man. It is sometimes weakened to ā, as in mardā, of or belonging to a man. These adjectives are often used with the force of the genitive, and in such cases follow the governing noun, instead of preceding it, as in the case of the regular genitive. Thus, in the western dialect, we have ē lōg bādshāhaig-int, this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix -ē, which, as usual in such cases, becomes -en before a vowel. Some forms of the western dialect have -i instead of -ē. Examples are ā (Eastern, ā) šarrē mard, that good man, as compared with šarr, good; šarrēn āp (Eastern, šarrēn āf), good water. When not used attributively, they do not take this termination. Thus, ā (Eastern, ā) mard šarr-ant (Eastern, -ant'), these men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full ā before the -ē. Thus, from (Eastern) kēisātē, small, we have kēisānē. This ā is not a long vowel, but is pronounced quite shorty.

Adjectives do not otherwise change. They are immutable for gender, number, and case.

The comparative degree is formed by adding -tir, as in sharr, good, sharrtir, better. In the eastern dialect the corresponding suffix is -t'ar or -t'ir, as in sak, strong, sak'tar, stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus:—

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>mazān, great.</td>
<td>mazā, great.</td>
</tr>
<tr>
<td>Comparative, mastir.</td>
<td>mast'ir.</td>
</tr>
<tr>
<td>būrz, high.</td>
<td>būrz, high.</td>
</tr>
<tr>
<td>Comparative, bustir or burzstār.</td>
<td>bustīr.</td>
</tr>
<tr>
<td>āsān, small.</td>
<td>kēisātē, small.</td>
</tr>
<tr>
<td>Comparative, kastir.</td>
<td>kast'ar or kēisānt'ir.</td>
</tr>
</tbody>
</table>
SKETCH OF BALOCHI GRAMMAR.

The thing with which comparison is made is governed by the ablative preposition ash, ash, or chi, than, the corresponding eastern preposition being ash, ash, or šī. Thus:

(West) či marš chi ā mardā sharrtir-i, this man is better than that man.
(East) ash tō sak'tar-z, he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in ash tō nēx-z, he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as sakē (Eastern, sakā), very, may be used. The most common method is to use the comparative in some such phrase as (West) či dūrāšā sharrtir-i, this is better than all, or (East) ash tēqawī mast-iż, greater than all. In the west, the Persian suffix -tari (tari) is sometimes used, as in ēastari, the youngest.

PRONOUNS.—Pronouns, especially the personal pronouns, have, as in the Ghalchah languages, two forms of the genitive. The first is the ordinary genitive, corresponding to our ‘my,’ ‘thy,’ ‘his,’ and so on. The other is a genitive absolute, corresponding to our ‘mine,’ ‘thine,’ ‘ours,’ ‘yours,’ and so on. It is formed by adding the possessive suffix -ig, described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>I,</td>
<td>mā, ma, mā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>my,</td>
<td>manī, ma.</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>mine,</td>
<td>māny.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>me, to me,</td>
<td>mā, manā-rā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>me,</td>
<td>mā.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>we,</td>
<td>mā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>our,</td>
<td>māsī, maśī.</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>ours,</td>
<td>māsīg, maśīg.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>us, to us,</td>
<td>mā-rā, mā-rā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>us,</td>
<td>mā.</td>
</tr>
</tbody>
</table>

The old form of the nominative plural is māk, and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, māk-ū (not mā-ū), we are; māk-odū, we were.

The pronoun of the second person is declined as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>thou,</td>
<td>tū, tū, tū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>thy,</td>
<td>tū, tū, tū.</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>thine,</td>
<td>tū, tū.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>thee, to thee,</td>
<td>tū, tū, tū, tū.</td>
</tr>
<tr>
<td>Obl.</td>
<td>thee,</td>
<td>tū, tū.</td>
</tr>
</tbody>
</table>
Plur.

Nom. ye,  
Gen. your,  
Gen. Abs. yours,  
Acc.-Dat. you, to you,  
Obl. you,  

Western Dialect.  
Eastern Dialect.

shumā.  
shumāī.  
shumāīg.  
shumā-rā.  
shumā.  
shamā, shā.
shamāī, shāī.  
shamāīg.  
shamā-rā.  
shamā, shā.

As in the case of the first person, there is, in the east, an old form, shawāk'ī, of the nominative plural, which is used when the verb substantive is suffixed. Thus, shawāk'-ēθ, you are; shawāk'-ahā, you were.

There is no pronoun of the third person. The demonstrative pronouns are used in its place.

PRONOMINAL SUFFIXES.—The personal pronouns are often represented by pronominal suffixes. These are:—

Western Dialect.  
Eastern Dialect.

Sing. and Plur.
1st person -ū.  
2nd person -īt.  
3rd person -ē or ī.  
Plur. -ish.  

The forms for the first and second persons are very rarely used, but -ē (-i) and -ish of the third person are quite common. The eastern -ā, ī (first person) and ē (third person) appear to be used only with verbs. In the eastern dialect, the singular and plural of the third person are commonly confounded, and each is used indiscriminately for the other. In the western dialect, when -ē or -ish is added to a word ending in ā, the two contiguous vowels coalesce into ai. Thus, mālā (acc. sing.) + -ē becomes mālāi, his cattle, and lōgā (acc. sing.) + -ēsh becomes lōgāish, their house.

These suffixes are added to nouns to indicate the genitive or the dative. The above two are examples of the use to signify the genitive in the western dialect. For the eastern, we may quote girēx-i, a purchaser of it. For the dative, we may quote ruskāt-ā, (give) leave to him.

Most frequently they are used with verbs. If the verb is transitive, and is in one of the tenses formed from the present base, they indicate the object, direct or remote, if that object is not mentioned elsewhere in the sentence. Thus:—

(West) man a-kushān-ē (for kushā-ē), I will kill him.  
man a-girān-ish (for girā-ish), I will seize them.  
(East) mē kē-arān-ī (for kē-arē-ī), I will bring it.  
bar-ish, take them away.

branch; ma k'anant'-ā, if they do not agree to them (-a).

If the verb is transitive, and is in one of the tenses formed from the past participle, the suffix indicates the agent, i.e. the subject, if it is not expressed elsewhere in the sentence. Thus:—

(West) kutag-ē, he made, lit. made by him.
burtagant-ish, they carried (it) off, lit. carried off by them.
(East) ə k'uθa or k'uθa-ı, he made, lit. made by him.

jaba-ısh, they struck, lit. struck by them.

In the above examples, the suffixes are all attached to the verb, but this is not necessary. Such suffixes may be attached, exactly as occurs in the Ghalar languages, to any other word, usually a noun, in the sentence. Mockler gives a good example:—

vati ushtira gušä löjnän kutag-ə, or
vati ushtira gušai (gušä+ə) löjnän but, or
vati ushtira gušä löjnän-ə but, he (-ə) made it pendent on the neck of his camel.

DEMONSTRATIVE PRONOUNS.—There are two demonstrative pronouns, a proximate and a remote. The proximate demonstrative is thus declined:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ə</td>
<td></td>
<td>əš, ə, i.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ishî, əshî.</td>
<td></td>
<td>əšhî, əšhiyâ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ishîâ-râ, əshîâ-râ.</td>
<td></td>
<td>əšhiyâr.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ishî, əshî.</td>
<td></td>
<td>əšhiyâ.</td>
</tr>
<tr>
<td>Plur.</td>
<td>ə, əshâ.</td>
<td></td>
<td>əšhî, əšhâ.</td>
</tr>
<tr>
<td>Nom.</td>
<td>ishânî, əshânî.</td>
<td></td>
<td>əšhânî.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ishânîâ, əshânîâ-râ.</td>
<td></td>
<td>əšhâ-râ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>əshânî, əshânîâ-râ.</td>
<td></td>
<td>əšhânî.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ishânî, əshânî.</td>
<td></td>
<td>əšhânî.</td>
</tr>
</tbody>
</table>

The oblique case may be used for practically any case, including the dative. The accusative may have the form of the dative, or of the oblique case.

The remote demonstrative pronoun is thus declined:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ū</td>
<td></td>
<td>ū, ūh.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ūû, ūyî, ūhî, ūhiyati.</td>
<td></td>
<td>ūhî, ūhiyâ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ūû-râ, ūyî-râ.</td>
<td></td>
<td>ūhiyâr.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ūyî, ūhiyî, aiyâ.</td>
<td></td>
<td>ūhiyâ.</td>
</tr>
<tr>
<td>Plur.</td>
<td>ū, ūyî, ūhî.</td>
<td></td>
<td>ūhî, ūhâ.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ūyânî, ūhânî.</td>
<td></td>
<td>ūhânî.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ūyânî-râ, ūhânî-râ.</td>
<td></td>
<td>ūhâ-râ.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ūyî, ūhî.</td>
<td></td>
<td>ūhânî.</td>
</tr>
</tbody>
</table>

In the western dialect, there is a singular genitive absolute, ūyîg, or ūhîg, his. Probably also there is a plural ūyâng or ūhâng, theirs, but it is not mentioned either by Mockler or by Pierce. The initial ū of the western forms may be nasalized, as in the east. Thus, ū, he; ūhânî, of them.
The oblique case may be used for practically any case. The accusative may have the form of the dative or of the oblique case. The oblique case is often combined with a preposition into one word, as in (West) chi-māhā, for chi mā āhā, from among them; chāhiyā, for chi-āhiyā, from that.

To the two demonstrative pronouns, the particle ham is very frequently prefixed. It means 'even,' and is equivalent to the Hindi suffix -kā. Nominally, as in the case of -kā, it gives emphasis, as in ham-ā, this very; ham-ā or ham-ā, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that hamā or hamā means merely 'he,' 'she,' 'it,' or 'that.' The prefix ham is used in both dialects. In the east it is sometimes weakened to hāo, so that we get hamāk, hamāk, hamāk or hāo, and so on.

These compounds are of very frequent occurrence, and will often be met with in the following pages. They are declined exactly like the simple pronouns.

**RELATIVE.**—In both dialects, the relative pronoun is the Persian ki (Eastern, kī), which is not declined. Its declension is formed with the aid of another pronoun. Thus, (East) kī ēshiyā, whose, lit. who of this. The idiom is the same as that of Persian.

**INTERROGATIVE.**—The interrogative pronouns are kai (Eastern, kāī), who?, and chi (Eastern, chiē), what?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>kai.</td>
</tr>
<tr>
<td>Gen.</td>
<td>kāī.</td>
</tr>
<tr>
<td>Dat.</td>
<td>kāī-rā, kai-rā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kaiā.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>kai.</td>
</tr>
<tr>
<td>Gen.</td>
<td>kai-gāni.</td>
</tr>
<tr>
<td>Dat.</td>
<td>kai-gā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kai-gā.</td>
</tr>
</tbody>
</table>

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What ?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>chi.</td>
</tr>
<tr>
<td>Gen.</td>
<td>chi, chiā.</td>
</tr>
<tr>
<td>Dat.</td>
<td>chiā-rā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>chiā.</td>
</tr>
</tbody>
</table>

The plural is the same as the singular.
In the western dialect, there is *kujām, kutām, kudām, kujān, kutān, or kudān*, which? This, when used substantively, is thus declined:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kujām.</td>
</tr>
<tr>
<td>Gen.</td>
<td>kujāmi.</td>
</tr>
<tr>
<td>Dat.</td>
<td>kujāmiā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kujāmiā.</td>
</tr>
</tbody>
</table>

Similarly for the other forms. In the eastern dialect, there is *k'iθə or t'iθ, which?, what?, which is used only as an adjective.

**Reflexive Pronoun.**—The reflexive pronoun is *wat* (Eastern, *waθ*), self. The genitive means ‘own.’ It is thus declined:—

<table>
<thead>
<tr>
<th>Self.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Dialect.</td>
</tr>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Gen. Abs.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Obl.</td>
</tr>
<tr>
<td>Plur.</td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Obl.</td>
</tr>
</tbody>
</table>

This pronoun is employed, like the Hindi āp, to refer to the subject of the sentence. In the eastern dialect, *p'waθaθ or ma waθa* is used to mean ‘amongst themselves,’ etc. It is the equivalent of the Hindi āpas-mē. In the western dialect, the plural is the same as the singular.

*Jind, body, is also used in both dialects to mean ‘self.’

The following are additional pronominal forms from the west:—

- *kas, anyone, someone.*
- *har kas, everyone.*
- *hēch, hech, any.*
- *chhi, any.*
- *chant, how much? how many?*
- *bās, many.*
- *taθtē, some, a few.*

For the eastern dialect, we may quote:—

- *k'as, anyone, someone.*
- *har k'as, everyone.*
- *hēch', hēch'i, any.*
- *ch'i, any.*
- *ch'iθ-c'ar, ch'iθ-t'ar, how much? how many?*
- *bās, many.*
K'am, a few.
K'ardé, some.
T'o, other.
T'e, t'e, or a, all.
Drust', kull, las, the whole.

CONJUGATION.—Auxiliary Verbs and Verb Substantive.—Before dealing
with the active verb, it will be convenient to discuss the verb substantive, which is
also used as an auxiliary verb. This is used enclitically, and is attached as a suffix
to some other word in the sentence. It is conjugated as follows:—

Present, 'I am,' etc.

Western Dialect. Eastern Dialect.

Sing.
1. a, ̣a, or ̣a.
2. e.
3. int, in, or i.

Plur.
1. in, ̣e, an, or ̣a.
2. it, e.
3. ant, an, ̣a, or ̣a.

Past, 'was,' etc.

Sing.
1. ati, ati.
2. até.
3. at.

Plur.
1. atin, ati, atan, or ati.
2. atit, até.
3. atant, atan, ati.

After a long vowel, the initial a is liable to be dropped, as in dagar-ät for dagar-ät,
he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus,
(Western) man-ä, I am; tau-ä, thou art, and so on. But it must be remembered that
in the eastern dialect, when they are suffixed to the first or second person plural, the
pronouns take the forms makh and shawak, respectively (see pp. 343, 344). We thus
get the following conjugation in the cast:—

Singular. Plural.
1. man-ä, I am. makh-ä, we are.
2. tau-ä, thou art. shawak-äök, shawak-ä, you are.
3. 'ak-ä, he is. ̣ak-a, they are.

Similarly, for the past, we have:—

Singular. Plural.
1. man-ätök, I was. makh-ätök, we were.
2. tau-ätök, thou wast. shawak-ätök, you were.
3. 'ak-ök, ̣ak-ök, he was. ̣ak-a, they were.
The negative form of this verb is *neś* or *niś*, I am not, and so on.
Another form of the verb substantive, meaning 'to be,' 'to exist,' and connected with the Persian *hast*, is also used in the present and the past. Thus:—

'I am,' 'I exist.'

Sing.  
Western Dialect.  
1. astē or hastē.  
2. astē, hastē.  
3. ast, astint, astī, hast, hastint, hastī.  

Eastern Dialect.  
astē.  
astē.  
astē.  

Plur.  
1. astin, astē, hastin, hāstī.  
2. astī, astē, hastī, hāstī.  
3. astānt, astān, astā, hastānt, hastān, hastā.  
astē.  
astē.  
astē.

The past is apparently used only in the east. In the west, the past of *baiaq*, to be, is used instead, or the present may be used for the past, as in *yak mardehā-ra dō bach hastant*, to a certain man were two sons. In the cast it is thus conjugated:—

'I was,' 'I existed.'

Singular.  
1. astābē.  
2. astābē.  
3. astāb, astā.  

Plural.  
astābē.  
astābē.  
astāban.

This verb is used with the dative to express the meaning of 'have,' as in (western dialect) *manā hast*, there is to me, i.e. I have.

The negative is *niś* (East, *niśtā*), he is not, with a past (only East) *niśtā*, he was not, and so for the other persons.

**ACTIVE VERB.**—As in other Brānian languages, the conjugation of the verb is founded upon two bases,—a present and a past. The present base, commonly called the 'root,' is the same as the second person singular of the imperative, and may most easily be obtained by dropping the final *ag* (Eastern, *ay*) of the infinitive. Thus, from *kunag* (Eastern, *kunay*), to do, we get the present stem *kun-* (or *kun-*).

The formation of the past base, or past participle, is more varied. In the western dialect, many verbs form it by simply adding -*tag* to the present stem. Thus, from *prushag*, to break (intrans.), we get the present base *prush-* and a past base *prush-tag*. In the eastern dialect, the corresponding suffix in such cases is -*tay*, so that from *prushay*, to break, we get *prush-tay*. But, after a vowel, according to the general rule given on p. 338, this -*tay* becomes -*bay*, so that, e.g., from *biaq*, to become, we get the past base *bibay*.

Many verbs, mostly those corresponding to Persian verbs in -*idan*, add -*tag* (Eastern, -*ibay*). Thus the verb *rasag* (Eastern, *rasay*), to arrive (Persian, *rasidan*), has its past base *rasitag* (Eastern, *rasibay*).

In all these cases, the final *γ* of the past base, which is also the past participle, in the eastern dialect, is dropped when it comes at the end of the word, and is retained only when terminations are added. Thus, while we have *prush-tay-ā*, I broke, with vol. x.
the suffix -ā of the first person, we have p'rusht'a, not p'rusht'ay, he broke, because the third person singular of the past tense has no suffix. In the western dialect, the dropping of the corresponding final g is optional, so that we have prushtag or prushta, he broke. It is, however, always preserved before suffixes. Henceforth, I shall call the form with g or γ the long form, and that without g or γ the short form of the past participle.

The following list of the principal verbs with irregular past participles is compiled from the works of Pierce, Mockler, and Dames. The past participles are given in their short forms:

<table>
<thead>
<tr>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>āyag .</td>
<td>aṭha .</td>
<td>ḡ .</td>
</tr>
<tr>
<td>.......</td>
<td>.......</td>
<td>akṣ̄a .</td>
</tr>
<tr>
<td>(tukhunay)</td>
<td>(tukhata)</td>
<td>askʰ̄unay .</td>
</tr>
<tr>
<td>.......</td>
<td>.......</td>
<td>bōγ .</td>
</tr>
<tr>
<td>kaiag .</td>
<td>bīta, bīta .</td>
<td>bēγ̄ .</td>
</tr>
<tr>
<td>bandag .</td>
<td>basta .</td>
<td>baraγ .</td>
</tr>
<tr>
<td>burag .</td>
<td>burt'a .</td>
<td>baraγ .</td>
</tr>
<tr>
<td>bōjag .</td>
<td>bōţha .</td>
<td>bōţ̄aγ .</td>
</tr>
<tr>
<td>brējag .</td>
<td>brēţika .</td>
<td>brēţaγ .</td>
</tr>
<tr>
<td>bashkag .</td>
<td>bashkića .</td>
<td>bashk̄aγ .</td>
</tr>
<tr>
<td>.......</td>
<td>.......</td>
<td>bushk̄aγ .</td>
</tr>
<tr>
<td>chinag .</td>
<td>cīta .</td>
<td>chinay .</td>
</tr>
<tr>
<td>chōpag .</td>
<td>akhptə .</td>
<td>chōfay .</td>
</tr>
<tr>
<td>daioag .</td>
<td>data .</td>
<td>dāγ̄ .</td>
</tr>
<tr>
<td>dārag .</td>
<td>dāshka .</td>
<td>dāraγ .</td>
</tr>
<tr>
<td>dērag .</td>
<td>dērka .</td>
<td>dēnay .</td>
</tr>
<tr>
<td>dē śag .</td>
<td>dōta .</td>
<td>dōshay .</td>
</tr>
<tr>
<td>.......</td>
<td>.......</td>
<td>dōshay .</td>
</tr>
<tr>
<td>dranjug .</td>
<td>druika .</td>
<td>dranjay .</td>
</tr>
<tr>
<td>drushag .</td>
<td>druśhta .</td>
<td>druśhay .</td>
</tr>
<tr>
<td>.......</td>
<td>.......</td>
<td>garday .</td>
</tr>
<tr>
<td>gichinag .</td>
<td>gichita .</td>
<td>gíchinay .</td>
</tr>
<tr>
<td>.......</td>
<td>.......</td>
<td>gīshay .</td>
</tr>
<tr>
<td>gindag .</td>
<td>dīṭa, ċīta .</td>
<td>ginday .</td>
</tr>
<tr>
<td>Western Dialect.</td>
<td>Eastern Dialect.</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------------</td>
<td>-----------------</td>
<td>---------</td>
</tr>
<tr>
<td><strong>Infinitive.</strong></td>
<td><strong>Past Part.</strong></td>
<td><strong>Infinitive.</strong></td>
</tr>
<tr>
<td>giray</td>
<td>gipta</td>
<td>giray</td>
</tr>
<tr>
<td>grasdag</td>
<td>grasta</td>
<td>grasdag</td>
</tr>
<tr>
<td>gucajag</td>
<td>gucajka</td>
<td>gucajag</td>
</tr>
<tr>
<td>guashag</td>
<td>guasha</td>
<td>guashag</td>
</tr>
<tr>
<td>guasag</td>
<td>guasta</td>
<td>guasag</td>
</tr>
<tr>
<td>gofag</td>
<td>?</td>
<td>gofag</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gofag</td>
</tr>
<tr>
<td>silag</td>
<td>ishta</td>
<td>sily</td>
</tr>
<tr>
<td>ishkonag</td>
<td>ishkata</td>
<td>ashk'anay</td>
</tr>
<tr>
<td>janag</td>
<td>jata</td>
<td>janag</td>
</tr>
<tr>
<td>kanaq</td>
<td>kanta</td>
<td>kanaq</td>
</tr>
<tr>
<td>kapag</td>
<td>kopa</td>
<td>k'afay</td>
</tr>
<tr>
<td></td>
<td></td>
<td>k'afay</td>
</tr>
<tr>
<td>(badag)</td>
<td>(badila)</td>
<td>maqray</td>
</tr>
<tr>
<td>mishag</td>
<td>mistha</td>
<td>mishay</td>
</tr>
<tr>
<td>mirag</td>
<td>muta</td>
<td>miray</td>
</tr>
<tr>
<td>merag</td>
<td>mirita</td>
<td>miray</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mishay</td>
</tr>
<tr>
<td>nisbag</td>
<td>nishita</td>
<td>nibsa</td>
</tr>
<tr>
<td>nindag</td>
<td>nishita</td>
<td>ninday</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ninday</td>
</tr>
<tr>
<td>pachag</td>
<td>pata, palka</td>
<td>plashay</td>
</tr>
<tr>
<td></td>
<td></td>
<td>p'adding</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plashay</td>
</tr>
<tr>
<td>rechag</td>
<td>rethka</td>
<td>riashay</td>
</tr>
<tr>
<td>reasag</td>
<td>riata</td>
<td>reasay</td>
</tr>
<tr>
<td>reyag</td>
<td>rupta</td>
<td>rey'ag</td>
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<td>raugag</td>
<td>shata</td>
<td>raugay</td>
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<tr>
<td>rudag</td>
<td>rusta</td>
<td>ruya</td>
</tr>
<tr>
<td>runag</td>
<td>ruda</td>
<td>runay</td>
</tr>
<tr>
<td>sindag</td>
<td>sita</td>
<td>sitday</td>
</tr>
</tbody>
</table>

**SKETCH OF BALOCHI GRAMMAR.** 351
<table>
<thead>
<tr>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Infinitive.</strong></td>
<td><strong>Infinitive.</strong></td>
<td><strong>Past Part.</strong></td>
</tr>
<tr>
<td>söchay</td>
<td>sötkā</td>
<td>söchay</td>
</tr>
<tr>
<td>suchay</td>
<td>suška</td>
<td>sušhay</td>
</tr>
<tr>
<td>sumbay</td>
<td>subā, sumbāta</td>
<td>subay</td>
</tr>
<tr>
<td>shomōshay</td>
<td>shomōshkā</td>
<td>shomōshay</td>
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<tr>
<td></td>
<td></td>
<td>shast'āγ</td>
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<tr>
<td></td>
<td></td>
<td>shomōshk'āγ</td>
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<tr>
<td></td>
<td></td>
<td>shomōshk'āγ</td>
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<td></td>
<td></td>
<td>shubāγ</td>
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</tbody>
</table>

There is only one conjugation of verbs. It should, nevertheless, be remembered that, in the case of transitive verbs, the past participle is passive in signification, and that hence, in tenses of such verbs that are derived from the past participle, the subject must be put into the agent case, which in Balochi is the same as the oblique case, and the object put into the nominative. Thus, bādshahā ā mard kushtag (Eastern, bādshahā ā mard k'usht'a), the king killed that man, or, literally, by the king that man was killed. If the object is definite, and especially if it is a personal pronoun, it is usually put into the dative, instead of into the nominative, as in bādshahā manā-rū kushtag (Eastern, bādshahā manā k'usht'a), the king killed me, literally, by the king, with reference to me, it (impersonal) was killed (or killing was done).

Sometimes intransitive verbs are impersonal in these tenses, and are then treated as if they were transitive, as in bādshahā kandīta (Eastern, bādshahā k'andīta), the king laughed, lit. by the king it was laughed.

It follows that, in the western dialect, the first and second persons are not used in the case of the past tenses of transitive verbs. If the object is a noun in the nominative case, it is naturally in the third person, and the verb is in the third person too. If the object is a pronoun of the first or second person, it would be in the dative, and the verb, being used impersonally, would again be in the third person.
In the eastern dialect, this rule is also in vogue, but, optionally, the subject (in the agent case) may also be indicated in the conjugation of the verb, the terminations having the force of the agent case. For instance, instead of 

\[ ma\ kush't\a, \] by me killed, we may say \[ kush't\a'y\-\hat{e}, \] killed-by-me, both meaning ‘I killed.’

**Infinitive.**—The infinitive is a verbal noun. It is formed by adding \(-ag\) (East, -\(\text{-ay}\)) to the present base. Thus, \(kush-\text{ag}\) (East, \(kush-\text{ay}\)), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, \(kush\text{ag}\) (East, \(kush\text{ay}\)), on killing, a-killing, is employed to form the present definite and imperfect tenses. This oblique form is also used as an infinitive of purpose, and in many other senses corresponding to the Latin gerunds. Thus, as an example of the infinitive of purpose in the east, Dames gives:

\[ t\hat{e} \ ma\ kush\text{ay}\-\dot{a}xt\text{ay}\-\hat{e}, \] thou art come for my killing, \(i.e.\) thou art come to kill me.

For the west, Mookler gives several examples, of which one will suffice:

\[ \hat{a} n\text{ib}is\text{ag}\ h\hat{a}k\hat{a}-\hat{e}, \] he is perfect in writing.

**Future Passive Participle.**—This is formed by adding \(-i\) (East, \(-i\) or \(-\hat{a}\) or \(-ig\) (East, \(-iy\)) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in \(-\text{endus}\). Thus, \(\text{dar}ag\) (East, \(\text{daray}\) or \(\text{daray}\)), capable of being held, one who can be restrained; \(\text{kana}gig\) (East, \(\text{kana}g\text{iy}\)), necessary to be done.

**Present Participle.**—This indicates repeated action, and is formed, in the western dialect, by the addition of \(-\text{un}\), and, in the eastern dialect, by the addition of \(-\text{ana}\), to the present base. Thus, \(kush-\text{an}\) (East, \(kush-\text{ana}\)), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final \(-a\) of the short form of that participle to \(-iy\) or \(-iy\). Thus, the short form of the past participle of \(kush\text{ay}\), to slay, is \(kush't\a\), and from it we get \(kush't\text{iy}\) or \(kush't\text{iy}\), slaying, continuing to slay. The difference between \(kush\text{ana}\) and \(kush't\text{iy}\) is that the former means slaying repeatedly (at intervals), while the latter indicates continuous slaying.

**Past Participle.**—This has already been dealt with on pp. 349ff. It almost always ends, in the west, in \(-\text{ta}(\gamma)\), and, in the east, in \(-\text{ta}(\gamma)\) or, after a vowel, in \(-\text{\thetaa}(\gamma)\).

**Conjunctive Participle.**—This is formed by changing the final \(-a\) of the short form of the past participle to \(\delta\). Thus, \(kush\text{ta}\) (East, \(kush't\a\)), slain; \(kush\text{lo}\) (East, \(kush't\delta\)), having slain.

**Noun of Agency.**—This is formed by adding, in the west, \(-\text{ok}\), and in the east, \(-\delta\chi\), to the present base. Thus, \(kush-\text{ok}\) (East, \(kush-\text{ok}\)), a slayer, a murderer.

**Finite Tenses.**—The finite tenses of the Balochi verb fall into three groups:

A. Those formed from the present base.
B. Those formed from the past base, or past participle.
C. Those formed from the oblique infinitive.
They are as follows:—

A. Tenses formed from the present base:—

(1) Imperative.
(2) Present-Future.

B. Tenses formed from the past participle:—

(3) Past.
(4) Pluperfect.
(5) Habitual Past.
(6) Conditional.

C. Tenses formed from the oblique infinitive:—

(7) Present Definite.
(8) Imperfect.

We shall consider them in the above order. The model verb will be kushag (East, kushay), to slay. This verb is transitive. For the past tenses of the intransitive verb, the model verb will be rasag (East, rasay), to arrive.

The principal parts are as follows:—

<table>
<thead>
<tr>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive. kushag, obl. kushagā.</td>
<td>kushay, obl. kushayā, to slay, the</td>
</tr>
<tr>
<td></td>
<td>act of slaying.</td>
</tr>
</tbody>
</table>
| Future Passive kushagī, kushagīg. | kushayī, kushayā, kushayīy, (neces-
| Participle.                       | sary) to be slain.                |
| Present Participle.               | kushāno, slaying repeatedly.      |
| Past Participle—                  | kushī'iyā, slaying continuously.  |
| Long form. kushtag.               |                                   |
| Short form. kushia.               |                                   |
| Conjunctive kushī.                |                                   |
| Noun of Agency. kushōk.           | kushōk, a slayer.                 |

A.—Tenses formed from the Present Base, kush (East, kush).

(1) Imperative.—The second person singular of the imperative is the same as the present base. The second person plural adds -it in the west, and -ā or -ā in the east. We thus get:—

<table>
<thead>
<tr>
<th>Western Dialect.</th>
<th>Eastern Dialect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2. kush.</td>
<td>kush, slay thou.</td>
</tr>
<tr>
<td>Plur. 2. kushit.</td>
<td>kushō, kushō, slay ye.</td>
</tr>
</tbody>
</table>

The other persons are borrowed from the present-future. In the east, the singular imperative of dāy, to give, is dai, give thou.

As in Persian, the syllable bī is usually prefixed to the imperative, and is subject to the following rules:—

In the west, bī is the general form. If the verb begins with long ā, a y is inserted, as in bī-y-ā, come thou, from ā-y-ag, to come. If the verb begins with any
other vowel, then is only prefixed, as in b-il, permit thou, from ilaq, to permit. If the present base contains the vowel o or the diphthong aw, the prefix is bu. Thus from ranaq, to go, we have bu-ram, go thou. If the base begins with wa, as in waray, to eat, then we get a form like bör, eat thou. We thus get for the west, as optional forms of the imperative:

Sing. 2, bikush, slay thou.
Plur. 2, bikushit, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs waray, to eat, and ranaq, to go. If the verb begins with long a, then y is inserted, as in bi-y-a, come thou, bi-y-o(f) (with shortened a), come ye, from ay, to come. So bi-y-ar, bring thou. If the verb begins with i, only b- is prefixed, as in b-il, permit thou, from ilaq, to permit. From waray, to eat, we have ba-war, and from ranaq, to go, ba-ro or ba-ram. In these two words the stress-accent falls on the prefix.

The negative imperative is formed by prefixing ma instead of bi, etc. Thus, ma-kush (east, ma-k'ush), do not slay. If the verb begins with a or i, there are irregularities, as in (West) ma-y-a, (East) mi-y-a, do not come; (West) ma-y-il, (East) mail, do not permit.

(2) Present-Future.—This is the tense which is called ‘Aorist’ by Moekler and Dames. It is derived from the ancient present, and may be used as an indefinite present, as a future, or where we should use a present subjunctive. It is thus conjugated:

'Sl iay,' 'I shall sl a y,' 'I may sl a y,' etc.

Western Dialect. Eastern Dialect.

Sing.
1. kushā, kushē, kushē.
2. kushē.
3. kushit, kushi.

Plur.
1. kushē, kushē, kushē.
2. kushit.
3. kushant.

The forms of the first person singular in the west vary according to locality. For the east, kushē is not given by Dames, but occurs in the specimens. It will be observed that the first person singular and plural ends in a nasalized vowel. This nasalization becomes a full a if it precedes another vowel. Thus, if, in the west, we add the nominal suffix -ē, him, to kushē, I will slay, we get kushān-ē, I will slay him.

As in the imperative, this tense often takes prefixes, which are subject to the following rules:

In the west, the vowel a- is always prefixed, if the preceding word ends in a consonant or diphthong. It is also used, but not so often, after a vowel. If, therefore, we express the pronoun of the subject, we get the following:

Singul ar.
1. man a-kushē, a-kushē, a-kushē.
2. ta a-kushē.
3. a kushit, kushi.

Plural.
1. mā kushē, kushē, kushē.
2. shunā kushit.
3. a kushant.
Moreover, *k* is also prefixed to the verb, after the *-a*, if the verb begins with a vowel. Thus, man *a-k-āyā*, I come, from *āyāg*, to come; man *a-k-ilā* I shall permit, from *ilag*, to permit; man *a-k-ōśkālā*, I shall stand, from *ōśkālag*, to stand. If the verb is used with a future sense, *bi* is often prefixed, as in the Imperative, instead of *k*. Thus, *biy-āyā*, I shall come.

In the east, the prefixed *a*- does not seem to be used. But, if a verb begins with a vowel, *k*- is prefixed, or *bi*- may be used, as in the imperative. Thus, mā *k'-ā* or mā *bi-y-ā*, I shall come, from *āy-, to come; mā *k'-ilā* or mā *b-ilā*, I shall permit, from *ilāg*, to permit; and so on for the other persons.

Some verbs are irregular in the third person singular, which in the above paradigm ends, in the west, in -it or -i, and, in the east, in -iθ or -i.

In the west, many bases ending in *n* or *r* or in a vowel or diphthong drop the *i* of -it, so that the third person singular simply ends in -i. If the base ends in *r*, the root-vowel is also, if possible, lengthened. Mockler gives the following examples:

<table>
<thead>
<tr>
<th>Verb</th>
<th>3 sing. pres.-fut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>grē-gi to weep</td>
<td>āgrēt, he will weep.</td>
</tr>
<tr>
<td>dai-ag to give</td>
<td>ādāt, he will give.</td>
</tr>
<tr>
<td>baiz-ag to be</td>
<td>ābīt, he will be.</td>
</tr>
<tr>
<td>rau-ay to go</td>
<td>āraut, he will go.</td>
</tr>
<tr>
<td>jan-ag to beat</td>
<td>ājant, he will beat.</td>
</tr>
<tr>
<td>war-ag to eat</td>
<td>āwārt, he will eat.</td>
</tr>
</tbody>
</table>

Similarly, in the eastern dialect, the *i* of -iθ is dropped under very similar rules. But, according to the phonetic rules of this dialect, the θ becomes *f* when it follows a consonant. As in the western dialect, a short vowel before a final *r* of the base is lengthened here also. Dames gives the following examples:

<table>
<thead>
<tr>
<th>Verb</th>
<th>3 sing. pres.-fut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi-ay, to be,</td>
<td>ābīθ, <em>bi</em>, he will be.</td>
</tr>
<tr>
<td>rau-ay, to go,</td>
<td>ārōθ, rō, he will go.</td>
</tr>
<tr>
<td>dā-ay, to give,</td>
<td>ādāθ, dā, he will give.</td>
</tr>
<tr>
<td>sī-ay, to swell,</td>
<td>āsīθ, he will swell.</td>
</tr>
<tr>
<td>k'en-ay, to do,</td>
<td>āk'ant, he will do.</td>
</tr>
<tr>
<td>jan-ay, to beat,</td>
<td>ājant or jāθ, he will beat.</td>
</tr>
<tr>
<td>gir-ay, to take,</td>
<td>āgīrθ, he will take.</td>
</tr>
<tr>
<td>bar-ay, to take away,</td>
<td>ābārθ, he will take away.</td>
</tr>
<tr>
<td>war-ay, to eat,</td>
<td>āwārθ, he will eat.</td>
</tr>
</tbody>
</table>

It may be noted that the terminations of the present-future closely agree with the present tense of the verb substantive. The principal difference is in the third person singular. In the verb substantive, this is, in the west, *int, in*, or *i*, and, in the east, *ā*. In the present-future, the termination is -it or -i in the west, and -iθ or -i in the east.

**B.—Tenses formed from the Past Participle.**

(3) **Past.**—This tense is also used as a perfect.

In the west, for transitive verbs, the third person alone is used, in the singular or plural according to the number of the object, the subject being in the agent case. It
will be remembered that the past participle, which is identical in form with the third person singular of the past tense, ends in -ag (long form) or -a (short form). When used in the past tense, the final a of the short form may optionally be dropped, so that for the third person singular we get kushtag, kushtā, or kusht, the plural being kushtagant or kushtant. We thus get, for the conjugation of the past tense of a transitive verb in the west, the following:

\[
\begin{align*}
\text{man, lāv, āyā, mā,} & \quad \text{kushtag, kushtā, or kusht} \\
\text{shumā, or āhā} & \quad \{ \text{I, thou, he, we, you, or they} \\
& \quad \text{slew, or has or have slain,} \\
& \quad \text{him, her, or it.}
\end{align*}
\]

\[
\begin{align*}
\text{man, lāv, āyā, mā,} & \quad \text{kushtagant or kushtant} \\
\text{shumā, or āhā} & \quad \{ \text{I, thou, he, we, you, or} \\
& \quad \text{they slew, or has or have} \\
& \quad \text{slain, them.}
\end{align*}
\]

Still referring to the west, the past tense of an intransitive verb is conjugated fully, the terminations of the present-future being added to the past participle, except in the third person singular, which takes no termination. We take the verb rasag, to arrive, past participle rasitag or rasita, as the model of an intransitive verb. It is conjugated as follows in the past tense:

'I arrived,' or 'I have arrived,' etc.

\begin{itemize}
  \item \text{ Singular.} \\
  1. \text{man rasitagā or rasitaś (-ā, -ā).} \\
  2. \text{tāl rasitagē or rasitā.} \\
  3. \text{ā rasitag, rasita, or rasitā.}
\end{itemize}

The use of a form with or without the \( g \) depends mainly on locality. The forms with \( g \) are the most usual.

In the east, the conjugation of the past tense differs somewhat from the foregoing. In the transitive verb, either the past participle alone is used, or else the tense is conjugated as if it were the past tense of an intransitive verb, the persons referring to the subject, although that is in the agent case. Of the two forms of the past participle, the short form, without the \( γ \), is always used when no termination is added, while either the long form, with the \( γ \), or the short form, without it, may be used when terminations are added.

When the participle is used alone, it is employed only in the singular,—not, as in the west, in the singular or plural according to the number of the object.

We thus get the following conjugation of the past tense of a transitive verb in the eastern dialect:

\[
\begin{align*}
\text{Either:} \\
\text{mā, tān, āhīyā, mā,} & \quad \text{kushtā} \\
\text{shawā, or āhāni} & \quad \{ \text{I, thou, he, you, or they slew, or has or} \\
& \quad \text{have slain, him, her, it, or them.}
\end{align*}
\]

\[
\begin{align*}
\text{or else:} \\
\text{'}\text{slew, or 'I have slain,' etc.}
\end{align*}
\]

\[
\begin{itemize}
  \item \text{ Singular.} \\
  1. \text{mā kusht'āyā.} \\
  2. \text{tān kusht'āyē.} \\
  3. \text{...}
\end{itemize}
\]

\[
\begin{itemize}
  \item \text{ Plural.} \\
  1. \text{mā kusht'āyā.} \\
  2. \text{shawā kusht'āyē.} \\
  3. \text{āhāni kusht'āyant.}
\end{itemize}
\]

\[3 A 2\]
When pronominal suffixes are added to the first or to the third person plural, there are additional irregular forms in the case of this tense. We find k'ušht'ayātā or k'ušht'ayātā, we slew, or have slain; and k'ušht'ayantē, they slew, or have slain.

(With the short form of the past participle.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. má k'ušht'ē or k'ušht'am.</td>
<td>má k'ušht'āb or k'ušht'ām.</td>
</tr>
<tr>
<td>2. t'au k'ušht'āe.</td>
<td>shawā k'ušht'āe.</td>
</tr>
<tr>
<td>3. āhiyā k'ušht'ā.</td>
<td>āhāni k'ušht'antē.</td>
</tr>
</tbody>
</table>

The intransitive verb presents no difficulties. It will suffice to give the conjugation with the long form of the past participle. The subjects, of course, are in the nominative case.

I arrived,' 'I have arrived,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. má rasītāyā.</td>
<td>má rasītāyā.</td>
</tr>
<tr>
<td>2. t'au rasītāyē.</td>
<td>shawā rasītāyē.</td>
</tr>
<tr>
<td>3. ā rasītha.</td>
<td>ā rasīthantē.</td>
</tr>
</tbody>
</table>

Except in the third person singular, Dames does not give any example of the past of an intransitive verb formed from the short form of the past participle.

(4) Pluperfect.—This is formed by adding the past tense of the verb substantive to the perfect participle. The compound is then treated exactly as in the past tense.

In the western dialect, the third person singular of the past tense of the verb substantive is at, and the plural of the same is atant, atan, or atā. Added to kushtag or kushta, we get, for the singular, kushtag-at or kusht-at, and, for the plural, kushtag-atant or kusht-atant. The tense is therefore:

\[
\text{man, t'au, āyā, má, shumā, or āhā} \quad \text{kushtag-at or kushtat} \quad \{ \text{I, thou, he, we, you, or they had} \}
\[
\text{I, thou, he, we, you, or they had} \quad \text{slain him, her, or it.}
\]

Similarly, for the western intransitive verb, we have:

'I had arrived,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. man rasītagatē (or -atē) or</td>
<td>má rasītagatin (or -atē) or</td>
</tr>
<tr>
<td>rasītatē, etc.</td>
<td>rasītatān, etc.</td>
</tr>
<tr>
<td>2. t'au rasītagatē or rasītatē.</td>
<td>shumā rasītagatī (or -atē)</td>
</tr>
<tr>
<td>3. ā rasītagat or rasītat.</td>
<td>ā rasītagatant (or -atē)</td>
</tr>
</tbody>
</table>

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being ādā, I was:

'I had slain,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. má k'ušht'ayadā.</td>
<td>má k'ušht'ayadhū.</td>
</tr>
<tr>
<td>2. t'au k'ušht'ayadhē.</td>
<td>shawā k'ušht'ayadhē.</td>
</tr>
<tr>
<td>3. āhiyā k'ušht'ayadhē.</td>
<td>āhāni k'ušhtayadantē or k'ušht'ayaden.</td>
</tr>
</tbody>
</table>
So, for the intransitive verb, we have:—

‘I had arrived,’ etc.

Singular.
1. mā rasīdayādē.
2. t'au rasīdayādē.
3. ā rasīdayādē.

Plural.

mā rasīdayādē.
shawā rasīdayādē.
ā rasīdayādē or rasīdayāban.

(5) Habitual Past.—This tense is only recorded for the eastern dialect. It is used as a habitual past and also as a conditional past. It has two forms. The first form is simply the short form of the past participle, with the final a dropped. Thus:—

\{ \begin{align*}
mā, t'au, āhiyā, mā, & \text{ \textit{kusht} } \text{I, thou, he, we, you, or they used to slay, or} \\
shawā, or āhānī & \text{would have slain, or (if) I, thou, etc. had slain,} \\
\end{align*} \}

The second form is made by adding the past tense of the verb substantive to the short form of the past participle. It thus corresponds to that form of the western pluperfect, which is based on the short form of the past participle. It is thus conjugated:—

‘I used to slay,’ ‘I would have slain,’ ‘(if) I had slain,’ etc.

Singular.
1. mā kusht'ōdā.
2. t'au kusht'ōdē.
3. āhiyā kusht'ōdē.

Plural.

mā kusht'ōdā or kusht'ōdām.
shawā kusht'ōdē.
āhānī kusht'ōdē.

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, mā rasīdā, or rasiyādē, I used to arrive, I would have arrived, or (if) I had arrived, and so on.

(6) Conditional.—This is a conditional past, and therefore agrees with the preceding tense in one of the latter’s meanings. It is also used as a past optative.

In the transitive verb it does not change for person, but agrees with the object in number. It is made by substituting ə in the singular, and ēvant (Eastern, ēnē) in the plural for the final a of the short form of the past participle. Thus:—

Western Dialect.

\{ \begin{align*}
\text{man, t'au, āyā, mā,} & \text{ kushtē} \\
\text{shawā, or āhā} & \text{(if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.} \\
\end{align*} \}

Eastern Dialect.

\{ \begin{align*}
\text{man, t'au, āyā, mā,} & \text{ kushtēvant} \\
\text{shawā, or āhā} & \text{(if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.} \\
\end{align*} \}

\{ \begin{align*}
\text{mā, t'au, āhiyā, mā,} & \text{ kushtē} \\
\text{shawā, or āhānī} & \text{(if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.} \\
\end{align*} \}
BALUCHI.

Eastern Dialect.

ma, t’av, ahiyā, mā, shuovā, or ahañi} k’ush’t-enā
(if) I, thou, he, we, you, or they
had slain them; or I, thou, etc.
would have slain them; or
would that I, thou, etc. had
slain them.

As for the intransitive verb, in the west, this tense is conjugated in full, the above
forms being used as the third person. Thus:

‘(If) I had arrived,’ ‘I would have arrived,’ or ‘would that I had arrived,’ etc.

Singular.
1. man rasitēnā.
2. tuu rasiṭēnā.
3. a rasiṭē.

Plural.
ma rasiṭēnin, rasiṭēnī.
shumā rasiṭēnil.
ā rasiṭēnant.

But, in the eastern dialect, it is the same as in the transitive verb. Thus:

ma, tuu, or a rasiṭē (if) I, thou, or he had arrived; or I, thou, or he would have
arrived; or would that I, thou, or he had arrived.

ma, shuovā, or a rasiṭēnā (if) we, you, or they had arrived; we, you, or they
would have arrived; or would that we, you, or they had arrived.

This tense may optionally take the prefix bi as in the imperative and aorist. It
takes the negative ma, not na.

C.—Tenses formed from the Oblique Infinitive.

The oblique verbal noun, or oblique infinitive, ends in -agā (East, -ayā), and this is
combined with the verb substantive to form a present definite and an imperfect, exactly
equivalent to the English ‘I am a-slaying,’ ‘I was a-slaying.’ This is most clear in
the western dialect. In the eastern, the forms are more contracted.

(7) Present Definite.—This is conjugated as follows:

Western Dialect.Eastern Dialect.

Sing.
1. kushagāyā. k’ushayā.
2. kushagāyē. k’ushayē.
3. kushagāyi, kushagāyin, kushagāyī. k’ushayē.

Plur.
1. kushagāyin, kushagāyī. k’ushayānā, k’ushayē, k’ushayānī, k’ushayānīm.
2. kushagāyil, kushagāyē. k’ushayānd, k’ushayādē.
3. kushagāyan, kushagāyan, kushagāyā. k’ushayant’, k’ushayan, k’ushayē.

(8) Imperfect.—The imperfect is similarly made with the past tense of the verb
substantive. Thus:

Western Dialect.Eastern Dialect.

Sing.
1. kushagāyatā, kushagāyatā. k’ushayatā.
2. kushagāyatē. k’ushayatē.
3. kushagāyāt. k’ushayāt, k’ushayāt, k’ushayā.
SKETCH OF BALOCHI GRAMMAR.

Western Dialect. Eastern Dialect.

Plur. 1. kushagayatin, kushagayati, kushayaothū. 2. kushagayatil, kushagayatē. kushayaothē.

2. kushagayatan, kushagayatā. kushayaothant.".

3. kushagayataunt, kushagayatalā. kushayaothant'.

Passive Voice.—This is not often used, and the two dialects differ in their modes of expressing it.

In the western dialect, the infinitive, or verbal noun, is sometimes used with the verb baig, to be, which is then conjugated throughout. Thus, mu kushag a-bā, I shall be slain. Or we may say manā kushit, he will slay me, to express the same idea. There are also other ways of expressing the passive, for which the reader is referred to Moekler’s grammar.

In the eastern dialect, there are various ways of forming the passive. By one method, evidently borrowed from the Indian Lahnda, -ij is added to the present base, as in kushāj from kush-. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, kushājana, may also be formed from it.

As only transitive verbs can become passive, and as the past participle of a transitive verb is passive in signification, it also can be used as a past passive base. In this way the perfect acquires the force of a passive present. Thus, the perfect kush't'a ā means ‘I have killed.’ But, if we take the termination ā as meaning ‘me,’ not ‘I,’ it means ‘has killed me,’ or ‘I am being killed.’

Or, again, a fresh passive participle may be made from the short form of the ordinary past participle, by changing the final a to iyā or iyā. Thus, from kush't'a, we get kush't'iyā or kush't'iyā, from which the usual tenses may be formed. For further particulars, Dames’s grammar should be consulted.

Causal Voice.—In the western dialect, the causal voice is generally formed by adding -dōn to the present base; thus forming a new present base, which is regularly conjugated. Thus, from kushag, to slay, we have the present base kush-, from which we get the causal infinitive kushānag, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding -dōn, -dūn, or -īn. Thus, from rasag, to arrive, we get rasānag, rasānag, or rasēnag, to cause to arrive, to send. Moekler adds the following irregular causals and transitives, in which the original vowel is lengthened:—

- gwetag, to pass over; gwāzēnag, to carry across.
- tachag, to run; tāchag, to gallop (a horse).
- wapsga, to lie down; wāpēnag, to lay down.

In the eastern dialect, -ain is added to the present base to form a causal. Thus, from kushay, to slay, we get kushainay, to cause to be killed. Dames gives the following irregular causals:—

- osh't'ey, to stand; osh't'alainay, to set up.
- ninday, to sit; nisht'ainay, to lay down, to spread out.
In the following, the root vowel is lengthened in the causal:—

sushay, to burn (intr.);  səshəy, to burn (tr.).
t'ashay, to run, gallop;   təshəy, to gallop (a horse).
t'ushay, to faint;         təshəy, to extinguish.

**Compound Verbs.**—Potential compound verbs are made in both dialects by taking the short form of the past participle, and eliding the final a. Thus, from kushtə (Eastern, k'usht'a), slain, we get kusht (East, k'usht'). To this kanag (East, k'anay), to do, is added, and conjugated throughout. Thus, kusht kanag (East, k'usht' k'anay), to be able to slay.

In the East, the same apocopated past participle may also be used with biay, to be, to become, which in this case means ‘to be possible,’ or ‘to be able.’ Thus, k'usht' biay, to be possible to slay, to be able to slay.

**INDECLINABLES.**—**Adverbs.**—Lists of these are given in the grammars, and only a few typical examples will here be given.

Western Dialect. Eastern Dialect.

nī, ni, ni, now.

kadek, kadek, when?

maroohi, maroohi, today.

zi, yesterday.

bānyā, tomorrow.

ēs, here.

ōs, there.

ba k'ū, where?

pōs, hither.

pōs, thither.

t'ēgo, whither?

shōs, hence.

shōs, thence.

ash-k'ō, whence?

ēr, down.

p'ar-chē, why?

ash-idā,

ash-ōdā,

par-chi,

In the East, adverbs are formed from adjectives by the addition of iyā, iyā, or iyā, as in the following examples taken from Damess’s grammar:—

ganda, bad,  gandayiyā, badly.

jauvā, good,  javaniyā,  javanixā, well.

sak, strong,  sakiyā, sakiyā, very.

There are probably similar terminations in the western dialect, but they are not mentioned by Pierce or Mockler.

The negative is na, but with the imperative and conditional ma is used. See pp. 355 and 369.

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¹ Compare Hindi baam-śa mohā banta. It is not possible by me, i.e. I cannot do it.
Prepositions and Postpositions.—As explained on p. 341 prepositions govern the oblique case, and postpositions the genitive case. The following are the more important prepositions:—

Western Dialect.  
ash, aoh, shi, chî.  
qõ.  
jar, pa.  
man, mā.

Eastern Dialect.  
ash, aoh, shi, from.  
gõ, with.  
p‘a, for.  
mā, mā, in, into.

The following are the more important postpositions:—

Western Dialect.  
sarā.  
gvarā.  
lāpā.  
dēmā.  
pudā.  
Eastern Dialect.  
sarā, on.  
gvarā, near, with.  
lāpā, in, the middle of.  
dēmā, before.  
pudā, behind.

Conjunctions.—The principal are:—

Western Dialect.  
ō.  
balē.  
agar.  
gudā.  
ki.  
Eastern Dialect.  
ō, and.  
balē, but.  
ki, if.  
gudā, and, then.  
ki, that.

Interjections.—

Western Dialect.  
au, hau.  
na, nā, innā.  
Eastern Dialect.  
au, balē, yes.  
na, innā, no.

The following specimens of Balōchī come from the District of Karachi, and are in the western dialect described in the preceding pages. It is reported to be spoken by about 10,000 Balōches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original ‘Makrān,’ and the speakers come from Makrān. In other parts of the Karachi District, the eastern dialect is employed. The only point to note is the dropping of the initial wa in varē, we may eat, which appears as ṛē.

Although Balōchī has properly speaking no written character of its own, it is occasionally written in the Persian character. In order to show how the western dialect looks when so written, the first specimen is given in that character as well as in the Roman. The spelling of final vowels is here somewhat capricious, short vowels being often written as long, and vice versâ. Thus we have ẁāṃ for ENTICOD, ṛ, for ENTICOD, ṋ, for ENTICOD, and ODULE for ODULE. There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.
[No. 1.]

ERANIAN FAMILY.

BALOCHI.

WESTERN (MAKRANI) DIALECT.

DISTRICT KARACHI.

SPECIMEN 1.

یک مردمیارا درچه هستند - چیاپانی کسانی روزی بوتا گوشت
او منی یپ چی مالا هر بیر که میتک بست مانارا بری - آفیا وتی
مال آبانکا بیرکت دوتم کمی روچ گئ کستی را پینی مال
درست هورنور کت و به دبرین دیبان شت - گئا وردانی مال به
لنگریا گارکت - هر ونگیکه درستین مال هکک گت چاپیا گئا هما ملکه
سکین فلکی کیت - آفییتا روزگار نگ بیت - گون هما ملکه مرتین
یشته لکت - همیا من روزی زمینا هیکانی چارتینا دوشت - هر برچی که
هیکن روزت هماهیا به رشدیا ورنتی رویا لابی - بلی که هیچ
ندارت - هر ونگیکه روت سارکت هما وردنی گوشتی که مزنی گته چنگرا
هزمانگانی گرو دارن به تروک حسن که سوژنیت - من شریده من
من نی بته کتیہا روان و روانو گوشانی که او منی بیت من هدنده
گنهاگان و نگی هم - نی منی لاق کتین که من روزا بیت نئی چکیا
حسب کنان - نی منارا چئگی هزمانگان نفران به یکیا حساب بک
گئد پادارکا و یپ نیکا سر یپ - بلی آن سکین دیت که یتف
دیت - یپار بگ بیت - و میدوزا یپ - گلگش نت و سپاسی.
چکتی - چکا گروشت که او ممنی بیت من هداونده گنگگاران و تلی هم - من انگراکا نه رسگان که رتا نتی چک حساب کنار - بیلی پتا رتی نفران گروشت که شورش پرداک گر پیارت و پرداشتن - و دستا مندرگنی پدیتی و کوشان بادان پلدیتی - بینائت که رین و شدامی کنین - پریما که مهنی ای پچ مرگت بدی زندگ پیتی - او گر پیدگت و گندگ پیتی - او وشیلا لفتنت *

* هما وهمی گلیشی مسترین پچ من گنگگان - که انگرا لوا نزیک رستی آومی نازیک و ناج کشتن - همیکیا آومیکا - سپریا یک گنگگار اهلوت و جست کت که ای چه حیینی ؟ آومیا گروشت که نتی برات - انگا و نتی بیتی شادگانی گت پریما که آ یه همیر و مینا سپریت - آهییا زهار انگا - نیا نیکی نکه - همی سبیا پت ثنا در انگا و آهییا منت کت - آهییا پتارا جواب دات که پچارکا انگروش سالن که من نتی هزمتا کنیان - همیبری نتی دیما نه پرگت - گذار همیبری تو منارا بیک شنیکی هم ندانا که من گن ونی بیلیان وششلی پکنیان - بیلی نتی ای بچا بشیا یتی مال گون فصبعگان گار کت - و آنگک رسی - تو پیرما دیانگی

* گنت - گذار گروشتی که از مرنی پچ تو یکا مهنی گریازی - و یزیکه منارا هستن درست پیتیکت - همی هبیر آفتین که وشلی پکنیان - و وشلی پیتی - پریما که نتی برات مرگت و آ پیدا زندگ پیتی - او گر پیدگت و پیدا دس کیت *

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ERANIAN FAMILY.

BALOCHI.

WESTERN (MAKRANI) DIALECT.

DISTRICT KARACHI.

SPECIMEN I.

Yak-mardumea-ra do bach hastant. Chi-mahu kastarinoa
One-man-to two son are. From-among-them by-the-youngest
watti-pitaa-ra gwsat, 'O mani pit, chi mala har bahar
his-own-father-to it-was-said, 'O my father, from the-property all share
ki manig bit, manaa-ra bi-dai,' Ahiyaa watti mal ahaa-ra
which mine may-become, me-to give.' By-him his-own property them-to
bahar kut dat. Kamae-roeh-guud kastara-bachaa watti
division was-made was-given. After-day-after by-the-younger-son his-own
mal drust hor-tur kut, o pa-diraa-deh shut. Guuda odh
property all collected was-made, and to-far-countries he-went. Then there
watti mal pa landari gaa gur kut. Har-wakee-ki drustaa
his-own property in debauchery lost was-made. At-the-time-that all
mal halak kut, chahiyaa-guud hamaa-mulka sakk-a-dukale
the-property destroyed was-made, from-that-after in-that-country a-severe-famine
kapt. Ahiyaa roozgaa tang bit. Gana hamaa-mulka
fell. Of-him the-livelihood contracted became. With Of-that-country
mardume pusha-lagita. Hamaayaa maa-wati-zaminia hikami charaaaga
a-man he-followed. By-him in-his-own-land of-swine for-feeding
daaft. Har bucho ki hikaa wartaat, hamaa-hiaya
he-was-kept. Whatever dried-grass which by-the-swine eaten-was, by-him
pa washdiiiia wartaat-i, watti-lapa puriia. Bala kasaa
with pleasure it-eaten-was-of-it of-his-own-belly for-filling. But by-anyone
heech na dat. Har-wakee-ki watti sar kut,
anything not was-given. At-the-time-that of-himself consciousness was-made,
hama-wahdi gwashti ki, 'mani-pita chinkara-hizmaagaran-gware
at-that-time it-was-said-by-him that, 'of-my-father of-how-many-servants-with
buz nagan pa waraga hastii, ki sar-karaat; man shudayaa
much bread for eating is, that they-have-over-and-above; I by-hunger
miraa. Man ni pita nemayya rawaa, o rawano
die. I now of-father in-the-direction will-go, and having-gone
Western (Maigrani) Dialect.

Gwashāni ki, "O mani pit, man Hudāwanda gunahgār-š, o I-will-say-to-him that, "O my father, I of-God sinner-am, and taī hum; ni mani laik na-š ki man wata-rā pa taī of-thee also; now of-me fiti not-it-is that I myself-for upon thy chukkā hisāb kanā. Ni manā-rā ohu-watā-hizmatgār-še-nafarā sonship account may-make. Now me-to from-thine-own-attendant-servants pa yakā hisāb bi-kan." Guđa pād-ātk o pit nēmagā on one account make." Then he-arose and the-father in-the-direction sar-gipt. Balē ā sakkā dir-at, ki pītā dit. set-out. But he great distance-was, that by-the-father he-was-seen.

Pītā-rā basag bit, ō maidānā-abut, ō gulaish kut, The-father-to compassion became, and he-ran, and embrace was-made, ō dem-i chukit-i. Chukkā gwasht ki, 'O mani pit, and fuće-his was-kissed-by-him. By-the-son it-was-said that, 'O my father, man Hudāwanda gunahgār-š, o taī hum; man inkarāgā na I of-God sinner-am, and of-thee also; I so-much not rasitāgā ki wata taī chukk hisāb kanā.' Balē pītā have-arrived that myself thy son account I-may-make.' But by-the-father wata-nafarā gwasht ki, 'sharrā pōshāki-gud bi-ārit o to-his-own-servants it-was-said that, 'good wearing-robe bring-ye and bi-pōshāt-š; ō dāsā mundri gē bi-dait-i, ō kanāhā pādā put-ye-on-him; and on-the-hand a-ring give-ye-to-him, and shoes on-the-feet bi-dait-i. Bi-āit, ki ō rā washdili kanā; parchiā give-ye-to-him. Come-ye, that wo-may-eat rejoicing wo-may-make; because ki mani ē bach murtagat, padā zindag bita; ō gār bitagat, that my this son had-died, again alive became; and lost had-become, 'ō gindag bita.' A washdiliā lagitant. and found became.' They on-rejoicing were-devoted.

Hamā-wahdi āhiyā mastarē bach mà dagārāt. Ki atka, At-that-time his greater son in-the-fields-was. When he-came, lōga nizik rasit-i. Āhiyā nāzēk ō nači shakuntant. of-the-house near he-arrived-at-his. By-him song and dance were-heard.

Hamikia āhiyā yāk-maukārē-rā lotīt, ō just kut For-this-reason by-him one-a-servant-to it-was-called, and enquiry was-made ki, 'ē chi sabābār-i?' Āhiyā gwasht ki, 'taī brāt atka, that, 'this what cause-is?' By-him it-was-said that, 'thy brother came, ō tait-pītā shādkāmī kuta, parchiā-ki a pa hair ō salāmati and by-thy-father feasting was-made, because-that he on welfare and safety rasitā.' Āhiyā-rā zahr atka. Tahā ni-y-atka. Hamē-sababā pit arrived.' Him-to anger came. Within not-he-came. For-that-cause the-father
danedar atka, o ahia rā miinat kuta. Ahia pita rā outside came, and him-to supplication was-made. By-him the-father-to jawāb dāt ki, bi-chār ki inkarā sālā ki man tait-hizmatā answer was-given that, see that for-so-many-years that I in-thy-service kanā; hijbar tait demā na taritā; gudā hijbari do; at-any-time of-thee before not did-I-turn-round; then at-any-time tau manā rā yak shinikē ham na datā, ki man gōn wati by-thee me-to one a-kid even not was-given, that I with my-own belā washdili bi-kanā. Balē taiti-bachā taiti māl gōn kahbāgā friends rejoicing may-make. But by-thy-this-son thy property with harlots gār kuta, o atkag rasita tau padāhiya shādkāmī lost was-made, and he-came he-arrived by-thee on-account-of-him feasting kuta.' Gujā gwashti kā ki, 'O mani bach, tau yak-kashā mani was-made.' Then it-was-said-by-him that, 'O my son, thou always of-me gwarā-e, o har-chī ki manā rā hastī, drust taugant; hanē habar with-art; and whatever that me-to is, all thine-is; this speech lākā ki washdili bi-kanā o washdil bi-hī; pachia proper-is that rejoicing we-may-make and happy we-may-become; because ki tait brāt murtagat, o ā padā zindag bita; o gār that thy brother had-died, and he again alive became; and lost bitagat, o padā das kapt.' he-had-become, and again to-hand he-fell.'
The following specimen of the Makraní dialect of Balochi, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balochi poetry that has been hitherto collected has been in the eastern dialect. Regarding this, Mr. Dames¹ says: —

"I have not been able to discover any poems in Makran Balochi. They must exist among the tribes of Makran and Persian Balochistan, and it may be hoped that some official or traveller who has access to those regions will take the trouble to record some of them before they are lost."

The present specimen belongs to the class of epic ballads dealing with the early wars and settlements of the Baloches, of which a number of examples in the eastern dialect will be found in Mr. Dames's work. Like other poems of the kind it begins with the battle of the Karbalâ, in which Yazid slew Husain, the son of 'Ali, in the year 680 A.D. According to the Baloch story, which is probably mythical, the Baloches of that period inhabited Ḥalab, or Aleppo, and fought at Karbalâ on the side of Husain. After Husain's death they migrated to Sistân (Seistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kêch-Makran, and gradually journeyed eastwards into their present seats in Sind and North Balochi-stân. These migrations are depicted in numerous ballads, of which the present specimen is an example. Like others of its kind, it begins with a reference to the death of Husain at the hands of Yazid, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Lâristân in Persia.

These poems are handed down by word of mouth, and the texts are naturally often corrupt. The present specimen is no exception, and, as received, some of it was unintelligible. Owing to the fact that it is an example of a ballad in the western dialect, it is of more than ordinary interest, and I have consulted Mr. Dames, whose authority in this subject is unquestioned, as to the emendation of the text and as to its translation. He has most kindly corrected it where necessary,—the textual emendations were few and slight,—and has suggested slight alterations in the order of the verses which I have adopted. He says: —

"Probably many of the couples come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lâr and Râdâr, the furthest west, come first; then the group Pahra, Bampûr, Lâshâr, Gêh; then the coast places, Châhâr, Hârin, and Râs Malân; and last Kölwâ, etc., leading North-East through the mountain country to the Bolân and Mulla passes leading down to Kachchi and Sêvi (Sibi of the maps)."

I owe a further debt of gratitude to Mr. Dames for notes on the geographical names mentioned in the poem. These I have incorporated in the notes to the translation. For further information, a useful comparison can be made with the first ballad in Mr. Dames's collection.

The language of the ballad contains some old forms. Such, for instance, is the use of kûrtas, in place of the modern kûla, made. Here the r of the Avesta kûrêta- is still preserved, while it has been lost in the modern language.² We may also note an old genitive form in -i, as in Rûdîrî, or Rûdîr; Pahraî, of Pahra; Bampûri, of Bampûr; Dâmânî, of the Dâmân; Kölwâî, of Kölwâ; and Tûndî, of Tûnda. It will be observed that these are all genitives of place-names.

When a Balochi adjective is used attributively, it takes the termination -ê. An older form of this termination is -ênâ or -ênâ. We have this termination in the present specimen in the words sanjênâ, harnessed; hajjênâ, beautiful; tunjênâ, in flocks; and bâshâmênâ, of the rainy season.

¹ Popular Poetry of the Baloches, I, xv.
² As we shall see from the next specimen, the form kûrtas survives in the Makran of Nakran.
Specimen II.
(A Popular Song.)

Rājā az Halab zahr kurī,  
*By-the-communities from Aleppo anger was-made,*  
1.
A roch ki Yazid sar surta.  
*(On-)that day that by-Yazid the-head was-raised.*

Sultan Shah Husain kushta  
*Sultan Shāh Husain was slain.*

Rājā pur hasad bad-burta.  
*By-the-communities out-of jealousy it-was-evil-borne.*

Lāshār manzilē pēsh-kapta.  
*The-Lāshāris one-stage advanced.*

Nūbdandag sāxiē rafta.  
*Nūbdandag the-liberal went(also).*

Shahaik par pada-i gōn-kapta,  
*Shaikh on behind-him accompanied,*

Rōdbāri darā ēr-kapta.  
*Of-Rōdbār beyond they-descended.*

Gwasta az giyābē Lārā,  
*They-passed from barren Lār,*

Dēm pa Pahrai bāzārā.  
*Facing to of-Pahra the-bazaar.*

Bampūri darā ganjēnā,  
*Of-Bampūr beyond the-boundaries,*

Mandi gōn markābē sanjēnā.  
*Man with horses harnessed.*

Zāl gōn zēwārē hanjēnā,  
*Woman with ornaments beautiful,*

Mesh ō mādagā tunjēnā,  
*Sheep and cows in-flocks,*

Gipta sar na-tābē chōtā  
*Were-captured of-the-head unplucked the-hair.*
Sardār tēy-zani Shahilikā.

By-Sardār sword-smiter Shaihakā.

Nōdbandag sαxī bar-haqqā

Nōdbandag the-liberal the-just

Nishta mā giyābē mulkā.

Settled in the-barren country.

Lāshār nishta mā Lāshārā,

The-Lāshāris settled in Lāshār,

Rind mā Pahrai bāzārī,

The-Rinds in of-Pahra the-bazar.

Sa sāl gwasta pa katārā.

Three years passed in string (i.e. succession).

Hukm-ē-Qādir-ē-Sattārā.

(By-)the-command-of-the-Powerful-the-Veiler.

Zōr kurta padā yānī,

Force was-made afterwards by-the-Ghāzis,

Turk bahraṇī tāznī,

The-Turks on-swift fast-running-horses.

Fauj rusta chi Herānī,

The-army drew(the-sword) from Irān.

Jāga hech na bit shērānī,

Place any not became for-the-lion-hearted.

Raftant chu girōk ō bādā,

They-went like lightning and wind,

Gurrānī shutant chu raṭdā.

Roaring they-went like thunder.

Kēch ō Makrān tā Hindā,

Kēch and Makrān up-to India.

Jūī mā halka-i-Sindā

The-stream in the-region-of-Sindh

Sarbāz tā giyābē Mandā,

Sarbāz up-to-barren Mand,

Gōhar jahjāta az randā.

Gōhar (?) set-forth from (their)footsteps(from behind them).

Raftant āp-sar ō āp-bandā,

They-went (to)water-heads and water-embankments,

Gustant az Pagāyā-bandā,

They-passhed-on from Pagāyā-bandā.

Jistant Sābuki mūrdrē,

May-flee the-Sābuki the-carrion,

vol. x.
Kurd o xalxal mard-wârâ.
Kurds and Khalkalis man-eaters.
Az Rîndâ bâ Mari bê-kârâ.
With the-Bënds may-be the-Maris without-dealings,
Nishtant Dâmâni bê-sârâ.
May-sit(idle) the-Damani careless.
Nödbandag sayî sâlbarâ,
By-Nödbandag the-liberal the-heroic,
Shahâik mû sarâ sarâbarâ,
By-Shahâik at the-head the-louder,
Rajû sar-jamû zurta,
The-communities together more-raised,  
Âb-xur o našibâ burtâ.
By-watering-place and by-fate carried-on.
Âp o âp-sarâ nindânâ,  
Water and water-heads halting,
Mulka o kaur-dafâ gindânâ.
The-country and torrent-mouths inspecting.
Kéch bit nà-pasand Rîndânâ,  
Kéch became unpleasing to-the-Bënds,
Mû Kôlwâî pațâ nindânâ.  
In of-Kôlwâ the-bare-plains settling.
Sâlê gwastagat bar-bâlî,  
One-year had-passed to-completion,
Shahâik nishtagat Âshâlâ.
Shahâik had-settled in-Âshâlâ.
Châkâr chû chirâyê lâlâ,
Châkîr like shining ruby,
Rusta şaib-i-iqbalâ.
Sprang-up a-master-of-good-fortune.
Dômbera fê Gar Dânçâ-râ,
Minstrels(came) up-to Gar to-Dânâ,
Dûrâ fê Sagîk yak-bârâ.
Dûrê up-to Sagîk all-at-once.
Zig o Chambar ê Mûlâ-râ,  
(Zrom)Zig and Chambar up-to Mûlâ,
Hörtê o Dânçâ bazârâ.
Hörtê and of-Dânçê the-bazaar,
Nödbandag shuta sarîa,
Nödbandag went at-the-head.
FREE TRANSLATION OF THE FOREGOING:

(Before supplying a free translation of the above it will be advisable to give a short account of the principal persons and of the events referred to therein. At the time described at the beginning of the poem the Balœches formed one body, divided into several tribes, of which the Rinds and the Lashâris were the chief. It is probable that at one period these two, the Rinds and Lashâris, were clans of one and the same tribe, under one chief named Shaihak (called Shahaik in the text of the present poem). After his death his son Mir Châkur (Châkur in the present text) became chief of the Rinds, and Mir Gwaharâm of the Lashâris. At this stage appears the Helen of the Iliad of the Rind-Lashâri quarrel, in the person of a lady named Gohar, who was beloved by both chiefs, and who favoured Châkur. In the romantic tale of the tribal war that followed, one of the most prominent characters is Nodbandag, the old father of Gwaharâm, and proverbial for his wisdom and generosity. In an early battle the Rinds were defeated, but Mir Châkur was saved by Nodbandag, and escaped from the field on a mare lent by him. The war lasted for thirty years, and ended in the destruction of most of the Lashâris. The facts regarding it are not mentioned in this poem, but it is necessary to know their broad outline in order to understand the relationship of the persons mentioned,—that the principal Rinds were Shaihak and Mir Châkur with his Gohar, and that the principal Lashâri was Nodbandag. Gwaharâm is not mentioned.)

1. The clans from Aleppo became full of wrath on the day that Yâzid raised his head.
2. When Hûsain, the king and monarch, was slain, the clans bore malice against Yâzid.
3. The Lashâris advanced a stage, and with them marched Nodbandag, the liberal.

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1 Dames, Popular Poetry of the Baloches, I, xxii.
2 Dames, op. cit., 1, 2, Note 2.
3 This and the next verse refer to the battle of the Karbala, at which Hûsain was defeated by the troops of Yâzid. The Baloch tradition is that they sided with Hûsain, and after the battle migrated to Sistan, and thence into Makran and India.
4 As customary in these Baloch accounts of the tribal migrations, the story now skips the intervening period, and goes on to the time succeeding the migration from Sistan. They first settled in what is now Persian Makran.

VOL. X. 3 of 2
4. Shaikhak (with the Rinds) followed close behind him, and they descended beyond Rudbar.¹
5. They passed from barren Lār, facing the bazaar of Pahra,²
6. Beyond the boundaries of Bampūr³ went men with harnessed horses.
7. Women decked in fine ornaments, with sheep and cows in herds.
8. (Women) with their locks unplaited, did the chief, the sword-smitter, Shaikhak seize.
9. Nōdbandag, the liberal and the just, settled in the barren country.
10. (He, with) the Lashāris settled in Lāshār,⁴ and the Rinds settled in the bazaar of Pahra.
11. Thus three years passed, one by one, by the command of God, the Almighty, who veileth his face from our sins.
12. Then the Ghużis,—Turks on swift horses,—attacked them.⁵
13. The army drew its sword, and came from Irān, and no place was left for the lion-hearted.⁶
14. They marched like lightning and wind. Like thunder roaring did they go.
15. From Kēch and Makrān to India, to the stream in the region of Sindh.⁷
16. From Sarbāz to barren Mand. Gūhar set forth behind them.⁸
17. They went on (seeking for) springs of water and water embankments, and passed on from Pagāyā's embankment.⁹
18. May the carrion Sābūkis⁵ flee, the Kurds and Khalkhalis, those eaters of men.
19. May the Maris have no dealings with the Rinds. May the dwellers in the Dāmān remain in idleness.

20. By Nōdbandag, the liberal, the valiant, and Shaikhak, their leader, at their head,

¹ Rudbar or Rādbār is a district in the west of Persian Balochistān, north of the straits of Oman.
² The province of Lāris, and its capital, Lār, are in Persian territory, to the west of Rādbār, and along the east of the Persian Gulf. From here the eastward migration begins. Pahra is well to the east of Lār, in Persian Makrān. Its original name was Pahra, of which the Arabic form, Pahrāj, is still found in maps.
³ Bampūr, or Bāmpūr, is in the neighbourhood of Pahra, a little to its west.
⁴ While the Rinds, as already stated, stayed in Pahra, the Lashāris, with Nōdbandag at their head, settled at this stage in Lāshār. It is from this tract that the Lashāris take their name. It is to the south of Pahra and Bampūr.
⁵ It is not known who these 'Turks' were. The next couplet seems to make them come from Irān, or Persia. Bakaraf, swift, is here used for the more common Bakaraf.
⁶ I.e. the Balochis. Hence they abandoned Persian Makrān, and migrated eastwards. First, the whole journey through Kēch-Makrān to India is mentioned, and then these stages are given in detail.
⁷ Kēch (or Kēj) in the maps is further east, in British Makrān. The name is generally employed jointly with Makrān (usually pronounced 'Makurta' by Balochis) to designate the Province. Even Marco Polo (about 1300 A.D.) writes "Kemurokum." The stream in the region of Sirdar is, I suppose, the Indus.
⁸ The stages are now set forth in detail. Sarbāz is Persian Makrān, to the east of Lāshār. Mand is a district just inside the Perso-British frontier, lying east of Sarbāz and west of Kēch. Gūhar was the heroine of the tribe referred to above. This did not take place till after the arrival of the tribes at Sibi and the neighborhood. The meaning of the second half of the couplet is obscure. The word jahātā, translated 'set forth,' occurs here and in verse 80, but is not found in the dictionaries. It looks like a compound verb made with jamag, to strike, but the meaning of jah is unknown. A translation sent with the text translates jahātā here by 'prepared herself,' and in verse 30 by 'rose.'
⁹ Pagāyā has not been identified. Perhaps we should read 'pa Ghiyā-sandā,' by the embankment of Ghiyā. Ghī is a well-known place in Persian Makrān, between Lashār and the coast.
¹⁰ Verses 12 and 13 seem to give the names of certain inferior tribes. The name Sābūki is unknown, but may possibly be sabuk or sambāk, light, weak, frail. Murdār is carrion, anything vile. Kurds and Khalkhalis are evidently aboriginal tribes. The former are now classed as Brahmin, but there is no name like the latter. It may be incorrect for 'Kalmati,' a tribe not considered to be genuine Baloch. The Maris are not considered to be of pure origin, although now a powerful tribe. In No. XXI of Mr. Dames's Balochis, they are classed as slaves of Chakar. The Dāmān is the skirts of the hills,— the low lands at the foot of the Makrān ranges.
21. The clans were raised in a mass, and marched on, led by watering places and
by fate.
22. Halting by streams and by fountains, inspecting the country and the mouths
of the torrents.
23. Kéch did not please the Rinds, when they settled in the bare plains of
Kólwa.¹
24. One year passed to completion when Shaihak had settled in Áshál.²
25. Chákur,³ like a shining ruby, sprang up, a Master of Fortune.
26. Minstrels (came) all at once as far as Gar and Dánjá from Dörá up to Ságik.⁴
27. From Zig and Chambar to Málé, to Hórtá and the bazaar of Táncha.⁵
28. Nóbándag went at their head. He passed on from Upper Hár,⁶
29. From Gishkáuri to Gulkáuri,⁷ as the rain that falls in the rainy season.
30. Then in company (with Nóbándag and the Lésháris) the Rinds set their faces
towards Káchchhí and Sábi.⁸

¹ Kólwa is in East Mákran, towards Las Bélá. It is evidently a stage in the movement from the West to the East,
 i.e. towards Indía.
² Not identified.
³ Shaihak’s son.
⁴ None of these names has been identified. The translation is doubtful. Démbá means ‘minstrels’; but, if it is
taken as the name of a place, then the verse would mean ‘(Chákur was fortunate) from Dómá to Gar and Dánjá; from
Dörá to Ságik.’ As common nouns, Gar means ‘a precipice,’ and Dér, ‘a pool.’
⁵ None of these places has been identified. Chambar and Málé suggest the port of Chábbar in Persian Mákran, and
the cape in Eastern Mákran known as Rás MálÚ. If we adopt a slightly different rendering, the second half of the couplet
would mean ‘from Hár to the bazaar of Táncha.’
⁶ Probably Hárin, the location of which is uncertain. Cf., in the first of Mr. Dames’s Ballads, ‘the port of Hárín to
the right side of Kéch,’ i.e. on the south side to tribes marching eastwards. This would bring it somewhere near Gwhálar,
which is about half way between Chábbar and Rás MálÚ.
⁷ These are names of valleys along Zurrá, or mountain torrents. Gishkáuri has given its name to the Gishkáuri tribe,
its exact position, and that of Goll-káur (i.e. ‘the flower torrent’), are unknown.
⁸ The joint tribes are now brought together, and reach Káchchhí and Sábi through the Bélá and Mulla passes. Here
they settled, and lived together till the quarrel that ended in the war mentioned above.
The following specimens of Western Balochi come from Mārkān Proper, and are therefore in a form of Mārkānī spoken further west than was the case with the preceding specimens. The first specimen is a version of the Parable of the Prodigal Son, and the second is a moral tale containing the account of the very different fate of a Balochi proddigal. The usual List of Words and Sentences will be found on pp. 434ff. There are several points of difference from the standard set by the grammars of Mockler and Pierce, of which the following are the most noteworthy:—

A long final vowel is commonly nasalized. Thus we have amā, for amū, we; ē, for ē, this; and ā, for ā, that. When a word in the standard dialect ends in ī or ī, here it often ends in ē. Thus, we have chē, for chi, what?; shē, for ski, from; gushnāgē, for gushnāgi, hunger.

In the standard Eastern and Western Balochi, an original ā often becomes ā. Thus, the Avesta būta- becomes būta, become; Avesta dūra- becomes dūr, far; Avesta nū becomes nū or nū, now. In the present dialect the original ā is retained, or sometimes changed to ā, so that we have būta or būta, become; dūr, far; and nū, now (in ‘my son was dead, and now is again alive’). The standard ā, and, is represented by au.

The tendency to clip words (see p. 339) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final a of a past participle often dropped, but even the final ā of the oblique case singular of a noun. Thus, we have aht, for akta, he came, and dāt, for dāta, he gave, in pis aht, the father came (outside), and jawab dāt, (the elder son) gave answer. So, for oblique forms, we have ā wakāt, at that time (when he had wasted his property), but hamā wakāt, at that time (when thy son came); ā mard (for mardā), that man (divided the property); wu-tō (for wu-tō-rā) tuū zahag gushā, I may call myself thy son.

As in the other dialects, a final ā is often dropped. Thus, we have push kāpāg, to remain over, in the Parable, but pasht kāpāg, in the second specimen. Very frequent examples are bā, become, for būta or būt; and kā, made, for kūta or kūt. In muriagā, (my son) had died (but is now alive), we probably have the pluperfect muriag-āt, in which the final ā has been elided, and the now final ā lengthened in compensation.

One of the marks by which Balochi of the east is distinguished from the Balochi of the west is that in the former an initial surd (ch, k, t, f, or p) is always aspirated (see pp. 337ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have ch’em, an eye (List, No. 33); p’ōz, a foot (33); p’ōnz, the nose (34); taw or t’an, thou (21). We sometimes even find the sonant letter b aspirated. Thus, the standard lēp, belly, appears in the Parable as lāb. The word bās, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have bōs (written jōs in the original).

This dialect also occasionally follows the eastern dialect in changing a medial mute into the corresponding aspirant (see pp. 337ff.). Thus the word for ‘father’ is pīth, p’āth, or pit (written pāth, bīt, or bāth), ‘mother’ is māth or māt, and ‘brother’ is brāth or brāt, in Nos. 47, 48, and 49 of the List of Words. In the specimens, ‘father’ is always written ‘pis’ (pīs) and ‘brother’ ‘brās,’ which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have gifta, he took (i.e. he fell on.
his son’s neck), for the standard western gipta. As written, these changes to spirants are sporadic, and, as a rule, the usual western spelling is preferred.

An Arabic ‘ain becomes h in shâhir, for shâ’ir, a singer (Specimen II).

In the declension of nouns, as stated above, the termination -ā of the oblique case singular is sometimes dropped, so that, for instance, we have ā marâ (for mardâ) bahra kū, that man divided (the property), and other similar cases.

In standard Western Baluchi the genitive singular ends in -a, as in lōga, of a house.

In the present dialect this -a is represented by ā or by ā. Thus, ā mulkā tahā dōkālē kapta, in that country a famine fell; manā pisā naukarā, my father’s servants; āspēē aspēē zōn, the saddle of the white horse (List, No. 225); āch shaharā bakkālāū, from a shopkeeper of the village (No. 241); āgūtā kīrā rasīta, (when) he arrived near the house; sawē tawārē, the sound of a song; and, in Specimen II, Malik Dinārē zahag, the son of Malik Dinār; wātā pisā miragā gu, after the death of his father; dublī dard, the pain of wealth; kafanē warē, the price of a coffin; and others.

The plural termination, as elsewhere, is ā, but amā is sometimes used instead.

Thus, for the nominative plural, we have wātā mālānā yāk-jā kū, he collected his properties; mukānā jāta, countries were plundered (Specimen II); and, for the oblique plural, yākā shē naukarānā tawār kū, he called one of the servants.

There is a vocative singular in ā, as in pisā, O father!, zahaga, O son!

Adjectives call for no remarks. In one phrase, shē hūkānē push-kapta gōtā, from the husks that were left by the swine, kapta gōtā is not an adjective, but is in the genitive singular of the verbal noun kapta. Push-kapta gōtā means ‘to remain over,’ and the whole phrase is literally ‘from the husks of the remaining over of the swine.’

As regards pronouns, maṣ is ‘I,’ but if the oblique case, maṇā, is prefixed to aī, thou art, the two coalesce into māt, as in tau hamēsa gān māt, thou art ever with me. The nominative plural is amā, not amā, as in amā wārā, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ā</td>
<td>ā</td>
<td>ē.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ā, aishā</td>
<td>ēshēgā</td>
<td>īshē, ēshē.</td>
</tr>
</tbody>
</table>

The oblique case aishē is quite common. In the Persian character it is spelt ḡe, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes aishē, but more generally aishyeh. So far as I can gather from the method of spelling followed by the writer in transcribing into the Roman character, it is most probable that the sound meant is that of aishē.

The remote demonstrative pronoun, and pronoun of the third person is ā or ā, and its agent case singular is also ā, as in ā gushē, he said (‘thy brother is come’). The genitive is generally ākē, in ākē jānā kanaŋ, put ye (the robe) on his body. In the List of Words, the usual form of the genitive is ākē, as in ākē brātē, his brother (No. 231).

No instance of any nominal suffix occurs in the specimen, although there are several opportunities for their use.

The reflexive pronoun is wat, declined as in the western dialect. In one instance, the final -ā of the oblique case singular is dropped, so that we have wat-rā (for watā-rā) tāt zahag gushē, I may call myself thy son.
The inanimate interrogative pronoun is čě, what? (List, No. 93). When ač, is, is added to it, it is shortened to čě, as in aiketha matlab či-ač, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ĺ, oč, um</td>
<td>ĺ.</td>
</tr>
<tr>
<td>2. ač</td>
<td>it.</td>
</tr>
<tr>
<td>3. ĺ, ĺ, ač</td>
<td>ant.</td>
</tr>
</tbody>
</table>

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms:—

- malomat ač, I am blameable.
- aspēČ suwar-č, he is mounted on a horse (List, No. 230).
- aiketha matlab či-ač, what is the meaning of this?

As already stated under the head of pronouns, when ač, thou art, is suffixed to manu, me, the two together become māč. Similarly, tai-ot becomes tai-č, it is thine.

The only irregular forms in the past tense of the verb substantive are atum, I was, and atai, thou wast.

For the negative verb substantive we have na-oč or nayu, I am not (worthy).

In other verbs the conjugation does not materially differ from that of the standard western dialect. There are in the specimens three irregular past participles which are not the same as in the standard. The verb áyag, to come, has its past participle akta or aht, instead of atka; basag, to become, has batha, bota, and ba, as well as bita; and konag, to do, to make, has kurtu or kū, instead of kuta. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote tai zahag gusag tiik nayu, I am not worthy to be called thy son. Here the form is quite regular.

For the imperative, second person singular, we have bi-dai (List, 234) and bi-dik (Parable), give thou; kas, make thou (List, 227); bi-gir, take thou (List, 235); bi-kash, draw thou (237); and ba or bai, be thou (163). The second person plural ends in -ant, not it, as in bi-aron, bring ye; konant, make ye; and diyant, give ye, all in the Parable.

The present future closely follows the western standard.

The List of Words gives the following:—

<table>
<thead>
<tr>
<th>I strike, 'I shall strike,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>1. janā</td>
</tr>
<tr>
<td>2. janai</td>
</tr>
<tr>
<td>3. jant</td>
</tr>
</tbody>
</table>

Similarly:—

<table>
<thead>
<tr>
<th>I go, 'I shall go,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. rawā</td>
</tr>
<tr>
<td>2. rawai</td>
</tr>
<tr>
<td>3. rant</td>
</tr>
</tbody>
</table>
Several other examples occur in the Parable and in the List of Words. Thus, we have mirī, I die; warnant, they eat; and dārant, they own. The Parable has rau, not roač, for I will go; and the List, No. 233, has vindē, he dwells. The prefixed k-occurs in the Parable in pād k-ā?, I will arise, and in k-ait (List, 239), he comes, but nowhere is a-prefix, which, according to Mockler's and Pierce's grammars, always occurs with this tense in the standard western dialect.

For the past tense, we have in the List of Words:—

'I struck,' 'I have struck,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. jatum</td>
<td>jatā.</td>
</tr>
<tr>
<td>2. jataī</td>
<td>jatīt.</td>
</tr>
<tr>
<td>3. jata, jat</td>
<td>jatant.</td>
</tr>
</tbody>
</table>

Similarly:—

'I went,' 'I have gone.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. shutting</td>
<td>shutā.</td>
</tr>
<tr>
<td>2. shutai</td>
<td>shutīt.</td>
</tr>
<tr>
<td>3. shuta, shut</td>
<td>shutant.</td>
</tr>
</tbody>
</table>

In the Parable, we have būta, būta, or bū, he became, he was; and kūta or kū, he did, he made. These all are of frequent occurrence. In List, No. 240, we have giptai, thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have akhtānum, I have come (List, No. 234); gustāgant, (days) passed; and kurtāgant, they made. The last two are in Specimen II.

For the pluperfect, the List gives jatāg-atum, I had struck. More doubtful is murtāgā, he had died, in the Parable. It seems to be a shortened form of murtāg-at.

We may note the presence of the conditional tense in ki mana pa watai dōstā majlasā bi-kurtē, that I might have made a feast with my friends (Parable). The form is quite regular.

For the present definite we have man janogā-um, I am striking (List, No. 191), and chārēnagā-ē, he is grazing (cattle) (List, No. 229).

Chārēnagā-ē is also an example of a causal verb. Another example (Specimen II) is gwāzinta, he passed (a few days), as compared with gustāgant, (a few days) passed.
[No.3]  
ERANIAN FAMILY.  
EASTERN GROUP.  
BALOCHI.  
WESTERN (MAKRANI) DIALECT.  
MAKRAN.

SPECIMEN I.

Yak-e-mard-räh do zahag būtā. Au gundā-zahagā wātī-pisā-rā  
A-certain-man-to two son was. And by-the-younger-son his-own-father-to  
gushā ki, 'mani bahra har-ki bīt, manā bi-dīb.' Au  
it-was-said that, 'my share whatever it-may-be, to-me give-thou.' And  
ā-mard wātā mālā āyānī sarā bahra kū. Bāsē rōch  
by-that-man his-own properties of-them upon share was-made. Many day  
nā gusta ki ā-gundā-zahag wātā mālānā yak-ja kū,  
not passed that by-this-younger-son his-own properties in-one-place was-made,  
uā dūrē-mulke musāfiriā shūtā, an ēdā wātī māl pā-  
and of-a-far-country on-journeying he-went, and there his-own property on-  
bēkārē-kārā gār kū. Au ā-waktā ki aishē wātī  
useless-deeds destroyed was-made. And at-that-time that by-him his-own  
mālā gār kū, ā-mulkāi tahā mazednī-dokalē kaptā, an  
properties destroyed was-made, of-that-country in a-great-hotness fell, and  
ī mard pā hājat shurā-būtā. Au ī-mard gōn yakē  
this man on want beginning-became. And this man with one(person)  
shē-hamā-shahrā gōn-kaptā. Ā-mard ā-ra wātā-mulkaī tahā  
from-that-city met. By-that-man him in-regard-to his-own-field into  
pā-hūk-chārenāgā dém-dātā. Au ā-mard shē-hūkānī-pāsh-kaptāgē-  
on-shoulder-feeding it-was-sent. And by-this-man from-of-the-scene-of-remaining-  
pōstā wātā lāh' sāriā kū. Au kāsā ā-ra na  
husks his-own belly satisfied was-made. And by-anyone this-one-to not  
dātā. Au anga ki ī pa wātā xāīl kū,  
was-given. And then when by-him in his-own thought it-was-made,  
gusht, 'chandē shē-mani-pisnī-muktarā nān warnant, au pa-watā  
it-was-said, 'many from-my-father's-servants bread eat, and on-themselves  
zīād dārant; au man pa gushnagā mirā. Man pād-kārī, au  
supercilious they-possess; and I by hunger die. I will-arise, and  
pīsa gā rā, au gushī, "pisa, man tālā demā  
of-the-father direction I-will-go, and I-will-say, "father I of-thee before  
malāmāt būtagā, au Xudāi demā malāmāt-na; au man lāik  
blameable have-become, and of-God before blameable-am; and I fit
Western (Makrani) Dialect.

Nū ăi masanē zahag mulkāi tahā bōta, au ăi ahta au
Now his great son of-the-field within was, and when he-came and
gise ń kícı rasita, chāp-au-santu tawār hōsh kū.
of-the-house near arrived, of-dance-and-song the-voice perception was-made.
Yakō śe naukarānā tawār kū, an just kū ki,
One from the-servants calling was-made, and enquiry was-made that,
‘aishē matlaβ chi-ăi?’ Ā gusht ki, ‘tai brās
‘of-this the-meaning what-is?’ By-him it-was-said that, ‘thy brother
hta, au tār-pisā hairāti kurta, ki ā pā salāmatī rasita.’
is-come, and by-thy-father feast was-made, that he in safety arrived.
I mard ńfā bū, au démā na shuta. Sō āi pis
This man angry became, and further-on not he-went. So his father
aht, au ăi ńwāshāmad kū. Ā jawāb dāt ki,
came, and of-him blissishment was-made. By-him answer was-given that,
‘bi-chār, bāzā-sāu man tāi ńidmat kū, au hech
‘see-thou, for-many-years by-me thy service was-done, and any
hukm-adulti na kū, au tan manā gurāgē na dāta
order-transgression not was-done, and by-thy to-me a-kid not was-given.

Vol. X.

3d 2
ki man pa-wati-döstā majāsē bi-kurtē; magar hamā-
that by-me with-my-own-friends a-feast might-have-been-made; but at-that-
wakt ki ī tāī zahag, ki tāī māfā pa kāshēē gār
time that this thy son, by-whom thy properties on harlots destroyed
kū, ahta, tān pa āī majūsē jauṛ kū.' Ā
was-made, came, by-thee on him a-feast arranged was-made.' By-him

gusht, 'zahaga, tāu hamēsha gōn māī, āu har-ki gōn man hast
it-was-said, 'son! thou always with me-art, and all-that with me exists

tāīī. Aishē karār bū ki āmē washī kanaē, āu wash
thine-is. This proper was that we rejoicing may-make, and happy
bē, ki tāī brās mūrta, āu padā zindag bū; āu gār
we-may-become, that thy brother died, and again alive became; and lost
būta, padā rasita.'
became, again arrived.'
Specimen II.

Kuhnewā-nārdūmā gushtagant ki Malik-Dinārā-zahāg wati-
By-old-men it-has-been-said-by-them that by-Malik-Dinār’s-son his-own-
pisē miragā guḍ χarch mazān kū, parchā ki āi sarā
father’s death after expenditure great was-made, because that of-him on
kasē wāja pasht na kaptā. Aishē-pisā bāzē dūnayā jama
any guardian remaining not fell. By-his-father much wealth amassed
kurta, mulkānā jāta, mardūmā kushta. Pa hamī dūnayā
was-made, countries were-robbed, men were-slain. Upon this wealth
mazānē wāri wārtā. Brāsē kushta. Magar āi-zahāg
great troubles were-undergone. Brothers were-slain. But by-his-son
wati-jinda-rā yak-dam bayāi wāri wa yarībi pa daulat
dista, his-own-self-to at-once without trouble and sorrow on the-wealth it-was-seen.
Daulātē darē na kū, barbād kanāgā lānk basta,
Qf-wealth the-pain not was-made, squandered for-making the-waist was-tied,
lōri-an-šahīrā hazārā suhr wa zar she aishē dastā bū,
to-buffoons-and-singers thousands gold and silver from him to-hand became,
gandgē-kārānī tahā bāzē suhr gār kū. Lahtē roch hamī-daulā
of-nicked-deeds in much gold destroyed became. A-few day in-this-way
gushtagant. Āxīr daulat-dūnayā gār bū. Wati mirīsā
passed. At-last wealth-(and-)fortune lost became. His-own inherited-lands
ham bahā-kurta. Ī ham lahtē roch gwāzhinta. Pad pa
also were-sold. By-this also a-few day was-passed. The-end on
χarābī ahta. Pa pindag guzrān rasita. Bāj-brās-dūrahā
destruction came. On begging his-livelihood arrived. By-follower-brother-all
hēla-kū. Kasā pa pindag ham rawādar na bū. Āxīr
he-was-deserted. By-anyone on begging also approved not became. At-last
pa gadhāgā waṛagā rasita. Nū kafanē zar ham āi-gisā
on date-seeds eating he-arrived. Now of-a-coffin money even in-his-house
na būta. Mardūmā fatīha-χwānī-jāga shigā jāta. Dafan
not became. By-men (at-)prayers-recitation-place tawrts were-struck. Burial
kurtagant. Furūē-χarchē pad āxīr pa χarābī aī,
was-made-by-them. Of-extraordinary the-end at-last on destruction is.
FREE TRANSLATION OF THE FOREGOING.

It has been said by old men that after Malik Dinár's death his son made ducks and drakes of his property, for no guardian had been left to take care of him. His father had plundered the country-side and killed many men, and thus had amassed great wealth. In doing this he had experienced many troubles and sorrows, and his brothers had been killed. But his son had none of this trouble and sorrow,—the wealth lay there before his eyes. None of the toil of gaining affluence was his. He girded up his loins for squandering his inheritance; thousands of gold and silver fell from him into the hands of buffoons and singers, and much money did he waste on evil deeds. A short time passed in this way, and then he had lost all his accumulated capital. So he sold his inherited lands, and by this means passed a few days more. In the end came destruction. He sunk to being a beggar, and his followers and tribe-fellows all deserted him, for no one approved of a beggar. Finally he sunk to keeping body and soul together by picking up date seeds and eating them. When the end came there was not so much money in his house as would pay for his coffin, and at the funeral prayers the people uttered gibes and taunts. So they buried him. The end of extravagance is ruin.
The preceding specimen completes the list of those that I have received dealing with the western dialect. It has been seen that the first of the two sets comes from Balōch inhabitants of Karachi city. These dwell far to the east of Makrān, and their dialect shows that they must have come direct from that country to their present abode, where they still retain their home-dialect, and, moreover, that they must have come in comparatively recent times. Other Balōch inhabitants of the Karachi District, and of Sind generally, speak the eastern dialect. Some of these, in the Kuchhó tract of Karachi, are between the city of Karachi and Makrān, so that, in this case, we have speakers of the eastern dialect living to the west of the Makrānī speakers of Karachi city.

The remaining two specimens come from Makrān itself. No information has been received as to the precise locality in which they were recorded, but internal evidence shows that they come rather from North Makrān, in the neighbourhood of Panjgūr, than from South-West Makrān, near Kech. As may be expected, the language of Makrān differs from place to place, and, if materials were available, no doubt a number of sub-dialects, each varying slightly from the other, could be recorded. We have, however, to be content with the specimens that are available. Mr. Denys Bray, in § 219 of the Baluchistan Census Report for 1911, gives the following brief but interesting account of some of the Makrān sub-dialects. In copying it, I have slightly altered the spelling of Iranian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjgūrī words pis, mās, bīrās, and zamās with a final s, instead of with š. I have not ventured to alter this, although it is possible that the sound meant is really that represented by the latter character. In writing Balochi in the Persian character the letter ַ is often used, instead of ۔, to represent this sound: —

The Balochi consonantal system has developed itself among the many dialects in a curiously uneven manner. One dialect, for instance, has faithfully maintained the original sounds in one portion of its consonantal system, and has evolved variations of its own in another; in a second dialect we are faced with the exact converse. In other words, there is no one dialect which has preserved the whole consonantal system of the parent stock in its archaic purity, and we are left to piece it together by a process of selection. To illustrate my meaning I will turn to Western in preference to Eastern Balochi, not only because it is more archaic, but also because the existence of the many sharply defined dialects within it has hardly been recognised at all. Take for instance these typical variations in the two Makrān dialects spoken in Kech and Panjgūr: —

<table>
<thead>
<tr>
<th>Old Persian</th>
<th>Modern Persian</th>
<th>Kech</th>
<th>Makrān</th>
<th>Panjgūr</th>
</tr>
</thead>
<tbody>
<tr>
<td>pītar, father</td>
<td>pīdar</td>
<td>pīt</td>
<td>pīš</td>
<td>pīš</td>
</tr>
<tr>
<td>mātor, mother</td>
<td>mādar</td>
<td>māt</td>
<td>mān</td>
<td>mān</td>
</tr>
<tr>
<td>brātar, brother</td>
<td>brīdar</td>
<td>brāt</td>
<td>brāš</td>
<td>brāš</td>
</tr>
<tr>
<td>sāndār, son-in-law</td>
<td>dāmād</td>
<td>zamād</td>
<td>zamās</td>
<td>zamās</td>
</tr>
<tr>
<td>mahrāž, death</td>
<td>mārg</td>
<td>mārg</td>
<td>mārkh</td>
<td>mārk</td>
</tr>
<tr>
<td>maśh, fly</td>
<td>magas</td>
<td>magsh</td>
<td>magh</td>
<td>magh</td>
</tr>
</tbody>
</table>

This comparative statement almost tells its own tale. For the preservation of the original consonants t, s, k, we took to Persian in vain, and have to turn to Makrānī Balochi. But even Makrān preserves the archaic sound in both the dialects I have selected in the case of s only. And while Kech has retained the final t, it has, like Persian, forsaken final and medial k in favour of g. On the other hand Panjgūr has struck out a line of its own in the radical change of final t to s [t?] yet at the same time has clung conservatively to the ancient hard guttural. How uneven the consonantal development has been in the various
dialects, may further be seen in the fact that Kechi, while preserving an original final \(t\), shows a distinct tendency to omit an initial \(d\) by the corresponding cerebral: \(dumb\), tail, \(dumbag\), sheep, \(dowd\), wall. Panjguri on the other hand preserves the original forms: \(dumb\), \(dumbag\), \(dowd\). Instances in which both these dialects (and indeed Balochi generally) preserve, while modern Persian discards, an original final \(d\), are fairly common: Pahlavi \(mad\), hair, modern Persian \(m\(s\), Kechi \(nud\), Panjguri \(mad\), is a case in point. This particular instance, by the way, is doubly interesting as illustrating a curious vowel variation in the two dialects. Kechi, unlike Panjguri, having a tendency to shorten an original long \(a\): Panjguri \(m\(a\), hair, Kechi \(n\(d\); Panjguri \(a\), profit, Kechi \(e\), Panjguri \(a\), was, Kechi \(a\). In the dialects spoken in Maidan and along the coast, \(a\) is regularly changed to \(i\): \(mad\), \(sit\), \(bit\) — one illustration out of many of the interestingly close connection of these particular Makrani dialects with Eastern Balochi.

But the subject of dialectical variations is at once too wide and too technical to be pursued further. Nor are the data available, for the study of Balochi dialects has hitherto been neglected. The neglect is curiously ill-deserved. A careful analysis of the phonetic system of any one dialect would be labour well spent. It is the first step towards a comparative survey of the many phonetic systems now surviving in the Balochi language, the results of which would be not only valuable in themselves, but of wide philological interest. The need for research into the related subjects of dialectal characterisation in vocabulary and grammatical system, I must leave to plead its own cause. So much however seems obvious. The longer the research is put off, the greater the difficulties that will attend it, and the less rich the results. Changes are in the air. Boundaries, both tribal and geographical, are gradually shifting and becoming absorbed. To a large extent this process is an inevitable outcome of our administration, and it is the more incumbent on us to record existing dialectical variations before they become merged into uniformity.

Mockler refers to dialectic variations in several parts of his grammar, but nowhere states the localities where they occur. The following passage dealing with phonetic variations is of interest. I have altered the transliteration so as to agree with that of this Survey:

> The Long Vowels and Diphthongs often permute, \(i\) being changed to \(i\) or \(\epsilon\). \(\epsilon\) to \(\epsilon\) and \(\epsilon\) to \(\epsilon\). Among the consonants the following are sometimes found interchanged: \(p\) \(b\), \(f\) \(m\) and \(w\); \(t\) \(d\), \(s\) \(c\), \(s\) \(ch\), \(kh\) and \(zh\); \(u\) \(n\) and \(r\); \(s\) \(h\) and \(\epsilon\). These mutations constitute dialectic peculiarities, and may not be used at pleasure; thus, we find \(bita\), \(bita\), \(bita\), \(bita\) and \(bit\) \(bit\), "become," and in all the final \(s\) \(h\) may be changed to \(\epsilon\).
EASTERN DIALECT.

We commence the specimens of the eastern dialect of Balochi with a version in the dialect of Dera Ghazi Khan. This is that illustrated in the preceding grammatical sketch. I am indebted to the kindness of Mr. Longworth Dames, the author of the well-known Balochi Grammar, for its preparation.
[No. 6.]
ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

EASTERN DIALECT.

DISTRICT, DER A GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

پہلئے مرنگیا دو بیچہ پینغلہ - کھستھرین بھیجا رنی پہیار گوشتو
ابا رنی پیرنا تہر کھیہ منان کھپنیپا نرہ منان دی - نہا رنی
مال بہرگھٹو لہنگی - کورمنی روش بهذر کھستھرین بھیہ نمیہویں مال
میہا کھنہ دویرین دھپیا شتو نشتو - هبرنما رنی مال شاهیحا وہار
کھننی - نہا رنیا کھیہن فُرمچے می گار بیتہ شلوهہ ہران دیہا سکھن
دیہا کھننی - آن مر نیستھا کھنر بیتہ - کھجپر گورس بیہ لوگراہا
ہران سلکمیفا کھننی - نہاگا نہا گنجپار دیس چوڑینغا لدذا دین دنیہ -
شہی بیتہ چمن لواتئی کھنی من رنی لاف گو ہیبکا بیہنما سیر
کھنن ائے کھسیتا جمی نہ دئنگی - آنہا من دل اس بہ بہ مہو گوشتو کھننی
چھخنرہ چپپان مئیس پھٹو ہنمن بیار بہ، بہو وہننہہ ہرانگیفا من
شہنگا شرفا - پہاد کھنن گو رنی پہیا بیتی ہران گئنن ابنا چندا دیہا نتیسی
دیہا گناسکھاد بیتہ - نہیں نمیہ بیچہ گوئان جنگی لاکھ ہنمن ہنیا نہر نہر
منان رنی نورہر ں نامام داد - کھنر بیتہ ونی پھٹو لہنگ نیمیغا ہران.
شیبہ - دلیل کہ شروذہ دی پانی پیٹہ دی او ہونا گیمٹی - میل
کیہتا ہے۔ دلہتو کیہتے ہے کہ سیکھکرہ گیمٹی دیم گیمٹی - گذا بحیا گوشتہ
ایا موجودہ کیہتا ہے۔ دلہتو کرکمہ پیشہ گوشتہ جوانہ گیمٹی وہرہ جوانہ
ہیں۔ ہیں۔ گذا ہڑا رہی نکم مور گوشتہ جوانہ گیمٹی جوانہ دیسی - ہندو ضیہ
جوانہ دیسی دستہ میں دریہ ہیونہ گیمٹی۔ ہندو ضیہی - ہندو ضیہی
بہیش ہیمارہ تھینیہ بیرونکہا کہہ ہسینہ میں بحیا مور ہٹنگ میں
ہنیہ ہنیہ نیپی - گذا ہنیہ گیمٹی - گذا ہنیہ گیمٹی کیہتا ہے۔

مزین بحیا کہہ گیمٹی گیمٹی کیہتے لوہا کیہتے ہنیہ نیپی بیہنہ شار
بیہرہ گیمٹیا کیہتے ہنیہ ہنیہ اپروڈیا پہول گیمٹی - ہی جچھی باہر

بیہرہ گیمٹیا کیہتے ہنیہ بیہرہ گیمٹیا کیہتے ہنیہ نیپی بیہنہ ضیہ

بیہرہ گیمٹیا کیہتے ہنیہ بیہرہ گیمٹیا کیہتے ہنیہ نیپی بیہنہ ضیہ

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بیہرہ گیمٹیا کیہتے ہنیہ بیہرہ گیمٹیا کیہتے ہنیہ نیپی بیہنہ ضیہ
جواب نمینتهور دانه کهّ بحیه منی نه‌ر و گو ما گون یی هرجمی کهّ دأران تَقلیغین - نین هقین کهّ ما رهش بورن شانی که‌سین - کهّ هورین نمگی براث مَرته‌و َتَقلیغین زندگی بیثه گار وک ایو تَقلیغین -
ERANIAN FAMILY.

BALOCHI.

Eastern Dialect.

DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

Piša-mardeya do bachi bišayant. Kastär-bachi wašt-piša-r
Of-a-certain-man two son were. By-the-smaller-son to-his-own-father
Gwašta, 'Abba, waš-t-mirada har bahar k'i manā
il-waš-said, 'father, (from-)thine-own-property every share that to-me
k'afīth, ta'un manā da.' Guda wašti mâl bahar k'usō
may-fall, thou to-me give.' Then his-own property share having-made
dāna-i. K'ardē-rosh-paša k'astär bachi tēwāyē mâl much'
was-given-by-him. Some-day-after the-smaller son the-entire property collected
k'usō dire-deheh shušfo nista. Hamōsā wašti mâl
having-made to-a-far-country having-gone abode. There his-own property
shāhiyā wār k'usō-i. Guda waš'ā k'i humch'i gār
wickedly destroyed was-made-by-him. Then at-the-time that everything lost
bīfo shuša, hawā-dehā sakē-duk'alē k'ap'ta; k'mar nesht-k'ār
having-become went, in-that-country a-severe-famine fell, that man destitute
bīfo. K'izmat gwar ya low-wāšahā hawā-mulk'ēyā gipt'a-i.
became. Service near one house-master of-that-country was-taken-by-him.
Wāšahā guda nāhiyā-r biχ ch'arainayā lasā dém-dātha.
By-the-master then him-as-for swine for-feeding to-the-jungle it-was-sent.
Shuō bīfo chō lofa-i k'i, 'mā wašti lāf gō
Hungry having-become how it-was-wanted-by-him that, 'I my-own belly with
biχāni p'ōyā sēr k'ānā,' ay k'asē ch'ai na
the-swine's chaff satisfied will-make,' still by-anyone anything not
dāna-i. Āhirā må dilā surpaš bīfo
was-given-to-him. At-last in the-heart understanding having-become
Gwašta-i, 'chi'xēr tihā maš-pišh-ūyā ny bāz wardā
il-waš-said-by-him, 'how-many servants in-my-father's-house now much food
warant' har-rangēyā, må shušiyā mireyā. Pūk'ē, gō-wašt-piša
eat of-every-kind, I hungrily am-dying. I-will-arise, near-my-own-father
ba-rava, gushā, 'Abba, Huša demā t'ai demā gunask'ār
I-will-go, I-will-say, 'father, God before of-thee before sinner
biθayā; nī tāi bachā gwān' (for gwān')-janayā láik niyā; tāu I-have-become; now thy son to-be-called worthy I-am-not; thou gudā manē waθi nauk'arā nyāmā dār; 'Kārō biθo then me thine-own servants among keep; 'Upright having-become waθi pīθ lāy nēmāu rawā biθa. Dāī kī shēdā his-own father's house towards going he-became. Still that from-there dirāθi pīθa dhīθa-i, dilā armān distant-was-he by-the-father it-was-seen-as-regards-him, by-the-heart compassion kūθa-i, mēl kānayā p'ādāθo ax'tu, galwāri was-made-as-regards-him, meeting for-making having-run he-came, embracing kūθa-i, dēm ohuk'iθa-i. Gudā bāθu gwashtā, was-made-on-him, face was-kissed-of-him. Then by-the-son it-was-said, 'ābbā, Huθā demā tāi demā gunāshk'ar biθayā; tāi bachā 'father, God before of-thee before sinner I-have-become; of-thee the-son's nām láik' neyā.' Pīθa gudā waθi-nauk'arār gwashtā, name worthy I-am-not! By-the-father then to-his-own-servants it-was-said, 'jāvanē jara gishānēθ, biy-ārēθ, jānā daθi; dastā 'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand mundari, p'āsā k'aušā daθ; lāndāvē p'as dī p'ēθ biy-ārēθ, ring, on-the-feet shoes put-ye; the-fat sheep also hither bring-ye, gudēθi; p'awāθk'ā kī hame maθ bachā mutro shuθayēθ, nī zindāy slaughter-ye-it; because that this my son having-died had-gone, now alive biθa; gār-θi, nī t'arōθi ax'ta.' Gudā shādī has-become; lost-was, now having-returned he-is-come! Then rejoicing kānayā k'apt'a-ish, to-make it-was-begun-by-them.

Mānāi bachā kī k'ishā-rā shuθayēθ, lōyā kī t'arōθ The-great son who to-the-field had-gone, to-the-house who having-returned nazākh bīθa, shār o jāmar k'ark'ā kī ashk'uθa, ambālēsē near became, of-song and of-dancing noise that was-heard, to-a-servant p'ēl-k'uθa-i, 'e chi hāl biyāyā?' Gwashtā-i, enquiry-was-made-by-him, 'this what condition is-becoming?' It-was-said-by-him, 'tāi braθ t'arōθi ax'ta; tāi-pīθa lāndāvē p'as 'thy brother having-returned is-come; by-thy-father the-fat sheep gudānta, p'awāθk'ā kī gō hairā gōn-k'apt'a-has-been-caused-to-be-slaughtered, because that with welfare he-has-been-net-by-

 Ā-mardā sak'iyā zahr giptā, gō wāθ gwashtā, him.' By-that-man extremely anger was-taken, with himself it-was-said-by-him, 'lōy andāra maθ rāvay na bi.' Gudā pīθ dārā ax'tō house within my going not will-be.' Then the-father outside having-come
minnat k‘ubā-ī. Pišār gwashi‘a-ī, ‘gind, hamīxt‘ar-
consoling was-made-by-him. To-the-father it-was-said-by-him, ‘see, so-many
sāl mā t‘aí k‘izmat k‘uša; ya-rōshēā di t‘arā mā
year by-me thy service has-been-done; for-one-day even to-thee by-me
nā-p‘armānī ch‘i shōn-na-dāhaya; t‘au guḍā ya-barē ya p‘ōharē di
disobedience at-all has-not-been-shown; by-thee then once one a-kid even
manā na dāhaya, k‘ī mā gō-wašī-ambalā shādī
to-me not has-been-given-by-thee, that I with-my-own-friends rejoicing
k‘anū; māxēā k‘ī hawē t‘aí bach‘ āxt‘a, k‘ī t‘aí
immediately that this thy son came, he by-whom thy
māl gō k‘anjarā w‘ār k‘uša, hamēshī sāngā t‘au
property with harlots destroyed was-made, of-this-very-one on-account by-thee
lāndavē p‘as guji‘aya‘. Pišā jawāb t‘arain‘ō
the-fat sheep was-slaughtered-by-thee. By-the-father answer having-given-back
dāhā k‘ī, ‘bach‘ manī, t‘au har-rō gō mā gōn-ē;
was-given that, ‘son of-me, thou every-day with me in-company-art;
har-ch‘ī k‘ī dāhā t‘alāy-ē. Nī haqqā k‘ī mā wāsh bū,
everything that I-possess thine-is. Now right-it-is that we happy may-be,
shādī k‘anū; k‘ī hawē t‘aí brāh murtō shu‘ārē, xinday
rejoicing may-make; that this thy brother having-died had-gone, alive
bīdha; gār-əθ, ō gart‘ay-ō.
has-become; lost-was, he returned-is."
BALOCHI OF NORTH BALUCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. come from the District of Loralai, and may be taken as examples of the form of Eastern Baluchi spoken in North Baluchistan, in the country east and south of Quetta. It closely resembles the form of the language described in the grammatical sketch given above. The following are the few chief points of difference.

As in the neighbouring Sindhi, a preference is shown for cerebral letters. Thus, in the Parable, we have ḍēk, instead of ḍēk, a country, and, in the List of Words (No. 147), hindē, for hindē, a bitch. The letter r regularly becomes r before a dental, as in mard or mar, for mard, a man; kārdē, for kārdē, a few; wārdabant, for wārdabunt, they used to eat (husks), but warē, I shall eat (Specimen II); murba, for murtē, he died, but mirē, I die; ārdō, for ārtō, having brought (Specimen II), but bi-ūr, bring thou (Parable); and burz, for būrz, high (List, Nos. 135, 231).

In several cases, especially after r, we have ð instead of the t that we should expect. Thus, besides wārdabant, murba, and ārdō, just quoted, we have wārba, he has eaten (with harlots), and goshaibaha, called (thy son). Possibly this is a mistake of the scribe who wrote the specimens, but the words are printed as they were received.

The declension of nouns calls for but few remarks. In the western dialect, the genitive is formed by adding -a, as in lōga, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in -ā. So, in the present specimens, we have navā pīlā bās mardār-ānt, there are many servants of my father. Similarly, in Sentence 221, we have datânē, of a tooth (datān). Occasionally the termination -ā of the oblique case is dropped, as in pīlā (for pīlā) rahm kūtha-i, the father made pity to him, i.e. felt pity for him.

The nominative plural ends in -ān, not in -ā. Thus, in the List of Words we have pīlān, fathers; jinikān, daughters; mardān, men; nariānān, horses; maštān, mares; kūstärān, bulls; gōxān, cows; binaān, dogs; hindān, bitches; and būznān, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in -ā, viz. hamāxtarā sālā, for so many years (do I do service), but it is doubtful whether sālā is singular or plural, coming, as it does, after an adjective of number.

The dative plural ends in -ān-ar, as in (List) pīlānār, to fathers; jinikānār or jinikānārā, to daughters; mardānār or mardānārā, to men. Similarly, in the Parable, ambrāhānār, (the father said) to the servants.

Adjectives sometimes drop the termination ā, when it should according to rule appear. This is quite possibly simple carelessness. The cases of omission of the termination cannot be brought under any particular rule, except, perhaps, that, in the list of words, it does not seem to be used in the plural (cf. Nos. 123ff. and 130). The same peculiarity will be observed in the language of the Upper Sind Frontier.

The pronouns present a few divergencies from the standard. ‘My’ is maā, instead of mā, and the dative plural, ‘to us,’ is mā-ar (cf. the dative plural of nouns in -ān-ar).

The demonstrative pronoun ă, that, with ham prefixed, has a nominative plural hamāhā, those (husks), instead of hamāhā, etc. We may also notice the oblique plural hamāhā, which, with the preposition akh both prefixed and suffixed, takes the form akh-amāhā-ak, in the first line of the Parable.
As regards verbs, the principal irregularities are connected with the tenses formed from the past participle. There are two forms which I am unable to explain. One is k'apt’ā, they began (to make merry). We should expect k'ap’t’ant’ or k’ap’t’ayant’. K’ap’t’ā is usually the conjunctive participle, ‘having begun.’ The other form is ḍχ’t’ī-ē-i, (thy brother) has come (back safely) to him. Here ē means ‘is,’ and ē ‘to him,’ but I cannot explain the form ḍχ’t’i, which apparently has the force of a past participle. There is no tense of this kind in any of the grammars. See, however, lower down.

There is an interesting case of contraction in gwānjībō, (the elder brother) having called (a servant). The full form would be gwāk’ juṭū. The two words have been contracted into one, and an i has been inserted on the analogy of other, regular, past participles.

In the eastern dialect, the pluperfect is formed by adding the past tense of the verb substantive to the long form of the past participle, as in shudagē, he had gone, or he went a long time ago. In the western dialect, either the long form or the short form of the past participle may be used, as in shutagot or shutat. When, in the east, the short form of the past participle is employed, the tense has the force either of a habitual past, or of a conditional. Thus, in the east shudat is either ‘he used to go’ or ‘he would have gone.’ But in the following version of the Parable we have one instance of shudat used as a pluperfect, with the meaning of ‘he went (a long time ago),’ in o andarā na shudat, he did not go within. There are true examples of the habitual past in wārt’abont’ (for wārt’ahant’), (the husks which the swine used to eat, and dāthā, (no one) used to give (him anything). We have another tense,—the conditional past,—in wāt’ lūf p’ur k’ud, he would have filled his belly, in which k’ud represents the k’uθ of the grammatical sketch.

Intransitive verbs of motion are sometimes used passively, in an impersonal sense, with the subject in the agent case. Thus, k’i’sē bāch’ yā dērā dēhā shudā, literally, by the younger son it was gone to a far country, i.e. the younger son went to a far country. Similarly, shudā yā bakk’ālā, it was gone by him (i.e. he went) to a shopkeeper; and wāt’ p’īrār āχ’t’a-i, it was come by him (i.e. he came) to his father. This may possibly be an explanation of the puzzling form āχ’t’i-ē-i, already referred to. The word āχ’t’i may be a contraction of āχ’t’a-i, it was come by him, and the whole may be then translated ‘it is come by him to him.’

Reference has already been made to the curious use of the preposition asb, from, in the first line of the Parable. It is suffixed, as well as prefixed, to the same word, the suffix being in the form of zh, and the prefix in the form of sh, in sh-amāhiā-zh, from among them.
Eranian Family

Eastern Dialect

Specimen I.

Maḍe dū bach' ašant'. Shamāhīa-zh kīsē kī
Of-a-man two son were. From-them-from by-the-younger who
aθ, pīḍa-r gwashta kī, 'pīḍ-mani, māl
was, the-father-to it-was-said that, 'father-my, of-the-property
bhar kī mā bi, manā dai.' Guḍḍā māl
the-share which mine may-be, to-me give-thou.' Then of-the-property
bhar kūsē dāb-ah. K'ardē rōśh p'ādā ā-
share having-made it-was-given-to-them. A few day after by-that-
k'is-bach'ā har-chī much kūsē ya-directiona
younger-son everything collected having-made to-a-far-country
shūsā. Hamosā wafi daulāt ma ayāshīā wār
il-was-gone. There his-own wealth in debauchery destroyed
k'ūsē. Ō waxyt-kī t'éwayē xarch biūo shūsā,
was-made-by-him. And when all spent having-become went,
hamā-thā mazē dūkk'al biū, ō x mar shudī biūa
in-that-country great famine became, and that man hungry became.
Guḍḍā shūsā-yi ya-bakk'alā, zhi naukar biūa
Then it-was-gone-by-him to-a-shopkeeper, his servant he-became.
Bakk'alā hamāhīa-r shastāka waši-diyārā hiyār ch'āramaya.
By-the-shopkeeper him-as-for it-was-sent to-his-own-field sowine-to for-feeding.
Azh-hamāhī-pōshē kī hīx waṛṣant waśī lāf pur
From-those-husk which the-swine used-to-eat his-own belly full
kūd. K'asā hamāhīa-r na dābān. Guḍḍā
he-could-have-made. By-anyone him-to not used-to-be-given. Then
bōba-aṭtō gwastā-i, 'mai-pīḍē baz mazdur-ant kī
in-sense-having-come it-was-said-by-him, 'of-my-father many labourers-are that
nayān baz-ē, ō mā shudī mirā. Mā ch'ārīdo rawā
food much-is-of-them, and I hungry die. I having-arisen will-go
wašī-pīḍa-r, gwashti, 'pīḍ-mani, Huṣāi-dēmā ā t'ai-dēmā
my-own-father-to, I-will-say, 'father-my, God-before and of-them-before
gunāh kūsē, nī mā ē-lak nekū kī tībar t'ai bach'
sin was-done-by-me, now I this-worthy am-not that again thy son
balances the Manā, they may-become. Me of-thine-own-labourers like keep.”

Guddā oh-nिशा woshi-piśā r āxṭā i. Dāēr dir a. Then having-arisen his-own-father-to it-was-come-by-him. Still far he-was, kī pīō hamāhā r dīō rahm kūfā i; rumbānā that by-the-father him-to having-seen pity was-made-on-him; running subhō, bhākūr kūfā i; gal chūkkō i. Bachā having-gone embrace was-made-on-him; cheek was-kissed-of-him. By-the-son piśā r gwashṭā, ‘Huśā dēmā o tāi dēmā gunāḥ
the-father-to it-was-said, ‘God-before and of-thee-before sin kūnāyā, ni mā e-laik neā kī tībarē tāi bach’ was-done-by-me, now I this-worthy am-not that again thy son gwashāni bā. Lēkin piśā woshi-ambrāhān-ār gwashṭā called I-may-become.’ But by-the-father his-own-servants-to it-was-said kī, ‘jōwā jār bi-ār, ēshā r pōshēn; dasta chāllāv that, ‘good garment bring-thou, this-one-to clothe-thou; on-the-hand ring kān, o pādā pāśīgūr kān; mā wārū, xūshā make, and on-the-foot shoe make; we may-eat, happiness kānū; pārkhō-kī ē mai bachā manū, ni zindāy-ē; yār bīnā, may-make; because-that this my son died, now alive-ēs; lost became, ni mīlānā.’ Guddā kāptō xūshā kānāyā.
now was-got.” Then they-began happiness to-make.

Mazā bachā kīshār nīwā  aē. Lōy nīzīrā āxṭō,
The-great son the-field in was. The-house near having-come, dris o sarōsh ashkūfā i. Ya-ambrāhā r gwānjīrā pōl dancing and music was-heard-by-him. A servant-to having-called enquiry kūfā i kī, ‘ēshī mathāb oh-tē? ’ Gwashṭā i, ‘tāi was-made-by-him that, ‘of-this the-meaning what-is? ’ It-was-said-by-him, ‘thī brāō āxṭā, o tāi-piśā dāwō kūfā, pārkhō-kī kī bach’ brother has-come, and by-thy-father feast was-made, because-that the-son hairāgō āxṭā-ē. ’ Guddā māzē-bachā zahr giptā, o safety-with come-is-to-him.” Then by-the-great-son anger was-taken, and anda rā shubhā. Guddā piśā darā āxṭō minnat within not he-did-go. Then by-the-father out having-come entreaty kūfā-īsh. Bachā woshi-piśā r zawāb dāē r kī, was-made-to-him. By-the-son his-own-father-to answer was-given that, ‘hamīxṭārē sāō tāi xīnmat kānāyā; ya rēsh dī azh tāi so-many years thy service was-done-by-me; one day even from thy hukm uzr na kūfā. Ay-dī tāu manā ya-kōhārē command objection not was-made. Then-even by-thee to-me one-a-kid
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di na dāḍa, kī mā gō wāthī dōsī ḥushi kanā.

even not was-given, that I with my-own friends happiness may-make.

Hama-velā kī ē tai tī bach’ āxt’a, kī tāi daulat gō
At-that-time that this thy other son came, by-whom thy wealth with
kanjarīn ṣārī ṣārī, t’āu γhiī-r daumat dāda.’ Gwasht‘a-ī,
harlots was-eaten, by-thee him-for feast was-given.’ It-was-said-by-him,
‘bach’-mani, t’āu har-ṛosh gwar mā-ē, ḥ har-oh’ī kī mātī ṣ
‘son-my, thou every-day with me-art, and everything which mine-is
tāi-ē. Mā-ar ḥushi k’ansāy ṣ ḥushi biy jōwān aḥ,
thine-is. Us-to happiness to-make and happy to-become good was,
p’aroh’i-k’ē tāi brād ṣūtā, ni zindāy-ū; yār bīṣā, ni
because-that this thy brother died, now alive-is; lost became, now
miliḥa.’

was-got.’
[No. 7.]

ERANIAN FAMILY.

BALOCHI.

EASTERN DIALECT.

LORALAI, BALUCHISTAN.

SPECIMEN II.

Ya mazārē, ya gurxē, ya rōp'askē, saiš shuβayan' shikārā.
One a-tiger, one a-wolf, one a-fox, the-three went for-hunting.

Shuβo ya gōxē jaβa-ish, ya buzē jaβa-ish, ya
Having-gone one a-cow was-stain-by-them, one a-goat was-stain-by-them, one
χargushkē jaβa-ish. Arfo ya-hand. k'udant-ish.
a-hare was-stain-by-them. Having-brought in-one-place they-were-made-by-them.

Guddā mazārā gwasht'ā gurxā-rā, 'p'āšā, t'āu havē gōzdā
Then by-the-tiger it-was-said the-wolf-to, 'arise, thou this flesh
bahr-k'ān.' Gurx p'āš-āx'ā, gwasht'ā-i, 'gōx
division-make-thou.' The-wolf alone, it-was-said-by-him, 'the-cow
t'ai-ē, buz mai-ē, χargushk' rōp'ask'-ē.' Mazārā-r sahr āx'ā;
thine-is, the-goat mine-is, the-hare the-fox's-is.' The-tiger-to anger came;
jaβa-ī gurx-ār ch'āp'ūl; gurx murba. Guddā
was-struck-by-him the-wolf-to a-slap; the-wolf died. Then

Gwasht'ā-i rōp'ask'-rā, 't'āu p'āšā, havē gōzdā
it-was-said-by-him the-fox-to, 'thou arise-thou, this flesh
bahr-k'ān.' Rōp'ask'-ā gwasht'ā, 'wāzhā, ē χargushk t'ai
division-make-thou.' By-the-fox it-was-said, 'Master, this hare thy
nērān-ē, buz t'ai nērmōsh nayn-ē, gōx t'ai shām
morning-meal-is, the-goat thy of-midday the-food-is, the-cow thy of-evening
nayn-ē.' Mazārā gwasht'ā, 't'ai bahr t'an-ē?' Rōp'ask'-ā
the-food-is.' By-the-tiger it-was-said, 'thy share what-is?' By-the-fox

Gwasht'ā, 'wāzhā, ma bahar-i-mardē nēā.' Guddā hamā mazār
it-was-said, 'Master, I sharing-man am-not.' Then that tiger
rōp'ask' ch'ak'k'ā sak'īā w'sh bišā. Guddā gwasht'ā-i,
the-fox on very-much pleased became. Then it-was-said-by-him,

'hamē gōzdā teōyā t'ai-rā bashk'-ē. Mā rawā, t'ī shikār
'his flesh all thee-to a-present-is. I will-go, other hunting
k'anā, warā.'
I-will-make, I-will-eat.
FREE TRANSLATION OF THE FOREGOING.

There were a tiger, a wolf, and a fox, and the three went a-hunting. They went forth and slew a cow, a goat, and a hare. So they brought their booty, and collected it together. Then said the tiger to the wolf, 'get up and apportion the flesh.' The wolf got up and said, 'your share is the cow, mine is the goat, and the fox can have the hare.' At these words the tiger became furious, and struck the wolf such a blow that he fell down dead. Then said the tiger to the fox, 'here you, get up and apportion the flesh.' The fox replied, 'Master, this hare is for your morning snack, the goat will serve for your lunch, and the cow will do nicely for your dinner in the evening.' Said the tiger, 'what, then, is your share?' Said the fox, 'Master, I am not a person entitled to a share.' At this the tiger became mightily pleased with the fox, and said to him, 'here, I give you the whole lot as a present. I'll go off and hunt again, and eat what I get by that.'

1 i.e. he was only a menial servant, who got what he could from his master's leavings. He could not claim any share of right.
The following specimens of the eastern dialect of Balochi come from the Upper Sind Frontier District. The language is practically the same as that illustrated in the preceding grammatical sketch. The few divergencies are as follows. Many of them are hardly anything more than matters of spelling:—

The genitive singular of a noun is twice formed by adding ī instead of ē, in the phrase sheqrai wa nakhī āwāz, the sound of singing and dancing. The agent case is very carelessly used, the nominative being frequently used in its place. Thus, in the very first line we have, kisē (for kisīnā) guash'ta, the younger said; and in the second part of the Parable we have ṭai piē (for piē) majīs dāba, thy father gave a feast. In the List of Words, besides the regular plural formed by adding ā, a periphrastic plural is also made by the addition of the word gal, a number, as in jānigk-gal, daughters; jāngal, women; āsīk-gal, deer.

Adjectives call for only one remark. In the List of Words, the termination ī is added only in the singular, and is wanting in the plural. Thus while we have jauqī madā, a good man; and jauqī janī, a good woman; we have, in the plural, jauqī madā, good men, and jauqī jānī, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balochi of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have maï, my; tāi, thy; for māi, tāī. So, manā, for manī, to me. The plural of the second personal pronoun is the western shuñā or shuṇā, instead of shuṇā or shuṇā. There are several minor irregularities in the declension of the pronoun havē of the third person. Thus, the genitive singular is hauvē, as well as hauvī, and the dative, havīrā or havīr. The dative plural, used honorifically as a singular, is havīhērā, (I will say) unto him.

The nominative is continually used in the sense of the agent, as in havē dāba, he gave (a share of the property); hauqī mīnhā kūba, he made entreaty; hauqī rāhi kūba, he dispatched him (to feed swine); hauqī guash'ta, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is ē, as well as ē, and the third person singular is ē, as well as ē. Similarly, in other verbs, the third person singular of the present ends in ē, not in ī. For the present-future, the List of Words gives jānī or jānīnī, I shall strike, and jānī, instead of jānī, you will strike. Other minor variations, such as beiyē, for byē, are evident contractions. More important is the method of treating the past tenses of transitive verbs. Properly speaking the object of the verb in such a tense should be in the nominative; but here it is several times put (as also occurs in Hindostani and cognate forms of speech) into the dative. Such cases are:—

hauqī mātā dāba, he gave the property, literally, by him, as for the property, it was given.
āhiēr jānī-durāh dība, (he) saw him safe and sound, literally, as for him, he was seen, etc.
hauqī ṭai mālā-rā gum kūba, he made thy property lost, literally, as for thy property, by him it was made lost.
Yāk-marādē dō bachē ast'antarē. K'isā p'īthā-rā gwashta. A-certain-men's two sons were. By-the-younger the-father-to il-was-said.

kī, 'p'īth, milk'-ā'-sh chi bahār mani bī, hawā manā dē.'

that, 'father, property-from what share mine will-be, that to-me give.'

Hawā malā hawā-rā bahār k'ūthā dátha. Kamē

He (by-him) property-as-for (acc.) him-to share having-made it-was-given. A-few

rōshē p'āhē hawā k'isē bahē durustē muchē k'ūthā
days (obl.) after that younger son all together having-made

yak-dīrē-mulk'ēśa shuša. Hamōśā wasti durustē-malā kanyārī gwar a-far-country-to went. There his-own all-property (acc.) harlots with

ma sharābwarīā gum k'ūthā. Wāx'tē durustēśa hulās k'ūthā,
in wine-drinking lost was-made. When all (acc.) finish was-made, hawā-mulk'ē-ma sakē kāl āx'tō k'apta. Hawā muhtāj biša.

that-country-in severe famine having-come fell. He needy became.

Hawā yak-nindōxēśā gwar shušo minnaš k'ūthā. Hawā

By-him a-certain-resident (obl.) near having-gone entreaty was-made. By-him

wasti haniā bihiēn ch'āranayā rōshē k'ūthā. Hachō sarfand

his-own field-to wine's feeding-for he-was-dispatched. Thus consideration

hīfā kī, 'chi ch'ān bihi warayē, mē lāf pur k'ūnā.'
because that, 'what husk the-pig is-eating, I the-belly filled I-will-make.'

Hawā-rā k'as na dátha. Wāx'tē wasti-hūshē āx'tē, gwashta. Him-to by-anyone not was-given. When his-own-sense-to he-came, it-was-said

kī, 'hamōśā mani p'īth gwar chi-k'ar naukarē-rā bás nayan

that, 'there my father near how-many servants-to much bread

rasayō; mē ēśā shušiā mirayā. Mē wasti p'īth nimēyā

is-arriving; I here hunger-by. I-am-dying. I my-own father towards

rawā, hamāhiār gushē kī, 'p'īth, mē tāi ō āhman

I-will-go, him-to I-will-say that, "father, by-me of-these and of-heaven
dēmē gunād k'ūthā t'ai bahē gushāinayē lāx niyā; manā before sin has-been-done-by-me thy son to-be-called fit I-am-not; me

wasti nauk'arēn-ash ē-rangā k'an zān.''

Hawā k'apō thine-own servants-from in-this-manner make consider.''

He upright
BHALOCHI OF UPPER SIND FRONTIER.

408:

having-become his-own father-to near come. Yet far that by-the-father
dia, ahi ch'ak'a mahir arta, rumt'o balya
he-was-seen, him upon compassion was-brought, running-run armpit-in
k'uda, ch'ux't'a. Bach'a gwashta k'i, 'O p'io, ma
he-was-made, he-was-kissed. By-the-son it-was-said that, 'O father, I
ashman wa tai dema gunahgar asta, ni hamel laxiya k'i
of-heaven and of-those before sinner I-am, now this worthy I-am-not that
'ti-barre tai bach' gushainu.' Pi'da wasi tihara
again thy son I-may-cause-to-say. By-the-father his-own servants-to
gwashta k'i, 'durust'an-ash sharr'o jara zer-biyar, p'sha'i;
it-was-said that, 'all-than good garments take-up-(and)come, clothe-him
'k'ista' ch'al'a, pa'dama p'saguzar masak'an; biya, warli,
hand-on-his ring, foot-on shoes on-put; come-ye, let-us-eat,
ushchi kanu; p'ar-ch'i k'i hamel mai bach' mutraya, gart'o
happiness let-us-make; why that this my son had-died, again
zinder bida; gam bidaya, gart'o diha.' Guda hawa ushchi
alive become; lost had-become, again was-seen. 'Then they happiness
k'anaaye, were-doing.

Hawa'i mazan bach' bania asta. Ch'o-k'i loy gwar axt'a,
His great son field-in was. When the-house near he-come,
sha'ari wa nachi awaz gosha'i k'uda,
of-songs and of-dancing the-sound on-the-ear-of-him was-made.
Yak' naukar'a gwan' jaha, p'rushta k'i, 'i ch'i
A-certain-servant-to call was-struck, it-was-asked that, 'this what
biya?' Hawa' gwashta k'i, 'tai bral axt'a; t'ai-p'io
is-becoming?' By-him it-was-said that, 'thy brother come; by-thy-father
mazan majlis da'ha, p'ar-ch'i k'i ahjir jawah-durah diha.
great party was-given, why that him-as-for good-cell it-has-been-seen,'
Hawar zahr axt'a, loyay rawaye marai na bida. Guda
Him-to anger come, the-house-to be-gone wish not became. Then
hawahi-p'io dara axt'o sarfand k'uda. Hawa' jawabi ma
by-his-father out having-come explanation was-made. By-him answer-in
p'io-n' gwashta k'i, 'gind, chi-k'ar salan-ash tai xizmo
the-father-to it-was-said that, 'see, so-many years-from thy service
k'annya, k'aya tai-hukma-ash tii na k'anaya; mana yak'
I-am-doing, ever thy-order-from different not I-am-doing; to-me one
p'ashni di na da'ha, k'i ma wasi dost' gwar pa'ji xushi
kid even not was-given, that I my-own friends near with happiness
k'ani; ag wax'te hawā t'ēi bach' axt'a, hawā t'ai mālā-rā
may-make; but when that other son came, by-him thy property-as-for
kanyarō-gō gum ku'ôa, hawār t'ai mazan mihmāni
harlots-with lost it-was-made, him-for by-thee great feast
k'u'ôayē.' Guđā hamśia gwasht'a k'ē, 'bach', t'ai hamēsha
has-been-made-by-thee.' Then by-him it-was-said that, 'son, thou ever
gwar mā p'aiji'ē; har-ch'i gwar mā ast'ē, hawā t'aiy-ē; kushī
near me with-art; whatever near me is, that thine-is; happiness
kansy, jau'h biay, wajah ast'ē, p'ar-ch'i hawē t'ai brāθ murt'ayā,
to-make, good to-become, proper was, why this thy brother had-died;
nī zinday bi'ōa; gum bi'ayā, nī p'aijā bi'ōa.'
now alive became; lost had-become, now manifest became.'
KASRĀṆĪ BALŌCHĪ.

The Kasrāṇī Balōches are of Kind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaimān Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrāṇis have Paśhtō speakers to their north and west, and Lahndā speakers to their east, and their own language is very corrupt. This is most especially the case of the specimens that came from the Dera Ismail Khan District. The language of those of Dera Ghazi Khan more nearly approaches the standard. I give as a specimen a version of the Parable from the former locality, as best illustrating its mixed character.¹ It will be seen that while Paśhtō has had little or no influence upon it, the influence of Lahndā in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahndā. Such are: — añjan (Lahndā ajjan), yet, still; chūtā, senses; ẓir (L. ẓhēr), very; jittā (L. jittē, as much), worthy (to be called); juttē, shoes; the Lahndā phrase ẓagā ẓanjan, to start, set forth, copied in lagā ẓubā; the suffix -kar of the conjunctive participle lāṭkō, having run; gīrā-kar, having taken; and ghyān-kar, having called; labbā is (L. labbnn, to get), having been got; milā (L. miltā), he was got; puchā (L. puchhn, to ask), he asked; sārnē (L. sārinā), all; tarkā, property; tō, and; wuṃdžō (L. wuṃdūn, to divide), having divided; and others. We have a borrowing from Sindhi in the word tō, corresponding to the Sindhi feminine thi, was, used to form a pluperfect in the Sindhi style in kūḍyā-tō, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balōchi vocabulary, and which I have not identified as coming either from Paśhtō or from Lahndā. Such are: — chē, moreover; jō-āxē, (sense) came (to him); zījā kādyā-i, he collected (his property). The phrase yāsī shūda is said to mean ‘he sent,’ but it is difficult to understand this. The word yāsī, commencing with the letter y, cannot be Balōchi. Possibly it may be explained as ‘sending of him’ (γας-ι) became (shūda).’ Another phrase I am unable satisfactorily to explain is zirū mahā-kunu-i, put ye on him (a garment, ring, shoes). Mahā-kuṇu-i is equivalent to the standard mān-kuṇu-i, but the meaning of zirū is unknown to me, unless it means ‘armour.’ Compare, however, zirū, lift ye, in the Sind specimen on p. 431.

The pronunciation of this form of Balōchi shows many peculiarities. Contraction is frequent. Thus, a is dropped in bīyā, for biiyā, they became; kādyā-i, for kūdyā-i, he made; chārānāyā, for chārānāyā, for feeding. Other instances of contraction are pādūnā, for pādō-ānā, I will arise; guyādo, for guyākā, having called; and puchā, for puchūnā, he asked.

The vowel -a sometimes becomes i in the conjugation of the verb kānu, to do, to make. Thus, we have gusrān kāinyā, a living is being made; kīnu, for kānu-i, make on him. At other times the a is preserved, as in kānu, I will make. The past tense of the same verb is generally kāda, etc., for kūlda, etc., but occasionally the u becomes a, as in zījā kādā-i, he collected (his property); kāda, he made (entreaty). We have ə
for ṭ in ḍḍā, for ḍḍā, there. A long final vowel is often nasalized, as in dastā, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrāni is the regular change of ṭ to ṭ. The sound of ṭ does not occur once in the whole Parable. As examples of the change, we may quote bārā, for brā, a brother; biḥa, for biḥa, became; dāgyā, for dāharyā-i, he gave; dīṣa, for diḥa, saw; kāḍyā-i, for kūḍharyā-i, he made; lagdā, for lagdaryā, he became attached; pṭiś, for pṭiḥ, a father; puḥṭa, for puḥṭā, asked; rōḥ, for rōḥ, he goes; shudā, for shuḍa, he went, he became; wāḍhī, for wāḍī, own; wāṇḍā, for wāṇḍo, having divided, and many others. In one case a standard ṭ is exceptionally represented by t', viz. in wāṇḍēt', having wasted (thy property on harlots). This word is the causal of the Lahnda wāṇḍā, to go, and means literally 'having caused to go.' A somewhat similar case is ashkt'a, for ashkt'ūdha, heard.

In the word k'opt'a, he fell, which occurs three times, the pt' is changed to tt, so that we have k'att'a.

There is a tendency to vocalize the semivowel w into u, as in guwāṣō, for gwāṛī jābō, having called; guwāṛ, for guwārō, with; and guwāšt'a, for gwāšt'a, said. In each case, the w follows a g.

The numeral 'one,' used for the indefinite article, appears under the forms yā and yē. In the latter case, the suffix -ē of the indefinite article appears to have been added.

In the declension of nouns, the direct form is often carelessly used in the place of the oblique form, or, in other words, the final -ā of the oblique form is often dropped. Thus, we have bāc'h-rā, (the father gave an embrace) to the son; or, (the father said) to the (older) son; bāc'h, the son (said, 'I have sinned'); p'rā, (I will say) to the father. As instances of irregular oblique forms, we have k'asāinā, the oblique case of k'asā, the younger (son); dastā, on the hand; and almā-rā, (said) to people.

Adjectives sometimes do not take the final -ē when used attributively. Thus, we have māca bāc'h, the elder son. The word for 'good' is juwān, which, when used attributively, becomes jōb, in jōb jōb jārō, 'excellent garments. Zindārā, as well as ziudār, is 'alive.' Har-dōmnā means 'of both.'

As regards pronouns, mā is 'I.' The same form is used for the agent singular in mā k'udā, I have done (sin). The genitive singular is mač, of me, my, and also mač, in mač puḥā, (servant's) of my father. Mač, to me; mā-rā, (it was proper) for us.

Tan is 'thou' and 'by thee.' The genitive singular is tac, of thee, thy, with tac'ē, thine, as genitive absolute. The oblique plural is shōc, as in mā shōc wārdā k'ana, I will make a dinner for you, i.e. I will give you a feast.

The proximate demonstrative pronoun is ē, this; sing. gen. isē, obl. ishī. Another form of this pronoun occurs in wī bāc'h mač wurt' aya, this my son died; and lahndā wishan gungā p'ur k'ana, I will fill my belly with this. The latter form is not easy to explain.

The remote demonstrative pronoun, and pronoun of the third person, 'that,' 'he,' is of frequent occurrence, and appears in several forms. These may be grouped as follows: —

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<td>Dat.</td>
<td>āhā-rā, āhī-rā, āhī-rā</td>
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Examples of these forms are:

- ā pa'āto'a, he arose.
- ā velā, at that time.
- āhiā mañā dī, give that to me.
- āhiā dīhārā, he gave (the property).
- āhiē guāhē'ā, he said.
- āhi dīl tēē'sē, his heart longs.
- āhi̠ p'īsā āhiē-rā dīśā, his father saw him.
- yā ādmiē āhiē dō baχhē, of a certain man, of him (were) two sons. Regarding the meaning here of āhiē, see the remarks below, under the head of the verb substantive.
- āhiē mulk' nōyā shē'sa, he went (i.e. had gone) to his field.
- k'asēā āhi-rā na ādēś, no one gave to him.
- āhī-rā p'īsā zurto chūkk'ē, his father raised and kissed him.
- āhiē-rā ch'ī p'at'ar bēsā, want of things happened to him.
- āhiē-rā dīśā, saw him (as above quoted).
- āhī-rā wamōsō dīhāsā, he divided and gave to them.
- āhī gu新浪 k'īnē, their living is being made.

The pronominal suffix of the third person singular is i or ih. For i, we have examples such as k'asēā-ī, he made. In dēśy-i, he gave, the final a of the participle has been dropped. For ih, there is, three times, mā-k'īn-ih, put on him. In sarp-āxt'ē-sēina, remained over for them, sēina also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally k'ti, borrowed from Persian. But, in one place, an attempt is made to utilize the interrogative pronoun ch'ī, what?, in the formation of a new relative pronoun. The sentence is āch'īā jahīlāwā wərān, (husks) which the wild beasts (i.e. swine) eat. Here āch'īā is the accusative singular of āch'ē, which is a compound of the demonstrative pronoun ā with the interrogative ch'ē.

One more pronominal form may be noted, inder, so many (years), used instead of the standard īxt'ar.

For the verb substantive, we have -ē, is, in ch'ē-kēr-ē, for what is (this matter)? For a, was, we seem to have a in ē gātωari mā-rā jumān-ā, this affair was good for us. In the first line of the Parable, yā ādmiē āhiē dō baχhē, of a certain man there were two sons, the word for ‘were’ is omitted. Whether this was accidental or intentional, I cannot say. In the specimen as received, the word āhiē is carefully translated ‘his.’ It is, however, possible that it is really a corruption of the Lahndā āhin, they were. In the Persian character, as received, it is distinctly written  jastī which may be a mistake for āstī.

For the negative verb substantive, we have niē, I am not.

For the verb corresponding to the Persian hast, is, we have ast'āi, thou art (ever with me), and maē bahara k'ti rīq ast'ī, the share which is my property.

The conjugation of the active verb presents several irregularities. Most of these are due to the change of o to ē already mentioned, but there are others. We have an oblique infinitive in ch'ērānōyā, for ch'ērānōyā, for feeding (swine), but in gushñay jīttē, fit to call (thee father), the final ē has been dropped.
We have an oblique plural of the past participle *guasht'ay*, a thing said, in *guasht'ay' p'āsā*, (I never aeted) behind what (thou) hast said, i.e. against thy command.
The conjunctive participle generally ends in ə, as in the standard. Thus, *bīsō*, for *bīsū*, having become; *k'ūsū*, for *k'ūsu*, having made; *labbūi*, having obtained (borrowed from Lahnda); *wanjēsō*, for *wanjēsū*, having divided; *wanjētī*, (not *wanjēsō*), having caused to go, i.e. having wasted; *zurū*, having raised. To this the Lahnda suffix -kar is sometimes added, as in *guasht'ay-kar*; having called; *t'āx'tū-kar*, having run. In one case, *girā-kar*, having taken, a purely Lahnda form is used, although the verb *giray*, to take, is Balochi.

The imperative presents frequent irregularities. Thus, we have *dī*, for *doī*, give thou; *irī*, for *èr-k'ān*, place thou (me as a servant); *mā-k'īn-īh*, for *mān-k'īn-i*, put thou on him. With the prefixed *b-,* we have *b-iwū*, for *b-iw-ū*, come thou; and *b-urē*, for *b-urē*, eat thou. The last is so translated in the specimen as received, but it may be for *b-urē*, for *b-urē*, let us eat, which is the sense required by the context. Many of the others, though singular in form, must be translated with plural meanings.

The first person singular of the present-future generally ends in -ə, as in the standard. Thus, we have *mārō*, I die; *p'āsō*, for *p'ās-ayə*, I will arise; *gusō*, I will say. Three times, however, the verb *k'ānay*, to make, has *k'āna*, not *k'ānə*, I will make. On one occasion this is joined to the past tense of *sar-ay*, to form a continuous past, in *k'āna sar-āx'təyə*, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in ə, corresponding to the standard ə. Thus, *lōsō*, he longs (to eat the husks), for standard *lōtə*; and *rwə*, for *rwə*, he does (not) go (into the house).

In both cases these are historical presents, used with the force of the past. For the third person plural, we have *wurən*, for standard *wurant*, (the swine) eat.

As for the past tense, we have a first person singular in *sar-āx'təyə*, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in -ə, i.e. has the short form of the past participle. Thus, *ashktə*, for *ashktə*, heard; *bišə*, became; *ab'ukhtə*, for *ab'ukhtə*, kissed; *dəsə*, saw; *k'udə*, made, did; also *k'udə*, in *mɛnət k'udə*, made entirely; *k'atə*, for *k'atə*, he fell, as in *kăl k'atə*, a famine fell; this verb is also used to intensify the meaning of a conjunctive participle, as in *labbūi k'atə*, he has been unexpectedly obtained; *zinday bīsō k'atə*, he unexpectedly became alive. Other third singular pasts are *laśa*, for *lādə*, he touched; *p'āx'tə*, for *pās-āx'tə*, he arose; *püsh'ə*, asked; and *shūsə*, went, became.

Sometimes, as in the western dialect, the long form of the past participle is used for this person of the tense. It will be remembered that the long form is not used in the East unless a termination is added (see p. 349). The long form, however, does not here end in ə, but in *yə* or *yə*. Thus we have *lagūyə shyūsə*, for *lagūya shyūsə*, a translation of the Lahnda *lagū yēa*, and meaning ‘he set forth; *murt'ayə*, he died, or the one who was dead, according to context; *bīsə* or *bīsə*, for *bīsə*, he became, or he who had become. With the pronoun suffix -i, we have *dāsī*, given by him, i.e. he gave, in *gēr k'usō dāsī*, he wasted; and *k'usəy-i*, for *k'usəy-i*, he made (collected).

*Dōsa*, the past of the verb *dēs*, to give, appears under three forms. We have *dās-i* just quoted, and also, twice, *dōsa*, gave (answer), and did (not) give (a kid), and *wanjū dīshāsə*, divided (his goods). Twice we get *corrupt* Lahnda forms of this tense,
in sinda bīā, for sinday bīā, he became alive, and milā in sindayā oχ'ā milā, he came alive (and) was obtained. In sar-oχh'ā-vina, food remained over for them, I am unable to explain the form oχh'ā. W'ina, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in sārōs χush bīyā, all became happy.

A pluperfect borrowed from Sindhi occurs in sārōs oχ'ā vado gār k'ūyā-t'i, (when) he had wasted everything of his own. Here t'i (Sindhi thi) is feminine, to agree with oχ'ā, a thing.

We have a conditional in mā k'ūdoā, for mā k'ūgā, I might have made (a dinner for my friends), and a definite present in k'ūnyā, is being made. This latter word is puzzling. The form is active, but the sentence in which it occurs requires it to be construed passively. It runs bās mihnatā mai pīdā juānīyā āhā guzrān k'ūnyā, which can only mean 'there are' many servants of my father; of them (āhā) living is being well made.' If we translated 'many servants of my father are making their living well,' we should require vado instead of āhā.

We have a passive in gushijayā, (worthy) to be called, and causals in chārānyā, (sent him) to feed (swine), and maanjētā, having caused to go, i.e. having wasted. It has been previously pointed out that the last is borrowed from Lahndā.

The following adverbs may be noted:—

dēā, in future.
p'ādā, for p'ādā, behind.
t'ara, a second time, again. Compare the standard t'arey, to return.

Adverbs are also formed, as in the standard, by adding -iyā. Thus, juānīyā, well;
χushiyā, happily.

The following postpositions may be noted:—

andrā, within.
dā, for dēmā, before.
guar, with, by means of.
gurā, (distant) from.
gungā, with, by means of.
[No. 9.]
ERANIAN FAMILY.

BALÖCHI.

KASRANI DIALECT.    DISTRICT, DERA ISMAIL KHAN.

Yā-ādmiē āhīē dō baχhīē. Te k'asīnē wādī-pīsā-rā
Of-a-man his (two) sons. And by-the-younger his-own-father-to
guashtā, 'bābū, maśī bābara k'i rizq āstī, āhī manā dī.'
it-was-said, 'father, my portion which property is, that to-me gave-thou.'
Āhī wādī tārkā āhā-rā wāndōsī dihāsā. K'amā rōsh
By-him his-own goods them-to having-divided was-given. Few days
bīdāsī k'asī bāchhī, wādī rizq sījjā k'ādīyā-i, dir
became the-younger son, his-own property collected was-made-by-him, far
pardēs niwāwā lajīdā-yā-shūdā. Úsā sārēwē tārkā naqābīā găr
foreign-land towards set-forth. There all goods by-debauchery wasted
kūdō dādī-yī. Ā-wēlā k'i sārēwē ch'i wādī
having-made was-given-by-him. At-that-time when all things of-himself
gār k'ūdīyā-tī, guddā wēbā sakkē kāl k'atī. Ā-wēlā
wasted had-been-made, then there severe famine fell. At-that-time
āhī-rā ohī pāk'ar bīsā. Ā-wēlā ā-shahīr yē-ādmiē nawā ā
him-to of-things want became. At-that-time of-that-city a-man to he
shūdā, te āhī wādī mulk nawā jahlibalā oh'arānyā
went, and by-him (I) sending-of-him field towards wild-beast for-grazing
shūdā. Āhī dil lōtēs, 'mā wādī qūtā lahwā wishan gungā p'ur
became. His heart longs, 'I my-own food belly this with fail
k'anā, aχrīā jahlibalā wārūn.' K'asēā āhī-rā nā dās.
I-will-make, what wild-beasts eat.' By-anyone him-to not was-given.
Ā-wēlā ohēbā āhī jā-āxtē'a. Āhī guashtā, 'bāz-mihmati
At-that-time sense of-him came. By-him it-was-said, 'of-many-servants
mai-pīsā jūnīyā āhā guzrān k'inīyā; ch'ē
of-my-father well of-them living is-being-made; moreover
sar-āxtē-wīnā, mā shūdō guar mīrā. Mā p'āwā, pīsā
remained-over-for-them, I hunger with die. I will-arise, father
nayā rawānā bīh, pīs-rā gushā, "mā t'āe dē
towards going I-will-become, father-to I-will-say, "by-me of-thine before
guṇāh k'uńā, mā Xudāi guṇāh k'uńā, mā t'āe pīsā gushān
sin was-done, by-me of-God sin was-done, I thee father to-call
jīṭē nī nā. Manā mihmati wādī zīr īrtī,' 'Ā
such now am-not. Me servant of-thyself below place-thou.'" He
pāχtā, waśī pīś nayā lagīšyā-shuśa. Ā-wēla ajjan pīś arose, his-own father towards set-forth. Āt-that-time yet father gūrā dir-dirā ḥi-pīśā āhī-rā diśa. Pīśā-rā from at-great-distance by-his-father him-as-for it-was-seen. Father-to arman biśa; pīśā tāxtō-kar bāch-rā gūšṭā zurtō compassion became; by-the-father run-having the-son-to on-the-neck having-raised laiśa; āhī-rā pīśā zurtō ch'ukkan'ā, it-was-touched (i.e. embraced); him-to by-the-father having-raised it-was-kissed. Bach' pīśā-rā guaśhtā, 'āhā, mā tā Ādā Xūdāi By-the-son the-father-to it-was-said, 'father, by-me of-thee of-God hār-donnāni guṇāh k'uśa. Mā dēwā tāē bāch' gušhijayā ni of-both sin was-done. I in-future thy son to-be-called now niś.' Pīśā waśī-mihnutiś-rā guaśhtā, 'joē joē jaraē am-not.' By-the-father his-own-servants-to it-was-said, 'good good garments āhī-rā girā-kar zirih-mā-k'in-ih; ch'āllā ishi dastā nīwā him-to taken-having (i.e. armour) put-thou-on-him; ring of-this-one the-hand on zirih-mā-k'in-ih, juttī ishi pāśā nīwā zirih-mā-k'in-ih. B'īh, put-thou-on-him, shoe of-this-one the-foot on put-thou-on-him. Come, wārdā ḥuhaśāyā ishiā b'ureē.' Pīśā guaśhtā, 'wi bāch' food happily for-this-one eat.' By-the-father it-was-said, 'this son māc murtāyā, t'ārān zinda bū; gār bīśā, Xūdā k'uśa, of-me died, a-second-time alive became; lost was, by-God it-was-done, labbīō k'atta.' Sārwō ḥuha bīśā, having-been-got fell (i.e. became).' All happy became.
'mā indar sāl t'aē ḵišmatā k'ana sar-āχt'ayā. Mā t'aē guasht'ayā
'I so-many year thy service I-do I-remained. By-me thy sayings
p'aē kadaī na k'uša. T'au kadaī yē gōrak'ē manā kadaī
behind ever not was-done. By-thee ever one kī-ā to-me ever
na dāša, mā waši sangtiānī waṛd k'uša.
not was-given, by-me my-own of-friends dinner would-have-been-made.
Ā-wēla k'ē t'aē bæch'-āχt'a, t'aē riaq sārwē āhīā wanjēt'ō
At-that-time that thy son came, thy property all by-him having-wasted
dāša, t'au sārwē-ālmē waṛd k'uša.' Pāša bæch'-rā
was-given, by-thee of-all-people dinner was-made.' By-the-father the-son-to
guasht'a, t'au har-wēla maē k'ink'ā ast'āi; sārwē riaq
il-was-said, 'thou at-every-time of-me with existest; all property
maē t'aēyā. Ḳ gālwari mā-rā juwān-ā, gār biyā, ā
of-me (is) thine. This matter us-to good-was, lost become-one, he
labb'iō Ḳ'attā; murt'ayā, ā sinday biśō
having-been-got fell (i.o. became); the-dead-one, he alive having-become
Ḳ'attā.'
fell (i.o. became).'}
BALŌCHĪ OF SIND.

We know from history that, in the course of their eastward migration, many Balôches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jaṭki-speaking Léghâris, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 200,000 out of the 340,000 Balôches in Sind still speak Balôchi. Most of these people are bilingual, and speak Sindhi as well as Balôchi. It follows that their Balôchi is much mixed with Sindhi. In other respects, with one exception to be noted below, they all use the eastern dialect.

The original estimates, prepared for this Survey, of the number of persons whose native language was Balôchi, were based on the Census of 1891, and, for Baluchistan, were necessarily incomplete. To use these estimates now would give a false idea of the number of speakers, and accordingly, as has been also done in the case of Paštô, I use for Balôchi the figures of the Census of 1911. According to that census the number of speakers of Balôchi in Sind is as follows:

<table>
<thead>
<tr>
<th>Name of District or other Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hyderabad</td>
<td>28,731</td>
</tr>
<tr>
<td>Karachi</td>
<td>32,553</td>
</tr>
<tr>
<td>Jâlkana</td>
<td>54,328</td>
</tr>
<tr>
<td>Sukkur</td>
<td>9,276</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td>12,703</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>56,589</td>
</tr>
<tr>
<td>Native States and Agencies</td>
<td>4,236</td>
</tr>
<tr>
<td>Total</td>
<td>198,391</td>
</tr>
</tbody>
</table>

Of these, about 10,000 speak the western, or Makrâni, dialect. They are principally coolies from Makrân, who find work in the Town of Karachi and its neighbourhood. Their language has already been considered on pp. 364ff.

The remaining 188,000 all speak the eastern dialect, and here again we must make another division. The Upper Sind Frontier District is geographically a part of the Balôchi-speaking tract of Baluchistan, and the Balôchi spoken here is the same as that spoken in north-eastern Baluchistan and in Dera Ghazi Khan. It is a very pure example of the standard eastern dialect, and, as such, has been already considered on pp. 401 ff. The remaining speakers of Balôchi in Sind employ, as has been explained, a very mixed form of the language. We may perhaps consider as the most typical form of this mixed Balôchi that known as ‘Kâchhê-jî Bôlî.’ The term ‘Kîchhô’ is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Balôch population, and those who speak the Kâchhê-jî Bôlî may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balôchi in the Karachi District divided as follows:

<table>
<thead>
<tr>
<th>Makrân</th>
<th>10,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kâchhê-jî Bôlî</td>
<td>5,000</td>
</tr>
<tr>
<td>Others</td>
<td>17,523</td>
</tr>
<tr>
<td>Total</td>
<td>32,523</td>
</tr>
</tbody>
</table>

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Those classed as 'others' speak the ordinary mixed Balochi of Sind, i.e. a Balochi which is more mixed with Sindhi than even the Kachhe-ji Boli. So far as Karachi is concerned, they are strongest in the north of the District. The Balochis of the rest of Sind cannot be put down as inhabiting any particular sites. They are distributed among the other inhabitants.

Dividing the language according to dialectic forms, we may, thus, put the number of Balochi-speakers in Sind as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Dialect</td>
<td>10,000</td>
</tr>
<tr>
<td>Pure Eastern Dialect</td>
<td>56,588</td>
</tr>
<tr>
<td>Mixed Eastern Dialect</td>
<td>131,802</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>198,391</td>
</tr>
</tbody>
</table>

It may here be noted that the speakers of this mixed dialect have overflowed into the Panjab, 1,444 being found in the adjoining State of Bahawalpur. It is unnecessary to discuss the language of these people, or to give examples of it as it in no way differs from the mixed speech of the neighbouring tracts of Sind.

As explained above, specimens of Makrani and of the dialect of the Upper Sind Frontier have already been given. It now remains only to describe the mixed dialect. For this I first give specimens of the Kachhe-ji Boli, and then a couple of short passages from Hyderabad and Khairpur.

The specimens of Kachhe-ji Boli consist of a version of the Parable of the Prodigal Son and of one of those Balochi ballads that form the nation's literature. In the latter there are several difficult passages, and here again I must express my indebtedness to Mr. Longworth Dames for much help which he has been kind enough to give me in translating many of them, and in explaining several of the more obscure references.

The following sketch of dialectic peculiarities is based on the specimens.

**BORROWING.**—There is much borrowing from Sindhi. Thus we have the Sindhi double consonants in words such as bōlī, a cat; bhanī, a field; ādābh, a country; dūkālī, a famine; gūyā, then; gāghā, before; and gāshā, singing. Nouns occasionally end in the characteristic *-s* of Sindhi. Such as gunākh*, sin; ch'ām*, an eye; daf*, a mouth, and many others in the List of Words on pp. 435ff. Words borrowed from Sindhi are common. We may notice, as typical, ai, and; pandi, a road (List, No. 224); and jahirō-kī, like. Sindhi verbs are taken and conjugated in the Balochi fashion, as in chamburi, he adhered (S. chamburā*) and lab'ī, ash, he has been got (S. labhā*). In k'apāi-t'ai, he squandered; samfāi-t'āi, he remonstrated; and vitāi-t'ai, he wasted, we have apparently the Sindhi verb thiag*, to become, with the Balochi suffix -i of the third person singular. But the form is not clear to me.

**PRONUNCIATION.**—The letters $\theta$ and $\delta$ of the standard Eastern Dialect are always represented by $s$ and $z$, respectively. We have seen (p. 338) that Indian writers of Balochi in the north of the eastern tract are often unable to pronounce the sounds of $\theta$ and $\delta$, and use $s$ and $z$ to represent them. As, in that case, this was a mere scribal error, it was allowable to correct the transliteration by giving the proper spelling. In Karachi, however, the state of affairs may be different, and I have not ventured to

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1 Possibly these spellings are due to the employment of a scribe accustomed to write Sindhi.
make the same corrections in the following specimens. The sounds are regularly written \( \mathcal{C} \) and \( j \) in the Persian character, and may, or may not, represent \( \mathcal{C} \) and \( \mathcal{J} \) respectively. The matter must here be left in doubt. Examples are brā̄, for brāth, a brother; ṭāsā̄, for ṭathā, own; dā̄sā, for dāthā, given; kūsā, for kūthā, made; shusā, for shūthā, gone; and many other past participles; hawāsā, for hawōštā, there; and nōsā, for nōšt, rain.

As in Sindhi, the letter \( r \) is very often substituted for \( r \). Thus, we have har-čhā, whatever; marddun, a man; p'ursāsā-č, for p'ursāstā-č, he asked, and others. In wārdā, for wāldi, an answer, \( l \) has become \( r \).

Elision and contraction are frequent. Thus, in mān-tika, for mān-ālka, the \( ā \) has been elided; in juānē (List, 119) or juānē (Parable), good (attributive), \( n \) is optionally dropped. In the standard dialect we have p'ās-a-k'-ā, I will arise, but p'ātikā, having arisen. The second person plural of the imperative ends in \( t \), as in pahānētā, clothe ye him; p'īrētā, put ye on him. But when the \( -ēt \) is final, the \( t \) is dropped, and we get forms such as zirē (not zirēt), lift ye; bi-ārē (not bi-ārēt), bring ye. In the standard dialect, this form ends in \( ṭ \), and we should expect here \( s \), not \( t \).

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full \( n \) before another vowel. A good example is astē, he is, but disa-astēn-č, has been seen by him.

In words like ātika, he came, and t'ātikā, having run, for ātka and t'ātikō, respectively, an \( i \) has been inserted between \( t \) and \( k \), to help the pronunciation.

Note that the aspiration of the consonants \( k' \), \( č' \), \( p' \), \( t' \), and \( ā \) is very irregular. It should probably follow the same rules as in the standard, but I have spelt the words as I have received them.

**DECLENSION.—Substantives.**—We have seen that, in the standard Western Dialect, the genitive singular is the same in form as the oblique singular, and, like it, ends in \( a \) or \( ā \), although Mockler makes an apparent distinction by writing the genitive as ending in \( a \), and the oblique as ending in \( ā \). In the Persian character a final \( ā \) is quite commonly written \( a \), so that, e.g., rājā may be written rājā (\( \mathcal{L} \) or \( \mathcal{M} \)), and lōgā may be written \( \mathcal{L} \) or \( \mathcal{M} \). In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final \( a \) or \( ā \). Thus, we have \( a \) in p'īsa in mā p'īsa gūrā, (there are several servants) before my father; vassā p'īsa nayā bī-ravā, I will go to my father; but long \( ā \) in vassā p'īsā nayā raptā, he went to his father. In both cases nayā is a postposition governing the genitive. Similarly, we have short \( a \) in dasta vichā ch'āpā, a ring on the hand; (List, 229) kōhā chōfī, the top of the hill; (230) naryāna sarē, on a horse.

The eastern custom of giving the genitive no termination is also common. Thus, while in cases such as dasta vichā the postposition vichā governs a genitive in \( -a \), in other cases it governs a genitive without \( a \), as in hawā dēēh vichā, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in \( ē \), and of this we have an example in talē vichā, in want, in which talē is a genitive of the Sindhi talā, want. This termination is extended to ãē in ggāwāyāã ai jumārāl galivōr, the sound of singing and dancing. We shall see subsequently that a final \( ē \) is also extended to ãē.
in the second person singular of verbs. Instead of ē, we have ī (carefully so written in the original in the Persian character) in ḍūmnāī bar-χ̣ā̄f, against heaven, and (Specimen II, verse 2) shārī, or of a poet. Finally the ī is extended to ē (as ē was extended to ā) in the genitives given in the List of Words Nos. 102 (qāyā̄ā, of a father, written ʿānā ʿānā), 111 (jīnīkā-ā, of a daughter, jīnīkā jīnīkā), 120 (māqūm-ā, of a man, māqūm māqūm), and in (226) nāryānās zīn, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in -ānā, as in the Standard. Thus, we have (Spec. II, 16) tīyānā pātā, the wounds of swords, but this is sometimes weakened to -ātā, as in hīyātā chōranāyā, for the feeding of swine, and in pāzātā vīchā, (shoes) on the feet.

Pronouns.—The pronoun of the first person is mu, I, also used in this form in the agent case. The singular genitive is maī or maī, and the dative is manā. The plural nominative is mā, as in the Standard. The Parable has also a form māshā in māshā varā, let us eat, which I am not able to explain with certainty. It looks as if it were a compound, mā-thā, we (and) you, i.e. we all, including the persons addressed, but it may possibly represent the old poetical form māk, we. The oblique plural is mā, as in the Standard.

The pronoun of the second person calls for no remarks.

The pronominal suffixes are as in the Standard, but when they indicate the subject they are sometimes used even when the subject is independently expressed. Thus, hawātā āhā-rā hāshā-sā, he sent him (to feed swine). Here the subject, hawātā, is fully expressed and is repeated in the -ā of hāshā-sā.

The proximate demonstrative pronoun is ē or ā (List, 234), this. Note the extension of ē to ā, as elsewhere. The remote demonstrative pronoun is ā, sing. gen. āhā, āhā, or āhā, and sing. obl. āhā. The plural calls for no remarks. As in the Standard, hawā is often prefixed, as in hawā, hawātā, etc. The relative pronoun is indicated by the Persian kā, added to the demonstrative pronoun. But the kā is often omitted, so that the demonstrative pronoun (like our ‘that’) is then used alone in the sense of the relative. Similarly, from hawā, then, we have hawā-kā or hawākā, when. The interrogative pronouns are kā (obl. kāyā, List, 240), who?, and chē, what?.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.—The short form of the verb substantive has been noted, in the present, only in the following two forms:— ē, he is; and -ē (Standard -ā), they are. Examples are:—

hawā tāvā̄, that is thine.
tāzhār hawākā, how many sons are there (List, 223)?

For the past tense, I have noted -ē, I was; -a (Standard -ā), he was; and -ē, they were. In each case the ē represents a standard ō.

The negative verb substantive is niē, I am not (worthy).

Much more common is the verb substantive corresponding to the Persian hast. We have:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. astā</td>
<td>astā</td>
</tr>
<tr>
<td>2. astāe (for astē)</td>
<td>astē</td>
</tr>
<tr>
<td>3. astē</td>
<td>astē (for astē)</td>
</tr>
</tbody>
</table>

Present, 'I am,' etc.
BALOCHI OF SIND. 417

Past, 'I was,' etc.

1. astānā astānā
2. astasač (for asta'dāč) astač
3. asta (for asta'dā) astač (for asta'dānt').

Note how in both the second persons singular, the termination ń is extended to ē, as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final ŏ in the third persons singular of both the pasts.

Active Verb.—The conjugation closely follows that of the Standard, but the following points may be noted:—

The past participle of āy, to come, is ātika, for ālka, and of gushay, to say, is gushta, for guwshlā. Other past participles, allowing for the change of ŏ to ē, are, as far as has been noted, the same as in the Standard. The past participle of ranão, to go, is ashū or rupt. Rupto is several times used to mean 'he went,' while in the Standard it means only 'he went on.' doing something.

In the standard eastern dialect, the present participle ends in -ānā. Here it ends in -ānā or -ānē as in k'ānānā, making; girānā, taking; and ch'ārānā, grazing, all in the fourth verse of the second specimen. For -ānē, we have k'ānānā mināyānā, I continue doing (thy service).

The conjunctive participle is as in the Standard, but from āy, to come, we naturally have āttākō, from the past participle ātika.

The second person singular of the imperative follows the Standard, except that, from dāray, to give, we have dāi, give thou, instead of dāi. The second person plural of the imperative ends in -ē, instead of -ē or -ēs; as if we had janēt, strike ye, instead of janēt. But, unless a vowel follows, the ŏ is dropped, so that we get a form like janē. Thus, in the Parable, we have zirē, lift ye; bi-ārē, bring ye; bi-āē, come ye; and, with a vowel following, pahrāinēt-i, clothe ye him; and p'irnēt-i, put ye on him.

In verse 17 of the second specimen, we have ashēkō, hear! This is probably a contraction of what in the Standard would be ashe:'ēn.

The following is the conjugation of the present-future:—

'I strike,' 'I shall strike,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. janē, janē</td>
<td>janē</td>
</tr>
<tr>
<td>2. janē (for janē)</td>
<td>janē</td>
</tr>
<tr>
<td>3. jat (for jant or jat)</td>
<td>janē (for jant')</td>
</tr>
</tbody>
</table>

Note how in the second person singular, a Standard final ŏ is represented by -ē, as we have previously noted in the case of the genitive singular of nouns. This change does not take place in the plural, for here the word janē represents an older janēnt with the usual elision of a final ŏ. Examples of this tense in the Parable are:—gushē, I will say; bi-ranē, I will go; miryē, I die; boyshānē, thou givest (II, 1); bi, it may become (my share); k'et (for k'ant'), he may make; warē, we may eat; and k'ānē, we may make.

In the western dialect, the letter a- is prefixed to this tense after a consonant; and when the k- prefix is employed, it follows the a-. So, here, in the Parable, we have p'āz,a-kē, I will arise, corresponding to the western pād,a-āya, eastern p'āz,kē.
The past tense follows the past participle, and, allowing for the representation of θ-
by s, does not differ materially from the Standard. We have:

'I went,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. shusa</td>
<td>shusałú.</td>
</tr>
<tr>
<td>2. shusā́</td>
<td>shusač.</td>
</tr>
<tr>
<td>3. shusā</td>
<td>shusałú, shusā́.</td>
</tr>
</tbody>
</table>

It will be observed that this is based on the short form of the past participle. We
have an example of the long form of the past participle in k'asā t'ai marziā-sh darā na
raptayē, I never went outside your order. Others are āṭikayē, they came (II, 10);
gwastayē, they passed through (II, 11); raptayē, they went (II, 10); k'ushtayē, they
were killed (II, 5).

For the third person singular we have:—āṭika, he came; raptā, he went; sānta, thought. In poetry the final a of this person is sometimes dropped, as in karbātas, re-
sounded; lattātas, thundered; and surkātas, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples, k'usa-i, he made (II, 7); and
shastāsā-i, he sent (him to feed swine).

A perfect, not noted as used in the standard eastern dialect, and formed probably
under the influence of Sindhi, is made by suffixing āste, etc., to the past participle.
Thus, āṭika-āste, he has come; bīsa-āste, he has become (alive); k'usa-āste, (a feast) has
been made; lab'īsa-āste, he has been got. With a pronominal suffix, we have disa-
āsten-i, he has seen (his son returned safely), in which the nasalization of āste has
become n before a vowel.

The pluperfect is made by suffixing the past tense of the verb substantive to the
past participle. It will be remembered that the third person singular of the past tense
of the verb substantive is -a. Thus, we have disāry-a, he had become (lost); disāry-a,
(victory) had been given (II, 19); k'uryay-a, had met (II, 16); muṛtay-a, he had died;
sanāry-a, he had become (lost); disāry-a-i (with pronominal suffix), he had seen
(II, 4).

The present definite closely follows the Standard. We have:

'I am striking,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. jānayā</td>
<td>jānayē.</td>
</tr>
<tr>
<td>2. jānaymē</td>
<td>jānayē.</td>
</tr>
<tr>
<td>3. jānayē</td>
<td>jānayē.</td>
</tr>
</tbody>
</table>

And

'I am going,' etc.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. rōyā</td>
<td>rauyē.</td>
</tr>
<tr>
<td>2. rōyē</td>
<td>rōyē.</td>
</tr>
<tr>
<td>3. rōyē</td>
<td>rauyē.</td>
</tr>
</tbody>
</table>

So, (List, 229) chārnayē, he is grazing; (233) fisayē, he is dwelling; (239) man-
āyē, he comes.
For the imperfect, we have (List, 192) janay-o, I was striking; daøy-o, (no one) was giving; na ma-røy-o, he was not entering; varøy-o, (the husks which) they were eating.

For the passive, we have in the List of Words, janjii, I shall be struck; janjisa, I have been (i.e. I am) struck; and janjisaas, I had been (i.e. I was) struck. Similarly, we have gu janjii, I may be called (thy son), in the Parable.

The Indeclinables call for no remarks.
[No. 10.]
ERNIAN FAMILY. 

BALOCHI.

KACHHE-I BOLI.

KARACHI.

SPECIMEN I.

Ya marudun-rah du barcha asta-n. Hawlah-sh kishain.
One a-man-to two son were. Them-from by-the-younger
pish-rah gushta ta, 'e pis, mallah har-choi mai
the-father-to it-was-said that, 'O father, the-property-from whatever my
bahar bi, manu dai.' Gudha ahla wasi mal ahla-rah
share may-be, to-me give-thou.' Then by-him his-own property him-to
bahar kuso dasa-i. Kamah roshi she guddah
division having-made was-given-to-him. A-few days from then
hawah-ke-sa-bach-rah kul mai wachar kuso ya dire
by-that-younger-son entire property collected having-made one far
deh-ner-ah musafiri sarah shusha. Hawlah wasi mai gandah
a-country-to journeying on it-was-gone. There his-own property bad
khar sarah vinai-ta-i. Hazuh hawah kul mai kapa-ri-ta-i,
work on was-lost-by-him. When that entire property was-squandered-by-him,
hasu hawah deh vichah sakhe dukale ahik to kapa, ai ai
then that country in severe a-famine having-sons fall, then he
ahik sakhe-talbe vichah bisu. Hazuh hawah-keh
having-come of-severe-sorant in become. Then of-that-country
rahakube-rah shusho chamburisah. Hawlah-ahla ahla-ri, bihat
an-inhabitant-to having-gone he-adhered. By-him as-for-him of-sorant
charan-ahs wasi mulk vichah shasta. Hawlah hachro
for-feeding his-own cultivation in it-was-sent-by-him. By-him so
zanta ta hawah chelel hixx warey, hawah go
it-was-thought that those (i.e. which) husks the-sorant were-eating, them with
wasi laph pur kait; ai ahla-ahhi maradna daey.
his-own belly filled he-may-make; and him-to any man not was-giving.
Ai hasz a wasi hoosh vichah ahik, gudha gushta-i ta,
And when he his-own sense in come, then it-was-said-by-him that,
'mari-pisa garah tayyar, ambrar-rah nayla baz milay, ai mu
of-my-father before several servants-to broad much is-being-got, and I
ek shusia miryasa. Ta mu paz-a-kai, wasi-pisa
here by-hunger am-dying. Therefore I will-arise, of-my-own-father
nayā bi-rāwā, ai śhīrā gushā ta, “ō pīś, mu āṣmānī to I-will-go, and him-to I-will-say that, “O father, by-me of-heaven bar-čhīlāf ai tāi aggā gunāh' k'usa-astē, ai nī hawē laikā against and of-thee before sin done-is, and now this worthy niṣ ki t'arē t'ai bach'ā guā-janijē. Hazeē manā wast I-am-not that again thy son I-may-be-called. Then me ‘thine-own ambrāsh yakte jabūr-kā āi zān’n.”’ Hazeē p'ātikā wasti servants-from a-one like ‘consider.’” Then having-arisen his-own pīśā nayā rapta, ai ċādī dir āsta ta śhīr-pīśā father to he-proceeded, and yet distant he-was that by-his-father śhīrā disā, ai hair ātikā, ai tiṭikā b'akur'p'ir'tō, him-as-for it-was-seen, and compassion come, and having-run having-embraced, ai śhīrā ch'ukisā. Hazeē bach'ā gushā ta, “ē and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, ‘O pīś, mu āṣmānī bar-čhīlāf ai tāi aggā gunāh' k'usa-astē, ai father, by-me of-heaven against and of-thee before sin done-is, and ni hawē laikā niṣ ki t'āi bach'ā guā-janijē. Par now this worthy I-am-not that thy son I-may-be-called.’ But pīśā wasti ambāē-rā gushā ta, ‘kulē-she juāē jāē by-the-father his-own servants-to it-was-said that, ‘all-from good garments zirē bi-ārē, ai pahrāinēt-i; ai ċāsta vichā ol'āpā, ai lift-ye bring-ye, and clothe-ye-him; and of-the-hand on ring, and p'āsāî vichā mōnyā p'irnēt-i, ai bi-āē ta māshā warū ai of-the-feet on shoes put-ye-on-him, and come-ye that we may-eat and galā k'anū; p'archē-ki ē mai bach'ā muft'ay-ē, ai nī rejoicing we-may-make; because that this my son had-died, and now tāsō zinday bīsa-astē; ai gār-bīsō shusay-ē, hawā nī again alive become-is; and lost-having-become had-gone, he now lab'īsa-astē.' Hazeē hawā galā k'anayā mān-tikā obtained-ē.” Then they rejoicing to-do were-applied (i.e. began).

Aī nī śhīrē mazē bach'ā, hawā-ki bhanī vichā āsta, hawā. And now his great son, he-who of-the-field in was, he hāzē-ki lōyā-rā nāzi ātikā, hāē gāwāyaē ai jumaraē galtwar when the-house-to near came, then of-singing and of-dancing the-sound ashkusa-ī. Hazeō ya ambrāē-she gusēk'jasō purśissā was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him ta, ‘chō biyē?’ Hawāēhā gushā ta, ‘tāi brās that, ‘what is-becoming?’ By-him it-was-said that, ‘thy brother ātikā-astē, ai tā-p'ēa mihrānī k'usa-astē, p'archē-ki śhīrā come-is, and by-thy-father feast made-is, because-that him-as-for

vol. X.
daru-hiyā disa-asten-i.' Hazā ṣhār-rā sahar ātika, ai andarā safe-(and-)sound it-seen-is-by-him.' Then him-to wrath came, and within na marāya. Hazā ṣhīpīsā darā ātikō, ' ṣhār-rā not he-was-entering. Then by-his-father outside having-come him-to samjā-ai-t'a-l. Par ṣhīā wardi vichā wasā pīsā-rā it-was-remonstrated-by-him. But by-him answer in his-own father-to gushta, ' gind ta, tāχar sālā-sh mu t'ai pērhiā k'anānā it-was-said, ' behold that, several years-from I thy service doing mināyā, ai k'āzi t'ai marzīā-sh darā na raptayā; par k'āzi am-continuing, and ever thy order-from outside not have-I-gone; but ever t'au manā ya shiniḳē na dāsā, ta mu-wasi-dostā' guniṭā by-thee to-me one a-kid not was-given, that of-my-own-friends with wacharā χushaliā k'anā. Par hazā ē bach'a t'ai ātika, together a-merriment I-may-make. But when this son-of-thee came, ṣhīā-ki t'ai māl kanūriā vichā yīlā-š-t'a-l, by-him-that (i.e. by-whom) thy property of-harlots among was-wasted-by-him, hazā t'au havāhā kanā mazē mihmānīo k'usa-astā.' Hazā havāhā then by-thee him for great a-feast made-is.' Then by-him gushta ta, ' ē bach'a, t'au umiri māχ gurā astā, ai hār-ch'i it-was-said that, ' O son, thou always of-me with art, and whatever māχ gurā astā, havā t'ay-ē. Par gal k'anay ai sarahā biy of-me with is, that thine-is. But rejoicing to-make and joyful to-become mā-rā lāik asta; p'arch'ē ta ē t'ai brās muṣṭ'ay-a, havā zinday us-to proper was; because that this thy brother had-died, he alive bīs-astā; ai gar bīsāy-a, havā lab'sa-astā.' become-is; and lost had-become, he obtained-is.'
ERANIAN FAMILY.  

EASTERN GROUP.  

BALOCHI.  

KACHNE-JI BOLI.  

KARACHI.  

SPECIMEN II.  

1.  Sārā  
   Sāxīš  
   Satārā.  
   I-call-to-mind the-Generous Compassionate-One.  
   Īmān baχshaē t'au mā-rā.  
   Faith givesest Thou us-to.  

2.  Mā-rā ai kul mōmnā-rā,  
    Us-to and all faithful-to,  
    Lořī, t'au zir guftā-rā,  
    Barā! thou raise (i.e. tell) the-tale (acc.),  
    Shāirī shair kabā-rā.  
    Of-poet poetry the-narrative (acc.).  

3.  Birāhōi sha Hurāsānā,  
    The-Brahīs from Khurāsān,  
    Rapta ur janga sāmānā,  
    Proceeded with battle material,  
    Gaśṭ'āyā nūzi guśānā.  
    From-mountain-passes (like) rain coming.  

4.  Purāsa K'alōi k'ānānā,  
    Enquiry (about) the-Kalōi making,  
    Rōhīla nāmā girānā,  
    Of-Rōhīl the-name taking,  
    Disaya-i māl ch'arānā.  
    Had-been-seen-by-him cattle grazing.  

5.  Rōxtayō māl bīsa rāhi,  
    Having-taken cattle they-became travellers,  
    Kūshtayā Lōhār Pāhī.  
    Were-killed-by-them Lōhār (and) Pāhī.  
    Ātika t'ishānā jang dāhī.  
    Came running battle alarmer.  

6.  Gāl ātika Dātā t'ishānā  
    (Bringing) news came Dātā running  
    Dulāu' jangi juānā.  
    (And) Dulā warlike youth.
7. Hāl bīsa gur Ḥāji Xānā,  
Information became before Ḥāji Khān,  
Jamān k’usa-i janga sānānā,  
Collected were-made-by-him of-fighting materials,  
Guś-jasa-i kulā tumānā.  
Were-summoned-by-him all the-clans.

8. Gul Muḥammad ai Sāid Xānā,  
By-Gul Muḥammad and by-Sāid Khān,  
Brādā Blinda Gabolē,  
By-the-brothers Blinda (and) Gabol,  
Ur sarā mandiy mōlē.  
On the-head silken helmets.

9. Kāri tūfāḵā kārkātās,  
Kāri (and) guns resounded,  
Lāriḵ lutlātās,  
Lāris thundered,  
Sat sīhāi sārkātās,  
Blow leaden sounded,  
Hamā handā-ki imām bīsa.  
On-the-spot-where the-leader was.

10. Machisa jang bīsaw hul,  
Became-hot the-battle there-became a-din,  
Ātikayī juānā hama-kul,  
They-came young-men all-together,  
Raptayī sūrāh p’a yakh ch’ul.  
Proceeded heroes with one step.

11. Kēharī juānā k’usa sat,  
By-brave youths was-made speed,  
Ch’o gumbusā guwasta-yū g’at.  
Like mānarets they-passed-through mountain-passes.

12. Shikrahī bāzā jasa j’at,  
By-the-sparrow-hawks by-the-hawks was-struck the-blow,  
Bōrt’ā-ish Bīrōhīnā t’at.  
Was-broken of-the-Brāhū the-crowd.

13. Guş’ k’usa mardā sha jāhā,  
Running was-made by-the (Brāhū)-men from the-place;  
P’ul k’usa mardā sipāhā.  
Plundering was-done by-the (Lēghārī)-men soldiers.

14. Tarsa Ali Murād p’a kāhā,  
Returned Ali Murād to the-attack,  
Sha Bīrōhī p’an ch mardā jāsē.  
From the-Brāhū five men were-slain.
15. Mir Hasanai hamū Hindi
   Of-Mir' Hasan by-that Hindi (sword)
   Jasa p'a tawakl-e-Rindi.
   Was-smitten with the-bravery-of-the-Rinds.

16. K'aptay-a Mēwā ġo maṭā,
    Had-mêt Mēwā with a-match,
    Dāshta-i ġo tōyānī p'atā.
    Was-kept-back-by-him with off-swords the-wounds.

17. K'usht-i maṭ hamōzā,
    Was-slain-by-him the-match there-and-then,
    Ashkū gālū bā dil-o-jān.
    Hear the-tales with heart-and-soul.

18. Hamā-hand'ā-ki hanō mār
    On-the-spot-where was-fought the-fight
    Hamōzā was Allahyār.
    There-verily (was) himself Allahyār.

19. K'asht-i miān Gulzārā,
    Was-drawn-from-by-him the-sheath (the-sword)-Gulzār,
    Dāsya-sā sōb Satārā.
    Had-been-given victory by-The-Compassionate.

    Bestowed it-became upon the-Lēghāris.
    Ashkusa Sind'a sardārā.
    It-was-heard of-Sindh by-the-chiefs.
    Almē-i-dirē-dawārā.
    By-men-of-distant-countries.

21. Xāwand, lērā mu dānā.
    Lord! I ask I blessing.
    Sēbatēn-i-din-imānā.
    Perfection-of-religion-(and-)faith.

FREE TRANSLATION OF THE FOREGOING.

(This song is in honour of a victory gained by the Lēghāris Baloches over the Brāhūs of Kalāt. Another account of what is apparently the same battle will be found on pp. 60ff. of Mr. Dames's 'Popular Poetry of the Baloches,' but in that version the tribe credited with the victory is the Mazārī. In both versions the leader of the Brāhūs is called Gūl Muhammad.)

1. I call to mind God, the Generous, the Compassionate. To us givest Thou the Faith.

2. O Bard, to us and to all the Faithful tell thou the tale—the story in the poetry of the poet.
3. The Brähūī equipped for war came from Khūrāsān, over the mountain passes, like a torrent of rain.

4. He came asking for the Kalōi, and taking the name of a Rōhil, he saw the cattle grazing.

5. They seized the cattle and carried them off. Lōhār and Pāhi did they slay. (To the Lēghāri) came running a battle-alarmer.

6. Bringing the news came Dātā running, and Dulā the valorous youth.

7. To Hājī Khān came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad and Saīd Khān, with their brothers the Blinda and the Gābōl, (have bound) silken helmets on their heads.

9. The Kāris and the guns resounded, loud thundered the Lāris. The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became the battle, high rose the din, as the young men assembled, heroes marching in step together.

11. Hastened the valiant youths, like tall minarets, through the mountain pass.

12. Like sparrow-hawks and hawks they struck the blow, and broken was the mob of Brähūīs.

13. Fast from the spot ran the men of the Brähūīs, and the Lēghāri warriors plundered their goods.

14. Then Ali Murād returned to the attack, and of the Brähūīs were five men slain.

15. Through the bravery of the Kinds, by the sword Hindi of Mir Hasan were they slain.

16. Mēwā in battle met his opponent match, and kept him back with wounds of the sword.

17. There and then was his opponent slain. Hear ye the tale with heart and soul.

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1 By Khūrāsān is meant the high plateau country of Baluchistan, to which access from the Indus plains is obtained by the hill passes.

2 The Kāris are a clan of the Lēghāris. ‘Rōhil’ means ‘hill-man,’ i.e. he passed himself off as a peaceful hill-man. The ‘cattle’ are camels. According to Mr. Dames’s version, the Baloches began the quarrel by first killing the Bhāhī camels. About this the bard is here silent. Under Gul Muhammad’s leadership, the Brähūīs made a counter-raid, and carried off Baloch camels. Gul Muhammad was pursued, and the camels recovered. He then came again with a larger force and made a second raid. He was overtaken and defeated. He and eighty of his men were slain, while the Baloches lost only two wounded and none killed.

3 In Mr. Dames’s poem, the Brähūīs in their first raid killed one man, whose name is not mentioned.

4 He seems to have been the leader of the Lēghāris, but I have failed to trace his name elsewhere. There was a Hājī Khān, a Bīst post (Dames, p. 34), but this can hardly have been the man.

5 He was the leader of the Brähūīs. I do not know who Saīd Khān and Blinda were. The Gābōls were a mixed servile race (Dames, p. 62). Blinda may possibly be a proper name=Buland the Gābol, but this gives rise to difficulties in the translation.

6 *Mandēf* is perhaps the poetical word, elsewhere written *mandēf*, a turban.

7 Kāris and Lāris are said to be two kinds of gun. Lārī perhaps refers to the Persian Province of Lār.

8 *Lōhār* is the past of the verb elsewhere written *lohar* to join battle.

9 Apparently one of the Brāhil leaders.

10 The Lēghāri claim to be Kinds by descent. The word translated ‘bravery’ is *tawakkul*, apparently a corruption of the Arabic *tawakkul*, confidence. But it may be noted that Tawakkul is also a proper name. Mir Hasan was a famous leader of the Kind tribes (Dames, p. 3). ‘Hindi,’ or ‘Indian,’ like Mīnī, for Mīndī, ‘Egyptian,’ is a common name given to a sword.

11 I have not traced Mēwā elsewhere.
18. On the spot where the battle was fought, there verily was Allahyar\(^1\) himself.
19. From its sheath he drew the sword Gulzär,\(^2\) and God, the Compassionate, gave
the victory.
20. (The victory) became bestowed upon the Lèghário, and the news reached the
chiefs of Sind and men of distant lands.
21. Lord God! I ask of Thee a blessing. Grant Thou unto me the perfection of the
religion and of the faith.

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\(^{1}\) I have not traced this name elsewhere.

\(^{2}\) _Gulzär_, or ‘Garden of Roses,’ is another name by which a sword is called.
The following extract from a version of the Parable of the Prodigal Son comes from the District of Hyderabad. The mixed character of the language is obvious in the very first line, where we have the Sindhi ṭə for ‘were.’ The sound of ṭ is represented in various ways. We have ṭəθi, own; ṭ её, a father, for ṭ эθ; and ḍасa and ḍəτə, for ḍəθa, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, ‘own’ is always ṭəθi, and ‘father,’ throughout the whole specimen from which the extract is taken, is always spelt ṭ эθ. The letters γ and θ seem to be interchangeable. Thus, we have ch'аранавa for grazing, but gushtагə, elapsed.
ERANIAN FAMILY.

BASCHI.

HYDERABAD.

MIXED DIALECT OF SIND.

Ya-murdmâ dâ bachi tê. Hamâ k'isâinâ wasî
Oft-a-man two son were. From-them by-the-younger his-own
kisâ-râ gusht, 'bâbâ, dâ tâ-mâl hissa hamâkâr
father-to it-was-said, 'father, of-thy-property the-share which
manâ-bahrâ bi-âe, hamâhia manâ dai.' Ai âhâ wasî
in-my-share may-come, that to-me give.' And by-him his-own
mâl êk âhâ-râ bahrâ k'asô dâsa. Kamê rosh mas gushtâa
property them-to division having-made was-given. A few day hardly elapsed
ta k'isâin-bachâ | wasî mâl kul p'ajia k'asaya ai yak-e-dirâ-
that by-the-younger son his-own property all collected was-made and to-a-far-
mulke, musafir shusa, ai hamâsâ wasî milkiat buchräâ guzarân
country (on) journey he-sent, and there his-own property riotous living
gô gër k'asô ishta-i. Ai hazê hamâ kul
with destroyed having-made was-abandoned-by-him. And when by-him all
k'asô ishta-i, hazê hamâ-mulke sakê dukâlé
extended having-made was-abandoned-by-him, then in-that-country a-severe famine
k'apta, ai hamâ ahtiâjmand bisa. Ai hamâ shusô hamâ-mulka
fell, and he needy became. And he having-gone of-that-country
yake nishtgina gô awar bisa. Ai hamâhî-râ wasî k'ishâr
a resident with together became. And him-as-for his-own field
nyâwa hixâni châranaya sawa shastâs-i. Ai p'uya har-chî
amidst of-swine feeding for it-was-sent-by-him. And the-huks-whichever
hixâ wârtriya hamanâ gô di lâchârât ahiâ wasî
by-the-swine were-being-eaten those with also of-necessity by-him his-own
lât p'ur k'asê; para hamâ di k'asê hamâhî-râ
lily filled would-have-been-made; but those even by-anyone him-to
na dâ'tâgâ.
not were-being-given.
The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhi words and idioms. It is unnecessary to dwell upon these here, beyond drawing attention to the occasional addition of a vowel at the end of a word, as in dēdar or dēdar, a frog. In Sindhi every word must end in a vowel. As for Balochi irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters φ and s are both employed. In the original specimens as received, φ is indicated by both t and by s, and s by t and by s. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word iraga represents the Standard i-ranga, in this manner. For ē, he is, we have ē; for φθ, he was, we have ēθā; and for aθā, we were, t'ālā. The word mā is used for the nominative singular, and means ‘I’ as well as ‘me.’
ERANIAN FAMILY.  

BÂLOCHI.

Mixed Dialect of Sind.

Mushk dêdâr brâd bûg. Dêdâr afâ andar a, musk.
Mouse frog brother was. The-frog water in is, the-mouse
kôd lâfâ ë. Mushkâ gwashta, ‘mai tai yârî ë.
hole within is. By-the-mouse it-was-said, ‘of-me of-thee friendship is.
Iraga taû di halâkâ biyê, mä di halâkâ biye. Mä
Of-this-kind thou also annoyed becomest, I also annoyed become. I
rawâ, kase-loya nîwari dûnâ. Karâ bandiça wañan.
will-go, from-some-house shreds I-will-steal. I-will-make thread twisting.
Gûddâ yaké tat-pâsû bandû, yakû yake mai-pâsû bandû.
Then one (end) on-thy-foot I-will-tie, one (end) on-my-foot I-will-tie.’
Mushkâ châkê dâsta. Dêdâr afâ dar-k’apta.
By-the-mouse a-pull was-given. The-frog from-water emerged.
Gûddâ bânzâ jaâ. Dêdâr barayê
Then by-hawk he-was-struck. The-frog (acc.) is-carrying-off
bânz. Mushk di rawayê dêdâr dimâ. Pâs
the-hawk (nom.). The-mouse also goes the-frog after. The-foot
sög-en-i.
fast-is-of-him.

Gûddâ ti-mushkê gwashta, ‘taû pa-chêri yârî k’ûda
Then by-the-other-mice it-was-said, ‘by-thee why friendship was-made
gö dêdâr?’ Gwashta, ‘mâ pa-woûg yâr t’aû. Mä di
with the-frog?’ It-was-said, ‘we mutually friends were. Me also
gitênûa barayê bânz.’ Mushkê gwashta, ‘tai
having-dragged is-carrying-off the-hawk.’ By-the-mice it-was-said, ‘of-thee
chêri yârî ë? Taû bûfayê musk, â bûg dêdâr. I shai
what friendship is? Thou becamest mouse, he became frog. This your
ganda yârî ë.’
bad friendship is.'
A mouse and a frog were close friends, like brothers. The frog lived in the water, and the mouse in a hole in the ground. One day the mouse said, 'you and I are such friends that if you feel any trouble, I also am troubled. I'll go and steal shreds of cloth from some house, and out of them I'll twist a thread. Then I'll tie one end of the thread to your leg, and the other end to mine.'

So the mouse did as he said, and twisted a thread, which he tied as above described. One day the mouse [was in some trouble, and] pulled the thread [as a signal to his friend]. The frog came out from the water and was struck down by a hawk. The hawk flew off with the frog, and off after him went the mouse, for his leg was fast to the string.

Then said to him the other mice, 'why did you ever make friends with a frog?' He replied, 'we were friends one of the other, and now the hawk is carrying me off too.' Said they, 'what friendship was that for you? You were born a mouse, and he was born a frog. That friendship of you two was a bad one.'
STANDARD LIST OF WORDS AND SENTENCES IN THE BALOQH LANGUAGE.
<table>
<thead>
<tr>
<th>English</th>
<th>Makri of Karachi</th>
<th>Makri of Makrin</th>
<th>Eastern of Dara Ghazal Khan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Yak</td>
<td>Yak</td>
<td>Yak, ya</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dā</td>
<td>Dā</td>
<td>Dā</td>
</tr>
<tr>
<td>3. Three</td>
<td>Sai</td>
<td>Sai</td>
<td>Sai</td>
</tr>
<tr>
<td>4. Four</td>
<td>Châr</td>
<td>Châr</td>
<td>Ch’ye’r</td>
</tr>
<tr>
<td>5. Five</td>
<td>Panch</td>
<td>Panch</td>
<td>Panch</td>
</tr>
<tr>
<td>6. Six</td>
<td>Shaah</td>
<td>Shaah</td>
<td>Shaah</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Haft, hap tę</td>
<td>Haft, hap tę</td>
<td>Haft, hap tę</td>
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<tr>
<td>8. Eight</td>
<td>Hašt</td>
<td>Hašt</td>
<td>Hašt</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Nuh</td>
<td>Nuh, nuit</td>
<td>Nuh</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Dāh</td>
<td>Dāh</td>
<td>Dāh</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Bist</td>
<td>Bist</td>
<td>Bist, gisht</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Panjâh</td>
<td>Panjâh</td>
<td>Panjâh</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sed</td>
<td>Sed</td>
<td>Sed</td>
</tr>
<tr>
<td>14. I</td>
<td>Man, ma</td>
<td>Man, ma</td>
<td>Mä, mä</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Manst</td>
<td>Manst</td>
<td>Manst</td>
</tr>
<tr>
<td>16. Minus</td>
<td>Manst</td>
<td>Manst</td>
<td>Manst</td>
</tr>
<tr>
<td>17. We</td>
<td>Mâ</td>
<td>Mâ</td>
<td>Mâ</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Mai or mait</td>
<td>Mai or mait</td>
<td>Mai</td>
</tr>
<tr>
<td>19. Our</td>
<td>Maiig</td>
<td>Maiig</td>
<td>Maiig</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tau, t’an</td>
<td>Tau, t’an</td>
<td>T’au</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tait</td>
<td>Tait, t’ai, t’âk</td>
<td>T’ai</td>
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<td>22. Thine</td>
<td>Tait, t’ai</td>
<td>Tait, t’ai</td>
<td>T’ai</td>
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<tr>
<td>23. You</td>
<td>Shumâ</td>
<td>Shumâ</td>
<td>Shâ</td>
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<tr>
<td>24. Of you</td>
<td>Shumât, shumât</td>
<td>Shumât, shumât</td>
<td>Shawêt</td>
</tr>
<tr>
<td>25. Your</td>
<td>Shumâig</td>
<td>Shumâig</td>
<td>Shawêt</td>
</tr>
</tbody>
</table>
## AND SENTENCES IN BALÖCHI.

<table>
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<th>Eastern of Locali.</th>
<th>Eastern (Upper Sind Frontier)</th>
<th>Kutchhji Bisl.</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yak', ya</td>
<td>Yak', ya</td>
<td>Yak', ya</td>
<td>1. One.</td>
</tr>
<tr>
<td>Do</td>
<td>Do</td>
<td>Do, dit</td>
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<td>Sâl</td>
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<td>3. Three.</td>
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<td>Châr</td>
<td>Châr</td>
<td>4. Four.</td>
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<td>Panîch</td>
<td>Pânîch, Pânîch'</td>
<td>Pânîch'</td>
<td>5. Five.</td>
</tr>
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<td>Hâpî'</td>
<td>Hâpî</td>
<td>7. Seven.</td>
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<tr>
<td>Gist</td>
<td>Gist'</td>
<td>Gist</td>
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</tr>
<tr>
<td>Mâ, ma</td>
<td>Mâ</td>
<td>Mu</td>
<td>14. I.</td>
</tr>
<tr>
<td>Mani, mai</td>
<td>Mai, mant</td>
<td>Mai, mai</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>Mâ</td>
<td>Mâ</td>
<td>Mâ</td>
<td>17. We.</td>
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<td>T'au</td>
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<td>T'au</td>
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<td>Shawaî, shwâî, shât</td>
<td>Shumaî, shwî, shât</td>
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<td>Shwêta, shai'ta</td>
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<td>25. Your.</td>
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<td>Bāt, bāt</td>
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<td>Mardom, mardom</td>
<td>Mard, mard</td>
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<td>Zaīla, janaūh</td>
<td>Zāl, jān</td>
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<th>English</th>
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<td>(\ddot{a}).</td>
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<td>(\ddot{a}h),(\ddot{a}h)-aî.</td>
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<td>(\ddot{a}h),(\ddot{a}h)-aî.</td>
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<td>Haw(\ddot{a}).</td>
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<td>Haw(\ddot{a}), haw(\ddot{a}).</td>
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<td>Haw(\ddot{a}), haw(\ddot{a}).</td>
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<td>Dast</td>
<td>32. Hand.</td>
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<td>P(\ddot{a})</td>
<td>P(\ddot{a})</td>
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<td>P(\ddot{a})z</td>
<td>P(\ddot{a})z</td>
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<td>Ch(\ddot{a})m</td>
<td>Ch(\ddot{a})m(\ddot{a})</td>
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</tr>
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<td>Daf</td>
<td>Daf</td>
<td>36. Mouth.</td>
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<td>Dat(\ddot{a})n</td>
<td>Dat(\ddot{a})n.(\ddot{a})</td>
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<tr>
<td>G(\ddot{a})sh</td>
<td>G(\ddot{a})sh</td>
<td>G(\ddot{a})sh</td>
<td>38. Ear.</td>
</tr>
<tr>
<td>P(\ddot{a})l</td>
<td>P(\ddot{a})l</td>
<td>P(\ddot{a})l</td>
<td>39. Hair.</td>
</tr>
<tr>
<td>Sat(\ddot{a})r</td>
<td>Sat(\ddot{a})r</td>
<td>Sat</td>
<td>40. Head.</td>
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<tr>
<td>Zaw(\ddot{a})n</td>
<td>Zaw(\ddot{a})n</td>
<td>Zaw(\ddot{a})n(\ddot{a})</td>
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<td>L(\ddot{a})</td>
<td>L(\ddot{a})</td>
<td>42. Belly.</td>
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<td>P(\ddot{a})(\ddot{a})</td>
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<td>M(\ddot{a})</td>
<td>M(\ddot{a})</td>
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<td>G(\ddot{a})(\ddot{a})r</td>
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<td>J(\ddot{a})</td>
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<td>Ch'ukʼa</td>
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<td>Bach′</td>
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<td>Jimik′</td>
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<td>Nind</td>
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<td>83. Die</td>
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<td>Mir</td>
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<td>Bitach</td>
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<td>Pdē, cumb</td>
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<td>0</td>
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<td>122. From a good man</td>
<td>Āch sharre mardumā</td>
<td>Jawānē mardā</td>
<td>Jawānē mardā</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Do sharre mardum</td>
<td>Do jawānē mard</td>
<td>Do jawānē mard</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Sharre mardum</td>
<td>Jawānē mard, jawānē mard</td>
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<td>125. Of good men</td>
<td>Sharre mardumānt</td>
<td>Jawānē mardānt</td>
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</tr>
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<td>126. To good men</td>
<td>Sharre mardumānt</td>
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<td>Jawānē mardānt</td>
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<td>127. From good men</td>
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<td>Jawānē mardī</td>
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<td>128. A good woman</td>
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<td>Jawānē janā</td>
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<td>129. A bad boy</td>
<td>Harābē bachakō</td>
<td>Gandaōgē bachakō</td>
<td>Gandaōvē ob'ōvē</td>
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<td>130. Good women</td>
<td>Sharre janiñā</td>
<td>Jawānē jan, jawānē janiñ</td>
<td>Jawānē zālē</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Harābē janiñā</td>
<td>Gandaōgē janiñā</td>
<td>Gandaōvē jinkō</td>
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<tr>
<td>132. Good</td>
<td>Shar</td>
<td>Jawē, shar</td>
<td>Jawē</td>
</tr>
<tr>
<td>133. Better</td>
<td>Sharreir</td>
<td>Jawārē, sharreir</td>
<td>Jawānērē</td>
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<td>Púštān</td>
<td>Púštāni</td>
<td>Púštā-i</td>
<td>107. Of fathers.</td>
</tr>
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<td>Púštār, Púštāra</td>
<td>Púštā-rā, Púštā-ī nārā.</td>
<td>108. To fathers.</td>
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<td>Janik' jankače</td>
<td>Jinkače</td>
<td>110. A daughter.</td>
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<td>Jinkače'ē</td>
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<td>Janik'ar</td>
<td>Jinkače'ār, Jinkače'ār nārā</td>
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<td>Ash-jankač'ē</td>
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<td>Dā jinkače</td>
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<td>Jinkač'ān</td>
<td>Janik'ān, Jankač' gal</td>
<td>Jinkač'ān</td>
<td>115. Daughters.</td>
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<td>Jankač'ē</td>
<td>Jinkač'ār, Jankač'ār nārā</td>
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<td>Ash-jankač'ān</td>
<td>Jinkač'ān</td>
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<td>Jawač mardān</td>
<td>Ya juānāi mardānā</td>
<td>119. A good man.</td>
</tr>
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<td>Jawač mardān, jawač mardānā</td>
<td>Jawač mardān, Jawač mardānā</td>
<td>Ya juānāi mardānā-ī</td>
<td>120. Of a good man.</td>
</tr>
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<td>Jawač mardān, Jawač mardānā</td>
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<td>Do jawač mard</td>
<td>Do juānāi mard</td>
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</tr>
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<td>Juānāi mardānā-ār, Juānāi mardānā-ī nārā</td>
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<td>Jawač janače</td>
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<td>Gandāvē ch'ēravē</td>
<td>Ya ganda vē ch'ēravē</td>
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<tr>
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<td>Gandāvē jankače</td>
<td>Ya ganda vē ch'ōktē</td>
<td>131. A bad girl.</td>
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| Jowačnār         | Jawač nār                      | Hawānāih-ān jān (better
than them). | 133. Better. |
<table>
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<th>Makrani of Makrani</th>
<th>Eastern of Desa Ghazi Khan</th>
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<td>134. Beat</td>
<td>Shurtarín</td>
<td>Ach-kullā jwēl, ach-kullā shār.</td>
<td>Ash k'ullā jumāl</td>
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<td>135. High</td>
<td>Burz</td>
<td>Burz</td>
<td>Burz</td>
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<td>136. Higher</td>
<td>Burztür</td>
<td>Burztür</td>
<td>Burztür</td>
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<td>137. Highest</td>
<td>Burztarín</td>
<td>Ach-kullā burz</td>
<td>Ash k'ullā burz</td>
</tr>
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<td>138. A horse</td>
<td>Harpe</td>
<td>Aspe, nariyânī</td>
<td>Naryânī, nape</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Mādyānī</td>
<td>Mādyānī</td>
<td>Mādīnī, mādīnī</td>
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<td>140. Horses</td>
<td>Harp</td>
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<td>Naryânī</td>
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<td>Mādīnī, mādīnī</td>
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<tr>
<td>142. A bull</td>
<td>Gökê, kārigaré</td>
<td>Gökê</td>
<td>Sānē</td>
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<td>143. A cow</td>
<td>Mādāgë</td>
<td>Dagu</td>
<td>Goxe</td>
</tr>
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<td>144. Bulls</td>
<td>Gökê, kārigaré</td>
<td>Gökê, gökê</td>
<td>Sānē</td>
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<td>145. Cows</td>
<td>Mādāg</td>
<td>Dagu, dagē</td>
<td>Gökē, gökē</td>
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<td>146. A dog</td>
<td>Kāshakë</td>
<td>Kūchakë</td>
<td>Bīgē</td>
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<tr>
<td>147. A bitch</td>
<td>Minjē</td>
<td>Minjē</td>
<td>Hindē</td>
</tr>
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<td>148. Dogu</td>
<td>Kūchak</td>
<td>Kūchak, kūchakë</td>
<td>Bīgē</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Minjë</td>
<td>Minj, minjë</td>
<td>Hindë</td>
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<tr>
<td>150. A he goat</td>
<td>Pāchínë</td>
<td>Pāchínë, pāchínë</td>
<td>Pāchānë, pāchānë</td>
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<tr>
<td>151. A female goat</td>
<td>Buñë</td>
<td>Buñë</td>
<td>Buñë</td>
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<td>152. Goats</td>
<td>Pāchín</td>
<td>Buñë, buñë</td>
<td>Buñë</td>
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<tr>
<td>153. A male deer</td>
<td>Nar āsē</td>
<td>Nar āsē, nar āsē</td>
<td>Sarwānë</td>
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<td>Mādā āsē</td>
<td>Mādā āsē, āsē</td>
<td>Āsē</td>
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<td>155. Deer</td>
<td>Āsē</td>
<td>Āsē</td>
<td>Āsē</td>
</tr>
<tr>
<td>156. I am</td>
<td>Man haste</td>
<td>Man ā, ā, or hastē</td>
<td>Mā naštē</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tas hastē</td>
<td>Tas aṭ, hastē</td>
<td>Tas aṭ'şō</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ā hastī</td>
<td>Ā hastī, ā hastī</td>
<td>Ā naštē</td>
</tr>
<tr>
<td>159. We are</td>
<td>Mā hāstī</td>
<td>Mā ā, ā, or hastē</td>
<td>Mā naštē</td>
</tr>
<tr>
<td>160. You are</td>
<td>Shumā hastī</td>
<td>Shumā ā, hastī</td>
<td>Shī naštē</td>
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<tr>
<th>Eastern of Lomalai</th>
<th>Eastern (Upper Sind Frontier)</th>
<th>Kachchhi B distributing</th>
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<tbody>
<tr>
<td>Burz</td>
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<td>Ash-e wán te burzā</td>
<td>Durustā-sah burzā</td>
<td>Kul-e sh burzā</td>
<td>137. Highest.</td>
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<td>Mālinā</td>
<td>Mālinā</td>
<td>Mālinā</td>
<td>139. A mare.</td>
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<td>Gala7</td>
<td>Naryānā</td>
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<td>141. Mares.</td>
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<td>Gozā</td>
<td>Gox</td>
<td>Gox</td>
<td>143. A cow.</td>
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<td>Gōram</td>
<td>Kā'īnān</td>
<td>144. Bulls.</td>
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<td>Goxān</td>
<td>Gōram</td>
<td>Goxān</td>
<td>145. Cows.</td>
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<td>Bingā</td>
<td>Bingā</td>
<td>Shīkā</td>
<td>146. A dog.</td>
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<td>Hindā</td>
<td>Kuttā</td>
<td>147. A bitch.</td>
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<td>Būnē</td>
<td>Būnē</td>
<td>151. A female goat.</td>
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<td>Rami'ī</td>
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<td>Sarwānā</td>
<td>Sarwānā</td>
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<td>157. Thou art.</td>
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<td>Āh, astā</td>
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<td>Shahdā</td>
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<tr>
<td>161. They are</td>
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<td>Ā ant, hastant</td>
<td>Āhā ast'ant'</td>
</tr>
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<td>162. I was</td>
<td>Man bitagān</td>
<td>Man aśā, atum, or hastaśā</td>
<td>Mā aśā, ast'aśā</td>
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<td>163. Thou wast</td>
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<td>Tuu atai, hastatai</td>
<td>T'uu atē, ast'atē</td>
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<td>164. He was</td>
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<td>Ā at, hastat</td>
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<td>165. We were</td>
<td>Mā bitag'y</td>
<td>Mā at, hastata</td>
<td>Mā aśā, ast'aśā</td>
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<td>166. You were</td>
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<td>Shumā atis, hastatis</td>
<td>Shē atē, ast'atē</td>
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<td>Āhē atant', ast'atant'</td>
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<td>168. Bo</td>
<td>Bi</td>
<td>Bi, bai</td>
<td>Bi</td>
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<td>169. To be</td>
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<td>Ba-ag, baing</td>
<td>Biy</td>
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<td>170. Being</td>
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<td>Bi, bita</td>
<td>Biin</td>
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<td>171. Having been</td>
<td>Baingā</td>
<td>Biinā</td>
<td>Biin</td>
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<td>172. I may be</td>
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<td>Man baiā, bī</td>
<td>Mā bē</td>
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<td>174. I should be</td>
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<td>Jan</td>
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<td>Man janā</td>
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<td>Ā jant</td>
<td>Ā jant', jat</td>
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<td>Shumā jantā</td>
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<td>Ā jant</td>
<td>Āhē jantant'</td>
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<td>185. I beat (Past Tense)</td>
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<td>Man jatum</td>
<td>Mā jata, jatu-y, jatē</td>
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<td>186. Thou beatest (Past Tense)</td>
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<td>Taum jatai</td>
<td>T'auj jata, jatavē, jatād</td>
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<td>187. He beat (Past Tense)</td>
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<td>Āhē jata, jat</td>
<td>Ūniyā jānā</td>
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<td>_KeyDown'</td>
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<td>Mā ast, ast'á</td>
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<td>Tāu ast, ast'á</td>
<td>Tāu astaast'</td>
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<td>Mā astasū</td>
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<td>Shunmā ast, ast'á</td>
<td>Shā astasū</td>
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<td>Khá ast, ast', ast'á</td>
<td>Hadd astasū</td>
<td>187. They were.</td>
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<td>Bī</td>
<td>Bī</td>
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<td>Bī'</td>
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<td>Binaw</td>
<td>190. Being.</td>
</tr>
<tr>
<td>Binaw</td>
<td></td>
<td>Binaw</td>
<td>191. Having been.</td>
</tr>
<tr>
<td>Mā bī</td>
<td>Mā bīa</td>
<td>Mu bīī</td>
<td>192. I may be.</td>
</tr>
<tr>
<td>Mā bī</td>
<td>Mā bīa</td>
<td>Mu bīī</td>
<td>193. I shall be.</td>
</tr>
<tr>
<td>Manā bīna'īn'</td>
<td>Mā bīna'īn, mū bīī</td>
<td></td>
<td>194. I should be.</td>
</tr>
<tr>
<td>Mā jān</td>
<td>Mā jāna'īn</td>
<td>Mu jāna'īn</td>
<td>199. I beat.</td>
</tr>
<tr>
<td>T'n jān</td>
<td>Tān jāna'īn</td>
<td>Tān jāna'īn</td>
<td>200. Thou beatest.</td>
</tr>
<tr>
<td>Khá jān</td>
<td>Khá jāna'īn</td>
<td>Khá jāna'īn</td>
<td>201. He beats.</td>
</tr>
<tr>
<td>Mā jān</td>
<td>Mā jāna'īn</td>
<td>Mā jāna'īn</td>
<td>202. We beat.</td>
</tr>
<tr>
<td>Khá' jān</td>
<td>Khá jāna'īn</td>
<td>Hadd jāna'īn</td>
<td>204. They beat.</td>
</tr>
<tr>
<td>Khá' jān</td>
<td>Khá jāna'īn</td>
<td>Hadd jāna'īn</td>
<td>205. He beat (Past Tense).</td>
</tr>
<tr>
<td>Mā jān or jān</td>
<td>Mā jān</td>
<td>Mu jān</td>
<td>206. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>T'n jān or jān</td>
<td>Tān jān</td>
<td>Tān jān</td>
<td>207. He beat (Past Tense).</td>
</tr>
<tr>
<td>---------</td>
<td>--------------------</td>
<td>--------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Ma jata</td>
<td>Ma jata</td>
<td>Ma jata, yehad, jahih</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Shumaa jata</td>
<td>Jatit</td>
<td>Shawa jata, yahad, yahau</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Ahaa jata</td>
<td>A jatant</td>
<td>Ahaat jata, yahawant, jahant</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Man jatangayil</td>
<td>Man jatang aum</td>
<td>Ma jatangil</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Man jatangayil</td>
<td>Man jatang aum</td>
<td>Ma jatangil</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Man jatagat</td>
<td>Man jatag aum</td>
<td>Ma jatangil</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Man jani</td>
<td>Man hijani</td>
<td>Ma jani</td>
</tr>
<tr>
<td>198. I shall beat</td>
<td>Man jani</td>
<td>Man jani</td>
<td>Ma jani</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tan jani</td>
<td>Tan jani</td>
<td>Tan jani</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>A jani</td>
<td>A jani</td>
<td>A jani</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Man jani</td>
<td>Man jatun aum</td>
<td>.....</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Man jatun kii</td>
<td>Man jatun kii</td>
<td>Man jatun kii</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Man jatun a-bii</td>
<td>Man jatun a-bii</td>
<td>Man jatun a-bii</td>
</tr>
<tr>
<td>205. I go</td>
<td>Man a-rooow</td>
<td>Man rawi</td>
<td>Man rawi, ba-rawi</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tan a-roow</td>
<td>Tan rawai</td>
<td>Tan rawai, rawaih, tan ba-rawi</td>
</tr>
<tr>
<td>207. He goes</td>
<td>A rawit</td>
<td>A rawit</td>
<td>A rawit, ba-roo, ba-ro</td>
</tr>
<tr>
<td>208. We go</td>
<td>Man a-roow</td>
<td>Man rawi</td>
<td>Man rawi, ba-rawi</td>
</tr>
<tr>
<td>209. Thou go</td>
<td>Shawa rawit</td>
<td>Shawa rawit</td>
<td>Shawa rawit, rawit, ba-rawit</td>
</tr>
<tr>
<td>210. They go</td>
<td>A rawant</td>
<td>A rawant</td>
<td>A rawant, ba-rawant</td>
</tr>
<tr>
<td>211. I went</td>
<td>Man shat</td>
<td>Man shutum</td>
<td>Ma shatat</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tan shut</td>
<td>Tan shuta</td>
<td>Tan shuta, tan shuta,70</td>
</tr>
<tr>
<td>213. He went</td>
<td>A shuta</td>
<td>A shut</td>
<td>A shuta</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ma shut</td>
<td>Ma shut</td>
<td>Ma shat</td>
</tr>
</tbody>
</table>

448—Balochi.
<table>
<thead>
<tr>
<th>Eastern of Loralai</th>
<th>Eastern (Upper Sind Frontier)</th>
<th>Kutchhji BML</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ma jaba or jatba'</td>
<td>Ma jaba, jast</td>
<td>Ma jana</td>
<td>188. Wo boot (Past Tense).</td>
</tr>
<tr>
<td>Shēn jaba or jatba'</td>
<td>Shem jana</td>
<td>Shē jana</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Ahā jaba or jatban'</td>
<td>Ahaw jaba, jaht-insh</td>
<td>Havaňa jama</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Mā janta</td>
<td>Mā jantaš</td>
<td>Mu jantaš</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Mā jantaša</td>
<td>Mā jantašaš</td>
<td>Mu jantaša</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mā jante</td>
<td>Mā janteš</td>
<td>Mu janteš</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Mā janteša</td>
<td>Mā jantešaš</td>
<td>Mu janteša</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Tāu jana</td>
<td>Tāu janaš</td>
<td>Tāu janaš</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Tāu jantaš</td>
<td>Tāu jantaš</td>
<td>Tāu jantaš</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Tāu jantaša</td>
<td>Tāu jantašaš</td>
<td>Tāu jantaša</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Shēn jama</td>
<td>Shem jama</td>
<td>Shē jama</td>
<td>198. You shall beat.</td>
</tr>
<tr>
<td>Shē nama</td>
<td>Shem nama</td>
<td>Shē nama</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Shē jamaša</td>
<td>Shem jamašaš</td>
<td>Shē jamaša</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Man (Näth) jamašaš</td>
<td>Mā jamašš, ma jata</td>
<td>Mā jamašš</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mā jataš</td>
<td>Mā jatašaš</td>
<td>Mā jataša</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mā jatašaš</td>
<td>Mā jatašašaš</td>
<td>Mā jatašaš</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mā jantaš</td>
<td>Mā jantašaš</td>
<td>Mā jantaša</td>
<td>204. I shall he beaten.</td>
</tr>
<tr>
<td>Mā ravaš</td>
<td>Mā ravašaš</td>
<td>Mā ma-rašš</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tāu ravaš</td>
<td>Tāu ravašaš</td>
<td>Tāu ma-rašš</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Á roš, é roš</td>
<td>Á rošaš</td>
<td>Á ma-rošš</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Mā ravaš</td>
<td>Mā ravašaš</td>
<td>Mā ma-rašš</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Shē navaš</td>
<td>Shem navaš</td>
<td>Shē ma-vašš</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Shē navaš</td>
<td>Shem navaš</td>
<td>Shē ma-vašš</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Mā shušaša</td>
<td>Mā shušašaš</td>
<td>Mā shušaša</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tāu shušaša</td>
<td>Tāu shušašaš</td>
<td>Tāu shušaša</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Á shuša</td>
<td>Á shušaš</td>
<td>Á shušaš</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Mā shušaša</td>
<td>Mā shušašaš</td>
<td>Mā shušaša</td>
<td>214. We went.</td>
</tr>
</tbody>
</table>

Dalochi—440
<table>
<thead>
<tr>
<th>English</th>
<th>transliteration</th>
<th>transliteration</th>
<th>transliteration</th>
<th>transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>215. You went</td>
<td>Shumā Shutit</td>
<td>Shumā Shutit</td>
<td>Shā Shutuš</td>
<td>Shā Shutuš</td>
</tr>
<tr>
<td>216. They went</td>
<td>Ḍa Shutant</td>
<td>Ḍa Shutant</td>
<td>Ḍa Shutant</td>
<td>Ḍa Shutant</td>
</tr>
<tr>
<td>217. Go</td>
<td>Barō</td>
<td>Barō</td>
<td>Barō</td>
<td>Barō</td>
</tr>
<tr>
<td>218. Going</td>
<td>Rawūn</td>
<td>Rawūn</td>
<td>Rawūn</td>
<td>Rawūn</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Shutag</td>
<td>Shutag</td>
<td>Shutag</td>
<td>Shutag</td>
</tr>
<tr>
<td>220. What is your name</td>
<td>Tai nam chi? or chi nam-tai?</td>
<td>Tai nam čhō?</td>
<td>Tē nam čhō?</td>
<td>Tē nam čhō?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tai piča lōg čika chokkant?</td>
<td>Tai piča lōg čika chokkant?</td>
<td>Tai piča lōg čika chokkant?</td>
<td>Tai piča lōg čika chokkant?</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Mā lōg tāx īpētā haspa sān jisīn.</td>
<td>Īpētā aspāl sān mā gīık-č.</td>
<td>Īpētā aspāl sān mā gīık-č.</td>
<td>Īpētā aspāl sān mā gīık-č.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Sunjā ahi āshāt sarā čr-čann.</td>
<td>Ājīn sēn črān.</td>
<td>Ājīn sēn črān.</td>
<td>Ājīn sēn črān.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Man ahi čhātkā rās ahi pākā gō jatagī.</td>
<td>Man ahi bāshē tās lōf jatagum.</td>
<td>Man ahi bāshē tās lōf jatagum.</td>
<td>Man ahi bāshē tās lōf jatagum.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Ā dākčenēr kāh sarā chā-črēntāŋgī.</td>
<td>Ā mālā kūnt sarā čhārē mojkā-č.</td>
<td>Ā mārū tēr čhārē māl chhānāsē.</td>
<td>Ā mārū tēr čhārē māl chhānāsē.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Ā dārkōtē chērē hās pīyā suwār-č.</td>
<td>Ā dārōkātē chērē aspē suwār-č.</td>
<td>Ā dārōkātē chērē aspē suwār-č.</td>
<td>Ā dārōkātē chērē aspē suwār-č.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Āhi bōtā bārār-č ahi gūhārā.</td>
<td>Āhi bōtā ahi wāt gūhārā būn-č.</td>
<td>Āhi bōtā ahi wāt gūhārā būn-č.</td>
<td>Āhi bōtā ahi wāt gūhārā būn-č.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Āhi qimāt dō ṛupīyā sām-č.</td>
<td>Āhi bānā dō-sōm ṛupāl-č.</td>
<td>Āhi bānā dō-sōm ṛupāl-č.</td>
<td>Āhi bānā dō-sōm ṛupāl-č.</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>Ṛ ṛupīyā ṛhiyā bīdān</td>
<td>Ṛ ṛupīyā ṛhiyā bīdān</td>
<td>Ṛ ṛupīyā ṛhiyā bīdān</td>
<td>Ṛ ṛupīyā ṛhiyā bīdān</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>Aχ-čyā ũ ṛupīyāyā bīgīr</td>
<td>Aχ-ṛupīyā aχ-ṛhiyā bīgīr</td>
<td>Aχ-ṛupīyā aχ-ṛhiyā bīgīr</td>
<td>Aχ-ṛupīyā aχ-ṛhiyā bīgīr</td>
</tr>
<tr>
<td>236. Best him well and bind him with ropes.</td>
<td>Ṭaχyā ahtarīyā ṛiṣan gō sādān (? sādān) bhūn.</td>
<td>Ṭaχyā ahtarīyā ṛiṣan gō sādān (?) bhūn.</td>
<td>Ṭaχyā ahtarīyā ṛiṣan gō sādān (?) bhūn.</td>
<td>Ṭaχyā ahtarīyā ṛiṣan gō sādān (?) bhūn.</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Aχ-čhāhī ṛpā bīkān</td>
<td>Aχ-čhāhī ṛpā bīkān</td>
<td>Aχ-čhāhī ṛpā bīkān</td>
<td>Aχ-čhāhī ṛpā bīkān</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Mānt dēmā būn</td>
<td>Pā-ṃantar dēmā būn</td>
<td>Mānt dēmā būn</td>
<td>Mānt dēmā būn</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Yā metagā dūkāndārā āshārā būn.</td>
<td>Aχ-ahārā būkāšā</td>
<td>Aχ-ahārā būkāšā</td>
<td>Aχ-ahārā būkāšā</td>
</tr>
</tbody>
</table>

480—Dhalki.

In order to round off the account of the Balochi, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dehwari. The only information that I have gathered concerning the language and the people that employ it is contained in Mr. Denys Bray’s Report on the Census of Baluchistan for 1911.

In § 282 he describes the people in the following words:

“The Dehwar are a peaceful, law-abiding people, simple and unaffected in manners, homely, thrifty husbandmen. The bulk of them are settled in Sarwana, where they are divided between Kalat and the Mastroon valley into two main communities, each under an arshad or leader of its own; but the greater part of the colony has gone over into the Quetta District. How they first came to settle down in Sarwana, nobody knows. They have evidently been there for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Bruhati rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalat battlements, for instance) and the privileges they still enjoy. The honour of having played the chief part in the overthrow of the earlier tyrants is ascribed to them by the Dehwar, one of the chief sections of the Kalat group. And the story that attaches to their name is this. They had sworn an oath never to take up arms against the tyrants—whoevers they may have been, for the story is told indifferently of a Moghal and of Sera, the Hindu. Crushed by his oppressions, they at last hit upon a method of putting him out of the way and at the same time of keeping to their oath. They baked a number of dry or leaves, with a thin layer of dough round large stones, and with these they pelted him to death. The name Dehwar itself seems clearly a descriptive appellation,—a more variation of Dehwhan, common enough in Central Asia—people who live in dakh or villages, in distinction to nomad tribesmen. So it is not surprising to find that these Dehwar are a very heterogeneous community. All the main peoples of Baluchistan seem to have been held under tribute to swell their numbers. There are some, like the Dargheh and the Yousafzai, who claim to be Pathans; others, like the Hotisal, who claim to be Baloch; and others again, like the Sauli, who claim to be Bikhrit. And in addition there are many who claim to have come from Persia, Arabia or Afghanistan. But the nucleus is supposed to be Tijk, chiefly, I fancy, because of their name and their Persian language. Unfortunately the word Tijk is often brought in when origin is uncertain, or when a humble origin has to be covered up. But the important thing for us is that, however heterogeneous their origin, the Dehwar are to-day a very homogeneous community, homogeneous in every way—manner, language, occupation and all.”

Regarding their language he says (§ 221):

“Though Dehwari really seems a genuine case of a deased dialect of modern Persian, the mere fact that the lonely Dehwari settlement in the Bikhrit country is a century old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dehwari of Mastroon—for even Dehwari can boast its dialects—the vocabulary is for the most part ordinary Persian, but there are a few old forms and not a few corruptions. Among isolated peculiarities I may note gjiatin, Persian gisf, to smile; shiit, P. mchit, to sit; sviht, P. bur-khiit, to stand up; indit, P. undit, to throw; sh, P. shaknor, husband; smit, P. smit, this year; smt, P. smit, to-day; s, P. a s, this moment; sm, P. a samus, this time. Here are some of the more general features: a preference for the maghul sounds (b, P. b, nose; s, P. s, the indefinite article; mé, P. m, the verbal affix; ñr, P. ārī, bride; t, P. tu, thou); a tendency to change an a-sound to a (am, P. a, I am; a, P. a, we, they; am, P. am, also); the avoidance of an ancient or modern b—especially medially or finally—in favour of v or a diphthong (va, P. o, water; shan, P. shab, evening; tuutin, P. tibhitin, summer; xu, P. xu, on); the clipping of final consonants (m, P. m, men; t, P. t, this; kho, P. khud, self; kada, P. kadum, which? do, P. dar, in; ce, P. c, in; x, P. x, are; y, P. yodd, comes; ko, P. kun, do; x, P. x, quickly); a tendency to vowel-shortening (bad, P. bat, grass; ra, P. ro, the dative-accusative suffix, often, by the by, out down to s; e.g., gerer, to the wolf). There is of course a fair sprinkling of loan-words, chiefly Bikhrit. In the choice of the words it borrows, Dehwari is anything but fastidious; even sounds foreign to Persian find a ready welcome: e.g., dain, cow; jang, log; jor, well.

These illustrations have been taken from the Dehwari spoken in and round Mastroon. At least two other dialects are ordinarily recognized, the Dehwari spoken by the Dehwar of Kalat, and that spoken by the Sayyids of Kikht near Quetta. But there are a few local varieties besides. Thus there is a sufficient differ-
once between the Dēhwārī of Mastang and the Dēhwārī of Pringābad, which is only six miles off, to supply the people of Mastang with a stock of anecdotes at the expense of their neighbours. If they want to give you an idea of the Pringābad jargon in a nutshell, they will mimic it in the story: sog haka kard, gou gaba kard, tāt-eam talangā khud, pār-šāh var-dāshūm, tah-i-khurchā kardaam, "the dog barked, the bullock shied, my aunt took a toss, so I hauled up her legs and put them in the saddle-bag," the chief point of the jest lying in the use of the weird words gaba, talangā, khurchā. But their favourite joke is at Pringābad hospitality. The story goes that a Brāhūrī once put up in a Dēhwārī house in Pringābad. "Get half a dozen gafar ready," cried the host, "and let's give him a feast!" Now as gafar means a lamb in Brāhūrī, the Brāhūrī remarked deprecatingly that one would be quite enough for him. But gafar means something very different in the Pringābad jargon, as he learnt to his disgust when he found that he was expected to make a feast off a single onion. And Pringābadī gafar has passed into a proverb.

In 1911 the number of speakers of this form of Persian was 7,579.
THE GHALCHAH LANGUAGES.

Like Pashto, with which they are closely connected, the Ghachah languages belong to the Eastern group of the Iranian languages. Only one of them, Yūdghā, lies to the south of the Hindūkush, which forms the natural northern boundary of the inquiries included in this Survey. Little good, however, can be derived from publishing specimens of one isolated dialect, and hence I have endeavoured to complete the conspectus of Eastern Iranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pāmir and to their east.

The following are the names of the Ghachah languages, so far as information is at present available:

1. Wakhi.
2. Shighnī.
3. Sarikoli.
4. Zebaki, Sanglichī, or Ishkāshīmī.
5. Munjāni.
6. Yudgha.
7. Yaghnobi.

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhi is the language of Wakhān, and is also spoken near Zebak. Shighnī is spoken in Shighnān and Rūshān, and also in Ghara, a small district on the right bank of the Oxus, and in Zebak. It is locally known as Khugnī or Khugnān. Sarikoli is spoken in the Taghdumbāsh Pāmir, and to the east, in the country of Sarikol.1 It is a dialect of Shighnī, and is the most eastern of all the Ghachah forms of speech. Ishkāshīmī, Zebaki, and Sanglichī are all closely connected dialects of one language spoken round Ishkāshīm and to its south.

Further to the west, approached from Chitrāl by the Dōrah Pass, lies the District of Munjān, famous for its lapis lazuli mines, in which, and in a portion of Wakhān, Munjānī is spoken. All that we have hitherto known about this language has been derived from a short vocabulary compiled by Shaw, and published in 1876. Yudghā is a dialect of Munjānī which has crossed the Hindū Kush by the Dōrah Pass, and is spoken in the Lūdkoh (properly Lōtkhū) Valley leading from that pass to Chitrāl. Regarding the speakers, Biddulph says:2—

1 They are a portion of the race which occupies Munjan on the northern side of the Hindoo Kooch, and they speak the same language, with slight variations in dialect. They claim to have migrated from Munjan seven generations ago (this was published in 1880), in consequence of an invasion of that district by the ruler of Badakhshan in which the Muz of Munjan was slain. They number about a thousand families, and like the Munjānīs, belong to the Maliki sect. In Lūdkoh, they call themselves Yudghā, and give the name of Yūdko to the whole valley with all the branches from the Hindoo Kooch to the Chitrāl River.'

The correct spelling of their name is probably Yudghā, and the valley in which they dwell is named by the Chitrālis 'Lōtkhū,' commonly spelt Lūdkho or Lūdkhoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnoubi little is known. Ujfalvy (Le Kohistan, p. 26) has given us a few sentences, and Geiger, in the work mentioned below, has devoted a few pages to it. It is spoken in the valley of the Yaghnōb, at the head waters of the Zarafshān River, a tract of country considerably to the north of the Pāmir, and separated from them by the hill

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1 The language is called 'Sarikoli,' not 'Sariqoli,' as the word is usually spelt.
2 Tribes of the Hindoo Kooch, p. 64.
states subordinate to Bokhara. Yaghmoi does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the Ghalehchah group, and prefer to class it with Ossetic.

It will have been seen that the members of this group of languages are mainly spoken in the Pamir country, about the head waters of the Oxus, and are bounded on the west by Badakhshan. Not improbably, the Badakhshans also in former times spoke a similar form of speech, for they have only adopted Persian during the last few centuries. The population speaking the Ghalehchah languages is mostly bilingual, nearly every man speaking Persian in addition to his own dialect,—the state of affairs presenting a close resemblance to that which I have described when dealing with the languages of the Swat Kohistan (Vol. VIII, Pt. ii, pp. 507 ff.). Such evidence as we have ascribes a Tajik (i.e. an Iranian) origin to the speakers.

The meaning of the name Ghalehchah is uncertain. The most probable conjecture associates it with the Pamir word ghar, a mountain.

AUTHORITIES.—On the Ghalehchah languages generally.

Shaw, R. B.,—On the Ghalehchah Languages. Journal of the Asiatic Society of Bengal, Vol. xlv, 1876, Pt. ii, pp. 123 and ff. This is the first of two papers on three languages of the group. The introductory pages give a general view of it as then known.


Tomaschek, Prof. W.,—Zentralasiatische Studien. II. Die Pamir Dialekte. Vienna, Sitzungsberichte der philosophisch-historischen Classe der Kaiserlichen Akademie der Wissenschaften, Vol. xvi, 1880, pp. 735 and ff. This is a comparative study of the languages of the group, principally based on the materials provided by Shaw. Compare Revue critique internationale, 1892, pp. 83 and ff.


Jackson, A. V. W.,—Pamir Dialects, in Johnson's Universal Encyclopaedia.


We shall now proceed to deal with each of the Ghalehchah languages separately. Yaghmoi lies altogether beyond the limits of the present Survey. All the information given about Zebaki, Sanglichei, Ishkashmi, and Munjani, and most of that about Yulgah is entirely new. For Wakhi, Shighni, and Sarikoli, I have given the most sketches of their respective grammars, as full information regarding them is available in the works of Shaw; but for the other less known languages I have given all the details that I have been able to collect.
WAKHĪ.

Wakhi is the language spoken in Wakhān, a country lying between the Hindū Kush and the southern branch of the Oxus. It is also spoken in the country near Žebak.

AUTHORITIES—


BIDDULPH, Col. J.,—The same chapter in the same Report contains a Wakhi Vocabulary by J. B.


The following sketch of Wakhi Grammar is condensed from that given in Mr. Shaw's article:—
I.—PRONUNCIATION.—The letter ḍ represents the Central Asian broad sound, resembling the  المرأ  in  parson. The letter ḍ is pronounced as in the Italian  faro. Uncounted  is pronounced as in  them, and  as in  lot. The letters  and  are pronounced as in German. The diphthong  is pronounced as in  satirist. The compound ḍh represents the  in the English word  eight. The compound ḍh represents the soft  of the. The rough German  as in  smoke, is represented by  in  west. The softer German sound (as in  rich) by  in  west. There is another sound intermediate between these and  ; the tongue being placed considerably further back than in the case of the latter, and the vibration consequently coming from the back of the palate instead of from the front. It seems to correspond to the Sanskrit  cerebral  ēch. It will be represented by  ḍ.  

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II.—NOUNS.

(a) Gender—

There is no distinction of gender.

(b) Number—

The Plural is formed by adding  to the nominative, and  to the oblique cases.

(c) Declension—

Sing. | Plur.
---|---
Nom.  |  ḍhān, the house  ḍhān-iṭh
Gen.  |  ḍhān, of the house  ḍhān-u
Dat.  |  ḍhān  ḍhān-ār
Acc.  |  ḍhān  ḍhān-ā
Loc.  |  ḍhān, at or in the house  ḍhān-u
Instr.  |  ḍhān-ān, by or with the house  ḍhān-ā
Abl.  |  ḍhān-ān, from the house  ḍhān-u

The noun in the genitive is merely placed before the governing noun, without any sign; e.g.  ḍhān ānār, the door of the house.

The signs of the Dat. and Acc. (or and  ā) sometimes precede instead of following; as  ḍhān ānār, to the market.

The word  ān, one, is used as an indefinite Article.

(d) The Adjective is uninflected, and precedes the substantive.

Reflexive Pronoun—

Sing. and Plur.

Nom.  ḍhān, he himself; she herself, etc.
Gen.  ḍhān, of himself; his, her, or its own
Dat.  ḍhān-ār, to himself
Acc.  ḍhān, himself
Loc.  ḍhān
Instr.  |  ḍhān-ān
Abl.  |  ḍhān-ān

Adjectival Pronouns—

Singular and Plural.

Nom.  ḡaw, this or his  ḍ, that
Gen.  ḡaw, of this or his  ḍ, of that
Dat.  ḍ or ḍhān-ār
Loc.  ḍ or ḍhān-ān
Instr.  ḍhān-ān, on this or his
Abl.  ḍhān-ān

Genitive Absolute—

ḡaw-ān ḍhān, a wheel of mine.
ḡaw-ān ḍhān, a talking-bird of his.

Other Pronouns, such as  ḍhān, what? ;  ḍhān, who? ;  ḍhān, some;  ḍhān, one another, are declined like substantives.

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III.—PRONOUNS.

1st Pers.

Sing. | Plur.
---|---
Nom.  ḍhe  ḍha
Gen.  ḍha,  ḍha, ḍhā
Dat.  ḡaw
Acc.  ḍhān,  ḍhān,  ḍhān-ā
Loc.  ḍhān-ān
Instr.  |  ḍhān-ān
Abl.  |  ḍhān-ān

2nd Pers.

Sing. | Plur.
---|---
Nom.  ḡaw  ḍhān
Gen.  ḍhān,  ḍhān,  ḍhān-ā
Dat.  ḍhān-ān
Acc.  ḍhān-ān
Loc.  ḍhān-ān
Instr.  |  ḍhān-ān
Abl.  |  ḍhān-ān

3rd Pers.

Sing. | Plur.
---|---
Nom.  ḍhe  ḍhān
Gen.  ḍhān,  ḍhān,  ḍhān-ā
Dat.  ḍhān-ān
Acc.  ḍhān-ān
Loc.  ḍhān-ān
Instr.  |  ḍhān-ān
Abl.  |  ḍhān-ān

Separable Pronominal Terminations—

Sing. | Plur.
---|---
Nom.  1.  ḍhān  ḍhān
Gen.  2.  ḍhān-ān
Dat.  3.  ḍhān-ān
Acc.  4.  ḍhān-ān
Loc.  5.  ḍhān-ān
Instr.  |  ḍhān-ān
Abl.  |  ḍhān-ān

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The Imperfect, Past, Perfect, and Pluperfect tenses of verbs.
IV.—VERBS.—Every verb has four bases, viz. the Infinitive base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus, from chilgah, to desire.

<table>
<thead>
<tr>
<th>From the Infinitive base, chilgah,</th>
<th>Present base, chilgah,</th>
<th>Past base, chilgah,</th>
<th>Perfect base, chilgah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>are formed</td>
<td>(1) The Present-Future Indicative, chilgah, he desires, or will desire.</td>
<td>(1) The Present-Future Indicative, chilgah, he has desired, or has been desired.</td>
<td>(1) The Perfect Participle, chilgah-an, which has desired, or has been desired.</td>
</tr>
<tr>
<td></td>
<td>(2) The Present-Future Noun of Agency, chilgah-kang, one who desires, or will desire.</td>
<td>(2) The Perfect tense, chilgah, he has desired.</td>
<td>(2) The Perfect tense, chilgah, he has desired.</td>
</tr>
<tr>
<td></td>
<td>(3) The Future Part. Passive, chilgah-tok, who is to be desired.</td>
<td>(3) The Future Part. Passive, chilgah-tok, who is to be desired.</td>
<td>(3) The Future Part. Passive, chilgah-tok, who is to be desired.</td>
</tr>
<tr>
<td></td>
<td>(4) The Imperfect Tense, chilgah-tu, he was desire.</td>
<td>(4) The Perfect Participle, chilgah-tok, he had desired.</td>
<td>(4) The Perfect Participle, chilgah-tok, he had desired.</td>
</tr>
<tr>
<td></td>
<td>(5) The Imperative, chilgah, he is desire, thou, desire.</td>
<td>(5) The Imperative, chilgah, he has desired, or has been desired.</td>
<td>(5) The Imperative, chilgah, he has desired, or has been desired.</td>
</tr>
</tbody>
</table>

Terminations of Present tense—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>am</td>
<td>an</td>
</tr>
<tr>
<td>i or</td>
<td>it</td>
</tr>
<tr>
<td>d</td>
<td>am</td>
</tr>
</tbody>
</table>

These are used with the Present Ind. and Cond. and with Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.

The Auxiliary verb is irregular. It is conjugated as follows:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present base, chilgah,</th>
<th>Perfect base, chilgah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>tu-am</td>
<td>tu-am</td>
</tr>
<tr>
<td>Sing.</td>
<td>tu-at</td>
<td>tu-at</td>
</tr>
<tr>
<td>Plur.</td>
<td>tu</td>
<td>tu</td>
</tr>
</tbody>
</table>

The Active Verb—

The Pronominal terminations am, et, etc., may either precede or follow the verb. When they precede, the verb always takes the form of the third person. Thus, chilgah-an or am-chilgah, I desired.

Bases—

(1) Infinitive base, chilgah, to desire; dat, chilgah-ur, and so on. (2) Present base, chilgah; (3) Past base, chilgah; (4) Perfect base, chilgah.

Pres. Put. Noun of Agency. Adds kung to Infinitive Base. Thus, chilgah-kung, one who desires, or is about to desire; chilgah-kung, a desiring person.

Perfect Participles. Adds mang to the Perfect Base. Thus, chilgah-mang, which has desired or has been desired.

Tenses formed from the Present Base—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1. chilgah-an</td>
<td>chilgah-an</td>
<td></td>
</tr>
<tr>
<td>2. chilgah-it or chilgah chilgah-an</td>
<td>chilgah-an</td>
<td></td>
</tr>
<tr>
<td>3. chilgah</td>
<td>chilgah-an</td>
<td></td>
</tr>
</tbody>
</table>

Tenses formed from the Past Base—

Past, he desired, 3rd sing, chilgah-it, he desired. The other persons are formed by prefixing the Separable Pronominal Terminations, e.g. um chilgah-it, I desired, or by suffixing them after ending -it. Thus, chilgah-it, I desired. When prefixed, they may be in any previous part of the sentence.

Tenses formed from the Infinitive Base—

Imperfect, 3rd sing, formed by adding tu, was, to the Infinitive. Thus, chilgah-anu, he was (to the desiring). Other persons formed by inserting Separable Pronominal Terminations before tu. Thus, chilgah-anu-anu, he was desiring.

The Negative is formed by prefixing ma to the Imperative (or to other tenses used in an Optative sense), and mo to all other tenses.

The Interrogative is formed by suffixing d to the verb, when there is no other interrogative adverb or pronoun in the sentence. Thus, mo dish-d, dost thou recognize?

There is no Relative Pronoun in this language. The verbal Participles are used instead. Thus, enok wachtin-kung, the to-morrow about-to-come person; the person who will come to-morrow.
The language of the following translation of the Parable of the Prodigal Son and of the List of Words and Sentences on pp. 532ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectic variations, consisting mainly in the representation of the vowel sounds. Thus, long ṁ and ū are often shortened, as in hat, eight, bist, twenty, while, on the other hand, Shaw's khu, a house, is represented by khū. We often have a for Shaw's a and ő. Thus, Shaw's vedhek, a path, is vedhek in Sentence 224, and Shaw's pót, a son, is pótr in the Parable, but petr in No. 55 of the List. With the help of these remarks there will be no difficulty in identifying the following forms:—

**Nouns.—** The sign of the plural is often omitted.

**Dative Singular.—** We have, tat-r, tat-rek, or tat-reki, to a father; jāe-r, to a place: naukar-er, to the servants; khūn-er, to the house.

**Locative Singular.—** d-i, with one; ha-da-vačš, at that very time.

**Instrumental Singular.—** d-tāhu-yār-en, with own friends; de-kanchaniy-en, with prostitutes; de-magž-en, with me. Also dā-er, of a man.

**Ablative Singular.—** tsa-pōtr-ven, from the sons; tse-māl-en, from this property; tsem saqk-en, from these leavings; tse-dir-en, from a distance; tse-en, from this, from now. In the case of daulat-en, from wealth, the preposition tse has been omitted.

**Pronouns.—**

**First Person.—** We have sou, am, I; masž, me; zhu, my; zheu, mine; ma-r, to me, also mā-rek; de-magžen, with me; saqk-er, to us.

**Second Person.—** tu, thou; tē, thy; tin, thine; tē-prut, before thee; also ta-r or tā-rek, to thee.

**Third Person.—** Base yao,—yao, ha-yau, he; yau, his; ya-r, to him; ha-yaure, him; yāw-liš, they.

Base yem,—yem, this; ha-rem, ter, tram, tam, to or for his; yem-er, to him; derem, to this, here; tse-en, from this, from these.

Base yā, ha-ya, he, that; ha-dra, there; ha-da, in that; ha-tson-en, from that; dab milong, them among, among them.

**Reflexive Pronoun,—** khu, own; ter-khu, to his own: dē-khu-yār-en, with my own friends.

**Indefinite Pronoun,—** kūi, anyone.

**Verbs.—**

**Auxiliary,—** tei or tē, thou art, he is, or they are; tu, was.

**Present-Future.—** The first person singular ends in am or em. Thus, setk-am, I will satisfy; gisam, I will arise: meri-am, I die; recham, I will go; khānam, I will say; yānnam, I will eat; ṭa-rēm, I will make.

3rd person singular, rig-at, falleth.

1st person plural, yāw-en, we will eat; ṭa-r-en, we will do.

The syllable sha is often prefixed to the present, as in sak sha-dīnem, we strike; sāišt sha-dīt, you strike; wuz sha-dīnam, I am striking; tu sha-rech, thou goest; yā sha-rešt, he goes.
WAKHĪ.

The form nast, I am not, is probably a corruption of the Persian, nōstam. If it is an independent form, it is not noticed by Shaw.

Imperative. Singular,—rānd, give; putrum, keep (me); digid, look; Plural,—wuzum-ēt, bring; penīghe, put on; ēt, put on. The last two are irregular.

Past. 1st person singular,—am kertai, I did; am gokhtai, I did; the syllable am is sometimes omitted; and when it follows u, it becomes um, as in wuz-um.

2nd person singular,—rattai, thou gavest. Here at is omitted.

3rd person singular,—khattai, he said; ghortai, he collected; regdai, he went; kertai, he did; nōstai, he lost; vitāi, it became; rēmātai, he sent; rātai, he gave; ittai, he ate; gesdai, he rose; digiddai, he saw; wezdai, he came; ētai, he burnt; gosdai, he ran; gottai, he was found (by-me); persātai, he enquired; neshītai, he came out; shenjdai, he entreated.

Perfect,—am uīt, I have become; tūwtēt, they were.

Miscellaneous forms:—

Infinitive,—wezaen, coming; rechin, to go.

Present Infinitive,—go, making.

Past Infinitive, or Conjunctive Participle,—kert, having done; wudurt, having embraced; perwert, having reached.

Past Participle Passive,—qXi, joined; morēt, dead; neshītik, lost.

Gerunds,—pūt-en, for grazing; pōtrigher, for being a son.
ERANIAN FAMILY.  
EASTERN GROUP.  
GHALOHAY SUB-GROUP.  
WAKHI.

(Khan Sahib Abdul Hakim Khan, 1898.)

I dā-en bu pōtr tuwetk. Tsa-pōtr-wen ziqlai khu tat khattai, One man’s two sons were. From-the-sons-from younger own father-to said, ‘eh tat, tsen khu mål-en zhu bakhsh ki mar rigat mar rand.’ ‘O father, this own property-from my share that to-me fallen to-me give.’ Hayau khu daulati dab milong bakhsh kert; i tsam ruwār tsibasen ziqlai pōtr He own wealth them among divide did; a few days after younger son khu mål ghorrtaa dir jár regdai, hadra bad-mastig kertai, khu måli own property collected distant place-to went, there debauchery did, own property nōstai. Hada mulk nauqān witai, haya shilekk witai. Haya regdai di lost. In-that country famine became, he in-want became. He went with-one quwating watandār dāen qti witai. Haya dāi hayaye ter-khu wunndr khug wealthy native man-to joined became. That man him to-his own fields-to swine püien rēmatay. Haya, kash arman tu ki, ‘wuz tsem khug safk-en grazing-for sent. That young-man’s longing was that, ‘I these swina’s leavings-from khat setkam.’ Kūi yar na rattai. Yan khabar witai de khu myself should-satisfy.’ Anyone him-to not gave. Then to-senses came with own jānnani khattai, ‘Tsum khalk khu tat daulaten khech ītai besh self said, ‘How-many slaves my father’s wealth-from food ate spare witai, wuz zirichdim meriim. Wuz gizam khu tat shikh recham, qsa became, I from-hunger am-dying. I will-rise own father near will-go, words khānām, ‘eh tat, Khudai prut ti prut shirminda am-witk, wuz ti I-will-say, “O father, God before thee before ashamed I-have-become, I thy pōtrigher layiq nast; tu mazh i mazdur rang go putrum.”’ Gezdai son-being fit am-not; you me one hired-servant like making keep.”’ He-rose khu tat shikh regdai; tat tse-diren digiddai ki wezdai; own father near went; father from-distance saw that he-came; pezuw tsēttai, getstai, ter-khu pōtr girdani wudurt, bai kertai. Pōtr khu (his)-heart burnt, ran, to-his-own son’s neck embraced, kiss did. Son own tatr khattai, ‘eh tat, Khudai prut ti prut shirminda am witk. Father-to said, ‘O father, God before thee before ashamed I-have become. Wuz tsem-en-kretma ti pōtr layiq em-nast.’ Tat khu naukarer I this-from-after thy son fit I-am-not.’ Father own servants-to khattai, ‘baf bet wuzumet, yemar pentsuv, i pilingesh harem yangel dit, said, ‘good clothes bring, him-to put-on, one ring his finger put-on.'
Yau lup pÖtr ha-da-wakht ter-khu wundr tu. Hatsönen sek wezaen
His elder son at-that-time in-his-own fields was. From-there near coming
kuh khuner shikh baid-et raqásig tram ghish perwet, i naukari qivi kert,
own house-to-near singing-and dancing to-his ears fell, one servant call having-done,
pÖrstai, 'chiz baid-et raqásig?' Yau khattai ki, 'ti wrut wezda, enquired, 'what singing-and dancing?' He said that, 'thy brother hath-come,
ti tat tam destan taza wezda, choshti rattai.' Lup pÖtr khafa witai,
thy father for-his sake well came, feast gave.' Elder son annoyed became,
terdesti zäqi rechin na kert, tat ter bar nieshtai; hayawi shenjda;
inside wish to-go not having-made, father there outside emerged; him entreated.
Hayau khu tat-reki khattai, 'derem digid, hetum sal khizmat am tä-rek
He own father-to said, 'here look, so-many years service I to-thee
kertai, tsöghudum ti hukm digar na gokhtai; tum khizmat tä-rek
have-done, any-time-I thy orders otherwise not have-done; so-much service to-thee
kertai, i chig ma-rek tsöghut na rattai di-khu-yären qu (I)-did, one kid to-me any-time not (thou)-gavest with-own-friends together
yäwam khushwakhtig tsärem. Tsöghder yem ti pÖtr ki wezda, koi I-would-eat merriment I-would-make. When this thy son that came, who
kI ti daulati de-kanchaniyen ki nöstai, tu tem destänet choshtet
that thy wealth with-prostitutes that lost, thou for-his sake feast
rattai.' Tat yar khattai, 'eh pÖtr, tu mudäm de-mazhen tä; zhun chizki
gave.' Father to-him said, 'O son, thou always with-me art; mine whatever
ti, tin tÖ; sahker khushwakhtig tsirak munasib tu, chizer-ki ti wrut
is, thine is; to-us merriment doing becoming was, because-that thy brother
mer-tien, zinda witai; nesht-tien, wösem gottai.'
had-died, alive became; had-become-lost, again I-found.'
TALES FROM FORBES’S PERSIAN GRAMMAR PUT INTO WAKHĪ.

1. I khalg tse Aflatūn-en pörstei, ‘ki ghausch sādl da kighth tu
daryā safar et kertei da daryā chiz ‘ajaib et winde?’
sea voyage (thou)1 didst in sea what wonder (thou) sauest?’
Khattei, ‘ajaab ha-yem tu ki tse daryā-en yikah-in sihat
He-said, ‘wonder this was that from sea (abl.) (lo)-shore (abl.) safe
am ghattei.’
(I) arrived.’

2. I diwāna da i’ bāi darwāza regdei i chizi chāldei. Tse
beggar to a rich-man’s door went one thing asked-for. From
khūn döst-en javāb wezdei ki kōnd da khūn nast. Diwāna
house inside (abl.) answer came that woman in house is-not. Beggar
khattei, ‘chūt khoch am chīlgattieu, kōnd am na-chīlgattieu ki
said, ‘piece bread (I) had-asked-for, woman (I) had-not-asked-for that
azī javāb am gottei.’
such answer (I) have-got.’

3. I hakīm har-waqt da qabristān mehīnar-tu kī
A doctor whenever to graveyard going-to-(he-)was(used-to-go) his
reim al da khū sar da khū rūn zuwāinar-tu; khalgish t pörstei
scarf to his head to his face used-to-wrap; people (pl.) asked
ki, ‘yao sahab chiz-kō?’ Khattei, ‘yem qabristān khalgiv-an khājil
that, ‘its reason what?’ He-said, ‘this graveyard people-from ashamed
wātsam yao-jīnib ki tse-žū dāru-an mert-ki.’
I-became because that from my medicine they-have-died.’

4. I ruwar i mir khū pōtr mughen da shikār regdei. Hawā
One day a king’s own son with to hunting went. Air
shūndr witei. Mir da khū pōt-en khū chekmāni da i shtik-khāk-kūzg
hot became. King with his son his cloak to one jest-maker’s
dam lekartei. Mir kande i khattei, ‘Eh shtik-khāk-kūzg da tao i
back put. King smiled said, ‘Oh jester to thee one
khūr vīr ep-hūmīt.’ Khattei, ‘Balki bū khūr vīr.’
donkey’s loud there-is.’ He-said, ‘Two two donkeys’ loud.’

1 The English of the separated pronominal terminations is put in brackets.
WAKHĪ.

NUMERALS.

iv (or i) būi trūi tsebūr panz shād hūb hat nau dhas dhas-iv
one two three four five six seven eight nine ten eleven
dhas-būi dhas-trūi dhas-tsebūr dhas-panz dhas-shād dhas-hūb dhas-hat
twelve thirteen fourteen fifteen sixteen seventeen eighteen
dhas-nau bist bist-a-dhas bū-wist bū-wist-a-dhas trū-wist trū-wist-a-dhas
nineteen twenty thirty forty fifty sixty seventy
tsebūr-wist tsebūr-wist-a-dhas panz-wist hazār chuṭ or chuṭī.
eighty ninety hundred a thousand a half.

Mr. Shaw gives the numerals as follows. They differ somewhat from the above,

viz.:—

iv or i būi or bū trūi tsebūr panz shād hūb hat nau dhas
one two three four five six seven eight nine ten
dhas-iv wist si chīl panjā altmīsh (Turkī) sad hazār
eleven twenty thirty forty fifty sixty a hundred a thousand
chōt or chōṭī.
a half.
SHIGHNI.

This language is spoken in Shighmân and Rûghân, north of Wakhân. They lie in the valley of the Oxus (Murghâb) just south of the country of Darwâz in Bokhara, and between that river and the Panjâh. It is also spoken in Ghara, a small district on the right bank of the Oxus, and near Zákâk. It is locally known as Khugni or Khugnum.

AUTHORITIES—


The following skeleton Grammar is taken from that of Shaw, but has been checked, and slightly altered, after comparison with a Shighni-speaking man. As in the case of Wakhî, the spelling of the two specimens which follow differs slightly from that of Shaw. The principal points which may be noticed are that o and u, and e and i are frequently interchanged.

Salemmann has pointed out (see Geiger, p. 313) that Shighni distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghalchah dialects. Examples are, puık, a son; piük, a daughter; ré-wu-gät, he flew; ré-wu-gât, she flew; wûd, he was; wod, she was. Many others will be found in Geiger, loc. laud.

As in the case of Wakhî, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighni.
### SKELETON SHIGHNI GRAMMAR.

**II.—NOUNS—**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>child, a house</td>
<td>child, its houses</td>
</tr>
<tr>
<td>Gen.</td>
<td>of a house</td>
<td>of a house</td>
</tr>
<tr>
<td>Dat.</td>
<td>or the child</td>
<td>the children</td>
</tr>
<tr>
<td>Acc.</td>
<td>a child</td>
<td>the children</td>
</tr>
<tr>
<td>Abl.</td>
<td>from a house</td>
<td>from a house</td>
</tr>
</tbody>
</table>

The genitive absolute is *child-end*, a house’s.

The Nom. Pl. is *chad-in* to which the post- and prepositions are added as above.

According to Salemann, adjectives and particles distinguish gender. See Geiger, p. 313.

### III.—PRONOUNS—

**1st Person—**

<table>
<thead>
<tr>
<th>Case</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>I was</td>
<td>we</td>
</tr>
<tr>
<td>Gen.</td>
<td>me</td>
<td>us</td>
</tr>
<tr>
<td>Dat.</td>
<td>in or the I</td>
<td>us</td>
</tr>
<tr>
<td>Acc.</td>
<td>me</td>
<td>us</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>mine</td>
<td>our</td>
</tr>
</tbody>
</table>

**2nd Person—**

<table>
<thead>
<tr>
<th>Case</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>you</td>
<td>you</td>
</tr>
<tr>
<td>Gen.</td>
<td>to</td>
<td>to</td>
</tr>
<tr>
<td>Dat.</td>
<td>for you</td>
<td>for us</td>
</tr>
<tr>
<td>Acc.</td>
<td>to</td>
<td>to</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>to</td>
<td>to</td>
</tr>
</tbody>
</table>

**3rd Person—**

<table>
<thead>
<tr>
<th>Case</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>he, she, that</td>
<td>he, she, that</td>
</tr>
<tr>
<td>Fem.</td>
<td>he, she, that</td>
<td>he, she, that</td>
</tr>
</tbody>
</table>

**Other Pronouns—**

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>édoé</td>
<td>self</td>
<td>we</td>
</tr>
<tr>
<td>chis</td>
<td>what</td>
<td>what</td>
</tr>
<tr>
<td>ébe, ét</td>
<td>whatever</td>
<td>whatever</td>
</tr>
</tbody>
</table>

All declined regularly.

### IV.—VERBS—

**A.—Auxiliary and Verb Substantive.**

**Separable Pronominal Suffixes.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. am or em</td>
<td>a.</td>
<td>am.</td>
</tr>
<tr>
<td>2. at</td>
<td>at.</td>
<td></td>
</tr>
<tr>
<td>3. é</td>
<td>em.</td>
<td></td>
</tr>
</tbody>
</table>

These are, as in Wakhí, used with the Past, tenses of verbs. They may be placed either immediately after the verb, or in other parts of the sentence, in addition to the ordinary personal pronouns.

**B.—Finite Verb—**

**Present—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>past, I took</td>
<td>took</td>
<td></td>
</tr>
<tr>
<td>Past base, <em>zékt-</em>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect base, <em>zékt-</em>.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was taking.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have taken.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I had taken.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conditional, I may take.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I may have taken.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Conditional—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>zékt-</em>, to go or become.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past base, <em>sod</em>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect base, <em>sod</em>.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Past-Fut., I go or become.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past, I went or became, <em>sod</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past, I have gone or become, <em>sod</em>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect, I may become, <em>sod</em>.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**The is used as a prefix before verbs in the Indicative mood to give a conditional or conjunctive-sense.**

**Vol. X.**
ERANIAN FAMILY.  EASTERN GROUP.

GHALOHAH SUB-GROUP.

SHIHNI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I adam-and duyôn potš wod. Az wev darûnan yu zolde potš
One man's two sons were. From them among that younger son
kho dâd-ar d e luved, 'ê dâd, az kho mîl ma bash murd zâd.'
-own father-to he said, 'O father, from own property my share to-me give.'
Dâd kho patĕnard kho mîl bash-chûd. I chand më-îthgah ikô
Father own sons-to own property distributed. A few days-after that
zolde potš kho mîl e jâm-chûd, tar yeh dar mulk rawan-sut. Tar wi
younger son own property he collected, to a distant country started. To that
mulk fiript kho mîl e bâ-padari choh binêst-e. Wakhîte
country he-arrived own property he (in)-debauchery having-done lost-he.
Ihen
i-chiz wind na-rêd, wi mulk-and magunjgi sut; ika adam
anything of-him not-remained, that country-of famine become; that man
shîlak sut. Ika adam sut i dauat-dar qate hamra-sut. Iko
in-want became. That man went one wealthy-man with joined. That
adam remâd-i wi tar kho kusht-gah kûk pê-dao. Ik-wi
(wealthy) man ordered-he him to own fields swine-to-keep. This
ghindand armân wod, 'de-kûk nimkâra kho qich ser kenum.'
young-man's longing was, 'from-swine's leavings own stomach full I-might-make.'
Iyâras ihiz wîrd e na zâd. Tamard tûyŭr sut: khordas ë
Any-one anything to-him he not gave. Then sensible became; to-self he
luved, 'tsond mazdûren ma dâd chîd-ande garda khud az wev
said, 'how-many hired-servants my father house-in food eat of them
besh-zad; wuz az magunjgi marum. Sam tar kho dâd khez
spare-remains; I of hunger am-dying. I-will-go to own father before
gap-dâdum, "ë dâd tsa Khudai khez, tsa to khez, sharmanda
I-will-say, "O father what God before, what thee before, ashamed
am-sut; wuz-um potts-unge tûrtd lâyig nist. Ma muzdûr jinâ
I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like
khurî nigâ-kun.'" Andûid tar kho dâd khez rawan-sut. Az dar e
to-self keep.'" (He)-got-up to own father before started. From distance he
yo-yat wi dâd wi wint e. Wi zârd sod shokhta-zhekt sut,
he-was-coming his father him sawo he. His heart burnt running went,
dâd kho potts mâ-kard, anjuvd, bai-chûd. Potts kho dâd-ar d e luved, 'ê
father own son embraced, caught, kissed. Son own father-to he said, 'O
dād, tsa Khudai khēz, tsa to khēz sharminda am-sut
father, what God before, what thee before ashamed I-have-become
az-meh-taruv-dum pot-sunge tār-um láyiq nist.' Wi dād kho naukar
henceforth son-to-be to-you-I fit am-not.' His father own servants
remād, 'lab-ba-shand pākhāk wārī penezē, i chilla wi angekhtar wēhdet,
ordered, 'very-good clothes to-him put-on, one ring his finger put-on,
kafsh wārī penezē; garda kharam, tām khushwakhtī kēnām.
shoes to-him put-on; food we-may-eat, then merriment we-may-do.
Ma pots shichits mūv-jat, shich wā zinda sūt; bēd-e-jat, wa-yam
My son up-till-now dead-was, now again alive became; lost-he-had-become, again-I
wi wūd.' Fuskān khushwakhtān sūt,
'he have-found.' All merry became.

Wi khe dir pots tar kho zemtēn wod. Az-am yat tar kho
His own elder son in own fields was. From-there came to own
chēd qari b sūt, awār-e sāz raq-ā-se tar wi ghūrāb yat. Kho naukār o
house near came, sound-of music dance to his ears came. Own servant he
qīvād; az wi pēkhsē, 'tar-ēd chīz sāz-lūvd-āo raq-ā-se-chīdāo-i?' Yu
called; from him enquired, 'here what singing dancing (is)-it?' He
lūvd e, 'to werā yateh; yu sīhat yateh to dād khorāq e
said he, 'thy brother hath-come; he well hath-come thy father food he
zād-eagh.' Yu khāfā sūt; tar chēd dēdāw wārī
hath-given.' He annoyed became; to house to-enter to-him
na-fārt-e. Wi dād nakhtīd tar-wāj, wi dīlāsā-chūd. Yu kho
was-not-agreeable-he. His father emerged outside, him patted. He own
dād-ar dājāb e zād, 'to chis, me-t send sālānd tūrdum khizmat chūvīj.
father-to answer he gave, 'thou see, how-many years to-thee service I-have-done.
Hach-as to hukm ar-zimād-um na-wēd, me-t send khizmatum tūrd
Any-time thy order on-the-ground I-did-not-throw, so-much service to-thee
chūd, tūi guj mūrī na zād, kho rafīqe-yon qate khāvijatām,
I-did, thou one kid to-me not gavest, own friends with I-would-have-eaten,
kushwakhtī am chūv-jat. Yam pots tūnd tsa yat archai-dīdeh to
merriment I would-have-made. This son thy that came who thy
chīzeh kanchāni-yen qātir bīnāst-e, tūwīrī gardā zād.' Dād wārī
things prostitutes with lost-he, thou to-him food gavest.' Father to-him
lūvd-e, 'tūt amīsha mu qate yast, ar-chīz mūnd tsa-vēt tūnd. Murūkām
said-he, 'thou always me with art, whatever mine there-be thin(e)-is.) To-us
kushwakhtī chīdāo khot wod, ideon-jat to werād mūv-jat, shich wā
merriment to-do good was, because thy brother dead-was, now again
zinda sūt; bēd-e-jat, shicham wā wōh,'
alive became; lost-he-had-become, now again have-found.'
[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHNI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

I ādām wod. Jīz e tizhd sūt. Tar jingal shēr qate
One man was. Wood he bringing-for went. In jungle lion with
āshnā sūt. Shēr wā remād e, 'mu kāl chēv.' Yū wē kāl e chēvd.
friend became. Lion him ordered he, 'my head scratch.' He his head he scratched.
Az shēr ghev-wand būi nakh-tūid, yū ādām bad-e-yad, shēr-ard e luvd, 'az
From lion mouth-from smell came-out, that man disliked—he-it, lion-to he said, 'from
to ghev' būi yād?' Shēr dar-qār-dād adām-ard e luvd, 'tavar zeh,
your mouth smell came?' Lion became-angry too-the-man he said, 'hatchet take,
mū kāl-ard deh. Agar nāi, to zinum.' Yū ādām tavar qate
my head—to strike. If not, you I-will-kill.' That man hatchet with
-dād shēr kāl-en. Katanak zakhm sūt. Shēr e luvd-e, 'Satāi, dat,
hit lion's head—in. Great wound become. Lion he said—he, 'Rise, go-away,
dis mē-ith-gā yā.' Yu chārik tāid dis mē-ith-gah yat; chūkht-e,
ten days—after come.' That fellow went ten days—after came; saw-he,
wi kāl khob sūdhī. Shēr luvd-e, 'tavar zakhm khob sūt.'
his head well has-become. Lion said—he, 'hatchet wound well became.'
Zakhm-e-zabān nāi. Mu zārd-and rēd. Āch-gā kho
Wound-of—(inflicted-by)—tongue not. My heart—of (i.e. in) remained. Any-time own
:shakl-e mūrđ mā-do-wēs.
face-it to-me not-show.

NUMERALS.

Yiv du-yôn ar-rai tsa-vār pinz khāv āuv āwāt nāv dis
One two three four five six seven eight nine ten
eleven twelve thirteen fourteen fifteen sixteen seventeen
dis-at-āwāt dis-at-nāv du-dis ar-ra-dis tsa-vār-dis pinz-dis khāv-dis āuv-dis
eighteen nineteen twenty thirty forty fifty sixty seventy
wāsht-dis nāv-dis dis-disak.
eighty ninety hundred.
SARİKOLİ.

This is the only one of the Ghelchah languages whose home is to the east of the Pamirs proper. It is spoken in the Taghdumbash Pamir and in the country of Sarikol, which is situated, north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shighni, the Sarikolis deriving their origin from Shighnän. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sariq-qöl' which means the yellow (sariq) valley (qöl), but this is doubtful.

AUTHORITIES—


BIDDULPH, Col. J.,—The same Report. The same chapter contains a Vocabulary of Sirikolee, by Biddulph.


TOMASCHEK, Prof. W.,—Centralasiatische Studien. II. Die Pamir-Dialekte; Vienna, Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften. Vol. xvi, 1889, pp. 735 and ff. The article contains an analysis of the Sariq-qöl Language.


The following brief Grammar of the Sarikoli language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.
I.—PRONUNCIATION.—As in Wakhil.

II.—NOUNS—

(a) Gondor.—There is no distinction of gender.

(b) Number.—The Plural is formed by adding the word faculty, a
      troop, for the Nominative, and  as or  for the oblique cases.

(c) Declension—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>chād, the house.</td>
<td>chād or chād-kād.</td>
</tr>
<tr>
<td>Gen.</td>
<td>chād, of the house.</td>
<td>chādīv.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ar-chād or ar-chād-in, to the house.</td>
<td>chādīv-in.</td>
</tr>
<tr>
<td>Acc.</td>
<td>a-chād or ar-chād, the house.</td>
<td>a-chādīv, chādīv.</td>
</tr>
<tr>
<td>Loc.</td>
<td>pa-chād, in or at the house.</td>
<td>pa-chādīv.</td>
</tr>
<tr>
<td></td>
<td>chād, on the house.</td>
<td>chād-kōdīv.</td>
</tr>
<tr>
<td></td>
<td>par-chād, towards the house.</td>
<td>par-chādiv.</td>
</tr>
<tr>
<td>Abl.</td>
<td>as-chād, from the house.</td>
<td>as-chādiv.</td>
</tr>
<tr>
<td></td>
<td>chād-kātī, with the house.</td>
<td>chādīv-kātī.</td>
</tr>
<tr>
<td></td>
<td>chād-ī, by means of, or up to the house.</td>
<td>chādīv-ī.</td>
</tr>
</tbody>
</table>

The Dat. sometimes adds  i. Thus,  malk-ir-i, to a country.

The noun in the Genitive is placed before the governing noun, with-  out any sign; e.g.  chād dīsāt, the door of the house. A positive absolute is formed by adding  an or  em, e.g.  pāchād-ān  an pāchād-in, a daughter of the king’s;  sōr dīs-em-ān, a brother of mine.

(d) The Adjective is unaffected and usually precedes the substanti-  ve.

There is no Relitive Pronoun. Relative sentences are formed by adding  in or  in to the Past or Perfect Participle of a verb. Thus,  mē  an  dīs-em-jād, he who has seen. So  chād-dō dīs-em-jād, the people who are in the house.

The termination  ēdā is similarly added to a Future Participle, thus,  gēdā pāchād-ēdā ēdām, the man who will arrive to-morrow, lit., the to-morrow about to arrive man.

IV.—VERBS.—Every verb has four bases, viz. the Root base; the Present base; the Past base; and the Perfect base.

From these are derived all other forms. Thus, from  adhā, take.

<table>
<thead>
<tr>
<th>From the Root base, adhā, are formed—</th>
<th>Present base, adhā—</th>
<th>Past base, adhā—</th>
<th>Perfect base, adhā—</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) The Verbal Noun, adhā-nā, to take, the taking.</td>
<td>(1) Present—Future tense, asad-dā, he takes, or will take.</td>
<td>(1) Past tense, adhā, he took.</td>
<td>(1) Perfect tense, adhā, he has taken.</td>
</tr>
<tr>
<td>(2) Future Part, adhā-ichās, about to take.</td>
<td>(2) Present—Future Conditional, asa-dō,  I may take.</td>
<td>(2) Pluperfect tense, adhā-dō, he has taken.</td>
<td>(2) Pluperfect tense, adhā-dō, he has taken.</td>
</tr>
<tr>
<td>(3) Imperfect tense, adhā-ir in, he was taking.</td>
<td>(3) Imperative, asō, take thou.</td>
<td>(3) Past Conditional, adhā-ēdā, he may have taken.</td>
<td>(3) Past Conditional, adhā-ēdā, he may have taken.</td>
</tr>
</tbody>
</table>
### GRAMMAR

#### Terminations of Present Tense—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>2nd</td>
<td>3rd</td>
</tr>
<tr>
<td>d. t.</td>
<td>d. t.</td>
<td>d. t.</td>
</tr>
</tbody>
</table>

These are used with the Pres.-Pat. Ind. and Cond., and with the Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.

#### Auxiliary Verb.—Root base, vēd; Pres. base, vēd; Past base, vēd;

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>vēd-am or vēd-en.</td>
<td>vēd-am or vēd-en.</td>
</tr>
<tr>
<td>2nd</td>
<td>vēd or vēd-at.</td>
<td>vēd-id or vēd-at.</td>
</tr>
<tr>
<td>3rd</td>
<td>vēd or vēd-at.</td>
<td>vēd-in or vēd-at.</td>
</tr>
</tbody>
</table>

Perfect, vēkāj. Past, vēd. Pres.-Pat. Cond., vēd-am, etc.

#### Activo Verb.—sēkāt, take.

Note.—The Pronominal Terminations am, at, etc., may either precede or follow the Verb.

#### Bases.—Root, sēkāt; Verbal Noun, sēkāt-āt; Gen. sēkāt; Dat. sēkāt-it.

Present, sēs; Past, sēkāt; Perfect, sēkāj.

#### Relative Adjective.—sēkāj-ēj, who has taken.

#### Future Participle, and Noun of Agency, sēkāt-ējāt, who is about to take, the taker.

#### Future Passive Participle, sēkāt-ūvak, who is to be taken.

#### Tenses formed from the Present base—

<table>
<thead>
<tr>
<th>Present-Future, take or shall take</th>
<th>Present-Future Conditional, I may take</th>
<th>Imperative, take thou</th>
<th>Tense formed from the Past base</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sēs-am. sēs-en.</td>
<td>sēs-am-d. sēs-en-d.</td>
<td>sēs. sēs-id.</td>
<td>The other persons are formed by prefixing or suffixing the Pronominal terminations. Thus—am sēkāt or sēkāt am, I took.</td>
</tr>
<tr>
<td>2. sēs. sēs-id.</td>
<td>sēs-d. sēs-in-d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. sēs-d. sēs-in.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Tense formed from the Root base—

Imperfect, 3rd Sing. formed by adding vēd, was, to the dative of the verbal noun. Thus, sēkāj-ēj vēd, he was (to the) taking. Other persons formed with Pronominal terminations. Thus, sēkāj-ēj am, I was taking.

#### The Verb set, go or become—

<table>
<thead>
<tr>
<th>Present-Future 1. sēs-m, sēs-n or sēs-yum. Imperf. sēs-āt, vēd.</th>
<th>Past. sēt.</th>
<th>Perf. sēkāj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sēs-m. sēs-n.</td>
<td>sēs-d.</td>
<td>sēs-in.</td>
</tr>
</tbody>
</table>

#### Verbs Irregular in Present, 3rd Sing.—

| vēd-am, I bring, but 3rd Sing. vēd-d. |
| dēkāj-am, I enter, dēkāj-d.          |
| sēkā-am, I kill, sēkā-d.             |

#### Verb Irregular in Present, 3rd Sing.—

The Interrogative is formed by affixing d to the Verb, when there is no other Interrogative Pronoun or Adverb in the sentence. Thus, sēkā-d, has thy anger come?
TALES FROM FORBES’S GRAMMAR PUT INTO SARİKOLT.

1. İ khalg az Aflatun pörst ki, ‘huch săl ar-kıma at
   A person from Plato asked that, ‘many years to-ship (thou)’
vüd, daryā safar at chaug; ar-daryā tāez tamāshā at
west, sea voyage (thou) madest; to-sea what strange-things (thou)
wānd?’ Lövd kō, ‘ajab yu vüd az daryā pa mi qāsh am
sawest?’ Replied that, ‘strange this was from sea to this shore (I)
farib.’
   arrived.

2. İ gadai hái pa darwāza süt İ ciizi tāliht. Chéd az
   A beggar rich-man’s to door went a thing desired. House from
darun jawāb yat kō khanzoh pa ched niest. Gadai lövd kō, ‘i
inside answer came that lady at home is-not. Beggar said that, ‘a
kond khpik am tālihtji; ahkhanzoh am na tālihtji kō dəs
piece of bread (I) had-desired; lady (I) not had-desired that such
jawāb am vüg.’
   answer (I) obtained.

3. İ habib har-waqt pa qabristan sət-ar vüd, khū chādir kh
   A doctor whenever to grave-yard for-going was, own scarf own
ar-kəl kh’ ar-pōta parwid-ar-vüd. Mardum pörst kō, ‘mi sabab
to-head own to-face used-to-wrap. Men asked that, ‘of-this reason
Tsəz?’ Lövd kō, ‘az mi qabristan-enj murdhā khajal səm
what?’ Said that, ‘from this grave-yard-belonging-to corpses ashamed I-go
wi-yən och mi av dawā-av khūjī maugij.’
because whoever my (they) medicines have-eaten have-died.

4. İ məth i pədkhāh shahzāda katti ghiu nakhtūg; kher
   One day a king prince with hunting went-forth; air
jürm süt. Pədkhāh at shahzāda khū v lēl maskharah chū
hot become. King and prince own (they) cloaks jester’s on
sēvř lachang. Pədkhāh shiind lövd, ‘ch maskharah, tə indər i shēr
back placed. King smiled said, ‘O jester, thee on an ass’s
wēz yəst.’ Maskharah lövd kō, ‘badki, dəhā shēr wēz.’
load is.’ Jester said that, ‘yes, two asses’ loads.

I am indebted to the late Sir Harold Deane for the two following specimens of
Sarikoli. The first is a translation of the Parable of the Prodigal Son and the second a
Folk-tale. The language closely resembles that illustrated by Mr. Shaw’s Grammar.
As might be expected with regard to a dialect which is not written, there are slight
divergencies in the spelling, more especially in regard to the vowels. The usual List of
Words and Sentences will be found on pp. 532ff.

1 The English of the pronominal terminations is put in brackets.
The following are the principal points of difference:—

The letter ə is commonly used instead of ā, as in ḍhandān or ḍhandān, a tooth; ḍhūd or ḍhūḍ, struck; sūl for sūl, a year.

The suffix -ık̂ is sometimes added to a noun or pronoun without affecting its meaning, as in khalg-ık̂, men; waz-ık̂, I. The genitive often ends in ə, as in māsə, of us; atā, of a father; atāyeṣa, of fathers. We shall find the same peculiarity in Zāhakī. The Oblique Plural ends in -əf, not in -əv. Thus, putṣ-əf, mūl-əf, semṣ-əf, khang-əf, dūst-əf, and others. In the case of pronouns this suffix is written əf, with a long ə, as in māṣeṣan, ours.

‘Thou’ is təu, and its oblique form is tə, not tū. The word for ‘self’ is kʰū or kʰe, not kʰū.

In verbs, we may note the forms yən and yəst, for yost, he is; and pəṛsi for pəṛṣt, he asked.
ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARIKOLI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I khalg-an dhá puts wûd. Def az madán zuliur puts khâ
One man's two sons were. Them from among younger son own
tâ-lir lev'd, 'e atâ, khe az mål mu àsâ mur-i dhá.' Yû
father-to said, 'O father, own from property my share to-me give.' He
khe a-mül khe putgef madân bâkh-chaug. Tsund math a-zabu zuliur
own property own sons among divided. Some days after younger
puts khe múlef jam-chaug, i dhâr mulk-ir-i tûd. Üm-e sût
son own properties collected, one distant country-to went. There went
bad-kharji chaug, khe múle bunást. Wi-wâkht-e-ki jam khe múl
extravagance did, own property lost. When all own property
bunást ar-wi mulk bê-had qa'î sût. Wi-an hech-chîz nâ wûd.
lost to-that country immense famine became. His anything not was.
Yû tûd bâi-chûrik qati hamru-sût. Yû a-wi bûkht khe tar-zemaf
He went wealthy-man with joined. He him sent own fields-on
khaug pâîdir. Wi amân nûkîs wûd-i ka khaugef az hârêj
swine to-keep. His longing in-this-manner was that swine from leavings
khe qêch sair-kakh. Hech-châikhail wir-i nâ-ik-dhûd. Wi-alâi pa-khe
own stomach should-fill. Anyone to-him would-not-give. Then to-senses
yât khe zûrîd-its maslahat-chaug, 'tsund khalg-ik mu atâ
came own heart-in consulted, 'how-many men my father's
pa-chêd ocher ka-in; az-um khe kêch sair-ka-in az wêf
in-house work are-doing; from-there own stomach are-satisfying from them
mas bakh-dhûid, waz-ik az marzunjîgí mirâm. Indiz-am, som
also spare-becomes, I from hunger am-dying. I-will-rise, I-will-go
khâ tâ khaiiz. Wir-i lávam, 'e aî, waz-am tâ khaiiz
own father near. To-him I-will-say, 'O father, I thee near
Khudâi khaiiz kharîndîa am sût; waz-am tâ putgîr loyeq nîst:
God near ashamed I become: I thy son-to-be fit am-not:
a-mu khe-ri i khîzmat-gêr janav pad-ramb.''
Indaud khã tâ
me own one servant like keep.''
Having-risen own father
khaiz-i tūd. Ta-az džär-ik yāt, wi atā a-wi wand. Wi near went. While at-distance he-was-coming, his father him saw. His zārd thūd zahkt tūd; khe pūts tar-gardān khe düstef wēdūd; bā heart burnet running went; own son round-neck own hands placed; kiss a-wi chang, pūts kḥā tā-ir loved, 'e atā, waz-am Khudā purud him did, son own father-to said, 'O father, I God before tā purud am kharmin an sūt, waz-am de-a-zabu tā pusīr loyeq thee before I ashamed became, I after-this thy son-to-be fit nīst.' Wi atā khizmat-gūref ir rahmud, 'charj charj lelef wārit, am-not.' His father servants-to ordered, 'good good clothes bring, dir pahmezānīt, i kichawi wārit di tar-ingakht waizit; kāsk dir him put-on, one ring bring his finger-on place; shoes him pahmezānīt; tām khipik khoran, khishwaktī kai-an, loyjən-rang mu put-on; then food we-will-eat, merriment we-will-do, as-if my pūts maghjīt, az-kāl zinā sūt; bēdji, wūz am wūg.' son was-dead, anew alive became; lost-had-become, again I found.' Wūz af khishwaktī chōchān-sūt. Again they merriment began-making.

Wi laur-yur pūts khe zemzef armadān wūd. Az wi jū yāt His elder son own fields in was. From that place came chēd-ir-i nizd fiript, esalanat naghma awūj wi ar-ghaul dḥūd. In house-to near reached, dancing music sound his-to-ears fell. One khizmat-gūr-i qīv-chang, parsti az wī, 'tsaiz esūlat tsaiz naghma servant-to called, enquired from him, 'what dance what singing, aund yāst?' yū levd, 'tā wūd ithub; tā tāl wi sīhat yet here is?' he said, 'thy brother has-come; thy father his safe coming jānīb mainami dḥūj.' Yū khała sūt. Tar-chēd daidīr wi zārd for feast has-given.' He ' annoyed became. To-house entering his heart nā tīghīd. Wi atā wāch nakh-tūd, wīri dalulat-chang. Yū kḥā not feit-inclined. His father outside emerged, him-to entertained. He own tā-ir jāwūb dḥūd, 'tar-āūd chās, dūnd sūl am dur khizmat father-to answer gave, 'here look, so-many years I to-thee service chang, tā hukm am tag tar-zemād na-la-chang: i ghirv-at did, thy order I any-time on-ground not-have-placed: one kid-thou mur nā dḥūd, khe anrūyef qati naluṣheh khūegī, waz mas to-me not gave, own friends with having-sat would-have-eaten, I also kher khishwaktī cēhej, wi-wakhtē-ki niki-ad tā pusī yāt to-self merriment would-have-made, when this thy son came at, ni-kū-ik tā dau-lat jalābef qati būnāst, tau-at wi jānīb to-thee, who thy wealth prostitutes with lost, thou his sake
"maimani" ghang. Wi atâ wir lêyd, 'e balâ, tau-at hamîsha mu feast madest.' His father to-him said, 'O my-son, thou always me qati yâst, mâyân har-tsiz tsâvid, yû tâ yan. Mâgh-ir khishwakti with art, mine whatever there-be, it thine is. To-us merriment chaigau munâsib wûd, tsai-zirika tâ niki-ad wrûd magh-jit, wûz doing becoming was, because thy this brother was-dead, again az-kâl zindâ sût; bed-jiti, wûz wig sût.' ance alive became; lost-had-become, again found became.'
ERANIAN FAMILY.

GHALCHAH SUB-GROUP.

SARİKOLİ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)


NUMERALS.

Iv dhâh (or) dhau aroi taqvûr pinz khêl avid wokht nêv dhê One two three four five six seven eight nine ten
dhêsät-dhêsat-aroî dhêsat-taqûr reën pinz dhêsat-khê
eleven twelve thirteen fourteen fifteen sixteen
dhêsät-evd dhêsat-wokht dhêsat-nêv wist si chahl pinj
seventeen eighteen nineteen twenty thirty forty fifty
sât-mîsh (Turkî) yat-mîsh (Turkî) sak-san (Turkî) tuq-san (Turkî) sad,
sixty seventy eighty ninety hundred,

hazôr.
thousand.
ZEBAKI, SANGLICHİ, OR ISHKĂŞMİ.

The river Wardôj, which is formed by the junction of two streams rising in the Hindûkush, approaches, but does not join the river Oxus, near where that body of water takes its great bend to the north. One of these streams comes from the Dörâh and the other from the Nuqûm Pass, both of which give access to Chitral. The village of Sanglichî lies in the valley leading to the Dörâh Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqûm Pass, as well as in the lower course of the combined Wardôj, where it passes into the main Badakhshân Valley. Where the two head streams meet is Zebâk, and hence the dialect is also known as Zebaki. The district of Zebâk is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Wakhi, and Shighni are all in use, and Turkı is probably known to many. A very similar dialect is also spoken further north, in the neighbourhood of Ishkăşm, and is there known as Ishkăşmî. Zebaki, Sanglichî, and Ishkăşmî have been spoken of as separate languages, but the inquiries connected with the present Survey, which are entirely confirmed by materials lately brought by Sir Aurel Stein from Ishkăşm, show that they are all slightly varying dialects of one and the same language, which may be called Ishkăşmî. The materials available for the study of these three dialects vary in amount. For Zebaki they are the fullest. I am able to print two specimens and a List of Words and Sentences which I owe to the kindness of Colonel (then Captain) B. E. M. Gurdon, C.I.E., D.S.O., and which have been prepared at Chitral by Khan Sahib Abdul Hakim Khan. For Sanglichî, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xlv, Pt. I (1876), pp. 272ff.). For Ishkăşmî, we have a short vocabulary and a story brought home by Sir Aurel Stein from his late travels in Central Asia, which he has been good enough to place at my disposal. I therefore confine my main attention to Zebaki, and shall add as a supplement a few remarks regarding Ishkăşmî. No materials are available for any grammatical notes on Sanglichî, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkăşmî.

The following account of Zebaki is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Bazgir, a sub-district of Zebâk.

PRONUNCIATION.—If the spelling of the specimens is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with a, e, or u. Thus, while the List of words gives the genitive plural of tâl, a father, as tâleña, the termination of the oblique case (which is identical with the genitive) appears as ana in the ka khe zatana gal, with his own sons, of the Parable. Again, we have khâvar, I shall eat; mmâw, I die; dehem, I shall strike; ghâshum, I will say, and so on. The separable termination of the first person singular is sometimes written -am, sometimes -em, and sometimes -im. Thus, in the following sentence it is twice spelt -am, and once -im: iqa sâl tô bâ-im khizmat kal, hech wâkh tso tô gap-um na shêkh-um, so many years I did service for thee, at any time I did not neglect thy word. Again, in the following it is three times written -im, and once -em: az-im tô jâ-im Khudâ-î jâ-im sharmind-î shud, I became ashamed before thee (and) before God. Compare the words khushvokhtî and khushwakhtî, merriment, both in the Parable.
The Arabic letter ʾq ʾ is sometimes represented by ʾkh, as in ʾtalḥim for ʾtaqīm, partition; ʾsakāt for ʾwagīt, time.

There is a tendency to shorten vowels in borrowed words, as in ʾkhub for ʾkhūb, well; ʾnīgāh for ʾnīgāḥ, watching, custody; ʾkāṣhīgāḥ for ʾkāṣhīgāḥ, a field; ʾmuzdur for ʾmuzdār, a servant; and others.

Zebrakî shows a strong tendency to drop a final consonant. Thus, we have both tā and tāt, a father; ʾkhā and ʾkhān, a house; ʾshtā or ʾshtāk, a daughter; wē or wēk, water; ʾmā-dak, in this place, here, but ʾwā-dā, in that place, there. The separable termination -en of the first and third persons plural is more often -e than -en, and very similarly, the Parable has ʾkāhre, for ʾkhāre, we will eat; and kāne, for kāne, we will make.

THE ARTICLE.—As usual, there is no definite article. When the force of a definite article is required, the demonstrative pronoun is used to supply its place.

The numeral wok, one, is commonly used as an indefinite article, as in o ʾo wok ʾerākā sar, pa ʾū ʾdarākhkā visīk, ʾnālāstak, he is seated on a horse under that tree; ʾa ʾsawok ʾdoḥāndār-e-ʾqīšālāk, from a shopkeeper of the village.

Sometimes the Persian suffix -e is used, under the form -e, as in ʾarmān-e, a longing, in ʾo zāmāna ʾarmān-e wod, there was a longing of that youth. So, with wok ʾbāzargān-e ʾwod, there was a certain merchant, in which both wok and -e are used together.

DECLENSION.—Gender.—I have not noticed any changes in form due to gender. The gender of living beings is often defined by the words ʾnar, male, and ʾshech, female, as in ʾnar wuz, a he-goat; ʾshech wuz, a she-goat. At other times different words are used, as in ʾmālāk, a man; ʾwunjīnjāk, a woman.

Number.—The plural is formed by adding either ʾai or ʾeun (or ʾen) to the singular. The two terminations seem to be used with any noun. Thus, ʾkhūg, a pig; ʾkhūgāi, swine; ʾmuzdur, a servant; ʾmuzdūrāi, servants. The plural of ʾrupāi, a rupee, is ʾrupāi or ʾrupāyai. ʾChārpa, a four-footed beast, makes its plural ʾchārpaḥai, cattle. Other examples are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāt, a father;</td>
<td>tātai or tāten.</td>
</tr>
<tr>
<td>māl, property;</td>
<td>mālai.</td>
</tr>
<tr>
<td>kāṣhīgāh, a field;</td>
<td>kāṣhīgāhāi.</td>
</tr>
<tr>
<td>naukar, a servant;</td>
<td>naukarāi.</td>
</tr>
<tr>
<td>zāmin, land;</td>
<td>zāmināi.</td>
</tr>
<tr>
<td>kānchānāi, a harlot</td>
<td>kānchānāi.</td>
</tr>
<tr>
<td>zā, a son;</td>
<td>zātān.</td>
</tr>
<tr>
<td>ʾshtāk, a daughter</td>
<td>ʾshtāken.</td>
</tr>
<tr>
<td>mālāk, a man;</td>
<td>mālāken.</td>
</tr>
<tr>
<td>wunjīnjāk, a woman;</td>
<td>wunjīnjāken.</td>
</tr>
</tbody>
</table>

Sometimes the word ʾgen is added to form the plural, as in ʾhamraḥ, a friend, plural ʾhamrah-ʾgen.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have ʾkhē ʾyatima ʾgal ʾnīgāh ʾkwām, keep (me) with thy servants, in which ʾyatima is the oblique
singular of yatim. This is especially common when the noun is in agreement with a
numeral, or with an adjective indicating plurality. Thus:—
yún-an-a dóv zât, he had two sons.
yû gìnmat dó wô nim rupya ai, the price of that is two and a half rupees.
ti tât khân tšamend zât āst, how many sons are there in thy father’s house?
Here we see more clearly than in the preceding examples that even the verb
is put into the singular.
fai tásiaña dēdâk-am-a, I have beaten him (with) many stripes.
vok tšamend mi, a few days.
iga sāl tô bê-im khîzmat kal, for so many years I did service to thee.

CASE.—The Vocative is the same as the nominative, as in ēh tât, O father; ēh zât,
O son.
The Accusative-Dative is either the same as the nominative singular or plural, or
else adds the letter i; This form with i also sometimes has the power of the general
oblique case. Sometimes the accusative ends in a instead of i, as in sin-a ka vêrâk-a
dam deh, put the saddle on the back of the horse. Here sin-a is in the accusative, and
vêrâk-a is in the genitive.
The Genitive takes the termination e or a, both in the singular and in the plural.
This termination is sometimes dropped, so that the genitive is then in form the same as
the nominative. Sometimes the Persian construction with izafat is used, as in dôkândâr-
e-qişlâq, a shopkeeper of the village; âwâz-e-gîshâk, the sound of singing.
Other relations of case are indicated by adding prepositions or postpositions, or
both to a general oblique case. The oblique case adds e or a to the nominative
singular or plural. It is thus the same in form as the genitive. This final e or a is,
however, very commonly dropped, so that the oblique case is often the same as the
nominative in form.
The most common prepositions are:—
ka, in, on, by means of.
pâ, in.
pêgâsh, in.
tsa, from.
The most common postpositions are:—
bô, to, for.
chi-pusht, behind.
gal, with, together with.
jâ, near to, before.
khâtîr, for the sake of.
sar, on.
The following are examples of prepositions and postpositions combined, the noun
being placed between the two:—
ka . . . . chi-pusht, or tsa . . . . . . chipusht, behind, after.
ka . . . . gal, with, together with.
ka . . . . sar, on.
pâ . . . . tag, within.
pâ . . . . sar, on, upon.
If the final a of the oblique case is dropped, then the noun generally ends in a
consonant, and this final consonant is, as has been explained under the head of pronunciation,
very commonly dropped. Thus, the dative singular of tát, a father, is tát a bá, tát bá, or tá bá, to a father. Similarly, the nominative plural may be tát en or tát e, and this latter form probably accounts for the alternative plural tát e.

With these explanations, the following declensions mainly taken from the List of:
Words will be plain:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. tát, a father.</td>
<td>tát e, tát ai.</td>
</tr>
<tr>
<td>Acc. tát i.</td>
<td>tát en, tát ai.</td>
</tr>
<tr>
<td>Gen. tát e, tát a.</td>
<td>tát a e, tát ai e.</td>
</tr>
<tr>
<td>Dat. tát bá.</td>
<td>tát a bá.</td>
</tr>
<tr>
<td>Abl. tsa tát.</td>
<td>tsa tát ai.</td>
</tr>
<tr>
<td>Nom. shták, a daughter.</td>
<td>shták en.</td>
</tr>
<tr>
<td>Acc. shták i.</td>
<td>shták en i.</td>
</tr>
<tr>
<td>Gen. shták e.</td>
<td>shták a en.</td>
</tr>
<tr>
<td>Dat. shták bá.</td>
<td>shták bá.</td>
</tr>
<tr>
<td>Abl. tsa shták.</td>
<td>tsa shták en.</td>
</tr>
</tbody>
</table>

It will be observed here that, in the genitive singular, the accusative singular is used as the oblique case, to which the genitive termination a (or e) is attached.

| Nom. málák, a man.     | málák en.            |
| Acc. málák i.          | málák en i.          |
| Gen. málák e.          | málák a en.          |
| Dat. málák bá.         | málák bá.            |
| Abl. tsa málák.        | tsa málák en.        |

In the above paradigms, the accusative is not given in the List of Words, but is inserted on the analogy of many accusatives occurring in the specimens. The final i may of course be dropped, as may be the final a or e of the genitive and of the oblique-case singular and plural.

The following are examples of the use of these cases:

**SINGULAR.**—Accusative.—men vut sa zát yu thái-a nad ak, the son of the uncle has married his sister.

yu khát-i gáli (nom. gáli)-e dán, thou gavest food for him.

As examples of this form used as the general oblique case, we have:—

ka ti zát i láy-i-ma nást, I am not worthy for (i.e. to be) thy son.

am verák lsam end sál i aést, of how many years is this horse? Here sál ia is the genitive singular of sál. See the remarks under the head of Number regarding the use of the singular instead of the plural with lsam end, how many?

With the final i dropped, we have:—

am rupa yu bá dái, give this rupee to him.

tsa gháun wé nénwar, draw water from the well.

khe zát ka khe bár néd, he took his son in his arms.

wok waukhar qiv, he called a servent.
This is especially common in nominal compound verbs, as in takṣim kal, he divided; gap dōd, he struck a word, i.e. he said; bah kal, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in kūgai bakhsa az kāram, I will eat the provision of the swine. Here bakhsa is the accusative of bakhsa.

Genitive.—sīn-a ka verāka dam deh, put the saddle on the horse’s back.
men velsa zāt, the son of my uncle.
ao sāma (nom. sāma) armān-e wod, of that youth there was a longing.
shom-bi kē tātā jā bā, I will go to my father’s place, i.e. near my father.

Oblique Case.—ao ka wok verāka sur, pa ū darakhta wīk, nalāstak, he has sat down (i.e. is seated) on a horse under that tree.
ka kē yātma gal nimā hun, keep me with thy servants (singular for plural).
kē kē hāmm qorib ke shud, when he went near his house.
pā sēhna tāg, inside the cradle.

With the termination a or e dropped, we have:

ao wok kē ka kūg kāghad, at that time he came into sense.
ka verāka dam, on the horse’s back.
ka war yū mūl dēd, her husband knocked on the door.
ka wīsh wīnd, bind (him) with a rope.
yū warūd lā sa yū ṭēkē verāstār a, his brother is taller than his sister.
lā sa wok dōkāndār-e-qīshāq, from a shopkeeper of the village.
ao ʾagād kē kē (nom. kēhā) bā, she came to her own house.
kē tā bā ḍhēd, he said to his father.
kē kēkē bā pēgbām kal, he sent a message to his wife.
ao chārpāhā kē alak śar bī-charānā, he is grazing cattle on the top of the hill.

PLURAL.—Nominative.—lāsmend mūsdarai gīla kāren, how many servants eat food.

Accusative (termination dropped).—qāsī yū bā azār rupai dūd, the judge gave her a thousand rupees.
ao ṭupaygāi ῖṣī nost, take those rupees from him.
ao chārkāhā bī-charānā, he is grazing cattle.
mālai, properties (see the next example but one).

Genitive.—wō safākā kūgai bakhsa, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

Oblique Case.—ao ka kē kātama gal kē mālai (acc. plur.) takṣim kal, he divided his own properties with his sons.
kē kēnarkān gal kārām, I will eat with my friends.

Without termination.—ao mālāk kē kūgai gal wō astūd kē koshtgāhāi, that man sent him with his own swine (into) his own fields.
yū tē kē naukarai bā ḍhēd, his father said to his servant.
yū kātā zāt kē kēkē sūmānai sar wod, his elder son was on his lands.
tī daulāt kānchhānaī gal kārēk kal, he spent thy wealth with harlois.
Adjectives.—When in agreement with a noun, these are immutable. Thus:—

fai ghondākī, a great famine.

fai ferti wanajī, the best garment.

kata zāt, the big (i.e. elder) son.

Not uncommonly we find the Persian idiom, with izāfāt. Thus:—

kāhan-e-chufr, a small house.

zāman-e-chufr, the younger son.

muk-e-der, a far country.

The comparative and superlative may be formed by prefixing fai, much, very, as in fai ferti, better, or very good, best. Or the Persian suffix -tar may be used, as in ferti-tar, better, or best. The thing with which comparison is made is put in the ablative with tā. Thus, yū varūd tā yū ikhāw urestār ā, his brother is taller than his sister.

The first ten numerals, and others, are given in the List of Words and Sentences. Here we may add azār, a thousand.

As stated under the head of Number of nouns substantive, a noun in agreement with a numeral adjective usually remains in the singular.

PRONOUNS.—The Personal Pronouns have a Genitive Absolute, corresponding to our ‘mine,’ ‘ours,’ ‘thine,’ ‘yours,’ ‘his,’ ‘theirs,’ formed by adding en or an, or nen or nan to the simple genitive.

The Pronoun of the First Person is declined as follows:—

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>az, I.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>mak, me.</td>
</tr>
<tr>
<td>Gen.</td>
<td>men, my.</td>
</tr>
<tr>
<td>Oblique</td>
<td>men.</td>
</tr>
</tbody>
</table>

We shall subsequently see that the separable pronominal suffixes of the first person are -im for the singular, and -en or -e for the plural. These are very commonly added to the corresponding full pronominal nominatives, so that we frequently come across forms such as az-im, I (lit. I-I), and mokh-e, we (lit. we-we). I have no authority for the form mokh given for the accusative-dative plural. I have inserted it on the analogy of other forms.

The following are examples of the use of this pronoun:—

az khurram, sīr shom, I will eat (and) become satisfied.

az tāa ghondākī murum, az khecum bi, I die of hunger, I will arise.

az khorun islam bi, I will come at night.

az-im yū zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

az-im ka tī zātī lāyīg-ma nast, I am not fit (to be) thy son.

az-im tī jā-im Khudāi jā-im sharmindī-em shud, I became ashamed before thee (and) before God.

mak ka khe yatina gal niyaj kum, keep me among thy servants.

wen vula zāt yū ikhāi-a nadāk, the son of my uncle is married to his sister.
wook osār repai men bā ādāi, give to me a thousand rupees.
tō muḍām men gal āst-āi, thou art ever with me.
tā men wuldā shāw, walk before me.
tāśā ke menen āst, tīnen āst, whatever is mine, is thine.
ka mōkh khāśvokātā kanāk mūnāsēb wodd, it was proper for us to make merri-
ment.

The Pronoun of the Second Person is thus declined:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tō, tōmas, thou.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tī, thy.</td>
</tr>
<tr>
<td>Oblique</td>
<td>tō, tī.</td>
</tr>
</tbody>
</table>

The separable pronominal suffixes of the second person are -ē, -i, or -ai, for the
: singular, and -ev or -ev, for the plural. The termination -mas of the nominative singu-
lar occurs also in the third person, and in both cases I am unable to explain it. It is
found only in the List of Words, in tōmas āst, thou art; tōmas wodd, thou wast; tōmas
: dek, thou beatest. A possible conjecture is that it is the singular form of the equally
: obscure termination -mōkh of the plural tōmōkh.

The following are examples of the use of this pronoun:—

tō men bā kudām wakht wok shatanak nas dūd-i, thou never gavest to me one kid.
tō yū khotir-e gāli-e dūd, thou gavest food for him.
tō muḍām men gal āst-āi, thou art ever with me.
tī nēn-a tīz, what is thy name?
tī tāt kānd tāmend tāt āst, how many sons are there in thy father’s house.
: az-in tāi-em chi-pushē tī zāt-em lāyiq nāst, from this I am not worthy (to be)
: thy son.
: tī worūd āghad; tī tāt gāte dūdāk, thy brother came; thy father has given food.
: hech-wakht īza tī gap-am na shekhk-am, at any time I did not pass over from (i.e.
: neglect) thy word.
: wakhtē-ke tī ām zāt āghad, ke tī dauvat kanchantai gal kharch kāl, when this thy
: son came, who expended thy wealth with harlots.
: tī worūd mul-e wodd, thy brother was dead.
: az ferehān isam bi tī kād bā, I will come at night to thy house.
: gaḥād, ‘tī zāt,’ she said, ‘thy son.’
: tāśā ke menen āst, tīnen āst, whatever is mine is thine.
: īga sāl tō bā-im khaṃmat kāl, for so many years I did thy service.
: tī jā Khudāt jā sharmandin-em shūd, I became ashamed before thee (and) before
: God.
: az-in ku tī zātī lāyiq-ma nāst, I am not worthy of (being) a son to thee.
: kāi zām-n-a ku tī chi-pushē īsd, whose boy has come (i.e. walks) behind thee?

No examples are available for the plural.

For the Pronoun of the Third Person, the Demonstrative Pronouns are
: employed.
Demonstrative Pronouns.—There are two Demonstrative Pronouns, a Remote and a Proximate. Both, but especially the former, are also used as pronouns of the third person. The **Remote Demonstrative Pronoun** is declined as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ao, aomas, that, he, she, it.</td>
<td>âwend, they.</td>
</tr>
<tr>
<td>Acc.</td>
<td>yû, tû, wî, that, him, her, it.</td>
<td>âwend, them.</td>
</tr>
<tr>
<td>Gen.</td>
<td>yû, that's, his, her, its.</td>
<td>âwend, their.</td>
</tr>
<tr>
<td>Oblique</td>
<td>yû, wû, wî.</td>
<td>âwend, âwend.</td>
</tr>
</tbody>
</table>

Regarding the nominative singular *aomas*, see the remarks on * tômas*, under the pronoun of the second person.

When the preposition *tsa*, from, is prefixed to *yû*, it often coalesces with it into one word. Thus, *tsa yû* or *tsû*, from him. Similarly we have *tsa âwend* or *tśâwend*, from them.

The separable pronominal suffixes of the third person are -a for the singular, and -en for the plural. When -en, as frequently happens, is suffixed to âwend, the final *n* is often dropped, so that we get âwend-e, instead of âwend-en.

The following are examples of this pronoun used substantively:—

ao ka kîhâ zâtana gal kîhâ mâlai takhsim kai, he divided his properties with his sons.

ao shûsh kad; ao shud, he became needy; he went (to a rich man); and so many other passages in which *ao* means 'he.'

ao âghud kîhâ kîhâ bā, she came to her own house.

tsa dîr yû tā yû vind, from a distance his father saw him.

wî khen deh, ka wîsh nîshad, beat him well, bind him with a rope.

yû tît tsa kîhâ nash equilibrium, wî dîlasa kal, his father came out from the house (and) consoled him.

wî tsa kàs-e ned, from whom didst thou buy that?

-o wîlak kîhâ khônai gal wî astad, that man sent him with his pigs.

-wokhtê ke wî juk kel kai, when he had consumed all that.

-surkhân-e verâk, yû zin-a pa khan-a tag, it is a white horse, its saddle is within the house, i.e. in the house is the saddle of the white horse.

-az-im yû zîl ka fai kâzînna dêdk-âm-a, I have beaten his son with many stripes.

yû chût kîhâ tê bā ghûd, his younger (son) said to his father. Similarly many other places, in which *yû* means ‘his.’

-ka wàr yû mâl dêd, her husband knocked on the door.

yû gímat dô wî nîn rupya aî, the price of that is two and a half rupees.

-wok-a âdam, yun-an-a dôr zàt, there is (i.e. was) a man, his are (i.e. were) two sons.

yû bā ghûdhum bi, I will say unto him.

-kawsh yû bā pumelag, put ye shoes on to him.

-gûzi yû bā azâr rupai dûd, the judge gave to her a thousand rupees.
When this pronoun is used as an adjective, any of the forms ao, ū, or wō may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus:—

ao nālāk kē khūgai gal wō astūd, that man sent him with his swine.

ao zāmna arman-e vod, of that youth there was a longing.

ao vakht kā hūsh āqhad, at that time he came into sense.

ao vakht kē zaminai sar vod, at that time he was on his own lands.

ao rupeyat tē nāst, take those rupees from him.

ao ka vok verāka sar, pa ū darakkha vish, nalāstak, he is seated on a horse, under that tree.

pa ū mulk fai ḍhandāki shud, in that country a great famine fell.

pēghām kāl ke wō māl asti-a, he sent a message that she should send that property.

wō safakā khūgai bakhsha az kharam, I will eat those hawks (which are) the swine's provision.

The Proximate Demonstrative Pronoun is am, this. It is also used as a pronoun of the third person. I am unable to give a complete paradigm of the declension of this pronoun. Only the following forms are available:—

Sing. Nom. am, this, he, she, it.

Abl. tē, from this, from him, from her, from it.

With the ablative, tē, cf. tēū, from that.

The following are examples:—

am verāk lāmend sūlia āst, of how many years is this horse?

am rupeya ū bā dai, give this rupee to him.

am tēsā sāc raqqāsi-ēt, what is this singing and dancing?

vakhtē-ēt ī am zāt āqhad, when this thy son came.

az-im tē-em chi-puśhē tē sāti-em lāqiq nāst, after from this (i.e. henceforth) I am not worthy (to be) thy son.
Reflexive Pronoun.—The only form of the reflexive pronoun that occurs in the specimens is khē, own, used exactly like the Hindi apnā. It is very common. A few typical examples are:

khē zāt vinum, I will see my son.
tsu khē māl tsţē-ke men bā idā bi, men bā dāi, whatever will fall to me from thy property, give to me.
mak ka khē galima gal nigah kun, keep me with thy servants.
yū chūt khē tā bā ghōd, his younger (son) said to his father.
ao ka khē zātana gal khē mālai takhsim kal, he divided his property with his sons.

Relative Pronoun.—This is ke, as in Persian, and is not declined. An example is:

ti am zāt āghad, ke ti dawlat kanchuniai gal kharh kal, this thy son came, who spent thy wealth with harlots.

Interrogative Pronouns.—These are kāi, who? and tīs, what (inanimate)? Neither changes in declension. Thus:

kāi-a ka var, who is at the door?
pā shucau kāi-a, who is in the cradle?
kāi zām-n-a ka ti chi-pusht isū, whose boy comes behind thee?
wū tīs kāi-ē ned, from whom didst thou buy that?
ti nēm-a tīs, what is thy name?
am tīs sāz raqqāsī-et, what is this singing and dancing?

The dative, tīs bā, for what?, is used to mean ‘why,’ and tīs bā ke, why that?, means ‘because,’ as in:

tīs bā ke ti warūd mut-a wod, because thy brother was dead.

I am unable to explain tsa-na in mak tsa-na gākha bi, what wilt thou prepare for me, in the second specimen.

Other Pronominal Forms.—

tīsē-ke, whatever.
hech, any.
hech-kā, anyone.
īga, so many.
tsamend, how much?, how many?, a few.
zsēnd, so much.

Examples are:

tīsē-ke men bā idā-bi, whatever will fall to me.
tīsē-ke mēnēn āst, tinēn āst, whatever is mine is thine.
hech wakhe tīs tī gap-am na shekšt-am, at any time I did not pass over from (i.e. neglect) thy word.
hech-kā yū bā n’-astūd, anyone did not send (i.e. no one sent) to him.
īga sīl tō bā-im kīsamat kal, for so many years I did service to thee.
am vorūk amend sāliā āst, of how many years is this horse?
THE GHALCHAH LANGUAGES.

Tsamenmuaduray galu kharen, how many servants eat food?

Vok tsamen mi, (after) a few days (the younger son went to a far country).

Zosund khit o haim kal, so much service I did for thee.

Pronominal Suffixes.—These are freely employed. They are as follows:—

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person</td>
<td>-am, -em, -im, -ma.</td>
<td>-en, (-e).</td>
</tr>
<tr>
<td>Second Person</td>
<td>-e, -i, -ai.</td>
<td>-ev, -av, (-a, -a).</td>
</tr>
<tr>
<td>Third Person</td>
<td>-a.</td>
<td>-en, (-e).</td>
</tr>
</tbody>
</table>

The vowel in the suffixes of the first and second persons singular and of the second person plural fluctuates, and I have been unable to trace any definite rule for its selection. The suffix -ma occurs only once, in az-im ka li xati lagig-ma nasi, I am not worthy (to be) a son to thee. It is apparently a case of metathesis for -am; or possibly it may be a compound suffix of -(a)m (first person) and -a (third person), the a referring to xati, a son.

The suffix of the second person plural is -ev or -av, and of the first and third persons plural is -en, but the final e or a is liable to be dropped, as explained on p. 481.

These suffixes are mainly used to indicate the subject (in the nominative case) of the past tense of a transitive verb, and may be joined either to the verb or to any other important word in the sentence. Sometimes they are repeated two or three times in the same phrase.

Under the influence of analogy, they are also occasionally used with tenses formed from the present base of a verb. Here they are quite superfluous, as such tenses indicate the person of the subject by their form.

Examples of the use of these suffixes to indicate the subject of a verb will be given under the head of verbs, and need not be further discussed here.

Not unfrequently, such a suffix has the power of a verb substantive. Examples will be found under that head.

These suffixes sometimes indicate cases other than the nominative. Thus, in apnit-a wod-om, -a indicates 'he,' the subject of the verb wod, was, and is in the nominative, and -am indicates the dative 'for me,' so that the words are literally equivalent to 'lost-he was-for-me,' i.e. 'I lost him.'

Other examples are dodak-am-a, have-beaten-I-him, i.e. I have beaten him, in which -am indicates the subject, and -a the object. Similarly, shudak-am-a, have-gone-I-it, i.e. I have gone it (ac. a road). Compare also the remarks about -ma, above. For further particulars, see the past and perfect tenses under the head of verbs.

CONJUGATION.—A. Verb Substantive.—The word for 'he is' is ašt, and for 'he is not' is nasi. These can apparently be used for all persons of both numbers; but the separable pronominal suffixes are often added, and, then, frequently to some other word in the sentence. Thus, the List of Words gives the following conjugation:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. az-im ašt, I am.</td>
<td>mokh-e ašt, we are.</td>
</tr>
<tr>
<td>2. tomas ašt, thou art.</td>
<td>tomokh-e ašt, you are.</td>
</tr>
<tr>
<td>3. aomas ašt, he is.</td>
<td>amokh-e ašt, they are.</td>
</tr>
</tbody>
</table>

Here, in the first person singular, the separable pronominal suffix -im is added to the subject, az, instead of to the verb. The same is the case throughout the plural, the
suffix of the first and third persons plural being -e for -en, and of the second person plural, -e for -ev (see the remarks on pp. 481 and 490). As stated on pp. 486, 487 the forms tömas and oomas are doubtful. It is not likely that the termination -mas of these words is a pronominal suffix, as they also occur in the phrases tömas deh, or tö deh, thou beatest, and oomas dehai, he beats. In these two phrases the verb is in the present tense, with which it is not usual to employ such suffixes, but this is sometimes done, so that the -mas may possibly be a suffix.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:

Sing.  
1. az ást-im, I am.  
2. tö ást-ai, thou art.  
3. áo ást, he is.  

Plo.  
1. mōkh ást-en, we are.  
2. tümōkh ást-ev, you are.  
3. áwēnd ást-en, they are.

Examples of the use of this verb occurring in the specimens are:

az-im ka ī zāti láyiq-ma nāst, I am not worthy of (being) a son to thee. Here the suffix appears once as im, and once as -ma: but see the remarks on p. 490.

az-im ti zāti-em láyiq nāst, I am not worthy of (being) thy son. Here the suffix appears twice, once as -im, and once as -em.

tō mūnām men gal ást-ai, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

tēssē-he mēnēn ást, tinēn ást, whatever is mine, is thine.

When a pronominal suffix is used, the verb substantive is often omitted, so that the suffix has practically itself the force of a verb substantive. Thus:

kāi-a ka war, who is at the door. Here -a, the suffix of the third person singular is equivalent to ást or ást-a. Similarly:

yū wēn-a kato, his beard is large.

wōk-a ādam, yūnan-a dōv zātī, there is one man, his is two sons, i.e. a certain man had two sons.

Probably connected with this -a is the word ai, which also means 'is,' as in:

yū warūd ṭla yā ikhā wērāzlar ai, his brother is taller than his sister.

yū qimāt dō wō nīn rupya ai, the price of that is two and a half rupees.

mēn māl ai, it is my husband.

Another word meaning 'is' is -et or -et, as in:

am tēz sās raqqāi-et, what is this singing and dancing?

yū kūch fēṣer-t, his wife is very beautiful.

The word for 'was' is wod. To this the separable pronominal suffixes can be added, as in the case of any other verb in the past tense. The List of Words gives the following conjugation:

Sing.  
1. az-im wod, I was.  
2. tömas wod, thou wast.
3. oomas wod, he was.

Plo.  
1. mōkh-e wod, we were.
2. tümōkh wod, you were.
3. āwēnd-e wod, they were.
With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:

**Sing.**
1. az wod-im, I was.
2. tō wod-i, thou wast.
3. ao wod, he was.

**Plur.**
1. mēbh wod-en, we were.
2. tōmēbh wod-an, you were.
3. āvēbh wod-an, they were.

Examples are available only for the third person singular, such as the following:

"āo zāmne armēn-e wod, of that youth there was a longing.
"yū kata zāt kēqē xaminai sar wod, his eldest son was on his fields.
"ka mēbh khuskhoqēhē kanēk munāshē wod, it was proper for us to make merriment.
"wok bāzargān-e wod, there was a certain merchant.

The third person singular can, of course, always take the separable pronominal suffix of the third person, -ē, as in apēd-a wod, he was lost; muq-a wod, he was dead.

The verb skēbh, to go, is also used to mean 'to become.' Its conjugation falls under the head of Active Verbs.

**B. The Active Verb.**—The conjugation of the verb follows the usual Ghalehah model. There is a present base, and a past base, and also a perfect base, which is generally formed from the past base by the addition of āk.

Separable pronominal suffixes indicating the subject are used with all the tenses, although, properly speaking, they should be used only with the past and perfect bases. Under the influence of analogy, their use has been extended to the tenses formed from the present base, although the person of such tenses is indicated by the termination. There is even a tendency to treat the proper terminations of the present base tenses as separable, which they are not. Thus, the List of Words gives not only the form az dehem, but also the form az-im deh, for 'I beat.' This is much as if we were to say in English 'thou-est beat' for 'thou beatest.'

**Infinitive.**—The Infinitive ends in -ēk, as in deh-ēk, the act of beating, to beat; skē-ēk, the act of going, to go; kān-ēk, the act of doing or making, to do, to make; isēk, to come, the act of coming; gēshēk-ēk, the act of speaking, to speak, the act of singing, to sing. Two examples occur in the specimens, viz.:

"ka mēbh khuskhoqēhē kanēk munāshē wod, it was proper for us to make merriment.
"āvēbh-gēshēk, the sound of singing.

We have an infinitive of purpose in ao mālēk kēkē khūgai gal wē astūd kēkē kashigāhēi charāndani, that man sent him into his fields with his swine for grazing. Unless this infinitive of purpose has been borrowed from the Dardic languages further to the south, I am unable to explain the form.

**Past Participle.**—The Past Participle is the past base. It is mainly used to form the past tense. The following instances of a past participle used as a pure participle occur in the specimens:

"yū pād kēt kenām, I will make his feet cut, i.e. I will cut off his feet.
"apēd-a wod-am, he was lost for me.
apōd-a wod, he was lost.
valkē-te wo juk ̣ kel ̣ kal, when he had made all consumed.
mul-a wod, he was dead.

The following is an alphabetical list of all the past participles occurring in the List of Words and in the specimens. Most of them are used as past bases:—
ağhad, came (present base, is-).
apēd or apnit, lost.
astūd, sent (present base, asti-a, she may send).
ataghēd, entered.
vādal, found (pres. base, avēr-).
dēd, struck (pres. base, dēh-). Some people pronounce this participle with a slight h-sound. Thus, dēd.
dūd, given (pres. base, dai, give thou).
ferāt, asked.
gakkēt, prepared (pres. base, gākh-).
ghēd, said, sang (pres. base, gēzh-).
ghesht, returned.
ghūzd, ran (pres. base, ghāz-).
just, fled.
kēl, done, made (pres. base, kēn-, kun-).
kel, consumed.
kel, cut.
kāmd, wished.
ēkēt, arisen (pres. base, kēz-).
muṣ, dead (pres. base, muṣ-).
ved, taken (pres. base, vast-).
vaḷāst, seated (pres. base, νν-). 
vaghēt, emerged.
nesht, placed.
qēd, called.
shuḍ, went, became (pres. base, shu-).
shēkēt, passed over.
tēd, burnt.
tūḍ, shaved.
vinda, saw (pres. base, vīn-).
waḍ, was, became.
zāgēd, took.

Present-Future.—This tense is used both as a present and as a future. We shall see that sometimes the syllable bi is added to emphasize the force of the future, but the

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tense is freely used in a future sense without this addition. It is conjugated as follows:—

I strike’ or ‘I shall strike.’

Singular. Plural.
1. az dehem or az-im deh. môkh dehen.
2. tö dehê or tômas deh. tômôkh dehav.
3. ao, or aomas, dehâit. âwend dehên.

Similarly we have:—

‘I go’ or ‘I shall go.’

1. az shôm or az-im shû. môkh-e shûen.
2. tô shû or tô shê. tômôkh shêv.
3. ao shûai or shûit. âwend-e shûen.

It will be observed that the termination of the first person singular is separable, and may be attached to the subject. This evidently occurs under the influence of the analogy of the past tense. Properly speaking, the terminations of this tense are inseparable. It will also be observed that in forms such as môkh-e shûen and âwend-e shûen, the pronominal suffix is added to the subject, although this is quite superfluous. They may be omitted, and, indeed, according to the derivation of the verbal form, should not be there. Regarding the forms tômas and aomas, see pp. 486 and 487.

The termination of the first person singular may be -am, -im, or -um.

In the specimens, we have the following examples of the first and third persons singular and of the third person plural:—

az lga shandaki murum, I die of hunger.
khê hamrâh-gana gal kharâm, khushwakhtî kunam, I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.
âwend ziad shûai, it becomes over and above from them.
ka khê khûn nas kinh ke shûai, he did not wish that he may go into his own house. Here, again, the tense is used where we should employ a present subjunctive.
men têt pa khân-e-chuê nidai, my father lives in the small house.
tût zâm-n-a ka ti chi-pushit isû, whose boy comes behind you? The form isû has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular îsum.
îsamend mazhdurâi gilâ kharen, how many servants eat food.

For this tense used with a future meaning, we have:—

az kharam, sêr shôm, I will eat, I will become satisfied.
shôm, khê zât vinum, I will go, I will see my son.
yû pûd kef kemû, I will make his feet cut, i.e. I will cut off his feet.

Sometimes the particle bi is added, as in Persian, to emphasize the future sense. In sentence 229 this particle is used to make a present definite, with a verbal form that seems to be borrowed from the Dardic languages further to the south. The sentence is:—

ao chârûsâna ka ałabh sar bi charânû, he is grazing cattle on the top of the hill.
When \( b \) is added to form a future, there is a tendency to drop the final consonants of the verb, so that we find the following conjugation in the List of Words:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( a z ) deh ( b )</td>
<td>( mōkk-e ) dehe ( b )</td>
</tr>
<tr>
<td>2. to deh ( e ) (or deho) ( b )</td>
<td>tōmōkk dehav ( b )</td>
</tr>
<tr>
<td>3. ao dehā ( b )</td>
<td>āwend dehe ( b )</td>
</tr>
</tbody>
</table>

It will be observed that the third person singular is irregular. We should expect dehai or dehi.

As examples, we have:—

\[
\begin{align*}
  \text{az } khezum \ b i, & \text{ shom } b i \text{ khē tāto } jā \ bā, \ yū \text{ ghēzhi } b i, \text{ I will arise, I will go near my father, I will say to him.} \\
  \text{az } aurtherum \ b i, & \text{ I will find.} \\
  \text{az } fergum \ isum \ b i, & \text{ I will come at night.} \\
  \text{mak } tsu-na \ gākha \ b i, & \text{ what wilt thou prepare for me?} \\
  \text{tsa } khē \ wāl \ lāzē-ke \ men \ bā \ idā \ b i, & \text{ from thine own property whatever share will fall to me.} \\
  \text{gāl } khera \ b i, \text{ khashwakhī } kune \ b i, & \text{ we will eat food.}
\end{align*}
\]

We have seen above that the present is used in two instances where we should employ a present subjunctive. The subjunctive force is emphasized by adding \(-a\), as in \( a z \) shom-a, I may be; \( pēghām \ kal \ kē \ wō \ māt \ asī-a \), he sent a message that she may send that property. In Wakhī and Sarikol the letter \(-ō\) is added to form a present subjunctive.

**Imperative.**—The second person singular of the imperative is usually the same as the present base, as in \( deh \), strike thou; \( shō \), go thou, or be thou; \( khar \), eat thou; \( nēd \), sit thou; \( is \), come thou; \( mūr \), die thou; \( dāi \), give thou; \( gāz \), run thou. Other examples occur in:—

\[
\begin{align*}
  \text{zīn-a } & \text{ ke verāka } dām \ deh, \text{ put the saddle on the back of the horse.} \\
  \text{am } & \text{ rusya } yī\ bā \ dāi, \text{ give this rupee to him.} \\
  \text{ao } & \text{ rupayat } tsu \ nāst, \text{ take those rupees from him.} \\
  \text{wō } & \text{ kāh } \ deh, \text{ ka } wās \ wānd, \text{ beat him well (and) bind him with a rope.} \\
  \text{tsa } & \text{ gār } wō \text{ newar, draw water from the well.} \\
  \text{mēn } & \text{ bā } \ dāi, \text{ give to me.} \\
  \text{nak } & \text{ ka } \text{ khē } gatima \text{ gal } nigah \text{ kūn, keep me with thine own servants.} \\
  \text{khar, } & \text{ ke } \text{ az aurtherum } \text{ bī, eat, for I will find (it).} \\
  \text{wōk } & \text{ azār } \text{ rupayat } \text{ men } bā \ dāi, \text{ give to me a thousand rupees.}
\end{align*}
\]

The second person plural ends in \( e \), and closely follows the second person plural of the present. Thus:—

\[
\text{fat feri } \text{ vanji } \text{ izhernāv, wō-} \text{da } \text{ pumetza} \text{v; wōk } \text{ chliak } \text{ ka } yū \text{ dōst } dēr, \text{ bring ye a very good garment, put ye (it) on him; put ye a ring on his hand.}
\]

**Past.**—The past tense is formed by adding the separable pronominal suffixes to the past participle. A list of past participles will be found on p. 493 ante. For ready reference, the suffixes are here repeated.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Phr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( -am ), ( -em ), ( -im ), ( -ma )</td>
<td>( -en ), ( (e) )</td>
</tr>
<tr>
<td>2. ( -ē ), ( -ī ), ( -ai )</td>
<td>( -ev ), ( -ov ), ( (e) ), ( -a )</td>
</tr>
<tr>
<td>3. ( -a )</td>
<td>( -en ), ( (e) )</td>
</tr>
</tbody>
</table>
These suffixes usually indicate the subject of the verb. They may be appended to the verb itself, but are more commonly attached to some preceding word in the sentence, and are not frequently repeated several times in the same phrase. For instance, in az-im ti jā-im Khudāi jā-im sharmindi-em shud, I became ashamed before thee (and) before God, the suffix of the first person singular appears three times as -im, and once as -em. The use of these suffixes in no way prevents the subject itself being also expressed, even when it is a pronoun. Thus, in the above sentence, the subject az, I, is also expressed. The third person singular most often takes no suffix. It sometimes, however, as we shall see in the examples, takes -a. The termination -at of the second person occurs only once, and then in connexion with the verb substantive, in the sentence tō mudām men gal āst-at, thou art ever with me, and not with the past participle.

The following is the paradigm of the past tense as given in the List of Words. It will be observed that the separable termination of the first person singular is attached to the subject. This seems to be the usual custom with this person:—

*I struck,' etc.

Sing. | Pler.
---|---
1. az-im dēd. | mōh-e dēd-en.
2. tō dēd-i. | tōmōh kē dēd-av.
3. ao dēd. | āwend-e dēd-en.

Similarly, we have:—

'I went,' etc.

Sing. | Pler.
---|---
1. az-im shud. | mōh-e shud-en.
2. tō shud-i. | tōmōh shud-av.
3. ao shud. | āwend-e shud-en.

The following examples of the past tense occur in the specimens. In order to make the separable suffixes clear, they, and the past participles, will be printed in blacker type than the rest of each sentence.

**SINGULAR.—**

First Person.—tī jā Khudāi jā sharmindi-em shud, or az-im tī jā-im Khudāi jā-im sharmindi-em shud, I became ashamed before thee (and) before God.

iga sāt tō bā-im khitmat kal, hooh vakht tśa tī gap-am na shekht-am; zodunā khitmat tō bā-im kal, so many years I did service for thee, at any time I did not pass over from (i.e. neglect) thy word; so much service I did for thee.

Second Person.—wū tśa kāī-ē ned, from whom didst thou buy that?

tō men-bā kudām vakht wok shatanak nas dūd-i, thou didst not at any time give to me a kid.

tō yū khalīr-e gālī-ē dūd, thou gavest food for him. Here we have the suffix -gā twice. gālī is the accusative singular of gālā.

Third Person (without suffix).—ao vakht ka hāsh āghad, at that time he came into (his) sense. Similarly we have āghad in several other places.

kēō dawat apnit, he lost his wealth.

ao mālāk kē kāhāgai gal wō astād, that man sent him with his swine.
hec-hā yū bā n'-astūd.
yū māl astagh ṭa ḫān, her husband entered the house.
khē ānul zop dēd, he struck words (i.e. he said) (in) his heart.
āwāz-e-gēzhēk-raqqāsī ka yū ḡāl dēd, the sound of singing and dancing struck
on his ear.
ka voc yū māl dēd, her husband struck (i.e. knocked) at the door.
ao dēd yā ṣauna tag, he struck (i.e. jumped) into the cradle.
ḡāzi yū bā azār ṭuṣ dūd, the judge gave her a thousand rupees.
la yū ferāt, he enquired from him.
ḡāzi ferāt, the judge asked.
ḡāla-māla gakht, she prepared food et cetera.
ḡēd, he said (passim).
ḡēd, she said (several times in the second specimen).
ḡesht, āghād khē khē bā, he returned, he came to his own house.
yū āzān ṭed, ḡūṣd, ṣhūd, his heart burnt, he ran, he went.
ḡāzi khēt-a, just, the judge arose, he fled.
faē bādmastī kal, he did much debauchery. Similarly, kal elsewhere.
ka khē khān naa känd, ke ḫwāi, he did not wish that he should go into his house.
khēt, khē tāt jā bā ṣhūd, he arose, he went to his father’s place.
ka khē bar nēd, he took him into his embrace.
yū tēg nēd, he took his razor.
ka voc dukatādār gāl nālāst, he sat (i.e. took up his residence) with a rich man.
yū tāt ṭa ḫān nāshet, his father emerged from the house.
yū jā nēshet, she placed (the food) before him.
khē voc naqkar qīv, he called one of his servants.
ao sīlāk khūd; ao ṣhūd, he became needy, he went. Similarly ṣhūd in
many other places means either ‘he went,’ or ‘he became.’
yū wīn tūd, he shaved off his beard.
la ḡar yū lá yū vind, from a distance his father saw him.
vind ke yū wīn-a kātā, he saw that his beard is large.
ao zāmna armān-e ṣōd, of that youth there was a longing. Here the -e of
armān-e is the indefinite article.
yū kātā zāt ao wokht khē zamināt sar ṣardo, his big son was at that time in his
lands.
munāsib ṣardo, it was proper (to rejoice).
vok bāzargān-e ṣardo, there was a certain merchant. Here the -e of bāzargān-e
is the indefinite article.
khē māl zgāh, he took his property.

With -a for the separable pronominal suffix, we have:—
yū khē yū māl juk-a astūd, his wife sent all his property.
la ṭa wārād-a, māḥen yū chūt khē tāt bā ḡēd, from among them his younger (son)
said to his father.
ḡāzi khēt-a, just, the judge arose, he fled.
mēn zāt (or it wārād) mēl-a ṣardo, my son (or thy brother) was dead.
āpēd-a ṣardo, he was lost.
There is only one instance of a plural suffix,—of the third person:—

áwend-e bhashwakhit-e kal, they make merriment. Here -e (for -en) is repeated twice.

Hitherto we have dealt only with these suffixes when they represent the subject of a verb. Sometimes, however, they represent the object, direct or indirect. Thus, in as-im yu zat ko fai tāziāna dēdāk-am-a, I have beaten his son with many stripes, -im of as-im and -am of dēdāk-am-a represent the subject, ‘I,’ and -a of dēdāk-am-a represents the object, ‘him,’ i.e. ‘the son,’ so that dēdāk-am-a means ‘I have beaten him.’ Dēdāk is the perfect, not the past, participle, but is quoted here for the sake of the suffixes. Similarly, in apniit-a wod-am, the -a of apniit-a represents the subject, ‘he,’ while the -am of wod-am represents the dative of the first personal pronoun, ‘for me,’ so that the phrase literally means ‘lost-he was-for-me,’ i.e. ‘I lost him.’

Perfect Base.—The characteristic of the Perfect base is the letter k, which is added, except in the case of a few irregular verbs, to the past participle. The perfect base itself forms the perfect participle, which, in its turn, is used as the third person singular of the perfect tense. The other persons are formed by the addition of separable pronominal suffixes, as in the past tense.

Thus, from the past participle dēd, struck, is formed the perfect base, and perfect participle, dēdāk, having struck, or, as the third person singular of the perfect tense, he has struck. To this the separable pronominal suffixes are added, exactly as in the past tense, and a full paradigm is here unnecessary. The following are examples of the use of the perfect tense, the suffixes and the participle, in each case, being indicated by special type:—

men vaiva zat yu ikhāi-a nādāk, the son of my uncle has married his sister. Here nādāk-a, he has taken, i.e. has married, is the perfect of the verb the past participle of which is ned.

ao ka vaoh vorāka sar pa dārakhtā vāh nālāstak, he has sat down (i.e. is seated) on a horse under that tree. Past participle, nālāst.

ti tāt gīla dūdāk, thy father hath given food. Past participle, dūd.

We have already, under the head of the past tense, quoted the case of the perfect, dēdāk-am-a, with two suffixes. Another similar example is:—

nēr-am fai rāh-im shudāk-am-a, today I went much road, i.e. I went a long way today. Here the subject (-am, -im) occurs three times as a separable suffix, and -a, indicating the object (i.e. the road), is also added to the verb.

Passive Voice.—The following examples of the passive occur in the List of Words. The analysis of the first two is not clear to me:—

mak-e dēdā āst-am, I am being beaten.
mak-e dēdā wod-am, I was beaten.

as dēdā skom bi, I shall be beaten.

In the above, dēdā seems to be the perfect participle dēdāk, with the final consonant omitted, as occurs elsewhere (see p. 481).

Perhaps the first phrase may be analysed thus:—mak, as for me; -e, by him; dēdā āst-am, I have been struck. Similarly for the second.
INDECLINABLES.—Prepositions and Postpositions.—A list of the more important prepositions and postpositions has been given on p. 482. The following are two others:—

1. ... māhen, from among. In this māhen is probably the Arabic mā-bain.
2. ... wulā, before.

Thus:—

1. tsa āwenda māhen, from among them (the younger said to his father).
2. tsa men wulā shū, walk before me.

When tsa precedes a word beginning with a vowel, the two often coalesce, as in tsa āwenda or āwenda, from them; teś, for tsa ā, from him; teś, for tsa ā, from this.

The word dāk or da is also used as a postposition, as in wā-dā pumetgau, put ye on him. So, mā-dak, on this, here; wō-da or tā-da, on that, there, as in:—

1. tsa má-dak Kashmir bā teśend dir āst, how far is it from here to Kashmir?
2. wō-da nālāst, there he sat down (i.e. took up his residence).
3. tsa tā-da āgādā la koje khāna qarīb, from there he came to near his own house.

Adverbs.—The following adverbs have been noted:—

1. bālé, yes.
2. dō-mas, again.
3. fersānīm, at night.
4. īgyā-ke, as though.
5. kudām wakht, at any time.
6. khub, well, thoroughly.
7. mādak, here; tsa mādak, from here, hence.
8. mudām, always.
9. nēr, today.
10. psah, again.
11. tā-da, there; tsa tā-da, from there, thence.
12. viśh, down.
13. wō-da, there.
14. wakhtē-ke, when that, when.
15. wulā, before.
16. weraś, up.

The negatives are na and nōs. Ne and nō are ‘no.’ Nās occurs in:—

1. ko īkhe khān nas kimā ke shūs, he did not wish that he should go into his own house.
2. kudām wakht vok shatanak nas dāt-ī, thou didst not give to me at any time one kid.

Before the vowel a, the a of na is liable to elision, as in nā-aśūd, he did not send.

Conjunctions.—The following conjunctions have been noted:—

1. i, and.
2. ke, that, because, for, if, when.
3. tēkin, but.
4. wō, and.

Interjections:—

1. afēvā, alas!
2. eh, O!
ERANIAN FAMILY.  

Eastern Group.

Ghalchah Sub-Group.

Zebaki.

Specimen 1.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok-a adam, yūn-a dōv zāt. Tsā āwenda māben yū chūt. 
One-is man, his-is two son. From them among his small-one
kēh tā bā gḥēd, ʾēh tāt, tsa kēh māl tēnē-ke men bā
his-own father to said, 'O father, from thine-own property whatever me to
īdā-bi, men bā dāi.' Ao ka kēh zātana gal kēh mālai takhсим
will-fall, me to give.' He ... his-own sons with his-own properties division
kal. Wok tsamend mi yū zaman-e-chūt kēh mālai saf jam
made. A few day his son-small his-own properties all collected
kal wok já, pa wok mulk-e-dir shud. Wōda
made (in) one place, in a country-distant went. There
nalāst, fai badmasti kal, kēh daulat apnit. Wakhītē-ke
he-sat (i.e. lived), much debauchery did, his-own wealth he-lost. When
wō juk kel kal, pa ū mulk fai zhandakā shud.
he all consumed made, in that country great famine became.
Ao shilakh shud. Ao shud ka wok daulatdār gal nalāst.
He needy became. He went ... a rich-man with sat (i.e. lived).
Ao mālāk kēh kūgāi gal wō astūd kēh kashitagāhāi
That man his-own swine with him sent his-own fields
charāndānī. Ao zāmma armān-e wod, 'wō safākā kūgāi
for-grazing. That youth-of longing-a was, 'there husk swine's
bakhsha az kharam, sēr shom.' Hech-kā yū bā n'-astād,
provision (acc.) I will-eat, satisfied I-will-become.' Anyone him to not-eat.
Ao-wakht ka hūgh aschad, khē āzak gap dād, 'tsā
(At-)that-time in sense he-came, his-own heart-(in) word he-struck, 'from
men tātā daulat tsamend mūzdarai gāla khuren, tṣāwenda zīād
my father's wealth how-many servants bread eat, from-them superfluos
shūai. Az tsa shandākī murum. Az khesum-bi, shom-bi khē becomes. I from hunger die. I will-arise, I-will-go my-own tāta jā bā; yū bā ghēzhum-bi, “ēh tā, tē jā Khudāi father’s place to; him to I-will-say, “O father, thee before God jā sharmind-em shud; az-im ka tī zātī lāyīq-ma nast; wō before ashamed-I became; I-I to thee son worthy-I am-not; and māk ka khē yatima gal nigah kun.” Khet khē tāt me ... thine-own servant with keeping do.” He-arose his-own father's jā bā shud. Tsa dir yū tā yū vind. Yū āusen place to went. From distance his father him saw. His heart ted, ghūzd shud, khē zāt ka khē bar ned, hah burnt, he-ran he-went, his-own son in his-own embrace he-took, kiss kal. Yū zāt khē tā bā ghēd, ‘az-im tī jā-im Khudāi he-did. His son his-own father to said, ‘I-I thee before-I God jā-im sharmind-em shud; az-im tsi-em chi-puṣht tī zātī-em before-I ashamed-I became; I-I from-this-I after thy son-I lāyīq nast.’ Yū tā khē naukarāi bā ghēd, ‘fai feri worthy am-not.’ His father his-own servants to said, ‘very good wanji izhēmar, wū-da pumetsav; wok chihilāk ka yū dāst dēr, robe bring-ye, him-on cloth-e-ye; a ring on his hand put-ye, kauh yū bā pumetsav; tsa yū chi-puṣht gāla khare-bi, shoe him to cloth-e-ye; from that after bread we-will-eat, khashwakthi kune-bi; gūyā-ke men zāt mul-a wod, psah zinda merriment we-will-make; as-if my son dead-he was, again alive shud; apnit-a wod-am, psah awāl-am.’ Āwend-o khashwakthi-e he-became; lost-he was-for-me, again found-I. They-they merriment-they kal made.

Yū kata zāt ao wakht khē zamain sar wod. Tsa tāda His big son (at) that time his-own lands on was. From there āghad ka khē khāna qarib, ke shud, āwāz-e-ghēzhāk-raqqāsī he-came to his-own house near, when he-came, sound-of-singing-dancing ka yū ghāl dēd. Khē wok naukar qīvd; tsa yū on his ear struck. His-own a servant he-called; from him ferāt, ‘am tīsāt saz raqqāsī-ēt?’ Ao ghēd, ‘ti warūd he-inquired, ‘this what singing dancing-is?’ He said, ‘thy brother āghad; tī tāt ao shāt āghad gāla dūdāk.” Ao khāfa came; thy father (because) he safe came bread has-given.” He angry shud, ka khē khān nas kimd ke shūai. Yū tāt tsa became, to his-own house no wished that he-may-go. His father from vol. x.
KHÀN NGÀHET, WÛ DILÀSÀ KAL. ÅO KHÈ TÀ BÀ GAP
THE-HOUSE EMERGED, HIM CONSOLATION MADE. HE HIS-OWN FATHER TO WORD
GHÈD, 'IQA SÀL TO BÀ-IM KHIZMAT KAL, HECH-WAḪT TÈA TI
SAID, 'SO-MANY YEAR THEE TO-I SERVICE DID, (AT)ANY-TIME FROM THY
GAP-AM NA SHEKHT-AM; ZODUN D KHIZMAT TÔ BÀ-IM KAL, TÔ MEN
WORD-I NOT PASSED-OVER-I; SO-MUCH SERVICE THEE TO-I DID, THON ME
BÀ KUDÀM WAKHT WOK SHATANAK NAS DÛD-I, KÈ HAMRAH-GANA
TO (AT)ANY TIME ONE KID NOT GAVEST-THOU, MY-OWN FRIENDS
GAL KHÀRAM, KHUSHWAḪTI KUNAM. WAKHÎ-KE TÌ AM ZÀT
WITH I-MAY-EAT, MERRIMENT I-MAY-MAKE. WHEN THY THIS SON
ÀGHAD, KE TÌ DAULAT KUNCHANI/I GAL KHÀRCH KAL, TÔ YÀ
CAME, WHO THY WEALTH HARLOTS WITH EXPENDITURE MADE, THOU HIM
KHÀTI-E GÀL-À DUÔD.' TÀT YÀ BÀ GHÈD, 'EH ZÀT, TO
FOR-THOU BREAD-THOU GAVEST.' THE-FATHER HIM TO SAID, 'O SON, THOU
MUDÀM MEN GAL ÁST-AI; TESIḪ-KE MENEN ÁST, TINEN ÁST. KA MÔCH
ALWAYS ME WITH ART-THOU; WHATEVER MINE IS, THINE IS. TO US
KHUSHWAḪTI KANÀK Munàxis WOD, TÈSÈ-BÀ-KE TI WARÛD
MERRIMENT TO-MAKE PROPER WAS, WHAT-FOR-THAT (I.E. BECAUSE) THY BROTHER
MULÀ WOD, PSÀH ZINDA SHUĐ; APÈD-A WOD, PSÀH YAF SHUĐ.'
DEAD-HE WAS, AGAIN ALIVE BECAME; LOST-HE WAS, AGAIN FOUND BECAME.'
ERANIAN FAMILY.

GHALOAH SUB-GROUP.

ZÉBÁKÍ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok bázargán-e wod. Khé mál zághd. Shud
A merchant-a was. His-own property he-took. He-went
saudá. Yú mál pégzh wek shud. Khé kúch bá
(for-)trading. His property in water went. His-own wife to
pégzhám kal ke, wó mál asti-a. Yú kúch yú
message he-made that, that property she-may-send. His wife that
mál júk-a astúd. Yú mál do-mas ka wek shud. Ghesht
property all-she sent. That property again in water went. He-returned
ághad khé khái bá. Fái goryán shud. Yú kúch ghéd,
he-come his-own house to. Much weeping became. His wife said,
‘worry (is)not. Eat, that I will-find.’ His wife very beautiful-is.
Shud qázi khánavár bá. Ghéd ke, ‘wok azár rupai
She-went the-judge’s house to. She-said that, ‘one thousand rupees
men bá dai.’ Qázi yú bá azár rupai dúde. Ao ághad
me to give.’ The-judge her to a-thousand rupees gave. She came
khé khái bá. Qázi ghéd ke, ‘az ferkshun isum-bi ti
her-own house to. The-judge said that, ‘I (at-)night I-will-come thy
khái bá.’ Qázi ághad yú khái bá. Gál-a mála gákht,
house to.’ The-judge came her house to. Bread-etcetera she-prepared,
yú jà neshít. Ka war yú mál déd. Wujinják
him before she-placed. On the-door her husband knocked. (Of-)the-woman
qázi ferát, ‘kái-a ka war?’ Ao ghéd, ‘men mál-ai.’
the-judge inquired, ‘who-is on the-door?’ She said, ‘my husband-is.’
Qázi ghéd, ‘mak tsámá gákht-bí?’ Ao ghéd, ‘pa
The-judge said, ‘for-me’ what will-thou-prepare?’ She said, ‘...
shuena tag.’ Ao déd pa shuena tag. Yú mál atagh
the-cradle inside. He struck ... the-cradle inside. Her husband entered
in the-house. He-said, ‘in the-cradle who-is?’ She-said, ‘thy son.’
FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a merchant who took his goods and went trading. Everything he had was lost on the sea in a storm, so he sent a message to his wife to send him some more. She sent him all the property that he had left, and it too was lost in the same way. So he returned home to his house and wept. His wife said, ‘Do not worry, eat your food. I will find more property for you.’ Now his wife was very handsome, and went to the judge’s house, and asked him for a thousand rupees. He gave her the thousand rupees, and she went home after the judge had promised to visit her that night.

He accordingly came, and she prepared food and placed it before him. Just then her husband knocked at the door, and the judge asked her who was there. She said that her husband was knocking at the door. Said the judge, ‘What am I to do?’ ‘Get into the cradle,’ said she. So he threw himself into the cradle, and her husband came in. He asked, ‘Who is that in the cradle?’ ‘Your son,’ said she. He said, ‘Let me go and see him.’ He saw that the supposed child had a long beard, so he shaved it off with a razor. Then he took a hatchet, and said, ‘I am going to cut off his feet.’ So the judge got up and ran away.
APPENDIX ON IŞKĂŞMĪ.

The materials available for the study of Işkăşmī are too scanty for a complete account of the dialect, and it must suffice here to describe briefly the main points, so far as they are known, in which it differs from Zēbakī. For a more full account of Işkăşmī, reference may be made to a book by the present writer entitled ‘Işkăşmī, Zēbakī, and Yāzyulāmī’ published by the Royal Asiatic Society.

The Işkăşmī vowel system is in the main the same as that of Zēbakī. The only important difference is that the former often has a or ā, where the latter has a or ā. Thus, IŞh. dust or dūst, Zb. dūst, a hand; IŞh. rūs, Zb. rūs, three; IŞh. mâustak, Zb. mâustak, he has sat down; IŞh. frūt, Zb. ferūt, he asked. In IŞh. the infinitive ends in -uk, but in Zb. in -ăk.

Işkăşmī occasionally shows signs of a tendency to drop a final consonant, as in ģn (Zb. ģnd), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zēbakī, the numeral wok or wok, one, is used as an indefinite article. I have not come across any instance of the use of the Persian yā-e-wahdat, as has been noted in Zēbakī.

The declension of nouns has been considerably simplified from that of Zēbakī. The nominative plural does not end in -ai or -en, but is the same as the nominative singular. The oblique cases singular, including the genitive, are generally the same as the nominative, but, occasionally, as in Zēbakī, the accusative-dative ends in -i, as in xi xum-b-i ndern, he grasped its tail. The genitive is the same in form as the nominative, as in pādshā khān, the king’s house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination -āw or ā, as in tṣa wazirâw frūt, he enquired from the viziers; wazirâ-bā ghēsh, he said to the viziers.

The following is a list of the principal Işkăşmī prepositions and postpositions, with their Zēbakī equivalents:—

(a) Prepositions:—

IŞh. | Zb.
---|---
 dar, in. | ...
 pa, in. | pa
 tā, till. | ...
 tar, into, to. | ...
 tṣa, from. | tṣa.

I have not noted anything in Işkăşmī corresponding to the Zēbakī ka, in.

(b) Postpositions:—

IŞh. | Zb.
---|---
 bā, to, for. | bā.
 bād, after. | ...
 darān, among. | ...
 dād, near to. | jā.
 vīsh, below. | vīsh.
Adjectives call for no special remarks. The first ten numerals will be found in the List of Words and Sentences, on pp. 533ff.

The pronoun of the first person is as, as in Zebaki. In the singular, its genitive is ma, and its oblique case ma, or, in the dative, ma-ba. Mun corresponds to the Zebaki man. I have not come across any form corresponding to the Zb. ma, to me. No materials are available for the plural.

The pronoun of the second person is tu, which does not change in the singular, corresponding alike to Zb. to and τή. The plural is tamoka, corresponding to Zb. tomokh.

The remote demonstrative pronoun, also used as the pronoun of the third person, differs somewhat from that of Zb. The respective declensions, so far as materials are available, are as follows:

<table>
<thead>
<tr>
<th>Ish.</th>
<th>Zb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom.</td>
</tr>
<tr>
<td></td>
<td>Gen.</td>
</tr>
<tr>
<td></td>
<td>Obl.</td>
</tr>
<tr>
<td></td>
<td>Gen.</td>
</tr>
<tr>
<td></td>
<td>Obl.</td>
</tr>
</tbody>
</table>

I have found nothing in Ish. corresponding to Zb. aomas. The Ish. singular oblique case and plural genitive are paralleled by the Munjani wa and waf, and the Yūdgha wën and wef.

Another form of the remote demonstrative is dir, that, which has analogies in Sarikoli and Shighni, but which I have not noted in Zebaki.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, ma, this, and the genitive plural, mū, their. Mun is parallel to wa, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is am, this (nominative).

Another form of this pronoun in Ishkashmi is nakwa, this, which may be compared with the Sarikoli nak-. It has not been noted in Zebaki.

The reflexive pronoun is khadak, self, which may be compared with the Persian khvend. Its genitive, as in Zebaki, is khē, own.

Ishkashmi has also another word, fak, self, used, at the same time, like the Hindi āp, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gavwarbati phuka, self.

As in Zebaki, Ishkashmi has no indigenous relative pronoun, but thē, the base of the interrogative pronoun in cognate dialects, is sometimes used with this force.

The interrogative pronouns are kudum, who?, and kum or chīz, what? The former may be compared with the Munjani kedē, Yūdgha kēdi, Zebaki having kēi. Zebaki has tēs, what?
Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zebaki. Only that of the second person singular differs. They are:

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1st pers.</td>
<td>-im, -um.</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>-at, ut.</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>caret.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
</tbody>
</table>

The materials for illustrating the conjugation of the Ishkâshmi verb are scanty. The only form of the present of the verb substantive that has been noted is äst, corresponding to Zb. äst, he is. The other persons are probably formed by the addition of pronominal suffixes, as in that dialect.

The past is vud, he was, corresponding to Zb. wod. It is conjugated, as usual, by the addition of pronominal suffixes. Thus, vud-um, I was; vud-ut, thou wast, and so on. There is a perfect vuduk, he has been, and a present, vûni, he becomes. As in Zb. we also have šûd, he became.

The infinitive of the active verb ends in -uk, corresponding to the Zb. -âk. Thus, khar-uk, to eat, the act of eating. Compare Zb. kow-âk, to do.

The following is an alphabetical list of past participles, with the corresponding Zebaki forms, where known:

<table>
<thead>
<tr>
<th>Isb.</th>
<th>Zb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>äghad, came.</td>
<td>äghad.</td>
</tr>
<tr>
<td>apokht, listened.</td>
<td>...</td>
</tr>
<tr>
<td>atôghd, entered.</td>
<td>atôghd.</td>
</tr>
<tr>
<td>avud, found (pres. base, avûr-).</td>
<td>avûl (pres. base, avûr-).</td>
</tr>
<tr>
<td>dûd, struck.</td>
<td>dûd (pres. base, dûh-).</td>
</tr>
<tr>
<td>dûd, gave.</td>
<td>dûd.</td>
</tr>
<tr>
<td>frûn, remained.</td>
<td>...</td>
</tr>
<tr>
<td>frût, asked.</td>
<td>ferût.</td>
</tr>
<tr>
<td>ghôzhd, said.</td>
<td>ghôd (pres. base, ghôzkh-).</td>
</tr>
<tr>
<td>kifîr, pierced (pres. base, kif-).</td>
<td>kal (pres. base, kûn-, kûn-).</td>
</tr>
<tr>
<td>kût, kût, done, made (pres. base, kûn-).</td>
<td>...</td>
</tr>
<tr>
<td>kût, slaughtered.</td>
<td>khot.</td>
</tr>
<tr>
<td>kûnut, arisen.</td>
<td>mul.</td>
</tr>
<tr>
<td>mûl, died.</td>
<td>ned (pres. base, nas-).</td>
</tr>
<tr>
<td>nad, taken (pres. base, nas-).</td>
<td>nalast (pres. base, nid-).</td>
</tr>
<tr>
<td>nûlûst, seated (pres. base, nûd-).</td>
<td>nashîl.</td>
</tr>
<tr>
<td>mûlûst, seated (pres. base, mûd-).</td>
<td>...</td>
</tr>
<tr>
<td>sâmûnd, sâmûl, smeared (pres. base, sâm-).</td>
<td>sâhkîl.</td>
</tr>
<tr>
<td>shûklhî, passed over.</td>
<td>...</td>
</tr>
<tr>
<td>tôghd, gone.</td>
<td>...</td>
</tr>
<tr>
<td>vûnûl, taken away.</td>
<td>...</td>
</tr>
</tbody>
</table>
The terminations of the present-future in the singular are:

<table>
<thead>
<tr>
<th>Ish.</th>
<th>Zb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vāist, bound.</td>
<td>(pres. base, wānd-).</td>
</tr>
<tr>
<td>zāqāhd, taken (pres. base, zānx-).</td>
<td>zāqāhd.</td>
</tr>
</tbody>
</table>

The use of bi to emphasize the future significance has not been noted in Ishkāshīmi. In Zb. the use of bi is probably borrowed from Persian.

The second person singular of the Imperative is, as elsewhere, the same as the present base. The plural is formed by adding -aw or -u, corresponding to Zb. -av.

Thus, avāraw, bring ye; wānuw, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zābaki. Thus, shud-im, I went; kul-ut, thou madest; ṣāghad, he came; apuch-ān, they listened.

The perfect participle is formed by adding -uk to the past participle, the termination corresponding to the Zb. -ak or āk. Thus, nulust-uk (Zb. nelāst-āk), he has sat down; shud-uk (Zb. shud-āk), he has gone or become. Once formed, the participle is, mutālis mutandīs, treated as in Zābaki.

The negative is na or nus, not. The latter corresponds to Zb. nas.
MUNJÅÑI OR MUNGÌ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dūrah Pass, on the north side of the Hindū Kush. It is nearly due north of the town of Chitral. According to Tomaseck, Munjān is the one of the Ghalchah languages, which, more than any other, possesses ancient forms, and which most nearly approaches to the old language of the Avesta.

Far less is known about this language than about Wakhī, Shighnī, or Sarikolī. No grammar of it is extant. The only original work dealing with it is the short vocabulary written by Shaw which is mentioned below. All subsequent investigations, up to the present Survey, have been based on this:

AUTHORITIES—


GEIGER, W.—Grundriss der iranischen Philologie, Vol. I, Pt. II, pp. 267 and ff. Strassburg, 1899. Here begins Prof. Geiger’s article on ‘Kleinere Dialekte und Dialektgruppen.’ In this there is a little about Munjān.

The following imperfect sketch of Munjān grammar is based on the materials afforded by the Specimens and List of Words which follow. They were prepared by Khan Sahib Abdul Hakim Khan:

I.—NOUNS.

Tät, a father—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tät</td>
<td>tät-e.</td>
</tr>
<tr>
<td>Gen.</td>
<td>she tät-on or tät.</td>
<td>she tät-of.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ne tät-an, ne tät.</td>
<td>ne tät-of.</td>
</tr>
<tr>
<td>Abl. (from)</td>
<td>she tät.</td>
<td>she tät-of.</td>
</tr>
</tbody>
</table>

Vol. X. 3 v 2
Other Nouns.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td><strong>pûr,</strong> a son.</td>
<td><strong>pûr-e.</strong></td>
</tr>
<tr>
<td><strong>méra,</strong> a man.</td>
<td><strong>méra-k-e.</strong></td>
</tr>
<tr>
<td><strong>yás-p,</strong> a horse.</td>
<td><strong>yás-p-e.</strong></td>
</tr>
<tr>
<td><strong>kûa,</strong> a bull.</td>
<td><strong>kûa-k-e.</strong></td>
</tr>
<tr>
<td><strong>ghâf,</strong> a dog.</td>
<td><strong>ghâf-e.</strong></td>
</tr>
<tr>
<td><strong>wuz,</strong> a goat.</td>
<td><strong>wuz-k-e.</strong></td>
</tr>
</tbody>
</table>

Adjectives do not seem to change for gender.

First Person—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ze,</strong> I.</td>
<td><strong>mák-k,</strong> we.</td>
</tr>
<tr>
<td><strong>(zhe)</strong> men, of me.</td>
<td><strong>zhe mák-k,</strong> of us.</td>
</tr>
<tr>
<td><strong>mo-kán,</strong> mine.</td>
<td><strong>a-mák-kán,</strong> ours.</td>
</tr>
<tr>
<td><strong>ná-men,</strong> to me.</td>
<td><strong>ná-mák-k,</strong> to us.</td>
</tr>
</tbody>
</table>

Second Person—

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>to,</strong> thou.</td>
<td><strong>máf,</strong> ye.</td>
</tr>
<tr>
<td><strong>zhe to,</strong> of thee.</td>
<td><strong>zhe máf,</strong> of you.</td>
</tr>
<tr>
<td><strong>to-kán,</strong> thine.</td>
<td><strong>a-máf-kán,</strong> yours.</td>
</tr>
<tr>
<td><strong>ná-to,</strong> thee.</td>
<td><strong>ná-máf,</strong> to you.</td>
</tr>
</tbody>
</table>

Third Person—

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wo,</strong> he.</td>
<td><strong>wai,</strong> wef, they.</td>
</tr>
<tr>
<td><strong>zhe wan,</strong> of him.</td>
<td><strong>zhe wef,</strong> of them.</td>
</tr>
<tr>
<td><strong>a-wan-kán,</strong> his.</td>
<td><strong>a-wef-kán,</strong> theirs.</td>
</tr>
<tr>
<td><strong>ná-wan,</strong> to him.</td>
<td><strong>ná-wef,</strong> to them.</td>
</tr>
</tbody>
</table>

*com, to him, him (proximate), *wao (remote).

*This* is *ma* or *mo; dem, in this; *zhemaf, from these.*
Adjectives are, *dau,* in that (country); *zhaun,* from those (husks); *zhem,* of these (four).

*Who* is *kedé; ‘What?’ is *zhe; ‘Own’ is *khai; ‘Any one’ is *kedéwá.*
Pronouns are suffixed as in Persian. Examples are, *wera-it,* thy brother; *tát-it,* thy father; *pûr-izh,* his son; *tát-izh,* his father.
Separable Pronominal terminations, used with the Past tenses, exist as in other Ghalchal languages.

They seem to be—

Sing. Plur.
1. *em, am.* *am.*
2. *et (? Transitive), ai (? Intransitive).* *af.*
3. *ai, a.*

III.—VERBS.

a. Auxiliary Verbs and Verbs Substantive—

Imperative, bāi.

Sing. Plur.
1. *hast-am, I am.* *hast-am, we are.*
2. *hast-ai, ast-ai, thou art.* *hast-af, you are.*
3. *hast, ast, he is.* *hast-at, they are.*

*šam* appears in *ze láyiq che-šam,* I am not worthy.

The verb *šhin,* to go, has its Present Tense as follows:—

*aš-im, I go.*
*aš-i, thou goest.*
*yi, he goes.*

*vi-om, I was.*
*vi-ai, thou wast.*
*vi-a, he was.*

*ši-om, I went, I became.*
*ši-ai, thou wendest, thou becamest.*
*šo-i, he went, he became.*

b. The Active Verb—

The Ghalchal system of conjugation with different bases is clearly seen.

Present-Future—

Sing. Plur.
1. *duh-am, I beat, I shall beat.*
2. *deh-i, thou beatest, thou wilt beat.*
3. *deh-i, he beats, he will beat.*

*deh-am, we beat, we shall beat.*
*deh-af, you beat, you will beat.*
*deh-at, they beat, they will beat.*

Other examples are,—

First Person Singular,—*wushk-im,* I will arise; *aš-im,* I will go; *šhā-im,* I will say; *gher-eem,* I will take.

First Person Plural,—*khar-am,* we will eat; *yi-kenam,* we will do.

Third Person Singular,—*di,* he gives.

Third Person Plural,—*khar-at,* they eat.
If it is wished to emphasize the future signification, khāmakā is prefixed. Thus,
ze khāmakā dūshum.

Imperative.—The following examples occur:
2nd Singular,—dōh, beat; āt, go, be; ḵhōr, eat; nīlīṭha, sit; as, come; wērēma, stand; mūr, die; dāl, give; ḡās, run; avār, bring; yi-kēn, make.

2nd Plural.—avārē, bring; ḡāsdāve, put on; dérāvē, put on.
The Imperfect is formed by prefixing or suffixing via to an Imperfect base. Thus, ze via dāl-am or ze dāl-am via means 'I was giving.'
The Past Tense is formed from a past base as in other Ghalchah dialects.
Moreover, as in them, separable pronominal terminations can be added. When the subject of a transitive verb is a pronoun it is either in the nominative case, or in the oblique form.

Examples of this tense are as follows:
First Person Singular,—ze or men ṣhī-em, I did beat; yi-ker-em, I did; aver-em, I brought; ṣhī-em, I went, I became.

First Person Plural,—mākh ṣhī-am, we did beat.
Second Person Singular,—to ṣhī-et, thou didst beat; aqāvy-ai, thou camest; aver-et, thou didst bring; ṣhī-et, thou saidst; ṭē-et, thou gavest.
Second Person Plural,—māf ṣhī-af, you did beat.
Third Person Singular,—ṣhō, he went, he became; ṣhīta, he said; boṛād, he divided; yi-kēr or ker, he made; gūv, he burnt; ushrēd, he called; ṭīshk, he saw; neghōr, he emerged; aver, he brought.

Other forms are:
(1) wa ṣhī-ā, he did beat; ṭī-ā, he gave; pīṣt-ā, he asked; jēfš-ā, he ordered.
(2) ḫōzi-ā, he sent; wushh-ā, he arose; aqā-ā, he came.
(3) fēḥāt-ē, he agreed.

Third Person Plural,—wāt or wāf ṣhī-at, they did beat; gherēvāt, they commenced or took.

There is no trace of any example of a special Perfect Base in the specimens. I am informed that the Perfect Tense is not used in Munjānī, the Past being used instead.
The only example of a Pluperfect is ze shī-em via or ze via shī-em, I had beaten.
Past Conditionals appear to be ḵhāri-am-wa, we would have eaten; and yi-keri-am-wa, we would have made (merriment).
ERANIAN FAMILY.  

EASTERN GROUP.  

GHALCHAH SUB-GROUP.  

MUNJANI OR MUNGI.  

SPECIMEN 1.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yu mērakan lu pūr-e vi-at. Zha-waf mālēn kamder pūr ne
One man's two sons were. From-them among younger son to
tāt-ān shē, 'ē tāt, zhe khai māl nā-men issa dal.' Wo we-khai
father said, 'O father, from own property to-me share give.' He his-own
daulāt ne khai pūr-āf bojhī lā. Chēd mīl gi-ashk kamder pūr
wealth to own sons divided gave. Some days passed younger son
we-khai māl pā jam'ker yu lērā mulk rāwāna-shōī, wura
his-own property all collected (to)-one distant country started, there
lēv arg yi-ker, we-khai daulat pā barbād-lā. Wāgā-ki zhawan hechko
bad dreds did, his-own property all lost. When of-him anything
chūzai dau mulk qaārī shōī. Wo dar mānda shōī,
not-remained in-that country famine became. He in want became.
Skāpir-ne-yu daulatār niāst. Wo mērā wem khuzdāi de khai zakhmāf
With-one wealthy-man sat. That man him sent in own fields
we-khūgaf charā-dāl. Ma ida dem awas via ki,
swine with-order-to-graze. This boy in-this longing was that,
'zhau-ki khug-e kharat zhau sabūstaf we-khai yler baravum,'
'from-whatever swine eat from-those husks my-own stomach I-might-fell,'
zhau-duran na-wnān kēdēvā hech-ko ohe-īlā. Dau-wahtm ūshyāc-shōī
because to-him anyone anything not-gave. Then to-sense-came
ne-khai jān-an shē, 'yēd yatīm-e de men tāt kei maghā
to-own self said, 'so-many hired-servants in my father's house food
kharat zhawaf bēzh wūzi-e, ze zha-wushi-an ne-murawān-shiām,
eat of-them spare remains-to-them, I from-hunger am-about-to-die.
Wushkin ayim skāpir-ne-tāt-ān zha-im, 'ē tāt, ze skāpir-
I-will-rise I-will-go before-father I-will-say, "O father, I before-
ne-Khudāi-an skāpir-ne-to sharminād shi-am; ze lāyi qe-shiām
God before-thee ashamed have-become; I fit not-am
ne-to-pür. We-men yu yatim skāpir-ne-khai-an läken." for-thy-son. Me one hired-servant (like) before-thyself keep."

Wuṣh-kai, shoī skāpir-ne-tät-an. Tät wugher ki pūr-īsh shē prefā. He-rose, went before-father. Father saw that his-son from distance aghai. Wezel ne-pūr-an guvd, gherd-ṣhi, we-läst der-ye del-ṭshili, khāi came. His-heart for-son burst, running-went, hand threw round-neck, own pur bahāi. Par ne-tät-an sbt, 'ō tät, ze skāpir-ne-Khudāi-an skāpir-
son kissed. Son to-father said, 'O father, I before-God before-
ne-to shārminda shī-am; ze šimm-an-ha'd läiq ehe-śam ne-to-pūr,' thec ashama'd have-become; I after-this fit not-am for-thy-son.'

Tät-īsh ne-khāi naukaraf sbt, 'ghash-e zhegh aprve ne-man aghdāvā; His-father to-own servants said, 'good clothes bring to-him put-on; yu purguskhe de ugushk-e āsh-e; yu kafāšhe de pahlaf-īsh aghdavā. one ring on his-finger put-on; one shoes on his-feet put-on. Wa-gā nāshu kharām, wa-gā wālūi yi-kem. We-men pūr Then food we-will-eat, then merriment we-will-make. My son muri via, wos zinda shoī; gip-ši-via wos por-viam.' Waf dead was, now alive became; lost-become was now we-have-found-him. They khūshi gherdevat. merriment commenced-making (lit. took).

Ster pūr-īsh dau mahal de zakhmāf via. Zhe wur aghai;
Elder son-of-him at-that time in fields was. From there came;
ne-kei-an nazdik shoī; ki sāz ibia de gū-īsh ghiā. We-yu
to-house near came; that music dancing in his-cars struck. One
naukar ushevd, zha-wan pist-a, 'mo shē sāz shē ibi-a?' Wo sbt
servant called, of-him enquired, 'this what music what-dancing?' He said
ki, 'wera-it aghai tāt-it wu sibt lishk, wālū dil.' Wo
that, 'thy-brother came thy-father him well saw, feast is-giving.' He
khāf shoī, ne-kei-an ghiā chef-khāt-e. Tät negher de-bērān,
annoyed became, to-house going not-agreed. Father emerged outside,
nā-wan dilāsā-yi-ker. Wo ne-tät-an sbt, 'mala wughar, miad sāl ne-to
to-him entreated. He to-father said, 'here look, so-many years to-the
khizmat yi-kerrum; hech-kella we-to rāi de tā che zhi-em;
service I-did; any-time thy word on ground not I-threw;
miad gā khizmat yi-kerrum, to hech-kella yu chan nā-men
so-much time service I-did, thou any-time one kid to-me
che-li-et, ki qati zhe-khāi dāstāf yu-jāi niaste
not-gaveat, that with own friends in-one-place having-sat
khūri-am-wa, khūshi yi-kerr-am-wa. Wos ki mo pūr-it
we-could-have-eaten, merriment we-could-have-made. Now that this thy-son
aghai kedēva-ki we-to daulat qati she-kanchāniāf rabād-lāi, to
came who thy wealth with prostitutes lost, thou
zhau-daran mehmāni liet.' Tāt ne-wan shīa, 'ē pūr, to de-pā-wakht for-his-sake feast gavest.' Father to-him said, 'O son, thou all-time qatī zhe-men astai, shtē-wa-ki zhe-men ast, ta-kān. Na-māk khushi with me . art, whatever of-me is, thine-is. To-us merriment yi-kera läsim via, skau-ki mo to werāi muri via, wos zinda making necessary was, because this thy brother dead was, now alive shoł; gip-shi-via wos per-viam.'

bècaome; lost-become-was now we-have-found-him.'
ERANIAN FAMILY.

GHALCHAH SUB-GROUP.

MUNJANI OR MUNGI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Naushervan-i-Tidil yu mils wainna negher. De pâdâ yu Naushervan-the-just one day for-hunting went-out. On road one ghâsh ë bağh lishk. Baghbân we pûdshah ki lishk, be-dawâi zhe good ke garden saw. Gardener he the-king that saw, went-running from bağh-an. Lu anâr aver. Zhe yu anâr pûdshah jetta garden. Two pomegranates brought. From one pomegranate king ordered ki sharbat yi-kungh, wo-yu lia no wasir-an. Zhe yu that sherbat make, the-other (pomegranate) gave to wasir. From one anâr sharbat de jâm pur shoi, yum shemda o shoi. Pûdshah pomegranate sherbat in cup full became, it drank and went. King awana aghai piau pûdâ. We-bagh lishk. De khai zel shta ki, again came same way. That-garden saw. In own heart said that, 'wem chervem.' De bagh levar resti zegrhe via. Ne 'this (garden) I-will-take.' At garden's gate reached thirsty was. To baghbân jëhta ki, 'âi anâr aver; nâm yu jâm sharbat gardener ordered that, 'go pomegranate bring; to-me one cup sherbet yi-kên.' Baghbân chfur anâr aver; zhe-maf sharbat yi-ker, make.' Gardener four pomegranates brought; from-these sherbet made. Jâm pur o shoi pûdshah khasil-kher. 'Zhan anâr chi Cup full not became king became-angry. 'From-those pomegranates why che-ausat, zhe yu-ga yu jâm pur shoi?' Zhem chfuraf did-you-not-bring, from one-only one cup full became? From-these four yu jâm pur o shoi.' Baghbân shta, ki, 'pira ki aghayai one cup full not became.' Gardener said, that, 'first-time that you-come ze jhöam we-to fel nök via. Wos ki aghayai wo-to niat I say your intention good was. Now that you-came your intention qalb shoi. Dau-vêr o dem-vêr on anâr. Zhe yu shakhs-a bed became. That-time and this-time all pomegranates from one branch
aver-em. Mohrg zhe to niat-an shoi.' Pādshāh ṣẖat-o, shto, I-brought. This-matter from your intention happened.' King agreed, said, 'māy-an ahtet. Ābādī-e wulānt zhe fīl-i-nēk-i-pādshāh.' 'true you-have-said. Prosperity-of country from good-intentions-of-king (is).'

Ne bāghbān werga lia o shoi.
To gardener presents gave and went.

NUMERALS.

Yu lu or le gherai chför pānj āẖehe avde āshkie nau dah wist.
One two three four five six seven eight nine ten twenty.
The rest of the numerals are the same as in Persian.
YÜDGHĀ OR LEOTKUH-I-WĀR.

This language is said to be called Yidghā or Yudghā by those who speak it, and Leo-kuh-i-wār (sometimes mis-written Lutkho-i-wār) by Chitrālis. It is spoken in the upper part of the Lutkho (correctly Leoṭk̡uh) Valley. Its true name is probably Yudghā.

Regarding it, Biddulph (Tribes of the Hindoo Koosh, p. 155), says: ‘The Yidghā language spoken in the upper part of the Ludk̡ho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghālōshah languages . . . Like those, the Yidghā differs from the Dard languages in its frequent use of the letter v, and in having only one tense to express both the present and the future.’

AUTHORITIES—


GEIGER, W.,—Grundriß der iranischen Philologie, Vol. I, Pt. II, pp. 267 and ff., Strassburg, 1898. Here begins Prof. Geiger’s article on ‘Kleinere Dialekte und Dialektgruppen.’ In this there is a little about Yudghā.

The following Grammar is taken from Biddulph :—
I.—PRONUNCIATION—

Pronounce ę as in have; o as in the French étoile; o as the first o in promote.

ă and ăă are interchangeable. Thus, miță or mițăă, a day.

II.—NOUNS—

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
<th>Pronominal suffixes,</th>
<th>Present Tense.</th>
<th>Past Tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kyă</td>
<td>kyăi</td>
<td>-</td>
<td>Present kyă</td>
<td>Past kyă</td>
</tr>
<tr>
<td>Dat. na kyăă-en, to a house na kyă-off</td>
<td>1. am</td>
<td>am</td>
<td>em</td>
<td>en</td>
</tr>
<tr>
<td>Acc. kyăă, a house kyă-i</td>
<td>2. e of</td>
<td>t of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl. ze kyăă-en ze kyă-off</td>
<td>3. e at</td>
<td>-</td>
<td>et</td>
<td></td>
</tr>
</tbody>
</table>

III.—PRONOUNS—

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>man</td>
<td>I have struck.</td>
<td>I had struck.</td>
</tr>
<tr>
<td>We</td>
<td>man</td>
<td>I have struck.</td>
<td>I had struck.</td>
</tr>
<tr>
<td>Thou</td>
<td>man</td>
<td>I have struck.</td>
<td>I had struck.</td>
</tr>
<tr>
<td>You</td>
<td>man</td>
<td>I have struck.</td>
<td>I had struck.</td>
</tr>
<tr>
<td>He, she, it</td>
<td>man</td>
<td>I have struck.</td>
<td>I had struck.</td>
</tr>
<tr>
<td>They</td>
<td>man</td>
<td>I have struck.</td>
<td>I had struck.</td>
</tr>
</tbody>
</table>

The letter n stands for near, d for distant, r for remote. There are no distinctions of gender.

IV.—VERBS—

Auxiliary Verbs—

(a) ğăăăă, to be.

Present. I am, etc., ğăăăă, for all persons and both numbers.

Past. I was, etc.

Regular Verbs—

ğıăăă, to strike.

Infinitive. gıăăăăăă, to strike.

Participle. gıăăăăăă, striking.

Past. gıăăă, having struck.

Present-Future.

Indicative Mood.

I strike or shall strike.

Sing. 1. ğăăăăăă | Plur. 1. ğăăăăăă | Sing. 1. ğăăăăăă | Plur. 1. ğăăăăăă
2. ğăăăăăă | ğăăăăăă | 2. ğăăăăăă | ğăăăăăă
3. ğăăăăăă | ğăăăăăă | 3. ğăăăăăă | ğăăăăăă
Past. ğăăăăăă | ğăăăăăă | ğăăăăăă | ğăăăăăă

Imperative Mood.

Sing. 1. ğăăăăăă | Plur. 1. ğăăăăăă | Sing. 1. ğăăăăăă | Plur. 1. ğăăăăăă
2. ğăăăăăă | ğăăăăăă | 2. ğăăăăăă | ğăăăăăă
3. ğăăăăăă | ğăăăăăă | 3. ğăăăăăă | ğăăăăăă
Past. ğăăăăăă | ğăăăăăă | ğăăăăăă | ğăăăăăă

The Passive voice is formed by the use of the auxiliary verb ğıăăăăăă, to go; ğăăăăăă, to be struck.

The Interrogative is formed by adding a to the verb in all its forms.

Hiddupka adds. "Note.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure."
The following sentences are given by Biddulph:—

(1) What is your name?  
   *Toh näm ches mën?*

(2) This is my brother.  
   *Mëh mën vroài mën.*

(3) My brother has two good horses.  
   *Mëna vroài-en lëh ghashe yarp-i àstet.*

(4) His sword is better than mine.  
   *Bëyn këgor-en mëna këgor ghashe àstet.*

(5) I want to go to my home.  
   *Na këd-en këhiyëh mëna këhiyëh àstet.*

(6) How far is it from here?  
   *Zë motoh chemëh tëroh àstet?*

(7) It is twenty days’ journey.  
   *Mëndëoh pëdoh wëthëh mëkk.*

(8) I told him that I could not come to-day.  
   *Mëna nwëchëm zhë dër agojëh cho-wëzëdëm.*

(9) What do you want?  
   *Natoh kojë raist?*

(10) Why do you ask me this?  
    *Të mëh vë-man kë pësët.*

(11) I can run faster than he can.  
    *Zë ëyn ëz gëzëm.*

The following specimens will be found to agree very fairly with the brief Grammar given above. The language is not a written one, and hence there are varieties of spelling, e.g. *e* is often substituted for *o*, as in *men*, *my*, for *man*. Again, in *mësh*, a day, *ë* is substituted for *i*.

The following are the principal grammatical forms found in the Specimens and List of Words:—

I.—NOUNS.

### Tat, a father,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td><em>ta tat.</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>she tat-n.</em></td>
</tr>
<tr>
<td>Abl. (from)</td>
<td><em>she tat-n.</em></td>
</tr>
</tbody>
</table>

### Loghda, a daughter,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>loghda.</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>she loghda (wa).</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>na loghda.</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>she loghda.</em></td>
</tr>
</tbody>
</table>

Other instances of the Oblique form Singular are,—

<table>
<thead>
<tr>
<th>Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mara,</em> a man.</td>
</tr>
<tr>
<td><em>kënder,</em> younger.</td>
</tr>
<tr>
<td><em>mëlk,</em> a country.</td>
</tr>
</tbody>
</table>

1 A corruption of *rai åstet.*
YÜDEHĀ OR LEOȚKUN-I-WĀR.

Nom.
mal, property.
pur, a son.
Derakhāt, a tree.
Dokandar, a shopkeeper.
mer, a man.
ysap, a horse.

Other instances of the Nominative Plural are,—
Nom. Sing.
mer, a man.
ādam, a man.
pur, a son.
vela, a foot.
shinko, a woman.
Zakham, a field.

Nom. Plur.
mer.
ādam.
pur-e.
vel-e.
shink-e.
Zakham-e.

Other instances of the Oblique Plural, which sometimes seems to be used in the sense of the Nominative, are,—
Nom. Sing.
ādam, a man.
ysap, a horse.
Meyagh, a mare.
Keragh, a bull.
Ghavo, a cow.
Gholf, a dog.
Matsia, a bitch.
Khuk, a pig.
Zakham, a field.
Kanchani, a harlot.

Obl. Plur.
ādam-e.
ysap-e.
Meyagh-e.
Keragh-e.
Ghavo-e.
Gholf-e.
Matsia-e.
Khuk-e.
Zakham-e.
Kanchani-e.

The following plural oblique forms also occur, besides those mentioned below; segk-e, stripes; rupaina-gh-e, rupees (accusative plural); peales-e, ropes.

The Nominative sometimes ends in en. In every such instance, it precedes a transitive verb in the past tense. It is therefore, in these instances, really the case of the Agent. Thus, kemder-en, the younger (son collected); Wo marak-en, that man (sent); Tāt-n, the father (saw; said); in one instance, e is added, in pur-e ne tāt-n shā, the son said to the father.

The Genitive is, correctly, the same as the nominative, e.g. men tāt doulat, (of) my father's wealth. The preposition de governs the Genitive. Thus, de fākhān, in sense; de man tāt doulat, in my father's wealth; de wakh, at the time; de khwāz zakham, in his own field; de kōho, outside.

The following are examples of the Dative; marak-en, to a man (dative of possession); ne tā-n, to the father; no lār mulk-en, to a far country; no lauway-en, for keeping; na Kāklay-en, to God; no dram-en, to inside.

In the plural we have no khuk-e, for swine.
The following are examples of the Ablative; *she khwb māl-on*, from own property; *she wukht*, from hunger; *she ṭare-gken*, from a distance; *she druba-en*, from (caused by) dancing. So *lo gwhok-en*, with a wealthy man; *lo khwā jān-en*, with his own self.

In the Plural, we have *she khwb-of*, from swine; *she fagik-of*, from (caused by) singings. Again, *lo yārān*, with friends; *lo kanchani-of*, with harlots.

II.—PRONOUNS.

The following forms occur:—

First Person,—so, I; *men*, *wa-men*, my; *na-men*, to me; *wa-men*, me; *la-men*, with me; *mañā*, we, us; *wa-mañā*, a-mañā, of us, our.

Second Person,—to, thou; *ta*, *wa-ta*, thy, thine; *na-to*, to thee; *mañā*, ye, you; *wa-mañā*, a-mañā, of you, your.

Third Person,—*wo*, he; Agent case, *woon*, *wa-woon*, of him, his; *na-woon*, to him, to his; *wnn*, him, that; *ni-men*, to this person, to his; *woo*, they; *wof*, a-wof, of them, their; *she-wof*, from them; *de-wof-mał-en*, between them. Adjectival are *mo*, *wem*, this, and *wo*, *wum*, that; *daw*, in that (country).

The Reflexive Pronoun is *khwe*, as in *woo-khwe*, his own; *de khwe suhoma*, in his own field; *she khwe māl-en*, from (your) own property; *lo khwe jān-en*, with his own self.

The Relative Pronoun is *koit-wok*, who. I do not know if the word *perawim*, I have found him, contains any pronominal form.

'Who' is *kuti*; 'what' is *chi*. *Ta chi nam*, what is your name.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

(a) Present,—*asit*, for all persons, and both numbers; *wo-kout*, (whatever) there is.

(b) Past, I was, etc.,—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td><em>vien</em></td>
<td><em>viem</em></td>
</tr>
<tr>
<td>(2)</td>
<td><em>viet</em></td>
<td><em>vief</em></td>
</tr>
<tr>
<td>(3)</td>
<td><em>vio</em></td>
<td><em>viot</em></td>
</tr>
</tbody>
</table>

*shom*, I am become; *ch-shom*, I did not become; *shui*, he became, he went; *wuñho shui*, a famine arose.

Pluperfect,—*shui vio*, he had become.

Future,—*so oim*, I shall be or I shall go.

Imperative,—*oi*, be or go.

Infinitive,—*shuya*, to be.

B. The Active Verb.—The following forms occur:—

(1) Present-Future,—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td><em>deham</em></td>
<td><em>deham</em></td>
</tr>
<tr>
<td>(2)</td>
<td><em>dehe</em></td>
<td><em>dehaf</em></td>
</tr>
<tr>
<td>(3)</td>
<td><em>dehe</em></td>
<td><em>dehat</em></td>
</tr>
</tbody>
</table>

*I go or I shall go,—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>oim</em></td>
<td><em>oim</em></td>
</tr>
<tr>
<td></td>
<td><em>oi</em></td>
<td><em>oef</em></td>
</tr>
<tr>
<td></td>
<td><em>yi</em></td>
<td><em>oet</em></td>
</tr>
</tbody>
</table>
YÜDŽHĀ OR LEOTKUH-I-WĀR. 532

Other instances are,—

(1) ɪrym, I die; ḍibem, I will arise; cop-dehım, I will say; ḍenem, we will
make. (2) ḍiśā-bash, falleth; ḍu-ṣhūh, becomes spare.

(2) Imperative,—1st Plur. ḍkōrem, let us eat; 2nd Sing. ḍel, beat; ḍrwm, keep;
aghdwš, put on; ḍr̪a, put on; ḍyhm, come; woʃer, look; ọi, go; ḍhor, eat; niʃa, sit;
š, come; škip, stand; ọru, die; del, give; ḍhūsa, run; ḍhūwa, take; tras̄h, beat;
ṣoghuw, walk.

(3) Imperfect,—I was beating, dehem-ste vio.

(4) Past,—I beat, etc,— I went, I was, etc,—

(1) šhım. šhı̇m. šhım. šhım.
(2) šhıt. šhıt̄. šhıt̄. šhıt̄.
(3) šhı̇o. šhı̇o. šhı̇o. šhı̇o.

Other instances are,—

2nd Sing. ćhi̇lot, thou didst not give. The 3rd person singular has several forms,
which may be grouped as follows:—

(a) şhço, he said; ḍı̇o, he gave; cop-şhı̇o, he said; ọpi̇t̄o, he enquired.
(b) ḍı̇zdo, he collected; ḍbaddo, he lost; ḍȳnddo, he ordered; ḍı̇nañ̄d̄a, he
called; ḍt̄eñ̄d̄o, he entertained.
(c) ńı̇shch, he saw; ḍūd̄, it burnt; ḍeʃt̄, he embraced; ḍoʃt̄, he kissed; ćhi̇ ker,
he did not make.
(d) ńkuçdai, he sent; ḍḡhuw, he came. (These agree with Wakhī.)

A specimen of the third person plural is ńhet ḍr̪a, they began to do.

(5) Perfect,—şhı̇ḡhem, I have beaten. I am not sure if the following are examples
of the Past or of the Perfect tense;—pennım, I have found him; ḍrem, I have done.

(6) Pluperfect,—şhı̇ḡhem vio, I had beaten; ḍhuî vio, he had become.

(7) The following appear to be instances of a Past Conditional;—ḥūrḡhem, would have eaten; ḍar̪gūn-vu, I would have been satisfied; ḍk̄uñ̄d̄i̇ ńerɡ̄hem-vu, I
would have made. The form d̄i̇l-viṣe, (no one) used to give, appears to be a
Habitus Past.

The following are Conjunctive Participles,—bąḡd̄, having divided; ker, having done; ńhūr̄et (?), having eaten; ḍhem (?), having made; ḍhı̇bı̇, having arisen;
s̄er, having brought; and n̄ḡh̄or, having emerged.

As a Past Participle, we can quote ńχes̄da, running. Verbal Nouns are ḍhıa,
to beat; ḍr̪a, doing; ḍhı̄ya, to go, to become, becoming; no lāw̄y-an, for keeping;
d̄o āḡhwād̄, on coming; and ḍhı̄ dr̪ūbd̄-v̄a, from (caused by) dancing.

The Negative Participle is ńhe.
[ No. 10.]

ERANIAN FAMILY.  EASTER GROUP.

GHALOAH SUB-GROUP.

YÜDGHÀ OR LEO'TKUH-I-WĀR.

(Khan Sahib Abdul Hakim Khan, 1897.)

Yū marak-en loh ārūt viet. Kemder pūr ne tat-n shtō, 'ai tat,
One man's two sons were. Younger son to father said, 'O father,
the khwē māl-en nā-men ki risia-bash nā-men del.' Won wo-khwē māl
from own property to-me that falleth to-me give.' He his-own property
de-waf-mal-en baghd lio. Yū cher mesh deabal kemder-en wo-khwē māl
between-them having-divided gave. A few days after younger his-own property
dixo no lūr mulk-en shui wo-khwē māl bad-masti
having-collected to distant country went his-own property riotous-living
ker gibavdo; kula-weka pāje kul ker dau-watan jahan
having-done lost; when all consume did-make in-that-country much
nāchkel wushio shui. Wo shillakh shui. Wo shui lo quwatin-en jift
bad famine became. He in-want became. He went with wealthy-man joined
shui, wo marak-en wo mara khudai de khwē zakhmo
became, that man (wealthy-man) that man (poor-man) sent in own field
no-khūk-ef no-laway-an won armān vio, the khūk-ef wauzai wopok-ef
swine to-keep he in-longing was, from swine spare husks
ka khurghum bərghum-va. Koi no-ten chi dil-vieste.
that I-would-have-eaten satisfied I-would-have-become. Anyone to-him not would-give.
Thamus de-fakhm aghwai, lo khwē jān-en gep-shio, 'chend mazdūrān de men
Then into-sense came, with own self said, 'how-many hired-servants on my
tat daulat naghen kharat zo wuti-ef bu-shii, so zho-wushi
father's wealth food having-eaten from-them spare-becomes, I from-hunger
mrum. Zhibem, huroko tat oim, gep-dehum, 'ai tat, skapir na-to
am-dying. I-will-rise, near father will-go, will-saw, "O father, before thee
na-Khaday-er sharmanda ghom. Zo läyiq pur na-to ch-shom
lo-God ashamed I-became. I fit son to-thee did-not-become
wa-men alekwa mazdūr khen wram.'" Zhibi huroko tat shui;
me like hired-servant having-made keep."' Having-risen near father went;
wo the lūr-chen de-aghwai tat-n wau līshh; won jān guvrd; ghæda shui
he from distance coming father him saw; his heart burnt; running went
treqhele geft; geft. Pūr ne tat-n shtō, 'ai tat, zo skapir na-to
his-neck embraced; kissed. Son to father said, 'O father, I before thee
na-Khuday-en aharmanda shom. Zo ghe-mâlwo na-to lyiq pür to-God ashamed became. I henceforth to-thee fit son oh-shom.' Tat-n wo-khwê shadarbâka bandavo, 'ghashho zopêf did-not-become.' Father his-own servants ordered, 'good clothes
awe-r ni-men aghdav; yû porgushçu ni-men dogushçu, drai; kaftshe having-brought to-him put-on; one ring to-his finger put-on; shoes ni-men de-pale aghdav; tham, neghen khorem; khushânı kenem; to-his feet put-on; come, food we-would-eat; merriment we-will-make;
men pûr mur vio, zinda shui; gip shui-vio, perwim.' Wof my son dead was, alive became; lost had-become, I-have-found-him.' They
zhet de-khushânı kra,
commenced merriment doing.

Won khushche pûr de-wakht de-khwê zakhmo vio. Zhe-zakhmo His elder son at-that-time in-own field was. From-field
aghwai, ne kei-ên1 nezdzik aghwai zhe-fagik-et zhe-drubda-en hâwâz no-wen came, to house near having-come of-singings of-dancing sound to-his
doghâ zhiro. Wo yû shadar wushavdo pisto, 'ye chismin fagik-
ears struck. He one servant called enquired, 'they what song-
izhet duruwet?' won gep-zhiro, 'ta wrai aghwai, ta tat-n are-saying (and) dancing?' he said, 'thy brother came, thy father
pe-won-dir neghen lio.' Wo khala shui, no dram-en shuya ni chî keg,
for-his-sake food gave.' He annoyed became, to inside going wish not did-make.
Tat de-khe khongh wau letatevdo; won na tat-n juwâb lio, 'molo Father outside emerging him entreated; he to father answer gave, 'here
wojor, mind sâl na-to khismat kren, hech kelau ta hukm dir look, so-many years to-thy service I-have-done, any time thy order otherwise
chi kren. Mind khismat kren, to hech kelau yû chen nà-men not I-have-done. So-much service I-have-done, thou any time one kid to-me
chi lit, ki lo khwê yârân yû-jê khurghum, khushânı not didat-give, that with own friends together I-would-have-eaten, merriment kerghem-va.
Kulu-weka mo ta pûr aghwai, koi-wek wa-ta daulat lo I-would-have-made. When this thy son came, who thy wealth with
kanehânî-et gibavdo, to pe-won-dir neghen lit.' Tat-n no-wen shîto, 'ai prostitutes lost, thou for-his-sake food didât-give.' Father to-him said, 'O pûr, to mudâm la-men astet. Men chis we-kostet, ta. Makh khushânı sou, thou always with-me art. My whatever there-is, thine (is). To-us merriment kren munâsib vio, chis-sabab mo ta wrai mur vio, awen zinda shui; doing becoming was, because this thy brother dead was, again alive became;
gip shui-vio, awen perwim.'
lost had-become, again I-have-found-him.'
NUMERALS.

Yǔ loh ʂhuroi əχhər panj uχšho əvdo əʂhəho nov los los-yū los-u-lon
One two three four five six seven eight nine ten eleven twelve
loş-i-ʂhuroi loş-a-əχhər loş-a-panj loş-u-uxšho loş-i-əvdo loş-i-əʂhəho loş-u-nov
thirteen fourteen fifteen sixteen seventeen eighteen nineteen
wistō yū-wist-o-los lu-wist lu-wist-o-los əʃuro-wist əʃuro-wist-o-los əχhər-wist
twenty thirty forty fifty sixty seventy eighty
-əχhər-wist-o-los əʃər or panj-wist.
ninety hundred.

Biddulph has, ēve, pānsh; six, əkșho; eight, əq$hɔr; nine, no; ten, lass; twenty,
wistō; twenty-one, wist-yū.
BADAkhSHI.

The following specimens are given in order to round off the account of the Ghalchah languages. They are in Badakhshi, or the language of Badakhshan. The inhabitants of Badakhshan are by nationality Ghalchahs. They live immediately to the west of Wakhân and Shighân. They have, however, abandoned their own Ghalchah language, and now speak, and have done so for the last few centuries, a form of Persian, differing merely in pronunciation and in a few local peculiarities from the speech of Erân. This will be observed from the two following specimens. As Persian is so well known, it is unnecessary to give a detailed account of the language used in them, which is that used by the Farsi-wân tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshi.
ERANIAN FAMILY.  
PERSIAN GROUP.  

BADAKISHI.  

SPECIMEN I.  

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak adam do baacha dâghost-ast. Az miâna-e un-â baacha-e khurd ba.
One man two sons had. From among them son younger to
padar gut, ‘âi padar, har-chi ki az mîl-e to bakhsh-e mâst, ba
father said, ‘O father, whatever that from property-of thee share mine-is, to-
ma bîteh.’ Ō mîl-â-ra bakhsh-kad, ba un-â dâd. Kam wakht pas baacha-e
me give.’ He properties divided, to them gave. Little time after son
khurd hamu mîl-â hama girefta, ba mulk-e dûr savar kad.
younger those properties all having-taken to a-country distant journey did.
Ba hamu já rafta, mîl-â khud-a ba bê-bâki hama barbad-kad.
At that place having-gone, properties-of himself in debauchery all lost.
Chi-wakhté-ki hama-ra kharj-kad, ba hamu mulk bisîyr gushnagi shud, amu
When all consumed, in that country much famine became, that
adâm muhtâj shud. Amu mulk-nâ pêsh-e yak raïs raft; amu adâm û-na ba
man in-want became. That country-in before one wealthy-man went; that man him in
zamin-e khud khûk-â-ra charân-dani rawân-kad. Armân-e û bûd ki az amu
lands-of himself swine grazing for sent. Longing-of him was that from those
sa-böst-a ki khuk-ê më-khurd, shikam-e khud-a pur më-kad. Kas ba û
husks that swine ate, stomach-of himself full would-have-made. Anyone to him
na më-dâd. Pasân ba hûsh à-mada gutt, ‘Az padar-e ma shi-qadar
not would-give. Afterwards in senses having-come said, ‘From father-of me how-many
yatim-â-ra mân bisîyr ast, ma az gushnagi më-murum. Ma khêsta ba
hired-servants-to food much is, I from hunger am-dying. I having-risen to
pêsh-e padar-am më-rum, ba û më-gom, “ai padar, ma ba pêsh-e Khudâ wa ba pêsh-e
before my-father will-go, to him I-will-say, “O father, I to before God and to before
to gunâ kadam, hami wakht munâsib nêst ki bû shumâ mara baacha guttan,
thee sin did, this time becoming is-not that again you to-me son should-call.
Ma-ra yak-e az yatim-â-e khudet budân.”’ Khêsta ba pêsh-e padar-e
Me one from hired-servants-of thee consider.”’ Having-risen to before father-of
khud më-râwa. O dûr bûd-as, ki û-na dida jân-e padar sokht: Dawîda
himself goes. He distant was, that him having-seen life-of father burnt. Running
raft, ba-gardan-e û dast andâkht, bisîyr macha-kad. Baacha ba padar gutt, ‘ai padar,
went, round-neck-of his hand placed, much kissed. Son to father said, ‘O father,
ma ba pêsh-e Khudâ o ba pêsh-e shumâ gunâ kadam; ûl-e ma läyiq nestem
I to before God and to before you sin did; now I fit am-not
ki baz shumah ma-ra baoha guftan.' Padar ba naukar-æ-e khud farmud
that again you to-me son should-call.' Father to servants-of himself ordered
ki, 'libas-æ-e khub' a-wurdas ba i bu-poshaned, ba panja-e-i chillik
that, 'clothes good having-brought to this (person) put-on, to finger his ring
bindazed, ba pai kaush bu-poshaned, wa nahn bu-khurud o khushwakhti
put-on, to feet shoes put-on, and food eat and merriment
bu-kuned; chi-ba-ki i baecha-e ma murda shuda budi, al-e zinda shud; gum
make; because this son-of mine dead become was, now alive became; lost
shuda budi, al-e yaft shud. Pasdn ba khushwakhti meshghul shudand.
become was, now found became. Afterwards in merrymaking engaged they-became.

Bacha-e kalun-e ð ba-mian-e zamin bud-ast. Amu-wakhte-ki ba khuna qarib
son elder-of him in fields was. When to house near
shud, haiwaz-e baihguftan rakhsidan ba gushe-ð ð rasif. Pasdn yak
became, sound-of singing dancing to cars-of him reached. Afterwards (he)one
naukar-æ faryad-ki, wa pursid ki, 'chist i?' ðna ba ð guft ki, servant
called, and asked that, 'what-is this?' He to him said that,
'biradar-e to ð-mada-as, padar-æ shumah bisyar nan kada-as,
brother-of thee hath-come, father-of you much food hath-made,
ba-am-e-sabab-ki baecha-e khud sihat yaft.' ð bisyar khafa shud na khist
because son-of himself well found.' He much annoyed became not wished
ba daran raftan. Padar-æ ash berun bar-ð-mada ð-na faryad-ki. Amu ba
to inside to-go. Father-his outside having-emerged him entreated. He to
padar da jawah guft, 'bibi, ki ami-qadar sal ma khidmat-e tu-ra m-e
father in answer said, 'see, that these-so-many years I service-of thee have-
khenem; hech-wakht az gap-e to ghair na shuda-astum. To yak
been-doing; any-time from word-of thee average not I-have-become. Thou one
wakht yak buzghila ba ma na dad, ki qat-e dost-æ khud khurda
time one kid to me not gave, that with friends-of myself having-eaten
khushwakhtki mo-kadam. Har-wakht i baecha-e shumah ki ð-mad, ki
merriment we-would-have-made. When this son-of you that came, that
maal-æ shumah ba kauchani-bazi hama gum-kad-as, shumah bà-ist-æ ã
properties-of you in prostitute-keeping all has-lost, you for-sake-of hym
bisyar nan dadi.' ð ba ð guft, 'ai bacha, to dawam qat-e ma asti, har-chi-ki
much food gave.' He to him said, 'O son, thou always with me art, whatever-that
az mas, az tos; amma khushwakhtki kadan, khushwakht shudan lazim budi,
of me-is of thee-is; but merriment doing, merry becoming necessary was,
ba-am-e-sabab ki i biradar-e to murda shuda budi, baz zinda shud;
for-this reason that this brother-of thee dead become was, again alive became;
gum shuda budi, baz yaft shud.'
lost become was, again found became.'
[ No. 2. ]

ERANIAN FAMILY.  

PERSIAN GROUP.

BADAKHSHI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Wakht-e yak Shā-e Darwāz-i Sikandar Khân nām az Rāgh-e
At-a-time one king-of Darwāz Sikandar Khan by-name from Rāgh-of
Badakhshān rome-out. Afgān-regiments having-fought (he) beat. From-that place
āmād ba-bālā-e Badakhshān. Khud-e-ū ba khai-ma mō-shiht,
rome to-invade Badakhshān. He-himself in tent used-to-sit,
mardum-e-rayat-a me-farmūd, 'qat-e paltan muqadima kuned.' Rayat
subjects used-to-order, 'against troops fighting do.' Subjects
fighting used-to-do. Afterwards used-to-run-away. Again he-himself, one
nafar, mē-barāmād, muqadima mē-kad. Gōla ba jān-e ū mō-khurd
man, used-to-come-out, fighting used-to-do. Bullets on person-of him used-to-strike
ō puchak mē-shud. Diga az muqadima ki pas-mē-gasht ba
and flat used-to-become. Again from fighting that he-returned at
jā-e ki kamar wāz mē-kad, gōla-ha puchak-shuda az
a-place that loins (belt) open he-used-to-make, bullets flat-become from
kamar-īsh mē-shaltād. Ākhir Badakhshān-ā az dāst-ē Aughān
his-loins (belt) used-to-fall-down. At-last Badakhshān from hands-of Afgāns
girft. Bāz mardum-ē Badakhshi-ra guit, 'qat-e mā kamar basta-kunēn,
(he) took. Then people-of Badakhshān-to (he) said, 'with me loins gird-up,
tā Kābul-ā bi-zanām.' Bāz mardum-e Badakhshi bā i
up-to Kābul we-might-strike (or take).' Then people-of Badakhshān with him
bē-ītihrāi kadan, wa dādan Bādshā-ē Bokhārā-ru, Bāz
untrustworthiness did, and gave (him-away) king-of Bokhārā-to. Then
Bād-shā-ē Bokhārā i-ra kusht. Aum-tur ādam-e dīlāwar būd ki
king-of Bokhārā him-to killed. In-this-manner man brave (he) was that
śāhkar-ē Bādshā-ē Bokhārā-ru bīsār kharāb-kadā-būd,
armies-of king-of Bokhārā much (he)-had-destroyed.
STANDARD LIST OF WORDS AND SENTENCES IN THE GHALOAH LANGUAGES.
# Standard List of Words and Sentences

<table>
<thead>
<tr>
<th>English</th>
<th>Wygho</th>
<th>Shiqo</th>
<th>Soriko</th>
<th>Shalal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>tui, tr̬̄; ri, f</td>
<td>r̬̄, r̬̄i</td>
<td>f</td>
<td>tui, fi</td>
</tr>
<tr>
<td>2. Two</td>
<td>u, u</td>
<td>u, r̬̄</td>
<td>r̬̄</td>
<td>u, r̬̄</td>
</tr>
<tr>
<td>3. Three</td>
<td>t̬̄i, t̬̄i, t̬̄i̊</td>
<td>a, a</td>
<td>a</td>
<td>a, a, a, a</td>
</tr>
<tr>
<td>4. Four</td>
<td>te̊k̬̄i̊, te̊k̬̄i</td>
<td>t̬̄u, t̬̄u</td>
<td>t̬̄u</td>
<td>t̬̄u, t̬̄u</td>
</tr>
<tr>
<td>5. Five</td>
<td>pa, pa</td>
<td>p̬̄i̊, p̬̄i̊</td>
<td>p̬̄i</td>
<td>p̬̄i</td>
</tr>
<tr>
<td>6. Six</td>
<td>sh̬̄i̊, sh̬̄i̊</td>
<td>k̬̄i̊, k̬̄i̊</td>
<td>k̬̄i</td>
<td>k̬̄i</td>
</tr>
<tr>
<td>7. Seven</td>
<td>h̬̄i̊</td>
<td>u, u,</td>
<td>u</td>
<td>u, u</td>
</tr>
<tr>
<td>8. Eight</td>
<td>h̬̄i̊, h̬̄i̊</td>
<td>w̬̄a, w̬̄a</td>
<td>w̬̄a</td>
<td>w̬̄a, w̬̄a</td>
</tr>
<tr>
<td>9. Nine</td>
<td>i̊, i̊</td>
<td>n̬̄i̊, n̬̄i</td>
<td>n̬̄i</td>
<td>n̬̄i</td>
</tr>
<tr>
<td>10. Ten</td>
<td>d̬̄a, d̬̄a</td>
<td>d̬̄a, d̬̄a</td>
<td>d̬̄a</td>
<td>d̬̄a</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>s̬̄i̊, s̬̄i</td>
<td>d̬̄a, d̬̄a</td>
<td>d̬̄a</td>
<td>d̬̄a</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>s̬̄a, d̬̄i̊, s̬̄a, d̬̄i, s̬̄a, d̬̄i̊, s̬̄a</td>
<td>m̬̄a, m̬̄a</td>
<td>m̬̄a</td>
<td>m̬̄a, m̬̄a</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>s̬̄u, s̬̄u, s̬̄u</td>
<td>m̬̄a, m̬̄a</td>
<td>m̬̄a</td>
<td>m̬̄a, m̬̄a</td>
</tr>
<tr>
<td>14. I</td>
<td>w̬̄a</td>
<td>w̬̄a</td>
<td>w̬̄a</td>
<td>w̬̄a</td>
</tr>
<tr>
<td>15. Of me</td>
<td>z̬̄u</td>
<td>m̬̄u</td>
<td>m̬̄u</td>
<td>m̬̄u</td>
</tr>
<tr>
<td>16. Mine</td>
<td>z̬̄a</td>
<td>m̬̄u</td>
<td>m̬̄u</td>
<td>m̬̄u</td>
</tr>
<tr>
<td>17. We</td>
<td>s̬̄u</td>
<td>m̬̄a, m̬̄a</td>
<td>m̬̄a</td>
<td>m̬̄a, m̬̄a</td>
</tr>
<tr>
<td>18. Of us</td>
<td>s̬̄u</td>
<td>m̬̄a, m̬̄a</td>
<td>m̬̄a</td>
<td>m̬̄a, m̬̄a</td>
</tr>
<tr>
<td>19. Our</td>
<td>s̬̄u</td>
<td>m̬̄a, m̬̄a</td>
<td>m̬̄a</td>
<td>m̬̄a, m̬̄a</td>
</tr>
<tr>
<td>20. Thou</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
</tr>
<tr>
<td>22. Thine</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
<td>t̬̄a</td>
</tr>
<tr>
<td>23. You</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
</tr>
<tr>
<td>24. Of you</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
</tr>
<tr>
<td>25. Your</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
<td>s̬̄a</td>
</tr>
</tbody>
</table>

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1. When two forms are given, the second is usually taken from Shaw.
### IN THE QHALOHAH LANGUAGES.

<table>
<thead>
<tr>
<th>Zehaki and Ighdahmi</th>
<th>Manjani</th>
<th>Yibgha</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wuk (Iqbal) Wuk, wolk.</td>
<td>Yu</td>
<td>Yu or yu</td>
<td>1. One.</td>
</tr>
<tr>
<td>Dev. de (Iqbal) Den. do.</td>
<td>Lu or lo</td>
<td>Loh</td>
<td>2. Two.</td>
</tr>
<tr>
<td>Ùvul (Iqbal) Ùvul.</td>
<td>Ávdo</td>
<td>Ávdo</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>Ot (Iqbal) Òt.</td>
<td>Ashkki</td>
<td>Ashcho</td>
<td>8. Eight.</td>
</tr>
<tr>
<td>Wight</td>
<td>Wist</td>
<td>Wisto</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>Panjäh</td>
<td>Panjäh</td>
<td>In-wist-o-los</td>
<td>12. Fifty.</td>
</tr>
<tr>
<td>Sad</td>
<td>Sad</td>
<td>Panj-wist or yu shor</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Az (Iqbal) Az.</td>
<td>Ze</td>
<td>Ze</td>
<td>14. I.</td>
</tr>
<tr>
<td>Mëhk</td>
<td>Mëhk</td>
<td>Mëhk</td>
<td>17. We.</td>
</tr>
<tr>
<td>Mëch</td>
<td>Zhe-mëch</td>
<td>Whi-mëch</td>
<td>18. Of us.</td>
</tr>
<tr>
<td>Tà (Iqbal) Ta.</td>
<td>To</td>
<td>To</td>
<td>20. Thou.</td>
</tr>
<tr>
<td>Tënu</td>
<td>To-kän</td>
<td>Ta</td>
<td>22. Thine.</td>
</tr>
</tbody>
</table>

1 There are only a few Ighdahmi words. These are indicated by the word 'Iqbal.'

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3 x 3
<table>
<thead>
<tr>
<th>English</th>
<th>Wahl</th>
<th>Shigeh</th>
<th>Sarskoll</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. He</td>
<td>Ya, yao, yh, haya, hayao</td>
<td>Yu, yu</td>
<td>Yu, yu</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ya</td>
<td>We, wi</td>
<td>Wi, wi</td>
</tr>
<tr>
<td>28. His</td>
<td>Yaven</td>
<td>Wind</td>
<td>Wian</td>
</tr>
<tr>
<td>29. They</td>
<td>Yäh, yah, hay, hayoh</td>
<td>Wäd, wädd</td>
<td>Wädd</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Yav</td>
<td>Wev, wief</td>
<td>Wiaf, wiëfa</td>
</tr>
<tr>
<td>31. Their</td>
<td>Yaven</td>
<td>Wevand, wiesend</td>
<td>Wifan, wicients</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Dast, dhast</td>
<td>Dost, dhüst</td>
<td>Dhost, dhüst</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pâd, pâdd</td>
<td>Pâd, pâdd</td>
<td>Fiyâd, padh</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nis</td>
<td>Nis, nös</td>
<td>Noah, nha</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Çengma, çöegäm</td>
<td>Tsöm</td>
<td>Tsäm, tsam</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Ghësh, ghësh</td>
<td>Ghëv, ghîvr</td>
<td>Ghëv, ghov</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dondax, dândûk</td>
<td>Dhondan</td>
<td>Dhundan, dhundun</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Ghësh</td>
<td>Ghëg, ghëgh</td>
<td>Ghëal</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Orsë (a single hair), ghësh (plural)</td>
<td>Dëkhis, ghûnaj</td>
<td>Sëd, kâhd</td>
</tr>
<tr>
<td>40. Head</td>
<td>Sâr</td>
<td>K’il, kal</td>
<td>Kal, kâl</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Zik</td>
<td>Zev, tèv</td>
<td>Zir, zir</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Dur, dur</td>
<td>Kich</td>
<td>Köch</td>
</tr>
<tr>
<td>43. Back</td>
<td>Dam, mañdû, dâm</td>
<td>Dam, måd, dám</td>
<td>Mâdûb, chomj, dom</td>
</tr>
<tr>
<td>44. Iron</td>
<td>John</td>
<td>Sepen, spîn</td>
<td>Spin</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Tîlî, tilî</td>
<td>Tîlî</td>
<td>Tîlî</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Nukra</td>
<td>Nukra</td>
<td>Nukra</td>
</tr>
<tr>
<td>47. Father</td>
<td>Taf, tât</td>
<td>Dâd, ped</td>
<td>Pâd, pût, tâ</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Nûn</td>
<td>Nûn, måd</td>
<td>Anû</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Wrât, vüit</td>
<td>Werd, wure, vroô</td>
<td>Wûrod, vroôd</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Kûdî</td>
<td>Yakh</td>
<td>Yakh</td>
</tr>
<tr>
<td>51. Man</td>
<td>Dâb, dâbh</td>
<td>Chârik, âdam, chorik</td>
<td>Ùdam, charîn, churîk, kholg</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Kenô, kûnd</td>
<td>Ghashik</td>
<td>Aûrat</td>
</tr>
<tr>
<td>Zabaki or Lughbah.</td>
<td>Mungul.</td>
<td>Yedigis.</td>
<td>English</td>
</tr>
<tr>
<td>---------------------</td>
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<tr>
<td>Awend</td>
<td>Wai.</td>
<td>Wol.</td>
<td>29. They.</td>
</tr>
<tr>
<td>Diik. (Ivb.) Wey.</td>
<td>Last</td>
<td>Last.</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Fud</td>
<td>Pala</td>
<td>Pala.</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Dhadak. (Ivb.) Dhad.</td>
<td>Ladi</td>
<td>Lado or lad.</td>
<td>37. Tooth.</td>
</tr>
<tr>
<td>Der. (Ivb.) Der.</td>
<td>Yiler</td>
<td>Wijud</td>
<td>42. Belly.</td>
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<tr>
<td>Shipon</td>
<td>Yapen</td>
<td>Respon</td>
<td>44. Iron.</td>
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<tr>
<td>Tilii</td>
<td>Tilla</td>
<td>Zer</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Nagra</td>
<td>Nagra</td>
<td></td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Tik, tatt. (Ivb.) Tatt, tot.</td>
<td>Tatt</td>
<td>Tat</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Malak. (Ivb.) Adam, maluk.</td>
<td>Mera</td>
<td>Mery or merca</td>
<td>51. Man.</td>
</tr>
<tr>
<td>Wujulak</td>
<td>Zhinka</td>
<td>Zhinkho or zhinkko</td>
<td>52. Woman.</td>
</tr>
<tr>
<td>English</td>
<td>Washit</td>
<td>Shekht</td>
<td>Sarkhot</td>
</tr>
<tr>
<td>----------</td>
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<td>Ghišch bañ</td>
<td>Lap bághänd</td>
<td>Bohman chàrj</td>
</tr>
<tr>
<td>Zhitai and English</td>
<td>Manjii</td>
<td>Yichii</td>
<td>English</td>
</tr>
<tr>
<td>-------------------</td>
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<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>Tätai, tätän</td>
<td>Zhe tàtaf</td>
<td>Wa tat</td>
<td>107. Of fathers.</td>
</tr>
<tr>
<td>(Jeb.) Tät.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tätän bá</td>
<td>No tàtaf</td>
<td>No tat</td>
<td>108. To fathers.</td>
</tr>
<tr>
<td>(Jeb.) Tätän bá.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tën tätänë</td>
<td>Zhe tàtaf</td>
<td>Zhe tat</td>
<td>109. From fathers.</td>
</tr>
<tr>
<td>(Jeb.) Tën tätänë</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shôkë</td>
<td>Loghda</td>
<td>Loghda</td>
<td>110. A daughter.</td>
</tr>
<tr>
<td>(Jeb.) Shôkë.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shôkë</td>
<td>Loghda</td>
<td>Zhe loghda</td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td>(Jeb.) Shôkë.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shôkë bá</td>
<td>No loghda</td>
<td>Na loghda</td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td>(Jeb.) Shôkë bá.</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Dë shôkë</td>
<td>Lu loghda</td>
<td>Loh loghda</td>
<td>113. From a daughter.</td>
</tr>
<tr>
<td>(Jeb.) Dë shôkë.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sûtäken ,</td>
<td>Loghda</td>
<td>Loghda</td>
<td>114. Two daughters.</td>
</tr>
<tr>
<td>(Jeb.) Sûtäken.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sûtäkenë</td>
<td>Zhe loghda</td>
<td>Zhe loghda wa</td>
<td>115. Daughters.</td>
</tr>
<tr>
<td>(Jeb.) Sûtäken.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sûtäken bá</td>
<td>No loghda</td>
<td>No loghda</td>
<td>116. Of daughters.</td>
</tr>
<tr>
<td>(Jeb.) Sûtäken bá</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë màlak</td>
<td>Yu ghashe mëra</td>
<td>Yu ghashe mér</td>
<td>117. A good man.</td>
</tr>
<tr>
<td>(Jeb.) Wûk fër ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë màlakë</td>
<td>Zhe yu ghashe mëra</td>
<td>Zhe yu ghashe mëpën</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>(Jeb.) Wûk fër ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë màlak bá</td>
<td>No yu ghashe mëra</td>
<td>No yu ghashe mëpën</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>(Jeb.) Wûk fër ñadam bá</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tën màlak-e-fërë</td>
<td>Zhe yu ghashe mëra</td>
<td>Zhe yu ghashe mëpën</td>
<td>122. From a good man.</td>
</tr>
<tr>
<td>(Jeb.) Tëna wûk fër ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dë fërë màlakë</td>
<td>Lu ghashe mëra</td>
<td>Loh ghashe mër</td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>(Jeb.) Dë fër ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë màlakëna</td>
<td>Ghashe mëraka</td>
<td>Ghashe ñadam</td>
<td>124. Good men.</td>
</tr>
<tr>
<td>(Jeb.) Ñëm ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë màlakëna bá</td>
<td>Zhe ghashe mëraka</td>
<td>Zhe ghashe ñadam wa</td>
<td>125. Of good men.</td>
</tr>
<tr>
<td>(Jeb.) Ñëm ñadam bá</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tën fërë màlakëna</td>
<td>Zhe ghashe mëraka</td>
<td>Zhe ghashe ñadam wa</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>(Jeb.) Tëna ñadam wa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wûk fërë wënjâkë</td>
<td>Yu ghashe shinka</td>
<td>Yu ghashe shinka ou shinkëko.</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>(Jeb.) Wûk ñëm ñadam.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Wûk zëmâne-e-shëk</td>
<td>Yu delk ñëda</td>
<td>Yu mëshkët yëda</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>(Jeb.) Wûk ñëm ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë wënjâkënë</td>
<td>Ghashe shinka</td>
<td>Ghashe shinka</td>
<td>130. Good woman.</td>
</tr>
<tr>
<td>(Jeb.) Ñëm ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Jeb.) Wûk ñëm ñadam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fërë (Jeb.) Ñëm</td>
<td>Ghashe</td>
<td>Ghashe</td>
<td>132. Good.</td>
</tr>
<tr>
<td>Fël fërë</td>
<td>Jahan ghashe</td>
<td>Jahan ghashe</td>
<td>133. Better.</td>
</tr>
<tr>
<td>English</td>
<td>Wahl</td>
<td>Shafií</td>
<td>Sardoll</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>Best</td>
<td>Ghafch ghafch bob</td>
<td>Lap lapat bákháand</td>
<td>Dzũndũ chãrj</td>
</tr>
<tr>
<td>High</td>
<td>Biland</td>
<td>Baland</td>
<td>Buland</td>
</tr>
<tr>
<td>Higher</td>
<td>Ghafch biland</td>
<td>Lap biland</td>
<td>Khall bulaand</td>
</tr>
<tr>
<td>Highest</td>
<td>Ghafch ghafch biland</td>
<td>Lap lapat biland</td>
<td>Khallat khall bulaand</td>
</tr>
<tr>
<td>A horse</td>
<td>Yash</td>
<td>Wārj</td>
<td>Wārj</td>
</tr>
<tr>
<td>A mare</td>
<td>Medāgh, madāgh</td>
<td>Wērdg</td>
<td>Vārāa</td>
</tr>
<tr>
<td>Horses</td>
<td>Yashīght</td>
<td>Wārjan</td>
<td>Vārj khall</td>
</tr>
<tr>
<td>Maros</td>
<td>Medāghīght</td>
<td>Wērdgen</td>
<td>Vārā khall</td>
</tr>
<tr>
<td>A bull</td>
<td>Drukaš</td>
<td>Khīch, sir skhīj</td>
<td>Chār šāch</td>
</tr>
<tr>
<td>A cow</td>
<td>Ghav</td>
<td>Jāv</td>
<td>Chār shān</td>
</tr>
<tr>
<td>Bulls</td>
<td>Drukašīght</td>
<td>Khabjan</td>
<td>Shāh khall</td>
</tr>
<tr>
<td>Cows</td>
<td>Ghavīght</td>
<td>Jāven</td>
<td>Shāh khall</td>
</tr>
<tr>
<td>A dog</td>
<td>Ghesh (or ghēb) shach</td>
<td>Kod</td>
<td>Kād</td>
</tr>
<tr>
<td>A bitch</td>
<td>Moch shach</td>
<td>Kod</td>
<td>Kād</td>
</tr>
<tr>
<td>Dogs</td>
<td>Ghesh shachīght</td>
<td>Kādun</td>
<td>Kād khall</td>
</tr>
<tr>
<td>Bitches</td>
<td>Moch shachīght</td>
<td>Kōden</td>
<td>Kād khall</td>
</tr>
<tr>
<td>A ho goat</td>
<td>Buch</td>
<td>Buchīk</td>
<td>Rāίz</td>
</tr>
<tr>
<td>A female goat</td>
<td>Tūgh, tugh</td>
<td>Wāz</td>
<td>Wāz</td>
</tr>
<tr>
<td>Goats</td>
<td>Tūghīght</td>
<td>Wāzun, wāz-gala</td>
<td>Wāz khall</td>
</tr>
<tr>
<td>A male door</td>
<td>Ghesh ahī</td>
<td>Nakhchīr būch</td>
<td>Nār bōghīli</td>
</tr>
<tr>
<td>A female door</td>
<td>Istēl ahī</td>
<td>Nakhchīr wāz</td>
<td>Sīr bōghīli</td>
</tr>
<tr>
<td>Door</td>
<td>Āhūlīght</td>
<td>Nakhchīr-gala</td>
<td>Bōghīli khall</td>
</tr>
<tr>
<td>I am</td>
<td>Wuz-um tei</td>
<td>Wuz-um yast</td>
<td>Wuz-um yast (or yost, and so yostin).</td>
</tr>
<tr>
<td>Thou art</td>
<td>Tu tei</td>
<td>Tu-t yast</td>
<td>Tūnat yast</td>
</tr>
<tr>
<td>He is</td>
<td>Yā tei</td>
<td>Yu yast</td>
<td>Yū yast</td>
</tr>
<tr>
<td>We are</td>
<td>Sak-en tei</td>
<td>Māch-um yast</td>
<td>Māgh-an (or māghef-an) yast</td>
</tr>
<tr>
<td>You are</td>
<td>Sahīght tei</td>
<td>Tamāt-e yast</td>
<td>Tamāgh-of yast</td>
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542—Ghalchah.
<table>
<thead>
<tr>
<th>Zikakai and Ighikalai</th>
<th>Manjakai</th>
<th>Yiddah</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>Taff-Barter</td>
<td>Jahah-jahah ghagha</td>
<td>Jahan jahan ghagha</td>
<td>134. Best.</td>
</tr>
<tr>
<td>Werand</td>
<td>Baland</td>
<td>Blend</td>
<td>135. High.</td>
</tr>
<tr>
<td>Wok bittout</td>
<td>Yu Mayaga</td>
<td>Yu mayegeho</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Veraben</td>
<td>Ysep-e</td>
<td>Yaspef</td>
<td>140. Horses.</td>
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<tr>
<td>Beittoke</td>
<td>Mayeg-e</td>
<td>Mayeghef</td>
<td>141. Mares.</td>
</tr>
<tr>
<td>Wok-Keekhuk</td>
<td>Yu kta</td>
<td>Yu keregh</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Wok ghia</td>
<td>Yu ghava</td>
<td>Yu ghavo</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Keekhukëne</td>
<td>Kuang-e</td>
<td>Keurohef</td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>Wok keké</td>
<td>Yu ghaf</td>
<td>Yu ghaf</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Wok ghéche kod</td>
<td>Yu Mächinge</td>
<td>Yu maigia</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Sheekh keké</td>
<td>Mäch-e</td>
<td>Mächef</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Wok mer wuz</td>
<td>Yu waza</td>
<td>Yu fraghazama</td>
<td>150. A be goat.</td>
</tr>
<tr>
<td>Wok ghéche wuz</td>
<td>Yu waza</td>
<td>Yu waza</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Wuzai</td>
<td>Wuzai-ke</td>
<td>Ohliwai</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>Wok ghuwák</td>
<td>Yu mar ramo (musk-deer)</td>
<td>153. A male deer.</td>
<td></td>
</tr>
<tr>
<td>Wok ghéche ghuwák</td>
<td>Yu agha ramo</td>
<td>154. A female deer.</td>
<td></td>
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<tr>
<td>Zhawakëne</td>
<td>Ramo-e</td>
<td>155. Deer.</td>
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<tr>
<td>Az-im ist</td>
<td>Ze hastam</td>
<td>Ze sustot</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Tomin ist</td>
<td>To hastai</td>
<td>To sustot</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Aumës ist</td>
<td>Wo hast</td>
<td>Wo sustot</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Mokh-e ist</td>
<td>Makh hastam</td>
<td>Makh sustot</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tomin-chës ist</td>
<td>Maf hastaf</td>
<td>Maf sustot</td>
<td>160. You are.</td>
</tr>
<tr>
<td>English</td>
<td>Welsh</td>
<td>Sichel</td>
<td>Fariboli</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>They are</td>
<td>Yâshët tei</td>
<td>Wâd-ën yast</td>
<td>WâdB-sf yast</td>
</tr>
<tr>
<td>I was</td>
<td>Wux-am tu</td>
<td>Wux-am yôd</td>
<td>Wux-am yôd (or yûd, and so passion)</td>
</tr>
<tr>
<td>Thou wast</td>
<td>Tû-t tû</td>
<td>Tû-t yod</td>
<td>Tû-at yod</td>
</tr>
<tr>
<td>He was</td>
<td>Yâ tû</td>
<td>Yû yôd</td>
<td>Yû yôd</td>
</tr>
<tr>
<td>We were</td>
<td>Sak-en tu</td>
<td>Mâsh-am yôd</td>
<td>Mâsh-am yôd</td>
</tr>
<tr>
<td>You were</td>
<td>Sâshët tu</td>
<td>Tâsh-ët yôd</td>
<td>Tâsh-ët yôd</td>
</tr>
<tr>
<td>They were</td>
<td>Yâshët tu</td>
<td>Wâd-ën yôd</td>
<td>WâdB-sf yôd</td>
</tr>
<tr>
<td>Be</td>
<td>Wûth</td>
<td>Vêh</td>
<td>Vô, vau</td>
</tr>
<tr>
<td>To be</td>
<td>Wâshëm</td>
<td>Vêdô</td>
<td>Vêdô</td>
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<tr>
<td>Being</td>
<td>Sak wâsgen</td>
<td>Vêdôwân</td>
<td>Vêdôr</td>
</tr>
<tr>
<td>Having been</td>
<td>Vôth</td>
<td>Vôdôj, voudj</td>
<td>Voudj</td>
</tr>
<tr>
<td>I may be</td>
<td>Wux wâsgen-a</td>
<td>Wux vëiam, vâyam</td>
<td>Wux vao-am-a</td>
</tr>
<tr>
<td>I shall be</td>
<td>Wux wâsgen</td>
<td>Wux vëiam, vâyam</td>
<td>Wux vao-am</td>
</tr>
<tr>
<td>I should be</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Beat</td>
<td>Dî</td>
<td>Dêb, dhâd</td>
<td>Dhâ</td>
</tr>
<tr>
<td>To beat</td>
<td>Dîng</td>
<td>Dêbô or dêbôe</td>
<td>Dêbôe</td>
</tr>
<tr>
<td>Beating</td>
<td>Sak dîng</td>
<td>Dêbôwân</td>
<td>Dêbôr</td>
</tr>
<tr>
<td>Having beaten</td>
<td>Ditik</td>
<td>Dêbôj, dhêbôj</td>
<td>Dêbôj, dhêbôj</td>
</tr>
<tr>
<td>I beat</td>
<td>Wux dîam, dînam, dîm</td>
<td>Wux dêbôwândam, or wux dêbôam, and so throughout, as in the future.</td>
<td>Wux dîbôam</td>
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<tr>
<td>Thou bestest</td>
<td>Tu dî, dî</td>
<td>Tu dêbôwândô</td>
<td>Taun dî</td>
</tr>
<tr>
<td>He beats</td>
<td>Yû deht, dîght</td>
<td>Yû dêbôwânê</td>
<td>Yû dîht, dîht</td>
</tr>
<tr>
<td>We beat</td>
<td>Sak dîn, dînem, sâ-dînem</td>
<td>Mâsh-am dêbôwândô</td>
<td>Mâsh dîbôyan</td>
</tr>
<tr>
<td>You beat</td>
<td>Sâshët dîit, dît, sâ-it</td>
<td>Tâsh-ët dêbôwândô</td>
<td>Tâsh dîkëit, dîkëid</td>
</tr>
<tr>
<td>They beat</td>
<td>Yâshët dîn, dînem</td>
<td>Wâd-ën dêbôwândô</td>
<td>Wâd dîkëin</td>
</tr>
<tr>
<td>I beat (Past Tense)</td>
<td>Wux-um dehîtei, dîhteï</td>
<td>Wux-um dîd, dîd</td>
<td>Wux-um dîd (or dîd, and so passion)</td>
</tr>
<tr>
<td>Thou bestest (Past Tense)</td>
<td>Te-ët dehîtei, dîhteï</td>
<td>Te-t dîd, dîd</td>
<td>Taun-at dîd</td>
</tr>
<tr>
<td>He beat (Past Tense)</td>
<td>Yau dehîtei, dîhteï</td>
<td>Yau dîd, dîd</td>
<td>Yau dîd</td>
</tr>
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</table>

844—Ghalchah.
<table>
<thead>
<tr>
<th>Zë皮肤and Ëghëgëml.</th>
<th>Mëmëjëm</th>
<th>Yëdëhë</th>
<th>Ëngëlëh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awëndë-ë ëst</td>
<td>Wai beëst</td>
<td>Woi adeët</td>
<td>161. They are.</td>
</tr>
<tr>
<td>As-im wod (Jëh.) Vud-um.</td>
<td>Ze viëm</td>
<td>Zo viëm</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tëmës wod (Jëh.) Vud-at.</td>
<td>To viëst</td>
<td>To viëst</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Aomës wod (Jëh.) Vud.</td>
<td>Wo vië</td>
<td>Wo vië</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Mëkë-më wod</td>
<td>Mëkë viëm</td>
<td>Mëkë viëm</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tëmëghë wod</td>
<td>Mëf viëf</td>
<td>Mëf viëf</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Awëndë-më wod (Jëh.) Vud-an.</td>
<td>Wai viëst</td>
<td>Woi viëst</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Shët (Jëh.) Shët.</td>
<td>Bëi</td>
<td>Oi</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Shësë</td>
<td>Shësë</td>
<td>Shësë</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Az shëm-a</td>
<td>Zo fërmëkë åim</td>
<td>Zo chiwo åim</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Az shëm bi</td>
<td>Zo këmmëkë åim</td>
<td>Zo öim</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Az zëllë shëm bi</td>
<td>Zo gëve kë åim</td>
<td>Mën shësë bàsh</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Deh</td>
<td>Deh</td>
<td>Deh</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Dehëk</td>
<td>Zësë</td>
<td>Zësë</td>
<td>175. Best.</td>
</tr>
<tr>
<td>Dehë</td>
<td>Zësë</td>
<td>Zësë</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>As-im deh, az dehem</td>
<td>Zo dëkum</td>
<td>Zo dehem</td>
<td>178. Having beaten.</td>
</tr>
<tr>
<td>Tëmës deh, të dehë</td>
<td>To dehë</td>
<td>To dehë</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Aomës dehë</td>
<td>Wo dehë</td>
<td>Wo dehë</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>Mëkë dehem</td>
<td>Mëkë dehem</td>
<td>Mëkë dehem</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Tëmëghë dehëv</td>
<td>Mëf dehëf</td>
<td>Mëf dehëf</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Awëndë dehem</td>
<td>Woi dehëst</td>
<td>Woi dehëst</td>
<td>183. Thou beatest.</td>
</tr>
<tr>
<td>As-im deh (Jëh.) Dëd-im.</td>
<td>Zo or mën shëm</td>
<td>Mën shëm</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Të-dët-i (Jëh.) Dëd-at.</td>
<td>To shëst</td>
<td>To shëst</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Ao dët (Jëh.) Dëd.</td>
<td>Wo shësë</td>
<td>Wën shësë</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>English</th>
<th>Wazhi</th>
<th>Shichak</th>
<th>Sarbull</th>
</tr>
</thead>
<tbody>
<tr>
<td>186. We beat (Past Tense)</td>
<td>Sak-en dehbe, dikhtsi</td>
<td>Mub-am dad, dhad</td>
<td>Mub-am (or mashaf-an) dhad</td>
</tr>
<tr>
<td>187. You beat (Past Tense)</td>
<td>Sairk-ta dehbe, dikhtsi</td>
<td>Tam-bet dad, dhad</td>
<td>Tam-bet dhad</td>
</tr>
<tr>
<td>188. They beat (Past Tense)</td>
<td>Yaiht dehbe, dikhtsi</td>
<td>Wad-tn dad, dhad</td>
<td>Wad-at dhad</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Wus dimam, sha-dimam</td>
<td>Wus-am debhawan</td>
<td>Wus dhhdhir-an yah</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Wus she ding-an tu</td>
<td>Wus-am debhawan ved</td>
<td>Wus dhhdhir-an vad</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Wus-am diyiw</td>
<td>Wusum dadjat, dhddjat</td>
<td>Wus-am dhddjat</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Wus fee-dima</td>
<td>Wus deham</td>
<td>Wus dhbyama</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Wus dim</td>
<td>Wus deham</td>
<td>Wus dhbyama</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tu dhi</td>
<td>Tu dhi</td>
<td>Tu dhad</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Yai deh, dikht</td>
<td>Yu dhi</td>
<td>Yu dhad, dhad</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Sak den, dinen</td>
<td>Mub deham</td>
<td>Mub dhbyan</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Sairht dit</td>
<td>Tam-b deisht</td>
<td>Tam-b dhbyit, dhbyid</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Yaiht dinen</td>
<td>Wad deien</td>
<td>Wad dhbyin</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Wus-am diiik tei</td>
<td>Mos-en dadj</td>
<td>A-mu diiudiyenj yast</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Wus diiik-am tu</td>
<td>Mos-en dadj ved</td>
<td>A-mu diiudiyenj ved</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Wus diiik wadgum</td>
<td>Mu ta bhadz, beheen</td>
<td>Wus ghotit kheram</td>
</tr>
<tr>
<td>205. I go</td>
<td>Wus recham, rasham</td>
<td>Wus-am rawinda</td>
<td>Wus toegam</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tu rech, rech, rash, rash, sha-rech</td>
<td>Tu-t rawinda</td>
<td>Tu-t toeg</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Yai rech, rash, sha-rech</td>
<td>Yu rawinda</td>
<td>Yu tidal</td>
</tr>
<tr>
<td>208. We go</td>
<td>Sak recham, rasham</td>
<td>Mub-am rawinda</td>
<td>Mub toegam</td>
</tr>
<tr>
<td>209. You go</td>
<td>Sairht rechit, rashit</td>
<td>Tam-at rawinda</td>
<td>Tamah toegit</td>
</tr>
<tr>
<td>210. They go</td>
<td>Yaiht recham, rasham</td>
<td>Wad-tn rawinda</td>
<td>Wad toegin</td>
</tr>
<tr>
<td>211. I went</td>
<td>Wus-am regdei, regdei</td>
<td>Wus-am ant</td>
<td>Wus-am tiidi</td>
</tr>
<tr>
<td>212. Thou warest</td>
<td>Tu-at regdei, regdei</td>
<td>Tu-t ant</td>
<td>Tu-at tiidi</td>
</tr>
<tr>
<td>213. He went</td>
<td>Yai regdei, regdei</td>
<td>Yu ant</td>
<td>Yu tiidi</td>
</tr>
<tr>
<td>214. We went</td>
<td>Sak-en regdei, regdei</td>
<td>Mub-am ant</td>
<td>Mub-am tiidi</td>
</tr>
<tr>
<td>Zêkâh-e dêd-en</td>
<td>Makh ghasem</td>
<td>Makh ghasem</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------</td>
<td>-------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Têmîkh dêd-av</td>
<td>Maf ghalf</td>
<td>Maf ghalf</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Awênd-e dêd-en (fê. Dêd-an.)</td>
<td>Wai ghiat</td>
<td>Wof ghiat</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Az dehem, as-im deh</td>
<td>Ze dubum</td>
<td>Zo deham</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Az dêd-am bi</td>
<td>Ze via dalam</td>
<td>Zo dehan ste vie</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Az dêd-â wod-am</td>
<td>Ze ghiem via</td>
<td>Men chigheim vio</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Az dehem bi</td>
<td>Ze ferne ki dubum</td>
<td>Zo chi dehama</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Az dehem bi</td>
<td>Ze khâmaka dehun</td>
<td>Zo deham</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>To deha bi</td>
<td>To khâmaka dehi</td>
<td>To deha</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Ao deha bi</td>
<td>We khâmaka debi</td>
<td>Wo deba</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Môm-e dêh bi</td>
<td>Makh khâmaka dehun</td>
<td>Makh deham</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Têmîkh dêhav bi</td>
<td>Maf khâmaka dehab</td>
<td>Maf dehab</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Awênd dêh bi</td>
<td>Wai khâmaka dehat</td>
<td>Wôi dehat</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Az zâtêl dehem bi</td>
<td>Ze ghahe ki dubum</td>
<td>Men gha bah</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mak-e dêd-fîst-am</td>
<td>Ze gha shiam</td>
<td>Ze gha ba Sheikh</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mak-e dêd-wod-am</td>
<td>Ze gha shia vian</td>
<td>Zo gha ba Sheikh</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Uz dêd-âm bi</td>
<td>Zhem bad shia âm</td>
<td>Zo gha ba Sheikh vio</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>As-im deh, az shom</td>
<td>Ze aijam</td>
<td>Zo oimm</td>
<td>205. I go.</td>
</tr>
<tr>
<td>To aij</td>
<td>To aij</td>
<td>To oî</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Ao ai</td>
<td>Wo yi</td>
<td>Wo yi</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Môm-e aïm</td>
<td>Makh ayam</td>
<td>Makh oim</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Têmîkh shuv</td>
<td>Maf ayaf</td>
<td>Maf cef</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Awênd-e shêm</td>
<td>Wai aynt</td>
<td>Woi oot</td>
<td>210. They go.</td>
</tr>
<tr>
<td>As-im shud (fê. Shêl-um.)</td>
<td>Ze shiam</td>
<td>Zo sheum</td>
<td>211. I went.</td>
</tr>
<tr>
<td>To shud (fê. Shêb-â.)</td>
<td>To shiai</td>
<td>To shnit</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Ao shud</td>
<td>We shei</td>
<td>We shei</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Môm-e shud-eun</td>
<td>Makh shiam</td>
<td>Makh sheum</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Wazhi</td>
<td>Sikkhat</td>
<td>Sarhali</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>----------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Şëngëv regghë, ragdei</td>
<td>Tamokar soyt</td>
<td>Tamøy-ef túid</td>
</tr>
<tr>
<td>216. They went</td>
<td>Yëngëv regghë, ragdei</td>
<td>Wad-ën soyt</td>
<td>Wad-äf túid</td>
</tr>
<tr>
<td>217. Go</td>
<td>Rëch, rëch</td>
<td>Së, sëh</td>
<td>Tënsë</td>
</tr>
<tr>
<td>218. Going</td>
<td>Sëk rëcheen, sak rëchën</td>
<td>Rawën, sëtøwënd</td>
<td>Tëdër</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Rebëk, rëbbëk</td>
<td>Sudëj, sudëj</td>
<td>Tëndjëng</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Të mëm chëfë?</td>
<td>Të nüm chëfë?</td>
<td>Të nüm tësë?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Yëm yëngëy sum sëlë?</td>
<td>Yid vërg tënd sëlë?</td>
<td>Yad vërg chënd sël yást?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Të-ëmm Këshêrë-yëm sëlm dëvë</td>
<td>Az undë të Këshêrë tëndëk dëvë</td>
<td>Az ënd Këshêrë yund dëvë yást?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Të tät këshë-yëm petë?</td>
<td>To dëd chëndës tëndëk pëzëm?</td>
<td>Të sëtë chëd yënd pëzëm yást?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Wës-ëm hëwëdëg gëbëfëd dëgëch tëchëk.</td>
<td>Wës-ëm nor lap dërzë pëzëm tëdë.</td>
<td>Wës-ëm mët uch pëzëm tëndë.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Rekënë seh, pedëben pa këshë telë.</td>
<td>We sukëtën wërg bidëhën tär chëd.</td>
<td>Spaid vërg bidëhën pa chëd yást.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Pedëben sëk-ëm dam këtë</td>
<td>Bidëhën we dëm te dëd (or zëd).</td>
<td>Bidëhën wës chë-dom zëbë.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Wës-ëm yëngë yëm petë bo toi guëdhen dëgëch ëm.</td>
<td>Wës-ëm we pësàlap këmëtë dëdë.</td>
<td>Wës-ëm yëm pësà lap këmëtë dëdë.</td>
</tr>
<tr>
<td>229. He is graving cattle on the top of the hill.</td>
<td>Hëya shërchëphët shë-pëtët sëk wëm sarë.</td>
<td>Yë mëtët-pëdën pës pëkëtë kël ëchëtëwëndë yëstë.</td>
<td>Yë mëtët pës ëm kël ëchëtëwëndë yëstë.</td>
</tr>
<tr>
<td>230. He is otting on a horse under that tree.</td>
<td>Hëya hëndë dërgëhtën bëkë sëk yëngë yëm telë.</td>
<td>Wës-dërgëhtën bëwëdën wës wërg dëm te yëstë.</td>
<td>Yë mëtët bëwëdën wës yëm ëchëtëwëndë yëstë.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Yë sehë-ëm shëgëh sëk bëndë.</td>
<td>Yë wërëd as yëm yëkhe bëndë yëstë.</td>
<td>Wës wërëd wës yëm yëkhe bëndë bëndëwëndë yëstë.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Yë wërgë bë rëpyëtë chëfë.</td>
<td>Wës pël dë-sëtëm rëpyë.</td>
<td>Wës bidëhën at ëm rëpyë.</td>
</tr>
<tr>
<td>234. Give him these rupees to him.</td>
<td>Yë rëpëyë të-mënë dërëzë.</td>
<td>Mo rëpëyë as we pëzëtë.</td>
<td>A-wë rëpëyë as wës sës.</td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes.</td>
<td>Yë laf dëhetë, pa sevëmëndë wëndë.</td>
<td>We këbë dëhë wa këhësë vëndë wëndë.</td>
<td>A-wë këbë dëhë dëhë təvël wëndë wëndë vëndë.</td>
</tr>
<tr>
<td>238. Walk before me</td>
<td>Të gët pëtënt chëtë.</td>
<td>Mo tar-pësëd dëhë.</td>
<td>Mn tar pësëtë tëndsë.</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>Pes tiëgës këtë khëg yëstë?</td>
<td>To tar-sëtë yëm ëm pës ëm yëstë?</td>
<td>Të pa mëtëtë chi bëchë yëstë?</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Yë-ët ëtëtë khëtëtë ëtëtë?</td>
<td>Wi-ët ëtëtë chëtëtë ëtëtë?</td>
<td>A-wët ëtëtë chi mëtëtë?</td>
</tr>
</tbody>
</table>

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<table>
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<tr>
<th>Zihakai and Tshagakjai</th>
<th>Marjila</th>
<th>Yuigaiti</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tswëkkh shud-av</td>
<td>Mëf shiit</td>
<td>Mëf shof</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Awëne di shud-en</td>
<td>Wai shiat</td>
<td>Woi shet</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Shù (Tsh.) Shù.</td>
<td>Åi</td>
<td>Gë</td>
<td>217. Go.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Shëvaë</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Ti nêm-a la?</td>
<td>To shës nom?</td>
<td>Ta chis nam?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Am verëk tšaemnd sëla</td>
<td>Mëf yëp chëd sëla ?</td>
<td>Mëf yëp chëd sël tset?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Te tød bëkkh tšaemnd sëla</td>
<td>Zëo mëf ne bëkkh-an chëd sëla</td>
<td>Zëo mëf ne bëkkh-an chëd sël tset?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Ti tøt khëk tšaemnd sëla</td>
<td>Do to tøt kei chëd përe?</td>
<td>Do to tøt kei chëd përe?</td>
<td>223. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Nëm-sëm fël reh-im shuddak-</td>
<td>Ze der jëk-hi-sëm</td>
<td>Ze der jëk-hi-sëm</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Men tut va sël ta sël tset</td>
<td>Men bëi tør ze khëk yëkta chëd gëli</td>
<td>Men bëi tør ze khëk yëkta chëd gëli</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Sitkëhu-a verëk, yëd zëm-a</td>
<td>Zëo yëp-sëm sël tset</td>
<td>Sët yës-sëm sël tset</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Zëm-a ka verëk día dëm</td>
<td>Wës-tët de pëlka-tëh lëken</td>
<td>Wës-tët de pëlka-tëh lëken</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Azim yët ka fël tsaësëm dev-dëm-a.</td>
<td>Ze wës-sëm për ze tøt-ëm yës-sëm gëli</td>
<td>Ze wës-sëm për ze tøt-ëm yës-sëm gëli</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Ao chëppàt-hi-kë sah bi-tëšëm</td>
<td>Wës-chët-pëlka de sar de sël tøt-ëm yës-sëm</td>
<td>Wës-chët-pëlka de sar de sël tøt-ëm yës-sëm</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Ao, këv verëkka sëm, pa ñët-tëlu-vëg, nis-sëm-tëlu</td>
<td>Wës de tøt dëm wës-sëm yës-sëm</td>
<td>Wës de tøt dëm wës-sëm yës-sëm</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Men tät pe khëk-sëm-nëmñëm</td>
<td>Men tät de dëk-sëm-de sëmñëm</td>
<td>Men tät de dëk-sëm-de sëmñëm</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Am rëp-sëm yët la dëm</td>
<td>Wës rëp-sëm ne wës-sëm dëm</td>
<td>Wës rëp-sëm ne wës-sëm dëm</td>
<td>234. Give this ruppes to him.</td>
</tr>
<tr>
<td>Ao rëp-sëm tät mëk</td>
<td>Wës rëp-sëm tät mëk</td>
<td>Wës rëp-sëm tät mëk</td>
<td>235. Take those ruppes from him.</td>
</tr>
<tr>
<td>Tëm-pët yëp-sëm</td>
<td>Tëm-pët yëp-sëm</td>
<td>Tëm-pët yëp-sëm</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Tëm-sëm-wët shëv</td>
<td>Tëm-sëm-wët shëv</td>
<td>Tëm-sëm-wët shëv</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Kët sëm-a ka tät chët-pëlka tät?</td>
<td>Zëo to dëb-sëm mët sëm-sëm</td>
<td>Ko yëta dëb-sëm mët sëm-sëm</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Wët tät kët-sëm-nëm sëm-sëm</td>
<td>Wës sët kët-sëm-nëm sëm-sëm</td>
<td>Wës sët kët-sëm-nëm sëm-sëm</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>