A COURSE IN BALUCHI

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VOLUME ONE
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FOR AMBEREEN
Nomads travelling in Irani Baluchistan.
PREFACE

P. 100. The Project.

The research upon which this course is based was begun in 1961 at the Language Unit, Oriental College, the University of the Panjab, Lahore, West Pakistan, under the auspices of a project sponsored jointly by the British Council, the Ford Foundation, and the University of the Panjab. Work was started simultaneously upon three Baluchi dialects: Mr. Zafar Ullah Baluch provided material on the Makrani (Coastal) dialect, Mr. Gulzar Khan Mari did the same for his Eastern (Mari-Bugti) dialect, and Mr. Aqil Khan Mengal supplied data for the Rakhshani variety. After some months of preliminary investigation at Lahore, Dr. Barker visited Quetta and made further studies of Rakhshani Baluchi there. He also did some introductory research upon Brahui, a northern Dravidian language spoken in the area.

The Language Unit was terminated in 1962. Dr. Barker returned to Canada, and work on Baluchi had to be shelved for some time. In 1963, however, support for the production of a course in Baluchi (and also for four works on Urdu) was obtained from the United States Office of Education, Department of Health, Education, and Welfare. Mr. Mengal was invited to join the project in Canada, and further basic research was undertaken. The format, content, and scope of the course were planned and introductory Units produced. In 1966 Dr. Barker returned to Quetta for further study of the Eastern dialects and also of Rakhshani. During this visit, his chief sources were Mr. Sayfu-r-Rahman Mazari and Mr. Surat Khan Mari. Upon Dr. Barker's return to Canada, further work was done on the Rakhshani dialect with Mr. Mengal, and remaining Units of the course were finalised, tapes prepared, etc.

P. 200. This Course.

For reasons to be discussed in Sec. 0.100, the authors have chosen to base this book upon the Rakhshani dialect of Baluchi. It was originally proposed to add further lessons dealing with the Makrani (Coastal) and Mari-Bugti (Eastern) dialects as well, but limitations of space and research time precluded any detailed presentation of these varieties -- and anything less would be poor pedagogy. Instead, it seemed best to concentrate upon the spoken form of one major dialect in the first part of the book, then to introduce the Arabic script as employed for Baluchi, and to follow this with a series of graded reading materials culminating in some prose pieces and selections from classical and modern poetry.

Although the primary objective of this course is language learning, nevertheless, along with the acquisition of new language skills, the authors feel that such a course should also include background information about the milieu in which the language is spoken -- particularly for an area and a culture as remote as Baluchistan must be for most English speakers. To this end, the authors have attempted to introduce the language in its proper socio-cultural context by including notes on such practical matters as greetings, etiquette, travelling, and shopping, and also sketches of Baluchi social customs, history, tribal laws, political systems,
poetic genres, etc. etc. These vignettes are necessarily brief and incomplete and are not intended to serve as a substitute for a proper ethnographic description -- something still very much to be desired for some areas of Baluchistan. These materials are oriented towards the Rakhshani-speaking regions of Pakistani Baluchistan, but they should be applicable -- at least in broad outline -- to other parts of Baluchistan as well.

P. 201. The Method.

This book is planned as a one-year course. Ideally, at least five classroom hours per week are required for it, plus one or two more hours of practice in a language laboratory or individually with a tape recorder. The course can indeed be used in a programme permitting fewer class hours (three per week being a likely minimum), but this may entail the omission of class discussions of some grammatical Sections, the assigning of background information Sections as homework with little or no classroom exposition, the curtailment of various exercises and drills, and the relegation of much of the phonological practice to outside work with a tape recorder.

If tapes are available, a diligent student can also use this book as a "teach-yourself" course, but this is not its primary objective. These materials are intended to be taught (or at least supervised) by a person familiar with modern linguistic practices and language-teaching methodology. All Baluchi materials should, of course, be drilled in class with a Baluchi tutor or "informant," but given the scarcity of Baluchi speakers in Europe and North America, most students of this course will probably have to "make do" with the tapes prepared by the authors (inquiries about which should be directed to Dr. Barker). If a Baluchi speaker is available, he should be able to learn the authors' phonemic transcription easily, and he can then do the classroom drills with the English-speaking linguist providing only explanations and occasional assistance.

Such a Baluchi tutor will probably differ from the materials of this course in certain features of pronunciation, grammar, and usage. This is to be expected. These differences will be relatively minor if this person is a speaker of one of the western or southern varieties of the language. A speaker of one of the Eastern Hill Dialects, on the other hand, will differ in many particulars from the dialect used in this course, and unless these materials are revised (or unless he also speaks some form of Rakhshani Baluchi), it may not be feasible to employ him. In any case, if a Baluchi tutor is used, the student should follow him in matters of pronunciation, grammar, etc. and only make note of the variants presented in this book for later reference.


Units of this course follow seven different patterns. These differ in various details of their arrangement and contents as follows:

(1) The first Unit, to which the number 0.000 ff. is assigned, is an introduction to the phonology. After a discussion of the language, its location, number of speakers,
dialects, etc., the phonemic transcription used in the course is presented. This
is followed by a series of Sections dealing with various phonological problems
faced by English speakers in learning Baluchi. Each of these ends with oral and
auditory drills to be done either with a Baluchi tutor or with a set of tapes — or
both, if possible.

(2) The course proper begins with Unit I. Units I through VII, IX, XI, XIII, XV, XVII,
and XIX are "grammar Units." They contain sets of "Basic Sentences" which serve
both to introduce new vocabulary and also to present one or more grammatical
formation. Each such set is followed by sub-Sections explaining the new grammatical
material, and then by further sub-Sections which discuss matters of usage and
idiom, semantic limitations and differences between words, or relevant cultural
information. Some of these discussions are quite lengthy and are intended for
reference only. The number of "Basic Sentences" sets per Unit is not fixed; for
example, Unit I has only three, while Unit VII contains ten. The last "Basic
Sentences" Section is followed by a Section of "Exercises and Drills." These are
of various types and are intended to provide both grammatical and lexical practice
with the new materials of the Unit, as well as a continuing review of earlier items.
A "Final Vocabulary" ends each of these Units: this contains a list (in the authors'
phonemic alphabetical order) of all new lexical items introduced in the Unit.

(3) Units VIII, X, XII, and XIV are "Dialogue Units." These begin with a dialogue in
Baluchi together with an accompanying literal English translation. New vocabulary
items are inserted just before the dialogue sentence in which they occur for the
first time. The dialogue is followed by a single long Section of grammatical,
semantic, cultural, etc. notes and comments; these are keyed to the number of
the sentence to which they refer in the dialogue. This Section is followed by a
Section of exercises and drills, and a "Final Vocabulary" ends the Unit.

(4) Units XVI, XVIII, and XX are similar to the preceding, except that they contain
short connected texts rather than dialogues. Each text is followed by its own
Section of notes and commentary. These Units also contain a Section of exercises
and a "Final Vocabulary."

(5) Unit XXI introduces the Arabic script as adapted for Baluchi. Letters of this
alphabet are divided into "shape groups": i.e. sets of letters having the same
basic form but differing in the number or placement of their dots or diacritics.
Special conventions, abbreviations, numerals, and punctuation symbols are discussed
next, and several Sections are devoted to the orthography of certain substantive
and verbal affixes. A series of reading drills follows. These recapitulate portions
of the "Basic Sentences" Sections given in phonemic script in Units I through XX,
thus providing both reading practice and also a review of earlier materials. This
format has the virtue of permitting the introduction of the script whenever the
instructor desires: if he feels that the Baluchi script should be taught earlier in
the course than its present position after Unit XX, he can introduce Unit XXI
whenever he wishes and then use its reading drills concomitantly with the phonemic script materials of the earlier Units.

(6) Units XXII through XXVIII contain texts in the Baluchi script. The first four of these Units consist of fables and short essays written by the authors (thus ensuring that the number of new words is not too great and that there are not too many grammatical hurdles for the beginner). The texts of Units XXVII and XXVIII are taken from actual publications, however; they include a traditional folktale, a modern short story, and a newspaper editorial. Text Sections in each of these Units are followed by a "Serial Vocabulary" of all new items listed in order of their appearance in the texts. A Section of grammatical and lexical drills (in the Baluchi script) ends each of these six Units.

(7) Units XXIX and XXX present samples of classical and modern poetry respectively. Because of the difficulty of their materials, these two Units are arranged somewhat differently: after a brief introduction, each selection is given in the Baluchi script. A serial vocabulary, notes on the metre, etc. follow, and then a literal prose translation of the piece is presented. These two Units contain no exercise Sections.

There are two appendices to the book: the first is a comprehensive Baluchi-English "Final Vocabulary" for the course; the second is an English-Baluchi finder list for the preceding vocabulary. There is also a final index.

As a last word of advice, the student is urged to make flash cards for the vocabulary of the course. These should be small pieces of light card stock, two by three inches in size, or perhaps somewhat smaller. These cards should have the phonemic transcription (and later the Baluchi script form) of the word on one side, together with its complex verbal formations, idiomatic usages, etc. Its English meanings, grammatical form class membership, and the translation of its complex verbal formations, etc. should then be entered on the other side.

P. 300. Acknowledgements.

The authors wish to express their gratitude to those sponsoring bodies which made this book possible: the British Council, the Ford Foundation, the University of the Panjab, the United States Office of Education, and McGill University. Particular thanks must go to the Principal and staff of Oriental College, the University of the Panjab, and also to the Director and staff of the Institute of Islamic Studies, McGill University, for providing a pleasant and scholarly environment in which to pursue this research.

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The authors are also grateful to all those who took part in the production work of the book: Mrs. Ambereen Barker, who did all of the typing and much of the proofreading; Munshi Abdu-1-Khaliq and his staff in Karachi, who did the calligraphy of the Baluchi script materials; Mr. Abdu-1-Majid in Karachi, who calligraphed the title pages and the cover; Mr. Miraj Muhammad, who acted as liaison and corrected the Baluchi script materials in Karachi; Mr. Donald Kearns and his staff, who prepared the photographs, headings, English title pages, etc.; Mr. S. Cohen of the United States Government Printing Office in New York, who supervised the lithography of the book there; and Mrs. H. Q. Murad, who assisted with the proofreading.
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PHONOLOGICAL INTRODUCTION

0.100. The Baluchi Language.

Baluchi is a member of the Iranian group of the Indo-European language family. From the linguistic evidence, it would appear that the Baluchis migrated in pre-Islamic times eastward from the region of the Caspian Sea -- a theory borne out by the clear relationship obtaining between Baluchi and Kurdish, another Iranian language spoken largely in Iraq. During the Islamic period, the Baluchis continued eastward through Kirman, Khurasan, and Sistan, and thence into Makran and the Indo-Pakistani Subcontinent. Linguistically, thus, Baluchi bears more resemblance to Kurdish and Persian than to its present northern Iranian neighbour, Pashto. There is also an overlay of Indo-Aryan loanwords -- or an "underlay" from some older indigenous Indo-Aryan language -- as well as some borrowing from a non-Indo-European language, Brahui, about which more will be said below. Some Baluchi traditions about their origin and migrations will be discussed in Sec. 29.100.

Baluchi is spoken throughout a vast area -- Pakistani Baluchistan alone is reckoned at some 134,000 square miles -- and across four national boundaries: Pakistan, Iran, Afghanistan, and the U.S.S.R. From east to west, the language is found from the western regions of Sindh and the Panjab to the Kirman Desert in Iran. Nomadic Baluchi groups are found as far north as Marv in the Soviet Union, from whence the language extends southward through Sistan and Afghanistan to Karachi, and thence westward along the Makran Coast to Cape Jask on the Gulf of Oman. Indeed, there is a sizeable Baluchi colony in Oman itself, and there are numerous Baluchi merchants, traders, etc. settled in the Shaikhdoms of southern Arabia and along the east coast of Africa as far south as Kenya.

On the east, Baluchi adjoins such Indo-Aryan languages as Panjabi and Sindhi -- and also such intermediate Panjabi-Sindhi "dialects" as Jattuki, Saraiki, and Multani, about which too little reliable information exists to allow definitive statements. On the north, it is bordered by Pashto and also by Turkmen in the U.S.S.R., and on the west it is gradually replaced by Persian near the Bashagird Mountains in Iran. Within Pakistan, moreover, the Baluchi-speaking area is divided by the region occupied by Brahui, a northern Dravidian language totally unrelated to the Indo-European stock. The Brahui-speaking area ranges roughly from Quetta to Lasbela, and considerable numbers of Brahui speakers are found also in Irani Baluchistan. Although Brahui is basically a Dravidian language, it is heavily overlaid with Baluchi and Indo-Aryan vocabulary, and a great many Brahuis are fluent in Baluchi as well as their own language.

Although reliable census figures are unavailable, the Soviet writer, I. M. Oranskii, provides the following estimate of the number of Baluchi speakers:

Iran 420,000
Afghanistan 80,000
Arabian Peninsula (Oman) 25,000
Pakistan 800,000
The Soviet Union 10,000

The 1951 Census of Pakistan, however, lists 943,049 persons speaking Baluchi as their mother tongue, and 1,075,999 as the total of these plus those fluent in Baluchi as a second language. 1  M. G. Pikulin, another Russian writer, states that there are about 2,500,000 Baluchis, but this seems to include those who no longer speak Baluchi but have adopted Sindhi, Persian, etc. as their mother tongue. 2  Muhammad Sardar Khan Baluch gives a much larger figure -- 18,000,000 -- as the total of those persons who are "Baluchi" by language, ethnic affiliation, or tribal membership (i.e. including those who now speak languages other than Baluchi). 3  Without accurate figures, it is impossible to say which of the above estimates is the more nearly correct, and a detailed census is an urgent desideratum.

Baluchi is by no means internally homogeneous. In 1913, M. Longworth Dames classified the Baluchi dialects into two major groups: a "Northern Dialect" spoken by the tribes of Kacchi, the Sulayman Mountains, parts of Dera Ghazi Khan in the Panjab, and the Jacobabad District of Sindh; and a "Southern Dialect" spoken in Makran and Persian Baluchistan -- with the dialects of Kharan and Sistan left to form a possible third grouping. 4  J. H. Elfenbein has since shown that this division is really more of an east-west dichotomy: the southern and western dialects stand together over against those of the eastern hill regions. 5  In a more recent publication Elfenbein establishes six major dialects: (a) the Eastern Hill Dialects, (b) the Rakhshani Dialects (subdivided into Kalati, Chagai-Kharani, Afghani, Sarhaddi -- to which the Marv dialect belongs, and Panjguri), (c) Saravani, (d) Kechi, (e) Lotuni, and (f) the Coastal (i.e. Makrani) Dialects. 6  On the basis of various philological criteria, he groups these into "oldest," "transitional," and "youngest": i.e. those which have preserved more archaic features versus those which display greater

1 Slade, E. H., "Census of Pakistan 1951"; Karachi, Pakistan, 1951; Tables 7 and 7-A.


3 Baluch, Muhammad Sardar Khan, "History of Baluch Race and Baluchistan"; Quetta, Pakistan, 1958.

4 Dames, M. L., "Baluchistan" in the Encyclopaedia of Islam; Leyden-London, 1913; p. 633.


6 Elfenbein, J. H., "The Baluchi Language, A Dialectology with Texts"; Royal Asiatic Society Monographs, vol. xxvii, London, 1966; p. 10. [Elfenbein's spellings of (e.g.) proper names have been changed to fit the conventions adopted in this book.]
tendencies towards innovation. He places the Eastern Hill Dialects and the Coastal varieties in the first of these categories—i.e., those dialects which lie at the outer borders of the Baluchi area. The most centrally located dialect complex, Rakhshani, he considers the youngest, with the remainder (Saravani, Kechi, and Lotuni) falling into the "transitional" group.¹

The authors of the present work are in general agreement with Elfenbein's formulation. One might be tempted to re-emphasise his 1960 dichotomy between the Eastern Hill Dialects on the one hand, and all of the western and southern forms on the other. Phonological, morphological, and lexical differences within each of these two groups are minor, whereas a comparison of one with the other reveals somewhat greater areas of divergence. This is not to say, of course, that these dialect complexes are mutually unintelligible, or even that differences between them are very great. Speakers of various dialects appear to communicate freely with one another, even though each employs his own dialect. Of course, if one were to transport an illiterate nomad from Irani Baluchistan to the heart of the Mari (Eastern Hill Dialect) area, for example, he would probably undergo considerable difficulty at first but would speedily pick up the local sound shifts, grammar, and lexicon.

Of the dialects, those of the Eastern Hills have been the best studied, probably because of their accessible location within British India. During the nineteenth and early twentieth centuries, a succession of European missionaries, civil servants, and military men with a linguistic bent produced materials on these forms of Baluchi, culminating in the invaluable work of M. Longworth Dames. The Coastal Dialects also received some attention, but this was quite inadequate in view of their broader geographical distribution, number of speakers, and importance as a vehicle for classical Baluchi poetry. To quote Elfenbein:²

"It often happens in pioneering studies of a language that a minor dialect is used as the basis for an important description. That is what Dames did, while Mockler and Pierce [two authors who dealt with the Coastal Dialects], perhaps unwittingly, used a major dialect."

The rest of the dialects have hardly been treated, although some space is indeed devoted to them in the Linguistic Survey of India.³ This is particularly unfortunate in the case of the Rakhshani dialect group, which because of its central position in Baluchi territory, wide intelligibility, and cultural importance in modern Baluchi society, should certainly be used as the basis for any set of course materials or technical linguistic description. To quote Elfenbein again:⁴

"This group is by far the most widely spoken. While it is not entirely uniform over its whole area, its similarities justify a unified grouping. If a choice of 'standard dialect' were to be made for Baluchi, Rakhshani has stronger claims than any other

¹Ibid., p. 28.
²Ibid., p. 3.
³Grierson, G. A., "Balochi" in The Linguistic Survey of India; Calcutta, 1921; vol. X.
Rakhshani is also the dialect used for broadcasting in Pakistan and Afghanistan. As a literary vehicle it is, however, little cultivated, because of the greater historical prestige of other dialects, but there is no doubt that it is spoken and understood by the majority of Baloch.

The areal extent of the dialect is enormous: from Marv in Russian Turkmenistan eastwards to Kabul, and southwards nearly as far as Karachi, a distance of more than 1,000 miles."

With regard to the literary position of Rakhshani, one may note that, with the growth of the city of Quetta as a centre for Baluchi culture, literature, broadcasting, etc., the amount of material written in Rakhshani Baluchi has expanded rapidly. To be sure, some of these publications are not "pure" Rakhshani but are rather somewhat "Makrani-ised" (an illustration of the standardising and levelling processes now at work within the Baluchi intellectual community); they are, nevertheless, basically Rakhshani. Materials are being written, of course, in the other dialects as well, and the only point to be made here is that Rakhshani is not quite as barren a cultural desert as Elfenbein's statement would seem to indicate.

In view of the above, thus, the authors have chosen to use the Rakhshani dialect, as spoken around Noshki in Pakistani Baluchistan, as the basis for this course. Where Eastern or Makrani forms occur (as, for example, in the texts and poetry presented in the last four Units of this book), they will be marked as such, and the corresponding Rakhshani forms will be indicated if possible. Further information on the Baluchi dialects will be found in Elfenbein's useful study.¹ There is also a more recent article by Brian Spooner on the Baluchi spoken in Iran; this article has appended to it an excellent listing of most of the earlier works on Baluchi, and this bibliography thus need not be repeated here.²

0.200. The Phonemic Script.

Much of the material introduced in this course will be written in a phonemic script instead of that variety of the Arabic script used by the Baluchis for their language. A phonemic script is simply a transcription in which each contrasting unit of sound is represented by one (and only one) written symbol. Each symbol stands always for one and the same sound unit, and there are no "silent letters," digraphs, or other orthographical inconsistencies.

A phonemic alphabet has certain advantages for the beginner. One of the major objectives of the early Units of this course is the acquisition by the student of reasonably correct and fluent Baluchi speech habits. Exercise and drill Sections of this book emphasise not only the learning of grammatical patterns and vocabulary; they are also intended to be done orally, rather than in writing, and preferably with the assistance of a Baluchi instructor or

¹Ibid.
a set of tape recordings. In the authors' experience, the introduction of an alien and non-phonemic script from the very beginning creates a serious obstacle to fluency, forcing the student to read letter by letter and to lay stress upon visual learning and to ignore the oral-aural aspects of the language.

The Arabic script, as employed for Baluchi, also presents some problems for the learner: e.g. short vowels are not written; no distinction is made between /i/, /e/, and /ay/ or between /u/, /o/, and /aw/; in several cases two or more letters may represent the same sound; and there are various other spelling conventions, etc. These problems are, of course, inherent in the Arabic script whenever it is used for languages other than Arabic -- and even in Arabic the student must master a number of orthographical inconsistencies, special writings, etc. The writing of Baluchi, moreover, is still in its formative stages: many words have more than one spelling (phonemic, traditional, or partially both); conventions for the writing of various affixes are not yet firmly fixed; different literary circles each have their own orthographical preferences; and many authors tend to write in their own dialects rather than in some "standard" form of the language -- or, what is worse, to mix forms and spellings from more than one dialect in order to achieve maximum intelligibility among readers from different parts of Baluchistan.

This is not to deny the importance of the Arabic script. Once the student has a grasp of Baluchi phonology and some basic grammar and vocabulary, the Arabic script will be introduced. The first twenty Units of this course thus contain only phonemic script transcriptions, and the Arabic script is introduced in Unit XXI. The reading exercises of Unit XXI are then designed to recapitulate a considerable portion of the materials of the preceding Units, making it possible for the instructor to present the Arabic script after Unit XX or to introduce it gradually from some earlier stage.

The phonemic alphabet employed for Baluchi is as follows (in the authors' alphabetical order): /a, ā, ŏ, b, č, d, ē, ē, f, g, ṁ, ņ, i, ī, j, k, l, m, n, o, ā, p, ř, R, s, š, t, T, ų, v, w, x, y, z, z/. Stresses are marked by /'/ (emphatic stress), and /'/ (nonpredictable stress falling upon certain verbal prefixes). Word juncture is indicated by a space, and intonational contours are /./, /, /?, /!, and /!/ . A special compound juncture is marked by /-/ joining two or more elements.

Baluchi words, sentences etc. quoted in grammatical and word study Sections are enclosed in phonemic brackets: / . . . /. This device has generally been omitted elsewhere.

0.300. Pronunciation.

The phonetic values of the letters of the Baluchi phonemic alphabet are described and illustrated in the following Sections. Further Sections will then take up special problems individually and will provide auditory and production practice.

0.301. /a/.
A low central unrounded long vowel, quite close to the standard midwestern American pronunciation of a as in father (NOT the a of the southern British pronunciation of this word). E. g.

\[
\text{/ap/ water} \\
\text{/mas/ mother} \\
\text{/yda/ here}
\]

0.302. /ā/.

/ā/ is identical with /a/, except that it is nasalised. It is common in word-final position, rare medially, and unrecorded initially in Rakhshani. E. g.

\[
\text{/pāzda/ fifteen} \\
\text{/aspā/ horses (object form)}
\]

0.303. /ə/.

A lower-mid central unrounded short vowel, similar to the American English u in but or a in above. E. g.

\[
\text{/aʃ/ from} \\
\text{/jan/ wife} \\
\text{/əɡə/ if}
\]

/ə/ is fronted and lowered to a position between the e of set and the a of cat (i.e. between \([æ]\) and \([ɛ]\)) in the sequence /əy/. Before a consonant, /əy/ is phonetically \([æɨ]\) or \([ɛɨ]\); at the end of a word, the offglide is lower: almost \([æe]\) or \([ɛe]\). The exact phonetic quality of this sequence is not found in English; it is neither the ie of tie nor the ey of hey but rather the a of cat followed by y. E. g.

\[
\text{/əyb/ fault, defect, blemish} \\
\text{/məyl/ inclination, tendency, desire} \\
\text{/əy/ three}
\]

In the sequence /əw/, /ə/ ranges back towards the aw of law (\([ə]\)). There is still a \([w]\) offglide, however, especially at the end of words. E. g.

\[
\text{/əw/ and} \\
\text{/səwʒ/ green, blue} \\
\text{/təw/ you [sg.]} \\
\]

0.304. /b/.

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A voiced bilabial stop: the b of English big. E.g.

/bag/ garden
/kəbab/ meat patty, "kabob"
/sob/ morning

0.305. /z/.

A voiceless alveopalatal affricate: roughly the ch of cheese or church, but with somewhat less aspiration in its release. E.g.

/ʃi/ thing
/reʃæg/ to pour out, spill
/buʃ/ bush, plant

0.306. /d/.

A voiced post-dental stop: the French or Spanish "soft d" (or "dental d"). Although some varieties of English do have a sound similar to /d/ in words like width, the usual English d is made further back on the alveolar ridge. One must be careful not to pronounce /d/ like the d of dog because this will be interpreted by Baluchi speakers as their /D/ (see below). E.g.

/dəmb/ ruin
/rədəg/ to grow (intransitive)
/vad/ salt
/dod/ custom

0.307. /D/.

A voiced alveolar or back-alveolar retroflex stop. The tip of the tongue is turned back slightly to touch the alveolar ridge at a point somewhat behind that used for English d as in dog. The turning back (retroflexion) of the tongue tip is what is important for /D/, rather than the exact point of articulation. Baluchi speakers hear English d as their /D/, but this is not phonetically accurate since the tip of the tongue is not turned back for the English sound. Speakers of midwestern American English may have a sound somewhat similar to /D/, however, in the d of words like hard or order. /D/ is rather uncommon alone between vowels and also after a vowel at the end of a word. It is common initially and also in such clusters as /nD/. E.g.

/Dak/ mail, post
/laDo/ tassel (hung from a camel's saddle, etc. on festive occasions)
/gvənDo/ baby, infant
/goD/ knee
/boD/ louse

0.308. /e/.

A tense mid front unrounded long vowel: similar to the a in fate but without the 'y-like' diphthongal offglide of the English vowel. Baluchi /e/ is a 'pure vowel' similar to Spanish e in me, French é in été (though longer), or German ee in See. If Baluchi /erek/ "sand, sand dune" be compared with English rake, or Baluchi /ce/ with English say, the 'y-like' offglide of the English vowel will be clearly audible in contrast with the Baluchi sound. E. g.

/e/ this, these; he, she, it, they. [Compare the letter a.]
/čer/ down, below. [Compare English chair.]
/šambe/ Saturday

0.309. /ė/.

Identical with /e/, except that /ė/ is nasalised. Like /ā/, this vowel is common only in word-final position. E. g.

/sėzdā/ thirteen
/kødē/ when?
/ysepetē/ white (attributive form)

0.310. /f/.

A voiceless labiodental fricative: the f of fish. In the Rakhshani dialect group this consonant occurs only in loanwords from Urdu, Persian, or English -- and then only in the speech of persons literate in these languages. /f/ in a borrowed word is usually replaced by /p/ in both the Rakhshani and Makrani dialect areas. In the Eastern Hill Dialects, however, /f/ is common, especially intervocally or in word-final position. E. g.

/fas₁/ crop, harvest. [Commonly /pas₁/.]
/fwTbal/ football. [Commonly /pwTbal/.]
/sof/ apple. [Eastern Baluchi. Rakhshani usually employs /sop/.]

0.311. /g/.

A voiced velar stop: the g of go (never the "soft g" of gem or gym). /g/ is slightly fronted before front vowels (/e, i, y/) and backed before back vowels (/o, u, w/), much as in English. E. g.

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It may be mentioned at this point that in many environments /g/ functions as a sort of "vowel separator" in the Rakhshani dialects (and also in the southern dialects -- the Eastern Hill Dialects employ /γ/). A great many stems otherwise ending in a vowel may occur with a final /g/ before a suffix or a vowel-initial form of the copulative verb. Certain suffixes ending in vowels may also have a /g/ before a further suffix beginning with a vowel. Even when no suffix follows, many substantive stems otherwise ending in a vowel may occur with a final /g/. The presence of this /g/ seems to depend solely upon usage: some stems almost always have it in all environments, others usually have it before a vowel-initial suffix but lack it elsewhere, still other instances are truly optional, and some cases have /g/ only rarely. Although this information will be mentioned again in its proper place in the course, the student may note that this "optional /g/" is written in square brackets in citation forms (e.g. in the vocabularies given at the end of each Unit); elsewhere these brackets are omitted. E.g.

/dərgəg/ or /dərgə/ door. [Cited as /dərgə[g]/ in the Final Vocabulary, etc.]

/dərgəgə/ at the door. [The stem is followed by the "singular-definite" suffix /a/, and /g/ usually occurs.]

/kučəg/ valley. [This word almost always has the final /g/, but /kučə/ is rarely heard. In such "almost always" cases the final /g/ is not written in square brackets but is treated as part of the stem.]

/e møni ynt. / This is mine. [/g/ may occur after a form of the "possessive" suffix /ay/-/i/ before a vowel-initial form of the copulative verb. /e møni ynt. / is also possible.]

0.312. /γ/.

A voiced velar fricative: the ghayn of Arabic, although not made as far back in the mouth as the Arabic sound, and also produced with somewhat less friction and tension. Some German speakers have a similar sound in the g of Wagen, as does Parisian French in, for example, the r of Paris. This consonant is rather uncommon in Rakhshani Baluchi, but it is frequent enough in the Eastern Hill Dialects, where it often takes the place of Rakhshani intervocalic and word-final /g/ (cf. Sec. 0.311 above). E.g.

/γul/ giant, demon
/γošwm/ abundance, large number, large herd, swarm
/γoʃəg/ to be, become angry, boil with rage, fume
/ʃowyət/ gift, present
/zwγal/ coal (fuel). [More usually /zwgal/ in Rakhshani Baluchi.]
/layər/ thin, gaunt, ill-fed. [More usually /lagər/ in Rakhshani Baluchi.]
/zay/ pile of winnowed grain. [This contrasts with the "/h/-less" pronunciation of /za[h]g/ (i.e. /zag/) "child, offspring"; see the following Section.]

0.313. /h/.

At the beginning or end of a word, /h/ is a lenis voiceless glottal fricative similar to the h of hat, hard, etc. Between vowels or after a vowel before a consonant, however, /h/ tends to be at least partially voiced.

The /h/ presents a problem in the Rakhshani dialects. When it does occur, it is almost frictionless -- i.e. it is lenis and hardly audible -- and it varies freely in most environments with no /h/ at all. A speaker may thus say /habar/ "word, matter, thing" and then repeat this same word in his next utterance as /abar/. There are words, however, in which no /h/ ever occurs before an initial vowel, and it is thus necessary to distinguish these "/h/-less words" from "/h/ words." This is done by writing the /h/ in square brackets wherever it is optional.

It may be noted in passing that /h/ is quite common in the Eastern Hill Dialects, which exhibit a predilection for fricatives in certain environments where other dialects have stops. The Eastern varieties also display the "aspirated consonants" so common to most north Indian Indo-Aryan languages: e.g. /ph/ in contrast with /p/, /kh/ with /k/, /dh/ with /d/, etc. This also seems to hold true for certain southeastern dialects closest to Sindhi. In the Coastal Dialects, however, the situation is more like that of Rakhshani: no aspirated-unaspirated contrast is found, and /h/ itself is uncommon and varies with no /h/. Judging from Spooner's article, /h/ does seem to occur in the dialects of Iranian Baluchistan.¹

The situation in Rakhshani Baluchi is as follows:

1. At the beginning of words, /h/-occurring words tend to have an audible /h/ before a short vowel (/a, w, y/), but the "/h/-less" variant is commoner for "/h/ words" before an otherwise-initial long vowel (/a, e, i, o, u/). E.g.

/həgazi/ classical singer, classical musician. [Optionally /əgazi/; written /həgazi/.]
/həyat/ life. [Optionally /əyat/; written /həyat/.]
/hyčči/ anything, something. [Optionally /yčči/; written /hyyčči/.]
/hak/ dirt, earth. [Commonly /ak/; written /hak/.]
/hon/ blood. [Commonly /on/; written /hon/.
/hork/ empty. [Commonly /ork/; written /hork/.]

2. /h/ is sometimes audible in /h/-occurring words after a short vowel (see above) before another vowel. After a long vowel (see above) before another vowel, however, the pronunciation without /h/ is more frequent. E.g.

/trəhag/ to rest. [Optionally /trohag/; written /tro[h]ag/.]

¹Spooners, op. cit.
/bōha/ price. [Almost always with /h/ and hence written /bōha/ throughout.]

/mahi/ fish. [Commonly /mai/ and hence likely to be confused with /mai/ "Madame, Miss, Mrs."; written /ma[h]i/.

/šiān/ especially fine breed of horse. [Commonly /šiān/; written /ši[h]ān/.

(3) Similarly, in /h/-occurring words where /h/ follows a short vowel before a consonant, the form with /h/ is optional, while /h/ after a long vowel before a consonant is relatively infrequent in the Rakhshani dialects. Moreover, many instances of Rakhshani long vowels + /h/ before a consonant correspond to Eastern (and Irani?) Baluchi short vowel + /h/ + the consonant. E.g.


/mahpōr/ hair. [Usually /mapōr/ -- elsewhere /mahpōr/; written /ma[h]pōr/.

/zāhm/ sword. [Usually /zam/ -- Eastern /zəhm/; written /za[h]m/.

/zahg/ child, offspring. [Almost always /zag/ in Rakhshani; written /za[h]g/.

(4) After a short vowel at the end of /h/-occurring words the form with /h/ is rather common. After a long vowel, however, /h/ is usually absent. When such stems occur before a vowel-initial suffix, the /h/ may or may not be audible according to (2) above. E.g.

/Dy̌h/ land, territory. [Less commonly /Dy̌/; written /Dy[h]/.

/koh/ mountain. [Commonly /ko/; written /ko[h]/. Compare:]

/koha/ on the mountain. [Or /kə/; written /ko[a]/. The stem is followed by the "singular-definite" suffix /a/.

/rah/ road, way. [Commonly /ra/; written /ra[h]/. Compare:]

/rahy̌/ of the road, way. [Or /raay̌/; written /ra[a][h]/.

(5) Some speakers tend to employ a lenis /h/ after any stem ending in a vowel before a vowel-initial suffix or form of the copulative verb. E.g.

/čašā/ the tea (objective plural). [More usually /čaš/; written /ča[a]/. The stem /ča/ is followed by the "plural-definite" suffix /a/-/a/.

/ča ǒnt/ [there] is [lit. are] tea. [Usually /ča ǒnt/ with a slight hiatus to mark word juncture.]

0.314. /i/.

A high front unrounded long vowel: similar to the  in machine but without the "y-like" diphthongal offglide. This is the "pure vowel" of Spanish si, French vive, etc. E.g.

/iran/ Iran

/šir/ milk. [Compare English sheer.]

/si/ thirty. [Compare English sea.]

xxxiii
0.315. /ɪ/. 

Identical with /i/ except that /ɪ/ is nasalised. This vowel is rare in Rakhshani Baluchi, occurring only as an optional alternant for /in/ before a consonant, in poetry in place of /in/ for reasons of metre, or as a replacement for /in/ in certain colloquial forms of speech. E.g.

/sɪɡar/ cosmetics, make-up. [Usually /sɪngar/, with /n/ represented phonetically by [ŋ], see Sec. 0.320.]

/vəɾɪ/ [I] eat, drink. [Usually /vəɾin/.]

0.316. /j/. 

A voiced alveopalatal affricate: approximately the j of Jim, judge, etc. E.g.

/jaməɡ/ shirt
/vaja/ sir, mister
/ʃɛrgej/ carpet, floor-covering

0.317. /k/. 

A voiceless velar stop: similar to the k of skin. Like /g/, /k/ is slightly fronted before front vowels (/e, i, y/) and backed before back vowels (/o, u, w/). In word-initial and medial position /k/ is relatively unaspirated (more like the k of skin rather than that of kin). In word-final position, however, it often has a slightly aspirated release. E.g.

/karɛ/ knife
/nako/ uncle
/[h]ak/ dirt, earth

0.318. /l/. 

A voiced post-dental lateral continuant: the "light l" of Spanish or French -- and never the "dark l" of English ball. Many English dialects have a "light l" at the beginning of words and a "dark l" (i.e. a velarised [l] with the back of the tongue raised) before consonants and word-finally. In Baluchi /l/ is always a "light l." E.g.

/lep/ quilt
/kalam/ pen
/gɔl/ rejoicing. [Compare English gull.]

0.319. /m/.
A voiced bilabial nasal continuant: the m of man, dim, etc. E.g.

/mas/ mother
/neməg/ direction, side
/bam/ roof

0.320. /n/.

At the beginning of words, between vowels, and word-finally /n/ is a voiced post-dental nasal continuant: the n of Spanish no or French ne, made with the tongue tip touching the juncture of the upper teeth and the gums. The n of English none is made somewhat further back on the alveolar ridge. E.g.

/nok/ new
/bwɔŋg/ household or military baggage
/nan/ bread

Certain phonetically conditioned modifications must be noted:

(1) /n/ is retroflexed (phonetically [ŋ]) after a vowel before a retroflexed consonant (/D, T/). E.g.

/kwnD/ side, edge
/konT/ type of coarse rug
/benDi/ okra

(2) /n/ is palatalised (phonetically [ɲ]) after a vowel before an alveopalatal affricate (/tʃ, ʃ/). E.g.

/byrynj/ rice
/kosinʃ/ sp. of pumpkin
/yŋkw/ a little, a small amount of

(3) /n/ is a velar nasal (phonetically [ŋ]) after a vowel before a velar consonant (/g, k/). E.g.

/dwŋ/ bottle
/tironk/ sharp stab of pain
/ɔŋgur/ grape

(4) In other consonant clusters /n/ remains a voiced post-dental nasal. E.g.

/ponz/ nose
/swnduk/ box, chest
/kɔrn/ century
In the Rakhshani dialects the contrast between a vowel + /n/ and a nasalised vowel is rather weak. Within the word, a long vowel + /n/ + a consonant often sound like a nasalised vowel + the consonant. There is usually enough length to the /n/ segment, however, to justify writing the word with /n/ rather than with a nasalised vowel. There are some exceptions, nevertheless, in which the latter choice appears preferable. E.g.

/konT/ type of coarse rug. [Sometimes heard as /kōT/, with /n/ reduced to nasalisation of the /o/.

/sēzdə/ thirteen. [No /n/ was ever audible in this word (and in certain other numerals between eleven and nineteen).]

In word-final position the contrast between /n/ and a nasalised vowel is usually maintained. There are certain substantive suffixes, however, which consist of a vowel + /n/ before a following word beginning with a vowel, and a nasalised vowel before a following consonant-initial word. E.g.

/ap rōzanā ōnt./ The water is [lit. are] in the utensils. [Before a following vowel, the "plural-definite" suffix is /an/. Compare:]

/a rōzanā proSt./ He broke the utensils. [The "plural-definite" suffix occurs as /ā/ before a following word beginning with a consonant.]

/yspeten asp yda ynt./ The white horse is here. [The "attributive" suffix is /en/ before a vowel. Compare:]

/yspetē bwz yda ynt./ The white goat is here. [Before a consonant the "attributive" suffix is /ē/.]

0.321. /o/.

A mid-back rounded vowel: the "pure vowel" of Spanish loco or French cote. Baluchi /o/ lacks the "w-like" diphthongal offglide of English o as in go, oa as in boat, etc. E.g.

/omet/ hope

/roč/ day, sun. [Compare English roach.]

/sop/ apple. [Compare English soap.]

/bo/ smell, odour. [Compare English bow (for archery).]

0.322. /ō/.

Identical with /o/ except that /ō/ is nasalised. Like /ā/ and /ē/, this vowel is rare word-medially but occurs in a few items in word-final position. E.g.

/nōzdə/ nineteen

/gō/ with, in the possession of, accompanying. [ /gō/ occurs before consonants; before vowels /gon/ is found.]

xxxvi
0.323. /p/.

A voiceless bilabial stop: the p of spin in word-initial and medial position (not the p of pin, which is somewhat more aspirated than Baluchi /p/). In final position in the word, however, /p/ may be released with a slight degree of aspiration. E.g.

/pad/ foot. [Compare some midwestern American pronunciations of pod.]
/napad/ bedding
/nap/ night
/nop/ apple. [Compare English soap.]

0.324. /r/.

A voiced post-dental flap: the Spanish r of pero. The American English voiced retroflexed continuant (the r of peril) is not correct for Baluchi. E.g.

/rek/ sand, sand dune. [Compare English rake.]
/burag/ sugar
/kar/ work, task, job. [Compare English car.]

0.325. /R/.

A voiced alveolar or back-alveolar retroflex flap. To produce this sound, the body of the tongue is drawn back in the mouth, and the tongue tip is turned up (as though to touch the roof of the mouth with the tongue tip). The tongue is then brought forward, and the underside of the tongue tip is flapped forward and down against the back of the alveolar ridge. This is perhaps the most difficult sound in Baluchi for Western learners, and further description and drills will be given below.

/R/ occurs only word-medially and finally. It is rare in consonant clusters except before dental consonants (/d, t, z/). E.g.

/pyRi/ marketplace
/mari/ palace, large building, edifice
/vari/ way, method, kind
/joR/ well, healthy, built, made
/aRt/ flour
/gyRd/ round. [Or /gyrd/.]
/bwRz/ above, over, high. [Or /bwz/.]

0.326. /s/.

A voiceless post-dental grooved fricative: similar to the s in sin but made slightly
further forward on the alveolar ridge. E. g.

/sob/ morning
/sasan/ small, minor, unimportant
/as/ fire

0.327. /ʃ/.

A voiceless alveopalatal grooved fricative: similar to the sh in shin but produced slightly further back on the alveolar ridge. E. g.

/ʃodag/ to wash
/kyšar/ crop
/meš/ sheep

0.328. /t/.

A voiceless post-dental stop: the French or Spanish "soft t" (as in Spanish tu or French té). Many English speakers have a similar sound in the t of eighth. /t/ is relatively unaspirated in word-initial and medial position (like the t of sting, but post-dental rather than alveolar). In word-final position, however, /t/ may have a slightly aspirated release; cf. /k/ and /p/ above. E. g.

/tas/ bowl, drinking vessel
/votak/ camp, temporary lodging
/kylit/ key

0.329. /T/.

A voiceless alveolar or back-alveolar retroflex stop. Like /D/, this sound is made by turning the tip of the tongue back to touch the alveolar ridge at a point somewhat behind that employed by English speakers for t. Baluchi speakers tend to hear English t as their /T/, but in actuality these sounds are phonetically quite distinct. A sound similar to /T/ occurs only in some American English pronunciations of words like heart, barter, etc., where t follows the "American r." In word-initial and medial position /T/ is relatively unaspirated (like the t of sting, but retroflex rather than alveolar). As with /k, p, t/, in word-final position this stop is released with a slight degree of aspiration. E. g.

/Twng/ hole (through an object)
/pwTəg/ smallpox
/kot/ coat. [From English; compare the English pronunciation of this word.]
/TamaTər/ tomato. [From English; compare the English pronunciation of this word.]

xxxviii
0.330. /u/.

A high-back rounded long vowel: the "pure vowel" of Spanish tu or French blouse. /u/ lacks the "w-like" offglide of the English u of lute, the oo of shoe, etc. and has less lip rounding than these English vowels as well. E.g.

/ud/ aloes. [/u/ is rare in word-initial position.]
/bumya/ guide
/ku/ well (for water). [Compare English coo.]

0.331. /ü/.

Identical with /u/ except that /ü/ is nasalised. Like /i/, this vowel is rare in Rakhshani Baluchi. It occurs only as an optional alternant for /un/ before a consonant, in poetry in place of /un/ for reasons of metre, etc. E.g.

/büDwk/ bedding and carpets, etc. piled in one corner of a house or tent for storage. [Usually /bunDwk/, with /n/ represented phonetically as [ŋ]; see Sec. 0.320.]
/ənnü/ just now, right away. [Usually /ənnun/.]

0.332. /v/.

A voiced labiodental (or bilabial) fricative: similar to the v of vine, but not identical since the labiodental friction is very lenis. In many pronunciations this sound appears to be produced bilabially rather than with the upper teeth touching the lower lip. The lips are not rounded, however, as they are for the w of English wine. /v/ thus sometimes sounds like v and sometimes like w to an English hearer. E.g.

/vad/ salt. [Compare English wad.]
/paval/ wilderness, hinterland
/kyssøv/ story, tale. [Compare /gyrøw/ "flute" and also /gyrøo/ "hostage, security."
/pav/ pao, a measure weighing about half a pound

0.333. /w/.

In this book the symbol w is employed only for a lower-high back rounded short vowel; similar to the u of put, the oo of book, etc. E.g.

/wštyr/ camel
/šwma/ you [pl.]
/dw/ two
/ynšw/ a little, a small amount of

XXXIX
The diphthong /aw/ was described in Sec. 0.303. E.g.

/Dəwl/ kind, type, sort, shape
/gyrəw/ flute

0.334. /x/.

A voiceless velar fricative: similar to the ch in German ach or Scottish loch. /x/ is rather uncommon in Rakhshani Baluchi, and where the Eastern Hill Dialects (or loanwords taken from Arabic, Persian, etc.) have /x/, Rakhshani usually has /h/ or /k/. /x/ does occur in a number of items, however. E.g.

/xwrrwm/ cache dug in the ground for the storage of wheat
/vaxt/ time. [Also /vəkt/, /və[k]\h/ or /vä[h]\d/.]
/talx/ bitter. [More frequently /ta[h]\/.]
/məlɔx/ locust
/xylaf/ against, contrary to
/yaxx/ cold

0.335. /y/.

The symbol y has two uses: (a) as a voiced alveopalatal continuant: the y of yes, you; and (b) as a lower-high front unrounded short vowel: the i of pin, sit, etc. These uses do not contrast in Baluchi: before and after vowels /y/ is consonantal; elsewhere this symbol denotes the vowel. E.g.

/yda/ here. [At the beginning of a word before a consonant /y/ represents a vowel, the i of sit.]
/gys/ house. [Between two consonants /y/ is a vowel.]
/tanky/ so that, in order that. [After a consonant at the end of a word /y/ represents a vowel.]
/yakk/ one. [At the beginning of a word before a vowel /y/ stands for consonantal [y].]
/[h]\jəyal/ thought, opinion. [/y/ is also consonantal when occurring between vowels.]
/səy/ three. [After a vowel at the end of a word /y/ is a consonantal offglide; see Sec. 0.303.]
/sya[h]/ black. [After a consonant before a vowel /y/ is consonantal.]
/pətəyytwn/ [I] folded. [The first /y/ is a consonant; the second is a vowel.]

0.336. /z/.

A voiced post-dental grooved fricative: similar to the z of zoo but made slightly further
forward on the alveolar ridge. E.g.

/zi/ yesterday
/məzən/ big, large
/mez/ table

0.337. /z/. A voiced alveopalatal grooved fricative: similar to the z in azure or to the s in pleasure but produced slightly further back on the alveolar ridge. In some pronunciations this consonant also has a slightly retroflexed quality. /z/ is rather uncommon in Rakhshani Baluchi. E.g.

/ʒənd/ fatigued, tired out
/ʒəll/ pebble
/tyʒn/ taunt
/[h]əʒə/ eighteen
/məʒə/ leprosy

0.400. Contrastive Discussions and Drills.

Broadly speaking, the sound system of Rakhshani Baluchi presents few problems for an English learner. Many sounds are common to both languages, and others are so similar as to offer little difficulty. There are only eight "non-English" consonants: /d, D, γ, r, R, t, T, x/. Of these, four (/d, r, t, x/) are found in widely known European languages, and two (/γ, x/) are rare in the Rakhshani dialects themselves. Of the vowels, only the nasalised varieties (/ä, é, ī, ò, ú/) should present problems.

Baluchi, nevertheless, does sound rather different from English. This is due to the fact that many Baluchi sounds differ in details of their production from their English counterparts. For example, although the ee of see will "get by" for Baluchi /i/ (compare /si/ "thirty"), the English sound is different in phonetic detail from the Baluchi vowel and therefore incorrect. The following Sections will take up each area of difficulty in turn, discuss its problems, and provide drills.

0.410. Long and Short Vowels.

The vowels /a, å, e, ē, i, ī, o, ō, u, ū/ are approximately twice as long in duration as /ə, w, y/. The former are "long vowels," and the latter are "short vowels." E.g.

/bin/ type of flute. [Compare English bean. ]
/byjn/ larynx. [Compare English bin. ]
The vowels of Baluchi /bin/ and /byn/ differ in quality (tongue height, degree of frontedness, tenseness) and in length; the vowels of English bean and bin differ in quality and in diphthongisation: the vowel of bean has a "y-offglide" while that of bin does not. Some pairs are:

/kad/ manure. [Compare: ]
/kad/ animal bite (as of a dog, horse, etc.)
/byr/ on, on the surface of, at. [Compare: ]
/bir/ expert, person skilled at some art or technique. [And also: ]
/ber/ revenge
/gwd/ woman's headcloth. [Compare: ]
/dut/ smoke. [And also: ]
/dod/ custom

There is indeed a contrast between long and short vowels in word-final position, but only that between /a/ and /a/ is really common. All word-final vowels tend to be somewhat shorter in duration than those within the word. E.g.

/ky/ that (conj.), as, who, which. [Compare: ]
/zi/ yesterday. [And also: ]
/e/ this, these; he, she, it, they. [And also: ]
/ay/ O!
/dw/ two. [Compare: ]
/ga/ excrement. [And also: ]
/bo/ smell, odour. [And also: ]
/aw/ and
/do/ ten. [Compare: ]
/sa/ barley
/mala/ early. [Compare: ]
/mala/ livestock (objective form). [/m/ "livestock; property, goods" + the "singular-definite" suffix /a/. ]

English speaking students often experience difficulty in the acquisition of a long-short "pure" vowel system, such as that found in Baluchi. Common problems include:

(1) English speakers tend to differentiate long and short vowels by giving them different qualities only, ignoring their contrast in length. E.g.

/gar/ precipice behind a waterfall. [Compare: ]
/gar/ lost, destroyed. [Aside from the difference in quality -- roughly that of American English rut and rot -- the vowel of /gar/ is held for approximately twice as long as that of /gør/.]
/§yr/ sp. of lentil. [Compare: ]
/§ir/ milk. [Again, together with a difference in quality like that of English pit and peat, there is a contrast in length.]
/jwR/ cloudbank. [Compare: ]
(2) Speakers of most English dialects have particular difficulty in producing "pure" (i.e., undiphthongised) long vowels. The vowels of English see, say, sue, and sow, for example, are really diphthongs with a vowel nucleus followed by a "y-like" or "w-like" offglide: /iy, ey, uw, ow/. E.g.

/si/ thirty. [Compare English see.]
/bist/ twenty. [Compare English beast, but ignore the difference between the final t and Baluchi /t/.]
/e/ this, these; he, she, it, they. [Compare English a, as in the letter a.]

/kes/ type of blanket. [Compare English case.]
/ku/ well (for water). [Compare English coo.]
/nun/ now. [Compare English noon.]
/bo/ smell, odour. [Compare English bow (for archery).]
/sop/ apple. [Compare English soap.]

(3) Many Americans, especially those from certain midwestern and southern regions, tend to nasalise their English vowels. Oral and nasal vowels contrast in Baluchi, and nasalisation must thus be carefully controlled. If one pinches the nose shut while prolonging a vowel, a feeling of pressure and a muffled nasal quality will identify a nasalised vowel.

(4) Speakers of the "Standard Received Pronunciation" of British English tend to diphthongise /o/, making it sound something like eo. Another common problem for speakers of this dialect is the tendency to insert a y after t or d before u (as in tune, tube). Baluchi does not do this: compare /tupakk/ "gun" or /Tuag/ "to awaken." British speakers may also find difficulty with /a/: the a of the "Standard Received" pronunciation of father is backed; Baluchi /a/ is more like the a of midwestern American father, rod, top, etc.

0.411. Drill I: Recognition.

Listen to the following words on tape or from a speaker of Baluchi. Using the transcription presented in Sec. 0.300 ff., write down the vowel of each item. Do not look at this page but use it afterwards as a means of checking your perception of the Baluchi vowels. Note: the meanings of all words used in these drills are given in the Final Vocabulary at the end of this book.
Using a tape or a Baluchi speaker as a model, listen to the following words and then pronounce them.

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<tr>
<th>Word</th>
<th>Pronunciation</th>
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Listen to Drill I again and pronounce each item after the tape or speaker.

/øy/ and /əw/.

/øy/ and /əw/ deserve special attention because of the quality of /ə/ in these sequences. Since English lacks syllable nuclei of the exact quality of /øy/ and /əw/, many beginners tend to pronounce them like the i of kite and the ou of house. The sequence /øy/ should begin with a vowel almost as low and fronted as the a of cat, followed by an offglide similar to the e of set (or perhaps a little higher and more tense, like the a of fate). /əw/ begins with a vowel close to the aw of law and has a "w-like" offglide of approximately the quality of the o of go. These sequences must be carefully distinguished, since Baluchi has some rather similar vowel clusters: e.g. /oi/, /æe/, /əo/.

0.421. Drill I: Recognition.

Instructions are as for Sec. 0.411 (and also Sec. 0.413).

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0. 422. Drill II: Production.

Instructions are as for Sec. 0. 412.

bøyt kawɔ̃ gɔryɔw kɔwɔɾ kɔy
sil kur ɔmbɔv [h]awr koi
sel kor bayt Dɔwl sai
sayl kɔwɔɾ bayd ɔzwɔɾ sɔy
syl sɔwz ɔwn [h]ɔyr sə[h]i

0. 430. Nasalised Vowels.

Baluchi distinguishes between a set of long oral vowels (/a, e, i, o, u/) and a corresponding set of nasalised ones (/a, e, i, o, u/), of which only /a/ and /e/ are common in the Rakhshani dialects. Oral vowels are produced with the velic closed and the air stream passing only out of the mouth; nasal vowels are pronounced with the velic open and some lung air emerging through the nasal passages. French has a set of nasalised vowels -- but not the same set as Baluchi: e. g. bon, pain, un, banc, etc. The contrast between oral and nasal vowels is often difficult for the English learner, since some English dialects lack nasalised vowels, while others tend to nasalise all vowels in certain environments.

In Baluchi, the "functional load" of the oral-nasal vowel contrast is not very great. As was seen in Sec. 0. 300 ff., nasalised vowels are uncommon in word-initial and word-medial position and, with the exception of a few instances, can usually be replaced by a corresponding oral vowel + /n/. In poetry and in certain colloquial speech styles, however, nasalised vowels are more frequent, as they are in certain other dialects of Baluchi also (e. g. the Eastern Hill Dialects). Word-finally, certain stems and suffixes end in a nasalised vowel before a following consonant-initial word, while before a word beginning with a vowel these same items have a vowel + /n/. In the former environment there is a contrast. E. g.

/e kara asan kɔn!/ /e kara asan kɔn!/: Make this task easy! [/asan/ "easy" is an adjective stem. It ends in /n/ in all environments. Compare:]

/asə rok kɔn!/ /asə rok kɔn!/: Light the fires! [/as/ "fire" is followed by the "plural-definite" suffix /an/-/ə/. Here /ə/ occurs before a following consonant. See also Sec. 0. 320.]

/e kar asan ənt./ /e kar asan ənt./: These tasks are easy. [Compare:]

/ʃwɔmɛ̄y nan asan ənt./ /ʃwɔmɛ̄y nan asan ənt./: Your [pieces of] bread are in the fires. [Here /as/ "fire" is followed by the /an/ alternant of the "plural-definite" suffix before a vowel. /asan/ "easy" and /asan/ "in the fires" are now homophonous.]
0.431. Drill I: Recognition.

Instructions are as for Sec. 0.411 (and also Sec. 0.413).

\[
\begin{array}{cccc}
\text{yāzda} & \text{šāzda} & \text{ osp\ddot{a}} & \text{yāzda} \\
\text{dwāzda} & \text{nōzdə} & \text{məzənen} & \text{nōzdə} \\
\text{sēzda} & \text{gon} & \text{məzənē} & \text{gō} \\
\text{cārdə} & \text{go} & \text{piren} & [h]ər dē \\
pāzdə & \text{əspan} & \text{pirē} & \text{ponz}
\end{array}
\]

0.432. Drill II: Production.

Instructions are as for Sec. 0.412.

\[
\begin{array}{ccc}
gō & \text{šāzda} & \text{yspetē} \\
gon & \text{cārdə} & \text{gysā} \\
nōzdə & \text{pāzdə} & \text{tupəkkā}
\end{array}
\]

0.440. Vowel Clusters.

Many vowel clusters (i.e. sequences of vowels with no intervening consonant) are possible in Baluchi. Each vowel is clearly articulated and maintains its individual quality and length. As was stated in Sec. 0.313, some of these clusters may have an "epenthetic /h/" inserted as a syllable divider.

0.441. Drill I: Recognition.

Instructions are as for Sec. 0.411 (and also Sec. 0.413).

\[
\begin{array}{cccc}
\text{ai} & \text{mwllae} & \text{čaan} & \text{dwnya} \\
\text{soi} & \text{anæ} & \text{čaā} & \text{dwnyaa} \\
\text{drwai} & \text{če} & \text{domiēn} & \text{dwnyae} \\
\text{Tuit} & \text{kōTie} & \text{domiē} & \text{dwnyai} \\
\text{Tuyt} & \text{boe} & \text{talian} & \text{dwnyaïē} \\
\text{Tuøn} & \text{kue} & \text{taliøy} & \text{dwnyaøy}
\end{array}
\]

0.442. Drill II: Production.

Instructions are as for Sec. 0.412.

\[
\begin{array}{cccc}
\text{bunyai} & \text{šəmbəa} & \text{mai} & \text{gyrəø} \\
\text{patrie} & \text{saa} & \text{ysrail} & \text{jwmayt}
\end{array}
\]
0.450. The Voiceless Stops.

The p, t, ch, and k of English pin, tin, chin, and kin are aspirated -- i.e. released with a noticeable puff of breath. This can be tested by holding a slip of paper in front of the mouth while pronouncing these words: the aspiration of these consonants will cause the paper to flutter sharply. This may be less obvious in the case of chin, since the affrication of the ch tends to diffuse the sharpness of the release. On the other hand, if one performs the same experiment with spin, stint, and skin, the paper will not flutter as much. It may be stated as a general rule, thus, that English /p, t, č, k/ are aspirated at the beginning of a word before a vowel, whereas after /s/ before a vowel they are not.

The situation is not quite the same in Rakhshani Baluchi. Word-initial /p, t, T, č, k/ may indeed occur with some degree of aspiration, but this is never as great as in English, and it is also in free variation with little or no aspiration. For example, if a Rakhshani speaker pronounces /kar/ "work, task, job" loudly and clearly, the /k/ may indeed be somewhat aspirated, but not as much as the /k/ (written č) of English car. If /kar/ occurs in the middle of an utterance, moreover, the /k/ will probably be released with even less aspiration. A word-medial voiceless stop (e.g. the /p/ of /nypad/ "bedding," the /k/ of /nykan/ "foodstuffs, provisions," etc.) tends to be quite unaspirated. Word-final voiceless stops are optionally slightly aspirated within the utterance and somewhat more so when occurring utterance-finally. Final doubled stops (see Sec. 0.4100) are often aspirated.

There is no contrast between aspirated and unaspirated stops in Rakhshani Baluchi -- as there is, for instance, in the Eastern Hill Dialects (see Sec. 0.313). The student may thus pronounce a word like /kar/ with either an aspirated or unaspirated /k/, and a Rakhshani hearer will always understand it to mean "work, task, job." The student should strive for a correct pronunciation, however, and this can only be acquired through careful listening and imitation of a tape or a native speaker.

0.451. Recognition.

Listen to the following items. Note the degree of aspiration employed with the underlined consonants.

<table>
<thead>
<tr>
<th>Sypiä</th>
<th>noškea</th>
<th>řaddye</th>
<th>boan</th>
</tr>
</thead>
<tbody>
<tr>
<td>čie</td>
<td>kua</td>
<td>eškwa</td>
<td>zien</td>
</tr>
<tr>
<td>sič</td>
<td>kuā</td>
<td>[h]awr</td>
<td>čian</td>
</tr>
</tbody>
</table>

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0.452. Drill II: Recognition.

Instructions are as for Sec. 0.451.

\[
\begin{array}{llll}
\text{ṣip} & \text{kytab} & \text{kw\_\text{Tur}} & \text{su\_\text{yn}} \\
\text{nypad} & \text{v\_\text{Ta}k} & \text{ku\_Ty} & \text{ku\_\text{Tag}} \\
\text{tapāg} & \text{\_\text{at}am} & \text{pw\_\text{Tag}} & \text{do\_\text{Tag}} \\
\end{array}
\]

0.453. Drill III: Recognition.

Instructions are as for Sec. 0.451.

\[
\begin{array}{llll}
\text{lep} & \text{bit} & \text{si\_\text{T}} & \text{ta\_\text{C}} \\
\text{ap} & \text{sat} & \text{sa\_\text{T}} & \text{ro\_\text{C}} \\
\text{sop} & \text{ko\_\text{T}} & \text{bu\_\text{C}} & \text{rok} \\
\end{array}
\]

0.454. Drill IV: Recognition.

Instructions are as for Sec. 0.451.

\[
\begin{array}{llll}
\text{pr\_\text{wsag}} & \text{tru} & \text{\_\text{Cyan\_\text{kk}}} \\
\text{d\_\text{\_\text{ep\_\text{arer}}} & \text{patri} & \text{to\_\text{Ck\_\text{e}}} & \text{m\_\text{kran}} \\
\text{m\_\text{\_\text{ep\_\text{eder}}} & \text{\_\text{\_\text{w\_\text{ysty}}} & \text{mas\_\text{\_\text{Ter}}} & \text{bo\_\text{\_\text{ri}}} & \text{ysk\_\text{u}}} \\
\text{b\_\text{\_\text{ep\_\text{er}}} & \text{\_\text{\_\text{d\_\text{\_\text{est}}}}} & \text{kon\_\text{T}} & \text{kar\_\text{\_\text{e}}} & \text{m\_\text{\_\text{\_\text{w\_\text{lk}}}}} \\
\end{array}
\]

0.455. Drill V: Production.

Listen to Drills I-IV again and pronounce each item after the tape or speaker.

0.460. Dental and Retroflex Stops.

Although Baluchi dental and retroflex stops have been described in preceding Sections, their difficulty for the beginner makes it advisable to devote further space to them here.

English has two alveolar stop consonants: a voiceless \( t \) (as in \( \text{tin} \)) and a voiced \( d \) (as in \( \text{din} \)). Rakhshani Baluchi, on the other hand, has four contrasting stops made in this same general articulatory area:

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Baluchi /t/ and /d/ are always post-dental: the tip of the tongue touches the juncture between the upper teeth and the alveolar ridge. For the retroflex stops /T/ and /D/, the actual point of articulation may vary: some speakers touch the tongue to the alveolar ridge at about the same place employed for English t and d, while others make the contact further back on this ridge. The distinguishing feature of the retroflex stops is the slight curling back of the tongue tip ("pointing the tongue up to heaven," as one speaker put it). It is this curling back of the tongue, rather than the actual point of articulation, which distinguishes Baluchi /T/ and /D/ from the t and d of midwestern American English heart and hard respectively. It may be noted that English t and d range from something close to post-dental (the t of eighth or the d of width) to back alveolar or even slightly retroflexed (the t and d of midwestern American heart and hard). When no conditioning factor -- such as the interdental fricatives of eighth and width, or the retroflex continuant r of heart and hard -- occurs, however, English t and d are normally produced by touching the tongue tip to a mid point on the alveolar ridge. This is correct neither for Baluchi /t, d/ nor for /T, D/. The question of the aspiration of English t in different environments has already been dealt with in Sec. 0.450.

Contrasts between dental and retroflex stops carry a high functional load in Baluchi, and it is thus imperative for the student to master them.

0.461. Drill I: Recognition.

Listen to the following items. For each word write down either /t/ or /T/. Do not look at this page but use it afterwards to check your perception.

<table>
<thead>
<tr>
<th>Baluchi</th>
<th>English</th>
<th>English</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/t/</td>
<td>/t/</td>
<td>/t/</td>
<td>/t/</td>
<td>/t/</td>
</tr>
<tr>
<td>/d/</td>
<td>/d/</td>
<td>/d/</td>
<td>/d/</td>
<td>/d/</td>
</tr>
<tr>
<td>/T/</td>
<td>/T/</td>
<td>/T/</td>
<td>/T/</td>
<td>/T/</td>
</tr>
<tr>
<td>/D/</td>
<td>/D/</td>
<td>/D/</td>
<td>/D/</td>
<td>/D/</td>
</tr>
</tbody>
</table>

0.462. Drill II: Recognition.

For each item write down either /d/ or /D/. Other instructions are as for Sec. 0.461.

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### 0.463. Drill III: Recognition.

For each item write down either /t/, /T/, /d/, or /D/. Other instructions are as for Sec. 0.461.

<table>
<thead>
<tr>
<th>da</th>
<th>der</th>
<th>mørdwm</th>
<th>goDā</th>
<th>boD</th>
</tr>
</thead>
<tbody>
<tr>
<td>dol</td>
<td>dægg</td>
<td>kaDā</td>
<td>čadan</td>
<td>sad</td>
</tr>
<tr>
<td>dwkk</td>
<td>Doggi</td>
<td>kadā</td>
<td>møndil</td>
<td>gwd</td>
</tr>
<tr>
<td>Da[h]</td>
<td>Drevær</td>
<td>[h]aDal</td>
<td>jadwkk</td>
<td>kaD</td>
</tr>
<tr>
<td>Der</td>
<td>Dak</td>
<td>adenk</td>
<td>yzdā</td>
<td>kad</td>
</tr>
</tbody>
</table>

### 0.464. Drill IV: Production.

Listen to Drills I-III again and pronounce each item after the tape or speaker.

### 0.470. Flapped, Trilled, and Lateral Consonants.

Baluchi has three "r-like" sounds and also a lateral /l/. None of these are exactly like English r and l, as pronounced either in the midwestern American or "Standard Received" British dialects of English.

Sounds falling into the "r" category include: (a) /r/, a single post-dental flap, made as in Spanish or Italian by a quick tap of the tongue tip against the alveolar ridge just behind the upper front teeth; (b) /rr/, a post-dental trill produced by the vibration of the tongue tip against the alveolar ridge just behind the upper front teeth; and (c) /R/, a retroflex flap made by turning the tongue tip back (as for /T/ and /D/) and then flapping it sharply forward and down against the back of the alveolar ridge.

The contrast between /r/ and /rr/ is found in Spanish, for example: compare pero "but" with perro "dog." Phonemically, /rr/ functions as a sequence of /r/ + /r/, rather than as a single phoneme: it is thus considered to be a consonant cluster and is written /rr/.

The /R/ sound is particularly difficult for English speakers. The closest approximation is perhaps a rapid midwestern American pronunciation of a word like hardy, which might be interpreted by a non-English-speaking Baluchi as /haRi/ -- a Baluchi familiar with
English spelling would render this as /harDi/, however.

The distribution of /r/ is very wide: it occurs at the beginning of words, medially between vowels, before and after consonants, and word-finally. /rr/ is found only medially between vowels and word-finally after a vowel. /R/ occurs between vowels, word-finally after a vowel, and rarely in clusters with other consonants (mostly dentals: e.g. /Rt/, /Rd/).

Baluchi /l/ is always a post-dental "light l": i.e. the tongue tip makes contact with the post-dental alveolar ridge just as for /t/ or /d/, and there is no raising of the back of the tongue. English /l/ on the other hand, is usually a "light" alveolar l in word-initial and medial position, and a "dark" alveolar l (i.e. with the tongue tip touching the alveolar ridge and with the back of the tongue raised) before consonants and in word-final position. A "dark l" is incorrect for Baluchi. Spanish, Italian, and various other European languages all have /l/ phonemes similar to that found in Baluchi. The student should compare his pronunciation of a word like seal with Baluchi /sil/ "seal" (a loanword from English), English sale with /sel/ "stomach of a newborn sheep, goat, or rabbit," English sill with Baluchi /syl/ "skin," etc.

0.471. Drill I: Recognition.

For each item write down /r/, /rr/, /R/, or /l/. Other instructions are as for Sec. 0.461.

<table>
<thead>
<tr>
<th>lap</th>
<th>goli</th>
<th>tironk</th>
<th>gyroq</th>
<th>zyr</th>
</tr>
</thead>
<tbody>
<tr>
<td>ra[h]</td>
<td>šoro</td>
<td>čoro</td>
<td>bwrrin</td>
<td>pyR</td>
</tr>
<tr>
<td>lut</td>
<td>mari</td>
<td>sordri</td>
<td>vordyn</td>
<td>syl</td>
</tr>
<tr>
<td>rwdag</td>
<td>maRi</td>
<td>pwlav</td>
<td>pösız</td>
<td>kyrr</td>
</tr>
<tr>
<td>rek</td>
<td>boRä</td>
<td>najoRı</td>
<td>zalbul</td>
<td>zor</td>
</tr>
<tr>
<td>riň</td>
<td>vari</td>
<td>göłog</td>
<td>mălpod</td>
<td>zor</td>
</tr>
<tr>
<td>lep</td>
<td>gaRı</td>
<td>göllog</td>
<td>göRı</td>
<td>zőrr</td>
</tr>
<tr>
<td>roč</td>
<td>tali</td>
<td>ýořré</td>
<td>baRo</td>
<td>bwrr</td>
</tr>
<tr>
<td>loft</td>
<td>molyd</td>
<td>gyøreq</td>
<td>durı</td>
<td>ýurr</td>
</tr>
<tr>
<td>lęd</td>
<td>zilag</td>
<td>pwtrıag</td>
<td>[h]ořag</td>
<td>mil</td>
</tr>
</tbody>
</table>

0.472. Drill II: Production.

Pronounce each item after the tape or speaker.

<table>
<thead>
<tr>
<th>ryd</th>
<th>pyalag</th>
<th>maldar</th>
<th>zøreą</th>
<th>zor</th>
</tr>
</thead>
<tbody>
<tr>
<td>lad</td>
<td>kylit</td>
<td>sőrdar</td>
<td>bwrron</td>
<td>zőrr</td>
</tr>
<tr>
<td>rzan</td>
<td>bõrag</td>
<td>nemroč</td>
<td>pösıag</td>
<td>ý́r</td>
</tr>
<tr>
<td>lagır</td>
<td>nailog</td>
<td>čergej</td>
<td>göllog</td>
<td>ý́rr</td>
</tr>
<tr>
<td>lôngar</td>
<td>kõlem</td>
<td>balyšt</td>
<td>zilag</td>
<td>syl</td>
</tr>
</tbody>
</table>
0.473. Drill III: Production.

Pronounce each item after the tape or speaker.

<table>
<thead>
<tr>
<th>ūRō</th>
<th>pyRi</th>
<th>myR</th>
<th>[h]ar</th>
<th>lor</th>
</tr>
</thead>
<tbody>
<tr>
<td>maRi</td>
<td>baRō</td>
<td>myRō</td>
<td>aR</td>
<td>loR</td>
</tr>
<tr>
<td>mari</td>
<td>gaRi</td>
<td>dōRāg</td>
<td>bir</td>
<td>luR</td>
</tr>
<tr>
<td>āRōb</td>
<td>gāRī</td>
<td>dār</td>
<td>biR</td>
<td>par</td>
</tr>
<tr>
<td>[h]āRōb</td>
<td>bārī</td>
<td>dōrrā[h]</td>
<td>byrr</td>
<td>paR</td>
</tr>
</tbody>
</table>

0.474. Drill IV: Production.

Pronounce each item after the tape or speaker.

<table>
<thead>
<tr>
<th>tal</th>
<th>bar</th>
<th>loR</th>
<th>byrr</th>
<th>tōl</th>
</tr>
</thead>
<tbody>
<tr>
<td>sel</td>
<td>bor</td>
<td>luR</td>
<td>bōR</td>
<td>gōl</td>
</tr>
<tr>
<td>tōl</td>
<td>kur</td>
<td>biR</td>
<td>bōRR</td>
<td>gyl</td>
</tr>
<tr>
<td>sil</td>
<td>tir</td>
<td>aR</td>
<td>shōR</td>
<td>pwR</td>
</tr>
<tr>
<td>[h]ūl</td>
<td>ter</td>
<td>vōR</td>
<td>byR</td>
<td>pwRR</td>
</tr>
</tbody>
</table>

0.480. Velar Fricatives.

Besides two voiceless stops (voiceless /k/ and voiced /g/), Rakhshani Baluchi also has two velar fricatives: voiceless /x/ and its voiced counterpart /γ/. As stated in Secs. 0.312 and 0.334, the latter pair is uncommon in the Rakhshani dialect. Where an Eastern Hill Dialect form or a Perso-Arabic loanword has an /x/ or a /γ/, Rakhshani usually replaces the former with /h/ or /k/ and the latter with /g/.

Speakers of German and various Scottish dialects will find no difficulty with /x/: compare German ach or doch or Scottish loch. Speakers of Parisian French will find that their γ in a word like Paris is close to /γ/, as is German g in a rapid, lenis pronunciation of a word like Wagen.

These sounds often present problems for English speakers. One method of acquiring /x/ is to begin by saying ak-ka, ak-ka, ak-ka, "holding" or prolonging the k's. Then try to relax and soften the contact between the back of the tongue and the velum, letting a little air pass through to create friction. One may thus produce ax-xa, ax-xa, ax-xa, and once this has been mastered, go on to attempt xa, xa, xa and ax, ax, ax. The same procedure should be repeated for /γ/: beginning with ag-ga, ag-ga, ag-ga, the student must learn to relax the contact between tongue and velum and let a little air through to create the velar friction.
0.481. Drill I: Recognition.

For each item write down either /k/ or /x/. Do not look at this page but use it afterwards to check your perception. Note: some words in this and the following two drills are simply alternate pronunciations of the same item.

<table>
<thead>
<tr>
<th>xandan</th>
<th>vaxt</th>
<th>tæxt</th>
<th>mələx</th>
<th>bəxməł</th>
</tr>
</thead>
<tbody>
<tr>
<td>xylaf</td>
<td>vəkt</td>
<td>ċəɾx</td>
<td>təlx</td>
<td>[h]əlk</td>
</tr>
<tr>
<td>xəərəm</td>
<td>bəxt</td>
<td>Dakxana</td>
<td>yəxx</td>
<td>mərk</td>
</tr>
</tbody>
</table>

0.482. Drill II: Recognition.

For each item write down /g/ or /ɣ/. Other instructions are as for Sec. 0.481.

<table>
<thead>
<tr>
<th>yəʃəm</th>
<th>gul</th>
<th>səwəqət</th>
<th>γav</th>
<th>zəq</th>
</tr>
</thead>
<tbody>
<tr>
<td>γəəzən</td>
<td>yul</td>
<td>ləgər</td>
<td>zəwəl</td>
<td>bag</td>
</tr>
<tr>
<td>γəm</td>
<td>gol</td>
<td>ləɣər</td>
<td>zəg</td>
<td>səg</td>
</tr>
</tbody>
</table>

0.483. Drill III: Production.

Pronounce each item after the tape or speaker.

<table>
<thead>
<tr>
<th>ələm</th>
<th>zəq</th>
<th>cəɾx</th>
<th>zəwəl</th>
<th>γav</th>
</tr>
</thead>
<tbody>
<tr>
<td>xəndan</td>
<td>yəxx</td>
<td>mərk</td>
<td>bəxməł</td>
<td>ləɣər</td>
</tr>
<tr>
<td>γəm</td>
<td>memaxənə</td>
<td>bəxt</td>
<td>wəxt</td>
<td>ələx</td>
</tr>
<tr>
<td>xəl</td>
<td>xəərəm</td>
<td>əwər</td>
<td>əmi</td>
<td>yəzi</td>
</tr>
<tr>
<td>γəərətt</td>
<td>xylaf</td>
<td>xən</td>
<td>zəɣ</td>
<td>xəzənə</td>
</tr>
</tbody>
</table>

0.484. Drill IV: Production.

Listen to Drills I and II again and pronounce each item after the tape or speaker.

0.490. The Fricative /v/.

As described in Sec. 0.332, Baluchi /v/ is a voiced labiodental (or bilabial) fricative. It is made by bringing the upper and lower lips into near contact and allowing some of the air stream to pass through accompanied by voicing and weak friction. The contact between the upper teeth and the lower lip is very lenis, and some speakers seem to produce this sound with bilabial friction only. English v (as in vine) differs in that its labiodental contact is firmer, and the lips are not brought as close together. English w (as in wine), on the other hand, is a bilabial voiced continuant made with considerable lip-rounding and little friction. There is little or no lip-rounding in the production of Baluchi /v/.
Word-initially, /v/ is found mostly before /a/ and /a/, although a few instances of /v/ before /i/, /e/, and /y/ have also been recorded. This consonant does not seem to occur before the back vowels /u/, /o/, or /w/. It is also found in a few word-initial clusters, /gv/ and /sv/ being the most common. Word-medially, /v/ occurs between vowels, after vowels before consonants, and after consonants before vowels. In word-final position, it is found only after vowels, again mainly /a/ and /a/.

0.491. Drill I: Recognition.

Compare items containing /v/ with those having a /b/.

<table>
<thead>
<tr>
<th>vad</th>
<th>paval</th>
<th>pazvar</th>
<th>tøvar</th>
<th>pwlav</th>
</tr>
</thead>
<tbody>
<tr>
<td>bag</td>
<td>navad</td>
<td>nivøg</td>
<td>Drevør</td>
<td>kvølv</td>
</tr>
<tr>
<td>vøspøg</td>
<td>grevøg</td>
<td>ŋølvør</td>
<td>tøsvir</td>
<td>pav</td>
</tr>
<tr>
<td>vat</td>
<td>svarøg</td>
<td>ø[h]val</td>
<td>lybas</td>
<td>sob</td>
</tr>
<tr>
<td>bøt</td>
<td>gvat</td>
<td>kavø</td>
<td>ŋwvøg</td>
<td>ŋøbbøv</td>
</tr>
</tbody>
</table>

0.492. Drill II: Production.

Pronounce each item after the tape of speaker.

<table>
<thead>
<tr>
<th>vøR</th>
<th>vab</th>
<th>røvøg</th>
<th>kvølv</th>
</tr>
</thead>
<tbody>
<tr>
<td>vøll</td>
<td>bam</td>
<td>vøt</td>
<td>pwlav</td>
</tr>
<tr>
<td>vøyl</td>
<td>vam</td>
<td>jvan</td>
<td>pav</td>
</tr>
<tr>
<td>vir</td>
<td>gvøøg</td>
<td>avani</td>
<td>svad</td>
</tr>
<tr>
<td>vangøR</td>
<td>gvazi</td>
<td>divan</td>
<td>gyrvøw</td>
</tr>
</tbody>
</table>

0.493. Drill III: Production.

Listen to Drill I again and pronounce each item after the tape or speaker.

0.4100. Doubled or Long Consonants.

Clusters of two identical consonants require special mention. With the exception of /rr/ (described in Sec. 0.470), double consonants are articulated just like their single counterparts, except that they are "held" (i.e. their release is delayed) for roughly twice the duration of a single consonant.

Such "doubled" or "long" consonants are rare in English. Many English speakers do indeed distinguish holy (with one /l/) from wholly (with two), but other such minimal pairs are hard to find. Double consonants are very common in Baluchi, however, occurring between vowels and after a vowel at the end of a word. Although the contrast between word-medial single and double consonants is easily audible to most students, and a word-final
cluster of two continuants (e.g. /mm/, /ll/, /ss/, etc.) is also distinguishable, the beginner may find it difficult to identify single versus double stops and affricates in word-final position. For these latter, the only clue is the space of time between the articulation of the stop or affricate and its release (often slightly aspirated). Indeed, most earlier writers on Baluchi are hopelessly inconsistent in this matter: they usually heard the doubled consonants correctly in word-medial position between two vowels, but they wrote sometimes a single and sometimes a double consonant in word-final position.

0.4101. Drill I: Recognition.

For each item write "S" for "single" or "D" for "double." Do not look at this page but use it afterwards to check your perception.

<table>
<thead>
<tr>
<th>gallag</th>
<th>dwkkkan</th>
<th>twnnag</th>
<th>gyrrag</th>
<th>paTTag</th>
</tr>
</thead>
<tbody>
<tr>
<td>galag</td>
<td>nykan</td>
<td>bwnag</td>
<td>gyrog</td>
<td>pwTag</td>
</tr>
<tr>
<td>jann</td>
<td>çømm</td>
<td>garr</td>
<td>bøçë</td>
<td>pyss</td>
</tr>
<tr>
<td>jën</td>
<td>çøm</td>
<td>gør</td>
<td>pøç</td>
<td>m ys</td>
</tr>
<tr>
<td>jøTT</td>
<td>Tøpp</td>
<td>søgg</td>
<td>kødd</td>
<td>pønn</td>
</tr>
<tr>
<td>jøT</td>
<td>døp</td>
<td>søg</td>
<td>kød</td>
<td>m øn</td>
</tr>
<tr>
<td>lakk</td>
<td>jøtt</td>
<td>vøøšš</td>
<td>børr</td>
<td>tøll ø</td>
</tr>
<tr>
<td>møk</td>
<td>jøt</td>
<td>çwøš</td>
<td>bør</td>
<td>tøla</td>
</tr>
</tbody>
</table>

0.4102. Drill II: Production.

Pronounce each item after the tape or speaker.

<table>
<thead>
<tr>
<th>gyrrin</th>
<th>twkk</th>
<th>dyrin</th>
<th>byrr</th>
<th>bwzã</th>
</tr>
</thead>
<tbody>
<tr>
<td>gyrin</td>
<td>Twkk</td>
<td>dyrri</td>
<td>býr</td>
<td>dwzzã</td>
</tr>
<tr>
<td>gwDDøn</td>
<td>çøbbøv</td>
<td>jøøag</td>
<td>çyll</td>
<td>jøll</td>
</tr>
<tr>
<td>pøçë</td>
<td>købab</td>
<td>lykkøy</td>
<td>syl</td>
<td>jøl</td>
</tr>
<tr>
<td>pwççë</td>
<td>rwppi</td>
<td>boøzzøg</td>
<td>kømm</td>
<td>jøT</td>
</tr>
<tr>
<td>øøššë</td>
<td>øypi</td>
<td>çøømøø</td>
<td>çøm</td>
<td>Tøppwr</td>
</tr>
<tr>
<td>løssé</td>
<td>søjji</td>
<td>lajj</td>
<td>køj</td>
<td>døpã</td>
</tr>
</tbody>
</table>

0.4103. Drill II: Production.

Listen to Drill I again and pronounce each item after the tape or speaker.

0.4110. Other Consonants and Consonant Clusters.

Those consonants not specifically discussed above should present no obstacles for an English speaker; these include: /b, f, g, h, j, m, n, s, ð, z, ð/ and also /y/, when this
symbol stands for a consonant. The student must keep in mind, of course, such things as
the rarity of /f/ in the Rakhshani dialects (Sec. 0.310), the sporadic occurrence of /h/
(Sec. 0.313), the various phonetically conditioned forms of /n/ (Sec. 0.320), the slightly
fronted quality of the alveolar grooved fricatives /s/ and /z/ and the backed quality of the
alveopalatal fricatives /ʃ/ and /ʒ/ (Secs. 0.326, 0.327, 0.336, and 0.337), and the use of
/y/ to denote both a consonant and a vowel (Secs. 0.335).

Baluchi consonant clusters should also cause the student little difficulty, although some
of these do not occur in English. Word-initial clusters consist of two segments only, the
first of which is a stop, affricate, or fricative, and the second is /r/, /v/, or /y/. E.g.

/bräs/ brother
/dročk/ tree
/tru/ aunt
/gvat/ wind, air
/jvan/ good, nice, pretty
/syal/ relative, person of equal rank
/tyab/ seashore, beach

Word-medial clusters usually consist of two segments also, although a few three-member
clusters do occur. E.g.

/dyštar/ fiance, fiancee
/šesvir/ picture
/løngar/ plow
/Dakxana/ postoffice
/mœstøg/ curds
/tirmag/ summer
/angrez/ English[man]
/šøyrjan/ singer

Word-final clusters usually consist of a continuant or fricative + a stop or affricate,
but there are instances also of a continuant + a continuant, a stop or affricate + a stop, a
stop + a continuant, etc. Final clusters never contain more than two members. E.g.

/ømb/ mango
/[h]and/ place, area, region
/mørk/ death
/mwlk/ country, land, field
/sang/ betrothal, engagement
/jwpt/ pair (of objects)
/dročk/ tree
/rodratk/ east
/rokap/ west
/gør/ hot
/pæsl/ harvest, crop

1vi
Drill I: Recognition.

Listen to the following words (either from a tape recording or from a native speaker). Write each item in phonemic transcription. Do not look at this page but use it afterwards to check your perception.

<table>
<thead>
<tr>
<th>gydan</th>
<th>syal</th>
<th>$wru</th>
<th>yzm</th>
<th>gypt</th>
</tr>
</thead>
<tbody>
<tr>
<td>bəha</td>
<td>nyəm</td>
<td>svär</td>
<td>adenk</td>
<td>retk</td>
</tr>
<tr>
<td>byrynj</td>
<td>mwnši</td>
<td>jogyn</td>
<td>kənd</td>
<td>[h]əlk</td>
</tr>
<tr>
<td>syng</td>
<td>[h]əxda</td>
<td>kosinč</td>
<td>kənD</td>
<td>omb</td>
</tr>
<tr>
<td>bədryng</td>
<td>yzdə</td>
<td>gvənD</td>
<td>[h]ədd</td>
<td>bwčk</td>
</tr>
<tr>
<td>srwšəǥ</td>
<td>əŋg</td>
<td>[h]ənd</td>
<td>[h]əDD</td>
<td>sətr</td>
</tr>
<tr>
<td>čərp</td>
<td>əzdə[h]a</td>
<td>ćytr</td>
<td>zəgr</td>
<td>kysb</td>
</tr>
<tr>
<td>aRt</td>
<td>pəsl</td>
<td>bwRz</td>
<td>gwšn</td>
<td>gyRd</td>
</tr>
</tbody>
</table>

Drill II: Production.

Pronounce each item after the tape or speaker.

<table>
<thead>
<tr>
<th>bam</th>
<th>ymšəpi</th>
<th>əŋgrez</th>
<th>mwrz</th>
<th>[h]wkm</th>
</tr>
</thead>
<tbody>
<tr>
<td>dəmb</td>
<td>ymsali</td>
<td>əyrjən</td>
<td>mwlk</td>
<td>[h]yzm</td>
</tr>
<tr>
<td>poŋč</td>
<td>noške</td>
<td>ćynkə</td>
<td>mərk</td>
<td>kwrnu</td>
</tr>
<tr>
<td>zənD</td>
<td>botk</td>
<td>brazatk</td>
<td>twrš</td>
<td>təlx</td>
</tr>
<tr>
<td>čəng</td>
<td>kworšk</td>
<td>əntər</td>
<td>karč</td>
<td>[h]əšt</td>
</tr>
<tr>
<td>mənj</td>
<td>nadr</td>
<td>sinkwr</td>
<td>prošəg</td>
<td>swnT</td>
</tr>
<tr>
<td>gvaRyg</td>
<td>gvp</td>
<td>mytk</td>
<td>ćyšk</td>
<td>[h]yzmətt</td>
</tr>
</tbody>
</table>

Drill III: Production.

Listen to Drill I again and pronounce each item after the tape or speaker.

Nonsegmental Phonemes.

As stated in Sec. 0.200, together with the inventory of consonants and vowels discussed above, there are also several "nonsegmental" or "suprasegmental" elements. These phenomena include:

1. **Word juncture:** indicated by a space.
(2) Compound juncture: written by /-/ joining two or more elements: e.g. 
/[h]ir-w-[h]ar/ "cyclone, violent wind and rain storm."

(3) Phrase juncture: written /+/ and used very sparingly in those Analysis Sections in which intonation contours are discussed.

(4) Two stresses: (a) /'/, emphatic stress, which may fall upon an emphasised word in the utterance; and (b) /'/, a special word stress which occurs with certain verbal prefixes.

(5) Intonation contours: (a) /./, a sentence-final falling contour indicating the end of a declarative sentence or of a question which contains a question word (e.g. /kəy/ "who?", /kwja/ "where?", etc.); (b) /?/, a final rising contour at the end of a yes-or-no question; (c) /!/., a contour marked by higher pitch and loudness throughout a sentence, denoting an emphatic utterance or interjection; and (d) /.,/ a slightly rising non-final contour indicating the end of a clause within the utterance.

The presence or absence of these phenomena is indicated by various combinations of pitch, stress, pause (or hiatus), and certain conditioned alternants of various vowels and consonants. These matters are too technical and too unprofitable for the learner to deserve detailed exposition here, although some of their salient features will be described in relevant Sections of the course. As a general rule, the authors have been quite parsimonious with juncture and intonation symbols and have avoided cluttering up the text with contour-indicating numerals, arrows, etc. From experience, the authors have come to the conclusion that such devices only tend to confuse a nontechnical beginner and are largely ignored. The best way to acquire a grasp of the pitch patterns, stresses, rhythm, etc. of a language, the writers believe, is to practice assiduously with a set of tapes or with a speaker of the language.
The city of Quetta.
UNIT ONE

1. 100. Basic Sentences.

What is this?
[It is a horse.
This is a horse.

What is this?
[It is a vessel (pot, utensil).
This is a vessel.

What is this?
[It is a stream.
This is a stream.

What is this?
[It is a bird.
This is a bird.

What is this?
[It is a [piece of] bread.
This is a [piece of] bread.

What is this?
[It is a house.
This is a house.

1. 101. The near demonstrative, /e/ "this, he, she, it," is used (a) as a pronoun (e.g. /e chee./ "What is this?"") and (b) as an adjective (e.g. /e gys/ "this house"). When /e/ is used as a pronoun in a sentence like /e gyse./ "This is a house," there is an audible "phrase break" between /e/ and the following word: /e + gyse./; this break does not occur when /e/ is used as an adjective: e.g. /e gys/ "this house."

1. 102. The suffix /e/ (seen, for example, in a sentence like /aspe./ "[It is a horse"] appears to be a verb, translatable as "is." This is not the case: /e/ denotes singularity and indefiniteness. Thus, /e chee./ "What is this?" literally asks "This what-singular-unknown?" It asks for the identification of a singular, unknown object. A reply like /e aspe./ "This is a horse" literally denotes "This a-horse." It identifies the subject, specifying its singularity and indefiniteness (i.e. as a member of the generic class "horse," and not as some specific horse known either to the speaker or the hearer).
1.103. The simple copulative sentence pattern is SUBJECT - COMPLEMENT - VERB (or complement + /e/ with no verb). Note that the complement may be a noun, pronoun, demonstrative, postpositional phrase, adjective, question word, etc. E.g.

/e gyse./ This is a house. [/e/ is the subject, /gyse/ the complement, and no verb occurs.]
/e ćee./ What is this? [Lit. This what-singular-unknown?]

When the subject is a pronoun or a demonstrative, it may be omitted. E.g.

/əspe./ [It] is a horse.

1.104. The intonation pattern of the simple declarative sentence (and the interrogative sentence containing a question word) is 2-3-1 (i.e. mid-high-low). The highest pitch-stress (the 3) cannot occur on the last syllable of the utterance (unless the utterance consists of only one syllable). If the word or sequence before the last syllable is of the pattern CV(ŋ)CVCC or CV(ŋ)CV (ŋ = /y, w, œ/i; CV = /i, e, u, o, a/), then pitch-stress 3 falls on the second V or ŋ: CVCVCC³ or CV²CV³. If the sequence before the utterance-final syllable is a monosyllabic word (#CVC, #CVᶜ, #VC, #VCC, #VC, #CV, etc.), then pitch-stress 3 falls upon it. If the sequence before the utterance-final syllable is CVCVC, then the 3 falls upon the first V: CV³CV² (or 1). E.g.

/e⁴ nan⁴e. / This is a [piece of] bread. [The sequence before the final /e/ is a monosyllabic word of the pattern #CVC.]
/e⁴ će⁴e. / What is this? [Interrogative sentences containing a question word have the same pattern as declarative sentences.
/e⁴ gys⁴e. / This is a house. [/gys/ is a monosyllabic word of the pattern #CVC.]
/e⁴ kw⁴ćəkkæ. / This is a dog. [/kwĉəkk/ is of the pattern CVCVCC.]
/e⁴ ćəzzænkæ. / This is a vessel. [/ćəzzæn/ is of the pattern CVCVC.]
/e⁴ kɔ⁴ləm⁴e. / This is a pen. [/kɔlæm/ "pen" is of the pattern CVCVC.]

1.200. Basic Sentences.

a ćee.
ko[h]e.
a ko[h]e.

What is that?
[It] is a mountain.
That is a mountain.

a ćee.
kwćəkkæ.
a kwćəkkæ.

What is that?
[It] is a dog.
That is a dog.

a ćee.
bočəkkæ.

What is that?
[It] is a boy.
a bəʂəkkə.  
That is a boy.

What is that?  
[It] is a man.  
That is a man.

a čee.  
mərde.  
a mərde.

What is that?  
[It] is a woman.  
That is a woman.

a čee.  
zalbule.  
a zalbule.

What is that?  
[It] is a tree.  
That is a tree.

a čee.  
draʂke.  
a draʂke.

1.201. The far demonstrative, /a/ "that, he, she, it," is similar in use and  
distribution to /e/ "this, he, she, it," discussed in Sec. 1.101. There are no "third  
person pronouns" in Baluchi (i.e. no separate words for "he," "she," "it," or "they");  
/e/ and /a/ are employed instead.

1.202. There is no "gender" in Baluchi. A semantically masculine noun (like /bəʂəkk/  
"boy") and a semantically feminine noun (like /zalbul/ "woman") are grammatically the  
same.

1.300. Basic Sentences.

e če ənt.  
ko[h] ənt.  
e ko[h] ənt.

What are these?  
[They] are mountains.  
These are mountains.

What are these?  
[They] are boys.  
These are boys.

What are these?  
[They] are vessels.  
These are vessels.

What are those?  
[They] are dogs.  
Those are dogs.

What are those?  
[They] are horses.  
Those are horses.
What are those?

[They] are birds.

Those are birds.

1.301. The demonstratives, /e/ and /a/, are also used to refer to plural objects. As subjects and as adjectives, /e/ and /a/ show no difference between singular and plural.

1.302. In a simple copulative sentence (i.e. "X is Y" or "X's are Y's"), nouns make no grammatical distinction between singular and plural. E.g.

/a mwrge./ That is a bird. [Singular. Compare: ]
/a mwrg ant./ Those are birds. [The singular-plural distinction is seen only in /e/ and /ant/; /a/ and /mwrg/ do not change. ]

1.303. /ant/ "are" is really the plural of the verb /ynt/ "is (singular-known-definite)" introduced in Sec. 2.203. The singular-indefinite suffix /e/ cannot, of course, occur with a plural noun, and the verb /ant/ is therefore employed for both definite and indefinite plural subjects.

1.400. Drills and Exercises.

1.401. Question-Response Drill I.

The instructor asks the questions in the left-hand column. The student uses the Baluchi equivalent of the word given in the right-hand column and makes two replies: (a) without the demonstrative subject, and (b) with the demonstrative subject. The instructor may then divide the class into two groups, one group asking the questions, and the other giving the replies. E.g.

Instructor: /e čee./ What is this?
Student: /aspe./ [It] is a horse.
Student again: /e aspe./ This is a horse.

1. čee.
2. čee.
3. čee.
4. čee.
5. čee.

vessel
stream
bird
[piece of] bread
house

1.402. Question-Response Drill II.

1. čee.
2. čee.
3. čee.

dog
boy
woman
4. a čee. tree
5. a čee. horse

1.403. Question-Response Drill III.

1. e če ñnt. mountains
2. e če ñnt. men
3. e če ñnt. vessels
4. e če ñnt. trees
5. e če ñnt. horses

1.404. Question-Response Drill IV.

1. a če ñnt. [pieces of] bread
2. a če ñnt. streams
3. a če ñnt. women
4. a če ñnt. houses
5. a če ñnt. birds

1.405. Question-Response Drill V.

1. a če ñnt. dogs
2. e čee. boy
3. a čee. woman
4. e če ñnt. men
5. a čee. tree

1.500. Vocabulary.

a that, those, he, she, it, they
ñnt are
əsp horse
bačskk boy
če what?
dračk tree
-e suffix denoting a singular indefinite
e this, these, he, she, it, they
gys house, home
jo[h] stream
ko[h] mountain
kwčskk dog
mørð man
mwrg bird
nan
razan
zalbul

[piece of] bread
vessel, pot, utensil
woman
A street scene in Quetta.
UNIT TWO

2.100. Basic Sentences.

mən bəloˈce wn.  I am a Baluchi.
təw əmˈrikəne əy.  You [sg.] are an American.
e  pakystanitə.  He [lit. this] is a Pakistani.
a əŋgreze.  He [lit. that] is an Englishman.
ma səwdagyr ən.  We are merchants.
šwma dwkkandaɾ ət.  You [pl.] are shopkeepers.
e  jynykk ənt.  They [lit. these] are girls.
a gənDənənt.  They [lit. those] are babies.

2.101. The nominative forms of the personal pronouns are:

<table>
<thead>
<tr>
<th></th>
<th>1st sg.</th>
<th>2nd sg.</th>
<th>1st pi.</th>
<th>2nd pi.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>mən</td>
<td>təw</td>
<td>ma</td>
<td>šwma</td>
</tr>
</tbody>
</table>

As was stated in Sec. 1.201, the place of the third person pronouns is taken by the demonstratives in Baluchi. These are the same for singular and plural, masculine and feminine, when they are used as subjects or adjectives.

2.102. The present tense paradigm of the copulative verb ("am", "is", "are") is as follows:

<table>
<thead>
<tr>
<th></th>
<th>1st sg.</th>
<th>2nd sg.</th>
<th>3rd sg.</th>
<th>1st pl.</th>
<th>2nd pl.</th>
<th>3rd pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>wn</td>
<td>əy</td>
<td>--</td>
<td>ən</td>
<td>ət</td>
<td>ənt</td>
</tr>
</tbody>
</table>

As was seen in Sec. 1.102, no 3rd sg. copulative verb ("is") occurs in a sentence which simply identifies the subject as an indefinite member of a class. Instead, the subject is followed by the complement + the "singular-indefinite" suffix /e/. In the other singular forms, however, the complement + /e/ must be followed by a verb form agreeing with the
subject. In the plural forms /e/ does not occur at all, and all persons require an agreeing verb form. E. g.

/a mørde./ He is a man. [Lit. He a-man. No verb occurs. ]

/mán mørde wn. / I am a man. [Lit. I a-man am. /e/ occurs since the subject is identified as an indefinite singular member of the generic class "man." A verb form, /wn/ "am" is required. ]

/má mard an./ We are men. [/e/ does not occur with a plural noun, and a verb form, /an/ "[we] are" is obligatory. ]

2. 200. Basic Sentences.

a mání za[h]g ynt. He is my child (offspring).

a tói sárdar ynt. He is your [sg. ] chief (tribal leader).

a eši mástór ynt. He is his teacher.

e ai gvanDo ynt. This is his baby.

a møy jynykk ónt. They are our daughters [lit. girls].

a Šwmy̱ za[h]g ynt. They are your [pl. ] children.

ma ešani zálbul ón. We are their women [i.e. women of their tribe].

ma avani mard ón. We are their men [i.e. men of their tribe; also; their husbands -- /mard/ may mean "husband," but /zalbul/ does not mean "wife. "].

2. 201. Since there is no grammatical "gender" in Baluchi, a sentence like /a mání za[h]g ynt./ may be translated "he is my child" or "she is my child," depending upon the non-linguistic context. Similarly, /eši/ and /ai/ are often best translated as "his," "her," or "its," and /ešani/ and /avaní/ are both translatable as "their." These forms really mean "of this," "of that," "of these," and "of those" respectively. Hereafter, unless the context specifies otherwise, all demonstratives will be arbitrarily translated as masculine in the basic sentences and exercises.

2. 202. The possessive forms of the personal pronouns and demonstratives are:

<table>
<thead>
<tr>
<th>1st sg.</th>
<th>2nd sg.</th>
<th>3rd sg. near</th>
<th>3rd sg. far</th>
<th>my</th>
<th>your [sg.]</th>
</tr>
</thead>
<tbody>
<tr>
<td>mání</td>
<td>tói</td>
<td>eši</td>
<td>ai</td>
<td>of this: his, her, its</td>
<td>of that: his, her, its</td>
</tr>
</tbody>
</table>
These forms consist of a pronominal or demonstrative stem (sometimes different from the nominative form) + various suffixes: (a) the stem forms are: /man/, /ta/, /e/, /a/ and /av/, /mə/, and /əwmo/; (b) the /š/ in /eši/ "of this" and /ešani/ "of these" is an intensifying suffix (discussed again in Sec. 3. 502); (c) the /an/ in /ešani/ "of these" and /avani/ "of those" is the "definite-plural" suffix (see Sec. 2. 402); (d) the possessive suffix has two forms: /i/ after a consonant and /y/ after a vowel (see Sec. 2. 501).

In some dialects the "intensified" form of /məy/ is commoner in normal speech: /əməməy/ "just our" (with the "emphatic" prefix /əm/; see Sec. 6. 801).

2. 203. The 3rd sg. form of the copulative verb is /ynt/ "is." Generally speaking, it is employed when the overall identity of the subject is definite and known, and the sentence asserts (or queries or denies) a particular fact about the subject. When /ynt/ is the main verb of an affirmative clause, the "singular-indefinite" suffix /e/ does not normally occur with the complement of a sentence (see also Sec. 3. 301).

The distinction between /ynt/ and the "singular-indefinite" suffix /e/ is important. Compare the following:

(1) Mr. A and Mr. B see a man on the street. Mr. A asks:

/a ɬee/. What is he? [I.e. please identify him generally: his species, race, nationality, religion, overall occupation, etc.]

Mr. B may make one of the following replies:
/a mərde/. He is a man.
/a bələče/. He is a Baluchi.
/a əmrikəne/. He is an American.
/a səwdagyre/. He is a merchant.

(2) Mr. A and Mr. B see a man on the street. Mr. A asks:

/a yda ɬe ynt/. What is he here? [/yda/ "here," Mr. A is now asking for a particular fact: e.g. the man's post or local task, his reasons for being here, etc.]

Mr. B may reply:
/a məy sərdər ynt/. He is our chieftain.

(3) Mr. A sees a little girl at Mr. B's home. Mr. A asks:

/a tai ɬe ynt/. What [relation] is she of yours [sg.]?

Mr. B may reply:
/a moni jənıkə ynt/. She is my daughter [lit. girl].
(4) Mr. A asks the identity of a man seen at Mr. B's home.

Mr. B may reply:

/a mɔnĩ bræʃe. / He is [one of] my brother[s]. [/bræʃ/ "brother."
If /e/ is used, the identification remains rather indefinite, perhaps
best translated as "one of . . ."]

Or Mr. B may reply:

/a mɔnĩ bras ynt. / He is my brother. [Here the identification is
specific and definite.]

(5) Mr. A is telling Mr. B about a certain merchant. Suddenly he sees the merchant
on the street. Mr. A says:

/a sawdægyr ynt. / He is the merchant. [Here /ynt/ gives the same
sense of definiteness as English "the."

(6) Mr. A is shown an unknown machine. He asks /e cəe. / "What is this?" He is
told that this is a lathe for making wooden vessels -- i.e. the machine's overall
identity. He then points to one of the parts of the machine and asks: /e cə ynt. /
"What is this?" He is told that this part acts as a rest for the cutting chisel.
Here the use of the "singular-indefinite" /e/ implies that the identity of the whole
is unknown; when /ynt/ is employed, however, the implication is that, while the
whole is known, the identity of some part of the whole is unknown.

2. 300. Basic Sentences.

mas kwja ynt. Where is Mother? [Or: the mother.] [She] is here.
yda ynt. She is here.
a yda ynt.

bras kwja ynt. Where is Brother? [Or: the brother.] [He] is there.
adda ynt. He is there.
a adda ynt.

pyss kwja ynt. Where is Father? [Or: the father.] [He] is over there.
oda ynt. He is over there.
a oda ynt.

mɔnĩ gw[h]ar kwja ynt. Where is my sister?
tai gw[h]ar yda ynt. Your [sg. ] sister is here.

eʃi bwz kwja ynt. Where is his goat?
eʃi bwz adda ynt. His goat is there.

ai gok kwja ynt. Where is his cow?
ai gok oda ynt. His cow is over there.
Where are our camels?
Your [pl.] camels are here.

Where are their sheep?
Their sheep are there.

Where are their shops?
Their shops are over there.

2. 301. The demonstrative stems also occur in various adverbial formations. /yda/ "here" consists of /y/ (an alternate form of /e/ "this") + a locative base /d/ (possibly historically from /[h]add/ "place") + a singular locative affix /a/ (discussed in Sec. 2. 401). Similarly, /adda/ "there" is composed of /a/ "that" + /dd/ (an alternant of /d/) + /a/.

There is a third locative adverb as well: /oda/ "over there" (i.e. farther away than /adda/). The stem /o/ "over there" is not found alone as a demonstrative, however.

2. 400. Basic Sentences.

Where is the gun?
[It] is in the house.
The gun is in the house.

Where is that person?
[He] is in the school. [Or: at school.]
He is at school.

Where are the [pieces of] bread.
[They] are in the vessel.
The [pieces of] bread are in the vessel.

Where are the [pieces of] bread?
[They] are in a vessel.
The [pieces of] bread are in a vessel.

Where are the goats?
[They] are on the mountain.
The goats are on the mountain.
2. 401. The suffix /a/ functions as a general locative used with singular nouns only. Depending upon the non-linguistic context, it is translatable as "in," "on," "at," etc. In later Units /a/ will be shown to have many other uses as well: (a) it is employed as a "directive-locative" suffix (i.e. "to" in "to the city"); (b) it marks the definite singular subject of some verbal forms; (c) it also may mark the definite singular object of a transitive verb; (d) it is used with a singular noun preceded by a preposition (i.e. as the "object" of the preposition), etc. The semantic range of this suffix thus includes not only location but singularity and definiteness as well.

When /a/ is preceded by the "singular-indefinite" suffix /e/, the meaning is "singular-indefinite-location." Compare:

/ktytab gysa ant. / The books are in the house.
/ktytab gysan ant. / The books are in a house.

2. 402. The "singular-definite" suffix /a/ does not occur with plural nouns. Instead the "plural-definite" suffix /an/-/a/ occurs. This suffix illustrates a common phenomenon in Baluchi: a word-final /Vn/ before a vowel remains /Vn/; before a following consonant, however, /Vn/ often becomes /V/; e.g.

/ktytab gysan ant. / The books are in the house.  
/šwmay gysa ktytab ant. / In your [pl.] houses are the books. 

Like /a/, /an/-/a/ denotes general location, direction, definiteness, and plurality of the subject and/or object of certain verbal forms, etc. /an/ must occur when a plural noun is followed by another suffix (e.g. the possessive; see Sec. 2. 501) or when the plural noun is preceded by a preposition. /an/ does NOT occur with either a plural subject or a plural complement of a copulative sentence, definite or indefinite.
2.403. /ap/ "water" is treated as singular when it denotes a single body of water (e.g. a lake, pool). When it denotes a quantity of water, however, it is treated as a plural. Most mass nouns (i.e. nouns which denote an unlimited substance: e.g. "rice," "tea," "milk," "wheat," etc.) are treated as plurals when they refer to quantities. They are singular only when a unitary, limited, and clearly delineated body of the substance is meant.

2.404. /tas/ "bowl" denotes a metal vessel used as a drinking cup or as a storage container for liquids. /rəzan/ "vessel, pot, utensil" is a general cover term; a /tas/ is thus also a /rəzan/.

2.500. Basic Sentences.

e a mərdəy gys ynt.
This is that man's house.
e a mərdani gys ənt.
These are those men's houses.
bəčəkkəy kytab yda ynt.
The boy's book is here.
bəčəkkeəy kytab yda ynt.
A boy's book is here.
bəčəkkəni kytab yda ənt.
[The] boys' books are here.
a mənə pyssəy bras ynt.
He is my father's brother.
a mənə pyssəy bras ənt.
They are my father's brothers.
a mənə gw[h]ərəy kytab ənt.
They are my sister's books.
a mənə gw[h]ərəani kytab ənt.
They are my sisters' books.
e a bəločəy gys ynt.
This is the house of that Baluchi.
e bəločəy gys ynt.
This is the house of a Baluchi.
e bəločəni gys ənt.
These are the houses of [the] Baluchis.
e a bəčəkkəy əc ynt.
What [relation] is he of that boy?
e a bəčəkkəni əc ynt.
What [relation] is he of those boys?

2.501. After a singular noun (+ the "singular-indefinite" suffix /e/), the possessive suffix occurs as /əy/. E.g.

/bəčəkkəy kytab/ the boy's book
The form of the possessive suffix employed with a plural noun is /i/, and this must always be preceded by the "plural-definite" suffix /an/ (although in this case the meaning may be either definite or indefinite according to context). E. g.

/baSakkani kytab/ the boys’ books. [Or: boys' books. As was stated in Sec. 1.303, plural nouns are not distinguished for definiteness versus indefiniteness, and the translation thus depends upon the context.]

2.600. Drills and Exercises.

2.601. Substitution.

The instructor reads the pattern sentence. The student repeats the sentence, replacing each underlined item with the proper Baluchi translation of the English word or words directly beneath it. E. g.

Instructor: /e məni pyssəy bras ynt./
   his mother's

Student: /e ai masəy bras ynt. / [Or: /e eSi masəy bras ynt./] Both translations are possible, and the student should consider the possibility of alternate correct answers.

1. e məni pyssəy bras ynt.
   his chieftain's
   my husband's
   that Baluchi's
   our mother's
   that person's

2. məy wətyr yda ənt.
   there
   over there
   on the mountain
   on a mountain
   on the mountains

3. e baLoKeay gys ynt.
   an American's
   a Pakistani's
   a merchant's
   a shopkeeper's
   a teacher's
4. a bāločāni gys ānt.
   Americans'
   my brothers'
   those merchants'
   those boys'
   my sisters'

5. mān bālōkē wn.
   an Englishman
   a teacher
   a shopkeeper
   a merchant
   their teacher

6. a tālī gw|h|ār ynt.
   our dog
   their mother
   their cow
   your [pl.] goat
   my book

7. mānī tupakk kwja ynt.
   their bowl
   your [sg.] school
   his father
   her shop
   your [pl.] brother

8. mānī bras ko[h]ā ynt.
   in the house
   in the shop
   in the school
   in their shop
   in that shopkeeper's house

9. ap kwja ānt.
   here
   over there
   in the bowls
   in my vessels
   there

10. tāw may sārdār āy.
    he my father
    you [pl.] Baluchis
    they our sheep
    I Pakistani
    is
    are
    are
    am
2.602. Question-Response Drill I.

1. ap kwja ant. in the bowl
2. nan kwja ant. in the vessel
3. bwz kwja ant. on the mountain
4. tupakk kwja ant. in my house
5. jynykk kwja ant. in the school

2.603. Question-Response Drill II.

1. a tai če ynt. He is my brother.
2. a šwmøy če ynt. She is our sister.
3. a e bøčəkkəy če ynt. He is his father.
4. a ešəni če ynt. He is their son.
5. a avani če ynt. She is their sister.

2.604. Question-Response Drill III.

1. tai tupakk kwja ynt. My gun is over there.
2. may dwkkan kwja ynt. Our shop is there.
3. šwmøy tas kwja ynt. Our bowl is here.
4. eši gok kwja ynt. His cow is over there.
5. ai meš kwja ynt. His sheep is there.

2.605. Question-Response Drill IV.

1. tai bras kwja ant. My brothers are in the mountains.
2. ap kwja ant. Water is [lit. are] in the bowls.
3. avani za[h]g kwja ant. Their children are in the school.
4. dwkkandar kwja ant. The shopkeepers are in the shops.
5. nan kwja ant. The [pieces of] bread are in the vessels.

2.606. Question-Response Drill V.

1. a yda če ynt. our chieftain
2. a oda če ynt. their teacher
3. a čee. a merchant
2. 607. Matching Drill.

Match each of the following Baluchi sentences with its English translation given below. Analyze each sentence grammatically, making sure that its structure is well understood. Drill each sentence aloud for fluency.

1. mən yskulea masTər wn.
2. mən yskula masTər wn.
3. mən yskuləy masTəre wn.
4. mən yskuleəy masTəre wn.
5. ma yskula masTər ən.
6. ma yskulea masTər ən.
7. ma yskuləy masTər ən.
8. ma yskuləy masTər ən.
9. ma yskuleəy masTər ən.
10. ma yskuləni masTər ən.

1. We are the teachers in the school.
2. We are the teachers of the school.
3. I am a teacher of a school.
4. I am the teacher in a school.
5. We are the teachers of the schools.
6. I am the teacher in the school.
7. We are [the] teachers of a school.
8. I am a teacher of the school.
9. We are the teachers in the schools.
10. We are the teachers in a school.

2. 700. Vocabulary.

adda there
ai of that: his, her, its
ap water
avani of those: their
American
[we are]
English[man]
[you sg. are]
Baluchi (person)
brother
goat
shop
shopkeeper
of these: their
of this: his, her, its
cow
baby, infant
sister
girl
where?
book
we
mother
teacher
I
my
person
our
sheep
over there
Pakistani
father
chieftain, leader
merchant
you [pl.]
your [pl.]
bowl, drinking vessel, storage vessel for liquids
your [sg.]
you [sg.]
gun
[I am]
camel
here
is [definite]
school
[you pl. are]
child, offspring
A nomadic camp.
UNIT THREE

3.100. Basic Sentences.

kytab mez"ay s"ara ynt. The book is on the table.
jam"ay swnduk"ay t"aha ynt. The shirt is in the box.
pazvar swnduk"ay ċera ynt. The shoe is under the box.
k"alam kytab"ay s"arbyra ynt. The pen is on top of the book.
dr"ačk gys"ay dema ynt. The tree is in front of the house.
bag gys"ay pwšta ynt. The garden is behind the house.
dr"ačk joh"ay kyr"ra ynt. The tree is on the edge [bank] of the stream.
kytab jynykk"ay gw"era ynt. The book is beside [close to] the girl.
kwšakk b"ačakk"ay pa[h]nada ynt. The dog is beside [next to] the boy.
nypad k"oTT"ay s"era ynt. The bedding is on the cot.
ap r"azan"ay t"oha ānt. The water is [lit. are] in the vessel.
gok ra[h]"ay s"era ānt. The cows are on the road.

3.101. The Baluchi equivalents of many English prepositions consist of a noun + the possessive suffix followed by another noun denoting the location + the "singular-definite" suffix /a/. Thus, /r"azan"ay t"oha/ "in the vessel" is literally "[the] vessel's interior-locative"; /gys"ay pwšta/ "behind the house" is "[the] house's back-locative"; etc. Some of these "locatives" are also found independently. E.g.

<table>
<thead>
<tr>
<th>POSTPOSITION</th>
<th>MEANING</th>
<th>NOUN</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>/-&quot;ay ċera/</td>
<td>under, below, beneath</td>
<td>/čer/</td>
<td>down, below</td>
</tr>
<tr>
<td>/-&quot;ay dema/</td>
<td>in front of</td>
<td>/dem/</td>
<td>face</td>
</tr>
<tr>
<td>/-&quot;ay gw&quot;era/</td>
<td>beside, close to</td>
<td>/gw&quot;er/</td>
<td>breast, chest</td>
</tr>
<tr>
<td>/-&quot;ay kyrra/</td>
<td>on the edge of</td>
<td>/kyrr/</td>
<td>edge, bank</td>
</tr>
<tr>
<td>/-&quot;ay pa[h]nada/</td>
<td>beside, next to, alongside</td>
<td>/pa[h]nad/</td>
<td>side</td>
</tr>
<tr>
<td>/-&quot;ay pwšta/</td>
<td>behind, in back of</td>
<td>/pwšt/</td>
<td>back</td>
</tr>
<tr>
<td>/-&quot;ay s&quot;era/</td>
<td>on, on top of</td>
<td>/s&quot;er/</td>
<td>head, upper portion</td>
</tr>
<tr>
<td>/-&quot;ay s&quot;arbyra/</td>
<td>on the very top of, above, over</td>
<td>/s&quot;er/ + /byr/</td>
<td>head + placed upon</td>
</tr>
</tbody>
</table>
3.102. Locative postpositions like /-ay səra/ "on" and /-ay təha/ "in, inside" differ from the "singular-definite" suffix /a/ only in that the former specify the exact nature of the location, while the latter is general and nonspecific. Thus, /tasay təha/ specifies "inside the bowl"; /tasa/ may mean "in the bowl," "on the bowl," "at the bowl," etc., depending upon the context.


kytab mezani səra ənt. The books are on [the] tables.
jaməg swndukani təha ənt. The shirts are in [the] boxes.
pazvar swndukani čera ənt. The shoes are under [the] boxes.
ap rəzanani təha ənt. The water is [lit. are] in [the] vessels.
mwrg drəčkanı səra ənt. The birds are on [the] trees.
bag gysani pwsta ənt. The gardens are behind [the] houses.

3.201. A plural noun preceding the postpositional construction is treated as a plural possessive: i.e. it occurs with the "plural-definite" suffix /an/-/ə/ + the proper form of the possessive suffix, /i/ (see Secs. 2.402 and 2.501).

3.300. Basic Sentences.

mezəy səra kytab ynt. On the table is the book.
mezəy səra kytab ənt. On the table are [the] books.
mezani səra kytab ənt. On [the] tables are [the] books.
mezəy səra kytabe. On the table is a book.
jə[h]əy kyrra drəčke. On the edge of the stream is a tree.
swndukəy čera pazvare. Under the box is a shoe.
3.301. In Sec. 1.103 it was seen that the common syntactic arrangement for the copulative sentence is SUBJECT - COMPLEMENT - VERB (or complement + /e/). When the complement is a postpositional phrase, two orders are possible: SUBJECT COMPLEMENT - VERB or COMPLEMENT SUBJECT - VERB. These are semantically equivalent. E.g.

\[/\text{k}y\text{t}a\text{b}\ \text{s}\text{w}\text{d}\text{u}\text{k}\text{a}y\ \text{t}\text{a}\text{h}a\ \text{ynt}.\ /\ \text{The\ book\ is\ in\ the\ box}.\ [\text{Or:}]\]

\[/\text{s}\text{w}\text{d}\text{u}\text{k}\text{a}y\ \text{t}\text{a}\text{h}a\ \text{ynt}.\ /\ \text{In\ the\ box\ is\ the\ book}.\]

When the subject is marked by the "singular-indefinite" suffix /e/, and no verb occurs, however, the order must be COMPLEMENT SUBJECT (+ /e/). An alternate order is possible too: SUBJECT (+ /e/) - COMPLEMENT - VERB (i.e. /ynt/, /ænt/, etc.). E.g.

\[/\text{g}y\text{s}\text{y}\text{o}\text{y}\ \text{d}\text{e}\text{m}\text{a} \text{d}\text{r}\text{a}\text{č}\text{k}e.}\ /\ \text{In\ front\ of\ the\ house\ is\ a\ tree}.\ [\text{Never }^*/\text{d}\text{r}\text{a}\text{č}\text{k}e \text{g}y\text{s}\text{o}\text{y}\ \text{d}\text{e}\text{m}a.}\ /\ \text{But:}]

\[/\text{d}\text{r}\text{a}\text{č}\text{k}e \text{g}y\text{s}\text{o}\text{y}\ \text{d}\text{e}\text{m}\text{a} \text{ynt}.\ /\ \text{A\ tree\ is\ in\ front\ of\ the\ house}.\ [\text{The\ location\ is\ seen\ as\ definite};\ \text{the\ tree,\ however,\ is\ indefinite}.\]

An optional phrase break may occur between the SUBJECT and the COMPLEMENT, whether these units are composed of one word or a long phrase. See also Sec. 1.101. E.g.

\[/\text{g}y\text{s} + \text{d}\text{r}\text{a}\text{č}\text{k}a\text{n}i \text{d}\text{e}\text{m}\text{a} \text{ynt}.\ /\ \text{The\ house\ is\ in\ front\ of\ the\ trees}.\ [\text{Or:}]\]

\[/\text{d}\text{r}\text{a}\text{č}\text{k}a\text{n}i \text{d}\text{e}\text{m}\text{a} + \text{g}y\text{s} \text{ynt}.\ /\ \text{In\ front\ of\ the\ trees\ is\ the\ house}.\ [\text{No phrase break normally occurs between the SUBJECT or COMPLEMENT and the copulative VERB.}]\]

3.400. Basic Sentences.

\text{pazvar} \text{sw}\text{d}\text{u}\text{k}\text{e}\text{y} \text{č}\text{e}\text{r}a \text{ynt.}
\text{sw}\text{d}\text{u}\text{k}\text{e}\text{y} \text{č}\text{e}\text{r}a \text{pazvar} \text{ynt.}
\text{sw}\text{d}\text{u}\text{k}\text{e}\text{y} \text{č}\text{e}\text{r}a \text{pazvare}.
\text{pazvare} \text{sw}\text{d}\text{u}\text{k}\text{e}\text{y} \text{č}\text{e}\text{r}a \text{ynt.}
\text{gys} \text{d}\text{r}\text{a}\text{č}\text{k}e\text{y} \text{d}\text{e}\text{m}\text{a} \text{ynt.}
\text{d}\text{r}\text{a}\text{č}\text{k}e\text{y} \text{d}\text{e}\text{m}\text{a} \text{gys} \text{ynt.}
\text{d}\text{r}\text{a}\text{č}\text{k}e\text{y} \text{d}\text{e}\text{m}\text{a} \text{gyse}.
\text{gys} \text{d}\text{r}\text{a}\text{č}\text{k}a\text{n}i \text{d}\text{e}\text{m}\text{a} \text{ynt.}
\text{d}\text{r}\text{a}\text{č}\text{k}a\text{n}i \text{d}\text{e}\text{m}\text{a} \text{gys} \text{ynt.}
\text{d}\text{r}\text{a}\text{č}\text{k}a\text{n}i \text{d}\text{e}\text{m}\text{a} \text{gyse}.}

\text{The\ shoe\ is\ under\ a\ box}.\ [\text{Or:}]
\text{Under\ a\ box\ is\ the\ shoe}.
\text{Under\ a\ box\ is\ a\ shoe}.
\text{A\ shoe\ is\ under\ a\ box}.
\text{The\ house\ is\ in\ front\ of\ a\ tree}.\ [\text{Or:}]
\text{In\ front\ of\ a\ tree\ is\ the\ house}.
\text{In\ front\ of\ a\ tree\ is\ a\ house}.
\text{The\ house\ is\ in\ front\ of\ [the]\ trees}.
\text{In\ front\ of\ [the]\ trees\ is\ the\ house}.
\text{In\ front\ of\ [the]\ trees\ is\ a\ house}.
3. 401. The noun preceding the postpositional construction may also be indefinite, in which case the "singular-indefinite" suffix /ə/ occurs before the possessive affix /əy/ in the singular, as described in Sec. 2. 501. Plural nouns may also be semantically indefinite but this can be inferred only from the context.

3. 500. Basic Sentences.

ai gys dema ynt. His house is in front.

məni gys p̥w̥sta ynt. My house is in back.

šwəy bag pə[h]nada ynt. Your [pl.] garden is adjacent [lit. beside, next to].

təi pazvar čera ənt. Your [sg.] shoes are underneath.

ai kytab səra ənt. His books are on top.

məy gys eška ynt. Our house is on this side [of some unmentioned, known object].

avani gys aška ynt. Their house is on that side [of some unmentioned, known object].

3. 501. The noun + /a/ constructions introduced as "compound postpositions" in Sec. 3. 101 are also employed as "locative adverbs" (at least in English translation). Compare /yda/ "here," etc.; see Sec. 2. 301.

3. 502. Two further locative formations are /eška/ "on this side" and /aška/ "on that side." These consist of the demonstrative stems /e/ "this" and /a/ "that" + /ə/ (seen in /eši/ "of this" and /ešani/ "of these"; see Secs. 2. 202 and 3. 1103) + a stem /k/ (possibly historically related to /kynyyk/ "side" or to /kəş/ "side (of the body)" + the "singular-definite" suffix /a/).

3. 600. Basic Sentences.

čergejəy eška berwme. On this side of the carpet is an [article of] bedding.

čergejəy eška čyrage. On this side of a carpet is a lamp.

čyragejəy eške a karče. [Suppose that] on this side of a lamp is a knife.
3. 601. A noun (+ the "singular-indefinite" suffix /e/ or the "plural-definite" suffix /an/ /å/) + a form of the possessive suffix may be followed by /eška/ "on this side" or /aška/ "on that side." These function exactly like the other "compound postpositions" introduced in Sec. 3. 101.

It is noteworthy that the "singular-indefinite" suffix /e/ may occur in /eškeə/ and /aškeə/. This renders the location more indefinite -- something rather difficult to express in English translation: "on a certain this side," "approximately on this side."

When the "singular-indefinite" suffix /e/ occurs both in the noun of the construction and also in /eškeə/ or /aškeə/, the meaning of the phrase is rendered almost suppositional or imaginary: "suppose that on this side of a ..." E.g.

/kıtabəy eška məni kərč ynt. / On this side of the book is my knife.
/kıtabəy eška məni kərč ynt. / On this side of a book is my knife.
/kıtabəy eškeə məni kərč ynt. / On this [lit. a certain this] side of the book is my knife.

/kıtabəy eškeə kərč. / [Suppose that] on this side of a book is a knife.

[This sort of sentence is frequent in riddles, fables, etc.]

3. 602. /berwm/ denotes any covering used (temporarily or permanently) as bedding, /nypad/ denotes the whole of the bedding. /kəTT/ is used for the frame of the bed the bedstead.

3. 700. Basic Sentences.
a kwjay mərdwme.
a mərd ydəy ynt.
ai jən odəy ynt.
Where is that person from? [Lit. That of-where a-person?]
That man is from here [lit. of-here].
His wife is from over there [lit. of-over-there].
a kwjay mərdwm ynt.
a mərdm aškəy ynt.
Where is that person from? [Lit. That of-where the-person is?]
That man is from there [lit. of-there].
His wife is from this side [lit. of-this-side].
a mərdwm kwjay ynt.
a mərdwm bəločystanəy ynt.
Where is that person from? [Lit. That of-where is?]
That person is from that side [lit. of-that-side].
a mərdwm kwjay ənt.
a mərdwm bəloč ənt.
The people here [lit. of-here the-persons] are Baluchis.
ydəy mərdwm bəloč ənt.
Deməy mərdwm pərəngi ənt.
The persons in front [lit. of-the-front] are Europeans.
oday mərdwm əwgan ənt.
The people over there [lit. of-over-there] are Afghans.

3. 701. When the possessive suffix /əy/ is employed with the locative stems, the resulting form is employed (a) as a modifier of a noun (e.g. /yday mərdwm/ "the person from here") or (b) as a sort of noun (see Sec. 3. 800). This construction is possible with all of the so-called "locative nouns": e.g. /deməy wəstyr/ "the camel in front," /pwəstəy gys/ "the house in back," etc. It is also common with the interrogative stem /kwj-/ "where?": /kwjay/ "of where, from where?"

3. 800. Basic Sentences.

mani pazvar kwja ənt.
	təi pazvar ydəy swnduka ənt.
	təi pazvar ydəya ənt.
Where are my shoes?
Your shoes are in the box here [lit. of-here].
Your shoes are in the [one] here [lit. of-here-(one)].
Your shoes are in a [certain one] here.
Where are your knives?
My knives are in the boxes here [lit. of-here].
My knives are in [(the) ones] here.

Where is my shirt?
In the box on this side of the bed [lit. of-this-side of-the-bed] is your shirt.
In the [one] on this side of the bed [lit. in-the-one-of-this-side of-the-bed] is your shirt.
In the [one] on this side of a bed is your shirt.
In a [certain one] on this side of the bed is your shirt.
In the box on this side of [the] beds is your shirt.
In the [one] on this side of [the] beds is your shirt.
In a [certain one] on this side of [the] beds is your shirt.
In the [one] on this side of [the] beds is your shirt.
In the [one] on this side of [the] beds is your shirt.
In the box on this side of [(the) beds is a shirt of yours.

3.801. The sentences given above illustrate various uses of the locative-possessive constructions /yday/ "of-here" and /eskay/ "of-this-side" as noun modifiers and as substantives. Other such constructions may be similarly employed: e.g. /aSkay/ "of-that-side, " /oday/ "of-over-there," /adday/ "of-there, " /demay/ "of-in-front, " /ceray/ "of-underneath, " etc.

When modifying a following noun, these forms are employed just like any ordinary possessive noun: i.e. /yday mardwm/ "the person from here" is structurally equivalent to /marday kəTT/ "the bed of the man."

These constructions may be preceded in turn by another noun + the possessive affix. E.g.

/kəTTay aSkay swnduka/ in the box on that side of the bed. [Lit. in-the-box of-that-side of-the-bed.]
/jo[h]ay kyrray gẏsa/ in the house on the bank of the stream. [Lit. in-the-house of-the-bank of-the-stream.]
/gysani demay dr̩c̩k/ the tree in front of [the] houses. [Lit. the-tree of-the-front of-houses.]
When employed as substantives, these forms are treated as simple stems, and various affixes may occur after them. E.g.

/ydaya/ in the [one] here
/ydayea/ in a [certain one] here
/ydɔyɑ̄/ in [(the) ones] here
/demɔyɑ̄/ in the [one] in front
/aškɔyecɑ̄/ in a [certain one] on that side
/odɔyɑ̄/ in [(the) ones] from over there

It is perhaps worth noting at this point that a noun + the possessive suffix (or a possessive pronoun) may similarly occur as a single stem before these suffixes. The meaning of such constructions is not always "in-the-one-of-...", etc., however, but often "in the possession of..." or "at the place of..." E.g.

/ai jamag tɔia ynt. / His shirt is with [i.e. at, in the possession of, at the place of] you [sg.].
/a mɔrdɔyɑ̄ mɔni Top ynt. / With [i.e. at, in the possession of, at the place of] that man is my hat.

Most of these forms have an optional alternant with a /g/ following the possessive morpheme. See Sec. 0.311. E.g.

/koTTɑ̄e eškɔyɡa tɑi jamag ynt. / In the [one] on this side of the bed is your shirt. [/eškɔyɡa/ is synonymous with /eškɔyɑ̄/. ]
/ydɔyɡa tɑi kytab ɑnt. / In the [one] here are your [sg.] books. [ = /ydɔyɑ̄/. ]
/ydɔygɑ̄ tɑi kytab ɑnt. / In [(the) ones] here are your [sg.] books. [ = /ydɔyɑ̄/. ]
/mɔni tupɔkk demɔyɡa ynt. / My gun is in the [one] in front. [ = /demɔyɑ̄/. ]
/mɔni tupɔkk demɔyɡɑ̄ ɑnt. / My guns are in [(the) ones] in front. [ = /demɔyɑ̄/. ]
/ai jamag tɔia ynt. / His shirt is with [i.e. at, in the possession of, at the place of] you [sg.]. [ = /tɔia/. ]
/a mɔrdɔyɡa mɔni Top ynt. / With [i.e. at, in the possession of, at the place of] that man is my hat. [ = /mɔrdɔyɑ̄/. ]
/a mɔrdanigɑ̄ mɔni wɔstyr ɑnt. / With [at, in the possession of, at the places of] those men are my camels.

3.900. Basic Sentences.

eškɔy kɔTTe, əw aškɔy swnduke. The [one] on this side is a bed, and the [one] on that side is a box.
eškɔy mare, əw aškɔy dare. The [one] on this side is a snake, and the [one] on that side is a [piece of] wood.
eškɔy pwlle, əw aškɔy mɔni kɔlɔm ynt. The [one] on this side is a flower, and the [one] on that side is my pen.
The one on this side is the bed, and the one on that side is the box.

The ones here are [the] knives, and the one there is a pen.

The ones in front are carpets, and the ones in back are bedding.

The ones here are beds, and the ones over there are boxes.

The ones on this side are beds, and the ones on that side are boxes.

3. 901. As has been seen above, these locative-possessive constructions are treated much like other substantives. They may thus occur freely as subjects or as complements in a copulative sentence. Compare:

/eSkay kαTT ynt, aw aSkay swnduk ynt. / The [one] on this side is a bed, and the [one] on that side is a box. [/eSkay/ and /aSkay/ here function as the subjects of their respective clauses, and the word "one" must be inserted in the translation.]

/yday kαře ont, aw aSSey kαlame. / On this side is a bed, and on that side is a box. [/eSka/ and /aSka/ are locatives here -- adverbs in the English sense. Note that /eSkay/ signifies "the [one] on this side [of some unmentioned object]," while /eSka/ simply denotes "on this side" with no unnamed referent object being understood.]

3. 902. The conjunction /aw/ "and" functions as a connector between two clauses or between two items of the same grammatical class (e.g. between two nouns, two adjectives, etc.). If there are more than two such items or clauses, /aw/ occurs only between the last two. In a sentence consisting of two clauses separated by /aw/, the first clause ends in /,/, two individual items connected by /aw/ (e.g. two nouns: /Top aw jamag/ "the hat and the shirt") are not separated by /,/. When there are more than two clauses or items, each clause or item except the last in the series ends with /,/: e.g. /kαře, Top, aw jamag/ "the knife, the hat, and the shirt."

The intonation contour symbolised by /,/ is 2-3-3 or 2-3-2 1/2. In other words, any syllable[s] following the syllable bearing the high pitch-stress (see Sec. 1.104) either remain high (though with no particular stress) or drop slightly to a level somewhere between levels 2 and 3. There may also be a slight rise at the very end of the contour. E.g.

/eSkay kαTT e, aw aSkay swnduke. / The [one] on this side is a bed, and the [one] on that side is a box. [The intonation pattern of this sentence is 2-2-3-3 (or 2 1/2), 2 2-2-3-1.]

When /aw/ connects two clauses containing the same verb, the verb may be omitted from one or the other clause. E.g.
3.1000. Basic Sentences.

e bag ynt, aw eškøyge gys ynt. This is the garden, and the [one] on this side [of it] is the house.
e gok ant, aw aškøyge esp ant. These are cows, and the [ones] on that side [of them] are horses.
a mezøy ydøyge mani mez ynt. The [one] hither from that table [lit. that table's here-one] is my table.
a gysani pwsṭayge šwmpoy gys ant. The [ones] behind those houses [lit. those houses' behind-ones] are your [pl. ] houses.

3.1001. A possessive locative + /g/ + the suffix /e/ is employed to locate an object in relation to some other object[s] in the context. Thus, /eškøyge/ denotes "the one on this side of the object mentioned." /eškøy/, on the other hand, simply denotes "the one on this side" without specifying a spatial relationship with any other object; i.e. without saying "on this side of what." The object with which the relationship is specified may also be expressed: it then possesses the construction ending in /-øyge/. E.g.

/mezøy eškøyge/ the [one] on this side of the table
/gysøy demøyge/ the [one] in front of the house
/a gysani pa[h]nadoyg/ the [one] beside those houses
/e gokani addøyge/ the [one] thither from [i.e. there, in locative relation to] these cows
/tai kalamoy ydøyge/, the [one] hither from [i.e. here, in locative relation to] your [sg. ] pen

3.1100. Basic Sentences.

e mare, ya dare.
e dare.
eškøy kätTe, so swnduke.
eškøy kätTe.
a mani kälom ynt, ya tai kälom ynt. [Or: /... ya tai.] /
a tai kälom ynt.

Is this a snake, or a [piece of] wood? It is a [piece of] wood.

Is the [one] on this side a bed or a box? The [one] on this side is a bed.

Is that my pen, or is [it] your [sg. ] pen? That is your [sg. ] pen.
3.1101. The conjunction /ya/ "or" is employed much like /aw/ "and." When /ya/ connects two clauses, the first ends with /,/. The intonation pattern of a sentence consisting of clauses separated by /ya/ is like that described above in Sec. 3.902, except that the stressed syllables may have extra-high pitch-stress indicating contrastive emphasis. E.g.

/a mare, ya dare./ Is that a snake, or a [piece of] wood? [The intonation pattern is thus 2 3-3 (or 2 1/2), 2 3-1. Or:]
/a māre, ya dāre./ Is that a SNAKE, or a [piece of] WOOD? [The pattern is 2 4-3, 2 4-1. Extra-high pitch-stress is symbolised by /'/.]

3.1200. Basic Sentences.

e ḥyrag? [hā, e ḥyraga.

e karće?
yynnə, e kələme.

e məni jamāg ynt?
yynnə, eš təi jamāg ynt.

e ai gys ynt?
nə, ai gys eš ynt.

a ħwməy swnduk ənt?
nə, eš ənt, məy swnduk.

a Swməy swnduk ənt?
nə, eš ənt, məy swnduk.

3.1201. Interrogative sentences requiring a "yes-or-no" answer (i.e. other than those containing a question word or consisting of clauses separated by /ya/ "or") have the intonation pattern 2-3-3. In other words, any syllable[s] following the syllable bearing the high pitch-stress (see Secs. 1.104 and 3.902) remain high or even rise a trifle higher than pitch 3. E.g.

/e mare?/ Is this a snake? [The intonation pattern is 2 3-3 (3 1/2)?]
/e māre?/ Is this a SNAKE? [The intonation pattern of an emphatic sentence has extra-high pitch-stress on the stressed syllable, and any following syllables remain high: 2 4-4?]

3.1202. Words for "yes" and "no" differ somewhat from dialect to dialect. Common are /[h]ā/ or /[h]aw/ (or /[h]əw/) for "yes" and /yynnə/ or its "short form" /nə/ for "no."
These words may be set off from a following sentence by /, / (as in the examples above), or they may be treated as separate sentences in themselves. E. g.

/ynnâ, e ğyrage./ No, this is a lamp. [The intonation pattern is 2-3, 2 2-3-1.]

/ynnâ. e ğyrage./ No. This is a lamp. [The intonation is 3-1. 2 2-3-1.]

/[h]â. / Yes. [The intonation contour falls from 3 to 1 on the single syllable.]

/[h]â?/ Yes? [The pattern rises from 2 to 3 on the monosyllable.]

3. 1203. /e$/ "this, these" consists of the demonstrative stem /e/ "this" + /$/ (see Secs. 2. 202 and 3. 502). This form is always used as an independent substantive: i.e. as a subject or as a complement and never as an adjective modifying a noun (e.g. "this book" must always be /e kytab/ and never */e5 kytab/). It is also used to refer to definite objects only.

/e ğyrage./ This is a lamp. [One cannot say */e$/ ğyrage./ since ğyrage/ here is indefinite. Compare:]

/e$/ ğyrage ynt./ THIS is the lamp. [Or, less emphatically, /e ğyrage ynt./ "This is the lamp."]

This form also carries connotations of emphasis, and it thus often has extra-high pitch-stress. It may be translated "THIS one" or "THIS is the one . . . " When used emphatically this way, an alternate syntactic order is possible: /e$/ may come first, followed by the verb form, followed by a /, /, and ending with the complement of the sentence. E. g.

/é$ tai jamag ynt./ THIS is your [sg. ] shirt. [The intonation pattern is 4 2-2 2-2 1.]

/tai jamag e$/ ynt./ Your [sg. ] shirt is THIS [one]. [Pattern: 2-2 2-2 4 1.]

/é$ ynt, tai jamag./ THIS is [it], your [sg. ] shirt. [Pattern: 4 3, 2-2 2-1. or 4 3, 1-1 1 1.]

It should be noted that no form comparable to /e$/ can be made from the demonstrative stem /a/ "that": i.e. */a$/ does not occur.

3. 1204. An interrogative "yes-or-no" sentence is optionally introduced by /če, . . . / "what, . . . ?" Although this usage is common in that variety of Rakhshani Baluchi spoken around Noshki, it appears to be less frequent in the Makrani and Eastern Hill Dialects. Indeed, some speakers of the latter claimed that this use of /če/ "what?" is quite incorrect, being a loan-translation from Urdu. Nevertheless, the author noted many instances of this usage in the Rakhshani Baluchi area, and the student may employ it freely there. E. g.

/če, e tai kâlom ynt?/ [What, ] is this your [sg. ] pen? [Or:]

/e tai kâlom ynt?/ Is this your [sg. ] pen? [The intonation contour indicates that the utterance is a question.]

34
3.1300. Drills and Exercises.

3.1301. Substitution.

1. **tupakk**  
   [the] shoe  
   [the] bowl  
   [the] knife  
   [the] shirt  
   [the] dog

2. **mony tupakk**  
   [mony] tree's  
   [mony] box's  
   [mony] table's  
   [mony] a table's  
   my brother's

3. **mony tupakk**  
   [mony] under  
   [mony] behind  
   [mony] close to  
   [mony] in front of  
   [mony] beside

4. **kytab**  
   mezani  
   lamps  
   tables'  
   knives  
   boxes'  
   pens  
   books'  
   bedding[s]  
   beds'  
   shoes  
   carpets'

5. **mezani**  
   čera  
   kytab  
   flowers  
   his shoes  
   our knives  
   my pens  
   beds

6. **mezay**  
   pa[h]nada  
   tupakk  
   on  
   lamps  
   under  
   shoes  
   on top of  
   boxes  
   behind  
   carpets  
   in front of  
   bedding[s]
7. ċyragew eška karče.  
[the] stream's  a house  
[the] box's  a table  
a cow's  a horse  
a dog's  a boy  
a book's  a pen  

8. mezay aška mendi swnduk ynt.  
trees'  our house  
[the] camel's  his sheep  
a sand dune's  your [pl.] goat  
a stream's  their garden  
[the] girl's  your [sg.] shirt  

9. eškew wētyre, aw aškew goke.  
a goat  a sheep  
a knife  a pen  
a carpet  a [roll of] bedding  
a snake  a [piece of] wood  
a vessel  a lamp  

10. jō[h]øj kyrра drčke.  
[the] house's  in front of  a garden  
a boy's  beside  a girl  
a vessel's  inside  a [piece of] bread  
carpets'  on top of  a lamp  
a book's  under  a pen  

11. eši gys dema ynt.  
camel  on top  
garden  on that side  
cow  on this side  
wife  in back  
shoe  underneath  

12. ydōy mærdmw belox ant.  
of there  Americans  
of over there  Englishmen  
of in front  Europeans  
of that side  Afghans  
of this side  Pakistanis  

13. ešanı jen addøy ant.  
of here  
of that side  
of Baluchistan  
of where?
of over there

14. ḵTṮay ešḵay
down.  

- in the [one] on that side məni kaṟč ant.  
- in the [one] in back  
- in the [ones] on this side those bowls  
- in a [certain one] here the vessels  
- in a [certain one] on that side those bowls

15. ḵTṮay ešḵay swnduka  

- in the boxes on that side of the lamp məni jamag ant.  
- in the garden in front of the house your [pl.] bedding[s]  
- in the vessel on that side of the fire flowers  
- on the road behind the house pieces of bread  
- in the trees on the bank of the stream our cows  
- in the [certain one] on that side of the stream birds

3. 1302. Question-Response Drill I.  

Using the information given in the right-hand column, reply to each question with a complete sentence.

1. ap kwja ant.  
   Inside the vessel

2. məni jamag kwja ynt.  
   Underneath the bed

3. tai gys kwja ynt.  
   On the bank of the stream

4. tai pyssay tupakk kwja ynt.  
   Beside the box

5. nypad kwja ynt.  
   On the carpet

3. 1303. Question-Response Drill II.

1. a mərdwm kwj̱ay ant.  
   Of here

2. e zalbul kwj̱ay ant.  
   Of Baluchistan

3. tai jan kwj̱ay ynt.  
   Of over there

4. a mərd kwj̱ay ynt.  
   Of there

5. a jynykk kwj̱ay ynt.  
   Of that side

3. 1304. Question-Response Drill III.

1. məni pazvar kwja ant.  
   In the [one] here

2. tai tas kwja ynt.  
   In the box here [lit. of here]

3. Ÿwm̱ay mas kwja ynt.  
   In the house there [lit. of there]

4. a kaṟč kwja ynt.  
   In the [one] on this side of the bed

5. avani Top kwja ant.  
   In the [ones] here
3.1305. Question-Response Drill IV.

1. e kalome, ya karče. This is a pen.
2. e məni jaməq ynt, ya təi. This is my shirt.
3. eškəy mare, ya dare. The [one] on this side is a snake.
4. ydəy məy meš ant, ya əšməy. The [ones] here are our sheep.
5. a bəloč ynt, ya pərəngi. He is a Baluchi.

3.1306. Question-Response Drill V.

The instructor asks the questions in the left-hand column. The student makes two replies: (a) an affirmative answer (e.g. "Yes, it is a pen."), and (b) a negative reply identifying the object as the thing given in the right-hand column. E.g.

Instructor: /e karče?/
Student: /[h]ā, e karče. / [And again: ]

/ynna, e kalome. / [The word "pen" being given in the right-hand column. ]

1. e gyse? school
2. təw bəloč əy? American
3. če, a eši pyss ynt? brother
4. rəzənəy taha ap ant? [pieces of] bread
5. ydəy mərdwəm bəloč ant? Afghans

3.1307. Question-Response Drill VI.

The student makes two replies to each of the following questions: (a) an affirmative answer using /eʃ/ "THIS one" (e.g. "Yes, THIS is my pen."), and (b) a negative reply again employing /eʃ/ (e.g. "No, THIS is your pen."). Word order may be varied as described in Secs. 3.1200 and 3.1203. E.g.

Instructor: /e ai swnduk ynt?/
Student: /[h]ā, eʃ ai swnduk ynt. / [Or, /[h]ā, ai swnduk eʃ ynt. /
or /[h]ā, eʃ ynt, ai swnduk. / . And again: ]

/ynna, eʃ ai swnduk ynt. / [Or, /ynna, ai swnduk eʃ ynt. /
or /ynna, eʃ ynt, ai swnduk. / . Extra-high pitch-stress may be laid upon /eʃ/ for contrastive emphasis. ]

1. e təi gys ynt?
2. e avani gw[h]ər ynt?
3. e a bəločəy təpəkk ynt?
4. e əšməy karč ənt?
5. e ešani jən ənt?
3. 1400. Vocabulary.

Locative nouns and adverbs are listed below with a final /-[a]/: e.g. /dem[a]/ "in front of." Some of these items will be reintroduced later as common nouns, etc. Forms in /-ay/ (e.g. /demay/ "the [one] in front") are not separately listed.

as fire
ašk[a] [on] that side
əw and
əwgan Afghan, Pathan
tab garden
baločystan Baluchistan
berwm any covering used (temporarily or permanently) as bedding
cər[a] under, beneath, below, down
cərgej carpet, floor-covering
cyrəq lamp
dar [piece of] wood, stick
dem[a] [in] front [of]
eş THIS one, THIS is the one . . .
eşk[a] [on] this side
gvər[a] beside, close [to]
[h]aw (or /[h]əw/) yes
[h]ə yes
jaməg shirt
jen wife
karč knife
kalom pen
kəTT bed, bedstead
kyyr[a] [on] the edge [of], [on] the bank [of]
mər snake
mez table
nə no
nypad bedding
pa[h]ənad[a] beside, next [to], adjacent [to]
pazvar shoe
pərəngi European
pwll flower
pwəšt[a] behind, in back [of]
rə[h] road, way
rek sand dune, sand
sər[a] on, on top [of]
sərbyr[a] on the very top [of], above, over
swnduk box, chest
təh[a] inside, in
Top hat, cap
ya or
ynna no
Nomad women milking sheep.
4. 100. Basic Sentences.

That shirt [is] a white [one].
That is the white shirt.
That shirt is white.
That is the white shirt.
Those shirts are white.
Those are [the] white shirts.
That goat [is] a black [one].
That is a green tree.
That apple is red.
That is the yellow book.
Those children are large.
Those are [the] small guns.
THAT rope is the long [one].
THOSE guns are the short [ones].

4. 101. The adjective is used in three ways:

(1) As a modifier before a noun: here the adjective stem must be followed by the "attributive" suffix /en/-/e/ (i.e. /en/ before a following vowel and /e/ elsewhere; compare Sec. 2. 402). Adjectives are thus marked for "attribution" but not for number, gender, case, etc. E. g.

/yşpete jamâge/ a white shirt
/draje SyTT/ the long rope. [Or: the long ropes. Further examples: ]
/mâzânen asp/ the big horse[s]
/sya[h]e bwz/ the black goat[s]

(2) As an adjectival complement in a copulative sentence: here the adjective stem is NOT followed by /en/. E. g.

/a jamâg yspet ynt. / That shirt is white.
/a za[h]g mazōn ənt. / Those children are large.
/a ma[r] ysa[h] ynt. / That snake is black.
/a karr dраж ənt. / Those knives are long.

(3) As a substantive, whether used as a subject, as a complement, or in other ways (e.g., as a locative with various affixes, as an object, etc.): here the suffix /en/-/ė/ must occur. This suffix, thus, means more than just "attribution" or "modification": it may be best thought of, perhaps, as meaning "-one." It is used to "connect" an adjective stem attributively to a noun (e.g., /so[h]rē kytab/ "red-one-book" = "the red book") and also to indicate that the adjective stem has independent noun status (e.g., /so[h]ren/ "the-red-one"). E.g.

/a jamag yspetene. / That shirt is a white [one]. [The "singular-indefinite" suffix /e/ occurs with substantives; /yspetene/ thus means "a-white-one."]

/a aryawan draj ynt. / THAT rope is the long [one]. [/draj ynt. here functions as a noun -- the complement of the sentence. The demonstrative /a/ "that" has extra-high pitch-stress, denoting contrastive emphasis: "THAT rope is the long one I mean." This sentence pattern is usually rather emphatic. Contrast the non-emphatic adjectival form (with no extra-high pitch-stress): /a aryawan draj ynt. / "That rope is long."]


| English | Mundari
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>In the house [is] an old man.</td>
<td>gysa pirē mārde.</td>
</tr>
<tr>
<td>In the house [is] an old [person].</td>
<td>gysa pirene.</td>
</tr>
<tr>
<td>An old man is in the house.</td>
<td>pirē mārde gysa ynt.</td>
</tr>
<tr>
<td>An old [person] is in the house.</td>
<td>pirene gysa ynt.</td>
</tr>
<tr>
<td>That old man is in the house.</td>
<td>a pirē mār gysa ynt.</td>
</tr>
<tr>
<td>That old [person] is in the house.</td>
<td>a pirē gysa ynt.</td>
</tr>
<tr>
<td>Those old men are in the house.</td>
<td>a pirē mār gysa ənt.</td>
</tr>
<tr>
<td>Those old [persons] are in the house.</td>
<td>a pirē gysa ənt.</td>
</tr>
<tr>
<td>My old gun is there.</td>
<td>mānī ko[h]nē tupōkk adda ynt.</td>
</tr>
<tr>
<td>My old [one] is there.</td>
<td>mānī ko[h]nē adda ynt.</td>
</tr>
<tr>
<td>My new books are in the house.</td>
<td>mānī nokē kytab gysa ənt.</td>
</tr>
<tr>
<td>My new [ones] are in the house.</td>
<td>mānī nokē gysa ənt.</td>
</tr>
<tr>
<td>On the table are my new books.</td>
<td>mezōy sōrā mānī nokē kytab ənt.</td>
</tr>
<tr>
<td>On the table are my new [ones].</td>
<td>mezōy sōrā mānī noken ənt.</td>
</tr>
</tbody>
</table>
4.201. The above sentences illustrate the use of an adjective stem (always + /en/-/ē/) as a subject and as a complement.

4.300. Basic Sentences.

a pīrē mārdeāy pazvar ənt.
  a pīreneāy pazvar ənt.

Those are the shoes of an old man.
  Those are the shoes of an old [person].

a pīrē mārdeāy pazvar ənt.
  a pīreneāy pazvar ənt.

Those are the shoes of the old man.
  Those are the shoes of the old [person].

a varnaē mārdani tupēkk ənt.
  a varnaani tupēkk ənt.

Those are [the] guns of [the] young men.
  Those are [the] guns of [the] young [persons].

āskēy səwzē dreqkeā mwrg ənt.
  āskēy səwzeneā mwrg ənt.

On a green tree on that side [is] a bird.
  On a green [one] on that side [is] a bird.

āskēy səwzē dreqkā mwrg ənt.
  āskēy səwzenā mwrg ənt.

On the green tree on that side [is] a bird.
  On the green [one] on that side [is] a bird.

āskēy səwzē dreqkā mwrg ənt.
  āskēy səwzenā mwrg ənt.

On [the] green trees on that side are birds.
  On [the] green [ones] on that side are birds.

āskēy səwzē dreqkēy səra mwrg ənt.
  āskēy səwzenēy səra mwrg ənt.

On [top of] a green tree on that side [is] a bird.
  On [top of] a green [one] on that side [is] a bird.

āskēy səwzenēy səra mwrg ənt.
  āskēy səwzenēy səra mwrg ənt.

On [top of] the green tree on that side [is] a bird.
  On [top of] the green [one] on that side [is] a bird.

āskēy səwzē dreqkāni səra mwrg ənt.
  āskēy səwzenāni səra mwrg ənt.

On [top of] [the] green trees on that side are birds.
  On [top of] [the] green [ones] on that side are birds.

4.301. The above sentences illustrate the use of an adjective stem (always + /en/-/ē/) as a substantive with various possessive, locative, etc. affixes. It is clear from these examples that an adjective stem + /en/-/ē/ is tactically equivalent to a noun -- i.e. is used as a noun is used -- in a large number of cases. There are adjectives, of course,
which are not substitutable for a noun in some contexts, depending upon idiom and usage.

4.302. /pir/ "old" and /værna/ "young" are used for persons and animals only; for inanimate objects /ko[h]n/ "old" and /nok/ "new" are employed.

4.400. Basic Sentences.

mên ešani têha maztyrê merd wn. I am the largest [eldest, most important, noblest] man among [lit. in] these.

tôw môni maztyrê bras øy. You [sg.] are my eldest [lit. largest] brother.

a tai kôstyrê bêtê ynt. He is your [sg.] youngest [lit. smallest] son.

e ešani têha zanDtyrê kytab ynt. This is the thickest [lit. fattest] book among [lit. in] these.

e çytT avani têha drajtyr ynt. This rope is the longest among [lit. in] those.

e sop so[h]tyr ønt. These apples are the reddest.

4.401. The suffix /tyr/ is employed with adjective stems to denote the "superlative" degree: e.g. "biggest," "longest," "most beautiful," etc. As will be seen in Sec. 5.401, it is also used for the "comparative": e.g. "bigger [than]," "longer [than]," "more beautiful [than]," etc. The "attributive" suffix /en/-/e/ follows /tyr/. It may be noted that formations with /tyr/ are not really very common in the spoken language, and one often hears (e.g.) "big from this" for the comparative and "big from all" for the superlative.

4.402. The basic meaning of /môzan/ is "big, large," but it also has a range of derived meanings including "important," "noble," "elder," etc. Similarly /kôsan/ means "little, small" but is also employed for "unimportant," "minor," "less-prestigious," "young," etc. The comparative-superlative form of /môzan/ is /môztyr/ (in some dialects /môstyr/), and that of /kôsan/ is /kôstyr/. Most other comparative-superlative adjectives are regularly constructed.

4.403. /[øy] têha/ "in, inside" is also used for "among." E.g.

/tai bwz ešani têha ynt./ Your [sg.] goat is among [lit. in] these.
/tôw e môrdani têha maztyr øy./ You [sg.] are the largest among [lit. in] these men.
4. 500. Basic Sentences.


That is my uncle.

What sort of merchant [is] he?

He [is] a good merchant.

He is not a good merchant.

This merchant is a bad [one].

How is this car?

This is the good car.

This is not the good car.

This car is the bad [one]. [I.e. of poor quality, out of order.]

This car is not good.

How [of what sort, of what description, in what condition] is this boy?

This is the tall boy.

This is not the short boy.

This boy is fat.

This boy is not thin.

How [of what quality, of what colour; of what price] is this cloth?

This is the expensive cloth.

This is not the cheap cloth.

This cloth is bad [of poor quality].

This cloth is not good.

How is [lit. are] this water?

This is [lit. are] the hot water.

This is [lit. are] not the cold water.

This water is [lit. are] bitter.

This water is [lit. are] not sweet [i.e. not drinkable].

How are these fruits?

These are the sweet fruits.

These are not the sour fruits.

These fruits are round.

These fruits are not oval [i.e. not elliptical, egg-shaped].
How are you [sg. ]?
I am fine [lit. happy, sweet].
I am sick [lit. non-well].
I am not well.

What sort of book [is] it?
It is not a book in [lit. of] English.
It is not my book.

What sort of man [is] he?
He [is] a Baluchi.
He is not an American.

4.501. /Son/ "how?, what sort of?" is treated like any other adjective: when it modifies a following noun or is used as a substantive, the "attributive" suffix /en/-/e/ occurs; elsewhere /Son/ occurs with no suffix. This word has a wide range of possible translations depending upon the non-linguistic context. It may refer to:

(1) Method or means. This usage will be illustrated later once further verb forms have been introduced.

(2) Quality (including colour, contents, state, etc.). Mr. A asks:
/e ёнê kytabe. / What sort of [lit. how?] book [is] this?

Mr. B may make one of the following replies:
/e so[h]rê kytabe. / This [is] a red book.
/e jvanê kytabe. / This [is] a good book.
/e ёнgreziîy kytabe. / This [is] a book in [lit. of] English.

(3) Price. Mr. A asks:
/e kytab ёn ynt. / How [much] is this book?

Mr. B responds:
/e kytab gran ynt. / This book is expensive. [Or, he may reply with the actual price of the book.]

(4) Relationship or provenance. Mr. A asks:
/e ёnene. / What sort of [person] [is] this?

Mr. B may answer:
/e møni bras ynt. / This is my brother.
/e ømrikone. / He [is] an American.

(5) Possession. Mr. A asks:
/e nan ёn ønt. / How [i.e. for whom?] are these [pieces, loaves of] bread?
Mr. B may reply:

/e ñan ìmì ønt/ These [pieces, loaves of] bread are mine. [This must depend upon the non-linguistic context, however, since /ìòn/ is more commonly employed for quality, etc.]

4. 502. The syntax of both positive and negative sentences is more or less identical, except that in the latter the negative particle /ña/ occurs just before the verb form. E. g.

/a yda ña ønt/ He is not here.
/mìni jamø swndukøy tøha ña ønt/ My shirt is not in the box.
/e mìni za[h]g ña ønt/ These are not my children.
/e kytøb so[h]r ña ønt/ This book is not red.

The particle /ña/ is not employed in a "verbless" sentence (i. e. in a sentence in which either the subject or the complement is marked by the "singular-indefinite" suffix /e/); instead the verbal sentence (with /ña/ before the verb) is employed, and the suffix /e/ is retained with the subject or the complement. E. g.

/e sìwødagyr øøørenø/ This merchant [is] a good [one]. [One cannot say /e sìwødagyr ña øøørenø/ Instead:]
/e sìwødagyr øøørenø ña ønt/ This merchant is not a good [one]. [The verb /ønt/ must occur, and /ña/ is placed before it.]
/e jìvøø moTøle/ This [is] a good car. [No /ña/ can occur in this sentence. Instead:]
/e jìvøø moTøle ña ønt/ This is not a good car. [Note that /e/ continues to occur with /moTøl/.]

4. 503. /øøørenø, /jìvøø, and /zøøbr/ all mean "good." These words are almost entirely synonymous, although there are small differences of meaning: e. g. both /øøørenø/ and /jìvøø/ can be used as single-word responses translatable as "all right" or "good"; /zøøbr/ cannot. /jìvøø/, moreover, has connotations of "pretty," but the other two words do not. E. g.

/øøørenø/ Fine! [Or: /jìvøø/, but not */zøøbr/!].
/a jìnøkk jìvøø ønt/ That girl is good. [I. e. she may be morally good, good at her work, industrious, of pleasing personality, etc. This sentence may also mean that she is pretty. /øøørenø/ and /zøøbr/ are substitutable in all of the above meanings except the last.]

4. 504. /gøndøg/ usually means "bad, evil" in a moral sense, while /øøbr/ denotes "bad" in the sense of "poor in quality," "spoiled (as a fruit)," "out of order," etc. These words sometimes overlap, however. E. g.

/e møød gøndøg ønt/ This man is bad. [I. e. of bad character.]
/a moTøø [øøbr]øøbøønø/ That car [is] a bad [one]. [I. e. of poor quality, not in running order.]
/e nìvøø [øøbr]øøøø ønt/ These fruits are bad. [I. e. spoiled, or of poor quality.]

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4.505. /draj/ means "long" (as a road, a period of time, a stick, etc.) and also "tall" (as a tree, a person). There are, however, two words for "short": /gvanD/ denotes "short" of a stick, a rope, a road, etc. while /mändær/ expresses "short" of height (as a person). E.g.

/e draje baSakk ynt. / This is the tall boy.
/e dračk drajene. / This tree [is] a tall [one].
/e ra[h] draj ynt. / This road is long.
/e mändær čačkk ynt. / This is the short boy.
/e dračk gvnDene. / This tree [is] a short [one].
/e ra[h] gvnD ynt. / This road is short.

4.506. /pwSS/ denotes both "cloth" and "clothes" (i.e. "garments"). E.g.

/e jvane pwSS ynt. / This is the good cloth.
/møni pwSS kwja ønt. / Where are my clothes [i.e. garments]?

4.507. /vass/ means both "sweet" and "happy." E.g.

/e nivag vass* na ynt. / This fruit is not sweet.
/møn vass* wn. / I am fine. [i.e. happy -- a common response to the question /tai če [h]al ynt. / "What is your [sg. ] state?" = "How are you [sg. ]?"]

4.600. Basic Sentences.

a dwkkana če øst.
a dwkkana səwzē pwSSe øst.
a dwkkana yspetē pwSSe nest.
a dwkkana so[h] ré pwSS øst.
a dwkkana sya[h]ē pwSS nest.

eši tøha če øst.
eši tøha nivag øst.
eši tøha čie øst.
eši tøha [h]yssìi nest.

tøi gysa nykan øst?
møni gysa nykan øst.
møni gysa nykan nest.

In that shop what is [there]?
In that shop [there] is a [piece of] blue [or green] cloth.
In that shop [there] is no [piece of] white cloth.
In that shop [there] are red cloths. [Or: ... is red cloth -- a general statement about a mass noun.]
In that shop [there] are no black cloths. [Or: ... is no black cloth.]

What is in this? [Lit. In this what is?]
In this [there] are fruits.
In this [there] is something.
In this [there] is nothing.

In your [sg. ] house is [there] food [i.e. foodstuffs, food supplies]?
In my house [there] is food.
In my house [there] is no food.
In my house [there] is no food at all.
In my house [there] is much food.
In my house [there] is a great [stock of] food.

In your [pl. ] houses is [there] food?
In our houses [there] is no food at all.
In our houses [there] is just a little food.
In our houses [there] is a little food [the smaller portion of some known amount].

Are [there] people of your [pl. ] village here?
Many people of our village are here.
Quite a few [many -- but not the majority] of the people of our village are here.
Many [the larger portion] of the people of our village are here.

Are [there] girls of your village, your tribe in the city?
A few of our [lit. our few] girls are in the city.
Just a few of our girls are in the city.
A few [i. e. the minority] of our girls are in the city.

In this bowl what is [there]?
In this bowl [there] is some milk.
In this [there] is a little tea.
In this [there] is much sugar.
In this [there] is nothing.

Where are your [sg. ] books?
All my [lit. my all] books are at [lit. in] school.

How is this book?
Among all my [lit. my all] books this is [the] good [i. e. best] book.
4.601. Four ways of translating the English third person copulative verb ("is" and "are") have now been presented:

1. The "singular-indefinite" suffix /e/ occurs with the complement of the sentence, and no verb is required. This construction is found when the identity or location of a singular indefinite object is stated (or queried). E.g.

/e mord boloçe. / This man [is] a Baluchi.
/mani gysoy dema draçke. / In front of my house [is] a tree.

2. The verb /ynt/ "is" identifies or states the location of a known (i.e. definite) singular object. See Sec. 2.203. E.g.

/e mord boloç ynt. / This man is the Baluchi [to whom we have been referring].
/e swndukøy tøha tai jamag ynt. / In this box is your [sg.] shirt.

3. The verb /ant/ "are" expresses the plural of both of the foregoing. It thus identifies or locates a plural object but does not specify definiteness or indefiniteness. E.g.

/e mord boloç ant. / These men are [the] Baluchis.
/mezøy sørø mani kytab ant. / On the table are my books.

4. The verb /ast/ "is, are" and its special negative form /nest/ "is not, are not" have now been introduced. These differ from all of the preceding in that they state, negate, or query the existence of an object (or objects) and only incidentally identify it or state its location. /ast/ and /nest/ are not differentiated for definiteness versus indefiniteness. (An indefinite singular subject may be indicated, however, by the presence of the "indefinite-singular" suffix /e/: e.g. /yda vøxœe nivøe ast. / "Here [there] is a sweet fruit." ) Some illustrations will clarify the usage of /ast/ and /nest/. For example, Mr. A asks:

/eşi tøha çee. / In this [is] what? [He knows that the contents are a single indefinite object; he asks Mr. B to identify it.]

Mr. B may reply:

/eşi tøha kæøme. / In this [is] a pen.

Mr. A asks:

/eşi tøha çe ynt. / In this is what? [He may know the identity of the object and wishes only to verify its identity or location; or the object may be a part of some larger known whole; or the object may have some immediate known connection with the conversation. In any case, the object is known, singular, and definite.]

Mr. B may reply:

/eşi tøha tai jamag ynt. / In this is your [sg.] shirt.

Mr. A asks:

/eşi tøha çe ant. / In this are what? [He knows that the contents are plural. /ant/ does not specify definiteness or indefiniteness.]
Mr. B responds:

/eši t̪ h̩ a ap ant. / In this is [lit. are] water. [He implies that the water is known to both persons, or that the water has some connection with Mr. A or with himself (e.g. water which he had previously set aside for washing). He simply states the location of a semi-definite quantity of water.]

Mr. A asks:

/eši t̪ h̩ a te ast. / In this is [are] what? [The emphasis here is upon the existence of the contents. /ast/ implies that Mr. A does not know whether the container has anything in it or not -- it may not be physically present, it may be out of sight, it may be sealed, etc. -- and he thus queries the existence of any contents. The answer will, of course, inform him of the nature of the contents as well as of their existence.]

Mr. B may make two types of reply:

/eši t̪ h̩ a ap ast. / In this [there] is water. [This is a general statement: water exists in the container, but it is indefinite and has no immediate connection with the conversation. Contrast:]

/eši t̪ h̩ a ap ant. / In this is [lit. are] water. [The water is rather more definite: it may have some definite purpose known to Mr. B, or it may have some connection with the conversation. As a general rule, a question containing /ynt/ or /ant/ will usually receive a reply employing /ynt/ or /ant/; a question containing /ast/, however, may be answered with /ast/ if simple existence is to be expressed, or with /ynt/ or /ant/ if identity or location of a semi-definite object is meant.]

Further examples:

/a Sa[h]ra baloS ast. / In that city [there] are Baluchis. [i.e. Baluchis exist there. Compare:]

/a Sa[h]ra baloS ant. / In that city are [the] Baluchis. [This sentence is employed either to identify the inhabitants of the city as Baluchis, or to give the location of a semi-definite group of Baluchis.]

/e t̪ asa ſi r nest. / In this bowl [there] is no milk. [i.e. no milk exists there. Compare:]

/e t̪ asa ſi r na ant. / In this bowl is [lit. are] no milk. [i.e. the milk is not located in this bowl; it is somewhere else.]

It may also be noted that /ast/ and /nest/ are occasionally followed by some form of the copulative verb. When the subject of the clause is a 1st or 2nd person pronoun, /ast/ is often followed by an agreeing form of the copulative verb; /nest/, however, is not commonly followed by a 1st or 2nd person copula (i.e. instead of /nest wn/ "[I] am not, " for example, the usual copulative form /na wn/ occurs, even when the meaning is existential). In the case of a 3rd person subject, however, both /ast/ and /nest/ may be followed by /ynt/ and /ant/, the latter serving only to stress the singularity or plurality of the subject. As yet the student lacks sufficient vocabulary and context to employ this construction idiomatically, and a few examples must thus suffice:

/mən t̪ o ny̩ ga əst wn. / I still exist. [*/t̪ o ny̩ ga/ "up to now, still, yet" will be introduced in a later Unit.]
4.602. The word order of the noun phrase is as follows: (a) possessive adjective or possessive noun phrase (e.g. /mani/ "my," /baSakkay/ "the boy's," /baloSani/ "[the] Baluchis'")); (b) demonstrative adjective (i.e. /e/ "this," /a/ "that"); (c) numerical or quantitative adjective (e.g. /baz/ "many," /Sarr/ "some," /drwst/ "all," a numeral, etc.); (d) qualitative adjective (e.g. /yspet[e]/ "white," /Sarr[e]/ "good," etc.); and (e) the noun. E.g.

/so[h]rê kytab/ the red books[s]. [Qualitative adjective + a noun.]
/drwst so[h]rê kytab/ all the red books. [Quantitative adjective + the preceding.]
/e drwst so[h]rê kytab/ all these [lit. these all] red books. [Demonstrative adjective + the preceding.]
/mani e drwst so[h]rê kytab/ all these red books of mine. [Lit. my these all red books. Possessive adjective + the preceding.]
/mani brasay drwst so[h]rê kytab/ all my brother's red books. [Lit. my brother's all red books. Possessive noun phrase + the second example above. Theoretically the number of such possessive phrases could be extended ad infinitum, but in practice more than two or three such phrases are rare.]

4.603. /çi/ denotes "thing" in the sense of "material object." This word has two important special usages: (a) /çi/ + the "singular-indefinite" suffix /e/ is used as an adjective meaning "some" (without the "attributive" suffix /en/-/ê/) and as a substantive meaning "something"; (b) /[h]ySS/ "any" occurs with /çi/ in a compound /[h]ySSi/ employed in negative sentences meaning "anything." See also Sec. 4.604. E.g.

/e çê çie. / What [is] this thing?
/tai çê êS ynt. / THIS is your [sg. ] thing.
/çi mordwn yda ânt. / Some people are here.
/a razaça çie šir æst. / In that vessel [there] is some milk.
/eSî taha çie æst. / In this [there] is something.
/e tasay taha /[h]ySSi nest. / In this bowl [there] is nothing. [Lit. ... is not anything.]

4.604. /[h]ySS/ "any" is employed as an adjective in negative sentences. It usually precedes the noun it modifies, although it is occasionally found after it (sometimes with differences of connotation). /[h]ySS/ is often best translated as "[no] ... at all."
The compound /hyySçi/ "nothing" was described above in Sec. 4.603. E. g.

/maŋi gysa [hyyS čerqej nest. / In my house [there] are no carpets at all. [Lit. In my house [there] is not any carpet.]

/yda [hyyS baloć nest. / Here [there] are no Baluchis at all. [There may be other people, however. Compare:]

/yda baloć [hyyS nest. / Here [there] are no Baluchis at all. [The connotation is that although there are no Baluchis, there are almost certainly other people. This sentence stresses the absence of Baluchis.]

/e swndukay tōha [hyySçi nest. / In this box [there] is nothing.

4.605. The quantitative adjectives /bآخر/ "many, much," and /kamme/ "few, little (in quantity)" are employed as follows:

(1) Alone as independent substantives. E. g.

/ba técnico / Many are over there.
/eši tōha kamm ōnt. / In this are a few. [Or: In this is a little.]

/baŋy gysa sya[ŋ]e čerqej ast. / In the houses of many [there] are black carpets. [/baŋani/ is also possible; it carries a connotation of "many different persons."

(2) As modifiers before a noun (with no attributive suffix). E. g.

/ba técnico yskula ōnt. / Many girls are in the school.
/e tasa kamm ča ast. / In this bowl [there is a little tea.

(3) As substantives or modifiers + the "singular-indefinite" suffix /e/: /ba técnico/ "quite a large number, rather a lot" and /kamme/ "just a few, just a little." These forms connote a somewhat smaller and less definite quantity than /ba técnico/ and /kamme/ alone. E. g.

/ba técnico ōnt. osw ba técnico adda ōnt. / Many are here, and many are there. [i.e. an indefinite and somewhat smallish "many."

/tai [ŋ]alqay ba técnico madæm ūa[ŋ]ra ōnt. / Quite a few of the people of your [sg. ] village are in the city.

/e ražana kammē ūir ast. / In this vessel [there] is just a little milk.

(4) As modifiers + the "attributive" suffix /en/-/ē/. These forms are both definite and intensive: /ba técnico/ (or /ba técnico/) denotes "the majority of, the larger portion of." /kamme/ (or /kamme/) similarly connotes "the smaller number of, the minority of, the lesser part of." E. g.

/may [ŋ]alqay ba técnico madæm ūa[ŋ]ra ōnt. / Many of [i.e. the majority of] the people of our village are in the city.

/e tasa kammē ča ast. / In this bowl [there is a little [i.e. the lesser part of some known whole] tea.

(5) /ba técnico/ (or /ba técnico/) is also found as a modifier before a noun + the "singular-indefinite" suffix /e/. This denotes "the majority of (a group thought of as a single unit)" or "the larger portion (of some unitary whole)." This formation is usually treated as grammatically singular in spite of its plural meaning. E. g.
In his house [there] is a large [stock of] food. [/nykan/ "foodstuffs" is treated here as a single unit.]

Many [the larger portion of a single unitary group] of the people of our village are [lit. is] here.

/drwst/ "all" is similar in usage to /baz/ and /kamm/ (see above), except that no "/drwste/ occurs. E.g.

/drwst yda ant. / All are here.
/drwstoy gysa so[h]rē xergej ant. / In the houses of all [there] are red carpets. [//drwstani/ is also possible: it denotes "of all the different individuals."

/čē, tōi drwst gw[h]ar yskula ant?/ Are all your [sg. ] sisters in the school?
/a drwst sya[h]ē bwz mānī ant. / All those [lit. those all] black goats are mine.
/ešani drwst meš sya[h] Ant. / All of their [lit. their all] sheep are not black.
/drwstē [h]olkani tōhā, e jvanē [h]ōlē. / Among all the villages, this [is] a good village. [The totality of the villages is a single definite whole from which one item is being singled out. /drwst/ and /drwstē/ overlap somewhat in usage.]

/sawz/ means both "green" and "blue." E.g.
/e drašk sawz ynt. / This tree is green.
/asman sawz ynt. / The sky is blue. [//asman/ "sky."

/nykan/ denotes "food" in the sense of "foodstuffs, supplies, groceries"; 
/nan/ "bread" is often used for "food" in the sense of "dinner, a meal." E.g.

/mary gysa tōi nan ynt. / You [sg. ] are having dinner with me. [Lit. In my house is your [sg. ] bread.]

/taī čē [h]al ynt.

/mēn baz vəšį wn.
/mēn kāmēm nājor wn.
/mēn baz nājor wn.
/mēn sēkk nājor wn.

/a angur vəšį ant?

[hi]ā, a angur baz vəšį ant.
ynna, a angur kāmēm twrį ant.
ynna, a angur sēkk twrį ant.

How are you [sg. ]? [Lit. What is your [sg. ] state?]

1 am very well [lit. sweet, happy].
1 am a little sick.
1 am very sick.
1 am extremely sick.

Are those grapes sweet?

Yes, those grapes are very sweet.
No, those grapes are a little sour.
No, those grapes are very sour.
4.701. Three common "modifiers of modifiers" -- traditionally termed "adverbs" in English -- are:

1. /báz/ "many, much" occurs before an adjective meaning "very." E.g.
   /a báz təlx ynt./ That is very bitter.
   /e báz vənəʃə nivag ənt./ These are very sweet fruits.

2. /kəmm/ "few, little (in quantity)" occurs with the "singular-indefinite" suffix
   /e/ meaning "a little." E.g.
   /e sop kəmme twrS ynt./ This apple is a little sour.
   /e nan kəmme gərm ənt./ These [pieces of] bread are a little warm.

3. The adjective /sakk/ "strong, violent, hard, difficult" is employed much like
   /báz/ to mean "very, extremely." E.g.
   /mənə bras sakk nəjoR ynt./ My brother is very [i. e. extremely]
   sick.
   /bazar sakk dur ynt./ The market is very [i. e. extremely] far.

4.800. Basic Sentences.

e kar ən ynt.
   This work is not so difficult.

e kar ə ko səkk ən ynt.

mərochi asman ən ynt.

məroчи asman ə ko səwz ən ynt.

če, e səkkə manzyle?

[Is] this a difficult journey?

ynnə, e manzyl ə ko səkkə ən ynt.

No, this journey is not so difficult.

ché, əswəy ky̱sar səwz ənt?

Are your [pl.] crops green?
may kyšar ẓo sawz nə ənt.
may kyšar ẓo sawz nə ənt, ky šwməy ənt.
may kyšar ẓoš ənt, ky šwməy ənt.

Our crops are not so green.
Our crops are not so green as [lit. that] yours [pl.] are.
Our crops are like yours [pl.]. [Lit. Our crops are such, that yours [pl.] are.]

təi gysa çošē çyTT əst?
məni gysa çyTT çoš ənt, ky eš ənt.
[h]a, məni gysa çošē çyTT əst.

Are [there] such ropes in your [sg.] house?
In my house [there] are ropes such as [lit. that] these are.
Yes, in my house [there] are such ropes.

təi mwlka çošē məzənē mar əst?
məni mwlka çošē məzənē mar baz əst.
ynna, məni mwlka çošē məzənē mar nest.
ynna, məni mwlka çošē nest.

In your [sg. ] country are [there] such big snakes?
In my country such big snakes are numerous [lit. many].
No, in my country [there] are not such big snakes.
No, in my country [there] are no such [ones].

4. 801. /co/ "so, such" is another "modifier of modifiers." Like /baz/, etc. above, /co/ occurs before adjectives. E. g.

/məni jaməg ẓo yspet nə ynt. / My shirt is not so white.
/ai gok ẓo so[h]r nə ynt, ky təi ynt. / His cow is not so red [i. e. reddish brown] as [lit. that] yours [sg.] is.

A substantive and slightly emphatic form /coš/ is also found. Compare /eš/ "this, these," /eška/ "on this side," /eši/ "of this," etc. in Secs. 2. 202, 3. 502, and 3. 1203. /coš/ does not occur as a noun modifier, but it must always occur before the copulative verb. The adjectival form of this element is /cošən/ (or /cošē/) -- i. e. /coš/ + the "attributive" suffix /en/ /e/j /cošən/ is best translated as "such." E. g.

/məni gys çoš ynt, ky ai ynt. / My house is like his. [Lit. My house is such that his is.]
/məni mwlka çošē məzənē ko[h] nest. / In my country [there] are not such large mountains.
/məni gysa çošən əst. / In my house [there] is such [a one]. [Or: ... are such.]

4. 802. The position of time words in the sentence order is rather free. A word like /maroʃi/ "today" can occur at the beginning of the sentence, after the first phrase (i. e. after the subject or after the complement, whichever comes first), and sometimes even at the end of the sentence (although this gives the effect of an "afterthought"). Such independent time words are substantives in Baluchi, and they are occasionally used as true nouns. E. g.
/maɾoːtʃi ʃwɔmɔ ygsa nykan øst?/ Today in your [pl.] house is [there] food? [Or;]

/ʃwɔmɔ ygsa maɾoːtʃi nykan øst?/ In your [pl.] house today is [there] food?

/maɾoːtʃi mɔni ygsa baz mɔrdɔm ɔnt./ Today in my house [there] are many people. [Or;]

/mɔni ygsa maɾoːtʃi baz mɔrdɔm ɔnt./ In my house today [there] are many people. [Or;]

/baz mɔrdɔm maɾoːtʃi mɔni ygsa ɔnt./ Many people today are in my house.

/maɾoːtʃi ɛ̰ ɛ́ ynt./ What is today's work?

4.803. /ky/ "that" has many functions: (a) it is employed as a conjunction to introduce a subordinate clause (i.e. in such a sentence as "He found that he could go."); (b) it is used to introduce a direct or indirect quotation (e.g. "I said that I would see him."); (c) it is also used as the relative pronoun "who, whom, which. In the sentences given above, /ky/ is perhaps best translated with "as." E.g.

/tɔi ʃɔmɔ ɛ̰ ɔ yspɛt nɔ ynt, ky mɔni ynt./ Your [sg.] shirt is not so white as [lit. that] mine is.


4.901. Substitution.

1. e [h]ɔlk mɔ𝑧ənene.
garden a small [one]
fruit a sweet [one]
country a good [one]
cloth a red [one]
apple a sour [one]

2. e səkkə kare.
good a rope
bad a car
new a shirt
yellow a book
thin a boy

3. tɔi ʃɔmɔ əwz ynt.
house old
father old
uncle young
brother fat
sister small

4. e dwkkany əngur ister
   cloth cheap
   vessels expensive
tea bad
sugar good
milk sweet

5. ai gysa vaşken ap nest.
in [the] garden yellow apples
in [the] country fat snakes
in [the] cup hot tea
in [the] box such clothes
in [the] shop good sugar

6. məni yskula [h]yčč kytab nest.
   pen
   girl
   boy
   lamp
   table

7. məy gysa pirene.
a new [one]
a good [one]
a short [one]
an oval (non-round) [one]
a round [one]

8. eşi ko[h]nē təi swndukoy təha ynt.
yellow [one]
blue [one]
new [one]
big [one]
black [one]

9. e pirenay pazvar ynt.
of the young [one] hat
of the short [one] gun
of the tall [one] clothing
of the fat [one] car
of the black (i.e. dark-complexioned) [one] son
### 10. aškəy sawzena mwrəg ant.
in the red [one] my shirts
in the blue [one] some water
in the long [one] a little tea
in the short [one] their things
in the small [one] some grapes

### 11. šwməy tupəkk sya[h]enani dema ant.
ropes green [ones'] inside
brothers young [ones'] near
camels big [ones'] beside
milk small [ones'] inside
fruits red [ones'] on

### 12. a mənι məztyrə bras ynt.
smallest sister
fattest child
eldest son
best car
longest rope

### 13. aška baz dwkkən ant.
some mountains
a little water
some green trees
many large villages
all foodstuffs

### 14. məy baze mərdəm yda ant.
all
a few
just a few
many [the majority]
a few [the minority]

### 15. če, təi mwlka wətəyr øst?
in [the] house tea
in [the] city Afghans
in [the] village schools
in [the] shop good fruit
in [the] bowl milk

4.902. Transformation Drill I.

Change the following to negative sentences. E.g.
Instructor: /e karč šørr ynt. /
Student: /e karč šørr nø ynt. /

1. e sawdagyr gøndøg ynt.
2. mørøči asman søwz ynt.
3. tøi moTøl šørrene.
4. e røzåñey tøha ča øst.
5. a ñwkkanøy øngur twrø ønt.
7. tøi yspøtç camøg mezøy ørå ynt.
8. møni mwøka čoøč sø[h]rø sop ønt.
9. øngrezi søkk ynt.
10. møni nako najoR ynt.

4.903. Transformation Drill II.

Change the following to affirmative sentences. E. g.

Instructor: /møy moTøl jvan nø ynt. /
Student: /møy moTøl jvan ynt. /

The student may also insert such items as /baz/ "very," /søkk/ "extremely," /kømme/ "a little," and /čo/ "so" where appropriate. E. g.

Student: /møy moTøl baz jvan ynt. /

1. e mørø møni møztyrø bras nø ynt.
2. øwmøy wøtyr a reka nø ønt.
3. e [h]ølkøy bazør dur nø ynt.
4. e jo[h]øy ap sørd nø ynt.
5. ai gw[h]ar møønø nø ynt.
6. møy mwøka čoøč zørdø pwøl nest.
7. tøi bøč a pirenøy gysa nø ynt.
8. møni nøkø pwøč eši tøha nø ynt.
9. e tasani tøha ča nest.
10. e mønzyl søkk nø ynt.

4.904. Transformation Drill III.

Change /baz/ in the following sentences to (a) /baze/ and (b) /bazč/. Discuss differences in meaning with the instructor. E. g.

Instructor: /baz mørdwm a [a][h]ra ønt. /
Student: /baze mørdwm a [a][h]ra ønt. / [And again: ]
/bazč mørdwm a [a][h]ra ønt. /

1. baz tøøkk møni pyøsyøy gysa ønt.
2. baz mar a ko[h]a ønt.
3. baz nykan yda ōnt.
4. aška baz Ša[h]r ōnt.
5. e rəzana baz nivag ōnt.

4. 905. Transformation Drill IV.

In the following sentences change /kəmm/ to (a) /kəmme/ and (b) /kəmmē/. Discuss differences in meaning with the instructor. E.g.

Instructor: /məy gysa kəmm nykan ōnt./
Student: /məy gysa kəmme nykan ōnt./ [And again:]
/məy gysa kəmmē nykan ōnt.

1. məy baga kəmm sop ōnt.
2. təi tasa kəmm ća ōnt.
3. aɪ [h]əlka kəmm jynykk ōnt.
4. kəmm mərdwəm kohan ōnt.
5. bəločystana kəmm əngrez ōnt.

4. 906. Question-Response Drill I.

Using the right-hand column, construct five answers for each of the following questions. Make each answer a complete sentence.

1. a čonē dwkkandare.
   good
   bad
   very good
   not good
   not bad

2. e nivag čon ōnt.
   a little sour
   very sweet
   expensive
   oval (i.e. non-round)
   extremely bitter

3. e čonē moTəle.
   red
   cheap
   very bad
   very expensive
   new

4. a pwɛɛ čon ynt.
   black
5. e ča čon ynt.
   green
   white
   yellow
   old

6. təi bras čon ynt.
   hot
   very sweet
   cold
   good
   a little bitter

7. e čonč kytabe.
   well
   sick
   not well
   extremely sick
   very well

8. e jamog čon ynt.
   not so good
   not so cheap
   not so cheap as [lit. that] yours [sg.] is
   not so white as [lit. that] his is
   not so expensive as [lit. that] this [one] is

9. təi bəčč čon ynt.
   tall
   short
   fat
   thin
   sick

10. e [h]olkəy bazar dur ynt?
    not far
    very near
    over there
    in front of the school
    behind those houses
4.907. Question-Response Drill II.

Make three replies to each of the following questions: (a) in the affirmative, (b) in the negative, and (c) in the negative with /h]yɔɔ/ "any ... at all." E.g.

**Instructor:** /tai gysa nyka nyka ast?/
**Student:** /h]a, mɔn gysa nyka nyka ast. / [And again:]
/ynna, mɔn gysa nyka nyka nest. / [And again:]
/ynna, mɔn gysa [h]yɔɔ nyka nyka nest. / [Or: / ... nyka
[h]yɔɔ nyka nest. /]

1. e dwkkana boloçiay kyta在網路上?  
2. ai tɔa burag ast?  
3. a ko[ŋ]a mɔrəg baz ast? /  
4. tɔei tasa ça ast?  
5. boloçiystana çɔashi yskul ast?  
6. e swndukɔy tɔa yspetɛ pɔɔɔ ast?  
7. a [ŋ]ɔlka boloçi ast?  
8. e rɔzanən tɔa ʃir ast?  
9. tɔei gysay dema dəəɔk ast?  
10. e mwla çɔashi kəʃar ast?

4.1000. Vocabulary.

The following items are not separately listed below: (a) regular adjectival forms ending in /en/ /e/ (i.e. /so[ŋ]r/ will be given but not /so[ŋ]ren/ or /so[ŋ]e/); (b) regular comparative-superlative formations with /tyr/ (e.g. /drajtyr/ will not be listed, but /mɔztyr/ -- an irregular form -- will be); (c) quantitative adjectives + the "singular-indefinite" suffix /e/ (e.g. /baze/).

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>asman</td>
<td>sky</td>
</tr>
<tr>
<td>øngrezi</td>
<td>English (adj. and noun denoting the English language)</td>
</tr>
<tr>
<td>øngur</td>
<td>grape</td>
</tr>
<tr>
<td>ørzan</td>
<td>cheap, light (in weight)</td>
</tr>
<tr>
<td>øst</td>
<td>[there] is, [there] are</td>
</tr>
<tr>
<td>barog</td>
<td>thin, slender</td>
</tr>
<tr>
<td>baz</td>
<td>many, much; very</td>
</tr>
<tr>
<td>bazar</td>
<td>market</td>
</tr>
<tr>
<td>bɔɔɔ</td>
<td>son</td>
</tr>
<tr>
<td>boloçi</td>
<td>Baluchi (adj. and noun denoting the Baluchi language)</td>
</tr>
<tr>
<td>burag</td>
<td>sugar</td>
</tr>
<tr>
<td>ɔa</td>
<td>tea</td>
</tr>
<tr>
<td>ɔi</td>
<td>thing</td>
</tr>
<tr>
<td>ɔie</td>
<td>some</td>
</tr>
</tbody>
</table>

65
so
such
rope, cord
long, tall
all, whole
far
bad, evil
hot, warm
expensive, heavy, difficult
short (of time, thing)
round
state, condition
village
bad, out of order, of poor quality
[no]... at all, any
[not]... anything, nothing
well, healthy, built, made, joined
good, nice, pretty
work, job, task
few, little (in quantity)
small (in size, age, status), minor, unimportant
smallest, youngest (in age), least important, most minor
old (of things only)
that (conj.), as, who, which
crop
oval, elliptical, egg-shaped
short (of persons)
trip, journey
today
big, large, old, important, prestigeful
biggest, eldest, most important, most prestigeful
car, automobile
country, land, field
sick, ill
uncle (either father's or mother's brother)
not
near
[there] is not, [there] are not
fruit
new
66
<table>
<thead>
<tr>
<th>nykan</th>
<th>foodstuffs, supplies, groceries</th>
</tr>
</thead>
<tbody>
<tr>
<td>pir</td>
<td>old (of persons)</td>
</tr>
<tr>
<td>pwčeč</td>
<td>cloth, clothing, garment</td>
</tr>
<tr>
<td>səkk</td>
<td>strong, violent, hard, difficult; very, extremely</td>
</tr>
<tr>
<td>sərd</td>
<td>cold, cool</td>
</tr>
<tr>
<td>səwz</td>
<td>green, blue</td>
</tr>
<tr>
<td>so[h]r</td>
<td>red</td>
</tr>
<tr>
<td>sop</td>
<td>apple</td>
</tr>
<tr>
<td>sya[h]</td>
<td>black, dark-complexioned</td>
</tr>
<tr>
<td>ŋa[h]r</td>
<td>city</td>
</tr>
<tr>
<td>ŋərr</td>
<td>good, fine, nice</td>
</tr>
<tr>
<td>ŋir</td>
<td>milk</td>
</tr>
<tr>
<td>ta[h]l</td>
<td>bitter [same as /ta[lx]/]</td>
</tr>
<tr>
<td>təlx</td>
<td>bitter [same as /ta[h]l/]</td>
</tr>
<tr>
<td>twrš</td>
<td>sour</td>
</tr>
<tr>
<td>vrəna</td>
<td>young (of persons, animals)</td>
</tr>
<tr>
<td>vəsš</td>
<td>sweet, happy, fine</td>
</tr>
<tr>
<td>yspet</td>
<td>white, light-complexioned</td>
</tr>
<tr>
<td>zəbr</td>
<td>good, fine, nice</td>
</tr>
<tr>
<td>zənD</td>
<td>fat, thick, bulky</td>
</tr>
<tr>
<td>zərd</td>
<td>yellow</td>
</tr>
</tbody>
</table>
Readying the camp for departure.
UNIT FIVE

5.100. Basic Sentences.

mana Dagar əst. I have land[s]. [Lit. To me is land.]
təra olak əst. You [sg.] have cattle.
ešira palez əst. He [lit. this] has melon-field[s].
ayra rəməg əst. He [lit. that] has herd[s] of goats and sheep.
mara kə[h]n əst. We have well[s].
šwmarə kiləg əst. You [pl.] have farm[s].
ešara səngətt əst. They [lit. these] have friend[s].
avəra ərəTT əst. They [lit. those] have irrigation well[s].
a jynykkara kəmbəle əst. That girl has a blanket.
a jynykkəra lep əst. Those girls have quilt[s].

5.101. The "objective" form of the substantive (the term "substantive" includes nouns, adjectives, pronouns, and demonstratives) is employed in a special construction translatable as "to have." This denotes abstract possession or ownership of some object (etc.), rather than actual physical possession of the object. Literally this construction means "To X [there] exists Y," and the verb of the sentence is almost invariably /əst/.

5.102. The "objective" forms of the pronouns and demonstratives are:

(1) The nominative forms of the first and second person pronouns are employed as stems (with a minor modification in the case of /təw/ "you [sg.]"), The "objective" suffix /[r]ə/ is added to all of these stems except /mən/ "I." /mən/ is instead followed by the "singular-definite" suffix /a/ (which also functions as an object marking suffix; see Secs. 2.401 and 5.103), and /[r]ə/ may then be added after /a/ to give additional emphasis. E.g.

/məna/ me, to me. [Or, /mənəra/.
/təra/ you [sg.], to you [sg.]. [/təw/ occurs here as /tə/ + /ra/.
/mara/ us, to us
/šwmarə/ you [pl.], to you [pl.]
(2) What appear to be the possessive forms of the singular demonstratives are employed with /[r]a/. Instead of /eši/ and /ai/, however, shortened forms (/ešy/ and /a/) occur before /[r]a/. E.g.

/ešyra/ this, to this; him, her, it, to him, to her, to it. [Alternate forms /ešya/ and /ešia/ also occur.]

/aryra/ that, to that; him, her, it, to him, to her, to it. [Alternately /aia/.]

(3) "Objective" forms of the plural demonstratives always include the "plural-definite" suffix /an/-/a/, after which /[r]a/ may be added. /ešan/ /eša/ and /avan/-/avā/ are employed as objects without /[r]a/, but /[r]a/ may be added to stress the object status of the demonstrative. Forms are:

/ešāra/ these, to these; them, to them. [Also /ešana/: i.e. /ešan/ + the "/r/-less" form of /[r]a/. /ešan/ and /eša/ are also common.]

/avāra/ those, to those; them, to them. [Also /avanana/: see above. /avan/ and /avā/ are also common.]

5.103. Like the plural demonstratives, a noun + the "singular-definite" suffix /a/ or the "plural-definite" suffix /an/-/ā/ may occur as an object. /[r]a/ is optionally added to give a slight additional stress to the object status of the noun, and in the "To X [there] is Y" construction introduced in Sec. 5.100 /[r]a/ often occurs. E.g.

/a masTərara baz kytab əst./ That teacher has [i.e. possesses, owns] many books.

/mani maztyre brasara gok əst./ My eldest brother has cows. [i.e. He owns an undefined number of cattle.]

/mani drwst gw[h]arara so[h]rē pwSS əst./ All my sisters have red clothes. [An alternate form, /gw[h]arana/, is made like /ešana/ (discussed above). Such "/r/-less" forms are also frequent.]

/a pirenara kilag əst./ Those old [men] have farms. [/pirenana/, the "/r/-less" form, is also common.]

5.104. /olak/ "cattle" is a generic term: "livestock." It includes cows, camels, and horses. Not only are there individual names for each species of animal, but there are also terms for a herd or group of each species. Thus, /ramag/ denotes "herd of sheep or goats" only. As the student will see, the vocabulary of technical terms relating to animals is extremely diversified.

5.105. /Dagar/ means "land, earth, ground" and also "floor." /kilag/ is also translatable as "lands" but only in the sense of a large holding of agricultural lands: an estate, a large farm.

5.106. /ka[h]n/ (or /ku/) is used for a vertical shaft well. /ərəTT/ refers to the camel-driven "Persian wheel" type of well employed for irrigation purposes.
5. 200. Basic Sentences.

Where is the key of this lock?
I have the key of this lock. [Lit. The key of this lock is with me. ]
You [sg. ] have the key of this lock. [Lit. With you [sg. ] is the key of this lock. ]
We have the key of this lock.
You [pl. ] have the key of this lock.

He [lit. this] has your [sg. ] book.
He [lit. that] has your [sg. ] book.

Where are our shoulder-bags?
They [lit. these] have your [pl. ] shoulder-bags.
They [lit. those] have your [pl. ] shoulder-bags.

Who has my stick?
That boy has your [sg. ] stick.
That boy has your [sg. ] stick.
That boy has your [sg. ] stick.

Who has our donkeys?
Those boys have your [pl. ] donkeys.
Those boys have your [pl. ] donkeys.
Those boys have your [pl. ] donkeys.

Do you [sg. ] have a rupee?
I have a rupee.
I do not have a rupee.
I have many rupees.

Who is with you.
My brother is with me.

5. 201. As well as the "compound postpositions" discussed in Unit III, there are also a number of "prepositions," the majority of which will be introduced in this Unit. These prepositions have the following features in common:

(1) Prepositions occur before the nominative forms of the first and second person pronouns. Word juncture between the preposition and the pronoun is occasionally lost, and some combinations of preposition + pronoun have special "fused" forms.
Examples with /gon/-/gō/ are:

/gō mən/  with me. [Also /gōmən/ and /gommən/.]
/gō təw/  with you [sg.]
/gō ma/  with us. [Also /gōma/ and even /goma/.]
/gō ŋəwma/ with you [pl.]

(2) Prepositions occur with either the possessive or the objective forms of the singular demonstratives. Both usages are common, varying according to regional dialect. E.g.

/gon eši/  with this; with him, her, it. [Also occasionally /goneši/.
Also:]
/gon ešya/ with this; with him, her, it. [Also /gonešya/.
/gon ai/  with that; with him, her, it. [Also occasionally /gonai/.
Also:]
/gon aia/  with that; with him, her, it. [Also /gonaia/.

(3) Prepositions occur with the plural definite objective forms of the plural demonstratives (without /[r]a/). E.g.

/gon ešan/  with these; with them. [Also /gon ešä/, /gonešan/, and /gonešä/.
/gon avan/ with those; with them. [Also /gon avä/, /gonavan/, and /gonavä/.

(4) Prepositions occur with a noun + the "singular-definite" suffix /a/ or the "plural-
      definite" suffix /an/-/ä/. An indefinite singular noun is indicated by the presence
      of the suffix /e/ before /a/. Occasionally the "/r/-less" form of the objective
      suffix /[r]a/ is also found after /an/-/ä/; /ra/, however, does not seem to occur.
Examples with /gon/-/gō/:

/gō bəčəkka/  with the boy
/gō maʃTərea/ with a teacher
/gō bəčəkkä/ with [the] boys. [Occasionally /gō bəčəkkana/ is also
found.]
/gō məni brasə/ with my brother
/gō təi mətyɾə ḡw[h]ara/ with your [sg.] eldest sister
/gō məni drwst brasə/ with all my brothers
/gō e ɣskulay maʃTərə/ with the teachers of this school. [/... maʃTərana/ is also possible.]

(5) Prepositions usually occur at the beginning of a noun phrase, preceding any
      modifiers (as can be seen from the examples just given). An alternate order,
      however, is that in which the preposition follows its noun phrase. Thus, instead
      of /gō bəčəkka/ "with the boy," for example, /bəčəkka gō/ occurs. Both orders
      appear to have the same meaning. When the order is noun + preposition, there is
      often an audible "phrase break" after the preposition, which makes it clear that
      the preposition belongs with the preceding word rather than with the following one.
      This variation in word order is possible only for prepositions + a noun phrase and
not for prepositions + pronouns or demonstratives. E. g.

/go mānibrasa tai kytab ynt./ My brother has your [sg.] book. [A phrase break, /+, is optional after /brasa/. Or:]

/go mānibrasa gō + tai kytab ynt./ My brother has your [sg. ] book. [A phrase break is usual after the preposition here. Compare:]

/tai kytab gō mānibrasa ynt./ My brother has your [sg. ] book. [*/mānibrasa gō/ is idiomatically not possible here before the copulative verb.]

/go a mārdwma māy tūpakk ānt./ Those people have our guns. [/+] may occur after /mārdwma/. Or:]

/a mārdwma gō + māy kytab ānt./ Those people have our guns. [/+ is usually found in this type of sentence. Compare:]

/māy tūpakk gōna mārdwma ānt./ Those people have our guns. [*/a mārdwma gō/ is idiomatically not substitutable here.]

5.202. Three constructions are translatable as "to have." Each of these has a different range of usage and connotation. They are:

(1) The "objective" form of the substantive employed with the verb /āst/, described in Sec. 5.101. This formation denotes abstract ownership or possession. E. g.

/mana baz kytab āst./ I have many books. [I own many books. Lit. To me [there] exist many books.]

/ayra brase āst./ He [lit. that] has a brother. [I. e. possession of an abstract relationship.]

/eśāra Dagar āst./ They [lit. these] have land[s].

/tēra bras nest./ You [sg. ] do not have brother[s]. [Negation of the existence of a permanent, abstract relationship is indicated here.]

(2) The preposition /gō/-/gō/ "with, in the possession of, accompanying" is used as has been described in Sec. 5.201 to denote the physical possession of a tangible object. This construction connotes immediate possession only and does not necessarily imply ownership, permanent possession, or abstract relationship. This preposition may be employed either with the "existential" verb /āst/ or with the "definite" verbs /ynt/ and /ānt/. E. g.

/go mān baz kytab ānt./ I have many books. [Lit. With me are many books. The books are definite and known, and they are in my immediate possession.]

/go mān baz kytab āst./ I have many books. [Lit. With me [there] are many books. An indefinitely large number of books exist in my possession; they have no immediate relevancy to the present context.]

/go taw ēe āst?/ What do you [sg. ] have? [I. e. What exists in your [sg. ] possession?]

/go mān rwppie āst./ I have a rupee. [A single indefinite rupee exists in my possession.]

/go mān māni bras ynt./ With me is my brother. [/gō/-/gō/ also denotes "with, in the company of." Such a sentence can never mean "I have a brother" because the possession of a brother is an intangible, permanent relationship.]
(3) The possessive form of the substantive is also employed to indicate definite, abstract possession or relationship. The verb of this construction is always /ynt/ or /ønt/, rather than /øst/. E.g.

/mani baz bras ønt./ I have many brothers. [Lit. My many brothers are. The brothers here are definite and somehow related to the immediate context. /mana baz bras øst./ "I have many brothers." simply specifies the existence of a number of indefinite brothers belonging to me.]

/tai čie kytab ønt./ You [sg.] have some books.

5.203. /køy/ "who?" occurs with various suffixes much like any other substantive. The singular possessive form, however, is /køi/ "whose?"; it is analogous in form to /tøi/ "your [sg.]," the nominative form of which is /tøw/. This word is most often used in the singular, although plural forms are possible. E.g.

/e kø ynt. / Who [sg.] is this?
/šwmyø songøt kø ønt. / Who are your [pl.] friends? [/køy/ here has plural reference.]
/e køi kytab ynt. / Whose [sg.] book is this?
/e køyani kytab ønt. / Whose [pl.] books are these? [Although /køyani/ is possible, /køi/ is more often found even when the referent is plural.]
/køyra Døgar øst?/ Who [sg.] has land[s]? [/køya/ also occurs.]
/køyana Døgar øst?/ Who [pl.] has land[s]? [This form (and the equivalent /køyara/ are rare.]
/møni kytab gø køya ynt. / Who [sg.] has my book?
/møy kytab gø køyan ønt. / Who [pl.] have our books?

5.204. /turøg/ denotes a bag with a shoulder strap used to carry one's small personal possessions. It is usually woven of goats' wool.

5.205. /laTT/ means "stick" in the sense of "cane, walking stick, stave." /dar/ signifies "stick, wood, branch (of a tree)."

5.300. Basic Sentences.

če, e sop øš ai baga ønt?
[h]ā, e sop øš ai baga ønt.

e mørðwm øš kwjam mwlka ynt.
e mørðwm øš ømrïka ynt.

/tøi jøn øš kwjam ša[h]ra ynt.
møni jøn øš koTaa ynt.

Are these apples from his garden?
Yes, these apples are from his garden.

This person is from which country?
This person is from America.

Your [sg.] wife is from which city?
My wife is from Quetta.
5.301. The preposition /əx/-/əx/ "from, than, with (an instrument)" is employed much like /gon/-/gə/ (see Sec. 5.201). /əx/ and /əx/ are identical in meaning and are almost completely substitutable for one another, although /əx/ usually occurs before words beginning with a vowel. This preposition is also sometimes found after its noun or noun phrase (as in the last example above).

5.302. /kwjam/ "which?" occurs with the usual substantive suffixes. E.g.

/e atwkk əx kwjam dega ənt./ This dish (i.e. stew, curry) is [lit. are] from which kettle?
/ətwwk kwjama ənt./ The stew is [lit. are] [in] which [one]?
/əwma ʒamə kwjaman ənt./ Your [pl.] shirts are [in] which [one]s?
/e kwjamanə ʒytən./ Which [one]'s book is this?
/e atwkk əx kwjamə ənt./ This dish is [lit. are] from which [indefinite one]? [The "singular-indefinite" suffix /ə/ has an irregular form /i/ in /kwjamə/ "in which [one]?"]
/məni kylit gə kwjamə ʒyt./ Which [one] has my key? [Lit. My key is with which [one]? An alternate form with the "attributive" suffix /en/-/ə/ also occurs: /kwjamənə/. Plural forms are similarly /kwjamə/ or /kwjamənə/.

5.303. /atwkk/ "dish" denotes any liquid or semi-liquid hot dish. This word is perhaps best translated as "stew," "curry," or "soup," although none of these terms are really accurate. /atwkk/, eaten with patties of unleavened bread (/ən/), forms the main portion of a Baluchi meal.

5.400. Basic Sentences.

e ʒəməmən məzən ʒyt. He is larger than [lit. from] I.
a əx təw kəsən ʒyt. He is smaller than [lit. from] you [sg.].
/mən əx əʃi pir wn. I am older than [lit. from] he [lit. this].
5.401. The comparative degree is expressed by /aS/-/Sa/. The usual construction is: "X from Y . . . is." E. g.

/mani jamag aS tai jamaga Sarr ynt. / My shirt is better than your [sg. ] shirt. [Lit. My shirt from your [sg. ] shirt is good. ]

/avani baçê aS mani jynykka kasan ynt. / Their son is smaller than my daughter. [Lit. Their son from my girl is small. ]

The "comparative-superlative" suffix /tyr/ is optional (see Sec. 4. 401). When it is used, it adds a little stress to the degree of the comparison. It is commonly omitted, however. E. g.

/mani gys aS ñwmøy gysa mêztyr ynt. / My house is larger than your [pl. ] house. [Lit. My house from your [pl. ] house is larger. ]

The superlative degree is similarly expressed. The commonest construction is: "X from all (Y's) . . . is." E. g.

/mani gys aS drwst gysa mêzan ynt. / My house is the largest of all. [Lit. My house from all houses is large. ]

/e boçêkk aS drwsta barag[tyr] ynt. / This boy is the thinnest of all. [Lit. This boy from all is thin. ]

/eɕi kytab aS drwstani kytabâ zanDtyr ynt. / His book is the bulkiest of the books of all [of them]. [Lit. This [one]'s book from all's books is fat. ]

/e ña drwsta jvantyরé moTal ynt. / This is the best car of all. [Lit. This from all is the best car. ]
5. 402. There are special forms for various combinations of /aS/-/Sa/ + a pronoun or demonstrative (see Sec. 5. 201):

/aS mən/ from me. [Also /a mar/.]
/aS ma/ from us. [Also /a ma/.]
/aS eši/ from this. [Also /a eš/.]
/aS aši/ from that. [Also /a aš/.]
/aS ešša/ from these. [Also /a ešš/.]
/aS avā/ from those. [Also /a av/.]

5. 500. Basic Sentences.

e sop aS a bagay ant. These apples are from [those of] that garden.
e Sir aS a tasay ant. This milk is from [that] of that bowl.
e wŠtyr aS a beggay ynt. This camel is from [those] of that herd [of camels].
e mard aS ai gysay ynt. This man is from [those] of his house. [i.e. household].
e jynykk aS e [h]ałkay ynt. This girl is from [those] of this village.

5. 501. A "partitive genitive" -- i.e. an individual singled out of a group, a portion separated from some larger whole -- is expressed by /aS/-/Sa/ followed by the possessive form of the noun denoting the group, container, etc. A plural repetition of the subject noun is understood after the possessive noun. E.g.

/e Sir aS a tasay [Siran] ant. / This milk is [lit. arej from [the milk] of that bowl.
/e sop aS a bagay [sopan] ant. / These apples are from [the apples] of that garden.

5. 600. Basic Sentences.

bed aS ai, drwst yda ant. Except for him, all are here.
bed aS təi jynykka, dyge drwst yskula ant. Except for your [sg.] girl, all the others [lit. other all] are in school.
bed aS mən, yda dyge baz bəəkk ant. Besides me, many other [lit. other many] boys are here.
Aside from this, I have a [piece of] red cloth.

Besides these, where are all the other green clothes?

Besides this horse, [there] is another black horse.

Over there, besides this horse, [is] another black [one].

What do you [pl.] have besides eggs? [Lit. With you [pl.] aside from eggs what is?]

We do not have anything [else] besides eggs. [Lit. With us aside from eggs something is not.]

5.601. /bed/ (and, in some dialects, /əbed/) denotes "besides, aside from, moreover," and also "except [for]." There are five possible constructions, all of which appear to be synonymous, although perhaps all are not equally common. These are:

1. /bed .../. [Here "..." stands for the substantive word or phrase governed by /bed/.] This construction is more commonly found with nouns or noun phrases than with pronouns or demonstratives. It usually occurs at the beginning of a sentence. E.g.

   /bed tai baSSa, dygə drwst aSka ant. / Except for your [sg.] son, all the others are on that side.
   /bed e kambala, dygə nest. / Except for these blankets, [there] are no others.

2. /... bed/. Again, this construction is common with nouns and noun phrases, rather than with pronouns and demonstratives, and it is usually placed at the beginning of the sentence. E.g.

   /tai baSSa bed, dygə drwst aSka ant. / Except for your [sg.] son, all the others are on that side.
   /e so[h]rena bed, dygə asp nest. / Except for this red [i.e. bay] [one], [there] is no other horse.

3. /bed əš .../. This construction is common with all types of substantives, and its occurrence in the word order is unrestricted. E.g.

   /bed əš tai baSSa, dygə drwst aSka ant. / Except for your [sg.] son, all the others are on that side.
   /bed əš eSi, dygə drwst [h]arab ant. / Except for this [one], all the others are bad.
   /drwst yda ant, bed əš avə. / All are here, except for those. [Here the prepositional phrase is "added on as an afterthought." ]
(4) /əŋ ... bed/. This construction is perhaps statistically the most common; it occurs with all types of substantives, and its occurrence in the word order is unrestricted. E.g.

/əŋ təi bətəka bed, dygə drwst aška ònt. / Except for your [sg.] son, all the others are on that side.

/əŋəmmən bed, dygə kəy ynt. / Aside from me, who else is [there]?

(5) / ... əŋ bed/. This construction is less common. E.g.

/tai bətəka əŋ bed, dygə drwst aška ònt. / Except for your [sg.] son, all the others are on that side.

/əŋərə bed, dygə [h]yɛtəi nest. / Except for milk, [there] is nothing else.

5.602. /dygər/ "other, another, further, else" is employed both as an adjective and as a noun. When a substantive suffix follows, the form /dygər/ occurs; /dygə/ is found elsewhere. E.g.

/dygə gə mən ynt. / I have the other [one]. [Lit. The other is with me.]

/əŋ eši bed, dygə [h]yɛtəi nest. / Except for this [one], [there] is nothing else. [Lit. ... other something is not.]

/dygə drwst bətəkk gə masTəra ònt. / All the other boys are with the teacher.

/ce, gə təw dygə ʒəʃə kytabə òst? / Do you [sg.] have another such book?

/e dygərəy pwɛt ynt. / This is another's [i.e. someone else's] garment.

/mən jaməg dygərəa ynt. / My shirt is in another [one].

/əŋəməy kəɾə gə dygərən ònt. / Your [pi.] knives are with the others [i.e. other persons].

5.700. Basic Sentences.

əəkəy əi pəmmən ònt. The things on [lit. of] this side are for me.

əəkəy əi pər təw ònt. The things on [lit. of] that side are for you [sg.].

ədəy əi pər eši ònt. The things here [lit. of here] are for this [one].

addəy əi pər ai ònt. The things there [lit. of there] are for that [one].

ədəy əi pəmmə ònt. The things over there [lit. of over there] are for us.
The dates in [lit. of] this basket are for you [pl.]
The stew in [lit. of] this kettle is for these [ones].
The milk in [lit. of] that bowl is for those [ones].
This money is [lit. are] for this boy.
This pillow is for the boy.
For the boy is this pillow.
For the boy is this pillow.
[There] is a [piece of] bread for the dogs.
For the dogs [there] is a [piece of] bread.
For the dogs [there] is a [piece of] bread.
What is this carpet for?
This carpet is for my house.
For whom are these cigarettes?
These cigarettes are for all your [sg.] friends.

5. 701. The preposition /par/ /pa/ "for, in order to" follows much the same pattern as /gon/-/go/ and /aS/-/sa/ described above. Special forms for various combinations of /par/-/pa/ + a pronoun or demonstrative are:

/parfman/ for me. [Also /pəfname/.]
/parfau/ for you [sg.]. [Also /parfau/.]
/parfai/ for this. [Also /parfai/.]
/parfai/ for that. [Also /parfai/.]
/parfma/ for us. [Also /parfma/.]
/parfawa/ for you [pl.]. [Also /parfawa/.]
/parfei/ for these. [Also /parfei/.]
/parfava/ for those. [Also /parfava/.]

The form /par/ is commonly employed before substantives beginning with a vowel; /pa/ is found before substantives beginning with a consonant and also when this preposition is placed after the substantive word or phrase it governs. E.g.

/par e bəʃəkka/ for that boy. [/par/ is usually found before the demonstratives /e/ and /a/ since they are words beginning with a vowel. Compare:]

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/pə bəʔəkka/ for the boy. [/pər bəʔəkka/ is possible but less common.]
/bəʔəkka pə/ for the boy. ["/bəʔəkka pə/ is not found.]

5. 702. /səɾjəg/ "pillow" has an alternant form /səɾja/. Many words ending in /-əɡ/ have optional alternants without the final /ɡ/. The form with /ɡ/ often occurs before a substantive suffix, however. See Sec. 0.311.

5. 800. Basic Sentences.

bymmən təi baz pəysəɡ øst. I owe you [sg.] a lot of money. [Lit. On me [there] is your [sg.] much money.]

byr təw mənî ɕie pəysəɡ øst. You [sg.] owe me some money. [Lit. On you [sg.] [there] is my some money.]

byr eʃi mənî baz pəysəɡ øst. He [lit. this] owes me a lot of money.

byr ai mənî baz pəysəɡ øst. He [lit. that] owes me a lot of money.

bymma təi baz pəysəɡ øst. We owe you [sg.] a lot of money.


byr eʃa mənî [h]jəʔə pəysəɡ nest. They [lit. these] owe me no money at all.

byr avə mənî [h]jəʔəi nest. They [lit. those] owe me nothing.

a by koTaa ynt. He is in Quetta.

ap by ɡyłasa ønt. The water is [lit. are] in the glass.

jynykk by ɡyṣa ynt. The girl is at home.

dərd by dyla ynt. The pain [of love] is in the heart.

by [h]əɾ kwnDa məlpəd ønt. On every side are meadows.

byr adda baz mwrg ønt. There [lit. on there] are many birds.

byr yda [h]jəʔəi nest. Here [lit. on here] [there] is nothing.

byr ai ɡyṣa ʃwmaːy nan ynt. You [pl.] are invited to dinner at his house. [Lit. On his house is your [pl.] bread.]

byr eʃi [h]əɾoʃa baz məɾdəm ønt. At his [lit. this one's] wedding are many people.
byr e nana baz vad ant.  
On this [piece of] bread is [lit. are] much salt.

ai gwd òw ðølvar by tøkkia ant.  
Her head-cloth and pajama[s] are in the clothes-bag.

by [h]akā synge.  
On the earth [lit. dirt] is a stone.

5. 801. The preposition /byr/-/by/ has a wide range of meanings. Although it basically means "on, on the surface of," it is also used for "at, in an area of, in a place" and "in, inside." It thus overlaps the semantic ranges of various constructions previously introduced (and see also Sec. 5. 901). In many cases /byr/-/by/ seems to have no other function than to lay a slight emphasis on the "locativeness" of a construction. E. g.

/ap gylasə ant. / The water is [lit. are] [in] the glass. [Location here is only roughly specified by the "singular-definite" suffix.]
/ap gylasəy təhə ant. / The water is [lit. are] [i. e. specifically inside] the glass.
/ap by gylasə ant. / The water is [lit. are] [i. e. located at] the glass.

This preposition follows the pattern given for /par/-/pa/ in Sec. 5. 701. Special forms for various combinations of /byr/-/by/ + a pronoun or demonstrative are thus:

/bymmən/ on me.  [Also /by mmən/.]
/byrtəw/ on you [sg.].  [Also /byr təw/.]
/byreʃi/ on this.  [Also /byr eʃi/.]
/byrai/ on that.  [Also /byr ai/.]
/byrmə/ on us.  [Also /by ma/.]
/byŠwma/ on you [pl.].  [Also /by Šwma/ but not */byrŠwma/ or */byr Šwma/.]
/byreʃa/ on these.  [Also /byr eʃa/.]
/byravə/ on those.  [Also /byr avə/.]

Like /par/ /pa/, the form /byr/ is commonly employed before substantives beginning with a vowel, while /by/ is found before those which begin with a consonant. This preposition does not seem to occur after the substantive word or phrase it governs, and in this respect /byr/-/by/ is unlike the other prepositions introduced thus far. E. g.

/byr e nana/ on this [piece of] bread.  [/by e nana/ is also possible but is less common.]
/by nana/ on the [piece of] bread.  [/byr nana/ is possible but less frequent. */nana by/ and */nana byr/ do not occur.]

5. 802. /[h]ər/ denotes "each, every." In the Rakhshani dialect, it is homophonous with /[h]ər/ "donkey." E. g.

/gō [h]ər mərdəm Dəgər əst. / Every person has land[s].
/mani [h]ər [h]ər aʃ eʃi məzan ynt. / Every [one] of my donkeys [lit. my every donkey] is bigger than this [one].
5.803. Both men and women wear approximately the same styles of garments: i.e. a loose, long-sleeved shirt over a pair of baggy pajamas. The shirt, called /jamøg/, is usually of knee-length (or even somewhat longer). Men's shirts are usually made of some white or dull coloured material, but women's shirts are made of brightly coloured cloth and often have a piece of intricate embroidery down the front. The pajamas, termed /šølvar/, are similarly white or dark for men and bright-coloured for women. They are cut very wide at the top (being gathered around the waist by a draw-string), baggy and loose at the knees, and with rather tight cuffs.

In headgear and footgear there is a real difference between men's and women's costumes. A man usually wears a cap (/kwla/ or /Top/) over which a turban (/døstar/, /møndil/, or /pag/) is wrapped. Women, on the other hand, wrap a loose head-cloth (called /gwd/ or /gwøan/) over their head and around their upper body. The general term for "shoe" is /pazvar/, but men's shoes (termed /šøvøTT/ or /šøbbøv/) have a wide piece of leather over the instep and a heel-strap, while women's shoes (called /køw$/) are rather like sharp-toed slippers.

5.804. A /takki/ is a large goats' wool bag used to store clothing. Its use preceded that of the box or chest (/swnduk/), which was introduced in British times, and it is still extremely common among the Baluchi nomads today.

5.805. /[h]ak/ denotes "earth" in the sense of "ground, dirt, soil, dust." /Døgar/ is employed for "ground, land, earth, world."

5.900. Basic Sentences.

ai bras møn koTaa ynt. His brother is in Quetta.

a møn kølata masTør ynt. He is a teacher in Kalat.

ap møn gylasa ønt. The water is [lit. are] in the glass.

møni kytab møn gysa ynt. My book is in the house.

tøi bwz møn kø[h]a ønt. Your [sg.] goats are in the mountain[s]. [I.e. in the ravines, foothills, etc. of a specific mountain.]

søwzø çø møn pyaløga ønt. The green tea is [lit. are] in the cup.

ai løTT møn døsta ynt. His stick is in [his] hand.

dørd møn dyla ynt. The pain [of love] is in the heart.
A pain is in the body.

Salt is in the water.

His pajamas are in the clothes-bag.

A stone is in the earth.

5.901. The semantic range of the preposition /mæn/ "in, inside, mixed into, intermingled in, among" greatly overlaps that of /byr/-/by/ "on, on the surface of, at, in an area of, in, inside." In some sentences these two prepositions are quite interchangeable, but in others they have somewhat different meanings. E. g.

/ap by gylasa ònt. / The water is in the glass. [Or: ]
/ap mæn gylasa ònt. / The water is in the glass. [But compare: ]
/synge by [h]akan ynt. / A stone is on the surface of the ground.
/synge mæn [h]akan ynt. / A stone is in[embedded in, buried in] the ground.

Four constructions have thus been given, which are translatable as "in, inside" in various contexts (see Sec. 5.801). The student should thus observe each example carefully, noting usage and connotation.

Two more facts must be noticed about the preposition /mæn/: (a) like /byr/ /by/, /mæn/ does not occur after the substantive word or phrase which it governs (i. e. one cannot say "/gylasa mæn/ "in the glass"); and (b) /mæn/ does not seem to occur with a pronominal or demonstrative object (i. e. one cannot say "/mæn eši/ "in this," "/mæn mæn/ "in me," etc.). In this latter respect /mæn/ differs from all of the prepositions previously introduced.

5.902. /dærð/ means both "physical pain" and "emotional pain, anguish."

5.1000. Drills and Exercises.

5.1001. Substitution.

1. aš eši bed, dyg drwst yskula ònt.
   my uncle [in] the house
   me [in] the garden
   you [sg. ] [in] the market
   the European [in] the shop
   this shirt [in] the clothes-bag
2. **ayra**
   to me
   to that man
   to whom?
   to my father
   to you [pl.]

3. **manī**
   his
   our
   my uncle's
   my wife's
   their

4. **gō**
   me
   him
   you [pl.]
   them
   that girl

5. **e**
   money
   rupees
   quilts
   dishes
   salt

6. **baz syng**
   much salt
   some green tea
   some water
   many herds (of sheep)
   [the] cattle

7. **gō [h]or bačakka**
   person
   Baluchi
   American
   child
   woman

8. **manī bras**
   his blanket
   our land
   their herd (of sheep)
   this pot

   **māni gw[h]ara**
   my blanket
   your [pl.] land
   our herd (of sheep)
   that pot

   **māzān**
   short
   small
   large
   black
your [sg. ] donkey  their donkey  good

   melon-fields
   meadows
   streams
   red flowers
   large cities

10. mən əlvar mən təkkia ynt.
    their cow
    her headcloth
    his wedding
    our herd (of camels)
    their friend
    your [sg. ] shoulder-bag
    our melon-field
    your [sg. ] melon-field
    Quetta
    your [pl. ] meadow
    Makran

11. mən kytab gō kaya ynt.
    his donkey
    my rupee
    that long knife
    the other stick
    the key of this lock

12. a1əTT by dəsta ynt.
    this [piece of] the table
    bread
    the large stone
    the earth [lit. earths]
    our camel
    the sand dune
    the pain
    the heart
    my sister
    America

13. dərde mən jana ynt.
    my uncle's son
    the key
    your [sg. ] pillow
    the eggs
    your [sg. ] new pajama[s]
    Kalat
    the lock
    the bedding
    this basket
    another clothes-bag

14. gō taw kwjam kytab ynt.
    him
    you [pl. ]
    them
    the old man
    the young [one]
    blanket
    glass
    quilt
    friend
    knife
15. e sop a bagay ant.
   stew       this kettle
   water      which cup?
   milk       these bowls
   fruits     whose basket?
   sheep      that herd (of sheep)

5. 1002. Transformation Drill I.

Using the first sentence as a base, combine each of the following pairs of sentences into a single comparative sentence. E.g.

Instructor: /e gys məzən ynt. təi gys kəsan ynt. /
Student: /e gys a$ təi gysa məzən ynt. /

1. e nivag gyrd ynt. a nivag lonD ynt.
2. təi wātyr sərr ynt. mənI wətəyr [h]ərab ynt.
3. təw məzən ay. mən kəsan wən.
5. mənI ləTT draj ynt. təi ləTT gwənD ynt.
6. koTa sərd ynt. məkran gərm ynt.
7. e$i turəg nok ynt. mənI ko[h]nə turəg ynt.
8. e $əlvar yspet ynt. a $əlvar əko yspet nə ynt.
9. e [h]ərmag vəsə $ənt. a [h]ərmag vəsə nə ənt.
10. koTa dur ynt. e sa[h]r nəzzik ynt.

5. 1003. Transformation Drill II.

Using one of the possible patterns given in Secs. 5. 400 and 5. 401, change the following to superlative sentences. E.g.

Instructor: /e pwlI sə[h]r ənt. /
Student: /e pwlI a$ dygə drwst pwllə sə[h]rtyr ənt. / [Or: ]
          /e pwlI əə drwstə sə[h]rtyr ənt. / [Or: ]
          /e əə drwstə sə[h]rtyrə pwll ənt. /

1. e bwz zənD ynt.
2. e məlpəd səwz ynt.
3. ai olak jvən ənt.
4. e səwzi twrə ənt.
5. e lep ko[h]ən ynt.
6. e bəzəkk bareg ynt.
7. e səwdagyr gəndəg ynt.
8. e səya[h]ə syng məzən ynt.
9. mənI nako pir ynt.
10. e mərd məndər ynt.
5.1004. Question-Response Drill.

1. *e kəy ynt.*
   - our teacher
   - my friend
   - the brother of the shopkeeper
   - that Baluchi
   - the European

2. *e nykan ŭonen ant.*
   - for me
   - for those people
   - for us
   - for this woman
   - for them

3. *e stwkk əə kwjəy ant.*
   - from this pot
   - from those pots
   - from this bowl
   - from there
   - from here

4. *gə təw če əst.*
   - nothing
   - a shoulder-bag
   - a rupee
   - a blue cup
   - a basket

5. *mənɪ kylit kwjə ynt.*
   - with me
   - with him
   - in the lock
   - with my brother
   - in that box

6. *ai šəlvar kwam təkkia ynt.*
   - in the red [one]
   - in the old [one]
   - in the box on [lit. of] this side
   - in the clothes-bag on [lit. of] that side
   - in the [one] in front

7. *ayra če əst.*
   - land[s]
   - herds (of camels)
8. e koi kambel ynt.

my
his
that Baluchi's
their
the Afghan's

9. ce, tai mwik dur ynt?

No, ... not far
Yes, ... very far
Yes, ... very far from here
No, ... very near
No, ... very close to [lit. near from] here

10. ce, e sygreT sarr ent?

Yes, ... good
No, ... bad
Yes, ... better than [lit. good from] these cigarettes
Yes, ... better than all other cigarettes [lit. good from all cigarettes]
Yes, ... better than [lit. good from] all

11. tai bras meroKi kwja ynt.

in the city
in Kalat
in the house
in the melon-field
in our village

1There are four possible translations for each of the above, although all are not equally idiomatic. Discuss these with the instructor. See Secs. 5.801 and 5.901.

12. tai [h]olkay mordwm kwja ent.

Except for me, all the others are in the city.
Except for me, all the others are over there.
Except for my brother, all are here.
Except for us, all are in the mountains.
Except for these, all the others [lit. the other all] are in Quetta.
13. e pwɔʔ po ɾa ynt.
for my table
for my shirt
for a pajama
for her headcloth
for [a] bedding

14. e pwɔʔ ɾonene.
This cloth is cheap[er] than [lit. from]
the other cloths.
This cloth is better than [lit. good from]
the others.
This cloth is not as [lit. so] good as [lit. that] the other cloth is.
This cloth is redder than [lit. red from]
the cloth on [lit. of] that side.
This cloth is the best of [lit. good from]
all.

15. ʔɔʔ ayag ʔed, ɡə ɾwmə ɾe ɾast.
Aside from eggs, we have [lit. with us are] vegetables.
Aside from eggs, we have [lit. with us are] some fruits.
Aside from eggs, we have [lit. with us are] nothing.
Aside from eggs, we have [lit. with us are] bread and tea.
Aside from eggs, we have [lit. with us are] milk.

5. 1100. Vocabulary.
As usual, regular inflected forms of various vocabulary items are not listed below; irregular formations (e.g. /kɔʔ/ "whose?") are separately entered, however.

ayag
egg
omrika
America
əɾəTT
irrigation well: the Persian wheel
əʔ [also /ʔə/]
from, than, with
ətwkk
dish: any liquid or semi-liquid hot dish, stew, curry, soup
bəgg
herd of camels
bed
besides, aside from, moreover, except
by
see /byɾ/
byr [also /by/]
on, on the surface of, at, in, inside, in an area of, in (a place)
dãrd  pain, anguish
dãst  hand
deg  cooking pot, kettle
dygã[r]  other, another, further, else
dyl  heart
Dãgar  land
gon [also /gõ/]  with, in the possession of, accompanying
  see /gon/
gõ  (woman's) headcloth
gwd  drinking glass
gylas  dirt, earth, soil, dust
[h]ãk  marriage, wedding
[h]ãros  each, every
[h]ãr  donkey
[h]ãr  date
[h]wrmag  body
jan  well (for water)
ka[h]n [also /ku/]  whose? [Possessive form of /kay/]
kai  Kalat, name of a city and also a Division in Pakistani Baluchistan
kãl  Quetta, name of a city and also a Division in Pakistani Baluchistan
kãmboãl  blanket
kãTur  basket
kãy  who?
kilag  large farm, estate, lands
koTa  Quetta, name of a city and also a Division in Pakistani Baluchistan
ku  see /ka[h]n/
kwjam  which?
kwlp  lock
kwnD  side, edge
kylit  key
laTT  staff, stick, cane, stave
lep  quilt
mãkran  Makran, name of a region in Pakistani and Irani Baluchistan
mãlpõd  meadow
mõn  in, inside, mixed into, intermingled in, among
olak  cattle (including cows, camels, and horses)
palez  melon-field
pã  see /pã/
pãr [also /pã/]  for, in order to
põysõ[g]  money
pyala[g]  cup
rãmãg  herd of goats or sheep
<table>
<thead>
<tr>
<th>rwppi</th>
<th>rupee, money</th>
</tr>
</thead>
<tbody>
<tr>
<td>sængøtt</td>
<td>friend</td>
</tr>
<tr>
<td>særja[g]</td>
<td>pillow</td>
</tr>
<tr>
<td>sæwzi</td>
<td>vegetable</td>
</tr>
<tr>
<td>sygreT</td>
<td>cigarette</td>
</tr>
<tr>
<td>synq</td>
<td>stone</td>
</tr>
<tr>
<td>ṩə</td>
<td>see /ə̞/</td>
</tr>
<tr>
<td>ṣaḷvar</td>
<td>pajama[s]</td>
</tr>
<tr>
<td>tækki</td>
<td>clothes-bag: large goats' wool bag used for storing clothing</td>
</tr>
<tr>
<td>turæg</td>
<td>shoulder-bag: a small goats' wool bag with a shoulder strap used to carry personal articles</td>
</tr>
<tr>
<td>vad</td>
<td>salt</td>
</tr>
</tbody>
</table>
Watering camels at a desert well.
UNIT SIX

6. 100. Basic Sentences.

e čynkə gok ənt.
  a yəkkə.
  a yəkkene.
  a yəkkə goke.
  a yəkkek gok ənt.
  a yəkkən ənt.

a čynkə mərdwm ənt.
  a ɗə mərdwm ənt.
  a ɗən ənt.
  a ɗənə mərdwm ənt.
  a ɗən ənt.
  a ɗənəgə mərdwm ənt.
  a ɗənən ənt.

oda mərdwm čynkəs ənt.
  oda ɗər mərdwm ənt.
  oda ɗənət ənt.
  oda ɗənətə ənt.
  oda ɗənətə ənt.
  oda ɗənətə ənt.
  oda ɗənətə ənt.

oda taw čynkə rwppi əst.
  gō mən yakk rwppie əst.
  gō mən yakke əst.
  gō mən rwppie əst.
  gō mən yakkə rwppi əst.
  gō mən yakken əst.
  gō mən yəzda rwppi əst.

How many cows are these? [Lit. These how many cows are?]
  That [is] one [lit. a one].
  That [is] a [single] one.
  That [is] one cow [lit. a one cow].
  That is the one cow.
  That is the one.

How many people are those?
  Those are two people.
  Those are two.
  Those are the two people.
  Those are the two.
  Those are three people.
  Those are three.
  Those are the three people.
  Those are the three.

How many people are over there? [Lit. Over there people how many are?]
  Over there are four people.
  Over there are all four people.
  Over there are five women.
  Over there are all the five women.
  Over there are six men and seven women.
  Over there are eight men, nine women, and ten children.

How many rupees do you [sg.] have? [Lit. With you [sg.] are how many rupees?]
  I have one rupee.
  I have one.
  I have a rupee.
  I have the one rupee.
  I have the one.
  I have eleven rupees.
I have the eleven rupees.
I have twelve rupees and thirteen paysa.
I have fourteen or fifteen rupees.

How many camels does he have? [Lit. To this [one] are how many camels?]
He has sixteen camels.
He has seventeen camels, but I have eighteen camels.
He has nineteen or twenty camels.
He has twenty.

How many sheep do you [sg. ] have? [Lit. Your [sg. ] how many sheep are?]
I have twenty-one sheep.
I have thirty sheep.
I have the thirty sheep.
All my thirty are here.
I have thirty-two sheep.
My thirty-two are here.
I have forty sheep.
I have forty-three sheep.
I have fifty sheep.
I have fifty-four sheep.
I have sixty-five sheep.
I have seventy-six sheep.
I have eighty-seven sheep.
I have ninety-eight sheep.
I have a hundred sheep.
I have a hundred and nine sheep.
I have a hundred and twelve sheep.
I have a hundred and thirty-two sheep.
I have two hundred and fifty-one sheep.
I have a thousand sheep.
I have six thousand, two hundred and fifty-four sheep.

How many people are there in that country? [Lit. In that country how many people are?]
[There] are hundreds of people.
[There] are thousands of people.
[There] are lakhs [i.e. hundreds of thousands] of people.
[There] are crores [i.e. tens of millions] of people.

e mwlka čynkə märbdwm an̂t.
sádá märbdwm an̂t.
[h]azorá märbdwm an̂t.
lökka märbdwm an̂t.
kwRoRá märbdwm an̂t.
How many postoffices are [there] in that city?

In that city [there] are two large and seven small postoffices.

How many [people's] houses have no provisions?

The houses of thirteen have no provisions.

The [ones] of how many have no provisions?

The [ones] of fourteen have no provisions.

How [large] are these apples?

These are very large apples.

How [large] is his son?

His son is smaller than [lit. small from] my son.

How [large] is his daughter [lit. girl]?

His daughter is larger than this [one].

How old [lit. large] are you [sg. ]?

I am twenty-five years old. [Lit. I am of twenty-five years.]

How good you [sg. ] are!

How much fatter that [one] is than this [one].

What a large number of people are over there! [Lit. Over there HOW MANY PEOPLE are! ]

[Exactly] how many people are over there? [Lit. Over there HOW MANY people are? ]

Over there are forty men, thirty-two women, and ten children.

6. 101. /Synka/-/Synkas/ "how much, how many?" is employed much like /So/ /SoS/ "so, such," described in Sec. 4. 801:

(1) /Synka/ is employed as a modifier before nouns, noun phrases, and adjectives.

E. g.

/oda Synka märdwəm ant./ How many people are over there?
/gi təw Synka rwppi ant./ How many rupees do you [sg. ] have?
In that vessel is [lit. are] how much water?

How many cups do you [sg. ] have?

How old [lit. large] are you [sg. ]?

(2) The /s/ of /Synkas/ is probably an alternant form of the /%/ suffix already seen in several constructions (see Sec. 4.801). /Synkas/ is employed (a) as an independent complement before the copulative verb -- an environment in which /Synka/ cannot occur (i.e. */Synka ant/ is simply incorrect); (b) with definite nouns meaning "how large . . . ?"; (c) with the "attributive" suffix /en/-/e/ used with indefinite nouns meaning "how large a . . . ?"; (d) before nouns and adjectives with an exclamatory (rather than interrogative) meaning: e.g. "How nice it is!" "What a great number of people there are!"; (e) before nouns and noun phrases with an emphatic interrogative meaning: e.g. "Exactly how many rupees do you have?" (This usage usually differs intonationally from that described under (d); when employed exclamatorily, both /Synkas/ and its noun receive extra stress; when interrogative, /Synkas/ is stressed but the following noun receives normal stress.); (f) before various substantive suffixes: e.g. /Synkasay/ "of how many?" E.g.

How many brothers do you [sg. ] have? [Lit. Your [sg. ] brothers are how many. ]

How large is his son? [Definite. Compare: ]

How large [is] his son. ["Son" here is indefinite. ]

How large are the apples of this garden?

How evil you [sg. ] are!

How very many houses there are over there! [Compare: ]

How many houses there are over there!

[Exactly] how many houses are over there?

[Exactly] how many houses are over there?

[Exactly] how much money do I owe you [sg. ]? [Lit. On me your [sg. ] how much money are?] The word for the decade + the connective /w/ "and" + the digit. E.g.

There are individual numeral adjectives to express (a) each digit from 1 through 19 (e.g. /yakk/ "one," /do/ "ten," /sêzda/ "thirteen"), (b) each of the decades through 90 (e.g. /bist/ "twenty," /zyll/ "forty," /navad/ "ninety"), and (c) various larger units (e.g. /sêd/ "hundred," /[h]azar/ "thousand," /lakk/ "lakh: hundred thousand," and /kwoR/ "crore: ten million").

A digit within a decade is expressed by the word for the decade + the connective /w/ "and" + the digit. E.g.
Multiples of "hundred," "thousand," etc. are indicated by the digit denoting the multiple + the larger unit. Such units are connected to a following decade (or decade + a digit) by /w/. In longer sequences /, / is optional. E.g.

/si w dw/ thirty-two
/[ḥ]aṣṭad w ḥar/ eighty-four

6. 103. The "attributive" suffix /en/ /e/ (see Sec. 4. 101) is employed with a numeral to make it and its noun or noun phrase definite. The use of /en/ /e/ with numerals thus differs from that seen with qualitative adjectives: any qualitative adjective occurring as a modifier before a noun was seen to require /en/ /e/ (e.g. /mazānē mārdwme/ "a large man," /mazānē mārdwme/ "the large man"), but with numerals this suffix occurs only when the phrase is definite. Compare:

/dw mārdwm/ two people
/dwē mārdwm/ the two people
/si w ḥar mārdwm/ thirty-four people
/si w ḥarē mārdwm/ the thirty-four people. [Note that /en/-/e/ occurs only with the last numeral in the sequence.]

Numerals from 11 through 19 usually occur before this suffix (and before other substantive suffixes also) with an alternate stem form ending in /g/. A form without /g/ is optional, however. E.g.

/yāzdāgē mārdwm/ the eleven people. [Also /yāzdē/.]
/ṭārdāgē zalbul/ the nineteen women. [Also /ṭārdē/. In some pronunciations this numeral has /r/ instead of /t/: /ṭārdā/, /ṭārdēgē/, etc.]

6. 104. The "singular-indefinite" suffix /e/ occurs with the numeral /yōkk/ "one." This numeral is also found with the "attributive" suffix /en/-/e/ indicating a definite attributive. Note the difference between /yōkke/ "a one" and /yōkkene/ "a [single] one." Although both are indefinite, the latter is slightly more emphatic.

6. 105. As stated in Sec. 6. 103, various other substantive suffixes also occur after the numeral stems, and numerals from 11 through 19 usually have an alternate stem form ending in /g/. E.g.

/gō dwa wṣṭyr ʿont./ Two have camels. [Lit. With two are camels.]
/sayy say ṣal adā ʿont./ The horses of three [persons] are there.
6.106. Totality of a numeral is expressed by /[h]ər/ "each, every" prefixed to the numeral. This usage is common with smaller numerals but is less frequent with larger ones. It is rare with sequences of numerals joined by /w/. E. g.

/[h]ərʃəsəs boʃəkk yskula ənt. / All six boys are in school.
/[h]ərədw zalbul dəɾkəy əensa ənt. / Both [i. e. all two] of the women are beneath the tree.
/[h]ərbist bwz aʃ moni rəməga ənt. / All twenty of the goats are from my flock.
/[h]əɾɾəɾə kəɾDə məlpes ənt. / On all four sides are meadows. [The "attributive" suffix /en/-/e/ serves to make /kəɾDə/ more definite.]
/eɾkəy [h]əptən aʃ aʃkəy [h]əɾ|həʃənə maʃən ənt. / The seven on [lit. of] this side are larger than all of the eight on [lit. of] that side.

6.107. The "plural-definite" suffix /an/-/a/ is employed with numerals denoting larger units to indicate an indefinitely large multiple of the unit. Only /səd/ "hundred," /[h]əzar/ "thousand," /ləkək/ "lakh: hundred thousand," and /kwroR/ "crore: ten million" are common in this usage, but occasionally a decade (e. g. /bist/ "twenty") is also found. E. g.

/əmrəkə kwəɾəkwə məɾdəm ənt. / In America [there] are crores [i. e. tens of millions] [of] people.
/a ko[h]ə ləkkan əwga ənt. / In those mountains are lakhs [i. e. hundreds of thousands] [of] Afghans.
/a ʂə[h]əla [h]əzarə bəloʃə ənt. / In that city are thousands [of] Baluchis.
/gon eʃi sədə rwpəi ənt. / He has hundreds [of] rupees.

6.108. Whenever the subject of a sentence consists of a series of items, the verb of the sentence agrees in number with the last item in the series. E. g.

/oda pənə məɾd, əə zalbul, əə ʂəʃə əzə[h]əɡ ənt. / Over there are five men, ten women, and six children. [/ənt/ agrees with /əzə[h]əɡ/, which is plural. Compare:]

/oda pənə məɾd, əə zalbul, əə yəkk əzə[h]əɡ ynt. / Over there are [lit. is] five men, ten women, and the one child. [/ynt/ agrees with /əzə[h]əɡ/, which is singular and definite. Here /ənt/ would be incorrect. Compare:]

/oda pənə məɾd, əə zalbul, əə yəkk əzə[h]əge. / Over there [are] five men, ten women, and one child. [/əzə[h]əɡ/ is indefinite and singular here, and thus the "singular-indefinite" suffix /e/ occurs. No verb is needed.]
6.109. The Pakistani rupee (/rwppi/) is now divided into one hundred /pəysəg/ "paysa" (and note that /pəysəg/ is also the general term for "money!"). This system of decimal coinage was adopted in 1961, and many rural people still employ the older divisions: /anə/ "anna: one sixteenth of a rupee," /pəysə/ "paysa: one fourth of an anna," etc. A smaller unit, the /pəi/ "pai: one third of a paysa," is little known in Baluchistan. Under the old system, there were special terms for various coins: /ˈʃa[h]i/ "the two anna coin," and /pəuli/ or /ɡəbərə/ "the four anna coin." These, too, are becoming obsolete, especially in urban areas.

6.110. /Dakxana/ "postoffice" is a loanword from Urdu, as are other words connected with this outside innovation: e.g. /TykəTT/ "stamp" (originally from English "ticket"), /lyfəfə[g]/ (or the more "Baluchi-ised" /lypapa[g]/) "envelope," etc.

6.200. Basic Sentences,

e cynkə tel ənt.
e yəkk ser tel ənt.
e [h]əšt ser tel ənt.

How much oil is [lit. are] this?  
This is [lit. are] one seer [of] oil.  
These are eight seers [of] oil.

gə təw cynkə ser bwəy gošt ənt.
gə mən dw nem ser bwəy gošt ənt.

How many seers [of] goat's meat do you [sg. ] have?  
I have two [and] a half seers [of] goat's meat.

pər eʃi cynkə pav rogyn dərkar ynt.
pər eʃi yəkk w nem pav rogyn dərkar ynt.

For this how many paos [of] ghee are [lit. is] necessary.  
For this one and a half seers [of] ghee are [lit. is] necessary.

če, gə təw e pəcəy səy ɡəzze əst?
yənə, gə mən təniə yəkk ɡəzze əst.

Do you [sg. ] have three yards of this cloth? [Lit. With you [sg. ] are [there] three yards of this cloth?]  
No, I have only one yard.

gə ʃwma cynkə gəlləɡ ənt.
gə ma nem mən gəlləɡ ənt.

How much wheat do you [pl. ] have? [Lit. With you [pl. ] are how much wheat?]  
We have half a maund [of] wheat.

a təsəy ʃir cynkəs ənt.
a təsəy ʃir dw ser əw yəkk pav ənt.

How much milk is in that bowl? [Lit. That bowl's milk are how much?]  
That bowl contains two seers and one pao of milk. [Lit. That bowl's milk are two seers and one pao.]  

a dylloa cynkə ap əst.

How much water is [there] in that storage-pot?
In that storage-pot [there] is a maund [of] water.

In the vessel on [lit. of] this side of the bowl how much ghee is [there]?

In the [one] on this side of the bowl is a pao [of] ghee.

In that water-skin how much water is [lit. are] [there]?

In that water-skin is [lit. are] a seer [of] water.

6. 201. A word denoting a measure normally occurs directly before the noun (or noun phrase) measured. The measure is also treated as singular. Thus, instead of "three yards of cloth," as in English, one says "three yard cloth." If the substance measured is definite, however, it usually occurs as a phrase possessing the unit of measurement: e.g. "this cloth's three yards." E.g.

/søy ser tel/ three seers [of] oil
/pənč pav rogyn/ five paos [of] ghee
/pənčē pav rogyn/ the five paos [of] ghee
/dw nem gəzz pwčē/ two [and] a half yards [of] cloth
/e pwčēy dw nem gəzz/ two [and] a half yards of this cloth
/yəkk sere gokøy goşt/ one seer of cow's meat

6. 202. /nem/ "half" is treated like any other numeral adjective: it may occur alone or after a numeral + the connective /w/ "and." In the case of "two and a half," however, /w/ is often omitted: /dw nem/ (as well as /dw w nem/). E.g.

/məna dw [w] nem gəzz pwčē dərkər ynt. / I need two and a half yards [of] cloth.
/gō mən e pwčēy čər w nem gəzz əst. / I have four and a half yards [of] this cloth.
/təi dw nemə ser šir yda ənt. / Your [sg.] two [and] a half seers [of] milk are here.
/gō mən nem ser goşt ənt. / I have half a seer [of] meat.
/eši neme gō mən ynt. / I have half of this. [Lit. This's half is with me. /nem/ is indefinite.]
/gon ai nem rwppi ynt. / He has half a rupee.

6. 203. /dərkər/ "necessary, needed" is employed as a predicate adjective in sentences of the pattern "[For X] [to Y] [Z] is necessary" -- i.e. "[Y] needs [Z] [for X]."

The verb form used with /dərkər/ requires comment: whenever the object[s] needed are indefinite and are required for a single purpose (i.e. as a single body), then the verb is singular. This is true even if the thing[s] needed are normally plural (e.g. a mass
noun, a group of individually countable items, etc.). Even animate beings (e.g. horses, camels, etc. -- though not usually persons) can thus be treated as singular, if they are considered a single group required for some unitary purpose. On the other hand, if the things needed are indefinite yet considered to be separate (e.g. plural quantities or individuals required for more than one purpose), then the verb is plural.

If the item[s] needed are definite, then the above statements do not apply: items which are normally plural (including quantities of a mass noun) are plural, and those which are usually singular are treated as singular. E.g.

/mana dw ser šir dárkar ynt. / I need two seers [of] milk. [Lit. To me two seer milk is necessary. The milk is an indefinite, unitary quantity required for a single purpose; it is thus singular, and /ant/ here would be incorrect.]

/par e kara, mana dw ser šir dárkar ant. / For these tasks I need two seers [of] milk. [The purposes are plural, and the milk is thus thought of as consisting of several individual quantities. The verb is thus plural.]

/mana dwē ser šir dárkar ant. / I need the two seers [of] milk. [The milk is definite, and, since it is a mass noun, it is treated as plural.]

/par e kara, Žyll kytab dárkar ynt. / For this task I need forty books. [The forty books are considered an indefinite aggregate, and the verb is thus singular.]

/par e kara, Žyll kytab dárkar ant. / For this task forty books are needed. [The speaker here considers the books to be separate items.]

/par e kara, Žyll kytab dárkar ant. / For this task, the forty books are needed. [The books are definite, and the verb must thus be plural.]

/par ai, mana baze mardwme dárkar ynt. / For that, I need many [i.e. the majority of some unitary group] people. [For /baze mardwme/, see Sec. 4. 605 (5).]

/e asp mana dárkar na ant. / I don't need these horses. [Since horses are animate and countable, the verb is usually plural. If they are thought of as a unitary group, however, they may also be treated as singular.]

/par ai [h]arosa, bist ser rogyn dárkar ynt. / For his wedding twenty seers [of] ghee are needed. [The ghee is considered a single quantity required for a unitary purpose; hence /ynt/ rather than /ant/.]

6. 204. A /ser/ "seer" is a measure weighing slightly more than two pounds. One /ser/ is divided into four /pav/ "pao," and each /pav/ in turn contains four /čaTank/. Each /čaTank/ is divided into five /tola[g]/, and a /ser/ thus contains eighty /tola[g]/.

The next largest unit above a /ser/ is the /mən/ "maund," which contains forty /ser/ (i.e. roughly eighty pounds).

/gazz/ "yard" is equivalent to the English yard, and it is divided into /fwT/ "foot" and /ynč/ "inch," although these latter terms may not be known to the more rural inhabitants of Baluchistan.

All of these units, including the English spellings "seer," "pao," "maund," etc., are borrowed from the usage prevalent throughout northern India and Pakistan. Older Baluchi
terms for various measures of weight and length are still used but are tending to become obsolete under the onslaught of urbanisation.

6.205. /rogyn/ "ghee" denotes a form of clarified butter -- i.e. butter which has been boiled. Ghee is common throughout the Subcontinent and forms a major ingredient in cooking.

6.206. A /dyllo/ is a large clay pot used for storing quantities of water. In Pakistani Baluchistan these are often imported from the neighbouring regions of Sindh or Kacchi.

6.207. For /e$kgyga/ "in the [one] on this side," see Sec. 3.801.

6.300. Basic Sentences.

swmy gys $yda czynk $dur ynt. How far is your [pl.] house from here?
mo$ gys $yda czar w nem mil $dur ynt. Our house is four and a half miles distant from here.

$adda bazar czynk $dur ynt. From there, how far is the market?
$adda bazar dw nem mil ynt. From there, the market is two [and] a half miles.

tai bag $oda czynk $dur ynt. How far is your [sg.] garden from over there? 
moni bag $oda dwazda mil $dur ynt. My garden is twelve miles distant from over there.

pakystan a$k amrik$ea czynk $dur ynt. How far is Pakistan from America?
pakystan a$k amrik$ea do [h]azor mil $dur ynt. Pakistan is ten thousand miles from America.
$a amrik$ea, pakystan do [h]azor mil$y ra[h] ynt. From America, Pakistan is ten thousand miles. [Lit. . . . Pakistan is the road of ten thousand miles.]
$a amrik$ea, pakystan do [h]azor mil$y duria ynt. From America, Pakistan is at a [lit. the] distance of ten thousand miles.

tai gys $yda czynk $dur ynt. How far is your [sg.] house from here? 
$yda moni gys a$k dw mila ge$ ynt. From here, my house is more than two miles.
$yda moni gys a$k pon$ mila komm ynt. From here, my house is less than five miles.

$a koTaa tabe no$ke czynk mil$y duri ynt. From Quetta to Noshki how many miles is [it]? [Lit. . . . how many miles’ distance is [it]?]
From Quetta to Noshki is a [lit. the] distance of ninety miles.

From Quetta to Noshki is a trip [lit. road] of two days. [i.e. by horse or camel.]

From Quetta to Noshki is a journey of two nights. [i.e. two stages of one day each.]

From my house to your [sg.] house how many miles' trip is [it]?

From my house to your [sg.] house is a distance of two miles.

From our villages to your [pl.] villages how many days' journey is [it]?

From our villages to your [pl.] villages is a journey of ten days.

From Quetta to Noshki, how much is the fare?

The fare by [lit. of] bus is two rupees.

6.301. The preposition /aS/-/Sa/ "from, with, by" occurs in compound form with various locatives containing the demonstrative stems /e/ "this," /a/ "that," and /o/ "that over there." Examples introduced here are:

/Syda/ from here
/Sadda/ from there
/Soda/ from over there

Further such compounds with /aS/-/Sa/ will be seen in Sec. 7.502.

6.302. There are several methods of expressing distance from a place. Compare the following:

/moni gys aS Sa[h]ra dë mil ynt. / My house is ten miles from the city.
/moni gys aS Sa[h]ra dë mil dur ynt. / My house is ten miles distant from the city.
/moni gys aS Sa[h]ra dë milay ra[h] ynt. / My house is a trip [lit. road] of ten miles from the city.
/moni gys aS Sa[h]ra dë milay duria ynt. / My house is at a [lit. the] distance of ten miles from the city.
/moni gys aS Sa[h]ra dë rochey mënzyyl ynt. / My house is ten days' journey from the city. [Lit. on the stage of ten days: at the tenth daily stopping place.]
/aS moni gysa taba Sa[h]ra dë rochey mënzyyl ynt. / From my house to the city is a journey of ten days.
6.303. Place names occurring in the sequence of prepositions /əS . . . ta[ba] . . . /
"from ... to ..." commonly appear without the expected "singular-definite" suffix /ə/.
When this affix does occur, it is found only with the place name following /əS/-/əS/ and
almost never with that following /ta[ba]/. Nouns other than place names, however, require
the presence of /ə/ (or, if plural, of the "plural-definite" suffix /an/-/ə/).

The /ba/ in /ta[ba]/ is optional, although /ta/ alone is rather less frequently found
than /ta/ + /ba/. No semantic difference is discernible between /ta/ and /ta[ba]/. E.g.

/Sə kəlat tabə məkrən Ɂynko miləy duri ynt. / From Kalat to Makran
how many miles' distance is [it]? [Since both items are place names,
the suffix /ə/ is often completely omitted. /Sə kəlata tabə məkrən/
is an optional variant, however, although not /Sə kəlata tabə məkrəna/.
]

/Sə məni gysa tabə tai gysa pənəx miləy ra[h] ynt. / From my house to
your [sg.] house is a trip [lit. road] of five miles. [Since neither
noun is a place name the suffix /ə/ occurs with both. /Sə məni gysa
tabə tai gys/ is an acceptable, though less preferred variant,
however.]

/Sə məy gysə tabə Ɂwmany gysə Ɂynko rokəy mənzyl ynt. / From our
houses to your [pl.] houses how many days' journey is [it]? [The
"plural-definite" suffix occurs with both nouns.]

Compare the following:

/Sə omrıkə pakystan Ɂynko dur ynt. / From America, how far is
Pakistan? [/pakystan/ is the grammatical subject, and /dur/ "far,
distant" is an adjectival predicate complement.]

/Sə omrıkə tabə pakystan Ɂynko miləy duri ynt. / From America to
Pakistan is how many miles' distance? [Both /omrıkə/ and /pakystan/
are the objects of prepositions and cannot be the grammatical
subjects of the sentence; instead, /duri/ "distance" is the subject.
/dur/ cannot occur here since it would then be the adjectival
predicate complement of a subject-less sentence.]

6.304. "More than ..." and "less than ..." are expressed by /əS . . . geS/ and /əS
... kəmm/ respectively. /geS/ "more" will be seen again in Sec. 6.600. E.g.

/Syda məni gys aS pənəx mila geS ynt. / From here my house is more
than five miles.

/Syda məni gys aS pənəx mila kəmm ynt. / From here my house is less
than five miles.

/Gə mən aS say rwppia geS nest. / I don't have more than three rupees.
[Lit. With me [there] are not more from three rupees.]

/Gon eSi dw sera geS šir ant. / He has more than two seers [of] milk.

/Sə e pəčə [əS] yakə gozza kəmm dərkar ynt. / Of [lit. from] this
cloth, less than one yard [lit. from one yard less] is needed. [The
second /əS/ is optional.]

6.400. Basic Sentences.

Srəy bəha Ɂynko ynt. What is the price of milk? [Lit. Milk's
price is how much?

The price of milk is four annas [a] seer.
Milk is four annas [a] seer.
Milk is four annas per [lit. on] seer.
Milk is at [lit. on] four annas [a] seer.

What is the price of this milk? [Lit. This milks' price is how much?]
The price of this milk [lit. of these milks] is four annas [a] seer.
This milk is [lit. are] four annas [a] seer.
This milk is [lit. are] four annas per [lit. on] seer.
This milk is [lit. are] at [lit. on] four annas [a] seer.
This bowl of milk is two annas. [Lit. This bowl's milk are on two annas.]

How much is a bottle of oil? [Lit. The bottle of oil is on how much?]
A bottle of oil is three annas. [Lit. on three annas.]
A bottle of this oil is three and a half annas.
This oil is three annas [a] bottle.

How much is that cloth? [Lit. That cloth is on how much?]
That cloth is two rupees [a] yard.
That cloth is two rupees per [lit. on] yard.
That cloth is at [lit. on] two rupees [a] yard.
The price of that cloth is two rupees [a] yard.
[It] is at two [rupees] [a] yard.

What is the price of wheat? [Lit. Wheat's price is how much?]
Wheat is fifteen rupees [a] maund.
Wheat is at [lit. on] fifteen rupees a maund.
[It] is at fifteen [rupees] [a] maund.

How much is goat's meat? [Lit. Goat's meat is on a how much?]
Goat's meat is two and a half rupees [a] seer.
Goat's meat is two and a half rupees per [lit. on] seer.

What is the price of the tea [lit. of the teas]?

This tea is [lit. are] three rupees a pao.

This tea is [lit. are] three rupees per [lit. on] pao.

This tea is priced at two rupees a pao. [Lit. These teas' two rupees pao price is.]

How much is a cup of tea? [Lit. Tea's cup is on a how much?]

A cup of tea is at [lit. on] two annas.

The price of a cup of tea is two annas.

A cup's [price] is two annas.

How much is this shirt. [Lit. This shirt is on how much?]

This shirt's price is eight rupees.

This shirt is at eight and a half rupees.

This shirt is worth [lit. of] nine rupees.

What is the price of this cow? [Lit. This cow's price is how much?]

Its price is a hundred rupees.

[It] is at fifty rupees.

This cow is worth [lit. of] fifty rupees.

6. 401. "What is the price of . . . ?" is often expressed by /... āy bōha ḋynkōs ynt./ /bōha/ is always treated as singular, even when several separate prices are requested. It may also be noted that one says "how much is the price," using /ḍynkō/-/ḍynkōs/, rather than "what is the price," employing /kē/ "what?" E.g.

/ḍaani bōha ḋynkōs ynt./ What is the price of the tea? [The mass noun /ḍа/ "tea" is plural here because it refers to a definite amount of tea. If it were indefinite, /ḍa/ would occur.]

/ḍa gokani bōha ḋynkōs ynt./ What is the price of those cows? [/bōha/ "price" and the agreeing verb /ynt/ remain singular even if the individual price of each cow is desired.]

/ḍiɾəy gyləsəy bōha ḋynkōs ynt./ What is the price of a glass of milk? [/ḍiɾ/ "milk" is indefinite and hence singular. In general statements such as this, words denoting measures, containers, etc. are treated as definite although they are semantically indefinite; thus: /ḍiɾəy gyləs/ "a glass of milk" rather than /ḍiɾəy gylə/.. The latter can occur, however, meaning "one (indefinite) glass of milk."]
6.402. /χυκόσα/ "at how much, how many?" must be distinguished from the indefinite form /χυκόσαια/, literally "on a how much, how many?" /χυκόσα/ implies that the coinage or commodity to be exchanged for the goods is known to the questioner, while /χυκόσαια/ indicates that the questioner does not know what coinage or commodity is to be exchanged and requires this information in the answer. This distinction is useful in more rural areas where a good deal of trade is carried on by barter. E.g.

/a jamag χυκόσα ynt. / How much is that shirt? [Lit. That shirt is on how much? The questioner knows the coinage or commodity needed to pay for the shirt and requires only a numeral in reply: e.g. /dwa ynt. / "[it] is at two." The questioner knows that "two" refers to "two rupees."

/a jamag χυκόσαια ynt. / How much is that shirt? [Lit. That shirt is on a how much? The coinage or commodity to be exchanged for the shirt is not known, and the reply must thus contain this information: e.g. so many rupees, so much wheat, etc.]

6.403. In statements of price, an indefinite mass noun is treated as singular, while definite mass nouns are grammatically plural. Compare /χαυ bəa/ "the price of tea" and /χανί bəa/ "the price of the tea" given above in Sec. 6.401. There are several methods of stating the price of a measure of a mass noun:

(1) The mass noun occurs, followed by the amount and the measure, followed by the verb (singular if the noun is indefinite and plural if definite). E.g.

/šir χα ρε ser ynt. / Milk is four annas [a] seer.
/burag dw w nem rwppi ser ynt. / Sugar is two and a half rupees [a] seer.
/rogyn panč rwppi ser ynt. / Ghee is five rupees [a] seer.
/e ŝa dw w nem rwppi pav ant. / This tea is [lit. are] two and a half rupees [a] pao.
/e tel ŝəkək anə dwng ant. / This oil is [lit. are] six annas [a] bottle.

(2) The mass noun occurs, followed by the amount and the measure + the "singular-definite" suffix /ə/, followed by the verb (again singular or plural depending upon the definiteness or indefiniteness of the noun). E.g.

/χα dwazda rwppi sera ynt. / Tea is twelve rupees per [lit. on] seer.
/χα dwazda rwppi sera ant. / The tea is [lit. are] twelve rupees per [lit. on] seer.
/burag dw rwppi sera ant. / The sugar is [lit. are] two rupees per [lit. on] seer.

(3) A less common construction consists of the mass noun, followed by the amount of money + /ə/, followed by the measure, and ending with the verb. This is not considered quite as elegant as the foregoing two formations. E.g.

/šir dw rwppia ser ynt. / Milk is at two rupees [a] seer.

(4) The mass noun possesses /bəa/ "price," followed by the amount and the measure, and ends with a singular verb (agreeing with /bəa/, the grammatical subject). E.g.
The price of the milk [lit. of the milks] is five annas [a] seer.
The price of tea is three rupees [a] pao.

"Milk" in the preceding example is definite, while "tea" in this sentence is indefinite.

(5) The mass noun occurs in possessive form, followed by the amount and the measure, followed by /baha/ "price," and ends with a singular verb. In effect, the amount and price are simply a phrase modifying /baha/. E.g.

/Milk is priced at four annas [a] seer. [Lit. Milk's four anna seer price is.] Tea is priced at three rupees [a] pao.

This tea is priced at three rupees [a] pao.

6.404. The price of a countable commodity is similarly expressed, except that where the item is singular the verb will be singular, and where it is plural the verb will normally be plural. E.g.

/This cow is at fifty rupees. [i.e. Its price is fifty rupees.] The price of this cow is fifty rupees.
The price of these cows is five hundred rupees.

/This cloth is two rupees [a] yard. [lit. on] Yard. This cloth is at two rupees [a] yard.
The price of this cloth is two rupees [a] yard.

6.405. The possessive suffix is also employed to denote "worth..." E.g.

/This cow is worth [lit. of] fifty rupees. This milk is worth [lit. of] two rupees [a] seer.

/Wheat is [lit. are] worth [lit. of] fifteen rupees [a] maund.

6.406. /kalladar/ "rupee" is an older term which is being slowly replaced by /rwppi/ in urban areas. It is still common, however, in the more rural regions of Baluchistan.
6. 500. Basic Sentences.

tai goria chynke baje ynt.  What time is it by your [sg.] watch?  
[Lit. On your [sg.] watch how much o'clock is?]

mone goria yakk baje ynt.  By my watch [it] is one o'clock.

mone goria yakk w nem baje ynt.  By my watch [it] is half past one.
[Lit. one and a half o'clock.]

mone goria pav kamm yakk baje ynt.  By my watch [it] is a quarter to one o'clock.  
[Lit. quarter less one o'clock.]

yakk kamm panch baje ynt.  [It] is one [minute] to five o'clock.  
[Lit. one less five.]

dw baje ynt.  [It] is two o'clock.

dwazda baje ynt.  [It] is twelve o'clock.

gotaw chwnt baje ynt.  What time do you [sg.] have?  
[Lit. With you [sg.] how many o'clock is?]

gom en yakka sa, da bwrsa ynt.  I have ten [minutes] past one.  
[Lit. With me, from one, ten is over.]

gom en saasha sa, bist w yakk bwrsa ynt.  I have twenty-one past six.  
[Lit. With me, from six, twenty-one is over.]

dwa sa, da mynaTT gwasta.  [It] is ten minutes after two.  
[Lit. From two, ten have passed.]

6. 501. /baja[g]/ "o'clock" is invariably singular (as are other time expressions also; compare the last three examples in Sec. 6. 500). /baja[g]/ and many other words relating to hours, minutes, clocks, etc. are loanwords from Urdu. Older Baluchi terms for time measurements do exist, but they are tending to become obsolete. The alternant /bajag/ is common (though not obligatory) before the substantive suffixes; elsewhere /baja/ occurs.

6. 502. Various time expressions include:

1. An even hour or half hour is expressed by /... baje ynt./.  E. g.

/say baje ynt. /  [It] is three o'clock.

/dwazda w nem baje ynt. /  [It] is half past twelve.  [Lit. twelve and a half o'clock.]

2. Fifteen minutes less than a given hour is expressed by /pav kamm ... baje ynt./.  Note that /pav/ cannot be employed to express a quarter after the hour; this must be stated as /... ya, pazda bwrsa ynt. / "From ..., fifteen is over."

/pav/ has already been introduced in another meaning: "pao: quarter of a seer."  E. g.

/mone goria pav kamm char baje ynt. /  By my watch, [it] is a quarter to four.

/gom men pav kamm [h]opt baje ynt. /  I have a quarter to seven.

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(3) Periods of not more than thirty minutes remaining before the hour are expressed by /... kəm m... bəjə ynt./. Periods greater than thirty minutes can also be expressed in this way but are usually stated in terms of minutes after the hour (see below). E.g.

/panč kəm m [h]əst bəjə ynt./ [It] is five [minutes] to eight o’clock.
/nəzədə kəm m nw bəjə ynt./ [It] is nineteen [minutes] before nine o’clock.
/čərdə kəm m dw ynt./ [It] is fourteen [minutes] before two. [/bəjə/ is optional in this construction.]

(4) Periods usually not exceeding thirty minutes past the hour are expressed (a) by /... ʂə, ... bwrzə ynt./ or /ən ʂə, ... bwrzə ynt./ "From..., ... is over." or (b) by /... ʂə, ... gwəstə./ or /ən ʂə, ... gwəstə./ "From..., ... has passed." /gwəstə/, a verb form, will be dealt with in a later Unit. Periods greater than thirty minutes past the hour can also be expressed in these two ways but are more commonly stated in terms of minutes remaining before the coming hour (see above). E.g.

/[h]əpta ʂə, bist bwrzə ynt./ [It] is twenty [minutes] past seven. [Lit. From seven, ten is over.]
/daa ʂə, pəzədə gwəstə./ [It] is a quarter after ten. [Lit. From ten, fifteen has passed.]
/ʂə šara, [h]əst gwəstə./ [It] is eight after four.

6. 503. Aside from its occurrence in the time expressions given here, /bwrz/ (or /bwRz/ in some pronunciations) is employed as an adjective and as a compound postposition (like those in Sec. 3. 101) meaning "high, tall, up, above, over." E.g.

/e sakk bwrzə ko[h]e./ This is a very high mountain.
/mwrg drəčkəy bwrzə ant./ The birds are high up in the tree.

6. 504. /zənt/ "how many?" is synonymous with /cyŋkə/-/cyŋkas/ "how much, how many?" when the reference is to individually countable items or entities (e.g. houses, books, shirts, people, etc.). /zənt/ cannot be employed, however, in asking about the quantity of some substance or liquid (e.g. water, milk, sugar, wheat, etc.); in this meaning only /cyŋka/-/cyŋkas/ is found. E.g.

/oda ɔ̃̃nt mərdwm ant./ Over there are how many people? [This is synonymous with;]
/oda cyŋkas mərdwm ant./ Over there are how many people? [Compare;]
/e rəzana cyŋkas ʂir ant./ In this vessel is [lit. are] how much milk? [Since milk is not quantifiable in terms of individual items /zənt/ cannot occur.]

6. 600. Basic Sentences.
ynka sopay dreqk kwja ašt.
ynka sopay dreqk mây baga ašt.

Where are [there] this many apple trees [lit. apple's trees]?
This many apple trees are in our garden.

kwjam tasay ṣir ynkas ašt.
e tasay ṣir ynkas ašt.

Which bowl's milk is [lit. are] this much?
This bowl's milk is [lit. are] this much.

gô têw pêysag ynkøs ašt.
gô mên pêysag ynkøs ašt.

How much money do you [sg.] have? [Lit. With you [sg.] money are how much?]
I have this much money.

tôi gysa ynkø meman ašt.

In your [sg.] house [there] are how many guests?
In my house [there] are not as many guests as [lit. that] [there] are in your [sg.] house.

kwjam [h]âlkoy mœrdwm gev ašt.
ôwli [h]âlkâ tênia ynkø mœrdwm ašt, vâle domi âw sâymi [h]âlkâni mœrdwm baz ašt.

Which village has the most people? [Lit. Which village's people are more?]
In the first village [there] are only this many people, but the people of the second and third villages are many.

tôi âsp ynkøsene.
ôwli gylasa ynkø ñir ašt.
ôwli gylasa ynkø ñir ašt, vâle domi gylasa baz ñir ašt.

How [large] is your [sg.] horse?
My horse is this [large]. [Lit. this much a one.]

ôwli gylasa ynkø ñir ašt, vâle domi gylasa baz ñir ašt.
ôwli gylasa ynkø ñir ašt, vâle domi gylasa baz ñir ašt.

In the first glass how much milk is [there]?
In the first glass [there] is a little milk, but in the second glass [there] is much milk.

çarmi dega ynkø narwšt ašt.
çarmia ynkø narwšt ašt.

In the fourth pot how much meat-broth is [there]?
In the fourth [one] [there] is a little meat-broth.

dômi gvalôga aRt ynkøs ašt.
dômi gvalôga aRt ynkøs ašt.

In the tenth sack how much flour is [lit. are] [there]?
In the tenth sack [there] is [lit. are] a little flour. [Lit. flour are little.]

oda ynkøsen ape.
ynkwšen ape oda ynt.

Over there [is] how [large] a [body of] water?
A small [body of] water is over there.

6.601. /ynkal-/ /ynkas/ "this much, this many" parallels /ynka/ /ynkas/ "how much, how many?" /ynka/ is the form usually occurring as a modifier before nouns and adjectives; /ynkas/ is found before the copulative verb and also in some limited distributions as a
/ynkas/ is also found before other substantive affixes; and /ynkasen/-
/ynkasê/ denotes "this [large] a . . . " See Sec. 6. 101. E. g.

/may gok ynkas ant./ Our cows are this many. ["This many" must, of course, refer to some number known from the context.]

/gô man ynka rwppi nest./ I don't have this many rupees. [I.e. I don't have as many rupees as some amount mentioned or presently visible.]

/ynkasay gysâ nykan nest./ In the houses of this many [people] [there] are no provisions.

/ynkasayâ nykan nest./ In the [ones] of this many [there] are no provisions.

/may [h]olkay mardwm ynkas na ant, ky ãwmay [h]olkay ant./ The people of our village are not so many as [lit. that] [those] of your [pl.] village are.

/mâni bag ynkasene./ My garden is this [large].

6. 602. /ynSw/-/ynSwS/ "a little, a small amount of" parallels /xô/-/xôs/ "so, such," described in Sec. 4. 801. /ynSw/-/ynSwS/ is employed only in reference to a small quantity of a noun and never for a small number of countable items. This latter sense is expressed by /tie/ "some" or /kamm/ "a little, a few"; see Secs. 4. 603 and 4. 605. Another form, /ynSwk/, occurs as an optional variant of /ynSwS/. Both /ynSw/-/ynSwS/ and /ynka/ /ynkas/ contain the demonstrative stem /e/ "this" in the form of /yn/. E. g.

/e tasay Sir ynkSwS ant./ This bowl contains a little milk. [Lit. This bowl's milk are [a] little.]

/e gvalaga ynkSw gâllâg ant./ In this sack is [lit. are] a little wheat.

/par e kara ynkSw tel dârkar ynt./ For this task a little oil is necessary.

/gô taw ynkSwk nane ast./ You [sg.] have a little [bit of] bread.

[ /ynSwSe/ is substitutable.]

/âS e pwSSa, go man ynkSwSene ast./ Of [lit. from] this cloth I have a little [bit].

6. 603. Ordinal numerals are formed by the addition of the suffix /mi/ to the numeral stem. There are only three irregularities to be noted: (a) "first" is expressed by a completely separate word (originally from Arabic but borrowed through Persian): /awli/;
(b) "first" after a decade is expressed by the decade + /w yakkawi/ (i.e. /bist w yakkawi/ "twenty-first" instead of /bist w awli/); (c) the stem /dw/ "two" has an alternate form /do/ before /mi/: /domi/ "second." Otherwise the ordinal numerals are all predictable. E. g.

/awli gylas so[h]r ynt, âw domi zârd ynt./ The first glass is red, and the second is yellow.

/ai dw songatt bâloS ant, âw saymi amrikane./ His two friends are Baluchis, and the third [is] an American.

/tau awliien oda ynt./ Your [sg.] first [one] is over there.

/ai dâmîgô mân ynt./ His tenth [one] is with me.

/bist w ârmi kytab mezay sara ynt./ The twenty-fourth book is on the table. [ /mi/ occurs only after the last item in the numeral sequence.]
/bist w yakkwmi gok najOR ynt. / The twenty-first cow is sick. [Never 
*/bist w øwli/.]

/pażdami kytab adda ynt. / The fifteenth book is there.

/pentmiy gys baz nøzzik ynt. / The house of the fifth [one] is very close.

/tai jamøg søymia ynt. / Your [sg.] shirt is in the third [one]. [Or, 
/øsøymiëa/.]

/møy tupøkk søymøyä nø øant. / Our guns are not in the [ones] of the 
third [person]. [Or, /øsøymiønøyä/. Such constructions are uncommon.]

6. 700. Basic Sentences.

møn øm ai za[h]g wn. I also am his child.

amrïkøn øm pørøngi ønt. Americans also are Europeans.

koTa øm ço sørd ynt, ky e $a[h]$r ynt. Quetta also is as [lit. so] cold as [lit. 
that] this city is.

deg øm røzane. The cooking-pot also [is] a vessel.

čøøø mwørg oda øm øst. Such birds are [found] over there also.

6. 701. /øm/ (or rather /[h]øm/, but /h/ rarely occurs in this word in the Rakhshani 
dialect) denotes "also, too." /øm/ is usually placed after the word or phrase to which it 
refers.

6. 800. Basic Sentences.

møn ømai za[h]g wn. I am HIS child.

a ømrikøn ømyda ynt. That American is right over here.

ømmøy gys øm ømadda ønt. OUR houses also are right there.

øncøøø mwørg øm ømøda øst. Just such birds also are [found] right 
over there.

ømødda ømmøy gysøy dema drøøk øst. Right there in front of OUR house [there] 
are trees.

ømma øm ømøxi $agyrd øn. WE too are HIS pupils.

ømmaøøø ømøda Døgøø øst. WE have lands right over there. [Lit. 
To US right over there land[s] are.]
Right on this side of the house of THIS man [is] a tree.

THEIR sheep are on THAT mountain.

THAT boy's shoes are THESE.

THEY have birds. [Lit. With THESE [there] are bird[s].]

These [pieces of] bread are for THEM.

WE have just this many cows. [Lit. OUR just this many cows are.]

Where is [there] a [body of] water just this large?

Do you [sg.] have just as many goats as he has? [Lit. What, to you [sg.] are [there] just this many goats, that to him are.]

6.801. /am/ also occurs as a prefix before a few very common stems. These include:
(a) forms of the pronoun /ma/ "we" (but not other personal pronouns!); (b) the demonstrative /e/ "this" and all its forms, including those having the variants /y/ or /yn/ (e.g. /yda/ "here," /ynčw/ "a little"); (c) the demonstrative /a/ "that" and all its forms;
(d) the demonstrative /o/ "that over there;" and (e) the stem /o/-/oʃ/ "so, such" (here /am/ occurs as /on/ before /č/: /ončoʃen/ "just such a" rather than /anʃoʃen/).

As a prefix, /am/ denotes mild emphasis. It is sometimes translatable as "just ..." or "right ..." or with extra stress in English (indicated by capital letters, italics, or underlining), but it is often difficult to translate since its connotations of emphasis are sometimes very slight indeed. E.g.

/ma e yskulay masTər ən. / We are the teachers of this school.
[Compare:]

/əmma e yskulay masTər ən. / WE are the teachers of this school.
[1.e. It is we who are . . .]

/ma əme yskulay masTər ən. / We are the teachers of THIS school.
/əmma əme yskulay masTər ən. / WE are the teachers of THIS school.

/mən ai səngətt wn. / I am his friend. [Compare:]

/mən əmai səngətt wn. / I am HIS friend. [Compare:]

/mən əm ai səngətt wn. / I also am his friend. [Note the important role of word juncture. Compare:]

/mən əm əmai səngətt wn. / I also am HIS friend.

/əme mərd əmadda ynt. / THIS man is right there.

/e dylloa amyntʃw ap əst. / In this storage-pot [there] is just a little water. [/yntʃw/ "a little" contains the /yn/ variant of the demonstrative /e/ "this, it"]

6.901. Substitution.

1. e domi wšt yr jvan ynt.
   third son
twenty-seventh book
twelfth water-skin
fifth pupil
first basket

2. a čar bss ţnt.
   the four guests
   all four rupees
   seventeen birds
   the seventeen blankets
   seventy donkeys

3. gō mən səy məśk ţnt.
   thirteen quilts
   thirty eggs
   three hundred cattle
   three thousand goats
   three hundred thousand [= three lakhs]

4. tel dw anə ser ynt.
   salt one and a half annas
cow's meat two rupees
   ghee five rupees, four annas
   wheat eight annas
dates one rupee

5. ᶂə koTa tabə məkran Ḃyŋkə miləy duri ynt.
   Baluchistan your country
   Noshki Kalat
   Your melon-field our house
   his farm the city
   those gardens our well

6. Ṣwmsəy gyə Ṣyda Ḃyngkə dur ynt.
   the irrigation well from there
   your [pl. ] shop from the market
the postoffice  from over there
their car  from here
his village  from your [pl. ] land

7. e goky  bəha  səd kəllədar  ynt.
this clothesbag's  ten rupees
milk's  four annas [a] seer
that blanket's  eighteen rupees, twelve annas
that lock's  only five rupees
this cloth's  seven and a half rupees [a] yard

8. telay dwng  xar anəa  ynt.
[a] bowl of milk  [on] two annas
[a] maund of wheat  [on] fourteen rupees
[a] pao of ghee  [on] one and a half rupees
[a] sack of flour  [on] sixty rupees
one yard of this cloth  [on] nine rupees, twenty paysa

9. pər e kara,  dw ser [h]wrəmag  dərkar ynt.
three maunds [of] wheat
four sacks [of] flour
a little water
this many bottles of oil
five and a half yards [of] cloth

10. a 迥əkəs  zənD  ynt!
bitter
sweet
tall
good
hot

11. bazara  ʃə,  məni gys  əʃ  pənə  mila geʃ ynt.
our houses  the guest's house  forty
Noshki  Makran  two hundred
the city  our village  ten
Quetta  their farm  twenty
this well  the chief's house  six

12. əwli gvaləga  aRt  迥əkəs ənt.
[in] the third cooking-pot  meat-broth
[in] the tenth bus  [the] people
[in] the fourth water-skin  water
[in] the second box
[in] the sixth bottle oil

13. čaani baha
the price of those goats
the price of this milk
cow’s meat
this red shirt
the bottle of oil

14. e degay
this storage-pot’s water
that clothes-sack’s clothes
this country’s people
this sack’s wheat
this bowl’s milk

15. őyda tabe məkrən,
five day’s journey
three night’s trip
eight hundred mile’s distance
nine day’s journey
two hundred and fifty mile’s distance

6. 902. Transformation Drill I.
Prefix /əm/ "emphatic" to the underlined words in the following sentences. See Sec. 6. 801. Discuss the meaning and connotations of each sentence with the instructor. E.g.

Instructor: /məy gys əm adda ynt. /
Student: /əmməy gys əm əmadda ynt. /
1. a [h]əlkəy əskəy baga jo[h] ynt.
2. čə, e ɾəzanəı ap ənkəs ənt, ky a ɾəzanəı ənt.
3. ma əm ai meman ən.
4. gə mən ənkwə narwəıt nest, ky a pyaləgəı ənt.
5. məy ənkə meʃ ənt.
6. ydəy nivəg aʃ addəy nivəgə vəʃʃø cyə ənt.
7. məni so[h]ə ɾə jaməg ədəyə ynt.
8. a Dəxənə ynt, əw aʃkəy yskule.
9. məni rogyən gon avən ənt.
10.  ayra bazé bwze āst.
11.  ẽi gok yda ānt.
12.  mara yńčw nan āst, ky a ānt.
13.  e bačkkay turāg ẽ ānt.
14.  ma ām eśani sōngāt ānt.
15.  oda ām čože ko[h] ānt.

6. 903. Transformation Drill II.

Omit /yəkk/ "one" in each of the following sentences; then change each underlined numeral to an indefinitely large multiple. See Sec. 6. 107. E.g.

Instructor: /ōmmay ʃa[h]ra yəkk [h]əzar moTəl ānt. /
Student: /ōmmay ʃa[h]ra [h]əzarā moTəl ānt. /

1. gon ai yəkk səd rwppi ānt.
2. e məzənē dwkkanə yəkk ləkk či āst.
3. e mwlka yəkk kwroR mərdwm āst.
4. məy [h]əlka yəkk səd mərdwm ānt.
5. e baga yəkk [h]əzar drəčk āst.

6. 904. Transformation Drill III.

Prefix /[h]ər/ to each of the underlined numerals. See Sec. 6. 106. Discuss the meaning of each sentence with the instructor. E.g.

Instructor: /dw jamag a swnduka ānt. /
Student: /[h]ərdw jamag a swnduka ānt. /

1. čyll rwppi gō mən ānt.
2. pər e kara, səy gəzz pwčč dərkər ynt.
3. dəč gvalog aRt oda ānt.
4. yāzdə mərdwm baga ānt.
5. šoččə bəss dwkkanəy dema ānt.

6. 905. Transformation Drill IV.

Make the underlined numerals in the following sentences definite. See Sec. 6. 103. E.g.

Instructor: /tər bačč ygsa ānt. /
Student: /tərē bačč ygsa ānt. /

1. dw zalbul drəčkay čera ānt.
2. nōzdə rwppi pər təw ānt.
3. bïst wštər məlpəda ānt.
4. pənč mešəy bəха čynkəs ynt.
5. če, nəvəd bačkk yskula ānt?
6. go man pāzdā kolladār ānt.
7. [h]eṣṭad kyab swnduqā ānt.
8. ṭāks drēck sopāy ānt.
9. gō dwā [h]yēk pāysāq nest.
10. pēr e kara, [h]eṣzdā dwng dērkār ānt.

6. 906. Fill the Blanks.

Fill the blanks with the correct Baluchi form of the word or words given at the end of each sentence. E.g.

Instructor: /gallag ____ gvalāq ānt. / ninth
Student: /gallag nwmi gvalāq ānt. /

1. ____ bāssa mērdwān kāmm ānt. fifth
2. mōni kārē ____ ynt. in the [one] of the third [person]
3. ____ jāmāq jvān ynt, vāle ____ jvānty ynt. first, second
4. ____ mezāy sērā ynt. second
5. mōni goRī ____ ynt. in the fourth [one]
6. ____ memān mōni bras ynt. eighth
7. ____ dylloā ap ūnkā nē ānt, ky ____ ānt. sixth, in the seventh [one]
8. may pwēk ____ ānt. in the [ones] of the second [person]
9. ai ____ sōngāt pakystānī. fourth
10. ____ gvalāq mēni moTāla ynt. sixth


1. tēi goRīa chwnt bejo ynt.
   five o'clock
   six thirty
   fourteen to three
   five after seven
   a quarter to twelve

2. e gallag chynkəsa ānt.
   for [lit. in] ten annas [a] seer
   for [lit. in] fourteen rupees [a] maund
   for [lit. in] twelve
   for [lit. in] thirteen rupees four annas [a] maund
   for [lit. in] eight and a half annas [a] seer

3. tēi mwilkṣy mērdwān chynkās ānt.
   [many] lakhs
   only fifteen thousand
4. *e mæzænē dylloa ɔynkə ap øest.*

four crores, sixteen lakhs, seventy thousand, five hundred and fifty 
many crores
three and a half maunds 
a little 
this much 
only one maund 
none at all

5. *tei wɔtyr ɔynkæsøy ynt.*

of two hundred rupees 
of this many 
of one thousand rupees 
of seven hundred and sixty rupees 
of four hundred and eighty rupees


twenty-five minutes after nine 
seven minutes before seven 
eleven thirty 
twenty-one minutes before ten 
seventeen minutes after four

7. *tei øsp ɔynkæsæne.*

this much a [one] 
a big [one] 
a small [one] 
an old [one] 
as large as yours [sg.] is. [Lit. this 
much a [one] that your [sg.] is]

8. *ŋiɾɔy bəha ɔynkæ ynt.*

four annas [a] seer 
per [lit. in] two and a half annas [a] seer 
three annas [a] seer 
one anna [a] pao 
two annas [a] glass

9. *ŋyda bazar ɔynkə dur ynt.*

more than five miles 
only two and a half miles 
very close 
less than seven miles 
very far
10. ṭo koTa tabe məkrən ęynkə baRo ynt.

seven rupees
twelve rupees eight annas
very cheap
nine and a half rupees
very expensive

11. gō təw ęynkə rwppi ənt.

a [single] one
twelve rupees seventy-five paysa
two hundred and forty-two rupees
one thousand seven hundred and sixty rupees
these two rupees

12. təw ęynkə məzon ay.

of twenty-four year[s]
of forty-one year[s]
of thirty-three year[s]
of fifty-six year[s]
very old

13. če, gō təw e pwcčəy səy gəzz ənt?

No ... only one yard
Yes ... three yards
Yes ... much of this cloth
No ... only two and a half yards
No ... none of this cloth

14. təra ęynkə ser šir dərkar ynt.

only five seers [of] milk
a seer
more than nine seers
two seers and three paos
seventeen seers [of] milk

15. adda mərdwm ęynkəs ənt.

two men, three women, and a child
nineteen men, eight women, and six children
my friend and his son
only one girl
three Baluchis, six Afghans, and an American
6.1000. Vocabulary.

As usual, regular inflected forms of new vocabulary items are not listed below. Prefixes and suffixes are also not separately listed.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>anna, a coin worth one-sixteenth of a rupee</td>
</tr>
<tr>
<td>aRt</td>
<td>flour</td>
</tr>
<tr>
<td>øm</td>
<td>see /[h]øm/</td>
</tr>
<tr>
<td>øwli</td>
<td>first</td>
</tr>
<tr>
<td>baRo</td>
<td>fare</td>
</tr>
<tr>
<td>baøha</td>
<td>price</td>
</tr>
<tr>
<td>baøg</td>
<td>o'clock</td>
</tr>
<tr>
<td>bøss</td>
<td>bus</td>
</tr>
<tr>
<td>bist</td>
<td>twenty</td>
</tr>
<tr>
<td>bwRz[a] [or /bwRz[a]/]</td>
<td>above, over, up, high, tall</td>
</tr>
<tr>
<td>čar</td>
<td>four</td>
</tr>
<tr>
<td>čárdø[g]</td>
<td>fourteen</td>
</tr>
<tr>
<td>čwnt</td>
<td>how many?</td>
</tr>
<tr>
<td>čy1l</td>
<td>forty</td>
</tr>
<tr>
<td>čynkø [also /čynkø/]</td>
<td>how much? how many? how large?</td>
</tr>
<tr>
<td>čynkøs</td>
<td>see /čynkø/</td>
</tr>
<tr>
<td>dø</td>
<td>ten</td>
</tr>
<tr>
<td>dørkar</td>
<td>necessary, needed</td>
</tr>
<tr>
<td>domi</td>
<td>second [not */dwmi/]</td>
</tr>
<tr>
<td>duri</td>
<td>distance</td>
</tr>
<tr>
<td>dw</td>
<td>two</td>
</tr>
<tr>
<td>dwázdø[g]</td>
<td>twelve</td>
</tr>
<tr>
<td>dwng</td>
<td>bottle</td>
</tr>
<tr>
<td>dyllø</td>
<td>storage-pot; large clay pot for water</td>
</tr>
<tr>
<td>Dakxanø</td>
<td>postoffice</td>
</tr>
<tr>
<td>gølløg</td>
<td>wheat</td>
</tr>
<tr>
<td>gøRi</td>
<td>watch, clock</td>
</tr>
<tr>
<td>gøazz</td>
<td>yard (measure)</td>
</tr>
<tr>
<td>gøº</td>
<td>more</td>
</tr>
<tr>
<td>gøøt</td>
<td>meat</td>
</tr>
<tr>
<td>gøvaløg</td>
<td>flour-sack made of goat's hair</td>
</tr>
<tr>
<td>gøvøstø</td>
<td>passed</td>
</tr>
<tr>
<td>[h]øbdø[g]</td>
<td>seventeen</td>
</tr>
<tr>
<td>[h]øm [usually /øm/ in Rakhshani Baluchi]</td>
<td>also, too</td>
</tr>
<tr>
<td>[h]øpt</td>
<td>seven</td>
</tr>
<tr>
<td>[h]øptad</td>
<td>seventy</td>
</tr>
<tr>
<td>[h]øøt</td>
<td>eight</td>
</tr>
<tr>
<td>[h]øøtad</td>
<td>eighty</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>[h]əzar</td>
<td>thousand</td>
</tr>
<tr>
<td>[h]əždə[g]</td>
<td>eighteen</td>
</tr>
<tr>
<td>kəllədar</td>
<td>rupee</td>
</tr>
<tr>
<td>kwroR</td>
<td>ten million: crore</td>
</tr>
<tr>
<td>lakk</td>
<td>hundred thousand: lakh</td>
</tr>
<tr>
<td>mən</td>
<td>maund, a measure weighing approximately eighty pounds (= forty seers)</td>
</tr>
<tr>
<td>məşk</td>
<td>goatskin water-bag</td>
</tr>
<tr>
<td>meman</td>
<td>guest</td>
</tr>
<tr>
<td>mil</td>
<td>mile</td>
</tr>
<tr>
<td>mynəTT</td>
<td>minute</td>
</tr>
<tr>
<td>narəst</td>
<td>meat-broth, soup</td>
</tr>
<tr>
<td>navəd</td>
<td>ninety</td>
</tr>
<tr>
<td>nem</td>
<td>half, ... and a half</td>
</tr>
<tr>
<td>noşke</td>
<td>Noshki, a city in the Kalat Division of Pakistani Baluchistan</td>
</tr>
<tr>
<td>nəzədə[g]</td>
<td>nineteen</td>
</tr>
<tr>
<td>nw</td>
<td>nine</td>
</tr>
<tr>
<td>pakystan</td>
<td>Pakistan</td>
</tr>
<tr>
<td>pav</td>
<td>pao, a measure weighing about half a pound; a quarter [less than ...]</td>
</tr>
<tr>
<td>pənč</td>
<td>five</td>
</tr>
<tr>
<td>pənja</td>
<td>fifty</td>
</tr>
<tr>
<td>pazdə[g]</td>
<td>fifteen</td>
</tr>
<tr>
<td>roč</td>
<td>day; sun</td>
</tr>
<tr>
<td>rogyn</td>
<td>ghee, clarified butter</td>
</tr>
<tr>
<td>sal</td>
<td>year</td>
</tr>
<tr>
<td>səd</td>
<td>hundred</td>
</tr>
<tr>
<td>səy</td>
<td>three</td>
</tr>
<tr>
<td>ser</td>
<td>seer, a measure weighing about two pounds</td>
</tr>
<tr>
<td>səzdə[g]</td>
<td>thirteen</td>
</tr>
<tr>
<td>si</td>
<td>thirty</td>
</tr>
<tr>
<td>Şagyrd</td>
<td>student, pupil</td>
</tr>
<tr>
<td>Şəzədə[g]</td>
<td>sixteen</td>
</tr>
<tr>
<td>Şəp</td>
<td>night, evening</td>
</tr>
<tr>
<td>Şəst</td>
<td>sixty</td>
</tr>
<tr>
<td>Şəşəţi</td>
<td>six</td>
</tr>
<tr>
<td>ta[bə]</td>
<td>up to, until, to</td>
</tr>
<tr>
<td>tənia</td>
<td>only, alone</td>
</tr>
<tr>
<td>tel</td>
<td>oil</td>
</tr>
<tr>
<td>vale</td>
<td>but</td>
</tr>
<tr>
<td>w</td>
<td>and, connector between numerals and members of a substantive compound</td>
</tr>
<tr>
<td>yəzədə[g]</td>
<td>eleven</td>
</tr>
<tr>
<td>yəşk</td>
<td>one</td>
</tr>
</tbody>
</table>
ynčw [also /ynčwš/]  a little, a small amount of
ynčwš  see /ynčw/
yŋkə [also /ynkəs/]  this much, this many, as much, as many
ynkəs  see /ynkə/
Baking bread on a stone griddle [/tapəɡ/].
7. 100. Basic Sentences.

What do you [sg.] lift?
I lift this stone.

Where is your [sg.] brother?
My brother is climbing the mountain.

On what do you [pl.] cook bread?
We cook bread on the stone-griddle.

Where will our guests sit?
Our guests will sit on these chairs.

What do you [sg.] want?
I want a [lit. one] cup [of] tea.

What does he see?
He sees two people and one camel.

What do you [pl.] smoke [lit. pull, draw, take out]?
We smoke cigarette[s].

Where will they sleep tonight?
They will sleep in our house tonight.

7. 101. There are two systems of tenses, modes, and aspects in Baluchi. The "present stem" of the verb is used to form the present-future tense-aspect, the present subjunctive, the imperative, the infinitive (i.e. "verbal noun"), various participles, etc. The "past stem" is similarly employed as the base for the past, perfect, and past perfect tense-aspects, the past subjunctive, the past participle, etc. For the vast majority of verbs, both the present and past stem are based upon the same root form. E.g.

**PRESENT ROOT**

| laɔg | laɔg |
| loT  | loT |
| kɔʃʃ | kɔʃʃ |

**PAST ROOT**

| laɔg | climb, hit, attach |
| loT  | want, desire |
| kɔʃʃ | draw, pull, take out, smoke |

In some cases, however, the root alternant used for the present stem differs from that employed for the past stem. E.g.
The present-future tense-aspect and the infinitive of the verb will be introduced in this Unit. The present-future form expresses (a) an action or state occurring generally in the present or future, (b) a specific action or state taking place in the future, and sometimes (c) an action or state in progress in the present. It should be noted that there is no separate future tense in Baluchi; /laggin/ may thus mean "I climb," "I will climb," and sometimes "I am climbing."

The present-future tense-aspect consists of the present stem of the verb + one of six "person-number" suffixes. The latter are very similar to (though not identical with) the forms of the copulative verb given in Sec. 2.102. E.g.

<table>
<thead>
<tr>
<th>COPULATIVE VERB</th>
<th>VERBAL SUFFIX</th>
<th>VERBAL EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>wn</td>
<td>in</td>
<td>loTin</td>
</tr>
<tr>
<td>øy</td>
<td>øy</td>
<td>loTøy</td>
</tr>
<tr>
<td>--</td>
<td>it, t</td>
<td>loTit</td>
</tr>
<tr>
<td>øn</td>
<td>øn</td>
<td>loTøn</td>
</tr>
<tr>
<td>yt</td>
<td>yt</td>
<td>loTyt</td>
</tr>
<tr>
<td>ønt</td>
<td>ønt</td>
<td>loTønt</td>
</tr>
</tbody>
</table>

Most verbs have a paradigm like that just given for /loT/ "wish, want, desire, ask for." This type will be called "Class I." Several other classes will be introduced below.

7.102. /tapøg/ denotes a portable stone griddle plate on which bread is baked.

7.200. Basic Sentences.

če, tew meroçi gysa ropøy?
ynno, meroçi man gysa nɔropin.

Will you [sg.] sweep the house today?
No, today I will not sweep the house.

če, boçekk nun vanit?
nø, nun a nɔvanit.

Does the boy read now?
No, he does not read now.

%Swa Sø bama kɔyt!
ynno, ma nɔkøpøn.

You [pl.] will fall from the roof!
No, we will not fall.

če, a banda ʃyda gvozen.

Will they pass by [lit. from] here tomorrow?
The prefix /na/ is used to negate an indicative verb. Since this prefix always bears the main word stress, the rules given for stress in Sec. 1.104 do not apply; such an unpredictable (or "irregular") word stress will be indicated by //.

7.202. Various elements employed as temporal adverbs idiomatically require the "singular-definite" suffix /a/. Items thus far introduced include:

/begaa/ in the evening, at evening. E.g.

/a begaa ræsit./ He will arrive in the evening.

/roSa/ in the daytime, during the day, by day. E.g.

/mən jən roSa pwaS Sodit. / My wife washes clothes [during] the day.

/soba/ in the morning. E.g.

/ma soba ræson. / We will arrive in the morning.

/ʃəpa/ at night, during the night, by night. E.g.

/a ʃəpa ʃyda gwazənt. / They will pass by [lit. from] here at night.

The suffix /a/ also occurs with /bajəg/ "o'clock" to express "at . . . o'clock." Before /a/, the alternant /bajəg/ commonly occurs. See Sec. 6.501. E.g.

/a [h]əSt bəjəgə ræsit. / He will arrive at eight o'clock. [Also /bajəg/.]

/mən dw w nem bəjəga ʃə təi gysa gwazin. / I will pass by [lit. from] your [sg. ] house at 2:30. [Also /bajəg/.]

One temporal adverb has the "plural-definite" suffix /an/ /ən/:
Nowadays, these days. E. g.
/a məročən adda nyndit. / Nowadays he stays [lit. sits] there.

Other temporal adverbs occur with a suffix /i/. E. g.
/məroči/ today. E. g.
/mən məroči vanin. / I will study [lit. read] today.

/yməapi/ tonight, this evening. E. g.
/a yməapi məni gysa vəspit. / He will sleep in my house tonight.

Sittl other items idiomatically occur with no suffix. E. g.
/banda/ tomorrow. The final /a/ of this word does not seem to be the "singular-definite" suffix /a/ but is rather an inseparable part of the stem. E. g.
/a banda nan pəcit. / She will cook bread [i.e. food] tomorrow.

/[h]or rok/ every day. Compare /rokə/ "by day" above. E. g.
/mən [h]or rok eʃyra gyndin. / I see him every day.

/[h]or ʃəp/ every night. Compare /ʃəpa/ "by night, at night" above. E. g.
/a [h]or ʃəp kəTTə vəspənt. / They sleep on the cots every night.

Further temporal adverbs will be discussed in Sec. 7.402.

7.203. /[h]əbər/ signifies "word, matter, news, talk": i.e. "thing" in the nonmaterial, abstract sense. This word thus contrasts with /χi/, which denotes "thing" in the sense of "material object." See also Sec. 4.603.

7.300. Basic Sentences.

təw pəmmən ʃə karəy.
  mən pər təw kəgoe kərin.
  mən pər təw [h]yəzi nəyarın.

What will you [sg.] bring for me?
I will bring a letter [lit. paper] for you [sg.]
I will bring nothing for you [sg.]

Where will he leave these things?
He will leave these things right here.
He will not leave these things right here. [He] will leave them over there.

Do you [pl.] laugh at this sort of thing [lit. things]?
Yes, we laugh at this sort of thing [lit. things] a lot [lit. hard].
No, we do not laugh at this sort of thing [lit. things].
7.301. Verbs of Class II have a present-future paradigm exactly like that described in Sec. 7.101 for verbs of Class I. The distinctive characteristic of Class II is a present stem alternant beginning with /k/. For some verbs, this "/k/-present stem" is usual in the affirmative present-future paradigm, in the infinitive form, etc.: e.g. /karin/ "[I] bring," /karag/ "to bring, the bringing." This /k/ does not occur at all, however, in the negative present-future paradigms of these same verbs or in various other tense-aspect paradigms: e.g. /nayarin/ "[I] do not bring." A few verbs also have optional "/k/-present stems" in their affirmative present-future paradigms, and, in one or two cases, these are also optional in the negative present-future paradigm as well: e.g. /swkynin/ or /kwkynin/ "[I] hear, listen"; /n[h]andin/ or /nkandin/ "[I] do not laugh."

The presence or absence of /k/ carries no semantic content: the "/k/-present stem" means exactly the same thing as the stem without /k/. Membership in this class is limited to a very small number of verbs whose stems otherwise begin with a vowel (and in one case with the "optional /h/".). Not all vowel-initial stems, however, have "/k/-present stem" alternants.

Details of the five Class II verbs introduced here are:

1. /ar/ "bring" has the "/k/-present stem" alternant /kar/ in the affirmative present-future paradigm, in the infinitive form, etc. When the negative prefix occurs, however, no /k/ occurs: the stem is /ar/, and the negative prefix has the form /nay/ (see also Sec. 7.701). E.g.

   /karin/ [I] bring
   /karay/ [you sg.] bring
   /nayarin/ [I] do not bring
   /nayaray/ [you sg.] do not bring

2. /yll/ "leave, abandon, let go, leave off" similarly has a present stem form /kyll/ in the affirmative present-future paradigm. Another form, /yl/, occurs after /na/. E.g.

   /kyllin/ [I] leave, abandon, let go
   /kyllay/ [you sg.] leave, abandon, let go
   /naylin/ [I] do not leave, abandon, let go
   /naylay/ [you sg.] do not leave, abandon, let go

3. /ošt/ "stand" has an alternant form /košt/. The latter is optional both in the
affirmative and the negative present-future paradigms. E.g.

/østʊnt/ or /koøstʊnt/  [they] stand

/nøøstʊnt/ or /nøkoøstʊnt/  [they] do not stand

(4) /[h]ønd/ "laugh" similarly has an occasional optional alternate /kønd/, found both in the affirmative and the negative present-future paradigms, etc. E.g.

/[h]øndyt/ or /køndyt/  [you pl.] laugh

/nø[h]øndyt/ or /nøkøndyt/  [you pl.] do not laugh

(5) /wʊkyn/ "listen, hear" has a rather less common alternant /kwʊkyn/. The latter is optional both in the affirmative and the negative present-future paradigms, etc. E.g.

/wʊkynit/ or /kwʊkynit/  [he, she, it] listens, hears

/nwʊkwʊkynit/ or /nkwʊkwʊkynit/  [he, she, it] does not listen, hear

Another "/k/-verb" will be introduced in Sec. 7.701. This, together with the five verbs presented in this Section, almost exhausts the inventory of "/k/-verbs" in the Rakhshani dialect of Baluchi. Regional preferences and variations, exist, of course, and thus the list of "/k/-verbs" may differ somewhat for other dialects.

7.302. /Dowl/ "kind, type, sort, way, method, form, shape" has various uses:

(1) A demonstrative or interrogative occurs with /Dowl/ + the "attributive" suffix /en/-/e/ to denote "this kind of . . . ," "that kind of . . . ," or "which kind of . . . ?" E.g.

/mɔna e Dowlɛ pwɛtɛ dɛrkar ynt. / I need this kind of cloth.

/a Dowlɛ moTel jvan ynt. / That kind of car is good.

/gɔ tɔw kwjam Dowlɛ gɔk ønt. / Which kind of cows do you [sg.] have?

/a e Dowlɛ kytabɛ. / It [is] this kind of a book.

/e Dowlene gɔ mɔn ynt. / I have a [one of] this kind. [I. e. I have one like this.]

/[h]ɔr Dowlɛ gɔ mɔn øst. / I have every kind.

/mɔ e Dowlɛ pwɛtɛ ʃɔdɔn. / We wash this kind of clothes.

(2) A demonstrative or interrogative with /Dowl/ + the "possessive" suffix /øy/-/i/ also means "of this kind," "of that kind," etc. E.g.

/e Dowlɔy karɛ ke karin. / [I] will bring a knife of this type.

/e Dowlɔy yɛkke gɔ mɔn øst. / I have one [lit. a one] of this sort.

(3) A demonstrative or interrogative with /Dowl/ + the "singular-definite" suffix /a/ expresses "this way," "that way," or "which way?" E.g.

/ma e Dowlɛa pwɛtɛ ʃɔdɔn. / We wash clothes this way. [Compare the last example under (1) above.]

/tɔw e syngɑ kwjam Dowlɛa zurɔy. / How [i.e. by which method] will you [sg.] lift this stone?
7.400. Basic Sentences.

təw pośi kwja bay.

Where will you [sg.] be day after tomorrow?  I will not be at home. I will be at his place.

mən gysa nəbin.  mən ai [h]ədda bin.

təi nako pərəmpośi kwja bit.

Where will your [sg.] uncle be day after the day after tomorrow?  He will be here.

a yda bit.

Where will you [pl.] be at midnight?  We will be at home.

Swma ŝəpnema kwja byt.

Where will you [pl.] be at noon?  They will cook bread [i.e. food] at noon.

ma gysa bən.

a nemroča kwja bənt.

a nemroča nan pəčənt.

Where will they be at noon?

7.401. /bu/ "be, become" has the unusual present stem /b/. This occurs directly before the person-number suffixes. This verb is the only member of Class III. The paradigm is:

<table>
<thead>
<tr>
<th></th>
<th>bin</th>
<th>[I] become, will be, will become</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd sg.</td>
<td>bay</td>
<td>[you sg.] become, etc.</td>
</tr>
<tr>
<td>3rd sg.</td>
<td>bit</td>
<td>[he, she, it] becomes, etc.</td>
</tr>
<tr>
<td>1st pl.</td>
<td>bən</td>
<td>[we] become, etc.</td>
</tr>
<tr>
<td>2nd pl.</td>
<td>byt</td>
<td>[you pl.] become, etc.</td>
</tr>
<tr>
<td>3rd pl.</td>
<td>bənt</td>
<td>[they] become, etc.</td>
</tr>
</tbody>
</table>

The negative paradigm is regular: e.g. /nəbin/ "[I] do not become, will not be, will not become, " etc.

The various types of copulative verb introduced thus far refer to the general present: e.g. /ynt/ "is, " /ast/ "[there] is, are." The present-future forms of /bu/, on the other hand, denote either (a) simple future time, or (b) the process of becoming, either present or future. The distinction between (e.g.) /ynt/ and /bit/ is the closest thing to a "present" versus "future" distinction found in the language. E.g.

/a məni səngatt ynt. /  He is my friend.  [General present. Compare:]

/a məni səngatt bit. /  He becomes [will be, will become] my friend.

/a masTəre. /  He [is] a teacher.  [Compare:]

/a masTəre bit. /  He becomes [will be, will become] a teacher.

/a gysa ənt. /  They are at home [lit. in the house].  [Compare:]

/a gysa bənt. /  They will be at home.  [This can be rendered only by "will be" in English.]
7.402. Two more temporal adverbs requiring the "singular-definite" suffix /a/ are:

/nemroča/ at noon, at midday. This is a compound of /nem/ "half" + /roč/ "day." E.g.

/men nemroča nəvəspin./ I do not sleep at noon.

/šəpnema/ at midnight. This too is a compound (with the elements in reverse order from those of /nemroča/) of /šəp/ "night" + /nem/ "half." E.g.

/ma šəpnema ai [h]ədda rəson./ We will arrive at his place at midnight.

Two more temporal adverbs which require the suffix /i/ are:

/poSi/ the day after tomorrow. E.g.

/a poSi yda bit. / He will be here the day after tomorrow.

/parəmpoSi/ the day after the day after tomorrow. /par/ in this compound appears to be an alternant of /par/ "over, across, beyond." E.g.

/ma parəmpoSi a ko[h]ə lagən./ We will climb that mountain on the day after the day after tomorrow.

7.500. Basic Sentences.

če, təw e galəa pər ai bərəy?

[h]əw, mən e galəa pər ai bərin.

What will he take [away]?

He will take away all these things.

šwma e kutygə kwjangw bəryt.

ma eʃan əmyngw bərən.

Where [which direction, whither] will you [pi. ] take these water-melons?

We will take them THIS way.

ma eʃan əmangw bərən.

We will take them THAT way.

a təmbak kwjangwr bərənt.

a yngwrəy bazara bərənt.

Where [which way, whither] will they take [the] tobacco?

They will take [it] to the market in [lit. of] this direction.

a angwrəy bazara bərənt.

They will take [it] to the market in [lit. of] that direction.

təw kədə nən vərəy.

mən əəkə bəqəga nən vərin.

When will you [sg. ] eat dinner [lit. bread]?

I will eat dinner [lit. bread] at six o'clock.

če, e meman askəy gošt vart?

Does this guest eat venison [lit. deer's meat]?
Yes, he eats venison.

Will you [sg.] buy [lit. grasp, seize] a new shirt?

No, I will not buy [lit. grasp, seize] a shirt. I will buy a [pair of] pajamas.

Does your [sg.] brother buy [lit. grasp, seize] tobacco from that shop?

Yes, he smokes [a] pipe, and every day [he] buys [lit. grasps, seizes] tobacco from there.

7. 501. Present-future paradigms of the three members of Class IV differ from those of verbs of Classes I and II only in the 3rd sg. form. Paradigms are:

<table>
<thead>
<tr>
<th>/bər/</th>
<th>take, take away</th>
<th>/vər/</th>
<th>eat, drink</th>
<th>/gyr/</th>
<th>seize, grasp, buy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>bərin</td>
<td>vərin</td>
<td>gyrin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd sg.</td>
<td>bərəy</td>
<td>vərəy</td>
<td>gyrəy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd sg.</td>
<td>bart</td>
<td>vərt</td>
<td>girt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st pl.</td>
<td>bərən</td>
<td>vərən</td>
<td>gyrən</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd pl.</td>
<td>bərəyt</td>
<td>vərəyt</td>
<td>gyrəyt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd pl.</td>
<td>bərənt</td>
<td>vərənt</td>
<td>gyrənt</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All three of these verbs have present stems of the pattern CVr. Two of these have /a/ as the vowel of the 3rd sg. present stem and /ə/ elsewhere in the paradigm; the third has /i/ in the 3rd sg. form and /y/ elsewhere. In other words, verbs of this Class have a "long vowel" (/a, i/) in the 3rd sg. form of the present stem and the corresponding "short vowel" (/a, y/) in the other forms.

In this Class, the person-number suffix for the 3rd sg. is /t/ rather than /it/.

Negative forms for this Class are regular: e.g. /nəvərin/ "[I] do not eat," /nəvərt/ "[he, she, it] does not eat."

7. 502. The locatives /yngw[r]/ "this direction, hither," /angw[r]/ "that direction, thither," "and /kwjangw[r]/ "which direction, whither?" consist of the demonstrative and interrogative stems /e/ "this," /a/ "that" (occurring as /yn/ and /an/ respectively), and /kwjam/ "which?" + an alternant of /gvr/ "breast, side." Before a substantive suffix or a form of the copulative verb (i.e. /ynt/ "is," /əst/ "[there] is, are," etc.) the forms ending in /r/ are obligatory; elsewhere the "/r/-forms" are optional.

/yngw[r]/, /angw[r]/, and /kwjangw[r]/ differ from /yda/, /adda/, and /kwja/ much as English "hither," "thither," and "whither?" differ from "here," "there," and "where?"; the first set specifies the direction of motion, while the second indicates spatial location. E.g.
Where [i.e. in which direction, whither?] is your [sg.] house? [The /r/ in /kwjangwr/ is obligatory before the copulative verb /ynt/.

My village is in that direction.

He runs this way. [/yngwr/ is optional here, though less common.]

The preposition /a$/ /$a$/ "from, with, by" occurs in compounds with /yngw[r]/ and /angw[r]/ (see Sec. 6. 301). Although the "singular-definite" suffix /a/ or the "plural-definite" suffix /an/-/a/ are normally found with any substantive preceded by a preposition, yet /yngw[r]/, /angw[r]/, and /kwjangw[r]/ may occur after /a$/-/s$/ without /a/. Forms with /a/ are optional, however; e.g. /$yngw[r]/ or /$yngwra/ "from this direction."

"from which direction will he pass? [/a$ kwjangwra/ is also possible.]

They will pass by [lit. from] this way. [/$yngw/ is also correct.]

The [one] from that direction [is] a stream. [i.e. That way is a stream. The "/r/-form" /$angwr/ is obligatory before the possessive suffix.]

The "emphatic" prefix /a$/ also occurs with /yngw[r]/ and /angw[r]/; see Sec. u. 801.

We also will run in THIS direction.

They will sit on the chairs on [lit. of] THAT side.

"eat" and "drink." There is no separate verb for "drink" in Baluchi. E.g.

I will eat dinner [lit. bread] now.

Will you [sg.] also drink tea?

We only drink water.

"grasp, seize, catch" and also "buy." E.g.

You [sg.] will catch the deer.

He will catch the rupee in [his] hand.

I will buy many things today.

"Persian melon" and "water-melon" are common in Baluchistan. Fruit forms an important item of export to other regions of Pakistan and also to Iran. /$gαlα[g]/ optionally occurs as /$gαlα/ before the various substantive suffixes. See Sec. 0. 311.
7. 600. Basic Sentences.

təw kwja rəvyə.
mən gysa rəvin.

a kwjangw rəwt.
a jandwma rəwt.
a kwtwba rəwt.
a rodratka rəwt.
a rəkəpta rəwt.

Where are you [sg.] going?
I'm going home.

Which direction is he going?
He goes south.
He goes north.
He goes east.
He goes west.

če, šwma banda ša[h]ra rəvyət?
ynnə, banda ma [h]jəč jəgo nərəven.

Will you [pl.] go to the city tomorrow?
No, tomorrow we will not go anywhere.

če, a [h]ər roć begəə by jo[h]a rəvənt?
[h]ά, a [h]ər roć begəə by jo[h]a rəvənt.

Do they go every day in the evening to the stream?
Yes, they go every day in the evening to the stream.

təw kəya jənəy.
mən ayra jənin.

Whom will you [sg.] beat?
I will beat him.

če, a məy səngəttə jənt?
nə, a məy səngəttə nəjənt.

Will he beat our friend?
No, he will not beat our friend.

təw oda če kənəy.
mən oda [h]jəči nəkənin.

What will you [sg.] do over there?
I will do nothing over there.

a yda če kənt.
a yda kare kənt.

What does he do here?
He does a job [lit. a work] here.

təw ešyəra če dəwyə.
mən ešyəra kytəbe dəyin.
mən ešyəra kytəb dəyin.
mən ešyəra kytəba dəyin.
mən ešyəra kytəba dəyin.

What will you [sg.] give him?
I will give him a book.
I will give him book[s].
I will give him the book.
I will give him the books.

a mara če dənt.
a šwmarə də rwppi dənt.

What will he give us?
He will give you [pl.] ten rupees.

šwma avana če dəyyət.
ma avana də gək dəyən.

What will you [pl.] give them?
We will give them two cows.

a mara če dəyənt.
a mara [h]jəči nədəyənt.

What will they give us?
They will give us nothing.
če, təw a mərdwmə zanəy?
[h]ã, mən avə zanin.

kəy ai nama zant.
mən ai nama zanin.

Do you [sg.] know those people?
Yes, I know them.

Who knows his name?
I know his name.

7.601. The present-future paradigms of the five verbs included in Class V again differ from those of the other Classes only in the 3rd sg. form. Paradigms are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>1st sg.</th>
<th>2nd sg.</th>
<th>3rd sg.</th>
<th>1st pl.</th>
<th>2nd pl.</th>
<th>3rd pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/rav/</td>
<td>ravin</td>
<td>ravay</td>
<td>rawt</td>
<td>ravan</td>
<td>ravyt</td>
<td>ravant</td>
</tr>
<tr>
<td>/kan/</td>
<td>kənən</td>
<td>kənay</td>
<td>kənt</td>
<td>kənən</td>
<td>kənyt</td>
<td>kənənt</td>
</tr>
<tr>
<td>/jon/</td>
<td>jənən</td>
<td>jənəy</td>
<td>jənt</td>
<td>jənən</td>
<td>jənyt</td>
<td>jənənt</td>
</tr>
<tr>
<td>/dəy/</td>
<td>dəyin</td>
<td>dəyay</td>
<td>dənt</td>
<td>dəyən</td>
<td>dəyyt</td>
<td>dəyənt</td>
</tr>
<tr>
<td>/zan/</td>
<td>zənin</td>
<td>zanay</td>
<td>zant</td>
<td>zənən</td>
<td>zanyt</td>
<td>zənənt</td>
</tr>
</tbody>
</table>

Four of these five verbs have present stems of the pattern CVn. The fifth, /dəy/ "give," also has a CVn stem form in the 3rd sg. -- perhaps by analogy to the others in the Class. Unlike Class IV, there is no vowel alternation in the 3rd sg. present stem; the vowel remains the same throughout the paradigm.

As was seen for Class IV, the person-number suffix for the 3rd sg. form is /t/ rather than /i/.

Three verbs of Class V require individual discussion:

1. /dəy/ "give" has an alternant /dən/ before the 3rd sg. suffix /t/. The 1st sg. form of this verb is usually /dəyin/, but /dən/ and even /din/ are also commonly heard. Similarly, /dəy/ is sometimes heard for the 2nd sg. form /dəyən/.

2. /rav/ "go" has an alternant /raw/ before the 3rd sg. suffix /t/. Although the 1st sg. form of this verb is usually /ravin/, one sometimes hears /raim/ instead. Similarly, /rawyt/ is occasionally heard for the 2nd pl. form /rawyt/.

3. /zan/ "know" has a 3rd sg. form /zant/. This alternates from dialect to dialect (and even speaker to speaker) with a Class I form /zanit/.

7.602. The usual pattern for a verbal sentence containing a direct object is SUBJECT
- OBJECT - VERB. This may be varied for reasons of emphasis, with an emphasised object being placed first. Various types of verbal objects include:

1) If the object is a substantive denoting an abstract or inanimate object, it may be marked by (a) no suffix, indicating a plural indefinite object, (b) the "singular-definite" suffix /e/, (c) the suffix /e/ + the "singular-definite" suffix /a/, giving the meaning of "a certain . . . " (d) the "singular-definite" suffix /a/, or (e) the "plural-definite" suffix /an/-/a/. In some cases, the "objective" suffix /[a]/ may be added to a noun (+ /a/ or /an/-/a/) which denotes an inanimate material object (but not to a noun denoting an abstract thing). /[a]/ adds further connotations of definiteness and emphasis; see Secs. 5.102 and 5.103. E.g.

/man ko[h] gyndin. / I see mountain[s]. [i.e. indefinite, unknown mountains, as in a dream.]
/man ko[h]e gyndin. / I see a mountain.
/man ko[h]ea gyndin. / I see a [certain] mountain.
/man ko[h]a gyndin. / I see the mountain.
/man ko[h]ā gyndin. / I see the mountains.
/man ama ko[h]ara gyndin. / I see THAT very mountain.
/man ama ko[h]āra gyndin. / I see THOSE very mountains.

2) If the object noun denotes an animal, it is more likely to occur with /a/, with /e/ + /a/, or with /an/-/a/- - i.e. it is less likely to occur with no suffix or with /e/ alone. If the object noun denotes an animate rational being, it is still more likely to occur with some object-marking suffix. Again, /[a]/ may be added to provide further emphasis. E.g.

/man mwrg janin. / I shoot bird[s]. [Although birds are animate beings, they are not rational, and they can be treated as an indefinite plural.]
/man mwrga janin. / I will shoot the bird.
/man mwrgā janin. / I will shoot the birds.
/man gok karin. / I will bring cows.
/man pər təw øspe karin. / I will bring a horse for you [sg.].
/man masTəra zanin. / I know the teacher. [/masTəra/ is also possible, emphasising the noun's object status.]
/a bəčəkka bazara bərənt. / They will take the boy to the market. [The /a/ of /bəčəkka/ marks the definite singular object; the /a/ suffix of /bazara/ has locative significance.]
/ma ai pyssa yda kyllən. / We will leave his father here.
/man za[h]gā təha karin. / I will bring the children inside.

3) If the object is a personal pronoun, the objective form obligatorily occurs; see Sec. 5.102. E.g.

/a mara zant. / He knows us.
/man təra janin! / I will beat you [sg. ]!
/a šwmara yda nəylit. / He will not leave you [pl. ] here.
A demonstrative object occurs with no suffix if it denotes an abstract. If it denotes an inanimate material object, it may also occur with no object-marking suffix, or it may occur with a suffix for greater emphasis. If the demonstrative refers to an animate, rational being, an object-marking suffix must be employed. E.g.

/man e gwSin./ I will say this. [/e/ refers to an abstract: "this thing." No object-marking suffix thus occurs. /man eSyra gwSin./ means "I will say [it] to him."]

/man e gyrin./ I will buy this. [/e/ presumably denotes a material object, and the objective form /eSyra/ can be substituted, adding connotations of particularity and definiteness.]

/çe, taw [h]ar roê e ropay?/ Do you [sg.] sweep this every day? [/eSyra/ would mean "this particular one."]

/wa amâ nêvarêm./ We do not eat THAT!

/man ayra gyndin./ I see him. [Or: I see it -- a specific, definite material object.]

/a avan yda karant./ They will bring them here. [Although the emphatic objective forms /avara/ or /avana/ are also possible, they are less common as direct objects of a transitive verb. Similarly, /eSan/ or /eSâ/ are more common as direct objects than /eSyra/ or /eSana./]

/man eSyra janin./ I will beat him. [/e/ alone cannot be substituted for /eSyra/ since the referent is an animate, rational being.]
/a masTərara e gwšit./ He will tell this to the teacher. [The opposite order is also possible but only if a phrase break is inserted after the object; otherwise /e/ might be taken to be a demonstrative modifying /masTərara/: /a e + masTərara gwšit./]}

(2) When the indirect object and the direct object are both nouns or noun phrases, the above order is usually reversed; i.e. SUBJECT - OBJECT - INDIRECT OBJECT VERB. The opposite order (with the indirect object first) is also possible, however, and in most cases the meaning will be clear from the context. Only when both the indirect object and the direct object denote rational, animate beings is there a possibility of confusion; in such cases the direct object is almost always brought first, followed by the indirect object. E.g.

/man e jynykka tai brasa dayin./ I will give this girl to your [sg. ] brother. [With no further context, this would normally be understood to mean that the girl was being given to the brother in marriage. Compare; ]
/man tai brasa e jynykka dayin./ I will give your [sg. ] brother to this girl. [Although in the proper context this might also be understood as meaning the same as the preceding example, it would more often be interpreted to mean that the brother (a child) was being given into the care of the girl.]
/man e [h]əbərə sərdara gwšin./ I will tell these matters to the chief. [The opposite order is also possible. This sentence is unambiguous since it is semantically impossible to tell the chief to these matters.]
/a e jamaga masTərara dont./ He will give this shirt to the teacher.
/a e gənDəa sərdara peš darit./ He will show this baby to the chief. [The opposite interpretation is also possible, though somewhat less likely. /peš/ "before" + /dar/ "hold, stop, wait" is a complex verbal formation meaning "show"; see Sec. 7. 801.]
/a sərdara e bəčəkka peš darit./ He will show the chief to this boy.
/mani bras goka mani pyssa dont./ My brother will give the cow to my father.

7. 604. The words for the four directions are treated as ordinary nouns. They occur with the usual range of substantive suffixes. E.g.

/mani ərəTT jandwma ynt./ My irrigation well is in the south.
/boločystanay rodratkəy ko[h] bwrx ənt./ The mountains to [lit. of] the east of Baluchistan are high.
/amrikəay kwətwəy mwlk sakk sərdənt, aw jandwma y gərmənt./ The countries to [lit. of] the north of America are very cold, and [the ones] to [lit. of] the south are hot.
/jandwmaŋ neməga θeə./ What [is] on the southern side [lit. direction of the south]?
/rokəpta məlpəd ənt./ On the west are meadows.

7. 605. The basic meaning of /[h]add/ is "boundary, border line." It also means "place," however, in a "possessive locative" construction (see Sec. 3. 101) perhaps best translated by the French chez: /əy [h]adda/ "at the place of, near, by, at." /jagə/, on the other hand, means "place" in both the spatial and the abstract senses. E.g.
/e mənɪ [h]add  ynt. / This is my boundary. [i.e. the border line between my field and someone else's.]

/če, təw ai [h]adda zanəy? / Do you [sg.] know its boundary?

/ma ai [h]adda rəvən. / We will go to his place.

/če, mənɪ bras təi [h]adda ynt. / Is my brother at your [sg.] place?

/a mənɪ [h]adda nyndi t. / He will sit by me. [Compare:]

/a mənɪ jagəa nyndi t. / He will sit in my place. [i.e. the place I have just vacated.]

/a e sərdarəy jaga a sərdər bit. / He will become the chief in place of this chief.

/e kwjam jaga ə. / Which place [is] this?

/mən [h]yə xə jaga nərəvin. / I will not go anywhere. [i.e. followed by a negative verb is translatable as "anywhere," or "nowhere."]

7.606. When /nam/ "name" refers to the name of a person, the interrogative employed with it is /koəy/ "who?"; if the referent is abstract or inanimate, however, the interrogative will be /če/ "what?" English uses "what?" in both cases. E.g.

/ai nam kəy  ynt. / What is his name? [Compare:]

/ai nam če  ynt. / What is its name?

7.700. Basic Sentences.

təw mənɪ gysə kədə kayə. mən məroxi nəvəyən. mən banda kayən.

When will you [sg.] come to my house?

I will not come today. I will come tomorrow.

če, masTər ənnun kəyt? yənə, a nəyt.

Will the teacher come just now?

No, he will not come.

če, əwnə ə gə ma kəyt? [h]əw, ma kəyən.

Will you [pl.] come with us?

Yes, we will come.

No, we will not come.

če, təi səngətt poʃi kəyənt?

Will your [sg.] friends come day after tomorrow?

No, they will not come day after tomorrow.

7.701. The "/k/-verb" /a[y]/ "come" is the only member of Class VI. Its affirmative and negative present-future paradigms are:
The "/k/-present stem" is extremely common for all of the affirmative present-future forms, but it does not occur at all in the negative paradigm.

The main difference between this Class and other verb Classes is again found in the 3rd sg. form: the present stem employed for the 3rd sg. has the "short vowel" /a/, while other forms have the corresponding "long vowel" /a/ -- the exact reverse of the vowel alternation seen in Class IV (Sec. 7.501). Like Classes IV and V, the person-number suffix for the 3rd sg. form is /t/.

The negative prefix /nə/ occurs as /nəy/ before the stem alternant /a[y]/ in five of the six forms of this paradigm; compare /[k]ar/ "bring" in Sec. 7.301. In the 3rd sg. form, however, /nə/ occurs as /n/, and the present stem employed is /ay/; compare /nəyaynt/ '[he, she, it] does not leave, let go, abandon," in Sec. 7.301.

In many pronunciations, the 1st sg. and 2nd pi. forms have stem alternants /[k]a/ and /a/ instead of /[k]ay/ and /ay/: e.g. /kain/ instead of /kayin/ "[i] come," /nəyayt/ instead of /nəyayyt/ "[you pl.] do not come," etc.

7.702. /ənnun/ "just now, right away" is another example of the "emphatic" prefix /əm/. Before a stem beginning with a dental or alveopalatal consonant (/t, d, n, č, j/), /əm/ occurs as /ən/. See Sec. 6.801. E.g.

/əmənənnunərvən../ I will go just now. [I.e. right away, in the immediate future.]

/ənnunəmənananərvən../ Just now we will eat dinner [lit. bread].

7.703. /kədə/ and /kəden/-/kədə/ mean "when?" There is no apparent difference in meaning or usage.

7.800. Basic Sentences.

təw nun če kənəy. What do you [sg.] do now?
mən kər kənəin. I work [lit. do work].

mən kərə kənəin. I do a job.
mən kara kənəin. I do the job.
mən e kərək kənəin. I do these jobs.
What does he smoke [lit. pull, draw, take out]?
He smokes [a] pipe [lit. draws pipe].
He smokes a [certain] pipe.
He smokes this pipe.

What does he do?
He sings [lit. beats song].
He sings a [certain] song.
He sings the song.
He sings the songs.

What will he do?
He will beat him [with a] stick [several times].
He will beat him [with a] stick [once].
He will beat him with the stick.
They will beat him with the sticks.

What will you [sg.] do here?
I will sleep here.

What will he send to him?
He will send him a letter [lit. paper].

What will you [pl.] show me?
We will show you [sg.] an old book.

When will they light the fire?
They will light the fire just now.

What will you [sg.] make?
I will make tea now.

When will your [sg.] uncle set out?
He will set out day after tomorrow.

Will you [sg.] deliver [i.e. cause to arrive] this box to my house?
Yes, I will deliver [it].

From whence [lit. where] does this stream come out?
It emerges from that mountain.

What are you [sg.] doing?
I am putting the dog out of the room.
a kādē dər kəpənt.
a ənnun ə ə gysa dər kəpənt.
When will they come out?
They will come out of the house just now.

če, e pyšši ə gysa dər rəwət?
nə, a ə gysa dər nərəwət.
Does this cat go out of the house?
No, it does not go out of the house.

7. 801. Aside from the "simplex" verbal formations introduced in preceding Sections, Baluchi also has "complex" verbal formations. These latter consist of a substantive (a noun, an adjective, an adverb, etc.) + a simplex verb, the two acting together as a single syntactic unit. There are two major types of complex verbal formations:

(1) Noun + verb. The noun is really the object of the verb, but when no object-marking suffix occurs with the noun, the noun and verb together form a single semantic unit. The "object," however, may be made singular-indefinite, singular-definite, or plural-definite by the addition of the proper affixes. E.g.

/man ə r kənin./ I work. [Lit. I do work. /kə/ "work, job" + /ən/ "make, do" means "work." This sentence may also be translated, of course, with the future tense or the present continuative; see Sec. 7. 101.]

/man kə ore kənin./ I do a job. [Or:]

/man kə ra kənin./ I do the job. [Or:]

/man kərə kənin./ I do the jobs. [Etc.]

/a ə ə rə ə jənənt. / They sing. [Lit. They beat song. /ərə/ "song, poem" + /jən/ "beat, shoot" means "sing." Compare:]

/a ə ə rə jənənt. / They sing a song. [Or:]

/a ə ə rə jənənt. / They sing the song. [Etc.]

/a ḳəlym kəxəsit. / He smokes [a] pipe. [Lit. He pulls pipe. /ières/ "pipe" + /kəxə/ "pull, draw, take out" means "smoke [a] pipe." /kəxə/ is also employed with other smokable items, such as /sygreT/ "cigarette." Compare:]

/a ḳəlyme kəxəsit. / He smokes a [certain] pipe. [Or:]

/a ḳəlyma kəxəsit. / He smokes the pipe. [Etc.]

There is a sub-group of this type in which the noun of the complex verbal formation is semantically the instrument by which the action is performed. If the noun has no substantive suffix, the construction denotes "to act with . . . an indefinite number of times"; if the "singular-indefinite" suffix /e/ occurs, it means "to act with . . . once." If the instrument is definite, however, it must be preceded by a preposition. E.g.

/a əyra ərəTT jənənt. / They beat him [with] stick[s] [several times]. [Compare:]

/a əyra ərəTTe jənt. / He beats him [with] a stick [once]. [I. e. He gives him a single blow with a stick. Compare:]

/a əyra ə əTTa jənt. / He beats him with the stick. [/əTT/ "stick" is definite, and hence the preposition /gən/-/gə/ "with, by, in the possession of" must occur: one cannot say */a əyra ərTTa jənt./. Similarly:]

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They beat him with the sticks.

(2) The second type of complex verbal formation also consists of a substantive + a simplex verb, but here the substantive may be of any type -- a noun, an adjective, an adverb, etc. The substantive does not function as the object of the verb; instead, the complex verbal formation is tactically equivalent to a simplex verb, and it may have an object, indirect object, etc. of its own. The substantive element in this type of construction cannot occur with any of the usual substantive suffixes. E.g.

/a vab kant./ He sleeps. 

/a mona kagode dem dant./ He sends me a letter [lit. paper].

/Se, Swma mana a swnduka peS daryt?/ Will you [pl.] show me that box? 

/a soba asa rok kont./ He lights the fire in the morning.

/ma gyse joR kənən./ We will construct a house.

/mun banda əə həra sər gyrin./ I will leave the city [lit. from the city] tomorrow.

/mun e ənən dər kəpit./ He will emerge just now.

The verbs employed in such complex verbal formations are relatively few. Common are: /kər/ "bring," /kte/ "come," /ba/ "be, become," /dar/ "hold, stop, wait," /day/ "give," /gəz/ "pass," /gyr/ "grasp, seize, buy," /jan/ "beat, shoot," /kən/ "do, make," /kəp/ "fall," /ka/ "pull, draw, take out," /rəv/ "go," /vər/ "eat," etc. A single substantive is often found with several of these verbs, and although such constructions usually have closely related meanings, occasionally there appears to be very little semantic relationship between them. E.g.

/a əyə go ləTTə jənənt./ They beat him with the sticks.

/a vab kant./ He sleeps. 

/a mona kagode dem dant./ He sends me a letter [lit. paper].

/Se, Swma mana a swnduka peS daryt?/ Will you [pl.] show me that box? 

/a soba asa rok kont./ He lights the fire in the morning.

/ma gyse joR kənən./ We will construct a house.

/mun banda əə həra sər gyrin./ I will leave the city [lit. from the city] tomorrow.

/mun e ənən dər kəpit./ He will emerge just now.

Compare:
/ma poşi sør gyrôn. / We will leave day after tomorrow. [And:]
/ma poşi e swnduka sør kônôn. / We will deliver this box day after
tomorrow. [/sór/ "head, top" + /gyr/ "grasp, seize, buy" denotes
"leave, set out," but /sór/ + /kôn/ "make, do" has quite an unrelated
meaning: "cause to arrive, bring to, take to, deliver."]

If a substantive suffix occurs with the noun, adjective, or adverb of the construction,
then the latter ceases to be a complex verbal formation. E. g.
/a ša koTia dâr koyt. / He comes out of the room. [/dâr/ "out, outside"
+ /[k]a[y]/ "come" denotes "come out" -- but not necessarily
"outside, out in the open air"; it can mean "out of a hole, a box,
a room (into another room)," etc. Compare:]
/a ša koTia dara koyt. / He comes from the room [to] the outside. [I. e.
out into the open air.]
/a môna paysag dem dant. / He sends me money. [Compare:]
/a mûn dema paysag dant. / He gives money in front of me. [I. e. in
my presence.]
/a dâr kapit. / He emerges. [/dâr/ "out, outside" + /kap/ "fall" means
"emerge, get out, come out, go out"; it is thus almost synonymous
with /dâr/ + /[k]a[y]/. Compare:]
/a dara kapit. / He falls outside. [I. e. out in the open air. /kap/ again
has its original meaning of "fall."]

The negative prefix occurs with the verbal element of a complex verbal formation as
usual (i. e. prefixed to the verbal element; not before the substantive!). E. g.
/a môna kytaba dem nêdant. / He will not send me the book.
/mûn kar nêkônin. / I do not work.
/ma banda sôr nêgyrôn. / We will not leave tomorrow.

In many pronunciations, when the substantive element of a complex verbal formation
ends with a consonant (and especially when it ends with two consonants), a brief /a/
vowel is heard between it and the verb. This /a/ is optional and has no discernible meaning.
It will thus not normally be indicated in this book. E. g.
/a ayra laTT a jant. / He beats him [with a] stick [several times].
[Also /a ayra laTT jant./, but in many pronunciations the form with
/a/ is commoner.]
/mûn tora čie rogyû dem a däyin. / I will send you [sg. ] some ghee.
[Also /dem dônt/, without /a/.]
/čê, taw ča jor a kôny? / Will you [sg. ] make tea? [Also /jor kôny/.]

7. 900. Basic Sentences.
čê, tâi râvag banda bit?
[h]â, banda mên rôvin.
/e pwëkani kôdag kôn ynt.
Will your [sg. ] departure [lit. going] 
take place [lit. become] tomorrow?
Yes, I will go tomorrow.
How is the washing of these clothes?
The washing of these clothes is very easy.
The washing of these clothes is not easy [lit. cheap, light].
The washing of these clothes is very hard [lit. expensive, heavy].

Why [lit. for what?] do these people come?
They come to arrest you [pl.]. [Lit. for your [pl.] seizing.]

For the lifting of this stone, how many men are needed?
For the lifting of this stone, five men are needed.

The asking of money from others is not good.
Rather than give this little money, it is better not to give. [Lit. From the giving of this little money, the not-giving is good.]

The infinitive (or "verbal noun") consists of the present stem of the verb + the suffix /ag/. Special points are:

(1) The infinitive always contains the non-3rd sg. form of the present stem: i.e. the infinitive form of "give," for example, consists of the non-3rd sg. present stem /day/ + /ag/, rather than the special 3rd sg. stem form /dan/: /dayag/ "to give, the giving."

(2) Depending upon regional dialect variation, the "/k/-verbs" (Secs. 7.301 and 7.701) have their "/k/-present stems" in the infinitive form much as they do in the present-future tense: for some, thus, the "/k/-present stem" is extremely frequent (e.g. /karag/ "to bring," /kyllag/ "to leave, abandon, let go," /kayag/ "to come"), while for other verbs the "/k/-present stem" is optional (e.g. /oStag/ or /koStag/ "to stand," /[h]andag/ or /kandag/ "to laugh," /wSkynag/ or /kwSkynag/ "to listen, hear").

(3) The infinitive is often employed as a noun, and it may thus be the subject of a sentence, the object of a verb, etc. It occurs with the "singular-definite" suffix /a/, and also the "possessive" suffix /ay/. It is also found with the negative prefix /n/.

E.g.

/man pa nan vōrāga rōvin./ I will go to eat dinner [lit. food]. [Lit. I for the eating bread go.]
/e nivāgoy vārāga ŝa, tāw nājoR bāy./ From eating this fruit, you [sg.] will become ill.
/e ŝiāy nāgyndag jvānty ynt./ Not seeing this thing is better! [Lit. The not seeing of this thing is better.]
(4) The DEFINITE object of an infinitive is marked with the possessive suffix. If the object is INDEFINITE, however, or is the substantive element of a complex verbal formation, then it occurs with NO suffix. Here the first and second examples under (3) above may be compared: /nand/ "bread, food, dinner" is indefinite in the first example and requires no suffix. In the second example, however, /enivag/ "this fruit" is definite and is marked by the possessive suffix /ay/. E.g.

/pwçç/ šodag gran ynt./ Washing clothes is hard [lit. heavy]. [/pwçç/ "cloth, clothes" is indefinite, and no suffix occurs. Compare: ]
/e pwççani šodag gran ynt./ The washing of these clothes is hard.
[Here /pwçç/ is definite and must have the possessive suffix. ]
/toiamba karøy kanaq gran no ynt./ It is not hard [lit. heavy] for you [sg.] to do THAT job. [Lit. your [sg.] doing of that very job . . .]
/kar/ "work, job, task" is definite.]
/man pø kar kanaq røvøin./ I am going to work. [/kar kanaq/ is itself a complex verbal formation; the substantive element is indefinite and hence unmarked. ]
/bazë mårðwm ko[h]ani gyndaga røvønt./ Many people go to see the mountains. [/ko[h]/ is definite and marked by the possessive suffix.]
/kohana gyndaga/ may also be expressed as /pø ko[h]ani gyndaga/; "for, in order to" with a verbal infinitive phrase can be expressed by the "singular-definite" suffix /a/ alone or by /pør/-/pø/ + /a/. ]
/a par Swmay gyraga kayønt./ They will come to arrest you [pl.].
[Lit. for your [pl.] seizing. Personal pronouns are always definite, of course, and hence must possess the infinitive. ]

Hereafter, whenever a verb is cited in this book, it will be given in the infinitive form: e.g. /daroq/ "to hold, stop, wait, stay," rather than just /dar/, as has been done previously in this Unit.

7.902. /gran/ was introduced in Unit IV in the meaning of "expensive, costly." The primary meaning of this word is "heavy, weighty, burdensome" from which both "expensive" and "hard, difficult" are derived. "Difficult" is also expressed by /søkk/ "strong, violent, hard; very, extremely." 

/ørzan/ (or /Orzan/) similarly means "light (in weight)" and hence "inexpensive, cheap" and "easy." Another word for "easy" is /asan/.

7.903. /zørr/ is an older term having much the same meaning as /pøysøg/ "money." The original meaning of /zørr/, however, is "gold."

7.1000. Basic Sentences.

če, a pør tøw e kara kønt? Will he do this work for you [sg. ]? 
yrnø, møn vøt e kara kønin. No, I will do this work myself.
Swma vat kodi rawy.
    ma vat parompoxi rawen.

kay tae pwokka sodit.
    man vat vati pwokka sodin.

ce, e bekakk yskulay karah kant?
    yyno, a vati kytaba [h]ykek nawanit.

taw vati olakah kodi baray.
    man banda vati baherin.

taw ce gunday.
    man vatara adenka gundin.

taw së koTaas ce karay.
    man pë vata yëkk kokete karin.

kay mani baraRo daon.
    man eë vata tae baraRo dayin.

When will you [pl.] yourselves go?
    We ourselves will go day after the
day after tomorrow.

Who washes your [sg.] clothes?
    I myself wash [my] own clothes.

Does this boy do the school work [lit. school's works]?
    No, he never studies [lit. reads]
    [his] own books.

When will you [sg.] take away [your] own cattle?
    I will take away [my] own [one]'s
tomorrow.

What do you [sg.] see?
    I see [my]self in the mirror.

What will you [sg.] bring from Quetta?
    I will bring a coat for [my]self.

Who will pay [lit. give] my fare?
    I will pay [lit. give] your [sg.] fare
    from my own pocket.]

7.1001. The reflexive pronoun /vat/ "oneself" is used for all persons and numbers.
It is always treated as singular, even when the referent is plural. When referring to a
nominative subject, /vat/ is usually placed just after it. E.g.

/nun a vat yda kar nakoent. / Now he [him]self does not work here.
/ma vat e kytaba vanon. / We [our]selves will read this book.

The possessive form is /vati/: i.e. /vati/ + the /i/ alternate of the possessive suffix.
It is important to note that whenever the possessor of some noun in the sentence is the
same as the subject of the sentence, /vati/ MUST be used! For example, "/mani kytaba
vanin./ "I read my book." is incorrect because the possessor of the book and the subject
of the sentence are the same; the correct form is: /man vati kytaba vanin./ E.g.

/ce, Swma vati sangattay karay?/ Will you [pl.] bring [your] own friends.
    [i.e. your friends. /Swmay/ would be quite incorrect.]
/a vati baxæa jant. / He beats [his] own son. [Compare: ]
/a ai baxæa jant. / He beats his [i.e. someone else's!] son.
/ma ayra vati jynyek dem dayin. / We will send [our] own daughter to
    him.
The direct object form is usually /watara/: i.e. /vat/ + the "singular-definite" suffix /a/ + /[r]a/. /wat/ is also found without /[r]a/ sometimes as the direct object, and this is the form which occurs after prepositions. E.g.

/mawatara apa gynslo. / We see [our]selves in the water.
/a jynykk watara adenka gyndit. / That girl sees [her]self in the mirror.
/a watara amyda Døkkita. / He will hide [him]self right here. [/Døkkog/
  "to hide."]
/a pø wat e gyrsønt. / They will buy these things for [them]selves.

7.1002. /hjɔrɔ/ "any, at all" is employed adverbially with a negative verb to mean 'never." See Sec. 4.604. E.g.

/mən adda [hjɔrɔ naravin. / I will never go there.
/mən ayra e zɔrra [hjɔrɔ dem nɔdøyin. / I will never send him this money.
/a ɔxøe kytaba [hjɔrɔ nɔvante. / He will never read such a book.

7.1100. Drills and Exercises.

7.1101. Substitution.

1. a marɔçi
   in the evening
   this evening
   in the morning
   nowadays
   tomorrow

   bazara røwønt.

2. møy meman
   my friend
   this shopkeeper
   their chief
   the merchant
   my wife
   poçi
   at five o'clock
   at noon
   at midnight
   just now
   day after the day
   after tomorrow
   røsit.

3. banda møn
   them
   him
   you [pl.]
   her
   them
   a zɔrra
   some fruits
   a letter
   a water-melon
   this kind of cloth
   a new mirror
   dem døyin.
4. چئ، تئ وئت نان پئهای؟
   the birds
   goat's meat
   vegetable[s]
   the meat
   deer's meat

5. مئیچی مائ پئسن
   to the north
   this way
   to the west
   to the east
   that way

6. مئن ے [هئبارا] زئین.
   your [sg. ] name
   its fare
   the melon's price
   those songs
   that place

7. چئ، تئ مئنا وئی گسای پئس دارای؟
   the griddle-plate
   that deer
   [your] own new chair
   [your] own coat
   those melon-fields

8. آئرای یئوئت.
   me
   you [pl. ]
   the teacher
   his student
   [his] own son

9. آئکو جئا ننیئیت.
   which way?
   goes
   this way
   comes
   that way
   runs
   from our house
   passes
   from here
   goes out

10. ما [هئر روک اسای رک کئئن]
    money
    send
    this thing
    say
    the cattle
    take out
    his words
    hear
[their] own books   read

11. män      nemróča yda bin.
    they       will be
  you [sg. ]   will be
    we         will be
      you [pl. ] will be
        she  will be

12. drwst běčškk     gysóy dema        koštənt.
        under the tree
      outside
        on the roof
      on the edge of the stream
     beside [their] own teacher

13. Šwma ymšəpi    məy gysa      gyndyt.
      over there    will sleep
    the ground    will sweep
      tobacco      will buy
    pipe          will smoke [lit. draw, pull]
  that mountain    will climb

14. a pwččani       Ṛddag      asan ynt.
      this work's   doing
     your [sg. ]  seizing
      this stone's lifting
         the chair's bringing
           its    eating

15. mën Šə təi dwkkana    təmbak    gyrin.
         ghee
       a water-melon
         a pipe
           oil
           a cup of tea

7.1102. Transformation Drill I.

Change the underlined verb forms in the following sentences to the corresponding negative forms. E. g.

Instructor: /
  /mən e kytaba vanin. /
Student:   /
   /mən e kytaba nəvanin. /
1. a čošč [h]əbrero kəndənt.
2. mənį jynykk vəti vəti nənə pačit.
3. mən noi nama zənin.
4. ma poši təra vəti kiləga peš daren.
5. če, təw mənį [h]əbroran əkynəŋ?
6. məy nako əš yngw kayənt.
7. mən omə Dəwlə təmbək lotin.
8. a [h]ər roč vəti bəčča yda kyllət.
9. če, şwma vəti gw[h]ara kartyt?
10. e şagyrd yskula vəb kənt.
11. a pəmmən əz joŋ kənt.
12. če, təw əš ai dwəkəna čylyme gyʁəy?
13. a önun vəti olakə bərə.
14. mən təra dwəzə dwəppi dəyin.
15. če, şwma e Dəwlə goštə vəryt?
16. kwəʃək əə koTiə dər kəyt.
17. a [h]ər şəp şəyr jəŋənt.
18. a kəsanə za[h]əg şə bama kəpıt.
19. mən ai [h]ədda [h]ər şəp bən.
20. a təra drwstə [h]əbrero gwštə.

7.1103. Transformation Drill II.
Change the underlined verbs of the following sentences to the corresponding 3rd sg. form. E.g.

Instructor: /a yda kar kənənt./
Student: /a yda kar kənt./

1. a məna vəti šə[h]ra peš darenət.
2. a šə sərdəra rəməga gərənt.
3. a [h]əpt bəjəga nərənt.
4. a mənį nama nəzəntənt.
5. a gö mənį vəti gənDəa nəylənt.
6. a dw w nem bəjəga šynəŋ kəyənt.
7. če, a təra eči bəRoə dəyənt?
8. a bənda şəbə vəti bəgə bərənt.
10. pərməpošə a təi [h]ədda bənt.

7.1104. Transformation Drill III.
Make the underlined objects of the following sentences definite. E.g.

Instructor: /mən təra mərge dəyin./
7.1105. Transformation Drill IV.

Change the underlined verbs and their subjects (where necessary) to the corresponding plural forms. E.g.

Instructor: /mən tərə dw rwppi əyin. /
Student: /mən tərə dw rwppi əyən. /

1. a pər təw e drwst kərə kənt.
2. ai moTəl ʃə kəwəng gəsət.
3. mən məroňə voți kəyəbən adda nəylin.
4. ʃə, təw vətəra adeŋə gynəy?
5. ənnunə ə kəwə oʃət.
6. təw pər ʃə nəyəyəy.
7. ʃə, təw bənda ai [h]ərosə bəy?
8. avani za[h]ə ʃəɾ vərət.
9. mən bəgəə za[h]ərə rəsən.
10. a e Dəvlə [h]əbəɾə pəɾ ʃə əʃət.

7.1106. Question-Response Drill I.

1. təw kəwəng əɾəy.

north
this way
south
east
that way

tomorrow
at two o'clock
day after tomorrow

2. ʃəməy səŋət kədə kədə bazəra əɾəənt.
3. मारोख ठै चे कर कौने।
   cook food [lit. bread]
   wash clothes
   sweep the house
   read [my] own book
   bring vegetable[s] from the garden

4. ठै चे लोटाय।
   one glass [of] water
   two seers [of] ghee
   some paper
   nothing
   five bottles [of] oil

5. श्मा चे गन्द्या।
   a deer
   a Baluchi and an Afghan
   [our]selves in the mirror
   the roof of a house
   [my] own student

6. अ जळत जळ ज्या क्व्या क्यलों।
   at our place
   beneath the tree
   with me
   at home
   at the house of [their] own brother

7. ठै ओडा चे कौने।
   cook the bird
   buy tobacco
   light the fire
   take the cattle away
   pull the rope

8. अ ओनुन चे वार्त।
   a [piece of] bread
   venison [lit. deer's meat]
   beef [lit. cow's meat]
   mutton [lit. sheep's meat]
   those fruits

9. श्मा अवाना चे दैय्या।
   a water-melon
10.  töi bras nun kwja ynt.
He sleeps on the cot.
He stands on the bank of the stream.
He sits on that chair.
He will come just now.
He listens to [his] own teacher.

two old coats
[our] own clothes-bag
some provisions
some money

11.  a mara ře peš darit.
a good place
[her] own new mirror
this kind of cloth
their herd (of camels)
the direction to [lit. of] Quetta

12. a vati masa řynke zər dəyənt.
fifty rupees
seventy-five rupees
sixteen rupees
nothing
forty-three rupees

13. a kədi dər kəpit.
at four o'clock
at 5:30
at midnight
tomorrow morning
at eleven o'clock

14. Ŝwma ře loTyt.
some utensils
two paos [of] ghee
a goat
a new shirt
a Persian melon

15. ənnun ai jən ře ŕodit.
[her] own quilt
[her] own husband's [lit. man's] clothes
[her] own hands
my shirts
our blanket
7.1107. Question-Response Drill II.

Ask the questions which might elicit the following sentences as answers. E.g.

Instructor: /a beɡɔa ʁɔsɪt./
Student: /a kɔdɪ ʁɔsɪt./

1. mɛn ai ɡyɔa [h]yɛɛ nɔʁɛvɪn.
2. a bwɔza dɔr kɔnt.
3. a mɛnɛ kagɛd dɛnt.
4. ma ʁɛtɛmbɔk loTən
5. tɔi nako oda koʃtɪt.
6. mɛn ɔʃ ɔŋwra kawɪn.
7. gɔ mɛn ɡɔzdɔ ʁwɔppi [h]oʃt aŋə ənt.
8. a ʃyda ənnun ɡwɔzɪt.
9. ʃnɔa, a ʃə bama ɔŋkəpɪt.
10. mɛn e ʃəyra nɔdzanɪn.

7.1108. Question-Response Drill III.

Reply in your own words to the following questions.

1. ymɔpi tɔi ɡyɔa ɛŋkə mɛɾdwɔn bɛnt.
2. ɛ, bɛlɔʃəy ʋaŋər əɾzən ynt?
3. tɔw ɬwnt bɔjɔga yskula kawɔy.
4. ɛ, tɔw ʋaɾ ʋɔtɪ ʒoʃɛ ʃɔdɔy?
5. ɛ, tɔw ɬuTvəɡ ʋɔɾɔy?
6. ɛ, tɔw ɬylym kɔʃʃɔy?
7. tɔi ɡyɔ əʃ yda ɛŋkə dəɾ ynt.
8. ɛ, tɔw moTəle ɡyrɔy?
9. tɔi ɡyɔ kwjəm nɛmɔɡə ynt.
10. tɔi nam kəy ynt.

7.1200. Vocabulary.

Verbs are given only in their infinitive forms. A Roman numeral after an infinitive indicates the class membership of the verb, according to the system described in Secs. 7.101 (Class I), 7.301 (Class II), 7.401 (Class III), 7.501 (Class IV), 7.601 (Class V), and 7.701 (Class VI). Irregular verb forms are thus not separately listed. 

"/k/-verbs" are given a main entry under their "non-/k/" form and a cross-reference under /k/.

Complex verbal formations are indented as sub-entries under their substantive component. They are not listed under their verbal elements. Thus, /peʃ darɔg/ "to show" will be found under /peʃ/ but not under /darɔg/. In some cases the substantive element has already been introduced in a previous Unit; it will be repeated here for ease of
Nouns which function as temporal adverbs are listed as main entries in their purely nominal forms. Their adverbial forms (i.e. + the "singular-definite" suffix /a/, etc.) are given as sub-entries.

adenk
angw[r]
[k]arag II
asan
ask
[k]ayag VI
bam
banda
børąg IV
begə
begəa
buąg III
Čyl’m
Čyl’m kaššag
darąg I
dər
dər [k]ayag
dər kanęg
dər kapag
dər rəvąg
dayąg V
*dem
dem dayąg
Dəwl
gələ[g]
gvəząg I
gwəg I
gynąg I
gyɾąg IV
[h]əbər
[h]ədd
-əy [h]ədda
[h, k]əndąg II
jągə
jandwm
jənąg V
*joR
joR kanəg

to make, build, construct; to heal, make well

kagəd

"kar

kənəg V

karəg
to work

kar

karəg

karən

kayəg

kədə [or /kədə/]

kədi

to do, make

kənəg

kənən

kənəsən I

kənəsən

koT

koTi

kuTəg

kwjəngw[r]

kwrsi

kwəskynəg

kwətnəg

kətnəg

ləgnən I

*əTT

ləTT jənən

loTən I

məroča

nam

direction, side

nemən

direction, side

nemroč

direction, side

nun

to sit

nyndən I

to stand

[k]ənəstən II

to cook, bake

pənən I

day after the day after tomorrow

parəmpoši

before

to show

peš
to arrive, reach, get, be available
to go
day; sun

ten

peš darən
day after tomorrow
to show
day after tomorrow

to sit

to stand

to cook, bake
day after the day after tomorrow

peš darən
to show
day after tomorrow

to sit

to stand

to cook, bake
day after the day after tomorrow

poši

to show
day after tomorrow

to sit

to stand

to cook, bake
day after the day after tomorrow

rənən I

raənən V

to arrive, reach, get, be available
to go
day; sun

to sit

to stand

to cook, bake
day after the day after tomorrow

roč

every day

[ h]ər roč

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roSa in the daytime, during the day, by day
east
light
to light (a fire), kindle
west
to sweep, brush
head, top
to depart, set out, leave
cause to arrive, bring to, take to, deliver
morning
in the morning
night
every night
at night, during the night, by night
midnight
at midnight
song, verse, poem
to sing
to wash
stone griddle-plate for baking bread
to run
tobacco
sleep, dream
to sleep, go to sleep
to read, study
to eat, drink
to sleep
[one]self
[one's] own
to hear, listen
to leave, abandon, let go
this evening
this way, this direction, hither
to know
money; gold
to pick up, lift
Baking bread in an oven [/tændur/].
UNIT EIGHT

8.100. Dialogue.

The student has now acquired enough of the rudiments of Baluchi to follow a simple conversation. Hereafter, "grammar Units" (like Units 1-7) will be interspersed with "dialogue Units." The purpose of the latter will be to repeat and review words and constructions learned in the grammar Units and also to introduce a certain amount of new vocabulary in a realistic cultural context. Each dialogue Section will be followed by another presenting information on usage and cultural background. This, in turn, will be followed by further Sections containing exercises and a final vocabulary of new items.

Dr. Adams (symbolised by "A") is an American professor travelling in Baluchistan. He meets a Baluchi ("B") on the road just outside Quetta.

hello, greetings! [Lit. Peace be upon you!]
1. A: Greetings, friend [lit. brother]!
   hello, and greetings to you! [Lit. And upon you be peace!]
   sir, mister
2. B: And greetings to you! Sir, how are you? [Lit. What is [your] state?]
   welfare, safety
   wellbeing
3. A: You [sg.] are safe, [therefore] the rest is well. [Lit. Your [sg.] safety is, other wellbeing is.] How are you [sg. ]?
4. B: I'm fine [lit. happy].
5. A: What [lit. who?] is your [sg. ] name?
   Mir Byjjar (a proper name)
6. B: My name is Mir Byjjar.
8. B: Mr. Adams, where do you [sg. ] come from?
10. B: How far is America?
11. A: Sir, America is more than ten thousand miles from here.
12. B: [It] is very far!
   machine
13. A: But for the new machines [i.e. airplanes] [it] is near.
   165
correct, straight, right, true


15. A: Friend [lit. brother], what work do you [sg.] do?

good, hay

16. B: I bring wood, fruit, grass, and other things on this camel.

17. A: From where do you [sg.] bring these things?

plain, open area away from the city, outside

18. B: Sir, I go to the outlying villages [lit. villages of the plain] and bring these things.

19. A: Where do you [sg.] take them?

marketplace

20. B: Sir, I take [them] to the bazaars and marketplaces of Quetta.

21. A: Besides this, do [you sg.] also do other work?

to sow I to reap, harvest I

22. B: Yes. I have some lands. [Lit. To me [there] are some lands.] [I] sow and reap them.

23. A: What do you [sg.] sow?

autumn

24. B: In the autumn [I] sow wheat.

afterwards, then

25. A: Then what do [you sg.] do?

winter last, latter barley spring

26. B: Sir, in the last days of winter [I] sow barley, and in the spring [I sow] vegetables.

summer

27. A: What do you [sg.] sow in the summer?

sp. of Indian millet seed

28. B: In the summer [I] sow millet and water-melon seeds [lit. seeds of water-melon].

29. A: Do you [pl.] have many camels?

although generally, altogether, in other respects, although, thus

rast [h]ā vaja, taw rast gwšay.

bras, taw če kar kænæy.

ka[h] mën e wštyray sëra dar, nivæg, ka[h], æw dyæ či karin.

taw e čian øš kwja karøy.

Dønn vaja, mën Dønnæy [h]økæ rævin, æw e čiæ karin.

ešæ taw kwja børøy.

pyRi vaja, koTaæy bazar æw pyRiæ børin.

øš eši bed, dyæ kar øm kænøy?

kyšæg rwnøg

[h]. mæna čæ Dægar æst. avæ kyšin æw rænin.

taw če kyšay.

tomšan tomšana gællæg kyšin.

pæda pæda če kænæy.

çyllæg gwDDi sa øtæm

vaja, çyllægæy gwDDi ročæ sa kyšin, øw øtæma sæwzi.

tirmæg tirmægæ taw če kyšay.

zwræt tom tirmægæ zwræt æw kuTygæy tom kyšin.

čæ, gö Śwma wštyr baz æst?

øncæw
30. B: Sir, although generally [there] are camels in every corner of Baluchistan, nevertheless [lit. but] in the deserts [they] are [even more] numerous.

31. A: What is the price of a camel?

32. B: Now [they] cost [lit. arrive] two hundred to a thousand. --- Sir, are [there] also camels in your [pl.] country?

33. A: No sir, in America [there] are no camels, but [there] are large herds of other cattle.

34. B: Are [there] no deserts in America?

35. A: Sir, America [is] a big country [lit. world]. Over there [there] is every kind of terrain.

36. B: Friend [lit. brother], now [it] is dinner time [lit. evening's time]. Therefore I will take you [sg. ] to [my] own home.


38. B: All right. Tomorrow night you [sg. ] are invited to eat at my house [lit. at my house is your [sg. ] bread.]

39. A: Sir, tomorrow night also I am busy. [I] will come the night of the day after tomorrow.

40. B: All right. Sir, where is your [sg. ] lodging-place?

Bolan Hotel

41. A: My lodging is at the Bolan Hotel.

42. B: What is the number of your [sg. ] room?

43. A: The number of my room is four.
46. B: My son studies in Quetta College. inclination, tendency, desire
47. A: This is good that you [pl. ] have a desire to study [lit. to you [pl. ] there] is the inclination of reading. Do your [pl. ] daughters also study?
48. B: Very few of our girls study. permission (to go)
49. A: Sir, [it] is five o'clock. Now I will ask permission [to leave]. farewell! [Lit. [You sg. ] are in God's care.]
50. B: Farewell! [Lit. [You sg. ] are in God's care!]


Materials in this Section are arranged according to their order of occurrence in the preceding dialogue. Paragraph numbers thus correspond to the sentence numbers of Sec. 8. 100.

1. Etiquette plays an extremely important part in Baluchi social life. To omit polite forms of address or to respond curtly is to invite unnecessary hostility. Proper etiquette differs from place to place, however, and the student should thus observe his hosts' behaviour and imitate it carefully.

Greetings range from just a word or two in some areas to lengthy recitations of good wishes, personal news, and inquiries about the other person's welfare in other regions. The most basic greeting is the Arabic form /salam alekwm/, to which the correct response is /valekwm salam/. Although these greeting forms are properly employed between Muslims only, many Baluchis employ them to everyone indiscriminately. Educated Muslims, however, may prefer to reserve them for Muslims only, or for Muslims, Christians and Jews (all of whom are considered by Islam to have received a book of revelation from God) but not for others.

When two persons meet, the younger properly says /salam alekwm/ first, to which the elder replies /valekwm salam/. A mounted man offers the first greeting to someone on foot, and a passerby similarly gives the first greeting to persons sitting by the roadside or to the occupants of a house or camp. One does not normally speak to women met on the road, but if one must do so in order to obtain necessary information, etc., then these...
greeting forms are not used. More will be given on greeting customs in later Units.

2. /vajə/[g]/ "sir, mister" is politely employed as a form of address. It is also used to begin a sentence addressed to a stranger or respected person. /vajə/ optionally occurs as /vajəg/ before the substantive suffixes. /bras/ "brother" is employed like /vajə/. If one must address a woman, then /mas/ "mother" or /gw[h]ar/ "sister" are used, depending upon her age.

3. There are many ways of asking "How are you?"; common are: /tai ṣe [h]al ynt./ "What is your [sg.] state?" and /taw ḷon øy./ "How are you [sg.]?"

Responses are similarly varied. One may simply say /man vošə šn. / "I am fine [lit. happy]." Or, more politely, /tai dwrai ynt, dygə [h]øyr ynt./ "You [sg.] are safe, [therefore] the rest is well." This courteously implies that because the other person is in good health, one's own happiness is increased.

18. /Dənə/ denotes "plain, area away from the city." It is also used for "outside, out in the open air." /dər/ may mean "out, out in the open" too, but it also denotes "out (of a container)," a sense which /Dənə/ does not have. E.g.

/man əs ə[]a[h]ra dər ɾavin./ / I will go out of the city. [/Dənə/ is also possible in the sense of "out away from the urban area, into the barren plains."]

/man əs yda dəra ɾakin./ / I will run out of here. [When "out into the open air" is meant, /Dənə/ can be substituted.]

/a niwagə ə[]a ɾəTura dər kənτ./ / He takes the fruits out of the basket. [/Dənə/ cannot occur here.]

/mar ə ɾəɾι ɾəa dər ɾəpɪt./ / The snake emerges from under the chair. [/Dənə/ cannot be substituted here.]

20. /pyRi/ denotes a general marketplace, where cattle, wool, vegetables, fruits, etc. are bought and sold wholesale. /bazar/ "market" refers to the entire area of shops and stalls.

24. /tomʃən/ "autumn" originates from /tomkyʃən/, a compound containing /tom/ "seed," /kyʃ/ "sow," and a nominalising suffix /an/. /tomʃən/ extends from September through November. Other seasons are: /cylləg/ "winter," from December through February, /atəm/ "spring," from March through May, and /tirməg/ "summer," from June through August.

25. /pəda/ "afterwards, then" consists of /pəd/ "after, back" + the "singular-definite" suffix /a/.

26. /gwDDi/ "last, latter" consists of /gwDD/ "end, latter portion" + an adjective formant suffix /i/.
30. /ənʌw/ "although generally, altogether, in other respects, although, thus" is an adverb of rather diffuse meaning. Its occurrence in a clause implies that, though the fact[s] stated in the clause are true, there is yet more to be said: some further qualification is to be added, or is understood from the context. /ənʌw/ is really just a modified form of /ənɔ/ "just so, just such": i.e. the emphatic prefix /əm/ (here /ən/ before an alveopalatal consonant) + /ɔ/ "so, such." See also Secs. 4. 801 and 6. 801. E. g.

/ənʌw a jvænɛ mørde, vale ayra zər ńest. / Really he is a good man, but he has no money.

/oda ənʌw baz mərdwm kayənt, vale drwst piren ənt. / Although many people come there, nevertheless [lit. but] all [of them] are old.

/ənʌw mən yda vəzə wn, vale məročə najoR wn. / Although I am happy here, yet [lit. but] these days [I] am sick.

32. /tænə/ "up to, until" is almost completely synonymous with /ta[bə]/ "up to, until, to" (see Sec. 6. 303). The former is perhaps commoner with time words and sums of money, while the latter is more frequent in expressions of distance. These two prepositions appear to be mutually substitutable in most examples, however. E. g.

/mən tænə ʒəpnema əmoda ənə / ə I will be right over there until midnight.

/mən tænə pənɔ bəjəga əmyda wn. / I am [i.e. will stay] right here until five o’clock.

/a ʃə pənɔ rwppiə tænə da rwppiə əlTit. / He will charge [lit. want, ask for] from five rupees to ten rupees.

/ʃɨda tænə məkrana a ɡə mən kəyt. / From here to Makran he will come with me.

/a pənɔ rwppiə tænə da rwppiə e ʃia daŋt. / He will give this thing for [lit. on] [from] five rupees to ten rupees. [As in the case of /ʃə . . .]
36. The conjunction /pameSa/ "therefore" is derived from /pa ømeSa/ "for this very [one]." It consists of /par/-/pa/ "for, in order to," the emphatic prefix /am/, /eS/ "this very [one]," and the "singular-definite" suffix /a/.

41. /bolan [h]oTal/ "Bolan Hotel" and /koTa kalyj/ "Quetta College" (sentence 46) are really proper names, and the possessive suffix is thus not required with either /bolan/ or /koTa/. The normal form of the noun phrase would of course be /koTa øy kalyj/ "the college of Quetta." /bolan/ "Bolan" is the name of a mountain pass not far from Quetta.

49. /nun mën yzm loTin./ "Now I will ask permission [to go]." is a polite method of indicating that a conversation or visit should be brought to an end. /yzm/ "permission [to go]" is limited almost entirely to this expression.

50. /allaï mana øy./ is one method of saying "goodbye." It is really a slightly modified form of /allay ømanu øy./ "[You sg. ] are in God's care." /alla/ "God" and /øman/ "safety, security, protection" have not yet been introduced.

51. /tai dwraïa loTin! / [1] wish your [sg. ] safety! " is another polite way of saying "goodbye."

8. 300. Drills and Exercises.

8. 301. Question-Response Drill I.

Instructions are as for Sec. 4. 906.

1. taw ŋe kar kanøy.

sow wheat
reap barley
read this book
bring fruit[s] on this camel
bring grass from the outlying villages
[lit. the villages of the plain]

2. pyRi kwja ynt.

this direction
in front of you [sg.]
I don't know.
The [one] behind those houses is the marketplace.
The [one] on this side of the postoffice is the marketplace.
3. tai  ça [h]al ynt.

[It] is well.
I am happy.
I am not well.
I am sick.
Fine!

4. ça, amrikaa bərr-w-bedy əst?

Yes, [there] is desert over there.
In America [there] is every kind of terrain.
No, in America [there] is not much desert.
Yes, [there] is desert. [There] are also mountains, plains, and large cities.
Yes, America [is] a big country [lit. world].

5. nun vəxt ça ynt.

six o'clock
a quarter to seven
fourteen to twelve
a quarter to nine
twenty after four

6. pər mənî bumya, təw kəya dem dəyəy.

that Baluchi
[my] own son
[my] own youngest brother
the son of the chief
I will come myself.

7. tai bəʁɛ ça kənt.

He studies in college.
He brings grass from the villages.
He builds houses.
He is a shopkeeper in Quetta.
He does nothing.

8. tai vætak kwja ynt.

in the Bolan Hotel
in the house of the chief
The number of my room is six.
that direction
in the [one] on [lit. of] that side
9. e gvalṣa  će  ọnt.

flour
barley
millet
grass
wheat

10. təw e kyṣara kədi rwnəy.
in the winter
in the spring
in the autumn
in the summer
in the last days of winter

11. če, təw ymṣapi məni gysa
    nan  vərəy?

No sir, tonight I am busy.
Yes sir, I will come at eight o'clock.
Yes sir, thank you [sg.] very much. [Lit. [It] is your [sg.] great kindness.]
No sir, tonight I am the guest of another.
No sir, but tomorrow I am not busy.

12. əmrika  çon  ynt.

America [is] a good place.
The cities of America are very large.
In the winter [it] is cold.
In the summer [it] is green.
In America machines are on every side [lit. corner].

13. təw  çon  rəvəy.

I will go on [/a/] the horse.
I will catch [lit. grasp, seize] the bus.
I will go in [/a/] the car.
I will take your [sg.] donkey.
I will go with the teacher.

14. ətəma  əwma  će kyṣyt.

water-melon seeds [lit. seeds of water-melon]
nothing
millet
vegetables
many things
15. yakk [h]ory bōha čynkəs ynt.

from two hundred to three hundred rupees
from two hundred and eighty-five rupees
five hundred to eight hundred rupees
from three hundred rupees up to four hundred and fifty rupees
one hundred and fifty rupees

8.302. Question-Response Drill II.

Reply to the following questions in Baluchi. Some of the answers will be found in Sec. 8.100; others the student must supply from his own experience.

1. salam alekwm, bras. če [h]al ynt.
2. če, təw məroči gəTT øy?
3. təi vətak kwja ynt.
4. če, təi mwłka bərr-w-bedy øst?
5. če, tərə čie Dogar øst?
6. vəja, təi nam kəy ynt.
7. če, əmrɪkə nəkə myʃinə pə nəzzik ynt?
8. tirməga boloč čə kyʃənt.
9. əʃ wəʃyɾə bed, əmrɪkəə dygə olakəni yəʃəm ønt?
10. vəja adəməz yməɕpi mər byjjarəy gysə pəɾ če nəyt.
11. mər byjjar pəɾ vəja adəməzəy bumyəa kəya dem ønt.
12. če, məročə bəločə vənəɡəy məyəl øst?
13. če, bəločəni baz jənykə yskulə vanənt?
14. vəja adəməzəy koTıəy če nəməɾ ønt.
15. koTaa, vəja adəməzəy vətak kwja ynt.

8.303. Conversation Practice I.

Translate the following dialogue. Drill it over and over until it can be understood without conscious translation. Students may be assigned the part of each speaker, and the dialogue may then be memorised and presented as a brief "play" before the class.

Dr. Adams meets Mir Byjjar on the road.

1. A: salam alekwm, bras.
2. B: valekwm salam. če, təw əmrıkən øy?
3. A: [h]ā. ən øʃ əmrıkəə kəyən.
5. A: ən noʃkeə rəvən. če, təw noʃkeəy ra[h]ə zənəy?
8. B: səkk dur øə ynt. øʃ yda, noʃke pənə yə əʃəə miləy duria ynt.
10. B: allai mana ay!
11. A: tai dwraia loTin.

8. 304. Conversation Practice II.

Dr. Adams stops at the home of Mir Byjjar.

1. A: salam alegm, vaja.
2. B: valekwm salam, bras.
3. A: çe, tai mazanë bras gysa ynt?
4. B: [h]á, gysa ynt. çe kare.
5. A: a meroçi mëna vati kilÅga peş darit.
8. B: a kômme gëTT ynt. ënnun a këyt. ñëda sër gyren.

8. 305. Conversation Practice III.

Mir Byjjar shows Dr. Adams the fields near the house.

1. B: ma e mwlka tomSana gólëg kyshên.
4. A: ëw tirmëga?
5. B: ma zwëtt ëw gâlëg tom kyshên.

8. 306. Conversation Practice IV.

Dr. Adams and Mir Byjjar are discussing prices.

1. A: e wëdryëg bëha çynkës ynt.
3. A: mënî mwlka wëtyr këmm ëst.
Dr. Adams wishes to visit the market.

1. A: če, təw banda pyRA rəwəy?
2. B: [h]ā vaja. če, təw gō mən kayəy?
5. A: bəloșani čie či gyərin. mən avá pə peš darəsə vəti məwlək bərin. mən təkkəi,
turəge, čergeje, əw baz dyə či gyərin.
6. B: šərr, vaja. mən banda sobə [h]əšt bəşəga təi vətəkə kayın. [h]əTəla təi kəTəy
čə nəməbər ənt.
8. B: baz jvan ənt. əlləi mana əy!

8.400. Vocabulary.

Proper names of persons, firms, etc. are not listed below.

əlləi mana əy
ənəw
ətəm
bərr-w-bedy
bumya
čylləg
dwnya
dwrai [also /drwai/]
Dənn
Dyh
gəTT
gwDDi
yoʃwm
[h]əyr
[h]əTəl
ka[h]
kalyj
kəyʃəg I
məyl
merbənə
myʃin

farewell! [Lit. [You sg.] are in God's care.]
although generally, altogether, in other respects,
although, thus
spring (season)
desert
guide
winter
world
wellbeing
welfare, safety
plain, open area away from the city, outside
land, territory, country, area, region
busy, engaged, involved, trapped
last, latter; remainder
abundance, large number, large herd, swarm
hotel, restaurant
grass, hay
college
to sow, plant
inclination, tendency, desire
kindness
machine
number
after, back
afterwards, later
therefore
marketplace
correct, straight, right, true
to reap, harvest
barley
hello, greetings! [Lit. Peace be upon you!]
up to, until
summer
seed
autumn
sir, mister
hello, and greetings to you! [Lit. And upon you be peace!]
camp, temporary lodging
time
permission (to go)
sp. of Indian millet
Grinding flour with a hand-mill [/jæntər/].
UNIT NINE

9. 100. Basic Sentences.

če, mën e m[a]ria pør ai bỳbərin?
[h]ā, tōw [h]ər Dowlə ešyra bỳbəɾy.

Shall I take this riding-camel for him?
Yes, you [sg.] must certainly [lit.
in every way] take it.

če, a e dırwst satā bỳbart?
[h]ā, a ešā bỳbart.

Should he take away all these [pieces of]
jewellery?
Yes, he ought to take them away.

če, ma [h]ər šap bwanən?
[h]ā, šwma [h]ər Dowlə bwanyt.

Must we study every night?
Yes, you [pl.] must certainly [lit.
in every way] study.

če, a vəti ləŋaran əyə yda bỳzurənt?
[h]ā, banda soba bỳzurənt.

Should they remove [lit. pick up] [their]
own plows from here?
Yes, [they] must remove [them]
tomorrow morning.

če, mën vəti bwnəga yda byllin?
[h]ā, tōw [h]ər Dowlə ešyra bylləy.

May I leave [my] own baggage here?
Yes, you [sg.] must certainly [lit.
in every way] leave it.

če, a dərgəga bəʃtīt?
[h]ā, a adda bəʃtīt.

Should he stand by the door?
Yes, he ought to stand there.

če, ma e sagā boren?
[h]ā, šwma [h]ər Dowlə boryt.

May we eat these cooked-vegetables?
Yes, you [pl.] must certainly [lit.
in every way] eat [them].

če, a m[a]hari-svəra pəd bykənsənt?
[h]ā, ešə pəd bykənsənt.

Should they wake up the camel-riders?
Yes, [they] must wake them.

9. 101. The "present subjunctive" form of the verb consists of the prefix /bỳ/-/bə/-
/b/ + the present-future paradigm introduced in Sec. 7. 101. The occurrence of the three
alternate forms of this prefix depends upon the phonological composition of the following
verb stem:

(1) /bə/ is found before stems having an initial consonant followed by /u/, /o/, /w/,
or /v/. E. g.

/bỳzurin/  [I] may, must take, pick up
/bwloTənt/  [they] may, must want, desire, ask for
(2) /b/ occurs with stems beginning with any vowel except /a/. Since the /k/ prefix of Classes II and VI (Secs. 7. 301 and 7. 701) does not occur at all in the subjunctive paradigm, these include various "/k/-verbs" also. /b/ does not occur, however, with stems beginning with the "optional /h/"; e. g. /[h,k]andag/ "to laugh," /[h]ykkag/ "to hiccup," /[h]aRag/ "to tangle with," etc. E. g.

/byrin/ [I] may, must leave, let go, abandon, leave off
/bosstit/ [he, she, it] may, must stand
/bwSkynyt/ [you pl.] may, must hear, listen

/b/ also occurs with /ay/, the 3rd sg. present stem alternant of /[k]ayag/ "to come." Other forms of this verb have the /b/ alternant of the prefix; see under (3) below. E. g.

/bøyt/ [he, she, it] may, must come

/b/ is also found with verbs whose present stems otherwise begin with /v/. After /b/, however, these have stem alternants beginning with /w/ instead of /v/. E. g.

/bwanit/ [he, she, it] may, must read, study
/bwaspin/ [I] may, must sleep
/bwart/ [he, she, it] may, must eat, drink

Other subjunctive forms of /varag/ "to eat, drink" consist of /b/ + a special stem alternant /or/ (i. e. instead of /b/ + */war/). E. g.

/borin/ [I] may, must eat, drink
/borant/ [they] may, must eat, drink

(3) /bý/ is found before consonant-initial stems having a first stem vowel other than /u/, /o/, or /w/, before stems beginning with /a/, etc. E. g.

/býkønin/ [I] may, must make, do
/bypeyaoy/ [you sg.] may, must cook
/býbit/ [he, she, it] may, must be, become. [Although the infinitive of this verb is /buog/ with the stem vowel /u/, the present stem is /b/, and /bý/ thus occurs before it. See Sec. 7. 401.]
/býky$on/ [we] may, must sow
/býgyryt/ [you pl.] may, must grasp, seize, catch, buy
/bý[h]andant/ [they] may, must laugh. [The /bý/ alternant of the prefix always occurs with stems beginning with the "optional /h/."]
/byarin/ [I] may, must bring. [Some speakers give the /y/ full vowel status and word stress also: /býarin/]
/byayoy/ or /býayoy/ [you sg.] may, must come. [Compare /bøyt/ "[he, she, it] may. must come" under (2) above.]
/býrowt/ [he, she, it] may, must go
/byazmaenan/  [we] may, must test, examine.  [/azmaenəg/ "to test, examine" has not yet been introduced.  It is not a "/k/-verb."]

/bybɔryt/  [you pl.] may, must take, take away

/bydɔyənt/  [they] may, must give

Present subjunctive forms employed in complex verbal formations require no special comment.  E. g.

/vab bɔkɔnin/  [I] may, must sleep

/peʃ bɔdɔrət/  [he, she, it] may, must show

/dem bɔdɔnt/  [he, she, it] may, must send

/pad bɔkɔnənt/  [they] may, must waken, arouse, get (someone) up

The present subjunctive form of the verb may be translated in various ways depending upon the context.  In a simple declarative sentence, it carries a sense of compulsion (though not as strong and immediate as the imperative):  "must . . . ," "should . . . ," "ought to . . . ."  In an interrogative sentence, this form is used to ask permission, desirability, possibility, or necessity:  "may . . . ?"  "shall . . . ?"  "should . . . ?"  "must . . . ?"  etc.  It also occurs with various words, phrases, or subordinate clauses denoting hope, possibility, opinion, necessity, etc., as well as in the conditional clause of a present conditional sentence.  Many of these constructions will be introduced in later Sections of this Unit.

9. 102.  /ma[h]ari/ (or in truly "/h/-less" dialects, /marı/) denotes a special breed of camel employed only for riding.  The general term /wStyr/ "camel," on the other hand, does not specify whether the animal is a pack camel or a riding camel.

/ma[h]ari-svar/ (or /marı-svar/) "camel-rider" is another example of the special compound juncture discussed in Sec. 8. 200 (30):  both /ma[h]ari/ and /svar/ have separate word stresses, although that of the former is weaker.

9. 103.  /sat/ "jewellery, ornament" includes all types of women's silver and gold jewellery.  Articles made of other materials, however, are not properly included in this term.

9. 104.  /bwnag/ "baggage" denotes the totality of a nomad's household goods:  tent, utensils, provisions, bedding, etc.  This word is also used for "military supplies, army baggage."  It is not employed for small articles of personal luggage, suitcases, etc. carried by a traveller;  these are /saman/.

9. 105.  /sag/ "cooked-vegetables, vegetable dish" contrasts with /səwzi/ "(uncooked) vegetables."

Shall I burn these papers?
No, you [sg.] should not burn these papers.

Will you [sg.] pour milk into this bowl?
No, I must not pour milk into this bowl.

Must he reach there [lit. over there] at two o'clock?
Yes, but [he] must not reach there [lit. over there] early.

Shall we stand right here?
No, you [pl.] must not stand there.

Should they eat this meat?
No, they should certainly not eat this meat.

Shall I come out now?
No, you [sg.] must not come out now.

Should he come?
No, he should not come.

Should we leave [our] own livestock here?
No, you [pl.] should not leave [your] own livestock here.

Shouldn't they really tie up all the horses?
Yes, they should tie up all the horses.

Should they not fill the storage-pot with water?
Yes, [they] should fill [it].

9. 201. The negative form of the present subjunctive paradigm consists of the prefix /ma/ /ma/-/məy/-/m/ + the present-future paradigm. Forms of this prefix are distributed exactly like those of the negative present-future prefix /nə/; see Sec. 7. 201, etc.

(1) /m/ occurs only with /əy/, the 3rd sg. present stem of /[k]əyəg/ "to come." E.g.
/məyt/ [he, she, it] may, must not come

(2) /məy/ occurs with stems beginning with /a/. E.g.
/məyəyən/ [I] may, must not come
/məyarit/ [he, she, it] may, must not bring

(3) /mə/ is found only before /yl/, the special negative present stem alternant of /[kjyllag/ "to leave, let go, abandon, leave off"; see Sec. 7.301 (2). E.g.

/maylit/ [he, she, it] may, must not leave, let go, abandon, leave off

/maylant/ [they] may, must not leave, let go, abandon, leave off

(4) /mə/ occurs elsewhere. E.g.

/məkənənt/ [they] may, must not make, do
/məōstin/ [I] may, must not stand
/məwəkynəyat/ [you sg.] may, must not hear, listen
/mə[h]əndən/ [we] may, must not laugh
/məvərəyt/ [you pl.] may, must not eat, drink. [The /or/ alternant of this stem does not occur in the negative paradigm.]

/məjənt/ [he, she, it] may, must not beat, shoot


9.203. /mal/ "livestock" includes all economically useful animals: cattle, camels, horses, sheep, goats, etc. In Arabic (as well as in Persian and Urdu, where this word also occurs as a loanword), /mal/ denotes "property, goods." Although it is commonly employed in this latter meaning by urban Baluchis, the nomads generally use it only for "livestock, animals."

9.300. Basic Sentences.

mən bəyd ynt oʃ ai e [h]əbəra jwst bəkənin. I must ask him this thing. [I.e. ask him about this matter.]

e rəzən bəyd ynt oʃ ʃira pwrr məbit. This vessel must not be filled with milk.

təw bəyd ynt ky pər vəti pyssa e jəməgə bədəsəy. You [sg.] must sew these shirts for [your] own father.

a bəyd ynt malən oʃ ko[h]ə bəyarit. He must now bring the livestock from the mountain.

mən bəyd ynt yda mədarən. I must not stay here.

a bəyd ynt jwmayta mə[h]əndənt. They must not laugh in class.

ma bəyd ynt zut pəd bəyən. We must get up soon.

a bəyd ynt e [h]əbərə sərpəd bəbənt. They must understand these words [matters, things].
9. 301. The phrase /bayd ynt [ky]/ "must, it is necessary" is treated as a single unit. In one construction it is placed without any /, / immediately after the subject of its clause. The verb of the clause is then subjunctive in form. If the subject is 2nd sg. or 2nd pl., however, the verb is more likely to be imperative (Sec. 9. 701), implying greater compulsion and immediacy.

Alternatively, /bayd ynt/ occurs as a separate clause ending in a /, /. The following clause begins with /ky/ "that" and contains a subjunctive (or imperative) verb form. If the semantic subject (i.e. the doer of the action) of the latter verb is placed in the /bayd ynt/ clause, it is treated as an OBJECT: e.g. "To him must be, that [he] should go." The /bayd ynt/ clause may also be treated impersonally with the semantic subject occurring normally in the clause containing the subjunctive (or imperative) verb: e.g. "[It] must be, that he should go." E.g.

/a bayd ynt bỳrəwət. / He must go. [This is the construction discussed in the first paragraph of this Section. Compare:]

/ayra bayd ynt, ky bỳrəwət. / He must go. [Lit. To him must be, that [he] should go. Compare:]

/bayd ynt, ky a bỳrəwət. / He must go. [Lit. [It] must be, that he should go.]

/memanā bayd ynt, ky oda bỳnyndənt. / The guests must sit over there. [This is the most usual construction when the semantic subject is a noun.]

/tərə bayd ynt, ky ai gysə mbrəvəy. / You [sg.] must not go to his house. [/təw bayd ynt ... / is also possible.]

/mənə bayd ynt, ky soba asa rok bỳkənən. / I must light the fire in the morning. [/mən bayd ynt ... / is also possible.]

In a declarative sentence, /bayd ynt [ky]/ carries more compulsive force than a subjunctive verb alone, although both are translatable as "must." E.g.

/a gysə bwropit. / She must sweep the house. [This has a connotation of indefinite and non-emphatic compulsion. Compare:]

/a bayd ynt gysə bwropit. / She must sweep the house. [The compulsion is more emphatic and definite.]

9. 302. A large class of complex verbal formations has a transitive form made with a substantive + /kənəg/ "to make, do" and a corresponding intransitive form (sometimes best translated with an English passive verb) made with the same substantive + /buəg/ "to be, become." E.g.

/joR buəg/ to be built, constructed, healed, made well /joR kənəg/ to make, build, construct, heal, make well

/man buəg/ to be poured /man kənəg/ to pour

/pwrr buəg/ to be filled /pwrr kənəg/ to fill

/roku buəg/ to be lit, kindled /roku kənəg/ to light, kindle

/sər buəg/ to reach, arrive /sər kənəg/ to cause to arrive, bring to, take to, deliver
/sarpad buag/ to understand /sarpad kəŋəg/ to make understand, explain

Other complex verbal formations employ different verbs to make the transitive-intransitive dichotomy. E.g.

/pad [k]əyəg/ to wake up, get up /pad kəŋəg/ to waken, arouse, get (someone) up

9.303. /zut/ "quickly, speedily, with haste, soon" is another temporal adverb which requires no special suffix. It contrasts with /mala/, which signifies "early, before the proper time." See Sec. 9.202.

9.400. Basic Sentences.

mən bəlky ḋar roč rənd bỳrəvin. Perhaps I may go after four days.
təw bəlky ayra bỳzanəy. Perhaps you [sg.] may know him.
a bəlky maSTəɾəy rənda bỳrəwt. Perhaps he follows the teacher.
bəlkynə ma ai dəptəɾə məčə bỳbən. Perhaps we may gather in his office.
a bəlky əʃ mən rənd kəyənt. They may perhaps come after me. [I. e. after I have already arrived. ]
bəlkynə mən e ləwnəy pəčə məgərin. Perhaps I may not buy a garment of this kind.
təw bəlky məni [h]əbəɾə bỳsəmoʃəy. Perhaps you [sg.] may forget my words.
a bəlky mana ai Dəsəsə bỳgwə́tə. Perhaps he may tell me his address.
ma bəlky addə kəssa bỳzanən. We may perhaps know someone there.
šwma bəlkynə pimaz məvəɾəyт. You [pl.] perhaps should [may] not eat onions.
a bəlky tənynga vətə gydana məbən. They perhaps may not yet [lit. up until now] be in [their] own tent.

9.401. A subjunctive verb form is often found in clauses containing /bəlky/ (or /bəlkynə/) "perhaps." These two forms are apparently interchangeable, although /bəlky/ seems to be more common. They are placed either at the beginning of the clause or else directly after the subject.
An indicative verb is also possible with /balky/-/balkyna/ expressing greater probability. E.g.

/a balky banda rəwt./ Perhaps he will go tomorrow. [His going is almost certain. Compare:]
/a balky banda byərəwt./ Perhaps he may go tomorrow. [This statement carries a connotation of lesser probability: his going is contingent upon some unpredictable factor.]

9. 402. /rənd/ denotes "footprint, footprint" and also "after, following." It is found in several common constructions:

1) As a noun signifying "footprint, footprint." E.g.
/man a randa zurin./ I will follow [lit. pick up] his footprint[s]. [This may also mean "I will track him (a person, animal)."

2) In a compound postpositional formation like those seen in Sec. 3. 101 meaning "following along after, pursuing." E.g.
/a mani randa kayt./ He follows [lit. comes after] me. [I.e. I am walking, and he is coming along after me.]
/ma a mərdəy randa rəvən./ We will follow that man.
/man rəndəy wəsttyra gyrin./ I will buy the following camel. [I.e. the next one in line, the next one to come along, etc. See Sec. 3. 701.]

3) [/əx] ... a rənd/ "after" indicates that the prior act (etc.) is completed. E.g.
/a əx man rənd kayt./ He will come after me. [I.e. After I have already reached my destination he will come.]
/man a rəvəxə rənd rəvin./ I will go after his going. [I.e. After he has already departed I will go. /əx/ is optional in this formation.]
/e dənyəa rənd, ma dərəst dyga dənyəa rəvən./ After this world, we will all go to another world. [Also /əx e dənyəa rənd/.]

4) Temporal words and phrases occur directly before /rənd/. The "singular-definite" or "plural-definite" suffixes are optional. E.g.
/səy sala rənd e Dəwl bit./ After three years [it] will become this way. [Also /səy sal rənd/; not /əsəy salay rənd/.]
/mani səngətt əkk rəxə rənd sər bit./ My friend will arrive after one day.
/a dw rəxə rənd kayt./ He will come after two days. [Or, /dw rəxə rənd/.]

9. 403. /ləwn/ "kind, colour, quality" contrasts in various contexts with /Dəwl/ "kind, type, sort, way, method, form, shape": when /ləwn/ means "kind," it is limited to colour or quality; /Dəwl/ denotes "kind" in the sense of "shape, form, structure, type." /ləwn/ also never means "way, method." Note also that /ləwn/ possesses the noun it qualifies, while /Dəwl/ occurs with the "attributive" suffix /ən/-/ə/. see Sec. 7. 302. E.g.
/e ləwnəy pəȥə jvən ynt./ This colour [quality] of cloth is good. [/e Dəwlə/ is substitutable and almost synonymous.]
Which kind [quality, colour] of coat do you [sg.] need?
He has good quality carpets.

9. 404. /kəsəs/ "someone, anyone" is similar to other indefinite-interrogatives in formation and usage. /kəsəs/ is found with the usual substantive suffixes, including the "plural-definite" suffix /an/ /ā/ (though not commonly). The possessive form is /kəssəi/ "someone's, anyone's," analogous to /koj/ "whose?" (Sec. 5. 203) or /vətəi/ "[one's] own" (Sec. 7. 1001). Like /həzəkəsəs/ "nothing," /həzəkəsəs/ denotes "no one, nobody." E.g.

/mənə kəss nest./ I don't have anyone. [i.e. I have no relatives or family.]
/a bolə kəssə byarit./ He may perhaps bring someone.
/e kəssə razə ant./ These are someone's utensils.
/čə, mən kəsséə bəgwašin?/ Should I tell anyone?
/təw por čə [h]ər kəssə jwst kənəy./ Why will you [sg.] ask everyone? [Lit. every someone.]
/mən əx vəti kəssə dur kəpən./ I will be [lit. fall] far from [my] own people. [Lit. from [my] own someones.]
/e mwəkə mənə kəssəni ynt, kə səkək kənənt./ This country is theirs [lit. those very someones'] who [lit. that] work hard.
/mən yda [h]əzəkəssə nəzənin./ I don't know anyone here.

9. 405. /tənyŋə/ "up until now, still, yet" contains /tənə]/ "up to, until" (Sec. 8. 200 (32)) and also the "singular-definite" suffix /a/.

9. 406. The nomads of Baluchistan dwell in a type of tent called a /gydan/. This is made of sections of tightly woven goats' wool cloth joined together into a large single fabric. The /gydan/ forms a major part of a nomad's /bwnəg/ "household baggage."


Whenever I take something for him, then he becomes happy.
Whenever you [pl.] buy things from over there, then he is jealous [lit. his heart burns].
Whenever he goes, he takes news [lit. states, conditions] of us.
Whomever you [sg.] may send, I will give your [sg.] shoes to him.
However you [sg.] may do [it], I will not be happy.

Wherever you [sg.] may go, I will accompany you [sg.].

9.501. Clauses introduced by phrases denoting "whenever," "whoever," "however," "wherever," etc. usually contain a subjunctive verb. Such phrases consist of /hər/ "each, every" + an interrogative, indefinite, or temporal word, etc. + /ky/ "that." They are treated as unit phrases.

1) "Whenever" is expressed by /hər də ky/, /hər kədə ky/, /hər kədi ky/, or /hər vəxt ky/. E.g.

/hər də ky a nan borant, gwRa a am kayt. / Whenever they eat dinner [lit. bread], then he comes too.

2) "Whoever" is expressed by /hər kəss ky/ and "whomever" by /hər kəssa ky/. E.g.

/hər kəss ky aS yda bwgvazit, man aS ai jwst kanin. / Whoever passes by here, I will inquire from him.

3) "However" is /hər Dawl ky/. E.g.

/hər Dawl ky a tara bwgwSit, a rast nagwSit. / However he may tell you [sg.], he will not speak the truth.

4) "Wherever" is expressed by /hər kwja ky/. E.g.

/hər kwja ky mən bərəvin, a mən rənda kəyt. / Wherever I may go, he follows me.

9.502. The conjunction /gwRa/ "then" consists of /gwDD/ "end, latter portion" + the "singular-definite" suffix /a/: in normal-speed speech /gwDDa/ becomes /gwRa/. /gwDD/ has already been seen in /gwDDi/ "last, latter"; see Sec. 8.200 (26).

/gwRa/ "then" carries a consecutive or sequential connotation; /pəda/ "afterwards, then" (Sec. 8.200 (25) emphasises temporal succession.

9.503. /sočəg/ "to burn" is transitive: some actor (e.g. a person, a fire, etc.) burns an object. /swčəg/ "to burn," on the other hand, is intransitive: the object burns by itself. This pair of verbs illustrates a grammatical device which distinguishes transitive and intransitive stems made from the certain roots. In every case, the transitive form has a "long vowel," while the intransitive stem has the corresponding "short vowel" (in this case /o/ versus /w/). E.g.

/drəčk swčit. / The tree burns.
/a drəčka sočit. / He burns the tree.
/as kədə sočit. / The fire burns the paper.
Note that one does not say "/as swčit/ "the fire burns." This is idiomatically expressed by /as ləggit/, literally meaning "the fire attaches." E. g. 

/ənnun as jvən ləggit./ Now the fire is burning well.

9.504. /ə[h]əval/ is originally the Arabic plural of /[h]a[l]/ "state, condition." In Baluchi, /ə[h]əval/ denotes "news, recent happenings, events (of a person, family, etc.)" and, by extended meaning, the exchange of recent news and events which forms an important part of Baluchi greeting customs in many regions. E. g.

/a šwmarə ə[h]əval kənənən./ They will ask you [pl.] [for your] recent news. [/ə[h]əvar kənəg/ is a complex verbal formation meaning "to greet someone by asking for his recent news, family or tribal events, etc." It takes a direct object.]

/mən əyrə ə[h]əval nəkənən./ I will not ask him [for his] recent news. [Compare:]

/mən ənə ə[h]əbər nəkənən./ I will not talk with him. [/ə[h]əbər kənəg/ is a complex verbal formation meaning "to talk, chat, converse."]

/təw mənə e ə[h]əval pəɾ əɾe nədəwəy,./ Why will you [sg.] not tell [lit. give] me this recent news? [/ə[h]əval dəwəg/ means "to recite one's recent doings, family and tribal news," etc. Compare:]

/təw mənə e [h]əbərə pəɾ əɾe nəgwəyəy,./ Why will you [sg.] not tell me this news? [/ə[h]əbər/ here denotes a single, specific matter, thing, statement, or item of news.]

9.505. /čəbbəv/ "shoe, sandal" denotes men's footgear only. /pazvar/, on the other hand, is all-inclusive and may be employed for men's or women's shoes or footgear. See also Sec. 17.402.

9.600. Basic Sentences.

omet ynt, ky mən məɾəɾəi adda bỳɾəsən. I hope [lit. hope is] that I may arrive there today.

omet ynt, ky təw eʃə mwɛɾə bỳkəɾəyə. [There] is hope that you [sg.] may gather them together.

omet ynt, ky a əm adda bỳdəɾət. [There] is hope that he too may wait there.

[h]əyəl ynt, ky ma ai [h]aɾəsə bỳbən. We think [lit. opinion is] that we may be at his wedding.

[h]əyəl ynt, ky šwma təna bəɡəə adda səɾ məbəyt. I think [lit. opinion is] that you [pl.] may not reach there by [lit. up to] evening.

[h]əyəl ynt, ky a pəməmən kəwəɾə byəɾəɾən. I think [lit. opinion is] that they may bring a message for me.
[har Dawl ky bit, mān ai zarrā ṭādi bydāyin. No matter what happens [lit. any way that [it] becomes], I must give his money back.

[har Dawl ky aṣt, e bēzēkk māvanit? No matter what happens [lit. any way that [there] is], should not this boy study?

dyl gwṣit, ky mān ṭādi bŷrāvin. I wish [lit. the heart says] that I may go back.

dyl gwṣit, ky ma ṭāmāpoṣi oda bŷbān. We wish [lit. the heart says] that we may be over there day after the day after tomorrow.

omēt ynt, ky māroṣi [har wart gvarit. [There] is hope that today rain will fall.

[hjōyal ynt, ky māroṣi bēr p kēpīt. I think [lit. opinion is] that today snow will fall.

[hjōyal ynt, ky māroṣi gvat kāṣṣit. I think [lit. opinion is] that today the wind will blow [lit. pull, draw, take out].

9.601. As stated in Sec. 9.101, the subjunctive is also found with various subordinate clauses, etc., denoting hope, possibility, opinion, or necessity. Some of these are illustrated in Sec. 9.600. Although the subjunctive is common in these types of sentences, the indicative may also occur, expressing greater likelihood of realisation (see the last three examples above). Frequent are:

(1) /omēt ynt, ky . . . / "hope is that . . .": "I hope that . . .," "it is hoped that . . .," etc. E.g. /omēt ynt, ky a ṭādi bēyt. / I hope [lit. hope is] that he may come back.

(2) /[hjōyal ynt, ky . . . / "opinion is that . . .": "I think that . . .," "it is thought that . . .," etc. E.g. /[hjōyal ynt, ky a mārd vēti mōTāla byarit. / I think [lit. opinion is] that that man may bring [his] own automobile.

(3) /[har Dawl ky bit, . . . /, literally "any way [it] becomes," and /[har Dawl ky aṣt, . . . / "any way that [there] is" are both translatable as "no matter what happens, in any case." Compare /[har Dawl/ "certainly, by all means," seen in Sec. 9.101. E.g. /[har Dawl ky bit, a gōkan yda mēbāndant?/ No matter what happens [lit. any way [it] becomes], should they not tie the cows here?

(4) /dyl gwṣit, ky . . . /, literally "the heart says" is an idiomatic way of saying "[I, etc.] wish that . . ." E.g. /dyl gwṣit, ky mēn adda bŷbin. / I wish [lit. the heart says] that I may be there.
9.602. /mwɔɔ buɔɔ/ "to gather, collect, come together (intransitive)" and /mwɔɔ kɔnɔɔ/ "to gather, collect, get together (transitive)" are another example of the intransitive-transitive sets described in Sec. 9.302.

9.603. /pɔdi/ "back" consists of /pɔd/ "after, back" + the adverbial /i/ suffix. /pɔd/ has already been seen in /pɔdɔ/ "afterwards, then"; see Sec. 8.200 (25). E.g.

/a tɔ zi nɔr rɔ pɔdi dɔnt/ He will give your [sg.] money back.
/ma bɔyd ynt banda pɔdi bɔyɾævɔn/ We must return tomorrow.
/a pɔdi nɔyt/ He will not come back.

9.604. /gvarɔɔ/ "to rain" is used for rain only. /bɔrp/ "snow," on the other hand, "falls," employing /kɔpɔɔ/ "to fall." /buɔɔ/ "to be, become," however, is idiomatic with both /hjɔɔr/ "rain" and /bɔrp/ "snow."

/gvat/ "wind" does not "blow" in Baluchi; it "pulls" or "draws," employing /kɔɾɔɔɾ/ "to pull, draw, take out." E.g.

/mɔɾoči [hjɔɔr gvarit/ Today rain will fall.
/[hjɔ]yal ynt, ky ymʃɔp bɔrp kɔpit/ I think [lit. opinion is] that tonight snow will fall.
/[hjɔ]yal ynt, ky banda [hjɔɔr bit, vale bɔrp nɔbilit/ I think [lit. opinion is] that tomorrow [there] will be rain, but [there] will not be snow.
/mɔni mwlka gvat sokɔ kɔʃʃit/ In my country the wind blows [lit. pulls, draws] hard.


Çe, mɔn banda bɔyayn? Shall I come tomorrow?
[hjɔ], banda bɛgɔa bɔya! Yes, [you sg.] come tomorrow evening!
nɔ, banda mɔya! No, don't [you sg.] come tomorrow!

Çe, ma ymʃɔpi bɔyayn? Shall we come tonight?
[hjɔ], ymʃɔpi bɔya! Yes, [you pl.] come tonight!
nɔ, ymʃɔpi mɔya! No, [you pl.] don't come tonight!

Çe, mɔn gon ai bɔyɾɔvin? Shall I go with him?
[hjɔ], gon ai bɔyɾɔ! Yes, [you sg.] go with him!
[hjɔ], gon ai bɔɾɔ! Yes, [you sg.] go with him!
nɔ, tɔw gon ai mɔɾɔ! No, you [sg.] don't go with him!
nɔ, tɔw gon ai mɔɾɔw! No, you [sg.] don't go with him!

Çe, ma mɔɾoči bazara bɔyɾɔvɔn? Shall we go to the market today?
[hjɔ], mɔɾoči bɔyɾɔvt! Yes, [you pl.] go today!
ynna, məroči mərəvəyt!

če, mən e kəTTa bwəspin?
[h]ā, e kəTTa bwəsp!
ə, ešya məvəsp!

če, mən ončw bəbin, ky a ynt?
[h]ā, təw ončw bəbu, ky a ynt.
ynna, təw ončw məbu, ky a ynt.

če, mən tir bəgyrin?
[h]ā, tir bəgyr!
ə, tir məgyr!

če, ma pər təw čie byarən?
[h]ā, pəməmən patrie byaryt!
ə, [h]yčči pəməmən məyaryt!

Shall I sleep on this bed?
Yes, [you sg.] sleep on this bed!
No, [you sg.] do not sleep on it!

Shall I be like him? [Lit. Shall I be thus, that he is?]
Yes, you [sg.] should be like him!
[Lit. You [sg.] be thus, that he is!]
No, you [sg.] should not be like him!
[Lit. You [sg.] do not be thus, that he is!]

Shall I buy bullets?
Yes, [you sg.] buy bullets!
No, [you sg.] do not buy bullets!

Should we bring something for you [sg.]?
Yes, [you pl.] bring a razor [razor blade] for me!
No, [you pl.] do not bring anything for me!

9.701. The 2nd sg. imperative consists of the prefix /by/-/bw/-/b/ (exactly as described in Sec. 9.101) + the present stem of the verb. E.g.

/bytəč!/ [you sg.] run!
/bwəzur!/ [you sg.] pick up, lift, take!
/bwəsp!/ [you sg.] sleep!
/byar!/ [you sg.] bring!
/bylly!/ [you sg.] leave, let go, abandon, leave off!
/bošt!/ [you sg.] stand!

The 2nd pl. imperative consists of /by/ /bw/-/b/ + the present stem + the 2nd pl. ending /yt/. The 2nd pl. imperative is thus identical in form with the 2nd pl. subjunctive (see Sec. 9.101). E.g.

/bytəčyt!/ [you pl.] run! [Compare /bytəčyt/ "[you pl.] may, must run."]
/bwəzuryt!/ [you pl.] pick up, lift, take!
/bwəspyt!/ [you pl.] sleep!
/byaryt!/ [you pl.] bring!
/byllyt!/ [you pl.] leave, let go, abandon, leave off!
/bošt!/ [you pl.] stand!

The 2nd sg. negative imperative similarly consists of the prefix /mə/-/mə/-/məy/-/m/ (as described in Sec. 9.201) + the present stem. The 2nd pl. negative imperative is composed of /mə/-/mə/-/məy/-/m/ + the present stem of the verb + the 2nd pl. ending
Forms worthy of special comment include:

1. \(/k\acute{a}yag/ "to come" has the present stem alternant /a/ in the 2nd sg. imperative; the 2nd pl. form has either /a/ or /ay/. As was seen for the subjunctive, the /k/ prefix does not occur with imperative forms. E. g.

   /bya!/ [you sg.] come!
   /byayt!/ [you pl.] come! [Or, /byayyt!/ .]
   /m\`ya!/ [you sg.] do not come!
   /m\`ayyt!/ [you pl.] do not come! [Or, /m\`ayyt!/ .]

2. /buag/ "to be, become" has the present stem alternant /bu/ in its 2nd sg. imperative forms; in the 2nd pl. forms, however, the stem is /b/, making these forms homophonous with those of the subjunctive paradigm (Secs. 9.101 and 9.201). E. g.

   /bwbu!/ [you sg.] be, become! [The /bw/ alternant of the prefix is required by the presence of /u/ in the stem.]
   /b\`ybyt!/ [you pl.] be, become! [The stem consists only of /b/; the /y/ vowel of the 2nd pl. ending thus becomes the factor governing the occurrence of the /by/ alternant of the prefix.]
   /m\`bu!/ [you sg.] do not be, become!
   /m\`byt!/ [you pl.] do not be, become!

3. /ravag/ "to go" has two freely interchangeable stem alternants for the 2nd sg. affirmative imperative: /ra/ or /ro/. According to the rules given in Sec. 9.101, the former requires the /by/ alternant of the subjunctive-imperative prefix, while the latter must have /bw/. The 2nd sg. negative imperative also has two mutually substitutable stem forms: /rra/ and /raw/. The 2nd pl. imperative forms of this verb, however, have only /raw/. E. g.

   /b\`yro!/ [you sg.] go! [/bwro!/ is freely substitutable, depending upon regional and individual preferences.]
   /m\`rrro!/ [you sg.] do not go! [/m\`raw!/ is substitutable.]
   /b\`yroyt!/ [you pl.] go!
   /m\`rrytyt!/ [you pl.] do not go!

4. Affirmative imperative forms of /v\`orag/ "to eat, drink" have the stem alternant /or/ after /b/, as was seen for the subjunctive paradigm in Sec. 9.101. Negative forms, however, have /m\`/ + /v\`or/. E. g.

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Imperative forms also occur with various words, phrases, and subordinate clauses denoting necessity, etc. See Secs. 9.301 and 9.601. E.g.

/taw bayd ynt oda m̓arma./ You [sg.] should not go over there.

/[h]ar Dawl ky bit, taw e čia bγγyr! / No matter what happens [lit. any way that [it] becomes], you [sg.] buy this thing! [The subjunctive form /bγγrǝy/ can be substituted here but would connote less compulsion and necessity.]

/taw [h]ar Dawla ayra m̓gwš!/ You [sg.] do not tell him under any circumstances [lit. in any way]!

9.800. Basic Sentences.

taw nun kar kǝn! You [sg.] work now!

šwma nun ayra pad kǝnyt! You [pl.] wake him up now!

taw dǝrgǝga pač kǝn! You [sg.] open the door!

šwma swnduka bǝnd kǝnyt! You [pl.] close the box!

taw aš gyǝ a! You [sg.] come out of the house!

šwma aš gydana dǝr ayt! You [pl.] come out of the tent!

taw aš mǝni koTia dǝr kǝp! You [sg.] get out of my room!

šwma aš yda dǝr kǝpyt! You [pl.] get out of here!

taw ekwrsia joR kǝn! You [sg.] fix [build, construct] this chair!

šwma e drwst karǝ kǝnyt! You [pl.] do all these jobs!

taw goka la TTech jǝn! You [sg.] strike the cow [once with] a stick!

šwma a šǝyra jǝnyt! You [pl.] sing that song!

taw ka[h] kǝn! You [sg.] cut [the] grass!

šwma mǝroči gǝl kǝnyt! You [pl.] rejoice [celebrate, be happy] today!

taw aš vǝti bǝdiga bera bγγyr! You [sg.] take revenge from [your] own enemy!
9.801. Affirmative imperative forms of complex verbal formations often occur without the /by/-/bw/-/b/ prefix. One may say /taw ešya pač bỳkən! / or /taw ešya pač kən!/ "You [sg.] open this!" The latter form is considered slightly more idiomatic.


This phenomenon is not entirely limited to occurrence in complex verbal formations but is also found with the affirmative imperative forms of these same verbs when they occur alone. Verbs other than those listed above usually have the /by/-/bw/-/b/ prefix in the imperative. These statements do not apply to negative imperative forms: the negative subjunctive-imperative prefix /mə/-/mə/-/məy/ /m/ always occurs.

9.802. /bəndəg/ denotes "to tie, bind, close by tying." The complex verbal formation /bənd kənəg/ signifies "to close (a box, a door), to lock, to shut (something) inside." E.g.
/taw vətə ašpa yda bỳbənd! / You [sg.] tie [your] own horse here! [Compare:]
/taw ašpa koTiəy təha bənd kən! / You [sg.] shut the horse inside the room!
/taw vətə satə gwda bỳbənd! / You [sg.] tie up [your] own jewellery in the headcloth! [Compare:]
/taw vətə satə swnduka bənd bỳkən! / You [sg.] lock up [your] own jewellery in the box!
/[cə, mən dərəgəgə bənd bỳkənin?/ Shall I close the door? [/bỳbəndən/ can be substituted but only in the sense of tying the door shut with a cord.]

9.803. As in the case of many other stems ending in vowels, /bədi/ "enemy" often occurs as /badig/ before the substantive suffixes. See Secs. 0.311, 5.702, 6.105, 6.501, 7.505, and 8.200 (2).


če, təw kuTyg vərəg ləTəy?  Do you [sg.] want to eat water-melon?
[h]ā, mən kuTyg vərəg ləTin.

če, təw ayyra gynəg ləTəy?  Do you [sg.] want to see him?
 nə, mən ayyra gynəg nələTin.
mën sygreT kāšēga kyllin. I will stop [lit. leave, let go, abandon, leave off] smoking cigarette[s].

mën e sygreTøy kāšēga kyllin. I will stop [lit. leave, let go, abandon, leave off] smoking this cigarette.

mën ayra sygreT kāšēga nøylin. I will not let [lit. leave, let go, abandon, leave off] him smoke cigarette[s].

ma ṣwmara oda rēvēga kyllen. We will let [lit. leave, let go, abandon, leave off] you [pl.] go over there.

mëna dër rēvēga byll! [You sg.] let [lit. leave, let go, abandon, leave off] me go outside!

mën nan pāčēga zanin. I know [how] to cook bread.

mën e karøy kōnēga zanin. I know [how] to do this job.

a ča joR kōnēga laggit. He will begin to make tea.

a čylm kāšēga lāggønt. They begin to smoke [lit. pull, draw, take out] [their] pipe[s].

9. 901. The infinitive (see Sec. 7.901) is found in the following five formations:

(1) The infinitive occurs with no suffix directly before /loTæg/ "to want, desire, ask for." This construction expresses "to want to ..." Any object or indirect object of the infinitive occurs just as it does with the corresponding indicative verb form (see Secs. 7.602 and 7.603): i.e. a definite object does not possess the infinitive as was described in Sec. 7.901 (and see also below). E.g.

/čë, taw ayra jēnag loTøy?/ Do you [sg.] want to beat him?
/mën a kytaba vanag loTın. / I want to read that book.
/ma tara vātì kilēga pēš darag loTīn. / We want to show you [sg.] [our] own farm.
/a ayra zarrā padi dōyag nēloTant. / They do not want to give the money back to him.
/čë, šwma banda rēvag loTyt?/ Do you [pl.] want to go tomorrow?

The preposition /pər/-/pə/ "for, in order to" also occurs with the infinitive (+ the "singular-definite" suffix /a/) before /loTæg/. This has the force of "for the purpose of ..." E.g.

/čë, taw ayra pə kar kōnēga loTøy?/ Do you [sg.] want him to work? [I.e. for the purpose of working.]
/mën ayra pə dem dāyag loTın. / I want him to be sent. [Lit. I want him for [the purpose of] sending.]
/a e kytaba pə vanagā loTıt. / He wants this book to read. [I.e. for the purpose of reading, not for some other purpose.]
(2) The infinitive (always + the "singular-definite" suffix /a/) occurs with /[k]yllag/ "to leave, let go, abandon, leave off" denoting "to stop ... ing." If the infinitive has an object, the latter requires no suffix if it is indefinite (or if it is the substantive element of a complex verbal formation). If the object is definite, it possesses the infinitive, as described in Sec. 7. 901. E.g.

/šwma e [h]ərabē karay kənaga byllit! / You [pl.] stop doing this evil work!

/ai jənəgə byll! / [You sg.] stop beating him! [Lit. Leave off his beating!]

təw bəyd ynt sygret kəsənəga byll! / You [sg.] must stop smoking [lit. pulling, drawing, taking out] cigarette[s]!

/ə ʒəŋə vənəgə nəylit. / He will not stop drinking the tea.

/[k]yllag/ may also have a direct object of its own (usually an animate being). The construction is then translatable as "to let ..." E.g.

/a mənə gə təw rənəgə nəylənt. / They will not let me go with you [sg.].

/kwəxəkka dəra rənəgə məyl!/ / [You sg.] do not let the dog go outside!

/a vətə baçəkka sygret kəsənəga pər ɛ kyllit. / Why does he let [his] own son smoke [lit. pull, draw, take out] cigarette[s]?

/ţe, mə vənə yə a vəndəgə byllin?/ Shall I let them sit here?

(3) The infinitive (always + the "singular-definite" suffix /a/) is found with /zanəg/ "to know." This is translatable as "to know [how] to ..." An object or indirect object of the infinitive is treated as described above under (2). E.g.

/ţe, təw ṣəyr jənəgə zanəy?/ Do you [sg.] know [how] to sing?

/a e karay kənəgə baz jvən zant. / He knows [how] to do this job very well.

/mən e ʒıAy joĂ kənəgə nəžanin. / I do not know [how] to make this thing.

(4) The infinitive (always + the "singular-definite" suffix /a/) occurs with /laggag/ "to climb, hit, attach, feel, begin." This construction denotes "to begin to ..." An object or indirect object of the infinitive is treated as described above under (2). E.g.

/ma ənnun nən pəcəgə ləggən. / We will begin to cook food [lit. bread] just now.

/a drəst ənənə vərəgə ləggənt. / They all will begin to drink the tea.

(5) Another construction sometimes encountered in certain dialects is the use of the infinitive with /kəpəg/ "to fall, befall" to denote strong compulsion. This formation differs from those given above: (a) the person being compelled to perform the action of the infinitive is treated as a grammatical OBJECT and is marked with the objective suffixes; (b) the semantic "object" of the infinitive (if a noun) acts as the grammatical subject of the sentence and governs the occurring form of /kəpəg/; (c) if the semantic "object" of the infinitive is a pronoun or demonstrative, it, too, is marked with the objective affixes. E.g.
/mana røvøg kæpit./ I have to go. [Lit. To me going falls.]

/ai gw[h]ara pør ai [h]arosa jamøge doçøg kæpit./ His sister has to sew a shirt for his wedding. [Lit. To his sister for his wedding a shirt sewing falls.]

/ai gw[h]ara pør ai [h]arosa baz jamøg doçøg kæpønt./ His sister has to sew many shirts for his wedding. [/kæpønt/ is plural in agreement with the number of /baz jamøg/.]

/møni brasa ame patri gyrgø kæpønt./ My brother has to buy these [very] razor blades.

/møna eɔyro dem døyøg kæpit./ I will have to send him. [Although grammatically correct, this sentence is somewhat ambiguous because of the presence of two "objects."]


1. ḋe, møn eɔyro bỳjanin?
   may sew
   may forget
   may burn
   may tie
   may bring

2. a bayd ynt  dyloa                  pwrw bỳkønt.
   these words       may understand
   the money         may give back
   [his] own uncle    may wake up
   the papers        may pick up
   the revenge       may take [lit. grasp, seize, catch, buy]

3. oment ynt, ky twɔ ayra            bỳgyndɔy.
   this riding-camel    may buy
   my message          may take
   [your] own family    may bring
   [your] own razor     may give
   the office           may sweep

4. [h]øyal ynt, ky a tønynga          ai [h]ɔdda bỳbøt.
   early
   quickly
   after three days
   tonight
   at noon
   may arrive
   may reach
   may go
   may sleep
   may come
5. 토와 [h] ámbara
   this jewellery
   [your] own address
   these men's sandals
   someone
   [your] own face
   sarpad bwbu!
   shut up!
tell!
buy!
ask!
wash!

6. əwma vəti kytaba
   this milk
   those riding-camels
   [your] own father
   grass
   the fire
   peš daryt!
pour!
gather!
wake up!
cut! 1
light!
1Lit. make, do!

7. əlkyənə a sag məvart.
   this kind of
   fruit[s]
   meat-broth
   onion[s]
   barley
   millet

8. [h]əyal ynt, ky məni mas bəyt.
   the people of the village may rejoice
   I may wake up
   rain may fall
   snow will fall
   wind will blow [lit. pull, draw, take out]

   money may give
   work may do
   [my] own books may read
   his sister may bring
   the utensils may wash

10. əwma e kara məkənyt!
    thus do not be!
    the donkey do not tie!
    the baggage do not send!
    those livestock do not buy!
    this plow do not bring!
11. چئ، تؤو گوٛچيٛني ٖر ذٙٛٙیٛ پوٛٛک

this kind of jewellery
this door
this mountain
his name
our news [lit. states, conditions]

gیریٛگ

to give

to open
to climb
to know
to take

t herramienta?

1The Baluchi infinitive has been translated as "to . . . " throughout this set.

12. تؤو أی گیدانا

their house
don't go!
these clothes
don't wash!
to the class
don't come!
this way
don't run!
under that tree
don't stand!

1The Baluchi infinitive has been translated as "... ing" throughout this set.

13. چئ، تؤو یٔیٔکک نان

of the house
of the clothes
of the clothes

doing
sweeping
washing

1The Baluchi infinitive has been translated as "... ing" throughout this set.

2Lit. beating.

14. ٖوٛمَا اٛوٛا کار کٔنگا مٖیٛلیٛ!

sleep
doing
of these apples
eating
rejoicing
doing
grass
cutting [lit. making, doing]
pipe
smoking [lit. pulling, drawing, taking out]

1The Baluchi infinitive has been translated as "... ing" throughout this set.

15. چئ، ما ٖوٛمَاو یٔلَا مٖؤچ ٔیکٔئن؟

the herd (of camels)
the herd (of sheep)
[our] own cattle
[our] own friends
the sheep

9. 1002. Transformation Drill I.

Change the underlined verb forms in the following sentences from the indicative to the subjunctive. E.g.
Instructor: /če, a meroči rwrt?/
Student: /če, a meroči býrōt?/

1. če, a swnduka pər kant?
2. bəlky a oda bit.
3. če, a satan e gwda bəndit?
5. če, ma [h]ər roč yskula vanən?
6. bəlky a e səgə vərənt.
7. a məška aš apa pwrr kant.
8. če, a mə[h]aria girt?
9. če, a jwməyta [h]əndit?
10. če, a drwst bwnəga dem ədəənt?
11. mən bəločia sərpəd bin.
12. če, a aš bədiga bera girt?
13. če, ma eşi gydana mwčə bən?
14. če, a yməpi nəyt?
15. a məni [h]əbərə nəšəmošit.

9. 1003. Transformation Drill II.

Change the following from interrogative to imperative sentences. This will require (a) changing the intonation contour of the sentence, (b) dropping the introductory /če, . . . / wherever it occurs, and (c) changing the underlined verb form in each sentence from indicative to imperative. E.g.

Instructor: /če, tɔw oda nəyaʔʔəʔ?
Student: /tɔw oda məya!/

1. če, tɔw e dɔrəgə pač kənaʔ?
2. če, šwma e Dəwlə təmbək gyrt?
3. tɔw məy kələva sər kənaʔ?
4. če, tɔw vətə gənDoa gə ma kylləʔ?
5. šwma bənda dəptəra nəyaʔʔ?
6. če, šwma piməz vəryt?
7. če, tɔw pənč ročə rənd pədi kayaʔ?
8. tɔw pəɾəmpoʃi avani vətaka rəvaʔ?
9. če, šwma e ləwnəy jamaqə dəkəʔ?
10. če, tɔw ai əčəbəvə pədi nəʔəyaʔ?
11. če, tɔw šə gysə dər kayaʔ?
12. če, tɔw məroči pyRia nəɾəvaʔ?
13. če, šwma e çiəni namə nəʃəmošyt?
14. če, tɔw e kytəba mənə pə vaŋəga dəyaʔ?
15. če, šwma aš yda sər gyrt?
9.1004. Fill the Blanks.

Fill the blanks with the correct Baluchi form of the word or words given at the end of each sentence. E.g.

Instructor: /mən bəyd ynt ____./ may go
Student: /mən bəyd ynt bəɾəvən./

1. ĉe, təw məɾoĉi ____ loTəy? to set out
2. ʃwma ʃxana ____ bəllyt! to sleep
3. [h]ər kədə ky a səg ____, gwRa a nəjoR bit. may eat
4. [h]ər Dəwl ky bit, ma ai [h]əddə ____? may reach
5. [h]ər kəss ky oda ____, gwRa a pədə nəyt. may go
6. məni dyl gwət, ky mən e sətā ____. may not buy
7. [h]əyəl ynt, ky təi bras vəti moTəla ____. may not bring
8. [h]ər Dəwl ky bit, təw ____! go!
9. ʃwma e pyələgā ʃa ____! pour!
10. ĉe, mən dəɾəɡə ____? may close
11. təw ai ʃ[h]əvəla ____! give!
12. a dəɾwst Dəɡəɾa ____ ləɡəŋt. to sit
13. a bəlky ____. may wake up
14. mən ayra e [h]əbəɾə ____nəloTin. to ask
15. təw ____ bəlly! to cook bread

The Baluchi infinitive has been translated by "to ..." throughout this exercise.

9.1005. Question-Response Drill I.

1. ĉe, təw banda ai [h]ərəsə rəvəy?
   Perhaps I may go.
   Perhaps I may not go.
   I want to go.
   I will go. I will not forget.
   I must go.

2. təi jənykk ĉe kar zant.
   She knows [how] to cook food [lit. bread].
   She knows [how] to sew clothes.
   She knows [how] to sweep [the] house.
   She knows [how] to make tea.
   She knows [how] to wash clothes.

3. ĉe, təi səŋʒət pədə byəyənt?
   Yes, they must come back quickly.
   No, they must wait there.
4. Ĉe, a səwzi girt?

Yes. They must bring my brother also.  
No, they should not come back.  
Yes, they must reach our tent this evening.

5. ma kədi təi [h]əddə bỳəsən.

No, he will buy onion[s].  
Perhaps he will buy [cooked] vegetables.  
I hope [lit. hope is] that he may buy vegetable[s].  
Yes, he must buy vegetable[s].  
No, he must not buy vegetable[s].

6. Ĉe, təi [h]əyal ynt, ky məroxi [h]əwr bit?

Yes, [it] will rain today.  
No, [it] will not rain today.  
No, today snow will fall.  
No, but the wind will blow [lit. draw, pull, take out].  
Perhaps [it] may rain today.

7. məroxi ʃwma ĉe kar kənəg loTyt.

We will sow water-melon seeds [lit. seeds of water-melon] today.  
We want to cut [lit. make, do] grass today.  
We want to go to Quetta today.  
We must harvest wheat today.  
We do not want to do anything today.

8. ɔnnun a ĉe kənt.

He is beginning to read.  
He is beginning to cook food [lit. bread].  
He is beginning to sing.  
He is beginning to wash [his] own face [lit. the washing of [his] own face].  
He is beginning to harvest the barley [lit. the harvesting of the barleys].

9. Ĉe, mən a mərdwman yda byarin?

No, let them smoke [lit. pull, draw, take
10.  çe, ma ai pyssa nun pad bỳkònên?

Yes, you [pl.] wake him!
No, let him sleep!
No, do not wake him!
Perhaps he [him]self will wake up.
Yes, wake him and bring him here!

11. mòn ayra çe bỳgwšin.

You [sg.] tell him this [piece of] news!
You [sg.] must tell him [your] own name!
Do not tell him my address!
Give him my message!
You [sg.] give him our news [lit. states, conditions]!

12.  çe, a kòssa byarit?

Yes, he should bring someone.
No, he must not bring anyone.
Yes, he must bring [his] own family.
I don't know. I will ask [my] own mother.
Yes, he must bring a friend.

13. mòn kòya jwst bỳkònïn.

Ask [your] own sister!
You [sg.] ask the teacher!
You [sg.] do not ask anyone [lit. any someone]!
Ask the chief! He will tell you [sg.] this matter.
Ask that shopkeeper! He will show you [sg.] the road.

14.  çe, oda çe swštït?

Yes, those trees are burning.
Yes, the people of the village are burning grass.
Yes, he is burning the papers.
No, nothing is burning.
Yes, the fire is burning that house.
15. tai məztyrē bras kədī kəyt.

I don't know. Whenever he may come, then I will be happy.
He must not come.
He will not come today. Perhaps he may come tomorrow.
He wants to come, but he is busy today.
He does not want to come.

9.1006. Question-Response Drill II.

Reply to the following questions in Baluchi. Attempt to use some of the formations introduced in this Unit.

1. ġe, təw bəloqystana gyndag loTəy?
2. ġe, təw pwɔx doćəga zanəy?
3. ġe, təw kəssea zanəy. ky gon ai mə[h]arie əst?
4. ġe, məroći təw bayd ynt bazara bỳrəwəy?
5. ġe, təw [h]ər roč jwnməytə malo səɾ bəy?
6. təw əѓe vəxtə pat kəwəy.
7. təi kə[h]ol kəwja ynt.
8. ġe, təi [h]əyal ynt, ky məroçi bərp kapit?
9. ġe, təw bəloqisyə [h]əbərə ŋəmoşəy?
10. ġe, təw gəvəyni bəloqystana rəvəy?
11. təw kwjam ləwnəy pwɔx ɭyrəy.
12. ġe, təw bəloqıə sərəpəd bəy?
13. ġe, əmrıkaa gydan əst?
14. voti Đossa məna bəwəwə!
15. ġe, təw sygreɨ kəʃəga kylləy?


ə[h]val

ə[h]val dəyəg

ə[h]val kənəg

news, recent happenings, events (of a person, family, etc.); states, conditions
to recite one's recent personal news
to greet someone by asking him for his recent personal news, etc.

bayd ynt
bədi[g]
bəlky [or /bəlkynə/]
bəlkynə
bənd

must, it is necessary
enemy
perhaps
see /bəlky/
closed, shut, locked
to close, shut, lock, shut inside
bəndəɡ 1
bərp
    bərp kəpəɡ
ber
    ber gərəɡ
bwnəɡ
čəbbəv
dəptər
dərgə[g]
də
    [h]ər də ky
doçəɡ 1
    *dyl
dyl swəɡ
Dəss
gəl
    gəl buəɡ
gəl kənəɡ
gvačyni
gvərəɡ 1
gvat
    gvət kəšəɡ
gə∀a
gydan
[h]əwr
    [h]əwər gvarəɡ
[h]əyəl
jwməyt
jwst
    jwst kənəɡ
    *ka[h]
    ka[h] kənəɡ
ko[h]ol
kəss
kəssi
kwəlv
ləŋər
ləwn
mal
malə
man
    man buəɡ
    man kənəɡ
to tie, bind, close by tying
snow, ice
to snow
revenge
to take revenge
household baggage, military baggage
men’s sandal[s] of leather
office
door
[Only in: ]
    whenever
to sew
heart
to be jealous
address
rejoicing, happiness, celebration
to be rejoicing
to rejoice, celebrate
really, truly, certainly
to rain, fall (rain)
wind
to blow (wind)
then
nomad’s tent
rain
to rain
thought, opinion
class (in school)
asking
to ask
grass, hay
to cut grass, hay
family
someone, anyone
someone’s, anyone’s
message
plow
kind, colour, quality
livestock; property, goods
early
in, into. [See /mən/; Sec. 5.901.]
to be poured, to be in, into
to pour
mari
mari-svar
mə[h]ari [or /mari/]
mə[h]ari-svar [or /mari-svar/]
mwəč
   mwəč buəg
   mwəč kənəg
omet
pad
   pad [k]əyəg
   pad kənəg
pəč
   pəč buəg
   pəč kənəg
pədi
patri
pimaz
pwrr
   pwrr buəg
   pwrr kənəg
rənd
   -əy rənda
sag
sat
*sər
   sər buəg
sərpəd
   sərpəd buəg
   sərpəd kənəg
sočəg 1
swčəg 1
šəmošəg 1
tənynga
tir
zut

see /mə[h]ari/
see /mə[h]ari-svar/
riding-camel
camel-rider
collected, gathered, folded
to collect, gather, be folded (intransitive)
to gather, collect, fold (transitive)
hope
foot
to wake up, get up
to waken, arouse, get someone up
open
to open, be open (intransitive)
to open, (transitive)
back, returning
razor, razor blade
onion
full
to be filled, fill (intransitive)
to fill (transitive)
footprint, footprint
after, afterward, following
cooked-vegetable
jewellery, ornament
head, top
to reach, arrive
understanding
to understand
to make understand, explain, convince
to burn (transitive)
to burn (intransitive)
to forget
up to now, still, yet
bullet, arrow
quickly, speedily, with haste, soon
Roasting a sheep by the /sajji/ method: the meat is put on stakes between two fires. Beside the meat are /kwrmu/, a type of bread made by rolling dough around large stones and baking them in the ashes.
10.100. Dialogue.

Beginning with this Unit, certain literal meanings previously given in square brackets will be omitted, and only a rather free translation will be presented. New (or necessary) information about the literal meanings of words or expressions, however, will continue to be given in square brackets.

Dr. Adams has been invited for dinner to the home of Mir Byjjar.

1. A: Greetings, gentlemen!  


3. B: Mr. Adams, sit here! This pillow is yours.

4. A: Thank you very much.

5. B: Friend, we don't have tables and chairs. We have just these carpets and cushions.

6. A: Sir, I am very happy to sit [lit. that I sit] on your carpet. [I.e. I am very happy to be your guest.]

7. B: Sir, we also are very happy that you are our guest.

8. A: Friend, I too am very happy that I am your guest.

9. B: Boys! Bring refreshments for Mr. Adams!

10. A: I don't smoke a pipe.

11. B: Sir, will you drink water?

12. A: Yes, I will drink a little water.

13. A: [After drinking the water]: It is very good water.

14. B: Yes, the water of Quetta is very good water. [To the other guests:] Shall we ask Mr. Adams for his recent news, or [shall we offer him] the short greeting?

15. Guest: Mr. Adams is a foreigner [lit. a man of outside]. Perhaps he does not know the Baluchi [custom of giving] recent news.
16. B: Very well. I will give [him] the short greeting. [To Dr. Adams:] Sir, be welcome! [Lit. May you not be fatigued!]

17. A: May you be well! [Lit. May you be alive!]

cousin: uncle's son or daughter

18. B: Sir, these two men are my brothers, and the one on that side [of them] is my cousin.


20. A [After a round of introductions and a short pause]: What do you call [lit. say] this kind of carpet?

felt-rug

coldren-and-women: womenfolk, dependants, family

21. B: Sir, this is a felt-rug, and our womenfolk make it themselves.

22. A: How do your women make it?
sheeps' wool
first
to beat, pound, tamp

colour

23. B: First they pound sheeps' wool [i.e. make felt], and afterwards they dye [lit. give colour] it.

24. A: What do they call that large carpet?
coarse-rug
fine-rug
to weave

25. B: They call that a coarse-rug. On that side [of it] is a fine-rug. These too our women weave.

26. A: Is it also [made] of sheeps' wool?
goats' wool
term of respect

27. B: Yes, sir [lit. respect yes]. They are made from sheeps' wool or goats' wool.

28. A: Your women weave many things!
this-and-that: et cetera

29. B: Yes, sir. Our tents, flour-bags, shoulder-bags, clothes-sacks, carpets, etc. -- the women weave [them] all.
skill, technique
to sell [lit. price make]
30. A: This also is a great skill. -- Do you sell these also?
31. B: Yes, we also sell some of [lit. from] them.
32. A: I think that later I will buy a fine-rug.

custom, tradition, usage
33. B [Changing the subject]: Sir, nowadays it is our custom that we first serve [lit. give] tea to the guest.
34. A: Very good.
   green-tea
   black-tea
35. B: Now tell [me] this, whether [lit. that] you will drink green-tea or black-tea.
   then, rather, but, on the other hand but
36. A: I know black-tea, but let me see how this green-tea is.
37. B: What kind of tea do they drink in your country?
   coffee
38. A: Sir, the people of our country drink black-tea and coffee.
39. B: We don't know this coffee.
   bush, plant
   to grind I
40. A: Sir, it is the seeds of a plant, which they grind.
   taste
41. B: How does it taste?
42. A: It is like [lit. in the manner of] tea, but it is very bitter.
43. B: Now please [lit. do kindness] taste [lit. drink] our tea also!

After drinking tea.
habit, custom, learning
44. A: Is the drinking of tea an old custom?
45. B: No, sir; new. It is a custom of the time of the Europeans.
46. A: Do all the Baluchis now drink tea?
   wilderness, hinterland
   to learn, habituate oneself to, acquire a habit
47. B: Most of the nomadic Baluchis [lit. Baluchis of the hinterland] do not drink tea, but perhaps they too may soon learn [to do so].
48. A: Sir, what do you call the tea utensils?
teakettle
tea-pot
49. B: Sir, one is the tea-kettle, and one [is]
the teapot.
tea-and-sugar
50. A: Are not tea-and-sugar found [lit.
is, becomes] in your country?
Sindh-and-India: the Plains of India
51. B: No, sir, it comes into our country
from the Plains.
52. A: I won't have [lit. drink] any more
[lit. another] tea.
53. B: Very well, sir.
game, sport
to see, look at, watch, watch over
54. A: I want to see the games and other
customs of the Baluchis.
social gathering, party
55. B: Sir, we will hold [lit. make] a party
one evening. We will invite [lit. want,
ask for] you.
56. A: Very good. I will be happy [to come]
ready
57. B: Now food is ready.
just as, whichever way that
58. A: Just as you say!
O! hey!
water-jug, ewer
water-basin
59. B [To the young boys of the household]:
Hey, bring a water-jug and a basin!
First wash the guest's hands!
60. A: I'll wash my hands myself.
61. B: No, sir, here we wash the guest's
hands.
soap
towel
tablecloth
to put down, set down, place, put, keep
to spread, spread out
63. B [To some of the boys]: Boy, bring a
[bar of] soap and a towel quickly! --
Put the tablecloth down here! I will
spread it out myself. You bring the
other food [lit. breads]!
pleasing
64. A: I like meat-broth and bread very much. [Lit. To me ... is pleasing.]

food, edibles
65. B: Yes, our Baluchis' major [lit. large] food is meat-broth or milk.

plate, platter
rice
meat-patty, "kabob"

66. B: That plate has [lit. of that plate are] rice, and the one on this side [of it has] meat-patties.

67. A; Sir, these meat-patties are very good.
curds

68. B: Have [lit. eat] some of [lit. from] the curds!

69. A: The curds are good too.

70. B: Have [lit. eat] something else!

71. A: That's enough for me. [Lit. To me is enough.]

duty, obligation
72. B: Hospitality to [lit. of] the guest is the great[est] duty of the Baluchi.
because
73. A: Friends, now I will ask permission [to leave] because early in the morning I have to go somewhere [lit. I go to a place].

hospitality, showing honour
74. B: You were very kind to come. [Lit. Your here coming's much kindness.]

75. A: Good. Now farewell!

well, safe
76. B: Goodbye! [Lit. May you be safe!]


1. There is no special "vocative" form for a singular noun used as a term of address.

With plural nouns, however, the "plural-definite" suffix /an/-/ā/ is employed. E. g.

/vaja, nun mən rəvən./ Sir, now I will go. [/vaja[g]/ "sir, mister" is employed as a term of address; it requires no special suffix.

Compare: ]
/vajogā, nun mēn rāvin. / Gentlemen, now I will go. [A plural noun used vocatively requires /an-/ā/.] 

/bačkkā, sabune aw dāstpage byaryt! / Boys, bring a [bar of] soap and a towel! 

/brasa, nun mēn yzm lōTin. / Friends, now I will ask permission [to go].

2. /bya pē [h]āyr! / literally signifies "Come for good!" (i.e. come for a good purpose, rather than an evil one). This is a common expression for "welcome!"

3. /balyšt/ denotes a large, sewn cushion, usually rather sausage-shaped. Baluchi houses generally have no tables or chairs (except those of urban dwellers influenced by outside customs), and all sitting, eating, etc. is done on the floor, using these cushions as backrests.

Note that /sārjo[g]/ "pillow" denotes any sort of headrest: even a folded coat may serve as a /sārjo[g]/, as may a /balyšt/. The term /sārjo[g]/ is a functional term, therefore, while /balyšt/ denotes a specific type of object.

5. Several further examples of the /X-w-Y/ copulative noun compound (Sec. 8. 200 (30)) have been introduced in this Unit. These are roughly divisible into two types:

(1) Loose, spontaneous compounds constructed by the speaker at will to connect two nouns in a simple "X and Y" relationship. These are equivalent to a construction with the conjunction /aw/ "and." Compounds of this type will not be considered separate lexical units and will not be listed in the Vocabulary Sections. E.g.

/mez-w-kwrsi/ table-and-chair. [Equivalent to /mez aw kwrsi/ but perhaps a trifle more inclusive in connotation: "Western furniture." Sentence 5.]

/čergej-w-balyšt/ carpet-and-cushion. [Sentence 5.]

/ča-w-burag/ tea-and-sugar. [Sentence 50.]

(2) Compounds of the second type are standardised expressions, employed by many speakers to express some more general and inclusive concept. The two substantive elements of such compounds often have some alliterative or rhythmical feature in common (see below). Instances of this type will be listed in the Vocabulary Sections. E.g.

/ča-w-čylym/ tea-and-pipe: refreshments. [This term includes all sorts of refreshments offered to a guest: i.e. its meaning is much more inclusive than its literal significance. Note that both elements begin with /č/. Sentence 9.]

/za[h]g-w-zalbul/ child-and-woman: womenfolk, dependents, family. [Both elements begin with /z/. Sentence 21.]

/čēs-w-a/ this-and-that: et cetera, and so forth. [Both elements are monosyllables beginning with a vowel. Sentence 29.]

/synd-w-[h]ynd/ Sindh-and-India: the Gangetic Plain, the Plains (in contrast with the Baluchi homeland). [Both elements end in /ynd/. Sentence 51.]
8. Sentences 1 through 8 contain the greetings, compliments, and expressions of esteem which precede the opening of the conversation itself. Baluchi custom demands more of this sort of courtesy than does North American or British culture. The student may be considered rude if he attempts to curtail this.

9. Once the formalities of greeting are completed, it is customary to offer the guest some refreshments, usually water, tea, etc. and a pipe of tobacco. The guest may refuse these if he wishes.

14. Mir Byjjar here contrasts the two forms of greeting: (a) the /a[h]val/, a long form which consists of asking the guest to recite his recent news, family events, immediate purposes of his journey, etc. to which the host then replies in kind with news of the doings of his own village (see Sec. 9. 504); and (b) a short greeting form, which consists only of wishing the guest well. The latter is called /mandag/, a term which literally denotes "mentally fatigued, tired, bored, homesick." This greeting form has been given this name because the word /mandag/ occurs in it: the host says, /mandag məbəy!/ "May you not be tired!" The guest replies, /[h]əyat bəbyt!/ "May you be well!" (lit. May you be [in] life!). After this the conversation proper may begin.

Other examples of /mandag/:

/man mandag wn./ I am fatigued [mentally tired, bored, homesick].
/a tənynga səkk mandag ynt./ He is still very homesick [mentally fatigued, bored].

17. /[h]əyat/ "life" is found mainly in formal greeting expressions. The common word for "life" is /zynd/ (or /zyndəgani/). E. g.

/[h]əyat bəbyt!/ May you be well! [Lit. May you be [in] life!]
/ai zynd səkk [h]ərab ynt./ His life is very bad [i.e. unhappy, full of misfortune].

18. /zatk/ "child of" occurs as the second element in several compound kinship terms. E. g.

/brazatk/ brother's child: nephew, niece. [/bra/ is an alterant form of /bras/ "brother."]
/gw[h]arzatk/ sister's child: nephew, niece. [/gw[h]ar/ "sister."]
/truzatk/ cousin: aunt's son or daughter. [/tru/ "aunt."]
/nakozatk/ cousin: uncle's son or daughter. [/nako/ "uncle."]

21. /Χerjej/ "carpet" is really a generic term which includes any sort of floor covering: /Təppwr/, /konT/, and /ỳpi/ are all thus subsumed under /Χerjej/.

There are no exact English equivalents for /Təppwr/, /konT/, and /ỳpi/. A /Təppwr/ is a thick, felt mat of sheep's wool. It is often spread on top of a /konT/ to provide a softer and more comfortable surface for sitting. The /konT/ is a coarsely woven rug of
goats' hair, while the /Šypı/ is a smaller and more finely woven variety, often colourfully
decorated with traditional designs. A /Šypı/ is also frequently used as a wall-covering:
it is hung or spread over a row of boxes, etc. stored against the wall. For convenience's
sake, these three types of rug have been designated "felt-rug," "coarse-rug," and "fine-
rug" respectively.

23. /avala/ "first" consists of /aval/ + the "singular-definite" suffix /a/. The stem
of this adverbial form is the same as that of the ordinal numeral /awli/ "first" (Sec. 6.603).
/avala/ is often interchangeable with /peS/ "before, first."

27. The particle /ji/ denotes respect. Its most common use is in /ji [h]ā/ "yes, sir,"
really a loan-phrase from Urdu. /ji/ is otherwise rare in Baluchi.

27. A substantive suffix often occurs only with the last member of a series of nouns
connected by a conjunction. For greater specification and emphasis, however, the suffix
may be added to each member of the series. E.g.

/əš kas ya drassmā jor bant/. They are made of sheeps' wool or goats'
wool. [/əš kasā ya drassmā/ implies that the speaker is making
some kind of distinction: "from the sheeps' wool and [also from] the goats' wool" -- two separate entities which must be distinguished.

/mən baloxani gvazi aw dyqa dodā karəg loTin/. I want to see the games
and other customs of the Baluchis. [Sentence 54.]

/əre, bədni aw čələmɕie byarət!/. Hey, bring a water-jug and a basin!
[/badnie aw čələmɕie/ would specify "a certain water-jug and a certain
basin." Sentence 59.]

/bačəkk, sabune aw dəstposə zut byar!/ Boy, bring a [bar of] soap and
a towel quickly! [/sabun/ "soap" is a mass noun, and the "singular-
indefinite" suffix /e/ is used to specify "a unitary quantity of . . . ";
.i.e. "a bar of . . . " Sentence 63.]

/meš aw bwsəni yoɕwm snt/. There are great herds of sheep and goats.
[/mešəni aw bwsəni yoɕwm/ would imply a dichotomy of some kind.
A phrase-break would probably also occur after /mešəni/ to under­
line the separate identity of the two things mentioned.

/mən a [h]ər aw əspə gyrin/. I will buy those donkeys and horses. [If
a phrase-break is inserted after /[h]ər/, this is interpretable as
"that donkey and the horses." This, of course, should be /a [h]əra
+ aw əspə/, but the "singular-definite" suffix /a/ is sometimes
omitted.]

35. /səwz-ča/ "green-tea" and /xya-ča/ "black-tea" are two more examples of the
"compound juncture" introduced in Sec. 8.200 (30). See also Sec. 9.102.

36. The particle /to/ has several important uses: (a) it contrasts one clause with
another, being roughly translatable as "although" or "on the other hand"; (b) it may
introduce a new topic; (c) it may indicate that, though the speaker generally agrees with
the content of the sentence, he is about to express some reservation or qualification; (d)
/to/ is also employed in conditional sentences (see Sec. 11.101). E.g.
/təw to rast gwɔʃəy, vəle məna e ʂa[h]r dost nə ynt. / Though you are correct [lit. say true], yet [lit. but] I do not like this city.
/a to rəwt, vəle mən rəvəŋ nəloTin. / He will go, but I do not want to go.
/ma to təɾa yəkk [h]əbəɾe jwst kəŋəŋ loTən. / We wish to ask you [about] a [certain] matter. [The speaker introduces a new topic.]
/a to jvənə mərədə. / He is really a good man. [The speaker intends to add some qualification to this statement. Note that in all of these examples, /to/ follows the subject of the sentence in second position.]

36. /bəle/ and /vəle/ both mean "but." These two forms are freely interchangeable.

38. Coffee is known only to those Baluchis who belong to urbanised, educated families, or to those who have made the Islamic pilgrimage to Mecca. The latter have introduced the Arabic word /qəhva/ (pronounced /kəvo/) into Baluchi. Educated people may also employ the English word "coffee" (pronounced /kəfi/ or /kapi/), which is common in Pakistan outside of Baluchistan.

43. /merbani/ "kindness" has already been introduced in expressions translatable as "thank you" (Secs. 8.100 (37), 10.100 (4), etc.). /merbani kən/, literally "do kindness!" is used for "please!" It is usually followed by a clause containing an imperative verb. E.g.

/merbani kən, pəmmən kagəda dem bədəyə!/ Please send the letter for me!
/merbani kən, məni kytəba byar!/ Please bring my book!
/merbani kən, vəti o[h]əvala bədəyə!/ Please tell [lit. give] your recent news!

44. /[h]el/ denotes "habit, personal custom, idiosyncrasy" and also "learning" (i.e. accustoming or habituating oneself to something). /[h]el kəŋəŋ/ thus denotes "to learn (a skill, habit, language, art, etc.)." /[h]el/ contrasts with /dəd/, which means "custom, traditional practice." E.g.

/ʃəəy vərəg [h]ərabə [h]ele. / The drinking of tea is a bad habit.
/təw bəyd ynt əŋgrezi [h]el bəkən. / You must learn English.
/a sygreTo jəkəʃəga zut [h]el kənt. / He will quickly learn to smoke cigarettes.
/əməmy dəd ynt, ky [h]ərosə təpək jənən. / It is our custom to [lit. that we] shoot off guns at marriages.

47. /pəval/ denotes "wilderness, hinterland": the empty, uninhabited areas of Baluchistan. This term does not refer to any particular type of terrain but rather to the lack of a settled population. Hence, /pəvaləy mərdəm/ "people of the wilderness" is the expression employed for "nomad."

54. /gəndəɡ/ means "to see"; /ʃərəɡ/ shares this meaning but has the connotation of "seeing attentively": "to look at, watch." It also denotes "to watch over, take care of."
55. /divan/ denotes any social gathering. Entertainment at such a party may consist of conversation alone, or may include poetry, instrumental music, etc. More will be said about the /divan/ in a later Unit.

59. /badni/ denotes a long-necked, metal pitcher. This is brought, together with a basin (/cholomki/), and water is poured over the guest's hands before and after a meal.

63. At a Baluchi meal the bread is brought wrapped up in a large clean cloth. This cloth (/parzonakk/) is then spread out on the floor, and people seat themselves around it. Other dishes are then brought and served to each diner in individual plates or bowls. According to older Baluchi custom, large platters of food were shared by several people, and even today in some areas two people are given one plate to share. The custom of giving each diner an empty plate and helping him from centrally placed serving dishes is as yet restricted to educated, urban households. Note that food is handled only with the right hand -- as are such tasks as giving, taking, shaking hands, and other "good" acts, the left hand being reserved for dirty or unpleasant jobs -- and eating is done with the fingers.

64. /dost buag/ denotes "to like." The person who likes is marked by the objective suffixes, and the thing liked is treated as the grammatical subject of the sentence. Another construction which follows the same pattern is /bass buag/ "to be enough" (sentence 71). E.g.

/mana baloystan sakk dost ynt. / I like Baluchistan very much.
/masTora e yskul dost nao ynt. / The teacher does not like this school.
/mani nakoa byrynj dost n o ynt. / My uncle does not like rice.
/ce, tora e galleag bess oent? / Is this wheat sufficient for you?
/par e kara, ynk o paysag bess no ynt. / For this task, this much money is not enough.
/ayra e nan bess nobent. / These [pieces of] bread will not be enough for him.

78. /dwra bybay! / "May you be safe!" is another common way of expressing "goodbye!" /dwra/ [or /drwa/] "safe, well" is the adjectival form of /dwrai/ [or /drwai/] "welfare, safety," introduced in Sec. 8.100.

10.300. Drills and Exercises.

10.301. Question-Response Drill I.

1. Swmay gysa ce oyt.

We have table[s] and chair[s]. [Lit. To us table-and-chair are.]
We have carpet[s] and pillow[s].
We have carpet[s], bedding, and cushion[s].
We have utensil[s] and bed[s].
We have no table[s] and chair[s].

2. boloč vətι memanä če dəyənt.

refreshments [lit. tea-and-pipe]
black-tea
green-tea
bread and ghee
milk and curds

3. təw čea ća joR kənəy.
in a teapot
in a tea-kettle
in that old tea-kettle
I don't drink tea
in a utensil

4. əw əmməy vərdynä, təra če dost ynt.
rice
curds
meat-patties
meat-broth
this dish [stew, soup]

5. a zalbul če drwšənt.
wheat
barley
millet
the seeds of that plant
flour

6. aɪ tam čon ynt.
like [lit. in the manner of] tea
like coffee
very sweet
bitter
very sour

7. e čergeja če gwšənt.
felt-rug
coarse-rug
fine-rug
I don't know its name.
Ask that woman!
8. tai jen te gupit.
   a blanket
   a clothes-bag
   a fine-rug
   a carpet [floor-covering]
   a coarse-rug

9. e əə te a joR bit.
   from goats' wool
   from sheeps' wool
   from that kind of plant
   from rice and sugar
   from wood

10. təw bəloqystana te xarəg loTəy.
    the customs of the Baluchis
    the games of the Baluchis
    the social-gatherings of the Baluchis
    your [pl.] school[s] and college[s]
    carpets, felt-rugs, coarse-rugs, fine-rugs, etc.

11. təw bayd ynt tie dygə bor!
    Thank you very much [lit. much kindness is]. These meat-patties are very good.
    No, I am full. [Lit. To me is enough.]
    Please [lit. do kindness] give [me] rice!
    Give me another [piece of] bread!
    Please [lit. do kindness] give [me] some meat-broth!

12. nun ʃwma pər te reyt.
    We go because we are going [lit. go] to a [certain] place tomorrow.
    We go because we have [lit. to us is] much work.
    We go because my wife's cousin is sick.
    We will return soon.
    We must arrive home early.

13. təw te [h]el kənəg loTəy.
    English
    shooting [a] gun
    weaving
    cooking food [lit. bread]
    your [pl.] games
14. चाय वरेग चोने [h]ेले.

[It is] an old custom.

Many say that the drinking of tea is a bad habit.

[It is] a new custom.

[It is] a custom of the time of the Europeans.

It is my opinion that it is a good habit.

15. चे, चेलम्चिया यदा [h]ेर ब्यकोनिन?

Yes, put [it] here!

No, take [it] outside!

First put the basin here! Then bring a towel and a [bar of] soap!

No, put it next to the water-jug!

No, put [it] on top of the box!

10.302. Question-Response Drill II.

1. चे, तरा मेस्तोग दोस्त यंत?
2. चे, तौँ पवच्छय गवचोग जानय?
3. चे, बलोक्यस्टाना मेमान वट वै दोस्त बस्सोडित?
4. चे, तौँ बलोचानी दिवाना चारोग लोटय?
5. तौँ स्या-चा दोस्त यंत, या सोव्याला.
6. कावे ओँ चेय झोर बिट.
7. चे, चाय तां कावोय दाल्या यंत?
8. चे, तौँ [ह]याला यंत, क्यों कोट्य गवचोग मोजने क्यस्बे?
9. तौँ रक्षा रंग दोस्त यंत.
10. तौँ नाकोझटक मोत?
11. वै ग्याला, तौँ क्रूसिया न्योङ्य, या चेर्जे.
12. चे, ताव गो दोस्त वराय?
13. ओवला बलोक पो मेमाना चे वरोण्य.
15. तॉप्पव्रा ओँ चेय झोर कोणण्य.

10.303. Conversation Practice I.

Dr. Adams sees an old muzzle-loading rifle in the home of Mir Byjjar.

1. A: वाजः, वॉटि ओमे तुपक्का मोणा पेर ब्यदार!
2. B: वाजः, ए को[[ह]ने तुपक्क. ए तुपक्क बलोक्यस्टाना नून झोर नबांट. ए तुपक्क नून मारा दॅरकान ने मोण, ओँव मोण गो ए तुपक्क आस्क ओव मार्ग ज्यानी. मोन [ह]ारोसां ओव द्यॉग गालाय रोका तुपक्क ज्यान. गो ओमरे मोर्डव्यान ओँग्रेजी तुपक्क ओम ओँ. मोन ओम यॉक्क ओँग्रेजी तुपक्क ग्यरग लोटिन, बॉले अि तिर कोम्य ओंत. नोके तुपक्कानी बोहा ओम ग्राँ यंत.
4. B: vaja, yēkk w nem sāda tōna dw sēd gaxza jānēnt. āmmā dwngā dw sēd gaxza [h]e rē kānēn, āw gon e tupakkā jānēn.

10. 304. Conversation Practice II.

Dr. Adams asks Mir Byjjar about the chief of his tribe.

1. A: swmēy sērdar čonē mārde.
2. B: vaja, āmmēy sērdar baz jvanē mārde.
3. A: ai gys kwja ynt.
5. A: sērdarēy kar čē ynt. pēr vēti mērdwman a čē kōnt.
12. B: mōy sērdar čie pāysāg dant, āw āmmā am zēr dāyēn. e Dōwla mōy yskul jōr bēyēt.

10. 305. Conversation Practice III.

Mir Byjjar is showing Dr. Adams his melon fields.

1. A: vaja, swma kwjam vōxt kūTyg āw gēlāy tom kyšyt.
5. A: pālezāy āška čēe.

10. 306. Conversation Practice IV.

Dr. Adams is discussing the winter season with Mir Byjjar.

1. A: vaja, swmā Dyhāy čyllāg čon ynt.
2. B: bras, čyllāga sēkk sērdē gavēt kāśkūt. āmē vōxtā bērp ām kāpit. [h]awr ām gvarēnt. ma geštēr vōti gyśā āsēy dema nyndēn, āw dar sočēn.
3. A: swma dar āk kwja kāryt.

5. A: ʧe, pavoɭay bəloɭ ʃylɔɡa əme gydanani təha ənt?


7. A: ʧe, ʃa[h]ɭɔy bəloɭ ɡərmɛ Dyhɑ ɲɭɛvənt?


9. A: ʃwɔmɔy za[h]ɡ ʃylɔɡa ʃɔkʊlə ɭəvənt?


10. 307. Conversation Practice V.

Dr. Adams calls at the home of Mir Byjjar.

1. A: vaja, tɔi ɡysɔy mɔrdwɔm kwja ənt.
3. A: ʧe, tɔw ɲɭɛvə?
4. B: vaja, mɔn əm nun ɭəvən, əw mɔni dyl gwʃit, ky tɔrə əm bybərin.

10. 400. Vocabulary.

| are | O! hey! |
| øvə[l]ə | first |
| balyʃt | cushion, pillow |
| bədni | water-jug, ewer |
| "bɔha | price |
| bɔhə kənəɡ | to sell |
| bələ | but [=/vəl]/ |
| bəss | enough, sufficient |
| bəss buag | to be enough |
| buʃ | bush, plant |
| byrynʃ | rice |
| čadan | tea-kettle |
Sarag I
Sa-w-Sylym
SalamSi
Syanakk
dastpag
divan
divan kənəg
dod
dod kənəg
dost
dost buəg
drüsəm
drwšəg I
dwra [or /drwa/]
eš-w-a
gvazi
gvəpag I
[h]əyat
[h]el
[h]el kənəg
[h]er
[h]er kənəg
ji
kas
cəvə
kəbab
kənt
ksb
mandəg
mandəg kənəg
məstəg
*merbani
merbani kənəg
nəkozətk
pəvel
por če ky
pərəz
pərzonəkk
rəng
rəng dəvəg
to see, look at, watch, watch over
tea-and-pipe: refreshments
basin
teapot
towel
social gathering, party
to hold a social gathering
custom, traditional practice
to perform a custom
pleasing
to like
goats' wool
to grind
safe, well
this-and-that: et cetera, and so forth
game, sport
to weave
life
habit, custom, learning
to learn, accustom oneself to, habituate oneself to
down
to put down, set down, place, put, keep
term of respect
sheeps' wool
coffee
meat-patty, "kabob"
course-rug
skill, technique
fatigued, mentally tired, bored, homesick;
short greeting form
to perform the short greeting
curds
kindness
to do a kindness, act kindly [/merbani kən'/ "please:""]
cousin: uncle's son or daughter
wilderness, hinterland
because
duty, obligation
tablecloth
colour, dye
to colour, paint, dye
sabun
səwz-ča
sya-ča
synd-w-[h]ynd
šəɾəp [or /ʃəɾəf/]
ʃypi [or /ʃyfi/]
talan
talan kənəg
tali
tam	təyar
to
təpəkk
təpəkk jənəg
Təppəğ 1
Təppwr
vərdyn
za[h]g-w-zəlbəl

soap
green-tea
black-tea
Sindh-and-India: the Gangetic Plain, the Plains of India
hospitality, showing honour
fine-rug
spreading
to spread, spread out
plate, platter
taste
ready
then, rather, but, on the other hand
gun
to fire a gun
to beat, pound, tamp
felt-rug
food, edibles
child-and-woman: womenfolk, dependants, family
Weaving a carpet on a loom [/gvap/].
UNIT ELEVEN

11.100. Basic Sentences.

aga a rëwt, to mën am rëvin.
If he goes, I will also go.

aga a rëwt, gwRa mën am rëvin.
If he goes, then I will also go.

aga tew oda rëvëy, to mën am kayin.
If you go over there, I will come too.

aga tew oda rëvëy, gwRa mën am kayin.
If you go over there, then I will come too.

aga tew oda rëvëy, gwRa mën am byayin.
If you go over there, then I should come too.

aga tew oda rëvëy, to mën am byayin?
If you go over there, shall I come too?

aga Swma gå yakk dygëra myRyt, to ma ëë Swma zar bën.
If you fight with each other, we shall be angry with you.

aga ai ëëmm sëkk dërd kënt, gwRa mën dygë darue dëyin.
If his eyes hurt very much, then I will prescribe [lit. give] another medicine.

aga tew gwësnag ëy, to e nanë bor!
If you are hungry, eat these [pieces of] bread!

aga a twnnag ënt, to avana ap bëdyëy!
If they are thirsty, give them water!

aga tew ongrezi kënt a zanëy, to gon ai ongrezi bëykan!
If you know [how] to speak [lit. do] English, then speak English with him!

aga bôrëxanë pak ynt, to e ërgejë ëmoda [h]ër bëykanë!
If the kitchen is clean, put this carpet down over there!

aga ayrë lapdast ynt, to ayrë [h]yspëtala bëdyërt!
If he has diarrhea [lit. to him diarrhea is], take him to the hospital!

aga Swma ëk vërëg loTyt, to mën ëdëna byr kënin.
If you want to drink tea, I will put the tea-kettle on [the fire].

11.101. Various verb forms are found in the "if"-clause of a conditional sentence:
(a) the indicative, indicating that the speaker considers the fulfillment of the condition to be very likely; (b) the subjunctive, signifying a condition contingent upon some unpredictable factor (or factors); (c) the imperative, which expresses a condition having the connotation of strong advice. These patterns will be introduced in this Section and in Secs. 11.201 and 11.301. The "if"-clause may also contain a past tense verb, and there is a special verb formation also which denotes an impossible condition -- a condition which was not
realised or which cannot be fulfilled. These will be described later.

The "if"-clause usually precedes the "then"-clause in a conditional sentence, but this order is also occasionally reversed. Similarly, although /əgə/ "if" normally introduces an "if"-clause, this conjunction may sometimes be omitted for stylistic reasons. E.g.

/əgə təra loTit!/ Go, if he invites you! [More usually: /əgə a təra loTit, to bwro!/]

/əgə təra loTit, to məna bwgwə!/ [If] you know his name, tell me!

The "then"-clause may contain any form of the verb. When the "then"-clause is introduced by /to/ "then" (see Sec. 10.200 (36)), the connotation is one of simple contingency: "If X, then Y." When /gwRa/ "then" (see Sec. 9.502) is employed, the result is seen as temporally sequential and also more emphatically contingent: "If X, then afterwards and only then Y."

Permissible patterns for a conditional sentence containing an indicative verb in the "if"-clause include:

<table>
<thead>
<tr>
<th>CONDITIONAL CLAUSE</th>
<th>RESULT CLAUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>/əgə/ Indicative</td>
<td>/to/ or /gwRa/ Indicative</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>&quot; &quot; Subjunctive</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>&quot; &quot; Imperative</td>
</tr>
</tbody>
</table>

Examples:

/əgə a bazara rəwt, gwRa pəməmən gwde karit. / If he goes to the market, then he will bring a head-cloth for me. [His going is very probable. The result is temporally sequential and contingent upon the fulfillment of the condition.]

/əgə a bazara rəwt, to bəyd ynt pəməmən gwde byarit. / If he goes to the market, he must bring a head-cloth for me. [His going is probable; the result is subjunctive because of /bəyd ynt/ "must."]

/əgə təw bazara rəvəy, to pəməmən gwde byar! / If you go to the market, bring a head-cloth for me! [Your going is probable; the result is imperative.]

/əgə təw rəvəy, to mən əm rəvən. / If you go, I'll go too. [Your going is probable. My going is contingent.]

/əgə təw rəvəy, gwRa mən əm rəvən. / If you go, then I will go too. [Your going is probable. Once this condition has been fulfilled, THEN I will fulfill the result.]

Note that 1st person indicative verbs (i.e. with "I" or "we" as the subject) are rare in conditional clauses. If the speaker believes that the condition will probably be realised, he may choose to employ a simple declarative sentence instead of a conditional sentence. E.g.

/əgə mən bazara rəvən, to pər təw təpəre bəyd ynt byarın. / If I go to the market, I must bring an axe for you. [My going is very probable. This might otherwise be expressed as:]

/mən bazara rəvən, sv pər təw təpəre bəyd ynt byarın. / I am going [lit. will go] to the market, and [I] must bring an axe for you.
11.102. "Each other" is expressed by /yakk dyga[r]/, which literally signifies "one - other." This expression is always treated as singular. E.g.

/če, @show yakk dygara zanyt?/ Do you know each other?
/ma bazé roč yakk dygara ngynden. / Most days we do not see each other.
/a aš yakk dygara jwst kanaga laggant. / They will start to ask each other.
/a yakk dygara [h]vala gyrant. / They ask for [lit. take] each other's recent news.

11.103. "To speak (a language)" is expressed by a complex verbal formation consisting of the name of the language + /kɔnag/ "to do, make." E.g.

/a əngrezi kant. / He speaks English.
/men boloči kənaga ñəzanin. / I don't know [how] to speak Baluchi.

11.104. /borčixanə/ "kitchen" is a compound consisting of /borči/ "cook" + /xanə/ "house of, room of, place of." /xanə/ is very common as the second element in such compounds. Other examples include:

/memanxanə/ guest-house. [/meman/ "guest."]
/Dakxanə/ post-office. [/Dak/ "mail, post." See Sec. 6.110.]


æg a bỳrəwt, to mən øm rəvin. If he goes [lit. may go], I will also go.
æg a bỳrəwt, gwRa mən øm rəvin. If he goes [lit. may go], then I will also go.
æg təw oda bỳrəvoy, to mən øm kayin. If you go [lit. may go] over there, I will come too.
æg təw oda bỳrəvoy, gwRa mən øm kayin. If you go [lit. may go] over there, then I will come too.
æg təw oda bỳrəvoy, gwRa mən øm byayin. If you go [lit. may go] over there, then I should come too.
æg təw oda bỳrəvoy, to mən øm byayin? If you go [lit. may go] over there, shall I come too?
æg təw e səbəkə yzdə bỳkənəy, gwRa mən vəxə bin. If you memorise [lit. may memorise] these lessons, then I shall be happy.
æg təw tupəkə məbəroy, to šykar nbyarəy. If you do not take [lit. may not take] the gun, you will not bring [home any] game.
If they sleep [lit. may sleep] in our guest-house, it is good.

If you lock [lit. may lock] the doors, thieves will not enter the house.

If you stay [lit. may be] here a few days, we will be happy.

If I knew [lit. may know] [how] to shoot a gun, I'd hunt every day.

If you begin [lit. may begin] to work day and night, this task will be finished soon.

If he runs away [lit. may run away], you run away too!

If someone steals [lit. may steal] something from you, beat him!

If someone catches smallpox [lit. if smallpox may catch someone], give him these medicines!

If you catch a cold [lit. if cold may catch you], rest at home!

If we walk around [lit. may walk around] the city, perhaps we may see those [very] thieves.

11.201. When a condition is considered to be possible but contingent upon certain unknown or unpredictable factors, a subjunctive verb is employed in the "if"-clause of the conditional sentence. Again, the "then"-clause may contain any form of the verb. Permissible patterns thus include:

**CONDITIONAL CLAUSE** | **RESULT CLAUSE**
--- | ---
/əgə/ | Subjunctive | /to/ or /gwRa/ | Indicative
" " | " " | " " | Subjunctive
" " | " " | " " | Imperative

Examples:

/əgə a bazara bỳravay, gwRa pəmmən gwde karit. / If he goes [lit. may go] to the market, then he will bring a head-cloth for me. [His going is possible, although uncertain and contingent. If the condition is realised, however, then the result will also be realised.]

/əgə a bazara bỳravay, to bayd ynt pəmmən gwde byarit. / If he goes [lit. may go] to the market, he must bring a head-cloth for me. [His going is contingent; the result is subjunctive because of /bayd ynt/ "must."]

/əgə taw bazara bỳravay, to pəmmən gwde byar!/ If you go [lit. may go] to the market, bring a head-cloth for me!
/to/ and /gwRa/ are as described in Sec. 11.101. E.g.

/əɡə ʂwma dəst ɓwɔsɔdt, to ma nun nan karən. / If you wash [lit. may wash] [your] hands, we will bring food [lit. bread] now.

/əɡə ʂwma dəst ɓwɔsɔdt, gwRa ma nan karən. / If you wash [lit. may wash] [your] hands, then [only after the condition is realised] we will bring food [lit. bread].

First person subjunctive verbs are common in the "if"-clause of conditional sentences. Compare Sec. 11.101. E.g.

/əɡə mən tæ lɔŋgara jɔr ɓykanin, to tɔw mənə ɔynə ɬɔysɔg dəyəy. / If I repair [lit. may build, construct] your plow, how much money will you give me? [The condition is possible but contingent.]

/əɡə mən e kasə ræŋ ɓydyəyn, to a yəkk kɔnTe gyəpit. / If I dye [lit. may dye] this sheep's wool, she will weave a coarse-rug.

11. 202. /ɬybər/ denotes both "game (the animal hunted)" and "hunting, the hunt." E.g.

/tɔw ɬe ɬybər karəy. / What game will you bring?

/mən ɬəɔ roʃ ɬybər kənən. / I hunt every day. [The complex verbal formation /ɬykar kənətemp/ denotes "to hunt."]

/banda ma ɬykarə rævən. / We will go hunting [lit. go on the hunt] tomorrow.

11. 203. In certain contexts, /pwarə/ "to enter" has connotations of entrance by stealth: "to creep into, sneak into." In other environments, however, it is practically synonymous with /təsha [k]ayəg/ "to come inside" or /təsha ɬəvəg/ "to go inside." E.g.

/mar vətə kɔnDa pwarət. / The snake crawls into its hole. [/kɔnd/ "hole, den."]

/dwɔz bɑlky gysə bəpwarənt. / The thieves may perhaps enter the house.

/mən ai gysə nəpwarən. / I will not enter his house.

11. 204. /ɬə[ɦ]t/ "some, a few, several" has much the same meaning as /ɬie/ "some." /ɬə[ɦ]t/ is used only of countable aggregates, however, while /ɬie/ may be employed both with countable objects and with mass nouns. /ɬə[ɦ]t/ also denotes a smaller quantity than does /ɬie/. E.g.

/ɬəni ɬə[ɦ]tɛ sangət banda koTaa rəvənt. / Several of my friends will go to Quetta tomorrow. [/ɬie/ is substitutable here but appears to denote a somewhat larger number.]

/ɡə mən ɬə[ɦ]tɛ rwppi ant. / I have some [a few, several] rupees. [/ɬie/ can be substituted.]

/ɬə[ɦ]ər roʃ ɬə[ɦ]tɛnə pwarət girt. / Every day several catch smallpox. [/ɬie/ is possible but perhaps not quite as idiomatic.]

/ɬəna ɬie ɬəɾdəkər ynt. / I need some milk [/ɬie/ "milk" is a mass noun, and /ɬə[ɦ]tɛ/ cannot be employed with it.]

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11.205. /gyrag/ "to grasp, seize, catch, buy" is employed for "to catch" with /pwTag/ "smallpox" and /ginryş/ "cold, catarrh" (and with the names of various other diseases as well). Unlike English, however, in Baluchi the disease "catches" the patient, rather than vice-versa. Idiomatically, /gyrag/ is not employed with /lapdast/ "diarrhea"; instead, /kənəg/ "to do, make" is used. Again, the disease is the grammatical subject and the patient the object.

"To have (a disease)" is expressed as "To X [the patient] Y [the disease] is." E.g.

/bəlky ayra pwTag bỳgirt. / Perhaps he may catch smallpox. [Lit. Perhaps smallpox may catch him.]
/omet ynt, ky mana ginryş məgirt. / [I] hope that I don't catch cold. [Lit. Hope is that cold may not catch me.]
/ayra lapdast kənt. / He has diarrhea. [Lit. Diarrhea does him.]
/avana pwTag ynt. / They have smallpox. [Lit. To them smallpox is.]

11.300. Basic Sentences

/əgə təw tupəkka məbər, to pwli tərə məgirt. / If you do not take [lit. do not take!] the gun, the police will not arrest [lit. catch] you.
/əgə təw e kara bỳkən, to baz zərr koTTəy. / If you do [lit. do!] this work, you will earn much money.
/əgə šwma e dwzə məpəTTyt, to a sə ša[h]ra dər rəvənt. / If you do not search for [lit. do not search for!] these thieves, they will leave the city.
/əgə təw [h]ər roX riša bỳsa[h], to təi jən vəX bit. / If you shave [lit. shave!] [your] beard every day, your wife will be happy.

11.301. When an imperative verb occurs in the "if"-clause of a conditional sentence, it carries connotations of strong advice. The speaker feels that the condition should be realised, and that then the result would also be fulfilled. Again, the result clause may contain any verb form. Permissible patterns are thus:

<table>
<thead>
<tr>
<th>CONDITIONAL CLAUSE</th>
<th>RESULT CLAUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>/əgə/</td>
<td>Imperative</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>/to/ or /gwRa/</td>
<td>Indicative</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>/tas/</td>
<td>Imperative</td>
</tr>
</tbody>
</table>

Examples:

/əgə təw e dara bor, to jɔR bəy. / If you take [lit. eat!] this medicine, you will get well.
/əgə təw ayra dwst [h]əbərə bəgwəX, to bəlky tərə məjənt. / If you tell [lit. tell!] him all of the matters, perhaps he may not beat you.
If you hunt [lit. hunt!], send some meat for him!

11.400. Basic Sentences.

mən ɡə təpərə darə gwDDəga wn.  I am chopping the wood with the axe.
təw ənnun ɡə kar kənəgə əy.  What work are you doing now?
a ɡə kərçeə pwəxa bwrrəga ynt.  He is cutting the cloth with a knife.
ma yəxxa lərzəga ən.  We are shivering in the cold.
ʃwma pər ɡə a ʃiə pəTTəga ynt.  Why are you searching for those things?

mən jynykk ɡə nokə ʃakkə ma[h]ərə rəndəga ənt.  My daughters are combing [their] hair with the new combs.
mən nun [h]yəɩə kar nəkənəgə wn.  I am not doing any work now.
ɔə, təw jοR nəbuəgə əy?  Are you not getting well?
bərçi səwziə koTəga nə ynt.  The cook is not cutting up the vegetables.

aɡə a grevəga ynt, to ayra vəxə kan!  If he is crying, cheer him up [lit. make him happy]!

aɡə ai bras ayra təvar kənəgə ənt, to təw bayd ynt ayra bəɡwəʃ!  If his brothers are calling [lit. making voice] him, you must tell him!

aɡə a vəspəga ənt, to ʃwma təvar-təvar məkənyt!  If they are sleeping, don't make [any] noise [lit. do not make voice-voice]!

11.401. The "continuative" formation consists of the infinitive (see Sec. 7.901) + the "singular-definite" suffix /a/, followed by some form of /buəg/ "to be, become." Taken literally, thus, a form like /rəvəga wn/ "[I] am going" might be translated "[I] am on the going."

The continuative formation denotes an action or state which exists continuously over a period of time. The tense and mode of the action depend upon the occurring form of the auxiliary. Thus, the present continuative seen in Sec. 11.400 is employed for an action or state begun in the (usually recent) past and extending through the present into the future. The present continuative is also sometimes employed for an action or state as yet not begun but which will begin in the immediate future (compare English, "I am going tomorrow."). E.g.

/mən kar kənəgə wn./  I am working.
/a təʃəga ynt./  He is running.
Why are you crying?

Today they are going to Quetta. [Although they are not actually in the process of going, this action will take place in the immediate future.]

Two negative forms of the present continuative formation are possible:

1. The negative prefix /na/ (etc.) + the infinitive + /a/, followed by a present tense form of /buag/. E.g.

/mon kar ndkonega wn. / I am not working.
/ma fa joR ndkonega on. / We are not making tea.
/may sangett ndyayaga ant. / Our friends are not coming.

2. The infinitive + /a/, followed by /na/, followed by a present tense form of /buag/. Various informants felt that this alternative was slightly less fluent, though still "correct." E.g.

/mon kar konega no wn. / I am not working.
/a kasâ rang døyea nø ynt. / She is not dyeing the sheeps' wool.

The present continuative formation is also found in conditional clauses. Since the auxiliary verb is indicative it denotes a condition having a high likelihood of realisation (see Sec. 11.101). E.g.

/ago a vanaga ynt, to ayra byll! / If he is reading, let him [alone]!
/ago taw [h]yXX kar ndkonega ayy, to go mon bya! / If you are not doing any work, come with me!

11.402. Three verbs loosely translatable as "to cut" were introduced in Sec. 11.400: /gwDag/ "to cut with a chopping motion, to chop, hack, cut down"; /bwrrag/ "to cut with a slicing motion (as with a knife, a pair of scissors, etc.)"; and /koTag/ "to cut to pieces, chop up into pieces."

11.403. /tavar/ "voice, sound, call" is employed in the complex verbal formation /tavar kanag/ "to call to, shout at." The reduplicated compound /tavar-tavar/ denotes "noise, commotion," and /tavar-tavar kanag/ thus signifies "to make noise." Further uses of reduplication in Baluchi will be described in later Sections. E.g.

/men ai tavar a ndwlykinin. / I do not hear his voice.
/moTalay tavar ynt. / [There] is the sound of the car.
/borotkkk tavar-tavar kanaga ant. / The children are making noise.

11.500. Basic Sentences.

I shall be climbing the mountain at lunch [time].
Will you be studying tonight?
He will be playing [a game] this evening.
We shall not be sleeping tomorrow morning.
Will you not be passing by here today?
Go on doing this task!
Do not go on doing such bad things [lit. work]!
When he will be [lit. may be] dying, then will you bring a doctor? [I.e. Will you wait until he is dying before you bring a doctor?]
Whenever you will be [lit. may be] sleeping, then he'll run away.
If you will not be [lit. may not be] working, then I shall come.

11.501. Future, subjunctive, and imperative forms of the continuative formation consist of the infinitive + /a/, followed by the proper tense-mode-person form of the auxiliary. E.g.

/taw gallaga drwšaga bøy./ You will be grinding the wheat.
/agø taw gallaga drwšaga bøby, to man dyga kar kanin./ If you will be [lit. may be] grinding the wheat, I'll do [some] other job.
/taw gallaga drwšaga bøbu!/ Go on grinding the wheat!

In the negative forms of these constructions the negative prefix /na/ (etc.) does NOT occur with the infinitive; instead, it is found with the auxiliary. Compare Sec. 11.401. E.g.

/møn sykar kønaga nøbin./ I shall not be hunting. [Not */sykar nøkønaga bin/.]
/agø a divan kønaga møbønt, to øwma bøyd ynt padi byayyt!/ If they are not [lit. may not be] holding a party, you must come back. [Not */divan nøkønaga bønt/.]
/taw øtø [h]øbrø gøwšagesa møbu!/* Do not go on saying such things! [Never */møgøwšagesa bu/!]

11.502. /vøxte [ky]/ literally means "a time [that]." It is commonly employed for "when." It is also often interchangeable with /[h]ør vøxte ky/, /[h]ør kæde ky/, and other expressions for "whenever" (see Sec. 9.501). Like these expressions, /vøxte [ky]/ is also usually followed by the subjunctive form of the verb when the sentence refers to present-future time. In sentences referring to past time, of course, the verb of a clause
introduced by /væxtə [ky]/ (etc.) must be in one of the past tenses. E. g.

/væxtə ky mən bûrəvin, gwRa pər təw yəkk xəkke karin./ When I go [lit. may go], then I’ll bring a comb for you. [/hər vəxt ky/, /hər kədə ky/, etc. are substitutable.]

/væxtə ky mə værgə bəbən, gwRa a kəyt./ When we are [lit. may be] eating, then he comes.

/væxtə ky a pədi bəyt, gwRa a tərə zərrə dənt./ When he comes [lit. may come] back, then he will give you the money.

11.600. Basic Sentences.

mən dema rəvan wn. I keep on going ahead.

çe, təw tənynga grevan əy? Do you still keep on weeping?

sobəy ystar dər kəpan ynt. The morning star [lit. the star of the morning] keeps appearing [lit. keeps falling out].

ma tənynga e šypia gvəpə nə ən. We are not still weaving this fine-rug.

çe, šwma ra[h]ə nyndə byt? Will you keep sitting on [the side of] the road?

a [h]ər Dəwłə kar kənə bənt. They will keep working in any case.

mən a vəxtə čiə gərə nəbin. I will not be buying things [still] at that time.

əme gwərk šwmaʃ meʃə gyrrə bənt. These [same] wolves will keep dragging off your sheep.

təw bəlky pu[c]ə xođə bəbəy. Perhaps you may [still] be washing clothes.

çe, a əngə dema rəvə bəbət? Should he still keep going ahead?

[h]ənəy jo[h] təčə bəbənt! Let streams of blood keep flowing [lit. running].

çe, a şəyr jənə məbənt? Should they not keep singing?

təw bayd ynt nan pučə bəbu, tanky drwst memən ser bəkənənt! You must keep baking [lit. cooking] bread, so that all the guests may eat their fill [lit. may make full].

šwma dar kərə bəbəyt, tanky drwstə şəp as rok bəbət! Keep bringing wood, so that the fire may be lit all night [long].

təw bayd ynt dočə məbu! You must not keep sewing!
11.601. The "iterative" formation consists of the present stem of the verb + a suffix /an/-/ā/, followed by some form of /buag/ "to be, become." Although sometimes the same in translation, this formation differs from the continuative form discussed in Sec. 11.501: for example, whereas /rovoga ynt/ "is going" denotes an action continuously in progress at the time of the utterance (or else an action which will begin in the immediate future), /ravan ynt/ signifies either "is [still] going" -- an action begun in the past which is prolonged into the present -- or else "keeps going," an action which is repeated over and over during an indefinite period of past-present time.

The iterative formation is stylistically somewhat more literary (and also rather less common) than the continuative. E.g.

/če, a ąngā kar kānan ynt./ Is he still working? [The action is seen as being prolonged over a period of time.]
/e vāxta ko[h]ā bārp kāpā bit./ At this time snow will keep falling in the mountains. [The action is prolonged and repeated over a period of time. /kapēga bit/ denotes "will be [continuously] falling."]
/šwma zārr dōyā bēbyt!/ Keep giving money! [The action is to be repeated over an indefinite period.]

Note that in this formation the negative element occurs before the auxiliary and never before the main verb stem. E.g.

/ma grevā na ąn./ We do not keep weeping. [Never "/nāgrevan ąn/."]
/brasa, gōl kānā mābyt!/ Brothers, do not keep rejoicing! [Never "/gōl mākānā byt/."]

11.602. In translation, /ąngā/ "still, yet" often appears to be synonymous with /tānynga/ "up to now, still, yet" (see Sec. 9.405), although strictly speaking, /ąngā/ lacks the present tense reference of /tānynga/. In some contexts, /ąngā/ is also roughly translatable as "however." E.g.

/a tānynga [h]yśpātala ynt./ He is still in the hospital. ["Still" here really means "up to this time." Compare:]
/a ąngā [h]yśpātala ynt./ He is still in the hospital. [His stay in the hospital has been prolonged into the present.]
/če, tāw tānynga gwśnāg ąy?/ Are you still hungry? [I.e. up to now.]
/če, tāw ąngā gwśnāg ąy?/ Are you still hungry? [I.e. even after the big dinner you have just eaten.]
/če, a vāti gysa tānynga kwlp nākānt?/ Does he not lock his house yet? [I.e. up to the present time.]
/če, a vāti gysa ąngā kwlp nākānt?/ Does he still not lock his house? [I.e. even after all that has happened.]
/a borči ąngā ąx ēśi jvan ynt./ That cook, however [lit. still, yet], is better than this [one].
/māy drwst sāngātt kayānt. ęc, tāw ąngā nāyāyāy?/ All of our friends will come. Will you still not come?
It is still night. [I. e. up to now. Compare:]

It is still night up to now.

/tanky/ "so that, in order that" is, of course, related to /tənə/ "until, up to" (Sec. 8.200 (32)), /ta[bo]/ "up to, until, to" (Sec. 6.303), and /tanynga/ "up to now, still, yet" (Secs. 9.405 and 11.602). A present tense clause introduced by /tanky/ often contains a subjunctive verb. /tanky/ will be discussed further in Sec. 18.200 (4). E. g.

/taw ɕie dar byar, tanky mən a sa rok bỳkenin! / Bring some wood, so that I may light the fire!
/a vəti gysa kwəp kənt, tanky dwɔɔ məpwtrənt. / He locks his house, so that thieves may not enter.
/mən təra e darua dayin, tanky taw zut joR bỳbəy. / I will give you this medicine, in order that you may get well soon.

/ser/ "full" is used only in the sense of "satiated, full (of food and drink)." It is thus not synonymous with /pwrr/ "full." /ser/ occurs in various complex verbal formations. E. g.

/taw bayd ynt ser bỳkenəy. / You must eat your fill.
/mən əʃ e nənə vətəra ser kənin. / I will eat my fill of these [pieces of] bread.
/nun mən ser wn. / Now I am full.
/e Dəɡar ser ynt. / This land is saturated. [I. e. irrigated to capacity. This is a metaphorical usage.]
/mən za[h]ɡa ser dayin. / I will make the child eat its fill. [ /ser dayaɡ/ "to make, let someone eat their fill."

11.700. Basic Sentences.

mən rəvəgi wn. I have to [intend to, have the capacity to] go.
təw e darə gwDDəgi əy. You have to [intend to, have the capacity to] chop this wood.
a ayra kwəɡi ynt. He has to [intends to, has the capacity to] kill him.
ma yakk lypapəge gyrgi ən. We have to [intend to, have the capacity to] buy an envelope.
če, ʃwma la[h]cē TykəTT gyrgi ət? Do you have to [intend to, have the capacity to] buy some stamps?
a ɡərmə pwəc poɾəgi ənt. They have to [intend to, have the capacity to] put on [wear] warm clothes.

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Our chief has to [intends to, has the capacity to] go.

Our chiefs have to [intend to, have the capacity to] go.

The chief has to [intends to, has the capacity to] beat this boy.

Your father has to [intends to, has the capacity to] do this task.

This evening your brothers have to [intend to, have the capacity to] study.

I do not have to [do not intend to, do not have the capacity to] work.

11. 701. The "obligatory" formation consists of the infinitive + a suffix /i/, followed by some form of /buag/ "to be, become." There are two subject-object-verb agreement patterns for this construction, each with its own range of meanings and connotations. The first of these, called "Obligatory Pattern A," has been introduced in Sec. 11.700. The semantic subject is nominative, the object is objective, and the auxiliary verb agrees in person-number with the subject.

This pattern expresses: (a) mild compulsion upon the subject: "to have to"; (b) the intent or will of the subject: "to intend to, feel like"; or (c) the ability or capacity of the subject to perform the action: "to have the capacity to, be able to." Note that in the third of these meanings this pattern signifies only physical or mental ability; it does not include permissiveness, means, or other aspects of potentiality (these are expressed by another verb formation, to be introduced later). All three of these meanings may coexist and overlap in any given utterance, of course, but the most frequent and predominant signification of Obligatory Pattern A appears to be that of mild compulsion. E. g.

/a ji[h]agi ynt. / He has to [intends to, has the capacity to] run away.
/mən ayra kwɔgi wn. / I have to [intend to, have the capacity to] kill him.
/bəçkəkk ʃie kytab gyɾəj ənt. / The boys have to [intend to, have the capacity to] buy some books.

The negative element always occurs before the auxiliary verb and never before the main verb stem. E. g.

/ma e kara kənəği nə ən. / We do not have to [intend to, have the capacity to] do this task.

As has been seen for other such formations, the auxiliary verb may occur in various tenses and modes. E. g.

/mən ayra kwɔgi bin. / I will have to [will intend to, will have the capacity to] kill him.
[h]ayal ynt, ky a ai [h]arosa ravagi mbbont. / [I think that they may not have to, may not intend to, may not have the capacity to] go to his wedding.

11.800. Basic Sentences.

mōna ravagi ynt.
I have to go.
tōra ča joR kōnāgi ynt.
You have to make tea.
ayra riš sa[h]āgi ynt.
He has to shave [his] beard.
mara e gvazi kāTTāgi ynt.
We have to win this game.
śwārā e kaged mōn Daka dem dāyāgi ānt.
You have to send these letters in the mail.
avana e kytāb vanāgi ānt.
They have to read these books.
ōmmāy sārdāra ravāgi ynt.
Our chief has to go.
ōmmāy sārdārā ravāgi ynt.
Our chiefs have to go.
tāi pyssā e kar kōnāgi ynt.
Your father has to do this task.
yṃśāpi śwāmāy brasāna vanāgi nē ynt.
Your brothers do not have to study this evening.

11.801. The second subject-object-verb agreement pattern for the obligatory formation, termed "Obligatory Pattern B," requires that the semantic subject be objective in form. If the semantic object is a noun, it is nominative in form, and the auxiliary verb must agree with it. If the object is a pronoun or a demonstrative, it is objective (like the semantic subject), and the auxiliary verb is invariably 3rd sg. The auxiliary is also 3rd sg. when no object occurs: i.e. when the verb is intransitive or no object is expressed.

Obligatory Pattern B expresses only compulsion upon the semantic subject: "to have to, to be compelled to." It thus lacks the additional senses of "intent" and "ability" seen for Obligatory Pattern A. The compulsive force of the latter, moreover, is somewhat weaker than that denoted by Obligatory Pattern B. E.g.

/ayra ji[h]āgi ynt. / He has to run away. [The sense of compulsion expressed by this sentence is stronger than that of /a ji[h]āgi ynt./.]
/mōnā ai lāngār joR kōnāgi ynt./ I have to fix [lit. build, construct] his plow. [The semantic subject /mōnā/ is objective in form; /lāngār/ is the grammatical subject of the sentence.]
/eśāna nun vāb kōnāgi ynt./ They have to sleep now. [Although the semantic subject /eśāna/ is plural, there is no object, and the verb is thus 3rd sg.]
Do the people of your country have to wear warm clothes? ["warm clothes" is treated as singular because it denotes an abstract quality of clothing rather than any specific garments.]

It is also possible for a noun object (as well as the subject) to be marked by an objective suffix, thus adding further strong connotations of definiteness. In such cases, the verb is invariably 3rd sg., and the subject is usually separated from the rest of the sentence by a phrase break. In this type of sentence, both the subject and the object must be singular. This construction is of limited usage, and either Pattern A or Pattern B is usually employed instead. E.g.

/məna + ai ləŋgara jor kənəgi ynt. / I have to fix [lit. build, construct] his plow. [Both the semantic subject /məna/ and the semantic object /ləŋgara/ are marked with the "singular-definite" suffix /a/.

/baʃakka + e kytaba gyragi ynt. / The boy has to buy this book.

When both the subject and the object are persons, ambiguity may result from a confusion of Pattern A and Pattern B. In such cases, Pattern A is usually understood unless the context requires otherwise. E.g.

/sardar e baʃakka jənəgi ynt. / The chief has to beat this boy. [Pattern A. Ambiguity is possible, however: the object may occur first in the sentence for emphasis, and this sentence may thus be interpreted as Pattern B: "This boy must beat the chief." /e baʃakka sardar jənəgi ynt. / and /sardarə + e baʃakka jənəgi ynt. / are both rather ambiguous and are thus less likely of occurrence.]

/man ayra kwəsi ynt. / I have to [intend to, have the capacity to] kill him. [This will always be understood to be Pattern A. /mana ayra kwəsi ynt. / is indeed grammatically correct but is ambiguous since -- with the subject-object word order reversed -- it may mean "He has to kill me."]

Ambiguity is also possible when only an objective noun, pronoun, or demonstrative occurs in a sentence containing a 3rd sg. verb. Such cases may be straightforward examples of Pattern B, or they may be sentences of Pattern A with the subject omitted (as is common in speech when the subject is known from the context). E.g.

/mana jənəgi ynt. / I have to beat [him]. [Pattern B. This is also interpretable as a Pattern A sentence: "[He, she, it] has to beat me." This latter meaning, however, would more usually be expressed in some other manner in order to avoid ambiguity.]

/ayra kwəsi ynt. / [He] has to kill him. [Or: "He has to kill [him]." Both patterns are possible.]

/eʃana [hər či gwəsi ynt. / [He, she, it] has to tell them everything. [Pattern A. This may also be understood to mean "They must tell everything." The extra-linguistic context will, of course, indicate which is meant.]

The negative element always occurs before the auxiliary verb in a Pattern B sentence. The auxiliary verb may also occur in various tenses and modes. E.g.

/mana kə[h] kənəgi no ynt. / I do not have to cut grass.
/mana rəvəgi bit. / I will have to go.
/əgo təra e kar kənəgi bəbit, to jvan ynt. / If you have to do this work, it is good.
I think that he may not have to send money.

11.900. Basic Sentences.

I will inform him [her, them].

I will inform him [her, them].

I will inform him [her, them].

You know whose property this is. [Lit. You it know, that these properties whose are.]

He will take it [him, her, them] tomorrow.

He will take it [him, her, them] tomorrow.

He will take it [him, her, them] tomorrow.

We are breaking it [them].

We are breaking it [them].

We are breaking it [them].

Send it [him, her, them]!

They tell it [him, her, them], that [he] should not go.

His [her, its] mouth is open.

His [her, its] nose is long.

His [her, its, their] ears are large.

In this month its [their] nights are cold.

If I empty this box, will you put those newspapers inside it?

Sit on that side of him [her, it, them]!

Is his [her, its, their] country dry?

Dampen those clothes of his [of hers, of its, of theirs]!
In his [her, its, their] country there is much theft.

In this season its valleys are green.

Its wall will break.

11.901. The special 3rd person pronominal affixes /yS/ and /e/ are employed as follows:

(1) As 3rd person objects: "him, her, it, them." /yS/ and /e/ are affixed either to the subject (noun, pronoun, or demonstrative) of their clause or else directly to the verb form. E.g.

/mənyS doSin./ I will sew it. [Or, /mən doSinyS./ or /mən doSine./.]
/mənyS yzdə kənə. / I will memorise it. [Or, /mən yzdə kənənyS./ or /mən yzdə kənəne./.]
/pwlisyS girt./ The police will catch him [her, it, them]. [Or, /pwlsi girtiyS./ or /pwlsi girtəne./.]

(2) As 3rd person possessives: "his, her, its, their." In this usage, /yS/ and /e/ are affixed directly to the noun they possess (occurring after any other substantive suffixes). These two elements are also affixed to a locative noun + /a/ (e.g. /demayS/ "in front of him [her, it, them]"), but they do not occur with other elements (i.e. they are not affixed to temporals or other types of adverbs, prepositions, etc.). E.g.

/mwlkyS sard ynt./ His [her, its, their] country is cold.
/ʃəmmyS dərd kənənt. / His [her, its, their] eyes hurt. [Or, /ʃəmme dərd kənənt./.]
/taliyS [h]ork ynt./ His [her, its, their] plate is empty.

When affixed to verb forms, these two elements are completely interchangeable. Both also may occur with plural nouns, but after a singular noun, however, only /yS/ is found, since /e/ may be confused with the "singular-indefinite" suffix /e/. E.g.

/sərdaryS zant./ The chief knows him [her, it, them]. [Or, "His [her, their] chief knows." /sərdare zant./ may be interpreted as meaning "A chief knows" and is thus not used.]
/dəpyS bənd ynt./ His [her, its] mouth is closed. [/dope bənd ynt./ may also mean "A mouth is closed."]
/sərdər zantyS./ The chief knows him [her, it, them]. [/sərdər zante./ is also possible since there can be no ambiguity; the "singular-indefinite" suffix /e/ does not occur with verbs.]
/bəčkehr nəjoR ənt./ His [her, their] boys are ill. [This is unambiguous since the "singular-indefinite" suffix /e/ cannot occur with a plural noun. Nevertheless, /yS/ might be preferred.]

A further note about /yS/ and /e/ will be appropriate here: these two forms are often employed indiscriminately for singular or plural in the Rakhshani dialect, but in various other dialects /yS/ is always plural ("their, them"), while /e/ is singular ("his, her, him,
Both Rakhshani and Makrani Baluchi employ these suffixes with nouns, verbs, etc., but in Eastern Baluchi they appear affixed mainly to verbs, indicating either the subject or the object of the verb.

Certain Baluchi authors list a complete set of six such "suffix pronouns," but only /yš/ and /e/ are common in Rakhshani and Makrani Baluchi. Two others -- /yt/ "your [sg.], you [sg.]", and /wn/ "my, me" -- are encountered in poetry. The complete set is:

<table>
<thead>
<tr>
<th>SUFFIX PRONOUN</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>wn</td>
</tr>
<tr>
<td>2nd sg.</td>
<td>yt</td>
</tr>
<tr>
<td>3rd sg.</td>
<td>e</td>
</tr>
<tr>
<td>1st pl.</td>
<td>en [or /e/]</td>
</tr>
<tr>
<td>2nd pl.</td>
<td>o</td>
</tr>
<tr>
<td>3rd pl.</td>
<td>yš</td>
</tr>
</tbody>
</table>

Examples:
/dylwn swčit. / My heart burns [e.g., with love].
/čəmmwn dərd kənt. / My eye hurts.
/pwčanyt oš jana gyrin. / I'll take your clothes from [your] body.

1.1002. /prošəg/ "to break" is transitive, while /prwšəg/ "to break" is intransitive. Other examples of this phenomenon were discussed in Sec. 9.503. E.g.
/mən e dara prošin. / I will break this [piece of] wood.
/e dar prwšit. / This [piece of] wood will break.

1.1003. /dvzz/ is an example of a small class of roots which may occur both as noun stems (/dvzz/ "thief") and as verb stems (/dvzzəg/ "to steal").
/dvzz/ also occurs with the abstract noun formant /i/: /dvzzi/ "theft." Other examples containing this suffix include: /duri/ "distance," /dwrai/ "welfare, safety," and /merbani/ "kindness." This suffix is homophonous with another /i/ suffix employed as an adjective formant; e.g. /gwDDi/ "last, latter," /pakystani/ "Pakistani," etc. These two suffixes are thus quite opposite in usage: a noun or adjective + the abstract noun formant /i/ = a noun; a noun + the adjective formant /i/ = an adjective.

11.1000. Drills and Exercises.


1. aغو mən e talia bwprošin, to a zar bit.
   this tree may chop down
   this utensil may not empty
the lesson may not memorise
his shirt may wear
the door may not lock

2. ṛag ṛaw
   gwñog bəy, to e nanā bor!
thirsty this water [lit. waters] drink!
angry his party don't go!
happy him invite!
fatigued here rest!
ready the axe pick up!

3. nun mən
   Dakxanaa rovəga wn, tanky lə[h]tē TykōTT bygyrin.
the guest house the guests may invite
the hospital our cook may see
the kitchen hot water may bring
the house of the doctor my eye may show
his shop my cousin may inform

4. may bačakk baga gordaga ənt.
   with one another are fighting
   under the tree are resting
   in every place are searching
   in the tent are playing [a game]
   in the valley are hunting

   will keep dancing
   will keep calling [lit. making voice]
   will keep crying
   will keep singing
   will keep harvesting

6. may borći səwziā koTəga ynt.
   that wolf is dragging off
   my cousin is memorising
   my mother is finishing
   my little brother is emptying
   the girl is dampening

7. məni pad səkk dərd kənt.
   his mouth
   my friend's eye
   the cook's ear

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8. əgə təw anqəzi bỳkənəy, to jvən ynt.
   game
   Baluchi
   hunt
   voice
   grass

9. ənən ma[h]əɾə rəndəgi wn.
   beard
   have to shave
   this game
   have to win
   the teakettle
   have to put on (the fire)
   some envelopes
   have to buy
   our cook
   have to cheer up

10. ma ønnun terr kənənyə.
    chop
    drag off
    break
    kill
    finish

1Note that /yə/ is not underlined and must be repeated in each sentence.

11. ċe, təw øngə vəspəga oy?
    your [sg.] baby
    up to now
    is crying
    those children
    still
    are making noise [lit. doing voice-voice]
    that old man
    up to now
    is resting
    those Afghans
    still up to now
    are fighting
    you [pl.]
    still
    are shivering

12. əgə pwlis ayra bỳgirt, to baz [h]ərab ynt.
    the wolf
    smallpox
    the chief
    cold (catarrh)
    his enemy

13. məwsəmyə [h]ərab ynt.
    medicine
    bitter
    ticket
    expensive
    comb
    old
    land
    dry
    newspaper
    good

1Note that /yə/ is not underlined and must be repeated in each sentence.
Join the following pairs of sentences into a single conditional sentence. Begin the first clause with /a/ "if" and the second with /to/ "then" or /gwRa/ "then [afterwards]." Do NOT change the verb form of the conditional clause. E. g.

Instructor: /a dara gwDDag loTit. ayra tapare byday! /
Student: /a a dara gwDDag loTit, to ayra tapare byday! /

1. tai jën tawnag ynt. ayra tòppere byday!
2. Swma çä vërgo loTyt. mën apä gërm kënin.
3. a riš sa[h]aga ynt. për ai yëkk deşta ne byar!
4. tòw ungë gwënhag ay. ëmmëm e pëysoggë bygyr, ëw çie nann bygyr!
5. tòw xa[h]ra gërdag loTây. mën am gë tòw kayag loTën.
6. tòw baza ra vëwë. pomëm xëkk pëtrë ow çie sabun bygyr!
7. e ma[h]a bëp bëz kapët. ma e vëxta rëwëg nëloTën.
8. a lërzaga ynt. ayra vëti koTa byday!
9. ai tam çëy Dawla ynt. [h]ëyal ynt, ky a mëna dost bybit.
10. [h]awr gvarog ynt. ma ai [h]arosa rëven.
11. a adenka proshit. mën gw[h]ar grevit.
12. këssa ginryë girt. ayra trohëgi ynt.
13. a gë yëkk dygëra myRënt. mën pyss sëkk zar bit.
14. tòw e kagëda mën Daka dem byday! tòi bëz mërbi bit.
15. a grevan ynt. Daksëre bëwloT!
16. ai pwëcë tërr ënt. asa rök këñ!
17. tòw [h]alka bëwë! sërdara sai bykën, ky ma këyñ!
18. tëra e rëng dost na ynt. mëna dygo lëwëy pwëck ëst.
19. a çypie gvarog ynt. mën çarog loTën.
20. tòw dega aë apa pwëc bëkëñ! Mën byr këninyë.
11.1003. Transformation Drill II.

Join the following pairs of sentences into a single conditional sentence. Begin the first clause with /aga/ and the second with /to/ or /gwRa/, as seems most appropriate. Change the underlined verb form to the subjunctive. E. g.

Instructor: /mawswm [h]ərab ynt. mən gysa nyndin./
Student: /aga mawswm [h]ərab bəbit, to mən gysa nyndin./

1. a myrit. ma dwst səkk greven.
2. dwzz pədi kəyt. pwlis ayya girt.
3. təra pwTəg girt. e darua bor!
4. təi pyss rotaka vanit. təvar-təvar məkən!
5. moni kar əlas bit. mən ai [h]ərosa rəvəgi bin.
6. borćixane pak nə ynt. bərope!
7. swma Daksənaa rəvəyt. pəmmən la[h]ə TykəTT bəgyrəyt!
8. a yoxə la̦rəzent. təw bəyd ynt avana təha byar!
9. omməy memən ser kənənt. jvan ynt.
10. təw dərgəga kwəp kənəy. dwzz nəpwtrənt.
11. təi żəmm dərd kənt. mən təra Daksəreəy gysə bərin.
12. a vældyn təra dost nə ynt. məvəre!
13. məroçi Dək dər rəwət. mən e kəgəda dem dəyin.
14. təw ai Dəssə gwəy. ma banda ai [h]ədda rəven.
15. narwət gərm nə ānt. mən degə aṣa byr kənən.
16. swma pərənəkəkə talən kənət. mən dyga nən kərin.
17. təw vəti məsə nəqərəy. gwək avə gərrənt.
18. təi əyəkk prəwət. mən pər təw nəkən kərin.
19. a təvar-təvar kənənt. mənỳʃ jənən.
20. təw ayya səi kənəy. a əm gö ma pə əykəra kəyt.
11.1005. Transformation Drill IV.

Change the underlined verb forms to the "iterative" formation. If the verb is in the imperative or subjunctive mode, this feature should be retained. See Sec. 11.601. E.g.

Instructor: /a daptərəy dema nyndaga ənt. /
Student: /a daptərəy dema nyndan ənt. /

1. ċe, a ənga grevəga ynt?
2. a tənyaŋa ayra təvar kənt.
3. a [h]ər gvazia koTTıt.
4. a əoʃe gəndəgə pwəč pər ə ce poʃəga ynt.
5. ma po vəti mwlika myRəga ən.
6. ʃwma ʃəyr jənəga ʃəbyt!
7. ʃwma ɡəlləɡə drwəɡə bəbyt, tanky mən nan bəpačin!
8. borči səwziə koTəga bit.
9. [h]on əʃ ai ponza təcəga ənt.
10. təw pər ə ce ma[h]ərəʔ randəga əy.
11. əgə ayra pwTag ynt, to e daruə ʃəp-w-roc dəyəga bəwbu!
12. təw ayra bəwət, tanky a məʃəmoʃit!
13. ʃəskəkə, ʃwma nan-w-narwət byaty, tanky məy meman ser bəkənant!
14. a ʃə əmməy rəməɡə dwzarəga bənt.
15. gwək məy bwəzə ɡyrərəga bənt.

11.1006. Transformation Drill V.

Change the underlined verb forms in the following sentences (a) to Obligatory Pattern A and (b) to Obligatory Pattern B. Consult Secs. 11.701 and 11.801 for the proper forms of the subject and of any occurring object and also for subject-verb agreement. E.g.

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Instructor: /a asa rök kōnt./
Student: /a asa rök kənəgī ynt. / [And: ]

1. mən pənə lypapəg gyərin.
2. təw e təkkia [h]ork kənəy.
3. ma jil[h]ən, tanky a mara məgirt.
4. təw [h]yəzə ki mədəzwəzəy.
5. e ma[h]ə, a byrynək kəşənt.
6. a əwγən vəti bədiga kwəzət.
7. ma vəti gevəDoa [h]yəzətəla bərən.
8. təw əngrezi kənəy.
10. əwma yməzəpə oda sər byt.
11. avəla ma ča-w-çəlym dəyən.
12. a səvərəg vərəzənt.
13. čə, toi səŋətət məroči sər girt?
14. əwma banda əykar kənət.
15. a vəti drəsw malə bəhə kənt.
16. mən əʃə a pirena jwəst kənən, ky e kuçəgəy nəm če ynt.
17. a təpəga gə domi bənəgə dem dənt.
18. əwma meməzənəa pak kənət, pər če ky memane məroči kəyt.
19. mən yəzm ələTin.
20. təw əbələçəni dədə [h]el kənəy.

11. 1007. Transformation Drill VI.

Change the underlined object word or phrase to /yə/ or /ə/ (as seems most appropriate) and affix it either to the subject or to the verb of its clause. See Sec. 11. 901. E. g.

Instructor: /mən memanə vəzə kənən./
Student: /mənyə vəzə kənən. / [Or: ]

1. təw kwəzəkə yngə byər!
2. ma e kəgədə dem nədəyən.
3. əwma kəsə bɨTəppəyt!
4. e məwswəmə, ma saa rənmən.
5. e kwərsia bəzər!
6. mən bayd ynt riə bəyəsa[h]ən.
7. dərəzəga kwəp bəkən, tanky dwəz məpəwərənt!
8. təw e pəwəzə pər če bwrərəga oy.
9. tərə kəp-w-roč ərəgə bit, tanky kəsəsə təi gəkə mədəzwəzət.
10. čə, təw e məToTəla bəhə kənəg ələTəy?
11. Transformation Drill VII.

Change the underlined possessive word or phrase to /yS/ or /e/ (as seems most appropriate) and affix it to the noun it possesses. See Sec. 11.801. E.g.

Instructor: /mən̪i səŋəttay dəp dərd kənt. /  
Student: /dəpyS dərd kənt. /

1. bɔrčiəy jəna pwTəg ynt.  
2. ai tam kavəy Dəwlə ynt.  
3. e dɔɾčkəy nivəg lɔnD ənt.  
5. e [hə]ləkəy kə[hə]n əʃ yda dər nə ynt.  
6. ai šəkk a swəndukanı səɾbyra ynt.  
7. ai šəkk a swəndukanı səɾbyra ynt.  
8. a vəti pyssəy pwəsta nyndit.  
10. ai zə[h]g ai dema gəɾdəga ənt.  
11. memənaʃəy talia [hə]rku buəga məy!  
12. e kətəbəy səbək așan nə ənt.  
14. a vəɾnaeʃəy mas bəlky zut bɨmyrit.  
15. ə, təw Đaksəɾəy darau nəvəɾəy?

11. Question-Response Drill I.

1. təw ə, kənəga əy.  
   reading the newspaper  
   chopping the wood  
   cutting this [piece of] paper  
   searching for my knife  
   shaving [my] beard

2. oda təi ə, kar ynt.  
   I have to buy some envelopes.  
   I have to go to my brother's wedding.  
   I have to buy a bus ticket [lit. ticket of the bus].  
   I have to go to the hospital.
3. **t̢a̢w ə̢ʃ av̢a̢ par ŋ̢e̢ zar ə̢y.**

I have to cook food [lit. bread].

They keep breaking my plow.
They keep stealing our sheep.
They keep forgetting my words.
They keep running away.
They keep chopping [down] our trees.

4. **t̢a̢w kw̢a̢ r̢a̢v̢a̢gi̢ ə̢y.**

to the post office
to the guest-house
to the hospital in order that I may see my mother
to my office
to the hotel

5. **k̢a̢y e kw̢l̢ə̢va̢ bart.**

the camel-rider
that nomad [lit. person of the hinterland]
your [pl.] chief
the doctor
our guest

6. **ŋ̢ə̢n̢n̢un̢ bor̢t̢i̢ ŋ̢e̢ kar kə̢ŋ̢ə̢ga̢ ynt.**

cutting up vegetables
lighting the fire
washing the utensils
buying provisions
putting on [i.e. on the fire] the tea-kettle

7. **ŋ̢e̢, mə̢n̢ pə̢r̢ t̢a̢w ŋ̢ə̢ bazara ŋ̢e̢ b̢y̢gyrin?**

Yes. A comb
Yes. Some medicine
Yes. A new axe
Yes. A razor
Yes. Two bottles of oil and three seers [of] rice

8. **ŋ̢e̢, ŋ̢w̢ma̢ po̢n̢i̢ py̢R̢ia̢ r̢a̢v̢a̢ lo̢T̢y̢t̢?**

If the weather is [lit. may be] good, then we will go.
If you [sg.] go [lit. may go], then we will come with you [sg.].
If we do not hunt [lit. may not hunt], then perhaps we may go.
9. ogə ma e kara alas bığkanən, 
gwRa če kar bığkanən.

If it does not snow [lit. snow may not fall], then you must hunt [lit. hunt!].
If the sheeps' wool is [lit. may be] ready, then pound it! [i.e. Make it into felt!]
If there is no other work, then grind the barley!
If the food is ready, spread the tablecloth!
If the goats' wool is ready, weave a flour-sack!

10. voxtə ky a gysə bỳəsət, 
mənys če bływəsin.

Tell him that the cook is sick!
Tell him that he must bring the doctor!
Tell him that we are still hungry!
Inform him that his cousin will come tomorrow!
Inform him that we are playing [a game] in the chief's house!

11. a şər če məy divana nəyt.

He has diarrhea today. [Lit. Today to him diarrhea is.]
He has smallpox.
He has [a] cold.
His eye hurts, and he must go to the hospital.
His sister is sick today.

12. e Dyhəy məwsəm čon ynt.

Its nights are very cold.
Its days are very hot.
It rains a lot here. [Lit. Here strong rain rains.]
The wind blows a lot here. [Lit. Here the wind blows strong.]
In the winter much snow falls.

13. če, təra banda sər gyrəgi 
bit?

Yes, I have to set out tomorrow.
Yes, I must go, so that I may reach his house tomorrow evening.
No, I have to finish this task.
11.1009. Question-Response Drill II.

1. [h]ør vætte ky tów ṣọ gysa dør kẹpẹy, tów dɔrɛgɛga kwlp kẹnɛy ya nọ.
2. Če, pør tów səbəkəni yzdə kənəg asən ynt?
3. Če, tów boloʔəni ʔap ʔarəg loʔɛy?
4. vætte ky e jwməyt ʔəlas bɨbit, tów kwəja rəwəgi əy.
5. Če, tów bazə ystərəni nəmə ʔənəy?
6. Če, tɔi [h]əyəł ynt, ky mərdəm tɔnə mə[h]ə bɨrəsənt?
7. Če, tɔi ʔə[h]ra dwzzi ʔaʃ əst?
8. əgə kəss boloʔi kənəgə bɨbit, tɔw sərpəd bəy?
9. Če, tɔw vəti svarəg əskula vərəy?
10. Če, tɔra əykar kənəg dost ynt?
11. əgə baʔəkk təvar-əvar bɨkənənt, tɔw əzər bəy?
12. tɔi gysa memənxanə əst?
13. əgə kəssə puʔəg bɨgirt, tɔ əvələ Če kənəgi ynt.
14. tɔi mwlkəy məwswəm ʔən ynt.
15. Če, tɔw [h]ər roʃ rotək vaŋəy?

11.1100. Vocabulary.

əgə
əlas
əlas bəuə
əlas kənəg
əngə
əngrezi
əngrezi kənəg

if
finished, completed
to end, finish (intransitive)
to end, finish, complete (transitive)
still, yet
English
to speak English
Baluchi

to speak Baluchi
cook (chef)
kitchen
to cut (with a slicing motion)
on, on the surface of, at, in, inside, in an area of, in (a place)
to put (a pot, kettle, etc.) on (the fire)
dance
to dance
eye
medicine
mouth
pain, anguish
to hurt
wall
thief
to steal
theft
mail, post
doctor
to walk around, wander
cold, catarrh. [See Sec. 11.205.]
to have a cold
to catch a cold
ear
to cry, weep
to cut (with a chopping motion), to chop, hack, chop down
wolf
hungry
game, sport
to play (a game)
to drag off
blood
empty
to be, become empty
to empty
dry
to be, become dry
to dry (transitive)
hospital
to run away, flee
to earn, gain, win

to cut to pieces, chop up into pieces

valley

lock

to lock

to kill

some, a few, several

diarrhea. [See Sec. 11.205.]

to have diarrhea

to get, have diarrhea

to shiver, tremble

envelope

moon; month

hair (of the head)

season, weather, climate

guest-house

to die

to fight

clean, pure


to be, become clean

to clean

to search for, look for, seek

nose

to put on, wear

to break (transitive)

to break (intransitive)

police

to enter, sneak into, crawl into

smallpox. [See Sec. 11.205.]

to have smallpox

to catch smallpox

to comb

beard

light


to be lit, be kindled

newspaper

to shave

lesson

informed


to be informed

to inform, tell

full, satiated (with food, etc.)

to be full
A Persian wheel well [/ərəT/].
UNIT TWELVE

12. 100. Dialogue.

Dr. Adams is planning to go to the market with his servant.

fellow
merchandise, commodity, thing for sale, purchase

1. A: Say, fellow, let's go [and] make some purchases today in the market!

riding, vehicle, conveyance, means of transportation; passenger
tonga, a type of two-wheeled horse carriage

2. S: All right. May I call a tonga for transportation?

3. A; No, we'll both [lit. every two] go out and catch a tonga from over there.

4. S: Sir, actually I am not able to go to the market because I have a slight headache [lit. my head hurts a little].

tablet, pill

5. A: Come along, I'll buy some [headache] tablets for you from over there, and you'll [be able to] bring [home] the purchases too.


tonga-driver
vegetable-market

7. A: Ask that tonga-driver how much he'll take [to drive us] from here to the vegetable-market.

hey! O!

8. S: Hey friend, how much will you take from here [lit. take from here!] up to the vegetable-market?


10. S: Good. Come on, let's go!
to get on (a horse, car, etc.), ride

11. A: I'll get on behind, and you get on in front!


Dr. Adams chats with the tonga-driver.

wage

[hr]əmbəl
səwda

ore, [hr]əmbəl, býrəvən, məroçi bazara čie səwda býgyrən!
svari
Tanga [or /tanga/]

baz jvən. mən svaria pə Tangae bwloTin?

na, ma [h]ərdw Donə rəvən, əw əʃ oda Tangae grən.
vəja, an̄xə mən bazara rəvəgi nə wn, ər əčə mən i sər kəmmə dərd kənaga ynt.
goli
təw byə, əʃ oda mən perfor təw čie goli gyrən, əw səwdaən əm kərsəy.

šərr, býrəvən.
Tangavala [or /tangavala/]
səwzi-bazar
a Tangavalaaj jwst kən, ək əʃ yda təna səwzi-bazara čyŋko girt.
o
o bras, ək yda býgyr təna səwzi-bazara čyŋko gyrəy.

bras, [hr]əšt anəa kəmm nəgyrən.

šərr. byə, býrəvən!
svar buəg
mən pwʃə svar bin, əw təw demə svar bwbu!
baz jvən.
porya

14. T: Sir, sometimes five rupees, and sometimes more or less.

kind, manner, way

15. A: Do all tonga-drivers earn equally [lit. in one way]?
time, short period, circumstance, hour
energy, power

16. T: No sir. This depends on [lit. is upon] the horse as to [lit. that] how much time it has [lit. keeps] the energy to work [lit. of doing work].

17. A: How's that?
strong, powerful
fat, heavy-bodied
weak
thin, gaunt, ill-fed

18. T: Sir, strong and fat horses do a lot of work, and weak and thin [ones] do little work.
to use, cause to work, make use of

19. A: How much time do you use your horse? [Lit. From your horse how much time do you take work?]

20. T: Sir, I use it from six [lit. take six hours!] to eight hours.
to get down, get off, disembark

21. A: Friend, stop here [and] we'll get off!


23. A: Here [lit. take this!] is your money!
goodbye [Lit. May you be happy!]

24. T: Thank you very much. Goodbye!
goodbye [Lit. May you be good-name[d]!]

25. A: Goodbye!

Dr. Adams and his servant stop at a stall selling fruit and vegetables. The shopkeeper addresses Dr. Adams.

26. Sh: Sir, what do you need to buy?
mango
pomegranate

27. A: Friend, give me two seers of mangoes and one seer of pomegranates!

28. Sh: Very good. What else?
apricot

29. A: What [lit. how] is the price of apricots?
30. Sh: Apricots are four annas a seer.

cucumber

31. A: Are cucumbers available at this time? [Lit. At this time does the cucumber arrive?]

place, area, region

vine

presently, recently

to grow (intransitive) I

32. Sh: Sir, the cucumber vines of this place are presently growing. [I.e. the vines are now growing; the cucumbers have not yet appeared.]

squash, a sp. of vegetable similar to a small, round, green squash

33. A: Good, give me a seer of squash!

34. Sh: Shall I put all these [things] into a basket?

okra

tomato

to weigh

35. A: Yes. And [I] have to buy some of those vegetables too. Weigh a seer of okra and half a seer of tomatoes!

36. Sh: Sir, [the prices] of all these will be two rupees.

37. A: Here are the two rupees.

38. Sh: Thank you very much.

medicine-and-remedy: cure, treatment

39. A: Come, now let me inquire about your [medical] treatment [lit. make the inquiry of your medicine-and-remedy.]

matter, case, respect

pharmacy

40. S: In this connection, I’ll show you a good pharmacy.

They enter the pharmacy, and Dr. Adams speaks to the pharmacist.

41. A: Sir, give me some tablets. My servant is a little ill.

sickness, illness

42. P: What’s the matter with him? [Lit. What is his illness?]

43. A: He has a headache. [Lit. It is the pain of the head.]

44. P: I have these pills.

box, packet

45. A: These are good. Give me one packet!

nokar

peš darin.

They enter the pharmacy, and Dr. Adams speaks to the pharmacist.
headache

46. P: If the patient's headache is very severe, he should take [lit. eat] two pills now and two in the evening.

note (currency)
to separate, take apart

47. A: Good, sir, here [is your money]! Change [lit. break!] this ten rupee note and take out [lit. separate!] your money!

48. P: Thank you very much, friend.
49. A: Goodbye!
50. P: Goodbye!

Dr. Adams addresses his servant.
to accompany, go along with
a little while, a moment [lit. a breath]

51. A: Say, fellow, do not accompany me now! Go, first take [lit. eat] a tablet, and sleep [for] a little while!
to fry, cook in oil or water

52. S: Shall I not fry these vegetables now? goodness, peacefulness, tranquility to rest

53. A: No. You go and rest peacefully [lit. in goodness], and I will eat in a restaurant.

54. S: Good. Now I'll catch a tonga.

Dr. Adams enters a restaurant. The waiter approaches him.

55. W: Sir, what will you eat?
56. A: What [various things] are there?
pulao: rice cooked with meat pulses

57. W: Sir, today there are vegetables, pulao, and pulses.

58. A: Do you have fish?
ocean, sea

59. W: No sir. Our southern people eat fish because the ocean is nearby. It is not available [lit. does not reach] here.

60. A: Is there no beef [lit. cow's meat]?
sheep, goat

61. W: No sir, here [people] eat very little beef. Mostly [they] eat sheep [or goat] meat or fowl, etc.

62. A: Good. Do you have curds?
63. W: Yes sir.
  saucer, small plate
64. A: Good. Bring a plate of pulao and a
  saucer of curds for me!
  eggplant
  pumpkin, a sp. of pumpkin-like vegetable
65. W: We have eggplant and pumpkin [lit. cooked-vegetable of eggplant and
  pumpkin] too.
66. A: Just this is enough for me. Afterwards bring a cup of coffee!
  common, ordinary
67. W: Sir, perhaps coffee may be [found] in
  our large hotels. [It] is not [found] in common restaurants.
68. A: All right. Bring [some] green-tea!
69. W: Sir, here is your tea.
  oven-baked
70. A: I like this oven-baked bread of yours
  very much.
71. W: Yes. The Baluchis eat this [type of]
  bread in the summer.
72. A: All right. How much money shall I
  give for [lit. of] all these dishes?
73. W: Sir, [the prices] of all these will be
  one and a half rupees.
74. A: All right. Here is the one and a half
  rupees.
  restaurant-keeper
75. W: Sir, give it to the restaurant-keeper
  over there!
76. A: Very well.


1. /həmbəl/ "fellow" is a nonhonorable term for any adult male. It is roughly
  equivalent in connotation to American English "guy" or British "chap." Its honorific
  equivalent is, of course, /vajəy/. The student must be careful to employ /həmbəl/ only
  in reference to persons of clearly lower or less formal status (e. g. servants).

1. /səwdə/ denotes "merchandise, commodity, thing for sale, purchase." The
  complex verbal formation /səwdə koṇaγ/ is used for "to do business with" and "to sell"
  (synonymous in this meaning with /bəha koṇaγ/). The compound /sədəgyər/ "merchant"
  (literally "purchase-buy[er]") has already been introduced. E. g.

/e xa[h]ra səwdə səkk gran ant./ In this city goods [merchandise, 
  commodities] are very expensive.
/pəmman yəkk səwdəe byar!/ Bring something [i.e. a purchase] for me!
2. Some speakers pronounce /Tanga/ "tonga, a type of two-wheeled horse carriage" and /Tangavala/ "tonga-driver" with an initial /t/ instead of /T/. These terms are loan-words from Urdu. Tongas are found only in large towns and cities, such as Quetta.

3. For /[h]ardw/ "both," see Sec. 6.106. E.g.
   
   / mana [h]ardw bydây! / Give me both!
   /[h]ardw kytab jvan ant. / Both the books are good.
   /[h]ardwê yakk pêyê ant. / Both are equal.
   /[h]ardwêy gys oda ant. / The houses of both [persons] are over there.

8. The 2nd sg. imperative /bêgyr/ "take, grasp, seize, catch, buy!" is employed in the idiomatic construction /ôx . . . bêgyr tana . . . / "from . . . to . . ." -- literally, "take from . . . up to . . .!" This formation is used when the speaker wishes to stress a continuity or range from one limit to another. E.g.
   
   /man ôx [h]aSt bajaga bêgyr tana pênê bajaga kar kânin. / I work from [lit. take from!] eight o'clock until five o'clock. [I. e. I work steadily or with only short interruptions from one point of time to the other.]
   /ôx koTaa bêgyr tana noşke, ma ayyra [h]ar ra[h]a pêTTênt. / We will look for him on every road from [lit. take from!] Quetta to Noshki. [I. e. Our search will cover all of the points between these two limits.]
   /ôx do rwppia bêgyr tana bist rwppi roçka kêTTênt. / They earn from [lit. take from!] ten rupees to twenty rupees a day. [I. e. Their earnings on any given day will be somewhere between these two limits.]

14. "Sometimes . . . sometimes . . ." is expressed by /vøxte . . . [ôw] vøxte . . ./. Compare Sec. 11.502 and see also sentence 56 below. E.g.

   /vøxte a najoR ynt, vøxte joR ynt. / Sometimes he is sick, [and] sometimes he is well.

15. /pøym/ "kind, manner, way" is almost synonymous with /Døwl/ "kind, type, sort, way, method, shape, form" in many environments. /pøym/ does not share the meanings "form, shape" or "method, way," however. For a comparison of /Døwl/ with /løwn/ "kind, colour, quality," see Sec. 9.403. E.g.

   /mârdwmêy sâra [h]ar pøymê sa[h]att køyt. / Every kind of vicissitude [lit. short time, period] comes upon [a] man. [/h]ar Døwê/ is substitutable but not */[h]ar løwnê/.]
   /e pøymê dod may mwìka nest. / This kind of custom does not exist in our country. [/e Døwê/ is substitutable, but *[/e løwnê/ is not.]
   /dygø pøymê pwêc byar! / Bring another kind of cloth! [/dygø Døwê/ is roughly synonymous. /dygø løwnê/ is also possible but has the
meaning of "another colour" or "another quality."

/oda [h]ar Dawlē gallag ast. / There is every kind of wheat over there.
[/h]ar paymē is substitutable. [/h]ar lownay/ is also correct in the meaning of "every quality."

/yakk pōyama [h]awr buṣa ga ynt. / Rain is falling continuously [lit. in one way]. [/yakk Dawlā/ is also correct but not */yakk lowna/.

/mānā e [h]arwdi yakk pōyama dost ant. / Both these things are equally [lit. in one way] pleasing to me. [/yakk Dawlā/ is substitutable but not */yakk lowna/.

/drūst Tangavala yakk pōyama koTTant. / All the tonga-drivers earn equally. [/yakk Dawlā/ is substitutable in this same meaning but can also signify "in the same way," "by the same method" -- a meaning which /yakk pōyama/ does not share!]

/e Dawlē badni mānā dost ynt. / I like this kind of ewer. [/e paymē/ is also correct, /e lownay/ is also possible in the sense of "this quality of," although various qualities of ewers are not usually differentiated. Compare:]

/e bodnīy Dawl mānā dost ynt. / I like the shape of this ewer. [Neither /paym/ nor /lown/ carries the sense of "shape, form."]

16. /sā[h]ōtt/ denotes "time" in the sense of short, measurable units: hours, minutes, etc. (and is often used in modern Baluchi for 'hour'). /vāxt/ "time" signifies a longer period: perhaps days, months, or years. /sā[h]ōtt/ is also used for "(changing) circumstance, vicissitude"; see the first example under sentence 15 above. E.g.

/tōra ḍynkō sā[h]ōtt ynt, ky yda ʾay/. How long [i.e. short periods of time: hours, minutes, etc.] have you been here? [Lit. How much time is to you, that you are here? Compare:]

/tōra ḍynkō vāxt ynt, ky yda ʾay/. How long [i.e. relatively longer periods of time: days, months, etc.] have you been here?

18. /pāzżor/ denotes "fat" in the sense of "over-fed, fat (through over-eating)."
/zānD/ signifies "fat (through natural disposition)" of animate beings and also "thick, bulky" of inanimate objects. /pāzżor/ is not employed with inanimate objects.

A similar contrast is found for /bārāg/ "thin, slender" and /lāgār/ "thin, gaunt, ill-fed": the former denotes natural thinness and may be used both of animates and inanimates; the latter denotes "thin (through undernourishment)" and is applicable only to living beings. E.g.

/ai nako sakk pāzżor ynt. / His uncle is very fat [i.e. over-fed]. [/zānD/ is substitutable in the sense of "naturally fat, predisposed to fatness."]

/a zānDē kyta ṭab vanā ga ynt. / He is reading a bulky book. [/pāzżor/ is not substitutable.]

/mān e lāgōren ʾaspa gurāg nāloTin. / I do not want to buy this thin [i.e. ill-fed] horse. [/bārāg/ is substitutable in the meaning of "naturally thin, slender."]

/mānā bārāgē ḍyTT dērkā ynt. / I need the thin rope. [/lāgār/ cannot occur.]

23. The imperative form /bāwzūr!/ "pick up, lift!" is employed in the sense of "here
you are . . . " when offering payment, etc. to someone. E. g.

/e bəzur tai pəysəg:/ Here is your money! [Lit. Pick up this, your money!]
/bəzur [h]ašt w nem rəppi/ Here are [lit. pick up] the eight and a half rupees!

24. A special form of /buag/ "to be, become" is found in certain stylised expressions. The stem of this form is /bat/, and it is usually followed by one of the 2nd person endings (/əy/ or /yt/). Usage of these forms is very limited in Rakhshani Baluchi. E. g.

/vəxə batəy/ Goodbye! [Lit. May you [sg.] be happy! The proper reply is:]
/vəxə nam batəy/ Goodbye! [Lit. May you [sg.] be good name[d]:]
/vəxə batyt/ Goodbye [to pl.]:

31. /rəsəg/ "to arrive, reach" also denotes "to be available, to be obtainable, to get." E. g.

/ce, e vəxta bazara əmb rəsət?/ Are mangoes available in the market at this time? [Lit. Do mangoes arrive . . . ?]
/məni məlkə zərdəlu ənəsət./ In my country apricots are unobtainable [lit. do not arrive].
/e Dawle pəzə ai dəkkəna rəsət./ This kind of cloth is available [lit. arrives] at his shop.

32. Four words have now been introduced which can be translated as "place" in certain contexts: /[h]ədd/, /[h]ənd/, /jəgə/, and /Dəh/. Of these, /[h]ədd/ is the most specific, denoting a place delimited by rather specific borders. /[h]ənd/ refers to a larger, less well-defined area: a region, district, etc. /Dəh/ is also used for "region" but may be employed in the broader sense of "country" as well, overlapping the semantic area covered by /məlkə/ "country, land, field." (Indeed, in modern literary Baluchi, /Dəh/ is often found in the meaning of "nation.") /jəgə/ is rather more abstract: "place (occupied by something, meant for something)." See Sec. 7. 605. E. g.

/a məni [h]əddə nəyt./ He does not come to my place. [I. e. my home, my specific place.]
/e [h]əndə badəryng nərəsət./ In this area cucumbers are not available. [ /Dəh/ is substitutable with a somewhat broader connotation: "region, country." /jəgə/ is also correct in the rather more abstract sense of "physical location."]
/ma a jəgə məroəči nəroson./ We will not reach that place today. [ /[h]ədd/ is substitutable in the sense of a specific, delimited location; /[h]ənd/ and /Dəh/ are also possible but connote "region, area."]
/pəkəystən məzənə Dəhe./ Pakistan is a large country. [ /Dəh/ is roughly synonymous with /məlkə/ in this example.]

32. /noki/ "presently, recently" is a temporal adverb consisting of the adjective stem /nok/ "new" + the temporal adverbial suffix /i/. See Sec. 7. 202. E. g.
Our families are presently arriving.

I am presently doing your job.

35. /tol/ denotes both "weighing" and "scales, balance." The complex verbal formation /tol kanəg/ signifies "to weigh." The intransitive form of this latter is, of course, /tol buəg/ "to be weighed." E. g.

Your scales are not over there.

Weigh one seer of mangoes!

36. When stating a price, the noun or demonstrative denoting the object[s] priced is idiomatically possessive in form. The verb, however, is singular or plural depending upon the number of money units. Informants felt that perhaps /bəha/ "price" is understood in this construction. E. g.

The price of all these will be three rupees.

All these [coins, etc.] will add up to three rupees. [Normally this will not be understood as a statement of price.]

The price of this will be two rupees. [Even though the object sold is singular, the verb is plural, agreeing with the plurality of /dw rwppi/.]

39. Alone, /daru/ and /dərmən/ both mean "medicine, drug, remedy." The compound /daru-w-dərmən/ denotes "treatment, cure, remedy." E. g.

He cannot be cured by us. [Lit. His cure will not be with us.]

39. The definite object of certain complex verbal formations may occur (a) as an object, marked with one of the "objective" suffixes (as required; see Sec. 7.801); or (b) as the possessor of the substantive element of the formation. In the latter case, the substantive element is then marked with an "objective" suffix. E. g.

Just this matter?

Just this matter?

This and the preceding example are apparently synonymous.

40. /babətt/ "matter, case, respect" is employed in a "possessive locative" construction (see Sec. 3.101) meaning "about, concerning." It is also used with the nominative form of various demonstratives and interrogatives to mean "in this case," "in which case?" "in that case," etc. E. g.
/mani babatta, a rast nāgwənt./ They do not tell the truth [lit. say true] about me.

/sərdrəw babatta, τοι ċe [h]əyal ynt./ What is your opinion about the chief?

/e babatta, mana jwst kənəgi ynt./ I have to ask about this. [/e babatta/ denotes "in this connection"; /eSi babatta/ means "about this [one]."]

/təw kwjam babatta oda rəvəy./ In which connection will you go over there?

45. /Dəbbi/ signifies a small box or packet (e. g. a packet of cigarettes, a box of pills); /swnduk/ denotes a large box, trunk, chest, etc.

46. /sər-dərd/ "headache" is exactly equivalent to /sərəw dərd/ (lit. "pain of the head"). The former is a compound; the latter is not.

51. As was seen in the case of /byr kənəg/ "to put (a pot, kettle, etc.) on (the fire)," various prepositions are sometimes employed as the substantive element in a complex verbal formation. /gə buəg/ "to accompany, be with" (and its transitive form, /gə kənəg/ "to cause to accompany, send with") are another example of this phenomenon. E. g.

/mən gə təw gə bin./ I will accompany you. [Although /gə/ occurs as the substantive element of the complex verbal formation, it must occur again as a preposition before /təw/.]

/mən vəti zə[h]ə gə əwma gə kənən./ I will send my child with you.

51. /dəm/ "breath" has many idiomatic uses, some of which will be introduced in succeeding Units. /dəme/ "a breath" is employed to express "a little while, a moment." E. g.

/pəmmən oda dəme bɨdər!/ Wait a moment for me over there!

/mən dəme boloğystəna bin./ I will be in Baluchistan a little while.

52. /gradəg/ "to fry, boil, cook in oil or water" is used for curries: this process includes the frying of onions, spices, etc. in a little oil, then adding the meat and browning it, and then the addition of water. All of the ingredients are then boiled until thoroughly done. Although /pəxəg/ "to cook" is employed for cooking in general, it has the technical meaning of baking (bread) or roasting (meat, etc.). These two verbs must thus be distinguished.

53. /aram kənəg/ and /trəhəg/ both mean "to rest"; they are roughly synonymous.

56. The reduplication of an interrogative word carries connotations of distributiveness: "which [various things]?" "who [various people]?" etc. E. g.

/gə təw ċe ċe əst./ What [various things] do you have?

/təw e ma[h]ə kwja kwja rəvəy./ Where [i. e. which various places] will you go this month?
Who [various people] are in your house?
Whose [various persons'] are these livestock?
Which [various] foods do you like?

Certain nouns and adjectives are also repeated (usually with the compound juncture) to signify distributiveness. E.g.

There are [various] kinds of people in this city. [Note that "paym-paymē/ does not occur.]
In my shop there are [various] qualities of cloth.
"occasionally, from time to time, sometimes." Compare sentence 14 above.
In our country there is a little water [here and there]. [As an adjective, "a little [in various places]." Compare;]
Rain is falling slowly. [I.e. little by little, a little at a time.]
In Baluchistan there are [various] large mountains.

Numerals are also reduplicated to indicate distributiveness. E.g.
I have to buy [various] two-anna stamps. [I.e. several stamps having a denomination of two annas each.]
Do you want [various] six-anna envelopes? [I.e. envelopes costing six annas each -- or envelopes bearing six annas' worth of postage each.]
They will take away your sheep one by one.

Some reduplicated compounds of numerals or temporal nouns contain /pa/ "for." This is translatable as "after" or "by." E.g.
They will take away your sheep one after another.
Go inside one after another!
Take them outside two by two!
You are becoming worse [lit. bad] day by day.
They come year after year.
He takes his money from me month by month. [I.e. in monthly instalments. Such compounds as these are idiomatic; one cannot say "$a-pa-$a/", for example.]

One or two reduplicated compounds have /na/ "not" between the repeated elements.
E.g.
I have to buy something or other. [Lit. some-not-some.]
He is becoming somewhat better [lit. good].
61. The term /pas/ "sheep, goat" includes both /meS/ "sheep" and /bwz/ "goat." If one wishes to specify which variety of /pas/ is meant, one may either use /bwz/ and /meS/, or else employ the compounds /sy-ag-pas/ "goat" (lit. "black-sheep-goat") and /yspe-pas/ "sheep" (lit. "white-sheep-goat").

67. /læss/ "common, ordinary" belongs to that small class of adjectives which do not require the "attributive" suffix /en/-/e/ before a noun. E.g.

/æmmèy læss mərdwmd vanaga nàzanant./ Our common people do not know how to read. [Not "læss læss mərdwmd/.

/mɔn læss kytbað nàvanin./ I do not read ordinary books. [Not "læss kytbað/.

/e læss mərdwmɔy dɔd ynt./ This is the custom of the common people. [Not "læss mərdwmɔy dɔd/.

70. /tandumri/ "oven-baked" refers to the leavened bread baked in a /tandum/ "oven," This is rather different from the thin unleavened bread made on the /tapag/ "griddle-plate."

When an adjective composed of a noun + the adjective formant suffix /i/ modifies a noun unmarked by any substantive suffix, there is a tendency to omit the "attributive" suffix /en/-/e/, which might otherwise be expected to occur with the adjective. If the noun does have a substantive suffix, however, then /en/-/e/ often occurs. E.g.

/mana tandumri nan sɔkk dɔst ynt./ I like oven-baked bread very much. [/tandumri ŋ nan/ is also correct but somewhat less common. Here /nan/ "bread" has no substantive suffix. Compare;]

/èe, taw tandumri ŋ naŋy pɔcɔga zanay?/ Do you know how to cook oven-baked bread? [/nan/ "bread" is followed by the "possessive" suffix /ɔy/, and /tandumri/ is thus marked by /en/-/e/.]

12.300. Drills and Exercises.

12.301. Question-Response Drill I.

1. tɔi koTia kɔy kɔy ɔnt.

my father and my brothers
several Baluchis
my servant and your cook
my eldest sister and her son
only that tonga-driver

2. tɔw kɔi babɔtta gwɔga ɔy.

about you [pl.]
about that old man
about the restaurant-keeper
about those merchants
about that fellow
3. ṭe qai sawzi-bazara ṭe ṭe
bybit, to ṭe ṭe gyṛag ṭe.

okra and cucumber[s]
apricot[s] and pomegranate[s]
two seers [of] squash
half a seer [of] pumpkin
a seer [of] tomato[es] and some pulses

4. ṭaw dyqē ṭe loṬay

Bring a saucer [of] curds and a plate [of]
pulao!
Change [lit. break!] this ten rupee note
[lit. note of ten rupees]
Weigh one and a half seers [of] eggplant!
Put all these things into a basket!
Do you have fish?

5. ṭe, e jvanen əspe?

No sir, it is a weak horse.
Yes sir, it is a strong horse.
No sir, this [one] is very thin, but that
[one] is fat.
Yes sir, I use it [lit. take work from it]
from six o'clock until eight o'clock.
No sir. It has little energy to work. [Lit.
Its work doing's energy is little.]

6. əe kara, əwma ḋynkə
kəTTyt.

Our daily [lit. day's] wage is eight rupees,
twelve annas.
We do not earn much.
It depends upon how much energy we have
to work. [Lit. It is upon us, that how
much time we keep the energy of doing
work.]
We earn only nine and a half rupees, but
the chief gives us food [lit. bread] also.
We will earn equally [lit. in one way].
Each one will get ten rupees. [Lit. To
every one ten rupee[s] will reach.]

7. ai najoRi ṭe ynt.

He has [lit. to him is] a headache.
He has [lit. to him is] [a] cold.
His head is hurting. He must rest.
I don't know. Sometimes he shivers,
[and] sometimes he cries.
He has [lit. does] diarrhea. He should
take [lit. eat] these pills.
8. ǝʃ yda tǝna Dǝkxǝnaa ǝqǝnǝ ɡyǝray.
I will take seven annas.
I will not take less [than] twelve annas.
I will take three and a half rupees.
The postoffice is far from here. Therefore
I will not take less [than] two rupees.
Take another tonga! My horse is sick.

9. ǝxe, tǝi gw[h]ar gə ma ɡə bit?
No, she will get down here.
Yes, she will get on [lit. become riding]
in back, and I will get on [lit. become
riding] in front.
No, she has to go to the pharmacy.
Wait a moment [lit. a breath]! She will
come, and my wife will also come.
If she does not go [lit. may not go] to the
ocean tomorrow, then she will accompany
you [pl. ].

10. ənnew mǝn ǝ xe ǝ kǝ bǝkǝnin?
Rest a moment [lit. a breath]!
Pull [out] those water-melon vines [lit.
vines of water-melon]!
Take these sheep to the market-place!
Clean the kitchen! Then go to the market
[and] bring the groceries [lit. purchases]!
Tell my servant to change [lit. that he
should break] this five rupee note [lit.
ote of five rupees] in the market!

11. ǝwa, ımʃǝpi təw ǝ xe erno ɬoTǝy.
pulao and a saucer of curds
rice, eggplant, and beef [lit. cow's meat]
goat's meat, pumpkin, and oven-baked
bread
fish, pulses, and bread
If there is any [lit. some] okra, fry it!

12. ǝtə dəkkǝna kwjam kwjam
nivǝɡ əst.
In my shop there are very good mangoes.
I have pomegranates, apples, and apricots.
Fruit is not available [lit. does not arrive]
these days. I have pumpkin and squash.
In this season only grapes are available
[lit. arrive].
Water-melon and Persian melon are available
[lit. arrive].

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13. tai baga chè rwbàgà ànt.
Presently squash are growing in my garden.
I think [lit. opinion is] that the pumpkins will appear [lit. grow] soon.
Cucumber vines [lit. vines of cucumber] are growing there now.
Some plants are growing. We use them as medicine. [Lit. We take medicine's work from them.]
In this season nothing grows there.

14. tai bras kwjam Dòwlèy mòrdòmè.
He is very tall [lit. long].
He is very fat.
He is very weak and thin because these days he is sick.
He is very strong.
He is short, and his colour is dark [lit. black].

15. e drwstani chènkò pòysòg bònt.
[The prices] of all these will be thirteen rupees.
[The prices] of these will be seven rupees, but [the price] of that will be two rupees.
These things are very cheap.
I don't know. Ask the restaurant-keeper!
[The prices] of these dishes [lit. foods] will be four rupees, fifteen annas.

12. 302. Question-Response Drill II.

Some of the following are greetings rather than questions. Supply the proper responses.

1. chè, tòra tòndúri nàn dòst ynt, ya taphògo nàn.
2. tòw yòkk ročà chènkò sa[h]àtt kàr kònàgo vòk dàròy.
3. chè, tòw mà[h]ìi gradòga zànòy?
4. vòbòù batòy!
5. yòkk ročà, tòw chènkò Dòbbì sygret kòbèkòy.
6. mändòg mòbòù!
7. vòxte ky tòra sór-dòrd bòbìt, tòw kwjam Dòwlè gòli vòròy.
8. òllài mànà ỳò!
9. nòkì tòw kwjam kwjam kytàb vànògà ỳò.
10. chè, tòw [h]òr sàl zỳròy gỳndòga rònòy?
11. chè, tòì [h]ànda vàngòrô bìt?
12. chè, tòì gòsa nòkòr òst?
13. sòlàm òlekòm!
12. 303. Conversation Practice I.

Dr. Adams talks with a tonga-driver about horses.

1. A: yda ësöy bôha čon ynt.
3. A: šëma oš vøti ëspö ce kar gyrt.

12. 304. Conversation Practice II.

Dr. Adams asks the way from a policeman.

2. P: vajo, bya, mœn tøra peş darinyş. onxw mœna yëkk kare œst, vele tøw Dœnøy mœrdwme œy, pœmeša tøi bumya bin, pêr če ky e mœni oøli pœrz ynt.
3. A: tøra če kare œst.
5. A: vajo, dwzziöy gyrg pœlisøy kar ynt.
7. A: vœšš nam batøy! tøi baz merbani!

12. 305. Conversation Practice III.

Dr. Adams visits a Baluchi doctor.

3. A: če, drwst mœrdwv œs nøkœ daru-w-dœrmänä kar gyroën?
4. D: ji [h]á. geştyr mœrdwv vøti najoRë mœrdwv œw olakä nøkœ Dwloä daru-w-dœrmän
Dr. Adams talks to a shopkeeper in the fruit and vegetable market.

1. A: bras, gō tew nivag cē cē ast.
3. A: cē, yda sowzi ām sōrə kəyt?
5. A: bəločystana nivag ēw sowzi kwjam məswswma bənt.

Dr. Adams talks with his servant.

2. Sh: bras, ḍoma meyəl aw TomaTərə gradəgə wn. benDiə banda svarəgə gradin.
3. A: tew təndurič nənaŋ pačəgə zanaŋ?
6. Sh: vaja, a [h]oTəl əs yda nəzzik ynt, əw ai toha drwštə əs jvanē værdyn kəbab ynt. oncə ər, məstəq, ēw eš-w-a gō tapəgəy nana rəsənt. mərəgəy pwlav əm ərr joR kəntənt.
12. 400. Vocabulary.

aram
aram kənə̀g
əmb
ənər
babətt
-əy babəttə
badryŋng
bəTT
benDi
daru-w-dərmən
daru-w-dərmən kənə̀g
dəm
dame
dəvəxanə
Đəbbi
goli
gō
- gō buəg
- gō kənə̀g
gradəg l
[h]əmbəl
[h]ənd
- [h]ər kəpəg
- [h]əTəlvəʒə[g]
jyta
- jyta buəg
- jyta kənə̀g
- əkar
- kar gyəəg
kosin č
lagər
ləs
ma[h]i
meyəəl

najoRi
nokər
noki
noT
nyzor
o

rest, relaxation
to rest
mango
pomegranate
matter, case, respect
about, concerning
cucumber
pulses
okra
medicine-and-remedy: cure, treatment
to treat, cure
breath
a little while, a moment
pharmacy
(small) box, packet
tablet, pill
with, in the possession of, accompanying
to accompany, go with
to cause to accompany, send with
to fry, boil, cook in oil or water
fellow
place, area, region
down
to get down, get off, disembark
restaurant-keeper, hotel-keeper
apart, separate
to be, become apart, separate
to separate, take apart
work, job, task
to use, cause to work, make use of
pumpkin, a sp. of pumpkin-like vegetable
thin, gaunt, ill-fed
common, ordinary
fish
squash, a sp. of vegetable similar to a small, round, green squash
sickness, illness
servant
presently, recently
(currency) note
weak
hey! O!
pas
pəym
pəzzor
porya
pwlav
pyrč
rwdæg 1
sa[h]ətt
səbber
sər-dərd
səwda

səwda kənəg
səwzi-bazar
svar
svar buəg
svar kənəg
svari
Šərri
tənduri
tol
tol buəg
tol kənəg
Tanga [or /tanga/] 
Tangavala [or /tangavala/] 
TəməTər
vak
vangəR
voll
əvəʃʃ

vəʃʃ batəy!
vəʃʃ nam batəy!

zərdəlu
zyr

sheep, goat
kind, manner, way
fat, heavy-bodied (through over-eating)
wage
pulao, rice cooked with meat
saucer, small plate
to grow (intransitive)
time, short period, circumstance, hour
strong, powerful
headache
merchandise, commodity, thing for sale, purchase
to do business; to sell
vegetable-market
riding, astride, on (a vehicle), rider
to get on (a horse, car, etc.), ride
to put (someone) on (a horse, vehicle, etc.)
riding, vehicle, conveyance, means of transporta­tion; passenger
goodness, peacefulness, tranquility
oven-baked (bread)
weighing; scales, balance
to be weighed
to weigh
tonga, a two-wheeled horse carriage
tonga-driver
tomato
energy, power
eggplant
vine
sweet, happy, fine
goodbye! [Lit. May you [sg.] be happy!]
goodbye! [Lit. May you [sg.] be good name[d]!] See Sec. 12, 200 (24.)
apricot
ocean, sea
Plowing.
UNIT THIRTEEN

13. 100. Basic Sentences.

mən zi yda øtwn.
I was here yesterday.

təw ømməy [h]əmsayag øtəy.
You were our neighbour.

pərəri mənì tru adda øt.
Day before yesterday my aunt was there.

pa[h]ri sal ma a łəda øtən.
Last year we were in that forest.

ʃwma eʃi bəzgər øtyt.
You were his tenant-farmers.

doʃi baz gwlam maRia øtənt.
Last night many slaves were in the palace.

peʃ-ʃərəri mən a dəmbə nə øtwn.
Day before the day before yesterday I was not at that ruin.

ce, təw eʃi molyd nə øtəy?
Were you not his slave-girl?

ai pirwk yəkk ma[h] peʃ yda nə øt.
His grandfather was not here a month ago [lit. one month before].

peʃ-ʃərəri sal ñwma synda nə øtyt.
Year before last you were not in Sindh.

pərəndəʃi a ai bəlkwkəy gysa nə øtənt.
Night before last they were not at his grandmother's house.

13. 101. The past tense of the copulative-auxiliary form of /buag/ "to be, become" consists of the stem /ət/ + the various person-number suffixes (see Sec. 7. 101). Only in the 3rd sg. does the past paradigm differ from that of the present-future system: where the latter has /ynt/ as the 3rd sg. copulative form and /it/ as the corresponding verbal suffix, in the past system the past stem is found alone with no suffix as the 3rd sg. form. The paradigm is:

1st sg. øtwn [I was]

2nd sg. øtəy [you sg. were]

3rd sg. øt [he, she, it was]

1st pl. øtən [we were]

2nd pl. øtyt [you pl. were]

3rd pl. øtənt [they were]

As in the present system, the negative /nə/ "no, not" is used to negate the past tense copulative verb. E.g.

/mən oda nə øtwn./ I was not over there.
Several more temporal adverbs have been introduced in Sec. 13.100. Three of these occur with the adverbial suffix discussed in Secs. 7.202 and 7.402: /pəreri/ "day before yesterday," /pa[h]ri/ "last (time, year, etc.)," and /dɔsi/ "last night." /zi/ "yesterday" is treated as consisting of a single stem with no suffix.

In two cases, /peS/ "before" occurs in compounds with these temporal adverb forms indicating a time one unit (night, day, etc.) still further back in the past: /peS-pəreri/ "day before the day before yesterday" and /peS-pa[h]ri/ "(time, year, etc.) before last." /peS/ does not occur directly before /dɔsi/ "last night," however; instead, /pərəndoSi/ "night before last" is found. /peS/ then occurs in a compound with /pərəndoSi/: /peS-pərəndoSi/ "night before the night before last."

These temporal adverbs also occur in sequences with others already introduced. E.g.

/mən zı soba ai gysa əstəwn. / I was at his house yesterday morning.
/a pəreri bega a oda nə at. / He was not over there in the evening the day before yesterday.

Although the buying and selling of slaves has long since ceased, a dependent servant boy may still be termed /gwlam/ and a servant girl /molyd/. Slavery no longer exists as an institution in Baluchistan.


tanky mən ai gysa əstətwn, a e Dəwl nə at. So long as [lit. so that] I was in his house, he was not like that.

tanky təw yda əstətəy, [h]ər či əstət. So long as [lit. so that] you were here, everything was [available].

[h]ənda ayra dy生物科技ə əstət. He had a fiancee in India.

tanky məa [h]əra əstətən, məy za[h]g najoR nə astənt. So long as [lit. so that] we were in that city, our children were not sick.

tanky šwma yda əstətəyt, jvanə nan-w-nəgən ət. So long as [lit. so that] you were here, there was good food [lit. bread-and-bread].

məy baz [h]əmsayəg əstətənt, ky avana moTał nestət. We had many neighbours who [lit. that] had no cars.

šwma ra nərmə bop nestət. You did not have soft mattresses.

peS ky mə a əstətən, e dwnyə čon ət. Before we came into existence [lit. before that we did not exist], how was this world?
At that time when people did not exist in this world, there were other creatures in this world.

They did not have relatives over there.

[Lit. Their relatives were not over there.]

13.201. The past tense of the "existential" verb (see Sec. 4.601) consists of the affirmative and negative stems /ast/ and /nest/ + the past forms of the copulative-auxiliary verb (apparently with no intervening word juncture). Negative first and second person forms (e.g. /nestatwn/ "[I] did not exist, was not") are rather uncommon, and even the 3rd pl. negative form /nestatant/ is not often used; informants tended to prefer /nə atwn/ "[I] was not," /nə atant/ "[they] were not," etc. instead.

13.202. /dyStar/ denotes both "fiancé" and "fiancée."

13.203. /nan/ and /nǝgon/ both mean "bread." The compound /nan-w-nǝgon/ denotes "food."

13.204. When used to introduce a temporal clause, /peS/ "before" is followed by /ky/ "that." Compare other such clause-introducing constructions as /[h]ar kǝdǝ [ky]/ "whenever," /[h]ar kǝss [ky]/ "whoever" (see Sec. 9.501), /vɔxtɛ [ky]/ "when" (Sec. 11.502), etc.

13.205. /a vɔxti [ky]/ "at that time when..." also belongs to the group of clause-introducing formations discussed in Sec. 13.204. The temporal adverbial suffix /i/ occurs with /vɔxt/ "time" not only in this construction but also in several others; e.g. /e vɔxti/ "at this time" (synonymous with /e vɔxtǝ/).

13.300. Basic Sentences.

mən doопределеные мeràтвн.

təw ai [h]wkma mənytəy.

a ə kəddəa ʃərab ɹək̮ək̮əyt.

ma e rɛẕa ɭykkylən.

če, ʃwma ai [h]ala ɹwersytət?

a mənɪ [h]əbəra nə[h]əndytənt.
mən vətə jyndəy kesa pətəytyntən.
I folded my own blanket.

təw pər ɂe ə ɂadia Tuytəy?
Why did you wake that stupid fellow up?

a bəzzəgə pəkər ʂə[h]ra lə[h]tə roč Təpwryt.
That poor beggar wandered around in the city for several days.

e babətta, mə ayrə bəz kəgəd ləyktən.
In this connection, we wrote him many letters.

ɂe, ʂwma ɡə ma e [h]əbara nəTəytə?
Did you not agree with us on this matter?

a drwsə ʔəp əʔ Təpənən tironkə nəlyntən.
They groaned with the pain [lit. pains] of their wounds the whole night.

13.301. As stated in Sec. 7.101, two tense-aspect systems are found in Baluchi: a present-future system employing the present stem, and a past system using the past stem. As has been seen, the present stem consists of some form (or forms) of the verb root, and this is followed directly by the person-number suffixes. The past stem similarly consists of some form of the root (sometimes the same as that employed for the present stem and sometimes differing in various ways) + a "past stem formant" suffix /yt/-/t/. The past stem is followed by a set of person-number suffixes almost identical with those of the present system (the only difference being in the 3rd sg. form; see Sec. 13.101).

In the past tense system there are three major verb classes:

(1) Class I contains verbs which employ the same root form for both present and past stems. This root form is always followed by the /yt/ alternant of the past stem formant.

(2) Class II contains verbs which employ the same root form for both present and past stems. This root form is always followed by the /t/ alternant of the past stem formant.

(3) Class III contains verbs having one root form for the present stem and a different one for the past stem. The latter is always followed by the /t/ alternant of the past stem formant.

Class I is numerically the largest. Class II is much smaller, and Class III contains a limited number of verbs, many of which are, however, very common.

Although it is not really possible to predict the past stem of a given verb from its present stem (or vice versa), nevertheless there are various phonological clues which will assist the student in intuiting the most likely form. Class I includes:

(1) Monosyllabic stems ending in two consonants. All roots ending in two identical consonants (e.g. /kk/, /ss/, /rr/) which the authors have thus far encountered belong to Class I, and most of those ending in two nonidentical consonants (e.g. /rs/, /rz/, /nD/, /sk/, /Šk/) also are members of this Class. Some items ending in two nonidentical consonants are members of Class III, however. E.g.
[1] /kɔzɔytwn/ pulled, drew, took out
/he, she, it/ chopped
[they] shivered, trembled
[you sg.] laughed. [/kɔndytɔy/ is also correct; the /k/ prefix is common in past tense affirmative forms.]
[you pl.] asked

(2) Monosyllabic stems containing a short vowel (/a, w, y/) and ending in /h, l, r, R, T/ usually belong to Class I. Various stems ending in /r/ are members of Classes II and III, however. Only one example of a stem of this pattern ending in /h/ has been found. E. g.

/ɔhoɔytwn/ [I] rested
[you sg.] bit. [/Dɔlɔg/ "to bite" has not been introduced.]
/he, she, it] moved. [/swrɔg/ "to move" has not been introduced.]

(3) Monosyllabic stems containing a long vowel (/a, e, i, o, u/) and ending in /ɔ, h, j, k, l, p, r, S, $, T/ usually belong to Class I, although some items ending in /ɔ, h, j, s, $/ are found in Classes II and III also (indeed, stems ending in /ɔ/ and /j/ are usually members of Class III; see Sec. 13. 501 (1)). One stem ending in /n/ is also occasionally treated as a Class I stem: /zanaŋ/ "to know"; this verb is more commonly treated as a member of Class II, however. E. g.

/ja[h]ytwn/ [I] chewed. [/ja[h]ɔg/ "to chew" has not been introduced.]
[you were startled. [/h]jɔg/ "to be startled" has not been introduced.]
[he, she, it] leaned on (something). [/jɔkɔg/ "to lean on" has not been introduced.]
/we saw, looked
[you pl.] put on, wore
[they] wanted, asked for, invited
/I] knew. [Also /zantwn/; /zanaŋ/ "to know" is a member of both past stem Classes I and II.]

(4) Monosyllabic stems ending in a vowel (short or long) are infrequent. All are members of Class I, with the exception of /buaŋ/ "to be, become," which belongs to Class II. E. g.

/Tɔytwn/ [I] agreed
[you sg.] awakened (someone)

(5) Disyllabic stems, the second syllable of which contains a short vowel (/a, w, y/) all seem to be members of Class I. E. g.

/Taɔrɔytwn/ [I] wandered aimlessly

(6) Disyllabic stems, the second syllable of which contains a long vowel (/a, e, i, o, u/) and which end in /R, s, $, y/ (and probably other consonants, too, examples of which yet remain to be found), also belong to Class I. One stem of this pattern ending in /$/ is a member of Class II: /$mo$ɔŋ/ "to forget." A few stems of
this type ending in /r/ also belong to Class I, but most of these are more usually treated as members of Class II. Usage varies according to dialect. E.g.

/sasarytw/ [I] took a rest. [/sasar/ "to pause for a rest" has not been introduced. In some dialects it, too, appears to be a member of Class II, as is the case with other stems of this pattern ending in /r/.)

/ćakkasytay/ [you sg.] tested, examined. [/ćakkas/ "to test, examine" has not been introduced. This verb also occurs as /ćakasogy/.

/lattaRyt/ [he, she, it] trampled down. [/lattaR/ "to trample down" has not been introduced.]

Negative forms of the past tense paradigm consist of the negative prefix /nâ/ (see Sec. 7.201) + the past stem + the person-number suffixes. There are no significant irregularities. E.g.

/nâlykkytwn/ [I] did not write
/nâpatayytây/ [you sg.] did not fold

13.302. /jynd/ "self" is used to stress the identity of a preceding possessive noun, pronoun, or demonstrative: "I myself," "him himself," "my very own," etc. E.g.

/moni jynd oda râvin./ I will go over there myself. [Lit. My self [I] will go over there. Note that the verb is 1st sg. even though /jynd/ -- otherwise a 3rd sg. noun -- is the grammatical subject.]

/tâi jynd gon ai bôrwâ! / You go with him yourself! [Lit. Your self [you] go with him!]

/men ai jynd nôpwrsytwn. / I did not ask HIM. [Lit. his self.]

/men tâi jynd gwâjín. / I will tell YOU. [Lit. your self.]

/men avani jynd nôzânin./ I do not know THEM. [Lit. their selves. Note that /jynd/ is always singular, irregardless of the number of the preceding possessive noun, pronoun, or demonstrative.]

/monî jyndây kytâb à ynt./ THAT is MY book! [Lit. my self's book.]

/âyra vâti jyndây bâxâ kwâsâgî bit./ He will have to kill his own son. [Lit. own self's son.]

13.303. /çyTT/ signifies "rope, cordage" in general; it may also be employed for "string, " "cord." /rez/, on the other hand, is limited to heavier, thicker varieties of rope.

13.304. /pwrsog/ is almost completely synonymous with the complex verbal formation /jwst konog/. Both denote "to ask, inquire."

13.305. /kes/ denotes a type of finely woven, decorated blanket of sheep's wool. /kambal/ signifies "blanket" in general. To distinguish these two words, /kes/ will be translated "fine-blanket" and /kambal/ as "blanket."
13. 306. /pad kanog/ means "to waken, arouse, get someone up (from sleep, from a sitting or lying position, etc.)." /Tuog/ is synonymous in the sense of "to awaken someone, but it does not mean "to get someone up (from a sitting or lying position)." E.g.

/mɔn vɔtι pyssa pad konin./ I will get my father up. [Perhaps awaken him, or perhaps just get him up from a sitting or lying position.

/Compare/]

/mɔn vɔtι pyssa Tuin./ I will awaken my father (from sleep).

13. 307. /bɔzzag/ means "poor" in the sense of "unfortunate"; "poor" in the sense of "poverty-stricken" is expressed by /nezgar/; see Sec. 18. 400 (1). E.g.

/a bɔzzaga [h]yɛɛ syl nest./ That poor [fellow] has no relatives.

/e bɔzzagɛ zalbul ɲɛr ɛ grevɔga ynt./ Why is that poor woman crying?

13. 400. Basic Sentences.

mɔn e daruŋ nɔstwn. I ground these medicines to powder.

tɔw avana ɲɛr ɛ gwɔtŋ. Why did you tell them?

pa[h]ri sɔl mɔnι jɔn jヴァnɛ ɔypic gwɔpt. Last year my wife wove a nice fine-carpet.

ma e ɔwzara nɔpɾoʃtən. We did not break these tools.

ɛe, ɔwma mɔnิ [h]ɔbɛrə ɛmoʃtət? Did you forget my words?

ymsali a vɔti e Dəgəɾəy ka[h]ɑ nɔrmənt. This year they did not harvest the hay of this land of theirs.

mɔn əŋ yɔxxa vɔti dɔstə nwɔstwn. I rubbed my hands together because of [lit. from] the cold.

tɔw ɲɛr ɛ ɔyraga məjɛ tostŋ. Why did you put out the lamp early?

əməmɛy ɔyrag doʃi șəpnema twst. Our lamp went out last night at midnight.

mɔn kwɔʃəkka syŋe ʂənt. I threw a stone at the dog.

pəɾeri əməmɛy pes ɑʃkɔy drws twɔli ʂɔɾtənt. Day before yesterday our sheep and goats ate up [lit. grazed] all the vines on that side.

a bɔzzag əŋ twnta twst. That poor [fellow] fainted from thirst.

13. 401. Simplex stems of past tense Class II are not numerous. Phonological clues for their identification include:
(1) Monosyllabic stems containing a short vowel (/a, w, y/) and ending in /p, s, ŋ/ belong to this group. Some items ending in /r/ and one stem ending in /n/ are also members of Class II. E.g.

/rastwn/ [I] arrived
/kwståy/ [you sg.] killed
/nast/ [he, she, it] powdered, ground to powder
/mwstån/ [we] rubbed
/gvøptyt/ [you pl.] wove
/tørтанt/ [they] grazed
/twst/ [he, she, it] fainted; [it] went out, became extinguished (lamp, fire)

(2) Monosyllabic stems containing a long vowel and ending in /h, n, s, ŋ/ frequently belong to Class II, although some verbs of this pattern are found in Classes I and III. E.g.

/šantwn/ [I] threw
/proståy/ [you sg.] broke. [Compare /pošytnt/ "[you pl.] put on, wore" in Sec. 13. 301 (3) above.]
/sahkt/ [he] shaved
/tostan/ [we] put out, extinguished (lamp, fire)
/zantyt/ [you pl.] knew. [See Sec. 13. 301 (3) above.]

(3) One monosyllabic stem ending in a vowel is also a member of this Class: /buəg/ "to be, become." E.g.

/butwn/ [I] was, became

(4) Disyllabic stems, the second syllable of which contains a long vowel and which end in /r/, are usually members of Class II. One stem of this pattern ending in /ŋ/ also belongs to this group: /šamošag/ "to forget." As already noted, some dialects treat stems ending in /r/ as members of Class I, while others put them into this Class. E.g.

/zəmbart/ [he, she, it] made a great noise. [/zəmbartag/ "to roar, make a great noise, raise a tumult (crowd, waterfall, pouring rain, etc.)" has not been introduced.]

/šamoʃtən/ [we] forgot

13. 402. /ymsali/ "this year" is another example of a temporal adverb containing the suffix /i/. "This year" can also be expressed by /e sal/. E.g.

/ymsali ma gəlləg nəkytən./ This year we did not sow wheat. [/e sal/ is substitutable for /ymsali/ here.]

13. 403. /tosəg/ "to put out, extinguish (lamp, fire)" is transitive, while /təsəg/ "to go out, be extinguished (lamp, fire); to faint" is intransitive. This phenomenon has already been discussed in Secs. 9. 503 and 11. 902. Note the extended meaning of /təsəg/.
E.g.

/ai jən twst./ His wife fainted.
/əgə Parcelable bətəwst, to tel byar! / If the lamp goes out, bring [some] oil!
/če, təw asa təstəy?/ Did you put out the fire?


mən e təsəy apə Dənəna retkwən. I poured the water in [lit. of] this bowl outside.

če, təw tel mən [h]ər dwnga getkəy? Did you pour oil into every bottle?

če, ʃənəkə bəwzə mytək? Did the goat-kid suckle the goat [this] morning?

ə bərίə, ma pəɬə nən pətkən. During [lit. in] that period, we cooked food for them.

če, ʃwma əspə botkəy? Did you untie the horses?

mənı məʃkəy drwst ap ra[h]ə raʃtənt. All the water in [lit. of] my water-skin spilled out on the road.

yəkə bərə mən oʃ təi pələza la[h]ə ʃələ sysntən. Once I picked some Persian melons from your melon-field.

təw drwst əspan əmoda pəɬ ə̱ə bəstəy. Why did you tie all the horses over there?

zi a mənı pwəʃə ʃwst. Yesterday she washed my clothes.

ma yəkə [h]əptəŋə əma ʃə[h]ra daʃtən. We stayed a week in that city.

ʃwma pəɬ ʃə avə daʃtət? Why did you keep them?

a pyRəy nyama [h]yəʃə bər ənəʃstənt. They never [lit. at any time] fled from [lit. in] the midst of the battlefield.

e bəzi mən ə̱gə məntwn. This time I stayed home.

če, təw məɾəəɬi gəkə nədəstəy? Didn't you milk the cows today?

a baz ʃəbəəɬ lybə ʃypt. She put on a very pretty costume.

ma e kytəba baz bərə волəntən. We read this book many times.

če, ʃwma pəɬ ai e Dəwlə laʃtə ʃyptə? Did you choose [lit. pick, pluck] this kind of earrings for her?

a ayra ləTəT ʃəntənt. They beat him [with] stick[s].
I conquered this country with the sword.

Yesterday did you take away all those coarse-rugs?

He died of hunger.

We gave them much money.

My cow gave birth last night at midnight.

13. 501. Many past stems of Class III can be grouped into several small sub-classes on the basis of some shared phonological feature. Others are totally unique and form one-member sub-classes of their own. Examples of the first type only have been given in Sec. 13. 500; unique verbs will be illustrated below in Sec. 13. 600. Sub-classes containing more than one verb thus include:

(1) Monosyllabic stems ending in /č, j/ in the present system often have past stems ending in /tk/ (or, in some dialects, /kt/). The /t/ is, of course, the past stem suffix, but in a form like /pətk/ "[he, she, it] cooked" it must be considered an infix occurring within the root alternant /pə-k/. E. g.

/bojag/ "to open, untie."

/dosag/ "to sew."

/gejag/ "to pour into, put."

/myčag/ "to suckle, suck milk."

/pəčag/ "to cook, roast."

/rečag/ "to pour out, spill (transitive)."

/bojag/ "to tie, bind."

/dosag/ "to fry, boil, cook in oil or water."

/gejag/ "to pass, pass by."

/ji[h]ag/ "to run away, flee."

/rwag/ "to grow."

/systag/ "to break (rope, cord, stem, long slender object)." This verb is both transitive and intransitive.

/dašag/ "to hold,
stop, wait, stay, keep."
/gaštay/ [you sg. ] walked around, wandered. [/gərdɑɡ/ "to walk around, wander."

/nyšt/ [he, she, it] sat. [/nyndɑɡ/ "to sit."

/šwštən/ [we] washed. [/šodɑɡ/ "to wash." /šwst/ is also possible, but informants preferred /šwšt.]

(3) A few verbs (some seven or eight in the author's corpus) have a long vowel in that root alternant employed in the present system and the corresponding short vowel in the alternant used in the past stem. Here /i, e/ in the present stem correspond to /y/ in the past stem, /u, o/ to /w/, and /a/ to /a/. This group includes:

/dwštwn/ [I] milked. [/došɡ/ "to milk."

/gvɔrt/ [it] rained. [/gvarɡ/ "to rain."

/mɔntəy/ [you sg. ] remained, stayed behind. [/mɑnɡ/ "to remain, stay behind."

/rwpt/ [he, she, it] swept. [/ropɡ/ "to sweep."]

/šyptən/ [we] adorned, decorated, put on. [/šipɡ/ "to adorn, decorate, put on (jewellery, fine clothes, etc.)."

/vəntyt/ [you pl. ] read, studied. [/vanɡ/ "to read, study."

/zwrtənt/ [they] picked up, lifted. [/zurɡ/ "to pick up, lift."]

(4) Four verbs (and possibly a fifth in the corpus) have root alternants ending in a short vowel + /n/ in the present system and have another ending in this same short vowel without /n/ in the past. The four certain members of this group are:

/ʃytwn/ [I] picked, plucked, chose. [/ʃynɡ/ "to pick, pluck, choose."

/jatay/ [you sg. ] beat, shot. [/jɑnɡ/ "to beat, shoot."

/[k]wškyt/ [he, she, it] heard, listened. [/wškynɡ/ "to hear, listen."

/zytən/ [we] seized, took possession, conquered. [/zynɡ/ "to seize, take possession, conquer."

(5) Two verbs have past root alternants with quite different vowels from those found in their present stem forms. These are:

/bwrtwn/ [I] took. [/bɔrɡ/ "to take, take away."

/mwrt/ [he, she, it] died. [/myrɡ/ "to die."

(6) Two verbs with present stem root alternants ending in /ay/ and /ɔy/ have past root alternants ending in /a/. These are:

/datwn/ [I] gave. [/dɑyɡ/ "to give."

/zat/ [she, it] gave birth. [/zɑyɡ/ "to give birth."

13. 502. /reʃɑɡ/ "to pour out, spill (transitive)" and /ryʃɑɡ/ "to spill (intransitive)" are another example of the transitive-intransitive phenomenon previously discussed. See Sec. 13. 403.

13. 503. Two words translatable as "time" were described in Sec. 12. 200 (16): /vaxt/
and /sa[h]att/. Several others occur signifying time in various senses of "turn," "occasion," "period," "opportunity," etc.: /bʊr/, /bar/, /yymbəran/-/yymbərə/, /var/, /vari/, /bari/, and /bazi/. These words overlap semantically and are also phonologically similar to one another; therefore, it seems best to describe them all in one place (although not all of them will be introduced in this Unit) in order that the student may compare their connotations and usage:

(1) /bʊr/ "time" is used in the sense of "one time, two times (i. e. "twice")," etc. Common constructions include: /bʊre/ "just, just once"; /yək k bʊre/ "once, one time"; /dyɡə bʊre/ "at another time, again"; /[h]yɛɛ bʊr/ "at any time, at no time" (with a negative verb); /bʊre-bəre/ "from time to time, at various times" (see Sec. 12.200 (56)); /bʊre ... [əw] bʊre .../ "sometimes ... [and] sometimes ...". After numerals and indefinite adjectives denoting more than one, the plural form /bəran/-bərə/ is found: e. g. /səy bəran/ "three times, thrice"; /bəz bəran/ "many times. " E. g.

/ta[w bʊrə vətɪ dyla bỳŋd, ky چे gwʃit!/ Just [lit. a time] look into your heart [and see] what it says!

/man ayra yək k bʊre jətwn./ I beat him once. [i. e. on one occasion, not all the time.]

/man dyɡə bʊre ʃəməy divaŋa ᶠəyəin./ I will not come to your party again [lit. another time].

/dyɡə bʊrə ma e [h]oTəla ŵa nəvəɾən./ Let us not eat in this restaurant again [lit. another time].

/man əma [h]əbərə /[h]yɛɛ bʊr nəʃəmoʃtən./ I did not ever [lit. at any time] forget that matter.

/a bʊre-bəre vət pər ai چə bwrt. / He himself took [i. e. carried] tea for him from time to time. [This is roughly synonymous with /vɔxə-vɔxte/; see Sec. 12.200 (56).]

/bʊre-bəre a ʃəyr əm jənt./ From time to time he sings too.

/ta[w bʊrə yədə ay, əw bʊre oda ay./ Sometimes you are here, and sometimes you are over there. [This is equivalent to /vəxə ... [əw] /vɔxte .../; see Sec. 12.200 (14).]

/man də bərən e pwɛʃə ʃəʃtən./ I washed these clothes twice.

/a səy bəran əʃ yda gwəstənt./ They passed by here three times.

(2) /bar/ "time, occasion" is substitutable for /bəran/-bərə/ after various larger numerals. It also occurs in /[h]ər bar/ "each time, on every occasion" and in various other constructions as well. E. g.

/man [h]əzarə bər avan əme /[h]əbərə gwʃtən./ I told them this same thing on thousands of occasions. [/[h]əzar bəran/ and /[h]əzar bəran/ are also possible. For /[h]əzarə/, see Sec. 6.107.]

/man ʃərə /[h]ər bər gwʃtən./ I told you every time. [Idiomatically, /bar/ does not occur after /[h]ər/ "each, every"; instead, /bar/ or /var/ (see (4) below) are found.]

(3) /yymbəran/-/yymbərə/ denotes "this time" and in many contexts means "this year." E. g.

/yymbərə mən pakəṣtana nəɾəvən./ This time I will not go to Pakistan. [Unless the context specifies otherwise, this will usually be under-
stood as "during the present year" -- synonymous with /e sal/ or /ymsali/; see Sec. 13. 402.

/ymbarā mən pər təw kytabe karin. / This time I will bring a book for you.

(4) /var/ "time, occasion, turn" is employed in various common constructions: e. g. /[h]or var/ "each time, on every occasion, at each turn"; /var-pə-vara/ "turn by turn, one after another"; /var-varia/ "by turns" (see Sec. 12. 200 (56)); /yəkk vara/ "at one time, on a single occasion" (also in compound forms: /yəkkvara/, /yəgvara/, /yəkbara/, or /yəgbara/). /var/ also occurs as a common noun. E. g. /mən təra [h]or var gwəstwn. / I told you at every opportunity. [I.e. on each turn, at every chance I had.]

/a var-pə-vara drwst dwzza kwSt. / He killed all the thieves one after another.

/šwma var-varia vəti kagədə peš bəyər yet. / You show your papers by turns!

/mən yəkk vara ayrə jətwn. / I beat him in one turn. [I.e. with a single blow. Also /yəkkvara/, /yəgvara/, /yəkbara/, or /yəgbara/.

/təw yəgvara e drwst kytaβə bəyər. / Take away all these books at one time! [I.e. in a single trip. /yəkkvara/, etc. are substitutable.]

/əmməy var kədi kəyt. / When will our turn [occasion, opportunity] come?

/röçe beločay var bit. / One day [lit. a day] [it] will be the turn of the Baluchi[s].

/nun əmməy var ynt, ky aš bədiɡə berə bəyərən. / Now it is our turn [occasion, opportunity] to take [lit. that we may take] revenge [lit. revenges] from [our] enemies.

/məna var nədat, ky mən vəti zə[h]ma bəkoχən. / [He] gave me no chance [occasion, opportunity] to draw [lit. that I may draw] my sword.

(5) /vari/ denotes "turn" only. In this meaning /var/ and /vari/ are generally interchangeable. E. g.

/nun šwməy vari ynt, ky pəmma nan bəpəχəyt. / Now it is your turn to cook [lit. that you may cook] food [lit. bread] for us.

/aš mən rend, təi vari kəyt. / After me your turn will come.

(6) /bari/ signifies "period, term, reign." It thus differs from all of the preceding items. E. g.

/ma nun pir ən, aw əmməy bəri baz jətə. / We are old now, and our times [i.e. the period of our youth] was very good.

/a sərdarəy bərə, drwst mərdəm vəzəzətənt. / In the time of that chief all the people were happy.

(7) /bazi/ denotes "occasion"; its usage overlaps those of /bər/ and /yəmbəran/

/yəmbərə/. E. g.

/e bazi mən koTaa rəvən. / On this occasion I will go to Quetta. [/yəmbərə/ is substitutable.]

/a bazi təw yəkk gwrə gətəy. / On that occasion you shot a wolf.
I will not go over there again [lit. another occasion].  [/dygo bær/ is substitutable. ]

I showed you that same place twice.  [/dw bærən/ is substitutable. ]

13. 600. Basic Sentences.

I came to the court twice, but you were not there.

Did you come to my house on Saturday?

He always brought a basket of oranges.

On Sunday we saw a wild-animal right here.

Why did you weep at the death of this evil chief?

On Monday [lit. Monday's day] they took many pictures at the ruin.

I did that job of yours on Tuesday [lit. Tuesday's] night.

Did you stand for a long time [lit. until late] at [lit. on] the crossroads on Wednesday [lit. Wednesday's day]?

On Thursday he went with the government's army.

On Friday [lit. Friday's day] we ate in this restaurant.

Did you sleep outdoors on Saturday [lit. Saturday's] night?

They left all their baggage here.

I did not come on Saturday [lit. Saturday's day].

Why did you not bring your knife?

He did not let you beat [lit. did not allow that you may beat] this slave.

13. 601. Verbs whose past stems form unique, one-member classes are relatively few. Those in the corpus are.  

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/(k)a[h]tw/ [I] came. [Also /k]atkw/. //(k)ayag/ "to come."
/(k)awtaw/ [you sg.] brought. /[k]arag/ "to bring."
/dist/ [he, she, it] saw. /[g]yndag/ "to see."
/gretan/ [we] cried, wept. /[g]revag/ "to cry, weep."
/gyptyw/ [you pl.] grasped, seized, caught, bought. /[gy]rag/ "to grasp, seize, catch, buy."
/kwrtawt/ [they] did, made. [Also /kwta/. /kanag/ "to do, make."
/(k)o$taw/ [I] stood. /[k]ostag/ "to stand."
/swtaw/ [you sg.] went. /[r]avag/ "to go."
/vart/ [he, she, it] ate, drank. /[v]arag/ "to eat, drink. " Note that this form is homophonous with the 3rd sg. present form /vart/ "[he, she, it] eats, drinks." This verb exhibits a past-present stem relationship exactly the opposite of that seen in Sec. 13. 501 (3).
/vaptaw/ [we] slept. /[v]aspag/ "to sleep."
/(k)y$taw/ [you pl.] left, abandoned, let go, let. /[k]yllag/ "to leave, abandon, let go, let."

The /nay/ alternant of the negative prefix occurs with the past stems of /(k)ayag/ "to come" and /(k)arag/ "to bring." Elsewhere the /nd/ alternant is found. E.g.
/a məni divana n̂ayah/ "He did not come to [lit. in] my party."
/swma p̂er ce ŵati əwzarə n̂ayawrtw. / Why did you not bring your tools?
/mən ayra n̂distw/. / I did not see him.
/a drăkay čera p̂er ce n̂o$taw. / Why did he not stand under the tree?

13. 602. The names of the days of the week are mainly compounds containing a numeral stem + /ʃəmbe/ (which is employed alone for "Saturday"). The only exception is /j̞wma/ "Friday," a loanword from Arabic. Friday is, of course, the day of the Muslim congregational prayer, and the Arabic root of /j̞wma/ denotes "to gather together, collect." The days of the week are:

/ʃəmbe/ Saturday
/yəkʃəmbe/ Sunday
/dwʃəmbe/ Monday
/sayʃəmbe/ Tuesday
/čarʃəmbe/ Wednesday
/pəŋʃəmbe/ Thursday
/j̞wma/ Friday

/[h]əptə[g]/ "week" is sometimes substituted for /ʃəmbe/ "Saturday."

13. 603. /bəd/ "bad, evil" is approximately synonymous with /gandag/ "bad, evil."
See Sec. 4. 504.

13. 604. /məDDi/ denotes "baggage" in the sense of a traveller's luggage, household goods, etc. This term is not as all-inclusive as /bwnag/ "baggage," however: /bwnag/
includes the totality of a nomad's belongings, his tent, his animals, etc. See Sec. 9.104.

13. 700. Basic Sentences.

män Daga̱ra kəɨ kə̱nəɡa ətnən. I was measuring the land.
təw zi pər çe kə̱r kə̱nəɡa ə o̱təy. Why were you not working yesterday?
gə̱rk me̱xa dyrrəɡa at. The wolf was rending [lit. tearing] the sheep.
ma [h]awrəy təha kə̱r kə̱nən atən. We kept on working in the rain.
šwma pər çe grevən ətyt. Why did you keep on weeping?
a ʃəyr jənə ə o̱tənt. They did not keep on singing.
mən e [h]aDDa prəsəɡi ətnən. I had to [intended to, had the capacity to] break this bone.
təw e synga mən apa dəwər dəyəgi ə o̱təy. You did not have to [did not intend to, did not have the capacity to] throw this stone into the water.

a mən ə məsə ərəɡi ə ot.
a mən ə məsə ərəɡi ə ot.

mənə a nə[ h]ər jənəɡi ətənt. I had to shoot those wild-animals.
təra e kə̱r kə̱nəɡi ə ot. You did not have to do this work.

a Sayr jana na atant. She had to thread the needle with red thread. [Lit. She had to pour a red thread into the needle.]

13. 701. Past tense forms of the "continuative," "iterative," and "obligatory" formations are exactly as described in Secs. 11.401, 11.601, 11.701, and 11.801, except that past forms of the auxiliary (see Sec. 13. 101) are substituted for the present paradigm. E. g.

/mən kə̱r kə̱nəɡa ətnən./ I was working.
/a vəspəɡa ətənt./ They were sleeping.
/a dəʃən ətənt./ They kept on sewing.
/ma [h]əndən ətən./ We kept on laughing.
/šwma rəvəɡi ətyt./ You had to [intended to, had the capacity to] go.
/a ʃərabə vərəɡi ət./ He had to [intended to, had the capacity to] drink the wine.
/šwma rəvəɡi ət./ You had to go.
/mana əS kaddəŋa xeSəxəŋi at. / I had to sip from the wine-cup.

Unlike the present system, however, there is only one form of the negative past continuative formation: this consists of the infinitive + /a/, followed by /na/, followed by a past tense auxiliary. This was seen to be an optional pattern in the present system; see Sec. 11.401. Negative past tense forms of the iterative and obligatory formations, on the other hand, follow the same patterns as were given in Secs. 11.601, 11.701, and 11.801.

E.g.

/mana kar kənaga nə atwn. / I was not working. [Not */nəkənaga atwn/.]
/ə vasepaga nə atənt. / They were not sleeping. [Not */nəvasepaga atənt/.]
/ə źəyr jənə nə at. / He did not keep on singing.
/ma oda revəgi nə atən. / We did not have to [intend to, have the capacity to] go over there.
/šəwařa ayəgi nə at. / You did not have to come.

13.702. /dəwr dəyəg/ has various connotations: "to throw, toss (an object to someone close by)," "to throw into (as an object into a liquid)," "to throw away (an object of no further use)," "to throw down (an object, person)," "to quickly extend (a hand)." /šanəg/, on the other hand, is employed only in the sense of "to throw (an object a sizeable distance, as a ball, a stone)." E.g.

/mana əTTa źemyngw dəwr bỳdəy! / Throw my staff over this way!
/mana vetara apəy təha dəwr datwn. / I threw myself into the water.
/e [h]ərabə goSťa Donə dəwr bỳdəy! / Throw this bad meat outside!
/a mana dəwr dat. / He threw me down.
/mana vətə dəsta dəwr datwn, pə mana təpəkkəy gərəga. / I threw out my hand to seize my gun [lit. for the seizing of my gun].
/ma əS ko[h]əy əsə syng ʒəntən. / We threw stones from the mountain-top [lit. from on the mountain].
/a mana neməga sopə ʒənt. / He threw the apple in my direction.

/dəwr/ also occurs in another complex verbal formation: /dəwr kənəg/ "to spring, rush, jump out (as a wild animal from ambush)." As a noun, thus, /dəwr/ means "spring, rush." /dəwr/ is also found in a totally different meaning: "period, time" (roughly synonymous with /bəri/; see Secs. 13.503 (6) and 16.400 (5)). This must, however, be considered a homophone.

13.800. Drills and Exercises.

13.801. Substitution.

1. a yeŋəmbeay roŋa ai maRia šımtənt.
Monday's that ruin
Friday's the court
Saturday's Sindh
Tuesday's the forest
Wednesday's that tenant-
farmer's house

2. mën yakk kagade lykkytwn.
   my grandfather awakened
   the fine-blanket folded
   the medicines ground up
   his command obeyed
   the riding-camel untied

3. a bëzzëg vëti øwzarâ prošt.
   the tenant-farmer the rope pulled
   the beggar the fire put out
   the slave the wine sipped
   the slave-girl the cattle checked
   the wild-animal the goat-kid tore

4. a ñadi jo[h]öy kyrra nyijkstra.
   my relative in the tent stayed behind
   the cow in the meadow grazed
   that poor woman in the court fainted
   her fiance in the desert wandered around
   his goat under that tree gave birth

5. ai ñagyrd øš yda gvøstënt.
   I the wounds groaned
   the army of the government hunger died
   the young man thirst wept
   those creatures cold shivered
   the slaves the chief fled

6. mëy [h]ømsayg zi sør gyptënt.
   last night arrived
   night before came
   twice went
   day before hunted
   yesterday became angry

7. mën a bazi bëloçystana daštwn.
   up to two hours in his office sat
   this year India went
   last month my grandmother delivered [made arrive]
   one time Noshki saw

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<table>
<thead>
<tr>
<th>8.</th>
<th>ma par taw</th>
<th>e su'runa</th>
<th>kawrtha.</th>
</tr>
</thead>
<tbody>
<tr>
<td>for the Baluchis</td>
<td>this country</td>
<td>conquered</td>
<td></td>
</tr>
<tr>
<td>for our chief</td>
<td>this beautiful sword</td>
<td>brought</td>
<td></td>
</tr>
<tr>
<td>for your fiancee</td>
<td>these earrings</td>
<td>chose</td>
<td></td>
</tr>
<tr>
<td>for your daughter</td>
<td>this soft quilt</td>
<td>bought</td>
<td></td>
</tr>
<tr>
<td>for his slave-girl</td>
<td>this clothes-bag</td>
<td>wove</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>9.</th>
<th>ap</th>
<th>Daqara</th>
<th>rytkont.</th>
</tr>
</thead>
<tbody>
<tr>
<td>the boys</td>
<td>from the tree</td>
<td>fell</td>
<td></td>
</tr>
<tr>
<td>the restaurant-keeper</td>
<td>on the tonga</td>
<td>got on</td>
<td></td>
</tr>
<tr>
<td>the nomads</td>
<td>in the desert</td>
<td>wandered around</td>
<td></td>
</tr>
<tr>
<td>his relatives</td>
<td>into the room</td>
<td>entered</td>
<td></td>
</tr>
<tr>
<td>the army of the enemies</td>
<td>from the midst of the battle-field</td>
<td>fled</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>10.</th>
<th>mani tru</th>
<th>a' marka</th>
<th>grevan at.</th>
</tr>
</thead>
<tbody>
<tr>
<td>the old man</td>
<td>on the bedding</td>
<td>kept groaning</td>
<td></td>
</tr>
<tr>
<td>the people</td>
<td>in the market-place</td>
<td>kept gathering</td>
<td></td>
</tr>
<tr>
<td>we</td>
<td>in the forests</td>
<td>kept searching</td>
<td></td>
</tr>
<tr>
<td>the women</td>
<td>all night</td>
<td>kept singing</td>
<td></td>
</tr>
<tr>
<td>you [pl.]</td>
<td>outside the house</td>
<td>kept making noise</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>11.</th>
<th>e Dawlē jamagay</th>
<th>dorag</th>
<th>maζane kysbe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fine-rug's</td>
<td>weaving</td>
<td></td>
<td></td>
</tr>
<tr>
<td>picture's</td>
<td>taking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gun's</td>
<td>making</td>
<td></td>
<td></td>
</tr>
<tr>
<td>book's</td>
<td>writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>this song's</td>
<td>singing [lit. beating]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>12.</th>
<th>taw</th>
<th>may [h]obara</th>
<th>par ce</th>
<th>nTaytay.</th>
</tr>
</thead>
<tbody>
<tr>
<td>they</td>
<td>the wine</td>
<td>did not pour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the servant</td>
<td>the okra</td>
<td>did not fry [boil, cook in oil or water]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the tonga-driver</td>
<td>a new horse</td>
<td>did not buy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you [pl.]</td>
<td>the lamps</td>
<td>did not put out</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the girl</td>
<td>this costume</td>
<td>did not put on [lit. adorn]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>13.</th>
<th>pərerī</th>
<th>ma ḍ̣rasama</th>
<th>Tappaga aton.</th>
</tr>
</thead>
<tbody>
<tr>
<td>night before last</td>
<td>birds</td>
<td>were shooting</td>
<td></td>
</tr>
<tr>
<td>[on] that occasion</td>
<td>stones</td>
<td>were throwing</td>
<td></td>
</tr>
<tr>
<td>yesterday</td>
<td>his land</td>
<td>were measuring</td>
<td></td>
</tr>
<tr>
<td>this very morning</td>
<td>wheat</td>
<td>were sowing</td>
<td></td>
</tr>
</tbody>
</table>
on Thursday [lit. grass were harvesting on Thursday’s day]

14. mənî nokəra
    the slave-girl
that poor [fellow]
we
the camel-rider
I

məDDi
barley
the money
our cattle
the medicines
the wolf

zurəğî ət.
had to grind
had to give
had to check
had to take [lit. eat]
had to kill

15. édaləttəw kar
    that foolish fellow
the waterskin
the beggar
the forest
my eye

əlas
angry
empty
hungry
dry
red

but.

13. 802. Transformation Drill I.

Change the underlined verb forms in the following sentences from the present to the past tense. E.g.

Instructor: /mən kwəcəkka dər kənin. /
Student: /mən kwəcəkka dər kwətən. /

1. a pîrə mərd dəstə mwət.
2. mənî nəkozətk baz sop vərt.
3. a pəmmən yəkk sere æm təl kənt.
4. mənî jynd e jəməqa dəčin.
5. a [h]ər roç soba vəti gysə ərr ropit.
6. məlyd dəlloa æp gejət.
7. vəxte ky təw kəyəy, mən gysə nəbin.
8. bədîgəni ləşkər əmməy kyərə əcət.
9. bərči səwəzə nəkoTət.
10. ymsəli kəTygəy vəl vətə rwdənt.
11. mən a [h]əDDə dəwr dəyən.
12. gwəm pərzoqəkka talən nəkənənt.
13. a mənə təi dıvəna rəvəqa nəyət.
14. avənə pəTag gət.
15. a pə vəti dəʃtəra yəkk pələ yənit.
16. e bəzı mən gysə nəmənən.
17. təw pər 채 mənə məlo Tuəy.
18. mənî tru əə bazəra zut pədə kəyt.
19. a jəmmaý roçə əmməy reza pədə karənt.
20. dəɾəstə mərdəmə ai mərka grevənt.
21. چe, ʃwəmə əmyə koʃtət?
22. a pör če a bəzzəgə jənant.
23. a təi təvara nəwəskynit.
24. če, təw mənî šəlvərə nədədəy?
25. a mənî bəllwka zant.

13.803. Transformation Drill II.

Change the underlined verb forms in the following sentences from the present to the past tense. E. g.

Instructor: /ayra ginryč ynt. /
Student: /ayra ginryč at. /

1. če, təw twmnog ay?
2. dwnyaa baz sa[h]dar ənt.
3. mən badigani nyama wn.
4. a bəzgər pir nə ynt.
5. če, şwma vəkk byt?
6. gə ma za[h]m nest.
7. a narynj baz twrəş ynt.
8. təi jynd najoR byy.
9. e lədə nə[h]ar baz əst.
10. təi kəddəwa şərəb nə ənt.
11. avani bras maRia nestənt.
12. a čadi zut zar bənt.
13. gə sərkara məzənə ləskəre əst.
15. ləss mərdwm ai divana nə ənt.
16. gwlaM-w-molyd bəloçystana nest.
17. mən təi e [h]əbəra şərəpəd nəbbin.
18. əmməy [h]ənda e Dəwlə mwrg nest.
19. ma tənia ənə ən.
20. şwma pər e kara baz kəmm yt.

13.804. Transformation Drill III.

Change the underlined auxiliary verb forms in the following sentences from the present to the past tense. E. g.

Instructor: /mən təəgə wn. /
Student: /mən təəgə atwn. /

1. a dəʃka gwDDəgə ynt.
2. mən vətərə mən apə dəwr dəyəgi wn.
3. ayra vəti masTər Tuəgī ynt.
4. ma lərzə nə ən.
5. əmməy yəkk goke zayəgə ynt.
6. a nə[h]ərə kwəəgi ynt.
7. molyd kes əw kəmbələ pətəyan ynt.
8. təi pəs mənə paleza ərəgə ənt.
9. məna şəti olak marəgi ənt.
10. e [h]ərabən əwzər prəxnən ənt.
11. tərə şərazərəgə nə ynt.
12. a bəzzək əə Təppə nələgə ynt.
13. mara jwəməy begənə rəvəgə ynt.
14. mə məroči kəTure nərynj karəgə ən.
15. Şwma pər cə syng Şənən ynt.
16. Şynykk bəza mvyçən ynt.
17. məna pə şəti trua laşti əynəgə ənt.
18. tərə e rez syndəgə ynt.
19. mən e ko[h]ənə pəşəkə dyrrəgə nə wn.
20. Şwma e lybas Şipəgə nə ynt.

13, 805. Question-Response Drill I.

1. təw ai gysə kədi Şwtəy.
   yesterday
   last night
   at seven o'clock
   day before the day before yesterday
   last year

2. a kwjəm kar kwrt.
   He ground up the medicines.
   He milked the cow.
   He wrote a letter to his aunt.
   He measured the land.
   He folded the blankets.

3. təw cə kənəgə atəy.
   I was weaving a shoulder-bag.
   I was searching [for] a needle.
   I was pouring oil into the bottle.
   I was taking picture[s]
   I was picking flower[s]

4. maRia kəy at.
   Some [a few] slaves were in the palace.
   The palace was empty.
   There was no one in the palace.
   One old man remained [stayed behind] there.
The palace was full of servant[s], slave-girl[s], and guests.

He died of hunger.
His enemies killed him.
He fell into the well.
He died of thirst.
He got smallpox. [Lit. Smallpox caught him.]

That man is a thief. He stole the watch of the other.
They are old enemies.
That man was beating the donkey of the other.
That man is a tonga-driver. He was asking for his fare.
That man is a servant. He did not obey his master's order.

No, they will arrive day after tomorrow.
Yes, they arrived last night.
No, my nephew is sick, and now they will not come.
Yes, they came on Thursday.
My grandfather came on Sunday. My other relatives will come on Wednesday.

The rope broke.
The oil spilled out of the bottle.
Our machine broke.
That stupid fellow spilled the oil.
He did not bring his tools.

I fried it.
I roasted it.
I threw it outside.
I gave it to that poor fellow.
Your aunt took it away.

He was thin and weak.
He was fat.
He was an American.
11. a jynykk pəɾ ce təvar-təvar kənəga ə$tənt.

They were combing each other's hair.
They were putting on [lit. adorning] their new costumes.
They were looking at your pictures.
They were playing in the garden.
The marriage of the daughter of the chief took place [lit. became] today.

12. ce, təw ayra distəy?

Yes, I saw him in that ruin. He was taking pictures.
No, I never saw him at any time.
Yes, I saw him three times.
Yes, I saw him [on] that occasion when [lit. that] we were in Noshki.
Yes, I saw him yesterday in the court.

13. ce, təw pərmən ce kəwrtəy?

Yes, I brought a needle and [some] thread for you.
Yes, I brought a new quilt for you.
Yes, I brought a bottle of wine for you, but it [lit. they] spilled on the road.
Yes, I bought these new earrings for you.
No, I brought nothing for you.

14. ce, ʃwma pə[h]ri ʃyləga omyda da$tyt?

No, we went to India last year.
Yes, but we will go to Sindh this year.
Yes, we stayed right here.
My family went to Makran, but I stayed behind.
Yes, but we sent our dependants [lit. child-and-woman] to Sindh.

15. a ce kwrt.

In his reign, he conquered many countries.
He rubbed the utensils well.
He agreed with me on this matter.
He killed his neighbour.
He threw a stone in my direction.
13.806. Question-Response Drill II.

1. zi, kylasa rønd, tøw kwja ſwtyəy.
2. čə, tøra naryŋj dost ønt, ya sop.
3. čə, tøw øroTTe distøy?
4. jʊmaŋy roča, tøw kalyja a[h]tøy?
5. čə, tøra dyștare øst?
6. čə, tøi mwʊkəy ḫaɾosə, drwst mørdwṃ zeɓaɭ lybas ſipənt?
7. [h]əptəga, tøw ɣynkə børən yda kəyəy.
8. čə, e soba tøw derə rəstøy?
9. zi tøw svarəga čə čə vartøy.
10. tøi [h]ɔndə nɑ[h]ar baz øst?
11. tøra ko[h]ənі tøha ᴭapwrəg dost ynt?
12. čə, tøw tøsvir γyɾəgə zanyə?
13. a vəxti ky tøw ɣə gysa dəɾ a[h]tøy, tøw asə tostøy?
14. vəxtə ky tøw bəlɔčystəna rəvəy, tøw dəmb ɣarəg lɔtəy?
15. dwʒəməba, tøw kwja øtəy.


Heretofore a Roman numeral has been employed after the infinitive form of a new verb to indicate the verb's class membership in the present system. It is now necessary to add information about the past stem class to which the verb belongs. This will be done by adding a dash after the Roman numeral indicating present tense class membership, and following this by (a) the Roman numeral "I" if the past stem is a member of Class I (Sec. 13.301), (b) the Roman numeral "II" if the past stem belongs to Class II (Sec. 13.401), or (c) by the past stem itself in diagonals if it falls into past stem Class III. Thus, in the entry /Sykkag/ I-I "to pull, tug," for example, the first "I" indicates present system class membership and the second "I" the past stem form: /Sykkag/ thus has /Sykkit/ as its 3rd sg. present form and /Sykkyt/ as its past stem (and, coincidentally, its 3rd sg. past form also). Similarly, /dayag/ V /dat/ "to give" employs "V" to indicate that the 3rd sg. present form is /dənt/. The past stem of this Class III verb is given: /dat/.

(adalatt) court, courthouse
(əwzar) tool
(bari) period, term, reign
(bazi) occasion
(bad) bad, evil
(bəllwk) grandmother (either father's or mother's mother)
(bər) time
(bəzgər) tenant-farmer
(bəzzəg) poor, unfortunate; poor fellow

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<table>
<thead>
<tr>
<th>bojøg</th>
<th>1-/botk/</th>
<th>to open, untie</th>
</tr>
</thead>
<tbody>
<tr>
<td>bop</td>
<td></td>
<td>mattress</td>
</tr>
<tr>
<td>čadi</td>
<td></td>
<td>stupid [fellow]</td>
</tr>
<tr>
<td>čarra[h]</td>
<td></td>
<td>crossroads</td>
</tr>
<tr>
<td>čaršœmbe</td>
<td></td>
<td>Wednesday</td>
</tr>
<tr>
<td>čøøg</td>
<td>1-II</td>
<td>to graze</td>
</tr>
<tr>
<td>čøRø</td>
<td></td>
<td>always</td>
</tr>
<tr>
<td>čøššøg</td>
<td>1-I</td>
<td>to sip</td>
</tr>
<tr>
<td>čykkøg</td>
<td>1-I</td>
<td>to pull, tug</td>
</tr>
<tr>
<td>čynøg</td>
<td>1-/çyt/</td>
<td>to pick, pluck, choose</td>
</tr>
<tr>
<td>dømb</td>
<td></td>
<td>ruin</td>
</tr>
<tr>
<td>døwr</td>
<td></td>
<td>spring, rush</td>
</tr>
<tr>
<td>døwr døyøg</td>
<td></td>
<td>to throw, toss, throw into, throw away, throw down, quickly extend (a hand)</td>
</tr>
<tr>
<td>døwr kønøg</td>
<td></td>
<td>to spring, rush, jump out (as a wild animal from ambush)</td>
</tr>
<tr>
<td>der</td>
<td></td>
<td>late, lateness</td>
</tr>
<tr>
<td>doøøg</td>
<td>1-/dwšt/</td>
<td>to milk</td>
</tr>
<tr>
<td>doši</td>
<td></td>
<td>last night</td>
</tr>
<tr>
<td>dwšømbe</td>
<td></td>
<td>Monday</td>
</tr>
<tr>
<td>dyrrøg</td>
<td>1-I</td>
<td>to tear, rend, rip (transitive)</td>
</tr>
<tr>
<td>dyštar</td>
<td></td>
<td>fiancé, fiancée</td>
</tr>
<tr>
<td>gejøg</td>
<td>1-/getk/</td>
<td>to pour into, put</td>
</tr>
<tr>
<td>gwøm</td>
<td></td>
<td>(male) slave</td>
</tr>
<tr>
<td>gwšn</td>
<td></td>
<td>hunger</td>
</tr>
<tr>
<td>[h]øDD</td>
<td></td>
<td>bone</td>
</tr>
<tr>
<td>[h]ømsayø[g]</td>
<td></td>
<td>neighbour</td>
</tr>
<tr>
<td>[h]øptø[g]</td>
<td></td>
<td>week; Saturday</td>
</tr>
<tr>
<td>[h]wkm</td>
<td></td>
<td>order, command</td>
</tr>
<tr>
<td>[h]ynd</td>
<td></td>
<td>India</td>
</tr>
<tr>
<td>jwma</td>
<td></td>
<td>Friday</td>
</tr>
<tr>
<td>jynd</td>
<td></td>
<td>self</td>
</tr>
<tr>
<td>køč</td>
<td></td>
<td>measuring, measurement (of a surface)</td>
</tr>
<tr>
<td>køč buøg</td>
<td></td>
<td>to be measured</td>
</tr>
<tr>
<td>køč kønøg</td>
<td></td>
<td>to measure</td>
</tr>
<tr>
<td>kaddø</td>
<td></td>
<td>wine-cup</td>
</tr>
<tr>
<td>kes</td>
<td></td>
<td>fine-blanket</td>
</tr>
<tr>
<td>lød</td>
<td></td>
<td>forest</td>
</tr>
<tr>
<td>løškar</td>
<td></td>
<td>army</td>
</tr>
<tr>
<td>løšti</td>
<td></td>
<td>earring</td>
</tr>
<tr>
<td>lybas</td>
<td></td>
<td>costume, dress</td>
</tr>
<tr>
<td>lykkøg</td>
<td>1-I</td>
<td>to write</td>
</tr>
<tr>
<td>manøg</td>
<td>1-/mønt/</td>
<td>to remain, stay behind</td>
</tr>
</tbody>
</table>
marog 1-1  to check, count, tally, review, bring to mind
mari
mDDi
mognag 1-I  palace, large building, edifice
mark
molyd
mwshag 1-II  baggage, goods, belonging[s]
meyog 1-/mytk/  to obey, approve, agree
nlag 1-I  death
n-nogn  to rub, polish
narynj  to suckle
no[h]ar  to groan
norm  bread-and-bread: food
n[sh]ag 1-II  orange (fruit)
nyam  wild-animal, beast
-ooy nyama  soft
parodi  to grind up, powder
patayog 1-1  middle, midst, among
pe[sh]-pa[h]:ri  between, in the midst of, among
potayog 1-I  last (time, year, etc.)
pe[sh]-p[ero]ri  beggar
pyR  Thursday
reayog 1-/retk/  night before last
rez  day before yesterday
ryeyog 1-/rytk/  to fold
day before the day before yesterday
sad  (time, year, etc.) before last
sa[h]dar  to ask
sarynj  grandfather (either father's or mother's father)
pwrsog 1-1  battlefield
pyR  to pour out, spill (transitive)
rez  (thick) rope
ryeyog 1-/rytk/  to spill (intransitive)
sad  thread
sa[h]dar  creature, being
sarkin  government
sayshombe  Tuesday
sucyn  needle
syal  relative, person of equal rank
synd  Sindh
syndag 1-/>syst/  to break (rope, cord, stem, long slender object)
( transitive and intransitive)
Sang 1-II  to throw (an object a sizeable distance)
Sombe  Saturday
Sarab  wine, alcoholic beverage
sipog 1-/>gypt/  to adorn, decorate, put on (jewellery, fine
clothes, etc.)
13.901. Vocabulary: Appendix I.

This Section recapitulates the present and past system class membership of all of the verbs introduced thus far in the Course.

\[\text{\[k\]arag II} /\text{[k]awrt/}\]
\[\text{\[k\]jayag VI} /\text{[k]a[h][h][k]/}\]
\[\text{bendag I} /\text{bæst/}\]
\[\text{børag IV} /\text{bwrt/}\]
\[\text{bojag I} /\text{botk/}\]
\[\text{buag III-II}\]
\[\text{bwrrag I} /\text{I-I}\]
\[\text{čarag I} /\text{I-I}\]
\[\text{čøøag I} /\text{I-I}\]
\[\text{čøkkag I} /\text{I-I}\]
\[\text{čynag I} /\text{czyt/}\]
\[\text{darag I} /\text{dašt/}\]
\[\text{doag V} /\text{dat/}\]
\[\text{dočag I} /\text{dotk/}\]
\[\text{došag I} /\text{dwšt/}\]
\[\text{drwšag I} /\text{II}\]

\[\text{dwzzag I} /\text{I-I}\]
\[\text{dyrrag I} /\text{I-I}\]
\[\text{gørdag I} /\text{gøšt/}\]
\[\text{gejøg I} /\text{getk/}\]
\[\text{gradag I} /\text{grast/}\]
\[\text{grevøg I} /\text{gret/}\]
\[\text{gvarøg I} /\text{gvørt/}\]
\[\text{gvøag I} /\text{I-II}\]
\[\text{gvøøag I} /\text{gvøst/}\]
\[\text{gwDøag I} /\text{I-I}\]
\[\text{gwšøg I} /\text{I-II}\]
\[\text{gynøg I} /\text{dist/}\]
\[\text{gyøag IV} /\text{gypt/}\]
\[\text{gyrrøg I} /\text{I-I}\]

\[\text{[h, k]øndag II-I}\]
\[\text{janag V} /\text{jøt/}\]
\[\text{jil[h]ag I} /\text{jyst/}\]

\[\text{Sunday}\]
\[\text{this year}\]
\[\text{sword}\]
\[\text{to give birth}\]
\[\text{pretty, beautiful}\]
\[\text{yesterday}\]

\[\text{to seize, take possession of, conquer}\]
Irrigating with water drawn from a /karez/.
UNIT FOURTEEN


Mir Byjjar calls on Dr. Adams at his hotel.

1. B: Greetings!
2. A: Greetings! Welcome, friend!
3. B: Be seated in peace, friend!
4. A: Sir, are you well? Is your family well?

God's grace, beneficence, love

5. B: [It] is God's grace [that] you are well. The rest is well.
6. A: Friend, be welcome!
7. B: May you be safe!

to serve, do a service for
8. A: Sir, what service may I do for you?

to trouble, give trouble
9. B: Thank you. Do not trouble yourself!

desire, will
10. A: Good. Just as you wish. [Lit. How­ever your will.]
11. B: Sir, if you have no work today, then come with me!

12. A: Where?

cousin: aunt's son or daughter

Mastung, a small city near Quetta
betrothal, engagement
13. B: A cousin of mine is in Mastung. I am going to his betrothal.

railway train; cart
14. A: Shall we go by [lit. in] train or by [lit. in] the bus?
15. B: Sir, it is better to go by bus. [Lit. Going in the bus is good.]

They go to the bus station.

bus station, truck depot
16. B: This is our bus station, and buses go out in every direction from here.
17. A: At what time does the bus go to Mastung?
18. B: The first bus [goes] at 8:30, and the second goes at ten o'clock.
19. A: It is now eight o'clock in the morning, seat (on a train, bus).

20. B: Come, let us take our seats!

21. A: Who gives out the tickets? truck, lorry, bus clerk driver

22. B: The conductor [lit. clerk of the bus] gives out the tickets, but I told the driver to keep [lit. that he may put down] two seats.

23. A: Which one is the driver of this bus? jacket, vest to wear, have on (a garment) [lit. to be on the breast]

24. B: That man who [lit. that] has on a red jacket.

On the way, Dr. Adams notices a long row of large holes dug in the ground beside the road.

25. A: Sir, those earth-piles which are in [a] row, what are they? row, line karez, irrigation tunnel system

26. B: That is a row of wells, and we call it a "karez."

27. A: Friend, I do not know this "karez." moreover underground down, low, deep way, method, kind to dig a well

28. B: Sir, in our area there is [lit. will be] little rain, and moreover the underground water lies [lit. is] very deep. One method of drawing this water out is that we dig many wells.

29. A: Then what do you do? to make a hole through, tunnel through

30. B: Then we join all these wells together with a tunnel [lit. we make a hole in all these wells with one another], and in this way the underground water comes out.

irrigation to labour, work hard

31. A: You work hard at this kind of irrigation. 

nun sobay [h]əst bəjəg ynt. siT bya, voti siTə bəgyrən!

TykəTT kəy dənt. lari mwnəi Drevər lariəy mwnəi TykəTT dənt, bəle mən Drevəra gwəstən, ky dw siT [h]ər bəkənt.

e bəssəy Drevər kwjam yəkk ynt. sadri gvəra buəg

əma mərd, ky sə[h]rə sədriə gvəra ynt.

On the way, Dr. Adams notices a long row of large holes dug in the ground beside the road.

earth-pile, heap of earth row, line [h]əkət resəg vaja, a [h]əkət, ky resəga ənt, əə ənt. karez a kuani resəgə, əw mayəs karez gwəson.

Friend, I do not know this "karez."

moreover dyə eə ky ğerDəgəri ja[h]l vəR ku jənəg vaja, əmməy Dyha [h]əwər kəmə bit, əw dyə eə ky ģerDəgəri ap səkk ja[h]l ynt. e əpə Đonna kəʃəgəy yəkk vəRe, ky ma baz ku jənən.

Then what do you do?

to make a hole through, tunnel through pada əə kənyt. Twng kənəg pada e drwst kuə gə yəkk dyəgə Twng kənən, əw e vəRa ģerDəgəri ap Đonna kəyt.

Then we join all these wells together with a tunnel [lit. we make a hole in all these wells with one another], and in this way the underground water comes out.

irrigation to labour, work hard

You work hard at this kind of irrigation. Šwma e Đəwlen ģapkəria baz vari kəʃəyt.
32. B: Yes, this is a hard job, but our landowners are digging tubewells. Their effort is less, and their crops are becoming better day by day.

33. A: Before the Baluchis too were there karez in this area?

34. B: Sir, they say thus, that when the Baluchis came here from western Iran, they dug [lit. pulled] karez for the prosperity of this dry area.

35. A: Are there karez in all of Baluchistan?

36. B: Yes, in those regions having hilly land [lit. in those regions that their lands are down-slopes and up-slopes] and whose underground water is plentiful, there we estimate from where the karez will come out well [lit. in goodness]. Anyway, I will show you the karez of Mastung.

On their arrival in Mastung, Dr. Adams and Mir Byjjar attend the betrothal ceremony of Mir Byjjar's cousin.

37. B: Sir, see, now all of our relations have come [lit. came], and now the announcement of the betrothal will take place [lit. will be].

38. A: This is a good gathering, but tell [me] this, that after the announcement of the betrothal what will you do?
39. B: Friend, now we will distribute some food, and afterwards the Mulla will read two [or] three verses [of the Quran], and we will announce the betrothal.
30. B: Then what do you do?
41. B: Afterwards we will hold a party until late, and every little while [lit. after every (short) period] we will give these [guests] refreshments.
42. A: Will there also be music and dancing after the party?
43. B: No sir. In many areas the Baluchis have music and dancing also, but here we only hold a party.

After the betrothal ceremony is finished, the guests sit down to await the beginning of the 'divan.'

44. A: Is the party starting now?
45. B: Yes, that man who is wearing a white turban [lit. that a white turban is on his head], now will recite an epic-poem. We call this kind of singer a bard.

46. A: Sir, what sort of song is an epic-poem?
47. B: Friend, the epic-poems are the stories of our ancient and modern wars and other deeds.
48. A: Will the bard now begin to recite an epic-poem?
49. B: No sir. First, along with the sound of the music, he will give the background of that epic-poem, and he will say something about his own identity. We all will more or less praise him and that song.

50. A: Is that [one] also a bard, who has an instrument in his hand [lit. that an instrument is in his hand]?

classical singer, classical musician

49. B: No sir. peš, a saząj ćəra varə go ʒəkə ʒəm daŋtə əɾəm-kəməy babətta ći əɾəm. ŋəmə daɾst ai əɾəm ʃəɾrəy ći-əɾəm sytaa ʒənən.

50. A: Is that [one] also a bard, who has an instrument in his hand [lit. that an instrument is in his hand]?

classical singer, classical musician

49. B: No sir. peš, a saząj ćəra varə go ʒəkə ʒəm daŋtə əɾəm-kəməy babətta ći əɾəm. ŋəmə daɾst ai əɾəm ʃəɾrəy ći-əɾəm sytaa ʒənən.

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50. A: Is that [one] also a bard, who has an instrument in his hand [lit. that an instrument is in his hand]?

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50. A: Is that [one] also a bard, who has an instrument in his hand [lit. that an instrument is in his hand]?

classical singer, classical musician

50. A: Is that [one] also a bard, who has an instrument in his hand [lit. that an instrument is in his hand]?

classical singer, classical musician

51. B: No, we call him a classical singer or (instrumental) musician, and he plays [lit. beats] the swronz or the dəmburəg.

52. A: Aside from the epic-poem, does the bard sing other songs also?

Domb, a lower caste who act as artisans, minstrels, etc.

time, occasion, turn

53. B: No sir, after the bard will be the turn of the Dombs.

54. A: What sort of songs do the Dombs sing?

Domb, a lower caste who act as artisans, minstrels, etc.

time, occasion, turn

55. B: The Dombs sing various kinds of songs and charge money.

tribe

56. A: Does the chief of the tribe give them money?

people, the public

57. B: No sir, they wander about among the public, and the Baluchi people pay them.

58. A: Does the classical musician sing too?

sometimes, from time to time, at various times

to listen attentively to, be absorbed in listening to 1-1

59. B: Yes, sometimes the classical musician sings too, and we listen attentively in this same way and also praise him.

ji [h]a, bore-bore [h]əɡazi əm ʃəyr jənt, əw ma əme Dəwlə nygoʃən, əw ai əm sytaa ʒənən.
60. A: Do the singers give the background of every kind of song?

61. B: No, this custom is only for the epic-poems.

62. A: Besides the swronz and the damburag, what are the other musical instruments of the Baluchis?

to play the jewsharp
livestock-owning, livestock-owner
to play the flute
drum
tambourine
swrnag, a kind of horn

63. B: Sir, the minstrels also play the jewsharp, and livestock-owning Baluchis play the flute. Aside from these [lit. this], there are also the drum, the tambourine, and the swrnag.

to listen

64. A: Good. Now let us listen to what [lit. that what] the singers will say.

5. The /i/ in /allai/ "God's" may be considered a special form of the possessive suffix (/ay/ is the expected form) or as the adjective formant suffix /i/ (in which case /allai/ would mean something like "Divine, of God"). /allai/ is found only in a few "set phrases." See also Sec. 8.200(50). E.g.

/allai mer ynt./ It is God's grace. [I.e. Thanks be to God!]
/allai mana ay'/ Farewell! [Lit. You are in God's care!]

9. Two sets of homophones (words having quite different meanings but the same pronunciation) must be noted:

(1) /var/ denotes "time, occasion, turn"); see Sec. 13.503. /var/ also occurs as a noun and an adjective meaning "troubled, unfortunate, indigent, poor (person)." The complex verbal formations /var buag/ and /var kanag/ mean "to be troubled, have trouble" and "to give trouble, take trouble," respectively. E.g.

/ a varē mārde. / He is a troubled [i.e. unfortunate, indigent, poor] man.
/e nanā varā bādyāv!/ Give these [pieces of] bread to the poor!
/e ra[h]a ōmma sōkk var butōn. / We encountered much difficulty on this road. [Lit. On this road we were much troubled.]
/a najoRi mānā sōkk var kwrt. / That illness gave me much trouble.

(2) /vari/ "turn" was also discussed in Sec. 13.503. /vari/ also denotes "labour,
effort." Complex verbal formations include: /vari buøg/ "to be much labour, effort," /vari kɔnɔɡ/ "to work hard, labour," and /vari kɔkɔkɔɡ/ "to exert much effort." E.g.

/a ɔp-w-roç vari kont. / He labours night and day.
/man oda baz vari kɔkɔkytwn. / I worked very hard [i.e. exerted much effort] over there.
/baz vari kɔkɔkɔɡa rend, e karezɔy ap dɔr ə[h][t]. / After exerting much effort, the water of this karez appeared [lit. came out].

13. /truzatk/ "cousin: aunt's son or daughter" is employed for the child of one's father's or mother's sister; /nakozatk/ is used for the child of one's father's or mother's brother.

13. Marriage customs differ somewhat from region to region. Generally the boy's parents initiate the match. Once a likely girl has been selected, the boy's relations send a deputation to her father or guardian to ask for her hand. If he agrees, he then sets a sum (called /labb/) to be paid by the prospective groom's people. This ranges from little or nothing, if the marriage is within the close family, to several thousand rupees. Once the /labb/ is agreed upon, the date of the /sang/ "betrothal" is set.

Shortly before the betrothal, both sides send /Domb/ messengers (see Sec. 14.200 (46)) to invite their respective relations and friends. Those invited by the boy's people gather at his house and go from there in a procession, firing off their guns as they go, to the girl's home, where they are welcomed by her people. The boy himself, however, does not attend the /sang/, nor is the girl visibly present at the ceremonies. Instead, her relations offer refreshments to the boy's relatives, exchange /a[h]val/, and serve food (usually dates or other sweets). Eventually some important person from the boy's party opens the subject of the marriage, and the amount of the /labb/ is then discussed. At this time various important persons from the prospective groom's side usually request that the bride's father reduce the amount of the /labb/: "Please forego something in my name!" This is normally granted, and the actual sum to be paid is thus sizeably lessened. Once these details are settled, the /mwlla/ (see Sec. 14.200 (39)) reads certain verses of the /kwran/ "Quran," especially those pertaining to marriage and the rights and duties of husband and wife, and also various traditions of the Prophet Muhammad and some Arabic prayers. The betrothal is then formally announced, and the guests offer their good wishes and fire off their guns. In some areas the ceremonies of the /sang/ are followed by a feast, in others by a /divan/ of poetry and music, and in still other regions the men perform traditional dances.

Once the /sang/ has been performed, the boy and girl are strictly forbidden to see one another until after the wedding has taken place.

Baluchi wedding customs will be described in a later Unit.

14. In Urdu, /ɡaRi/ denotes "cart" and also has the derived meaning "railway train." In Baluchi, however, this loanword is used primarily for "railway train" and only occasionally
for "cart." The latter form of conveyance is not common in Baluchistan, where most loads are transported on camel-back.

24. "To wear" is expressed in several ways:

(1) The complex verbal formations /gvara buag/ "to be wearing, have on (a garment)" and the transitive form /gvara kɔnɔg/ "to put on, wear" are employed when the garment is something worn above the waist (e.g. a coat, shirt). E.g.

/ai so[h]rẽ sadrie gvara ynt./ He has on a red jacket. [Note that the logical subject is possessive in form -- equivalent to /ai gvara so[h]rẽ sadrie ynt./ "On his breast is a red jacket." ]

/xe, taw vɔtĩ nokẽ sadri gvara kɔnɛv?/ Will you put on your new jacket? [/poʃɔv/ "[you sg.] will put on, wear" is substitutable for /gvara kɔnɔv/.]

(2) The complex verbal formations /pada buag/ "to be wearing, have on (shoes, pajamas, etc.)" and /pada kɔnɔg/ "to put on, wear (shoes, pajamas, etc.)" are similarly employed for any garment worn below the waist. /pada buag/ and /pada kɔnɔg/ have not yet been introduced. E.g.

/mani ko[h]nẽ pazvar pada ɔnt./ I have on old shoes. [The logical subject is possessive in form.]

/man vɔti nokẽ ʃɛlvarə pada ɔnən. / I will wear my new pajamas.

(3) The complex verbal formations /sara buag/ "to be wearing, have on (a hat, turban, etc.)" and /sara kɔnɔg/ "to put on, wear (a hat, turban, etc.)" are used when referring to any garment worn on the head. E.g.

/ai yspetẽ ʃɛndile sara ɔt./ He was wearing a white turban. [Again the logical subject is possessive in form.]

/a tɔi Topa sara kɔnɔga ɔt./ He was putting on your hat.

(4) In certain contexts /poʃɔv/ "to put on, wear" is substitutable for most of the above expressions. E.g.

/man vɔti nokẽ pɔrɛdɔ naʃpoʃɔtyvn. / I did not put on my new clothes.

25. /[h]akot/ "earth-pile" is a compound of /[h]ak/ "dirt, earth, soil, dust" + /kɔt/ "pile, heap" (not introduced).

25. /resag/ "line" denotes a row of objects coming one after the other (e.g. a caravan of camels, a line of men in single file). /resag/ contrasts with /ryd/ (not yet introduced), which signifies "line" in the sense of a row of objects side by side (e.g. soldiers lined up on parade, books in a row on a shelf). E.g.

/wɔʃtɔrynə resag kɔnɔyt!/ Line up the camels [one after the other]! [The complex verbal formation /resag kɔnɔg/ denotes "to line up (objects) in single file."

/rydə boʃtyt!/ Stand in line [shoulder to shoulder]!
26. The /karez/ system of irrigation is found throughout Baluchistan, as well as in arid regions of neighbouring Afghanistan and Iran. A /karez/ may be dug wherever the land (and hence the water table under the surface) slopes. A series of wells -- sometimes as many as a hundred or more -- are dug down to the water table along a gentle slope. These wells are then connected with one another at the bottom by a subterranean tunnel. Water collecting at higher levels in this tunnel thus runs down the tunnel to the mouth of the /karez/, which lies in the valley near the fields to be irrigated.

28. /ja[h]l/ denotes "down, deep, low." It is thus the antonym of /bwrz/ "above, over, up, high, tall." E. g.

/man ja[h]la rōvin./ I will go down. [i.e. down from a height, down the stairs, etc.]
/ja[h]la bya!/ Come down!
/e dōrgōg sēkk ja[h]l ynt./ This door is very low.
/a kytaba ja[h]l kan!/ Take that book down! [/ja[h]l kōneg/ "to lower, take down (from a high place)."]

28. /vōR/ "way, method, kind" overlaps the meanings of /Dawl/ "kind, type, sort, way, method, form, shape" and /pōym/ "kind, manner, way." See Sec. 12.200 (15). /vōR/ is more often employed in the sense of "method," however: the procedure, method, or technique by which some act is accomplished. E. g.

/e kara e vōRa kōn!/ Do this task this way! [i.e. by this method.
/e pōyma/ is substitutable in the meaning of "in this way, like this," and /e Dōwl/ may also be substituted, meaning "in this form, shape."]
/pāmman yakk vōRe bēpēTT!/ Find a method for me! [Neither /pōym/ nor /Dōwl/ are substitutable here.]
/āme vōRa yakk bazgēr om ešyə sērpēd bit./ In this way [i.e. by this method] a tenant-farmer also will understand this.
/e vōRē kar kēss nākōnt./ No one does this kind of work. [i.e. No one does it by this method.]
/tōw oda e vōRa sōr nābōy./ You won't reach there by this method.

30. /Twng/ denotes a hole which goes completely through an object; it cannot be employed for an opening which is closed at one end. E. g.

/e rōzan Twng ynt./ This utensil has a hole in it. [/Twng buō/ "to be pierced, have a hole through."]
/pōrōngi e kō[h]a Twng kwrētōnt./ The Europeans made a hole [i.e. tunnel] through this mountain.

32. A /zōmindar/ "farmer, landowner" may employ one or more /bazgēr/ "tenant-farmer[s]" to till his land for him, paying the latter either in cash or with a share of the crop.

A note on land ownership in Baluchistan will not be out of place here. There are three types of land title:
(1) /yəmi miras/, literally "mourning inheritance." These are lands given to the tribe in perpetuity by the king in former times in return for military assistance. Although this land may be privately owned, it cannot be sold without the chief's permission, and revenue collected on it is paid to the chief, who shares it among the tribe.

(2) /pyti miras/, literally "paternal inheritance" (/pyt/ is the same as /pyss/ "father"; it is from another dialect). These are lands inherited from one's ancestors. They may be sold at will, and revenue on them is paid to the government (i.e., to the king in earlier times and to the national government now).

(3) /jəmi miras/, literally "joint inheritance." These lands are owned by the tribe as a whole, and they are parcelled out to be tilled each year, one share going to each adult male member of the tribe. In some areas revenue on /jəmi miras/ lands is paid to the chief of the tribe and in others to the king. These lands cannot be sold.

32. /pəsll/ denotes the harvest, the cut crop. /kỳṢar/ signifies the standing crops.

34. The adjective formant suffix /i/ occurs in /rokəpti/ "western." Similarly one finds /kwêtəbi/ "northern," /jandəmi/ "southern," and /rodətəki/ "eastern."

36. /sw̥vəg/ is a noun and adjective denoting "down-slope, sloping down." /ziləg/ similarly signifies "up-slope, sloping up." These terms are, of course, relative to the position of the speaker: a person standing at the top of a given slope would refer to it as /sw̥vəg/; another person at the bottom of the same slope would speak of it as /ziləg/. E.g.

/e Dāgərøy sw̥vəg e neməga ynt. / The down-slope of this land is in this direction.
/ziləga, ap nəläggit. / Water will not climb the up-slope.
/sw̥vəgə Dāgər təi bara at. / The down-sloping land was in your share.

36. /Təkk/ denotes the sound of a single knock or blow: a "/Təkk/-noise." /Təkk jənəg/ means "to measure off (a piece of land by marking it with light blows of a spade)." By extended meaning, this complex verbal formation has come to signify "to guess, estimate." E.g.

/mən Təkk jənən, ky a kara po čynə kərr dərrər ynt. / I will estimate how much money is needed for that job.
/təw Təkk jən, ky e pəslləy gəlləg čynə gvaləg bənt. / Guess how many sacks will be [required for] the wheat of this harvest!
/təw ḁp yda Təkk jənə bəbbə! / Go on measuring off [the land with your spade] from here!

37. /kəm/ appears to be a modified form of /kəwm/ "nation" (not yet introduced). /kəm/ is found only in compounds. E.g.
39. /bar/ has three homophonous meanings: (a) "time, turn, occasion" (see Sec. 13. 503); (b) "load, burden" (compare /bərəg/ "to take, take away"); and (c) "share, portion." The complex verbal formation /bar buag/ may thus mean either "to be loaded" or "to be shared." Similarly, /bar kənəg/ may denote either "to load" or "to share, distribute." E. g. 

/pəmmən əkkək bare dar byar!/ Bring a load [of] wood for me!
/wətərə bar kən!/ Load the camels! [Or: "Distribute the camels!" -- i. e. to their various purchasers, as gifts, etc. Context will normally indicate which meaning is intended.]
/man e galəgə bar kənin. / I will distribute this wheat. [Or: "I will load this wheat [onto some vehicle or beast of burden]."]
/e sətə jənykə kənə! / Distribute this jewellery to the girls!
/mən e mərdəmnə bar kwərtənyʃ. / I distributed it to these men.

39. The /mwlla/ "Mulla" is a professional Islamic religious functionary. His duties include the leading of the five regular daily prayers and also the Friday congregational prayer and sermon. He also provides religious education for the children of the locality and performs marriage, birth, and death ceremonies, etc. A /mwlla/ is usually retained by each village, where he is expected to act as caretaker of the village mosque in addition to his other duties. In some cases, a chief or sub-chief may retain a /mwlla/ as a member of his entourage. There is no "church" or hierarchy which oversees the training and appointment of a /mwlla/; the selection and payment of this religious functionary is entirely left to the discretion of the village elders or to the individual retaining him. A young man becomes a /mwlla/ either through private study with some already established religious person or through attendance at some recognised religious school. Graduates of the latter are termed /məwləvi/ rather than /mwlla/, and they enjoy a higher status than does a person who has pursued his studies privately with some local scholar.

39. /ayat/ "verse" is employed only for a verse of the /kwran/ "Quran" (usually "Koran" or "Quran" in English works).

45. The original meaning of /dəptər/ was "record-keeping." From this comes the classical Baluchi meaning of "epic-poem" -- the record of a battle, a hero's exploits, the history of a tribe, etc. -- and also the modern meaning of "office" (a meaning shared with and perhaps borrowed from Urdu).

46. /ʃərən/ and /səzʃən/ are nonspecific terms for "singer" and "(instrumental) musician" respectively. Various special types of musicians include:

(1) The /paləvan/ "bard, singer of epic poetry" usually restricts himself to the singing of /dəptər/ "epic-poem[s]." He is normally a member of one of the "noble" tribes
(i.e. one of those tribes considered aristocratic by Baluchi traditional society), and his profession is thus a respected one. The /palɔvən/ only sings; he does not usually play any instrument.

(2) The /hɔgazɨ/ "classical singer" or "classical musician" both sings and plays certain instruments. His repertoire may include portions (or all) of various /dæptər/, as well as other classical forms of music. The /hɔgazɨ/ may be a member of one of the "noble" tribes, or occasionally he may be from one of the less-prestigious groups, such as the /Domb/, the /langəv/, etc.

(3) /Domb/ is the name of a tribeless lower "caste," rather than of an occupational group. The /Domb/ are the artisans of Baluchi society, the manufacturers of tools, weapons, and utensils. They also have various traditional functions at marriages and other ceremonies. Some /Domb/ act as musicians, singing popular songs and playing various instruments (e.g. the /tɔŋ/ "jewsharp," which the /hɔgazɨ/ do not play).

47. Note the pronunciation difference between the last syllables of /kyssəv/ "story, tale" and /gyrəv/ "flute." When a substantive suffix occurs, however, both of these stems end in /əv/: e.g. /kyssəvə/ "stories, tales" and /gyrəvə/ "flutes."

51. The /swronz/ is a five-stringed fiddle-like instrument played with a bow. The /dəmbura[g]/ has only two strings and is plucked with the fingers. The /dəmbura[g]/ is not usually played alone but is used to provide a melodic background for the /swronz/.

57. /wstwman/ denotes "people" in the sense of "the public." /wlwss/ signifies "people" in the meaning of "people belonging to some specific nation, tribe, or other group." Both of these terms contrast with /mɔrdwm/, which in the plural denotes "people" in the sense of "persons."

57. /hakk/ "right, due" occurs in the complex verbal formation /hakk dəyəg/ "to give (someone his) due" and hence "to pay (a salary, a debt, etc.)." E.g.

/e aɪ /hakk ynt. / This is his right.
/a vəti /hakk /hər Dowla girt. / He will obtain his right[s] in any way.
/će, təw Domba /hakk datəy?/ Did you give the Dombs [their] due?
[i.e. Did you pay them?]

59. /nygoʃag/ signifies "to listen attentively (so as to understand, enjoy, or be inspired)." /goʃ darəg/, on the other hand, means simply "to listen." Both of these differ from /kʃwskynəg/, which denotes the involuntary act of hearing. E.g.

/e ŝəyra ŝərria bɨnygoʃyt! / Listen well [lit. in goodness] to this song!
[i.e. Listen carefully to this song, so as to understand it, or receive inspiration from it!]
/goʃ daryt, ky a ċe gwɔŋə yaŋt! / Listen to what [lit. that what] he is saying. [Here the connotation of absorbed attention is lacking.]
/če, taw ai təvara wškytəy?/ Did you hear his voice?

63. Although /maldar/ "livestock-owning, livestock-owner" mostly carries the connotation of owning sheep and goats, it is also applicable to the possession of cattle. This word functions both as a noun and as an adjective. E.g.

/če, a maldar məroči a[h]t?/ Did that livestock-owner come today?
/a maldarə bəloč ønt./ They are livestock-owning Baluchis.

63. Aside from the /swronz/ and the /dəmburə[g]/, described in Sec. 14.200 (51), other common musical instruments include: (a) the /dol/ "drum," which has two leather heads and is beaten with drumsticks; (b) the /swnə[g]/ "horn," a reed instrument made of wood with a brass mouth -- together, the /dol/ and the /swnə[g]/ provide the accompaniment for the men's dances; (c) the /dəmama[g]/ "tambourine," an instrument played almost entirely by women; (d) the /ʃəŋ/ "jewsharp," a favourite instrument of the /Domb/ and /ləŋə[v]/ groups; and (e) the /ɡyraw/ "flute," popular among the sheep-herding nomads.

It may be noted that "to play" any of these instruments is expressed by a complex verbal formation consisting of the name of the instrument + /jənəg/ "to beat, shoot." E.g.

/če təw ɡyraw jənəga zənəy?/ Do you know how to play the flute?
/a dol əw swnəg jənəga ønt. / They were playing the drum and the swnəg.


14.301. Question-Response Drill I.

1. e lariə Drevər kəy ynt.

That man wearing a white hat. [Lit. That man, that his white hat is on the head.]
That man with a cigarette in his hand. [Lit. That man, that in his hand [is] a cigarette.]
That man wearing the yellow shirt. [Lit. That man, that his yellow shirt is on the breast.]
That man who [lit. that] is taking money.
That man wearing the blue coat. [Lit. That man, that his blue coat is on the breast.]

2. e wiwss če nygošaga ønt.

They are listening to the song of that classical-musician.
They are listening to the epic-poem of that bard.
They are listening to the sound of the swronz.
They are listening to the words of the Mulla.
They are listening to the sound of the jews-harp of that Domb.

3. **ymśapiay divana če če bit.**

Some bards will recite epic-poems.

Some Dombs will sing and play the swronz, jewsharp, etc.

[There] will be various kinds of songs.

[There] will be music and dancing.

[There] will be a dance. A Domb will play [the] drum, and another [/dygə yəkke/] will play [the] swrnəg.

4. **a mərdwm če kar kənəga ətənt.**

They were digging [lit. pulling] a karez.

They were making [a] tunnel [lit. hole] in that mountain.

They were building a truck-depot.

They were digging [lit. beating] a well.

They were doing some work or other.

5. **e kiləgəy Đəgar čon ynt.**

There is no underground water here.

[It] is hilly [lit. down-sloping and up-sloping].

Its land is dry. Its crops do not grow well [javə]/.

Its land is bad. Nothing grows here.

Last year its crop was not good. It needs good irrigation.

6. **ənnun e əŋərjən če gwəŋə ga ynt.**

He is introducing himself. [Lit. He is telling about his name-and-nation.]

He is giving [lit. doing] the background of his song.

He is reciting an epic-poem. It is about an ancient [lit. old] war.

He is praising [lit. doing the praise of] the chief of this tribe.

He is telling [lit. doing] the story of a great chief.

7. **zi təw pər če məstwnga ʃwəy.**

My brother's betrothal took place [lit. was] yesterday.

My cousin [aunt's child] came from Iran, and I went to see him [lit. in his seeing].

Yesterday we had to dig [lit. beat] a tube-well over there.
8. a Domb e bazia kwjam kyssəva gwšt.

He told the story of the boy and the wolf,
He told the deeds of that chief,
He told about the wars with [/gō/] the Europeans.
He told about the clerk and the Mulla.
He told many stories. We all laughed a lot [lit. much].

9. təw koTaa əxən ʃwəy.

I went to Mastung to get my share [of the harvest] from the tenant-farmers. [Lit, I from the tenant-farmers for the catching of [my] own share to Mastung went. ]
I distributed the harvest over there yesterday.

10. ʃe, təi pirwk əm dəptər gwšt?

Yes, he sometimes recited epic-poems.
No, although he was a good (instrumental) musician. He played [the] swronz.
Yes, all the people praised him a lot [lit. made his much praise].
Yes, he memorised many old epic-poems.
No, he did not recite epic-poems, but he played [the] flute.

11. ʃe, zi ʃwma gəTT əyt?

Yes, we worked very hard yesterday.
Yes, one well of our karez collapsed [lit. fell]. It was God's grace that no one died.
Yes, we marked off [/Təkk jənəg/] the lands of the tenant-farmers.
Yes, we estimated how much money would be necessary for our new house. [Lit, We estimated that for our new house how much money is necessary.]
Yes, yesterday the betrothal of my cousin [uncle's child] took place [lit. was], and we stayed [/dərəg/] in the party until late.

12. a kwjam saz jənəgə ənt.

They are playing [the] swronz and [the] dəmburəg.
They are playing [the] drum and [the] swarmog, and soon the men will dance.

They are playing [the] jewsharp. They are Doms.

They are playing [the] tambourine. Men do not play it.

They are playing [the] flute. Most [/bazæ/] livestock-owning Baluchis play it.

13. mën tæi če [h]ymæt b'hkænin.

Do not trouble yourself!

I am thirsty. Bring a glass of water for me!

Tell me this, that where is the bus-station!

Tell me this, that what is that line of earth-piles!

Read this verse [of the Quran] and explain [it] to me!

Tell me this, that who is the bus conductor [lit. clerk of the bus].'

14.hwmar [h]ændæy apha ñi čon ynt.

The digging [lit. beating] of a tubewell is necessary.

Our karez is large, and much water comes out.

Our area is very dry, and the underground water is very deep.

Although there is no karez over there, yet [lit. but] there are many irrigation wells [i.e. Persian wheel wells].

This year the government will dig [lit. beat] tubewell[s] for us.

15. če, e ra[h]a hwma var butyts?

Yes, the road was very bad, and the sun was hot.

Yes, two camels became ill, and therefore we arrived late [lit. in lateness].

Yes, we estimated that we would arrive [lit. will arrive] in two days, but we arrived in four days.

Yes, at one place its up-slope was bad for our camels.

Yes, it rained a lot [lit. much], and the road was [lit. became] closed.

14. 302. Question-Response Drill II.

1. baločani saz kwjam kwjam on’t.
2. sanga rænd, jynykkaoy syal čonč vœrðyn bar kænønt.
3. dæptær gwšøga peš, palævana če gwšøgi bit.
4. demamæg kωy jont.
5. gō χαpα, boloč kwjam kwjam saz jenont.
6. boloč kwjam Dəwlē Dəgar kærez kæškænt.
8. sangəy vəxtə, mwilla će vanit.
9. rekəpti boločystan nun mən kwjam mwila ynt.
10. dəptər çonē šəyr ənt.
11. [h]əgəzəi çonē šəyr jont.
12. šəyrjən aw sazjenə kav zərər dənt.
14. paləvanəy sərbwəna renəd, dygə wɐwss će gwəsənt.
15. boloč vətî Dəgarəni apkaria pə, šə kwjam vəra kar gərənt.

14.303. Conversation Practice I.
Dr. Adams asks Mir Byjjar about Məstəng.
1. A: məstwŋən əš yda ćynkə dur ynt.
2. B: bras, məstwŋən əš yda bista yə si mil bit.
5. A: çe, məstwŋəqəy Dəgar jvən ynt?
7. A: çe, tərə məstwŋə dəst ynt?

14.304. Conversation Practice II.
Dr. Adams asks Mir Byjjar about the bus system.
3. A: bras, šə bəssə bed, dygə rəvəq əw ayəgəy vərəi će ənt.
4. B: vəjə, bəločystana rodrətəkw kətwəbyə neməgə gaRίə rəwət əw kəyt, bəle jandəmyə neməgə mərdəm səkk var ənt.
5. A: a pər će var ənt.
14.305. Conversation Practice III.

Dr. Adams asks about irrigation methods.

1. A: kareza še bed, apkaria dyga kwjam væR ønt.
3. A: če, e Dýha jo[h] øw ørTT baz øst?
4. B: në vajë, e [h]wškë Dyhe. yda karez sôkk baz ønt, øw CerDøgari apøy košçøga pë
tania øme væR dørkar ønt.
5. A: če, yne baz ku jønøg øw ešä Twng kønøg gran ø n ynt?
6. B: bras, gaçıni bówgšin, to e sôkk granë kare, øw baz børä karez koššøgøy væxta,
kuyš køønt. e Døwla, mørøm øm myøønt, øw geštyr væri dørkar bit. baz børä
šø ko[h]š [h]awroy ap køyt, øw baz karezä [h]ørab kønt. pømeša nun karezøy jagaø
api-myšın dørkar ønt, bøle øngø cie-nø-cie ku jønøgi bønt, tanky api-myšın pø
gestyør ap mwçç býbit.

14.306. Conversation Practice IV.

Dr. Adams asks about Baluchi betrothal customs.

1. A: če, dwrst baloç sänge divan køønt?
2. B: ji [h]ã, bale øngø baz [h]ændä dygo Døwøy doø øw divan køønt. geštyør boloç
sänge [h]wrmag bar køønt, øw dwrst memanå ça-w-çylym køønt.
3. A: dygo če køønt.
4. B: sänge jara rand, yøkk børe tupøkk jøønt. pada ya to øyroy divan køønt, ya dol-
w-çap jøønt. baz [h]ændä ørdynøy cïa bar kønøga rand, sänge jø ønt, øw tupøkk
jøønt, øw randa dwrst vøti gyså røønt.
5. A: tupøkk pør če jøønt.
6. B: vajo, syal-w-kømë loTønt, øw tupøkk jøønt, tanky oø øw næzzikøy mørøm dwrst
sai bøbønt, ky ymøøpi ai bøkøkkøy gon a yøkkøy jønykøy sëx but. dygo eš ky [h]ør
gøøy roçø tupøkk jøøgø bøloçá døst ønt.

14.307. Conversation Practice V.

Dr. Adams asks about Baluchi music and musicians.

1. A: bras, øwmyø e jøngøni dpøtør kwjam væxtøy ønt.
2. B: vajo, baz dpøtør nøken ønt, øw baz ko[h]ønø ønt. nokø dpøtøø øma væxtøy ønt, ky
baloç gô pørøngiå myRøønt.
6. B: bras, ø dpøtørí, Dømb øw pøløvøn øø vøti pyssø, øw øvøni pyss øø vøti pyssø
zwrøønt, øw yøda kwøntøy. dygo øø ky bøloç vøti pøløvønø søkk øøøøøøø datønt øw
døønt. pømeøša pøløvøn øø e dpøtørí tønyøngø cie-nø-cie øma Døwøa døøøønt.
7. A:  چے، نوکے ہئوچان ہم ہی دہتر دوش آنت؟

بوہ پلہواو ہو [ہ]اجزی نوں روچ-پو-روچ کمہ بھوگا ہانٹ.

14. 400. Vocabulary.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>api-myšin</td>
<td>to dig a tubewell</td>
</tr>
<tr>
<td>apkari</td>
<td>irrigation</td>
</tr>
<tr>
<td>ayat</td>
<td>verse (of the Quran)</td>
</tr>
<tr>
<td>allai</td>
<td>God's share, portion</td>
</tr>
<tr>
<td>bar</td>
<td>to be shared, distributed</td>
</tr>
<tr>
<td>bar buag</td>
<td>to share, distribute</td>
</tr>
<tr>
<td>bar kənæg</td>
<td>sometimes, from time to time, at various times</td>
</tr>
<tr>
<td>bəre-bəre</td>
<td>jewsharp</td>
</tr>
<tr>
<td>čəŋg</td>
<td>to play the jewsharp</td>
</tr>
<tr>
<td>čəŋg jənæg</td>
<td>underground</td>
</tr>
<tr>
<td>čerDəgari</td>
<td>some ... or other, more or less, something or another</td>
</tr>
<tr>
<td>čie-na-čie</td>
<td>tambourine</td>
</tr>
<tr>
<td>dəmamə[g]</td>
<td>to play the tambourine</td>
</tr>
<tr>
<td>dəmamə[g]</td>
<td>dəmamə[g] jənæg</td>
</tr>
<tr>
<td>dəmbura[g]</td>
<td>to play the damburag</td>
</tr>
<tr>
<td>dəmbura[g]</td>
<td>dəmbura[g] jənæg</td>
</tr>
<tr>
<td>dəptər</td>
<td>epic-poem; record</td>
</tr>
<tr>
<td>dəptər gəwəg</td>
<td>to recite an epic-poem</td>
</tr>
<tr>
<td>dol</td>
<td>drum</td>
</tr>
<tr>
<td>dol jənæg</td>
<td>to play the drum</td>
</tr>
<tr>
<td>dol-w-čap</td>
<td>drum-and-dance; music and dancing</td>
</tr>
<tr>
<td>dol-w-čap jənæg, kənæg</td>
<td>to hold a dance, have music and dancing</td>
</tr>
<tr>
<td>Dəwl-Dəwl</td>
<td>various kinds</td>
</tr>
<tr>
<td>Domb</td>
<td>Domb</td>
</tr>
<tr>
<td>Drevər</td>
<td>Domb, a lower caste who act as artisans, minstrels, etc.</td>
</tr>
<tr>
<td>gaRi</td>
<td>driver</td>
</tr>
<tr>
<td>*gəš</td>
<td>railway train; cart</td>
</tr>
<tr>
<td>*gəš darəg</td>
<td>ear</td>
</tr>
<tr>
<td>gəvər</td>
<td>to listen</td>
</tr>
<tr>
<td>gəvəra buag</td>
<td>breast, chest</td>
</tr>
<tr>
<td>gəvəra kənæg</td>
<td>to be wearing, have on (a coat, shirt, etc.)</td>
</tr>
<tr>
<td>g yrəw</td>
<td>to put on, wear (a coat, shirt, etc.)</td>
</tr>
<tr>
<td>g yrəw jənæg</td>
<td>flute</td>
</tr>
<tr>
<td></td>
<td>to play the flute</td>
</tr>
</tbody>
</table>
earth-pile, heap of dirt
classical singer, classical musician
right, due
to give (someone his) due; to pay (a salary, a debt, etc.)
service
to serve, do a service
Iran, Persia
down, deep, low
to be down, deep, low
to lower, take down from a high place
announcement
to be announced
to announce
war, battle
karez, irrigation tunnel system
to dig a karez
(water) well
to dig a well
deed, act, doing
story, tale
to tell a story [or: ]
to tell a story
truck, lorry, bus
bus-station, truck-depot
livestock-owning, livestock-owner
turban
desire, will
Mastung, a small city near Quetta
grace, beneficence, love
gathering, assembly
Mulla, Islamic religious functionary
clerk
name-and-nation; introduction (of a person),
identification (of a person's name, ancestry,
tribal affiliation, etc.)
to listen attentively to, be absorbed in listening to
bard, singer of epic poetry
harvest, crop
row, line
to be a line, be in a row (one after the other)
to line up (objects one after another)
day by day
rokapti
sang
saz
saz jənəg
sazən
sadri
swər
swər buəg
swər kənəg
sərbwən
sərbwən kənəg
siT
swənə[g]
swənə[g] jənəg
swronz
swronz jənəg
syal-w-kam
syta
syta buəg
syta kənəg
šəyrən
šəru
šəru buəg
šəru kənəg
šəwəg
truzatk
twənən
Təkk
Təkk jənəg
Twng
Twng buəg
Twng kənəg
vadani
var
var
var buəg
var kənəg
vari
vari buəg
vari kənəg
vari kəşəəg
western
betrothal, engagement
instrument, instrumental music, tune
to play (instrumental) music
(instrumental) musician
jacket, vest
head, upper portion
to be wearing, have on (a hat, turban, etc.)
to put on, wear (a hat, turban, etc.)
background, introduction, pedigree
to introduce, give the background, pedigree
(of something)
seat
swənəg, a kind of horn
to play the swənəg
swronz, a type of stringed instrument played
with a bow
to play the swronz
relative-and-nation: relations, kinsmen
praise
to be praised
to praise
singer
beginning, start
to begin, start (intransitive)
to begin, start (transitive)
down-slope, sloping down
cousin: aunt's son or daughter
tribe
sound of a knock or blow
to strike, knock; to measure off by marking
(as land); to guess, estimate
hole (through an object)
to be a hole through
to make a hole through, tunnel through
prosperity
time, occasion, turn
troubled, unfortunate, indigent, poor (person)
to be troubled, have trouble
to give trouble, take trouble
labour, effort
to be much labour, effort
to work hard, labour
to exert much effort
vaR
wlwss
wstwman
yökja
zəmindar
ząrr
ząrr gyreg
ziləğ

way, method, kind
people (belonging to some specific nation, tribe, or other group)
people, the public
together, at the same time, at the same place
landowner, farmer
money; gold
to charge money, accept money
up-slope, sloping up
Making a wooden pestle [/jogyn/] on a foot-lathe.
UNIT FIFTEEN

15. 100. Basic Sentences.

mən e ʂa[h]ra dw bəran a[h]təgwn.
You have come to this city twice.

təw vəti bəçə ʂərria rməmaytəgəy.
You have instructed your son well.

əməry pyʃši gar butə.
Our cat has become lost.

yəmərə ʂəmə kəy kəya loTətəgət.
This time whom [various persons] have you invited?

a petapa leTətəgənt.
They have lain down in the sun [i.e. the sunny area].

e babətta mən gon aį gəpp nəjətəgwn.
I have not conversed with him about this.

če, təw e drwst ʂəyrə nəlykkətəgəy?
Have you not written [down] all these songs?

a drwst bədɪgə gar nəkəwə,
He has not destroyed all the enemies.

a vətə bəndiə tənynga yəlu nəkəwətəgənt.
They have not yet freed their prisoners.

15. 101. The "present perfect" tense-aspect consists of the past stem of the verb + /əg/-/a/ + the personal endings. The paradigm is:

1st sg. ʂətəgwn [I] have gone
2nd sg. ʂətəgəy [you sg.] have gone
3rd sg. ʂətə[g] [he, she, it] has gone
1st pl. ʂətəgon [we] have gone
2nd pl. ʂətəgyt [you pl.] have gone
3rd pl. ʂətəgənt [they] have gone

There is no overt suffix for the 3rd sg. form, a phenomenon common to all tense-aspects made with the past stem. The 3rd sg. form thus ends in /ə/, although the /əg/ form of the /əg/-/a/ suffix is also found, especially utterance-medially before a following suffix or in some styles of written prose. E.g.

/a[h]tə/ [he, she, it] has come. [Also /a[h]təg/, /atkə/, and /atkəg/.]
/ʂətə/ [he, she, it] has gone. [Also /ʂətəg/.]
/pətəyτə/ [he, she, it] has folded. [Also /pətəyτəg/.]
/kətəɡəy$/ [he, she, it] has done it. [Before /y$/ the /əg/ alternant is common, although /kətəɡəy$/ is not incorrect.]

Negative present perfect forms consist of the prefix /nə/ (see Sec. 7.201) + the affirmative paradigm. E.g.
/naSwtagwn/ [I] have not gone
/nabutagwnt/ [they] have not been, become
/naprSta/[he, she, it] has not broken

It may be noted that the present perfect paradigm appears to consist of a "past participle" ending in /ag/-/a/ (about which more will be said later) + the present forms of the copula-auxiliary verb (see Sec. 2. 101). Thus, /§wtagwn/ may be analysed as /§tag/ "gone" + the present auxiliary /wn/ "[I am."

Although this analysis may be historically correct, it still seems better to consider each present perfect form as a single word rather than as a compound of two words. This decision is based on the fact that word juncture never seems to occur between the "past participle" and its following "auxiliary verb." The negative prefix, moreover, is always found before the past stem of the main verb rather than before the auxiliary, as is the case with most other true compound verbal formations: e.g. /n§Swtagwn/ "[I] have not gone" but compare /kœngi na wn/ "[I] do not have to do, do not intend to do, " /kœna na wn/ "[I] do not keep on doing," etc.

The present perfect is employed when the speaker wishes to relate the events of the narrative to one another in terms of relative time, relative completion, or affective reference of the previous event upon some present context. The present perfect thus expresses a past action or event whose results, effects, or reference still exist in the present context. E.g.

/a [h]aros kwrt. / He married. [The simple past tense describes the time of the act only and does not link it with any present context.]/[h]aros kœng/ "to marry, wed" has not yet been introduced. Compare:

/a [h]aros kwrtə. / He has married. [The marriage took place in the past but is relevant to some present context: i.e. it is still continuing or has some effect upon something in the present.]

/mœn tai swnduka distwn. / I saw your box. [Simple past: no necessary connection with any present context. Compare:] /mœn tai swnduka distagwn. / I have seen your box. [The past event is somehow related to the present: perhaps you have inquired about the whereabouts of your box.]

/oʊmœy meman a[h]ont. / Our guests came. [Simple past with no necessary present reference. Compare:] /oʊmœy meman a[h]oŋt. / Our guests have come. [Their coming is still relevant to the present: the guests are still here, etc.]

15. 102. /rwmayag/ "to instruct, teach, show" is employed only for the teaching of a skill, instruction in some craft, showing someone how to do something, etc. It is not used for the teaching of abstracts, such as language instruction, academic teaching, etc.

15. 103. /gar/ denotes both "lost" and "destroyed." /gar buag/ thus means "to be lost (an article, a person, etc.)" and also "to be destroyed." The transitive form, /gar kœng/, signifies either "to lose" (with a connotation of losing something deliberately) or "to destroy."
15. 104. /kəy kəya/ "whom (various persons)" is another example of reduplication used to express distributiveness. See Sec. 12.200 (56). E. g.

/e divana kəy kəy a[h]ər/. Who (various persons) have come to this divan? [/kəy kəy/ is always grammatically singular.]
/e kəl kəi wəstər ənt/. Whose (various persons') camels are these? [The reduplicated possessive form is /kəi kəi/ .]
/e kəy kəya jəstəgən/. Whom (various persons) have they beaten? [The object form is /kəy kəya/ and not *kəy kəya/.]

15. 105. /petəp/ denotes "sunny area" -- the area upon which the sun is shining -- rather than "sunshine" (i.e. the rays of the sun).

15. 106. /gəpp/ "conversation, chat, talk" overlaps with /[h]əbər/ "word, matter, talk, thing." /gəpp kənəg/ and /[h]əbər kənəg/ both denote "to talk (generally, non-specifically)." /gəpp jənəg/, on the other hand, signifies "to discuss, talk about (some specific topic)." E. g.

/təw gə mən gəpp məkən/. Don't talk to me! /[h]əbər/ is substitutable for /gəpp/.
/əmma [h]ər ərə tənə dəra gəpp kənən/. We talk every evening until late. [Our conversation is general and nonspecific. Again, /[h]əbər/ is substitutable.]
/mən təi [h]ətosəy bəbətə gən a gəpp jətəgən/. I have talked with him about your marriage. [Here the topic is a specific one.]
/təw gən a gəpp jən, ky a ənka ərər loTɨ/. Discuss with him how much money he wants! [Again the topic is specific, and thus /[h]əbər/ is not quite appropriate.]

15. 200. Basic Sentences.

mən drwst ətən wəstərəy sərə bər kərtəgətən. I had loaded all the things onto the camel.
təw əmbərəy ročə ai ra[h]ə ətəgətəy. You had expected him [lit. watched his road] on Saturday.
a ənə bədəganəi sypaia twətəgət. He had feared [lit. feared from] the soldiers of the enemies.
ma sylə kərtəgətən. We had armed [ourselves].
a vəxətə, əwma kwətəbi neməgə pər čə əcwətəgət. At that time why had you gone north [lit. in a northern direction]?
məy Dyha e bəzə jəmbər səkk kwətəgətənt. In our region this time it [lit. the clouds] had rained heavily.
a vəxətə mənə təp nəcgətəgət. At that time I didn't catch the fever. [Lit. ... fever had not caught me.]
Swmay bagg jandwmi nemaga nāwtagat. Your camel-herd had not gone south [lit. in a southern direction].

ma mesitəy rodratki divala kətə nəkwrtagaten. We had not measured the eastern wall of the mosque.

15. 201. The "past perfect" tense-aspect consists of the past stem of the verb + /əg/ + /ət/ + the personal endings. Again, this may be analysed as a "past participle" ending in /əg/ + the past form of the copula-auxiliary verb (see Sec. 13. 101): e. g. /swtəgatwn/ "[I] had gone" = /swtəg/ "gone" + /atwn/ "[I] was." See Sec. 15. 101. The paradigm is:

| 1st sg. | swtəgatwn | [I] had gone |
| 2nd sg. | swtəgətəy | [you sg.] had gone |
| 3rd sg. | swtəgət | [he, she, it] had gone |
| 1st pl. | swtəgətən | [we] had gone |
| 2nd pl. | swtəgətəyt | [you pl.] had gone |
| 3rd pl. | swtəgətənt | [they] had gone |

Negative past perfect forms consist of the prefix /nə/ + the affirmative paradigm. E. g.

/nəswtəgətən/ [I] had not gone
/nəbutəgətənt/ [they] had not been, become
/nəprostärkegət/ [he, she, it] had not broken

The past perfect formation expresses an action or event whose reference or results were completed in the past. The past perfect event is often related to some later past context (expressed or implied), and the results or effects of the past perfect event usually cease at the time of the later past event. In Baluchi the past perfect is also employed for simple remote past time: i. e. an action or event occurring in the distant past with no necessary reference to some more recent past context. E. g.

/a [h]aros kwətəgat. / He had married. [The marriage has no present reference. This may imply that the marriage has since been dissolved, or that some later past act separates the previous one from the present context.]

/man toi swnduka distəgatwn. / I had seen your box. [The event either took place in the distant past or else is related to some later past event.]

/ma ai gysa swtəgətən, bəle a oda nə at. / We had gone to his house, but he was not there. [The prior act of going is followed by the later past event of not finding him at home.]

/məy meman a[h]əgətənt, bəle ma bazara swtəgətən. / Our guests had come, but we had gone to the market. [Both events are related to the implied later event of our guests not finding us at home.]

/mən ayra kəgəde lykəttəgətwn, aw moroxi dem datəgənyn. / I had written him a letter, and today [I] have sent it. [The act of writing the letter precedes the later past act of sending it. The latter act is related to some present context by the use of the present perfect.]

15. 202. Both meanings of /bar buəg/ and /bar ənəg/ were discussed in Sec. 14. 200 (39).
15. 203. Note the idiomatic complex verbal formation /ra[h]a čarəg/ "to wait for, expect (someone)." The person awaited possesses /ra[h]/. E. g.

/man drwstə roξ avani ra[h]a čarytəgwən./ I have waited for them [lit. watched their road] all day.

15. 204. /təp gyraəg/ "to have, get, catch fever" is similar in usage to /gynrič gyraəg/ "to get, have a cold," /pwTəg gyraəg/ "to get, have smallpox," etc. These were discussed in Sec. 11. 205.

15. 300. Basic Sentences.

mən əma roξa məsita ətətən. I had [already] been in the mosque on that day.

a badəs[h]ay baria e Dyha baz pəkkaξ ra[h]əstətət. In the reign of that king in this region [there] were many permanent [paved, metalled] roads.

mən yəkk bəre e Dəwlə nan vərtətən. I had [already] eaten this kind of bread once.

təw rodratki əvəganystana əwətəy. You had [already] gone to eastern Afghanistan.

a pəwja yələ datət, əw zəmindaria əəγytət. He had [already] left the army and had [already] taken up farming.

ma bədigəy əxəkərə əpdi telənk datətən. We had [already] driven back the army of the enemy.

Şwma [h]əməgə kuTyəgə syəstətət. You had [already] picked the unripe watermelons.

a əma ərməbbe pəkkəgə goξə avəwrtətənt. On that Saturday they had [already] brought ripe Persian melons.

əma yələiən wətyr kəDDa nəkəptət. That wild [lit. free, astray] camel had not [already] fallen into the hole [pit, ditch].

a pətoa dur nəxəntət. He had not [already] thrown the ball far.

syndəy gəlləg nəpəkkəytətənt. The wheat of Sindh had not [already] ripened.

15. 301. The "past completive" or "past punctilear" form of the copula-auxiliary verb consists of the past stem /ət/ + /ət/ + the personal endings. The paradigm is:

<table>
<thead>
<tr>
<th></th>
<th>1st sg.</th>
<th>2nd sg.</th>
<th>3rd sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ətətən</td>
<td>ətətəy</td>
<td>ətət</td>
</tr>
<tr>
<td>[I] had [already] been</td>
<td>[you sg.] had [already] been</td>
<td>[he, she, it] had [already] been</td>
<td></td>
</tr>
<tr>
<td>Person</td>
<td>Form</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td>------------------------------</td>
<td></td>
</tr>
<tr>
<td>1st pl.</td>
<td>ðotàtn</td>
<td>[we] had [already] been</td>
<td></td>
</tr>
<tr>
<td>2nd pl.</td>
<td>ðotàtyt</td>
<td>[you pl.] had [already] been</td>
<td></td>
</tr>
<tr>
<td>3rd pl.</td>
<td>ðotàtnt</td>
<td>[they] had [already] been</td>
<td></td>
</tr>
</tbody>
</table>

The existential verb, /ast/ "[there] is, [there] are," also occurs in this paradigm. Forms consist of /ast/ + /at/ + /at/ + the personal endings. E.g.

/aastatát/ [there] had [already] been

When other verbs occur in this construction, the past stem is followed by /at/ + the personal suffixes. The paradigm is:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>Úwðatwn</td>
<td>[I] had [already] gone</td>
</tr>
<tr>
<td>2nd sg.</td>
<td>Úwðatoy</td>
<td>[you sg.] had [already] gone</td>
</tr>
<tr>
<td>3rd sg.</td>
<td>Úwðat</td>
<td>[he, she, it] had [already] gone</td>
</tr>
<tr>
<td>1st pl.</td>
<td>Úwðatàn</td>
<td>[we] had [already] gone</td>
</tr>
<tr>
<td>2nd pl.</td>
<td>Úwðatyt</td>
<td>[you pl.] had [already] gone</td>
</tr>
<tr>
<td>3rd pl.</td>
<td>Úwðatant</td>
<td>[they] had [already] gone</td>
</tr>
</tbody>
</table>

Negative forms consist of /nà/ + a following affirmative copula-auxiliary or existential form, or the prefix /nà/ followed by the affirmative verbal paradigm. E.g.

/nà ðat/ [he, she, it] had not [already] been

The past completive or past punctilear formation denotes a single, unitary past action or event, whose results, effects or consequences were terminated before some later past context (either expressed or implied). This tense-aspect is employed only for an action or event seen as occurring only once at a particular point of past time, and it thus cannot be used for a repeated action or state extending over a prolonged period of time (but see below). In view of its strongly completive connotations, it is often translatable as "already had ... ed" or "had finished ... ing." E.g.

/a drwst bandia yala kwrtat/. He had [already] freed all the prisoners. [The single past action was terminated in the past, together with its effects and reference.]

/a ðy yda ãðwtatant/. They had [already] passed by here. [The action occurred only once at a definite point of past time.]

/men yakk bare yda a[h]ɔtwn/. I had [already] come here once. [The single past action was completed in the past.]

/ai bras sakk najoR ðat/. His brother was very ill. [The event is seen as occurring at some particular point of past time, rather than as an indefinitely continuing state.]

/ayra baz ðsp ðstatat/. He [already] had had many horses. [At some particular point of past time.]

Past completive or past punctilear forms of the continuative, iterative, and obligatory formations are also found (although they are not common). See Secs. 11.401, 11.601, and
11.701. E.g.

/əma væxt ky bəloč gō paroŋiā myRāga ətətənt, a e twmənay sərdar at./
At that [very] time when [lit. that] the Baluchis were fighting with
the Europeans, he was chief of this tribe. [/myRāga ətətənt/
connotes an action which was continuous at some specific point of
past time; this is further indicated by the emphatic /əma/ "that
very": "at that very time that . . ."]

/məy pawj dema ravan ətətənt./ Our armies kept advancing. [At some
particular point of past time.]

/mən ai divana rəvəgi nə ətətwn./ I did not have to [intend to, have the
capacity to] go to his party. [At some specific time in the past.]

/ʃəməra vət myRāgi ətət./ You yourselves had to fight. [On some
particular, definite occasion.]

15.302. /pəkka/ denotes "permanent (of roads, houses, etc.: i.e. paved, metalled,
macadamised, made of stone or brick)." It also signifies "mature (of persons)." /pəkka/
thus contrasts with /pəkkə/, which denotes "ripe, cooked." /pəkkə/ also occurs as a
verb, meaning "to ripen, to be cooked." All three of these words are historically from
the same source. E.g.

/e ra[h] pəkka ynt./ This road is permanent. [I.e. metalled, paved,
macadamised.]

/təi səŋət pəkkə dərde./ Your friend is a mature [i.e. wise,
sensible, adult] man.

/e əmb pəkkəgə nə ənt./ These mangoes are not ripe.

/če, e pəkkəgə nən ənt?/ Are these cooked [loaves, pieces of] bread?

/ymsəli zərət zut pəkkənt./ This year the millet will ripen soon.

15.303. /pəwə/ denotes "army" in general; /ləskər/ tends to signify a specific
military force. These words often overlap.

15.304. /yəlo/ "free, astray, loose, leaving" occurs in several complex verbal
formations: /yəlo buaŋ/ "to be, become free, loose, astray"; /yəlo dayəg/ "to give up,
abandon, leave" (often interchangeable with /[k]yələg/ "to leave, abandon, let go, let");
/yəlo kənəg/ "to make free, liberate, let loose." E.g.

/mən i[h]əyal ynt, ky təi əsp yəlo butə./ I think that your horse has got
loose.

/a zəməndaria yəlo datənt./ They gave up farming.

/amənəy sərdar drəstə gwələmə yəlo kwət./ Our chief freed all the slaves.

The adjectival form /yəlo[i]/ denotes "free, loose, astray, at liberty." E.g.

/təi bəčə yəlo[i] butə./ Your son has gone astray. [I.e. He has become
disobedient, rebellious, a vagabond.]

/mən əmə yəlo[i]nən wətyra distətn./ I saw that same loose [i.e. untethered,
escaped] camel.

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15. 305. /haməg/ "raw, unripe, uncooked, nonpermanent (as an unpaved road), immature" is the antonym of both /pəkka/ and /pəkkəg/./haməg/ does not occur as a verb.

15. 306. /kaDD/ signifies "hole, pit, ditch, pothole." It thus contrasts with /Twng/, which denotes "hole (through something)." See Sec. 14.200 (30).

15. 400. Basic Sentences.

ai bras trwnd atatət, ow pəmeʃa vəti jəna yətatət. His brother was hot-tempered and therefore left his wife.

mən vətəra e buxə Dəkkəytətətəm. I had [must have] hidden myself in these bushes.

təw əma drwst narynjə pa'yətətəy. You had [must have] peeled all those oranges.

a oda kətate bəstətət. He had [must have] built [lit. had tied, must have tied] a fort over there.

ma [h]ər əp azmanəkk jətətətən. We had [must have] told [lit. had beaten, must have beaten] stories every night.

swma pa[h]riə [h]ara diʃətətəyt. You had [must have] seen the last flood.

a əʃ gwəna mwrtətətənt. They had [must have] died from hunger.

a baz varι səggytətət, aw rənda vəti Đyha yələ datətət. He had [must have] borne much trouble and afterwards had [must have] left his country.

ai mədyan əə ko[h]əa jwp pətətət. His mare had [must have] jumped from the mountain.

ai nəryan əə e divəla nədrykkytətət. His stallion had [must have] not jumped over [lit. from] this wall.

əma trwndə əntəg mara ra[h]əa nəgytətət. That same sharp rain-shower had [must have] not caught us on the road.

a kəwn əə e dəra[h]əa nəgvətətət. That tribe [lit. nation] had [must have] not passed through this mountain-pass.

15. 401. The "past perfect completive" form of the copula-auxiliary verb consists of the past stem /ət/ + /ətət/ (perhaps /ət/ reduplicated) + the personal suffixes. The paradigm is:

1st sg. atətətəm [I] had [must have] been
2nd sg. atətətəy [you sg.] had [must have] been
The existential verb /ast/ does not seem to occur in this paradigm: i.e. */astatatat/ is not found.

For other verbs, this tense-aspect formation consists of the past stem + /atat/ + the personal endings. The paradigm is:

- 1st sg. astatatwn [I] had [must have] gone
- 2nd sg. astatatay [you sg.] had [must have] gone
- 3rd sg. astatat [he, she, it] had [must have] gone
- 1st pl. astatataten [we] had [must have] gone
- 2nd pl. astatatyt [you pl.] had [must have] gone
- 3rd pl. astatatant [they] had [must have] gone

As usual, negative forms consists of /na/ + a following copula-auxiliary verb, or the prefix /na/ + the affirmative paradigm of other verbs. E.g.

- /naSwtatatwn/ [I] had [must have] not gone
- /nabutatatant/ [they] had [must have] not been, become
- /naproStatat/ [he, she, it] had [must have] not broken

The past perfect completive formation has two rather different significations: (a) far past completion of an action or event: "had already . . . ed long ago"; and (b) likelihood of some remote past event: "must have . . . ed." Unlike the past completive formation introduced in Sec. 15.301, this tense-aspect is not limited to single, unitary actions or events; it is also used for repeated or habitual actions, prolonged states, etc. The past perfect completive is not common, and the student should observe occurring examples carefully. E.g.

- /a Drwst bãndîâ yalâ kwrtatat./ He had [must have] freed all the prisoners. [Either an action completed in the distant past, or else an action which the speaker thinks must have occurred in the far past.]
- /a vati sangatta sakk jatatat./ He had [must have] beaten his friend severely. [Either the act took place long ago, or else it is deemed to be probable only.]
- /ai Drwst kwám rokapṭi synda SWhatat./ His whole nation [tribe] had [must have] gone off to western Sindh. [The action either took place long ago or else is thought to be probable only.]

Rare instances are also found of past perfect completive continuative, iterative, and obligatory formations. E.g.

- /a vati gw[h]ara jônän ãtatat./ He had [must have] kept beating his sister.

15.402. /trwnd/ denotes "hot-tempered, spirited (of horses, persons, etc.)," "swift (of a river, water)," "tight (of a rope)," and "sharp, severe (of a storm, rain)." E.g.
That man is very hot-tempered and puts up with no nonsense [lit. does not bear any matter].

Tighten these ropes!

The water of this stream runs very fast.

A swift [sharp, severe] rain-shower caught me on the road.

15. 403. /kalat/ has already been introduced as a proper name: "Kalat," a city and also an administrative division of Pakistani Baluchistan. The literal meaning of /kalat/ is "fort," however, the meaning given in Sec. 15. 400.

15. 404. /azmanakk/ "story, tale" denotes a purely fictional narrative. /kyssav/ "story, tale," on the other hand, may be employed either for a fictional or a factual narrative.

15. 405. /jwpp janag/ denotes "to jump down off (of something)." It differs from /drykkag/, which signifies "to jump over, across." E. g.

I jumped down from this rock.

I jumped over [lit. from] this rock.

15. 406. Like /pakkag/ (Sec. 15. 302 above), /Sanzag/ is also both a noun ("rain-shower") and a verbal infinitive ("to shower").

15. 500. Basic Sentences.

I can throw out all the things by myself.

You can make some profit in the tobacco business.

My son-in-law can go to America by [lit. in] an [lit. the] airplane.

We can go by [lit. on] boat on Monday.

You are able to free our leaders from imprisonment.

They are able to loot your livestock.

He will not be able to pull the tent-ropes of his tent tight in this windstorm.
You cannot play [lit. beat] the radio here.

They will not be able to come with us to the seashore.

If his army can arrive by evening, then we will be able to stop the enemies.

If you can pick all the fruit, then I will be able to give you one share.

The "present potential" construction consists of the past stem of the verb followed by the present-future paradigm of /kənəɡ/ "to do, make." This formation is a true compound verbal construction consisting of two separate word units. A sample paradigm is:

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<tr>
<td>1st sg.</td>
<td>Šwt kənin</td>
<td>[I] can go</td>
</tr>
<tr>
<td>2nd sg.</td>
<td>Šwt kənəy</td>
<td>[you sg.] can go</td>
</tr>
<tr>
<td>3rd sg.</td>
<td>Šwt kənt</td>
<td>[he, she, it] can go</td>
</tr>
<tr>
<td>1st pl.</td>
<td>Šwt kənən</td>
<td>[we] can go</td>
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<td>Šwt kənənt</td>
<td>[you pl.] can go</td>
</tr>
<tr>
<td>3rd pl.</td>
<td>Šwt kənənt</td>
<td>[they] can go</td>
</tr>
</tbody>
</table>

The negative prefix /nə/ does not precede the past stem of the main verb; instead it is found with the occurring form of /kənəɡ/. E. g.

/mən ayra dist nəkənin./ I cannot see him.
/a tərə gəst nəkənt./ He cannot tell you.

The connective conjunction which introduces the result clause is almost always /gwRa/ "then" (see Sec. 11.101). E. g.

/əgə təw e synga zwrt bəkənəy, gwRa mən təi sytaa kənin./ If you can lift this stone, then I will praise you.
/əgə mən gə Šwna [hə] bəkənin, gwRa mən dyl vəkkə but kənt./ If I can come with you, then my heart can be happy.

/həvəkk/ "alone, by oneself, only" occurs with various substantive suffixes. It is often interchangeable with /tənia/ "only." E. g.

/mən [həvəkk] wn./ I am all alone.
/mən yda [həvəkkə] bəloč wn./ I am the only Baluchi here.
/mən [həvəkkə] əwətwn./ I had [already] gone all by myself.
/a [həvəkkə] drwst bədīgə gər kərətə./ He has destroyed all the enemies all by himself.

/bali-jaz/ "airplane" is a compound consisting of /bali/, an adjectival form of /bal/ "flying" + /jaz/ "ship, vessel." Similarly, /api-jaz/ "ship, boat" consists of
/api/ "water (adj.)" + /jaz/. /api/ has been seen previously in /api-myšin/ "tubewell."
/jaz/ has an alternate form /jo[h]az/.

15. 504. /[h]irop/ is the name of a cold winter wind which blows violently and often brings snow. It causes much damage to the crops.

15. 505. /jollg/ denotes "to stop (a thrown object, a person from advancing), to block the way, obstruct." When simple cessation of motion is meant, /darag/ "to hold, stop, wait, stay" is employed. E. g.

/moŋ synge ſantwn, baže a gō dsta jallytyk/. I threw a stone, but he stopped it with [his] hand.
/ma sakk myRytan, əw avani pawja jallytən/. We fought hard and stopped their army [from advancing].
/a mərdwma bỳjall! / Stop that man! [I. e. Block his way! Compare:] /a mərdwma bỳdar! / Stop that man! [I. e. Cause him to cease walking, running, etc.]
/moŋ vəti moTəla daʃtwn/. I stopped my car.
/moŋ ra[h]a daʃtwn/. I stopped on the road. [/darag/ is also used intrinsatively in the meaning of "to stop, stay. "]

15. 600. Basic Sentences,

mən tôi e ma[h]oy gwśtanka ſing kwrt kwrtwn. I could have published this month's speech of yours.
təw kačakəy malə ər dat kwrtəy. You could have hidden the smuggled goods [lit. goods of smuggling].
a vəti jona vəsə daʃt nəkwrt. He could not keep his wife happy.
śwma e Đowlić jwrrab gəpt kwrtyt. You could have woven this kind of stockings.
a məy şərməxəraŋ ĵellyt nəkwrtənt. They could not halt our brave [soldier]s.
mən ziel dönza ra[h]a dist nəkwrtwn. In yesterday's dust I could not see the road.

15. 601. The "past potential" formation differs from the present potential only in the occurring tense-aspect form of /kənəg/. This construction denotes an action or event which was possible or potential in the past but which was not realised: "could have ... ed." The paradigm is:

1st sg. šwt kwrtwn [I] could have gone
2nd sg. šwt kwrtəy [you sg. ] could have gone
3rd sg. šwt kwrt [he, she, it] could have gone
It should be pointed out that the potential formation (i.e. the past stem + /kənəg/) has no specific temporal reference of its own; its tense-aspect depends upon the tense-aspect of the occurring form of /kənəg/. Of the various possibilities, present-future and present subjunctive examples have been given in Sec. 15.500, and simple past forms have been illustrated in Sec. 15.600. Aside from these, present perfect, past perfect, past completive, etc. tense-aspect forms are also possible for the potential construction, although examples are rather uncommon. E.g.

/mə e səkkə ra[h]ə ʃwə kwətəgən./ We have been able to go by [lit. on] this difficult road.

/pəʃəy mərdwm e granə syngə zwrt kwətəgəntənt./ Men of ancient times [lit. of before] had been able to lift these heavy stones. [i.e. before some later past event. Without context the exact sense of the Baluchi is difficult to render into English.]

/mən ayra jət kwətətəwn./ I had [already] been able to hit him. [At some specific point of past time.]

15. 602. The basic meaning of /ʃing/ is something like "serial emission" or "spreading out one after another." /ʃing buəg/ thus denotes "to be spread out (as a girl's tresses loose on her shoulders)," "to move along leaving a trail (as a meteor, a car travelling on a dusty road)," and by an extension of meaning, "to be published" (i.e. "to be emitted one after another"). All of these meanings are expressed transitively by /ʃing kənəg/. E.g.

/mən vətə dəwə kytabə ʃing kwətəgən./ I have published both my books.

/məɾəčə ai gwəstəŋk ʃing butə./ Today his speech has been published.

/yəstər ʃing butə./ A meteor [lit. star] fell. [i.e. The meteor fell leaving a glowing trail behind it.]

/məTələy dənəz ʃing yntə./ The dust raised by [lit. of] the automobile is spread out [along the road behind it].

/a jənykk vətə mə[h]əɾə ʃing kwətətə./ That girl had [already] spread out her hair [loosely on her shoulders].

15. 603. /sər dəyəg/ denotes "to put underneath"; it is also employed for "to hide" and is synonymous in this meaning with /Dəkkəɡ/ "to hide." E.g.

/mən vətə karə sər datəwn./ I hid [lit. put underneath] my knife.

/a vətəra mən dɾəckə Dəkkətə./ He has hidden himself in the trees.

15. 604. Various temporal adverbs and adverbial phrases occur with the "attributive" suffix /en/-/e/ as adjectives modifying a following noun. E.g.

/mən toi zɨə kəra kwət nəkwətəwn./ I could not do your work yesterday. [Lit. your yesterday (adj.) work.]

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We will be able to hear tomorrow's news. [Also /bandage/.]

He has brought today's newspaper.

In day before yesterday's flood many people have died.

Last night's party was very nice.

A number of temporal words suffix /i/-/ig/ before /en/-/ë/. E.g.

You could have seen [this] morning's battle. [/sobi/ "morning (adj.)" occurs rather than *-/sobë/.]

They were the thieves of that very night. [i.e. They were the same thieves who had committed a robbery on that very night. /sapi/ or /sapi/ "night (adj.)" occurs rather than *-/sapi/.]

In that evening's dance many people were [present]. [Not */begye/.]

Last year's windstorm was very severe [lit. swift]. [Also /pa[h]ri salie/ -- but not */pa[h]ri salë/ or */pa[h]ri salë/.]

I cannot beat him in this way.

Can't you eat any more [lit. other] bread?

He could not invite you to tonight's dinner [lit. bread].

We could not look at his face. You will be able to come to day after tomorrow's party!

Our relatives could not bear this news.

The "emphatic potential" construction consists of the past stem of the verb + /kwrt/ (i.e. the past stem of /kanag/ "to do, make") + another inflected form of /kanag/. Various tense-aspect forms of this three member compound verbal formation are found, but the commonest are present-future and simple past. Semantically, the emphatic potential formation is identical with those constructions described in Secs. 15.501 and 15.601, except that it carries stronger connotations of capacity and potentiality: "CAN go," "COULD go." E.g.
I CAN give you all the money. I went [and] told him the same thing [lit. this very way] that you had told me.

First we made an attack upon them, and burned their houses, and [then] made them prisoner.

I saw that [they] were [lit. are] those same thieves who [lit. that] had raided [lit. beaten] our shop before.

Today our brave [soldier]s attacked, captured [lit. seized] that same place again, and drove the enemies back.

What sin had I committed, that you punished me, seized [lit. snatched] my livestock, and harassed my dependants?

One important peculiarity of connected Baluchi discourse is the optional omission of personal suffixes from the verb. Utterance initial and medial clauses in a connected narrative often contain verbs lacking the final personal suffixes. In cases where the context is clear, this phenomenon may continue through several otherwise separate sentences. It is limited, however, to those verbal formations based on the past stem (i.e. the simple past, the present perfect, the past perfect, the past completive, the past perfect completive, and various compound verbal formations containing any of these tense-aspects). Personal verbal suffixes are never omitted in the present-future or present subjunctive paradigms.

This phenomenon, moreover, is not found equally for all of the persons of the verb; it is extremely common for the 1st sg. and the 3rd pl., it is slightly less frequent for 1st pl. forms; and it is rather uncommon for 2nd sg. and 2nd pl. verbs. The 3rd sg. form consists only of the past stem + the tense-aspect suffix, of course, and thus has no "short form."

In every instance this omission of the personal suffixes is optional, and forms with the expected suffix are universally substitutable. From a stylistic point of view, however,
Baluchi speakers may feel that a given passage is "better" or "smoother" when some of the personal endings are dropped from the past tense verbs of connected clauses. Whenever a clause stands alone as a stressed, individual utterance, its verb must have the expected personal suffix. E.g.

/moe e kara kwrt, aw randa gon ai bazara kwrtwn./ I did this job and afterwards went with him to the market. [Although /kwrtwn/ is substitutable in the first clause, it gives a somewhat choppy, unconnected feeling, as though each clause were a separate unit.]

/zalbulys aRt avwrt, nan p6tk, aw dwst meman6 nan datant./ Their women brought flour, baked bread, and gave bread to all the guests. [Although /avwrtant/ and /patkant/ are possible in the first two clauses, they tend to break up the smoothness of the narrative.]

15.900. Basic Sentences.

be6okka vati da6tan6 pro6t. The boy broke his teeth.

tei vossua tei gysa por ce y6lo dat. Why did your mother-in-law leave your house?

may asara vati nokera darko dat, ow a e6 nokeria dw6ar dat. Our superior [lit. officer] scolded his servant, and he [i.e. the servant] resigned from the job.

so6kara ommey [h]6nda baz pol b6stegat. The government had constructed [lit. tied] many bridges in our area.

loRia moni kar6 s6rria tez ndkwrt6. The LoRi has not sharpened my knife well.

be6g6ra vati longar kwnt kwrt. The tenant-farmer blunted his plow.

banura salunkara ce j6vab dat. What reply did the bride give to the bridegroom?

[h]6lko6 m6rdwm6 [h]6st mw66 kwrtat, ow omen jagaa divale j6r kwrtatent. The people of the village had gathered brick[s] and had built a wall in that very place.

av6 vot c6kas6t6gy6, ow avani c6kasa baz nok6 [h]6bor d6r a[h]tegant. They themselves have tested it, and in their test many new matters have come to light [lit. have come out].

av6 ko[h]6y seera kelate b6stegatent. They had built [lit. tied] a fort on top of the mountain.

omen karez, ky o6gan6 k66yt6t6t6nt, k6pt6t6t6nt. Those same karez, which the Afghans, had built [lit. had pulled], had fallen [down].

15. 901. As was stated in Secs. 2.401 and 2.402, the "singular-definite" suffix /a/ and the "plural-definite" suffix /an/-/-6/ have many uses, one of which is the marking of
the subject of certain types of verbs. This usage has the following limitations: (a) it is possible only for the subject of a transitive verb in one of the past tenses (e.g. the simple past, the present perfect, the past perfect, etc., or any compound verbal formation containing one of these tense-aspects); (b) this usage is restricted to noun subjects and to the demonstratives (the objective forms of the plural demonstratives are used: /ešā/, /avā/, etc.; the singular demonstratives employ the possessive forms + the "singular-definite" suffix /a/: /ai/, /eši/, /aia/, or /ešya/); (c) this usage is commonest in connected narratives where a definite subject has been previously introduced and identified; (d) in the Rakhshani dialect this formation is optional and depends upon factors of style and personal preference.

To state the matter conversely, the subject of a verb is NOT marked by /a/ or /an/-/ā/ when (a) the verb is intransitive (i.e. cannot take an object: e.g. /ravag/ "to go"), (b) when the verb is in any tense-aspect mode based on the present stem (i.e. the present-future, the present subjunctive, or the imperative); (c) when the subject is a personal pronoun. E.g.

/baźgōra a mwlka lōngar kwrtā. / The tenant-farmer has plowed in that field. [The subject, /baźgōra/, is marked by the "singular-definite" suffix /a/. Compare:]

/baźgōr a mwlka lōngar kwrtā. / The tenant-farmer has plowed in that field. [The subject, /baźgōr/, occurs without /a/. Both of these examples are apparently synonymous and interchangeable (except for matters of style). The preceding example, however, is more likely to occur in a connected narrative where the subject is definite and has been previously identified.]

/baźgōran a mwlka lōngar kwrtgānt. / The tenant-farmers have plowed in that field. [The subject, /baźgōran/, is marked by the "plural-definite" suffix /an/-/ā/. This suffix is optional, as just described above.]

When the clause also contains a direct object, ambiguity may result if both subject and object are marked with /a/ or /an/-/ā/. An inanimate object is thus usually left unmarked, even though it may be definite. E.g.

/tāi pyssā mæni swnduk pâč kwrt. / Your father opened my box. [The subject, /pyssā/, is marked by the "singular-definite" suffix /a/; the object, /swnduk/, has no object-marking suffix. Compare:]

/tāi pyss mæni swnduka pâč kwrt. / Your father opened my box. [The subject, /pyss/, is unmarked, and the definite object, /swnduka/, must therefore be marked by the "singular-definite" suffix /a/.]

/baźšakka poto ūntōt. / The boy had [already] thrown the ball. [The subject, /baźšakka/, is marked by /a/; the object is therefore left unmarked.]

/Drevarā lari avwrt. / The driver brought the truck. [This sentence is ambiguous since it may mean "The truck brought the driver" (with the normal subject-object order reversed). Compare:]

/Drevar laria avwrt. / The driver brought the truck. [This form is unambiguous and thus preferred in the absence of context.]

Even when the object is animate, it may be left unmarked. Ambiguity is partially clarified by context, of course, and also by intonation contour and phrase-break. E.g.

/ai bras tōi pyss kwxtō. / His brother has killed your father. [The subject, /bras/, is not marked, while the object, /pyss/, is marked.
by /a/. Compare:]

/taï pýssa ai brás kwßta./ YOUR FATHER has killed his brother. [The subject, /pýssa/, carries emphatic intonational pitch-stress and is marked by /a/. The object, /brás/, is unmarked. Compare:]

/taï pýssa + ái brás kwßta./ HIS brother has killed your father. [The object, /pýssa/, is brought first and is separated from the rest of the sentence by a phrase break. The subject, /brás/, is not marked by /a/. This reversal of the expected word order is done to emphasise the object and the following identity of the subject.]

Object status is made more emphatic by the suffix /[r]a/; see Secs. 5.102 and 5.103. /[r]a/ is still more frequent with an indirect object. E. g.

/masTøra bøčakkara sakk jøta./ The teacher has beaten the boy severely. [The subject, /masTøra/, is made emphatically definite by /a/; the object status of /bøčakkara/ is emphasised by /[r]a/.]

/sørdøra vøti bøčøara gøștøtyš./ The chief had [already] told it to his son. [The subject is marked by /a/; the indirect object, /bøčøara/, is specified and emphasised by /[r]a/. The direct object, /yš/, is suffixed to the verb.]

Usage varies in other dialects. For example, the "singular-definite" and "plural-definite" suffixes are almost obligatory with a noun or demonstrative subject in some varieties of Makrani Baluchi. The situation is similar for the Mari-Bugti dialects also. E. g.

/šønykkø rømøg pør ke yøła dat./ Why did the goat-kid leave the herd? [The subject, /šønykkø/, is marked by /a/; the object, /rømøg/, is unmarked. This sentence is also correct -- though optional -- for Rakhshani Baluchi. It is quoted from a children's primer published in Karachi.]

In this same connection still another difference between the Rakhshani dialect and certain Eastern and Southern dialects must be mentioned: in the latter dialects, when the subject of a past tense transitive verb is marked by /a/ or /an-/øa/, the verb no longer agrees in number-person with the subject but instead agrees with the OBJECT! This usage is not found in that dialect of Rakhshani Baluchi investigated by the authors. E. g.

/gwrkø døntøn trøndøyr kwørtønt./ The wolf tightened [his] teeth [on the goat-kid's throat]. [The singular subject, /gwrkø/, is marked by /a/. The plural object, /døntøn/, is not marked, and the plural verb, /kwørtønt/, agrees with it. This example is also quoted from the children's primer mentioned above. Rakhshani Baluchi would have /gwrkø døntønæ trøndøyr kwørt./ or /gwrkø døntøn trøndøyr kwørt./ -- but never a plural verb to agree with a plural object.]

15. 902. The basic meaning of /døčar/ is "confrontation, coming face to face." Thus, /døčar køpøg/ denotes "to (accidentally) come face to face," and /døčar bøøg/ signifies "to confront, face." /døčar døyøg/ has the extended meaning of "to resign (from a job, etc.)." E. g.

/møn ra[h]a gø nø[h]ara døčar køptwn./ I (accidentally) came face to face with the wild-animal on the road.

/møn gø bøøigø døčar bin./ I will confront [i. e. face, stand up to] the enemies.
His cook wants to resign from the job.

15.903. /loRi/ is roughly synonymous with /Domb/. In some parts of Baluchistan a member of the tribeless "caste" of artisans is termed a /loRi/ and in other regions /Domb/. Both terms are known in most areas, however, and are more or less interchangeable. See Sec. 14.200 (46).

15.1000. Drills and Exercises.

15.1001. Substitution.

1. bodigani pawj  aemney mwlka  wrwS kwrtnaT.
   the soldiers  on their fort
   our brave [soldier]s  on the army of the enemies
   those tribes  on our villages
   the camel-riders  on their camp
   their airplanes  on our cities

2. ma tana dera  a api-jazay  rh[a]rtyagoten.
   his mother-in-law's
   the bride's
   our son-in-law's
   those LoRis'
   the bridegroom's

3. mën  vati sypaia  dem datyagwn.
   all the prisoners  have freed
   his speech  have published
   those knives  have sharpened
   the tent-ropes of  have pulled (tight)
   the tents
   the ball  have hidden

4. aemney pySsi  Dannä  gar buta.
   my stocking  under the bedding [lit. beddings]
   their radio  on the road
   the army of the enemy  in the forest
   my stallion  in the mountains
   their herd [of sheep]  in the desert
5. ma ai gwštanka Šing kwrtštən.
his words
the names of those merchants
all seven books
the letters of our great
leader
some epic-poems

6. ĉe, taw narynjä paĉytətway?
this jewellery had smuggled
the wheat of this had tested
field
the truck had pushed
her comb had snatched away
your son-in-law had instructed [i.e. shown how to do something]

7. e dival pəkka ynt.
house permanent [i.e. of stone]
road nonpermanent [i.e. unpaved]
apricot ripe
road permanent [i.e. paved]
pumpkin unripe

8. ĉe, ʃwma wštyrəq sora drwst mal bar kwrtəgyt?
the horse's our baggage
the donkey's those baskets
the truck's all the bricks
the riding-camels' our water-bags
the bus's my boxes

9. a loRia ayrə nan paʃəga rwmayytə.
knife sharpening
jewsharp playing
story telling
fish catching
brick making

10. [h]irope badša[h]joy pəwja gyptət.
a rain-shower your son-in-law
snow [lit. a snow] your herd of camels
a wind your dependants
dust and a wind that merchant's trucks
a fever the officer

11. ma ŝə bodigə twrsəga ətən.
wild-animals
their army
thieves
smallpox
that nation

12. Smallpox was smuggling trade this skill this very restaurant their truck-depot.

13. That Domb LoRi student livestock-owner grandmother

14. The airplane Mulla chief mare bride

15. Ourselves boat cat army officers

15.1002. Transformation Drill I.

Change the underlined verb forms in the following sentences from the simple past to
(a) the present perfect, (b) the past perfect, (c) the past completive, and (d) the past perfect completive. E.g.

Instructor: /mani pyşši gar but. /
Student: /mani pyşši gar butə. / [And: ]

1. mein e daran əš ədəy nyama gwDDytwə.
2. balɔxani əsiryen vəti sərməqəranı baz syta kwrtənt.
3. dwzzə əwmoq malə kwrtənt.
15. 1003. Transformation Drill II.

Change the underlined verb forms in the following sentences from the simple past to the present perfect form. E. g.

Instructor: /a təi ra[h]ə ʧərətənt. /
Student: /a təi ra[h]ə ʧərətənt. /

1. mən ʃə nəkərə dwɔɾ dətən.
2. ai jənyn:k drəstə sopə paːtət.
3. avənə pəwəjəy ʃərməɾət demə ʃətənt.
4. ma təi e [h]əbəɾə tənə dərə səgətən.
5. nun əmməy kiləgəy kyʃər drəst pəkkyt.
6. əma ʃələi [h]ər lədə gər but.
7. ñənzoːɡə maɾə ra[h]ə gɨpt.
8. bɔwɔk, ky mən ʧə ɡwna[h]ə kwətən!
9. a trənənə, əw mənə bədə jəvəbe dat.
10. ñwma e bazi kəy ʃəya loɭTytət.
11. drəst ʂypəi kwətəbi nəməɡə tətənt.
12. ʧə, təw kəDDea kəptəy?
15. təw aŋra pəɾ ʧə nəɾʁəməyətəy.

15. 1004. Transformation Drill III.

Change the underlined verb forms in the following sentences from the simple past to the past perfect form. E. g.

Instructor: /bədɔ[ŋ] drəst ʂypəiə ʃələ kwətət. /
Student: /bədɔ[ŋ] drəst ʂypəiə ʃələ kwətətət. /
15. 1005. Transformation Drill IV.

Change the underlined verb forms in the following sentences from the simple past to the past completive form. E. g.

Instructor: /a vətə zamasa ʃərria rwmayyt. /
Student: /a vətə zamasa ʃərria rwmayytət. /

1. gvata baz əŋən ət, øw ma drwst najoŋ butən.
2. ma ʃərdarəy baga nyʃtən, ky ma ra ʃənzəge gypt.
3. ʃəzəzər bwzə dwʃt.
4. ʃənən jan ʃəni drwst jwrrəba ʃwʃt.
5. ø a əyra ynkə səkk jət, ky ai ʃənə dəntən prwʃt.
6. jo[ŋ]əjə eʃka, a ʃəzənə kalete bəʃt.
7. ʃyʃi ʃara ʃənəw gypt, ky a əma vəxt mwʃt.
8. [ŋ]əlkəy mərdəmə utə as toʃtənt.
9. ʃənə gö dəsta ai potoa jələtyən.
11. avani ʃərərgəl ai kəyz kəŋəgə po [ŋ]əkm dat.
12. koTəa øya təp gypt.
13. øiʃən pər øi zebaʃə jaməge dotk.
14. a nyzorə mərd ʃw nəkwət, øw oda mənt.
15. øməmyə ʃərməʃər baz sypəiənyə kwəʃtənt.

15. 1006. Transformation Drill V.

Change the underlined verb forms in the following sentences from the simple past to the past perfect completive form. E. g.
Instructor: /mən təra oда distwaJ.
Student: /mən təra oда distatətwəJ.

1. ḋe, ṣwma eškəy koTia leTytyt?
2. sərdarίʃ vətəra əma əkəta Dəkkət.
4. pənčəmbešəy roča, jəmbər səkk gəvəɾtənt.
5. ai azmanəkək mənə səkk dost at.
6. mən kəgəda pataytətwəJ, əw Daka dem datəwəJ.
7. ṣwma avana pər ḋe əz nəkwrtyt.
8. ḋe, təw ai dívala kətʃ kəɾtəy?
9. a bəzi, əmməy pəwəj bazə bədığə bəndi kwət.
10. [h]arosəy roča, a vətə nokə lybasə ŋyptənt.
11. əma dwəz dvarəg məy gyəsa pwtrytənt.
12. dw roča rənd, məy şərməɾəɾən a əsə[h]r zytənt.
13. bətəkə əmməy rozan šərria məəst.
14. a šə Təpəy tironkə drəstə əʃə nəlyt.
15. qənəDo šə pyalaŋə šir əʃəʃytyt.

15. Transformation Drill VI.

Change the underlined verbs in the following sentences from the present-future (or present subjunctive) to the present-future potential (or present potential subjunctive) form. With the exception of sentences 3, 6, and 14, the verbs of these sentences may also be changed to the emphatic present-future potential (or emphatic present potential subjunctive) form. The main verb in sentences 3, 6, and 14 is /kanəg/ "to do, make," and the emphatic potential formation is idiomatically inappropriate with this verb since it would result in an awkward repetition of /kwət/ (i.e. */kwət kwət kanin/). E.g.

Instructor: /mən øʃ yda jwpə jənənin. /
Student: /mən øʃ yda jwpə jət nəkənin. / [Or: ] /mən øʃ yda jwpə jət kwət nəkənin. /
13. ma e bazi drwst ḳagyrdā nārākāsān.
14. mōnā tōra ṛwmayāgī bit,tanky tōw ṛtyra bar bōkono.
15. mōn [h]ivōkkā drwst mōDDia żurīn.

15. 1008. Transformation Drill VII.

Change the underlined verb forms in the following sentences from the simple past to the past potential form. Again, except for sentences 1, 2, 3, 4, 5, and 12, these verbs may also be changed to the emphatic past potential form. The excluded sentences contain /kənəg/ "to do, make" as the main verb and are idiomatically not possible in the emphatic potential formation, as was stated in Sec. 15. 1007. E.g.

Instructor: /ma avani pawja jollytən. /
Student: /ma avani pawja jollyt kwrtən. / [Or: ]
/ma avani pawja jollyt kwrt kwrtən. /

taw drwst wlwssa sai kwrtəy.
1. tōw drwst wlwssa sai kwrtəy.
2. a moy [h]yzmọttə kwrt.
3. avani sərgəl pəncē bənədiə yəlo kwrtənt.
4. vəxte ky a dərra[h]a rəstənt, ma avana oda gar kwrtən.
5. ʃwma e Dəwlə sat ʃə kwjäm mwila kačək kwrtət.
6. dəzza kačəkəy mala čer nədat.
7. ma bali-jaza nəşətən, per cę ky siTe nərəst.
8. bəčəkk daruə ʃərria nənəst.
9. əncəw ma təna dera gəpp nəjətən, bəle e [h]əbəra Təytən.
10. drwst bəčəkk a yəloɬ nərjana nəgyptənt.
11. mən [h]ivəkka vəti məTəla ʃə kəDDa nəkoʃəytən.
12. əʃ eʃi pəʃ, dənyaəy [h]yəcə mərdwme e Dəwlə kyrdər nəkwərt.
13. a jynykk tənduri nan nəpətək.
14. təw mənə yŋkə porya datəy.
15. [h]əlkəy mərdwman as nətəstənt, ov drwstə [h]əlka talan but.

15. 1009. Question-Response Drill I.

1. ʃə, məɾoči moy pəwj
   bədigiəni ləʃkəra pədi
   telənk dat?

   Yes, they have pushed them back.
   Yes, our brave [soldier]s have taken many soldiers prisoner.
   No, the army of the enemies has captured two villages.
   Yes, we have destroyed them.
   I have not heard the radio today.
2.  taw kəy kəya loTytagətəy.
    I had invited the chief and his brother-in-law.
    I had invited my mother-in-law.
    I had invited all our kinsmen.
    I had not invited anyone [/kəssea/ or /[h]yəCəkəsəa/].
    I had invited that European, but he is busy and cannot come.

3.  rənda məy sypaiə tə kwənt.
    They armed [themselves].
    They looted the village and burned its houses.
    They attacked the fort.
    Their officer commanded them to get on [lit. they get on, ride] the trucks.
    They lay down in the ditches [/kəDDəa/] and began firing [their] gun[s].

4.  ɂe, əwma e sæwdagyria baz sut kənyt?
    Yes, every year we make a profit of fifty thousand rupees.
    Yes, this year we can make a profit of twenty-five thousand rupees.
    No, these days everything is very expensive.
    No, we want to leave [abandon] this business.
    No, this year we only profited by [lit. of] four thousand rupees.

5.  ɂe, əwmoj drwst meman sər butəgənt?
    No, we are waiting for them [lit. watching their road].
    Yes, soon we will start the party.
    No, a rain-shower has caught them on the road.
    Yes, all our guests have eaten, and now a bard is reciting [lit. saying] an epic-poem.
    My mother-in-law has come, but my nephews [aunt's-children] have not yet arrived.

6.  əpsəryəx avana əe sæza datət.
    He had locked them up [/bənd kənəg/] in the fort.
    He did not punish them.
    He imprisoned their leader, but he freed the soldiers.
He could not do anything. He has informed
the government about this.
He has only scolded them. He will not
punish them.

Yes, all of our roads are permanent [i.e.
paved].
No, the road from Noshki to Kalat is
permanent, but our other roads are non-
permanent.
No -- although the government will build
a new road next [/domiē/] year.
In our area roads are very bad. You must
go by [lit. on] camel over there.
There are some permanent roads, but in
this season all the roads will be bad.

My cat is lost.
I had put my watch down on this chair,
and now [it] is not here.
Our mare has become lost in the mountains.
I cannot find [lit. see] my ball.
My brother has taken my jacket, and I am
looking for him.

I could not tell it to him.
I told him that the bridegroom has come.
I told him that the Mulla has not yet come.
I told him that his uncle is very angry.
I have not told him because he will not be
able to bear this matter.

We had gone to the beach.
We had gone to the old mosque.
We had gone to the pharmacy. I had bought
medicine for him.
We had gone to see [lit. for the seeing of]
our son-in-law.
We had gone to see [lit. for the seeing of]
the chief of his tribe.

The flood has overcome [lit. lifted, taken
up] our village. We must go to the
mountain!
The army of the enemies has attacked our
villages.
I must inform the king's soldiers of [lit. from] the matter.

The bridge has collapsed [lit. fallen].

One truck has also fallen into the water, and two men have died.

The airplanes of the enemies are coming.

You [pl.] put out all the fires and lamps.

We will publish the speeches of Pakistan's great leaders.

We will publish a book of Baluchi epic-poems.

We want to publish a newspaper, but we do not have enough [lit. so much] money.

We will publish some old Baluchi tales.

We will publish pictures of the dances of the Baluchis.

I can give you some bread, tea, etc.

Wait a moment [lit. a breath]! I will cook an egg for you.

These mangoes are unripe. I can give you an apple.

We have pumpkin, squash, and okra. Do you want a plate [of] meat also?

Eat these dates! Afterwards I can bring some "kabob," pulao, etc.

He is very hot tempered. No one [/hjySSkass/] can ride on him [/səray$/].

He is a very strong stallion. Do you want to buy him?

He was very strong, but he became sick. Now he is thin and weak.

He is old [/pir/], but he is still [/tanynga/] strong. He can jump over [lit. from] that wall.

He is my uncle's horse. I cannot sell him.

Yes, he has gone north [lit. in the northern direction].

Yes, he passed by here yesterday and went south [lit. in the southern direction].

Yes, he passed through [lit. from] this mountain-pass, but I could not see where he went [lit. that he went whither].
No, I have not seen him today.
Yes, he went into the mosque.

15. 1010. Question-Response Drill II.

1. Ce, ammey bali-jaz bedigani xa[h]ra gar kwrtagent?
2. Ce, tew pakystana vexte shaltagey? Con.
3. Ce, toi xkas xarr butont?
4. Ce, teta tyab dost ynt, ya ko[h].
5. Tew kwjam kwjam Dowlay nokari kwrtagoy.
6. Ce, tew mena jwrrab gvojaga rwmayyt kornay?
7. Ce, meroo kesse sowedagyria sut kwrt kent?
8. Aog kesse a s tew ra[h]a bypwrsit, to tew bolochic jaivab dat kornay?
9. Tui gys a s yda kwjam nemaga ynt.
10. Tui mwilha, gollag kwjam mawsma pokont.
11. Ce, teta petapa leTag dost ynt?
12. Ce, vexte tae pyssa teta sezatu?
15. Ce, teta pyjisi dost ynt, ya kwjokk.

15. 1100. Vocabulary.

api-jaz
azmanakk
azmanakk jenag
apser
owganystan
bad[ h]
bali-jaz
banur
bar
bar buaq
bar kornag
bendi
bendi buaq
bendi kornag
xkas [or /xakkas/]
xkasog [or /xakkasog/] I-1
*cher
cher dayog
dontan

ship, boat
story, tale (fictional)
to tell a story
officer, superior
Afghanistan
king
airplane
bride
load, burden
to be loaded
to load
prisoner
to be a prisoner
to make prisoner
examination, test
to examine, test
under, beneath, below, down
to put underneath, to hide
tooth
danz
dərra[h] [or /dərrə/]
dərko
dərkə doyəŋ
drykkəŋ I-I
dvarəŋ
dwčar
dwčar buŋ
dwčar dəyəŋ
dwčar kərəŋ
dwkkən
dwkkən jənəŋ
Dǎkkəŋ I-I
gar
gar buŋ
gar kənəŋ
gəpp
gəpp jənəŋ
gəpp kənəŋ
gwnə[h]
gwnə[h] kənəŋ
gwštənk
gwštənk dəyəŋ
[h]aməŋ
[h]ar
[h]irop
[h]ivəkk
[h]ul
[h]ul buŋ
[h]ul kənəŋ
[h]yəšt
jandwmi
jəlləŋ I-I
jəmber
javab
javab dəyəŋ
jwpp
jwpp jənəŋ
jwrrəb
kačak
dust
mountain-pass
reprimand, scolding
to reprimand, scold
to jump (over, across)
again, a second time
confrontation, facing, coming face to face
to confront, face
to resign (from a job, etc.)
to (accidentally) come face to face
shop
to raid, rob a shop
to hide, conceal
lost, destroyed
to be lost (an article, a person, etc.); to be destroyed
to lose (deliberately); to destroy
conversation, chat, talk
to discuss, talk (about some specific matter)
to talk, chat
sin
to commit sin
speech
to give a speech
raw, unripe, uncooked, nonpermanent (as an unpaved road), immature
flood
windstorm, cold winter wind
alone, by oneself, only
plunder, looting
to be plundered, looted
to plunder, loot
brick
southern
to stop (a thrown object, a person from advancing), to block the way, obstruct
cloud
answer, reply
to answer, reply
jump, leap
to jump (down off of)
stocking
smuggling
to be smuggled to smuggle
hole (in the ground), pit, ditch

fort
to build a fort

nation, tribe
imprisonment
to imprison

blunt, dull
to be, become blunt, dull
to blunt, dull

northern
to lie down

LoRi, a lower caste who act as artisans, minstrels, etc.
mare
mosque
stallion

service, employment, job
to peel, pare

permanent (of roads, houses, etc.: i.e. paved, metalled, macadamised, made of stone or brick), mature (person)
to be, become permanent, mature
to make permanent, mature

ripe, cooked
to be, become ripe, cooked

army
sunny area, sunshine
bridge
to build a bridge

ball
to snatch away, grab
cat
road, way
to wait for, expect (someone to come, etc.)
radio
to play a radio

eastern
to instruct, teach, show (someone how to do something)
bridegroom
to bear, endure, put up with
leader (of a political party, etc.)
| syrɔmɔtɔɾar | adventurous person, brave person (soldier, warrior), one who risks his life |
| sɔwɔdɔgayri | trade, business |
| sɔza | punishment |
| sɔza dɔyæg | to punish |
| sut | profit |
| sut buæg | to be a profit |
| sut kɔnæg | to profit |
| sylæ | arms, weapon |
| sylæ kɔnæg | to arm oneself |
| sypæ [ɔr /sypa[h]i/] | soldier |
| sɔnzɔg | rain-shower |
| sɔnzɔg I-I | to shower (rain) |
| ʃiŋ | serial emission, spreading out one after another |
| ʃiŋ buæg | to be spread out (as a girl's tresses on her shoulders), to move along leaving a trail (as a meteor), to be published |
| ʃiŋ kɔnæg | to spread out (tresses, etc.), to leave a trail while moving along, to publish |
| tænd | tent-rope |
| tæp | fever |
| tæp gyʁæg | to have, catch a fever |
| telæŋk | push, shove |
| telæŋk dɔyæg | to push, shove, drive |
| tez | sharp, fast |
| tez buæg | to be, become sharp, fast |
| tez kɔnæg | to sharpen, make fast, make rapid |
| trwɔnd | hot-tempered, spirited (of horses, etc.), swift (of a river, water), tight (of a rope), sharp, severe (of a storm, etc.) |
| trwɔnd buæg | to be, become hot-tempered, spirited, swift, tight, sharp, severe |
| trwɔnd kɔnæg | to make-hot-tempered, to make swift, to tighten (a rope, etc.), to make severe |
| twɔrsɔg I-I | to fear, be afraid |
| tyæb | seashore, beach |
| vɔssu | mother-in-law |
| wrwɔʃɔ | attack, assault |
| wrwɔʃɔ buæg | to be an attack, assault |
| wrwɔʃɔ kɔnæg | to attack, assault |
| yɔlɔ | free, astray, loose, leaving |
| yɔlɔ buæg | to be, become free, loose, astray |
| yɔlɔ dɔyæg | to give up, abandon, leave |
| yɔlɔ kɔnæg | to free, liberate, let loose |
| yɔlɔi | free, loose, astray, at liberty |
| yɔmbɔɾan [also /yɔmæɾɐ/] | this time, this year |
zamas
zəməndərə [or /zəməndərə/]
zəməndərə kənəɣ

son-in-law
landownership, farming
to farm, practice farming
Spinning.
UNIT SIXTEEN

16. 100. Text 1.

1. The name of the country of the Baluchis
   is Baluchistan.
   (large) part, piece (of something)

2. The largest part of it is in West Pakistan.

3. The second part of it is in Eastern Iran.
   (small) part, piece, bit (of something)
   border, edge, dividing line, part
   (of the hair)

4. A piece is also inside the border[s] of
   Afghanistan, and one piece is in Russia.
   broad, wide
   plain, open ground
   bluish
   Kirman, a city and a province in
   Iran
   province, region, connected valley
   system
   Kandahar, a city and a province in
   Afghanistan
   Herat, a city and a province in
   Afghanistan

5. To the east of Baluchistan is the broad
   Indic plain; to the south [is] the Arabian
   Sea [lit. bluish sea]; to the west [is]
   the province of Kirman, and to the north
   are the provinces of Kandahar and Herat.
   Irani, Persian
   Murgap, a small city in Russia
   Mari, a town near Murgap

6. From Iranian Baluchistan a piece has
   come within the border[s] of Russia, and
   the cities of this region are Murgap and
   Mari.
   Marv, a city in Russia

7. These two cities are close to the city [of]
   Marv.
   mountainous-region
   narrow, tight, annoyed

8. Baluchistan is a mountainous-region,
   and among these mountains are [both]
   narrow and broad valleys.
9. Its total area will be 340,000 [lit. three lakhs and forty thousand] square miles approximately [lit. in estimate].

10. Its seacoast begins at Sonmiani and ends at Port Abbas.

11. The length of the seacoast is nine hundred and sixty miles.

12. Besides this, Baluchistan has two broad plains — Kacchi and Dak.

13. The water [i.e. streams] of the mountains irrigates both these plains.

14. Kacchi is the eastern plain of Baluchistan, and Dak is [its] northern plain.

15. Both these plains are regions of agriculture, pasturage, and herding.

16. To the west of Dak are deserts and sand-dunes.

17. The Helmund River waters one part of Baluchistan, and the Murgap River irrigates one part.

18. But in all of its other areas there is no year-round river.
19. The lakes of Baluchistan become dry in the summer, except for the lake of Helmund, which is in Irani Baluchistan. More, the most, often

20. In Baluchistan most of the rain [fall] is in the winter, and often in the summer also in eastern Baluchistan there is some rain.

21. In the winter some snow also falls, and it becomes very cold.

22. In the summer Kacchi and the coastal regions become very hot.

23. On the shores of Baluchistan there are all kinds of fish, and the people of the seacoast are engaged in [lit. do] fishing.

24. Most of the people of Baluchistan are engaged in [lit. do] herding or farming.

25. Some also are engaged in wage-labour and trade, or work for a government.

26. In summer, fruits, millet, and vegetables are plentiful.

27. In the winter and autumn, the Baluchis plant wheat, barley, and cumin seed.


geʃtyr

balɔkɔstanta, geʃtyr [h]awr ɔyllɔa bit, əw baz bəɾa tirmɔga əm rodrɔtki balɔkɔstana cie [h]awr bit.

ɔyllɔa, ɔie bəɾp əm kɔpiti, əw sɔkk sərd bit.

tirmɔga, kɔɛçi əw zyrkɔrrɔy [h]ənd sɔkk gərm bɔnt.

ma[h]igiri

balɔkɔstantɔ tyabɔ [h]ɔr Dɔwlə ma[h]i əst, əw zyrkɔrrɔy mɔrdɔm ma[h]igiri kɔnɔnt.

balɔkɔstantɔ geʃtyr mɔrdɔm maldəri ya zɔmɔndɔr kɔnɔnt.

pɔryagiri

chie pɔryagiri əw sɔwɔdagiri əm kɔnɔnt, ya sərkɔreɔy nɔkɔri kɔnɔnt.

tirmɔga, nivə̱̊g, zwɔrrət, əw səwɔzi baz bit.

zirrɔ[g]

ɔyllɔa əw tomɔsana, balɔk ɔllɔg, sa, əw zirrɔg kyʃɔnt.


2. /ɡɔpəl/ "part, piece" denotes a large piece of some whole, usually more than half. /ɔwnD/ "part, piece," on the other hand, signifies a small portion of something. E.g.

/a əʃ vəti nana məna ɡəpəle dat./ He gave me a [large] piece of [lit. from] his bread.

/məna əʃ vəti goʃta ɔwnDe bɔdəyi!/ Give me a [small] piece of your meat!

5. /nɪlbo/ "bluish" is mostly employed with /zyr/ "sea, ocean" to denote the Arabian Sea. /nɪl/ is found in some contexts for "blue (dye)"; a more useful adjectival form is /nili/ "blue." E.g.

/ayra nɪli ʒamɔgə vɔrə ət./ He was wearing a blue shirt. [In the meaning of "blue," /nili/ is roughly synonymous with /sɔwɔz/; the latter also denotes "green," however.]

5. /dɔmə[q]/ originally signified a connected system of valleys not separated by any intervening mountain range. This word has come to mean "region," and, in modern Baluchi writing, "province."

8. /tɔnk/ "narrow, tight, annoyed" is an adjective. The complex verbal formation
/tank buag/ denotes "to be, become narrow, tight" and also "to be, become annoyed, harassed, distressed." The transitive form, /tank konog/, means "to make narrow, tight" and also "to annoy, harass, distress." E.g.

/e tankē ra[h]e. / This is a narrow road.
/mənī jamag tank ynt. / My shirt is tight.
/yda mənī dyl tank ynt. / Here my heart is distressed. [i.e. I am depressed, homesick, unhappy.]
/mən əx ai [h]əbarə səkk tank wn. / I am much distressed by [lit. from] his words [or: his news].
/šwma mara tank məkənyt! / Don't bother us!

9. /tevi/ [or /tivag/] "whole, all of" overlaps the semantic range of /drwst/ "all." /tevi/ usually denotes "all of, the whole of (a single unit)," but it is sometimes used for "all (of a plural group of units)" as well.

In the Rakhshani dialect, /tevi/ occurs as a quantifier directly before nouns. If the "attributive" suffix /en/-/ə/ is used, then the alternate form /tivag/ must occur (i.e. */teviə/ is not found). In the Makrani dialect, on the other hand, only /tivag/ is found, and /tevi/ does not occur at all. E.g.

/tevi beločystana, ai Dəwlə mərdwm nest. / In the whole of Baluchistan there is no person like him.
/amənay tevi şa[h]ra məsit nest. / In the whole of our city there is no mosque.
/tevi mərdwm əx əda şwənt. / All of the people went from there. [Here /drwst/ "all" is substitutable for /tevi/. The latter word has the sense of a unitary body of persons, however, which /drwst/ lacks.]
/tivagə sypai jandwmi neməga jystənt. / All of the soldiers fled south. [/drwste/ is again substitutable, as are /tevi/ and /drwst/. See Sec. 4.606.]

9. /čarčoba[g]/ "square" (lit. "four-pegged") is a noun and a limited type of adjective occurring before nouns denoting units of measurement (e.g. /čarčoba mil/ "square mile"). Before other nouns the adjectival form is /čarčobai/. This phenomenon has already been seen in /yəlo/ "free, astray, loose, leaving" and /yəloï/ "free, loose, astray, at liberty"; see Sec. 15.304. E.g.

/e gyrd nə ynt. čarčoba ynt. / It is not round; [it] is square.
/eʃyra čarčoba kon! / Make this square!
/mən čarčobəi čie distənt. / I saw a square object.

9. /kysas/ denotes "estimate, amount." It is used in much the same sense as "about, approximately." E.g.

/amənay bwz əme kysasa bənt. / Our goats must be [lit. will be] approximately this many [lit. in this very estimate].
/mani za[h]g ai kysasəy ynt. / My child is about his age [lit. of his estimate].
/mani dw seray kysasa burəg gyptwn. / I bought about two seers of sugar [lit. sugar in the estimate of two seers].

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I chopped a stick about two yards long (lit. one stick in the estimate of two yards) from this tree. [Note that the unit of measurement possesses /kysas/.]

Their livestock are fewer than my estimate.

10. /h'allag/ "to stop, finish, end" is both transitive and intransitive. In many contexts this verb is synonymous with /stras/ "finished, completed." E. g.

From Radio Pakistan the news is ended. [This is heard on the Baluchi programme broadcast by Radio Pakistan, Karachi.]

If our quarrels (lit. lawsuits, litigations) do not come to an end, we cannot become united (lit. one).

All of our foodstuffs became exhausted (lit. ended).

Our government ended the talks with them.

Our leaders said that we will talk with them about the ending of the fighting.

13. The term /mell/ is employed for any place where a stream has no banks but rather spreads out over the ground producing a marshy pasture area. The complex verbal formation /mell dono/ "to irrigate, water (as a stream)." /mell/ is also found as the first element of /melpad/ "meadow." "meadow," already introduced. The second element of this compound is identified by informants as /pad/ "afterwards": i.e. /melpad/ "meadow" is the after-effect of unconfined stream water flowing over open ground. E. g.

I went to the stream-irrigated-area.

The water of this stream irrigates our land.

15. /kyšt-w-kyšar/ "agriculture" literally denotes "planting-and-crop." /kyšt/, the past stem of /kyšar/ "to sow, plant," is also a noun signifying "planting" (as in "the first planting of the year," "the second planting of the year," etc.). /kyšt/ also has the extended meaning of "edition (of a book), number (of a magazine or journal)."

15. Technically, /zid/ denotes any piece of ground which produces fodder for animals; it thus includes /melpad/ "meadow." /zid/ is often used for a pasture on high ground, however, in contradistinction to /melpad/, which signifies a valley-bottom pasture irrigated by stream water. "Pasturage" in general is expressed by the compound /zid-w-melpad/.

17. /rod/ "river" signifies a large, year-round stream; /jo[h]/ refers to something much smaller: "streamlet, brook."
18. /syap/ is the term employed for any water source which is present the year round: rivers, lakes, springs, etc. /syap/ contrasts with /nokap/ (not introduced), which denotes a nonpermanent water source: rain-water, seasonal streams, etc.

20. The comparative form of /geⱨ/ "more," /geⱨtyr/, is idiomatically employed as a quantifying adjective and as an adverb signifying "more, most of" and "often, generally." E. g.

/e [h]olkəy geⱨtyr mərdwum bəloč ənt. / Most of the people of this village are Baluchis.
/geⱨtyr bərp əme ma[h]kəpit. / Most of the snow falls in these months.
/a geⱨtyr əmyda nyndit. / He generally sits right here.

16. 300. Text II.

Bolan, the name of an important mountain pass near Quetta

1. The city of Quetta is to the north of Baluchistan's Bolan Pass.
   around, surrounding, environment, perimeter

2. All around it are high mountains.
   earthquake

3. Earthquakes have often occurred [lit. have come] here and have devastated this city.
   finished, destroyed; total, absolute; totally, entirely
   to be, become populated, inhabited

4. The earthquake of 1935 made this city a total ruin, but afterwards it was inhabited again.
   century
   period-and-time: period, time, regime

5. This city has seen a new regime in every century.
   army-and-baggage: army, military expeditionary force (including supplies, camp followers, etc.)
   toward, towards

6. Through here many peoples [together] with their armies and baggage have passed towards the Indic Plain.
   toward, towards

7. In the sixteenth century this city fell [lit. came] into the hand[s] of the Baluchis.
   to populate, inhabit

bolan

koTaəy ŝa[h]r bəločystanəy dərrə[h] bolanəy kwতwbi neməga ynt.
čəpp-w-čagyrd

eşi čəpp-w-čagyrdə bwrzə ko[h] ənt.
Dəgar-jwmb

bəz bərən ydə Dəgar-jwmb a[h]təənt, əw e ŝa[h]ra gar kwtrəənt.
čəT

nəzda sad w si w pəŋəy Dəgar-jwmbə e ŝa[h]ra čəT dəmə joR kwrt, bəle pəda dvarəə abad but.
čəT

kərn

dəwər-w-bari

e ŝa[h]r [h]ər kərna ɣəkk nokə dəwər-w-barie distə.

wrd-w-bwnga[h]

dem pə

əx ydə, baz wəlwə ɣə vəti wrd-w-bwnga[h]ə dem pə synd-w-[h]ynda gvəstəənt.

Sazdəmi kərna, e ŝa[h]r bəločənə dəsta a[h]t.

abad kənəg

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8. The Baluchis built karez here and populated its valley.

9. The Baluchis had also built a fort here, but in the earthquake of 1935 this fort also was destroyed.

10. In the nineteenth century the English came and made this city their cantonment.

11. They built a railroad from here towards Iran and Afghanistan.

16. 400. Word Study: Text II.

2. /Sopp-w-Sagyrd/ "around, surrounding, environment, perimeter" is a compound of /Sopp/ "left (hand, side)" and /Sagyrd/, literally "four-round" (/šar/ "four" + /gyrd/ "round"). /Sagyrd/ is found only in compounds. /-əw Sopp-w-Sagyrd/ is used as a locative denoting "all around, surrounding." E.g.

/dwšmanani pəwj əmməy Sopp-w-Sagyrdə at. / The army of the enemies was all around us.

/e [h]olkay Sopp-w-Sagyrdə rek ont. / There are sand-dunes all around this village.

4. /SəT/ occurs (a) as an adjective denoting "total, absolute, entire"; (b) as an adverb meaning "totally, entirely, thoroughly, badly"; (c) the complex verbal formation /SəT dayag/ signifies "to throw (pl. objects), scatter, sow (seeds, etc.)"; (d) /SəT buag/ means "to be destroyed completely, be spoiled, ruined, finished," and the corresponding transitive form, /SəT kanag/, denotes "to destroy, spoil, ruin, end." /SəT buag/ and /SəT kanag/ connote a more total degree of devastation than do /gar buag/ and /gar kanag/; see Sec. 15. 103. E.g.

/a SəTə ədadie./ He is a complete fool. [/ədəd/ is employed as a noun, and /SəTə/ serves as a modifying adjective.]

/a SəTə badšə[h]e at. / He was an absolute monarch.

/a SəT ədəd ynt. / He is thoroughly stupid. [/ədəd/ here is a predicate adjective, and /SəT// is adverbal.]

/apă Donna SəT bỳdəy! / Throw out this water! [Here /SəT bỳdəy/ is equivalent to /dəwr bỳdəy/; see Sec. 13. 702. /dəwr dayag/, however, may be employed for the throwing of a single object, whereas /SəT dayag/ has the connotation of scattering plural objects.]

/ma e Dagara tom SəT dəyon. / We will sow seeds in this land.

/avani drwst sypai e jənga SəT butənt. / All their soldiers were destroyed in this battle.

/ma drwst bədīgă SəT kwrtən. / We destroyed all our enemies.

5. /dəwr/ "time, age, period" must be distinguished from the various homophonous meanings of /dəwr/ discussed in Sec. 13. 702. In the meaning of "time, age, period,"
/dawr/ semantically overlaps /bari/ "period, term, reign"; see Sec. 13.503. /bari/ carries a connotation of "turn": i.e. one period from among a series of periods, and it is usually connected with a person, a group, etc. (e.g. /a badša[h]ay bari/ "in the reign [turn] of that king"); /dawr/ lacks this connotation.

The compound /dawr-w-bari/ "period, time, regime" is more inclusive: it signifies the totality of a period, a regime, an era characterised by some particular set of circumstances, etc.

A related word, /dawran/ "period, duration," will be introduced in Sec. 16.700. /dawran/ is employed when some action or event is seen as occurring within the limits of some specified time (e.g. /ame dawran/ "during this time"). E.g.

/e vanag-w-zanagay dawra, ma bayd ynt jang məkənən. / In this era of education [lit. reading-and-knowing] we ought not to make war.

/pešay dawra, čošči nestat. / In former time[s] such things did not exist.

/ai bari, baloč baz kalat bostoŋt. / During [lit. in] his reign the Baluchis built many forts.

/pərangiani dawr-w-baria, baz či šerζan østəŋt. / In the time [regime, period] of the Europeans many things were cheap.

/yakk dame peš, mən Dəna šwtagatwə. øme dawran mani šangatt ahštagət. / Just a moment [lit. breath] before, I had gone outside. During that [lit. this very] time my friend came [lit. had come].

6. /dem po/ is a compound preposition. It denotes "toward, towards." E.g.

/a dem po bazara rovaga øt. / He was going towards the market.

/a dem pomon øyaŋa øtəŋt. / They were coming towards me.

16.500. Text III.

Mir Hammad (proper name)                   mir [h]əmməl
Jihand                                    ji[h]ənd
famous                                    namdar

1. Mir Hammad, son of [lit. of] Jihand was [lit. has become] a famous Baluchi.

2. There are many stories about [lit. of] him in the Baluchi epic-poems.

Portuguese

3. In the sixteenth century the Portuguese [lit. Portuguese Europeans] had come to the shores of Baluchistan.

seeing, watching, looking at; sight-seeing; show, spectacle, scene

boj, gang of brigands

boat

4. Once Hammad had gone to look at the sea [lit. in the seeing of the sea], when a
band of the Portuguese attacked [lit. poured upon] his boat.

finally, after all, in the end

wounded

5. Hammal fought hard against [lit. with] the Portuguese, but in the end he was wounded.

6. The Europeans bound [lit. had bound] him and carried [him] off to southern India.

governor, ruler

bravery

courage

reason, cause

official, functionary
to marry

7. They say [lit. say thus] that the Portuguese governor desired that Hammal, because of his bravery and courage, should become an official in his army and marry a woman of the Europeans.

Indian
to intermarry, have marital relations with
government, state

faithful, loyal

8. The Portuguese governor's idea was that [if] the Indians and Persians would intermarry with the Portuguese that their children would be faithful to [lit. of] his government.

9. But Hammal said that he would die in imprisonment, but he would not marry one of their women.

10. Thus Hammal died in Portuguese imprisonment.

mourning

11. In mourning for [lit. of] Mir Hammal, the women of the Baluchis still do not wash [their] head[s] and do not comb [their hair] on Saturday.

12. It is an ancient custom that the women of the Baluchis do not comb [their] hair or braid [lit. weave] [it] on days of mourning.

16.600. Word Study: Text III.

1. /e/ is a specialised form of the "possessive" suffix /ay/-/i/. Affixed to a personal name and followed by another personal name, /e/ indicates that the first person is the child
of the second: thus, /X-e Y/ denotes "X, the child of Y." This usage is often found in Baluchi epic poetry.

This suffix is also found with words denoting natural objects (e.g. "lake," "river," "mountain," etc.) when these are followed by a proper name: thus, /rode X/ "the River X," /[h]amune X/ "Lake X." E.g.

/[h]ammale ji[h]ond/ Hammal, son of Jihand
/byjjare čakər/ Bijjar, son of Chakar
/[h]amune [h]elmwnd/ Lake Helmund
/rode mwrgap/ the Murgap River
/darræ bolan/ the Bolan Pass

Note: hereafter, in English glosses, etc., Baluchi proper names are spelled in a "modified orientalist transcription" (without diacritics), rather than in phonemic script.

4. /səyl/ denotes "show, spectacle, scene." It has connotations of sightseeing, travelling for purposes of seeing, etc. The complex verbal formation /səyl kənəg/ signifies "to see, watch, look at." E.g.

/oda jvane səyle at./ There was a nice scene [show, spectacle] over there.
/ymsali a əmrəkəy səyla šwə./ This year he has gone to see America [lit. in the seeing of America]. [Here the connotation is that of a sightseeing trip.]
/ma molepənəi səyla rəvən./ We will go to see [inspect] the meadows.
/ma əwganəni čapə səyl kərtnən./ We watched the dances of the Afghans.
/mən tərə səyl kənən, ky təw čon e kara kənəyg./ I will watch you [to see] how you do this task.

4. /boji/ denotes a small boat; /api-jaz/ is employed for larger vessels, etc.

4. /-əy səra rečəg/ "to pour upon" is employed both in its literal sense and also in the meaning of "to attack, fall upon, pounce upon." In this latter usage the subject must be semantically plural, thus preserving the idea of "pouring (in a connected stream)." E.g.

/a apan avani səra retk./ He poured the water upon them.
/avani yəkk Dwnge ai bojiəy səra retk./ A gang of them attacked [fell upon, pounced upon] his boat.
/ma dərrə[h]ə avani əškərənəi səra retkən./ We fell upon their armies at the mountain-pass.

5. As an adverb, /neT/ denotes "finally, after all, in the end." E.g.

/a neT mana jəvəb dat./ Finally he answered me.
/a neT mara yət./ In the end he left us.

8. /sangboendi kənəg/ "to intermarry, have marital relations with" is used when marriage between two groups (families, tribes, etc.) is spoken of. It is not employed for the marriage of two specific individuals. E.g.
We have intermarried with the Afghans.

He has married my sister. [/sangbandī kwrta/ is not substitutable here.]

8. /[h]wkumātt/ denotes "government" in the sense of "state, governmental system." /sārkār/, on the other hand, signifies "government" in the sense of a particular regime, the ruling body of governmental officials, etc. /sārkār/ is also employed as an honorific term of address, roughly translatable as "Sir." E. g.

They are government people. [/h]wkumātt/ can be substituted here.

Over there [i. e. in that area] is the state belonging to [lit. of] our Baluchis. [i. e. that state is composed of and ruled by Baluchis.]

A new government [i. e. a new regime] has come.

16. 700. Text IV.

fight-and-quarrel: quarrelling, squabbling
among [one]selves, each other

Previously quarrels often arose between the Baluchi tribes themselves or with the Afghans. [Lit. Before many times the quarrelling of the Baluchi tribes with themselves or with the Afghans arose.]

time, age, period
concern, regard, consideration;
demand, requirement; goal,
objective

Now this sort of thing is very rare. The major reasons for this are intermarriage with each other and respect for the new age [i. e. the changes brought about by modern times].

poet
stomach, belly
desire, taste (for something)
ignorant, inexperienced
to incite to war, cause to fight

Previously the poets also incited these ignorant people to fight among themselves for their [i. e. the poets'] own benefit [lit. in their own stomach's desire].

reading-and-knowing: literacy, knowledge, education
error, mistake, miss; wrong,
mistaken, missed; wrongly,
erroneously

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4. Now with the new education, that kind of wrong actions is becoming very rare.
   to sue, make litigation, quarrel
5. Last autumn we had sowed a [piece of] land, and our enemies laid a suit against [lit. with] us over this land.
   enemy
6. These same enemies have fought with us twice over this land.
   to carry off livestock
7. They have carried off many of our livestock and have killed one person.
   to seize, catch, snatch
8. Those livestock of ours which they had carried off, the government got them back [for us].
9. But [as for] that man whom they had killed, about him nothing has yet been done [lit. has not become].
   to assure, satisfy, condole, comfort
10. The government officials assured us that they would [lit. will] decide the case well in every way.
    to be decided, settled
11. Some of our people had said at that time that this case cannot be settled because the actions of our enemies are not good.
    law, statute
    to restrain, keep back
12. They have never agreed with us, and now too they will not agree, but the government and consideration for [lit. of] its law had kept us back [from resolving the matter by force].
13. Thus, last winter I had gone to Sindh.
14. During this period a band of Afghans had carried off a camel-herd of ours.
    exchange, transfer, change; equal, like
15. In exchange for this, our people had carried off a camel-herd of theirs too.
    to be peace, to be reconciled
16. When I returned, peace had been made [lit. had become] between them.
17. The Afghans had given back our camels, and our people had given theirs back.
    to cause loss, damage
18. I was very happy about [lit. from] this news, because such actions have caused us much loss. 
relations, friendly ties 
brotherhood, brotherliness

19. Now we have [lit. do] friendly relations and brotherhood with the Afghans.

20. Many of our people have also intermarried with the Afghans.

16.800. Word Study: Text IV.

1. /jeRa[g]/ denotes "quarrel, squabble" (usually without physical violence); /jang/ signifies "fight, battle, war." The compound /jang-w-jeRa/ (commonly without a final /g/) has a more inclusive meaning: "fighting and quarrelling, contention." /jeRa[g]/ occurs in complex verbal formations with /buag/ and /kanag/ denoting "to be a quarrel" and "to quarrel" respectively. E.g.

/ommay jang-w-jeRa mara baz zyan datagant. / Our fighting and quarrelling has inflicted much loss upon us.
/moni pyss ow sordaroy nyama jeRa but. / There was a quarrel between my father and the chief.
/taw par Se go man jeRa kanag loTey. / Why do you want to quarrel with me?

1. /vat-ma-vat/ "one another, each other, among [our, your, them]selves" is substitutable in many contexts for /gö yakk dygör/ "with each other." /vat-ma-vat/, however, has the connotation of "within some specific group (e.g. within a family, within a tribe)," a connotation lacking in /gö yakk dygör/. The /ma/ in /vat-ma-vat/ is probably identifiable as /mon/ "inside, in." See Sec. 5.901.

/ma vat-ma-vat an/. / We are [related to] one another. [I.e. We are all members of the same family, tribe, etc. /yakk dygör/ is not substitutable.]
/ma e gappa vat-ma-vat paysla konen. / We will decide this matter among ourselves. [I.e. Within our own group. /gö yakk dygör/ is substitutable; it connotes "in consultation with each other, "]
/a yakk dygora jatont. / They beat each other. [/vat-ma-vata/ is substitutable but indicates that the action took place within a specific group.

/thew vat-ma-vat bras yt, aw gö òewma mara kar nest. / You are brothers [to] one another, and we have no concern with you. [I.e. You are all related to one another, and we want no part of your private matters.]

2. The meaning of /vayog/ differs from dialect to dialect: in Rakhshani Baluchi it denotes "concern, regard, consideration (for something)," while in Makrani Baluchi it means "demand, requirement" and also "goal, objective." This word is also employed in poetry to denote "love, affection." In the Makrani dialects it is more often found as /va[h]og/. E.g.
They have no regard for us and will not make peace.

I had consideration for [lit. of] your father -- otherwise I could have beaten you well. [/no to/ "[if] not, then . . . , otherwise . . . "]

His greatest goal was just this, that he might visit America.

We ought to know this age and the demands of this age.

3. /nəzantkar/ "ignorant, inexperienced" literally seems to mean "not-known-work." /zant/ appears to be the past stem of /zənəg/ "to know." Substantive compounds containing a verbal stem (both present and past) are not uncommon.

Two infinitives may also serve as a loose substantive compound: /vanəg-w-zənəg/, literally "reading-and-knowing," denotes "literacy, knowledge, education."

/rod/ is employed (a) as a noun denoting "error, mistake, miss"; (b) as an adjective meaning "wrong, mistaken, missed"; (c) as an adverb signifying "wrongly, erroneously"; (d) the complex verbal formation /rod buəg/ denotes "to be a mistake, error, miss," and /rod kənəg/ signifies "to err, make a mistake, go astray, miss." E.g.

I made a great mistake.

From this mistake, all of our work has been spoiled.

The poet should not lead the nation upon this wrong path!

You are wrong in this matter.

He has told you erroneously.

I missed [the way] and went on another road.

My first bullet missed.

5. /dava/ signifies "lawsuit, litigation, case (at law)." It also has the derived meaning "quarrel, dispute," and the complex verbal formation /dava ləəag/ means only "to quarrel." /dava kənəg/, however, signifies "to sue, lay a case against, make litigation against" and is only occasionally translatable as "to quarrel." E.g.

They sued me.

They quarrelled violently with me.

This has much the same meaning as /jeRə kwənt/.]

6. /dəθmən/ and /bədɪ[g]/ are nearly synonymous: both denote "enemy." /dəθmən/, however, may be used as a singular cover term for a plural body of enemies (cf. English "the enemy"); bədɪ[g]/ literally denotes "bad-one" (i.e. ill-wisher) and is used in reference to a single individual -- or, in the plural, for a group of individuals.
8. /paS gyrag/ "to seize, catch, snatch" is almost completely synonymous with /pwlag/ "to snatch away, grab" and is also interchangeable with /gyrag/ "to grasp, seize, catch, buy" in some contexts. E.g.

/ma šë dwšmënd vëtì Dëgarë pëdë paS gyron. / We shall take back our lands from the enemies. [/pwlon/ "will snatch away, grab" is substitutable.]

15. /bëdal/ denotes "exchange, transfer, change" and also "equal, like" (i.e. an equal exchange). /-ëy bëdala/ is employed for "in exchange for, in place of," and the complex verbal formations /bëdal buag/ and /bëdal kënag/ denote "to be exchanged, transferred, changed" and "to exchange, transfer, change" respectively. E.g.

/ai bëdal nest. / He has no equal. [i.e. There is no one who can be exchanged for him: there is no one like him.]

/mën eëši bëdala tora yëkk kytabe dëyin. / I will give you a book in exchange for this.

/a së yda bëdal but. / He was transferred from here. [i.e. as a government officer is transferred from one locality to another.]

/taw vëtì pwëzë bëdal kënd! / Change your clothes!

/ma vëtì ko[h]në [h]elë bëdal kënd nokonon. / We cannot change our ancient habits.

16. /søla/ means "peace, reconciliation" and also "suggestion, advice, counsel." /søla buag/ and /søla kënag/ thus denote "to be agreed, reconciled" and "to take counsel, agree, make peace, reconcile." /søla dëyag/ signifies only "to advise, give counsel." E.g.

/ma gon ava søla kwrtan. / We made peace with them. [Or: "We took counsel with them.""]

/tanky may søla nëbute, ma kar nàkënëñ. / So long as [lit. until, up to] we are not at peace [lit. our reconciliation has not become], we will not work.

/àgë ëmmëay drwstani søla but, gwërë ma ësì gësa këyën. / If we are all agreed [lit. our all's counsel became], then we will come to your house.

/ùwëy drwstani søla yëkk bëyëñ! / Let all your counsel be one [i.e. unanimous]!

/a öne søla dat, ky ma nun sëë bëgyron. / He advised that we leave now.

/ma ai søla nàzwrtan. / We did not act upon [lit. pick up] his advice.

17. For /avanigà/ "theirs (obj.)," see Sec. 3.801.
1. **Sê, têî Dyha syap ëst?**

Yes, in my area there is a large lake.
Yes, there is a river. It irrigates our lands.
No, rain water [lit. rain's waters] irrigates our lands.
Yes, in our area there are karez and some Persian wheel wells.
No, our area is a sandy-desert.

2. **têî mwëlkêy gyrdges ëynkës ynt.**

The area of our country is 250,000 [lit. two lakhs, fifty thousand] square miles.
The area of our country is seventy-five thousand square miles.
The area of our country is forty-six thousand square miles.
The area of our country is about eighty-seven thousand square miles [lit. in the estimate of ... miles].
The area of our country is about thirty-three thousand square miles [lit. in the estimate of ... miles].

3. **Sëmëy [h]ënd ëon ynt.**

Our region is a mountainous-region.
My area is on the seacoast, and from there [lit. over there] [is] a good view.
Our area is a broad plain.
In our area are large mountains.
On one side [/kwnD/] of our area is a lake, and there is a forest on the other side [/kwnD/].

4. **mir [h]ëmël këy ynt.**

Mir Hammal was a famous Baluchi.
His father's name was Jihand.
He fought with the Portuguese.
They caught him and carried him off to southern India.
He died there [/ëmoda/] in imprisonment.

The answers to this question are continuous and form a connected text.

5. **tëî Dyhëy geştyr mërdwm ëon zërr keTTënt.**

Most of our people are engaged in [lit. do] wage-labour.
Most of our people are engaged in [lit. do] fishing.
Most of our people are engaged in [lit. do] herding.
Some of our people are engaged in [lit. do] trading, and others work for our government [lit. do our government's service]. Some of our people are engaged in [lit. do] agriculture, but many are nomads [lit. people of the hinterland].

6. e sypaiọy babọttə, təi će [h]ọyal ynt.

He is a brave [soldier].
I know his bravery and courage.
He is very faithful.
He is a complete fool.
He should return to the cantonment. He is very ill.

7. će, a twmọnọy mərdwm ọrr ọnt?

Yes, we have [lit. do] friendly relations and brotherhood with them.
Yes, we have intermarried with them.
No, their actions are not good. They have often [lit. many times] carried off our livestock.
They are our enemies. Only the government and respect for its law has kept us back.
Yes, they are famous for [lit. in] bravery and courage.

8. ọwmọy dava ćon but.

The government will decide our case soon.
The officer of the government has assured us that they will decide the case favourably [lit. well].
Now a reconciliation has been made [lit. has become].
The governor will decide it [lit. make its decision] next [domi] week.
The government has given us back our land, but nothing has been done [lit. something has not become] about those men whom they had killed.

9. oda će buọga ynt.

They are quarrelling among themselves.
They are digging [lit. drawing] a new karez.
One man has been [lit. has become] wounded.
An Irani boat has come into the harbour.
There has been [lit. has come] an earthquake.
10. Dəgar-jwmba çynkə zyan rəst. ¹

The whole city has been [lit. has become] destroyed.
Most of the houses fell [down], and the market caught [/ləggəg/] fire.
After the earthquake a violent wind blew [lit. came], and many people died from cold.
The government has sent doctors and medicine.
The government will rebuild [lit. populate again] the city.

¹The answers to this question are continuous and form a connected text.

11. Xe, Swma ame Dəgara avana datəgyt?

We have given them a [large] piece of it.
We have given them only a [small] piece of it.
We finally gave them all the land.
We gave them only the northern meadow.
No, they say that they will sue us in the court.

12. bəloqystan çonə məlke. ¹

Northern Baluchistan is a mountainous region.
Western Baluchistan is a province of Iran.
The Arabian Sea lies [lit. is] to the south [lit. in the southern direction] of Baluchistan.
There are two great plains in Baluchistan. The northern plain is Dak, and the name of the eastern plain is Kacchi.
One [large] piece of Baluchistan is in West Pakistan. A [small] piece is inside the border of Russia.

¹The answers to this question are continuous and form a connected text.

13. təi gysəy nəzzikəy çonə dəmbe. ¹

In the seventeenth century a king had built a fort over there.
In the eighteenth century the Baluchis conquered it.
During [lit. in the duration of] that century, they built many new walls, etc.
After the coming of the English an earthquake destroyed it.
If you want to see it, we can go over there tomorrow.
1 The answers to this question are continuous and form a connected text.

14. "tai syl-w-kam e mwlka
Sə kwjangwra a[h]tont. i

In the fourteenth century our family came from Kandahar.
My grandfather worked for [lit. did the service of] the king of Afghanistan.
Because of the actions of his enemies he fled from there.
He stayed [/darəg/] in Kalat and became a livestock-owner there [lit. over there].
Afterwards we came to Quetta. We have a pharmacy here, and near Noshki we also have some land.

1 The answers to this question are continuous and form a connected text.

15. Çyllaga, Șmøy mərdwm
Če kənant.

They mostly [/geștyr/] go to Sindh because this region becomes very cold.
Many people plant seeds in their lands.
Some people bring wood on [their] camels and sell [it].
Our livestock-owners take their herds [of goats and sheep] to warm areas.
Some people hunt or trade [lit. do trading].

16. 902. Question-Response Drill II.

1. boloçiystana kwjam Dəwlə ko[h]ənt.
2. boloçiystanəy məztyrə grepəl kwjam mwləy simani təha ynt.
3. Čə, wrwssəy təha boloçiəni Șə[h]rə oət?
4. təi mwləy gərdəges țynkə miləy kysasa ynt.
5. koTaəy çəpp-w-țagyrdə če oət.
6. boloçiystanəy zyryrrəy drəjə țynkəs ynt.
7. mir [h]əmməl pər če nilboę zyryəy tyaba șwtət.
8. če, təw zərrəy Ÿw[h]əz darəy?
9. če, təw boloçiystana səyı kənəg ləTəy?
11. boloçiystanəy zyryrr kwjam bondərə [h]əllit.
12. boloçiystanəy dw məydanəni nam če ənt.
13. če, mərv əwganystanəy siməy təha ynt?
14. təi Șə[h]r kədə abad but.
15. če, təw kədə Dəgar-jwmbə distəgəy?
16. 903. Fill the Blanks.

Fill the blanks in the following sentences with the most appropriate word of those given at the end of this Section.

1. ma gō dygorā ____ nākōnōn.
2. ommēy mwlk baz ____ a distō. ōvēla irani a[h]tōnt, rōndā pērōngianī dōwr āt, āw nūn ommēy jyndēy [h]wkumēt ynt.
3. pwrēzēzianī [h]akym loYTōt, ky a sērkārēy ____ bībōnt.
4. avani pōwjēy ji[h]āgōy ____ ē ynt.
5. e kanūdēy bābbtā, a mēnā ____ gōštā.
6. ai pirē māsēy ____ ē sēbēbā, ma āēs ai ber ṇěgōntōn.
7. mēnī domī tir ai ____ a lāggoyt.
8. mēn vōtī nānēy yōkk ____ e kwēolkā datwi, āw dygorā vēt vartēn.
9. bazē kawmanī ____ āēs e dērra[h]a gvēstāgōntēnt.
10. torōgāna, ma ____ kyštēn.
11. ma avani lōskōra ____ ēy demā kayāga nōylōn.
12. a [h]ēr roē vōtī pwēčā ____ kēnēg loTit.
13. ōwganī yōkk ____ e [h]akymōy moTēlēy sērā retk.
14. a ūō ____ ē gwōrēy Dāwla myRyt.
15. mēnī dyl ūō e [h]ōbōrā ____ butā.

Dwng zirrēg bēdēl sangēndi mēnsēbdar
lap vaygē tonk sim dōwr-w-bari
ɡāpēl Tāppī sēbēb rēd wrd-w-bwngā[h]

16. 904. Practice Text I.

Although the following sentences form a continuous text, each utterance is separately numbered for ease of reference.


1/[h]irop kēnēg/ "(windstorm) to blow."

16. 905. Practice Text II.


1/[h]əɾ kənəɡ/ "to flood."

16. 906. Practice Text III.


16. 907. Practice Text IV.


1/Dəʀə-gəmbə ... oʃtat/ "the earthquake ... ceased"; əlitterly "stood."
2/yəkk vara/ "at one time" = "all at once, all at the same time."
3/[h]ən buəɡ/ "to become bloody, be wounded so that blood flows."

16. 1000. Vocabulary.

| abad       | populated, inhabited |
| abad buəɡ  | to be, become populated, inhabited |
| abad kənəɡ | to populate, inhabit |
| ābbas     | Abbas ["Port Abbas," a port in Iran] |
| bədəl      | exchange, transfer, change |
to be, become exchanged, transferred, changed

to exchange, transfer, change

in exchange for, in place of

port, harbour

boat

Bolan, the name of an important mountain pass near Quetta

brotherhood, brotherliness

to be brotherhood, brotherliness

to have brotherhood, act in a brotherly way

square

around, surrounding, environment, perimeter

around, surrounding

total, absolute, entire; totally, entirely, thoroughly, badly

to be destroyed completely, be spoiled, ruined, finished

to throw (pl. objects), scatter, sow (seeds, etc.)

to destroy, spoil, ruin, end, finish off

(small) part, piece, bit (of something)

lawsuit, litigation, case (at law); quarrel

to be a lawsuit, case

to sue, lay a case against, make litigation against

to quarrel

province, region, connected valley system

time, age, period

period, duration

during

period-and-time: period, time, regime

toward, towards

length, tallness

enemy

assurance, condolence, comforting

to assure, satisfy, condole, comfort

Dak, a region in Pakistani Baluchistan

earthquake

(earthquake) to occur

to be an earthquake

(earthquake) to cease

band, gang of brigands

(large) part, piece (of something)
more, the most, often
area
governor, ruler
lake
flood
to flood
marriage, wedding
to marry, wed
to stop, finish, end
Helmund, a river in Afghanistan which flows into a lake of the same name in Iran
Herat, a city and province in Afghanistan
windstorm, cold winter wind
(windstorm) to blow
government, state
Indian
Irani, Persian
war, battle
to incite to war, cause to fight
fight-and-quarrel: quarrelling, squabbling, contention
to be quarrelling, squabbling, contention
to quarrel, squabble
quarrel
to be, become a quarrel
to quarrel
law, statute
Kacchi, a region in Pakistani Baluchistan
Kandahar, a city and a province in Afghanistan
century
mountainous-region
Kirman, a city and a province in Iran
estimate, amount
planting; edition, number (of a magazine or journal)
planting-and-crop: agriculture
to practice, be engaged in agriculture
stomach, belly
fishing
to practice, be engaged in fishing
livestock; property, goods
to carry off livestock
herding
to practice, be engaged in herding
mall
mall dayag
mansabdar
mari
marv
maradari
maydan
murgap
namdar
nezantkar
net
nilbo
*pač
darag
payslag
payslag buag
payslag kənəg
poragyri
poragyri kənəg
pwrtagezi
pyra[h]
pyra[h] buag
pyra[h] kənəg
red
red buag
red kənəg
rekystan
red
sangbandi
sangbandi buag
sangbandi kənəg
səbab
-əy səbabə
səlo
səlo buag
səlo dayag
səlo kənəg
sərməčari

stream-irrigated area, pasture
to water, irrigate
official, functionary
Mari, a town near Murgap (q.v.)
Marv, a city in Russia
courage
plain, open ground
Murgap, a small city in Russia and also the name of a river
famous
ignorant, inexperienced
finally, after all, in the end
bluish [*/nilbo ə zyr/ “the Arabian Sea”]
open
to seize, catch, snatch
afterward, back
to restrain, keep back
decision
to be decided, settled
to decide, settle
wage-labour
to do, be engaged in wage-labour
Portuguese
broad, wide
to be, become broad, wide
to broaden, widen
error, mistake, miss; wrong, mistaken,
missed; wrongly, erroneously
to be a mistake, error, miss
to err, make a mistake, go astray, miss
sandy-desert, sand-dunes
river
intermarriage, marital relations
to be intermarriage, marital relations
to intermarry, have marital relations
reason, cause
because of
peace, reconciliation; suggestion, advice, counsel
to be agreed; to be reconciled
to advise, give counsel, suggest
to take counsel, agree, make peace, reconcile
bravery
søyl
  søyl kənəg
sim
sonmyani
sug
syali
  syali buəg
  syali kənəg
syap
şayr
şw[h]az
tənk
  tənk buəg
  tənk kənəg
tevi [or /tivəg/]
Təppi
  Təppi buəg
  Təppi kənəg
vanəg-w-zanəg
vayəg [also /va[h]əg/]
vəpədar
vət-mə-vət
wrdga[h]
wrd-w-bwnga[h]
wrwss
zid
zid-w-məlpəd
zirra[g]
zyan
  zyan dəyəg
  zyan rəsəg
zyrkyrr

show, spectacle, scene, view, sightseeing
to see, watch, look at
border, edge, dividing line; part (in the hair)
Sonmiani, a port near Karachi
mourning
good relations, friendly ties
to be good relations, friendly ties
to have, make good relations, friendly ties
year-round water
poet
desire, taste (for something)

narrow, tight, annoyed
to be, become narrow, tight; to be, become
annoyed, harassed, distressed
to make narrow, tight; to annoy, harass, distress

whole, all of
wounded
to be, become wounded
to wound

reading-and-knowing: literacy, knowledge, education

concern, regard, consideration (for something);
demand, requirement; goal, objective
faithful, loyal

one another, each other, among [our, your, them]selves

army encampment, cantonment

army-and-baggage: army, military expeditionary
force (including supplies, camp followers, etc.)
Russia

pasture (usually on high ground)
pasturage
cumin seed

loss, damage
to cause loss, damage
to suffer loss, damage

seacoast
A shepherd with a bowl of milk.
UNIT SEVENTEEN

17.100. Basic Sentences.

mən sobien wn, ky e sadə vəTTəga butəgwən. I have been twining these threads together since morning.

təw zien əy, ky pyTTəga butəgay. You have been complaining since yesterday.

a doxiene, ky e pəTTa gəšt kənəga butə. He has been patrolling this plain since last night.

ma pərəndəšien ən, ky pər šwma gəRətti kənəga butəγən. We have been worrying about you since the night before last.

šwma səy gəNTəə yət, ky əmyda [h]əDD kənəga butəgayt. You have been waiting [halted] here for three hours.

a mwlkani kənaš car rokəy ant, ky əmrıkəa tər-r-w-gərd kənəga butəgənt. The representatives of those countries have been touring America for four days.

mən derien wn, ky əx əme nanvaia nan gərəga butəgətən. I had been buying bread from that same baker for a long time.

təw kadien əy, ky vəti mwlka drəw kənəga butəgətəy. How long had you been harvesting your field?

a deriene, ky ənsənəy demrəvi əw gy[h]ərəia pə kəkəy kənəga butəgət. He had been working [lit. trying] for the progress and betterment of mankind for a long time.

əma ynt ky ma a[h]əsəgan, a reTəga butə. Since we have come, he has been grumbling.

šwma dw [h]əpətəgy yət, ky dənə drəsəga butəgəyt. You had been grinding grain for two weeks.

əma ynt ky e kərgə[h]əy vazdar šwə, [h]ərə kəss kənəga nəbutə. Since the boss of this factory has gone, no one has been working.

a bədə[ə] bəz derien ət, ky avani ərə swlm kənəga butətət. That king had been oppressing them for a long time.

17.101. Present perfect, past perfect, past completive, and past perfect completive stative forms of the continuative formation are also found; see Secs. 15.101, 15.201, 15.301, and 15.401. These consist of the infinitive + /ə/ followed by an appropriately inflected form of /buəɡ/ "to be, become." They are usually translatable as "has been . . . ing," "had been . . . ing," etc. E. g.

/mən e kəra kənəga butəgwən. / I have been doing this task.
/mən məʁkan ap ʃəʃə ga butəqatwn. / I had been pouring water into the water-skins.
/mən nokə ʃəʃə jəʃə kənəga butətəwn. / I had [already] been building a new house.
/mən [ʃ]əɾ beɡəa ʃəʃə kənəga butətəwn. / I had [must have] been playing [a game] every evening.

Negative forms consist of the infinitive + /a/ followed by the negative prefix /nə/ + the form of /buəg/. E. g.
/a ɡrevgə nəbutəqət. / He had not been weeping.
/mən təi nəna ʃəʃə nəbutəgən. / I have not been eating your bread.

Past completive and past perfect completive forms are rare.

17. 102. There are no exact equivalents for "since" or "for (a certain period of time)" in Baluchi. Phrases translatable by "since" and "for" literally denote (e. g.), "I am the yesterday-one, that . . .," "I am [one] of two years, that . . .," "That very [one] is that I came, . . .," etc. These are as follows:

(1) When the period of time is expressed by a temporal word ending in /i/ /ig/, the "attributive" suffix /ən/-/e/ occurs. See also Sec. 15. 604. E. g.
/a zien ynt, ky yda ynt. / He has been here since yesterday. [Lit. He is the yesterday-one, that [he] is here.]
/a sobiene, ky vəb ynt. / He has been asleep since morning. [Lit. He is a morning-one, that [he] is asleep.]
/ʃwma kədien yt, ky pakystana a[ʃ]ətagyt. / Since when did you come to Pakistan? [Lit. You are when-ones, that [you] have come to Pakistan?]
/a beɡəiənt, ky ɡyəa nəya[ʃ]ətəɡənt. / They have not come home since evening. [Lit. They are evening-ones, that [they] have not come home. Here /beɡə/ "evening" has an alternate form ending in /i/; see Sec. 15. 604 and also below.]
/mən ama və[h]dien wn, ky aya nəδistəgən. / I haven't seen him since that time. [Lit. I am that very time-one, that [I] have not seen him.]
/vəxt/ or /və[h]d/ has an alternate form ending in /i/ in this construction; cf. /a vəxi ky . . ./ "when . . ., at that time that . . ."

(2) Other temporal words and measures denoting units of time (e. g. "day," "month," "year," etc.) occur with the "possessive" suffix. E. g.
/mən dw ʃəʃə wn, ky əmyda wn. / I have been here for two years. [Lit. I am [one] of two years, that [I] am right here.]
/a ʃəʃə ynt, ky nəjoR ynt. / He has been sick for three weeks. [Lit. He is [one] of three weeks, that [he] is sick.]
/a beɡəy ynt, ky ko[h]ə ʃətə. / Since evening he has gone to the mountain. [Lit. He is [one] of evening, that [he] has gone to the mountain.]
/dw [h]əptəɡəy ynt, ky [h]awər ɡvəɡə ynt. / It has been raining for two weeks. [Lit. [It] is of two weeks, that rain is raining.]
/a dw [h]əptəɡəy ynt, ky vəti gw[h]ara nəδista. / He has not seen his sister for two weeks. [Lit. He is [one] of two weeks, that [he] has not seen [his] own sister.]

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/a dwšaṃbeṣey ynt, ky koTaa ynt./ He has been in Quetta since Monday.  
[Lit. He is [one] of Monday, that [he] is in Quetta.]  
/men nəzde səd w ṣəst w pən̥̂ča wn, ky pəkystana wn./ I have been in Pakistan since 1965.  
[Lit. I am [one] of 1965, that [I am in Pakistan. Another way of expressing this is:]
/men əš nəzde səd w ṣəst w pən̥̂ča pəkystana wn./ I have been in Pakistan since 1965.

(3) When the "since" clause contains a verb, it is usually introduced by /əma ynt ky toast ky ma sar gyptaqən, əmməy za[h]g-w-zalbul grevan ənt./ Since we set out, our families are [continuously] weeping.  
[Lit. That very [one] is that we have set out ...]  
/əma ynt ky əwmə əwtəgyt, mara e za[h]r dost ndəbit./ Since you have gone, we do not enjoy this city.  
[Lit. That very [one] is that you have gone, to us this city is not [lit. will not be] pleasing.]  
/əma ynt ky a ṣə koTaa pədi a[h]tə, mən nədəstaqwəyə. / Since he has come back from Quetta, I have not seen him.  
[Lit. That very [one] is that he has come back from Quetta ...]

17. 103. /voTTəg/ 1-1 denotes "to twist together, twine (two or more strings, etc. into one)." /voTTəg/ is also employed as a noun meaning "wick (of a lamp)."  
E. g.  
/mən e əyyTTa voTTəga øtwn./ I was twining these strings together  
[into a single strong rope].

17. 104. /pəTT/ signifies a flat, vegetationless plain of hard earth or rock. It differs from /məydan/, which denotes any piece of open ground upon which there may be some vegetation, minor hillocks, etc., and also from /Dənn/, which means only "open land away from a city."

17. 105. /gəšt/ "patrol, round" is the past stem of /gərdəg/ "to walk around, wander." The complex verbal formation /gəšt kənaq/ denotes "to patrol, make a round (trip)."  
E. g.  
/a awwli gəštə əmməy [h]ələka a[h]tə. / He came to our village on [his] first round.  
[E. g. as a government officer making a tour through an area.]  
/məy syəpəi gəštə əwtəqənt. / Our soldiers have gone on patrol,  
/a ərə gəštə məy gyəa a[h]tə. / He has made four trips to our house.

17. 106. /sa[h]ətt/ "time, short period, circumstance" is also employed for "hour" and is thus synonymous in this meaning with /gənTə[g]/ "hour."  
E. g.  
/a dw gənTə rəند a[h]tə. / He came two hours later [lit. after].  
[/dw sa[h]ətt rəند/ is substitutable.]

17. 107. /[h]əDD/ occurs mainly in complex verbal formations. A related form, /[h]əDDə[g]/, has already been seen in the compound /lari-[h]əDDə[g]/ "bus-station,
truck depot. Complex verbal formations include:

1. \(/[h]oDD kənəg/ \(=\) “to build, construct, compose, establish” (overlapping \(/joR kənəg/ \(=\) “to make, build, construct”). In this sense, an intransitive form, \(/[h]oDD butə/\), also occurs. E. g.

   /a oda yakk maRie [h]oDD kənəga ant. / They are building a large building [lit. palace] over there.

   /a noke Soyre [h]oDD kwrta. / He has composed a new poem.

   /mani [h]əlka yakk yskule [h]oDD butə. / In my village a school has been built.

2. \(/[h]oDD kənəg/ also denotes "to stop, come to a standstill, wait." In this meaning it is intransitive. The corresponding transitive form is \(/[h]oDD doyəg/ \(=\) "to stop (someone), cause to stand, make wait." E. g.

   /taw dame [h]oDD kən. / Wait a moment! [I. e. Come to a stop! "To wait for (someone)" is expressed by \(/dərəg/ \(=\) "to hold, stop, wait, stay." E. g.

   /man par taw daštəgwən. / I have waited for you.

   /larə [h]oDD dəy, tanky a byayənt! / Stop the truck so that they may come!

17. 108. The original meaning of \(/kəmaʃ/\) is something like "responsible middle-aged man": a person whose hair and beard are sprinkled with gray. Since important missions and the making of decisions are usually entrusted to such persons, this term has come to mean "representative, member (or head) of a delegation." Some modern Baluchi writers also employ this term for "head (of state)" and hence for "president."

17. 109. The final harvesting of a grain crop (usually wheat, barley, etc.) at the end of a growing season is called \(/drəw/\). \(/rəwəg/ \(=\) "to reap, harvest" overlaps the complex verbal formation \(/drəw kənəg/ \(=\) "to harvest," except that the latter is employed only for the last harvest of a crop, while \(/rəwəg/ may be used for any of the pre-harvest partial cuttings. \(/rəwəg/ is employed also for "to cut grass, hay, etc." while \(/drəw kənəg/ is restricted to grain crops. E. g.

   /e bazi drəw dərə bənt. / This time the harvests will be late.

   /manə mwəkəy drəwa bya! / Come to the harvest of my field[s]!

   /e ma[hə ma gəlləgə drəw kənə. / In this month we harvest the wheat.

17. 200. Basic Sentences.

mən gə sərəšəkəran tran kənə butən.

I kept on talking with the commander-in-chief.

təw kwja tərrə butəgay.

Where have you been wandering?
The Minister of Commerce kept on answering the members of the National Assembly.

We kept on waiting for the other newsmen at the airport.

You had continued to work for our freedom.

The Foreign Minister and the Defence Minister kept on presenting their projects.

Our aircraft kept flying all day long.

The sailors [lit. soldiers] of the navy kept bombarding the enemy for a long time.

The army had slowly kept moving ahead.

The writer has been writing his article since noon.

The Prime Minister has been accusing our party for five months.

17.201. Stative forms of the iterative formation (Sec. 11.601) are similar to those described for the continuative in Sec. 17.101: the present stem + /an/-/ā/ is followed by an appropriate form of /buāg/ "to be, become." These are sometimes awkward in translation since their literal significance is something like "have been keeping on . . . ing," "had been continuing to . . . ," etc. E.g.

/mən drwstē ēop kar kōnā butin. / I have continued to work all night.
/tōw došien ēy, ky pyTTē butagēy. / You have been continuously complaining since yesterday evening.
/a drēkāy ērā vāb kōnā butō. / He has been continuing to sleep under the tree.

Negative forms consist of the present stem + /an/-/ā/ followed by the negative prefix /nā/ + the occurring form of /buāg/. E.g.

/a tōnā dērā ūay jōnā nābutā. / He did not keep singing long. [Lit. He has not been continuing to sing up to a long time.]

Again, past complete and past perfect completive forms are rather uncommon.

17.202. /tran/ "conversation, talk, discussion" is nearly synonymous with /gopp/ "conversation, chat, talk." The complex verbal formations /tran kōnāg/, /gopp kōnāg/, and /[h]ōbār kōnāg/ are thus interchangeable in most contexts. /tran/ is more often found in Eastern Baluchi, however, and is considered rather literary in the Rakhshani dialect. See also Sec. 15.106. E.g.

/doši ma baz tran kwrtōn. / Last night we talked a lot. [/gopp kwrtōn/ and /[h]ōbār kwrtōn/ are substitutable.]
/nun am məni dyl əme tran kənt. / Now, too, my heart says the very same [thing].

17. 203. /tərrəɡ/ I-I "to turn, wander" has already been seen in the compound /tərr-w-ɡerd/ "tour." Like the English verb "to turn," /tərrəɡ/ denotes both "to turn (physically: the face, the body, etc.)" and also "to turn (a colour, etc.)." In the sense of "to wander," it has much the same meaning as /ɡərdəɡ/ "to walk around, wander." E. g.

/ma əš a [h]ədda tərrytən. / We turned [back] from that place.
/a yngw tərryt. / He turned this way.
/əš e [h]əbarə, ai dem zərd tərryt. / Due to [lit. from] this news, his face turned yellow [i.e. pale].
/a tərrəɡa ʃwətə. / He has gone for a stroll [lit. to wander].

17. 204. /bask/ literally means "arm" (specifically the upper arm). It is employed metaphorically for "member (of an assembly, parliament, organisation, etc.)."

17. 205. /pəssəv/ "answer" is somewhat literary in Rakhshani Baluchi. It is otherwise synonymous with /javab/ "answer, reply." Both of these words occur in complex verbal formations with /dəyəɡ/ "to give." E. g.

/vəparisəy vazir pəssəv dat. / The Minister of Commerce replied. [Or: /javab dat/.]

17. 206. /dempani/ "defence" consists of /dem/ "face, front" + /pan/, the stem of /panəɡ/ I-I "to safeguard, protect," + the abstract noun formant /i/. /panəɡ/ is literary in Rakhshani Baluchi.

17. 207. /dwra/ [or /drwa/] has been seen in the meaning of "safe, well." It is also used for "all, whole, total" and is thus synonymous in this meaning with /drwst/ "all, whole."

17. 208. /mədən/ usually occurs in the repeated construction /mədən mədən/ "slowly, gradually, gently."

17. 300. Basic Sentences.

mən yəkk yagiē gwətankəy dəbəa dəstər kənəɡ butən. I was arrested on the charge of [making] a rebellious speech.

əgə təw ai bərəva əv kənəɡ, gwaRə təw jənəɡ bəy. If you make a complaint against [lit. about] him, you will be beaten.

e dərəkəy bən ədə mən kəsəşəɡ nəbət. The root of this tree was not pulled out by me. [i.e. I could not pull out the root of this tree.]
We have not been recognised by them. [I. e. They could not recognise us.]

Why have you been ejected from his political party?

They had [already] been elected in the last election.

This grain must be measured.

The works of the Baluchi Academy will never be forgotten.

In this meeting the post of master of the treasury has been given to this politician.

The first issue of this newspaper had been arranged very well.

Eighty thousand rupees have been approved for educational projects [lit. projects of education].

This wire cannot be wound around the pillar.

The filth on [lit. of] this vessel cannot be rubbed off by me.

With [lit. from] this money a good factory could have been constructed.

The underbrush [lit. grass-and-thorn] of this plot needs to be cleared away [lit. want to be beaten].

Much work needs [lit. wants] to be done for our political party.

The operators [lit. workers] of this type of machines need [lit. want] to be instructed well.

The residence [lit. palace] of our president needs [lit. wants] to be constructed soon.

17.301. In the Rakhshani and Makrani dialects the passive formation consists of the infinitive of a transitive verb followed by an appropriately inflected form of /buag/ "to be, become." A sample present-future passive paradigm is:

<table>
<thead>
<tr>
<th>1st sg.</th>
<th>2nd sg.</th>
<th>[I] am, will be beaten</th>
<th>[you sg.] are, will be beaten</th>
</tr>
</thead>
<tbody>
<tr>
<td>jenog bin</td>
<td>jenog bay</td>
<td>jenog bin</td>
<td>jenog bay</td>
</tr>
</tbody>
</table>
Negative forms consist of the infinitive followed by the negative prefix /nɔ/ + the occurring form of /buag/. E.g.

/man jənəg nɔbìn./ I am not [will not be] beaten.
/e nɔkə [h]yspatal noŋkeə [h]aDD kənəg nɔbıt./ This new hospital will not be built in Noshki.

The actor is not usually expressed in a passive sentence. An utterance such as "This project was approved by the National Assembly," is thus not literally translatable into Baluchi: either an actor-less passive form must be used (i.e. "This project was approved."), or else the corresponding active form will be employed (i.e. "The National Assembly approved this project."). In some cases, however, English "by" is expressed in a Baluchi passive sentence by /gon/-/gɔ/ "with, accompanying." Such occurrences seem to carry the connotation of capability: "can" or "could." E.g.

/a gɔ mən kwɔag nɔbut./ He was not killed by me. [i.e. I could not kill him -- I was physically incapable of killing him.]
/e dar gɔ təw prɔag nɔbut./ This stick will not be broken by you. [i.e. You are incapable of breaking this stick.]

Almost all of the tense-aspect paradigms presented thus far may be employed with the passive formation. Many of these are uncommon, of course, and will be of little use to the student. The following incomplete list is for purposes of illustration only:

/kwɔag bit/ [he, she, it] will be killed
/kwɔag bɔybit/ [he, she, it] may be killed, should be killed, etc.
/kwɔag but/ [he, she, it] was killed
/kwɔag butəg] [he, she, it] has been killed
/kwɔag butəg] [he, she, it] had been killed
/kwɔag butət [he, she, it] had [already] been killed
/kwɔag butət [he, she, it] had [must have] been killed
/kwɔag buaga yoŋt/ [he, she, it] is being killed. [And similarly with other tenses: /kwɔag buagə bit/, /kwɔag buagə oT/, etc.]
/kwɔag buan yoŋt/ [he, she, it] is continually being killed. [And similarly with other tenses: /kwɔag buaŋə bit/, /kwɔag buaŋə oT/, etc.]
/kwɔag but kɔnt/ [he, she, it] can be killed. [And similarly with other tenses: /kwɔag but kwɔT/, /kwɔag but bɔkɔnt/, etc.]
/kwɔag buag loTıT/ [he, she, it] needs [lit. wants] to be killed. [And similarly with other tenses: /kwɔag buag loTıT/, /kwɔag buag bəloTıT/, etc.]

There is a semantic distinction between a passive form and an intransitive form made from the same verb stem or complex verbal formation. This is especially true of the latter: many complex verbal formations have an intransitive form made with /buag/ "to be, become" (e.g. /mənzur buag/ "to be approved, accepted") and also a passive of the
transitive form made with /kənəg/ "to do, make" (e.g. /mənzur kənəg buəg/ "to be approved, accepted"). The former stresses the occurrence of the verbal action only, the actor being totally omitted; the latter implies an intentional action performed by some actor, who is, however, unknown or unrevealed. E.g.

/təi pyss dəstgir butə. / Your father has been arrested. [No particular actor is mentioned or implied; the emphasis is upon the occurrence of the action. Compare:]

/təi pyss dəstgir kənəg butə. / Your father has been arrested. [Stress is laid upon the fact that the action was committed by an unknown (or unrevealed) actor.]

/e myʃin prwʃta. / This machine has broken. [The focus is upon the occurrence of the action; no actor is implied. Compare:]

/e myʃin proʃag butə. / This machine has been broken. [Intentional breakage by some unknown or unrevealed actor is implied.]

17.302. /barɔv/ is found mostly in the "possessive locative" postpositional construction /-ɔy ɔrəvə/ "about, concerning." It is synonymous with /-ɔy babətə/ "about, concerning," introduced in Unit XII; see Sec. 12.200 (40). E.g.

/məni ɔrəvə, a ce gwɔʃt. / What did he say about me? [/məni babətə/ is substitutable.]

/eʃi ɔrəvə, təi ce [hʃayal ynt. / What is your opinion about him? [Or: /eʃi babətə/.]

17.303. /gəv/ denotes "complaint (against someone)." The complex verbal formation /gəv kənəg/ "to complain (against someone)" thus differs from /pyTTag/ I-I "to complain, recite one's grievances, tell one's troubles." E.g.

/mən [hʃakyma vəti gəv datw. / I gave the governor my complaint.
/təw ɔʃ ai gəv məkən! / Do not complain about [lit. from] him!
/a vəti mələ po baz pyTTyt. / He bewailed his [lost] property a lot.

17.304. In Rakhshani Baluchi /pajj/ is employed only in the complex verbal formation /pajj [k]ərəg/ "to recognise." E.g.

/mən a ɡələy sərɔkə pəjj [k]əwrt kənin. / I can recognise the president of that party.
/əgə mən əme malani dwzza bəgyndin, ɡwRa pəjj karinyʃ. / If I see the thief who stole [lit. of] this livestock, then I will recognise him.
/a məroʃkə kəssə pəjj ɲyarit. / He doesn't recognise [i.e. greet, speak to] anyone these days.

17.305. /gəl/ "party, group" is homophonous with /gəl/ "rejoicing, happiness, celebration." The former has already been seen in /sərgəl/ "leader (of a political party)." Both /sər/ and /gəl/ are common in compounds: the former is seen in such items as /sərləʃkər/ "commander-in-chief," /sərvəzir/ "prime minister," /sər-dərd/ "headache" (with an apparent compound juncture), etc. /gəl/ often seems to denote little more than
"group" or "plural": e. g. /bwzgal/ "herd of goats, " /zagal/ "herd of goat-kids, " etc.

17. 306. /gyčen/ is an adjective denoting "selected, chosen, " The complex verbal formations /gyčen buag/ and /gyčen kanag/ signify "to be selected, elected, chosen" and "to select, elect, choose" respectively. Two neologisms are: /gyčenkar/ "elector" and /gyčenkari/ "election." E. g.

/gyčenē kōmēš omeš ynt. / This is the chosen representative.
/mən pa[h]rič gyčenkaria gyčen butn. / I was elected in the last election.
/aš avā yākke gyčen bıkōnyt! / Elect one from [among] them!

17. 307. /koyl/ denotes a container employed as a measure for a granular or liquid substance. For example, gunpowder for each shot is measured into a small iron tube called /tupakkay koyl/. /koyl kanag/ "to measure (a granular or liquid substance)" must be distinguished from /kačč kanag/ "to measure (a surface: land, cloth, etc.)." E. g.

/pəmmən e pyalaga čie rogyin koyl bıkən! / Measure some ghee for me in this cup!
/məɾoɾi ma vətʃ danā koyl konaŋa pə rəvən. / Today we are going to measure our grain.

17. 308. /polnyad/ "academy, research group" is another neologism. /pol kanag/ (and /polèg/ I-I) are employed in some Eastern Baluchi dialects meaning "to ask" -- synonymous with /jwst kanag/ and /pwrsag/, which are less frequent in those dialects. /nyad/ signifies "meeting, sitting," and the literal meaning of /polnyad/ is thus "asking-meeting."

17. 309. /karməstyr/ "supervisor, head (of a department, project, etc.)" literally means "work-greatest." /məstyr/ is an alternate form of /məstyr/ "biggest."

17. 310. /tak/ denotes "leaf (of sugarcane, of paper, etc.)." It is used in modern Baluchi literature to signify "issue, edition, copy (of a magazine, newspaper, etc.)." The compounds /rotak/ and /[h]altak/ both mean "newspaper" and are interchangeable; /rotak/ consists of /roʕ/ "sun, day" + /tak/, and /[h]altak/ is composed of /[h]al/ "state, condition" + /tak/. Some other compounds include: /[h]əbərtak/ "newspaper" (another synonym), /mə[h]ətak/ "monthly (magazine)," /saltak/ "annual (magazine)," etc. Since /tak/ signifies "leaf (of paper)," a neologism has been coined for "page": /takdem/, lit. "leaf-face."

17. 311. /Son/ "arrangement, good order" occurs both as an independent noun and also in complex verbal formations with /dəyag/ "to give," /kənəg/ "to do, make," and /buag/ "to be, become." E. g.
This meeting did not come to order. [Lit. did not become in [good] order.]

Can you make arrangements for this social gathering?

You make an arrangement [so] that we may send these goods quickly!

I will arrange it. [/:Son dəyəg/ and /Son kənəg/ are more or less synonymous.]

They arranged their weapons, etc. for the defence of the country.

/səroʊk/ "president" consists of /sər/ "head, upper portion" + a suffix /ok/, which is found primarily with verb stems (see Sec. 17. 401). Modern literary Baluchi now has three words for "president": /səroʊk/, /kəməs/ (see Sec. 17. 108), and /pagvaja[g]/. The latter literally signifies a person upon whose head the turban of leadership has been tied (a custom practiced at the "coronation" of a chief). /səroʊk/ is perhaps the commonest and most preferable of these three terms for "president," however, since /kəməs/ and /pagvaja[g]/ have other connotations.

Basic Sentences.

I am a resident [lit. sitter] of this place.
Are you that shoe repairer?
The tax collector came to our village.
We are not the ones who carry off your livestock [lit. the carriers-off of your livestock].
You were those who raised the banner of freedom [lit. the raisers of the banner of freedom].
The clouds of the monsoons are thunderers.

In the train a ticket inspector [lit. ticket seer] is always present [lit. accompanying].
Yesterday I saw an acquaintance.
Bring the stone breaker! [I. e. a machine, etc. for breaking stones.]
They picked up the fallen [ones] from the ground.

Don't give anything to the beggars!
The educated people [lit. readers] of the country should assist the government [lit. become the helpers of the government] in the tasks of progress.

They should assist those who do language research [lit. the research doers of language].

He was not in the gang which slew my father [lit. in the gang of the slayers of my father].

That is a sleeping man.

He signed this paper with trembling hands.

Whenever he may find a literate [lit. reading] girl, he will marry her.

Whose fallen [i.e. ruined, collapsed] house is that?

These are heart-piercing taunts.

We use new road-making machines.

Where is my shoe-repairing awl?

17. 401. The "present participle" -- which might also be called the "agentive verbal noun" or "agentive verbal adjective" -- consists of the present stem + /ok/. Its uses are as follows:

(1) As a noun, it normally denotes the agent -- the doer -- of the action. It is found with all of the usual substantival suffixes and may have an object of its own. E.g.

/pynDok/ beggar. [/pynDag/ I-I "to beg."]
/kwšok/ killer, slayer
/joR kənok/ maker, builder. [A complex verbal formation employed with /ok/ becomes a loose compound.]
/ʒəvəTT gənDok/ shoe repairer, shoemaker. [/ʒəvəTT/ "leather sandal" is the object of /gənDok/. /gənDag/ I-I "to mend with an awl."]
/nyndokə təvar bəkən/! Call to the sitting [ones]! [/nyndok/ also has the idiomatic meaning of "resident (in a locality)"]
/pwlis kwšokani [h]əbərə lykkytə. The police have written down the words of the killers.

(2) With the "attributive" suffix /en/-/-ə/, this form is employed as an adjective, usually with a present, active meaning: "sitting [man]," "running [water]," "going [woman]," etc. Occasionally an occurrence of this form is better translated with the English past participle, however: e.g. "fallen [soldier]," "collapsed
[house]," etc. Used thus as an adjective, the present stem + /ok/ formation simply indicates that the action of the verb is an attribute of the noun, and the distinction between present and past action is sometimes ignored. E.g.

/aï pada syndokê ɔwɔTTe. / On his foot is a broken sandal. [The sense is that of "about to break, in a state of breaking." ]
/a kəpo kë sypai ap dəyaga atənt. / They were giving water to the fallen soldiers. ["Falling" is quite inappropriate. A "past participle" (see Sec. 17.501) is also possible.]
/aï brəsəy kwəsəkə mərd ãmeɾ ynt. / The man who killed his brother is this one. [Lit. The killing man of his brother is this very one.]

(3) Used directly before a copulative verb, the present stem + /ok/ has an active and sometimes continuing sense. With a present or future form of the copula, an inceptive (i.e. "about to . . . ") or future connotation occurs. E.g.

/bɔəsəməy jəmbər grəndok ant. / The clouds of the monsoons are thundering. [Lit. thunderers.]
/banda rəvok kəyə ant. / Who are the ones who will go tomorrow? [Lit. Who are the goers tomorrow?]
/əmə xət [h]akəm əm ɡə səroka nyndok ət. / At that time the governor also was sitting with the president.

17.402. /ɔwɔTT/ denotes a special style of leather sandal worn by men. It is open in front, with a strap passing behind the heel. See also Sec. 9.505.

17.403. /ɡənDəɡ/ 1-1 means "to mend with an awl." It is thus applicable to the repair of leathergoods (e.g. shoes) and such heavy items as gunnysacks, etc., but not to the mending of a garment or anything which is sewn with a needle and thread. The latter is expressed by /doəɡ/ "to sew."

17.404. /swng/ is the tax laid upon items brought into a city for sale. The rates for this tax were established in the code of tribal laws, and it was collected by the chiefs. It was used to support the chief's guesthouse (an important duty in Baluchi society), for the army, for the salary of a religious judge (/kazi/), and for one or more Islamic scholars (/məlla/) and their students. In modern times this tax is assessed and collected by the government in Pakistani Baluchistan.

17.405. /χyst kənəɡ/ denotes "to raise, lift up." It differs from /zurəɡ/ "to pick up, lift," which has the sense of "to pick up and take." Aside from its use in /χyst kənəɡ/ (and the expected intransitive form, /χyst buəɡ/), /χyst/ is not often found independently. E.g.

/e meza χyst kən! / Raise this table! [Elevate it! Lift it up! Compare: ]
/e meza bəwzur! / Pick up this table! [Pick it up and take it for yourself!]
17. 406. The monsoon rains, called /baSsam/, roughly coincide with /tirmag/ "summer," beginning in mid-June and lasting through August.

17. 407. /pəTT-w-loT/ "research" is another neologism. It is composed of two verb stems: /pəTT/, the stem of /pəTTəg/ "to search for, look for, seek," and /loT/, the stem of /loTəg/ "to want, desire, ask for, invite." Some Baluchi authors translate "research" as /pəTT-w-pol/; see Sec. 17.308.

17. 408. /kwməkk/ "help, assistance" occurs in complex verbal formations both with /dəyəg/ "to give" and /kənəg/ "to do, make." These two constructions are nearly synonymous. When /kwməkk dəyəg/ is used, however, the person or thing helped is treated as the object of the verb, while with /kwməkk kənəg/, /gon/-/gə/ "with, accompanying is used. E.g.

/a mərdwn kwšokə kwməkk datənt. / Those men assisted the killers.
/təw gə mən kwməkk kən, ky omen dwzzə bəgyrən! / Help me to [lit. that we may] catch these thieves!

The compound /kwməkkər/ denotes "helper, collaborator." E.g.

/e kytabəy ən dəyəga, a mən kwməkkər butə. / He has become my collaborator in the arrangement of this book.

17. 409. The complex verbal formation /dər gejəg/ should be noted; it means "to discover, find, unearth, uncover." E.g.

/a əmrıkə dər getk. / He discovered America.
/pwlis ʃwməy malən əs əmai gysə dər getk. / The police recovered your goods from his house.
/mən pər təi meʃə yəkk jvənə məlpədə dər getkəgəw. / I have discovered a good pasture for your sheep.

17. 500. Basic Sentences.

mən vətə prwštəgə pada Die peRytwn. I wound a strip of cloth around my broken foot.

təw əošə bədə karə kəptəgə mərde əy? Are you a man who has fallen into such evil ways? [Lit. an in-such-bad-deeds-fallen man.]

e peʃ vəntəgə ʃəyre, ky ma yəkk divanea wəkylən. This is a poem which we have heard read before in some social gathering. [Lit. This is a previously read poem, that we heard in a social gathering.]

ma vətə gyptəgə sypaiə ʃə ʃəyζə dər kwrtən. We brought our captured soldiers out of the prison.
You ought to fight for your country and usurped [lit. taken away] rights.

The Baluchis of the past [lit. the passed-away Baluchis] have said that the hungry man fights with the tiger and snatches the prey from the mouth of the leopard.

Do not wake the sleeping dog!

He was wearing a torn shirt and had a [pair of] broken sandal[s] on his feet [lit. foot].

The inheritance which he left [lit. his left inheritance] was this hut and two camel herds.

You will soon get the reward for the deeds you have done [lit. your done deeds].

Bring the machine [which was] broken by [lit. from] the stone!

In the published announcement of the President of Pakistan there were [some] very good points [lit. talks, discussions] about the new projects.

This seated [person] is your thief.

What are the names of the slain [persons]?

Throw away the broken [one]!

The man [i.e. "man" in the sense of "noble person"] is he who speaks out openly. [Lit. The man is that [one] who reveals the [things] on the face.]

17. 501. The "past participle" consists of the past stem of the verb + /a[g]/ (see Secs. 15. 101 and 15. 201). It is employed both as an adjective and as a noun:

(1) The past participle + the "attributive" suffix /en/-/ë/ occurs as an adjective having past-stative significance: it expresses a verbal action performed in the past, the effects (or resultant state) of which is still present. It is usually translatable by an English past participle: e.g. "done," "seen," "taken," etc. Some occurrences, however, may require a translation with the English present participle ("...ing")
and are thus roughly synonymous with the present stem + /ok/ discussed in Sec. 17.401. E.g.

/əme nyāstāge mərdwm tāi dəwəz ynt./ This seated person is your thief. [Although the act of sitting took place in the past, the resultant state of sitting continues. Compare: ]

/əme nyndokē mərd tāi dəwəz ynt./ This sitting person is your thief. [The action of the verb is seen as continuing, rather than as a preceding action and a resultant state. ]

/a Dərytāge gys kəig ynt./ Whose fallen [i.e. ruined, collapsed] house is that? [The act of collapsing has ended, and the house is now in a resultant collapsed state. Compare: ]

/a Dərokē gys kəig ynt./ Whose fallen [i.e. ruined, collapsed] house is that? [Although this should really mean "falling, collapsing," it has approximately the same meaning as the preceding sentence. ]

/δwzzani dāstgir kənokē sypai ḏalattə stənt./ The soldiers who had arrested the thieves were in the court. [Lit. the arresting soldiers of the thieves... The present and past participles of a transitive verb usually maintain an active versus passive distinction. Compare: ]

/dāstgir kwrtāge dəwəz ɡrevəga stənt./ The arrested thieves were weeping.

(2) The past participle + /en/ /e/ is also employed as a noun. It may be noted that, unlike the present participle (the present stem + /ok/), this form only rarely occurs as a noun without /en/-/e/. E.g.

/jətəgənəy səra Diē bʏpeR!/ Tie a strip of cloth around the beaten [person's] head!

/kəpɔtəgənə ʃyst bʏkənyt!/ Lift up the fallen [ones]: [/kəpokə/ is substitutable, apparently with the same meaning. ]

/pəmən systəgenə məgyr!/ Don't buy a broken [one] for me!

17.502. /dyrəg/ I-II "to tear, rip" is intransitive. It contrasts with /dyrrəg/ I-I "to tear, rip, rend," which is a transitive verb. This type of transitive-intransitive differentiation appears to be unique in the language. E.g.

/təi gwd dyrt./ Your head-cloth tore.

/ai məʃk vət dyrt./ His water bag tore by itself. [Contrast: ]

/kəy ai jaməga dyrryt./ Who tore his shirt?

/a təi məʃka dyrryt./ He tore your water bag.

17.503. For /ɡvəra buaŋ/ "to be wearing, have on (a coat, shirt, etc.)" and /pada buaŋ/ "to be wearing, have on (shoes, pajamas, etc.)," see Sec. 14.200 (24).

17.504. /dəra kənəg/ "to reveal, make evident, bare" must not be confused with /dər kənəg/ "to take out, remove, expel." /dəra/ is, of course, /dər/ "out, outside" + the "singular-definite" suffix /a/. It may thus also denote simply "outside," synonymous with /Dənnə/ "outside." See Secs. 7.801 and 8.200 (18). E.g.

/təv vət dyləy ɡoppa dəra kən!/ Reveal what is in your heart! [Lit. Reveal the talk of your heart! /dər kən/ cannot be substituted. ]
/a vöt i jana döra kwrt./ He bared his body. [I.e. He removed his clothing. /döra kwrt/ is not substitutable.]
/taw e kwokka döra kän!/ Take this dog outside! [/döra kän/ cannot occur with this meaning.]
/a döra nyndok änt./ They are sitting outside.

17.600. Drills and Exercises.

17.601. Substitution.

1. ma zien an, ky  dänä  drwsga butåtan.
   last night             sandals       have been repairing
   day before yesterday  harvest       have been doing
   two hours              our plot's underbrush   have been cutting [lit. beating]
   morning                these ropes      have been twining
   a long time            this language   have been learning

2. a vöt i sërđara  pë  swng  mwëk känä butåtan.
   works of education    new projects have kept presenting
   progress of mankind   attempt       have kept making
   the newspaper         essays        have kept writing
   the Baluchi Academy    research     have kept doing
   the betterment of the country new schools have kept constructing

3. baz tar
   this leaf [of paper]  syndeg butånt.
   much coal             has been punctured
   this politician       has been discovered
   the root of that tree has been elected
   the banner of freedom has been raised

4. mën i nakoa
   to his relative       pagvajögy  mønsëb dëyog butågët.
   of Superintendent
   of the Treasury
   of Minister of Commerce
   of Commander-in-Chief
   of Prime Minister
   of Foreign Minister

5. ammëy komañ
   the workers            yökk nyadea sërvozira  dobë jëna butånt.
   these writers          the boss          the Minister of Education

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those newsmen
the bakers
the tenant-farmers

6. məɾoɾi ɣəkk məżare
   a leopard
   the Minister of Defence
   the president of that
country
   a clerk
   a rebel

6a. ləda ʃənaŋ but.
   in his field
   at the airport
   in his palace
   in this hotel
   on the border

7. təw əma ɣəvəTT ɣənDoka
distəy?
   killer
   beggar
   tax collector
   ticket inspector [lit.
ticket seer]
   photographer [lit.
picture taker]

8. ʃwma a ɣərokə
   grumbling
   sleeping
   fighting
   weeping
   laughing

8a. maɾdwna ʃəj jəɾkəyt?
   woman
   soldier
   boys
   girl
   children

9. e Ɗɛɾytəɡə
broken
dead
ripened
torn
burned

9a. maɾi ʃəig ʃnt.
   plow
   camel
   harvest
   pajama
   shop

10. ʃwətəɡənə
    the pierced [ones]
    the sewn [ones]
    the cut [ones]
    the tied [ones]
    the fallen [ones]

11. a ʃəʃə ɣənTəoɣ
    three days'
    two months'
    three nights'
    ten minutes'

11a. ʃənt, ʃəmyda ʃəɾɾəɡə ʃuɾə. ʃənt, ʃəmyda ʃəɾɾəɡə ʃuɾə.
    has been grumbling
    has been touring
    has been patrolling
    has been flying

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half an hour's

<table>
<thead>
<tr>
<th>12. yokk ø[h]valgyre</th>
<th>bali-poTTa</th>
<th>dostågir kənəg butə.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a writer</td>
<td>in the bus-depot</td>
<td></td>
</tr>
<tr>
<td>this Afghan</td>
<td>in the army-camp</td>
<td></td>
</tr>
<tr>
<td>the Minister of Commerce</td>
<td>in his home</td>
<td></td>
</tr>
<tr>
<td>my son-in-law</td>
<td>in Russia</td>
<td></td>
</tr>
<tr>
<td>that driver</td>
<td>in Kacchi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>13. bayd ynt ky ma vadanıø karä</th>
<th>sörkarøy</th>
<th>kwrımkıkar bybən.</th>
</tr>
</thead>
<tbody>
<tr>
<td>in the tasks of progress</td>
<td>the Prime Minister's</td>
<td></td>
</tr>
<tr>
<td>in this project</td>
<td>the boss's</td>
<td></td>
</tr>
<tr>
<td>in the betterment of the country</td>
<td>our leader's</td>
<td></td>
</tr>
<tr>
<td>in this research</td>
<td>the Baluchi Academy's</td>
<td></td>
</tr>
<tr>
<td>in the defence of Pakistan</td>
<td>our president's</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>14. boššamøy jəmbør</th>
<th>grändok ønt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>those unfortunate boys</td>
<td>are begging [or: are beggars]</td>
</tr>
<tr>
<td>his wives</td>
<td>are grumbling [or: are grumblers]</td>
</tr>
<tr>
<td>those goat-kids</td>
<td>are grazing grass [or: are grass grazers]</td>
</tr>
<tr>
<td>those Dombs</td>
<td>are singing [or: are singers]</td>
</tr>
<tr>
<td>its walls</td>
<td>are collapsing [or: are collapsers]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>15. a kəgødä</th>
<th>dostått kənəg butə.</th>
</tr>
</thead>
<tbody>
<tr>
<td>the fort of the enemy</td>
<td>has been bombarding</td>
</tr>
<tr>
<td>the grain [lit. grains]</td>
<td>has been measuring</td>
</tr>
<tr>
<td>yesterday's newspaper</td>
<td>has been reading</td>
</tr>
<tr>
<td>these projects</td>
<td>has been approving</td>
</tr>
<tr>
<td>a hut</td>
<td>has been building</td>
</tr>
</tbody>
</table>

17. 602. Transformation Drill I.

Change the underlined verb forms in the following sentences from the past continuative to the perfect stative continuative formation. E.g.

**Instructor:** /ma grevaga øtan. /
**Student:** /ma grevaga butəgən. /

1. ma kwDDe [h]eDDD kənøga øtan.
2. a badša[h] wstwanøy sərə zəlm kənøga øt.
3. molıy tøna səy gənTaa rəzanənı ɕyrk kərrøga øt.
4. dempanıøy væzir gō sərøka tøna dəra tran kənøga øt.
5. syasætdan kəwmı meRöva gwıštænk dayøga øtənt.
6. tøi tru pər təw gəRətti kənøga øt.
7. drwstë kargyr nənvaia pəygər jənøga øtənt.
8. zyri-sypaëy dw api-jaz bəndəra bəmbəri kənøga øtənt.
9. ṣamṣaṣ y pəw j mədan mədan kynzəga ət.
10. Donni væzir jandwmi dəməgə tərr-w-gərd kənəga ət.
11. ściwma pər cə poTTa tərrəga əytət.
12. ṣamṣaṣ bəl-jaż dəp ərəna bəl kənəga aətənt.
14. væntkariay væzir kawmi meRəva vəti kərəndiə pəš kənəga ət.
15. kərgər nəkə gysəy təməbəv [h]əDD kənəga aətənt.

17.603. Transformation Drill II.

Change the underlined verb forms in the following sentences from the past iterative to the perfect stative iterative formation. E. g.

Instructor: /a oda ściər jənən aətənt. /
Student: /a oda ściər jənəə buətəənt. /

1. zalbul syapaianə Təppə Di pəRən aətənt.
2. a ściaryda dəRKə dəyən aət.
3. drəst mərdəwn ɕəp jənən aətənt.
4. mən nəmyəştənkə lykkən aətəwn.
5. mən bələwk ɕyTTə vəTTən aət.
6. bəloçi polnyad bəzə kytəbə šing kənən aət.
7. mən vəti mwəkə tom ɕəT dəyən aətəwn.
8. mən nəkə myšinani bərəvə kərgərə rəwməyn aətəwn.
9. ma vəti kwrdəgəy ka[ə]-w-kənTəg jənən aətən.
10. ṣamṣaṣ bəzəgər pəslə dərw kənən aətənt.
11. a kəddə ɕədən aət.
12. Təppiə syaip dərstə șəp nalan aət.
13. ɕəvəTT ɡəndəkə vəti dəşpə poTTən aət.
15. xəzanəgəy kərməstər kəgədə dəstxət kənən aət.

17.604. Transformation Drill III.

Change the following from active to passive sentences. This involves: (a) changing the active verb to a corresponding passive one; (b) omission of the subject of the active sentence; and (c) making the passive verb agree with the object of the original active sentence. Retain the original tense and aspect. E. g.

Instructor: /a yədə zwgəl dər getəgənt. /
Student: /yədə zwgəl dər gejəg buətə, /

1. a ayra dempaniəy væzirəy mənsəb datəgənt.
2. ma yəkk kəmaʃə ɕyçən kwətən.
3. pwlis əma yagia dəstgir kwrtəgənt.
4. pēr e domēγāy yskulā, ma ɓeloχi zwbana mənzur kwrtāgān.
5. bəzγor e danā kāy kənənt.
6. e pīrē zalbul jnyykkay goʃā swmbytə.
7. ma yəkk pwλəngə jatətən.
9. kəwmi meRəva, a eʃi pəssəvə dat.
10. ai maʃ məroχi vangər grəst.
11. ən drwsə təməbəa pəRytətən.
12. a ʃə xəzənəgə pəzdə [h]əzər kəllədər dwzzytənt.
15. ʃwma ɓeloχi zwbana baz pəT-T-w-pol kwrtətət.
16. a gọ dρəʃpa ʃəvəTTa swmbyt nəkwrt.
17. e [h]əkəy bazə mərdwəm əme syasi ələa kwməkk datənt.
18. sərkərəy mərdwəm əʃ əmənəy [h]əlka yŋkə swng məcə kwrt nəkənənt.
19. bəlky a tərə bəʃənənt.
20. ai bras ai mirata gyptənt.
21. a təi barəva yav kənt.
22. ən a pwλəngə jat nəkənən.
23. sərkər yəkə yagiə nymystənəkəy doɓəa e [h]altəkə ʃənd kwrt.
24. ən aɣrə saʃəmənə yəkk kwλəve dem datən.
25. ən e məzənə konTə ʃvst kwrt nəkwrtən.
26. sərdər mwλləa ʃəkkə səzə datət.
27. ma dwəmənəni gydanəni təndə bwrrytən.
28. ymsəli a ʃə əwγənəstənə baz məl kaʃək kwrtənt.
29. ma avanı ləʃkərə sima jəʃət kənən.
30. ma pə[h]riʃə gyʃənəkərə vəti əʃləy pagvəjəgə gyʃən nəkwrtəgən.

17. 605. Fill the Blanks.

Fill the blanks with the correct Baluchi form of the word[s] given at the end of each sentence. All of the sentences in this exercise employ formations discussed in Sec. 17. 102.

E.g.

Instructor: /ma ___ kynzəga butən./ for two days
Student: /ma dw roqəy ən, ky kynzəga butən./

1. ma ___ əʃ e ka[h]nə zwgəl kəʃəγə butəgən. for a long time
2. e nymystəkər ___ əme nymystənəkəy șəbəba kəyza ynt. since Wednesday
3. ___ baʃəmənəy jəməbə a[h]əgənənt. since two weeks
4. təi maʃ ___ par təw gəRətti kənəgə ynt. since last night
5. ɓeloχi połnəyad ___ kar kənəgə butə. for two years
6. maŋ ___ ʒyri-sypəa wn. for three months
7. sərɬəʃkər ___ ʃəkk nəjoR ynt. since the night before the night before last

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8. mën ___ bəloχi pəlnəłəy kərməstərən. since 1957
9. əmməy kəməχ ___ irəna əəmə. since morning
10. a sərdər ___ kəməni mərəvəy bəxən ynt. for four years
11. a ___ gə vəpəɾiəy vəzıra trən kəmənə bətə. for ten minutes
12. şəmə ___ e kərgə[h]ə kəmənə ynt. how long?
13. məni pərək ___ şə zərəkərə pədə a[h]ə. since yesterday
14. a ___ səng müəχə kəmənə butəənt. since Friday
15. əmməy pəvəvəş ___ tərəbəɾ-w-gərdə əəmə. since Sunday

17. 606. Fill the Blanks II.

Instructions are as for Sec. 17. 605. In all cases the present participle (Sec. 17. 401) is to be employed. In sentences 6, 7, and 10, however, the past participle (Sec. 17. 501) is also correct. E. g.

Instructor: /kytəb ___ ə bəɾəək kəy kəy ənt. / having
Student: /kytəb dəɾəkə bəɾəək kəy kəy ənt. /

1. e Dyəhay ___ə müəχ bəkəntəy! residents [lit. sitting ones]
2. dəɾəə ___ dəstəgir butənt. killers
3. mən a ___ə mərdəmə pəjə kərin. begging
4. bəɾəəməy ʃəmər ___ ənt. showering and thundering
5. nan ___ə bəwəwə, ky la[h]ə memən a[h]təənt. cooking
6. ___ə ʃəpəəə zət [h]əʃəptəla bəbərəyt! fallen
7. e ___ə bəɾəək nəjoɾ ynt? lying down
8. əmməy pəwəj ___ə gəpt nəkwərə. fleeing ones
9. ___ə bəjə ynt, ky vədəɳəy kərən əmməy kəməkərə bəbənt. literates [lit. reading ones]
10. e ___ə pəl əmə baɾəa[h]əy dəvəɾəy ynt. collapsed
11. Dəksər ___ə ləɾiəy Təppə Die pəɾətə. groaning
12. şəyləm ___ə pətə, təmbək bəɣəyət! smoking [lit. pulling, drawing]
13. səz ___ə Dəmbə zəɾə bədəyə! playing [lit. beating]
14. pəɾəχasonryə məʃən ʃənəsə bət. sewing
15. a neməɾəʃə ynt, ky ra[h]ə ___ynt. standing

17. 607. Fill the Blanks III.

Instructions are as for Sec. 17. 605. In all cases the past participle (Sec. 17. 501) is to be employed. E. g.

Instructor: / ___ə şəla, ma baz deməɾəviəy kəɾəkwəɾəgən. / passed
Student: /gəɾəɾə şəla, ma baz deməɾəviəy kəɾəkwəɾəgən. /

1. ___ə bəzəɾəʃə səyəl pə pələʃəy aɾəə əəmə. dead
2. kəyəl ___ə dan səɾəɾəʃə nə ənt. done
3. drwstē mērdwm ē mēzara čarōga lāgytēnt. shot [lit. beaten]
4. ē kmōkk bēday! fallen ones
5. ē pwččē petapā talan bēkōnyt! washed
6. ē asa dvarōg rok kān! gone out [i.e. extinguished]
7. ai ē mirāt čynkōs ynt. left
8. bāločystanāy ē pwčč baz jvan ānt. woven
9. a drwst ē kōmbolā kōTTa [h]ēr kwrt. folded
10. a vōti ē brasōy pā[h]nda gревāg āt. slain
11. ma ū ē čyTTēa če kar bēgyrēn. broken
12. mēni ē dyl gwēsit, ky āvā ber bēgyrēn. burned
13. sērlēkōr [h]wkm dat, ky a drwstē ē sypaiā yālo bēkōnyt. bound
14. mōn ē pwlnge dist, aw jatwnyē. hidden
15. tēi ē zōrr nun ālas butēnt. given

17.608. Question-Response Drill I.

1. tēi pēj j arōk kōy ynt.

   He is the Director [/karmōstyr/] of the Baluchi Academy.
   He is a famous politician.
   He is the Minister of Defence.
   He is a writer. He has written two books about Baluchistan.
   He is a newsman.

2. a pēr če zar ynt.

   His friends have been taunting him.
   His mother-in-law has been complaining about him.
   His boss has been scolding him.
   He has been quarrelling with the baker.
   Those merchants have been harassing him.

3. gōn a syasōtdana če butō.

   He has been given the post of Superintendent of the Treasury.
   He has been elected in the last election.
   He has been arrested at the airport.
   He will be given the post of Foreign Minister.
   He has been turned out [/dār kōnāg/] of the National Assembly.

4. a [h]valgyr pēr če dēstgir kōnāg butō.

   He gave a rebellious speech.
   He wrote an article about the king.
   He was a collaborator with the enemy.
He has said that the king is oppressing the people.
He is a member of that political party.

This is a stone-breaking machine.
This is a sandal-repairing machine.
This is a harvesting machine.
This is a road-building machine.
This is a fruit-peeling machine.

He had on a [pair of] sandals.
He had on a [pair of] torn pajamas.
He had on a [pair of] new stockings.
He had on a [pair of] old shoes.
I do not know. I have not seen him since morning.

I have been in Pakistan since Tuesday.
I have been in Pakistan since 1953.
I have been here for three years.
I have been in Quetta for two weeks.
My plane landed [/nyšt/] at the airport at noon.
I have been in Pakistan for two and a half months.

I have been talking with the Minister of Education.
I have been talking with the Superintendent of the Treasury.
I have been talking with the boss of our factory.
I have not been talking with anyone.
I have been talking with the Defence Minister about the new weapons.

Yes, I shot a leopard.
Yes, I saw a deer, but I could not shoot it.
Yes, I went to the mountain, but I saw nothing.
Yes, I shot two deer.
No, I have been sitting in that hotel since morning.
Seventy-two thousand rupees have [lit. has] been approved for this project.
Sixty-four thousand rupees have [lit. has] been approved.
The project was not approved.
The Minister of Commerce said that this project is not good. Therefore the National Assembly has not approved it.
As yet this project has not been approved. Perhaps tomorrow they will approve it.

Our president has been elected again.
A new book on [lit. of] the Baluchi language has been published.
Our army is moving forward slowly.
A new factory will be constructed here soon.
Forty-three thousand rupees have [lit. has] been approved for these educational projects [lit. projects of education].

His article was the best [/jvantyr/].
He caught the thief who had stolen the bride's jewellery.
He helped the fallen [ones] on the battlefield.
He arranged the work of the project well [/ʃərria/].
When the enemy came, he did not flee. He fought with bravery and killed many.

Today the son of the chief has married my daughter.
We have recently harvested the wheat crop [lit. crop of wheat], and it [/a/] is very good this year.
The government will dig a tubewell in our village.
We have heard that our president will come here for [a] tour.
Our chief's son has been elected to [lit. for] the National Assembly.

Their hut has collapsed due to [lit. from] the flood.
A gang [of brigands] has killed their grandfather.
The chief of their village has been oppressing them and has taken away their cattle.
All of their sheep have died.
Their uncle has been scolding them.

I was measuring the grain [lit. grains].
I was measuring this plot.
I was cutting [lit. beating] the underbrush of this plot.
I was scraping the filth [lit. filths] from [lit. of] those vessels.
I have been grinding these medicines for two hours.

17.609. Question-Response Drill II.

1. vɔxtə təw yəkk syasi ɠəle oy bask butɔgay?
2. təw [h]əltakea ﮇən dat kənəy?
3. təw ynsanoy gy[h]əria pə koʃyʃ kənəg loTəy?
4. təw kadien oy, ky bəloći zwbana [h]əl kənəga butɔgay.
5. təw ʂə drəʃpa kar gypt kənəy?
6. əmrikə kwjam sala dər gejəg but,
7. vəti mwlikəy dempaniya vəziroy nama bɔgwy!
8. vɔxtə təw bali-jaza ʂɔtəgay?
9. təw kəwmi meRəvoy bask buəg loTəy?
10. təi mwlika əm bəʃəm bit?
11. təw vəti pyssəy dəstəxta pəjj awrt kənəy?
12. təw kwjam [h]əndəy nyndok oy.
13. əgə kəsə gə təw bəloći bəyənt, to ayra pəssəy dat kənəy?
14. təw gəstəgə salɔy oy, ky əme kalyja vanəg butɔgay?
15. təw əɾə Ra gətətti kənəke oy?

17.700. Vocabulary.

azati  freedom
ə[h]valgyr  newsman, reporter
bal  flying, flight
to fly
bal kənəg  airport
bali-pəTT  matter, case, respect
barəv  about, concerning
-əy barəva  arm (upper); member (of an organisation, parliament, etc.)
bask
bəmbərəni
  bəmbərəni buəg
  bəmbərəni kənəg
bəsəsam
bəyrəkk
bnə
çəvəTT
çyrk
çyst
  çyst buəg
  çyst kənəg
dan
  dər
    dər gejəq
    dərə kənəg
dəstgir
  dəstgir buəg
  dəstgir kənəg
dəstxətt
  dəstxətt kənəg
dempani
demrəvi
deri
dobə
  dobə jənəq
drəʃp
drəw
  drəw buəg
  drəw kənəg
dyɾəğ I-II
Dənni
Dəɾəğ I-I
Di
gal
gənDəq I-I
ɡənTə[ɡ]
ɡəRətti
  ɡəRətti kənəg
ɡəxt
  ɡəxt kənəg
grandəq I-I
gyçən
bombardment
  to be bombarded
  to bombard
monsoon rains
flag, banner
root
men's leather sandal
filth, dirt
raising, lifting
  to be lifted, raised
  to lift, raise
grain (wheat, barley, etc.)
out, outside
  to discover, find, unearth, uncover
  to reveal, make evident, bare
arrested
  to be arrested
  to arrest
signature
  to sign
defence
progress
late, a long time
accusation
  to accuse
awl
(final) harvesting
  to be harvested
  to harvest
to tear, rip (intransitive)
outside (adj.), foreign, external
to collapse, fall down (house, wall, etc.)
strip of cloth, ribbon, bandage
(political) party, group
to mend (with an awl, as shoes, leathergoods)
hour
worry
  to worry
patrol, round
  to patrol, make a round (trip)
to thunder
selected, elected, chosen (the best from among a group)
to be selected, elected, chosen

to select, elect, choose

election

betterment

complaint (against someone)

to complain (against someone)

newspaper

standing, erected, built; stopping, waiting

to be built, constructed, composed, established

to stop (someone), cause to stand, make wait

to build, construct, compose, establish; to stop, come to a standstill, wait

glass-and-thorn: underbrush

to cut, clear off underbrush

project, proposal

factory

worker, employee

supervisor, head (of a department, project, etc.), director, superintendent

responsible middle-aged man, representative, head (of a delegation, etc.), president

to scrape, scratch off

national

measure (of a granular or liquid substance)

to be measured (a granular or liquid substance)

to measure (a granular or liquid substance)

attempt, try

to attempt, try

hut

help, assistance

to help, assist

to help, assist

helper, collaborator

plot (of land)

to move, shift, slip away

[in: ]

slowly, gradually, gently

post, office

approved, accepted

to be approved, accepted

to approve, accept

tiger
assembly, parliament
inheritance
baker
meeting, sitting
essay, article
writer
foot
to be wearing, have on (shoes, pajamas, etc.)
to put on, wear (shoes, pajamas, etc.)
head, ruler, president
recognising, acknowledging
to recognise, acknowledge
answer, reply
to answer, reply
plain (flat, vegetationless plain of hard earth or rock)
seeking-and-wanting: research
to do research
taunt, jibe
to taunt, jibe, tease
to wind around
before
to present, lay before
academy, research group
leopard
to beg
to complain, recite one's grievances, tell one's troubles
to grumble, nag
commander-in-chief
president
prime minister
morning, relating to morning
to pierce
tax (upon items imported into a city for sale)
politician
political
arrangement, good order
to be, become in order
to give order (to something), put into good order, arrange
to arrange, put in order
leaf (of sugarcane, paper, etc.); issue, edition, copy (of a magazine, newspaper, etc.)
wire
pillar, house-post
to turn (physically: the face, the body, etc.);
to turn (a colour); to wander
turning-and-wandering: tour
to make a tour
conversation, talk, discussion
to be a conversation, talk, discussion
to converse, talk, discuss
business, commerce
to do business
boss
education
to twist together, twine (two or more strings,
etc. into one)
minister
treasury
rebel, rebellious
reward
to reward
man, person, mankind
tongue; language
coal (fuel)
oppression, tyranny
to be oppression, tyranny
to oppress, tyrannise
navy
Shearing sheep.
UNIT EIGHTEEN

18.100. Text I.

refugee, person seeking asylum, refugee-guest code of tribal law supervision, surveillance

1. If someone flees from the hand[s] of his enemies and seeks asylum with a Baluchi [lit. would become the refugee-guest of a Baluchi], then caring for him is a duty according to [lit. in] the code of tribal law.

at any time, never to hand over, deliver honour to care for, nourish, protect (someone else's property) I-I

2. The Baluchis never hand their refugee-guest over to [his] enemies, and they protect his honour and property.

to support, fight in defence of someone's honour to safeguard, protect, defend I-I

3. Often the Baluchis even fight for the refugee-guest at their place until he himself goes [lit. may not go] to another place.

courageous Rind, a Baluchi tribe Mir Chakar (proper name) Shayhakk (proper name) custom of asylum example

5. The chief of the courageous Rind tribe of Baluchis, Mir Chakar son of Shayhakk, displayed a fine example of the custom of asylum.

century Lashari, a Baluchi tribe

6. In the last years of the fifteenth century a quarrel arose [lit. grew] between the famous Rind and Lashari tribes of Baluchis.

basis, foundation

ba[h]oT ryvaj nygadari

ego kasse o[e vati badigani dosta bytvtit, ow yakk balo[chen] ba[h]oT bybit, to bolo[chi] ryvaja ai nygadari pora ynt.

[h]ytr b[r] dosta d[ey]e ng sambeg


nong keneg

nong koneg

paneg

baz bera baloch po ba[h]oTa nong om konent, ow ai nonga panent.

vale ge[yr] emo ky ba[h]oTa vati [h]odda darent, tanky a vat dyge jagae mermwet.

m[eradar] rynd mir [jakor] [shay[ha]kk ba[h]oTdari

mysal


soddi la[shari]

pazdemi soddiy gwDDi sala, balochani namdar twmow rwnd ow lasariy nyama jeRwe rwst.

bwngje
jealousy

excuse, alibi, pretext

lady (honorific)

Madame, Miss, Mrs. (term of address or respect used before a woman's name)

Gawhar (proper name)

baby-camel (up to six months of age)

7. Although the basis of the quarrel was really the jealousy of the Baluchis for one another, yet [lit. but] the baby-camels of a beautiful lady, Gawhar, were the excuse for it.

8. They say that the chief of the Lasharis, Mir Gvaram, wanted to marry that woman, but she did not agree.

9. When Mir Gvaram pressed her too much, she became angry and went with her livestock and baggage [and] became the refugee-guest of Mir Chakar.

10. This matter offended the Lasharis very much because Gawhar was a Lashari.

11. One day some Lashari youths came on the pretext of hunting and slew [lit. chopped up] some baby-camels from Gawhar's herd.

12. The Rinds took this matter ill also, and they took revenge for the baby-camels of poor Gawhar.

13. In this way [continual] bloodshed existed between the Rinds and the Lasharis for thirty years.

14. Baluchi epic-poems of this period are full of warfare, romance, and a variety of other matters.

[Single character missing from transcription]
15. At first the Rinds were defeated, but afterwards Mir Chakar received help from the Turks of Herat and Kandahar.

strong, powerful, forceful
sudden, unexpected "suddenly, unexpectedly"
to make a night-attack

16. The armies of the Turks and Rinds unexpectedly made a night attack upon the Lashari Baluchis.

to strike, hit, attach, take place, befall
to be ruined, destroyed

17. A great slaughter took place, and the Lasharis were destroyed.

to fly off, slip away 1-I

18. Mir Gvaram slipped off in the direction of Sindh along with many of his men.

after-effect, consequence, result
to hurt, cause sorrow, grieve 1-I
Panjab
to move (one's domicile) 1-I

19. Due to these wars, Mir Chakar's heart grieved, and, after making peace with the Lasharis, he too moved to the Panjab with many Baluchis.

hero, heroic
man of honour, honourable
protector, person who gives asylum

20. In Baluchi epic-poetry, Mir Chakar has been called a great hero, a man of honour, and a protector [of those seeking refuge].

daring
talent, great capability
to deserve, be worthy of 1-I

21. His daring, asylum-giving, and great talent deserve praise.

year (when referring to a date)
Mughal
Humayun (proper name: Mughal Emperor of India; ruled 1530-39, 1555-56)
Delhi

22. Later, with the Baluchis of the Panjab, he aided the Mughal Emperor Humayun in the year 1555 and went as far as Delhi.
estate, feudal lands

23. From [lit. on the direction of] the Mughal Emperor, the Baluchis received [lit. to the Baluchis arrived] many estates in the Panjab.

24. Mir Chakar's tomb is in the Panjab.

tomb

gwmbwz

18. 200. Word Study: Text I.

1. A person who flees from his enemies and seeks refuge with a Baluchi is termed /ba[h]oT/ "refugee, person seeking asylum, refugee-guest." The person from whom this /ba[h]oT/ "asylum" is requested is called /ba[h]oTdar/ "protector, person granting asylum." The /ba[h]oTdar/ may, of course, refuse to grant asylum to a would-be /ba[h]oT/ on various grounds: e.g. the latter's quarrel may not be just, the enemies of the /ba[h]oT/ may be too powerful or may have tribal ties with the /ba[h]oTdar/, etc. Once the obligation of /ba[h]oT/ has been accepted, however, the /ba[h]oTdar/ must provide for the needs of his refugee-guest, supporting him in his quarrel and perhaps even fighting for him. The bond of /ba[h]oT/ once established, is very rarely broken, and there are innumerable instances of a /ba[h]oTdar/ sacrificing his life and property in defense of his /ba[h]oT/.

The complex of cultural traits known as /ba[h]oTdar/ "custom of asylum" occupies an extremely important position in traditional Baluchi society. So long as tribal identity and solidarity remained intact, a person could seek /ba[h]oT/ from even a very poor Baluchi, knowing that the latter's tribe would probably support his decision as a matter of honour. In recent times, however, the introduction of external ideas into Baluchi life has brought about a partial decline of the old system. Nevertheless, outside of those towns and cities where external influences are operative, a "good man" in Baluchi culture is still he who follows the code of tribal law (/ryvaj/) and practices the customs of /ba[h]oTdar/ "asylum," /memandari/ "hospitality," and /beryri/ "revenge." He must be generous and hospitable to a fault, giving up his conveniences and even his necessities for his guest. He must be ready to defend his honour and that of his tribe from even the hint of a blemish (/moyar/), and he must similarly be willing to offer asylum to anyone who seeks it justly, protecting that person and his property even with his life.

1. The provisions of the code of Baluchi tribal law, termed /ryvaj/, have existed in oral form since ancient times, but they were collated and written down in their present form during the reign of the famous Baluchi ruler Nasir Khan I (ruled 1750-94). This code of law is divided into an over-all intertribal system of statutes, under which disputes involving members of more than one tribe or community can be settled, and a number of endo-tribal codes which vary from tribe to tribe and region to region.

The judiciary executor of the /ryvaj/ was the tribal council, called the /jyrga/. There were many of these, ranging from local district councils to the great /Sa[h]i jyrgeo/ held every year at the town of /sebi/ "Sibi," where major intertribal disputes were settled.
The /jyrga/ system was retained by the British (who further codified it and appointed a permanent clerk, called a /kanungo/, to maintain the various statutes and keep records of individual cases), and it still exists in a somewhat modified form in present-day Pakistan.

In earlier times, the members of the /jyrga/ were not permanent but were chosen by the community on each occasion. Nasir Khan I systematised the /ryvaj/ code, appointing, for example, a Hindu member to deal with disputes involving members of that religion (indeed, if a quarrel involved only Hindus, it was settled according to Hindu law, rather than according to the /ryvaj/ system). Members of the /jyrga/ included the chiefs, responsible male members of their families (called /mir/), and other persons who had attained some status and influence in the community (termed /motabwar/). In modern Pakistan, the /jyrga/ consists mostly of permanent members, some of whom are appointed by the Government.

The /ryvaj/ code differs greatly from the Islamic legal system (called /Sarafh/). The latter also exists in Baluchi society, and there are thus two concurrent "courts" available for the settlement of disputes. The /ryvaj/ system has usually proved to be the stronger, however, and the consent of both disputants is required before a case can be taken to the /Sarafh/ court. On the other hand, the provisions of the /ryvaj/ code can be imposed unilaterally by the /jyrga/. For example, under Islamic law, the crime of adultery requires the evidence of four witnesses before the offending couple can be convicted; under the /ryvaj/ system, however, the testimony of one or two reliable persons is sufficient, and the adulterer must pay a sum set by the /jyrga/ or be killed. If the husband himself sees his wife and her paramour in a compromising situation, he may slay them both out of hand with no fear of punishment -- indeed, the tribe of the adulterer has no right under the code to exact revenge or /hjon-baha/ for its slain member. Similarly, if a bride is found not to be a virgin on her wedding night, her husband may kill her at once or simply divorce her with no further formalities. All of these provisions of the /ryvaj/ code differ greatly from comparable portions of the Islamic legal system. Recent attempts by the Pakistan Government to replace the /ryvaj/ system with the legal system prevailing in the rest of the country (based upon British Indian law) have met only with partial success.

1. /nygadari/ "supervision, surveillance" has the connotation of "watching over, caring for." /sambag/ I-I "to care for, nourish, protect (someone else's property)" usually has the added sense of "feeding, nourishing, supporting (some living being[s] entrusted to one's care)." A third near-synonym is /panag/ I-I, which means "to safeguard, protect, defend (from a danger, an enemy, etc.)."

2. /nang/ signifies "honour, reputation" in a good sense. In traditional Baluchi society, one's "good name" is an indispensable asset which must be protected at all costs. The complex verbal formation /nang konag/ thus denotes "to support (someone's cause), fight for someone's honour." /nang/ may be contrasted with /mayar/ "dishonour, blemish upon one's honour" (and also "sum paid in recompense for a blemish upon someone's honour"). Any insult, etc. which causes a lowering of one's /nang/ is a /mayar/, and one may
approach a /jyrga/ or other governing authority (e.g. one's chief) and demand recompense. If this is not forthcoming, the next step is usually revenge (/ber/). E.g.

/ayra nang nest. / He has no honour. [He is a despicable person who either does not abide by the customary code or who lacks the courage to stand up for his honour.]

/a pɔmman nang kwrt. / He fought in defense of my honour. [Or: He supported my cause.]

/pɔr tɔw ai gysay rɔyog mayare nɔ ynt. / Going to his house is not a matter of dishonour for you.

/tɔw ɔynkɔ mɔyar dɔyɔ. / How much recompense will you give [in reparation for this stain upon my name]?

/man aɔ tow sɔd kɔllɔdar mɔyar ɣirin. / I will accept one hundred rupees from you [in] compensation [for this blemish upon my honour].

4. /tanky/ was introduced in Unit XI in the meaning of "so that, in order that." In Sec. 11.603 it was stated that, in this meaning, the verb of the clause introduced by /tanky/ is usually subjunctive in form whenever the clause has present or future reference. /tanky/ has other uses also:

(1) When /tanky/ introduces a clause and denotes "unless, until," the verb of the clause is normally either subjunctive or present perfect in form. E.g.

/tanky ma mɔyawɔn, tɔw yda bɔynɔnd! / Until we come [lit. may not come], you sit here! [/mɔyawɔn/ "may not come" is negative in Baluchi, while "come" in the English translation is affirmative. Here Baluchi and English usages are quite different from one another.]

/tanky man mɔrɔvin, avani kɔ but nɔkɔnt. / Unless I go [lit. may not go], their work cannot be done. [The present perfect form /nɔsɔwtaɡwɔn/ is substitutable for /mɔrɔvin/ apparently with little difference in meaning.]

/tanky man mɔvɔnɛn, mɔni ɔckɔs jvɔn nɔbɔt. / Unless I study [lit. may not read], my examination will not turn out [lit. become] well. [/nɔvɔntɔɡwɔn/ is substitutable.]

/tanky [hɔwɔr mɔɡwɔrɔt, ka[h] nɔrɔdɔnt. / Unless it rains [lit. may not rain], the grass will not grow. [/nɔɡvɔrɔ/ is substitutable.]

(2) When /tanky/ introduces a clause and denotes "as long as, so long as," it is followed by an indicative verb in a variety of tense-aspect forms. E.g.

/tanky memen yda ɔnt, tɔw ɔmyda bɔbɔbu! / As long as the guests are here, you stay [lit. be] right here!

/tanky mɔni nako ɔst, ma [h]yɔɔiɔy gɔɔɔtɔi nɔkɔnɔ. / As long as my uncle is [alive], we do not worry about anything.

/tanky a kɔɔt kɔnt, ayra [h]yɔɔi mɔɡwɔyt! / As long as he works, do not say anything to him!

/tanky tɔw vɔnɔɡa əy, ma tɔrɔ zɔrɔ dɔyɔn. / As long as you are studying, we will give you money [for your education].

(3) When the clause introduced by /tanky/ contains a past tense verb, the meaning is something like "while, as long as," and the verb has a continuous or durative sense. Some examples of this usage have already been given in Sec. 13.200. E.g.
While the rain was coming, we reached home. [The sense is that we saw the rain clouds coming from a distance, and while they were advancing towards us, we managed to reach home first.]

As long as he could be seen [lit. while the eye worked], he was going along.

5. For /čakāre šuy[h]ākk/ "Chakar, son of Shayhakk," see Sec. 16.600 (1).

6. /saddi/ "century" is synonymous with /kər[n]/ "century." The former is of Indo-European origin; the latter is from Arabic.

7. /[h]atun/ "lady" has an honorific connotation not shared by /zalbul/ "woman" or /jənɛn/ "woman." When the name of a lady is mentioned, moreover, it is customary to precede it with /mai/ "Madame, Miss, Mrs." /mai/ is also employed alone as a term of address for a woman whom one does not know.

8. /jənɛn/ "woman" is apparently synonymous with /zalbul/ "woman." /jənɛn/ appears to consist of /jən/ "wife, woman" + the "attributive" suffix /ɛn/-/ɛ/ , but this word is not employed as an adjective.

10. /təwɔrɔŋ/ I-I "to hurt, affect badly" is employed for a poison, an insect bite, etc. and hence metaphorically for the effects of bad news, a cruel jest, etc. The complex verbal formation /bɔd bɔrɔɡ/ denotes "to take badly, be insulted, be hurt by (an insult, etc.)." /rənɔŋ/ I-I "to hurt, cause sorrow, grieve" has connotations of regret and sadness. "To hurt (physically)" is expressed by /dɔɾd kənɔɡ/. E. g.

/marɔy za[h]r mənɔ səkk tawɔrɔt. / The snake's poison affected me severely. /[za[h]r/ "poison" has not been introduced. ]
/e [h]əbɔr mənə nɔtɔʁɔr./ This news did not affect me.
/e [h]əbɔrə bɔd mɔbɔr!/ Do not be insulted by this talk!
/əs e kəydərə, tɔi dyl rəŋjit./ Your heart will regret this deed.
/mənɔ dəntɔn dɔɾd kənɛnt./ My tooth hurts.

14. /mer/ "grace, beneficence, love" denotes any kind of warm affection: the love of God for His creatures, the love of a mother for her child, etc. /mabɔt/, on the other hand, is used mostly for "romantic love." The compound /mer-w-mabɔt/ is an all-inclusive cover term for all forms of affection.

14. /vɔR-ɔR/ "various kinds" is roughly synonymous with /Dɔw1-Dɔw1/ "various kinds"; see Secs. 9.403, 12.200 (15), and 14.200 (28).

15. /proʃ/ is employed in the meaning of "defeat," rather than in the expected sense of "breaking, breakage." It occurs in complex verbal formations with /vərɔɡ/ "to eat" and /dərɔɡ/ "to give." E. g.
16. *zordar/* "strong, powerful, forceful" is used of anything possessing innate force or vigour. It contrasts with *sobbær/* "strong, powerful," which always has connotations of physical size, stoutness, robustness, etc. E.g.

/a sobbæræ märde. / He is a strong man. [He is physically large and powerful. Compare:]

/a zordæræ mørde. / He is a powerful man. [He is forceful, vigorous.]

/e øsp øš a øsp søbbær ynt. / This horse is stronger [i.e. physically larger and more robust] than that horse. [/zordar/ cannot be substituted here.]

/yakk søbbæræ løTTe byar! / Bring a strong stick! [/zordar/ does not occur with the meaning of "stout, sturdy."]

/zordær e gwate kærjyt. / A strong wind blew. [/søbbær/ cannot occur in this context.]

/zordæræ pawje a[h]t. / A powerful army came. [Again /søbbær/ is not substitutable.]

17. The usual meaning of *man [k]ayag/* is "to strike and penetrate." This construction is employed metaphorically with certain nouns denoting some sort of violent clash. E.g.

/ayra tire man a[h]t. / A bullet struck him. [i.e. struck and penetrated his body.]

/ai gøøræ kærçe man a[h]t. / A knife struck [and penetrated] his breast.

/oda mazane koS-w-kwšare man a[h]t. / Over there a great slaughter took place.

17. *barbad/* "ruined, destroyed" occurs in complex verbal formations with /buag/ "to be, become" and /kanag/ "to do, make." These constructions are more or less synonymous with /gar buag/ and /gar kanag/, discussed in Sec. 15. 103, and with /čøT buag/ and /čøT kanag/, described in Sec. 16. 400 (4). *barbad/, however, connotes a somewhat less thorough degree of devastation than do formations with /čøT/, and it also lacks the connotation of "disappearance, loss," which is present in forms made with /gar/.

18. *pallæv/* denotes "side (of something)," not "side (of the body)." The latter is expressed by /køš/. E.g.

/e darua vøti gwøey pallæva býband! / Tie this medicine into the side [i.e. border] of your head-cloth!

/møni pallæva bya! / Come to my side!

18. *porrag/* I-1 signifies "to fly off, slip away." It has a connotation of flying, darting, or slipping by accident, as a small object slips and flies from one's hand. *porrag/* is also employed for "to slip away, escape (from a battle, etc.)." E.g.

/møni kælæm øš døsta pørryt. / My pen slipped [and flew] from [my] hand.

/a ø[a] kø[h]a pørryt. / He slipped [and fell headlong into space] from the
They slipped away from the battlefield at night.

22. /sən/ is used for "year" only when reference to a specific date is made. Idiomatically, /sən/ also denotes "coming of age, majority." E.g.

/e kwjam sən ynt./ Which year is this?
/a sən nəzdə sod w pənja w [həpta pakystana ŋw. / He went to Pakistan in the year 1957.
/əi za[h]g nun sənna rəstə./ His child has now come of age. [i.e. has become an adult.]

18. 300. Text II.

- rich, rich person: əzgar
- poor, poor person: nezgar
- goodness [pə jvani/ "nicely, courteously, well"]: jvani
- to show honour, serve: ərəp dəyəg
- even if, whether: toDe ky
- acquaintance, known person: drwstə
- stranger, unknown person: bydər

1. The Baluchi, be he rich or poor, honours his guest well, whether his guest be an acquaintance or a stranger.

   nevertheless, however, even though: va og

   to be counted: ŋwmar buəg

2. Even if the guest be an enemy, nevertheless after sitting on the carpet of the Baluchi he is counted [as] a guest.

   responsible: bəloč, əzgar ya nezgare bỳbit, va og meman pə jvani ərəp dənt, toDe ky ai meman drwstie ya bydəre bỳbit.

3. As long as he is a guest, the Baluchi is responsible for his life and property.

   host: tanky a meman ynt, bəloč ai mal-w-janəy

   favour, obligation; entreaty, supplication, urging: ŋwdar ynt.

   generally: memandar

   mynnət

4. Generally the guest should not stay more than three days, unless the host keeps him by entreaties [lit. until the host may not keep him for urging].

   history; date (calendrical): ŋətix

   hospitality: memandari

   saying; works of a poet: gwptar

   generous: səxi

5. In the history books there are many stories about the hospitality of the Baluchis, and the poets have also praised...
the hospitable and generous persons in their works.

Akbar (proper name: Mughal Emperor of India; ruled 1556-1605)

Abu-l-Fazi (proper name: Akbar's chief minister; 1551-1602)

to write


India
to defeat

7. When the Afghans of India fought with the Mughals and defeated the Mughal Emperor Humayun, he fled in the direction of Sindh with his family.

to send a letter
asylum, refuge
to turn against [lit. to turn in (someone's) evil]

8. He sent a letter from Sindh to his brother and requested asylum, but he, too, turned against Humayun.

fear
lest

9. His brother was the ruler of Afghanistan, and he feared [lit. to him fear was] lest the Afghans of his area should turn against him [lit. that it may not be thus [that] his area's Afghans may not turn in his evil].

10. Humayun was helpless and set out through the passes of Baluchistan toward Iran.

companion, fellow-traveller
to travel, accomplish a journey by stages

11. After travelling for some days with his companions in the broad and long valleys of Baluchistan, he arrived at a village.

Malik Khati (proper name)

12. This village belonged to [lit. was of] a Baluchi chieftain, Malik Khati, and was in the Noshki region.

army officer
to be tired, be fatigued

13. The Emperor, his officers, and beasts [of burden] were all tired and therefore stayed in this village.

village headman
in any case, no matter what, without fail

[akbar]
[abwl fəzəl]
[nəmyɾʃtə(g) kəŋəɡ]
[
[hjyndwstan]
[proʃ ðəʊəɡ]
[vəʊtə ky [hjyndwstanəʊ òwgan ã ìmgulá
myɾytənt, òw ìmgul bədəƙə[h] həmayuna
proʃ dətənt, tə a ã ìgə vəti kə[h]əla
syndəy
neməga tətK.]
[Təpəl kəŋəɡ
bə[h]əTi
bədəia ɡərdəɡ]
[əʃ syndə a vəti brəsə Təpəl kwrt, òw bə[h]əTi
loTyt, vəle a əm [h]əmayunəy bədəia ɡəʃT.]
twərs
əʊ məbɪt

[ai bras òwganystanəy [h]əkəm at, òw aYra
twəs at, ky əʊ məbɪt aɪ [h]ədədey òwgan
bədiayəʃ məɡərdənt.]
[h]əmayun bəwɔss but, òw bəloʃystanəy
dərə[ŋ]ə dem pə irana sər gypt.
[h]əmrə[ŋ]
mənʃyəl jəŋəɡ

[la[h]ʃɛ rɔʃ gə vəti [h]əmrə[ŋ]ə bəloŋystanəy
pyɾə[ŋ]ə w dɾaʃə kuʃəgə nənʃyəl jəŋəga rənd,
ə yəkk [ŋ]əlkeə rəst.]
məlyək ʃətɪ
e [ŋ]ələk yəkk bəloʃ səɾdər məlyək ʃətɪəy ət,
òw nəʃkəəy dəməga ət.
sypədər
dəm bɔrəɡ

[badəʃə[h], aɪ sypədər, òw oɫək drwst dəm
bəɾtəʃtənt, òw pəmeʃə əme [ŋ]ələk daʃtənt.
[h]əlk-vəʃə[g]
[h]əɾ ŋən bɨʃɪt]
14. The village headman, Malik Khati, had received a message one day before from the ruler of Kandahar [saying] that he should capture Humayun without fail.

15. Therefore, Malik Khati had gone out together with the other men of his tribe in search of Humayun.

16. But it is as God decrees [lit. it is the work of God], that Humayun came by another road and entered [lit. sat down in] Malik Khati's guesthouse.

17. Malik Khati's women and children served the guests courteously.

18. At supper-time Malik Khati turned back with the other Baluchis and came home.

19. All of the Baluchis welcomed their guests with much courtesy.

20. After eating, Malik Khati took out the letter of the governor of Kandahar and showed it to the Emperor.

21. Malik Khati said, "Your luck was good; otherwise I could have taken you prisoner on the road and taken you before the Afghan ruler.

22. Now that you have sat down upon my carpet you are my guests, and to hand the guest over to his enemies is a [matter of] dishonour for us."

23. Malik Khati kept Humayun [as his] guest for some days and himself went with him [as an] escort up to the border of Iran.

18. 400. Word Study: Text II.

1. In some contexts the "existential" verbs /əst/ "there is, there are" and /nest/ "there is not, there are not" (Sec. 4.601) idiomatically denote "rich" and "poor" respectively. Modified forms of these two stems occur with a suffix /gar/ as adjectives: /əzgar/ "rich," and /nezgar/ "poor." Although not introduced, the two abstract nouns formed from these stems may also be mentioned: /əsti/ "wealth, affluence," and /nesti/ "poverty." E. g.
/a maročan əst ynt. / He is wealthy nowadays.
/a maročā nest ynt. / He is poor nowadays.
/[h]wda mərdwmə nest məkant! / May God not make a man [lit. the man] poor!
/a əzgare. / He is a rich [person].
/a nezgare əzgərə nən dat. / He gave bread to the poor tenant-farmers.

1. /jvani/ "goodness, niceness, virtue, good quality" contrasts in some contexts with /Sarri/ "goodness, peacefulness, tranquility, thoroughness." Both of these items occur in adverbial formations, some of which overlap in meaning: (a) /jvania/ "nicely, smoothly, without difficulty"; (b) /pə jvani/ or /pə jvania/ "nicely, pleasantly, courteously, well" (the /a/ is optional); (c) /Sarria/ "completely, thoroughly, well"; (d) /pə Sarri/ or /pə Sarria/ "completely, thoroughly, clearly, well." /pə jvania/ and /pə Sarria/ can, of course, signify "for (someone's) sake, benefit, betterment" also. E.g.

/ai yəkk jvanie eS ynt. / One good quality of his is this. [/Sarri/ does not have this meaning.]
/gō [h]or kossa jvani bỳkən! / Treat every person well! [/jvani kənəg/ "to behave nicely, act virtuously." /Sarri kənəg/ is rare.]
/mani vanəg jvania buaga ynt. / My study is progressing [lit. becoming] nicely [i.e. smoothly, without difficulty].
/ma baz pə jvania oda rəstən./ We reached there very comfortably [nicely, smoothly]. [/baz pə jvani/ is substitutable.]
/a monə pə jvania gəšt. / He told me nicely [courteously, pleasantly].
/a kytəba baz pə jvania pək kwrt. / He presented the book very courteously.
/a monə Sarria gəšt. / He told me clearly [completely, thoroughly]. [/pə Sarria/ and /pə Sarri/ are also found.]
/ai kar baz pə Sarria buaga ynt. / His work is progressing well [comprehensively, efficiently].
/manə kara Sarria zanin. / I know this task well [thoroughly, completely].
/a monə pə jvania gəšt. / He told me for [my] benefit. [/pə Sarria/ is substitutable with much the same meaning.]

1. When /toDe [ky]/ is followed by /ya/ "or," it is usually translatable as "whether ... or ..."; when no /ya/ occurs, /toDe [ky]/ denotes "even if, even though ..." E.g.

/a toDe sərdare bỳbit, ya pəkire, yda dašt kənt. / He, whether [he] be a chief or a beggar, can stay here.
/toDe a so[h]rene bỳbit, ya səszənə, pəmmən bəgyryș! / Whether it be a red [one] or a green [one], buy it for me!
/toDe ky a monə bəkwənt, vəle mən oda rəvin. / Even if they kill me, nevertheless [lit. but] I will go over there.
/toDe ky [h]ar či bỳbit, ma gən avə saə nəkənən. / No matter what happens [lit. even if any thing may become], we will not make peace with them.

1. In some varieties of Rakhshani Baluchi, /drwst/ "all, whole" also denotes "knowing, recognising, acquainted." The complex verbal formation /drwst kənəg/ thus
means "to know, recognise" (synonymous with /pajj [k]arøg/), and /drwst/ (i.e. /drwst/ + the noun formant /i/) signifies "acquaintance, known person." E.g.

/monتحر/drwst nökwrtn. / I did not recognise you. [/pajj nøyawrtwn/ is substitutable.]

/a drwstie. / He is an acquaintance. [i.e. someone who is known, the antonym of "stranger. "]

2. /va om/ signifies "nevertheless, however, even though"; compare /toDe [ky]/ above. E.g.

/a mën bødik ynt, va om mën bras ynt. / He is my enemy, even though [he] is my brother.

/əgo män dyğa kä rok kä kar bükänin, va om e kär nɔ[h]allit. / If I work another four days, nevertheless this work will not be completed.

/monتحر Taqal kwrtwn, va om a [h]arosa nɔya[h].. / I sent him a letter, but nevertheless he did not come to the wedding.

4. /mynnatt/ denotes "favour, obligation" and also "entreaty, supplication, urging." The complex verbal formation /mynnatt zurog/ thus means "to be obliged to, be under an obligation to," while /mynnatt konag/ has the quite dissimilar meaning "to entreat, urge (as one urges a guest to partake of further hospitality)." E.g.

/taw ai mynnatta büzur, ky tara e mønsøba dat! / Be obliged to him, that he gave you this post!

/e asanē kara pə, mën kassøy mynnatta nɔzurin, mën vɔt kònine. / For this easy task I will not be obliged to anyone. I will do it myself.

/monتحر baz mynnatt kwrtwn, ky dw rok dyğa bỳdarit. / I urged him very much to stay [lit. that he may stay] two more days.

/pə mynnatta azati gyroag nɔbit. / Freedom is not won [lit. taken] by pleading.

6. The story of Malik Khati's treatment of Emperor Humayun is recorded in the "Ain-i Akbari," a book written by Abu-1-Fazl, who served as one of the chief ministers of Humayun's son, Akbar. Defeated by the forces of Sher Shah Suri in 1540, Humayun sought refuge with his brother Kamran in Afghanistan. Kamran denied this request, however, and Humayun was forced to flee through Baluchistan to Iran. In 1555 he returned to India, defeating Sher Shah Suri's heirs (Sher Shah Suri himself had died in 1545), and resumed the Mughal throne. The following year, however, Humayun perished in an accident and was succeeded by his son, Akbar.

6. /nymysto[ŋ] konag/ "to write" is synonymous with /lykkag/. The former is related to Persian /nyvyȕstən/, the latter to Hindi-Urdu /lykha/.

7. /Topal/ "letter (epistle)" is synonymous with /kagad/. The former word is somewhat archaic but has recently been brought back into use in Baluchi literature and newspaper prose.
18. 500. Text III.

According to Baluchi tribal law, for cases of murder, physical [lit. of life] or financial loss, or blemishes upon one's honour there are [payments] of blood-money, etc.

1. According to Baluchi tribal law, for cases of murder, physical [lit. of life] or financial loss, or blemishes upon one's honour there are [payments] of blood-money, etc.

2. If the plaintiff and the defendant did not agree to the decision of the tribal council or Islamic religious court, then the plaintiff seeks equivalent-revenge or [simple] revenge.

3. The Baluchis do not take equivalent-revenge for their slain [person] upon their murderer, but instead [they] kill a man of the slain [person's] age, capability, and appearance from among his relative[s] or heir[s] or tribe.

4. Previously, the non-taking of equivalent-revenge or [simple] revenge was a matter of dishonour for the Baluchis because [their] relatives [or "equals"] taunted [them].

5. The Baluchis employ [lit. do] persuasion, reconciliation-attempt[s], and much effort in order to check bloodshed and revenge, and the government also assists them.
Bloodshed, blood-revenge
custom of revenge-taking, vengeance

6. Bloodshed and the taking of revenge have often completely destroyed [various] Baluchi tribes.

to take compensation for a blemish upon one’s honour

7. In Baluchi tribal law there are blood-money, the taking of compensation for a blemish upon one’s honour, and the repaying [lit. filling] of loss for the settlement of this [sort of thing].

noble, person belonging to a chief’s family

8. The chiefs of the tribes, nobles, and influential-persons settle [matters of] blood[shed], wound[ing], and other cases in a tribal council and inform the government also of these decisions.

group, party
to exact surety
criminal, culprit
to fine

9. Nowadays the government exacts surety from both parties and also fines the criminals.

together, mixed with
to establish intermarriage, (e.g. with another tribe)
friendship
to grow, increase I-I
boiling, ebullience, rage, enthusiasm
to subside, become less

10. Often the defendants will establish marital relations [by giving a girl from their tribe to someone from the plaintiff’s tribe] also, together with the blood-money, because friendship increases through intermarriage, and the heat [lit. boiling] of revenge-taking subsides.

less-prestiged, lower

11. But the Baluchis intermarry [only] with equals, and from other less-prestiged tribes, such as the Domb, Jat, and so forth, they take blood-money, loss-compensation, and dishonour-compensation.
1. In the meaning of "face," /ru/ is found only in compounds: e.g. /sya[h]ru/
"black-faced, evil," /ma[h]ru/ "moon-faced, beautiful," /ru-ba-ru/ "face-to-face," etc. /ru/ otherwise occurs only in /-ay rua/ "according to, in connection with, for the sake of." E.g.

/e kytabay rua, avani [h]akk ône[s] ynt. / According to this book, they have this right.
/kanuday rua, ayra saza røsøt. / According to the law, he will be punished. [Lit. Punishment will arrive to him.]
/ryvajøy rua, ma jynykkä mirata [h]akk nòdoøyøn. / According to tribal law, we do not give daughters a share [lit. right] in the inheritance.
/ai gwøøgay rua, e [h]obør rast nø ynt. / According to what he said [lit. his saying], this news is not correct.
/kwrøanay rua, eøi payølaø byøkønyøt! / Decide this according to the Quran! [/kwrøan/ "Quran" has not been introduced.]

1. /koø/ "murder, killing" has already been seen in the compound /koø-w-kwøar/ "bloodshed, slaughter." Unlike /koø/, however, /kwøar/ does not occur alone as an independent noun.

1. /tavan/ "loss; compensation for loss" is synonymous in some senses with /zyan/ "loss, damage." The latter, however, may also connote the mislaying or disappearance of something (synonymous with /gar/ "lost, destroyed"), a sense which /tavan/ does not have. E.g.

/e søwdagýria, mara tavane røst. / We suffered a loss in this business. [/zyane/ is substitutable, but no form with /gar/ can occur.]
/e jonga, mara mozoøë tavane røst. / We suffered a great loss in this war. [Again /zyane/ is substitutable but not /gar/.]
/e søwdagýria, tav tavane kwøtoøy, ya sut. / In this business did you lose or [make a] profit? [/tavan/ is the most idiomatic selection here.]
/a vøi zøørø zyan kwøt. / He lost his money. [I.e. mislaid it. /gar/ is substitutable, but /tavan/ does not have this meaning.]
/møøi zà[h]g loda gar buta. / My child has become lost in the forest. [/zyan/ is possible, though perhaps somewhat less idiomatic. /tavan/ cannot occur.]
/møøi [h]øør ai søøø tavane ynt. / He is responsible for the loss of my donkey. [Lit. My donkey is [a] loss upon him. He must compensate me for it.]
/møøø aøøø tav vøi [h]øøøø tavane gyørìn. / I will take loss-compensation from you for [lit. of] my donkey.

2. In the case of /møøTT/ "equivalent-revenge," one does not necessarily take vengeance upon the person who has committed the offense but rather upon any person of the offender's family or tribe who is "equivalent" to the victim: i.e. approximately the same in age, status, capability, physical appearance, etc. This is sometimes extended also to cases of wounding or insult (/møøyar/): e.g. a hand cut off may be avenged by the severing of a
hand from an equivalent person from the guilty person's family or tribe. /moTT/ is only taken from tribes which are equal to one's own in status, or prestige, of course, and thus only /hjɔn-boha/ "blood-money" is normally exacted from an offending Domb, LoRi, Jat, Hindu, etc. /moTT/ is also not usually taken for offenses involving women or children. Ideally, once the injured party has taken his vengeance, the feud is supposed to end, but this has not always been the case. In most instances the tribal council (or other reconciliatory measures) succeeds in putting an end to the dispute, but there are cases of feuds which lasted for many years.

3. /bɔlky/ "but rather, but instead" is homophonous with /bɔlky/ "perhaps." E. g.
/a ɔngrezi nɔvanɔnt, bɔlky vɔti jyndɔy zwbana vanant./ They do not study English but instead study their own language.
/man mɔɾɔki bazara nɔrovin, bɔlky banda rɔvin./ I will not go to the market today but instead will go tomorrow.
/e pwɔz so[h]r nɔ ynt, bɔlky sɔwz./ This cloth is not red but green.

3. /vaI/ denotes "age (of a person)" only. "Age" in the sense of "period, epoch" is expressed by /dɔwɔr/. E. g.
/a mɔnĩ voiɔy mɔrdwme./ He is a man of my age.
/tɔi voi ɔŋkɔs ynt./ What [lit. how much] is your age?
/ai voi pɔŋja salɔy ynt./ He is fifty years old. [Lit. His age is of fifty years.]

3. /Dil/ signifies "figure (of a person)." It includes such attributes as a person's height, build, etc. but not (e. g.) one's hair colour, facial characteristics, or skin colouring. When referring to the shape of an inanimate object (or to a person's appearance as distinct from his figure), /Dɔwɔl/ "kind, type, sort, way, method, shape, form" is used. The compound /Dil-w-Dɔwɔl/ denotes "(general) appearance." E. g.
/ai mazanẽ Dile./ His is a large figure. [I. e. He is tall and well-built.]
/a kwjam Dɔwɔlɔ meze./ What is the shape of the table? [Lit. It is a table of which shape? /Dil/ does not have this meaning.]
/ai za[h]g kwjam Dɔwɔlenɛ./ What does his child look like? [I. e. Please describe his features, hair, etc. Whom does he resemble?]
/mɔni bras tɔi Dil-w-Dɔwɔlɔ mɔrdwme./ My brother resembles you. [Lit. My brother is a man of your appearance.]

3. In sentences (3) and (4) /syal/ has been rendered as "relative[s]." It should be remembered that this word actually has the much broader significance of "equal, peer, person of equal rank or status." The compound /kɔmm-syal/ "lower, less-prestiged" is, of course, derived from this latter meaning.

5. Intervention in a quarrel in order to avert violence is called /meR/. Bearing a Quran as a sign of peace, one of the parties in the dispute (or some third party) may place himself between the two hostile groups and make a plea for reconciliation. Once fighting
has been prevented and passions given a chance to cool, discussions are held in an attempt to settle the matter. If an amicable solution cannot be effected, then violence may flare up again -- with the possibility that a further attempt at /meR/ may be made, or that the issue may be referred to the /jyrgo/.

/meR/ may be done by one or more members of either of the disputing parties, or it may be attempted by a professional conciliator (either spontaneously in an effort to preserve the peace, or at the request of one of the parties involved). Such professional peacemakers usually belong to one of two groups: the /səyyəd/, who claim descent from the Prophet Muhammad, or the /səy[h]/, who are known for their asceticism and piety. Although these groups may be associated, allied, or employed by a particular tribe, they are not technically members of it and thus have a reputation for impartiality. The /səyyəd/ and /səy[h]/ usually live either in small separate villages or else in a special locality within a village belonging to some other Baluchi tribe. Aside from the solving of disputes, members of these communities also cure disease through religious means, prepare amulets and potions, and perform divinations. E.g.

/sərdar, təra kəvrənəy meR ɣnt!/ O chief, cease fighting in the name of the Quran! [Lit. Chief, upon you is the intervention of the Quran. /kəvrən/ "Quran" has not yet been introduced. This is the traditional way of calling upon the disputing parties to cease hostilities.]

/ma meR kwərən, gwəra ə vaɾəɾa pəd əstənt./ We intervened, and then they restrained themselves. [/meR əzəɾg/ "to intervene, attempt reconciliation."]

/əsmə pəɾ čə avəni həlaقا meR bəɾyt./ Why did you go to their village to attempt reconciliation. [Lit. Why did you take intervention to their village?]

9. /Dəl/ denotes a small group or party. It contrasts with /gəl/, which signifies a larger, organised body. In modern Baluchi the latter is also often employed in the sense of "(political) party." E.g.

/panəχ ya ʂə şəə əwgənəni ɣəkk Dələ mey hələka a[h]əkt./ A group of five or six Afghans came to our village. [/gəl/ cannot be substituted.]

/təw e davəa kwəjam Dələ ay./ To which party do you belong [lit. in which party are you] in this lawsuit?

/təw kwəjam gələy bəsk ay./ Of which party are you a member?

10. /əvəɾ/ "together, mixed with" is substitutable in certain contexts for /yəkəɾa/ "together, at the same time, at the same place." /əvəɾ/ usually retains its connotation of "mixed together, mingled," however, while /yəkəɾa/ signifies simple accompaniment, juxtaposition, etc. Both of these items occur in compound postpositional constructions with /gon/-/gəɾ/ "with, together": /gəɾ yəkəɾa/ and /gon əvəɾ/ both denote "along with, together with." Otherwise /yəkəɾa/ and /əvəɾ/ are used adverbially or as substantive elements in complex verbal formations. E.g.

/aməmə uyəj, rəŋəɾə ləʃkəɾə gə yəkəɾa, avəni koTəy ʂəɾə wəɾəʃə kwət./ Our army, together with the force of the Rinds, attacked their fort. [/gon əvəɾ/ is substitutable but connotes "mixed with" -- i.e. our army and that of the Rinds were mixed together.]
10. /joś/ basically denotes "boiling, ebullience." From this the derived meanings of "rage" and "enthusiasm" are obtained: compare English "boiling (with rage)" and "bubbling (with enthusiasm)." /joś/ occurs in many complex verbal formations. E.g.

/a baz jośa tran kwrt. / He talked with much enthusiasm. [Lit. in much boiling. Here /joś/ is employed as a noun.]

/a vaxta mon jośa a[h]twn. / At that time I became furious. [/jośa [k]ayag/ "to fly into a rage, become furious." ]

/mon širā joś datwn. / I boiled the milk. [/joś dayag/ "to boil (transitive)." ]

/degoy ap jośa gyptwnt. / The water of the kettle came to a boil. [/joś gyrag/ "to come to a boil." ]

/mon dyl joś kant, ky vati bera bęgyrin. / My heart burns to take its revenge. [Lit. My heart boils that I may take my revenge. /joś kənag/ "to boil (with rage, fervour)." ]

/ap joś varag ynt. / The water is boiling. [/joś varag/ "to boil (intransitive)." ]

/ayra joś zwrt. / He became furious. [/joś zurag/ "to be overcome by rage, become furious." ]

18. 700. Drills and Exercises.

18. 701. Question-Response Drill I.

1. [h]amayun par te boloćystana

The Afghans of India defeated him.

His brother was the ruler of Kandahar. Humayun did not go to his brother because he could have arrested Humayun.

The road to Iran leads [lit. passes] through the passes of Baluchistan.

Humayun travelled [for] some days through the mountains and valleys of Baluchistan.

He stayed at the place of Malik Khati, and he [i.e. the latter] went with Humayun up to the border of Iran.

1 The answers to this question are continuous and form a connected text.
2. mir ćakor kəy ət. 1

In the sixteenth century he was the chief of the Rind tribe.

He is famous because he fought for [lit. did] the honour of [lady] Gawhar.

He gave aid to the Mughal Emperor Humayun. Later he went together with many Baluchis to the Panjab.

He has been called a great hero, a man of honour, and a protector [of those seeking asylum].

He is the hero of many Baluchi epic-poems.

1 The answers to this question are continuous and form a connected text.

3. e koś-w-kwšarəy səbəb će ənt.

They killed an influential-person of our village.

Its basis is this, that they killed our guest.

Its cause is this, that they unexpectedly made a night-attack upon our camp.

They taunted us, and this was a blemish [upon our honour] for us.

The basis of this quarrel is this, that they teased our women.

4. a pər će pənjaba əswt.

Emperor Akbar gave him an estate.

He requested asylum from the governor of the Panjab.

From the after-effects of the war, his heart is sad.

His excuse is this, that there is no work here.

The chief said that without fail [lit. however it may be] we should make him prisoner. Therefore he fled.

5. təi [h]əmrə[h] kəy ynt.

He is a stranger. He has come from America.

He is a poor man. He has no provisions.

He is a noble [i.e. member of a chief's family]. We have come together from India.

He is the heir of the slain [person's] farm.

He is a rich merchant.

6. təra će butə.

I am very tired. I came from Delhi today.

I think [lit. it is my opinion] that I am sick.

I fear [lit. to me fear is] that lest he may take his revenge upon [lit. from] me.
7. یاپا ما ءامہ [ه]الکہ بیداران؟

Yes, the village-headman will welcome [lit. say welcome] us.

Yes. These people are very poor; nevertheless we will be their guests.

Yes. The people of this place are Baluchis. They will give us food [lit. bread] and take care of us [lit. do our supervision].

Yes, after sitting upon their carpet, we will be counted [as] guests.

Yes. They are men of honour. They will not hand us over to [our] enemies.

8. ٹائی وئی چینکےس ینٹ.

My age is fifty-three years.

I am eighty years of age; nevertheless my ears and eyes are good.

My age is only fifteen years; otherwise I would [lit. will] fight for my country.

I am as old as you are. [Lit. My age is as much as yours is.]

Although my age is written in the village-headman's book, I do not know it.

9. یڈی ہڑگ-ہڑیمی رائیانی سبہب

Revenge and murder were the biggest causes.

Aside from these, there were also [questions of] women and dishonour. Often we also fought about ["about" is rendered only by the "objective" form here] land, money, and other matters of this sort (/دی ہڑمی سبہب دوئی گاپا/).

In our tribal law, for financial, physical [lit. of life], and other losses there were blood-money, compensation [for blemishes upon one's honour], etc.

If the defendant does not give the blood-money, then perhaps one of their people may be killed.

Now the Government exacts surety from ["from" is rendered here by the "objective" form] both parties and fines [lit. takes fine[s] from] the culprits.

The answers to this question are continuous and form a connected text.

10. ئے داواے بارہاؤ، ٹائی ڑئی [ہ]الیال ینٹ.

According to tribal law, we do not give girls [a] right in the inheritance.
According to Islamic law, we ought to give her [a] share in the inheritance.

According to what the chief says [lit. the chief's saying], we must take equivalent-revenge.

According to the law, the government will fine [lit. take [a] fine from] the culprits.

According to his opinion, we must defend his honour [lit. do honour for him].

His daring and bravery deserve praise.

His asylum-giving and hospitality deserve praise.

He defended the honour of the helpless [lady] Gawhar.

He never handed a refugee over to his enemies.

He was generous, a man of honour, and faithful.

When the Afghans defeated Humayun, he fled in the direction of Baluchistan.

He arrived at a village at night. The Emperor and his officers were tired.

The village-headman, Malik Khati, and the other Baluchis had gone out together to search for [lit. for the searching of] Humayun.

Malik Khati's women and children served the guests courteously.

When Malik Khati returned, he did not take Humayun prisoner because Humayun was his guest.

The answers to this question are continuous and form a connected text.

We can take our case to the tribal council.

If the other [lit. second] group agrees, we can take the case to the Islamic law court.

We can take the case to the court of the [national] law.

We will go to their village to attempt reconciliation. [Lit. We will take intervention to their village.]

We will take compensation for this blemish [upon our honour]; otherwise we will take equivalent-revenge.
   I hope [lit. hope is] that they may make peace with one another; otherwise one will be killed.
   It is my opinion that their tribe will be completely destroyed.
   His tribe will have to flee. They will request asylum from the Rinds.
   According to the decision of the tribal council, they will have to give three thousand rupees [as] blood-money.
   They are responsible for [lit. of] our loss. We will demand [lit. take] one thousand rupees from them.

15. a 侮 Tǝpala 佑 侮 my 侮tǝ kwrtǝ.
   He has written that he insisted strongly [lit. much], nevertheless the guests did not stay.
   He has written that, whether it be a black [one] or a blue [one], you must buy it for him.
   He has written that he is not studying history but is studying English [instead].
   He has written that the results of his examination are very good. His mother is [lit. has become] happy.
   He has written that his friendship with the village-headman has increased. He will stay in the village two more [lit. other] months.

18. 702. Question-Response Drill II.

1. tǝra mer-w-mabǝttay 侮辱manǝkk dost 侮辱t?
2. tǝi mwlka, memandar memanay mal-w- janay wgǝdar ynt?
3. ryvajǝy rua, bǝloč 侮辱 kamm-syalǝ kǝwǝmǝ mǝTT gyrynt, ya nǝgyrǝnt.
4. vǝxtǝ ky kǝsǝ tǝrǝ 侮辱ǝrit, to tǝw zǝr gyry?
5. tǝi mwlkoy kanuda, [h]on-bǝsa 侮辱 ba[h]oTdǝri 侮辱 mǝt 侮辱t?
6. jyrǝtǝ, 侮辱 kǝy 侮辱 nyšt kǝnt.
7. mai gǝwhǝryay [h]yrrǝ kǝy gwDDyt.
8. mir 侮辱kǝr kwjam sǝddiay mǝrdwme 侮辱t.
9. yakk bǝločǝy nama bǝgwš, ky sǝrmǝtǝri 侮辱 aw ba[h]oTdǝriay jvǝnǝ mysǝlǝ 侮辱t.
10. 侮辱, bydǝre 侮辱 bǝločǝni meman but kǝnt?
11. bǝločǝni jeRǝnini mǝzǝnǝ bwngej 侮辱 侮辱t.
12. tǝi vai 侮辱kǝs ynt.
13. rynd-w-lašariay jǝng 侮辱kǝ sal mǝnt.
14. baša[h] [h]ǝmayun mir 侮辱kǝr 侮辱 dygǝ bǝločǝ 侮辱 yǝnǝ dat.
15. [h]ǝmayunay bras ayra 侮辱 rǝr 侮辱 ba[h]oTi 侮辱dat.
18. 703. Fill the Blanks.

Fill the blanks in the following sentences with the most appropriate word from among those given at the end of this Section.

1. baločay pərz ynt, ky vəti ba[h]oTa ____.
2. a mana baz pa ____ a vəşs a[h]t gwştənt.
3. e məwswma, ____e ka[h], pəll, buč, ow kyşar rwənt.
4. şə ____ a rənd, mara pənəbəy neməga laDDəgi at.
5. vəxtə ky mən Danna şwtən, ____e gvəte kəşəga at.
6. ai ____ syta kəɾəzit.
7. təi [h]əbər avə səkk ____, ow zo məbit ky əş təw ber bɨgyɾənt.
8. şə oəguna ____ væɾəga rənd, mwəgušəni pəwj syndəy pəlləva pəɾɾyt.
10. gw şənt ky a məRədar, nəngdər, ow vəjəkərə, ____ a səxi nə ynt.
11. mən səkk ____. apə zət jəʃ bɨdəy, əw əa jəR bɨkən!
12. ____əy rua, [h]əŋyri, bergər, ow əʃ-w-a səkk bədənt.
13. ə ____ə byr təɾɾyt, əw vəti jənənə gə yəkk məɾəde dist.
14. ma e şəyrəy ____ a nəgoşəga ən, əw gə təw kəəg nələTən.
15. ____əy kəɾ ynt, ky yəkk məɾdəməy bəxt ivən ynt, əw dyəɾəy bəxt bəd ynt.

proş ədəb [h]ar va oəm nagwman
zordər bɨsəmbit væR-vəR gwəptər dəm bəɾtəcgən
balky təwrytənt şərə[h] [h]wda pwrr-gwədi

18. 704. Conversation Practice I.

1. A: vəja, rynd-w-laʃəɾi bəloçəni kəməme sərbwnə kən!
4. B: vəja, dyəgə bəloç twəmənəni Dəwələ, əʃ əm gə dyəgə kəəmə myRytənt, əw neT əʃ vəti Dyha dəɾ kənəɡ butənt.
5. A: avəni jəŋ-w-myRəsiəy səbəb əce əntənt.
6. B: vəja, bəloçəni jəŋ-w-myRəsiəy məzənə səbəb kəəsəzi, bergər, əw nəŋəy jəŋ but kənənt. təɾəxiəni təhə, bəloçəni geştyr jəŋ-w-jeRənəni bəɾŋəyə əme səy təi butəntənt. ənətən dyəgə baz səbəb əst əntənt, vələ geştyrə əme nəŋəy əw nəməy məyar butəntənt.
8. B: nwmi sədədia rynd-w-laʃəɾi bəloç əw dyəgə kəəmənə nyəma mən rəkəpti irlənə deməğə yəkk jəRənə rəst. pədə, avəni əyli kəəsnə twəmən laDDytənt, əw irlənə bəloçəstəna a[h]əntənt. dwəzdəməi sədədia kəɾmrənə yəkk twək [h]əkəyme gən avə myRytənt. əʃ oda, e məRədarə twəmən pəkəstəni bəloçəstəna a[h]əntənt, əw kələt-w-
कृष्णा चिंता। कृष्णा चिंता शान्ति शान्ति, यदि कुछ कृष्णा चिंता जो है-वृक्ष रोंड नाय सर्दी यह-केश-रोंड बुने। रंडा आ तमन सिंदु-वृंजय नेमागा तालन बुने। नौजमी नम्बर सिंदु झान [ह]कूलमत्त अमे बालोचनी दृष्टा अ[ह]त। रंडा अंग्रेज गों अमे बालोच मयर्यूत, अव सिंदु पोल्यूत।

9. A: नुन रंड-व-लाशी तमन क्वजम [ह]नदन अबद अंत।
10. B: वाजी, रंड-व-लाशी बालोचनी तमन गेस्टी रोडरकी बालोचस्तन अव सिंदु-व-पंजाबी दृष्टा गाता तालन अंत, वाले अव अव कोम्मे मर्मम इरानी बालोचस्तन अव दिग्ग [ह]नदन अमे अंत अंत।

18. 705. Conversation Practice II.

1. A: चे, [ह]र क्रस बालोचनी बा[ह]जोट बुत कंट?
2. B: वाजी, तोडी क्य द्रोस्टी बयित या बय्डरे, [ह]र क्रस बा[ह]जोट ब्लोटी, बालोच अयर बा[ह]जोट दोंयंत। ए दोवळे क्यस्सव अम अंत अंत, क्य वालेस सा[ह]दारे अश वाती बादिगानी तव्रा बालोचस्ती ग्यसा प्वत्री, तो अम बा[ह]जोट व्वमर बुत। बालोच अ सा[ह]दारा क्वश-व-जोनागा पा बादिगानी दास्ता नदादागंत। कृष्णा वालेस [ह]ंदे अंत, क्य ओडा वालेस सा[ह]दारे बा[ह]जोटदारीय सरं बालोचनी कोश-व-क्वश-सारे बुता। अमे दोवळा, अर्दर ग्वारमवती वटी द्वमस्नाय बा[ह]जोट बुत, क्य अर्दर जाकारे ग्व[ह]राय जा[ह]ग अत, अव रंडा वाती बा[ह]जोटपा नंग क्वर्त, अव अश तवर्की दास्ता क्वश-सारे बुत।
4. B: वाजी, बा[ह]जोट तंक्य वटी द्योट जागे नव्वन्ता, या गो वाती बादिगा नव्वन्ते, अव साले नंक्वर्त, बा[ह]जोटदारी जा[ह]ददा दाट अंत।
5. A: चे, अंग्व बुत कंट, क्य बा[ह]जोटदार वाटी बा[ह]जोट अव बादिगानी दास्ता बुइंट?
7. A: चे, अंग्व बुता, क्य बालोच याक्का बा[ह]जोट मोडंत?
8. B: बाज़ बरान अंग्वश्वे सोब बुटा, क्य बालोच याक्का बा[ह]जोट नदादागंत। ए दोवळे बा[ह]जोट लोटक दंग, द्व्वज, रोकटर, ज्वलम कोनोक मर्व्वम, अव सर्कार्य याङ्गी मर्व्वम बुतागंत।
9. A: बा[ह]जोटदार नं-व-नागेना कोग अंत।

18. 706. Conversation Practice III.

1. A: मन बालोचे ने वन। चे, बालोच माना अम याक्क बालोचय दोवळा नेमाग दाबंत अव शराप दाबंत?
2. B: [ह]ाब्रा द्रोस्ती अव द्योगरा, द्रोस्ती अव द्योगरा याक्क पोयमा नेमाग दाबंत।
onSw baz bərə dyə mwikəy mərdəwman əw yalə mêrdəmə gəʃtyr əsərəp dəyənt. əx eʃə bed, əʃyr, sərdər, əw mənsəbdərənə əsərəp gəʃ but kənt.

3. A: vəja, əsəT nəzərənə bəloqə memənənə ən əsərəp dat kənt.

5. A: nə, bydərə mêrdəmənənə [h]ər bəloqəy memən but kənt?


18. 707. Conversation Practice IV.

1. A: məTT ənənə ryvəjə.
2. B: bras, əgo yəkk mêrəde dyə yəkkəyə bəkwəxət, to əmə kwəʃtəgə mêrdəyə syal-w-varys ai məTTə gyrtənt. məTTəy gyrgə əʃ ynt, ky a vəti əma múrətəgə mêrdəyə Dıw-w-Dəwla yərəde əs kwəkoşə yələlə ya təmnəna kwəxənt. əgo kwəʃtəgə mêrd pir ya vərənə ya za[h]əgə at, to ai bera əmə kysəsəy mêrdəmə kwəxənt. əgo kwəʃtəgə mêrd sərdərə ya nə-mail dəsslə bəloqə at, to ai məTT əma kysəsəy mêrdəmə bit.

3. A: əgo bəloqə dyəgə kwəməy mêrdəmə bəkwəxət, to ai məTT ən əgər gyrtənt.

450
ogo kosse jyrgaay payslaga nomonnit, gwRa Se bit.
aga jyrgaay payslaga nomon but, gwRa Se [h]ara bYaTant, ky avana [h]ara rawegi ynt. əgo davadar ya davagyra əə kasse məTəit, gwRa Se [h]ara səysəysəs se dat nəkənt. nun bistmi səddia jyrgaay əə bed, sərkarəy kanud om əst. məroCAY jyrgaay payslaga əgo mənənəg məbit, gwRa kanuday adalatta davaa bəarənt.

če, yəkk bəloCə sarədərəy [h]on-boha omynəsəs ynt, ky əsəs bəloCə ya Domb ya səyəle mərədeyə ynt?


bəloCə zalbuləy [h]on-boha ɬənkəsət.

ənənə əz[h]e-q-w-zalbul, Dəmb, jəTT, loRi, piren əw nəjəRə əmərdəwəməni kwətəkə moyərət ət, əgo ənət əyək jənənə kwətəkə butət, gwRa ai [h]on-boha əmə kəyəsa əɣərək butət, ky əesə moyərət ynt.

cə, nun [h]on-boha əw eʃ-w-aoy rəyvaʃəkəməmə bədəl əbutəgənt?

ji [h]ə, əsəmətə səddiyə əgyaʃəkəməmə bədəl əkanəgənt. ənənə əəʃi əbəd, sərkarəy kanud om əst, ky baz bərəjə jyrgəəy paysləɡə prəʃt kənt.

bras, bəloCənəni jəŋ-w-jeRəni məzoŋə əəbəb ɬənt.

vaʃə, ənənə drəst jəRəni bəŋəŋəj zalbul, zərr, əw Dəgarəy dava ənt. əoə bəloCənəni [h]əddə geʃyər zalbul əw dyəgə nəŋə ya moyəray əna dava ənt. geʃyər kəʃəmə moyərə ya nəŋəyə əərə əntənt. ənənə əəʃi əbəd, mal-w-məDDiəy bar əkənəg, ap əw Dəgarəy dava, əw dyəgə ənənəzə əəppəm əm jəRə əwedənt. peʃə, səyalə kəwən əyək dyəgərəy maləjənt, vəle nun mal jənəg əw ber əɣərəγ baz kəmə mənte.

18. 800. Vocabulary.

əδəb
pə əδəbə
əvar
əvar buəg
əvar əkənəg
əzgər
ba[h]oT
ba[h]oTdar
ba[h]oTdarı
courtesy
courteously
together, mixed with
to be, become together, mixed together
to mix together, mingle together
rich, rich person
refugee, person seeking asylum, refugee-guest
protector, one who gives asylum
custom of asylum
ba[h]oTi
  ba[h]oTi dəyəɡ
∅bad
  bəd bəɾəɡ
∅badī[ɡ]
  bədia gəɾdəɡ
bədrəkkə
belky
bəɾbad
  bəɾbad buəɡ
  bəɾbad kənəɡ
bəxt
bergyri
bevəss
  bevəss buəɡ
  bevəss kənəɡ
bwngəj
bydər
∅byr
  byr tərəɡ
  ġəɾəɡ 1-1
∅ço
  ɡo məbɪt
davadar
dəvagyr
∅dəm
  dəm bəɾəɡ
∅dəst
  dəsta dəyəɡ
dostī
  dosti buəɡ
  dosti kənəɡ
drəwstī
dyllī
Doll
 DönD
  DönD gıɾəɡ
Dil-w-Dowl
gwmbwz
gwptəɾ
gwʃəd

asylum, refuge, sanctuary
to grant asylum
bad, evil
to take badly, be insulted, be hurt by
(someone's remarks, etc.)
enemy; badness, evil
to turn against
escort
but rather, but instead
ruined, destroyed
to be ruined, destroyed
to ruin, destroy
fortune, luck
custom of revenge-taking, vengeance
helpless, weak
to be, become helpless, weak
to make helpless, weak
basis, foundation
stranger, unknown person
on, on the surface of, at, in, inside, in an area
of, in (a place)
to turn back
to annoy, tease, press
so
lest
plaintiff, person lodging a case or complaint
defendant, person against whom a complaint is
lodged
breath
to be tired, fatigued
hand
to hand over, deliver
friendship
to be friendship
to have friendship, practice friendship
acquaintance, known person
Delhi
group, party
fine (penalty)
to fine
figure-and-shape: appearance, form, shape
tomb
saying; works of a poet
capability, talent
hatun
[hal-va-g]
[h]ør[r]
[h]år
[h]ør čon býbit
[h]on-ðøa
[h]on-bøha døyøg
[h]on-bøha gyøg
[h]ongyri
[h]oda
[h]jøz
[h]jøz bør
[h]jøž bør
[h]jøž karøg
jan
jøn
jøn-w-myRai
jøTT
joø
joø [k]ayøg
joø døyøg
joø gyøg
joø karøg
joø varøg
joø zurøg
jvani
pa jvani
jyrø
køm-syal
kørøg I-1
køstbazi
koø
koø-w-køøar
køwøkk
køwøkk gyøg
laøari
laøDøg I-1
mai

lord (honorific)

village-headman

companion, fellow-traveller
each, every

in any case, no matter what, without fail

blood-money
to pay blood-money
to take, receive blood-money

bloodshed, blood-revenge
God
any, at all

at any time, never

India

baby-camel (up to six months of age)
estate, feudal lands
down, deep, low
to subside, become less, lower

of life, relating to life, physical

woman

war-and-fighting: warfare

Jat, a term for several related non-Baluchi tribes residing in Baluchistan and Sindh

boiling, ebullience, rage, enthusiasm
to become furious, enraged
to boil (transitive)
to come to a boil
to boil (with rage, fervour)
to boil (intransitive)
to be overcome by rage, become furious
goodness, niceness, virtue, good quality
nicely, pleasantly, courteously, well

tribal council

less-prestiged, lower
to deserve, be worthy of
jealousy
murder, killing
murder-and-killing: bloodshed, slaughter
help, assistance
to receive aid

Lashari, a Baluchi tribe
to move (one's domicile from one place to another)

Madame, Miss, Mrs. (term of address or respect used before a woman's name)
of property, relating to property, financial
in, into
to strike and penetrate, hit, attach, take
place, befall
trip, journey, stage of a journey
to travel, accomplish a journey by stages
courageous
equivalent-revenge
to take equivalent revenge
dishonour, blemish upon one's honour; sum
paid in recompense for a blemish upon someone's
honour
to pay compensation for a blemish upon
someone's honour
to take compensation for a blemish upon
someone's honour
host
hospitality
to practice hospitality
affection-and-love: romance
intervention in a dispute, reconciliation attempt
to intervene in a dispute
noble, person belonging to a chief's family
influential-person
Mughal
favour, obligation; entreaty, supplication,
urging
to entreat, urge (as one urges a guest to
partake of further hospitality)
to be obliged to, be under an obligation to
example
sudden, unexpected
suddenly, unexpectedly
no, not
otherwise
honour
to support, fight in defence of someone's
honour
man of honour, honourable
to be, become a man of honour, honourable
poor, poor person
excuse, alibi, pretext
to make an excuse
supervision, surveillance, caring for
to be supervised, be under surveillance, be cared for
nygadari kanag
tomySta[g]
nymySta[g] buag
nymySta[g] kanag
panag 1-1
padasar
pallav
panjab
parrog 1-1
pros
pros dayag
pros vorg
pwr-
radkar
ronjag 1-1
ru
-ey rua
rynd
ryvaj
sambog 1 1
*sangbendi
sangbendi dayag
saidi
sann
satt
satt kanag
saxi
saxi buag
sy padar
sam
sgir
sgir janag
sgar[h]
*sgar
sgar dayag
swmar
swmar buag
swmar kanag
tarix
tavan
tavan gyrag
to supervise, keep under surveillance, care for
writing
to be written
to write
to safeguard, protect, defend
after-effect, consequence, result
side (of something)
Panjab
to fly off, slip away
defeat
to defeat
to be defeated
talent, great capability
criminal, culprit
to hurt, cause sorrow, grieve
face (in compounds only)
according to, in connection with
Rind, a Baluchi tribe
code of tribal law
to care for, nourish, protect (someone else's property)
to establish intermarriage (e.g. with another tribe)
century
year (when referring to a date)
daring
to dare
generous
to be generous
army officer
supper, supper-time
night-attack
to make a night-attack
Islamic religious law; Islamic religious court
hospitality, showing honour
to show honour, serve
number (aggregate, tally)
to be counted
to count, tally
history; date (calendrical)
loss; compensation for loss
to take compensation for a loss
tavan kunag
tavan ræsag
tawrag 1-I
tode [ky]
twark
twarg Töpal

Töpal kunag
va am
vajakar
varys
vøddæg 1-I
vøi
*vøR

vøR-vøR
vøseš-a[h]:t
vøseš-a[h]:t gvesag
wgðedarg

*zæ
zar gyrag
zæmanøtt
zæmanøtt kunag
zördar
zördar buøg
to lose (in business, etc.)
to suffer a loss
to hurt, affect badly
even if, whether
Turk
fear
letter (epistle)
to send a letter
nevertheless, however, even though
hero, heroic
heir, guardian
to grow, increase
age (of a person)
way, method, kind

*Cæ

various kinds
welcome
to welcome
responsible
angry
to get angry
surety
to exact surety
strong, powerful, forceful
to be strong, powerful, forceful
A blacksmith at work.
UNIT NINETEEN

19. 100. Basic Sentences.

If I had lied, he would not have trusted me.

If you had been working, then I would not have scolded you.

If he had rid [himself] of tuberculosis, I could have taken him to America.

If we had searched in these mountains, then perhaps we might have found [lit. seen] oil.

If you had instructed us, we would have written these words and sentences in that way.

If gold, silver, and [natural] gas had not been discovered in their country, then they would not have been so prosperous.

If I had not been collecting money [donations], I would have come to greet you [lit. in your greeting] every day.

If the words of our Foreign Minister are lies, then their Foreign Minister ought to have answered him.

The pilgrims ought not to have taken their families on this long trip.

If only I had been there!

If only you had not changed your principles!

If my actions had been bad, then you should have divorced me, but you divorced me on the statements [lit. sayings] of [your] co-wives.

19. 101. The "past subjunctive" form of the verb consists of the prefix /by/-/bw/-/b/ (see Sec. 9. 101) + the past stem of the verb + a suffix /en/ + the personal endings. Rules for the occurrence of /by/, /bw/, and /b/ are as given above in Sec. 9. 101. A sample paradigm is:
1st sg.  bɔwɔtənən  [I] would have gone
2nd sg.  bɔwɔtənəy  [you sg. ] would have gone
3rd sg.  bɔwɔtən  [he, she, it] would have gone
1st pl.  bɔwɔtənən  [we] would have gone
2nd pl.  bɔwɔtənəty  [you pl. ] would have gone
3rd pl.  bɔwɔtənənt  [they] would have gone

All forms are regular (i.e. predictable from the above statements) with the exception of one optional variant:

/bɔɔtənə/  [he, she, it] would have taken away.  [The past stem of /bɔɔg/ "to take, take away" is treated as though it were */bɔrt/ instead of /bɔɔtə/; the expected form, /bɔɔtənə/, is also found.]

Negative forms of this paradigm consist of the prefix /mo/-/mo/-/mo/-/mo/ (see Sec. 9.201) + the affirmative paradigm. E.g.

/mɔwɔtənən/  [I] would not have gone
/mɔwɔwɔtənəy/  [you sg. ] would not have washed
/mɔpwɔtənəty/  [you pl. ] would not have entered

The past subjunctive denotes an unrealisable or "contrary-to-fact" state. It occurs as follows:

(1) It is found in the "if"-clause of a conditional sentence; the "then"-clause usually contains a simple past tense verb (rendered also as a past conditional verb in English!), but may have a past perfect or past subjunctive form. Patterns include:

<table>
<thead>
<tr>
<th>CONDITIONAL CLAUSE</th>
<th>RESULT CLAUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>/aga/ Past Subjunctive</td>
<td>/to/ or /gवRa/ Past</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot; Past Perfect</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot; Past Subjunctive</td>
</tr>
</tbody>
</table>

Examples:

/aga a mən [h]ədda bya[h]ten, to mən ayya əme gəppa gवा. / If he had come to my place, I would have told him this matter.  [The "short form" of the simple past tense (Sec. 15.801) is often employed in the "then"-clause of this pattern.]

/aga mən oda bɔwɔtənən, gवRa taw mona jətəy, / If I had gone there, then you would have beaten me.  [/to/ and /gवRa/ have the same connotations as were described in Sec. 11.101.]

/aga əme kargyr mɔyatkenənt, to mən gəsəgər ər saləy kar nə[h]əlytaləgət. / If these workers had not come, my work for the past four years [lit. my past four year's work] would not have been finished.

/aga mən oda bɔwɔtənən, gवRa taw om bya[h]tenəy. / If I had gone there, then you should have come also.  [The use of the past subjunctive in the "then"-clause indicates an unrealised past obligation or condition.]

/aga a mən [h]ədda bya[h]ten, gवRa ayya əme gəppa bɔwɔtənən? / If he had come to my place, then should I have told him this matter?

(2) The past subjunctive also occurs in clauses containing a word or phrase denoting hope, possibility, opinion, necessity, etc. See Secs. 9.301, 9.401, 9.501, and 9.601. E.g.
19.102. /drog/ "lie, falsehood" occurs in complex verbal formations with /bəndəg/ "to tie, bind" and /bwrrəg/ "to cut." The former signifies "to tell a (harmful) lie (against someone)"; the latter means only "to lie habitually, make up stories." /drog/ is also occasionally found as an adjective denoting "false, lying." E.g.

/a məni səra droge bəstəgət. / He had lied about me. [i.e. He told a falsehood which was intended to do me deliberate harm.]

/a baz drog bwrrit. / He tells many lies. [i.e. He makes up harmless stories, perhaps intended only as a way of aggrandising himself.]

/ai droğə gəppənt. / His are lying words.

19.103. /pott/ "trust, confidence" is found in complex verbal formations with /kənəg/ "to do, make" and /buəg/ "to be, become." If the object trusted is a person, he or she is usually marked by /-əy səra/ "on, on top of"; if it is an inanimate object which is trusted (e.g. someone's promise), it is treated as a direct object. E.g.

/taw ai səra pott məkən! / Do not trust him [lit. upon him]!

/mana ai səra pott nest. / I do not trust him. [Lit. To me upon him there is no trust.]

/šwma məni [h]əbəra pott kwrt kənət. / You can trust my word.

19.104. /gal/ denotes "word" in the sense of "vocable." It is sometimes found in the sense of "words, statement, talk," however, overlapping the semantic range of /[h]əbər/ "word, matter, news, talk, thing." E.g.

/a ʃərəy gal ʃərəy Dəwəla soʃənt. / The words of that poet burn like fire.

/a ɡə mən ʃəme gala gwət. / He told this word to [lit. with] me.

/məni gala wəkən! / Listen to my word[s]!

19.105. /poRi/ signifies "contribution, donation" and in modern literary Baluchi, "subscription (to a journal, newspaper)." E.g.

/taw ɡə mən e davaa poRi pwər kən! / Share expenses [lit. fill the contribution] with me in this lawsuit!

/e [h]altakəy yakk ma[h]əy poRi ʃənkəs ynt. / How much is one month's subscription to [lit. of] this newspaper?
19. 106. /salam/ "greeting, felicitations" has been seen in the Arabic phrase /salam alekwm/ "hello, greetings!" /salam/ occurs as an independent noun and also in a number of complex verbal formations. E.g.

/ayra mən salama bəgwəx!/  Tell him hello for me!  [Lit. Tell him my hello!]
/mən ayra salam kwrtən/.  I greeted him.
/a par taw salam dem data/.  He has sent [his] greeting to [lit. for] you.
/a məna solame dat/.  He gave me a greeting.

19. 107. /[h]əpok/ is the kinship term used by one wife to another in a polygynous family: "co-wife."

19. 108. /gwəstyn/ "saying, what is said" is an example of a special abstract or denominative noun. It consists of the past stem of a verb (sometimes with minor modifications) + a suffix /yn/. Not all verbs may occur in this formation, and, except for certain common forms, it is rather literary and infrequent in Rakhshani Baluchi. The only other example introduced thus far is /vərdyn/ "food, edibles" (the expected form, "/vərtyn/, does not occur). A few examples of this construction will suffice:

/ai gwəstyna gox mədar/.  Do not listen to what he says [lit. his saying];
/təi gwəstynəy rua, ma oda əwtən/.  According to what you said [lit. your saying], we went there.
/avani vərdynəy əna bəkənty/.  Make arrangement for their food [lit. eating];
/ma e vərdynə bar kənən/.  We will share this food.
/ai kwəstyn gran ynt/.  Killing him [lit. his killing] is difficult.  [/kwəstyn/ "killing" has not been introduced.]
/a məy kwəstyna pə syla zuront/.  They take up arms to kill us [lit. for our killing].
/azatəq gəptyn pə mənnəatta nəbit/.  The obtaining of freedom is not done [lit. does not become] by begging [entreaty].  [/gəptyn/ "seizing, taking, buying" has not been introduced.]
/məy gəptynəy vaba bỳkəmoq/.  Forget the dream of capturing us [lit. of our capture].


əga mən kili bəkwərtəntən, gwRa mən pə asani gəvəzə kaqTytəyəntən.
If I had cheated, then I would have won the game easily [lit. for ease].

əga taw dərīəga pə bəkwərtəntəq, gwRa sərəc gəvətə təhayəq katk.
If you had opened the window, then a nice breeze would have come inside [lit.].

əga ma gəkwərtənəməya Der bəkwərəntən, to a vəti laria Do[h]tətyəq.
If we had piled the sulphur right here, he would have carried it away in his truck.
If you had been united, then you could have beaten the enemies.

If the whole nation had not aided the Peace Commission [lit. group of the peace], the tensions between [lit. of] Asia and Europe would not have been removed [lit. did not become far].

If I had not asked another [person], he would have cheated me in this transaction.

If you had read something about Islam, you would have given a good lecture.

If the lawmaking council had laid the foundation of the law of the country on Islamic principles, [it] would have been good.

If they had not betrayed us in this war, we would have won the war.

If I had bought a yard of cloth, she would have sewn a pretty case for my Quran.

If the Qazi (Islamic judge) had not taken [lit. eaten] a bribe from them, this lawsuit of theirs would have been useless.

If he had not gone to England, I would have gone on the Hajj (Islamic pilgrimage) with him this time.

If our artisans had obtained iron and lead [lit. to our artisans iron and lead had fallen [in] the hand], various kinds of things would have been made.

If Pakistan had not supported peace, the progress of the past eighteen years would never have taken place [lit. become].

If you had not bet, then perhaps you would not have been so wretched.

19. 201. The "past perfect subjunctive" form of the verb is patterned exactly like the past subjunctive paradigm given in Sec. 19. 101, except that /ot/ occurs after the /en/ suffix before the personal endings. A sample paradigm is:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>bāwṣtenatwn</td>
<td>[I] would have gone</td>
</tr>
<tr>
<td>2nd sg.</td>
<td>bāwṣtenatay</td>
<td>[you sg. ] would have gone</td>
</tr>
<tr>
<td>3rd sg.</td>
<td>bāwṣtenat</td>
<td>[he, she, it] would have gone</td>
</tr>
<tr>
<td>1st pl.</td>
<td>bāwṣtenatən</td>
<td>[we] would have gone</td>
</tr>
</tbody>
</table>
2nd pl.  bwswtenatyt  [you pl. ] would have gone
3rd pl.  bwswtenatant  [they] would have gone

Again, the only unpredictable form is that of /barag/ "to take, take away": both /bybartenat/ and /bwbwrtenat/ are found. See Sec. 19. 101.

Negative forms of this construction are composed of the prefix /mo/-/mo/-/may/-/m/ + the affirmative paradigm. See Sec. 19. 101. E.g.

/mɔswtenatwn/  [I] would not have gone
/mɔswstenatay/  [you sg. ] would not have washed
/mɔpwtrytenatyt/  [you pl. ] would not have entered

The past perfect subjunctive denotes an unrealiseable or "contrary-to-fact" condition or state in the far past. It differs from the past subjunctive thus only in its temporal reference. This difference is difficult to indicate in translation: both /bwswtenwn/ and /bwswtenatwn/, for example, must be rendered "[I] would have gone." The proper temporal reference of these two forms could only be indicated by translating the first form as "[I] would have gone" and the latter as "[I] would had gone," but the latter is not used in English. The past perfect subjunctive occurs as follows:

(1) It is found in the "if"-clause of a conditional sentence; the "then"-clause usually contains a past perfect tense verb, but may also have a simple past tense or past perfect subjunctive form. Patterns include:

<table>
<thead>
<tr>
<th>CONDITIONAL CLAUSE</th>
<th>RESULT CLAUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>/aga/ Past Perfect Subjunctive</td>
<td>/to/ or /gwRa/ Past Perfect</td>
</tr>
</tbody>
</table>

Examples:

/aga a mɔnĩ [h]adda bya[h]tenat, to maŋ aŋaŋa gappa gwstaŋatwn. / If he had come to my place, I would have told him this matter. [A past tense form is substitutable for /gwstaŋatwn/, depending upon the temporal relation of this sentence to other utterances in the context.]

/aga mɔn oda bwswtenatwn, gwRa taw mɔŋa jɔtaŋatay. / If I had gone there, you would have beaten me. [Both the condition and the unrealised result relate to the distant past.]

/aga mɔn oda bwswtenatwn, gwRa taw mɔŋa bya[h]tenatay. / If I had gone there, then you should have come also. [Compare the fourth example in Sec. 19. 101 (1).]

(2) The past perfect subjunctive is also found in clauses containing a word or phrase denoting hope, possibility, etc. See Sec. 19. 101 (2). E.g.

/a b̪awd ynt bwswstenate. / He ought to have washed it.
/a b̪alky bỳkøntenatɔnt. / Perhaps they might have fallen.
/aɾman kɔ ma oda bwbutenatɔn! / Would that we had been there!

19. 202. /kili/ denotes "cheating," as in a game; it occurs in complex verbal formations with /kanag/ "to do, make" and /buaŋ/ "to be, become." /repag/ 1-1, on the other hand,
signifies "to cheat, befool," and /drw[h]og/ I-I denotes "to betray." E. g.

/a [h]or kassa repit, aw zarranyś pwli/. He cheats everybody and takes [lit. snatches] their money.

/a [h]or kassa gō kili kant/. He cheats everyone. [The person cheated is marked by /gon/-/gō/ "with."]

/a pyRōy nyama mara drw[h]ytant, aw tania yştant/. They betrayed us in the midst of the battlefield and left [us] alone.

19. 203. /Der/ denotes "(large) pile, heap"; it is found in complex verbal formations with /kănag/ "to do, make," /buag/ "to be, become," and /jōnag/ "to beat, shoot." /Der/ contrasts with /kot/ "(small) pile, heap," seen in the compound /[h]jakot/ "earth-pile" (Sec. 14. 200 (25)). E. g.

/a drwst gallagan amyda Der kwrt/. He piled all the wheat right here.

/ma buSani mazane Dere jatan/. We made a big pile of bushes. [/Der jōnag/ has the sense of "to cut and pile," as hay, tree branches, etc.]

/ma pasay goštā kot kot kwrtan, aw [h]or kass yakk kote zwrt/. We piled the meat of the sheep in various piles, and each person took a pile.

19. 204. /Do[h]og/ I-I signifies "to carry off" in an armload, in a vehicle, etc. It thus contrasts with /bōrag/ "to take, take away," which sometimes is also translatable as "to carry away." E. g.

/ma palezoy kuTygā Do[h]on/. We will carry away the water-melons of the melon-field. [We will carry them off in our arms, in a vehicle, etc., perhaps making many trips. /bōran/ is substitutable but denotes only "[we] will take away."]

/ma osē [h]akak wståyani sara Do[h]ytan/. We carried off this dirt on the camels. [I. e. loaded into panniers on camel-back.]

19. 205. /mōraga/ denotes "council (of war, of chieftains, etc.)." It thus differs from /meRōv/ "assembly, parliament," which refers to a much larger body, and from /Dōll/, which signifies a small, possibly fortuitous group. In modern literary Baluchi, /mōraga/ is employed for "council," "committee," "commission," etc. Since some writers also use /Dōll/ in some of these senses these two words may overlap. See also Sec. 18. 600 (9). E. g.

/a mōroći mōraga kānānt/. They are holding a council today. [/mōraga kănag/ "to hold a council."

/sōrdarani yakk Dōllay mōraga buag ynt/. A council of one group of chiefs is being held. [/mōraga buag/ is the intransitive form. Compare:]

/sōrdarani baz Dōllani meRōv buag ynt/. An assembly of many groups of chieftains is being held.

19. 206. /vaḷ/ and /gazz/ both denote "yard (measurement)." The former is an older Baluchi term; the latter is a loanword from Urdu. Since units of measurement and their names differ somewhat from region to region in Baluchistan -- and also since the student
is more likely to encounter terms borrowed from other languages in urban areas -- these native Baluchi forms have been used only sparingly in this book. A few of the more common items may be useful for reference, however:

1. Units of length and distance:
   /lwnkə/[g]/ three inches
   /gyζγγγγγ/ six to eight inches
   /hjoryys/ cubit: eighteen to twenty-two inches
   /val/ yard (used in measuring cloth)
   /gam/ pace: one and a half feet
   /gyjem/ yard (used in measuring distance)
   /ko[h]/ mile. [Eastern Baluchi /bavysk/.]
   /mənzy/[l]/ stage: approx. twenty-four miles

2. Units of weight:
   /ləpp/ five ounces
   /fən/[l]/ ten ounces
   /yəqman/[l]/ twenty ounces
   /kəsə/[g]/ five pounds
   /gvala/[g]/ two hundred and eight pounds
   /hjərvar/ approx. eight hundred pounds

3. Units of time:
   /dəm/ second
   /χylym/ approx. eighteen seconds
   /kətəro/[l]/ approx. three minutes
   /sa[h]att/ hour
   /pas/ three hours
   /bel/ twelve hours
   /šəбанə/[g]/ twenty-four hours

4. Units of depth:
   /gванз/ fathom: six feet

19. 207. /dəst kəpəg/ signifies "to obtain (accidentally)." /rəsəg/ "to arrive, reach, get, be available" lacks this fortuitous connotation. E.g.

/məna yakk jvanə kytabe dəst kəpt./ I obtained a good book. [I.e. accidentally: it "fell [into] my hands." Note that the thing acquired is the grammatical subject of the construction, while the person acquiring is treated as a direct object. Compare:]

/məna yakk jvanə kytabe rəst./ I received [obtained] a good book. [There is no connotation of fortuitousness in this example.]

/əma dwız məni dəsta bıkəpit, to šərr jənine./ [If] that thief falls into my hands, I will beat him well. [This construction is an alternative to that seen in the first example above.]
19. 208. /sart/ means both "bet (in a gambling game, race, etc.)" and "condition, stipulation." E. g.

/mən sərt jənin, ky e bazi ma g vazia kəTTən./ I bet that this time we will win the game. [/sərt jənəg/ "to bet."]

/a sərt jənt, ky a əsp bart./ He bets that that horse will win. [/bərəg/ "to take, take away" is employed idiomatically for "to win (a race, etc.)."]

/mani əwli sərt eʃ ynt, ky a əʃ ma sangbəndi bəkonont./ My first condition is this, that they should intermarry with us.

19. 300. Basic Sentences.

mən vəti rıʃa naiy dwkkana traʃentwn. I had my beard trimmed at the barber shop.

će, təw memana sərdəray memanxana vapenay?

oməray kəʃəkk [h]əptara ʃəp-w-ərast taʃənəga ynt. Our dog is chasing the hyena in all directions [lit. left-and-right].

ma əidəy roɾa baz pə dəm-dəma g vazentən. We spent the day of Id (an Islamic festival) with much celebration.

ʃəma vəti gvəɾəgan ai kwəɾəga ʃərent kwət kənt. You can graze your lambs in his plot.

boloʃani sərdar dinəy jeɾəani səɾa, boloʃa gon əɾəbə meʃəntən. The Baluchi chiefs caused the Baluchis to fight with the Arabs over religious disputes.

mən təi pyssa vəti pa[h]nada nadentwn. I had your father sit beside me.

təw e pirena nyndaren! Seat that old [person]: [i. e. Assist him in sitting down!]

ome dai məna ʃə kəʃənə rodəntə. This nurse has brought me up [lit. made me grow] from childhood [lit. littleness].

vantkariəy vəziɾəy pəɾmanəy rua, ma əŋgrezi kəʃədə mən wəɾdu zəbəna təɾrəɾən. According to the command of the Minister of Education, we will translate [lit. cause to turn] the English documents into the Urdu language.

ʃəma vəti kəɾkwənə məɾəpənət! Do not let [lit. cause] your workers to be cheated!

a ʃəʃəia məni rənda kəptənt, vəəle məna rəsənt kwəɾənt kəɾkwəɾənt. They pursued [lit. fell behind] me in a [group of] six, but they could not overtake me.

mən ai za[h]gəni rodəɾəg əw vanəɾəgəy wəɾəə nəζəɾən. I will not take on the responsibility of bringing up and educating his children.
taw vətī gvaŋDoa nāmeçentəy, pəmeŋa grevəga ynt.

You did not suckle your baby; therefore it is crying.

ešiaŋ takswrā gišenəga pə, məy bwnja[h]a nyade bit.

There will be a meeting in our capital in order to settle the tensions of Asia.

ma noko syasi gəle Ta[h]entən, əw ai kar-w-karpadjā gišentən.

We formed a new political party and laid out its aims and objects.

če, ŋwma vətī pwčəb badlenəg loTyt?

Do you want to change your clothes?

ame sərgəl mara azatē kəwməni ryda oštarentənt.

These leaders caused us to stand in the ranks [lit. line] of free nations.

mən pə vətī [h]arosa ṣərre pwčəb gəpənəgə əw dočənəga butəgwn.

I have been causing fine clothes to be woven and sewn for my wedding.

tupan [h]ajiani api-jaza bwDDent.

The storm sank the pilgrims' ship.

doʃi koTa reDyō səme rotakəy ʃənkərəy gwstanta ʃingent.

Last night Quetta Radio broadcast the speech of the editor of this newspaper.

e pylpylani bo məna [h]yčənənt.

The odour of these peppers made me sneeze.

ma vət aʃkəy divala Darentən.

We ourselves knocked down the wall on that side.

a mara vəylea kapentənt.

They plunged [lit. caused to fall] us into a catastrophe.

swvelay mə[h]a, əmməy pəwj avani laʃkərani dema tərrent.

In the month of September, our army turned back [lit. turned the face of] their armies.

ai kopəgəy Təpp pədi za[h]əṃtə.

The wound in his shoulder [lit. his shoulder's wound] has again become worse.

əgə əmməy loʃkər ədəgəni səra tirə məgventəntət, to ma jəŋə ba[h]entən.

If our army had not caused bullets to rain upon the enemies, we would have lost the war.

19. 301. The "causative" verb stem consists of a verbal root (usually identical with the present stem of the simplex verb) + a suffix /en/. This /en/ is not to be confused with the /en/ suffix seen in the past and past perfect subjunctive paradigms (Secs. 19. 101 and 19. 201); both of these suffixes can occur in the same verb form (see the last example in Sec. 19. 300).

As just stated, the form of the verbal root which occurs in the causative stem is normally the same as the present stem of the simplex verb: e.g. /doʃəg/ "to sew" and /dočənəg/ "to cause to sew, to have something sewn"; /vanəg/ "to read, study" and /vanənəg/ "to cause to read, to educate," etc. A small number of causative stems are not predictable, however. These include:

(1) A few verbs having a short vowel in the simplex stem display a corresponding long vowel in the causative form. See also Secs. 9. 503, 11. 902, 13. 403, and 13. 502.
Verbs of this type include:

<table>
<thead>
<tr>
<th>SIMPLEX VERB</th>
<th>CAUSATIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ćorag/</td>
<td>/ćarenag/</td>
</tr>
<tr>
<td>to graze (intransitive)</td>
<td>to graze (transitive)</td>
</tr>
<tr>
<td>/Dorag/</td>
<td>/Darenag/</td>
</tr>
<tr>
<td>to collapse, fall down</td>
<td>to cause to collapse, knock down</td>
</tr>
<tr>
<td>/gvopag/</td>
<td>/gvapenag/</td>
</tr>
<tr>
<td>to weave</td>
<td>to cause to weave, to have something woven</td>
</tr>
<tr>
<td>/gvozag/</td>
<td>/gvazenag/</td>
</tr>
<tr>
<td>to pass, pass by</td>
<td>to pass (transitive)</td>
</tr>
<tr>
<td>/kaposag/</td>
<td>/kapenag/</td>
</tr>
<tr>
<td>to fall, befall</td>
<td>to cause to fall</td>
</tr>
<tr>
<td>/mycağ/</td>
<td>/mečenag/</td>
</tr>
<tr>
<td>to suckle (intransitive)</td>
<td>to suckle (transitive)</td>
</tr>
<tr>
<td>/myRag/</td>
<td>/meRenag/</td>
</tr>
<tr>
<td>to fight</td>
<td>to cause to fight</td>
</tr>
<tr>
<td>/rdag/</td>
<td>/rodenag/</td>
</tr>
<tr>
<td>to grow (intransitive)</td>
<td>to cause to grow, bring up, nourish</td>
</tr>
<tr>
<td>/taçag/</td>
<td>/tačenag/</td>
</tr>
<tr>
<td>to run</td>
<td>to cause to run, chase</td>
</tr>
<tr>
<td>/Taçag/</td>
<td>/Ta[h]enag/ or /Ta[h]enag/</td>
</tr>
<tr>
<td>to agree, fit, suit</td>
<td>to cause to agree, settle, fix, form, establish</td>
</tr>
<tr>
<td>/vərag/</td>
<td>/varenag/</td>
</tr>
<tr>
<td>to eat, drink</td>
<td>to feed, cause to eat or drink</td>
</tr>
</tbody>
</table>

(2) Verbal roots having two simplex stems -- an intransitive one with a short vowel and a transitive one with the corresponding long vowel (see those Sections listed under (1) above) have the long vowel stem variant in the causative formation. Those introduced include:

<table>
<thead>
<tr>
<th>SIMPLEX VERB</th>
<th>CAUSATIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>/prwšag/</td>
<td>/prošenag/</td>
</tr>
<tr>
<td>to break (intransitive) and /prošag/ to break (transitive)</td>
<td></td>
</tr>
<tr>
<td>/ry Şag/</td>
<td>/rečenag/</td>
</tr>
<tr>
<td>to spill (intransitive) and /reşag/ to pour out, spill (transitive)</td>
<td></td>
</tr>
<tr>
<td>/swŞag/</td>
<td>/sočenag/</td>
</tr>
<tr>
<td>to burn (intransitive) and /soşag/ to burn (transitive)</td>
<td></td>
</tr>
<tr>
<td>/twsag/</td>
<td>/tosenag/</td>
</tr>
<tr>
<td>to faint; to go out, be extinguished (intransitive) and /tosag/ to put out, extinguish</td>
<td></td>
</tr>
</tbody>
</table>

(3) Sets exhibiting greater unpredictability are:

<table>
<thead>
<tr>
<th>SIMPLEX VERB</th>
<th>CAUSATIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nyndag/</td>
<td>/nadenag/</td>
</tr>
<tr>
<td>to sit, stay, live</td>
<td>to cause someone to sit, seat someone. (And also:)</td>
</tr>
<tr>
<td>/[k]oštêg/</td>
<td>/[k]oštarenag/</td>
</tr>
<tr>
<td>to stand</td>
<td>to cause to stand</td>
</tr>
<tr>
<td>/vəspag/</td>
<td>/vapenag/ or /vəpənag/</td>
</tr>
<tr>
<td>to sleep</td>
<td>to cause to sleep, put to sleep</td>
</tr>
</tbody>
</table>

Where the simplex form of a verb is intransitive, the corresponding causative form usually expresses a transitive meaning: e.g. /Dorag/ "to collapse, fall down" and /Darenag/ "to cause to collapse, knock down"; /ji[h]ag/ "to run away, flee" and /ji[h]enag/ "to cause to run away, make flee, drive away"; /rdag/ "to grow (intransitive)" and /rodenag/ "to cause to grow, bring up, nourish."
When the simplex verbal stem is transitive, however, the causative form has a real causative sense: the subject causes the action of the verb to be performed by some intermediate actor; e.g. /gvopog/ "to weave" and /gvapenog/ "to cause to weave, to have something woven by some intermediate actor"; /sočag/ "to burn (transitive)" and /sočenag/ "to cause some intermediary to burn something"; /trašag/ "to cut, trim" and /trašenog/ "to cause some intermediate person to cut or trim something."

A few causative stems have meanings which are not directly predictable from the simplex stem: e.g. /rɔsag/ "to arrive, reach, get, be available" and /rɔsenag/, which idiomatically denotes "to overtake, catch up with." Note also the two unique causative forms of /nyndag/ "to sit, stay, live" given above under (3).

Many simplex verb stems have no corresponding causative form: e.g. /myrog/ "to die" has no */myrenag/ or */merenag/ "to cause to die"; /rɔvag/ "to go" has no */rɔvenag/ "to cause to go"; etc. The occurrence or nonoccurrence of a given causative stem depends solely upon usage; no "reason" can be given. Many simplex verbs having no causative form do have a corresponding "double causative" stem (Sec. 19.401) -- and vice versa.

Some causative stems consist of what appears to be a substantive element + the /en/ suffix. Such a stem may be synonymous with a complex verbal formation composed of the same substantive element + /dəyag/ "to give" or /kənag/ "to do, make." In some cases, the substantive element also occurs directly as a simplex verbal stem, and in other cases it does not. E.g.

<table>
<thead>
<tr>
<th>SIMPLEX VERB</th>
<th>CAUSATIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>/badlag/ and /badl buag/</td>
<td>to change (intransitive)</td>
</tr>
<tr>
<td>/badlenag/ and /badl kənag/</td>
<td>to change (transitive)</td>
</tr>
<tr>
<td>/jwRag/ and /jɔR buag/</td>
<td>to be made, joined, attached, healed. [Note that no */jɔRag/ occurs.]</td>
</tr>
<tr>
<td>/jɔRenag/ and /jɔR kənag/</td>
<td>to make, build, construct, heal</td>
</tr>
<tr>
<td>/ʃing buag/</td>
<td>to spread out, move along leaving a trail, be published. [While /ʃingəg/ is possible, it is rare.]</td>
</tr>
<tr>
<td>/ʃingenag/ and /ʃing kənag/</td>
<td>to spread out, leave a trail while moving along, publish</td>
</tr>
</tbody>
</table>

There are also stems composed of a substantive element + the /en/ suffix which are NOT causative and which have no simplex form at all. These may be either transitive or intransitive. Two such verbs are:

<table>
<thead>
<tr>
<th>SIMPLEX VERB</th>
<th>CAUSATIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ba[h]enag/</td>
<td>to lose (a game, war, etc.). [This verb is transitive. There is no */ba[h]ag/, */ba[h] baug/, or */ba[h] kənag/.]</td>
</tr>
<tr>
<td>/za[h]menag/</td>
<td>to increase, grow worse (wound). [This verb is intransitive. There is no */za[h]memag/, */za[h]m buag/, or */za[h]m kənag/.]</td>
</tr>
</tbody>
</table>

Aside from these details of stem formation and usage, the causative paradigm is perfectly regular: all causative present stems belong to Class I (Sec. 7.101); all causative past stems belong to Class II (Sec. 13.401). Causative stems are found in all constructions in which a simplex stem may occur.

19.302. /trašag/ I-I "to cut, trim" is employed for the cutting, paring, or whittling
away of an outer layer (as bark from a stick), the trimming of one's beard, etc. It is thus different from /bwrrag/ "to cut with a slicing motion," etc., discussed in Sec. 11. 402. The causative form, /trašenag/, denotes "to cause to be cut, trimmed, have cut, trimmed." E.g.

/mon kosinčā trašin./ I will pare [i.e. cut off the rinds] the pumpkins.
/a pāmmān e dara trašyta./ He has peeled [i.e. cut off the bark] this stick for me.
/mon vāti riša nātrašin, bālky naiay dwkkana trašenine./ I do not trim my own beard but rather get it trimmed at the barber shop.

19. 303. There are two /aid/ festivals: the first occurs at the end of the month of fasting (Ramazan, the ninth month of the Islamic lunar calendar, called /ročag/ in Baluchi), and the second to commemorate the sacrifice of his son by the Prophet Abraham on the tenth of the month of Dhu-l-Hijja, the twelfth month of the Islamic calendar. The first /aid/ is called /kosanen aid/ "Little Id" and the second /mọzonen aid/ "Great Id" in Baluchi.

19. 304. /dam-dam/ "celebration" signifies something larger and more elaborate than does /gal/ "rejoicing, happiness, celebration." E.g.

/a vāti bašxa dist, ōw baz gōl kwrt./ He saw his son and rejoiced greatly.
/ma vāti sōrmēčarā baz pə gōla νašš-ā[h]t gōstān./ We welcomed our brave [soldiers] with much rejoicing. [Compare: ]
/ma vāti sōrmēčarā baz pə dam-dama νašš-ā[h]t gōstān./ We welcomed our brave [soldiers] with a great celebration [i.e. with music, flowers, etc. etc. ].

19. 305. /torrenog/ denotes "to turn (transitive)"; from this, such derived meanings as "to stir (a liquid)" and "to translate" are produced. The latter meaning is frequently found in modern literary Baluchi, and such substantives as /torrenok/ "translator" and /torrank/ "translation" (on the model of /gōstant/ "speech," /nymystank/ "article," etc.) are common. E.g.

/a vāti čemman yngw-angw torrent./ He turned his eyes this way and that.
/moToła yngw býtørren! / Turn the automobile this way!
/a əś man vāti dema torrent./ He turned his face [away] from me [in anger].
/ma əś [h]ālka [h]arøy dema padi tørrentān./ We turned the flood back from the village. [/-y dema tørrenog/ denotes "to repel, turn back something advancing towards one."]
/mon pyalōgoy apā kāmme vad tørrentron./ I stirred a little salt into the water in [lit. of] the cup.
/esī tørrenok kōy ynt./ Who is the translator of this?
The substantive suffix /i/ is employed with certain numerals to denote "[a] group of (four, five, etc.)." This construction is usually limited to numerals between three and ten and to such larger units as "hundred" and "thousand." It is rarely found with numeral stems ending in a vowel or diphthong (e.g. /nwi/ "[a] group of nine," /dəi/ "[a] group of ten"); instead, these are expressed with a compound of /hər/ "each, every" + the numeral (see Sec. 6.106). /hərdə/ "both" is almost invariably used instead of */dwi/. E.g.

/ma pənčia ayra gyptən./ We five [lit. we in [a group of] five] caught him.
/a sadia dər a[h]əntənt./ They came out in [a group of a] hundred.
/a [h]əptia məna jəntənt./ Those seven [lit. they [in a group of] seven] beat me.

/gišag/ I-I denotes "to untangle, set straight, set apart." The causative form, /gišəag/, is used in modern literary Baluchi to mean "to solve (a dispute)" (i.e. "to cause to untangle") and "to explain, lay out, set in order." E.g.

/mən ai bara gišytən./ I set his share apart.
/a jynyk vətə mə[h]ərə gišyt./ That girl arranged her hair [i.e. untangled it, combed it, set it in good order].
/mən e sədə gišyt nəkənən./ I cannot untangle these threads.
/pakistan əw [h]yndəstən vətə dəvəa gišəntənt./ Pakistan and India solved their dispute [i.e. set it in order].
/a vətə gəppə gišənt./ He explained his statement [i.e. set it out in good order, so that it could be understood].

/ryd/ "line (of objects standing side by side)" was contrasted with /resəg/ "line (of objects coming one after the other)" in Sec. 14.200 (25). E.g.

/e kytəbə ryda [h]ər kən!/ Put these books in a row [side by side]!
/wəṭyrə resəg kən!/ Line up the camels [one after the other].

Several calendrical systems are found in Baluchistan. These include: (a) the Baluchi solar calendar, employed throughout Baluchistan for most secular matters; (b) the Islamic lunar calendar, used for the calculation of religious festivals, etc.; (c) an older seasonal Baluchi calendar, in which the year was divided into nine periods of forty days each (with five extra days at the end for the celebration of the new year); (d) the English solar calendar used by educated Baluchis in Pakistani Baluchistan; and (e) the Irani solar calendar, employed in Irani and Afghani Baluchistan. Names for the months of the Baluchi solar calendar differ from region to region somewhat, but the system remains
the same. The names for the Islamic lunar months are also different from their usual Arabic names (although these latter would certainly be known to any Baluchi having a religious education or who had been exposed to the Pakistani (etc.) school system). The Baluchi solar months are given below, together with the usual Pakistani pronunciation of the English solar months:

<table>
<thead>
<tr>
<th>BALUCHI SOLAR MONTH</th>
<th>ENGLISH MONTH (WITH ITS LOCAL PRONUNCIATION)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kərərəi/</td>
<td>January /jænvərɪ/</td>
</tr>
<tr>
<td>/ɾonD/</td>
<td>February /færvərɪ/</td>
</tr>
<tr>
<td>/bogbəɾ/</td>
<td>March /mɑrç/</td>
</tr>
<tr>
<td>/pwssam/</td>
<td>April /ɔprəj/</td>
</tr>
<tr>
<td>/ka[h]oʃ/</td>
<td>May /mɔi/</td>
</tr>
<tr>
<td>/səɾtirməɣ/</td>
<td>June /jun/</td>
</tr>
<tr>
<td>/bəʃʃəm/</td>
<td>July /jʊlai/</td>
</tr>
<tr>
<td>/məʃʃən/</td>
<td>August /ægəst/</td>
</tr>
<tr>
<td>/swvel/</td>
<td>September /sytəmbər/</td>
</tr>
<tr>
<td>/lwnD/</td>
<td>October /ɔktəbər/</td>
</tr>
<tr>
<td>/ko[h]limat/</td>
<td>November /nəwmbər/or /nɔwmbər/</td>
</tr>
<tr>
<td>/ʃhitvəɾan/</td>
<td>December /dɪsəmbər/</td>
</tr>
</tbody>
</table>

The Islamic months and their Arabic names are:

<table>
<thead>
<tr>
<th>BALUCHI ISLAMIC MONTH</th>
<th>ARABIC NAME (AS PRONOUNCED IN PAKISTAN)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ya[h]wseni/</td>
<td>/məwərəm/</td>
</tr>
<tr>
<td>/səpəri/</td>
<td>/səfər/</td>
</tr>
<tr>
<td>/awli gw[h]ar/</td>
<td>/rəbiwəvəl/</td>
</tr>
<tr>
<td>/domi gw[h]ar/</td>
<td>/rəbiwssani/</td>
</tr>
<tr>
<td>/səyəmi gw[h]ar/</td>
<td>/jamadiwəvəl/</td>
</tr>
<tr>
<td>/ɾərmi gw[h]ar/</td>
<td>/jamadiwssani/</td>
</tr>
<tr>
<td>/ɾ[h]wdai ma[h]/</td>
<td>/ɾəʃəb/</td>
</tr>
<tr>
<td>/ʃərdəɾəmi/</td>
<td>/Șəban/</td>
</tr>
<tr>
<td>/ɾoɾəg/</td>
<td>/ɾəmzən/or /ɾəməzən/</td>
</tr>
<tr>
<td>/ədəi/</td>
<td>/ʃəvəl/</td>
</tr>
<tr>
<td>/nyəm ədidən/</td>
<td>/ziqəd/</td>
</tr>
<tr>
<td>/məzənən əid/</td>
<td>/ʒylhəj/or /zwlhəj/</td>
</tr>
</tbody>
</table>

The other systems mentioned above need not be given here.

19. 400. Basic Sentences.

mən moTala χalaenin. I drive the automobile.
Why do you cause the women to weep?

The postman has delivered [lit. caused to arrive] your letters there.

We caused the lambs and kids to be suckled.

You yourselves caused yourselves to be caught; otherwise you were not caught.

The workers of the Department of Health caused the locusts, ants, flies, and mosquitoes to be killed with chemicals [lit. medicines].

I caused the man who had accepted a bribe [lit. bribe taken man] to be dismissed [lit. pulled] from [his] job.

This doctor cured [lit. caused to be freed] him from tuberculosis.

The workers of the Baluchi Academy have caused many books to be printed.

He caused a girl to run away [with him] from Turkey and took her to Arabia.

This ship can take [lit. cause to arrive] us to China in three days.

The king caused him to be thrown [lit. caused to fly off] from the tower.

He had had new glasses made for himself.

19. 401. The formation of the "double causative" stem is much like that of the causative (Sec. 19. 301): it consists of a verbal root (usually identical with the present stem of the simplex verb) + a suffix /aen/. Details are:

(1) Unlike the causative stem, whenever the simplex stem has a short vowel, the double causative stem will also have a short vowel. Double causative forms of those stems listed in Sec. 19. 301 (1) are thus predictable and "regular." E. g.

<table>
<thead>
<tr>
<th>SIMPLEX VERB</th>
<th>DOUBLE CAUSATIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>/tɔŋɔ/ (to graze (intransitive))</td>
<td>/tɔŋɔaŋ/ (to cause someone to graze an animal)</td>
</tr>
<tr>
<td>/dɔŋɔ/ (to collapse, fall down)</td>
<td>/dɔŋɔaŋ/ (to cause someone to knock something down)</td>
</tr>
<tr>
<td>/kɔŋɔ/ (to fall, befall)</td>
<td>/kɔŋɔaŋ/ (to cause someone to make something fall)</td>
</tr>
<tr>
<td>/tɔŋɔ/ (to run)</td>
<td>/tɔŋɔaŋ/ (to cause someone to make someone run, to cause someone to chase)</td>
</tr>
</tbody>
</table>
SIMPLEX VERB | DOUBLE CAUSATIVE VERB
---|---
/varag/ to eat, drink | /varaenag/ to cause someone to feed, to cause someone to give to eat or drink

(2) Double causative forms of those verbs listed in Sec. 19.301 (2) have a short vowel. These are:

/prəsag/ to break (intransitive) and /prəsag/ to break (transitive) | /prəsəenag/ to cause someone to break something

/ryəsag/ to spill (intransitive) and /reθag/ to pour out, spill (transitive) | /ryəenag/ to cause someone to spill something

/swəsag/ to burn (intransitive) and /soθag/ to burn (transitive) | /swəsəenag/ to cause someone to burn something

/twsag/ to go out, be extinguished, to faint (intransitive) and /tosag/ to put out, extinguish | /twsəenag/ to cause someone to put out, extinguish something

(3) Double causative forms of /nyndag/ "to sit, stay, live" and /[k]ostog/ "to stand" are based on their causative stems. The double causative stem of /vəsəag/ "to sleep" usually consists of the simplex stem + /aen/, however. Forms are:

/nyndag/ to sit, stay, live | /nadaenag/ to cause someone to seat someone [And;]

/nyndaraenag/ to cause someone to seat someone (by assisting him, with force, etc.)

/[k]ostag/ to stand | /[k]ostaenag/ to cause someone to make someone stand

/vəsəag/ to sleep | /vəspaenag/ to cause someone to make someone sleep

If the simplex verb is intransitive, the double causative form provides a causative meaning: e.g. /Dərag/ "to collapse, fall down" and /Dəraenag/ "to cause someone to knock something down"; /jihəag/ "to run away, flee" and /jihəenag/ "to cause someone to run away, flee"; /rwdag/ "to grow (intransitive)" and /rwaenag/ "to cause someone to grow something, cause someone to bring up a child."

The double causative form of a transitive simplex verb has a sense very much like that of the causative: the subject causes some intermediary to perform the action of the verb. In many cases, there seems to be little difference between the causative and double causative stems of a transitive simplex verb. The double causative form appears to give added stress to the fact that the action of the verb is done by some intermediate actor.

As with the causative, the occurrence of a double causative stem is idiomatic and depends solely upon usage. Thus, some verbs have neither a causative nor a double causative (e.g. /rəvag/ "to go," /buag/ "to be, become"); others have a causative but no double causative (e.g. /[k]ərəag/ "to bring"), and still others have a double causative form but no corresponding causative (e.g. /kənag/ "to do, make," /kwəxag/ "to kill"). In many cases, the causative and double causative forms of a given verb are indeed possible and can be produced "on demand," but are so rare both in speech and in literature as to be virtually
nonexistent.

Like the causative, the paradigm of the double causative belongs to Class I in the present system (Sec. 7. 101) and to Class II in the past tenses (Sec. 13. 401). Double causative stems are found in all constructions in which a simplex stem may occur.

19. 402. /ṣolag/ I-1 denotes "to go (a wheel, machine, a piece of work, etc.)." The double causative form /ṣolaenag/ thus signifies "to run (a machine), drive (a car), progress (with one's work)." /ṣol/ also occurs as the substantive element in /ṣol varag/ "to whirl, revolve (intransitive)" and /ṣol darg/ "to whirl, revolve (transitive)." Although both /ṣolag/ and /ṣalaenag/ are found, the expected causative form, */ṣalenag/, does not occur. E. g.

/mön goRi nëčalit. / My watch does not run.
/mön kar ṣolaga ynt. / My work is progressing.

19. 403. /təbib/ "doctor, physician" is employed for a person trained in the traditional oriental medical arts. /Daksor/ "doctor" denotes a practitioner of European medicine.

19. 404. /ṣap/ "printing" is homophonous with /ṣap/ "dance." E. g.

/a ṣap jənəg ant. / They are dancing. /ṣap jənəg/ "to dance." [Compare: ]
/a mən kytəba ṣap kənəg aeqnt. / They are printing my book. /ṣap kənəg/ denotes "to print."

/ai [h]arosa ṣap but. / There was dancing at his marriage. [Compare: ]
/ai [h]arosa ṣap but. / The news of his marriage was printed.


mən ʔəxəxəy təha lərzəna štwən. I went [along] shivering in the cold.
təw pəɾ ʔe oda grevana rəstəy. Why did you arrive there weeping?
məɾəxī [h]ar kəptəgə bwnD əw dara gərrana bwərt.

ma ṣap jənən əw šəyr jənana məlpədə gəɾdən. We go around the meadows dancing and singing.

šəma əx bədiganı twrsa jï[h]əna a[h]kəyt.

šəməy jynykk pwll syndan əw kə[h] ʔynana a[h]kənt.

You came fleeing in [lit. from] fear of the enemies.
A violent wind tore away [lit. tearing passed] our-headcloths.

He died [while] chopping down the tree.

Your brother became unconscious [while] drinking wine.

He was caught [while] stealing your jewellery.

Our secretary was sitting [and] talking with the Ceasefire Commission.

Last night he was groaning [while] sleeping.

He was standing [and] crying in the icy wind.

They were lying beneath the trees firing their guns.

19. 501. A second action (or actions) performed by the subject simultaneously with the action of the main verb is expressed in two ways:

(1) An iterative form (i.e. the present stem + /an/ /a/, see Sec. 11. 601) is used with the "singular-definite" suffix /a/. This iterative form may in turn have an object of its own. This construction is employed when the verb expresses an action (rather than a state). If two or more such concomitant actions are expressed, only the last of these is marked by the "singular-definite" suffix /a/. E.g.

/a lorzana a[h]t. / He came trembling. [/lorzana/ "trembling" is invariable for all persons and numbers.]
/bɔcɔkk drykkana ñwtænt. / The boys went [along] jumping.
/a sop varana ñwt. / He went [along] eating apples. [/sop/ "apple[s]" is the object of /varana/ "eating." Definite objects are marked by /a/ or /an/ /a/ as usual.]
/a sopar varana ñwt. / He went [along] eating the apple.
/pwlis rædkarə jənana ðalatta bwrt. / The police, beating the criminals, took [them] to the court.
/bɔzgɔr tom ɔT dɔyanæ kilaɡɔy tɔha rɔvænt w kævænt. / The farmers walk back and forth [lit. go and come] in the field [lit. farm] sowing seeds.
/a vɔt iɡsɔy dema nalana lɛTyt. / He lay down groaning in front of his house.
/drəwst ɔwɡɔn ñɔyr jənana a[h]tænt. / All the Afghans came singing. [Compare:]
/drəwst ɔwɡɔn ñɔyr jənana ɔw ɔɔp jənana a[h]tænt. / All the Afghans came singing and dancing. [Only the last iterative form is marked by the "singular-definite" suffix /a/.

(2) When the subordinate verb expresses a state, rather than a discrete action, the present participle (i.e. the present stem + /ok/; see Sec. 17. 401) may be used.
E.g.

/a nypada leTok nalan at. / He was lying on the bedding groaning.
/yəkk sypaie ko[h]ay səra oʃtək ʃarəga at. / One soldier was standing on the mountain watching.
/a nyndok lep doʃəga ynt. / She is sitting [and] sewing [a] quilt.

19.502. /kərdər/ denotes "secretary" of a party, a political body, a club, etc., not a typist or stenographer.

19.503. /gəvərk/ is used as a noun meaning "ice, icicle" and as an adjective signifying "icy, cold."

19.600. Basic Sentences.

mən ayra oda [h]yəxəna na distəwn. I saw him over there sneezing.
če, təw məni braʃə nymaz kənana distəy? Did you see my brother doing [his] prayers?
a toi myʃina ʃəlana ʃarəga at. He was watching your machine [while it was] running.
ma təra ʃəyr jənana wəkytən. We heard you singing.
če, ʃwma a jynykka sad giʃana distyt? Did you see that girl untangling [the] thread[s]?
a təra riʃ traʃana distənt. They saw you trimming [your] beard.

mən ayra kytab gyraga nədistəwn.
če, təw ayra a bəloʃa kwəʃa distəy? Did you see him killing that Baluchi?
a əməməy səroka gwəʃtank dəyəga dist. He saw our president giving [a] speech.
ma avə [h]əlkoʃ kylləga distən. We saw them leaving the village.
če, ʃwma avə məni jənəga distyt? Did you see them beating me?
a əma pirena kəpəga nədistənt. They did not see that old [man] falling.

mən api-jaza bəDDok distəwn.
če, təw əma pirena vəspok distəy? I saw the ship [in a] sunken [state].
a əməməy səroka kəwmani typaki divana gwəʃtank dəyək dist. Did you see that old [man] sleeping?

He saw our president giving [a] speech in the United Nations Assembly.
We saw a deer standing on top of the sand dune.

You can see him sitting over there.

They saw your uncle lying on the bed.

They beat him [while he was] sleeping.

19.601. An action performed by the object of the sentence simultaneously with that of the main verb (e.g. "I saw him praying") is expressed in three ways, each with its own nuances:

1. The iterative formation + the "singular-definite" suffix /a/ is used. This construction is identical with that described in Sec. 19.601, except that the main verb of the sentence is transitive, and the iterative form + /a/ (along with its object, if any) occurs after the object of the main verb. This formation denotes an action performed continuously or duratively by the object of the sentence simultaneously with the action of the main verb performed by the subject. E.g.

/man ayra vati pyssa janana distwn. / I saw him beating my father.

/ma avani pawja padi ravana distan. / We saw their army going back.

/a mara Sap janana distant. / They saw us dancing.

2. The infinitive (i.e. the present stem + /a//, see Sec. 7.901) + the "singular-definite" suffix /a/ is also employed to express an action performed by the object of the sentence simultaneously with that of the main verb. This construction lacks the continuative or durative force seen for the iterative form under (1) above; instead, it may denote a single discrete action, an action which is about to begin, etc. The infinitive + /a// may also have an object of its own, and here two cases arise: (a) if the object is indefinite, it is unmarked; (b) if it is definite, then it possesses the infinitive (i.e. it is not marked by the objective suffixes, as was the case for the iterative formation, but rather by the possessive suffix). This construction must be distinguished from another, similar construction in which the infinitive is the real object of the main verb, and the semantic subject of the infinitive possesses it; see Sec. 7.901 (4) and the last four examples below. E.g.

/man ayra sop varaga distant. / I saw him eating [about to eat] apple[s].
/mən ayyrə sopəy vəɾəga distən./ I saw him eating the apple.

/ma avən ome baloXani jənaga distən./ We saw them beating [about to beat] these Baluchis.

/a mana təvar kənəga wəʃkyt./ He heard me calling. [The object of the main verb is /mənə/ "me"; the fact that I was engaged in calling is subordinate. Compare:]

/a mani təvar kənəga wəʃkyt./ He heard my calling. ["Calling" is now the object of the main verb; the fact that it was I who was performing this action is peripheral.]

/man ayra čyləm kəʃəga čarytən./ I watched him smoking [a] pipe. [The object of the main verb is /ayra/ "him"; the fact that he was smoking a pipe is incidental. Compare:]

/man ai čyləm kəʃəga čarytən./ I watched his smoking [of the] pipe. [The focus is now upon the action of pipe smoking; perhaps his method of smoking a pipe is new to me and has attracted my attention.]

(3) When the verb connected with the object expresses a state rather than a discrete action, the present participle (see Secs 17. 401 and 19. 501) is used. If this construction has an object of its own, it is marked by the usual objective suffixes.

E. g.

/a sypaia kəpok distənt./ They saw the soldier [in a] fallen [state].

/čə, təw ai bojia bwDDok distəy?/ Did you see his boat [in a] sunken [state]?

/a dwzza təi kytaba bərook dist./ He saw the thief [in a state of] taking away your book.

/ma ʃwmoj bədāgə ko[h]ea Dokko kdistən./ We saw your enemies hiding on a [certain] mountain.

/gwərk gvanaDoa grevok bwət./ The wolf carried off the infant crying.

19. 602. /nyməz/ "prayer" is used only in reference to the five daily prayers performed by Muslims: these prayers are obligatory and are done in Arabic, following a set formula. They are performed before dawn, at noon, in the mid-afternoon, at sunset, and before going to bed. /nyməz/ is found in complex verbal formations with /buəg/ "to be, become," /kənəg/ "to do, make," and /vanəg/ "to read, study."

An informal, spontaneous (i. e. non-ritual) prayer is termed /dwva/; it, too, occurs with /buəg/ and /kənəg/. E. g.

/čə, təw sobəy nyməza vəntəsgay?/ Have you performed [lit. read] the morning prayer?

/mon nyməz kənəg loTin./ I want to do [my] prayer[s].

/ma dwva kəwətən, ky [h]ər aməmy [h]əlka mərəsət./ We prayed that the flood would not reach our village.

/mon čəRə por təw dwva kənın./ I always pray for you.

19. 603. /typəki/ "united, joint" consists of /typək/ "unity, agreement" (from Arabic /yytyfaq/) + the /i/ adjective formant suffix. /typəki/ contrasts with /[h]əmsəla/, which signifies "united, agreed" in the sense of "of the same mind, having the same purpose or
They were all agreed [lit. became united] that he must be killed. [/typaki/ cannot occur.]
A joint meeting of all the parties took place [lit. became].
We cannot agree [lit. become united] with one another. [If there is a specific goal in view, then /[h]əmsələ but nokənən/ is substitutable.]
They are not united. [Lit. To them unity does not exist.]


19. 701. Substitution.

1. ərman ky mən ai gəla bəpsəlytenwn.
   this sentence had not written
   new glasses had had made
   all the mosquitoes had had killed
   my principles had not changed
   three yards of cloth had bought

2. əgə a əme ko[h]ə xandi dər bəgetken, to jvan at.
   lead
   gold
   iron
   coal
   sulphur

3. əmməy kardar e əgəly kar-w-karpəda gišent.
   teacher this word
   Islamic judge the laws of the Islamic law [system]
   editor his speech
   president the customs of the Baluchis
   host all the conditions

4. bayd at ky məroćəi kanudəaz mərəgaşəy nyade bəwbuten.
   of the workers of the Department of Health
   of the Peace Commission
   of the Ceasefire Commission
   of the United Nations Assembly
   of the ministers of defence

5. əwma e [h]əndəy drwst məysəskə bəkwəşənten!
   mosquitoes
locusts
snakes
ants
hyenas

10. vantkarışy vozir
the Prime Minister
the Minister of Defence
the Minister of Finance
the Minister of Health
that very politician

1Double causative forms are to be used in all sentences of this set.

7. sme tupan
our government
the nurse
the smell of these peppers
the postman
our academy

1Causative forms are to be used in all sentences of this set.

8. mën
the Islamic judge
the editor
the barber
the workers of his political party
that officer

9. kargyr
the Arabs
the co-wives
the trucks
the members of the Peace Commission
the Doms

123
11. Be, Sama aroba
those artisans
that pilgrim
a hyena
that ship
my co-wife

vaspek
lying down
sitting
fleeing
sunken [lit. sinking]
resting

12. ogo a moni sangoata
those principles
that old man
that party
my wife's jewellery
our girls

mbojotenant, gwaR maN sWtagatwn.
had not supported
had not cheated
had not formed
had not stolen
had not teased

13. a ayra Twllani
of the guests
of the merchant
of the wall
of the new case of the Quran
of the windows

Darenoga
distant.
seating
seating [i.e. helping to sit]
causing to stand
sewing
closing

14. ogo a aM bolysta
these eggplants
the responsibility of defence
these lies
petroleum and gas
him [lit. on him]

Der maKWrenten, mow Do[h]jtwynys.
had not taken away
had not taken up
had not told [lit. tied]
had not seen
had not trusted

I would have peeled them
we would have lost the war
his case would have been useless
our country would not have been well-off
he would not have fallen into this calamity

15. ogo man bSwtenwn, gwaR baIky
his wound
we
I
the meeting
I

ai mord
ayra s[\h]en ma\daten.
would not have become worse
could have explained these projects
would have arrived on the day of Id
would have taken place [lit. become]

could have overtaken him

19. 702. Transformation Drill I.
Change the first of the underlined verbs in the following sentences to the past subjunctive form (Sec. 19.101); then change the second verb to the simple past tense. E.g.

**Instructor:** /əɡə təw ayra e gappa bəɡwəʃəy, to mən zar ɡyrin./

**Student:** /əɡə təw ayra e gappa bəɡwəʃənəy, to mən zar ɡypətən./

1. əɡə a əʃiəay təkwərə dur bəyəkanənt, gwRa əməməy mwəik budnak bənt.
2. əɡə təw ədəy nəməza əmyədə bəyəkonəy, to ʒəpə pa əsəni ədəi rəst kənəy.
3. əɡə ma drəstan əmə koTia bəynədenən, to ɲyndəqəy jəɡə nəbəit.
4. əɡə e səpadər mədrəw[h]ət, gwRa ma jəŋə koTən.
5. əɡə təw əə təp-dykkə bəkwəTTəy, gwRa mən tərə əskələ pə vənəqə əkəlin.
6. əɡə təi əəʃəməkə bəprəwəʃət, gwRa təw eʃyərə əən vənt kənəy.
7. əɡə a badəq[h]əy pərməna bwanənt, to drəst j[i]hənt.
8. əɡə təi ɡəRi məɾələt, to mən tərə vətəga doyin.
9. əɡə ma drəst [h]əmsələ bəyən, gwRa ma vəti mwəikə azətə kəwəmani ryda əʃtərent kənən.
10. əɡə təw ai gwəştnə gəə mədərəy, to əi [h]əyələlə əəpədə nəbəy.
11. əɡə ʃəmə kəziəy pəyləgə bəyəmmənt, to ʃəməy dəva pok nəbəit.
12. əɡə e nyədəməmy bəwnə[q]əbəît, gwRa ḣəvən bit.
13. əɡə əmməy [h]ənərəkə e Dəwlə əwəcə bəgyəpənt, to Dənni mwəikə bəhə kənənyə.
14. əɡə əmməy bədəg əmə vəxtə məy sərə wərwəʃ bəyəkanənt, to ma əvə ədəi tələnk dat nəkənən.
15. əɡə a mənə bəɾəpət, to mən əʃ ai ber ɡyrin.

19.703. Transformation Drill II.

Change the first of the underlined verbs in the following sentences to the past perfect subjunctive (Sec. 19.201); then change the second verb to the past perfect tense. E.g.

**Instructor:** /əɡə məra a[h]ənən dəst əbəkəpit, gwRa ma bazə karga[h] əhənən./

**Student:** /əɡə məra a[h]ənən dəst əbəkəpətenət, gwRa ma bazə karga[h] əhənən kərtəqətnən./

1. əɡə təw məTəla ʃəpəpə nəməgə bətərərənəy, to ai gyəsə rəsən.
2. əɡə a ɣəəqəqə məɾərnənt, to ma ayrə [h]əɾəcə [h]əkk nədəyən.
3. əɡə mədəq əbyəznt, to əməmy drəstə pəslə əʃəT kənənt.
4. əɡə əmməy [h]əkwəmnət drəstə bwanənt, to mwəikəy baz demrəvəi bit.
5. əɡə avəni api-jaz bwəDənəg məbənt, gwRa a bəndərəy sərə wərwəʃ kənənt.
6. əɡə ask ʃəpə-w-rəst mətəɾət, gwRa ma təpəkə ját kənənyə.
7. əɡə təw məni kəpəqa Die bəbəndəy, to Təpəşə [h]ənətet.
8. əɡə təw ayrə sə[h]ənən əbədəyəy, to ai pyə əʃ təw zar qirt.
9. əɡə marəçi a ɡvəɾəkə ɡvətəy əhə bəɾəwt, to ayrə ginəɾə ɡirt.
10. əɡə a mələm məɡirt, to yənkə bəd[h]əl nəbəit, ky vəti drəst məålə bəhə bəyəkənt.
11. oga tai tru yda bỳbit, gwRa tai bèska na rodenit.
12. oga ma dinoy ra[h]bondā mòpallan, to ma [h]ömsalò nàbèn.
13. oga man e rydbbāndan ame Dawla bỳtarrenin, gwRa masTàr mèna jànt.
14. oga šwma ñsà bòbbojyt, to a pòdì ji[h]ànt.
15. oga a pònjabà mòlaDDànt, to avana jvanè nòkàri rosìt.

19. 704. Transformation Drill III.

Change the underlined verbs in the following sentences to the past subjunctive form. In several cases a copulative verb (/ynt/) is also underlined; change this to the past tense. In sentence (9) both verbs are to be changed to the past subjunctive. E. g.

Instructor: /bayd ynt ky a ayra màjôntànt. /
Student: /bayd òt ky a ayra màjôntenànt. /

1. ma bòlky bỳravànt.
2. omet ynt, ky a gon ešā màmyRànt.
3. tòw bayd ynt ai pòsàw bỳdàyànt.
4. [h]àyal ynt, ky ma gon ai tran bỳkònànt.
5. omet ynt, ky ma ynka poRì mòńčë bỳkònànt.
6. a bòlkyno tòrà dèrko bỳdàyànt.
7. bòlky man pàr tòw bỳdàrin.
8. bayd ynt ky tòw e bwnDa ès ŋa[r]a dur bỳkònànt.
10. omet ynt, ky àš̂ë tûpàna pèś ma bàz kà[h] bỳkònànt.

19. 705. Transformation Drill IV.

Change the underlined verbs in the following sentences to the past perfect subjunctive form. Underlined copulative verbs are to be changed to the past tense, as in the preceding drill. E. g.

Instructor: /tòw bayd ynt bỳravày. /
Student: /tòw bayd òt bòwštenàty. /

1. bayd ynt tòw ayra sàlàm bỳkànày.
2. a bòlky màra mòdrw[h]ànt.
4. omet ynt, ky jàngbèndì bỳbit.
5. omet ynt, ky a mìnì nỳmỳš tànkà ʧàp bỳkànt.
6. tòw bayd ynt vati moTàla ynka tèz màčlàenày.
7. bòlky a è gàlà sàrìpàd mòbìt.
8. bòlky ème dài ayra bòwòdènìt.
9. a èm bayd ynt [h]àjìa bỳravànt.
10. Šwma[y] [h]wkùmàtt kòwmarì tìpàkì dìvànày kàr-w-kàrpàdà bỳpàllìt.
19. 706. Transformation Drill V.

Change the verb (+ any necessary object, etc.) in the first sentence of each of the following sets to the iterative form + /a/ and insert it after the subject (to which it refers) in the second sentence. See Sec. 19. 501. E.g.

Instructor: /mən ʃər jənən ətwən. mən ʃwətn. /
Student: /mən ʃər jənənə ʃwətn. /

1. a gyəw jənən ət. a ʃəpə a[h]t.
2. a rəTən ətənt. a drəst ətəni ɡəsə ʃətənt.
3. a yəgiə ʃənən ətənt. a ʃərə ətənt.
4. a dərko dəyən ət. a mən ənəgə əyəgə ət.
5. a [h]əlkə [h]ul əkonən ətənt. a demə ənəyənt.
6. əme sərməɾəɾ bədiə əkənən ət. əme sərməɾəɾ tənə əvəni kələta rəst.
8. a pəkəɾ ʃənənən ət. a pəkəɾ əməməy [h]əndə ʃərəɾəgə ət.
9. təw təvər-təvər əkənən ətəy. təw pər əmə ɡəsə ətə əwətəy.
10. mən dəə Də[h]ənən ətwən. mən əə təi əwəkənən ɡvəstən.

19. 707. Transformation Drill VI.

Change the verb (+ any necessary object, etc.) of the first sentence of each of the following sets (a) to the iterative form + /a/ and (b) to the infinitive + /a/. Insert these phrases after the object (to which they refer) in the second sentence. See Sec. 19. 601. E.g.

Instructor; /mən ʃər jənən ətwən. a mənə dəst. /
Student; /a mənə ʃər jənənə dəst. / [Or.]
/a mənə ʃər jənənə dəst. /

1. təw pyəsə Təgə ətyə. mənə tərə dəstən.
2. a aəsə Təsəgə ət. ċə, təw aərə dəstəy?
3. ma ɡəpə jənən ətən. ċə, a məra wəkəty?
4. məlyd ədənən ʃərkəɾəgə ət. mənə əmələdə nədəstən.
5. a təi təkəkə dwəzəgə ət. mənə aərə dəstən.
6. dərətələp pyTTəɡə ətənt. ma dərətələp əzələlə dəstən.
7. a ċə jorə kənəgə ənt. təw aərə bəɾər!
8. a bələwə ʃəTTə vəTTəɡə ət. ma e bələwə ʃərətən.
9. ʃənəkə gwətənk dəyəgə ət. ma ʃənəkə ənəɡə ətən.
10. a pimaz koTəɡə ət. mənə aərə dəstən.

19. 708. Transformation Drill VII.

Transfer the present participle (i.e. the form ending in /ok/) from the first sentence in each set to the second. Insert it (+ any necessary object, etc.) after the object to which it refers in the second sentence. See Sec. 19. 601. E.g.

19. 709. Transformation Drill VIII.
Instructor: /mən bras vəspok ət. mən vəti brasa distwn./
Student: /mən vəti brasa vəspok distwn./

1. nai ra[h]a le Tok ət. mən naia distwn.
2. mən Twlloy səra oʃtok ətən. چe, ʃwma məna dist kwrtət?
3. təw nyndok aʃəy. təw ai galə nygoʃəga aʃəy.
4. ai [h]əpok grevok ət. væxtə ky mən ɡyəsə sər butən, mən ai [h]əpoka distən.
5. ai za[h]g-w-zalbul ladəy təhə Dəkkok ətənt. ma ai za[h]g-w-zalbulə nədistən.
6. a araʃ kənok ət. ma ayra distən.
7. draʃk kəpok ət. mən gə təpəra e draʃka gəDΔytən.
8. a kəyzəy təhə darok ət. ma gon ai gəpp jətən.
9. əma dwzz bəndok ət. a əma dwzza distant.
10. bali-jəz bəl kənok ət. چe, ʃwma bali-jaza distət?

19. 709. Fill the Blanks.

Fill the blanks with the correct Baluchi form of the words given at the end of each sentence. In this drill only causative forms are to be employed. E. g.

Instructor: /mən kazia ____./ will frighten [lit. will cause to fear]
Student: /mən kazia twrəsenin./

1. e syəsatən əmməy gəlay bəskə ____ causes to fight
2. mən pər təw yakk zebaʃ bəloçi jəməğə ____ will cause to be sewn
3. təw əmməy drwst memənə ____! cause to sit!
4. چe, təw gysa məroçi ____? will cause to be swept
5. əgo mən ʃwmaʃ gvarəgə ____, to məna چənkə pəysəg dəyət. may cause to graze
6. mas TAR drwst şagyrdə yakk ryda ____ caused to stand
7. a ʃənkər vəti kytəba mən wədə zəbəna ____. has translated [lit. has caused to turn]
8. əmməy [h]əkumət lοtɪt, ky mə vəti drwst mərdəmə ____. may educate [lit. may cause to read]
9. məroçi mən vəti səra ____lοtɪn. to cause to be trimmed
10. چe təw tənyŋə ʃənykkə ____? have not caused to suckle

19. 710. Fill the Blanks.

Instructions are as for the preceding drill. In this exercise, however, all desired forms are to be double causative. E. g.

Instructor: /mən pər təw e drwst karə ____./ will cause to be done
Student: /mən pər təw e drwst karə kənəənən./
1. man por taw baz $orr$ nan ____ will cause to be cooked
2. man por ai $ama Dowl$ jwrrabe ____ will cause to be bought
3. $wma g$ø$Ratt$ m$ø$kon$y! $an$a ____ have cause to be extinguished
4. ogo $man $a bolo$yst$ana yøkk $ypie b$olo$Tin, to tøw cong $$y$z. can cause to arrive
5. $man æme [h]$ø$nda bazø karez ____ have caused to be dug [lit. have caused to be pulled, drawn]
6. a vøt vøti brasø ____ , sw drwst kiløgany$ zyt. caused to be killed
7. $wma e drwst a[h]$ynan æmyda Der ____! cause to be done!
8. $man moTal ____ a nøzanin, to cause to go
9. e tøbib tøra $ø$ tøp-dykka ____ can cause to be rid
10. badø[ø] æme rodøy søra pole ____ caused to be built [lit. tied]

19. 711. Question-Response Drill I.

1. $onkarøy gw$ø$anka $e [h]$øøø $øøøønt.
   He said that we should support the principles of Islam.
   He said that we must educate our people.
   He said that we must translate many English books [lit. of English many books] into the Baluchi language.
   He said that, if we take up these responsibilities, there will be progress in our region.
   He said that we must assist the workers of the Department of Education.

2. e galøy kardør por $e køyz køøøg butø,
   The leader of the party saw him taking [a] bribe.
   He stole the contributions, which we had collected.
   He had caused the president of another party to be beaten.
   He gave a rebellious speech in the lawmaking assembly.
   He lied in court.

3. e køy ynt.
   This is that very nurse who raised me from childhood.
   This is that very officer who took [a] bribe.
   This is that very postman who delivered your letter to me.
   This is that very pilgrim who returned from Arabia yesterday.
This is that very fool who plunged [lit. caused to fall] us into a catastrophe.

They are workers of the Department of Health.
They are killing all the flies and mosquitoes with chemicals [lit. medicines].
They are making a [lit. the] tour of our area.
A doctor is with them. He cures [lit. causes to be rid] people of tuberculosis.
He has shown us many new things.

1 The answers to this question are continuous and form a connected text.

She is sitting with your co-wife.
I saw her standing over there.
I saw her washing the clothes.
I saw her sewing a case for your pillow.
I saw her milking the cow.

No. Our secretary has gone on a tour of Europe.
Yes, today the Minister of Education will come and give a speech.
No, today the president of our party will go to the meeting of the lawmaking council.
Yes, the meeting will be at four o'clock.
Yes, today we will talk about the aims and objects of our party.

We do not support the principles of the Quran.
We have forgotten our honour, and we have abandoned our [code of] tribal law.
Now we tell lies, we steal things, and we take bribe[s].
In the time of the old Baluchis we were not thus [lit. such].
We must again take up those old virtues and rid ourselves [lit. be rid] of these evil deeds [lit. works].

1 The answers to this question are continuous and form a connected text.
8. **Swmay dāmāg par țe yŋkə budnak buta.**

We discovered petroleum and gas here.
Here are [lit. is] much sulphur and lead.
In the year 1926 iron was discovered here. Now many mines and factories have been built here.
Our artisans make many beautiful things, and we send them to other countries.
Gold, silver, and coal are plentiful [lit. much] here.

9. **țe, təw ayra e gəppə gwɔtəy?**

If he had come, I would have told [it] to him.
If I had told him this thing, he would have become angry.
If I had not told him this thing, then perhaps he would have gone to Makran.
If I could have overtaken him, then I would have told him this matter.
Would that I had told him this matter!

10. **a țon ʒwənt.**

They went [along] weeping.
They went [along] playing music and dancing.
They went [along] playing horns and beating drums.
They went [along] moving slowly.
They went [along] rejoicing.

11. **țe, kazi tənyŋgə nəya[h]tə?**

No. If he had come, then my servant would have told me.
If the village-chiefman had allowed him to come, then perhaps he would have come.
He ought to have come, but he could not come.
There was hope that he would come, but these days he is ill.
I thought [lit. thought was] that he would come.

12. **məroči ai [h]al țon ynt.**

Today the wound in [lit. of] his foot has become worse.
The doctor says that he must go to the hospital.
He was wandering around in the icy wind and caught a cold [lit. cold caught him].
Today his condition is good. His physician has cured him [lit. caused him to be rid].
13. e kazi čoně märde.

He is a worthless man. Do not trust him [lit. upon him]:
He tells lies and takes bribes.
He is a good man. He will not cheat you.
He is a man of honour. Whenever anyone comes [lit. may come] to his place, he helps him.
His talent [/pwr-r-gwšadi/] demands praise.
He always sits in the council of the chiefs.

14. a pær če vəti jəna sə[h]en dat.

His wife always quarrelled with him.
His wife used to grumble a lot [lit. much].
His wife was always sick and bore him no children [lit. to her any child did not become].
He saw her sitting with another man.
He liked another woman. [Lit. To him another woman was pleasing.]

15. təi bɔʃəy dai kwjəngw ʃwə.

She has gone to put my son to sleep [lit. cause to sleep].
She has gone to talk with your co-wife.
I saw her playing with your son over there.
She has gone to call [/loTəg/] a physician.
I saw her making tea in the teakettle.

19. 712. Question-Response Drill II.

1. če, ʃwəməy [h]ənda nəpt w jəlyšk øst?
2. bayd ynt ky [h]wkumətt [h]ər za[h]gay vanenəgəy wgdəa bɔzurit?
3. təw vəti [h]əyalə mən bəloçi zwbana tərrənt kənəy?
4. təw nymaz kənəga zənəy?
5. təra kəsənəia dai østət?
6. wrdu kwjəm [h]əndəy zwbən ynt.
7. če, təw [h]yɾə ʃər ɡvəɾəg nəʃərentəgəy?
8. če, təw vəxtə vəti syasi ɡələy kar-w-karpədə vəntəgəy?
9. vəxtə ky təw ɡvəzie ba[h]enəy, to təw zar gυɾəy?
10. təə mwlkəy bwnja[h]əy nam čə ynt.
11. təra əmbəkəy bo dost ynt?
12. če, təw vəxtə drog bwrɔrtəgəy?
19. 800. Vocabulary.

Although causative and double causative verbs are not really "new vocabulary," they are separately listed below.

Names of months and measures will not be given; for these, see Secs. 19. 206 and 19. 310.

- a[h]yn
- asani
  - pə asani
- azat
  - azat buaŋ
  - azat kənəg
- ñid
- ñmən
- ñrəb
- ñrəłystan
- ñrman [ky]
- ba[h]enəg I-II
- bad[h]al
  - bad[h]al buaŋ
  - bad[h]al kənəg
- badlenəg I-II
- bo
- budnak
  - budnak buaŋ
  - budnak kənəg
- budnaki
- bwDDeŋ I-I
- bwDDeŋəg I-II
- bwnD
- bwnja[h]
- ñandi
- ñap
  - ñap buaŋ
  - ñap kənəg
- ñarenəg I-II
- ñalenəŋ I-II
- ñələg I-I

- iron (metal)
- ease, effortlessness, simplicity
  - easily
- free, independent
  - to be, become free, independent
  - to free, liberate
- Id (name of two Islamic festivals)
- peace
- Arab
- Arabia
- would that, if only . . . !
- to lose (a game, war, etc.)
- wretched, unfortunate
  - to be, become wretched, unfortunate
  - to make wretched, unfortunate
- to change (transitive)
  - smell, odour
- prosperous, well-off
  - to be, become prosperous, well-off
  - to make prosperous, well-off
- prosperity, wellbeing
- to sink (intransitive)
- to sink (transitive)
  - treetrunk
- capital (city)
- silver
- printing
  - to be printed
  - to print
- to graze (transitive)
- to run (a machine), drive (a vehicle), progress (with one's work)
  - to go, run, progress (a wheel, machine, a
Sapp
Sapp-w-rast
SaSmakk
Sin
SwTTaenag I-II
SwTTaeg 1-1
dai
dam-dam
   dam-dam buag
   dam-dam kanag
dariSa[g]
   "dast
   dast kopeg
din
doZenag I-II
drog
drog bandag
   drog bwrrog
drw[h]ag 1-1
   "dur
   dur buag
   dur kanag
Darenag I-II
Der
   Der buag
   Der janag
   Der kanag
Do[h]ag I-1
eSia
gal
giSag I-I
giSenag I-II
gokwrt
grevaenag I-II
gvapenag I-II
gvarenag I-II
gvarky
gvazenag I-II
gvareg

piece of work, etc.) (intransitive)
left (hand, direction)
   left-and-right: in all directions, hither and thither
eyeglasses, spectacles
China
to cause to be freed, cause to be rid of
to be rid of, free from
nurse, wetnurse, midwife
celebration
to be a celebration
to celebrate
window
hand
to obtain, receive (accidentally, by chance)
religion
to cause to sew
lie, falsehood
to tell a (harmful) lie (against someone)
to lie habitually, make up stories
to betray
far
to be removed
to remove, eradicate
to cause to collapse, knock down
pile, heap (large)
to be piled, heaped
to cut and pile (as grass, hay, tree branches, etc.)
to pile up, heap up
to carry off (in a vehicle, in one’s arms, in several loads)
Asia
word (vocable), statement, talk
to untangle, set straight, set apart
to solve (a dispute); to explain, lay out, set in order
sulphur
to cause to cry, weep
to cause to weave
to cause to rain
ice, icicle; icy
to pass (transitive)
lamb
| gwštyn | saying, statement, talk (what is said) |
| gyraenog | to cause to be grasped, seized, caught, bought |
| [h]aji | pilgrim (person who makes the /høj/, the Islamic pilgrimage) |
| [h]øjj | Hajj (the Islamic pilgrimage) |
| [h]øjj kenog | to perform the pilgrimage |
| [h]omșalə | united, agreed, having the same opinion, purpose, or plan |
| [h]omșalə buag | to be united, agreed |
| [h]apok | co-wife (kinship term used by one wife to another in a polygynous family) |
| [h]aptar | hyena |
| [h]w 모르kar | artisan, technician |
| [h]yțcanenog | to sneeze |
| [h]yțcanenog | to cause to sneeze |
| jansəlamatti | health |
| jəll | case, cover |
| jalysk | gas (natural gas) |
| jəŋbəndi | ceasefire |
| jəŋbəndi buag | to be a ceasefire |
| jəŋbəndi kenog | to effect a ceasefire, end a war |
| ji[h]aenag | to cause to run away, flee |
| kanudsaz | lawmaker, lawmaking |
| kapenog | to cause to fall |
| kəsani | secretary (of a political party, club, etc.) |
| kařšənənog | worker, employee (in an office, a scholarly academy, a political party, etc.) |
| kili | aims and objects, objectives |
| kili buag | Qazi (Islamic judge) |
| kili kenog | to cause to be done, made |
| kopəg | smallness; childhood |
| kwran | to cause to be pulled, drawn, taken out |
| kwșənənog | cheating (in a game) |
| madəg | to be cheating |
| malam | to cheat (in a game) |
| malam doyag | shoulder |
| malam gyrag | Quran |
| malam vərəg | to cause to be killed |
| məraga | locust |
| Bribe | to give a bribe |
| Bribe | to take a bribe |
| Bribe | council, committee |
məysyk
məykmə[g]
meçenəg I-II
meRenəg I-II
morink
myçənəg I-II
nadenəg I-II
nai
nəpt
nymaz
nymaz buəg
nymaz kənəg
nymaz vaŋəg
nyndarenəg I-II
[k]oʃtarenəg I-II
pəllag 1-1
pərəngystan
pərmən
pərrənənəg I-II
pəsənəg[g]
patt
patt buəg
patt kənəg
pok
pok buəg
pok kənəg
poRi
pylpyl
ra[h]bənd
räsaenəg I-II
räsenəg I-II
repəg 1-I
repənəg 1-II
rodenəg I-II
ryd
ryd buəg
ryd kənəg
rydbənd
sə[h]ən
sə[h]ən dəŋəg
sə[h]ən gyrgəg

housefly
department
to suckle (transitive)
to cause to fight
ant
to cause to be suckled
to cause to sit, seat (someone)
barber
petroleum, oil
Islamic ritual prayer
to be prayer
to perform [a] prayer
to pray
to cause to sit, seat (by assisting the person, with force, etc.)
to cause to stand, stand (transitive)
to support
Europe
command, order
to cause to fly off, cause to slip away
mosquito
trust, confidence
to be trust, confidence [The person trusted is marked by /-əy səra/ "upon."
useless, worthless, fruitless
to be, become worthless
to make worthless, useless
contribution, donation; subscription (to a journal, newspaper)
pepper
principle
to cause to arrive; to deliver
to overtake, catch up with
to cheat, deceive, befool
to cause to be cheated
to cause to grow, bring up, nourish
line (of objects standing side by side)
to be, become a line (of objects side by side)
to line up (objects side by side)
sentence (utterance)
divorce
to divorce
to obtain a divorce
sələm
greeting, felicitations
to give a greeting
to greet
trip, journey
to be a journey
to make a journey
gold
lead (metal)
bet; condition, stipulation
to be a bet, be a condition
to bet
to make a condition
to spread out (as a girl's tresses on her shoulders), leave a trail while moving along; to publish
editor, arranger
to cause to run, chase
doctor, physician (person trained in oriental medicine)
tension, strain
tuberculosis
to turn (transitive); to stir (a liquid); to translate
to cut, trim, pare, whittle
to cause to trim, to get trimmed
storm
Turkey
united, joint (adj.)
to cause to agree, settle, fix, form, establish
postman
tower
yard (measurement)
to cause to read, to educate
to cause to sleep, put to sleep
catastrophe, calamity, trouble
responsibility
to take on a responsibility
Urdu (language)
England
Islam
Islamic
to increase, grow worse (wound)
The custom of /şynyikki/: women gather around the groom [in the centre] and shower him with sweetmeats.
UNIT TWENTY

20.100. Text I.

1. The Baluchis celebrate [lit. pass] their weddings [lit. days of the marriage] with much pomp and show.
   
   engaged, betrothed
   
   to collect contributions for a marriage
   
   wedding expenses paid by the groom to the bride's father
   
   bridal payment made by the groom to his prospective mother-in-law
   
   bəloč vəti [ḥarosay ročə baz pə dəm-dəm] gvasənənt.
   
   səngi
   
   byjjar kənəg
   
   ləbb
   
   širbeli

2. After the engagement, that engaged man collects contributions among his tribe, has jewellery made for his fiancee, and completes [the payment of] the wedding expenses and the gift to his mother-in-law.
   
   completed, fulfilled
   
   whenever all the arrangements are [lit. became] complete, then [they] set a day for the marriage.
   
   perfume
   
   to mix into a paste I-II
   
   to embroider
   
   perfum
   
   to bear, stand, endure I-I
   
   [ḥar dē ky drwst ən pūra bʊtənt, gwRa
   
   [ḥarosa pə yəkk ročə [ḥ]er kənənt.
   
   vəəʃəbo
   
   srwšəg
   
   ɾəkən jənəg

3. Whenever all the arrangements are [lit. became] complete, then [they] set a day for the marriage.
   
   perfume
   
   to mix into a paste I-II
   
   to embroider
   
   whenever all the arrangements are [lit. became] complete, then [they] set a day for the marriage.
   
   perfume
   
   to mix into a paste I-II
   
   to embroider
   
   vəəʃəbo
   
   srwšəg
   
   ɾəkən jənəg

4. Meanwhile, the women of the houses of the groom and the bride become busy in sewing clothes, preparing perfumes, and embroidering.
   
   cosmetics, make-up
   
   meanwhile, the women of the houses of the groom and the bride become busy in sewing clothes, preparing perfumes, and embroidering.
   
   cosmetics, make-up
   
   ə swe dəwranə, salunk əw banuɾəy gysani
   
   aw singarəy ɾiyə ai takki, ṭypi, təɾəg,
   
   ə swe dəwranə, salunk əw banuɾəy gysani
   
   aw singarəy ɾiyə ai takki, ṭypi, təɾəg,

5. The guardians of the bride weave clothes-bags, fine-rugs, shoulder-bags, and other things, but the groom gives her clothing, utensils, and cosmetic items.
   
   costs, expenses, spending
   
   meanwhile, the women of the houses of the groom and the bride become busy in sewing clothes, preparing perfumes, and embroidering.
   
   costs, expenses, spending
   
   ə swe dəwranə, salunk əw banuɾəy gysani
   
   aw singarəy ɾiyə ai takki, ṭypi, təɾəg,
   
   ə swe dəwranə, salunk əw banuɾəy gysani

6. Those persons who [can] bear the expenses of the wedding celebrate more than three days and nights, but most of the Baluchis celebrate only three days and nights.
   
   supplies, animals, etc. sent by the groom to his father-in-law for the marriage feast
   
   father-in-law
   
   ə swe dəwranə, salunk əw banuɾəy gysani
   
   aw singarəy ɾiyə ai takki, ṭypi, təɾəg,
   
   ə swe dəwranə, salunk əw banuɾəy gysani

7. Some days before the wedding the groom sends the supplies for the wedding feast to his father-in-law's house with great
   
   arti [or /Arəti/]
   
   vəəsyərk
   
   ə swe dəwranə, salunk əw banuɾəy gysani
   
   aw singarəy ɾiyə ai takki, ṭypi, təɾəg,
   
   ə swe dəwranə, salunk əw banuɾəy gysani

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pomp and show.

8. The first two nights and two days most of the gathering will be at the groom's house. Relatives come to the bride's house too, and food is distributed.

9. [On] both these nights at the groom's place the men hold social gatherings and have music and dancing. The women also sing and play the tambourine.

to apply henna

10. [On] both these nights [they] apply henna to the hands and feet of the bride and groom, and [they] pass the day also in eating.

Langav, a tribe of somewhat lower social status

gifts sent by the groom to the bride

11. On the morning of the wedding one [or] two Langav women deliver the gifts for [lit. of] the bride, and the groom's mother-in-law gives them one headcloth each [lit. one one headcloth].

12. On the day of the wedding at the homes of both the bride and groom the relatives come, and food is distributed.

load of household goods
to send off
sweetmeats, candy

13. [On] the same day after lunch [they] send off the household goods [for the couple] from the groom's house, and the women sprinkle sweetmeats over [these] household goods.

ey early afternoon
to cause to wear 1-11

14. [On] this day after the noon prayer, the groom puts on new clothing, and over there [i.e. at the bride's home] [they] also dress the bride in new clothes.

sheet, mantle
garments, dress
to sling over the shoulder

15. Aside from [a] cap, turban, mantle, and other garments, the groom slings a sword over his shoulder.

to throw sweetmeats (as a way of congratulating someone)
to give money (as a congratulatory gift)

16. Meanwhile one [or] two men fire off guns, [and others] shower the groom with sweetmeats, give [him] gifts, and
afterwards mount him on a horse.

separately, apart from one another

17. The wedding processions of men and
women arrive separately at the bride's

to offer refreshments

18. The bride's relatives and guardians
welcome both the wedding processions
and offer [them] refreshments.

to ask for one's recent personal news

19. [They] ask for the recent personal news
of the men and give food to [the members of] both wedding processions. Mean­while there is also music and dancing,
and the women separately [i.e. not with
the men] sing songs.

20. After eating supper, all go in small
groups [lit. in group group] to their own
homes, and the groom remains behind
along with a few friends.

to accept, agree

period of three hours

21. After midnight [lit. the second /pas/ of
the night], the Mulla sends three men to
the bride's quarters.

agent, deputy, advocate, lawyer

to be pleasing, agreeable

22. The bride chooses one of these men [as]
herself representative and states before all
three men that the groom is agreeable to
her.

to bear witness

a certain, so-and-so

payment to be made to the bride in
the event of a divorce

to be acceptable, agreeable

23. Of these, two men bear witness three
times before the Mulla that the bride's
representative is so-and-so [lit. so-and-so man], and afterwards the
representative bears witness that this
groom is acceptable to the bride on the
condition of this much /me[h]r/.

to accept, agree

marriage ceremony

24. The Mulla also asks the groom three
times, and if the groom agrees, then the
Mulla performs [lit. reads] their
marriage ceremony.

forever, always
25. The Mulla himself takes the groom to the bride's quarters and places [lit. gives] the bride's hand in his hand [and] says, "This is [she], your wife forever for life!"

to offer congratulations
to shoot at a target, hold target practice

26. The second day of the wedding the relatives come and congratulate the pair. The bridegroom also holds target practice outside with his relatives [or "equals"].

to roll, mix up, cause to wallow I-II

27. [On] the fourth day the bride's guardian kills a sheep before her quarters. [He] rolls the head of the sheep in the blood and leaves it before the door.

28. In the evening they cook the meat of this sheep and invite the family of the groom to the evening meal.

sacrifice of a sheep, etc. performed at a marriage
happiness, joy
goal, aim, objective

29. They call this ancient custom /dem-[h]oni/, which has as its object [lit. that in it is the object of] happiness and prosperity.

30. After the custom of /dem-[h]oni/ the groom can take his wife to his own home.

zynd
mwilla vat salunka banuroy voltaka sor kant, ow ai dasta banuroy dasta dont gwSit, "ez ynt, tai jan mwdam pə zynd!"

mwbarəkkı dəyəg
nyşanag jənəg

[hrəsət domi roč, syal-w-kam kayənt, əw [h]ərdwenə mwbarəkki dəyənt. salunk vəti syalə gə Dəna nyşanəg am jənt.

loRənəg
banuroy varys çarmı roč yəkk meše ai vətkəy dema kwSıt, meşə səra mən [h]ənə lɔRənit, əw dərgəgəy dema kyllite.

səme meşə goŞtə şəpa grədənt, əw salunkəy kə[h]ola şəpəy nana lɔTənt.

vəŞši
mwrəd

səme ko[h]nə doda dem-[h]oni gwSənt, ky vəŞši əw budnəkiy mwrəd man yntyŞ.

aʃ dem-[h]oniyə doda rənd, salunk vəti jəna vəti gysə bart kənt.


1. The marriage customs described in Sec. 20.100 are specifically those of the Quetta-Kalat region. Details do indeed differ somewhat from area to area, from tribe to tribe, and from social class to social class; nevertheless the general pattern of Baluchi marriage practices is as described above. A number of minor customs have been omitted from the narrative, however, for simplicity's sake.

To recapitulate briefly: once the engagement (Sec. 14.200 (13)) has been performed, the groom's family traditionally collects contributions (/byjjar/) from their kinsmen and friends. These are for the /ləbb/, a marriage payment consisting of both cash and supplies for the marriage feast. In some cases, of course, the bride's guardians may demand only a cash gift, while in others they may ask only for the animals, flour, sugar, etc. required for the wedding.

A few days before the wedding the animals and foodstuffs thus collected will be sent off to the bride's house amidst great ceremony. This part of the /ləbb/ is called /arti/.
The cash portion of the bridal payment is normally paid later.

Aside from the /arti/, however, it is also customary to send a special gift to the bride's mother or female guardian. This is called /$irbeli/ and may range up to fifty or a hundred rupees. It is not considered a part of the /lobb/.

On the morning of the marriage a small party of Langav women (see Sec. 20, 200 (11) below) deliver the /vajj/ to the bride's house. This consists of one or two chests of personal gifts for the bride, including garments, shoes, a mirror, cosmetics, etc. Again, this is not considered a part of the /lobb/.

Sometime later on the day of the wedding the groom's people also send the /ma[h]pol/, a camel-load of household goods: bedding, mattresses, utensils, flour and salt bags, etc., all highly decorated and sprinkled over with sweetmeats. The word /ma[h]pol/ is not restricted to this context, however; it may be used for any camel-load of household baggage.

The groom is then dressed in his wedding clothes, the women scatter sweetmeats over him, and the guests present gifts of money called /sorgord/. This latter term consists of /sor/ "head" + /gord/, the present stem of /gordag/ "to wander, circle around." This custom is so named because each guest passes his gift in a circle over the groom's head before pressing it into the young man's hand. This custom of /sorgard/ is also observed at a boy's circumcision ceremony, and the money thus collected is usually distributed to the Langavs and LôRis for their assistance at the function.

The groom's party then sets off in two separate processions (/jann/) for the bride's house. The groom is accompanied by all the men of his party, while the women either take another route or come at some other time. The men beat a drum and fire off guns as they go, while the women sing and play tambourines.

Upon arrival at the bride's home, the men observe the formalities of the /a[h]val/, and refreshments are served. After a day of feasting and general merriment, the majority of these guests take their leave and return home (if not too far -- otherwise they may stay overnight). The groom remains behind, accompanied by his immediate family and close friends.

The Mulla (see Sec. 14, 200 (39)) then sends three men to the bride's quarters. She selects one of these as her "agent," and the other two act as witnesses. The girl herself sets the amount of the /me[h]r/ -- a sum of money to be paid to her as a kind of "alimony" in the event of a divorce -- and her deputy and the witnesses swear to these matters before the Mulla. A similar witnessed consent is then obtained from the groom, and the Mulla recites the /nyka[h]/ "marriage ceremony, marriage contract" in Arabic. Once this has been done, the Mulla himself leads the groom to the bride's quarters and completes the formalities of the wedding by saying, "This is your wife, forever for life."

The second and third days of the wedding are taken up with refreshments, congratulations from a constant stream of guests and well-wishers, and such pastimes as target practice.

On the fourth day the custom known as /dem-[h]oni/ is performed: this consists of killing a sheep before the bride's quarters and placing the bloodied head before the door.
The meat of this animal is then prepared for a final dinner for the couple and the groom's immediate family. After this the groom's party returns home with the bride.

9. /morden/ is a general term for "man, male, menfolk." /mord/ "man, male" is more specific and also denotes "husband," a meaning which /morden/ lacks. Compare also /jønən/ "women"; see Sec. 18.200 (8).

11. The /langøv/ "Langøv" are a tribe of rather lesser social status. Indeed, in some areas the /langøv/ are not considered a tribe at all but rather as a lower "caste" like the /loRi/ or /Domb/, though by no means so far down on the social ladder. The /langøv/ are usually tenant farmers or servants, and they also have traditional functions at such ceremonies as marriages, circumcisions, funerals, etc.

15. /poSk/ denotes a complete suit or set of garments. This word does not signify "costume, dress" in an abstract sense, however; this is expressed by /lybas/. E.g.

/pø vøti za[h]ga poSkake bøygyrin. / I should buy a [complete set] of clothing for my child.

/ømrɪkønani lybas dygø Dwlay ønt. / American costumes [i.e. styles of dress] are different [lit. of another sort].

15. /koC/ is the term for the inner shoulder, the place where the neck and the trunk meet. /kopag/ denotes the outer shoulder, where the arm joins the body. The complex verbal formation /koCa kɔnag/ signifies "to sling over the shoulder (as a sword, bandolier)." Note that /koC kɔnag/ however, idiomatically has come to mean only "to march." E.g.

/møn tupøkkka koC kwrtwøn. / I slung the gun over [my] shoulder.

/ma zi øx oda koC kwrtwøn. / We marched from over there yesterday.

20. /gøCø/ denotes a small, fortuitous group and is almost synonymous with /Døll/ "group, party" (see Sec. 18.600 (9)). The latter, however, has a greater connotation of internal association or reason for cohesion, while /gøCø/ is used for any small, accidental congregation. E.g.

/ø$x a [h]skøka, zaðbulani yøkk gøCøe doø a[h]t. / A small group of women came out of that village. [The women have no particular connection with one another; their group is simply fortuitous.]

/ma gøøø-gøøøø oda ðwtøn. / We went over there in [various small, fortuitous] groups.

/ɑ$ ammay Døllø ønt. / He is [a member] of our party. [/Døll/ gives the sense of a group having some internal tie: "society, party, association, " etc.]

21. The daylight hours are divided into four /pas/ "period of three hours"; there are similarly four /pas/ at night. See Sec. 19.206.

22. /pøsand/ signifies "choice, something which is liked." /pøsand kɔnag/ denotes
"to like, choose, approve," and /pəsənd buəg/ is the corresponding intransitive form: "to be pleasing, agreeable, liked, approved, chosen." /pəsənd/ carries a somewhat less strong connotation of liking than /dost/ "pleasing, friend." E.g.

/e məni pəsəndəy či/. / This is my choice [lit. a thing of my choice].
/e či mana pəsənd ynt/. / I like this thing. [Lit. This thing is pleasing to me. /dost/ is substitutable for /pəsənd/ but has a stronger connotation of liking.]
/a pə vəta yəkk jynykke pəsənd kwət/. / He chose a girl for himself. [Compare:]
/təw yəkk vəti dost kən! / Make one your friend!
/e məni pəsənd ynt/. / This is my choice. [If /dost/ is substituted, the sentence will mean "This is my friend."]

20.300. Text II.

Abdullah Khan (proper name: ruled Kalat, etc., 1716-31)
Nasir Khan (proper name: ruled much of Baluchistan, 1750-94)
to be born
1. Nasir Khan, the son of the brave ruler of Baluchistan, Abdullah Khan, was born at the beginning of the Eighteenth Century.
   - farsighted
   - well-organised

Nadir Shah (proper name: ruler of Iran, 1687-1747)
hostage, security
sitting-and-meeting: environment, surroundings, contacts, company, society
royal
court (of a king)

2. Nasir Khan became not only a brave [warrior] but [also] became a farsighted politician and a well-organised ruler.
   - half- (half-brother, half-sister)

Nasir Khan was young when his half-brother sent him to Nadir Shah's place [as] a hostage, and for nine years his life [lit. sitting-and-meeting] was in the royal court.

Bibi Maryam (proper name)

4. There his mother, Bibi Maryam, educated him and raised him well.

Ahmad Shah Abdali (proper name: ruler of Afghanistan, 1747-72)

5. Later Nasir Khan had his half-brother killed by [lit. in] the hand of Ahmad Shah, the ruler of the Afghans, and [he]

Nasir Khan, the son of the brave ruler of Baluchistan, Abdullah Khan, was born at the beginning of the Eighteenth Century.
himself became the ruler of Baluchistan.

administrative

6. In order to put his administrative tasks in order, Nasir Khan caused a census of the tribes to be taken before anything else [lit. from before all].

adult

governmental, official

homeland

7. According to this census, from every ten men, one had to be sent for the government army and the defence of the homeland.

lands given in return for military assistance

land tax

8. In exchange for this, the government gave these tribes lands and did not take land tax, sales tax, and animal-tax from them.

self-determination

9. The people of all Baluchistan received the right of election[s] and self-determination.

sub-tribe

sub-chief, chief of a sub-tribe

chief of a /twmɔn/

10. The adult males of each family [elected] an elder, the elders of each sub-tribe [elected] a sub-chief, and the sub-chiefs of each tribe elected a tribal chief.

noble (adj.)

representative

present (adj.)

11. These tribal leaders or chiefs became members of the council of nobles [lit. noble council], and they themselves or their representatives were always present in the capital.

social, ruling
to deliberate, consider [/gynd-w-čar/ "see-and-look: deliberation, consideration"]

12. The members of the council of nobles were eighty, who deliberated the social, political, and financial tasks of the country.

cabinet, council of ministers

13. Besides this, the members of the council of nobles also elected representatives to the council of ministers.
14. The members of the assembly of nobles also provided the security forces. The government gave board and lodging to both the members of the councils and to the animals and soldiers of the security forces.

15. The council of ministers conferred upon every sort of business of the country with the king of the Baluchis directly and offered their counsels.

16. The recorded armies of Nasir Khan were 12,050 picked soldiers, but many times their number exceeded twenty thousand too.

17. Nasir Khan based the law of the country upon Baluchi tribal law, but for [the sake of] complete justice for [lit. with] the people there was Islamic law also.

18. There was a religious judge at the place of every tribal chief, and the court of the supreme religious judge was in the capital.

19. In every district a tribal court was held once a week, and the tribal chiefs, sub-chiefs, and influential persons decided the cases according to tribal law.

20. Once a year a royal council of the tribal chiefs and sub-chiefs of all Baluchistan took place [lit. became] at Sibi.

21. The court of Nasir Khan was [held] with [proper] order and etiquette, and the seat of every tribal chief, supreme religious judge, minister, and other important officials was reserved [lit. was set down].

22. He gave the country’s internal and external political, social, and administrative tasks to the prime minister.

23. He gave the country’s legal, financial, and other tasks to the law minister [lit. advocate].

24. Similarly there were many other officials for the administrative activities of the
country.
to put in order, arrange
to bring together, bring under
control, bring back

25. After putting the tasks of the government in order, Nasir Khan brought the Western Baluchis together also under his banner.
to suit

26. This unification of the Baluchis did not suit Ahmad Shah.

27. In the year 1758 the Baluchis and the Afghans fought violently for one month.

28. Finally the king of the Afghans accepted the fact that the Baluchis would all be under the banner of Nasir Khan.
to promise

29. Nasir Khan also promised that the Baluchis would help the Afghans face [lit. in the face of] external foes.

30. History attests that in the wars of India the army of the Baluchis assisted the Afghans on every battlefield.

31. Nasir Khan himself took part in twenty-six internal and external wars of the country.
unequalled, matchless
to record
to affix a seal

32. One matchless achievement of Nasir Khan is this, that he recorded the pedigree[s] of the tribes, the arrangement of the court, the tribal law, and all other governmental matters and put his seal upon them.

Persian (language)

33. [He] made Persian the governmental language since [lit. that] [it] was the major language at that time.

Hindu, Hindu merchant
tax on non-Muslims
to forgive, pardon, waive

34. Nasir Khan waived the tax on Hindu merchants and laid a tax of only four annas per [lit. of] load [i.e. camel-load] for merchandise.

35. Due to [lit. from] this, trade expanded, and many Hindu merchants came from India and still live among [lit. in the
36. Besides this, Nasir Khan also gave a place in the court to a member of the Hindus, and one of their members also sat in every tribal court.

religious
Pandit, Hindu religious scholar
stipend

37. For the Hindus [there] were their own religious laws, and their Pandits received stipends from the royal treasury.

highwayman, bandit
artisan, skilled worker

38. Nasir Khan also put an end to thieves and bandits. Therefore many artisans came to the cities of Baluchistan.

Dadar, a city in Pakistani Baluchistan
skin, hide
to gain fame, become famous

39. In this connection, the gun factories of Dadar and the cloth and skin dyeing factories of Kalat gained much fame.

Nur Muhammad (proper name)
historian
Jam Durrak (proper name)
master-poet, poet laureate
educated, literate

40. In Nasir Khan's court, besides such historians [as] the supreme religious judge Nur Muhammad, and such master-poets [as] Jam Durrak, there were many other educated men.

Sir Robert Sandeman (proper name: British Agent for Baluchistan; 1835-92)
system, organisation

41. The English governor of Eastern Baluchistan, Sandeman, correctly said that, other than Nasir Khan, no one has demonstrated a better system [of government] for the Baluchis.

rule, society, subjects, tribe, community
democracy

42. His rule was a good example of democracy.

saint
memorial, memory
monument, cairn
43. Therefore the Baluchis call him [a] saint, and in many places [they] have built memorial cairns to [lit. of] him. to die, pass away (honorific)

44. In the year 1794 this matchless ruler of the Baluchis passed away at Kalat.

20.400. Word Study: Text II.

2. Such alternate pronunciations as /durgynd/ and /dirgynd/ reflect a sound shift which is common in Baluchi: various central (Rakhshani) dialects have /u/ in certain words, while the Eastern dialects and certain Makrani dialects have /i/ in these same forms: e.g. Rakhshani /dur/ "far" and Makrani and Eastern /dir/; Rakhshani /zurog/ "to pick up, lift," Makrani /zirag/, and Eastern /ziray/, etc.

3. /gy̱r̩o̱o/ signifies "person or thing left with someone as security: hostage, security." E.g.

/man e satā gō tow gyo̱r̩o [h]er kwrtwn./ I left [lit. put down] this jewellery with you [as] security.
/man vati apā gyo̱r̩o kwrtwn./ I made my water rights [lit. waters] security [for some loan, etc.].
/šwma vati yak̩k mərdwme gyo̱r̩o bỹd̩ɔyyt!/ Give one of your people [as a] hostage!
/nadyr ə[n]̩h] ai yak̩k bər̩̩če gyo̱r̩o dəst. / Nadir Shah kept one of his sons [as a] hostage.


8. /mali/ "land tax" was collected from those tribes which did not provide men for military service. This tax amounted to one-fifth of the produce of crops watered by streams and one-sixth of the produce of lands watered only by the rains.

8. For /sw̩ng/ "goods-tax, sales tax," see Sec. 17. 404.

8. /DənD/ was introduced in Unit XVIII in the meaning of "fine (penalty)." This term also denotes a tax of one goat or sheep (or its equivalent in cash, etc.) to be paid upon every forty animals. The proceeds of this tax were used to support the chief's guesthouse and for other administrative purposes.

10. Each tribe (/twmən/) is divided into sub-tribes (/Təkkər/) consisting of approximately one thousand male adults each. A /Təkkər/ is composed of sub-sub-tribes or clans, termed /pərə/ or /pəlli/, and these in turn are made up of extended families or lineages, called /kələ/.
Each /tumain/ is ruled by a /tumandar/, a term approximately synonymous with /sordar/; each /Tokkar/ has its /Takkari/ "sub-chief," and each /paRo/ or /palli/ its /motabar/ or /yspe-ris/ "sub-sub-chief" (literally "white-beard"). The head of the /kala/ is the /kama3/ "middle-aged man, elder."

13. In Nasir Khan's system the ministerial council or cabinet consisted of five members. Therefore it was called the /sorpano/ -- /sor/ "head" + /pano/ "five." In modern Baluchi /sorpano/ has come to mean "representative" and is thus roughly synonymous with /nwmayndo[g]/.

19. Nasir Khan's dominions were divided into five major regions: Saravan, Jalavan, Makran, Kacchi, and Bela. The first two of these were each ruled by a /sare sardar/ "head-chief" and provided the central government at Kalat with troops in return for /yomi miras/ (see Sec. 14. 200 (32)). The other areas of Nasir Khan's domain were ruled by minor dynasties or chiefs dependent upon the Kalat government, and some of these preferred to pay /mali/ "land tax" in lieu of military service. The Irani Baluchis, moreover, were only nominally under Nasir Khan's hegemony and sent neither military assistance nor tribute.

The largest part of Nasir Khan's military force was drawn from Saravan, Jalavan, Kacchi, Kalat, and the Noshki region. The two /sare sardar/ of Saravan and Jalavan were members of the /sorpan/ "ministerial council," and the lesser chiefs had seats in the /amiri marav/ "council of nobles." In battle, the Saravani /sare sardar/ bore a special banner and led the right wing; the supreme chief of Jalavan similarly had his ensign and led the left wing. Nasir Khan himself led the centre of the Baluchi battle array, which consisted of the troops from Kalat, Noshki, Kacchi, and parts of Kharan.

Nasir Khan's empire was further subdivided into districts (/hjwlkav/), which more or less corresponded to the territories of the major tribes occupying them. Each /hjwlkav/ was composed of sub-districts (/hyabat/). These divisions functioned as units in both the administrative and the revenue systems.

25. /giS-w-givar kanag/ denotes "to put in order, arrange, set straight." /giS/ is, of course, the stem of /giSag/ "to untangle, set straight, set apart" (see Sec. 19. 308). /givar/ denotes one side of a person's hair after it has been neatly combed and parted in the middle. /giS-w-givar buag/ "to be put in order, be arranged, be set straight" occurs as the expected intransitive complex verbal formation.

25. /berag/ I-I signifies "to turn something or someone back toward," as one might cause a herder to turn a flock of sheep or goats back towards oneself. This word has also come to mean "to bring together under one's control" and "to get control of, take possession of." E. g.

/man vati bwzan aS ramaga berytwn./ I turned my goats away from the flock. [i.e. I drove my own animals away from the rest and caused them to go off in some other direction.]
We brought our camels back from the Afghans. [I. e. the Afghans were driving our camels away, but we managed to turn the herd and bring them back.]

He brought all the tribes together under his banner.

We gained possession of the enemies' fort.

"artisan" is employed for anyone possessing a commercial skill: e.g. a dyer, weaver, blacksmith, etc. "artisan, technician" is used for someone having technical or professional knowledge: technician, scientist, doctor, architect, etc.

Nur Muhammad and Jam Durrak are two of the leading personalities at Nasir Khan's court. The former served as chief magistrate and counsellor and is the author of a versified history of Nasir Khan's reign, as well as one or two other long poems.

The poetry of Jam Durrak is still recited throughout Baluchistan. Some of his compositions are to be found in M. Longworth Dames' "Popular Poetry of the Baloches" (London, 1907), and the Baluchi Academy, Quetta, published a collection of his poetry in 1963.

"rule," "society, community, those bound by the same social code," and hence "subjects, the tribes," and even "relative, person bound by the social code." /raj kanag/ signifies "to rule," and /raj buag/ "to be ruled." The adjectival form /raji/ has the meaning "ruling, social." In modern Baluchi, moreover, /raj/ is sometimes found for "nation" (synonymous with /kawm/), and /raji/ for "political, national" (synonymous with either /syasi/ or /kawmi/). E.g.

Do not create [a] loss for the tribes! [I. e. the community, subjects.]

Chakar and Gvaram ruined the tribes.

He is from our community.

The son-in-law is not a relative. [A proverb: one's son-in-law is not really related by blood and hence cannot be relied upon.]

Other nations ruled you.

We wish to improve [lit. make good] our social projects.

The custom of erecting a memorial cairn at the site of some historical incident is old in Baluchistan. Such cairns, called /šedəg/, usually contain nothing but consist of just a large heap of stones.

"to die" is not used when one is referring to the death of a respected person. The complex verbal formation /zəval buag/ is employed instead. Note that the transitive form of this construction, /zəval kanag/, has a quite different meaning: "to spend lavishly, wastefully." E.g.
Many Baluchis died in that battle. [/myrag/ may be employed when one speaks of the death of some unidentified person.]

His cow died. [The death of an animal is always expressed with /myrag/]

Yesterday his brother died. [To use /mwrt/ here would imply a lack of respect for the deceased.]

He spent his money [lavishly, wastefully].

20. 500. Drills and Exercises.

20. 501. Question-Response Drill I.

Each set of answers is continuous and forms a connected text.

1. bəloči [h]arosā, salunk će će [h]arč kənənt.

   The groom collects contributions from his relatives.

   A few days before the wedding, [they] send the /arti/ from the groom's house.

   On the day of the wedding, [they] send the /vajj/ and the /ma[h]psəl/ also from the groom's house.

   The groom also gives /širbeli/ to his mother-in-law.

   According to Baluchi custom, the groom gives most of the expense[s] of the wedding.

2. bəloči [h]arosā, banur salunkəy gysa kəyt?

   No, the bride does not come to the groom's house, but rather the groom goes to her house.

   The men mount the groom on a horse, and [they] go beating drum[s] and [shooting off] gun[s].

   The women, singing and [playing] tambourines, go separately.

   [They] call [lit. say] these groups [/məči/] of men and women /jən/. /jən/.

   After arriving at the bride's house, the bride's guardians welcome them and serve refreshments.

3. nyka[h]ay væxta, će će kənənt.

   At the time of the /nyka[h]/ the Mulla sends three men to the bride's quarters.

   From these she selects one [as] her deputy.

   The bride accepts the groom and fixes [/h]er kənəg/ the /me[h]r/ too.
The deputy witnesses this before [lit. to] the Mulla.
The groom accepts also, and then the Mulla performs [lit. reads] their /nyka[h]/.

The relatives come and congratulate the groom.
The bride's guardians serve them refreshments and ask for [lit. take] the personal news of the men.
The groom and his friends hold target practice.
On the fourth day of the wedding the bride's guardian performs the custom of /dem-[h]oni/.
After this, the groom takes his bride to his own home.

In our country the boys and girls arrange their marriages themselves.
First they keep company [/nynd-w-nyad kanag/] with one another, and afterwards they decide whether [lit. that] they should marry or not.
The bride's guardian bears most of the expense of the wedding.
The bride dresses in [a] white costume and carries [lit. takes] flowers in her hand.
After the wedding, the bride and groom spend one or two weeks in the country [/Donna/].

Nadir Shah was born in the year 1687 and became king of Iran in 1736.
In the year 1739 he attacked India and defeated the army of the Mughals.
He looted many cities of India.
He seized much property [/mal-w-moDDi/] from the Mughal king and went back to Iran.
In the year 1747 he was killed by [lit. in] the hand of his own [military] officers.

He was the chief of a tribe of Afghans.
Nadir Shah gave him a post in his army.
He became king of Afghanistan and afterwards attacked India.
He ruled for [lit. up to] twenty-six years and died in the year 1772.
His son built a large tomb for him.
8. **nasir xanəy beməTTê kar əte ətənt.**

He gathered the Baluchis under his banner.

His governmental system was very good.

His army system [lit. system of the army] also deserves praise.

He put an end to thieves and highwaymen in his country.

He recorded the pedigrees of the tribes and fixed [ /[h]er kənəg/ ] merchandise tax[es],

land tax[es], and fines.

9. **əmiri meRəvəy bask kəy kəy ətənt.**

The chiefs of the tribes were members of the council of nobles.

A member of the Hindus also sat in the council of nobles.

The chief religious judge was also a member of it.

The prime minister and other ministers also sat in it.

The members of the council of nobles were eighty, from whom [lit. that from them] the members of the cabinet were chosen.

10. **nasir xan vəti Dyhəy məli karə əon əson dat.**

He collected merchandise tax[es] from the merchants.

Many tribes gave land tax, and others gave soldiers to defend the homeland.

If a tribe sent soldiers, Nasir Khan did not take land tax from it.

Nasir Khan also collected [lit. took] many kinds of fine[s].

All of these tasks he gave into the hand[s] of the Finance Minister.

11. **nər ma[h]məd kəy ət.**

The grandfather of Nur Muhammad came from Makran.

During the reign of Nasir Khan, Nur Muhammad became the supreme religious judge.

He went with Nasir Khan to the wars of India.

He wrote a history of these wars in Persian.


12. **jam dərrək kəy ət.**

He was the poet laureate at Nasir Khan's court.

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Nowadays [moro:xan om/] the Baluchi people love his poems.
An English writer has collected some of his poems.
The Baluchi Academy of Quetta has published many of his poems.
[People] say that his tomb is in Kacchi.

13. nasir xanoy adalattay mokyama \on ut.

In Nasir Khan's reign, cases were decided according to justice.
In every district [there] were [lit. became] tribal courts once a week [lit. in a week one time].
Every year [there] was [lit. became] a royal court at Sibi.
Aside from tribal law, [there] was also Islamic religious law.
For the Hindus, their own religious law existed.

14. nasir xanoy baria, vapari ow e8-w-aoy [h]al \on ut.

Nasir Khan made many laws for the happiness and prosperity of the merchants.
Many artisans came from the Plains [lit. Sindh-and-India] and settled in Baluchistan.
Many Hindus also came, and Nasir Khan waived the /jaziya/ [from] upon them.
The cloth and the skin dyeing factories of Kalat gained much fame.
In Dadar [they] also made very good guns.

15. a8 nesir xana rond, ai [h]wkumott \on but.

Nasir Khan died in the year 1794.
In many places the Baluchis built memorial cairns to him [lit. of him].
After Nasir Khan, his government kept on becoming weak[er].
At last the British took [over] his government.
After the English, a part of Baluchistan came to Pakistan, and Iran and Afghanistan took [lit. took away] other parts of it.

20. 502. Question-Response Drill II.

1. ce, tev vaxte adalatta gva[h]i datgay?
2. teva pø vanøgø pagø røsit?
3. tai [h]øyala, [h]ør mwila vot-vajøiø [h]økk býøsit?
4.  vətɪ mwlk ay əkk durgynd əw pwrr-ʃonɛ [h]akymɛy nama bɛgwɛ!
5.  tai Dyḥəy [h]kwuməttɔy nyzam kwjam Dəwləy ynt.
6.  tai [h]ɔnda, byjjary dɔd əm əst, yə nə.
7.  DaDaŋ pər ən ɔm kəʃʃytaqat.
8.  nəsɪr xanay dərbarəy dəptəɾi zəaban ət.
9.  nəsɪr xanay baria, sane-ləʃkɔra jirə-w-jagə kəy dat.
10.  ələ, tai mwlkəy [h]arəsə pə, jənən vəʃəbo səwʃənt, əw banur əw salunkəy dəst-w-padə [h]ynnəm jənənt?
11. Ḷənəyykki ʃonə dode.
12.  bəloɛ pər ən əsɪr xana ənəl gwəʃənt.
13.  nəsɪr xanay amiri meɾəvə, kəi kəi nyndja[h] [h]er ətənt.
14.  amiri meɾəvəy bask kwjam karəni səɾə gynd-w-ʃər kwrtənt.
15.  tərə ʃəkənəy kar dost ynt?

20. 503. Fill the Blanks.

Fill the blanks in the following sentences with the most appropriate word from among those given at the end of this Section.

1.  vəxtə ky nəsɪr xan kəsan ət, ai ____ nədyr ʂə[h]əy dərbarə ət.
2.  əgə ma ____ tran kənən, təo ʃeɾə zut əlas bit.
3.  [h]ər Təkkər vəti ____ gyʃən kənt, əw a vəti Təkkərəy nwmayndaɡ bit.
4.  e [h]əbər jənəykkəy vərysa ____, əw a gö ma nəTəyt.
6.  ʃənkər əma nyəda ____ nə ət.
7.  a ____ təi bədɪg butə.
8.  əvəla ____ ɛ mərda byjjər mwɔɾ kənəgi bit.
9.  əməməy Dyhə, ____ ɛ məɾd baz kəmənt.
10.  a vəxtə drəst jənən ma[h]ələy səɾə ____ ʃəT dəyənt.
11.  mən vəti drəst za[h]gəni [h]ərəsəni [h]əɾcəa ______.
12.  ____ ay nyməzəvy vənəga rənd, a vəti tupəkə dvarəɡ kəçə kwrt əw ʃət.
13.  mən ʃwmarəa ____ dəyən, ky ʃəhəi aw Dənən kəra ʃərtyrə ʃəwlə ʃon dəyən.
14.  e ____ ay rua, yədyə sənən-rəʃəgə məɾdəwənəi šwmar bist ləkk ynt.
15.  a tənə yəkk ma[h] təməndərəy vəkəla ____ dəʃt.

Təkkərəi ənɔsaʃyt nynd-w-nyad puro saDi
pəʃim nəpəwɛʃʃin dem-ə-dem kəwəl saŋi
əntkər mwdam məɾdəwəɾəməry ʂəɾə ʂəkər

20. 504. Conversation Practice I.

1. A:  vəjə, byjjər ʃonə dode.
3. A: če, sangië mارد wot byjjar kənt?
5. A: če, byjjar aš wati twmana bed om but kənt?
16. B: brəs, vajj yəkk dw səndəkənt, ky avəni təha bənərəy pwəč, pəzvar, vəxəbo, pəʃak, aw sinqərəy či ənt.
22. B: aeqə səyal-w-ka)m kəsə məwərəqəkə bədəyənt, aw sərəe šəkər čəT bədəyənt, to e dədə šynykəč gwənt. əme Dowla, aeqə səyal-w-ka)mə šə, [h]ər kəss čie-nə-cie zərr bənər ya salunkəy sərə bəgərəndənt, aw avəni vəsyrə bədəyəntyʃ, to əme zərrə sərgərd gwənt.

20. 505. Conversation Practice II.

1. A: nəsir xan pər če gɾəo but.

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5. A: rənda ʔe but.
9. A: Ĕ, nəsir xan drəst bəloč tkəmənəni mərdəməwəməri kənaent?
11. A: nəsir xan goŋ əwganənə ərə ce əmyət.
12. B: nəsir xan loθyt, ky rokəpti bəločən əm vəti bəyərəkkəy ɛəra bəyənt. əpəməʃə a əgə vəti pəwja məkran əw irani bəločystan əwət. əs e [h]əbərə, əwganəni bədəsh[a][h] bad bərət, əw nəsir xana səkək dərko dat.
14. B: əwganəni bədəsh[a][h], a[h]əmad śa[h], Təpəl kwət, ky nəsir xan əs vəti səmə məgyəzet. nəsir xan pəssəv dat, ky tənə [h]əddə bəloč əntənt, a ai səm ynt.
19. A: saləa rənd əɾə but.
20.600. Vocabulary.

arti [or /aRti/] supplies, animals, etc. sent by the groom to his father-in-law for the marriage feast

*ə[h]val news, recent happenings, events (of a person, family, etc.); states, conditions
do ask for one’s recent personal news

ə[h]val gurəg

əmiri noble (adj.)
share, portion  
to take part
Hindu, Hindu merchant
unequalled, matchless
to turn (something) back toward; to bring
together under one's control, get control of,
take possession of
contribution[s] collected by a groom to pay the
take, accept contribution[s] towards a marriage
to collect contribution[s] towards a marriage
expenses of his marriage
sheet, mantle
tea-and-pipe: refreshments
to serve, offer refreshments
embroidery
to embroider
monument, cairn
epic poem; record
to be recorded
to record
recorded, official
court (of a king)
to be a court, court to be held
to hold court
sacrifice of a sheep, etc. performed at a
marriage
to be a /dem-[h]oni/ sacrifice
to perform the /dem-[h]oni/ sacrifice
face-to-face, directly
religious
farsighted
Dadar, a city in Pakistani Baluchistan
small group, gathering
to be divided into small groups
to divide into small groups
in small groups
untangling-and-parting: ordering, arranging,
setting straight
to be put in order, arranged, set straight
to put in order, arrange, set straight
witness
to be a witness
to make (someone) a witness
witness, evidence, testimony

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to bear witness, give evidence
to take, record evidence
see-and-look: deliberation, consideration
to be deliberated, considered
to deliberate, consider
hostage, security
to be, become security
to keep as security
to give as security
to take, accept as security
to make (something one's) security
lands given in return for military service
costs, expense, spending
to be spent
to take, accept the costs, expenses (of something)
to spend
district
henna
to apply henna
wedding procession
tax on non-Muslims
to pay the /jazia/
to take, accept the /jazia/
ration-and-place: commissariat, board and lodging
to provide board and lodging
half- (half-brother, half-sister)
apart, separately
separately, apart from one another
legal
acceptable, agreeable
to be acceptable, agreeable
to accept, agree
promise, oath
to promise
to take, accept a promise
to take an oath
inner shoulder (the place where the neck and the trunk meet)
to be slung over the shoulder (as a bandolier, sword, gun)
to sling over the shoulder (as a bandolier, sword, gun)
to march
artisan, skilled worker

Langav, a tribe of somewhat lower social status
wedding expenses paid by the groom (or the groom's people) to the bride's family
  to pay the /labb/
  to take, accept the /labb/

to roll, mix up, cause to wallow
load (of household goods, bedding, etc.)
  to be loaded, be a load (of household goods)
  to load (household goods, etc. onto an animal)

land tax
  to pay land tax
  to take, collect land tax

forgiving, pardoning, waiving
  to be forgiven, pardoned, waived
  to forgive, pardon, waive

man, male
census
  to be a census, census to be taken
  to take a census

payment to be made to the bride by the groom in the event of a divorce
  to pay the /me[h]r/
  to take, accept the /me[h]r/

congratulations
  to offer congratulations

forever, always
goal, aim, objective
name
  to gain fame, become famous
  representative
  to be, become a representative
  to make (someone one's) representative

wedding, marriage ceremony
  to perform a marriage ceremony
  to perform (i.e. read the Arabic forms of) a marriage ceremony

seat (in parliament, etc.)
sitting-and-meeting: environment, surroundings, contacts, company
  to be in (someone's) company, be in (a certain) society
  to keep company, make (some group, etc.)
nyśanə[g]
nyśanə[g] jənəg
nyśanə[g] kənəg
nyzam
parsi
parsi kənəg
pas
pəgar
pəgar dəyəg
pəgar gəyəg
pəndətt
pəsand
pəsand buəg
pəsand kənəg
payda
payda buəg
payda kənəg
peşim
pośənəg I-II
pośak
puro
puro buəg
puro kənəg
pwjjəg I-I
pwrr-ʃon
pwrr-ʃon buəg
pwrr-ʃon kənəg
pylan
ra[h]gir
raj
raj buəg
raj kənəg
raji
saəg I-I
saDi [or /saRi/]
saDi buəg
saDi kənəg
sane-işkər
sangi
sənn-rəsta[g]

one's) society
target, mark, aim
to shoot at a target, hold target practice
to aim at, make (something one's) target
system, organisation
Persian (language)
to speak Persian
period of three hours
stipend
to give, pay a stipend
to take, accept a stipend
Pandit, Hindu religious scholar
choice, something which is liked
to be pleasing, agreeable, liked, chosen, approved
to like, choose, approve
born, produced, found
to be born, produced, found
to bear, produce, find
early afternoon
to cause to wear, cause to put on
garments, dress
completed, fulfilled
to be, become completed, fulfilled
to complete, fulfill
to bear, stand, endure, have the capability of
well-organised
to be, become well-organised
to make well-organised
a certain --, so-and-so (an unnamed or anonymous person)
highwayman, bandit
rule, society, subjects, tribe, community
to be ruled
to rule
social, ruling, communal
to suit
present (adj.)
to be, become present
to cause to be present
police, security force (in Nasir Khan's time)
engaged, betrothed
adult (adj.)
sebi
sor
dayag
sargard
dayag
gyrag
sarkari
buag
konaag
sarkazi
panc
sayr
singar
buag
konaag
swag 1-II
syl
konaag
ahj
okor [or /awkol/]
sirbeli
dayag
gyrag
synykki
konaag
tarixdan
ahi
tmendar
akkor
akkeri
appo
appo jonaag
vaj
vajj dayag
gyrag
vokil
konaag
vili
ontkar
vasyrk
babo

Sibi, a town in Pakistani Baluchistan
head, upper portion
to send off
congratulatory gift of money
to give money (as a congratulatory gift)
to take, accept /sargard/
governmental, official
to be, become governmental, to be nationalised
to make governmental, to nationalise
supreme religious judge, head Qazi
cabinet, council of ministers; representative
master poet, poet laureate

to be made-up, have cosmetics applied
to apply, use cosmetics
to mix into a paste
skin, hide
to skin
royal
sweetmeats, candy
bridal gift or payment made by the groom to
his prospective mother-in-law
to pay the /sirbeli/
to take, accept the /sirbeli/
throwing of sweetmeats over someone (a
congratulatory custom)
to throw sweetmeats (as a way of congratulating
someone)
historian
internal
chief of a tribe (/tmend/)
sub-tribe
sub-chief, chief of a /akkor/
seal
to affix a seal
wedding gifts sent by the groom to the bride
to send, offer the /vajj/
to take, accept the /vajj/
agent, deputy, advocate, lawyer
to hire, employ a lawyer, etc.
saint
educated, literate
father-in-law
perfume
vaëx\text{\textit{s}i}  
vaëx\text{\textit{s}i} buæg  
vaëx\text{\textit{s}i} kænæg  
vatæn  
væt-væjæi  
wst\text{\textit{wa}mn-raj  
yatgiri  
ynsap [or /ynsæf/]  
ynsap buæg  
ynsap kænæg  
yntyzam\text{\textit{i}  
zø\text{\textit{val}  
zø\text{\textit{val} buæg  
zø\text{\textit{val} kænæg  
zyn\text{\textit{d}}  

happiness, joy, rejoicing  
to be happiness, joy, rejoicing  
to rejoice, be happy  
homeland  
self-determination  
democracy  
memorial, memory  
justice  
to be justice  
to act justly  
administrative  
death (honorable); spending (lavishly, wastefully, generously)  
to die (honorable); to be spent (lavishly, wastefully, generously)  
to spend (lavishly, wastefully, generously)  
life