LINGUISTIC SURVEY OF INDIA

VOL. X

ERANIAN FAMILY

Agents for the Sale of Books Published by the

Superintendent of Government Printing, India, Calcutta.

IN EUROPE.

Constable & Co., 10, Orange Street, Leicester Square, London, W.C.

Kegan Paul, Trench, Trübner & Co., 68-74, Carter Lane, E.C., and 25, Museum Street, London, W.C.

Bernard Quaritch, 11, Grafton Street, New Bond Street, London, W.

P. S. King & Sons, 2 & 4, Great Smith Street, Westminster, London, S.W.
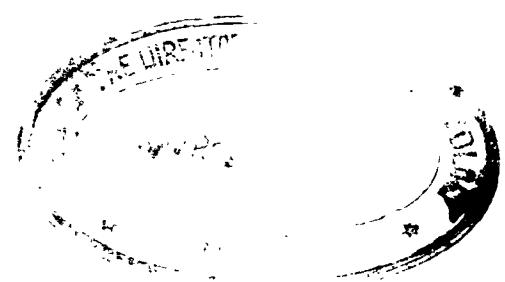
H. S. King & Co., 65, Cornhill, E.C., and 9, Pall Mall, London, W.

Grindlay & Co., 54, Parliament Street, London, S.W.

Luzac & Co., 46, Great Russell Street, London, W.C.

W. Thacker & Co., 2, Creed Lane, London, E.C.

T. Fisher Unwin, Ltd., 1, Adelphi Terrace, London, W.C.

William Wesley & Son, 28, Essex Street, Strand, London.

B. H. Blackwell, 50 & 51, Broad Street, Oxford.

Deighton, Bell & Co., Ltd., Cambridge.

Oliver and Boyd, Tweeddale Court, Edinburgh.

E. Ponsonby, Ltd., 116, Grafton Street, Dublin.

Ernest Leroux, 28, Rue Bonaparte, Paris.

Martinus Nijhoff, The Hague, Holland.

IN INDIA AND CEYLON.

Thacker, Spink & Co., Calcutta and Simla.

Newman & Co., Calcutta.

R. Cambray & Co., Calcutta.

S. K. Lahiri & Co., Calcutta.

B. Banerjee & Co., Calcutta.

The Indian School Supply Depôt, 309, Bow Bazar Street, Calcutta, and 226, Nawabpur, Dacca.

Butterworth & Co. (India), Ltd., Calcutta.

Rai M. C. Sarcar Bahadur and Sons, 90/2A, Harrison Road, Calcutta.

The Weldon Library, 57, Park Street, West, Calcutta.

Standard Literature Company, Ltd., Calcutta.

Lal Chand & Sons, Calcutta.

The Association Press, Calcutta.

Higginbotham & Co., Madras.

V. Kalyanarama Iyer & Co., Madras.

G. A. Natesan & Co., Madras.

S. Murthy & Co., Madras.

Thompson & Co., Madras.

Temple & Co., Madras.

P. R. Rama Iyer & Co., Madras.

Vas & Co., Madras.

E. M. Gopalakrishna Kone, Madura.

Thacker & Co., Ltd., Bombay.

D. B. Taraporevala, Sons & Co., Bombay.

Mrs. Radhabai Atmaram Sagoon, Bombay.

Sunder Pandurang, Bombay.

Gopal Narayan & Co., Bombay.

Ram Chandra Govind & Son, Kalbadevi, Bombay.

The Standard Bookstall, Karachi.

Proprietor, New Kitabkhana, Poona.

Mangaldas, Harkisandas, Surat.

Karsandas, Narandas & Sons, Surat.

A. H. Wheeler & Co., Allahabad, Calcutta and Bombay.

N. B. Mathur, Superintendent, Nazir Kanun Hind Press, Allahabad.

Munshi Seeta Ram, Managing Proprietor, India Army Book Depot, Juhi, Cawnpore.

Rai Sahib M. Gulab Singh & Sons, Mufid-i-Am Press, Lahore and Allahabad.

Rama Krishna & Sons, Lahore.

Superintendent, American Baptist Mission Press, Rangoon.

Manager, the "Hitavada," Nagpur.

S. C. Talukdar, Proprietor, Students & Co., Cooch Behar.

A. M. & J. Ferguson, Ceylon.

Manager, Educational Book Depôts, Nagpur and Jubbulpore.*

Manager of the Imperial Book Depôt, 63, Chandney Chauk Street, Delhi.*

Manager, "The Agra Medical Hall and Co-operative Association, Ltd." (Successors to A. John & Co., Agra).*

Superintendent, Basel Mission Book and Tract Depository, Mangalore.*

P. Varadachary & Co., Madras.*

H. Liddell, Printer, etc., 7, South Road, Allahabad.*

Ram Dayal Agarwala, 184, Katra, Allahabad.*

D. C. Anand & Sons, Peshawar.*

Manager, Newal Kishore Press, Lucknow.*

Maung Lu Gal, Proprietor, Law Book Depot, Mandalay.

* Agents for the sale of Legislative Department publications only.

LINGUISTIC SURVEY OF INDIA

VOL. X

SPECIMENS OF LANGUAGES

OF THE

ERANIAN FAMILY

COMPILED AND EDITED BY

Sir GEORGE ABRAHAM GRIERSON, K.C.I.E., Ph.D., D.Litt., I.C.S. (Retd.),

FELLOW OF THE BRITISH ACADEMY; CORRESPONDANT ÉTRANGER DE L'INSTITUT DE FRANCE (ACADÉMIE DES INSCRIPTIONS ET BELLES LETTRES); HONORARY FELLOW OF THE ASIATIC SOCIETY OF BENGAL AND OF THE ROYAL DANISH ACADEMY OF SCIENCES; HONORARY MEMBER OF THE NĀGARĪ PRACHĀRINĪ SABHĀ, THE AMERICAN ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-OUGRIENNE, THE ASSOCIATION PHONÉTIQUE INTERNATIONALE, AND THE MODERN LANGUAGE ASSOCIATION; FOREIGN ASSOCIATE MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN; VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY
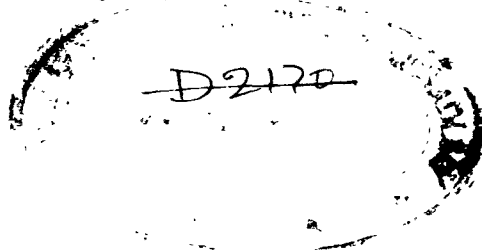
Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol.   I. Introductory.

,,   II. Mōn-Khmēr and Tai families.

,,   III. Part   I. Tibeto-Burman languages of Tibet and North Assam.

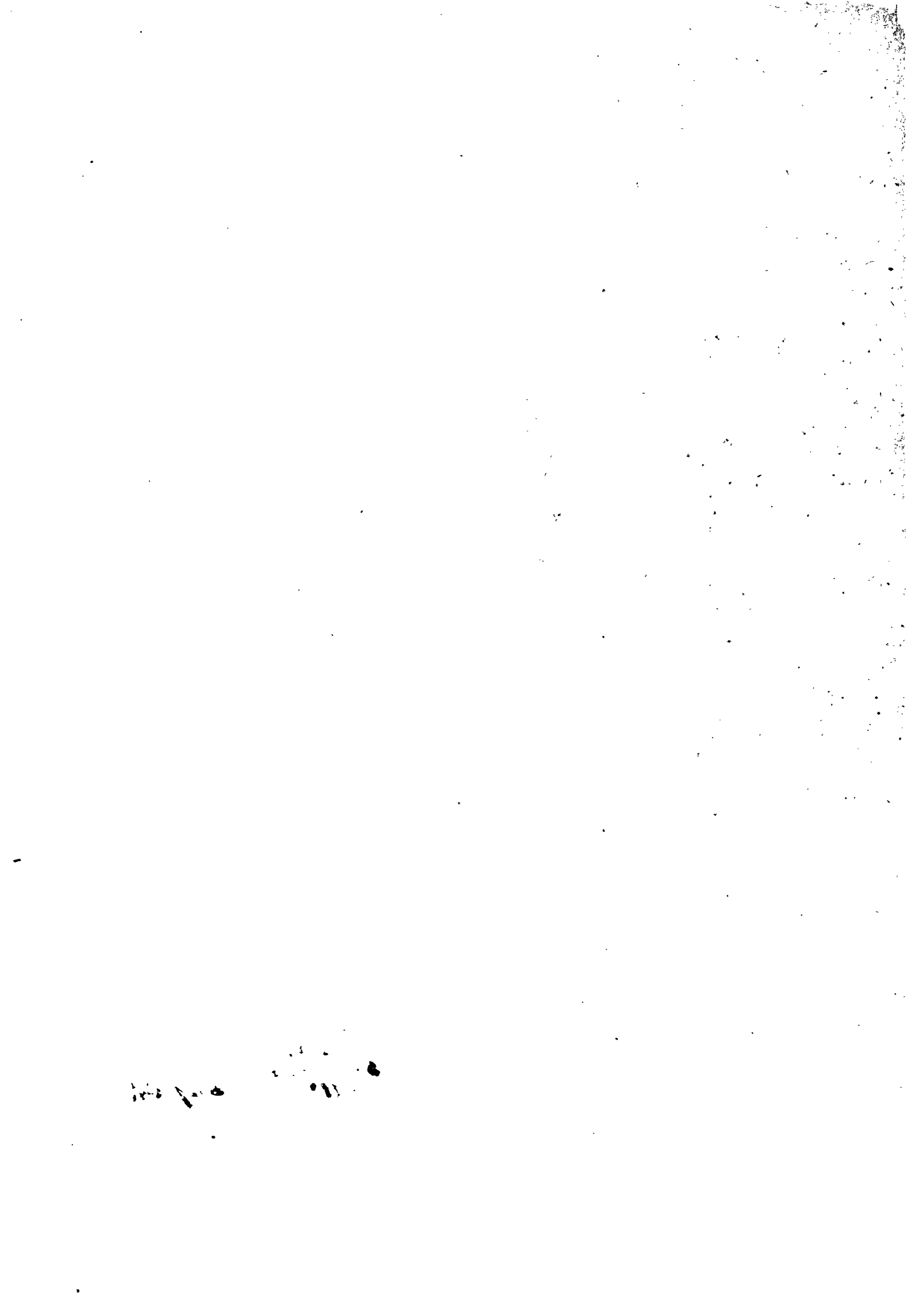,,   ,,   II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.

,,   ,, III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.

,,   IV. Muṇḍā and Dravidian languages.

,,   V. Indo-Aryan languages, Eastern group.

            Part   I. Bengali and Assamese.

            ,,   II. Bihārī and Oṛiyā.

,,   VI. Indo-Aryan languages, Mediate group (Eastern Hindī).

,,   VII. Indo-Aryan languages, Southern group (Marāṭhī).

,,   VIII. Indo-Aryan languages, North-Western group.

            Part   I. Sindhī and Lahndā.

            ,,   II. Dardic, or Piśācha, languages (including Kāshmirī).

,,   IX. Indo-Aryan languages, Central group.

            Part   I. Western Hindī and Pañjābī.

            ,,   II. Rājasthānī and Gujarātī.

            ,, III. Bhīl languages, Khāndēśī, etc.

            ,, IV. Pahāṛī languages.

,,   X. Eranian family.

,,   XI. "Gipsy" languages and supplement.

CONTENTS.

———◆———

MAPS.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ri, ए e, ए ĕ, ऐ ai, ओ o, ओ ŏ, औ au.

क ka	ख kha	ग ga	घ gha	ङ ṅa		च cha	छ chha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa		त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma		य ya	र ra	ल la	व va or wa	
श śa	ष sha	स sa	ह ha			ड़ ṛa	ढ़ ṛha	ळ ḷa	ऴ ḷha	

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

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

ا	a, etc.	ج	j	د	d	ر	r	س	s	ع	‘
ب	b	چ	ch	ڈ	ḍ	ڑ	ṛ	ش	sh	غ	gh
پ	p	ح	ḥ	ذ	z	ز	z	ص	s	ف	f
ت	t	خ	kh			ژ	zh	ض	ẓ	ق	q
ٹ	ṭ							ط	ṭ	ک	k
ث	s							ظ	ẓ	گ	g
										ل	l
										م	m
										ن	n
										ں	when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.
										و	w or v
										ه	h
										ی	y, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ạ*;—thus دعویٰ *da‘wạ*.

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

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhᵘtā*, pronounced *dēkhtā*; (Kāshmīrī) तॢह *tᵃrh*; कर् *karᵘ*, pronounced *kor*; (Bihārī) देखथि *dēkhathⁱ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāṭhī (च), Pashtō (ﭺ), Kāshmīrī (ﭼ, च), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

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

(*c*) Kāshmīrī ‌‌(ञ) is represented by *ñ*.

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

(*e*) The following are letters peculiar to Pashtō :—

ﭦ *ṭ* ; ﭺ *ts* or *dz*, according to pronunciation ; ﮈ *ḍ* ; ﮌ *ṛ* ; ﮊ *ẓh* or *g*, according to pronunciation ; ﺵ *ṣh* or *kh*, according to pronunciation ; ﮞ or ﮞ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—

ﺏ *bb* ; ﮄ *bh* ; ﭥ *th* ; ﭦ *ṭ* ; ﭨ *ṭh* ; ﭫ *ph* ; ﺝ *jj* ; ﺟ *jh* ; ﭺ *chh* ; ﻚ *ñ* ; ﺩ *dh* ; ﮉ *ḍ* ; ﮌ *ḍḍ* ; ﮈ *ḍh* ; ﻚ *k* ; ﻚ *kh* ; ﮐ *gg* ; ﮒ *gh* ; ﻚ *ṅ* ; ﮝ *ṇ*.

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 :—

â,	represents	the	sound of the	*a* in *all*.
ă,	„	„	„	*a* in *hat*.
ĕ,	„	„	„	*e* in *met*.
ŏ,	„	„	„	*o* in *hot*.
e,	„	„	„	*é* in the French *était*.
o,	„	„	„	*o* in the first *o* in *promote*.
ö,	„	„	„	*ö* in the German *schön*.
ü,	„	„	„	*ü* in the „ *mühe*.
th,	„	„	„	*th* in *think*.
dh,	„	„	„	*th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

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

THE ERANIAN FAMILY.

INTRODUCTION.

When the speakers of the original Aryan language wandered forth eastwards from the centre of Indo-European dispersion, they are believed to have settled at an early period on the banks of the Jaxartes and of the Oxus, and we may with some probability name the oasis of Khiva on the latter river as one of their most ancient seats in the continent of Asia. Thence, still a united people, the Aryan tribes appear to have followed the courses of the two rivers into the high-lying country of Khokand and Badakhshan. It was here that there took place one of the great divorces in the world's history. For some unknown reason, the Aryans here divided themselves into two groups, and each went its separate way.[1] One group filtered southwards over the Hindūkush into the valley of the Kābul, and thence into India, where its speech became the ancestor of the modern Indo-Aryan vernaculars. The other, or ' Eranian '[2] group,— and it is this with which we are immediately concerned,—gradually spread from Khokand and Badakhshan eastwards and westwards. Descendants of those who migrated towards the East are now found in the Pāmīrs and still speak Eranian languages, but this does not represent the limit of their ancestors' wanderings in that direction. Ancient documents discovered by Sir Aurel Stein in Central Asia, far to the East, are now being deciphered and are found to be certainly in a language of Eranian stock ; and at the present day, even in Yarkand, we find tribes of Aryan build and complexion who have adopted the Turkī speech of the nations that conquered them in later periods. To-day, we may take the Sarīkol country in the Taghdumbash Pāmīr as the eastern limit of the Eranian family of languages.

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

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

---

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

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

B

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 *sindhu-*, Avesta *hindu-*, the Indus.

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

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

(4) In certain cases, a Sanskrit *h* is represented by an Avesta *z*, as in Skr. *bāhu-*, Av. *bāzu-*, the arm.

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

We have divided the Eranian languages into two groups,—'Persic' and 'Non-Persic.' From the former is descended, through the 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.[2] They were spoken in widely separated parts of Ērān. Media itself was in what at the present time is Western Persia, yet the Medic word for 'dog,' the σπάκα which has been preserved for us by Herodotus, can claim the Ōrmurī *spuk* and the Pashtō *spāe*, 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

---

[1] *Encyclopædia Britannica* (11th ed.), Vol. xxi, pp. 246ff. (Art. 'Persia').

[2] The characteristic features of the Non-Persic dialects were, and are, found not only in Media, which corresponds to the modern North-Western Persia and Kurdistan, but also in tracts far to the East. They are moreover characteristic of the language of the Avesta, which is East Eranian in origin. The term 'Medic' is, however, convenient as designating the language of the tribe which was most important politically amongst those which used the Non-Persian dialects. At the same time it should be carefully borne in mind that, although the Avesta was written in 'Medic,' that is no ground for assuming that its birthplace was Media or anywhere in the neighbourhood. This view, it is true, is held by some eminent scholars, but the question may not be begged by the wrong use of the term 'Medic.' On this point, see W. Geiger in pp. 412ff. of Vol. I, Part ii, of the *Grundriss der iranischen Philologie.*

Avesta, had, according to most modern authorities, its home, not in Media, but in East Ērān. Its oldest parts, as we have them now, probably date from about the 6th century before our era, although no doubt much of these consists of survivals from earlier times. Other portions, it is true, belong to a period many centuries later, but nevertheless we have no documents sufficiently late in date to illustrate the 'Medic' in its mediæval stage, as Pahlavī represents mediæval Persian. In the presence of literary and official Persian, 'Medic,' as a literary language, died a natural death, and survived only in local dialects of which we have no mediæval literary records.

In course of time, these 'Medic' dialects developed into independent languages, some of which form the subject of the present volume. These are the Ghalchah languages of the Pāmīrs, Pashtō, Ōrmuṛī, and Balōchī. To them may be added, as falling outside the limits of the present enquiry, a number of dialects,—the best known of which is Kurdish,—spoken nearly all over Persia and beyond, distinct from, and independent of, the literary Persian. As the most important of these languages, and, especially, all those dealt with in the present volume, are spoken in the eastern part of the ancient Ērān, they can, for the purposes of this Survey, be conveniently classed together under the name of the 'Eastern Group'[1] of the Eranian languages.

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

(1) Pashtō.
(2) Ōrmuṛī.
(3) Balōchī.
(4) The Ghalchah Languages.

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

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

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

---

[1] The term 'Eastern' must be taken with the same reservation as that with which 'Medic' is employed. The minor dialects, not treated here, are spoken, not only in Central Persia, but even in the far North-West, on the shore of the Caspian.

The scale on which these languages have been described varies for each. As a rule, those languages for which well-known grammars are available, have been described most briefly. Thus, those Ghalchah languages which have received previous attention from Shaw and other writers have their grammars compressed into a page or two, while Zēbakī, Munjānī, and Yūdghā have been described as fully as my materials permitted, because no complete account of them has hitherto been written. Similarly, Ōrmuṛī, a language which has not yet been described by any European, and which is of great philological interest, is dealt with at considerable length, although it is spoken by very few people. Again, only some four pages have been devoted to Pashtō grammar, on which there are several excellent works already in existence. On the other hand, although Balōchī has at least two complete grammars, they each represent a different dialect, and therefore I have devoted some space to describing its grammar in such a way that the two dialects have been brought into juxtaposition and can be compared.

The authorities on the various languages are enumerated in each section. For the general question of the history of the Eranian languages, which has been only slightly touched in the preceding pages, there are several works at hand to the student. For those not familiar with the subject, I. Darmesteter's *Études Iraniennes* (Paris, 1883), the *Grundriss der iranischen Philologie*, edited by W. Geiger and E. Kuhn (Strassburg, 1895-1904), and the article 'Persia' in the *Encyclopædia Britannica* (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.
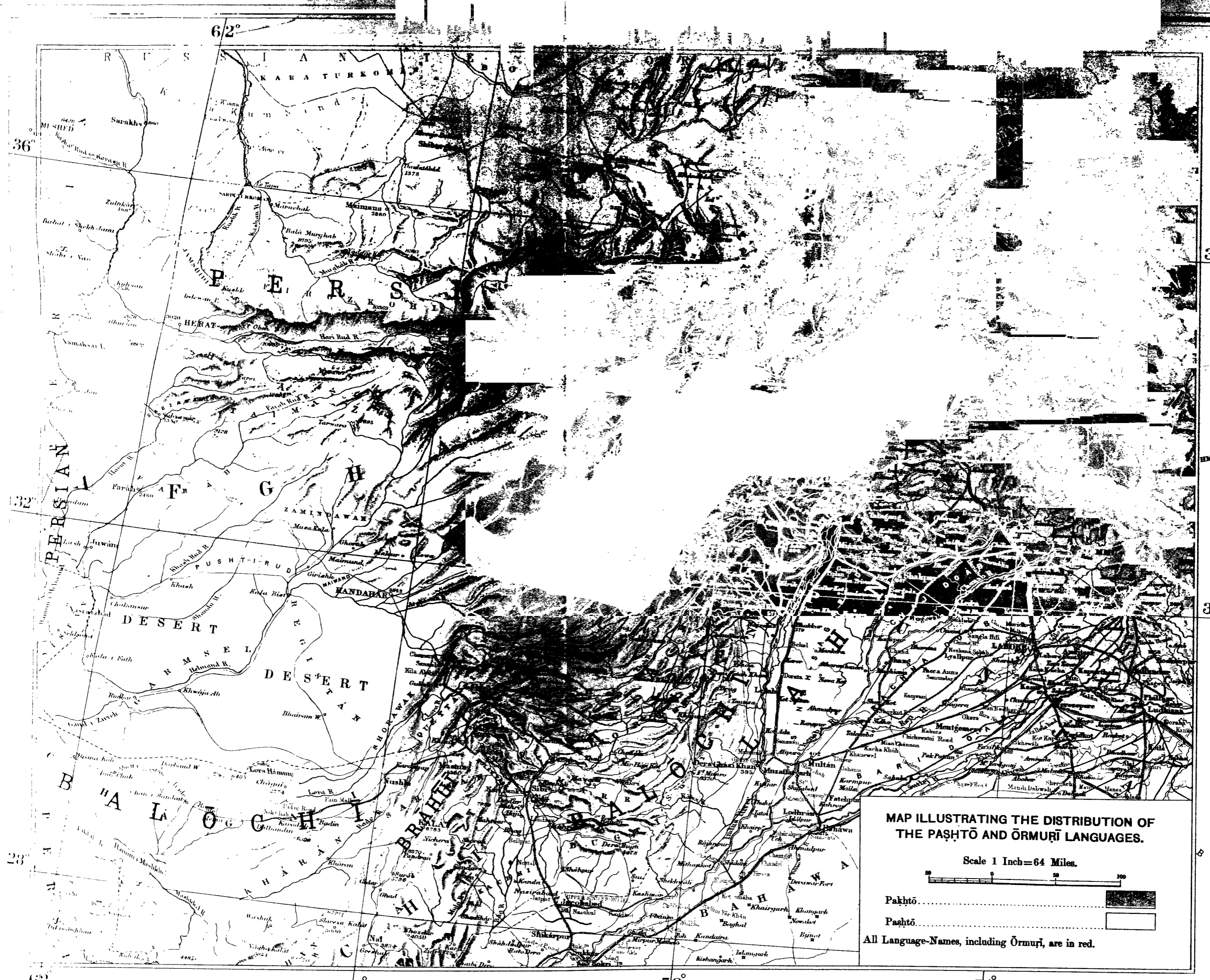
MAP ILLUSTRATING THE DISTRIBUTION OF
THE PAṢHTŌ AND ŌRMUṚĪ LANGUAGES.

Scale 1 Inch = 64 Miles.
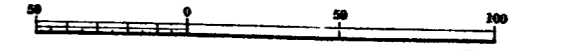
Pakhtō..........................

Pashtō..........................

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

RUSSIAN TURKOMAN TERRITORY

KARA TURKOMAN

P E R S I A

HERAT

A F G H A N I S T A N

PUSHT-I-RUD

ZAMINDAWAR

DESERT

REGISTAN

DESERT

KANDAHAR

MAIWAND

PERSIA

BALOCHISTAN

BRAHUI

KALAT

KOHISTAN

LAHORE

Multan

Montgomery

BAHAWALPUR

Shikarpur

Sibi

Dera Ghazi Khan

62°   66°   70°   74°

36°   32°   28°

PAṢHTŌ.

From the point of view of the people who speak it, Paṣhtō 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 them-

Name of Language.

selves Pᵃṣhtūn or, in the plural, Pᵃṣhtāna, and who call their language Pᵃṣhtō or, in their North-Western dialect, Pᵃkhtō. In English, Pᵃṣhtō is generally written Pashtō, and this spelling will be adopted in the following pages. In the North-Eastern dialect, Pᵃṣh- tāna, the name of the people, is pronounced Pᵃkhtāna, and this word has been identi- fied, with considerable plausibility, as the same as the Πάκτυες mentioned by Herodotus, and as the Pakthas of the Ṛig-vēda.

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 Saul, King of Israel, and from whom they claim descent. The word is said to mean 'lamentations,' and various reasons are alleged for its application as a proper name. One is that the Afghāns caused the devils to lament when they were converted to Islām. Another explanation is that their perpetual internecine disturbances filled the land with lamentations. Yet another legend refers to the 'sigh' of relief uttered by the mother of Afghāna when she was delivered of her son. Others have unsuccessfully connected the word with the Aśvakas of the Indian Purāṇas, or with the Ἀστακηνοί of Strabo. It has also, with more certainty, been identified as the Avagāṇa or Āvagāṇa of the Indian Astronomer Varāhamihira,[1] who flourished in the 6th century A.D.

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

Paṣhtō is the language of the greater part of Afghanistan. In the North-Western Frontier Province and the adjoining sphere of British influ-

Where spoken.

ence, i.e. in what we may call British Afghanistan, it is spoken in the Districts of Peshawar, Hazara, Bannu, Kohat, and Dera Ismail Khan, and in the region between them and the Afghan frontier.

In British Territory.

It is, moreover, the language of the independent Yūsufzai country which may conveniently be called the Yāghistān,[2] situated to the north of these British districts, and including the countries of Swat, Buner, and Bajaur. The tract composed of these three countries,—the Afghan portion of Afghanistan, the British dis- tricts above mentioned, and the Yāghistān,—is known as the Rōh, that is to say, the Hill Country. The Rōh is defined by the historian Firiṣhta as the country extending, from north to south, from Swat and Bajaur to Siwi and Bhakar, and, from east to west, from Hasan Abdul to Kabul. It includes Kandahar.[3]

---

[1] Bṛihat-saṁhita, xi, 61, and xvi, 38.

[2] The word 'Yāghistān' does not properly indicate any specific locality. It means simply a country without rulers. It has been used as above by M. Darmesteter.

[3] See Elliot, History of India, vi, 560. The original language of the Yāghistān was not Paṣhtō, but Kōhistānī, an Indo- Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Paṣhtō. The latter extends up the Indus Kōhistān at least as far as Mirbat and is used as a lingua franca even further up that river.

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

Eastern Boundary.

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

In Afghanistan and Baluchistan.

Taking up the southern boundary of Pashtō where we have left it, after passing through Shorawak, in the desert of Baluchistan, we find that it follows the eastern and northern limits of that desert, with extensive colonies down the rivers which run south through the waste, to nearly the sixty-first degree of east longitude. It then turns northwards up to about fifty miles south of Herat, where it reaches its limit to the 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 Pashtō but speak either Persian or a language of Mongolian origin. Skirting the west, south, and east of the Hazara country, and just avoiding the town of Ghazni, it thence runs northwards to the Hindūkush. Thence, leaving Laghman and 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 Pashtō-speaking territory as including Southern and Eastern Afghanistan, the country to the west of the Indus in British territory, from its southward bend to Dera Ismail Khan, and a strip of Northern Baluchistan.

Southern and Western Boundaries.

Northern Boundary.

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

Dialects. This will to some extent be evident from the specimens which follow. They do not, however, cover the whole Pashtō-speaking tract, as none have been obtained from the dominions of His Highness the Amīr. Such as they are they show that, while, as we go from tribe to tribe, there are slight differences in pronunciation and grammar, the specimens are all written in various forms of what is one and the same language. Two main dialects are, however, recognised, that of the North-east, and that of the South-west.[1] They mainly differ in pronunciation. The Afghāns of the North-east pronounce the letter خ *kh* and the letter ږ *g*, while those of the South-west pronounce them *sh* and *zh*, respectively. The most important varieties of the North-eastern, or Pakhtō, dialect (excluding the standard form of speech) are the form of Pakhtō employed by the Ghilzais and the Afrīdīs, while that of the South-western, or Pashtō, dialect (with the like exclusion) is the speech of the Wazīrīs.

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

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

The Afghāns. that a collection of tribes with no acknowledged head could have a connected history. The part they have taken in forming the history of India is well known. In the works of Muhammadan historians they first appear as inhabiting the Sulaimān mountains, and about the year 760 A.D. they fought with the Rājā of Lahore, who ultimately ceded to them a portion of Lamghān, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islām from entering India. They then erected a fort in the Kōhistān of Pēshāwar, which they called Khaibar, and took possession of the country of Rōh. During the ascendancy of the Samanides, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Samanides from first to last were made by way of Sindh and Bhatiya.[2] The Afghāns accompanied Mahmūd of Ghaznī on his various expeditions, and the historian Al 'Utbī tells us how in one of his attacks on India ' Nidar Bhīm, the enemy of God and chief of Hind, alarmed at this sudden invasion, summoned his vassals and his generals, and took refuge within a pass, which was narrow, precipitous, and inaccessible.'.........Mahmūd advanced against them with his ' Satanic Afghān spearmen, and they penetrated the pass

---

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

like gimlets into wood, ascending the hills like mountain goats, and descending them like torrents of water."[1] The Ghōrī dynasty similarly utilised the Afghāns in their invasions of India. In 1265 A.D., the 'Slave King' Ghayāṣu-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, Shēr Shāh, who founded the Sūr dynasty, which was subsequently destroyed by Humāyūn and Akbar. It is of interest to note that it was during Shēr Shāh's reign at Delhi, that the first epic poem in a modern vernacular of India was written in Hindī by a Musalmān, and dedicated to that king. From the time of Akbar, to the invasion of Nādir Shāh, the Afghāns acknowledged the supremacy of the Mughul Emperors of Delhi, the only occurrence of note being the ineffectual rebellion of Khushhāl Khān, the Khān of the Khaṭaks, against the tyranny of Aurangzēb.

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

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

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

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

---

[1] Elliot, ii, 38.

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

It has already been stated that the Afghāns claim descent from one Afghāna, who,

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

---

[1] The greater part of this sketch of the Afghāns 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 wazīr 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 Afghān dialect he stopped, and producing a tin pot containing a stone, commenced to rattle it. The king in surprise asked the meaning of this proceeding. The wazīr replied that he had failed to get a knowledge of the Afghānī language, and could only describe it by rattling a stone in a pot. It is also said that Muḥammad gave it as his opinion that Afghānī was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called science, 'ilm; Turkish, accomplishment, hunar; Persian, sugar; and Hindōstānī, salt; Pashtō is complimented with the appellation of the 'braying of an ass.' In spite of these unfavourable remarks, Pashtō, though harsh sounding, is a strong, virile, tongue, which is capable of expressing any idea with neatness and accuracy.

Pashtō has a fairly copious literature, partly original and partly translated. The

Literature.

first book written in the language is said to be a history of the conquest of Swat by the Yūsufzais, but no copy of it is known to exist. The earliest books of which we have any knowledge are the *Khairu-l-bayān*, written in four languages, Arabic, Persian, Hindī and Pashtō, and the *Khōrpān*, both composed by the heretical Bāyazīd Ansārī, known to his friends as Pīr Rōshan or Master of Light, and to his orthodox opponents, as Pīr Tārīk or Master of Darkness. He died in 1585 A.D. These works are not now available, but we have extracts from them in the works of his famous opponent, the great Doctor of the Afghāns, the Akhūn Darwēza. The latter's most renowned work, an unparalleled treasury of invective, is the *Makhzan-e Islām*, in which he attacked the heresies of Bāyazīd. He was the author of more than fifty other works, of which the most valuable is the *Makhzan-e Afghānī*, a history of the Afghāns from the most remote times. The earliest poet of whom we have any remains was Mīrzā Ansārī, a grandson of Bāyazīd, who founded the school of mystic versification which has since monopolised the field of the religious poetry in Afghānistān. The most famous Afghān poet is Khushhāl Khān, the warrior prince of the Khataks (1613-1691). He is still the most popular of all the national writers of the Afghāns, and his songs are in constant request. His *Diwān* was published by Bellew in 1869. Amongst the authors who succeeded him and whose works form part of the national literature, may be mentioned his grandson Afzāl Khān who wrote a valuable history of the Afghāns entitled the *Tārīkh-e Murassa'*, and the Mohmand poets 'Abdu-r-rahmān and 'Abdu-l-hamīd. The popular poets of the present day are professional singers called *dums* who are principally Afghanised Indians, and whose poems have been collected by M. Darmesteter in his *Chants populaires*.

The number of speakers of Pashtō can be given with approximate correctness only

Number of Speakers.

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

In British Territory, Pashtō is spoken in the North-West Frontier Province, in Baluchistan, and in a couple of border tracts in the Panjab. In the North-West Frontier Province it is the principal language, being spoken by 1,229,599 people, out of a total population of 2,210,471. Most of the remainder speak some form or other of Lahndā. It is spoken in all the five cis-frontier districts, and the above figures also include 7,740 speakers who are found in trans-frontier posts. These last will be excluded from consideration for the present, leaving 1,221,859 to be dealt with. The North-Eastern dialect is spoken in the district of Hazara, and over the greater part of the districts of Peshawar and Kohat, but in the two latter the members of the Khatak tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail Khan the South-Western dialect is universal.

In Baluchistan, Pashtō, in the South-Western dialect, is spoken in the North-Eastern districts of Quetta-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, Paṣhtō is spoken by Pathān settlers in the border districts of Attock and Mianwali. In Attock, they inhabit the Chhachh tract close to the border of Hazara, where they speak the North-Eastern dialect, and the South-Western corner, near Makhad, where they speak the South-Western dialect. In Mianwali they inhabit that part of the district which lies west of the Indus, bordering on the North-West Frontier district of Bannu. Here they speak the South-Western dialect.

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

	North-Eastern Dialect.	South-Western Dialect.	TOTAL.
NORTH-WEST FRONTIER PROVINCE—			
Hazara	29,151	...	29,151
Peshawar	654,940	54,525	709,465
Kohat	107,492	85,891	193,383
Bannu	...	218,845	218,845
Dera Ismail Khan	...	70,995	70,995
TOTAL	791,583	430,256	1,221,839
BALUCHISTAN—			
Quetta-Pishin	...	82,133	82,133
Loralai	...	55,738	55,738
Zhob	...	66,573	66,573
Sibi	...	20,011	20,011
TOTAL	...	224,455	224,455
PANJAB—			
Attock	15,391	6,500	21,891
Mianwali	...	15,191	15,191
TOTAL	15,391	21,691	37.082
SUMMARY.			
North-West Frontier Province	791,583	430,256	1,221,839
Baluchistan	...	224,455	224,455
Panjab	15,391	21,691	37,082
TOTAL for British India	806,974	676,402	1,483,376

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

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

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

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

	Number of Speakers.	
Baluchistan—		
Chagai	854	
Kalat	2,207	
Others	37	
		3,098
Panjab—		
Delhi	1,003	
Lahore	4,919	
Sialkot	922	
Gujranwala	827	
Gujrat	2,557	
Shahpur	2,914	
Jhelam	1,041	
Rawalpindi	1,546	
Montgomery	2,211	
Lyallpur	1,542	
Jhang	702	
Multan	1,538	
Muzaffargarh	776	
Dera Ghazi Khan	4,477	
Bahawalpur	569	
Others	2,548	
		30,092
Andamans and Nicobars		493
Assam		702
Bengal		2,770
Bihar and Orissa		732
Bombay		12,159
Burma		1,587
Central Provinces and Berar		2,372
United Provinces		1,990
Bombay States		998
Central India Agency		1,659
Hyderabad State		786
Kashmir State		2,745
Rajputana Agency		572
Other Provinces		594
Total		63,349

---

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

We have seen that the number of Pashtō-speakers at home in British India is 1,483,376. Adding to this the total of 63,349 just obtained, we get 1,546,725 as the number of speakers of the language throughout British India, whether at home or abroad. If we again add to this 7,740 for the speakers of Pashtō in trans-frontier posts, we get 1,554,465, which is the total for the language in the Census records for 1911. So far, therefore, as we can estimate the number of speakers in India and in the countries beyond the North-Western Frontier, we may put the total number of speakers as follows :—

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

or, in round numbers, four millions of people.

AUTHORITIES—

HANWAY, Sir J.,—*An historical account of the British trade over the Caspian Sea : with a journal of travels from London through Russia into Persia : and back again through Russia, Germany and Holland. To which are added, the revolutions of Persia during the present century with the particular history of the great usurper Nadir Kouli.* 4 Vols. London, 1753, Vol. iv. contains an explanation of words, Afghan, Tartar, and Turkish.

HAMILTON, C.,—*Historical Relation of the Origin, Progress and Final Dissolution of the Government of the Rohilla Afgans in the Northern Provinces of Hindostan. Compiled from a Persian manuscript and other original papers.* London, 1787.

VANSITTART, H.,—*A Letter from the Late Henry Vansittart, Esq., to the President ;* with a *Note by the President* (on the descent of the Afghāns from the Jews). *Asiatic Researches,* Vol. ii, 1799, pp. 67 and ff.

ADELUNG, J. C.,—*Mithridates, oder allgemeine Sprachenkunde mit dem Vaterūnser als Sprachprobe in beynahe fünfhundert Sprachen und Mundarten.* Berlin, 1806 and ff. Pashtō noticed, Vol. i, pp. 194 and 252 ; Vol. iv, pp. 91 and 495.

KLAPROTH, J.,—*Ueber die Sprache und den Ursprung der Afghanen oder Aghuānens.* In *Archiv für Asiatische Litteratur.* St. Petersburg, 1810. Contains a list of words based on a similar list in GÜLDENSTÄDT's (J. A.) *Reisen durch Russland* (St. Petersburg, 1791).

KLAPROTH, J.,—*Sur la Langue des Afghans : mémoires relatifs à l'Asie,* III. Paris, 1828. (Reference taken from the same.)

ELPHINSTONE, Hon. Mountstuart,—*An account of the kingdom of Caubul, and its dependencies in Persia, Tartary, and India : comprising a view of the Afghaun nation, and a history of the Dooraunee monarchy.* London, 1815. Appendix E. consists of Vocabularies of Eastern (*i.e.* Northern) Pushtoo and of Western (*i.e.* Southern) Pushtoo. On pp. 188 and ff. there are remarks on Language and on Literature.

ELPHINSTONE, Hon. Mountstuart,—New and revised edition of the same. 2 Vols. London, 1839.

LEECH, Lieut. R.,—*A Grammar of the Pushtoo, or Afghánee Language.* Journal of the Bengal Asiatic Society, Vol. viii, 1839, pp. 1 and ff. (The Author's name is printed Leach.)

EWALD,—*Ueber das Afghanische oder Puschtu,* Zeitschrift für die Kunde des Morgenlandes, ii, pp. 285 and ff. 1839.

DORN, B.,—*History of the Afghans. Translated from the Persian of Neamet Ullah.* London, 1829.

DORN, B.,—*Ueber das Pushtū oder die Sprache der Afghanen.* St. Petersburg, 1840. This is a Grammar with extracts.

DORN, B.,—*Nachträge zur Grammatik der afghanischen Sprache.* St. Petersburg, 1842.

DORN, B.,—*Zusätze zu den grammatischen Bemerkungen über das Puschtū.* St. Petersburg, 1845.

DORN, B.,—*Chrestomathy of the Poshtū or Afghan Language, to which is subjoined a glossary in Afghan and English.* St. Petersburg, 1847.

HARRIS, C.,—*The Pushtū or Afghan Language : Class. Museum* I. London, 1844. (Reference taken from Geiger's last work.)

BELLEW, H. W.,—*Dictionary of the Pukkhto or Pukshto Language in which the words are traced to their sources in the Indian and Persian Languages. With a reversed Part, or English and Pukkhto.* London, 1867.

BELLEW, H. W.,—*Grammar of the Pukkhto or Pukshto Language, on a new and improved system. Combining brevity with utility, and illustrated by Exercises and Dialogues.* London, 1867.

BELLEW, H. W.,—*Afghanistan and the Afghans, being a brief Review of the History of the Country, and account of its people, with a special reference to the Present Crisis and War with the Amir Sher Ali Khan.* London, 1879.

BELLEW, H. W.,—*The Races of Afghanistan, being a brief account of the principal nations inhabiting that country.* Calcutta, 1880.

RAVERTY, Major H. G.,—*Some remarks on the origin of the Afghán people and dialect, and on the connexion of the Pushto language with the Zend and Pehlavi and the Hebrew.* Journal of the Bengal Asiatic Society, Vol. xxiii, 1854, pp. 550 and ff.

RAVERTY, Major H. G.,—*A Grammar of the Pukhto, Pushto. or the Language of the Afgháns : in which the Rules are illustrated by Examples from the best Writers, both poetical and prose : together with Translations from the Articles of War, etc., and Remarks on the Language, Literature, and Descent of the Afghán Tribes.* Calcutta, 1855, 1860, and London, 1867.

RAVERTY, Major H. G.,—*The Pushto Manual. Comprising a concise Grammar : Exercises and Dialogues : familiar Phrases, Proverbs, and Vocabulary.* London, 1880, 1890.

RAVERTY, Major H. G.,—*Dictionary of the Puk'hto, Pushto, or Language of the Afghāns, with Remarks on the Originality of the Language, and its Affinity to the Semitic and other Oriental tongues.* London, 1860.

RAVERTY, Major H. G.,—Second edition of the same, enlarged. London, 1867.

RAVERTY, Major H. G.,—*The Gulshan-i Roh, being Selections, Prose and Poetical, in the Pushto or Afghan Language.* London, 1860.

RAVERTY, Major H. G.,—*Selections from the Poetry of the Afghans, from the Sixteenth to the Nineteenth Century: literally translated from the original Pushto, with notices and remarks on the mystic doctrine and poetry of the Sufis.* London, 1862.

CUNNINGHAM, Gen. Sir A.,—*Ladak, physical, statistical and historical: with notices of the surrounding countries.* London, 1854. Chap. 15 contains a Pushtō Vocabulary.

VAUGHAN, (General Sir) J. L., (K.C.B.),—*Grammar and Vocabulary of the Pooshtoo Language.* Calcutta, 1854-55. Second Edition (*Grammar......Pushtú......*). Calcutta, 1901.

VAUGHAN, (General Sir) J. L., (K.C.B.),—*English-Pooshtoo Vocabulary.* (?) Calcutta, 1855.

LOEWENTHAL, I.,—*Is the Pushto a Semitic Language?* Journal of the Asiatic Society of Bengal, Vol. xxix, 1860, pp. 323 and ff.

MÜLLER, Prof. Friedrich,—*Ueber die Sprache der Avghánen. Sitzungsberichte* der Wiener Akademie der Wissenschaft; phil.-hist. Cl., Vol. xl, June 1862 ; xlii, March 1863.

MÜLLER, Prof. Friedrich,—*Die Conjugation des avghanischen Verbums sprachvergleichend dargestellt.* Do. Vol. lv, April 1867.

CAMPBELL, Sir G.,—*The Ethnology of India.* Special number of the *Journal* of the Asiatic Society of Bengal, Vol. xxxv, Pt. 2, 1866.—Appendix C. contains a Comparative Table of Northern and Aryan Words, including Pushtoo.

CAMPBELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Contains Vocabularies of the Pushtoo of Dera Ismail Khan, and of Kohat.

SPIEGEL, F.,—*Erânische Alterthumskunde.* Leipzig, 171—73.

HUGHES, T. P.,—*Kalīd-i-Afghānī, Selections of Pushto Prose and Poetry for Students.* Lahore, 1872. Second edition, Lahore, 1893.

HUGHES, Rev. T. P.,—*Ganj-i-Pukhtō, or Pukhtō Treasury. With a Glossary.* London, 1882.

TRUMPP, Dr. E.,—*Die Verwandtschaftsverhältnisse des Paštō, zugleich eine Kritik von Raverty's Grammar of the Pushto. Zeitschrift* der deutschen Morgenländischen Gesellschaft, Vol. xxi, 1867, pp. 10 and ff. ii Theil, Vol. xxiii, 1869, pp. 1 and ff.

TRUMPP, Dr. E.,—*Grammar of the Paštō or language of the Afghāns, compared with the Īrānian and North-Indian Idioms.* London and Tübingen, 1873.

PLOWDEN, Major T. C.,—*Idiomatic Colloquial Sentences, English-Pakkhto.* Lahore, 1875. Second Edition. Dera Ghazi Khan, 1884.

PLOWDEN, Major T. C.,—*Translation of the Kalīd-i Afghīnī* (see Hughes, above), *with notes, Historical, Geographical, Grammatical and Explanatory.* Lahore, 1893.

PLOWDEN, Major T. C.,—*Translation of the Ganj-i-Pakkhto.* Lahore, 1893.

PLOWDEN, Major T. C.,—*A Grammar and Syntax of Pakhto, or the north dialect of Afghānī, as spoken in British Afghanistan.*

PLUNKETT, Capt. (Lieut.-Col.) G. T.,—*Conversation Manual in English, Hindustani, Persian and Pashtu.* London, 1875. Second Edition (Revised), 1893.

THORBURN, S. S.,—*Bannú or our Afghan Frontier.* London, 1876. Chapter iv contains a number of Pashtō proverbs.

HENRY, V.,—*Études Afghanes.* Paris, 1882.

CASARTELLI, L. C.,—*Les Afghans et leur Langues. Bulletin* de l'Athénée oriental. Paris, 1882. (Reference taken from Geiger's last work.)

HÜBSCHMANN, H.,—*Iranische Studien ;* Kuhn's Zeitschrift, Vol. xxiv, 1884, pp. 391 and ff.

THORNTON, T. H., C.S.I., D.C.L.,—*The Vernacular Literature and Folklore of the Panjáb. Journal* of the Royal Asiatic Society. Vol. xvii (N. S.), 1885, pp. 373 and ff. Pashto Literature, pp. 389, 406.

SCOTT, G. B.,—*Pukhto or Pushto Manual for the use of Surveyors.* Calcutta, 1886. Contains a Vocabulary.

DARMESTETER, J.,—*Rapport sur une mission philologique dans l'Hindoustan.* Paris, 1887.

DARMESTETER, J.,—*Chants populaires des Afghans.* Paris, 1888—90. Contains an account of the Language, Literature and History of the Afghāns, together with a large collection of popular songs, edited and translated.

MUHAMMAD ISMAIL KHĀN, Maulawī,—*Khazāna-i Afghānī,* with English Translation. Lahore, 1889.

AHMAD SHĀH RIZWĀNI, Mir,—A Pashtō Grammar in Urdū. Rawalpindi, 1890.

BIDDULPH, C. E.,—*Afghan Poetry of the XVIIth Century, being Selections from the Poems of Khush Hal Khan Khatak, with Translation and Grammatical Introduction.* London, 1890. See also As. Quar. Rev., ix, 91 and ff.

BIDDULPH, C. E.,—*Afghan Poetry.* As. Quar. Rev., 2nd Series, i, pp. 243 and ff.

BLUMHARDT, J. F.,—*Catalogues of the Hindi, Panjabi, Sindhi, and Pushtu printed Books in the Library of the British Museum.* London, 1893.

BLUMHARDT, J. F.,—*Catalogue of the Library of the India Office,—Vol. II.—Part III, Hindi, Punjabi, Pushtu and Sindhi Books.* London, 1902.

GEIGER, W.,—*Afghanische Studien.* Kuhn's Zeitschrift, xxxiii. 1893, pp. 246 and ff., 474 and ff.

GEIGER, W.,—*Etymologie und Lautlehre des Afghānischen.* Abhandlungen der philosophisch-philologichen Classe der königlichen bayerischen Academie der Wissenschaften, Vol. xx, 1893, pp. 167 and ff. Also separate reprint, Munich, 1893.

GEIGER, W.,—*Das afghānische Präteritum (Zur Morphologie des afghānischen Verbums).* Indogermanische Forschungen, iii, pp. 111 and ff.

GEIGER, W.,—*Die Passivconstruction des Präteritums transitiver Verbam Iranischen.* Roth's Festgruss, pp. 1 and ff.

GEIGER, W.,—*Die sprache der Afghānen, das Paṣhtō.* Grundriss der Iranischen Philologie, Vol. ii, Pt. ii, pp. 201 and ff. Strassburg, 1898.

MAULAVI AHMAD,—*The Ganj-i-Pakkhto.* Composed by Maulavi Ahmad; resident in Tangi, Tapa, Hashtnaghar. Place of publication and date? (See Hughes, above.)

ANON.,—*The Pushtu Language* (by a Russian Officer Studying Pushtu at Bukhara). *Asiatic Quarterly Review.* New Series, Vol. viii (1894), p. 213.

MURRAY, J. W.,—*A Dictionary of the Pathan Tribes on the N. W. Frontier of India.* Calcutta, 1899.

N'IMATULLAH, Mulla,—*Bahár-i-Rangín Afgháni, Hissa Awwal.* Lahore, 1899.

GILBERTSON, G., and MUNSHI JAWAHIR SINGH,—*Lessons on Pakkhtoo Prose Composition, Part I, a Collection of Passages, set at recent Higher Standard Examinations, with Appendices.* Benares, 1900.

GILBERTSON, G. W.,—*First Pakkhtoo Book. A short Guide intended to facilitate Conversing, etc.* Edited by M. J. Singh, Amballa. Benares, 1901.

ROOS-KEPPEL, Captain G., C.I.E., and QAZI ABDUL GHANI KHAN, assisted by SAHIBZADA ABDUL QAYUM, K.B.,—*A Manual of Pushtu.* London, 1901.

LORIMER, J. G., [C.I.E.,] I.C.S.,—*Grammar and Vocabulary of Wazīrī Pashto.* Calcutta, 1902.

LORIMER, Major D. L. R.,—*Pashtu, Part I. Syntax of Colloquial Pashtu, with Chapters on the Persian and Indian Elements in the Modern Language.* Oxford, 1915.

The Earliest Translation of the Bible into Pashtō is,—*The New Testament, translated from the Originals into the Pushtoo Language, by the Serampore Missionaries.* Serampore, 1818. Several translations have since been issued by the British and Foreign Bible Society.

PAṢHTŌ GRAMMAR.

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

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

SYSTEM OF TRANSLITERATION ADOPTED FOR PAṢHTŌ.

VOWELS.

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

CONSONANTS.

ب	*b*		ش	*sh*
پ	*p*		ښ	*kh*, in the South-west *ṣh.*
ت	*t*		س	*s*
ټ	*ṭ*		ض	*ẓ*
ث	*s*		ط	*ṭ*
ځ	*ṡ*, or *ż*, according to sound. With some tribes, *ts* and *dz.*		ظ	*ẓ*
			ع	*'*
ج	*j*		غ	*gh*
چ	*ch*		ف	*f*
ح	*h*		ق	*q*
خ	*kh*		ک	*k*
د	*d*		ګ	*g*
ډ	*ḍ*		ل	*l*
ذ	*ẕ*		م	*m*
ر	*r*		ن	*n*
ړ	*ṛ*		ڼ or ڼ	*ṇ*
ز	*z*		و	*w*
ژ	*zh*		ه	*h*
ز	*g*, in the South-west *zh.*		ي	*y*
ڛ	*ṣ*			

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

ز 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*.

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

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

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

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

I have throughout followed M. Darmesteter in omitting, in transliteration, a final *h*, except when it is clearly pronounced in words like گناه *gunāh*, a fault, شاه *shāh*, a king. All authorities agree that the *h* is not heard in the termination of feminine nouns, but they differ in regard to other words. For instance, Major Raverty writes *wāṣhah*, grass, not *wāṣhᵃ*.

PAS̱H̱TŌ SKELETON GRAMMAR.

I.—PRONUNCIATION.

The North-eastern Afg̱ẖāns pronounce s̱ẖ as a hard k̲ẖ, like the *ch* in *loch*. The particle ks̱ẖē (often written ks̱ẖ) is pronounced k꙰ in the North-east. Z̤ẖ is pronounced *g* in the North-east, like the *g* in *go*.

II.—NOUNS.

Nine declensions.

I.—

	Sing.	Plur.
(a) Masc.—		
Dir.	saṟai, a man.	saṟī.
Obl.	saṟī.	saṟō.
Voc.	ai saṟaiya.	ai saṟō.
(b) Fem.—		
Dir.	j꙰n, a maiden.	j꙰ne.
Obl.	j꙰ne.	j꙰nō.
Voc.	ai j꙰ne.	ai j꙰nō.

II.—

	Sing.	Plur.
(a) Masc.—		
Dir.	plăr, father.	plărūna.
Obl.	plăr.	plărūnō.
Voc.	ai plăra.	ai plărūnō.
(b) Masc.—		
Dir.	mēlm꙰, guest.	mēlmāna.
Obl.	mēlm꙰.	mēlmānō.
Voc.	ai mēlm꙰.	ai mēlmānō.

III.—

Dir.	s̱ẖpa, night.	s̱ẖpē.
Obl.	s̱ẖpē.	s̱ẖpō.
Voc.	ai s̱ẖpē.	ai s̱ẖpō.

IV.—

(a) Masc.—		
Dir.	g̱ẖ꙰l, thief.	g̱ẖl꙰.
Obl.	g̱ẖl꙰.	g̱ẖlō.
Voc.	ai g̱ẖl꙰.	ai g̱ẖlō.
(b) Masc.—		
Dir.	nmūndza, prayer.	nmāndza.
Obl.	nmāndza.	nmāndzō.
Voc.	ai nmāndza.	ai nmāndzō.

V.—

(a)—		
Dir.	us̤h, camel.	us̤hān.
Obl.	us̤h.	us̤hānō.
Voc.	ai us̤ha.	ai us̤hānō.
(b)—		
Dir.	mandānō, a churning-stick.	mandāṇōgān.
Obl.	mandānō.	mandāṇōgānō.
Voc.	ai mandānō.	ai mandāṇōgānō.
(c)—		
Dir.	mullā, a priest.	mullāyān.
Obl.	mullā.	mullāyānō.
Voc.	ai mullā.	ai mullāyānō.
(d)—		
Dir.	mōr, a mother.	mēnde.
Obl.	mōr.	mēndō.
Voc.	ai mōri.	ai mēndō.
(e)—		
Dir.	dzōe, son.	dzāman.
Obl.	dzōe.	dzāmanō.
Voc.	ai dzōya.	ai dzāmanō.
(f)—		
Dir.	hēng, a groan.	hēngahār.
Obl.	hēng.	hēngahārō.
Voc.	ai hēnga.	ai hēngahāro.

VI.—

	Sing.	Obl. Plur.
(a)	wās̤h꙰, grass (masc.).	wās̤hō.
(b)	g̱ẖwā, cow.	g̱ẖwāwō.
(c)	jīnaī, girl.	jīnō.
(d)	bāṇa, eye lash.	bāṇō.
(e)	sk̲ẖwandar, a steer.	

Nom. pl. sk̲ẖwand꙰r.
Obl. pl. sk̲ẖwand꙰rō.

In other respects these nouns do not change.

VII.—

Dir.	g̱ẖ꙰r, a mountain.	g̱ẖrūna.
Obl.	g̱ẖr꙰.	g̱ẖrūnō.
Voc.	ai g̱ẖr꙰.	ai g̱ẖrūnō.

VIII.—

Dir.	sīznī, a swaddling-band.	sīznaī.
Obl.	sīznī.	sīznō.
Voc.	ai sīznī.	ai sīznō.

IX.—Nouns which do not change—

Dir.	wīār, jealousy.	wīār.
Obl.	wīār.	wīār.
Voc.	ai wīār.	ai wīār.

Formation of Cases—

Accusative is same as Nominative.

Agent is same as Oblique form.

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

Gen. da—

Dat. -ta, -wata, -lara, -la, or wa—ta, wa—wata, wa—lara, wa—la.

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

Loc. pa, pa—ks̱ẖē.

Thus :

Gen. da saṟī.
Dat. saṟī ta, wa saṟī ta, etc.
Abl. la saṟī, la saṟī na, la plār-a na.

Gender—

Most adjectives form fem. in a. Thus lōe, great, fem. lōya ; ūd꙰, asleep, fem. uda ; tsōrb, fat, fem. tsarba. These fems. belong to 3rd decl.

Specimens of Participles.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem
done.	kṟ꙰ or kaṟ,	kṟa or	kṟ꙰ or kṟ꙰l.	kṟē or kṟalē.
done.	kaṟai,	kaṟe,	kaṟī.	kaṟī.
come.	rāg̱ẖlī,	rāg̱ẖla or rāg̱ẖlala.	rāg̱ẖl꙰ or rāg̱ẖl꙰l.	rāg̱ẖlē or rāg̱ẖlalē.

III.—PRONOUNS.

1st Person—

	Sing.	Plur.
Nom.	za.	muzh, muzha (S.-W.) mūg, mūga (N.-E.)
Gen.	dzmā.	dzmūzh, dzmūg.
Obl.	mā.	muzh(a), mūg(ā).

2nd Person—

Nom.	ta.	tāse, tāsū.
Gen.	stā.	stāse.
Obl.	tā.	tāse, tāsū.

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

3rd Person—he, she, it, that.

Nom.	hag̱ẖa (masc. and fem.)	hag̱ẖa (masc. and fem.)
Obl.	{ hag̱ẖ꙰ (masc.)	hag̱ẖō or hag̱ẖōe
	{ hig̱ẖe (fem.)	(masc. and fem.)

Pronominal Suffixes—

Nominative (both numbers).

1. am.	ū.
2. e.	aī.
3. ī.	ī.

Contracted Pronouns—

Oblique (both numbers).

1. me.	mū, um.
2. de.	mū, um.
3. yē, ya.	yē, ya.

rā, rā ta, etc., to me, to us.
dar, dar ta, etc., to thee, to you.
war, war ta, etc., to him, to them, etc.
tri, from him, them, etc.
pri, pē, upon him, them, etc.

Demonstrative Pronouns—

This.

(a)—

Nom.	dag̱ẖa or dā (M. and F.)	dag̱ẖa.
Obl.	{ dag̱ẖ꙰ or da (M.)	dag̱ẖō or dēo (M. and F.)
	{ dig̱ẖe or da (F.)	

(b)—

Nom. hāyo (sing. and plur., both genders).
Obl. haē (sing. and plur.)

(c)—

Nom.	de (M. and F.)	dūī (M. and F.)
Obl.	de.	dūī or dūio.

Reflexive Pronouns—

Self.

Nom.	{ k̲ẖp꙰l (M.)	k̲ẖp꙰l (M.)
	{ k̲ẖp꙰la (F.)	k̲ẖp꙰la (F.)
Obl.	{ k̲ẖp꙰l (M.)	k̲ẖp꙰lō (M. and F.)
	{ k̲ẖp꙰lē (F.)	

Interrogative Pronouns—

Who ? tsōk, Obl. chā.

What ?	Nom.	{ kōm or kam (M.)
	sg. & pl.	{ kōma or kama (F.)
	Obl.	{ kōm or kam (M.)
	sg. & pl.	{ kōmē or kamē (F.)

tsa = what ? any. dzine (Obl. dzinō)=any.

Relative Pronoun—

chi.

IV.—VERBS.

(1) Verbs whose infinitives end in *l* may be either transitive or intransitive. Those in *ēd⁰l* are intransitive and in *w⁰l*, transitive. Infinitives of causals end in *a-w⁰l*.

(2) Verb Substantive—

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

(2) *aōsēd⁰l*, to exist. Pres. *aōsam*, etc. Past Cond. *aōsēdam*, etc.
(3) *kēd⁰l*, to become. Pres. *kēzham*, etc. Imperf. *kēdam*, etc.
(4) *shw⁰l*, to become (used to form Passive).

	Sing.	Plur.	Imperf.		Sing.	Plur.		Past Part. *shawai.*
Pres. (1)	sham.	shū.	(1)	shwam or shwalam.	shwū or shwalū.		The rest is regular.
(2)	shē.	shai.	(2)	shwē or shwalē.	shwai or shwalai.		
(3)	shī.	shī.	(3)	shⁱ (masc.) shwa or shwala (fem.)	shwū or shw⁰l (masc.) shwē or shwalē (fem.)		

The Regular Verb.—There are two main tenses, the Imperfect and the Present. There are 37 classes of verbs, 13 Intransitive, 24 Transitive. These differ according to the rules for the formation of the Imperfect and Present. Specimens of each are given below. Of Intransitive verbs, the 1st, 2nd, and 8th classes form the 3rd sing. Imperfect by changing final *l* of the infinitives to silent *h*. Thus *pōhēd⁰l*, *pōhēd⁰*. The 3rd, 4th, and 9th drop the final *l* of the infinitive. Thus *kshē-nast⁰l*, *kshē-nast*. The imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each class. As regards Transitive verbs, the Imperfect and all tenses derived from it, and from the Past Part., are passive, and use the passive construction,—the direct object being in the nominative, and the subject in the agent case. The 5th, 11th, 14th, 20th, and 21st classes form the 3rd sing. Imperf. by changing *l* of the Infinitive to silent *h*. Thus *ārwēd⁰l*, *ārwēd⁰*. Similarly the 1st, 2nd, 6th, 7th, and 12th classes, with lengthening of the root-vowel. Thus *tar⁰l*, *tār⁰*. The 3rd, 4th, 9th, 10th, 15th, and 22nd classes drop the final *⁰l* of the Infinitive. Thus *ghⁱsht⁰l*, *ghōsht*. The imperfects of the other classes are subject to special rules. In nearly all verbs, the 3rd pl. masc. Imperf. is the same as the Infinitive. As regards the formation of the Present of Transitive verbs, the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes simply drop the *l* of the Infinitive, and affix the necessary personal termination. For each of the other classes there are special rules.

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

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

Infinitive.	Pres. Part.	
	Masc.	Fem.
(1) *zghāst⁰l*, to run.	*zghāstan⁰.*	*-ana.*
(2) *wul⁰l*, to wash.	*wul⁰.*	*wula.*
(3) *wat⁰l*, to come out.	*wāt⁰.*	*wāta.*
(4) *tar⁰l*, to bind.	*tarūn.*	*tarūna.*
(5) *dakēd⁰l*, to fill.	*dakūn.*	*dakūna.*
(6) *mātaw⁰l*, to break.	*mātāūn.*	*mātāūna.*

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

Tenses based on the present—

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

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

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

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

Past Part. 2 Forms, as follows :—

Infinitive.		Sing.		Plur.
	Masc.		Fem.	Masc. and Fem.
(1) *kshē-yast⁰l*, to insert.	*kshē-yastalai.*		*-ale.*	*-alī.*
(2) *āghŭst⁰l*, to clothe.	*āghŭstai.*		*-te.*	*-tī.*

Many verbs use both forms.
There are also irregular formations.

Thus, *walārēd⁰l*, to stand.	pp. *walār.*
prē-wat⁰l, to fall.	*prē-wōt.*
nāst⁰l, to sit.	*nāst.*

Noun of Agency. Formed thus :—

Infinitive.		Sing.		Plur.
	Masc.		Fem.	Masc. and Fem.
lwast⁰l, to read.	*lwastūnai* or *lwastūnkai.*		*-ūne* or *-ūnke.*	*-ūnī* or *ūnkī.*

This is commonly also used as a Present Participle.

Tenses based on Imperfect, and on Past Participle—

(2) *Past.*—Prefixes optionally *wu* to Imperfect. Intransitive verbs, classes 3, 11, and 13, and Transitive, classes 5, 9, and 20, always omit *wu*. Intransitive, classes 8, 10, and 12, and Transitive, classes 2 and 15-19, are defective, and form the Past by means of a periphrasis, or with the aid of other verbs.

(3) *Habitual Imperfect.*—Prefixes *ba* to Past.

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

(5) *Pluperfect.*—Past Participle + *wum*, etc. (past of Auxiliary).

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

(7) *Past Conditional.*—Past Participle + *wai* or *wāē* (Past Subjunctive of Auxiliary).

Conjugation of Regular Intransitive Verb—*zghalēd⁰l* (Cl. 2), 'to run.'

Infinitive, *zghalēd⁰l*, 'to run.' Past Part. *zghalēdalai* or *zghalēdai*, 'run.'

	Sing. masc.	Sing. fem.	Plur. masc. and fem.
Noun of Agency,	*zghalēdūnai* or *zghalēdūnkai*, 'a runner,' 'running.'	*zghalēdūne* or *zghalēdunke*.	*zghalēdūni* or *zghalēdūnki*.

Tenses based on the Present.

(1) *Pres.*, 'I run'—	(2) *Pres. Subj.*, 'I may run'— *(wu) zghalam*, etc.	(3) *Optative*, 'I should run'— 1st and 2nd persons, same as Pres. Subj.	(5) *Imperative*, 'run thou'— 1st Person, wanting.

(1) Pres.

	Sing.	Plur.
(1)	*zghalam*	*zghalū.*
(2)	*zghalē*	*zghalai.*
(3)	*zghalī*	*zghalī.*

(4) *Future*, 'I shall run'— *(wu) ba zghalam* or *za ba (wu) zghalam*, etc.

(3) 3rd sg. and pl. *(wu) de zghalī* or *hagha de (wu) zghalī.*

(5) 2nd sg. *(wu) zghala.*
2nd pl. *(wu) zghalai.*
3rd Person, same as Optative.

Tenses based on Imperfect and on the Past Participle.

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

(1) Imperf.

	Sing.	Plur.
(1)	*zghalēdam*	*zghalēdū.*
(2)	*zghalēdē*	*zghalēdai.*
3 { Mas.	*zghalēd⁰*	*zghalēd⁰l* or *zghalēd⁰.*
Fem.	*zghalēda* or *zghalēdala*	*zghalēdē* or *zghalēdalē.*

(2) *Past*, *(wu) zghalēdam*, etc.

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

(4) Perfect

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

(6) *Doubtful Part.*, 'I may have run'—

	Sing. Masc.	Fem.	Plur. Masc. and Fem.
(1)	*zghalēdalai ba yam*,	*zghalēdale ba yam*,	*zghalēdali ba yū*,

and so on, or *zghalēdalai* (etc.) *wi* for all persons and numbers.

(5) Pluperfect, 'I had run'—

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

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

Conjugation of Regular Transitive Verb—*ākhist⁰l* (Cl. 4), 'to seize.'

Infinitive, *ākhist⁰l*, to seize. Past Part., *ākhistalai*, 'seized.'

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
Noun of Agency,	*ākhistūnai* or *ākhistūnkai*, 'a seizer.'	*ākhistūne* or *-ūnke.*	*ākhistuni* or *-ūnki.*

Tenses based on the Present.	(2) *Pres. Subj.* 'I may seize,' *(wu) ākhlam* (contracted to *wākhlam*), etc.	(3) *Optative*, 'I should seize.' 1st and 2nd persons, same as Pres. Subj.	(5) *Imperative*, 'seize thou.' 1st Person wanting.
(1) *Pres.* 'I seize,' Sg. *ākhlam*, -ē, -ī. Pl. *ākhlū*, -ai, -ī.	(4) *Future*, 'I shall seize,' *(wu) ba ākhlam* or *za ba (wu) ākhlam (wākhlam)*, etc.	3rd sg. and pl. *(wu) de ākhlī* or *hagha de (wu) ākhlī (wākhlī).*	2nd sg. *(wu) ākhla.* pl. *(wu) ākhlai.* 3rd Person, same as Optative.

Tenses based on the Imperfect and on the Past Participles.—These are all passive. The verb agrees with the object in Gender and Number, and the subject is put in the case of the agent. For the agent, either the full pronominal forms *mā, tā, hagha*, etc.) may be used or the contracted obl. forms (*me, de, yē*, etc.).

(1) *Imperfect*, 'was being seized (by me),' etc.	(2) *Past*, 'was seized (by me, etc.)'	(4) *Perfect*, 'has been seized (by me, etc.)'

(1) *Imperfect*, 'was being seized (by me),' etc.
Obj. Sg. Masc. (*mā* or *me*, etc.) *ākhist.*
  " Sg. Fem.   "   *ākhista* or *ākhistala.*
  " Pl. Masc.   "   *ākhist⁰* or *ākhist⁰l.*
  " Pl. Fem.   "   *ākhistē* or *ākhistalē.*
'I was being seized,' *ākhist-am.*
'Thou . . . ,' *ākhist-ē,*
and so on.

(2) *Past*, 'was seized (by me, etc.)' (*mī, tā, hagha*, etc.) *wākhist* or *wu* (*me, de, yē*, etc.) *ākhist*, and so on.
NOTE.—Full pronominal forms always precede the *wu* and contracted forms follow it.

(3) *Habitual Imperfect*, 'used to be seized (by me, etc.)' (*mā, tā, hagha*, etc.) *ba wākhist* or *ba wu* (*me, de, yē*, etc.) *ākhist.*

(4) *Perfect*, 'has been seized (by me, etc.)' (*mā, tā, hagha*, etc., *me, de, yē*, etc.) *ākhistalai dai.* With the object fem., the verb would be *ākhistalē da*, and so on.

(5) *Pluperfect*, 'had been seized (by me, etc.).' Similarly to perfect. *ākhistalai wu*, etc.

(6) *Doubtful Past*, 'may have been seized (by me, etc.)' (*mā, ta, hagha*, etc.) *ba ākhistalai wī*, or *ba* (*me, de, yē*, etc.) *ākhistalai wī.* The participle agrees with object in gender and number.

(7) *Past Conditional*, 'had (—) been seized (by me, etc.)' (*mā, ta, hagha*, etc., *me, de, yē*, etc.) *ākhistalai wai* or *wāē*, and so on.

Passive Voice.

This is formed by conjugating the Past Participle (which agrees with the subject in gender and number) with the auxiliary verb *shw⁰l*, to be.
Thus *ākhistalai shī*, he is seized: *ākhistale shī*, she is seized; *hagha ba wākhistalai shī*, or *wu ākhistalai ba shī*, he will be seized; *ākhistalai shⁱ⁰*, he was seized; *ākhistale shwa* or *shwala*, she was seized.

SYNOPSIS OF THE XXXVII VERBAL CLASSES.

Class.	Infinitive.	Meaning.	Pres., Indicative, 3rd Sg.	Pres., Subjunctive, 3rd Sg.	Imperfect, 3rd Sg., Masc.	Past, 3rd Sg., Masc.	Past Participle.	REMARKS.
				Intransitive Verbs.				
I	pōhēd⁰l	to know	pōhēzhi	wu + Pres. Ind.	pōhēd⁰	wu + Imperf.	pōhēdalai.	
II	zghalēd⁰l	to run	zghalī	„	zghalēd⁰	„	zghalēdalai.	
III	kshē-nāst⁰l	to sit	kshē-ni	kshō-ni	kshē-nāst	kshē-nāst	kshē-nāstai.	
IV	chāwd⁰l	to split	chwī	wu + Pres. Ind.	chāwd	wu + Imperf.	chawdai.	
V	khatᵉ⁵	to ascend	khēzhi	„	khōt (pl. khat⁰l or khāt⁰)	„	khatalai.	1 sg. Past khatam.
VI	mṛ⁰l	to die	mrī	„	maṛ	„	maṛ.	
VII	sw⁰l	to burn	swadzi	„	s⁰ (north), sū (south)	„	swai.	
VIII	mātēd⁰l	to break	mātēzhi	māt shi	mātēd⁰	māt sh⁰	māt.	
IX	zghāṣht⁰l	to run	(zghali)	wu + Pres. Ind.	zghāṣht	wu + Imperf.	zghāṣhtai.	
X	drūm⁰l	to go	drūmi	„	(t⁰)	(lāṛ)	(talai or tlalai).	
XI	lāṛ⁰l	to go	(dzi)	lāṛ shi	(t⁰)	lāṛ	(talai or tlalai).	
XII	tl⁰l	to go	(dzi)	(lāṛ shi)	tl⁰ or t⁰	(lāṛ)	talai or tlalai.	
XIII	rā-ghl⁰l	to come	(rā-dzi)	(rā-shi)	(rā-t⁰)	rā-ghai	rā-ghlalai or rā-ghalai.	
				Transitive Verbs.				
I	taṛ⁰l	to bind	taṛī	wu + Pres. Ind.	tāṛ⁰	wu + Imperf.	taṛalai.	
II	khashaw⁰l	to bury	khashawī	khash kṛi	khashāw⁰	khash kaṛ	khash kaṛai.	
	ghōṣht⁰l	to desire	ghwārī	wu + Pres. Ind.	ghōṣht	wu + Imperf.	ghōṣhtalai.	ṣht to āṛ.
III	āghūst⁰l	to clothe	āghūndi	„	āghūst	„	āghūstai or -alai.	st to ṣd.
	skaṣht⁰l	to clip	skoni	„	skaṣht	„	skaṣhtalai.	ṣht to n.
IV	mūnd⁰l	to find	mūmi	„	mūnd	„	mūndalai.	
	lwast⁰l	to read	lwali	„	lwast	„	lwastalai.	
	ākhist⁰l	to seize	ākhli	„	ākhist	„	ākhistalai.	
V	bāēl⁰l	to lose (at play).	bāēlī	bāēli	bāēl⁰	bāēl⁰	bāēlalai.	
VI	way⁰l	to speak	uāyi	wu + Pres. Ind.	wāy⁰ or we	wu + Imperf.	wayalai.	
VII	bal⁰l	to call	bōlī	„	bāl⁰	„	balalai.	
VIII	wazhl⁰l	to kill	wazhni	„	wāzh⁰	„	wazhalai.	
IX	prā-nat⁰l	to unloose	prā-nadzi	prā-nadzi	prā-nat	prā-nat	prā-natai or -alai.	
X	wiṣht⁰l	to discharge.	wuli	wu + Pres. Ind.	wiṣht	wu + Imperf.	wiṣhtalai.	
XI	ārwᵉd⁰l	to hear	ārwi	wārwi	ārwēd⁰	wārwēd⁰	ārwēdalai.	
XII	pēzhond⁰l	to know	pēzhani	wu + Pres. Ind.	pēzhānd⁰	wu + Imperf.	pēzhandalai.	
XIII	khand⁰l	to laugh	khāndi	„	khand⁰l	„	khandalai.	
XIV	muṣh⁰l	to rub	muzhi	„	muṣh⁰	„	muṣhalai.	
XV	yᵃṣh⁰l	to place	(zhdi)	(zhdi)	yēṣh	(kē-ṣhō)	yēṣhai.	
XVI	kᵉ-ṣhw⁰l	to place	(kē-zhdi)	(kē-zhdi)	kē-ṣhō	kē-ṣhō	(yēṣhai).	
XVII	zhd⁰l	to place	zhdi	zhdi	(kē-ṣhō)	(kē-ṣhō)	(yēṣhai).	
XVIII	wṛ⁰l	to take, carry.	wṛi	(yō-si)	waṛ	(yō-waṛ)	waṛai.	
XIX	bī-w⁰l	to remove	lᵢā yi	(bō-dzi)	bī-w⁰	(bōt)	bī-walai.	
XX	kshē-naw⁰l	to cause to sit.	kshē-nawi	kshē-nawi	kshē-nāw⁰	kshē-nāw⁰	kshē-nawalai.	
XXI	sāt⁰l	to nourish	sātī	wu + Pres. Ind.	sāt⁰	wu + Imperf.	sātalai.	
XXII	nghaṛd⁰l	to swallow	nghaṛi	„	nghaṛd	„	nghaṛdai.	
XXIII	sw⁰l	to burn	swadzi	„	s⁰ (N.-E.), sū (S.-W.).	„	sawai.	
XXIV	kaw⁰l	to do	kawi	wu ki	kāwuh or k⁰	wuk⁰	(kaṛai).	

Paṣhtō Numerals.

	Standard.	Bunēr.	Plains Yūsufzai.	Ṣwāt Valley.	Bājauṛ.	Ghilzai.	Afrīdī.	Khaṭak.
1	yau	......	......	......	......	......	......	......
2	dwa	......	......	......	......	......	......	......
3	dre	......	......	......	......	......	......	......
4	tsalōr	......	śalōr	......	......	tsalōr	śalōr	......
5	pindza	pindzᵃ	pinẑᵃ	......	......	pindzᵃ	pinẑᵃ	......
6	shpazh	shpag	......	......	......	......	shpēg	shpēzh.
7	ōwa	uwᵃ	......	......	ūw	owᵃ	uwᵃ	......
8	ata	atᵃ	......	......	......	......ɔ	......	......
9	na	nahᵃ	......	......	......	.. ...	anᵃ	......
10	las	......	......	......	.ᵒ....	......	......	......
11	yaulas	yawōlas	......	......	......	......	......	......
12	dwalas	dōlas	......	......	......	......	......	......
13	diārlas	dyārlas	......	......	......	.. ...	dyárlas	dyarlas.
14	tsārlas	tswārlas	śwārlas	......	......	tswarlas	śwârlas	śwarlas.
15	pindzalas	pindzallas	pinẑallas	......	......	pindzallas	pinẑallas	pinẑallas.
16	spāṛlas	shpāṛas	......	......	......	......	shpâras	shpāṛas.
17	ōwalas	uwᵃllas	uwallas	......	......	owallas	uwallas	......
18	atalas	atᵃllas	atallas	......	......	... ..	......	......
19	nūnas	nūllas	......	......	......	nūnas	......	......
20	shil	shᵃl	shal	......	......	shᵃl	......	......
30	dērsh	......	......	......	...	......	.. ...	......
40	tsalwēṣht	tsalwēḳht	śalwēḳht	śaulēḳht	......	tsalwēḳht	śalwēḳht	śalwēṣht.
50	pandzōs	......	panẑōs	......	......	pandzōs	panẑōs	... ...
60	shpēta	shpētᵃ	......	......	......	......	......	......
70	awiā	auyă	......	......	......	......	auyà	auyă.
80	atiā	atyā	......	......	......	......	atyà	atyā.
90	nawe	nwī	......	atyālas	......	nwī	......	......
100	sil	tsᵃl	śal	......	......	tsᵃl	śᵃl	... .

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

PASHTŌ.

NORTH-EASTERN DIALECT.

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

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

The following specimen, a version of the Parable of the Prodigal Son, is in the North-eastern or Pakhtō dialect as spoken in the Peshawar District. Note that there is a tendency to substitute *u* for *ə*. Thus, *warkawul*, for *war-kawəl*, it was given, in which an *ə* has become *u*. The prefix of the genitive is *də*, not *da*. The letter *ē* is substituted for *ai*, as in *rāghalē*, for *rāghalai*, he came. The past participle often ends in *ō*, as in *kō*, he was made; *wulīdō*, he was seen. Note also the forms *nē* (or *na*) *əma*, I am not; *pē*, on him; and *tē-na*, from it.

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

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

North-eastern Dialect	654,940
South-western (Khatak) Dialect	54,525
TOTAL number of Pashtō speakers	709,465

ERANIAN FAMILY.　　　EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyad Muhammad Khan, 1898.)

د یو سړي دوه څامن وُو * کشر ورته وُو چه اي پلار دَ اي پلار دَ خپل مال چه ته بخره م رسي ماله را * جو رهغه
پے ویشه وکه * یو څو ورځے پس کشر خوئي خپل مال اسباب را ټول کو یو لری مُلک ته په سفر لار اوهلته ئي هر
څه په بدعملي والوزول * کم وخت چه ورخسته څه پاتے نه شول نو په هغه مُلک کښ سخته قاحطي پیدا شوه *
نو دي معتاجه شوَ * دَ یو وطني سړي نوکر شو * هغه دَ بدو خناورو خَرَزُلو له پتو ته واستولو * چه چا څه نه ورکول نو
په زړه کښ ئي تیر سو - دا پوستکي چه خنزیران پے کیده دکوي زه هُم پے نس موړ کړم * چه په خود شو نو په
زړه کښ ئي وُو چه عجیبه ده چه دَ پلارم دومره دیر مزدُوران په دوډئ مریري لے تے نه زیاتبري او حال دا دي چه
زه دلته له لوږي مرَم * دغه دي باخم ورځم او ورته وایم چه اي پلار دَ خدَي کنا م کړي ده او ستا مخامخ * دَ دے
لائتی نه امه چه ستا خوئي وُ بللي شم * ما ده خپلو مزدُورانو نه وکنوه * جوړ اُوچت باخید پلار له ورغي * ده ورایه
چه پلار ته ورهکاره شو نو زړه پے دَ هغه وُسو * ورَدوئي کو ور ترغاړه وت او دیر ئي ښکُل کو * خوئي ورته وُو چه اي
پلاره ما دَ خدَي کنا کړي ده او ستا مخامخ * ددے قابل نه امه چه ستا خوئي وُ بللي شم * پلار خپنو نوکرانو ته وُو چه
ده ټولوهه ښي جامي راوُ باسَئي ورو! ئُندوَئي * ګوته وربه لس ګَئي او پنزي ئي ورته په ښپو کَئي * چه په یو ځائي سره
خوراک وکو او هُم خوشالي وکو * ځکه چه دا خوئي م مړوه سر دوباره جوندي شو * ورُک وه بیا موندي شو * پس په
خوشحالتیا ئي سره ساعت تیراولو *

مشرخوئي ئي په پټي کښ وَه - چه را روان شو او کور ته نزدے شو - دَ سَندرو او دَ ګډیدو آواز ئي ترغوَږ شو -
یو نوکرئي راوبللوتے نه تپوس ئي وکړ و چه دا څه دي * هغه په جواب کښ ورته وُو چه ورور د راغلي ښي او پلار د وله
لویه میلمستیا کړي دَ دپاره ددي چه روغ جوړ ئي راُیدو * دسي خپه شولو زړه ئي و نه غوښته چه ور نفَوزم - پلار ئي
راوُوت بُخلا ئي کو * ده پلار ته وویلے چه فکر وُکه کله رایه د خدمت ټُوکه او هیجري م دَ وینو نه د مخ نه دي
کړزِرلي - یو چینَي د هُم چري را ببنلي نه ده چه دَ خپلو آشنایانو سره م خندا هَرس کړي وي * او دا خوئي چه د
راغي چه دا ټول مال د په دمانو خوړلے دے نو دغه له د لویه میلمستیا وکه * ده ورته وُو چه اي خوئي نه مدام را
ښخه ئي او د تول ستا دِي - خو خوشحالتیا او خوشحالیدل مناسب وُ ځکه چه ورور د مړوه جوندي
شو ورُک وَ را پیدا شو *

ERANIAN FAMILY.   EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (PESHAWAR) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

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

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

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

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

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

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

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

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

śarawulō-la patō-ta wāstawᵃlō.   Chi chā śᵃ na
the-feeding-for the-fields-to he-was-sent.   When by-any-one anything not

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

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

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

chi dᵃ plār-me dōmra dēr mazdūrān pa ḍōḍaī maṛēgī lā
that of my-father so many hired-servants on bread satisfy-themselves yet

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

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

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

nē 'ma chi stā żōe wu-bal'lē sh'm. Mā d'-khp'lō mazdūrānō-na
not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of

wugana." ' Jōṛ ūchat pāsēd plār-la warraghē. D'-wrāya chi
consider." ' Accordingly up he-rose father-to went. From-a-far when

plār-ta war khkāra-shō, nō zr' pē d'-hagh' wusō. War dau
the-father-to to-him he-appeared, then heart on-him of-him burnt. To-him running

yē kō; war tar-ghāṛa-wat, au ḍer yē khkul-kō. Żōe
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' Khodai gunā k'ṛē-da au
him-to it-was-said that, ' O father, by-me of Heaven sin has-been-done and

stā makhā-makh. D' dē qābil nē 'ma chi stā żōe wu-bal'lē
thy face-before. Of that worthy not I-am that thy son called

sh'm.' Plār khp'lō naukarānō-ta wuwe chi, 'd'-ṭōlō-na
I-may-be.' By-the-father his-own servants-to it-was-said that, ' than-all

khē jāmē rāwobāsaī war wāghundawaī. Gūta war pa lās kaī au
best robe bring-out on-him put. Ring to-him on hand put and

panē yē war-ta pa khpō kaī; chi pa-yau-żāī-sara khwurāk-wu-kū au hum
shoes his him-to on feet put; that together we-may-feed and also

khushālī wu-kū. Ż'ka-chi dā żōe me m'ṛ wu, sar-dōbāra jwandē shō;
joy make. Because-that this son of-me dead was, again living became;

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

tērāw'lō.
was-passed.

M'sh'r żōe yē pa-patī-kkhe wuh. Chi rā-rawān-shō au kōr-ta
Elder son his in-the-field was. When he-started and the-house-to

nizdē shō, d' sandarō au d' gadēdō āwāz yē-tar-ghwaga shō. Yau
near came, of music and of singing the-sound to-his-ears came. A

naukar yē rāwubal'lō, tē-na tapōs yē wu-k'ṛō, ' chi dā
servant by-him was-called, (and) him-from inquiry by-him was-made, ' what this

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

rāghalē-dē, au plār-de wa-la lōya mēlmastiyā k'ṛē-da, dapāra-d'-dē
come-is, and thy-father him-to great hospitality hath-given, owing-to-this

chi rōgh jōṛ yē wulīdō.' Dē khapa shw'lō, zr'-yē
that safe (and) sound by-him he-has-been-seen.' He angry became, heart-his

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

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

kala-rāsi   be   <u>kh</u>idmat   kawuma,   au   hēchare   me   dᵃ-wēyilō-na-dē
how-long   thy   service   has-been-done-by-me,   and   ever   by-me   from-speech-thy

ma<u>kh</u>   na-dē   garzwulē;   yau   chēlai   de   hum   chare rā
the-face   not-has-been   turned-away;   one   young-goat   by-thee   even   ever   to-me

ba<u>kh</u>ᵃlē-na-da   chi   da-<u>kh</u>pᵃlō-ā<u>sh</u>nāyānō-sara   me   <u>kh</u>andā   hawas
bestowed-not-has-been   that   my-own-friends-with   by-me   laughter   (and)   amusement

k'ṛē-wē.   Au   dā   żōe   chi-de   rā<u>gh</u>ē,   chi   dā-ṭōl   māl-de   pa
might-be-made.   And   this   son   who-thine   comes,   by-whom   all   goods-thy   on

damānō   <u>kh</u>waṛ'lē-dē,   nō   ha<u>gh</u>a-la   de   lōya   mēlmastiyā
musicians   has-been-devoured,   then   him-to   by-thee   great   hospitality

wu-ka.'   Dᵃ   war-ta   wuwe   chi,   'ai   żōya,   tᵃ   mudām
hath-been-done.'   By-him   him-to   it-was-said   that,   ' O   son,   thou   always

rā-sa<u>kh</u>a   yē;   sᵃ-chi   żᵃmā   dī,   ṭōl   stā   dī.   <u>Kh</u>ō   <u>kh</u>u<u>sh</u>-ḥāltiyā   au
near-me   art;   that-which   mine   is,   all   thine   is.   So   gladness   and

<u>kh</u>u<u>sh</u>-ḥālēdal   munāsib   wū,   żᵃka-chi   wrōr-de   m'ṛ   wu,   jwandē   <u>sh</u>ō;
to-be-joyful   befitting   is,   because   brother-thy   dead   was,   alive   he-became;

wruk   wu,   rā-paidā   <u>sh</u>ō.'
lost   he-was,   to-us-found   he-became.'

BUNER DIALECT.

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

[No. 2.]

ᴇRANIAN FAMILY.　　　　　ᴇᴀꜱᴛᴇʀɴ Gʀᴏᴜᴘ.

Pᴀꜱʜᴛō.

Nᴏʀᴛʜ-ᴇᴀꜱᴛᴇʀɴ (Bᴜɴᴇʀ) Dɪᴀʟᴇᴄᴛ.

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

دَ يَو سرِي دوه ځامن وُو ۔ نو هغه كشر خپل پلار ته وُو چه پلاره ماله خپله برخه د مال را كره ۔ نو هغه خپل

مال په دواړو وويشه ۔ يَو خو روَځي يَس كشرخُويبي هرځه را تول كره ۔ او يؤ لِري مَلك ته يئ مَزل وكر ۔ او هَلتمه

يئي خپل مال په مستيُ دوره كر ۔ نو چه تول يئ خلاص كر نو په هغه مَلك باندِ يو آمباري قهط راغَي ۔ او هغه

تنگ شه ۔ نو هغه لار او د هغه وَطَن يو مُعتَبَر سرِي سره نوكر شه ۔ او هغه د خنزيرانو د څرولو دپاره خپلو پتولَه

وليږه ۔ او هغه بَه په خوشحالَئِي سره په هغه كوسو چه خنزيرانو خواړه خپله كيده څكه كري ۔ او خو هيڅا نه وَركول ۔ بيا

چه په خود شه نو وُ يئي وِ چه ځما د پلار څومره نوكران په ښه شان دوئئ مُوسي ۔ او زه د لوري مرم ۔ زه به پاڅم او

خپل پلار له ۔ به ورشم او وَرته به وايم چه پلاره ما د خُدائ گناه كري دَه او ستا هُم ۔ او د دي لايق نه يم چه ستا

خُوئي شم خو په نوكرانو كيس م واچوه ۔ او هغه پاڅيده او خپل پلار له راغَي ۔ خوچه هغه لا بيَرته وَه نو خپل پلار

وليده ۔ او ترس يئي بر وكر ۔ او ور وُزغاستت او ور تر غاړه وت او ښگل يئي كر ۔ او خُويبي ورته وُو چه پلاره ما د خدائ

او ستا گناه كري دَه ۔ او د دي لايق نه يم چه ستا خُوئي شم ۔ ولي پلار يئي خپلو نوكرانو ته وُو چه ښه جامه راوَرئي ۔

او د ته يئي واغُندَوئي ۔ او يَوه گُته يئي په لاس كرئي ۔ او پنړي ورته په ښپو كرئي ۔ او راځني چه دوئئ وخورُو ۔ او

خوشحالي وكُرو ۔ ځكه چه دا ځما خُويَئي مرَوَه او جوندَي شوَي دَي رُت وَه او پَيدا شوَي دَي ۔ او هغَي خوشحاليږ

جوړه كره *

اَس د هغه مشر خُوئي په پټي كيس وَه ۔ او چه هغَه راغَي او كورته نِزديِ شه ۔ نو د سَرود او د گډيدو آواز يئ

واوريده ۔ نو يَو نَوكر ته يئي آواز وكر ۔ او تَپوس يئ ترِوكر چه دا څه چَل دَي ۔ نو هغه ورته وُو چه ستا رور راغلَي دَي ۔

او پلار دِ خَيرات كرَي دَي ۔ ځكه چه هغه يئ روغ جوړ مُوندلَي دَي ۔ نو هغه مَرَوَر شه ۔ او دننه نه ته ۔ نو پلار يئ

راوُوَت ۔ او مِنت يئي ورته وكر ۔ نو هغه په جواب كيس پلار ته وُو چه كوره دومره ديركالَ ما ستا خدمت كرَي دَي

او هيڅجري م ستا حُكم نه ئَي مات كرَي ۔ او بيا هُم تا چَري ماله يو څيرلَي را كرَي نه دَي ۔ چه ما برد خپلو

دوستانو سَرَه خوشحالي كرَي وَي ۔ ولي خوچه دا ستا خُوئي چه مال يئ په دمو حَبَطه كرَي دَي راغَي نو تا

وَله ميلمستيا وَر كرد ۔ نو هغه ورته وُو چه خُويه ته تل ما سَرَه يئي ۔ اوځما هرڅه ستا دِي ۔ دا مُناسيب وُو چه مُونږ

هاديِب وكُرو او خوشحالَ شُو ۔ ځكه چه دا ستا رور مَرَوَه او بيا جوندَي شوَي دَي ۔ او رُت وَه او مُوندلَي شوَي دَي ۔

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (BUNER) DIALECT.

(TRANSLITERATION.)

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

Dᵃ yau saṛī dwa dzām'n wū. Nō haghᵃ k'sh'r khp'l plār ta wuwi chi, ' plāra mā-la khp'la brakha dᵃ māla rākṛa.' Nō haghᵃ khp'l māl pᵃ dwāṛō wuwēshᵃ. Yau tsō rwadzē pas k'sh'r dzūyī har-tsᵃ rātōl kṛ', au yau lirē m'lk ta yē mazal wuk'ṛ. Au halta yē khp'l māl pᵃ mastaī dūṛa k'ṛ.' Nō chi ṭōl yē khlaṣ k'ṛ, nō pᵃ haghᵃ m'lk bāndi yau ambārē qahaṭ rāghai, au hagha tang shᵃ. Nō hagha lāṛ, au dᵃ haghᵃ waṭan yau mu'atabar saṛī sara nauka shᵃ. Au haghᵃ dᵃ khinzīrānō dᵃ tsaraw'lō dapāra khp'lō paṭō la wulēgᵃ. Au haghᵃ ba pᵃ khushhālaī sara pᵃ haghᵃ būsō chi khinzīrānō khwāṛᵃ, khp'la gēḍa ḍaka k'ṛe wa, khō hēchā nᵃ warkaw'l. Byā chi pᵃ khud shᵃ, nō wu-yē-wi chi, ' dzᵃmā dᵃ plār tsōmra naukarān pᵃ kh' shān ḍōḍaī mūmī, au zᵃ dᵃ lw'gē mr'm. Z'ba pāts'm, au khp'l plār la ba warsh'm, au war-ta ba wāy'm chi, " plāra, mā dᵃ Khudāe gunāh k'ṛe da au stā hum. Au dᵃ dē lāyiq nᵃ y'm chi stā dzūyai sh'm, khō pᵃ naukarānō kkh(ki) mi wāchawa." ' Au hagha pātsēdᵃ, au khp'l plār la rāghai. Khō chi hagha lā byarta wᵃ, nō khp'l plār wulīdᵃ, au tars yē pri wuk'ṛ. Au war wuzghākht, au war tar-ghāṛawat, au khkul yē k'ṛ. Au dzūyī war-ta wuwi chi, ' plāra mā dᵃ Khudāe au stā gunāh k'ṛe da. Au dᵃ dē lāyiq nᵃ y'm chi stā dzūyai sh'm.' W'lē plār yē khp'lō naukarānō ta wuwi chi, ' kha jāma rāwṛaī, au dᵃ ta yē wāghunda waī, au yawa guta yē p' lās kṛaī, au panē war-ta pᵃ khpō kṛaī. Au rādzaī chi ḍōḍaī wukhwrū, au khushhālī wukrū. Dz'ka chi dā dz'mā dzūyai m'ṛ wᵃ, au jwandai sh'wai dai; ruk wᵃ, au paidā sh'wai dai.' Au haghai khushhālī jōṛa kṛa.

Us dᵃ haghᵃ m'sh'r dzūyai pᵃ paṭi kkh(ki) wᵃ. Au chi hagha rāghai, au kōr ta nizdē shᵃ, nō dᵃ sarōd au dᵃ gaḍēḍō awāz yē wāwrēdᵃ. Nō yau naukar ta yē awāz wuk'ṛ, au tapaus yē tri wuk'ṛ chi, ' dā tsᵃ chal dai ? ' Nō haghᵃ war-ta wuwi chi, ' stā rōr rāgh'lai dai. Au plār di khairāt k'ṛai dai. Dz'ka chi hagha yē rōgh jōṛ mūnd'lai dai.' Nō hagha maraw'r sh', au dan'na nᵃ tᵃ. Nō plār yē rāwuwat, au minat yē war-ta wuk'ṛ. Nō haghᵃ pᵃ jawāb kkh(ki) plār ta wuwi chi, ' gōra, dōmrā dēr kāla mā stā khidmat k'ṛai dai, au hēchare mi stā hukam nᵃ dai māt k'ṛai. Au byā hum tā chare mā-la yau tsērlai rāk'ṛai nᵃ dai, chi mā pri dᵃ khp'lō dōstānō sara khushhālī k'ṛai wai. W'lē khō chi dā stā dzūyaī chi māl yē dar-ta pᵃ d'mō habaṭa k'ṛai dai, rāghai, nō tā wa-la mēlmastyā warkṛa.' Nō haghᵃ war-ta wuwi chi, ' dzūya, t't'l mā sara yē, au dz'mā har tsᵃ stā dī. Dā munāsib wū chi mūg khāḍī wukṛū, au khushhala shū. Dz'ka chi dā stā rōr m'ṛ wᵃ, au byā jwandai sh'ai dai ; au ruk wᵃ, au mūnd'lai sh'wai dai.'

YŪSUFZAI DIALECT.

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

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

Note that *ts* and *dz* are pronounced *s* and *z*, respectively. The letter ومُ is often written ﺱ. This, however, is merely a matter of spelling. As in Buner, a final *zēr* is transliterated *i*, not *e ;* the word for 'was' is *wᵒ*, not *wu ;* and the word for 'brother' is *rōr*, not *wrōr*.

[No. 3.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

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

ده يو سړي دوَه زامن وُو ۔ نو هغه كشر خپل پلارته وُو چه پلاره ماله خپله بَرخه ده مال نه را كړه ۔ نو هغه

خپل جايداد په دوارو وويشه ۔ يو څو روَزي پَس كشرزوبى هرڅه جمع كړل أو يو لِري مَلک ته يئ كوچ وكړ ۔ أو هلته

بئي خپل مال په مَستئ والُوزوه ۔ نو چه ټول يئي خلاص كړ نو په هغه مَلک باندِ يو لوى قَحط راغى أو هغه تنګ شه ۔

نو هغه لر أو ده هغه وَطن يو مُعتبر سړي سره نوكر شه ۔ أو هغه ده خِنزيرانو ده څرَولو دپاره خپلو پټو ته وليكه ۔ أو هغه

به په خوشحالئ سره په هغه بُوسو چه خِنزيرانو خوړل خپله كيدَه كړى دكه كړي وه ۔ خو هيچا نه وركول ۔ بيا چه په

خود شه نو وُ يئي وَيل چه څما ده پلار څومره نوكران په بَه شان دوئټي مُوبي ۔ أو زه ده لوګي مرم ۔ زه به پاڅم أو

خپل پلارله به وَرشم ۔ أو وَرته به وايم چه پلاره ما ده څُداي ګُناه كړي دَه أو ستا هُم ۔ أو ده دي لايق نه يم چه

ستا زوبى شم ۔ خو په نوكرانو كښ م واچوه ۔ أو هغه پاڅيده أو خپل پلارله راغى ۔ خو چه هغه لا بيَرته وه نو خپل

پلار وليبده أو ترس يئي پر وكړ أو وَر وزغليده أو وَر ترغاړه وت أو مِګل يئي كړ ۔ أو زوبى ورته وُو چه پلارَه ما ده څُداى

أو ستا ګُناه كړي دَه ۔ أو د دي لايق نه يم چه ستا زوبى شم ۔ ولي پلار يئ خپلو نوكرانو ته ووبل چه بَه جامه

راوَړَئ ۔ أو ده ته يئي واغُندَوَئ ۔ أو يوه ګته يئي په لاس كَرَئ أو پنړي ورته په ښپو كَرَئ ۔ أو راخَئ چه دوئټي

وخورُو ۔ أو خوشحالي وكړو ۔ څكه چه دا څما زوبئي مړ وَه أو جوندَى شوَى دَي ۔ رَګ وَرأو پَيدا شوَى دَي ۔ أو هغَي

خوشحالي جوړه كړه ٭

أس ده هغه مشر زوبى په پَټي كښ وه ۔ أو چه هغه راغى أو كورته نِزدي شه ۔ نو ده سَرود أو ده ګډيدو أو آواز

إيئ واوريده ۔ نو يو نوكر ته يئي آواز وكړ ۔ أو پوښتنه يئ تروكَرَه چه ددي څه مَطلَب دَي ۔ نو هغه ورته وُو چه ستا رور

راغلَي دَي ۔ أو پلار دِ خيرات كړي دَي ۔ څكه چه هغه يئي روغ جوړ مُوندلَي دَي ۔ نو هغه مَرور شه أو دَننه نه

ته ۔ نو پلار يئ راوُوت أو مِنَت يئي ورته وكړم ۔ نو هغه په جواب كښ پلار ته وُو چه ګوره دومره دير كالَ ما ستا

خِدمت كَړي دَي ۔ أو هيچري م ستا حُكم نه دَي مات كَړي ۔ أو بيا هُم تا چَري ماله يو چيلَي راكَرَي نه دَي

چه ما بر ده خپلو دوستانو سَره خوشحالي كَرَي وَي ۔ ولي خوچه دا ستا زوبى چه مال يي دَرته يه دمو خراب

كَرَي دَي راغى نو تا ورته ميلمستيا وَركړه ۔ نو هغه ورته وُو چه زويَه ته هميشه ما سرَه يئ ۔ أو څما هرڅه ستا دِي ۔

دا مُناسب وُو چه مونږ ښادِي وكُرو أو خوشحالَ شُو څكه چه دا ستا رور مړ وَه أو بيا جوندَي شوَى دَي ۔ أو رَّب وَه

مُوندلَي شوَي دَي

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP,

PAṢHṬŌ.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

TRANSLITERATION AND TRANSLATION.

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

Dᵃ yau sarī dwa zāmᵃn wū. Nō haghᵃ-kᵃshᵃr khpᵃl plār ta
Of one man two sons were. Then by-the-younger his-own father to

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

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

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

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

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

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

Nō hagha lāṛ, au dᵃ hagha waṭan yau muʻtabar sarī sara naukar
Then he went, and of that country one respectable man with servant

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

wulēgᵃ. Au haghᵃ ba pᵃ khushᵃlaī sara, pᵃ haghᵃ būsō chi
(he)-was-sent. And by-him would¹ with pleasure with, on those husks which

khinzīrānō khwarᵃl, khpᵃla gēḍa ḍaka kᵃṛe wa, khō
by-swine were-eaten, his-own belly full been-made would-have, but

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

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

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

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

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

¹ Subjunctive particle.

p⁴ naukarānō kkh(ki) mi wāchawa." ' Au hagha pāsēd⁴ au khp⁴l plār la
in servants among me place." ' And he rose and his-own father to

,rāghai. Khō chi hagha lā byarta w⁴, nō khp⁴l plār wulīd⁴ au
came. But as he yet far was, then by-his-own father (he)-was-seen and

tars yē pri wuk⁴r, au war wuzghalēd⁴ au war tar-ghārawat, au
pity by-him on-him was-done, and at-him ran and him embraced, and

khkul yē k⁴r. Au zoyī war-ta wuwi chi, ' plāra, mā
kiss by-him was-done. And by-the-son him-to it-was-said that, 'father! by-me

d⁴ Khudāe au stā gunāh k⁴re da, au d⁴ dē lāyiq n⁴ y⁴m chi stā
of God and thy sin committed is, and of this worthy not am that thy

zōyai sh⁴m.' Walē plār yē khp⁴lō naukarānō ta wuway⁴l chi, ' kh⁴
son I-be.' But by-the-father his his-own servants to it-was-said that, 'good

jāma rāwṛaī, au d⁴ ta yē wāghundawaī, au yawa guta yē p⁴ lās kṛaī, au
robe bring, and him to it clothe, and one ring his on hand do, and

paṇē warta p⁴ khpō kṛaī. Au rāżaī chi ḍōḍaī wukhwrū, au khushhāli
shoes him-to on feet do. And come that bread we-may-eat, and merriment

wukṛū. Ż⁴ka-chi dā i⁴mā zoyai m⁴r w⁴, au jwandai sh⁴wai dai; ruk
we-may-make. Because this my son dead was, and alive become is; lost

w⁴ au paidā sh⁴wai dai.' Au haghai khushhālī jōṛa kṛ⁴la.
was and found become is.' And by-them merriment making was-done.

Us⁴ d⁴ hagh⁴ m⁴sh⁴r zōyai p⁴ paṭī kkh(ki) w⁴. Au chi hagha rāghai, au
Now of him elder son in field in was. And when he came, and

kōr ta nizdē sh⁴, nō d⁴ sarōd au d⁴ gaḍēḍō awāz yē wāwrēd⁴.
house to near became, then of music and of dancing sound by-him was-heard.

Nō yau naukar ta yē awāz wuk⁴r, au pūkht⁴na yē tri
Then one servant to by-him calling was-done, and inquiry by-him from-him

wukṛa chi, ' d⁴ dē s⁴ matlab dai?' Nō hagh⁴ war-ta wuwi chi,
was-made that, ' of this what meaning is?' Then by-him him-to it-was-said that,

' stā rōṛ rāgh⁴lai dai, au plār di khairāt k⁴rai dai, ż⁴ka-chi
' thy brother come is, and by-father thy feast made is, because

hagha yē rōgh jōṛ mūnd⁴lai dai.' Nō hagha maraw⁴r sh⁴, au
he by-him safe sound found is.' Then he angry became, and

dan⁴na n⁴ t⁴. Nō plār yē rāwuwat, au minat yē war-ta
inside not went. Then father his came-out, and entreaty by-him him-to

wuk⁴r. Nō hagh⁴ p⁴ jawāb kkh(ki) plār ta wuwi chi, ' gōra, dōmra
was-made. Then by-him in answer in father to it-was-said that, 'Lo! so

dēr kāla mā stā khidmat k⁴rai dai, au hēchare mi stā hukum n⁴
many years by-me thy service done is, and ever by-me thy order not

dai māt k⁴rai. Au byā hum tā chare mā-la yau chēlai rāk⁴rai n⁴ dai,
is broken made. And still even by-thee ever to-me one kid given not is,

chi mā pri d⁴ khp⁴lō dostānō sara khushhāli k⁴rai wai. W⁴lē
that by-me with-it of my-own friends with merriment made should-have-been. But

khō-chi dǎ stā zōyai, chi māl yĕ dar-ta pᵃ dᵃmŏ kharāb kʳrai
as-soon-as this thy son, by-whom wealth by-him thee-to on harlots spoilt made

dai, rāghai, nō tǎ war-ta mēlmastya war krʳla.' Nō haghᵃ war-ta
is, came, then by-thee him-to feast to-him given.' Then by-him him-to

wuwi chi, 'zoya, tᵃ hamēsha mā sara yē, au zᵃmā har-śᵃ stā
it-was-said that, 'son, thou always me with art, and my every-thing thine

dī. Dā munāsib wū chi mū͠g khādī wukṛū au khushhāla shū,
is. This meet was that we merriment . may-make and merry be,

zᵃka-chi dā stā rōr mʳr wᵃ, au byā jwandai shᵃwai dai au ruk
because this thy brother dead was, and again alive become is and lost

wᵃ, au mūndᵃlai shᵃwai dai.'
was, and found been is.'

SWAT DIALECT.

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

[No. 4.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

North-eastern (Swat Valley) Dialect.

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

دَه یو سړي دوَه زامَن بُو ـ نو هغه کشر خپل پلارته وُو چه پلاره ماله خپَنه درخه دَ مال نه را کرو ـ نو هغه
خپَل بساط پَه دوارو ویپیشه ـ یو څو ورځي پَس کشر زُوِي هرخه جمع کرو ـ او یو ترِب مَنَک تَه بي سَپَر وکړ ـ او هلته
یئ خپَل مال پَه مَسئي عبث کړ ـ نو چه تول بي خلاص کړ ـ نو به هغه مَنَک باند نو نوِی فحط راَئي او هغه تنگ
شه ـ نو هغه لارشه او دَد هغه وَطَن یو مُعتبر سړي سَرَه نوکر شه ـ او هغه دَد خنزیرانو دَد خوړنو دَپاره خپلو بتو ته ولَنَه ـ
او هغه بَه پَه خوشحالَي سَرَه یَه هغه نُوسو چه خنزیرانو خوارو خپَنَ کددو مبد کړي وَه ـ خو هیچا نه ورکَول ـ نا چه
پَه خود شه نو وُ بي وَیل چه څما دد پلار خوړرد نوکران په هَد شان دَبَدَی مَوِبی او رَد دَد ئَوْگي مَرَم ـ زَه نه پلحم او
خپَل پلارته به وَرشَم او وَرته به وایم چه پلارو ما دَه څُدای گَناه کري دد او سنا هُم ـ او دَدی لایق نه یم چه بم سنا
زُوِیئ شَم ـ خو یَه نوکرانو کَس م نَل کړد ـ او هغه پاڅیدد او خپل پلار نَه راَئي ـ خو چه دهه لا لسرنه وه ـ نو خپَل
پلار ولِمده ـ او ترس بيي بر وکړ ـ او وَر وزغلبدد او وَر تر غاروت او وَر تر غاروت او هغل بیي کړ ـ او زُوِیی ورته وُوِهه پلارو ما دَه خُدَب
او ستاگَناه کري دَد ـ او ددی لایق نه یم چه سنا زوِیئ شم ـ وَلي پلار بيي خپَنو نوکرانو ته وُو چه سَه جامَه راوْرَیْ او دد
ته بي واغُندَوَیْ ـ او یَوه گَته بیي پَه لس کَرِیْ ـ او پنزی وَرته پَه هِیو کَرِیْ ـ او راخْیْ چه دَبَدَی وخوَرُو ـ ا خوشحالَي
وکَرو ـ ځکه چه دا ځما زُوِیئ مَروِه او جوندَی شوَی دَی ـ ورَک وَه او بَدا شوَی دَی ـ او دمي خوشحالَي حوردِه کَرِه •
اس دَ هغه مَشَر زُوِیئ پَه پَتی کَس وه ـ او چه هغه راخَی او کورته نزدی شه ـ نو دَ سَرود او دد گدیدو آواز بيي
واوریده ـ نو یو نوکرته بيي آواز وکړ ـ او تپیس بيي تروکړ چه د دی څه سَوَب دَی ـ نو هغه ورته وُو چه سنا رَوَر راَئَلی
دَی ـ او پلار دِ خَیرات کري دَی ـ ځکه چه هغه بيئ روغ جوړ مُوندَلی دَی • نو هغه مَروَر شه ـ او دَنَنه نه ته ـ
نو پلار بيئ راوِوَت او مِنَت او وِرَنَ وُکړ ـ نو هغه پَه جواب کَس پلارته وُو چه گوِرِه دیمړه دَیر کَال ما سنا خِدمَت
کَرَی دَی ـ او هِیجری • سنا څُکَه نه دی مِنَت کری او سنا هُم تا جَیب مانَه نو ورَنَوِمی راکَرَی نه دی چه ما بِرَد
خپلو دوستانو سَرَه خوشحالَي کَری وَی ـ بَی حو چه د سنا زُوِیئ چه مال بيئ دَ درَ بَه نَه لَحمو حرب کَری دَی راَئی
نو تا وَرته میلمستیا ورکَرَه ـ نو هغه ورَته وُو چه زُوِیه نَه دمِشَه ما سَرَه یَی ـ او څَه دَ رَه سنا دی ـ دَ مُنَاسَب وُو چه
مُونو بَادِی وُکَرو او خوشحالَي شُوکَه چه دا سنا رَوَر مَروِه وَه او سنا جوندَی شوَی دَی ـ او رَوَک وَه او مُونَتلی شوَی دَی •

ERANIAN FAMILY. · EASTERN GROUP.

PAŞHTŌ.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

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

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

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

hagh‘   khpal   bisāṭ   pa dwāṛō wuyesha.   Yau ṡō   wratō   pas   kashar
by-him   his-own property on   both   was-divided.   A few   days   after   by-the-younger

zūyī   har-ṡa   jama‘-kṛ‘,   au   yau   lirī   malk   ta   yē   sapar
son   every-thing   was-collected,   and   one   far   country   to   by-him   journey

wukaṛ.   Au halta   yē   khpal   māl   pa   mastaī   ‘abaṣ-kaṛ.   Nō
was-made.   And there by-him   his-own property   on profligacy   was-wasted.   Then

chi ṭōl   yē   khlās-kaṛ,   nō   pa   hagh‘   malk   bāndi yau   lōe   qāḥaṭ
when all by-him   was-consumed, then   on   that   country   upon one   great   famine

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

yau   mu‘atabar   saṛī   sara   naukar   sh‘.   Au   hagh‘   da   khinzīrānō   da
one   respectable   man   with   servant   became.   And   by-him   of   swine   of

ṡarawalō   dapāra   khpalō   paṭō   ta   wulēga.,   Au   hagh‘   ba   pa
grazing   for   his-own   fields   to   he-was-sent.   And   by-him   would   with

khushhālai   sara   pa   hagh‘   būsō   chi   khinzīrānō   khwāṛa,   khpala   gēḍa
pleasure   with   on   those   husks   which   by-swine   were-eaten,   his-own   belly

maṛa-kaṛe   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   sh‘,   nō   wu-yē-wayal   chi,   ‘ṫamā   da   plār   ṡōmra
on   senses   became,   then   was-by-him-said   that,   ‘ my   of   father   how-many

naukarān pa   kh‘   shān   ḍōḍai   mūmī,   au   z‘   da   lwagē   mram.   Z‘   ba
servants   by   good   manner   bread   find,   and   I   of   hunger   die.   I   will

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

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

na yam   chi   stā   zūaī   sham,   khō   pa   naukarānō   kkh(ki)   mi   ṭal-kṛa.” ’
*not am   that   thy   son   I-become, but   in   servants   in   me include.” ’

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

wᵃ, nō khpal plār wulīdᵃ, au tars yē pri wukaṛ,
was, then by-his-own father he-was-seen, and pity by-him on-him was-made,

au war wuzghalĕdᵃ, au war tar-ghāṛawat, au khkul ye kaṛ. Au zūyī
and at-him ran, and him embraced, and kiss by-him made. And by-the-son

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

da dē lāyiq na yam chi stā zūai sham.' Walē plar 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 rāwṛaī, au da ta yē wāghundawaī,
servants to it-was-said that, 'good robe bring, and him to it clothe,

au yawa gūta yē pa lās kṛaī, au paṇē war-ta pa khpō kṛaī. Au rāżaī
and one ring his on hand do (put), and shoes him-to on feet do. And come

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

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

khushhālī jōṛa-kṛa.
merriment made.

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

au kōr ta nizdē shᵃ, nō da sarōd au da gaḍĕdō awāz yē
and house to near became, then of music and of dancing sound by-him

wāwrĕdᵃ. Nō yau naukar ta yē awāz wukaṛ, au tapaus yē
was-heard. Then one servant to by-him calling was-made, and enquiry by-him

tri wukaṛ chi, 'da dē sᵃ sawab dai?' Nō haghᵃ 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 kaṛai dai,
it-was-said that, 'thy brother come is, and by-father thy feast done is,

żaka-chi hagha yē rōgh jōṛ mūntalai dai.' Nō hagha marawar shᵃ,
because he by-him whole well found is.' Then he angry became,

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

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

dōmra dĕr kāla mā stā khidmat kaṛai dai, au hĕchare mi stā
so many years by-me thy service done is, and ever by-me thy

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

ĭākaṛai nᵃ dai, chi mā pri da khpalō dōstānō ṣara khushhālī kaṛai
given not is, that by-me on-it of my-own friends with merriment done

wai. Walē <u>kh</u>ō chi dā stā zūai, chi māl yē dar-ta pa kachnō,
might-be. But as-soon as this thy son, by-whom wealth by-him thee-to on harlots,

<u>kh</u>arāb-karai dai, rā<u>gh</u>ai, nō tā war-ta mēlmastyā warkṛa.' Nō ha<u>gh</u>ᵃ
squandered is, came, then thou him-to feast gave.' Then by-him

war-ta wuwi chi, 'zūya, tᵃ hamē<u>sh</u>a mā sara yē, au żamā har-ṡa
him-to it-was-said that, 'son! thou always me with art, and my every-thing

stā dī. Dā munāsib wū chi mū̃g <u>kh</u>ādī ẉukṛū, au <u>kh</u>u<u>shh</u>āla <u>sh</u>ū,
thine is. This meet was that we merriment make, and merry become,

żaka chi dā stā, rōr maṛ wᵃ, au byā jwandai <u>sh</u>awai dai; au
because that this thy brother dead was, and again alive become is; and

wrak wᵃ, au mūntalai <u>sh</u>awai dai.'
lost was, and found become is.'

BAJAUR DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent territory of Bajaur. Note that *ts* and *dẓ* are pronounced *ṡ* and *ż*, respectively. In other respects, the dialect is much the same as that of the Yūsufzais.

[No. 5.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (BAJAUR) DIALECT.

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

ده یو سړي دوه زامن وُو ـ نو هغه کشر خپل پلارته وُوئیل چه پلاره منه حیصه ترخه د مال نه راکوه ـ نو هغه

خپل بساط په دوارو وُیشه ـ یو څو ورځي پس کشر زوي هرڅه جمع کول اوَ یو لرې مَنک ته یني مَزَل وکړ ـ اوَ هلته

یئی خپل مال به مَستئی وبازه ـ نو چه ټول یئی خلاص کړ نو په هغه مَنک باند یو نوی قحط راغیی ـ اوَ هغه نک شه ـ

نو هغه لراَوَ د هغه وَطن یو مُعتبر سړي سَره نوکر شه ـ اوَ هغه د خنزیرانو د څرونو دپاره خپلو پتو ته وشکله ـ اوَ هغه نه به

خوشحالئی سَره په هغه بُوسو چه خنزیرانو خوارو خپله کیده ذَکه کړي وَه ـ خو دیچا نه وَرکَوَل ـ سا چه به خود شه

نو وُ بنی وَئیل چه څما دَ پلار څومره نوکران په هه شان غله مُوجی اوَ زه د ټوکی مرم ـ زه نه پاڅم ٔ حبل پلاره ته

وَرشم اوَ ورته به وایم چه پلاره ما د خُدای کُناه کړی ده اوَ ستا هُم ـ اوَ دَ دی لایق نه یم چه ستا زوی شم ـ حو په

نوکرانو کښ م وُکنوه ـ اوَ هغه پاڅدد اوَ خپل پلارله راغیی ـ خو چه هغه لا نرته وَه بو خپل پلار ونسدد ٔ اوَ درس یئی پر

اوکړ ـ اوَ وَر وزغلیده ـ اوَ وَر ترغاردوت ـ اوَ بعُک بنی کړ ـ اوَ زوی ورته وُوئیل چه پلاره ما د خُدای اوَ ستا نناه کړی ده ـ

اوَ د دی لایق نه یم چه ستا زوی شم ـ ولي پلار بنی خپلو نوکرانو ته وُوئیل چه سه حامه راوړی اوَ دد به بنی واغوندئی ـ

اوَ یوه کته یئی په لاس کَرئی ـ اوَ پنوی وَرته به ښپیر کَرئی ـ اوَ راڅئی چه دودئی وَخورو اوَ خوشحالی وَسرو ـ ځکه چه

دا څما زوی مروه اوَ جوندی شوَی دَی ـ وَرب وه اوَ پیدا شوَی دَی ـ اوَ معنی خوشحالئی جوړه کره ٔ

اُس د هغه مشر زوی په پتی کښ وَه ـ اوَ چه هغه راغیی اوَ کورته راون شه ـ نو د سرود اوَ د کددو اوَ بنی

واوریده ـ نو یو نوکرته یئی اواز وکړ ـ اوَ پوهتنه یئی ترَوُکوه چه دا څه چل دی ـ نو هغه ورنه وُوئنه چه ستا ورور راغنی

دَی ـ اوَ پلار وو خیرات کَرَی دَی ـ ځکه چه هغه یئی روغ جوړ مَندَی دی ـ نو هغه مرور شه اوَ دننه به نه

نو پلار یئی راوُوت ـ اوَ منت یئی وَرنه وُکړ ـ نو هغه به جواب کښ پلارته وُوئین چه کوره دومره د کلَ ما ستا

خدمت کَرَی دَی ـ اوَ هیچرے م ستا حُکم نه دی مات کَرَی ـ اوَ بیا هُم نا چرے منله یو ورتُوئی را نه دی ـ

چه ما پر د خپلو دوستانو سَره خوشحالئی کَرَی وَه ـ ولي خو چه دا ستا زوی چه ستا مَنک یئی د قدرنه به فجمو نارئی دی

راغیی ـ نو تا ورته میلمستیا وَرکَره ـ نو دهه ورنه وُوئین چه پویه نه همیشه ما سره یئی اوَ څما هرڅه ستا دی ـ دا

مُناسب وُو چه مُونر بادی وَنَرو اوَ خوشحَلَن شُو ـ ځکه چه دا ستا ورور مروَ وَ اوَ بیا جوندی شوي دَی ـ وَرب وه اوَ

مَندلَی شوَی دَی ٔ

[No. 5.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BAJAUR) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

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

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

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

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

har-s' jama'-kṛal, au yau liré m'lk ta yé mazal wuk'ṛ. Au
every-thing was-collected, and one far country to by-him journey was-made. And

halta yé khp'l māl pᵃ mastaī wubāś'. Nō chi ṭōl yé
there by-him his-own property on profligacy was-wasted. Then when all by-him

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

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

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

ta wulég'. Au hagh' ba pᵃ khushhālaī sara pᵃ hagh' būsō chi
to was-sent. And by-him would on pleasure with on those husks which

khinzīrānō khwāṛ', khp'la géḍa ḍaka k'ṛe wa, khō héchā
by-swine were-eaten, his-own belly full been-made would-have, but by-any-one

nᵃ warkaw'l. Byā chi pᵃ khud sh', nō wu-yā-way'l
not was-given-to-him. Again when upon himself[1] he-became, then it-was-by-him-said

chi, 't'mā dᵃ plār sōmra naukarān pᵃ ḳh' shān ghala mūmī,
that, 'my of father how-many servants in good manner food get,

au z' dᵃ lw'gé mr'm. Ż' ba pāś'm, au khp'l plār ta ba warsh'm,
and I of hunger die. I will rise, and my-own father to will go,

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

stā hum. Au dᵃ dē lāyiq nᵃ y'm chi stā zōe sh'm, khō pᵃ
thine also. And of this worthy not I-am that thy son I-become, but (in)

naukarānō kḳh(ki) mi wugaṇa."' Au hagha pāśéd', au khp'l plār la
servants among me consider."' And he rose, and his-own father to

---

[1] Came to his senses.

rāghai.   Khō   chi   hagha   lā   byarta   wᵃ,   nō   khpᵃl   plār   wulidᵃ,   au
came.   *But when   he   yet   far   was,   then   by-his-own   father   he-was-seen,   and*

tars   yē   pri   wukᵃr.   Au   war   wuzghalēdᵃ;   au   war   tar-ghārawat,
pity   by-him   on-him   was-done.   And   at-him   he-ran,   and   him   embraced (him),

au   khkul   yē   kᵃr.   Au   zōe   warta   wuwayᵃl   chi,   'plāra,   mā   dᵃ   Khūdāe
and   kiss   by-him   done.   And   by-the-son   him-to   it-was-said   that,   'father,   by-me   of   God

au   stā   gunāh   kᵃre   da,   au   dᵃ   dē   lāyiq   nᵃ   yᵃm   chi   stā   zōe   shᵃm.'
and   thy   sin   committed   is,   and   of   this   worthy   not   I-am   that   thy   son   I-may-become.'

Wᵃlē   plār   yē   khpᵃlō   naukarānⱺ   ta   wuwayᵃl   chi,   'kha   jāma   rāwṛaī,
But   by-the-father   his   his-own   servants   to   it-was-said   that,   'good   robe   bring,

au   dᵃ   ta   yē   wāghundawaī,   au   yawa   guta   yē   pᵃ   lās   kṛaī,   au
and   him   to   it   clothe,   and   one   ring   his   on   hand   do (put),   and

paṇē   warta   pᵃ   khpō   kṛaī.   Au   rāżaī   chi   dōḍaī   wukhwrū,   au   khushhālī
shoes   him-to   on   feet   do (put).   And   come   that   bread   we-eat,   and   merriment

wukṛū.   Żᵃka-chi   dā   żᵃmā   zōe   mᵃr   wᵃ,   au   jwandai   shᵃwai   dai;   wruk
do (make).   Because   this   my   son   dead   was,   and   alive   become   is;   lost

wᵃ,   au   paidā   shᵃwai   dai.'   Au   haghaī   khushhālī   jōṛa   kṛa.
was,   and   recovered   become   is.'   And   by-them   merriment   making   was-done.

Us   dᵃ   haghᵃ   mᵃshᵃr   zōe   pᵃ   paṭī   kkh(ki)   wᵃ.   Au   chi   hagha   rāghai,
Now   of   him   elder   son   in   field   in   was.   And   when   he   came,

au   kōr   ta   nizdē   shᵃ,   nō   dᵃ   sarōd   au   dᵃ   gaḍēdō   awāz   yē
and   house   to   near   became,   then   of   music   and   of   dancing   sound   by-him

wāwrēdᵃ.   Nō   yau   naukar   ta   yē   awāz   wukᵃr,   au   pūkhtana   yē
was-heard.   Then   one   servant   to   by-him   calling   was-done,   and   inquiry   by-him

tri   wukṛa   chi,   'dā   sᵃ   chal   dai?'   Nō   haghᵃ   warta   wuwayᵃl
from-him   was-done   that,   'this   what   matter   is?'   Then   by-him   him-to   it-was-said

chi,   'stā   wrōr   rāghᵃlai   dai,   au   plār   di   khairāt   kᵃrai   dai,   żᵃka-chi
that,   'thy   brother   come   is,   and   by-father   thy   feast   made   is,   because

hagha   yē   rōgh jōṛ   mandᵃlai   dai.'   Nō   hagha   marawᵃr   shᵃ,   au   danana
he   by-him   whole   well   found   is.'   Then   he   angry   became,   and   inside

nᵃ   tᵃ.   Nō   plār   yē   rāwuwat,   au   minat   yē   warta   wukaṛ.   Nō
not   went.   Then   father   his   came-out,   and   entreaty   by-him   him-to   was-made.   Then

haghᵃ   pᵃ   jawāb   kkh(ki)   plār   ta   wuwayᵃl   chi,   'gōra,   dōmra   ḍēr   kāla
by-him   in   reply   in   father   to   it-was-said   that,   'Lo!   so   many   years

mā   stā   khidmat   kᵃrai   dai,   au   hēchare   mi   stā   hukum   nᵃ   dai
by-me   thy   service   done   is,   and   ever   by-me   thy   order   not   is

māt-kᵃrai.   Au   byā   hum   tā   chare   mā-la   yau   warghūmai   rākᵃrai   nᵃ   dai,
broken.   And   again   even   by-thee   ever   me-to   one   kid   given   not (is),

chi   mā   pri   dᵃ   khpᵃlō   dōstānō   sara   khushhālī   kᵃrai   wai.
that   by-me   on-it   of   my-own   friends   with   merriment   made   might-have-been.

Wᵃlē   khō-chi   dā   stā   zōe,   chi   māl   yē   darta   pᵃ   kachnō   bāzᵃlai   dai,
But   as-soon-as   this   thy   son,   by-whom   wealth   by-him   thee-to   on   harlots   wasted   is,

rāghai, nō   tā   warta   mēlmastyā warkra.'   Nō hagh warta   wuway⁰l   chi,
came, then by-thee him-to   feast   was-given.' Then by-him him-to it-was-said that,
' zōya,   t⁰ · hamēsha· ·mā   sara   yē,   au   z̤'mā · · har-s̤   · stā · dī. ·Dā
' son !   thou   always   me   with   art, and   my   every-thing   thine   is.   This
munāsib wū   chi   mū͠g   khādī   wukrū,   au khushhāla shū.   Ż⁰ka-chi dā
meet   was that   we   merriment make,   and   merry   become. Because this
stā   wrōr   m⁰r   w⁰,   au   byā   jwandai sh⁰wai dai; wruk   w⁰,   au
thy   brother dead was, and again   alive   become   is ;   lost   was,   and
mand⁰lai sh⁰wai dai.'
found   become   is.'

<hr />

GHILZAI DIALECT.

The next specimen is an example of the Pakhtō form of Pashtō spoken by the
members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad.
Here *ts* and *dz* have their proper sounds. The prefix of the genitive is *d⁰*, not *da*.
' My ' is *dimā*, instead of *dzmā*, ' thy ' is *itā*, instead of *stā*, and ' we ' is *mang*, instead
of *mū͠g*. ' He was ' is ' *wa* ' instead of ' *wu*.' Note also that *ū* is sometimes changed to
i, as in *mind⁰lai* for *mūnd⁰lai*, found. This is a regular change in the Pashtō of the
neighbouring Wazīrīs. Instead of *dan⁰na*, within, we have *inana*.

[No. 6.]

ERANIAN FAMILY.

EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (GHILZAI) DIALECT.

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

ده یَو سړي دوه زامن وُو ـ نو هغه کشر خپل پلارته وَویل چه پلاره ماته خپله برخه ترخه له مال نه راکوه ـ نو هغه

خپل مال په دواړو وُویشه ـ نو یَو څو ورځي پَس کشر زوي هرڅه راغنډ کړل ـ أو یَو لِر مَلک ته ئي سَپَر وکړ ـ أو هغه

ځاي ئي خپل مال په خوَشوکارو والُوزاوه ـ نو چه تول ئي خلاص کړ نو په هغه مَلک باندِ یَو زبرت قحط راغَي ـ أو

هغه تنگ شه ـ نو هغه لاړ او ده هغه وَطن یو مُعتبر سړي سره نُوکر شه ـ أو هغه خپلو پټو ته د خوگانو پُولو دپاره ولیکه ـ

أو هغه به په خوښه په هغه بُوسو چه خُوگانو خوړل خپل نَس ډک کَړي وه ـ خو هیچا نه وَرکَول ـ بیا چه په خود

شه نو وُ ئي وَیل چه زما ده پلار څومره نوکران په ښه شان دوډَئ مُومِي ـ أو زه له لَوري مرم ـ زه به پاڅم أو خپل

پلارته به وَرشم أو وَرته به وایم چه پلاره ما د خُدای گُناه کړي دَه أو إِتا هُم ـ اودَ دي لایق نه یم چه إِتا زوي شم ـ

خو په خپلو نوکرانو کښ م گڼ کړه ـ أو هغه پاڅید أو خپل پلارته راغَي ـ خو چه هغه لا ببرته وَه نو خپل پلار ولید او

رَحَم ئي پر وکړ أو وَر منده ئي کړه أو وَر غاړه وت أو چَپ ئي کړ ـ أو زوي ورته وَویل چه پلاره زه د خُدای گناهگار یم أو

إِتا هُم ـ أودَ دي لایق نه یم چه إِتا زوي شم ـ ولي پلار ئي خپلو نوکرانو ته وُویل چه ښه کالي راؤباسَئي ـ أو ده ته

ئي وَرواغُندَئي أو یَوه گُته وَر په لاس کَرَئي ـ أو پنړي وَر پښو کَرَئي ـ أو راګڼَئي چه دوډَئ وُخورُو أو خوشحالَ شُو ـ ځکه

چه دا زما زوي مړ وَه أو بیا ژوَندَي شوَي دَي ـ ورُک وَه او او میبنده شوَي دَي ـ أو هغَي خوشحالِي سازه کړه ٭

أس د هغه مشر زوي په پَټي کښ وَه ـ أو چه هغه راغي او کور ته نزدي شه نو د ساز أو د گډيدو أواز ئي

واوریده ـ نو یَو نُوکر ته ئي غږ وکړ أو ئي پُوهتیده چه دا څه چَل دَي ـ نو هغه ورته وُویل چه إِتا ورور راغلَي دَي ـ

أو پلار ډِ خیرات کَرَي دَي ـ ځکه چه هغه ئي روغ جوړ میندلَي دَي ـ نو هغه مَزوَر شه أو إِنَه نَه تَه ـ نو پلار ئي

راؤوت أو مِنت ئي ورته وُکړ ـ نو هغه په ځواب کښ پلار ته وُویل چه ګوره دومره ډیره موده ما إِتا خِدمت کَرَي

دَي ـ أو هیچیري م إِتا بي أمرِي کَرَي نه دَه ـ أو بیا هُم تا چري ما ته یو وَزګورَي نه دَي راکَرَي چه ما پر له خپلو

دوستانو سَره خوشحالي کَرَي وَي ـ خو چه هر گَله دا زوي دِ راغَي چه مال ئي په کَنجنیو برباد کَرَي دَي نو تا

پر خیرات وُکړ ـ نو هغه ورته وُویل چه زویه ته مُدام له ما سره یي أو ډما هرڅه إِتا ډي ـ دا مُناسب وُو چه مَنر

خوشحالِي وُکرُو أو خوشحالَ شُو ـ ځکه چه دا إِتا ورور مړ وَه أو بیا ژوَندَي شوَي دَي ـ أو ورُک وَه أو میبنده شوَي دَي ٭

ERANIAN FAMILY.　　　　　　Eastern Group.

PAṢḤTŌ.

North-eastern (Ghilzai) Dialect.　(Transliteration.)

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

Dᵃ yau saṛī dwa zāmᵃn wū. Nō haghᵃ kᵃshᵃr khpᵃl plār ta wuwayil chi, 'plāra, mā-ta khpᵃla barkha lᵃ māl na rākṛa.' Nō haghᵃ khpᵃl māl pᵃ dwāṛō wuwēshᵃ. Nō yau tsō wradzē pas kᵃshᵃr zōe har-tsᵃ rāghund kṛᵃl, au yau liri mᵃlk ta yē sapar wukᵃṛ. Au haghᵃ dzāe yē khpᵃl māl pᵃ khushō kārō wālūzāwᵃ. Nō chi ṭōl yē khlās kᵃṛ nō pᵃ haghᵃ mᵃlk bāndi yau zᵃkht qahat rāghai. Au hagha tang shᵃ. Nō hagha lāṛ au dᵃ haghᵃ waṭan yau mu'atabar saṛī sara naukar shᵃ. Au haghᵃ khpᵃlō paṭō ta dᵃ khūgānō puwᵃlō dᵃpāra wulēgᵃ. Au haghᵃ ba pᵃ khwakha pᵃ hagha būsō chi khūgānō khwaṛᵃl, khpᵃl nas ḍak kᵃṛai wᵃ, khō hēchā nᵃ warkawᵃl. Byā chi pᵃ khud shᵃ, nō wu-yē-wayil, chi 'di mā dᵃ plār tsōmra naukarān pᵃ khᵃ shān ḍōḍaī mūmī, au zᵃ lᵃ lwᵃgē mrᵃm. Zᵃ ba pātsᵃm, au khpᵃl plār ta ba warsham, au war-ta ba wāyᵃm, chi "plāra mā dᵃ Khudāe gunāh kᵃṛe da au itā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi itā zōe shᵃm. Khō pᵃ khpᵃlō naukarānō kkh(ki) mi gaḍ kṛa."' Au hagha pātsēd au khpᵃl plār ta rāghai. Khō chi hagha lā bērta wᵃ, nō khpᵃl plār wulīd, au raham yē pri wukᵃṛ, au war mᵃnda yē kṛah, au war ghāṛawat, au chap yē kᵃṛ. Au zōe war-ta wuwayil, chi 'plāra zᵃ dᵃ Khudāe gunāhgār yᵃm au itā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi itā zōe shᵃm.' Walē plār yē khpᵃlō naukarānō ta wuwayil, chi 'khᵃ kālī râûbāsaī, au dᵃ ta yē wàr wāghundaī. Au yawa guta war pᵃ lās kṛaī, au paṇē war pkhō kṛaī. Au rādzaī chi ḍōḍaī wukhwrū, au khushḥāla shū; dzᵃka chi dā di mā zōe mᵃṛ wᵃ, au byā zhwandai shᵃwai dai; wruk wᵃ, au mīndᵃ shᵃwai dai.' Au haghai khushḥāli sāza kṛᵃla.

Us dᵃ haghᵃ mᵃshᵃr zōe pᵃ paṭi kkh(ki) wᵃ. Au chi hagha rāghai, au kōr ta nizdē shᵃ, nō dᵃ sāz au dᵃ gaḍēdō awāz yē wâwrēdᵃ. Nō yau naukar ta yē ghag wukᵃṛ, au wu yē pūkhtēdᵃ chi, 'dā tsᵃ chal dai?' Nō haghᵃ war-ta wuwayil, chi 'itā wrōr rāghᵃlai dai, au plār di khairāt kᵃṛai dai, dzᵃka chi hagha yē rōgh jōṛ mīndᵃlai dai.' Nō hagha marawᵃr shᵃ, au inana nᵃ tᵃ. Nō plār yē rāwuwat, au minat yē war-ta wukᵃṛ. Nō haghᵃ pᵃ dzᵃwāb kkh(ki) plār ta wuwayil, chi 'gōra, dōmra dēra mōda mā itā khidmat kᵃṛai dai, au hēchare mi itā bē amrī kᵃṛe nᵃ da. Au byā hum tā chare mā ta yau wuzgūṛai nᵃ dai rākᵃṛai, chi mā pri lᵃ khpᵃlō dōstānō sara khushḥālī kᵃṛai wai. Khō chi harkala dā zōe di rāghai, chi māl yē dar ta pᵃ kanchaniō barbād kᵃṛai dai, nō tā pri khairāt wukᵃṛ.' Nō haghᵃ war-ta wuwayil chi, 'zōya, tᵃ mudām lᵃ mā sara yē, au di mā har-tsᵃ itā di. Dā munāsib wū chi mang khushḥālī wukṛū, au khushḥāla shū, dzᵃka chi dā itā wrōr mᵃṛ wᵃ, au byā zhwandai shᵃwai dai; au wruk wᵃ, au mīndᵃ shᵃwai dai.'

AFRĪDĪ DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afrīdī country. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. The name of the tribe is an example of the inability of the Afghāns to pronounce the letter *f*. They always pronounce it as a *p*, and call Afrīdīs 'Aprīdīs.' They have by this peculiarity been identified with the Ἀπάρυται of Herodotus. The Afrīdī *â*, pronounced like the *a* in 'all,' should also be noted. Regarding this sound, a note of Sir Harold Deane says, 'to quote a specimen, we find in our maps a place called "Esor," which is the Afrīdī equivalent of "Hisār."'

Other vowels are also liable to change. Thus we have *dēr* for *dar*, to thee; *wēr* for *war*, to him; *wēlē* for *walē*, but; *nūkar* for *naukar*, a servant. 'We' is *mū*, 'my' *de mâ*, and 'thy' *de tâ*. Instead of *danᵉna*, we have *inana*, within. As elsewhere, *wa* is used instead of *wu*, he was. The genitive prefix is *de* or *dᵉ*.

[No. 7.]

ERANIAN FAMILY.

EASTERN GROUP.

PAṢHTŌ.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN I.

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

ده یَوَه سړي دوَه زامن وُو ـ نو هغه کشر چپل پلارته وُوجه پلارَه ماته خپله برخه دِ مال نه راکﻩ ـ نو هغه
خپل مال په دواړو وویشه ـ یَو څو روبنڅي بَس کشر زوی هرڅه جمع کړل ـ أو یَو لِري مَلک ته يئ مَزَل وکړ ـ
أو هلته یئ خپل مال په مَستئ باي کړ ـ نو چه تول یئ خلاص کړ نو په هغه ملک باندِ یَو ستر قاحط راغَي ـ أو هغه
تنګ شه ـ نو هغه لاړ أو دَ هغه وَطن یَو مُعتبر سړي سَره نُوکر شه ـ أو هغه دِ خِنزیرانو ده څرولو دپاره خپلو پټو ته
واستوه ـ أو هغه به په خوشحالَئ سَره په هغه بُوسو چه خِنزیرانو خوړل خپله خیته مَړه کړي وَ خو هیچا نه ويرکول ـ
بیا چه په خود شه نو وُ یئ وِ چه دِ ما دَه پلار څومره نُوکران به ښه شان مَرئ مُوبي او زه دَه لُوږي مرم ـ زه به
پورته شم أو خپل پلارته به لاړ شم ـ أو ويرته به وايم چه پلاره ما دِ خُداي ګُناه کړي دَه أو دِتا هُم او دَ دي لایق نه
یم چه دِتا زوَي شم ـ خو به نُوکرانو کښ مِ واچوه ـ أو هغه پورته شه ـ أو خپل پلارته راغَي ـ خو چه هغه يا لِري وَ
نو خپل پلار وُلیده أو ترس یئ پرِوکړ ـ أو ویر منده یئ کړه ـ أو ویر ترغاړه ونت ـ أوخب یئ کړ ـ أو زوي ویر ته وُو
چه پلاره ما دِ خُداي أو دِتا ګُناه کړي دَه ـ أو دَ دي لایق نه یم چه دِتا زوَي شم ـ ویلي پلار یئ خپلو نُوکرانو ته
وُو چه ښه جامَه راوَړَي أو ده ته یئ واغُندَوَئ ـ أو یَوَه ګُته یئ په لاس کَئ ـ أو پنړي ویرته په پښو کَئ ـ أو رادرُومَئ
چه مَړئ وخورُو أو خوشحالي وکړُو ـ څکه چه دا دِما زوَي مړ وَه أو ژوَندَي شوَي دَه ـ ورُک وَه أو بَیدا شوَي دَه أو
دغَي خوشحالي جوړه کړله ٭

أس دَه هغه مشر زوَي په بَټي کښ وَه ـ أو چه هغه راغَي او کورته نژدي شه ـ نو دَه ښرود أو دَه ګدیدو آواز
یئ واروبده ـ نو یَو نُوکر ته یئ ناري کړي ـ أو بَښتنه یئ ترِوکړه ـ چه د دي څه مَطلَب دَه ـ نو هغه ويرته وُو چه
دِتا ورور راغلَي دَه ـ أو پلار دِ خَیرات کړَي دَه ـ څکه چه هغه یئ روغ جوړ مُوندلَي دَه ـ نو هغه مَزوَر شه أو انَنه
نه ته ـ نو پلار یئ راوَزت ـ أو مِنت یئ ویرته وکړ ـ نو هغه په خواب کښ پلار ته وُو چه دومره دیر کاَل ما دِتا
خِدمت کړَي دَه ـ أو هیڅچیری مِ دِتا حُکم نه دَه مات کړَي ـ أو بیا هُم ما ته یو وُرعُومَي راکَرَي نه دَه ـ
چه ما پر دَ خپلو دوستانو سَره خوشحالي کړَي وَي ـ ویلي خو چه دا دِتا زوَي چه مال یئ دیرته په کچنو باي کړَي
دَه راغَي ـ نو تا ویرته وُلمَستیا ویرکرله ـ نو هغه ویرته وُو چه زویَه ته مُدام دِما سَرَه یئ ـ أو دِما هرڅه دِتا دِي ـ
دا مُناسیب وُوچه مُو ښادي وُکړُو أو خوشحال شُو ـ څکه چه دا دِتا ورور مړوَه أو بیا ژوَندَي شوَي دَه ـ أو ورُک وَه أو
موندَي شوَي دَه ٭

ERANIAN FAMILY.

<div align="right">EASTERN GROUP.</div>

PASHTŌ.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN 1.

TRANSLITERATION.

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

[Pronounce *á* like the *a* in '*all*.']

Dᵃ yawᵃ saṛī dwa zâmᵃn wū. Nō haghᵃ kᵃshᵃr khpᵃlᵣplâr ta wuwe chi, ' plâra, mâ-ta khpᵃla brakha de mâl na râkṛa.' Nō haghᵃ khpᵃl mâl pᵃ dwâṛō wuwēshᵃ. Yau sō rwēžē pas kᵃshᵃr zōe har śᵃ jamaʿ kṛᵃl, au yau lirē mᵃlk ta yē mazal wukᵃṛ. Au halta yē khpᵃl mâl pᵃ mastaī bâē kᵃṛ. Nō chi ṭōl yē khlâṣ kᵃṛ, nō pᵃ haghᵃ mᵃlk bânde yau stᵃr qahaṭ râghai, au hagha tang shᵃ. Nō hagha lâṛ, au dᵃ haghᵃ waṭan yau muʿatabar saṛī sara nūkar shᵃ. Au haghᵃ de khinzīrânō dᵃ śarawᵃlō dipârah khpᵃlō paṭō ta wâstawᵃ. Au haghᵃ ba pᵃ khushhâlaī sara pᵃ hagha būsō chi khinzīrânō khwaṛᵃl, khpᵃla khēṭa maṛa kᵃṛī wᵃ, khö hēchâ nᵃ wērkawᵃl. Byâ chi pᵃ khud shᵃ, nō wu-yē-we chi, ' de mâ dᵃ plâr sōmra nūkarân pa khᵃ shân maṛaī, mūmī, au zᵃ dᵃ lwᵃgē mrᵃm. Zᵃ ba pōrta shᵃm, au khpᵃl plâr ta ba lâṛ shᵃm, au wēr-ta ba wâyᵃm chi, " plâra, mâ de Khudâe gunâh kᵃṛī da, au de tâ hum, au dᵃ dē lâyiq nᵃ yᵃm chi de tâ zwai shᵃm ; khö pᵃ nūkarânō kkh(ke) me wâchawa." ' Au hagha pōrta shᵃ, au khpᵃl plâr ta râghai. Khö chi hagha yā lirē wᵃ, nō khpᵃl plâr wulīdᵃ, au tars yē pre wukᵃṛ, au wēr mandah yē kṛa, au wēr tᵃr-ghârawat, au śap yē kᵃṛ. Au zōe wēr-ta wuwe chi, ' plâra, mâ de Khudâe au de tâ gunâh kᵃṛī da. Au dᵃ dē lâyiq nᵃ yᵃm chi de tâ zwai shᵃm.' Wēlē plâr yē khpᵃlō nūkarânō ta wuwe chi, ' khᵃ jâma râwṛaī, au dᵃ ta yē wâghūndawaī, au yawa guta yē pᵃ lâs kṛaī, au paṇē wēr-ta pᵃ pkhō kṛaī. Au râdrūmaī chi maṛaī wukhwᵃrū, au khushhâlī wukṛū. Žᵃka chi dâ de mâ zwai mᵃṛ wᵃ, au zhwandai shᵃwai da ; wruk wᵃ, au paidâ shᵃwai da.' Au haghai khushhâlī jōṛa kṛᵃla.

Us dᵃ haghᵃ mᵃshᵃr zwai pᵃ paṭī kkh(ke) wᵃ. Au chi hagha râghai, au kōr ta nizhdē shᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awâz yē wârwēdᵃ. Nō yau nūkar ta yē nârē kṛē, au pakhtᵃna yē tre wukṛa, chi, ' dᵃ dē śᵃ maṭlab da ? ' Nō haghᵃ wēr-ta wuwe chi, ' de tâ wrōr râghᵃlai da, au plâr de khairât kᵃṛai da, žᵃka chi hagha yē rōgh jōṛ mūndᵃlai da.' Nō hagha marawᵃr shᵃ, au inᵃna nᵃ tᵃ. Nō plâr yē râwuwat, au minat yē wēr-ta wukᵃṛ. Nō haghᵃ pᵃ žawâb kkh(ke) plâr ta wuwe chi, ' kᵃsa, dōmra der kâla mâ de tâ khidmat kᵃṛai da. Au hēchēre me de tâ hukam nᵃ da mât kᵃṛai. Au byâ hum tâ chēre mâ ta yau wurghūmai râkᵃṛai nᵃ da, chi mâ pre dᵃ khpᵃlō dōstânō sara khushhâlī kᵃṛai wai. Wēlē khö chi dâ de tâ zwai, chi mâl yē dēr ta pᵃ kachnō bâe kᵃṛai da, râghai, nō tâ wēr-ta wulmastyâ wērkṛᵃla.' Nō haghᵃ wēr-ta wuwe chi, ' zōya, tᵃ mudâm de mâ sara yē, au de mâ har śᵃ de tâ dī. Dâ munâsib wū chi mū khâdī wukṛū, au khushhâla shū. Žᵃka chi dâ de tâ wrōr mᵃṛ wᵃ, au byâ zhwandai shᵃwai da ; au wruk wᵃ, au mūndᵃlai shᵃwa da.'

ERANIAN FAMILY.

<div style="text-align:right">EASTERN GROUP.</div>

PASHTŌ.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN II.

به تیر شوِي مني زه دَ لوارِكي په قِلا کښ وُم * لښکرده ابریدو راغَي أو پس له دَیرَ جنگ ئي قِلا واخِستله *
أو اسباب چه په قِلا کښ وُه هغه ئي تاله واله کَه * زه ئي بندِي په لار دَ تنگي غرو رُوان کرم * دَ نماهام ترگِمي وُه
چه بازار ته ئي وُرَسَوُلم ـ شپه م دَ بازار به تالاؤ وُشوَه * صبا ئي بیا رُوان کرم * دَ بازار مزکه چه م وُلِیدَه ـ نُو زیاته
راته کندي کودري وُبهکاریدَه * بیا ئي دَ منکل باغ په لار بارِي ته وارُولم * دَ بارِي مَلک به شین وُه * یو خوا بل خوا
ئي غرُونه په مینځ کښ بارَه * دَ بارِي په غاره ئي بِچي وُو * دَ دغو بتو مزکه شُبلَکه وَه * دیرجوار- چني چني آوَئي
کښ غوهت او شولي کرلي وي * بیا ئي هغه مقام ته وُرَسَوُلَم چه ابریدِي ورته دَوَتوئي وائي * دغه کائي په اوبو پورې
وَتَلَم * خرِي اوبه وي او مځ کښ جر وُه ـ د جر چه بوریوتلم نُو په بوهتَنه واوریدَم * بیا ئي تِیرا ته وُرَسَوُلَم ـ دَ تِیرا
وَطن دیر شین وُه * مزَکه ئي آبِي نَه وَه ـ وَلي لَه آبِي نه زیائَه وَه * ځکه چه دویمه دریمه ورځ پر باران مُدام وو پِرِي *

TRANSLITERATION AND TRANSLATION.

Pah   tēr-shwī   manī   za   da   _ Loârgī   pa-qilâ-kkhe   wum. Lakhkar   da
In   past   autumn   I   of   Landi-Kotal   in-the-fort   was.   Army   of
Aprīdō   râghai,   au   pas-la   dēra   janga   yē   qilâ   wâkhistala.   Au
the-Afrīdis   came,   and   after   much   fighting   by-them   the-fort   was-captured.   And
asbâb   che   pa-qilâ-kkhe   wu,   hagha   yē   tâla-wâla-ka.
the-articles   which   in-the-fort   were,   these   by-them   were-destroyed-and-looted-made.
Za   yē   bandī   pa   lâra   da   Tangi   ghra   rowân-kram.   Dᵃ
I   by-them   as-a-prisoner   by   road   of   the-Tangi   hill-pass   was-conducted.   That
nmâkhâm   targimai   wu,   chi   Bâzâr-ta   yē   wu-rasawulam,
a-moonless   night   was,   when   to-the-Bāzār-valley   by-them   I-was-caused-to-arrive,
shpa-me   da-bâzâr   pa-tâlâo   wu-shwa: sabâ   yē   byâ   rowân-kram.
night-my   of-Bāzār   at-the-tank   was-passed: at-dawn   by-them   again   I-was-conducted.
Da   Bâzâr   mzaka   chi   me   wulīda,   nū   zyâta   râ-ta   kandē
Of   Bāzār   the-land   which   by-me   was-seen,   then   very-much   to-me   rich

kŏdarē   wu-khkâreda. Byâ   yē   da-Mangal Bâgh   pa-lâro   Bârē-ta
(and) fertile it-appeared. Again by-them of-Mangal Bâgh   by-one-of to-Bâra

wârawulam: da   Bârē   m·lk   kh·   shīn   wu: yau   khwâ   bal
I-was-brought: of Bāṛa the-country fine green was: one side (and the) other

khwâ   yē   ghrūna,   pa-mianṡ-kkhe,   Bâṛa: da Bârē   pa-ghâra-yē   patī
side of-it hills,   (and) in-the-middle, the-Bāṛa-river: of Bāṛa on-the-banks-of-it fields

wū: da   daghō   paṭō   mzaka   shublana   wa: ḍēr   jowâr,
there-were: of   those   fields the-land rice-fields was: much jowar,

żinī-żinī-adaī-kkhe   ghōkht   au   shōlē   kṛalē   wē: byâ   yē
one-place-and-another   millet   and   rice   sown   were :   again   by-them

hagha-maqâm-ta   wu-rasawulam,   chi   Aprīdī   war-ta   Duwatōi   wâyī:
to-that-place   I-was-caused-to-arrive, which the-Afrīdis it Dwatōi call :
                                                                    (2 streams)

dagha-żâi-pa   ōbō   pōrē   wa-talam: kharē   ōba   wē,   au   makh-kkhe
(at)-this-place the-water across I-went :   dirty   water it-was, and   in-front

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

Byâ   yē   Tīrâ-ta   wu-rasawulam,   da   Tīrâ   waṭan   ḍēr   shīn
Again by-them to-Tirah I-was-caused-to-arrive, of Tirah the-country very green

wū: mzaka   yē   âbī   na-wa: walē   la-âbī-na   zyâta   wa,
was : the-land by-them irrigated was-not : but than-irrigated-land better it-was,

żikachi   dwēma   drēma   wraż   pre   bârân   mudâm   warēgī.
because   second (or) third day on-it rain   always   falls.

FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landī Kōṭal. A great number of Afrīdīs
appeared round about, and after a great struggle took the fort by storm, and destroyed
and looted anything and everything they could find in the fort. I was led as a captive
across the Tangī hills. When we reached the Bāzār valley it was a moonless night, and
I passed the night there near a tank. We started again in the morning. On looking
at the ground in the Bāzār valley, it seemed to be very rich and fertile. Then they
took me across the Bāṛa through the Mangal Bāgh. The country watered by the
Bāṛa river was very fertile—on either side of the Bāṛa were hills between which
the river flowed, flanked on both sides by fields, mostly paddy-fields. A great quantity
of Indian corn is procurable. Millet and rice-fields are scattered about here and there.
I was taken to a place called by the Afrīdīs ' 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.

CHHACHHĪ PAṢHTŌ.

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

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

In Chhachhī Paṣhtō, the letter څ sometimes becomes س *s* or ز *z*. Thus, څخه *tsakha*, with, is written سخه *sakha ;* and څکه *dzaka*, because, becomes زکه *zika*. Also, the Urdū method of writing cerebral letters is frequently adopted in addition to the Paṣhtō one. Thus, *ḍēr*, much, is written ڈیر instead of ډیر , and *baghāṛa*, clothed, is written بغاڑه instead of بغاړه.

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

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

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

It may be noted here, that besides these Chhachh Paṭhāns and the Khaṭaks of Makhad, there are other speakers of Paṣhtō in the Panjab Province. These inhabit that part of the Mianwali District which lies west of the Indus, and borders on Bannu, belonging to the North-West Frontier Province. They number 15,191, and their language is South-western Paṣhtō, similar to that of the last named District.

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

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

د يؤ سړي دوَه زامن وُو * لـ هغو نـ وړوګي پلار تـ وُو ـ چِ آي پلارا دمال بخَرَه چِ ماتـ رسيګي مالا راكا * نو هغَ
مال هغوي تـ وُوييشـ * او لږي ورَز بس وړوكي خوي ټول مال يؤ ځاي كه ـ اودَ يؤ لرِي وطن سفر ئي وُكه * او هلتا
خپُل مال بـ بدچلن کي برباد که * او چِ ټول ى وُلګاوُه بـ هغَ مُلکـ کي لوئي قحط پريوَتْ * اودَي محتاج شو *
نو دَ هغَ مُلکـ يؤ سردار سنـ نوكر شو * هغَ سردار دَي بخپلو پټو کي ليوګان څرولو دَبارا واستاوُه * او دَ هغَ دا آرزُو وَه ـ
چِ لـ هغَ پوستګونـ چِ ليوګان څوَري خپُل ګيډا گيډا ډكاوِي * ولي چِ چا هغَ تـ هـ نـ وركَول * نو بـ هوش کي راغَي ـ او
وُو ـ چِ څما دَ پلار څو مزدُورانو تـ ټيره ډوډَي دَه * او زَه دَ ولږِ مَرَم * زَه پاڅم ـ او پلار تـ بـ څم * او هغَ تـ بـ وائيم ـ
چِ آي پلارا ما دَ آسمان او ستا بحضور ګناه كړيده * او اوس دَ دِ لائق نـ يَم چِ بيا ستا خوي وُوبَلَيْ شُم * نو مالرا
بخپلو مزدورانوكي يؤ وُشُماره * نؤ پورته شُو ـ او خپل پلارته لاړ * او دسي لاړي وُ ـ چِه خپُل پلار وليد ـ ببي بُرَحميدُو ـ
او وُرغَلَيِتـ ـ او پغيږ کي ئي وُنيوُ ـ او ډيري کيتُل که * خوي ورته وُو چِه آي پلارا ما دَ آسمان او ستا بحضور ګناه
كړيده * او اوس دَ دِ لائق نـ يَم چه بيا ستا خوي وُوبَلَيْ شُم * پلار ئي خپُل نوكرانو تـ وُو چه غوړه جامه راوبلَسِي ـ او
وو تـ بغاړه کَي ـ او دَ دِ پلاس گُتي او بخپو ينټي واچوَي * او مونگ خُوړو او خوشحالي کاوُو ـ ولي چِ څما دا خوي
مُر وُ ـ اوس ژوَندَي شُو ـ ورك وُ اوس مِ بيا مُوند * نو هغوي خوشحالي گُلا *

او د هغَ سړي لوئي خويا ئي پټي کي وُ * چِ کور سنـ راغَي دَ سندرو او د گَډيدلو آوازي واروَيد * نؤ يؤ نوكر ئي
وُبانـ ـ او تري تپوس ئي وُکه چِ دا هـ دي * هغَ نوكر وُوچِ ستا ورور راغلَي دَي ـ او ستا پـلار لوى ميلمستيا کړي
نَه ـ زكِ چِ دَي ئي روغ جوړ بيا موند * دا رور خپ شُو ـ اودَ ورتلو زړُه ئي وُ نـ شُو * نؤ پلار ئي بَهر راغَي ـ آو هغَ ئي
بُخلاكه * هغَ پلار تـ بخواب کي وُو ـ ګورا دوم زا کال زَه ستا خِدمت کَوُم ـ او هيچَري ستا لـه حُكمه چارَوَتلَي نـ يَم *
ولـي تا هيچَري يؤ ورغُومَي مالا رانَكَه * چِ د خپُلو دوستانو سره خوشحالَيْ وُکَړم * او چِ ستا دا خوي چِ ستا مال ئي
بګنجرو باندي برباد که ـ تـا هغَ دَبارا لويا ميلمستيا وُه کَړه * هغَ هغَ تـ وُوِ ـ آي خوئ تـ تل ما سنـه يِي * او هرچِ
څما دَي هغَ دَي ستائي * ولي خوشحالَيْ کَوَل او خوشحاليدل مناسب رُو * ولي چِه ستا دا رور مرو وه اوس ژوَندَي
شُو ـ او ورك وُه اوس پلاس راغَي *

[No. 9.]

ERANIAN FAMILY.   EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

TRANSLITERATION AND TRANSLATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

wu-zghākht, ō pa-ghēg-kē ē wu-nīwu, ō dēr ē kkhul
he-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 it-was-said that, 'O father, by-me of

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

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

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

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

wāchawaī, ō mūg khūrū, ō khushhālī kāwū, walē-chi dzamā dā
put-on, and (let)us eat, and merriment make, because my this

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

mūnd.' Nō haghwī khushhālā kū-lā.
is-found.' Then by-them merriment was-made.

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

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

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

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

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

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

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

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

plār-ta pa-dzawāb-kē wu-wi, 'gorâ, dōmrā kāla za stā khidmat
the-father-to *in-answer* *it-was-said,* '*look,* *so-many* *years* *I* *thy* *service*

kawum, ō hicharē stā la-ḥukma jārwatalai-na-yam; walē tā
do, *and* *ever* *thy* *from-the-order* *have-not-disobeyed;* *but* *by-thee*

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

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

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

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

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

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

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

pa-lās rāghai.'
to-hand *came.'*

BANGAṢH PAṢHTŌ OF KOHAT.

Paṣhtō is the principal language of the Kohat District, except in Shakardarra and the tracts along the Indus. Over the greater part of the District the dialect is the North-eastern; only in the east and south, amongst the 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 Bangaṣhes, 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 Bangaṣhes who speak Northern Paṣhtō and the Khaṭaks of the south of the District may be taken as passing through the town of Lachī. In the east of the District, the Akōrā Khaṭaks, who also speak South-western Paṣhtō, run right up to the northern boundary of the District, and across it into the Khaṭak Pargana of Pēshāwar.

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

North-eastern dialect (Bangaṣhes)	107,492
South-western dialect (Khaṭaks)	85,891
TOTAL number of Paṣhtō speakers .	193,383

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

[No. 10.]

ERANIAN FAMILY.　　　　　EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN I.

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

دَ يَو سِرِي دَوَه ځامن وُو ـ كشرزوي پلار ته وَوَّيل چه ـ اي پلاركه شما هُمه حصه ستا به مال كښ رسيدرِي خو راته ئي راكِړه ـ جوړ هغه په خپل ژُوندانَه كښ وَرْتَ ووِيشَ ـ په لِږو ورَزو كښ هغه كشر زوي ئي بول مال جَمَعَ كَرَ او يَو لِرِ وَطَن ته په صفر لاړ شَه او هلته ئي هغه بول مال په بدمعاشِي كښ والو خاوَّه ـ او وَه ئي لكاوه ـ جوړ هغه وقت په هغه مُلك كښ يَو لوي قحط راغَي ـ نو دے دير محتاجَ شَه ـ او يَو سِرِي ځخه چه دَ هغه مُلك اوسيدونگَے وَه لاړ شَه ـ نو هغه دَباره دَ سرگُوزو خَرَوَلو خپَلو پتو ته وليږَه ـ دَدَه په زړَه كښ دا وَه ـ ځه چه د سرگُوزي وُخوَرِي ـ او ځه مترنه پاتي شِي ـ په هغه پس خُورده به ئي خان مَړَه وَم ـ ولي هغه هم دَه ته چا نه ورکَوَّله ـ پس له هغه په خود كښ راغَي او وَه ئي وَيَل چه ـ ځما پلار ځخه خومرَه مزدُوران دير دودئي خورِي او زه دَلته كښ له لوئري تَه مَرَم ـ پاڅم چه دَ خپَل پلار ځخه لاړشَم او وَرْتَ وُوايَم چه ـ أي پلارَ ما ستا او دَ خُداي گناه وَكَړه اوس زه ستا دَ زوي والِي لايق تَه يَم ـ ما دَ خپَلو مزدُورانو په شان يَو مزدُور وَځَنَرَه ـ جوړ أوجت پاڅيدَه او پلار ځخه لاړشَه ـ په ديرَه مينَه سَرَه ور وُزغِليدَ ـ او دَ خان سَرَه ئي غاړه غَيَّ كَرَ ـ او كنبُل ئي بُل چه ـ أي پلارَ ـ ما ستا او دَ خداي گناه كړي دَه * اوس ستا دَ زوي والِي لائق نه يَم ـ بيا وَرْتَ زوي وَوَّيل چه ـ أي پلارَ ـ بيا پلار ئي خپَلو نوكرانو ته وُوَّيل چه به جلدَے سَرَه دير نه زړوكي بَهر راوَنُئي او ورتَ ئي واغُونده وَنُئي ـ او كوته ور وَانُونده هَوَنُئي ـ او پنډي ور په ښنبو كَرَنُئي ـ راشُئي ـ چه مونږ خوراك وَكُرو او خوشحالِي وَكُرو * ځكه چه ځما دا زوي مر شَوَي وَه او بيا ژوَندَي شَوَي دَے * او ورك شَوَي وَه مُوندَلَے شَوَي دَے * خوشحالِي ئي شروع كَرَلَي *

او مشر زوئي ئي په پتي كښ وَه ـ هر كَله چه هغه راروان شَه ـ او كور ته راينزدے شَه ـ نو د گويدَلو او دَ غَزَلو آوازئي تر غوږ شَه ـ او يَو نَوكر ئي راوَبالَه او پُوهتَنَه ئي تر وُكَرَه چه ـ دا څه چل دي ـ هغه ورْتَ وُو چه ـ ور وِ راغلَے دَي * او پلار چه دَ روغ جوړ لِيدَلَے دَي ـ نو ښَه ميلمستيا ئي تياره كرے دَه ـ دَه چه دا واوريدَه نو دير خَفَه شَه او دَننَه ور نَتوتو ته ئي زړَه وُنَشَه * يَس له هغه ئي پلار بَهر وَرَغَي او بُخلا ئي كَرَ * بيا هغه په ځواب كښ پلار ته وَوَّيل ـ گوره چه له دُمره كاوْنَه ستا خِدَمَت كَوَم ـ او هيڅ چرم ستا بي أمري نه دَه كړے ـ او تا جَرَے يَو چيلے هم راته رانَكَرَ ـ چه دَ يارانو سَرَه خوشحالِي وَكَرم * بيا چه دا ستا زوي راغے چه بول مال په كنجرو باندَ وُخُورا وُه دُومره لويَه ميلمستيا د وَكَرَه * پلار ورتَ وُو چه أي ذَنَگَ تَه مُدام ځما سَرَه يي او هرځه چه ځما ځخه دِي هغه بول ستا دِي ـ ولي دا روډ د مَرِشَوَے وَه اوس بيا ژوَندَي شَوَي دَے ـ او ورك شَوَي وَه مُوندَلَے شَوَي دَے خوشحالِي كَرل لازِم وُو *

ERANIAN FAMILY.

EASTERN GROUP.

PAṢHTŌ.

NORTH-EASTERN (BANGAṢH OF KOHAT) DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Dᵃ yau sarī dwa żaman wū.   Kashar zōe plār-ta wuway⁹l,
Of one person two sons were. By-the-younger son father-to it-was-said,

che, 'ai plāra, kᵃ żamā śᵃ hiṣa stā pa-māl-kkh(ke) rasēgī, khō rā-ta
that, 'O father, if my any share thy property-in reaches, then to-me

ē rākṛa.' Jōṛ hagha pa-khpal-zhowandāna-kkh(ke) war-ta wawēsh⁹.
it give.' Then by-him his-life-in to-them it-was-divided.

Pa-ligō-wrazō-kkh(ke) hagha kashar zōe ē ṭōl māl jamaʻ kṛᵃ,
A-few-days-in by-that younger son his all property together was-made,

ō yau lire waṭan ta pa safar lāṛ-sh⁹, ō halta ē hagha ṭōl
and one far country to on journey he-went, and there by-him that all

māl pᵃ-badmʻāshī-kkh(ke) wālūżāwo. Ō wa-ē-lagāwo, jōṛ hagha
property profligacy-on was-wasted. And was-by-him-spent, then that

waqt pᵃ-hagha-mulk-kkh(ke) yau lōe qaḥṭ rāghai, nō dai ḍēr muhtāj⁹
time that-country-in one great famine came, and he very needy

sh⁹. Ō yau-sarī-śakha che dᵃ hagha mulk osīdūnkai wo lāṛ-sh⁹.
became. And one-person-to who of that country residing was went.

Nō hagha da-pāra dᵃ sarkūzō śarᵃwalō khpᵃlō-paṭō-ta wulēg⁹.
And by-him for of swine feeding his-own-fields-to he-was-sent.

Da-da pa-zṛᵃ-kkh(ke) dā wa, 'ś⁹ che da sarkūzī wukhwarī ō ś⁹
His mind-in this was, 'that which these pigs eat and which

tre-nᵃ pātē-shī, pᵃ hagha paskhūrda ba-ē żān marawam,' walē
from-them remain, on these remains from-them myself I-will-satiate,' but

hagha ham da-ta chā na warkawal⁹. Pas la-hagha pa-khud-kkh(ke)
that also him-to any-one not gave. After that to-himself

rāghai, ō wa-ē-way⁹l che, 'żamā plār śakha śōmra mazdūrān ḍēra
he-came, and said that, 'my father with how-many labourers much

ḍōḍaī khwarī, ō za dalta-kkh(ke) la-lwagē-nᵃ mram; pāsam che dᵃ-khpal
bread eat, and I here hunger-from die; let-me-rise that my-own

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

stā ō dᵃ-Khudāe gunāh wakṛᵃ, ōs zᵃ stā dᵃ zōewālī lāiq na-yam;
thine and God's sin has-been-done, now I thy of sonship fit am-not;

mā dᵃ-khpᵃlō mazdūrānō pa-shān yau mazdūr wuganᵃ." ' Jōṛ ūchat
to-me your labourers like one labourer count." ' Then up

pāsīdᵃ ō plār sakha lāṛ-shᵃ. Dē· lā lirē wo, che plār
he-arose and father to went. He yet far was, when by-his-father

walīdᵃ; pa-ḍēra-mīna-sara war-wuzghalīdᵃ; ō da-zān-sara ē
he-was-seen; much-love-with to-him-he-ran; and body-with by-him

ghāṛaghaṭai-kṛᵃ; ō kkhul ē kṛᵃ; biā war-ta zōe wuwayᵃl
he-was-embraced; and kiss him was-done; again to-him by-the-son it-was-said

che, 'ai plāra, mā stā ō da-Khudāe gunāh kᵃre-da. Ōs stā
that, 'O father, by-me thy and God's sin has-been-done. Now thy

dᵃ zōewālī lāiq na-yam.' Biā plār ē khpᵃlō naukarānō-tᵃ
of sonship fit I-am-not.' Again by-the-father his his servants-to

wuwayᵃl che, 'pᵃ-jaldaī-sará ḍēr kha zaṛūkī bahar rāwṛaī, ō war-tᵃ
it-was-said that, 'haste-with very good clothes out bring, and on-him

war-wāghūndawaī; ō gūta war pᵃ-lās kaṛaī; ō pāṇē war
for-him-clothe; and ring for-him on-hand make; and shoes for-him

pᵃ-pkho kaṛaī; rāshaī, che mũg khōrāk wakṛū ō khushhālī wakṛū;
on-feet make; come, that we meal may-make and happiness may-do;

żaka che żamā-dāzōe maṛ-shᵃwai-wo, ō biā zhwandai shᵃwai-dai; ō
because that my-this-son had-died, and again living is-become; and

wruk-shᵃwai-wo, mūndalai-shᵃwai-dai.' Khushhālī ē shurū'
had-been-lost, found-been-has.' Happiness by-them beginning

kṛᵃlai.
was-made(-by-them).

Ō mashar zōe ē pᵃ-paṭī-kkh(ke) wo. ' Har-kala che hagha
And the-elder son his fields-in was. When that he

rā-rawān-shᵃ, ō kōr-ta rā-nizdē-shᵃ, nō dᵃ gadīdalō ō dᵃ ghazalō
started, and house-to approached, then of dancing and of singing

āwāz ē-tar-ghwag shᵃ; ō yau naukar ē rā-wabālᵃ, ō pukhtana
sound his-to-ears became; and one servant by-him was-called, and inquiry

ē . tre wukṛᵃ che, 'dā sᵃ chal dē?' Hagha war-ta
by-him from-him was-made that, 'this what matter is?' He to-him

wu-we che, 'rōr-de rāghᵃlai-dai ō plār che de
said that, 'brother-thy has-come and by-the-father when he

rōgh-jōṛ līdᵃlai-dai, nō khā mīlmastiā ē tiāra-kᵃredᵃ.' Dᵃ
in-good-health has-been-seen, then good feast by-him has-been-prepared.' By-him

che dā wāwrēdᵃ nō ḍēr khafa shᵃ, ō da-nana war-nanawatō-ta
when this was-heard then much angry he-became, and inside for-going-in

.zr̤ wu-na-<u>sho</u>. Pas la-ha<u>gh</u>a ē plār bahar wara<u>gh</u>ai, ō
mind did-not-become. After that his father out came, and

pa<u>kh</u>ulā-ē-kr̤*. Biā ha<u>gh</u>a pa-żawāb-k<u>kh</u>(ke) plār t* wu-way*l,
remonstrating-by-him-was-done. Again by-him reply-in father to it-was-said,

'gōra, che la-dūmrā-kālūn* stā <u>kh</u>izmat kawam, ō hēcha<u>r</u>e me stā
'see, that from-so-many-years thy service I-do, and ever by-me thy

bē-amrī na-d*-k*<u>r</u>e, ō tā cha<u>r</u>e yau chēlai ham rā̤-ta
disobedience has-not-been-done, and by-thee ever one kid even me-to

rā-na-kr̤*, che da-yārānō-sara <u>kh</u>u<u>shh</u>ālī wu-k<u>r</u>am. Biā che dā
has-not-been-given, that friends-with mirth I-may-make. Again when this

stā zōe rā<u>gh</u>ai, che ṭōl māl pa-kanjrō-bānde wu-<u>kh</u>ūrā-wo, dūmra
thy son came, by-whom all property harlots-on was-wasted, such-a

lōya mīlmastiā de wu-k<u>r</u>a.' Plār war-ta wu-we che, 'ai
great feast by-thee was-made.' By-the-father him-to it-was-said that, ' O

halaka, ta mudām żamā sara yē, ō har ṣ* che żamā ṡa<u>kh</u>a dī,
son, thou always me with art, and every thing that me with are,

ha<u>gh</u>a ṭōl stā dī; walē dā rōr de mar̤-<u>sh</u>*wai-wo, ōs biā
that all thine are; but this brother thy had-died, now again

<u>zh</u>wandai <u>sh</u>*wai-dai; ō wruk-<u>sh</u>*wai-wo mūndalai-<u>sh</u>*wai-dai, <u>kh</u>u<u>shh</u>ālī
living has-become; and had-been-lost has-been-found, mirth

kaw*l lāzim wū.'
to-make proper were.'

[No. II.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

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

نَقَل دَے چِه کوهاب دَیو راجه وُو چِه هغه آباد کرے وَه ۔ او وُرُنبَی په کوهاب کښ اورک زي خَلق په چِینو
باند اوسِیدَه ٭ مُدام په ژوی کښ بَنګَش خَلق چِه په پِیوار او په شالوزان کښ اوسِیدَه ۔ دَلته په کدو سَرَه به راتلل ٭
او په جَرَوَنَده کښ په دِیرئي باندِ دِیرَه کَولَه ۔ دَ بَنګَپو شَپے اوبو دَکَولو دَپاره چِینو لَه تلے ۔ یَوَه ورَځ چِه هلته لَرَلے
نو أُرَکزو د هَغوګِری په کانرو او په غَشو مات کرَل ٭ یَه دَعَه میَنخ کښ په دے دُواړو قامُونوکښ یَو لوی جَنګ او فَساد
جوړ شَه ٭ خو سَوی یَه کښ ژوبَل شوَل او حُني په کښ مَرَه شوَل ۔ دَ بَنګَپو گُهمَک دیر رائي ۔ آخِر أُرَکزو کوهاب
پریښوَلو او لار غرو لَه وَختَل او رو رو بَنګَش خَلق هَم دَلته پاتي شوَل ٭

په أَصَل کښ دَ بَنګَپو ژبه پُشتو ده ٭ خو بَنګَپو آوانر خَلق هِندکِي خپل مَدَت دَپاره د لے راؤُشِنتَل ۔ لکَه دَ
خرمائو ۔ او دَ بِلیٔتِنګ او دَ کوب خَلق دَدوي هَمسایکان او مَدَدگاران دِي ٭ هَغولَه ئي زمکے او دَفتَر وَرکرے دي
او آباد کرِي دي ۔ هَغو سَرَه خَبَرے أترے مُعامِلے وَرکَول أخِستَل بَه کَول ۔ پُشتو او هِندکو سَرَه کَدَوَده شوَه او ترِیَوَه
نَوي ژِبه جوړَه شوَه چِه نَه پُشتو پاتي شوَه ۔ او نَه هِندکو ٭

هو خَلور قامُونه أَصَل دَ کوهاب چِشتَنان او خاوَندان دِي ۔ یَو بِیرادِي چِه أَصلِي بَنګَش دِي ۔ دویَم مَلکَ
میِری ۔ دا دُواړه قامُونه پُشتو او هِندکو سَرَه کَدَوَده وائي ۔ دریَم جَنګل خیل ۔ خلورَم پیر خیل ۔ دا دُواړه قامُونه پُشتو
ژِبه وائي او مُدام خَبَری أترے بَه پُشتو کښ کَئ ٭

په کوهاب کښ خَلور قِسَم اوبَه اِستعمال کَئ ۔ یَو خُوَر دَے چِه لَه ټِیرا نَه راخِي ۔ هَغَه نَه توئي وائي ۔ دویَم دَ
چِینو اوبَه ۔ دریَم دَ کوهِیانو اوبَه دِي ۔ خلورَم دَ تَمبو اوبَه دِي ٭

دَ کوهاب ټهرکَه یَو میَدان کښ پروت دَے ۔ چِه کیرچاپیرَه ئے په دوَه درِي مِیلَ باندِ غرُونه پراته دِي ۔ دَدے
غرُونو خَلق تول پُشتانَه دِي ٭

دَ کوهاب شالِبَټِکِي دیر مشهُور دِي ۔ صاحِبان او نور دیر خَلق بَه دِیرَه مِینه ئي بَه بیعَ آخلي ۔ او کیرَئي
دِیر ښایِسته زنانَه مَردانَه ۔ طِلَهدارے او سادَه جوړبیرِي ۔ بَه دَعَه ورَخو کښ دَلته دَ سَرکارِي لَه فوخُونو دَ چاوَنرِئي
نَه سَبَب دِیرَه آبادِي دَه ٭ او دَدے ښای آب و هَوا ښَه دَه ٭

ERANIAN FAMILY.

PASHTŌ.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

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

Naqal dai che Kōhāṭ dᵃ yau Rāja wo,   che hagha ābād-karai-wo.
Story is that Kōhāt of one Rājā was,   that by-him had-been-founded.

Ō wuṛunbai pᵃ-Kōhāṭ-kkh(ke) Ūrakzai khalq pᵃ-chīnō-bānde ōsīdᵃ. Mudām
And first Kōhāt-in Orakzai people springs-upon lived. Always

pᵃ-zhimi-kkh(ke) Bangakh khalq, che pᵃ-Pēwāṛ-ō-pᵃ-Shālōzān-kkh(ke) ōsidᵃ, dalta
winter-in Bangash people, that Pēwāṛ-and-Shālōzān-in resided, here

pᵃ-kaḍō-sara bᵃ-rāṭlᵃl,   ō pᵃ-Jarwanḍa-kkh(ke) pᵃ-ḍēraī-bānde ḍēra kawala.
families-with used-to-come, and Jarwanḍā-in high-ground-upon camp was-made.

Dᵃ Bangakhō khaże ōbō ḍakawalō dᵃpāra chīnō la bᵃ-tlē.
Of the-Bangash the-women water filling for springs to used-to-go (went).

Yawa wraż che halta lāṛalē,   nō Ūrakzō dᵃ-haghō gaṛi
One day that there they-went, then by-the-Orakzai their pitchers

pᵃ kāṇō ō pᵃ ghashō māt-kṛᵃl. Pᵃ-dagha-mianż-kkh(ke) pᵃ-dē-duwāṛō-
by stones and by arrows were-broken. Meanwhile these-both-

qāmūnō-kkh(ke) yau lōe jang ō fasād jōṛ-shᵃ. Śō saṛi
tribes-in one great quarrel and disturbance arose. Several men

pᵃ-kkh(ke) zhōbal-shwᵃl ō żinē pᵃ-kkh(ke) maṛshwᵃl. Dᵃ Bangakhō
of-them were-wounded and some of-them were-killed. Of the-Bangash

kohmak ḍēr rāghai. Ākhir Ūrakzō Kōhāṭ prēkhwᵃlō, ō lāṛ ghṛō
aid much came. At-last Orakzais Kōhāt left, and went hills

la wakhatᵃl, ō rō-rō Bangakh khalq ham dalta pātē-shwᵃl.
to went-up, and gradually Bangash people also here remained.

Pᵃ-aṣal-kkh(ke) dᵃ Bangakhō zhiba Pᵃkhtō dᵃ, khō Bangakhō
In-reality of the-Bangash the-tongue Pashtō is, but by-the-Bangash

Āwāṇ khalq Hindkī khpal madat dᵃpāra da-lē-rāwoghokhtᵃl. Laka
Āwaṇ people Hindkī their help for they-were-called. As

dᵃ Kharmātū ō dᵃ Bilīṭang ō dᵃ Kōṭ khalq dᵃ-dwī hamsāyagan
of Kharmātū and of Bilīṭang and of Kōhāṭ people of-them dependents

ō maḍadgārān dī. Haghō-la ē zmakē ō daftar war-kᵃṛai-dai,
and assistants are. To-them by-them lands and holdings have-been-given,

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

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

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

Hindkō.
Hindkō.

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

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

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

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

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

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

la-Tīrā-na   rāżī,   hagha-ta   Tōī   wāī;   dōyam   dᵃ   chīnō   ōbᵃ,
Tīrāh-from   comes,   it-to   Tōī   they-call; second of   springs water,

dreyam   dᵃ   kōhiānō   ōbᵃ   dī,   ṡalōram   dᵃ   bambō   ōbᵃ   dī.
third   of   wells   water are, fourth   of   pumps   water are.

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

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

ṭōl   Pᵃkhtāna   dī.
all   Pashtō-speaking   are.

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

ḍēr   khalq   pᵃ-ḍēra-mīna   ē   pᵃ-baiʻa-ākhlī,   ō   kēṛaī   ḍērē   khāista,
many people very-eagerly   them   purchase,   and leather-sandals very   nice,

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

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

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

FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

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

The climate of this place is very good and healthy.

SOUTH-WESTERN DIALECT.

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

Attock		6,500
Peshawar		54,525
Kohat		85,891
Bannu		218,845
Dera Ismail Khan		70,995
Mianwali		15,191
	Total	451,947

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

For extra British territory and for the Wazīrī territory no accurate figures are available.

KHATAK DIALECT.

South-western Pashtō is spoken, first, by the Khaṭaks. Of these there are two main branches, the Eastern, or Akōrā, Khaṭaks, and the Western, or Tērī, Khaṭaks.

The Akōrā Khaṭaks inhabit the Khaṭak country of Peshawar, and its continuation, the north-east corner of the Kohat along the west bank of the Indus. South of them, still along the Indus, are the Sāghrī Khaṭaks, who are closely connected with the Akōrās and who, as already stated, have crossed the Indus, and occupied some villages near Makhad in the Attock District. South of the Sāghrīs, along the bank of the Indus, we find the Isakhēl Tahsīl of the Mianwali District. In the northern portion of this Tahsīl, we have the Bhangikhēl Khaṭaks who are offshoots of the Sāghris. The Western, or Tērī, Khaṭaks occupy the south and centre of the Kohat District. About Lachi, in that District, they meet the Bangashes, who occupy the north-west and north-centre, and who speak the North-eastern (Pakhtō) dialect of Pashtō.

The following specimen is of the language used by the Akōrā Khaṭaks 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 Khaṭak pronunciation, note that / g and dg are pronounced ɟ and ɟ respectively. The letter ⟨ sh is pronounced, as in other southern dialects, as if it were ش sh Regarding the exact Khaṭak pronunciation of this letter, Sir Harold Deane, when sending the specimens, wrote to me as follows: —'the man I have got to help me differs from me as to whether, with the ش sh, the Khaṭak includes a faint pronunciation of ک kh. I think he does —my man says "no." —so I have transliterated it by sh.'

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

As for dialectic peculiarities, the past participle masculine singular usually ends in o. Note also forms like wĕ for wu; wĕr for war; dĕ tā, of thee; yiyam, I will say.

[No. 12.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (KHATAK) DIALECT.

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

ده يو سړي دوه زامن وو ۔ نو هغه کشر حيڅ پلار ته ووه چه پلاره ما ته حيڅک برخه ده مال نه را کړه ۔ نو هغه
حميل جايداد په دواړو ويشلو ۔ يو څو ورځي پس کشر زوي هر څه جمع کړل ۔ او يو لري مُلک ته يئ سفر
کړو ۔ او هوره يئ حميل مال به مستي والوزوّه ۔ نو چه ټول يئ خلاص کړو نو به هغه مُلک باندو يو لوي قحط
راغي ۔ او هغه لکک شه ۔ نو هغه د وولو د هغه ملک يو مُعمر سړي سره نوکر شه ۔ او هغه د خنزيرانو ته هزل ويار
حميلو زمو ته وليعو ۔ او هغه به په خوشحالي سره په هغه لوسو چه خنزيرانو خوړل حيټه ديه ده کړي وو ۔ خو
هيچا نه ورکول ۔ بيا چه په خود شه نو ويلي و چه حما د پلار خومره کوگران په څه څان وړي مړي ۔ او زه د
لوري مړم ۔ زه به پلاغم او حميل پلار ته به ورشم او ورڅ به پايم چه پلاره ما نه حُدائي لماد کړي نه او دنا هم ۔
نو د وسي ليق قه ځم چه ايا ووي فم حوره نه نوکرلاو کبي ج حساب کړه ۔ او هغه ملعمو لو حميل پلارته راغي ۔ خو
چه هغه لا لري وو ۔ نو حميل پلار وليعدو او کرس يئ پريکړو ۔ او يو ونغليدو او ورکر غاروتو او کمل يئ کرو ۔ او زوي
به وړه پلار ته ووه پلاره ما د حُدائي او دنا لماد کړي ده ۔ او د دي لايق نه يم چه دنا زوي فم ۔ ويلي پلار يئ حميل
کوگرانو ته کو چه جامه راوئي او ده ته دي يي ولښکوي ۔ او يو قمي يئ په اس کړي ۔ او ينړو کړه به پور کړي ۔
اورلښتي چه رئي وحوري ۔ او خوشحالي وکړو ۔ ځکه چه دا لما زوي مر که او ژونشي شوي دي ۔ زک وه او پيدا
هي کي ۔ او کنکي خوشحالي جوړه کړله ۔

او س د کله مشرزوي په ئي کمي وو ۔ او چه هغه راغي او کورته يزدو شه ۔ نو د سرود او د کديدو اواز يي
واوريدو ۔ نو يو لوکر ته يي رو کړو او يوښته يي ترولکوّه چه دا څه دي ۔ نو هغه هر ته کو چه دنا مور راغلي
ئي ۔ او پلار و خيرات کړي دي ۔ ځکه چه هغه يئ روغ جور موندلي دي ۔ نو هغه مزري شه او دنته نه تلو ۔
خو پلار يئ راقوتو او منت يي وره کړو ۔ نو هغه به جواب به پلار ته ووه پلاره دي دا څه کړه دير کال ما دنا حدمت
کړي دي ۔ او هيچيري م دنا حکم نه دي مات کړي ۔ او بيا هم نا جبري ما ته يو پُرُئُمي راکړي نه دي ۔ چه
ما ويره حملو دوستانو سره خوشحالي کړي دي ۔ ويلي خو چه دا ايتا زوي چه ئنيا يئ ترنه به نصو برباد کړي نه
راغي ۔ لو تاو قه مهلستيا وبرکړله ۔ نو هغه زنده وُ وه وويه نه هميعده ما سړوبي ارپما هر غه دنا دي ۔ دا
حلايب لو چه مور ملبي وکړو او خوشحال شي ۔ ځکه چه دا دنا ورور مر که او بيا زونديه شوي دي ۔ او بيا وه او
خونطلي شوي دي ۔

[No. 12.]

ERANIAN FAMILY. ·· EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (KHAṬAK) DIALECT.

TRANSLITERATION.

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

Dᵃ yau saṛī dwa zāmᵃn wū. Nō haghᵃ kᵃshᵃr khpᵃl plār ta wuwi chi, ' plāra, mā-ta khpᵃla brakha dᵃ māl na rākṛa.' Nō haghᵃ khpᵃl jāēdād pᵃ dwāṛō wuwēshᵃlō. Yau śō wrēžē pas kᵃshᵃr zōyī har-śᵃ jama' kṛᵃl, au yau lirē mᵃlk ta yē safar wukṛō. Au hūrta yē khpᵃl māl pᵃ mastaī wālūzawᵃ. Nō chi ṭōl yē khlāṣ kṛō, nō pᵃ haghᵃ mᵃlk bāndi yau lōe qahaṭ rāghai, au hagha tang shᵃ. Nō hagha lāṛō, au dᵃ haghᵃ waṭan yau mu'atabar saṛī sara naukar shᵃ. Au haghᵃ dᵃ khinzīrānō dᵃ śarawᵃlō dipāra khpᵃlō paṭō ta wāstawᵃ. Au haghᵃ ba pᵃ khushhālaī sara pᵃ hagha būsō chi khinzīrānō khwaṛᵃl, khpᵃla khēṭa ḍaka kᵃṛī wa, kho hēchā nᵃ wēr-kawᵃl. Byā chi pᵃ khud shᵃ, nō wu-yē-wi chi, ' žamā dᵃ plār śōmra naukarān pᵃ shᵃ shān rōṭaī mūmī, au zᵃ dᵃ lwᵃẓhē mrᵃm. Zᵃ ba pāśᵃm, au khpᵃl plār ta ba wērshᵃm, au war-ta ba yāyᵃm chi " plāra, mā dᵃ Khudāe gunāh kᵃṛī da au dītā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi di tā zwai shᵃm, khō pᵃ naukarānō kṣhi mi hisāb kra." ' Au hagha pāśēdō, au khpᵃl plār ta rāghai. Kho chi hagha lyā lirē wᵃ, nō khpᵃl plār wulīdō, au tars yē pri wukṛō. Au war wuzghᵃlēdō, au war-tᵃr ghāṛawatō, au kṣhul yē kṛō. Au zōyī war-ta wuwi chi, ' plāra, mā dᵃ Khudāe au di tā gunāh kᵃṛī da, au da dē lāyiq na yᵃm chi di tā zwai shᵃm.' Wēlē plār yē khpᵃlō naukarānō ta wuwi chi, ' sha jāma rāwṛaī, au dᵃ ta yē wāghundawaī, au yawa gútī yē pᵃ lās kṛaī, au paṇē war-ta pᵃ pṣhō kṛaī. Au rāžaī chi rōṭaī wukhwrū, au khushhālī wukṛū. Žᵃka chi dā žamā zwai mᵃṛ wᵃ, au zhwᵃndai shᵃwai dai ; ruk wᵃ, au paidā shᵃwai dai.' Au haghai khushhālī jōṛa kṛᵃla.

Us dᵃ haghᵃ mᵃshᵃr zwai pᵃ paṭī kṣhi wᵃ. Au chi hagha rāghai, au kōr ta nizdō shᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awāz yē wāwrēdō. Nō yau naukar ta ye zhagh wukṛō, au pūṣhtᵃna yē tri wukṛa chi, ' dā śᵃ bēnā da ? ' Nō haghᵃ war-ta wuwi chi, ' di tā wrōr rāghᵃlai dai, au plār di khairāt kᵃṛai dai, žᵃka chi hagha yē rōgh jōṛ mūndᵃlai dai.' Nō hagha marawᵃr shᵃ, au danᵃna nᵃ tlō. Nō plār yē rāwuwatō, au minat yē war-ta wukṛō. Nō haghᵃ pᵃ jawāb kṣhi plār ta wuwi chi, ' gōra, dōmra dēr kāla mā di tā khidmat kᵃṛai dai, au hēchēre mi di tā hukum nᵃ dai māt kᵃṛai. Au byā hum tā chēre mā-ta yau wurghūmai rākᵃṛai nᵃ dai, chi mā pri dᵃ khpᵃlō dōstānō sara khushhālī kᵃṛai wai. Wēlē khō chi dā di tā zwai, chi dunyā yē dar-ta pᵃ dᵃmō barbāda kᵃṛī da, rāghai, nō tā war-ta mēlmastyā wēr-kṛᵃla.' Nō haghᵃ war-ta wuwi chi, ' zōya, tᵃ hamēsha mā sara yē, au žamā har śᵃ di tā dī. Dā munāsib wū chi mũẓh shādī wukṛū, au khushhāla shū, žᵃka chi dā di tā wrōr mᵃr wᵃ, au byā zhwandai shᵃwai dai ; au ruk wᵃ, au mūndᵃlai shᵃwai dai.'

BANNU DIALECTS.

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

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

The only local peculiarities worthy of note are that *zu* is ' I,' and *cha*, not *chi*, the relative pronoun. There is a tendency to substitute *ī* for *ē* or *ai*, as in *wu-wīsh*ᵃ, it-was-divided; *mŭndalī*, he was found.

[No. 12.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.   (DISTRICT BANNU.)

SPECIMEN I.

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

دَ يُوَه سړي دوَه ځامن وُو ۔ هغه کشر پلار ته وُوچَه اي بابا هغه بخرهٔ دمال چه ښما رسيدري رائي کَوَه ۔ نو وُه خپل مال په هغو وُويشه ۔ اَو پس له ﮬو ورڅو کشر خپل هرڅه سره تول کَړل ۔ او يُوَه لَري مُلک ته په سفر روان شَه ۔ او هلته ئي په بد خوئي سره خپل مال والوَزاوَه ۔ نو چَه تول ئي خرڅ که پس په هغه مُلک باندِي يو لوي قحط نازِل شَه ۔ اودَي په محتاجي مرشه ۔ نو لړد هغه ملک دَ يُوَه زميدار سره ملِيا شه او هغه دِي وَ خپلي کَروَندي ته د خنزيرانو دَ څَروَلو دپارَ واستاوَه ۔ او دَه ارزُو لَرَله چَه له هغو پوستوکيو چَه خنزيرانو خوَرَل خپله کیدهٔ ډَکه کړي ۔ مګر هغه هم چا نه ورکَول ۔ پس په خپل هوش رائي ۔ وُئي وَيَل چَه ښما دَ پلار څومره دير مزدوران دِي چَه ډيره ډوډَئي لَري ۔ او زهٔ دَلته له لوَري هلاکيَم ۔ زهٔ به پُورته شم او خپل پلارته به ور شم ورته وُ به وايم چَه اي بابا ما مخالفه له آسمانه او ستا په حضور م ګناه کړي دِي ۔ زهٔ لائق دَدِي نه يم چَه ستا ﮬوي وُبالَه شم ۔ ما په شان د يُوَه له مزدورانو وکنَرَه ۔ پس پورته شه او خپل پلارته او زرَوان شه او چَه لا کړي وُ پلار ئي دِي ولِيد ۔ زَرَه ئي پر وَته ورتَه ئي کَر ۔ ورتر غاړه شه او ښکَل ئي کَر ۔ ﮬوي ورته وُوَيَل چَه اي بابا ما مخالفه له آسمان او ستا په حضور م ګناه کړي دَه ۔ زهٔ د دِي لائق نه يم چَه ستا ﮬوي وُبالَه شم ۔ ليکن پلار ئي و خپلو غلمانو ته وُو چَه زر يو پوشاک چَه له ټولو ﮬَوَه ﮬه رائي وَدَئي ۔ اودَه ته ئي وَرواعوندَوَئي ۔ اوګوته ور په لاس ۔ او پڼرَي ور په پښو کاندَئي ۔ او سائلي سخوَندر راوَلَئي حلال ئي کاندَئي چَه مونږ ئي سره وُخوَرُو او خوشحالئي وُکرُو ۔ څکه چَه دا ﮬوي م مر شوَی وُه او بيا ژُوندَی شوَی دِي ۔ او ورک شوَی وُه او بيا مُوندَه شوَی دِي ۔ پس په خوښئي کَولو لګيا شوَل ۔

اودَ هغه مشرخوي په کروَندَه کښي وُه ۔ چَه راﮬي او کورته نژدِي شَه سرُود او دُرُزهاري واوَريدل ۔ نو يو له نوکرانو نه ئي راوَبالَه پُوښتنَه ئي تروُکَرَه چَه دا ﮬه دِي ۔ دغه ورته وُو چَه دا ستا ورور راغلَي دَي او ستا پلار خورب سخوَندر حلال کَري دِي ۔ څکه چَه روغ جوړ ئي مُوندلي دِي ۔ نو دِي په قَهَر شه وا ئي نه غوَښته چَه دَنَه ورشي ۔ نو پلار وَرچَه، وَروُوَت وِلاسَه کاوَه ئي ۔ او هغه په ﮬواب کښي خپل پلارته وُوَيَل چَه ګوره زهٔ دُومره کاله ستا خدمت کَوَم او هيڅچَري ستا له حکمَه غَريدلي نه يم ۔ او تا ماته هيڅچري يو ورڅُومَي راکړي نه دي ۔ چَه له خپلو يارانو سره خوښئي وُکَرَم ۔ او چَه دا ﮬوي وِ راغلَي دَي چَه سنا ګذاره ئي له کَنجِنيو سره خوَرَلي دَه خورب سخوَندر دِ ﮬدَه دپاره حلال کَر ۔ دَه ورته وُوَيَل اي هَلَکه ته تل له ما سره يي او تول ﮬه چَه ﮬما دَي ستا دَي ۔ نو خوښئي او ښاديي کَول لازم دي ۔ څکه چَه دا ستا ورور مر وُه بيا ژُوندی شه ۔ ورک وُه او بيا مُوند شه ۔

{ No. 13.]

ERANIAN FAMILY.   EASTERN GROUP.

PAṢHTŌ.

SOUTH-WESTERN DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Da	yowᵃ	saṛī	dwa	dzāman	wŭ.	Hagha	kashᵃr	plār-ta
Of	*one*	*man*	*two*	*sons*	*were.*	*By-the*	*younger*	*the-father-to*

wu-wi	cha,	ʻai	bābā,	hagha	bakhra	da	māl	cha	dzᵃmā
it-was-said	*that,*	*ʻO*	*father,*	*that*	*share*	*of*	*the-property*	*which*	*to-me*

rasēzhī,	rā-ē-kṛa.ʼ	Nō	wu	khpal	māl	pa	haghō	wu-wīshᵃ.
.accrues,	*give-it-to-me.ʼ*	*Then*	*by-him*	*his-own*	*property*	*to*	*them*	*was-divided.*

Au	pas-la	tsō	wradzō	kashᵃr	khpal	har-tsa	sara	ṭōl
And	*after*	*some*	*days*	*by-the-younger*	*his-own,*	*everything*	*together*	*all*

kṛᵃl,	au	yowa	larī	mulk-ta	pa	safar	rawān	shᵃ.	Au
were-made,	*and*	*a*	*far*	*country-to*	*on*	*journey*	*started*	*he-became.*	*And*

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

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

qahaṭ	nāzil	shᵃ,	au	dai	pa-muhtājī-sar	shᵃ.	Nō	lāṛ
famine	*descended*	*became,*	*and*	*he*	*on-want-with*	*became.*	*Then*	*(he-)went*

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

wa-khpalī	karwandī-ta	da	khinzīrānō	da	tsarawalō	da-pāra	wāstāwᵃ,
his-own	*field-to*	*of*	*swine*	*of*	*feeding*	*for-the-sake*	*was-sent,*

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

khwaṛᵃl	khpala	gēda	ḍaka	kaṛī;	magar	hagha	ham	chā
were-eaten	*his-own*	*belly*	*full*	*might-be-made;*	*but*	*that*	*too*	*by-anyone*

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

ʻdzᵃmā	da	plār	tsōmra	ḍēr	mazdūrân	dī	cha	ḍēra	ḍōḍaī	larī	au	zu
ʻmy	*of*	*father*	*how*	*many*	*servants*	*are*	*who*	*much*	*bread*	*have*	*and*	*I*

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

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

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

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

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

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

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

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

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

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

wu-bāl* sham.' Lēkin plār ē wa-khpalō-ghulāmānō-ta wu-wi
called I-may-be.' But by-the-father of-him to-his-own-servants it-was-said

cha, 'zar • yō pōshāk, cha la ṭōlō ghawar* wī, rā-ē-w*raī;
that, 'quickly one suit, which from all excellent may-be, bring-for-him;

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

pa pshō kāndaī; au sātalī skhwandar rā-walaī, halāl ē kāndaī,
on feet place; and nourished calf bring, slaughter of-it perform,

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

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

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

shw*l.
they-became.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

tsa cha dzamā dai, stā dai. Nō khwaṣhī au shādī kawᵃl
thing which mine is, thine is. Then merriment and rejoicing to-make

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

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

ERANIAN FAMILY.   EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.   (DISTRICT BANNU.)

SPECIMEN II.

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

جرصناک مُدام ګرِفتار وِي او صبرناک هميش په قرار وِي * لَکه يو ميکارِي په خَنګل کيں ګرزيدَه يَوَه لُومبرَو

ئي وُليدَلَه چَه دير ماشِسته رنگ او صاف وِيتيته ئي ورته ميکارَه شوَل * په زرَه کيں ئي فکر وُکر وْئي وَيَل چَه که دا

لُومبرَو وُنِسَم او پوستکئ تر وُباسَم ـ نوأُميد دَي چَه په دير قيمت به خَرخ شِي * نو په دِي طمع په هغي لُوسِرِي

يَس روان شَه او غارَه هغي ئي معلوم کرِ * بيا ئي ورته يو دوغل وُکنودَه او دَ باس ئي پرِوانَه واچَوَل او دَ هغه وِهنو دَ

باسَ ئي يَوَه مُردارَه کبِيِيودَلَه او دَي ورته به يو خائي کيں بَت شَه * چَه لُومبرَو له غار را وُوَتَلَه او بو ئي پرِ دَ

مُردارِي وُلکيدَه په هغه طرف رَوانَه شوَلَه * ليکن دَ خان سره ئي وُوَيَل چَه بو ئي دَ مُردارِي خو را باندِي لکيرِي مګر

ګُمان دَ بلا م هم په کيں کيرِي او هُوشياران دَ وِيرِي خائي ته خانُونَه نه وِرانِدِي کَوِي * چَه دا فکر ئي وُکر نو دَ مُردارِي

صودائي له زرَه نه لَرِي کَرَله او بيغَمَه په يو طرف رَوانَه شوَلَه * په دغه ساعت کيں يو وَرِي پرانک دَ غرَه له سر

راکوز شَه او دَ مُردارِي بو ئي پرِ وُلکيدَه * چَه خوراک له ورنَه * ناخاپَه په دوتَل کيں وُلويدَه * ميکارِي چَه دَ پرانک

د غُورزيدو غرَب واوَريدَه ګُمان ئي وُشَه چَه لُومبرَو وَر پريَوَتَلَه * جور بَتلوار راغَي او دوغَل ته ئي وروُوتَګل * پرانک

چَه وُليد ګُمان ئي وُشَه چَه ګُنوِ سا لَه خوراک منع کوِي * جور په خيتَه ئي وَلَه بَرَت ئي کر * ميکارَئي په سبب دَ

حِرص په دام دَ هَلاکَت کيں بَند مِتَه او لُومبرَو په سبب دَ صبر له بلا نَه خلاصه شوَلَه *

[No. 14.]

ERANIAN FAMILY.

PAṢHTŌ.

SOUTH-WESTERN DIALECT.

EASTERN GROUP.

(DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

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

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

pa qarār wī, laka yō ṣhikārī pa-tsangal-kṣhi garzēd^a; yowa
in comfort will-be, just-as a hunter in-the-jungle was-roaming; a

lūmbṛa ē wulēdala, cha ḍēr ṣhāista rang au ṣāf wīṣht^a
she-fox by-him was-seen, (of-)which very beautiful colour and bright fur

ē war-ta ṣhikār^a-shwal. Pa-zar^a-kṣhi ē fikr wu-kaṛ,
of-her him-to appeared. In(-his)-heart by-him thought was-made,

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

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

pa dī ṭama' pa-haghe-lūmbṛī-pasi rawān sh^a, au ghār da
in this greed on-that-vixen-after started he-became, and the-hole of

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

wu-kanōd^a, au da-pās ē pri wāṣh^a wāchaw^al, au da hagha
was-dug, and over it on-it grass was-spread(-by-him), and of those

wāṣhō da-pāsa ē yowa murdāra kṣhe-ṣhōdala, au dai war-ta
grasses above by-him a carcase was-placed, and he it-for

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

bū ē pri da murdārī wu-lagēd^a, pa hagha ṭaraf
the-smell to-her from-it of the-carcase reached, in that direction

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

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

mi ham pa-kṣhi kēẕḥī, au hūṣhyārān da wīrī dẕāi-ta dẕānūna
to-me *also* *in-it* *is,* *and* *wise-people* *of* *danger* *the-place-to* *(their-)lives*

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

murdārī saudāī la-zaṛᵃ-na larī kᵃṛala, au
the-carcase *excitement* *from(-her)-heart* *distant* *was-made(-by-her),* *and*

bē-ghama pa yō ṭaraf rawāna shwala. Pa-dagha-sā'at-kṣhi
without-harm *in* *an (other)* *direction* *started* *she-became.* *At-that-time*

yō waẕhī pṛāng da ghrᵃ la sar rā-kūz shᵃ, au da
a *hungry* *panther* *of* *the-hill* *from the-top* *descended* *became,* *and* *of*

murdārī bū ē pri wu-lagēdᵃ. Cha khōrāk-la war-tᵃ, nāṭsāpᵃ
the-carcase *the-smell* *its* *on-him* *reached.* *When* *food-for* *he-went,* *suddenly*

pa-dōghal-kṣhi wu-lwēdᵃ. Ṣhikārī cha da pṛāng da ghūrzēdō
in-the-pit *he-fell.* *By-the-hunter* *when* *of* *the-panther* *of* *falling*

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

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

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

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

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

da-halākat-kṣhi band shᵃ, au lūmbṛa pa sabab da ṣabr
of-destruction *bound* *became,* *and* *the-vixen* *by* *reason* *of patience*

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

BANNŪCHĪ DIALECT.

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

The letters ز *z* and ج *dz* are frequently interchanged. Thus زئ *ziē* or ځئ *dziē*, a son.

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

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

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

Note *mū* or *mō*, me, and *tū* or *tō*, thee. Also *akhpul*, own ; *dz^ane*, from him.

[No. 15.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNU.)

SPECIMEN I.

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

د یوَه سړي درَه څَمُن وِي ۔ نیرهغے کُشَري آخُپل پلور تہ وُوَیل چہ ۔ آی پلورَہ د آخپُلي دُنیو نہ هَر حُمرَہ
بجَرَہ چَہ د مُو کیږي ۔ مُوتہ یي رو وُووِیشَہ ۔ نیر پلور یي آخُپل مول پُه دَواڼي څَمُوني وُووِیشَہ ۔ دَاسي خي وَریزي
بَسا کُشَر ځنَي یي آخُپل غَوند مول رُوټیل کُو ۔ وَو یَوَہ لَري مُلک تہ راوُون شُہ ۔ نیر هَغے زِني یي آخُپل مول پُه
بیَهرَوَهي وُوَلوَکُووُو ۔ چَہ د هَر خَہ نہ خلوص شُہ ۔ نیر پُه دا شي پَہ دا مُلک سترَہ لوَوَہ روغَلہ ۔ وَو دِي تَنگ شُہ ۔
نیر دِي لوَوُو ۔ وَو د دَغُو وَطن د یَوَہ ریغ سَړي سَرَہ نیکر شُہ ۔ دُغو د سَرکیزِیي بیَوَلي پورَہ آخپُلي مَزکي تہ وُوستَاوُو ۔
هغہ زِني وِي دُو آخپُلَہ کیدَہ پُه خوَشي سَرَہ پُه هَغي بُووي و یي ذَکَوُولَہ چَہ سرکیزِیي وِي خوَیر ۔ چَہ پُه سَد شُہ ۔
نیر یي وُووَیل چَہ د مو د پلور حُمرَہ نیکاڼون دِي ۔ وَو غَوند پُه ذکَہ کیدَہ مَړیي میمي ۔ وَو زُہ د لوَوَرِي مَرُون ۔ زُہ وِي
چک شُون وَو آخپُل پلور تہ وِي وُرتہ ویاَیُون وِي چَہ ۔ وو وُرتہ ویاَیُون وِي چَہ ۔ آی پلورَہ مو د خُدائِي کُناه کُري دَہ ۔ وَو د تویا ۔
وَو د دُغي لوَیَن نَہ یُون ۔ چَہ د تُو زِني شُون ۔ خو پُه نیکاڼون شي یي مَي وُوچاوَہ ۔ دِي وو لَتیدُو ۔ وَو اخپُل پلور تہ
روغَی ۔ دِي یا لَري وُہ چَہ پلور وُولیدُو ۔ وَو زَرَہ یي پُه وُوسُو ۔ وَو وُر تَرَب بي کُمُل وَو غَوَرَہ غَوي شوَل وَو کَشَل یي کَہ ۔
اِس زِني وُرتہ وُووَیَل چَہ ۔ آی پلورَہ مو د خُدائِي وَو د توکُناه کُري دَہ ۔ وَو د دُغي لوَیَن نَہ یُون ۔ چَہ د تُو زِني
شُون ۔ مَنگر پلور یي آخپُلي نیکاڼوني تا وُووَیل چَہ ۔ هغہ شي جومي روَوَوِیَتي ۔ وَو دُغ تہ یي وُر وُوغُندیي ۔ وَو یَوَہ
کَتیي وُرپُہ کَتہ کیي ۔ وَو پنوَري وُرپُہ پُشي کیي ۔ وَو روخُویي چَہ مَړیي وُوخرِي ۔ وَو خاشوَلي وُوکِي ۔ وَو چَہ د مو
زِني مُروَو پُووَندَي شُہ ۔ وَو وَرک وُو میندو شُہ ۔ وَو هِغي یي خاشوَلي جوَوَہ کَرَہ *

اِس د هِغے مُشَر زِني پُه مَزکي شي وُہ ۔ چَہ دِي روغَي ۔ وَو کِیرتہ نُڑِي شُہ ۔ نیر یي د سُرید زَو د کدیدو آوِوز
یي چَہ پُه غَویر شُہ ۔ نیر یي یَوَہ نیکر تہ آوِوز وُوکَہ ۔ وَو پُشتنہ یي ځَني وُوکَرَہ ۔ هِغے خواب وِیرکَرَہ چَہ وریر د روغَلہ
دا ۔ وَو پلور د آسترَہ میلمَستیا وِیرکَري دَہ ۔ زکَہ چَہ ریغ جوَر یي وُولیدُو ۔ دَي خَپَہ شُہ ۔ زَرَہ یي نہ غوَشتَہ چَہ کِیرتہ
نَتَوَځي ۔ پلور یي روَوُوت ۔ بخُلیا یي کَہ ۔ دَہ پلور تہ وُووَیَل ۔ چَہ کَدَہ راسي د خِدمَت کَوُون ۔ وَو هیچیري میدِي
خَبَرَہ نہ دو آجَوَلِیي ۔ تُر اِیسا پِیري د موتہ یَوَہ چُریگي یا نہ دا روکُڑَہ ۔ چَہ مو د آخپُلي مُلکُریي سَرَہ خوَوِرُہ وَہ ۔
وَو دا زِني چَہ عَوند مول د پُه دُوَمَوني وُوخوِیر ۔ هِغتَہ د لَیڼتہ میلمَستیا وِیرکَرَہ ۔ پلور یي وُرتہ وُووَیَل ۔ چَہ آی زِیَہ
تو مُدام رُوخَنکہ یي ۔ هَر خَہ چَہ د مو دِي ۔ هَغَہ غَوند د تو دِي ۔ خو خوَشحالیدَل وَو خوَشي مُنلِسب وُہ ۔ چَہ
وریر د مُرَوَہ رُووَندَي شُہ ۔ ورک وُہ میندو شُہ *

ERANIAN FAMILY.

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

EASTERN GROUP.

</div>

PASHTO.

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

TRANSLITERATION AND TRANSLATION.

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

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

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

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

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

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

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

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

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

tang   shu.   Nīr   dī   lūrū   wau   di   dughū   watun   di   yaw*   rēgh
in-straits   became.   Then   he   went   and   of   that   country   (with)   one   noble

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

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

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

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

nīkārūn   dī,   wau   ghūnd   pu   daka   gēda   mari   ē   mīmī,   wau   zu
servants   are,   and   all   with   full   stomach   food   they   get,   and   I

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

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

kuṛī-da wau di tūyā, wau di dughī lōyuq nu yū̃ cha di tū
has-been-done and of thee, and of that worthy not I-am that of thee

ziē shū̃ ; khō pu nīkārōni shē mī wū-chāwa." ' Dī wū-laṭēdū
son I-may-be; then among servants (among) me place." ' He turned

wau akh²pul plōr ta rōghai. Dī yā lurī wu, cha plōr
and his-own father to came. He as-yet far was, that by-the-father

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

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

ziē wur-ta wū-w²yal cha, 'Ai plōra, mō di Khudāi wau di tō
by-the-son him-to it-was-said that, ' O father, by-me of God and of thee

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

shū̃.' M²ngar plōr ē akh²pulī nīkārōni tā wū-w²yal
I-may-be.' But by-the-father by-him his-own servants to it-was-said

cha, 'hagha shē jōmē rōw²riyē, wau dugha-ta ē wurwūghundiyē,
that, ' that good clothes bring-them, and him-on them clothe,

wau yaw² gutiyē wur pu guta kiyē, wau p²nōṛe wur pu pushe
and a ring to-him on finger put, and shoes to-him on feet

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

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

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

Is di highe mush²r ziē pu m²zakī shē wu. Cha dī rōghai wau
Now of him elder son in field (in) was. When he came and

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

ē cha pu g²wēzh sha. Nīr ē yaw² nīkar-ta awōz wū-ka,
to-him when in the-ear came. Then by-him one servant-to call was-made,

wau pusht²na ē dz²ne wū-k²ṛa. Highe dz²wāb wīrk²ṛa cha,
and inquiry by-him from-him was-made. By-him reply was-made that,

'wrīr di rōghula-dā, wau plōr di astara mēlmastiā wēr-k²ṛi-da,
' brother thy come-is, and thy-father thy great feasting been-made-has,

zaka cha rēgh jōṛ ē wūlēdū.' Dai ·kh²pa shu.
because that safe sound by-him he-has-been-seen.' He angry became.

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

pakhuliā ē ku. Da plōr-ta wū-w⁴yal cha, 'kula rāse
entreaty by-him was-made. By-him father-to it-was-said that, 'when since

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

tur īsā pērī di mō-ta yaw⁴ churīkai yā na dā rōkuṛi,
till now (till) by-thee me-to a calf as-yet not that was-given,

cha mō di akh⁴pulī mulguriyē sara khwahṛula-wah. Wau
that by-me (with) my-own companions with it-might-have-been-eaten. And

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

di laiya mēlmastiā wēr-k⁴ṛa.' Plōr ē wur-ta wū-w⁴yal
by-thee great feasting has-been-made.' By-the-father by-him him-to it-was-said

cha, 'Ai ziya, tū mudam rūtsanga yē; har tsa cha di mō dī,
that, 'O son, thou ever me-with art; all that which of me is,

hagha ghūnḍ di tō dī. Kho kh⁴washhālēdal wau kh⁴washī munāsib wu,
that all of thee is. Then to-make-merry and rejoicing suitable was,

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

shu.'
has-become.'

[No. 16.]

ERANIAN FAMILY.

EASTERN GROUP.

PAṢHTŌ.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNŪ.)

SPECIMEN II.

An Account of Bannu District.

أَوَّلَه بَنُّون جنكل وُه ـ يي خِمُي آبود وُه ـ جَه وُرته اكْرَه وِبايي ـ يُه دَغ خِنَي شي أوَّلَه يُونانِبون وِي ـ يُه دي
بوندو د راجَه رامچَندَر ورِير راجَه بَهرَت وَو د رٍ جه رامچَندر مِير كُكَيَی حَملَه وُونَرَه ـ وَطَن يي ووخِست ـ بِيا څمی
مِيندَه بَس يُه دِنَي جبُوترِيون حَملَه وُوَكَرَه ـ بِيا يُه دِنَي هِيني وَو مَنْگَلَی وُوخَل ـ وَو دا دِ بِشْني دوَه قَومِیَه وِي ـ
بِيا يُه دغي شَتِیكَ حَملَه وُوَکَرَه شَتِیکَ دِ شَخَي نُوم مانُو وُه ـ وَودُتَه دِ كُرِيب دِ اولَوَتَه وِي ـ يُه دا شَي شِیيَکَ
مُرشَه وَو د دُو زَمُن دَوِیکَي وِي ـ زِیروَتَن دِ بانُو سَخَي بُه نُوم مَشِیر شَه *

سَردِي كَرمِي بَرَوبَرَه دو ـ اِيوُو دِ كَرمِي جُشي ـ وَو دِ كَوِوني ـ وَو دَه كَلوِيلَی د تالوِوي اِيتُو جُشي ـ هَرَه تَسزَه
دِیرَه کَیِی ـ مَنگَرکَرَه كَرکَمَن كَرجالي خَجِبری شوتولي شووِي دا دِیر دي ـ زو سَب دَورِي خِیلَني وَو دِ سَتَبَشي
دِیرِي شي جوَرَه وِي *

TRANSLITERATION AND TRANSLATION.

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

Auwala	Bannū	jangal	wu.	Yē	dziē	ābod	wu.	Cha
Originally	*Bannu*	*wilderness*	*was.*	*One*	*place*	*populated*	*was.*	*That*
wur-ta	Akra	wiiyē.	Pu	dugh	dziē	shē	auwala	Yūnāniŏ	wi.
it-to	*Akra*	*they-call.*	*In*	*that*	*place*	*(in)*	*originally*	*Greeks*	*were.*
Pu	di	bondi	di	Rāja	Rām	Chandar	wrir	Rāja	Bahrat	wau
In	*these*	*on*	*of*	*Raja*	*Ram*	*Chandra*	*the-brother*	*Raja*	*Bharat*	*and*
di	Rāja	Rām	Chandar	mir	Kukkaiē	hamla	wū-k'ra.			Watan
of	*Raja*	*Ram*	*Chandra*	*mother*	*Kaikēyi*	*attack*	*was-made.*			*The-country*
ē	wōkhist.	Biā	tsě	minda	pas	pu	diē	Chabūtriŏni
by-them	*was-taken.*	*Then*	*some*	*time*	*after*	*on*	*these*	*by-the-Chabūtris*
hamla	wū-k'ra.	Biā	pu	diē	Hinē	wau	Mangali	wūkhatal,	wau
attack	*was-made.*	*Then*	*on*	*these*	*the-Hinis*	*and*	*Mangals*	*came-up,*	*and*
dā	di	Pashtani	dwa	qaumina	wi.	Biā	pu	daghě	Shatik	hamla
these	*of*	*the-Pathāns*	*two*	*races*	*were.*	*Then*	*on*	*them*	*by-Shatik*	*attack*

wŭ-k'ra. Shatīk di shadzī nŭm Bānŭ wu, wau dughah di Kururī
was-made. Shatīk of wife name Bānŭ was, and they of the-Kururīs
di aulōda wī. Pu dā shai Shatīk mur-shu, wau di dŭ
of the-descendants were. At this juncture Shatīk died, and of him
zamun warikī wī. Nir watan di Bānŭ shadzī pu nŭm mashīr
the-sons young were. Then the-country of Bānŭ wife by name known
shu.
became.

Sardī garmī barōbara dō. Ēbŭ di Kuramī chushī wau di
Cold heat moderate are. Water of the-Kuram they-drink, and of
kayiōni, wau da palōyēi di tālōwē ēbŭ chushī. Hara
wells, and the adjoining-(peoples) of tanks water drink. All
sabza dēra kēzhī, mangar gura, kurkaman, kurchāli.
vegetables abundant are, but molasses, turmeric, Arum-colocasia-root,
khajīrē, shōtōlī, shōwī, dā dēr dī, wau kasab-daurī tsapliē
dates, clover, shisham-trees, these abundant are, and workpeople sandals
wau di kat paghē dērī shī jōrawī.
and of beds legs very well make.

FREE TRANSLATION OF THE FOREGOING.

Bannu was originally a wilderness, and was inhabited only in one place which is now known as Akra, and which was originally held by the Greeks. They were attacked by Bharata, the brother of Rāma-chandra, and by Kaikēyī,[1] Rāma-chandra's mother, who captured the country. Some time after them the Chabūtrīs invaded the land, and they, in their turn, were attacked by two Pathān tribes, the Hinīs and the Mangals. They were attacked by Shatīk. His wife was named Bānū, and they were descendants of the Kururīs. Then Shatīk 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 Shīsham-trees. The artizans make excellent sandals and bedstead-legs.

---

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

MARWAT DIALECT.

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

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

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

2. The termination م —*am* of the first person of the tenses formed from the present stem is changed to ون *ũ*.

3. The word او *ō*, and, becomes ا *ā*.

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

5. The word for 'he' is often *dū*. The genitive prefix is *di*. 'To him' is *wur*.

[No. 17.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

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

SPECIMEN I.

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

و يَوَه سړي دَوَه زَمُن وُو ـ كَم پلار ته وُووَيَل چَه ـ أَي پلارَه له أخپَل مال څَخَه خُومرَه بَرخَه چَه ما كيرِي ما

ته راكه ـ هو وَرَخو وَريستو كم أخپَل مال وِاړَه ټُول كه ـ آ لَرِي مَلك ته ځِي سَفَروكه ـ هغَه جائ باندِي له بدخوئ

واړَه مال والوَزَه وُه ـ هر كُلَه واړَه مال وُولِگاوُه ـ بيا وِ مَلك باندِ ديرَه نيستِي راغَلَه ـ دَي مُحتاج شَه ـ بيا وِ دَغَه

مَلك دِ يَوَه مالك سَرَه نوكرشَه ـ دُو أخپَلي مَزَركي ته وِ سُوَدُورو ځَرَه خَور ته اِي واستاوُه ـ دُو رَضا وُه ـ خَه كومَه بِاړَه

سُوَدُورو خَوَرُلَه ما وُو خَوَرُلَي ـ مَگردا هُون دُو ته جا نه ورکَولَه * پَسَه دَي أخپَل عَقَل ته راغِي ـ وُو اِي وَيلَه چَه ـ

نِ ما دِ پلار څُوره مَزُوران دِي ـ آ وارو ته پِه ډكه كيپدَه مَوټِي مُوندَه كيږي ـ آ زَه هاجِي وِ لَوړِي مَريږَوِرِس ـ زُه بِه

چيكيږَوِس ـ آ أخپَل پلار خوائَه بِه ورځُوِس ـ آ وُئَه بِه وايُوِس چَه ـ أَيْ پلارَه ما وِ تا آ دِ خُدائِي گُناه كَړي دَه زُه وِ

دَغِي لائِق نَه يُوس چَه ستا زوئِي وُوگانُروسُوِس ـ ما له أخپَلو مَزُورانو چَه يو مَزُرر وُوگَنَړه ـ بَس دَي چيک شَه ـ آ أخپَل

پلار طَرَف ته رَوان شَه ـ دَي لا لَرِي وُه ـ چَه پلار وُليد ـ زَړَه اِي پِه دُو باندِ وُسواحِيدو ـ دُو ته وُر وُويَدِيدُو ـ آ خَوائِي

وَر كَړَه ـ آ خَب اِي كه ـ زوئِي پلار ته وُووَيَلَه ـ چَه أَي پلارَه ما وِ تا آ دِ خُدائِي گُناه كَړي دَه ـ زُه و دِوي لائِق نَه

يُوس چَه ستا زوئِي وُگانرُو سُوس ـ مَگر پلار اِي أخپَلي مَزُورانو ته وُووَيَلَه چَه ـ وارو چَه شَه جامَه وُرواغُندو ـ كُكَه وُرپِه

كُته كو ـ گَي وُر پَه پَشركو ـ آ يو سَخَندَر راوُلُو آ حلال اِي كو ـ چَه مُورَه خَوَشِي وُگو ـ دَغِي دِپارَه چَه دَغَه زوئِي

زِوما مُر سُوئِي وُه وُوندَي شَه ـ آ وَرك پَيلِي وُه آ بيا مُوندوشَه ـ بِيا خَوشِي كَولُو باندِ وُلِگيدَل *

ERANIAN FAMILY.   EASTERN GROUP.

PAṢHTŌ.

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

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

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

cha,   'ai   plāra,   la   akhpal   māl   tsᵃkha   tsūmra   barᵃkha   cha   mā
that, ' O   father, (from) thy-own   goods   from   as-much   portion   as   to-me

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

ṭūl   ka,   ā   lurrī   mᵃluk   ta   ī   safar   wu-ka.   . Hagha
together were-made, and   far   country   to   by-him   journey   was-made.   That

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

Har-kula   wāṛa   māl   wūlagā-wu,   biā   di   mᵃluk   bāndi
When   all   goods   (by-him-)had-been-expended, then   (on) country   on

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

yawa   māluk   sara   naukar   sa.   Dū   akhpalī   mᵃzukkī   ta   di   sūḍūrō
a   ruler   with   servant   became.   He   his-own   land   to   of   swine

tsara-khᵃwar-ta   . ī   wāstāwu.   Dū   raẓā   wu   tsa   kūma   bāṛa
the-feeding-for   by-him   was-sent.   He   pleased   was   that   which   chaff

sūḍūrō   khᵃwaṛulla   mā   wū-khᵃwaṛullai;   magar   dā   hū̃   dū   ta
by-the-swine   was-eaten   by-me   should-be-eaten;   but   that   too   him   to

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

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

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

maṛēzhū̃.   Zu   ba-chīgēzhū̃   ā   akhpal   plār   khwā-ta   ba-wartsū̃,   ā
am-dying.   I   will-rise-up   and   my-own   father   direction-to   will-go,   and

wu-ta   ba-wāyū̃   cha,   "ai   plāra,   mā   di-tā   ā   di-Khudāi   gunāh
him-to   will-say   that,   " O   father,   by-me   of-thee   and   of-God   sin

karī-da,   zu   di   daghī   lāïq   na   yū̃   cha   stā   zōe   wūgāṇū
been-done-has, I   of   this   worthy   not   am   that   thy   son   considered

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

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

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

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

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

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

cha   stā   zōe   wugāṇū   sū̃.'   Magar   plār   ī   akhpalī
that   thy   son   considered   I-may-be.'   But   father   by-him   his-own

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

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

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

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

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

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

[No. 18.]

ERANIAN FAMILY.   EASTERN GROUP.

PAṢḤTŌ.

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

SPECIMEN II.

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

مَروَت آ نِیازِیو یو دِ بَله چَه جَکَړِي کَوِي ۔ یَوَه زِینکَي ما خَواتَه آواز وُکَه ۔ چَه دِ تنگ دَرِّه بِه قِبلَه طرف دِ
دِییو گَرد چِگیزِي ۔ یو مَروَت چِیغِي وَهِي ۔ جَکَړِي تَه بولِي ۔ دِ مَروَتو دیر زور وُه ۔ دَغو چَه دِ دول آواز وارویدُو ۔ تُر
ماشپِینَه پورِي أَخپَل لَشکر اِي تَیار کُه ۔ مازدِیگر پَه وَخت دِ دُویو اور په عیسیٰ خیل چَه بَلیرِي ۔ دِ مَروَتو تُورِي
بْرَشیرِي لَه أَخپَلو کورو اِي وُوباسَل ۔ وُلِي چَه بیگو خان دِ هاتِي خان زوِي دَغو بانډِ حَملَه کَوِي ۔ أَیسَی أَخپَل کور
تَه سِپِینَه وِیرَه یَوَه سَرَه ثُورَه بَستَه راوِي دَه ۔ دِ جَنک بِه خائِي دُو باز غُوندِ غُوئَه وُکَرَه ۔ کَلَندَه دِ مَحمُود زوِي دِ
صَباح سَتُورِي دَه ۔ دِ أَخپَلِي بالِي سَرَه ثُورَه دُورَه مَرک اِي وُکَه ۔ چَه آدَم زوِي واړَه دُوَتَه قُربان شَلُل ۔ •

TRANSLITERATION AND TRANSLATION.

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

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

k²wī.   Yawa   ziṇkai   mā   kh²wā-ta   āwāz   wuka,   cha   di   Tang   Darrī
are-doing. By-a   youth   me   direction-to   call   is-made,   that   of   Tang   Pass

pa   qibla   ṭaraf   di-dīyō   gard   chigēẓhī.   Yō   Marwat   chīghī   w²hī;
on   west   direction   of-them   dust   is-rising-up.   A   Marwat   shouting   makes;

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

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

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

balēẓhī.   Di   Marwatō   tūrī   b²rashēẓhī   la   akhpalō   kōrō   ī
burns.   Of   the-Marwats   sword   shines   from   their-own   houses   them

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

ḥamla	kᵃwī,	Asikai	akhpal	kōr-ta	spīna	zhīra	yawa	sara
attack	*makes,*	*by-the-Asikais*	*their-own*	*house-to*	*a-grey*	*beard*	*a*	*red*

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

ghūṭa	wukᵃra.	Kalanḍa	di	Maḥmūd	zōe	di	sᵃbāḥ	sᵃtūrī	da,	di
attack	*was-made.*	*Kalanḍa*	*of*	*Maḥmūd*	*son*	*of*	*morning*	*star*	*is,*	*by-him*

akhpalī	bālī	sara	dūra	marg	ī	wuka,	cha	Ādam-zōe
his-own	*spear*	*with*	*so-much*	*destruction*	*by-him*	*is-made,*	*that*	*the-Ādamzōes*

wāṛa	dū-ta	qurbān	sᵃlul.
all	*him-to*	*sacrifice*	*became.*

FREE TRANSLATION OF THE FOREGOING.

The Marwats and the Nyāzīs are fighting amongst themselves. A youth has called to me that their dust is rising up on the west of Tang Darrī. A Marwat shouts, and gives the battle cry. Great was the strength of the Marwats. When the sound of the war-drum was heard, they made their army ready by the afternoon. By evening were their camp-fires burning amongst the Nyāzīs of Īsākhēl. Bright flash the swords of the Marwats, as they expel the Nyāzīs from their homes. But when Bēgū Khān, the son of Hātī Khān, attacks them, the Asikais[1] bring back to their homes a grey beard and a red sword. Instead of war, he made an onslaught like that of a falcon. Kalanḍa, the son of Maḥmūd, is the star of the morning. With his own spear so great destruction did he work that the Ādamzōes 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 *Bannú*, p. 227.

WAZĪRĪ PAṢHTŌ.

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

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

The pronunciation of the vowels closely resembles that of Bannūchī Paṣhtō, and the changes need not be again recorded here. In Bannu, the postposition *kṣhe* is pronounced and written *ṣhē* after a word ending in a consonant. In the same locality the word *wa* or *wi* is often used as a mere expletive, and is represented in the interlinear translation by the mark ' ... '. Note the tendency to change an *f* into a *p*, as is also the case in other dialects. Thus *pakīr*, a faqīr. We may also note forms such as the following which do not occur in standard Paṣhtō, but occur in other neighbouring dialects. *Zū̃*, I ; *di mō*, of me ; *di tō*, of thee ; *dū̃*, by him ; *dzinī*, from him ; *yigh kushᵃrī*, by that younger one ; *pu dughu mulk ṣhē*, in that country.

[No. 19.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.

(DISTRICT BANNU.)

SPECIMEN I.

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

دِ يَوَ سَړِي دوَّ زَمُن دِي ۔ نِيرو كَشْرِي أَخپُل پْلور تَه وَوَّيل چَه ۔ پْلورَه دِ مو أَخپُلَه بِخَرَه چَه دِ تو دِ مولَه كيږِي موتَه يي روَّوِيشَه ۔ نِيريِي خو وَرزِي پَس يِغ كُشَرِي أَخپُل مول راوَاخِست ۔ نِير وَ لِرِّي مُلَك تَه رَوان شُوں ۔ نِيريِي هَغَه دُنِيا پُه بِغ زَائي كِش تولَه وَداموني تَه وِيرگَوَّ ۔ چَه دِ هَرخُه نَه خَلوص شُوں نِيرپُه دِغ مُلَك شي سَتَرَ خُورِي روغَلَه ۔ نِيردَي هُوں تَنگ شُوں ۔ نِيردَي چُك شُوں ۔ پُه دِغَه مُلَك شي دِ يَوَ امِير سَره نِيكَر شُوں ۔ نِير يِغ أمِير دِ أَخپُلِي تِيتسَرِي بِوُنو پورَه أَخپُلِي مَزِكي تَه وُلوَّوں ۔ وَ وُلَه تَه وِ دوں أَخپُلَه كيدَه پُه خَوَشِي سَره پُه يِغ بوزِي وِيي دَگَوُّلَه ۔ چَه تِيتسَرِي وِخوِير ۔ نِيرچَه پُه حول شُوں ۔ نِيريِي وَوَّيل ۔ چَه دِ مو دِ پْلور خومرَه دِير نِيكَارون دِي ۔ وَ تول پُه دَگَه كيدَه مَرِي بِيبِي ۔ وَ زُوں وِ لَوَّي مَرُوں ۔ زُوں وِچُك شُوں ۔ وَ أَخپُل پْلور تَه وَوِيرشُوں ۔ نِير وِ وَرتَه وَيَائيوں چَه ۔ أَي پْلورَه مو دِ خُدائي گُناه وو دِ تو هُوں گَرِي دَه ۔ خو دِ دِغِي لوِيّق نَه يُوں ۔ چَه دِ تو زِينَي شُوں ۔ خو پُه نِيكَارونِ كِش مي وُوچَاوَه ۔ دَي چُك شُوں ۔ وَ أَخپُل پْلور تَه وِ رائَي ۔ نِيردَي نِيا لِرِّي وُوں چَه أَخپُل پْلور وُليدُوں ۔ وَ زَوَّ يي پُه بَد شُوں وُرتَرَپ يي كَمَل ۔ غَيبِيريِي پُه بَدَلَه كَرَوَ ۔ وَ كُشَل يي كُوں ۔ اوس زِينَي وُرتَه وَوَّيل مو دِ خُدائي دِ تو هُوں گُناه كَرِي دَه ۔ زُوں دِ دِغِي لوِيّق نَه يُون چَه زُوں دِ تو زِينَي شُوں ۔ مَنگَر پْلور يي أَخپُل نِيكَارون تَه وَوَّيل چَه ۔ هَغَه شي جومِي راوَّوِي ۔ وَ دَغَه تَه اي وُر وُغَندِي ۔ يَوَه گُتِي وُر پُه كُتَه كي ۔ بَنوِي هُوں تُر پُه پِشي كي ۔ نِير روخِخَني ۔ چَه مَوِي وُخِرِي ۔ وَ خَوَشِي هُوں وُكِي ۔ دِ دِغِي دِ پورَه چَه دِ مو زِينَي مُر وُوں ۔ زُونَدَي رِشُوں ۔ وُرَك وُوں روَّمِيندُو شُوں ۔ نِيريِي خَوَشحولِي جوَّوَ كَرَه *

وِيس يي هَغَه مُشَر زِينَي پُه مَزِكي كِشي وُوں ۔ چَه دَي روغَي ۔ وَ كورتَه نُردَي شُوں ۔ نِير يي دِ سروز وَ دِ گَوَّيدو أَغ يي پُه غوِيږ شُوں ۔ نِير يي وَ نِيكَرتَه ئَغ وُكُوں ۔ پُشتَنَه يي خُنِي وُكَرَوَ ۔ بِغ خَواب وِير كَروں چَه ۔ دَا خو دِ وِرير روغَلَه دا ۔ پْلور دِ سَتَرَ مَرِي وِير كَرِي دو ۔ خَكَه چَه روغ شَه وُليدُوں *

ERANIAN FAMILY,

PASHTŌ.

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

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

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

Di   yawᵃ   saṛī   dwa   zamun   wī.   Nīr   wa   kushᵃrī   akhpul   pᵃlōr   ta
Of   one   man   two   sons   were.   Then   ...   by-the-younger   his-own   father   to

wu-wail   cha,   'pᵃlōra   di   mō   akhpula   bakhᵃra   cha   di-tō
it-was-said   that,   'O-father   of   my   own   share   that   of-you

di-mōla   kezhī   mō-ta   ē   rō-wu-wēsha.'   Nīr   ē   tsō   wᵃrazī   pas
of-goods   comes   me-to   it   divide.'   Then   by-him   some   days   after

yigh   kushᵃrī   akhpul   mōl   rā-wākhist.   Nīr   wa   lurrī   mulk-ta
by-that   younger   his-own   goods   were-taken.   Then   ...   far   country-to

rawān-shū̃.   Nīr   ē   hagha   dunyā   pu   yigh   zāe   kshe   tōla   wa
he-set-out.   Then   by-him   that   property   in   that   place   (in)   all   ...

dāmūnē-ta   wīr-kᵃṛa.   Cha   di   har-tsu   na   khᵃlōs   shū̃,
loose-people-to   was-given.   When   (from)   everything   from   freed   he-became,

nīr   pu   dughu   mulk   shē   stara   khwurī   rōghᵃla.   Nīr   dī   hū̃   tang
then   on   that   country   (on)   great   scarcity   came.   Then   he   too   in-distress

shū̃.   Nīr   dai   chug-shū̃   pu   dughu   mulk   she   di   yawa   amīr
became.   Then   he   arose   in   that   country   (in)   (with)   one   rich-man

sara   nīkar   shū̃.   Nīr   yigh   amīr   di-akhpulī   tītsarī   pīwunō-pōra
with   servant   became.   Then   by-that   rich-man   of-his-own   swine   feeding-for

akhpulī   mᵃzakī-ta   wulōzhū̃;   wa   wula   ta   wi   dū̃   akhpula   gēda
his-own   field-to   he-was-sent;   and   there   in   ...   by-him   his-own   belly

pu-khᵃwashī-sara   pu-yigh-bōṛī   wi   ē   dakawula,   cha
(with)-happiness-with   with-those-husks   ...   by-him   would-have-been-filled,   that

tītsarī   wi-khiwēṛ.   Nīr   cha   pu-hōi   shū̃,   nīr   ē   wu-wail   cha,
swine   used-to-eat.   Then   when   in-sense   he-became,   then   by-him   it-was-said   that,

'di-mō   di-pᵃlōr   tsōmra   der   nīkārōn   dī,   wa   tōl   pu-daka-gēda   maṛē
'of-me   of-father   how-many   very   servants   are,   and   all   with-full-stomach   food

mīmī,   wa   zū̃   di-lᵃwazhi   marū̃.   Zū̃   wi-chug-shū̃,   wa   akhpul   pᵃlōr-ta
get,   and   I   from-hunger   die.   I   will-arise,   and   my-own   father-to

wŭ-wir<u>sh</u>ṹ; nīr wi wur-ta wayă-yṹ cha, "aī p'lōṛa, mō di-<u>Kh</u>udāi gunāh-
will-go;   then will him-to I-say that, "O father, by-me of-God sin

wŭ di-tō hṹ k'ṛī-di, <u>kh</u>ō di-du<u>gh</u>ī lōyuq na yṹ cha di-tō
and of-thee too has-been-done, therefore of-this worthy not I-am that' of-thee

zīē <u>sh</u>ṹ; <u>kh</u>ō pu-nīkārōni-k<u>sh</u>e mī wūohāwa."' Dai chug-<u>sh</u>ṹ wa
son I-may-be; therefore (in)-servants-in me place."' He arose and

a<u>kh</u>pul p'lōr-ta wi-rā<u>gh</u>ai. Nīr dai liyā lurrī wṹ, cha a<u>kh</u>pul p'lōr
his-own father-to came. Then he yet far-off was, when by-his-own father

wulēdṹ, wa zaṛu ē pu-bad <u>sh</u>ṹ; wur t'rap ē k'ṛal;
he-was-seen, and heart his in-grief became; to-him running by-him was-made;

<u>gh</u>ayīz̲h ē pu-badalla k'ṛa, wa ku<u>sh</u>al ē kṹ. Ōs
embrace by-him on-neck was-made, and kissing by-him was-made. Now

zīē wur-ta wu-wail, 'mō di-<u>Kh</u>udāi di-tō hṹ gunāh k'ṛī-di,
by-the-son him-to it-was-said, 'by-me of-God of-thee too sin has-been-done,

zṹ di-du<u>gh</u>ī lōyuq na yṹ cha zṹ di-tō zīē <u>sh</u>ṹ.' Mangar p'lōr
I of-this worthy not am that I of-thee son may-be.' But by-father

ē a<u>kh</u>pul nīkārōn-ta wu-wail cha, 'ha<u>gh</u>a <u>sh</u>ē jōmē rāw'ṛē, wa
by-him his-own servants-to it-was-said that, 'those good clothes bring, and

du-ta ē wur wu<u>gh</u>undē; yawa gutē wur pu-guta kē; paṇī hṹ
him-to them to-him clothe; a ring to-him on-finger put, sandals too

wur pu-p'<u>sh</u>e kē; nīr rōdzīē cha maṛē wu-<u>kh</u>irī wa <u>kh</u>'wa<u>sh</u>ī hṹ
to-him on-feet put; then come that food we-may-eat and merriment too

wu-kī, di du<u>gh</u>ē di-pōra cha di-mō zīē muṛ wṹ, z̲hūndai <u>sh</u>ṹ;
make, of this on-account that of-me son dead was, alive has-become;

w'ruk wṹ, rōmīndū <u>sh</u>ṹ.' Nīr ē <u>kh</u>'wa<u>sh</u>hōlī jōṛa k'ṛa.
lost was, found has-become.' Then by-them merriment prepared was-made.

Wĩs ē ha<u>gh</u>a mu<u>sh</u>'r zīē pu-m'zakī-k<u>sh</u>e wṹ. Cha dai rō<u>gh</u>ai,
Now his that elder son (in)-field-in was. When he came,

wa kōr-ta nuz̲hdē <u>sh</u>ṹ, nīr ē di-sarōz wa di-gaḍīdō z̲ha<u>gh</u> ē
and house-to near became, then to-him of-singing and of-dancing noise his

pu-<u>gh</u>we<u>z</u>h <u>sh</u>ṹ. Nīr ē wa nīkar ta z̲ha<u>gh</u> wukṹ; pu<u>sh</u>tuna ē
in-ears came. Then by-him ... servant to call was-made; inquiry by-him

<u>dz</u>unī wu-k'ṛa. Yi<u>gh</u> <u>dz</u>awāb wīr-k'ṛṹ cha, 'dā <u>kh</u>ō di wrīr
from-him was-made. By-him reply was-made that, 'that indeed of-thee brother

rō<u>gh</u>'la dā; p'lōr di stára maṛē wīr-k'ṛī-dō, <u>dz</u>aka cha ro<u>gh</u>
come is; by-the-father of-thee great feast has-been-made, because that sound

<u>sh</u>a wulīdṹ.'
become he-has-been-seen.'

[No. 20.]

ERANIAN FAMILY.
EASTERN GROUP.

PASHTŌ.

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

SPECIMEN II.

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

داسي وياني ـ چَه دِ وزير خَلوير زَمُن وِي ـ يو لَيلو بُل مِيسي بُل عيسي بُل لايِقو ـ بيا لَيلو مُروُكُوں ـ وَأسِپني غَزوتَه نِيشتَه وُكَړه ـ مِيسي پِكيرِ بُو ـ وَ دِ مِيسي دوَه زَمُن هُوں وِي ـ يو اَحمَد نَميدو ـ بُل اَتِمُوں نَميدو ـ دِ عيسي يو زِئِي وُو ـ چَه نُوم يِي مَسعيد وُو ـ وَ دِ مَسعيد خَلوير زَمُن وِي ـ يو آلي بُل بالي بُل شاوُول بُل اَپريد نَميدو * دا مِيسي دَرويش وُو ـ پِكيرِي وِيي کَړاں ـ وَمِيسرِي وِيي هُوں پِيُولِي ـ نِيرِ يَوَه ميسزي خِني مُنډَه کَړُل ـ ديرَه وَرزِ يِي وُرَّه کَړُل ـ نِيرِ يِي وُنيولَه ـ نِيرِ يِي آ مِييڅرِ يَه بُشي بونډِي کُشَل کَړه ـ نِيرِ يِي آ مَرتَبَه دِيلاتَه خُدائِي زِيوتَه کَړَه *

TRANSLITERATION AND TRANSLATION.

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

Dāsī wayāi, cha di-Wazīr tsalwēr zamun wī. Yō Lilō, bul
Thus they-say, that of-Wazīr four sons were. One Lilō, another

Mīsī, bul 'Ēsī, bul Lāyīqō. Biā Lilō mur wukū̃
Mīsī, another 'Ēsī, another Lāyīqō. Again by-Lilō murder was-committed

wa Aspīnī ghªzō-ta tēshta wu-kªṛa. Mīsī pakīr wū, wa di-Mīsī
and White Mountain-to fleeing was-made. Mīsī faqīr was, and of-Mīsī

dªwa zamun hũ wī, yō Aḥmad nāmēdō, bul Atimūn nāmēdō.
two sons too were, one Aḥmad was-called, the-other Atimūn was-called.

Di 'Ēsī yō ziai wū, cha nūm ē Mas'īd wū. Wa di-Mas'īd tsalwēr
Of 'Ēsī one son was, that name his Mas'ūd was. And of-Mas'ūd four

zamun wī, yō Ālī, bul Bālī, bul Shāwūl, bul Aprēd nāmēdō.
sons were, one Ālī, another Bālī, another Shāwūl, another Afrīd was-called.

Dā Mīsī Darwēsh wū; pakīrī wi-ē-kªṛã, wa mēyzhē
That Mīsī Darwēsh was; poverty used-by-him-to-be-adopted, and sheep

wi ē hũ pīwulī. Nīr yawª mēyzhē dzinī munḍa kªṛul;
used by-him too to-be-fed. Then by-a sheep from-him running-away was-made;

dēra wªraz ē wurªṛa kªṛul; nīr ē wu-nīwala.
many days by-he catching-(attempt) was-made; then by-him it-was-caught.

Nīr   ē   ā   mĕy<u>zh</u>   pu-pⁿ<u>sh</u>ē-bōndī   kⁿ<u>sh</u>al   kʰṛa.   Nīr   ē   ā
Then   by-him   that   sheep   (on)-foot-on   kissing   was-made.   Then   of-him   that

martaba   dīlā-ṛa   <u>Kh</u>udāī   ziyōta   kʰṛa.
rank   this-matter-on   by-God   increased   was-made.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazīr had four sons—Līlō, Mīsī, 'Ēsī, and Lāyīqō. Līlō committed murder, and fled to the White Mountain. Mīsī became a *faqīr* and had two sons, one named Aḥmad, and the other Atimun. 'Ēsī had one son named Mas'ūd, whose four sons were named Ālī, Bālī, <u>Sh</u>āwūl, and Afrīd.

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

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

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

'The Wazīris, or more properly Wazīrs, are divided into two main divisions, Mahsūds[2] (10,000) and Darwē<u>sh</u> <u>Kh</u>ēls (24,500). The Darwē<u>sh</u> <u>Kh</u>ēls again are divided into Aḥmadzais (12,000) and Utmānzais (12,500). The Utmānzais live in the Tochi and the hills adjoining it on both sides and extend on the north almost to Thal in the Kohat District. The Aḥmadzais live round Wana and in the western part of the Bannu District along the border. The Mahsūds inhabit the heart of Waziristan and are completely surrounded by the other Wazīrī tribes and by the Bittannīs. The dialects spoken by these tribes do not vary greatly from one another, but differ considerably in accidence, vocabulary, and even idiom, from the dialects spoken by the Paṭhāns on the Kohat and Peshawar frontiers, indeed an untravelled Northern Paṭhān and an untravelled Wazīrī meeting for the first time are scarcely intelligible to each other, and are certain to misunderstand one another to some extent. Each, however, rapidly becomes able to understand the other's language, but I know no instance of a northern Paṭhān who has learned to speak Wazīrī Paṣhtō.

---

[1] The meaning is that for this act of kindness and forgiveness, God made Mīsī the most powerful intercessory saint of all the Wazīrī hills: and now the Wazīris hesitate to swear falsely on his name, much more than either on God's or the Qurān.

[2] The figures in brackets represent the estimated *fighting* strength of each tribe, and do not include women and children.

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

'It would be impossible to give specimens of all Wazīrī 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 Wazīrīs can converse freely.

'I have selected as a type the dialect of the Mōhmīt Khēls who are one of the three main divisions of the Utmānzai (or Tochi) Wazīrs and live for the most part in the neighbourhood of the Middle Valley. Territorially, and also perhaps in their characteristics and speech, they are intermediate between the other two divisions of the Utmānzais, the Walī Khēls and the Ibrāhīm Khēls. The story which forms specimen II was told by Malik Madd Akbar, the head of the Tōrī Khēls, but it has been revised and cast into the same Mōhmīt Khēl dialect as the other specimens.

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

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

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

[No. 21.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.   (WAZIRISTAN.)

SPECIMEN I.

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

Dᵃ yawa saṟī dwa zāmᵃn wī.   Kam zēī yĕ wa-plōr-ta
Of one man two sons were. By-the-small son his to-father-to

wu-wē chᵃ, 'ē plōra, mō-tā agha bakhra rōka chᵃ
it-was-said that, 'O father, me-to that share give which

pa-dagh-mōl-kṣhē mi dō.' Agha khpul chᵃ tsᵃ dunyō wa
on-this-property-in mine is.' By-him his-own what ever goods were

agha yē wār-ta wu-wēshᵃla. Ḍārē wrᵃzē na wē tārē shᵃwyē
the-same by-him to-them were-divided. Many days not were past become

chᵃ kam zēī yē ghunḍ mōl rōghunḍ kã̄ au uriyā
when by-the-small son his all property collected was-made and far-off

watan-ta rawōn shã̄, au wōlata khpula dunyō pa-badkōrī-kṣhē
country-to going he-became, and there his-own goods on-evil-behaviour-in

yē kharōpa kṟa. Au chᵃ ghunḍ khpul mōl yē wᵃrk
by-him spoilt were-made. And when all his-own property by-him lost

kã̄, nōr, pa watan ḍāra khwōrī rōghla, au agha pa-khpula ḍār
was-made, well, upon country much want came, and he by-himself very

tang shã̄, au dᵃ hagha watan wa-yawa-saṟī-ta lōṟ wārgaḍ shã̄.
distressed became, and of that country to-one-man-to went joined became.

Yagh saṟī wa-khpula-mzᵃka-ta wu-lōzhã̄ chᵃ, 'dā tītsarī
By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=swine)

wupyāya,' au dai pa-dā-bōndi rōzī wã̄ chᵃ khpula gᵃḍḍa dᵃ
pasture,' and he on-this-(thing)-upon contented was that his-own belly of

pᵃrgai pa-kwutēlikhē-bōndi maṟa kṟai, chᵃ dᵃ tītsarē
acorns upon-the-husks-upon satisfied he-should-make, which of the-low-heads

khwarōk wã̄; wēlē chā tsᵃ wār na kṟᵃl. Byā dai
the-food was; but by-any-one anything to-him not was-given. Then he

kīm wakht chᵃ pa-yiṣh shã̄, nōr, ē wuwēyil chᵃ, 'dᵃ mō
what time that in-senses become, well, by-him it-was-said that, 'of me

dᵃ plōr dᵃ kōr tsēmra mazdīrōn maṟai khwurī, au zᵃnē
of the-father of the-house how-many hired-men bread eat, and from-them

pōtyē kēzhī, au zᵃ dᵃ lwᵃzhī mrã̄. Zᵃ wu
remaining-over there-generally-is, and I of hunger am-dying. I will

ch*g shã, khpul plōr-ta wu-wār-drīmã, wär-ta wyaiyã wu
upright become, my-own father-to will-to-him-I-go, to-him I-say will

ch*, "ŏ plōra, d* Khudai hã gunagōr yã, au d* tŏ hã gunagōr
that, " O father, of God also sinner I-am, and of thee also sinner

yã, au z* dāsē kabīlē ua yã ch* d* tŏ zyai rōta
I-am, and I in-such-a-way fit not am as-that of thee son to-me

wu-wyaiyī. Pa-khpulē-nīkarōnē-kshē mi där-sara nīkar ka, ch*
they-should-say. On-thine-own-servants-among me with-thee servant make, who

pa rīpai nīkarōn dī."' Nōr agha ch*g shã wa-plōr-ta rōghai; wēlē
on rupees servants are."' So he arisen became to-father-to came; but

agha lyā d*-plōr-na lirē wã, ch* plōr wulīdã au
he as-yet of-father-from distant was, when by-the-father he-was-seen and

zr* yē pē wusīŏ. Plōr yē wär-manda kr*l,
heart his on-him burned. By-father his toward-him-running was-made,

pa-ghyēzh-kshē wunīwã, au kshal yē kã. Zēī yē
on-embrace-in he-was-taken, and kiss to-him was-made. By-the-son his

wär-ta wu-wē ch*, 'ē plōra, z* d* Khudai gunagōr yã au d* tŏ
to-him it-was-said that, 'O father, I of God sinner am and of thee

pa-nazīr-kshē hã gunagōr yã, au z* dagha sara na jorēzhã
on-the-sight-in also sinner am, and I this-(thing) with not can-adapt-myself

ch* tsök d* tŏ zyai rōta wu-wyaiyī.' Wēlē byā plōr yē
that any-one of thee son to-me should-say.' But again by-the-father his

wa-khpul-nīkarōnē-ta wuwē ch*, 'pa-ghundē-jōmē-kshē ksh*lyē jōmē
to-his-own-servants-to it-was-said that, 'on-all-the-clothes-among beautiful clothes

dī hagha rōvrai, wa-d*-ta wär-wōghundai; au gutyē hã wär
(that) are them bring, to-him-to (=on) to-him-put-on; and a-ring also to-him

pa guta kai, au pāṇē hã wär pa pshē kai. Rōdrīmai
on the-finger make, and shoes also to-him on the-feet make. Come

ch* ghund mīzh marai wukhwurī, mashghīl shì; ch* dā zyai
that all we food may-eat, merry may-become; because this son

d* mō m*r wã, au byā zhwandai shã; dā w*rk wã rōz*nē,
of me dead was, and again living has-become; he lost was from-me,

ēs, mi mīndã.' Au ghundē mashghīlō shīrī kr*la.
now by-me he-has-been-found.' And by-all merriment beginning was-made.

Dā st*r zyai yē pa-mz*ka-kshē wã. Ch* agha rōghai,
That big son of-him on-the-land-in was. When he came,

wa-kōr-ta nazdē shã, d* gadawalē d* nīndōrē zhagh yē
to-the-house-to near became, of dancing of entertainment sound by-him

wōrwēdã. Yagha yŏ nīkar rōwughwushtã ch* 'dā ts* dī ' '
was-heard. By-him a servant was-called-to-him saying, 'this what is ?'

Yagha nīkar wär-ta wuwē ch*, 'd* tŏ wrōr rōgh*lai dai,
By-that servant to-him it-was-said that, 'of thee the-brother come is,

au   dᵃ   tō   plōr   wōlmastia   kᵇṛyē   dō   z̧ᵏᵃ
and   of   thee   by-the-father   entertainment-of-guests   been-made   has';   for-this-reason

ē   kᵇṛyē   dō   chᵃ   dai   rēgh   ramīṭ   rōghai.'   Agha   khapa
by-him   been-made   it-has   that   this-one   sound   safe   has-come.'   He   vexed

shã,   wa-kōr-ta   nᵃnᵃna   na   wärtã.   Plōr   yē
became,   to-the-house-to   inside   not   was-going.   The-father   of-him

dᵃ-wōrchanē   rōwuwōt   au   sinatī   yē   wär-ta   wukṛa.   Yagha
out-side   came-out   and   petition   by-him   to-him   was-made.   By-him

wa-plōr-ta   dzawōb   wärkã   chᵃ,   'Wukᵃssa,   dãmra   kōlīna   dᵃ   tō
to-father-to   answer   was-given   saying,   'Look,   so-many   years   of   thee

khidmat   kã   au   hēchärē   mi   dᵃ   tō   hukam   mōt
the-service   I-do   and   ever-at-all   by-me   of   thee   the-command   broken

kᵇṛai   na   dai,   au   hēchärē   tō   wa-mō-ta   yō   wᵇṛghīmai   hã
been-made   not   has,   and   ever-at-all   by-thee   to-me-to   one   kid   even

rō-na-kã   chᵃ   zᵃ   dᵃ-khpulē   mᵃlgᵃrē   sara   khwashī   pē   wukã;
was-not-given   that   I   of-my-own   companions   with   gladness   on-it   might-make;

wēlē   dagha   zyai   chᵃ   dᵃ   tō   rōghai   chᵃ   dᵃ   tō   dunyō
but   this   son   when   of   thee   has-come   by-whom   of   thee   the-goods

pa-kharōpē   shᵃzē-bōndi   wᵃrka   kᵇṛyē   dō,   tō   pa-dā-kṣhē   hã[1]   wa-dagh-
on-bad   women-upon   lost   been-made   has,   by-thee   on-this-in   even   to-this-

zēī-ta   wōlmastia   warkṛa.'   Dᵃ   wär-ta   wuwēyil   chᵃ,
on-to   entertainment-of-guests   to-him-has-been-made.'   By-him   to-him   it-was-said   that,

'ē   zōya,   ta   hamēsh   dᵃ-mō-sara   yē,   au   dᵃ   mō   har-t̲s̲ᵃ   chᵃ
'O   son,   thou   always   of-me-with   art,   and   of   me   everything   that

dī   hagha   dᵃ   tō   dī;   bōīda   dagha   dī   chᵃ   mīzh   dā
there-is   the-same   of   thee   is;   becoming   this   is   that   we   this

khwushōlī   wukī   au   khwash   shī   zᵃkᵃ   chᵃ   dā   dᵃ
rejoicing   should-make   and   happy   should-become   because   that   this   of

tō   wrōr   mᵇṛ   wã,   au   ēs   byā   zhwandai   shᵃwai   dai;   wᵃrk
thee   the-brother   dead   was,   and   now   again   living   become   is;   lost

shᵃwai   wã,   au   mīndᵃlai   shᵃwai   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.

PASHTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.   (WAZIRISTAN.)

SPECIMEN II.

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

Zᵃ, Sāhib, tlᵃlai wã̄;   Jōnī Khēlē,   Bakka Khēlē wa-munsiffi-ta
I,   Sāhib, gone had; by-the-Jāni Khēls (and) Bakka Khēls to-arbitration-to

bötᵃlai wã̄;   dᵃ dē mukaddamē wē pa-nör-bōndi.   Byā yō-saṛai
taken-away I-was; of them cases were on-others-upon.   Then by-a-man

mō-ta wuzhaghēdã̄   chᵃ, 'yawa saṛī dōlē bōndi wāhlai
me-to it-was-said (lit. made noise) that, 'by-a person here upon struck

wã̄ pa tīra, pa tsᵃnda wāhlai wã̄.'   Byā dᵃ dē na
I-was with a-sword, on the-forehead struck I-was.'   Then of him from

pᵃshtanna wukṛa chᵃ, 'chā wāhlai yē?'   Dᵃ
inquiry (by-me)-was-made saying, 'by-whom struck thou-wast?'   By-him

wuwē chᵃ 'khpulē shᵃzē wāhlai yã̄.'   Mō wuwē chᵃ
·it-was-said that 'by-my-own wife struck I-was.'   By-me it-was-said that

'tsᵃ wajē na yē wuwāhlē?'   Dā wuwē chᵃ,
·'what reason from by-her wast-thou-struck?'   By-him it-was-said that,

'dāsē wuwāhᵃlã̄ chᵃ dᵃ mō tsalör tarbrīna wī;   byā
'in-such-a-way I-was-struck that of me four cousins there-were;   then

hagha khör mō ta yē rōkṛa;   byā mō dē sara
that sister (of-theirs) me to by-them was-given;   then by-me her with

guzrān kã̄.   Byā yawa shpa zᵃ dᵃ-khöb-na bēdōr
getting-along was-made.   Then one night I of-sleep-from awake

shwã̄ shᵃza pa-tamba wuwata.   Byā mō ta
became (my)-wife by-the-door was-going-out.   Then me to

shak prēwat[1] chᵃ dā shᵃza pa chā maiyina
doubt fell that this woman upon someone in-love

dō.   Byā mi tīra rōwōkhasta, wār-psaē rawōn shwã̄.
is.   Then by-me (my-)sword was-taken-to-me, her-after going I-became.

Byā chᵃ dā wã̄, wör wã̄, au tyāra wa
Then when this was (so), rain there-was, and darkness there-was

dãra sakhta.   Byā rawōna shwa, dᵃ-kᵃlī-na wuwata,
very intense.   Then going she-became, of-the-village-from went-out,

---

[1] *i.e.* a suspicion entered my mind.

pa-khwushī   raghzī   rawŏna   shwa.   Ākhär   yē   mazal   där
on-(a-)lonely   stony-plain   going   she-became.   Finally   by-her   journey   much-

wukā̃.   Byā   pa   yawa   dzōī   chᵃ   dai   saṛai   nŏst   dai,
was-made.   Then   at   a-certain   place   that   there-is   a-man   seated   is,

wōs   ē   tarᵃlai   dai.   Byā   dŏ   wär-rāghla   wagh   sarī-ta.   Chᵃ
his-horse   by-him   tied   is.   Then   she   to-him-came   to-that   man-to.   When

wär-rāghlᵃla   wär-ta   wu-wē,   "kᵃ   maṛai   khwurē   där-ta
to-him-she-came   him-to   it-was-said (by her),   "if   food   thou (wilt)-eat   thee-to

rŏwᵃṛyē   mi   dŏ."   Dᵃ   wuwē   chᵃ,   "lŏs   mi   mardŏr
it-brought   by-me   is."   By-him   it-was-said   that,   "hands   my   unclean

dī,   pa-wōs-kṣhē   jŏm   dai   rŏwŏkhla   chᵃ   lŏs   wuwīnzā̃
are,   on-the-horse-in   a-cup   there-is   take-and-bring-it-here   that   hands   I-may-wash

maṛai   wukhwurā̃."   Dŏra   wu-na-shwa,[1]   yēbŏ   rŏvṛē
food   I-may-eat."   This-much   was-not-become,[1]   water   was-fetched-(by-her)

wa-dagh-ta.   Dᵃ   dē   märᵃ   chᵃ   wā̃   rawŏn   shā̃,
to-him-to.   Of   her   the-husband   that   was   going   became,

au   dai   nŏst   dai;   yagha-pŏri   —   wu-yē-wŏyā̃
and   this-(other)   seated   is;   there-upon   he-was-by-him-struck

päh-tīra   chᵃ   sar   yē   wughwurzēdā̃.   Chᵃ   dē   yēbŏ   rŏvṛē
with-the-sword   so-that   head   his   rolled-down.   When   by-her   water   was-fetched

dai   mᵃṛ   wā̃.   Dᵃ   shᵃzē   märᵃ   yagh   dzōī   na   uriyā
that-(one)   dead   was.   Of   the-woman   the-husband   that   place   from   distant

shᵃwai   wā̃   chᵃ,   "dā   shᵃza   wu   mŏ   wuwīnī."   Chᵃ   dŏ   wär-rŏghla
become   had   thinking,   "this   woman   will   me   see."   When   she   to-him-came

dē   zhagh   wukā̃,   "pa   Khudai   dā   bazagŏr-wē,   yŏ   zhagh
by-her   shout   was-made,   "by   God   may (?)   you-be-adjured (?),[2]   one   shout

wuka."   Dᵃ   zhagh   na   kā̃   chᵃ,   "dā   shᵃza
make."   By-him (the-husband)   sound   not   was-made   thinking,   "this   woman

wu   mi   mᵃṛ   kŏ   chᵃ   zhagh   wukā̃."   Byā-chᵃ-dŏ   dā   mᵃṛyē
will   me   dead   make   if   shout   I-make."   Then-that-is[3]   the   corpse

shᵃzē   pa   wōs   wutŏrā̃;   wōs   ē   rawŏn   kā̃;   pa
by-the-woman   upon   the-horse   was-tied;   the-horse   by-her   started   made;   in

khpula   makha   lŏṛ   shā̃;   au   märᵃ   kŏr   pa   lŏrī
its-own[4]   direction   gone   it-became;   and   (her) husband   of-house   in   direction

rawŏn   shā̃;   au   dŏ   pasē   rawŏna   shwa.   Dŏra   dai   rasawalai
going   became;   and   she   behind   going   became.   So-much[5]   he   arrived

na   wā̃   chᵃ   dŏ   wurasēda   wa-kŏr-ta.   Bas,   dā   kŏr-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 the expression, and doubted if it is grammatical : perhaps it is of the nature of an interjection.

[3] A meaningless expletive like ' well, then.'

[4] *i.e.* in the direction it chose itself.

[5] *i.e.* he had not long reached home when she arrived also.

wuraseda, ḍara zāïfa khapa wa. Sabō dai rawōn shā,
arrived, very worn-out sad she-was. Next-day he going became,

mär* yē ch*, "z* p*shtanna wukā̃ ch* yō sarai
the-husband of-her thinking, "I inquiry will-make saying a man

pa-khwushī raghzī-kshē m*ṛ dai ch* dā chā m*ṛ dai
in-(the)-lonely stony-plain-in dead is (and) asking he by-whom dead is

au tsōk dai." Dā wug*rzēdā̃ d* m*ṛī pāta wa-d*-ta
and who is-he." He came-back of the-dead-man (the)-clue to-him-to

mōlima na shwa. Dai rōghai wa-kör-ta byā. Sōnga yē tāra
known not became. He came to-the-house-to again. A-spear by-him sharp

kṛa ch*, "sh*za mi ēs mra kṛai." Yawa shpa d*
was-made thinking, "wife mine now dead supposing-I-were-to-make." One night by-him

wärta wuwē ch*, "tamākī rōka." Dē wuwē "pa-kēta-kshē tyāra dō."
to-her it-was-said that, "tobacco give-me." By-her it-was-said "on-the-room-in darkness is."

D* wärta wuwē ch*, "ta ch* wa-khwushī-raghzī-ta tlē wör
By-him to-her it-was-said that, " thou when to-(the)-lonely-stony-plain-to wert-going rain

hā̃ warēdā̃, pa-hagha-na tyāra pa-kēta-kshē khō na dō." Dē
also was-raining, than-that-(than) darker on-the-room-in however not it-is." By-her

wuwē ch*, "mō ta mōlīm na wē ch* agha d* mō āshnō
it-was-said that, "me to known not thou-wert that that of me acquaintance

tō m*ṛ dai." Dōra wu-na-shw*la, agha d* mär* tīra
by-thee dead is." This-much did-not-become,[1] by-her of (her)-husband the-sword

wökh*sta; mär* war wunīwā̃, sōnga yē wärta barōbara
was-taken; by-(her)-husband the-door was-seized,[2] (the) spear by-him her-at level

kṛa, wu-ē-wāh*la, dō pē wär-rōghla, wu-yē-
was-made, by-him-at-her-it-was-struck, she on-it to-him-came,[3] (by-him)-to-her-it-was-

wāh*la pa sōnga pa-nas-kshē. Ch* d* dē pa nas sōnga
struck with the-spear in-the-belly-in. When of her in the-belly the-spear

wuwat*la yaghē pa-sōnga-kshē ḍär zōr wukā̃, tīra
went-through (lit. went out) by-her on-the-spear-on much force was-made.[4] (her)sword

wär wurasēd*la pa ts*nda ē wu-ē-wōyā̃. D* zhagh
to-him did-reach on the-forehead of-him (by-her)-he-was-struck. By-him shout

wukā̃ dē wa-vrīna-ta ch*, "tarbrē, rōshai, m*ṛ yē
was-made of-her to-the-brothers-to saying, "cousins, come, dead by-her

krā̃." Dai wär-rōghl*l, dō yē pa-sōnga-kshē nīw*lyē
I-have-been-made." They to-him-came, she of-him upon-the-spear-on caught

wa. Vrīṇē tīrē wukshē, dō ē wuwāh*la,
was. By-(her)-brothers (their)-swords were-drawn, she by-them was-smitten,

---

[1] *i.e.* hardly had she said this when.

[2] *i.e.* took up his position at the door.

[3] *i.e.* she rushed on the spear.

[4] *i.e.* forced herself with great exertion up the spear.

mṛa	yē	kṛa.	Dᵃ	dē	dᵃ-mäṛ⁺-na	pᵉṣhtanna	wukṛa
dead	*by-them*	*she-was-made.*	*Of*	*her*	*of-the-husband-from*	*inquiry*	*was-made*

chᵃ,	"dᵃ	mīzh	khör	tsᵃ	wajē	na	mṛa	shwa."	Dᵃ
saying,	"*of*	*us*	*(the)-sister*	*what*	*reason*	*from*	*dead*	*has-become.*"	*By-him*

wärta	wuwēyil	chᵃ	"pa-yawa-khwuṣhī-raghzī-kṣhē	mō	dᵃ	saṛī
to-them	*it-was-said*	*that*	"*on-a-lonely-stony-plain-in*	*by-me* ?	*of*	*a-man*

sara	līdᵃlyē	wa,	au	sarai	mi	mᵃṛ	kã̃,	au	rōta	mōlīm
in-company	*she-seen*	*was,*	*and*	*(the)-man*	*by-me*	*dead*	*was-made,*	*and*	*to-me*	*known*

na	shã̃	chᵃ	tsök	wã̃." '
not	*has-become*	*that*	*who*	*he-was.*" '

FREE TRANSLATION OF THE FOREGOING.

A Story of Wazīrī Life.

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

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

Now I, the husband, drew near to him as he remained seated, and struck his head off with my sword so that it rolled on the ground. When she came back with the water he was dead, but I, her husband, had withdrawn to a distance that she might not see me. When she came up to him and saw him there, lying dead, she cried out, " I adjure you by God, give one shout."[1] I, the husband, gave no shout, for I thought she would kill me if I did so. Well, then, the woman tied the corpse on to the horse and started it off in the direction it chose for itself, while I, the husband, went back home, followed by her. I had hardly reached home, when she came in too. Enough, she arrived much worn out and sad.

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

---

[1] The woman is addressing the unknown murderer of her lover. She wishes to recognise him by his voice.

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

SOUTH-WESTERN PAṢHṬŌ OF KANDAHAR.

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

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

[No. 23.]

ERANIAN FAMILY.   EASTERN GROUP.

PASHTŌ.

South-western (Pishin and Kandahar) Dialect.

SPECIMEN I.

Da   yawa   saṛī   dwa   dzāman   wū.   La-haghō-na   kashar   dzōī
Of   one   man   two   sons   were.   From-them-from   by-the-younger   son

plār-ta   wowayal   chē,   'ai   plārā,   da   māl   hissa   chē   mā-ta
father-to   it-was-said   that,   'O   father,   of   property   portion   which   me-to

rasēzhī,   hagha   wa-mā-ta   rā-ka.'   Nō   hagha   māl   pa   dūī
falleth,   it   to-me-to   to-me-give.'   Then   by-him   property   on   them

wowēsha.   Au   pas-la   lazhō   wradzō   kashar   dzōī   har-tsa
was-divided.   And   after   a-few   days   by-the-younger   son   every-thing

sara   ṭōl-kṛa,   au   da   larē   malk   pa   safar   walāṛ,   au
together   was-collected,   and   of   far   country   on   journey   he-went,   and

halta   yē   khpal   māl   pa-bēlārai-kē   wālūdzawa.   Chē
there   by-him   his-own   property   on-profligacy-in   was-wasted.   At-what

wakhtē   chē   har-tsa   yē   wālūdzawa,   pa-hagha-malk-kē   dēra
time   that   every-thing   by-him   was-wasted,   in-that-country-in   a-mighty

kākhtī   swa,   au   hagha   aṛ-sō.   Nō   da   hagha   watan
famine   occurred,   and   he   began-to-be-in-want.   Then   of   that   country

da   yawa   lōī   saṛī-tī   dzān   worasāwa.   Hagha   dai   khpalō   kishtō-ta   da
of   one   big   man-to   he   joined.   By-him   he   his-own   fields-to   of

sōḍarānō   da-powulo   da-pāra   wāstāwa.   Au   dē   ghūshṭ   chē   pa
swine   of-feeding   for-the-sake   was-sent.   And   by-him   it-was-wished   that   on

baghō   pōstō   chē   sōḍarān   yē   khūrī,   khpal   nas
those   husks   which   by-the-swine   by-them   were-eaten,   his-own   belly

ḍaka-kī ;   au   chā   na   war-kawal.   Nō   pa   hūsh   rāghai,   au
he-might-fill ;   and   any-one   not   to-him-gave.   Then   on   sense   he-came,   and

wo-yē-wayal   chē,   'dzamā   da   plār   da   tsōmrō   mazdūrānō
it-was-by-him-said   that,   'my   of   father   of   how-many   servants

dēra   dōḍai   sta,   au   dza   la   lōzhē   mram.   Dza   ba-walāṛ-sham
much   bread   is,   and   I   from   hunger   am-dying.   I   will-arisen-become

au   plār-ta   ba-warsam,   au   warta   wo-ba-wāyam   chē,
and   father-to   will-go,   and   him-to   will-say   that,

'Mā   da   Khudāi   au   stā   dēra   gunāh   kaṛē-da,   au   ōs   da
"By-me   of   God   and   of-thee   great   sin   done-has-been,   and   now   of

dē   lāiq   na   yem   chē   stā   dzōē   wobāla-sam.   Mā   da   khpalō
this   worthy   not   I-am   that   thy   son   called-I-may-be.   Me   of   thine-own

mazdūrānō   tsakha   da   yawa   pa-shān   jōr-kra." '   Nō   dai   walār-sha,
servants   among   of   one   as   consider." '   Then   he   arisen-became,

au   da   khpal   plār   wa-lūrī-ta   rāhī   sha;   au   hagha   lā   larē
and   of   his-own   father   towards   travelling   became;   and   he   yet   distant

wō   chē   plār   wolīd,   au   raham   yē   rāghai,
was   that   by-the-father   (he)-was-seen,   and   compassion   to-him   came,

war   wuzghāst,   pa-ghezh-kē   wonēw,   mach   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,   au   ōs   dā   na   shāi   chē
of-thee   great   sin   done-has-been,   and   now   it-is   not   proper   that

biā   stā   dzōē   wobāla-sam.'   Plār   wa-khpalō-naukarānō-ta
again   thy   son   called-I-may-be.'   By-the-father   to-his-own-servants-to

wowē   chē,   'tar-shō-lā   sha   kālī   rā-wobāsaī,   rā   yē   warai,
it-was-said   that,   'good-than   good   robe   to-me-bring-forth,   to-me   them   bring,

au   pa   da   yē   wāghūndaī;   au   da-da   pa-lās-kē   gūtī,   au   pa
and   on   him   it   put-on;   and   of-him   on-hand-on   ring,   and   on

pshō   mōchenē   kaī.   Mūzh   ba   khōrū,   au   khushālī   ba   kawū;
feet   shoes   put.   We   will   eat,   and   merriment   will   make;

walē   chē   dzmā   dā   dzōē   mār   wō,   ōs   zhwandai   sawai   dai;
because   that   my   this   son   dead   was,   now   alive   become   is;

wruk   wō,   ōs   mūnda   sō.'   Nō   haghō   khushālī   kawala.
lost   was,   now   found   became.'   Then   by-them   merriment   was-made.

Au   da   hagha   mashar   dzōē   pa-kisht-kē   wō.   Chē   kōr-ta
And   of   him   the-elder   son   on-field-in   was.   When   the-house-to

nizhdē   rāghai,   da   ghazalō   au   da   hatan   ghwazh   yē   wārwēda
near   he-came,   of   songs   and   of   dancing   noise   by-him   were-heard.

Nō   yau   naukar   yē   rāwoghūsht,   pushtana   yē   wokra   chē,
Then   one   servant   by-him   was-called,   inquiry   by-him   was-made   that,

'dā   tsa   dī?'   Hagha   war-ta   wowayal   chē,   'stā   wrōr   rāghalai
'this   what   is?'   By-him   him-to   it-was-said   that,   'thy   brother   come

dai,   au   stā   plār   lūya   mēlmastiā   karē-da,   da   dē   da-pāra   chē
is,   and   by-thy   father   great   feast   made-is,   of   this   on-account   that

hagha   yē   rōgh-jōr   womūnda.'   Dai   khapā   sha,   na   yē
he   by-him   safe-and-sound   was-found.'   He   angry   became,   not   by-him

ghūsht   chē   danana   lār-shī.   Nō   da-da   plār   dabāndī
it-was-wished   that   within   he-should-go.   Then   of-him   the-father   outside

rāghai,   au   dai   yē   pakhulā   kai.   Da   wa-plār-ta   pa-dzawāb-kē
came,   and   he   by-him   entreaty   was-made.   By-him   to-father-to   on-reply-on

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

hets-kala stā la hukma na yam garzēdalai, au tā
ever thy from command not I-am having-transgressed, and by-thee

hets-kala yau marghūmai wa-mā-ta rā-na-kai, chē dza 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 dzoē rāghai, chē stā
friends-with merriment might-make; and when thy this son came, by-whom thy

māl yē lār kanchnai 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 dī, hagha stā dī.
thou with-me-with art, and anything what mine is, that thine is.

Nō khushālī kawal, au khushēdal būya, walē chē stā dā
Then merriment to-make, and to-be-merry seek, because that thy this

wrōr mar wō, zhwandai sō; au wruk wō, ōs mūnda sō.'
brother dead was, alive became; and lost was, now found became.'

[No. 24.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHṬŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN II.

Arwēdalī mē dī chē Amīr Dōst Muḥammad Khān yawa-plā
Heard by-me is that the-Amīr Dōst Muḥammad Khān once

pa-zhamī-kē Turkistān-ta tai. Chē Hindū-Kush-ta worasēda shpa
in-winter-in Turkistān-to was-going. When the-Hindū-Kush-to he-reached night

wa, au wāwra ūrēdala. Da palṭanē da spāhyānō da bār
it-was, and snow was-falling. Of the-infantry of the-sepoys of a-loaded

ūṣh ghozār sawai-wō, bār yē lowēdalai wō. Spāhyāno
camel a-slip had-taken-place, the-load of-it fallen was. By-the-sepoys

hagha bār pa-biyar-ta tāṛa au pa ūṣh yē bāndē
that load again was-being-tied and on camel it upon

kāwa. Pa-hagha-wakht-kē yawa palṭanī da Amīr Dōst
were-making. At-that-time-at by-one soldier of the-Amīr Dōst

Muḥammad Khān da-pāra tēr ṣhkandzal wokṛa. Amīr
Muḥammad Khān concerning utterance abusive were-made. The-Amīr

Dōst Muḥammad Khān da dūī la-tsanga tērēda. Dūī na līda.
Dōst Muḥammad Khān of them by-side was-passing. They not saw.

Hagha ṣhkandzal da au Wazīr Muḥammad Akbar Khān da da
That abuse by-him and Wazīr Muḥammad Akbar Khān of him

dzōī dwaṛō wārwēda. Amīr khpal ghwazhūna kāṇa
the-son by-both was-heard. By-the-Amīr his-own ears deaf

wāchawal, au Wazīr Muḥammad Akbar Khān wo-na-zghamala. Zhagh
were-turned, and by-Wazīr Muḥammad Akbar Khān was-not-(it)borne. Shout

yē kṛa chē, 'dā kam spī woghapal?' Da Wazīr
by-him was-made that, 'it by-which dog was-barked?' Of the-Wazīr's

zhagh laka tālanda la nōrō zhaghō judā wō. Har-cha
shout like thunder from other shouts different was. Every-one

pēzhānd. Spāhyānō chē hagha dad lwaṛ zhagh wārwēda,
recognized. By-the-sepoys when that strong resonant shout was-heard,

da ṭōlō rang wālwat. Khōlē yē war-la-waraghlē. Amīr
of all colour fled. Mouths of-them were-shut. By-the-Amīr

Dōst Muḥammad Khān jelau wo-nīw, nārē kṛa, 'Muḥammad
Dōst Muḥammad Khān rein was-drawn, cry was-made, 'Muḥammad

Akbar, hū͟sh kawa, chē bal z͟ha͟gh dē tar k͟hōla
Akbar, attention make, that another utterance your from mouth

wo-na-wodzī. Da dūī ḥāl wo-gūra, pa-dzāī da dē
not-issues. Of them the-plight see, instead of this

chē da-dūi-la s͟hkand͟zalō k͟hapa sē, k͟hāi chē pa
that of-them-of abuse annoyed you-should-be, it-is-proper that on

dūī zṛa wosō-d͟zī. Ka ta da dūī pa d͟zāī wāe, nō
them heart you-should-burn. If you of them in place had-been, then

ba da dūī ḥāl s͟ha dar-ta ma'lūm sawai-wō.' Amīr dā
would of them the-plight well you-to known have-been.' By-the-Amīr this

wowayal, tĕr-sō. Wazīr ham chup-karae pa-plār-pa-sē rahē-sō.
was-said, he-proceeded. The-Wazīr also silently on-the-father-after followed.

Spāhyāno Amīr ham pa z͟ha͟gh bāndē wopīz͟hānd. Ha͟gha
By-the-sepoys the-Amīr also by voice on-account-of was-recognized. By-that

pûch-k͟hūlī spāhī nārē kṛa, 'Ā, Amīr Ṣāḥiba, tā d͟za wo-na-pēz͟handalam.
foul-mouthed sepoy cry was-made, ' O, Amīr Ṣāḥib, by-you I am-not-identified-I.

D͟zmā nūm K͟haṭōl dai; da Maṛwand d͟zōī yem; Andaṛ yem; da Bak͟hs͟hī
My name K͟haṭōl is; of Maṛwand son I-am; Andaṛ I-am; of Bak͟hs͟hī

la kaḥla yem; pa-s͟hāhī-palṭan-kē da pend͟zamē ṭolī dērs͟ham d͟zwān
from the-family I-am; in-Royal-regiment-in of fifth company thirtieth man

yem. Ta mā s͟ha wopēz͟ha-na, au wārwa. Ka K͟hudāī wak͟ht rāwōst
I-am. You me well identify, and listen. If God the-time bring-about

au d͟za stā pa-muk͟h-kē maṛ na swam, d͟za haramūnī yem.'
and I your in-face-in killed not become, I illegitimate am.'

Pas-la d͟zō kālō pa-yawa-moqadema-kē chē ḍēra sak͟hta wa, da dus͟hman
After a-few years in-a-fight-in which very hard was, of the-enemy

da k͟hwā yawa g͟has͟htalī g͟haṭ mas͟har wa-Amīr-ta war-wṛāndē sō; tūra
of the-side one stalwart burly chief to-the-Amīr-to advanced became; sword

yē woks͟hala; pōrta yē kṛa; g͟hūs͟ht yē chē
by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that

pa-Amīr-bāndē wārai wokē. Ha͟gha s͟hā͟ghalai spāhī halta niz͟hdē wō:
on-the-Amīr-upon strike he-may. That gallant sepoy there close was:

pa talwār yē d͟zān da turē au da Amīr ter-myān͟dz kai.
with haste by-him his-body of the-sword and of the-Amīr between was-placed.

Ha͟gha tūra chē pa Amīr pōrta sawē-wa, pa da wolagēda. Dē
That sword which on the-Amīr uplifted had-been, on him fell. He

k͟handal au nārē yē kṛa chē, 'K͟hudāya, tā-la-dē s͟hukar wī
was-laughing and cry by-him was-made that, ' O-God, thee-to thanks be

chē da Amīr Ṣāḥib da Hindū-Ku͟sh da s͟hpē pûrawaṛai maṛ na
that of the-Amīr Ṣāḥib of the-Hindū-Ku͟sh of the-night indebted killed not

sawam.' Dā   yē   wowayal,   au   da   Amīr   da   ās   pa-pshō-kē
I-am.' *This* *by-him* *was-said,* *and* *of* *the-Amīr* *of* *the-horse* *at-the-feet-at*

wolwēda,   sa   yē   wokhatala.
he-fell,   *breath* *by-him* *was-given-up.*

FREE TRANSLATION OF THE FOREGOING.

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

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

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

The Amīr said this and proceeded. The Wazīr was silent and followed his father.

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

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

OTHER BALUCHISTAN DIALECTS.

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

' Chief among the many local dialects is Kākaṛī, one of whose pet peculiarities is the change of *ē* in standard Pạshtō to *a* : *rᵃsazhᵃm* for *rᵃsēzhᵃm*, I arrive ; *rᵃpazhᵃm* for *rᵃpēzhᵃm*, I tremble ; *dars* for *dērs*, 30 ; *tsᵃlwaṣht* for *tsᵃlwēṣht*, 40. But the two idiosyncrasies that seem to strike non-Kākaṛ Paṭhāns more than anything else are, first, the employment of the masculine vocative termination for the feminine gender also : *vrōr-a* oh brother ! *mōr-a*, oh mother ! *khōr-a*, oh sister !—and second, the childish regularisation of irregular plurals : *zoeān*, *saṛiān*, for *zāmᵃn*, sons, and *sᵃṛī*, men. Perhaps the chief characteristic of the Lūnī dialect, which in general is very similar to Kākaṛī, is the softening of *ts* to *ch*, as in *chōk* for *tsōk*, who ? The Shīrānī changes *ē* sometimes to *a*, like the Kākaṛ, and sometimes to *·ī* as in *drᵃi* for *drē*, 3 ; another peculiarity of his is an occasional changing of *w* preceded by a consonant to *b* as in *dba* for *dwa*, 2. The Mandōkhēl is fond of lengthening short *a*, and of assimilating *sh* and *zh* to the harsher *ṣh* and *zh* : *ṣhpāzh* for *shpazh*, 6 ; he is also fond of changing a medial *w* to *m* : *nimī* for *niwī*, 90. But more important still is his conversion of the ancient *z*-sound in many words to *d* : *de mā*, my, instead of *zmā* ; *de mūzh*, our, for *zmūzh*. These are of course but a few local dialects gathered from the bunch—just enough to show that grubbing into the Pashtō dialects of Baluchistan would not be labour lost. But before I leave the subject, I cannot refrain from citing a bit of the Prodigal Son translated into a dialect that has earned a spurious local notoriety merely because it rejoices in the special names of Tarīnō or Chalgarī :—*yā saṛi gha dwa zōyē wī ; pa haghō chī waṛake wata wo wai, chi ē piyāra dagha tā māl chī mā barkha wīna, agha māta wala au hagha khpala duniā wawēshia ; . . . hagha zṛah dā ghwasht sarkuze chī khwaṛah agha chīḍi wiya nas ḍak kaṛe ; chā watah na lōwṛah ; biyā hōsh chī rāgha wēwai ; mā piyār gha dughumre mazdurān gha tsatta nōri wiya au zah warzha ya miṛēzhī.* But enough and more than enough of this jarring gibberish ; it is less a Pashtō dialect than a hotchpotch of execrable pronunciation and still more execrable grammar. It is spoken by the Vanēchī and Makhiānī of Shāhrig and Dukī, and it looks mighty like proof positive that these so-called Spīn and Tōr Tarīn are not Tarīn at all (and their Paṭhān origin is otherwise suspect) but Indians and possibly Jaṭṭ (as Chalgarī, the name of their jargon, suggests) who have become affiliated to the Paṭhāns, but have still to assimilate the language of their adoption.'

STANDARD LIST OF WORDS AND SENTENCES IN PAṢHTŌ.

English.	Paḵhtō (of Peshawar).	Wazīrī (Waziristan).	Paṣhtō (Pishin and Kandahar).[1]
1. One	Yau	Yŏ (m), yawa (f) . .	Yau.
2. Two	Dwa	Dwa (m), dwē (f) .	Dwa.
3. Three . . .	Drĕ	Drĕ	Drē.
4. Four	Ṡalŏr	Tṣalŏr or tṣalwār .	Tṣalūr.
5. Five	Pinża	Pīnza	Pindza.
6. Six	Ṣhpag	Ṣhpĕẕh	Ṣhpaẕh.
7. Seven . . .	Uwᵃ	Ōwa	Uwa.
8. Eight . . .	Atᵃ	Wŏta	Ata.
9. Nine . . .	Nᵃhᵃ	Na	Na.
10. Ten . . .	Las	Las	Las.
11. Twenty . . .	Ṣhᵃl	Ṣhᵃl	Ṣhal.
12. Fifty . . .	Pᵃnżŏs . . .	Pᵃndzos . . .	Pindzos.
13. Hundred . .	Sᵃl	Sᵃl	Ṡal.
14. I	Zᵃ	Zᵃ	Dza.
15. Of me . . .	Me or żᵃmā . .	Dᵃ mŏ, ĕ mŏ . .	Dzmā.
16. Mine . . .	Me or żᵃmā . .	Dᵃ mŏ, ĕ mŏ . .	Dzmā.
17. We . . .	Mū̃g or mū̃ga .	Mɪẕh . . .	Mū̃ẕh.
18. Of us . . .	Żᵃmū̃g . . .	Dᵃ mɪẕh, ĕ mɪẕh .	Dzmū̃ẕh.
19. Our . . .	Żᵃmū̃g . . .	Dᵃ mɪẕh, ĕ mɪẕh .	Dzmū̃ẕh.
20. Thou . . .	Tᵃ	Ta	Ta.
21. Of thee . .	De or stā . .	Dᵃ tŏ, ĕ tŏ . .	Stā.
22. Thine . . .	De or stā . .	Dᵃ tŏ, ĕ tŏ . .	Stā.
23. You . . .	Tāsū . . .	Tus or tŏsĕ . .	Tāsĕ.
24. Of you . .	Stāsū . . .	Dᵃ tŏsĕ, ĕ tŏsĕ .	Stāsĕ.
25. Your . . .	Stāsū . . .	Dᵃ tŏsĕ, ĕ tŏsĕ .	Stāsĕ.

[1] In this column no distinction is made between ᵃ and a.

English.	Pakhtō (of Peshawar).	Wazīrī (Waziristan).	Pashtō (Pishin and Kandahar).
26. He	Hagha or agha	Agha	Hagha.
27. Of him	Yē or dᵃ hagha	Dᵃ yagh, ē yagh	Da hagha.
28. His	Yē or dᵃ hagha	Dᵃ yagh, ē yagh	Da hagha.
29. They	Hagha	Agha	Haghŭi.
30. Of them	Yē, dᵃ haghī, or dᵃ haghō	Dᵃ yaghē, ē yaghē	Da haghō.
31. Their	Yē, dᵃ haghī, or dᵃ haghō	Dᵃ yaghē, ē yaghē	Da haghō.
32. Hand	Lās	Lōs (m)	Lās.
33. Foot	Pkha, pronounced khpa	Pṣha (f)	Pṣha.
34. Nose	Pŏza	Pēza (f)	Paza.
35. Eye	Stᵃrga	Stᵃrga (f)	Starga.
36. Mouth	Khulᵃ	Khwula (f)	Khūla.
37. Tooth	Ghākh	Ghwōṣh (m)	Ghāṣh.
38. Ear	Ghwag	Ghēzh (m)	Ghwazh.
39. Hair	Wēkhtᵃ	Wēṣhtᵃ (m)	Vēṣhta.
40. Head	Sar	Sar (m)	Sar, kōḍ.
41. Tongue	Jᵃbba, zhᵃbba	Zhᵃbba (f)	Zhaba.
42. Belly	Gēḍa	Gᵃḍḍa (f)	Nas.
43. Back	Shā	Shō (f)	Shā.
44. Iron	Ōspana	Ēspana (f)	Ūspana.
45. Gold	Srᵃ zar	Sra zar (m. pl.)	Sra zar.
46. Silver	Spīn zar	Spīn zar (m. pl.)	Spīn zar.
47. Father	Plār	Plōr (m)	Plār.
48. Mother	Mŏr	Mŏr (f)	Mŏr.
49. Brother	Wrŏr	Vrŏr (m)	Wrŏr.
50. Sister	Khur, khŏr	Khŏr (f)	Khŏr.
51. Man	Sāṛē or saṛai	Saṛai (m)	Saṛai.
52. Woman	Khᵃza	Shᵃza (f)	Shadza.

English.	Pak̲h̲tō (of Peshawar).	Wazīrī (Waziristan).	Paṣḥtō (Pishin and Kandahar).
53. Wife . . .	Ṭabar, artīna, k̲h̲ᵃẕa	S̲h̲ᵃza or vratīna (f)	Māndīna.
54. Child . . .	Māṣ̲h̲ūm	Wörkai or z̲h̲ᵃnkai (m)	Halak.
55. Son . . .	Ż̲öē	Zyai (m)	Zöī.
56. Daughter . .	Lūr	Līr (f)	Lūr.
57. Slave . .	Mrēyē	(Wanting)	Mrai.
58. Cultivator . .	Zamīndār	(Do.)	Basgar.
59. Shepherd . .	S̲h̲pūn	S̲h̲pūn (m)	S̲h̲pa.
60. God . .	Khudāi	Khudai (m)	Khudāi.
61. Devil . .	S̲h̲aiṭān	S̲h̲aitōn (m)	S̲h̲aiṭān.
62. Sun . . .	Namr, pronounced nwar	Myär (m)	Nmar.
63. Moon . .	Spāgmai	S̲h̲pēz̲h̲mai (f)	Spöz̲h̲mai.
64. Star . .	Stŏrē	Störai (m)	Störai.
65. Fire . .	Ŏr	Yŏr (m)	Ur.
66. Water . .	Ŏbᵃ	Ēbö (f. pl.)	Ūba.
67. House . .	Kŏr	Kör or käı (m)	Kūr.
68. Horse . .	Ās .	Wŏs (m)	Ās.
69. Cow . .	G̲h̲wā	G̲h̲wŏ (f)	G̲h̲wā.
70. Dog . .	Spē	Spai (m)	Spai.
71. Cat . .	Pīṣ̲h̲ŏ	Pᵃṣ̲h̲a (f)	Pṣ̲h̲ī.
72. Cock . .	Chirg	Chirg (m)	Charg.
73. Duck . .	Hīlai	Ēlai (f)	Hīlai.
74. Ass . .	K̲h̲ar	K̲h̲ar (m)	K̲h̲ar.
75. Camel . .	Ūk̲h̲	Yīṣ̲h̲ (m)	Ūẕh.
76. Bird . .	Marg̲h̲ᵃ	Marg̲h̲ai (f)	Marg̲h̲a.
77. Go . .	Za or lāṛ s̲h̲a	Tlᵃl (infinitive)	Wlāṛ-sa.
78. Eat . .	K̲h̲wura	K̲h̲warᵃl	Wok̲h̲ūra, k̲h̲ūra.
79. Sit . .	Kẕhēna, pronounced kēna	Kṣ̲h̲ēnŏstᵃl	Kṣ̲h̲ēna.

English.	Pakhtō (of Peshawar).	Wazīrī (Waziristan).	Pashtō (Pishin and Kandahar).
80. Come	Rāźa or rāsha	Rōtl³l	Rāsa.
81. Beat	Wuwāha (*Imperative*), wāh³l (*Infin.*).	Wāh³l	Wowaha, waha.
82. Stand	Wudrēga (*Imper.*), wudrēd³l (*Infin.*).	Darēd³l	Wodra.
83. Die	Mᵃṛ-sha (*Imper.*), mṛ³l (*Infin.*).	Mṛ³l	Maṛ-sa.
84. Give	*Give me*=rā-kṛa; *give him*=war-kṛa.	Wār-kṛ³l	War-ka.
85. Run	Wuzghala (*Imper.*), zghākht³l (*Infin.*).	Tashtēd³l	Wuzghala.
86. Up	Pōrta	Pōs	Luwaṛ, porta.
87. Near	Nizda	Nazdē	Nizhdē.
88. Down	Khata, *pronounced* khkata	Kīz	Kshata, zawar.
89. Far	Lirē	Uriyā	Larē.
90. Before	Makhāmakh *or* makh kē	Wṛōndi	Wṛāndē.
91. Behind	Wrustō	Wrustē	Targhā, wrusta.
92. Who?	Šōk	Tsōk	Tsōk, chā.
93. What?	Šᵃ	Tsᵃ	Tsa.
94. Why?	Walē, sᵃ-la	Wēlē	Walē.
95. And	Au	Au	Au.
96. But	Walē, khō, lēkin	Wēlē	Walē.
97. If	Kᵃ	Kᵃ	Ka-charē.
98. Yes	Hō *or* ō	Ē	Hō.
99. No	Na	Na	Na.
100. Alas	Armān	Armōnd!	Hāi-hāi.
101. A father	Plār	Yō plōr	Yau plār.
102. Of a father	Dᵃ plār	Dᵃ yawa plōr	Da yawa plār.
103. To a father	Plār ta, plār la	Wa yawa plōr ta	Yau plār-ta.
104. From a father	La plār na, dᵃ plār na, *or* la plāra.	Dᵃ yawa plōr na	La yawa plāra.
105. Two fathers	Dwa plārūna	Dwa plārina	Dwa plāra.
106. Fathers	Plārūna	Plārina	Plārūna.

116—Pashtō.

English.	Pakhtō (of Peshawar).	Wazīrī (Waziristan).	Pashtō (Pishin and Kandahar).
107. Of fathers	Dª plārūnō	Dª plārīnyē	Da plārō.
108. To fathers	Plārūnō ta, la	Wa plārīnyē ta	Plārō-ta.
109. From fathers	La plārūnō na, *etc.*	Dª plārīnyē na	La plārō na.
110. A daughter	Lūr	Yawa līr	Yawa lūr.
111. Of a daughter	Dª lūr	Dª yawa līr	Da yawē lūr.
112. To a daughter	Lūr ta, la	Wa yawa līr ta	Yawē lūr-ta.
113. From a daughter	La lūra na, *etc.*	Dª yawē līr na	La yawē lūr-na.
114. Two daughters	Dwa lūṇa	Dwē līṇa	Dwō lūṇē.
115. Daughters	Lūṇa	Līṇa	Lūṇē.
116. Of daughters	Dª lūṇō	Dª līṇē	Da lūṇō.
117. To daughters	Lūṇō ta, la	Wa līṇa ta	Lūṇō-ta.
118. From daughters	La lūṇō na, *etc.*	Dª līṇē na	La lūṇō na.
119. A good man	Ḵhª saṛē	Yō shª saṛai	Yau sha saṛai.
120. Of a good man	Dª ḵhª saṛī	Dª yawa shª saṛī	Da yau sha saṛī.
121. To a good man	Ḵhª saṛī ta, la	Wa yawa shª saṛī ta	Yau sha saṛī-ta.
122. From a good man	La ḵhª saṛī na, *etc.*	Dª yawa shª saṛī na	La yau sha saṛi na.
123. Two good men	Dwa ḵhª saṛī	Dwa shª saṛī	Dwa sha saṛī.
124. Good men	Ḵhª saṛī	Shª saṛī	Sha saṛī.
125. Of good men	Dª ḵhō saṛō	Dª shē saṛē	Da sha saṛō.
126. To good men	Ḵhō saṛō ta, la	Wa sha saṛī ta	Sha saṛō-ta.
127. From good men	La ḵhō saṛō na, *etc.*	Dª shē saṛē na	La sha saṛō na.
128. A good woman	Ḵha ḵhªźa	Yawa sha shªza	Yawa sha shadza.
129. A bad boy	Nākārª halak	Yō wīrōn zhªnkai	Yau bad halak.
130. Good women	Ḵhē ḵhªźē	Shē shªzē	Shē shadzē.
131. A bad girl	Nākāra jīnai	Yawa wīrōna jilkai	Bada jelai.
132. Good	Ḵhª	Shª (*m*), sha (*f*)	Sha.
133. Better	Dª hagha ua ḵhª, *than that good.*	(Pa yagh na) shª (*than that good*).	Dēr sha (*very good*).

English.	Pakhtō (of Peshawar).	Wazīrī (Waziristan).	Pashtō (Pishin and Kandahar).
134. Best	Dᵃ ṭōlō na khᵃ, *than all good*.	(Pa ghund na) shᵃ (*than all good*).	Tar shō sha.
135. High	Uchat	Chᵃg (*m*), chᵃga (*f*)	Lwaṛ.
136. Higher	[Dᵃ (*or* la)—na] uchat	………...chᵃg (*See 133*)	Ḍĕr lwaṛ.
137. Highest	La (*or* dᵃ) ṭōlō na uchat	………...chᵃg (*See 134*)	Tar lwaṛ lwaṛ.
138. A horse	Ās	Yŏ wŏs	Yau ās.
139. A mare	Āspa	Yawa wŏspa	Yawa aspa.
140. Horse	Āsūna	Wŏsīna	Āsūna.
141. Mares	Āspē	Wŏspē	Aspē.
142. A bull	Ghwāyᵃ	Yŏ ghōtskai	Yau ghwayai.
143. A cow	Ghwā	Yawa ghwŏ	Yawa ghwā.
144. Bulls	Ghwāyān	Ghōtskī *or* ghwŏyā̃	Ghwāya.
145. Cows	Ghwā	Ghwŏ	Ghwā.
146. A dog	Spē	Yŏ spai	Yau spai.
147. A bitch	Spai	Yawa spai	Yawa spai.
148. Dogs	Spī	Spī	Spī.
149. Bitches	Spai	Spai	Spai.
150. A he goat	Chēlŏ	Wᵃz	Yau wŏz.
151. A female goat	Chēlai	Wza	Yawa bza.
152. Goats	Chēlī (*m*), chēlai (*f*)	Wzᵃ (*m*), wzē (*f*)	Bzē.
153. A male deer	Hūsai, *pronounced* ūsē	Lakashᵃwai (*m*)	Yau hōsai.
154. A female deer	Ūsai	Lakashᵃwyē (*f*)	Yawa hōsai.
155. Deer	Ūsī	Lakashᵃwī (*m*), lakashᵃwyē (*f*).	Hōsai.
156. I am	Zᵃ yᵃm	Zᵃ yā̃	Dzᵃ yam, yem.
157. Thou art	Tᵃ yĕ	Ta yĕ	Ta yĕ.
158. He is	Hagha dĕ	Agha dai (*She is*, agha dŏ)	Hagha dai.
159. We are	Mũg yū	Mizh yī	Mūzh yū.
160. You are	Tāsū yai	Tŏsĕ yĕstai *or* yai	Tāsĕ yāst.

English.	Pakhtō (of Peshawar).	Wazīrī (Waziristan).	Pashtō (Pishin and Kandahar).
161 They are . . .	Hagha dī . . .	Agha dī . . .	Hagha dī.
162. I was . . .	Z^a wum . . .	Z^a wā . . .	Dza wum.
163. Thou wast . .	T^a wē . . .	Ta wē . . .	Ta wĕ.
164. He was . .	Hagha wū . .	Agha wā . .	Hagha wo, wŏ.
165. We were . .	Mŭg wū . .	Mizh wī . .	Mŭzh wū.
166. You were . .	Tāsū waī . .	Tōsē wai . .	Tāsē wāst.
167. They were . .	Hagha wū . .	Agha wī . .	Haghŏ wū, wŏ.
168. Be	Sha	Sha (= become) .	Sa.
169. To be . . .	Shw^al . . .	(Wanting) . .	Swal.
170. Being . . .	Shūnkē . . .	(Do.) . .	Kēzhī.
171. Having been . .	Sh^awē . . .	(Do.) . .	Sawai.
172. I may be . .	Z^a wush^am . .	Z^a yā . .	Kēzham.
173. I shall be . .	Z^a ba wush^m .	Z^a wā . .	Wo ba sam.
174. I should be . .	Z^a wush^m . .	Z^a wai . .	......
175. Beat . . .	Wuwāha . .	Wuwaiya . .	Waha.
176. To beat . .	Wāh^al . . .	Wāh^al . .	Wahal.
177. Beating . .	Wāhūnkē . .	(Wanting) . .	Wahalai.
178. Having beaten .	Wāh^alē . .	(Do.) . .	Wahalai.
179. I beat . .	Z^a wah^m . .	Z^a waiyā . .	Dza waham.
180. Thou beatest .	T^a wahē . .	Ta waiyē . .	Ta wahē.
181. He beats . .	Hagha wahī . .	Agha waiyī . .	Hagha wahī.
182. We beat . .	Mŭg wahū . .	Mizh waiyī . .	Mŭzh wahū.
183. You beat . .	Tāsū wahaī . .	Tōsē waiyai or waiyēstai .	Tāsē wahāst.
184. They beat . .	Hagha wahī . .	Agha waiyī . .	Haghŏ wahī.
185. I beat (Past Tense) .	Mō wuwāha . .	Mō wu-wŏyā (masc. obj.), wu-wāh^la (fem. obj.); or wu-mi-wŏyā and wu-mi-wāh^la.	Mā wowāha
186. Thou beatest (Past Tense).	Tā wuwāha .	Tō wu-wŏyā (masc. obj.), tō wu-wāh^la (fem. obj.); or wu-di-wŏyā and wu-di-wāh^la.	Tā wowāha
187. He beat (Past Tense) .	Hagha wuwāha .	Yagh (or aghā or yaghī) wu-wŏyā or wu-yē-wŏyā (masc. obj.); wū-wāh^la or wu-yē-wāh^la (fem. obj.).	Hagha wowāha.

English.	Pakhtō (of Peshawar).	Wazīrī (Waziristan).	Pashtō (Pishin and Kandahar).
188. We beat (*Past Tense*) .	Mūg wuwāha . . .	Mīzh wu-wōyā̃ (*masc. obj.*); wuwāhᵃla (*fem. obj.*).	Mūzh wowāha.
189. You beat „ .	Tāsū wuwāha . .	Tōsē wu-wōyā̃ (*masc. obj.*); wu wāhᵃla (*fem. obj.*).	Tāsē wowāha.
190. They beat „ .	Haghō wuwāha	Aghē (*or* yaghē) wu-wōyā̃ (*masc. obj.*); wu-wāhᵃla (*fem. obj.*).	Haghō wowāha.
191. I am beating . .	Zᵃ wahᵃm . . .	Zᵃ waiā̃	Dza waham.
192. I was beating . .	Mā wāhᵃlō . .	Mo wōyā̃ (*masc. obj.*) ; wāhᵃla (*fem. obj.*).	Mā wāha.
193. I had beaten . .	Mā wāhᵃlē wū	Mo wāhᵃlai wā̃ (*masc. obj.*); wahᵃlyē wa (*fem. obj.*).	Mā wahalai wo.
194. I may beat . .	Zᵃ wuwahᵃm . .	Zᵃ wu-waiyān . . .	Dza wahalai sam.
195. I shall beat . .	Zᵃ ba wuwahᵃm .	Zᵃ wu (*object here*) wu-waiyā̃.	Dza ba wowaham.
196. Thou wilt beat . .	Tᵃ ba wuwahē . .	Tᵃ wu (……) wu-waiyē .	Ta ba wowahē.
197. He will beat . .	Hagha ba wuwahī .	Agha wu (……) wu-waiyī	Hagha ba wowahī.
198. We shall beat . .	Mūg ba wuwahū .	Mīzh wu (……) wu-waiyī .	Mūzh ba wowahū.
199. You will beat .	Tāsū ba wuwahaī .	Tōsē wu (……) wu-waiyai *or* wuwaiyēstai.	Tāsē ba wowahai.
200. They will beat .	Hagha ba wuwahī	Agha wu (……) wu-waiyī	Haghūī ba wowahī.
201. I should beat . .	Zᵃ wuwāhᵃm . .	Zᵃ wuwaiyā̃ . . .	……
202. I am beaten . ✓ .	Zᵃ wāhᵃlē kēgᵃm .	Zᵃ wāhᵃlai shā̃ (*not common, and liable to be understood differently as meaning 'I can beat'*).	Wāha sam.
203. I was beaten . .	Zᵃ wāhᵃlē shwᵃm .	Zᵃ wāhᵃlai shwā̃ (*not common, and liable to be understood differently as meaning 'I was able to beat'*).	Wāha sawai wum.
204. I shall be beaten .	Zᵃ ba wuwāhᵃlē shᵃm	Wu-zᵃ-wu-wōyᵃ shā̃ . .	Wo ba wāha sam
205. I go . . .	Zᵃ zᵃm	Tsā̃	Dza dzam.
206. Thou goest . .	Tᵃ zē	Tsē	Ta dzē.
207. He goes . . .	Hagha zī . . .	Tsī	Hagha dzī.
208. We go . . .	Mūg zū	Tsī	Mūzh dzū.
209. You go . . .	Tāsū zaī . . .	Tsai *or* tsēstai . .	Tāsē dzai.
210. They go . . .	Hagha zī . . .	Tsī	Haghūī dzī.
211. I went . . .	Zᵃ lārᵃm . . .	Lōrā̃	Dza wlāram.
212. Thou wentest . .	Tᵃ lārē . . .	Lōrē	Ta wlārē.
213. He went . . .	Hagha lār . . .	Lōr	Hagha wlār.
214. We went . .	Mūg lārū . . .	Lōrī	Mūzh wlārū.

English.	Pakhtŏ (of Peshawar).	Wazīrī (Waziristan).	Pashtŏ (Pishin and Kandahar).
215. You went . . .	Tāsū lāṛaī . . .	Lōṛai	Tāsē wlāṛai.
216. They went . .	Hagha lāṛᵃl . . .	Lōṛᵃl	Haghūī wlāṛ.
217. Go	Za or lāṛ-sha . .	Tsa	Dza.
218. Going . . .	Tlūnkē . . .	Tlīnkai (m.s.), tlīnkyē (f.s.); tlīnkī (m.pl.), tlīnkyē (f.pl.).	Tlūnkai.
219. Gone . . .	Tᵃlē	Tlᵃlai (m.s.), tlᵃlyē (f.s.); tlᵃlī (m.pl.), tlᵃlyē (f.pl.).	Tlalai.
220. What is your name ? .	Stā ė̇ᵃ nūm dē ? .	Tsᵃ nāmēzhē or tsᵃ nūm di dai ?	Stā nūm tsa dai ?
221. How old is this horse ?	Dā as dᵃ ᵴŏ kālō dē ? .	Dā wŏs dᵃ tsŏ kŏlē dai ? .	Dā ās da tsŏ kālŏ dai ?
222. How far is it from here to Kashmir ?	Dᵃ dē zī na Kashmīr ᵴŏmra lirē dē ?	Kashmīr dᵃ dī dzēī na tsēmra uriyā dai ?	La dē dzāya Kashmīr tsŏ-mra larē dai ?
223. How many sons are there in your father's house ?	Stā dᵃ plār pa kŏr kē ᵴŏ żāmᵃn dī ?	Ē tŏ ē plŏr pa kŏr kṣhē tsēmra zāmᵃn dī ?	Stā plār tsŏ dzāman lari ?
224. I have walked a long way to-day.	Nᵃn me dᵉr mazal kᵃṛē dē .	Nᵃn pa khpulē pṣhē mī dᵃr mazal kᵃṛai dai.	Mā nan lūē mazal kaṛai dai.
225. The son of my uncle is married to his sister.	Źᵃmā dᵃ trᵃ zōī sara dᵃ hagha dᵃ khŏr wādᵃ dē.	Dᵃmŏ dᵃ trᵃ zēī dᵃ yagh khŏr kᵃṛyē dŏ.	Dzmā da akā dzŏī da hagha khŏr ghūṣhtē da.
226. In the house is the saddle of the white horse.	Dᵃ spīn as zīn kŏr kē dē .	Pa-kŏr-kṣhē dē spīn wŏs zīn dai.	Da spīn ās zīn pa khūna kŏ dai.
227. Put the saddle upon his back.	Dᵃ hagha pa shā zīn kēgda	Pa shŏ yē zīn kṣhēzhda .	Zīn yē parshā kṣhēzhda.
228. I have beaten his son with many stripes.	Dᵃ hagha zŏē me dᵉr guzār-ūna wahᵃlē dē.	Dᵃ yagh zyai pa dᵃr zgŏrina mī wāhlai dai.	Mā da hagha dzŏī pa dᵉrŏ ghamchīnŏ wahalai dai.
229. He is grazing cattle on the top of the hill.	Dᵃ ghurḍai pasar bāndi māl ᵴaraī.	Agha dᵃ ghunḍī pa sar mŏl pyāyī.	Hagha bŏda da ghara pa sar peyᵃī.
230. He is sitting on a horse under that tree.	Dᵃ haghē wunē lāndi pa as bāndi sŏr dē.	Agha dᵃ yaghē wunē lŏndi pa wŏs swŏr dai.	Hagha da haghē drakhtŏ lāndē par ās spūr dai.
231. His brother is taller than his sister.	Dᵃ hagha wrŏr dᵃ hagha dᵃ khŏr na lwaṛ dē.	Yagh vrŏr dᵃ yagh pa khŏr na ch'g dai.	Tar wrŏr yēkhŏr ūzhda da.
232. The price of that is two rupees and a half.	Dᵃ haghā baiya dwa nīmē rupai dī.	Yagh bāya dwē nīmē rīpai di.	Bahā yē dwē nīmē rūpai dī.
233. My father lives in that small house.	Źᵃmā plār pa hagha wṛukī kŏr kē ŏsī (or ŏsēgī).	Ē mŏ plŏr pagh wṛīkī kŏr kṣhē yŏsī.	Plār me pa hagha kūchni kŏr kī ūsē.
234. Give this rupee to him	Hagha la dā rupai war-ka .	Wagh ta dā rīpai wärka	Dā rūpai hagha-ta warka.
235. Take those rupees from him.	Hagha na dā rupai wākhla	Agha rīpai yagh na wŏkhla .	La hagha rūpai wākhla.
236. Beat him well and bind him with ropes.	Khᵃ yē wuwāha au pa pᵃṛŏ-wutara.	Agha ṣhᵃ wu-waiya byā yē pa pᵃṛē wutaṛa.	Hagha ṣha wowāha au pa wuṣh yē wotaṛa.
237. Draw water from the well.	Dᵃ kūī na ŏbᵃ wubāsa .	Dᵃ kīyī na ēbŏ rŏ-wu-kŏzha	La tsāha ūba wokāzha.
238. Walk before me . .	Źᵃmā pa vrande ża . .	Ē mŏ pa makh kṣhē tsa .	Tar mā la makha dza.
239. Whose boy comes behind you ?	Dar-pasē de dᵃ chā halak rāżī ?	Dᵃ chā zhᵃnkai dᵃ tŏ dᵃ wrustē rŏdrīmī ?	Da chā halak tar tā worusta rādzī ?
240. From whom did you buy that ?	Dā de dᵃ chā na wākhistŏ ?	Agha di dᵃ chā na wukā̃ ? .	Hagha dē la chā rā-nīwalai dai ?
241. From a shopkeeper of the village.	Dᵃ kᵃlī dᵃ dūkāndār na .	Dᵃ kᵃlī dᵃ yawa saudŏgar na.	Da kalī la dūkāndāra.
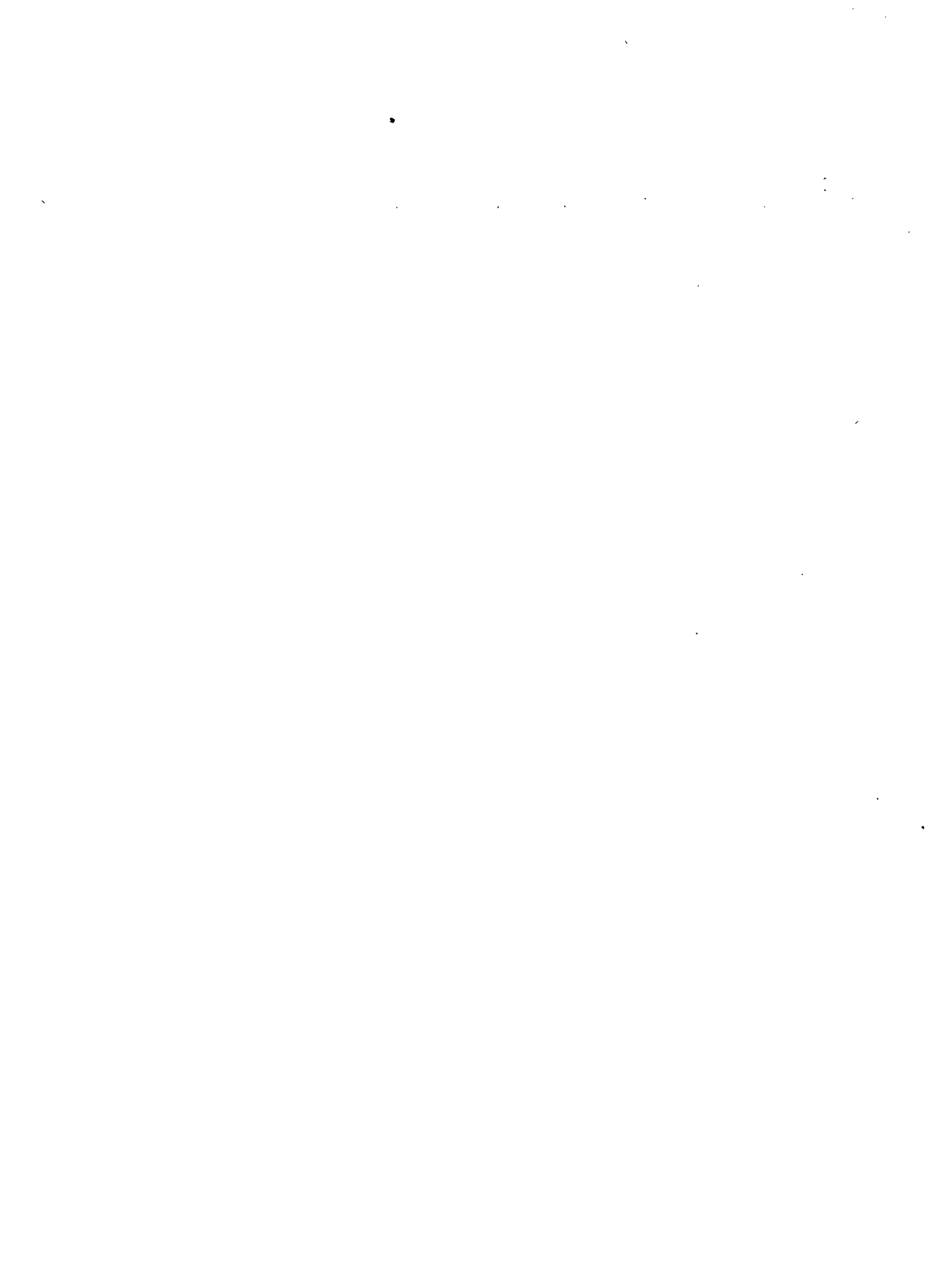
ŌRMUṚĪ OR BARGISTĀ.

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

The above is the account given by Ghulām Muḥammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant R. Leech (JASB, vii, 1838, pp. 727ff.) gives a short Ōrmuṛī-English vocabulary and a few phrases in the language. He also remarks as follows :—

' The Barakîs are included in the general term of Parsîwàn or Tàjak ; they are original inhabitants of *Yemen* whence they were brought by SULTĀN MAHMŪD, of *Ghazni* ; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of *Somnath.* There are two divisions of the tribe, the Barakîs of Ràjàn in the province of LOHGAD, who speak Persian, and the Barakîs of *Barak,* a city near the former, who speak the language called Barakî ; SULTĀN MAHMŪD, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose ; they fixed upon the district of *Kàniguram* in the country of the Wazīrīs, where they settled . . . . . . The Barakîs of this place and of *Barak* alone speak the Barakî language.

We receive a warning from the study of this vocabulary, not to be hasty in referring [? inferring] the origin of a people merely from the construction of their language ; for it is well known that the one now instanced was invented by MIR YŪZŪF who led the first Barakîs from *Yemen* into Afghanistan ; his design was to conceal and separate his few followers from the mass of Afghans (called by them Kásh) who would no doubt at first look upon the Barakîs with jealousy as intruders. The muleteers of *Cabúl,* being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.'

Whether Leech is correct or not in stating that Ōrmuṛī was once a secret language, it is certainly not an argot invented by a single man. It is without any doubt an Eranian language, and retains old Eranian forms that have become greatly altered in other members of the family.[2]

Major H. G. Raverty (JASB, xxxiii, 1864, pp. 267ff.) also gives a short list of ' Bárakai' words, and adds :—

' The Bárakais, who are not Afgháns, are included among the people termed Tájiks (supposed to be of Arab descent,) [and] dwell at, and round about, Kánígoram, ... and about Bárak in the province of Loghar, and But-khák on the road between Jalálábád and Kábul, south of the river of that name.'

---

[1] P. 5 of the *Qawáid-é-Bargistā.*

[2] For instance, Herodotus has recorded for us one Medic word used in his time. It is σπάκα, a dog, which is preserved almost unchanged in the Ōrmuṛī *spuk.* On the other hand Persian has degraded this to *sag,* and other Eranian dialects to forms such as *saba, espa, sipa, spai,* or *se.*

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

These are based on the information contained in a work written partly in Urdū and partly in Pashtō entitled the *Qawāid-ē-Bargistā*. It was composed by Ghulām 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 Wazīristān in the year 1881. It is a full and carefully written work, containing a grammar, a vocabulary, and a collection of short sentences and stories in Ōrmuṛī. Unfortunately, being printed in the Persian character, the vocalization of many Ōrmuṛī words has been left doubtful, and this I have endeavoured to remedy, so far as was possible, by reference to other sources. These are the materials collected for this Survey, and, especially, a valuable list of Ōrmuṛī verbs written in the Roman character, kindly placed at my disposal by Mr. M. Longworth Dames. When these sources failed, I consulted the local officials, and am much indebted to Sir John Donald, K.C.I.E., the Resident in Wazīristān, for help ungrudgingly rendered to me in the midst of other pressing duties.

It should be understood that the following pages are in no way a mere translation of Ghulām 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

---

[1] The question of the linguistic position of Ōrmuṛī in regard to other Eranian forms of speech is a matter too intricate for these pages. I therefore content myself above with stating the result of my investigations. The whole subject is discussed in detail in a paper entitled ' The Ōrmuṛī or Bargistā Language ' published in the Memoirs of the Asiatic Society of Bengal [Vol. VII (1918), No. 1].

[2] Such are the frequent elision of intervocalic *r ;* the common epenthetic changes of vowels and consonants in the formation of the plurals of nouns and of the masculine singular of past participles ; the form of the second personal pronoun in the plural ; and the characteristic ending of the infinitive in *k.*

important particulars I have found myself compelled altogether to abandon rules laid down by him, and to frame new rules based on the comparison of examples collected with some labour from widely separated pages of his book. As an example I may quote the Appendix to Chapter VII, on the particles *ai* and *di*. At the same time, as he has been in most cases my sole authority, I have, in each case, been careful to include within marks of parenthesis the number of the page and line in his book where the facts will be found on which my statements are based.[1]

Beyond the two papers of Leech and Raverty, respectively, and Ghulām Muḥammad Khān's work, I know of no treatise dealing with Ōrmuṛī, 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, '*zark*', 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, '*mradzi* (I, 12)' means that the word will be found in the twelfth verse of Specimen I. Numbers with the sign § prefixed refer to sections of this grammar.
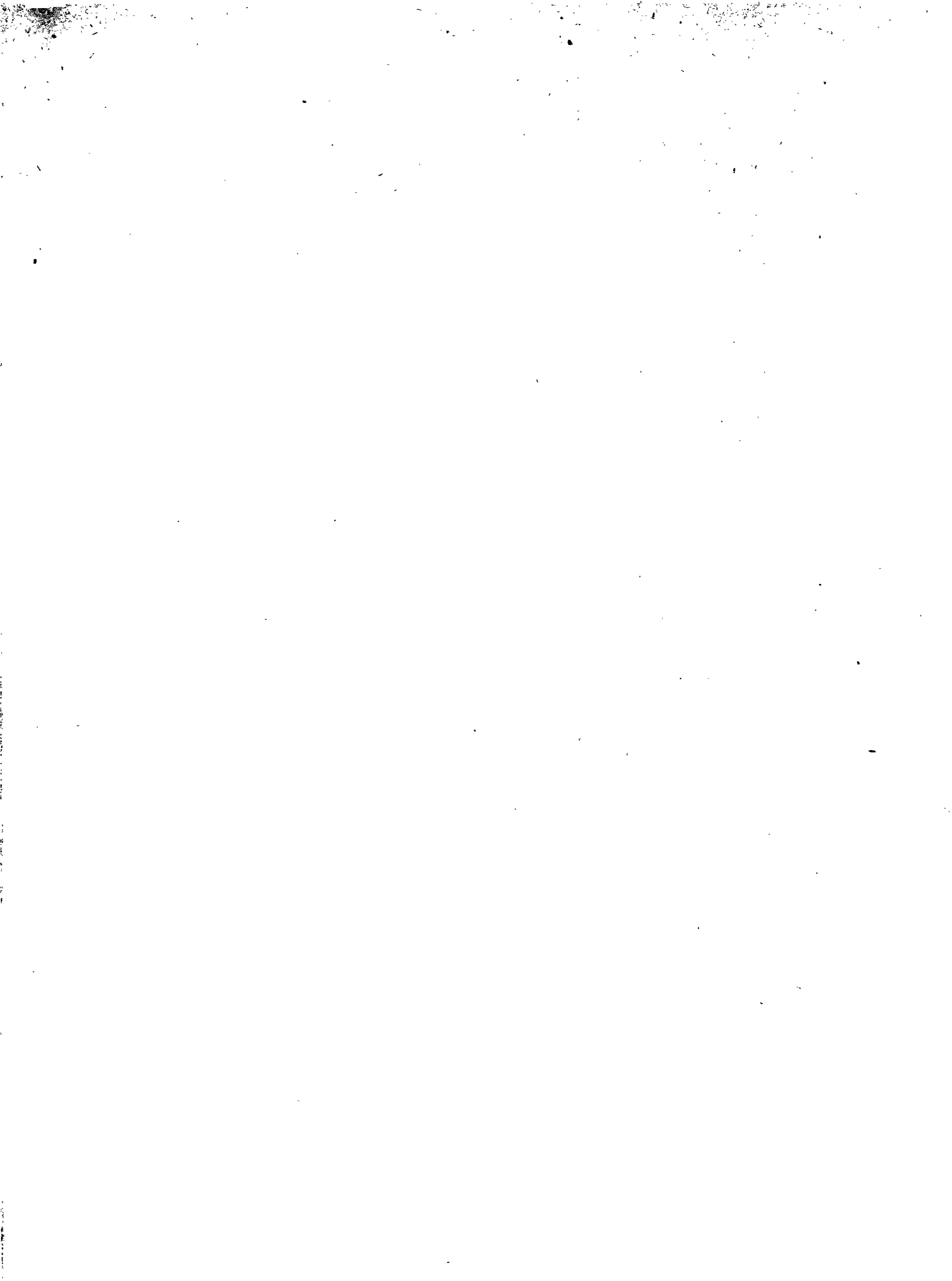
CHAPTER I.

WRITTEN CHARACTER.

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

ا	*alif*	ش	*sh* ,
ب	*b*	ڼ	*ṣh*
پ	*p*	ڜر	*ṣhr*
ت	*t*	ص	*ṣ*
ټ	*ṭ*	ض	*z̤*
ث	*s*	ط	*ṭ*
څ	*ts*	ظ	*z̤*
ج	*j*	ع	*'*
ڇ	*ch*	غ	*gh*
ح	*h*	ف	*f*
خ	*kh*	ق	*q*
د	*d*	ک	*k*
ډ	*ḍ*	ګ	*g*
ذ	*z*	ل	*l*
ر	*r*	م	*m*
ړ	*ṛ*	ن	*n*
ز	*z*	ڼ or ن	*ṇ*
ځ	*dz*	و	*w*
ژ	*zh*	ه	*h*
ږ	*ẓh*	ي	*y*
س	*s*		

2. Of the above, the purely Paṣhtō letters are څ, ځ, ږ, and ڼ . Of those, څ in Paṣhtō represents the two sounds here represented by څ and ځ , respectively. Ghulām Muḥammad Khān separates the two sounds, څ representing *ts* (or, as he puts it, *j+s*), and in alphabetical order following ت ; while ځ represents *dz* (or, as he puts it, *j+z*), and in alphabetical order follows ز . The Paṣhtō ږ *ẓh* is only required for borrowed Paṣhtō words, and, as in South-Western Paṣhtō, is pronounced like the Persian ژ *zh*. The Paṣhtō ڼ *ṣh* is also pronounced as in the South-Western dialect, something like the Persian ش *sh*. Ghulām Muḥammad Khān states that it is sounded like a combination of ش *sh* and خ *kh*. In Ōrmuṛī it is freely interchanged with ش *sh*, as in شور *shōr* (p. 29, l. 9) or ڜور *ṣhōr* (p. 251, l. 15), a city.

Peculiar to Ōrmuṛī is the letter ڜر *ṣhr*. According to Ghulām Muḥammad Khān, who devised the Persian form of the character, its sound is a mixture of خ *kh*, ڼ *ṣh*, and ر *r*. Its correct representation has given much trouble to Paṣhtō scribes. Thus, a report received from Bannu writes the Ōrmuṛī word *ṣhrē*, three, شی یا خری *shē yā khrē*,

and adds in a footnote 'the word is written thus, but this does not represent the correct pronunciation. There is no exact equivalent to the opening consonant.'

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

$$kh = \text{خ}$$
$$ts = \text{چ}$$
$$dz = \text{ځ}$$
$$zh = \text{ژ}$$
$$sh = \text{ش}$$
$$gh = \text{غ}$$

4. As is customary in books lithographed in the Persian character, Ghulām Muhammad Khān is very lax in his representation of the vowel sounds of the language. He represents the well-known *fatha e Afghānī* by ــٴ , as in تڅٴ *tsᵉ*, what? But the *hamza* is commonly omitted in the printing, so that we usually find تڅ . He also, as often as not, represents it by *kasra* or by *zamma*. Thus the word تڅن *tsᵉn*, today, is so written on p. 55, l. 8, but is څن on p. 158, l. 4; and وڙ *wᵉr* (p. 157, 8), take thou, is وڙ on p. 74, 6. I have endeavoured to correct these inconsistencies where they occur, but cannot hope that I have been uniformly successful. In transliteration this letter is represented by a small ᵉ above the line. It has a very brief utterance, and is described as nearly mute (*sākin*, p. 12, 14; 85, 11).

Ghulām Muhammad Khān is also most uncertain in his representation of *majhūl* and *ma'rūf* sounds of ی and و, —if, indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means *ē* or *ī*, or *ō* or *ū*, respectively. With the aid of information kindly supplied by the officials at Bannu, I have done my best to give the right sounds in the transliteration.

ACCIDENCE.

CHAPTER II.

NOUNS SUBSTANTIVE.

i. The Article.

5. The definite article is *a* prefixed to the noun to which it refers (117, 10ff.). Thus, *saṛai*, a man; *a-saṛai*, the man; *a-saṛai mullak*, the man died; *a-saṛai a-panḍūk khwalak*, the man ate the pomegranate. As a rule, it is not used before proper names or before pronouns, but it is sometimes used with the names of cities or the like, as in *a-Lahōr aĭ sir dzāk hā*, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns *kuk*, someone, and *tsᵃ*, something, sometimes have this force. Thus, *kuk saṛai aĭ byōk*, there was a certain man; *tsᵃ shai aĭ byōk*, there was a certain thing (p. 55).

The numeral *sō* or *sᵃ* (fem. *syĭ*), one, is also used in this sense. Thus, *hafō piṣhtak ka*, ' *sᵃ saṛai tar-mun i-tsangᵃ haṇyĭ*,' he wrote (that), ' a man is sitting near me' (151, 13); *kū-mun likĭ aĭ sᵃ khaṭṭ pĭsᵃn*, write a letter to me (256, 5); *syĭ sāʻat ṣabr kēwᵃn*, wait a moment (257, 10). Occasionally the definite article is prefixed, as in *a-sᵃ saṛai sᵃ panḍūk khwalak*, a certain man ate a pomegranate (110, 9); *a-sᵃ saṛai syĭ kharbūzᵃ* (fem.) *khwālk*, a certain man ate a musk melon (110, 10).

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

ii. Gender.

7. There are two genders,—masculine and feminine (p. 46). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus :—

Masculine.	Feminine.
saṛai, a man.	*zarkᵃ*, woman (49, 5).
kwalanak, a boy.	*dūkᵃ*, a girl (49, 6).
yānsp, a horse.	*mụāndēnĭ*, a mare (49, 6).

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

dzawān, a youth.	*dzawānᵃ*, a girl (49, 9).
zāl, an old man.	*zālᵃ*, an old woman (49, 10).
banĭ-ādam, human beings.	*banĭ-ādamᵃ* (49, 11).
ādam-zād, a human being.	*ādam-zādᵃ* (49, 11).
ūṣh, a camel.	*ūṣhᵃ* (49, 12).
jōng, a young camel.	*jōngᵃ* (49, 12).

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

kharkhūnṭai, an ass's colt.	*kharkhūnṭĭyᵃ* (49, 15).
kūkrai, a puppy.	*kūkrĭyᵃ* (50, 1).

Sometimes, however, $a\bar{\imath}$ is substituted for ai, as in :—

> lak^a-$ṣh^owai$, a deer. lak^a-$ṣh^owaī$.

The word *khwarkai*, a nephew, has its feminine *khwarkīyī* (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^ar to indicate the male, and $ṣhadz^a$ to indicate the female. Thus, $n^ar\ hiṇs$, a male bear ; $ṣhadz^a\ hiṇs$, a she-bear (50, 6).

8. Most names of things without life are masculine (50, 11). Prominent exceptions are *wak*, water ; *nar*, a house ; and *shīpī*, milk, which are feminine. As there are many other exceptions to this general statement, the following rules are laid down to enable the student to recognize whether a noun is masculine or feminine.

(1) A noun ending in any consonant except *w* or *y* is generally masculine (48, 10). Such are :—

> *gap*, a stone (48, 11).
> *shōr*, a city.
> *maindān*, a plain.
> *ḍanḍ*, a pool in running water.
> *sīnd*, ditto.
> *tāk*, a mountain torrent.
> *ghār*, a cave.
> *daryāb*, a large river.

The following exceptions are feminine :—

> *sank*, a rock (48, 14).
> *nar*, a house.
> *dēgdān*, a fireplace (220, 8).
> *sā'at*, a moment (257, 10).
> *tkhan*, wheaten bread.
> *pāts*, bajrā bread (49, 1).
> *hanwalk*, an egg.
> *syūgh*, a grape, a mother-in-law.
> *matat*, an apricot.
> *milīz*, an apple.
> *watk*, a walnut.
> *waṛk*, a worm.
> *skhwandir* (the masc. is *skhwandar*), a heifer.

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

(2) Nouns ending in *ai* (not *aī*) are masculine. Such are :—

> *kandghōlai*, a pit (47, 5).
> *lashtai*, a rivulet.
> *kūwai*, a well.
> *ghūndai*, a hillock.
> *pēchūmai*, the slope up a mountain.
> *narai*, a mountain pass.
> *raghzai*, level ground at the foot of a hill.

The only exception is *ghrai*, a fireplace, which is feminine.

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

> *zark*ᵃ, a woman.
> *mēw*ᵃ, fruit.
> *būmm*ᵉ, the earth.
> *tānd*ᵃ, a relish eaten with bread.
> *w*ᵒ*n*ᵉ, a tree.
> *kand*ᵃ, a watercourse.
> *mirg*ᵉ, a sparrow.

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

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

> *sirwā*, soup.
> *ḥalwā*, a certain sweetmeat.
> *samyā*, vermicelli.
> *saudā*, merchandise.
> *ṣaḥrā*, a desert.
> *bēdiyā*, a wilderness.
> *surtā*, a certain musical instrument.

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

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

> *khaī*, a field (46, 14).
> *kirmaī*, a hen (47, 12).
> *sūpī*, a monkey (47, 10).
> *khiryāṇī*, a gutter (*id.*).
> *shīpī*, milk (*id.*).
> *myāndēnī*, a mare (47, 11).
> *biyaṇī*, a filly (*id.*).
> *murghāwī*, a wild duck (*id.*).
> *charmaṣhkī*, a chameleon (*id.*, 234, 11).
> *m*ᵒ*ṣhī*, a fly (47, 12).
> *myāsī*, a mosquito (*id.*).
> *nachī*, a white ant (*id.*).
> *pisī*, a firefly (*id.*).
> *nōṛī*, bread.

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

> *grī*, a mountain.
> *hātī*, an elephant.
> *qumrī*, a turtledove.
> *ṭūṭī*, a parrot.
> *māhī*, a fish.

(6) As regards words ending in *āī* (also capable of being spelt *āy*), *rāī*, a road, is feminine, while *srāī*, a caravansarai, *gāī*, a bedstead, and *māī*, a month, are masculine (48, 7).

(7) Most nouns in *ū* (including those in *ō* and *w*) are feminine (48, 2). Thus :—

> *shīnwū*, spinach.
> *chīw*, a mountain cave, a roof.
> *khrū* (masc. *khar*), a she-ass.
> *shīw*, night.

But the following is masculine :—

> *wangū*, a certain poisonous insect,

and the following are of common gender :—

> *lēwū*, a wolf (48, 4; 229, 14).
> *gurū*, a kid (48, 5).

iii. Number.

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

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

Singular.	Plural.
ḍanḍ, a pool in a river,	*ḍanḍī* (52, 8).
gap, a stone,	*gapī* (52, 9).

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

(2) Nouns ending in *ª* also generally add *ī*. Thus :—

būmmª, the ground,	*būmmªī* (51, 6; 53, 3).
ḍūbª, a water-hole,	*ḍūbªī* (51, 6; 218, 3).
kunḍª, a widow,	*kunḍªī* (260, 7).
wªnª, a tree,	*wªnªī*, or *wªnnªī* (51, 6; 53, 4).

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

bāṇª, an eye lash,	*bāṇī* (247, 9).
bāṣhª, a sparrow-hawk,	*bāṣhī* (231, 13).
dōpyāzª, a kind of stew,	*dōpyāzī* (222, 3).
drª, a hair,	*drī* (245, 6; 247, 11).
dūwª, a daughter,	*dūwī* (No. 115 in List of Words).
girgiṣhª, a centipede,	*girgiṣhī* (234, 10).
kharbūzª, a musk-melon,	*kharbūzī* (224, 3).
kanḍª, a water-course,	*kanḍī* (218, 2).
kaṇª-wraghª, a kind of crow,	*kaṇª-wraghī* (232, 3).
lōṛª, a torrent,	*lōṛī* (218, 7).
mirgª, a sparrow,	*mirgī* (232, 6).
but *tāk-mirgª*, a wagtail,	*tāk-mirdzī* (232, 13).
mēwª, a fruit,	*mēwī* (51, 3; 53, 3).

Singular.	Plural.
nāwᵃ, a hill valley,	*nāwī* (220, 3).
parōrᵃ, rice-straw,	*parōrī* (223, 13).
pūwᵃ, hollow ground,	*pūwī* (220, 4).
wrūdzᵃ, an eyebrow,	*wrūdzī* (247, 11).
wzᵃ, a nanny-goat,	*wzī* (228, 7).

So all feminine nouns in *īyᵃ*. Thus :—

batkīyᵃ, a wild duck,	*batkīyī* (233, 4).
ḍōḍīyᵃ, maize bread,	*ḍōḍīyī* (221, 12).
kharkhūnṭīyᵃ, an ass's colt (fem.),	*kharkhūnṭīyī* (51, 8 ; 52, 5).
kablīyᵃ, a female fawn,	*kablīyī* (230, 13).
kilīyᵃ, a field-bed,	*kilīyī* (219, 5).
wrīyᵃ, a ewe-lamb,	*wrīyī* (227, 15).

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

but *wṛīyᵃ*, a kind of food,	*wṛᵃī* (222, 7).

(3) Nouns ending in *ā* change the *ā* to *aī*. Thus :—

buzwā, a spider,	*buzwaī* (235, 9).
baurā, a humble bee,	*bauraī* (235, 15).
sirwā, soup,	*sirwaī* (53, 6).

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

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

grī, a mountain,	*grī* (51, 2, 11).
khaī, a field,	*khaī* (51, 13).
piē, a father,	*piē* (No. 106 in List of Words).

and others. Exceptions are *ādmī*, a man, and a few others, which are given below, under head 8. Also *charmaṣhkī*, a chameleon, pl. *charmashkaī* (47, 11 ; 234, 11), and *myāsī*, a mosquito, pl. *myāsaī* (235, 6).

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

gurū, a kid,	*guraī* (228, 6).
shīnwū, spinach,	*shīnwaī* (222, 6).
khrū, a jenny ass,	*kharī* (227, 5).
lēwū, a wolf,	*lēwūī* (229, 14). See also No. 8, below.

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

ghūnḍai, a hillock,	*ghūnḍaī* (52, 1).
laṣhtai, a drain,	*laṣhtaī* (51, 14).
narai, a mountain pass,	*naraī* (51, 15).
saṛai, a man,	*saṛaī* (225, 14).

and others. Note :—

ghrai, a precipice,	*ghrᵃī* (220, 7).

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

ghōlai, a courtyard,	*ghōlai* (220, 9).
kᵃlai, a village,	*kᵃlai* (51, 12).

Singular.	Plural.
kand-ghōlai, a chasm,	*kand-ghōlai* (218, 4).
karbōṛai, a kind of lizard,	*karbōṛai* (234, 12).
lyirai, a lamb,	*lyirai* (227, 14).
milkhai, a kind of locust,	*milkhai* (234, 15).
pēchūmai, the slope up a mountain,	*pēchūmai* (51, 4, 12).
z⁰ṇai, a young man,	*z⁰ṇai* (226, 8).

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

biyāṇ, a colt,	*biyaṇī* (227, 2).
bāz, a falcon,	*bazī* (231, 12).
bāzār, a market,	*bāzarrī* (220, 15).
dōdzār, maize,	*dōdzarrī* (223, 3).
dēgdān, a fireplace,	*dēgdannī* (220, 8).
dōkān, a shop,	*dōkannī* (221, 2).
dālān, a vestibule,	*dālannī* (220, 6).
daryāb, a river,	*daryabbī* (218, 10).
dīwāl, a wall,	*dīwallī* (220, 10).
dzawān, a youth,	*dzwannī* (226, 9).
ghār, a cave,	*gharrī* (53, 8).
kabāb, roasted meat,	*kababbī* (148, 9).
kirwās, a kind of lizard,	*kirwasī* (234, 8).
kitāb, a book,	*kitabbī* (148, 9).
kwalān, a son,	*kwalannī* (243, 6).
maindān, a plain,	*maindanī* (53, 7).
mār, flour,	*marrī* (223, 9).
murghān, a bird,	*murghannī* (233, 7).
nādān, a fool,	*nādannī* (144, 1).
shwān, a kingcrow,	*shwannī* (232, 11).
ṭānḍ, the stalk of Indian corn,	*ṭanḍī* (223, 14).
zgān, the division of a field,	*zgannī* (219, 4).
zurghāt, curdled milk,	*zurghattī* (225, 3).
Similarly *rāi,* a road,	*rai* (221, 4; 252, 13; 255, 1; 258, 9).
srāi, a caravansarai,	*srai* (220, 11).

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

kamar, a precipice,	*kamarrī* (219, 11).
matal, an apricot,	*matattī* (224, 5).
rīdzan, rice,	*rīdzannī* (222, 11).

Similarly, we have :—

Singular.	Plural.
wᵃnᵃ, a tree,	*wᵃnᵃī* or *wᵃnnᵃī* (217, 8). See **No. 2.**
khit, a sheet,	*khittī* (238, 15).

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

injīr, a fig,	*injᵃrī* (224, 4).
bōr, a kind of soup,	*barrī* (222, 4).
gōn, a stick,	*gannī* (53, 11; 224, 11).
mangōr, a snake,	*mangarī* (230, 7).
mōṭ, vetch,	*maṭī* (223, 10).
pōn, an upper terrace,	*panī* (221, 6).
tsōm, an eye,	*tsamī* (245, 3; 245, 2).
shōl, paddy,	*shilī* (223, 4).
shōr, a city,	*shērī* (53, 9).
syūgh, a grape,	*saghī* (53, 10).
but *syūgh*, a mother-in-law,	*saghadī* (224, 1).
zēshr̥, a thorn,	*zashr̥shr̥ī* (258, 9).

(8) Some words form the plural by adding *annī* or *gannī*. Those noted are :—

ādmī, a man,	*ādamyannī* (54, 10; 226, 5).
hātī, an elephant,	*hātyannī* (54, 11; 229, 3).
lēwū or *lēwᵃ*, a wolf,	*lēwūī* or *lēwyannī* (54, 12; 229, 14).
māhī, a fish,	*māhīgannī* (234, 2).
pērai, a demon,	*pēriyannī* (260, 12).
ṭūṭī, a parrot,	*ṭūṭyannī* (54, 11; 233, 13).

(9) A final *k* becomes *ch* in the plural. Thus :—

ispēk, barley,	*ispichī* (223, 2).
chauk, the yard of a village guest-house,	*chauchī* (220, 13).
gilak, a rat,	*gilachchī* (234, 7).
hanwalk, an egg,	*hēnlchī* (222, 14).
kuch-mayak, a crab,	*kuch-mayachī* (234, 4).
kwalanak, a boy,	*kwalanachī* (226, 7).
mizdik, a mosque,	*mizdichī* (54, 5).
pisk, butter,	*pischī* (225, 4).
pīkak, tyre,	*pīkachī* (225, 6).
panḍūk, a pomegranate,	*panḍūchī* (223, 15).
sank, a rock,	*sanchī* (51, 3; 54, 3; 217, 5).
spuk, a dog,	*spuchī* (229, 5).
shr̥ak, a flea,	*shr̥achī* (235, 7).
tāk, a mountain torrent,	*tachī* (with short *a*) (54, 4).
tsarwōk, a goat or sheep,	*tsarwēchī* (228, 8) (cf. No. 7).
waṭk, a walnut,	*waṭchī* (224, 7).

Singular.	Plural.
waṟk, an insect,	*waṟchī* (224, 8).
zwagh⁰k, a certain kernel,	*zwagh⁰chī* (225, 10).

The only exception that I have noted is :—

pingṟak, a moth,	*pingṟakī* (235, 12).

So, also, when a noun ends in *k⁰*, the *k* becomes *ch*. Thus :—

dūk⁰, a girl,	*dūchī* (226, 11).
gāk⁰, flesh,	*gāchī* (222, 12).
kulank⁰, a kitten,	*kulanchī* (229, 9).
par⁰ṣhk⁰, a swallow,	*prēṣhchī* (232, 7).

If a noun ends in *g*, the *g* becomes *dz* in the plural. The same is the case with some nouns in *g⁰* and in *gh*. Thus :—

lwang, the slope down a hill,	*lwandzī* (219, 14).
mrīk or *mrīg*, a slave,	*mradzī* (I, 12).
ping, a cock,	*pindzī*, or *pindzī* (54, 6).
pṟōng, a leopard,	*pṟandzī* (229, 12).
kṟāg⁰, a hyena,	*kṟātsī* (sic, ? *kṟādzī*) (230, 6).
tāk-mirg⁰, a wagtail,	*tāk-mirdzī* (232, 13).
but *mirg⁰*, a sparrow,	*mirgī* (232, 6) (cf. No. 2),
kṟāgh, a crow,	*kṟadzī* (54, 7).
maṟyūgh, a frog,	*maṟyūdzī* (234, 3).

Finally, we have :—

tsāts, a kind of partridge,	*tsachī* (54, 8).

(10) The following come under none of the foregoing rules :—

chīw, a roof,	*chiaī* (221, 5).
but *chīw*, a mountain cave,	*chīwī* (218, 9), (No. 1).
giyōy, a cow,	*gawī* (227, 8) or *gwāī* (No. 114 in List of Words).
marzā, a brother,	*marzawī* (242, 15).
skhwandir, a heifer,	*skhwandir⁰ī* (227, 12).
syūgh, a mother-in-law,	*saghadī* (224, 1).
but *syūgh*, a grape,	*saghī* (53, 10), (No. 7).
tsalyēr, a water-hole,	*tsalyaraī* (219, 9).
tsān, a year,	*tsēnī* (59, 1 ; 249, 13, 14).
zark⁰, a woman,	*zarkī* (226, 2) or *zēlī* (171, 12 ; 172, 1).

iv. Case.

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

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

If we consider that an unaltered noun governed by a preposition is in a certain case, we may say that (excluding the nominative, agent, and accusative) the Ōrmuṛī noun has three cases, *viz.* an Instrumental (not an Agent)ʾ 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. 131, 8). Another form of *kū* is *ku*.

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

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

	Singular.	Plural.
Nom.	*saṛai*, a man.	*saṛaī*, men.
Instr.	*pa-saṛai*, by a man.	*pa-saṛaī*, by men.
Gen.	*ta-saṛai*, of a man.	*ta-saṛaī*, of men.
Loc.	*i-saṛai*, on a man.	*i-saṛaī*, on men.
Voc.	*wō saṛaia* or *wō saṛaiā*, O man!	*wō saṛaīa* or *wō saṛaīā*, O men!

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

	Singular.
Nom.	*'Abdullāh*, 'Abdullāh.
Instr.	*pa-'Abdullāh*, by 'Abdullāh.
Gen.	*ta-'Abdullāh*, of 'Abdullāh.
Loc.	*kū-* (or *ku*)-*'Abdullāh*, on 'Abdullāh.
Voc.	*wō 'Abdullāha* or *wō 'Abdullāhā*, O 'Abdullāh.

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

	Singular.	Plural.
Nom.	*dūkᵃ*, a girl.	*dūchī*, girls.
Instr.	*pa-dūkᵃ*, by a girl.	*pa-dūchī*, by girls.
Gen.	*ta-dūkᵃ*, of a girl.	*ta-dūchī*, of girls.
Loc.	*i-dūkᵃ*, on a girl.	*i-dūchī*, on girls.
Voc.	*wō dūki* or *wō dūkē*, O girl!	*wō dūchii* or *wō dūchiē*, O girls!

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

Five postpositions govern the genitive case. The two most important of these are *pārᵃ*, for, and *inēlᵃ*, in possession (of). Thus, *ta-saṛai pārᵃ*, for a man ; *ta-saṛai inēlᵃ*, in possession of a man.

The following postpositions govern the locative case :—

likī, to, as in *i-saṛai likī*, to a man.

kī, to, as in *i-saṛai kī*, to a man.

lāstᵃ, from, as in *i-sarai lāstᵃ*, from a man. The syllable *dī* is often used pleon-
astically with this, *a-zlī dī i-ḥirṣ lāstᵃ khālī kēwᵃn*, make the heart free
from greed.

inar, in, as in *i-sarai inar*, in a man.

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

ta-mīnak or *ta-mīnshakᵃ*, up to, as in *i-sarai ta-mīnak* (or *-mīnshakᵃ*), up to a
man.

gaḍ, giraḍ, or *girgaḍ*, with, together with, as in *i-sarai gaḍ* (or *giraḍ* or
girgaḍ), with a man.

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

Note.—As already stated, the agent case is the same as the nominative. It is used,
as in Pashtō, to indicate the subject of a transitive verb in a tense formed from the past
participle. The verb in such cases agrees with the direct object, being really construed
passively. Thus, *a-sarai aī nōrī khwālk*, the man ate bread, literally, by the man bread
was eaten.[1] As the direct object, *nōrī*, is feminine, the verb *khwālk* (masculine, *khwalak*)
is put into the feminine to agree with it.

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

---

[1] As will be explained under the head of syntax. The syllable *aī* here indicates that *nōrī*, 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).
> *ghandz*, bad (Nos. 129, 131, in List of Words).
> *khir*, drab-coloured (31, 12).
> *land*, short (31, 13).
> *plan*, wide (31, 14).
> *stir*, weary (239, 12).
> *tōk*, hot (31, 14).

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

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

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

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

Masculine Singular.	Feminine Singular.	Plural.
ghūn, hidden,	*ghūn*ᵃ,	*ghūn*ᵃ (178, 8 ; 241, 10).
shīn, green,	*shīn*ᵃ,	*shīn*ᵃ (171, 8).
spīw, white,	*spīw*ᵃ,	*spīw*ᵃ (31, 4).
sir, good,	*sir*ᵃ (256, 8), or (usually) *sir*ᵃ, *sr*ᵃ (257, 9).	
	*sr*ᵃ (257, 11),	
sūṣḥ, red,	*sūṣḥ*ᵃ,	*sūṣḥ*ᵃ (31, 5).
ziyar, yellow,	*ziyar*ᵃ,	*ziyar*ᵃ (41, 12 ; 260, 4).

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

Masculine Singular.	Feminine Singular.	Plural.
bragai, spotted,	*bragiy*ᵃ,	*bragai* (31, 9).
ghrās, black,	*ghrās*ᵃ,	*ghrēsi* (31, 8).
hōnd, blind,	*hōnd*ᵃ,	*hēndi* (241, 6, 7).
razghūn, green,	*razghūn*ᵃ,	*razghūni* (31, 9).
zāl, old,	*zāl*ᵃ (49, 10; 253, 14),	*zēli* (226, 10).

Irregular is :—

hushyār, clever,	*hushyarri* (240, 1},	*hushyarri* (144, 1).

The above rules do not apply to past participles. These will be dealt with under the proper head. Here it will suffice to say that their feminines are formed under entirely different rules, and that the plural is the same as the feminine singular.

15. **Comparison.**—The adjective has no comparative or superlative degree. Comparison is made as in India with the help of the postposition *lāstᵃ* or *lāstᵃ dī*, meaning 'from.' Thus :—

> *ustād aī i-piē lāstᵃ ziyāt giⁿᵃn*, consider (*i.e.* honour) a teacher more than a father (139, 1).
>
> *hō dī i-fᵃ lāstᵃ plan hā*, this is wider than that (252, 1).
>
> *i-ṣḥustak lāstᵃ dī a-ṣabr sir hā*, patience is better than weeping (139, 4).

For the superlative we have :—

> *i-harrᵃ lāstᵃ dī sir hā*, it is better than all, *i.e.* it is the best (34, 4).

Or we may use *inar*, in, among, instead of *lāstᵃ*, as in :—

> *hā giyōy aī i-harrᵃ inar ghwaṭᵃ hā*, this cow is fat among all, *i.e.* is the fattest of all (250, 6).
>
> *i-sirᵃ inar aī sir hā*, amongst good (things) it is good, *i.e.* it is the best (34, 5).

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

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

Cardinals (pp. 35ff.).	Ordinals (p. 38).
1. *sō* or *sᵃ* (263, 10 ; 241, 1) (often—*e.g.* 151, 13— written ܘ), fem. *syī* (? *saī*, see next page).	*awwal* or *i-mukhᵃ*.
2. *dyō*.	*dīm* (265, 9).
3. *ṣḥrē*.	*ṣḥraim*.
4. *tsār*.	*tsārᵃm*.
5. *pēndz*.	*pandzam*.
6. *ṣḥ·h*.	*ṣḥᵃham*.
7. *hō*.	*hōm*.
8. *hānsht*.	*hashtam*.
9. *n·h*.	*nᵃham*.
10. *das*.	*dasam*.
11. *sandas*.	*sandasam*.
12. *dwās*.	*dwāsam*, and so on.
13. *ṣḥrēs*.	
14. *tsarēs*.	
15. *pandzēs*.	

Cardinals—*continued.*
16. *ṣḥuwēs*.
17. *awēs*.
18. *ashtēs*.
19. *unēs*.
20. *jīstū*.
21. *sō-jīstū*.
22. *dū-jīstū*.
23. *ṣḥriw-jīstū*
24. *tsarī-jīstū*.
25. *panjī-jīstū*.

Cardinals—*continued.*
26. *ṣḥō-jīstū*.
27. *hō-jīstū*.
28. *hashtī-jīstū*.
29. *nō-jīstū*.
30. *ṣḥristū*.
40. *tsāṣḥtū*.
50. *pandzāṣḥtū*.
60. *ṣḥwaiṣḥtī*.
70. *awāī*.
80. *hashtāī*.

Cardinals—*continued.*

90. *nawî.*	300. *ṣ̌r̄ē sōh.*
100. *sū.*	400. *tsär sõh,* and so on.
200. *dǖ sôh.*	1000. *zār.*

The only cardinal that changes for gender is *sō* (37, 7), one. Thus, *sō sar̄ai,* one man (37, 8) ; *syî*[1] *zark",* one woman (37, 8) ; but *ṣ̌h"h sar̄aī,* six men (37, 10) ; *ṣ̌h"h zēlī,* six women (37, 10). *Sō* is often used as an indefinite article, see § 6. It has a plural, *syî,*[1] used with *tsōn,* some, to mean ' several,' like the Hindī *kaī ēk* (30, 5).

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

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

The only fractional number is *nīm,* half (37, 5). Other fractions are indicated by the word *bakhr",* a share. Thus, *ṣ̌r̄aim bakhr",* a third (38, 8).

A half added is indicated by suffixing *nīm* (38, 10), before which *wa* is generally, but not necessarily, added to a numeral ending in a vowel or *h.* Thus, *sō nīm,* one and a half ; *dyō wa nīm,* or *dyō nīm* (List, No. 215), two and a half ; *ṣ̌r̄ē wa nīm,* three and a half ; *tsär nīm,* four and a half ; *ṣ̌h"h wa nīm,* six and a half, and so on.

---

[1] This word is nowhere clearly written in Ghulām Muḥammad Khān's book. It should perhaps be read *saī.* What is written is either سیُی or میُی . On p. 30, he apparently has also سیُی with سیِی or سیُی a few lines lower down.
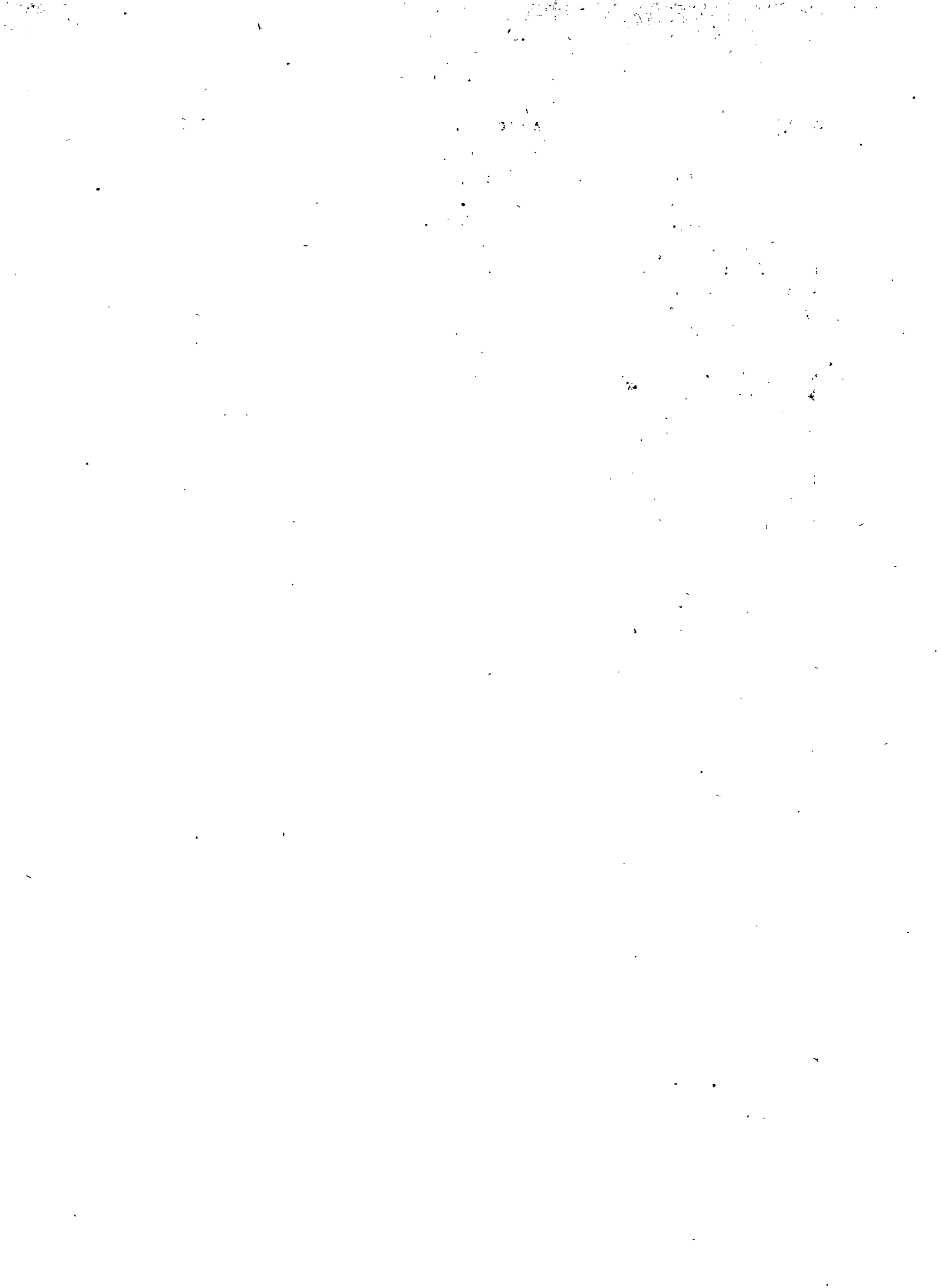
CHAPTER IV.

PRONOUNS.

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

Sing.

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

Plur.

Nom.	*mākh*, we.	*tyūs* or *tyūz*, ye.
Instr.	*pa-mākh*, by us.	*pa-tyūs*, *pa-tyūz*, by you.
Gen.	*tar-mākh*, of us, our.	*tar-tyūs*, *tar-tyūz*, of you, your.
Loc.	*kū-mākh*, on us.	*kū-tyūs*, *kū-tyūz*, on you.

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

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

	Masculine.	Feminine.
Sing.		
Nom.	*hafō*, *afō*, *hafᵃ* (24, 2 ; 157, 6 ; 175, 2 ; 180, 14 ; 254, 6), or *afᵃ* (177, 5), he.	*hafᵃ* or *afᵃ*, she.
Instr.	*pa-fō* or *pa-fᵃ*, by him.	*pa-fᵃ*, by her.
Gen.	*ta-fō* (238, 7), *ta-fᵃ* (244, 3), of him, his.	*ta-fᵃ* (238, 5, 6), of her, hers.
Loc.	*kū-fō*, *kū-fᵃ*, on him.	*kū-fᵃ*, on her.

Common gender.

Plur.

Nom.	*hafaī* or *afaī*,	they.
Instr.	*pa-faī*,	by them.
Gen.	*ta-faī*,	of them.
Loc.	*kū-faī*,	on them.

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

	Masculine.	Feminine.
Sing.		
Nom.	*hafō, afō, haf ᵃ*, or *afᵃ*, it.	*hafᵃ* or *afᵃ*, it.
Instr.	*pa-fō, ta-fᵃ*, by it.	*pa-f ᵉ*, by it.
Gen.	*ta-fō, ta-fᵃ*, of it.	*ta-fᵃ*, of it.
Loc.	*i-fō, i-fᵃ*, on it.	*i-fᵃ*, on it.

Common gender.

Plur.

Nom.	*hafaī* or *afaī*,	they.
Instr.	*pa-faī*,	by them.
Gen.	*ta-faī*,	of them.
Loc.	*i-faī*,	on them.

In the plural, instead of *hafaī, afaī*, and *faī*, we sometimes have *hafāī, afāī*, or *fāī*.

With all these pronouns, the ordinary postpositions can, of course, be used. Thus, *kū-mūn lāstᵃ*, from me.

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

	First Person.	Second Person.	Third Person.
Dat.	*hir* or *rī*, to me, to us.	*dal*, to thee, to you.	*hal*, to him, to her, to it, to them.
Loc.	*di* or *da* (133, 10), in or on me, in or on us.	*di* or *da* (133, 10), in or on thee, in or on you.	*wi* or *wa* (133, 11) or (often after a consonant) *a*, in or on him, her, it, or them.
Abl.	...	...	*dī*, from him, her, it, or them.

Of the above, *rī* and *dal* correspond to the Pashtō *rā* and *dar*, respectively. When *hir* or *hal* is not the first word in a sentence, it drops the *h* and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *tsᵃn hir*, today to me, becomes *tsᵃnn-ir*, and *tsᵃn hal*, today to him, becomes *tsᵃnn-al*. After a word ending in a vowel, not only is the *h* dropped, but also the vowel of *hir* and *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-ḍērᵃ lāstᵃ hal*, from the camp to him, becomes *i-ḍērᵃ lāstᵃ-l* (135, 12). The locative form *wa*, in or on him, etc., drops the *w* after a consonant. Thus, *tū-wa* (134, 9), thou in him, but *az-a* (134, 10), I in him. The other contracted pronouns do not change.

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

> *hir ghwats* or *rī ghwats,* say to me (124, 10).
>
> *dal bū ghwatsʳm,* I say to thee (*id.*).
>
> *hal ghwats,* say to him (*id.*).
>
> *di hā,* it is on me, or on thee (133, 7).
>
> *wi byōk,* it was on him (133, 2).
>
> *hir dī dzōk,* he came to me from him (136, 2).

20. **Pronominal Suffixes.**—Ōrmuṛī employs pronominal suffixes as freely as Pashtō. There are four sets, which are used as follows :—

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

am or (after a vowel) *m,* I.	*yēn,* we.
a or *ē,* thou.	*aī,* ye.
..., he, she, it.	*in* or *ēn,* they.

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

byōk-am, I was.	*buk-yēn,* we were.
byōk-a or *byōk-ē,* thou wast.	*buk-aī,* ye were.
byōk, he was.	*buk-in* or *buk-ēn,* they were.

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

khwalak-am, ate me.	*khwālk-yēn,* ate us.
khwalak-a or *khwalak-ē,* ate thee.	*khwālk-aī,* ate you.
khwalak, ate him.	*khwālk-in* or *khwālk-ēn,* ate them.

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

am or (after a vowel) *m,* me.	*an* or (after a vowel) *n,* us.
at or (after a vowel) *t,* thee.	*an* or (after a vowel) *n,* you.
wa or (after a consonant) *a,* him, her, it.	*wa* or (after a consonant) *a,* them.

The following are examples of these suffixes :—

> From *khura,* he may eat, *khura-m,* he may eat me ; *khura-n,* he may eat us or you. From *khurᵃm,* I may eat, *khurᵃm-an,* I may eat you; *khurᵃm-a,* I may eat him or them. From *khurī,* thou mayst eat, *khurī-wa,* thou mayst eat him or them. Occasionally we find *wa* or *awa* used after a consonant (18, 11 ; 137, 10), e.g. *khurᵃm-wa* or *khurᵃm-awa* instead of *khurᵃm-a.*

(c) The suffixes used to indicate the subject of a transitive verb in a tense formed from the past participle. These are by origin suffixes of the agent case, but are here treated as suffixes of the nominative. They are as follows (18, 3; 111, 9) :—

am or (after a vowel) *m*, I. *an* or (after a vowel) *n*, we.
at or (after a vowel) *t*, thou. *an* or (after a vowel) *n*, you.
wa or (after a consonant) *a* or (after *an* or (after a vowel) *n*, they.
  a consonant and before a vowel)
  ᵃw, he, she, it.

It will be noted that this differs from set (*b*) only in the third person plural. Examples are :—

khwalak-am, I ate.

khwalak-an, we ate, you ate, or they ate.

khwalak-at, thou atest.

khwalak-a, he ate.

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

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

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

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

khwalak-at, thou atest; *khwalak-at-am*, thou atest me.

khwalak-am, I ate; *khwalak-am-a* or *khwalak-am-ē*, I ate thee.

khwalak-a, he ate; *khwalak-ᵃw-am*, he ate me.

khwālk-a, he ate (with a plural object); *khwālk-ᵃw-in* or *khwālk-ᵃw-ēn*, he ate them.

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

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

a-kitāb, the book; *a-kitāb-am*, the book of me, *i.e.* my book; *a-kitāb-at*, thy book ; *a-kitāb-a*, his book ; *a-kitāb-an*, our book, your book, or their book.

a-kitabbī, the books ; *a-kitabbī-m*, my books; *a-kitabbī-t*, thy books ; *a-kitabbī-wa*, his books ; *a-kitabbī-n*, our, your, or their books.

When a word ends in a long *ī*, as in the above plurals and also occasionally in the singular, the *ī* may optionally be shortened to *i* before these suffixes, so that we may

also have *a-kitabbi-m*, *a-kitabbi-t* (247, 3), *a-kitabbi-wa*, and *a-kitabbi-n*. Similarly, from *zlī*, the heart, we have *zli-m*, my heart (253, 10).

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

21. The Reflexive Pronoun.—The reflexive pronoun is *khwai*, own, equivalent to the Hindī *apnā* (21, 1). It does not change in declension. Thus, *khwai yānsp*, one's own horse (147, 11) ; *tar mun khwai ūṣh byōk*, it was my own camel (250, 5) ; *hō kulanak a-khwai sabaq yād dōk hā*, this boy has remembered his lesson (254, 12). From the last example we see that *khwai*, like the Hindōstānī *apnā*, refers to the subject of the sentence. For 'self' (Hindī *āp*), the expression *a-khwai dzān*, one's own soul, is employed, as in *a-khwai dzān-a khalāṣ 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 lūṭ dōk*, he robbed himself (252, 6). Equivalent to the Hindī *āpas-mẽ*, we have *i khwai inar*, mutually (21, 5 ; 141, 9). The phrase (*ha*)*l tsᵛēk* means 'he went away,' and *pa khwai-l tsᵛēk* is ' he went away of his own accord,' 'he went himself' (21, 3).

22. Demonstrative Pronouns.—There are two demonstrative pronouns, viz. *hafō*, *afō*, *hafᵃ*, or *afᵃ*, that, and *hō*, *ō*, or *hā*, this (21, 7).

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

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

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	*hō* (242, 10), *hā* (162, 7; 176, 1 ; 244, 11 ; 249, 6), or *ō ;* fem. *hā* (244, 7, 11 ; 250, 6), *ā*, this.	*hai* (21, 8) or *hāi*, these.
Instr.	*pa rᵃ*, by this.	*pa rᵒī*, these.
Gen.	*tarᵃ*, of this.	*tarai*, of these.
Loc.	*i rᵃ*, on this.	*i rai*, on these.

The genitive is usually written as one word, as above, instead of *ta rᵃ* (131, 5 ; 147, 9 ; 238, 8 ; 244, 11 ; 250, 4), *tarai* (238, 9). In the locative, if the animate being referred to is a person, then *ku* or *kū* must, as usual, be employed instead of *i*. Thus, *kū rᵃ*, *kū rai* (22, 10 ; 130, 9).

When used as an adjective or as a substantive referring to an inanimate thing, the following is the declension :—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	*hō* (21, 8), *hā*, or *ō ;* fem. *hā, ā,* this.	*haĭ* or *hāĭ,* these.
Instr.	*pa pᵃ,* by this.	*pa paĭ,* by these.
Gen.	*ta pᵃ,* of this (147, 8; 148, 1; 238, 10).	*ta paĭ,* of these (147, 9 ; 238, 11).
Loc.	*i pᵃ,* on this.	*i paĭ,* on these.

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

nāmī-m hā kār nak dōk hā, I have not done this deed at all (162, 7).

hā tarᵃ ākhṣhai hā, this is his brother-in-law (244, 11).

hā māl aĭ 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 :—

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

afᵃ, ka pōĭ bū awasa, bad kār aĭ bū nak ka, he, who understands, does not do a bad action (24, 3).

In the above, *rĭ,* or *hir* (see § 19), *dzōk* means 'he came,' and *pōĭ bū awasa* is the present of *pōĭ aghōk,* to understand.

hafᵃ, bū ka sir ba, tᵃl bū sir ba ; hafᵃ, bū ka bad ba, tᵃl 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 aĭ, ka srᵃ buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

With *kuk,* anyone, or *har kuk,* everyone, *ka* means 'whoever'; and with *tsᵃ,* anything, or *har tsᵃ,* everything, it means 'whatever.' Thus :—

ka kukk-ir dĭ dza, wazn-a, whoever comes, slay him (24, 2).

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

tsᵃ-r dĭ bū ka wᵃrra, lagawĭ-wa bū, or *har tsᵃ-r dĭ bū ka wᵃrra, lagawĭ-wa bū,* whatever he brings, he spends it, *i.e.* he spends whatever he brings (24, 5, 6).

The interrogative pronoun *tsēn,* what, is sometimes used as a relative, as in *tsēn waqt ka rĭ dzōk, azz-al ghwēk,* at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Here the *ka* is not the relative pronoun, but is the conjunction 'that.'

25. **Interrogative Pronouns.**—The usual interrogative pronouns are *kuk,* who ?, which refers only to persons, and *tsᵃ,* what ?, which refers to things and irrational beings.

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

> *kŭ-kuk likĭ bŭ ghwĕk sa*, to whom is it being said ? (143, 8).
>
> *afō dĭ tŭ kŭ-kuk lāstᵃ ṣhrīyĕk hā*, from whom hast thou bought that ? (No. 240 of List of Words).
>
> *kŭ-kuk lāstᵃ-wa dĭ wriyōk*, from whom did he take ? (138, 9).
>
> *tar-kuk a-kwalān bŭ tar-tŭ i-pĕtsᵃ tsawa*, whose son comes behind thee ? (List,. No. 239).

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

> *nām-at aĭ tsᵃ hā*, what is thy name ? (248, 2).

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

> *Zaid kwas syōk*, what has happened to Zaid ? (Hindī *Zaid kyā huā*) (29, 2).
>
> *kwas-a bŭ kĕwĭ*, what art thou doing to him ? (29, 4).
>
> *kitāb-at kwas dōk*, what didst thou do with the book ? (256, 4).

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

> *ta-tsĕn kᵃlai mayā aĭ hā*, of what village is it the flock ? (259, 5).
>
> *tsĕn palau*, in what direction ? whither ? (29, 9 ; 30, 1).

Interrogative pronouns are sometimes used interjectionally, as in *tsᵃ sarai 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 aĭ byōk*, there was someone.
>
> *tsᵃ byōk*, there was something.
>
> *tsōn aĭ byōk*, there was some quantity.
>
> *tsōn dĭ buk-in*, there were some.
>
> *tsōn ryŭz pĕts*, after some days (165, 10).

In the last examples, when the reference is to number, *syĭ*,[1] the plural of the numeral *sō*, one, may be added, as in *syĭ tsōn wa dĭ buk-in*, there were several (Hindī *kaĭ ēk thē*) (30, 5). In such cases, if human beings are referred to, the word *mālᵃ* may be added, as in *syĭ tsōn mālᵃ*, several men (30, 7) ; *tsōn mālᵃ bĭ*, some other persons (248, 12).

Other indefinite pronominal forms are the following :—

> *bĭ*, plur. *byĭ* (156, 4), other. *Bĭ kuk*, anyone else, as in :—
>
> > *kŭ-Zaid gaḍ dĭ bĭ makhlŭq gaḍ buk-in, khō bĭ kukk-ir dĭ nak dzōk ; Zaid aĭ rĭ dzōk*, there were other people collected with Zaid, but anyone else did not come ; Zaid alone came (Supplement, 2, 8).
> >
> > *az aĭ bŭ sakhkhal bē-parwā girzᵃm ; bĭ kuk dĭ nak hā*, I alone wander about so unconcerned ; there is no one else (Suppl. 3, 5).

---

[1] Or *saĭ*. See note [1] on p. 141.

az aī bū tū zay°m ; bī kuk dī bū nak zay°m, I long for thee alone ; for no one else
do I long (Suppl. 3, 13).

hīts, anything, something (62, 8). Hīts kuk, anyone (62, 9). Thus :—

hīts dī nak hā, there is nothing (62, 8).

hīts aī bū nak kēwī, thou doest nothing (252, 4).

kū-hīts kuk lāst° dī krik mak kēw°n, do not make loathing from anyone, i.e. do
not hate anyone (139, 5).

hīts gudā-m nak dzōk hā, I have never beaten him (62, 10).

har, every, as in :—

i-har saṛai kī-m ghwēk, I spoke to every man (61, 13).

kū-har kuk likī aī ras°ēk, it (news) arrived to everyone (61, 14).

har kuk aī bū, ka sakhkhal kār kawī, bad-nām sa, everyone who, or whoever,
does such a deed, becomes of bad reputation (62, 5).

a-nēkī aī kū-har kuk giraḍ sir° hā, virtue is good with (i.e. in the opinion of)
everyone (256, 7).

har ts° mak khrōn, do not eat everything (62, 1).

har sō saṛai, each man. Sō is the numeral 'one.' Cf. Hindī har ēk ādmₑ
(62, 2).

har kān, at every time, each time (62, 3).

har gudā, everywhere (62, 4).

While har means 'every,' harr° means 'all,' as in harr° saṛai, all men (62, 6).
So :—

i-harr° ḍūmī lāst°-wa dī puṣht°n° dāk, he made inquiry from all the singers
(138, 7).

bē kū-tū harr° rī dzāk-in, except thee, all came (158, 12).

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

Quantity.—

Adjectives :—hōn or ōn (I, 19), this much, that much, this many, that many (22, 14) ;
tsōn, how much, how many ? (29, 7). According to sentence No. 221 in the List of
Words and Sentences, hō yānsp aī tar-tsōn 'umr hā, how old is this horse ?, the genitive
of tsōn is tar tsōn, not ta tsōn.

Manner.—

Adjectives :—sakhkhal or sakhal[1], such (22, 14) ; ts°khal, of what kind ? (29, 7 ; 251,
11) ; sakhal...tsak°, such...as (245, 13).

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

Cause or Reason.—

Adverbs :—dzik°, for this reason, because (23, 1) ; ta-p° pār°, for this reason (23, 3) ;
ta-f° pār°, for that reason, therefore (23, 3) ; ta-ts° pār°, for what reason ?, why ? (29, 14 ;
248, 8) ; kī or kiyē, why ? (29, 10).

---

[1] Ghulām Muḥammad Khān spells this word both ways. It is evidently a compound, and it and ts°khal should perhaps
be spelt s°-khal and ts°-khal, respectively. On p. 29, l. 13, he writes the latter as a compound. Thus, خچل

Place.—

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

Time.—

Adverbs :—*hō waqt*, now (23, 1) ; *haf*ᵃ *waqt*, then (23, 1) ; *ts*ᵃ *waqt*, when ? (29, 7) ; *kān* or (I, 19) *gän*, when ? (29, 8).

Direction.—

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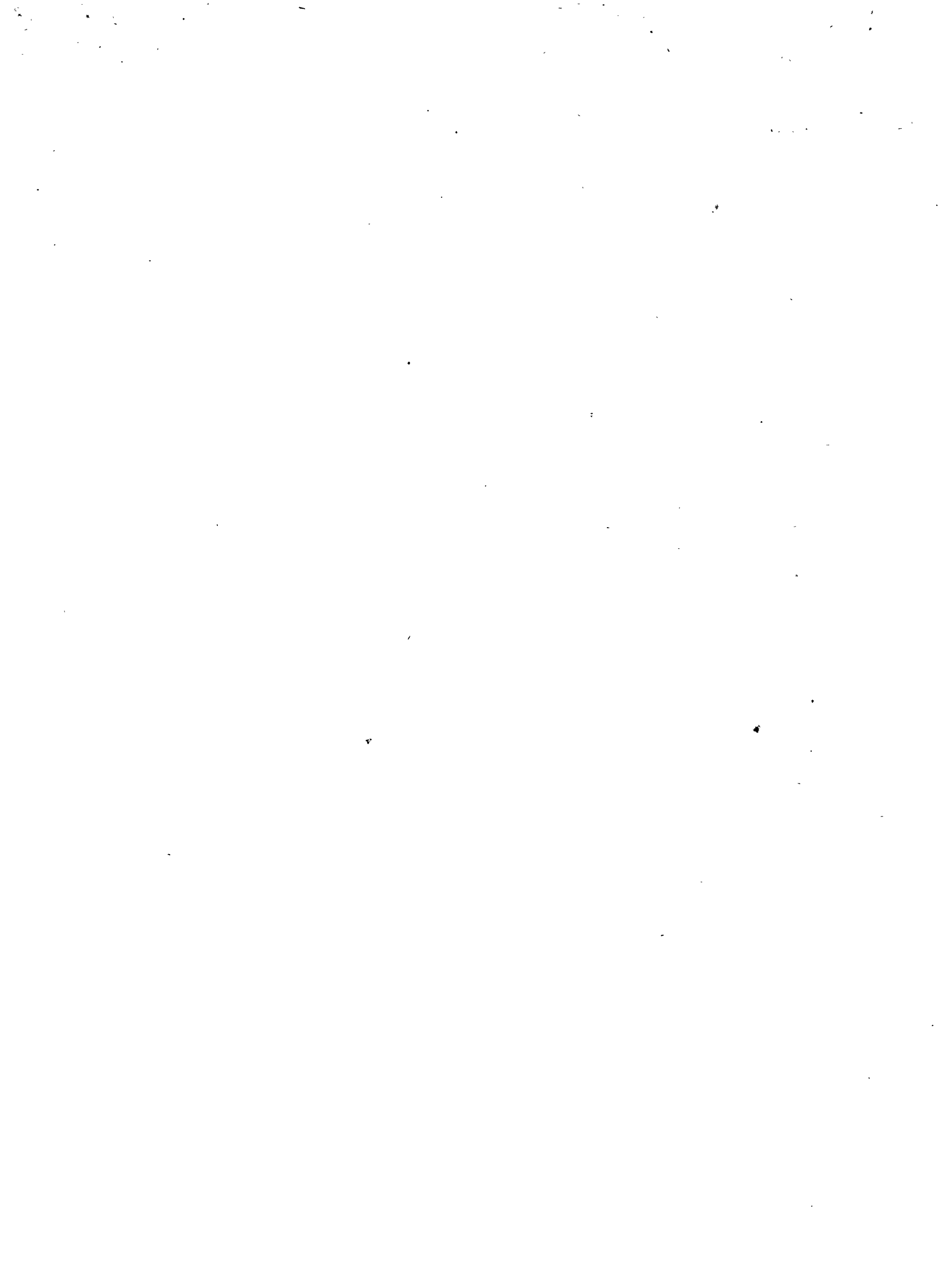
CHAPTER V.

THE VERB.

28. In the general system of tense-formation, the Ōrmuṛī verb closely agrees with that of Paṣhtō. Each verb has two stems,—a past and a present. The past stem is the **Past Participle,** which is usually the same in form as the **Infinitive.** The **Past** tense is formed by adding pronominal suffixes to the past participle. An **Imperfect** is formed by adding the particle *bū* to the past, and, similarly, a **Future Perfect,** by adding *sū* instead of *bū.* It will be observed that in Ōrmuṛī it is the imperfect which takes *bū,* while the past does not. In Paṣhtō, 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 Paṣhtō system reversed. In that language, it is the aorist that takes *wu,* while the present does not.

The particles corresponding to the Ōrmuṛī *bū* and *sū* are the Paṣhtō *wu* and *ba,* and the Persian *mī* and *bi,* respectively.

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

> *byōk,* to be, to become.
> *syōk,* to become.
> *kayēk,* to do, to make.

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

Such true derivative verbs may be either intransitive or transitive. Intransitive verbs are formed by adding *ʸēk* to the noun.[1] Thus, from *spīw,* white, we get *spīwʸēk,* to become white (66, 6). Transitive derivative verbs are formed by adding *awʸēk* or *ayēk* to the noun. Thus, from *ābād,* inhabited, we get *ābādawʸēk* 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 *y* in *ʸēk* will be explained under the head of the infinitive (§ 32).

of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, *spīw'ēk* or *spīw'ēk bū* means 'he was becoming white,' while *spīw'ēk* may also have its proper meaning 'he became white' (66, 9).

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

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

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

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
kī-ts'ēk, to call,	*kī-tsawī*,	*kī-tsaw'ēk*.
mukhayēk, to knead,	*mukhawī*,	*mukhaw'ēk*.
shī-ts'ēk, to send,	*shī-tsawī*,	*shī-tsaw'ēk*.
wuzmayēk, to test,	*wuzmawī*,	*wuzmaw'ēk*.

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

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
amar'ēk, to hear,	*amara*,	*amaraw'ēk* or *amarayēk*.
bash'ēk, to grant,	*bashī*,	*bashaw'ēk, bashayēk*.
ghaf'ēk, to weave,	*ghafī*,	*ghafaw'ēk, ghafayēk*.
gaṭ'ēk, to defeat,	*gaṭī*,	*gaṭaw'ēk, gaṭayēk*.
hanyēk, to remain,	*hanyī*,	*hanyaw'ēk, hanyayēk*.
nastak, to sit,	*na*,	*naw'ēk, nayēk*.
na-w'lak, to put out,	*na-w°ra*,	*na-w°raw'ēk, na-w°rayēk*.
parghūn'ēk, to dress oneself,	*parghūnī*,	*parghūnaw'ēk, parghūnayēk*.
tsal'ēk, to take away,	*tsalī*,	*tsalaw'ēk, tsalayēk*.
wriyōk, to take,	*w°rī*,	*w°raw'ēk, w°rayēk*.
yas'ēk, to boil (intransitive),	*yasa*,	*yasaw'ēk, yasayēk*.

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs *bash'ēk*, *na-w'lak*, and *wriyōk* in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in *pa-fulānai-m na-w'lak*, by means of so and so I put him out, *i.e.* I caused so and so to turn him out.

We occasionally meet double causals, as in *chig'ēk*, to rise; causal *chigaw'ēk* or *chigayēk*, to raise; double causal *chigwaw'ēk* or *chigwayēk*, to cause to raise (195, 5, 6).

31. The Passive Voice (67, 13; 102, 9).—The passive voice is generally formed by conjugating the past participle, which is almost always the same in form as the infinitive, with the verb *syōk*, to become. Thus, from *khwalak*, to eat, or eaten, we get *khwalak syōk*, to be eaten, or he was eaten. The participle agrees in gender and

number with the subject, but is not otherwise changed. Thus, *khwālk suk*, she was eaten; *khwālk suk-in*, they were eaten. The verb *syōk* is conjugated throughout. Its forms will be found in § 41.

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

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

These verbs, with infinitives ending in *yēk* or *'ēk*, form the first conjugation. The second conjugation contains about eighteen verbs whose infinitives end in *ōk*, and about twenty verbs whose infinitives end in *ak*. Examples of verbs of the first conjugation are *ghaf'ēk*, to weave; *wuzmayēk*, to test; *kayēk*, to do, to make; and *hanyēk*, to remain. In the last named verb the *n* is a mere nasal sound, so that it might be written *hāyēk*, and therefore the *y* is fully pronounced.[1] Examples of the second conjugation are *syōk* or *siyōk*, to become, and *khwalak*, to eat.

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

A. Take the third person singular of the aorist, and, after dropping the final vowel, add *wunkai*. Thus, *ghaf'ēk*, to weave, aorist 3 sing., *ghafī*, noun of agency, *ghafwunkai*, one who weaves, a weaver.

B. If, after the final vowel of the third person singular of the aorist has been rejected, the remainder ends in *w*, then *unkai*, not *wunkai*, is added. Thus, *s̤r̄ī-ts'ēk*, to send, aor. 3 sing., *s̤r̄ī-tsawī*, noun of agency, *s̤r̄ī-tsawunkai*, a sender.

C. Sometimes the termination is *awunkai* or *awŭnkai*, as in *t'ēk*, to stand still, aor. 3 sing., *tī*, noun of agency, *tawunkai* or *tawŭnkai*, one who stands still.

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

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

---

[1] No doubt this nasal, or *ghunna*, *n* occurs in many words in Ōrmuṛi, and if it could be identified in Ghulām Muḥammad Khān's writings, I should throughout have indicated it by the sign ~ as in *hāyēk*. But, as he has nowhere indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every ں, whether *ghunna* or not, by *n*. It happens that regarding the word *hāyēk*, I have special information as to its pronunciation.

These forms are seldom used (43, 15), it is much more common to borrow the corresponding Pashtō words in *ūnkai* or *dūnkai*. Such are the Pashtō words :—

> *khartsawūnkai*, a spender.
> *rā-nīwūnkai*, a buyer.
> *lēzhadūnkai*, a sender.
> *āwrēdūnai* or *āwrēdūnkai*, a hearer.

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

> *i-tsʸēk inar mullak*, he died in going, *i.e.* while going.
> *pa-khanī bū tsʸēk*, by means of laughters he was going, *i.e.* he was going along laughing.
> *i-fᵃ murghān aī i-wustʸēk inar-wi gōlīyᵃ aghak*, on that bird, in flying up, a bullet hit in it, *i.e.* a bullet hit it as it flew away.

Or we may say :—

> *afᵃ murghān bū wustʸēk, ka gōlīyᵃ wi aghak*, that bird was flying up, when a bullet hit on it.

35. Conjunctive Participle (114, 6).—There is nothing in Ōrmuṛī corresponding to the conjunctive participle (*khā-kē*, having eaten) of Hindī. The verbs are treated as independent, and are connected by the conjunction *wa*, and. Thus, *hafō kār dōk wa tsʸēkk-al*, he did work and went away, equivalent to the Hindī *woh kām kar-kē chalā-gayā*, he, having done work, went away.

36. The Past Participle (45, 1 ; 68, 13).—Except in the case of two verbs, the masculine singular of the past participle is the same in form as the infinitive. The two exceptions are the verbs *kayēk*, to do, to make, of which the past participle is *dōk* (71, 4), and *pakhʸēk*, to cook, which has *pakhak* (71, 2).

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

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

37. The formation of the feminine of a past participle depends on the conjugation to which the verb belongs. We have seen (*ante*, § 32) that there are two conjugations, the first consisting of those verbs whose infinitive ends in *ēk*, and the second of those whose infinitives end in *ōk* or *ak*.

In the first conjugation, the feminine of the past participle is formed by changing the final *'ēk* of the past participle to *ak* (69, 7). Thus :—

Masculine.	Feminine.
t'ēk, stood up,	*tak.*
wust'ēk, risen,	*wustak.*
yas'ēk, boiled,	*yasak.*
zisht'ēk, rejected,	*zishtak.*

If the past participle ends in *aw'ēk* or *ayēk*, the feminine ends in *awak* or *ayak*. Thus :—

amaraw'ēk or *amarayēk*, to cause to hear,   *amarawak* or *amarayak* (70, 8).

yasaw'ēk or *yasayēk*, to cause to boil,   *yasawak* or *yasayak* (70, 9).

Of these two forms of the feminine, that in *awak* is much the more common, except in the case of verbs whose roots consist of a single syllable ending in a vowel, which use only the form in *ayak*. To this group also belong *hanyēk*, to remain, which we have seen (§ 32 *n*.) is really *hāyēk*, *nāmyēk*, to name, contracted from *nāmayēk*, and *paryēk*. Thus :—

hanyēk, to remain,	*hanyak* (214, 8).
nāmyēk, to name,	*nāmyak* (213, 3).
paryēk, to fry,	*paryak* (190, 8).
payēk, to pasture,	*payak* (70, 13).
trayēk, to fear,	*trayak* (70, 14).
rayēk, to tear (transitive),	*rayak* (71, 1).

Similarly other monosyllabic roots ending in vowels :—

pāyēk, to be durable,	*pāyak* (70, 14).
piyēk, to string,	*piyak* (70, 13).

The following are irregular :—

Infinitive.	Past Participle. Masculine.	Feminine.
b'ēk, to give,	*b'ēk*,	*bayak* (186, 8).
dūs'ēk, to milk,	*dūs'ēk*,	*dūsak* or *dūk* (197, 4).
d'ēk, to see,	*d'ēk*,	*d'ēk* (71, 3 ; 76, 6).
ghwēk, to say,	*ghwēk*,	*ghwēk* (75, 11).
kayēk, to do,	*dōk*,	*dāk* (71, 4 ; 76, 4 ; 252, 12 ; 253, 15).
lik'ēk, to ascend,	*lik'ēk*,	*likayak* (210, 4).
pakh'ēk, to cook,	*pakhak*,	*pyūkhk* (71, 2 ; 76, 5).
prayēk, to beat,	*prayēk*,	*prawak* (190, 10).
rīyēk, to shave,	*rīyēk*,	*rīyēk* (71, 5).
r'ēk, to be torn,	*r'ēk*,	*ryak* (198, 3).
shra-syēk, to swell,	*shra-syēk*,	*shra-suk* (204, 5).
shrīyēk, to buy,	*shrīyēk*,	*shrīyēk* (204, 4).
sparayēk, to blink,	*sparayēk*,	*sparak* (201, 8).
ts'ēk, to move,	*ts'ēk*,	*tsawak* (69, 13).

38. All verbs of the second conjugation are more or less irregular, and the forma-
tion of the feminine of the past participle cannot be brought under any general rules.
As the irregularities are carried through to the aorist and the imperative, I give the
following table, which includes all the verbs of this conjugation, with the feminines of
their past participles, the third persons and second persons singular of their aorists, and
the second persons singular of their imperatives (73, 11ff.). They are arranged in groups
according to the formation of the feminine of the past participle :—

Infinite and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
aghōk, to reach (74, 11), to be born (185, 3),	*aghak*,	*awasa*,	*awas*,	*awas*.
na-ghōk, to come out (74, 10),	*na-ghak*,	*nisī*,	*nis*,	*nis*.
waghyčk, to enter (75, 10),	*waghuk*,	*wēsa*,	*wēs*,	*wēs*.
dzōk, to propel (201, 2),	*dzak*,	*da*,	*dī*,	*dōn* (247, 14).
dzōk or *zōk*, to strike (75, 12),	*dzak, zak*,	*dzana, zana*,	*dzan, zan*,	*dzan, zan*.
nōk, to seize (75, 9),	*nak*,	*nisa*,	*nis*,	*nis*.
dzōk, to arrive (74, 8),	*dzāk*,	*dza*,	*dzaī*,	*dzaī*.
nyōk or *niyōk*, to place (73, 12),	*nāk*,	*nīwī*,	*nīw*,	*nīw*.
wōk, to get (75, 6),	*wāk*,	*wawī*,	*wāw*,	*wāw*.
byōk or *biyōk*, to be, to become (187, 6),	*buk*,	*ba*,	*bī*,	*bī*.
hanzyčk or *handzyōk*, to remain over (76, 7),	*hanzuk* or *handzuk*,	*haznī*,	*hazn*,	*hazn*.
wa-zyōk, to slay (75, 14),	*wa-zuk* or *wazzuk*,	*wazna*,	*wazn*,	*wazn*.
syōk or *siyōk*, to become (74, 13),	*suk*,	*sa*,	*sī* or *sū*,	*sū* or *sun* (167, 3).
ṣhiyōk, to give (74, 9),	*ṣhūk*,	*ṣhawī* or *ṣhawwī*,	*ṣhērī* (205, 6),	*ṣha* or *ṣhērī*.
wriyōk, to take (74, 6),	*wrūk*,	*wᵃrī, wᵃrrī*,	*wᵉr*,	*wᵃr*.
wᵃlak, to bring (74, 4),	*wᵃlk*,	*wᵃra, wᵃrra* (24, 5, 6),	*wᵃr*,	*wᵃr*.
na-wᵃlak, to take out (74, 7),	*na-wᵃlk*,	*na-wᵃra*,	*na-wᵃr*,	*na-wᵉr*.
khwalak, to eat (74, 3),	*khwālk*,	*khura*,[1] *khra*,	*khurī*,[1] *khrī*,	*khrōn*.
khanak, to laugh (265, 7),	?	*khana* (265, 8),	*khan* (264, 2),	*khan*.
dranak, to keep, to own (75, 5),	*drōnk*,	*darī*,	*dērī*,	*dēr*.
hatak, to abandon (73, 13),	*hōtk*,	*zha*,	*zhī*,	*zhōn*.
tutak, to drink (74, 2),	*tōtk*,	*trī*,	*trī*,	*trōn*.
dilak, to reap (74, 5),	*dalk*,	*dirī*,	*dir*,	*dir*.
gastak or *glastak*, to carry off (75, 13),	*gāsk*,	*glī*,	*glī*,	*glōn*.

[1] The *w* is *wāwu'l-ma'dūla*, and is not pronounced (92, 7).

Infinite and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
ghwaṣhtak, to fall (75, 15),	*ghwāṣhk,*	*ghwaza,*	*ghwaz,*	*ghwaz.*
maṣhtak, to break (transitive) (75, 7),	*mīṣhk,*	*mazi,*	*maz,*	*maz.*
nastak, to sit (75, 4),	*nāsk,*	*na,*	*nai,*	*naī.*
nwastak, to go to sleep (76, 3),	*nwāsk,*	*nwī,*	*nwī,*	*nwōn.*
braṣhtak, to burn (intr.) (76, 2),	*brūṣhk,*	*brasi,*	*bras,*	*bras.*
braṣhtak, to burn (trans.) (76, 2),	*brūṣhk,*	*brazī, brazzī,*	*brēzī,*	*brēz, brēzᵃn.*
piṣhtak, to write (75, 2),	*pīṣhk,*	*pisī,*	*pīs,*	*pīs, pīsᵃn.*
hīshtak, to read (75, 3),	*hīshk,*	*hawa,*	*wīw,*	*wīw.*
kwulak, to copulate (74, 15),	*kwalak,*	*kīna,*	*kīnī,*	*kīn.*
mulak or *mullak*, to die (75, 8),	*malk,*	*mrī,*	*mrī,*	*mrī.*
prawak, to sell (73, 14),	*prāk,*	*prā, pra,*	*prā, pra,*	*prī, pra.*
ṣhustak, to weep (74, 12),	*ṣhustak,*	*ṣhawa,*	*ṣhīw,*	*ṣhīw.*
rashtak or *rōshok*, to cause to spin,[1]	?	?	?	?

39. VERBS SUBSTANTIVE AND AUXILIARY VERBS.—Before describing the finite parts of the verb, it is necessary to discuss certain verbs that are used as auxiliaries.

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

Singular.	Plural.
1. *az hᵃm*,[2] I am.	*mākh hyēn*, we are.
2. *tū hai*, thou art (79, 2).	*tyūs haī*, ye are.
3. *hafō hā* or *hafō ha* (78, 8), he is	*hafaī hin*, they are.

In the Parable the initial *h* is sometimes dropped, as in *dāk ā,* for *dāk hā,* (I) have done (I, 8), and *nak ᵃm,* 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 Ghulām Muhammad Khān (p. 176, l. 13) calls '*nāqis*,' or 'defective' (176, 10). They are not defective in our use of the word, having each a complete conjugation, but, according to his system, have not the full force of a complete verb. They correspond to what are called 'copulative verbs' in Latin grammar, and are *byōk* or *biyōk*, to be, to become, and *syōk* or *siyōk*, to become. As stated above, the past tense of *byōk* is used as the past tense of the verb substantive.

---

[1] This verb is mentioned by Ghulām Muhammad Khān (198, 6) as the causal of *rasyēk*, to spin, but he does not give any of the principal parts.

[2] Often written *ham* (79, 13) or *hum* (239, 12). See § 4.

These two verbs are conjugated as follows in the past, aorist, and imperative tenses :—

byōk or *biyōk*, to be, to become (105ff.).

Past participle, *byōk* or *biyōk*, feminine and plural, *buk*.

Past, I was, I became, etc.

Singular.		Plural.
Masculine.	Feminine.	Masculine and Feminine.
1. *az byok-am.*[1]	*az buk-am.*	*mākh buk-yēn.*
2. *tū byōk-a*, or *byōk-ē.*	*tū buk-a.*	*tyūs buk-aī.*
3. *hafō byōk.*	*haf° buk.*	*hafaī buk-in*, or *buk-ēn.*

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

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

Singular.	Plural.
1. *az b°m.*[2]	*mākh byēn* (84, 4).
2. *tū bī.*	*tyūs baī.*
3. *hafō*, or *haf°*, *ba* (254, 7).	*hafaī bin.*

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

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

Singular.	Plural.
1. *az b°m.*[2]	*mākh byēn.*
2. *tū bī.*	*tyūs baī.*
3. *hafō*, or *haf°*, *bōn.*	*hafaī bōn.*

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

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

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

41. The conjugation of *syōk* or *siyōk*, to become, is nearly the same as that of *byōk* (104). This verb is used to form the passive voice (§ 31) and also, with an adjective, to form a nominal compound verb, as in *narm syōk*, to become soft (see § 29).

Past participle, *syōk* or *siyōk*, feminine and plural, *suk*.

Past, I became, etc.

Singular.		Plural.
Masculine.	Feminine.	Masculine and Feminine.
1. *az syōk-am.*[3]	*az suk-am.*	*mākh suk-yēn.*
2. *tū syōk-a, syōk-ē.*	*tū suk-a, suk-ē.*	*tyūs suk-aī.*
3. *hafō syōk.*	*haf° suk* (255, 6).	*hafaī suk-in.*

---

[1] Or *biyōk-am*, and so throughout the masculine singular.
[2] Often written *bim* or *bum.* See § 4.
[3] Or *siyōk-am*, and so throughout the masculine singular.

Aorist, I may become, etc.

	Singular.	Plural.
1.	*az s°m.*[1]	*mākh syēn.*
2.	*tŭ sī* (151, 15) or *tŭ sŭ* (202, 5).	*tyŭs saī.*
3.	*hafō*, or *haf°, sa* (254, 9).	*hafaī sin.*

Imperative, Let me become, etc.

	Singular.	Plural.
1.	*az s°m.*[1]	*mākh syēn.*
2.	*tŭ sŭ* or *tŭ sun* (251, 2 ; 261, 8).	*tyŭs saī.*
3.	*hafō*, or *haf°, sōn.* (259, 9).	*hafaī sōn.*

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

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

Past participle, *dōk*, feminine and plural, *dāk.*

Past, Made me, etc. (107, 5).

	Singular.		Plural.
	Masculine.	Feminine.	Masculine and Feminine.
1.	*dōk-am.*	*dāk-am.*	*dāk-yēn.*
2.	*dōk-a.*	*dāk-a.*	*dāk-aī.*
3.	*dōk.*	*dāk.*	*dāk-in.*

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

	Singular.	Plural.
1.	*az kaw°m* (107, 6), *kay°m* (149, 13), or *k°m.*	*mākh kawyēn* (107, 6) or *kayēn.*
2.	*tŭ kēwī* (107, 6 ; 162, 1 ; 207, 8) or *ka.*	*tyŭs kawaī* (107, 6) or *kaī* (161, 7).
3.	*hafō*, or *hāf°, kawī* (100, 6 ; 107, 6 ; 248, 10 ; 207, 8), *ka* (24, 4), or *kī* (100, 7).	*hafaī kawin* or *kin.*

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

1.	*az kaw°m* or *k°m.*	*mākh kawyēn* (107, 7) or *kyēn.*
2.	*tŭ kēw, kēw°n* (100, 6, 7 ; 107, 7), or *ka.*	*tyŭs kawaī* (107, 7) or *kaī.*
3.	*hafō*, or *haf°, kawun* or *kawōn* (107, 7).	*hafaī kawun* or *kawōn* (107, 7).

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

---

[1] Often written *sim* or *sum.* *Cf.* § 4.

From the past stem are formed the following tenses :—

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

From the present stem are formed :—

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

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

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

am or (after a vowel) *m*, I.	*yēn*, we.
a or *ē*, thou.	*aī*, ye.
..., he, she, it.	*in* or *ēn*, they.

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

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

Singular.

Masculine.	Feminine.
1. *wust*ʸēk-am*, I arose.	*wustak-am*, I arose.
2. *wust*ʸēk-a* or *wust*ʸēk-ē*, thou arosest.	*wustak-a* or *wustak-ē*, thou arosest.
3. *wust*ʸēk*, he arose.	*wustak*, she arose.

Plural.

Common Gender.

1. *wustak-yēn*, we arose.
2. *wustak-aī*, ye arose.
3. *wustak-in* or *wustak-ēn*, they arose.

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

<div align="center">Singular.</div>

Masculine.	Feminine.
1. *khwalak-am,* ate me.	*khwālk-am,* ate me.
2. *khwalak-a* or *khwalak-ē,* ate thee.	*khwālk-a* or *khwālk-ē,* ate thee.
3. *khwalak,* ate him.	*khwālk,* ate her.

<div align="center">

Plural.
Common Gender.

1. *khwālk-yēn,* ate us.
2. *khwālk-aī,* ate you.
3. *khwālk-in* or *khwālk-ēn,*[1] ate them.
</div>

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

am or (after a vowel) *m,* I.	*an* or (after a vowel) *n,* we.
at or　　　　,,　　　,,　　*t,* thou.	*an* or　　　,,　　　,,　　*n,* you.
a or　　,,　　,,　*wa* or (after a consonant and before a vowel or *y*)	*an* or　　,,　　　,,　　*n,* they.
ºw, he, she, it.	

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

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
khwalak-am, ate me	*khwalak-am-am*	*khwalak-at-am*	*khwalak-ºw-am*	*khwalak-an-am.*
khwalak-a ⎫ or ⎬ ate thee *khwalak-ē,* ⎭	*khwalak-am-a* *khwalak-am-ē*	*khwalak-at-a* *khwalak-at-ē*	*khwalak-ºw-a* *khwalak-ºw-ē*	*khwalak-an-a.* *khwalak-an-ē.*
khwalak, ate him	*khwalak-am*	*khwalak-at*	*khwalak-a*	*khwalak-an.*

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

---

[1] This word is a good example for Ghulām Muḥammad Khān's system of spelling. On p. 77, l. 13, he says that the vowel of the last syllable is *majhūl,* but in the example given on p. 78, l. 2, he writes distinctly ڪُوالکِین

khwālk-at-am, thou atest me (a woman). So *khwālk-am-ē*, I ate thee (a woman), *khwālk-am*, I ate her. If the object is plural, in either gender, we get :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
khwālk-yēn, ate us	*khwālk-am-yēn*	*khwālk-at-yēn*	*khwālk-°w-yēn*	*khwālk-an-yēn.*
khwālk-aī, ate ye	*khwālk-am-aī*	*khwālk-at-aī*	*khwālk-°w-aī*	*khwālk-an-aī.*
khwālk-in, ate them	*khwālk-am-in*	*khwālk-at-in*	*khwālk-°w-in*	*khwālk-an-in.*

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

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

48. **The Imperfect** (81, 6).—The imperfect is formed by adding the particle *bū* to the past. The *bū* sometimes precedes, and sometimes follows (see § 139), the verb. When it precedes, there is no change from the conjugation of the past. Thus :—

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

But when the *bū* follows the verb, the pronominal suffixes are added to it, after dropping the *ū*, and not to the verb (81, 14). Thus we get for an intransitive verb the following paradigm :—

Singular.

Masculine.	Feminine.
1. *wustʸēk bam*, I was arising.	*wustak bam*, I was arising.
2. *wustʸēk ba*, or *bē*, thou wast arising.	*wustak ba*, or *bē*, thou wast arising.
3. *wustʸēk bū*, he was arising.	*wustak bū*, she was arising.

Plural.

Common Gender.

1. *wustak byēn*, 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.	Feminine.
1. *khwalak bam*, was, or were, eating me.	*khwālk bam*, was, or were, eating me.
2. *khwalak ba*, or *bē*, was, or were, eating thee.	*khwālk ba*, or *bē*, was, or were, eating thee.
3. *khwalak bŭ*, was, or were, eating him.	*khwālk bŭ*, was, or were, eating her.

Plural.

Common Gender.

1. *khwālk byēn*, was, or were, eating us.
2. *khwālk bai*, was, or were, eating you.
3. *khwālk 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.	Feminine.
1. *wusťēk h⁴m*, I have arisen.	*wustak h⁴m*, I have arisen.
2. *wusťēk hai*, thou hast arisen.	*wustak hai*, thou hast arisen.
3. *wusťēk hā*, or *ha*, he has arisen.	*wustak hā*, or *ha*, she has arisen.

Plural.

Common Gender.

1. *wustak hyēn*, we have arisen.
2. *wustak hai*, ye have arisen.
3. *wustak hin*, they have arisen.

For a transitive verb, we have :—

Singular.

Masculine.	Feminine.
1. *khwalak h˙m*, has, or have, eaten me.	*khwālk h⁴m*, has, or have, eaten me.
2. *khwalak hai*, has, or have, eaten thee.	*khwālk hai*, has, or have, eaten thee.
3. *khwalak hā*, or *ha*, has, or have, eaten him.	*khwālk hā*, or *ha*, has, or have, eaten her.

Plural.

Common Gender.

1. *khwālk hyēn*, has, or have, eaten us.
2. *khwālk hai*, has, or have, eaten you.
3. *khwālk 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 :—

Singular.

<table>
<tr><td colspan="2">Masculine.</td><td colspan="2">Feminine.</td></tr>
<tr><td>1.</td><td>wust'ēk byōk-am, I had arisen.</td><td colspan="2">wustak buk-am, I had arisen.</td></tr>
<tr><td>2.</td><td>wustyēk byōk-a, or byōk-ē, thou hadst arisen.</td><td colspan="2">wustak buk-a, or buk-ē, thou hadst arisen.</td></tr>
<tr><td>3.</td><td>wust'ēk byōk, he had arisen.</td><td colspan="2">wustak buk, she had arisen.</td></tr>
</table>

Plural.

Common Gender.

1. *wustak buk-yēn*, we had arisen.
2. *wustak buk-aī*, ye had arisen.
3. *wustak buk-ēn*, they had arisen.

For a transitive verb, we have :—

Singular.

<table>
<tr><td colspan="2">Masculine.</td><td>Feminine.</td></tr>
<tr><td>1.</td><td>khwalak byōk-am, had eaten me.</td><td>khwālk buk-am, had eaten me.</td></tr>
<tr><td>2.</td><td>khwalak byōk-a, or byōk-ē, had eaten thee.</td><td>khwālk buk-a, or buk-ē, had eaten thee.</td></tr>
<tr><td>3.</td><td>khwalak byōk, had eaten him.</td><td>khwālk buk, had eaten her.</td></tr>
</table>

Plural.

Common Gender.

1. *khwālk buk-yēn*, had eaten us.
2. *khwālk buk-aī*, had eaten you.
3. *khwālk buk-in*, or *buk-ēn*, had eaten them.

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

> *sū wust'ēk-am*, I (masc.) shall be arising, or I (masc.) may be arising ; *sū wustak-am*, I (fem.) shall be arising, or I (fem.) may be arising ; *sū wust'ēk-a*, thou (masc.) wilt be arising, or thou (masc.) may be arising : *sū khwalak-am*, will be eating me (masc.), or may be eating me (masc.) ; *sū khwālk-am*, will be eating me (fem.), or may be eating me (fem.) ; *sū khwalak-a*, will be eating thee (masc.), or may be eating thee (masc.), and so on.

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

Singular.

<table>
<tr><td colspan="2">Masculine.</td><td>Feminine.</td></tr>
<tr><td>1.</td><td>wust'ēk sam, I shall be arising.</td><td>wustak sam, I shall be arising.</td></tr>
<tr><td>2.</td><td>wust'ēk sa, or sē, thou wilt be arising.</td><td>wustak sa, or sē, thou wilt be arising.</td></tr>
<tr><td>3.</td><td>wust'ēk sū, he will be arising.</td><td>wustak sū, she will be arising.</td></tr>
</table>

Plural.
Common Gender.

1. *wustak syēn,* we shall be arising.
2. *wustak saī,* ye will be arising.
3. *wustak sin,* or *sēn,* they will be arising.

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

Singular.

Masculine.	Feminine.
1. *khwalak sam,* shall, or will, be eating me.	*khwālk sam,* shall, or will, be eating me.
2. *khwalak sa,* or *sē,* shall, or will, be eating thee.	*khwālk sa,* or *sē,* shall, or will, be eating thee.
3. *khwalak sū,* shall, or will, be eating him.	*khwālk sū,* shall, or will, be eating her.

Plural.
Common Gender.

1. *khwālk syēn,* shall, or will, be eating us.
2. *khwālk saī,* shall, or will, be eating you.
3. *khwālk sin,* or *sēn,* shall, or will, be eating them.

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

Singular.

Masculine.	Feminine.
1. *wustʸēk sū bᵃm,* I shall have arisen.	*wustak sū bᵃm,* I shall have arisen.
2. *wustʸēk sū bī,* thou wilt have arisen.	*wustak sū bī,* thou wilt have arisen.
3. *wustʸēk sū ba,* he will have arisen.	*wustak sū ba,* she will have arisen.

Plural.
Common Gender.

1. *wustak sū byēn,* we shall have arisen.
2. *wustak sū baī,* you will have arisen.
3. *wustak sū bin,* they will have arisen.

In the above, ' may ' may be substituted for ' shall ' or ' will.'
For a transitive verb, we have :—

Singular.

Masculine.	Feminine.
1. *khwalak sū bᵃm,* shall, or will, have eaten me.	*khwālk sū bᵃm,* shall, or will, have eaten me.
2. *khwalak sū bī,* shall, or will, have eaten thee.	*khwālk sū bī,* shall, or will, have eaten thee.
3. *khwalak sū ba,* shall, or will, have eaten him.	*khwālk sū ba,* shall, or will, have eaten her.

1. *khwālk sū byēn*, shall, or will, have eaten us.

2. *khwālk sū baī*, shall, or will, have eaten you.

3. *khwālk sū bin*, shall, or will, have eaten them.

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

53. Present Conditional (85, 8).—The present conditional is formed by adding *an* to the past participle. The latter changes for gender and number, but not for person. Thus, *wust'ēkan*, (if) I (masc.), thou (masc.), or he should arise ; *wustakan*, (if) I (fem.), thou (fem.), she, we, you, or they should arise; *khwalakan*, (if) so and so should eat me (masc.), thee (masc.), or him ; *khwālkan*, (if) so and so should eat me (fem.), thee (fem.), her, us, you, or them.

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

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

This tense is also used as a past optative, as in *khwalak byōkan*, would that so and so had eaten me (masc.), thee (masc.), or him, and so on ; *armān ka azz-al ts'ēk byōkan*, would that I had gone (164, 8).

55. TENSES FORMED FROM THE PRESENT STEM.—Four tenses are formed from the present stem,—the Aorist, the Present, the Future, and the Imperative. The present and future are the same as the aorist, except that they add to it, respectively, the particles *bū* and *sū*. The Imperative, in its forms, agrees closely with the aorist.

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

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

> *a-k'sī sar' hanyin*, the Wazīrs are seated together (137, 5).
> *'aql aī nak dēri*, thou hast no sense (253, 1).
> *'arẕ aī dar'm*, I have a petition (253, 12).

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

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

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

(1) *i*-type. Verb *ghaf'ēk*, to weave.

Singular.	Plural.
1. *ghaf*m*,[1] I may weave (136, 11 ; 141, 3 ; suppl. 3, 13).	*ghafyēn*, we may weave.
2. *ghēfi*, thou mayst weave.	*ghafai*, ye may weave.
3. *ghafi*, he may weave.	*ghafin*, they may weave.

(2) *a*-type. Verb *amar'ēk*, to hear.

1. *amar*m*,[1] I may hear.	*amaryēn*, we may hear.
2. *amār*, thou mayst hear.	*amarai*, ye may hear.
3. *amara*, he may hear.	*amarin*, they may hear.

The two important forms are the third person singular and the second person singular. The formation of each is subject to special rules. The first person singular and all the persons of the plural are formed by rejecting the final *i* or *a* of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows :—

	Singular.	Plural.
1.	-*a*m.[2]	-*yēn*.
2.	......	-*ai*.
3.	......	-*in*.

57. **Formation of the third person singular** (71, 8ff.).—It is possible to give rules for the formation of the third person singular only for verbs of the first conjugation, *i.e.* for those whose infinitives end in *'ēk*. Verbs of the second conjugation are in this respect quite irregular.

Most verbs of the first conjugation, including all causals and derivative verbs (67, 9), form the third person singular of the aorist by changing the final -*ak* of the feminine of the past participle to -*i* (71, 8). Thus :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
ghaf'ēk, to weave.	*ghafak*.	*ghafi* (72, 4).
hanyēk, to remain, to be seated.	*hanyak*.	*hanyi* (id.).
nikīz'ēk, to throw.	*nikīzak*.	*nikīzi* (id.).
plat'ēk, to be upset.	*platak*.	*plati* (72, 5).
shrī-ts'ēk, to send.	*shrī-tsawak*.	*shrī-tsawi* (71, 11).
mukhaw'ēk, to knead.	*mukhawak*.	*mukhawi* (72, 4).
wuzmayēk, to test.	*wuzmawak*.	*wuzmawi* (72, 4).
chigayēk, to raise.	*chigawak*.	*chigawi* (72, 4).

58. Certain verbs, however, form the third person singular of the aorist in *a* instead of in *i*. Those of the first conjugation are the following :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
amar'ēk, to hear.	*amarak*.	*amara* (72, 8).
asht'ēk, to remain upright.	*ashtak*.	*ashta* (id.).

---

[1] We often find forms corresponding to *ghafam* (152, 4 ; 248, 5), *ghafim* (249, 3), *ghafum* (248, 9), or even *ghafīm* (120, 5) written instead of *ghaf*m*, and so *amarim amarum*, or even *amarīm* written for *amar*m*. These are probably mere matters of spelling. See § 4.

[2] Also written -*im*, -*um*, or -*īm*.

Infinitive.	Past Part. Fem.	Aorist sg. 3.
chalʸēk, to proceed.	chalak.	chala (195, 7).
dzaurʸēk, to fret.	dzaurak.	dzaura (72, 12).
ghapʸēk, to bark.	ghapak.	ghapa (205, 11).
gharʸēk, to have open eyes.	gharak.	ghara (205, 9) or gharra.
but ghirʸēk, to be concealed.	ghirak.	ghiṛī (205, 10).
ghōrʸēk, to rain.	ghōrak.	ghōra (206, 4).
ghwaṣhʸēk, to fear.	ghwaṣhrak.	ghwaṣhra (205, 6) ; or ghwaṣhī.
gwāṣhʸēk, to chide.	gwāṣhak.	gwāṣha (208, 8).
hiṇʸēk, to bray.	hiṇak.	hiṇa (214, 12).
lagʸēk, to be applied.	lagak.	laga (253, 4).
lalʸēk, to hang.	lalak.	lala (210, 7).
narʸēk, to low (of a cow).	narak.	nara (212, 10).
pakhsʸēk, to pine.	pakhsak.	pakhsa (72, 11).
pāyēk, to last long.	pāyak.	pāya (72, 12).
raghʸēk, to amend.	raghak.	ragha (72, 12).
rapʸēk, to tremble.	rapak.	rapa (198, 10).
ṛapʸēk, to make a splashing noise.	ṛapak.	ṛapa (72, 12).
rasʸēk, to arrive.	rasak.	rasa (198, 7).
but rasʸēk, to spin.	rasak.	rasī (198, 6).
sharmʸēk, to be ashamed.	sharmak.	sharma (72, 9).
ṣharʸēk, to turn round.	ṣharak.	ṣhara or ṣharra (203, 9).
ṣhkārʸēk, to become manifest.	ṣhkārak.	ṣhkāra (203, 6).
trayēk, to fear.	trayak.	traya (192, 3).
tsʸēk, to move.	tsawak.	tsawa (69, 14; 70, 1) or tsa (III).
yasʸēk, to boil.	yasak.	yasa (215, 5).
zangʸēk, to swing.	zangak.	zanga (199, 6).
ẓhaghʸēk, to converse.	ẓhaghak.	ẓhagha (201, 7).

Note the forms gharra and sharra, with doubled ṛ and r.

59. The following verbs of the first conjugation are irregular :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
bʸēk, to distribute.	bayak.	baṣhī (73, 1).
dʸēk, to see.	dʸēk.	dzūna (73, 2).
ghamayēk, to be heavy.	ghamawak.	ghama (205, 8).
ghwēk, to say.	ghwēk.	ghwatsī (206, 7).
kayēk, to do, to make.	dāk.	kawī (100, 6; 248, 10), kī (100, 7), or ka (24, 4).
nāmyēk, to name.	nāmyak.	nāma (213, 3).
pakhʸēk, to cook.	pyūkhk.	bizī or bizzī (72, 15).
prayēk, to beat.	prawak.	praī (190, 10).
riyēk, to shave.	rīyēk.	rīna (198, 5).
ṣhriyēk, to buy.	ṣhriyēk.	ṣhrīna (73, 5).

The verbs *ābād'ēk*, to be inhabited (185, 6), *hinl'ēk* (214, 9), to be ground, and *r'ēk*, to be torn (198, 3), form their aorists periphrastically with the aorist of the verb *syōk*, to become. Thus :—

     ābād sū, thou mayst be inhabited.

     ābād sa, he or she may be inhabited.

In the case of *ābād'ēk*, the word *ābād* remains unchanged throughout. In the case of *hinl'ēk* and *r'ēk* it is the past participle that is conjugated with the aorist of *syōk*. This participle, being an adjective, agrees with the subject in gender and number. Thus :—

     hinl'ēk sa, he may be ground.

     hinlak sa, she may be ground.

     hinlak sin, they may be ground.

     Similarly for *r'ēk* (fem. *ryak*).

60. Verbs of the second conjugation are entirely irregular in the formation of the third persons singular of their aorists. A list of the forms will be found in § 38, and all the principal forms of this tense of these verbs will be found in § 62.

It may be noted that one verb of the second conjugation makes the third person singular of its aorist end in *a* or *ā*. This is *prawak*, to sell, 3rd sing. aorist *pra* or *prā*. For all other verbs the third person singular ends either in *ī* or in *a*.

61. **Formation of the second person singular** (92, 13).—There are many varieties of the form of this person, and it is difficult to compile a complete set of rules on the subject. The following rules are as complete as I can make them.

We have seen that the third person singular of this tense ends in *ī* or in *a*, and that this division is carried through both the first and second conjugations. The forms of the second person fall into two main divisions based on this grouping. Here, the fact that a verb belongs to the first or second conjugation does not affect the matter, as it does in the case of the third person. We must take the third person singular, as it is formed under the preceding rules just given, and from it form the second person singular. If the third person singular ends in *ī*, the second person is formed in one way, and if it ends in *a*, the second person is formed in another.

A. **When the third person singular ends in *ī*.**—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb *ghaf'ēk*, to weave, is *ghaf*. The third person singular aorist is *ghafī*, and the second person singular is formed by strengthening the stem *ghaf* to *ghēf*, so that we get *ghēfī*. We thus get the following rules :—

(1) If the penultimate vowel of the third person singular is *a*, the second person singular is generally formed by changing this *a* to *ē*. Thus (93, 6) :—

Infinitive.	Aorist.	
	Third Person Sing.	Second Person Sing.
gat'ēk, to defeat.	*gatī*.	*gētī*.
ghaf'ēk, to weave.	*ghafī*.	*ghēfī*.
hanyēk, to remain.	*hanyī*.	*hēnyī*.
kī-ts'ēk, to summon.	*kī-tsawī*.	*kī-tsēwī*.
kayēk, to do, to make.	*kawī, ka*.	*kēwī, ka*.

Infinitive.	Aorist.	
	Third Person Sing.	Second Person Sing.
mukhaw'ēk, to knead.	*mukhawī.*	*mukhēwī.*
ş̌r̄i-ts'ēk, to send.	*ş̌r̄i-tsawī.*	*ş̌r̄i-tsēwī.*
tsal'ēk, to take.	*tsalī.*	*tsēlī.*
wuzmayēk, to test.	*wuzmawī.*	*wuzmēwī.*

(2) Sometimes, also a penultimate *ā* or *ī* is similarly changed to *ē* (94, 1). Thus:—

sāt'ēk, to keep.	*sātī.*	*sētī.*
spar'ēk, to consign.	*spārī.*	*spērī.*
pakh'ēk, to cook.	*bizī* or *bizzī.*	*bēzī* (188, 8).

(3) Sometimes the final *ī* is dropped, and no other change is made (94, 3). Thus:—

ghwēk, to say.	*ghwatsī.*	*ghwats.*
nim'ēk, to descend.	*nimī.*	*nim.*
n'ōk, to place.	*niwī.*	*niw.*
wust'ēk, to fly.	*wustī.*	*wust.*

To these we may add the following, in which the stem-vowel has been lengthened. *Cf.* B. 2.

bash'ēk, to give.	*bashī.*	*bāsh* (95, 5).
wōk, to obtain.	*wawī.*	*wāw* (96, 4).
zbush'ēk, to suck.	*zbushī.*	*zbūsh* (199, 7).

and the following, in which it has been shortened:—

sūl'ēk, to become abraded.	*sūlī.*	*sul* (201, 10).

(4) When the final *ī* of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus:—

gastak or *glastak*, to take away.	*glī.*	*glī.*
tatak, to drink.	*trī.*	*trī.*
mullak, to die.	*mrī.*	*mrī.*

So also:—

t'ēk, to stand still.	*tī.*	*tī.*

(5) The following are irregular:—

kayēk, to do, to make.	*ka* or *kī* (also regular).	*ka* (also regular).
lik'ēk, to ascend.	*likayī* (pp. f. *likayak*, § 37).	*likai.*
prayēk, to beat.	*praī.*	*prīw.*
ş̌r̄iyōk, to give.	*ş̌r̄awī* or *ş̌r̄awwī.*	*ş̌r̄ērī*[1] (96, 4).
ṭ̌umb'ēk, to thrust into.	*ṭumbī.*	*ṭumbēwī.*
wakhayēk, to dig.	*wakhayī.*	*wakhai* (213, 10).

---

[1] We should expect *ş̌r̄ēwī* for the Aorist 2nd Singular, and Imperative 2nd Singular, but wherever the word occurs (*e.g.* p. 145, l. 5; 204, l. 6) Ghulām Muḥammad Khān has quite clearly شرېرِي not شريوِي. But in specimen II, he gives a 2nd person plural imperative *ş̌r̄awai*. *Ş̌r̄ērī* is evidently *ş̌r̄ē-rī*, *i.e.* thou mayst give to me, for *ş̌r̄ēwī-rī*; but the indirect object need not be in the first person, *e.g.* in *sazā-l ai gunāh gaḍ barābar ş̌r̄ērī*, give to him punishment corresponding to the fault (145, 5), it is in the third person.

B. When the third person singular ends in *a.*—

(1) The final *a* is often simply dropped (94, 12). *Cf.* A. 3. Thus:—

	Infinitive.	Aorist.	
		Third Person Sing.	Second Person Sing.
	na-wᵃlak, to take out.	*na-wᵃra.*	*na-wᵃr.*
	yasʸēk, to be boiled.	*yasa.*	*yas.*

(2) In such cases, the penultimate ˹vowel is sometimes strengthened by changing it to *ā* or *ī* (95, 2). *Cf. bashʸēk* and *wōk* under head A. 3. Thus:—

amarʸēk, to hear.	*amara.*	*amār.*
ashtʸēk, to remain upright.	*ashta.*	*īsht.*
shustak, to weep.	*shrawa.*	*shrīw.*
tsʸēk, to go.	*tsawa.*	*tsīw.*

(3) Sometimes *ī* is substituted for the final *a* (95, 12). Thus:—

byōk, to become, to be.	*ba.*	*bī.*
hatak, to abandon.	*zha.*	*zhī* (99, 2).
khwalak, to eat,	*khura, khra.*	*khurī, khrī.*
rīyēk, to shave.	*rīna.*	*rīnī.*
shrīyēk, to buy.	*shrīna.*	*shrīnī.*
but *syōk,* to become.	*sa.*	*sī* or *sū* (95, 8).

(4) In two cases the vowel substituted is *aī,* not *ī,* viz.:—

dzōk, to arrive.	*dza.*	*dzaī* (96, 1).
nastak, to sit.	*na.*	*naī* (96, 1).

(5) The following are altogether irregular:—

hishtak, to read.	*hawa.*	*wīw* (96, 4).
prawak, to sell.	*pra* or *prā.*	*pra* or *prā* (95, 11).
paryēk, to fry (§ 37).	*paryī.*	*parraī* (190, 8).
ghwashrʸēk, to fear.	*ghwashra* or *ghwashrī.*	*ghwashr* (205, 6) or *ghwāshrī* (Suppl. 3, 8).

Aorist, second conjugation.

62. As the formation of the aorist in the second conjugation is so irregular, there is here given a table of all the verbs of the second conjugation conjugated in the aorist singular. The plural forms can easily be ascertained from the analogy of the first person singular. Before setting out the table, the whole of the aorist of the verb *khwalak,* to eat (92), is here given, so as to make all plain:—

	Singular.	Plural.
1.	*khurᵃm* or *khrᵃm.*	*khuryēn* or *khryēn.*
2.	*khurī* or *khrī.*	*khuraī* or *khraī.*
3.	*khura* or *khra.*	*khurin* or *khrin.*

In the following table are given, first, those verbs whose third persons singular end in *ī,* and then those whose third persons end in *a.* In each group the verbs are arranged in alphabetical order.

A. Verbs whose third persons singular aorist end in *i*.—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
braṣhtak, to burn (intransitive).	*brasᵃm.*	*bras.*	*brasī.*
braṣhtak, to burn (transitive).	*brazᵃm.*	*brēzī.*	*brazī* or *brazzī.*
dilak, to reap.	*dirᵃm.*	*dir.*	*dirī.*
dranak, to keep, own.	*darᵃm.*	*dĕrī.*	*darī.*
gastak or *glastak*, to carry off.	*glᵃm* or *gᵃlᵃm.*	*glī.*	*glī.*
hanzyōk or *handzyōk*, to remain over.	*haznᵃm.*	*hazn.*	*haznī.*
maṣhtak, to break.	*mazᵃm.*	*maz.*	*mazī.*
mullak, to die.	*mrᵃm.*	*mrī.*	*mrī.*
na-ghōk, to come out.	*nisᵃm.*	*nis.*	*nisī.*
nwastak, to go to sleep.	*nwᵃm.*	*nwī.*	*nwī.*
nyōk, to place.	*nīwᵃm.*	*nīw.*	*nīwī.*
piṣhtak, to write.	*pisᵃm.*	*pīs.*	*pisī.*
ṣhriyōk, to give.	*ṣhrawᵃm.*	*ṣhrērī.*	*ṣhrawī* or *ṣhrawwī.*
tatak, to drink.	*trᵃm.*	*trī.*	*trī.*
wōk, to get.	*wawᵃm.*	*wāw.*	*wawī.*
wriyōk, to take.	*wᵃrᵃm.*	*wᵃr.*	*wᵃrī* or *wᵃrrī.*

B. Verbs whose third persons singular aorist end in *a*.—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
aghōk, to reach, to be born.	*awasᵃm.*	*awrs.*	*awasa.*
byōk, to be, to become.	*bᵃm.*	*bī.*	*ba.*
dzōk, to arrive.	*dzᵃm* or *dzawᵃm* (152, 4).	*dzaī.*	*dza.*
dzōk, to propel.	*dᵃm.*	*dī.*	*da.*
dzōk or *zōk*, to strike.	*dzanᵃm, zanᵃm.*	*dzan, zan.*	*dzana, zana.*
ghwaṣhtak, to fall.	*ghwazᵃm.*	*ghwaz.*	*ghwaza.*
hatak, to abandon.	*zhᵃm* or *zhayᵃm,*	*zhī.*	*zha.*
hiṣhtak, to read.	*hawᵃm.*	*wīw.*	*hawa.*
khanak, to laugh (265, 7).	*khanᵃm* (264, 2).	*khan* (264, 2).	*khana* (265, 8).
khwalak, to eat.	*khurᵃm* or *khrᵃm.*	*khurī* or *khrī.*	*khura* or *khra.*
kwulak, to copulate.	*kinᵃm.*	*kīnī.*	*kina.*
nastak, to sit.	*nᵃm.*	*naī.*	*na.*
na-wᵃlak, to take out.	*na-wᵃrᵃm.*	*na-wᵃr.*	*na-wᵃra.*
nōk, to seize.	*nisᵃm.*	*nis.*	*nisa.*
prawak, to sell.	*prāwᵃm.*	*pra* or *prā.*	*pra* or *prā.*
ṣhustak, to weep.	*ṣhrawᵃm.*	*ṣhrīw.*	*ṣhrawa.*
syōk, to become.	*sᵃm.*	*sī* or *sŭ.*	*sa.*
waghyōk, to enter.	*wēsᵃm.*	*wēs.*	*wēsa.*
wᵃlak, to bring.	*wᵃrᵃm.*	*wᵃr.*	*wᵃra* or *wᵃrra.*
wa-zyōk, to slay.	*waznᵃm.*	*wazn.*	*wazna.*

The following table gives all the forms of the aorist of the verb *ghaf'ēk*, to weave, with these suffixes (113). The present and future are, of course, the same, with the addition of *bū* or *sū*, respectively.

	me.	thee.	him, her, it, or them.	us, you.
ghaf^am, I may weave.	*ghaf^am-am.*	*ghaf^am-at.*	*ghaf^am-a*, or *ghaf^am-wa.*	*ghaf^am-an.*
ghēfi, thou mayst weave.	*ghēfi-m.*	*ghēfi-t.*	*ghēfi-wa.*	*ghēfi-n.*
ghafi, he may weave.	*ghafi-m.*	*ghafi-t.*	*ghafi-wa.*	*ghafi-n.*
ghafyēn, we may weave.	*ghafyēn-am.*	*ghafyēn-at.*	*ghafyēn-a*, or *ghafyēn-wa.*	*ghafyēn-an.*
ghafai, ye may weave.	*ghafaiy-am.*	*ghafaiy-at.*	*ghafai-wa*, or *ghafaiy-a.*	*ghafaiy-an.*
ghafin, they may weave.	*ghafin-am.*	*ghafin-at.*	*ghafin-wa.*	*ghafin-an.*

The second person plural should be noted, as the forms are slightly irregular.

Imperative.

67. In the imperative, the first person singular and plural and the second person plural are the same as in the aorist (99, 7-11). There are special forms for the second person singular and for the third person. In the third person, the singular and the plural are the same. The following is an example of the conjugation of the imperative. The verb taken is *ghaf'ēk*, to weave :—

Singular.	Plural.
1. *ghaf^am*, let me weave.	*ghafyēn*, let us weave.
2. *ghēf* or *ghēf^an*, weave thou.	*ghafai*, weave ye.
3. *ghafun* or *ghafōn*, let him weave.	*ghafun* or *ghafōn*, let them weave.

The only forms that present difficulties are the second person singular and the third person.

68. A. **Formation of the second person singular** (96, 9).—

(1) When the second person singular of the aorist ends in *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 *ghēfi*, thou mayst weave, we get *ghēf*. To this the letters *^an* may be added (96, 13), as in *ghēf^an*. This form with *^an* is the more usual of the two, and with some verbs appears to be the only one used. The following are examples :—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
man'ēk, to obey.	*mēni.*	*mēn, mēn^an* (249, 2).
mukhaw'ēk, to knead.	*mukhēwi.*	*mukhēw, mukhēw^an* (97, 3).
wuzmayēk, to test.	*wuzmēwi.*	*wuzmēw, wuzmēw^an* (97, 4).
pakh'ēk, to cook.	*bēzi.*	*bēz^an* (97, 5).
kayēk, to do, to make.	*kēwi* or *ka.*	*kēw* (97, 6), *kēw^an* (97, 6 ; 100, 6 ; 162, 6 ; 248, 4 ; 252, 15 ; 253, 11), or *ka.* (See No. 3, below.)
d'ēk, to see.	*dzūni.*	*dzūn^an* (76, 6).

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
Irregular is :—		
shriyōk, to give.	*shrērī*.	*shra* (246, 15 ; 261, 6), or *shrērī* (145, 5).

(2) When the second person singular of the aorist consists of one syllable only, and ends in a vowel, the second person singular of the imperative is generally formed by substituting *ōn* or *un* for the final vowel. Thus :—

dzōk, to propel.	*dī*.	*dōn* (247, 14).
gastak or *glastak*, to carry off.	*glī*.	*glōn* (99, 5).
hatak, to abandon.	*zhī*.	*zhōn* (99, 5).
khwalak, to eat.	*khurī* or *khrī*.	*khurōn* (166, 9) or *khrōn* (99, 5).
mullak, to die.	*mrī*.	*mrōn* (99, 5) or *mrī* (75, 8).
tatak, to drink.	*trī*.	*trōn* (99, 5).
syōk, to become.	*sū*.	*sun* (251, 2).

But :—

byōk, to be, to become.	*bī*.	*bī* (105, 8).

In other words, these verbs make the second person singular the same as the third person.

(3) In all other cases, the second person singular of the imperative is the same as the second person singular of the aorist (97, 7). Thus :—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
dilak, to reap.	*dir*.	*dir*.
ghwēk, to say.	*ghwats*.	*ghwats*.
kayēk, to do, to make.	*ka*.	*ka* (100, 7 ; 248, 4 ; 250, 8). (See, also, No. 1.)
nastak, to sit.	*naī*.	*naī* (100, 3).
nyōk, to place.	*nīw*.	*nīw*.
prawak, to sell.	*prā*.	*prā*.
rī-dzōk, to come.	*rī-dzaī*.	*rī-dzaī* (100, 3).
w°lak, to bring.	*w°r*.	*w°r*.
wriyōk, to take.	*w°r*.	*w°r*.

69. B. **Formation of the third person singular and plural** (98, 2).—The plural of the third person is the same as the singular. The third person is formed from the third person singular of the aorist by substituting the syllable *un* or *ōn* for the final *i* or *a*. Thus :—

Infinitive.	Aorist, sing. 3.	Imperative, sing. and plur. 3.
amarʸēk, to hear.	*amara*.	*amarun* or *amarōn*.
kayēk, to do, to make.	*kawī*.	*kawun* or *kawōn*.
khwalak, to eat.	*khra*.	*khrun* or *khrōn* (62, 1).
mukhawʸēk, to knead.	*mukhawī*.	*mukhawun* or *mukhawōn*.
nyōk, to place.	*nīwī*.	*nīwun* or *nīwōn*.
w°lak, to bring.	*w°ra*.	*w°run* or *w°rōn*.
wuzmayēk, to test.	*wuzmawī*.	*wuzmawun* or *wuzmawōn*.
For *prawak*, to sell, we have :—		
prawak, to sell.	*pra* or *prā*.	*prawun* or *prawōn*.

70. **Other persons of the Imperative.**—As already stated, the other persons follow the aorist. There are a few exceptions. *Viz.* :—

The verbs *dzōk*, to arrive, and *nastak*, to sit, form the second person plural either regularly, as in *dzaī* and *naī*, which happen to be the same in form as the second person singular, or else optionally lengthen the *a*, so that we get *dzāī* and *nāī*, so as to distinguish them from the singular (100, 4).

The verb *kayēk*, to do, to make, has a polite second singular imperative *kī*, as in *ghūn kī*, please make hidden, *i.e.* please hide (100, 9).

Imperative, second conjugation.

71. As the formation of the imperative of the verbs of the second conjugations presents difficulties owing to the irregular formation of the aorist, there is here given a table of all the verbs of the second conjugation, arranged in alphabetical order, and conjugated in the imperative singular. The first and second persons plural may easily be ascertained from the analogy of the first person singular, and the third person plural is the same as the third person singular. Before setting out the table, the whole imperative of the verb *khwalak*, to eat, is here given, so as to make all plain :—

	Singular.	Plural.
1.	*khur^am* or *khr^am*.	*khuryēn* or *khryēn*.
2.	*khurōn* or *khrōn*.	*khuraī* or *khraī*.
3.	*khurun, khurōn, khrun,* or *khrōn*.	*khurun, khurōn, khrun,* or *khrōn*.

In the following table, in the column for the third person, only the form in *ōn* is given. The form in *un* can be obtained by substituting *u* for *ō*.

Infinitive.	IMPERATIVE SINGULAR.		
	First Person.	Second Person.	Third Person.
aghčk, to reach, to be born.	*awas^am*.	*awas*.	*awasōn*.
brashtak, to burn (intransitive).	*bras^am*.	*bras*.	*brasōn*.
brashtak, to burn (transitive).	*braz^am*.	*brēz, brēz^an*.	*brazōn*.
byōk, to be, become.	*b^am*.	*bī*.	*bōn*.
dilak, to reap.	*dir^am*.	*dir*.	*dirōn*.
dranak, to keep, own.	*dar^am*.	*dēr*.	*darōn*.
dzōk, to arrive.	*dz^am* or *dzaw^am*.	*dzaī* (plural *dzaī* or *dzāī*).	*dzōn*.
dzōk, to propel.	*d^am*.	*dōn*.	*dōn*.
dzōk or *zōk*, to strike.	*dzan^am* or *zan^am*.	*dzan, zan*.	*dzanōn, zanōn*.
gastak or *glastak*, to carry off.	*gl^am* or *g^al^am*.	*glōn*.	*glōn*.
ghwashtak, to fall.	*ghwaz^am*.	*ghwaz*.	*ghwazōn*.
hanzyōk or *handzyōk*, to remain over.	*hazn^am*.	*hazn*.	*haznōn*.
hatak, to abandon.	*zh^am* or *zhay^am*.	*zhōn*.	*zhōn*.

Infinitive.	Imperative singular.		
	First Person.	Second Person.	Third Person.
hĭshtak, to read.	*haw^am.*	*wĭw.*	*hawōn.*
khanak, to laugh (265, 7).	*khan^am* (264, 2).	*khan* (264, 2).	*khanōn.*
khwalak, to eat.	*khur^am* or *khr^am.*	*khurōn, khrōn.*	*khurōn, khrōn.*
kwulak, to copulate.	*kĭn^am.*	*kĭn.*	*kĭnōn.*
mashtak, to break.	*maz^am.*	*maz.*	*mazōn.*
mullak, to die.	*mr^am.*	*mrĭ.*	*mrōn.*
na-ghōk, to come out.	*nis^em.*	*nis.*	*nisōn.*
nastak, to sit.	*n^am.*	*naĭ* (plural *naĭ* or *nāĭ*).	*nōn.*
na-w^alak, to take out.	*na-w^ar^am.*	*na-w^ar.*	*na-w^arōn.*
nōk, to seize.	*nis^am.*	*nis.*	*nisōn.*
nwastak, to go to sleep.	*nw^am.*	*nwōn.*	*nwōn.*
nyōk, to place.	*nĭw^am.*	*nĭw.*	*nĭwōn.*
pĭshtak, to write.	*pis^am.*	*pis, pis^an.*	*pisōn.*
prawak, to sell.	*prāw^am.*	*pra* or *prā*	*prāwōn.*
shustak, to weep.	*shaw^am.*	*shĭw.*	*shawōn.*
shiyōk, to give.	*shaw^am.*	*sha* or *shērĭ.*[1]	*shawōn.*
syōk, to become.	*s^am.*	*sŭ* or *sun.*	*sōn.*
tatak, to drink.	*tr^am.*	*trōn.*	*trōn.*
waghyōk, to enter.	*wēs^am.*	*wēs.*	*wēsōn.*
w^alak, to bring.	*w^ar^am.*	*w^ar.*	*w^arōn.*
wa-zyōk, to slay.	*wazn^am.*	*wazn.*	*waznōn.*
wōk, to get.	*waw^am.*	*wāw.*	*wawōn.*
wriyōk, to take.	*w^ar^am.*	*w^ar.*	*w^arōn.*

[1] 2nd pers. pl. *shawaĭ* (II). *Shērĭ* is literally 'give to me.' See § 61 *note. Sha* is spelt *ra* in the List of Words, Nos. 84 and 234. See the remarks on the letter *sh* in § 2.

72. **Imperative with pronominal suffixes.**—As in the aorist, the imperative of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (*b*), and also in § 66 dealing with the aorist with suffixes. Thus, *ghēf*, weave thou ; *ghēf-a*, weave thou him or it. The conjugation of the imperative with suffixes presents no difficulties, and it is unnecessary to set it out in full. The principle is the same as that indicated in § 66 for the aorist, the forms of the imperative being used instead of those of the aorist.

CHAPTER VI.

INDECLINABLES.

Adverbs.

73. The following are **Adverbs of Manner**:—

pa p° rang, in this manner, thus (22, 14).

pa f° rang, in that manner (*id.*).

ts° rang, how? (29, 7).

kundak, perhaps (164, 5).

kaska, perhaps (164, 5).

har ka, God knows (164, 10).

har kēw°n, God knows (164, 10).

wār ka, God knows (164, 10).

gudz, only (162, 9).

sa, for no particular reason (166, 11).

gōyā, as though (163, 7).

tsak°, as (163, 13).

Of the above, *kundak* and *kaska* indicate hope or uncertainty (164, 2), as in :—

kundak (or *kaska*) *rī Māshk dza*, perhaps Māshk may come, or there is a hope that he may come (164, 6).

The words *har ka*, *har kēw°n*, and *wār ka* indicate doubt or ignorance, as in :—

har ka ka ṣāḥibb-ir sū dzōk ba ka nakk-ir sū dzōk ba, God knows whether the Sāhib will have come or whether he will not have come (164, 12).

har kēw°n ka ts° rī sū ghwatsī, God knows what he will say to me (165, 1).

Similarly *wār ka*.

Ġudz is employed to particularize a condition. Thus, *bū nastak ba*, he is (*bū ba*) seated, but *gudz bū nastak ba* (162, 11), he remains seated and does nothing else (Hindī, *baiṭhā-hī rahtā hai*). So, *gudzdz-al bū dzai* (162, 12), it is thou who must go (and not anyone else), Hindī *tū-hī jā*.

Sa is used like the Hindī *aisē-hī*, *yū̃-hī*. Thus, *sa nastak-am*, I just sat down (166, 13), *i.e.* I did not sit for any particular purpose, but sat doing nothing=Hindī *yū̃-hī baiṭhā*. *Sa hany°m* (167, 1), I am just sitting, Hindī *yū̃-hī baiṭhā-hū̃*.

Gōyā comes at the beginning of a sentence, as in *gōyā hīts-at °ak dōk*, as though thou didst nothing (164, 2).

An example of *tsak°* used as an adverb is *tsak° mzarai aī ba*, as is a tiger (163, 13).

Tsak° is also used as a preposition, see § 80.

74. The following are **Adverbs of Place**:—

i-d°, here (23, 1 ; 55, 11), hither (257, 13).

i-d°-l, here to it, in this direction, hither (257, 12).

pa-p°, here (23, 6).

i-w°, there (23, 1 ; 55, 11), thither.

i-w°-l, there to it, in that direction, thither (160, 10).

pa-f, there (23, 7).

gudā, where ? (29, 7 ; 55, 13).

i-nar, at home, inside (55, 7).

winar, inside (56, 5).

i-bēẓh, up, above, outside (*id.*).

pa-bēẓh, upwards, to above, to outside (*id.*).

i-nīsht, outside (*id.*).

pa-nīsht, to the outside (56, 7).

i-mukh, in front (*id.*).

pa-mukh, to the front (*id.*).

i-pēts, behind (56, 9).

pa-pēts, to behind (56, 7).

i-dzēm, below (56, 9).

pa-dzēm, to below, downwards (*id.*).

palau, in the direction of (*id.*).

i-p palau, in this direction (23, 3).

i-f palau, in that direction (*id.*).

tsēn palau, in what direction ? (29, 9; 30, 1).

pa-tsaṭ, afterwards, behind (56, 11).

i-tsang, near (*id.*).

bōī, near (56, 13).

pēts, far (*id.*).

inēl, in possession (56, 11).

pa-sa, hither (56, 11), in this direction (167, 2), behind (167, 2).

mukh pa-mukh, face to face, facing (56, 13).

i-khwarints, on the right (*id.*).

pa-khwarints, towards the right (57, 1).

i-tsēl, on the left (*id.*).

pa-tsēl, towards the left (*id.*).

i-mandz inar, in the middle (57, 3).

pa-pōrkai, with, together with (*id.*).

sar, together, in one place (137, 4).

Of the above, *pa sa* is used in sentences such as *pa-sa sun*, come up here, or go behind and follow me (167, 2), equivalent to the Hindī *pīchhē hō* or *idhar hō*. *Pa sa* is also used as a postposition, meaning 'except' (§ 88).

It will be observed that many of the above are nouns in the locative or instrumental case, governed by the prepositions *i* or *pa* respectively. Without the prepositions, these are nouns of place. Thus, *bēẓh*, the place above; *nīsht*, the place outside. So, *bēẓh sir hā*, the place above is good; but *haf sarai i-bēẓh sir hā*, that man is good on the top, *i.e.* is good externally (57, 10).

As examples of the use of *sar*, we can quote *a-kāsī sar hanyin*, the Wazīrs are sitting together (137, 5).

75. The following are **Adverbs of Time** :—

hō waqt, now (23, 1).

pēri, now (58, 11).

haf° waqt, then (23, 1).

ts° waqt, when ? (29, 7).

ka, when, *ka haf° nōṛī khwālk, mun azz-al dzōk-am*, when he ate, then I went to him (88, 11). Also used in conditional sentences.

kān, when ? (29, 9).

ta, then (59, 1). Also used in conditional sentences.

ts°n, today (58, 2), *ts°n-a nōṛī khwālk*, he ate bread today (178, 10).

prān, yesterday (58, 2).

indzān, the day before yesterday (*id.*).

indzān ta-mīn bī ryūz, two days before yesterday (*id.*).

ṣabā, tomorrow (58, 4).

bī ṣabā, the day after tomorrow (*id.*).

mīn ṣabā, two days after tomorrow, in future (*id.*).

For ' night,' the word *shīw* is added to the foregoing. Thus,—
> *ts°n shīw*, tonight (58, 6).
> *prān shīw*, yesterday night, last night, and so on (*id.*).

wēgā, tonight (58, 7).

pa-ryūz, by day (58, 9).

pa-shīw, by night (*id.*).

asal, this year (*id.*).

parsal, next year (*id.*).

indza sal, next year but one (58, 11).

ka sē, since (165, 4).

tsōn ka, as long as (165, 5).

mīn, yet, yet more, still more (58, 11 ; 165, 13).

t°l, always (151, 8).

Examples of the use of the last four are :—
> *ka sē tū bādshāh syōk-a, i-mund-ghal inar aī ghwaṛ nak handzyōk hā*, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6 ; 264, 3).
>
> *tsōn ka az b°m, tū ga bī*, as long as I remain, do thou also remain (165, 7).
>
> *mīnn-ir nak dzōk hā*, he is not yet come (166, 1).
>
> *mīn wīrān syōk*, nay, he became still more sick (166, 2).
>
> *haf° bū ka sir ba, t°l bū sir ba*, he who is (by nature) good, is always good (151, 8).
>
> *haf° saṛai naukar nak syōk, mīn jurmāna ga syōk*, that man did not become a servant (*i.e.* get employment), nay rather, a fine even was imposed upon him (166, 4).

76. The following are **Adverbs of Cause or Reason :—**

dzik°, for this reason, because (23, 1 ; 248, 9).

ta-p° pār°, for this reason (23, 3).

ta-f° pār°, for that reason (*id.*).

ta-ts° pār°, for what reason ?, why ? (29, 14 ; 248, 8).

kī or *kiyē*, why ? (29, 10).

77. The following are **Adverbs of Negation and Affirmation :—**

nak, not (102, 3).

mak, not.

ma, not.

nahī, not (102, 8).

na . . na, neither . . . nor.

hā, yes.

hō ya, yes.

na, no.

na a, no.

sir, good.

bē-shaki, without doubt.

*a-rākh*ᵃ, the truth, it's true.

Of these, *nak* is the ordinary negative (102, 4), as in *nak khwalak*, he did not eat ; *nak bū khura*, he does not eat. With the imperative, *mak* is used instead of *nak*, as in *har ts*ᵃ *mak khrōn*, do not eat everything (62, 1). *Ma* occurs only once instead of *mak*, viz. in *a-zbān ma khwurtew*ᵃ*n*, do not wag (your) tongue (246, 2). It is borrowed from Pashtō. On p. 102, l. 8, Ghulām Muhammad Khān states that *nahī* is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, *na* is only used when repeated, as in *na 'Amr rī dzōk, na Bakr*, neither 'Amr came, nor Bakr (156, 12).

The preceding negatives can be strengthened by the addition of the word *hargiz* or *nāmī*. Thus, *hargiz aī sakhal kār mak kēw*ᵃ*n*, on no account do such an action ; *nāmī-m 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 *tū-l ga i-w*ᵃ*-l dzōk byōk-a*, hadst thou also gone to it there, *i.e.* thither ? The answer might be *hā* or *hō ya*, yes ; or it might be *na* or *na a*, no (160, 10). *Sir* (160, 12), *bē-shaki* (161, 2), and *a-rākh*ᵃ (161, 2), as their meanings shew, are emphatic affirmatives.

These words are often repeated, as in *hā hā*, yes, yes ; *na na*, no, no ; *sir sir*, very good, and so on (160, 13).

78. **Adverbs of Emphasis.—**The particles *aī* and *dī* are mainly employed to distinguish the subject of a sentence from the object, and in this connexion are dealt with at length in the syntax (see § 100). They are also used as emphatic or discriminating particles. In order to discriminate or emphasize a singular word, *aī* is used. If the word is plural, *dī* is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus :—

> *kū-Zaid gaḍ dī bī makhlūq ga buk-in ; khō bī kukk-ir dī nak dzōk, Zaid aī rī dzōk*, on the one hand, other persons also were with Zaid ; but, on the other hand, no one else came ; Zaid alone came (suppl. 2, 8). Here the plural noun *makhlūq* (it is a borrowed word, already in the plural) is discriminated by the particle *dī*, which is translated 'on the one hand.' The fact that all the people were there, is contrasted with the fact that all did not come. The

indefinite pronoun *bī kuk*, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes *dī*, which is here translated ' on the other hand,' the fact that no one else came being contrasted with the fact that other people were there. Again, the fact that no one else came is contrasted with the fact that Zaid did come, and hence the singular noun *Zaid* is discriminated by the particle *aī*, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of *aī* or *dī* is not required. For instance, in the sentence, *Zaid wa az rī-dzāk-in; hafō nastak wa az rī-dzōk-am,* Zaid and I came; he sat down, and I came on (suppl. 2, 1). Here although the fact that Zaid sat down is discriminated from the fact that I came on, there is no emphatic contrast between the two actions, both of which have the connecting link of the fact that both Zaid and I came, even if we did not come together. Hence here *aī* is not used.

Other examples of this use are :—

hafᵃ srᵃ hā; hafō aī sir nak hā, she is good; on the other hand, he is not good (239, 10, 11).

hō aī tar-mun marzā hā; hā aī ta-fᵃ khwār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

marzawī-t tsōn hin? dyō-m marzā hin; sᵃ-m aī tarbūr hā, how many brothers hast thou? I have two brothers, and, as for cousins, I have one (242, 15; 243, 1, 2).

ghrās aī hā, ka ziyar aī hā? Sūṣḥ aī hā, is it black, or is it yellow? (nay) it is red (250, 13, 14).

79. The same two words are also used as pure particles of emphasis, much like the Hindī *hī*. This, in fact, has already appeared in the last clause of the first sentence above quoted,—*Zaid aī rī dzōk,* it was only Zaid that came, or, in Hindī, *Zaid-hī āyā.* So we have :—

az aī bū sakhkhal bē-parwā girzᵃm; bī kuk dī nak hā, I alone (Hindī *maĩ hī*) wander about thus unconcernedly; on the other hand, there is no one else (who does so) (suppl. 3, 5).

tū aī bū sakhal ghwāṣḥī; bī kuk-a aī bū spuk ga nak giṇī, thou alone fearest such a man; on the other hand, no one else considers him to be even a dog (suppl. 3, 8).

mākh dī sakhkhal hyēn, ka kū-tū kī bū hīts nak ghwatsyēn, we alone are such that we say nothing to thee (suppl. 3, 11).

az aī bū tū zayᵃm; bī kuk dī bū nak zayᵃm, I long for thee alone; on the other hand, for no one else do I long (suppl. 3, 13). Note that *aī* and *dī* here refer to the objects of the two phrases.

sarai kī aī zarkᵃ pakār hā, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).

ka i-mᵃṣḥī izar aī ga ikhtiyār nak dērī, mun kū-tū lāstᵃ dī tsᵃ zayᵃm, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

ta-randzūr pār° aī a-pētsuf ẓarūr hā, abstemiousness is necessary only for the
  sick (145, 11).

ka sē tū bādshāh syŏk-a, i-mund-ghal inar aī ghwaṛ nak handzyŏk 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-khwai hā kār dŏk, it was I who did this deed by myself (176, 1).

tū aī hushyār hai, it is thou who art intelligent (239, 15).

az aī khēla h°m, it is I who am ignorant (240, 3); but

az stiṛ h°m, I am weary (239, 12).

a-kulannī-t tsŏn hin? 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).

hŏ kulanak 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 respec-
tively the instrumental, genitive, and locative cases, have already been dealt with in
§ 10. Other prepositions are:—

bē, without, except.
baghair, without, except.
tsak°, like.

The preposition *bē* is generally prefixed to the governed noun direct. Thus:—

bē saṛai rī harr° dzāk-in, all came except the man (159, 11).
bē gap har ts° di dī hin, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, *bē f°,*
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° rī dzāk-in, all came except thee (158, 12).

The preposition *baghair* always governs the locative case (159, 1). Thus:—

baghair i-f°, without, or except, that (159, 6).
baghair i-p°, without, or except, this (*id.*).
baghair kū-tū, without, or except, thee (159, 7).
baghair kū-mun, without, or except, me (*id.*).
baghair i-saṛai, without a man (159, 1).
baghair i-gap, without a stone (159, 2).

The preposition *tsak°,* like, governs the genitive (163, 7), as in *tsak° ta-marzā,* like a
brother (163, 12); *tsak° ta-mērṣḥ,* like the sun (163, 12). *Tsak°* is also used as an
adverb, see § 73.

81. **Postpositions.**—The following postpositions govern the genitive :—

ghŏndak, like (163, 7).

pa-rang, like (*id.*).

parᵃ, for (145, 8).

inēlᵃ, in possession of, equivalent to Hindī *pās*.

i-tsangᵃ, near.

Thus :—

ta-marzā ghŏndak, like a brother (163, 11).

ta-mērṣk̇ pa-rang, like the sun (163, 11).

ta-falānai pārᵃ bŭ kayᶜm, I make for so and so (145, 9).

ta-randzŭr pārᵃ aĭ a-pētsuf ẓarŭr hā, abstemiousness is necessary only for an invalid (145, 11).

kwalanak-am ta-adab pārᵃ dzŏk, I beat the boy for the sake of politeness, *i.e.* to teach him manners (179, 4).

The word *inēlᵃ* 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 *inēlᵃ hā,* it is in his possession. From this is developed its use as a postposition, as in :—

ta-saṛai inēlᵃ, in possession of the man.

tar-mun inēlᵃ hā, it is in my possession (146, 1).

tar-kuk inēlᵃ hā, to whom does it belong? (250, 3).

tarᵃ inēlᵃ hā, it belongs to this man (250, 4).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (*d*)). Thus :—

inēlᵃ-m hā, it is in my possession (135, 7).

inēlᵃ-t hā, it is in thy possession (135, 7).

inēlᵃ-wa hā, it is in his possession (135, 5).

If the particle *dĭ*, used in ablatival sentences (see §§ 83, 126), is added, then these mean 'from me,' 'from thee,' 'from him,' etc. Thus :—

inēlᵃ-mm-al dĭ tsᵛēk, he went away (*hal tsᵛēk*) from me (136, 4).

inēlᵃ-tt-ir dĭ dzŏk, he came (*hir dzŏk*) from thee (136, 4).

For *i-tsangᵃ* we have *hafŏ piṣhtak ka sᵃ saṛai tar-mun i-tsangᵃ hanyĭ*, he wrote that 'a man is sitting near me' (151, 13).

82. The following postpositions govern the locative :—

likĭ, to, into, for.

kĭ, to, into, for.

lāstᵃ, from.

i-rāstᵃ, beginning from.

ta-mĭnak or *ta-mĭnshakᵃ*, up to.

inar, in.

izar, on.

gaḍ, giraḍ, or *girgaḍ,* with, together with.

pa-sa, without, except.

Examples of the use of the above postpositions are the following :—

likī and *kī.*—In the following *kī* may be used throughout instead of *likī* and *vice versâ* :—

> *i-ḍēr^a likī-l* (or *kī-l,* 144, 9) *ts^yēk,* he went (*hal ts^yēk*) to the camp (143, 5 ; 179, 1).

> *i-jallād likī-wa ḥukm dōk,* he made (*i.e.* gave) an order to the executioner (143, 9).

> *i-qāẓī likī-wa ḥāẓir dōk,* he made him present to the Qāẓī, *i.e.* he brought him before the Qāẓī (143, 10).

> *kū-kuk likī bū ghwēk sa,* to whom is it being said ? (143, 8).

> *kū-f^a likī ghwats,* say to him (143, 7).

> *kū-mākh kī ghwats,* say to us (144, 10).

> *kū-mun kī ṣḥra,* give to me (144, 10 ; 177, 13).

> *i-kūwai likī-l ghwaṣḥtak,* he fell into the well (179, 1).

> *i-huṣhyarrī likī a-bēdārī sr^a hā, i-nādannī likī a-khwāw,* to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).

> *i-dīndār likī aī a-dīn sir hā, i-bēdīn likī aī a-dunyā,* to the religious man, on the one hand, religion seems good ; to the irreligious man, on the other hand, the world (seems good) (143, 10).

> *i-randzūr likī aī a-pētsuf ẓarūr hā,* abstemiousness is necessary only for an invalid (144, 3). *Cf.* the similar example of the use of *pār^a* in the preceding section.

> *i-wēgā likī,* at night (144, 6). *Cf.* Hindī *rāt-kō.*

With *kī,* sometimes *i,* the preposition of the locative, is omitted. Thus :—

> *saṛai kī aī zark^a pakār hā,* it is a wife that is necessary to a man (suppl. 4, 1).

> *mihmān kī a-nōṛi niw,* set the bread for the guest (261, 10).

83. *lāst^a.*—Whenever this postposition is used in a finite sentence, the particle *dī,* indicating the ablative case, is almost always used in connexion with the verb (135, 10) (§ 126). This *dī* is quite distinct from the emphatic particle described with *aī* in § 78, and should not be confused with it. As an example we may quote the words *i-ḍēr^a lāst^a,* which mean by themselves 'from the camp' (129, 2). But if we have a finite sentence, such as 'he went (*hal ts^yēk*) from the camp,' we must say *i-ḍēr^a lāst^a-l dī ts^yēk* (135, 12). The *dī* 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 *dī* may even be used by itself, to indicate an omitted ablative, as a kind of pronominal ablative. Thus, we have *kū-Makālī Ṣaḥib lāst^a-r dī dzōk,* he came (*hir dzōk*) from Mr. Macaulay (135, 15). If we omit the words 'Mr. Macaulay,' we may say *hir dī dzōk,* he came from him (136, 2). *Lāst^a* is used with various shades of meaning, as will appear from the following examples :—

> *kū-mun lāst^a dī zēy^a n,* ask from me (138, 10).

> *hafō aī ga i-faī lāst^a hā,* that also is from among them (139, 15).

> *i-harr^a ḍumī lāst^a-wa dī puṣḥt^a n^a dāk,* he made inquiry from all the singers (138, 7).

i-dzut gham lāstª-m dī a-zlī kartsī syōk, my heart became torn from excessive grief (138, 4).

a-zlī dī i-ḥirṣ lāstª khālī kēwªn, make the heart empty from (*i.e.* of) greed (139, 7).

a-ṭamaʿdī i-zlī lāstª i-pētsª kēwªn, put away greed from the heart (139, 8).

i-ḍērª lāstª i-ghūnḍ ta-mīnak, from the camp to the hill. This is not a finite sentence (139, 10).

hafᵃ sarai-l dī i-ḥadd lāstª tar syōk, that man has passed from (*i.e.* beyond) the boundary (140, 2).

kū-hīts kuk lāstª dī krik mak kēwªn, do not make aversion from anyone, *i.e.* do not hold anyone in aversion (139, 5).

kū-tū lāstª dī marawur hā, he is angry with thee (260, 5).

i-dzut fikr lāstª i-pētsª, after much thought (138, 12). Not a finite sentence.

i-fᵃ lāstª rī mukhª dzōk, he came (*rī dzōk*) before that (138, 13).

From the last example we see that words signifying 'after,' 'before,' or 'behind' govern a noun with *lāstª*, and that in such cases *dī* is not used.

As in other Indian languages, this postposition is used for comparison. Several examples will be found in § 15, under the head of adjectives. In one example the particle *dī* is omitted, *viz.* in *ustād aī i-piē lāstª ziyāt giṇªn,* honour a teacher more than a father (139, 1), but all the other examples have *dī*.

84. *i-rāstª.*—This postposition signifies 'from,' in the sense of 'beginning from,' as in :—

i-nmā-ṣhām i-rāstª i-saḥar ta-mīnak, from evening to morning (139, 13).

ta-mīnak or *ta-mīnshakª.*—This is the complement of *i-rāstª* or of *lāstª*, more usually the former, and means 'up to.' Either *ta-mīnak* or *ta-mīnshakª* may be used without change of meaning. Examples are :—

i-ḍērª ta-mīnak, up to the camp (140, 6).

i-nmā-ṣhām i-rāstª i-saḥar ta-mīnak, from evening up to morning (139, 13).

i-ḍērª lāstª i-ghūnḍ ta-mīnak, from the camp to the hill (139, 10).

85. *inar.*—This is by origin the locative of *nar,* a house, and means literally 'in the house.' It is still occasionally used in the sense of 'at home,' as in *hafᵃ sarai i-nar mullak,* that man died at home (55, 7). Compare the phrase *i-nar inar,* in the house (21, 5 ; 141, 9). Examples of its use are :—

i-Kābul inar hā, he is in Kābul (141, 6).

hafᵃ sarai i-ḍērª inar wīrān syōk, that man became sick in the camp (180, 7).

i-nar inar ghūn syōk, he became (*i.e.* was) hidden in the house (178, 8).

As explained under the head of adjectives, *inar* is sometimes used to indicate the superlative degree, as in :—

hā giyōy aī i-harrª inar ghwaṭª hā, this cow is fat among all, *i.e.* is the fattest of all (250, 6).

i-sirª inar aī sir hā, amongst good (things) it is good, *i.e.* it is the best (34, 5).

When this postposition, and also when *izar,* govern the pronoun of the third person, the contracted form of the locative *wi* or *wa* (see § 19) is generally used instead of the full

locatives (*kŭ-fō, kŭ fᵃ,* and *kŭ-faï*) (133). The *wi* or *wa* may then be compounded with the *inar* or *izar,* so as to form, respectively, one word; thus, *winar* or *wizar.* We shall here confine ourselves to the consideration of *winar.* *Wizar* will be considered under the head of *izar.*

It will be remembered that *wi* or *wa* stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' *Winar* therefore means, primarily, 'in him, her, it, or them.' Thus, *winar nastak 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, *hafō 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 *di* or *da,* which means 'in or on me, us, thee, or you,' the same form being used for either the first or second person. When these are governed by *inar* they never coalesce with it, as is done by *wi* or *wa.* Instead of this, *winar* has further developed into a preposition itself, equivalent to *inar,* and also meaning 'in.' If we wish to say 'in me,' or 'in us,' 'in thee,' or 'in you,' we add *di* or *da,* as a suffix, to *winar,* and we get *winar-di* or *winar-da.*

So completely, in these two last instances, has *winar* lost its original meaning and become a mere preposition, that, under the influence of analogy, *wi* or *wa* may also be suffixed to *winar,* although it is there already in the first syllable. We thus get *winar-wi* or *winar-wa,* in him, her, it, or them.

To sum up,—the following are the various forms taken by *wi* or *wa* in conjunction with *inar* :—

> *wi* or *wa,* in him, her, it, or them.
> *winar,* in him, her, it, or them.
> *winar-di* or *winar-da,* in me or in us.
> *winar-di* or *winar-da,* in thee or in you.
> *winar-wi* or *winar-wa,* in him, her, it, or them.

Besides the above, *di* or *da,* and *wi* or *wa,* may be suffixed to the plain *inar,* instead of to *winar,* with the same respective meanings; so that we may have:—

> *inar-di* or *inar-da,* in me or in us.
> *inar-di* or *inar-da,* in thee or in you.
> *inar-wi* or *inar-wa,* in him, her, it, or them.

Thus :—

> *i-fᵃ murghān aĭ i-wustʸēk, inar-wi gōlĭyᵃ aghak,* on that bird, on flying up, a bullet hit on it, *i.e.* a bullet hit it as it flew away (46, 4).

Finally, it may be noted that, although the *di* or *da, wi* or *wa,* is usually suffixed to the *winar* or *inar,* it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with *izar.*

86. *izar.*—This also is probably by origin a locative of the word *zar,* but I have not come across the latter word standing alone. Its primary meaning is 'on,' but it also has secondary meanings founded on this idea. These will appear in the following examples :—

> *hafᵃ saṛai i-takht izar nastak,* that man sat on the throne (180, 4).
> *i-grī izar nastak hā,* he has sat down on the mountain (132, 9).

i-f^a izar lāzim hā, it is incumbent on it (140, 10).

i-ḥukmī izar 'amal kēw^an, do carrying out on orders, *i.e.* obey orders (140, 13).

i-lawanai izarr-al dzōk, he went (*hal dzōk*) on a madman, *i.e.* he came across a madman (141, 1).

ka i-m^ashī izar aī ga ikhtiyār nak dērī, mun kū-tū lāst^a dī ts^a zay^am, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).

i-p^a ghnwāin izar ṭōp ka, jump over this canal (250, 8).

kū-kuk izar thumat mak ghwats, do not speak calumny against anyone (257, 8).

hō i-fāi dyō kullān izar a-khwai guzār^a bayak, he divided his property on (*i.e.* between) those two sons (I, 2).

i-f^a 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-khalq da sū ta-kōṭwāl gumān wizar kawin, the people will make consideration of Kōṭwāl on me (*da......wizar*), *i.e.* they will take me for a Kōṭwāl (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^a*, sword, is *pa-tūr^a*, and we have *pa-tūr^a-wa sū wazn*, thou wilt slay him with a sword; but with a pronoun of the third person we have *wizar-a-wa sū wazn*, thou wilt slay him (*-a-*) with it (*wizar-wa*) (137, 10).

Words indicating kindness, tyranny, or rage take *izar* after them, but in such cases the *izar* may govern the instrumental with *pa* instead of the locative with *i* or *kū*. Thus :—

kū-mun izar-a mihrbānī dāk, he showed kindness to me (178, 3).

pa-fō izar-a zulm dōk, he tyrannized over him (178, 4).

i-f^a 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-saṛai gaḍ, with the man (137, 2).

i-yār gaḍ aī muṣluḥt dāk, he made consultation (*i.e.* consulted) with (his) friend (145, 1).

i-dōst i-dushman giraḍ a-p°ṭ rūṇ děr°n, keep the forehead bright before both friend and foe (145, 3).

sazā-l aī gunāh gaḍ barābar ṣkěrī, give to him punishment equal with (*i.e.* corresponding to) the fault (145, 5). In this the preposition *i* of the locative has been dropped.

a-kharts i-khwai ḥāṣil giraḍ barābar kěw°n, make expenditure equal with (*i.e.* in accordance with) your own income (145, 6).

a-nēkī aī kū-har kuk giraḍ sr° hā, only virtue is good with every one (*i.e.* in everyone's opinion) (256, 7).

88. *pa-sa.*—This generally means 'except.' Thus, *i-saṛai 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 Khudāě 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.

ga, also, even.

bī, bihě, or *biyě,* in the second place, and also, moreover.

The following are examples of their use :—

wa.—*Zaid wa 'Amr nāsk-in,* Zaid and 'Amr sat down (154, 4).

Zaid wa 'Amr malk-in, Zaid and 'Amr died (153, 8).

Zaid mullak, wa 'Amr mullak, wa Bakr mullak, Zaid died, and 'Amr died, and Bakr died (155, 6).

Zaid mullak, wa 'Amr, wa Bakr, Zaid died, and 'Amr, and Bakr (155, 9).

Zaid mullak, wa 'Amr zakhmī syōk, Zaid died, and 'Amr was wounded (155, 6).

Zaidd-al tsʸěk, wa 'Amr-ir dzōk, Zaid went away, and 'Amr came (153, 9).

Zaid-am dzōk, wa a-piě-wa ashtʸěk, I struck Zaid, and his father was standing, *i.e.* when I struck him, his father was standing at the time (158, 8).

Wa is employed idiomatically to indicate remoteness, as in *tū wa sakhal kār,* thou and such a deed ! *i.e.* there is a great difference between thee and such a deed, thou art incapable of it (158, 5).

ga.—*Zaid mullak, 'Amr ga mullak,* Zaid died, 'Amr also died (154, 8).

Zaid mullak, wa 'Amr ga mullak, Zaid died, and 'Amr also died (154, 9).

Zaid ga mullak, 'Amr ga mullak, Zaid also died, 'Amr also died (154, 11).

Zaid mullak, 'Amr ga, Zaid died, also 'Amr (154, 13).

'Amr ga mullak, 'Amr also died (155, 1).

ka i-m°ṣhī izar aī ga ikhtiyār nak děrī, mun kū-tū lāst° dī ts° zay°m, if thou possess no authority even over flies, then what may I ask from thee ? (141, 2).

bī.—*Zaid ri-dzōk, bī 'Amr,* Zaid came, also 'Amr (155, 12).

s° Zaid ri-dzōk, bī 'Amr, in the first place Zaid came, and in the second place 'Amr (156, 1).

hā bihē aī khwāṣ̌ʳ hā, this too is sweet (251, 9).

mullak byōk, wa biyē zwandai aī syōk, he was dead, and again he became alive (I, 14).

90. The following are **Disjunctive Conjunctions**:—

yā, or.

yā khō, or.

yā . . . *yā,* either . . . or.

yā khō . . . *yā,* either . . . or.

ka, or.

ka, or.

ka . . . *ka,* whether . . . or.

ka naī, or otherwise.

The following are examples of their use :—

yā, yā khō.—Either of these may be used instead of the other. Thus : —

hā dal wᵒr, yā (or *yā khō*) *hā,* take this or this (157, 8).

yā . . . *yā, yā khō* . . . *yā.*—*yā hafᵇ-l tsᵛēk byōk, yā-l tū,* either he had gone, or thou (157, 6).

yā-r dī wak wᵒr, yā-r dī sharbat wᵃr, bring either water or sherbet (157, 9).

yā khō bū tsᵃ nak darī, yā-r dī nak ṣ̌rawī, either he does not own anything, or he does not give to me (157, 11).

ka.—This is principally used in questions. Thus :—

Zaidd-ir dzōk ka 'Amr, did Zaid come, or 'Amr ? (158, 3).

tsᵃnn-ir dzōk, ka prān, did he come today, or yesterday ? (158, 4).

ghrās aī hā, ka ziyaṛ, is it black or yellow ? (250, 13).

hō aī sir hā, ka hafō, is this good, or is that ? (253, 8).

Note.—*Ka* is also used as a relative pronoun (see § 24), as an adverb of time (§ 75), and as a conditional or as a final conjunction (§§ 92, 94).

ka . . . *ka.*—*ka hafᵘ dal bū wᵒr, ka hā,* whether dost thou take that or this ? (157, 13).

ka naī.—*hā dārū khurōn, ka naī panḍūk dal aī sū nak ṣ̌rawᵃm,* eat this medicine, or else I will not give thee a pomegranate (166, 9).

91. The following are **Adversative Conjunctions**:—

balki, nay rather, moreover ; but, on the contrary.

lēkin, but.

magar, but.

khō, but.

The following are examples of their use : —

balki.—*dzōk-a nak hā, balki wazyōk-a hā,* he has not beaten him ; nay rather he has killed him (156, 8).

Zaidd-ir nak dzōk, balki 'Amrr-ir dzōk, Zaid did not come, but (or on the contrary) 'Amr came (156, 9).

lēkin, magar, khō.—Any of these may be used for the others. Thus :—

harrᵃ rī-dzāk-in, lēkin (or *magar* or *khō*) *Zaidd-ir nak dzōk,* all came, but Zaid did not come (160, 5).

Khō is sometimes used like the Hindī *tō*, and is then hardly translatable into English. Thus :—

>   *azz-al khō nak dzōk-am*, as for me, I did not go = Hindī *maĩ tō nahĩ gayā* (162, 12).

92. The following are **Conditional Conjunctions** :—

ka, if ; when.

hargāh ka, if.

mun ka, if.

agar ka, although.

The following are examples of their use :—

>   *ka.—ka bārān aī syōk, mun ghwāsī dī sū sa*, if it rained, then the grass will become (*i.e.* will grow) (150, 13).

>   *ka haf^a rī-dza, mun azz-al aī sū ṣṛaw^am*, if (*i.e.* when) he come, then I will give (it) to him (150, 14).

>   *ka rī dza, mun ṣṛa-l-a*, when he comes, then give it to him (151, 3).

Note that *ka* is also used as a relative pronoun (§ 24), as an adverb of time (§ 75), and as a disjunctive or as a final conjunction (§§ 90, 94).

Further particulars regarding the use of *ka* in conditional sentences will be found under the head of syntax (§ 136).

Ka is also used with a relative pronoun, without materially affecting the sense, as in *tsēn waqt ka rī dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Similarly, *har waqt ka rī dzōk*, at every time that he came, *i.e.* whenever he came, or when he came (Hindī *jis waqt āyā* (151, 6)).

hargāh ka, mun ka.—Either of these may be used instead of *ka*, with the meaning of ' if.' Thus :—

>   *hargāh* (or *mun*) *ka i-m^aṣhī izar ga ikhtiyār nak dērī, mun kū-tū lāst^a dī ts^a zay'm*, if thou dost not possess authority even over flies, then what may I ask from thee ? (153, 3). In this example *ka* alone may be used instead of *hargāh ka* or *mun ka*, as is the case with the same passage quoted under the head of copulative conjunctions (§ 89).

>   *agar ka.—agar ka haf^a saṛai zahr khwalak, khō nak mulak*, although that man ate poison, nevertheless he did not die (152, 8).

>   *agar ka hō-r dī ghandzī ghwēk-in, azz-al ts^a nak ghwēk-in*, although he spoke abuses to me, I said nothing to him (152, 9).

As in the first of these two examples, the apodosis of a conditional sentence commencing with *agar ka* is introduced by *khō*, and not by *mun* (152, 11).

93. The following are **Concessive Conjunctions** :—

mun, then.

khō, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. *Mun* is used if the conditional particle is *ka*, *hargāh ka*, or *mun ka*, and *khō* is used if the

conditional particle is *agar ka*. Examples of both of these particles will be found in the preceding paragraph (§ 92). The following are additional examples of the use of *mun* :—

> *ka haf⁰ rī dzōk, mun hō kār sū sa*, if he came, then this work will be (done) (152, 3).
>
> *ka tū ghwats, mun azz-al sū dzaw⁰m*, if thou say (it), then I will go to him (152, 4).

94. The following is a **Final Conjunction** :—

ka, that, in order that.

The following are examples :—

> *'adl kēw⁰n, ka nęknām sī*, do justice, that thou mayst have a good name (151, 15).
>
> *ts⁰n khwārī kēw⁰n, ka ṣabā-t pakār sa*, labour today, that it may be useful to thee tomorrow (254, 10).
>
> *hir tsīw, ka ḥisāb kayēn*, come here, that we may make an account (257, 15).

Ka is also used, in a **Consecutive** sense, to mean ' so that.' Thus :—

> *nōṛī di nak buk, ka tū khwālk bukan⁰*, there was (*di buk*) no bread, so that thou mightest have eaten, *i.e.* there was none for you to eat (88, 3).

In this meaning *ka* sometimes is used to give the force of the imperative, as in *ka nakk-al dzai*, (beware) that thou go not, *i.e.* do not go (162, 2).

Or it may be used in a **Causal** sense, as in :—

> *khūn aī mak kēw⁰n, ka 'umr-at sū land sa*, do not commit murder, as (or because) thy life will become short (thereby) (254, 8).

Ka is also used like the Greek ὅτι and the Persian *ki* to introduce a quotation in direct oration, instead of employing *oratio obliqua*. Thus :—

> *hafō piṣhtak ka ' s⁰ saṛai tar-mun i-tsang⁰ hanyī,'* he wrote that ' a man is sitting near me ' (151, 13).

INTERJECTIONS.

95. The ordinary interjection used to call attention is *wō*, O !. Examples of its use will be found under the head of the vocative case (§ 10).

The following are **Interjections of warning or reproof** :—

w⁰h !

h⁰n !

As in :—

> *w⁰h ts⁰-t dōk*, Ah ! what didst thou do ? (161, 7).
>
> *h⁰n ts⁰ bū kaī*, Ah ! what are you doing? (*id.*).

These are sometimes repeated, so that we may say *h⁰n h⁰n ts⁰ bū kaī !*

Dzūṣh, the imperative of *dzūṣhʸēk*, to look, means ' take care ! ' as in *dzūṣh, hō kār nak kēwī*, beware ! that thou do not this deed (161, 11). We see from this example that it is followed by the aorist.

Armān ka indicates regret, as in *armān ka.azz-al ts⁰ēk byōkan⁰*, would that I had gone ! (164, 8).

haī haī and *ō hō hō*, alas ! are used in grief, as in *haī haī pērī tsᵃ kayᵃm*, alas ! what am I to do now ! (149, 13) ; *ō hō hō tsᵃ bad kār syōk*, alas ! what evil deed has occurred ! (149, 13).

wā, wā, ah ! indicates joy or surprise, as in *wā wā tsᵃ sir kār aī syōk*, ah ! what a good deed has occurred ! (150, 3).

wāē, wᵒē, or *wᵃē wᵃē*, alas ! is used in time of trouble, in sickness, or among beggars, as in *wᵃē wᵃē mullak*, alas ! he is dead ! (150, 8).

ai, O ! calls attention, as in *ai lawanai-a*, O madman (II).

ē, O ! ditto, as in *ē piē*, O father (I, 2).

CHAPTER VII.

SYNTAX.

96. The following is not a complete syntax of Ōrmurī. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulām Muḥammad Khān's grammar. Some of these points are of considerable importance, and deserve special study.

97. **The Definite Article.**—As already explained (§ 5), the definite article is not used before words that are themselves definite in signification, such as proper names or pronouns.

When a noun preceded by the definite article follows the genitive of a demonstrative pronoun, the noun is the governing word, otherwise it is not. Thus, *ta-pᵒ a-dist*, his hand; but *ta-pᵉ dist*, of this hand.

In dealing with the subject and object of a sentence we shall have occasion to discuss the use of the particles *ai* and *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-saṛai mulak*, the man died; but *saṛai ai mulak*, a man died. We cannot say *a-saṛai ai mulak*. In this way we see that *ai* and *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 *ai* 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 *ai* 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 :—

a-saṛai	*ai*	*p(an)ḍūk*	*khwalak,*
the-man	(indicates object)	pomegranate	ate,

we know that *a-saṛai* is the subject, because *ai* cannot refer to it, and therefore must refer to *pan(ḍūk*, which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand *saṛai ai a-pan(ḍūk khwalak* would mean 'the pomegranate ate a man.'

98. **The Subject and the Object** (114, 11ff.).—As stated in § 19, 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 Ōrmurī, the only point to determine is whether a particular noun is the subject or the object of the verb. There are various ways of ascertaining this.

1. The fact is usually indicated, if the sentence is complete, by the order of the words, which is subject, object, verb (175, 6). Thus, *a-saṛai a-pan(ḍūk khwalak* means 'the man (*a-saṛai*) ate the pomegranate (*a-pan(ḍūk*)' (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) *kā* (copula), Here, from the order of the words we know that the subject is *Zaid*.

2. When it is required to distinguish between the subject and the object, the verb must necessarily be transitive, as intransitive verbs have no objects. In the case of the aorist tense and the tenses formed from it,—which in future we shall call for shortness 'the aorist-tenses,'—the verb agrees with the subject in number and person. As the termination of the verb shows the number and person of the subject, the subject need not always be separately expressed. Thus, if we express the subject, we have *Zaid bū khura* meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have *bū khura*, he eats, or, if we wish to express the subject, we may say *hafō bū khura*, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If *hafō bū khura* is a complete sentence, then, as the object is necessary to complete the meaning, we must search for both a subject and an object in the three words. Now, the subject *may* be either *hafō* or it may be the 'he' of *khura*, he eats, but the only possible object is *hafō*. There is no object concealed in the *khura*. Hence, if *hafō bū khura* is a complete sentence, we must take *hafō* as representing the object, and the sentence must mean 'he eats (*bū khura*) him (*hafō*).'

We thus arrive at the following rule :—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a single noun or pronoun, the latter is the object, not the subject. Thus, *a-mzarai bū khura*, as a complete sentence, means 'he eats the tiger.' If we wish to say 'the tiger eats him,' we must insert the word 'him,' and this may be done either by mentioning the 'him' in full, or by using a pronominal suffix. If the object is written in full, then the question falls under the first rule dealt with above, and the subject and object are determined by the order of the words. If the object is indicated by a pronominal suffix, this must be a suffix of the accusative, *i.e.* one of those given in § 20 (*b*). They are here repeated for ready reference :—

am or (after a vowel) *m*, me.	*an* or (after a vowel) *n*, us.
at or (after a vowel) *t*, thee.	*an* or (after a vowel) *n*, you.
wa or (after a consonant) *a* or *awa*, him, her, it.	*wa* or (after a consonant) *a* or *awa*, them.

These are added to the noun that we wish to make the subject, so that we get, for instance, *a-mzarai-m bū khura*, the tiger eats me ; *a-mzarai-wa bū khura*, the tiger eats him, and so on. We thus arrive at the following additional rule :—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a noun or pronoun to which is attached one of the pronominal suffixes of the accusative, then the noun or pronoun is the subject, and the pronominal suffix represents the object (115, 14ff.). In other words, if the noun or pronoun has no suffix, it is the object ; and if it has a suffix, it is the subject.

3. In the case of the past tense of a transitive verb and the tenses formed from it,—which in future we shall call for short 'the past tenses,'—the conditions are exactly reversed, and the verb agrees with the **object** in gender, number, and person. Here the termination of the verb shows the number and person of the object, but no information is given regarding the subject. For instance, *khwalak-am* means ate me (masc.) ;

khwālk-yēn, ate us; *khwalak,* ate him; and *khwālk-in,* ate them; but nowhere are we told who ate. Hence, if only one noun or pronoun is expressed with the verb in one of these tenses in a complete sentence, it must be taken to represent the subject. Thus, *a-panḍŭk khwalak,* as a complete sentence, can only mean 'the pomegranate ate him.' If we wish to say 'he ate the pomegranate,' we must either say the 'he' in full, or else use a pronominal suffix. If we say the 'he' in full, we get *hafō a-panḍŭk khwalak,* he ate the pomegranate, which falls under the first rule, depending on the order of the words. If we wish to indicate the subject by a pronominal suffix,—which is the usual method,—this suffix must be one of those given in § 20 (c), *i.e.* one of those used to indicate the subject of a transitive verb in a past tense. They are here repeated for ready reference:—

am or (after a vowel) *m,* I.	*an* or (after a vowel) *n,* we.
at or (after a vowel) *t,* thou.	*an* or (after a vowel) *n,* you.
wa, or (after a consonant) *a,* or (after a consonant and before a vowel) *°w,* he, she, it.	*an* or (after a vowel) *n,* they.

These are added to the noun that we wish to make the object, so that we get, for instance, *a-panḍŭk-am khwalak,* I ate the pomegranate; *a-panḍŭk-at khwalak,* thou atest the pomegranate; *a-panḍŭk-a khwalak,* he ate the pomegranate; *a-panḍŭk-an khwalak,* we, you, or they ate the pomegranate. We thus see that, with the past tenses of a transitive verb, if a complete sentence contains only one noun or pronoun, that noun or pronoun represents the subject, unless a pronominal suffix is attached to it, in which case it represents the object (115, 4ff.).

99. **The Particles** *aĭ* **and** *dĭ.*—In §§ 78, 79 the use of these particles as adverbs of emphasis has been discussed at some length.[1] This closely corresponds to the use of the Hindōstānī particle *hĭ.* They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in *kŭ-Zaid gaḍ dĭ bĭ makhlŭq ga buk-in; khō bĭ kukk-ir dĭ nak dzōk, Zaid aĭ rĭ dzōk,* on the one hand, other persons also were with Zaid; but, on the other hand, no one else came, Zaid alone (=*Zaid-hĭ*) came (suppl. 2, 8).

In these cases, *aĭ* or *dĭ* always refers to some particular noun or pronoun. Thus, in the above example, *dĭ* is used to discriminate the words *makhlŭq,* people, and *kuk,* anyone, and *aĭ* 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 *aĭ* is used, and when it is plural, *dĭ* 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 *dĭ* is used, even if the word is singular and governing a singular verb (50, 12; 123, 12). So also, the indefinite

---

[1] Ghulām Muḥammad Khān's account of these particles is contained in pp. 119-123 of his Grammar, and also in a four-page supplement following p. 127. It is evident that he himself was not at all clear as to their use, and in his account he contradicts himself in more than one particular. On one point he is certainly wrong. He says (p. 119 and elsewhere) that, with certain specified exceptions, one or other of these particles must invariably appear in every sentence involving the third person. Nevertheless, in all parts of his grammar he gives numerous instances in which neither appears, although his rules as regards exceptions are not in these cases applicable. I have therefore myself collected and examined every Ōrmuṛī sentence in his book, classifying and arranging them according to the presence or absence of *aĭ* and *dĭ.* From the facts so collated I have tentatively formulated the rules contained in § 78 and in the following pages. A more detailed examination will be found in the Appendix in pp. 219ff.

pronouns *bĭ kuk*, anyone else ; *har. kuk*, everyone ; and *har. tsᵉ*, everything, usually take *dĭ*, not *aĭ*. Thus, *dĭ* is used in the following sentences :—

> *gunum dĭ braṣhtak syõk*, wheat became burnt (123, 15).
> *sagᵒ dĭ khwā suk*, sand (fem.) fell (123, 15).
> *shippĭ dĭ khwãlk*, he ate (*i.e.* drank) milk (fem.) (124, 1).
> *i-ghrai inar dĭ yānak dzut hā*, in the fireplace there is much ash (257, 3).
> *gākᵒ dĭ bēzᵒn*, cook flesh (259, 3).
> *yā-r dĭ wak wᵒr, yā-r dĭ sharbat wᵒr*, either bring water, or bring sherbet (157, 9).
> *bĭ kukk-ir dĭ nak dzõk*, no one else came (suppl. 2, 8).
> *bĭ kuk dĭ nak hā*, there is no one else (suppl. 3, 5).
> *bĭ kuk dĭ bū nak zayᵒm*, I long for no one else (suppl. 3, 13).
> *bē gap har tsᵉ di dĭ hā*, there is (*di hā*) everything (*har tsᵉ dĭ*) except a stone (159, 11).

This *dĭ* must be distinguished from *di*, the sign of the ablative (see § 83), and from *da* or *di*, the contracted pronoun meaning 'in or on me, us, thee, or you' (§ 19).

100. So far, we have been dealing with *aĭ* and *dĭ* 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 :—

> *saṛai aĭ nõṛĭ khwãlk*, a man ate bread. Here, according to § 98, 1, *saṛai*, the first word in the sentence, is the subject, and therefore *nõṛĭ* is the object. The particle *aĭ* is used because *nõṛĭ* is singular, and because it is not definite. We cannot have *aĭ a-nõṛĭ*, the bread (119, 5).
> *saṛai dĭ paṇḍūchĭ khwãlk-in*, a man ate pomegranates (119, 6). Here, because *paṇḍūchĭ* is plural and is not definite, *dĭ* is used, not *aĭ*.

Similarly :—*az aĭ paṇḍūk khwalak*, I ate a pomegranate (122, 14).

az dĭ paṇḍūchĭ khwãlk-in, I ate pomegranates (122, 14).

mākh aĭ paṇḍūk khwalak, we ate a pomegranate (122, 15).

hafõ dĭ paṇḍūchĭ khwãlk-in, he ate pomegranates.

In all these the subjects are personal pronouns, but *aĭ* and *dĭ* refer not to them, but to the objects *paṇḍūk* and *paṇḍūchĭ*, which are indefinite.

Even if the object of a transitive verb is not expressed, *aĭ* or *dĭ* may be used to indicate some thing or things that are referred to indefinitely. The *khurᵃm bū* means ' I eat,' and *khurᵃm aĭ bū* is ' I eat something indefinite ' (120, 5), and *khurᵃm dĭ bū* is ' I eat some indefinite things.' Similarly *khuryēn dĭ bū*, we eat indefinite things (120, 14) ; and *khurin dĭ 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 *aĭ* or *dĭ*. Thus, *khurᵃm-at bū* is

' I eat thee,' but we cannot say *khur°m-at aī bū* with this meaning. Such a phrase would mean ' I eat something indefinite belonging to thee ' (120, 8), and the pronominal suffix *at* would not be a suffix of the object, but would represent the genitive (§ 20 (*d*)). Similarly, with the past tenses, we have phrases such as *az aī khwalak*, I ate something indefinite (122, 5); *hafō aī khwalak*, he ate something indefinite (122, 5); *az dī khwälk-in*, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that *dī* is put after the verb in the past tense, we do not say *khwālk-in dī*. 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 *dī*, so that we get, e.g. *az khwālk din*, I ate some indefinite things; *hafō khwālk din*, he ate some indefinite things (123, 7). This does not happen in the case of *aī*, 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 *aī* and *dī* refer, not to the object, but to the subject. Thus, we have *saṛai aī nastak*, a man sat down (119, 4); *saṛai dī nāsk-in*, men sat down (119, 5); but *a-saṛai nastak*, the man sat down (117, 12); *a-saṛai nāsk-in*, the men sat down.

Further remarks on the use of these particles will be found in the Appendix on pp. 219ff.

103. **Verbs with two objects.**—Verbs relating to the senses take two objects, corresponding to the Latin double accusative after factitive verbs. Thus, with *giṇʸēk*, to consider, we have *az bū haf° dānā giṇʸēk*, I was considering him wise (175, 1). *Cf.* Latin *puto te doctum et prudentem*. So *dʸēk*, to see, in *az hafᵘ wīrān dʸēk*, I saw him sick (175, 5).

104. **Instrumental.**—As stated in § 10 the instrumental is formed with the aid of the preposition *pa*, as in *pa-tūr°-wa dzōk*, he struck (him) with a sword (129, 6; 141, 12; 179, 9). It gives the sense of an instrument, not of an agent, and is therefore never used to indicate the agent case.

This preposition is, however very loosely used to indicate various other meanings, and corresponds generally to the Persian *ba* and the Hindī *sē*. Thus:—

> *pa-jᵃ sāʻat-a wa-zyōk*, he killed him there and then, lit. by that time (142, 1).
> *mīnᵃ pa-ʻibādat kēwᵒn*, feel affection for piety, *ʻibādat-sē muḥabbat rakh* (142, 3).
> *pa-jᵃ qiṣṣᵉ khabar hai*, art thou acquainted with that story? *tū us bāt-sē wāqif hai?* (142, 4).
> *pa-a-rākhᵃ*, in the truth, truly (142, 6).
> *pa-mukhkh-al ghwaṣhtak*, he fell on his face (142, 7).
> *pa-tsaṭṭ-al ghwaṣhtak*, he fell flat on his back, lit. on the nape of his neck (142, 8).
> *pa-pēts pa-tsaṭ*, backwards and forwards (142, 9).
> *pa-nishtᵃ-l tsawak-in*, they went outside (142, 10).
> *pa-shīw*, by night (178, 12).
> *shīw pa-shīw*, night by night, every night (142, 12).
> *pa-ryūz*, by day (178, 12).
> *ryūz pa-ryūz*, day by day (142, 13).
> *pyūz pa-pyūz*, face to face, face against face (142, 14).
> *sāʻat pa-sāʻat*, at every moment (142, 14).

tū dī pa-khabar hai, dost thou know about him.? (249, 4).

az aī pa-khwai hā kār dōk, it is I who did this deed by myself (176, 1).

i-fᵃ izar pa-qahr syōk, he became angry (lit. by anger) with him (178, 5).

After words expressing kindness, tyranny, or anger, the postposition *izar* may govern the instrumental, instead of the locative. See § 86.

105. **Dative.**—The Dative is formed by the postpositions *kī* and *likī*, both of which govern the locative. For examples, see § 82.

106. **Ablative.**—The Ablative is formed by the postpositions *lāstᵃ* and *irāstᵃ*, 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 Pashtō *da*. Thus :—

ta-kūwai a-wak, the water of a well (238, 3). Cf. *ta-kūhai wak* (146, 10).

ta-panḍūk a-wᵃnᵃ, the tree of a pomegranate, a pomegranate tree (238, 1). · Cf. *ta-panḍūk wᵃnᵃ* (146, 10).

ta-saṛai dist, a man's hand (146, 11).

ta-Zaid ta-yānsp ghilāmī, the bridle of Zaid's horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When *ta* forms the genitive of a pronoun of the first or second person, it is changed to *tar*. Thus, *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your. According to Ghulām Muhammad Khān (130-1), this change does not occur in the case of other pronouns, but in the list of words and sentences received from Bannu, it is used with *tsōn*, how much? and *kuk*, who? Thus :—

hō yānsp aī tar-tsōn 'umr hā, this horse is of how much age, *i.e.* how old is this horse ? (No. 221).

tar-kuk a-kwalān bū tar-tū i-pētsᵃ tsawa, whose boy comes behind thee ? (No. 239).

Ghulām Muhammad Khān (see p. 131, 10) himself uses *tar* with *kuk*, who ?, in :—

tar-kuk kulān aī hai, whose son art thou ? (248, 3).

hā māl aī tar-kuk hā, whose is this property ? (249, 6).

On the other hand he uses *ta* with *tsōn* in :—

ta-tsōn tsān aī hā, of how many years (*i.e.* how old) is he ? (249, 13).

When the postposition *inēlᵃ* is used with the genitive, it enforces the idea of possession, as in *ta-saṛai inēlᵃ*, 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-būmmᵃ nastak, he sat on the ground (129, 7; 140, 10).

i-zli-m nak hā, it is not on my heart, *i.e.* I do not remember (253, 10).

pagrīyᵃ i-sar tēṛᵃn, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as *izar*, on; *inar*, in, and so on. See §§ 82ff., and especially 85, 86.

The locative, by itself, without a postposition appears most often in adverbial expressions, such as *i-nar*, in the house, at home, in; *i-bēzh*, outside; *i-nīshtᵃ*, outside, and so on. Several examples will be found in § 74.

109. Adjectives.—An adjective precedes the noun it qualifies, and agrees with it in gender and number. If the noun is governed by a preposition, the preposition precedes the adjective. Thus:—

> *shīn gōn,* a green stick (171, 8).
> *shīnᵃ wᵃnᵃ,* a green tree (171, 8 ; 239, 1).
> *shīnᵃ wᵃnᵒī,* green trees (239, 2).
> *shīn khit,* a green sheet (238, 14).
> *shīnᵃ khittī,* green sheets (238, 15).
> *ghrās sarai,* a black man (171, 11 ; 239, 3).
> *ghrāsᵃ zarkᵃ,* a black woman (171, 11 ; 239, 4).
> *ghrēsī sarai,* black men (171, 12 ; 239, 5).
> *ghrēsī zēlī,* black women (171, 12 ; 239, 5).
> *spīw sarai,* a white man (172, 1).
> *spīwᵃ zarkᵃ,* a white woman (172, 1).
> *spīwᵃ sarai,* white men (172, 1).
> *spīwᵃ zēlī,* white women (172, 1).
> *sir yānsp,* a good horse (238, 12).
> *tōk wak,* hot water (238, 13).
> *drāgh gōn,* a long stick (239, 7).
> *drāghᵃ qiṣṣᵃ,* a long story (239, 8).
> *ta-sir yānsp,* of the good horse.
> *i-dzut gham lāstᵃ,* from excessive grief (138, 4).
> *i-harrᵃ ḍūmī lāstᵃ,* from all the singers (138, 7).

110. Regarding comparison of adjectives, see § 15. Regarding numerals, see § 16.

111. When an adjective is the predicative complement of the subject of the verb substantive or of a copulative verb,[1] it agrees with the subject in gender and number. Thus:—

> *Zaid sir hā,* Zaid is good (173, 8).
> *zarkᵃ sirᵃ hā,* the woman is good (173, 8).
> *sarai sirᵃ hin,* the men are good (173, 9).
> *a-sarai wīrān syōk,* the man became sick (177, 1).
> *hafᵃ zarkᵃ hōndᵃ suk,* that woman became blind (241, 6).
> *hafai hēndī 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 *marzawī,* and in the following sentence ' two brothers ' is *dyō marzā,* not *dyō marzawī :*—

> *marzawī-t tsōn hā ? dyō-m marzā hin,* how many brothers hast thou ? I have two brothers (242, 15 ; 243, 1).

113. PRONOUNS.—The following are examples of the use of the **Nominative** case of **Personal** and **Demonstrative** Pronouns:—

> *az stir hᵃm,* I am weary (239, 12).
> *mākh ḥairān hyēn,* we are worried (240, 4).

---

[1] The copulative verbs are *byōk,* to be or become, and *syōk,* to become.

tū stᵃr syōk-a, thou becamest great (241, 9).

tyūs ghūnᵃ suk-aī, you became hidden (241, 10).

hafō rĭ-dzōk, he came (241, 13).

hufᵃ rĭ-dzāk, she came (241, 14).

hafaī näsk-in, they sat (241, 15).

114. **Accusative.**—When the object of a transitive verb is a personal pronoun, it is usually indicated by a pronominal suffix, as explained in the section dealing with the Subject and the Object (§§ 98ff.).

115. **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in *pa-mun-a dzōk*, he struck by means of me (131, 6).

For the instrumental of the third person *wizar* is commonly used, as explained in § 86.

116. **Dative.**—The following are examples of the dative:—

kū-mun kĭ ṣḥra, give to me (144, 9; 177, 13).

kū-mākh kĭ ghwats, say to us (144, 10).

kū-fᵃ likĭ ghwats, say to him (143, 7).

117. **Ablative.**—Examples will be found in § 83.

The usual word for 'from him, her, it, or them' is *inēlᵃ* (19, 9; 135, 2). Being an ablative form, *dĭ* must also come into the sentence, as explained in §§ 12, 81, 83. Thus, *inēlᵃ-l dĭ tsʸēk*, he went from him (135, 13). In this, *l tsʸēk*, for *hal tsʸēk*, means 'he went' (see § 122). By itself, *inēlᵃ* is used for the third person, but it may also be used as a postposition governing the genitive or a pronominal suffix. In this case it means 'in possession of,' and will be dealt with under the head of the genitive in the next section; but if *dĭ* is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix *am*, my, we get *inēlᵃ-m*, in my possession, but *inēlᵃ-m dĭ*, from me. Similarly, *inēlᵃ-t dĭ*, from thee. Thus :—

inēlᵃ-tt-ir dĭ dzōk, he came from thee (135, 8).

inēlᵃ-mm-al dĭ dzōk, he went from me (135, 8).

For 'from him' we already have *inēlᵃ dĭ* given above.

118. **Genitive.**—The genitives of the personal pronouns may be either the full form, or may be expressed by suffixes. By the full forms are meant *tar-mun*, of me, my ; *tar-mākh*, of us, our ; *tar-tū*, of thee, thy ; *tar-tyūs*, of you, your; *ta-fō* or *ta-fᵃ*, of him, his ; *ta-fᵃ*, of her, her ; *ta-faī*, 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-yānsp, my horse (237, 14).

hō aī tar-mun marzā hā; hā aī ta-fᵃ khwār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

tar-tū a-dist, thy hand (147, 9).

tar-tū a-piē zwandai hā, is thy father alive ? (242, 12).

hā dūkᵃ aī tar-tū dūwᵃ hā, is this the girl that is thy daughter ? (243, 9).

hō kulanak aī tar-tū kulān hā, is this the boy that is thy son ? (243, 10).

tar-tyūs a-nar, thy house (238, 4).

ta-fō a-dist, his hand (238, 7).

ta-fᵃ a-myāndēnī, his mare (237, 15).

ta-fᵃ a-nāk malk, his wife died (244, 3).

ta-fᵃ a-dist, her hand (147, 7).

ta-fᵃ a-kulān, her son (238, 2).

ta-fᵃ a-marzā, her brother (238, 5).

ta-fᵃ a-khwār, her sister (238, 6).

hā aī ta-fᵃ zarkᵃ wan hā, it is she that is that woman's co-wife (244, 7).

ta-faī a-dist, their hand (147, 8).

tarᵃ a-kulān, his (this person's) son (238, 8).

hā tarᵃ ākhṣhai hā, this is his brother-in-law (244, 11).

taraī a-kār, their (these persons') work (238, 9).

ta-pᵃ a-rang, the colour of this (thing) (238, 10).

ta-paī a-bai, the price of these (things) (238, 11).

tar-kuk kulān aī hai, whose son art thou? (248, 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-fᵃ a-gōn,* her stick; *ta-fō a-dist,* his hand. *ta-fō dist* would mean 'of that hand' (147, 12). This is Ghulām Muḥammad Khān's rule, but *khwār* in the third sentence above has no article.

120. **Genitive Suffixes.**—The pronominal suffixes of the genitive given in § 20 (*d*) are very frequently used instead of the full genitives. The following are examples of their use :—

a-piē-m mulak hā, a-māwᵃ-m zwandīyᵃ hā, my father has died, my mother is living (242, 13).

marzawī-t tsōn hin? dyō-m marzā hin, sᵃ-m aī tarbūr hā, how many brothers has thou? I have two brothers, (and) only one cousin (242, 15 ; 243, 1).

a-zalpiē-m malk hin, my grandparents have died (243, 5).

a-kulannī-t tsōn hin? sᵃ-m aī kulān hā, syī-m dūwᵃ hā, how many sons hast thou? I have only one son, I have a daughter (243, 6-8).

a-rāṣhrai-m-al i-nar-kī tsʸēk, my brother's son went to the house (243, 13).

a-rāṣhrᵃ-m i-nar hā, my brother's daughter is at home (243, 14).

hā-m aī ta-khwarkīyī nar hā, it is this that is my sister's daughter's house (243, 15).

tsᵃn-am rī a-trōr dzāk hā, today my aunt has come (244, 1). Note here that the suffix is not added to the word for 'aunt,' but, as in the preceding example, to the first word in the sentence.

a-niyāk-am-al i-grī kī tsʸēk, my maternal uncle went to the mountain (244, 2).

a-windzōk-am rī dzōk, the son of my co-wife came (244, 8).

a-khṣhīnī-m rī mēmnī dzāk hā, my wife's sister has come on a visit (244, 14).

a-sar-am bū dūmī, my head aches (245, 1).

i-zlī-m nak hā, it is not on my heart, *i.e.* I do not remember (253, 10). Here the *ī* of *zlī,* heart, has been shortened.

nwasai-t di hā, does a grandson exist of thee, *i.e.* hast thou a grandson? (243, 11).

a-khwarkai-t-al gudā-kī tsʸēk, whither did thy sister's son go? (243, 12).

a-nzhōr-at gudā hā, where is thy daughter-in-law? (244, 6).

a-syūgh-at bū tar-tyūs i-nar hanyī, thy mother-in-law dwells in your house (244, 9).

anguṣhti-t tsōn hin, how many fingers hast thou? (247, 3).

a-khsir-a zwandai hā, a-wrandēr-a bū mrī, his father-in-law is alive, his sister-in-law is dying (244, 4, 5).

a-syūgh-a handzuk, a-zūmm-al-a (for *zūm-a-l*) *tsʳēk*, his mother-in-law remained, his son-in-law went away (244, 12, 13).

a-disti-wa tērᵃn, bind his hands (247, 1).

I have not noted any examples of the plural pronominal genitive suffixes.

It will be observed that in the above examples the governing word is always either a noun of relationship or a part of the human body. Whether the use of these suffixes is confined to such nouns, I cannot say. We can certainly say *a-kitāb-am*, my book, see § 20 (*d*).

In the section (§ 117) dealing with the ablative, reference has been made to the use of the word *inēlᵃ*, 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 :—

inēlᵃ-m, in my possession (135, 7).

inēlᵃ-t, in thy possession (135, 7).

inēlᵃ-wa, in his possession (135, 5).

121. **Locative.**—The full forms of the locatives of the personal pronouns are not used so much as the contracted forms described in § 19. These latter will be further dealt with in § 123. As examples of the full locatives, we have :—

i-fᵃ izar lāzim hā, it is incumbent on him (140, 10).

i-fᵃ girgaḍ rī dzōk-am, I came with him (144, 13).

122. **Contracted Pronouns.**—The contracted pronouns described in § 19 play a very important rôle in Ōrmuṛī, and their use should be thoroughly understood. Each person has different forms according as it represents the dative or the locative, and, in addition, the third person has a contracted form for the ablative. We shall take each case in order.

Contracted Pronouns of the Dative (124, 2ff.; 136, 6ff.).—These are :—

hir or *rī*, to me, to us.

dal, to thee, to you.

hal, to him, to her, to it, to them.

It will be observed that each form represents both the singular and the plural. They are used only as substantives, never as adjectives (136, 6). In the first person, either *hir* or *rī* may be used without affecting the meaning, as in *hir ghwats* (124, 10) or *rī ghwats* (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 enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *tsᵃn hir*, today to me, becomes *tsᵃnn-ir*, and *tsᵃn hal*, today to him, becomes *tsᵃnn-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-ḍērᵃ lāstᵃ hal*, from the camp to him, becomes *i-ḍērᵃ lāstᵃ-l* (135, 12). *Rī* and *dal* are not used enclitically in this way.

These dative contracted pronouns are very often used with verbs of motion, and in such cases sometimes alter their meaning. Thus, with *dzōk*, to arrive, we have :—

hir dzōk or *rī dzōk*, to arrive to me, hence, to come.

dal dzōk, to arrive to thee, hence, to go to you.

hal dzōk, to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.) :—

tsᵃnn-ir dzōk or *tsᵃn rī dzōk*, he came today.

tsᵃn dal dzōk, today he went to you.

tsᵃnn-al dzōk, today he went to him, or today he went away.

These datives are commonly used with the following verbs (125, 6) :—

dzayēk, to bring or to take away (something animate).

dzōk, to arrive (*pahŭchnā*).

dzŭsẖʸēk, to see, to look (at).

gastak or *glastak*, to bring or to take away (something inanimate).

ghwasẖtak, to fall.

ghwēk, to say.

likʸēk, to ascend.

naghōk, to come out.

nimʸēk, to descend.

sẖiyōk, to give.

tsalʸēk, to bring or to take away (something animate).

tsʸēk, to come or to go (*chalnā*).

waghyōk, to enter.

wᵃlak, to bring or to take away (something inanimate).

The verb *syōk*, to break a rope, always takes *hal* (202, 5).

The following are examples of their use with some of these verbs :—

Baksh rī dzōk, Bakhsh came (242, 7).

tsīw, dzēwᵃn-a rī, go, bring him here (258, 15).

bōi rī dzai, come near (258, 12).

i-dᵃ rī dzai, come here (257, 13).

i-dᵃ-l rī dzai, come here to it, *i.e.* in this direction (257, 12).

ka tŭ ghwats, mun azz-al sŭ dzawᵃm, if thou say (it), then I will go (152, 4).

khwāww-al gastak-a, he has taken sleep away, *i.e.* he has fallen asleep (259, 12).

pa-mukhkh-al ghwasẖtak, he fell on his face (142, 7).

i-kŭwai likī-l ghwasẖtak, he fell into the well (179, 1).

hafō dal bŭ duʻā salām ghwēk-in, he was saying salutations to thee (259, 7).

mākhkh-al dī (from here) *bŭ nisyēn* (from *naghōk*), we are coming out from here (242, 4).

a-distt-ir sẖa, give me the (*i.e.* your) hand (246, 15).

tsōn dal di sẖawᵃm, how many may I give to thee ? (261, 5).

hōnn-ir dī sẖa, give me so many (261, 6).

kŭ-fᵃ likī-l-a sẖa, give it to him (143, 8).

sazā-l ai gunāh gaḍ barābar sẖērī, give him punishment corresponding to the fault (145, 5).

ka haf^a rī dza, mun azz-al aī sŭ shaw^am, if he come, then I will give to him (150, 14).

az dal bŭ tsaw^am, I am coming to thee (242, 3).

pa-nīsht^a-l tsawak-in, they went outside (142, 10).

hā rāï sīkh i-k^alai kī-l tsawak hā, this road has gone (*i.e.* leads) straight to the village (255, 1).

In the following five further examples of *dzōk* and *ts'ēk* with these datives, *dī* is the ablative particle, and *inēl^a-m dī* means 'from me' and *inēl^a-t dī*, 'from thee.' See §§ 81, 126.

i-ḍēr^a lāst^a-l dī ts'ēk, he went from the camp (135, 12).

kū-Makālī Sāḥib lāst^a-r dī dzōk, he came from Mr. Macaulay (135, 15).

kū-tū lāst^a-r dī dzōk, he came from thee (135, 11).

inēl^a-tt-ir dī dzōk, he came from thee (136, 4).

inēl^a-mm-al dī ts'ēk, he went from me (136, 4).

123. Contracted Pronouns, Locative.

—The locative forms of these contracted pronouns are as follows:—

di or *da*, in or on me, in or on us.

di or *da*, in or on thee, in or on you.

wi or *wa*, or (often after a consonant) *a*, in or on him, her, it, or them.

It will be observed that the forms for the first and second persons are the same. The forms ending in *i* (*di* and *wi*) are sometimes written with long *ī*, thus, *dī*, *wī*.

These pronouns can be employed in almost any locative sense. Thus (133, 2ff.), *di hā* may mean 'he is in me,' or 'he is on me,' or 'he is near me,' or similar locative meanings for 'us,' 'thee,' or 'you.' They are frequently combined with postpositions, as in *gaḍ-da*, with me, with us, with thee, or with you, or *gaḍ-wa*, with him or with them (137, 2). This is especially common with *winar* and *wizar*, as in *winar-di* or *winar-da*, in me, in us, in thee, in you; *winar-wi* or *winar-wa*, in him, her, it, or them; *wizar-di* or *wizar-da*, on me, on us, on thee, on you; *wizar-wi* or *wizar-wa*, on him, her, it, or them. Full particulars regarding these forms will be found in §§ 85, 86. Similar to this union of these pronouns and a postposition are the adverbs *i-d^a*, here, and *i-w^a*, there, in which they are added to a preposition, and the final *a* is shortened. The word *i-d^a* means literally 'on me,' and *i-w^a*, 'on him.' With this change of meaning we may compare the use of *rī* and *hal* described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote :—

a-khalq da sŭ kōṭwāl gumān wizar kawin, the people will make consideration of a kōṭwāl upon me (*da wizar*), *i.e.* they will take me for a kōṭwāl (140, 11).

So far for the use of *di* or *da* and *wi* or *wa* in a locative sense, but these words have also a much wider employment.

124. In the first place they are used after regular locatives to emphasize the subject of a following verb (133, 14). Thus :—

i-ghūnḍ inar da hai, it is thou who art on the hill.

i-ghūnḍ inar wi hā, it is he who is on the hill.

125. The verb substantive in Ŏrmuṛī is used only as a pure copula or as an auxiliary verb (§ 39). It never by itself postulates existence. Using it as a copula, we can say

Zaid nā-jŏṛai hā, Zaid is sick, but we cannot say *Zaid hā* for 'Zaid exists.' If it is required to postulate existence, or to postulate presence in a certain place, then *di, wi,* or *wa* (but not *da* in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.). In such a case, as already stated, *wa* often becomes *a* after a consonant and also in the third person plural (237, 11). We thus get, for instance, the following conjugation of the verb 'to be' in the present tense (237, 2ff.) :—

Singular.	Plural.
1. *az-a hᵃm*, I am.	*mākh-a hyēn*, we are.
2. *tū-wa hai*, thou art.	*tyūs-a hai*, ye are.
3. *hafō-wa hā*, he is.	*hafai-wa* (or *hafai-a*) *hin*, they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics *wa* and *a* are not used. We have *az* (not *az-a*) *stir hᵃm*, I am weary (239, 12); *mākh* (not *mākh-a*) *ḥairān hyēn*, we are troubled (240, 4); *hafō* (not *hafō-wa*) *sir hā*, he is good (239, 9). Similarly, for the past, we have *az-a byōk-am*, I was, *i.e.* I existed (237, 6), and so on.

Similarly *di* (not *da*, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although *wa* and *wi* are also used with this shade of signification. Thus, *di hā* means 'there is,' and *di byōk*, 'there was.' They could be used in cases like the following :—Suppose a number of people are seated together. Someone might ask '*falānai saṛai di hā*,' ' is so and so here (*di*) ? ' The answer would be '*hafō-wa hā*,' ' he is.' If a plural answer were required, the answer would be ' *hafai-wa hin*,' ' they are; ' or the answer might be in the second person, '*tū-wa hai*,' ' thou art,' *quasi*, ' there's you.' This use of *di* and *wa* to postulate existence frequently corresponds to the English indefinite verb substantive, ' there is,' ' there was.' Thus (134, 11ff.), while *hafō di byōk* means ' he was,' we may also have *saṛai di hā*, there is a man; *saṛai di byōk*, there was a man. In this use, indicating presence in a certain place, *da* is not used, but only *di* (134, 14). This *di*, although sometimes written *dī*, should not be confused with the plural emphatic particle *dī* (§§ 78, 99), or with *dī*, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are :—

> *hīts di* (written *dī*) *nak hā*, there is nothing (62, 8).
> *hīts kuk di* (*dī*) *nak hā*, there is no one (62, 9).
> *bē gap har tsᵃ di dī* (particle of emphasis) *hā*, except a stone there is everything, or everything is here (159, 11).
> *nwasai-t di hā*, is there a grandson of thee ? *i.e.* hast thou a grandson? (243, 11).
> *dist-am di nak hā*, in my hand there is not, *i.e.* it is not in my power (251, 7).
> *i-nas-a di* (written *dī*) *likᵃ hā*, there is a pain in his belly (255, 5).
> *syī tsōn-wa dī* (emphatic particle) *buk-in*, there were several. Here the *w* of *wa* has been preserved after a consonant (30, 6). For *syī tsōn*, see § 26.
> *a-gunum tsōn sēr-a hā*, how much seer (*i.e.* how many seers) is the wheat ? (250, 11). This example is doubtful.[1]

---

[1] The *a* of *sēr-a* is perhaps the pronominal suffix of the genitive, 'how many seers *of it*?' In 252, 7, we have *a-kaf tsōn man hā*, how many maunds is the chaff ? Here there is no *a* attached to the *man*.

ta-spuk ghap-wa hā, there is the barking of a dog (252, 11). Here, again, the *w* of *wa* is preserved after a consonant.

126. **Contracted Pronoun, Ablative.**—This occurs only in the third person. The form is *dī,* meaning 'from him, her, it, or them.' Its independent use seems to be somewhat rare. We have *hir dī dzōk,* he came from him, in 136, 2. It corresponds to the Hindī *us-sē* in :—

> *tū dī pa-khabar hai,* lit. art thou by knowledge regarding him? *i.e.* dost thou know anything about him? (249, 5); Hindī *tujhē us-sē wāqfīyat hai?*
>
> *az dī khabar nak h°m,* I do not know about him (249, 6). Hindī *maĩ us-sē wāqif nahĩ hū̃.*

So, *mākhkh-al dī bū nisyēn,* we go out from here (*yahā̃-sē*) (242, 4).

With this contracted pronoun, we may compare the Pashtō *dā, dē,* this.

Much more common is its use as a pleonastic ablative particle. Whenever an ablative appears in a finite sentence, this *dī* must also be used with the verb. This is fully explained in §§ 81 and 83. A few further examples are here given :—

> *kū-tū lāst°-r dī dzōk,* he came from thee (135, 11). Here, *dī* has altogether lost its pronominal force. All that it does is to reduplicate the force of *lāst°,* from. We may put it this way, *hir dī dzōk* means 'he came from him.' Then who the 'him' is is explained by the ablative *kū-tū lāst°* to be 'you,' so that the force of the third personal pronoun has disappeared from the *dī,* and it means only 'from.' Other examples are :—
>
> *i-ḍēr° lāst°-l dī tsʸēk,* he went from the camp (135, 12).
>
> *kū-Makālī ṣaḥib lāst°-r dī dzōk,* he came from Mr. Macaulay (135, 15).

Sometimes it is doubtful whether a particular form is in the ablative or not, and the doubt is always removed by the presence or absence of this *dī.* Thus, *inēl°* means both 'from' and 'in possession (of).' If it has the former meaning, then *dī* must also appear in the sentence (see §§ 81, 117), as in :—

> *inēl°-tt-ir dī dzōk,* he came from thee (135, 8).
>
> *inēl°-mm-al dī dzōk,* he went from me (135, 8).

In two passages, *dī* is used with the verb *kapʸēk,* to cut, in a manner which I am unable to explain. They are :—

> *marīy°-l-a dī kapak,* he cut his (someone else's) throat (246, 7).
>
> *a-maghzai-l-a dī kapʸēk syōk,* his neck (throat) was cut (246, 8).

This *dī* should be distinguished from the plural emphatic particle *dī* (§§ 78, 79), and from *di,* the contracted pronoun of the dative (§§ 123ff.).

127. **Pronominal Suffixes.**—The use of pronominal suffixes has been dealt with in the preceding pages. Those referring to the subject and the object of a sentence are dealt with in § 98, and those referring to the genitive in § 120.

128. **Other Pronominal Forms.**—These require no special treatment under the head of syntax. Various minor points are referred to in the sections dealing with the particular pronouns (§§ 21-27).

129. **Verb Substantive.**—The verb substantive (§ 39) is used only as a copula, as in *Zaid sir hā,* Zaid is good, or as an auxiliary verb to form the perfect (§ 49) and

pluperfect tenses (§ 50). It does not, by itself, predicate existence. If it is necessary to do this, one of the contracted pronouns of the locative must be added, as explained in § 125.

The present tense, *az h°m*, 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 saṟai nā-jōṟai byōk*, that man was sick (240, 9).
> *haf° zark° jōṟ buk*, that woman was in good health (240, 11).
> *hafaī hēndī 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).
> *haf° sr° hā*, she is good (*id.* 10).
> *hafō aī sir-nak hā*, it is he that is not good (*id.* 11).
> *az stiṟ h•m*, I am weary (*id.* 12).
> *hafaī lawanaī hin*, they (masc.) are mad men (*id.* 13).
> *hafaī lawanīyī hin*, they (fem.) are mad women (*id.* 14).
> *tū aī hushyār hai*, it is thou (masc.) who art intelligent (*id.* 15).
> *tū aī hushyarrī hai*, it is thou (fem.) who art mad (240, 1).
> *tyūs hushyarrī haī*, ye (masc. or fem.) are intelligent (*id.* 2).
> *az aī khēla h°m*, it is I who am ignorant (*id.* 3).
> *mākh ḥairān hyēn*, we are perplexed (*id.* 4).
> *hō aī sir hā*, it is this (masc.) that is good (*id.* 5).
> *hā aī sr° hā*, it is this (fem.) that is good (*id.* 6).
> *hāī* (or *haī*) *sr° hin*, these are good (*id.* 7).
> *tū khafa byōk-ē*, thou wast angry (*id.* 13).
> *tyūs khwash buk-aī*, ye were happy (240, 14).
> *az gōshai byōk-am*, I was alone (*id.* 15).
> *mākh i-s° dzāk buk-yēn*, we were in one place (141, 1).
> *tū aī tsālāk byōk-ē*, it is thou who wast clever (*id.* 3).
> *tyūs grēnī buk-aī*, ye were important (*id.* 4).
> *sakhal sŭshṟ° sŭndī-a buk-in, tsak° ta-pēl° ta-tār*, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (245, 13).
> *angushti-t tsōn hin*, how many fingers hast thou ? (247, 3).

In the sentences with *byōk*, the verb may mean 'became,' as well as 'was.' It depends, in each case, on the context.

130. Copulative Verbs.—The copulative verbs *byōk*, to become (§ 40), and *syōk*, to become (§ 41), require a few remarks. The past tenses, being participial, agree with the subject in gender, as well as in number, and person. The past tense of *byōk* is also used as the past tense of the verb substantive. *Syōk* is used to form nominal compound verbs (§ 29) and passives (§ 31). In conjugating the regular verb, *byōk* is used to

form the pluperfect (§ 50), the future perfect (§ 52), and the past conditional
(§ 54).

When an adjective is the predicative complement of a copulative verb, it agrees
with the subject in gender and number. Thus :—

> *haf͓ sarai hōnd syōk*, that man became (or was) blind (241, 7).
>
> *haf͓ zark͓ hōnd͓ suk*, that woman became (or was) blind (241, 6).
>
> *hafaī hēndī suk-in*, they (masc. or fem.) became (or were) blind (241, 8).

If the complement is a noun substantive, and if it is of a gender different from that
of the subject, then, if the copulative verb is in a past tense, it may agree with either
the subject or the complement. Thus :—

> *af͓ sarai zark͓ syōk* or *af͓ sarai zark͓ suk*, that man became a woman (177, 5).

Examples of the use of *byōk* will be found in the preceding section. The following
are further examples of the use of *syōk* : —

> *tū st͓r syōk-a*, thou becamest great (241, 9).
>
> *tyūs ghūn͓ suk-aī*, ye became hidden (241, 10).
>
> *az stir syōk-am*, I became weary (241, 11).
>
> *mākh stir suk-yēn*, we became weary (241, 12).
>
> *ta-sar a-drī-wa khwā suk-in*, the hairs of his head became fallen (245, 6).

131. The Active Verb.—It will be convenient to take the tenses formed from the
aorist first, and then to consider those formed from the past participle.

132. The Aorist Tenses.—Whether a verb is transitive or intransitive, these
tenses follow the same rules. None of them change for gender, and in each case the
verb agrees with its subject in number and person. For the method of distinguishing the
object of a transitive verb, and of using pronominal suffixes of the object, see § 98, 2.

The following are examples of the use of the tenses formed from the aorist, except
the imperative :—

> *tyūs bū tsawaī*, ye are going (242, 2).
>
> *mākhkh-al dī bū nisyēn*, we are going out from here (242, 4). *Cf.* § 126.
>
> *az bū nōrī khur͓m*, I am eating bread (242, 6).
>
> *ts͓ bū ghwats*, what art thou saying? (242, 8).
>
> *sakhal bū ghwats͓m*, I am saying this (lit. such) (242, 9).
>
> *tā aī dērī*, dost thou own a paternal uncle? (243, 3).
>
> *zalpiē aī dērī*, hast thou a grandfather? (243, 4).
>
> *a-wrandēr-a bū mrī*, his sister-in-law is dying (244, 5).
>
> *a-syūgh-at bū tar-tyūs i-nar hanyī*, thy mother-in-law dwells in your house (244, 9).
>
> *a-sar-am bū dūmī*, my head aches (245, 1).
>
> *a-gōy-am bū ·dūmī*, my ear aches (245, 4).
>
> *a-pundīy͓-m bū dūmī*, my heel aches (247, 15).
>
> *sar bū g͓l͓m*, I am arranging my hair (lit. head) (245, 8).

133. Imperative.—The following are examples of the use of the imperative :—

> *tsamī gharēw͓n*, open (your) eyes (245, 2).
>
> *tsōm gharēw͓n*, open (your) eye (245, 3).
>
> *kū-har kuk likī a-p͓t rūṇ dēr͓n*, for everyone keep (your) forehead shining, *i.e.*
> before everyone preserve a cheerful countenance (245, 9).

a-nini suṇ ka, blow (your) nose (245, 12).

a-zbān ma khẉurtēẉⁿn, do not wag (your) tongue (246, 2).

ghūn kī, please make hidden (100, 9). See § 70.

134. Past Tenses of Intransitive Verbs.—The past tenses are formed from the past participle. In the intransitive verb they agree with the subject in gender, as well as in number and person. The persons are indicated by the addition of the nominative pronominal suffixes described in § 20 (*a*). The following are examples:—

azz-al tsⁿ dzut pěts tsʸēk byōk-am, I had walked a long way today (List of Words, No. 224).

tū likʸēk-a, thou didst ascend (242, 1).

hafō rī dzōk, he came (241, 13).

hafᵃ rī dzāk, she came (241, 14).

hafaī nāsk-in, they (masc. or fem.) sat (241, 15).

bakhsh rī dzōk, Bakhsh came (242, 7).

a-khwarkai-tt-al gudā-kī tsʸēk, whither did thy nephew (sister's son) go? (243, 12).

a-rāṣḥai-mm-al i-nar kī tsʸēk, my nephew (brother's son) went home (243, 13).

tsⁿ-am rī a-trōr dzāk hā, today my aunt has come (244, 1).

ta-fᵃ a-nāk malk, his wife died (244, 3).

a-syūgh-a handzuk, a-zūmm-al-a tsʸēk, his mother-in-law remained, his son-in-law went away (244, 12).

a-gas-a māshk, his tooth (fem.) broke (246, 1).

135. Past Tenses of Transitive Verbs (110, 7ff.).—As frequently stated in the preceding pages (§§ 12, Note; 20 (*c*); 36; 46; 98,3), the past participle of a transitive verb is by origin passive in signification. Thus, *khwalak* means 'eaten,' not 'having eaten.' We should therefore expect that, as in Paṣḥtō or Hindōstānī, the subject should be put into the case of the agent; but we have seen that, in Ōrmurī, there is no distinction in form between the agent and the nominative, so that we get, not only *Zaid mullak,* Zaid died, in which *Zaid* is in the nominative, but also *Zaid khwalak,* by-Zaid (something masculine) was-eaten, *i.e.* Zaid ate (something masculine), in which *Zaid* is the agent. While therefore the subject of a transitive verb in a past tense is apparently in the nominative, the verb itself agrees with the object, and not with the subject, in gender, number, and person. Thus, *panḍūk,* a pomegranate, is masculine singular, and is in the third person, and if we wish to say 'Zaid ate a pomegranate,' we must put the verb into the third person masculine singular to agree with *panḍūk,* and say *Zaid aī panḍūk khwalak,* lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as *panḍūchī,* pomegranates, is plural, we must put the verb into the third person plural,—there being no distinction of gender in the plural,—and say *Zaid dī panḍūchī khwālk-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 khwālk,* lit. by-Zaid bread was-eaten.

Similarly, in such cases, the termination of the verb must refer to the object, and not to the subject. We have seen that this was the case in *panḍūchī khwālk-in,* where

the object was in the third person plural, and it is the same for the other persons. Thus, *khwalak-am* means ' ate me (a man),' and *khwālk-am* means 'ate me (a woman).' In neither case does it mean ' I ate.' So *Zaid khwalak-am* means ' Zaid ate me,' not ' I ate Zaid.'

The agent-subject may also be expressed by a pronominal suffix, as shown in § 47 ; but this need not be dealt with here, as the manner of the use of these suffixes of the agent-subject is fully described in § 98, 3.

The following are further examples of the use of these tenses. It should be remembered that there is no distinction of gender in the plural :—

A. Object masculine singular :—

az aī paṇḍūk khwalak, I ate a pomegranate (122, 14).

hīts gudā-m nak dzōk hā, I have never beaten him (62, 10).

khwāw-am aī nak dōk hā, I have not made sleep, *i.e.* have not slept (252, 3).

mākh aī paṇḍūk khwalak, we ate a pomegranate (122, 15).

tū aī khwalak, thou atest something indefinite (122, 5).

hafō aī paṇḍūk khwalak, he ate a pomegranate (122, 14).

agar ka haf^a saṛai zahr khwalak, khō nak mullak, although that man ate poison, still he did not die (152, 8).

a-khwai dzān-a wazyōk, he slew his own life, *i.e.* he killed himself (252, 2).

a-dzān-a lūṭ dōk, he robbed himself (252, 6).

a-khwai dzān-a khalāṣ dōk, he released himself (256, 15).

hō kulanak a-khwai sabaq yād dōk hā, this boy has remembered his lesson (254, 12).

B. Object feminine singular :—

nīyat-am dāk, I made a resolution (252, 12).

a-zēnī-wa i-zānṣhrak izar nāk, he put (his) chin on (so-and-so's) knee (246, 3).

marīy^n-l-a dī kapak, he cut his (someone else's) throat (246, 7) (see § 126).

nyūw^a nar-a aī jōṛ dāk hā, he has built a new house (253, 14).

ishārat-a dāk, he made a sign (261, 4).

C. Object plural :—

az dī paṇḍūchī khwālk-in, I ate pomegranates (122, 14).

agar ka hō-r dī ghandzī ghwēk-in, azz-al ts^a nak ghwēk-in, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).

ts^akhal-a bū ghwēk-in ? sakhal-a bū ghwēk-in, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).

hafaī bū ts^a ghwēk-in, what (words) were they saying? (254, 14).

136. **Conditional Sentences.**—The usual conditional particle is *ka*, if, with *mun*, then, in the apodosis. Other similar words will be found in §§ 92, 93. These can apparently be used with any tense. If the condition is one that has not occurred, then the present conditional (§ 53) or the past conditional (§ 54) tense is employed. The following are examples of conditional sentences :—

A. Aorist, *i.e.* present subjunctive (see § 56), in the protasis :—

ka khura, if he eat (88, 8).

> *ka hafᵃ rī dza, mun azz-al aī sū ṣ̌raw°m*, if (*i.e.* when) he come, then I will give (it) to him (150, 14).
>
> *ka͵tū ghwats, mun azz-al sū dzaw°m*, if thou say (it), then I will go to him (152, 4).

B. Present in protasis :—

> *ka bū khura*, if he is eating (88, 9).

C. Past tense in protasis :—

> *ka hafᵃ khwalak, mun az sū khurᵃm*, if he ate, then I shall eat (89, 10).
>
> *ka bārān aī syōk, mun ghwāsī dī sū sa*, if it rained, then the grass will grow (150, 13).
>
> *ka hafᵃ rī dzōk, mun hō kār sū sa*, if he came, then this work will become (*i.e.* will be done) (152, 3).

Sometimes this tense is idiomatically used in the sense of the present subjunctive, as in :—

> *ka khwalak, mun sū mullak*, if he ate, then he will have died, *i.e.* if he eat, then he will die (88, 14).

D. Imperfect in protasis :—

> *ka hafᵃ bū khwalak, mun khwalakan°* (or *mun khwalak byōkanᵃ*), 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, *khwalak hā*, has eaten him. In the protasis of a conditional sentence, the aorist of *byōk* is substituted for the verb substantive. Thus :—

> *ka khwalak ba*, if (he) has eaten him (89, 7).

F. Present conditional in protasis :—

> *ka khwalakanᵃ*, if (he) should eat, or should have been eating him (89, 5).
>
> *ka hafᵃ jōr byōkanᵃ, mun tsʸēkk-al sū byōk*, if he had been well, then he would have gone (89, 13).

In the above, the verb in the apodosis is in a kind of future of the pluperfect; but if the verb is itself *byōk*, then the future perfect tense is used, as in :—

> *ka͵ tū byōkanᵃ, mun hafᵃ sū byōk*, if thou hadst been, he would have been (90, 2). This is evidently done to avoid the repetition of *byōk*.

Sometimes the future perfect itself indicates a condition, without the use of *ka*. Thus :—

> *afᵃ sū i-wᵃ byōk, kī rī dzōk*, had he been there, why did he come? (90, 3).

G. Past conditional in protasis :—

> *ka ·khwalak byōkanᵃ*, if (he) had eaten, or been eating him (89, 5).

In this connexion, we may draw attention to phrases such as :—

> *nōrī di nak buk, ka tū khwālk bukanᵃ*, 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 Pashtō, the only compound verbs are potential. The verb *hintsʸēk* means ' to be able to do,' as in *afᵃ hintsʸēk*, he could do; *af• hintsak*, she could do; *afᵃ bū hintsī*, he can do (113, 11). With the past participle of

another verb, it means 'to be able to,' 'to can.' If the main verb is transitive, the past participle agrees in gender and number with the object, but otherwise the participle is not changed. If the main verb is intransitive, then the participle agrees with the subject. Thus, *bū khwalak hintsī*, he can eat something masculine; *bū khwālk hintsī*, 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-saṛai a-panḍūk khwalak*, the man ate the pomegranate (174, 6) ; *az hafⁿ wīrān dʸēk*, 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 Pashṭō 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, at, wa*, etc. (§§ 20 ; 98, 2, 3 ; 120).

B. Contracted pronouns of the dative, *hir, dal, hal*, etc. (§§ 19 ; 122).

C. The particles *aī* and *dī* (§§ 78, 79 ; 99-102).

D. The particles *bū* and *sū*. Of these, *bū* indicates the imperfect (§ 48) and present (§ 64), and *sū* indicates the future imperfect (§ 51), the future perfect (§ 52), and the future (§ 65). It naturally follows that both of these cannot appear in the same clause (127, 10).

(1) Of the above, we may dismiss the pronominal suffixes of the genitive with the remark that they are always suffixed to the governing noun. Thus, *a-sar-am bū dūmī*, my head aches (245, 1).

As regards the others, the first thing to remark is that (except those under head B) none of them can begin a clause or sentence.

(2) If more than one of them appear in a clause, then they all come together, after the same word, and this word must be one of the principal members of a sentence, —subject, object (direct or indirect), or verb (126, 9).

(3) The order amongst themselves, in which they occur, is that given above, *viz.* first one of the group A. Then one of group B. Then either *aī* or *dī*. And then either *lū* or *sū*. Thus :—

saṛai-m-al aī bū tsalʸēk, I (am) was (bū) taking (*tsalʸēk*) a man (*saṛai 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-zūmm-al*, the son-in-law to him. If it follows a vowel, it becomes *l*, as in *ṣṛa-l*, give to him. Now, if *a* is added first, and then *hal*, it is evident that, as *hal* will then become *l*, there will be no difference in sound between *a-zūmm-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-zūmm-al-a* instead of *a-zūm-a-l*. Thus :—

a-zūmm-al-a tsʸēk. his (*a*) son-in-law went away (*hal*) (244, 13).

kū-fᵃ likī-l-a ṣḥra, give it (*a*) to him (*kū-fᵃ likī hal*) (143, 8).

ṣḥa-l-a, give it to him (151, 3).

marīyᵃ-l-a dī kapak, he (*a*) cut for him (*hal*) the throat, *i.e.* he cut his (some-one else's) throat (246, 7).   See § 126.

a-maghzai-l-a dī kapʸēk 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 aī bū tsalʸēk,* 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 panḍūk khwalak,* a man was (*bū*) eating a pomegranate (126, 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. *panḍūk,* the object, and we get, with the subject supplied by a pronominal suffix, *panḍūk-a bū khwalak,* he (*a*) was (*bū*) eating a pomegranate. Finally, if the object is also omitted, we must place the *bū* after the next principal member of the sentence,— the only word now left,—viz. the verb *khwalak,* indicating also in this case the subject, by a pronominal suffix (see § 47). Thus, we have *khwalak-a bū,* he (*a*) was (*bū*) eating it, there being no pronominal suffix of the object available in this case (§§ 20, 1; 47). If there had been a pronominal suffix of the object, it would have been added, however, not to the verb, but to the *bū,* as explained in § 48. Similarly for *sū* (§ 51).

Again with the particle *dī,* if in such cases we wish to use a suffix of the object, it is added to the *dī.* For instance, the suffix of the object in the third person plural is (§§ 20, 1; 47) *an,* and 'he ate certain indefinite things' is *khwālk-a di-n,* in which the *a* represents the subject, and *n* represents the object (§ 101).

This adding of the suffixes to *bū, sū,* and *dī* occurs only when the verb is in one of the past tenses. It does not occur when it is in one of the aorist tenses (§§ 63, 101).

As another example of the changing position of these particles we may take the sentence *kū-fᵃ likī-l-a ṣḥra,* 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 *ṣḥra,* give, and we get *ṣḥa-l-a,* give it to him (151, 3), with identically the same meaning as *kū-fᵃ likī-l-a ṣḥra.* 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 Muḥammad 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 Muḥammad Khān's grammar, in which, according to him, they should be used, and also those in which they are used, but in which, according to him, they should not be used. In each case I give a reference to the page and line in which the sentence is to be found.

142. *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-diṣtt-ir ṣḥra, give me the (*i.e.* thy) hand (246, 15). Here the object of the transitive verb is *a-diṣt*, with the definite article.

a-piē-m mulak hā, a-māwᵃ-m zwandīyᵃ hā, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive *hā*, viz. *a-piē* and *a-māwᵃ*, have each the definite article.

a-paṭṭī ziyaṛᵃ suk-in, the leaves became yellow (260, 4).

a-ṣḥwānn-al ta-ramᵃ i-pētsa tsᵛēk 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 kūn hā, his ear is deaf (251, 10).

tar-tū a-nar aī tang hā, thy house is confined (252, 14).

ta-Bragīstā a-zbān aī grān hā, the language of Bragistā 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 Bragistā that is difficult.'

(*b*) Proper Names :—

Bakhsh rī dzōk, Bakhsh came (242, 7).

Zaid, tar-tū marzā, rī dzōk, Zaid, thy brother, came (175, 14).

(*c*) Personal Pronouns :—

az stiṛ hᵃm, I am weary (239, 12).

mākh hairān hyēn, we are perplexed (240, 4).

tū khafa byōkē, thou becamest angry (240, 13).

tyūs huṣhyarrī haī, you are intelligent (240, 2).

kafō rī dzōk, he came (241, 13).

hafaī hēndī buk-in, they were blind (240, 12).

The same is the case if the object of a transitive verb is a personal pronoun, indicated by a pronominal suffix. Thus :—

pa-galgh-a w'r, carry him (or it) upon the shoulder (247, 8).

aɛ-a bū nak man°m, I do not heed him (249, 3).

tsīw, dzēw°n-a rī, go, bring him here (258, 15).

(*d*) Substantival Demonstrative Pronoun :—

hō wa hā, this exists (237, 4).

haf° sr° hā, that (woman) (or she) is good (239, 10).

hā tar° ākhshaī hā, this is this man's brother-in-law (244, 11).

hō dī i-f° lāst° plan hā, this is wider than that (252, 1). Here *dī* is the sign of the ablative.

143. The particles *aī* and *dī* can, however, be used with any of the above as parti-cles of emphasis. Several examples have been given in §§ 78, 79. The following are additional to those there given :—

hō aī sir hā ; hā aī sr° hā, it is this (m. or f.) that is good (240, 5, 6). But *haī sr° hin*, these are good (240, 7).

tū aī tsālāk byōkē, it is thou who wast clever (241, 3).

hā-m aī ta-khwarkīyī nar hā, it is this that is my niece's house (243, 15).

hā aī ta-f° zark° wan hā, it is she that is that woman's co-wife (244, 7).

a-pāṛī-wa aī zarī hā, it is his foot that is small (247, 2).

kuk aī haī, who on earth art thou? (248, 1).

hā-wa aī māw° hā, this person (to whom I point) is his mother (250, 2).

hā bihē aī khwaṣh° hā, this too is sweet (251, 9).

hō aī sir hā, ka hafō, is it this that is good, or that ? (253, 8).

a-nēkī aī kū-har-kuk giraḍ sir° hā, only virtue is good with everyone, *i.e.* in everyone's opinion (256, 7).

a-dunyā aī tōṣh° ta-ākhirat hā, the world is only a preparation (lit. viaticum) for the future (256, 9). Here, be it observed, the *aī* refers to the comple-ment, *tōṣh°*, of the verb substantive, and not to the subject.

a-b°l ṣrat aī ta-Khudāē ni'mat hā, the condition of good health is only the favour of God (258, 2). Here the same remark applies.

tar-tū a-naṣīb aī sir hā, it is thy luck that is good (258, 7).

It must be confessed that, owing to the shortness of the sentences and the absence of context, in some of the above the use of *aī* as an emphatic particle is doubtful. On the other hand, I am unable to suggest any other reason for its presence.

144. As regards transitive verbs, *aī* or *dī* is used to refer to the object in the follow-ing sentences :—

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

hā aī, ka sr° buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

agar ka hō-r dī ghandzī ghwēk-in, although this man spoke abusive words to-
  me (152, 9).

yā-r dī wak wᵒr, yā-r dī sharbat wᵒr, either bring water, or bring sharbat
  (157, 9).

ka sakhal kār aī nak kēwī, (see) that thou do not such a deed (162, 2).

tā aī dērī, dost thou possess an uncle? (243, 3).

zalpiē aī dērī, hast thou a grandfather? (243, 4).

ōẕhᵒ aī gardan ka, put a necklace (on) the neck (245, 6).

khwāw-am aī nak dōk hā, I have not made sleep, *i.e.* I have not slept (252, 3).

hīts aī bū nak kawī, he does nothing (252, 4).

'aql aī nak dērī, thou hast no sense (253, 1).

'arẕ aī darᵒm, I have a petition (253, 12).

nyūwᵒ nar-a aī jōṛ dāk hā, he has built a new house (253, 15).

khūn aī mak kēwᵒn, do not commit murder (254, 8).

tēṣhᵒ kharbūzᵒ aī mak ṣhrinᵒn, do not buy a bitter musk-melon (256, 14).

ta-khalq i-rāī inar dī zaṣhrī mak kēwᵒn, do not make (*i.e.* put) thorns on the-
  way of people (*i.e.* on the public road) (258, 9).

gākᵒ dī bēzᵒn, cook flesh (259, 3).

tsōn dal dī ṣhrawᵒm? hōnn-ir dī ṣhra, how many may I give thee? give me so-
  many (261, 5, 6).

145. If the object of a transitive verb is not expressed, then *aī* and *dī* are not used.
Thus :—

hīts gudā-m nak dzōk hā, I have never beaten (him) (62, 10).

pa-dyō zāmᵒ bū khu̯urāk ka, he eats (*khu̯urāk kayēk,* to eat, is a compound
  verb) with both jaws (246, 5).

sakhal mak kēwᵒn, do no act thus (254, 3).

i-khalq girad sir kēwᵒn, act well with people, *i.e.* behave well (260, 3).

146. But also, they are omitted in many cases in which I can trace with certainty
no difference in meaning resulting from their use or disuse. Probably, as Ghulām
Muḥammad (supplt. p. 1) implies, the *aī* and *dī* gives a tinge of indefiniteness to
the word to which it refers. In this case *tā aī dērī* would mean 'dost thou possess any
uncle at all?' but *tā dērī* would mean simply 'dost thou possess an uncle?' So, *khūn aī
mak kēwᵒn* (254, 8) would mean 'do not commit any murder,' while *kōr mak kēwᵒn*
(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 *khu̯urāk
kayēk,* to eat, above. Such, for instance, may be *ṭōp kayēk,* to jump (250, 8); *khwārī
kayēk,* to work (254, 10); *ṣabr kayēk,* to wait (257, 10); and others in the following
list. The whole question is, however, very doubtful. The following are the sentences
given by Ghulām Muḥammad in which neither *aī* nor *dī* is used with the object of a
transitive verb :—

hō kulanak bū tsēk lupī, this child sucks the breast (246, 11).

rᵒwan bal ka, light a fire (248, 4 ; 259, 15).

kār bū nak kawī, he does not do work (248, 10). *Cf.* 162, 2, in the examples
  with *aī.*

hai bū tsᵃ kawin, what are these doing ? (250, 1).

i-pᵃ ghnwāin izar ṭōp ka, make a leap over this canal (250, 8).

niyat-am dāk, I made a resolution (252, 12).

tsᵉkhal-a bū ghwēk-in ? sakhal-a bū ghwēk-in, what sort of (words) was he saying ? He was saying such (words) (253, 2, 3).

kōr mak kēwᵒn, do not make anger, *i.e.* do not be angry (253, 11).

tsᵉn khwāri kēwᵒn, ka ṣabā-t pakār sa, today do work, that it may become useful to thee tomorrow (254, 10).

hafai bū tsᵃ ghwēk-in ? hits-an bū nak ghwēk-in, what were they saying ? they were saying nothing (254, 14, 15).

angushtri dist kēwᵒn, put a ring on the hand (255, 7).

ta-piē qiṣṣᵉ mēnᵉn, heed the words of the father (255, 8).

pagrīyᵃ i-sar tēṛᵉn, bind a turban on (thy) head (256, 3).

ṭingᵒ-wa granyi kēwᵒn, make the knot tight on it (257, 1).

i-hits kār inar susti mak kēwᵒn, in any work do not do laziness (257, 6).

kū-kuk izar thumat mak ghwats, do not speak calumny against anyone (257, 8).

syi sā‘at ṣabr kēwᵒn, wait a moment (257, 10).

hir tsīw, ka ḥisāb kayēn, come to me, that we may make an account (257, 15).

i-kunḍᵒi izar rahm kēwᵒn, show mercy on widows (260, 7).

wyūkᵃ giyōy mak ṣhrinᵉn, do not buy a dry cow (260, 8).

darēṣhi mak ghwats, do not speak lies (260, 14).

ghaibat mak kēwᵒn, do not do backbiting (260, 15).

ishārat-a dāk, he made a sign (261, 4).

147. If the verb is not transitive, then *ai* and *di* refer to the subject. Thus :—

(*a*) Intransitive Verbs :—

kū-har-kuk liki ai rasʸēk, he arrived (*i.e.* came) to everyone (61, 14).

i-fᵃ murghān ai, i-wustʸēk, inar-wi gōlīyᵃ aghak, a bullet (*gōlīyᵃ ai*) hit that bird as it flew away (*cf.* § 34) (46, 4).

bād ai bū laga, wind is blowing (253, 4).

dūṇ ai bū chigi, smoke is rising (258, 13).

But, in the two following instances, *ai* is not used :—

a-zalpiē-m malk hin, my grandparents have died (243, 5).

hā rāi sikh i-kᵃlai ki-l tsawak hā, this road has gone (*i.e.* leads) straight to the village (255, 1).

148. (*b*) Verbs Substantive. With these the *ai* or *di* almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject :—

nām-at ai tsᵃ hā, what is thy name ? (248, 2).

tar-kuk nar ai hā, whose house is it ? (248, 11).

tar-kuk khwār ai hā, whose sister is she ? (249, 1).

hā māl ai tar-kuk hā ? ta-Khān ai hā, whose is this property ? It belongs to the Khān (249, 6, 7). Note that in the second clause we have *ai*, although the subject is omitted.

ta-tsōn tsān aī hā? ta-ṣḥᵃh tsān aī hā, of how many years is he? he is of six
     years (249, 13, 14).   Here again the subject is omitted.

khwaṣh-am aī nak hā, it is not pleasing to me (249, 15).   Here again the subject
     is omitted.

hā giyōy aī i-harrᵃ inar ghwaṭᵃ hā, this cow is the stoutest of all (*cf.* § 15) (250,
     6).

hō saṛai aī chig hā, this man is tall (250, 7).

sir shai aī hā, this is a good thing (250, 12).   Subject omitted.

hō bār aī haluk hā, this load is light (250, 15).

kuk aī khafa hā, who is angry ? (251, 5).

tsᵃkhal rang-a aī hā, what sort is its colour? (251, 11).

hō saṛai aī baḍē-khōr hā, this man is a bribe-taker (251, 12).

zāl saṛai aī hā, he is an old man (253, 13).   Subject omitted.

zālᵃ zarkᵃ aī hā, she is an old woman (253, 14).   Subject omitted.

hō pᵃṛai aī tar-kuk hā, whose is this rope ? (254, 5).

yār aī hafᵘ sir hq̄, ka pa-tsaṭ aī ga yār ba, that friend is good, who is also a friend
     behind one's back (254, 6).

hō karal aī maḥin hā, this mat is fine (256, 1).

sir dzawān aī hā, he is a good youth (256, 10).   Subject omitted.

hā tūrᵃ aī ta-pᵃ dzawān hā, this sword belongs to this youth (256, 11).

hā wzᵃ aī tar-kuk hā, whose is this she-goat? (256, 12).

ṣhāīsta yānsp aī hā, it is a pretty horse (257, 4).   Subject omitted.

a-tōbᵉ aī har waqt srᵃ hā, contrition is at all times good (257, 11).

hō kār aī kharāb hā, this action is bad (258, 1).

tar-kuk mrīk aī hā, whose slave is he ? (258, 8).

hā gōn aī zēṣḥran hā, this stick is thorny (258, 11).

ta-lakᵃ-ṣḥᵃwai kanḍak aī hā, it is a herd of deer (259, 4).   Subject omitted.

ta-tsēn kᵃlai mayā aī hā, of what village is it a flock ? (259, 5).

ta-nāwyī marzā aī hā, he is the bride's brother (259, 8).   Subject omitted.

hō kūwai aī kṛum hā, this well is deep (259, 10).

hā kūtsᵃ aī tang hā, this lane is narrow (259, 11).

ta-pēriyannī aṣar aī hā, it is a trace of demons (260, 12).   Subject omitted.

ta-nmāz waqt aī hā, it is the time of prayer (261, 7).

asal aī wadānī dzut hā, this year the harvest is plentiful (261, 9).

149. In the following example the *aī* must refer to the complement, and not to the
subject, for the subject is the pronoun of the second person contained in the verb sub-
stantive :—

     tar-kuk kulān aī hai, whose son art thou ? (248, 3).

The probable explanation is that, in the case of the verb substantive, the *aī* or *dī*
refers to the subject when that is expressed, but when the subject is not expressed it
refers to the complement.   It will have been noticed that in several of the above exam-
ples the subject is not expressed.   In such cases I have classed them as examples of *aī*
referring to an omitted subject, but in each case they could also be taken as examples in
which, in the absence of the subject, the *aī* referred to the complement.

150. In the following examples, *aī* or *dī* is not used with the verb substantive :—

haī srᵃ hin, these are good (240, 7).

marzaᴡī-t tsōn hin, how many brothers hast thou ? (242, 15).

dyō-m marzā hin, I have two brothers (243, 1).

syī-ᴹ dūwᵃ hā, I have a daughter (243, 8).

nᴡasai-t di hā, is there (*di hā*) a grandson of thee, *i.e.* hast thou a grandson ? (243, 11).

anguṣḥtī-t tsōn hin, how many fingers hast thou ? (247, 3).

mīn shīᴡ hā, it is still night (248, 15).

tar-kuk inēlᵃ hā ? tarᵃ inēlᵃ hā, in whose possession is it ? It is in his possession. (250, 3, 4).

dᴢut bad-khōī saṛai hā, he is a very ill-mannered man (250, 10).

dist-am di nak hā, there is (*di hā*) no hand of me, *i.e.* I have no hand (251, 7).

ta-spuk ghap ᴡa hā, there is (*ᴡa hā*) the barking of a dog (252, 11).

hā rāī ārat hā, this road is wide (252, 13).

yād-am nak hā, I have no memory (253, 9).

harrᵃ saṛaī hin, all are men (254, 2).

dᴢut ghamjan hā, he is much grieved (255, 14).

harrᵃ srᵃ hin, all are good (257, 9).

hā ᴡak khᴡaṣḥrᵃ hā, this water is sweet (259, 1).

sālᵃ dᴢut hā, there is great cold (259, 13).

151. (*c*) With the copulative verbs *byōk* and *syōk*, *aī* and *dī* also refer to the subject when it is expressed. When it is not expressed, they probably refer to the complement. Thus :—

kuk aī byōk, it was someone (30, 3). Subject omitted. But *tsᵃ byōk*, there was something (30, 4). Subject also omitted.

tsōn aī byōk, it was to some extent (30, 4). Subject omitted.

syī tsōn ᴡa dī buk-in, there were (*ᴡa buk-in*) several (30, 6). Subject omitted.

tsakᵃ mzarai aī ba, he is by nature (Hindī *hōtā hai=ba*) like a tiger (163, 13). Subject omitted.

ta-malik yānsp aī byōk, it was the horse of the chief (249, 8). Subject omitted.

ka bārān aī syōk, mun ghᴡāsī dī sū sa, if rain became (*i.e.* if it rained), then the grass will grow (150, 13).

152. But in the following examples *aī* or *dī* is not used with copulative verbs :—

hafō saṛai nā-jōṛai byōk, that man was sick (240, 9).

hafō kār ᴡīrān syōk, that business became ruined (241, 5).

hafᵃ zarkᵃ hōndᵃ suk, that woman became blind (241, 6).

sᵃ-ᴡa hō byōk, ᴡa tsōn mālᵃ bī buk-in, that person, for one, was (there), and some other persons were also (there) (248, 12).

sahar syōk, it became morning (248, 14).

tar-mun khᴡai ūṣḥ byōk, it was my own camel (250, 5).

ṣḥramōt-am syōk, he forgot me (251, 1).

ḍūb syōk, he sank (251, 3).

jōṛ byōk? hā, jōṛ byōk, was he in good health? Yes, he was in good health,
   (251, 13, 14).

hō faṣl ṣṛĭ-būk syōk, that crop became rotten (252, 9).

gap sŭ nōrṣṛ nak sa, a stone will not become soft (258, 3).

duṣhman sŭ dōst nak sa, an enemy will not become a friend (258, 4).

sālᵒ-m bŭ sa, there is cold to me, *i.e.* I am cold (259, 15).

garmĭ suk, tētsan-am bŭ sa, it became warm, there is heat to me, *i.e.* I am hot
   (260, 1).

153. (*d*) With a Passive verb *aĭ* and *dĭ* also refer to the subject. Thus :—

saṛai aĭ wazyōk syōk, a man was killed (121, 11).

saṛai dĭ wazzuk suk-in, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, *aĭ* and *dĭ* are omitted.
This does not apply to verbs substantive. We have seen above (§ 149) that in their case,
if the subject is omitted, *aĭ* and *dĭ* 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-ṣhōr likĭ-l tsʲēk, he went to the city (251, 15).

tar-tŭ i-ghōlai inar hanyĭ, he is sitting in thy court-yard (255, 9).

prān 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 *ʸēk* or *ayēk* of the infinitive, and to substitute for it *āō*. Thus :—

Infinitive.	Verbal Noun.
shī-tsʸēk, to send.	*shī-tsāō*, sending.
mukhayēk, to knead.	*mukhāō*, kneading.
daẕhʸēk, to load.	*daẕhāō*, loading.

Verbs whose infinitives end in *wʸēk* change the final *ʸēk* to *inᵃ*, and other verbs sometimes do the same. Thus :—

mukhawʸēk, to knead.	*mukhawinᵃ*, kneading.
ghafʸēk, to weave.	*ghafinᵃ*, weaving.
shī-tsʸēk, to send.	*shī-tsawinᵃ*, sending (40, 3).

Verbs of the second conjugation, whose infinitives end in *ōk* or *ak*, rarely form abstract verbal nouns. When they do it is generally by adding *āō* to the infinitive. Thus :—

wriyōk, to take.	*wriyōkāō*, taking.

In other cases, when no special verbal noun is in use, the infinitive is itself used a a verbal noun.

156. **Abstract Nouns.**—These are formed with the following terminations :—

ī.
wālai.
tōb.
wālī.
gīrī.
gālī.
āwī. Thus :—

ī (41, 9).

From *grān*, dear, difficult, we have *grānī*, dearness, difficulty.

garm, hot,	*garmī*, heat.
nēk, good,	*nēkï*, goodness.
bad, bad,	*badī*, badness.
khpºl, own,	*khpºlawī*, relationship.

These are generally borrowed from Persian or Pashtō.

wālai (41, 13).

spīw, white,	*spīwwālⁱ*, whiteness.
ghrās, black,	*ghrāswālai*, blackness.
ziyaṛ, yellow,	*ziyaṛwālai*, yellowness.

These are commonly abstract nouns indicating colour (42, 1).

tōb (42, 2).

marzā, a brother,	*marzatōb*, brotherhood, brotherliness.
zarkᵃ, a woman,	*zarkᵉtōb*, womanhood.
(?) *baṛwā*, a pimp,	*baṛwītōb*, pimping.
(?) *spᵉk*, light, not heavy,	*spᵉktōb*, lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Pashtō words.

wālī (41, 3).

mrīk, a slave,	*mrīkwālī*, slavery.
wīnzᵃ, a slave-girl,	*wīnzᵃwālī*, the condition of a slave-girl.
dāī, a nurse,	*dāīwālī*, the condition of a nurse.

gīrī (42, 4).

khwai, own,	*khwaigīrī*, relationship.
mullā, a priest,	*mullāgīrī*, priesthood.
munshī, a clerk,	*munshīgīrī*, the profession of a clerk.

gālī (42, 6).

pazanʸēk, to recognize,	*pazangālī*, recognition.

āwī (42, 8).

dāragh, long,	*dāraghāwī*, length.
tsāk, sour,	*tsākāwī*, sourness.
Note *khwaṣḥ*, sweet,	*khwāẓḥāwī*, 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 Pashtō or Persian (44, 8ff.). Thus :—

lau-garai, a reaper.
madat-garai, a helper.
randar-gaṛai, a mill-worker (44, 13. Note the cerebral *ṛ*).
bagaṛ-wāl, a horse impetuous for the mare.
bēgār-wāl, a forced labourer.
zar-gar, a goldsmith.
saudā-gar, a merchant.
dōkān-dār, a shopkeeper.

158. *Nouns of Instrument* (26, 10ff.).—There are very few of these in Ōrmuṛī. When required, they are borrowed from Paṣhtō or Persian, such as the Paṣhtō *ghāṣh-ṭumbūnai*, a toothpick. The following two Ōrmuṛī words have been noted :—

> *sar-taṛwung*, a band for the head, a headcloth.
>
> *parawak*, a broom (from *parayēk*, to sweep).

159. *Nouns of Place.*—These also are rare in Ōrmuṛī, and are generally borrowed from Paṣhtō or Persian. Thus (27, 3) :—

> *dēg-dān*, a fireplace.
>
> *pand-ghōlai*, a cattle-yard.
>
> *kand-ghōlai*, a chasm.
>
> *ṭahārat-khāna wa āwrīz*, bathroom and privy.

160. *Compound Nouns.*—Compound nouns are common. Several examples will be found in the preceding sections. Here we may mention one that does not fall under any of the preceding heads, viz. *saṛai-khōr*, a man-eater, cannibal (44, 15).

In this connexion we may mention the 'jingles' which are a prominent feature in all the languages of India. The one example given by Ghulām Muḥammad Khān is *saṛai-haṛai*, men etcetera (176, 7).

161. **Onomatopœa.**—The following onomatopœa are given by Ghulām Muḥammad Khān (27, 6ff.) :—

> *ḍang*, a single beat of a drum.
>
> *ṭang*, the noise made by striking a metal cup once.
>
> *ghap*, a single bark of a dog.

From these verbs are formed, such as *ḍangʸēk*, to give forth the sound of a drum. So, *ṭangʸēk, ghapʸēk*.

> Transitive verbs would be *ḍangawʸēk, ṭangawʸēk*, and *ghapawʸēk*.
>
> *tiṇau* or *tiṛkau*, the noise of earthen vessels or bottles colliding.
>
> *ṭakau*, the noise made by striking wood or stone.
>
> *jiṇau*, the tinkling of ornaments.

162. **Diminutives.**—Diminutives are generally formed as in Paṣhtō (25, 2). Thus :—

Noun.	Diminutive.
tūt, a mulberry.	*tūtkai.*
gurū, a kid.	*gurūkai.*
skhwandar, a steer, a calf.	*skhwandarkai.*
lawᵃṛ, a bludgeon.	*lawᵃṛkai.*
ghrās, a black man.	*ghrāsakai.*
dīwāl, a wall.	*dīwālgai*, or *dīwālgōṭai.*
shōr, a city.	*shōrgai.*
miltagh, a gun.	*miltaghgai.*
saṛai, a man.	*saṛīgai.*
khar, an ass.	*khargai.*

Others follow Persian or Hindōstānī (25, 10). Thus :—

bar, a door.	*barkak.*
mizdik, a mosque.	*mizdkak*, contracted from *mizdikkak.*

Noun.	Diminutive.
ṭukṛa, a piece.	*ṭukṛakak.*
kitāb, a book.	*kitābak.*
dēg, a cauldron.	*dēgṛai.*
yānsp, a horse.	*yānspkiṛai.*
tūt, a mulberry.	*tūtkiṛai. Cf.* above.
bāgh, a garden.	*bāghgiṛai.*

These are all masculine. If it is desired to form a feminine of any diminutive ending in *ai*, the *ai* is changed to *īyᵃ*. Thus, the feminine of *skhwandarkai*, a little calf, is *skhwandarkīyᵃ* (26, 6).

The diminutive of *dūkᵃ*, a girl, is *dūkaṛīyᵃ* (26, 9).

163. **Adjectives of Origin, etc.**—These generally end in *ī* (34, 7). Thus:—

Kābulī, of Kābul.
Lōgarī, of Lōgar.
Balkhī, of Balkh.
Bukhārāī, of Bukhārā.

Or (34, 10) in imitation of other languages, *wāl* may be added, as in *Ḍērawāl*, of Ḍēra.

Or (34, 13) the genitive may be used, as in *ta-grī*, of the mountain (=*pahāṛī*).

Sometimes (35, 5) the Paṣhtō *taṣhtan*, master, is added to the genitive, as in *ta-yānsp taṣhtan*, a horseman; *ta-pagrīyᵃ taṣhtan*, one who wears a turban (=*pagṛīwālā*); *ta-sāngᵃ taṣhtan*, a javelin-man. In such senses, *wāl* is also used, but not so frequently, as in *pagṛīwāl*, one who wears a turban.

On p. 33, Ghulām Muḥammad Khān gives a number of relative adjectives borrowed from Persian and Paṣhtō. It is unnecessary to quote them all. The following Paṣhtō examples will suffice:—

khīrai, dirt.	*khīran*, dirty.
waswās, doubt.	*waswāsī*, doubtful.
saudā, madness.	*saudāī*, mad.

164. **Compound Adjectives.**—Persian and Paṣhtō compound adjectives, made up of an adjective and a noun, are freely borrowed in Ōrmuṛī (32, 8). Thus:—

Persian *sufīd-chashm*, Paṣhtō *spīn-stargai*, white-eyed.

Persian *syāh-chashm*, Paṣhtō *tōr-stargai*, black-eyed.

More common are the numerous adjectives formed by prefixing a negative, such as *bē* or *nā*. These too are all borrowed. Examples (163, 4) are:—

bē-'aql, stupid.
bē-gham, without sorrow.
nā-jōṛ, unwell.
nā-tars, fearless.
nā-dīn, ignorant.
nā-fahm, unintelligent.
nā-mard, unmanly.

In Ōrmuṛī adjectives with *bē* generally add a short *i* to the termination of the main word (32, 4).   Thus :—

> *bē-fikri,* without anxiety.
> *bē-raḥmi,* merciless.
> *bē-waki,* waterless.
> *bē-ḥāṣili,* fruitless.
> *bē-bari,* doorless.
> *bē-shaki,* without doubt (161, 2).
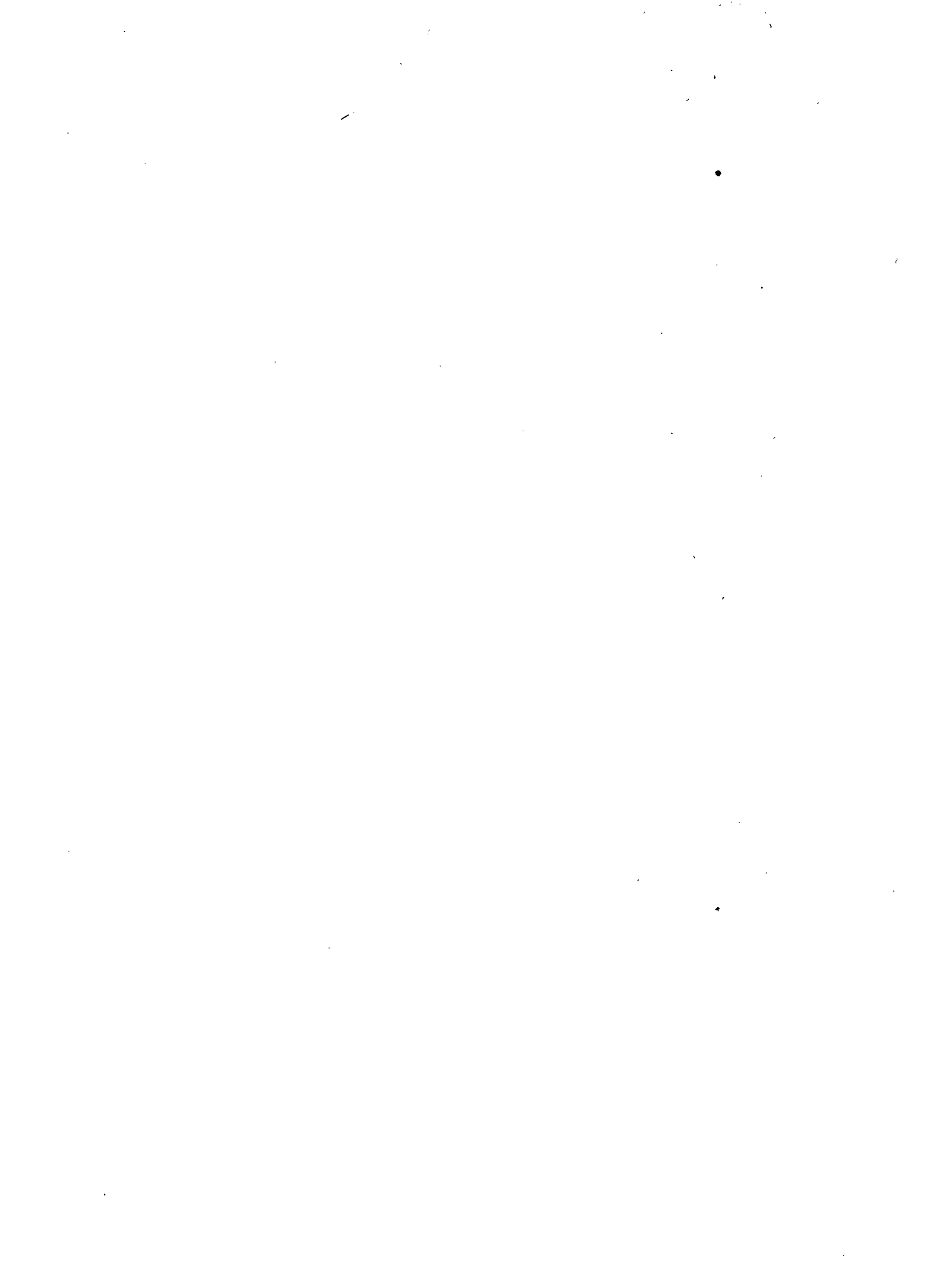
CHAPTER IX.

ŌRMUṚĪ TIMES AND SEASONS.

165. Calendar.—The Ōrmuṛī months are those usual Musalmān countries, but the names vary in some respects. In the following list the Arabic names are compared with the Ōrmuṛī (59, 3).

Arabic.	Ōrmuṛī.
Mōharram.	*ta-Ḥasan Ḥusain a-māi.*
Ṣafar.	*ta-Safar* (sic) *māi.*
Rabī'u'l-awwal.	*Awwal Khwār.*
Rabī'u's-sānī.	*Dīm Khwār.*
Jumādu'l-awwal.	*Shraim Khwār.*
Jumādu's-sānī.	*Tsārᵃm Khwār.*
Rajab.	*Rajab.*
Sha'bān.	*Sha'bān.*
Ramazān.	*Ramazān.*
Shawwāl.	*Zarī 'Īd* ('the little 'Īd').
Zi'l-qa'da.	*Khālī.*
Zi'l-ḥijja.	*Stᵃr 'Īd* ('the big 'Īd').

The following are special seasons or days (59, 9) :—

Shrē mōgh, the three months *Rajab, Sha'bān,* and *Ramazān.*

Srᵃ shiw ta-imāmyiyī, the *Ashūrā,* or first ten days of the *Mōharram.*

Daya, the first ten days of *Ṣafar.*

Wi māi chār shamba, the last Wednesday of each month.

Yād o isᵃm ta-Rasūl, the *Bārah Wafāt,* or last twelve days of Muḥammad's fatal illness.

Shakh Barāt, the *Shab-ĕ-barāt,* or 14th day of the month of *Sha'bān,* on which Musalmāns make oblations to the names of deceased ancestors. (Pashtō *shakh,* buried.)

166. Days of the Week.—The following are the days of the week (60, 3) :—

Saturday,   *hafta.*
Sunday,   *yak samba* (sic).
Monday,   *dū samba.*
Tuesday,   *shrē samba.*
Wednesday, *tsār samba.*
Thursday,   *pāz samba.*
Friday,   *jum'a.*

167. Times of the Day.—These are as follows (60, 7) :—

mērshr prēts, sunrise.

sūrī maḥal barī zar, 8 or 9 A.M.

Hindū sūrī māl klak barī zar, 10 or 11 A.M.

gharma, midday.

zawāl gatēs, 12-30 P.M.

zawāl, 1 P.M.

awwal nim-ryūz, 2 P.M.

nim-ryūz, about 3 P.M.

ṭūṭ nim-ryūz, about 3-30 P.M.

chig dyō shutī, about 4 P.M.

dyō shutī, 4-30 or 5 P.M.

qaẓā dyō shutī, about 5-30 P.M.

awwal nmā-shām, after sunset.

nmā-shām, evening.

awwal khutan, early bedtime.

khutan, bedtime.

dzūnī khutan, sleeping time.

awwal pahar, the first watch of the night.

nīm shīw, midnight.

pīngᵃ, the end of night.

sahar, dawn.

CHAPTER X.

ŌRMUṚĪ SENTENCES.

168. Sentences dealing with parts of the body.—

1. *a-sar-am bū dūmī,* my head aches (245, 1).
2. *tsamī gharẽwᵃn,* open the eyes (*id.* 2).
3. *tsōm gharẽwᵃn,* open the eye (*id.* 3).
4. *a-gōy-am bū dūmī,* my ear aches, or my ears ache (*id.* 4).
5. *ta-sar a-drī-wa khwā suk-in,* the hairs of his head are (lit. became) fallen (*id.* 6).
6. *sar bū galᵃm,* I am arranging my hair (*id.* 8).
7. *kū-har kuk likī a-pᵃṭ rūṇ dērᵃn,* keep the forehead shining for everyone, *i.e.* before everyone preserve a cheerful countenance (*id.* 9).
8. *a-ṛūtī-wa ṣhra-suk-in,* his cheeks became swollen (*id.* 11).
9. *a-ninī sūṇ ka,* blow (your) nose (*id.* 12).
10. *sakhal sūshᵃ sūnḍī-a buk-in, tsakᵃ t a-pēlᵃ ta-tār,* so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (*id.* 13).
11. *a-gas-a māṣhk,* his tooth broke (246, 1 ; 251, 4).
12. *a-zbān ma khwurtẽwᵃn,* do not wag (your) tongue (246, 2).
13. *a-zēnī-wa i-zānṣhrak izar nāk,* he put (his) chin on (so-and-so's) knee (*id.* 3).
14. *pa-dyō zāmᵃ bū khwurāk ka,* he eats with both jaws (*id.* 5).
15. *ōẓhᵃ aī gaṛdan ka,* put the necklet (on your) neck (*id.* 6).
16. *marīyᵃ-l-a dī kapak,* he cut his (someone else's) throat (*id.* 7).   See § 126.
17. *a-maghzai-l-a dī kapʸēk syōk,* his throat was cut (*id.* 8).   See § 126.
18. *a-kulanak-a i-sīnᵃ izar gatak,* her child fell (*i.e.* was lying) on her bosom (*id.* 9).
19. *hō kulanak bū tsēk lupī,* this child sucks the breast (*i.e.* is a suckling) (*id.* 11).
20. *a-ḍīm-a ṣhra-suk,* his belly became swollen (*id.* 12).
21. *a-pat-am girēwᵃn,* scratch my back (*id.* 13).
22. *a-biyān tērᵃn,* bind (your) loins (*id.* 14).
23. *a-distt-ir ṣhra,* give me (your) hand (*id.* 15).
24. *a-distī-wa tēṛᵃn,* tie up his hands (247, 1).
25. *a-pāṛī-wa aī zarī hā,* it is his foot that is small (*id.* 2).
26. *anguṣhti-t tsōn hin,* how many fingers hast thou? (*id.* 3).
27. *ta-dist a-warghᵃwai-t ta-pāṛī a-talai-t barābar hin,* the palm of thy hand (and) the sole of thy foot are equal (*id.* 4).
28. *bazar a-muṭ-at dūgaḍ mahkam hin,* (thy) fore-arm (and) thy fist are both strong (*id.* 6).   *Cf.* § 169, 100.
29. *pa-galgh-a wᵃr,* carry it on (your) shoulder (*id.* 8).
30. *ta-tsamī a-bāṇī-wa spīwᵃ hin,* the eyelashes of his eye are white (*id.* 9).
31. *ta-wrūdzī a-drī-wa ghrēsī hin,* the hairs of his eyebrows are black (*id.* 11).
32. *pa-langīyᵃ lagaṇḍ,* pull (his) foot (*id.* 13).
33. *pa-pūṇdᵃ-wa dōn,* propel (*i.e.* kick) him (*sc.* a horse) with (your) heel (*id.* 14).
34. *a-puṇḍiyᵃ-m bū dūmī,* my heel aches (*id.* 15).   Note that there are two words for ' heel,' one with a dental, and the other with a cerebral *d.*

169. **Miscellaneous Sentences.**—

1. *kuk aī hai*, who (on earth) art thou? (248, 1). See § 143.
2. *nām-at aī tsᵃ hā*, what is thy name? (*id.* 2).
3. *tar-kuk kulān aī hai*, whose son art thou? (*id.* 3). See § 149.
4. *rᵃwan bal ka* (or *kēwᵉn*), light a fire (*id.* 4).
5. *i-kᵃlai kī bū tsawᵉm*, I am going to the village (*id.* 5).
6. *swār hai ka pᵉlai hai*, art thou riding or on foot? (*id.* 6).
7. *kuk-a bū zana*, who is beating him? (*id.* 7).
8. *ta-tsᵃ-pārᵃ-wa bū zan*, why art thou beating him? (*id.* 8).
9. *dzikᵃ-wa bū zanᵉm ka kār bū nak kawī*, I am beating him because he does not do (his) work (*id.* 9).
10. *tar-kuk nar aī hā*, whose house is it? (*id.* 11).
11. *sᵃ-wa hō byōk, wa tsōn mālᵃ bī buk-in*, this (person) for one was there, and other persons were there (also) (*id.* 12). The words *wa byōk* postulate presence. See § 125.
12. *sahar syōk*, has it become morning? (*id.* 14).
13. *mīn shīw hā*, it is still night (*id.* 15).
14. *tar-kuk khwār aī hā*, whose sister is she? (249, 1).
15. *ta-pᵃ sarai a-qissᵃ mēnᵉn*, heed the words of this man (*id.* 2).
16. *az-a bū nak manᵉm*, I do not heed him (*id.* 3).
17. *tū dī pa-khabar hai*, dost thou know that man? (*id.* 4). See § 126.
18. *az dī khabar nak hᵃm*, I do not know him at all (*id.* 5). See § 126.
19. *hā māl aī tar-kuk hā*, whose is this property? (*id.* 6).
20. *ta-Khān aī hā*, it is the Khān's (*id.* 7).
21. *ta-malik yānsp aī byōk*, it was the horse of the chief (*id.* 8).
22. *ka tū bū tsīw, tsīw*, if thou art going, go (*id.* 9).
23. *az bū khō pērī nak tsawᵉm*, I for my part am not going now (*id.* 10).
24. *kān bū tsīw*, when art thou going? (*id.* 11).
25. *sabā sū tsawᵉm*, I shall go tomorrow (*id.* 12).
26. *ta-tsōn tsān aī· hā*, of how many years (*i.e.* how old) is he? (*id.* 13).
27. *ta-shᵃh tsān aī hā*, he is six years old (*id.* 14).
28. *khwash-am aī nak hā*, it is not pleasing to me (*id.* 15).
29. *hai bū tsᵃ kawin*, what are these doing? (250, 1).
30. *hā-wa aī māwᵃ hā*, this is his mother (*id.* 2).
31. *tar-kuk inēlᵃ hā*, in whose possession is it? (*id.* 3).
32. *tarᵃ inēlᵃ hā*, it is in this (person)'s possession (*id.* 4).
33. *tar-mun khwai ūsh byōk*, it was my own camel (*id.* 5).
34. *hā giyōy aī i-harrᵃ inar ghwatᵃ hā*, this is the stoutest cow of all (*id.* 6).
35. *hō sarai aī chig hā*, this man is tall (*id.* 7).
36. *i-pᵃ ghnwāīn izar ṭōp ka*, jump over this canal (*id.* 8).
37. *hā khai aī tar-kuk hā*, whose is this field? (*id.* 9).
38. *dzut bad-khōī sarai hā*, he is a very ill-mannered man (*id.* 10).
39. *a-gunum tsōn sēr-a hā*, how many seers is the wheat? (*id.* 11). See § 125.
40. *sir shai aī hā*, it is a good thing (*id.* 12).

41. *ghrās aī hā, ka ziyar aī hā,* is it black, or is it yellow ? (*id.* 13).
42. *sŭ̥ṣ̌r̥ aī hā,* it is red (*id.* 14).
43. *hō bār aī haluk hā,* this load is light (*id.* 15).
44. *ṣḥramōt-am syōk,* he forgot me (251, 1).
45. *duṣḥkī ghᵃlai sun,* be silent a little (*id.* 2).
46. *ḍŭb syōk,* he sank (*id.* 3).
47. *kuk aī khafa hā,* who is angry ? (*id.* 5).
48. *az khafa hᵃm,* I am angry (*id.* 6).
49. *dist-am di nak hā,* I have no hand (*id.* 7).
50. *a-pārī-m dzakᵃ hā,* my foot is lamed (*id.* 8).
51. *hā bihē aī khwaṣḥrᵃ hā,* this (fem.) too is sweet (*id.* 9).
52. *a-gōy-a aī kūn hā,* his ear is deaf (*id.* 10).
53. *tsᵃkhal rang-a aī hā,* what sort is its colour ? (*id.* 11).
54. *hō sarai aī baḍē-khōr hā,* this man is a bribe-taker (*id.* 12).
55. *jōr byōk,* was he in good health ? (*id.* 13).
56. *hā, jōr byōk,* yes, he was in good health (*id.* 14).
57. *i-ṣḥōr likī-l tsʸēk,* he went to the city (*id.* 15).
58. *hō dī i-fᵃ lāstᵃ plan hā,* this is wider than that (252, 1).
59. *a-khwai dzān-a wazyōk,* he slew his own life (*i.e.* committed suicide) (*id.* 2).
60. *khwāw-am aī nak dōk hā,* I have not made sleep (have not slept) (*id.* 3).
61. *hīts aī bū nak kawī,* he does nothing (*id.* 4).
62. *tū kū-mun likī gram hai,* thou art censured to (*i.e.* before) me (252, 5).
63. *a-dzān-a lŭṭ dōk,* he robbed himself (*id.* 6).
64. *a-kaf tsōn man hā,* how many maunds is the chaff ? (*id.* 7). See § 125, footnote.
65. *pa-lawᵃr-a zan,* beat him with a cudgel (*id.* 8).
66. *hō faṣl ṣḥrī-būk syōk,* this crop became rotten (*id.* 9).
67. *a-qalam-am maṣḥtak,* my pen broke (*id.* 10).
68. *ta-spuk ghap-wa hā,* there is the barking of a dog (*id.* 11).
69. *nīyat-am dāk,* I made a resolution (*id.* 12).
70. *hā rāī ārat hā,* this road is wide (*id.* 13).
71. *tar-tū a-nar aī tang hā,* thy house is confined (*id.* 14).
72. *jagarᵃ mak kēwᵃn,* do not fight (*id.* 15).
73. *'aql aī nak dērī,* thou dost not possess sense (253, 1).
74. *tsᵃkhal-a bū ghwēk-in,* what sort of (words) was he saying ? (*id.* 2).
75. *sakhal-a bū ghwēk-in,* he was saying (words) of this sort (*id.* 3).
76. *bād aī bū laga,* wind is blowing (*id.* 4).
77. *az akhwara-nak hᵃm,* I am hungry (*id.* 5).
78. *az tra-nak hᵃm,* I am thirsty (*id.* 6).
79. *az tra-nak syōk-am,* I became thirsty (*id.* 7).
80. *hō aī sir hā ka hafō,* is this good or that ? (*id.* 8).
81. *yād-am nak hā* or *i-zli-m nak hā,* I have no memory (of it) (*id.* 9).
82. *kōr mak kēwᵃn,* do not be angry (*id.* 11).
83. *'arẓ aī darᵃm,* I have a petition (*id.* 12).
84. *zäl sarai aī hā,* he is an old man (*id.* 13).

85. *zālᵃ zarkᵎ aī hā*, she is an old woman (*id.* 14).

86. *nyūwᵒ nar-a aī jōṛ dāk hā*, he has built a new house (*id.* 15).

87. *kī bū nak mēnī*, why dost thou not heed? (254, 1).

88. *harrᵃ saṛaī hin*, all are men (*id.* 2).

89. *sakhal mak kēwᵃn*, do not act so (*id.* 3).

90. *taraī mullak aī byōk*, the corpse was of these (men) (*id.* 4).

91. *hō pᵃṛai aī tar-kuk hā*, whose is this rope? (*id.* 5).

92. *yār aī hafᵎ sir hā, ka pa-tsaṭ aī ga yār ba*, that friend is good, who is also a friend behind (one's) back (*id.* 6).

93. *khūn aī mak kēwᵃn, ka ʿumr-at sū laṇḍ sa*, do not commit murder, as thy life will become short (thereby) (*id.* 8).

94. *tsᵃn khwārī kēwᵃn, ka ṣabā-t pakār sa*, labour today, that it may be useful to thee tomorrow (*id.* 10).

95. *hō kulanak a-khwai sabaq yād dōk hā*, this boy has got his lesson by heart (*id.* 12).

96. *hafaī bū tsᵃ ghwēk-in*, what (words) were they saying? (*id.* 14).

97. *hīts-an bū nak ghwēk-in*, they were saying nothing (*id.* 15).

98. *hā rāī sīkh i-kᵃlai kī-l tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).

99. *a-pyūz-at wītᵃ ka*, open thy mouth (*id.* 3).

100. *a-tsangil-a maṣhtak*, his fore-arm broke (*id.* 4). *Cf.* § 168, 28.

101. *i-nas-a di likᵃ hā*, there is a pain in his belly (*id.* 5). *Cf.* § 125.

102. *a-wrᵃṣhtᵎ-m spīwᵃ suk*, my beard became white (*id.* 6).

103. *angushtrī dist kēwᵃn*, put a ring (on thy) hand (*i.e.* finger) (*id.* 7).

104. *ta-piē qiṣṣᵎ mēnᵃn*, heed the words of (thy) father (*id.* 8).

105. *tar-tū i-ghōlai inar hanyī*, he is sitting in thy courtyard (*id.* 9).

106. *i-nar kī-wa glōn*, take it away into the house (*id.* 10).

107. *i-daryāb likī-wa sṛūm kēwᵃn*, immerse it in the river (*id.* 11).

108. *prān hanyēk*, yesterday he was seated (*id.* 13).

109. *dzut ghamjan hā*, he is much grieved (*id.* 14).

110. *i-wᵃ kī mak tsīw*, do not go there (*id.* 15).

111. *hō karal aī mahīn hā*, this mat is fine (256, 1).

112. *pagṛīyᵃ i-sar tēṛᵃn*, tie a turban on (thy) head (*id.* 3).

113. *kitāb-at kwas dōk*, what didst thou do with the book? (*id.* 4).

114. *kū-mun likī aī sᵃ khaṭṭ pīsᵃn*, write one (*i.e.* a) letter to me (*id.* 5).

115. *ta-pᵎ a-baiʿ tsōn hā*, how much is the price of this? (*id.* 6).

116. *a-nēkī aī kū-har kuk giraḍ srᵎ hā*, only virtue is good with everyone (*i.e.* in everyone's opinion) (*id.* 7).

117. *a-dunyā aī tōṣhᵎ ta-ākhirat hā*, it is the world that is a preparation for the journey to the next (*id.* 9).

118. *sir dzawān aī hā*, he is a good youth (*id.* 10).

119. *hā tūrᵃ aī ta-pᵎ dzawān hā*, this sword belongs to this youth (*id.* 11).

120. *hā wzᵎ aī tar-kuk hā*, to whom does this she-goat belong? (*id.* 12).

121. *asrīk rūn hā, ka ṣhrīnī-wa bū*, is it (?) fresh ghī, or dost thou buy it? (256, 13).

122. *tēshrᵃ kharbūzᵃ aī mak shrīnᵃn,* do not buy a bitter musk-melon (*id.* 14).

123. *a-khwai dzān-a khalāṣ dōk,* he released himself (*id.* 15).

124. *ṭingʳ-wa granyī kēwᵃn,* make the knot tight on it (257, 1).

125. *a-hēntschī-m khwā suk-in,* my tears became fallen (*i.e.* fell) (*id.* 2).

126. *ī-ghrai inar dī yānak dzut hā,* in the fireplace there is much ash (*id.* 3).

127. *ṣhāīsta yānsp aī hā,* it is a pretty horse (*id.* 4).

128. *kī bū khwasai (? khwashai) girz,* why dost thou wander about without employ-
ment? (*id.* 5).

129. *i-hīts kār inar sustī m̉ak kēwᵃn,* in any work do not do laziness (*id.* 6).

130. *ta-ḥākim i-ḥukm lāstᵃ dī a-sar mak wᵃr,* do not rebel against the order of the
ruler (*id.* 7).

131. *kū-kuk izar thŭmat mak ghwats,* do not speak calumny against anyone (*id.* 8).

132. *harrᵃ srᵃ hin,* all are good (*id.* 9).

133. *syī sā'at ṣabr kēwᵃn,* wait a moment (*id.* 10).

134. *a-tōbᵃ aī har waqt srᵃ hā,* contrition is at all times good (*id.* 11).

135. *i-dᵃ-l rī dzaī,* come here to it, *i.e.* in this direction (*id.* 12).

·136. *i-dᵃ rī dzaī,* come here (*id.* 13).

137. *hō-wa hā; gal hā,* here it is; it is lying (there) (*id.* 14).

138. *hir tsīw, ka ḥisāb kayēn,* come here, that we may make up an account (*id.*
15).

139. *hō kār aī kharāb hā,* it is this action that is bad (258, 1).

140. *a-bᵃl ṣrat aī ta-Khudāē ni'mat hā,* good health is only the favour of God (*id.*
2).

141. *gap sū nōrṣhr nak sa,* a stone will not become soft (*id.* 3).

142. *dushman sū dōst nak sa,* an enemy will not become a friend (*id.* 4).

143. *a-ghŭndzī-t pāk hin,* are thy garments clean? (*id.* 5).

144. *ta-Bargistā a-zbān aī grān hā,* the Ōrmuṛī language is difficult (258, 6).

145. *tar-tŭ a-naṣīb aī sir hā,* thy luck is good (*id.* 7).

146. *tar-kuk mrīk aī hā,* whose slave is he? (*id.* 8).

147. *ta-khalq i-rāī inar dī zaṣhrī mak kēwᵃn,* do not put thorns on (*i.e.* obstruct)
the public road (*id.* 9).

148. *hā gōn aī zēṣhran hā,* this stick is thorny (*id.* 11).

149. *bōī rī dzaī,* come near (*id.* 12).

150. *dŭṇ aī bū chigī,* smoke is rising (*id.* 13).

151. *ta-ashnā dīdan aī ṣawāb darī,* visiting a friend gains the reward of a virtuous
act (*id.* 14).

152. *tsīw, dzēwᵃn-a rī,* go, bring him here (*id.* 15).

153. *hā wak khwāṣhrᵃ hā,* this water is sweet (259, 1).

154. *nōrī bū khurī,* thou art eating bread (*id.* 2).

155. *gākᵃ dī bēzᵃn,* cook flesh (*id.* 3).

156. *ta-lakᵃ-ṣhᵃwai kandak aī hā,* it is a herd of deer (*id.* 4).

157. *ta-tsēn kʳlai mayā aī hā,* of what village is it a flock? (*id.* 5).

158. *gharma rī dzaī* or *gharmi likī rī dzaī,* come at noon (*id.* 6).

159. *hafō dal bū dawā-salām ghwēk-in,* he was saying (*i.e.* sending) blessings
(? du'ā) (and) compliments to thee (*id.* 7).

160. *ta-nāwyī marzā aī hā*, he is the bride's brother (*id.* 8).

161. *a-barakat-at zyāt sōn*, may thy prosperity increase (*id.* 9).

162. *hō kūwai aī kṛum hā*, this well is deep (*id.* 10).

163. *hā kūtsᵃ aī tang hā*, this lane is narrow (*id.* 11).

164. *a-kulanak gal hā, khwāw-al gastak-a*, the boy is lying down, he is asleep (*id.* 12).

165. *sālᵃ dzut hā*, or *saṛdī dzut hā*, there is much coldness (*id.* 13, 14).

166. *sālᵃ-m bü sa, rᵃwan bal ka*, there is coldness to me (*i.e.* I am cold); light a fire (*id.* 15).

167. *garmī suk*, heat became (*i.e.* it has become hot) (260, 1).

168. *tētsan-am bü sa*, heat is becoming to me (*i.e.* I am getting hot) (*id.* 1).

169. *a-dzut khanī sṛᵃ'nak hin*, excessive laughings are not good (*id.* 2).

170. *i-khalq giraḍ sir kēwᵃn*, behave well with people (*id.* 3).

171. *a-paṭṭī ziyaṛᵃ suk-in*, the leaves became yellow (*id.* 4).

172. *kü-tü lāstᵃ dī marawur hā*, he is angry with thee (260, 5).

173. *pakhulī-wa kēwᵃn*, make him appeased (*id.* 6).

174. *i-kunḍᵃī izar raḥm kēwᵃn*, show mercy on widows (*id.* 7).

175. *wyükᵃ giyōy mak shṛīnᵃn*, do not buy a dry cow (*id.* 8).

176. *i-syākᵃ likī naī*, sit into (*i.e.* in) the shade (*id.* 9).

177. *swār-a kēwᵃn*, cause him to mount (*id.* 10).

178. *zyātī kü-kuk giraḍ mak kēwᵃn*, do not use excess with anyone (*id.* 11).

179. *ta-pēriyannī aṣar aī hā*, it is a sign (or indication) of demons (*id.* 12).

180. *a-shwānn-al ta-ramᵃ i-pētsᵃ tsʸēk hā*, the shepherd has gone behind the flock (*id.* 13).

181. *darēṣhī mak ghwats*, do not speak lies (*id.* 14).

182. *ghaibat mak kēwᵃn*, do not do backbiting (*id.* 15).

183. *a-ḍīwᵃ bal kēwᵃn*, light the lamp (261, 1).

184. *ta-gunum a-māṛ sir hā*, wheaten flour is good (*id.* 2).

185. *a-rākhᵃ ghwats*, speak the truth (*id.* 3).

186. *ishārat-a dāk*, he made a sign (*id.* 4).

187. *tsōn dal dī shṛawᵃm*, how many shall I give thee? (*id.* 5).

188. *hōnn-ir dī shṛᵃ*, give me so many (*id.* 6).

189. *ta-nmāz waqt aī hā*, it is the time of prayer (*id.* 7).

190. *tsālāk sun*, be quick (*id.* 8).

191. *asal aī wadānī dzut hā*, this year the harvest is plentiful (*id.* 9).

192. *mihmān kī a-nōṛī nīw*, set the bread for the guest (*id.* 10).

ERANIAN FAMILY.　　　　　EASTERN GROUP.

ŌRMUṚĪ.

SPECIMEN I.

(Deputy Commissioner of Bannu.)

1. Ta-sᵃ　saṛai　dyō　kullān　buk-in.　　　2. I-fāi　　lāstᵃ-l　　a-zarī
1. *Of-one*　*man*　*two*　*son*　*were.*　　　2. *...them*　*from-to-him*　*the-little*

i-piē　　kī　　ghwēk-in　　ka,　　'ē　　piē,　　afᵃ　　bakhrᵃ　　ka　　tar-tū
...father　*to*　*said (words)*　*that,*　*' O*　*father,*　*that*　*share*　*which*　*of-thee*

i-māl　　lāstᵃ　bū　tar-mun　　rasa,　　shṛērī.'　　Wa　　hō　　i-fāi
...property　*from*　*...*　*of-me*　*arrives,*　*give-to-me.'*　*And*　*this-one*　*...those*

-dyō　　kullān　izar　a-khwai　　guzārᵃ　　bayak.　　3. I-tsōn　ryūz　lāstᵃ
two　　*son*　*on*　*the-his-own*　*living*　*divided.*　　3. *...some*　*day*　*from*

i-pētsᵃ,　a-kishar　kullān　　har-tsᵃ-wa　　sarᵃ　　jama'　dōk,　　i-sō
after,　*the-younger*　*son*　*everything-he*　*together*　*collected*　*made,*　*...one*

pēts　mulk　likī　rawān　　syōk,　　wa　i-wᵃ　ō　　pa-bad-kharchī　sarᵃ
far　*country*　*to*　*departing*　*became,*　*and*　*there*　*he*　*on-bad-expenditure*　*with*

a-khwai　　māl　　wustayēk.　　4. Wa　pa-fᵃ　waqt　ka　harrᵃ-wa
the-his-own　*property*　*caused-to-fly.*　4. *And*　*at-that*　*time*　*that*　*all-he*

tamām　dōk,　　wa　i-fᵃ　mulk　izar　aī　stᵃr　qaḥṭ　syōk,　　wa
finished　*made,*　*and*　*...that*　*country*　*on*　*...*　*great*　*famine*　*became,*　*and*

ō　　muḥtāj　syōk.　5. Wa　tsᵉēkk-al,　wa　ta-fō　mulk　i-sō
he　*poverty-stricken*　*became.*　5. *And*　*he-went,*　*and*　*of-that*　*country*　*...one*

saṛai　gaḍ　syōk.　　Wa　afō　i-khwai　khaī　kī　ta-nālattī　ta-tsarāō　pārᵃ
man　*with*　*became.*　*And*　*he*　*...his-own*　*field*　*to*　*of-swine*　*of-feeding*　*for*

shṛī-tsᵉēk,　6. wa　tarᵃ　zlī　bū-syōk　ka,　i-fāi　paṭṭī　lāstᵃ　ka
sent-him,　6. *and*　*his*　*heart*　*was-becoming*　*that,*　*...those*　*leaves*　*from*　*which*

a-nālattī-wa　　bū-khwurin,　khwai　dzān　ḍak　·ka,　　magar
the-swine-them　*are-eating,*　*his-own*　*self*　*filled*　*he-may-make,*　*but*

kukk-al　dī　bū　nak　shṛūk-in.　7. Ka　tang　syōk,
anyone-to-him　*things*　*...*　*not*　*was-giving.*　7. *When*　*hard-pressed*　*he-became,*

ghwēk-in　ka,　'tar-mun　ta-piē　tsōn　mazdūrī　hin,　ka
he-said (words)　*that,*　*'of-me*　*of-father*　*how-many*　*servants*　*are,*　*that*

nōṛi-wa　bū　zyāt　sa,　wa　az　dī　bū　i-dᵃ　i-lwuzhᵃ
bread-of-them　*...*　*superfluous*　*becomes,*　*and*　*I*　*...(abl.)*　*...*　*here*　*...hunger*

lāst* mr*m.   8. Az sū-wust*m, i-khwai piē kī sū-tsaw*m, wa
from am-dying.   8. *I will-arise, ...my-own father to I-will-go, and*

ghwats*mm-al sū ka, "ē piē, az aī ta-āsmān wa tar-tū i-mukh
say-to-him will that, " O father, I ... of-heaven and of-thee ...face

inar khaṭā dāk ā; 9. az aī ta-p* lāīq nak *m ka tar-tū
in sin done have; 9. I ... of-this worthy not am that of-thee

kullān kī-ts'ēk s*m. Az pa-misāl ta-sō khwai mazdūrī
son called I-may-be. Me by-likeness of-one thine-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

mīn pēts byōk ka a-piē ō d'ēk; wa a-zlī-wa wizar
still far he-was that the-father him saw; and the-heart-of-him on-him

brashtak, trapp-al-a dāk, wa pa-yānghgh-al syōk, wa
burnt, running-to-him-he made, and on-embrace-to-him he-became, and

pats-a dōk. 11. A-kullānn-al ghwēk-in, 'ē piē, az ta-āsmān wa
kiss-he made. 11. The-son-to-him said (words), 'O father, I of-heaven and

tar-tū i-mukh inar khaṭā aī dāk ā; wa az aī hīts lāīq nak
of-thee ...face in sin ... done have; and I ... anything worthy not

*m ka tar-tū kullān kī-ts'ēk s*m.' 12. Lēkin a-piē-l-a
am that of-thee son called I-may-be.' 12. But the-father-to-them-of-him

i-khwai mradzī kī ghwēk-in ka, 'sērā dī i-sr* sr*
...his-own slaves to said (words) that, 'quickly ...(abl.) ...good good

ghūndzī lāst* na-w*raī, wa kū-r* kī parghūnawaī; wa angushtrī
garments from bring-ye-out, and ...this-one to put-ye-on; and a-ring

i-dist, wa tsaplaī i-pārī kaī; 13. wa tskhat ghwatsts-ir
on-hand, and shoes on-feet make-ye; 13. and fat calf...

w*raī, halāl-a kaī, ka khuryēn-a wa khwashī
bring-ye, slaughtered-it make-ye, that we-may-eat-it and happiness

kawyēn; 14. dzik* ka ō kullān-am mullak byōk, wa biyē
we-may-make; 14. because that this son-of-me dead was, and again

zwandai aī syōk; ghūn byōk, wa biyē wōk syōk.' Wa pa-khwashī
alive ... became; lost was, and again found became.' And by-happiness

sar suk-in.
(?) passing-time they-became.

15. Wa ta-fō a-st*r kullān i-khaī inar byōk. Ka dzōk-rī,
15. And of-him the-great son ...field in was. When he-came,

wa i-nar kī bōī syōk, tsaftarī wa darzāō aī amar'ēk.
and ...house to near became, music and noise ... he-heard.

16. S'-wa aī i-naukarī lāst* kī-ts'ēk, wa pusht*n*-wa dī
16. One-he ... ...servants from he-called, and asking-he from-him

dāk   ka,   ' ō   aī   ts·   hā ? '   17.   Af·-l   ghwĕk-in   ka, ' tar-tū
made   that,   ' this   ...   what   is ? '   17.   He-to-him   said (words)   that, ' thy

a-marzā   rī-dzōk   ā,   wa   tar-tū   a-piē   aī   tskhat   ghwats   ḥalāl
the-brother   come   is,   and   thy   the-father   ...   fat   calf   slaughtered

dōk   ā,   dzik·   ka   b·l   jŏṛ   wōk   ā.'   18.   Wa   ō
made has,   because   that   well   sound   found-him   he-has.'   18.   And   he

pa-ghuṣṣa   syōk,   wa   nak   zayēk   ka,   ' winarr-al   dzaw·m.'   Wa
by-anger   became,   and   not   wished   that,   ' within...   I-may-go.'   And

a-piē-l   pa-nīsht·   na-ghōk,   wa   tasallā-l   aī   ṣḥiyōk.   19.
the-father-to-him   outside   emerged,   and   consolation-to-him   ...   gave.   19.

Wa   afō-l   i-jawāb   inar   i-khwai   piē   kī   ghwĕk-in   ka.
And   he-to-him   ...answer   in   ...his-own   father   to   said (words)   that,

' dzūn·n,   az   ōn   tsēnī   tar-tū   . khidmat   bū-kaw·m,   wa   gudā   tar-tū
' see,   I   so-many   years   thy   service   am-doing,   and   ever   thy

i-ḥukm   lāst·   ghiṛ'ēk-nak-·m,   wa   tū   kū-mun   kī   gudā-gān
...command   from   swerved-not-I,   and   thou   ...me   to   ever

saggarū   gān   ṣḥiyōk   nak   ā,   ka   i-khwai   īmbāi   gaḍ   aī   khwashī
kid   ever   given   not   hast,   that   ...my-own   friends   with   ...   happiness

k·m.   20.   Wa   ō   kullān·att-ir   ka   dzōk   ā,   ka   tar-tū
I-may-make.   20.   And   this   son-of-thee...   when   come   he-is,   who   thy

guzār·-wa   i-kandzarī   girgaḍ   khwālk   ā,   tskhat   ghwats-at   aī   tar·   pār·
living-he   ...harlots   with   eaten   has,   fat   calf-thou   ...   ...him   for

ḥalāl   dōk   ā.'   21.   Ghwĕk-al-a   ka,   ' ē   kulanāka,   tū
slaughtered   made   thou-hast.'   21.   He-said-to-him   that,   ' O   boy,   thou

hamēsha   kū-mun   girgaḍ   hai,   wa   har-ts·   ka   tar-mun   hā,   tar-tū   hā.
always   ...me   with   art,   and   everything   that   of-me   is, .   of-thee   is.

Wa   khwashī   wa   shādī   kayēk   lāzim   hā ;   kiyē   ka   tar-tū
And   happiness   and   merriment   to-make   necessary   is ;   why   that   thy

a-marzā   mullak   byōk,   biyē   zwandai   aī   syōk ;   ghūn   byōk,   wa
the-brother   dead   was,   again   living   ...   he-became ;   lost   was,   and

biyē   wōk   syōk.'
again   found   he-became.'

ERANIAN FAMILY.   EASTERN GROUP.

ÕRMUŖÍ.

SPECIMEN II.

(Ghulām Muḥammad Khān.)

Sulṭān Maḥmūd i-s* lawanai likī ghwĕk-in ka, 'i-ts* likī-t
Sultān Mahmūd ...one madman to said (words) that, '...what for-thy

bū zlī sa ? ' Hal-a ghwĕk-in ka, 'ta-dzawān wrai
... heart becomes ?' To-him-he said (words) that, 'of-young fat-tailed-sheep

i-mund-ghal likī-mm-al bū zlī sa.' Sulṭān i-s* saṛai likī
... fat-tail for-my-for-it ... heart becomes.' Sultān ...one man · to

pa-tsamī dāk ka, 'syī mūlai-l ai ṣḥrawai.' Ka
with-eyes made (a sign, fem.) that, 'one radish-to-him ... give-ye.' When

mūlai-l ai w*lk, a-lawanai bū a-mūlai-a khwālk,
-a-radish-to-him ... they-brought, the-madman ... the-radish-he was-eating,

wa sar-a bū khwurtayĕk, wa khanī-wa bū dāk-in. Sulṭān
-and head-he ... was-shaking, and laughters-he ... was-making. Sultān

Maḥmūdd-al ghwĕk-in ka, 'ai lawanai-a, kī bū khan ? '
Mahmūd-to-him said (words) that, ' O madman, why ... dost-thou-laugh ?'

A-lawanai-l ghwĕk-in ka, 'az bū ta-p* pār* khan*m, ka
The-madman-to-him said (words) that, 'I ... ...this for am-laughing, that

i-tsēn lāst* ka tū (or khan*m, ka ka-sē tū) bādshāh syōk-ē,
...what from that thou (or am-laughing, that since thou) king becamest,

i-mund-ghal inar ai ghwaṛ nak handzyōk hā.'
...a-fat-tail in even fat not remained has.'

FREE TRANSLATION OF THE FOREGOING.

Sultān Mahmūd once said to a madman, ' for what doth thy heart long ? ' The madman replied to him, ' my heart longeth for the tail of a fat-tailed sheep.' The Sultān made a sign with his eyes to one of his men, and told him to give the madman a radish. When they brought the radish and gave it to him, the madman began to eat it, shaking his head and laughing the while. Said the Sultān to him, ' O madman, why dost thou laugh ? ' He replied, ' this is why I am laughing, that since thou becamest king, there has been no fat left even on the tail of a fat-tailed sheep.'

ERANIAN FAMILY.

ŌRMURĪ.

SPECIMEN III.

(Ghulām Muḥammad Khān.)

Sᵃ	saṛai	aī	byōk,	ka	i-sᵃ	faqīr	lāstᵃ-wa	dī	pagrīyᵃ
One	*man*	*...*	*was,*	*who*	*...one*	*mendicant*	*from-his*	*...*	*turban*

tishtawak.	Hafᵃ	faqīr	rawān	syōk,	wa	i-maṛistōn	inar
ran-away-with.	*That*	*mendicant*	*setting-out*	*became,*	*and*	*...cemetery*	*in*

nastak.	Kukk-al	ghwēk-in	ka,	'tū	kī	i-dᵃ	nastak-ē ?
sat-down.	*Someone-to-him*	*said (words)*	*that,*	*'thou*	*why*	*...here*	*sattest-down ?*

Hafᵃ	saṛai-l	i-bāgh	likī	ts'ēk.'	Faqīrr-al	ghwēk-in	ka,
That	*man...*	*...the-garden*	*to*	*went.'*	*Mendicant-to-him*	*said (words)*	*that,*

'ākhirr-ir	sū	i-dᵃ	likī	tsa.'
'ultimately...	*...*	*here*	*to*	*he-will-come.'*

FREE TRANSLATION OF THE FOREGOING.

There was a man once who ran off with a mendicant's turban. The mendicant set out, and seated himself in the cemetery. A certain man said to him, 'why art thou sitting here? That fellow went off to the garden.' The mendicant replied, 'he'll come here in the end.'

[No. 4.]

ERANIAN FAMILY.   EASTERN GROUP.

ŌRMUṚÍ.

SPECIMEN IV.

(Ghulām Muḥammad Khān.)

A-sᵃ	khēla	saṛai	i-rāi	inar	āīnᵃ	wǎk,	wa	hō	ai
An	*ignorant*	*man*	*...the-road*	*in*	*a-mirror*	*found,*	*and*	*he*	*...*

gudā	pa-'umr	khwai	āīnᵃ	dᵛēk	nak	buk.	Dzut
anywhere	*on-life*	*his-own*	*a-mirror*	*seen*	*not*	*had.*	*Very*

khwaṣh	syōk,	wa	khanak-a;	ka	dūṣhakk-al-a,	a-khwai
happy	*he-became,*	*and*	*laughed-he;*	*when*	*inspected-to-it-he,*	*the-his-own*

shakᵃl-a	winar	dᵛēk,	ka	khana-bū.	Ku-rᵃ	likī	maʻlūm
form-he	*in-it*	*saw,*	*that*	*he-is-laughing.*	*...him*	*to*	*known*

suk	ka,	' hō	ai	kuk	dīm	saṛai	hā,	wa	ta-pᵃ
it-became	*that,*	*' this*	*...*	*some*	*second*	*man*	*is,*	*and*	*of-this*

shai	taṣhtan	ai	hā.'	Mun	hō-l	a-sar	khwurtayēk	ka,
thing	*owner*	*...*	*he-is.'*	*Then*	*he-to-him*	*the-head*	*shook*	*that,*

' hō	shai	ai	tar-tū	hā;	mun	az-a	dal-a	sū	zhayᵃm.'
' this	*thing*	*...*	*of-thee*	*is;*	*then*	*I-it*	*to-thee-it*	*will*	*abandon.'*

Mun	i-fᵃ	dzāk	izar-a	hōtk,	wa	rawān	syōk.
Then	*...that*	*place*	*on-he*	*abandoned-it,*	*and*	*setting-out*	*he-became.*

FREE TRANSLATION OF THE FOREGOING.

A certain ignorant fellow found a mirror lying on the road. Now he had never in his life seen a mirror before. He became much pleased, and laughed. When he looked at the mirror, he saw that his own form was reflected in it, and that it was laughing. He imagined that this was another man, who was the owner of this article. So he nodded his head to the other fellow (saying), ' it is thee to whom this thing belongs; so I'll leave it to thee.' Then he left it where he found it, and went his way.

STANDARD LIST OF WORDS AND SENTENCES IN ŌRMUṚĪ.

English.	Ōrmuṛī.	English.	Ōrmuṛī.
1. One	Sŏ, sᵃ.	26. He	Hafŏ, afŏ.
2. Two	Dyŏ.	27. Of him	Ta-fŏ, ta-fᵃ.
3. Three	Ṣhrĕ.	28. His	Ta-fŏ, ta-fᵃ.
4. Four	Tsār.	29. They	Hafaĭ, afaĭ.
5. Five	Pĕndz.	30. Of them	Ta-faĭ.
6. Six	Ṣhᵃh.	31. Their	Ta-faĭ.
7. Seven	Hŏ.	32. Hand	Dist, dĭs.
8. Eight	Hānsht.	33. Foot	Pāṛī.
9. Nine	Nᵃh.	34. Nose	Nĭnĭ.
10. Ten	Das.	35. Eye	Tsŏm.
11. Twenty	Jīstū.	36. Mouth	Mukh.
12. Fifty	Pandzāṣhtū.	37. Tooth	Gas.
13. Hundred	Sū.	38. Ear	Gŏy.
14. I	Az, haz.	39. Hair	Drᵃ.
15. Of me	Tar-mun.	40. Head	Sar.
16. Mine	Tar-mun.	41. Tongue	Zbān.
17. We	Mākh.	42. Belly	Ḍĭm.
18. Of us	Tar-mākh.	43. Back	Pat (upper part), biyān (loins).
19. Our	Tar-mākh.	44. Iron	Rŏ.
20. Thou	Tū.	45. Gold	Suṣh-zar, sūr-zar.
21. Of thee	Tar-tū.	46. Silver	Spĭw-zar.
22. Thine	Tar-tū.	47. Father	Piĕ.
23. You	Tyūs.	48. Mother	Māwᵃ.
24. Of you	Tar-tyūs.	49. Brother	Marzā.
25. Your	Tar-tyūs.	50. Sister	Khwâr.

English.	Ōrmuṛī.	English.	Ōrmuṛī.
51. Man	Saṛai.	78. Eat	Khwuṛōn.
52. Woman	Zarkᵃ, dzarkᵃ.	79. Sit	Naī.
53. Wife	Nᾰk.	80. Come	Rī dzaī.
54. Child	Wōṛkai.	81. Beat	Dzan, zan.
55. Son	Kulᾱn, kullᾱn.	82. Stand	Tī.
56. Daughter	Dūwᵃ.	83. Die	Mrī.
57. Slave	Mrīk, mrīg.	84. Give	Ṣṛa, ra.
58. Cultivator	Yēvyēgar (ploughman).	85. Run	Trap ka.
59. Shepherd	Ṣḥwᾱn.	86. Up	Bēẓḥ.
60. God	Khudᾱē.	87. Near	Bōī.
61. Devil	Shaiṭᾱn, dēō.	88. Down	Dzēm.
62. Sun	Mērṣḥ.	89. Far	Pēts.
63. Moon	Maryōk.	90. Before	I-mukhᵃ.
64. Star	Stirrak.	91. Behind	I-pētsᵃ.
65. Fire	Rᵃwan.	92. Who?	Kuk?
66. Water	Wak, wᵃk.	93. What?	Tsᵃ?
67. House	Nar.	94. Why?	Kī, kiyē?
68. Horse	Yᾱnsp.	95. And	Wa, biyē.
69. Cow	Giyōy.	96. But	Lēkin, magar.
70. Dog	Spuk.	97. If	Ka, agar.
71. Cat	Pus.	98. Yes	Hᾱ.
72. Cock	Pīng.	99. No	Na, nak.
73. Duck	Patakkᵃ	100. Alas	Armᾱn.
74. Ass	Khar.	101. A father	Piē.
75. Camel	Ūṣḥ.	102. Of a father	Ta-piē.
76. Bird	Murghᾱn.	103. To a father	I-piē kī.
77. Go	Tsīw.	104. From a father	I-piē lāstᵃ.

248—Ōrmuṛī.

English.	Ōrmuṛī.	English.	Ōrmuṛī.
105. Two fathers . .	Dyŏ piĕ.	132. Good . . .	Sir.
106. Fathers . . .	Piĕ.	133. Better . . .	(I- . . . lāstᵃ) sir.
107. Of fathers . .	Ta-piĕ.	134. Best . . .	I-sirᵃ lāstᵃ sir.
108. To fathers . .	I-piĕ kī.	135. High . . .	Chig.
109. From fathers .	I-piĕ lāstᵃ.	136. Higher . . .	(I- . . . lāstᵃ) chig.
110. A daughter . .	Dūwᵃ.	137. Highest . .	I-harrᵃ inar chig.
111. Of a daughter .	Ta-dūwᵃ.	138. A horse . .	Yānsp.
112. To a daughter .	I-dūwᵃ kī.	139. A mare . .	Myāndĕnī.
113. From a daughter	I-dūwᵃ lāstᵃ.	140. Horses . .	Yānspī.
114. Two daughters .	Dyŏ dūwᵃ.	141. Mares . .	Myāndĕnī.
115. Daughters .	Dūwī.	142. A bull . .	Skhwandar, giyŏy.
116. Of daughters .	Ta-dūwī.	143. A cow . .	Giyŏy.
117. To daughters .	I-dūwī kī.	144. Bulls . .	Skhwandarī, gawī, gwāī
118. From daughters.	I-dūwī lāstᵃ.	145. Cows . .	Gawī, gwāī.
119. A good man .	Sir saṛai.	146. A dog . .	Spuk.
120. Of a good man .	Ta-sir saṛai.	147. A bitch . .	Spuk.
121. To a good man .	I-sir saṛai kī.	148. Dogs . .	Spuchī.
122. From a good man	I-sir saṛai lāstᵃ.	149. Bitches . .	Spuchī.
123. Two good men .	Dyŏ sirᵃ saṛaī.	150. A he goat .	Buz.
124. Good men .	Sirᵃ saṛaī.	151. A female goat .	Wzᵃ.
125. Of good men .	Ta-sirᵃ saṛaī.	152. Goats . .	Bzī, wzī.
126. To good men .	I-sirᵃ saṛaī kī.	153. A male deer .	Lakᵃ-ṣhᵃwa
127. From good men .	I-sirᵃ saṛaī lāstᵃ.	154. A female deer .	Lakᵃ-ṣhᵃwaī.
128. A good woman .	Sirᵃ zarkᵃ.	155. Deer . .	Lakᵃ-ṣhᵃwaī.
129. A bad boy .	Ghandz kwalanak.	156. I am . .	Az hᵃm, (I exist) az-a hᵃm.
130. Good women .	Sirᵃ zēlī.	157. Thou art .	Tŭ hai. (thou existest) tu-wa hai.
131. A bad girl .	Ghandz dūkᵃ.	158. He is . .	Afŏ hā, (he exists) afŏ-wa hā.

English.	Ōrmuṛī.	English.	Ōrmuṛī.
159. We are . . .	Mākh hyŏn, (we exist) mākh-a hyĕn.	186. Thou beatest (Past Tense).	Tū dzŏk.
160. You are . . .	Tyūs hai, (you exist) tyūs-a hai.	187. He beat (Past Tense) .	Afŏ dzŏk.
161. They are . .	Afai-hin, (they exist) hafai-wa hin.	188. We beat (Past Tense)	Mākh dzŏk.
162. I was . . .	Az byŏk-am, (I existed) az-a byŏk-am (and so on).	189. You beat (Past Tense)	Tyūs dzŏk.
163. Thou wast . .	Tū byŏk-a or byŏk-ĕ.	190. They beat (Past Tense)	Afai dzŏk.
164. He was . .	Afŏ byŏk. ·	191. I am beating . .	Az bū dzan*m.
165. We were . .	Mākh buk-yĕn.	192. I was beating . .	Az bū dzŏk.
166. You were . .	Tyūs buk-ai.	193. I had beaten . .	Az dzŏk byŏk.
167. They were .	Afai buk-in.	194. I may beat . .	Az dzan*m.
168. Be . . .	Bī.	195. I shall beat . .	Az sū dzan*m.
169. To be . . .	Byŏk.	196. Thou wilt beat . .	Tū sū dzan.
170. Being . .	I-byŏk inar (in being).	197. He will beat . .	Afŏ sū dzana.
171. Having been . .	Nil.	198. We shall beat . .	Mākh sū dzanyĕn.
172. I may be . . .	Az b*m.	199. You will beat . .	Tyūs sū dzanai.
173. I shall be . .	Az sū b*m.	200. They will beat . .	Afai sū dzanin.
174. I should be . .	Az byŏkan*.	201. I should beat . .	Az dzŏkan*.
175. Beat . . .	Dzan.	202. I am beaten .	Az bū dzŏk s*m.
176. To beat . . .	Dzŏk.	203. I was beaten . .	Az bū dzŏk syŏk-am.
177. Beating . .	I-dzŏk inar (in beating).	204. I shall be beaten	Az sū dzŏk s*m.
178. Having beaten .	Nil.	205. I go . . .	Az bū tsaw*m.
179. I beat . .	Az bū dzan*m.	206. Thou goest . .	Tū bū tsaiw.
180. Thou beatest .	Tū bū dzan.	207. He goes . . .	Afŏ bū tsawa.
181. He beats . .	Afŏ bū dzana.	208. We go . . .	Mākh bū tsawyĕn.
182. We beat . .	Mākh bū dzanyĕn.	209. You go . . .	Tyūs bū tsawai.
183. You beat . .	Tyūs bū dzanai.	210. They go . .	Afai bū tsawin.
184. They beat . .	Afai bū dzanin.	211. I went . . .	Az teʸēk-am.
185. I beat (Past Tense) .	Az dzŏk.	212. Thou wentest . .	Tū teʸēk-ĕ.

English.	Ōrmuṛī	English.	Ōrmuṛī
213. He went . . .	Afō tsʸēk.	228. I have beaten his son with many stripes.	Az ta-fō a kwalān dzut pabēt dzōk.
214. We went . . .	Mākh tsawak-yēn.	229. He is grazing cattle on the top of the hill.	Afō bū ta-grī i-sar izar a-mallī paī.
215. You went . . .	Tyūs tsawak-aī.	230. He is sitting on a horse under that tree.	Afō bū i-yānsp izar ta-fᵃ wᵃnᵃ i-dzĕmᵃ anyī.
216. They went . .	Afaī tsawak-in.	231. His brother is taller than his sister.	Ta-fō a-marzā aī ta-fō i-khwār lāstᵃ dī chig hā.
217. Go	Tsīw.	232. The price of that is two rupees and a half.	Ta-fō a-qīmat aī dyō nīm rupiya hā.
218. Going . . .	I-tsʸēk inar (in going).	233. My father lives in that small house.	Tar-mun a-piē bū i-fᵃ zarī nar inar anyī.
219. Gone . . .	Tsʸēk.	234. Give this rupee to him	Hā rupiya kū-fō likī ra:
220. What is your name ? .	Tar-tū tsᵃ nām hā ?	235. Take those rupees from him.	Afaī rupiya dī kū-fō lāstᵃ nis.
221. How old is this horse ?	Hō yānsp aī tar-tsōn 'umr hā ?	236. Beat him well and bind him with ropes.	Afō sir dzan, wa pa-rasaī-wa tērᵃn.
222. How far is it from here to Kashmir ?	I-dᵃ lāstᵃ aī a-Kashmīr tsōn pēts hā ?	237. Draw water from the well.	Wakk-ir dī kūwai lāᵘtᵃ nawᵃr.
223. How many sons are there in your father's house ?	Tar-tū ta-piē i-nar inar dī tsōn kullannī hin ?	238. Walk before me .	Tar-mun i-mukhᵃ tsīw.
224. I have walked a long way today.	Azz-aī tsᵃn dzut pēts tsʸēk byōk-am.	239. Whose boy comes behind you ?	Tar-kuk a-kwalān bū tar-tū i-pētsᵃ tsawa ?
225. The son of my uncle is married to his sister.	Tar-mun ta-tā kwalān ta-fō saṛai a-khwār tsalak hā.	240. From whom did you buy that ?	Afō dī tū kū-kuk lāstᵃ shriyēk hā ?
226. In the house is the saddle of the white horse.	I-nar inar aī ta-spīw yānsp zīn hā.	241. From a shopkeeper of the village.	Ta-kᵃlai i-dōkāndār lᵘstᵃ.
227. Put the saddle upon his back.	Ta-fō i-pat izar a-zīn nīw.		
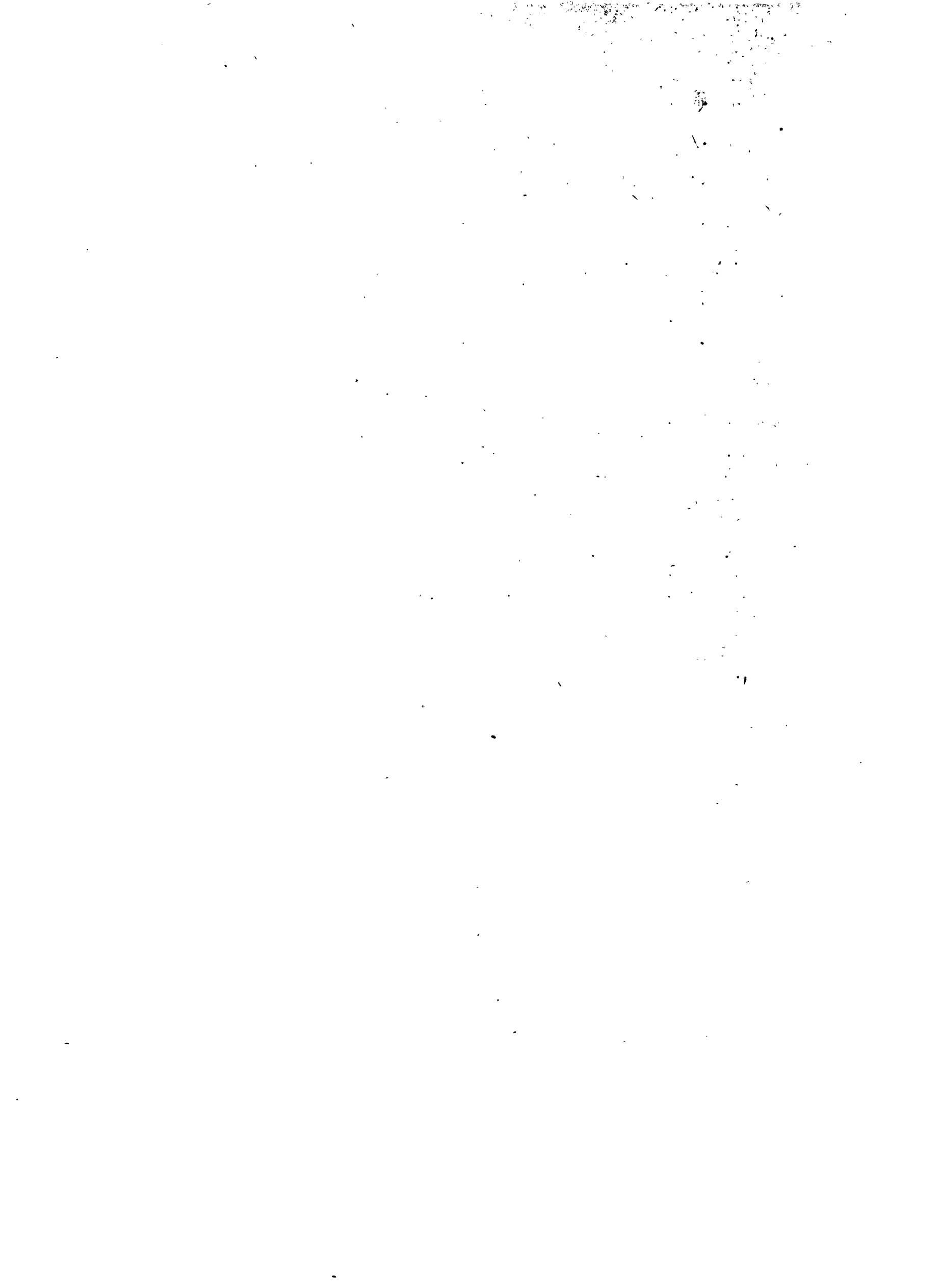
VOCABULARY.

In the following Vocabulary words are arranged in the order of their consonants without any regard to their vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus the different words containing the consonants *tr* will be found in the succession *trī, tar, tār, tarᵃ, tara, tīrī, tōr,* and *tūrᵃ*. On the other hand, all words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. Long vowels are not distinguished in alphabetical order from short ones, except where the difference between two words depends only on such variations. The inverted comma indicating the letter *'ain* is not taken into consideration as affecting the order of words, and a similar principle has been followed in the case of diacritical marks. Thus, *t* and *ṭ*, and *r* and *ṛ*, are in each case considered as the same letter, so far as alphabetical order is concerned.

The vocabulary contains all the words found in the preceding grammar, and also all those mentioned in Ghulām Muḥammad Khān's *Qawā'id-ĕ-Bargistā*. A reference is given to every place in which each word occurs. An Arabic number, by itself, indicates a section of the grammar. Thus, for *a-nasīb*, 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-dᵃ*, under *i,* 1) I (7), III, indicates that the word is found in the 7th verse of the first specimen, and in the third specimen. If an Arabic numeral is preceded by ' No.,' the reference is to the List of Words and Sentences on pp. 247ff., the numeral being the number in that list. If an Arabic numeral is preceded by " Gh.," the reference is to the page and line of Ghulām Muḥammad Khān's *Qawā'id-ĕ-Bargistā.*

So far as is possible, I have stated the gender and have given the plural of every substantive and adjective noun quoted, and have given the principal parts of every verb. As regards transitive verbs ending in *awʸēk* or *ayēk* (see Grammar, §§ 29, 30) the feminine of the past participle ends in *awak* or *ayak*. In his list of Verbs on pp. 184ff. of his *Qawā'id*, Ghulām Muḥammad Khān gives only the feminine forms in *awak*. For the sake of completeness I have throughout added the forms in *ayak*, though it should be remembered that these latter are rarely used (see Grammar, § 37). Also, as authorized by Ghulām Muḥammad Khān (p. 184, l. 9) when he gives only one form in *awʸēk* or *ayēk*, I have added the corresponding alternative form in *ayēk* or *awʸēk* respectively.

A large portion of the Vocabulary of Ōrmuṛī is common to it and to Pashtō. Those words that also occur in the latter language I have indicated by the letter P. It is not to be inferred that words so marked are necessarily Pashtō in origin. For instance, the letter P. after the word *qalam* indicates merely that the word also occurs in Pashtō and has been borrowed from that language, although, of course, it is Arabic in its ultimate origin.

The following is a list of the principal contractions employed in the following pages :—

ab., above.

abl., ablative.

adj., adjective.

adv., adverb.

aor., aorist.

Ar., Arabic.

bel., below.

card., cardinal numeral.

cf., compare.

com. gen., of common gender.

cond., conditional.

conj., conjunction.

def., definite.

dim., diminutive.

f. or fem., feminine.

fut., future.

gen., genitive.

Gh., reference to page and line of Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*.

imperf., imperfect.

impve., imperative.

interj., interjection.

interrog., interrogative.

intr. or intrans., intransitive.

loc., locative.

m. or masc., masculine.

No., number in the List of Words and Sentences on pp. 247ff.

onomat., onomatopœa.

ord., ordinal numeral.

P., Pashtō.

pass., passive.

perf., perfect.

pers., person.

pl., plural.

plup., pluperfect.

postpos., postposition.

p.p., past participle.

prepos., preposition.

pres., present.

pron., pronoun.

pronom., pronominal.

Prs., Persian.

sg., singular.

s.v., under such and such a word.

s.vv., under such and such words.

tr. and trans., transitive.

Words beginning with a vowel or 'ain.

-a, in *na a*, no, see *na*, 1.

a-, the prefix of the definite article, 5, 97, et passim. For its force when used with the genitive of a demonstrative pronoun, see 97. Used with *sō* or *s⁴*, one, 5, IV. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, *a-bēdārī*, wakefulness, 82 ; *a-kharts*, expenditure, 87 ; *a-nēkī*, virtue, 26, 87, 143, 169 (116) ; *a-nasīb*, luck, fortune, 143, 169 (145) ; *a-pētsuf*, abstemiousness, 79, 81, 82 ; *a-rākh⁴*, the truth, truth, 77, 104, 169 (185) (see, however, *rākh⁴*) ; *a-tōb⁴*, contrition, 148, 169 (134) ; *a-ṭama'*, greed, 83.

-a, 1, for *wa* after a consonant, postulates existence, see *wi* or *wa*.

-a, 2, or -ē, pronominal suffix of the second person singular, indicating the subject of the past tense of an intransitive verb, or the object of the past tense of a transitive verb, 20a, 45, 46, et passim.

-a, 3, or, after a vowel, *wa*, pronominal suffix of the 3rd person singular, see *wa*, 2.

-a, 4, or -ā, suffix of vocative, 10, 95.

ă, for *hā*, 3, q.v.

-*ā* or -*a*, suffix of vocative, 10.

ai, interj. calling attention. *ai lawanai-a,* O madman, 95, II. Cf. *ē*, 2.

aī, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being *dī*, passim. For the rules as to the use of these particles, see 78, 79, 99-102, 141-154. Used by itself, *aī* represents an indefinite object (of a transitive verb) not mentioned, 100, 125A.

-*aī*, 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.

i, 1, preposition of locative, on, 10, 12, 108, et passim. This preposition is not used with proper names of persons, or with substantive pronouns indicating persons. In such cases *ku* or *kū* is used instead, 10, 17, etc.

 With a noun the preposition often forms an adverb or a postposition. Such are *i-bēzh,* up, above, 74 ; outside, externally, 74, 108 ; *i-dᵃ,* here, 27, 74, 122, 123, 169 (136), I (7), III ; hither, 27, 74 ; *i-dᵃ-l,* here to it, in this direction, 74, 122, 169 (135) ; *i-dzēmᵃ,* below, beneath, 74, 230 ; *i-khwarintsᵃ,* on the right, 74 ; *i-mukhᵃ,* first, 16 ; in front, 74 ; before, Nos. 90, 238 ; *i-mukh inar,* before, I (8, 11) ; *i-nar,* in the house, at home, 74, 85, 108, 120, 132 ; inside, in, 74, et passim; *i-nīshtᵃ,* outside, 74, 108 ; *i . . . . palau,* in such and such a direction, 27, 74 ; *i-pētsᵃ,* after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239 ; *i-rāstᵃ,* beginning from, 82, 84 ; *i-tsangᵃ,* near, 6, 74, 81, 94 ; *i-wᵃ,* there, 27, 74, 123, 136F, I (3) ; thither, 27, 74, 169 (110) ; *i-wᵃ-l,* there to it, in that direction, thither, 74, 77.

i, 2, or *ė*, see *ē*, 3.

ō, 1, see *hō*.

ō, 2, in *ō-hō-hō*, interj. used in grief, alas ! 95.

ābād, adj. inhabited, 29. P.

'Abdullāh, m. N.P. 11.

'ibādat, piety ; *minᵃ pa-'ibādat kēwᵃn*, feel affection for piety, 104. P.

ābādawʸēk or *ābādayēk* (p.p. f. *ābādawak* or *ābādayak*), to make inhabited, to populate, 29.

ābādʸēk [p.p. f. *ābādak ;* aor. 3, *ābād sa* (59)], to be inhabited, 59.

ābādayēk, see *ābādawʸēk*.

'īd, a festival ; *zarī 'īd*, the little *'īd*, N. of the Arabic month Shawwāl, 165 ; *stʸr 'īd*, the great *'īd*, N. of the Arabic month *Ẕi'l-ḥijja*, 165. P.

i-dᵉ, see *i*, 1; *i-dᵉ-l*, here to it, in this direction, 74, 122, 169 (135); *i-dᵉ lāst*, from here, No. 222.

adab, politeness, manners. *ta-adab pārᵉ*, for the sake of politeness, in order to teach (so and so) manners, 81. P.

'adl, justice, 94. P.

ādmī, m. (pl. *ādamyannī*), a man, 9 (8). P.

ādam, m., in *ādam-zād* (f. *ādam-zādᵃ*), a human being, P.; *bạnī-ādam* (f. *banī-ādamᵃ*), human beings, men. P.

afᵃ, *afō*, *afaī*, *afāī*, see *hafō*.

aghōk (p.p. f. *aghak*; aor. sg. 2, *awas*; 3, *awasa*; impve. sg. 2 *awas*, 38, 62B, 71), to adjoin, to reach, 38, 62B, 71; (of a missile), to hit (the mark), 34, 85, 147; to be born, 38, 62B, 71; *pōī aghōk*, to understand, 24, 144; *sir aghōk*, to seem good (to), to be pleasing to (Hindī *achchhā lagnā*), 24. This verb, in its various uses, closely follows the use of the Hindī *lagnā*. Gh. 74 (11), 185 (4); *pōī aghok*, Gh. 73 (15), 189 (9). Cf. *na-ghōk*, *waghyōk*.

agar, conj. if, No. 97. (Usually *agar ka*, 92, also 135A, 135C, 144.) P.

ākhir, adv. lastly, finally, III. P. *ākhiran*.

ākhirat, futurity, the future state, the next world, 143, 169 (117). P.

ākhṣhai, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 142d. Cf. *khṣhīnī*. P.

ikhtiyār, m. authority, power, 79, 86, 89, 92. P.

akhwara-nak, adj. hungry, 169 (77). Cf. *tra-nak*.

-al, used instead of *hal*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, passim.

ᵃm, for *hᵃm*, I am, see *hā*, 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 *khwaṣh-am*, pleasing to me, 169 (28).

After a vowel, the vowel *a* is omitted, as in *a-piē-m*, my father.

īmbāī, pl. friends, I (19). The nominative singular of this word is not found in any of the materials. It is probably *īmbā*.

ambār, a pile, heap. — *kayēk*, to pile up, Gh. 185 (12). P.

'amal, action, act, carrying out, effect. *i-hukmī izar 'amal kēwᵃn*, do carrying out on orders, obey orders, 86. P.

imāmyīyī, in *srᵃ shiw ta-imāmyīyī*, the good night of the *imāmyīyī*, N. of the *āshūrā*, or first ten days of the month Muḥarram, 165.

'Amr, m. N.P., 77, 89, 91. P.

'umr, age, life. *pa-'umr*, (never saw) in his life, IV; *'umr-at*, thy life, 94, 169; *tar tsọn 'umr*, how old? 27, 107, No. 221. P.

amaraw'ēk or *amarayēk*, (p.p. f. *amarawak* or *amarayak*, 37), to cause to hear, 30B, 37.

amar'ēk (p.p. f. *amarak*, 58; aor. sg. 2, *amār*, 61B2; 3, *amara*, 30B, 58, 61B2, 69; entire aor. conjugated, 56), to hear, I (15), Gh. 185, 5 (where the aor. sg. 3 is written *amarra*). P. *awrēd'l*.

amarayēk, see *amarāw'ēk*.

-an, pronominal suffix of any person in the plural. It is used to indicate (1) the object of a transitive verb in an aorist tense, but in this case only in the first or second person, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20c, 47, 98 (3), 169 (97); or, when added to a substantive, the genitive, in this case also for all three persons, 20d. If this suffix is attached to a word ending in a vowel, it becomes *n*.

āin', f. a mirror, IV. P.

ēn, see *in*.

in or *ēn*, 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.

ōn, see *hōn*.

indza, in *indza sal*, adv. next year but one, after two years, 75.

indzān, adv. the day before yesterday, 75; *indzān ta-mīn bī ryūz*, two days before yesterday, 75.

angusht (pl. *angushtī*), a finger; *angushti-t*, thy fingers, 120, 129, 150, 168 (26). P.

angushtrī, f. a ring, a finger-ring, 146, 169 (103), I (12). Prs.

injīr (pl. *inj'rī*), m. a fig, 9 (7). P.

inēl', postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 150, 169 (31, 32); *inēl'-m*, in my possession, 81, 117, 120; *inēl'-t*, in thy possession, 81, 117, 120; *inēl'-wa*, in his possession, 81, 120.

(With *dī*, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 126; *inēl'-m dī*, from me, 81, 117, 122; *inēl'-t dī*, from thee, 81, 117, 122.

inar (for *i-nar*, see *i*, 1), adv. in the house, at home, within (85).

Postpos. governing loc. in (use of, explained, 85), 12, et passim; used to form a superlative, 15, 148, 169 (34). It sometimes means 'on,' as in *i-rāi inar*, on the road, 144, 169 (147), IV; esp. in forming a gerund, as in *i-wust'ēk inar*, on flying, 34; *i-ts'ēk inar*, on going, 34. Other idiomatic uses are *i-mukh inar*, before, I (8, 11), cf. *i-mukh'*, s.v., *i*, 1; *i-mandz inar*, in the middle, 74; *i-khwai inar*, mutually, 21; *inar-di* or *inar-da*, in me, in us, in thee, or in you, 85; *inar-wi* or *inar-wa*, in him, in her, in it, or in them, 85; on it, 85, 147. Cf. *winar*.

unēs, card. nineteen, 16.

anyī, ĕnyī, anyēk, see *hanyēk*.

'*aql*, sense, wisdom, 56, 144, 169 (73), P.; *bĕ-'aql*, stupid, 164. P.

-*ir*, used instead of *hir*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, et passim.

arākhᵃ, see *rākhᵃ*.

armān, m. sorrow, regret. Used as interj. *armān*, alas ! 100; *armān ka*, would that ! 54, 95. P.

i-rāstᵃ, postpos. governing loc. from, beginning from, 82, 84. See *i*, 1.

ārat, adj. (f. the same), wide, broad, 13, 150, 169 (70). — *kayēk*, to loosen, make wide, expand, Gh. 185 (14). P.

arat (pl. *aratī*), m. a Persian wheel (for irrigation), Gh. 218 (14). *P. arhat*.

'*arz*, a petition, 56, 144, 169 (83). P.

ūsh, m. pl. *ushī* ; f. *ūshᵃ*, pl. *ūshᵃī*, a camel, 7, 21, 152, 169 (33). P.

ashnā, m. an acquaintance, friend, 169 (151). P.

ishārat, f. a sign, wink, hint, signal, 135B, 146, 169 (186). P.

isht, see *ashtʸēk*.

ashtēs, card. eighteen, 16.

ashtʸēk (p.p. f. *ashtak* ; aor. 2 and impve. 2, *isht*, 61B2; aor. 3, *ashta*, 58), to remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

asal, adv. this year, 75, 148, 169 (191).

āsmān, m. the sky, heaven, I (8, 11). P.

ispēk (pl. *ispichī*), m. barley, 9 (9).

asar, m. a mark, sign, trace, indication, 148, 169 (179). P.

asrīk, adj. fresh, freshly made (of *ghī*), 169 (121). (The meaning of this word is doubtful.)

ustād, m. a teacher, a preceptor, 15, 83. P.

-*at*, pronominal suffix of the second person singular, indicating (1) the object of a transitive verb in an aorist tense, 20b, 66, 98 (2) ; (2) the subject of a transitive verb in a past tense, 20c, 47, 98 (3) ; or (3), when added to a substantive, the genitive (20d). Passim in all three uses. If the suffix is added to a word ending in a vowel it becomes *t*.

atāl, adj. unemployed, out of work. — *kayēk*, to stop a person at work, Gh. 185 (13). P.

awa, occasionally used for *a*, 3, instead of *wa*, 2, after a consonant, 20b.

awāī, card. seventy, 16.

i-wᵃ, see *i*, 1. *i-wᵃ kī*, thither, 169 (110) ; *i-wᵃ-l*, there to it, in that direction, thither, 74, 77.

awrēdūnkai or *awrēdūnai*, m. a hearer, 33E. P.

āwrīz, ? m. a privy, 159.

awas, awasa, see *aghōk*.

awēs, card. seventeen, 16.

awwal, ord. first. *awwal khwār*, N. of the month Rabī'u'l-awwal, 165. *awwal nim-ryūz*, a certain time of the day, 2 P.M., 167 ; *awwal nmā shām*, the hour after sunset, 167 ; *awwal khutan*, early bedtime, 167 ; *awwal pahar*, the first watch of the night, 167. P.

az or *haz*, pron. 1st pers. I, passim. Declined, 17. Sing. instr. *pa-mun;* loc. *kū-mun*, 17, 80, 88; *kū-mun girgad̲*, with me, I (21) ; *kū-mun izar*, on me, 86 ; *kū-mun likī*, for me, 6, 169 (114); (angry) with me, 169 (62); *kū-mun kī*, to me, 82, 116, I (19); *kū-mun lāst̲ᵃ*, from me, 18, 83; gen. *tar-mun*, of me, my, 6, 17, 78, 81, 94, 107, 118, I (2, 7, 21); *tar-mun khwai*, my own, 21, 152, 169 ; pl. nom. *mākh*, we, 17, 39, 79, 100, 113, 122, 125, 126, 129, 130, 132, 135A, 142c; loc. *kū-mākh kī*, to us, 82, 116; *bē kū-mākh*, except us, 80; gen. *tar-mākh*, 107, 118. The genitive preposition of this pronoun is *tar*, not *ta*, and the locative preposition is *kū*, not *i*, 1.

ōz̲h̲ᵃ, f. a necklace, a necklet, 144, 168 (15). P.

azhan (pl. *azhanī*), m. a certain millet, *chīnā*, Gh. 223 (6).

izar, postpos. governing loc. (use explained, 86), on, passim. *izar-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*.

B

ba, baī, see *byōk*.

baiʻ, price, value, cost, 118, 169 (115). P.

bē, 1, prepos. without, except (use explained, 80). It is prefixed directly to a noun substantive, as in *bē sar̤ai*, except a man. With a demonstrative pronoun, the latter is put into the oblique form, as in *bē fᵃ*, without that. With a personal pronoun, the latter is put into the locative, as in *bē kū-mun*, without, or except, me, 86. Cf. 26, 99, 125. *bē* may be combined with *pa-sa*, except, as in *bē Khudāē pa-sa*, except God, 88.

bē, 2, privative particle. P. Used as a prefix, it converts a noun substantive into a negatived adjective. A short *i* is generally added to the noun in such cases, as *bē-fikri*, without anxiety, from *fikr*, anxiety (164), but this seems not to be done when the compound is borrowed ready-made from another language. Gh. 32 (4) is by no means clear on the point. The following examples of the use of this particle appear in the foregoing pages :—*bē-ʻaql*, without sense, stupid, 164. *bē-bari*, doorless, 164. *bē-dīn*, irreligious, 82. *bē-fikri*, free from anxiety, 164. *bē-gham*, without sorrow, free from sorrow, 164. *bē-ḥāṣili*, fruitless, 164. *bē-parwā*, unconcerned, 26, 79. *bē-raḥmi*, merciless, 164. *bē-shaki*, adv. without doubt, certainly, 77, 164. *bē-shām*, fasting, Gh. 106 (9). *bē-sūr*, fasting, Gh. 106 (9, 10). *bē-waki*, waterless, 164.

bī, 1, see *byōk*.

bī, 2, *bihē*, or *biyē* (plur. *byī*, 26), pronom. adj. other, 26, 78 ; another, 75 ; *bī kuk*, anyone else, 26, 75, 78, 79, 99 ; this compound takes *dī*, not *ai*, as an emphatic particle, 99. *bī makhlūq*, other people, other persons, 26, 99 ; *bī ṣabā*, the day after tomorrow, 75 ; *indzān ta-mīn bī ryūz*, the day before yesterday of yet another day, two days before yesterday, 75.

As adv. (account of use, 89), in the second place, also, moreover, *bī*, 89, 152, 169 (11); *bihē*, 89, 143, 169 (51); again, *biyē*, 89, I (14, 21).

bōī, adv. near, 74, 87, No. 87; *bōī rī dzaī*, come near to me, *i.e.* come here, 122, 169 (149); *i-nar kī bōī*, near the house, I (15).

bū, 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 *aw'ēk* or *ayēk* (29). Regarding its use in the imperfect when it follows the verb, see 48. An example of this will be found in 169 (121). The particle occurs passim.

bad, adj. bad, evil, 24, 95, 144, 156. *bad-khōī*, unmannered, ill-tempered, 150, 169 (38); *bad-kharchī*, evil expenditure, debauchery, I (3); *bad-nām*, of bad reputation, 26. P.

bād, wind, 147, 169 (54). P.

badī, badness, 156. P.

badē-khōr, a bribe-taker, one who takes bribes, 148, 169 (54). P.

bud, concealed. — *kayēk*, to conceal, hide, Gh. 187 (4).

badal, exchange, Gh. 186 (11). P.

badal'ēk, to exchange; to twist, be rolled up, Gh. 186 (11).

bē-dīn, see *bē*, 2.

bēdārī, f. wakefulness, 82. P.

bādshāh, m. a king, 75, 79, II. P.

bēdiyā, f. a wilderness, 8 (4). P.

bāgh, a garden, 162, III. P.

bāgh-girai, m. a small garden, dim. of *bāgh*, 162.

baghair, prepos. governing loc. without, except, 80. P.

bagar-wāl, impetuous for the mare (of a horse), 157.

bēgār-wāl, a forced labourer, 157. P. *bēgār*.

bihē, see *bī*, 2.

buk, see *byōk*.

būk, see *şīrī-būk*.

bakhr^a, f. a share, a portion, I (2); used to form fractions, as in *şīraim bakhr^a*, a third; *tsār^m bakhr^a*, a fourth, a quarter, 16. P.

bukhārāī, adj. of or belonging to Bukhārā, 163.

bakhsh, m. N.P. 134, 142b. P.

bukan^a, see *byōk*.

bakr, m. N.P. 77, 89, 122. P.

b^al, adj. in good health, well, 1, 17; *a-b^al şrat*, the condition of good health, 143, 169 (140).

bal, kindled, burnt. — *kayēk*, to kindle, set alight, light (a lamp, fire, etc.), 146, 169 (4, 166, 183). P.

bulbul (pl. *bulbulī*), m. a nightingale, Gh. 282 (10). P.

balki, moreover; nay rather, but, on the contrary, 91. P.

balkhī, adj. of or belonging to Balkh, 163.

balaw'ēk or *balayēk* (p.p. f. *balawak* or *balayak*), to set alight, to kindle, Gh. 186 (12). P. *balawul*.

blaẓhʸēk (p.p. f. *blaẓhak;* aor. 2, *blēẓhī;* 3, *blaẓhī*), to make over, to give in charge ; to instigate, Gh. 186 (9).

bᵃm, see *byōk.*

bambaraī (pl. the same), f. a wasp, Gh. 235 (2). P. *bambara.*

bŭmmᵃ (pl. *bŭmmᵃī,* 9 (2)), (for spelling, see Gh. 12 (11)), f. the earth, the ground, S (3), 9 (2) ; *i-bŭmmᵃ,* on the ground, 108. P. *bŭm.*

bĭmār, adj. sick, indisposed, ill, 98 (1). P.

bāṇᵃ (pl. *bāṇī,* 9 (2)), f. an eyelash, 9 (2), 168 (30). P.

banī in *banī-ādam,* m. (f. *banī-ādamᵃ,* 7), human beings; a human being (pl. *banī-adamī,* Gh. 226 (3)). P. human beings.

bin, bōn, see *byōk.*

bŭny (probably *bũy*), a scent, a smell, Gh. 187 (3). P. *bũē.*

band (pl. *bandī*), m. a large stream, Gh. 218 (13).

banʸēk (p.p. f. *banak;* aor. sg. 2, *bēnī;* 3, *banī*), to throw down, to throw, fling ; to insert, Gh. 186 (5).

bŭnyawʸēk or *bŭnyayēk* (p.p. f. *bŭnyawak* or *bŭnyayak*), to smell, scent, snuff, Gh. 187 (3).

bar, a door, 162 ; *bē-barī,* doorless, 164. P. *war.*

bār, a load, 148, 169 (43). P.

bārai (pl. *bāraī*), m. a half-grown calf, Gh. 227 (10).

barī, in the following :—*sūrī maḥal barī zar,* a certain hour of the day, 8 or 9 A.M., 167 ; *Hindū sūrī māl klak barī zar,* 10 or 11 A.M., 167.

baŭrā (pl. *baŭraī,* 9 (3)), m. a humble bee, 8 (4), 9 (3). P.

bōṛ (pl. *baṛṛī,* 9 (7)), m. a kind of soup, 9 (7). P.

barābar, adj. level, equal, 168 (27), P. ; *gaḍ barābar,* proportionate, 61 (5, footnote), 87, 122 ; *i-ḥāṣil giraḍ barābar,* proportionate to one's income, 87.

bragai (f. *bragīyᵃ,* pl. m. *bragaī,* f. *bragīyī*), spotted, piebald, 14 (2). P. *brag.*

bargistā, the name of the language, so called by its speakers, while other people call it Ōrmuṛī, Gh. 6 (3) ; *ta-bargistā a-zbān,* the Bargistā language, 142a, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

barkak, m. a little door, dim. of *bar,* 162.

barakat, m. prosperity ; *a-barakat-at,* thy prosperity, 169 (161). P.

bārān, m. rain. P. *bārān syōk,* rain fell, 92, 136C, 151.

baṛṛī, see *bōṛ.*

bras, brasī, see *braṣhtak,* 1.

braṣhtak, 1 (p.p. f. *brŭṣhk,* 38 ; aor. sg. 2, *bras,* 38, 62A ; 3, *brasī,* 38, 62A ; impve. sg. 2, *bras,* 38, 71), to burn (intrans.), I, 10, Gh. 186 (6) ; *braṣhtak syōk,* became burnt, was burnt up, 99.

braṣhtak, 2 (p.p. f. *brŭṣhk,* 38 ; aor. sg. 2, *brēzi,* 38, 62A ; 3, *brazī, brazzī,* 38, 62A ; impve. sg. 2, *brēz, brēzᵃn,* 38, 71), to burn (trans.), to set on fire, Gh. 186, 7.

brushawʸēk or *brushayēk* (p.p. f. *brushawak* or *brushayak*), to cause to glitter, Gh. 186 (4).

brushʸēk (p.p. f. *brushak;* aor. sg. 2 and impve. sg. 2, *brush:* aor. sg. 3, *brushī*), to glitter, 32, Gh. 186 (4). P. *brēṣhēdᵃl.*

brushayēk, see *brushawʸēk.*

baṛwā, m. a pimp, a wittol, 156 (this word is doubtful). P.

baṛwītōb, the trade of a pimp, pimping, 156.

brazī, brēz, brēzᵃn, brazzī, see *braṣhtak*, 2.

brazawʸek or *brazayēk* (p.p. f. *brazawak* or *brazayak*), to cause to set on fire, caus. of *braṣhtak*, 2, Gh. 186 (7).

bāṣh, baṣhī, see *baṣhʸēk*, and *bʸēk*.

bāṣhᵃ (pl. *bāṣhĩ*), f. a sparrow-hawk, 9 (2); *pakᵃ bāṣhᵃ* (pl. *pakᵃī bāṣhī*), f. a kind of kite or falcon, Gh. 232 (5). P.

baṣhawʸēk or *baṣhayēk* (p.p. f. *baṣhawak* or *baṣhayak*), to cause to give, to cause to distribute, 30B, Gh. 186 (3).

baṣhʸēk (p.p. f. *baṣhak;* aor. sg. 2, *bāṣh*, 61A 3; 3, *baṣhī*, 30B, 61A3), to grant, give, distribute. P. *baṣhᵃl*. Cf. *bʸēk*.

baṣhayēk (30B), see *baṣhawʸēk*.

batᵃ (pl. *batᵃī*), f. a duck, Gh. 233 (5). P. *baṭ*, a duck, *bata*, a heron.

bēt, a cane, a rattan. *pa-bēt dzōk*, to hit with a cane, to flog, No. 228. P.

batkīyᵃ (pl. *batkīyī*), f. a wild duck, 9 (2).

baṭērᵃ (pl. *baṭērᵃī*), f. a quail, Gh. 233 (12).

byī, biyē or *bihē*, see *bī*, 2.

bũy, see *būny*.

bʸēk (p.p. f. *bayak*, 37, 59; the aorist tenses are taken from *baṣhʸēk*, q.v. aor. sg. 2, *bāṣh*; 3, *baṣhī*, 59), to grant, to give; to distribute, divide out, 86, I (2).

byōk or *biyōk* (p.p. f. *buk*, 38; aor. sg. 2, *bī*, 38, 62B, 68 (2); 3, *ba*, 38; impve. sg. 2, *bī*, 38, 68 (2), 71; 3, *bōn*, 71. This verb is conjugated in full in 40), to be (the copula), passim; (with *di* or *wa*, etc.) to exist (125) (as in *az-a byōk-am*, I was, I existed, 125; *wa byōk*, he was (there), 169 (11); *di buk*, there was a fem. thing, 94, 136G); to exist, to continue, to remain (*bᵃm*, 75); to become, 130, 142c, passim. The present tense commonly indicates nature or habit, like Hindī *hōtā hai*, as in *bū ba*, 24, 40, 64, 73, 151 (*bū* omitted). The past tense is used (1) as the past tense of the verb substantive, 39, 129, passim; and (2) to form the pluperfect, 50, 77, 90, 134, IV. The future imperfect (*sū byōk*, 51), with the p.p. of another verb, forms a future perfect conditional, as in *tsʸēkk-al sū byōk*, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in *wustʸēk byōkanᵃ*, (if) . . . had arisen, 54; *khwālk bukanᵃ*, might have eaten a fem. thing, 94, 136; *armān ka azz-al tsʸēk byōkanᵃ*, would that I had gone, 95. The future is used to form the future perfect of another verb, as in *wustʸēk sū ba*, he will have arisen, 52; *hir sū dzōk ba*, he will have come, 73.

In addition to the forms given above and in 40, the following forms of this verb appear in the grammar :—

past sg. masc. 1, *byōk-am*, 20a, 50, 129, 134; 2, *byōk-a*, 20a, 77; *byōk-ē*, 20a, 129, 143; 3, *byōk*, 6, 19, 21, 24, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 90), I (10, 14, 15, 21), III; fem. 3, *buk*, 24, 38, 129, 144; pl. 1, *buk-yēn*, 20a; 2, *buk-aī*, 20a, 129; 3, *buk-ēn*, 20a; *buk-in*, 20a, 26, 78, 99, 129, 142c, 151, 152, 168 (10), 169 (11), I (1); pres. cond. *byōkanᵃ*, 136.

Aor. sg. 1, *b⁰m*, 62B; 2, *bī*, 38, 61B3, 62B, 68 (2); 3, *ba*, 38, 61B3, 62B, 73, 75, 148, 169 (92); pres. sg. 3, *bū ba*, 73.

Impve. sg. 1, *b⁰m*, 71; 2, *bī*, 38, 68 (2), 75; 3, *bōn*, 71.

biyān, the lower part of the back, the back of the waist, the loins, 168 (22), No. 43.

biyāṇ (pl. *biyaṇī*, ? *biyaṇṇī*, 9 (7)), m. a colt, a foal, Gh. 227 (2). P. *biān*, *bihāṇ*.

biyaṇī, 1, pl. of *biyāṇ*.

biyaṇī, 2 (pl. the same), f. a she colt, a filly, 8 (5), Gh. 227 (3). P. *biāna*, *bihāṇa*.

byēn, aor. and impve. pl. 1 of *byōk*, q.v.

bāz (pl. *bazī*, ? *bazzī*), m. a falcon, 9 (7). P.

bēzī, see *pakh'ēk*.

buz (pl. *bzī* or *b⁰zī*), m. a he-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh. 231 (3). The fem. of this word is *wz⁰*, q.v. P.

bēzh, the place above or outside, 57 (12), 74; adv. up, No. 86; *i-bēzh*, above, outside, externally, 74, 108; *pa-bēzh⁰*, to above, upwards, to outside, 74.

bōzh, picking, choosing, Gh. 186 (10).

bōzh'ēk (p.p. f. *bōzhak*), to pick, to choose; to collect one by one, Gh. 186 (10).

bēz⁰n, see *pakh'ēk*.

bazar, the arm from the elbow to the wrist, the fore-arm, 168 (28).

bāzār (pl. *bāzarrī*), m. a market, 9 (7). P.

buzwā (pl. *buzwaī*), f. a spider, 9 (3).

bizzī, see *pakh'ēk*.

Ch

chiaī, see *chīw*, 2.

chauchī, see *chauk*.

chig, adj. high, No. 135; tall, 148, 169 (35), No. 231; *chig dyō shutī*, a certain time of the day, about 4 P.M., 167; *chig syōk*, he arose, I (10), Gh. 195 (12).

chigwaw'ēk or *chigwayēk* (p.p. f. *chigwawak* or *chigwayak*), caus. of *chigaw'ēk* and double caus. of *chig'ēk*, to cause to raise, 30C, Gh. 195 (5).

chigaw'ēk or *chigayēk* (p.p. f. *chigawak* (57) or *chigayak*; aor. sg. 3, *chigawī* (57)), caus. of *chig'ēk*, to cause to rise, to raise, 30C, Gh. 195 (5, 6).

chig'ēk (p.p. f. *chigak*; aor. sg. 2, *chig*; 3, *chigī*), nominal verb from *chig*, high (trans. or causal *chigaw'ēk* or *chigayēk*, double causal *chigwaw'ēk* or *chigwayēk*, 30C), to become high, to rise; pres. sg. 3, *bū chigī*, (smoke) is rising, 147, 169 (150).

chigayēk, see *chigaw'ēk*.

chauk (pl. *chauchī*), m. the yard of a village guest-house, a courtyard, 9 (9). P.

chal'ēk (p.p. f. *chalak*; aor. sg. 2, *chal*; 3, *chala*), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. *chalēd⁰l*.

chār, for *tsār*, four, in *wī māī chār shamba*, the last Wednesday in the month, 165. *chār shamba* is borrowed from Prs., the Ōrmuṛī form is *tsār samba*, 166.

charmaṣhkī (pl. *charmaṣhkaī*), a chameleon, 8 (5), 9 (4). P. *charmuṣhkaī*.

chashm, in *sufīd-chashm*, white-eyed, *syāh-chashm*, black-eyed, 164. Borrowed from Prs.

chīw, 1 (pl. *chīwī*), f. a hollow or cave in a precipice, 8 (7), 9 (10).

chīw, 2 (pl. *chiaī*), f. a roof, 8 (7), 9 (10).

D

dᵃ, see *i-dᵃ*.

da, 1, another form of *di*, q.v.

da, 2, see *dzōk*, 3.

dāī, f. a nurse, 156. P.

dēō, m. a demon, a devil, No. 61. P.

di or *da*, contracted pron. of the pronouns of the first and second persons, indicating the locative case in either number, in or on me, us, thee, or you, 19. For an account of its use, see 123-5. *winar* (or *inar*) *di* or *winar* (or *inar*) *da*, in me, us, thee, or you, 85; *wizar* (or *izar*) *di* or *wizar* (or *izar*) *da*, on me, us, thee, or you, 86, 123. Used to emphasize the subject of a verb in the first or second person which is connected with a locative, 124. With a verb substantive, indicates existence (only *ai*, not *da*, being thus used), 125, 120, 150; *di hā*, there is, 125, 26, 169 (49); *di byōk* (*buk*), there was, 125, 94, 136G; *di hā*, he is here, 125, 99; *di hin*, they are here, 80.

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. *puṣhtanᵃ-wa dī dāk*, he asked from him, I (16); *dī pa-khabar*, acquainted with him, 104, 169 (17, 18); *dī*, from here, 122, 132.

With a few exceptions this word must be introduced into a sentence which contains an ablative. It is thus used as a particle indicating the presence of an ablative in the sentence, see 12, 83, 126. Other examples, 15, 25, 26, 79, 81, 86, 89, 117, 122, 142d, 169 (58, 130), I (7, 12), III. For instance of the omission of this *dī*, see 83, I (3, 6).

dī, 2, particle of emphasis used with plural nouns and with (99) singular nouns of multitude, the corresponding particle used with other singular nouns being *aī*, q.v. For the rules as to the use of these particles, which occur passim, see 78, 79, 99-102, 141-154. Cf. 26, 135B.

Used by itself, *dī* represents an indefinite plural object (of a transitive verb) not mentioned, 100, 102, 122, I (6).

Used with the following singular nouns of multitude, in addition to the sentences given in 99, we have, *sharbat*, sherbet, and *wak*, water, 90, *ghwāsī*, grass, 92, 136C; *yānak*, ashes, 169 (126); *kuk*, anyone, 24, 26, 78; *tsᵃ*, anything, 24, 80; *hᵖn*, this much, 169 (188); *tsōn*, how much? several, 26, 169 (187).

Regarding the use of *dī*, when it follows a verb in a past tense, see 101. Cf. *khwālk-a di-n*, 140.

dī, 3, see *dzōk*, 3.

dū, for *dyō*, two, in the following :—*dū-gaḍ* or *dyō-gaḍ*, the two, both, 16; *dū-jīstū*, card. twenty-two, 16; *dū sōh*, two hundred, 16; *dū samba*, Monday, 166.

duʻā, a blessing, benediction. *duʻā salām*, pl. salutations, 122, 169 (159). Gh. 259, 7, in this passage has *dawā salām*, which appears to be a misprint. P.

ḍūb, adj. sunk, immersed. *ḍūb syōk*, he sank, 152, 169 (46), Gh. 197 (12). P.

ḍūbⁱ (pl. *ḍūbᵉī*), f. a pit, a water-hole, 9 (2). Cf. P. *ṭublai*.

dabarⁿ (pl. *ḍabarᵉī*), f. a kind of pigeon, Hindōstānī *fākhta*, Gh. 232, 14.

ḍabaw'ēk or *ḍabayēk* (p.p. f. *ḍabawak* or *ḍabayak*; aor. 2, *ḍabēwī*; 3, *ḍabawī*), to strike violently; to pound, Gh. 197, 9. P. *ḍabawul*.

dūchī, see *dūkᵃ*.

dīdan, seeing, sight, interview, 169 (151). P.

ḍōḍiyᵃ (pl. *ḍōḍiyī*), f. maize bread, Gh. 221 (12). P. *ḍōḍai*, bread.

dōdzār (pl. *dōdzarrī*), m. maize (*jōwār*), 9 (7).

dēg, a cauldron, a cooking-pot, 162. P.

dēgdān (pl. *dēgdannī*), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.

dēgrai, m. a small cooking-pot, a little cauldron, dim. of *dēg*, 162.

dāk, see *kayēk*.

ḍak, adj. full, filled; — *kayēk*, to fill, I (6), Gh. 197 (11). P.

dōk, see *kayēk*.

dūk, see *dūs'ēk*.

dūkᵃ (pl. *dūchī*, 9 (9), 11; sg. voc. *dūkē* or *dūkī*, 10), f. 7, 79, 118, a girl. The diminutive of this word is *dūkaŗīyᵃ*, 162. Cf. *dūwᵃ*.

dōkān (pl. *dōkannī*, 9 (7)), a shop. P.

dōkāndār, m. a shopkeeper, 157, No. 241. P.

dūkaŗīyᵃ, f. a little girl, diminutive of *dūkᵃ*, 162.

dal, contracted pronoun of the second person, indicating the dative case, singular or plural, to thee, to you, 19. An account of its use will be found in 122. Cf. 19, 122, 144, 169 (159, 187), IV; *dal wᵃr*, carry to thyself, *i.e.* take, 24, 90; so *dal wrūk*, thou didst (not) take a fem. thing, 144. Regarding the position of this word in a sentence, see 139.

dilak (p.p. f. *dalk*, 38; aor. and impve. sg. 1, *dirᵃm*, 62A, 71; 2, *dir*, 38, 62A, 68 (3), 71; aor. sg. 3, *dirī*, 58, 62A; impve. sg. 3, *dirōn*, 71), to reap.

dālān (pl. *dālannī*), m. a vestibule, 9 (7). P.

dᵃm, see *dzōk*, 3.

dim, ord. second, 16, 165, IV.

ḍim, f. the belly, No. 42; *a-ḍim-a*, his belly, 168 (20).

ḍūm (pl. *ḍūmī*), a musician, a player, 26, 83, 109. P.

dūm'ēk (p.p. f. *dūmak*; aor. and impve. sg. 2, *dūm*; aor. 3, *dūmī*), to ache, be painful; pres. sg. 3, *bū dūmī*, 120, 132, 139 (1), 168 (1, 4, 34).

dūmayēk (p.p. f. *dūmayak*), to cause to ache, to hurt (trans.), Gh. 197 (9).

dānā, adj. wise, learned, 103. P.

dīn, religion; *a-dīn*, religion, 82, cf. *a-*. Cf. *bē-dīn*, under *bē*, 2. P.

dōn, see *dzōk*, 3.

dūṇ, smoke, 147, 169 (150). P. *lū, dūd*.

ḍanḍ (pl. *ḍanḍī*), a pool in running water, 8 (1), 9 (1). P. *ḍanḍ*, a pond.

dīndār, adj. religious, 82. P.

ḍang, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. *ḍang*, the sound of a musical instrument.

ḍangaw'ēk or *ḍangayēk* (p.p. f. *ḍangawak* or *ḍangayak*), to cause a drum to sound, 161.

ḍang'ēk (p.p. f. *ḍangak*), to give forth a drum-beat, 161.

ḍangayēk, see *ḍangaw'ēk*.

dunyā, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.

dōɍyāz⁰ (pl. *dōpyāzī*), f. a kind of stew, 9 (2).

dr⁰ (pl. *drī*), f. a hair, 9 (2), No. 39; *a-drī-wa*, his hairs, his hair, 130, 168 (5, 31).

daɍ⁰ (pl. *daɍ⁰ī*), f. a board, a plank, Gh. 224 (13). P. *daɍa*, a splinter.

darī, see *dranak*.

dārū, medicine, 90. P.

dĕr, dērī, see *dranak*.

ḍēr⁰, f. a tent, a camp, 19, 82-5, 122, 126. P.

dir, dirī, see *dilak*.

drāgh (Gh. 239 (7)) or *dāragh* (Gh. 42 (8)), (f. *drāgh⁰*, Gh. 239 (7)), adj. long, *drāgh, drāgh⁰*, 109; *dāragh*, 156. Cf. Prs. *darāz*; P. *lārgh⁰*, Avesta, *darēgha-*, Sanskrit *dīrgha-*.

dāraghāwī, length, 156.

dirōn, see *dilak*.

dranak (p.p. f. *drōnk*, 38; aor. sg. (62A), 1, *dar⁰m*; 2, *dērī*; 3, *darī*; Impve. sg. (71), 1, *dar⁰m*; 2, *dēr, dēr⁰n* (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 (*bŭ darī*, he possesses, 90) is the particle *bŭ* used. In every other case (*dar⁰m*, I have, 56, 144, 169 (83); *dērī*, thou hast, 56, 132, 144, 169 (73); *darī*, he has, 169 (151)), the particle *bŭ* is omitted. Cf. Prs. *dāram*, I have; Wakhī, *wa-dhür-am*, I keep.

darēṣḥī, pl. lies, 146, 169 (181). The nom. sg. of this word is not given in Gh. It may be *darōṣḥ* or (?) *darōgh*.

duruŝt, adj. straight, straightforward, right, right-minded, just, 24. Prs. (P. *drast*).

ḍērawāl, adj. of or belonging to Dēṛa, 163.

daryāb (pl. *daryabbī*), m. a large river, a river, 8 (1), 9 (7); *i-daryāb likī*, (immerse) in the river, 169 (107). P.

darzāō, m. noise, sound, I (15).

das, card. ten, 16.

dis, = *dist*, q.v.

dūṣḥʸēk, see *dzūṣḥʸēk*.

duṣḥkī, a little, somewhat, 169 (45).

duṣḥman, m. an enemy, 87, 152, 169 (142). P.

dasam, ord. tenth, 16.

dist or (No. 32) *dis* (pl. *distī*), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23, 27), 169 (49), I (12), No. 32; *dist-am*, in my hand, in my possession, 125, 150; *a-distī-wa*, 120, *a-distī-wa*, 168 (24), his hands; *dist kēw⁰n*, put (a ring) on the hand, 146, 169 (103). P. Prs. *dast*, Sarīqōlī *ḍhüst*.

dōst, m. a friend, 87, 152, 169 (142) P.

ḍūs⁰ēk (p.p. f. *ḍūs⁰ēk* or *ḍūk*; aor. 2, *ḍūs*; 3, *ḍūsī*), to milk (a cow, etc.), 37, Gh. 197 (4).

dawā, see *du'ā*.

ḍīw⁰, f. a lamp, 169 (183). P.

dŭŭ° (pl. *dŭwī*, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.

dāiwālī, the condition or profession of a nurse (*dāi*), 156.

dīwāl (pl. *dīwallī*), m. a wall, 9 (7), 162. P.

dīwālgai or *dīwālgōṭai*, m. a small wall, dim. of *dīwāl*, 162.

dwās, card. twelve, 16.

dwāsam, ord. twelfth, 16.

dyō, card. two, 16, 78, 86, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; *dyō-gaḍ* or *dŭ-gaḍ*, both, 16; *dyō wa nīm* or *dyō nīm*, two and a half, 16; *dyō shutī*, a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shutī*, about 4 P.M., 167; *qaẓā dyō shutī*, about 5.30 P.M., 167.

daya, N. of the first ten days of the month Ṣafar, 165.

d'ēk (p.p. f. *d'ēk*, 37, 59; aor. sg. 2, *dzŭnī*, 68 (1); 3, *dzŭna*, 59, 68 (1); impve. sg. 2, *dzŭn°n*, 68 (1)), to see, 103 (with two objects), 138, I (10, 19), IV; plup. f. *d'ēk buk*, IV. The causal of this verb is *dzŭnayēk*, Gh. 197 (8).

dyŭr° (pl. *dyŭr°ī*), f. dry twigs, firewood, Gh. 224, 12.

dza, *dzai*, *dzāi*, see *dzōk*, 1.

daẓhāō, loading, the act of loading, 155.

daẓhaw'ēk or *daẓhayēk* (p.p. f. *daẓhawak* or *daẓhayak*), to cause to load, to get loaded, Gh. 197 (6).

daẓh'ēk (p.p. f. *daẓhak*; aor. sg. 2, *dēẓhī*; 3, *daẓhī*), to load, Gh. 197 (6).

daẓhayēk, see *daẓhaw'ēk*.

dzak (f. *dzaka*), adj. lamed, wounded, hurt, 169 (50).

dzāk, 1, m. a place, 5, IV; *i-s° dzāk*, in one place, together, 129.

dzāk, 2, see *dzōk*, 1.

dzik°, conj. for this reason, on this account, because, 27, 76; P. *dzik° ka*, because that, because, 169 (9), I (14, 17).

dzōk, 1, or *zōk*, 1 [p.p. f. *dzāk*, 38, 113, 134; past m. sg. 1, *dzōk-am*, 75, 78, 91, 121; pl. 3, *dzāk-in*, 26, 78, 80, 91; perf. m. sg. 3, *dzōk hā*, 75; *dzōk ā*, I (17, 20); f. sg. 3, *dzāk hā*, 120, 134; pluperf. m. sg. 2, *dzōk byōk-a*, 77; fut. perf. m. sg. 3, *sŭ dzōk ba*, 73.

Aor. sg. 1, *dz°m*, 62B; *dzaw°m*, 93, 122, 136A, I (18); 2, *dzai*, 3, 61B4, 62B, 73, 94; 3, *dza*, 24, 38, 61B4, 62B, 73, 92, 122, 136A.

Impve. sg. 1, *dz°m* or *dzaw°m*, 71; 2, *dzai*, 71, 122, 169 (135, 136, 149, 158); pl. 2, *dzai* or *dzāi*, 70, 71.

This verb is often spelt with an initial *z* instead of *dz*. Thus, *zōk*, *zāk*, *za*, etc.], to arrive, I (10). Generally used with the contracted pronouns *hir* or *rī*, *dal*, or *hal*, 122; *hir dzōk* (19, 24, 26, 73, 75, 78, 81, 83, 89, 90, 91, 99, 117, 122, 126, I (20)), or *rī dzōk* (24, 26, 73, 77, 78, 80, 83, 89, 91, 92, 93, 99, 113, 120-2, 134, 136A, C, F, 142, 169 (135-6, 149, 158), I (15, 17)), to come, to come here; *i-d°-l rī dzai*, come (*rī dzai*) here (*i-d°*) to it (*hal*), *i.e.* come hither, 122, 169 (135); with *hal*, to go, to go there, 73, 75, 86, 91, 93, 94, 117, 122, 126, 136A, I (18); *tŭ-l ga i-w°-l dzōk byōk-a*, hadst thou gone (*tŭ-l dzōk byōk-a*) also (*ga*) there to it (*i-w°-l*), *i.e.* gone thither, 77.

This verb and *ts'ēk* are very similar in their meanings. The difference consists in the fact that the root meaning of *dzōk* contains the idea of arrival (*pahŭchnā*), while that of *ts'ēk* contains the idea of mere motion (*chalnā*).

dzōk, 2, or *zōk*, 2 (p.p. f. *dzak*, 38; past sg. m. *dzōk*, 26, 81, 89, 104, 115, No. 228; perf. sg. m. *dzōk hā*, 91, 135A, 145; aor. sg. 1, *dzan°m*, 62B; 2, *dzan*, 38, 62B; 3, *dzana*, 38; 62B; pres. sg. 1, *bŭ zan°m*, 169 (9); 2, *bŭ zan*, 169 (8); 3, *bŭ zana*, 169 (7); impve. sg. 1, *dzan°m*, 71; 2, *dzan*, 38, 71, No. 236; *zan*, 169 (65); 3, *dzanōn*, 71. All these forms may be spelt with *z* instead of *dz*. Thus, *zak*, *zan°m*, etc. The whole verb is conjugated in Nos. 175ff.), to beat, to strike. Cf. *wazyōk*.

dzōk, 3, or *zōk*, 3 (p.p. f. *dzak* or *zak*, 38; aor. sg. 1, *d°m*, 62B; 2, *dī*, 38, 62B, 68 (2); 3, *da*, 38, 62B; impve. 1, *d°m*; 2, *dōn*, 38, 68 (2), 71, 168 (33); 3, *dōn*, 71), to propel, throw. *pa-pŭnd°-wa dōn*, propel him with the heel, kick him with the heel (*i.e.* of a horse, urge him on by kicking with the heel), 168 (33).

dzēm, the place below; below, down, No. 88; *i-dzēm°*, below; beneath (governs genitive), 74, No. 230; *pa-dzēm°*, to below, downwards, 74.

dzan, *dzana*, see *dzōk*, 2.

dzān, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). *a-khwai dzān*, self, oneself, 21, 135A, 169 (59, 123); *khwai dzān*, id., I (6). P.

dzŭna, *dzŭnī*, 1, see *d'ēk*.

dzŭnī, 2, in *dzŭnī khutan*, N. of a certain time of the night, sleeping time, 167.

dzŭn°n, see *d'ēk*.

dzŭnaw'ēk or *dzŭnayēk* (p.p. f. *dzŭnawak* or *dzŭnayak*), to cause to see, to show, causal of *d'ēk*, Gh. 197 (8). Cf. 30. The aor. sg. 3 of *d'ēk* is *dzŭna*.

dzīr, sight, contemplation, regard. *dzīr kayēk*, to look at, Gh. 201 (5). P. *zīr* or *dzīr*.

dzark°, see *zark°*.

dzauraw'ēk or *dzaurayēk* (p.p. f. *dzaurawak* or *dzaurayak*), to cause to fret.

dzaur'ēk (p.p. f. *dzaurak*; aor. sg. 2, *dzaur*; 3, *dzaura*), to fret, be annoyed, 58, Gh. 200 (9).

dzaurayēk, see *dzauraw'ēk*.

dzŭsh'ēk or (IV) *dŭsh'ēk* (p.p. f. *dzŭshak* or (IV) *dŭshak*; aor. sg. 2, *dzŭsh*, *dush*; 3, *dzŭshī*, *dŭshī*), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The impve. sg. 2, *dzŭsh*, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns *hir* or *rī*, *dal* or *hal*, 122. In IV it takes *hal*.

dzut or *zut*, adj. (f. and pl. the same), much, very much, 83, 99, 109, 134, 150, 169 (126, 165, 169); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 15, 150, 169 (38, 109), IV.

dzawān (pl. *dzawanī*, ? *dzawannī*, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, II. Fem. *dzawān°*, f. a girl, 7. P. *dzwān*.

dzēw°n, see *dzayēk*.

dzawʸēk or *dzayēk* (p.p. f. *dzawak* or *dzayak;* aor. sg. 2, *dzēwī;* 3, *dzawī;* impve. sg. 2, *dzēw, dzēwᵃn*), to lead, conduct, fetch. This verb is used with the contracted pronouns *hir* or *rī, dal, hal,* 122; *rī dzayēk,* to bring, 122, 142c, 169 (152), Gh. 200 (6). This verb is the causal of *dzōk,* 1. Cf. *tsawʸēk,* causal of *tsʸēk.*

F

fᵃ, faī, fō, see *hafō.*

fahm, see *nā-fahm,* unintelligent, 164, s.v. *nā,* 1.

fikr, thought, consideration, 83. P.

falānai, a certain person, such and such a person, so and so, 30B, 81, 125. P.

faqīr, m. a beggar, a darwesh, a mendicant, III. P.

faṣl, m. a crop, 152, 169 (66). P.

G

ga, conj., see 89, also, 75, 77, 78, 83, 89, 99, 148, 169 (92) ; even, 75, 79, 92, 86, 89.

gāī, m. a bedstead, 8 (6).

gāchī, see *gākᵃ.*

gaḍ, 1, numeral definite suffix, as in *dyō-gaḍ* or *dū-gaḍ,* the two, both; *shrē-gaḍ,* the three; *pēndz-gaḍ,* the five, and so on, 16.

gaḍ, 2, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 26, 78, 82, 87, 99, I (5, 19) ; *gunāh gaḍ barābar,* proportionate to the fault, 61 (5, note), 122 ; *gaḍ-da,* with me, us, thee, or you, 123 ; *gaḍ-wa,* with him or them, 123.

Adv. together; *gaḍ buk-in,* they were together, they were collected, 26. Cf. *giraḍ* and *girgaḍ.* P. *gaḍ,* mingled.

gaḍ, 3, adj. mixed, mingled, Gh. 209 (9). P.

gudā, adv. where ? in what place ?, 27, 74, 120 ; *gudā-gān . . . nak,* never, I (19) ; *gudā kī,* to where ? whither ?, 120, 134; *gudā . . . nak,* nowhere, never, I (19), IV ; *har gudā,* everywhere, 26 ; *hīts gudā . . . nak,* never at all, never at any time, 26, 135A, 145.

gudai-chargai (pl. *gudaī-chargaī*), m. the hoopoe, Gh. 233 (14).

gīdaṛ (pl. *gīdṛī*), m. a jackal, 9 (1). P.

gīdᵃṛᵃ (pl. *gīdᵃrᵃī*), f. a she-jackal, Gh. 230 (3).

gaḍᵍēk (p.p. f. *gaḍak*), nominal verb from *gaḍ,* 3, to be united, mixed, mingled, inserted; to dance, Gh. 209 (7). P. *gaḍēdᵃl.*

gudz, adv. merely, only, used to particularize a condition, 73, q.v. for examples of its use.

ghaibat, backbiting, calumny, slander, 146, 169 (182). P.

ghafīnᵃ, f. weaving, the art of weaving, the act of weaving, 155.

ghafwunkai, m. one who weaves, a weaver, 33A.

ghafawʸēk or *ghafayēk* (p.p. f. *ghafawak* or *ghafayak*), to cause to weave, to get woven, 30B.

ghafʸēk (p.p. f. *ghafak,* 57; aor. conjugated, 56; aor. sg. 2, *ghēfi;* 3, *ghafi;* aor. conjugated with suffixes, 66; impve. conjugated, 67 ; impve. sg. 2, *ghēf* or *ghēfᵃn;* pres. conjugated, 64; fut. conjugated, 65), to weave, plait, 30B, 32, 33A, 57, 61A1, 68 (1), 72, 155.

ghafayēk, see *ghafaw'ēk*.

ghök, see *na-ghōk*; cf. *aghōk* and *waghyōk*.

ghal, see *gardzai-ghal* and *mund-ghal*.

gh^alai, adj. silent, 169 (45). P. *ghalai*.

ghōlai (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). *kand-ghōlai*, a pit, a chasm, 9 (6). P.

ghilāmī, a horse's bridle, 107.

ghalaṭ, an error, Gh. 206 (10). P.

ghalaṭayēk (p.p. f. *ghalaṭayak*), to cause to be in error, to deceive, cheat, Gh. 206 (12).

gham, sorrow, grief, 83, 109. P. Cf. *bē-gham*, s.v. *bē*, 2.

ghama, see *ghamayēk*.

ghamjan, adj. grieved, sorrowful, 150, 169 (109). P.

ghamaw'ēk (p.p. f. *ghamawak*), to cause to fret, etc., caus. of *ghamayēk*, q.v., Gh. 205 (7).

ghamayēk (p.p. f. *ghamawak*, 59; aor. sg. 2, *gham*, Gh. 205 (7); 3, *ghama*, 59), to fret, chafe, worry (intr.) ; to be overcome ; to be heavy, 59, Gh. 205 (7). P. *ghamēd^al*.

ghūn (sg. f. and pl. *ghūn^a*, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133 ; lost, I (14, 21); *ghūn kī*, please hide, 70.

ghūnḍ, a detached hill, 83, 84, 124. P. *ghunḍa*.

ghūnḍai (pl. *ghūnḍaī*), m. a hillock, 8 (2), 9 (6). P. *ghunḍaī*.

ghōndak, postpos. governing the gen., like, 81. P. *ghundi*, adj. like.

ghandz (f. *ghandz*, 13, No. 131; pl. *ghandzī*), adj. bad; *ghandzī ghwēk*, to say bad things, to abuse (*hir*, me), 92, 135C, 144.

ghūndz (pl. *ghūndzī*), a garment; pl. 169 (143), I (12).

ghnwāīn (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal; *i-p* *ghnwāīn izar*, (leap) over this canal, 86, 146, 169 (36).

ghap, onomat. 161, the bark of a dog, barking, 125, 150, 161, 169 (68). P.

ghapaw'ēk or *ghapayēk* (p p. f. *ghapawak* or *ghapayak*), to cause (a dog) to bark, 161, Gh. 205 (10). P. *ghapawul*.

ghap'ēk (p.p. f. *ghapak*; aor. sg. 2, *ghap*; 3, *ghapa*), to bark (like a dog), 58, 161, Gh. 205 (10). P. *ghap^al*.

ghapayēk, see *ghapaw'ēk*.

ghār (pl. *gharrī*), m. a cave, 8 (1), 9 (7). P.

ghrai (pl. *ghr^aī*), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. *ngharai*, m.

gharma, noontime, midday, 167. adv. at noon, 169 (158) ; *gharmi likī*, at noon, 169 (158). P.

ghrās (f. *ghrās^a*; pl. *ghrēsī*), adj. black, 14 (2), 78, 90, 109, 156, 168 (31), 169 (41) ; subst. m. a black man, a black, a negro, 109, 162.

ghrāsakai, m. a little black man, dim. of *ghrās*, 162.

ghrāswālai, m. blackness, 156.

ghrāsaw'ēk or *ghrāsayēk* (p.p. f. *ghrāsawak* or *ghrāsayak*), to make black, to blacken, Gh. 206 (12).

ghartsanai (pl. *ghartsanaī*), m. a hill goat, Gh. 230 (14). P.

The fem. is *ghartsanaīyᵃ* (pl. *ghartsanᵒī*), Gh. 231 (2).

gharawʸēk or *gharayēk* (p.p. f. *gharawak* or *gharayak;* impve. 2, *gharēwᵒn*, 133, 168 (2, 3)), to open (the eyes), Gh. 205 (9).

ghirawʸēk or *ghirayēk* (p.p. f. *ghirawak* or *ghirayak*), to cause to roar, Gh. 206 (5).

ghiṛawʸēk or *ghiṛayēk* (p.p. f. *ghiṛawak* or *ghiṛayak*), to cause to swerve, Gh. 205 (10).

ghōrawʸēk or *ghōrayēk* (p.p. f. *ghōrawak* or *ghōrayak;* aor. sg. 2, *ghōrēwī;* 3, *ghōrawī*), to throw, propel, Gh. 206 (3). P. *ghōrzawul.*

ghaṛʸēk (p.p. f. *gharak;* aor. sg. 2, *ghaṛ;* 3, *ghaṛa* or *gharṛa*), to have open eyes, 58, Gh. 205 (8). P. *ghuṛēdᵃl.*

ghirʸēk (p.p. f. *ghirak;* aor. sg. 2, *gir;* 3, *ghirī*), to roar (like a tiger, etc.), Gh. 206 (5), cf. *ghwarḍʸēk.* Cf. P. *gharēdᵃl*, to chatter.

ghiṛʸēk (p.p. f. *ghiṛak;* aor. sg. 2, *ghiṛ;* 3, *ghiṛī*), to swerve, to go to one side, (P. *gharēdᵃl*) I (19) ; to be concealed, hidden, Gh. 58, Gh. 205 (10).

ghōrʸēk (p.p. f. *ghōrak;* aor. sg. 2, *ghōr;* 3, *ghōra*), to rain (intrans.), 58, Gh. 206 (4). Cf. P. *ōrēdᵃl*, Balōchī *gwāragh.*

ghaṛayēk, see *gharawʸēk.*

ghirayēk, see *ghirawʸēk.*

ghiṛayēk, see *ghiṛawʸēk.*

ghōrayēk, see *ghōrawʸēk.*

ghāṣh-ṭumbūnai, m. a toothpick, 158. P.

ghuṣṣa, anger. *pa-ghuṣṣa syōk*, to become angry, I (18). P.

ghūṭī, the act of running ; — *kayēk*, to run, Gh. 206 (12).

ghitsᵃ (pl. *ghitsᵒī*), f. the Indian badger, Gh. 231 (10).

ghwēk (p.p. f. *ghwēk*, 37 ; aor. sg. 2, *ghwats*, 61A3, 68 (3) ; 3, *ghwatsī*, 59, 61A3 ; impve. sg. 2, *ghwats*, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 86, 92-3, 116, 122, 132, 136A, 146, 169 (131, 181, 185), I (8, 21). For ' he said,' the verb is usually put in the third person plural, *ghwēk-in*, the word ' words ' being understood, (*i.e.* ' he said words '), 135C, 144, 146, 169 (74-5, 96-7, 159), I (2, 7, 11-2, 17, 19), II, III.

ghwaṛ, m. fat (the subst.). Cf. *ghwaṭ.* P.

ghwarḍawʸēk or *ghwarḍayēk* (p.p. f. *ghwarḍawak* or *ghwarḍayak*), to cause to roar, Gh. 206 (6).

ghwarḍʸēk (p.p. f. *ghwardak ;* aor. sg. 2, *ghward ;* 3, *ghwarḍī*), to roar (like a tiger, etc.), Gh. 206 (6). Cf. *ghirʸēk.*

ghwar-dʸēk, to cause to swear, causal of *ghwar-ghwazhʸēk*, Gh. 206 (8).

ghwarḍayēk, see *ghwarḍawʸēk.*

ghwar-ghwazhʸēk (p.p. f. *ghwar-ghwazhak ;* aor. sg. 2, *ghwar-ghwazh ;* 3, *ghwar-ghwazhī*), to take an oath, to swear, Gh. 206 (8). The causal of this verb is *ghwar-dʸēk.*

ghwarshʸek (p.p. f. *ghwarshak ;* aor. sg. 2, *ghwarsh ;* 3, *ghwarshī*), to appear good, look nice, Gh. 205 (4).

ghwāsī (pl. the same, Gh. 223, 11), m. grass. Even when singular, this word takes the emphatic particle *dī*, not *aī*, 92, 136C, 151. Cf. P. *wāṣhᵃ.*

ghwāṣhk, see *ghwaṣhtak.*

ghwaṣhraw'ēk or *ghwaṣhrayēk* (p.p. f. *ghwaṣhrawak* or *ghwaṣhrayak; aor.* sg. 2 and 3, *ghwaṣhraī*), to wash, Gh. 205 (6).

ghwaṣhrēw'ēk or *ghwaṣhrēyēk* (p.p. f. *ghwaṣhrēwak* or *ghwaṣhrēyak*), to cause to fear, to make afraid, to frighten, Gh. 205 (7).

ghwaṣhr'ēk (p.p. f. *ghwaṣhrak; aor.* sg. 2, *ghwaṣhr;* 3, *ghwaṣhra*), to fear, 58, 61B5, 79.

ghwaṣhrayēk, see *ghwaṣhraw'ēk*.

ghwaṣhrēyēk, see *ghwaṣhrēw'ēk*.

ghwaṣht (pl. *ghwaṣhtī*), m. a certain millet, *Panicum Italicum*, Gh. 223 (7). P.

ghwaṣhtak (p.p. f. *ghwāṣhk*, 38 ; aor. sg. 2, *ghwaz*, 38, 62B; 3, *ghwaza*, 38, 62B; impve. sg. 2, *ghwaz*, 38, 71), to fall. This verb usually takes one of the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122 ; with *hal*, 82, 104, 122.

ghwaṭ (f. *ghwaṭ'*), adj. fat, stout, 15, 85, 148, 169 (34), (all fem.). Cf. *ghwar*.

ghwats, 1 (pl. *ghwatsī*, 1), com. gen., 8 (1), a calf, I (17, 13, 20).

ghwats, 2, *ghwatsī*, 2, see *ghwēk*.

ghwaz, *ghwaza*, see *ghwaṣhtak*.

gāk' (pl. *gāchī*, 9 (9), Gh. 222 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle *dī*, not *aī*, 99, 144, 169 (155). Cf. P. *ghwaṣha*.

glī, see *gastak*.

gal, adj. recumbent, lying down, 169 (137, 164).

gaigh, the shoulder, 142c, 168 (29).

gilak (pl. *gilachchī*, 9 (9)), m. a rat, Gh. 234 (7).

gl'm, *g'l'm*, *glōn*, see *gastak*.

glastak, see *gastak*.

glaw'ēk (p.p. f. *glawak*), to cause to transport, caus. of *gastak* or *glastak*, q.v.

gōlīy', f. a bullet, 34, 85, 147. P. *gōlaī*.

gilaw'ēk or *gilayēk* (p.p. f. *gilawak* or *gilayak*), to tickle (trans.), Gh. 208 (5).

gal'ēk (p.p. f. *galak; aor.* sg. 2, *gēlī ;* 3, *galī*), to twist, spin, roll up (intrans.), Gh. 208 (6).

gil'ēk (p.p. f. *gilak; aor.* sg. 2, *gil ;* 3, *gilī*), to be tickled, to feel tickling, Gh. 208 (5).

gilayēk, see *gilaw'ēk*.

gumān, imagination, opinion. P. — *kayēk*, to imagine (a person to be so and so), 86, 123.

gān (27, I (19)), see *kān*.

gōn (pl. *gannī*, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).

gōn'-mirg' (pl. *gōn'-mirdzī*), f. a kind of skylark, Gh. 232 (12). Cf. *mirg'* and *tāk-mirg'*.

gaṇḍaw'ēk or *gaṇḍayēk* (p.p. f. *gaṇḍawak* or *gaṇḍayak; aor.* sg. 2, *gaṇḍēwī ;* 3, *gaṇḍawī*), to sew, Gh. 208 (10). P. *gaṇḍ'l*.

gingiṭ (pl. *gingiṭī*), m. the dung-beetle, the scarabæus, Gh. 235 (10). P. *gūngaṭ*.

gunāh, a fault, a crime, 61 (5, note), 87, 122. P.

gunum (pl. *gunmī*, Gh. 222 (15)), m. wheat, 125, 169 (39) ; *ta-gunum*, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle *dī*, not *aī*, 99.

gannī, see *gōn*.

giṇʸēk (p.p. f. *giṇak* ; aor. sg. *giṇī*, 79 ; impve. sg. 2, *giṇᵃn*, 15), to consider, estimate, know, look upon, 79, 103 ; to look upon with respect, to show respect to, honour, 15, 83. This verb sometimes has a double object, 103. P. *giṇᵃl*.

gap (pl. *gapī*, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 80, 88, 99, 125, 152, 169 (141).

grī (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229 ; *ta-grī*, of a mountain, of or belonging to a mountain, 163 ; *ta-grī i-sar izar*, on the top of the hill, No. 229.

gurū (pl. *gurai*, 9 (5)), com. gen. 8 (7), a kid.

giraḍ, postpos. governing the loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87 ; *i-khalaq giraḍ*, (behave well) with people, 145, 169 (170) ; *kū-kuk giraḍ*, (do not use excess) with anyone, 169 (178) ; *kū-har kuk giraḍ*, in everyone's opinion, 26, 143, 169 (116). Cf. *gaḍ, girgaḍ*.

gaṛdan, the neck. P. *gardan*. *gaṛdan ka*, put (a necklace) round, or on, the neck, 144, 168 (15).

girgaḍ, postpos. governing loc. See 82, 87. i.q. *gaḍ, giraḍ*, q.v., with, together with, 12, 87, I (20, 21).

gardzai-ghal (pl. *gardzai-ghalī*), m. a kite, a bird of prey, Gh. 232 (4).

girgiṣhᵃ (pl. *girgiṣhī*), f. a centipede, 9 (2).

gurūkai, m. a small kid, dim. of *gurū*, 162.

gram, adj. censured, reproached, rebuked, 169 (62). P.

garm, adj. hot, 156. P.

garmī, f. heat, warmth, 152, 156, 169 (167). P.

grān (pl. *grēnī*, 129), adj. precious, dear ; difficult to acquire (of a language), 142, 169 (144) ; difficult to get, dear, costly, 156 ; heavy, important, momentous, 129. P.

grānī, f. difficulty of attainment ; dearness, cost, 156. P.

granawʸēk or *granyēk* (p.p. f. *granawak* or *ganayak*), to cause to chew, Gh. 208 (7).

granyī, f. a knot, 146, 169 (124).

granʸēk (p.p. f. *granak* ; aor. sg. 2, *grēnī* ; 3, *grani*), to chew, masticate (Indian corn or the like), Gh. 208 (7).

granayēk, see *granawʸēk*.

girawʸēk or *girayēk* (p.p. f. *girawak* or *girayak* ; aor. sg. 2, *girēwī* ; 3, *girawī* ; impve. sg. 2, *girēwᵃn*, 168 (21)), to scratch. P. *garawul*.

girzawʸēk or *girzayēk* (p.p. f. *girzawak* or *girzayak*), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).

girzʸēk (p.p. f. *girzak* ; aor. sg. 2, *girz* ; 3, *girzī*), to turn round, to revolve (intr.), Gh. 209 (3) ; to wander about, to roam, 26, 79, 169 (128). P. *gᵘrzēdᵃl*.

girzayēk, see *girzawʸēk*.

gas, f. a tooth, 134, 168 (11), No. 37. P. *ghāṣh*.

gōṣhai, adj. alone, 129. P. *gōshᵃ*.

gāsk, see *gastak*.

gastak or *glastak* (p.p. f. *gāsk*, 38 ; aor. sg. 1, *glᵃm*, 62A, or *gᵃlᵃm*, 62A, 132, 168 (6) ; 2 and 3, *glī*, 38, 61A4, 62A, 68 (2) ; impve. sg. 1, *glᵃm* or *gᵃlᵃm*, 71 ; 2, *glōn*, 38, 68 (2), 169 (106) ; 3, *glōn*, 71), to take away, transport, carry (a thing without life), 38, 61A4, 62A, 68 (2), 71, 169 (106) ; to arrange the hair, 132,

168 (6), Gh. 209 (4); this verb commonly takes the contracted pronouns, *hir* (or *ri*), *dal*, or *hal*, 122; with *hal* (in a special meaning) *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). The causal of this verb is *glaw'ēk*.

gistaw'ēk or *gistayēk* (p.p. f. *gistawak* or *gistayak*), to cause to return, to turn (so and so) back, Gh. 209 (5).

gist'ēk (p.p. f. *gistak*; aor. sg. 2, *gist*; 3, *gistī*), to turn, turn back, Gh. 209 (5).

gistayēk, see *gistaw'ēk*.

gatak (? p.p. f.), to be fallen, to lie (upon), 168 (18). Except this sentence, there is no other mention of this verb in Ghulām Muḥammad Khān's Grammar. Cf. *ghwaṣhtak*.

gatēs, in *zawāl gatēs*, a certain time of the day, 12.30 P.M., 167.

gaṭaw'ēk or *gaṭayēk* (p.p. f. *gaṭawak* or *gaṭayak*; aor. sg. 2, *gaṭēwī*; 3, *gaṭawī*), to cause to defeat; hence, to be defeated, to loose a wager or a battle, 30B, Gh. 208 (4).

gaṭ'ēk (p.p. f. *gaṭak*; aor. sg. 2, *gēṭī*; 3, *gaṭī*) to earn, acquire; to defeat, worst, checkmate, 30B, 61A1, Gh. 208 (3). P. *gaṭ'l*.

gaṭayēk, see *gaṭaw'ēk*.

gwāī, gawī, see *giyōy*.

gwāṣhaw'ēk or *gwāṣhayēk* (p.p. f. *gwāṣhawak* or *gwāṣhayak*), to cause to chide, Gh. 208, 8.

gwāṣh'ēk (p.p. f. *gwāṣhak*; aor. sg. 2, *gwāṣh*; 3, *gwāṣha*), to chide, reproach, blame, 58, Gh. 208 (8). P. *gwāṣh'l*.

gwāṣhayēk, see *gwāṣhaw'ēk*.

gōy (pl. the same, 168 (4)), an ear, No. 38; *a-gōy-a*, his ear, 142a, 169 (52); *a-gōy-am*, my ear, 132, 168 (4); my ears, 168 (4).

gōyā, adv. as though, as if, as one would say, 73. P.

giyōy (pl. *gawī* or *gwāī*, 9 (10)), f. a cow, 15, 85, 146, 148, 169 (34, 175), Nos. 69, 143-5; also m. a bull, No. 142.

gaẓhōī, m. a plough-bullock, Gh. 209 (9).

guzār', f. living, means of livelihood, property, 86, I (2, 20). Prs. *guzāra*.

H

h, this letter is often dropped when initial, thus, we have *ā* for *hā*, he is; *ō* for *hō*, this; *'m* for *h'm*, I am; *ōn* for *hōn*, so much; and *anyēk* for *hanyēk*, to remain. On the other hand we have an initial *h* added in *haz* for *az*, I; cf. Avesta *azəm*, Kurdish and Tālish *az*, Ossetic *äz*, Paṣhtō *za*.

hā, 1, *hā hā*, or *hō ya*, adv. yes, 77; *hā*, 152.

hā, 2. see *hō*.

hā, 3, or *ha*, or *ā*, verb substantive, used only in the present; conjugated, 39; how used, 129. This verb is only a copula. By itself it does not predicate existence. If it is required to predicate existence then one of the contracted pronouns *wa*, *wi*, or *di* must be used with it, 125. It is also used to form the perfect tense. 49.

sg. 1, I am, *h'm*, 39, 79, 113, 125-6, 129, 142c, 169 (18, 48, 77-8); *'m*, 39, I (9, 11); 2, thou art, *hai* (or *hē*), 39, 79, 104, 107, 118, 124, 125, 126, 129, 143,

149, 169 (1, 3, 6, 17, 62), I (21) ; 3, he, she, or it is, *hă*, 125, 129, et passim. pl.
1, we are, *hyĕn*, 39, 49, 79, 113, 125, 129, 142c ; 2, ye are, *haĭ*, 39, 125, 129,
142c ; 3, they are, *hin*, 39, 78, 80, 111-2, 120, 125, 129, 143, 150, 168 (26-8,
31), 169 (88, 132, 143, 169), I (7).

For examples of the use of the verb substantive predicating existence, see
125. For the conjugation of the perfect, see 49.

The following examples also occur :—sg. 3, *hă*, 21, 23, 25, 39, 75, 86, 91,
120, 134-5A, B, 142a, 145, 147, 169 (95, 98, 180), II ; *ă*, I (8, 11, 17, 19,
20) ; pl. 3, *hin*, 147.

The past tense of the verb substantive is supplied by *byŏk*, q.v.

haĭ or *hĕ*, see *hă*, 3.

haĭ, 1, or *hăĭ*, see *hŏ*, 1.

haĭ, 2, see *hă*, 3.

haĭ, 3, in *haĭ-haĭ*, interj. alas !, 95.

hăĭ, see *hŏ*, 1.

hĕ, see *hă*, 3.

hŏ, 1, or *ŏ*, proximate demonstrative pronoun, this. Also used as proximate person-
al pronoun, he, she, it (near by). Declined, 23. Its nom. pl. is *haĭ* or *hăĭ*.
When used as an adjective its oblique form singular is *p*ᵃ, pl. *paĭ*. When used as
a substantive referring to animate beings its oblique form sg. is *r*ᵃ, pl. *raĭ*,
with a genitive sg. *tar*ᵃ, pl. *taraĭ*. As a substantive referring to inanimate
things its oblique form sg. is *p*ᵃ, pl. *paĭ*, with gen. sg. *ta-p*ᵃ, pl. *ta-paĭ*. The
nominative singular is *hŏ*, which is always masculine, or *hă*, which as an
adjective may be either masculine or feminine. The use of *hă* as a masculine
substantive is doubtful. See below. In either case, the initial *h* may be
dropped, so that we may also have *ŏ* or *ă*. The following instances of the
use of this pronoun occur in the grammar :—

sing. nom. masc. subst. this, he, she, it, *hŏ*, 15, 19, 78, 86, 92, 118, 129,
135C, 142d-3, 152, 169 (11, 58, 137), I (2), IV ; opposed to *hafŏ*, that, 90,
143, 169 (80) ; *hŏ-l*, he to him, IV ; *hŏ-r*, this to me, 19, 144 ; *ŏ*, I (3, 4, 10,
16, 18) ; *hă*, 90, 142d. It is doubtful whether *hă* in these cases is
masculine. It can equally well be feminine. There is nothing in the
context to show the gender.

adj. *hŏ*, 21, 27, 79, 93, 95, 107, 135A, 136C, 146, 148, 152, 168 (19), 169
(35, 43, 54, 66, 91, 95, 111, 139, 162) ; *hŏ waqt*, at this time, now, 27, 75 ;
ŏ, I (20) ; *hă*, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 34, 37, 148).

fem. subst. *hă*, this, she, it (fem.), 24, 79, 89, 118, 120, 143, 144, 169
(30, 51). Cf. remarks above regarding 90 and 142d.

adj. *hă*, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 152).

obl. an. subst. *r*ᵃ, I (12), IV ; gen. *tar*ᵃ, 81, 118, 142d, 150, 169 (32),
I (6, 20). *bĕ kŭ-r*ᵃ, without, or except, him, 80.

obl. inan. subst. *p*ᵃ, 80 ; *pa-p*ᵃ, here, 27, 74 ; gen. *ta-p*ᵃ, 27, 118, 169
(115), I (9) ; *ta-p*ᵃ *pār*ᵃ, for this reason, on this account, 76, II.

obl. adj. (an. and inan.) *p*ᵃ, 86, 146, 148, 169 (15, 36, 119), IV ; *i-p*ᵃ
palau, in this direction, 27, 74 ; *pa-p*ᵃ *rang*, in this manner, 27, 73.

pl. nom. subst. *haĭ*, 129, 143, 146, 150, 169 (29) ; *hăĭ*, 129.

obl. an. subst. *raĩ*, 23 ; gen. *taraĩ*, 23, 118, 169 (90).

obl. inan. gen. *ta-paĩ*, 118.

hō, 2, card. seven, 16 ; *hō-jĩstŭ*, twenty-seven, 16.

hō, 3, in *ō-hō-hō*, interj. alas !, 95.

hō, 4, in *hō ya*, see *hā*, 1.

hadd, a boundary, limit ; *i-hadd lãstᵃ*, (passed) beyond the boundary (83). P.

hafō, afō, hafᵃ, or *afᵃ*, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is *hafaĩ* or *afaĩ*. The oblique singular is *fō* or *fᵃ*, and the oblique plural *faĩ*. Gender is distinguished only in the sing., in which *hafō, afō*, and *fō* are always masculine, while *hafᵃ, afᵃ*, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar :—

sing. nom. masc. subst. *hafō*, that, 83 ; opposed to *hō*, this, 90, 143, 169 (80) ; he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 113, 122, 125, 129, 134-5A, 142c, 169 (159) ; *afō*, that, 25 ; he, I (5) ; *afō-l*, he to him, I (19) ; *hafᵃ*, that, 90 ; he, 24, 75, 90, 92-3, 103, 122, 136A, C, D, F, 138, 169 (92) ; *afᵃ*, he, 24, 136, 137, 144 ; *afᵃ-l*, he to him, I (17).

adj. that, *hafō*, 22, 129, 152 ; *hafᵃ*, 24, 74, 83, 85-6, 92, 130, 135A, 148, III ; *hafᵃ waqt*, at that time, then, 27, 75 ; *afᵃ*, 34, 64, 130.

fem. subst. she, *hafᵃ*, 78, 113, 134, 142d.

adj. *hafᵃ*, 22, 111, 129, 130, 152 ; *afᵃ*, I (2).

sg. obl. masc. subst. that, him, it, *fō*, 86, 118-9, I (15) ; *fᵃ*, 15, 78, 82-3, 86, 104, 116, 118-9, 121-2, 134, 139 (3), 142d, 169 (58) ; *ĥē fᵃ*, without that, 80 ; *baghair i-fᵃ*, without that, except that, 80 ; *pa-fᵃ*, there, 27, 74 ; *ta-fᵃ pārᵃ*, for that reason, 27, 76.

adj. *fō*, that, 22, I (5) ; *fᵃ*, 34, 85, 147, I (4), IV ; *i-fᵃ palau*, in that direction, 27, 74 ; *pa-fᵃ rang*, in that manner, 27, 73 ; *pa-fᵃ waqt*, at that time, then, I (4).

fem. subst. *ta-fᵃ*, of her, her, 143.

adj. *fᵃ*, that, 22, 104.

pl. nom. subst. *hafaĩ*, they, 39, 111, 113, 129, 130, 134, 135C, 142c, 146, 169 (96) ; *faĩ*, 83, 118 ; *fāĩ*, I (2).

adj. *hafaĩ*, those, 22 ; *faĩ*, 86, I (2, 6).

hafta, Saturday, 166. P. *hafta*, a week.

hākim, m. a ruler, commander, 169 (130). P.

hukm (pl. *hukmĩ*, 86), an order, command, 82, 86, 169 (130), I (19). P.

hal, contracted pronoun of the third person indicating the dative case, singular or plural, to him, to her, to it, to them, 19. An account of its use will be found in 122. When not the first word in a sentence it is suffixed to the preceding word. If that word ends in a vowel, then the *ha* of *hal* is dropped, and all that is suffixed is the letter *l*. Thus, *hafō hal*, that to him, becomes *hafō-l*. If the preceding word ends in a consonant that consonant is doubled, and only the *h* of *hal* is dropped. Thus, *tsᵃn hal*, to-day to him, becomes *tsᵃnn-al*. Regarding the position of this word in a sentence, see 139.

Examples of the use of this word are, *trapp-al-a dāk*, he made running to him, he ran to him, I (10); *hal kh_wurtayēk*, he shook (his head) at it, IV; *payānghgh-al syōk*, he became with an embrace to him, he embraced him, I (10); *i-mund-ghal likī-mm-al bū zlī sa*, my heart is becoming for a fat tail for it, *i.e.* I long for a fat tail, II. In *marīy^a-l-a dī kapak*, he (A) cut his (B's) throat, and *a-maghzai-l-a dī kap^yēk syōk*, his neck was cut, 126, the *hal* has the force of a dativus commodi, *quasi* his throat was cut for him.

Other examples are *hal dzōk*, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117; but *rī dzōk*, to come, as in *i-d^a-l rī dzai*, come here to him (*hal*), 74, 122, 169 (135); *hal ghwēk*, to say to him, 19, 24, 135C, I (2, 8, 11, 12, 17, 21), II, III; *hal ghwaṣhtak*, to fall down (against or into something), 82, 104, 122; *khwāw-al gastak*, he has fallen asleep, 169 (164); *hal na-ghōk*, he went out to him, 126, I (18); *hal ṣhriyōk*, to give to him, 61A5, 87, 92, 136A, I (6, 18); *hal tsal^yēk*, to take away, 139 (3); *hal ts^yēk*, to go (opp. to *rī ts^yēk*, to come), 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 129, 134, 142a, I (5), III; *hal w^alak*, to bring to him, II.

haluk, adj. light, not heavy, 148, 169 (43). P. *halak*.

halāl, adj. lawful; *halāl kayēk*, to make lawful, in the prescribed form, to slaughter an animal for food, I (13, 17, 20). P.

halwā (pl. *halwai*), f. a kind of sweetmeat, 8 (4), Gh. 222 (10). P.

h^am, 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^an, interj. of warning or reproof. Ah!, 95.

hin, see *hā*, 3.

hōn or *ōn* (pl. the same), pron. adj. this much, that much, so much (27); pl. this many, that many, so many, 27, 122, 144, 169 (188) (*hōn*), I (19) (*ōn*).

hēndī, see *hōnd*.

hindū, m. a Hindū, voc. *wō Hindū*, 10; *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

hōnd (f. *hōnd^a*, pl. *hēndī*, 14 (2)), adj. blind, sightless, 111, 129, 130.

handzyōk or *hanzyōk* (p.p. f. *handzuk*, 38, 120, 134, or *hanzuk*, 38; aor. sg. 2 and impve. sg. 2, *hazn*, 38, 62A, 71; aor. sg. 3, *haznī*, 38, 62A), to remain behind, be left behind, 120, 134; to be left over and above, to be left over; perf. sg. m. *handzyōk hā*, 75, 79, II.

hinlaw^yēk or *hinlayēk* (p.p. f. *hinlawak* or *hinlayak*), to grind, 31, Gh. 214 (9).

hinl^yēk (p.p. f. *hinlak*; aor. sg. 2, *hinl^yēk sū*, 59; 3, *hinlyēk sa*, 59), to be ground, Gh. 214 (9). Note the irregular aorist of this verb.

hinlayēk, see *hinlaw^yēk*.

hiṇs (pl. *hiṇsī*, Gh. 230 (5)), m. a bear; *n^rr hiṇs*, a he-bear; *ṣhad^r hiṇs*, a she-bear, 7. P. *khirs*.

hānsht, card. eight, 16; *hānsht nīm*, eight and a half, Gh. 39 (1).

hēntschi, pl. tears, 169 (125).

The singular of this word does not occur in Ghulām Muḥammad Khān's Grammar. It is probably *hōntsk*, or some such word, cf. 9 (7, 9).

hints'ēk (p.p. f. *hintsak*; aor. sg. 2, *hēntsī*, Gh. 214 (11); 3, *hintsī*), to be able to do, 137; to be able, to can (forming potential compound verbs), 137 (where the use of this verb is described).

hanwalk (pl. *hēnlchī*, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

hiṇaw'ēk or *hīṇayēk* (p.p. f. *hiṇawak* or *hiṇayak*), to cause to bray, Gh. 214 (12).

hēnyī, see *hanyēk*.

hanyēk or *anyēk* (p.p. f. *hanyak*, 37, 57; aor. sg. 1, *hany⁰m*, 73; 2, *hēnyī*, 61A1; 3, *hanyī*, 6, 30B, 57, 61A1, 81, 94, 120, 132, 154, 169 (105); pl. 3, *hanyin⁰* 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 *hāyĕk;* see 32, note), to remain, to continue in one place, 57; to abide, dwell, 120, 132, No. 233; to remain seated, be seated, be sitting, 6, 56, 73-4, 81, 94, 154, 169 (105, 108), No. 230. The initial *h* of this verb is often dropped, as in Nos. 230, 233.

hiṇ'ēk (p.p. f. *hiṇak*; aor. sg. 2, *hiṇ*; 3, *hiṇī*), to bray (like an ass), 58, Gh. 214 (12). P. *haṇēd⁰l*.

hanyaw'ēk 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.

hiṇayēk, see *hiṇaw'ēk*.

hanyayēk, see *hanyaw'ēk*.

hanzyōk, see *handzyōk*.

har, 1 (pl. *harr⁰*), adj. every, 26. The pl. *harr⁰* means 'all,' 26, 83, 109; or, as a substantive, all men, everyone, 80, 91, 150, 169 (88, 132), or all things, everything, I (4); so, to form a superlative, *i-harr⁰ inar*, among all, 15, 85, 148, 169 (34). P.

    har gudā, everywhere, 26; *har kuk*, everyone, 26, 87, 99, 133, 143, 147, 168 (7), 169 (116); *har kuk ka*, whoever, 24; *har kān*, at every time, at each time, 26; *har sō*, each, 26; *har ts⁰*, everything, 6, 77, 80 (with pl. verb), 99, 125, I (3, 21); *har ts⁰ ka*, whatever, 24; *har waqt*, always, at all times, 148, 169 (134).

    Note that *har-kuk* and *har ts⁰* take the emphatic particle *dī*, not *ai*, even in the singular, 99.

har, 2, in the following phrases :—*har ka*, *har kēw⁰n*, both meaning 'God knows,' 73.

haṛai, see *saṛai-haṛai*, s.v. *saṛai*.

hir or *rī*, contracted pronoun of the first person indicating the dative case, singular or plural, to me, to us, 19. An account of its use will be found in 122. When not the first word in a sentence, *hir* (but not *rī*) is suffixed to the preceding word. If that word ends in a vowel, then the *hi* of *hir* is dropped, and all that is suffixed is the letter *r*. Thus, *hō hir*, this to me, becomes *hō-r*. If the preceding word ends in a consonant, then that consonant is doubled, and only the *h* of *hir* is dropped. Thus, *ts⁰n hir*, today to me, becomes *ts⁰nn-ir*. On the other hand *rī* is not suffixed, and never changes its form. With this

exception *hir* and *ri* are interchangeable and have exactly the same meaning, but *ri* is most commonly used with the verb *dzōk*, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, *hir dzōk*, to come, 24, 26, 73, 75, 78, 81, 83, 89, 90-1, 99, 117, 122, 126, I (20); *ri dzōk*, to come, 24, 26, 68 (3), 73, 77-8, 80, 83, 89, 91-3, 99, 113, 120-2, 134, 136A, C, F, 142b, 169 (135-6, 149, 158), I (15, 17); but *hal dzōk*, to go, see *hal*. *hir ghwēk*, to say to me, 19, 92, 135, I (13); *hir shriyōk*, to give to me, 142a, 144, 168 (23); *hir tsᵉēk*, to come, 94, 146, 169 (138), III; *hir wᵃlak*, to bring, to bring here, 90, 99, 144.

hiṛ (pl. *hiṛī*), m. a ram, Gh. 228 (3). P. *hēṛai*.

hiṛᵃ (pl. *hiṛᵃī*), f. a ewe, Gh. 228 (4). P. *hēṛaī*.

hargāh ka, conj. if, 93. Use explained, 92, 93.

hargiz, adv. used to strengthen a negative, as in *hargiz nak*, not at all, 77. P.

hairān (pl. the same, 113), adj. worried, perplexed, 113, 125, 129, 142c. P.

harrᵃ, see *har*, 1.

hirṣ, greed, covetousness, 12, 83. P.

hisāb, an account, a reckoning, 94, 146, 169 (138). P.

hishk, see *hishtak*.

hashtāī, card. eighty, 16.

hashtī-jistū, card. twenty-eight, 16.

hishtak (p.p. f. *hishk*, 38; aor. sg. 1, *hawᵃm*, 62B; 2, *wiw*, 38, 61B5, 62B; 3, *hawa*, 38, 61B5, 62B; impve. sg. 1, *hawᵃm*, 71; 2, *wiw*, 71; 3, *hawōn*, 71), to read. The causal of this verb is *nwalawʳēk*, Gh. 214 (13).

hashtam, ord. eighth, 16.

hushyār (f. and pl. *hushyarrī*, 14 (2), 82, 129, 142c), adj. intelligent, clever, 14 (2), 79, etc., as ab. P.

hāṣil, income, profit, 87. P. Cf. *bē-hāṣibi*, s.v. *bē*, 2.

hasan, N.P. in *ta-Hasan Husain a-māi*, N. of the month Mōharram, 165.

haṭ (pl. *haṭī*), m. a market, Gh. 221 (3). P. *haṭaī*.

hātī (pl. *hatyannī*), m. an elephant, 8 (5), 9 (8). P.

hatak (p.p. f. *hōtk*, 38, IV; aor. sg. 1, *zhᵃm* or *zhayᵃm*, 62B, IV; 2, *zhī*, 38, 61B3, 62B, 68 (2); 3, *zha*, 38, 69B3, 62B; impve. sg. 1, *zhᵃm* or *zhayᵃm*, 71; *zhōn*, 38, 68 (2), 71; 3, *zhōn*, 68 (2), 71), to leave, abandon, IV.

hōtk, see *hatak*.

hits, indef. pron. adj. any, 146, 169 (129); subst. something, 26, anything, 26. *hits*, nothing. *hits gudā nak*, never at any time, 135A, 145; *hits kuk*, anyone, 26, 83, 125; *hits nak*, nothing, 26, 73, 79,125, 144, 146, 169 (61, 97); (adverbially) not at all, in no way, 1 (11). P.

hatyannī, see *hātī*.

hawa, *hawᵃm*, *hawōn*, see *hishtak*.

hō ya, see *hā*, 1.

hāyēk, see *hanyēk*.

hyēn, see *hā*, 3.

haz, see *az*.

hazn, *hazni*, see *handzyōk*.

ḥāẓir, adj. present, ready at hand. ḥāẓir kayēk, to make present, to bring before (a person), 82. P.

J

jagar, f. a fight. — kayēk, to fight, 169 (72). P.

jallād, m. an executioner, 82. P.

jama', collection. — kayēk, to collect, gather together, amass, I (3). P.

jum'a, Friday, 166. P.

jiṇaū, onomat. the tinkling of ornaments, 161.

jōng (pl. jōngaī ; f. jōng', pl. jōng'i), 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-jōrai, s.v. nā. P.

jōr, 2, prepared, accomplished. — kayēk, to build (a house), 135B, 144, 169 (86); cf. Gh. 195 (4). P.

jurmāna, m. a fine (the penalty), 75. P. jarīmāna.

jōr'ēk (p.p. f. jōrak), to be made, Gh. 195 (3).

jīstū, card. twenty, 16. Cf. Balōchī gīst.

jawāb, an answer, I (19). P.

K

ka, 1, rel. pron. who, which, what. Use explained, 24. Cf. 75, 144, 148, 169 (92), I (2, 6, 7, 20), III ; ka kuk, whoever, 24 ; har kuk ka, whoever, 24, 26 ; ts' ka, whatever, 24 ; har ts' ka, everything which, whatever, 24, I (21).

ka, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 15, 20), II, IV ; ka sē, since, ever since, from the time that, 75, 79, II.

ka, 3, conj. or. Use explained, 90. Cf. 78, 90, 143, 169 (6, 41, 80, 121) ; ka . . . ka, whether . . . or, 90 ; ka naī, or otherwise, 90.

ka, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 86, 89, 92-3, 122, 136, 151, 135A, C, 144, 169 (22) ; hargāh ka, if, 92, 93 ; mun ka, if, 92, 93 ; agar ka, although, 92, 93, 135A, C, 144.

ka, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 146, 169 (94, 138), I (13, 20).

ka, 6, consecutive conj. that, so that. Use explained, 94. Cf. 79, 94, I (9, 11) ; used to give the force of an imperative, 94, 144 ; tsēn waqt ka, at the time that, 24 ; tsōn ka, as long as, 75.

ka, 7, causal conj. that, because that, because, as, 169 (93), II ; dzik' ka, because, 169 (9), I (12, 14) ; kiyē ka, because, I (21).

ka, 8, conj. used like the Greek ὅτι, to introduce a statement or thought, after a verb of speaking, wishing, etc., 6, 81, I (2, 6, 7, 8, 12, 13, 16), II, III, IV ; armān ka, would that, 54, 95.

ka, 9, in har ka or wār ka, God knows, 73. This is probably the same as ka, 10.

ka, 10, see kayēk.

kī, 1, polite impve. of kayēk, q.v.

kī, 2, or kiyē, interrog. adv. why? 27, 76. Cf. kī in 136F, 169 (87, 128), II, III.

kī, 3, postposition governing the loc., interchangeable with *likī*, to, into, for, 12. Use explained, 82. Cf. *i-grī kī*, (went) to the mountain, 120; *i-khwai khai kī*, (sent him) to his own fields, I (5); *i-kᵃlai kī*, to the village, 122, 147, 169 (5, 98); *kū-mākh kī*, to us, 116; *kū-mun kī*, to me, 116, I (19); *i-khwai mrᵒdzī*, (said) to his own slaves, I (12); *i-nar kī*, to the house, 120, 134; into the house, 169 (106); *i-nar kī bōī*, near to the house; *i-har sarai kī*, (spoke) to every man, 26; *i-piē kī*, (said) to the father, I (2, 19); (go) to the father, I (8, 10); *kū-tū kī*, to thee, 79; *i-wᵃ kī*, thither, 169 (110).

Sometimes the locative preposition is omitted (82), as in *gudī kī*, whither? 120, 134; *mihmān kī*, (set bread) for the guest, 169 (192); *sarai kī*, (necessary) for a man, 79. Cf. *likī*.

kī, 4, in *kī-tsawᵉēk*, *kī-tsʸēk*, qq.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-'Abdullāh*, on 'Abdullāh, 11; *kū-Makālī Sāhib*, on Mr. Macaulay, 83, 122, 126; *kū-Zaid*, on Zaid, 26, 78, 99.

Pronouns.—*kū-fᵃ*, on him, 18, 82, 116, 122; *kū-faī*, on them, 18; *kū-har kuk*, on everyone, 26, 87, 133, 143, 147, 168 (7), 169 (116); *kū hīts kuk*, on anyone, 26, 83; *kū-kuk*, on whom? 25, 82; 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 (62, 114), I (19, 21); *kū-rᵃ*, 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. *kababbī*), m. roasted meat, 9 (7). P.

kablai (pl. *kablaī*), m. a male fawn, Gh. 230 (12). P.

kābul, N. of a town, Kābul, 85.

kābulī, adj. of or belonging to Kābul, 163.

kablīyᵃ (pl. *kablīyī*), f. a female fawn, 9 (2), Gh. 230 (13).

kuch-mayak (pl. *kuch-mayachī*), m. a crab, 9 (9).

kaf (pl. *kafī*), m. chaff, 125 (footnote), 169 (64), Gh. 223 (12).

kaifī, adj. drunk, intoxicated, 40. P.

kaftarᵃ (pl. *kaftarᵃī*), f. a female pigeon, Gh. 231 (14). P. *kautara*.

kiftar (pl. *kiftarī*), m. a male pigeon, Gh. 231 (15). P. *kautar*, Prs. *kaftar*.

khaī (pl. *khaī*, 9 (4)), f. 8 (5), a field, 169 (37), I (5, 15).

khō, 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 khō*, or, 90; *ya khō . . . yā*, either . . . or, 90.

khōī, in *bad-khōī*, unmannerly, ill-tempered, 150, 169 (38). P.

kūhai (pl. *kūhaī*), m. a well, 107. Cf. P. *kūwai*.

khabar, news, intelligence. *pa-khabar*, cognizant (of, abl.), 104, 126, 169 (17); *khabar* (with *hā*), (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 !, 10. P.

khidmat, service, I (19). P.

khafa, adj. angry, 129, 142c, 148, 169 (47, 48). P.

khālī, 1, adj. empty, void, free (from), 12, 83. ·P.

khālī, 2, N. of the month *Zi'l-qa'da*, 165. P. The eleventh month of the Ōrmuṛī calendar.

khēla, adj. ignorant, 79, 129, IV.

khalq, people, mankind, 24, 86, 123, 144-5, 169 (147, 170). P.

khalāṣ, adj. free, liberated. — *kayēk*, to release, 21, 135A, 169 (123). P.

khūlaw'ēk or *khūlayēk* (p.p. f. *khūlawak* or *khūlayak*), to cause to fall, Gh. 195 (11).

khūl'ēk (p.p. f. *khūlak ;* aor. sg. 2, *khūl ;* 3, *khūlī*), to fall (as leaves from a tree), Gh. 195 (11).

khūlayēk, see *khūlaw'ēk*.

khan, 1 (pl. *khanī*), a laugh ; pl. laughter, 34, 169 (169), II. P. *khandā.*

khan, 2, *khana*, see *khanak.*

khān, m. a lord, a prince, an Afghān title, 148, 169 (20). P.

khāna, a house, a room. *ṭahārat-khāna*, a bathroom, 159. P.

khūn, murder. — *kayēk*, to commit murder, 94, 144, 169 (93). P.

khanak (aor. sg. 1, *khan°m*, 62B, II ; 2, *khan*, 38, 62B, II ; 3, *khana*, 38, 62B, IV ; impve. sg. 1, *khan°m*, 71 ; 2, *khan*, 38, 71 ; 3, *khanōn*, 71), to laugh, IV, and as above. This verb is not mentioned in Ghulām Muḥammad Khān's list of verbs, and he nowhere gives the p.p. f. P. *khand°l.*

khp°l, reflexive pron. own, 156. This word is borrowed from P. The corresponding Ōrmuṛī word is *khwai*. P.

khp°lawī, relationship, family connexion, 156. Cf. *khwaigīrī*. P.

khra, *khrī*, see *khwalak.*

khrū (pl. *kharī*), f. a she-ass, a jenny-ass, 8 (7), 9 (5), Gh. 227 (5). P. *khara.*

khar (pl. *kharī*), m. an ass, 8 (7), 162, No. 74. The f. of this word is *khrū* (pl. also *kharī*), and the diminutive *khargai*, 162. P.

khir (f. the same), drab, dust-coloured, 13. P. *kh°r.*

khīrai, dirt, 163. P.

khōr, 1, an eater, in *badī-khōr*, an eater of bribes, a bribe-taker, 169 (54) ; *sarai-khōr*, a man-eater, a cannibal, 160. Prs.

khōr, 2, open, expanded, loose, Gh. 169 (9, 11). P.

khura, *khurī*, see *khwalak.*

kharāb, adj. bad, 148, 169 (139). P.

kharbūz° (pl. *kharbūzī*), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3). P. *kharbūza.*

kharchī, expenditure, in *bad-kharchī*, evil expenditure, debauchery, I (3). Cf. *kharts.* P. *kharts.*

khargai, m. a little ass, a young ass, dim. of *khar*, 162. P.

kharkhūnṭai (pl. *kharkhūnṭaī ;* f. *kharkhūnṭiy°*, pl. *kharkhūnṭiyī*), an ass's colt or filly, 7, 9 (2), Gh. 227 (6, 7).

khr^a m, khur^a m, khrin, khurin, khrōn, khurōn, see *khwalak.*

khīran, adj. dirty, 163. P.

kharts, expenditure, 87. P.

khartsawunkai, m. a spender, 33E. Borrowed from P.

khuraw^y ēk or *khurayēk* (p.p. f. *khurawak* or *khurayak*), to feed. Causal of *khwalak,* to eat. Also written *khucuraw^y ēk.*

khryēn or *khuryēn,* see *khwalak.*

khiryāṇī (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).

khṣhīnī, f. a wife's sister, 120. P. *khwaṣhīna.* Cf. *ākhṣhai.*

khsir, m. a father-in-law, 120. P. *skhar;* Prs. *khusar.*

khaṭā, a sin, a fault, I (8, 11). P.

khit (pl. *khittī*), m. a sheet, 9 (7), 109.

khutan, N. of a certain time of the day, bedtime, 167. *awwal khutan,* early bedtime, 167; *dzūnī khutan,* sleeping time, 167. P. *mākhustan.*

khaṭṭ, an epistle, a letter, 6, 169 (114). P.

khittī, see *khit.*

khwā, in *khwā syōk,* to fall, 99, 130, 168 (5), 169 (125), Gh. 196 (3, 10).

khwai, reflexive pron. (corresponding to P. *khp^a l* and Hindī *apnā*), own, use ex-- plained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 169 (95), I (2, 3, 5, 8, 10, 12, 19), IV; *i-khwai inar,* mutually, 21; *pa-khwai,* by oneself, by means of oneself, 79, 104; of one's own accord, 21; *khwai dzān,* one's own soul, oneself, 21, 135A, 169 (59, 123), I (6); *tar-mun khwai,* my own, 21, 152, 169 (33).

khwaigīrī, relationship, family connexion, 156. Cf. *khp^a lawī.*

khwalak (p.p. f. *khwālk;* aor. sg. 2, *khurī* or *khrī;* 3, *khura* or *khra,* 38, 63; impve. sg. 2, *khurōn* or *khrōn;* 3, *khurun, khrun, khurōn,* or *khrōn,* 71. In *khurī,* etc. of the aor. and impve. the *u* is *wāwu'l-ma'dūla,* and is not pro-- nounced, 38. Past conjugated, 46, with double suffixes, 20a, c, 47; imperf. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 20b, 66; impve. 71), to eat, 31, 32, 36, 44. P. *khwar^a l.* Other occurrences of this verb, in addition to those men-- tioned above, are :—

Verbal noun, *khwalak,* the act of eating, 32; p.p. *khwalak,* 31, 36; f. *khwālk,* 36; passive, *khwalak syōk* (f. *khwālk suk*), 31.

Past, m. *khwalak,* ate, (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. *khwālk,* 6, 12, 75, 99, 100-1, 135; pl. *khwālk,* 98 (2), 100-1, 135, 135C; imperf. m. 136D, 140; f. II; perf. f. *khwālk ā,* I (20); m. *khwalak ba,* 136E (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.

Aor. sg. 1, *khur^a m,* 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, *khuryēn,* 1 (13); pres. 1, *khur^a m bū,* 100, 132; *khur^a m-at bū,* I eat thee, 100; 2, 169 (154); sg. 3, 64, 77, 98 (2), 136B; pl. 1, *khuryēn bū,* 100; 3, *khurin bū,* 100, I (6); fut. sg. 1, *khur^a m sū,* 136C.

Impve. sg. 2, *khurōn,* 68 (2), 90; *khrōn,* 26, 38, 68 (2), 69, 77; *khrun,* 69.

The causal of this verb is *khuraw'ēk* or *khẉuraw'ēk*.

khwār, 1, f. a sister, 78, 118, 148, 169 (14), No. 50, No. 225. P. *khōr*.

khwār, 2, in the following names of Musalmān months, 165 :—

> *awwal khwār* = Rabī' u'l-awwal.
> *dīm khwār* = Rabī'ū'ṣ-ṣānī.
> *ṣḥaim khwār* = Jumādu'l-awwal.
> *tsārᵃm khwār* = Jumādu'ṣ-ṣānī.

The third, fourth, fifth, and sixth months of the Ōrmuṛī calendar.

khwārī, labour. — *kayēk*, to labour, to work hard, 94, 146, 169 (94). P. *khwārī*, poverty ; *khwārī kawᵃl*, to strive, to take pains.

khẉurāk, food, eating. P. — *kayēk*, to eat food, to eat, perform the act of eating, 145, 168 (14).

khẉarkai, m. a sister's son, a nephew, 7, 120, 134. P. *khōrayai*.

khwarkīyī, f. a sister's daughter, a niece, 7, 120, 143. P. *khōrdza*.

khwarintsᵃ, in *i-khwarintsᵃ*, on the right (not left) ; *pa-khwarintsᵃ*, towards the right, 74.

khẉurtaw'ēk or *khẉurtayēk* (II, IV) (p.p. f. *khẉurtawak* or *khẉurtayak*`; impve. sg. 2, *khẉurtēwᵃn*), to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.

khẉurt'ēk (p.p. f. *khẉurtak* ; aor. sg. 2, *khẉurt* ; 3, *khẉurtī*), to shake (intrans.), Gh. 195 (9). ? P. *ṣḥōrēdᵃl*, to shake.

khẉurtayēk (II, IV), see *khurtaw'ēk*.

khẉuraw'ēk or *khẉurayēk*, see *khuraw'ēk*.

khwasai, adj. idle, free, without occupation or employment, 169 (128). P. *khūshai*. Perhaps the *khwasai* of Gh. 257 (5) is a misprint for *khwashai*.

khwaṣḥ (pl. the same, 129), adj. pleased, happy, 129, IV ; pleasant, pleasing ; *khwaṣḥ-am*, pleasing to me, 20d, 148, 169 (28). P.

khwashī, happiness, gaiety, I (13, 19, 21) ; *pa-khwashī*, happily, I (14). P. *khwashī*.

khwaṣḥ (f. *khwaṣḥᵃ*), adj. sweet, (m.) 156, (f.) 89, 143, 150, 169 (51, 153). P. *khōẓḥ*. Cf. *khwāẓḥāwī*.

khwasraw'ēk or *khwasrayēk* (p.p. f. *khwasrawak* or *khwasrayak* ; aor. sg. 2, *khwasrēwī* ; 3, *khasrawī*), to open, unfold (trans.), Gh. 195 (8).

khwāw, m. a dream, 82 ; sleep. *khwāw kayēk*, to sleep, 135A, 144, 169 (60) ; *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). P. *khūb*, Prs. *khẉāb*.

khwāẓḥāwī, sweetness, 156. See *khwaṣḥ*.

kuk, 1, interrog. pron., referring to persons, who ? 25 ; cf. 107, 143, 148, 169 (1, 7, 47) ; loc. *kū-kuk likī*, to whom ? 82 ; gen. *tar-kuk*, of whom ? whose ? 23, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 146) ; *tar-kuk inēlᵃ*, in whose possession ? belonging to whom ? 81, 150, 169 (31).

kuk, 2, indefinite pron., see 26 ; anyone, 26, I (6) ; someone, 6, 26, 151, III ; loc. *kū-kuk izar*, on anyone, 86, 146, 169 (131), *kū-kuk giraḍ*, with anyone, 169 (178).

As adj. any, some, a certain, a, or an, 6, IV.

bī kuk, anyone else, 26, 78-9, 99 ; *har kuk*, everyone, 99 ; loc. *kū-har kuk giraḍ*, in everyone's opinion, 26, 87, 143, 169 (116) ; *kū-har kuk likī*, to everyone, 26, 133, 147, 168 (7) ; *har kuk ka*, whoever, 24 ; *hīts kuk*, anyone, 125 ; loc. *kū-hīts kuk lāstᵃ*, from anyone, 26, 83 ; *ka kuk*, whoever, 24.

Note that *bī kuk* and *har kuk*, even when singular, take the emphatic particle *dī*, not *aī*, 99.

kūkrai (pl. *kūkraī*), m. a puppy dog, 7, Gh. 229 (6).   P. *kūtarai*.

kūkrīyᵃ (pl. *kūkrīyī*), f. a puppy bitch, 7, Gh. 229 (7).

kᵃlai (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157).   P. *kalai*.

klak, in *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

kulān (pl. *kulannī*, Gh. 243 (6)), *kullān* (pl. *kullannī*, No. 223), or *kwalān* (pl. *kwalannī*, 9 (7)), m. a son ; *kulān*, 79, 107, 118, 120, 149, 169 (3), No. 55 ; *kullān*, 86, I (1-3, 9, 11, 14-5), No. 55 ; *kwalān*, 9 (7), 25, 107, Nos. 225, 228, 239 ; *kullān-at*, thy son, I (20) ; *a-kulanni-t*, thy sons, 79, 120.

kulanchī, see *kulankᵃ*.

kulanachī, see *kulanak*.

kulankᵃ (pl. *kulanchī*), com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9).

kulanak, kulanāk (see voc. below), or *kwalanak* (pl. *kwalanachī*, 9 (9)), m. a male child, a boy ; *kulanak*, 21, 79, 118, 135A, 146, 168 (19), 169 (95, 164) ; *kwalanak*, 7, 9 (9), 81 ; voc. *ē kulanāka*, I (21) ; *a-kulanak-a*, his child, 168 (18).

kilīyᵃ (pl. *kilīyī*, 9 (2)), f. a field-bed, Gh. 219 (5).

kᵃm, see *kayēk*.

kamar (pl. *kammarrī*, 9 (7)), m. a precipice, Gh. 219 (11).   P.

kān or (I (19)) *gān*, adv. when ? 27, 75, 169 (24) ; *har kān*, at every time, each time, 26 ; *gudā-gān*, ever, at any time, I (19) ; *gān*, ever, I (19), the *gān* being repeated in the same sentence.

kaṇa, see *kaṇa-wraghᵃ*.

kin, see *kayēk*.

kīn, kīna, kīnī, see *kwulak*.

kūṇ, adj. deaf, 142a, 169 (52).   P. *kūṇ*.

kanḍᵃ (pl. *kandī*, 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2).   P.

kunḍᵃ (pl. *kunḍᵃī*, 9 (2)), a widow, 146, 169 (174).   P.

kand-ghōlai (pl. the same), m. a pit, chasm. 8 (2), 9 (6), 159.   P.

kanḍak, a herd (of deer or the like), 148, 169 (156).   P.

kunḍak, adv. indicating hope or uncertainty, perhaps, 73.   Cf. *kaska*.

kandzar, a harlot ; pl. *kandzarī*, I (20).

kaṇᵃ-wraghᵃ (pl. *kaṇᵃ-wraghī*), f. a kind of crow, 9 (2), Gh. 232 (3).   Cf. P. *kār-ghᵃ*.

kapʸēk (p.p. f. *kapak* ; aor. sg. 2, *kēpī* ; 3, *kapī*), to cut, sever, 126, 135B, 139 (3), 168 (16) ; pass. *kapʸēk syōk*, 126, 139 (3), 168 (17).

kār, m. an action, deed, 23-4, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a business, 35, 93, 118, 136C, 146, 152, 169 (9, 129). P.

kōr, anger. — *kayēk*, to make anger, to be angry, 146, 169 (82).

karbōrai (pl. the same), m. a kind of lizard. P.

kradzī, see *krāgh*.

krādzī, see *krāg^a*.

krāg^a (pl. *krātsī*, 9 (9). So Gh. 230, 6; ? a misprint for *krādzī*), f. a hyena. P. *kōzḫ*.

krāgh (pl. *kradzī*), com. gen., a crow, 9 (9). P. *kārgha*.

krik, aversion, loathing. — *kayēk*, to show aversion (to = abl.), 26, 83. P. **kraka.**

karal, m. a mat, 148, 169 (111).

krum, adj. deep, of great depth, 148, 169 (162) (of a well).

kirmaī, f. a hen, 8 (5).

> This word occurs only in Gh. 47 (12), and the writing is not clear. The word is therefore doubtful.

krātsī, see *krāg^a*.

kartsī, adj. split, torn, rent asunder. — *syōk*, to become rent asunder, 83, Gh. 207 (10, 11).

kirwās (pl. *kirwasī*, (?) *kirwassī*), m. a kind of lizard, 9 (7), Gh. 234 (8).

kar^yēk (p.p. f. *karak*; aor. sg. 2, *kērī*; 3, *karī*), to sow seed, Gh. 207 (6). P. *kar^al*.

ka-sē, see *ka*, 2.

k^asī, plural, in *a-k^asī*, the wazīrs, 56, 74. The singular of this word is not found.

> The plural occurs only once, in Gh. 137 (5).

kishar, adj. junior, younger, I (3). P. *kashr.*

kaska, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kundak.*

kitāb (pl. *kitabbī*, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the genitive, 20d; *a-kitāb-am*, my book, 120. P.

kitābak, m. a small book, a pamphlet, dim. of *kitāb*, 162.

kōṭkīyī (pl. the same), f. a room of a village guest-house, Gh. 220 (14).

kōtal^a (pl. *kōtal^aī*), f. (?) a pelican, (?) a wild goose, Gh. 233 (6). P. *kōtàṇa, kōtān* (Bellew, a pelican; Raverty, a wild goose).

kūts^a, a lane, 148, 169 (163). P.

kī-tsaw^yēk or *kī-tsayēk* (p.p. f. *kī-tsawak* or *kī-tsayak*), to cause to call, 30A.

kī-ts^yēk (p.p. f. *kī-tsawak*, Gh. 207 (4); aor. sg. 2, *kī-tsēwī*, 61A1; 3, *kī-tsawī*, 61A1), to call, to summon, 30A, 61A1, I (16); pass. *ki-ts^yēk syōk*, to be called, to be addressed as, I (9, 11). Cf. *ts^yēk.*

kī-tsayēk, see *kī-tsaw^yēk.*

kōṭwāl, m. the chief police officer of a town or city, 86, 123. P.

kawaī, kawī, kēw, kēwī, see *kayēk.*

kūwai (pl. *kūwaī*, Gh. 219 (6)), m. a well, 8 (2), 107, 148, 169 (162), No. 237; *i-kūwai likī*, (fell) into the well, 82, 122. Cf. *kūhai.*

kwulak (p.p. f. *kwalak*, 38; aor. sg. 1, *kin^am*, 62B; 2, *kinī*, 38, 62B; 3, *kina*, 38, 62B; impve. sg. 1, *kin^am*, 71; 2, *kin*, 38, 71; 3, *kinōn*, 71), to copulate.

kwalān, see *kulān.*

kwalanachī, kwalanak, see *kulanak.*

kwalannī, see *kulān.*

*kaw*ᵃ*m, kawin, kawōn, kawun, kēw*ᵃ*n,* see *kayēk.*

kwas, interrog. pronoun, what ? see 25 ; cf. 169 (113).

kawyēn, see *kayēk.*

kīyē, adv. why ? 27, 76 ; *kīyē ka,* why that, = because, I (21). Cf. *kī,* 1.

kayēk (p.p. m. *dōk,* 36; f. *dāk.* This verb is conjugated throughout in 42. The principal parts are therefore not here given. Omitting the occurrences in 42, the following forms appear in the grammar :—

Past sg. m. *dōk,* 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17) ; f. *dāk,* 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (69, 86, 186), I (10, 16), II ; pl. (obj. 3rd. pers.) *dāk-in,* II. Perf. m. *dōkhā,* 21, 23, 39, 135A, 169 (95) ; *dōk ā,* I (8, 11, 20).

Aor. sg. 1, *kaw*ᵃ*m,* I (19) ; *kay*ᵃ*m,* 81, 95 ; *k*ᵃ*m,* I (19) ; 2, *kēwī,* 61A1, 68 (1), 95, 144 ; *ka,* 61A1, A5, 68 (13) ; 3, *kawī,* 26, 59, 61A1, 69 ; *ka,* 59, 61A1, A5, I (6) ; *kī,* 59, 61A5 ; pl. 1, *kawyēn,* I (13) ; *kayēn,* 94, 146, 169 (138) ; pres. sg. 2, *bū kēwī,* 25-6 ; 3, *bū kawī,* 144, 146, 169 (9, 61) ; *bū ka,* 24, 144-5, 168 (14) ; pl. 2, *bū kaī,* 95 ; 3, *bū kawin,* 146, 169 (29) ; fut. pl. 3, *sū kawin,* 86, 123.

Impve. sg. 2, *kēw,* 68 (1) ; *kēw*ᵃ*n,* 6, 12, 26, 68 (1), 77, 83, 86-7, 94, 104, 144-6, 169 (4, 72, 82, 89, 93-4, 103, 107, 124, 129, 133, 147, 170, 173-4, 177-8, 182-3), I (9) ; *ka,* 68 (1, 3), 86, 133, 144, 146, 168 (9, 15), 169 (4, 6, 9, 36, 99, 166) ; 3, *kawun* or *kawōn,* 69 ; pl. 2, *kaī,* I (12-3) ; polite impve. *kī,* 70, 133. In the phrases *har ka* or *har kēw*ᵃ*n,* God knows, 73, we probably have impve. sg. 2.

to do, to make, 32, 36, 42, 59, 61A1, A5, 68 (1, 3), 69, 70 ; to do, 23-6, 35, 37, 69, 73, 77, 79, 94-5, 104, 144, 146, 169 (9, 29, 61, 94, 113), I (8, 11, 19) ; to make, 81, 82-3, 86-7, 123, 133, 135A, B, 146, 169 (69, 86, 99, 124, 138, 173, 182-3, 186), I (6, 9, 10, 13, 19, 20-1), II ; to do, to act, 145, 169 (89) ; to put (clothes on the body), I (12) ; *har ka* or *har kēw*ᵃ*n,* God knows (73), see above.

This verb is very frequently used to make nominal transitive verbs, 29. The following are some of those occurring in the grammar :— *'amal kayēk,* to carry out (an order), 86 ; *bal k.,* to light, set alight, 146, 169 (4, 166, 183) ; *dist k.,* to put on a person's hand, 146, 169 (103) ; *gardan k.,* to put on, or round, a person's neck, 144, 168 (15) ; *halāl k.,* to slaughter (an animal) in the prescribed way, I (13, 17) ; *hisāb k.,* to make up an account, 146 ; *jagar*ᵃ *k.,* to fight, 169 (72) ; *jama' k.,* to collect, bring together, I (3) ; *jōr k.,* to build, 135B, 144 ; *khālī k.,* to empty, 12, 83 ; *khalās k.,* to release, 21, 169 (123) ; *khanī k.,* to laugh, II ; *khūn k.,* to be a murderer, to murder, 144, 169 (93) ; *kharts k.,* to expend, spend, 87 ; *khwurāk k.,* to eat food, 145, 168 (14) ; *khwāw k.,* to sleep, 144, 169 (60) ; *kōr k.,* to make anger, to be angry, 169 (82) ; *krik k.,* to show aversion, 26 ; *lūt k.,* to rob, plunder, 21, 169 (63) ; *mihrbānī k.,* to show kindness, 86 ; *pusht*ᵃ*n*ᵃ *k.,* to inquire, 26, 83, I (16) ; *rahm k.,* to show pity, 169 (174) ; *sabr k.,* to wait, 6, 169 (133) ; *sūp k.,* to blow

(the nose), 168 (9) ; *sir k.*, to act or behave well, 145, 169 (170) ; *srum k.*, to immerse, 169 (107) ; *sustī k.*, to show laziness, 169 (129) ; *swār k.*, to cause (a person) to mount, 169 (177) ; *tamām k.*, to finish, I (4) ; *ṭop k.*, to jump, 86, 146, 169 (36) ; *trap k.*, to run, I (10) ; *yād k.*, 21, 135A, 169 (95) ; *ẓulm k.*, to show tyranny, 86 ; *zāṣhrī k.*, to put thorns (on a road), 169 (147) ; *zyātī k.*, to display excess, 169 (178).

L

-l, the form taken by *hal* (q.v.) when used as an enclitic after a word ending in a vowel.

lau, reaping, see *lau-garai.* P.

lagandᵛēk, to pull, 168 (32). This word occurs only once (in the impve. sg. 2, *lagand*) in Gh. 247 (13), and the form is doubtful.

lau-garai, m. a reaper, 157. P.

lōgarī, adj. of or belonging to the valley of Lōgar, 163.

lagawᵛēk or *lagayēk* (p.p. f. *lagawak* or *lagayak* ; pres. sg. 3, *bū lagawī*, 24), to apply ; (of earnings) to spend, 24.

ligawᵛēk or *ligayēk* (p.p. f. *ligawak* or *ligayak*), to cause to wallow, to cause to roll, Gh. 210 (6).

lagᵛēk (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. *lagēdᵛl.* This verb is not included in the list in Gh. 210.

lagayek, see *lagawᵛēk.*

ligᵛēk (p.p. f. *ligak* ; aor. sg. 2, *lig* ; 3, *ligī*), to roll, wallow, Gh. 210 (6).

ligayēk, see *ligawᵛēk.*

lāhōr, the town of Lahore ; used with def. art., 5.

lak, ascent ; — *kayēk*, to ascend, Gh. 210 (12). Cf. *likᵛēk.*

likᵃ, pain, 125, 169 (101).

likī, postpos. governing loc., to, into, for. Use explained, 12, 82 ; elsewhere, *i-bāgh likī*, (went) to the garden, III ; *i-daryāb likī*, (immersed) into (*i.e.* in) the river, 169 (107) ; *i-kūwai likī*, (fell) into the well, 122 ; *i-sᵃ lawanai likī*, (said) to a madman, II ; *i-sō pēts mulk likī*, (went) to a far country, I (3) ; *i-mund-ghal likī*, (I long) for a fat tail, II ; *i-nādannī likī*, for foolish people, 82 ; *i-ṣhōr likī*, (went) to the city, 154, 169 (157) ; *i-sᵃ sarai likī*, (signed) to a man, II ; *i-syākᵃ likī*, (sit) into (*i.e.* in) the shade, 169 (176) ; *i-tsᵃ likī*, for what (dost thou long), II ; *kū-fᵃ likī*, (say) to him, 116, (give) to him, 122, 139 (3) ; *kū-har kuk likī*, (news came) to everyone, 26, 147 ; (look pleasant) for (*i.e.* before) everyone, 133, 168 (7) ; *kū-kuk likī*, (say) to whom ? 25 ; *kū-mun likī*, (write) for me, 6, 169 (114) ; (censured) to (*i.e.* before) me, 169 (62) ; *kū-mun likī*, (write a letter) to me, 6, 169 (114).

In the phrase *gharmi likī*, at noon (169 (158)), the locative preposition *i* is omitted. Cf. *ki*, 3.

lēkin, conj. but, I (12) ; use explained, 91.

lakᵃ-ṣhᵃwai (f. and pl. *lakᵃ-ṣhᵃwai*, 7, Nos. 153-5), m. a deer, 148, 169 (156).

likaw'ēk or *likayēk* (p.p. f. *likawak* or *likayak*), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).

lik'ēk (p.p. f. *likayak*, 37 ; aor. sg. 2, *likaī*, 61 (5) ; 3, *likayī*, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122. *lik'ēk kayēk* is also used with the meaning of *lik'ēk*, Gh. 210, 12. Cf. *lak*. We should perhaps spell *l*ᵃ*k'ēk* and *l*ᵃ*k*.

likayēk, see *likaw'ēk*.

lalaw'ēk or *lalayēk* (p.p. f. *lalawak* or *lalayak*), to cause to hang, Gh. 210 (7).

lal'ēk (p.p. f. *lalak*, 58 ; aor. sg. 2, *lal* ; 3, *lala*, 58), to hang, be suspended ; to raise an outcry. P. *dzaṛēdᵃl* and *lalēdᵃl*, Gh. 120 (7).

lalayēk, see *lalaw'ēk*.

land (f. and pl. the same, 13), short, not long, 94, 169 (93). P.

*langīy*ᵃ, f. the leg, 168 (32). P. *lēngai*, the leg below the knee.

lupaw'ēk or *lupayēk* (p.p. f. *lupawak* or *lupayak*), to cause (a babe) to drink its mother's milk, to suckle, Gh. 210 (5).

lup'ēk (p.p. f. *lupak* ; aor. sg. 2, *lup* ; 3, *lupī*), to be suckled, to drink one's mother's milk, 146, 168 (19), Gh. 210 (5).

lupayēk, see *lupaw'ēk*.

lāīq, adj. fit, worthy, I (11) ; *ta-p*ᵃ *lāīq*, worthy of this, I (9). P.

*lōṛ*ᵃ (pl. *lōṛī*), f. a small mountain torrent, 9 (2).

laṛam (pl. *laṛamī*), m. a scorpion, Gh. 230 (9). P.

laṛaw'ēk or *laṛayēk* (p.p. f. *laṛawak* or *laṛayak*), to cause to stir, to cause to mix, Gh. 210 (8).

laṛ'ēk (p.p. f. *laṛak* ; aor. sg. 2, *lēṛī* ; 3, *laṛī*), to stir, agitate ; to mix, blend ; to be mixed, blended, Gh. 210 (8). P. *laṛᵃl*.

laṛayēk, see *laṛaw'ēk*.

lashtai (pl. *lashtaī*), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.

laspaw'ēk or *laspayēk* (p.p. f. *laspawak* or *laspayak* ; aor. sg. 2, *laspēwī* ; 3, *laspawī*), to push, shove, Gh. 210 (10).

*lāst*ᵃ, postpos. governing loc., from, 12 ; its use described, 82, 83 ; found elsewhere in :—*i-harr*ᵃ *dūmī lāst*ᵃ, (inquired) from all the singers, 26 ; *i-dēr*ᵃ *lāst*ᵃ, from the camp, 19, 84, 122, 126 ᵢ *i-fāī lāst*ᵃ, from among them, I (2) ; *i-s*ᵃ *faqīr lāst*ᵃ, (stole) from a mendicant, III ; *i-dzut gham lāst*ᵃ, from (owing to) excessive grief, 109 ; *i-sṛ*ᵃ *sṛ*ᵃ *ghūndzī lāst*ᵃ, from the best garments, I (12) ; *i-hukm lāst*ᵃ, (rebelled) against, (swerved) from a command, 169 (130), I (19) ; *i-lwuzh*ᵃ *lāst*ᵃ, (dying) from hunger, I (7) ; *i-māl lāst*ᵃ, from the property, I (2) ; *s*ᵃ *i-naukarī lāst*ᵃ, one from among (*i.e.* one of) the servants, I (16) ; *i-fāī paṭṭi lāst*ᵃ, (filled himself) with those leaves, I (6) ; *i-tsēn lāst*ᵃ, since, II ; *i-tsōn ryūz lāst*ᵃ *i-pēts*ᵃ, after some days, I (3) ; *kū-kuk lāst*ᵃ, from whom ? 25 ; *kū-hīts kuk lāst*ᵃ, from anyone, 26 ; *kū-makālī Ṣāhib lāst*ᵃ, from Mr. Macaulay, 122 ; *kū-mun lāst*ᵃ, from me, 18 ; *kū-tū lāst*ᵃ, 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 *lāsẗ* 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. *lāsta*, a side.

lasaw'ēk or *lasayēk* (p.p. f. *lasawak* or *lasayak*), to cause to lick, see *las'ēk*, Gh. 210 (3).

las'ēk (p.p. f. *lasak ; aor. sg. 2, lēsī ; 3, lasī*), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as *tsaṯ'l*, which means 'to lick,' but the equivalent Urdū as *chāṭnā anguli-sē*, to lick from the finger.

lasayēk, see *lasaw'ēk*.

lūṭ, m. robbery, plunder, Gh. 210 (11). — *kayēk*, to rob, plunder, 21, 135A, 169 (63). P.

lēw° (Gh. 54 (12)) or *lēwū* (Gh. 229 (14), 48 (4) (pl. *lēwgannī* or *lēwūī*, 9 (5, 8)), com. gender, 8 (7), a wolf. P. *lēw°*, pl. *lēwagān*.

lēwgannī, see *lēw°*.

lawanai (pl. *lawanaī*, 129 ; f. *lawanīy°*, q.v.), adj. mad, 129 ; a madman, 86, 95, II ; voc. *ai lawanai-a*, II. P. *lēwanai*.

lwang (pl. *lwandzī*), m. the slope down a hill, 9 (9). Cf. *pēchūmai*.

lwan'ēk (p.p. f. *lwanak ; aor. sg. 2, lwēnī ; 3, lwanī*), to sprinkle ; to brush, dust, Gh. 210 (9). P. *lwan°l* (Gh.).

lawanīy° (pl. *lawanīyī*), f. of *lawanai*, mad, 129 ; a madwoman.

law°r, a bludgeon, 162, 169 (65). P.

law°ṛkai, m. a small bludgeon, 162.

lwuzh°, hunger, I (7). P. *lwaẓha*.

lyirai (pl. the same), m. a lamb, 9 (6). P. *wrai*.

lēẓhadūnkai, m. a sender, one who sends, 33E. P.

lāzim, adj. necessary, incumbent, obligatory, 86, 121, I (21). P.

M

-m, the form taken by the pronominal suffix *am*, q.v., when suffixed to a word ending in a vowel.

ma, the negative used with the imperative in Pashtō. It is borrowed from that language, and used instead of *mak*, in 77, 133, 168 (12). P.

mai (pl. the same), f. a female sheep, a ewe, Gh. 228 (2).

māī, m. (8 (6)), a month ; for the names of months, see 165 ; *ta-Ḥasan Ḥusain a-māī*, the month Mōharram, 165 ; *ta-Safar māī*, the month of Ṣafar, 165 ; *wī māī chār shamba*, the last Wednesday of each month, 165.

mō', in *ṣhrē mō'*, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 59 (9), and the reading is not certain.

mach°ī (pl. the same), f. a honey-bee, Gh. 235 (3). P.

madat-garai, m. a helper, 157. P. *madad-gār*.

maghzai, m. the throat, the neck, 126, 139 (3), 168 (17). P.

magar, conj. but, I (6) ; use explained, 91. P.

māhī (pl. *māhīgannī*, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. *māhai*, Prs. *māhī*.

maḥkam, adj. firm, strong, 168 (28). P.

mahal, in *sūrī mahal barī zar,* N. of a certain time of the day, 8 or 9 A.M., 167.

mahmūd, N. of a certain king, Sultân Mahmūd of Ghaznī, II. P.

mihmān, a guest; *mihmān kī* (without the locative preposition *i-*), for the guest, 82, 169 (192). P.

mahīn, adj. fine, not coarse, delicate, 148, 165 (111). P.

mihrbānī, f. kindness. — *kayēk,* to show kindness, 86. P.

muhtāj, adj. necessitous, poverty-stricken, indigent, I (4). P.

mak, adv. prohibitive particle, used to negative the imperative, do not, 26, 83, 86, 94, 144-6, 169 (72, 81, 89, 93, 110, 122, 129, 130-1, 147, 175, 178, 181-2). Use explained, 77. P. *ma,* which is also occasionally used in Ōrmurī. See *ma.*

māk, adj. withered, faded; — *syōk,* to wither, Gh. 211 (13-4).

mākh, pl. of *az* or *haz,* I. See *az.* P. *mūzh.*

mēkh (pl. the same), m. a locust, 9 (1). Cf. *milkhai.* P. *malakh.*

mukh, the face; the mouth, No. 36; *pa-mukh,* (fell) on (his) face, 104, 122; *mukh-pa-mukh,* face to face, 74; *i-mukh inar,* before (governing gen.), I (8, 11). P. *makh,* the face.

mukh^a, old oblique form of *mukh,* used in adverbial phrases, as in *i-mukh^a,* before, in front, 74, No. 90; first, 16; *pa-mukh^a,* to the front, towards the front, 74. So also it is used to form a postposition, as in *i-f^a lāst^a mukh^a,* before that, 83; *tar-mun i-mukh^a,* before me, No. 238.

mukhāō, the act of kneading, 155.

makhak (pl. *makhachī*), m. a kind of pulse, *mūng,* Gh. 223 (5).

makhlūq, human beings, the people, used with a plural verb, 26, 78, 99. P. a human being.

mukhawin^a, the act of kneading or rubbing, kneading, rubbing, 155.

mukhaw^yēk or *mukhayēk* (p.p. f. *mukhawak* or *mukhayak,* 57; aor. sg. 2, *mukhēwī,* 61A1, 68 (1), 69; 3, *mukhawī,* 30A, 57, 61A1; impve. sg. 2, *mukhēw,* *mukhēw^an,* 68 (1); 3, *mukhawun, mukhawōn,* 69; the causal of this verb is also *mukhaw^yēk,* 30A), to knead, to rub, shampoo, Gh. 212 (3); (as causal) to cause to knead, to cause to rub.

makālī, N.P. (English), Macaulay, 83, 122, 126.

māl, 1 (pl. *mallī,* No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (19), I (2, 3); pl. cattle, No. 229. P.

māl, 2, in *hindū sūrī māl klak barī zar,* N. of a certain time of the day, 10 or 11 A.M., 167. The word is evidently a corruption of *mahal,* q.v.

māl^a, a word added to indefinite pronouns of number, to indicate persons, 26, 152, 169 (11).

mulā, N.P., voc. *wō Mulā,* 10.

mūlaī, f. a radish, II. P.

malk, see *mulak.*

malik, m. a chief, the headman of a village, 151, 169 (21). P.

mulk, a country, a region, I (3-5). P.

mulak, 1, or *mullak,* 1 (for the spelling *mullak,* see Gh. 123 (6)) (p.p. m. *mulak,* 92, 97; *mullak,* 5, 34, 85, 95, 135, 135A; f. *malk,* 38, 118, 120, 134; pl. 3, *malk-in,*

89; perf. m. sg. 3, *mulak hā*, 120, 142a; pl. 3, *malk hin*, 147; pluperf. m. sg. 3, *mullak byōk*, 24, I (14, 21); fut. imperf. m. sg. 3, *sū mullak,* 136C; aor. sg. 1, *mr°m*, 62A; 2, *mrī*, 38, 61A4, 62A, 68 (2); 3, *mrī*, 38, 61A4, 62A; pres. sg. 1, *bū mr°m*, I (7); 3, *bū mrī*, 120, 132; impve. sg. 1, *mr°m*, 71; 2, *mrī*, 38, 68 (2), 71; *mrōn*, 68 (2); 3, *mrōn*, 71), to die. P. *mṛ°l*.

mulak or *mullak*, 2, m. a corpse (*mullak*, 169 (90)).

milkhai (pl. the same), m. a small kind of locust, 9 (6), Gh. 234 (15). Cf. *mëkh.* P. *malakh*.

mallī, see *māl*, 1.

mullā, m. a priest, 156. P.

mullāgīrī, the office of a priest, priesthood, 156. P.

mullak, see *mulak*.

ma'lūm, adj. known, evident, IV. P.

miltagh, a gun, 162.

miltaghgai, m. a small gun, 162.

milīz (pl. *milīzī*), f. an apple, 8 (1), Gh. 224 (6).

mēmnī, f. a female guest, 120.

man, a maund (the weight), 125; *tsōn man*, how many maunds? (with singular noun), 169 (64). P.

mainā (pl. *mainaī*), f. a jay, Gh. 232 (8). P.

min, adv. use explained, 75; still, yet, 75, 150, 169 (13), I (10); yet more, still more, 75; *min ṣabā*, two days after tomorrow, in future, 75.

min°, love, affection. — *kayēk*, to show love, 104. P.

mun, 1, oblique form singular of *az* or *haz*, I, q.v.

mun, 2, adv. and conj.; use explained, 93; then, at that time, 75, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 79, 86, 89, 92, 93, 122, 136A, C, D, F, 151; *mun ka*, if, 92.

mund-ghal, the tail of the fat-tailed sheep or *dumbā*, 75, 79, II. The corresponding P. word is *lam*.

maindān (pl. *maindanī*, ? *maindannī*, 9 (7)), m. a plain, a field, an arena, 8 (1).

manḍ°ēk (p.p. f. *manḍak*; aor. sg. 2, *mēnḍi*; 3, *manḍi*), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. *manḍ°l*.

mandz, middle, in *i-mandz inar*, in the middle, 74. P. *mandz*, between.

mangōr (pl. *mangarī*), m. a kind of snake, 9 (7), Gh. 230 (7). P.

mīnak, see *ta-mīnak*.

munshī, m. a clerk, 156. P.

munshīgīrī, the profession of a clerk, 156.

mīnshak°, see *ta-mīnshak°*.

man°ēk (p.p. f. *manak*; aor. sg. 2, *mēnī*, 68 (1); 3, *manī*, Gh. 211 (9); pres. sg. 1, *bū man°m*, 142c, 169 (16); 2, *bū mēnī*, 169 (87); impve. sg. 2, *mēn*, 68 (1); *mēn°n*, 68 (1), 146, 169 (15, 104)), to obey, submit to, heed. P. *man°l*.

mrī, see *mulak*.

mār (pl. *maṛrī*), m. flour, *āṭā*, 9 (7), 169 (184), Gh. 220 (9).

mard, a man. See *nā-mard*, s.v. *nā*. P.

mradzī, see *mrīg*.

mirdzī, see *gŏnᵃ-mirgᵃ* and *tāk-mirgᵃ.*

mrīg (9 (9), No. 57), or *mrīk* (9 (9), 148, 156, 169 (146), No. 57) (pl. *mradzī,* I (12)), m. a slave.

mirgᵃ (pl. *mirgī,* 9 (2), but *gŏnᵃ-mirgᵃ,* a skylark, pl. *gŏnᵃ-mirdzī,* and *tāk-mirgᵃ,* a wagtail, pl. *tāk-mirdzī,* 9 (9)), f., 8 (3), a sparrow. P. *murghaī.* Cf. *gŏnᵃ-mirgᵃ* and *tāk-mirgᵃ.*

murghāl, a word given in Gh. 211 (11), but without any meaning.

murghālayēk, a verb given in Gh. 211 (14), but without any meaning.

murghān (pl. *murghanī,* (?) *murghannī,* 9 (7)), m. a bird, 9 (7), 34, 85, 147, No. 76, Gh. 233 (7). P. *murghᵃ.*

murghāwī (pl. the same), f. a wild duck, 8 (5), Gh. 233 (3). Prs. *murghābī.*

mrīk, see *mrīg.*

mrīkwālī, slavery, 156.

mrᵃm, mrŏn, see *mulak.*

marrī, see *mār.*

mērshr, the sun, 80, 81, No. 62. *mērshr prēts,* N. of a certain time of the day, sunrise, 167. Cf. Prs. *mihr,* Munjānī *mīra,* Avesta *mithra-.* The word should probably be spelt *mēshr.* P. *nmar.*

maristŏn, a cemetery, III. P. (Wazīrī).

mārtsŏī (pl. the same), f. an ant, Gh. 235 (5).

marawur, adj. angry, vexed, 83, 169 (172). P.

marīyᵃ, f. the throat, gullet, windpipe, 126, 135B, 139 (3), 168 (16). P. *maraī.*

maryŭgh (pl. *maryŭdzī*), f. a frog, 9 (9), Gh. 134 (3).

maryŏk, the moon, No. 63.

marzā (pl. *marzawī,* 9 (10), 78, 112, 120, 150), m. a brother, 9 (10), 78, 80-1, 112, 118, 120, 142b, 148, 150, 156, 169 (160), I (17, 21), No. 49. ? Cf. Prs. *mīrzā,* a prince.

marzātŏb, brotherhood, brotherliness, 156.

marzawī, see *marzā.*

mᵃshī (pl. the same, 8 (5)), a fly, 79, 86, 89, 92. P. *mach.*

mish (pl. *mishī*), m. a bull-buffalo, Gh. 228 (10). P. *mēsh.*

mishᵃ (pl. *mishᵃī*), f. a cow-buffalo, Gh. 228 (9). P. *mēsha.*

māshk, N.P. of a man, 73.

māshk, see *mashtak.*

mēshr, see *mērshr.*

mashtak (p.p. f. *māshk,* 38, 134, 168 (11); aor. sg. 1, *mazᵃm,* 38, 62A; 2, *maz,* id.; 3, *mazī,* id.; impve. sg. 1, *mazᵃm,* 71; 2, *maz,* 38, 71; 3, *mazŏn,* 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. *māt,* broken.

misāl, an example. *pa-misāl* (governs gen.) *likī,* I (9). P.

musluht, consultation. — *kayēk,* to consult. P. *maslahat.*

mŏt (pl. *matī,* ? *mattī,* 9 (7)), vetch, *channā,* 9 (7). Gh. 223 (10). P.

mut, the fist, 168 (28). P. *mūt.*

mutkhalᵃēk (p.p. f. *mutkhalak;* aor. sg. 2, *mutkhal;* 3, *mutkhalī*), to thrust into, to prick, Gh. 211 (5).

matat (pl. *matattī*), f. an apricot, 8 (1), 9 (7).

mutaw'ēk or *mutayēk* (p.p. f. *mutawak* or *mutayak* ; aor. sg. 2, *mut̮ēwī* ; 3, *mutawī*),
    to rub, anoint, Gh. 211 (8). P. *mash'l*,

māw^a, f. a mother, 143, 169 (30), No. 48 ; *a-māw^a-m*, my mother, 120, 142a.

mēw^a (pl. *mēwī*), f. a fruit, 8 (3), 9 (2). P.

mayā, a flock, herd, 25, 148, 169 (157).

mayachī, mayak, see *kuch-mayak.*

myāndēnī, f. a mare, 7, 8 (5), 118, 139. P. *mādyān.* A horse is *yānsp*, q.v.

myaur (pl. *myaurī*), m. a peacock, Gh. 233 (15). P. *mōr.*

myāsī (pl. *myāsaī*), f. a mosquito, 8 (5), 9 (4). P. *māshai.*

maz, mazī, see *mashtak .*

m^azai, a twist (of string, rope, or the like), Gh. 211 (12, 14). P. *mazai.*

mizdik (pl. *mizdichī*), m. a mosque, 9 (9), 162, Gh. 220 (12). P. *masjid.*

mizdkak (for *mizdikkak*), m. a small mosque, 162.

mazdūr (pl. *mazdūrī*), m. a labouring man, a servant, I (7, 9) (pl.). P.

mazōn, see *mashtak.*

mzarai (pl. *mzaraī*), m. a tiger, 73, 98 (2), 151, Gh. 229 (10). P.

mzarīy^a (pl. *mzarīyī*), f. a tigress, Gh. 229 (11). P. *mzaraī.*

m^az^yēk (p.p. f. *m^azak*), to be twisted (string, rope, etc.), Gh. 211 (14).

N

-n, for the pronominal suffix *an,* q.v., when added to a word ending in a vowel.

na, 1, adv. of negation. Used in answering questions, no. *na 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 *nak* is used, but *mak* or *ma* is used
    with the imperative. See 77.

na, 2, see *nastak.*

na, 3, in *na-ghōk, na-w^alak,* qq.v.

nā, privative particle. P. Used as a prefix, it converts a noun substantive into a
    negative adjective, 164. The following examples of the use of this particle
    appear in the foregoing pages :—*nā-dān* (pl. *nā-dannī,* 9 (7), 82), adj. ignorant,
    164 ; a fool, 9 (7), 82. P. ; *nā-fahm,* adj. unintelligent, 164. P. ; *nā-jōr,* adj.
    unwell, indisposed, sick, ailing, 164. P.; *nā-jōrai,* id., 125, 129, 152 ; *nā-
    mard,* adj. unmanly, 164. P.; *nā-tars,* adj. fearless, pitiless, 164. P.

nai, 1, see *ka-nai,* s.v. *ka,* 3.

nai, 2, see *nastak.*

nachī (pl. the same), f. a white ant, 8 (5), Gh. 235 (13).

nādān, nādannī, see *nā-dān,* s.v. *nā.*

na-ghōk (p.p. f. *naghak,* 38; aor. sg. 1, *nis^am,* 62A ; 2, *nis,* 38, 62A ; 3, *nisī,* 38,
    62A ; pres. pl. 1, *bū nisyēn,* 122, 126, 132; impve. sg. 1, *nis^am,* 71 ; 2, *nis,* 38,
    71 ; 3, *nisōn,* 71), to emerge, issue, I (18) ; used with the contracted pronouns,
    hir (or *ri*), *dal,* or *hal,* 122 ; *hal na-ghōk,* to go out, 122, 126, 132. Cf. *aghōk*
    and *waghyōk.* The causal of this verb is *na-w^alak,* q.v., Gh. 212 (7).

n^ah card. nine, 16. P. *nōh.*

nahī, negative adv. said by Gh. to be used with the imperative, 77.

n°ham, ord. ninth, 16.

nō-jīstū, card. twenty-nine, 16.

nak, 1, negative adv. not. This is the regular negative employed in direct state-
ments and interrogative sentences, *mak* being used with the imperative, see 77.
Cf. 23, 24, 26, 39, 56, 73, 75, 78-9, 86, 89, 90-2, 94-5, 99, 108, 120, 125-6, 129,
135A, C, 136G, 142c, 144-6, 148, 150, 152, 169 (9, 16, 18, 23, 28, 49, 60-1, 73,
81, 87, 97, 141-2, 169), I (6, 9, 11, 18-9), II, IV.

nak, 2, see *akhwara-nak, tra-nak.* Cf. Prs. *-nāk.*

nak, 3, see *nōk.*

nāk, 1, see *nyōk.*

nāk, 2, f. a wife, 118, 134, No. 53; — *kayēk* (past sg. *nāk dāk*), to marry, Gh.
213 (3, 13).

nēk, adj. good, virtuous, 24, 156. *nēk-nām,* adj. possessing a good name, of good
repute, 94. P.

nēkī, f. virtue, goodness, 156; with def. art. *a-nēkī,* virtue, 26, 87, 143, 169 (116),
cf. *a-.* P.

nōk (p.p. f. *nak,* 38; aor. sg. 1, *nis°m,* 62B; 2, *nis,* 38, 62B; 3, *nisa,* 38, 62B;
impve. sg. 1, *nis°m,* 71; 2, *nis,* 38, 71, No. 235; 3, *nisōn,* 71), to seize, catch
hold. P. *nīwul,* pres. *nisī.*

nēknām, see *nēk.*

naukar (pl. *naukarī,* I (16)), m. a servant, 75, I (16). P.

nikiz°ēk, or *nikīz°ēk* (p.p. f. *nikīzak ;* aor. sg. 2, *nikīz ;* 3, *nikīzī*), to throw down;
to throw, propel, 57, Gh. 212 (6).

nālattī, pl. swine, I (5, 6). The singular of this word has not been ascertained.

nmā-shām (84) or *nmā-shām* (167), N. of a certain time of the day, evening, 84,
167; *awwal nmā-shām,* the time immediately after sunset, 167. P. *nmā-shām.*
Cf. *nim.*

nām, a name, No. 220. *nām-at,* thy name, 25, 148, 169 (2). Cf. *bad-nām,* s.v.
bad, and *nēk-nām,* s.v. *nēk.* P.

nāmī, a particle used to strengthen a negative, as in *nāmī nak,* not at all, 23, 77.

nim, for *nīm,* in the following :—*nim-ryūz,* a certain time of the day, about 3 P.M.,
167; *awwal nim-ryūz,* 2 P.M., 167; *tūt nim-ryūz,* about 3-30 P.M., 167. Cf.
nmā.

nīm, adj. half, 16; used in forming fractions, 16. *nīm shīw,* midnight, 167. P.

ni°mat, favour, graciousness, 143, 169 (140). P.

nimaw°ēk or *nimayēk* (p.p. f. *nimawak* or *nimayak*), to cause to descend, to take
down, Gh. 212 (10).

nāmyēk (p.p. f. *nāmyak ;* aor. sg. 3, *nāma*), to name, 37, 59.

nim°ēk (p.p. f. *nimak ;* aor. sg. 2, *nim,* 61A3; 3, *nimī,* 61A3), to descend.

nimayēk, see *nimaw°ēk.*

nmāz, prayer, 148, 169 (189). P. *namāz.*

ninī (133, 168 (9)), or *nīnī* (No. 34), the nose. *a-ninī sūn ka,* blow your nose, 133,
168 (9).

n°r, m. a male, a man; used to indicate the masculine gender, 7. *n°r-sh°dz* (pl.
n°r-sh°dzī), m. a male woman, a eunuch, Gh. 226 (13). P. *nar.*

nar, f. (8), a house, 8 (1), 85, 118, 120, 134, 135B, 142a, 143-5, 148, 169 (10, 71,
86, 106), I (15), No. 67 ; *i-nar*, at home, 74, 85, 108, 120, 132.　The postposi-
tion *inar*, in, q.v., is derived from *i-nar*.

narai (pl. *narai*), m. a mountain pass, 8 (2), 9 (6).

nŏṝi (pl. the same), f. bread, 8 (5), 12, 75, 82, 94, 100, 132, 135, 136G, 169 (154,
192), I (7).　P. *nwaṛai*.

narm, adj. soft, tender.　— *syōk*, to become soft, Gh. 104 (5).　P.

nᵃ**rṣḫᵃdz**, see **nᵃr**.

nŏrṣḫ, adj. soft, not hard, 152, 169 (141).

naṛʸēk (p.p. f. *narak* ; aor. sg. 2, *naṛ* ; 3, *nara*), to low (of a cow).　P. *naṛᵃl*, to bray.

nas, the belly, 125, 169 (101).　P.

nis, see *na-ghōk* and *nōk*.

nasīb, fortune, luck, fate, 143, 169 (145).　P.

nishtᵃ, the place above, 74 ; the place outside, 74 ; *i-nishtᵃ*, adv. outside, externally,
108 ; *pa-nishtᵃ*, to the outside, (going) outside, 104, 122, I (18).

naṣḫtar (pl. *naṣḫtari*), m. the mountain pine, Gh. 225 (11).　P.

nāsk, see *nastak*.

nisᵃm, see *na-ghōk* and *nōk*.

nastak (p.p. m. *bū nastak ba*, he is seated, 73 ; f. *nāsk*, 38 ; past m. sg. 1, *nastak-
am*, 73 ; 2, *nastak-ē*, III ; 3, *nastak*, 78, 85, 86, 102, 108, III ; pl. 3, *nāsk-in*,
89, 102, 113, 134 ; perf. m. sg. 3, *nastak hā*, 86 ; aor. sg. 1, *nᵃm*, 62B ; 2, *nai*,
38, 61B4, 62B, 68 (3) ; 3, *na*, 30B, 38, 61B4, 62B ; impve. sg. 1, *nᵃm*, 71 ; 2,
nai, 38, 68 (3), 71, 169 (176) ; 3, *nōn*, 71 ; pl. 2, *nai* or *nāi*, 70-1), to sit down,
to sit.　P. *kṣḫē-nāstᵃl*. The causal of this verb is *nawʸēk* or *nayēk*, 30B.

natʸēk (p.p. f. *natak* ; aor. sg. 2, *nat* ; 3, *nati*), to pillage, loot, Gh. 212 (13).　P.
natᵃl.

nāwᵃ (pl. *nāwi*), f. a hollow between two hills, a hill valley, crevasse, 9 (2), Gh.
220 (3).　P. *nāwa*, a gutter.

nawi, card. ninety, 16.

nwi, see *nwastak*.

nīw, **nīwi**, see *nyōk*.

na-wᵃlak (p.p. f. *na-wᵃlk* ; aor. sg. 1, *na-wᵃrᵃm*, 62B ; 2, *na-wᵃr*, 38, 61B1, 62B ; 3,
na-wᵃra, 30B, 38, 61B1, 62B ; impve. sg. 1, *na-wᵃrᵃm*, 71 ; 2, *na-wᵃr*, 38, 71,
No. 237 ; 3, *na-wᵃrōn*, 71 ; pl. 2, *na-wᵃrai*, I (12)), to take out, 38, 61B1, 62B,
71 ; to bring out, I (12) ; to put out, 30B ; to draw (water from a well),
No. 237.　This verb is the transitive or causal form of *na-ghōk*, Gh. 212 (7) ;
in turn, it has itself a causal *na-wᵃrawʸēk*, or *na-wᵃrayēk*, 30B.　Cf. *wᵃlak*.

nwalawʸēk or **nwalayēk** (p.p. f. *nwalawak* or *nwalayak*), causal of *hishtak*, to read,
q.v.　Gh. 214 (13).

nwᵃm, **nwōn**, see *nwastak*.

nīwun, **nīwōn**, see *nyōk*.

na-wᵃrawʸēk or **na-wᵃrayēk** (p.p. f. *na-wᵃrawak* or *na-wᵃrayak*), causal of *na-wᵃlak*,
q.v.　This form is rarely used, 30B.

nwasai, m. a grandson, 120, 125, 150.

nwāsk, see *nwastak*.

nwastak (p.p. f. *nwāsk*; aor. sg. 1, *nwᵃm*, 62A; 2 and 3, *nwī*, 38, 62A; impve. sg. 1, *nwᵃm*, 71; 2 and 3, *nwōn*, 38, 71), to lie down; to go to sleep. .

nāwyī, f. a bride, 148, 169 (160). P. *nāwē*.

nwawʲēk or *nwayēk* (p.p. f. *nwawak* or *nwayak*) (causal of *nwastak*, to go to sleep), to put to sleep, Gh. 212 (8).

nawʲēk or *nayēk* (p.p. f. *nawak* or *nayak*; aor. sg. 2, *nēwī*; 3, *nawī*) (causal of *nastak*, to sit), to cause to sit, to seat, 30B, Gh. 212 (5).

nyōk or *niyōk* (p.p. f. *nāk*, 38, 135B, 168 (13); aor. sg. 1, *nīwᵃm*, 62A; 2, *nīw*, 38, 61A3, 62A, 68 (3); 3, *nīwī*, 38, 61A3, 62A, 69; impve. sg. 1, *nīwᵃm*, 71; 2, *nīw*, 38, 68 (3), 71, 82, 169 (192), No. 227; 3, *nīwun*, 69; *nīwōn*, 69, 71), to put, place, set.

niyāk, m. a maternal uncle, 120. P. *niyāyᵃ*.

niyōk, see *nyōk*.

nīyat, f. intention, design, resolution, 135B, 146, 169 (69). P.

nyūw (f. *nyūwᵃ*), new, 135B, 144, 169 (86). P. *nawai*.

nzhōr, f. a son's wife, a daughter-in-law. P.

P

pᵃ, see *hō*, 1.

pa, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, *pa-dyō zāmᵃ*, (eats) with both jaws, 145, 168 (14); *pa-fulānai-m nawᵃlak*, 1 put him out by means of so and so, 30B; *pa-lawᵃr*, (beat) with a cudgel, 169 (65); *pa-mun-a dzōk*, he struck by means of me, 115; *pa-pūndᵃ*, (kick) with the heel, 168 (33); *pa-tūrᵃ*, (slay) with a sword, 20c, 86; *pa-budkharchī*, by means of bad expenditure, I (3); *pa-tsamī*, (signalled) with the eyes, II.

It is often used to form adverbs of time or place, as in *pa-fᵃ*, there, 27, 74; *pa-pᵃ*, here, 27, 74; *pa-ryūz*, by day, 75; *pa-shīw*, by night, 75; *pa-tsat*, behind the back, behind, 74, 148, 169 (92); afterwards, 74; see also bel.; *pa-fᵃ waqt*, at that time, I (4); *sā'at pa-sā'at*, at every moment, 104.

Or adverbs of motion to, the letter ᵃ being added to the main word, as in *pa-bēzhᵃ*, to above, upwards, to outside, 74; *pa-dzēmᵃ*, to below, downwards, 74; *pa-khwarintsᵃ*, towards the right, 74; *pa-mukhᵃ*, to the front, 74; see also bel.; *pa-nīshtᵃ*, to the outside, 74, 122, I (18); *pa-pētsᵃ*, to the outside, 74; *pa-sa*, hither, in this direction, behind, 74; without, except (governing loc.), 82, 88; *pa-tsēlᵃ*, towards the left, 74.

It also forms adjectives or other adverbs, as in *pa-khwashī syōk*, to become happy, I (14); *pa-ghussa syōk*, to become angry, I (18); *pa-qahr syōk*, to become enraged, 86; *pa-yangh syōk*, to embrace, I (10).

Or postpositions governing the genitive, as in *pa-misāl*, like, I (9); *pa-pōrkai*, with, together with, 74; *pa-rang*, like, 81. Compare *pa-pᵃ rang*, in this manner, 27, 73.

Other miscellaneous uses are *pa-'umr*, (never) in (his) life, IV; *pa-galgh*, (carry) on the shoulder, 142c, 168 (29); *pa-khabar*, cognisant (of=abl.), 126, 169 (17); *pa-khwai*, by oneself, of one's own accord, 21, 79; *pa-langīyᵃ*, (pull)

by the foot, 168 (32) ; *pa-mukh*, (fall) on the face, 122 ; *mukh pa-mukh*, face to-face, 74 ; see also ab. ; *pa-tsat*, (fell) flat on the back, 104 ; see also ab.

Verbs indicating kindness, tyranny, or rage, take *pa* with *izar* ; examples, 86.

pa is also used to form a gerund ; examples, 34.

paī, see *hō*, 1.

piē (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. *ē piē*, I (2, 8, 11) ; *a-piē-m*, my father, 142a ; *a-piē-wa*, his father, 89.

pōī, understanding, comprehension, in *pōī aghōk*, to understand, 24, 144 ; *pōī kayēk*, to cause to understand, Gh. 189 (9). P. *pōh*, intelligent.

pēchūmai (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Cf. *lwang*.

*paghl*ᵃ (pl. *paghl*ᵃ*ī*), f. a damsel, Gh. 226 (12). P. *pēghla*.

pagrīwāl, one who wears a turban, 163.

*pagrīy*ᵃ, f. a turban, 108, 146, 163, 169 (112), III. P. *pagraī*.

pahar, a certain division of time, a watch of three hours ; *awwal pahar*, the first watch of the night, 167. P.

*pak*ᵃ *bāṣh*ᵃ (pl. *pak*ᵃ*ī* *bāṣhī*), f. a kind of kite or falcon, Gh. 232 (5). Cf. *bāṣh*ᵃ.

pāk (pl. the same), adj. clean, pure, 169 (143). P.

pīkachī, see *pīkak*.

pōkh, adj. ripe. — *syōk*, to become ripe ; — *kayēk*, to make ripe, Gh. 188 (10, 12). P.

pakhak, see *pakh*ʸ*ēk*.

pakhulī, adj. appeased, reconciled, 169 (173). P. *pakhulā*.

*pakhsaw*ʸ*ēk* or *pakhsayēk* (p.p. f. *pakhsawak* or *pakhsayak*), to cause to fret, Gh. 188 (11).

*pakhs*ʸ*ēk* (p.p. f. *pakhsak* ; aor. sg. 2, *pakhs* ; 3, *pakhsa*), to fret, pine, 58, Gh. 188 (11). P. *pakhsēd*ᵃ*l*.

pakhsayēk, see *pakhsaw*ʸ*ēk*.

*pakh*ʸ*ēk* (p.p. m. *pakhak*, 36 ; f. *pyūkhk*, 37, 59 ; aor. sg. 2, *bēzī*, 61A2, 68 (1) ; 3, *bizī* or *bizzī*, 59, 61A2 ; impve. sg. 2, *bēz*ᵃ*n*, 68 (1), 99, 144, 169 (155)), to cook. P. *pakhawul*. For the spelling *bizzī*, see Gh. 76 (5).

pīkak (pl. *pīkachī*, 9 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

pakār, adj. useful, 94, 146, 169 (94) ; necessary, needful, 79, 82. P.

*p*ᵃ*lai*, adj. afoot, on foot, 169 (6). P.

palau, m. side, direction, quarter. As adv., in the direction of, 74 ; *i-f*ᵃ *palau*, in that direction, 27, 74 ; *i-p*ᵃ *palau*, in this direction, 27, 74 ; *tsēn palau*, in what direction, whither, 25, 27, 74. P.

*pēl*ᵃ, silk. *ta-pēl*ᵃ, of silk, silken, 129, 168 (10). P.

plan (f. the same, 13), adj. wide, broad, 15, 142d, 169 (58). P. Cf. *pan*.

*plaṣht*ʸ*ēk* (p.p. f. *plaṣhtak* ; aor. sg. 2, *plaṣht* ; 3, *plaṣhtī*), to fold, wrap, Gh. 190 (7).

*plaṭaw*ʸ*ēk* or *plaṭayēk* (p.p. f. *plaṭawak* or *plaṭayak*), to cause to return, to bring back ; to upset ; to cause to leap over a wall and go elsewhere, Gh. 188 (3).

plaṭʸĕk (p.p. f. *plaṭak*, 57; aor. sg. 2, *plaṭ;* 3, *plaṭĭ*, 57; impve. sg. 2, *plaṭ*), to return (P. *palaṭʿl*); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).

plaṭayēk, see *plaṭawʸēk.*

pālʸēk (p.p. f. *pālak;* aor. sg. 2 and 3, *pālĭ*), to cherish, protect, Gh. 189 (7). P. *pālʿl.*

pan, adj. wide, expanded, Gh. 192 (9, 11). Prs. *pahn.* Cf. *plan.*

pŏn (pl. *panĭ,* 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).

pĭn (pl. *pĭnĭ*), m. honey, Gh. 225 (7).

pŭndᵃ, the heel. P. *pa-pŭndᵃ dzŏk,* to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. *pundiyᵃ.*

pand-ghōlai, a cattle-yard, 159.

panduk (pl. *pandŭchĭ,* 9 (9), 100, 135, 135C), m. a pomegranate, 5, 6, 9 (9), 47, 90, 97, 98 (1), 100, 107, 135, 135A, 138, 140.

pundiyᵃ, the heel, 132, 168 (34). P. *pŭndaĭ.* Cf. *pŭndᵃ.*

pĕndz, card. five, 16; *pĕndz-gad,* the five, all five, 16.

pindzĭ or *pĭndzĭ,* see *pĭng.*

pandzam, ord. fifth, 16.

pandzēs, card. fifteen, 16.

pandzaṣhtū, card. fifty, 16.

pĭng (pl. *pindzĭ* or *pĭndzĭ*), m. a cock, 9 (9), No. 72.

pingᵃ, N. of a certain hour of the night, the end of the night, the time just before dawn, 167.

pingrak (pl. *pingrakĭ*), m. a moth, 9 (9), Gh. 235 (12).

pingĭyᵃ (pl. *pingĭyĭ*), f. level ground on a hill, a plateau, Gh. 220 (2).

panjĭ-jĭstū, card. twenty-five, 16.

prà, prā, see *prawak.*

praĭ, prĭw, see *prayēk.*

pārᵃ, postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, *ta-fᵃ pārᵃ,* for that reason, therefore, 27, 76; *ta-pᵃ pārᵃ,* for this reason, on this account, 27, 76, II; *ta-tsᵃ pārᵃ,* why? 27, 76, 169 (8); *ta-randzōr pārᵃ,* (good) for the sick, 79; *ta-tsarāō pārᵃ,* (sent him) for feeding (*i.e.* to feed) (swine), I (5); *tarᵃ pārᵃ,* for him, for his sake, I (10).

pᵃrai, m. a rope, string, cord, 148, 169 (91). P.

pārĭ, f. the foot, I (12), No. 33; *a-pārĭ-m,* my foot, 169 (50); *a-pārĭ-wa,* his foot, 143, 168 (25).

pērai (pl. *pēriyannĭ,* 9 (8)), a demon, 9 (8), 148, 169 (179). P.

pērĭ, adv. now, 75, 95, 169 (23).

parghŭnawʸēk or *parghŭnayēk* (p.p. f. *parghŭnawak* or *parghŭnayak;* impve. pl. 2, *parghŭnawaĭ,* I (12)), to dress, to put clothes on some one, 30B.

parghŭnʸēk (p.p. f. *parghŭnak;* aor. sg. 2, *parghŭn;* 3, *parghŭnĭ;* impve. sg. 2, *parghŭn*), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4). Cf. P. *aghŭstᵃl.*

parghŭnayēk, see *parghŭnawʸēk.*

prāk, see *prawak.*

pŏrkai, in *pa-pŏrkai*, adv. with, together with, 74. Cf. P. *pŏrĕ*, near.

parkāṛᵃ (pl. *parkāṛī*), f. wood in chips, splinters, Gh. 224 (14).

prākawunkai, m. a seller, one who sells, 33D.

prān, adv. yesterday, 75, 90, 154, 169 (108). *prān shīw*, yesterday night, last night, 75. P. *parūn*, Wazīrī P. *parīn*.

pṛandzī, see *pṛŏng*.

prūndzaw'ēk or *prūndzayēk* (f. *prūndzawak* or *prūndzayak*; aor. sg. 2, *prūndzēwī*; 3, *prūndzawī*), to cause to sprinkle. Causal of *prusnayēk*, q.v. (Gh. 188, 8).

pṛŏng (f. *pṛŏngᵃ*; pl. m. and f. *pṛandzī*), m. a leopard, 9 (9), Gh. 229 (12, 13). P. *pṛāng*, Wazīrī P. *pṛŏng*.

parōṛᵃ (pl. *parōṛī*), f. rice-straw, 9 (2), Gh. 223 (13). P. *palāla*.

parᵉshkᵃ (pl. *prēshchī*), f. a swallow, a swift, 9 (9), Gh. 232 (7).

parsal, adv. next year, 167. Prs. *pārsāl*.

prusnaw'ēk or *prūsnayēk* (p.p. f. *prusnawak* or *prusnayak*; aor. sg. 2, *prusnēwī*, 3, *prusnawī*), to sprinkle. The causal of this verb is *prūndzaw'ēk*, q.v. (Gh. 188, 8).

prast'ēk (p.p. f. *prastak*; aor. sg. 2, *prast*; 3, *prastī*), to worship, Gh. 190 (9). Cf. P. *parast*, a worshipper.

prēts, in *mershr-prēts*, a certain time of the day, sunrise, 167.

prīw, see *prayēk*.

parwā, see *bē-parwā*, s.v. *bē*, 2.

prawak, 1 (p.p. f. *prāk*, 33D, 38; aor. sg. 1, *prāw'm*, 62B; 2 and 3, *pra* or *prā*, 38, 61B5, 62B, 68 (3), 69; impve. sg. 1, *prāw'm*, 71; 2, *pra* or *prā*, 38, 68 (3), 71; 3, *prāwun, prāwŏn*, 69, 71), to sell.

prawak, 2, see *prayēk*.

parawak, a broom, 158.

prayēk (p.p. f. *prawak*, 37, 59; aor. sg. 2, *prīw*, 61A5; 3, *praī*, 59, 61A5), to strike, beat, smite, Gh. 190 (10).

parayēk, to sweep, 158. This verb is referred to in Gh. 27 (1), but nowhere are its principal parts given.

paṛyēk (p.p. f. *paṛyak*, 37; aor. sg. 2, *paṛṛaī*, 61B5; 3, *paṛyī*), to fry, roast, Gh. 190 (8).

pēriyannī, see *pērai*.

pīs, pisī, 1, see *pishtak*.

pisī, 2 (pl. the same), f. a firefly, 8 (5), Gh. 235 (14).

pus (pl. *pusī*), com. gen. a cat, No. 71, Gh. 229 (8).

pischī, see *pisk*.

pishtak (p.p. f. *pīshk*, 38; aor. sg. 1, *pisᵃm*, 62A; 2, *pīs*, 38, 62A; 3, *pisī*, 38, 62A; impve. sg. 1, *pisᵃm*, 71; 2, *pīs*, 38, 71; *pīsᵃn*, 6, 38, 71, 169 (114); 3, *pisŏn*, 71), to write, 6, 81, 94, 169 (114).

pushtᵃnᵃ, f. inquiry. — *kayēk*, to make inquiry, to ask, 26, 83, I (16). P.

pushtᵃnaw'ēk or *pushtᵃnayēk* (p.p. f. *pushtᵃnawak* or *pushtᵃnayak*; aor. sg. 2, *pushtᵃnēwī*; 3, *pushtᵃnawī*), to ask, inquire, Gh. 189 (6). P. *pushtēdᵃl*.

pisk (pl. *pischī*), m. butter, 9 (9), Gh. 225 (4); the pulse, Gh. 225 (4).

pisᵃm, pīsᵃn, pisŏn, see *pishtak*.

pat, the upper part of the back, No. 43; the back (of a horse), No. 227; *a-pat-am,* my back, 168 (21).

pᵉṭ, m. the forehead, 87, 133, 168 (7).

paṭ (pl. *paṭṭī*), the leaf (of a tree, etc.), 142a, 169 (171), I (6), (all plural). P. *pāṇa*, a leaf; *paṭ*, the bark of a tree.

paīt (pl. *paītī*), m. cooked pulse, Gh. 222 (5). P. *paitī.*

pŭt, adj. blown out, puffed out, Gh. 189 (11).

patakkᵃ, f. a duck, No. 73.

patang (pl. *patandzī*), m. a moth, Gh. 235 (11). P.

pats, a kiss, Gh. 190 (11); — *kayēk*, to kiss (person in dat.), I (10).

pāts (pl. *pātsī*), f. millet-bread, bread made of *bajrā*, 8 (1), Gh. 221 (13).

pēts, 1, adj. far, distant, 74, I (3, 10), No. 89; *dzut pēts*, very far, 134, No. 224; *tsōn pēts*, how far? No. 222.

pēts, 2, the back; *tsōn ryūz pēts*, after some days, 26; *pa-pēts*, backwards, 104. *i-pētsʰ*, postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos. 91, 239; *i-pētsᵃ kayēk*, to put away, 83, govs. abl. 83, I (3); *pa-pētsᵃ*, to behind, 74.

pētsuf, abstemiousness; with def. art. *a-pētsuf*, abstemiousness (see *a-*), 79, 81, 82.

pītsawᵛēk or *pītsayēk* (p.p. f. *pītsawak* or *pītsayak*), to cause to drip, Gh. 190 (3).

patsᵛēk (p.p. f. *patsak*), to kiss, Gh. 190 (4). Cf. *pats.*

pītsᵛēk (p.p. f. *pītsak*; aor. sg. 2, *pīts*; 3, *pītsī*), to drip, Gh. 190 (3).

pītsayēk, see *pītsawᵛēk.*

pŭtᵛēk (p.p. f. *pŭtak*), to be blown out, puffed out, Gh. 189 (3). Cf. *pŭt.*

pŭwᵃ (pl. *pŭwī*), f. a hollow piece of ground, 9 (2), Gh. 220 (4).

payēk (p.p. f. *payak*; aor. sg. 2, *pēyī*; 3, *payī*), to graze, pasture (cattle), 37, No. 229, Gh. 188 (5), (P. *pōwul*); to string beads, Gh. 188 (5). Cf. *piyēk.*

pāyēk (p.p. f. *pāyak*, 37, 58; aor. sg. 2, *pāyī*; 3, *pāya*, 58), to endure, last long, Gh. 189 (10). P. *pāēdᵃl.*

piyēk (p.p. f. *piyak*), to string beads, Gh. 70 (13). Cf. *payēk.* Perhaps both should be *pᵃyēk.*

pyūkhk, see *pakhᵛēk.*

pāyawᵛēk or *pāyayēk* (p.p. f. *pāyawak* or *pāyayak*), to cause to endure, causal of *pāyēk*, q.v., Gh. 189 (10).

pyūz, f. the mouth; face; *a-pyūz-at*, thy mouth, 169 (99); *pyūz pa-pyūz*, face to face, 104. P. *pōza*, snout.

pāz, in *pāz-samba*, Thursday, 166.

pazangālī, recognition, 156.

pazanᵛēk (p.p. f. *pazanak*; aor. sg. 2, *pazan*; 3, *pazanī*; impve. 2, *pazan*), to recognize, 156, Gh. 189 (5). P. *pēzhandᵃl.*

Q

qabŭl, consent, assent, agreement, Gh. 207 (3, 11). P.

qabŭlᵛēk (p.p. f. *qabŭlak*), to agree, assent, Gh. 207 (3, 11). Note that the *u* is short. P. *qablēdᵃl.*

qahr, rage, anger; *pa-qahr syōk*, to become enraged, 86, 104. P.

qaḥṭ, a famine, I (4). P. *qāṭī,* Ar. *qaḥṭ.*

qalam, m. a pen. *a-qalam-am,* my pen, 169 (67). P.

qumrī (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15). P.

qīmat, price, value, No. 232. P.

qiṣṣ, f. a story, tale, narrative, 104, 109 ; a statement, a thing said, words, 146, 169 (15, 104). P.

qaẓā, in *qaẓā dyō shuṭī,* N. of a certain time of the day, about 5.30 P.M., 167. P. *qaẓā,* praying at the appointed time.

qāẓī, m. a judge, 82. P.

R

-r, see *hir.*

rᵉ, raī, see *hō.*

ra, see *shriyōk.*

rā, in *rā-nīwūnkai,* q.v.

rāī (pl. *raī,* 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (70, 98), IV ; *ta-khalq rāī,* the public road, 144, 169 (147). P. *rāh.*

rī, see *hir.*

rō, iron, No. 44.

rī-dzōk, see *hir* and *dzōk,* 1.

rīdzan (pl. *rīdzannī*), m. rice, 9 (7), Gh. 222 (11). P. *wrizhē.*

raghawʸēk or *raghayēk* (p.p. f. *raghawak* or *raghayak*), to mend, improve, Gh. 198 (8). P. *raghawul.*

raghʸēk (f. *raghak,* 58 ; aor. sg. 2, *ragh ;* 3, *ragha,* 58), to get better, improve, amend (intransitive), Gh. 198 (8). P. *raghēdᵉl.*

raghzai (pl. *raghzaī*), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15). P. *raghzaī.*

rahm, compassion, mercy. — *kayēk,* to show mercy, 146, 169 (174). Cf. *bē-rahmī,* s.v. *bē,* 2. P.

rajab, N. of the seventh month in the Ōrmurī calendar, 165. Ar.

rākhᵉ, f. truth ; *a-rākhᵉ,* the truth, 169 (185) ; as an adv. of affirmation, it's the truth, verily, 77 ; *pa-a-rākhᵉ,* 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 *arākhᵉ.*

ramᵉ, a flock, a herd, 142a, 169 (180). P.

ramaẓān, N. of the ninth month in the Ōrmurī calendar, 165. Ar.

rīna, rīnī, see *rīyēk.*

rūn (pl. *rūnī*), m. clarified butter, *ghī,* 169 (121), Gh. 224 (15).

rūṇ, adj. bright, shining ; cheerful, 87, 133, 168 (7). P.

randar-garai, m. a mill-worker, 157. P. *jarandgarai.*

randzūr, adj. sick, ill, 64, 79, 81-2. P.

rang, colour, 118, 148, 169 (53) ; method, manner. P. *pa-rang,* like, governs gen., 81 ; *pa-fᵃ rang,* in that manner, 27, 73 ; *pa-pᵉ rang,* in this manner, 27, 73 ; *tsᵉ rang,* in what manner ? how ?, 27, 73.

raṇy, adj. laid waste, desolate, Gh. 199 (4). P.

rā-nīwūnkai, m. a buyer, 33E. P.

rapaw'ēk or *rapayēk* (p.p. f. *rapawak* or *rapayak*), to cause to tremble. P. *rapawul*.

ṛapaw'ēk or *ṛapayēk* (p.p. f. *ṛapawak* or *ṛapayak*, to cause to make the noise of splashing, Gh. 199 (3). P. *ṛapawul*.

rap'ēk (p.p. f. *rapak*, 58; aor. sg. 2, *rap*; 3, *rapa*, 58), to tremble, to shake, Gh. 198 (10). P. *rapēd°l*.

ṛap'ēk (p.p. f. *ṛapak*, 58; aor. sg. 2, *ṛap*; 3, *ṛapa*, 58), to make a splashing noise, Gh. 199 (3). P. *ṛapēd°l*.

rapayēk, see *rapaw'ēk*.

ṛapayēk, see *ṛapaw'ēk*.

rasaī, a rope, No. 236. P.

rōshak, see *rashtak*.

rāṣhᵃ, f. a brother's daughter, a niece; *a-rāṣhᵃ-m*, my niece, 120.

rāṣhrai, m. a brother's son, a nephew; *a-rāṣhrai-m*, my nephew, 120, 134.

rashtak or *rōshak*, to cause to spin, 38, causal of *ras'ēk* (2), 38, Gh. 198 (6). The principal parts of this verb are not given by Gh.

rāstᵃ, in *i-rāstᵃ*, q.v. and *i*, 1.

rasaw'ēk or *rasayēk* (p.p. f. *rasawak* or *rasayak*), to cause to arrive, Gh. 198 (7). P. *rasawul*.

ras'ēk, 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. *rasēd°l*.

ras'ēk, 2 (p.p. f. *rasak*, 58; aor. sg. 2, *rēsī*; 3, *rasī*, 58), to spin (thread, etc.), Gh. 198 (6). P. *rēshᵃl*.

The causal of this verb is *rashtak* or *rōshak*, 38.

rōṭᵃ (pl. *rōṭᵃī*), f. a barley loaf, barley bread, Gh. 221 (11). P. *rōṭaī*, bread.

rūṭ (pl. *rūṭī*), the cheek; *a-rūṭī-wa*, his cheeks, 168 (8).

raṭ'ēk (p.p. f. *raṭak*; aor. sg. 2, *rēṭī*; 3, *raṭī*), to censure, reproach, scold, Gh. 198 (9). P. *raṭᵃl*.

rᵒwan, fire, No. 65; *rᵒwan bal kayēk*, to light a fire, 146, 169 (4, 166).

rawān, adj. moving, going. *rawān syōk*, to set out, set forth, depart, go one's way, I (3), III, IV. P.

rawas (pl. *rawasī*), com. gen. a fox, Gh. 230 (4).

rayī, see *rāī*.

r'ēk (p.p. f. *ryak*, 37; aor. sg. 2, *r'ēk sū*, 59; 3, *r'ēk sa*, 59), to be torn (of cloth). Gh. 198 (3).

rayēk (p.p. f. *rayak*, 37; aor. sg. 2, *rēyī*; 3, *rayī*), to tear (cloth), Gh. 198 (4).

rīyēk (p.p. f. *rīyēk*, 37, 59; aor. sg. 2, *rīnī*, 61B3; 3, *rīna*, 59, 61B3), to shave, to shear, Gh. 198 (5). Cf. P. *khriyᵃl*.

rīyōk, another form of *ṣhriyōk*, to give, q.v.

ryūz (pl. *ryūzī*, Gh. 106 (10)), a day. P. *rōz*. *pa-ryūz*, by day, 75, 104; *ryūz pa-ryūz*, day by day, 104; *tsōn ryūz*, some days, 26, I (3), with noun in singular; *nim-ryūz*, about 3 P.M., 167; *awwal nim-ryūz*, 2 P.M., 167; *ṭūṭ nim-ryūz*, about 3.30 P.M., 167.

razghūn (f. *razghūnᵃ*), pl. *razghūnī*, adj. green, 14 (2).

S

s̆, see *sō*.

sa, 1, see 41, and *syōk*, 2.

sa, 2, an adv. of manner, for no particular reason, just, 73.

sa, 3, in *pa sa*, hither, in this direction, close up behind, 74; or, as a postposition governing the locative, without, except, 82, 88. As a postposition it is often combined with the preposition *bē*, without change of meaning, 88.

saī, see 41, and *syōk*, 2.

sē, see *ka-sē*, s.v. *ka*, 2.

sī, see 41, and *syōk*, 2.

sō or *s̆* (f. 16, and pl. 16, 26, *syī*), card. one, 16; *sō-jistŭ*, twenty-one, 16; *sō nĭm,-* one and a half, 16. The following are examples of its use as a numeral:— *s̆*, 78-9, 120, 129, I (16); *syī* (f.), 79, 120, 146, 150.

This word is very frequently used to supply the place of an indefinite article, meaning 'a,' 'a certain,' 6. Thus, *sō*, I (3, 5, 9); *s̆*, 81, 94, 169 (114), I (1), II, III, IV; *syī* (f.), 6, 169 (133), II.

hăr sō, each, 26; *syī tsōn*, 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).

sŭ, 1, card. one hundred, 16. The higher hundreds are formed with *sōh*, not *sŭ*, as in *dŭ sōh*, two hundred, 16. *sŭ-gaḍ*, the hundred, the whole hundred, 16.

sŭ, 2, see 41, and *syōk*, 2.

sŭ, 3, verbal particle used with the past tense to form the future imperfect (51),- and with the aorist to form the future (65). With the aorist of *byōk* conju- gated 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, 136A, C, F,- 151-2, 169 (25, 93,141-2), I (8), III, IV. In all these the *sŭ* precedes the verb, except in the case of one of the three futures in I (8).

ṣabā, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. *bī ṣabā*, the day after tomorrow, 75; *mīn ṣabā*, two days after tomorrow, 75; in future, 75.

sabaq, a lesson, 21, 135A, 169 (95). P.

ṣabr, patience, endurance, long-suffering, Gh. 204 (8). *a-ṣabr*, patience, 15 (see *a-*).- *ṣabr kayēk*, to wait, 6, 146, 169 (133). P.

ṣabrʲēk (p.p. f. *ṣabrak*), to have patience, to wait, Gh. 204 (9).

saudā, 1, madness, 163. P.

saudā, 2, f. merchandise, 8 (4). P.

saudāī, adj. mad, 163. P.

saudā-gar, a merchant, 157. P.

sufīd, in *sufīd-chashm*, white-eyed, 164. Prs.

safar, in *ta-safar māī*, N. of the Musalman month of Ṣafar, the second month in- the Örmuṛī calendar, 165.

sifataw'ēk or *sifatayēk* (p.p. f. *sifatawak* or *sifatayak*; aor. sg. 2, *sifatēwi*; 3, *sifatawī*), to praise, Gh. 204 (7). P. *sifat*, praise.

sag, f. sand, 99. This word takes the emphatic particle *dī*, not *ai*, with the singular, 99. P. *shiga*.

saggarŭ, m. a kid, I (19). Cf. *gurŭ*.

saghī, see *syŭgh*, 1.

saghadī, see *syŭgh*, 2.

shai, m. a thing, an article, 6, 148, 169 (40), IV. P.

shō, in *shō-jīstŭ*, twenty-six, and so for thirty-six, forty-six, and so on, 16. See *shᵃh*.

sōh, a hundred, this is the form taken by *sŭ*, 1, in conjunction with other numerals, as in *dŭ sōh*, two hundred; *shrē sōh*, three hundred, and so on, 16.

sāḥib, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to 'Mr.,' as in *Makālī Ṣāḥib*, Mr. Macaulay, 83, 122, 126. P.

sha'bān, N. of the eighth month in the Ōrmuṛī calendar. Ar.

shādī, merriment, rejoicing, I (21). P. *shādī*.

shadz, f. a female, a woman, 7. Used to indicate the feminine gender, as in *shadz' hiṇs*, a she-bear, 7. P. *shadza*.

shᵃh, card. six, 16; *shᵃh wa nīm*, six and a half, 16; *ta-shᵃh tsān* (noun singular), of six years, six years old, 148, 169 (27).

shᵃham, ord. sixth.

shak, doubt, in *bē-shaki*, adv. without doubt, certainly, 77, 164. P. *bē-shaka*. Cf. *bē*, 2.

shakh, burial. *Shakh Barāt*, the *Shab-ĕ-barāt*, or 14th day of the month of *Sha'bān*, on which oblations are made to the Manes of deceased ancestors, 165. P. *shakh*.

shakh, in *shakh syōk*, to put on (clothes), to dress oneself, Gh. 203 (11, 12).

shakᵃl, shape, form, figure, IV. P.

shkāraw'ēk or *shkārayēk* (p.p. f. *shkārawak* or *shkārayak*), to make manifest, Gh. 206 (6). Cf. P. *shkārᵃ*, manifest.

shkār'ēk (p.p. f. *shkārak*, 58; aor. sg. 2, *shkār*; 3, *shkāra*, 58), to become manifest, known, or visible, Gh. 203 (6). P. *shkārēdᵃl*.

shōl (pl. *shilī*, 9 (7)), m. rice in the husk, paddy, Gh. 223 (4). P. *shōla*.

shām, 1, see *bē-shām*, under *bē*, 2.

shām, 1, showing, pointing out, Gh. 203 (12).

shām, 2, or *shām*, 2, see *nmā-shām*.

shamba, in *chār shamba*, see *chār*.

shumār, counting, computing, Gh. 203 (4). P.

shumār'ēk (p.p. f. *shumārak*), to count, compute, Gh. 203 (12). P. *shmārᵃl*.

shmushaw'ēk or *shmushayēk* (p.p. f. *shmushawak* or *shmushayak*), to cause to slip, Gh. 203 (8).

shmush'ēk (p.p. f. *shmushak*; aor. sg. 2, *shmush*; 3, *shmushī*), to slip, slide. P. *shwaiyēdᵃl*.

shmushayēk, see *shmushaw'ēk*.

shām'ēk (p.p. f. *shāmak*), to show, point out, Gh. 203 (12).

shīn (f. and pl. *shīn*ᵉ, 14 (1)), green, 109. P.

ṣhand'ēk (p.p. f. *ṣhandak ;* aor. sg. 2, *ṣhŏndī ;* 3, *ṣhandī*), to give, contribute, dispense; to spend, expend, Gh. 203 (7). P. *ṣhand'l.*

shīnwŭ (pl. *shīnwaī,* 9 (5)), f. spinach, potherbs, *ság,* 8 (7).

shipī or (99) *shippī,* f. milk, 8 (5). This word takes the emphatic. particle *dī,* not *aī,* even in the singular, 99.

ṣhra, 1, see *ṣhra-s'ēk* and *ṣhra-tsaw'ēk.*

ṣhra, 2, see *ṣhriyōk.*

ṣhrē, card. three, 2, 16; *ṣhrē-gaḍ,* the three, all three, 16; *ṣhrē wa nīm,* three and a half, 16; *ṣhrē sōh,* three hundred, 16; *ṣhrē mōgh,* N. of the three months Rajab, Sha'bān, and Ramaẓān, 165; *ṣhrē samba,* Tuesday, 166. Cf. *ṣhriw ;* also Avesta, *thri- ;* Munjānī, *sherai ;* Yūdghā, *shuroi.*

ṣhrī, see *samsī-ṣhrī.*

shōr (2, 8 (1), 9 (7), 162), or *ṣhŏr* (2, 154, 169 (57)) (pl. *shērī,* 9 (7)), m. a city. P. *ṣhᵉhr.* The diminutive of this word is *shōrgai,* 162.

sahar, dawn, early morning, 84, 152, 167, 169 (12). P. *sahr.*

sahrā, f. a wilderness, a desert, 8 (4). P.

ṣhrī-būk, adj. rotten, stinking, 152, 169 (66).

sharbat, sherbet, 90, 99, 144. As in all these examples, this noun takes the emphatic particle *dī,* not *aī,* even in the singular. P.

ṣhrachī, see *ṣhrak.*

shōrgai, m. a small city, a townlet, 162.

ṣhrak (pl. *ṣhrachī,* 9 (9)), f. a flea, Gh. 235 (7).

ṣhrūk, see *ṣhriyōk.*

ṣhraim, ord. third, 16; *ṣhraim bakhrᵉ,* a third (the fraction), 16. *ṣhraim khwār,* N. of the fifth month in the Ōrmuṛī calendar, equivalent to the Musalmān Jumādu'l-awwal, 165.

ṣhrī-mōl (pl. *ṣhrī-malī*), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (3).

ṣhramōt, forgetting, forgetful; — *syōk,* to forget, 152, 169 (44).

sharm'ēk (p.p. f. *sharmak,* 58; aor. sg. 2, *sharm ;* 3, *sharma,* 58), to be or become ashamed, Gh. 203 (3). P. *sharmēd'l.*

ṣhrīna, ṣhrīnī, see *ṣhriyēk.*

ṣhrērī, see *ṣhriyōk.*

ṣhrēs, card. thirteen, 16.

ṣhrīstū, card. thirty, 16.

ṣhra-s'ēk (p.p. f. *ṣhra-suk,* 37, 168 (20); pl. *ṣhra-suk-in,* 168 (8); aor. sg. 2 and 3, *ṣhra-sī*), to become swollen, to swell, Gh. 204 (5). The causal of this verb is *ṣhra-tsaw'ēk,* q.v. *s'ēk,* itself, is a by-form of *ts'ēk,* q.v., with the conjugational forms of *syōk,* 2.

ṣhrī-tsāō, the act of sending, 155.

ṣhrī-tsawī, ṣhrī-tsēwī, ṣhrī-tsawak, see *ṣhrī-ts'ēk.*

*ṣhrī-tsawin*ᵉ, the act of sending, 155.

ṣhrī-tsawuṅkai, m. one who sends, a sender, 33B.

ṣhra-tsaw'ēk (p.p. f. *ṣhra-tsawak*), to cause to dwell, causal of *ṣhra-s'ēk,* Gh. 204 (5).

shī̆-tsaw^yēk (p.p. f. *shī̆-tsawak*), to cause to send, 30A, Gh. 204 (3).

shī̆-ts^yēk (p.p. f. *shī̆-tsawak*, 57 ; cf. *tsawak*, f. of *ts^yēk*, 37 ; aor. sg. 2, *shī̆-tsēwī*, 61A1 ; 3, *shī̆-tsawī*, 30A, 33B, 57, 61A1 ; impve. sg. 2, *shī̆-tsaī*), to send, 30A, 33B, 155, I (5), Gh. 204 (3). The causal of this verb is *shī̆-tsaw^yēk*, q.v. Its verbal nouns are *shī̆-tsāō*, and *shī̆-tsawin^a*, 155.

shawa, see *shustak*.

shawaī, shawī, see *shiyōk*.

shiw, 1, in *shiw-jīstū*, card. twenty-three, 16. Cf. *shē*.

shiw, 2, *shawōn*, see *shustak*.

sharwarak (pl. *sharwarakī*), m. a bat, Gh. 232 (9). P. *shāpērak*.

shawwī, see *shiyōk*.

shawaw^yēk or *shawayēk* (p.p. f. *shawawak* or *shawayak*), to cause to weep. Causal of *shustak*, q.v., Gh. 203 (5).

sharaw^yēk or *sharayēk* (p.p. f. *sharawak* or *sharayak*), to cause to revolve, Gh. 203 (9).

shīyēk (p.p. f. *shīyēk*, 37, 59 ; perf. sg. m. 3, *shīyēk hā*, 25, No. 240 ; aor. sg. 2, *shīnī*, 61B3 ; 3, *shīna*, 59, 61B3 ; pres. sg. 2, *shīnī bū*, 169 (121) ; impve. sg. 2, *shīn^an*, 144, 146, 169 (122, 175)), to buy. P. *pīr^al*.

shiyōk (p.p. f. *shŭk*, 38 ; imperf. pl. 3, *bū shŭk-in*, I (6) ; perf. sg. 3, *shiyōk ā*, I (19) ; aor. sg. 1, *shaw^am*, 62A, 144, 169 (187) ; 2, *shērī*, 38, 61A5 (and footnote), 62A, 68 (1) ; 3, *shawī*, 38, 61A5, 62A ; *shawwī*, 38, 61A5, 62A ; pres. sg. 3, *bū shawī*, 90 ; fut. sg. 1, *sū shaw^am*, 90, 92, 122, 136A ; impve. sg. 1, *shaw^am*, 71 ; 2, *shra*, 38, 68 (1), 71, 82, 92, 116, 122, 1£9 (3), 142a, 144, 168 (23), 169 (188) ; *shērī*, 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 *rī*), *dal*, and *hal*, 122. Examples with *hir*, 90, 122, 142a, 144, 168 (23, 188) ; regarding *rī* in *shērī*, see 61A5 (footnote), 71 (footnote) ; with *dal*, 90, 144, 169 (187) ; with *hal*, 61A, 87, 92, 122, 136A, 139 (3), I (6, 18), II.

This verb is often written *riyōk*, instead of *shiyōk*, and so throughout ; thus we have impve. sg. 2, *ra*, in Nos. 84, 234.

shar^yēk (p.p. f. *sharak*, 58 ; aor. sg. 2, *shar* ; 3, *shara*, 58), to turn, revolve (intr.), Gh. 203 (9).

sharayēk, see *sharaw^yēk*.

shāīsta, adj. pretty, graceful, 148, 169 (127). P.

shustak, 1 (p.p. f. *shustak*, 38 ; aor. sg. 1, *shaw^am*, 62B ; 2, *shiw*, 38, 61B2, 62B ; 3, *shawa*, 38, 61B2, 62B ; impve. sg. 1, *show^am*, 71 ; 2, *shiw*, 38, 71 ; 3, *shawōn*, 71), to weep. P. *zhar^al*.

shustak, 2, weeping, the act of weeping, 15.

shutī, in *dyō shutī*, N. of a certain time of the day, 4.30 or 5 P.M., 167 ; *chig dyō shutī*, about 4 P.M., 167 ; *qazā dyō shutī*, about 5.30 P.M., 167.

shaitān, Satan, a devil, No. 61, Gh. 202 (11). P.

shaitān^yek (p.p. f. *shaitānak* ; aor. sg. 2, *shaitānēwī* ; 3, *shaitānawī*, to worry (a person), Gh. 202 (10).

shīw, f. night, 8 (7), 150, 169 (12). *nīm shīw*, midnight, 167 ; *pa-shīw*, by night, 75, 104; *prān shīw*, yesterday night, last night, 75 ; *shīw pa-shīw*, night by night, every night, 104 ; *sr° shīw ta-imāmyīyī*, the *Āshūrā*, or first ten days of the month Mōḥarram, 165 ; *ts°n shīw*, tonight, 75. P. *shpa*.

shwān, 1, m. a shepherd, 142a, 169 (180), No. 59. P. *spūn*.

shwān, 2 (pl. *shwanī*, ? *shwannī*, 9 (7)), m. a king-crow, Gh. 232 (11).

shuwan (pl. *shuwanī*), m. an olive tree, Gh. 225 (12). P. *shōna*.

shuwēs, card. sixteen, 16.

shwaishtī, card. sixty, 16.

suk, see *syōk*.

sīkh, adj. and adv. straight, direct, 122, 147, 169 (98).

sakhkhal (26, 27, 79) or *sakhal* (pl. *sakhal*, 146), pron. adj. of this kind, such, 26, 27, 77, 79, 132, 135C, 144, 146, 169 (75) ; *sakhal . . . tsak°*, such . . . as, 27. Adv. thus, so, 26, 79, 129, 145, 168 (10), 169 (89).

skhwandar (pl. *skhwandarī*, No. 144), m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.

skhwandir (pl. *skhwandir°ī*, 9 (10)), f. a heifer, 8 (1). P. *skhwandara*.

skhwandarkai, m. a little bull, a bull calf, 162. Dim. of *skhwandar*.

skhwandarkīy°, f. a little heifer, a heifer calf, 162. Dim. of *skhwandir*.

sūkhaw°ēk or *sūkhayēk* (p.p. f. *sūkhawak* or *sūkhayak*; aor. sg. 2, *sūkhēwī*; 3, *sūkhawī*), to prick, pierce, Gh. 202 (4). Cf. P. *sīkh°l*.

sikak (pl. *sikachī*), com. gen. a hare, Gh. 231 (7).

sakkar, see *sūr-sakkar*, s.v. *sūr*, 1, and *tīrī-sakkar*, s.v. *tīrī*.

sukal (pl. *sukalī*), m. a porcupine, Gh. 231 (9). P. *shkōṇ*.

sal, in *indza sal*, adv. this year, 75.

sāl°, f. a feeling of cold, coldness, 150, 169 (165) ; *sāl°-m bū sa*, a feeling of cold becomes to me, *i.e.* I feel cold, 152, 169 (166). P. *sāṛa*.

salām, salutation, compliments. P. *dāwā* (? *du‘ā*) *salām*, blessings and compliments, 122, 169 (159).

sulṭan, a king, a sultan, II. P.

sūlaw°ēk or *sūlayēk* (p.p. f. *sulawak* or *sulayak*), to abrade, grate, smoothe, Gh. 201 (10). P. *sūlawul*. Cf. *sayēk*, 1.

sūl°ēk (p.p. f. *sūlak*; aor. sg. 2, *sul*, 61A3 ; 3, *sūlī*), to become ground, grated, abraded, smoothed, Gh. 201 (10). P. *sūlēd°l*.

sūlayēk, see *sūlaw°ēk*.

s°m, see 41, and *syōk*, 2.

samba, in *yak samba*, Sunday ; *dū-samba*, Monday ; *shē samba*, Tuesday ; *tsār samba*, Wednesday ; *pāz samba*, Thursday, 166. P. *shamba*.

samākh° (pl. *samākh°ī*), f. a kind of grass, *panicum frumentaceum*, Gh. 223 (8). P. *shamākha*.

samsī-shrī (pl. the same), a kind of lizard, an iguana, Gh. 234 (9). P. *samsāra*.

samyā (pl. *samyaī*), f. vermicelli, 8 (4), Gh. 222 (8).

smayēk (p.p. f. *smayak*; aor. sg. 2, *smēyī*; 3, *smayī*), to string (beads, etc.), Gh. 202 (9).

sin, see 41, and *syōk*, 2.

sīnᵃ, the bosom, 168 (18). P.

sŏn, sun, see 41, and *syŏk*, 2.

sūṇ, a sniff, a snort. — *kayēk*, to blow (the nose), 133, 168 (9). P.

sanchī, see *sank*.

sīnd (pl. *sindī*), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.

sūṇḍ (pl. *sūṇḍī*, 129, 168 (10), a lip (of the mouth). P. *sūṇḍ, shūṇḍ*.

sandas, card. eleven, 16.

sandasam, ord. eleventh, 16.

sāngᵃ, a javelin, 163. P.

sank (pl. *sanchī*, 9 (9)), f. a large stone, a rock, 8 (1).

spōi (pl. the same), f. a louse, Gh. 235 (8). P. *spazḥa*.

sūpi (pl. the same), f. a monkey, 8 (5), Gh. 230 (8).

spuchī, see *spuk*.

spᵃk, light, not heavy, 156. P.

spuk (pl. *spuchī*, 9 (9)), com. gen. a dog, a bitch, 79, 125, 150, 169 (68), Nos. 70, 146-9, Gh. 229 (5). Cf. the Medic σπάκα of Herodotus, i, 110.

spᵃktōb, lightness, want of weight, 156.

spīn, adj. white. P. *spīn-stargai*, white-eyed, 164. P. This word *spīn* is borrowed from P. The Ōrmuṛī word is *spīw*.

spārʸēk (p.p. f. *spārak ;* aor. sg. 2, *spērī*, 61A2 ; 3, *spārī*, 61A2), to give in charge, consign, entrust, Gh. 202 (3). P. *spārᵃl*.

sparayēk (p.p. f. *sparak ;* aor. sg. 2, *sparēwī ;* 3, *sparawī*), to wink, blink, close the eyes in the sun, Gh. 201 (8).

spūtsawʸēk or *spūtsayēk* (p.p. f. *spūtsawak* or *spūtsayak ;* aor. sg. 2, *spūtsēwī ;* 3, *spūtsawī*), to fall (as leaves) ; to sit down, Gh. 202 (3).

spīw (f. and pl. *spīwᵃ*, 13, 14 (1)), adj. white, 109, 156, 168 (30), 169 (102). Cf. *spīn*. *spīw kayēk*, to make white, to whiten, 29 ; *spīw syŏk*, to become white, 29 ; *spīw-zar*, silver, No. 46.

spīwwālai, whiteness, 156.

spīwʸēk (p.p. f. *spīwak*), to be or to become white, 29. This verb may omit *bū* in the imperfect, 29.

srᵃ, see *sir*.

srāi (pl. *srai*, 9 (7)), m. a caravanserai, 8 (6), Gh. 220 (11). P.

sar, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40 ; the top of anything, No. 229 (of a hill). *a-sar-am*, my head, 120, 132, 139 (1) ; 168 (1) ; *sar gastak*, to arrange the hair, 168 (6) ; *sar taṛwung*, a band for the head, a headcloth, 158 ; *sar wᵃlak* (P. *sar ākhistᵃl*), to rebel, rise up (against, abl.) 169 (130). P.

sar, 2, in *sar syŏk*, 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 kēdᵃl*, to become completed.

sarᵃ, adv. together, in one place, 56, 74, I (3). As postpos. governing instrumental, with, I (3). P.

saṛai (pl. *saṛaï*), m. a man, 5, 7, 12, 13, 16, 22, 24-6, 64, et passim. Pl. 9 (6),
    11, 22, 102, 109, 111, 150, 153, 169 (88) ; voc. sg. *wō saṛaia* or *wō saṛaiā*, 11 ;
    pl. *wō saṛaïa* or *wō saṛaïā*, 11 ; *saṛai-haṛai*, men et cetera, men and the like,
    160 ; *saṛai-khōr*, a man-eater, a cannibal, 160. The diminutive of *saṛai* is
    saṛīgai, 162. P.

sēr, a seer (the weight), 125, 169 (39). P.

sērā, adv. quickly. Cf. P. *z⁰r*.

sir (f. and pl. *sir⁰* or *sr⁰*), 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. *sir⁰*, 14
    (1), 26, 111, 143 ; *sr⁰*, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116,
    134, 150) ; pl. *sir⁰*, 14 (1) ; *sr⁰*, 14 (1), 129, 143, 150, 169 (132, 169).

      As an adverb of affirmation, we have *sir*, good! and *sir sir*, very good!
    77. *sir aghōk*, to seem good, appear right, 24 ; *sir kayēk*, to behave well,
    145, 169 (170) ; *sr⁰ shīw ta-imāmyīyī*, the Āshūrā, 165 ; *i-sir⁰ inar sir*, the
    best, 15, 85 ; *sr⁰ sr⁰ ghūndzī*, garments, each of which is good, I (12).

sūr, 1, adj. red. Cf. *sūṣḥ*. *sūr kayēk*, to make red, Gh. 106 (14) ; *sūr sakkar*
    (pl. *sūr sakkrī*), a kind of sugar. P. *shakkara*. Cf. *tīrī* ; *sūr zar*, gold, No. 45.
    P. *sara zar*. This word *sūr* is borrowed from P. The Õrmuṛī word is *sūṣḥ*.

sūr, 2, see *bē-sūr*, s.v. *bē*, 2.

sūrī, in *sūrī mahal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167 ; *hindū*
    sūrī māl klak barī zar, 10 or 11 A.M., 167.

saṛdī, coldness, 169 (165). P. *sardī*.

saṛīgai, m. a little man, a dwarf, 162 ; dim. of *saṛai*, q.v.

sṛūm, adj. immersed ; *sṛūm kayēk*, to immerse, 169 (107).

ṣrat, condition, circumstance. *a-b⁰l ṣrat*, the condition of good health, good health,
    143, 169 (140). P. *ṣūrat*.

surtā, f. a certain musical instrument, 8 (4).

sirwā (pl. *sirwaī*, 9 (3)), f. soup, 8 (4). P. *shōrwā*.

sūṣḥ⁰ (pl. *sūṣḥ⁰ī*), f. a mountain ewe, Gh. 231 (6). The male is called *wrai*, Gh.
    231 (5).

sūṣḥ (f. and pl. *sūṣḥ⁰*, 14 (1)), adj. red, 78, 129, 168 (10), 169 (42). Cf. *sūr*, 1.
    sūṣḥ zar, gold, No. 45. P. *sūr*.

sisnaw'ēk or *sisnayēk* (p.p. f. *sisnawak* or *sisnayak*), to cause to ṇeigh, Gh. 202
    (7).

sisn'ēk (p.p. f. *sisnak* ; aor. sg. 2, *sisn* ; 3, *sisnī*), to neigh (like a horse), Gh. 202
    (7). P. *shishṇēd⁰l*.

sisnayēk, see *sisnaw'ēk*.

sustī, laziness. — *kayēk*, to show laziness, 146, 169 (129). P.

sa'at, f. a moment of time, 8 (1). P. *syī sā'at*, (wait) a moment, 6, 146, 169
    (133) ; *pa-f⁰ sā'at*, at that time, 104 ; *sā'at pa-sā'at*, at every moment, 104.

st⁰r, adj. great, big, 113, 130, I (4) ; (of two sons) the elder, I (15). *st⁰r 'īd*,
    the great 'Īd, N. of the month *Zi'l-ḥijja*, the twelfth month of the Õrmuṛī
    calendar, 165. P. *star*.

stiṛ (f. and pl. the same, 13), adj. weary, 79, 113, 125, 129, 130, 142c. P. *staṛai*.

stargai, in *spīn-stargai*, white-eyed; *tōr-stargai*, black-eyed, both borrowed from P., 164.

stirrak, a star, No. 64. P. *starga*, a planet; *stōrai*, a star.

sāt⁽ʸ⁾ēk (p.p. f. *sātak*; aor. sg. 2, *sētī*, 61A2; 3, *sātī*, 61A2), to keep, preserve, take care of, Gh. 201 (12). P. *sāt⁽ᵃ⁾l*.

sawāb, the future reward of virtue, 169 (151). P.

swār, adj. mounted, on horseback, riding, 169 (6). *swār kay̆ēk*, to make (so and so) a rider, to mount (a person), 169 (177). P. *sōr*, Prs. *suwār*.

syī, see *sō*.

syūgh, 1 (pl. *saghī*, 9 (7, 10)), f. 8 (1), a grape.

syūgh, 2 (pl. *saghadī*, 9 (7, 10)), f. a mother-in-law, 8 (1); *a-syūgh-at*, thy mother-in-law, 120, 132; *a-syūgh-a*, his mother-in-law, 134.

syāh, in *syāh-chashm*, black-eyed, 164, borrowed from Prs.

syāk⁽ᵃ⁾, shade, shadow; *i-syāk⁽ᵃ⁾ likī naī*, sit to (*i.e.* in) the shade, 169 (176).

s⁽ʸ⁾ēk, a by-form of *ts⁽ʸ⁾ēk*, in *s̲h̲ra-s⁽ʸ⁾ēk*, q.v.

syōk, 1 (p.p. f. *suk*; aor. sg. 2, *sū*; 3, *sa*), to break (a rope). This verb is always used with the contracted pronoun *hal*, Gh. 202 (5).

syōk, 2, or *siyōk*, copulative verb. This verb is conjugated in full in 41. The 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-ē*, II; 3, *syōk*, 25, 75, 83, 85-6, 89, 92, 95, 99, 104, 111, 126, 130, 136C, 139 (3), 151, 152, 168 (17), 169 (12, 44, 46, 66), I (3-5, 7, 10, 14-5, 18, 21), III, IV; f. *suk*, 31, 38, 99, 111, 130, 152, 169 (102, 167), IV; pl. 1, *suk-yēn*, 130; 2, *suk-aī*, 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⁽ᵃ⁾m*, 62B, I (9, 11); 2, *sī*, 38, 61B3, 62B, 94; *sū*, 38, 61B3, 62B, 68 (2); 3, *sa*, 38, 61B3, 62B, 94, 146, 169 (94); pres. sg. 3, *bū sa*, 25-6, 82, 152, 169 (166, 168); I (7), II; fut. sg. 3, *sū sa*, 92-4, 136C, 151-2, 169 (93, 141-2).

Impve. sg. 1, *s⁽ᵃ⁾m*, 71; 2, *sū*, 38, 68 (2), 71; *sun*, 38, 68 (2), 71, 74, 169 (45, 190); 3, *sōn*, 71, 169 (161).

The use of this copulative verb is explained, with examples in 130, cf. 151, 152; to become, 26, 75, 79, 85, 94, 111, 113, 169 (44-6, 66, 79, 93-4, 102, 141-2, 161, 166-8, 171), I (passim), II, III, IV, et passim; to come into being, 92, 136C, 151; to happen, occur, 25, 95.

The passive voice is made by conjugating *syōk* with the past participle of the main verb, 31, 153; cf. *brashtak syōk*, was burnt, 99; *bū ghwēk sa*, it is being said, 25, 82; *kap⁽ʸ⁾ēk syōk*, it was cut, 126, 139 (3), 168 (17).

This verb is also very freely employed to form nominal compound verbs as in *spīw syōk*, to become white, 29; in fact, almost every occurrence in the sense of ' to become' might be so classed. A few selected instances are :— *bārān syōk*, rain to occur, to rain, 92, 136C, 151; *khwā suk*, it (fem.) fell, 99; *khwā suk-in*, they fell, 130, 168 (5, 8), 169 (125); *kartsī syōk*, it became rent asunder, 83; *pa-qahr syōk*, he became angry, 86; *pa-sa sun*, become up here, come behind and follow me, 74; *sahar syōk*, it is morning, 169 (12); *sāl⁽ᵃ⁾-m bū sa*, cold is becoming to me, I feel cold, 152; *tsālāk sun*, be quick, 169 (190).

sayēk, 1 (p.p. f. *sayak*; aor. sg. 2, *sēyī*; 3, *sayī*), to abrade, grate, smoothe, Gh. 201 (9). Cf. *sūlaw'ēk.*

sayaw'ēk or *sayēk*, 2 (p.p. f. *sayawak*; aor. sg. 2, *sayēwī*; 3, *sayawī*), to hear, endure, Gh. 201 (11). P. *sah'l.*

sazā, punishment, 61A5 (note), 87, 122. P.

sīzgai (pl. *sīzgai*), com. gen. a porcupine, hedgehog, Gh. 231 (8). P. *zīzhkai.*

T

-t, the form taken by the pronominal suffix *at*, q.v., when suffixed to a word ending in a vowel.

ta, 1, adv. then, 75. According to Gh. 59 (13), this word is also used in conditional sentences, but no examples of its use are given. P. *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 *kuk*, who?, and *tsōn*, how much?, 17, 25, 107, 118. The animate genitive substantive of *hō*, 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-mīnak*, *ta-mīnshak'*, see s.vv.

The form *ta* occurs passim, and it is unnecessary to give further references. For *tar*, we have :—*tar-kuk*, who e ? 23, 25, 81, 107, 118, 148-9, 150, 169 (3, 10, 14, 19, 31, 37, 91, 120, 146); *tar-mākh*, our, of us, 17, 107, 118 ; *tar-mun*, my, of me, 6, 17, 21, 78, 81, 94, 107, 118, 152, 169 (33), I (2, 7, 21) ; *tar-tū*, thy, of thee, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19, 20-1), IV ; *tar-tyūs*, your, of you, 17, 107, 118, 120, 132 ; *tar-tsōn*, of how much ?, 27, 107, No. 221; but *ta-tsōn*, 107, 148, 169 (26).

tā, m. a paternal uncle, a father's brother, 132, 144, 146, No. 225. P. *tr'.*

tī, see *t'ēk.*

tū, pron. 2nd pers. thou. Declined, 17. It takes *tar*, not *ta*, as the preposition of the genitive (17, 25, 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 kī*, 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 ; *baghair kū-tū*, without, or except, thee, 80 ; pl. nom. *tyūs*, ye, you, 17, 39, 113, 129, 130, 132, 142c ; *tyūz*, 17 ; instr. *pa-tyūs*, *pa-tyūz*, by you, 17 ; gen. *tar-tyūs*, of you, your, 17, 107, 118, 120, 132 ; *tar-tyūz*, 17 ; loc. *kū-tyūs*, *kū-tyūz*, on you, 17.

tŏbᵃ, f. penitence, contrition.   With definite article (see *a-*), *a-tŏbᵃ*, contrition, 148, 169 (134).   P.

tabawʸēk or *tabayēk* (p.p. f. *tabawak* or *tabayak* ; aor. sg. 2, *tabēwī* ; 3, *tabawī*), to dress a wound.   P. *tᵃbᵃl*.

tachī, see *tāk*.

thumat, calumny, 86, 146, 169 (131).   P.

tahārat-khāna, a bath-room, 159.   P.

tak, see *tʸēk*.

tāk (pl. *tachī*, 9 (9)), m. a mountain torrent, 8 (1).   P. a precipice.

tāk-mirgᵃ (pl. *tāk-mirdzī*, 9 (2, 9)), f. a wagtail, Gh. 232 (13).   Regarding the plural, see *mirgᵃ*.

tŏk (f. and pl. the same, 13), adj. hot, 109.   P. *tŏd*.

takau, onomat. the noise made by striking wood or stone, 161.   P. *tak*, bang.

tikh, adj. sprouted, Gh. 193 (8, 11).   — *syŏk*, to sprout.

tkhan (pl. *tkhanī*), f. wheaten bread, 8 (1), Gh. 221 (10).

takht, a throne, 86.   P.

tukhawʸēk or *tukhayēk* (p.p. f. *tukhawak* or *tukhayak*), to cause to cough, Gh. 193 (6).   P. *tukhawul*.

tukhʸēk (p.p. f. *tukhak* ; aor. sg. 2, *tukh* ; 3, *tukhī*), to cough.   P. *tukhᵃl*.

tukhayēk, see *tukhawʸēk*.

tukra, a piece, 162.   P.

tukrakak, m. a small piece, 162.   Dim. of *tukra*, q.v.

takawʸēk or *takayēk* (p.p. f. *takawak* or *takayak* ; aor. sg. 2, *takēwī* ; 3, *takawī*), to pound, thump, Gh. 193 (3).   P. *takawul*.

tūkawʸēk or *tūkayēk* (p.p. f. *tūkawak* or *tukayak*), to cause to sprout, Gh. 193 (7).   P. *tūkawul*.

tūkʸēk (p.p. f. *tūkak* ; aor. sg. 2, *tūk* ; 3, *tūkī*), to sprout, germinate, Gh. 193 (7).   P. *tūkēdᵃl*.

takayēk, see *takawʸēk*.   *tūkayēk*, see *tūkawʸēk*.

tᵃl, adv. always, 24, 75.   P. *tal*.

tal, erect ; *tal syŏk*, to become erect, to stand up ; *tal kayēk*, 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-talai-t*, thy sole, 168 (27).   P.

tālāb (pl. *tālabī, ? tālabbī*), a tank, a reservoir, Gh. 219 (7).   P.   Cf. *tarᵃ*.

talawʸēk (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.

tamaʿ, greed, avarice.   With def. art. *a-tamaʿ*, greed, 83, see *a-*.   P.

tumbūnai, see *ghāsh-tumbūnai*.

tūmbʸēk (p.p. f. *tūmbak* ; aor. sg. 2, *tūmbēwī*, 61A5 ; 3, *tūmbī*, 61A5), to thrust into, stick into, Gh. 193 (4).   P. *tūmbᵃl*.

tamām, adj. finished, completed.   — *kayēk*, to finish, I (4).   P.

ta-mīnak, postpos. governing locative, up to, as far as to, 12, 82, 83, 84.   Use described, 84.

ta-mīnshakᵃ, i.q. *ta-mīnak*, q.v., 12, 82.   Use described, 84.

tiṇaṷ or *tiṛkaṷ*, onomat. the noise made by earthen vessels or bottle colliding, 161.

ṭānḍ (pl. *ṭanḍī*, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P· *ṭānṭa*.

ṭānḍ' (pl. *ṭānḍⁱī*), f. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).

taṅg, (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.

ṭaṅg, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.

ṭiṅg (f. *ṭiṅgⁿ*), adj. close, tight, firm (of a knot), 146. P.

ṭaṅgaṷ'ēk or *ṭaṅgayēk* (p.p. f. *ṭaṅgaṷak* or *ṭaṅgayak*), to cause to give forth a jingle or ring, 161. Cf. *ṭaṅg*. P. *ṭaṅgaṷul*.

ṭaṅg'ēk (p.p. f. *ṭaṅgak*), to jingle, to ring (of a metal cup knocking against another), 161. P. *ṭaṅgēdⁿl*.

ṭaṅgayēk, see *ṭaṅgaṷ'ēk*.

ṭōp, a jump, Gh. 193 (9, 11). — *kayēk*, to jump (over = *izar*), 86, 146, 169 (36). P.

tūpī (pl. the same), f. buttermilk, Gh. 225 (5).

tapaṷ'ēk or *tapayēk* (p.p. f. *tapaṷak* or *tapayak* ; aor. sg. 2, *tapēwī* ; 3, *tapawī*), to dab (mud, etc.), Gh. 191 (11). P. *tapⁿl*.

ṭapaṷ'ēk or *ṭapayēk* (p.p. f. *ṭapaṷak* or *ṭapayak* ; aor. sg. 2, *ṭapēwī* ; 3, *ṭapawī*), to cause to loiter, Gh. 193 (5). P. *ṭapaṷul*.

trī, see *tatak*.

tar, 1, see *ta*, 2.

tar, 2, adj. passed, elapsed, Gh. 192 (10). *tar syōk*, to pass (over, beyond), 83, Gh. 192 (6, 10). P. *tēr*.

tār, a thread. *tsakⁿ ta-tār*, like a thread. 129, 168 (10). P.

tar, *tarai*, see *hō*, 1.

*taṛ*ⁿ (pl. *taṛⁿī*), f. a large tank, a reservoir of large size, larger than *tālāb*, q.v., Gh. 219 (8).

tirī, in *tirī-sakkar* (pl. *tirī-sakkrī*), m. moist or brown sugar, Gh. 225 (9). Cf. P. *tarī*. Cf. *sūr*, 1.

tōr, adj. black. *tōr-stargai*, black-eyed, 164. P. This word and the compound are borrowed from P.

tūr, a sword, 20c, 86, 104, 148, 169 (119). P. *tūra*.

tarbūr, m. a father's brother's son, a cousin, 78, 120. P.

tiṛkaṷ, see *tiṇaṷ*.

trⁿm, *trōn*, see *tatak*.

tēⁱⁿn, see *taṛⁱēk*.

tra-nak, adj. thirsty, 169 (78, 79). Cf. *akhwara-nak* and *tatak*.

trap, f. I (10), running, the act of running. *trap kayēk*, to run, I (10), No. 85, Gh. 192 (9, 11). Cf. P. *trap*, a leap.

trōr, f. an aunt, a father's or mother's sister, 120, 134. P.

tars, see *nā-tars*, s.v. *nā*.

trāsh'ēk (p.p. f. *trāshak ;* aor. sg. 2, *trēshī ;* 3, *trāshī*), to pare, clip, cut, Gh. 191 (12). P. *tarāsh°l.*

tarwung, see *sar-tarwung,* s.v. *sar,* 1.

trayēk (p.p. f. *trayak,* 37, 58 ; aor. sg. 2, *trayī ;* 3, *traya,* 58), to fear (P. *tōrēd°l*) ;. to start, shy (P. *tarhēd°l*), Gh. 202 (3).

tar'ēk (p.p. f. *tarak ;* aor. sg. 2, *tērī ;* 3, *tarī ;* impve. sg. 2, *tēr°n,* 108, 120, 146,. 168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (6). P. *tar°l.*

trayaw'ēk (p.p. f. *trayawak*), to put in fear ; to cause to start or shy ; caus. of *trayēk,* q.v., Gh. 192 (3).

ts°, 1, pron. interrog. what?, 25 ; cf. 4. It is used only with reference to irrational beings or inanimate objects, 25. Used as a subst., 25, 73, 79, 86, 89, 92, 95, 132, 146, 148, 169 (2, 29), I (16), II ; pl. subst. *ts°,* 135C, 146, 169 (96) ;. sometimes used with an interjectional force, as in *ts° sarai hā,* what a man he is !, 25, so 95 ; *ta-ts° pār°,* why?, 27, 76, 169 (8) ; *ts° rang,* how?, 27, 73 ; *ts° waqt,* when?, 27, 75. When an adjectival pronoun is required, *tsēn,* q.v., is. generally used instead of *ts°.* Cf. P. *tsa.*

ts°, 2, pron. indef. anything, something, 26 ; used only with reference to irrational beings or inanimate objects, 26 ; anything, 90, 135C ; something, 6 ; used as. an indefinite article, a, an, a certain, 6 ; *ts° ka* or *har ts° ka,* whatever, 24 ; *ts° nak,* nothing, 92 (pl.) ; *har ts°,* everything, 26, 77, 80, 99, 125, I (3, 21). *har ts°* takes the emphatic particle *dī,* not *aī,* 99. Cf. P. *tsa.*

tsa, see *ts'ēk.*

tsachī, see *tsāts.*

tsaftarī, music, I (15).

tōsh°, necessaries, provision for a journey, viaticum, 143, 169 (117). P.

tēshr (f. *tēshr°,* 144, 169 (122)), adj. bitter. P. *trīkh, talkh.*

tashtan, a master, owner, IV. Used to form derivative nouns, 163. P.

tishtaw'ēk or *tishtayek* (p.p. f. *tishtawak,* III, or *tishtayak*), to put to flight, to· cause to run away, to run away with, III, Gh. 191 (7). P. *tashtawul.*

tisht'ēk (p.p. f. *tishtak ;* aor. sg. 2, *tisht ;* 3, *tishtī*), to run away, bolt, Gh. 191 (7). P. *tashtēd°l.*

tsāk, adj. sour, acid, 156.

tsak°, adv. as ; use explained, 73 ; cf. 151, *sakhal . . . tsak°,* such . . . as, 27. Postpos. governing gen. ; use explained, 80 ; cf. 129, 168 (10).

tsaka, m. taste, flavour, relish, savour. *tsaka dōk,* he tasted, Gh. 194 (13). We should expect the word to be *tsak°,* fem., but Gh. shows it as masculine. P.

tsēk, the bosom of a woman. — *lup'ēk,* to suck the breast (of a child), 146, 168 (19).

tusk, empty, Gh. 192 (7, 11).

ts°khal, or (27, note) *ts°-khal,* pron. adj. of what kind? of what sort?, 27, 135C (pl.), 146 (pl.), 148, 169 (53, 74 (pl.)).

tskhat, adj. fattened, fatted, I (13, 17, 20).

tsākāwī, sourness, acidity, 156.

tsakaw'ēk or *tsakayēk* (p.p. f. *tsakawak* or *tsakayak ;* aor. sg. 2, *tsakēwī ;* 3, *tsakawī*),. to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P. *shūkawul.*

*tsēl*ᵃ, in *i-tsēl*ᵃ, on the left; *pa-tsēl*ᵃ, towards the left, 74.

tsēlī, see *tsal*ʸ*ēk*.

tsalak, f. married (No. 225), see *tsal*ʸ*ēk*.

tsālāk, adj. clever, 129, 143; sharp, quick, alert, 169 (190). P. *chālāk*.

tasallā, consolation, comfort, solace, I (18). P.

*tsalaw*ʸ*ēk* or *tsalayēk* (p.p. f. *tsalawak* or *tsalayak*), to cause to take away; to cause a woman to be taken in marriage, 30B.

*tsal*ʸ*ēk* (p.p. f. *tsalak*, No. 225; aor. sg. 2, *tsēlī*, 61A1; 3, *tsalī*, 30B, 61A1), to bring or take away (something animate), 30B, 61A1; to take a woman in marriage, Gh. 194 (4). In the sense of 'taking away,' this verb generally takes one of the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122, 139 (3).

tsalyēr (pl. *tsalyaraī*), m. a place where water is allowed to collect for irrigation purposes, 9 (10), Gh. 219 (9).

*ts*ᵃ*m*, adj. flat, level, even. P.

tsamī, see *tsōm*.

tsōm (pl. *tsamī*, 9 (7), 133, 168 (2, 30), II), an eye, 133, 168 (3), No. 25.

*ts*ᵃ*n*, adv. today, 4, 19, 75, 90, 94, 120, 122, 134, 146, 169 (94); *ts*ᵃ*n shīw*, tonight, 75.

tsān (pl. *tsēnī*, 9 (10)), I (19), a year; *ǫn tsēnī*, for so many years, I (19); *ta-sh*ᵃ*h tsān* (not *tsēnī*), of six years old, 148, 169 (27); *ta-tsōn tsān* (not *tsēnī*), of how many years? how old?, 107, 148, 169 (26).

tsēn, pron. interrog. what?, 25. This is the form usually taken by *ts*ᵃ, 1, when employed as an adjective. *ta-tsēn k*ᵃ*lai*, of what village?, 25, 148, 169 (157); *tsēn palau*, in what direction, whither?, 25, 27, 74. Used substantively, we have *i-tsēn lāst*ᵃ (for *i-tsēn waqt lāst*ᵃ), since, II. With *ka*, it has the force of a relative, as in *tsēn waqt ka rī dzōk*, at the time at which he came, lit. at what time that he came, 24, 92.

tsēnī, see *tsān*.

tsōn, 1, pron. adj. interrog. how much?, 25, 27, 107, 125, 169 (115); how many?, 25, 27, 144, 169 (187) (in this sense it is usually in agreement with a plural noun, as in 78-9, 112, 120 (3 times), 150, 168 (26), I (7); but with the words *tsān*, a year, *man*, a maund, and *sēr*, a seer, they are in the singular, 122, 148, 169 (26, 39, 64); *ta-tsōn tsān*, of how many years?, *i.e.* how old?, 107, 148, 169 (26); but *tar-tsōn 'umr*, of how much age?, *i.e.* how old?, No. 221 cf. 27, 107); *tsōn pēts*, how far?, No. 222. P. *tsōnē*.

tsōn, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number, 26; several, more than one, 151; *tsōn ryūz*, some days (noun in singular), 26, I (3); *syī tsōn*, several, 16, 26, 125, 151; *tsōn māl*ᵃ, several persons, 26, 152, 169 (11); *syī tsōn māl*ᵃ, id. 26.

As adv. *tsōn ka*, as long as, 75.

*tsindz*ᵃ*rai* (pl. *tsindz*ᵃ*raī*), m. a grey partridge, Gh. 233 (8). P. *tanzarai*.

*tsang*ᵃ, in *i-tsang*ᵃ, adv. and postpos. governing gen., near, 6, 74, 81, 94. Cf. P. *tang*, tight.

tsangil, the arm, from the elbow to the wrist, the forearm. *a-tsangil-a*, his forearm, 169 (100). P. *tsangal*.

tsuṇaw'ēk or *tsuṇayēk* (p.p. f. *tsuṇawak* or *tsuṇayak;* aor. sg. 2, *tsuṇēwī;* 3, *tsuṇawī*), to strain, sift, Gh. 194 (8).

tsaplaī (pl. the same), a sandal, a shoe, 1 (12). P.

tsār, card. four, 16; *tsār nim*, four and a half, 16; *tsār sōh*, four hundred, 16; *tsār samba*, Wednesday, 166.

tsarāō, the act of grazing, or feeding, I (5). P. *tsarawul*, to graze.

tsarī-jīstū, card. twenty-four, 16.

tsārᵃm, ord. fourth, 16, 165.

tsarēs, card. fourteen, 16.

tsarwōk (pl. *tsarwēchī*, 9 (9)), m. a general term for goats or sheep, Gh. 228 (8).

tsiraw'ēk or *tsirayēk* (p.p. f. *tsirawak* or *tsirayak*), to cause to sputter, etc., Gh. 194 (7).

tsir'ēk (p.p. f. *tsirak;* aor. sg. 2, *tsir;* 3, *tsirī*), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. *tsirēdᵃl*.

tsirayēk, see *tsiraw'ēk*.

tsāshtū, card. forty, 16.

tsat, the nape of the neck. *pa-tsat*, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; *pa-tsaṭṭ-al ghwashtak*, he fell flat on his back, 104; *pa-pēts pa-tsat*, far and close behind, backwards and forwards, 104. P.

tsāts (pl. *tsachī*, 9 (9)), m. a kind of partridge, Gh. 233 (11).

tsataw'ēk or *tsatayēk* (p.p. f. *tsatawak* or *tsatayak*), to cause to lick. P. *tsatawul*.

tsaṭ'ēk (p.p. f. *tsaṭak;* aor. sg. 2, *tsēṭī;* 3, *tsaṭī*), Gh. 194 (5), to lick, to lap. P. *tsaṭᵃl*.

tsatayēk, see *tsataw'ēk*.

tsawa, tsīw, tsawak, see *ts'ēk*.

tsawinᵒ, tsawunkai, see *shrī-tsawinᵒ, shrī-tsawunkai*.

tswan'ēk (p.p. f. *tswanak;* aor. sg. 2, *tswēnī;* 3, *tswanī*), to shake out dust from clothes, Gh. 194 (6). P. *tsandᵃl*.

tswartsī, adj. torn, tattered. *tswartsī syōk*, to become torn, Gh. 194 (11, 13). Cf. P. *tswal*.

tsaw'ēk, causal of *ts'ēk*, cf. *kī-tsaw'ēk, shra-tsaw'ēk*, and *shrī-tsaw'ēk*. Also cf. *dzaw'ēk*.

ts'ēk (gerund, *i-ts'ēk inar*, in going, 34; past m. sg. 3, *ts'ēk*, 21, 35, 81-3, 89, 117, 120, 122, 126, 139 (3), 154, 169 (57), I (5), III; fem. sg. 3, *tsawak*, 37, 58, 122; pl. 3, *tsawak-in*, 104, 122; imperf. m. sg. 3, *bū ts'ēk*, 34; perf. m. sg. 3, *ts'ēk hā*, 142a, 169 (180); f. sg. 3, *tsawak hā*, 147, 169 (98); plup. m. sg. 1, *ts'ēk byōk-am*, 134; 3, *ts'ēk byōk*, 90; past conditional, *ts'ēk byōkanʾ*, 54, 95; cf. *ts'ēkk-al sū byōk*), he would have gone, 136F.

Aor. sg. 2, *tsīw*, 61B2; 3, *tsawa* or *tsa*, 58, 61B2; pres. sg. 1, *bū tsawᵃm*, 122, 169 (5, 23); 2, *bū tsīw*, 169 (22, 24); 3, *bū tsawa*, 25, 107, No. 239; pl. 2, *bū tsawaī*, 132; fut. sg. 1, *sū tsawᵃm*, 169 (25), I (8); 3, *sū tsa*, III.

Impve. sg. 2, *tsīw*, 94, 122, 142c, 146, 169 (110, 138, 152).

This verb is conjugated throughout the present and past tenses in Nos. 205ff.

In the compound *ṣ̌ra-s'ēk*, to swell, the initial *ts* of this verb has become *s*, but in *ṣ̌rĭ-ts'ēk*, to send, it is not changed.

The causal of this verb is *tsaw'ēk*, cf. *kĭ-tsaw'ēk*, *ṣ̌ra-tsaw'ēk*, and *ṣ̌rĭ-tsaw'ēk*.

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 Hindī *chalnā*, as contrasted with *dzŏk*, 1, q.v., the root meaning of which is arrival, Hindī *pahŭchnā*.

This verb is commonly used with the contracted pronouns *hir* (or *rĭ*), *dal*, or *hal*, 122. Thus, *hir ts'ēk*, to come, to come here, 94, 122, 146, 169 (138), III ; *dal ts'ēk*, to come, or go, to thee or to you, 122; *hal ts'ēk*, to go to him, to go away, depart, 21, 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 122, · 126, 136F, 139 (3), 142a, 147, 154, 169 (57, 98, 180), I (5), III.

Cf. *kĭ-ts'ēk*, *ṣ̌rĭ-ts'ēk*, and *ṣ̌ra-s'ēk*.

tūt (pl. *tūtĭ*), m. a mulberry, 162, Gh. 224 (9). P.

ṭūṭ, in *ṭūṭ nim-ryūz*, N. of a certain time of the day, about 3.30 P.M., 167.

ṭūṭĭ (pl. *ṭūṭyannĭ*, 9 (8)), m. 8 (5), a parrot, Gh. 233 (13). P.

tatak (p.p. f. *tŏtk*, 38, 61A4; aor. sg. 1, *tr^am*, 62A ; 2 and 3, · *trĭ*, 38, 61A4, 62A, 68 (2) ; impve. sg. 1, *tr^am*, 71 ; 2 and 3, *trŏn*, 38, 68 (2), 71), to drink.

tŏtk, see *tatak*.

tūtkai or *tūtkirai*, m. a small mulberry, 162. Dim. of *tūt*, q.v.

tĭtar (pl. *tĭtrĭ*, cf. 9 (1)), m. a partridge, Gh. 233 (9). Borrowed from Hindī.

tētsan, heat, warmth, 152, 169 (168).

ṭūṭyannĭ, see *ṭūṭĭ*.

tūwā, sunshine, Gh. 24 (11).

tawunkai or *tawŭnkai*, m. one who stands still, 33C. See *t'ēk*.

taw'ēk or *tayēk* (p.p. f. *tawak* or *tayak*), to cause to stand, to set up, Gh. 191 (3). Causal of *t'ēk*, q.v.

t'ēk (p.p. f. *tak*, 37; aor. sg. 2 and 3, *tĭ*, 33C, 61A4), to be standing up, to stand still.

tyus, *tyūz*, see *tū*.

tĭz, a fart. — *na-ghŏk*, to break wind, Gh. 192.(5, 10). P.

tŏzh'ēk (p.p. f. *tŏzhak* ; aor. sg. 2 and 3, *tŏzhĭ*), to plane, shave, Gh. 191 (9). P. *tŏzh^al*.

tēz'ēk (p.p. f. *tēzak* ; aor. sg. 2 and 3, *tēzĭ*), to run or gallop a horse, to ride, Gh. 191 (8). P. *tēz^al*.

W

w^a, see *i-w^a*.

wa, 1, see *wi*.

wa, 2, pronominal suffix of the third person singular, 20. It may indicate, (1) the object of a transitive verb, when in a tense not formed from the past participle ; (2) the subject of a transitive in a tense formed from the past participle ; or (3), when attached to a noun, any oblique case, usually the genitive. After a consonant, the *w* is generally dropped, as in *khwalak-a*, he ·

ate. Sometimes the *w* in such a case is retained, with or without *a* inserted before it, as in *bū khur^am-a*, *bū-khur^am-wa* or *bū khur^am-awa*, I eat him, 20b.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

wa, 3, see *wadzōk*, *waghyōk*, and *wazyōk*.

wa, 4, conj. and. Use explained, with examples, 89 ; cf. 16, 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.

wā, in *wā, wā*, interj. Ah ! indicating joy or surprise, 95.

w^aē, wāē, or *w^aē w^aē*, interj. Alas ! used in time of trouble, or by beggars, 95. P. *wāē*.

wi or *wa*, contracted pronoun of the third person, indicating the locative singular or plural, in him, in her, in it, or in them, 19. After a consonant the *w* of *wa* is dropped, and it becomes *a*, 19. It is used after a regular locative to emphasize the subject of a following verb, and, very frequently, to indicate existence, or presence, in a certain place. Regarding the use of this word, see 123-5 for explanation with full examples. Cf. also 26, 150-2, 142d, 169 (11, 68, 137). For *winar-wa* (*-wi*) and *wizar-wa* (*-wi*), see 85, 86 ; *inar-wi*, on it, 85, 147.

wī, in *wī māī chār shamba*, N. of the last Wednesday of each month, 165.

wō, interj. O !, sign of the vocative, 10, 11. P. *ō*.

wadānī, cultivation, crops, harvest. P.

wadzōk, an alternative, and less usual, spelling of *wazyōk*, q.v.

wēgā, the evening, night; as adv. tonight, 75 ; *i-wēgā likī*, at night, 82. P. *bēgāh*.

waghyōk (p.p. f. *waghuk*, 38; aor. sg. 1, *wēs^am*, 62B ; 2, *wēs*, 38, 62B ; 3, *wēsa*, 38, 62B ; impve. sg. 1, *wēs^am*, 71 ; 2, *wēs*, 38, 71 ; 3, *wēsōn*, 71), to enter. This verb is usually employed with the contracted pronouns *hir* (or *rī*), *dol*, and *hal*, 122. Its causal is *wēsaw^yēk*. Cf. *aghōk* and *na-ghōk*.

w^ah, interj. of warning or reproof, 95.

w^ak (No. 66) or *wak*, f. (8), water, 107, 109, 150, 169 (153), Nos. 66, 237. This word takes the emphatic particle *dī*, not *aī*, even when used in the singular, 90, 99, 144. *bē-waki*, waterless, see *bē*, 2.

wōk (past m. sg. *wōk*, 1 (14, 21) ; f. *wāk*, 38, IV ; perf. m. sg. *wōk ā*, I (17) ; aor. sg. 1, *waw^am*, 62A ; 2, *wāw*, 38, 61A3, 62A ; 3, *wawī*, 38, 61A3, 62A ; impve. sg. 1, *waw^am*, 71 ; 2, *wāw*, 38, 71 ; 3, *wawōn*, 71), to get, obtain, find.

wakhaw^yēk (p.p. f. *wakhawak*), to cause to dig, Gh. 213 (11). Causal of *wakhayēk*, q.v.

wakhayēk (p.p. f. *wakhayak* ; aor. sg. 2, *wakhaī*, 61A5 ; 3, *wakhayī*), to dig, Gh. 213 (11).

wāl (157), see *bagar-wāl*, *bēgār-wāl*.

wālai (156), see *ghrās-wālai*, *spīw-wālai*, *ziyar-wālai*.

wālī (156), see *dāī-wālī*, *mrīk-wālī*, *wīnz-wālī*.

w^alak (p.p. f. *w^alk*, 38, II ; aor. sg. 1, *w^ar^am*, 62B ; 2, *w^ar*, 38, 62B, 68 (3) ; 3, *w^ara*, 38, 62B, 69 ; *w^arra*, 24, 38, 62B (regarding this spelling, see Gh. 24 (6)),

impve. sg. 1, *wᵃrᵃm*, 71; 2, *wᵃr*, 4, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29),
169 (130); 3, *wᵃrun*, 69; *wᵃrōn*, 69, 71; pl. 2, *wᵃraī*, I (13)), to bring, fetch,
carry (something inanimate), 24, 122, 142c, 168 (29); *sar wᵃlak*, to rebel
(against =*lāstᵃ*), 169 (130). This verb is commonly used with the contracted
pronouns *hir* (or *rī*), *dal*, and *hal*, 122. Thus :—*hir wᵃlak*, bring to me, bring
here, 90, 99, 144, I (13); *dal wᵃr*, bring to thyself, *i.e.* take, 90; *hal wᵃlak*,
to bring to him, II.

This verb borrows its aorist tenses from *wriyōk*, and many of the above
examples can also be referred to that verb.

wᵃnᵃ (pl. *wᵃnᵃī* or *wᵃnnᵃī*, 9 (2, 7), for the spelling *wᵃnnᵃī*, see Gh. 217 (8)), f. (8 (3)),
a tree, 107, 109, No. 230. P. *wana*.

wan, f. a co-wife, 118, 143. P. *bᵃn*.

windzōk, m. the son of a co-wife, a woman's stepson, 120. P. *bᵃnzai*.

wangŭ (pl. *wangŭī*), m. a certain poisonous insect, 8 (7), Gh. 234 (13).

wᵃnnᵃī, see *wᵃnᵃ*.

winar, adv. in him, in her, in it, or in them, 85, I (18), IV; inside, within, 74.
The use of this word is explained, with examples in 85, q.v.; *winar-di* or
winar-da, in me, in us, in thee, or in you, 85, 123; *winar-wi* or *winar-wa*, in
him, in her, in it, or in them, 85, 123.

winzᵃ, f. a slave-girl, 156. P. *wīnza*.

winzᵃwālī, the condition of being a slave-girl, 156.

waqt, time, season, 148, 169 (189), I (4). P. *hō waqt*, now, 27, 75; *hafᵃ waqt*,
then, 27, 75; *tsᵃ waqt*, when?, 27, 75; *har waqt*, at all times, always, 92, 148,
169 (134); *tsēn waqt ka*, at the time that, 24, 92.

wrai (pl. *wraī*), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, II,
Gh. 231 (5). P. a lamb. The fem. is *sŭṣhᵃ*, q.v.

wᵃr, 1, *wᵃra*, see *wᵃlak*.

wᵃr, 2, *wᵃrī*, see *wriyōk*.

wār, in *wār-ka*, adv. indicating doubt or ignorance, God knows, 73.

wīr, adj. open, expanded, Gh. 214 (5, 14). Cf. *wīt*. P.

warchī, see *wark*.

wrŭdzᵃ (pl. *wrŭdzī*, 9 (2)), an eyebrow, 168 (31). P. *wrŭdza*.

wraghᵃ, see *kaṇᵃ-wraghᵃ*.

warghᵃwai, the palm of the hand. P.

wark (pl. *warchī*, 9 (9)), f. (8 (1)), a worm, an insect.

workai, a child. P.

wrŭk, see *wriyōk*.

warkh (pl. *warkhī*), the head of a small watercourse, where it leaves the main
stream, Gh. 218 (16). P.

wᵃrᵃm, *wᵃrōn*, *wᵃrun*, see *wᵃlak* and *wriyōk*.

wīrān, adj. ruined, 152; sick, 75, 85, 103, 111, 138. P. *wairān*, desolated. Prs.
wīrān.

wrandēr, f. a brother's wife, a sister-in-law, 120, 132. P. *warandār*.

wᵃrra, see *wᵃlak*.

wᵃrrī, see *wriyōk*.

wuraraw'ēk or *wurarayēk* (p.p. f. *wurarawak* or *wurarayak*; aor. sg. 2, *wurarēwī*; 3, *wurarawī*), to drive away, turn out, Gh. 213 (10).

wrᵃsht̥ᵃ, a beard, 169 (102).

wᵃraw'ēk or *wᵃrayēk* (p.p. f. *wᵃrawak* or *wᵃrayak*), to cause to bring, 30B. Causal of *wriyōk*, q.v.

wrīyᵃ (pl. *wrīyī*, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

wrīyᵃ (pl. *wrᵃī*, 9 (2)), f. a kind of food, Gh. 122 (7). P. *barāī*, Hindi *warī*.

wriyōk (p.p. f. *wrūk*, 24, 38, 144; aor. sg. 1, *wᵃrᵃm*, 62A; 2, *wᵃr*, 38, 62A, 68 (3); 3, *wᵃrī*, *wᵃrrī*, 30B, 38, 62A; impve. sg. 1, *wᵃrᵃm*, 71; 2, *wᵃr*, 38, 68 (3), 71; 3, *wᵃrōn*, 71. For the spelling *wᵃrrī*, see Gh. 24 (5)), to take, 25; to fetch, carry. The aorist tenses of this verb are also used by *wᵃlak*, 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 *wᵃlak* may therefore also be taken as examples of this verb. With *dal*, we have *nak-a dal wrūk*, thou didst not take her to thyself, 24, 144.

wriyōkāo, taking, the act of taking, 155.

wᵃrayēk, see *wᵃraw'ēk*.

wēs, *wēsa*, see *waghyōk*.

wᵃspalaw'ēk or *wᵃspalayēk* (p.p. f. *wᵃspalawak* or *wᵃspalayak*), to cause to wring out, Gh. 214 (3).

wᵃspal'ēk (p.p. f. *wᵃspalak*; aor. sg. 2, *wᵃspal*; 3, *wᵃspalī*), to wring, squeeze out, press out, Gh. 214 (3).

wᵃspalayēk, see *wᵃspalaw'ēk*.

wustaw'ēk or *wustayek* (p.p. f. *wustawak* or *wustayak*), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, I (3).

wust'ēk (p.p. f. *wustak*, 37; aor. sg. 2, *wust*, 61A3; 3, *wustī*, 61A3. This verb is conjugated throughout the past tenses in 44-5, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (*i-wust'ēk inar*, on flying up). Cf. Gh. 213 (8). P. *wurzēdᵃl*.

waswās, doubt, 163. P.

waswāsī, doubtful, 163. P.

wēsaw'ēk or *wēsayēk* (p.p. f. *wēsawak* or *wēsayak*; aor. sg. 2, *wēsēwī*; 3, *wēsawī*), to cause to enter, to insert, causal of *waghyōk*, q.v., Gh. 213 (13, 14).

wīt (f. *wītᵃ*, 169 (99)), adj. open, wide open. Cf. *wīr*. P.

watk (pl. *watchi*, 9 (9)), f. 8 (1), a walnut, Gh. 224 (7).

wāw, *wawī*, *wawōn*, see *wōk*.

wīw, see *hishtak*.

wyūk (f. *wyūkᵃ*), adj. dry (of a cow), 146, 169 (175).

wzᵃ (pl. *wzī*, 9 (2), No. 151), a she-goat, a nanny-goat, a she hill-goat, 148, 169 (120), Gh. 231 (4). P. *wuza*. The masculine of this word is *buz*, q.v.

wuzmawaw'ēk or *wuzmawayēk* (p.p. f. *wuzmawawak* or *wuzmawayak*), to cause to test, to get (a thing) tested, 30A, Gh. 213 (6).

wuzmawʾēk or *wuzmayēk* (p.p. f. *wuzmawak*, 57, or *wuzmayak*; aor. sg. 2, *wuzmēwī*, 61A1, 68 (1) ; 3, *wuzmawī*, 30A, 57, 61A1, 69 ; impve. sg. 2, *wuzmēw*, *wuzmēwʾn*, 68 (1) ; 3, *wuzmawun*, *wuzmawōn*, 69), to try, test, examine, 32, Gh. 213 (6). P. *azmayʾl.*

wazn, wazna, waznōn, see *wazyōk.*

wēzār, adj. apart, separate, Gh. 214 (6, 14). ? P. *wēzar,* displeased.

wizar, adv. on him, on her, on it, or on them; use explained, 86 ; cf. 85, I (10) ; by means of him, her, it, or them, 86 ; *wizar-di* or *wizar-da,* on me, on us, on thee, or on you, 86, 123 ; *da wizar,* upon me, 123 ; *di* . . . *wizar,* on me, 86 ; *wizar-wi* or *wizar-wa,* on him, on her, on it, on them, 86, 123 ; *wizar-a-wa,* (kill) him (*a*) by it (*wizar-wa*), 86.

wazyōk (*wa-zyōk*) (sometimes written *wa-dzōk*) (p.p. f. *wazuk* or *wazzuk,* 38 (for the spelling *wazzuk,* see Gh. 121 (12)) ; aor. sg. 1, *waznʾm,* 62B ; 2, *wazn,* 38, 62B ; 3, *wazna,* 38, 62B ; fut. sg. 2, *sū wazn,* 20c, 86 ; impve. sg. 1, *waznʾm,* 71 ; 2, *wazn,* 38, 71 ; *wazn-a,* slay him, 24 ; 3, *waznōn,* 71 ; passive, *wazyōk syōk,* he was killed ; *wazzuk sukin,* they were killed, 153), to kill, to slay, 20c, 86, 91 (*wazyōk-a,* he killed him), 104, 135A, 153, 169 (59). Cf. *dzōk,* 2. Cf. P. *wa-zhʾl.*

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 isʾm ta-Rasūl,* the memory and name of the Prophet, the *Bārah Wafāt,* or days celebrating the last twelve days of Muhammad's fatal illness, 165.

yak, in *yak samba,* Sunday, 166. Corruption of Prs. *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 transitive verb, 20a, 45, 98 (3).

yāngh, an embrace ; *pa-yānghgh-al syōk,* he embraced him, I (10).

yānak, ash, ashes, 99, 169 (126). This word takes the emphatic particle *dī,* not *aī,* even in the singular, 99.

yānsp (pl. *yānspī,* 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 *myāndēnī,* q.v.

yānspkirʾi, m. a small horse, a pony, 162.

yār, m. a friend, 87, 148, 169 (92). P.

yasawʾēk or *yasayēk* (p.p. f. *yasawak* or *yasayak*), to boil (transitive), 30B, 37, Gh. 215 (5). P. *yashawul.*

yasʾēk (p.p. f. *yasak,* 37, 58 ; aor. sg. 2, *yas,* 61B1 ; 3, *yasa,* 30B, 58, 61B1), to boil (intransitive), Gh. 215 (5). P. *yashēdʾl.*

yēnyēgar, m. a ploughman, No. 58. P. *yawē,* ploughing.

Z

zōbal, adj. wounded, Gh. 200 (4, 12). P. *zhōbal.*

zbān, the tongue, 77, 133, 168 (12), No. 41; a language. P. *zabān ta-Bargistā a-zbān*, the language of Bargistā, Ōrmuṛī, 142a, 169 (144).

zbuṣhaw'ēk or *zbuṣhayēk* (p.p. f. *zbuṣhawak* or *zbuṣhayak*), to cause to suck, Gh. 199 (7).

zbuṣh'ēk (p.p. f. *zbuṣhak*; aor. sg. 2, *zbūṣh*, 61A3; 3, *zbuṣhi*), to suck, Gh. 199 (7). P. *zbēṣhⁿl.*

zabaw'ēk or *zabayēk* (p.p. f. *zabawak* or *zabayak*; aor. sg. 2, *zabēwi*; 3, *zabawi*), to card (cotton, etc.), Gh. 199 (8).

zād, see *ādam-zād*, s.v. *ādam.*

zaid, N.P. of a man, 25-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 125, 129, 135, 138, 142b. P.

zgham'ēk (p.p. f. *zghamak*; aor. sg. 2, *zghēmi*; 3, *zghami*), to bear, to suffer, Gh. 199 (9). P. *zghamⁿl.*

zgān (pl. *zganni*, 9 (7)), m. a division or section of a field, Gh. 219 (4).

zha, zhi, see *hatak.*

ẓhaghaw'ēk or *ẓhaghayēk* (p.p. f. *ẓhaghawak* or *ẓhaghayak*), to cause to speak, to cause to utter sound, Gh. 201 (7). P. *ẓhaghawul.*

ẓhagh'ēk (p.p. f. *ẓhaghak*, 58; aor. sg. 2, *ẓhagh*; 3, *ẓhagha*, 58), to give forth sound, to sound, resound; to converse, Gh. 201 (7). P. *ẓhaghēdⁿl.*

zhⁿm, zhōn, see *hatak.*

zhōnawunkai, m. one who leaves or abandons, 33E. See *hatak.*

zahr, m. poison, 92, 135A. P.

zhayⁿm, see *hatak.*

zak, i.q. *dzak*, s.v. *dzōk*, 2 and 3.

zāk, i.q. *dzāk*, s.v. *dzōk*, 1.

zōk, see *dzōk*, 1, 2 and 3.

zakhmī, adj. wounded, 89. P.

zlī, m. the heart, 12, 20d, 83, I (6, 10). *i-tsⁿ likī-t bū zlī sa*, for what does your heart become?, *i.e.* for what do you long?, II; *zli-m*, my heart, 20d; *i-zli-m nak hā*, it is not on my heart, *i.e.* I have no memory of it, 108, 120, 169 (81). P. *zⁱⁿ.*

zāl (f. *zālⁿ*, 7, 14 (2), 148, 169 (85); pl. *zēlī*, 14 (2)), adj. old, 148, 169 (84), and as above. P. *zōr*, Prs. *zāl.* The plural, *zēlī*, is also used as the plural of *zarkⁿ*, a woman, q.v.

zēlī, see *zāl* and *zarkⁿ.*

ẓulm, m. tyranny, 86. P.

zalpiē (pl. the same, 120, 147), com. gen. a grand-parent, a grandfather or grand-mother, 132, 144, Gh. 243 (4, 5).

zāmⁿ. f. a jaw-bone, a jaw, 145, 168 (14). P.

zūm, m. a son-in-law, 120, 134, 139 (3). P.

zan, zana, see *dzōk*, 2.

zⁿnai (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. *zanai.*

zēnī, f. the chin, 135B, 168 (13). P. *zana*.

zīn, a saddle, Nos. 226-7. P.

zangaw'ēk or *zangayēk* (p.p. f. *zangawak* or *zangayak*), to set swinging, to swing (transitive), Gh. 199 (6). P. *zangawul*.

zang'ēk (p.p. f. *zangak*, 58 ; aor. sg. 2, *zang* ; 3, *zanga*, 58), to swing, vibrate, Gh. 199 (6). P. *zang'l*.

zanᵒm, see *dzōk*, 2.

zanṣḥak, the knee, 135B, 168 (13). P. *zangūn, zānū*.

zānyī (pl. the same), f. a crane, Gh. 233 (2). P. *zāna*.

zar, 1, gold. *sūr zar* (P.) or *sūṣḥ zar*, gold, No. 45 ; *spīw zar*, silver, No. 46. P.

zar, 2, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167 ; *Hindū sūrī māl klak barī zar*, 10 or 11 A.M., 167.

zar, card. a thousand, 16. *zār-gaḍ*, the thousand, 16. P. *z'r*.

zerī (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 223 ; the younger (of two sons), I (2) ; *zerī 'īd*, the little 'Id, Ōrmuṛī N. of the month Shawwāl, the tenth month in the Ōrmuṛī calendar, 165.

zradz (pl. (*zradzī*), f. the red-legged partridge, the *chikōr*, Gh. 233 (10). P. *zarka*.

zurghāt (pl. *zurghattī*, 9 (7)), m. curdled milk, tyre, Gh. 225 (3).

zar-gar, m. a goldsmith, 157. P.

zarkᵃ or (No. 52) *dzarkᵃ* (pl. *zarkī*, 9 (10), or *zēlī*, 9 (10), 16, 22, 109), f. a woman, 7, 8 (3), 13, 16, 22, 109, 111, 118, 129, 130, 143, 148, 152, 156, 169 (85), No. 52 ; a wife, 79, 82. The plural form, *zēlī*, is also the plur. of *zāl*, old, q.v.

zarkᵃtōb, womanhood, 9 (10).

zarūr, adj. necessary, needful, 79, 81-2. P.

zēṣḥ (pl. *zaṣḥṣḥī*), a thorn, a prickle, 144, 169 (147), both pl.

zēṣḥan, adj. thorny, prickly, 148, 169 (148).

zisht'ēk (p.p. f. *zishtak*, 37 ; aor. sg. 2, *zisht* ; 3, *zishtī*), to seem bad, to be considered amiss, to be rejected, Gh. 199 (5).

zēṭᵃ (pl. *zēṭ'ī*), f. a cow-buffalo calf, Gh. 228 (12). The masc. is *zēṭkai*, q.v. P. *jōṭa*.

zut, see *dzut*.

zēṭkai (pl. *zēṭkaī*), m. a bull-buffalo calf, Gh. 228 (11). The fem. is *zēṭᵃ*, q.v. P. *jōṭkai*.

zwaghᵃk (pl. *zwaghᵃchī*, 9 (9)), m. the kernel of the pine-nut, Gh. 225 (10).

zawāl, N. of a certain time of the day, 1 P.M., 167 ; *zawāl gatēs*, 12.30 P.M. P. *zawāl*, decline of the sun.

zwandai (f. *zwandīyᵃ*, 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P. *zhwandai*.

zawᵃrī (pl. the same), f. a leech, Gh. 234 (5). P. *zhawara*.

zwaṛand, adj. hanging, pendent, Gh. 200 (5, 12). P. *dzaṛand*.

zyōk, see *wazyōk*.

zaɥēk (p.p. f. *zayak* ; aor. sg. 1, *zayᵃm*, 79, 86, 89, 92 ; 2, *zēyī* ; 3, *zayī* ; pres. sg. 1, *bū zayᵃm*, 26, 79, 99 ; impve. sg. 2, *zēyᵃn*, 83), to chew, masticate, suck, Gh. 200 (3) (P. *zhōy'l*) ; to ask for, 79, 83, 86, 89, 92, Gh. 200 (3) ; to wish for, to

long for, desire, 26, 79, 99, I (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).

ziyaṛ (f. and pl. *ziyaṛᵃ*, 14 (1), 142a, 169 (171)), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.

ziyaṛwālai, yellowness, 156.

ziyāt (15, 83) or *zyāt* (169 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); *i-pië lāstᵃ ziyat*, more than a father, 83; *zyāt sōn*, may it increase, 169 (161). P. *zīāt*.

zyātī, excess, 169 (178). P.
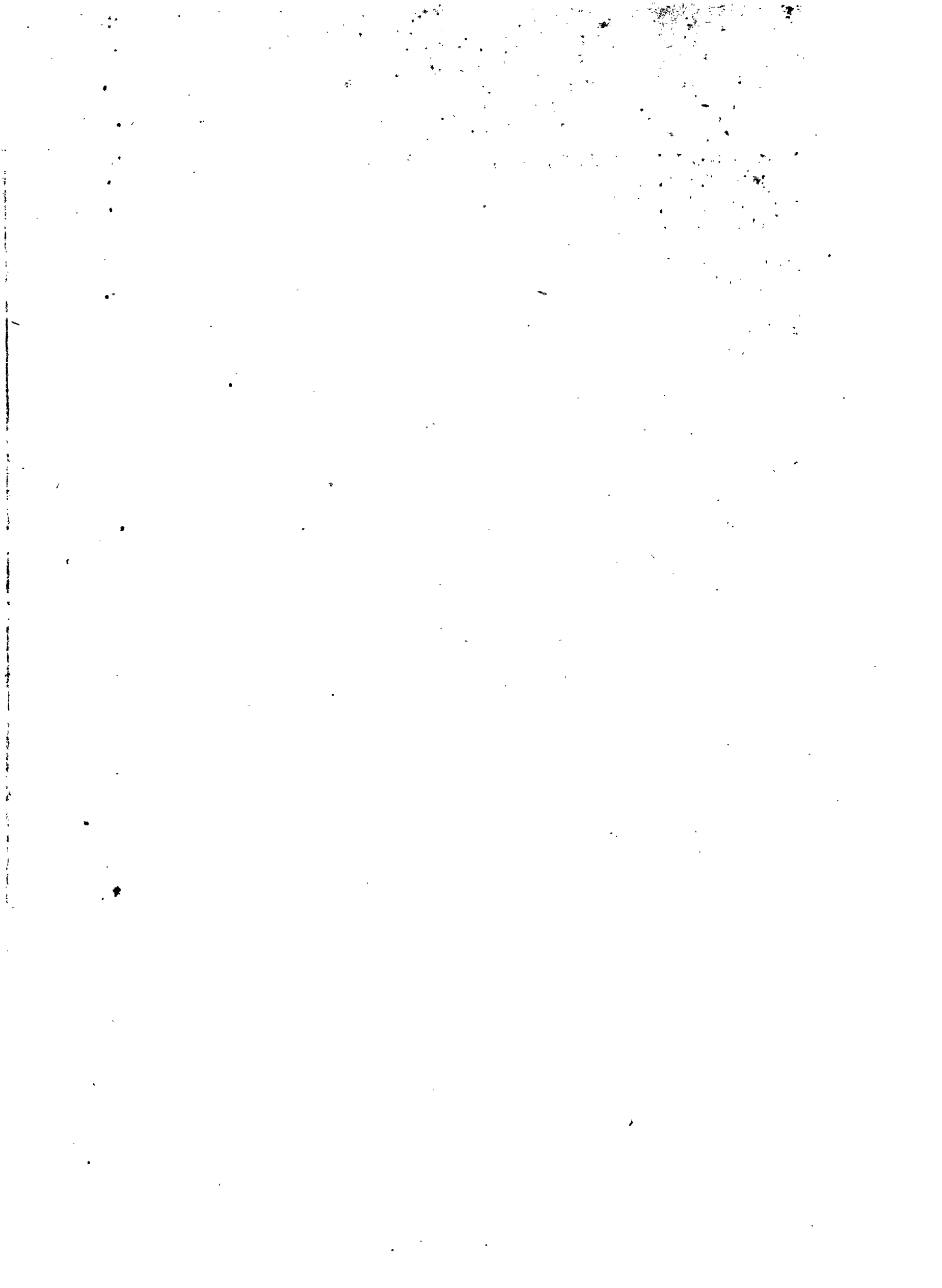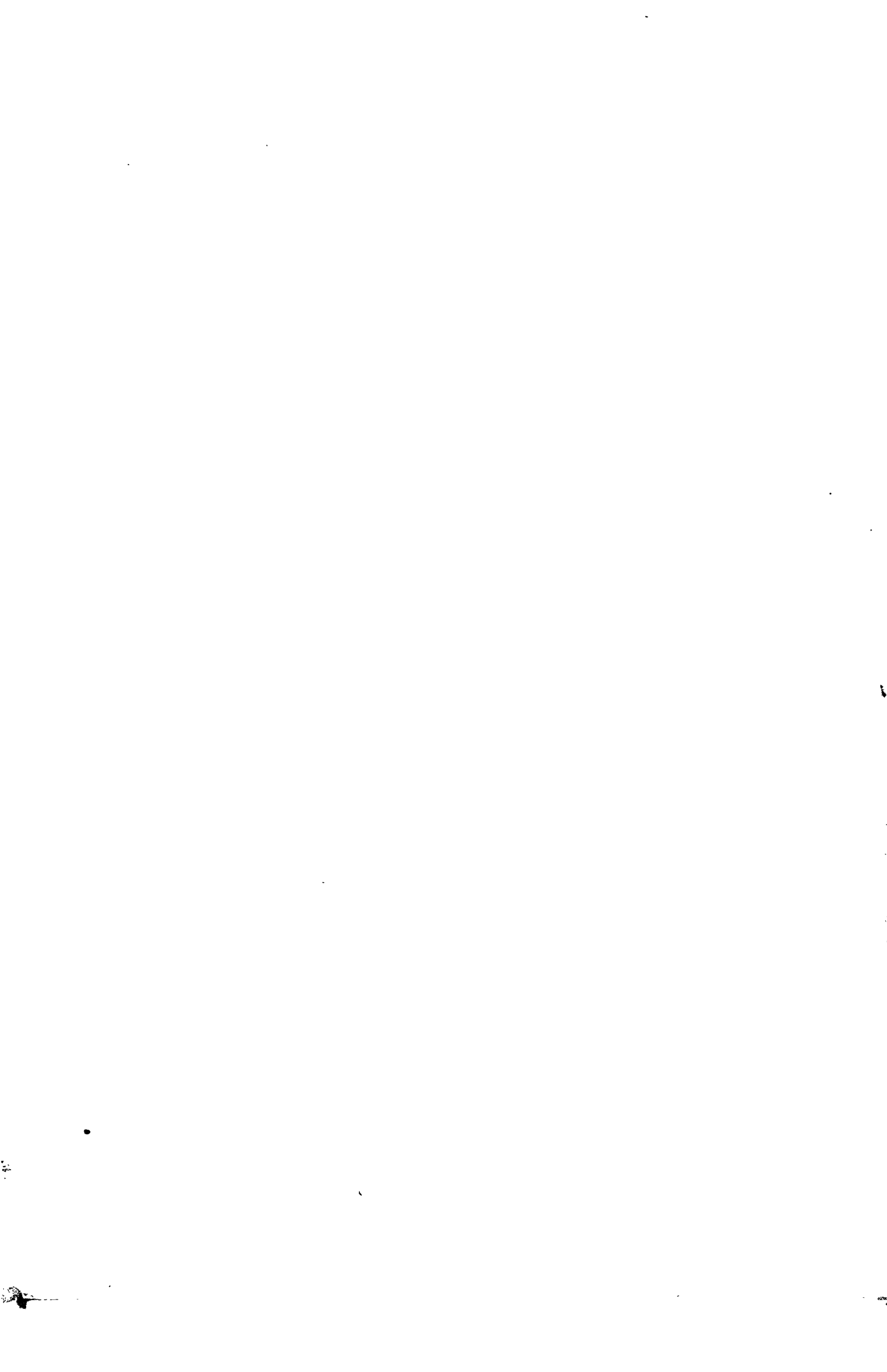
MAP ILLUSTRATING THE LOCALITIES IN WHICH THE BALŌCHĪ LANGUAGE IS SPOKEN

Scale : 4,000,000 or 1,014 Inches = 64 Miles

Miles 50 40 30 20 10 0　　50　　100　　150　　200　　250　　300 Miles
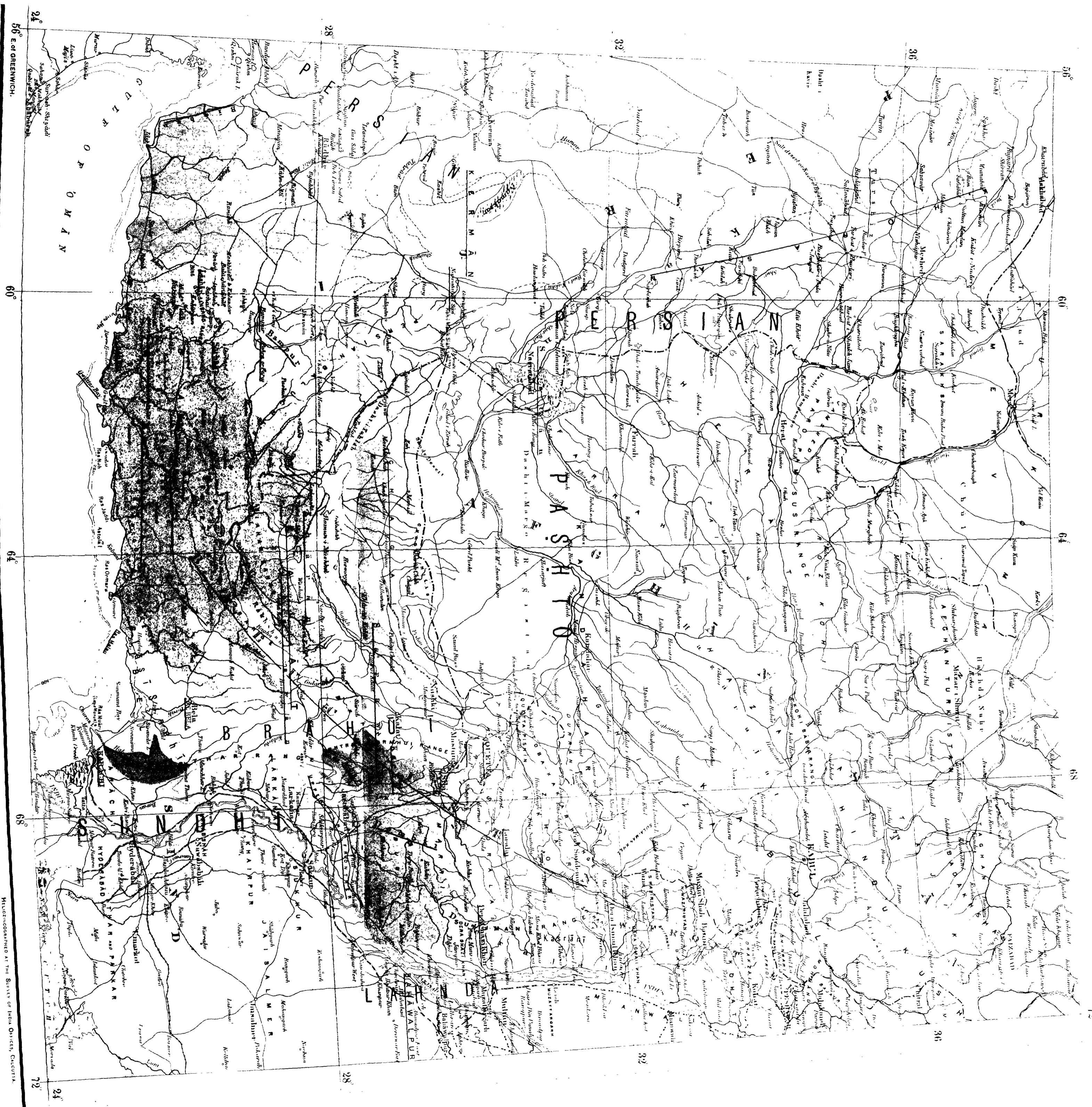
WESTERN DIALECT.

EASTERN DIALECT.

NOTE.—Localities referred to in the text are underlined in red. The lighter tints denote areas in which the principal language is not Balōchī, but over which there are scattered speakers of that language.　Names of languages are printed in red.

So far as regards Persia, this map is based on communications received from the Deputy Political Resident, Persian Gulf, and from the Agent of the Government of India in Khorasan.

As regards Baluchistan, it is based on the map in the Census Report for 1911.　For India proper, it is based on reports received from Local Officers.

Balōchī is also probably spoken on the Afghan side of the Perzo-Afghan Frontier, but on this point no information is available.

Rea. No. 2618. £ 19—1030.

56° E. of GREENWICH.

HELIO-ZINCOGRAPHED AT THE SURVEY OF INDIA OFFICES, CALCUTTA.

BALŌCHĪ.

The word 'Balōchī' is an adjective meaning 'of or belonging to the Balōch[1]

The Balōches. nation,' and is hence employed to indicate that nation's language. The Balōches themselves say that they origin-ally came from Halab (Aleppo), that they fought on behalf of Ḥusain, the son of 'Alī, at the battle of Karbala, and that after Ḥusain's death they migrated to Sīstān. On the other hand, references to them in Persian literature[2] first show them as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmān, and thence, under pressure of the Seljūq invasion in the 11th century, they moved to Sīstān and Makrān, some journeying south-west into what is now Persian Baluchistan, and others south and south-east into Makrān. In the days of Changēz Khān (13th century A.D.) the latter gradually pushed eastwards into eastern Makrān and the Sind frontier, and ultimately occupied the Sulaiman Range on the border of India proper. In the 13th century they already had connexions with Sind, and in the 15th and 16th centuries parties of them entered the southern Panjab and Sind and settled there. The last movement took place during the period of unrest and disruption of Governments that followed Taimūr's conquest (end of 15th century), and synchronized with the invasions of India by Bābur (born 1483, died 1530) and the Arghūns.[3]

During their progress through Makrān, the Balōches occupied the highlands of Kalāt, now held by the Brāhūīs. They appear to have been expelled by the latter, and this fact seems to have had something to do with their descent into the plains of India.[4] Since that time the Balōches have been divided into two bodies, separated by the Brahūī-speaking territory of Kalāt.

We have seen that the word 'Balōchī' means the language of the Balōches, and so

Balōchī where spoken. far as it relates to the Balōches of Baluchistan, the name is accurate enough; but there are numerous Balōches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.

The word 'Baluchistan,'—properly Balōchistān,—denotes territories under two distinct governments. There is British Baluchistan, and, to its west, there is Persian Baluchistan. With the exceptions to be presently noted, Balōchī is the language of the whole of Baluchistan. In Persian Baluchistan it goes as far west as Cape Jask, where the Persian coast first commences to trend northwards towards the Gulf.[5] On the east, Balōchī has overstepped the south-eastern boundary of Baluchistan into Sind and Bahawalpur, and, further north, it occupies the Sulaimān Hills on the western

---

[1] The words are often spelt 'Balūchī,' 'Balūch,' 'Bilūchī,' 'Bilūch,' and so on, but the above spelling represents the true pronunciation. See Dames, *The Baloch Race*, pp. 1ff. The spelling 'Baluch' has survived in the official name of the Province of 'Baluchistan.' I take this opportunity of acknowledging my indebtedness to the valuable work of Mr. Dames above referred to. It will be seen that in the following pages I have freely utilized the information therein contained. But my indebtedness is much greater than can be measured by the scanty references in the footnotes.

[2] Dames, *op. cit.*, pp. 26ff.

[3] Dames, *op. cit.*, p. 53.

[4] Dames, *op. cit.*, p. 41.

[5] See Colonel Holdich's *Notes on Ancient and Mediæval Makran*, in *The Geographical Journal* for April, 1896, p. 1 of separate reprint.

border of the Panjab District of Dera Ghazi Khan. In former times Balōches progressed much farther, across Dera Ghazi Khan into the southern Panjab, and here their descendants are still found ; but these have abandoned their own tongue, and now speak the Lahndā of their neighbours. This change of language is progressing at the present day. Even in the few years that have elapsed since this Survey was begun, Balōchī has, as we shall see, altogether disappeared from the District of Dera Ismail Khan, immediately to the north of Dera Ghazi Khan. So far as the Balōchī language is concerned, in the Panjab, its eastern limit is approximately the Sulaimān Range. In Sind and the neighbouring State of Bahawalpur, Balōchī has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Balōches scattered over the tract referred to.

The language of North-Eastern Baluchistan, *i.e.* of the District of Zhob, and of nearly the whole of the Districts of Quetta and Loralai, is Pashtō ; but further west Balōchī is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Pashtō is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Pashtō, and others Balōchī. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sīstān. Here Balōches are also found, mixed with Persians, and the language of the tract is partly Balōchī and partly Persian. Further south, in Baluchistan itself, Balōchī is supreme right up to the western frontier of British territory. How much farther westwards Balōchī remains the chief language of Persian territory we do not know. It is certain that it is the chief language of the country as far west as Bampur,[1] and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balōchī further north in Sīstān and Karmān.[2] It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Balōches, and that that of the latter is about 700,000, about a third of whom are nomads.[2] Indeed Balōches have been found so far north as Central Khurāsān,[3] though whether these speak Balōchī, or not I cannot say.

We thus see that Balōchī is bounded on the north by Pashtō, and on the north-west and west by Persian, in each case there being a debatable ground between the two, in which both languages of each pair are spoken.

The southern boundary of Balōchī, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balōchī is bounded, in Sind, by Sindhī, the state of affairs being much the same as that in Sīstān and Karmān, the whole of Sind being a kind of debatable ground in which both Sindhī and Balōchī are spoken. The speakers of Sindhī form the mass of the population, and those of Balōchī are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Rājasthānī of Jaisalmer and Marwar. North-west of Sind lies the Panjab State of Bahawalpur, of which the principal language is Lahndā, and here also are colonies of Balōchī speakers. Directly north of Sind, in the Panjab, Balōchī has Lahndā to its east.

---

[1] See Geiger, in *Grundriss der Iranischen Philologie*, Vol. iii, p. 384.

[2] *Encyclopædia Britannica* (11th Ed.), Vol. xxiv, p. 592, and Vol. xv, p. 756.

[3] Lord Curzon, *Persia*, i, 228, Note 1 ; i, 203. Cf. *Eastern Persia* (edited by Sir F. J. Goldsmid), i, 46 ; all quoted by Geiger in the *Grundriss der Iranischen Philologie*, I, ii, 232.

In this way, while Balōchī has closely related Eranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Lahndā and Sindhī.

Moreover, Balōchī has in its bosom another neighbour, the Dravidian Brāhūī of the Sarāwān and Jahlawān divisions of Kalāt. In these divisions, it is true, there are, as we shall see, a certain number of Balōches, but the bulk of the population is Brāhūī. Brāhūī has not influenced Balōchī, but on the other hand (see Vol. iv, p. 627 of this Survey) Brāhūī has been to a certain extent affected by the surrounding Balōchī.

A glance at the map facing p. 327 will show that the intrusive Brāhūī divides the Balōchī area into two distinct blocks,—a western and an eastern. Corresponding to this division, there are two main Balōchī dialects. These are Western Balōchī,—often called 'Makrānī,' from Makrān, the coast country along the Arabian Sea,—and Eastern Balōchī. The two differ considerably, but are not mutually unintelligible.[1] They are compared on every page of the grammar that follows, so that it is unnecessary to deal here with the points of difference, beyond pointing out that, on the whole, the western dialect has better preserved the earlier forms of the language. The eastern has developed, or decayed, into a stage of which we see only sporadic beginnings in the west. The eastern dialect, too, has borrowed words very freely from the neighbouring Sindhī and Lahndā. The western dialect is naturally free from this temptation. When it borrows, it mostly borrows from Persian.

Dialects.

In a wild mountainous country such as Baluchistan there are numerous sub-dialects. The various forms assumed by the western dialect are well described by Mr. Denys Bray, whose account is given on p. 385, below. In the east, the variations consist partly in the clipping of final syllables, and partly in the amount of borrowing of words from Sindhī or Lahndā. This borrowing is carried to an extreme in the Kasrānī Balōchī of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 405ff.

As regards the Western Balōchī spoken in Persian Baluchistan, we have no census figures of the population, nor have we any detailed information as to the exact nature of the language. We may estimate the number of speakers of Balōchī in Persian Baluchistan at something like 200,000.[2]

Number of Speakers.

'In British Baluchistan the western dialect prevails in Makrān, Khārān, and Chagai. These three lie on the west side of the Sarāwān and Jahlawān divisions of Kalāt, of which the main language is the Dravidian Brāhūī, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalāt lies the British District of Quetta, the main language of which is Pashtō, and here also, in its south-western corner, are found some speakers of Western Balōchī. The total number of speakers of the western dialect in British Baluchistan is 114,899, and to these, and the 200,000 of Persian Baluchistan, we have to add a further number of 10,000 speakers who have settled in Karachi of Sind. The total

---

[1] Dames, *op. cit.*, p. 3, Note 1.
[2] *Encyclopædia Britannica* (11th Ed.), Vol. iii, p. 297.

number of speakers of the western dialect may therefore be put approximately as 324,899, or, roughly, 325,000.

As explained above, the eastern dialect is separated from the western by the Brāhūī of Sarāwān and Jahlawān of Kalāt. In Baluchistan, its speakers are most numerous in the Bolan and Sibi Districts. These lie to the north-east of Kalāt, and, as in the case of the western dialect, the eastern dialect also intrudes across the border, and speakers of it are found in the Ḍōmbkī and Kachhī divisions of Kalāt, and even in the eastern parts of Sarāwān and Jahlawān. We thus see that in Sarāwān and Jahlawān there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balōchī in these districts is :—

Sarāwān	. . . .	13,786
Jahlawān	. . . .	14,760
	TOTAL .	28,546

As a rough approximation, I put two-thirds of these as speaking the western, and one-third as speaking the eastern dialect, so that, for these two dialects, we get as estimates :—

Western Dialect	. . . .	19,031
Eastern Dialect	. . . .	9,515
	TOTAL .	28,546

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Lās Bēlā. Here, it really forms a part of the Balōchī of Sind, which adjoins Lās Bēlā on the immediate east.

North-Eastern Baluchistan consists of the British Districts of Quetta, Loralai, and Zhob. The main language of all these three is Pashtō, not Balōchī. Quetta has been already referred to as containing a few speakers of Western Balōchī. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balōchī, joining on to, and forming a unit with, those of the neighbouring Panjab District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balōchī is practically non-existent, only 22 speakers in a population of over 70,000 having been recorded. These must all have been exiles, temporary or otherwise, from their proper abodes, and in the table given below they are not included in the number of speakers of Balōchī in its own home, but are shown separately in the list of those who speak Balōchī in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Balōches have, at various times, entered, and settled in that Province. Besides these, there is in the neighbourhood of the city of Karachi a colony of about 10,000 Makrānī Balōches who speak the western dialect. All other Balōches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Balōches on each side of the frontier speak the same dialect in very fair purity. On the other hand, in the hill country between the District of

Karachi and the Baluchistan State of Lās Bēlā, there is a colony of Balōches which, as we have seen, is continued into the latter State. But this Balōchī is far from pure. It is locally known as the 'Kāchhē-jī Bōlī,' and is much mixed with Sindhī. Over the rest of the province, it cannot be said that any particular tract is in possession of Balōches. They are scattered all over the country. Many of them have abandoned their own language, and speak the Sindhī of the people among whom they have settled. But others have retained Balōchī in a corrupt form, much mixed, as in the case of Kāchhē-jī Bōlī, with Sindhī. In fact, the only pure Eastern Balōchī spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balōchī of Sind as follows :—

	Number of Speakers.
Western Dialect	10,000
Pure Eastern Dialect of the Upper Sind Frontier	56,589
Mixed Eastern Dialect	131,802
TOTAL	198,391

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balōchī 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 Balōches of Sind, and as speaking the same kind of corrupt mixed dialect. Balōchī is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Balōch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahndā of the Western Panjab, described in Vol. VIII, Part i, pp. 233ff. of this Survey. Only in the Sulaimān Hills bordering on Baluchistan, and in the Mazārī tribe and part of the Gurchānī tribe on the plains, do the Balōches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaimān Range are the Mūsa Khēl and Bārkhān tracts of the Loralai District, and, as already stated, the Balōchī of Dera Ghazi Khan is also found here. The Balōchī of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Balōches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balōchī were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasrānī villages in the south of the Kulachi Tahsīl. Their language was a continuation of the Kasrānī Balōchī of Dera Ghazi Khan, and like it was much mixed with the local Lahndā. As had been the case in Dera Ghazi Khan, the other Balōches of Dera Ismail Khan had lost their tribal language and now spoke only Lahndā. A specimen of this Dera Ismail Khan Kasrānī Balōchī 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 Balōchī 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 Balōchī in countries in which it is the vernacular. The figures are necessarily those of the Census of 1911,

as no complete returns were available in the Census of 1891, on which the estimates of this Survey were originally based :—

	Western Dialect.	Eastern Dialect.	TOTAL.
PERSIAN BALUCHISTAN	200,000[1]	...	200,000[1]
BRITISH BALUCHISTAN—			
Makran	70,333	...	70,333
Kharan	15,565	...	15,565
Chagai	8,930	...	8,930
Quetta-Pishin	1,040	...	1,040
Sarawan-Jahlawan	19,031[1]	9,515[1]	28,546
Loralai	...	3,413	3,413
Bolan	...	651	651
Sibi	...	57,642	57,642
Kachhi	...	29,834	29,834
Dombki-Kaheri	...	4,467	4,467
Las Bela	...	12,544	12,544
TOTAL FOR BALUCHISTAN (PERSIAN AND BRITISH) .	314,899	118,066	432,965
SIND—			
Karachi	10,000[1]	...	10,000[1]
Jacobabad	...	56,589	56,589
Mixed Dialects	...	131,802	131,802
TOTAL FOR SIND .	10,000	188,391	198,391
PANJAB—			
Dera Ghazi Khan	...	68,921	68,921
Bahawalpur	...	1,444	1,444
TOTAL FOR PANJAB .	...	70,365	70,365
SUMMARY.			
BALUCHISTAN—			
Persian	200,000[1]	...	200,000[1]
British	114,899	118,066	232,965
SIND	10,000[1]	188,391	198,391
PANJAB	...	70,365	70,365
TOTAL FOR PERSIAN BALUCHISTAN AND BRITISH INDIA .	324,899	376,822	701,721

[1] Estimates.

In addition to the above, Balōchī is spoken by temporary residents in the following provinces of India :—

Province.	Number of Speakers.
Baluchistan (Zhob)	22
Bombay (less the figures for Sind)	867
Panjab (less the figures for Dera Ghazi Khan and Bahawalpur)	310
Rajputana Agency	945
Other Provinces	721
TOTAL	2,865

Adding to this 701,721, the number of speakers of Balōchī in their own country, we arrive at a total of 704,586 for the number of speakers of Balōchī at home and abroad. The figures in the Census of 1911 are 504,586, and the difference of 200,000 is the estimated number of speakers in Persian Baluchistan, outside British territory.

Balōchī resembles most other Eranian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achæmenides, from which Modern Persian is directly descended. In other words, it is a tribal form of speech which has developed on its own lines from the earliest times, and has been but slightly influenced by the Persian of literature. At the same time, it is more nearly related to Persian than are some of the other languages, and, on this account, has occasionally been spoken of as if it were merely a bastard Persian dialect. This is the popular opinion of many Balōches themselves, who disdain their own language, and carry on all their epistolary communications ' in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe.'[1]

Relationship to other Eranian Languages.

But, though it is related to Persian, this is an incorrect way of looking at the facts. Balōchī, as an Eranian 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 Eranian dialects in general—' Balōchī is raised to a pre-eminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tenues in all positions, even after vowels and liquids. In this respect accordingly it stands on a level with the older Pahlavi. In Persian the transition of the tenues after vowels and liquids to voiced spirants took place between the third and sixth centuries after Christ. In a word, Balōchī represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.'

Mr. Bray's remarks on this are to the point, and I make no apology for quoting them :—

> ' So with equal justice we might almost invert the common verdict and speak of Persian as bastard Balōchī. This at any rate would bring out the fact that Balōchī preserves a much more archaic

---

[1] Mockler, *Grammar,* p. 1.

[2] Vol. I, ii, p. 417. I quote the translation of Mr. Denys Bray on p. 131 of the Baluchistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.

form of the parent language, than Persian.' But old beliefs die hard, and it will be many a long
day before the idea that Balōchī is a mongrel form of Persian is finally consigned to limbo,'

Balōchī cannot be said to possess any written literature. Only of late years have
the Balōches begun to write their language at all, as they
considered it to be merely a colloquial form of Persian. It
Literature.
was the latter that they employed as the ordinary medium of written communi-
cation.[1] Messrs. Lewis, Mayer, and, above all, Mr. Dames have, on the other hand,
rescued a number of folktales and ballads, historical and others, which, although
hitherto never reduced to writing by the Balōches themselves, had in some instances
been traditionally handed down for many generations. These are all in the east-
ern dialect. No doubt similar ballads also exist in the western dialect, but they have not
yet had the good fortune of finding a collector. So far as I am aware, the only west-
ern ballad that has yet been printed will be found on pp. 370ff. of this volume. Geiger[2]
mentions a manuscript collection of stories in the western dialect which is preserved in
the British Museum. It contains, amongst other poems, the story of Lailā and Majnūn,
a tale of Shēkh Sadi, and the story of Bahrām Shāh Jihān and Gulandām. They are all
apparently imitations of Persian originals. Other poems also exist in Makrān itself. On
this subject Mr. Hughes Buller[3] says :—

> ' A considerable body of literature exists in Western Balōchī and many of the leading men keep books,
> known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among
> the more famous of these poems may be mentioned that recounting the Rind migration; two poems
> giving details of the various rulers of Kēch-Makrān, the second of which is by Allō, son of
> Zarīn, Kōsag ; a ballad by Ghulām 'Alī describing Malik Dīnār Gichkī's fight with Takī Khān,
> Nādir Shāh's general ; another by Hōthmān Kalmatī describing the fight between Hammal-ē-
> Jihand and the Portuguese ; and lastly a poem describing a fight at Lashkarān Kaur in Panjgūr
> between Mīr Mohīm Khān, Nausherwāni, and Mīr Gōhrām, Gichkī, of Panjgūr on one side and
> the brothers, Lāl Khān and Zangī, Brāhūīs of Nushkī, on the other.' ﹏

The various printed collections in the eastern dialect are all given in the list
of Authorities.

The 'Tenth Memoir' (1832)[4] of the Serampore Press records that in the ' Belochee,
or the Beloutche of Balbi (Persian Character) . . . .
Translations of the Bible.
three of the Gospels were printed as early as 1815.' Some
years earlier John Leyden, of the College of Fort William, had translated St. Mark's
Gospel ; and in 1810 he had presented the MS. to the Calcutta Corresponding
Secretary of the British and Foreign Bible Society. After Leyden's death the
Serampore Missionaries employed his native assistants to continue the translation,
which advanced as far as Acts; but apparently they printed no more than these
three Gospels (probably Matthew, Mark, Luke), and eventually abandoned the
work. Nothing more was done till A. Lewis translated St. Matthew's Gospel in 1884.
This was in the Roman character. The matter again rested till 1899, when a series
of translations from the pen of T. J. Lee Mayer began to appear. The first of the series
was St. Matthew's Gospel (Lahore, 1899). It was in the Roman character. Of the

---

[1] Dames, *Text Book*, p. 1.

[2] *Op. cit.*, I, ii, 233.

[3] *Baluchistān 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.

[4] The following information is taken from the *Historical Catalogue of the Printed Editions of Holy Scripture in the
Library of the British and Foreign Bible Society*, Vol. II, Part i, p. 105. London, 1911.

remainder, some were in the Roman, and some in the Perso-Arabic character, the first in the latter script being Book I of the Psalms (Lodiana, 1900).

AUTHORITIES—

ANON.,—*Pater en Langue Beloutchi. Journal Asiatique*, xii (1833), pp. 187ff. A version of the Lord's Prayer in Balōchī.

LEECH, R.,—*Epitome of the Brahuiky, the Balochky and the Panjábi languages, with Vocabularies of the Baraky, the Pashi, the Laghmani, the Cashgari, the Teerhai, and the Deer dialects. Journal* of the Asiatic Society of Bengal, Vol. vii (1838), pp. 608ff. Contains grammar and vocabulary.

LASSEN, Chr.,—*Gedrosien, Balukistan : historisches,—die Sprache der Baluken. Zeitschrift für die Kunde des Morgenlandes*, Vol. iv (1842), pp. 95ff., 419ff.

MASSON, C.,—*Narrative of a Journey to Kalát.* London, 1843. Pt. iv, pp. 396ff. Contains a Balōchī Vocabulary.

LEWIS, A.,—*Bilochi Stories as spoken by the Nomad Tribes of the Sulaiman Hills.* Allahabad, 1855.

RAVERTY, H. G.,—*On the Language of the Sí-áh-posh Káfirs, with a short List of Words ; to which are added Specimens of the Kohistáni, and other Dialects spoken on the northern border of Afghánistán, etc. Journal* of the Asiatic Society of Bengal, Vol. xxxiii (1864), pp. 267ff. Contains a Belúchkí Vocabulary.

MÜLLER, Fr.,—*Über die Sprache der Balúčen. Orient und Occident*, Vol. iii (1866), pp. 78ff. Göttingen, 1866.

GLADSTONE, C. E.,—*Biluchi Handbook.* Lahore, 1874.

BRUCE, R. I.,—*Manual and Vocabulary of the Biluchi Dialect.* Lahore, 1874.

PIERCE, E.,—*A Description of the Mekranee-Beloochee Dialect. Journal* of the Bombay Branch of the Royal Asiatic Society, Vol. xi (1875), pp. 1ff. Bombay, 1876. Contains Grammar and two Vocabularies (English and Mekranee-Beloochee, Mekranee-Beloochee and English).

MARSTON, E. W.,—*Grammar and Vocabulary of the Mekranee Beloochee Dialect.* Bombay, 1877.

,,   ,,   —*Lessons in the Makrani-Beloochee Dialect.* Karachi, 1888.

MÖCKLER, E.,—*A Grammar of the Beloochee Language as it is spoken in Makrān (ancient Gedrosia), in the Persi-Arabic Character.* London, 1877.

HÜBSCHMANN, H.,—*Iranische Studien. Zeitschrift für Vergleichende Sprachforschung auf dem Gebiete der Indogermanischen Sprachen*, Vol. xxiv (1879), pp. 387ff.

HITTU RAM,—*Biluchi Nameh, a Text Book of the Biluchi Language.* Lahore, 1881.

DAMES, M. LONGWORTH,—*A Sketch of the Northern Balochi Grammar, Vocabulary and Specimens of the Language. Journal* of the Asiatic Society of Bengal, Vol. xlix (1880), Extra Number. Published separately. Calcutta. 1881.

,,   ,,   —*A Text Book of the Balochi Language, consisting of Miscellaneous Stories, Legends, Poems, and a Balochi-English Vocabulary.* Lahore, 1891. The Texts in this have been translated into English by R. S. Diwan Jamiāt Rāya. Lahore, 1904.

,,   ,,   —*The Baloch Race. A Historical and Ethnographical Sketch.* Asiatic Society Monographs, Vol. IV. London, 1904.

,,   ,,   —*Popular Poetry of the Baloches.* Asiatic Society Monographs, Voll. IX and X. London, 1907.

FLOYER, E. A.,—*Unexplored Baluchistan. A Survey . . . . of a Route through Mekran, Bashkurd, Persia, Kurdistan, and Turkey.* London, 1882. The Appendix contains a short vocabulary and a collection of phrases.

THORNTON, T. H., C.S.I.,—*The Vernacular Literature and Folklore of the Panjáb. Journal* of the Royal Asiatic Society, N. S., Vol. xvii (1885), pp. 373ff. Balōchī Ballads, pp. 403ff.

GEIGER, W.,—*Dialektspaltung im Balūčī. Sitzungsberichte* der königlichen bayerischen Akademie der Wissenschaften zu München. philos.-philol. Cl. 1889, i, pp. 65ff.

,,   ,, —*Balūčische Texte mit Übersetzung. Zeitschrift* der Deutschen Morgenländischen Gesellschaft, Vol. xliii (1889), pp. 579ff. ; Vol. xlvii (1893), pp. 440ff.

,,   ,, —*Etymologie des Balūčī. Abhandlungen* der königlichen bayerischen Akademie der Wissenschaften, I Cl., Vol. xix (1890), pp. 105ff.

,,   ,, —*Lautlehre des Balūčī.* Id. pp. 397ff.

,,   ,, —*Die Sprache der Balūtschen.* In *Grundriss der Iranischen Philologie*, Vol. I. Pt. ii, pp. 231ff. See also pp. 417ff. Strassburg, 1898-1901.

MAYER, T. J. L.,—*Baloch Classics.* By GHOLAM MAHOMED KHAN MAZARI [and] various other Authors. Edited . . . . by T. J. L. M. Published in parts. Fort Munro. 1900—Agra, 1903.

,,   ,, —*English-Biluchi Dictionary.* Calcutta, 1910.

BRAY, DENYS,—*Census of India, 1911, Vol. iv, Baluchistan.* Calcutta, 1913. Account of Balōchī, pp. 131ff.

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.

Written Character. As previously stated, Balōchī can hardly be called a written language, in the sense that up to quite lately it was not used by Balōches for written communications. If, occasionally, a Balōch does happen to wish to put his own language into writing, he employs the Persian character for that purpose, and I have therefore in a few cases given specimens of the language so written. But for the bulk of the work, I have followed Dames and other recorders of Balōchī in employing the Roman character.

Alphabet and Pronunciation.—Taking Western Balōchī as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdū, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are *a, ā, i, ī, e, ē, o, ō, ai, au.* A Persian *ū* often appears as *ī* in Balōchī, as in *dīr*, for *dūr*, far; *bīta*, for *būda*, become; *dīt*, for *dūd*, smoke.

The real Balōchī consonants and semivowels are *k, g, ch, j, t, d, p, b, m, n, r, l, y, v, s, sh, z, zh,* and *h.* The letter *sh* corresponds to the Persian شـ , and *zh* to the Persian ژ. The usual ligatures under these letters, as in *s͟h, z͟h*, which have been employed in transliterating Indian languages, will be omitted in the case of Balōchī, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian *sh* (ष).

In Eastern Balōchī several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters *ṭ, ḍ,* and *ṛ* occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as *ṭ', ḍ',* and *ṛ'*, respectively. Letters peculiar to Arabic or Persian are freely written in borrowed words in which they occur, but are not usually pronounced as in the original language, being given the force of the nearest Balōchī letter. Thus :—

s̤ (ث) and *ṣ* (ص) are both pronounced as *s*, as in *wāris*, for Arabic *wāris̤*, an heir; *sabr*, for Ar. *ṣabr*, patience.

ḥ (ح) is pronounced as *h*, as in *hukm*, for Ar. *ḥukm*, an order.

χ (خ)[1] is pronounced as *k* or as *h*, as in *bakshish*, for Persian *baχshish*, a gift; *habar*, for Prs. *χabar*, news; *tāht*, for Prs. *taχt*, a bedstead.

z̤ (ذ), *ẓ* (ض), and *z̤* (ظ) become *z*, as in *mazkūr*, for Ar. *maz̤kūr*, mentioned; *zarūr*, for Ar. *ẓarūr*, necessary; and *zohr*, for Ar. *z̤ohr*, midday.

ṭ (ط) becomes *t*, as in *tūfan*, for Ar. *ṭūfān*, a storm.

---

[1] Regarding the transliteration of this letter, see the next page.

‘ (ع) is simply dropped, as in *sāat*, for Ar. *sā‘at*, an hour.

γ (غ) becomes *g*, as in *garīb*, for Ar. *γarīb*, poor.

f (ف) becomes *p*, as in *napas*, for Ar. *nafs*, breath.

q (ق) becomes *k*, as in *taksīr* or *taskīr*, for Ar. *taqsīr*, a fault.

When borrowed words are written in the Persian character, the original letters are often retained, but the pronunciation is as above.

It must be repeated that the above remarks apply chiefly to the western dialect. In the east, the consonantal system, as will now be explained, presents numerous points of difference, although the treatment of borrowed letters is much the same as in the west.

As regards Eastern Balōchī,[1] attention must in the first place be directed to the pronunciation of the surd consonants *ch, k, p, t,* and *ṭ*. When these are initial, or when they follow another consonant in the middle or at the end of a word, they are pronounced with a forcible explosive utterance, not unlike, but different from, the aspiration of the Indian letters *chh, kh, ph, th,* and *ṭh*, respectively. In most works dealing with the dialect advantage is taken of the fact of the resemblance to the Indian sounds to class these letters also as aspirates, and to write them, more or less consistently, as *chh, kh, ph, th,* and *ṭh*. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balōchī and Indian sounds are identical; and, in order to avoid this, in the following pages, I follow Professor Geiger in adding an inverted comma to the original letters, in order to indicate their explosive force. Thus, I write *ch‘am*, the eye, where Mr. Dames writes *chham; k‘apt‘a*, fallen (Dames, *khaptha*); *p‘anjāh*, fifty (Dames, *phanjāh*); *t‘ī*, other (Dames, *thī*); *ṭ‘ular*, coarse (Dames, *ṭhular*), and so on. This explosive utterance is very distinct as an initial, and after most consonants, but is not so easily heard after spirants, such as *sh* or χ (i.e. *kh*, see below). For this reason Mr. Dames, in his grammar, often omits the *h* in words such as *k‘asht‘a*, pulled, or *bōχt‘a*, opened, writing them *khashta* and *bokhta*, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feeble, as in the case of the two words just quoted.

There remains the question of these surd consonants when between vowels in the middle of a word, or following a vowel at the end of a word. Here they come under another rule which applies to all mutes except *ṭ* and *ḍ*. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting *ṭ* and *ḍ*) are the above surds, *ch, k, p,* and *t,* and their corresponding sonants, *j, g, b,* and *d*. Whenever any of these letters follows a vowel it becomes a spirant. Thus :—

ch is sounded like the *sh* in ‘shin.’ This sound is indicated by the letters *sh*.

j is sounded like the *s* in ‘pleasure,’ or like the *j* in the French word ‘jour.’ I indicate this sound by *zh*.

k is sounded like the *ch* in ‘loch,’ or the Arabic خ. I indicate this sound by the Greek letter χ.

g is sounded like the Arabic غ. I indicate this sound by the Greek letter γ.

p is sounded like the *f* in ‘fire.’ I indicate this sound by the letter *f*.

---

[1] The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.

b is sounded something between the *v* in 'visible' and the *w* in 'wisp.' I indicate this sound by the letter *v* or *w*.

t is sounded like the *th* in 'thin.' I indicate this sound by the Greek letter θ.

. *d* is sounded like the *th* in 'this.' I indicate this sound by the Greek letter δ.

As there are no spirants corresponding to the letters *t* and *d*, this change does not occur in regard to them. In the case of the other letters, the change is practically universal, except in the case of words borrowed from other languages.

The use of Greek letters to represent some of the above-mentioned sounds is, so far as this Survey is concerned, a novelty, but is a commonplace in works devoted to Eranian languages. They are employed because the only alternative would be to use ligatured combinations, such as *th* for the *th* in 'thin,' and *dh* for the *th* in 'this.' The practical objection to the use of ligatured groups in the following pages is that they would occur very frequently, and are a fruitful source of misprints. To avoid this danger, I therefore, for Balōchī only, employ these Greek letters.

These explosive sounds, and the changes of mutes to spirants, do not regularly occur in the western dialect, and the following examples illustrate the use of spirants in the east, by comparing the same words as used in the west and in the east :—

Western Dialect.	Eastern Dialect.
ach	*ash*, from.
wāja	*wāzhā*, a master.
kushag	*k'ushay*, to kill.
ap	*āf*, water.
shipānk	*shafānk'*, a shepherd.
barābar	*barāwar*, equal.
dāta	*dāθa*, given.
pād	*p'āδ*, a foot.

Natives of India proper are unable to pronounce the sounds of θ and δ, and substitute for them *s* and *z*, just as many foreigners say 'sing' for 'thing' and 'zis' for 'this.' We see this in specimens of Balōchī received from the Dera Ghazi Khan District, where the Indian influence is strong. Here the scribe has written such words as $p'i\theta$, a father, as پس *phis*, and $p'ā\theta$, a foot, as پاز *phāz*. The sounds of θ and δ do not ordinarily occur in Western Balōchī, 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 *ṭ*, when in the middle of a word, and immediately preceding another consonant. Under these circumstances, and under this circumstance only, they remain unchanged. Thus, we have *k'apt'a*, not *k'ap't'a*, fallen, because the *p* is immediately followed by the consonant *t*.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balōchī. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word *minnat*, instead of *minnaθ*, entreaty. Other words are capable of a different explanation. Such, for instance, is

sak', hard, which, according to the rule that a final *k'* preceded by a vowel becomes χ, we should expect to see spelt *saχ*. The reason for the retention of the surd *k'* is that the word is originally *sakt'*,—compare the Persian *saχt*. In *sakt'* the *k'* has been preserved unchanged by the following *t'*, and when, as often happens in Balōchī, the final *t'* has been dropped, the *k'* remains hard under the memory of its influence. Again, we have *p'adēaγ*, not *p'aδēaγ*, to run, because the word is really a contraction of an older *p'aδ dēaγ*, lit. to give a foot.

Another letter peculiar to East Balōchī 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 χ*w* or a Sanskrit *sv*, and to a West Balōchī *w*. Thus, corresponding to the Persian χ*wush*, we have the West Balōchī *wash*, and the East Balōchī *w'ash*, sweet; to the Persian χ*wāb*, we have W. Balōchī *wāb*, and E. Balōchī *w'āv*, sleep; and to the Sanskrit *svāda*-, taste, we have W. Balōchī *wād*, and E. Balōchī *w'āδ*, salt.

Balōchī is fond of clipping its words. In commonly used vocables, such, for instance, as the preposition *ach* or *ash*, from, the initial vowel is often dropped. In the west, this word appears under many forms, such as *ach* or *ash*, *chi* or *shi*. Before a *w* it even becomes *chu*, as in *chu watī nafarā*, from (thine) own servants. Before a vowel or *h* it becomes simply *ch*, as in *chamudā*, for *ach hamudā*, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have *rō*, as well as *rōsh*, a day; *gwān janaγ*, as well as *gwank' janaγ*, to call; and (West) *sak*, (East) *sak'*, for *sakt* (Persian *saχt*), hard. In both west and east a final *t* (or θ) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have *kushīt* or *kushī*, and, in the east, *k'ushīθ* or *k'ushī*, he will slay, in which the form in *t* or θ is the original. Again, in the west, we have *kushagāyint*, *kushagāyin*, or *kushagāyĩ*, and, in the east, *k'ushayẽ*, he is slaying, in which the original form is that ending in *nt*. We shall also see that the past participle of a verb ends in *g* (East, γ), and that this *g* (γ) is quite commonly dropped.

This dropping of final consonants is of frequent occurrence, and is by no means confined to the letters above mentioned. The tendency must therefore be allowed for in reading Balōchī.

When a word ends in a long nasalized vowel, if a suffix beginning with a vowel is appended, the nasalization becomes a full *n*. Thus, we have *gwashã*, I will say, but *gwashān-i*, I will say to him.

The following is the full Balōchī 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:—

آ , *a*.	پ , *p*.
ا , *i, e*.	ﭖ , *p'*.
ٱ , *u, o*.	ت , *t*.
آ , *ā*.	ﭦ , *t'*.
ب , *b*.	ط , *t*. (Only in borrowed words.)

تَ , ṭʿ. (Only in borrowed words.)	ط , ṭ. (Only in borrowed words.)
ث , θ.	ظ , ẓ. (Only in borrowed words.)
ج , j.	ع , ʿ. (Only in borrowed words.)
چ , ch.	غ , γ.
چ , chʿ.	ف , f.
ح , ḥ. (Only in borrowed words.)	ق , q. (Only in borrowed words.)
خ , χ.	ک , k.
د , d.	ک , kʿ.
ڊ , ḍ. (Only in borrowed words.)	گ , g.
ڐ , ḍʿ. (Only in borrowed words.)	ل , l.
ذ , δ.	م , m.
ر , r.	ن , n.
ڔ , ṛ. (Only in borrowed words.)	و , w, v.
ڙ , ṛʿ. (Only in borrowed words.)	ﯞ , wʿ.
ز , z.	و , au.
ژ , zh.	ُو , ū.
س , s.	ه , h.
ش , sh.	ي , y.
ص , ṣ. (Only in borrowed words.)	ﻰٔ , ai.
ض , ẓ. (Only in borrowed words.)	ِي , ī.

ARTICLE.—There is no definite article. One of the demonstrative pronouns is employed in its place, if it is desired to emphasize the definiteness of a noun.

As in Persian, the force of the indefinite article is given by the addition of a suffixed -ē, the 'yā-e-waḥdat,' thus, *mard*, man, *mardē*, a man.

GENDER.—There is no distinction of grammatical gender in Balōchī. Male and female are distinguished either by the use of different words,—as in *gurānḍ*, a ram, *gaḍ*, a ewe,—or by the addition of words such as *nar*, male, and *mādag* (Eastern, *māδay*), female.

DECLENSION OF NOUNS.—There is only one declension. Nouns are declined as follows :—

Lōg (lōγ), a house.

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*lōg*	*lōγ.*
Gen.	*lōga*	*lōγ, lōγē.*
Dat.	*lōgā, lōgā-rā*	*lōγār, lōγā-rā.*
Obl.	*lōgā*	*lōγā.*

	Western Dialect.	Eastern Dialect.
Plur.		
Nom.	lōg, lōgã̃	lōγ, lōγã̃.
Gen.	lōgāna, lōgānī	lōγānī.
Dat.	lōgã̃, lōgã̃-rā	lōγã̃r, lōγã̃-rā.
Obl.	lōgã̃	lōγã̃.

The oblique case is used with prepositions, as in *ash lōgā*, from the house ; *ash lōgã̃*, from the houses. It will be observed that the plural is formed by nasalizing the oblique case singular. If this is followed by a vowel, the nasalization becomes a full *n*. Thus, when in the genitive it is followed by the termination *ī*, we get *lōgān-ī*, not *lōgã̃-ī*. So, when *ash*, from, follows, as it sometimes does, the noun, we get *lōgān ash*, not *lōgã̃ ash*, from the houses. Similarly in the eastern dialect.

The accusative takes either the form of the nominative or that of the dative. The latter form is most used when definiteness is indicated, or when it is required to distinguish a nearer object from one more remote.

When a noun is the subject of a verb in one of the tenses derived from the past participle of a transitive verb, it is put into the agent case, exactly as in Hindī. The agent case is the same in form as the oblique case.

The other case relations are indicated by prepositions or postpositions. A preposition governs a noun in the oblique case, as in *ash lōgā* (*ash lōγā*), from the house ; but a postposition governs a noun in the genitive case, as in *lōga sarā* (*lōγ sarā*), on the house ; *lōgānī sarā* (*lōγānī sarā*), on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding, as in *lōgān ash*, from the houses, quoted above. When this happens, the preposition still governs the oblique case.

If a noun is made indefinite by the addition of the indefinite article -*ē*, a, the case terminations are added after the article. Thus, singular oblique *lōgēā* (*lōγēā*). Naturally, this form is used only in the singular.

If a noun ends in *ā*, a *y* is inserted before the terminations. Thus, *hayā*, shame, sing. obl. *hayāyā*. But, in the eastern dialect, a few words of this class insert *h*, preceded by a short *a*, instead of *y*. Thus, *wāzhā*, a lord, plural *wāzhahã̃* ; *bēgā*, evening, sing. obl. *bēgahā*, in the evening. On the other hand, in the western dialect, nouns like *hayā* form the genitive singular by adding *ī*, not *a*, as in *hayāī*, of shame. I have no information as to the treatment of such nouns in the other cases in the western dialect.

Most nouns ending in *ō*, change this *ō* to *av* before terminations, and before the indefinite article. Thus, *lērō*, camel, *lēravã̃*, camels ; *lēravē*, a camel.

The genitive precedes the noun by which it is governed. Thus, *marda sar* (Eastern, *mard sar*), the man's head ; *marda sara mīd* (Eastern, *mard sar mīδ*), the hair of the head of the man. In the east it is, in the singular, usually the same as the nominative, but it sometimes takes the termination *ē*, as in *mulkē sardār*, the chief man of the country ; *maĩ p'iθē naukar*, my father's servant. In the genitive singular of the western dialect, I have followed Mockler in writing it with a short *a*. Thus, *lōga*, not *lōgā* as in the oblique case. So far, however, as I can ascertain, either *lōga* or *lōgā* may be used both in the genitive and in the oblique singular. 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 bach*, two sons.

ADJECTIVES.—The principal adjectival suffixes are *-ī*, *-īg*, and *-ēn*. The vowels of the two last vary according to the final letter of the noun to which one or other may be added. The termination *-ī* occurs in both dialects, as in *bādshāhī*, royal, from *bādshāh*, a king.

The termination *-īg* forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often *-aig*, as in *mard*, a man, *mardaig*, of or belonging to a man. Some pronounce it *-īg*, as in *mardīg*. In the eastern dialect, it generally takes the form *-ēγ* or *-ēγā*, as in *dārēγ*, wooden, from *dār*, wood; *mardēγ* or *mardēγā*, of or belonging to the man, from *mard*, man. It is sometimes weakened to *ē*, as in *mardē*, of or belonging to a man. These adjectives are often used with the force of the genitive, and in such cases follow the governing noun, instead of preceding it, as in the case of the regular genitive. Thus, in the western dialect, we have *ē lōg bādshāhaig-int*, this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix *-ē*, which, as usual in such cases, becomes *-en* before a vowel. Some forms of the western dialect have *-ī* instead of *-ē*. Examples are *ā* (Eastern, *ā̃*) *sharrē mard*, that good man, as compared with *sharr*, good; *sharren āp* (Eastern, *sharren āf*), good water. When not used attributively, they do not take this termination. Thus, *ā* (Eastern, *ā̃*) *mard sharr-ant* (Eastern, *-antʻ*), those men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full *n* before the *-ē*. Thus, from (Eastern) *kʻisāī*, small, we have *kʻisānē*. This *ē* is not a long vowel, but is pronounced quite shortly.

Adjectives do not otherwise change. They are immutable for gender, number, and case.

The comparative degree is formed by adding *-tir*, as in *sharr*, good, *sharrtir*, better. In the eastern dialect the corresponding suffix is *-tʻar* or *-tʻir*, as in *sak*, strong, *saktʻar*, stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus :—

Western Dialect.	Eastern Dialect.
mazan, great.	*mazaī*, great.
Comparative, *mastir*.	*mastʻir*.
burz, high.	*burz*, high.
Comparative, *bustir* or *burztar*.	*burzātʻir*.
kasān, small.	*kʻisāī*, small.
Comparative, *kastir*.	*kʻastʻar* or *kʻisāntʻir*.

The thing with which comparison is made is governed by the ablative preposition *ash, ach,* or *chi,* than, the corresponding eastern preposition being *azh, ash,* or *shi.* Thus :—

(West) *ē mard chi ā mardā sharrtir-ĩ,* this man is better than that man.

(East) *azh t'ō sakt'ar-ē,* he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in *azh t'ō nēχ-ē,* he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as *sakē* (Eastern, *sakiā*), very, may be used. The most common method is to use the comparative in some such phrase as (West) *ē chi drustā sharrtir-ĩ,* this is better than all, or (East) *azh t'ēɯayē mast'ir,* greater than all. In the west, the Persian suffix *-tarīn* is sometimes used, as in *kastarīn,* 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 *-īg,* described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	I,	*man.*	*mã, ma, mã̄.*
Gen.	my,	*manī.*	*manī, maī̃.*
Gen. Abs.	mine,	*manīg.*	*maīγ.*
Acc.-Dat.	me, to me,	*manā, manā-rā.*	*manã̄.*
Obl.	me,	*manā* (Ag. *man*).	*mā.*
Plur.			
Nom.	we,	*amā, mā.*	*mā.*
Gen.	our,	*amaī, maī.*	*maī̃.*
Gen. Abs.	ours,	*amaīg, maīg.*	*maīγ.*
Acc.-Dat.	us, to us,	*amā-rā, mā-rā.*	*mār, mā-rā.*
Obl.	us,	*amā, mā.*	*mā.*

The old form of the nominative plural is *māk',* and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, *māk'-ũ* (not *mā-ũ̃*), we are; *māk'-aθũ̃,* we were.

The pronoun of the second person is declined as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	thou,	*tau.*	*t'au, t'a, t'ō.*
Gen.	thy,	*taī, taī.*	*t'aī.*
Gen. Abs.	thine,	*taīg.*	*t'aīγ.*
Acc.-Dat.	thee, to thee,	*tarā, tarā-rā.*	*t'ar, t'a-rā.*
Obl.	thee,	*tau.*	*t'au, t'a.*

		Western Dialect.	Eastern Dialect.
Plur.			
Nom.	ye,	*shumā.*	*shawā, shā.*
Gen.	your,	*shumaiĭ.*	*shawāĭ, shāĭ.*
Gen. Abs.	yours,	*shumaiĭg.*	*shawāĭy.*
Acc.-Dat.	you, to you,	*shumā-rā.*	*shawār, shār.*
Obl.	you,	*shumā.*	*shawā, shā.*

As in the case of the first person, there is, in the east, an old form, *shawāk'*, of the nominative plural, which is used when the verb substantive is suffixed. Thus, *shawāk'-ēθ*, you are; *shawāk'-aθē*, you were.

There is no pronoun of the third person. The demonstrative pronouns are used in its place.

PRONOMINAL SUFFIXES.—The personal pronouns are often represented by pronominal suffixes. These are :—

	Western Dialect.	Eastern Dialect.
Sing. and Plur.		
1st person	*-ŭ.*	*-ã̃, ũ̃.*
2nd person	*-it.*	*?*
3rd person		
Sing.	*-ē* or *ĭ.*	*-ĭ.*
Plur.	*-ish.*	*-ish, ã̃.*

The forms for the first and second persons are very rarely used, but *-ē* (*-ĭ*) and *-ish* of the third person are quite common. The eastern *-ã̃*, *-ũ̃* (first person) and *ã̃* (third person) appear to be used only with verbs. In the eastern dialect, the singular and plural of the third person are commonly confounded, and each is used indiscriminately for the other. In the western dialect, when *-ē* or *-ish* is added to a word ending in *ā*, the two contiguous vowels coalesce into *ai*. Thus, *mālā* (acc. sing.) + *ē* becomes *mālai*, his cattle, and *lōgā* (acc. sing.) + *ish* becomes *lōgaish*, their house.

These suffixes are added to nouns to indicate the genitive or the dative. The above two are examples of the use to signify the genitive in the western dialect. For the eastern, we may quote *girōχ-ĭ*, a purchaser of it. For the dative, we may quote *ruskat-ē*, (give) leave to him.

Most frequently they are used with verbs. If the verb is transitive, and is in one of the tenses formed from the present base, they indicate the object, direct or remote, if that object is not mentioned elsewhere in the sentence. Thus :—

(West) *man a-kushān-ē* (for *kushã̃-ē*), I will kill him.

man a-girān-ish (for *girã̃-ish*), I will seize them.

(East) *mã k'-ārān-ĭ* (for *k'-ārã̃-ĭ*), I will bring it.

bar-ish, take them away.

manzŭr ma k'anant'-ã̃, if they do not agree to them (*-ã̃*).

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) *ā̃ kʻuθa* or *kʻuθa-ī*, he made, lit. made by him.

jaθa-ish, they struck, lit. struck by them.

In the above examples, the suffixes are all attached to the verb, but this is not necessary. Such suffixes may be attached, exactly as occurs in the Ghalchah languages, to any other word, usually a noun, in the sentence. Mockler gives a good example :—

> *wati ushtira guṭā lōnjān kutag-ē*, or
>
> *wati ushtira guṭai (guṭā+ē) lōnjān kut*, or
>
> *wati ushtira guṭā lōnjān-ē kut*, he (-ē) made it pendent on the neck of his camel.

DEMONSTRATIVE PRONOUNS.—There are two demonstrative pronouns, a proximate and a remote. The proximate demonstrative is thus declined :—

'This,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*ē.*	*ēsh, ḛ̄, ī.*
Gen.	*ishī, ēshī.*	*ēshī, ēshiyā.*
Dat.	*ishiā-rā, ēshiā-rā.*	*ēshiyār.*
Obl.	*ishiā, ēshiā.*	*ēshiyā.*
Plur.		
Nom.	*ē, ēshã̄.*	*ēsh, ēshã̄.*
Gen.	*ishānī, ēshānī.*	*ēshānī.*
Dat.	*ishānā, ishã̄-rā.*	*ēshã̄-rā.*
	ēshānā, ēshã̄-rā.	
Obl.	*ishã̄, ēshã̄.*	*ēshānī.*

The oblique case may be used for practically any case, including the dative. The accusative may have the form of the dative, or of the oblique case.

The remote demonstrative pronoun is thus declined :—

'That,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*ā.*	*ã̄, ã̄h.*
Gen.	*āī, āyī, āhī, āhiyaī.*	*ã̄hī, ã̄hiyā.*
Dat.	*āī-rā, āyā-rā.*	*ã̄hiyār.*
Obl.	*āyā, āhiyā, aiyā.*	*ã̄hiyā.*
Plur.		
Nom.	*ā, āyã̄, āhã̄.*	*ã̄, ã̄h, ã̄hã̄.*
Gen.	*āyānī, āhānī.*	*ã̄hānī.*
Dat.	*āyānā-rā, āhānā-rā.*	*ã̄hã̄-rā.*
Obl.	*āyã̄, āhã̄.*	*ã̄hānī.*

In the western dialect, there is a singular genitive absolute, *āyīēg* or *āhīēg*, his. Probably also there is a plural *āyānīg* or *āhānīg*, theirs, but it is not mentioned either by Mockler or by Pierce. The initial *ā* of the western forms may be nasalized, as in the east. Thus, *ã̄*, he ; *ã̄hānī*, of them.

The oblique case may be used for practically any case. The accusative may have the form of the dative or of the oblique case. The oblique case is often combined with a preposition into one word, as in (West) *chi-māhā̃*, for *chi mā āhā̃*, from among them; *chāhiyā*, for *chi-āhiyā*, from that.

To the two demonstrative pronouns, the particle *ham* is very frequently prefixed. It means 'even,' and is equivalent to the Hindī suffix *-hī̃*. Nominally, as in the case of *-hī̃*, it gives emphasis, as in *ham-ē*, this very; *ham-ā* or *ham-ā̃*, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that *hamā* or *hamā̃* means merely 'he,' 'she,' 'it,' or "that.' The prefix *ham* is used in both dialects. In the east it is sometimes weakened to *haw*, so that we get *hamēsh* or *hawēsh*, *hamē* or *hawē*, *hamā̃* or *hawā̃*, and so on.

These compounds are of very frequent occurrence, and will often·be met with in the following pages. They are declined exactly like the simple pronouns.

RELATIVE.—In both dialects, the relative pronoun is the Persian *ki* (Eastern, *k'i*), which is not declined. Its declension is formed with the aid of another pronoun. Thus, (East) *k'i ēshiyā*, whose, lit. who of this. The idiom is the same as that of Persian.

INTERROGATIVE.—The interrogative pronouns are *kai* (Eastern, *k'āi*), who ?, and *chī* (Eastern, *ch'ī*), what ?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows :—

<div align="center">' Who ? '</div>

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*kai.*	*k'āi.*
Gen.	*kaii.*	*k'āiy.*
Dat.	*kaiā-rā, kai-rā.*	*k'āiār.*
Obl.	*kaiā.*	*k'āiā.*
Plur.		
Nom.	*kai.*	...
Gen.	*kaiigānī.*	...
Dat.	*kaiigā̃.*	...
Obl.	*kaiigā̃.*	...

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

<div align="center">' What ? '</div>

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*chī.*	*ch'ī.*
Gen.	*chī, chiā.*	?
Dat.	*chīā-rā.*	?
Obl.	*chīā.*	?

The plural is the same as the singular.

In the western dialect, there is *kujām, kutām, kudām, kujān, kutān,* or *kudān,* which ? This, when used substantively, is thus declined :—

	Singular.	Plural.
Nom.	*kujām.*	*kujām.*
Gen.	*kujāmī.*	*kujāmāni.*
Dat.	*kujāmiä.*	*kujāmä̃.*
Obl.	*kujāmiä.*	*kujāmä̃.*

Similarly for the other forms. In the eastern dialect, there is *kʻiθä̃* or *tʻä̃,* which ?, what ?, which is used only as an adjective.

REFLEXIVE PRONOUN.—The reflexive pronoun is *wat* (Eastern, *waθ*), self. The genitive means 'own.' It is thus declined :—

'Self.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*wat.*	*waθ.*
Gen.	*watī.*	*waθī.*
Gen. Abs.	*watīg.*	*waθīγ.*
Dat.	*watā-rā.*	*waθār.*
Obl.	*watā* (Ag. *wat*).	*waθā.*
Plur.		
Nom.	...	*waθä̃.*
Gen.	...	*waθānī.*
Dat.	...	*waθä̃-rā.*
Obl.	...	*waθä̃.*

This pronoun is employed, like the Hindī *āp,* to refer to the subject of the sentence. In the eastern dialect, *pʻa waθä̃* or *ma waθä̃* is used to mean 'amongst themselves,' etc. It is the equivalent of the Hindī *āpas-mẽ.* In the western dialect, the plural is the same as the singular.

Jind, body, is also used in both dialects to mean 'self.'

The following are additional pronominal forms from the west :—

    kas, anyone, someone.
    har kas, everyone.
    hēch, hech, any.
    chī, any.
    chunt, how much ? how many ?
    bāz, many.
    lahtē, some, a few.

For the eastern dialect, we may quote :—

    kʻas, anyone, someone.
    har kʻas, everyone.
    hēchʻ, hēchʻī, any.
    chʻī, any.
    chʻīχ-tʻar, chʻīχ-tʻar, how much ? how many ?
    bāz, many.

k'am, a few.
k'ardē, some.
t'ī, other.
t'ēyī, t'ēwayē, all.
drust', kull, las, the whole.

CONJUGATION.—Auxiliary Verbs and Verb Substantive.—Before dealing with the active verb, it will be convenient to discuss the verb substantive, which is also used as an auxiliary verb. This is used enclitically, and is attached as a suffix to some other word in the sentence. It is conjugated as follows :—

Present, 'I am,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*ā̃, ĩ,* or *ũ.*	*ā̃.*
2.	*ē.*	*ē.*
3.	*int, in,* or *ī.*	*ẽ.*
Plur.		
1.	*in, ĩ, an,* or *ã.*	*ũ.*
2.	*it, ē.*	*ēθ, ē.*
3.	*ant, an, ã,* or *ā.*	*ant', an,* or *ã̄.*

Past, 'was,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*atã̄, atũ̃.*	*aθã̄.*
2.	*atē.*	*aθē.*
3.	*at.*	*aθ, ēθ.*
Plur.		
1.	*atin, atĩ, atan,* or *atã.*	*aθũ.*
2.	*atit, atē.*	*aθē.*
3.	*atant, atan, atã.*	*aθant', aθan.*

After a long vowel, the initial *a* is liable to be dropped, as in *ḍagārã̄-t* for *ḍagārã̄-at*, he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus, (Western) *man-ã̄*, I am; *tau-ē*, thou art, and so on. But it must be remembered that in the eastern dialect, when they are suffixed to the first or second person plural, the pronouns take the forms *māk'* and *shawāk'*, respectively (see pp. 343, 344). We thus get the following conjugation in the east:—

Singular.	Plural.
1. *man-ã̄*, I am.	*māk'-ũ*, we are.
2. *t'ar-ē*, thou art.	*shawāk'-ēθ, shawāk'-ē*, you are.
3. *ãh-ẽ*, he is.	*ã̄h-ant'*, they are.

Similarly, for the past, we have :—

Singular.	Plural.
1. *man-aθã̄*, I was.	*māk'-aθũ*, we were.
2. *t'ar-aθē*, thou wast.	*shawāk'-aθē*, you were.
3. *ãh-aθ, ãh-ēθ*, he was.	*ã̄h-aθant'*, they were.

The negative form of this verb is *neā̃* or *niā̃*, I am not, and so on.

Another form of the verb substantive, meaning 'to be,' 'to exist,' and connected with the Persian *hast*, is also used in the present and the past. Thus:—

'I am,' 'I exist.'

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*astā̃* or *hastā̃*.	*ast'ā̃.*
2.	*astē, hastē.*	*ast'ē.*
3.	*ast, astint, astī, hast, hastint, hastī.*	*ast'ē̃.*
Plur.		
1.	*astin, astī, hastin, hastī.*	*ast'ū̃.*
2.	*astit, astē, hastit, hastē.*	*ast'ēθ, ast'ē.*
3.	*astant, astan, astā, hastant, hastan, hastā.*	*ast'ant', ast'an, ast'ā̃.*

The past is apparently used only in the east. In the west, the past of *baiag*, to be, is used instead, or the present may be used for the past, as in *yak mardumēā-ra dō bach hastant*, to a certain man were two sons. In the east it is thus conjugated :—

'I was,' 'I existed.'

	Singular.		Plural.
1.	*ast'aθā̃.*		*ast'aθū̃.*
2.	*ast'aθē.*		*ast'aθē.*
3.	*ast'aθ, ast'ā.*		*ast'aθant', astaθan.*

This verb is used with the dative to express the meaning of 'have,' as in (western dialect) *manā hast*, there is to me, *i.e.* I have.

The negative is *nist* (East, *nēst'ē̃*), he is not, with a past (only East) *nēst'ā*, he was not, and so for the other persons.

ACTIVE VERB.—As in other Eranian languages, the conjugation of the verb is founded upon two bases,—a present and a past. The present base, commonly called the 'root,' is the same as the second person singular of the imperative, and may most easily be obtained by dropping the final *ag* (Eastern, *aγ*) of the infinitive. Thus, from *kanag* (Eastern, *k'anaγ*), to do, we get the present stem *kan-* (or *k'an-*).

The formation of the past base, or past participle, is more varied. In the western dialect, many verbs form it by simply adding *-tag* to the present stem. Thus, from *prushag*, to break (intrans.), we get the present base *prush-* and a past base *prush-tag*. In the eastern dialect, the corresponding suffix in such cases is *-t'aγ*, so that from *p'rushaγ*, to break, we get *p'rusht'aγ*. But, after a vowel, according to the general rule given on p. 338, this *-t'aγ* becomes *-θaγ*, so that, *e.g.*, from *biaγ*, to become, we get the past base *biθaγ*.

Many verbs, mostly those corresponding to Persian verbs in *-īdan*, add *-itag* (Eastern, *-iθaγ*). Thus the verb *rasag* (Eastern, *rasaγ*), to arrive (Persian, *rasīdan*), has its past base *rasitag* (Eastern, *rasiθaγ*).

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 *p'rusht'ay-ā̃*, I broke, with

the suffix -*ā̃* 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 :—

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
āyag	*atka*	*āγ*	*ātka, āχt'a*	to come.
......	......	*aksaγ*	*ak'ist'a*	to sleep.
(*ishkanag*)	(*ishkuta*)	*ashk'anaγ*	*ashk'uθa*	to hear.
......	......	*bāγ*	*bāiθa*	to be killed.
baiag	*bīta, būta*	*bīaγ*	*bīθa*	to be, to become.
bandag	*basta*	*bandaγ*	*bast'a*	to bind.
burag	*burta*	*baraγ*	*burt'a*	to bear.
bōjag	*bōtka*	*bōzhaγ*	*bōχt'a*	to open, undo.
brējag	*brētka*	*brējaγ*	*brētk'a*	to fry.
bashkag	*bashkita*	*bashk'aγ*	*bashk'aθa*	to give.
......	......	*bushk'aγ*	*buχt'a*	to go off, be discharged.
chinag	*cita*	*chinaγ*	*chiθa*	to pick up.
chōpag	*chupta*	*chōfaγ*	*chōfiθa*	to fry.
daiag	*dāta*	*dēaγ*	*dāθa*	to give.
dārag	*dāshta*	*dāraγ*	*dāsht'a*	to hold.
dirag	*dirta*	*dinaγ*	*dirt'a*	to tear.
dōchag	*dōtka*	*dōshaγ*	*dōχt'a*	to sew.
......	......	*dōshaγ*	*dusht'a*	to milk.
dranjag	*dratka*	*dranjaγ*	*dranjiθa*	to hang up.
drushag	*drushta*	*drushaγ*	*drusht'a*	to grind.
......	......	*gardaγ*	*gart'a*	to return.
gichinag	*gichita*	*gishainaγ*	*gishaint'a*	to choose.
......	......	*gēzhaγ*	*giχt'a*	to bear, bring forth.
gindag	*dista, diṭ'h*	*gindaγ*	*dīθa*	to see.

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
girag	gipta	giraɣ	gipt‘a	to seize, take.
grādag	grāsta	grāẟaɣ	grāst‘a	to cook, boil.
gwajag	gwatka	gwajaɣ	gwatk‘a	to pull out.
gwashag	gwashta	gushaɣ	gwasht‘a	to speak.
gwazag	gwasta	guzaɣ	gwast‘a	to pass by.
gōfag	?	gwafaɣ	gwapt‘a	to weave.
......	......	gwāfaɣ	gwāpt‘a	to summon.
ilag	ishta	ilaɣ	isht‘a	to allow, permit.
ishkanag	ishkuta	ashk‘anaɣ	ashk‘uθa	to hear.
janag	jata	janaɣ	jaθa	to beat, strike.
kanag	kuta	k‘anaɣ	k‘uθa	to do, make.
kapag	kapta	k‘afaɣ	k‘apt‘a	to fall.
......	......	k‘izaɣ	k‘isht‘a	to leave.
(badag)	(badita)	maẟaɣ	mast‘a	to freeze.
michag	mitka	mishaɣ	misht‘a	to suck.
mirag	murta	miraɣ	murt‘a	to die.
mirag	mirita	miṛaɣ	miṛaθa	to fight.
......	......	mizhaɣ, mēzaɣ	misht‘a	to make water.
nibīsag	nibishta	nibisaɣ	nibīst‘a	to write.
nindag	nishta	nindaɣ	nisht‘a	to sit, dwell.
......	......	nyāẟaɣ	nyāst‘a	to post, appoint.
pachag	pata, patka	p‘ashaɣ	p‘atk‘a	to bake, boil, cook.
......	......	p‘adēaɣ	p‘adāθa	to run.
......	......	raẟaɣ	rast‘a	to tear up.
rēchag	rētka	rishaɣ	riχt‘a	to scatter, pour.
rēsag	rista	rēsaɣ	rēst‘a	to spin.
rōpag	rupta	rōp‘aɣ (? rōfaɣ)	rupt‘a	to sweep.
rauag	shuta	ravaɣ	shuθa, shnẟa, rapt‘a	to go.
rudag	rusta	ruẟaɣ	rust‘a	to grow.
runag	ruta	runaɣ	ruθa, runt‘a	to reap.
sindag	sista	sindaɣ	sist‘a	to pluck, break.

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
sōchag	sōtka	sōshaɣ	sōχit'a	to burn (trans.).
suchag	sutka	sushaɣ	suχit'a	to burn (intrans.).
sumbag	subta, sumbita	subaɣ	subt'a	to bore, pierce.
shamōshag	shamōshta	shamōshaɣ	shamusht'a	to forget.
......	....	shast'aɣ	shast'āθa	to send.
......	....	shawashk'aɣ	shawaχt'a	to sell.
shōdag	shushta	shōδaɣ	shust'a	to wash.
....	......	shuδaɣ	shust'a	to hunger.
tachag	tatka	t'ashaɣ	t'aχt'a	to run, gallop.
tāchag	tātka	t'āshaɣ	t'āχt'a	to gallop (a horse).
wānag	wanta	wānaɣ	wānt'a	to read.
wapsag	wapta	wapsaɣ	wapt'a	to lie down, sleep.
warag	wārta	waraɣ	wārt'a	to eat, to drink.
wushtag	wushtata	ōsht'aɣ	ōsht'āθa	to stand.
....	......	zinaɣ	zīθa	to snatch.
zīrag	zurta	zīraɣ	zurt'a	to take up, raise.

There is only one conjugation of verbs. It should, nevertheless, be remembered that, in the case of transitive verbs, the past participle is passive in signification, and that hence, in tenses of such verbs that are derived from the past participle, the subject must be put into the agent case, which in Balōchī is the same as the oblique case, and the object put into the nominative. Thus, *bādshāhā ā mard kushtag* (Eastern, *bādshāhā ā̃ 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 *bādshāhā manā-rā kushtag* (Eastern, *bādshāhā manā̃ 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 *bādshāhā kandita* (Eastern, *bādshāhā k'andiθa*), the king laughed, lit. by the king it was laughed.

It follows that, in the western dialect, the first and second persons are not used in the case of the past tenses of transitive verbs. If the object is a noun in the nominative case, it is naturally in the third person, and the verb is in the third person too. If the object is a pronoun of the first or second person, it would be in the dative, and the verb, being used impersonally, would again be in the third person.

In the eastern dialect, this rule is also in vogue, but, optionally, the subject (in the agent case) may also be indicated in the conjugation of the verb, the terminations having the force of the agent case. For instance, instead of *mā k'usht'a*, by me killed, we may say *k'usht'ay-ā̃*, killed-by-me, both meaning 'I killed.'

Infinitive.—The infinitive is a verbal noun. It is formed by adding *-ag* (East, *-ay*) to the present base. Thus, *kush-ag* (East, *k'ush-ay*), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, *kushagā* (East, *k'ushayā*), on killing, a-killing, is employed to form the present definite and imperfect tenses. This oblique form is also used as an infinitive of purpose, and in many other senses corresponding to the Latin gerunds. Thus, as an example of the infinitive of purpose in the east, Dames gives :—

> *t'ō maĩ k'ushayā āχt'ay-ē*, thou art come for my killing, *i.e.* thou art come to kill me.

For the west, Mockler gives several examples, of which one will suffice :—

> *ā nibīsagā pakā-ī*, he is perfect in writing.

Future Passive Participle.—This is formed by adding *-ī* (East, *-ī* or *-ē*) or *-īg* (East, *-īγ*) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in *-endus*. Thus, *dāragī* (East, *dārayī* or *dārayē*), capable of being held, one who can be restrained ; *kanagīg* (East, *k'anayīγ*), necessary to be done.

Present Participle.—This indicates repeated action, and is formed, in the western dialect, by the addition of *-ān*, and, in the eastern dialect, by the addition of *-āna*, to the present base. Thus, *kush-ān* (East, *k'ush-āna*), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final *-a* of the short form of that participle to *-īyā* or *-īγā*. Thus, the short form of the past participle of *k'ushay*, to slay, is *k'usht'a*, and from it we get *k'usht'īyā* or *k'usht'īγā*, slaying, continuing to slay. The difference between *k'ushāna* and *k'usht'īyā* is that the former means slaying repeatedly (at intervals), while the latter indicates continuous slaying.

Past Participle.—This has already been dealt with on pp. 349ff. It almost always ends, in the west, in *-ta(g)*, and, in the east, in *-t'a(γ)* or, after a vowel, in *-θa(γ)*.

Conjunctive Participle.—This is formed by changing the final *-a* of the short form of the past participle to *ō*. Thus, *kushta* (East, *k'usht'a*), slain ; *kushtō* (East, *k'usht'ō*), having slain.

Noun of Agency.—This is formed by adding, in the west, *-ōk*, and in the east, *-ōχ*, to the present base. Thus, *kush-ōk* (East, *k'ush-ōχ*), a slayer, a murderer.

Finite Tenses.—The finite tenses of the Balōchī verb fall into three groups :—

    A. Those formed from the present base.

    B. Those formed from the past base, or past participle.

    C. Those formed from the oblique infinitive.

They are as follows :—

A. Tenses formed from the present base :—

    (1) Imperative.

    (2) Present-Future.

B. Tenses formed from the past participle :—

    (3) Past.

    (4) Pluperfect.

    (5) Habitual Past.

    (6) Conditional.

C. Tenses formed from the oblique infinitive :—

    (7) Present Definite.

    (8) Imperfect.

We shall consider them in the above order. The model verb will be *kushag* (East, *kʻushaγ*), to slay. This verb is transitive. For the past tenses of the intransitive verb, the model verb will be *rasag* (East, *rasaγ*), to arrive.

The principal parts are as follows :—

	Western Dialect.	Eastern Dialect.
Infinitive.	*kushag*, obl. *kushagā*.	*kʻushaγ*, obl. *kʻushaγā*, to slay, the act of slaying.
Future Passive Participle.	*kushagī, kushagīg*.	*kʻushaγī, kʻushaγē, kʻushaγīy*, (necessary) to be slain.
Present Participle.	*kushān*.	*kʻushāna*, slaying repeatedly.
		kʻushtʻīyā, slaying continuously.
Past Participle—		
Long form.	*kushtag*.	*kʻushtʻaγ*, slain.
Short form.	*kushta*.	*kʻushtʻa*, slain.
Conjunctive Participle.	*kushtō*.	*kʻushtʻō*, having slain.
Noun of Agency.	*kushōk*.	*kʻushōχ*, a slayer.

A.—Tenses formed from the Present Base, *kush* (East, *kʻush*).

(1) **Imperative.**—The second person singular of the imperative is the same as the present base. The second person plural adds *-it* in the west, and *-ēθ* or *-ēδ* in the east. We thus get :—

	Western Dialect.	Eastern Dialect.
Sing. 2.	*kush*.	*kʻush*, slay thou.
Plur. 2.	*kushit*.	*kʻushēθ, kʻushēδ*, slay ye.

The other persons are borrowed from the present-future. In the east, the singular imperative of *dēaγ*, to give, is *dai*, give thou.

As in Persian, the syllable *bi* is usually prefixed to the imperative, and is subject to the following rules :—

In the west, *bi* is the general form. If the verb begins with long *ā*, a *y* is inserted, as in *bi-y-ā*, come thou, from *ā-y-ag*, to come. If the verb begins with any

other vowel, then *b-* only is prefixed, as in *b-il*, permit thou, from *ilag*, to permit. If the present base contains the vowel *ō* or the diphthong *au*, the prefix is *bu*. Thus from *rauag*, to go, we have *bu-rau*, go thou. If the base begins with *wa*, as in *warag*, to eat, then we get a form like *bōr*, eat thou. We thus get for the west, as optional forms of the imperative :—

Sing. 2, *bikush*, slay thou.

Plur. 2, *bikushit*, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs *waray*, to eat, and *ravay*, to go. If the verb begins with long *ā*, then *y* is inserted, as in *bi-y-ā*, come thou, *bi-y-aēθ* (with shortened *ā*), come ye, from *āy*, to come. So *bi-y-ār*, bring thou. If the verb begins with *i*, only *b-* is prefixed, as in *b-il*, permit thou, from *ilay*, to permit. From *waray*, to eat, we have *ba-war*, and from *ravay*, to go, *ba-rō* or *ba-rau*. In these two words the stress-accent falls on the prefix.

The negative imperative is formed by prefixing *ma* instead of *bi*, etc. Thus, *ma-kush* (east, *ma-kʻush*), do not slay. If the verb begins with *ā* or *i*, there are irregularities, as in (West) *ma-y-ā*, (East) *mi-y-ā*, do not come; (West) *ma-y-il*, (East) *mail*, do not permit.

(2) **Present-Future.**—This is the tense which is called ' Aorist' by Mockler and Dames. It is derived from the ancient present, and may be used as an indefinite present, as a future, or where we should use a present subjunctive. It is thus conjugated :—

' I slay,' ' I shall slay,' ' I may slay,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushã̄, kushĩ̄, kushũ̄.*	*kʻushã̄, kʻushũ̄.*
2.	*kushē.*	*kʻushē.*
3.	*kushit, kushī.*	*kʻushiθ, kʻushī.*
Plur.		
1.	*kushĩ̄, kushã̄, kushẽ̄.*	*kʻushũ̄.*
2.	*kushit.*	*kʻushēθ, kʻushēδ, kʻushē.*
3.	*kushant.*	*kʻushantʻ.*

The forms of the first person singular in the west vary according to locality. For the east, *kʻushũ̄* is not given by Dames, but occurs in the specimens. It will be observed that the first person singular and plural ends in a nasalized vowel. This nasalization becomes a full *n* if it precedes another vowel. Thus, if, in the west, we add the pronominal suffix *-ē*, him, to *kushã̄*, I will slay, we get *kushãn-ē*, I will slay him.

As in the imperative, this tense often takes prefixes, which are subject to the following rules :—

In the west, the vowel *a-* is always prefixed, if the preceding word ends in a consonant or diphthong. It is also used, but not so often, after a vowel. If, therefore, we express the pronoun of the subject, we get the following :—

	Singular.		Plural.
1.	*man a-kushã̄, a-kushũ̄, a-kushĩ̄.*		*mā kushĩ̄, kushã̄, kushẽ̄.*
2.	*tau a-kushē.*		*shumā kushit.*
3.	*ā kushit, kushī.*		*ā kushant.*

Moreover, *k-* is also prefixed to the verb, after the *a-*, if the verb begins with a vowel. Thus, *man a-k-āyā̃*, I come, from *āyag*, to come; *man a-k-ilā̃*, I shall permit, from *ilag*, to permit; *man a-k-ōshtā̃*, I shall stand, from *ōshtag*, to stand. If the verb is used with a future sense, *bi* is often prefixed, as in the Imperative, instead of *k*. Thus, *biy-āyā̃*, I shall come.

In the east, the prefixed *a-* does not seem to be used. But, if a verb begins with a vowel, *k'-* is prefixed, or *bi-* may be used, as in the imperative. Thus, *mā̃ k'-ā̃* or *mă bi-y-ā̃*, I shall come, from *āy*, to come; *mā̃ k'-ilā̃* or *mā̃ b-ilā̃*, I shall permit, from *ilay*, to permit; and so on for the other persons.

Some verbs are irregular in the third person singular, which in the above paradigm ends, in the west, in *-īt* or *-ī*, and, in the east, in *-īθ* or *ī*.

In the west, many bases ending in *n* or *r* or in a vowel or diphthong drop the *ī* of *-īt*, so that the third person singular simply ends in *-t*. If the base ends in *r*, the root-vowel is also, if possible, lengthened. Mockler gives the following examples:—

Verb.	3 sing. pres.-fut.
grē-g, to weep,	*ā grēt*, he will weep.
dai-ag, to give,	*ā dāt*, he will give.
bai-ag, to be,	*ā bīt*, he will be.
rau-ag, to go,	*ā raut*, he will go.
jan-ag, to beat,	*ā jant*, he will beat.
war-ag, to eat,	*ā wārt*, he will eat.

Similarly, in the eastern dialect, the *ī* of *-īθ* is dropped under very similar rules. But, according to the phonetic rules of this dialect, the *θ* becomes *t'* when it follows a consonant. As in the western dialect, a short vowel before a final *r* of the base is lengthened here also. Dames gives the following examples:—

Verb.	3 sing. pres.-fut.
bī-aγ, to be,	*ā̃ bīθ, bī*, he will be.
rav-aγ, to go,	*ā̃ rōθ, rō*, he will go.
dē-aγ, to give,	*ā̃ dăθ, dā*, he will give.
sī-aγ, to swell,	*ā̃ sīθ*, he will swell.
k'an-aγ, to do,	*ā̃ k'ant'*, he will do.
jan-aγ, to beat,	*ā̃ jant'* or *jaθ*, he will beat.
gir-aγ, to take,	*ā̃ gīrt'*, he will take.
bar-aγ, to take away,	*ā̃ bārt'*, he will take away.
war-aγ, to eat,	*ā̃ wārt'*, he will eat.

It may be noted that the terminations of the present-future closely agree with the present tense of the verb substantive. The principal difference is in the third person singular. In the verb substantive, this is, in the west, *int*, *in*, or *ī*, and, in the east, *ē̃*. In the present-future, the termination is *-īt* or *-ī* in the west, and *-īθ* or *-ī* in the east.

B.—Tenses formed from the Past Participle.

(3) **Past.**—This tense is also used as a perfect.

In the west, for transitive verbs, the third person alone is used, in the singular or plural according to the number of the object, the subject being in the agent case. It

will be remembered that the past participle, which is identical in form with the third person singular of the past tense, ends in *-ag* (long form) or *-a* (short form). When used in the past tense, the final *a* of the short form may optionally be dropped, so that for the third person singular we get *kushtag*, *kushta*, or *kusht*, the plural being *kushtagant* or *kushtant*. We thus get, for the conjugation of the past tense of a transitive verb in the west, the following :—

man, tau, āyā, ma, shumā, or *āhã̃* } *kushtag, kushta,* or *kusht* { I, thou, he, we, you, or they slew, or has or have slain, him, her, or it.

man, tau, āyā, mā, shumā, or *āhã̃* } *kushtagant* or *kushtant* { I, thou, he, we, you, or they slew, or has or have slain, them.

Still referring to the west, the past tense of an intransitive verb is conjugated fully, the terminations of the present-future being added to the past participle, except in the third person singular, which takes no termination. We take the verb *rasag*, to arrive, past participle *rasitag* or *rasita*, as the model of an intransitive verb. It is conjugated as follows in the past tense :—

'I arrived,' or 'I have arrived,' etc.

Singular.	Plural.
1. *man rasitagã̃* or *rasitã̃* (-ĩ̃, -ũ̃).	*mā rasitagĩ, rasitagã, rasitĩ,* or *rasitã*.
2. *tau rasitagē* or *rasitē*.	*shumā rasitagit* or *rasitit*.
3. *ā rasitag, rasita,* or *rasit*.	*ā rasitagant, rasitagã, rasitant,* or *rasitã*.

The use of a form with or without the *g* depends mainly on locality. The forms with *g* are the most usual.

In the east, the conjugation of the past tense differs somewhat from the foregoing. In the transitive verb, either the past participle alone is used, or else the tense is conjugated as if it were the past tense of an intransitive verb, the persons referring to the subject, although that is in the agent case. Of the two forms of the past participle, the short form, without the γ, is always used when no termination is added, while either the long form, with the γ, or the short form, without it, may be used when terminations are added.

When the participle is used alone, it is employed only in the singular,—not, as in the west, in the singular or plural according to the number of the object.

We thus get the following conjugation of the past tense of a transitive verb in the eastern dialect :—

Either :—

mā, t'au, ã̃hiyā, mā, shawā, or *ã̃hānī* } *k'usht'a* { I, thou, he, you, or they slew, or has or have slain, him, her, it, or them.

or else :—

'I slew,' or 'I have slain,' etc.

(With the long form of the past participle.)

Singular.	Plural.
1. *mā k'usht'aγã̃*.	*mā k'usht'aγũ̃*.
2. *t'au kusht'aγē*.	*shawā k'usht'aγē*.
3. ...	*ã̃hānī k'usht'aγant'*.

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 *kʻushtʻayãtʻã* or *kʻushtʻayãtʻũ*, we slew, or have slain ; and *kʻushtʻayantã*, they slew, or have slain.

<div align="center">or else :—</div>

<div align="center">(With the short form of the past participle.)</div>

	Singular.	Plural.
1.	*mā kʻushtʻã* or *kʻushtʻam.*	*mā kʻushtʻaũ* or *kʻushtʻōm.*
2.	*tʻau kʻushtʻaē.*	*shawā kʻushtʻaē.*
3.	*ãhiyā kʻushtʻa.*	*ãhānī kʻushtʻantʻ.*

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.

<div align="center">' I arrived,' ' I have arrived,' etc.</div>

	Singular.	Plural.
1.	*mã rasiθayã.*	*mā rasiθayũ.*
2.	*tʻau rasiθayē.*	*shawā rasiθayē.*
3.	*ã rasiθa.*	*ã rasiθayantʻ.*

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 *atã*. Added to *kushtag* or *kushta*, we get, for the singular, *kushtag-at* or *kusht-at*, and, for the plural, *kushtag-atant* or *kusht-atant*. The tense is therefore :—

man, tau, āyā, mā, shumā, or *āhã* } *kushtagat* or *kushtat* { I, thou, he, we, you, or they had slain him, her, or it.

man, tau, āyā, mā, shumā, or *āhã* } *kushtagatant* or *kushtatant,* etc. { I, thou, he, we, you, or they had slain them.

Similarly, for the western intransitive verb, we have :—

<div align="center">' I had arrived,' etc.</div>

	Singular.	Plural.
1.	*man rasitagatã* (or *-atũ*) or *rasitatã,* etc.	*mā rasitagatin* (*-atĩ, -atan,* or *-atã*) or *rasitatin,* etc.
2.	*tau rasitagatē* or *rasitatē.*	*shumā rasitagatit* (or *-atē*) or *rasitatit* (or *-atē*).
3.	*ā rasitagat* or *rasitat.*	*ā rasitagatant* (*-atan,* or *-atã*) or *rasitatant* (*-atan,* or *atã*).

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being *aθã,* I was : —

<div align="center">' I had slain,' etc.</div>

	Singular.	Plural.
1.	*mā kʻushtʻayaθã.*	*mā kʻushtʻayaθũ.*
2.	*tʻau kʻushtʻayaθē.*	*shawā kʻushtʻayaθē.*
3.	*ãhiyā kʻushtʻayēθ.*	*ãhānī kʻushtayaθantʻ* or *kʻushtʻyaθan.*

So, for the intransitive verb, we have :—

'I had arrived,' etc.

Singular.	Plural.
1. *mã rasiθayaθã̃.*	*mā rasiθayaθū̃.*
2. *t'au rasiθayaθē.*	*shawā rasiθayaθē.*
3. *ā rasiθayēθ.*	*ã̃ rasiθayaθant'* or *rasiθayaθan.*

(5) **Habitual Past.**—This tense is only recorded for the eastern dialect. It is used as a habitual past and also as a conditional past. It has two forms. The first form is simply the short form of the past participle, with the final *a* dropped. Thus :—

mã, t'au, ã̃hiyā, mã, *shawā,* or *ã̃hānī* } *k'usht'* { I, thou, he, we, you, or they used to slay, or would have slain, or (if) I, thou, etc. had slain, him, her, it, or them.

The second form is made by adding the past tense of the verb substantive to the short form of the past participle. It thus corresponds to that form of the western pluperfect, which is based on the short form of the past participle. It is thus conjugated :—

'I used to slay,' 'I would have slain,' '(if) I had slain,' etc.

Singular.	Plural.
1. *mā k'usht'aθã̃.*	*mā k'usht'aθū̃* or *k'usht'aθōm.*
2. *t'au k'usht'aθē.*	*shawā k'usht'aθē.*
3. *ã̃hiyā k'usht'aθ.*	*ã̃hānī k'usht'aθant'.*

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, *mã rasiθ,* or *rasiθaθã̃,* 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 *ẽ̃* in the singular, and *ēnant* (Eastern, *ēnã̃*) in the plural for the final *a* of the short form of the past participle. Thus :—

Western Dialect.

man, tau, āyā, mā, *shumā,* or *ãhã̃*	} *kushtẽ̃*	(if) I, thou, he, we, you, or they had slain him ; or I, thou, etc. would have slain him ; or would that I, thou, etc. had slain him.
man, tau, āyā, mã, *shumā,* or *āhã̃*	} *kushtēnant*	(if) I, thou, he, we, you, or they had slain them ; or I, thou, etc. would have slain them ; or would that I, thou, etc. had slain them.

Eastern Dialect.

mã, t'au, ã̃hiyā, mā, *shawā,* or *ã̃hānī*	} *k'usht'ẽ̃*	(if) I, thou, he, we, you, or they had slain him ; or I, thou, etc. would have slain him ; or would that I, thou, etc. had slain him.

mā, t'au, ãhiyā, mā,
shawā, or ãhānī　　　} *k'usht'ēnã̃* 　{ (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.		Plural.
1.	*man rasitēnã̃.*		*mā rasitēnin, rasitēnī.*
2.	*tau rasitēnē.*		*shumā rasitēnit.*
3.	*ā rasitẽ.*		*ā rasitēnant.*

But, in the eastern dialect, it is the same as in the transitive verb.　Thus :—

mã, t'au, or *ā rasiθẽ,* (if) I, thou, or he had arrived ; or I, thou, or he would have
arrived ; or would that I, thou, or he had arrived.

mã, shawā, or *ã̃ rasiθēnã̃,* (if) we, you, or they had arrived ; we, you, or they
would have arrived ; or would that we, you, or they had arrived.

This tense may optionally take the prefix *bi* as in the imperative and aorist.　It
takes the negative *ma,* not *na.*

C.—Tenses formed from the Oblique Infinitive.

The oblique verbal noun, or oblique infinitive, ends in *-agā* (East, *-ayā*), and this is
combined with the verb substantive to form a present definite and an imperfect, exactly
equivalent to the English ' I am a-slaying,' ' I was a-slaying.'　This is most clear in
the western dialect.　In the eastern, the forms are more contracted.

(7) **Present Definite.**—This is conjugated as follows :—

' I am slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushagāyã̃.*	*k'ushayã̃.*
2.	*kushogāyē.*	*k'ushayāē.*
3.	*kushagāyint, kushagāyin, kushagāyī.*	*k'ushayẽ.*
Plur.		
1.	*kushagāyin, kushagāyī.*	*k'ushayāũ̃, k'ushayũ̃, k'ushayāōm.*
2.	*kushagāyit, kushagāyē.*	*k'ushayāēθ, k'ushayāē.*
3.	*kushagāyant, kushagāyan, kushagāyã.*	*k'ushayant', k'ushayan, k'ushayẽ.*

(8) **Imperfect.**—The imperfect is similarly made with the past tense of the verb
substantive.　Thus :—

' I was slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushagāyatã̃, kushagāyatũ̃.*	*k'ushayaθã̃.*
2.	*kushagāyatē.*	*k'ushayaθē.*
3.	*kushagāyat.*	*k'ushayaθ, k'ushayēθ, k'ushayā.*

Western Dialect.	Eastern Dialect.
Plur.	
1. *kushagāyatin, kushagāyatī,*	*k'ushaγaθū̃.*
kushagāyatan, kushagāyatã.	
2. *kushagāyatit, kushagāyatē.*	*k'ushaγaθē.*
3. *kushagāyatant, kushagāyatã.*	*k'ushaγaθant'.*

Passive Voice.—This is not often used, and the two dialects differ in their modes of expressing it.

In the western dialect, the infinitive, or verbal noun, is sometimes used with the verb *baiag*, to be, which is then conjugated throughout. Thus, *man kushag a-bã*, I shall be slain. Or we may say *manā kushit*, he will slay me, to express the same idea. There are also other ways of expressing the passive, for which the reader is referred to Mockler's grammar.

In the eastern dialect, there are various ways of forming the passive. By one method, evidently borrowed from the Indian Lahndā, *-īj* is added to the present base, as in *k'ushīj-* from *k'ush-*. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, *k'ushījaθa*, may also be formed from it.

As only transitive verbs can become passive, and as the past participle of a transitive verb is passive in signification, it also can be used as a past passive base. In this way the perfect acquires the force of a passive present. Thus, the perfect *k'usht'a ã* means 'I have killed.' But, if we take the termination *ã* 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 *īyā* or *īyā*. Thus, from *k'usht'a*, we get *k'usht'īyā* or *k'usht'īyā*, from which the usual tenses may be formed. For further particulars, Dames's grammar should be consulted.

Causal Voice.—In the western dialect, the causal voice is generally formed by adding *-āēn* to the present base; thus forming a new present base, which is regularly conjugated. Thus, from *kushag*, to slay, we have the present base *kush-*, from which we get the causal infinitive *kushāēnag*, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding *-āēn*, *-ān*, or *-ēn*. Thus, from *rasag*, to arrive, we get *rasāēnag*, *rasānag*, or *rasēnag*, to cause to arrive, to send. Mockler adds the following irregular causals and transitives, in which the original vowel is lengthened :—

gwazag, to pass over ;	*gwāzēnag*, to carry across.
tachag, to run ;	*tāchag*, to gallop (a horse).
wapsag, to lie down ;	*wāpēnag*, to lay down.

In the eastern dialect, *-ain* is added to the present base to form a causal. Thus, from *k'ushay*, to slay, we get *k'ushainay*, to cause to be killed. Dames gives the following irregular causals :—

ōsht'ay, to stand ;	*ōsht'alainay*, to set up.
ninday, to sit ;	*nisht'ainay*, to lay down, to spread out.

In the following, the root vowel is lengthened in the causal :—

sushaγ, to burn (intr.) ;	*sōshaγ*, to burn (tr.).
t'ashaγ, to run, gallop ;	*t'āshaγ*, to gallop (a horse).
t'ushaγ, to faint ;	*t'ōshaγ*, to extinguish.

Compound Verbs.—Potential compound verbs are made in both dialects by taking the short form of the past participle, and eliding the final *a*. Thus, from *kushta* (Eastern, *k'usht'a*), slain, we get *kusht* (East, *k'usht'*). To this *kanag* (East, *k'anaγ*), to do, is added, and conjugated throughout. Thus, *kusht kanag* (East, *k'usht' k'anaγ*), to be able to slay.

In the East, the same apocopated past participle may also be used with *bĭaγ*, to be, to become, which in this case means 'to be possible,'[1] or 'to be able.' Thus, *k'usht' bĭaγ*, 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, nĩ*, now.
	haδẽ, then.
kadī,	*kaδẽ*, when ?
marōchī,	*marōshī*, today.
zī,	*zī*, yesterday.
bāndā,	*bānγā*, tomorrow.
idā,	*ēδ*, here.
ōdā,	*ōδ*, there.
kū,	*ba k'ū*, where ?
	p'ēδ, hither.
	p'ōδ, thither.
	t'ãgō, whither ?
ash-idā,	*shēδ*, hence.
ash-ōdā,	*shōδ*, thence.
	ash-k'ō, whence ?
	ēr, down.
par-chī,	*p'ar-ch'ē*, why ?

In the East, adverbs are formed from adjectives by the addition of *iyā, īγā*, or *iχā*, as in the following examples taken from Dames's grammar :—

ganda, bad,	*gandaγiyā*, badly.
jawaĩ, good,	*jawāniyā, jawāniχā*, well.
sak, strong,	*sakiyā, sakīyā*, very.

There are probably similar terminations in the western dialect, but they are not mentioned by Pierce or Mockler.

The negative is *na*, but with the imperative and conditional *ma* is used. See pp. 355 and 360.

---

[1] Compare Hindî *ham-sē nahĩ bantā*. It is not possible by me, *i.e.* I cannot do it.

Prepositions and Postpositions.—As explained on p. 341 prepositions govern the oblique case, and postpositions the genitive case. The following are the more important prepositions:—

Western Dialect.	Eastern Dialect.
ash, ach, shi, chi.	*ash, azh, shi*, from.
gõ̃.	*gō*, with.
par, pa.	*p'a*, for.
man, mã̃.	*mã, mã̃*, in, into.

The following are the more important postpositions:—

Western Dialect.	Eastern Dialect.
sarā.	*sarā*, on.
	nyāmā, nyã̃wã̃, in.
gwarā.	*gwarā*, near, with.
lāpā.	*lāfā*, in, in the middle of.
dēmā.	*dēmā*, before.
padā.	*p'aδā*, behind.

Conjunctions.—The principal are :—

Western Dialect.	Eastern Dialect.
ō.	*ō*, and.
balē.	*balē*, but.
agar.	*ki*, if.
guḍā.	*guḍā*, and, then.
ki.	*ki*, that.

Interjections.—

Western Dialect.	Eastern Dialect.
au, hau.	*hau, balē*, yes.
na, nā, innā.	*na, innā*, no.

The following specimens of Balōchī come from the District of Karachi, and are in the western dialect described in the preceding pages. It is reported to be spoken by about 10,000 Balōches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original 'Makrānī,' and the speakers come from Makrān. In other parts of the Karachi District, the eastern dialect is employed. The only point to note is the dropping of the initial *wa* in *warã̃*, we may eat, which appears as *rã̃*.

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 versā*. Thus we have پُشتَه for پُشتا, رت for رتّي, لرگ for ابرگک, and داتا for داتﹷ. There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.

ERANIAN FAMILY.　　　　　EASTERN GROUP.

BALOCHI.

WESTERN (MAKRĀNĪ) DIALECT.　　　　　DISTRICT KARACHI.

SPECIMEN I.

یک مردًمیارا دو بچ هستنت - چمانهان کسترینا ونی پتارا گوشت -
او منـي پت چي مالا هر هر که منیک بیت مَنارا بدَي - آهیًا وني
مال آنهانرا بهر گت دات - کمي روچ گڈ کسـترین بچـا وني مال
دُرست هورنور کت و په دیرین دیهان شُت - گڈا اودا وني مال په
لنڈریا کاز کُت - هرروقتیکه درستین مال هلاک کَت چاهیًا گڈ هما ملکا
سـکین ڈکالي کپت - آهیًئي روزگار تنگ بیت - گون هما ملکا مردمي
پشته لِگَت - همیًا من وني زمینا هیکاني چاینگا داشت - هربوچي که
هیکان وارتنت هماهیًا په وشدلیا وارتتي وني لابه پُریا - بلي کسا هیچ
نداِت - هرروقتیکه وِت سار کُت هما وهدي گوشتَي که منی پته چنکَرَه
هِزمتگارانِي گورا باز نگن به ورگا حستِن که سرکارنت - من شدایه مِران -
من نی پته نیمگایه روان و روانو گوشاني که او منی پت من هداوندہ
گنهگاران و تئـي هم - نی منَي لائق نئِین که من ونارا په تئَي چُکیا
حساب کنان - نی منارا چوتي هِزمتگارین نفران په یکیا حساب بِکن -
گڈا پاداتکه و پت نیـمگا سر گِپت - بلـی آن سکـین دیرت که پتـ
دیت - پتـارا بزگ بیـت - و میـدانا شُت و گلائش کَت و دبمـي.

چُنکـتي - چُکا گوشت کہ او مني پت من هداوندا گنهـگاران و تئي
هم - من إنکـراگا نہ رسیتـگان کہ وتا تئي چُک حساب کنان - بلی پتا
وتي نفران گوشت کہ شرین پوشاکي گُد بیارت و بپوشِتـي - و دستـا
منـدِرگي بُدیتـي و کوشان پادان بُدیتـي - بیـائت کہ رین وشـدِلي
کنین - پرچیا کہ مني اي بچ مرتگت پدا زندگ بیتہ - او گار بیتگت
و گِندگ بیتہ - آ وشِدِلیا لگتنت *

هما وهدي آهیئـي مسترین بچ من ڈگارإنت - کہ إنکـہ لوگا نزیک
رسِتي آهیّا نازینک و ناچ إشکَتنت - همیکـیا آهیّا یک نوکریارا لوٹِت و
جَست کُت کہ اي چہ سبـبین ؟ آهیـا گوشت کہ تئـي برات
آتکہ و تئي پتا شادکامي کُت پرچیا کہ آ پہ هـیر و سلامتـي رَسِت -
آهیّارا زهر آتکہ - نها نیانکـہ - همي سبـبا پت ڈنا در آتکہ و آهیـارا مِنت
کُت - آهیّا پتارا جواب دات کہ بِچارکہ إنکَرین سالان کہ من تئي هزمتا
کنان - هجبري تئي دیما نہ تِرتگان - گُڈا هجبري نو منارا یک شِنِکي
هم نداتا کہ من گون وتي بیـلان وشِدِلي بِکنان - بلی تئي اي بچا
تئي مال گون قحبہگان گار کُت - و آتنگ رسِت - نو پداهیا شادکامي
کُت - گُڈا گوشتـي کہ او مني بچ نو یگّشا مني گورائي - و هرچیکہ
منارا هستین دُرُست تئیگنت - همي هبر لائقین کہ وشدِلي بِکنین -
و وشدِل بِبین - پرچیا کہ تئي برات مُرتگت و آ پدا زندگ بیتـہ - او
گار بیتگت و پدا دس کپت *

3 B 2

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.   DISTRICT KARACHI.

SPECIMEN I.

Yak-mardumēā-rā dō bach hastant. Chi-māhā̃ kastarīnā
One-man-to *two* *son* *are.* *From-among-them* *by-the-youngest*

watī-pitā-rā gwasht, 'Ō manī pit, chi mālā har bahar
his-own-father-to *it-was-said,* *'O* *my* *father,* *from* *the-property* *all* *share*

ki manīg bīt, manā-rā bi-dai.' Āhiyā watī māl ā̃hā̃-rā
which *mine* *may-become,* *me-to* *give.'* *By-him* *his-own* *property* *them-to*

bahar kut dāt. Kamē-rōch-guḍ kastarē-bachā watī
division *was-made* *was-given.* *A-few-day-after* *by-the-younger-son* *his-own*

māl drust hōr-tūr kut, ō pa-dīrē-dēhā̃ shut. Guḍā ōdā
property *all* *collected* *was-made,* *and* *to-far-countries* *he-went.* *Then* *there*

watī māl pa landariā gār kut. Har-waktē-ki drustē
his-own *property* *in* *debauchery* *lost* *was-made.* *At-the-time-that* *all*

māl halāk kut, chāhiyā-guḍ hamā-mulkā sakkē-dukālē
the-property *destroyed* *was-made,* *from-that-after* *in-that-country* *a-severe-famine*

kapt. Āhiyaiī rōzgār tang bīt. Gōn hamā-mulka
fell. *Of-him* *the-livelihood* *contracted* *became.* *With* *Of-that-country*

mardumē pushtā-lagita. Hamaiyā mā-watī-zamīnā hīkānī chārēnagā
a-man *he-followed.* *By-him* *in-his-own-land* *of-swine* *for-feeding*

dāsht. Har būchē ki hīkā̃ wārtat, hamāhiyā
he-was-kept. *Whatever* *dried-grass* *which* *by-the-swine* *eaten-was,* *by-him*

pa washdiliā wārtat-ī watī-lāpa puriā. Balē kasā
with *pleasure* *it-eaten-was-of-it* *of-his-own-belly* *for-filling.* *But* *by-anyone*

hech na dāt. Har-waktē-ki watī sār kut,
anything *not* *was-given.* *At-the-time-that* *of-himself* *consciousness* *was-made,*

hamā-wahdī gwasht-ī ki, 'manī-pita chinkarā-hizmatgārānī-gwarā
at-that-time *it-was-said-by-him* *that,* *'of-my-father* *of-how-many-servants-with*

bāz ragan pa waragā hastĩ, ki sar-k-ārant; man shudāyā
much *bread* *for* *eating* *is,* *that* *they-have-over-and-above;* *I* *by-hunger*

mirā̃. Man nī pita nēmagāyā rawā̃, ō rawānō
die. *I* *now* *of-father* *in-the-direction* *will-go,* *and* *having-gone*

gwashān-ī ki, ",Ŏ manī pit, man Hudāwanda gunahgār-ā̃, ō
I-will-say-to-him *that,* " *O* *my* *father,* *I* *of-God* *sinner-am,* *and*

taīī ham; nī manī lāik na-ẽ ki man watā-rā pa taīī
of-thee *also;* *now* *of-me* *fit* *not-it-is* *that* *I* *myself-for* *upon* *thy*

chukkiā hisāb kanā̃. Nī manā-rā chu-watī-hizmatgārẽ-nafarā̃
sonship *account* *may-make.* *Now* *me-to* *from-thine-own-attendant-servants*

pa yakẽā hisāb bi-kan."' Gudā pād-atk ō pit nēmagā
on *one* *account* *make.*"' *Then* *he-arose* *and* *the-father* *in-the-direction*

sar-gipt. Balē ā̃ sakkẽ dīr-at, ki pitā dīt.
set-out. *But* *he* *great* *distance-was,* *that* *by-the-father* *he-was-seen.*

Pitā-rā bazag bīt, ō maidānā-shut, ō gulāish kut,
The-father-to *compassion* *became,* *and* *he-ran,* *and* *embrace* *was-made,*

ō dēm-ī chukit-ī. Chukkā gwasht ki, 'Ŏ manī pit,
and *face-his* *was-kissed-by-him.* *By-the-son* *it-was-said* *that,* ' *O my father,*

man Hudāwanda gunahgār-ā̃, ō taīī ham; man inkarāgā na
I *of-God* *sinner-am,* *and* *of-thee* *also;* *I* *so-much* *not*

rasitagā̃ ki watā taīī chukk hisāb kanā̃.' Balē pitā
have-arrived *that* *myself* *thy* *son* *account* *I-may-make.'* *But* *by-the-father*

watī-nafarā̃ gwasht ki, 'sharrẽ pōshākī-gud bi-ārit ō
to-his-own-servants *it-was-said* *that,* '*good* *wearing-robe* *bring-ye* *and*

bi-pōshit-ī; ō dastā mundrigē bi-dait-ī, ō kaushā̃ pādā̃
put-ye-on-him; *and* *on-the-hand* *a-ring* *give-ye-to-him,* *and* *shoes* *on-the-feet*

bi-dait-ī. Bi-āit, ki rī̃ washdilī kanī̃; parchiā
give-ye-to-him. *Come-ye,* *that* *we-may-eat* *rejoicing* *we-may-make;* *because*

ki manī ē bach murtagat, padā zindag bīta; ō gār bītagat,
that *my* *this* *son* *had-died,* *again* *alive* *became;* *and* *lost* *had-become,*

: ō gindag bīta.' Ā washdiliā lagitant.
and *found* *became.'* *They* *on-rejoicing* *were-devoted.*

Hamā-wahdī āhiyaīī mastarẽ bach mā̃ dagārā̃-t. Ki atka,
At-that-time *his* *greater* *son* *in* *the-fields-was.* *When* *he-came,*

lōga nizīk rasit-ī. Āhiyā nāzẽk ō nāch ishkutant.
of-the-house *near* *he-arrived-at-his.* *By-him* *song* *and* *dance* *were-heard.*

Hamīkia āhiyā yak-naukarēā-rā lōtit, ō just kut
For-this-reason *by-him* *one-a-servant-to* *it-was-called,* *and* *enquiry* *was-made*

ki, 'ē chī sabab-ī?' Āhiyā gwasht ki, 'taīī brāt atka,
that, '*this* *what* *cause-is?'* *By-him* *it-was-said* *that,* '*thy* *brother* *came,*

ō taīī-pitā shādkāmī kuta, parchiā-ki ā pa hair ō salāmatī
and *by-thy-father* *feasting* *was-made,* *because-that* *he* *on* *welfare* *and* *safety*

rasita.' Āhiyā-rā zahr atka. Tahā ni-y-atka. Hamē-sababā pit
arrived.' *Him-to* *anger* *came.* *Within* *not-he-came.* *For-that-cause* *the-father*

daná-dar atka, ō āhiyā-rā minnat kuta. Āhiyā pitā-rā
outside came, and him-to supplication was-made. By-him the-father-to

jawāb dāt ki, 'bi-chār ki inkarē-sālā ki man taïi-hizmatā
answer was-given that, 'see that for-so-many-years that I in-thy-service

kanā̃; hijbarī taïi dēmā na taritagā̃; gudā hijbarī
do; at-any-time of-thee before not did-I-turn-round; then at-any-time

tau manā-rā yak shinikē ham na dāta, ki man gōn watī
by-thee me-to one a-kid even not was-given, that I with my-own

bēlā̃ washdilī bi-kanā̃. Balē taïi-ī-bachā taïi māl gōn kahbagā̃
friends rejoicing may-make. But by-thy-this-son thy property with harlots

gār kuta, ō atkag rasita tau pad'-āhiyā shādkāmī
lost was-made, and he-came he-arrived by-thee on-account-of-him feasting

kuta.' Gudā gwasht-ī ki, 'Ō manī bach, tau yak-kashā manī
was-made.' Then it-was-said-by-him that, 'O my son, thou always of-me

gwarā-ē, ō har-chī kī manā-rā hastī, drust taïig-ant; hamē habar
with-art, and whatever that me-to is, all thine-is; this speech

lāik-ē ki washdilī bi-kanī ō washdil bi-bī; parchiā
proper-is that rejoicing we-may-make and happy we-may-become; because

ki taïi brāt murtagat, ō ā padā zindag bīta; ō gār
that thy brother had-died, and he again alive became; and lost

bītagat, ō padā das kapt.'
he-had-become, and again to-hand he-fell.'

The following specimen of the Makrānī dialect of Balōchī, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balōchī poetry that has been hitherto collected has been in the eastern dialect. Regarding this, Mr. Dames[1] says : —

"I have not been able to discover any poems in Makrānī Balōchī. They must exist among the tribes of Mekran and Persian Balochistan, and it may be hoped that some official or traveller who has access to those regions will take the trouble to record some of them before they are lost."

The present specimen belongs to the class of epic ballads dealing with the early wars and settlements of the Balōches, of which a number of examples in the eastern dialect will be found in Mr. Dames's work. Like other poems of the kind it begins with the battle of the Karbalā, in which Yazīd slew Ḥusain, the son of 'Alī, in the year 680 A.D. According to the Balōch story, which is probably mythical, the Balōches of that period inhabited Ḥalab, or Aleppo, and fought at Karbalā on the side of Ḥusain. After Ḥusain's death they migrated to Sīstān (Seistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kēch-Makrān, and gradually journeyed eastwards into their present seats in Sind and North Balōchistān. These migrations are depicted in numerous ballads, of which the present specimen is an example. Like others of its kind, it begins with a reference to the death of Ḥusain at the hands of Yazīd, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Lāristān in Persia.

These poems are handed down by word of mouth, and the texts are naturally often corrupt. The present specimen is no exception, and, as received, some of it was unintelligible. Owing to the fact that it is an example of a ballad in the western dialect, it is of more than ordinary interest, and I have consulted Mr. Dames, whose authority in this subject is unquestioned, as to the emendation of the text and as to its translation. He has most kindly corrected it where necessary,—the textual emendations were few and slight,—and has suggested slight alterations in the order of the verses which I have adopted. He says :—

"Probably many of the couplets come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lār and Rūdbār, the furthest west, come first; then the group Pahra, Bampūr, Lāshār, Gēh; then the coast places, Chāhbār, Hārīn, and Rās Malān; and last Kōlwā, etc., leading North-East through the mountain country to the Bōlān and Mulla passes leading down to Kachchhī and Sēvī (Sibi of the maps)."

I owe a further debt of gratitude to Mr. Dames for notes on the geographical names mentioned in the poem. These I have incorporated in the notes to the translation. For further information, a useful comparison can be made with the first ballad in Mr. Dames's collection.

The language of the ballad contains some old forms. Such, for instance, is the use of *kurta*, in place of the modern *kuta*, made. Here the *r* of the Avesta *kereta-* is still preserved, while it has been lost in the modern language.[2] We may also note an old genitive form in *-ī*, as in *Rōdbārī*, or Rōdbār; *Pahraī*, of Pahra; *Bampūrī*, of Bampūr; *Dāmānī*, of the Dāmān; *Kōlwāī*, of Kōlwā; and *Tandaī*, of Tanda. It will be observed that these are all genitives of place-names.

When a Balōchī adjective is used attributively, it takes the termination *-ē*. An older form of this termination is *-ēnā* or *-ēnã̄*. We have this termination in the present specimen in the words *sanjēnã̄*, harnessed; *hanjēnã̄*, beautiful; *tunjēnã̄*, in flocks; and *bāshāmēnā*, of the rainy season.

---

[1] *Popular Poetry of the Baloches*, I, xv.

[2] As we shall see from the next specimen, the form *kurta* survives in the Makrānī of Nakrān

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARĀCHĪ.

SPECIMEN II.

(A POPULAR SONG.)

Rājã̄ az Halab zahr kurta,
By-the-communities from Aleppo anger was-made,

Ā rōch ki Yazīd sar zurta.
(On-)that day that by-Yazīd the-head was-raised. 1.

Sulṭān Shah Ḥusain kushta
Sultān Shāh Ḥusain was-slain

Rājã̄ pur ḥasad bad-burta.
By-the-communities out-of jealousy it-was-evil-borne. 2.

Lāshār manzilē pēsh-kapta. 、
The-Lāshārīs one-stage advanced.

Nōdbandag saχīē rafta.
Nōdbandag the-liberal went(also). 3.

Shahaik par pada-ī gōn-kapta,
Shaihak on behind-him accompanied,

Rōdbārī darã̄ ēr-kapta.
Of-Rōdbār beyond they-descended. 4.

Gwasta az giyābē Lārā,
They-passed from barren Lār,

Dēm pa Pahraī bāzārā.
Facing to of-Pahra the-bāzār. 5.

Bampūrī darã̄ ganjēnã̄,
Of-Bampūr beyond the-boundaries,

Mard gōn markabã̄ sanjēnã̄.
Man with horses harnessed. 6.

Zāl gōn zēwarã̄ hanjēnã̄,
Woman with ornaments beautiful,

Mēsh ō mādagã̄ tunjēnã̄,
Sheep and cows in-flocks, 7.

Gipta sar na-tābē chōṭā
Were-captured of-the-head unpaided the-hair

Sardār tĕγ-zanī Shahaikā.   8.
By-Sardār sword-smiter Shaihakā.

Nōdbandag saχī bar-ḥaqqā
Nōdbandag the-liberal the-just

Nishta mã giyābĕ mulkā.   9.
Settled in the-barren country.

 Lāshār nishta mã Lāshārā,
The-Lāshārīs settled in Lāshār,

 Rind mã Pahraī bāzārā.   10.
The-Rinds in of-Pahra the-bāzār.

 Sa sāl gwasta pa katārā.
Three years passed in string (i.e. succession).

  Ḥukm-ĕ-Qādir-ĕ-Sattārā.   11.
(By-)the-command-of-the-Powerful-the-Veiler.

 Zōr kurta padã γāziã̃,
Force was-made afterwards by-the-Ghāzīs,

 Turk bahraṛī tāziã̃.   12.
The-Turks on-swift fast-running-horses.

 Fauj rusta chi Hĕrānā.
The-army drew(the-sword) from Irān.

Jāga hech na bīt shĕrānā.   13.
Place any not became for-the-lion-hearted.

 Raftant chū girōk ō bādā,
They-went like lightning and wind,

Gurrānā shutant chū ra'dā.   14.
Roaring they-went like thunder.

Kĕch ō Makrān tã̃ Hindā.
Kĕch and Makrān up-to India.

 Jūī ╱mã halka-i-Sindā   15.
The-stream in the-region-of-Sindh

Sarbāz tã̃ giyābĕ Mandā,
Sarbāz up-to barren Mand,

Gōhar jahjatā az   randā. 16.
Gōhar (?) set-forth from (their)footsteps(from behind them).

 Raftant āp-sar ō āp-bandā,
They-went (to)water-heads and water-embankments,

 Gustant az Pagāyā-bandā.   17.
They-passed-on from Pagāyā-bandā.

 Jistant Sābukī murdārĕ,
May-flee the-Sābukīs the-carrion,

Kūrd   ō   χalχalī   mard-wārĕ,   18.
Kurds   and   Khalkhalis   man-eaters.

Az   Rindã̄   bā   Marī   bē-kārĕ,
With   the-Rinds   may-be   the-Marīs   without-dealings,

Nishtant   Dāmānī   bē-sārĕ.   19.
May-sit(idle)   the-Damanis   careless.

Nōdbandag   saχī   sālārĕ,
By-Nōdbandag   the-liberal   the-heroic,

Shahaik   mã̄   sarā   sardārĕ,   20.
By-Shaihak   at   the-head   the-leader,

Rājã̄   sar-jamīā   zurta,
The-communities   together   were-raised,

Āb-χur   ō   naṣībā   burta.   21.
By-watering-place   and   by-fate   carried-on.

Āp   ō   āp-sarã̄   nindānā,
Water   and   water-heads   halting,

Mulka   ō   kaur-dafã̄   gindānā.   22.
The-country   and   torrent-mouths   inspecting.

Kēch   bīt   nā-pasand   Rindānā,
Kēch   became   unpleasing   to-the-Rinds,

Mā   Kōlwāī   paṭã̄   nindānā.   23.
In   of-Kōlwā   the-bare-plains   settling.

Sālē   gwastagat   bar-ḥālā,
One-year   had-passed   to-completion,

Shahaik   nishtagat   Āshālā.   24.
Shaihak   had-settled   in-Āshālā.

Chākar   chū   chirāyĕ   lālā,
Chākur   like   shining   ruby,

Rusta   ṣāḥib-i-iqbālā.   25.
Sprang-up   a-master-of-good-fortune.

Ḍōmbã̄   tã̄   Gaṛ   Ḍandā-rā,
Minstrels(came)   up-to   Gaṛ   to-Dandā,

Ḍōrā   tã̄   Sagik   yak-bārā.   26.
Ḍōrā   up-to   Sagik   all-at-once.

Zīg   ō   Chambar   tã̄   Mālā-rā,
(From)Zīg   and   Chambar   up-to   Mālā,

Hōrtã̄   ō   Ṭandaī   bāzārā.   27.
Hōrtã̄   and   of-Ṭandā   the-bāzār.

Nōdbandag   shuta   sāriā,
Nōdbandag   went   at-the-head.

Gwasta   az   bālaytar   Hāriā.   28.
He-passed-on   from   upper   Hāriā.

    Gishkaurā   ō   tā̃   Gulkaurā,
(From) Gishkaurā   and   up-to   Gulkaurā,

Chū   bashāmēnā   gwartīyĕ   haurā.   29.
Like   of-the-rainy-season   that-falls   rain.

    Dĕm   pa   Kachchī   ō   Sēbiā,
The-face   towards   Kachchī   and   Sibī,

    Rindā̃   jahjatā   pajiā.   30.
The-Rinds   (?) set-forth   in-a-company.

FREE TRANSLATION OF THE FOREGOING.

(Before supplying a free translation of the above it will be advisable to give a short account of the principal persons and of the events referred to therein. At the time described at the beginning of the poem the Balōches formed one body,[1] divided into several tribes, of which the Rinds and the Lāshārīs were the chief. It is probable that at one period these two, the Rinds and Lāshārīs, were clans of one and the same tribe, under one chief named Shaihak[2] (called Shahaik in the text of the present poem). After his death his son Mīr Chākur (Chākar in the present text) became chief of the Rinds, and Mīr Gwaharām of the Lāshārīs. At this stage appears the Helen of the Iliad of the Rind-Lāshārī quarrel, in the person of a lady named Gōhar, who was beloved by both chiefs, and who favoured Chākur. In the romantic tale of the tribal war that followed, one of the most prominent characters is Nōdbandag, the old father of Gwaharām, and proverbial for his wisdom and generosity. In an early battle the Rinds were defeated, but Mīr Chākur was saved by Nōdbandag, and escaped from the field on a mare lent by him. The war lasted for thirty years, and ended in the destruction of most of the Lāshārīs. The facts regarding it are not mentioned in this poem, but it is necessary to know their broad outline in order to understand the relationship of the persons mentioned,—that the principal Rinds were Shaihak and Mīr Chākur with his Gōhar, and that the principal Lāshārī was Nōdbandag. Gwaharām is not mentioned.)

1. The clans from Aleppo became full of wrath on the day that Yazīd raised his head.[3]

2. When Ḥusain, the king and monarch, was slain, the clans bore malice against Yazīd.

3. The Lāshārīs advanced a stage, and with them marched Nōdbandag, the liberal.[4]

---

[1] Dames, *Popular Poetry of the Baloches*, I, xxiff.

[2] Dames, *op. cit.*, i, 2, Note 2.

[3] This and the next verse refer to the battle of the Karbalā, at which Ḥusain was defeated by the troops of Yazīd. The Balōch tradition is that they sided with Ḥusain, and after the battle migrated to Sīstān, and thence into Makrān and India.

[4] As customary in these Balōch accounts of the tribal migrations, the story now skips the intervening period, and goes on to the time succeeding the migration from Sīstān. They first settled in what is now Persian Makrān.

4. Shaihak (with the Rinds) followed close behind him, and they descended beyond Rōdbār.[1]

5. They passed from barren Lār, facing the bazaar of Pahra.[2]

6. Beyond the boundaries of Bampūr[3] went men with harnessed horses.

7. Women decked in fine ornaments, with sheep and cows in herds.

8. (Women) with their locks unplaited, did the chief, the sword-smiter, Shaihak seize.

9. Nōdbandag, the liberal and the just, settled in the barren country.

10. (He, with) the Lāshārīs settled in Lāshār,[4] and the Rinds settled in the bazaar of Pahra.

11. Thus three years passed, one by one, by the command of God, the Almighty, who veileth his face from our sins.

12. Then the Ghāzīs,—Turks on swift horses,—attacked them.[5]

13. The army drew its sword, and came from Îrān, and no place was left for the lion-hearted.[6]

14. They marched like lightning and wind. Like thunder roaring did they go.

15. From Kēch and Makrān to India, to the stream in the region of Sindh.[7]

16. From Sarbāz to barren Mand. Gōhar set forth behind them.[8]

17. They went on (seeking for) springs of water and water embankments, and passed on from Pagāyā's embankment.[9]

18. May the carrion Sābukīs[10] flee, the Kurds and Khalkhalīs, those eaters of men.

19. May the Marīs have no dealings with the Rinds. May the dwellers in the Dāmān remain in idleness.

20. By Nōdbandag, the liberal, the valiant, and Shaihak, their leader, at their head,

---

[1] Rūdbār or Rōdbār is a district in the west of Persian Balōchistān, north of the straits of Ormuz.

[2] The province of Lāristān, and its capital, Lār, are in Persian territory, to the west of Rūdbār, 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 Pahrag, of which the Arabic form, Fahraj, is still found in maps.

[3] Bampūr, or Bōmpūr, is in the neighbourhood of Pahra, a little to its west.

[4] While the Rinds, as already stated, stayed in Pahra, the Lāshārīs, with Nōdbandag at their head, settled at this stage in Lāshār. It is from this tract that the Lāshārīs 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 Îrān, or Persia. *Bahrarī*, swift, is here used for the more common *bahranī*.

[6] *I.e.* the Balōches. Hence they abandoned Persian Makrān, and migrated eastwards. First, the whole journey through Kēch-Makrān to India is mentioned, and then the stages are given in detail.

[7] Kēch (or Kēj in the maps) is further east, in British Makrān. The name is generally employed jointly with Makrān (usually pronounced 'Makurān' by Balōches) to designate the Province. Even Marco Polo (about 1300 A.D.) writes 'Kesmacoran.' The stream in the region of Sindh is, I suppose, the Indus.

[8] The stages are now set forth in detail. Sarbāz is Persian Makrān, to the east of Lāshār. Mand is a district just inside the Perso-British frontier, lying east of Sarbāz and west of Kēch. Gōhar was the heroine of the tribal war referred to above. This did not take place till after the arrival of the tribes at Sībī and the neighbourhood. The meaning of the second half of the couplet is obscure. The word *jahjatā*, translated 'set forth,' occurs here and in verse 30, but is not found in the dictionaries. It looks like a compound verb made with *janag*, to strike, but the meaning of *jah* is unknown. A translation sent with the text translates *jahjatā* here by 'prepared herself,' and in verse 30 by 'rose.'

[9] Pagāyā has not been identified. Perhaps we should read '*pa Gēhā-banda*,' by the embankment of Gēh. Gēh is a well-known place in Persian Makrān, between Lāshār and the coast.

[10] Verses 18 and 19 seem to give the names of certain inferior tribes. The name Sābukī is unknown, but may possibly be *sabuk* or *sawakk*, light, weak, frail. *Murdār* is carrion, anything vile. Kurds and Khalkhalīs are evidently aboriginal tribes. The former are now classed as Brahūīs, but there is no name like the latter. It may be incorrect for 'Kalmati,' a tribe not considered to be genuine Balōch. The Marīs are not considered to be of pure origin, although now a powerful tribe. In No. XXI of Mr. Dames's *Ballads*, they are classed as slaves of Chākur. The Dāmān is the skirts of the hills,—the low lands at the foot of the Makrān ranges.

21. The clans were raised in a mass, and marched on, led by watering places and by fate.

22. Halting by streams and by fountains, inspecting the country and the mouths of the torrents.

23. Kēch did not please the Rinds, when they settled in the bare plains of Kōlwâ.[1]

24. One year passed to completion when Shaihak had settled in Āshāl.[2]

25. Chākur,[3] like a shining ruby, sprang up, a Master of Fortune.

26. Minstrels (came) all at once as far as Gaṛ and Ḍanḍā from Ḍōrā up to Sagik.[4]

27. From Zīg and Chambar to Mālā, to Hōrtā̃ and the bazaar of Ṭanḍa.[5]

28. Nōdbandag went at their head. He passed on from Upper Hārī,[6]

29. From Gishkaurā to Gulkaurā,[7] as the rain that falls in the rainy season.

30. Then in company (with Nōdbandag and the Lāshārīs) the Rinds set their faces towards Kachchhī and Sībī.[8]

---

[1] Kōlwā is in East Makrān, towards Las Bēlā. It is evidently a stage in the movement from the West to the East, *i.e.* towards India.

[2] Not identified.

[3] Shaihak's son.

[4] None of these names has been identified. The translation is doubtful. Ḍōmbā̃ means 'minstrels'; but, if it is taken as the name of a place, then the verse would mean '(Chākur was fortunate) from Ḍōmbā to Gaṛ and Ḍanḍā; from Ḍōrā to Sagik.' As common nouns, gaṛ means 'a precipice,' and ḍōr, 'a pool.'

[5] None of these places has been identified. Chambar and Mālā suggest the port of Chāhbār in Persian Makrān, and the cape in Eastern Makiān known as Rās Malān. If we adopt a slightly different reading, the second half of the couplet would mean 'from Hōr to the bazaar of Ṭanḍa.'

[6] Probably Hārīn, the location of which is uncertain. *Cf.*, in the first of Mr. Dames's *Ballads*, 'the port of Hārīn to the right side of Kēch,' *i.e.* on the south side to tribes marching eastwards. This would bring it somewhere near Gwāḍar, which is about half way between Chāhbār and Rās Malān.

[7] These are names of valleys along *kaurs*, or mountain torrents. Gish-kaur has given its name to the Gishkaurī tribe. Its exact position, and that of Gul-kaur (*i.e.* 'the flower torrent'), are unknown.

[8] The joint tribes are now brought together, and reach Kachchhī and Sībī through the Bōlān and Mulla passes. Here they settled, and lived together till the quarrel that ended in the war mentioned above.

The following specimens of Western Balōchī come from Makrān Proper, and are therefore in a form of Makrānī spoken further west than was the case with the preceding specimens. The first specimen is a version of the Parable of the Prodigal Son, and the second is a moral tale containing the account of the very different fate of a Balōchī prodigal. The usual List of Words and Sentences will be found on pp. 434ff. There are several points of difference from the standard set by the grammars of Mockler and Pierce, of which the following are the most noteworthy:—

A long final vowel is commonly nasalized. Thus we have amã, for amā, we; ĩ, for ē, this; and ã, for ā, that. When a word in the standard dialect ends in *i* or *ī*, here it often ends in *ē*. Thus, we have chē, for chī, what?; shē, for shi, from; gushnagē, for gushnagī, hunger.

In the standard Eastern and Western Balōchī, an original *ū* often becomes *ī*. Thus, the Avesta *būta-* becomes *bīta*, become; Avesta *dūra-* becomes *dīr*, far; Avesta *nū* becomes *nī* or *nĩ*, now. In the present dialect the original *ū* is retained, or sometimes changed to *ō*, so that we have *būta* or *bōta*, become; *dūr*, far; and *nũ*, now (in 'my son was dead, and *now* is alive again'). The standard *ō*, and, is represented by *au*.

The tendency to clip words (see p. 339) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final *a* of a past participle often dropped, but even the final *ā* of the oblique case singular of a noun. Thus, we have *aht*, for *ahta*, he came, and *dāt*, for *dāta*, he gave, in *pis aht*, the father came (outside), and *jawāb dāt*, (the elder son) gave answer. So, for oblique forms, we have *ã waktā*, at that time (when he had wasted his property), but *hamã wakt*, at that time (when thy son came); *ã mard* (for *mardā*), that man (divided the property); *wat-rā* (for *watā-ra*) *taī zahag gushĩ*, I may call myself thy son.

As in the other dialects, a final *t* is often dropped. Thus, we have *pash kapag*, to remain over, in the Parable, but *pasht kapag*, in the second specimen. Very frequent examples are *bū*, become, for *būta* or *būt*; and *kū*, made, for *kuta* or *kut*. In *muriagā*, (my son) had died (but is now alive), we probably have the pluperfect *murtag-at*, in which the final *t* has been elided, and the now final *a* lengthened in compensation.

One of the marks by which Balōchī of the east is distinguished from the Balōchī of the west is that in the former an initial surd (*ch, k, t, ṭ,* or *p*) is always aspirated (see pp. 337ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have *ch'am*, an eye (List, No. 35); *p'ād*, a foot (33); *p'ōnz*, the nose (34); *tau* or *t'au*, thou (21). We sometimes even find the sonant letter *b* aspirated. Thus, the standard *lāp*, belly, appears in the Parable as *lāb'*. The word *bāz*, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have *b'āz* (written باز in the original).

This dialect also occasionally follows the eastern dialect in changing a medial mute into the corresponding spirant (see pp. 337ff.). Thus the word for 'father' is *piθ*, *p'iθ*, or *pit* (written پـث , پـث , or پـث), 'mother' is *māθ* or *māt*, and 'brother' is *brāθ* or *brāt*, in Nos. 47, 48, and 49 of the List of Words. In the specimens, 'father' is always written ' *piss* ' (پس) and 'brother' ' *brās*,' which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have *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 *shāhir*, for *shā'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 *ã̃ mard* (for *mardā*) *bahra kū*, that man divided (the property), and other similar cases.

In standard Western Balōchī the genitive singular ends in *-a*, as in *lōga*, of a house. In the present dialect this *-a* is represented by *aī* or by *ē*. Thus, *ã̃ mulkaī tahā dōkālē kapta*, in that country a famine fell ; *manī pisaī naukarã̃*, my father's servants; *ispētẽ aspaī zēn*, the saddle of the white horse (List, No. 225) ; *ach shaharaī bakkālēā*, from a shopkeeper of the village (No. 241) ; *gisē kirā rasita*, (when) he arrived near the house ; *sautē tawār*, the sound of a song ; and, in Specimen II, *Malik Dīnārē zahag*, the son of Malik Dīnār ; *watī pisē miragā guḍ*, after the death of his father ; *daulatē dard*, the pain of wealth ; *kafanē zar*, the price of a coffin ; and others.

The plural termination, as elsewhere, is *ã̃*, but *ānā* is sometimes used instead. Thus, for the nominative plural, we have *watī mālānā yak-jā kū*, he collected his properties ; *mulkānā jata*, countries were plundered (Specimen II) ; and, for the oblique plural, *yakē shē naukarānā tawār kū*, he called one of the servants.

There is a vocative singular in *a*, as in *pisa*, O father !, *zahaga*, O son !

Adjectives call for no remarks. In one phrase, *shē hūkānī pash-kaptagē pōstã̃*, from the husks that were left by the swine, *kaptagē* is not an adjective, but is in the genitive singular of the verbal noun *kaptag*. *Pash-kaptag* means 'to remain over,' and the whole phrase is literally 'from the husks of the remaining over of the swine.'

As regards pronouns, *man* is 'I,' but if the oblique case, *manā*, is prefixed to *aī*, thou art, the two coalesce into *mã̃ī*, as in *tau hamēsha gōn mã̃ī*, thou art ever with me. The nominative plural is *amã̃*, not *amā*, as in *amã̃ warã̃*, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table :—

		Makrān.	East.	West.
Sing.				
	Nom.	*ĩ*	*.ī*	*ē.*
	Obl.	*ĩ, aishē*	*ēshiyā*	*ishiā, ēshiā.*

The oblique case *aishē* is quite common. In the Persian character it is spelt ايشئ, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes *aishī*, but more generally *aishey*. So far as I can gather from the method of spelling followed by the writer in transcribing into the Roman character, it is most probable that the sound meant is that of *aishē*.

The remote demonstrative pronoun, and pronoun of the third person is *ā* or *ã̃*, and its agent case singular is also *ã̃*, as in *ã̃ gusht*, he said ('thy brother is come'). The genitive is generally *āī*, in *āī jānā kanant*, put ye (the robe) on his body. In the List of Words, the usual form of the genitive is *ã̃hī*, as in *ã̃hī brāt*, his brother (No. 231).

No instance of any pronominal suffix occurs in the specimens, although there are several opportunities for their use.

The reflexive pronoun is *wat*, declined as in the western dialect. In one instance, the final *-ā* of the oblique case singular is dropped, so that we have *wat-rā* (for *watā-rā*) *taī zahag gushĩ*, I may call myself thy son.

The inanimate interrogative pronoun is *chē*, what? (List, No. 93). When *aĭ*, is, is added to it, it is shortened to *chi*, as in *aishē matlab chi-aĭ*, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows:—

'I am,' etc.

	Singular.	Plural.
1.	*ã, aũ, um*	*ã.*
2.	*aī*	*it.*
3.	*ĩ, ē̃, aĩ*	*ant.*

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms:—

malāmat aũ, I am blameable.

aspēā suwār-ē̃, he is mounted on a horse (List, No. 230).

aishē matlab chi-aĩ, what is the meaning of this?

As already stated under the head of pronouns, when *aī*, thou art, is suffixed to *manā*, me, the two together become *māĩ*. Similarly, *taī+aĩ* becomes *taī-ĩ*, 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-aũ* or *nayũ*, I am not (worthy).

In other verbs the conjugation does not materially differ from that of the standard western dialect. There are in the specimens three irregular past participles which are not the same as in the standard. The verb *āyag*, to come, has its past participle *ahta* or *aht*, instead of *atka*; *baiag*, to become, has *būta*, *bōta*, and *bū*, as well as *bīta*; and *kanag*, to do, to make, has *kurta* or *kū*, instead of *kuta*. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote *taī zahag gushagī lāik nayũ*, 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-dih* (Parable), give thou; *kan*, make thou (List, 227); *bi-gir*, take thou (List, 235); *bi-kash*, draw thou (237); and *bū* or *bai*, be thou (168). The second person plural ends in *-ant*, not *it*, as in *bi-ārant*, bring ye; *kanant*, make ye; and *diyant*, give ye, all in the Parable.

The present future closely follows the western standard.

The List of Words gives the following:—

'I strike,' 'I shall strike,' etc.

	Singular.	Plural.
1.	*janĩ*	*janã.*
2.	*janai*	*jánit.*
3.	*jant*	*janant.*

Similarly:—

'I go,' 'I shall go,' etc.

	Singular.	Plural.
1.	*rawĩ*	*rawã.*
2.	*rawai*	*rawit.*
3.	*raut*	*rawant,*

Several other examples occur in the Parable and in the List of Words. Thus, we have *mirĩ*, I die ; *warant*, they eat ; and *dārant*, they own. The Parable has *raĩ*, not *rawĩ*, for I will go ; and the List, No. 233, has *nindīt*, he dwells. The prefixed *k-* occurs in the Parable in *pād k-āĩ*, I will arise, and in *k-ait* (List, 239), he comes, but nowhere is *a-* prefixed, which, according to Mockler's and Pierce's grammars, always occurs with this tense in the standard western dialect.

For the past tense, we have in the List of Words :—

'I struck,' 'I have struck,' etc.

Singular.	Plural.
1. *jatum*	*jatã.*
2. *jatai*	*jatit.*
3. *jata, jat*	*jatant.*

Similarly :—

'I went,' 'I have gone.'

Singular.	Plural.
1. *shutum*	*shutã.*
2. *shutai*	*shutit.*
3. *shuta, shut*	*shutant.*

In the Parable, we have *būta, bōta*, or *bū*, he became, he was ; and *kurta* or *kū*, he did, he made. These all are of frequent occurrence. In List, No. 240, we have *giptai*, thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have *ahtagum*, I have come (List, No. 224) ; *gustagant*, (days) passed ; and *kurtagant*, they made. The last two are in Specimen II.

For the pluperfect, the List gives *jatag-atum*, I had struck. More doubtful is *murtagā*, he had died, in the Parable. It seems to be a shortened form of *murtag-at*.

We may note the presence of the conditional tense in *ki man pa watī dōstã majlasē bi-kurtẽ*, that I might have made a feast with my friends (Parable). The form is quite regular.

For the present definite we have *man janagā-um*, I am striking (List, No. 191), and *chārēnagā-ẽ*, he is grazing (cattle) (List, No. 229).

Chārēnagā-ẽ is also an example of a causal verb. Another example (Specimen II) is *gwāzinta*, he passed (a few days), as compared with *gustagant*, (a few days) passed.

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.   MAKRĀN.

SPECIMEN I.

Yakē-mardē-rā	dō	zahag	būta.	Au	gundē̃-zahagā	watī-pisā-rā
A-certain-man-to	*two*	*son*	*was.*	*And*	*by-the-younger-son*	*his-own-father-to*

gushta ki, 'manī bahra har-ki bīt, manā bi-dih.' Au
it-was-said that, 'my share whatever it-may-be, to-me give-thou.' And

ā̃-mard watī mālā̃ āyānī sarā bahra kū. Bāzē̃ rōch
by-that-man his-own properties of-them upon share was-made. Many day

na gusta ki ī̃-gundē̃-zahag watī mālānā yak-jā kū,
not passed that by-this-younger-son his-own properties in-one-place was-made,

au dūrē̃-mulkē musāfiriā shuta, au ōdā watī māl pa-
and of-a-far-country on-journeying he-went, and there his-own property on-

bēkārē̃-kārā̃ gār kū. Au ā̃-waktā ki aishē watī
useless-deeds destroyed was-made. And at-that-time that by-him his-own

mālā̃ gār kū, ā̃-mulkaī tahā mazanē̃-dōkālē kapta, au
properties destroyed was-made, of-that-country in a-great-famine fell, and

ī̃ mard pa hājat shurū-būta. Au ī̃ mard gōn yakē
this man on want beginning-became. And this man with one(person)

shē-hamā̃-shahrā gōn-kapta. Ā̃-mard ī̃-rā watī-mulkaī tahā
from-that-city met. By-that-man him-in-regard-to his-own-field into

pa-hūk-chārēnagā dēm-dāta. Au ī̃-mard shē-hūkānī-pash-kaptagē-
on-swine-feeding it-was-sent. And by-this-man from-of-the-swine-of-remaining-

pōstā̃ watī lāb' sēriā kū. Au kasā ī̃-rā na
husks his-own belly satiated was-made. And by-anyone this-one-to not

dāta. Au anga ki ī̃ pa watā χiāl kū,
was-given. And then when by-him in his-own thought it-was-made,

gusht, 'chandē̃ shē-manī-pisaī-naukarā̃ nān warant, au pa-watā
it-was-said, 'many from-my-father's-servants bread eat, and on-themselves

ziād dārant; au man pa gushnagē mirī̃. Man pād-k-ā̃ī, au
superfluous they-possess; and I by hunger die. I will-arise, and

pisa gā raī̃, au gushī̃, "pisa, man taī dēmā
of-the-father direction I-will-go, and I-will-say, "father! I of-thee before

malāmat būtagū̃, au Xudāī dēmā malāmat-aū̃; au man lāik
blameable have-become, and of-God before blameable-am; and I fit

na-aũ ki wat-rā taī zahag gushī̃; manā shē-watī-
not-am that myself-in-regard-to thy son I-may-say; me from-thine-own-

naukarã̄ yakē bi-kan."' Au pād-ahta, pa pisā rasita.
servants one make-thou."' And he-arose, at the-father he-arrived.

Aishē-pisā she dūrā dista; āī raham pād-ahta; au
By-his-father from distance he-was-seen; of-him compassion arose; and

aishē guṭā gifta, au chūk kū. Zahagā gushta,
his neck was-taken, and kiss was-made. By-the-son it-was-said,

'pisa, man gunāhē kū Xudāī dēmā au taī dēmā, au
'father! by-me a-fault was-done of-God before and of-thee before, and

taī zahag gushagī lāik nayũ.' Lēkin pisā naukarã̄
thy son to-be-said worthy I-am-not.' But by-the-father to-the-servants

gushta ki, 'sharē̃ pūch bi-ārant, au āī-jānā kanant; au
it-was-said that, 'good robe bring-ye, and on-his-body make-ye; and

angushtrī āī-gutā diyant, au kaushē āī-pādā kanant; au amã̄
ring on-his-finger give-ye, and a-shoe on-his-foot make-ye; and we

warã̄ au washī kanã̄; parchā ki manī zahag murtagā,
may-eat, and rejoicing we-may-make; because that my son had-died,

nũ padā zindag bū; au ã̄ gār bōta, nũ padā rasita.'
now again alive he-became; and he lost became, now again arrived.''

Au āyã̄ washī shurū kū.
And by-them rejoicing beginning was-made.

Nũ āī mazanē̃ zahag mulkaī tahā bōta, au ki ahta au
Now his great son of-the-field within was, and when he-came and

gisē kirā rasita, ch'āp-au-sautē tawār hōsh kū.
of-the-house near arrived, of-dance-and-song the-voice perception was-made.

Yakē she naukarānā tawār kū, au just kū ki,
One from the-servants calling was-made, and enquiry was-made that,

'aishē matlab chi-aī?' Ã̄ gusht ki, 'taī brās
'of-this the-meaning what-is?' By-him it-was-said that, 'thy brother

ahta, au taī-pisā hairātī kurta, ki ã̄ pa salāmatī rasita.'
is-come, and by-thy-father feast was-made, that he in safety arrived.'

Ĩ mard χafā bū, au dēmā na shuta. Sō āī pis
This man angry became, and further-on not he-went. So his father

aht, au āī χushāmad kū. Ã̄ jawāb dāt ki,
came, and of-him blandishment was-made. By-him answer was-given that,

'bi-chār, bāzē̃-sālã̄ man taī χidmat kū, au hech
'see-thou, for-many-years by-me thy service was-done, and any

hukm-adūlī na kū, au tau manā guragē na dāta
order-transgression not was-done, and by-thee to-me a-kid not was-given

ki man pa-watī-dōstā̃ majlasē bi-kurtē̃; magar hamā-

that *by-me* *with-my-own-friends* *a-feast* *might-have-been-made;* *but* *at-that-*

wakt ki ī̃ taī zahag, ki taī mālā̃ pa kasbiā̃ gār

time *that* *this* *thy* *son,* *by-whom* *thy* *properties* *on* *harlots* *destroyed*

kū, ahta, tau pa āī majlisē jauṛ kū.' Ā̃

was-made, *came,* *by-thee* *on* *him* *a-feast* *arranged* *was-made.'* *By-him*

gusht, 'zahaga, tau hamēsha gōn mā-ī̃, au har-ki gōn man hast

it-was-said, *'son!* *thou* *always* *with* *me-art,* *and* *all-that* *with* *me* *exists*

taī-ī̃. Aishē karāṛ bū ki amā̃ washī kanā̃, au wash

thine-is. *This* *proper* *was* *that* *we* *rejoicing* *may-make,* *and* *happy*

bā̃, ki taī brās murta, au padā zindag bū; au gār

we-may-become, *that* *thy* *brother* *died,* *and* *again* *alive* *became;* *and* *lost*

būta, padā rasita.'

became, *again* *arrived.'*

ERANIAN FAMILY.   EASTERN GROUP.

BALŌCHĪ.

Western (Makrānī) Dialect.   MAKRĀN.

SPECIMEN II.

Kuhnagĕ-mardumã̄   gushtagant   ki   Malik-Dīnārē-zahag   watī-
By-old-men   it-has-been-said-by-them   that   by-Malik-Dīnār's-son   his-own-

pisē   miragā   guḍ   χarch   mazan   kū,   parchā   ki   āī   sarā
father's   death   after   expenditure   great   was-made,   because   that   of-him   on

kasē   wāja   pasht   na   kapta.   Aishē-pisā   bāzĕ   dunyā   jama
any   guardian   remaining   not   fell.   By-his-father   much   wealth   amassed

kurta,   mulkānā   jata,   mardumã̄   kushta.   Pa   hamĩ   dunyā
was-made,   countries   were-robbed,   men   were-slain.   Upon   this   wealth

mazanĕ   wārī   wārta.   Brāsã̄   kushta.   Magar   āī-zahag
great   troubles   were-undergone.   Brothers   were-slain.   But   by-his-son

watī-jinda-rā   yak-dam   baγair   wārī   wa   γarībī   pa   daulat   dista.
his-own-self-to   at-once   without   trouble   and   sorrow   on   the-wealth   it-was-seen.

Daulatē   dard   na   kū,   barbād   kanagā   lānk   basta,
Of-wealth   the-pain   not   was-made,   squandered   for-making   the-waist   was-tied,

lōrī-au-shāhirã̄   hazārã̄   suhr   wa   zar   shē   aishē   dastā   bū,
to-buffoons-and-singers   thousands   gold   and   silver   from   him   to-hand   became,

gandagĕ-kārānī   tahā   bāzĕ   suhr   gār   kū.   Lahtĕ   rōch   hamĩ-daulā
of-wicked-deeds   in   much   gold   destroyed   became.   A-few   day   in-this-way

gustagant.   Āχir   daulat-dunyā   gār   bū.   Watī   mīrāsã̄
passed.   At-last   wealth-(and-)fortune   lost   became.   His-own   inherited-lands

ham   bahā-kurta.   Ĩ   ham   lahtĕ   rōch   gwāzinta.   Pad   pa
also   were-sold.   By-this   also   a-few   day   was-passed.   The-end   on

χarābī   ahta.   Pa   pindag   guzrān   rasita.   Rāj-brās-dūrāhã̄
destruction   came.   On   begging   his-livelihood   arrived.   By-follower-brother-all

hēla-kū.   Kasā   pa   pindag   ham   rawādār   na   bū.   Āχir
he-was-deserted.   By-anyone   on   begging   also   approved   not   became.   At-last

pa   gaḍagã̄   waragā   rasita.   Nũ   kafanē   zar   ham   āī-gisā
on   date-seeds   eating   he-arrived.   Now   of-a-coffin   money   even   in-his-house

na   būta.   Mardumã̄   fatiha-χwānī-jāga   shigã̄   jata.   Dafan
not   became.   By-men   (at-)prayers-recitation-place   taunts   were-struck.   Burial

kurtagant.   Fuzūl-χarchī   pad   āχir   pa   χarābī   aĩ.
was-made-by-them.   Of-extravagance   the-end   at-last   on   destruction   is.

FREE TRANSLATION OF THE FOREGOING.

It has been said by old men that after Malik Dīnār'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 Kāchhō tract of Karachi, are between the city of Karachi and Makrān, so that, in this case, we have speakers of the eastern dialect living to the west of the 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 Kēch. As may be expected, the language of Makrān differs from place to place, and, if materials were available, no doubt a number of sub-dialects, each varying slightly from the other, could be recorded. We have, however, to be content with the specimens that are available. Mr. Denys Bray, in § 219 of the Baluchistan Census Report for 1911, gives the following brief but interesting account of some of the Makrān sub-dialects. In copying it, I have slightly altered the spelling of Eranian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjgūrī words *pis*, *mās*, *brās*, and *zāmās* with a final *s*, instead of with *θ*. I have not ventured to alter this, although it is possible that the sound meant is really that represented by the latter character. In writing Balōchī in the Persian character the letter س is often used, instead of ث, to represent this sound :—

'The Balōchī consonantal system has developed itself among the many dialects in a curiously uneven manner. One dialect, for instance, has faithfully maintained the original sounds in one portion of its consonantal system, and has evolved variations of its own in another; in a second dialect we are faced with the exact converse. In other words, there is no one dialect which has preserved the whole consonantal system of the parent stock in its archaic purity, and we are left to piece it together by a process of selection. To illustrate my meaning I will turn to Western in preference to Eastern Balōchī, not only because it is more archaic, but also because the existence of the many sharply defined dialects within it has hardly been recognised at all. Take for instance these typical variations in the two Makrānī dialects spoken in Kēch and Panjgūr :—

OLD PERSIAN.	MODERN PERSIAN.	MAKRĀNĪ.	
		Kēchī.	Panjgūrī.
pitar-, father	*pidar*	*pit*	*pis.*
mātar-, mother	*mādar*	*māt*	*mās.*
brātar-, brother	*birādar*	*brāt*	*brās.*
zāmātar-, son-in-law	*dāmād*	*zāmāt*	*zāmās.*
mahrka-, death	*marg*	*marg*	*mark.*
maχshi-, fly	*magas*	*magisk*	*makisk.*

This comparative statement almost tells its own tale. For the preservation of the original consonants *t*, *z*, *k*, we took to Persian in vain, and have to turn to Makrānī Balōchī. But even Makrānī preserves the archaic sound in both the dialects I have selected in the case of *z* only. And while Kēchī has retained the final *t*, it has, like Persian, forsaken final and medial *k* in favour of *g*. On the other hand Panjgūrī has struck out a line of its own in the radical change of final *t* to *s* [? *θ*], yet at the same time has clung conservatively to the ancient hard guttural. How uneven the consonantal development has been in the various

dialects, may further be seen in the fact that Kēchī, while preserving an original final *t*, shows a distinct tendency to oust an initial *d* by the corresponding cerebral: *ḍumb*, tail, *ḍumbag*, sheep, *ḍuwāl*, wall. Panjgūrī on the other hand preserves the original forms: *dumb*, *dumbag*, *duwāl*. Instances in which both these dialects (and indeed Balōchī generally) preserve, while modern Persian discards, an original final *d*, are fairly common: Pahlavi *mūd*, hair, modern Persian *mū*, Kēchī *mud*, Panjgūrī *mūd*, is a case in point. This particular instance, by the by, is doubly interesting as illustrating a curious vowel variation in the two dialects, Kēchī, unlike Panjgūrī, having a tendency to shorten an original long *ū*: Panjgūrī *mūd*, hair, Kēchī *mud*; Panjgūrī *sūt*, profit, Kēchī *sut*; Panjgūrī *būta*, was, Kēchī *buta*. In the dialects spoken in Mand and along the coast, *ū* is regularly changed to *ī*: *mīd*, *sīt*, *bīta*—one illustration out of many of the interestingly close connection of these particular Makrānī dialects with Eastern Balōchī.

But the subject of dialectical variations is at once too wide and too technical to be pursued further. Nor are the data available, for the study of Balōchī dialects has hitherto been neglected. The neglect is curiously ill-deserved. A careful analysis of the phonetic system of any one dialect would be labour well spent. It is the first step towards a comparative survey of the many phonetic systems now surviving in the Balōchī language, the results of which would be not only valuable in themselves, but of wide philological interest. The need for research into the related subjects of dialectical characteristics in vocabulary and grammatical system, I must leave to plead its own cause. So much however seems obvious. The longer the research is put off, the greater the difficulties that will attend it, and the less rich the results. Changes are in the air. Boundaries, both tribal and geographical, are gradually shifting and becoming absorbed. To a large extent this process is an inevitable outcome of our administration, and it is the more incumbent on us to record existing dialectical variations before they become merged into uniformity.'

Mockler refers to dialectic variations in several parts of his grammar, but nowhere states the localities where they occur. The following passage dealing with phonetic variations is of interest. I have altered the transliteration so as to agree with that of this Survey:—

'The Long Vowels and Diphthongs often permutate, ‍آ *ā* being changed to و *ū*, و *ū* to ی *ī*, و *ō* to ی *ē*, و *au* to ی *ai*, and *rice versâ*.

Among the consonants the following are sometimes found interchanged: پ *p*, ب *b*, ف *f* and و *w*; ت *t*, ث *θ*, س *s* and د *d*; چ *ch*, ش *sh* and ژ *zh*; ن *n* and ر *r*; ه *h* and گ *g*.

These mutations constitute dialectic peculiarities, and may not be used at pleasure: thus, we find بتہ *bīta*, بوتہ *būta*, بیثہ *bīθa* and بیسہ *bīsa*, "become," and in all the final ه *h* may be changed to گ *g*.'

EASTERN DIALECT.

We commence the specimens of the eastern dialect of Balōchī with a version in the dialect of Dera Ghazi Khan. This is that illustrated in the preceding grammatical sketch. I am indebted to the kindness of Mr. Longworth Dames, the author of the well-known Balōchī Grammar, for its preparation.

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT. DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

پِھلاں مردیغا دو بچہ بیٹھغنتہ - کھستھرین بچہا وٹھی پھٹار گوشتھہ
اِبّا وٹھی مِیرانا   ھر بھر کھہ مناں کھفیٹت تَھر مناں دَي - گُڈا وٹھی
مال بھر گھٹو داٹئی - کھردی روش پھذا کھستھرین بچہ تھیوغین مال
مَچہ کھٹو دِیرین دیھیا ٹٹو نِشتھہ - ھمونا وٹھی مال شاھیغا وھآر
کھٹئی - گُڈا وختھا کھہ ھمچہمي گار بیٹو شٹہ ھوان دیھا سکھین
ٹکھالي کھپتھہ - آں مر نیستہکھار بیٹہ - کھزمت گُور یہ   لوغواڑھ
ھوان   مَلکھیغا گیتھئی -   واڑھا گُڈا آنھیار ھیں چھرٹینغا لذا دیم داٹہ -
شذی بیٹو چھوں لوٹٹئی کھہ من وٹی لاف گو ھیخانی پھوغا سیر
کھناں اغ کھسیئا چھي نہ داٹئی - آھرا من دلا سَرپھذ بیٹو گوشتھئی
چھختھر ٹھیھاں مٹین پھٹ لوغا نین باز .وھردا ورنتہ ھررنگیغا من
شذیغا مرفاں - پھاذ کھاں گو وٹی پھٹا بروان گَشاں اِبّا ھذا دیما تھئسي
دیما گناسکھار بیٹھغاں - نِین تھئی بچہ گواں جنغي لاٹکہ نیاں تَھر گُڈا
مناں وٹی نُوکھراں نیاما دار - کھڑو بیٹو وٹی پھٹ لوغ نیمغا رواں.

بيٹه - دائين كهه شوڈا ڈير اني پهٹا ڈيٹئي ڈلا ارمان كهٹئـــي ميل
كهنغا پهـــدانو آختهه گلواري كهٹئي ديم چمكهٹئي - گڈا بچا گوشتهه
اڀا هذا ديما تهئـــي ديما گناسكهار بيٹغان - تهئـــي بچـــه نام لائكه
نيان - پهٹا گڈا وٺي توكهر انر گوشتهه جوانين جران گشينيث بياريث
جانا دئيٹي دستها مندري پهـادان كهوشان دئيث - لاندوين پهس ڈي
پهيذ بياريث گڈيٹي پهـوانكها كهه همين مئين بچه مرتهو شٹغيـــث
نين زندغ بيٹه - گار اث نين تهرٹو آختهه - گڈا شاني كهنغا كهپتهئش -

مزين بچه كهه كهشارا شٹغيث لوغا كهه تهرٹو نزيݩ بيٹه شار و
جهـــمر كهركها كهه اشكهـــٹه امبـــراهيا پهول كهٹئي - اي چهي هال
بيٹغين ؟ گوشتهئي تهئي براث تهـــرٹو آختهه تهئي پهٹا لاندوين پهس
گڈينتهه پهوانكها كهه گو هيرا گون كهپتهئي - آن مردا سكهيغا زهر گپتهه
گو وث گوهتهئي لوغ اندرا هٹين رَوݒغ نه بي - گڈا پهٹ درا آختهـــو
مٹت كهٹئي - پهٹار گوشتهئي گٹد همختهر سال ما تهئي كهزمت كهٹه -
يه روشيا دي تهـــرا ما نابهـــرماني چهي شون نه دائغان - تهو گڈا يه
بري يه پهوهري دي منـــان نه دائغي كهه من گو وٺي امبلان شادي
كهنان - ماختهـــه كهه هوين تهئي بچـــه آختهه آنݩ كهه تهئي مال گو
كهنجـــريان وهار كهٹه هميـــشي سانگا تهو لاندوين پهس گڈيٽغي - پهٹا

جواب تمرينتمو داثه كهه بجه منسـي تمو هرر و گو ما گون اي

فرچمي كهه داران تهئيسغين - نين هقين كهه ما وهش برن شاذي

كهنون - كهه هوين تهئي براث مرتهـو شئغيث زندغ بيئه گار اث ام

گرتهغين -

[No. 5.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT.

DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

P'ilā̃-mardēɣā   do   bach'   bīθaɣant'.   K'ast'arē̃-bach'ā   waθī-p'iθā-r
Of-a-certain-man   two   son   were.   By-the-smaller-son   to-his-own-father

gwasht'a,   'abbā,   waθī-mīrāθā   har   bahar   k'i   manā̃
it-was-said,   'father,   (from-)thine-own-property   every   share   that   to-me

k'afīθ,   t'au   manā̃   dai.'   Gudā   waθī   māl   bahar   k'uθō
may-fall,   thou   to-me   give.'   Then   his-own   property   share   having-made

dāθa-ī.   K'ardē-rōsh-p'aδā   k'ast'arē̃   bach'   t'ēwaɣē̃   māl   much'
was-given-by-him.   Some-day-after   the-smaller   son   the-entire   property   collected

k'uθō   dīrē̃-dēhēā   shuθō   nisht'a.   Hamōδā   waθī   māl
having-made   to-a-far-country   having-gone   abode.   There   his-own   property

shāhīɣā   w'ār   k'uθa-ī.   Gudā   waχt'ā   k'i   humch'ī   gār
wickedly   destroyed   was-made-by-him.   Then   at-the-time   that   everything   lost

bīθō   shuθa,   hawā̃-dēhā   sak'ē̃-ḍuk'alē   k'apt'a,   ā̃   mar   nēst'-k'ār
having-become   went,   in-that-country   a-severe-famine   fell,   that   man   destitute

bīθa.   K'izmat   gwar   ya   lōɣ-wāzhahā   hawā̃-mulk'ēɣā   gipt'a-ī.
became.   Service   near   one   house-master   of-that-country   was-taken-by-him.

Wāzhahā   gudā   ā̃hiyā-r   hīχ   ch'arainaɣà   laδā   dēm-dāθa.
By-the-master   then   him-as-for   swine   for-feeding   to-the-jungle   it-was-sent.

Shuδī   bīθō   ch'ō̃   lōṭθa-ī   k'i,   'mā̃   waθī   lāf   gō
Hungry   having-become   how   it-was-wanted-by-him   that,   ' I   my-own   belly   with

hīχānī   p'ōɣā   sēr   k'anā̃,'   aɣ   k'asēā   ch'ī   na
the-swine's   chaff   satisfied   will-make,'   still   by-anyone   anything   not

dāθa-ī.   Āhirā   mā   dilā   surp'aδ   bīθō
was-given-to-him.   At-last   in   the-heart   understanding   having-become

gwasht'a-ī,   ' ch'iχt'ar   ṭ'īhā̃   maī-p'iθ-lōɣā   nī̃   bāz   w'ardā
it-was-said-by-him,   ' how-many   servants   in-my-father's-house   now   much   food

warant'   har-rangēɣā,   mā   shuδīɣā   miraɣā̃.   P'āδ-k'-ā̃,   gō-waθī-p'iθa
eat   of-every-kind,   I   hungrily   am-dying.   I-will-arise,   near-my-own-father

ba-rawā̃,   gushā̃,   "abbā,   Huδā   dēmā   t'aī   dēmā   gunāsk'ār
I-will-go,   I-will-say,   "father,   God   before   of-thee   before   sinner

bīθayā̃; nī t'aī bach' gwān' (*for* gwānk')-janayī lāik' neyā̃; t'au
I-have-become; now thy son to-be-called worthy I-am-not; thou

gudā manā̃ waθī nauk'arā̃ nyāmā dār." ' K'aṛō bīθō
then me thine-own servants among keep." ' Upright having-become

waθī p'iθ lōy nēmayā rawā̃ bīθa. Daī k'i shōδā
his-own father's house towards going he-became. Still that from-there

dīr-aθ-ī p'iθā dīθa-ī, dilā armān
distant-was-he by-the-father it-was-seen-as-regards-him, by-the-heart compassion

k'uθa-ī, mēl k'anayā p'adāθō āχt'a, galwārī
was-made-as-regards-him, meeting for-making having-run he-came, embracing

k'uθa-ī, dēm ch'uk'iθa-ī. Gudā bach'ā gwasht'a,
was-made-on-him, face was-kissed-of-him. Then by-the-son it-was-said,

'abbā, Huδā dēmā t'aī dēmā gunāsk'ār bīθayā̃; t'aī bach'
'father, God before of-thee before sinner I-have-become; of-thee the-son's

nām lāik' neyā̃.' P'iθā gudā waθī-nauk'arā̃-r gwasht'a,
name worthy I-am-not.' By-the-father then to-his-own-servants it-was-said,

'jawānē jarā̃ gishēnēθ, biy-ārēθ, jānā daēθ-ī; dast'ā
'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand

mundarī, p'āδā̃ k'aushā̃ daēθ; lāndavē p'as dī p'ēδ biy-ārēθ,
ring, on-the-feet shoes put-ye; the-fat sheep also hither bring-ye,

gudēθ-ī; p'awā̃k'ā k'i hamē maī bach' murt'ō shuθayēθ, nī zinday
slaughter-ye-it; because that this my son having-died had-gone, now alive

bīθa; gār-aθ, nī t'arθō āχt'a.' Gudā shāδī
has-become; lost-was, now having-returned he-is-come.' Then rejoicing

k'anayā k'apt'a-ish.
to-make it-was-begun-by-them.

Mazaī bach' k'i k'ishā-rā shuθayēθ, lōyā k'i t'arθō
The-great son who to-the-field had-gone, to-the-house who having-returned

nazīχ bīθa, shār o j'amar k'ark'ā k'i ashk'uθa, ambrāhēā
near became, of-song and of-dancing noise that was-heard, to-a-servant

p'ōl-k'uθa-ī, 'ē ch'ī hāl biayē?' Gwasht'a-ī,
enquiry-was-made-by-him, 'this what condition is-becoming?' It-was-said-by-him,

't'aī brāθ t'arθō āχt'a; t'aī-p'iθā lāndavē p'as
'thy brother having-returned is-come; by-thy-father the-fat sheep

gudaint'a, p'awā̃k'ā k'i gō hairā gōn-k'apt'a-
has-been-caused-to-be-slaughtered, because that with welfare he-has-been-met-by-

ī.' Ā̃-mardā sak'īyā zahr gipt'a, gō waθ gwasht'a-ī,
him.' By-that-man extremely anger was-taken, with himself it-was-said-by-him,

'lōy andarā maī ravay na bī.' Gudā p'iθ darā āχt'ō
'house within my going not will-be.' Then the-father outside having-come

minnat k'uθa-ī. P'iθā-r gwasht'a-ī, 'gind, hamiχt'ar
consoling *was-made-by-him.* *To-the-father* *it-was-said-by-him,* *' see,* *so-many*

sāl mā t'aī k'izmat k'uθa; ya-rōshēā dī t'arā mā
year *by-me* *thy* *service* *has-been-done;* *for-one-day* *even* *to-thee* *by-me*

nā-p'armānī ch'ī shōn-na-dāθaɣā͂; t'au guḍā ya-barē ya p'ōharē dī
disobedience *at-all* *has-not-been-shown;* *by-thee* *then* *once* *one* *a-kid* *even*

manā͂ na dāθaɣē, k'i mā gō-waθī-ambalā͂ shāδī
to-me *not* *has-been-given-by-thee,* *that* *I* *with-my-own-friends* *rejoicing*

k'anā͂; māχt'ā k'i hawẽ t'aī bach' āχt'a, ā͂ k'i t'aī
may-make; *immediately* *that* *this* *thy* *son* *came,* *he* *by-whom* *thy*

māl gō k'anjariā͂ w'ār k'uθa, hamēshī sāngā t'au
property *with* *harlots* *destroyed* *was-made,* *of-this-very-one* *on-account* *by-thee*

lāndavẽ p'as guḍiθaɣē.' P'iθā jawāb t'araint'ō
the-fat *sheep* *was-slaughtered-by-thee.'* *By-the-father* *answer* *having-given-back*

dāθa k'i, 'bach' manī, t'au har-rō gō mā gōn-ē;
was-given *that,* *' son* *of-me,* *thou* *every-day* *with* *me* *in-company-art;*

har-ch'ī k'i dārā͂ t'aīɣ-ẽ. Nĩ haqq-ẽ k'i mā w'ash bũ,
everything *that* *I-possess* *thine-is.* *Now* *right-it-is* *that* *we* *happy* *may-be,*

shāδī k'anũ; k'i hawẽ t'aī brāθ murt'ō shuθaɣēθ, zinḍaɣ
rejoicing *may-make;* *that* *this* *thy* *brother* *having-died* *had-gone,* *alive*

bīθa; gār-aθ, ō gart'aɣ-ẽ.'
has-become; *lost-was,* *he* *returned-is.'*

BALŌCHĪ OF NORTH BALUCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. come from the District of Loralai, and may be taken as examples of the form of Eastern Balōchī spoken in North Baluchistan, in the country east and south of Quetta. It closely resembles the form of the language described in the grammatical sketch given above. The following are the few chief points of difference.

As in the neighbouring Sindhī, a preference is shown for cerebral letters. Thus, in the Parable, we have *ḍēh*, instead of *dēh*, a country, and, in the List of Words (No. 147), *hinḍ*, for *hind*, a bitch. The letter *r* regularly becomes *ṛ* before a dental, as in *maṛd* or *maṛ*, for *mard*, a man ; *k'aṛdē*, for *k'ardē*, a few ; *wāṛθaθant'*, for *wārt'aθant'*, they used to eat (husks), but *warã*, I shall eat (Specimen II) ; *muṛθa*, for *murt'a*, he died, but *mirã*, I die ; *āṛθō*, for *ārt'ō*, having brought (Specimen II), but *bi-ār*, bring thou (Parable) ; and *buṛz*, for *burz*, high (List, Nos. 135, 231).

In several cases, especially after *ṛ*, we have *θ* instead of the *t'* that we should expect. Thus, besides *wāṛθaθant'*, *muṛθa*, and *āṛθō*, just quoted, we have *wāṛθa*, he has eaten (with harlots), and *gwashainθa*, called (thy son). Possibly this is a mistake of the scribe who wrote the specimens, but the words are printed as they were received.

The declension of nouns calls for but few remarks. In the western dialect, the genitive is formed by adding -*a*, as in *lōga*, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in -*ē*. So, in the present specimens, we have *maī p'iθē bāz mazdūr-ant'*, there are many servants of my father. Similarly, in Sentence 221, we have *dat'ānē*, of a tooth (*dat'ān*). Occasionally the termination -*ā* of the oblique case is dropped, as in *p'iθ* (for *p'iθā*) *rahm k'uθa-ī*, the father made pity to him, *i.e.* felt pity for him.

The nominative plural ends in -*ān*, not in -*ã*. Thus, in the List of Words we have *piθān*, fathers ; *jinik'ān*, daughters ; *maṛdān*, men ; *nariānān*, horses ; *māδinān*, mares ; *k'aiyarān*, bulls ; *gōχān*, cows ; *bīngān*, dogs ; *hinḍān*, bitches ; and *buzān*, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in -*ẽ*, viz. *hamiχt'arẽ sālẽ*, for so many years (do I do service), but it is doubtful whether *sālẽ* is singular or plural, coming, as it does, after an adjective of number.

The dative plural ends in -*ān-ar*, as in (List) *p'iθānar*, to fathers ; *jinik'ānar* or *jinik'ānrā*, to daughters ; *maṛdānar* or *maṛdānrā*, to men. Similarly, in the Parable, *ambrāhānar*, (the father said) to the servants.

Adjectives sometimes drop the termination *ẽ*, 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 *maī*, instead of *maĩ*, and the dative plural, ' to us,' is *mā-ar* (*cf.* the dative plural of nouns in -*ān-ar*).

The demonstrative pronoun *ã*, that, with *ham* prefixed, has a nominative plural *hamãhī*, those (husks), instead of *hamãhã*, etc. We may also notice the oblique plural *hamãhiā*, which, with the preposition *ash* both prefixed and suffixed, takes the form *sh-amãhiā-zh*, in the first line of the Parable.

As regards verbs, the principal irregularities are connected with the tenses formed from the past participle. There are two forms which I am unable to explain. One is *k'apt'ō*, they began (to make merry). We should expect *k'apt'ant'* or *k'apt'ayant'*. *K'apt'ō* is usually the conjunctive participle, 'having begun.' The other form is *āχt'ī-ē̃-ī*, (thy brother) has come (back safely) to him. Here *ē̃* means 'is,' and *ī* ' to him,' but I cannot explain the form *āχt'ī*, which apparently has the force of a past participle. There is no tense of this kind in any of the grammars. See, however, lower down.

There is an interesting case of contraction in *gwānjiθō*, (the elder brother) having called (a servant). The full form would be *gwā̃k' jaθō*. The two words have been contracted into one, and an *i* has been inserted on the analogy of other, regular, past participles.

In the eastern dialect, the pluperfect is formed by adding the past tense of the verb substantive to the long form of the past participle, as in *shuθayēθ*, he had gone, or he went a long time ago. In the western dialect, either the long form or the short form of the past participle may be used, as in *shutagat* or *shutat*. When, in the east, the short form of the past participle is employed, the tense has the force either of a habitual past, or of a conditional. Thus, in the east *shuθaθ* is either ' he used to go' or ' he would have gone.' But in the following version of the Parable we have one instance of *shuθaθ* used as a pluperfect, with the meaning of ' he went (a long time ago),' in *ō andarā na shuθaθ*, he did not go within. There are true examples of the habitual past in *wārθaθant'* (for *wārt'aθant'*), (the husks which the swine) used to eat, and *dāθaθ*, (no one) used to give (him anything). We have another tense,—the conditional past,—in *waθī lāf p'ur k'uθ*, he would have filled his belly, in which *k'uθ* represents the *k'uθē̃* 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'isā̃ bach'ā ya dīrē̃ ḍehā shuθa*, literally, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country. Similarly, *shuθa-ī ya bakk'ālā*, it was gone by him (*i.e.* he went) to a shopkeeper ; and *waθī p'iθār āχt'a-ī*, it was come by him (*i.e.* he came) to his father. This may possibly be an explanation of the puzzling form *āχt'ī-ē̃-ī*, already referred to. The word *āχt'ī* may be a contraction of *āχt'a-ī*, it was come by him, and the whole may be then translated ' it is come by him to him.'

Reference has already been made to the curious use of the preposition *ash*, from, in the first line of the Parable. It is suffixed, as well as prefixed, to the same word, the suffix being in the form of *zh*, and the prefix in the form of *sh*, in *sh-amā̃hiā-zh*, from among them.

ERANIAN FAMILY.

BALOCHĪ.

EASTERN DIALECT.

SPECIMEN I.

Marḍē	dō	bach'	aθant'.	Sh-amā͂hiā-zh	k'isā͂	k'ī
Of-a-man	*two*	*son*	*were.*	*From-them-from*	*by-the-younger*	*who*

aθ,	p'iθā-r	gwasht'a	k'i,	' p'iθ-manī,	māl
was,	*the-father-to*	*it-was-said*	*that,*	*'father-my,*	*of-the-property*

bahar	k'i	maī	bī,	manā	dai.'	Guḍḍā	māl
the-share	*which*	*mine*	*may-be,*	*to-me*	*give-thou.'*	*Then*	*of-the-property*

bahar	k'uθō	dāθa-ish.	K'arḍē	rōsh	p'aδā	ā͂-
share	*having-made*	*it-was-given-to-them.*	*A-few*	*day*	*after*	*by-that-*

k'isā͂-bach'ā	har-ch'ī	much'	k'uθō	ya-dīrĕ-ḍēhā
younger-son	*everything*	*·collected*	*having-made*	*to-a-far-country*

shuθa.	Hamōδā	waθī	daulat	ma	ayāshiā	w'ār
it-was-gone.	*There*	*his-own*	*wealth*	*in*	*debauchery*	*destroyed*

k'uθa-ī.	Ō	waχti-k'i	t'ēwayĕ	χarch	bīθō	shuθa,
was-made-by-him.	*And*	*when*	*all*	*spent*	*having-become*	*went,*

hamā͂-ḍēhā	mazĕ	ḍukk'āl	bīθa,	ō	ā͂	mar	shuδi	bīθa.
in-that-country	*great*	*famine*	*became,*	*and*	*that*	*man*	*hungry*	*became.*

Guḍḍā	shuθa-ī	ya-bakk'alā,	ā͂hī	naukar	bīθa.
Then	*it-was-gone-by-him*	*to-a-shopkeeper,*	*his*	*servant*	*he-became.*

Bakk'alā	hamā͂hiā-r	shast'āθa	waθī-ḍiyārā	hīχā͂-r	ch'āranaγā.
By-the-shopkeeper	*him-as-for*	*it-was-sent*	*to-his-own-field*	*swine-to*	*for-feeding.*

Azh-hamā͂hī-p'ōsht'	k'i	hīχ	wārθaθant'	waθī	lāf	p'ur
From-those-husk	*which*	*the-swine*	*used-to-eat*	*his-own*	*belly*	*full*

k'uθ.	K'asēā	hamā͂hiā-r	na	dāθaθ.	Guḍḍā
he-would-have-made.	*By-anyone*	*him-to*	*not*	*used-to-be-given.*	*Then*

bōθā-āχt'ō	gwasht'a-ī,	' maī-p'iθē	bāz	mazdūr-ant'	k'i
in-sense-having-come	*it-was-said-by-him,*	*'of-my-father*	*many*	*labourers-are*	*that*

naγan	bāz-ĕ-ī,	ō	mā	shuδī	mirā͂.	Mā	ch'ariθō	rawā͂
food	*much-is-of-them,*	*and*	*I*	*hungry*	*die.*	*I*	*having-arisen*	*will-go*

waθī-p'iθā-r,	gwashā͂,	"p'iθ-manī,	Huδāī-dēmā	ō	t'aī-dēmā
my-own-father-to,	*I-will-say,*	*"father-my,*	*God-before*	*and*	*of-thee-before*

gunāh	k'uθaγā͂,	nī	mā	ē-laik	neā͂	k'i	t'ībarē	t'aī	bach'
sin	*was-done-by-me,*	*now*	*I*	*this-worthy*	*am-not*	*that*	*again*	*thy*	*son*

gwashainθa   bã.   Manā   waθī-mazdūrānī   niãmā   dār." '
called   *I-may-become.*   *Me*   *of-thine-own-labourers*   *like*   *keep."*

Guḍḍā   ch'ariθō   waθī-p'iθā-r   āχt'a-ī.   Dãĩ   dīr   aθ,
Then   *having-arisen*   *his-own-father-to*   *it-was-come-by-him.*   *Still*   *far*   *he-was,*

k'i   p'iθ   hamãhiā-r   dīθō   rahm   k'uθa-ī ;   rumbāna
that   *by-the-father*   *him-to*   *having-seen*   *pity*   *was-made-on-him;*   *running*

shuθō,   bhãkur   k'uθa-ī ;   gal   ch'ukk'iθa-ī.   Bach'ā
having-gone   *embrace*   *was-made-on-him;*   *cheek*   *was-kissed-of-him.*   *By-the-son*

p'iθā-r   gwasht'a,   ' Huδāi-dēmā   ō   t'ai-dēmā   gunāh
the-father-to   *it-was-said,*   ' *God-before*   *and*   *of-thee-before*   *sin*

k'uθayã,   nī   mã   ē-laik   neã   k'i   t'ībarē   t'ai   bach'
was-done-by-me,   *now*   *I*   *this-worthy*   *am-not*   *that*   *again*   *thy*   *son*

gwashainθa   bã.'   Lēkin   p'iθā   waθī-ambrāhān-ar   gwasht'a
called   *I-may-become.'*   *But*   *by-the-father*   *his-own-servants-to*   *it-was-said*

k'i,   'jōwãĕ   jar   bi-ār,   ēshiā-r   pōshēn ;   dastā   ch'allav
that,   ' *good*   *garment*   *bring-thou,*   *this-one-to*   *clothe-thou ;*   *on-the-hand*   *ring*

k'an,   ō   p'āδā   p'aδguzār   k'an;   mā   warū,   χushī
make,   *and*   *on-the-foot*   *shoe*   *make;*   *we*   *may-eat,*   *happiness*

k'anū ;   p'arch'i-k'i   ē   mai   bach'   murθa,   nī   zīnday-ĕ;   γār   bīθa,
may-make;   *because-that*   *this*   *my*   *son*   *died,*   *now*   *alive-is;*   *lost*   *became,*

nī   miliθa.'   Guḍḍā   k'apt'ō   χushī   k'anayā.
now   *was-got.'*   *Then*   *they-began*   *happiness*   *to-make.*

Mazĕ   bach'   k'ishār   niãwã   aθ.   Lōγ   nizχīĕ   āχt'ō,
The-great   *son*   *the-field*   *in*   *was.*   *The-house*   *near*   *having-come,*

drīs   ō   sarōδ   ashk'uθa-ī.   Ya-ambrāhēā-r   gwānjiθō   p'ōl
dancing   *and*   *music*   *was-heard-by-him.*   *A-servant-to*   *having-called*   *enquiry*

k'uθa-ī   k'i,   'ēshī   matlab   ch'ī-ĕ ? '   Gwasht'a-ī,   't'ai
was-made-by-him   *that,*   ' *of-this*   *the-meaning*   *what-is ?* '   *It-was-said-by-him,*   ' *thy*

brāθ   āχt'a,   ō   t'ai-p'iθā   dāwat   k'uθa,   p'arch'i-k'i   bach'
brother   *has-come,*   *and*   *by-thy-father*   *feast*   *was-made,*   *because-that*   *the-son*

hairā-gō   āχt'ī-ĕ-ī.'   Guḍḍā   mazĕ-bach'ā   zahr   gipt'a,   ō
safety-with   *come-is-to-him.'*   *Then*   *by-the-great-son*   *anger*   *was-taken,*   *and*

andarā   na   shuθaθ.   Guḍḍā   p'iθā   darā   āχt'ō   minnat
within   *not*   *he-did-go.*   *Then*   *by-the-father*   *out*   *having-come*   *entreaty*

k'uθa-ish.   Bach'ā   waθī-p'iθā-r   zawāb   dāθa   k'i,
was-made-to-him.   *By-the-son*   *his-own-father-to*   *answer*   *was-given*   *that,*

'hamiχt'arĕ   sālĕ   t'ai   χiδmat   k'anayã;   ya   rōsh   dī   azh   t'ai
' *so-many*   *years*   *thy*   *service*   *was-done-by-me;*   *one*   *day*   *even*   *from*   *thy*

hukm   uzr   na   k'uθa.   Aγ-dī   t'au   manā   ya-k'ōharē
command   *objection*   *not*   *was-made.*   *Then-even*   *by-thee*   *to-me*   *one-a-kid*

dī na dāθa, k'ī mă gŏ waθī dŏstã̄ χushī kanã̄.
even not was-given, that I with my-own friends happiness may-make.

Hamã̄-vēlā k'ī ē taī t'ī bach' ãχt'a, k'ī t'aī daulat gŏ
At-that-time that this thy other son came, by-whom thy wealth with

kanjariã̄ wāṛθa, t'au ã̄hiā-r dāwat dāθa.'   Gwasht'a-ī,
harlots was-eaten, by-thee him-for feast was-given.' It-was-said-by-him,

'bach'-manī, t'au har-rōsh gwar mā-ē, ō har-chī k'ī maī-š
' son-my, thou every-day with me-art, and everything which mine-is

t'aī-š. Mā-ar χushī k'anaγ ō χush bīaγ jōwān aθ,
thine-is. Us-to happiness to-make and happy to-become good was,

p'arch'i-k'ī ē t'aī brāθ murθa, nī zīnday-š; γār bīθa, nī
because-that this thy brother died, now alive-is; lost became, now

mīliθa.'
was-got.'

[No. 7.]

ERANIAN FAMILY.

EASTERN GROUP.

BALÓCHĪ.

EASTERN DIALECT.   LORALAI, BALUCHISTAN.

SPECIMEN II.

Ya   mazārē,   ya   gurχē,   ya   rōp'ask'ē,   saiễ   shuθayant'   shikārā.
One   a-tiger,   one   a-wolf,   one   a-fox,   the-three   went   for-hunting.

Shuθō   ya   gōχē   jaθa-ish,   ya   buzē   jaθa-ish,   ya
Having-gone   one   a-cow   was-slain-by-them,   one   a-goat   was-slain-by-them,   one

χargushk'ē   jaθa-ish.   Āṛθō   ya-hand   k'uθant'-ish.
a-hare   was-slain-by-them.   Having-brought   in-one-place   they-were-made-by-them.

Guddā   mazārā   gwasht'a   gurχā-rā,   'p'āδā,   t'au   hawễ   gōzhdā
Then   by-the-tiger   it-was-said   the-wolf-to,   'arise,   thou   this   flesh

bahar-k'an.'   Gurχ   p'āδ-āχt'a,   gwasht'a-ī,   'gōχ
division-make-thou.'   The-wolf   arose,   it-was-said-by-him,   'the-cow

t'aī-ễ,   buz   maī-ễ,   χargushk'   rōp'ask'ē-ễ.'   Mazārā-r   zahr   āχt'a;
thine-is,   the-goat   mine-is,   the-hare   the-fox's-is.'   The-tiger-to   anger   came;

jaθa-ī   gurχā-r   ch'ãp'ōl;   gurχ   murθa.   Guddā
was-struck-by-him   the-wolf-to   a-slap;   the-wolf   died.   Then

gwasht'a-ī   rōp'ask'ā-rā,   't'au   p'āδā,   hawễ   gōzhdā
it-was-said-by-him   the-fox-to,   'thou   arise-thou,   this   flesh

bahar-k'an.'   Rōp'ask'ā   gwasht'a,   'wāzhā,   ē   χargushk   t'aī
division-make-thou.'   By-the-fox   it-was-said,   'Master,   this   hare   thy

nērān-ễ,   buz   t'aī   nērmōsh   nayan-ễ,   gōχ   t'aī   shām
morning-meal-is,   the-goat   thy   of-midday   the-food-is,   the-cow   thy   of-evening

nayan-ễ.'   Mazārā   gwasht'a,   't'aī   bahar   t'ān-ễ?'   Rōp'ask'ā
the-food-is.'   By-the-tiger   it-was-said,   'thy   share   what-is?'   By-the-fox

gwasht'a,   'wāzhā,   ma   baharī-marde   neã.'   Guddā   hamã   mazār
it-was-said,   'Master,   I   sharing-man   am-not.'   Then   that   tiger

rōp'ask'   ch'akk'ā   sak'iā   w'ash   bīθa.   Guddā   gwasht'a-ī,
the-fox   on   very-much   pleased   became.   Then   it-was-said-by-him,

'hamễ   gōzhd   t'ēōyā   t'a-rā   bashk'-ễ.   Ma   rawã,   t'ī   shikār
'this   flesh   all   thee-to   a-present-is.   I   will-go,   other   hunting

k'anã,   warã.'
I-will-make,   I-will-eat.'

FREE TRANSLATION OF THE FOREGOING.

There were a tiger, a wolf, and a fox, and the three went a-hunting. They went forth and slew a cow, a goat, and a hare. So they brought their booty, and collected it together. Then said the tiger to the wolf, 'get up and apportion the flesh.' The wolf got up and said, 'your share is the cow, mine is the goat, and the fox can have the hare.' At these words the tiger became furious, and struck the wolf such a blow that he fell down dead. Then said the tiger to the fox, 'here you, get up and apportion the flesh.' The fox replied, 'Master, this hare is for your morning snack, the goat will serve for your lunch, and the cow will do nicely for your dinner in the evening.' Said the tiger, 'what, then, is your share?' Said the fox, 'Master, I am not a person entitled to a share.'[1] At this the tiger became mightily pleased with the fox, and said to him, 'here, I give you the whole lot as a present. I'll go off and hunt again, and eat what I get by that.'

---

[1] *i.e.* he was only a menial servant, who got what he could from his master's leavings. He could not claim any share of right.

The following specimens of the eastern dialect of Balōchī come from the Upper Sind Frontier District. The language is practically the same as that illustrated in the preceding grammatical sketch. The few divergencies are as follows. Many of them are hardly anything more than matters of spelling :—

The genitive singular of a noun is twice formed by adding ĭ instead of ĕ, in the phrase *sha'arī wa nāchī āwāz*, the sound of singing and dancing. The agent case is very carelessly used, the nominative being frequently used in its place. Thus, in the very first line we have, *k'isā̃* (for *k'isānā*) *gwasht'a*, the younger said ; and in the second part of the Parable we have *t'aī piθ* (for *piθā*) *majlis dāθa*, thy father gave a feast. In the List of Words, besides the regular plural formed by adding *ā̃*, a periphrastic plural is also made by the addition of the word *gal*, a number, as in *janik'-gal*, daughters ; *jan-gal*, women ; *āsik'-gal*, deer.

Adjectives call for only one remark. In the List of Words, the termination *ẽ* is added only in the singular, and is wanting in the plural. Thus while we have *jawā̃ẽ mardē*, a good man ; and *jawāẽ janē*, a good woman ; we have, in the plural, *jawā̃ mardā̃*, good men, and *jawā̃ janā̃*, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balōchī of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have *maī*, my; *t'aī*, thy ; for *maĩ*, *t'aĩ*. So, *manā*, for *manā̃*, to me. The plural of the second personal pronoun is the western *shumā* or *shwā*, instead of *shawā* or *shwā*. There are several minor irregularities in the declension of the pronoun *hawā̃* of the third person. Thus, the genitive singular is *hawāĩ*, as well as *hawā̃hĩ*, and the dative, *hawā̃rā* or *hawā̃r*. The dative plural, used honorifically as a singular, is *hamā̃hiār*, (I will say) unto him.

The nominative is continually used in the sense of the agent, as in *hawā̃ dāθa*, he gave (a share of the property) ; *hawā̃ minnaθ k'uθa*, he made entreaty ; *hawā̃ rāhī k'uθa*, he dispatched him (to feed swine) ; *hawā̃ gwasht'a*, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is *ẽ*, as well as *ē*, and the third person singular is *ē*, as well as *ẽ*. Similarly, in other verbs, the third person singular of the present ends in *ē*, not in *ẽ*. For the present-future, the List of Words gives *janā̃* or *janānī*, I shall strike, and *janaī*, instead of *janē*, you will strike. Other minor variations, such as *bīyē*, for *biayē*, are evident contractions. More important is the method of treating the past tenses of transitive verbs. Properly speaking the object of the verb in such a tense should be in the nominative ; but here it is several times put (as also occurs in Hindōstānī and cognate forms of speech) into the dative. Such cases are :—

> *hawā̃ mālā dāθa*, he gave the property, literally, by him, as for the property, it was given.
>
> *ā̃hiār jawā̃-durāh dīθa*, (he) saw him safe and sound, literally, as for him, he was seen, etc.
>
> *hawā̃ t'aī mālā-rā gum k'uθa*, he made thy property lost, literally, as for thy property, by him it was made lost.

[No. 8.]

ERANIAN FAMILY.

EASTERN GROUP.

BALOCHÎ.

EASTERN DIALECT.

DISTRICT, UPPER SIND FRONTIER.

SPECIMEN I.

Yakʻ-mardē   dō   bachʻ   astʻantʻ.   Kʻisã̄   pʻi̯θā-rā   gwashtʻa
A-certain-man's   *two*   *sons*   *were.*   *By-the-younger*   *the-father-to*   *it-was-said*

kʻi,   ʻpʻiθ,   milkʻā-ʼsh   chʻi   bahar   manī   bī,   hawã̄ manā dē.ʼ
that,   ʻ*father,*   *property-from*   *what*   *share*   *mine*   *will-be,*   *that to-me give.*ʼ

Hawã̄   mālā   hawã̄-rā   bahar   kʻuθō   dāθa.   Kʻamē
He (by-him)   *property-as-for* (acc.)   *him-to*   *share*   *having-made*   *it-was-given.*   *A-few*

rōshã̄   pʻaδā   hawã   kʻisāē   bachʻ   durustʻ   muchʻ   kʻuθō
days (obl.)   *after*   *that*   *younger*   *son*   *all*   *together*   *having-made*

yak-dīrĕ-mulkʻōēā   shuθa.   Hamōδā   waθī   durustʻĕ-mālā   kanyariã̄   gwar
a-far-country-to   *went.*   *There*   *his-own*   *all-property* (acc.)   *harlots*   *with*

ma   sharābwāriã̄   gum   kʻuθa.   Waχtʻē   durustʻēā   hulās   kʻuθa,
in   *wine-drinking*   *lost*   *was-made.*   *When*   *all* (acc.)   *finish*   *was-made,*

hawã̄-mulkʻā-ma   sakʻīā   kʻāl   āχtʻō   kʻaptʻa.   Hawã̄   muhtʻāj bīθa.
that-country-in   *severe*   *famine*   *having-come*   *fell.*   *He*   *needy became.*

Hawã̄   yakʻ-nindōχēā   gwar   shuθō   minnaθ   kʻuθa.   Hawã̄
By-him   *a-certain-resident* (obl.)   *near*   *having-gone*   *entreaty*   *was-made.*   *By-him*

waθī   baniā   hīχānī   chʻāranaɣā   rāhī-kʻuθa.   Hachʻō   sarfand
his-own   *field-to*   *swine's*   *feeding-for*   *he-was-dispatched.*   *Thus*   *consideration*

bīθa   kʻi,   ʻchʻi   chʻān   hīχ   waraɣē,   mã   lāf   pʻur   kʻanã̄.ʼ
became   *that,*   ʻ*what*   *husk*   *the-pig*   *is-eating,*   *I*   *the-belly*   *filled*   *I-will-make.*ʼ

Hawã̄-rā   kʻas   na   dāθa.   Waχtʻē   waθī-hōshā   āχtʻa,   gwashtʻa
Him-to   *by-anyone*   *not*   *was-given.*   *When*   *his-own-sense-to*   *he-came,*   *it-was-said*

kʻi,   ʻhamōδā   manī   pʻiθ   gwar   chʻi-kʻar   naukarã̄-rā   bāz   naɣan
that,   ʻ*there*   *my*   *father*   *near*   *how-many*   *servants-to*   *much*   *bread*

rasaɣē;   mã   ēδā   shuδiā   miraɣã̄.   Mã   waθī   pʻiθ   nimēɣā
is-arriving;   *I*   *here*   *hunger-by*   *I-am-dying.*   *I*   *my-own*   *father*   *towards*

rawã̄,   hamã̄hiār   gushã̄   kʻi,   ʻʻpʻiθ,   mã   tʻaī   ō   āzhmān
I-will-go,   *him-to*   *I-will-say*   *that,*   ʻʻ*father,*   *by-me*   *of-thee*   *and*   *of-heaven*

dēmā   gunāθ   kʻuθaɣã̄   tʻaī   bachʻ   gushāinaɣē   lāiχ   niɣã̄;   manā
before   *sin*   *has-been-done-by-me*   *thy*   *son*   *to-be-called*   *fit*   *I-am-not;*   *me*

waθī   naukʻarān-ash   ē-rangā   kʻan   zān.ʼ ʼ   Hawã̄   kʻarō
thine-own   *servants-from*   *in-this-manner*   *make*   *consider.*ʼ ʼ   *He*   *upright*

| bīθŏ | waθī | p'iθā | gwar | āχt'a. | Dăinā | dĭr | k'i | p'iθā |
| *having-become* | *his-own* | *father-to* | *near* | *came.* | *Yet* | *far* | *that* | *by-the-father* |

| dīθa, | ãhĭ̃ | ch'ak'ā | mahir | ārt'a, | rumbt'ō | baγlā |
| *he-was-seen,* | *him* | *upon* | *compassion* | *was-brought,* | *having-run* | *armpit-in* |

| k'uθa, | ch'uχt'a. | Bach'ā | gwasht'a | k'i, | 'Ŏ | p'iθ, | mã |
| *he-was-made,* | *he-was-kissed.* | *By-the-son* | *it-was-said* | *that,* | *'O* | *father,* | *I* |

| āzhmān | wa | t'aī | dēmā | gunāhgār | ast'ã̄, | nī | hamē | lăiχ | niyã̄ | k'i |
| *of-heaven* | *and* | *of-thee* | *before* | *sinner* | *I-am,* | *now* | *this* | *worthy* | *I-am-not* | *that* |

| t'ī-barē | t'aī | bach' | gushāinã̄.' | P'iθā | waθī | t'ihã̄-rā |
| *again* | *thy* | *son* | *I-may-cause-to-say.'* | *By-the-father* | *his-own* | *servants-to* |

| gwasht'a | k'i, | 'durust'ān-ash | sharrẽ | jarã̄ | zīr-biyār, | p'ōshā-ĭ̃; |
| *it-was-said* | *that,* | *'all-than* | *good* | *garments* | *take-up-(and)come,* | *clothe-him;* |

| dast'ā-ĭ̃ | ch'alō, | p'āδã̄-ma | p'āδ-guzār | mã̄-k'an; | biyaēθ, | warũ, |
| *hand-on-his* | *ring,* | *feet-on* | *shoes* | *on-put;* | *come-ye,* | *let-us-eat,* |

| χushī | k'anũ; | p'ar-ch'i | k'i | hamē | maī | bach' | murt'aγā, | gart'ō |
| *happiness* | *let-us-make;* | *why* | *that* | *this* | *my* | *son* | *had-died,* | *again* |

| zinday | bīθa; | gum | bīθaγā, | gart'ō | dīθa.' | Guḍā | hawã̄ | χushī |
| *alive* | *became;* | *lost* | *had-become,* | *again* | *was-seen.'* | *Then* | *they* | *happiness* |

k'anaγēθã̄.
were-doing.

| Hawāĭ̃ | mazan | bach' | banīā | ast'ā. | Ch'ŏ-k'i | lōγ | gwar | āχt'a, |
| *His* | *great* | *son* | *field-in* | *was.* | *When* | *the-house* | *near* | *he-came,* |

| sha'arī | wa | nāchī | awāz | gōshā-ĭ̃ | k'uθa. |
| *of-songs* | *and* | *of-dancing* | *the-sound* | *on-the-ear-of-him* | *was-made.* |

| Yak'-naukarēā | gwānk' | jaθa, | p'rusht'a | k'i, | 'ī | ch'i |
| *A-certain-servant-to* | *call* | *was-struck,* | *it-was-asked* | *that,* | *'this* | *what* |

| bīγẽ?' | Hawã̄ | gwasht'a | k'i, | 't'aī | brāθ | āχt'a; | t'aī-p'iθ |
| *is-becoming?'* | *By-him* | *it-was-said* | *that,* | *'thy* | *brother* | *came;* | *by-thy-father* |

| mazan | majlis | dāθa, | p'ar-ch'i | k'i | ãhiār | jawã̄-durāh | dīθa.' |
| *great* | *party* | *was-given,* | *why* | *that* | *him-as-for* | *good-well* | *it-has-been-seen.'* |

| Hawār | zahr | āχt'a, | lōγā | rawaγē | marzī | na | bīθa. | Guḍā |
| *Him-to* | *anger* | *came,* | *the-house-to* | *to-be-gone* | *wish* | *not* | *became.* | *Then* |

| hawã̄hĭ̃-p'iθ | darā | āχt'ō | sarfand | k'uθa. | Hawã̄ | jawābā-ma |
| *by-his-father* | *out* | *having-come* | *explanation* | *was-made.* | *By-him* | *answer-in* |

| p'iθā-rā | gwasht'a | k'i, | 'gind, | ch'i-k'ar | sālān-ash | t'aī | χizmaθ |
| *the-father-to* | *it-was-said* | *that,* | *'see,* | *so-many* | *years-from* | *thy* | *service* |

| k'anaγã̄, | k'aδē | t'aī-hukmā-ash | t'ī | na | k'anaγã̄; | manā | γak' |
| *I-am-doing,* | *ever* | *thy-order-from* | *different* | *not* | *I-am-doing;* | *to-me* | *one* |

| p'āshnī | di | na | dāθa, | k'i | mã̄ | waθī | dōst'ã̄ | gwar | p'ajiā | χushī |
| *kid* | *even* | *not* | *was-given,* | *that* | *I* | *my-own* | *friends* | *near* | *with* | *happiness* |

k'anā̃;   ag   waχt'ē   hawā̃   t'ĭ   bach'   āχt'a,   hawā̃   t'aī   mālā-rū̃
may-make;   but   when   that   other   son   came,   by-him   thy   property-as-for

kanyariā̃-gō   gum   k'uθa,   hawā̆r   t'au   mazan   mihmānī
harlots-with   lost   it-was-made,   him-for   by-thee   great   feast

k'uθaγē.'   Guḍā   hamā̃iā   gwasht'a   k'i,   'bach',   t'au   hamēsha
has-been-made-by-thee.'   Then   by-him   it-was-said   that,   'son,   thou   ever

gwar   mā̃   p'ajiā-ē̃;   har-ch'i   gwar   mā̃   ast'ē̆,   hawā̃   t'aīγ-ĕ̆;   χushī
near   me   with-art;   whatever   near   me   is,   that   thine-is;   happiness

k'anaγ,   jawā̃   bīaγ,   wājab   ast'ā,   p'ar-ch'i   hawē   t'aī   brāθ   murt'aγā̃,
to-make,   good   to-become,   proper   was,   why   this   thy   brother   had-died,

nī   zindaγ   bīθa;   gum   bīθaγā,   nī   p'aiδā   bīθa.'
now   alive   became;   lost   had-become,   now   manifest   became.'

KASRĀNĪ BALŌCHĪ.

The Kasrānī Balōches are of Rind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaimān Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrānīs have Pashtō speakers to their north and west, and Lahndā speakers to their east, and their own language is very corrupt. This is most especially the case of the specimens that came from the Dera Ismail Khan District. The language of those of Dera Ghazi Khan more nearly approaches the standard. I give as a specimen a version of the Parable from the former locality, as best illustrating its mixed charac-ter.[1] It will be seen that while Pashtō has had little or no influence upon it, the influence of Lahndā in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahndā. Such are: —*ajjan* (Lahndā *ajjaṇ*), yet, still; *chētā*, sense; *ḍir* (L. *ḍhēr*), very; *jittē* (L. *jittī*, as much), worthy (to be called); *juttī*, shoes; the Lahndā phrase *laggā wanjaṇ*, to start, set forth, copied in *lagiδyā shuδa*; the suffix -*kar* of the conjunctive participle in *t‘aχt‘ō-kar*, having run; *girā-kar*, having taken; and *guayδō-kar*, having called; *labb‘iō* (L. *labbhaṇ*, to get), having been got; *milā* (L. *miliā*), he was got; *puch‘δa* (L. *puchhaṇ*, to ask), he asked; *sārwē* (L. *sārā*), all; *tarkā*, property; *tē*, and; *wanḍδō* (L. *wanḍaṇ*, to divide), having divided; and others. We have a borrowing from Sindhī in the word *t‘ī*, corresponding to the Sindhī feminine *thī*, was, used to form a pluperfect in the Sindhī style in *k‘uδyā̃-t‘ī*, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balōchī voca-bulary, and which I have not identified as coming either from Pashtō or from Lahndā. Such are:—*ch‘iē*, moreover; *jā-āχt‘a*, (sense) came (to him); *zijjā k‘aδyā-ī*, he collected (his property). The phrase *γaδī shuδa* is said to mean ‘he sent,’ but it is difficult to understand this. The word *γaδī*, commencing with the letter *γ*, cannot be Balōchī. Possibly it may be explained as ‘sending of him (*γaδ-ī*) became (*shuδa*).’ Another phrase I am unable satisfactorily to explain is *zirih mā-k‘in-īh*, put ye on him (a garment, ring, shoes). *Mā-k‘in-īh* is equivalent to the standard *mān-k‘an-ī*, but the meaning of *zirih* is unknown to me, unless it means ‘armour.’ Compare, however, *zirē*, lift ye, in the Sind specimen on p. 421.

The pronunciation of this form of Balōchī shows many peculiarities. Contraction is frequent. Thus, *a* is dropped in *biδyā̃*, for *biθayā̃*, they became; *k‘aδyā-ī*, for *k‘uθayā-ī*, he made; *ch‘arānyā*, for *ch‘arānayā*, for feeding. Other instances of contrac-tion are *p‘āδwā̃*, for *p‘aδ-āyā̃*, I will arise; *guayδō*, for *gwāk‘ jaθō*, having called; and *puch‘δa*, for *puch‘iθa*, he asked.

The vowel *a* sometimes becomes *i* in the conjugation of the verb *k‘anay*, to do, to make. Thus, we have *guzrān k‘inyā*, a living is being made; *k‘in-īh*, for *k‘an-ī*, make on him. At other times the *a* is preserved, as in *k‘ana*, I will make. The past tense of the same verb is generally *k‘uδa*, etc., for *k‘uθa*, etc., but occasionally the *u* becomes *a*, as in *zijjā k‘aδyā-ī*, he collected (his property); *k‘aδa*, he made (entreaty). We have *ū*

---

[1] This was received nearly twenty years ago. Since then all the Balōchī-speakers have disappeared from the District. See p. 331.

for ō in ūδā, for ōδā, there. A long final vowel is often nasalized, as in dastã̃, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrānī is the regular change of θ to δ. The sound of θ does not occur once in the whole Parable. As examples of the change, we may quote barāδ, for brāθ, a brother; biδa, for biθa, became; dāδyī, for dāθayā-ī, he gave; diδa, for diθa, saw; k'aδyā-ī, for k'uθayā-ī, he made; lagiδyā, for lagiθayā, he became attached; p'iδ, for p'iθ, a father; puch'δa, for puch'iθa, asked; rōδ, for rōθ, he goes; shuδa, for shuθa, he went, he became; waδī, for waθī, own; wanḍδō, for wanḍiθō, having divided, and many others. In one case a standard θ is exceptionally represented by t', viz. in wanjēt'ō, having wasted (thy property on harlots). This word is the causal of the Lahndā wanjan, to go, and means literally 'having caused to go.' A somewhat similar case is ashkt'a, for ashk'uθa, heard.

In the word k'apt'a, he fell, which occurs three times, the pt' is changed to tt, so that we have k'atta.

There is a tendency to vocalize the semivowel w into u, as in guayδō, for gwāk' jaθō, having called; guar, for gwarā, with; and guasht'a, for gwasht'a, said. In each case, the w follows a g.

The numeral 'one,' used for the indefinite article, appears under the forms 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 bach'-rā, (the father gave an embrace) to the son; or, (the father said) to the (elder) son; bach', the son (said, 'I have sinned'); p'iδ-rā, (I will say) to the father. As instances of irregular oblique forms, we have k'asāinā, the oblique case of k'asã̃, the younger (son); dastã̃, on the hand; and almē-rā, (said) to people.

Adjectives sometimes do not take the final -ē when used attributively. Thus, we have mīza bach', the elder son. The word for 'good' is juwān, which, when used attributively, becomes jōẽ, in jōẽ jōẽ jarrã̃, excellent garments. Zindayā, as well as zinday, is 'alive.' Har-dōnnānī means 'of both.'

As regards pronouns, mā is 'I.' The same form is used for the agent singular in mā k'uδa, I have done (sin). The genitive singular is maē, of me, my, and also maī, in maī p'iδā, (servants) of my father. Manā, to me; mā-rā, (it was proper) for us.

T'au is 'thou' and 'by thee.' The genitive singular is taē, of thee, thy, with taēyā, thine, as genitive absolute. The oblique plural is shōē, as in mā shōē wardā 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. ishī, obl. ishiā. Another form of this pronoun occurs in wī bach' maē murt' ayā, this my son died; and lahwā wīshan 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 :—

	Sing.	Plur.
Nom.	ā, ã̃	...
Obl.	āhiā, āhiē	...
Gen.	āhī, ã̃hī, āhiē	ã̃hā.
Dat.	āhī-rā, āhiā-rā, āhiē-rā	ã̃hā-rā.

Examples of these forms are :—

ā p'āχt'a, he arose.

ã̄ wēla, at that time.

āhiā manā di, give that to me.

āhiā dihāẟa, he gave (the property).

āhiē guasht'a, he said.

āhī dil lōṭ'ēẟ, his heart longs.

ã̄hī p'iẟā āhiē-rā dīẟa, his father saw him.

yā ādmiē āhiē dō bach'ã̄, 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' nōγā shuẟa, he went (*i.e.* had gone) to his field.

k'asēā āhī-rā na dāẟ, no one gave to him.

āhī-rā p'iẟā zurt'ō ch'ukk'a, his father raised and kissed him.

āhiā-rā ch'ī p'ak'ar bīẟa, want of things happened to him.

āhiē-rā dīẟa, saw him (as above quoted).

ã̄hā-rā wanḍẟō dihāẟa, he divided and gave to them.

ã̄hā guzrān k'inγā, their living is being made.

The pronominal suffix of the third person singular is *ī* or *īh.* For *ī,* we have examples such as *k'aẟγā-ī,* he made. In *dāẟγ-ī,* he gave, the final *a* of the participle has been dropped. For *īh,* there is, three times, *mā-k'in-īh,* put on him. In *sar-āχt'ē-wīna,* remained over for them, *wīna* also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally *k'i,* borrowed from Persian. But, in one place, an attempt is made to utilize the interrogative pronoun *ch'ī,* what ?, in the formation of a new relative pronoun. The sentence is *āch'iā jahlībalā warān,* (husks) which the wild beasts (*i.e.* swine) eat. Here *āch'iā* is the accusative singular of *āch'ī,* which is a compound of the demonstrative pronoun *ā* with the interrogative *ch'ī.*

One more pronominal form may be noted,—*indar,* so many (years), used instead of the standard *iχt'ar.*

For the verb substantive, we have *-ē,* is, in *ch'ī-kār-ē,* for what is (this matter) ? For *aθ,* was, we seem to have *a* in *ē gālwari mā-rā juwān-a,* this affair was good for us. In the first line of the Parable, *yā ādmiē āhiē dō bach'ã̄,* 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 آهِيْ which may be a mistake for آهِنْ.

For the negative verb substantive, we have *niã̄,* I am not.

For the verb corresponding to the Persian *hast,* is, we have *ast'ai,* thou art (ever with me), and *mae bahara k'i rizq ast'ī,* the share which is my property.

The conjugation of the active verb presents several irregularities. Most of these are due to the change of *θ* to *ẟ* already mentioned, but there are others. We have an oblique infinitive in *ch'arānγā,* for *ch'arānayā,* for feeding (swine), but in *gushnay jittē,* fit to call (thee father), the final *ā* has been dropped.

We have an oblique plural of the past participle *guasht'ay*, a thing said, in *guasht'yã p'aδē*, (I never acted) behind what (thou) hast said, *i.e.* against thy command.

The conjunctive participle generally ends in *ō*, as in the standard. Thus, *bīδō*, for *bīθō*, having become; *k'uδō*, for *k'uθō*, having made; *labb'iō*, having obtained (borrowed from Lahndā); *wanḍδō*, for *wanḍiθō*, having divided; *wanjēt'ō* (not *wanjēδō*), having caused to go, *i.e.* having wasted; *zurt'ō*, having raised. To this the Lahndā suffix *-kar* is sometimes added, as in *guayδō-kar*, having called; *t'aχt'ō-kar*, having run. In one case, *girā-kar*, having taken, a purely Lahndā form is used, although the verb *giray*, to take, is Balōchī.

The imperative presents frequent irregularities. Thus, we have *di*, for *dai*, give thou; *irk'*, for *ēr-k'an*, place thou (me as a servant); *mā-k'in-ih*, for *mān-k'in-ī*, put thou on him. With the prefix *bi-*, we have *b-ih*, for *bi-y-ā*, come thou; and *b-urē*, for *ba-war*, eat thou. The last is so translated in the specimen as received, but it may be for *b-urẽ*, for *ba-warã*, let us eat, which is the sense required by the passage. Many of the others, though singular in form, must be translated with plural meanings.

The first person singular of the present-future generally ends in *-ã*, as in the standard. Thus, we have *mirã*, I die; *p'āδwã*, for *p'āδ-ayã*, I will arise; *gushã*, I will say. Three times, however, the verb *k'anay*, to make, has *k'ana*, not *k'anã*, I will make. On one occasion this is joined to the past tense of *sar-āy*, to form a continuous past, in *k'ana sar-āχt'ayã*, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in δ, corresponding to the standard θ. Thus, *lōteδ*, he longs (to eat the husks), for standard *lōṭiθ*; and *rōδ*, for *rōθ*, he does (not) go (into the house). In both cases these are historical presents, used with the force of the past. For the third person plural, we have *warãn*, for standard *warant'*, (the swine) eat.

As for the past tense, we have a first person singular in *sar-āχt'ayã*, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in *-a*, *i.e.* has the short form of the past participle. Thus, *ashkt'a*, for *ashkuθa*, heard; *bīδa*, became; *ch'ukk'a*, for *ch'ukiθa*, kissed; *dīδa*, saw; *k'uδa*, made, did; also *k'aδa*, in *minnat k'aδa*, made entreaty; *k'atta*, for *k'apta*, he fell, as in *kāl k'atta*, a famine fell; this verb is also used to intensify the meaning of a conjunctive participle, as in *labb'iō k'atta*, he has been unexpectedly obtained; *zinday bīδō k'atta*, he unexpectedly became alive. Other third singular pasts are *laiδha*, for *laiθa*, he touched; *p'āχt'a*, for *paδ-āχt'a*, he arose; *puch'δa*, asked; and *shuδa*, went, became.

Sometimes, as in the western dialect, the long form of the past participle is used for this person of the tense. It will be remembered that the long form is not used in the East unless a termination is added (see p. 349). The long form, however, does not here end in γ, but in *yā* or *yã*. Thus we have *lagiδyā shuδa*, for *lagiθa shuθa*, a translation of the Lahndā *laggā gēā*, and meaning 'he set forth'; *murt'ayā*, he died, or the one who was dead, according to context; *bīδyā* or *bīδyã*, for *bīθa*, he became, or he who had become. With the pronominal suffix *-ī*, we have *dāδy-ī*, given by him, *i.e.* he gave, in *gār k'uδō dāδy-ī*, he wasted; and *k'aδyā-ī*, for *k'uθay-ī*, he made (collected).

Dāθa, the past of the verb *dēay*, to give, appears under three forms. We have *dāδy-ī* just quoted, and also, twice, *dāδa*, gave (answer), and did (not) give (a kid), and *wandδō dihāδa*, divided (his goods). Twice we get corrupt Lahndā forms of this tense,

in *zinda bīā*, for *zinday bīθa*, he became alive, and *milā* in *zindayā āχt'a milā*, he came alive (and) was obtained. In *sar-āχt'ē-wīna*, food remained over for them, I am unable to explain the form *āχt'ē*. *Wīna*, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in *sārwẽ χush bīδyã̄*, all became happy.

A pluperfect borrowed from Sindhī occurs in *sārwẽ ch'ī waδi gār k'uδyã̄-t'ī*, (when) he had wasted everything of his own. Here *t'ī* (Sindhī *thī*) is feminine, to agree with *ch'ī*, a thing.

We have a conditional in *mā k'uδaĩ*, for *mā k'uθẽ*, I might have made (a dinner for my friends), and a definite present in *k'inyā*, is being made. This latter word is puzzling. The form is active, but the sentence in which it occurs requires it to be construed passively. It runs *bāz mihnatī maī piδā juānīyā ã̄hā guzrān k'inyā*, which can only mean ' (there are) many servants of my father ; of them (*ã̄hā*) living is being well made.' If we translated ' many servants of my father are making their living well,' we should require *waδi* instead of *ã̄hā*.

We have a passive in *gushijayā*, (worthy) to be called, and causals in *charānyā*, (sent him) to feed (swine), and *wanjēt'ō*, having caused to go, *i.e.* having wasted. It has been previously pointed out that the last is borrowed from Lahndā.

The following adverbs may be noted :—

dēwā, in future.
p'aδõ, for *p'aδā*, behind.
t'arzan, a second time, again. Compare the standard *t'aray*, to return.

Adverbs are also formed, as in the standard, by adding *-īyā*. Thus, *juānīyā*, well ; *χushīyā*, happily.

The following postpositions may be noted :—

andrā, within.
dē, for *dēmā*, before.
guar, with, by means of.
gurā, (distant) from.
gungā, with, by means of.

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĬ.

KASRĀNĪ DIALECT.   DISTRICT, DERA ISMAIL KHAN.

Yā-ādmiē   āhiē   dō   bach'ā̃.   Tē   k'asāinā   waδī-p'iδā-rā
Of-a-man   his (? were)   two   sons.   And   by-the-younger   his-own-father-to

guasht'a,   'bābū,   maē   bahara   k'i   rizq   ast'ī,   āhiā   manā   di.'
it-was-said,   'father,   my   portion   which   property   is,   that   to-me   give-thou.'

Āhiā   waδī   tarkā   ā̃hā-rā   wanδō   dihāδa.   K'amā̃   rōsh
By-him   his-own   goods   them-to   having-divided   was-given.   Few   days

bīδγā̃   k'asā̃   bach',   waδī   rizq   zijjā   k'aδγā-ī,   dīr
became   the-younger   son,   his-own   property   collected   was-made-by-him,   far

pardēs   niāwā   lagiδγā-shuδa.   Ūδā   sārwē̃   tarkā   naqābliā   gār
foreign-land   towards   set-forth.   There   all   goods   by-debauchery   wasted

k'uδō   dāδγ-ī.   Ā̃-wēla   k'i   sārwē̃   ch'ī   waδī
having-made   was-given-by-him.   At-that-time   when   all   things   of-himself

gār   k'uδγā̃-t'ī,   guḍḍā   ūδā   sakk'ē̃   kāl   k'atta.   Ā̃-wēla
wasted   had-been-made,   then   there   severe   famine   fell.   At-that-time

āhiā-rā   ch'ī   p'ak'ar   bīδa.   Ā̃-wēla   ā̃-shahr   yē-ādmiē   nawā̃   ā̃.
him-to   of-things   want   became.   At-that-time   of-that-city   a-man   to'   he

shuδa,   tē   āhiā   γaδī   mulk'   nawā   jahlībalā   ch'arānγā
went,   and   by-him   (?)sending-of-him   field   towards   wild-beast   for-grazing

shuδa.   Āhī   dil   lōṭ'ēδ,   'mā   waδī   qūtā   lahwā   wīshan   gungā   p'ur
became.   His   heart   longs,   'I   my-own   food   belly   this   with   full

k'ana,   āch'iā   jahlībalā   warān.'   K'asēā   āhī-rā   na   dāδ.
I-will-make,   what   wild-beasts   eat.'   By-anyone   him-to   not   was-given.

Ā̃-wēla   chētā   āhī   jā-āχt'a.   Āhiē   guasht'a,   'bāz-mihnatī
At-that-time   sense   of-him   came.   By-him   it-was-said,   'of-many-servants

maī-p'iδā   juānīγā   ā̃hā   guzrān   k'inγā;   ch'iē
of-my-father   well   of-them   living   is-being-made;   moreover

sar-āχt'ē-wīna,   mā   shuδ   guar   mirā̃.   Mā   p'āδwā̃,   p'iδ
remained-over-for-them,   I   hunger   with   die.   I   will-arise,   father

naγā   rawāna   biā̃,   p'iδ-rā   gushā̃,   "mā   t'aē   dē
towards   going   I-will-become,   father-to   I-will-say,   "by-me   of-thee   before

gunāh   k'uδa,   mā   Xudāī   gunāh   k'uδa,   mā   t'aē   p'iδ   gushnaγ
sin   was-done,   by-me   of-God   sin   was-done,   I   thee   father   to-call

jittē   nī   niā̃.   Manā   mihnatī   waδī   zīr   irk'."'   Ā
such   now   am-not.   Me   servant   of-thyself   below   place-thou."'   He

p'āχt'a, waδī p'iδ nayā lagiδyā-shuδa. Ã-wēla ajjan p'iδ
arose, *his-own* *father* *towards* *set-forth.* *At-that-time* *yet* *father*

gurā ḍīr-dīrā ãhī-p'iδā āhiē-rā dīδa. P'iδā-rā
from *at-great-distance* *by-his-father* *him-as-for* *it-was-seen.* *Father-to*

armān bīδa ; p'iδā t'aχt'ō-kar bach'-rā g'nṭṭā zurt'ō
compassion *became ;* *by-the-father* *run-having* *the-son-to* *on-the-neck* *having-raised*

laiδha ; āhī-rā p'iδā zurt'ō ch'ukk'a.
it-was-touched (i.e. *embraced*) ; *him-to* *by-the-father* *having-raised* *it-was-kissed.*

Bach' p'iδā-rā guasht'a, 'ābā, mā t'aē Xudāī
By-the-son *the-father-to* *it-was-said,* '*father,* *by-me* *of-thee* *of-God*

har-dōnnānī gunāh k'uδa. Mā dēwā t'aē bach' gushijayā nī
of-both *sin* *was-done.* *I* *in-future* *thy* *son* *to-be-called* *now*

niã.' P'iδā waδī-mihnatiã-rā guasht'a, 'jōẽ jōẽ jarrã
am-not.' *By-the-father* *his-own-servants-to* *it-was-said,* '*good* *good* *garments*

āhī-rā girā-kar zirih-mā-k'in-īh ; ch'allā ishī dastã niāwā
him-to *taken-having* (? *armour*) *put-thou-on-him ;* *ring* *of-this-one* *the-hand* *on*

zirih-mā-k'in-īh, juttī ishī p'āδã niāwā zirih-mā-k'in-īh. B-ih,
put-thou-on-him, *shoe* *of-this-one* *the-foot* *on* *put-thou-on-him.* *Come,*

waṛdā χushīyā ishiā b-urē.' P'iδā guashta, 'wī bach'
food *happily* *for-this-one* *eat.'* *By-the-father* *it-was-said,* '*this* *son*

maē murt'ayā, t'arzan zinda bīā ; gār bīδyā, Xudā k'uδa,
of-me *died,* *a-second-time* *alive* *became ;* *lost* *was,* *by-God* *it-was-done,*

labb'īō k'atta.' Sārwẽ χush bīδyã.
having-been-got *fell* (i.e. *became*).' *All* *happy* *became.*

Ã-wēla maza bach' āhiē-mulk' nōyā shuδa.
At-that-time *the-great* *son* *his-field* *towards* *went* (i.e. *had gone*).

Ã-wēla k'i lōy k'ink'ā āχt'a, d'arīs wa gāwyai
At-that-time *when* *the-house* *near* *he-came,* *of-dancing* *and* *of-singing*

t'awār āhiā ashkt'a. Yā bēlī gurā guayδō-kar āhiā
the-sound *by-him* *was-heard.* *A* *servant* *from* *called-having* *by-him*

puch'δa, 'ē shē ch'i-kār-ē ? ' Āhiā guasht'a, 't'aē barāδ
it-was-asked, '*this* *matter* *what-for-is ?* ' *By-him* *it-was-said,* '*thy* *brother*

āχt'a. T'aē-p'iδā ālmē-rā guasht'a, "mā shōē waṛdā
has-come. *By-thy-father* *people-to* *it-was-said,* "*I* *of-you* *dinner*

k'ana," k'i āhiē-rā bach' zindayā āχt'a milā.' Ã barāδ
will-make," *because* *him-to* *the-son* *alive* *came* *was-got.'* *That* *brother*

āhiē zahrā gurā lōyā andrā na rōδ. P'iδā āhiā-rā
of-him *anger* *from* *the-house* *into* *not* *goes.* *By-the-father* *him-to*

āχt'a, minnat k'aδa. Āhiē p'iδā-rā jawāb dāδa,
it-was-come, *entreaty* *was-made.* *By-him* *the-father-to* *answer* *was-given,*

'mā indar sāl t'aē χiδmatā k'ana sar-āχt'ayā̃. Mā t'aē guasht'ayā̃
'I so-many year thy service I-do I-remained. By-me thy sayings

p'aδē kadāī̃ na k'uδa. T'au kadāī̃ yē gōrak'ē manā kadāī̃
behind ever not was-done. By-thee ever one kid-a to-me ever

na dāδa, mā waδī sangtiānī waṛd k'uδaī̃.
not was-given, by-me my-own of-friends dinner would-have-been-made.

Ā̃-wēla k'i t'aē bach' āχt'a, t'aē rizq sārwē̃ āhiā wanjēt'ō
At-that-time that thy son came, thy property all by-him having-wasted

dāδa, t'au sārwē̃-ālmē waṛd k'uδa.' P'iδā bach'-rā
was-given, by-thee of-all-people dinner was-made.' By-the-father the-son-to

guasht'a, 't'au har-wēla maē k'ink'ā ast'ai; sārwē̃ rizq
it-was-said, ' thou at-every-time of-me with existest ; all property

maē t'aēyā. Ē gālwari mā-rā juwān-a, gār biδyā, ā
of-me (is) thine. This matter us-to good-was, lost become-one, he

labb'iō |k'atta ; murt'ayā, ā zinday biδō
having-been-got fell (i.e. became) ; the-dead-one, he alive having-become

k'atta.'
fell (i.e. became).'

BALŌCHĪ OF SIND.

We know from history that, in the course of their eastward migration, many Balōches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jaṭkī-speaking Lēghārīs, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 200,000 out of the 340,000 Balōches in Sind still speak Balōchī. Most of these people are bilingual, and speak Sindhī as well as Balōchī. It follows that their Balōchī is much mixed' with Sindhī. In other respects, with one exception to be noted below, they all use the eastern dialect.

The original estimates, prepared for this Survey, of the number of persons whose native language was Balōchī, were based on the Census of 1891, and, for Baluchistan, were necessarily incomplete. To use these estimates now would give a false idea of the number of speakers, and accordingly, as has been also done in the case of Pashtō, I use for Balōchī the figures of the Census of 1911. According to that census the number of speakers of Balōchī in Sind is as follows :—

Name of District or other Area.	Number of Speakers.
Hyderabad	28,731
Karachi	32,523
Larkana	54,328
Sukkur	9,276
Thar and Parkar	12,708
Upper Sind Frontier	56,589
Native States and Agencies	4,236
TOTAL	198,391

Of these, about 10,000 speak the western, or Makrānī, dialect. They are principally coolies from Makrān, who find work in the Town of Karachi and its neighbourhood. Their language has already been considered on pp. 364ff.

The remaining 188,000 all speak the eastern dialect, and here again we must make another division. The Upper Sind Frontier District is geographically a part of the Balōchī-speaking tract of Baluchistan, and the Balōchī spoken here is the same as that spoken in north-eastern Baluchistan and in Dera Ghazi Khan. It is a very pure example of the standard eastern dialect, and, as such, has been already considered on pp. 401 ff. The remaining speakers of Balōchī in Sind employ, as has been explained, a very mixed form of the language. We may perhaps consider as the most typical form of this mixed Balōchī that known as ' Kāchhē-jī Bōlī.' The term ' Kāchhō ' is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Baloch population, and those who speak the Kāchhē-jī Bōlī may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balōchī in the Karachi District divided as follows :—

Makrānī	10,000
Kāchhē-jī Bōlī	5,000
Others	17,523
TOTAL	32,523

Those classed as 'others' speak the ordinary mixed Balōchī of Sind, *i.e.* a Balōchī which is more mixed with Sindhī than even the Kāchhē-jī Bōlī. So far as Karachi is concerned, they are strongest in the north of the District. The Balōches 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 Balōchī-speakers in Sind as follows :—

Western Dialect (Makrānī)	10,000
Pure Eastern Dialect	56,589
Mixed Eastern Dialect	131,802
Total .	198,391

It may here be noted that the speakers of this mixed dialect have overflowed into the Panjab, 1,444 being found in the adjoining State of Bahawalpur. It is unnecessary to discuss the language of these people, or to give examples of it as it in no way differs from the mixed speech of the neighbouring tracts of Sind.

As explained above, specimens of Makrānī and of the dialect of the Upper Sind Frontier have already been given. It now remains only to describe the mixed dialect. For this I first give specimens of the Kāchhē-jī Bōlī, and then a couple of short passages from Hyderabad and Khairpur.

The specimens of Kāchhē-jī Bōlī consist of a version of the Parable of the Prodigal Son and of one of those Balōchī 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 Sindhī. Thus we have the Sindhī double consonants in words such as *bbilī*, a cat; *bbanī*, a field; *ḍḍēh*, a country; *ḍḍuk'āl*, a famine; *guḍḍā*, then; *aggā*, before; and *ggãway*, singing. Nouns occasionally end in the characteristic " of Sindhī. Such are *gunāh"*, sin; *ch'am"*, an eye; *daf"*, a mouth, and many others in the List of Words on pp. 435ff.[1] Words borrowed from Sindhī are common. We may notice, as typical, *ai*, and; *pand"*, a road (List, No. 224); and *jahirō-k'ũ*, like. Sindhī verbs are taken and conjugated in the Balōchī fashion, as in *chamburisa*, he adhered (S. *chamburaṇ"*) and *lab'isa-astē*, he has been got (S. *labhaṇ"*). In *k'apāi-t'aī*, he squandered; *samj'āi-t'aī*, he remonstrated; and *viñāi-t'aī*, he wasted, we have apparently the Sindhī verb *thiaṇ"*, to become, with the Balōchī suffix -*ī* of the third person singular. But the form is not clear to me.

PRONUNCIATION.—The letters θ and δ of the standard Eastern Dialect are always represented by *s* and *z*, respectively. We have seen (p. 338) that Indian writers of Balōchī in the north of the eastern tract are often unable to pronounce the sounds of θ and δ, and use *s* and *z* to represent them. As, in that case, this was a mere scribal error, it was allowable to correct the transliteration by giving the proper spelling. In Karachi, however, the state of affairs may be different, and I have not ventured to

---

[1] Possibly these spellings are due to the employment of a scribe accustomed to write Sindhī.

make the same corrections in the following specimens. The sounds are regularly written ⟨س⟩ and ⟨ز⟩ in the Persian character, and may, or may not, represent ث and ذ respectively. The matter must here be left in doubt. Examples are *brās*, for *brāθ*, a brother; *wasī*, for *waθī*, own; *dāsa*, for *dāθa*, given; *k'usa*, for *k'uθa*, made; *shusa*, for *shuθa*, gone; and many other past participles; *hawōzā̃*, for *hawōδā*, there; and *nōz*, for *nōδ*, rain.

As in Sindhī, the letter *ṛ* is very often substituted for *r*. Thus, we have *haṛ-ch'ī*, whatever; *maṛdun*, a man; *p'uṛsisa-ī*, for *p'ursiθa-ī*, he asked, and others. In *wardī*, for *waldī*, an answer, *l* has become *r*.

Elision and contraction are frequent. Thus, in *mān-'tika*, for *mān-ātka*, the *ā* has been elided; in *juānẽ* (List, 119) or *juãẽ* (Parable), good (attributive), *n* is optionally dropped. In the standard dialect we have *p'aδ-āγ*, to arise. Here we have *p'āz-a-k'-ā̃*, I will arise, but *p'-ātikō*, having arisen. The second person plural of the imperative ends in *t*, as in *pahrāinēt-ī*, clothe ye him; *p'irnēt-ī*, put ye on him. But when the -ēt is final, the *t* is dropped, and we get forms such as *zīrē* (not *zīrēt*), lift ye; *bi-ārē* (not *bi-ārēt*), bring ye. In the standard dialect, this form ends in *θ*, and we should expect here *s*, not *t*.

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full *n* before another vowel. A good example is *astẽ*, he is, but *dīsa-asten-ī*, has been seen by him.

In words like *ātika*, he came, and *t'itikō*, having run, for *ātka* and *t'akt'ō*, respectively, an *i* has been inserted between *t* and *k*, to help the pronunciation.

Note that the aspiration of the consonants *k'*, *ch'*, *p'*, *t'*, and *ṭ'* is very irregular. It should probably follow the same rules as in the standard, but I have spelt the words as I have received them.

DECLENSION.—Substantives.—We have seen that, in the standard Western Dialect, the genitive singular is the same in form as the oblique singular, and, like it, ends in *a* or *ā*, although Mockler makes an apparent distinction by writing the genitive as ending in *a*, and the oblique as ending in *ā*. In the Persian character a final *ā* is quite commonly written *a*, so that, e.g., *rājā* may be written *rāja* (راجہ or راجۂ), and *lōgā* may be written لوگۂ or لوگۂ. In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final *a* or *ā*. Thus, we have *a* in *p'isa* in *maĩ p'isa gurā*, (there are several servants) before my father; *wasī p'isa nayā bi-rawā̃*, I will go to my father; but long *ā* in *wasī p'isā nayā rapta*, he went to his father. In both cases *nayā* is a postposition governing the genitive. Similarly, we have short *a* in *dasta vichā ch'āpā*, a ring on the hand; (List, 229) *k'ōha chōṭī*, the top of the hill; (230) *naryāna sarā*, on a horse.

The eastern custom of giving the genitive no termination is also common. Thus, while in cases such as *dasta vichā* the postposition *vichā* governs a genitive in -*a*, in other cases it governs a genitive without *a*, as in *hawã ḍḍēh vichā*, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in *ē*, and of this we have an example in *talbē vichā*, in want, in which *talbē* is a genitive of the Sindhī *ṭalabᵃ*, want. This termination is extended to *aē* in *ggã̄wayaē ai j'umaraē galiwār*, the sound of singing and dancing. We shall see subsequently that a final *ē* is also extended to *aē*

in the second person singular of verbs. Instead of *ē*, we have *ī* (carefully so written. in the original in the Persian character) in *āsmānī bar-χilāf*, against heaven, and. (Specimen II, verse 2) *shāirī*, of a poet. Finally the *ī* is extended to *aī* (as *ē* was extended to *aē*) in the genitives given in the List of Words Nos. 102 (*p'isē-aī*, of a father,. written پِسے اُ), 111 (*jinik'ē-aī*, of a daughter, جِنکی اُ), 120 (*maṛdunē-aī*, of a man, مَرُدُنی اُ), and in (226) *naryānaī zīn*, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in *-ānī*, as in the Standard. Thus, we have (Spec. II, 16) *t'ēyānī p'aṭā*, the wounds of swords, but this is sometimes weakened to *-aī̃*, as in *hīχaī̃ chāranayā*, for the feeding of swine, and in *p'āzaī̃ vichā*, (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 *maī̃*, and the dative is *manā̃*. The plural nominative is *mā*, as in the Standard. The Parable has also a form *māshā* in *māshā warū̃*, let us eat, which I am not able to explain with certainty. It looks as if it were a compound, *mā-shā*, 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, *hawā̃hī̃ā ā̃hī̃ā-rā shastāsa-ī*, he sent him (to feed swine). Here the subject, *hawā̃hī̃ā*, is fully expressed and is repeated in the *-ī* of *shastāsa-ī*.

The proximate demonstrative pronoun is *ē* or *aē* (List, 234), this. Note the extension of *ē* to *aē*, as elsewhere. The remote demonstrative pronoun is *ā̃*, sing. gen. *ā̃hī̃*, *ā̃hī̃aī*, or *ā̃hī̃ē*, and sing. obl. *ā̃hī̃ā*. The plural calls for no remarks. As in the Standard, *haw* is often prefixed, as in *hawā̃*, *hawā̃hī̃ā*, etc. The relative pronoun is indicated by the Persian *ki*, added to the demonstrative pronoun. But the *ki* is often omitted, so that the demonstrative pronoun (like our ' that ') is then used alone in the sense of the relative. Similarly, from *hazē̃*, then, we have *hazē̃-ki* or *hazē̃*, when. The interrogative pronouns are *k'aī* (obl. *k'ayā*, List, 240), who ?, and *ch'ē*, 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 :— *-ē̃*, he is ; and *-ū̃* (Standard *-ā̃*), they are. Examples are :—

hawā̃ t'aïy-ē̃, that is thine.

t'ā̃χar bach'-ū̃, how many sons are there (List, 223) ?

For the past tense, I have noted *-sā̃*, I was ; *-a* (Standard *-aθ*), he was ; and *-sū̃*, they were. In each case the *s* represents a standard *θ*.

The negative verb substantive is *niā̃*, I am not (worthy).

Much more common is the verb substantive corresponding to the Persian *hast*. We have :—

Present, ' I am,' etc.

Sing.		Plural.	
1.	*astā̃*		*astū̃.*
2.	*astaē* (for *ast'ē*)		*astē.*
3.	*astē̃*		*astū̃* (for *ast'ā̃*).

Past, ' I was,' etc.

1. *astasã*   *astasū̃.*
2. *astasaē* (for *ast'aθē*)   *astasē.*
3. *asta* (for *ast'aθ*)   *astasū̃* (for *ast'aθant'*).

Note how in both the second persons singular, the termination *ē* is extended to *aē,* as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final *θ* in the third persons singular of both the pasts.

Active Verb.—The conjugation closely follows that of the Standard, but the following points may be noted :—

The past participle of *āy,* to come, is *ātika,* for *ātka,* and of *gushay,* to say, is *gushta,* for *gwashta.* Other past participles, allowing for the change of *θ* to *s,* are, so far as has been noted, the same as in the Standard. The past participle of *raway,* to go, is *shusa* or *rapta.* *Rapta* is several times used to mean ' he went,' while in the Standard it means only ' he went on ' doing something.

In the standard eastern dialect, the present participle ends in *-āna.* Here it ends in *-ānā* or *-ānã* as in *k'anānā,* making ; *girānā,* taking ; and *ch'arānā,* grazing, all in the fourth verse of the second specimen. For *-ānã,* we have *k'anānã mināyã,* I continue doing (thy service).

The conjunctive participle is as in the Standard, but from *āy,* to come, we naturally have *ātikō,* from the past participle *ātika.*

The second person singular of the imperative follows the Standard, except that, from *dēay,* to give, we have *daī,* give thou, instead of *dai.* The second person plural of the imperative ends in *-ēt,* instead of *-ēθ* or *ēs;* as if we had *janēt,* strike ye, instead of *janēθ.* But, unless a vowel follows, the *t* is dropped, so that we get a form like *janē.* Thus, in the Parable, we have *zīrē,* lift ye ; *bi-ārē,* bring ye ; *bi-āē,* come ye ; and, with a vowel following, *pahrāinēt-ī,* clothe ye him ; and *p'irnēt-ī,* put ye on him.

In verse 17 of the second specimen, we have *ashkū̃,* hear ! This is probably a contraction of what in the Standard would be *ashk'an.*

The following is the conjugation of the present-future :—

' I strike,' ' I shall strike,' etc.

Sing.	Plur.
1. *janã, janãĩ*	*janū̃.*
2. *janaē* (for *janē*)	*janē.*
3. *jat'* (for *jant'* or *jaθ*)	*janū̃* (for *janant'*).

Note how in the second person singular, a Standard final *-ē* is represented by *-aē,* as we have previously noted in the case of the genitive singular of nouns. This change does not take place in the plural, for here the word *janē* represents an older *janēt,* with the usual elision of a final *t.* Examples of this tense in the Parable are :—*gushã,* I will say ; *bi-rawã,* I will go ; *miryã,* I die ; *baχshaē,* thou givest (II, 1) ; *bī,* it may become (my share) ; *k'at'* (for *k'ant'*), he may make ; *warū̃,* we may eat ; and *k'anū̃,* we may make.

In the western dialect, the letter *a-* is prefixed to this tense after a consonant ; and when the *k-* prefix is employed, it follows the *a-.* So, here, in the Parable, we have *p'āz-a-k'-ã,* I will arise, corresponding to the western *pād-a-k-āyã,* eastern *p'āδ-k'ã.*

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 :—

<div align="center">'I went,' etc.</div>

	Sing.		Plur.
1.	*shusā̃*		*shusāū̃.*
2.	*shusāi*		*shusāē.*
3.	*shusa*		*shusāū̃, shusā̃.*

It will be observed that this is based on the short form of the past participle. We have an example of the long form of the past participle in *k'azī t'ai marzīā-sh darā na raptayā̃*, I never went outside your order. Others are *ātikayū̃*, they came (II, 10) ; *guwastayū̃*, they passed through (II, 11) ; *raptayū̃*, they went (II, 10) ; *k'ushtayā̃*, they were killed (II, 5).

For the third person singular we have :—*ātika*, he came ; *rapta*, he went ; *zānt'a*, thought. In poetry the final *a* of this person is sometimes dropped, as in *karkāṭas*, resounded ; *luṭlāṭas*, thundered ; and *sarkāṭas*, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples, *k'usa-ī*, he made (II, 7) ; and *shastāsa-ī*, he sent (him to feed swine).

A perfect, not noted as used in the standard eastern dialect, and formed probably under the influence of Sindhī, is made by suffixing *astē*, etc., to the past participle. Thus, *ātika-astē*, he has come ; *bisa-astē*, he has become (alive) ; *k'usa-astē*, (a feast) has been made ; *lab'isa-astē*, he has been got. With a pronominal suffix, we have *disa-asten-ī*, he has seen (his son returned safely), in which the nasalization of *astē* has become *n* before a vowel.

The pluperfect is made by suffixing the past tense of the verb substantive to the past participle. It will be remembered that the third person singular of the past tense of the verb substantive is *-a*. Thus, we have *bisay-a*, he had become (lost) ; *dāsay-a*, (victory) had been given (II, 19) ; *k'aptay-a*, had met (II, 16) ; *murt'ay-a*, he had died ; *shusay-a*, he had become (lost) ; *dīsay-a-ī* (with pronominal suffix), he had seen (II, 4).

The present definite closely follows the Standard. We have :—

<div align="center">'I am striking,' etc.</div>

	Sing.		Plur.
1.	*janayā̃*		*janayū̃.*
2.	*janayaē*		*janayē.*
3.	*janayẽ*		*janayū̃.*

And

<div align="center">'I am going,' etc.</div>

	Sing.		Plur.
1.	*rōyā̃*		*rauyū̃.*
2.	*rōyaē*		*rōyē.*
3.	*rōyẽ*		*rauyū̃.*

So, (List, 229) *chārnayẽ*, he is grazing ; (233) *ṭikayẽ*, he is dwelling ; (239) *manāyẽ*, he comes.

For the imperfect, we have (List, 192) *janaγ-sã̃*, I was striking ; *daēγ-a*, (no one) was giving ; *na ma-rōγ-a*, he was not entering ; *waraγ-sũ̃*, (the husks which) they were eating.

For the passive, we have in the List of Words, *janījiã̃*, I shall be struck ; *janījīsã̃*, I have been (*i.e.* I am) struck ; and *janījīsāsã̃*, I had been (*i.e.* I was) struck. Similarly, we have *guã̃ janījiã̃*, I may be called (thy son), in the Parable.

The **Indeclinables** call for no remarks.

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

KĀCHHĒ-JĪ BŌLĪ.

KARACHI.

SPECIMEN I.

Ya	mardunē-rā	dū	bach'a	astasū̃.	Hawãhã̃-sh	k'isāinā
One	*a-man-to*	*two*	*son*	*were.*	*Them-from*	*by-the-younger*

p'isā-rā	gushta	ta,	'ē	p'is,	mālā-sh	har-ch'ī maĩ
the-father-to	*it-was-said*	*that,*	*'O*	*father,*	*the-property-from*	*whatever my*

bahar	bī,	manã̃	daī.'	Guddā	ãhĩã wasī	māl ãhĩã-rã
share	*may-be,*	*to-me*	*give-thou.'*	*Then*	*by-him his-own*	*property him-to*

bahar	k'usō	dāsa-ī.		K'amẽ	rōshã̃ shē	guddā
division	*having-made*	*was-given-to-him.*		*A-few*	*days from*	*then*

hawã̃-k'isãẽ-bach'ā	kul	māl	wacharã̃	k'usō	ya	dīrẽ
by-that-younger-son	*entire*	*property*	*collected*	*having-made*	*one*	*far*

ddēhē-nayā	musāfirī	sarā	shusa.	Hawōzã̃	wasī māl	gandẽ
a-country-to	*journeying*	*on*	*it-was-gone.*	*There*	*his-own property*	*bad*

kār	sarā	viñai-t'a-ī.	Hazẽ	hawã̃ kul	māl.	k'apãi-t'a-ī,
work	*on*	*was-lost-by-him.*	*When*	*that entire*	*property*	*was-squandered-by-him,*

hazẽ	hawã̃	ddēh	vichā	sak'ẽ	dduk'ālē	ātikō	k'apta, ai ã̃
then	*that*	*country*	*in*	*severe*	*a-famine*	*having-come*	*fell, and he*

ātikō	sak'ẽ-talbē	vichā	bīsa.	Hazẽ	hawã̃-ddēh
having-come	*of-severe-want*	*in*	*became.*	*Then*	*of-that-country*

rahākūē-rā	shusō	chamburisa.	Hawãhĩã	ãhĩã-rā	hīχãĩ
an-inhabitant-to	*having-gone*	*he-adhered.*	*By-him*	*as-for-him*	*of-swine*

chāranayā	wasī	mulk'	vichā	shastāsa-ī.	Hawãhĩã hach'ō
for-feeding	*his-own*	*cultivation*	*in*	*it-was-sent-by-him.*	*By-him so*

zānt'a	ta	hawã̃	ch'ilurã̃	hīχ	waraysū̃, hawãhã̃ gō
it-was-thought	*that*	*those (i.e. which)*	*husks*	*the-swine*	*were-eating, them with*

wasī	lāf	p'ur	k'at';	ai ãhĩã-rā	hich'	mardun na daēya.
his-own	*belly*	*filled*	*he-may-make;*	*and him-to*	*any*	*man not was-giving.*

Ai	hazẽ	ã	wasī	hōsh	vichā	ātika, guddā	gushta-ī ta,
And	*when*	*he*	*his-own*	*sense*	*in*	*came, then*	*it-was-said-by-him that,*

'maĩ-p'isa	gurā	t'ã̃χar	ambrã̃-rā	nayã̃	bāz	milayẽ,	ai mu
'of-my-father	*before*	*several*	*servants-to*	*bread*	*much*	*is-being-got,*	*and I*

ēzã̃	shusā	miryã̃.	Ta	mu	p'āz-a-k'-ã̃, wasī-p'isa
here	*by-hunger*	*am-dying.*	*Therefore*	*I*	*will-arise, of-my-own-father*

naya bi-rawā̃, ai ā̃hīã-rā gushā̃ ta, "ē p'is, mu āzmānī
to I-will-go, and him-to I-will-say that, " O father, by-me of-heaven

bar-χilāf ai t'aī aggā gunāhⁿ k'usa-astē̃, ai nī hawē lāikā
against and of-thee before sin done-is, and now this worthy

niā̃ ki t'arā̃ t'aī bach'a guā̃-janījiā̃. Hazē̃ manā̃ wasī
I-am-not that again thy son I-may-be-called. Then me thine-own

ambrā̃-sh yak'ē jahiṛō-k'ū̃ zān." ' Hazē̃ p'-ātikō wasī
servants-from a-one like consider." ' Then having-arisen his-own

p'isā naya rapta, ai daī̃ dīr asta ta ā̃hī-p'isā
father to he-proceeded, and yet distant he-was that by-his-father

ā̃hīã-rā dīsa, ai haïr ātika, ai t'itikō b'ākur-p'irt'ō,
him-as-for it-was-seen, and compassion came, and having-run having-embraced,

ai ā̃hīã-rā ch'ukisa-ī. Hazē̃ bach'ā gushta ta, 'ē
and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, ' O

p'is, mu āzmānī bar-χilāf ai t'aī aggā gunāhⁿ k'usa-astē̃, ai
father, by-me of-heaven against and of-thee before sin done-is, and

nī hawē lāikā niā̃ ki t'aī bach'a guā̃-janījiā̃.' Par
now this worthy I-am-not that thy son I-may-be-called.' But

p'isā wasī ambrā̃-ra gushta ta, 'kulā̃-sh juāē̃ jarā̃
by-the-father his-own servants-to it-was-said that, ' all-from good garments

zīrē bi-āṛē, ai pahrāinēt-ī ; ai dasta vichā ch'āpā, ai
lift-ye bring-ye, and clothe-ye-him ; and of-the-hand on ring, and

p'āzāī̃ vichā mōzyā̃ p'irnēt-ī, ai bi-āē̃ ta māshā warū̃ ai
of-the-feet on shoes put-ye-on-him, and come-ye that we may-eat and

galā k'anū̃ ; p'arch'ē-ki ē maī bach'a murt'aγ-a, ai nī
rejoicing we-may-make ; because-that this my son had-died, and now

t'arsō zīndaγ bīsa-astē̃ ; ai gār-bīsō shusaγ-a, hawā̃ nī
again alive become-is ; and lost-having-become had-gone, he now

lab'isa-astē̃.' Hazē̃ hawā̃ galā k'anaγā mān-'tikā̃.
obtained-is.' Then they rejoicing to-do were-applied (i.e. began).

Ai nī ā̃hīē̃ mazē̃ bach'a, hawā̃-ki bbanī vichā asta, hawā̃
And now his great son, he-who of-the-field in was, he

hazē̃-ki lōγā-rā nazī ātika, hazē̃ ggā̃waγaē̃ ai j'umaraē̃ galïwār
when the-house-to near came, then of-singing and of-dancing the-sound

ashkusa-ī. Hazē̃ ya ambrāeā-sh guā̃k'-jasō p'ursisa-ī
was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him

ta, 'ch'ē bīγē̃ ?' Hawā̃hīā gushta ta, 't'aī brās
that, ' what is-becoming ?' By-him it-was-said that, ' thy brother

ātika-astē̃, ai t'aī-p'isā mihmⁱnī k'usa-astē̃, p'arch'ē-ki ā̃hīã-rā
come-is, and by-thy-father feast made-is, because-that him-as-for

durā̃-hīɣā dīsa-asten-ī.' Hazē̃ ā̃hīā-rā zahar ātika, ai andarā
safe-(and-)sound *it-seen-is-by-him.'* *Then* *him-to* *wrath* *came,* *and* *within*

na ma-rōɣa. Hazē̃ ā̃hī-p'isā darā ātikō, ā̃hīā-rā
not *he-was-entering.* *Then* *by-his-father* *outside* *having-come* *him-to*

samj'āi-t'a-ī. Par ā̃hīā wardī vichā wasī p'isā-rā
it-was-remonstrated-by-him. *But* *by-him* *answer* *in* *his-own* *father-to*

gushta, 'gind ta, t'ā̃χar sālā̃-sh mu t'aī pōrhiā k'anānā̃
it-was-said, *' behold* *that,* *several* *years-from* *I* *thy* *service* *doing*

mināɣā̃, ai k'azī t'aī marzīā-sh darā . na raptaɣā̃; par k'azī
am-continuing, *and* *ever* *thy* *order-from* *outside* *not* *have-I-gone ;* *but* *ever*

t'au manā̃ ya shinik'ē na dāsa, ta mu-wasī-dōstāī gunīχā
by-thee *to-me* *one* *a-kid* *not* *was-given,* *that* *of-my-own-friends* *with*

wacharā̃ χushālīē k'anā̃. Par hazē̃ ē bach'a t'aī ātika,
together *a-merriment* *I-may-make.* *But* *when* *this* *son* *of-thee* *came,*

ā̃hīā-ki t'aī māl kanūriāī vichā viñāi-t'a-ī,
by-him-that (i.e. *by-whom)* *thy* *property* *of-harlots* *among* *was-wasted-by-him,*

hazē̃ t'au hawā̃hī kanā̃ mazē̃ mihmānīē k'usā-astē̃.' Hazē̃ hawā̃hīā
then *by-thee* *him* *for* *great* *a-feast* *made-is.'* *Then* *by-him*

gushta ta, 'ē bach'a, t'au umiri maī gurā astaē, ai har-ch'ī
it-was-said *that,* *' O* *son,* *thou* *always* *of-me* *with* *art,* *and* *whatever*

maī gurā astē̃, hawā̃ t'aīɣ-ē̃. Par gal k'anay ai sarahā bīɣ
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'aī brās murt'aɣ-a, hawā̃ zīnday
us-to *proper* *was ;* *because* *that* *this* *thy* *brother* *had-died,* *he* *alive*

bīsa-astē̃; ai gār bīsaɣ-a, hawā̃ lab'isa-astē̃.'
become-is ; *and* *lost* *had-become,* *he* *obtained-is.'*

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

KĀCHHĒ-JĪ BŌLĪ.

KARACHI.

SPECIMEN II.

1.   Sārã̄   Saχīĕ   Satārā.
I-call-to-mind   the-Generous   Compassionate-One.

     Īmān   baχshaē   t'au   mā-rā.
     Faith   givest   Thou   us-to.

2. Mā-rā   ai   kul   mōmnã̄-rā,
Us-to   and   all   faithful-to,

     Lŏṛī,   t'au   zīr   guftā-rā,
     Bard !   thou   raise (i.e. *tell*)   *the-tale* (acc.),

       Shāirī   shair   kabā-rā.
       Of-poet   poetry   the-narrative (acc.).

3.   Birāhōī   sha   Hurāsānā,
The-Brāhūī   from   Khurāsān,

       Rapta   ur   janga   sāmānā,
       Proceeded   with   battle   material,

       Gaṭ'aɣã̄   nōzī   guδānā.
       From-mountain-passes   (like) rain   coming.

4. P'uṛsa   K'alōī   k'anānā,
Enquiry   (about) the-Kalōī   making,

     Rōhila   nāmā   girānā,
     Of-Rōhil   the-name   taking,

       Dīsaɣa-ī   māl   ch'arānā.
       Had-been-seen-by-him   cattle   grazing.

5. Rēχtaɣō   māl   bīsa   rāhī,
Having-taken   cattle   they-became   travellers,

       K'ushtaɣã̄   Lōhār   Pāhī.
       Were-killed-by-them   Lōhār   (and) Pāhī.

       Ātika   t'ishānā   jang   ḍāhī.
       Came   running   battle   alarmer.

6.   Gāl   ātika   Ḍātā   t'ishānā
(Bringing) news   came   Ḍātā   running

     Dulāu   jangī   juānā.
     (And) Dulā   warlike   youth.

7.   Hâl   bīsa   gur   Hājī   X'ānā,
  Information   became   before   Hāji   Khān,

            Jamau   k'usa-ī   janga   sāmānā,
            Collected   were-made-by-him   of-fighting   materials,

            Guã̄-jasa-ī   kulĕ   tumānā.
            Were-summoned-by-him   all   the-clans.

8.   Gul   Muhammad   ai   Saīd   X'ānā,
  By-Gul Muhammad   and   by-Saīd   Khān,

            Brādrā̃   Blinda   Gabōlĕ̃,
      By-the-brothers   Blinda   (and) Gabōl,

            Ur   sarā   mandīγ   mōlhĕ̃.
            On   the-head   silken   helmets.

9.   Kārī   tufākā̃   karkāṭas,
  Kārī   (and) guns   resounded,

            Lāriā̃   luṭlāṭas,
            Lāris   thundered,

      Saṭ   sīhāī   sarkāṭas,
      Blow   leaden   sounded,

            Hamã̄-hand'ā-ki   imām   bīsa.
            On-the-spot-where   the-leader   was.

10.   Machisa   jang   bīsaγ   hul,
  Became-hot   the-battle   there-became   a-din,

            Ātikaγū̃   juānā̃   hama-kul,
            They-came   young-men   all-together,

      Raptaγū̃   sūrih   p'a   yak   ch'ul.
      Proceeded   heroes   with   one   step.

11.   Kĕharĕ   juānā̃   k'usa   saṭ,
  By-brave   youths   was-made   speed,

            Ch'ō   gumbuδā̃   guwastaγū̃   g'aṭ.
            Like   minarets   they-passed-through   mountain-passes.

12.   Shikrahĕ̃   bāzā̃   jasa   j'aṭ,
  By-the-sparrow-hawks   by-the-hawks   was-struck   the-blow,

            Bōrt'a-ish   Birōhīai   ṭ'aṭ.
            Was-broken   of-the-Brāhūī   the-crowd.

13.   Guṛ   k'usa   mardā̃   sha   jāhā,
  Running   was-made   by-the (Brāhūī)-men   from   the-place,

            l''ul   k'usa   mardā̃   sipāhā.
            Plundering   was-done   by-the (Lēghārī)-men   soldiers.

14.   T'arsa   Alī   Murād   p'a   kāhā,
  Returned   Alī   Murād   to   the-attack,

            Sha   Birōhīā   p'anch   mardā   jasĕ̃.
            From   the-Brāhūī   five   men   were-slain.

15.   Mír   Hasanai   hamã   Hindí
    Of-Mír   Hasan   by-that   Hindí (sword)

        Jasa   p'a   tawakl-e-Rindí.
    Was-smitten   with   the-bravery-of-the-Rinds.

16.   K'aptay-a   Mēwā   gō   maṭā,
    Had-met   Mēwā   with   a-match,

        Dāshta-ī   gō   t'ēyānī   p'aṭā.
    Was-kept-back-by-him   with   of-swords   the-wounds.

17.   K'ushta-ī   maṭ   hamōzã,
    Was-slain-by-him   the-match   there-and-then,

        Ashkũ   gālã   bā   dil-o-jān.
    Hear   the-tales   with   heart-and-soul.

18.   Hamã-hand'ā-ki   hanō   mār
    On-the-spot-where   was-fought   the-fight

        Hamōzã   was   Allahyār.
    There-verily (was)   himself   Allahyār.

19.   K'ashta-ī   miān   Gulzārā,
    Was-drawn-from-by-him   the-sheath   (the-sword)-Gulzār,

        Dāsay-a   sōb'   Satārā.
    Had-been-given   victory   by-The-Compassionate.

20.   Baχsh   bīsa   p'a   Lēyārā.
    Bestowed   it-became   upon   the-Lēghārīs.

        Ashkusa   Sind'a   sardārā.
    It-was-heard   of-Sindh   by-the-chiefs.

        Almẽ-i-dīrẽ-dawārā.
    By-men-of-distant-countries.

21.   Xāwand,   lōṭ'ã   mu   dānā.
    Lord!   I-ask   I   blessing.

        Sēbatēn-i-dīn-īmānā.
    Perfection-of-religion-(and-)faith.

FREE TRANSLATION OF THE FOREGOING.

(*This song is in honour of a victory gained by the Lēghārī Balōches over the Brāhūīs 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 Brāhūīs is called Gul Muhammad.*)

1. I call to mind God, the Generous, the Compassionate. To us givest Thou the Faith.

2. O Bard, to us and to all the Faithful tell thou the tale—the story in the poetry -of the poet.

3. The Brāhūī equipped for war came from Khurāsān,[1] over the mountain passes, like a torrent of rain.

4. He came asking for the Kalōī, and taking the name of a Rōhil,[2] he saw the cattle grazing.

5. They seized the cattle and carried them off. Lōhār and Pāhī did they slay.[3] (To the Lēghārīs) came running a battle-alarmer.

6. Bringing the news came Ḍātā running, and Dulā the valorous youth.

7. To Hājī Khān[4] came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad[5] and Saīd Khān, with their brothers the Blinda and the Gabōl, (have bound) silken[6] helmets on their heads.

9. The Kārīs and the guns resounded, loud thundered the Lārīs.[7] The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became[8] the battle, high rose the din, as the young men assembled, heroes marching in step together.

11. Hastened the valiant youths, like tall minarets, through the mountain pass.

12. Like sparrow-hawks and hawks they struck the blow, and broken was the mob of Brāhūīs.

13. Fast from the spot ran the men of the Brāhūīs, and the Lēghārī warriors plundered their goods.

14. Then Alī Murād[9] returned to the attack, and of the Brāhūīs were five men slain.

15. Through the bravery of the Rinds, by the sword Hindī of Mīr Hasan were they slain.[10]

16. Mēwā[11] in battle met his opponent match, and kept him back with wounds of the sword.

17. There and then was his opponent slain. Hear ye the tale with heart and soul.

---

[1] By Khurāsān is meant the high plateau country of Baluchistan, to which access from the Indus plains is obtained by the hill passes.

[2] The Kalōīs are a clan of the Lēghārīs. '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 Balōches began the quarrel by first raiding the Brāhūī camels. About this the bard is here silent. Under Gul Muhammad's leadership, the Brāhūīs made a counter-raid, and carried off Balōch 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 Balōches lost only two wounded and none killed.

[3] In Mr. Dames's poem, the Brāhūīs in their first raid killed one man, whose name is not mentioned.

[4] He seems to have been the leader of the Lēghārīs, but I have failed to trace his name elsewhere. There was a Hājī Khān, a Rind poet (Dames. p. 34), but this can hardly have been the man.

[5] He was the leader of the Brāhūīs. I do not know who Saīd Khān and Blinda were. The Gabōls were a mixed servile race (Dames, p. 52). Blinda may possibly be a proper name=Buland the Gabōl, but this gives rise to difficulties in the translation.

[6] Mandīγ is perhaps the poetical word, elsewhere written mandīl, a turban.

[7] Kārīs and Lārīs are said to be two kinds of gun. Lārī perhaps refers to the Persian Province of Lār.

[8] Machisa is the past of the verb elsewhere written manchaγ, to join battle.

[9] Apparently one of the Brāhūī leaders.

[10] The Lēghārīs claim to be Rinds by descent. The word translated 'bravery' is tawakl, apparently a corruption of the Arabic tawakkul, confidence. But it may be noted that Tawakkulī is also a proper name. Mīr Hasan was a famous leader of the Rind tribe (Dames, p. 3). 'Hindī,' or 'Indian,' like Mirsī, for Misrī, '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 Allahyār[1] himself.

19. From its sheath he drew the sword Gulzār,[2] and God, the Compassionate, gave the victory.

20. (The victory) became bestowed upon the Lēghārīs, 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.

---

[1] I have not traced this name elsewhere.
[2] *Gulzār*, 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 Sindhī *t'ŏ* for 'were.' The sound of θ is represented in various ways. We have *waθī*, own; *p'iδ*, a father, for *p'iθ*; and *dāsa* and *dāt'a*, for *dāθa*, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, 'own' is always *waθī*, and 'father,' throughout the whole specimen from which the extract is taken, is always spelt *p'iδ*. The letters γ and *g* seem to be interchangeable. Thus, we have *ch'āranaya* for grazing, but *gushtagā̃*, elapsed.

[No. 12.]

ERANIAN FAMILY.

BALŌCHĪ.

MIXED DIALECT OF SIND.

Ya-murdumē	dū	bacha	t'ē.	Hamã̄	k'isāinā	waθī
Of-a-man	*two*	*son*	*were.*	*Frcm-them*	*ly-the-ycunger*	*his-cwn*

p'iδā-rā	gusht,	' bābā,	t'aī-māl	hissa	bamäkar
father-to	*it-was-said,*	*' father,*	*cf-thy-pioperty*	*the-share*	*which*

manī-bahrā	bi-āē,	hamāhiā	manā	dai.'	Ai	āhiã̄	waθī
in-my-share	*may-ccme,*	*that*	*to-me*	*give.'*	*And*	*by-him*	*his-own*

māl	āhã̄-rā	bahra	k'asō	dāsa.	Kamē	rōsh	mas gushtagã̄
property	*them-to*	*division*	*havirg-made*	*was-given.*	*A-few*	*day*	*hardly elapsed*

ta	k'isāiā-bacha	waθī	māl	kul	p'ajiā	k'asaya	ai	yakē-dīrĕ-
that	*ly-the-ycunger-scn*	*his-cwn*	*property all*		*collected*	*was-made and*		*to-a-far-*

mulkē	nusāfrī	shusa,	ai	hamōzã̄	waθī	milkiat	buch'rāδ	guzrān
country	*(on-)journey*	*he-went,*	*and*	*there*	*his-own*	*property*	*riotous*	*living*

gõ	gār	k'asō	ishta-ī.	Ai	hazē	hamã̄	kul
with	*destroyed*	*having-made*	*was-atandcned-ly-him.*	*And*	*when*	*by-him*	*all*

χarch	k'asō	ishta-ī,	hazē	hamã̄-mulkã̄	sak'δ	dukālδ
expended	*having-made*	*was-abandcned-ly-him,*	*then*	*in-that-country*	*a-severe*	*famine*

k'apta,	ai	hamã̄	ahtiājmand	bīsa.	Ai	hamã̄	shusō	hamã̄-mulka
fell,	*and*	*he*	*needy*	*became.*	*And*	*he*	*having-gone*	*of-that-country*

yakē	nishtgīnã̄[.	gõ	awār	bīsa.	Ai	hamãhĭ-rā	waθī	k'ishār
a	*resident*	*with*	*together*	*became.*	*And*	*him-as-for*	*his-own*	*field*

nyã̄wa	hīχānī	ch'āranaya	sawa	shastās-ī.	Ai	p'uya	har-ch'ī
amidst	*of-swine*	*feeding*	*for*	*it-was-sent-by-him.*	*And*	*the-husks*	*whichever*

hīχã̄	wārt'iyã̄	hamã̄hā	gõ	dī	lāchāriã̄	āhiã̄	waθī
by-the-swine	*were-being-eaten*	*those*	*with*	*also*	*of-necessity*	*by-him*	*his-own*

lāf	p'ur	k'asē ;	para	hamã̄	dī	k'asē	hamã̄hiã̄-rā
lclly	*filled*	*would-have-been-made ;*	*but*	*those*	*even*	*by-anyone*	*him-to*

na	dāt'agã̄.
not	*were-being-given.*

The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhī words and idioms. It is unnecessary to dwell upon these here, beyond drawing attention to the occasional addition of a vowel at the end of a word, as in *ḍēdar* or *ḍēdar'*, a frog. In Sindhī every word must end in a vowel. As for Balōchī irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters θ and δ are both employed. In the original specimens as received, θ is indicated by both *t'* and by *s*, and δ by *t'* and by *z*. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word *iraga* represents the Standard *ī-rangā*, in this manner. For *ẽ*, he is, we have *ĕ*; for *ēθ*, he was, we have *īθā*; and for *aθw̃*, we were, *t'aw̃*. The word *mā* is used for the nominative singular, and means ' I ' as well as ' me.'

ERANIAN FAMILY.

EASTERN GROUP.

BALŌCHĪ.

MIXED DIALECT OF SIND.   STATE KHAIRPUR.

Mushk dēdarᵉ brāθ īθā. Ḍēdarᵉ āfa andar ē, mushk
Mouse *frog* *brother* *was.* *The-frog* *water* *in* *is,* *the-mouse*

kōd lāfa ē. Mushkā gwashta, ' maī taī yārī ē.
hole *within* *is.* *By-the-mouse* *it-was-said,* *' of-me* *of-thee* *friendship* *is.*

Iraga taū dī halākᵃ bīɣē, mā dī halākᵃ biā̃. Mā
Of-this-kind *thou* *also* *annoyed* *becomest,* *I* *also* *annoyed* *become.* *I*

rawā̃, kasē-lōya nāwariā duzā̃. Karā̃ bandīχa watan.
will-go, *from-some-house* *shreds* *I-will-steal.* *I-will-make* *thread* *twisting.*

Guḍḍā yakē taī-pāδa bandū̃, yakē maī-pāδa bandū̃.'
Then *one (end)* *on-thy-foot* *I-will-tie,* *one (end)* *on-my-foot* *I-will-tie.'*

Mushkā ch'ikē dāθa. Ḍēdar āfa dar-k'apta.
By-the-mouse *a-pull* *was-given.* *The-frog* *from-water* *emerged.*

Guḍḍā bānzā jaθa. Ḍēdar barayē
Then *by-hawk* *he-was-struck.* *The-frog* (acc.) *is-carrying-off*

bānz. Mushk dī rawaɣē dēdar dīmā. Pāδ
the-hawk (nom.). *The-mouse* *also* *goes* *the-frog* *after.* *The-foot*

sōg-en-ī.
fast-is-of-him.

Guḍḍā t'ī-mushkā̃ gwashta, ' taū pa-ch'ī yārī k'uθa
Then *by-the-other-mice* *it-was-said,* *' by-thee* *why* *friendship* *was-made*

gō dēdarᵉ ? ' Gwashta, ' mā pa-waθā̃ yār t'aū̃. Mā dī
with *the-frog ?'* *It-was-said,* *' we* *mutually* *friends* *were.* *Me* *also*

gitēnθia barayē bānz.' Mushkā̃ gwashta, ' taī
having-dragged *is-carrying-off* *the-hawk.'* *By-the-mice* *it-was-said,* *' of-thee*

ch'ī yārī ē ? Taū bīθayē mushk, ā̃ bīθa dēdarᵉ. Ī shāī
what *friendship* *is?* *Thou* *becamest* *mouse,* *he* *became* *frog.* *This* *your*

ganda yārī ē.'
bad *friendship* *is.'*

FREE TRANSLATION OF THE FOREGOING.

A mouse and a frog were close friends, like brothers. The frog lived in the water, and the mouse in a hole in the ground. One day the mouse said, 'you and I are such friends that if you feel any trouble, I also am troubled. I'll go and steal shreds of cloth from some house, and out of them I'll twist a thread. Then I'll tie one end of the thread to your leg, and the other end to mine.'

[So the mouse did as he said, and twisted a thread, which he tied as above described. One day] the mouse [was in some trouble, and] pulled the thread [as a signal to his friend]. The frog came out from the water and was struck down by a hawk. The hawk flew off with the frog, and off after him went the mouse, for his leg was fast to the string.

Then said to him the other mice, 'why did you ever make friends with a frog?' He replied, 'we were friends one of the other, and now the hawk is carrying me off too.' Said they, 'what friendship was that for you? You were born a mouse, and he was born a frog. That friendship of you two was a bad one.'

STANDARD LIST OF WORDS AND SENTENCES IN THE BALŌCHĪ LANGUAGE.

English.	Makrāni of Karāchi.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
1. One	Yak	Yak	Yak', ya . . .
2. Two	Dŏ	Dŏ	Dŏ . . . .
3 Three . . .	Sai	Sai	Sai . . . .
4. Four	Chār	Chār	Ch'yār . . . .
5. Five	Panch	Panch	P'anch' . . . .
6. Six	Shash	Shash	Shash . . . .
7. Seven . . .	Hapt	Haft, hapt . . .	Haft', hapt' . . .
8. Eight . . .	Hasht	Hasht	Hasht' . . . .
9 Nine	Nuh	Noh, nuh . . .	Nuh . . . .
10. Ten	Dah	Dah	Dah . . . .
11. Twenty . . .	Bīst	Bīst	Gīst', gisht' . . .
12. Fifty . . .	Panjāh	Panjāh	P'anjāh . . . .
13. Hundred . .	Sad	Sad	Saδ . . . .
14. I	Man	Man, ma . . .	Mă, mā̃ . . .
15 Of me . . .	Manī	Manī	Manī . . . .
16. Mine . . .	Manīg . . .	Manīg	Maīγ . . . .
17. We . . .	Mā	Mā	Mā . . . .
18 Of us . . .	Maiī	Mai or maiī . . .	Maī̃ . . . .
19 Our	Maiig . . .	Maiig	Maīγ . . . .
20 Thou . . .	Tau	Tau, t'au . . .	T'au . . . .
21. Of thee . . .	Taiī	Tai, taiī; t'ai, t'aī .	T'aī . . . .
22. Thine . . .	Taiīg . . .	Taiig, t'aīig . .	T'aīγ . . . .
23. You	Shumā . . .	Shumā	Shā . . . .
24. Of you . .	Shumaiī . . .	Shumaī, shumaiī .	Shawāī . . . .
25. Your . . .	Shumaiig . . .	Shumaiig, shmaiig .	Shawāīγ . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Yak', ya . . .	Yak', ya . . .	Yak', ya . . .	1. One.
Dō . . .	Dō . . .	Dō, dū . . .	2. Two.
Sai . . .	Sē . . .	Sai . . .	3. Three.
Ch'iār . . .	Ch'ār . . .	Chiār . . .	4. Four.
P'anch . . .	P'anj, p'anch' . .	P'anch' . . .	5. Five.
Shash . . .	Shish . . .	Shash . . .	6. Six.
Hapt, havd . .	Hapt' . . .	Hapt . . .	7. Seven.
Hasht, hazhd . .	Hasht' . . .	Hasht . . .	8. Eight.
Nuh . . .	Nau . . .	Nuh . . .	9. Nine.
Dah . . .	Dah . . .	Dah . . .	10. Ten.
Gīst . . .	Gīst' . . .	Gīst . . .	11. Twenty.
P'anjāh . . .	P'anjāh . . .	P'anja . . .	12. Fifty.
Saδ . . .	Saδ . . .	Sad . . .	13. Hundred.
Mã, ma . . .	Mã . . .	Mu . . .	14. I.
Manī, maī . .	Mai, manī . .	Mai, maī . .	15. Of me.
Maīγ . . .	Maīγā . . .	Maīγ . . .	16. Mine.
Mã . . .	Mã . . .	Mã . . .	17. We.
Maī . . .	Mai, manī . .	Maīγ . . .	18. Of us.
Maīγ . . .	Maīγā . . .	Maīγ . . .	19. Our.
T'au . . .	T'au, t'a . .	T'au . . .	20. Thou.
T'aī . . .	T'aī . . .	T'aī . . .	21. Of thee.
T'aīγ . . .	T'aīγā . . .	T'aīγ . . .	22. Thine.
Shawā, shwā, shā .	Shumā, shwā . .	Shā . . .	23. You.
Shawāī, shwāī, shāī	Shumī, shwī, shaī .	Shaīγ . . .	24. Of you.
Shawāīγ, shwāīγ, shāīγ	Shwēγā, shaīγā .	Shaīγ . . .	25. Your.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
26. He	Ā	Ā, ē	Ā̃
27. Of him	Āhiyaŭ	Ā̃hī, āī, āyī	Ā̃hiyā
28. His	Āhiyaĭg	Ā̃hī, āī, āyī	Ā̃hiēγ
29. They	Āhā, ā	Ā̃, āyā̃	Ā̃hā̃
30. Of them	Āhiyānī	Āhānī, āyānī	Ā̃hiyā, ā̃hānī
31. Their	Āhyānīg	Āhānī, āyānī	Ā̃hāēγ
32. Hand	Ḍast	Dast	Dast'
33. Foot	Pād	P'ād	P'aδ
34. Nose	Pōnz	P'ōnz	P'ōnz
35. Eye	Cham	Ch'am	Ch'am
36. Mouth	Dap	Dap	Daf
37. Tooth	Ḍantān	Dantān	Dat'ān
38. Ear	Gōsh	Gōsh	Gōsh
39. Hair	Mēd	Mūd	P'uṭ'
40. Head	Sarag	Sar	Saγar
41. Tongue	Zibān	Zabān	Zawān
42. Belly	Lāp	Lāp	Lāf
43. Back	Pusht	Pusht	P'usht', masūk'
44. Iron	Āsin, ahin	Āsin	Āsin
45. Gold	Tilāh	Suhr	T'angav
46. Silver	Nugra	Zar	Nuγr
47. Father	Pit	Piθ, pit	P'iθ
48. Mother	Māt	Māθ, māt	Māθ
49. Brother	Brāt	Braθ, brāt	Brāθ
50. Sister	Guhār	Gōhār	Gōhār
51. Man	Mardum	Mardum, mard	Mard, maṛd
52. Woman	Janīn	Zaifa, jananē	Zāl, jan

436—Balōchī.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Ã	Ã	Ã	26. He.
Ãhĩ	Ãhĩ	Ãhĩ, ãhĩ-aī	27. Of him.
Ãhĩ	Ãhĩ, ãhĩɣã	Ãhĩ, ãhĩ-aï	28. His.
Ãhã, ã	Ãhã	Hawã	29. They.
Ãhãnī	Ãhĩ	Hãĩ, hawã	30. Of them.
Ãhãnī	Ãhĩɣã	Hãĩ, hawã	31. Their.
Dast	Dast	Dast	32. Hand.
P'āδ	P'āδ	P'āz	33. Foot.
P'ŏz	P'ŏnz	P'ŏnz	34. Nose.
Ch'am	Ch'am	Ch'amᵘ	35. Eye.
Daf	Daf	Dafᵘ	36. Mouth.
Dat'ãn	Daθã	Dat'ãnᵉ	37. Tooth.
Gŏsh	Gŏsh	Gŏsh	38. Ear.
P'uṭ	P'uṭ'	P'ut	39. Hair.
Saɣar	Saɣar	Sar	40. Head.
Zawãn	Zawãn	Zawãnᵉ	41. Tongue.
Lãf	Lãf	Lãf	42. Belly.
P'usht'	P'usht'	P'usht	43. Back.
Āsin	Āhan	Lŏhᵘ	44. Iron.
T'angŏ, t'angav	T'angŏ	Suhur	45. Gold.
Nuɣra, nuɣar	Sēm	Chãndī	46. Silver.
P'iθ	P'iθ	P'isᵘ	47. Father.
Mãθ	Mãθ	Mãs	48. Mother.
Birãθ, brãθ	Brãθ	Brãs	49. Brother.
Gŏhãr	Gwãhar	G'uãr	50. Sister.
Maṛd, maṛ	Maṛd, maṛ	Mardum, maṛdun	51. Man.
Zãl	Jan	Jan	52. Woman.

English.	Makrāni of Karāchī.	Makrāni of Makrān.	Eastern of Derā Ghazi Khan.
53. Wife	Jan	Jan	Jan, lōγ-banuk'
54. Child	Chuk	Chūcha, zahg	Ch'nk'
55. Son	Bach	Bach	Bach'
56. Daughter	Janik	Janik	Jink', jinik'
57. Slave	Gulām, thih	Gulām	Ṭ'ih
58. Cultivator	Dehkān, kār	Bazgar, zamīndar	Rāhak
59. Shepherd	Shipānk	Shupānk	Shawānk', p'ahnwāl
60. God	Hudā	Hudā	Huðā
61. Devil	Shaitān	Shaitān	Shaitān
62. Sun	Rōch	Rōch	Rōsh
63. Moon	Māh	Mahtāp	Māh
64. Star	Istār	Istār	Ist'ār
65. Fire	Ās, āch	Āch	Ās
66. Water	Āp	Āp	Āf
67. House	Lōg, gīs	Gis	Lōγ
68. Horse	Hasp	Asp	Asp, (m.) naryān
69. Cow	Gōk	Gōk	Gōχ
70. Dog	Kūchak	Kuchak	Bĭg, kshik
71. Cat	Pūnshī, pishī	Pishī	Gurbaγ
72. Cock	Kōṛawus	Xarōṣ	K'urung
73. Duck	Baṭ	Hanj	Ārī (wild duck)
74. Ass	Har	Xar	Lāγ (m.), k'ar (f.)
75. Camel	Ushtr	Hushtir, lēṛō	Husht'ur, (m.) lērō
76. Bird	Murg	Murg	Murγ
77. Go	Burō	Barau	Barau
78. Eat	Bōr	Bōr	Bawar
79. Sit	Binind	Binind	Nind

438—Balōchī.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Zāl	Jan	Jan	53. Wife.
Ch'uk'	Ch'uk'	Ch'uk'ᵘ	54. Child.
Bach'	Bach'	Bach'ᵃ	55. Son.
Jinik'	Janik'	Jinik'ᵃ	56. Daughter.
Γulām, (female) mōlid	Ṭ'ih	Ṭ'ih	57. Slave.
K'ishtγar, zimīdār	K'ishōχ	Kuṛmī̃	58. Cultivator.
Shawānk', shafānk'	Shwānk'	Shawānk'ᵘ	59. Shepherd.
Huδā	Huδā	Hudā	60. God.
Shaitān	Shait'ān	Shētān	61. Devil.
Rōsh	Rōsh	Rōsh	62. Sun.
Māhk'ān	Nōχ, māh	Māhᵘ	63. Moon.
Ast'ār	Ist'ār	Istār	64. Star.
Ās	Ās	Ās	65. Fire.
Āf	Āf	Āf	66. Water.
Lōγ	Lōγ	Lōγᵘ	67. House.
Nariān	Azv, avz, naryān	Naryā̃	68. Horse.
·Gōχ	Gōχ	Gōχ	69. Cow.
Bīng	B'ing, b'īng	Shik	70. Dog.
Billī	K'ishak'	Bbilī	71. Cat.
Murγ	K'uk'ar	Kukuṛ	72. Cock.
Batak	Badak'	Āṛī	73. Duck.
Lāγ	Har, k'ar, lāγ	Xar	74. Ass.
Lēṛō, husht'ar, husht'ur	Usht'ur, lēṛō	Lēṛau	75. Camel.
Murγ	Murγ	Murγᵘ	76. Bird.
Barō	Biraw	Bi-rau	77. Go.
War, bawar	Biwar	War	78. Eat.
Nind	Nind	Nind	79. Sit

English.	Makrāni of Karāchī.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
80. Come	Biyā	Biyā	Biyā
81. Beat	Bijan	Bijan	Jan
82. Stand	Bōsht	Bōsht	Bōsht'
83. Die	Bimir	Bimir	Mir
84. Give	Bidai	Bidai	Dē
85. Run	Bitach	Bitach	P'adē, rumb
86. Up	Burzā	Bālā, sarā	K'arɣā, sarā
87. Near	Nazīk	Nizzīk	Nazīx
88. Down	Jahlā, chěrā, būnā	Jahlā	Buna, jahla
89. Far	Dīr, dūr	Dūr	Dīr
90. Before	Dēmā	Dēmā, pěshā	Dēmā
91. Behind	Pushtā, padā	Pahdā	P'aδā
92. Who?	Kai	Kaī	K'āī
93. What?	Chi	Chē	Ch'i
94. Why?	Par-chi, chiyā	Par-chē	Pa-ch'i
95. And	Ō	Ō	Wa, di
96. But	Bārēn, balē	Balē, magar	Balē
97. If	Agar	Agar	Ar-ki, ki
98. Yes	Hau	Balē	Hau
99. No	Na	Ma, inna	Innā
100. Alas	Abhō abhō, alaī alaī, apī apī, harɽī.	Hai hai, armān	Hai hai
101. A father	Pitē	Piθ, pit	P'iθē
102. Of a father	Pitēg	Piθaī	P'iθē
103. To a father	Pitārā	Piθā, piθar	P'iθārr
104. From a father	Ach pitā	Ach pitā	Azh p'iθā
105. Two fathers	Dō pit	Dō piθ	Dō p'iθā̃
106. Fathers	Pitā̃	Piθ, piθā̃	P'iθā̃

440—Balōchī.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Biā	Biyā	Bi-ā	80. Come.
Jan	Jan	Jan	81. Beat.
K'arð bĭ, p'āδā	Usht', biyusht'	B-ōsht	82. Stand.
Mir	Mir	Mir	83. Die.
Dai	Dĕ	Daī	84. Give.
Rumb	Rumbā k'an, t'ash	Guṛ kūn	85. Run.
Sarā	Burδā	Burzā	86. Up.
Nazĭ, nazīχ	Nazīχ	Nazī	87. Near.
Ĕr	Jahlā	Jahlā	88. Down.
Dīr	Dīr	Dīr	89. Far
Dĕmā	P'ēshā	Aggā	90. Before.
Dīmā, p'a-dīmā	P'aδā	P'azā	91. Behind.
K'āī	K'aī	Kaī	92. Who ?
Chi	Ch'i	Ch'ē	93. What ?
P'arch'ē, p'ach'ī	P'a-ch'i, p'ar-ch'i	Ch'ē kiṇā	94. Why ?
Ō	Wa	Ai	95. And.
Lĕkin	Bal, par	Par	96. But.
Aγ, ki	Aγ, aγa	Jē	97. If.
Hau	Balī, hau	Hāδ	98. Yes.
Na, inna	Na, inna	Na	99. No.
Armān-ē̃	Arimān	Armān	100. Alas.
P'iθē	P'iθ, p'iθē	P'isē	101. A father.
P'iθē, p'iθēēγ	P'iθ, p'iθēγā	P'isē-aī	102. Of a father.
P'iθēār	P'iθār, p'iθārā	P'isē-ār, p'isē naγā	103. To a father.
Azh-p'iθēā	Azh-p'iθā, p'iθāsh	P'isēā-sh	104. From a father.
Dð p'iθān	Dð p'iθā̃	Dū p'is	105. Two fathers
P'iθān	P'iθā̃	P'isā̃	106. Fathers.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
107. Of fathers	Piθānēg	Piθānī	Pɂiθānī
108. To fathers	Pitãrā	Piθã, piθānār	Pɂiθãrā
109. From fathers	Ach pitã	Ach-piθã	Azh pɂiθã
110. A daughter	Janikē	Janik, janikē	Jink‘ō
111. Of a daughter	Janikēg	Janikaī	Jink‘ō
112. To a daughter	Janikārā	Janikār	Jink‘ōār
113. From a daughter	Ach janikā	Ach-janikā	Azh jink‘ōā
114. Two daughters	Do janik	Dō janik	Dō jink‘ã
115. Daughters	Janikã	Janik, janikã	Jink‘ã
116. Of daughters	Janikānēg	Janikānī	Jink‘ānī
117. To daughters	Janikãrā	Janikānār	Jink‘ãrā
118. From daughters	Ach janikã	Ach-janikã	Azh jink‘ã
119. A good man	Sharrē mardumē	Jōwānē mardē	Jawānē mardō
120. Of a good man	Sharrē mardumēg	Jōwānē mardaī	Jawānē mardō
121. To a good man	Sharrē mardumã	Jōwānē mardār	Jawānē mardōār
122. From a good man	Ach sharrē mardumã	Ach-jōwānē mardã	Azh jawānē mardōā
123. Two good men	Dō sharrē mardum	Dō jōwānē mard	Dō jawānē mardã
124. Good men	Sharrē mardum	Jōwānē mard, jōwānē mardã	Jawānē mardã
125. Of good men	Sharrē mardumānī	Jōwānē mardānī	Jawānē mardã
126. To good men	Sharrē mardumãrā	Jōwānē mardānār	Jawānē mardãrā
127. From good men	Ach sharrē mardumã	Ach-jōwānē mardã	Azh jawānē mardã
128. A good woman	Sharrē janīnē	Jōwānē janē	Jawānē janē
129. A bad boy	Harābē bachakē	Gandagē bachakē	Gandaɣē ch‘ōravē
130. Good women	Sharrē janīnã	Jōwānē jan, jōwānē janã	Jawānē zālã
131. A bad girl	Harābē janikē	Gandagē janikē	Gandaɣē jink‘ē
132. Good	Sharr	Jōwã, sharr	Jawāī
133. Better	Sharrtir	Jōwãtir, shartir	Jawānt‘ar

442—Balōchī.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
P'iθānī	P'iθānī	P'isā̃-ī	107. **Of fathers.**
P'iθānar . . .	P'iθãr, p'iθã̃rā .	P'isā̃-rā, p'isā̃-ī naγā .	108. **To fathers.**
Azh-p'iθān . .	Azh-p'iθã̃, p'iθānash .	Pisā̃-sh . . .	109. **From fathers.**
Jinik'ē . . .	Janik', janik'ē .	Jinik'ē . . .	110. **A daughter.**
Jinik'ē, jinik'ēēγ .	Janik', janik'ēγā .	Jinik'ē-aī . .	111. **Of a daughter.**
Jinik'ēār . .	Janik'ār . .	Jinik'ē-ār, jinik'ē naγā	112. **To a daughter.**
Azh-jinik'ēā . .	Azh-janik'ā . .	Jinik'ēā-sh . .	113. **From a daughter.**
Dō jinik' . .	Dō janik'ā̃ . .	Dū jinik'ā̃ . .	114. **Two daughters.**
Jinik'ān . . .	Janik'ā̃, janik' gal .	Jinik'ā̃ . . .	115. **Daughters.**
Jinik'ānī . .	Janik'ānī . .	Jinik'ā̃-ī . .	116. **Of daughters.**
Jinik'ānar, jinik'ānrā	Janik'ā̃r . .	Jinik'ā̃-rā, jinik'ā-ī naγā	117. **To daughters.**
Azh-jinik'ān . .	Azh-janik'ā̃ . .	Jinik'ā̃-sh . .	118. **From daughters.**
Jawā̃ marḍē . .	Jawā̃ marḍē . .	Ya juān̄ marḍunē .	119. **A good man.**
Jawā̃ marḍē, jawā̃ marḍēēγ.	Jawā̃ marḍē . .	Ya juān̄ marḍunē-aī .	120. **Of a good man.**
Jawā̃ marḍēār . .	Jawā̃ marḍēār	Ya juān̄ marḍunē-ār, ya juān̄ marḍunē naγā.	121. **To a good man.**
Azh-jawā̃ marḍēā .	Azh-jawā̃ marḍēā .	Ya juān̄ marḍunēā-sh .	122. **From a good man.**
Do jōwaĩ marḍ .	Dō jawā̃ marḍā̃ .	Dū juān̄ marḍun .	123. **Two good men.**
Jōwaĩ marḍān .	Jawā̃ marḍā̃ . .	Juān̄ marḍunā̃ .	124. **Good men.**
Jōwaĩ marḍānī, jōwaĩ marḍānēγ.	Jawā̃ marḍā̃ . .	Juān̄ marḍunā̃-ī .	125. **Of good men.**
Jōwaĩ marḍānar, jōwaĩ marḍānrā.	Jawā̃ marḍā̃rā .	Juān̄ marḍunā̃-rā, juān̄ marḍunā-ī naγā.	126. **To good men.**
Azh-jōwaĩ marḍān .	Azh-jawā̃ marḍā̃ .	Juān̄ marḍunā̃-sh .	127. **From good men.**
Jōwā̃ zālē . .	Jawā̃ janē . .	Ya juān̄ janē .	128. **A good woman.**
Gandaγē ch'ōravē .	Gandaγē ch'ōravē .	Ya gandē ch'ōrwē .	129. **A bad boy.**
Jōwaĩ zālān . .	Jawā̃ janā̃, jawā̃ jan gal .	Juān̄ janā̃ . .	130. **Good women.**
Gandaγē jinik'ē .	Gandaγē janik'ē .	Ya gandē ch'ōkriē .	131. **A bad girl.**
Jōwaĩ, jawaĩ . .	Jawā̃ . . .	Juān . . .	132. **Good.**
Jōwānt'ar . .	Jawānt'ar . .	Hawā̃hiā̃-sh juān (*better than them*).	133. **Better.**

English.	Makrāni of Karāchi.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
134. Best	Shartarīn	Ach-kullā jōwā, ach-kullā sharr.	Azh k'ullā jawāī
135. High	Burz	Burz	Burz
136. Higher	Burztir	Burztir	Burzāt'ar
137. Highest	Burztarīn	Ach-kullā burz	Azh k'ullā burz
138. A horse	Haspē	Aspē, nariyānē	Naryānē, aspē
139. A mare	Mādyānē	Mādiyānē	Māδīnē, māδiānē
140. Horses	Hasp	Nariyā, nariyānā	Naryānā
141. Mares	Mādyā	Mādiyān, mādiyānā	Māδīnā, māδiānā
142. A bull	Gōkē, kārīgarē	Gōkē	Sānē
143. A cow	Mādagē	Ḍagīē	Goχē
144. Bulls	Gōk, kārīgar	Gōk, gōkā	Sānā
145. Cows	Mādag	Ḍagī, ḍagīā	Goχā
146. A dog	Kūchakē	Kuchakē	Bīgē
147. A bitch	Minḍhē	Minḍē	Hinḍē
148. Dogs	Kūchak	Kuchak, kuchakā	Bīgā
149. Bitches	Minḍ	Minḍ, minḍā	Hinḍā
150. A he goat	Pāchinē	Pāchinē	P'äshanē
151. A female goat	Buzē	Buzē	Buzē
152. Goats	Pāchin	Buz, buzā	Buzā
153. A male deer	Nar āskē	Nar āskē	Sarwānē
154. A female deer	Mādag āskē	Māda āskē	Āskē
155. Deer	Āsk	Āsk	Āskā
156. I am	Man hastā	Man ā, um, *or* hastā	Mā ast'ā
157. Thou art	Tau hastē	Tau aī, hastaī	T'au ast'ē
158. He is	Ā hastin	Ā ē, hastī	Ā ast'ē
159. We are	Mā hastū	Mā ā, hastā	Mā ast'ā
160. You are	Shumā hastit	Shumā it, hastit	Shā ast'ē

444 —Balōchī.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Azh-t'ĕwaʔĕ̃ jŏwănt'ar	Jawănt'arīn	Kulā̃-sh juăn	134. Best.
Buṛz	Burðā	Burzā	135. High.
Buṛzt'ar, buṛzăt'ir	Hamā̃-ash burðā	Hawā̃hiā̃-sh burzā	136. Higher.
Azh-t'ĕwaʔĕ̃ buṛzt'ar	Durustā̃-ash burðā	Kulā̃-sh burzā	137. Highest.
Nariănĕ	Naryănĕ	Naryănĕ	138. A horse.
Māðinĕ	Māðinĕ	Māyănĕ	139. A mare.
Nariănăn	Galaʔ	Naryănā̃	140. Horses.
Māðinăn	Gaiaʔ	Māyănā̃	141. Mares.
K'aiʔarĕ	K'īraʔ, k'ăriʔ	K'āirĕ	142. A bull.
Gŏχĕ	Gŏχ	Gŏχĕ	143. A cow.
K'aiʔarăn	Gŏram	K'āirā̃	144. Bulls.
Gŏχăn	Gŏram	Gŏχā̃	145. Cows.
Bīngĕ	B'īngĕ	Shikĕ	146. A dog.
Hinḍĕ	Hinḍĕ	Kutiĕ	147. A bitch.
Bīngăn	Galī saʔ	Shikā̃	148. Dogs.
Hinḍăn	Galī saʔ	Kutiā̃	149. Bitches.
Buzĕ	P'ăshinĕ	P'ăshnĕ	150. A he goat.
Buzĕ	Buzĕ	Buzĕ	151. A female goat.
Buzăn	Ramiʔ	Buzā̃	152. Goats.
Sarwănĕ	Sarwănĕ	Sārwănĕ	153. A male deer.
Ṭhīthal	Māðī āsik', ṭ'īṭ'ul	Āskĕ	154. A female deer.
Āsk	Āsik' gal	Āsik	155. Deer.
Man-ā̃	Mă-ā̃, ast'ā̃	Mu astā̃	156. I am.
T'av-ĕ	T'au-ĕ, ast'ĕ	T'au astae	157. Thou art.
Ã̄h-ĕ	Ã̄-ĕ, ast'ĕ	Ã̄ astĕ	158. He is.
Māk'-ū̃	Mă-ū̃, ast'ū̃	Mā astū̃	159. We are.
Shawăk̶ĕ	Shumă-ĕ, ast'ĕ	Shā astĕ	160. You are.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
161. They are	Ā hastant	Ā̃ ant, hastant	Ā̃hã̃ astʻantʻ
162. I was	Man bītagã̃n	Man atã̃, atum, or hastatã̃	Mã̃ aθã̃, astʻaθã̃
163. Thou wast	Tau bītagē	Tau atai, hastatai	Tʻau aθō, astʻaθō
164. He was	Ā bītã	Ā̃ at, hastat	Ā̃ aθ, astʻaθ
165. We were	Mã̃ bītagĩ	Mã̃ atã̃, hastatã̃	Mã̃ aθũ̃, astʻaθũ̃
166. You were	Shumã̃ bītagit	Shumã̃ atit, hastatit	Shã̃ aθō, astʻaθō
167. They were	Ā bītagant	Ā̃ atant, hastatant	Ā̃hã̃ aθantʻ, astʻaθantʻ
168. Be	Bai	Bū, bai	Bɪ
169. To be	Baiag	Bū-ag, baiag	Bɪaγ
170. Being	Baiã̃n	Būta, bīta	Bɪã̃na
171. Having been	Baiagã	....	Bɪθō
172. I may be	Man baiã̃	Man baiã̃, bĩ	Mã̃ bã̃
173. I shall be	Man baiã̃	Man baiã̃, bĩ	Mã̃ bã̃
174. I should be	Man baiã̃	....	....
175. Beat	Bijan	Bijan	Jan
176. To beat	Janag	Janag	Janaγ
177. Beating	Janã̃n	Janã̃n	Janã̃na
178. Having beaten	Janagã	....	Jaθō
179. I beat	Man a-janã̃	Man janĩ	Mã̃ janã̃
180. Thou beatest	Tau a-janē	Tau janai	Tʻau janē
181. He beats	Ā jant	Ā̃ jant	Ā̃ jantʻ, jaθ
182. We beat	Mã̃ janĩ	Mã̃ janã̃	Mã̃ janũ̃
183. You beat	Shumã̃ janit	Shumã̃ janit	Shã̃ janēθ, janēδ, janē
184. They beat	Ā janant	Ā̃ janant	Ā̃hã̃ janantʻ
185. I beat (*Past Tense*)	Man jata	Man jatum	Mã̃ jaθa, jaθaγã̃, jaθã̃
186. Thou beatest (*Past Tense*).	Tau jata	Tau jatai	Tʻau jaθa, jaθaγē, jaθaē
187. He beat (*Past Tense*)	Ahã jata	Ā̃ jata, jat	Ā̃hiyã̃ jaθa

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Ãh-ant'	Ãhã-ant', ast'ant'	Hawã astũ	161. They are.
Man-aθã	Mã aθã, ast'ā	Mu astasã	162. I was.
T'av-aθē	T'au aθē, ast'ā	T'au astasaē	163. Thou wast.
Ã-aθ, ã-ēθ	Ã aθē, ã aθ, ast'ā	Ã asta	164. He was.
Mãk'-aθũ	Mã aθũ, ast'ā	Mã astasũ	165. We were.
Shawãk'-aθē	Shumã aθē, ast'ā	Shã astasē	166. You were.
Ã-aθant'	Ãhã aθant', ast'ā	Hawã astasũ	167. They were.
Bĭ	Bĭ	Bĭ	168. Be.
Bĭaγ	Bĭaγ	Bĭγᵘ	169. To be.
Bĭāna	......	Bĭsð	170. Being.
Bĭθð	Bĭθð	Bĭso k'usð	171. Having been.
Mã bã	Mã bĭã	Mu bĭã	172. I may be.
Mã bã	Mã bĭã	Mu bĭsã	173. I shall be.
Manā bĭaγĭ-ē	Mã bĭθaγã, mã bĭã	......	174. I should be.
Jan	Jan	Jan	175. Beat.
Janaγ	Janaγ	Janaγ	176. To beat.
Jaθīyā	Janān	Jat'	177. Beating.
Jaθð	Jaθð	Janē	178. Having beaten.
Mã janã	Mã janaγã	Mu janaγã	179. I beat.
T'au janē	T'au janaγē	T'au janaγað	180. Thou beatest.
Ã jaθ	Ã janaγē	Ã janaγē̃	181. He beats.
Mã janũ	Mã janaγũ	Mã janaγũ	182. We beat.
Shwã janēθ	Shumã janaγē	Shã janaγē	183. You beat.
Ãhã janant'	Ãhã janaγant'	Hawã janaγũ	184. They beat.
Mã jaθa or jaθaγã	Mã jaθa	Mu jasa	185. I beat (*Past Tense*).
T'au jaθa or jaθaγē	T'au jaθa	T'au jasa	186. Thou beatest (*Past Tense*).
Ãhiyā jaθa	Ã jaθã, jaθa-ī	Ãhĭã jasa	187. He beat (*Past Tense*).

English.	Makrāni of Karāchī.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
188. We beat (*Past Tense*)	Mā jaθa	Mā jatā	Mā jaθa, jaθaɣū, jaθaū
189. You beat (*Past Tense*)	Shumā jaθa	Jatit	Shawā jaθa, jaθaɣē, jaθaē
190. They beat (*Past Tense*)	Āhān jaθa	Ã jatant	Āhānī jaθa, jaθaɣant', jaθant'.
191. I am beating	Man jatagāyã	Man janagā um	Mã janaɣã
192. I was beating	Man jatagāyatã	Man janagā atum	Mã janaɣaθã
193. I had beaten	Man jatagat	Man jatag atum	Mã jaθaɣaθã
194. I may beat	Man janã	Man bijanī	Mã janã
195. I shall beat	Man janã	Man janī	Mã janã
196. Thou wilt beat	Tau janē	Tau janai	T'au janē
197. He will beat	Ā jant	Ã jant	Ã jant', jaθ
198. We shall beat	Mā janī	Mā janã	Mā janū
199. You will beat	Shumā janit	Shumā janit	Shā janēθ, janēδ, janē
200. They will beat	Ā janant	Ã janant	Āhã janant'
201. I should beat	Man janã	Man jatēn atum	......
202. I am beaten	Man janagāī	Man jatag būtagum, *or* manā jatagant.	Mã jaθīyã
203. I was beaten	Man janag bītã	Manā jatagatant	Mã jaθīyeθã
204. I shall be beaten	Man janag a-bã	Manā jatant	Mã jaθījã
205. I go	Man a-rōwã	Man rawī	Mã ravaɣã ; mã ba-ravã
206. Thou goest	Tau a-rōwē	Tau rawai	T'au ravaɣē, ravaɣāē ; t'au ba-ravē.
207. He goes	Ā raut	Ã raut	Ã ravaɣe ; ã ba-rōθ, ba-rō
208. We go	Mā rōwī	Mā rawã	Mā ravaɣū ; mã ba-ravū
209. You go	Shumā rōwit	Shumā rawit	Shā ravaɣāē, ravaɣāēθ ; shā ba-ravēθ.
210. They go	Ā rōwant	Ã rawant	Āhã ravaɣant' ; āhã ba-ravant'.
211. I went	Man shutã	Man shutum	Mã shuθaɣã
212. Thou wentest	Tau shutē	Tau shutai	T'au shuθaɣē
213. He went	Ā shuta	Ã shut	Ã shuθa
214. We went	Mā shutī	Mā shutã	Mã shuθaɣū

448—Balōchi.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Mā jaθa *or* jaθaɣū̃	Mā jaθa, jaθū̃	Mā jasa	188. We beat (*Past Tense*).
Shwā jaθa *or* jaθaɣē	Shumā jaθa	Shā jasa	189. You beat (*Past Tense*).
Ā̃hā̃ jaθa *or* jaθaɣant'	Ā̃hā̃ jaθa, jaθa-ish	Hawā̃hā̃ jasa	190. They beat (*Past Tense*).
Mã janaɣā̃	Mã janaɣā̃	Mu janaɣā̃	191. I am beating.
Mã janaɣaθā̃	Mã janaɣēθā̃	Mu janaɣsā̃	192. I was beating.
Mã jaθaɣaθā̃	Mã jaθaɣā	Mu jasaɣa	193. I had beaten.
Mã janā̃	Mã janā̃	Mu janā̃	194. I may beat.
Mã janā̃	Mã janā̃, janānī	Mu janā̃ĭ	195. I shall beat.
T'au janė	T'au janē	T'au janaē	196. Thou wilt beat.
Ã̃ jaθ	Ã̃ jant'	Ã̃ jat'	197. He will beat.
Mā janū̃	Mā janū̃	Mā janū̃	198. We shall beat.
Shwā janēθ	Shumā janaī	Shā janē	199. You will beat.
Ā̃hā̃ janant'	Ā̃hā̃ janant'	Hawā̃ janū̃	200. They will beat.
Manā (ā̃hiyār) janaɣī-ē	Mã janā̃, mã jaθa	......	201. I should beat.
Mã jaθīyā̃	Mã jaθa rawaɣā̃	Mu janījisā̃	202. I am beaten.
Mã jaθīyēθā̃	Mã jaθa shuθaɣā̃	Mu janījīsāsā̃	203. I was beaten.
Mã janījā̃	Mã jaθa rawānī	Mu janījiā̃	204. I shall be beaten.
Ma ravā̃	Mã rawaɣā̃	Mu ma-rōɣā̃	205. I go.
T'au ravē	T'au rawaɣē	T'au ma-rōɣaē	206. Thou goest.
Ã̃ rōθ, ã̃ rō	Ã̃ rawaɣē	Ã̃ ma-rōɣē	207. He goes.
Mā ravū̃	Mā rawaɣū̃	Mā ma-rauɣū̃	208. We go.
Shwā ravēθ	Shumā rawaɣē	Shā ma-rōɣē	209. You go.
Ã̃hā̃ ravant'	Ã̃hā̃ rawaɣant', rawaɣē	Hawā̃ ma-rauɣū̃	210. They go.
Mã shuθaɣā̃	Mã shuθaɣā̃	Mu shusā̃	211. I went.
T'au shuθaɣē	T'au shuθaɣē	T'au shusāi	212. Thou wentest.
Ã̃ shuθa	Ã̃ shuθa	Ã̃ shusa	213. He went.
Mā shuθaɣū̃	Mā shuθaɣū̃	Mā shusāū̃	214. We went.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
215. You went	Shumā shutit	Shumā shutit	Shā shuθaγŏ
216. They went	Ā shutant	Ã shutant	Ãhã shuθaγant'
217. Go	Burŏ	Burau	Barau, barŏ
218. Going	Rawān	Rawāu	Ravāna
219. Gone	Shutag	Shuta	Shuθa
220. What is your name?	Taiī nām chi? *or* chi nam-ī taiī?	Tai nam chē-ī?	T'ai nām ch'ī-ě?
221. How old is this horse?	Ē haspa umr chīkar-ī?	Ē asp chunt sāla-ē? *or* ē asp umr chikkar-ē?	Ē naryān chikt'ar sālēγ-ě?
222. How far is it from here to Kashmir?	Ach-idā Kashmīr chīka dīr-ī?	Kashmīr ach-idā chikka dūr-ē?	Azh hamēδā Kashmīr chikt'ar dīr bī?
223. How many sons are there in your father's house?	Taiī pita lŏgā chīka chukant?	Tai piθai gisā chunt bachant?	T'aī p'iθ lŏγ nyāmā chikt'ar bach' astant'?
224. I have walked a long way to-day.	Marŏchī man bāz rāh jatã.	Man marŏchī mazanē rāhī ahtagum.	Marŏshī mā dīr pand k'uθa.
225. The son of my uncle is married to his sister.	Manī nākŏ-bachā hayī guhārā gŏ sir kutā.	Manī nākŏ zāxtai sīr gŏ ãhī gŏhāra būta.	Manī nāxŏ-zaxt' ãhi gŏhārā sīr bīθa.
226. In the house is the saddle of the white horse.	Mē lŏg tahā ispētŏ haspa sanj hastin.	Ispētē aspai zēn mā gisā-ī.	Lŏγ nyāmā swēθē naryān zēn-ě.
227. Put the saddle upon his back.	Sanjā ãhī pusht sarā ŏr-kan	Ãyā zēn kan	Ãhiyā p'usht'ā ch'ak'ā zēn wur k'an.
228. I have beaten his son with many stripes.	Man ãhī chukārā bāz shīpākā gŏ jatagũ.	Man ãhī bachchā b'āz laṭ jatagum.	Ãhiyā bach'ārā mā bāz laṭ' jaθaγ-ant'.
229. He is grazing cattle on the top of the hill.	Ā dakŏtārā kŏh sarā chārēnagāyī.	Ã mālā kŏhai sarā chārēnagā-ē.	Ã maṛd ṭ'ēr ch'ak'ā māl charainaγě.
230. He is sitting on a horse under that tree.	Ā ā dirachka chērā haspīyā suwār-ī.	Ã darachai chērā aspēā suwār-ē.	Ã drashk' bunā ã mard naryān ch'ak'ā avzar bīθaγě.
231. His brother is taller than his sister.	Ãhī brāt burztar-ī achi guhārā.	Ãhī brāt ach watī gŏhārā burz-ē.	Azh ãhī gŏhārā ãhī brāθ qadd burzāt'īr-ě.
232. The price of that is two rupees and a half.	Ãhī qīmat dŏ rūpiyā nēm-ī	Ãhī bahā dŏ-nēm rupai-ē.	Ãhī b'ā p'anch' habbāsī-ě.
233. My father lives in that small house.	Manī pit ā kisāī lŏgā nindit	Manī pit ã kisānē gisā nindīt.	Manī p'iθ ã kasānē lŏγā nisht'īyě.
234. Give this rupee to him.	Ē rūpiyā ãhīyārā bidai	Ē rupiyā ãyā bidai	Ãhiyār havē rupiā dē
235. Take those rupees from him.	Ach-āyā ā rūpiyāyã bigir	Ã rupiyã ach-āyā bigir	Azh ãhiyā ã rupiã zīr gir
236. Beat him well and bind him with ropes.	Ãhīyā sharrīyā bizan, gŏ sādh (? sāδ) biband.	Ãhyār saxt bijan gŏ rēzā band-ē.	Ãhiyār sakīyā janēδ, gŏ rēzā di bandēδ.
237. Draw water from the well.	Ach-chātā āpā bikash	Ach-chāhā āp bikash	Azh ch'āθā āfā zīr
238. Walk before me	Manī dēmā burŏ	Pa-manī dēmā rāhī bū	Maī dēmā juz
239. Whose boy comes behind you?	Kai bachak taiī randā kait?	Kai bach tai randī kait?	T'aī p'aδā t'ã mard bach' p'ēδ-āγě?
240. From whom did you buy that?	Ach-kaiā ā giptā?	Ã chīā tau ach-kaiā giptai?	Ē chīē azh k'aiā t'au gipt'a?
241. From a shopkeeper of the village.	Ya metaga dūkāndārē gwarā.	Ach-shahrai bakkālēā	Azh halk' bakk'alā

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhējī Bōlī.	English.
Shwā shuθaγē . . .	Shumā shuθaγē .	Shā shusāē . . .	215. You went.
Ãhā shuθaγant'	Ãhā shuθaγant', shuθaγē .	Hawã̄ shusāū, shusā̃ .	216. They went.
Barō . . . ᷄	Biraw	Bi-rau . . .	217. Go.
Shuθīyā	Rawān	Rawã̄ ' . .	218. Going.
Shuθa	Shuθa . . ᷄	Shusagē̃ . . .	219. Gone.
T'aī nãm ch'ī-ē̃ ? . . .	T'aī nãm ch'ī-ē ? .	T'aī nãm ch'ē-ē̃ ? . :	220. What is your name ?
Ē nariān dat'ānē ch'ikt'ar-ē̃ ? (Of how many teeth is this horse ?)	Ī naryān umr ch'ikt'ar-ē ? .	Aē naryã̄ t'ā-χar sālaī astē̃ ?	221. How old is this horse ?
Shēδā̃ Kashmīr ch'ikt'ar dīr-ē̃ ?	Shēδā Kashmīr ch'ikt'ar dīr-ē ?	Sh-ēzā̃ Kashmīr t'ā-χar dīr-ē̃ ?	222. How far is it from here to Kashmīr ?
T'aī p'iθ lōγā ch'ikt'ar bach'ant' ?	T'aī p'iθ lōγā ch'ikt'ar bach'-ant' ? .	T'aī p'isā lōγ vichā t'ā-χar bach'-ū̃ ?	223. How many sons are there in your father's house ?
Marōshī mā mazā̃ē p'andē p'iyāδaγīyā āχtaγā̃.	Mā marōshī bāz p'and k'uθa.	Marōshī mu bāz pand⁽ⁿ⁾ k'usā.	224. I have walked a long way to-day.
Ãhī gōhār maī nāχō bach' lōγ-ē̃. (His sister is in my uncle's son's house.)	Maī nāχō-zāχt'a ãhī gwāharā sīr k'uθa.	Maī chāchā bach'ā wasī g'uāra gō shādī k'usa.	225. The son of my uncle is married to his sister.
Mā̃ lōγā sawē̃θē̃ nariān zēn-ē̃.	Lōγ nyã̄wā sawēθ naryān zīn ast'ē.	Lōγ vichā sawēsē naryān-aī zīn ēr-k'usa.	226. In the house is the saddle of the white horse.
Ãhī p'ushtā zēn ēr-k'an .	Zīnā ãhī p'usht' sarā band	Ãhī p'ushta sarā zīnā p'irēn.	227. Put the saddle upon his back.
Mā̃ ãhī bach'ār bāz jaθaγā̃ .	Mā̃ ãhī bach'ārā bāz k'arōṛa jaθaγant'.	Mu bāzē̃ chabbkā̃ gō ãhī bach'ā-rā jasa.	228. I have beaten his son with many stripes.
K'ōh ṭhēṛ ch'ak'ā gōram ch'āranaγē̃.	Ā k'ōh sarā mālā ch'āraγē .	Ā dhōrā-rā k'ōha chōṭī sarā chārnaγē̃.	229. He is grazing cattle on the top of the hill.
Ā darashk' shērā ā̃ nariānē ch'ak'ā nisht'ī-ē̃.	Ā dirashk' ch'ērā naryānē sarā nisht'ī-ē.	Ā ā drishka shērā naryāna sarā nishta.	230. He is sitting on a horse under that tree.
Ã̄hī brāθ waθī gōhār-azh buṛz-ē̃.	Ã̄hī brāθ ãhī gwāhar-ash darazh-ē.	Ã̄hī brās ãhī g'uārā-sh dira-ē̃.	231. His brother is taller than his sister.
Ã̄hī bahā dō-nēm rupiā-ē̃ .	Hamā̃ bahā dō-nīm rūpiya ast'ē.	Ã̄hī bahā aḍhāī rūpyā astē̃	232. The price of that is two rupees and a half.
Mā̃ hamā̃ k'isāē lōγā maī p'iθ nindī.	Maī p'iθ ma hamā̃ k'isān lōγā nisht'ī-ē.	Maī p'is ā̃ k'isāē lōγ vichā ṭikaγē̃.	233. My father lives in that small house.
Ē rupiā ã̄biār dai . .	Ī rūpiya ã̄hiyār dē . .	Aē rūpyā ã̄hiā-rā daī .	234. Give this rupee to him.
Hamā̃ rupiā ã̄hī-azh gir .	Ã̄ rūpiya azh ã̄hiyā gir .	Ã̄ rūpyā ã̄hiā-sh gir .	235. Take those rupees from him.
Ã̄hiār jawānīγā jan, ō rēzā-gō band.	Ã̄hiyār jawānīyā jan wa gō rēzā band.	Ã̄hiā-rā juānīχā jan, ai nōṛiā gō bandī.	236. Beat him well and bind him with ropes.
Azh k'ūhā āfā k'ash .	Ch'āθ-ash āfā k'ash .	Ch'āsā-sh āfā k'ash . .	237. Draw water from the well.
Maī dēmā p'iyāδaγīyā barō	Maī dēmā juz . . .	Maī aggā g'um⁽ᵘ⁾ .	238. Walk before me.
T'aī dīmā k'aī bach' p'ēδ-āγē̃ ?	Hamā̃ ch'ōrō k'aiγē, ki t'aī p'aδā man-āγē ?	K'aī ch'ōrō t'aī p'azā man-āγē̃ ?	239. Whose boy comes behind you ?
T'au ā̃ azh k'āiā gipta ?	Ã̄ azh k'aiā gipt'a ? .	Ã̄ t'au k'ayā-sh gipta ? .	240. From whom did you buy that ?
Azh-halk' bakk'alē .	Azh halk' bak'ālēā .	Mēsγaē ya haṭwālāēā-sh .	241. From a shopkeeper of the village.

DĒHWĀRĪ.

In order to round off the account of the Ērānian languages of Baluchistan, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dēhwārī. The only information that I have gathered concerning the language and the people that employ it is contained in Mr. Denys Bray's Report on the Census of Baluchistan for 1911.

In § 282 he describes the people in the following words:—

'The Dēhwār are a peaceful, law-abiding people, simple and unaffected in manners, homely, thrifty husbandmen. The bulk of them are settled in Sarāwān, where they are divided between Kalāt and the Mastung valley into two main communities, each under an *arbāb* or leader of its own; of recent years a small colony has gone over into the Quetta District. How they first came to settle down in Sarāwān, nobody knows. They have evidently been there for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Brāhūī rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalāt battlements, for instance) and the privileges they still enjoy. The honour of having played the chief part in the overthrow of the earlier tyrants is supposed to rest with the Ḍōḍakī, one of the chief sections in the Kalāt group. And the story that attaches to their name is this. They had sworn an oath never to take up arms against the tyrant—whoever he may have been, for the story is told indifferently of a Moghal and of Sēwa, 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 *ḍōḍī* or loaves, with a thin layer of dough round largish stones, and with these they pelted him to death. The name Dēhwār itself seems clearly a descriptive appellation,—a mere variation of Dēhkān, common enough in Central Asia—people who live in *dēh* or villages, in distinction to nomad tribesmen. So it is not surprising to find that these Dēhwār are a very heterogeneous community. All the main peoples of Balūchistān seem to have been laid under tribute to swell their numbers. There are some, like the Zharkhēl and the Yūsufzai, who claim to be Paṭhāns; others, like the Hōtizai, who claim to be Balōch; and others, again, like the Saulāi, who claim to be Brāhūī. And in addition there are many who claim to have come from Persia, Arabia or Afghānistān. But the nucleus is supposed to be Tājik, chiefly, I fancy, because of their name and their Persian language. Unfortunately the word Tājik is often brought in when origin is uncertain, or when a humble origin has to be covered up. But the important thing for us is that, however heterogeneous their origin, the Dēhwār are to-day a very homogeneous community, homogeneous in every way—looks, manners, language, occupation and all.'

Regarding their language he says (§ 221):—

' Though Dēhwārī really seems a genuine case of a debased dialect of modern Persian, the mere fact that the lonely Dēhwār settlement in the Brāhūī country is several centuries old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dēhwārī of Mastung— for even Dēhwārī can boast its dialects—the vocabulary is for the most part ordinary Persian, but there are a few old forms and not a few corruptions. Among isolated peculiarities I may note *giftan,* Persian *giriftan,* to seize; *shishtan,* P. *nishastan,* to sit; *var khēstan,* P. *bar-khāstan,* to stand up; *indākhtan,* P. *andākhtan,* to throw; *shū,* P. *shauhar,* husband; *umsāl,* P. *imsāl,* this year; *umrōz,* P. *imrōz,* to-day; *isā,* P. *in sāt,* this moment; *izmā,* P. *in zamān,* this time. Here are some of the more general features: a preference for the *majhūl* sounds (*bēnī,* P. *bīnī,* nose; *-ē,* P. *-ī,* the indefinite article; *mē-,* P. *mī-,* the verbal affix; *ārōs,* P. *'arūs,* bride; *to,* P. *tu,* thou); a tendency to change an a-sound to u (*-um,* P. *-am,* I am; *-um,* P. *-am,* my; *hum,* P. *ham,* also); the avoidance of an ancient or modern b—especially medially or finally—in favour of v or a diphthong (*āv,* P. *āb,* water; *shav,* P. *shab,* evening; *taustān,* P. *tābistān,* summer; *va,* P. *ba,* on); the clipping of final consonants (*ma,* P. *man,* I; *i,* P. *in,* this; *kho,* P. *khud,* self; *kudā,* P. *kudām,* which? *da,* P. *dar,* in; *es,* P. *ast,* is; *-an,* P. *-and,* are; *āya,* P. *āyad,* comes; *ko,* P. *kun,* do; *zū,* P. *zūd,* quickly); a tendency to vowel-shortening (*kah,* P. *kāh,* grass; *-ra,* P. *-rā,* the dative-accusative suffix, often, by the by, cut down to *-a* : e.g., *gurga,* to the wolf). There is of course a fair sprinkling of loan-words, chiefly Brāhūī. In the choice of the words it borrows, Dēhwārī is anything but fastidious; even sounds foreign to Persian find a ready welcome : e.g., *ḍaggī,* cow ; *ṭāng,* leg ; *jōṛ,* well.

These illustrations have been taken from the Dēhwārī spoken in and round Mastung. At least two other dialects are ordinarily recognised, the Dēhwārī spoken by the Dēhwār of Kalāt, and that spoken by the Sayyids of Kirānī near Quetta. But there are a few local varieties besides. Thus there is a sufficient differ-

ence between the Dēhwārī of Mastung and the Dēhwārī of Prīngābād, which is only six miles off, to supply the people of Mastung with a stock of anecdotes at the expense of their neighbours. If they want to give you an idea of the Prīngābād jargon in a nut-shell, they will mimic it in the story : *sag haba kard, gau ḍaba kard, tāte-um talangāv shud, pā-ēsh var-dāshtum, tah-i-khurchū kardum,* " 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 *ḍaba, talangāv, khurchū.* But their favourite jibe is at Prīngābād hospitality. The story goes that a Brāhūī once put up in a Dēhwār's house in Prīngābād. " Get half a dozen *gaṭōr* ready," cried the host, " and let's give him a feast ! " Now as *gaṭōr* means a lamb in Brāhūī, the Brāhūī remarked deprecatingly that *one* would be quite enough for him. But *gaṭōr* means something very different in the Prīngābād jargon, as he learnt to his disgust when he found that he was expected to make a feast off a single onion. And *Prīngāvātnā gaṭōr* has passed into a proverb.'

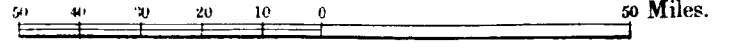In 1911 the number of speakers of this form of Persian was 7,579.
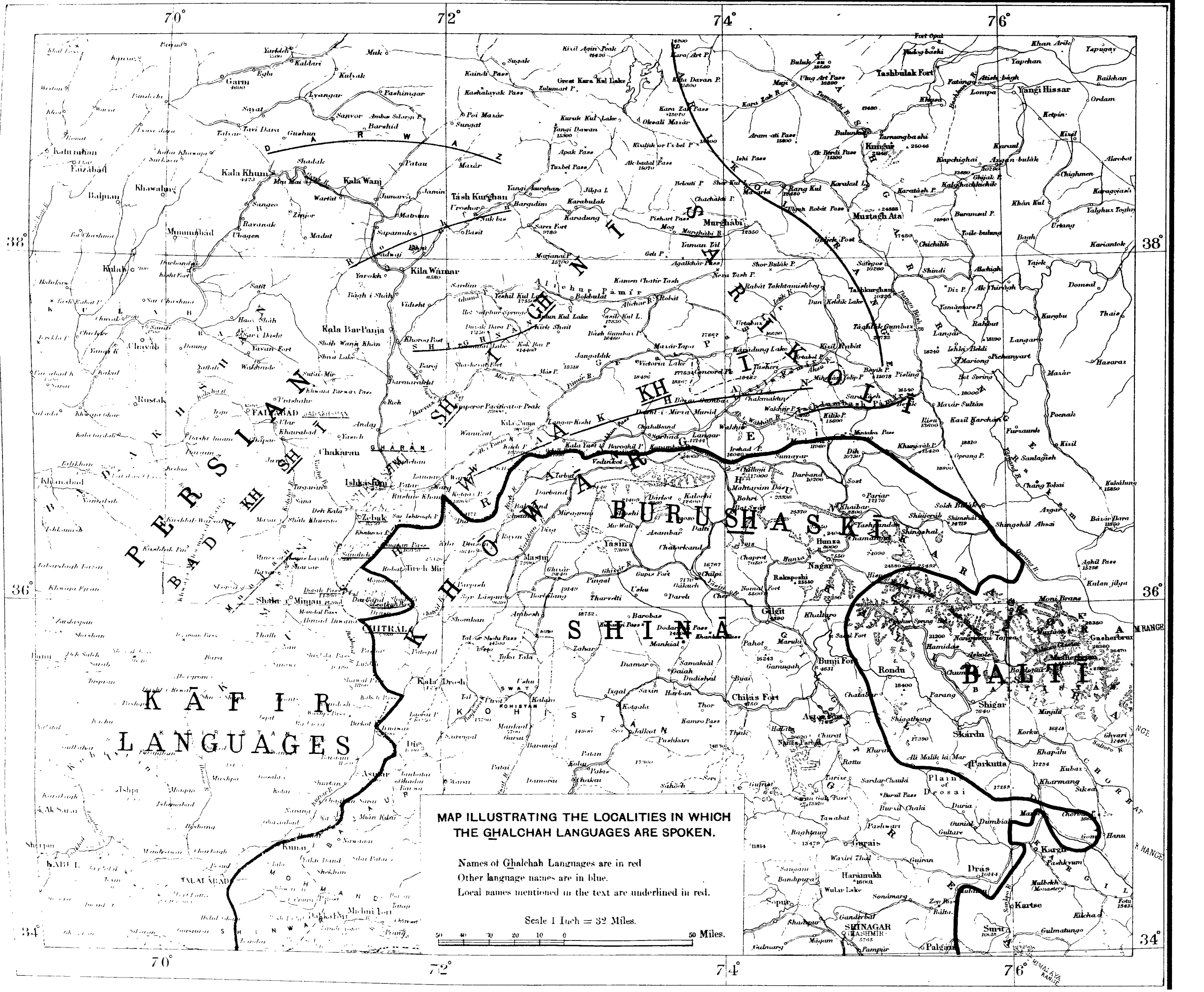
MAP ILLUSTRATING THE LOCALITIES IN WHICH THE GHALCHAH LANGUAGES ARE SPOKEN.

Names of Ghalchah Languages are in red
Other language names are in blue.
Local names mentioned in the text are underlined in red.

Scale 1 Inch = 32 Miles.

THE GHALCHAH LANGUAGES.

Like Pashtō, with which they are closely connected, the Ghalchah languages belong to the Eastern group of the Eranian languages. Only one of them, Yūdghā, lies to the south of the Hindūkush, which forms the natural northern boundary of the inquiries included in this Survey. Little good, however, can be derived from publishing specimens of one isolated dialect, and hence I have endeavoured to complete the conspectus of Eastern Eranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pāmīrs and to their east.

The following are the names of the Ghalchah languages, so far as information is at present available :—

1. Wakhī.	4. Zēbakī, Sanglichī, or Ishkāshmī.
2. Shighnī.	5. Munjānī.
3. Sarīkolī.	6. Yūdghā.

7. Yaghnōbī.

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhī is the language of Wakhān, and is also spoken near Zēbak. Shighnī is spoken in Shighnān and Rōshān, and also in Gharan, a small district on the right bank of the Oxus, and in Zēbak. It is locally known as Khugnī or Khugnān. Sarīkolī is spoken in the Taghdumbāsh Pāmīr, and to the east, in the country of Sarīkol.[1] It is a dialect of Shighnī, and is the most eastern of all the Ghalchah forms of speech. Ishkāshmī, Zēbakī, and Sanglichī are all closely connected dialects of one language spoken round Ishkāshm and to its south.

Further to the west, approached from Chitrāl by the Dōrah Pass, lies the District of Munjān, famous for its lapis lazuli mines, in which, and in a portion of Wakhān, Munjānī is spoken. All that we have hitherto known about this language has been derived from a short vocabulary compiled by Shaw, and published in 1876. Yūdghā is a dialect of Munjānī which has crossed the Hindū Kush by the Dōrah Pass, and is spoken in the Ludkoh (properly Leotkuh) Valley leading from that pass to Chitrāl. Regarding the speakers, Biddulph says :[2]—

'They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variations in dialect. They claim to have migrated from Munjan seven generations ago [this was published in 1880], in consequence of an invasion of that district by the ruler of Badakhshan in which the Meer of Munjan was slain. They number about a thousand families, and like the Munjanis, belong to the Maulai sect. In Ludkho, they call themselves Yidghāh, and give the name of Yidkho to the whole valley with all the branches from the Hindoo Koosh to the Chitral River.'

The correct spelling of their name is probably Yūdghā, and the valley in which they dwell is named by the Chitrālīs 'Leotkuh,' commonly spelt Ludkho or Ludkoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnōbī little is known. Ujfalvy (*Le Kohistan*, p. 26) has given us a few sentences, and Geiger, in the work mentioned below, has devoted a few pages to it. It is spoken in the valley of the Yaghnōb, at the head waters of the Zarafshān River, a tract of country considerably to the north of the Pāmīrs, and separated from them by the hill

---

[1] The language is called 'Sarīkolī,' not 'Sarīqōlī,' as the word is usually spelt.
[2] *Tribes of the Hindoo Koosh*, p. 64.

states subordinate to Bokhara. Yaghnōbī does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the Ghalchah group, and prefer to class it with Ossetic.

It will have been seen that the members of this group of languages are mainly spoken in the Pāmīr country, about the head waters of the Oxus, and are bounded on the west by Badakhshān. Not improbably, the Badakhshīs also in former times spoke a similar form of speech, for they have only adopted Persian during the last few centuries. The population speaking the Ghalchah languages is mostly bilingual, nearly every man speaking Persian in addition to his own dialect,—the state of affairs presenting a close resemblance to that which I have described when dealing with the languages of the Swat Kōhistān (Vol. VIII, Pt. ii, pp. 507ff.). Such evidence as we have ascribes a Tājik (*i.e.* an Eranian) origin to the speakers.

The meaning of the name Ghalchah is uncertain. The most probable conjecture associates it with the Pāmīr word *ghar*, a mountain.

AUTHORITIES.—On the Ghalchah languages generally.

SHAW, R. B.,—*On the Ghalchah Languages. Journal* of the Asiatic Society of Bengal, Vol. xlv, 1876, Pt. I, pp. 139 and ff. This is the first of two papers on three languages of the group. The introductory pages give a general view of it as then known.

BIDDULPH, Col. J.,—*Tribes of the Hindoo Koosh.* Calcutta, 1880. Chapter XIV, pp. 154 and ff. contain some general remarks on the subject.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte,* Vienna, *Sitzungsberichte der* philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften, Vol. xcvi, 1880, pp. 735 and ff. This is a comparative study of the languages of the group, principally based on the materials provided by Shaw. Compare *Revue critique internationale,* 1882, pp. 88 and ff.

VAN DEN GHEYN, J., S.J.,—*Les Dialectes du Pamir d'après les plus récents travaux. Bulletin de* l'Athénée oriental, 1881, p. 217.

VAN DEN GHEYN, J., S.J.,—*Les Tribus de l'Hindou-Kouch. Ethnographie et Linguistique.* Muséon, T. i, 1882, pp. 350 and ff.

JACKSON, A. V. W.,—*Pamir Dialects,* in *Johnson's Universal Encyclopædia.*

CAPUS, G.,—*Le toit du Monde (Pamir),* Paris, 1889.

GEIGER, W.,—*Grundriss der iranischen Philologie. Kleinere Dialekte und Dialektgruppen. I. Die Pāmir Dialekte.* In Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898.

We shall now proceed to deal with each of the Ghalchah languages separately. Yaghnōbī lies altogether beyond the limits of the present Survey. All the information given about Zēbakī, Sanglichī, Ishkāshmī, and Munjānī, and most of that about Yūdghā is entirely new. For Wakhī, Shighnī, and Sarīkolī, I have given the merest sketches of their respective grammars, as full information regarding them is available in the works of Shaw; but for the other less known languages I have given all the details that I have been able to collect.

WA<u>KH</u>Ī.

Wa<u>kh</u>ī is the language spoken in Wa<u>kh</u>ān, a country lying between the Hindū Kush and the southern branch of the Oxus.   It is also spoken in the country near Zēbak.

AUTHORITIES—

BURNES, Sir A.,—*Travels in Bokhara ; containing......an Account of a Journey from India to Cabool, Tartary, and Persia.*   Sec. ed., London, 1835.   Vol. III contains a Vocabulary.

HAYWARD, G. W.,—Wa<u>kh</u>ī Vocabulary in *Journal* of the Royal Geographical Society.   Vol. xli, 1871, pp. 29 and ff.

ABDUL RAHĪM,—*Dictionary of the Wakhani Language* (Wa<u>kh</u>ī-Persian-English).   Simla, 1866.

BELLEW, H. W.,—*Report of a Mission to Yarkand in 1873, under Sir T. D. Forsyth.*   Calcutta, 1876.   Chapter 15 contains a Wā<u>kh</u>i Vocabulary by H. W. B.

BIDDULPH, Col. J.,—The same chapter in the same *Report* contains a Wakhee Vocabulary by J. B.

SHAW, R. B.,—*On the Ghalchah Languages (Wakhí and Sarikolí), Journal* of the Asiatic Society of Bengal.   Vol. xlv, Pt. I. (1876), p. 149.   Contains a Wa<u>kh</u>ī Grammar and Vocabulary.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien.   II. Die Pamir-Dialekte.*   Vienna, *Sitzungsberichte* der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften.   Vol. xcvi, 1880, pp. 735 and ff.

CAPUS, G.,—*Vocabulaires de Langues pré-pamiriennes: Bulletins* de la Société d'Anthropologie de Paris.   Vol. xii, 1889, pp. 203ff.   On p. 206 there is a ' Vocabulaire Wakhi.'

GEIGER, W.,—*Grundriss der iranischen Philologie.*   Vol. I, Pt. II, pp. 287ff.   *Kleinere Dialekte und Dialektgruppen.*   Strassburg, 1898.

The following sketch of Wa<u>kh</u>ī Grammar is condensed from that given in Mr. Shaw's article :—

I.—PRONUNCIATION.—The letter *â* represents the Central Asian broad sound, resembling the *aw* in *paws*. The letter *à* is pronounced as in the Italian *farà*. Unaccented *e* is pronounced as in *then*, and *o* as in *hot*. The letters *ō* and *ū* are pronounced as in German. The diphthong *ai* is pronounced as in *mitraille*; *ei* as in *réveille*. The compound *th* represents the *th* in the English word *thing*. The compound *dh* represents the soft *th* of *the*. The rough German *ch*, as in *machen*, is represented by *kh*. The softer German sound (as in *ich*) by *kh*. There is another sound intermediate between these and *sh*; the tongue being placed considerably further back than in the case of the latter, and the sibilation consequently coming from the back of the palate instead of from the front. It seems to correspond to the Sanskrit cerebral *sh*. It will be represented by *sh*.

II.—NOUNS.

(a) Gender—

There is no distinction of gender.

(b) Number—

The Plural is formed by adding *isht* for the nominative, and *av* for the oblique cases.

(c) Declension—

	Sing.	Plur.
Nom.	*khŭn*, the house	*khŭn-isht*
Gen.	*khŭn*, of the house	*khŭnav*
Dat.	*khŭn-ar*, to the house	*khŭnav-ar*
Acc.	*khŭn* or *khŭn-a*, the house	*khŭnav*
Loc. 1	*da-khŭn*, at or in the house	*da-khŭnav*
„ 2	*sak-khŭn*, or the house	*sak-khŭnav*
Instr.	*da-khŭn-an*, by or with the house	*da-khŭnavan*
Abl.	*tsa-khŭn-an*, from the house	*tsa-khŭnavan*

The noun in the genitive is merely placed before the governing noun, without any sign; e.g. *khŭn bār*, the door of the house.

The signs of the Dat. and Acc. (*ar* and *a*) sometimes precede instead of following; as *ar-bāzār*, to the market.

The word *î*, one, is used as an Indefinite Article.

(d) The **Adjective** is uninflected, and precedes the substantive.

III.—PRONOUNS.

1st Pers.

	Sing.	Plur.
Nom.	*wuz*	*sak, sakisht*
Gen.	*mhŭ, mhŭi*	*spā*
Dat.	*mar*	*sak-ar*
Acc.	*mash, a-mash*	*sak, sak-a*
Loc. 1 & 2	——*mash*	——*sak*
Instr. Abl. }	——*mash-an*	——*sak-an*

2nd Pers.

	Sing.	Plur.
Nom.	*tu*	*mâisht*
Gen.	*ti*	*sav*
Dat.	*tar*	*sav-ar*
Acc.	*tao, a-tao*	*sav, sav-a*
Loc. 1 & 2	——*tao*	——*sav*
Instr. Abl. }	——*tao-an*	——*sav-an*

3rd Pers. he or that—

	Sing.	Plur.
Nom.	*yao*	*yaisht*
Gen.	*yao*	*yav*
Dat.	*yao-ar, yaor, yàr*	*yavvar, yaisht-ar*
Acc.	*yao, a-yao*	*yāv*
Loc. 1	*da-yao*	—*yāv*
„ 2	*sikao*	—*yāv*
Instr. Abl. }	*sānan, —yā'n*	—*yāv-an, —yā'n*

Separable Pronominal Terminations—

Sing.	Plur.
1. *am* or *im*	*an* or *in*
2. *at* or *it*	*av* or *iv*
3. ——	*av* or *iv*

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

Reflexive Pronoun—

Sing. and Plur.

Nom.	*khat*, he himself; she herself, etc.
Gen.	*khŭ*, of himself, etc.; his, her, or its own
Dat.	*khat-ar*, to himself
Acc.	*khat*, himself
Loc.	—*khat*
Instr. Abl. }	—*khat-an*

Genitive Absolute—

zhui-an i'charkh, a wheel of mine.
yao-an i'maîna, a talking-bird of his.

Adjectival Pronouns—

Singular and Plural.

Nom.	*yem,*	this or his	*yà*, that
Gen.	*yem.*	of this or his	*yà*, of that
Dat.	{ *aram, dram* or *tram*, or *yem—ar* } to this or his	{ *drà* or *yà—ar*, to that }
Acc.	*yem*, this or his		*yà*, that
Loc. 1	*dam* or *tam*, at or in this or his.		*dà*, at or in that
Loc. 2	*sakam*. on this or his		*sakao*, on that
Instr. Abl. }	*tsaman* or *saman*, from this, or *sam — an*, from his	*tsanan* or *sanan*, from that (*tsayan*).

Emphatic.

ha-yem, this very.
ha-ya, that very.

Other Pronouns, such as *chiz*, what?; *koî*, who?; *tsum*, some; *iman*, one another, are declined like substantives.

IV.—VERBS.—Every verb has four **bases,** *viz.* the Infinitive base ; the Present base ; the Past base; and the Perfect base. **From** these are derived all other forms. Thus, from *chilg-àk,* to desire.

From the *Infinitive* base, *chilg-àk,* are formed	*Present* base, *chàlg,*	*Past* base, *chàld,* The Past tense, *chàld-ei,* he desired.	*Perfect* base, *chilgetk.*
(1) The Verbal Noun, *chilg-àk,* the desiring to desire.	(1) The Present-Future Indicative, *chàlg-d,* he desires, or will desire.		(1) The Perfect Participle, *chilgetk-üng,* which has desired, or has been desired.
(2) The Present-Future Noun of Agency, *chilgàk-küzg,* one who desires, or will desire.	(2) The Present-Future Conditional, *chàlgd-ō,* (if) he desire.		(2) The Perfect tense, *chilgetk,* he has desired.
(3) The Future Part. Passive, *chilgàk-asok,* who is to be desired.	(3) The Imperative, *chàlg,* desire thou.		(3) The Pluperfect tense, *chilgettiw,* he had desired.
(4) The Imperfect Tense, *chilgàkar-tu,* he was desiring.			(4) The Past Conditional, *chilgetk-hümüt,* if he had desired.

Terminations of Present tense—

	1	2	3	
Sing.	*am*	*i* or—	*d*	These are used with the Present Ind. and Cond. and with Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.
Plur.	*an*	*it*	*an*	

The **Auxiliary verb** is irregular. It is conjugated as follows:—

Infinitive	*hümüi-n,* to be,	Perf. base, *tüŭetk.*			
Pres.	Sing.	*tei-am*	Past.	*tu-am*	Pres. Cond. *hümi-am* The
		tei-at		*tu-at*	*hümü-i* rest
		tei		*tu*	*hümü-t* is
	Plur.	*tei-an*		*tu-an*	*hümi-an* regular.
		tei-av		*tu-av*	*hümü-it*
		tei-av		*tu-av*	*hümi-an*

The Active Verb—
Note.—The Pronominal terminations *am, at,* etc., may either precede or follow the verb. When they precede, the verb always takes the form of the third person. Thus, *chàld-am* or *am-chaldei,* I desired.
Bases—
(1) Infinitive Base, *chilgàk,* to desire ; dat. *chilgak-ar,* and so on. (2) Present base, *chàlg ;* (3) Past base, *chàld ;* (4) Perfect base, *chilgetk.* *Note.*—The Infinitive Base always ends in *àk* (or *g*) or in *an, in,* or *un.* An example of the latter is *kshüin,* dative *kshüin-ar,* to hear.
Pres. Fut. Noun of Agency. Adds *küzg* to Infinitive Base. Thus, *chilgàk-küzg,* one who desires, or is about to desire ; *kshüin-küzg,* a hearer.
Fut. Past Part. Adds *asok* to Infinitive Base, *chilgàk-asok,* who is to be desired.
Perfect Participle. Adds *üng* to the Perfect Base. Thus, *chilgetk-üng,* which has desired or has been desired.

Tenses formed from the Present Base—

Present-Future, I desire or shall desire.		*Present-Future Conditional,* (if) I desire.		*Imperative.*	**Tense formed from the Past Base—**
Sing.	Plur.	Sing.	Plur.	Desire thou,	*Past,* he desired, 3rd sing. *chàld-ei,* he desired. The other persons are formed by prefixing the Separable Pronominal Terminations, *e.g. am chàld-ei,* I desired, or by suffixing them after eliding *ei.* Thus, *chàld-am,* I desired. When prefixed, they may be in any previous part of the sentence.
1. *chàlg-am*	*chàlg-an*	1. *chàlg-am*	*chàlg-an-ō*	2nd person,	
2. *chàlg-i,* or *chalg*	*chàlg-it*	2. *chàlg-ō*	*chàlg-it-ō*	Sing. *chàlg*	
3. *chàlg-d*	*chàlg-an*	3. *chàl(g)-d-ō*	*chàlg-an-ō*	Plur. *chàlg-it*	

Tense formed from the Infinitive Base—
Imperfect, 3rd sing., formed by adding *tu,* was, to the dative of the Infinitive. Thus, *chilgàkar-tu,* he was (to the) desiring. Other persons formed by inserting Separable Pronominal Terminations before *tu.* Thus, *chalgàk-ar-am-tu,* I was desiring.

Tenses formed from the Perfect Base—
Perfect, chilgetk, he has desired. Other persons suffix or prefix the Separable Pronominal Terminations. Thus, *chilgetk-am,* I have desired.

Pluperfect. Rejects last letter of the Perf. Base (unless it is *g*) and adds *tiw* (or *tiŭv*). Thus, *chilgettiw,* he had desired : *ksheng,* heard, *kshengtiw,* he had heard. Separable Pronominal Terminations as in Perfect. Thus, *chilgettiw-am,* I had desired.

The **Negative** is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

Past Conditional.—Formed by adding the Present Conditional of the auxiliary verb to the Perfect Base. Thus, *chilgetk hümiam,* if I had desired.

The **Interrogative** is formed by affixing *à* to the verb, when there is no other interrogative adverb or pronoun in the sentence. Thus, *na dish-ó,* dost thou recognize ?

There is no **Relative Pronoun** in this language. The verbal Participles are used instead. Thus, *varok wazéin-kuzg khalg,* the to-morrow about-to-come person ; the person who will come to-morrow.

The language of the following translation of the Parable of the Prodigal Son and of the List of Words and Sentences on pp. 532ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectic variations, consisting mainly in the representation of the vowel sounds. Thus, long *ā* and *ī* are often shortened, as in *hat*, eight, *bist*, twenty, while, on the other hand, Shaw's *khun*, a house, is represented by *khŭn*. We often have *e* for Shaw's *a* and *ö*. Thus, Shaw's *vadhak*, a path, is *wedhek* in Sentence 224, and Shaw's *pötr*, a son, is *pötr* in the Parable, but *petr* in No. 55 of the List. With the help of these remarks there will be no difficulty in identifying the following forms :—

NOUNS.—

The sign of the plural is often omitted.

Dative Singular,—We have, *tat-r*, *tat-rek*, or *tat-reki*, to a father ; *jāe-r*, to a place : *naukar-er*, to the servants : *khūn-er*, to the house.

Locative Singular,—*d-ī*, with one ; *ha-da-wakht*, at that very time.

Instrumental Singular,—*di-khu-yār-en*, with own friends ; *de-kanchaniy-en*, with prostitutes ; *de-mazh-en*, with me. Also *dā-en*, of a man.

Ablative Singular,—*tsa-pötr-wen*, from the sons ; *tsem-māl-en*, from this property ; *tsem safk-en*, from these leavings ; *tse-dīr-en*, from a distance ; *tsem-en*, from this, from now. In the case of *daulat-en*, from wealth, the preposition *tsa* has been omitted.

PRONOUNS.—

First Person,—We have *wuz*, *am*, I ; *mazh*, me ; *zhu*, my ; *zhun*, mine ; *ma-r*, to me, also *mā-rek* ; *de-mazhen*, with me ; *sahk-er*, to us.

Second Person,—*tu*, thou ; *tī*, thy ; *tin*, thine ; *tī-prut*, before thee ; also *ta-r* or *tā-rek*, to thee.

Third Person,—Base *yao*,—*yaó*, *ha-yau*, he ; *yau*, his ; *ya-r*, to him ; *ha-yawe*, him ; *yāw-isht*, they.

Base *yem*,—*yem*, this ; *ha-rem*, *ter*, *tram*, *tam*, to or for his ; *yem-ar*, to him ; *derem*, to this, here ; *tsem-en*, from this, from these.

Base *yà*,—*ha-ya*, he, that ; *ha-dra*, there ; *ha-da*, in that ; *ha-tsan-en*, from that ; *dab milong*, them among, among them.

Reflexive Pronoun,—*khu*, own ; *ter-khu*, to his own : *di-khu-yār-en*, with my own friends.

Indefinite Pronoun,—*kūi*, anyone.

VERBS.—

Auxiliary,—*tei* or *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 ; *gīzam*, I will arise : *meriem*, I die ; *recham*, I will go ; *khānam*, I will say ; *yāwam*, I will eat ; *tsārem*, I will make.

3rd person singular, *rig-at*, falleth.

1st person plural, *yāw-an*, we will eat ; *tsār-en*, we will do.

The syllable *sha* is often prefixed to the present, as in *sak sha-dīnen*, we strike ; *sāisht sha-dīt*, you strike ; *wuz sha-dīmam*, I am striking ; *tu sha-rech*, thou goest ; *yā sha-resht*, he goes.

The form *nast*, I am not, is probably a corruption of the Persian, *nēstam*. If it is an independent form, it is not noticed by Shaw.

Imperative.   Singular,—*rand*, give; *putrum*, keep (me); *dīgid*, look: Plural,—*wuzum-et*, bring; *pemtsuv*, put on; *dīt*, 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; *ghorttai*, he collected; *regdai*, he went; *kertai*, he did; *nōstai*, he lost; *witai*, it became; *rēmatai*, he sent; *rattai*, he gave; *ittai*, he ate; *gezdai*, he rose; *dīgiddai*, he saw; *wezdai*, he came; *tsettai*, he burnt; *gefstai*, he ran; *gottai*, he was found (by-me); *perstai*, he enquired; *nieshtai*, he came out; *shenjdai*, he entreated.

Perfect,—*am witk*, I have become; *tūwetk*, they were.

MISCELLANEOUS FORMS :—

Infinitive,—*wezaen*, coming; *rechin*, to go.

Present Infinitive,—*go*, making.

Past Infinitive, or Conjunctive Participle,—*kert*, having done; *wudurt*, having embraced; *perwet*, having reached.

Past Participle Passive,—*qti*, joined; *mertk*, dead; *neshitk*, lost.

Gerunds,—*pūi-en*, for grazing; *pōtrīgher*, for being a son.

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

WAKHĪ.

(Khan Sahib Abdul Hakim Khan, 1898.)

I dā-en bū pötr tūwetk. Tsa-pötr-wen ziqlai khu tatr khattai,
One man's two sons were. From-the-sons-from younger own father-to said,

'eh tat, tsem khu māl-en zhu bakhsh ki mar rigat mar rand.'
'O father, this own property-from my share that to-me falleth to-me give.'

Hayau khu daulati dab milong bakhsh kert; i tsum ruwār tsibasen ziqlai pötr
He own wealth them among divide did; a few days after younger son

khu māl ghorttai dīr jāer regdai, hadra bad-mastigi kertai, khu māli
own property collected distant place-to went, there debauchery did, own property

nöstai. Hada mulk nauqān witai, haya shilekh witai. Haya regdai dī
lost. In-that country famine became, he in-want became. He went with-one

quwating watandār dāen qti witai. Haya dāi hayawe ter-khu wundr khug
wealthy native man-to joined became. That man him to-his-own fields-to swine

pūien rēmatai. Haya kash armān tu ki, 'wuz tsem khug safk-en
grazing-for sent. That young-man's longing was that, 'I these swine's leavings-from

khat setkam.' Kūi yar na rattai. Yan khabar witai de khu
myself should-satisfy.' Anyone him-to not gave. Then to-senses came with own

jānnani khattai, 'Tsum khalk zhu tat daulaten khech ittai besh
self said, 'How-many slaves my father's wealth-from food ate spare

witai, wuz zirichdim meriem. Wuz gīzam khu tat shīkh recham, qsa
became, I from-hunger am-dying. I will-rise own father near will-go, words

khānam, "eh tat, Khudai prut tī prut shirminda am-witk, wuz tī
I-will-say, "O father, God before thee before ashamed I-have-become, I thy

pötrīgher layiq nast; tu mazh ī mazdur rang go putrum."' Gezdai
son-being fit am-not; you me one hired-servant like making keep."' He-rose

khu tat shīkh regdai; tat tse-dīren dīgiddai ki wezdai;
own father near went; father from-distance saw that he-came;

pezuv tsettai, gefstai, ter-khu pötr girdani wudurt, bai kertai. Pötr khu
(his)-heart burnt, ran, to-his-own son's neck embraced, kiss did. Son own

tatr khattai, 'eh tat, Khudai prut tī prut shirminda am witk.
father-to said, 'O father, God before thee before ashamed I-have become.

Wuz tsem-en-tretna tī pötr layiq em-nast.' Tat khu naukarer
I this-from-after thy son fit I-am-not.' Father own servants-to

khattai, 'baf bet wuzumet, remar pemtsuv, ī piJingesht harem yangel dīt,
said, 'good clothes bring, him-to vut-on, one ring his finger put-on,

'kaush yem-ar pemtsuv, khech yāwan-et khushwakhti tsāren, gyoki yem zhu
shoes him-to put-on, food we-will-eat-and merriment we-will-make, as-if this my
pötr mer-tieu, zinda witai; neshit-tieu, wōzem gottai.' Yāwisht khushwakhtig
son had-died, alive became; had-become-lost, again I-found.' They merriment
kertai.
made.

Yau lup pötr ha-da-wakht ter-khu wundr tu. Hatsānen sek wezaen
His elder son at-that-time in-his-own fields was. From-there near coming
khu khūner shīkh baid-et raqāsīg tram ghish perwet, ī naukari qīvi kert,
own house-to near singing-and dancing to-his ears fell, one servant call having-done,
pörstai, 'chīz baid-et raqāsīg?' Yau khattai ki, 'tī wrut wezdai,
enquired, 'what singing-and dancing?' He said that, 'thy brother hath-come,
tī tat tam destan tāza wezdai, choshti rattai.' Lup pötr khafa witai,
thy father for-his sake well came, feast gave.' Elder son annoyed became,
terdesti zāqi rechin na kert, tat ter bar nieshtai; hayawi shenjdai.
inside wish to-go not having-made, father there outside emerged; him entreated.
Hayau khu tat-rekī khattai, 'derem dīgid, hetum sāl khizmat am tā-rek
He own father-to said, 'here look, so-many years service I to-thee
kertai, tsoghdum tī hukm digar na gokhtai; tum khizmat tā-rek
have-done, any-time-I thy orders otherwise not have-done; so-much service to-thee
kertai, ī chig mā-rek tsoghut na rattai di-khu-yāren qtī
(I)-did, one kid to-me any-time not (thou)-gavest with-own-friends together
yāwam khushwakhtig tsārem. Tsoghder yem tī pötr ki wezdai, koī
I-would-eat merriment I-would-make. When this thy son that came, who
kī tī daulati de-kanchaniyen ki nōstai, tu tem destānet choshtet
that thy wealth with-prostitutes that lost, thou for-his sake feast
rattai.' Tat yar khattai, 'eh pötr, tu mudām de-mazhen tē; zhun chīzkī
gave.' Father to-him said, ' O son, thou always with-me art; mine whatever
tē, tin tē; sahker khushwakhtig tsirak munasib tu, chīzer-kī tī wrut
is, thine is; to-us merriment doing becoming was, because-that thy brother
mer-tieu, zinda witai; neshit-tieu, wōzem gottai.'
had-died, alive became; had-become-lost, again I-found.'

The following specimens of Wakhī dialect are taken from Mr. Shaw's Grammar already referred to. They have been revised by Khan Sāhib Abdul Hakim Khan at Chitrāl, with the aid of a native of Wakhān.

TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO WAKHĪ.

1. Ī   khalg   tse   Aflatūn-en pörsteï, 'ki   ghafch   sâl   da   kishtī tu
   One   person from Plato (abl.) *asked, 'that many   years in   ship werest*

daryâ   safar   et   kerteï   da   daryâ   chiz   'ajaib   et   windeï ?'
sea   voyage   (thou)[1] didst   in   sea   what   wonder   (thou) sawest ?'

Khatteï,   ''ajab   ha-yem   tu   ki   tse   daryâ-en   yikah-in   sihat
He-said, ' wonder this   was   that from   sea (abl.)   *(to)-shore* (abl.) *safe*

am   ghatteï.'
(I)   arrived.'

2. Ī   diwâna   da   i'   bâi   darwâza regdeï   ī   chizi   châldeï. Tse
   A beggar   to   a rich-man's door   went   one thing   asked-for. From

khūn   döst-en   jawàb   wezdeï   ki   könd   da   khūn   nast.   Diwâna
house   inside (abl.) *answer   came   that woman   in   house   is-not.   Beggar*

khatteï, 'chut   khöch   am   chilgattieu,   könd   am   nà-chilgattieu   ki
said,   'piece bread   (I)   had-asked-for, woman (I)   had-not-asked-for that

azi   jawàb   am   gottei.'
such   answer (I)   have-got.'

3. Ī   hakīm   har-waqt   da   qabristàn   rachinar-tu   khū
   A doctor whenever   to   grateyard   going-to-(he-)was(used-to-go) his

rēimal da   khū   sar   da   khū   rūi   zuwaïnar-tu ;   khalgisht   pörsteï
scarf   to   his   head to   his   face   used-to-wrap ;   people (pl.) *asked*

ki,   'yāo   sabab   chiz-kō ? ' Khatteï,   'yem   qabristàn   khalgiv-an   khajil
that, 'its   reason what ? '   He-said,   ' this graveyard   people-from ashamed

wàtsam   yao-jinib   ki   tse-zhū   dâru-an   mert-ki.'
I-became   because   that from-my   medicine   they-have-died.'

4. Ī   ruwar   ī   mīr   khū   pötr   mushen   da   shikàr   regdeï. Hawā
   One day   a   king's own   son   with   to   hunting   went.   Air

shūndr   witteï.   Mīr   da   khū   pötr-en   khū   chekmani da   ī   shtik-khak-küzg
hot   became.   King   with his   son   his   cloak   to   one jest-maker's

dam   lekartei.   Mīr   kandei   khattei,   'Eh   shtik-khak-küzg   da   tao   ī
back   put.   King   smiled   said,   ' Oh   jester   to   thee one

khur   vür   ep-hūmüt.' Khattei, 'Balki   bū   khur   vür.'
donkey's load   there-is.' He-said,   ' Yea   two   donkeys' load.'

NUMERALS.

iv (*or* ī)	būi	trūi	tsebūr	panz	shad	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-shad	dhas-hūb	dhas-hat
twelve	*thirteen*	*fourteen*	*fifteen*	*sixteen*	*seventeen*	*eighteen*

dhas-nau	bist	bist-a-dhas	bū-wist	bū-wist-a-dhas	trū-wist	trū-wist-a-dhas
nineteen	*twenty*	*thirty*	*forty*	*fifty*	*sixty*	*seventy*

tsebūr-wist	tsebūr-wist-a-dhas	panz-wist	hazār	chut *or* chuti.
eighty	*ninety*	*hundred*	*a thousand*	*a half.*

Mr. Shaw gives the numerals as follows. They differ somewhat from the above, *viz.* : —

iv *or* ī	būi *or* bū	trūi	tsabür	pânz	shâdh	hūb	hât	nau	dhas
one	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*

dhas-īv	wīst	sī	chil	panjâ	altmish (*Turkī*)	sad	hazùr
eleven	*twenty*	*thirty*	*forty*	*fifty*	*sixty*	*a hundred*	*a thousand*

chōt *or* chōti.

a half.

SHIGHNĪ.

This language is spoken in Shighnān and Rōshān, north of Wakhān. They lie in the valley of the Oxus (Murghāb) just south of the country of Darwāz in Bokhara, and between that river and the Panjah. It is also spoken in Gharan, a small district on the right bank of the Oxus, and near Zēbak. It is locally known as Khugnī or Khugnān.

AUTHORITIES—

BURNES, Sir A.,—*Travels in Bokhara.* 2nd Ed., London, 1835. Vol. III contains a Vocabulary.

HAYWARD, G. W.,—*Letters* in *Journal* of the Royal Geographical Society, Vol. xli, 1871, pp. 1-30. Appendix contains Vocabularies.

SHAW, R. B.,—*On the Shighni (Ghalchah) Dialect, Journal* of the Bengal Asiatic Society, Vol. xlvi, 1877, Pt. I, pp. 96 and ff. The article contains a Grammar and Vocabulary.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte* der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften, Vol. xcvi, 1880, pp. 735 and ff. The article contains an analysis of the Shighnī language, based on Shaw's materials.

SALEMANN, K. G.,—*Shugnanskij slovar D. L. Ivanova* (Shighnī Vocabulary by D. L. Ivanoff). Vostochnyja Zametki, St. Petersburg, 1895, pp. 269-320.

GEIGER, W.,—*Grundriss der iranischen Philologie,* Vol. I, Pt. II, pp. 287 and ff. *Kleinere Dialekte und Dialektgruppen.* Strassburg, 1898.

The following skeleton Grammar is taken from that of Shaw, but has been checked, and slightly altered, after comparison with a Shighnī-speaking man. As in the case of Wakhī, the spelling of the two specimens which follow differs slightly from that of Shaw. The principal points which may be noticed are that *o* and *u*, and *a* and *e* and *i* are frequently interchanged.

Salemann has pointed out (see Geiger, p. 313) that Shighnī distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghalchah dialects. Examples are, *puch,* a son; *pich,* a daughter; *rē-wusht,* he flew; *rē-washt,* she flew; *wud,* he was; *wad,* she was. Many others will be found in Geiger, *loc. laud.*

As in the case of Wakhī, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighnī.

SKELETON SHIGHNĪ GRAMMAR.

I.—PRONUNCIATION,—as in Wakhī. There is an additional sound, represented by *skh*, which is that of the German *ch* in 'ich' sibilated so as almost to resemble an English *sh*.

II.—NOUNS—

Sing.

Nom. *chĭd*, a house.
Gen. *chĭd*, of a house.
Dat. *chĭd-ar* or *-ard, ar chĭd* or *tar chĭd*, to a house.
Acc. *chĭd* or *chĭd-er*, a house.
Loc. *chĭd-te*, on or to a house.
    chĭd-andē, in a house.
Abl. *az chĭd*, from a house.
The genitive absolute is *chĭd-and*, a house's.
The Nom. Fl. is *chad-ēn* to which the post- and pre-positions are added as above.
According to Salemann, adjectives and participles distinguish gender. See Geiger, p. 313.

III.—PRONOUNS—

1st Person—

	Sing.	Plur.
Nom.	*wuz*	*màsh.*
Gen.	*mu*	*màsh.*
Dat.	*murd* -	*màshard.*
Acc.	*mu*	*màsh.*
Gen. Abs.	*mund*	*mash-end.*

2nd Person—

Nom.	*to*	*tamà.*
Gen.	*to*	*tamà.*
Dat.	*turd*	*tamàrd.*
Acc.	*to*	*tamà.*
Gen. Abs.	*tund*	*tamand.*

3rd Person— He, she, that.

	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
Nom.	*yu, yid*	*ya*	*wàdh* or *dùdh.*
Gen.	*wi, wum*	*wam*	*wiēf* or *wev.*
Dat.	*wirā*	*wam-ird*	*wiēfard.*
	(*wum-ird*)		
Acc.	*wi*	*wam, yiwam*	*wiēf.*
Gen. Abs.	*wind*	———	*wiēf-and.*

This.

	Sing.	Plur.
Nom.	*yem, yam*	*màdh.*
Gen.	*mi, di*	*mef, def.*
Dat.	*mird*	*mefard.*
Acc.	*mi, di*	*mef, def.*

Other Pronouns—

khu, self; *chiz*, what; *kà*, what? *tse*, whatever; *chi* or *chai*, who or what?
All declined regularly.

Separable Pronominal Suffixes.

	Sing.	Plur.
1.	*am* or *um*	*am.*
2.	*at*	*et.*
3.	*i, e*	*en.*

These are, as in Wakhī, used with the Past tenses of verbs. They can be placed either immediately after the verb, or in other parts of the sentence, in addition to the ordinary personal pronouns.

B.—Finite Verb—

zekht-ao, to take.
Pres. base, *zēz.*
Past base, *zōkht.*
Perfect base, *zokhtj.*

Past, I took.

	Sing.	Plur.
1.	*zĭkht* (*um*)	*zōkht* (*am*).
2.	*zōkht* (*at*)	*zōkht* (*et*).
3.	*zōkht* (*i* or *e*)	*zōkht* (*en*).

Imperfect, I was taking.	*zōkht-ard* (*am*) *vod*, etc.
Perfect, I have taken.	*zokhtj* (*am*), etc.
Pluperfect, I had taken.	*zokhtj-at* (*am*), etc.
Conditional, I may take.	*zēima.*
I may have taken.	*zokhtj vim*, etc.

Sit-ao, to go *or* become. Pres. base, *sāo*; Past base, *sut*; Perfect base, *sudhi.*

Pres.-Fut., I go *or* become.

	Sing.	Plur.
1.	*sāo-um*	*sāo-am.*
2.	*sāo-i*	*sāo-et.*
3.	*sō-d* (for *sāo-d*)	*sāo-en.*

IV.—VERBS—

A.—Auxiliary and Verb Substantive.

Vid-ao, to be. Pres. base, *vē*; Past base, *vod*; Perf. base, *vudhj*; Pres.-Fut., I am or may be.

	Sing.	Plur.	
1.	*vĭ-m*	*vi-am.*	*Past*, I was, *vod* (*am*), etc.; *Perf.*, I have been, *vudhj* (*am*), etc.; *Plup.*, I had been, *vudhj-at* (*am*).
2.	*vi-eh*	*vē-it.*	
3.	*vē-id*	*vē-in.*	
	or		
1.	*yast* (*um*)	*yast* (*am*).	
2.	*yast* (*at*)	*yast* (*et*).	
3.	*yast* (*e*)	*yast* (*em*).	

Present-Future, I take or shall take—

	Sing.	Plur.
1.	*zēz-um*	*zēz-am.*
2.	*zēz-ē*	*zēz-et.*
3.	*zēz-d*	*zēz-en.*

Past, I went *or* became, *sat* (*um*) or *sat* (*um*), etc.
Imperf., I was going *or* becoming, *sitao-ard* (*am*) *vōd*, etc.
Perf., I have gone *or* become, *sudhj* (*am*), etc.
Plup., *sudhj-at* (*am*), etc.
Conditional, I may go *or* I may become, *sāuma*; I may have gone *or* become, *sudhj vĭm.*

Tsa is used as a prefix before verbs in the Indicative mood to give a conditional or conjunctive sense.

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHNĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ī ādam-and duyōn pots wod. Az węv darūnan yu zolde potş
One man's two sons were. From them among that younger son

kho dād-ard e luvd, ' ē dād, az kho māl ma bāsh murd zād.'
own father-to he said, ' O father, from own property my share to-me give.'

Dād kho patsēnard kho māl bāsh-chūd. Ī chand mē-ithgah iko
Father own sons-to own property distributed. A few days-after that

zolde pots kho māl e jam-chūd, tar yeh dar mulk rawan-sut. Tar wi
younger son own property he collected, to a distant country started. To that

mulk fiript kho māl e bē-padari choh binēst-e. Wakhte
country he-arrived own property he (in)-debauchery having-done lost-he. When

ī-chiz wind na-rēd, wi mulk-and magzunjgi sut; ika ādam
anything of-him not-remained, that country-of famine became; that man

shilak sut. Ika ādam sut ī daulat-dār qate hamra-sut. Iko
in-want became. That man went one wealthy-man with joined. That

ādam remād-i wi tar kho kasht-gah khūk pē-dao. Ik-wi
(wealthy) man ordered-he him to own fields swine to-keep. This

ghidand armān wod, ' de-khūk nīmkāra kho qīch ser kenum.'
young-man's longing was, ' from-swine's leavings own stomach full I-might-make.'

Iyāras ichiz wird e na zād. Tâmard ūfyār sut: khordas e
Any-one anything to-him he not gave. Then sensible became: to-self he

luvd, ' tsond mazdūren ma dād chīd-andē garda khūd az wev
said, ' how-many hired-servants my father house-in food eat of them

bēsh-zād; wuz az magzunjgi marum. Sam tar kho dād khez
spare-remains; I of hunger am-dying. I-will-go to own father before

gap-dâdum, " ē dād tsa Khudai khēz, tsa to khēz, sharminda
I-will-say, " O father what God before, what thee before, ashamed

am-sut; wuz-um pots-unge turd lāyiq nist. Ma muzdūr jinā
I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like

khurd nigâ-kun." ' Anduid tar kho dād khēz rawan-sut. Az dar e
to-self keep." ' (He)-got-up to own father before started. From distance he

yo-yat wi dād wi wint e. Wi zārd sod zhēkhta-zhēkht sut,
he-was-coming his father him saw he. His heart burnt running went,

dād kho pots mâ-kard, anjuvd, bai-chūd. Pots kho dād-ard e luvd, ' ē
father own son embraced, caught, kissed. Son own father-to he said, ' O

dād, tsa Khudai khĕz, tsa to khĕz sharminda am-sut
father, what God before, what thee before ashamed I-have-become

az-meh-taruv-dum potsunge turd-um lāyiq nist.' Wi dād kho naukaren
henceforth son-to-be to-you-I fit am-not.' His father own servants

remād, 'lab-ba-shand pūkhāk wird penezēt, ī chilla wi angekhtar wĕhdet,
ordered, ' very-good clothes to-him put-on, one ring his finger put-on,

kafsh wird penezet; garda kharam, tâm khushwakhti kenam.
shoes to-him put-on; food we-may-eat, then merriment we-may-do.

Ma pots shichīts mūv-jat, shich wā zinda sut; bēd-e-jat, wa-yam
My son up-till-now dead-was, now again alive became; lost-he-had-become, again-I

wi wūd.' Fukasen khushwakhten sat.
him have-found.' All merry became.

Wi khe dīr pots tar kho zemtsēn wod. Az-am yat tar kho
His own elder son in own fields was. From-there came to own

chīd qarīb sut, āwāz-e sāz raq-ā-se tar wi ghūvzh yat. Kho naukar e
house near came, sound-of music dance to his ears came. Own servant he

qīvd; az wi pēkhst, 'tar-ēd chiz sāz-luvd-ao raq-ā-se-chīdao-i?' Yu
called; from him enquired, ' here what singing dancing (is)-it ? ' He

luvd e, ' to werā yatch; yu sihat yatch to dād khorāq e
said he, ' thy brother hath-come; he well hath-come thy father food he

zād-ech.' Yu khafa sut; tar chīd dēdao wird
hath-given.' He annoyed became ; to house to-enter to-him

na-fārt-e. Wi dād nakhtuid tar-waj, wi dilāsā-chūd. Yu kho
was-not-agreeable-he. His father emerged outside, him patted. He own

dād-ard jawāb e zād, ' to chis, me-tsond sāland turdum khizmat chūvj.
father-to answer he gave, ' thou see, how-many years to-thee service I-have-done.

Hach-as to hukm ar-zimād-um na-wēd, me-dond khizmatum turd
Any-time thy order on-the-ground I-did-not-throw, so-much service to-thee

chūd, tut ī guj murd na zād, kho rafīqe-yon qate khūvjatam,
I-did, thou one kid to-me not gavest, own friends with I-would-have-eaten,

khushwakhti am chūv-jat. Yam pots tund tsa yat archai-dideh to
merriment I would-have-made. This son thy that came who thy

chīzeh kanchani-yen qatīr binēst-e, tut wird garda zād.' Dād wird
things prostitutes with lost-he, thou to-him food gavest.' Father to-him

luvd-e, ' tut amisha mu qate yast, ar-chīz mund tsa-vet tund. Murdikam
said-he, ' thou always me with art, whatever mine there-be thine(-is). To-us

khushwakhti chīdao khob wod, ideon-jat to werād mūv-jat, shich wā
merriment to-do good was, because thy brother dead-was, now again

zinda sut; bēd-e-jat, shicham wā woh.'
alive became ; lost-he-had-become, now again have-found.'

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHNĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ī   ādam   wod.   Jīz   e   ti*zh*d   sut.   Tar   jingal   *sh*ēr   qate
One   man   was.   Wood   he   bringing-for   went.   In   jungle   lion   with

ā*sh*nā   sut.   *Sh*ēr   wi   remād   e,   'mu   kâl   chēv.'   Yu   wi   kâl   e   chēvd.
friend   became.   Lion   him   ordered   he, ' my   head   scratch.'   He   his   head   he   scratched.

Az   *sh*ēr   g*h*ēv-wand   būi   na*kh*-tūid,   yu   ādam   bad-e-yad,   *sh*ēr-ard   e   luvd,   'az
From   lion   mouth-from   smell   came-out,   that   man   disliked-he-it,   lion-to   he   said, ' from

to   g*h*ēv   būi   yād?'   *Sh*ēr   dar-qār-dād   adam-ard   e   luvd,   'tavar   zeh,
your   mouth   smell came ?'   Lion   became-angry   to-the-man   he   said, 'hatchet   take,

mu   kâl-ard   deh.   Agar   nai,   to   zīnum.'   Yu   ādam   tavar   qate
my   head-to   strike.   If   not,   you   I-will-kill.'   That   man   hatchet   with

dād   *sh*ēr   kâl-en.   Katanak   za*kh*m   sut.   *Sh*ēr   e   luvd-e,   'Satūi,   dat,
hit   lion's   head-in.   Great   wound   became.   Lion   he   said-he, ' Rise,   go-away,

dīs   mē-i*th*-gâ   ғâ.'   Yu   chārik   tūid   dīs   mē-i*th*-gah   yat;   chū*kh*t-e,
ten   days-after   come.'   That   fellow   went   ten   days-after   came ;   saw-he,

wi   kâl   *kh*ob   su*dh*j.   *Sh*ēr   luvd-e,   'tavar   za*kh*m   *kh*ob   sut.'
his   head   well   has-become.   Lion   said-he, ' hatchet   wound   well   became.'

Za*kh*m-e-zabān   nai.   Mu   zārd-and   rēd.   Āch-gâ   *kh*o
Wound-of-(inflicted-by)-tongue   not.   My   heart-of (i.e. in)   remained.   Any-time   own

*sh*akl-e   murd   mâ-de-wēs.
face-it   to-me   not-show.

NUMERALS.

Yīv   du-yōn   ar-rai   *ts*a-vār   pīnz   *kh*āv   ūvd   wâ*sh*t   nāv   dīs
One   two   three   four   five   six   seven   eight   nine   ten

dīs-at-īv   dīs-at-du-yon   dīs-at-ar-rai   dīs-at-*ts*a-vār   dīs-at-pīnz   dīs-at-*kh*āv   dīs-at-ūvd
eleven   twelve   thirteen   fourteen   fifteen   sixteen   seventeen

dīs-at-wâ*sh*t   dīs-at-nāv   du-dīs   ar-ra-dīs   *ts*a-vār-dīs   pīnz-dīs   *kh*āv-dīs   ūvd-dīs
eighteen   nineteen   twenty   thirty   forty   fifty   sixty   seventy

wâ*sh*t-dīs   nāv-dīs   dīs-dīsak.
eighty   ninety   hundred.

SARĪKOLĪ.

This is the only one of the Ghalchah languages whose home is to the east of the Pāmīrs proper. It is spoken in the Taghdumbāsh Pāmīr and in the country of Sarikol, which is situated, north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shighnī, the Sarīkolīs deriving their origin from Shighnān. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sarīq-qōl' which means the yellow (sarīq) valley (qōl), but this is doubtful.

AUTHORITIES—

BELLEW, H. W.,—*Report of a Mission to Yarkand in 1873, under command of Sir T. D. Forsyth.* Calcutta, 1875. Chapter 15 contains a Vocabulary of Sārigh Cūli, by Bellew.

BIDDULPH, Col. J.,—The same Report. The same chapter contains a Vocabulary of Sirikolee, by Biddulph.

SHAW, R. B.,—*On the Ghalchah Languages Wakhi and Sarikolī; Journal* of the Asiatic Society of Bengal, Vol. xlv, 1876, Pt. I, pp. 139 and ff. This contains a Sarīq-qōlī Grammar and Vocabulary.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte;* Vienna, *Sitzungsberichte* der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften. Vol. xcvi, 1889, pp. 735 and ff. The article contains an analysis of the Sarīq-qōlī Language.

DUNMORE, THE EARL OF,—*The Pamirs,* ii, 24. London, 1893.

GEIGER, W.,—*Grundriss der iranischen Philologie,* Vol. I, Pt. ii, pp. 287 and ff., *Kleinere Dialekte und Dialektgruppen.*

The following brief Grammar of the Sarīkolī language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.

I.—PRONUNCIATION.—As in Wakhī.

II.—NOUNS—

(a) **Gender.**—There is no distinction of gender.

(b) **Number.**—The Plural is formed by adding the word *khēl*, a troop, for the Nominative, and *av* or *iv* for the oblique cases.

(c) **Declension—**

	Sing.	Plur.
Nom.	*chēd*, the house.	*chēd* or *chēd-khēl*.
Gen.	*chēd*, of the house.	*chēdiv*.
Dat.	*ar-chēd* or *chēd-ir*, to the house.	*chēdiv-ir*.
Acc.	*a-chēd* or *ar-chēd*, the house.	*a-chēdiv*, *chēdiv*.
Loc.	*pa-chēd*, in or at the house.	*pa-chēdiv*.
	chü-chēd, on the house.	*chü-chēdiv*.
	par-chēd, towards the house.	*par-chēdiv*.
Abl.	*az-chēd*, from the house.	*az-chēdiv*.
	chēd-katti, with the house.	*chēdiv-katti*.
	chēd-itš, by means of, or up to the house.	*chēdiv-itš*.

The Dat. sometimes adds *i*. Thus, *mulk-ir-i*, to a country.

The noun in the Genitive is placed before the governing noun, without any sign; e.g. *chēd divīr*, the door of the house. A genitive absolute is formed by adding *an* or *yan*, e.g. *pādkhāh-an i radain*, a daughter of the king's; *ivrōd mu-yan*, a brother of mine.

(d) The **Adjective** is uninflected and usually precedes the substantive.

III.—PRONOUNS—

1st Person—

	Sing.	Plur.
Nom.	*was*.	*mash*.
Obl.	*mu*.	*mash* or *mash-iv*.

There is a dative *mu-'r-i*.

2nd Person—

	Sing.	Plur.
Nom.	*taŏ*.	*tamāsh*.
Obl.	*tü*.	*tamāsh* or *tamash-iv*.

There is a dative *tü-'r-i*.

3rd Person—he, she, it—

	Sing.	Plur.
Nom.	*yü*.	*wŏdh*.
Obl.	*wi*.	*wiēf*.

There is a dative *wi-'r-i*.

Pronominal terminations—

	Sing.	Plur.
1.	*am*.	*an*.
2.	*at*.	*av*.
3.	—	*av*.

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

Adjective Pronouns—

This—

	Sing.	Plur.
Nom.	*yam*.	*mŏdh* or *dŏdh*.
Obl.	*mi* or *di*.	*mēf* or *dēf*.

That—

	Sing.	Plur.
Nom.	*yü*.	*wŏdh*.
Obl.	*wi*.	*wi——ēf*.

Other Pronouns, such as—

khü, self ; *tsēz*, what? ; *chŏi*, who? ; *hēch-chŏi*, any one ; *imir*, one another.

There is no **Relative Pronoun.** Relative sentences are formed by adding *ēnj* or *yēnj* to the Past or Perfect Participle of a verb. Thus, *mu wàndj-ēnj chēd*, the house which I have seen. So *chēd-ēnj àdam-khēl*, the people who are in the house.

The termination *ichŏz* is similarly added to a Future Participle, thus, *pigàh yēt-ichŏz àdam*, 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 *zŏkht*, take.

From the *Root* base, *zŏkht*, are formed—	*Present* base, *zŏz—*	Past base, *zukht—*	*Perfect* base, *zukhtj—*
(1) The Verbal Noun, *zŏkht-aŏ*, to take, the taking.	(1) Present-Future tense, *zŏz-d*, he takes, or will take.	(1) Past tense, *zukht*, he took.	(1) Perfect tense, *zukhtj*, he has taken.
(2) Future Part., *zŏkht-ichŏz*, about to take.	(2) Present-Future Conditional, *zŏz-dŏ*, I may take.		(2) Pluperfect tense, *zukhtj-it*, he had taken.
(3) Imperfect tense, *zŏkht-ir vüd*, he was taking.	(3) Imperative, *zŏz*, take thou.		(3) Past Conditional, *zukhtj-vēd*, he may have taken.

GRAMMAR.

Terminations of Present Tense—

	1	2	3
Sing.	am.	—	d, t.
Plur.	an.	id, it.	in.

These are used with the Pres.-Fut. Ind. and Cond., and with the Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.

Auxiliary Verb,—Root base, *vĭd*;   Pres. base, *vaŏ*;   Past base, *vüd*;   Perf. base, *vĕdhj.*

	Sing.	Plur.
Pres.-Fut.	1. *vaŏ-am* or *yŏst-am.*	*vaŏ-an* or *yŏst-an.*
	2. *vaŏ* or *yŏst-at.*	*vaŏ-id* or *yŏst-av.*
	3. *vĭd* or *yŏst.*	*vaŏ-in* or *yŏst-av.*

Past, *vüd.*
Perfect, *vĕdhj.*
Pluperfect, *vĕdhj-it.*

Pres.-Fut. Cond., *vaŏ-am-ŏ,* etc.
Past Cond., *vĕdhj-vao-am,* etc.

Active Verb,—*zŏkht*, take.

Note.—The Pronominal Terminations *am, at*, etc., may either precede or follow the Verb.

Bases.—Root, *zŏkht*;   Verbal Noun, *zŏkht-aŏ*;   Gen. *zŏkht*;   Dat. *zŏkht-ir*.

Present, *zŏz*;   Past, *zukht*;   Perfect, *zukhtj.*

Relative Adjective,—*zukhtj-ĕnj*, who has taken.
Future Participle, and Noun of Agency, *zŏkht-ichŏz*, who is about to take, the taker.
Future Passive Participle, *zŏkht-asuk*, who is to be taken.

Tenses formed from the Present base—

Present-Future, take or shall take—

Sing.	Plur.
1. *zŏz-am.*	*zŏz-an.*
2. *zŏz.*	*zŏz-id.*
3. *zŏz-d.*	*zŏz-in.*

Present-Future Conditional, I may take—

Sing.	Plur.
zŏz-am-ŏ.	*zŏz-an-ŏ.*
zŏz-ŏ.	*zŏz-id-ŏ.*
zŏz-d-ŏ.	*zŏz-in-ŏ.*

Imperative, take thou—

2nd Person—

Sing.	Plur.
zŏz.	*zŏz-id.*

Tense formed from the Past base—

Past, zukht, he took.

The other persons are formed by prefixing or suffixing the Pronominal terminations. Thus—
am zukht or *zukht am*, I took.

Tense formed from the Root base—

Imperfect, 3rd Sing. formed by adding *vüd*, was, to the dative of the verbal noun. Thus, *zŏkht-ir vüd*, he was (to the) taking. Other persons formed with Pronominal terminations. Thus, *zŏkht-ir am vüd*, I was taking.

The Verb *set*, go or become—

Pres.-Fut.	1. *sŏ-m*, *sŏ-n* or *sŏ-yan.*	*Imperf. sētar vüd.*
	2. *sŏ*, *sŏ-id.*	*Past. süt.*
	3. *sau-d*, *sŏ-in.*	*Perf. sēdh j.*

Verbs Irregular in Present, 3rd Sing.—

vŏr-am, I bring; but 3rd Sing., *vir-d.*

didh-am, I enter; . . . . *dēdh-d.*

zân-am, I kill; . . . . *zin-d.*

Tenses formed from the Perfect base.

Perfect, zukhtj, he has taken. Other persons formed with Pronominal terminations. Thus, *zukhtj am*, I have taken.

Verb Irregular in Present, I make—

Sing.	Plur.
1. *kan-am.*	*kan-an.*
2. *kan.*	*ka-it.*
3. *kukh-t.*	*ka-in.*

The **Interrogative** is formed by affixing *d* to the Verb, when there is no other Interrogative Pronoun or Adverb in the sentence. Thus, *tü qáhr-yât-d*, has thy anger come?

Pluperfect.—Adds *it* to Perfect. Thus, *zukhtj-it*, he had taken, *zukhtj-it am*, I had taken.

Past Conditional, formed by adding Present-Future of the Auxiliary Verb to the Perfect base. Thus, *zukhtj vaŏ-am*, I may have taken.

The **Negative** is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

TALES FROM FORBES'S GRAMMAR PUT INTO SARĪKOLĪ.

1. Ĭ khalg az Aflatun pŏrst · ki, 'huch sâl ar-kima at
   A person from Plato asked that, 'many years to-ship (thou)[b]
vūd, daryâ safar at chaug; ar-daryâ tsēz tamâshâ at
wast, sea voyage (thou) madest; to-sea what strange-things (thou)
wând?' Lĕvd kŏ, 'ajab yŭ vūd az daryâ pa mi qàsh am
wând?' Replied that, 'strange this was from sea to this shore (I)
faribt.'
arrived.'

2. Ĭ gadai bâi pa darwâza sūt ĭ chīzi tàlibt. Chēd az
   A beggar rich-man's to - door went a thing desired. House from
darūn jawâb yât kŏ khanzōh pa chēd niĕst. Gadai lĕvd kŏ, 'ĭ
inside answer came that lady at home is-not. Beggar said that, 'a
kŏnd khpik am tàlibtjit; a-khanzōh am na tàlibtjit kŏ dōs
piece of-bread (I) had-desired; lady (I) not had-desired that such
jawâb am vūg.'
answer (I) obtained.'

3. Ĭ habīb har-waqt pa qabristân sĕt-ar vūd, khŭ châdir kh'
   A doctor whenever to grave-yard for-going was, own scarf own
ar-kâl kh' ar-pĕts parwid-ar-vūd. Mardum pŏrst kŏ, 'mi sabab
to-head own to-face used-to-wrap. Men asked that, 'of-this reason
tsēz?' Lĕvd kŏ, 'az mi qabristân-ĕnj murdhâ khajal sŏm
what?' Said that, 'from this grave-yard-belonging-to corpses ashamed I-go
wi-ivŏn chŏï mu av dawà-av khūgj maugj.'
because whoever my (they) medicines have-eaten have-died.'

4. Ĭ màth ĭ pâdkhâh shahzàda katti ghiēu nakhtūg; khēr
   One day a king prince with hunting went-forth; air
jūrm sūt. Pâdkhâh at shahzàda khŭ 'v lēl maskharah chŭ
hot became. King and prince own (they) cloaks jester's on
sĕvd lachaug. Pâdkhâh shīind lĕvd, 'ĕh maskharah, tū indēr ĭ shēr
back placed. King smiled said, 'O jester, thee on an ass's
wĕz yŏst.' Maskharah lĕvd kŏ, 'badki, dhà shēr wĕz.'
load is.' Jester said that, 'yes, two asses' loads.'

I am indebted to the late Sir Harold Deane for the two following specimens of Sarīkolī. The first is a translation of the Parable of the Prodigal Son and the second a Folk-tale. The language closely resembles that illustrated by Mr. Shaw's Grammar. As might be expected with regard to a dialect which is not written, there are slight divergencies in the spelling, more especially in regard to the vowels. The usual List of Words and Sentences will be found on pp. 532ff.

---

[1] The English of the pronominal terminations is put in brackets.

The following are the principal points of difference:—

The letter *ŭ* is commonly used instead of *á*, as in <u>dh</u>andŭn or <u>dh</u>andán, a tooth; <u>dh</u>ŭd or <u>dh</u>ád, struck; *sŭl* for *sál*, a year.

The suffix -*ik* is sometimes added to a noun or pronoun without affecting its meaning, as in <u>kh</u>alg-ik, men; *waz-ik*, I. The genitive often ends in *a*, as in *ma<u>sh</u>a*, of us; *atâa*, of a father; *atâyefa*, of fathers. We shall find the same peculiarity in Zēbakī. The Oblique Plural ends in *ef*, not in *iv*. Thus, *put<u>s</u>-ef, mŭl-ef, zemz-ef, <u>kh</u>aug-ef, dŭst-ef*, and others. In the case of pronouns this suffix is written *ēf*, with a long *ē*, as in *ma<u>sh</u>ēfan*, ours.

'Thou' is *tɐu*, and its oblique form is *tâ*, not *tŭ*. The word for 'self' is <u>kh</u>â or <u>kh</u>e, not <u>kh</u>ŭ.

In verbs, we may note the forms *yan* and *yāst*, for *yost*, he is; and *parsti* for *pŏrst*, he asked.

{ No. 4.]

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARĪKOLĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakīm Khan, 1898.)

Ī   khalg-an   dhâ   puts   wüd.   Def   az   madān   zuliur   puts   khā
One   man's   two   sons   were.   Them from   among   younger   son   own

tâ-ir   levd,   'e   atâ,   khe   az   mūl   mu   asā   mur-i   dhâ.'   Yū
father-to   said,   ' O   father,   own from   property   my   share   to-me   give.'   He

khe   a-mūl   khe   putsef   madān   bākh-chaug.   Tsund   math   a-zabu   zuliur
own   property   own   sons   among   divided.   Some   days   after   younger

puts   khe   mūlef   jam-chaug,   ī   dhār   mulk-ir-i   tüid.   Ŭm-e   süt
son   own   properties   collected,   one   distant   country-to   went.   There   went

bad-kharji   chaug,   khe   mūl-e   bunāst.   Wi-wakht-e-ki   jam   khe   mūl
extravagance   did,   own   property   lost.   When   all   own property

bunāst   ar-wi   mulk   bē-had   qaiti   süt.   Wi-an   hech-chiz   nā   wüd.
lost   to-that   country   immense   famine   became.   His   anything   not   was.

Yü   tüid   bāi-chūrik   qati   hamru-süt.   Yü   a-wī   būkht   khe   tar-zemzef
He   went   wealthy-man   with   joined.   He   him   sent   own   fields-on

khaug   pāidir.   Wi   armūn   nukdās   wüd-i   ka   khaugef   az   barēzj
swine   to-keep.   His   longing   in-this-manner   was   that   swine   from   leavings

khe   qēch   sair-kakht.   Hech-chāik   wir-i   nā-ik-dhūd.   Wi-alāi   pa-khe
own   stomach   should-fill.   Anyone   to-him   would-not-give.   Then   to-senses

yāt   khe   zārd-its   maslahat-chaug,   'tsund   khalg-ik   mu   atâ
came   own   heart-in   consulted,   ' how-many   men   my   father's

pa-chēd   chēr   ka-in;   az-um   khe   kēch   sair-ka-in   az   wef
in-house   work   are-doing;   from-there   own   stomach   are-satisfying   from   them

mas   bakh-dhaid,   waz-ik   az   marzunjgi   mīram.   Indīz-am,   som
also   spare-becomes,   I   from   hunger   am-dying.   I-will-rise,   I-will-go

khā   tâ   khaiz.   Wir-i   lēvam,   "e   atâ,   waz-am   tâ   khaiz
own   father   near.   To-him   I-will-say,   " O   father,   I   thee   near

Khudāi   khaiz   kharminda   am   süt: waz-am   tâ   putsīr   loyeq   nīst:
God   near   ashamed   I   became: I   thy   son-to-be   fit   am-not:

a-mu   khe-ri   ī   khizmat-gūr   janav   pad-ramb." '   Indaud   khā   tâ
me   own   one   servant   like   keep." '   Having-risen   own   father

khaiz-i ṯūid. Ta-az ḍẖār-ik yāt, wi atâ a-wi wand. Wi
near *went.* *While* *at-distance* *he-was-coming,* *his* *father* *him* *saw.* *His*

zärd ṯẖüd zẖoḵẖt tüid; ḵẖe puts tar-gardān ḵẖe düstef wēḏẖd; bä
heart *burnt* *running* *went;* *own* *son* *round-neck* *own* *hands* *placed;* *kiss*

a-wī chaug, puts ḵẖā tâ-ir levd, 'e atâ, waz-am Ḵẖudä purud
him *did,* *son* *own* *father-to* *said,* *'O father,* *I* *God* *before*

tâ purud am ḵẖarminda süt, waz-am de-a-zabu tâ putsīr loyeq
thee *before* *I* *ashamed* *became,* *I* *after-this* *thy* *son-to-be* *fit*

nīst.' Wi atâ ḵẖizmat-gūref-ir rahmud, 'charj charj lēlef wärit,
am-not.' *His father* *servants-to* *ordered,* *'good* *good* *clothes* *bring,*

dir pahmezānit, ī kichawi wärit di tar-ingaḵẖt waizit; kāfk dir
him *put-on,* *one* *ring* *bring* *his* *finger-on* *place;* *shoes* *him*

paḥmezānit; tām ḵẖipik ḵẖoran, ḵẖishwakti kai-an, levjenj-rang mu
put-on; *then* *food* *we-will-eat,* *merriment* *we-will-do,* *as-if* *my*

puts magẖjit, az-kâl zindä süt; bēdjiti, wūz am wüg.'
son *was-dead,* *anew* *alive* *became;* *lost-had-become,* *again* *I* *found.'*

Wūz af ḵẖishwakti chichaik-süt.
Again *they* *merriment* *began-making.*

Wi laur-yur puts ḵẖe zemzef armadān wüd. Az wi jūi yāt
His *elder* *son* *own* *fields* *in* *was.* *From* *that* *place* *came*

chēd-ir-i nīzd fiript, esūlanat nagẖma awūj wi ar-gẖaul ḍẖūd. I
house-to *near* *reached,* *dancing* *music* *sound* *his* *to-ears* *fell.* *One*

ḵẖizmat-gūr-i qīv-chaug, parsti az wi, 'tsaiz esūlat tsaiz nagẖma
servant-to *called,* *enquired* *from* *him,* *'what* *dance* *what* *singing,*

aud yāst?' yü levd, 'tâ wrūd īṯẖch; tâ tâi wi sihat yet
here *is?'* *he* *said,* *'thy* *brother* *has-come;* *thy* *father* *his* *safe* *coming*

janīb maimani ḍẖuj.' Yü ḵẖafa süt. Tar-chēd daidīr wi zärd
for *feast* *has-given.'* *He* *annoyed* *became.* *To-house* *entering* *his* *heart*

nā tizẖd. Wi atâ wâch naḵẖ-tüid, wiri dalūlat-chaug. Yü ḵẖā
not *felt-inclined.* *His* *father* *outside* *emerged,* *him-to* *entreated.* *He* *own*

tâ-ir jawūb ḍẖūd, 'tar-āud chās, dund sūl am tur ḵẖizmat
father-to *answer* *gave,* *'here* *look,* *so-many* *years* *I* *to-thee* *service*

chaug, tâ ḥukm am tag tar-zemād na-la-chaug: ī gẖirv-at
did, *thy* *order* *I* *any-time* *on-ground* *not-have-placed:* *one* *kid-thou*

mur nā ḍẖūd, ḵẖe amrūyef qati naluṣẖch ḵẖücgj, waz mas
to-me *not* *gave,* *own* *friends* *with* *having-sat* *would-have-eaten,* *I* *also*

kẖer ḵẖishwakti chegj, wi-waḵẖte-ki niki-ad tâ puts yāt
to-self *merriment* *would-have-made,* *when* *this* *thy* *son* *came*

at, ni-kiū-ik tâ daulat jalabef qati bunāst, tau-at wi janīb
to-thee, *who* *thy* *wealth* *prostitutes* *with* *lost,* *thou* *his* *sake*

maimani chaug.'   Wi   atâ   wir   levd,   'e   balā,   tau-at   hamīsha   mu
feast   *madest.'*   *His*   *father*   *to-him*   *said,*   *'O*   *my-son,*   *thou*   *always*   *me*

qati   yāst,   mūyan   har-tsiz   tsâvīd,   yŭ   tâ   yan.   MAsh-ir   khishwakti
with   *art,*   *mine*   *whatever*   *there-be,*   *it*   *thine*   *is.*   *To-us*   *merriment*

chaigau   munāsib   wŭd,   tsai-zirika   tâ   niki-ad   wrūd   magh-jit,   wūz
doing   *becoming*   *was,*   *because*   *thy*   *this*   *brother*   *was-dead,*   *again*

az-kāl   zindā   sūt;   bed-jiti,   wūz   wīg   sŭt.'
anew   *alive*   *became;*   *lost-had-become,*   *again*   *found*   *became.'*

[No. 5.]

ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARĪKOLĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Pshā-khailaf	Sulaimān	paighambar	khaiz	'arz-chaug,	'shamūl	a-mash
Mosquitoes	*Solomon*	*prophet*	*near*	*petitioned,*	*'wind*	*us*

tag	na-la-kakht	mash	i-jūi	nīthan.'	Sulaimān	paighambar
any-time	*does-not-let*	*we*	*in-one-place*	*would-have-sat.'*	*Solomon*	*prophet*

khe	wazīr	Āsif-ir	rămūd,	'a-shamūl	qīv-ka-it.'	Shamūl	yāt.	Psha-khaila
own	*minister*	*Āsif-to*	*ordered,*	*'wind*	*summon.'*	*Wind*	*came.*	*Mosquitoes*

jam	ba-id.	Wef	da'wū	nik-dās	ra-id.
all	*disappeared.*	*Their*	*claim*	*in-this-manner*	*remained-unsettled.*

NUMERALS.

Iv	dhah (or) dhau	aroi	tsavūr	pinz	khēl	üvd	wokht	nēv	dhē
One	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*

dhēsāti	dhēsādhah	dhēsat-aroi	dhēsat-tsavūr	dhēsat-pinz	dhēsat-khēl
eleven	*twelve*	*thirteen*	*fourteen*	*fifteen*	*sixteen*

dhēsat-evd	dhēsat-wokht	dhēsat-nēv	wīst	sī	chahl	pinjn
seventeen	*eighteen*	*nineteen*	*twenty*	*thirty*	*forty*	*fifty*

ālt-mish (*Turkī*)	yat-mish (*Turkī*)	sak-san (*Turkī*)	tuq-san (*Turkī*)	sad,
sixty	*seventy*	*eighty*	*ninety*	*hundred,*

hazōr.
thousand.

ZEBAKĪ, SANGLĪCHĪ, OR ISHKĀSHMĪ.

The river Wardōj, which is formed by the junction of two streams rising in the Hindūkush, approaches, but does not join the river Oxus, near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both of which give access to Chitral. The village of Sanglīch lies in the valley leading to the Dōrāh Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqsān Pass, as well as in the lower course of the combined Wardōj, where it passes into the main Badakhshān Valley. Where the two head streams meet is Zēbak, and hence the dialect is also known as Zēbakī. The district of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Wakhī, and Shighnī are all in use, and Turkī is probably known to many. A very similar dialect is also spoken further north, in the neighbourhood of Ishkāshm, and is there known as Ishkāshmī. Zēbakī, Sanglīchī, and Ishkāshmī have been spoken of as separate languages, but the inquiries connected with the present Survey, which are entirely confirmed by materials lately brought by Sir Aurel Stein from Ishkāshm, show that they are all slightly varying dialects of one and the same language, which may be called Ishkāshmī. The materials available for the study of these three dialects vary in amount. For Zēbakī they are the fullest. I am able to print two specimens and a List of Words and Sentences which I owe to the kindness of Colonel (then Captain) B. E. M. Gurdon, C.I.E., D.S.O., and which have been prepared at Chitral by Khan Sahib Abdul Hakim Khan. For Sanglīchī, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xlv, Pt. I (1876), pp. 272ff.). For Ishkāshmī, we have a short vocabulary and a story brought home by Sir Aurel Stein from his late travels in Central Asia, which he has been good enough to place at my disposal. I therefore confine my main attention to Zēbakī, and shall add as a supplement a few remarks regarding Ishkāshmī. No materials are available for any grammatical notes on Sanglīchī, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkāshmī.

The following account of Zēbakī is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Bāzgīr, a sub-district of Zēbak.

PRONUNCIATION.—If the spelling of the specimens is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with *a*, *e*, or *u*. Thus, while the List of words gives the genitive plural of *tât*, a father, as *tâtena*, the termination of the oblique case (which is identical with the genitive) appears as *ana* in the *ka khē zātana gal*, with his own sons, of the Parable. Again, we have *kharam*, I shall eat; *murum*, I die; *dehem*, I shall strike; *ghēzhum*, I will say, and so on. The separable termination of the first person singular is sometimes written *-am*, sometimes *-em*, and sometimes *-im*. Thus, in the following sentence it is twice spelt *-am*, and once *-im*: *iqa sāl tō bā-im khizmat kal, hech wakht tsa ti gap-am na shekht-am*, so many years I did service for thee, at any time I did not neglect thy word. Again, in the following it is three times written *-im*, and once *-em*: *az-im ti jā-im Khudāi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God. Compare the words *khashwakhtī* and *khushwakhtī*, merriment, both in the Parable.

The Arabic letter *q* is sometimes represented by *kh*, as in *takhsim* for *taqsim*, partition ; *wakht* for *waqt*, time.

There is a tendency to shorten vowels in borrowed words, as in *khub* for *khūb*, well ; *nigah* for *nigāh*, watching, custody ; *kashtgāh* for *kāshtgāh*, a field ; *muzdur* for *mazdūr*, a servant ; and others.

Zēbakī shows a strong tendency to drop a final consonant. Thus, we have both *tâ* and *tât*, a father ; *khá* and *khán*, a house ; *shtá* or *shtâk*, a daughter ; *wē* or *wēk*, water ; *mā-dak*, in this place, here, but *wō-da*, in that place, there. The separable termination -*en* of the first and third persons plural is more often -*e* than -*en*, and very similarly, the Parable has *khare*, for *kharen*, we will eat ; and *kune*, for *kunen*, we will make.

THE ARTICLE.—As usual, there is no definite article. When the force of a definite article is required, the demonstrative pronoun is used to supply its place.

The numeral *wok*, one, is commonly used as an indefinite article, as in *ao ka wok verāka sar, pa ū darakhta vīsh, nalāstak*, he is seated on a horse under that tree ; *tsa wok dōkāndār-e-qishlāk*, from a shopkeeper of the village.

Sometimes the Persian suffix -*ē* is used, under the form -*e*, as in *armān-e*, a longing, in *ao zāmna armān-e wod*, there was a longing of that youth. So, with *wok bāzargān-e wod*, there was a certain merchant, in which both *wok* and -*e* are used together.

DECLENSION.—Gender.—I have not noticed any changes in form due to gender. The gender of living beings is often defined by the words *nar*, male, and *shech*, female, as in *nar wuz*, a he-goat ; *shech wuz*, a she-goat. At other times different words are used, as in *mâlāk*, a man ; *wujinjâk*, a woman.

Number.—The plural is formed by adding either *ai* or *en* (or *an*) to the singular. The two terminations seem to be used with any noun. Thus, *khūg*, a pig ; *khūgai*, swine ; *muzdur*, a servant ; *muzdurai*, servants. The plural of *rupya*, a rupee, is *rupai* or *rupayai*. *Chārpā*, a four-footed beast, makes its plural *chārpāhai*, cattle. Other examples are :—

Singular.	Plural.
tât, a father ;	*tâtai* or *tâten*.
māl, property ;	*mālai*.
kashtgāh, a field ;	*kashtgāhai*.
naukar, a servant ;	*naukarai*.
zamīn, land ;	*zamīnai*.
kanchanī, a harlot	*kanchaniai*.
zāt, a son ;	*zātan*.
shtâk, a daughter	*shtâken*.
mâlāk, a man ;	*mâlāken*.
wujinjâk, a woman ;	*wujinjâken*.

Sometimes the word *gan* is added to form the plural, as in *hamrah*, a friend, plural *hamrah-gan*.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have *khē yatīma gal nigah kun*, keep (me) with thy servants, in which *yatīma* is the oblique

singular of *yatīm*. This is especially common when the noun is in agreement with a numeral, or with an adjective indicating plurality. Thus :—

> *yūnan-a dōv zāt*, he had two sons.
>
> *yū qīmat dō ïoō nīm rupya ai*, the price of that is two and a half rupees.
>
> *tī tât khân tsamend zāt āst*, how many sons are there in thy father's house?
> Here we see more clearly than in the preceding examples that even the verb is put into the singular.
>
> *fai tāziāna dēdāk-am-a*, I have beaten him (with) many stripes.
>
> *wok tsamend mī*, a few days.
>
> *iqa sāl tō bā-im khizmat 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 zāt*, O son.

The Accusative-Dative is either the same as the nominative singular or plural, or else adds the letter *i*. This form with *i* also sometimes has the power of the general oblique case. Sometimes the accusative ends in *a* instead of *i*, as in *zīn-a ka verāk-a dam deh*, put the saddle on the back of the horse. Here *zīn-a* is in the accusative, and *verāk-a* is in the genitive.

The Genitive takes the termination *e* or *a*, both in the singular and in the plural. This termination is sometimes dropped, so that the genitive is then in form the same as the nominative. Sometimes the Persian construction with *izāfat* is used, as in *dōkāndār-e-qishlāq*, a shopkeeper of the village; *āwāz-e-ghēzhāk*, the sound of singing.

Other relations of case are indicated by adding prepositions or postpositions, or both to a general oblique case. The oblique case adds *e* or *a* to the nominative singular or plural. It is thus the same in form as the genitive. This final *e* or *a* is, however, very commonly dropped, so that the oblique case is often the same as the nominative in form.

The most common prepositions are :—

> *ka*, in, on, by means of.
>
> *pa*, in.
>
> *pēzh*, in.
>
> *tsa*, from.

The most common postpositions are :—

> *bā*, to, for.
>
> *chi-pusht*, behind.
>
> *gal*, with, together with.
>
> *jā*, near to, before.
>
> *khātir*, for the sake of.
>
> *sar*, on.

The following are examples of prepositions and postpositions combined, the noun being placed between the two :—

> *ka* . . . . *chi-pusht*, or *tsa* . . . . *chipusht*, behind, after.
>
> *ka* . . . . *gal*, with, together with.
>
> *ka* . . . . *sar*, on.
>
> *pa* . . . . *tag*, within.
>
> *pa* . . . . *sar*, on, upon.

If the final *a* of the oblique case is dropped, then the noun generally ends in a. consonant, and this final consonant is, as has been explained under the head of pronuncia-- tion, very commonly dropped. Thus, the dative singular of *tât*, a father, is *tâta bā*, *tât bā*, or *tâ bā*, to a father. Similarly, the nominative plural may be *tâten* or *tâte*, and this latter form probably accounts for the alternative plural *tâtai*.

With these explanations, the following declensions mainly taken from the List of Words will be plain :—

	Singular.	Plural.
Nom.	*tât*, a father.	*tâten, tâte, tâtai.*
Acc.	*tâti.*	*tâteni, tâtaii.*
Gen.	*tâte, tâta.*	*tâtena, tâtaie.*
Dat.	*tâ bā.*	*tâtaie bā.*
Abl.	*tsa tât.*	*tsa tâtaie.*
Nom.	*shtâk*, a daughter.	*shtâken.*
Acc.	*shtâi.*	*shtâkeni.*
Gen.	*shtâie.*	*shtâkena.*
Dat.	*shtâ bā.*	*shtâken bā.*
Abl.	*tsa shtâk.*	*tsa shtâkene.*

It will be observed here that, in the genitive singular, the accusative singular is. used as the oblique case, to which the genitive termination *e* (or *a*) is attached.

Nom.	*mâlāk*, a man.	*mâlāken.*
Acc.	*mâlāki.*	*mâlākeni.*
Gen.	*mâlāke.*	*mâlākena.*
Dat.	*mâlāk bā.*	*mâlāken bā.*
Abl.	*tsa mâlāk.*	*tsa mâlākena.*

In the above paradigms, the accusative is not given in the List of Words, but is inserted on the analogy of many accusatives occurring in the specimens. The final *i* may of course be dropped, as may be the final *a* or *e* of the genitive and of the oblique case singular and plural.

The following are examples of the use of these cases :—

SINGULAR.—Accusative.—*men vutsa zāt yŭ ikhāi-a nadāk*, the son of the uncle has married his sister.

yŭ khātir-ē gâli (nom. *gâla*)-*ē dŭd*, thou gavest food for him.

As examples of this form used as the general oblique case, we have : –

ka tī zāti lāyiq-ma nast, I am not worthy for (*i.e.* to be) thy son.

am verāk tsamend sālia āst, of how many years is this horse ? Here *sālia* is the genitive singular of *sāl.* See the remarks under the head of Number regard- ing the use of the singular instead of the plural with *tsamend*, how many ?

With the final *i* dropped, we have :—

am rupya yŭ bā dai, give this rupee to him.

tsa ghāu wē newar, draw water from the well.

khē zāt ka khē bar ned, he took his son in his arms.

wok naukar qīvd, he called a servant.

This is especially common in nominal compound verbs, as in *takhsim kal*, he divided; *gap děd*, he struck a word, *i.e.* he said; *bah kal*, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in *khūgai bakhsha az kharam*, I will eat the provision of the swine. Here *bakhsha* is the accusative of *bakhsh*.

Genitive.—*zīn-a ka verāka dam deh*, put the saddle on the horse's back.
men vutsa zāt, the son of my uncle.
ao zāmna (nom. *zāman*) *armān-e wod*, of that youth there was a longing.
shom-bi khē tāta jā bā, I will go to my father's place, *i.e.* near my father.

Oblique Case.—*ao ka wok verāka sar, pa ū darakhta vīsh, nalāstak*, he has sat down (*i.e.* is seated) on a horse under that tree.
ka khē yatīma gal nigah kun, keep me with thy servants (singular for plural).
khē khâna qarīb ke shud, when he went near his house.
pa shuena tag, inside the cradle.

With the termination *a* or *e* dropped, we have :—

ao wakht ka hūsh āghad, at that time he came into sense.
ka verāka dam, on the horse's back.
ka war yū māl děd, her husband knocked on the door.
ka wāsh wând, bind (him) with a rope.
yū warūd tsa yū ikhā werāztar ai, his brother is taller than his sister.
tsa wok dōkāndār-e-qishlāq, from a shopkeeper of the village.
ao āghad khē khâ (nom. *khân*) *bā*, she came to her own house.
khē tâ bā ghěd, he said to his father.
khē kūch bā pēghām kal, he sent a message to his wife.
ao chārpāhai ka alakh sar bi-charānā, he is grazing cattle on the top of the hill.

PLURAL.—Nominative.—*tsamend muzdurai gâla kharen*, how many servants eat food.

Accusative (termination dropped).—*qāzī yū bā azār rupai dūd*, the judge gave her a thousand rupees.

ao rupayai tsū nast, take those rupees from him.
ao chārpāhai bi-charānā, he is grazing cattle.
mālai, properties (see the next example but one).

Genitive.—*wō safākā khūgai bakhsha*, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

Oblique Case.—*ao ka khē zātana gal khē mālai* (acc. plur.) *takhsīm kal*, he divided his own properties with his sons.

khē hamrah-gana gal kharam, I will eat with my friends.

Without termination.—*ao mâlāk khē khūgai gal wō astūd khē kashtgāhai*, that man sent him with his own swine (into) his own fields.
yū tâ khē naukarai bā ghěd, his father said to his servants.
yū kata zāt khē zamīnai sar wod, his elder son was on his lands.
tī daulat kanchaniai gal kharch kal, he spent thy wealth with harlots.

Adjectives.—When in agreement with a noun, these are immutable. Thus :—

fai ghandākī, a great famine.

fai ferī ūanjī, the best garment.

kata zāt, the big (*i.e.* elder) son.

Not uncommonly we find the Peisian idiom, with *izāfat*. Thus :—

khân-e-chut, a small house.

zāman-e-chut, the younger son.

mulk-e-dīr, a far country.

The comparative and superlative may be formed by prefixing *fai*, much, very, as in *fai ferī*, better, or very good, best. 'Or the Persian suffix *-tar* may be used, as in *ferī-tar*, better, or best. The thing with which comparison is made is put in the ablative with *tsa*. Thus, *yū warūd tsa yū ikhā werāztar' ai*, his brother is taller than his sister.

The first ten numerals, and others, are given in the List of Words and Sentences. Here we may add *azār*, a thousand.

As stated under the head of Number of nouns substantive, a noun in agreement with a numeral adjective usually remains in the singular.

PRONOUNS.—The **Personal Pronouns** have a Genitive Absolute, corresponding to our 'mine,' 'ours,' 'thine,' 'yours,' 'his,' 'theirs,' formed by adding *en* or *an*, or *nen* or *nan* to the simple genitive.

The Pronoun of the **First Person** is declined as follows :—

	Sing.	Plur.
Nom.	*az*, I.	*mōkh*, we.
Acc.-Dat.	*mak*, me.	(*mōch*), us.
Gen.	*men*, my.	*mōch*, our.
Gen. Abs.	*men-en*, mine.	*mōch-en*, ours.
Oblique	*men*.	*mōch*.

We shall subsequently see that the separable pronominal suffixes of the first person are *-im* for the singular, and *-en* or *-e* for the plural. These are very commonly added to the corresponding full pronominal nominatives, so that we frequently come across forms such as *az-im*, I (lit. I-I), and *mōkh-e*, we (lit. we-we). I have no authority for the form *mōch* given for the accusative-dative plural. I have inserted it on the analogy of other forms.

The following are examples of the use of this pronoun :—

az kharam, sēr shom, I will eat (and) become satisfied.

az tsa ghandākī murum, az khezum bi, I die of hunger, I will arise.

az fershun īsum 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 zāti lāyiq-ma nast, I am not fit (to be) thy son.

az-im tī jā-im Khudāi jā-im sharmindi-em shud, I became ashamed before thee (and) before God.

mak ka khē yatīma gal nigah kun, keep me among thy servants.

men rutsa zāt yū ikhāi-a nadāk, the son of my uncle is married to his sister.

wok azār rupai men bā dai, give to me a thousand rupees.

tō mudām men gal āst-ai, thou art ever with me.

tsa men wulâ shu, walk before me.

tsīzē-ke menen āst, tīnen āst, whatever is mine, is thine.

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

The Pronoun of the **Second Person** is thus declined :—

	Sing.	Plur.
Nom.	*tō, tōmas*, thou.	*tōmōkh*, ye.
Gen.	*tī*, thy.	*tōmōkh*, your.
Gen. Abs.	*tī-nen*, thine.	*tōmōkh-en*, yours.
Oblique	*tō, tī*.	*tōmōkh*.

The separable pronominal suffixes of the second person are *-ē, -ī,* or *-ai,* for the singular, and *-ev* or *-av,* for the plural. The termination *-mas* of the nominative singular occurs also in the third person, and in both cases I am unable to explain it. It is found only in the List of Words, in *tōmas āst,* thou art ; *tōmas wod,* thou wast ; *tōmas deh,* thou beatest. A possible conjecture is that it is the singular form of the equally obscure termination *-mōkh* of the plural *tōmōkh.*

The following are examples of the use of this pronoun :—

tō men bā kudām wakht wok shatanak nas dūd-ī, thou never gavest to me one kid.

tō yŭ khātir-ē gâli-ē dŭd, thou gavest food for him.

tō mudām men gal āst·ai, thou art ever with me.

tī nēm-a tsiz, what is thy name ?

tī tât khân tsamend zāt āst, how many sons are there in thy father's house.

az-im tsī-em chi-pusht tī zāti-em lāyiq nast, from this I am not worthy (to be) thy son.

tī warūd āghad ; tī tât gâla dūdāk, thy brother came; thy father has given food.

hech-wakht tsa tī gap-am na shekht-am, at any time I did not pass over from (*i.e.* neglect) thy word.

wakhtē-ke tī am zāt āghad, ke tī daulat kanchaniai gal kharch kal, when this thy son came, who expended thy wealth with harlots.

tī warūd mul-a wod, thy brother was dead.

az fershun īsum bi tī khâ bā, I will come at night to thy house.

ghēd, ' tī zāt,' she said, ' thy son.'

tsīzē-ke menen āst, tīnen āst, whatever is mine is thine.

iqa sāl tō bā-im khizmat kal, for so many years I did thy service.

tī jā Khudāi jā sharmindi-em shud, I became ashamed before thee (and) before God.

az-im ka tī zāti lāyiq-ma nast, I am not worthy of (being) a son to thee.

kāi zāmn-a ka tī chi-pusht īsŭ, whose boy has come (*i.e.* walks) behind thee ?

No examples are available for the plural.

For the Pronoun of the **Third Person,** the Demonstrative Pronouns are employed.

Demonstrative Pronouns.—There are two Demonstrative Pronouns, a Remote and a Proximate. Both, but especially the former, are also used as pronouns of the third person. The **Remote Demonstrative Pronoun** is declined as follows:—

	Sing.	Plur.
Nom.	*ao, aomas,* that, he, she, it.	*āwend,* they.
Acc.	*yū, wū, wō,* that, him, her, it.	*āwend,* them.
Gen.	*yū,* that's, his, her, its.	*āwenda,* their.
Gen. Abs.	*yū-nen, yū-nan,* his.	*āwend-en,* theirs.
Oblique	*yū, wū, wō.*	*āwenda, āwend.*

Regarding the nominative singular *aomas,* see the remarks on *tōmas,* under the pronoun of the second person.

When the preposition *tsa,* from, is prefixed to *yū,* it often coalesces with it into one word. Thus, *tsa yū* or *tsū,* from him. Similarly we have *tsa āwend* or *tsāwend,* from them.

The separable pronominal suffixes of the third person are -*a* for the singular, and -*en* for the plural. When -*en,* as frequently happens, is suffixed to *āwend,* the final *n* is often dropped, so that we get *āwend-e,* instead of *āwend-en.*

The following are examples of this pronoun used substantively:—

ao ka khē zātana gal khē mālai takhsīm kal, he divided his properties with his sons.

ao shilakh shud; ao shud, he became needy; he went (to a rich man); and so many other passages in which *ao* means 'he.'

ao āghad khē khâ bā, she came to her own house.

tsa dīr yū tá yū vīnd, from a distance his father saw him.

wū khub deh, ka wāsh wānd, beat him well, bind him with a rope.

yū tât tsa khân nashet, wū dilāsā kal, his father came out from the house (and) consoled him.

wū tsa kāi-ē ned, from whom didst thou buy that?

ao mālāk khē khūgai gal wō astūd, that man sent him with his pigs.

wakhtē-ke wō juk kel kal, when he had consumed all that.

surkhūn-a verāk, yū zīn-a pa khán-a tag, it is a white horse, its saddle is within the house, *i.e.* in the house is the saddle of the white horse.

az-im yū zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

yū chut khē tá bā ghēd, his younger (son) said to his father. Similarly many other places, in which *yū* means 'his.'

ka war yū māl dēd, her husband knocked on the door.

yū qīmat dō wō nīm rupya ai, the price of that is two and a half rupees.

wok-a ādam, yunan-a dōv zāt, there is (*i.e.* was) a man, his are (*i.e.* were) two sons.

yū bā ghē-khum bi, I will say unto him.

kaush yū bā pumetsav, put ye shoes on to him.

qāzī yū bā azār rupai dūd, the judge gave to her a thousand rupees.

fai feri wanji izhemav, wū-da pumetsav, bring ye a very good garment, (and) put ye (it) on him. Similarly, *wō-da nalāst,* he lived in that (place), *i.e.* there.

gâla-mâla gakht, yū jā nesht, she prepared food et cetera, (and) placed (it) before him.

tsa yū ferāt, he enquired from him.

tsa yū chi-pusht khare bi, after from that (*i.e.* after that) we will eat.

ao rupayai tsū nast, take those rupees from him.

tō yū khātir-ē gâli-ē dūd, thou gavest food for him.

āwend-e (for *āwend-en*) *khashwakhtī-e kal,* they made merriment.

tsa āwenda māben yū chut khē tât bā ghēd, from among them, the younger (son) said to his father.

tsāwend ziād shūai, from them (something) remains over and above.

When this pronoun is used as an adjective, any of the forms *ao, ū,* or *wō* may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus :—

ao mâlāk khē khūgai gal wō astūd, that man sent him with his swine.

ao zāmna armān-e wod, of that youth there was a longing.

ao wakht ka hush āghad, at that time he came into sense.

ao wakht-khē zamīnai sar wod, at that time he was on his own lands.

ao rupayai tsū nast, take those rupees from him.

ao ka wok verāka sar, pa ū darakhta vish, nalāstak, he is seated on a horse, under that tree.

pa ū mulk fai zhandākī shud, in that country a great famine fell.

pēghām kal ke wō māl asti-a, he sent a message that she should send that property.

wō safākā khūgai bakhsha az kharam, I will eat those husks (which are) the swine's provision.

The **Proximate Demonstrative Pronoun** is *am,* this. It is also used as a pronoun of the third person. I am unable to give a complete paradigm of the declension of this pronoun. Only the following forms are available :—

> Sing. Nom. *am,* this, he, she, it.
> Abl. *tsī,* from this, from him, from her, from it.

With the ablative, *tsī,* cf. *tsū,* from that.

The following are examples :—

am verāk tsamend sālia āst, of how many years is this horse ?

am rupya yū bā dai, give this rupee to him.

am tsīz sāz raqqāsi-et, what is this singing and dancing ?

wakhtē-ke tī am zāt āghad, when this thy son came.

az-im tsī-em chi-pusht tī zāti-em lāyiq nast, after from this (*i.e.* henceforth) I am not worthy (to be) thy son.

Reflexive Pronoun.—The only form of the reflexive pronoun that occurs in the specimens is _khē_, own, used exactly like the Hindī _apnā._ It is very common. A few typical examples are :—

> _khē zāt vīnum_, I will see my son.
>
> _tsa khē māl tsīzē-ke men bā īdā bi, men bā dai_, whatever will fall to me from thy property, give to me.
>
> _mak ka khē yatīma gal nigah kun_, keep me with thy servants.
>
> _yū chut khē tâ bā ghēd_, his younger (son) said to his father.
>
> _ao ka khē zātana gal khē mālai takhsīm kal_, he divided his properties with his sons.

Relative Pronoun.—This is _ke_, as in Persian, and is not declined. An example is :—

> _tī am zāt āghad, ke tī daulat kanchaniai gal kharch kal_, this thy son came, who spent thy wealth with harlots.

Interrogative Pronouns.—These are _kāi_, who? and _tsīz_, what (inanimate)? Neither changes in declension. Thus :—

> _kāi-a ka war_, who is at the door?
>
> _pa shuena kāi-a_, who is in the cradle?
>
> _kāi zāmn-a ka tī chi-pusht īsū_, whose boy comes behind thee?
>
> _wū tsa kāi-ē ned_, from whom didst thou buy that?
>
> _tī nēm-a tsīz_, what is thy name?
>
> _am tsīz sāz raqqāsi-et_, what is this singing and dancing?

The dative, _tsīz bā_, for what?, is used to mean 'why,' and _tsīz bā ke_, why that?, means 'because,' as in :—

> _tsīz bā ke tī warūd mul-a wod_, because thy brother was dead.

I am unable to explain _tsa-na_ in _mak tsa-na gākha bi_, what wilt thou prepare for me, in the second specimen.

Other Pronominal Forms.—

> _tsīzē-ke_, whatever.
>
> _hech_, any.
>
> _hech-kā_, anyone.
>
> _iqa_, so many.
>
> _tsamend_, how much?, how many?, a few.
>
> _zodund_, so much.

Examples are :—

> _tsīzē-ke men bā īdā-bi_, whatever will fall to me.
>
> _tsīzē-ke menen āst, tīnen āst_, whatever is mine is thine.
>
> _hech wakht tsa tī gap-am na shekht-am_, at any time I did not pass over from (_i.e._ neglect) thy word.
>
> _hech-kā yū bā n'-astūd_, anyone did not send (_i.e._ no one sent) to him.
>
> _iqa sāl tō bā-im khizmat kal_, for so many years I did service to thee.
>
> _am verāk amend sālia āst_, of how many years is this horse?

tsamend muzdurai gāla khareu, how many servants eat food ?

wok tsamend mi, (after) a few days (the younger son went to a far country).

zodund khizmat tō bā-im kal, so much service I did for thee.

Pronominal Suffixes.—These are freely employed. They are as follows :—

	Sing.	Plur.
First Person,	-am, -em, -im, -ma.	-en, (-e).
Second Person,	-ē, -ī, -ai.	-ev, -av, (-e, -a).
Third Person,	-a.	-en, (-e).

The vowel in the suffixes of the first and second persons singular and of the second person plural fluctuates, and I have been unable to trace any definite rule for its selection. The suffix *-ma* occurs only once, in *az-im ka ti zāti lāyiq-ma nast,* I am not worthy (to be) a son to thee. It is apparently a case of metathesis for *-am ;* or possibly it may be a compound suffix of *-(a)m* (first person) and *-a* (third person), the *a* referring to *zāt,* a son.

The suffix of the second person plural is *-ev* or *-av,* and of the first and third persons plural is *-en,* but the final *v* or *n* is liable to be dropped, as explained on p. 481.

These suffixes are mainly used to indicate the subject (in the nominative case) of the past tense of a transitive verb, and may be joined either to the verb or to any other important word in the sentence. Sometimes they are repeated two or three times in the same phrase.

Under the influence of analogy, they are also occasionally used with tenses formed from the present base of a verb. Here they are quite superfluous, as such tenses indicate the person of the subject by their form.

Examples of the use of these suffixes to indicate the subject of a verb will be given under the head of verbs, and need not be further discussed here.

Not unfrequently, such a suffix has the power of a verb substantive. Examples will be found under that head.

These suffixes sometimes indicate cases other than the nominative. Thus, in *apnit-a wod-am, -a* indicates 'he,' the subject of the verb *wod,* was, and is in the nominative, and *-am* indicates the dative 'for me,' so that the words are literally equivalent to 'lost-he was-for-me,' *i.e.* 'I lost him.'

Other examples are *dēdāk-am-a,* have-beaten-I-him, *i.e.* I have beaten him, in which *-am* indicates the subject, and *-a* the object. Similarly, *shudāk-am-a,* have-gone-I-it, *i.e.* I have gone it (*sc.* a road). Compare also the remarks about *-ma,* above. For further particulars, see the past and perfect tenses under the head of verbs.

CONJUGATION.—A. Verb Substantive.—The word for 'he is' is *āst,* and for 'he is not' is *nast.* These can apparently be used for all persons of both numbers ; but the separable pronominal suffixes are often added, and, then, frequently to some other word in the sentence. Thus, the List of Words gives the following conjugation :—

	Sing.	Plur.
1.	*az-im āst,* I am.	*mōkh-e āst,* we are.
2.	*tōmas āst,* thou art.	*tōmōkh-e āst,* you are.
3.	*aomas āst,* he is.	*āwend-e āst,* they are.

Here, in the first person singular, the separable pronominal suffix *-im* is added to the subject, *az,* instead of to the verb. The same is the case throughout the plural, the

suffix of the first and third persons plural being -*e* for -*en*, and of the second person plural, -*e* for -*ev* (see the remarks on pp. 481 and 490). As stated on pp. 486, 487 the forms *tōmas* and *aomas* are doubtful. It is not likely that the termination -*mas* of these words is a pronominal suffix, as they also occur in the phrases *tōmas deh*, or *tō dehē*, thou beatest, and *aomas dehai*, he beats. In these two phrases the verb is in the present tense, with which it is not usual to employ such suffixes, but this is sometimes done, so that the -*mas* may possibly be a suffix.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows :—

Sing.	Plur.
1. *az āst-im*, I am.	*mōkh āst-en*, we are.
2. *tō āst-ai*, thou art.	*tōmōkh āst-ev*, you are.
3. *ao āst*, he is.	*āwend āst-en*, they are.

Examples of the use of this verb occurring in the specimens are :—

az-im ka tī zāti lāyiq-ma nast, I am not worthy of (being) a son to thee. Here the suffix appears once as *im*, and once as -*ma* : but see the remarks on p. 490.

az-im tī zāti-em lāyiq nast, I am not worthy of (being) thy son. Here the suffix appears twice,—once as -*im*, and once as -*em*.

tō mudām men gal āst-ai, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

tsīzē-ke menen āst, tīnen āst, whatever is mine, is thine.

When a pronominal suffix is used, the verb substantive is often omitted, so that the suffix has practically itself the force of a verb substantive. Thus :—

kāi-a ka war, who is at the door. Here -*a*, the suffix of the third person singular is equivalent to *āst* or *āst-a*. Similarly :—

yū vīn-a kata, his beard is large.

wok-a ādam, yūnan-a dōv zāt, there is one man, his is two son, *i.e.* a certain man had two sons.

Probably connected with this -*a* is the word *ai*, which also means ' is,' as in :—

yū warūd tsa yū ikhā werāztar ai, his brother is taller than his sister.

yū qīmat dō wō nīm rupya ai, the price of that is two and a half rupees.

men māl ai, it is my husband.

Another word meaning ' is ' is -*et* or -*t*, as in :—

am tsīz sāz raqqāsi-et, what is this singing and dancing?

yū kūch fai ferī-t, his wife is very beautiful.

The word for ' was ' is *wod*. To this the separable pronominal suffixes can be added, as in the case of any other verb in the past tense. The List of Words gives the following conjugation :—

Sing.	Plur.
1. *az-im wod*, I was.	*mōkh-e wod*, we were.
2. *tōmas wod*, thou wast.	*tōmōkh wod*, you were.
3. *aomas wod*, he was.	*āwend-e wod*, they were.

3 s

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows :—

Sing.	Plur.
1. *az wod-im*, I was.	*mōkh wod-en*, we were.
2. *tō wod-ī*, thou wast.	*tōmōkh wod-av*, you were.
3. *ao wod*, he was.	*āwend wod-en*, they were.

Examples are available only for the third person singular, such as the following :—

ao zāmne armān-e wod, of that youth there was a longing.

yū kata zāt khē zamīnai sar wod, his eldest son was on his fields.

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

wok bāzargān-e wod, there was a certain merchant.

The third person singular can, of course, always take the separable pronominal suffix of the third person, -*a*, as in *apēd-a wod*, he was lost; *mul-a wod*, he was dead.

The verb *shūāk*, to go, is also used to mean 'to become.' Its conjugation falls under the head of Active Verbs.

B. The Active Verb.—The conjugation of the verb follows the usual Ghalchah model. There is a present base, and a past base, and also a perfect base, which is generally formed from the past base by the addition of *āk*.

Separable pronominal suffixes indicating the subject are used with all the tenses, although, properly speaking, they should be used only with the past and perfect bases. Under the influence of analogy, their use has been extended to the tenses formed from the present base, although the person of such tenses is indicated by the termination. There is even a tendency to treat the proper terminations of the present base tenses as separable, which they are not. Thus, the List of Words gives not only the form *az dehem*, but also the form *az-im deh*, for 'I beat.' This is much as if we were to say in English 'thou-est beat' for 'thou beatest.'

Infinitive.—The Infinitive ends in -*āk*, as in *deh-āk*, the act of beating, to beat; *shū-āk*, the act of going, to go; *kan-āk*, the act of doing or making, to do, to make; *isāk*, to come, the act of coming; *ghēzh-āk*, the act of speaking, to speak, the act of singing, to sing. Two examples occur in the specimens, *viz.* :—

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

āwāz-e-ghēzhāk, the sound of singing.

We have an infinitive of purpose in *ao mālāk khē khūgai gal wō astūd khē kushtgāhai 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 pūd keṭ kenam, I will make his feet cut, *i.e.* I will cut off his feet.

apnit-a wod-am, he was lost for me.

apēd-a wod, he was lost.

wakhtē-ke wo juk kel kal, when he had made all consumed.

mul-a wod, he was dead.

The following is an alphabetical list of all the past participles occurring in the List of Words and in the specimens. Most of them are used as past bases :—

āghad, came (present base, *is-*).

apēd or *apnit,* lost.

astŭd, sent (present base, *asti-a,* she may send).

ataghd, entered.

awāl, found (pres. base, *awēr-*).

dēd, struck (pres. base, *deh-*). Some people pronounce this participle with a slight *h*-sound. Thus, *de¹d.*

dŭd, given (pres. base, *dai,* give thou).

ferāt, asked.

gakht, prepared (pres. base, *gākh-*).

ghēd, said, sang (pres. base, *ghēzh-*).

ghesht, returned.

ghŭzd, ran (pres. base, *ghŭz-*).

just, fled.

kal, done, made (pres. base, *ken-, kun-*).

kel, consumed.

ket, cut.

kimd, wished.

khet, arisen (pres. base, *khez-*).

mul, dead (pres. base, *mur-*).

ned, taken (pres. base, *nast-*).

nalāst, seated (pres. base, *nĭd-*).

nashet, emerged.

nesht, placed.

qīvd, called.

shud, went, became (pres. base, *shŭ-*).

shekht, passed over.

ted, burnt.

tŭd, shaved.

vĭnd, saw (pres. base, *vĭn-*).

wod, was, became.

zāghd, took.

Present-Future.—This tense is used both as a present and as a future. We shall see that sometimes the syllable *bi* is added to emphasize the force of the future, but the

tense is freely used in a future sense without this addition. It is conjugated as follows :—

'I strike' or 'I shall strike.'

Singular.	Plural.
1. *az dehem* or *az-im deh.*	*mōkh dehen.*
2. *tō dehē* or *tōmas deh.*	*tōmōkh dehav.*
3. *ao,* or *aomas, dehai.*	*āwend dehen.*

Similarly we have :—

'I go ' or 'I shall go.'

Singular.	Plural.
1. *az shom* or *az-im shū.*	*mōkh-e shūen.*
2. *tō shūē* or *tō shū.*	*tōmōkh shūv.*
3. *ao shūai* or *shūī.*	*āwend-e shūen.*

It will be observed that the termination of the first person singular is separable, and may be attached to the subject. This evidently occurs under the influence of the analogy of the past tense. Properly speaking, the terminations of this tense are inseparable. It will also be observed that in forms such as *mōkh-e shūen* and *āwend-e shūen,* the pronominal suffix is added to the subject, although this is quite superfluous. They may be omitted, and, indeed, according to the derivation of the verbal form, should not be there. Regarding the forms *tōmas* and *aomas,* see pp. 486 and 487.

The termination of the first person singular may be *-am, -im,* or *-um.*

In the specimens, we have the following examples of the first and third persons singular and of the third person plural :—

> *az tsa zhandākī murum,* I die of hunger.
>
> *khē hamrah-gana gal kharam, khushwakhtī kunam,* I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.
>
> *tsāwend ziād shūai,* it becomes over and above from them.
>
> *ka khē khân nas kimd ke shūai,* he did not wish that he may go into his own house. Here, again, the tense is used where we should employ a present subjunctive.
>
> *men tât pa khân-e-chuṭ nīdai,* my father lives in the small house.
>
> *kāi zāmn-a ka tī chi-pusht īsū,* whose boy comes behind you? The form *īsū* has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular *īsum.*
>
> *tsamend muzdurai gâla kharen,* how many servants eat food.

For this tense used with a future meaning, we have :—

> *az kharam, sēr shom,* I will eat, I will become satisfied.
>
> *shom, khē zāt vīnum,* I will go, I will see my son.
>
> *yū pūd keṭ kenam,* I will make his feet cut, *i.e.* I will cut off his feet.

Sometimes the particle *bi* is added, as in Persian, to emphasize the future sense. In sentence 229 this particle is used to make a present definite, with a verbal form that seems to be borrowed from the Dardic languages further to the south. The sentence is :—

> *ao chārpāhai ka alakh sar bi charānā,* he is grazing cattle on the top of the hill.

When *bi* is added to form a future, there is a tendency to drop the final consonants of the verb, so that we find the following conjugation in the List of Words:—

	Sing.	Plur.
1.	*az dehem bi.*	*mōkh-e dehe bi.*
2.	*tō dehē* (or *deha*) *bi.*	*tōmōkh dehav bi.*
3.	*ao dehā bi.*	*āwend dehe bi.*

It will be observed that the third person singular is irregular. We should expect *dehai* or *dehī.*

As examples, we have :—

az khezum bi, shom bi khē tâta jā bā, yū ghēzhum bi, I will arise, I will go near my father, I will say to him.

az awērum bi, I will find.

az fershun īsum bi, I will come at night.

mak tsa-na gākha bi, what wilt thou prepare for me?

tsa khē māl tsīzē-ke men bā īdā bi, from thine own property whatever share will fall to me.

gâla khare bi, khashwakhtī kune bi, we will eat food.

We have seen above that the present is used in two instances where we should employ a present subjunctive. The subjunctive force is emphasized by adding -*a*, as in *az shom-a,* I may be; *pēghām kal ke wō māl asti-a,* he sent a message that she may send that property. In Wakhī and Sarīkolī 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; *shū,* go thou, or be thou; *khar,* eat thou; *nĭd,* sit thou; *is,* come thou; *mur,* die thou; *dai,* give thou; *ghūz,* run thou. Other examples occur in :—

zīn-a ka verāka dam deh, put the saddle on the back of the horse.

am rupya yū bā dai, give this rupee to him.

ao rupayai tsū nast, take those rupees from him.

wū khub deh, ka wāsh wánd, beat him well (and) bind him with a rope.

tsa ghāu wē newar, draw water from the well.

men bā dai, give to me.

mak ka khē yatīma gal nigah kun, keep me with thine own servants.

khar, ke az awērum bi, eat, for I will find (it).

wok azār rupai men bā dai, give to me a thousand rupees.

The second person plural ends in *v*, and closely follows the second person plural of the present. Thus :—

fai ferī wanjī izhemav, wū-da pumetsav ; wok chiliak ka yū dāst dēv, bring ye a very good garment, put ye (it) on him ; put ye a ring on his hand.

Past.—The past tense is formed by adding the separable pronominal suffixes to the past participle. A list of past participles will be found on p. 493 *ante.* For ready reference, the suffixes are here repeated.

	Sing.	Plur.
1.	-*am, -em, -im, -ma.*	-*en, (-e).*
2.	-*ē, -ī, -ai.*	-*ev, -av, (-e, -a).*
3.	-*a.*	-*en, (-e).*

These suffixes usually indicate the subject of the verb. They may be appended to the verb itself, but are more commonly attached to some preceding word in the sentence, and are not unfrequently repeated several times in the same phrase. For instance, in *az-im tī 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 *-ai* of the second person occurs only once, and then in connexion with the verb substantive, in the sentence *tō mudām men gal āst-ai,* thou art ever with me, and not with the past participle.

The following is the paradigm of the past tense as given in the List of Words. It will be observed that the separable termination of the first person singular is attached to the subject. This seems to be the usual custom with this person :—

'I struck,' etc.

Sing.		Plur.	
1.	*az-im dēd.*		*mōkh-e dēd-en.*
2.	*tō dēd-ī.*		*tōmōkh dēd-av.*
3.	*ao dēd.*		*āwend-e dēd-en.*

Similarly, we have :—

'I went,' etc.

Sing.		Plur.	
1.	*az-im shud.*		*mōkh-e shud-en.*
2.	*tō shud-ī.*		*tōmōkh shud-av.*
3.	*ao shud.*		*āwend-e shud-en.*

The following examples of the past tense occur in the specimens. In order to make the separable suffixes clear, they, and the past participles, will be printed in blacker type than the rest of each sentence.

SINGULAR.—

First Person.—*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. *psah* **awāl-am,** now I found (him).
*iqa sāl tō bā-*im *khizmat* **kal,** *hech wakht tsa tī gap-*am *na* **shekht-am;** *zodund khizmat tō bā-*im **kal,** so many years I did service for thee, at any time I did not pass over from (*i.e.* neglect) thy word; so much service I did for thee.

Second Person.—*wū tsa kāi-*õ **ned,** from whom didst thou buy that ?
tō men-bā kudām wakht wok shatanak nas **dūd-ī,** thou didst not at any time give to me a kid.
*tō yū khātir-*õ *gāli-*õ **dūd,** thou gavest food for him. Here we have the suffix *-*õ twice. *gāli* is the accusative singular of *gāla.*

Third Person (without suffix).—*ao wakht ka hūsh* **āghad,** at that time he came into (his) sense. Similarly we have **āghad** in several other places.
khē daulat **apnit,** he lost his wealth.
ao mālāk khē khūgai gal wō **astūd,** that man sent him with his swine.

hech-kā yŭ bă n'-**astūd.**

yŭ māl **ataghd** *pa khán,* her husband entered the house.

khē āuzak gap **dēd,** he struck words (*i.e.* he said) (in) his heart.

āwāz-e-ghēzhāk-raqqāsī ka yŭ ghăl **dēd,** the sound of singing and dancing struck on his ear.

ka war yŭ māl **dēd,** her husband struck (*i.e.* knocked) at the door.

ao **dēd** *pa shuena tag,* he struck (*i.e.* jumped) into the cradle.

qāzī yŭ bă azār rupai **dūd,** the judge gave her a thousand rupees.

tsa yŭ **ferāt,** he enquired from him.

qāzī **ferāt,** the judge asked.

gâla-mála **gakht,** she prepared food et cetera.

ghēd, he said (*passim*).

ghēd, she said (several times in the second specimen).

ghesht, āghad *khē khâ bă,* he returned, he came to his own house.

yŭ āuzan **ted, ghūzd, shud,** his heart burnt, he ran, he went.

qāzī khet-a, **just,** the judge arose, he fled.

fai badmastī **kal,** he did much debauchery. Similarly, *kal* elsewhere.

ka khē khán nas **kimd,** *ke shūai,* he did not wish that he should go into his house.

khet, *khē tát jă bă* **shud,** he arose, he went to his father's place.

ka khē bar **ned,** he took him into his embrace.

yŭ tēgh **ned,** he took his razor.

ka wok daulatdār gal **nalāst,** he sat (*i.e.* took up his residence) with a rich man.

yŭ tát tsa khân **nashet,** his father emerged from the house.

yŭ jă **neshet,** she placed (the food) before him.

khē wok naukar **qīvd,** he called one of his servants.

ao shilakh **shud;** *ao* **shud,** he became needy, he went. Similarly *shud* in many other places means either 'he went,' or 'he became.'

yŭ vīn **tūd,** he shaved off his beard.

tsa dīr yŭ tâ yŭ **vīnd,** from a distance his father saw him.

vīnd *ke yŭ vīn-a kata,* he saw that his beard is large.

ao zāmna armān-e **wod,** of that youth there was a longing. Here the *-e* of *armān-e* is the indefinite article.

yŭ kata zāt ao wakht khē zamīnai sar **wod,** his big son was at that time in his lands.

munāsib **wod,** it was proper (to rejoice).

wok bāzargān-e **wod,** there was a certain merchant. Here the *-e* of *bāzargān-e* is the indefinite article.

khē māl **zāghd,** he took his property.

With *-a* for the separable pronominal suffix, we have :—

yŭ kŭch yŭ māl juk-a **astūd,** his wife sent all his property.

tsa āwend-a māben yŭ chut khē tát bă **ghēd,** from among them his younger (son) said to his father.

qāzī **khet-a,** *just,* the judge arose, he fled.

men zāt (or *tī warūd*) *mul-a* **wod,** my son (*or* thy brother) was dead.

*apēd-***a wod,** he was lost.

There is only one instance of a plural suffix,—of the third person :—

> *āwend-e khashwakhti-e* **kal**, they make merriment. Here *-e* (for *-en*) is repeated twice.

Hitherto we have dealt only with these suffixes when they represent the subject of a verb. Sometimes, however, they represent the object, direct or indirect. Thus, in *az-im yū zāt ka fai tāziāna* **dēdāk-am-a**, I have beaten his son with many stripes, *-im* of *az-im* and *-am* of *dēdāk-am-a* represent the subject, 'I,' and *-a* of *dēdāk-am-a* represents the object, ' him,' *i.e.* ' the son,' so that *dēdāk-am-a* means ' I have beaten him.' *Dēdāk* is the perfect, not the past, participle, but is quoted here for the sake of the suffixes. Similarly, in *apnit-a* **wod-am**, the *-a* of *apnit-a* represents the subject, ' he,' while the *-am* of *wod-am* represents the dative of the first personal pronoun, ' for me,' so that the phrase literally means ' lost-he was-for-me,' *i.e.* ' I lost him.'

Perfect Base.—The characteristic of the Perfect base is the letter *k*, which is added, except in the case of a few irregular verbs, to the past participle. The perfect base itself forms the perfect participle, which, in its turn, is used as the third person singular of the perfect tense. The other persons are formed by the addition of separable pronominal suffixes, as in the past tense.

Thus, from the past participle *dēd*, struck, is formed the perfect base, and perfect participle, *dēdāk*, having struck, or, as the third person singular of the perfect tense, he has struck. To this the separable pronominal suffixes are added, exactly as in the past tense, and a full paradigm is here unnecessary. The following are examples of the use of the perfect tense, the suffixes and the participle, in each case, being indicated by special type :—

> *men vutsa zāt yū ikhāi-a* **nadāk**, the son of my uncle has married his sister. Here *nadāk-a*, he has taken, *i.e.* has married, is the perfect of the verb the past participle of which is *ned*.
>
> *ao ka wok verāka sar pa ū darakhta vīsh* **nalāstak**, he has sat down (*i.e.* is seated) on a horse under that tree. Past participle, *nalāst*.
>
> *tī tât gâla* **dūdāk**, thy father hath given food. Past participle, *dūd*.

We have already, under the head of the past tense, quoted the case of the perfect, *dēdāk-am-a*, with two suffixes. Another similar example is :—

> *nēr-am fai rāh-im* **shudāk-am-a**, today I went much road, *i.e.* I went a long way today. Here the subject (*-am*, *-im*) occurs three times as a separable suffix, and *-a*, indicating the object (*i.e.* the road), is also added to the verb.

Passive Voice.—The following examples of the passive occur in the List of Words. The analysis of the first two is not clear to me :—

> *mak-e dēdā āst-am*, I am being beaten.
> *mak-e dēdā wod-am*, I was beaten.
> *az dēdā shom bi*, I shall be beaten.

In the above, *dēdā* seems to be the perfect participle *dēdāk*, with the final consonant omitted, as occurs elsewhere (see p. 481).

Perhaps the first phrase may be analysed thus :—*mak*, as for me ; *-e*, by him ; *dēdā āst-am*, I have been struck. Similarly for the second.

INDECLINABLES.—Prepositions and Postpositions.—A list of the more important prepositions and postpositions has been given on p. 482. The following are two others :—

> *tsa* . . . *māben*, from among. In this *māben* is probably the Arabic *mā-bain*.
> *tsa* . . . *wulá*, before.

Thus :—

> *tsa āwenda māben*, from among them (the younger said to his father).
> *tsa men wulâ shū*, walk before me.

When *tsa* precedes a word beginning with a vowel, the two often coalesce, as in *tsa āwenda* or *tsāwenda*, from them ; *tsū*, for *tsa ū*, from him ; *tsī*, for *tsa ī*, from this.

The word *dak* or *da* is also used as a postposition, as in *wū-da pumetsav*, put ye on him. So, *mā-dak*, on this, here ; *wō-da* or *tā-da*, on that, there, as in :—

> *tsa mā-dak Kashmīr bā tsamend dīr āst*, how far is it from here to Kashmir?
> *wō-da nalāst*, there he sat down (*i.e.* took up his residence).
> *tsa tā-da āghad ka khē khâna qarīb*, from there he came to near his own house.

Adverbs.—The following adverbs have been noted :—

> *balē*, yes.
> *dō-mas*, again.
> *fershun*, at night.
> *gūyā-ke*, as though.
> *kudām wakht*, at any time.
> *khub*, well, thoroughly.
> *mādak*, here ; *tsa mādak*, from here, hence.
> *mudām*, always.
> *nēr*, today.
> *psah*, again.
> *tā-da*, there ; *tsa tā-da*, from there, thence.
> *vīsh*, down.
> *wō-da*, there.
> *wakhtē-ke*, when that, when.
> *wulâ*, before.
> *werāz*, up.

The negatives are *na* and *nas*. *Ne* and *nō* are 'no.' *Nas* occurs in :—

> *ka khē khân nas kimd ke shūai*, he did not wish that he should go into his own house.
> *kudām wakht wok shatanak nas dūd-ī*, thou didst not give to me at any time one kid.

Before the vowel *a*, the *a* of *na* is liable to elision, as in *n'-astūd*, he did not send.

Conjunctions.—The following conjunctions have been noted :—

> *ī*, and.
> *ke*, that, because, for, if, when.
> *lēkin*, but.
> *wō*, and.

Interjections :—

> *afsūs*, alas !
> *ēh*, O !

[No. 6.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok-a ādam, yūnan-a dōv zāt. Tsa āwenda māben yū chuṭ
One-is man, his-is two son. From them among his small-one

khē tâ bā ghēd, 'ēh tât, tsa khē māl tsīzē-ke men bā
his-own father to said, 'O father, from thine-own property whatever me to

īḍā-bi, men bā dai.' Ao ka khē zātana gal khē mālai takhsīm
will-fall, me to give.' He ... his-own sons with his-own properties division

kal. Wok tsamend mī yū zāman-e-chuṭ khē mālai saf jam
made. A few day his son-small his-own properties all collected

kal wok jā, pa wok mulk-e-dīr shud. Wōda
made (in)one place, in a country-distant went. There

nalāst, fai badmastī kal, khē daulat apnit. Wakhtē-ke
he-sat (i.e. lived), much debauchery did, his-own wealth he-lost. When

wō juk kel kal, pa ū mulk fai zhandākī shud.
he all consumed made, in that country great famine became.

Ao shilakh shud. Ao shud ka wok daulatdār gal nalāst.
He needy became. He went ... a rich-man with sat (i.e. lived).

Ao mâlāk khē khūgai gal wō astūd khē kashtgāhai
That man his-own swine with him sent his-own fields

charāndani. Ao zāmna armān-e wod, 'wō safākā khūgai
for-grazing. That youth-of longing-a was, 'there husk swine's

bakhsha az kharam, sēr shom.' Hech-kā yū bā n'-astūd.
provision (acc.) I will-eat, satisfied I-will-become.' Anyone him to not-sent.

Ao-wakht ka hūsh āghad, khē āuzak gap dēd, ' tsa
(At-)that-time in sense he-came, his-own heart(in) word he-struck, 'from

men tâta daulat tsamend muzdurai gâla kharen, tsāwend ziād
my father's wealth how-many servants bread eat, from-them superfluous

shūai.   Az   tsa   zhandākī   murum.   Az   khezum-bi,   shom-bi   khē
becomes.   I   from   hunger   die.   I   will-arise,   I-will-go   my-own

tâta   jā   bā ;   yū   bā   ghēzhum-bi,   "ēh   tât,   tī   jā   Khudāi
father's   place   to ;   him   to   I-will-say,   "O   father,   thee   before   God

jā   sharmindi-em   shud ;   az-im   ka   tī   zāti   lāyiq-ma   nast ;   wō
before   ashamed-I   became ;   I-I   to   thee   son   worthy-I   am-not ;   and

mak   ka   khē   yatīma   gal   nigah   kun."'   Khet   khē   tât
me   ...   thine-own   servant   with   keeping   do."'   He-arose   his-own   father's

jā   bā   shud.   Tsa   dīr   yū   tâ   yū   vīnd.   Yū   āuzen
place   to   went.   From   distance   his   father   him   saw.   His   heart

ted,   ghūzd   shud,   khē   zāt   ka   khē   bar   ned,   bah
burnt,   he-ran   he-went,   his-own   son   in   his-own   embrace   he-took,   kiss

kal.   Yū   zāt   khē   tâ   bā   ghēd,   'az-im   tī   jā-im   Khudāi
he-did.   His   son   his-own   father   to   said,   'I-I   thee   before-I   God

jā-im   sharmindi-em   shud ;   az-im   tsī-em   chi-pusht   tī   zāti-em
before-I   ashamed-I   became ;   I-I   from-this-I   after   thy   son-I

lāyiq   nast.'   Yū   tâ   khē   naukarai   bā   ghēd,   'fai   ferī
worthy   am-not.'   His   father   his-own   servants   to   said,   'very   good

wanjī   izhemav,   wū-da   pumetsav ;   wok   chiliak   ka   yū   dāst   dēv,
robe   bring-ye,   him-on   clothe-ye ;   a   ring   on   his   hand   put-ye,

kaush   yū   bā   pumetsav ;   tsa   yū   chi-pusht   gâla   khare-bi,
shoe   him   to   clothe-ye ;   from   that   after   bread   we-will-eat,

khashwakhtī   kune-bi ;   gūyā-ke   men   zāt   mul-a   wod,   psah   zinda
merriment   we-will-make ;   as-if   my   son   dead-he   was,   again   alive

shud ;   apnit-a   wod-am,   psah   awāl-am.'   Āwend-e   khashwakhti-e
he-became ;   lost-he   was-for-me,   again   found-I.'   They-they   merriment-they

kal.
made.

Yū   kata   zāt   ao   wakht   khē   zamīnai   sar   wod.   Tsa   tāda
His   big   son   (at)that   time   his-own   lands   on   was.   From   there

āghad   ka   khē   khâna   qarīb,   ke   shud,   āwāz-e-ghēzhāk-raqqāsi
he-came   to   his-own   house   near,   when   he-came,   sound-of-singing-dancing

ka   yū   ghāl   dēd.   Khē   wok   naukar   qīvd ;   tsa   yū
on   his   ear   struck.   His-own   a   servant   he-called ;   from   him

ferāt,   'am   tsīz   sāz   raqqāsi-et ?'   Ao   ghēd,   'tī   warūd
he-inquired,   'this   what   singing   dancing-is ?'   He   said,   'thy   brother

āghad ;   tī   tât   ao   sihat   āghad   gâla   dūdāk.'   Ao   khafa
came ;   thy   father   (because)he   safe   came   bread   has-given.'   He   angry

shud,   ka   khē   khân   nas   kimd   ke   shūai.   Yū   tât   tsa
became,   to   his-own   house   not   wished   that   he-may-go.   His   father   from

khân nashet, wū dilāsā kal. Ao khē tā bā gap
the-house emerged, him consolation made. He his-own father to word

ghēd, 'iqa sāl tō bā-im khizmat kal, hech-wakht tsa tī
said, 'so-many year thee to-I service did, (at)any-time from thy

gap-am na shekht-am; zodund khizmat tō bā-im kal, tō men
word-I not passed-over-I; so-much service thee to-I did, thou me

bā kudām wakht wok shatanak nas dūd-ī, khē hamrah-gana
to (at)any time one kid not gavest-thou, my-own friends

gal kharam, khushwakhtī kunam. Wakhtē-ke tī am zāt
with I-may-eat, merriment I-may-make. When thy this son

āghad, ke tī daulat kanchaniai gal kharch kal, tō yū
came, who thy wealth harlots with expenditure made, thou him

khātir-ē gāli-ē dūd.' Tāt yū bā ghēd, 'eh zāt, tō
for-thou bread-thou gavest.' The-father him to said, 'O son, thou

mudām men gal āst-ai; tsīzē-ke menen āst, tīnen āst. Ka mōch
always me with art-thou; whatever mine is, thine is. To us

khushwakhtī kanāk munāsib wod, tsīz-bā-ke tī warūd
merriment to-make proper was, what-for-that (i.e. because) thy brother

mul-a wod, psah zinda shud; apēd-a wod, psah yaf shud.'
dead-he was, again alive became; lost-he was, again found became.'

[No. 7.]

ERANIAN FAMILY.   EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok   bāzargān-e   wod.   Khē   māl   zāghd.   Shud
A   merchant-a   was.   His-own   property   he-took.   He-went

saudāi.   Yū   māl   pēzh   wēk   shud.   Khē   kūch   bā
(for-)trading.   His   property   in   water   went.   His-own   wife   to

pēghām   kal   ke,   wō   māl   asti-a.   Yū   kūch   yū
message   he-made   that,   that   property   she-may-send.   His   wife   that

māl   juk-a   astūd.   Yū   māl   dō-mas   ka   wēk   shud.   Ghesht
property   all-she   sent.   That   property   again   in   water   went.   He-returned

āghad   khē   khâ   bā.   Fai   geryān   shud.   Yū   kūch   ghēd,
he-came   his-own   house   to.   Much   weeping   became.   His   wife   said,

' deqat   na.   Khar,   ke   az   awērum-bi.'   Yū   kūch   fai   feri-t.
' *worry   (is)not.   Eat,   that   I   will-find.'   His   wife   very   beautiful-is.*

Shud   qāzī   khânavār   bā.   Ghēd   ke,   ' wok   azār   rupai
She-went   the-judge's   house   to.   She-said   that,   ' one   thousand   rupees

men   bā   dai.'   Qāzī   yū   bā   azār   rupai   dūd.   Ao   āghad
me   to   give.'   The-judge   her   to   a-thousand   rupees   gave.   She   came

khē   khâ   bā.   Qāzī   ghēd   ke,   ' az   fershun   īsum-bi   tī
her-own   house   to.   The-judge   said   that,   ' I   (at-)night   I-will-come   thy

khâ   bā.'   Qāzī   āghad   yū   khâ   bā.   Gâla-mâla   gakht,
house   to.'   The-judge   came   her   house   to.   Bread-etcetera   she-prepared,

yū   jā   nesht.   Ka   war   yū   māl   dēd.   Wujinjâk
him   before   she-placed.   On   the-door   her   husband   knocked.   (Of-)the-woman

qāzī   ferāt,   ' kāi-a   ka   war ? '   Ao   ghēd,   ' men   māl-ai.'
the-judge   inquired,   ' who-is   on   the-door?'   She   said,   ' my   husband-is.'

Qāzī   ghēd,   ' mak   tsa-na   gākha-bi ? '   Ao   ghēd,   ' pa
The-judge   said,   ' for-me   what   wilt-thou-prepare?'   She   said,   ' ...

shuena   tag.'   Ao   dēd   pa   shuena   tag.   Yū   māl   ataghd
the-cradle   inside.'   He   struck   ...   the-cradle   inside.   Her   husband   entered

pa   khân.   Ghēd,   ' pa   shuena   kai-a ? '   Ghēd,   ' tī   zāt.'
in   the-house.   He-said,   ' in   the-cradle   who-is ?'   She-said,   ' thy   son.'

Ao	ghĕd	ke,	'shom,	khĕ	zát	vīnum.'	Vīnd	ke	yū
He	*said*	*that,*	*'I-will-go,*	*my-own*	*son*	*I-will-see.'*	*He-saw*	*that*	*his*

vīn-a	kata.	Yū	tĕgh	ned,	yū	vīn	tūd.	Wok	tewăr
beard-is	*large.*	*His*	*razor*	*he-took,*	*his*	*beard*	*he-shaved.*	*A*	*hatchet*

ned.	Ghĕd,	'yū	pūd	ket	kenam.'	Qāzī	khet-a	just.
he-took.	*He-said,*	*'his*	*foot*	*cut*	*I-will-make.'*	*The-judge*	*arose-he*	*he-fled.*

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a merchant who took his goods and went trading. Everything he had was lost on the sea in a storm, so he sent a message to his wife to send him some more. She sent him all the property that he had left, and it too was lost in the same way. So he returned home to his house and wept. His wife said, 'Do not worry, eat your food. I will find more property for you.' Now his wife was very handsome, and went to the judge's house, and asked him for a thousand rupees. He gave her the thousand rupees, and she went home after the judge had promised to visit her that night.

He accordingly came, and she prepared food and placed it before him. Just then her husband knocked at the door, and the judge asked her who was there. She said that her husband was knocking at the door. Said the judge, 'What am I to do?' 'Get into the cradle,' said she. So he threw himself into the cradle, and her husband came in. He asked, 'Who is that in the cradle?' 'Your son,' said she. He said, 'Let me go and see him.' He saw that the supposed child had a long beard, so he shaved it off with a razor. Then he took a hatchet, and said, 'I am going to cut off his feet.' So the judge got up and ran away.

APPENDIX ON ISHKĀSHMĪ.

The materials available for the study of Ishkāshmī are too scanty for a complete account of the dialect, and it must suffice here to describe briefly the main points, so far as they are known, in which it differs from Zēbakī. For a more full account of Ishkāshmī, reference may be made to a book by the present writer entitled 'Iškāšmī, Zēbakī, and Yāzɣulāmī' published by the Royal Asiatic Society.

The Ishkāshmī vowel system is in the main the same as that of Zēbakī. The only important difference is that the former often has *u* or *ū*, where the latter has *a* or *ā*. Thus, Ish. *dust* or *dūst*, Zb. *dāst*, a hand; Ish. *rūi*, Zb. *rāi*, three; Ish. *nulustuk*, Zb. *nalāstak*, he has sat down; Ish. *frut*, Zb. *ferāt*, he asked. In Ish. the infinitive ends in *-uk*, but in Zb. in *-āk*.

Ishkāshmī occasionally shows signs of a tendency to drop a final consonant, as in *pu* (Zb. *pūd*), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zēbakī, the numeral *wak* or *wok*, one, is used as an indefinite article. I have not come across any instance of the use of the Persian *yā-e-waḥdat*, as has been noted in Zēbakī.

The declension of nouns has been considerably simplified from that of Zēbakī. The nominative plural does not end in *-ai* or *-en*, but is the same as the nominative singular. The oblique cases singular, including the genitive, are generally the same as the nominative, but, occasionally, as in Zēbakī, the accusative-dative ends in *-i*, as in *wi dumb-i nad*, he grasped its tail. The genitive is the same in form as the nominative, as in *pádshâ khān*, the king's house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination *-áw* or *ā*, as in *tsa wazīráw frut*, he enquired from the viziers; *wazīrā-bā ghēzhd*, he said to the viziers.

The following is a list of the principal Ishkāshmī prepositions and postpositions, with their Zēbakī equivalents:—

(*a*) Prepositions:—

Ish.	Zb.
dar, in.	...
pa, in.	*pa*.
tá, till.	...
tar, into, to.	...
tsa, from.	*tsa*.

I have not noted anything in Ishkāshmī corresponding to the Zēbakī *ka*, in.

(*b*) Postpositions:—

Ish.	Zb.
bā, to, for.	*bā*.
bād, after.	...
darūn, among.	...
dẓá, near to.	*jā*.
vish, 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 *az*, as in Zēbakī. In the singular, its genitive is *mun*, and its oblique case *mun*, or, in the dative, *mum-bā*. *Mun* corresponds to the Zēbakī *men*. I have not come across any form corresponding to the Zb. *mak*, to me. No materials are available for the plural.

The pronoun of the second person is *tu*, which does not change in the singular, —corresponding alike to Zb. *tō* and *tī*. The plural is *tamukh*, corresponding to Zb. *tōmokh*.

The remote demonstrative pronoun, also used as the pronoun of the third person, differs somewhat from that of Zb. The respective declensions, so far as materials are available, are as follows :—

	Ish.		Zb.
Sing.			
Nom.	*wa.*		*ao.*
Gen.	*i, wi.*		*yū.*
Obl.	*wan.*		*yū, wū, ūū.*
Plur.			
Nom.	?		*āwend.*
Gen.	*wēv.*		*āwenda.*
Obl.	?		*āwenda,*

I have found nothing in Ish. corresponding to Zb. *aomas*. The Ish. singular oblique case and plural genitive are paralleled by the Munjānī *wan* and *waf*, and the Yūdghā *wen* and *wef*.

Another form of the remote demonstrative is *dir*, that, which has analogies in Sarīkolī and Shighnī, but which I have not noted in Zēbakī.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, *man*, this, and the genitive plural, *miv*, their. *Man* is parallel to *wan*, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is *am*, this (nominative).

Another form of this pronoun in Ishkāshmī is *nakwa*, this, which may be compared with the Sarīkolī *nak-*. It has not been noted in Zēbakī.

The reflexive pronoun is *khadak*, self, which may be compared with the Persian *khud*. Its genitive, as in Zēbakī, is *khē*, own.

Ishkāshmī has also another word, *fak*, self, used, at the same time, like the Hindī *āp*, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gawarbati *phuka*, self.

As in Zēbakī, Ishkāshmī has no indigenous relative pronoun, but *tsē*, 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 Munjānī *kedē*, Yūdghā *kedi*, Zēbakī having *kāi*. Zēbakī has *tsīz*, what ?

Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zēbakī. Only that of the second person singular differs. They are :—

	Ish.		Zb.
Sing.			
1st pers.	-im, -um.		-am, -em, -im.
2nd pers.	-at, ut.		-ē, -ī.
3rd pers.	caret.		-a.
Plur.			
3rd pers.	-ān.		-en.

The materials for illustrating the conjugation of the Ishkāshmī verb are scanty. The only form of the present of the verb substantive that has been noted is âst, corresponding to Zb. āst, 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, vūnī, he becomes. As in Zb. we also have shud, he became.

The infinitive of the active verb ends in -uk, corresponding to the Zb. -āk. Thus, khar-uk, to eat, the act of eating. Compare Zb. kan-āk, to do.

The following is an alphabetical list of past participles, with the corresponding Zēbakī forms, where known :—

Ish.	Zb.
āghad, came.	āghad.
apukht, listened.	...
atōghd, entered.	ataghd.
avul, found (pres. base, avīr-).	awāl (pres. base, awēr-).
dēd, struck.	dēd (pres. base, deh-).
dūd, gave.	dūd.
frin, remained.	...
frut, asked.	ferāt.
ghēzhd, said.	ghēd (pres. base, ghēzh-).
kift, pierced (pres. base, kif-).	...
kul, kūl, done, made (pres. base, kün-).	kal (pres. base, ken-, kun-).
kut, slaughtered.	...
khut, arisen.	khet.
mul, died.	mul.
nad, taken (pres. base, nas-).	ned (pres. base, nast).
nulust, seated (pres. base, nīd-).	nalāst (pres. base, nīd-).
nusht, emerged.	nashet.
sâmbud, sâmd, smeared (pres. base, sâmb-).	...
shukht, passed over.	shekht.
tōghd, gone.	...
wud, taken away.	...

	Ish.	Zb.
	vŭst, bound.	(pres. base, *wánd-*).
	zōg̱ẖd, taken (pres. base, *zánz-*).	*zāg̱ẖd*.

The terminations of the present-future in the singular are :—

	Ish.	Zb.
1.	-*um*.	-*em*, -*im*.
2.	-*ĭ*, *i*.	-*ē*.
3.	——— or *ĭ*.	-*ĭ*.

There is no information as to the plural in Ishkāshmī.

The use of *bi* to emphasize the future signification has not been noted in Ishkāshmī. In Zb. the use of *bi* is probably borrowed from Persian.

In Zēbakī -*a* is added to this tense to give the force of the present subjunctive. In Ish. -*u* is employed in the same way. It will be remembered that in other cases also *u* in Ish. is represented by *a* in Zb. See p. 505.

In Ish. the second person singular of the Imperative is, as elsewhere, the same as the present base. The plural is formed by adding -*aw* or -*uw*, corresponding to Zb. -*av*. Thus, *avīraw*, bring ye; *wanuw*, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zēbakī. Thus, *shud-im*, I went; *kul-ut*, thou madest; *āg̱ẖad*, he came; *apukẖt-ān*, they listened.

The perfect participle is formed by adding -*uk* to the past participle, the termination corresponding to the Zb. -*ak* or *āk*. Thus, *nulust-uk* (Zb. *nalāst-ak*), he has sat down; *shud-uk* (Zb. *shud-āk*), he has gone or become. Once formed, the participle is, *mutatis mutandis*, treated as in Zēbakī.

The negative is *na* or *nus*, not. The latter corresponds to Zb. *nas*.

MUNJĀNĪ OR MUNGĪ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dōrāh Pass, on the north side of the Hindū Ku<u>sh</u>. It is nearly due north of the town of Chitrāl. According to Tomaschek, Munjānī is the one of the <u>Gh</u>alchah 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 Wa<u>kh</u>ī, <u>Sh</u>ig<u>h</u>nī, or Sarīkolī. No grammar of it is extant. The only original work dealing with it is the short vocabulary written by Shaw which is mentioned below. All subsequent investigations, up to the present Survey, have been based on this :—

AUTHORITIES—

SHAW, R. S.,—*On the <u>Gh</u>alchah Languages* (*Wa<u>kh</u>ī and Sarikolī*). *Journal* of the Asiatic Society of Bengal, Vol. xlv, Pt. I., 1876, pp. 139 and ff. On pp. 272 and ff. there is a short Munjānī Vocabulary, compiled by Mun<u>sh</u>ī Faiz Bā<u>kh</u>sh.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte* der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften. Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

GEIGER, W.,—*Grundriss der iranischen Philologie,* Vol. I., Pt. II., pp. 287 and ff. Strassburg, 1898. Here begins Prof. Geiger's article on '*Kleinere Dialekte und Dialektgruppen.*' In this there is a little about Munjānī.

The following imperfect sketch of Munjānī grammar is based on the materials afforded by the Specimens and List of Words which follow. They were prepared by Khan Sahib Abdul Hakim Khan :—

I.—NOUNS.

Tāt, a father—

	Sing.	Plur.
Nom.	*tāt*	*tāt-e.*
Gen.	<u>zh</u>e *tāt-an* or *tāt.*	<u>zh</u>e *tāt-af.*
Dat.	*ne tāt-an, ne tāt.*	*ne tāt-af.*
Abl. (from)	<u>zh</u>e *tāt.*	<u>zh</u>e *tāt-af.*

OTHER NOUNS.

Masculine.		Feminine.	
Singular.	Plural.	Singular.	Plural.
pŭr, a son.	pŭr-e.	leghda, a daughter.	leghd-e.
mĕra, a man.	mĕrak-e.	zhinka, a woman.	zhink-e.
yāsp, a horse.	yāsp-e.	māyaga, a mare.	māyag-e.
kŭa, a bull.	kŭag-e.	ghāva, a cow.	ghāv-e.
ghālf, a dog.	ghālv-e.	machia, a bitch.	machi-e.
wuza, a goat.	wuzak-e.	wuz, a she-goat.	wuz-e.

Adjectives do not seem to change for gender.

II.—PRONOUNS.

First Person—

Sing.

ze, I.
(zhe) men, of me.
mo-kān, mine.
nā-men, to me.

Plur.

mākh, we.
zhe mākh, of us.
a-mākh-kān, ours.
nā-mākh, to us.

Second Person—

to, thou.
zhe to, of thee.
to-kān, thine.
nā-to, thee.

māf, ye.
zhe māf, of you.
a-māf-kān, yours.
nā-māf, to you.

Third Person—

wo, he.
zha wan, of him.
a-wan-kān, his.
nā-wan, to him.
wem, to him, him (proximate), wao (remote).

wai, waf, they.
zha waf, of them.
a-waf-kān, theirs.
nā-waf, to them.

'This' is ma or mo; dem, in this; zhemaf, from these.

Adjectives are, dau, in that (country); zhau, from those (husks); zhem, of these (four).

'Who' is kedĕ; 'What?' is shtĕ; 'Own' is khai; 'Any one' is kedĕvá.

Pronouns are suffixed as in Persian. Examples are, wera-it, thy brother; tāt-it, thy father; pŭr-ish, his son; tāt-ish, his father.

Separable Pronominal terminations, used with the Past tenses, exist as in other Ghalchah languages.

They seem to be—

	Sing.	Plur.
1.	*em, am.*	*am.*
2.	*et* (? Transitive), *ai* (? Intransitive).	*af.*
3.	*ai, a.*	*at.*

III.—VERBS.

a. Auxiliary Verbs and Verbs Substantive—

Imperative, *bái.*

	Sing.	Plur.
1.	*hast-am*, I am.	*hast-am*, we are.
2.	*hast-ai, ast-ai*, thou art.	*hast-af*, you are.
3.	*hast, ast*, he is.	*hast-at*, they are.

sham appears in *ze láyiq che-sham*, I am not worthy.

The verb *shia*, to go, has its Present Tense as follows :—

ay-im, I go.	*ay-am*, we go, we are.
ay-i, thou goest.	*ay-af*, you go, you are.
yi, he goes.	*ay-at*, they go, they are.

---

vi-am, I was.	*vi-am*, we were.
vi-ai, thou wast.	*vi-af*, you were.
vi-a, he was.	*vi-at*, they were.

shi-am, I went, I became.	*shi-am*, we went, we became.
shi-ai, thou wentest, thou becamest.	*shi-af*, you went, you became.
sho-i, he went, he became.	*shi-at*, they went, they became.

b. The Active Verb—

The Ghalchah system of conjugation with different bases is clearly seen.

Present-Future—

	Sing.	Plur.
1.	*duh-um*, I beat, I shall beat.	*deh-am*, we beat, we shall beat.
2.	*deh-i*, thou beatest, thou wilt beat.	*deh-af*, you beat, you will beat.
3.	*deh-i*, he beats, he will beat.	*deh-at*, they beat, they will beat.

Other examples are,—

First Person Singular,—wushk-im, I will arise; *ay-im*, I will go; *chá-im*, I will say; *gherv-em*, I will take.

First Person Plural,—khar-am, we will eat; *yi-kenam*, we will do.

Third Person Singular,—dil, he gives.

Third Person Plural,—khar-at, they eat.

If it is wished to emphasize the future signification, *khāmakhā* is prefixed. Thus, *ze khāmakhā duhum.*

Imperative.—The following examples occur :—

2nd Singular,—*deh*, beat; *āi*, go, be; *khor*, eat; *niltha*,[1] sit; *as*, come; *werema*, stand; *murra*, die; *dal*, give; *ghāza*, run; *avar*, bring; *yi-ken*, make.

2nd Plural,—*avare*, bring; *aghdāve*, put on; *derāe*, put on.

The *Imperfect* is formed by prefixing or suffixing *via* to an Imperfect base. Thus, *ze via dal-am* or *ze dal-am via* means 'I was giving.'

The *Past* Tense is formed from a past base as in other Ghalchah dialects.

Moreover, as in them, separable pronominal terminations can be added. When the subject of a transitive verb is a pronoun it is either in the nominative case, or in the oblique form.

Examples of this tense are as follows :—

First Person Singular,—*ze* or *men zhi-em*, I did beat; *yi-ker-um*, I did; *aver-em*, I brought; *shi-am*, I went, I became.

First Person Plural,—*mākh zhi-am*, we did beat.

Second Person Singular,—*to zhi-et*, thou didst beat; *aghay-ai*, thou camest; *aver-et*, thou didst bring; *sht-et*, thou saidst; *li-et*, thou gavest.

Second Person Plural,— *māf zhi-af*, you did beat.

Third Person Singular,—*shoï*, he went, he became; *shta*, he said; *boghd*, he divided; *yi-ker* or *ker*, he made; *guvd*, he burnt; *ushevd*, he called; *lishk*, he saw; *negher*, he emerged; *aver*, he brought.

Other forms are :—

(1) *wa zhi-a*, he did beat; *li-a*, he gave; *pist-a*, he asked; *jeft-a*, he ordered.

(2) *khuzd-ai*, he sent; *wushk-ai*, he arose; *agh-ai*, he came.

(3) *fkhat-e*, he agreed.

Third Person Plural,—*wai* or *waf zhi-at*, they did beat; *gherevd-at*, they commenced or took.

There is no trace of any example of a special Perfect Base in the specimens. I am informed that the Perfect Tense is not used in Munjānī, the Past being used instead.

The only example of a *Pluperfect* is *ze zhi-em via* or *ze via zhi-em*, I had beaten.

Past Conditionals appear to be *khūri-am-wa*, we would have eaten; and *yi-keri-am-wa*, we would have made (merriment).

---

[1] *Th* as in *think.*

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJĀNĪ OR MUNGĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakīm Khan, 1898.)

Yu mērakan lu pūr-e vi-at. Zha-waf mâlen kamder pūr ne
One man's two sons were. From-them among younger son to

tāt-an shta, 'ē tāt, zhe khai māl nā-men issa dal.' Wo we-khai
father said, 'O father, from own property to-me share give.' He his-own

daulat ne khai pūraf boghd lia. Chēd mils gi-ashk kamder pūr
wealth to own sons divided gave. Some days passed younger son

we-khai māl pā jam'-ker yu lerâ mulk rawāna-shoi, wura
his-own property all collected (to)-one distant country started, there

lēv arg yi-ker, we-khai daulat pā barbād-lia. Wa-gâ-ki zhawan hechko
bad deeds did, his-own property all lost. When of-him anything

chūzai dau mulk qāari shoï. Wo dar mānda shoï.
not-remained in-that country famine became. He in want became.

Skâpir-ne-yu daulatdār niāst. Wo mēra wem khuzdai de khai zakhmaf
With-one wealthy-man sat. That man him sent in own fields

we-khūgaf charā-dal. Ma īda dem awas via ki,
swine with-order-to-graze. This boy in-this longing was that,

'zhau-ki khug-e kharat zhau sabūstaf we-khai yiler baravum,'
'from-whatever swine eat from-those husks my-own stomach I-might-fill,'

zhau-daran na-wan kedēvâ hech-ko che-lia. Dau-wakht ūshyār-shoï
because to-him anyone anything not-gave. Then to-senses-came

ne-khai jān-an shta, 'yed yatīm-e de men tāt kei naghn
to-own self said, 'so-many hired-servants in my father's house food

kharat zhawaf bēsh wuzi-e, ze zha-wushi-an ne-murawan-shiam.
eat of-them spare remains-to-them, I from-hunger am-about-to-die.

Wushkim ayim skâpir-ne-tāt-an zhā-im, "ē tāt, ze skâpir-
I-will-rise I-will-go before-father I-will-say, "O father, I before-

ne-Khudāi-an skâpir-ne-to sharminda shi-am; ze lāyiq che-sham
God before-thee ashamed have-become; I fit not-am

ne-to-pūr. We-men yu yatīm skĀpir-ne-khai-an lĀken."
for-thy-son. Me one hired-servant (like) before-thyself keep."

Wushk-ai, shoï skĀpir-ne-tāt-an. Tāt wuzher ki pūr-ish zhe lera
He-rose, went before-father. Father saw that his-son from distance

aghai. Wezel ne-pūr-an guvd, ghezda-shoï, we-lāst der-ye del-tshli, khai
came. His-heart for-son burnt, running-went, hand threw round-neck, own

pur bahāi. Pūr ne-tāt-an shta, 'O tāt, ze skĀpir-ne-Khudāi-an skĀpir-
son kissed. Son to-father said, 'O father, I before-God before-

ne-to sharminda shi-am; ze zhim-an-ba'd lāyiq che-sham ne-to-pūr.'
thee ashamed have-become; I after-this fit not-am for-thy-son.'

Tāt-ish ne-khai naukaraf shta, 'ghash-e zhegh avare ne-man aghdāve;
His-father to-own servants said, 'good clothes bring to-him put-on;

yu pargushke de ugushke-ish derā-e; yu kafshike de pahlaf-ish aghdāve.
one ring on his-finger put-on; one shoes on his-feet put-on.

Wa-gâ naghn kharam, wa-gâ wālui yi-kenam. We-men pūr
Then food we-will-eat, then merriment we-will-make. My son

muri via, wos zinda shoï; gip-shi-via wos per-viam.' Waf
dead was, now alive became; lost-become-was now we-have-found-him.' They

khushi gherevdat.
khushi gherevdat.
merriment commenced-making (lit. took).

Ster pūr-ish dau mahal de zakhmaf via. Zhe wur aghai;
Elder son-of-him at-that time in fields was. From there came;

ne-kei-an nazdik shoï; ki sāz ibia de ghū-ish zhia. We-yu
to-house near came; that music dancing in his-ears struck. One

naukar ughēvd, zha-wan pist-a, 'mo shtē sāz shtē ibi-a?' Wo shta
servant called, of-him enquired, 'this what music what dancing?' He said

ki, 'wera-it aghai tāt-it wao sihat lishk, wālu dil.' Wo
that, 'thy-brother came thy-father him well saw, feast is-giving.' He

khafa shoï, ne-kei-an shia che-fkhat-e. Tāt negher de-bērūn,
annoyed became, to-house going not-agreed. Father emerged outside,

na-wan dilāsa-yi-ker. Wo ne-tāt-an shta, 'mala wuzhar, miad sāl ne-to
to-him entreated. He to-father said, 'here look, so-many years to-thee

khizmat yi-kerum; hech-kella we-to rāi de tâ che zhi-em;
service I-did; any-time thy word on ground not I-threw;

miad gâ khizmat yi-kerum, 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-khai dūstaf yū-jāi niaste
not-gavest, that with own friends in-one-place having-sat

khūri-am-wa, khushi yi-keri-am-wa. Wos ki mo pūr-it
we-would-have-eaten, merriment we-would-have-made. Now that this thy-son

aghai kedēva-ki we-to daulat qati zhe-kanchaniaf barbād-lia, to
came who thy wealth with prostitutes lost, thou

zhau-daran   mehmāni   liet.'   Tāt   ne-wan   shta,   'ē   pūr,   to   de-pā-wakht
for-his-sake   feast   gavest.'   Father   to-him   said,   'O   son,   thou   all-time

qati   zhe-men   astai,   shtē-wa-ki   zhe-men   ast,   ta-kān.   Na-mākh   khushi
with   me   art,   whatever   of-me   is,   thine-is.   To-us   merriment

yi-kera   lāzim   via,   skau-ki   mo   to   werāi   murī   via,   wos   zinda
making   necessary   was,   because   this   thy   brother   dead   was,   now   alive

shoī;   gip-shi-via   wos   per-viam.'
became;   lost-become-was   now   we-have-found-him.'

[No. 9.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJĀNĪ OR MUNGĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Naushērwān-i-'ādil yu mils waïna negher. De pādâ yu
Naushērwān-the-just one day for-hunting went-out. On road one

ghash e bāgh lishk. Baghbān we pādshāh ki lishk, be-dawāi zhe
good he garden saw. Gardener he the-king that saw, went-running from

bāgh-an. Lu anār aver. Zhe yu anār pādshāh jefta
garden. Two pomegranates brought. From one pomegranate king ordered

ki sharbat yi-kunê, we-yu lia ne wazīr-an. Zhe yu
that sherbet make, the-other (pomegranate) gave to wazir. From one

anār sharbat de jām pur shoï, wem shemda o shoï. Pādshāh
pomegranate sherbet in cup full became, it drank and went. King

awana aghai piau pādâ. We-bāgh lishk. De khai zel shta ki,
again came same way. That-garden saw. In own heart said that,

'wem ghervem.' De bāgh levar resī zegherge via. Ne
'this (garden) I-will-take.' At garden's gate reached thirsty was. To

bāghbān jefta ki, 'āi anār avar; nā-men yu jām sharbat
gardener ordered that, 'go pomegranate bring; to-me one cup sherbet

yi-ken.' Bāghbān chfur anār aver; zhe-maf sharbat yi-ker.
make.' Gardener four pomegranates brought; from-these sherbet made.

Jām pur che shoï pādshāh khashm-ker. 'Zhau anār chi
Cup full not became king became-angry. 'From-those pomegranates why

che-averet, zhe yu-ga yu jām pur shoï? Zhem chfūraf
did-you-not-bring, from one-only one cup full became? From-these four

yu jām pur che shoï.' Bāghbān shta, ki, 'pīra ki aghayai
one cup full not became.' Gardener said, that, 'first-time that you-came

ze zhāem we-to fēl nēk via. Wos ki aghayai we-to niat
I say your intention good was. Now that you-came your intention

qalb shoï. Dau-vēr o dem-vēr pā anār zhe yu shakh-a
bad became. That-time and this-time all pomegranates from one branch

aver-em.   Mohrg   zhe   to   niat-an   shoï.'   Pādshāh   fkhat-e,   shta,
I-brought.   *This-matter*   *from*   *your*   *intention*   *happened.'*   *King*   *agreed,*   *said,*

'māy-an   shtet.   Ābādi-e   wulāat   zhe   fēl-i-nēk-i-pādshāh.'
'true   *you-have-said.*   *Prosperity-of*   *country*   *from*   *good-intentions-of-king* (*is*).'

Ne   bāghbān   werga   lia   o   shoï.
To   *gardener*   *presents*   *gave*   *and*   *went.*

NUMERALS.

Yu   lu *or* le   sherai   chfūr   pānj   ākhshe   avde   āshkie   nau   dah   wīst.
One   *two*   *three*   *four*   *five*   *six*   *seven*   *eight*   *nine*   *ten*   *twenty.*

The rest of the numerals are the same as in Persian.

YÜDG͟HĀ OR LEOṬKUH-I-WĀR.

This language is said to be called Yidg͟hā or Yudg͟hā by those who speak it, and Leoṭ-kuh-i-wār (sometimes mis-written Lutkho-i-wār) by Chiṭrālīs. It is spoken in the upper part of the Lutkho (correctly Leoṭkuh) Valley. Its true name is probably Yüdg͟hā.

Regarding it, Biddulph (*Tribes of the Hindoo Koosh*, p. 155), says: 'The Yidg͟hāh language spoken in the upper part of the Ludkhō Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the G͟halchah languages . . . Like those, the Yidg͟hāh 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—

BIDDULPH, Colonel J.,—*Tribes of the Hindoo Koosh*, Calcutta, 1880, pp. 155 and ff. A Grammar and Vocabulary, in Appendix J.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte*. Vienna, *Sitzungsberichte der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften*. Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

TOMASCHEK, Prof. W.,—*Yidghah, ein beachtenswerther iranischer Dialekt. Beiträge zur Kunde der indogermanischen Sprachen*, Vol. vii (1883), pp. 195 and ff.

GEIGER, W.,—*Grundriss deriranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff., Strassburg, 1898. Here begins Prof. Geiger's article on '*Kleinere Dialekte und Dialektgruppen*.' In this there is a little about Yüdg͟hā.

The following Grammar is taken from Biddulph :—

LEOTKUH-I-WĂR OR YŬDGHĀ GRAMMAR.

I.—PRONUNCIATION—

Pronounce ă as a in *have*; ĕ as in the French *était*; o as the first o in *promote*.

th and *kh* are interchangeable. Thus, *miṭh* or *miḵh*, a day.

II.—NOUNS—

	Sing.	Plur.
Nom.	*kyĕ*	*kyĕ-i*
Gen.	*kyĕ*, of a house	*kyĕ-i*
Dat.	*na kyĕ-en*, to a house	*na kyĕ-ef*
Acc.	*kyĕ*, a house	*kyĕ-i*
Abl.	*ze kyĕ-en*	*ze kyĕ-ef*

Pronominal suffixes, used with the—

	Present Tense.		Past Tense.	
	Sing.	Plur.	Sing.	Plur.
1.	*am*	*am*	*em*	*em*
2.	*e*	*ef*	*t*	*ef*
3.	*e*	*at*	—	*et*

III.—PRONOUNS—

	Nom.	Gen.	Dat.	Acc.	Abl.
I	*zoh*	*man*	*na-man*	*va-man*	*ja-man*
We	*māḵh*	*a-māḵh*	*no-māḵh*	*vo-māḵh*	*ja-māḵh*
Thou	*tŭ*	*toh*	*na-toh*	*vi-tŏh*	*ji-toh*
You	*māf*	*a-māf*	*no-māf*	*vo-māf*	*ja-māf*
He, she, it	*yoh* n. *woh* d. *hŭ-roh* r.	*aman eyen awan*	*nu-man neyen no-wan*	*vum veh voh*	*ju-man jeyen jo-wan*
They	*yeh* n. *weh* d. *hŭ-reh* r.	*amaf aiyef o-of*	*numaf neyef no-of*	*vumuv vev vov*	*jumuv jev jo-ov*

The letter *n* stands for *near*, *d* for *distant*, *r* for *remote*. There are no distinctions of gender.

IV.—VERBS—

Auxiliary Verbs—

(a) *Aetăh*, to be.

Present. I am, etc., *ăetet*, for all persons and both numbers.

Past. I was, etc.

	Sing.	Plur.
1.	*bĭ-m*	*bĭ-um*
2.	*bi-t*	*bi-yf*
3.	*bĭŏh*	*bi-it*

Past, *bi-m*, etc.

(b) *Shuăh*, to become.

Pres.-Fut. I become, or shall become.

	Sing.	Plur.
1.	*shom*	*shom*
2.	*shŭ-it*	*shof*
3.	*shŭ-it*	*shot*

Past, *bi-m*, etc.

Regular Verbs—

Infinitive.   *shiăh*, to strike.

Participles.   Present, *shiăh*, to strike. Present, *die*, striking.

Past, *shiăh bath*, to have struck.
Past, *shioh*, having struck.

INDICATIVE MOOD.

Present-Future. I strike or shall strike.

	Sing.	Plur.
1.	*dăham*	*dăham*
2.	*dehe*	*dăhaf*
3.	*dehe*	*dahat*

Imperfect. I was striking.

Sing.	Plur.
shi-ermetet	*shi-eretam*
shi-tetet	*shi-efstef*
shi-eretoh	*shi-etstet*

Past. I struck.

	Sing.	Plur.
1.	*shi-em*	*shi-em*
2.	*shi-t*	*shi-yf*
3.	*shioh*	*shi-et*

Perfect. I have struck.

	Sing.	Plur.
1.	*shigam*	*shigam*
2.	*shiget*	*shigaf*
3.	*shi*	*shi-e*

Pluperfect. I had struck.

Sing.	Plur.
shigam vioh	*shigam vioh*
shiga vioh	*shigaf vioh*
shi vioh	*shi vioh*

IMPERATIVE MOOD.

Sing.
strike thou, *dihe*,
let him, her, or it strike, *dihe*.

Plur.
strike you, *dihe*,
let them strike, *dihe*.

The Passive voice is formed by the use of the auxiliary verb *kahiyăh*, to go; as *shiăh kahiyăh*, to be struck.

The Interrogative is formed by adding *a* to the verb in all its forms.

Biddulph adds, 'Note.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure.'

The following sentences are given by Biddulph :—

(1)	What is your name ?	*Toh nām ches mīn ?*
(2)	This is my brother.	*Moh man vrai mīn.*
(3)	My brother has two good horses.	*Man vraiy-en loh ghashe yasp-i ästet.*
(4)	His sword is better than mine.	*Eyen kugor-en man kugor ghashe ästet.*
(5)	I want to go to my home.	*Na kyē-en kshiyah mans khiyāl ästet.*
(6)	How far is it from here ?	*Ze moloh chemin lüroh ästet ?*
(7)	It is twenty days' journey.	*Muntroh padoh wīstoh mikh.*
(8)	I told him that I could not come to-day.	*Man nowan ishtam zoh dür agoyäh cho wizidam.*
(9)	What do you want ?	*Natoh koyi raist[1] ?*
(10)	Why do you ask me this ?	*Tü moh va-man chī pistet.*
(11)	I can run faster than he can.	*Zoh eyen tīz ghazam.*

The following specimens will be found to agree very fairly with the brief Grammar given above. The language is not a written one, and hence there are varieties of spelling, e.g. *e* is often substituted for *a*, as in *men*, my, for *man*. Again, in *mēsh*, a day, *ē* is substituted for *i*.

The following are the principal grammatical forms found in the Specimens and List of Words :—

I.—NOUNS.

Tat, a father,—

	Sing.	Plur.
Nom.	*tat.*	*tat-e.*
Gen.	*tat.* *wa tat.* *zhe tat-n (wa).*	*wa tat.* *zhe tat-ef (wa).*
Dat.	*ne tat-n.*	*no tat-ef.*
Abl. (from)	*zhe tat-n.*	*zhe tat-ef.*

Loghda, a daughter,—

	Sing.	Plur.
Nom.	*loghda.*	*loghd-e.*
Gen.	*zhe loghda (wa).*	*zhe loghd-ef (wa).*
Dat.	*na loghda.*	*no loghd-ef.*
Abl.	*zhe loghda.*	*zhe loghd-ef.*

Other instances of the **Oblique form Singular** are,—

Nom.	
mara, a man.	*marak-en.*
kemder, younger.	*kemder-en.*
mulk, a country.	*mulk-en.*

[1] A corruption of *rai ästet*.

Nom.

māl, property.	*māl-en.*
pūr, a son.	*pūr-en.*
derakht, a tree.	*derakht-en.*
dokandar, a shopkeeper.	*dokandar-en,* and others.
mer, a man.	*mer-an.*
yasp, a horse.	*yasp-an.*

Other instances of the **Nominative Plural** are,—

Nom. Sing.	Nom. Plur.
mer, a man.	*mer.*
ādam, a man.	*ādam.*
pūr, a son.	*pūr-e.*
pela, a foot.	*pal-e.*
zhinko, a woman.	*zhink-e.*
zakhmo, a field.	*zakhm-e.*

Other instances of the **Oblique Plural,** which sometimes seems to be used in the sense of the Nominative, are,—

Nom. Sing.	Obl. Plur.
ādam, a man.	*ādam-ef.*
yasp, a horse.	*yasp-ef.*
mayegho, a mare.	*mayegh-ef.*
keragh, a bull.	*keragh-ef.*
ghavo, a cow.	*ghav-ef.*
ghalf, a dog.	*ghalv-ef.*
matsia, a bitch.	*matsi-ef.*
khūk, a pig.	*khūk-ef.*
zakhmo, a field.	*zakhm-ef.*
kanchanī, a harlot.	*kanchanī-ef.*

The following plural oblique forms also occur, besides those mentioned below; *segh-af,* stripes; *rupaia-gh-af,* rupees (accusative plural); *peles-ef,* ropes.

The **Nominative** sometimes ends in *en.* In every such instance, it precedes a transitive verb in the past tense. It is therefore, in these instances, really the case of the Agent. Thus, *kemder-en,* the younger (son collected); *wo marak-en,* that man (sent); *tat-n,* the father (saw, said); in one instance, *e* is added, in *pūr-e ne tat-n shto,* the son said to the father.

The **Genitive** is, correctly, the same as the nominative, e.g. *men tat daulat,* (of) my father's wealth. The preposition *de* governs the Genitive. Thus, *de fakhm,* in sense; *de man tat daulat,* in my father's wealth; *de wakht,* at the time; *de khwē zakhmo,* in his own field; *de kcho,* outside.

The following are examples of the **Dative;** *marak-en,* to a man (dative of possession); *ne ta-n,* to the father; *no lūr mulk-en,* to a far country; *no laway-an,* for keeping; *na Khuday-en,* to God; *no dram-en,* to inside.

In the plural we have *no khūk-ef,* for swine.

ERANIAN FAMILY.

<div align="right">

EASTERN GROUP.

</div>

GHALCHAH SUB-GROUP.

YŪDGHĀ OR LEOṬKUH-I-WĀR.

(Khan Sahib Abdul Hakim Khan, 1897.)

Yū maṛak-en loh pūre viet. Kemder pūr ne tat-n shṭo, 'ai tat,
One man's two sons were. Younger son to father said, ' O father,
zhe khwē māl-en nā-men ki risīa-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 debāl kemder-en wo-khwē māl
between-them having-divided gave. A few days after younger his-own property
dīzdo no lūr mulk-en shui wo-khwē māl bad-mastī
having-collected to distant country went his-own property riotous-living
keṛ gibavdo; kula-weka pāje kul keṛ dau-waṭan jahan
having-done lost; when all consume did-make in-that-country much
nāshkel wushio shui. Wo shillakh shui. Wo shui lo quwatīn-en jift
bad famine became. He in-want became. He went with wealthy-man joined
shui, wo maṛak-en wo mara khuzdai 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, zhe khūk-ef wauzai wopok-ef
swine to-keep he in-longing was, from swine spare husks
ka khuṛghum barghum-va. Koi no-wen chi dil-vieste.
that I-would-have-eaten satisfied-I-would-have-become. Anyone to-him not would-give.
Thamus de-fakhm aghwai, lo khwē jān-en gep-zhio, 'chend mazdūrān de men
Then into-sense came, with own self said, ' how-many hired-servants on my
tat daulat naghen khuret zhe-wef bu-shi, zo zhe-wushi
father's wealth food having-eaten from-them spare-becomes, I from-hunger
mrum. Zhibem, huroko tat oim, gep-deham, "ai tat, skapir na-to
am-dying. I-will-rise, near father will-go, will-say, " O father, before thee
na-Khuday-en sharmanda shom. Zo lāyiq pūr na-to ch-shom
to-God ashamed I-became. I fit son to-thee did-not-become
wa-men alekowa mazdūr khen wram."' Zhibi huroko tat shui;
me like hired-servant having-made keep."' Having-risen near father went;
wo zhe lūre-ghen de-aghwaia tat-n wau lishch; won jān guvd; ghezda shui
he from distance coming father him saw; his heart burnt; running went
treshele geft; goft. Pūre ne tat-n shṭo, 'ai tat, zo skapir na-to
his-neck embraced; kissed. Son to father said, ' O father, I before thee

na-Khuday-en sharmanda shom. Zo zhe-mālwro na-to lyiq pūr
to-God ashamed became. I henceforth to-thee fit son

ch-shom.' Tat-n wo-khwē shadarbāka bandavdo, 'ghashe zopef
did-not-become.' Father his-own servants ordered, 'good clothes

awer ni-men aghdav; yū porgushchu ni-men dogushchu drai; kafshke
having-brought to-him put-on; one ring to-his finger put-on; shoes

ni-men de-pale aghdav; tham, neghen khorem; khushānī kenem;
to-his feet put-on; come, food we-would-eat; merriment we-will-make;

men pūr mur vio, zinda shui; gip shui-vio, perwīm.' Wof
my son dead was, alive became; lost had-become, I-have-found-him.' They

zhet de-khushānī kra.
commenced merriment doing.

Won khushche pūr de-wakht de-khwē zakhmo vio. Zhe-zakhmo
His elder son at-that-time in-own field was. From-field

aghwai, ne kei-en[1] nezdīk aghwai zhe-fagīk-ef zhe-drubda-en hāwāz no-wen
came, to house near having-come of-singings of-dancing sound to-his

doghū zhio. Wo yū shadar wushavdo pisto, 'ye chismin fagīk-
ears struck. He one servant called enquired, 'they what songs-

i-zhet duruwet?' won gep-zhio, 'ta wrai aghwai, ta tat-n
are-saying (and) dancing?' he said, 'thy brother came, thy father

pe-won-dir neghen lio.' Wo khafa shui, no dram-en shuya rai chi ker.
for-his-sake food gave.' He annoyed became, to inside going wish not did-make.

Tat de-kcho noghor wau letafevdo; won na tat-n juwāb lio, 'molo
Father outside emerging him entreated; he to father answer gave, 'here

wojer, mind sāl na-to khizmat krem, hech kelau ta hukm dir
look, so-many years to-thy service I-have-done, any time thy order otherwise

chi krem. Mind khizmat krem, to hech kelau yū chen nā-men
not I-have-done. So-much service I-have-done, thou any time one kid to-me

chi līt, ki lo khwē yārān yū-jē khurghum, khushānī
not didst-give, that with own friends together I-would-have-eaten, merriment

kerghem-va. Kulu-weka mo ta pūr aghwai, koi-wek wa-ta daulat lo
I-would-have-made. When this thy son came, who thy wealth with

kanchanī-ef gibavdo, to pe-won-dir neghen līt.' Tat-n no-wen shto, 'ai
prostitutes lost, thou for-his-sake food didst-give.' Father to-him said, ' O

pūr, to mudām la-men astet. Men chis we-kostet, ta. Makh khushānī
son, thou always with-me art. My whatever there-is, thine (is). To-us merriment

kra munāsib vio, chis-sabab mo ta wrai mur vio, awen zinda shui;
doing becoming was, because this thy brother dead was, again alive became;

gip shui-vio, awen perwīm.'
lost had-become, again I-have-found-him.'

---

[1] Biddulph, na kyē-en.

NUMERALS.

Yū　loh　shuroi　chshīr　panj　ukhsho　　avdō　ashcho　nov　los　　los-yū　los-u-lon
One　two　three　four　five　six　　seven　eight　nine　ten　eleven　twelve

los-i-shuroi　　los-e-chshīr　los-a-panj　los-u-ukhsho　los-i-avdo　　los-i-ashcho　　los-u-nov
thirteen　　fourteen　fifteen　sixteen　seventeen　eighteen　nineteen

wisto　yū-wist-o-los　　lu-wist　lu-wist-o-los　shuro-wist　shuro-wist-o-los　chshīr-wist
twenty　thirty　forty　fifty　sixty　seventy　eighty

chshīr-wist-o-los　shor *or* panj-wist.
　　ninety　　　hundred.

Biddulph has, five, *pānsh;* six, *ūkshoh;* eight, *ashchor;* nine, *no;* ten, *lass;* twenty, *wistoh;* twenty-one, *wist-yū.*

BADAKHSHĪ.

The following specimens are given in order to round off the account of the Ghalchah languages. They are in Badakhshī, or the language of Badakhshān. The inhabitants of Badakhshān are by nationality Ghalchahs. They live immediately to the west of Wakhān and Shighnān. They have, however, abandoned their own Ghalchah language, and now speak, and have done so for the last few centuries, a form of Persian, differing merely in pronunciation and in a few local peculiarities from the speech of Ērān. This will be observed from the two following specimens. As Persian is so well known, it is unnecessary to give a detailed account of the language used in them, which is that used by the Fārsī-wān tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshī.

ERANIAN FAMILY.

PERSIAN GROUP.

BADAKHSHĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.).

Yak ādam do bacha dāsht-ast. Az miāna-e un-ā bacha-e khurd ba-
One man two sons had. From among them son younger to

padar guft, 'aī padar, har-chi ki az māl-e to bakhsh-e mā-st, ba-
father said, 'O father, whatever that from property-of thee share mine-is, to-

ma bitēh.' Ō māl-ā-ra bakhsh-kad, ba un-ā dād. Kam wakht pas bacha-e
me give.' He properties divided, to them gave. Little time after son

khurd hamu māl-ā hama girifta, ba mulk-e dūr safar kad,
younger those properties all having-taken to a-country distant journey did.

Ba hamu jā rafta, māl-ā-e khud-a ba bē-bāki hama barbād-kad.
At that place having-gone, properties-of himself in debauchery all lost.

Chi-wakhtē-ki hama-ra kharj-kad, ba hamu mulk bisyār gushnagī shud, amu
When all consumed, in that country much famine became, that

ādam muhtāj shud. Amu mulk-na pēsh-e yak raīs' raft; amu ādam ū-na ba
man in-want became. That country-in before one wealthy-man went; that man him in

zamīn-e khud khūk-ā-ra charān-dani rawān-kad. Armān-e ū būd ki az amu
lands-of himself swine grazing-for sent. Longing-of him was that from those

sa-bōst-a ki khuk-ā mē-khurd, shikam-e khud-a pur mē-kad. Kas ba ū
husks that swine ate, stomach-of himself full would-have-made. Anyone to him

na mē-dād. Pasān ba hūsh ā-mada guft, 'Az padar-e ma chi-qadar
not would-give. Afterwards in senses having-come said, 'From father-of me how-many

yatīm-ā-ra mān bisyār ast, ma az gushnagī mē-murum. Ma khēsta ba
hired-servants-to food much is, I from hunger am-dying. I having-risen to

pēsh-e padar-am mē-rum, ba ū mē-gom, "aī padar, ma ba pēsh-e Khudā wa ba pēsh-e
before my-father will-go, to him I-will-say, "O father, I to before God and to before

to gunā kadam, hami wakht munāsib nēst ki bāz shumā mara bachā guftan.
thee sin did, this time becoming is-not that again you to-me son should-call.

Ma-ra yak-e az yatīm-ā-e khudet budān." ' Khēsta ba pēsh-e padar-e
Me one from hired-servants-of thine consider." ' Having-risen to before father-of

khud me-rawa. Ō dūr būd-as, ki ū-na dīda jān-e padar sokht. Dawīda
himself goes. He distant was, that him having-seen life-of father burnt. Running

raft, ba-gardan-e ū dast andākht, bisyār macha-kad. Bacha ba padar guft, 'aī padar,
went, round-neck-of his hand placed, much kissed. Son to father said, 'O father,

ma ba pēsh-e Khudā o ba pēsh-e shumā gunā kadam; āl-e ma lāyiq nēstem
I to before God and to before you sin did; now I fit am-not

ki bāz shumā ma-ra bacha guftan.' Padar ba naukar-ā-e khud farmūd
that again you to-me son should-call.' Father to servants-of himself ordered
ki, ' libās-ā-e khūb ā-wurda ba ī bu-poshānēd, ba panja-e ī chilik
that, ' clothes good having-brought to this (person) put-on, to finger his ring
bindāzēd, ba pāi kaush bu-poshānēd, wa nān bu-khurēd o khushwakhti
put-on, to feet shoes put-on, and food eat and merriment
bu-kunēd ; chi-ba-ki ī bacha-e ma murda shuda būd, āl-e zinda shud ; gum
make ; because this son-of mine dead become was, now alive became ; lost
shuda būd, āl-e yāft shud. Pasān ba khushwakhti mashghūl shudand.
become was, now found became. Afterwards in merrymaking engaged they-became.

Bacha-e kalān-e ū ba-miān-e zamīn bud-ast. Amu-wakhte-ki ba khāna qarīb
Son elder-of him in fields was. When to house near
shud, hāwāz-e bait-guftan rakhsīdan ba gūsh-e ū rasīd. Pasān yak
became, sound-of singing dancing to ears-of him reached. Afterwards (he) one
naukar-a faryād-kad, wa pursīd ki, ' chīst ī ? ' Ūna ba ū guft ki,
servant called, and asked that, ' what-is this ? ' He to him said that,
' birādar-e to ā-mada-as, padar-e shumā bisyār nān kada-as,
' brother-of thee hath-come, father-of you much food hath-made,
ba-ami-sabab-ki bacha-e khud sihat yāft.' Ū bisyār khafa shud na khāst
because son-of himself well found.' He much annoyed became not wished
ba darūn raftan. Padar-ash bērūn bar-ā-mada ū-na faryād-kad. A-mu ba
to inside to-go. Father-his outside having-emerged him entreated. He to
padar da jawāb guft, ' bibī, ki ami-qadar sāl ma khidmat-e tu-ra mē-
father in answer said, ' see, that these-so-many years I service-of thee have-
kēnēm ; hech-wakht az gap-e to ghair na shuda-astum. To yak
been-doing ; any-time from word-of thee averse not I-have-become. Thou one
wakht yak buzghāla ba ma na dādi, ki qat-e dost-ā-e khud khurda
time one kid to me not gave, that with friends-of myself having-eaten
khushwakhti mē-kadēm. Har-wakht ī bacha-e shumā ki ā-mad, ki
merriment we-would-have-made. When this son-of you that came, that
māl-ā-e shumā ba kanchani-bāzi hama gum-kad-as, shumā bā-ist-e ū
properties-of you in prostitute-keeping all has-lost, you for-sake-of him
bisyār nān dādi.' Ū ba ū guft, ' aī bacha, to dawām qat-e ma asti, har-chi-ki
much food gave.' He to him said, ' O son, thou always with me art, whatever-that
az mās, az tūs ; ammā khushwakhti kadan, khushwakht shudan lāzim būd,
of me-is of thee-is ; but merriment doing, merry becoming necessary was,
ba-ami sabab ki ī birādar-e to murda shuda būd, bāz zinda shud ;
for-this reason that this brother-of thee dead become was, again alive became ;
gum shuda būd, bāz yāft shud.'
lost become was, again found became.'

ERANIAN FAMILY.

PERSIAN GROUP.

BADAKHSHI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Wakht-ē yak Shā-e Darwāz-i Sikandar Khān nām az Rāgh-e
At-a-time one king-of Darwāz Sikandar ; Khan by-name from Bāgh-of

Badakhshān bar-āmād. Paltan-āi-Aughāni-ra jang-kada zad. Az-ū jā
Badakhshān came-out. Afghan-regiments having-fought (he) beat. From-that place

āmad ba-bālā-e Badakhshān. Khud-e-ū ba khai-ma mē-shisht,
came 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

muqadima-ra mē-kadan. Pas mē-gurēkhtan. Bāz khud-e-ū, yak
fighting used-to-do. Afterwards used-to-run-away. Again he-himself, one

nafar, mē-barāmad, muqadima mē-kad. Gōla ba jān-e ū mē-khurd
man, used-to-come-out, fighting used-to-do. Bullets on person-of him used-to-strike

ō puchak mē-shud. Diga az mu-qadima ki pas-mē-gasht ba
and flat used-to-become. Again from fighting that he-returned at

jā-e ki kamar wāz mē-kad, gōla-ha puchak-shuda az
a-place that loins (belt) open he-used-to-make, bullets flat-become from

kamar-ish mē-ghaltid. Ākhir Badakhshān-a az dast-e Aughān
his-loins (belt) used-to-fall-down. At-last Badakhshān from hands-of Afghans

girift. Bāz mardum-ē Badakhshi-ra guft, 'qat-e mā kamar basta-kunēn,
(he) took. Then people-of Badakhshān-to (he) said, 'with me loins gird-up,

tā Kābul-a bi-zanēm.' Bāz mardum-e Badakhshi bā ī
up-to Kābul we-might-strike (or take).' Then people-of Badakhshān with him

bē-itibāri kadan, wa dādan Bādshā-e Bokhārā-ra. Bāz
untrustworthiness did, and gave (him-away) king-of Bokhārā-to. Then

Bād-shā-e Bokhārā ī-ra kusht. Ami-tur ādam-e dilāwar būd ki
king-of Bokhārā him-to killed. In-this-manner man brave (he) was that

ashkar-a-e Bādshā-e Bokhārā-ra bisyar kharāb-kada-būd.
armies-of king-of Bokhārā much (he)-had-destroyed.

STANDARD LIST OF WORDS AND SENTENCES IN THE GHALCHAH LANGUAGES.

English.	Wakhi[1]	Shighni[1]	Sarikoli[1]
1. One	Iv, īv; ĭ, ī	Yīv, yiv, i	Īv, ĭ, i
2. Two	Būi, bū	Duyōn, dho	Dhà, dhàu
3. Three	Trūi	Ārrai	Arăi, arŏi, harŏi
4. Four	Tsebūr, tsabūr	Tsavūr, tsavŏr	Tsavūr
5. Five	Panz	Pīnz, pinz	Pīnz
6. Six	Shādh	Khāv, khàuskh	Khel
7. Seven	Hūb	Ūvd, wuvd	Ūvd
8. Eight	Hat, hât	Wakht, waskht	Wŏkht, wŏkht
9. Nine	Nau	Nāv, nào	Nĕv
10. Ten	Dhas	Dīs, dhīs	Dhĕs
11. Twenty	Bist, wīst	Du-dīs	Wīst, vist
12. Fifty	Bū-wist-a-dhas	Pīnz-dīs	Pīnjū
13. Hundred	Sad, panz-wist	Dīs-dīsak	Sad
14. I	Wuz	Wuz	Waz
15. Of me	Zhū	Mo, mu	Mu
16. Mine	Zhunen	Mond, mund	Mūian, mūyan
17. We	Sak	Mâsh, màsh	Mash, mashan
18. Of us	Spā	Mâsh, màsh	Masha, mashĕfa
19. Our	Spatsen	Mâshand, màsh-end	Mashan, mashĕfan
20. Thou	Tu	To, tu	Tau, tao
21. Of thee	Tī	To, tu	Tâ, tū
22. Thine	Tin	Tond, tund	Tâyan
23. You	Sāisht	Tamà	Tamash
24. Of you	Sao, sav	Tamà	Tamasha, tamashĕfa
25. Your	Saven, savan	Tamànd	Tamashan, tamashĕfan

[1] When two forms are given, the second is usually taken from Shaw.

Zēbakī and Ishkāshmī.[1]	Munjānī.	Yūdghā.	English.
Wok (*Ish.*) Wak, wok.	Yu	Yū *or* yu	1. One.
Dŏv, dŏ . (*Ish.*) Dau, dŏ.	Lu *or* le	Loh	2. Two.
Rāi, rā . (*Ish.*) Rūi.	Sherai	Shuroi	3. Three.
Tsafūr . (*Ish.*) Ts^afur.	Chfūr	Chshīr	4. Four.
Pūnz . (*Ish.*) Pūnz.	Pānj	Panj	5. Five.
Khal . (*Ish.*) Khol.	Ākhshe ..	Ukhsho	6. Six.
Ūvd . (*Ish.*) Uvd.	Avde	Avdo	7. Seven.
Ŏt . (*Ish.*) Āṭ.	Ashkie	Ashcho	8. Eight.
Nao . (*Ish.*) Naw.	Nau	Nov	9. Nine.
Dŏs . (*Ish.*) Dah.	Dah	Los	10. Ten.
Wisht	Wīst	Wisto	11. Twenty.
Panjāh	Panjāh	Lu-wist-o-los	12. Fifty.
Sad	Sad	Panj-wist *or* yū shor	13. Hundred.
Az . (*Ish.*) Az.	Ze	Zo	14. I.
Men . (*Ish.*) Mun.	Zhe-men	Wa-men	15. Of me.
Menen	Mo-kān	Men	16. Mine.
Mŏkh	Mākh	Makh	17. We.
Mŏch	Zhe-mākh	Wa-makh	18. Of us
Mŏchen	A-mākh-kān	A-makh	19. Our.
Tŏ . (*Ish.*) Tu.	To .	To	20. Thou.
Tī . (*Ish.*) Tu.	Zhe-to	Wa-ta	21. Of thee.
Tīnen	To-kāu	Ta	22. Thine.
Tŏmŏkh . (*Ish.*) Tamukh.	Māf	Maf	23. You.
Tŏmŏkh .	Zhe-māf	Wa-maf	24. Of you.
Tŏmŏkhen	A-māf-kān	A-maf	25. Your.

[1] There are only a few Ishkāshmī words. These are indicated by the word ' *Ish.*'

English.	Wakhī.	Shighnī.	Sarikolī.
26. He	Ya, yao, yâ, haya, hayao	Yu, yü	Ya, yü
27. Of him	Yao	We, wi	Wī, wi
28. His	Yaven	Wind	Wian
29. They	Yâïsht, yâwisht, hayaoïsht	Wâd, wàdh	Wādh
30. Of them	Yav	Wev, wief	Wiafa, wiĕfa
31. Their	Yaven	Wevand, wiefend	Wiafan, wiĕfan
32. Hand	Dast, dhast	Dost, dhöst	Dhist, dhüst
33. Foot	Pūd, pūdh	Pād, pâdh	Piyadh, pedh
34. Nose	Mis	Nēts, nēdz	Nats, nâz
35. Eye	Chezhun, chözhm	Tsēm	Tsēiam, tsem
36. Mouth	Ghash, ghàsh	Ghēv, ghaiv	Ghāv, ghov
37. Tooth	Denduk, dündūk	Dhendân	Dhandūn, dhàndân
38. Ear	Ghish	Ghūg, ghokh	Ghauĭ
39. Hair	Drao (a single hair), shàfsh (plural).	Dākhts, ghunj	Shâd, khàd
40. Head	Sār	Kâl, kal	Kāl, kâl
41. Tongue	Zik	Zev, zēv	Zïv, ziv
42. Belly	Dūr, dur	Kıch	Kēch
43. Back	Dam, madh, dâm	Dâm, mĭd, dàm	Mĕĭĕdh, chomj, dom
44. Iron	Ishn	Sepen, spīn	Spīn
45. Gold	Tillā, tillâ	Tilla	Tillū
46. Silver	Nukra	Nukra	Nukrâ
47. Father	Tat, tàt	Dād, ped	Pīd, atâ, tâ
48. Mother	Nân	Nân, màd	Anâ
49. Brother	Wrut, vrüt	Werād, werā, vrŏd	Wrūd, vrŏd
50. Sister	Khüi	Yakh	Yakh
51. Man	Dāi, dhài	Chārik, ādam, chorik	Ūdam, charain, churik, khalg.
52. Woman	Kend, könd	Ghenik	Aurat

534—Ghalchah.

Zēbakī and Ishkāshmī.	Munjānī.	Yūdghā.	English.
Ao (*Ish.*) Wa.	Wo.	Wo	26. He.
Yū (*Ish.*) Wi, i.	Zha-wan.	Won	27. Of him.
Yūnen, yūnan	A-wan-kān	A-wen	28. His.
Āwend	Wai	Woi	29. They.
Āwenda	Zhe-waf.	Wof	30. Of them.
Āwenden (*Ish.*) Wēv.	A-waf-kān	A-wef	31. Their.
Dāst (*Ish.*) Dust, dūst.	Lāst	Last	32. Hand.
Pūd (*Ish.*) Pu.	Pâla	Pela	33. Foot.
Nits (*Ish.*) Nits.	Feske	Fesko	34. Nose.
Tsâm (*Ish.*) Tsâm.	Chām	Cham	35. Eye.
Fots (*Ish.*) Futs.	Yerv	Pkor	36. Mouth.
Dândak (*Ish.*) Dând.	Lādi	Lade *or* lad	37. Tooth.
Ghāl (*Ish.*) Ghŏl.	Ghūi	Ghū	38. Ear.
Seghund (*Ish.*) Ghēnuk.	Pegāh	Pogho	39. Hair.
Sŏr (*Ish.*) Sur, sâr.	Pūser	Pūsr	40. Head.
Zevuk (*Ish.*) Zivuk	Zev	Zevigh	41. Tongue.
Dēr (*Ish.*) Dēr.	Yiler	Wujud	42. Belly.
Mēd (*Ish.*) Kamuk.	Pish-ke	Pishcho	43. Back.
Shepŏn	Yūspen	Respen	44. Iron.
Tilā	Tillā	Zer	45. Gold.
Nuqra	Nuqra	Rupayo	46. Silver.
Tât, tâ (*Ish.*) Tāt, tot.	Tāt	Tat	47. Father.
Nân (*Ish.*) Nân.	Nēna	Nino	48. Mother.
Warūd (*Ish.*) Vrūd.	Werāi	Wrai	49. Brother.
Ikhā (*Ish.*) Īkhā.	Yekha	Ikho	50. Sister.
Mâlāk (*Ish.*) Ādam, muluk.	Mēra	Mer *or* mara	51. Man.
Wujinjàk	Zhinka	Zhinko *or* zhinkiko	52. Woman.

English.	Wakhi.	Shighni.	Sarikoli.
53. Wife	Kend, könd	Ghen, ghin	Ghīn
54. Child	Zemān	Zolikik	Tifl
55. Son	Petr, pötr	Pots, puts	Puts, pöts
56. Daughter	Dhegd, dhaghd	Rezīn, razīn	Razĕn, radzen
57. Slave	Handegh, andag	Ghulām	Kul
58. Cultivator	Dehqān	Cheridzgar	Dehkān
59. Shepherd	Shᵃpŭn, shpūn	Shebānij, chupân	Ghūbŭn
60. God	Khudāi	Khodāi	Khodāi
61. Devil	Shaitân	Shaitān	Shaitūn
62. Sun	Yīr	Khīr, khĕr	Khĕr, khĕr
63. Moon	Zhumak, jümàk	Mēst	Māst, mâs
64. Star	Stār, stâr	Khetērz, skhtardz	Shtūrj, khturj
65. Fire	Rakhnīgh, rakhnīg	Yāts, yâts	Yūts
66. Water	Yupk	Khats, skhats	Khâts
67. House	Khūn, khun	Chīd	Chēd
68. Horse	Yash, yàsh	Wārj, vorj	Vūrj
69. Cow	Ghūv, chât ghü	Jāv, jào	Chaṭ zhau
70. Dog	Shach, shàch	Kod, küd	Kŭd, küd
71. Cat	Pish	Pish	Pish
72. Cock	Khres	Chukh	Kharōz
73. Duck	Yŏch	Batbat	Marghābi
74. Ass	Khūr, khur	Markab	Shēr
75. Camel	Ushtūr, ushtūr	Khetur, skhtur	Shtyūr, khtür
76. Bird	Vingas	Parinda	Parinda
77. Go	Rech, rach	Sâ, sào	Tēiats
78. Eat	Yao, yàw	Khâ	Khŏr
79. Sit	Nezd, nazd	Neth	Nith

Zēbakī and Ishkāshmī.	Munjānī.	Yūdghā.	English.
Kūch . . . . (Ish.) Zhänj.	Wula	Wulla	53. Wife.
Chuṭ . . . (Ish.) Zāman.	Zūngegh	Zuman . . .	54. Child.
Zāt . . . (Ish.) Zas, zus.	Pūr . . .	Pūr	55. Son.
Shitâkak, shtâk, shtâ (Ish.) Shtok.	Leghda . .	Loghda . . .	56. Daughter.
Ghulām	Ghulam . . .	Hade	57. Slave.
Dehqān	Dehqān . . .	Dehqān or kishohghuz .	58. Cultivator.
Chōpān	Chūpan . . .	Khushu-wan . . .	59. Shepherd.
Khudāi . . . (Ish.) Khudā.	Khudāi . . .	Khudāi . . .	60. God.
Shaitān . . . (Ish.) Lēw.	Shaitān . .	Shaitān . . .	61. Devil.
Örmōzd . . . (Ish.) Rēmuz.	Mira	Mira . . .	62. Sun.
Ilmēk . . . (Ish.) Mā.	Yumega . .	Imogho . . .	63. Moon.
Sitāra . . . (Ish.) Struk.	Stara . . .	Stāre . . .	64. Star.
Rōshnī . . . (Ish.) Rōshnī.	Yūr . . .	Yūr	65. Fire.
Wēk . . . (Ish.) Wek.	Yaugha . .	Yaugho . . .	66. Water.
Khân, khâ (Ish.) Khân.	Kei	Kei	67. House.
Verāk . . . (Ish.) Wrok.	Yāsp . . .	Yasp . . .	68. Horse.
Ghūi . . . (Ish.) Ghū.	Ghāva . . .	Ghavo . . .	69. Cow.
Ked . . . (Ish.) Kud.	Ghālf . . .	Ghalf . . .	70. Dog.
Push . . . (I.) Pish.	Pishke . .	Pishko . . .	71. Cat.
Kerchūn . . (Ish.) Kurchīn.	Nar-keri . .	Nar-kere . . .	72. Cock.
Murghavi . .	Yelke . . .	Yeshko . . .	73. Duck.
Khur . . . (Ish.) Khur.	Khera . . .	Khoro . . .	74. Ass.
Ushtur . . . (Ish.) Shtur.	Shkir . . .	Ishchuro . .	75. Camel.
Parinda . . .	Parandagi . .	Breghiko . .	76. Bird.
Shū . . . (Ish.) Shu.	Āi	Oi	77. Go.
Khar . . . (Ish.) Khar.	Khor . . .	Khor . . .	78. Eat.
Nīd . . . (Ish.) Nīd.	Niltha . . .	Nisha . . .	79. Sit.

English.	Wakhí	Shighní	Sarïkolï
80. Come	Wezzei, wazi	Yât, yâd, yâdhd	Yâdh
81. Beat	Dih, di	Deh	Dhâ
82. Stand	Giz	Verafts	Varafs, warâfs
83. Die	Merrei, mari	Mar, mir	Mir
84. Give	Rand, rând	Dhâd, dhâk, dâd, dâk, dhĕd	Dhâ
85. Run	Gefs, göfs	Jâz	Zhûz, zhŏz
86. Up	Hatâ	Pe-tir	Tĕr
87. Near	Shikh, shikh, shikh	Karïb	Nizd
88. Down	Harâ	Tagăv	Pãst
89. Far	Dir, dhir	Dar, dâr	Dhâr
90. Before	Ter—prut, tar—prŭt	Pe-rãd, parâo	Purûd, prŏd
91. Behind	Ter—tsibas, tar tsibâs	Pe-zibã, tar—zabŏ	Zabû, zabûch, zabŏ
92. Who?	Kñi, kŏi	Chai	Chai, chi, choï
93. What?	Chïz, chiz	Chïz, chiz	Tsaizik, tsĕiz
94. Why?	Chiz-rek-et, tsiz-ar	Chïzard	Tsaizir, tsĕizar
95. And	O	Ô	A, at
96. But	......	......	Lĕkin
97. If	Ki	Agar	Agar
98. Yes	Yan	Ân, labbai	Balĕ
99. No	Nei	Nâi	Nai
100. Alas	Afsñs	Armãn	Afsûs
101. A father	Tat	Dãd	Atâ
102. Of a father	Tat	Dãd	Atâa
103. To a father	Tat-rek	Dãdard	Atâir
104. From a father	Tse taten	Az dãd	Az atâ
105. Two fathers	Bû tatisht	Duyŏn dãden	Dhâ atâ
106. Fathers	Tatisht	Dãlen	Atâ khail

538—Ghalchah.

Zēbakī and Ishkāshmī.	Munjānī.	Yūdgha.	English.
Is	As	Es ?	80. Come.
Deh	Deh	Deh	81. Beat.
Khez	Werema	Zhip	82. Stand.
Mur	Murra	Mra	83. Die.
Dai (*Ish.*) Dai.	Dal	Del	84. Give.
Ghūz	Ghāmah	Ghama	85. Run.
Werāz (*Ish.*) Vrāz.	Walghe	Welgho	86. Up.
Qarīb (*Ish.*) Dzā.	Terkha *or* nazdīk	Nezdīk	87. Near.
Vizh	Negusār	Paaro	88. Down.
Dīr (*Ish.*) Dīr-abluk.	Lera	Lūro	89. Far.
Wulā (*Ish.*) Vizh.	Pra	Wapir	90. Before.
Chi-pusht	Dabāl	Weshpach *or* debal	91. Behind.
Kāi (*Ish.*) Kudum.	Kedā	Kedi	92. Who ?
Tsiz (*Ish.*) Kum, ciz.	Shtā	Chi	93. What ?
Tsiz bā	Chi	......	94. Why ?
Ī, wō (*Ish.*) Za.	O	......	95. And.
Lakin	......	......	96. But.
Ke (*Ish.*) Agar, tā.	......	......	97. If.
Balā	A	Ho	98. Yes.
Ne, nō (*Ish.*) Na.	Nā	No	99. No.
Afsūs	Afsūs	Wāyā	100. Alas.
Tât (*Ish.*) Tāt, tot.	Tāt	Tat	101. A father.
Tāte, tāta (*Ish.*) Tāt, tot.	Zhe tātan	Wa tat	102. Of a father.
Tā bā (*Ish.*) Tāt bā.	Ne tāt	Ne tatn	103. To a father.
Tsa tât (*Ish.*) Tsa tāt.	Zhe tāt	Zhe tatn	104. From a father.
Dō tât (*Ish.*) Dō tāt.	Lu tāte	Loh tate	105. Two fathers.
Tātai, tāten (*Ish.*) Tāt.	Tāte	Tate	106. Fathers.

English.	Wakhi.	Ghalchah.	Sarikoli.
107. Of fathers	Tatv, tatīnev	Dāden	Atâyefa
108. To fathers	Tatv-rek	Dādemar l	Atâyefir
109. From fathers	Tse tatven	Az dāden	Az atâyef
110. A daughter	Dhegd	Rezīn	Razōn
111. Of a daughter	Dhegd	Rezīn	Razōna
112. To a daughter	Dhegd-rek	Rezīnard	Razōpir
113. From a daughter	Tse dhegden	Az rezīn	Az razōn
114. Two daughters	Bū dhegdinisht	Duyōn rezīnen	Dhâ razōn
115. Daughters	Dhegdisht	Rezīnen	Razōn khail
116. Of daughters	Dhegdīnev	Rezīnen	Razōnefa
117. To daughters	Dhegdev-rek	Rezīnenard	Razōnefir
118. From daughters	Tse dhegdeven	Az rezīnen	Az razōnef
119. A good man	I baf dāi	I bàshànd chārik	I chârj khalg
120. Of a good man	I baf dāi	I bàshànd chārik	I chârj khalga
121. To a good man	I baf dāi-rek	I bàshànd chārikard	I chârj khalgir
122. From a good man	Tse i baf dāien	Az i bàshànd chārik	I az chârj khalg
123. Two good men	Bū baf dāi	Duyōn bàshànd chāriken	Dhâ chârj khalg
124. Good men	Baf khalg	Bàshànd chāriken	Chârj khalg khail
125. Of good men	Baf khalgev	Bàshànd chāriken	Chârj khalgefa
126. To good men	Baf khalgev-er	Bàshànd chārikenard	Chârj khalgefir
127. From good men	Tse baf khalgeven	Az bàshànd chāriken	Az chârj khalgef
128. A good woman	I baf kend	I bàshànd ghenik	I chârj aurat
129. A bad boy	I shak kash	I ganda ghedā (or gadhà)	I hazhdāk bacha
130. Good women	Baf kendisht	Bàshànd gheniken	Chârj aurat khail
131. A bad girl	I shak perchōd	I ganda ghâts	I hazhdāk ghâts
132. Good	Baf, bàf	Bàshànd	Chârj, chàrj
133. Better	Ghafch baf	Lap bàshànd	Behchan chârj

540—Ghalchah.

Zēbakī and Ishkāshmī.	Munjānī.	Yūdghā.	English.
Tâtaie, tâtena . . . (*Ish.*) Tât.	Zhe tātaf . . .	Wa tat	107. Of fathers.
Tâtaie bā . . . (*Ish.*) Tâtâw bā.	Ne tātaf . . .	No tatef . . .	108. To fathers.
Tsa tâtaie . . . (*Ish.*) Tsa tatâw.	Zhe tātaf . . .	Zhe tatef . . .	109. From fathers.
Shtâk . . . . (*Ish.*) Shtok.	Leghda . . .	Loghda . . .	110. A daughter.
Shtâe . . . . (*Ish.*) Shtok.	Zhe leghda . .	Zhe loghda wa .	111. Of a daughter.
Shtâ bā . . . (*Ish.*) Shtok bā.	Ne leghda . .	Na loghda . .	112. To a daughter.
Tsa shtâk . . (*Ish.*) Tsa shtok.	Zhe leghda . .	Zhe loghda . .	113. From a daughter.
Dŏ shtâk . . (*Ish.*) Dŏ shtok.	Lu leghde . .	Loh loghde . .	114. Two daughters.
Shtâken . . . (*Ish.*) Shtok.	Leghde . . .	Loghde . . .	115. Daughters.
Shtâkena . . (*Ish.*) Shtok.	Zhe leghdaf . .	Zhe loghdef wa .	116. Of daughters.
Shtâken bā . (*Ish.*) Shtokâw bā.	Ne leghdaf . .	No loghdef . .	117. To daughters.
Tsa shtâkene . (*Ish.*) Tsa shtokâw.	Zhe leghdaf . .	Zhe loghdef . .	118. From daughters.
Ferī mâlāk . . . (*Ish.*) Wak frī ādam.	Yu ghashe mēra .	Yū ghashe mer .	119. A good man.
Ferī mâlāke . . (*Ish.*) Wak frī ādam.	Zhe yu ghashe mēra	Zhe yū ghashe maraken .	120. Of a good man.
Ferī mâlāk bā . (*Ish.*) Wak frī ādam bā.	Ne yu ghashe mēra .	Ne yū ghashe meran .	121. To a good man.
Tsa mâlāk-e-ferī . (*Ish.*) Tsa wak frī ādam.	Zhe yu ghashe mēra .	Zhe yū ghashe maraken .	122. From a good man.
Dŏ ferī mâlāk . (*Ish.*) Dŏ frī ādam.	Lu ghashe mēra .	Loh ghashe mer .	123. Two good men.
Ferī mâlāken . (*Ish.*) Frī ādam.	Ghashe mērake .	Ghashe ādam . .	124. Good men.
Ferī mâlākena (*Ish.*) Frī ādam.	Zhe ghashe mērake .	Zhe ghashe ādamef wa .	125. Of good men.
Ferī mâlāken bā . (*Ish.*) Frī ādamâw bā.	Ne ghashe mērake .	Ne ghashe ādamef .	126. To good men.
Tsa ferī mâlākena . (*Ish.*) Tsa frī ādamâw.	Zhe ghashe mērake .	Zhe ghashe ādamef .	127. From good men.
Wok ferī wujinjâk .	Yu ghashe zhinka .	Yu ghashe zhinko *or* zhinkiko.	128. A good woman.
Wok zāman-e-shak . (*Ish.*) Wak shak zāman.	Yu delk īda . .	Yu nāshkel yuda .	129. A bad boy.
Ferī wujinjâken .	Ghashe zhinke .	Ghashe zhinke .	130. Good women.
Wok shtâk-e-shak . (*Ish.*) Wak shak shtok.	Yu delk kinke .	Yu nāshkel yudike .	131. A bad girl.
Ferī . . . . (*Ish.*) Frī.	Ghashe . . .	Ghashe . . .	132. Good.
Fai ferī . . .	Jahã ghashe . .	Jahan ghashe . .	133. Better.

English.	Wakhi.	Shighni.	Sarikoli.
134. Best	Ghafch ghafch bab	Lap lapat bàshànd	Uzūdū chârj
135. High	Biland	Baland	Buland
136. Higher	Ghafch biland	Lap baland	Khaile buland
137. Highest	Ghafch ghafch biland	Lap lapat baland	Khūbat khūb buland
138. A horse	Yash	Wārj	Vūrj
139. A mare	Medāgh, madhàgh	Wĕrdz	Vārts
140. Horses	Yashisht	Wārjen	Vūrj khail
141. Mares	Medāghisht	Wĕrdzen	Vārts khail
142. A bull	Druksh	Khich, nīr skhīj	Chat shĕch
143. A cow	Ghūv	Jāv	Chat zhau
144. Bulls	Drukshisht	Khajen	Shĕch khail
145. Cows	Ghūvisht	Jāven	Zhau khail
146. A dog	Ghesh (or ghōsh) shach	Kod	Kūd
147. A bitch	Mōch shach	Ked	Kīd
148. Dogs	Ghesh shachisht	Kaden	Kūd khail
149. Bitches	Mōch shachisht	Keden	Kīd khail
150. A he goat	Buch	Buchâk	Raiz
151. A female goat	Tūgh, tūgh	Wàz	Waz
152. Goats	Tūghisht	Wàzen, wàz-gala	Waz khail
153. A male deer	Ghesh āhū	Nakhchīr buch	Ner bōghōi
154. A female deer	Istrei āhū	Nakhchīr wàz	Stīr bōghōi
155. Deer	Āhuisht	Nakhchīr-gala	Bōghōi khail
156. I am	Wuz-um tei	Wuz-um yast	Waz-am yāst (or yost, and so passim).
157. Thou art	Tu tei	Tu-t yast	Tau-at yāst
158. He is	Yâ tei	Yu yast	Yu yāst
159. We are	Sak-en tei	Mâsh-am yast	Mash-an (or mashĕf-an) yāst.
160. You are	Sāisht tei	Tamāᵉet yast	Tamash-ĕf yāst

Zēbakī and Ishkāshmī.	Munjānī.	Yūdghā.	English.
Tsū ferītar . . .	Jahã jahã ghashe .	Jahan jahan ghashe	134. Best.
Werāz . . . . (*Ish.*) Wuzhduk.	Baland . . .	Blend . . .	135. High.
Fai werāz . . .	Jahã baland . .	Jahan blend . .	136. Higher.
Tsū werāztar . .	Jahã jahã baland .	Jahan jahan blend .	137. Highest.
Wok verāk . . . (*Ish.*) Wrok.	Yu yās . . .	Yu yasp . .	138. A horse.
Wok baital . .	Yu māyaga . .	Yu mayegho . .	139. A mare.
Verāken . . . (*Ish.*) Wrok.	Yāsp-e . . .	Yaspef . . .	140. Horses.
Baitalen . . .	Māyag-e . . .	Mayeghef . . .	141. Mares.
Wok kezhūk . (*Ish.*) Kuzhuk.	Yu kūa . . .	Yu keragh . .	142. A bull.
Wok ghūi . . (*Ish.*) Ghū.	Yu ghāva . .	Yu ghavo . .	143. A cow.
Kezhūken . . (*Ish.*) Kuzhuk.	Kūag-e . . .	Keraghef . .	144. Bulls.
Ghūwai . . (*Ish.*) Ghū.	Ghāv-e . . .	Ghāvef . . .	145. Cows.
Wok ked . (*Ish.*) Kud.	Yu ghālf . . .	Yu ghalf . .	146. A dog.
Wok shech ked .	Yu machia . .	Yu matsia . .	147. A bitch.
Kedai . . . (*Ish.*) Kud.	Ghālv-e . . .	Ghalvef . . .	148. Dogs.
Shech kedai . .	Machi-e . . .	Matsief . . .	149. Bitches.
Wok nar wuz . (*Ish.*) Nark vuz.	Yu wuza . .	Yu fraghama . .	150. A he goat.
Wok shech wuz (*Ish.*) Shūts vuz.	Yu wuz . . .	Yu weza . .	151. A female goat.
Wuzai . . . (*Ish.*) Vuz.	Wuza-ke . .	Chhirwai . .	152. Goats.
Wok zhuwāk . .	Yu nar ramūz (*musk-deer*) .	......	153. A male deer.
Wok shech zhuwāk .	Yu shia ramūz . .	......	154. A female deer.
Zhuwāken . .	Ramūz-e . .	......	155. Deer.
Az-im āst . .	Ze hastam . .	Zo astet . .	156. I am.
Tōmas āst . .	To hastai . .	To astet . .	157. Thou art.
Aomas āst . . (*Ish.*) Āst.	Wo hast . . .	Wo astet . .	158. He is.
Mōkh-e āst . .	Mākh hastam . .	Makh astet . .	159. We are.
Tōmōkh-e āst .	Māf hastaf . .	Maf astet . .	160. You are.

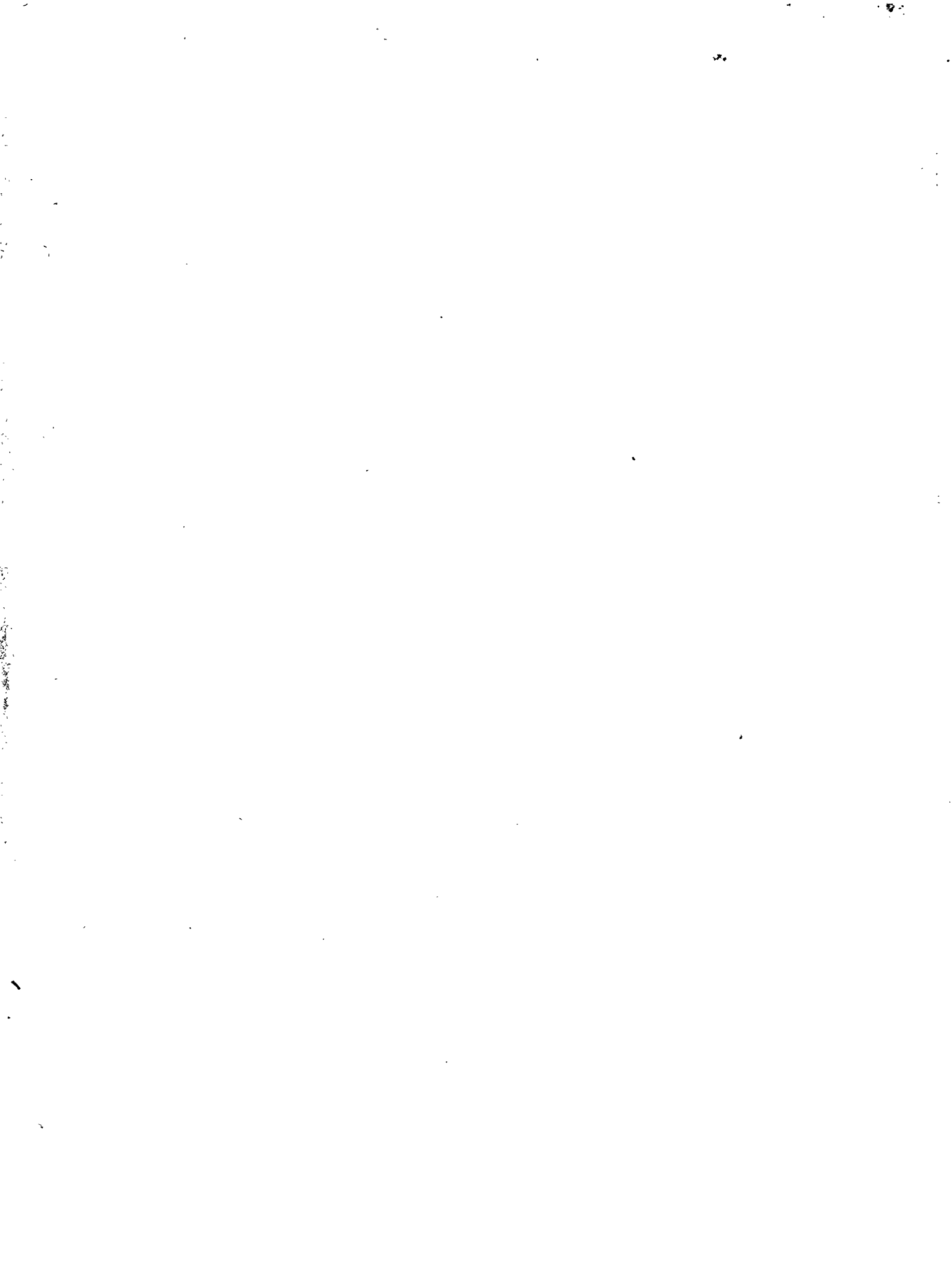| English.	Wakhi.	Shighni.	Sarikoli.
161. They are . . .	Yâisht tei . .	Wâd-ěn yast . .	Wâdh-af yăst .
162. I was . . .	Wuz-um tu . .	Wuz-um vŏd . .	Waz-am vud (or vūd, and so passim).
163. Thou wast .	Tu-et tu . .	Tu-t vŏd . .	Tau-at vud .
164. He was . .	Yâ tu . . .	Yu vŏd . . .	Yu vud . .
165. We were . .	Sak-en tu . .	Mâsh-am vad . .	Mash-an vud .
166. You were . .	Sâisht tu . .	Tamà-et vad . .	Tamash-ěf vud
167. They were .	Yâisht tu . .	Wâd-ěn vad . .	Wâdh-af vud .
168. Be . . .	Wâts . . .	Veh . . .	Vao, vau .
169. To be . .	Wâtsen . .	Vidāo . .	Vidao .
170. Being . .	Sak wâtsen .	Vidāwand .	Vidir .
171. Having been .	Vitk . .	Vudj, vudhj .	Vědhj .
172. I may be .	Wuz wâtsum-a .	Wuz veiam, vàyam .	Waz vao-am-a
173. I shall be .	Wuz wâtsum .	Wuz veiam, vàyam .	Waz vao-am .
174. I should be .	......	......	......
175. Beat . .	Dĭ . .	Deh, dhàd .	Dhâ .
176. To beat . .	Ding . .	Dehdāo or dhědāo .	Dhâdao .
177. Beating . .	Sak ding .	Dehdāwand .	Dhâdir .
178. Having beaten .	Dietk . .	Dādj, dhâdhj .	Dhūdj, dhâdhj .
179. I beat . .	Wuz dĭam, dĭmam, dĭm .	Wuz dehdāwandam, or wuz dehum, and so throughout, as in the future.	Waz dhâyam .
180. Thou beatest .	Tu dĭi, dĭ .	Tu dehdāwandě	Tau dhâ .
181. He beats . .	Yâ deht, dikht	Yu dedāwandě	Yu dhīt, dhĭd .
182. We beat . .	Sak dĭen, dĭnen, sha-dĭnen .	Mâsh-am dehdāwandě	Mash dhâyan .
183. You beat . .	Sâisht dĭit, dĭt, sha-dĭt	Tamà-et dehdāwandě	Tamash dhâyit, dhâyid
184. They beat .	Yâisht dĭen, dĭnen .	Wâd-ěn dehdāwandě	Wâdh dhâyin .
185. I beat (Past Tense) .	Wuz-um dehtei, dikhtei .	Wuz-um dād, dhâd .	Waz-am dhūd (or dhâd, and so passim).
186. Thou beatest (Past Tense).	Tu-et dehtei, dikhtei	Tu-t dād, dhâd .	Tau-at dhūd . .
187. He beat (Past Tense) .	Yao dehtei, dikhtei .	Yu dād, dhâd .	Yu dhūd . .

544—Ghalchah.

Zēbakī and Ishkāshmī.	Munjanī	Yūdghā.	English.
Āwend-e āst . . .	Wai hastat . .	Woi astet . .	161. They are.
Az-im wod (*Ish.*) Vud-um.	Ze viam . .	Zo viem . .	162. I was.
Tōmas wod (*Ish.*) Vud-at.	To viai . .	To viet . .	163. Thou wast.
Aomas wod (*Ish.*) Vud.	Wo via . .	Wo vio . .	164. He was.
Mōkh-e wod . .	Mākh viam . .	Makh viem . .	165. We were.
Tōmōkh wod . .	Māf viaf . .	Maf vief . .	166. You were.
Āwend-e wod . . (*Ish.*) Vud-ān.	Wai viat . .	Woi viet . .	167. They were.
Shū (*Ish.*) Shu.	Bāi . .	Oi . .	168. Be.
Shūāk . .	Shia . .	Shuya . .	169. To be.
......	......	Shuyã . .	170. Being.
Shud . . .	......	......	171. Having been.
Az shom-a . .	Ze fermeki āïm .	Zo chiwe oima .	172. I may be.
Az shom bi . .	Ze khāmakhā āïm .	Zo oim . .	173. I shall be.
Az zalūl shom bi .	Ze ghave ki āïm .	Men shuya bash .	174. I should be.
Deh . . .	Deh . . .	Deh . .	175. Beat.
Dehāk . . .	Zhia . . .	Zhia . .	176. To beat.
......	Zarb . . .	De zhia . .	177. Beating.
Dēd . . .	Zhi-i . . .	......	178. Having beaten.
Az-im deh, az dehem .	Ze duhum . .	Zo deham . .	179. I beat.
Tōmas deh, tō dehē .	To dehi . .	To dehe . .	180. Thou beatest.
Aomas dehai .	Wo dehi . .	Wo dehe . .	181. He beats.
Mōkh dehen . .	Mākh deham . .	Makh deham .	182. We beat.
Tōmōkh dehav .	Māf dehaf . .	Maf dehaf . .	183. You beat.
Āwend dehen . .	Wai dehat . .	Woi dehat . .	184. They beat.
Az-im dēd . . (*Ish.*) Dēd-im.	Ze *or* men zhiem .	Men zhim . .	185. I beat (*Past Tense*).
Tō dēd-ī . . (*Ish.*) Dēd-at.	To zhiet . .	To zhit . .	186. Thou beatest (*Past Tense*).
Ao dēd . . (*Ish.*) Dēd.	Wo zhia . .	Won zhio . .	187. He beat (*Past Tense*).

English.	Wakhi.	Shighnī.	Sarīkolī.
188. We beat (*Past Tense*) .	Sak-en dehtei, dikhtei	Mâsh-am dâd, dhâd .	Mash-an (or mashef-an) dhūd.
189. You beat (*Past Tense*)	Sâisht-ev dehtei, dikhtei	Tamà-et dâd, dhâd . .	Tamash-ef dhūd
190. They beat (*Past Tense*)	Yâisht dehtei, dikhtei	Wâd-ēn dâd, dhâd .	Wādh-af dhūd
191. I am beating	Wuz dīmam, sha-dīmam .	Wuz-um dehdāwand	Was dhâdir-am yāst
192. I was beating .	Wuz ske dīng-am tu	Wuz-um dehdāwam vōd	Was dhâdir-am vud
193. I had beaten .	Wuz-um diettiw	Wuzum dâdjat, dhâdhjat .	Waz-am dhūdjit
194. I may beat .	Wuz tse-dīma .	Wuz dehum . .	Was dhâyama
195. I shall beat .	Wuz dīm . .	Wuz dehum . .	Was dhâyam
196. Thou wilt beat .	Tu dī . .	Tu deiē . .	Tau dhâ
197. He will beat .	Yâ deht, dikht .	Yu dīt . . .	Yu dhit, dhid
198. We shall beat .	Sak dīen, dīnen .	Mâsh deham . .	Mash dhâyan
199. You will beat .	Sâisht dīt . .	Tamà deiet . .	Tamash dhâyit, dhâyid
200. They will beat .	Yâisht dīnen . .	Wâd deien . .	Wadh dhâyin
201. I should beat .	... ...	... ...	... ...
202. I am beaten .	Wuz-um dietk tei .	Moien dâdj . .	A-mui dhūdjiyenj yāst
203. I was beaten .	Wuz dietk-am tu .	Moien dâdj vod .	A-mui dhūdjiyenj vud
204. I shall be beaten .	Wuz dietk wâtsum .	Mu ta dâdēn, dehen .	Was gholdī khōram
205. I go . .	Wuz rechum, racham .	Wuz-um rawinda . .	Was tedzam . .
206. Thou goest .	Tu rech, rechi, rach, rachi, sha-rech.	Tu-t rawinda . .	Tau tedz
207. He goes . .	Yâ resht, rasht, sha-resht .	Yu rawinda . .	Yu tizd . .
208. We go . .	Sak rechen, rachan .	Mâsh-am rawinda . .	Mash tedzan . .
209. You go . .	Sâisht rechit, rachit .	Tamà-et rawinda .	Tamash tedzit .
210. They go . .	Yâisht rechen, rachan	Wâd-ēn rawinda .	Wādh tedzin .
211. I went . .	Wuz-um regdei, ragdei	Wuz-um sut . .	Waz-am tüid
212. Thou wentest .	Tu-et regdei, ragdei .	Tu-t sut . .	Tau-at tüid
213. He went . .	Yâ regdei, ragdei .	Yu sut . .	Yu tüid
214. We went .	Sak-en regdei, ragdei	Mâsh-am sut . .	Mash-an tüid

Zēbakī and Ishkāshmī.	Munjānī.	Yūdghā.	English.
Mōkh-e dēd-en .	Mākh zhiam . .	Makh zhiem . . .	188. We beat (*Past Tense*).
Tōmōkh dēd-av .	Māf zhiaf . . .	Maf zhief . . .	189. You beat (*Past Tense*).
Āwend-e dēd-en (*Ish.*) Dēd-ān.	Wai zhiat . .	Wof zhiet . . .	190. They beat (*Past Tense*).
Az dehem, az-im deh .	Ze duhum . . .	Zo deham . . .	191. I am beating.
Az dēd-am bi .	Ze via dalam . .	Zo deham ste vio .	192. I was beating.
Az dēd-ā wod-am .	Ze zhiem via . .	Men zhighem vio .	193. I had beaten.
Az dehem bi . .	Ze ferme ki duhum .	Zo chi dehama .	194. I may beat.
Az dehem bi . .	Ze khāmakha duhum .	Zo deham . .	195. I shall beat.
Tō dehē bi . .	To khāmakha dehi .	To dehe . . .	196. Thou wilt beat.
Ao dehā bi . .	Wo khāmakha dehi .	Wo dehe .	197. He will beat.
Mōkh-e dehe bi .	Mākh khāmakha deham .	Makh deham . .	198. We shall beat.
Tōmōkh dehav bi .	Māf khāmakha dehaf .	Maf dehaf . .	199. You will beat.
Āwend dehe bi .	Wai khāmakha dehat .	Woi dehat . .	200. They will beat.
Az zalūl dehem bi .	Ze ghave ki duhum .	Men zhia bash .	201. I should beat.
Mak-e dēdā āst-am .	Ze zhia shiam . .	Zo zhia bash shom .	202. I am beaten.
Mak-e dēdā wod-am .	Ze zhia shia viam .	Zo zhia bash sho .	203. I was beaten.
Uz dēdā shom bi .	Zhem bad zhia āim .	Zo zhia bash oin ghum vio	204. I shall be beaten.
Az-im shū, az shom .	Ze ayim . . .	Zo oim . . .	205. I go.
Tō shū . . .	To ayi . . .	To oi . . .	206. Thou goest.
Ao shūai . .	Wo yī . . .	Wo yi . . .	207. He goes.
Mōkh-e shūen .	Mākh ayam . .	Makh oim . .	208. We go.
Tōmōkh shūv .	Māf ayaf . .	Maf oef .	209. You go.
Āwend-e shūen .	Wai ayat . .	Woi oet . .	210. They go.
Az-im shud . (*Ish.*) Shud-um.	Ze shiam . .	Zo shom .	211. I went.
Tō shud-ī . (*Ish.*) Shud-at.	To shiai . .	To shuit . .	212. Thou wentest.
Ao shud . .	Wo shoi . .	Wo shui . .	213. He went.
Mōkh-e shud-en .	Mākh shiam . .	Makh shom . .	214. We went.

English.	Wakhī.	Shighnī.	Sarīkoli.
215. You went	Sāight-ev regdei, ragdei	Tamà-et sut	Tamash-ĕf tüid
216. They went	Yâight regdei, ragdei	Wåd-ēn sut	Wādh-af tüid
217. Go	Rech, rach	Sâ, såo	Tĕiaṭa
218. Going	Sak rechen, sak rachan	Rawãn, sitāwand	Tīdir
219. Gone	Rehk, rakhk	Sudj, sudhj	Tüidjeng
220. What is your name ?	Tī nung chīz ?	Tu nām chīz ?	Tâ nâm ṭṣaiz ?
221. How old is this horse ?	Yem yash tṣum sāl ?	Yid wārj ṭṣönd sālâ ?	Yad vūrj chand sāl yāst ?
222. How far is it from here to Kashmir ?	Ts-emen Kashmīr-er tṣum dīr ?	Az unde tã Kashmīrē tṣōndik dar ?	Az āud Kashmīr tṣund dhār yāst ?
223. How many sons are there in your father's house ?	Tī tat khūn tṣum petr ?	To dād chidandē tṣŏndik paṭaen ?	Tâ atâ chĕd tṣund puṭṣ yāst ?
224. I have walked a long way to-day.	Wuz-um huwudhk ghafch wedhek takhk.	Wuz-um nor lap darāz pōnd tūid.	Waz-am nūr uch pōnd tüidj.
225. The son of my uncle is married to his sister.	Zhü bech petr hayao khūi yuttei.	Mo hamak poṭṣ we yakhe aṅjuvj.	Mu dūd puṭṣ wi yakh yūdjenj.
226. In the house is the saddle of the white horse.	Rukhun yash pedhen pa khūn tei.	We surkhūn wārj bidahan tar chīd.	Spaid vūrj bidhān pa chĕd yāst.
227. Put the saddle upon his back.	Pedhen sᵃk-am dam kaṭ	Bidahan we dâm te dâd (or zād).	Bidhān wi chū-dom vaid
228. I have beaten his son with many stripes.	Wuz-um yao petr pa taqi burzhen dietk-am.	Wuz-um we poṭṣ lap kamchī dādj.	Waz-am yu puṭṣ uch kamchī dhudjiyenj yāst.
229. He is grazing cattle on the top of the hill.	Haya chārpāi shᵃ-pūit ske wuīn sar.	Yu tṣavār-pāden pe pukhta kâl charāntāwandē yast.	Yu amūl pa kīr chü-kâl pūid.
230. He is sitting on a horse under that tree.	Haya hada darakht ben ske ī yash suwār tei.	We darakht bīrwad we wārj dâm te yu yast.	Yu wi darakht pa bun chü-vūrj tēr nalushch.
231. His brother is taller than his sister.	Yao wrut ts-am khūien biland.	Yu werād az yu yakh baland yast.	Wi wrūd wi az yakh karda bulandēr yāst.
232. The price of that is two rupees and a half.	Yao wōgh bū rupya-t chuṭ	Wi pūl dō-at nīm rupya	Wi bahū dhau at nēm rupya,
233. My father lives in that small house.	Zhü tat hata dziglāi khūn shenest.	Mo dād wo zolik chīdan nushch (or nūstj).	Mu atâ pa wi zūl chĕd nàthd.
234. Give this rupee to him.	Yem rupya yar rand	Mo rupya wird dâk	Adi rupya wir dhâ
235. Take those rupees from him.	Ya rupyaev ts-ānen dürz	Wi rupyaen az we parjeh	A-wi rupyaef az wi zāz
236. Beat him well and bind him with ropes.	Yao baf dīhet, pa shevenen wand.	We khūb deh wâ khetṣ vīnd	A-wi khūb dhâ tar vūkh awī vēand.
237. Draw water from the well.	Tṣe chehen yupk nikhīnd	Az chāhandē khaṭṣ zevez	Az bulāk khâts tazh
238. Walk before me	Ter zhü prut chau	Mo tar-perād deh	Mu tar purūd tēiaṭṣ
239. Whose boy comes behind you ?	Pes tī tṣibas kūi khalg wīzit ?	To tar-zibā yu chai poṭṣ tṣa yāl ?	Tâ pa zabūch chi bacha yādhd ?
240. From whom did you buy that ?	Yao-et tṣe kūien dezhdei ?	Wi-et az chē-t kharīd chō ?	A-wi-at az chi zukht ?
241. From a shopkeeper of the village.	I dehār tṣe dukāndāren	Az yu dūkāndâr-e qishlāq.	I az dehūri saudāgar

548—Ghalchah.

Zēbakī and Iṣhkāṣhmī.	Munjānī.	Yūdghā.	English.
Tŏmŏkh ṣhud-av . .	Māf ṣhiaf . . .	Maf ṣhof . . .	215. You went.
Āwend-e ṣhud-en . (Iṣh.) Ṣhud-ān.	Wai ṣhiat . . .	Woi ṣhot . . .	216. They went.
Ṣhū . . . (Iṣh.) Ṣhu.	Āi	Oi	217. Go.
......	Rawān . . .	Ṣhuyǎ	218. Going.
Ṣhud . . (Iṣh.) Ṣhuduk.	......	Ṣhuie	219. Gone.
Tī nĕm-a tsīz ? . .	To ṣhtē nom ? . .	Ta chis nam ? . .	220. What is your name ?
Am verāk tsamend sālia āst ?	Mo yāsp ched sāla ? .	Mo yasp de chend sal astet ?	221. How old is this horse ?
Tsa mādak Kaṣhmīr bā tsamend dīr āst ?	Zhe mal ne Kaṣhmīr-an chēd lera ?	Zhe malen ne Kashmir-en chend lūra astet ?	222. How far is it from here to Kashmir ?
Tī tât khân tsamend zāt āst ?	De to tāt kei chēd pūre ? .	De ta tat kei chend pūre astet ?	223. How many sons are there in your father's house ?
Nĕr-am fai rāh-im ṣhudāk-am-a.	Ze der jahā̃ ṣhi-am .	Zo der jahan pada zoghur-dum.	224. I have walked a long way to-day.
Men vutsa zāt yū ikhāi-a nadāk.	Men bāi pūr ne khai yekha ṣhefi ṣhu-i.	Men a bai pūren wo wen ikho wedgho.	225. The son of my uncle is married to his sister.
Surkhūn-a verāk, yū zīn-a pa khâna tag.	Zhe spi yāsp-an zin de kei.	Spī yaspan palan de kei as-tet.	226. In the house is the sad-dle of the white horse.
Zīn-a ka verāka dam deh .	We-zīn de piṣhke-iṣh lâken.	Palan no wen de pishcho deh.	227. Put the saddle upon his back.
Az-im yū zāt ka fai tāziāna dēdāk-am-a.	Ze wau-an pūr jahā̃ qamchi zhiiem.	Zo wo wen pūr pe amboh seghaf zhighem.	228. I have beaten his son with many stripes.
Ao chārpāhai ka alakh sar bi-charānā.	Wo chfūr-pâlaf de sar de sast-e chara-dil.	Wo wester pur de sar de ghar lawū.	229. He is grazing cattle on the top of the hill.
Ao, ka wok verāka sar, pa ū darakhta vīṣh, nalāstak.	Wo de tâ dau wia ski yāsp niyasti.	Wo ṣhau derakhten esko yu yasp niaste.	230. He is sitting on a horse under that tree.
Yū warūd tsa yū ikhā werāztar ai.	A-wan werāi zhe yekha-iṣh sterder.	Wo wen wrai zhe wen ikha blend astet.	231. His brother is taller than his sister.
Yū qīmat dō wō nīm rupya ai.	A-wan qīmat lu o nīm rupaya-gi.	Won hūgh loh rupeo par-kand astet.	232. The price of that is two rupees and a half.
Men tât pa khân-e-chuṭ nīdai.	Men tāt de dekdar kei nilth.	Men tat dau riz keia niṣh.	233. My father lives in that small house.
Am rupya yū ba dai .	Wem rupaya ne-wan dal.	Wem rupaia no wen del .	234. Give this rupee to him.
Ao rupayai tsū nast .	Wao rupaya-gaf she wan gherve.	Wau rupaia-ghaf zhe wen ghurwa.	235. Take those rupees from him.
Wū khub deh, ka wāṣh wând.	Wao khūb deh pe lâsaf terāj.	Wau ghashe bek deh peles-ef trazh.	236. Beat him well and bind him with ropes.
Tsa ghāu wē newar .	Zhe chāh yaugha nevar .	Zhe chahēn yaugho no-wur.	237. Draw water from the well.
Tsa men wulà ṣhū .	Zhe men pīr āi .	Tre mena pir zoghwa .	238. Walk before me.
Kāi zāmn-a ka tī chi-puṣht īsū ?	Zhe to debal kiam züngegh īst ?	Ko yuda debal nato ist ? .	239. Whose boy comes be-hind you ?
Wū tsa kāi-ē ned ? .	Wao zhe kai khat-et ?	Wau zhe koi esko hūgh ghur-dit ?	240. From whom did you buy that ?
Tsa wok dōkāndār-e-qiṣhlāq.	Zhe yu saudāgar de lâma.	De lāmo zhe yu dokanda-ren.	241. From a shopkeeper of the village.

J