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# A COURSE IN BALUCHI

## بلوچی کتاب

Muhammad Abd-al-Rahman Barker

and

Aqil Khan Mengal

VOLUME ONE

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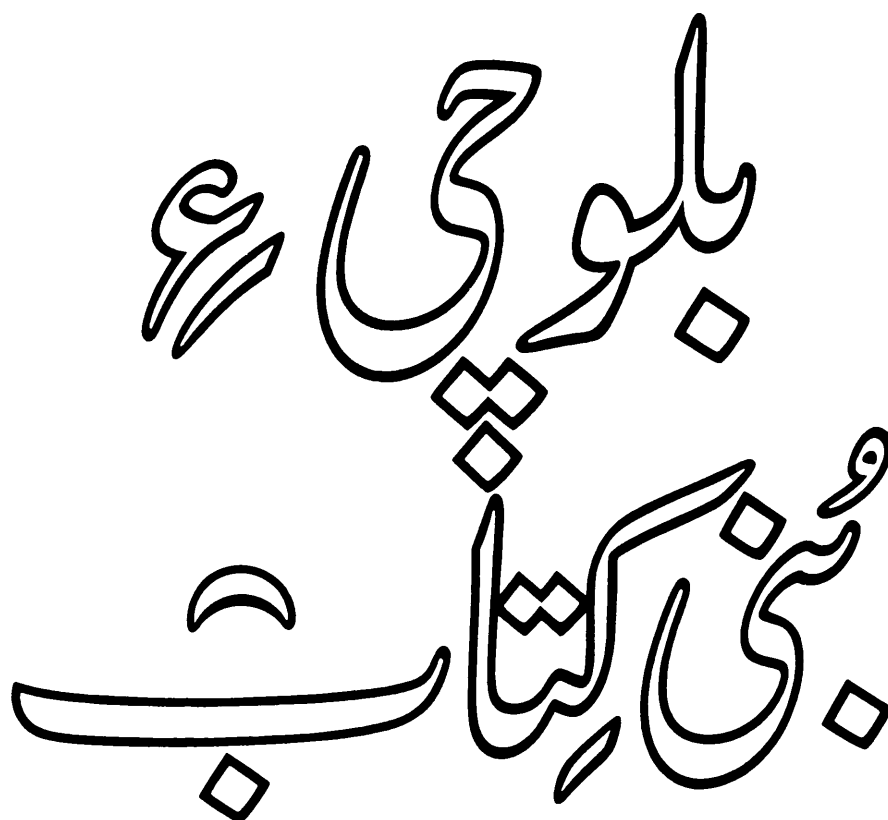
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**Muhammad Abd-al-Rahman Barker**  
and  
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**VOLUME ONE**

Institute of Islamic Studies  
McGill University  
Montreal, Quebec  
Canada

1969

A handwritten signature in Urdu script, likely belonging to one of the authors, Muhammad Abd-al-Rahman Barker or Aqil Khan Mengal.

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FOR AMBEREEN



Nomads travelling in Irani Baluchistan.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## 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.

#### P. 202. Arrangement of Materials.

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 formations. 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-l-Khaliq and his staff in Karachi, who did the calligraphy of the Baluchi script materials; Mr. Abdu-l-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 Brahuies 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:<sup>1</sup>

<sup>1</sup>Oranskii, I. M., "Vvedenie v Iranskuiu Filologiu"; Akademia Nauk, S. S. S. R.; Moskva, 1960; p. 323 ff.

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.<sup>1</sup> 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.<sup>2</sup> 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).<sup>3</sup> 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.<sup>4</sup> 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.<sup>5</sup> 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.<sup>6</sup> 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

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

<sup>2</sup>Pikulin, M. G. , "Beludzhi"; Akademia Nauk, S. S. S. R. ; Moskva, 1959.

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

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

<sup>5</sup>Elfenbein, J. H. , "Baluchistan" in the Encyclopaedia of Islam, 2nd edition, Leyden-London, 1960; p. 1007.

<sup>6</sup>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.<sup>1</sup>

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:<sup>2</sup>

"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.<sup>3</sup> 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:<sup>4</sup>

"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

<sup>1</sup>Ibid., p. 28.

<sup>2</sup>Ibid., p. 3.

<sup>3</sup>Grierson, G. A., "Balochi" in *The Linguistic Survey of India*; Calcutta, 1921; vol. X.

<sup>4</sup>Elfenbein, "Baluchi Language," op. cit.; pp. 14-15.

group to the position. 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.<sup>1</sup> 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.<sup>2</sup>

#### 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

<sup>1</sup>Ibid.

<sup>2</sup> Spooner, B., "Notes on the Baluchi Spoken in Persian Baluchistan" in Iran: Journal of the British Institute of Persian Studies; London, 1967; vol. V, pp. 51-71.



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 /əy/ or between /u/, /o/, and /əw/; 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, ã, ə, b, č, d, D, e, ě, f, g, γ, h, i, ĩ, j, k, l, m, n, o, õ, p, r, R, s, š, t, T, u, ũ, v, w, x, y, z, ž/. 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.

/ap/ water  
/mas/ mother  
/yda/ here

0.302. /ã/.

/ã/ 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.

/pãzdə/ fifteen  
/əspã/ 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.

/əš/ from  
/jən/ wife  
/əgə/ 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 [æ<sup>i</sup>] or [ɛ<sup>i</sup>]; at the end of a word, the offglide is lower: almost [æ<sup>e</sup>] or [ɛ<sup>e</sup>]. 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.

/əyb/ fault, defect, blemish  
/məyl/ inclination, tendency, desire  
/səy/ three

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

/əw/ and  
/səwz/ green, blue  
/təw/ you [sg.]

0.304. /b/.

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

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

0.305. /ʃ/.

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

/ʃi/ thing  
/reʃəg/ 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  
/rwdəg/ 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 /rek/ "sand, sand dune" be compared with English rake, or Baluchi /če/ 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.]  
/šəmbe/ Saturday

0.309. /ẽ/.

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

/sẽzdə/ thirteen  
/kədẽ/ when?  
/yspetẽ/ 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.

/fəsl/ crop, harvest. [Commonly /pəsl/.]  
/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.

/gir/ memory, grasp  
 /gok/ cow  
 /dygə/ other, another, further, else  
 /jaməg/ shirt

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 /ɣ/). 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.]  
 /dərgəga/ 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 mənig ynt./ This is mine. [/g/ may occur after a form of the "possessive" suffix /əy/-/i/ before a vowel-initial form of the copulative verb. /e mənī ynt./ is also possible.]

0.312. /ɣ/.

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.

/ɣul/ giant, demon  
 /ɣošwm/ abundance, large number, large herd, swarm  
 /ɣəžžəg/ to be, become angry, boil with rage, fume  
 /səwɣat/ gift, present  
 /zwɣal/ coal (fuel). [More usually /zwgal/ in Rakhshani Baluchi.]  
 /laɣər/ thin, gaunt, ill-fed. [More usually /lagər/ in Rakhshani Baluchi.]

/zaɣ/ 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 /həbər/ "word, matter, thing" and then repeat this same word in his next utterance as /əbər/. 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.<sup>1</sup>

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 (/ə, 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 /h]əgazi/.]

/həyat/ life. [Optionally /əyat/; written /h]əyat/.]

/hyčçi/ anything, something. [Optionally /yčçi/; written /h]yčçi/.]

/hak/ dirt, earth. [Commonly /ak/; written /h]ak/.]

/hon/ blood. [Commonly /on/; written /h]on/.]

/hork/ empty. [Commonly /ork/; written /h]ork/.]

- (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.

/trəhəg/ to rest. [Optionally /trəæg/; written /trə]h]əg/.]

<sup>1</sup>Spooner, op. cit.

/bəha/ price. [Almost always with /h/ and hence written /bəha/ throughout.]  
 /mahi/ fish. [Commonly /mai/ and hence likely to be confused with /mai/ "Madame, Miss, Mrs. "; written /ma[h]i/. ]  
 /šihən/ especially fine breed of horse. [Commonly /šien/; written /šihən/. ]

- (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.

/əhval/ news, recent happenings. [Often /əval/; written /ə[h]val/. ]  
 /šahr/ city. [Usually /šar/ -- Eastern /šəhr/. Written /ša[h]r/. ]  
 /mahpər/ hair. [Usually /mapər/ -- elsewhere /məhpər/; written /ma[h]pər/. ]  
 /zahm/ 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.

/Dyh/ land, territory. [Less commonly /Dy/; written /Dy[h]/. ]  
 /koh/ mountain. [Commonly /ko/; written /ko[h]/. Compare:]  
 /koha/ on the mountain. [Or /koa/. The stem is followed by the "singular-definite" suffix /a/. ]  
 /rah/ road, way. [Commonly /ra/; written /ra[h]/. Compare:]  
 /rahəy/ of the road, way. [Or /raəy/. The stem is followed by the "possessive" suffix /əy/-/i/. ]

- (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.

/čahā/ the tea (objective plural). [More usually /čaā/. The stem /ča/ is followed by the "plural-definite" suffix /an/-/ā/. ]  
 /čah ənt/ [there] is [lit. are] tea. [Usually /ča ənt/ with a slight hiatus to mark word juncture. ]

0.314. /i/.

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

/iran/ Iran  
 /šir/ milk. [Compare English sheer. ]  
 /si/ thirty. [Compare English sea. ]

0.315. /ĩ/.

Identical with /i/ except that /ĩ/ 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.

/sĩgar/ cosmetics, make-up. [Usually /singar/, with /n/ represented phonetically by [ŋ]; see Sec. 0.320.]  
/vərĩ/ [I] eat, drink. [Usually /vərin/.]

0.316. /j/.

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

/jaməg/ shirt  
/vajə/ sir, mister  
/ʒergej/ 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.

/karč/ 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 [ɫ] with the back of the tongue raised) before consonants and word-finally. In Baluchi /l/ is always a "light l." E. g.

/lep/ quilt  
/kələm/ pen  
/gəl/ rejoicing. [Compare English gull.]

0.319. /m/.



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

/mas/ mother  
/nemæg/ 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  
/bwnæg/ household or military baggage  
/nan/ bread

Certain phonetically conditioned modifications must be noted:

- (1) /n/ is retroflexed (phonetically [ɳ]) 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 (/č, j/). E. g.

/byrynj/ rice  
/kosinč/ sp. of pumpkin  
/ynčw/ 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.

/dwng/ bottle  
/tironk/ sharp stab of pain  
/əngur/ grape

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

/ponz/ nose  
/swnduk/ box, chest  
/kərn/ century

- (5) 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 /kõT/, with /n/ reduced to nasalisation of the /o/. ]

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

/a rəzanã prošt./ He broke the utensils. [The "plural-definite" suffix occurs as /ã/ before a following word beginning with a consonant. ]

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

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

#### 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. /õ/.

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

/nõzdə/ nineteen

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

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.]  
/nypad/ bedding  
/šəp/ night  
/sop/ 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.]  
/burəg/ 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  
/vəR/ way, method, kind  
/joR/ well, healthy, built, made  
/aRt/ flour  
/gyRd/ round. [Or /gyrd/.]  
/bwRz/ above, over, high. [Or /bwrz/.]

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  
/kəsan/ 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.

/ʃodəg/ to wash  
/kyʃar/ crop  
/meʃ/ 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  
/vətak/ 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.

/Twnɡ/ hole (through an object)  
/pwTəɡ/ smallpox  
/koT/ coat. [From English; compare the English pronunciation of this word.]  
/TəmaTər/ tomato. [From English; compare the English pronunciation of this word.]

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 oe 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. /ũ/.

Identical with /u/ except that /ũ/ is nasalised. Like /ĩ/, 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.

/bũDwk/ 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.]  
 /ənnũ/ 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  
 /kyssev/ story, tale. [Compare /gyrəw/ "flute" and also /gyrəo/ "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  
 /ynčw/ a little, a small amount of

The diphthong /əw/ was described in Sec. 0.303. E. g.

/Dəwɪ/ 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  
/vəxt/ time. [Also /vəkt/, /və[h]t/, or /va[h]d/.]  
/təlx/ bitter. [More frequently /ta[h]l/.]  
/mələx/ locust  
/xylaf/ against, contrary to  
/yəxx/ 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.]  
/yəkk/ one. [At the beginning of a word before a vowel /y/ stands for consonantal [y].]  
/[h]əyal/ 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.]  
/pətayytwn/ [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. /ž/.

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. /ž/ is rather uncommon in Rakhshani Baluchi. E. g.

/žənd/ fatigued, tired out  
/žəll/ pebble  
/tyžn/ taunt  
/[h]əždə/ eighteen  
/məžž/ 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, ɣ, r, R, t, T, x/. Of these, four (/d, r, t, x/) are found in widely known European languages, and two (/ɣ, x/) are rare in the Rakhshani dialects themselves. Of the vowels, only the nasalised varieties (/ã, ě, ĩ, õ, ũ/) 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, ã, e, ě, i, ĩ, o, õ, u, ũ/ 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.]  
/byn/ 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:

/kəd/ 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 /ə/ 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: ]  
 /əy/ O!  
 /dw/ two. [Compare: ]  
 /gu/ excrement. [And also: ]  
 /bo/ smell, odour. [And also: ]  
 /əw/ and  
 /də/ ten. [Compare: ]  
 /sa/ barley  
 /malə/ early. [Compare: ]  
 /mala/ livestock (objective form). [ /mal/ "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.

/gər/ 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 /gər/. ]  
 /ʃyr/ sp. of lentil. [Compare: ]  
 /ʃir/ milk. [Again, together with a difference in quality like that of English pit and peat, there is a contrast in length. ]  
 /jwR/ cloudbank. [Compare: ]



/juR/ colon, lower intestine. [Again, these vowels differ both in quality and length. Compare English put and boot. ]

- (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 /tupəkk/ "gun" or /Tuæg/ "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.

[h]ir	γul	[h]ar	gw1	[h]el
[h]er	gol	[h]ər	[h]er	syry[h]
[h]yrr	gw1	par	pər	ser
bir	juR	pər	joR	pwrr

ber	joR	sari	bir	meš
byr	jwR	səri	ɣul	čyrag
šir	kuš	kad	šir	bəllwk
šer	goš	kəd	[h]ar	adda
šyr	gwš	sad	səri	kəddə

0.412. Drill II: Production.

Using a tape or a Baluchi speaker as a model, listen to the following words and then pronounce them.

tir	buč	dar	bwz	rok
ter	bwz	dər	malə	pad
sil	luR	aram	loR	jaməg
sel	loR	ətəm	piri	wštyr
syl	[h]ul	as	[h]wll	kwtwb
zi	[h]wll	əš	zi	kuTyg
ky	tok	malə	dər	tel
piri	twkk	mala	ter	syry[h]
šypi	bo	čəRə	ətəm	tali

0.413. Drill III: Production.

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

0.420. /əy/ and /əw/.

/əy/ and /əw/ deserve special attention because of the quality of /ə/ in these sequences. Since English lacks syllable nuclei of the exact quality of /əy/ and /əw/, many beginners tend to pronounce them like the i of kite and the ou of house. The sequence /əy/ 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. /əi/, /əe/, /əo/.

0.421. Drill I: Recognition.

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

bit	kuš	təw	bit	šer
bed	goš	səy	goš	šəyr

bəyt	kəwš	gyrəw	kəwr	kəy
sil	kur	čəbbəv	[h]awr	kəi
sel	kor	bəyt	Dəwl	səi
səyl	kəwr	bayd	əwzar	səy
syl	səwz	ləwn	[h]əyr	sa[h]i

0.422. Drill II: Production.

Instructions are as for Sec. 0.412.

ləyt	gəwš	səy	ka[h]oš	bəyt
šəyr	səwz	təi	kəwš	səwzi
pəym	əwli	bayd	səwda	bed
səyl	əwgan	ai	rəwt	səi
pəysəg	əw	šwməy	sa[h]wn	kəddəe

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 (/ã, ě, ĭ, õ, ũ/), of which only /ã/ and /ě/ 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 kən! / Make this task easy! [/asan/ "easy" is an adjective stem. It ends in /n/ in all environments. Compare: ]

/asã rok kən! / Light the fires! [/as/ "fire" is followed by the "plural-definite" suffix /an/-/ã/. Here /ã/ occurs before a following consonant. See also Sec. 0.320. ]

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

/šwməy 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).

yãzdə	šãzdə	əspã	yãzdə
dwãzdə	nõzdə	məzənen	nõzdə
sēzdə	gon	məzənē	gõ
čãrdə	gõ	piren	[h]ər də
pãzdə	əspan	pirē	ponz

0.432. Drill II: Production.

Instructions are as for Sec. 0.412.

gõ	šãzdə	sēzdə	yspetē
gon	čãrdə	kəsanē	gysã
nõzdə	pãzdə	nokē	tupəkkã

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).

ai	mwillae	čaan	dwnya
səi	anəe	čaã	dwnyaa
drwai	čee	domien	dwnyae
Tuit	koTie	domiē	dwnyai
Tuyt	boe	talian	dwnyaiē
Tuən	kue	taliəy	dwnyaəy

0.442. Drill II: Production.

Instructions are as for Sec. 0.412.

bumyai	šəmbea	mai	gyrəo
pətrie	saa	ysrail	jwmayt

šypiã	noškea	šaddye	boan
čie	kua	eškəya	zien
siẽ	kuã	[h]awr	čian

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 c) 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.

<u>p</u> ir	<u>t</u> ir	<u>T</u> i	<u>č</u> i	<u>k</u> iləg
<u>p</u> eš	<u>t</u> el	<u>T</u> eləg	<u>č</u> e	<u>k</u> es
<u>p</u> yss	<u>t</u> yžn	<u>T</u> yll	<u>č</u> yll	<u>k</u> yšar
<u>p</u> ar	<u>t</u> al	<u>T</u> apwrəg	<u>č</u> arəg	<u>k</u> arəg
<u>p</u> ər	<u>t</u> əna	<u>T</u> əpp	<u>č</u> ərəg	<u>k</u> əsan

<u>p</u> urəg	<u>t</u> urəg	T <u>u</u> [h]	č <u>u</u> m	<u>k</u> uš
<u>p</u> ošəg	<u>t</u> o	T <u>o</u> p	č <u>o</u> n	<u>k</u> o[h]
<u>p</u> wrr	<u>t</u> wmən	T <u>w</u> ng	č <u>w</u> š	<u>k</u> wja

0.452. Drill II: Recognition.

Instructions are as for Sec. 0.451.

š <u>i</u> pəg	<u>k</u> yt <u>a</u> b	kəT <u>u</u> r	suč <u>y</u> n	šy <u>k</u> ar
nyp <u>a</u> d	vət <u>a</u> k	kuT <u>y</u> g	kuč <u>ə</u> g	na <u>k</u> o
tap <u>ə</u> g	ət <u>ə</u> m	pwT <u>ə</u> g	doč <u>ə</u> g	no <u>k</u> ər

0.453. Drill III: Recognition.

Instructions are as for Sec. 0.451.

lep <u>ə</u>	bit <u>ə</u>	siT <u>ə</u>	təč <u>ə</u>	rek <u>ə</u>
ap <u>ə</u>	sat <u>ə</u>	saT <u>ə</u>	roč <u>ə</u>	[h]ak <u>ə</u>
sop <u>ə</u>	kot <u>ə</u>	koT <u>ə</u>	buč <u>ə</u>	rok <u>ə</u>

0.454. Drill IV: Recognition.

Instructions are as for Sec. 0.451.

<u>p</u> rwšəg	<u>t</u> ru		čyanək <u>k</u>	
dəpt <u>ə</u> r	pət <u>r</u> i		təčk <u>ə</u>	mək <u>r</u> an
məlp <u>ə</u> d	wšt <u>y</u> r	masT <u>ə</u> r	borč <u>i</u>	ysk <u>u</u> l
bərp <u>ə</u>	dəst <u>ə</u>	konT <u>ə</u>	karč <u>ə</u>	mw <u>l</u> k

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 tin) and a voiced d (as in din). Rakhshani Baluchi, on the other hand, has four contrasting stops made in this same general articulatory area:

	Dental	Retroflex
Voiceless	t	T
Voiced	d	D

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.

tə	Twng	masTər	pətri	sat
Tə[h]	Tal	syta	rotak	saT
tal	twnn	loTin	pwTəg	bəT
Tal	tel	wʃtyr	ystar	bət
Top	tupəkk	pwtrəg	kətar	sut
tol	Təppwr	[h]oTəl	kəTar	noT
Tol	Tapwrəg	bəTā	kəstyr	ayat
Tuəg	tru	wstwman	moTəl	gvat
tok	twmən	məstwng	kəTur	siT
Tok	Tanga	TəmaTər	loTən	zut

0.462. Drill II: Recognition.

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

də	der	mərdwm	goDã	boD
dol	dəgg	kaDã	čadan	sad
dwkk	Dəggi	kadã	məndil	gwd
Da[h]	Drevər	[h]aDal	jədwkk	kaD
Der	Dak	adenk	yzdə	kad

0.463. Drill III: Recognition.

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

Dəwl	TykəTT	maldar	dyl	tali
kənD	dwzz	ləd	Tyll	bədi
Dwkk	tol	gwd	ətwkk	gvənD
Təkk	Tol	dw	Dəgar	zənD
molyd	dəm	sanD	sərdar	yspet
čadi	bəT	loT	mərd	[h]əpt
təpər	[h]əptəg	lut	konT	gradəg
Dəbbi	Domb	tal	tam	mandəg

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.

lap	goli	tironk	gyræg	zyr
ra[h]	šorə	čəRə	bwrrin	pyR
lut	mari	sədri	vərdyn	syl
rwdæg	maRi	pwlav	pərz	kyrr
rek	boRã	najoRi	zalbul	zor
riš	vari	gələg	məlpəd	zoR
lep	gaRi	gəlləg	gəRi	zərr
roč	tali	šərrē	baRo	bwrr
loT	molyd	gyrræg	duri	šurr
ləd	ziləg	pwtərəg	[h]ərræg	mil

0.472. Drill II: Production.

Pronounce each item after the tape or speaker.

ryd	pyaləg	malдар	zərrã	zor
ləd	kylit	sərdar	bwrrən	zərr
rəzan	bərəg	nemroč	pərræg	šyr
lagər	naləg	čergej	gəlləg	šyrr
ləngar	kələm	balyšt	ziləg	syl

ləwn            berwm            drwʒəg            zirrəg            mil

0.473. Drill III: Production.

Pronounce each item after the tape or speaker.

ʒəRə	pyRi	myr	[h]ar	lor
maRi	baRo	myR	aR	loR
mari	gaRi	dəRəg	bir	luR
ərab	gəRi	dər	biR	pər
[h]əRəb	bari	dərra[h]	byrr	pəR

0.474. Drill IV: Production.

Pronounce each item after the tape or speaker.

tal	bar	loR	byrr	təl
sel	bor	luR	bərr	gəl
tol	kur	biR	bwrr	gyl
sil	tir	aR	ʒurr	pwr
[h]ul	ter	vəR	byr	pwr r

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 /ɣ/. 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 /ɣ/, 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 r in a word like Paris is close to /ɣ/, 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 /ɣ/: 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.

xandan	vəxt	təxt	mələx	bəxməl
xylaf	vəkt	čərx	təlx	[h]əlk
xwrrwm	bəxt	Dakxanə	yəxx	mərk

0.482. Drill II: Recognition.

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

γošwm	gul	səwɣat	ɣav	zaɣ
γəžžən	ɣul	lagər	zwɣal	bag
γəm	gol	laɣər	zag	səg

0.483. Drill III: Production.

Pronounce each item after the tape or speaker.

kələm	zag	čərx	zwɣal	ɣav
xandan	yəxx	mərk	bəxməl	laɣər
γəm	memanxanə	bəxt	vəxt	mələx
xal	xwrrwm	γəwr	γəmi	ɣazi
γeyrətt	xylaf	xan	zaɣ	xəzanə

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 /ə/, 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 /ə/.

0.491. Drill I: Recognition.

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

vad	paval	pazvar	təvar	pwlav
bag	nəvəd	nivəg	Drevər	kwləv
vəspəg	grevəg	ʃəlvar	təsvir	pav
vət	svarəg	ə[h]val	lybas	sob
bət	gvat	kavə	ʃwvəg	ʃəbbəv

0.492. Drill II: Production.

Pronounce each item after the tape of speaker.

vəR	vab	rəvəg	kwləv
vəll	bam	vət	pwlav
vəyl	vam	jvan	pav
vir	gvəzəg	avani	svad
vangəR	gvazi	divan	gyrəw

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.

gəlləg	dwkkan	twnnəg	gyrrəg	pəTTəg
gələg	nykan	bwnəg	gyrəg	pwTəg
jənn	čəmm	gərr	bəčč	pyss
jən	čəm	gər	pəč	mys
jəTT	Təpp	səgg	kədd	pənn
jəT	dəp	səg	kəd	mən
ləkk	jətt	vəšš	bərr	təllə
mək	jət	čwš	bər	təla

0.4102. Drill II: Production.

Pronounce each item after the tape or speaker.

gyrrin	twkk	dyrin	byrr	bwzā
gyrin	Twkk	dyrrin	byr	dwzzā
gwDDən	čəbbəv	jənəg	čyll	jəll
pəčč	kəbab	lykkəy	syl	jəl
pwččā	rwppi	bəzzəg	kəmm	jəT
šəššē	šypi	čəmmā	čəm	Təppwr
ləssē	səjji	ləjj	kəj	dəpā

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, š, z, ž/ 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 /š/ and /ž/ (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.

/bras/ brother  
 /drəčk/ 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, fiancée  
 /təsvir/ picture  
 /ləngar/ plow  
 /Dakxanə/ postoffice  
 /məstəg/ curds  
 /tirməg/ summer  
 /əngrez/ English[man]  
 /šəyrjən/ 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.

/əmb/ mango  
 /[h]ənd/ place, area, region  
 /mərək/ death  
 /mwlk/ country, land, field  
 /sang/ betrothal, engagement  
 /jwpt/ pair (of objects)  
 /drəčk/ tree  
 /rodratk/ east  
 /rokəpt/ west  
 /gərm/ hot  
 /pəsl/ harvest, crop

/[h]wkm/ order, command  
 /zəbr/ good, fine, nice  
 /yzm/ permission (to go)

0.4111. 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.

gydan	syal	šwru	yzm	gypt
bəha	nyam	svar	adenk	retk
byrynj	mwnši	jogyn	kənd	[h]əl̩k
syng	[h]əždə	kosinč	kənD	əmb
badryng	yzdə	gvənD	[h]ədd	bwčk
srwšəg	žəng	[h]ənd	[h]əDD	sətr
čərp	əždə[h]a	čytr	zəgr	kysb
aRt	pəsl	bwRz	gwšn	gyRd

0.4112. Drill II: Production.

Pronounce each item after the tape or speaker.

bam	ymšəpi	əngrez	mwr̩g	[h]wkm
dəmb	ymsali	šəyrjən	mwlk	[h]yzm
pənč	noške	čynkə	mərk	kwrnu
zənD	botk	brazatk	twrš	təl̩x
čəng	kwrosk	jəntər	karč	[h]əšt
mən̩j	nədr	sinkwr	prošəg	swnT
gvaRyg	gvap	mytk	čyšk	[h]yzmətt

0.4113. Drill III: Production.

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

0.500. 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:

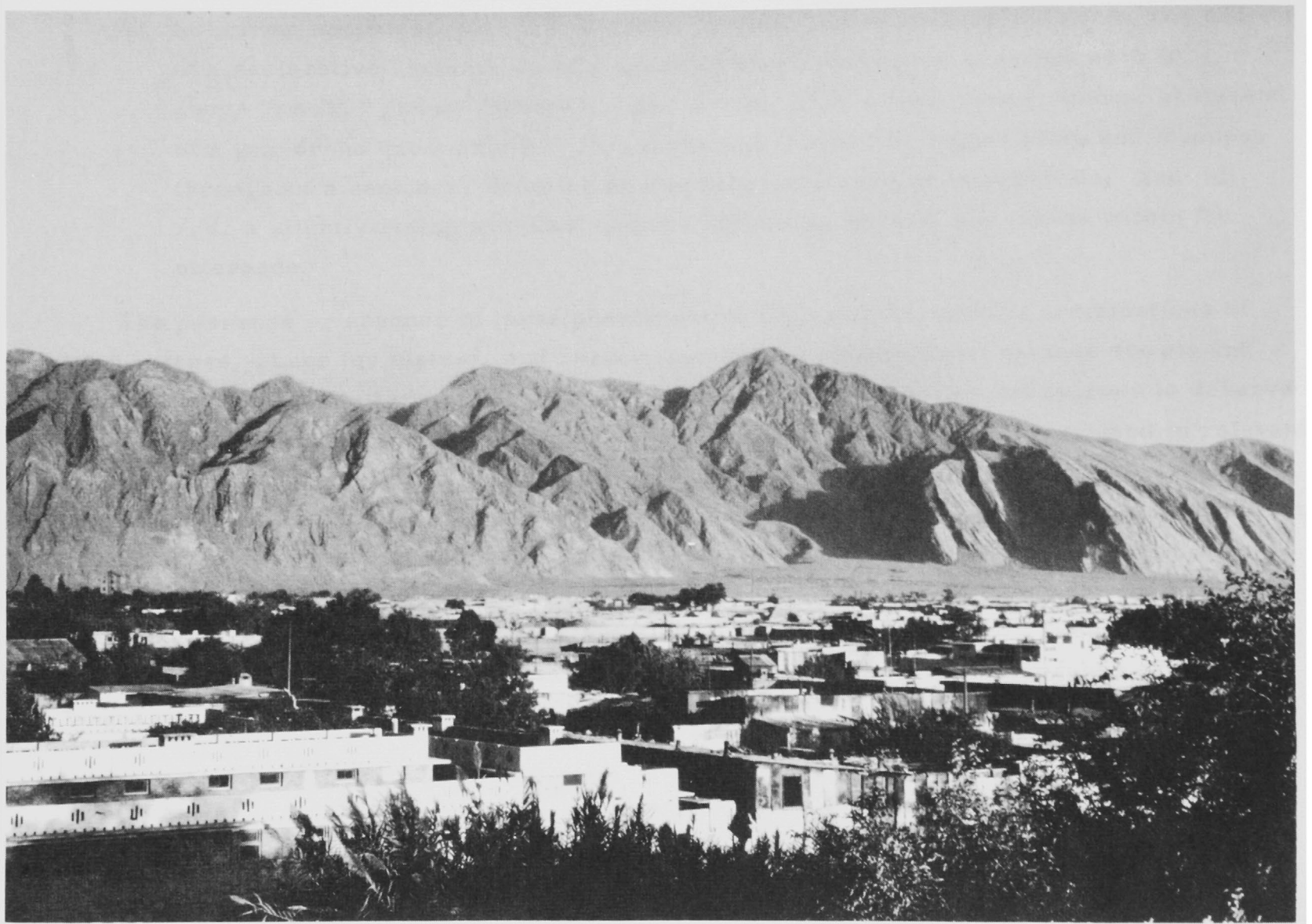
- (1) Word juncture: indicated by a space.

- (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) /ˆ/, 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.

e čee.

əspe.

e əspe.

What is this?

[It] is a horse.

This is a horse.

e čee.

rəzane.

e rəzane.

What is this?

[It] is a vessel (pot, utensil).

This is a vessel.

e čee.

jo[h]e.

e jo[h]e.

What is this?

[It] is a stream.

This is a stream.

e čee.

mwrge.

e mwrge.

What is this?

[It] is a bird.

This is a bird.

e čee.

nane.

e nane.

What is this?

[It] is a [piece of] bread.

This is a [piece of] bread.

e čee.

gyse.

e gyse.

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 čee./ "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 /əspe./ "[It] is a horse") appears to be a verb, translatable as "is." This is not the case: /e/ denotes singularity and indefiniteness. Thus, /e čee./ "What is this?" literally asks "This what-singular-unknown?" It asks for the identification of a singular, unknown object. A reply like /e əspe./ "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 čee./ 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( $\bar{V}$ )CVCC or CV( $\bar{V}$ )C $\bar{V}$ C (V=/y, w, ə/;  $\bar{V}$ =/i, e, u, o, a/), then pitch-stress 3 falls on the second V or  $\bar{V}$ : CV<sup>2</sup>CVCC<sup>3</sup> or CV<sup>2</sup>C $\bar{V}$ C<sup>3</sup>. If the sequence before the utterance-final syllable is a monosyllabic word (#CVC, #C $\bar{V}$ C, #VC, #VCC, # $\bar{V}$ C, #C $\bar{V}$ , 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: CV<sup>3</sup>CVC<sup>2</sup> (or 1). E. g.

/e<sup>2</sup> nan<sup>3</sup>e.<sup>1</sup>/ This is a [piece of] bread. [The sequence before the final /e/ is a monosyllabic word of the pattern #C $\bar{V}$ C.]  
 /e<sup>2</sup> če<sup>3</sup>e.<sup>1</sup>/ What is this? [Interrogative sentences containing a question word have the same pattern as declarative sentences.]  
 /e<sup>2</sup> gys<sup>3</sup>e.<sup>1</sup>/ This is a house. [/gys/ is a monosyllabic word of the pattern #CVC.]  
 /e<sup>2</sup> kw<sup>2</sup>čək<sup>3</sup>e.<sup>1</sup>/ This is a dog. [/kwčək/ is of the pattern CVCVCC.]  
 /e<sup>2</sup> rə<sup>2</sup>zan<sup>3</sup>e.<sup>1</sup>/ This is a vessel. [/rəzan/ is of the pattern CVC $\bar{V}$ C.]  
 /e<sup>2</sup> kə<sup>3</sup>ləm<sup>2</sup>e.<sup>1</sup>/ This is a pen. [/kələm/ "pen" is of the pattern CVCVC.]

#### 1. 200. Basic Sentences.

a čee.	What is that?
ko[h]e.	[It] is a mountain.
a ko[h]e.	That is a mountain.
a čee.	What is that?
kwčəkke.	[It] is a dog.
a kwčəkke.	That is a dog.
a čee.	What is that?
bəčəkke.	[It] is a boy.

a bəčəkke.	That is a boy.
a čee.	What is that?
mərde.	[It] is a man.
a mərde.	That is a man.
a čee.	What is that?
zalbule.	[It] is a woman.
a zalbule.	That is a woman.
a čee.	What is that?
drəčke.	[It] is a tree.
a drəčke.	That is a tree.

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 /bəčəkk/ "boy") and a semantically feminine noun (like /zalbul/ "woman") are grammatically the same.

### 1.300. Basic Sentences.

e če ənt.	What are these?
ko[h] ənt.	[They] are mountains.
e ko[h] ənt.	These are mountains.
e če ənt.	What are these?
bəčəkk ənt.	[They] are boys.
e bəčəkk ənt.	These are boys.
e če ənt.	What are these?
rəzan ənt.	[They] are vessels.
e rəzan ənt.	These are vessels.
a če ənt.	What are those?
kwčəkk ənt.	[They] are dogs.
a kwčəkk ənt.	Those are dogs.
a če ənt.	What are those?
əsp ənt.	[They] are horses.
a əsp ənt.	Those are horses.

a če ənt.  
mwrg ənt.  
a mwrg ənt.

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

1.303. /ənt/ "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 /ənt/ 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: /əspe./ [It] is a horse.  
Student again: /e əspe./ This is a horse.

- |           |                  |
|-----------|------------------|
| 1. e čee. | vessel           |
| 2. e čee. | stream           |
| 3. e čee. | bird             |
| 4. e čee. | [piece of] bread |
| 5. e čee. | house            |

##### 1.402. Question-Response Drill II.

- |           |       |
|-----------|-------|
| 1. a čee. | dog   |
| 2. a čee. | boy   |
| 3. a čee. | woman |

- |    |        |       |
|----|--------|-------|
| 4. | a čee. | tree  |
| 5. | a čee. | horse |

1. 403. Question-Response Drill III.

- |    |           |           |
|----|-----------|-----------|
| 1. | e če ənt. | mountains |
| 2. | e če ənt. | men       |
| 3. | e če ənt. | vessels   |
| 4. | e če ənt. | trees     |
| 5. | e če ənt. | horses    |

1. 404. Question-Response Drill IV.

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

1. 405. Question-Response Drill V.

- |    |           |       |
|----|-----------|-------|
| 1. | a če ənt. | dogs  |
| 2. | e čee.    | boy   |
| 3. | a čee.    | woman |
| 4. | e če ənt. | men   |
| 5. | a čee.    | tree  |

1. 500. Vocabulary.

a	that, those, he, she, it, they
ənt	are
əsp	horse
bəčəkk	boy
če	what?
drəčk	tree
-e	suffix denoting a singular indefinite
e	this, these, he, she, it, they
gys	house, home
jo[h]	stream
ko[h]	mountain
kwčəkk	dog
mərd	man
mwrɡ	bird

nan  
rəzan  
zalbul

[piece of] bread  
vessel, pot, utensil  
woman







A street scene in Quetta.

## UNIT TWO

### 2.100. Basic Sentences.

mən bəloče wn.	I am a Baluchi.
təw əmrikəne əy.	You [sg. ] are an American.
e pakystanie.	He [lit. this] is a Pakistani.
a əngreze.	He [lit. that] is an Englishman.
ma səwdagyr ən.	We are merchants.
šwma dwkkandar yt.	You [pl. ] are shopkeepers.
e jynykk ənt.	They [lit. these] are girls.
a gvəndo ənt.	They [lit. those] are babies.

### 2.101. The nominative forms of the personal pronouns are:

1st sg.	mən	I
2nd sg.	təw	you [sg. ]
1st pl.	ma	we
2nd pl.	šwma	you [pl. ]

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:

1st sg.	wn	[I] am
2nd sg.	əy	[you sg. ] are
3rd sg.	--	[see below]
1st pl.	ən	[we] are
2nd pl.	yt	[you pl. ] are
3rd pl.	ənt	[they] are

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 mərde./ He is a man. [Lit. He a-man. No verb occurs.]  
 /mən mərde 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.]  
 /ma mərd ən./ We are men. [/e/ does not occur with a plural noun, and a verb form, /ən/ "[we] are" is obligatory.]

## 2.200. Basic Sentences.

a məni za[h]g ynt.	He is my child (offspring).
a təi sərdar ynt.	He is your [sg.] chief (tribal leader).
a eši masTər ynt.	He is his teacher.
e ai gvəndo ynt.	This is his baby.
a məy jynykk ənt.	They are our daughters [lit. girls].
a šwməy za[h]g ynt.	They are your [pl.] children.
ma ešani zalbul ən.	We are their women [i. e. women of their tribe].
ma avani mərd ən.	We are their men [i. e. men of their tribe; also: their husbands -- /mərd/ may mean "husband," but /zalbul/ does not mean "wife."].

2.201. Since there is no grammatical "gender" in Baluchi, a sentence like /a məni 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 /avani/ 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:

1st sg.	məni	my
2nd sg.	təi	your [sg.]
3rd sg. near	eši	of this: his, her, its
3rd sg. far	ai	of that: his, her, its

1st pl.	məy	our
2nd pl.	šwməy	your [pl. ]
3rd pl. near	ešani	of these: their
3rd pl. far	avani	of those: their

These forms consist of a pronominal or demonstrative stem (sometimes different from the nominative form) + various suffixes: (a) the stem forms are: /mən/, /tə/, /e/, /a/ and /av/, /mə/, and /šwmə/; (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: /əmməy/ "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 čee./ 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 bəloče./ 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 če 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 sərdar ynt./ He is our chieftain.

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

/a təi če ynt./ What [relation] is she of yours [sg.]?

Mr. B may reply:

/a məni jynykk 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 mənɪ brase. / He is [one of] my brother[s]. [/bras/ "brother."  
If /e/ is used, the identification remains rather indefinite, perhaps  
best translated as "one of ..."]

Or Mr. B may reply:

/a mənɪ 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 səwdagyr 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 čee. / "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 če 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. yda ynt. a yda ynt.	Where is Mother? [Or: <u>the</u> mother.] [She] is here. She is here.
bras kwja ynt. adda ynt. a adda ynt.	Where is Brother? [Or: <u>the</u> brother.] [He] is there. He is there.
pyss kwja ynt. oda ynt. a oda ynt.	Where is Father? [Or: <u>the</u> father.] [He] is over there. He is over there.
məni gw[h]ar kwja ynt. təi gw[h]ar yda ynt.	Where is my sister? Your [sg.] sister is here.
eši bwz kwja ynt. eši bwz adda ynt.	Where is his goat? His goat is there.
ai gok kwja ynt. ai gok oda ynt.	Where is his cow? His cow is over there.

məy wštyr kwja ənt.  
šwməy wštyr yda ənt.

Where are our camels?  
Your [pl. ] camels are here.

ešani meš kwja ənt.  
ešani meš adda ənt.

Where are their sheep?  
Their sheep are there.

avani dwkkan kwja ənt.  
avani dwkkan oda ənt.

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]ədd/ "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.

tupəkk kwja ynt.  
gysa ynt.  
tupəkk gysa ynt.

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

a mərđwm kwja ynt.  
yskula ynt.  
a yskula ynt.

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

nan kwja ənt.  
rəzana ənt.  
nan rəzana ənt.

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

nan kwja ənt.  
rəzanea ənt.  
nan rəzanea ənt.

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

nan kwja ənt.  
rəzanan ənt.  
nan rəzanan ənt.

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

bwz kwja ənt.  
ko[h]a ənt.  
bwz ko[h]a ənt.

Where are the goats?  
[They] are on the mountain.  
The goats are on the mountain.

bwz kwja ənt. ko[h]ea ənt. bwz ko[h]ea ənt.	Where are the goats? [They] are on a mountain. The goats are on a mountain.
bwz kwja ənt. ko[h]an ənt. bwz ko[h]an ənt.	Where are the goats? [They] are on [the] mountains. The goats are on [the] mountains.
ap kwja ynt. ap ko[h]a ynt.	Where is [there a body of] water? A [body of] water is on the mountain.
ap kwja ənt. ap tasa ənt.	Where is [there a quantity of] water? A [quantity of] water is in the bowl.
ap kwja ənt. ap tasan ənt.	Where is [there a quantity of] water? A [quantity of] water is in the bowls.

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:

/kytab gysa ənt. /   The books are in the house.  
 /kytab gysea ənt. /   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/-/ã/ 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 /Ṽ/: e. g.

/kytab gysan ənt. /   The books are in the house.  
 /šwməy gysã kytab ənt. /   In your [pl. ] houses are the books.

Like /a/, /an/-/ã/ 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 kytāb yda ynt.	The boy's book is here.
bəčəkkeəy kytāb yda ynt.	A boy's book is here.
bəčəkkani kytāb yda ənt.	[The] boys' books are here.
a mənī pyssəy bras ynt.	He is my father's brother.
a mənī pyssəy bras ənt.	They are my father's brothers.
a mənī gw[h]arəy kytāb ənt.	They are my sister's books.
a mənī gw[h]arani kytāb ənt.	They are my sisters' books.
e a bəločəy gys ynt.	This is the house of that Baluchi.
e bəločeəy gys ynt.	This is the house of a Baluchi.
e bəločani gys ənt.	These are the houses of [the] Baluchis.
e a bəčəkkəy če ynt.	What [relation] is he of that boy?
e a bəčəkkani če 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 kytāb/ the boy's book

/bəʒəkkeəy kytab/ a 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.

/bəʒəkkani 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 pysəy bras ynt. /  
his mother's

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

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

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

3. e bəloʒeəy gys ynt.  
an American's  
a Pakistani's  
a merchant's  
a shopkeeper's  
a teacher's

4. a bəločani gys ənt.  
 Americans'  
 my brothers'  
 those merchants'  
 those boys'  
 my sisters'
5. mən bəloče wn.  
 an Englishman  
 a teacher  
 a shopkeeper  
 a merchant  
 their teacher
6. a təi gw[h]ar ynt.  
 our dog  
 their mother  
 their cow  
 your [pl.] goat  
 my book
7. məni tupəkk kwja ynt.  
 their bowl  
 your [sg.] school  
 his father  
 her shop  
 your [pl.] brother
8. məni bras ko[h]a ynt.  
 in the house  
 in the shop  
 in the school  
 in their shop  
 in that shopkeeper's house
9. ap kwja ənt.  
 here  
 over there  
 in the bowls  
 in my vessels  
 there
10. təw məy sərdar əy.  
 he my father is  
 you [pl.] Baluchis are  
 they our sheep are  
 I Pakistani am

we his daughters are

2.602. Question-Response Drill I.

- |                     |                 |
|---------------------|-----------------|
| 1. ap kwja ənt.     | in the bowl     |
| 2. nan kwja ənt.    | in the vessel   |
| 3. bwz kwja ənt.    | on the mountain |
| 4. tupəkk kwja ənt. | in my house     |
| 5. jynykk kwja ənt. | in the school   |

2.603. Question-Response Drill II.

- |                         |                      |
|-------------------------|----------------------|
| 1. a təi ʒe ynt.        | He is my brother.    |
| 2. a ʃwməy ʒe ynt.      | She is our sister.   |
| 3. a e bəʒəkkəy ʒe ynt. | He is his father.    |
| 4. a eʃani ʒe ynt.      | He is their son.     |
| 5. a avani ʒe ynt.      | She is their sister. |

2.604. Question-Response Drill III.

- |                         |                        |
|-------------------------|------------------------|
| 1. təi tupəkk kwja ynt. | My gun is over there.  |
| 2. məy dwkkan kwja ynt. | Our shop is there.     |
| 3. ʃwməy tas kwja ynt.  | Our bowl is here.      |
| 4. eʃi gok kwja ynt.    | His cow is over there. |
| 5. ai meš kwja ynt.     | His sheep is there.    |

2.605. Question-Response Drill IV.

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

2.606. Question-Response Drill V.

- |                  |               |
|------------------|---------------|
| 1. a yda ʒe ynt. | our chieftain |
| 2. a oda ʒe ynt. | their teacher |
| 3. a ʒee.        | a merchant    |

- |                  |           |
|------------------|-----------|
| 4. a če ənt.     | Americans |
| 5. a mərdwm čee. | a Baluchi |

2.607. Matching Drill.

Match each of the following Baluchi sentences with its English translation given below. Analyse 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 yskulā masTər ən.
9. ma yskuleəy masTər ən.
10. ma yskulani 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

əmríkə̀n	American
ən	[we] are
əngrez	English[man]
əy	[you sg. ] are
bəloč	Baluchi (person)
bras	brother
bwz	goat
dwkkan	shop
dwkkan dar	shopkeeper
ešani	of these: their
eši	of this: his, her, its
gok	cow
gvənDo	baby, infant
gw[h]ar	sister
jynykk	girl
kwja	where?
kytab	book
ma	we
mas	mother
masTər	teacher
mən	I
məni	my
mərdwm	person
məy	our
meš	sheep
oda	over there
pakystani	Pakistani
pyss	father
sərdar	chieftain, leader
səwdagyr	merchant
šwma	you [pl. ]
šwməy	your [pl. ]
tas	bowl, drinking vessel, storage vessel for liquids
təi	your [sg. ]
təw	you [sg. ]
tupəkk	gun
wn	[I] am
wštyr	camel
yda	here
ynt	is [definite]
yskul	school
yt	[you pl. ] are
za[h]g [or /zag/]	child, offspring





A nomadic camp.



## UNIT THREE

### 3.100. Basic Sentences.

kytab mezəy səra ynt.	The book is on the table.
jaməg swndukəy təha ynt.	The shirt is in the box.
pazvar swndukəy čera ynt.	The shoe is under the box.
kələm kytabəy sərbyra ynt.	The pen is on top of the book.
drəčk gysəy dema ynt.	The tree is in front of the house.
bag gysəy pwšta ynt.	The garden is behind the house.
drəčk jo[h]əy kyrra ynt.	The tree is on the edge [bank] of the stream.
kytab jynykkəy gvəra ynt.	The book is beside [close to] the girl.
kwčəkk bəčəkkəy pa[h]nada ynt.	The dog is beside [next to] the boy.
nypad kəTTəy səra ynt.	The bedding is on the cot.
ap rəzanəy təha ənt.	The water is [lit. are] in the vessel.
gok ra[h]əy səra ənt.	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, /rəzanəy təha/ "in the vessel" is literally "[the] vessel's interior-locative"; /gysəy pwšta/ "behind the house" is "[the] house's back-locative"; etc. Some of these "locatives" are also found independently. E. g.

POSTPOSITION	MEANING	NOUN	MEANING
/-əy čera/	under, below, beneath	/čer/	down, below
/-əy dema/	in front of	/dem/	face
/-əy gvəra/	beside, close to	/gvər/	breast, chest
/-əy kyrra/	on the edge of	/kyrr/	edge, bank
/-əy pa[h]nada/	beside, next to, alongside	/pa[h]nad/	side
/-əy pwšta/	behind, in back of	/pwšt/	back
/-əy səra/	on, on top of	/sər/	head, upper portion
/-əy sərbyra/	on the very top of, above, over	/sər/ + /byr/	head + placed upon

POSTPOSITION	MEANING	NOUN	MEANING
/-əy təha/	in, inside	/tə[h]/	interior

3.102. Locative postpositions like /-əy səra/ "on" and /-əy 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, /tasəy təha/ specifies "inside the bowl"; /tasa/ may mean "in the bowl, " "on the bowl, " "at the bowl, " etc. , depending upon the context.

### 3.200. Basic Sentences.

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.
mwrğ drəčkani səra ənt.	The birds are on [the] trees.
bag gysani pwšta 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/-/ã/ + 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.
jo[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.

/kytab swndukəy təha ynt. / The book is in the box. [Or: ]  
 /swndukəy təha kytab ynt. / 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/, /ənt/, etc.). E. g.

/gysəy dema drəčke. / In front of the house is a tree. [Never \*/drəčke  
 gysəy dema. / But: ]  
 /drəčke gysəy dema ynt. / A tree is in front of the house. [The location  
 is seen as definite; 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.

/gys + drəčkani dema ynt. / The house is in front of the trees. [Or: ]  
 /drəčkani dema + gys ynt. / In front of the trees is the house. [No  
 phrase break normally occurs between the SUBJECT or COMPLEMENT  
 and the copulative VERB.]

### 3.400. Basic Sentences.

pazvar swndukeəy čera ynt.	The shoe is under a box. [Or: ]
swndukeəy čera pazvar ynt.	Under a box is the shoe.
swndukeəy čera pazvare.	Under a box is a shoe.
pazvare swndukeəy čera ynt.	A shoe is under a box.
gys drəčkeəy dema ynt.	The house is in front of a tree. [Or: ]
drəčkeəy dema gys ynt.	In front of a tree is the house.
drəčkeəy dema gyse.	In front of a tree is a house.
gys drəčkani dema ynt.	The house is in front of [the] trees.
drəčkani dema gys ynt.	In front of [the] trees is the house.
drəčkani dema gyse.	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 /e/ 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 pwšta ynt.	My house is in back.
šwməy bag pa[h]nada ynt.	Your [pl. ] garden is adjacent [lit. beside, next to].
təi pazvar čera ənt.	Your [sg. ] shoes are underneath.
ai kytap 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" + /š/ (seen in /eši/ "of this" and /ešani/ "of these"; see Secs. 2. 202 and 3.1103)+ a stem /k/ (possibly historically related to /kynykk/ "side" or to /kəš/ "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.
čergejeəy eška čyrage.	On this side of a carpet is a lamp.
čyrageəy eškea karče.	[Suppose that] on this side of a lamp is a knife.

čyrageəy eška mənī karče.	On this side of a lamp is a knife of mine [i. e. one of my knives].
kytabəy eška kələm ynt.	On this side of the book is the pen.
rekeəy eška wštyr ynt.	On this side of a sand dune is the camel.
čergejəy eškea nypad ynt.	On this [lit. a certain this] side of the carpet is the bedding.
pazvarani eška tupəkk ənt.	On this side of [the] shoes are [the] guns.
pazvarani eškea tupəkk ənt.	On this [lit. a certain this] side of [the] shoes are [the] guns.
as ko[h]əy aška ynt.	The fire is on that side of the mountain.
gokəy aška bwz ynt.	On that side of the cow is the goat.
čyragani aška mənī karč ynt.	On that side of [the] lamps is my knife.

3. 601. A noun (+ the "singular-indefinite" suffix /e/ or the "plural-definite" suffix /an/ /ā/) + 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 /eškea/ and /aškea/. 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 /eškea/ or /aškea/, the meaning of the phrase is rendered almost suppositional or imaginary: "suppose that on this side of a ..." E. g.

/kytabəy eška mənī karč ynt. /	On this side of the book is my knife.
/kytabeəy eška mənī karč ynt. /	On this side of a book is my knife.
/kytabəy eškea mənī karč ynt. /	On this [lit. a certain this] side of the book is my knife.
/kytabeəy eškea karče. /	[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 kwjəy mærdwme.

a mærd 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 kwjəy mærdwm ynt.

a mærd addəy ynt.

ai jən eškəy 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 mærdwm kwjəy ynt.

a mærdwm aškəy ynt.

Where is that person from? [Lit. That person of-where is?]

That person is from that side [lit. of-that-side].

a mærdwm kwjəy ənt.

a mærdwm bəločystanəy ənt.

Where are those persons from? [Lit. Those persons of-where are?]

Those persons are from [lit. of] Baluchistan.

ydəy mærdwm bəloč ənt.

The people here [lit. of-here the-persons] are Baluchis.

deməy mærdwm pərengi ənt.

The persons in front [lit. of-the-front] are Europeans.

odəy mærdwm 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. /ydəy mærdwm/ "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 wštyr/ "the camel in front," /pwštəy gys/ "the house in back," etc. It is also common with the interrogative stem /kwj-/ "where?": /kwjəy/ "of where, from where?"

### 3. 800. Basic Sentences.

məni pazvar kwja ənt.

təi pazvar ydəy swnduka ənt.

təi pazvar ydəya ənt.

təi pazvar ydəyea 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.

təi karč kwja ənt.

məni karč ydəy swndukan ənt.

məni karč ydəyan ənt.

məni jaməg kwja ynt.

kəTTəy eškəy swnduka təi jaməg ynt.

kəTTəy eškəya təi jaməg ynt.

kəTTeəy eškəya təi jaməg ynt.

kəTTəy eškəyea təi jaməg ynt.

kəTTeəy eškəyea təi jaməge.

kəTTani eškəy swnduka təi jaməg ynt.

kəTTani eškəya təi jaməg ynt.

kəTTani eškəyea təi jaməg ynt.

kəTTəy eškəyā təi jaməg ənt.

kəTTani eškəyā təi jaməg ənt.

kəTTani eškəyea təi jaməge.

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.

[Suppose that] in a [certain one] on this side of a bed is a shirt of yours.

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 [ones] on this side of the bed are your shirts.

In the [ones] on this side of [the] beds are your shirts.

[Suppose that] in a [certain one] 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 /ydəy/ "of-here" and /eškəy/ "of-this-side" as noun modifiers and as substantives. Other such constructions may be similarly employed: e. g. /aškəy/ "of-that-side," /odəy/ "of-over-there," /addəy/ "of-there," /deməy/ "of-in-front," /čerəy/ "of-underneath," etc.

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

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

/kəTTəy aškəy swnduka/ in the box on that side of the bed. [Lit. in-the-box of-that-side of-the-bed.]

/jo[h]əy kyrrəy gysa/ in the house on the bank of the stream. [Lit. in-the-house of-the-bank of-the-stream.]

/gysani deməy drəčk/ 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.

/ydəya/ in the [one] here  
 /ydəyea/ in a [certain one] here  
 /ydəyā/ in [(the) ones] here  
 /deməya/ in the [one] in front  
 /aškəyea/ in a [certain one] on that side  
 /odəyā/ 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 jaməg təia ynt. / His shirt is with [i. e. at, in the possession of, at the place of] you [sg.].  
 /a mərdəya məni 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.

/kəTTəy eškəyga təi jaməg ynt. / In the [one] on this side of the bed is your shirt. [/eškəyga/ is synonymous with /eškəya/.]  
 /ydəyga təi kytab ənt. / In the [one] here are your [sg.] books. [= /ydəya/.]  
 /ydəygā təi kytab ənt. / In [(the) ones] here are your [sg.] books. [= /ydəyā/.]  
 /məni tupəkk deməyga ynt. / My gun is in the [one] in front. [= /deməya/.]  
 /məni tupəkk deməygā ənt. / My guns are in [(the) ones] in front. [= /deməyā/.]  
 /ai jaməg təiga ynt. / His shirt is with [i. e. at, in the possession of, at the place of] you [sg.]. [= /təia/.]  
 /a mərdəyga məni Top ynt. / With [i. e. at, in the possession of, at the place of] that man is my hat. [= /mərdəya/.]  
 /a mərdanigā məni wštyr ənt. / With [at, in the possession of, at the places of] those men are my camels.

### 3.900. Basic Sentences.

eškəy kəTTe, əw aškəy swnduke.

The [one] on this side is a bed, and the [one] on that side is a box.

eškəy mare, əw aškəy dare.

The [one] on this side is a snake, and the [one] on that side is a [piece of] wood.

eškəy pwlle, əw aškəy məni kələm ynt.

The [one] on this side is a flower, and the [one] on that side is my pen.



eškəy kəTT ynt, əw aškəy swnduk ynt.

The [one] on this side is the bed, and the [one] on that side is the box.

ydəy karč ənt, əw addəy kələme.

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

deməy čergej ənt, əw pwštəy nypad ənt.

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

ydəy kəTT, əw odəy swnduk ənt.

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

eškəy kəTT ənt, əw aškəy swnduk.

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:

/eškəy kəTTə, əw aškəy swnduke./ The [one] on this side is a bed, and the [one] on that side is a box. [/eškəy/ and /aškəy/ here function as the subjects of their respective clauses, and the word "one" must be inserted in the translation.]

/eška kəTTə, əw aška swnduke./ On this side is a bed, and on that side is a box. [/eška/ and /aška/ are locatives here -- adverbs in the English sense. Note that /eškəy/ signifies "the [one] on this side [of some unmentioned object]", while /eška/ simply denotes "on this side" with no unnamed referent object being understood.]

3.902. The conjunction /əw/ "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, /əw/ occurs only between the last two. In a sentence consisting of two clauses separated by /əw/, the first clause ends in /, /; two individual items connected by /əw/ (e.g. two nouns: /Top əw jaməg/ "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. /karč, Top, əw jaməg/ "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.

/eškəy kəTTə, əw aškəy 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 2-3-1.]

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

/ydəy kəTT ənt, əw odəy swnduk ənt. / The [ones] here are beds, and  
the [ones] over there are boxes. [Or: /ydəy kəTT, əw odəy swnduk  
ənt. / or /ydəy kəTT ənt, əw odəy swnduk. /]

3.1000. Basic Sentences.

e bag ynt, əw eškəyge gys ynt.

This is the garden, and the [one] on this  
side [of it] is the house.

e gok ənt, əw aškəyge əsp ənt.

These are cows, and the [ones] on that  
side [of them] are horses.

a mezəy ydəyge məni mez ynt.

The [one] hither from that table [lit.  
that table's here-one] is my table.

a gysani pwštəyge šwməy gys ənt.

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, /eškəyge/ denotes "the one on this side of the object mentioned." /eškəy/, 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 /-əyge/. E. g.

/mezəy eškəyge/ the [one] on this side of the table

/gysəy deməyge/ the [one] in front of the house

/a gysani pa[h]nadəyge/ the [one] beside those houses

/e gokani addəyge/ the [one] thither from [i. e. there, in locative  
relation to] these cows

/təi kələməy ydəyge/ the [one] hither from [i. e. here, in locative  
relation to] your [sg.] pen

3.1100. Basic Sentences.

e mare, ya dare.

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

e dare.

It is a [piece of] wood.

eškəy kəTTe, ya swnduke.

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

eškəy kəTTe.

The [one] on this side is a bed.

a məni kələm ynt, ya təi kələm ynt. [Or:  
/... ya təi./]

Is that my pen, or is [it] your [sg.] pen?

a təi kələm ynt.

That is your [sg.] pen.

3.1101. The conjunction /ya/ "or" is employed much like /əw/ "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 máre, ya dáre./ 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 čyrage?

[h]ã, e čyrage.

Is this a lamp?

Yes, this is a lamp.

e karče?

yunnə, e kələme.

Is this a knife?

No, this is a pen.

e mēni jaməg ynt?

yunnə, eš tēi jaməg ynt.

Is this my shirt?

No, THIS is your [sg.] shirt.

e ai gys ynt?

nə, ai gys eš ynt.

Is this his house?

No, his house is THIS [one].

a šwməy swnduk ənt?

nə, eš ənt, məy swnduk.

Are those your [pl.] boxes?

No, THESE are [they], our boxes.

če, a mēni wštyr ynt?

[h]aw, eš ynt, tēi wštyr.

[What,] is this my camel?

Yes, THIS is [it], your [sg.] camel.

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 máre?/ 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]ã/ or /[h]aw/ (or /[h]əw/) for "yes" and /ynnə/ 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.

/ynnə, e čyrage./ No, this is a lamp. [The intonation pattern is 2-3, 2 2-3-1.]  
 /ynnə. e čyrage./ No. This is a lamp. [The intonation is 3-1. 2 2-3-1.]  
 /[h]ã./ Yes. [The intonation contour falls from 3 to 1 on the single syllable.]  
 /[h]ã?/ Yes? [The pattern rises from 2 to 3 on the monosyllable.]

3.1203. /eš/ "this, these" consists of the demonstrative stem /e/ "this" + /š/ (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 \*/eš kytab/). It is also used to refer to definite objects only.

/e čyrage./ This is a lamp. [One cannot say \*/eš čyrage./ since /čyrag/ here is indefinite. Compare:]  
 /eš čyrag ynt./ THIS is the lamp. [Or, less emphatically, /e čyrag 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: /eš/ may come first, followed by the verb form, followed by a /, /, and ending with the complement of the sentence. E. g.

/éš tæi jaməg ynt./ THIS is your [sg.] shirt. [The intonation pattern is 4 2-2 2-2 1.]  
 /tæi jaməg éš ynt./ Your [sg.] shirt is THIS [one]. [Pattern: 2-2 2-2 4 1.]  
 /éš ynt, tæi jaməg./ 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 /eš/ can be made from the demonstrative stem /a/ "that": i. e. \*/aš/ 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 tæi kələm ynt?/ [What, ] is this your [sg.] pen? [Or:]  
 /e tæi kələm ynt?/ Is this your [sg.] pen? [The intonation contour indicates that the utterance is a question.]

3.1300. Drills and Exercises.

3.1301. Substitution.

1. tupəkk                      kəTTəy səra ynt.  
[the] shoe  
[the] bowl  
[the] knife  
[the] shirt  
[the] dog
2. məni tupəkk kəTTəy                      gvəra ynt.  
[the] tree's  
[the] box's  
[the] table's  
a table's  
my brother's
3. məni tupəkk kəTTəy səra                      ynt.  
under  
behind  
close to  
in front of  
beside
4. kytab                      mezani                      səra ənt.  
lamps                      tables'  
knives                      boxes'  
pens                      books'  
bedding[s]                      beds'  
shoes                      carpets'
5. mezani                      čera                      kytab                      ənt.  
trees'                      flowers  
boxes'                      his shoes  
beds'                      our knives  
shirts'                      my pens  
bedding[s]'                      beds
6. mezəy                      pa[h]nada                      tupəkk                      ənt.  
on                      lamps  
under                      shoes  
on top of                      boxes  
behind                      carpets  
in front of                      bedding[s]

7. čyragəy 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. mezəy aška məni 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. eškəy wštyre, əw aškəy gokə.  
 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. jo[h]əy kyrra drəčke.  
 [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. ydəy mərdwm bəloč ənt.  
 of there Americans  
 of over there Englishmen  
 of in front Europeans  
 of that side Afghans  
 of this side Pakistanis
13. ešani jən addəy ənt.  
 of here  
 of that side  
 of Baluchistan  
 of where?

of over there

- |  |                        |      |
|--|------------------------|------|
| 14. kəTTəy <u>eškəya</u>               | <u>məni karč</u>       | ənt. |
| in the [one] on that side              | [the] vessels          |      |
| in the [one] in back                   | those bowls            |      |
| in the [ones] on this side             | your shirts            |      |
| in a [certain one] here                | our hats               |      |
| in a [certain one] on that side        | [the] snakes           |      |
| 15. kəTTəy <u>eškəy swnduka</u>        | <u>məni jaməg</u>      | ənt. |
| in the boxes on that side of the lamp  | your [pl. ] bedding[s] |      |
| in the garden in front of the house    | flowers                |      |
| in the vessel on that side of the fire | [pieces of] bread      |      |
| on the road behind the house           | our cows               |      |
| in the trees on the bank 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 ənt.                | inside the vessel         |
| 2. məni jaməg kwja ynt.        | underneath the bed        |
| 3. təi gys kwja ynt.           | on the bank of the stream |
| 4. təi pyssəy tupəkk kwja ynt. | beside the box            |
| 5. nypad kwja ynt.             | on the carpet             |

3. 1303. Question-Response Drill II.

- |                        |                |
|------------------------|----------------|
| 1. a mərdwm kwjəy ənt. | of here        |
| 2. e zalbul kwjəy ənt. | of Baluchistan |
| 3. təi jən kwjəy ynt.  | of over there  |
| 4. a mərd kwjəy ynt.   | of there       |
| 5. a jynykk kwjəy ynt. | of that side   |

3. 1304. Question-Response Drill III.

- |                          |                                      |
|--------------------------|--------------------------------------|
| 1. məni pazvar kwja ənt. | in the [one] here                    |
| 2. təi tas kwja ynt.     | in the box here [lit. of here]       |
| 3. šwməy mas kwja ynt.   | in the house there [lit. of there]   |
| 4. a karč kwja ynt.      | in the [one] on this side of the bed |
| 5. avani Top kwja ənt.   | in the [ones] here                   |

3.1305. Question-Response Drill IV.

- |    |                             |                                    |
|----|-----------------------------|------------------------------------|
| 1. | e kələme, ya karče.         | This is a pen.                     |
| 2. | e mēni jaməg ynt, ya tēi.   | This is my shirt.                  |
| 3. | eškəy mare, ya dare.        | The [one] on this side is a snake. |
| 4. | ydəy məy meš ənt, ya šwməy. | 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:]

/ynnə, e kələme./ [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. | rəzanəy təha ap ənt?   | [pieces of] bread |
| 5. | ydəy mərđwm bəloč ənt? | Afghans           |

3.1307. Question-Response Drill VI.

The student makes two replies to each of the following questions: (a) an affirmative answer using /eš/ "THIS one" (e. g. "Yes, THIS is my pen."), and (b) a negative reply again employing /eš/ (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, eš ai swnduk ynt./ [Or, /[h]ā, ai swnduk eš ynt./ or /[h]ā, eš ynt, ai swnduk./ And again:]

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

1. e tēi gys ynt?
2. e avani gw[h]ar ynt?
3. e a bəločəy tupəkk ynt?
4. e šwməy 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 /-əy/ (e.g. /deməy/ "the [one] in front") are not separately listed.

as	fire
ašk[a]	[on] that side
əw	and
əwgan	Afghan, Pathan
bag	garden
bəločystan	Baluchistan
berwm	any covering used (temporarily or permanently) as bedding
čer[a]	under, beneath, below, down
čergej	carpet, floor-covering
čyrag	lamp
dar	[piece of] wood, stick
dem[a]	[in] front [of]
eš	THIS one, THIS is the one ...
ešk[a]	[on] this side
gvər[a]	beside, close [to]
[h]aw (or /[h]əw/)	yes
[h]ā	yes
jaməg	shirt
jən	wife
karč	knife
kələm	pen
kəTT	bed, bedstead
kyrr[a]	[on] the edge [of], [on] the bank [of]
mar	snake
mez	table
nə	no
nypad	bedding
pa[h]nad[a]	beside, next [to], adjacent [to]
pazvar	shoe
pərəngi	European
pwl	flower
pwšt[a]	behind, in back [of]
ra[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]  
Top  
ya  
ynnə

inside, in  
hat, cap  
or  
no





Nomad women milking sheep.

## UNIT FOUR

### 4.100. Basic Sentences.

a jaməg yspetene.	That shirt [is] a white [one].
a yspetē jaməge.	That [is] a white shirt.
a jaməg yspet ynt.	That shirt is white.
a yspetē jaməg ynt.	That is the white shirt.
a jaməg yspet ənt.	Those shirts are white.
a yspetē jaməg ənt.	Those are [the] white shirts.
a bwz sya[h]ene.	That goat [is] a black [one].
a səwzē drəčke.	That [is] a green tree.
a sop so[h]r ynt.	That apple is red.
a zərdē kytab ynt.	That is the yellow book.
a za[h]g məzən ənt.	Those children are large.
a kəsanē tupəkk ənt.	Those are [the] small guns.
á čyTT drajen ynt.	THAT rope is the long [one].
á tupəkk gvənDen ənt.	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/-/ē/ (i. e. /en/ before a following vowel and /ē/ elsewhere; compare Sec. 2.402). Adjectives are thus marked for "attribution" but not for number, gender, case, etc. E. g.

/yspetē jaməge/ a white shirt  
 /drajē čyTT/ the long rope. [Or: the long ropes. Further examples:]  
 /məzənen əsp/ the big horse[s]  
 /sya[h]ē 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 jaməg yspet ynt./ That shirt is white.

/a za[h]g mæzən ənt. / Those children are large.

/a mar sya[h] ynt. / That snake is black.

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

/á čyTT drajen ynt. / THAT rope is the long [one]. [/drajen/ 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 čyTT draj ynt. / "That rope is long." ]

#### 4.200. Basic Sentences.

gysa pirē mərde.

gysa pirene.

In the house [is] an old man.

In the house [is] an old [person].

pirē mərde gysa ynt.

pirene gysa ynt.

An old man is in the house.

An old [person] is in the house.

a pirē mərd gysa ynt.

a pirē gysa ynt.

That old man is in the house.

That old [person] is in the house.

a pirē mərd gysa ənt.

a pirē gysa ənt.

Those old men are in the house.

Those old [persons] are in the house.

məni ko[h]nē tupəkk adda ynt.

məni ko[h]nē adda ynt.

My old gun is there.

My old [one] is there.

məni nokē kytab gysa ənt.

məni nokē gysa ənt.

My new books are in the house.

My new [ones] are in the house.

mezəy səra məni nokē kytab ənt.

mezəy səra məni noken ənt.

On the table are my new books.

On the table are my new [ones].

4.201. The above sentences illustrate the use of an adjective stem (always + /en/-/ẽ/) as a subject and as a complement.

4.300. Basic Sentences.

a pirē mārdeøy pazvar ənt. a pīreneøy pazvar ənt.	Those are the shoes of an old man. Those are the shoes of an old [person].
a pirē mārdeøy pazvar ənt. a pīrenøy pazvar ənt.	Those are the shoes of the old man. Those are the shoes of the old [person].
a vərnaē mārđani tupəkk ənt. a vərnaani tupəkk ənt.	Those are [the] guns of [the] young men. Those are [the] guns of [the] young [persons].
aškəy səwzē drəčka mwrge. aškəy səwzenea mwrge.	On a green tree on that side [is] a bird. On a green [one] on that side [is] a bird.
aškəy səwzē drəčka mwrge. aškəy səwzena mwrge.	On the green tree on that side [is] a bird. On the green [one] on that side [is] a bird.
aškəy səwzē drəčkā mwrge ənt. aškəy səwzenā mwrge ənt.	On [the] green trees on that side are birds. On [the] green [ones] on that side are birds.
aškəy səwzē drəčkeøy səra mwrge. aškəy səwzeneøy səra mwrge.	On [top of] a green tree on that side [is] a bird. On [top of] a green [one] on that side [is] a bird.
aškəy səwzē drəčkəy səra mwrge. aškəy səwzenøy səra mwrge.	On [top of] the green tree on that side [is] a bird. On [top of] the green [one] on that side [is] a bird.
aškəy səwzē drəčkani səra mwrge ənt. aškəy səwzenani səra mwrge 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/-/ẽ/) as a substantive with various possessive, locative, etc. affixes. It is clear from these examples that an adjective stem + /en/-/ẽ/ 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 /vərna/ "young" are used for persons and animals only; for inanimate objects /ko[h]n/ "old" and /nok/ "new" are employed.

#### 4.400. Basic Sentences.

mən ešani taha məztyrē mard wn.	I am the largest [eldest, most important, noblest] man among [lit. in] these.
təw mēni məztyrē bras əy.	You [sg.] are my eldest [lit. largest] brother.
a tēi kəstyrē bəčč ynt.	He is your [sg.] youngest [lit. smallest] son.
e ešani taha zənDtyrē kytāb ynt.	This is the thickest [lit. fattest] book among [lit. in] these.
e čyTT avani taha drajtyr ynt.	This rope is the longest among [lit. in] those.
e sōp so[h]rtyr ənt.	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/-/ē/ 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 /məzən/ is "big, large," but it also has a range of derived meanings including "important," "noble," "elder," etc. Similarly /kəsan/ means "little, small" but is also employed for "unimportant," "minor," "less-prestigious," "young," etc. The comparative-superlative form of /məzən/ is /məztyr/ (in some dialects /məstyr/), and that of /kəsan/ is /kəstyr/. Most other comparative-superlative adjectives are regularly constructed.

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

/tēi bwz ešani taha ynt. /	Your [sg.] goat is among [lit. in] these.
/təw e mardani taha məztyr əy. /	You [sg.] are the largest among [lit. in] these men.



4. 500. Basic Sentences.

a čonene.

a mēni nako ynt.

What sort [is] that? [I. e. who?, how?, of what quality?, of what relationship?, of what price?, etc.]

That is my uncle.

e čonē sēwdagyre.

e šerrē sēwdagyre.

e šerrē sēwdagyre nē ynt.

e sēwdagyr gēndēgene.

What sort of merchant [is] he?

He [is] a good merchant.

He is not a good merchant.

This merchant is a bad [one].

e čonē moTēl ynt.

e jvanē moTēl ynt.

e jvanē moTēl nē ynt.

e moTēl [h]ēraben ynt.

e moTēl zēbr nē ynt.

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.

e bēčēkk čon ynt.

e drajē bēčēkk ynt.

e mēndērē bēčēkk nē ynt.

e bēčēkk zēnD ynt.

e bēčēkk barēg nē ynt.

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.

e pwčč čon ynt.

e granē pwčč ynt.

e ērzanē pwčč nē ynt.

e pwčč [h]ērab ynt.

e pwčč jvan nē ynt.

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.

e ap čon ēnt.

e gērmen ap ēnt.

e sērden ap nē ēnt.

e ap tēlx [or /ta[h]l/] ēnt.

e ap vēšš nē ēnt.

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].

e nivēg čon ēnt.

e vēššē nivēg ēnt.

e twršē nivēg nē ēnt.

e nivēg gyrd [or /gyRd/] ēnt.

e nivēg lonD nē ēnt.

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].

təw ʒon əy,  
mən vəʒʒ wn.  
mən najoR wn.  
mən joR nə wn.

How are you [sg.]?  
I am fine [lit. happy, sweet].  
I am sick [lit. non-well].  
I am not well.

e ʒonē kytabe.  
e bəločiəy kytabe.  
e əngreziəy kytab nə ynt.  
e mənī kytab nə ynt.

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

a ʒonē mərde.  
e bəloče.  
e əmrikən nə ynt.

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

4. 501. /ʒon/ "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/-/ē/ occurs; elsewhere /ʒon/ 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 ʒonē kytabe. / What sort of [lit. how?] book [is] this?

Mr. B may make one of the following replies:

/e so[h]rē kytabe. / This [is] a red book.  
/e jvanē kytabe. / This [is] a good book.  
/e əngreziəy kytabe. / This [is] a book in [lit. of] English.

- (3) Price. Mr. A asks:

/e kytab ʒon 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 ʒonene. / What sort of [person] [is] this?

Mr. B may answer:

/e mənī bras ynt. / This is my brother.  
/e əmrikəne. / He [is] an American.

- (5) Possession. Mr. A asks:

/e nan ʒon ənt. / How [i. e. for whom?] are these [pieces, loaves of] bread?

Mr. B may reply:

/e nan mēni ənt. / These [pieces, loaves of] bread are mine. [This must depend upon the non-linguistic context, however, since /ʒon/ 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 /nə/ occurs just before the verb form. E. g.

/a yda nə ynt. / He is not here.  
/mēni jaməg swndukəy təha nə ynt. / My shirt is not in the box.  
/e mēni za[h]g nə ənt. / These are not my children.  
/e kytəb so[h]r nə ynt. / This book is not red.

The particle /nə/ 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 /nə/ before the verb) is employed, and the suffix /e/ is retained with the subject or the complement. E. g.

/e səwdəgyr ʒərrene. / This merchant [is] a good [one]. [One cannot say \*/e səwdəgyr nə ʒərrene. / Instead:]  
/e səwdəgyr ʒərrene nə ynt. / This merchant is not a good [one]. [The verb /ynt/ must occur, and /nə/ is placed before it.]  
/e jvanē moTəle. / This [is] a good car. [No /nə/ can occur in this sentence. Instead:]  
/e jvanē moTəle nə ynt. / This is not a good car. [Note that /e/ continues to occur with /moTəl/.]

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

/ʒərr! / Fine! [Or: /jvan!/, but not \*/zəbr!/.]  
/a jynykk jvan ynt. / 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. /ʒərr/ and /zəbr/ are substitutable in all of the above meanings except the last.]

4. 504. /gəndəg/ usually means "bad, evil" in a moral sense, while /[h]ərab/ 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 mərd gəndəg ynt. / This man is bad. [I. e. of bad character.]  
/a moTəl [h]ərabene. / That car [is] a bad [one]. [I. e. of poor quality, not in running order.]  
/e nivəg [h]ərab ənt. / These fruits are bad. [I. e. spoiled, or of poor quality.]

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": /gvənd/ denotes "short" of a stick, a rope, a road, etc. while /məndər/ expresses "short" of height (as a person). E. g.

/e drajē bəčəkk ynt. / This is the tall boy.  
 /e drəčk drajene. / This tree [is] a tall [one].  
 /e ra[h] draj ynt. / This road is long.  
 /e məndərē bəčəkk ynt. / This is the short boy.  
 /e drəčk gvəndene. / This tree [is] a short [one].  
 /e ra[h] gvənd ynt. / This road is short.

4. 506. /pwčč/ denotes both "cloth" and "clothes" (i. e. "garments"). E. g.

/e jvanē pwčč ynt. / This is the good cloth.  
 /məni pwčč kwja ənt. / Where are my clothes [i. e. garments]?

4. 507. /vəšš/ means both "sweet" and "happy." E. g.

/e nivəg vəšš nə ynt. / This fruit is not sweet.  
 /mən vəšš wn. / I am fine. [I. e. happy -- a common response to the question /təi če [h]al ynt. / "What is your [sg.] state?" = "How are you [sg.]?" ]

4. 600. Basic Sentences.

a dwkkana če əst.

a dwkkana səwzē pwčče əst.

a dwkkana yspetē pwčče nest.

a dwkkana so[h]rē pwčč əst.

a dwkkana sya[h]ē pwčč 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.]

eši təha če əst.

eši təha nivəg əst.

eši təha čie əst.

eši təha [h]yčči nest.

What is in this? [Lit. In this what is?]

In this [there] are fruits.

In this [there] is something.

In this [there] is nothing.

təi gysa nykan əst?

məni gysa nykan əst.

məni gysa nykan nest.

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.

məni gysa [h]yčč nykan nest.  
məni gysa baz nykan əst.  
məni gysa bazē nykane əst.

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.

šwməy gysā nykan əst?

məy gysā [h]yčč nykan nest.  
məy gysā kəmm nykan əst.  
məy gysā kəmmə nykan əst.  
  
məy gysā kəmmē nykan əst.

In your [pl. ] houses is [there] food?

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

če, šwməy [h]əlkəy mərdwm yda əst?

məy [h]əlkəy baz mərdwm yda ənt.  
məy [h]əlkəy baze mərdwm yda ənt.  
  
məy [h]əlkəy bazē mərdwm yda ənt.  
  
məy [h]əlkəy bazē mərdwme yda ənt.

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

če, šwməy jynykk ša[h]ra əst?

məy kəmm jynykk ša[h]ra ənt.  
  
məy kəmmə jynykk ša[h]ra ənt.  
məy kəmmē jynykk ša[h]ra ənt.

Are your [pl. ] girls [i. e. 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.

e tasa če əst.

e tasa čie šir əst.  
eši təha kəmmə ča əst.  
eši təha baz burəg əst.  
eši təha [h]yčči nest.

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.

təi kytab kwja ənt.

məni drwst kytab yskula ənt.

Where are your [sg. ] books?

All my [lit. my all] books are at  
[lit. in] school.

e kytab čon ynt.

məni drwstē kytabani təha, e jvanē  
kytab ynt.

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 mærd bəloče. / This man [is] a Baluchi.

/məni gysəy dema drəčke. / 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 mærd bəloč ynt. / This man is the Baluchi [to whom we have been referring].

/e swndukəy təha təi jaməg ynt. / In this box is your [sg. ] shirt.

- (3) The verb /ənt/ "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 mærd bəloč ənt. / These men are [the] Baluchis.

/mezəy səra məni kytab ənt. / On the table are my books.

- (4) The verb /əst/ "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. /əst/ 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 vəššē nivəge əst. / "Here [there] is a sweet fruit.") Some illustrations will clarify the usage of /əst/ and /nest/. For example, Mr. A asks:

/eši təha čee. / 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:

/eši təha kələme. / In this [is] a pen.

Mr. A asks:

/eši təha če 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:

/eši təha təi jaməg ynt. / In this is your [sg. ] shirt.

Mr. A asks:

/eši təha če ənt. / In this are what? [He knows that the contents are plural. /ənt/ does not specify definiteness or indefiniteness.]

Mr. B responds:

/eši taha ap ənt./ 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 taha çe əst./ In this is [are] what? [The emphasis here is upon the existence of the contents. /əst/ 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 taha ap əst./ 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 taha ap ənt./ 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 /ənt/ will usually receive a reply employing /ynt/ or /ənt/; a question containing /əst/, however, may be answered with /əst/ if simple existence is to be expressed, or with /ynt/ or /ənt/ if identity or location of a semi-definite object is meant.]

Further examples:

/a ša[h]ra bəloč əst./ In that city [there] are Baluchis. [I. e. Baluchis exist there. Compare:]

/a ša[h]ra bəloč ənt./ 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 tasa šir nest./ In this bowl [there] is no milk. [I. e. no milk exists there. Compare:]

/e tasa šir nə ənt./ 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 /əst/ 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, /əst/ 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 /nə wn/ occurs, even when the meaning is existential). In the case of a 3rd person subject, however, both /əst/ and /nest/ may be followed by /ynt/ and /ənt/, 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 tənynga əst wn./ I still exist. [/tənynga/ "up to now, still, yet" will be introduced in a later Unit.]

/tanky təw əst əy, mən vəšš wn. / So long as you exist, I am happy.  
[ /tanky/ "so that, in order that, until, unless" will be introduced later. ]

/a nun nest ənt. / They do not exist now.

/məni gysa e č̣i əst ynt. / This thing exists in my house. [ /ynt/ here stresses the singularity and definiteness of /č̣i/ "thing. " ]

/avani tupəkk əst ənt. / Their guns exist. [ I. e. Their guns have not been destroyed or taken from them. ]

/məni nako əst ənt. / I have uncles. [ Persons of this relationship to me exist. /ənt/ simply emphasises the plurality of the subject. ]

4.602. The word order of the noun phrase is as follows: (a) possessive adjective or possessive noun phrase (e. g. /məni/ "my, " /bəčəkkəy/ "the boy's, " /bəločani/ "[the] Baluchis"); (b) demonstrative adjective (i. e. /e/ "this, " /a/ "that"); (c) numerical or quantitative adjective (e. g. /baz/ "many, " /č̣ie/ "some, " /drwst/ "all, " a numeral, etc.); (d) qualitative adjective (e. g. /yspet[ē]/ "white, " /šərr[ē]/ "good, " etc.); and (e) the noun. E. g.

/so[h]rē kytab/ the red book[s]. [Qualitative adjective + a noun. ]

/drwst so[h]rē kytab/ all the red books. [Quantitative adjective + the preceding. ]

/e drwst so[h]rē kytab/ all these [lit. these all] red books. [Demonstrative adjective + the preceding. ]

/məni e drwst so[h]rē kytab/ all these red books of mine. [Lit. my these all red books. Possessive adjective + the preceding. ]

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

/e č̣e č̣ie. / What [is] this thing?

/təi č̣i éš ynt. / THIS is your [sg. ] thing.

/č̣ie mərđwm yda ənt. / Some people are here.

/a rəzana č̣ie šir əst. / In that vessel [there] is some milk.

/eṣ̌i təha č̣ie əst. / In this [there] is something.

/e tasəy təha [h]yčč̣i nest. / In this bowl [there] is nothing. [Lit. ... is not anything. ]

4.604. /[h]yčč/ "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]yčč/ is often best translated as "[no] ... at all. "



The compound /[h]yčči/ "nothing" was described above in Sec. 4, 603. E. g.

/māni gysa [h]yčč čergej nest. / In my house [there] are no carpets at all. [Lit. In my house [there] is not any carpet. ]

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

/yda bəloč [h]yčč 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 swndukəy təha [h]yčči nest. / In this box [there] is nothing.

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

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

/baz oda ənt. / Many are over there.

/eši təha kəmm ənt. / In this are a few. [Or: In this is a little. ]

/bazəy gysā sya[h]ē čergej əst. / In the houses of many [there] are black carpets. [/bazani/ is also possible; it carries a connotation of "many different persons. "]

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

/baz jynykk yskula ənt. / Many girls are in the school.

/e tasa kəmm ča əst. / In this bowl [there] is a little tea.

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

/baze yda ənt, əw baze adda ənt. / Many are here, and many are there. [I. e. an indefinite and somewhat smallish "many. "]

/təi [h]əlkəy baze mərdwm ša[h]ra ənt. / Quite a few of the people of your [sg. ] village are in the city.

/e rəzana kəmmē šir əst. / In this vessel [there] is just a little milk.

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

/məy [h]əlkəy bazē mərdwm ša[h]ra ənt. / Many of [i. e. the majority of] the people of our village are in the city.

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

(5) /bazē/ (or /bazen/) 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.

/ai gysa bazē nykane əst. / In his house [there] is a large [stock of] food. [/nykan/ "foodstuffs" is treated here as a single unit.]

/məy [h]əlkəy bazē mərdwme yda ynt. / Many [the larger portion of a single unitary group] of the people of our village are [lit. is] here.

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

/drwst yda ənt. / All are here.

/drwstəy gysā so[h]rē čergej əst. / In the houses of all [there] are red carpets. [/drwstani/ is also possible: it denotes "of all the different individuals. "]

/če, təi drwst gw[h]ar yskula ənt? / Are all your [sg.] sisters in the school?

/a drwst sya[h]ē bwz mənī ənt. / All those [lit. those all] black goats are mine.

/ešani drwst meš sya[h] nə ənt. / All of their [lit. their all] sheep are not black.

/drwstē [h]əlkani təha, e jvanē [h]əlke. / 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.]

4.607. /səwz/ means both "green" and "blue." E. g.

/e drəčk səwz ynt. / This tree is green.

/asman səwz ynt. / The sky is blue. [/asman/ "sky. "]

4.608. /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.

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

4.700. Basic Sentences.

təi če [h]al ynt.

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

mən baz vəšš wn.

I am very well [lit. sweet, happy].

mən kəmmə najoR wn.

I am a little sick.

mən baz najoR wn.

I am very sick.

mən səkk najoR wn.

I am extremely sick.

a əngur vəšš ənt?

Are those grapes sweet?

[h]ā, a əngur baz vəšš ənt.

Yes, those grapes are very sweet.

ynnə, a əngur kəmmə twrš ənt.

No, those grapes are a little sour.

ynnə, a əngur səkk twrš ənt.

No, those grapes are very sour.

təi mwlka wštyr baz əst?

Are there many camels in your [sg.] country? [Lit. In your [sg.] country camels are many?]

məni mwlka wštyr səkk baz əst.

In my country [there] are a great many camels.

məni mwlka wštyr səkk kəmm əst.

In my country [there] are very few camels.

məni mwlka wštyr [h]yčč nest.

In my country [there] are no camels at all.

če, bazar dur ynt?

Is the market far?

[h]ā, bazar səkk dur ynt.

Yes, the market is very far.

ynnə, bazar kəmmə dur ynt.

No, the market is just a little ways. [Lit. No, the market is a little far.]

ynnə, bazar baz nəzzik ynt.

No, the market is very close.

4.701. Three common "modifiers of modifiers" -- traditionally termed "adverbs" in English -- are:

(1) /baz/ "many, much" occurs before an adjective meaning "very." E. g.

/a baz təlχ ynt. / That is very bitter.

/e baz vəššē nivəg 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 sɔp kəmmə twrš ynt. / This apple is a little sour.

/e nan kəmmə gərm ənt. / These [pieces of] bread are a little warm.

(3) The adjective /səkk/ "strong, violent, hard, difficult" is employed much like /baz/ to mean "very, extremely." E. g.

/məni bras səkk najoR ynt. / My brother is very [i. e. extremely] sick.

/bazar səkk dur ynt. / The market is very [i. e. extremely] far.

4.800. Basic Sentences.

e kar čon ynt.

How is this work?

e kar čo səkk nə ynt.

This work is not so difficult.

məroči asman čon ynt.

How is the sky today?

məroči asman čo səwz nə ynt.

Today the sky is not so blue.

če, e səkkē mənzye?

[Is] this a difficult journey?

ynnə, e mənzyl čo səkk nə ynt.

No, this journey is not so difficult.

če, šwməy kyšar səwz ənt?

Are your [pl.] crops green?

məy kyšar čo səwz nə ənt.	Our crops are not so green.
məy kyšar čo səwz nə ənt, ky šwməy ənt.	Our crops are not so green as [lit. that] yours [pl. ] are.
məy kyšar čoš ənt, ky šwməy ənt.	Our crops are like yours [pl. ]. [Lit. Our crops are such, that yours [pl. ] are.]
təi gysa čošē čyTT əst?	Are [there] such ropes in your [sg. ] house?
məni gysa čyTT čoš ənt, ky eš ənt.	In my house [there] are ropes such as [lit. that] these are.
[h]ā, məni gysa čošē čyTT əst.	Yes, in my house [there] are such ropes.
təi mwlka čošē məzənē mar əst?	In your [sg. ] country are [there] such big snakes?
məni mwlka čošē məzənē mar baz əst.	In my country such big snakes are numerous [lit. many].
yunnə, məni mwlka čošē məzənē mar nest.	No, in my country [there] are not such big snakes.
yunnə, məni mwlka čošē nest.	No, in my country [there] are no such [ones].

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

/məni jaməg čo yspet nə ynt. / My shirt is not so white.

/ai gok čo 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 /čoš/ is also found. Compare /eš/ "this, these," /eška/ "on this side," /eši/ "of this," etc. in Secs. 2.202, 3.502, and 3.1203. /čoš/ does not occur as a noun modifier, but it must always occur before the copulative verb. The adjectival form of this element is /čošen/ (or /čošē/) -- i. e. /čoš/ + the "attributive" suffix /en/ /ē/; /čošen/ is best translated as "such." E. g.

/məni gys čoš ynt, ky ai ynt. / My house is like his. [Lit. My house is such that his is.]

/məni mwlka čošē məzənē ko[h] nest. / In my country [there] are not such large mountains.

/məni gysa čošən 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 /məroči/ "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.

/məroči šwməy gysa nykan əst?/ Today in your [pl. ] house is [there]  
 food? [Or:]

/šwməy gysa məroči nykan əst?/ In your [pl. ] house today is [there]  
 food?

/məroči məni gysa baz mərđwm ənt. / Today in my house [there] are  
 many people. [Or:]

/məni gysa məroči baz mərđwm ənt. / In my house today [there] are  
 many people. [Or:]

/baz mərđwm məroči məni gysa ənt. / Many people today are in my  
 house.

/məročiəy kar če 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." or "I said that the doctor 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.

/təi jaməg čo yspet nə ynt, ky məni ynt. / Your [sg. ] shirt is not so  
 white as [lit. that] mine is.

4.900. Drills and Exercises.

4.901. Substitution.

- |    |     |               |                  |      |
|----|-----|---------------|------------------|------|
| 1. | e   | <u>[h]əlk</u> | <u>məzənene.</u> |      |
|    |     | garden        | a small [one]    |      |
|    |     | fruit         | a sweet [one]    |      |
|    |     | country       | a good [one]     |      |
|    |     | cloth         | a red [one]      |      |
|    |     | apple         | a sour [one]     |      |
| 2. | e   | <u>səkkē</u>  | <u>kare.</u>     |      |
|    |     | good          | a rope           |      |
|    |     | bad           | a car            |      |
|    |     | new           | a shirt          |      |
|    |     | yellow        | a book           |      |
|    |     | thin          | a boy            |      |
| 3. | təi | <u>jaməg</u>  | <u>səwz</u>      | ynt. |
|    |     | house         | old              |      |
|    |     | father        | old              |      |
|    |     | uncle         | young            |      |
|    |     | brother       | fat              |      |

- |  |        |       |  |  |
|--|--------|-------|--|--|
|  | sister | small |  |  |
|--|--------|-------|--|--|
4. e dwkkanəy əngur twrš ənt.  
cloth cheap  
vessels expensive  
tea bad  
sugar good  
milk sweet
5. ai gysa vəššen 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. eši ko[h]nē təi swndukəy təha ynt.  
yellow [one]  
blue [one]  
new [one]  
big [one]  
black [one]
9. e pirenəy 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) son  
[one]

10. aškəy	<u>səwzəna</u>	<u>mwrɡ</u>	ənt.	
	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	<u>tupəkk</u>	<u>sya[h]enani</u>	<u>dema</u>	ənt.
	ropes	green [ones']	inside	
	brothers	young [ones']	near	
	camels	big [ones']	beside	
	milk	small [ones']	inside	
	fruits	red [ones']	on	
12. a məni	<u>məztyrē</u>	<u>bras</u>	ynt.	
	smallest	sister		
	fattest	child		
	eldest	son		
	best	car		
	longest	rope		
13. aška	<u>baz</u>	<u>dwkkan</u>	ənt.	
	some	mountains		
	a little	water		
	some	green trees		
	many	large villages		
	all	foodstuffs		
14. məy	<u>baze</u>	mərdwm yda	ənt.	
	all			
	a few			
	just a few			
	many [the majority]			
	a few [the minority]			
15. če, təi	<u>mwlka</u>	<u>wštyr</u>	əst?	
	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 šərr ynt. /  
Student: /e karč šərr nə ynt. /

1. e səwdagyr gəndəg ynt.
2. məroči asman səwz ynt.
3. təi moTəl šərrene.
4. e rəzanəy təha ča əst.
5. a dwkkanəy əngur twrš ənt.
6. məy [h]əlkəy bazē mərdwm ša[h]ra ənt.
7. təi yspetē jaməg mezəy səra ynt.
8. məni mwlka čošē so[h]rē sop ənt.
9. əngrezi səkk ynt.
10. məni nako najoR ynt.

#### 4.903. Transformation Drill II.

Change the following to affirmative sentences. E. g.

Instructor: /məy moTəl jvan nə ynt. /  
Student: /məy moTəl jvan ynt. /

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

Student: /məy moTəl baz jvan ynt. /

1. e mərd məni məztyrē bras nə ynt.
2. šwməy wštyr a reka nə ənt.
3. e [h]əlkəy bazar dur nə ynt.
4. e jo[h]əy ap sərd nə ynt.
5. ai gw[h]ar məzən nə ynt.
6. məy mwlka čošē zərdē pwll nest.
7. təi bəčč a pirenəy gysa nə ynt.
8. məni nokē pwčč eši təha nə ynt.
9. e tasani təha ča nest.
10. e mənzył səkk nə ynt.

#### 4.904. Transformation Drill III.

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

Instructor: /baz mərdwm a ša[h]ra ənt. /  
Student: /baze mərdwm a ša[h]ra ənt. / [And again: ]  
/bazē mərdwm a ša[h]ra ənt. /

1. baz tupəkk məni pysəy gysa ənt.
2. baz mar a ko[h]a ənt.



3. baz nykan yda ənt.
4. aška baz ša[h]r ənt.
5. e rəzana baz nivəg ənt.

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 ənt. /

Student: /məy gysa kəmme nykan ənt. / [And again: ]

/məy gysa kəmmē nykan ənt.

1. məy бага kəmm sop ənt.
2. təi tasa kəmm ča ənt.
3. ai [h]əlka kəmm jynykk ənt.
4. kəmm mərdwm kohan ənt.
5. bəločystana kəmm əngrez ənt.

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 nivəg čon ənt.

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 pwčč čon ynt.

black

- green  
white  
yellow  
old
5. e ča čon ənt.
- hot  
very sweet  
cold  
good  
a little bitter
6. təi bras čon ynt.
- well  
sick  
not well  
extremely sick  
very well
7. e čonē kytabe.
- of Baluchi  
of English  
his  
green  
very cheap
8. e jaməg 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]əlkəy 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]yčč*/ "any ... at all." E. g.

Instructor: /*təi gysa nykan əst?*/

Student: /*[h]ā, məni gysa nykan əst.*/ [And again: ]

/*ynnə, məni gysa nykan nest.*/ [And again: ]

/*ynnə, məni gysa [h]yčč nykan nest.*/ [Or: / ... nykan  
/i>[h]yčč nest./]

1. e dwkkana bəločiəy kytəb əst?
2. ai təha burəg əst?
3. a ko[h]a mwrɡ baz əst? /
4. təi tasa ča əst?
5. bəločystana čošē yskul əst?
6. e swndukəy təha yspetē pwčč əst?
7. a [h]əlka bəloč əst?
8. e rəzanani təha šir əst?
9. təi gysəy dema drəčk əst?
10. e mwlka čošē kyšar əst?

4. 1000. Vocabulary.

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

asman	sky
əngrezi	English (adj. and noun denoting the English language)
əngur	grape
ərzan	cheap, light (in weight)
əst	[there] is, [there] are
barəg	thin, slender
baz	many, much; very
bazar	market
bəčč	son
bəloči	Baluchi (adj. and noun denoting the Baluchi language)
burəg	sugar
ča	tea
či	thing
čie	some

šo	so
šon	how? what kind of? of what quality? of what relationship? of what price?
šoš	such
šyTT	rope, cord
draj	long, tall
drwst	all, whole
dur	far
gəndəg	bad, evil
gərm	hot, warm
gran	expensive, heavy, difficult
gvənd	short (of time, thing)
gyrd [or /gyRd/]	round
[h]al	state, condition
[h]əl̩k	village
[h]ərab	bad, out of order, of poor quality
[h]yčč	[no] ... at all, any
[h]yčči	[not] ... anything, nothing
joR	well, healthy, built, made, joined
jvan	good, nice, pretty
kar	work, job, task
kəmm	few, little (in quantity)
kəsan	small (in size, age, status), minor, unimportant
kəstyr	smallest, youngest (in age), least important, most minor
ko[h]n	old (of things only)
ky	that (conj.), as, who, which
kyšar	crop
lonD	oval, elliptical, egg-shaped
məndər	short (of persons)
mənzyl	trip, journey
məroči	today
məzən	big, large, old, important, prestigious
məztyr	biggest, eldest, most important, most prestigious
moTəl	car, automobile
mwlk	country, land, field
najoR	sick, ill
nako	uncle (either father's or mother's brother)
nə	not
nəzzik	near
nest	[there] is not, [there] are not
nivəg	fruit
nok	new

nykan	foodstuffs, supplies, groceries
pir	old (of persons)
pwčč	cloth, clothing, garment
səkk	strong, violent, hard, difficult; very, extremely
sərd	cold, cool
səwz	green, blue
so[h]r	red
sop	apple
sya[h]	black, dark-complexioned
ša[h]r	city
šərr	good, fine, nice
šir	milk
ta[h]l	bitter [same as /təlx/]
təlx	bitter [same as /ta[h]l/]
twrš	sour
vərna	young (of persons, animals)
vəšš	sweet, happy, fine
yspet	white, light-complexioned
zəbr	good, fine, nice
zənD	fat, thick, bulky
zərd	yellow



Readying the camp for departure.

## UNIT FIVE

### 5.100. Basic Sentences.

mēna Dēgar əst.	I have land[s]. [Lit. To me is land.]
tēra olak əst.	You [sg.] have cattle.
ešyra palez əst.	He [lit. this] has melon-field[s].
ayra rēmæg əst.	He [lit. that] has herd[s] of goats and sheep.
māra ka[h]n əst.	We have well[s].
šwmāra kilæg əst.	You [pl.] have farm[s].
ešāra sēngətt əst.	They [lit. these] have friend[s].
avāra ərəTT əst.	They [lit. those] have irrigation well[s].
a jynykkāra kēmbəle əst.	That girl has a blanket.
a jynykkāra 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]a/ 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]a/ may then be added after /a/ to give additional emphasis. E.g.

/mēna/	me, to me. [Or, /mēnara/.]
/tēra/	you [sg.], to you [sg.]. [/təw/ occurs here as /tə/ + /ra/.]
/māra/	us, to us
/šwmāra/	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 /ay/) 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.]

/ayra/ 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/-/ã/, after which /[r]a/ may be added. /ešan/-/ešã/ and /avan/-/avã/ are employed as objects without /[r]a/, but /[r]a/ may be added to stress the object status of the demonstrative. Forms are:

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

/avãara/ those, to those; them, to them. [Also /avana/; see above. /avan/ and /avã/ are also common.]

5.103. Like the plural demonstratives, a noun + the "singular-definite" suffix /a/ or the "plural-definite" suffix /an/-/ã/ 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.

/məni məztyrē brasara gok əst. / My eldest brother has cows. [I. e. He owns an undefined number of cattle.]

/məni drwst gw[h]arāra so[h]rē pwčč 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 pirenāra kiləg 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, /rəməg/ 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. /Dəgar/ means "land, earth, ground" and also "floor." /kiləg/ 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.

e kwlpəy kylit kwja ynt.

e kwlpəy kylit gō mən ynt.

gō təw e kwlpəy kylit ynt.

e kwlpəy kylit gō ma ynt.

e kwlpəy kylit gō šwma ynt.

məni kytab gō kəya ynt.

təi kytab gon eši ynt.

təi kytab gon ai ynt.

məy turəg kwja ənt.

šwməy turəg gon ešan ənt.

šwməy turəg gon avan ənt.

məni ləTT gō kəya ynt.

təi ləTT gon a bəčəkka ynt.

gon a bəčəkka təi ləTT ynt.

a bəčəkka gō təi ləTT ynt.

məy [h]ər gō kəya ənt.

šwməy [h]ər gon a bəčəkkan ənt.

gon a bəčəkkā šwməy [h]ər ənt.

a bəčəkkā gō šwməy [h]ər ənt.

gō təw rwppie əst?

gō mən rwppie əst.

gō mən rwppie nest.

gō mən baz rwppi əst.

gō təw kəy ynt.

gō mən məni bras ynt.

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.

Who has my book? [Lit. My book is with whom?]

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/-/gõ/ are:

/gõ mən/ with me. [Also /gõmən/ and /gommən/. ]  
/gõ təw/ with you [sg. ]  
/gõ ma/ with us. [Also /gõma/ and even /gomma/. ]  
/gõ šwma/ 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 ešã/, /gonešan/, and  
/gonešã/. ]  
/gon avan/ with those; with them. [Also /gon avã/, /gonavan/, and  
/gonavã/. ]

- (4) Prepositions occur with a noun + the "singular-definite" suffix /a/ or the "plural-definite" suffix /an/-/ã/. 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/-/ã/; /ra/, however, does not seem to occur. Examples with /gon/-/gõ/:

/gõ bəčəkka/ with the boy  
/gõ masTərea/ with a teacher  
/gõ bəčəkkã/ with [the] boys. [Occasionally /gõ bəčəkkana/ is also  
found. ]  
/gõ məni brasa/ with my brother  
/gõ təi məztyrē gw[h]ara/ with your [sg. ] eldest sister  
/gõ məni drwst brasã/ with all my brothers  
/gõ e yskuləy masTərã/ with the teachers of this school. [/ ...  
masTərana/ 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 /gõ bəčəkka/ "with the boy," for example, /bəčəkka gõ/ 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.

- /gō mēni brasa tēi kytab ynt. / My brother has your [sg.] book. [A phrase break, /+/, is optional after /brasa/. Or:]
- /mēni brasa gō + tēi kytab ynt. / My brother has your [sg.] book. [A phrase break is usual after the preposition here. Compare:]
- /tēi kytab gō mēni brasa ynt. / My brother has your [sg.] book. [\*/mēni brasa gon/ is idiomatically not possible here before the copulative verb.]
- /gon a mērdwmā mēy tupēkk ənt. / Those people have our guns. [/+/  
may occur after /mērdwmā/. Or:]
- /a mērdwmā gō + mēy kytab ənt. / Those people have our guns. [/+/  
is usually found in this type of sentence. Compare:]
- /mēy tupēkk gon a mērdwman ənt. / Those people have our guns. [\*/a  
mērdwmā gon/ 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 /əst/, described in Sec. 5.101. This formation denotes abstract ownership or possession. E. g.

- /mēna baz kytab əst. / I have many books. [I own many books. Lit. To me [there] exist many books.]
- /ayra brase əst. / He [lit. that] has a brother. [I. e. possession of an abstract relationship.]
- /ešāra Dəgar əst. / They [lit. these] have land[s].
- /təra bras nest. / You [sg.] do not have brother[s]. [Negation of the existence of a permanent, abstract relationship is indicated here.]

- (2) The preposition /gon/-/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 /əst/ or with the "definite" verbs /ynt/ and /ənt/. E. g.

- /gō mən baz kytab ənt. / I have many books. [Lit. With me are many books. The books are definite and known, and they are in my immediate possession.]
- /gō mən baz kytab əst. / 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.]
- /gō təw še əst? / What do you [sg.] have? [I. e. What exists in your [sg.] possession?]
- /gō mən rwppie əst. / I have a rupee. [A single indefinite rupee exists in my possession.]
- /gō mən mēni bras ynt. / With me is my brother. [/gon/-/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 /ənt/, rather than /əst/. E. g.

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

/təi žie kytāb ənt. / You [sg. ] have some books.

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

/e kəy ynt. / Who [sg. ] is this?

/šwməy səngətt kəy ənt. / Who are your [pl. ] friends? [/kəy/ here has plural reference. ]

/e kəi kytāb ynt. / Whose [sg. ] book is this?

/e kəyani kytāb ənt. / Whose [pl. ] books are these? [Although /kəyani/ is possible, /kəi/ is more often found even when the referent is plural. ]

/kəyra Dəgar əst? / Who [sg. ] has land[s]? [/kəya/ also occurs. ]

/kəyana Dəgar əst? / Who [pl. ] has land[s]? [This form (and the equivalent /kəyāra/ are rare. ]

/məni kytāb gō kəya ynt. / Who [sg. ] has my book?

/məy kytāb gō kəyan ənt. / Who [pl. ] have our books?

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

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

### 5.300. Basic Sentences.

že, e sop əš ai baga ənt?

[h]ā, e sop əš ai baga ənt.

Are these apples from his garden?

Yes, these apples are from his garden.

e mərdwm əš kwjam mwlka ynt.

e mərdwm əš əmrikəa ynt.

This person is from which country?

This person is from America.

təi jən əš kwjam ša[h]ra ynt.

məni jən əš koTaa ynt.

Your [sg. ] wife is from which city?

My wife is from Quetta.

e ətwkk əʃ kwjam dega ənt.

This dish (curry, stew) is [lit. are] from which kettle?

e ətwkk əʃ aʃkəy dega ənt.

This dish is [lit. are] from the kettle on that side.

e səwzi ʃə kwja ənt.

These vegetables are from where?

e səwzi əʃ məkrana ənt.

These vegetables are from Makran.

e səwzi ʃə məkrana ənt.

These vegetables are from Makran.

əʃ məkrana e səwzi ənt.

From Makran are these vegetables.

məkrana ʃə [+ ] e səwzi ənt.

From Makran are these vegetables.

5.301. The preposition /əʃ/-/ʃə/ "from, than, with (an instrument)" is employed much like /gon/-/gō/ (see Sec. 5.201). /əʃ/ and /ʃə/ are identical in meaning and are almost completely substitutable for one another, although /əʃ/ 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 ətwkk əʃ kwjam dega ənt. / This dish (i. e. stew, curry) is [lit. are] from which kettle?

/ətwkk kwjama ənt. / The stew is [lit. are] [in] which [one]?

/ʃwməy jaməg kwjaman ənt. / Your [pl. ] shirts are [in] which [one]s?

/e kwjaməy kytəb ynt. / Which [one]'s book is this?

/e ətwkk əʃ kwjamia ənt. / This dish is [lit. are] from which [indefinite one]? [The "singular-indefinite" suffix /e/ has an irregular form /i/ in /kwjamia/ "in which [one]?" ]

/məni kylit gō kwjama ynt. / Which [one] has my key? [Lit. My key is with which [one]? An alternate form with the "attributive" suffix /en/-/ē/ also occurs: /kwjamena/. Plural forms are similarly /kwjamā/ or /kwjamenā/.]

5.303. /ətwkk/ "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. /ətwkk/, eaten with patties of unleavened bread (/nan/), forms the main portion of a Baluchi meal.

5.400. Basic Sentences.

e ʃəmmən məzən ynt.

He is larger than [lit. from] I.

a əʃ təw kəsan ynt.

He is smaller than [lit. from] you [sg. ].

mən əʃ eʃi pir wn.

I am older than [lit. from] he [lit. this].

e əš ai so[h]rtyr ynt.	This is redder than [lit. from] that.
šwma šemma məzən yt.	You [pl. ] are larger than [lit. from] we.
a bəčəkk əš šwma kəsan ənt.	Those boys are smaller than [lit. from] you [pl. ].
a əš ešā šerrtyr ənt.	Those are better than [lit. from] these.
e əš avā [h]ərabtyr ənt.	These are worse than [lit. from] those.
e jynykk əš tēi bəčča məzən ynt.	This girl is larger than [lit. from] your [sg. ] son.
e čyTT əš a čyTTā draj ynt.	This rope is longer than [lit. from] those ropes.
e pwill šə drwst pwillā so[h]rtyr ynt.	This flower is redder than [lit. from] all the [other] flowers. [I. e. This flower is the reddest of all. ]
e pwill šə drwstā zərd ynt.	This flower is the yellowest of all. [Lit. This flower is from all yellow. ]
a əš drwstā səwztyrē drəčk ynt.	This is the greenest tree of all. [Lit. This from all is the greenest tree. ]

5. 401. The comparative degree is expressed by /əš/-/šə/. The usual construction is: "X from Y ... is." E. g.

/məni jaməg əš tēi jaməga šerr ynt. / My shirt is better than your [sg. ] shirt. [Lit. My shirt from your [sg. ] shirt is good. ]

/avani bəčč šə məni jynykka kəsan 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.

/məni gys əš šwməy gysa məztyr 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.

/məni gys əš drwst gysā məzən ynt. / My house is the largest of all. [Lit. My house from all houses is large. ]

/e bəčəkk šə drwstā barəg[tyr] ynt. / This boy is the thinnest of all. [Lit. This boy from all is thin. ]

/eši kytāb əš drwstani kytābā zənDtyr 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 šə drwstā jvantyrē moTəl 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 /əš/-/šə/ + a pronoun or demonstrative (see Sec. 5.201):

/šəmmən/ from me. [Also /əš mən/.]  
 /šəmma/ from us. [Also /əš ma/.]  
 /əšeši/ from this. [Also /əš eši/.]  
 /əšai/ from that. [Also /əš ai/.]  
 /əšešã/ from these. [Also /əš ešã/.]  
 /əšavã/ from those. [Also /əš avã/.]

#### 5.500. Basic Sentences.

e sop əš a bagəy ənt.	These apples are from [those of] that garden.
e šir əš a tasəy ənt.	This milk is from [that] of that bowl.
e wštyr əš a bəggəy ynt.	This camel is from [those] of that herd [of camels].
e mərd əš ai gysəy ynt.	This man is from [those] of his house. [i. e. household].
e jynykk əš e [h]əlkəy 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 /əš/-/šə/ 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 šir əš a tasəy [širan] ənt. / This milk is [lit. are] from [the milk] of that bowl.  
 /e sop əš a bagəy [sopan] ənt. / These apples are from [the apples] of that garden.

#### 5.600. Basic Sentences.

bed əš ai, drwst yda ənt.	Except for him, all are here.
bed əš təi jynykka, dygə drwst yskula ənt.	Except for your [sg.] girl, all the others [lit. other all] are in school.
bed əš mən, yda dygə baz bəčəkk ənt.	Besides me, many other [lit. other many] boys are here.

əš eši bed, gō mən so[h]rē pwčče əst.	Aside from this, I have a [piece of] red cloth.
əš ešā bed, dygə səwzē pwčč kwja ənt.	Besides these, where are all the other green clothes?
e əspa bed, dygə sya[h]ē əspe əst.	Besides this horse, [there] is another black horse.
oda, bed e əspa, dygə sya[h]ene.	Over there, besides this horse, [is] another black [one].
gō šwma, bed əš ayəgā, dygə če əst.	What do you [pl.] have besides eggs? [Lit. With you [pl.] aside from eggs what is?]
gō ma əš ayəgā bed [h]yčči nest.	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 tēi bəčča, dygə drwst aška ənt. / Except for your [sg.] son, all the others are on that side.

/bed e kəmbəlā, 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.

/tēi bəčča bed, dygə drwst aška ənt. / Except for your [sg.] son, all the others are on that side.

/e so[h]rena bed, dygə əsp 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 tēi bəčča, dygə drwst aška ənt. / Except for your [sg.] son, all the others are on that side.

/bed əš eši, dygə drwst [h]ərab ənt. / Except for this [one], all the others are bad.

/drwst yda ənt, bed əš avā. / All are here, except for those. [Here the prepositional phrase is "added on as an afterthought. "]



- (4) /əš ... 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.

/əš t̄ai bəčča bed, dygə drwst aška ənt. / Except for your [sg.] son, all the others are on that side.

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

/dygə drwst bəloč ənt, əš ai bed. / All the others are Baluchis, except for him. [Again the prepositional phrase seems to be an afterthought.]

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

/t̄ai bəčča əš bed, dygə drwst aška ənt. / Except for your [sg.] son, all the others are on that side.

/širā šə bed, dygə [h]yčči nest. / Except for milk, [there] is nothing else.

5.602. /dygə[r]/ "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 gō mən ynt. / I have the other [one]. [Lit. The other is with me.]

/əš eši bed, dygə [h]yčči nest. / Except for this [one], [there] is nothing else. [Lit. ... other something is not.]

/dygə drwst bəčək gō masTəra ənt. / All the other boys are with the teacher.

/če, gō t̄aw dygə čošē kytabe əst? / Do you [sg.] have another such book?

/e dygəreəy pwčč ynt. / This is another's [i. e. someone else's] garment.

/m̄ani jaməg dygərea ynt. / My shirt is in another [one].

/šwməy karč gō dygəran ənt. / Your [pl.] knives are with the others [i. e. other persons].

#### 5.700. Basic Sentences.

ešk̄ey č̄i p̄əmmən ənt.

The things on [lit. of] this side are for me.

ašk̄ey č̄i p̄ər t̄aw ənt.

The things on [lit. of] that side are for you [sg.].

yd̄əy č̄i p̄ər eši ənt.

The things here [lit. of here] are for this [one].

add̄əy č̄i p̄ər ai ənt.

The things there [lit. of there] are for that [one].

od̄əy č̄i p̄əm̄ma ənt.

The things over there [lit. of over there] are for us.

e kəTurəy [h]wrmag pə šwma ənt.	The dates in [lit. of] this basket are for you [pl. ]
e degəy ətwkk pər ešan ənt.	The stew in [lit. of] this kettle is for these [ones].
a tasəy šir pər avan ənt.	The milk in [lit. of] that bowl is for those [ones].
e pəysəg pər e bəčəkka ənt.	This money is [lit. are] for this boy.
e sərjəg pə bəčəkka ynt.	This pillow is for the boy.
pə bəčəkka e sərjəg ynt.	For the boy is this pillow.
bəčəkka pə + e sərjəg ynt.	For the boy is this pillow.
nane pə kwčəkkan əst.	[There] is a [piece of] bread for the dogs.
pə kwčəkkā nane əst.	For the dogs [there] is a [piece of] bread.
kwčəkkā pə + nane əst.	For the dogs [there] is a [piece of] bread.
e čergej pə čea ynt.	What is this carpet for?
e čergej pə məni gysa ynt.	This carpet is for my house.
e sygreT pə kəya ənt.	For whom are these cigarettes?
e sygreT pə təi drwst səngəttan ənt.	These cigarettes are for all your [sg. ] friends.

5.701. The preposition /pər/ /pə/ "for, in order to" follows much the same pattern as /gon/-/gō/ and /əš/-/šə/ described above. Special forms for various combinations of /pər/-/pə/ + a pronoun or demonstrative are:

/pəmmən/ for me. [Also /pə mən/. ]  
/pərtəw/ for you [sg. ]. [Also /pər təw/. ]  
/pəreši/ for this. [Also /pər eši/. ]  
/pərai/ for that. [Also /pər ai/. ]  
/pəmma/ for us. [Also /pə ma/. ]  
/pəšwma/ for you [pl. ]. [Also /pə šwma/. ]  
/pərešā/ for these. [Also /pər ešā/. ]  
/pəravā/ for those. [Also /pər avā/. ]

The form /pər/ is commonly employed before substantives beginning with a vowel; /pə/ 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.

/pər e bəčəkka/ for that boy. [/pər/ is usually found before the demonstratives /e/ and /a/ since they are words beginning with a vowel. Compare:]

/pə bəčəkka/ for the boy. [/pər bəčəkka/ is possible but less common.]  
 /bəčəkka pə/ for the boy. [\*bəčəkka pər/ is not found.]

5.702. /sərjəg/ "pillow" has an alternant form /sərjə/. Many words ending in /-əg/ have optional alternants without the final /g/. The form with /g/ often occurs before a substantive suffix, however. See Sec. 0.311.

5.800. Basic Sentences.

bymmən tēi baz pəysəg əst.	I owe you [sg.] a lot of money. [Lit. On me [there] is your [sg.] much money.]
byr təw mēni čie pəysəg əst.	You [sg.] owe me some money. [Lit. On you [sg.] [there] is my some money.]
byr eši mēni baz pəysəg əst.	He [lit. this] owes me a lot of money.
byr ai mēni baz pəysəg əst.	He [lit. that] owes me a lot of money.
bymma tēi baz pəysəg əst.	We owe you [sg.] a lot of money.
by šwma ai čie pəysəg əst.	You [pl.] owe him [lit. that] some money.
byr ešā mēni [h]yčč pəysəg nest.	They [lit. these] owe me no money at all.
byr avā mēni [h]yčči nest.	They [lit. those] owe me nothing.
a by koTaa ynt.	He is in Quetta.
ap by gylasa ənt.	The water is [lit. are] in the glass.
jynykk by gysa ynt.	The girl is at home.
dərd by dyla ynt.	The pain [of love] is in the heart.
by [h]ər kwnDa məlpəd ənt.	On every side are meadows.
byr adda baz mwrg ənt.	There [lit. on there] are many birds.
byr yda [h]yčči nest.	Here [lit. on here] [there] is nothing.
byr ai gysa šwməy nan ynt.	You [pl.] are invited to dinner at his house. [Lit. On his house is your [pl.] bread.]
byr eši [h]arosa baz mərdwm ənt.	At his [lit. this one's] wedding are many people.

byr e nana baz vad ənt.

On this [piece of] bread is [lit. are] much salt.

ai gwd əw šəlvar by təkia ənt.

Her head-cloth and pajama[s] are in the clothes-bag.

by [h]akā syngə.

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 gylasa ənt. / The water is [lit. are] [in] the glass. [Location here is only roughly specified by the "singular-definite" suffix.]

/ap gylasəy təha ənt. / The water is [lit. are] in [i. e. specifically inside] the glass.

/ap by gylasa ənt. / The water is [lit. are] in [i. e. located at] the glass.

This preposition follows the pattern given for /pər/-/pə/ in Sec. 5.701. Special forms for various combinations of /byr/-/by/ + a pronoun or demonstrative are thus:

/bymmən/ on me. [Also /by mən/.]

/byrtəw/ on you [sg.]. [Also /byr təw/.]

/byreši/ on this. [Also /byr eši/.]

/byrai/ on that. [Also /byr ai/.]

/bymma/ on us. [Also /by ma/.]

/byšwma/ on you [pl.]. [Also /by šwma/ but not \*/byršwma/ or \*/byr šwma/.]

/byrešā/ on these. [Also /byr ešā/.]

/byravā/ on those. [Also /byr avā/.]

Like /pər/-/pə/, 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 mərdwm Dəgar əst. / Every person has land[s].

/məni [h]ər [h]ər əš eši məzən 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 /jaməg/, 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 /šəlvar/, 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 (/dəstar/, /məndil/, or /pag/) is wrapped. Women, on the other hand, wrap a loose head-cloth (called /gwd/ or /gwšan/) over their head and around their upper body. The general term for "shoe" is /pazvar/, but men's shoes (termed /čəvəTT/ or /čəbbəv/) have a wide piece of leather over the instep and a heel-strap, while women's shoes (called /kəwš/) are rather like sharp-toed slippers.

5.804. A /təkki/ 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." /Dəgar/ is employed for "ground, land, earth, world."

#### 5.900. Basic Sentences.

ai bras mən koTaa ynt.	His brother is in Quetta.
a mən kəlata masTər ynt.	He is a teacher in Kalat.
ap mən gylasa ənt.	The water is [lit. are] in the glass.
məni kytāb mən gysa ynt.	My book is in the house.
təi bwz mən kə[h]a ənt.	Your [sg.] goats are in the mountain[s]. [I. e. in the ravines, foothills, etc. of a specific mountain.]
səwzē ča mən pyaləga ənt.	The green tea is [lit. are] in the cup.
ai ləTT mən dəsta ynt.	His stick is in [his] hand.
dərd mən dyla ynt.	The pain [of love] is in the heart.

dərde mən jana ynt.

A pain is in the body.

vad mən apan ənt.

Salt is [lit. are] in [i. e. mixed into] the water [lit. waters].

ai šəlvar mən təkkiā ynt.

His pajamas are [lit. is] in the clothes-bag.

synge mən [h]akan ynt.

A stone is in [i. e. embedded in, buried in] the earth [lit. earths].

5.901. The semantic range of the preposition /mən/ "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 ənt. / The water is [lit. are] in the glass. [Or: ]  
/ap mən gylasa ənt. / The water is [lit. are] in the glass. [But compare: ]  
/synge by [h]akan ynt. / A stone is on [the surface of] the ground.  
/synge mən [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 /mən/: (a) like /byr/ /by/, /mən/ does not occur after the substantive word or phrase which it governs (i. e. one cannot say \*/gylasa mən/ "in the glass"); and (b) /mən/ does not seem to occur with a pronominal or demonstrative object (i. e. one cannot say \*/mən eši/ "in this, " \*/mən mən/ "in me, " etc.). In this latter respect /mən/ differs from all of the prepositions previously introduced.

5.902. /dərd/ means both "physical pain" and "emotional pain, anguish."

5.1000. Drills and Exercises.

5.1001. Substitution.

1.	əš	<u>eši</u>	bed, dygə drwst	<u>yškula</u>	ənt.
		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                      baz Dəgar                      əst.  
to me                      Persian wheel well[s]  
to that man                      a well  
to whom?                      camel-herd[s]  
to my father                      many melon-fields  
to you [pl. ]                      a farm
3. məni                      baz bras                      ənt.  
his                      many friends  
our                      these cattle  
my uncle's                      many crops  
my wife's                      many clothes  
their                      many children
4. gō təw                      če                      əst.  
me                      a white horse  
him                      many books  
you [pl. ]                      a good car  
them                      some clothes  
that girl                      a new pen
5. e [h]wrmag                      pər ai                      ənt.  
money                      them  
rupees                      that man  
quilts                      him  
dishes                      this girl  
salt                      those shopkeepers
6. baz syng                      by [h]akan                      ənt.  
much salt                      [the] dishes  
some green tea                      this cup  
some water                      [the] pots  
many herds (of sheep)                      [the] mountains  
[the] cattle                      [the] meadows
7. gō [h]ər bəčəkka                      kytabe                      əst.  
person                      many cattle  
Baluchi                      a gun  
American                      a car  
child                      a pen  
woman                      a headcloth
8. məni bras                      əš məni gw[h]ara                      məzən                      ynt.  
his blanket                      my blanket                      short  
our land                      your [pl. ] land                      small  
their herd (of sheep)                      our herd (of sheep)                      large  
this pot                      that pot                      black

- |     |                           |                         |                          |
|-----|---------------------------|-------------------------|--------------------------|
|     | your [sg. ] donkey        | their donkey            | good                     |
| 9.  | by [h]ər kwnDa            | <u>ko[h]</u>            | ənt.                     |
|     |                           | melon-fields            |                          |
|     |                           | meadows                 |                          |
|     |                           | streams                 |                          |
|     |                           | red flowers             |                          |
|     |                           | large cities            |                          |
| 10. | <u>məni šəlvar</u>        | mən                     | <u>təkkia</u> ynt.       |
|     | their cow                 |                         | our melon-field          |
|     | her headcloth             |                         | your [sg. ] shoulder-bag |
|     | his wedding               |                         | Quetta                   |
|     | our herd (of camels)      |                         | your [pl. ] meadow       |
|     | their friend              |                         | Makran                   |
| 11. | <u>məni kytāb</u>         | gō kəya                 | ynt.                     |
|     | his donkey                |                         |                          |
|     | my rupee                  |                         |                          |
|     | that long knife           |                         |                          |
|     | the other stick           |                         |                          |
|     | the key of this lock      |                         |                          |
| 12. | <u>ai ləTT</u>            | by <u>dəsta</u>         | ynt.                     |
|     | this [piece of] bread     | the table               |                          |
|     | the large stone           | the earth [lit. earths] |                          |
|     | our camel                 | the sand dune           |                          |
|     | the pain                  | the heart               |                          |
|     | my sister                 | America                 |                          |
| 13. | <u>dərde</u>              | mən                     | <u>jana</u> ynt.         |
|     | my uncle's son            |                         | Kalat                    |
|     | the key                   |                         | the lock                 |
|     | your [sg. ] pillow        |                         | the bedding              |
|     | the eggs                  |                         | this basket              |
|     | your [sg. ] new pajama[s] |                         | another clothes-bag      |
| 14. | gō <u>təw</u>             | kwjam                   | <u>kytab</u> ynt.        |
|     | him                       |                         | blanket                  |
|     | you [pl. ]                |                         | glass                    |
|     | them                      |                         | quilt                    |
|     | the old man               |                         | friend                   |
|     | the young [one]           |                         | knife                    |



15. e	<u>sop</u>	əš	<u>a bagəy</u>	ənt.
	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. tēi gys kəsan ynt. /

Student: /e gys əš tēigysa məzən ynt. /

1. e nivəg gyrd ynt. a nivəg lonD ynt.
2. tēi wštyr šərr ynt. mēni wštyr [h]ərab ynt.
3. təw məzən əy. mən kəsan wn.
4. e [h]ər [h]ərab ynt. a [h]ər čo [h]ərab nə ynt.
5. mēni ləTT draj ynt. tēi ləTT gvənd ynt.
6. koTa sərd ynt. məkran gərm ynt.
7. eši turəg nok ynt. mēni ko[h]nē turəg ynt.
8. e šəlvar yspet ynt. a šəlvar čo yspet nə ynt.
9. e [h]wrmag vəšš ənt. a [h]wrmag vəšš nə ənt.
10. koTa dur ynt. e ša[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 pwill so[h]r ənt. /

Student: /e pwill əš dygə drwst pwillā so[h]r[tyr] ənt. / [Or:]

/e pwill šə drwstā so[h]r[tyr] ənt. / [Or:]

/e šə drwstā so[h]rtyrē pwill ənt. /

1. e bwz zənd ynt.
2. e məlpəd səwz ynt.
3. ai olak jvan ənt.
4. e səwzi twrš ənt.
5. e lep ko[h]n ynt.
6. e bəčəkk barəg ynt.
7. e səwdagy r gəndəg ynt.
8. e sya[h]ē syng məzən ynt.
9. mēni 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 čonen ənt.

for me  
for those people  
for us  
for this woman  
for them

3. e ətwkk əš kwjəy ənt.

from this pot  
from those pots  
from this bowl  
from there  
from here

4. gō təw če əst.

nothing  
a shoulder-bag  
a rupee  
a blue cup  
a basket

5. məni kylit kwja ynt.

with me  
with him  
in the lock  
with my brother  
in that box

6. ai šəlvar kwjam təkka 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)

- herds (of sheep)  
a large farm  
melon-fields
8. e kəi kəmbəl ynt.
- my  
his  
that Baluchi's  
their  
the Afghan's
9. če, təi mwlk 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. če, e sygreT šərr ənt?
- Yes, ... good  
No, ... bad  
Yes, ... better than [lit. good from] these cigarettes  
Yes, ... better than all other cigarettes [lit. good from other all cigarettes]  
Yes, ... better than [lit. good from] all
11. təi bras məroči kwja ynt.
- in the city<sup>1</sup>  
in Kalat  
in the house  
in the melon-field  
in our village
- <sup>1</sup>There 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. təi [h]əlkəy mərdwm kwja ənt.
- 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 pwčč pə čea ynt.

for my table  
for my shirt  
for a pajama  
for her headcloth  
for [a] bedding

14. e pwčč čonene.

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. əš ayəgā bed, gō šwma  
če əst.

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.

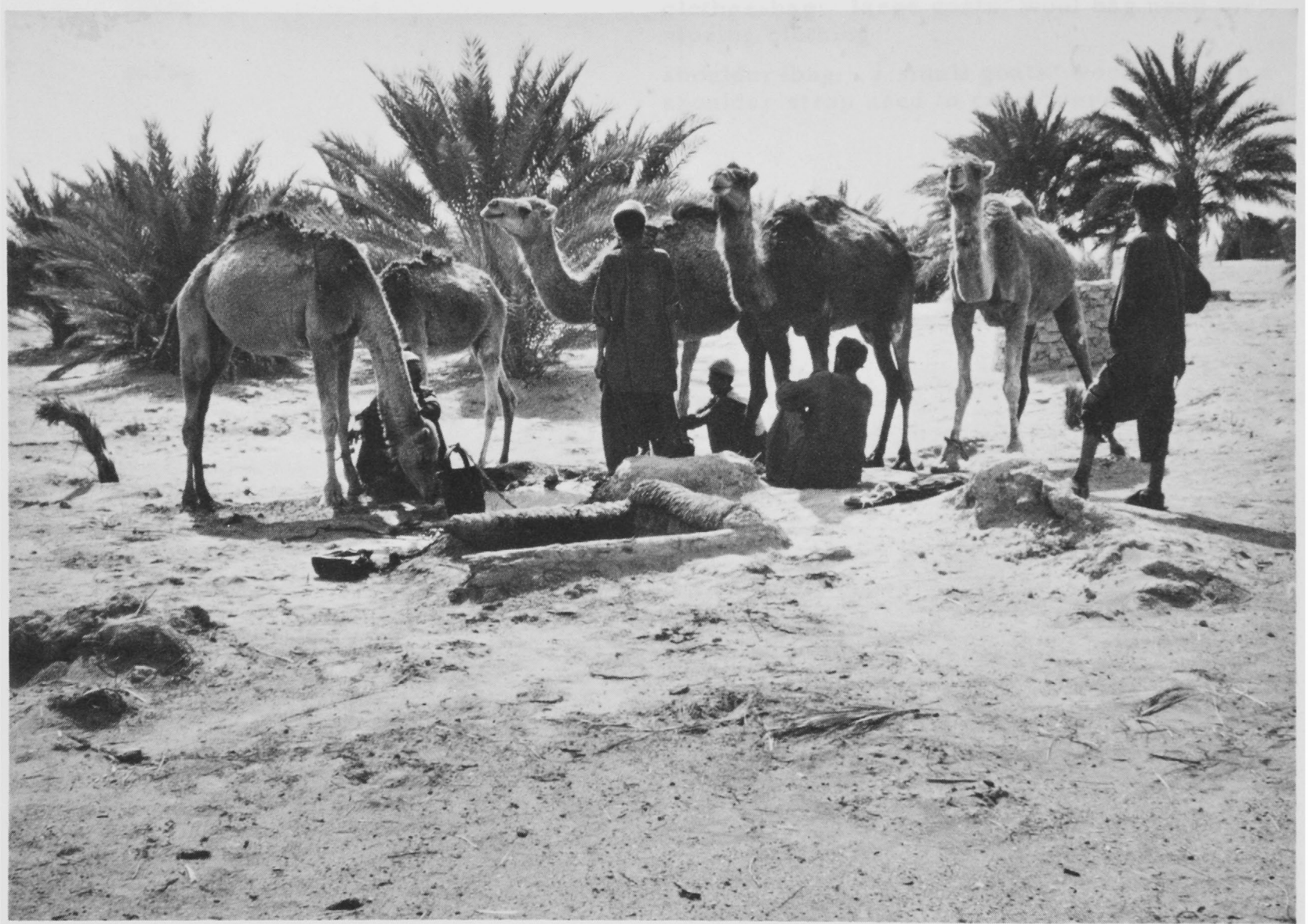
As usual, regular inflected forms of various vocabulary items are not listed below; irregular formations (e.g. /kəi/ "whose?") are separately entered, however.

ayəg	egg
əmrike	America
ərəTT	irrigation well: the Persian wheel
əš [also /šə/]	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 /byr/
byr [also /by/]	on, on the surface of, at, in, inside, in an area of, in (a place)

dərd	pain, anguish
dəst	hand
deg	cooking pot, kettle
dygə[r]	other, another, further, else
dyl	heart
Dəgar	land
gon [also /gõ/]	with, in the possession of, accompanying
gõ	see /gon/
gwd	(woman's) headcloth
gylas	drinking glass
[h]ak	dirt, earth, soil, dust
[h]aros	marriage, wedding
[h]ər	each, every
[h]ər	donkey
[h]wrmag	date
jan	body
ka[h]n [also /ku/]	well (for water)
kəi	whose? [Possessive form of /kəy/]
kəlat	Kalat, name of a city and also a Division in Pakistani Baluchistan
kəmbəl	blanket
kəTur	basket
kəy	who?
kiləg	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
ləTT	staff, stick, cane, stave
lep	quilt
məkran	Makran, name of a region in Pakistani and Irani Baluchistan
məlpəd	meadow
mən	in, inside, mixed into, intermingled in, among
olak	cattle (including cows, camels, and horses)
palez	melon-field
pə	see /pər/
pər [also /pə/]	for, in order to
pəysə[g]	money
pyalə[g]	cup
rəməg	herd of goats or sheep

rwppi	rupee, money
səngətt	friend
sərjə[g]	pillow
səwzi	vegetable
sygreT	cigarette
syng	stone
šə	see /əš/
šəlvar	pajama[s]
təkki	clothes-bag: large goats' wool bag used for storing clothing
turəg	shoulder-bag: a small goats' wool bag with a shoulder strap used to carry personal articles
vad	salt





Watering camels at a desert well.



## UNIT SIX

### 6.100. Basic Sentences.

e čynkə gok ənt.

a yəkke.

a yəkkene.

a yəkk goke.

a yəkkē gok ynt.

a yəkken ynt.

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.

a čynkə mərdwm ənt.

a dw mərdwm ənt.

a dw ənt.

a dwē mərdwm ənt.

a dwen ənt.

a səy mərdwm ənt.

a səy ənt.

a səyē mərdwm ənt.

a səyen ənt.

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.

oda mərdwm čynkəs ənt.

oda čar mərdwm ənt.

oda [h]ərčar mərdwm ənt.

oda pənč zalbul ənt.

oda [h]ərpənčē zalbul ənt.

oda šəšš mərd əw [h]əpt zalbul ənt.

oda [h]əšt mərd, nw zalbul, əw də za[h]g ənt.

oda [h]əšt mərd, nw zalbul, əw yəkk za[h]g ynt.

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.

Over there are [lit. is] eight men, nine women, and one child.

gō təw čynkə rwppi əst.

gō mən yəkk rwppie əst.

gō mən yəkke əst.

gō mən rwppie əst.

gō mən yəkkē rwppi əst.

gō mən yəkken əst.

gō mən yāzdə rwppi əst.

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.

gō mən yāzdəgē rwppi ənt.	I have the eleven rupees.
gō mən dwāzde rwppi əw sēzde pəysəg əst.	I have twelve rupees and thirteen paysa.
gō mən čārdə ya pāzde rwppi əst.	I have fourteen or fifteen rupees.
ešyra čynkə wštyr əst.	How many camels does he have? [Lit. To this [one] are how many camels?]
ešyra šāzde wštyr əst.	He has sixteen camels.
ešyra [h]əbdə wštyr əst, vøle mənə [h]əžde wštyr əst.	He has seventeen camels, but I have eighteen camels.
ešyra nōzde ya bist wštyr əst.	He has nineteen or twenty camels.
ešyra bist əst.	He has twenty.
təi čynkə meš ənt.	How many sheep do you [sg.] have? [Lit. Your [sg.] how many sheep are?]
məni bist w yəkk meš ənt.	I have twenty-one sheep.
məni si meš ənt.	I have thirty sheep.
məni siē meš ənt.	I have the thirty sheep.
məni [h]ərsien yda ənt.	All my thirty are here.
məni si w dw meš ənt.	I have thirty-two sheep.
məni si w dwen yda ənt.	My thirty-two are here.
məni čyll meš ənt.	I have forty sheep.
məni čyll w səy meš ənt.	I have forty-three sheep.
məni pənja meš ənt.	I have fifty sheep.
məni pənja w čar meš ənt.	I have fifty-four sheep.
məni šəst w pənč meš ənt.	I have sixty-five sheep.
məni [h]əptad w šəšš meš ənt.	I have seventy-six sheep.
məni [h]əštad w [h]əpt meš ənt.	I have eighty-seven sheep.
məni nəvəd w [h]əšt meš ənt.	I have ninety-eight sheep.
məni səd meš ənt.	I have a hundred sheep.
məni səd w nw meš ənt.	I have a hundred and nine sheep.
məni səd w dwāzde meš ənt.	I have a hundred and twelve sheep.
məni səd w si w dw meš ənt.	I have a hundred and thirty-two sheep.
məni dw səd w pənja w yəkk meš ənt.	I have two hundred and fifty-one sheep.
məni [h]əzar meš ənt.	I have a thousand sheep.
məni šəšš [h]əzar w dw səd w pənja w čar meš ənt.	I have six thousand, two hundred and fifty-four sheep.
e mwlka čynkə mərdwm ənt.	How many people are there in that country? [Lit. [In] that country how many people are?]
sədā mərdwm ənt.	[There] are hundreds of people.
[h]əzarā mərdwm ənt.	[There] are thousands of people.
ləkkā mərdwm ənt.	[There] are lakhs [i. e. hundreds of thousands] of people.
kwroRā mərdwm ənt.	[There] are crores [i. e. tens of millions] of people.

a ša[h]ra čynkə Dakxanə ənt.

a ša[h]ra dw məzənē əw [h]əpt kəsanē  
Dakxanə ənt.

čynkəsəy gysā nykan nest.

sēzdəgəy gysā nykan nest.

čynkəsəyā nykan nest.

čārdəgəyā nykan nest.

e čynkəsē sop ənt.

e səkk məzənē sop ənt.

ai čynkəsē bəčče.

ai bəčč əš mənī bəčča kəsan ynt.

ai jynykk čynkəs ynt.

ai jynykk əš eši məztyr ynt.

təw čynkə məzən əy.

mən bist w pənč saləy wn.

təw čýnkəs jván əy!

a əš eši čýnkəs zənd ynt!

oda čýnkəs mərdwm ənt!

oda čýnkəs mərdwm ənt.

oda čyll mərd, si w dw zalbul, əw də  
za[h]g ənt.

6. 101. /čynkə/-/čynkəs/ "how much, how many?" is employed much like /čo/ /čoš/  
"so, such," described in Sec. 4. 801:

(1) /čynkə/ is employed as a modifier before nouns, noun phrases, and adjectives.

E. g.

/oda čynkə mərdwm ənt. / How many people are over there?

/gō təw čynkə rwppi əst. / How many rupees do you [sg.] have?

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.

/a rəzana čynkə ap ənt. / In that vessel is [lit. are] how much water?  
 /təi čynkə pyaləg ənt. / How many cups do you [sg.] have?  
 /təw čynkə məzən əy. / How old [lit. large] are you [sg.]?

- (2) The /s/ of /čynkəs/ is probably an alternant form of the /š/ suffix already seen in several constructions (see Sec. 4.801). /čynkəs/ is employed (a) as an independent complement before the copulative verb -- an environment in which /čynkə/ cannot occur (i. e. \* /čynkə ənt/ is simply incorrect); (b) with definite nouns meaning "how large . . . ?"; (c) with the "attributive" suffix /en/-/ē/ 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 /čynkəs/ and its noun receive extra stress; when interrogative, /čynkəs/ is stressed but the following noun receives normal stress.); (f) before various substantive suffixes: e. g. /čynkəsəy/ "of how many?" E. g.

/təi bras čynkəs ənt. / How many brothers do you [sg.] have? [Lit. Your [sg.] brothers are how many. /čynkə/ cannot occur here.]  
 /ai bəčč čynkəs ynt. / How large is his son? [Definite. Compare:]  
 /ai bəčč čynkəsene. / How large [is] his son. ["Son" here is indefinite.]  
 /e bagəy sop čynkəsən ənt. / How large are the apples of this garden?  
 /təw čynkəs gəndəg əy! / How evil you [sg.] are!  
 /oda čynkəs gys ənt! / How very many houses there are over there!  
 [Compare:]  
 /oda čynkəs gys ənt. / [Exactly] how many houses are over there?  
 /bymmən təi čynkəs pəysəg ənt. / [Exactly] how much money do I owe you [sg.]? [Lit. On me your [sg.] how much money are?]  
 /gō čynkəsə kytəb nəst. / How many do not have books? [Lit. With how many are [there] no books? /čynkəs/ itself is always treated as a singular, and thus \* /čynkəsən/ and \* /čynkəsā/ do not occur.]  
 /čynkəsəy gysā nykan nəst. / How many [people's] houses have no provisions? [Lit. [In] the houses of how many are [there] no provisions? Again, \* /čynkəsəni/ cannot occur because /čynkəs/ is always singular.]

6.102. There are individual numeral adjectives to express (a) each digit from 1 through 19 (e. g. /yəkk/ "one," /də/ "ten," /sēzdə/ "thirteen"), (b) each of the decades through 90 (e. g. /bist/ "twenty," /čyll/ "forty," /nəvəd/ "ninety"), and (c) various larger units (e. g. /səd/ "hundred," /[h]əzar/ "thousand," /ləkk/ "lakh: hundred thousand," and /kwroR/ "crore: ten million").

A digit within a decade is expressed by the word for the decade + the connective /w/ "and" + the digit. E. g.

/si w dw/ thirty-two  
/[h]əštad w čar/ eighty-four

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.

/pənč səd/ five hundred  
/pənč [h]əzar w pənč səd/ five thousand five hundred  
/pənč ləkk/ fifty lakhs: 5,000,000  
/pənja ləkk, w čyll [h]əzar, w səy səd w dw/ fifty lakhs, forty thousand,  
three hundred and two: 5,040,302

6.103. The "attributive" suffix /en/ /ē/ (see Sec. 4.101) is employed with a numeral to make it and its noun or noun phrase definite. The use of /en/ /ē/ 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/ /ē/ (e. g. /məzənē mærdwme/ "a large man, " /məzənē mærdwm/ "the large man"), but with numerals this suffix occurs only when the phrase is definite. Compare:

/dw mærdwm/ two people  
/dwē mærdwm/ the two people  
/si w čar mærdwm/ thirty-four people  
/si w čarē mærdwm/ the thirty-four people. [Note that /en/-/ē/ 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.

/yāzdəgē mærdwm/ the eleven people. [Also /yāzdəē/.]  
/čārdəgē zalbul/ the nineteen women. [Also /čardəē/. In some pronunciations this numeral has /R/ instead of /r/: /čāRdə/, /čāRdəgē/, etc.]

6.104. The "singular-indefinite" suffix /e/ occurs with the numeral /yəkk/ "one. " This numeral is also found with the "attributive" suffix /en/-/ē/ indicating a definite attributive. Note the difference between /yəkke/ "a one" and /yəkkene/ "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 alternant stem form ending in /g/. E. g.

/gō dwa wštyr ənt. / Two have camels. [Lit. With two are camels.]  
/səyəy əsp adda ənt. / The horses of three [persons] are there.

/pāzdəgəy gysā nykan nest. / The houses of fifteen have no provisions.  
 /e pənčən əš a šəššenā šərtyr ənt. / These five are better than those  
 six. / [In /šəššenā/, the "attributive" suffix /en/ /ē/ is followed  
 by the "plural-definite" suffix /an/-/ā/. ]

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]əršəšš bəčəkk yskula ənt. / All six boys are in school.  
 /[h]ərdw zalbul drəčkəy čera ənt. / Both [i. e. all two] of the women  
 are beneath the tree.  
 /[h]ərbist bwz əš mənī rəməga ənt. / All twenty of the goats are from  
 my flock.  
 /[h]ərčarē kwnDā məlpəd ənt. / On all four sides are meadows. [The  
 "attributive" suffix /en/-/ē/ serves to make /kwnDā/ more definite.]  
 /eškəy [h]əpten əš aškəy [h]ər[h]əštenā məzən 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/ /ā/ is employed with numerals denoting larger units to indicate an indefinitely large multiple of the unit. Only /səd/ "hundred," /[h]əzar/ "thousand," /ləkk/ "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.

/əmrikəa kwroRā mərdwm ənt. / In America [there] are crores [i. e.  
 tens of millions] [of] people.  
 /a ko[h]ā ləkkən əwgan ənt. / In those mountains are lakhs [i. e. hundreds  
 of thousands] [of] Afghans.  
 /a ša[h]ra [h]əzarā bəloč ənt. / In that city are thousands [of] Baluchis.  
 /gon eši sādā rwppi əst. / 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 pənč mərd, də zalbul, əw šəšš za[h]g ənt. / Over there are five men,  
 ten women, and six children. [/ənt/ agrees with /za[h]g/, which is  
 plural. Compare: ]  
 /oda pənč mərd, də zalbul, əw yəkk za[h]g ynt. / Over there are [lit. is]  
 five men, ten women, and the one child. [/ynt/ agrees with /za[h]g/,  
 which is singular and definite. Here /ənt/ would be incorrect.  
 Compare: ]  
 /oda pənč mərd, də zalbul, əw yəkk za[h]ge. / Over there [are] five men,  
 ten women, and one child. [/za[h]g/ 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 /pai/ "pai: one third of a paysa," is little known in Baluchistan. Under the old system, there were special terms for various coins: /ša[h]i/ "the two anna coin," and /pawli/ or /gəbərr/ "the four anna coin." These, too, are becoming obsolete, especially in urban areas.

6.110. /Dakxanə/ "postoffice" is a loanword from Urdu, as are other words connected with this outside innovation: e.g. /TykəTT/ "stamp" (originally from English "ticket"), /lyfafə[g]/ (or the more "Baluchi-ised" /lypapə[g]/) "envelope," etc.

#### 6.200. Basic Sentences.

e čynkə 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.

gō təw čynkə ser bwzəy gošt ənt.

gō mən dw nem ser bwzəy 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 eši čynkə pav rogyn dərkar ynt.

pər eši 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, gō təw e pwččəy səy gəzz əst?

ynnə, gō mən tənia yəkk gəzze 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.

gō šwma čynkə gəlləg ənt.

gō ma nem mən gəlləg ənt.

How much wheat do you [pl. ] have? [Lit. With you [pl. ] are how much wheat?]

We have half a maund [of] wheat.

a tasəy šir čynkəs ənt.

a tasəy šir 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 čynkə ap əst.

How much water is [there] in that storage-pot?

a dylloa mæne ap æst.	In that storage-pot [there] is a maund [of] water.
tasəy eškəy rəzana čynkə rogyn æst.	In the vessel on [lit. of] this side of the bowl how much ghee is [there]?
tasəy eškəyga pave rogyn æst.	In the [one] on this side of the bowl is a pao [of] ghee.
a məška čynkə ap ənt.	In that water-skin how much water is [lit. are] [there]?
a məška sere ap ənt.	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.

/səy ser tel/ three seers [of] oil  
 /pənč pav rogyn/ five paos [of] ghee  
 /pənčē pav rogyn/ the five paos [of] ghee  
 /dw nem gəzz pwčč/ two [and] a half yards [of] cloth  
 /e pwččəy dw nem gəzz/ two [and] a half yards of this cloth  
 /yəkk sere gokəy gošt/ 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 pwčč dərkar ynt. / I need two and a half yards [of] cloth.  
 /gō mən e pwččəy čar w nem gəzz əst. / I have four and a half yards [of] this cloth.  
 /təi dw nemē ser šir yda ənt. / Your [sg.] two [and] a half seers [of] milk are here.  
 /gō mən nem ser gošt 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. /dərkar/ "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 /dərkar/ 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.

/məna dw ser šir dərkar 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 /ənt/ here would be incorrect. ]

/pər e karā, məna dw ser šir dərkar ənt. / 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. ]

/məna dwē ser šir dərkar ənt. / I need the two seers [of] milk. [The milk is definite, and, since it is a mass noun, it is treated as plural. ]

/pər e kara, məna čyll kytāb dərkar ynt. / For this task I need forty books. [The forty books are considered an indefinite aggregate, and the verb is thus singular. ]

/pər e kara, čyll kytāb dərkar ənt. / For this task forty books are needed. [The speaker here considers the books to be separate items. ]

/pər e kara, čyllē kytāb dərkar ənt. / For this task, the forty books are needed. [The books are definite, and the verb must thus be plural. ]

/pər ai, məna bazē mērdwme dərkar ynt. / For that, I need many [i. e. the majority of some unitary group] people. [For /bazē mērdwme/, see Sec. 4.605 (5). ]

/e əsp məna dərkar nə ənt. / 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. ]

/pər ai [h]arosa, bist ser rogyn dərkar 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 /ənt/. ]

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 /čəTank/. Each /čəTank/ is divided into five /tolə[g]/, and a /ser/ thus contains eighty /tolə[g]/.

The next largest unit above a /ser/ is the /mən/ "maund," which contains forty /ser/ (i. e. roughly eighty pounds).

/gəzz/ "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 /eškəyga/ "in the [one] on this side," see Sec. 3.801.

6.300. Basic Sentences.

šwməy gys šyda čynkə dur ynt.  
məy gys šyda čar w nem mil dur ynt.

How far is your [pl.] house from here?  
Our house is four and a half miles distant from here.

šadda bazar čynkə dur ynt.  
šadda bazar dw nem mil ynt.

From there, how far is the market?  
From there, the market is two [and] a half miles.

təi bag šoda čynkə dur ynt.  
məni bag šoda dwāzdə mil dur ynt.

How far is your [sg.] garden from over there?  
My garden is twelve miles distant from over there.

pakystan əš əmrikəa čynkə dur ynt.  
pakystan əš əmrikəa də [h]əzar mil dur ynt.  
šə əmrikəa, pakystan də [h]əzar miləy ra[h] ynt.  
šə əmrikəa, pakystan də [h]əzar miləy duria ynt.

How far is Pakistan from America?  
Pakistan is ten thousand miles from America.  
From America, Pakistan is ten thousand miles. [Lit. ... Pakistan is the road of ten thousand miles.]  
From America, Pakistan is at a [lit. the] distance of ten thousand miles.

təi gys šyda čynkə dur ynt.  
šyda məni gys əš dw mila geš ynt.  
šyda məni gys əš pənč mila kəmm ynt.

How far is your [sg.] house from here?  
From here, my house is more than two miles.  
From here, my house is less than five miles.

šə koTaa tabə noške čynkə miləy duri ynt.

From Quetta to Noshki how many miles is [it]? [Lit. ... how many miles' distance is [it]?]

Šə koTaa tabə noške nəvəd miləy duri ynt.	From Quetta to Noshki is a [lit. the] distance of ninety miles.
Šə koTa tabə noške dw ročəy ra[h] ynt.	From Quetta to Noshki is a trip [lit. road] of two days. [I. e. by horse or camel.]
Šə koTa tabə noške dw šəpəy mənzył ynt.	From Quetta to Noshki is a journey of two nights. [I. e. two stages of one day each.]
Šə mənı gysa tabə təı gysa čynkə miləy ra[h] ynt.	From my house to your [sg.] house how many miles' trip is [it]?
Šə mənı gysa tabə təı gysa dw miləy duri ynt.	From my house to your [sg.] house is a distance of two miles.
Šə məy [h]əlkā ta šwməy [h]əlkā čynkə ročəy mənzył ynt.	From our villages to your [pl.] villages how many days' journey is [it]?
Šə məy [h]əlkā tabə šwməy [h]əlkā də ročəy mənzył ynt.	From our villages to your [pl.] villages is a journey of ten days.
Šə koTa tabə noške čynkə baRo ynt.	From Quetta to Noshki, how much is the fare?
bəssəy baRo dw rwppi ynt.	The fare by [lit. of] bus is two rupees.

6.301. The preposition /əš/-/šə/ "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:

/šyda/ from here  
 /šadda/ from there  
 /šoda/ from over there

Further such compounds with /əš/-/šə/ will be seen in Sec. 7.502.

6.302. There are several methods of expressing distance from a place. Compare the following:

/məni gys əš ša[h]ra də mil ynt. / My house is ten miles from the city.  
 /məni gys əš ša[h]ra də mil dur ynt. / My house is ten miles distant from the city.  
 /məni gys əš ša[h]ra də miləy ra[h] ynt. / My house is a trip [lit. road] of ten miles from the city.  
 /məni gys əš ša[h]ra də miləy duria ynt. / My house is at a [lit. the] distance of ten miles from the city.  
 /məni gys əš ša[h]ra də ročəy mənzyła ynt. / My house is ten days' journey from the city. [Lit. on the stage of ten days: at the tenth daily stopping place.]  
 /əš məni gysa tabə ša[h]ra də ročəy mənzył ynt. / From my house to the city is a journey of ten days.

6.303. Place names occurring in the sequence of prepositions /əš ... ta[bə] ... / "from ... to ..." commonly appear without the expected "singular-definite" suffix /a/. When this affix does occur, it is found only with the place name following /əš/-/šə/ and almost never with that following /ta[bə]/. Nouns other than place names, however, require the presence of /a/ (or, if plural, of the "plural-definite" suffix /an/-/ā/).

The /bə/ in /ta[bə]/ is optional, although /ta/ alone is rather less frequently found than /ta/ + /bə/. No semantic difference is discernible between /ta/ and /tabə/. E. g.

/šə kəlat tabə məkran čynkə miləy duri ynt. / From Kalat to Makran how many miles' distance is [it]? [Since both items are place names, the suffix /a/ is often completely omitted. /šə kəlata tabə məkran/ is an optional variant, however, although not \*/šə kəlata tabə məkrana/. ]

/šə məni gysa tabə tēi gysa pənč 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 /a/ occurs with both. /šə məni gysa tabə tēi gys/ is an acceptable, though less preferred variant, however. ]

/šə məy gysā tabə šwməy gysā čynkə ročəy mənzyt 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:

/šə əmrikəa pakystan čynkə dur ynt. / From America, how far is Pakistan? [/pakystan/ is the grammatical subject, and /dur/ "far, distant" is an adjectival predicate complement. ]

/šə əmrikə tabə pakystan čynkə miləy duri ynt. / From America to Pakistan is how many miles' distance? [Both /əmrikə/ 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 /əš ... geš/ and /əš ... kəmm/ respectively. /geš/ "more" will be seen again in Sec. 6.600. E. g.

/šyda məni gys əš pənč mila geš ynt. / From here my house is more than five miles.

/šyda məni gys əš pənč mila kəmm ynt. / From here my house is less than five miles.

/gō mən əš səy rwppia geš nest. / I don't have more than three rupees. [Lit. With me [there] are not more from three rupees. ]

/gon eši dw sera geš šir ənt. / He has more than two seers [of] milk.

/əš e pwčča [əš] yəkk gəzza kəmm dərkar ynt. / Of [lit. from] this cloth, less than one yard [lit. from one yard less] is needed. [The second /əš/ is optional. ]

6.400. Basic Sentences.

širəy bəha čynkəs ynt.

What is the price of milk? [Lit. Milk's

širəy bəha čar anə ser ynt.  
 šir čar anə ser ynt.  
 šir čar anə sera ynt.  
 šir čar anəa ser ynt.

e širani bəha čynkəs ynt.  
 e širani bəha čar anə ser ynt.  
 e šir čar anə ser ənt.  
 e šir čar anə sera ənt.  
 e šir čar anəa ser ənt.  
 e tasəy šir dw anəa ənt.

teləy dwng čynkəsa ynt.  
 teləy dwng səy anəa ynt.  
 e telani dwng səy w nem anə ynt.  
 e tel səy anə dwng ənt.

a pwčč čynkəsa ynt.  
 a pwčč dw rwppi gəzz ynt.  
 a pwčč dw rwppi gəzza ynt.  
 a pwčč dw rwppia gəzz ynt.  
 a pwččəy bəha dw rwppi gəzz ynt.  
 dwa gəzz ynt.

gəlləgəy bəha čynkəs ynt.  
 gəlləg pāzdə rwppi mən ynt.  
 gəlləg pāzdə rwppi mənə ynt.  
 pāzdəga mən ynt.

bwzəy gošt čynkəsea ynt.  
 bwzəy gošt dw w nem rwppi ser ynt.

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.

<p>bwzəy gošt dw w nem rwppi sera ynt.</p>	<p>Goat's meat is two and a half rupees per [lit. on] seer.</p>
<p>čaani bəha čynkəsea ynt.</p> <p>e ča səy rwppi pav ənt.</p> <p>e ča səy rwppi pava ənt.</p> <p>e čaani dw rwppi pav bəha ynt.</p>	<p>What is the price of the tea [lit. of the teas]?</p> <p>This tea is [lit. are] three rupees a pao.</p> <p>This tea is [lit. are] three rupees per [lit. on] pao.</p> <p>This tea is priced at two rupees a pao. [Lit. These teas' two rupees pao price is.]</p>
<p>čaəy pyaləg čynkəsea ynt.</p> <p>čaəy pyaləg dw anəa ynt.</p> <p>čaəy pyaləgəy bəha dw anə ynt.</p> <p>pyaləgəy dw anə ynt.</p>	<p>How much is a cup of tea? [Lit. Tea's cup is on a how much?]</p> <p>A cup of tea is at [lit. on] two annas.</p> <p>The price of a cup of tea is two annas.</p> <p>A cup's [price] is two annas.</p>
<p>e jaməg čynkəsa ynt.</p> <p>e jaməgəy bəha [h]əšt rwppi ynt.</p> <p>e jaməg [h]əšt w nem rwppia ynt.</p> <p>e jaməg nw rupiəy ynt.</p>	<p>How much is this shirt. [Lit. This shirt is on how much?]</p> <p>This shirt's price is eight rupees.</p> <p>This shirt is at eight and a half rupees.</p> <p>This shirt is worth [lit. of] nine rupees.</p>
<p>e gokəy bəha čynkəs ynt.</p> <p>eši bəha səd kəllədar ynt.</p> <p>pənja kəllədara ynt.</p> <p>e gok pənja kəllədarəy ynt.</p>	<p>What is the price of this cow? [Lit. This cow's price is how much?]</p> <p>Its price is a hundred rupees.</p> <p>[It] is at fifty rupees.</p> <p>This cow is worth [lit. of] fifty rupees.</p>

6. 401. "What is the price of ... ?" is often expressed by /... əy bəha čynkəs ynt. / /bəha/ 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 /čynkə/-/čynkəs/, rather than "what is the price," employing /če/ "what?" E. g.

/čaani bəha čynkəs ynt. / What is the price of the tea? [The mass noun /ča/ "tea" is plural here because it refers to a definite amount of tea. If it were indefinite, /čaəy/ would occur.]

/a gokani bəha čynkəs ynt. / What is the price of those cows? [/bəha/ "price" and the agreeing verb /ynt/ remain singular even if the individual price of each cow is desired.]

/širəy gylasəy bəha čynkəs ynt. / What is the price of a glass of milk? [/šir/ "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: /širəy gylas/ "a glass of milk" rather than /širəy gylase/. The latter can occur, however, meaning "one (indefinite) glass of milk."]

6.402. /čynkəsa/ "at how much, how many?" must be distinguished from the indefinite form /čynkəsea/, literally "on a how much, how many?" /čynkəsa/ implies that the coinage or commodity to be exchanged for the goods is known to the questioner, while /čynkəsea/ 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 jaməg čynkəsa 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 jaməg čynkəsea 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 /čaəy bəha/ "the price of tea" and /čaani bəha/ "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 čar anə ser ynt. / Milk is four annas [a] seer.

/burəg dw w nem rwppi ser ynt. / Sugar is two and a half rupees [a] seer.

/rogyn pənč rwppi ser ynt. / Ghee is five rupees [a] seer.

/e ča dw w nem rwppi pav ənt. / This tea is [lit. are] two and a half rupees [a] pao.

/e tel šəšš anə dwng ənt. / 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 /a/, followed by the verb (again singular or plural depending upon the definiteness or indefiniteness of the noun). E. g.

/ča dwāzdə rwppi sera ynt. / Tea is twelve rupees per [lit. on] seer.

/ča dwāzdə rwppi sera ənt. / The tea is [lit. are] twelve rupees per [lit. on] seer.

/burəg dw rwppi sera ənt. / 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 + /a/, 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 /bəha/ "price," followed by the amount and the measure, and ends with a singular verb (agreeing with /bəha/, the grammatical subject). E. g.

/širani bəha pənč anə ser ynt. / The price of the milk [lit. of the milks] is five annas [a] seer.

/čəəy bəha səy rwppi pav ynt. / 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 /bəha/ "price," and ends with a singular verb. In effect, the amount and price are simply a phrase modifying /bəha/. E. g.

/širəy čar anə ser bəha ynt. / Milk is priced at four annas [a] seer. [Lit. Milk's four anna seer price is.]

/čəəy səy rwppi pav bəha ynt. / Tea is priced at three rupees [a] pao.

/e čaani səy rwppi pav bəha ynt. / 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.

/e gok pənja rwppia ynt. / This cow is at fifty rupees. [I. e. Its price is fifty rupees.]

/e gokəy bəha pənja rwppi ynt. / The price of this cow is fifty rupees.

/e gokani bəha pənč səd kəllədar ynt. / The price of these cows is five hundred rupees.

/e pwčč dw rwppi gəzz ynt. / This cloth is two rupees [a] yard. [/pwčč/ "cloth, garment" is not a mass noun and hence will be singular when one garment or piece of cloth is meant.]

/e pwčč dw rwppi gəzza ynt. / This cloth is two rupees per [lit. on] yard.

/e pwčč dw rwppia gəzz ynt. / This cloth is at two rupees [a] yard.

/e pwččəy bəha dw rwppi gəzz ynt. / The price of this cloth is two rupees [a] yard.

/e pwččəy dw rwppi gəzz bəha ynt. / This cloth is priced at two rupees [a] yard.

6.405. The possessive suffix is also employed to denote "worth . . ." E. g.

/e gok pənja kəllədarəy ynt. / This cow is worth [lit. of] fifty rupees.

/e šir dw rwppi serəy ənt. / This milk is [lit. are] worth [lit. of] two rupees [a] seer.

/gəlləg pāzdə rwppi mənəy ynt. / Wheat is [lit. are] worth [lit. of] fifteen rupees [a] maund.

6.406. /kəllədar/ "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.

təi gəRia žynkə bəjə ynt.

What time is it by your [sg.] watch?  
[Lit. On your [sg.] watch how much  
o'clock is?]

məni gəRia yəkk bəjə ynt.

By my watch [it] is one o'clock.

məni gəRia yəkk w nem bəjə ynt.

By my watch [it] is half past one.  
[Lit. one and a half o'clock.]

məni gəRia pav kəmm yəkk bəjə ynt.

By my watch [it] is a quarter to one  
o'clock. [Lit. quarter less one  
o'clock.]

yəkk kəmm pənč bəjə ynt.

[It] is one [minute] to five o'clock.  
[Lit. one less five.]

dw bəjə ynt.

[It] is two o'clock.

dwāzdə bəjə ynt.

[It] is twelve o'clock.

gō təw čwnt bəjə ynt.

What time do you [sg.] have? [Lit. With  
you [sg.] how many o'clock is?]

gō mən yəkka šə, də bwrza ynt.

I have ten [minutes] past one. [Lit.  
With me, from one, ten is over.]

gō mən šəšša šə, bist w yəkk bwrza ynt.

I have twenty-one past six. [Lit.  
With me, from six, twenty-one is over.]

dwa šə, də mynəTT gvəstə.

[It] is ten minutes after two. [Lit.  
From two, ten have passed.]

6.501. /bəjə[g]/ "o'clock" is invariably singular (as are other time expressions also: compare the last three examples in Sec. 6.500). /bəjə[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 /bəjəg/ is common (though not obligatory) before the substantive suffixes; elsewhere /bəjə/ occurs.

6.502. Various time expressions include:

(1) An even hour or half hour is expressed by /... bəjə ynt./. E. g.

/səy bəjə ynt. / [It] is three o'clock.

/dwāzdə w nem bəjə 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 kəmm ... bəjə ynt./. Note that /pav/ cannot be employed to express a quarter after the hour; this

must be stated as /... šə, pāzdə bwrza ynt. / "From ..., fifteen is over."

/pav/ has already been introduced in another meaning: "pao: quarter of a seer."

E. g.

/məni gəRia pav kəmm čar bəjə ynt. / By my watch, [it] is a quarter  
to four.

/gō mən pav kəmm [h]əpt bəjə ynt. / I have a quarter to seven.

- (3) Periods of not more than thirty minutes remaining before the hour are expressed by / ... kəmm ... 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.

/pənč kəmm [h]əšt bəjə ynt. / [It] is five [minutes] to eight o'clock.

/nōzdə kəmm nw bəjə ynt. / [It] is nineteen [minutes] before nine o'clock.

/čārdə kəmm 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 / ... šə, ... bwrza ynt. / or /šə ..., ... bwrza ynt. / "From ..., ... is over." or (b) by / ... šə, ... gvəstə. / or /šə ..., ... gvəstə. / "From ..., ... has passed." /gvəstə/, 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 šə, bist bwrza ynt. / [It] is twenty [minutes] past seven. [Lit. From seven, ten is over.]

/dəa šə, pāzdə gvəstə. / [It] is a quarter after ten. [Lit. From ten, fifteen has passed.]

/šə čara, [h]əšt gvəstə. / [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 səkk bwrzē ko[h]e. / This is a very high mountain.

/mwrg drəčkəy bwrza ənt. / The birds are high up in the tree.

6.504. /čwnt/ "how many?" is synonymous with /čynkə/-/čynkəs/ "how much, how many?" when the reference is to individually countable items or entities (e. g. houses, books, shirts, people, etc.). /čwnt/ 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 /čynkə/-/čynkəs/ is found. E. g.

/oda čwnt mərdwm ənt. / Over there are how many people? [This is synonymous with:]

/oda čynkə mərdwm ənt. / Over there are how many people? [Compare:]

/e rəzana čynkə šir ənt. / In this vessel is [lit. are] how much milk? [Since milk is not quantifiable in terms of individual items /čwnt/ cannot occur.]

6.600. Basic Sentences.

ynkə sopəy drəčk kwja əst.

ynkə sopəy drəčk məy bəgə əst.

kwjam tasəy šir ynkəs ənt.

e tasəy šir ynkəs ənt.

gō təw pəysəg čynkəs ənt.

gō mən pəysəg ynkəs ənt.

təi gysa čynkə meman ənt.

məni gysa ynkə meman nə ənt, ky təi  
gysa ənt.

kwjam [h]ələkəy mərđwm geš ənt.

əwli [h]əlka tənja ynkə mərđwm ənt,  
vəle domi əw səymi [h]əlkanı mərđwm  
baz ənt.

təi əsp čynkəsene.

məni əsp ynkəsene.

əwli gylasa čynkə šir əst.

əwli gylasa ynčw šir əst, vəle domi  
gylasa baz šir əst.

čarmi dega čynkə narwšt əst.

čarmia ynčw narwšt əst.

dəmi gvaləga aRt čynkəs ənt.

dəmi gvaləga aRt ynčwš ənt.

oda čynkəsen ape.

ynčwšen ape oda ynt.

Where are [there] this many apple trees  
[lit. apple's trees]?

This many apple trees are in our  
garden.

Which bowl's milk is [lit. are] this much?

This bowl's milk is [lit. are] this  
much.

How much money do you [sg.] have?

[Lit. With you [sg.] money are how much?]

I have this much money.

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.

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.

How [large] is your [sg.] horse?

My horse is this [large]. [Lit. this  
much a one.]

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.

In the fourth pot how much meat-broth is  
[there]?

In the fourth [one] [there] is a little  
meat-broth.

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.]

Over there [is] how [large] a [body of]  
water?

A small [body of] water is over there.

6.601. /ynkə/-/ynkəs/ "this much, this many" parallels /čynkə/ /čynkəs/ "how much, how many?" /ynkə/ is the form usually occurring as a modifier before nouns and adjectives; /ynkəs/ is found before the copulative verb and also in some limited distributions as a

noun modifier; /ynkəs/ is also found before other substantive affixes; and /ynkəsən/- /ynkəsē/ denotes "this [large] a . . ." See Sec. 6.101. E. g.

- /məy gok ynkəs ənt. / Our cows are this many. ["This many" must, of course, refer to some number known from the context.]
- /gō mən ynkə 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.]
- /ynkəsəy gysā nykan nest. / In the houses of this many [people] [there] are no provisions.
- /ynkəsəyā nykan nest. / In the [ones] of this many [there] are no provisions.
- /məy [h]əlkəy mərdwm ynkəs nə ənt, ky šwməy [h]əlkəy ənt. / The people of our village are not so many as [lit. that] [those] of your [pl.] village are.
- /məni bag ynkəsene. / My garden is this [large].

6.602. /ynčw/-/ynčwš/ "a little, a small amount of" parallels /čo/-/čoš/ "so, such," described in Sec. 4.801. /ynčw/-/ynčwš/ 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 /čie/ "some" or /kəmm/ "a little, a few"; see Secs. 4.603 and 4.605. Another form, /ynčwk/, occurs as an optional variant of /ynčwš/. Both /ynčw/-/ynčwš/ and /ynkə/ /ynkəs/ contain the demonstrative stem /e/ "this" in the form of /yn/. E. g.

- /e tasəy šir ynčwš ənt. / This bowl contains a little milk. [Lit. This bowl's milk are [a] little.]
- /e gvaləga ynčw gəlləg ənt. / In this sack is [lit. are] a little wheat.
- /pər e kara ynčw tel dərkar ynt. / For this task a little oil is necessary.
- /gō təw ynčwkē nane əst. / You [sg.] have a little [bit of] bread. [ /ynčwšē/ is substitutable.]
- /əš e pwčča, gō mən ynčwšene əst. / 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): /əwli/; (b) "first" after a decade is expressed by the decade + /w yəkkwmi/ (i. e. /bist w yəkkwmi/ "twenty-first" instead of \*/bist w əwli/); (c) the stem /dw/ "two" has an alternate form /do/ before /mi/: /domi/ "second." Otherwise the ordinal numerals are all predictable. E. g.

- /əwli gylas so[h]r ynt, əw domi zərd ynt. / The first glass is red, and the second is yellow.
- /ai dw səngətt bəloč ənt, əw səymi əmrikəne. / His two friends are Baluchis, and the third [is] an American.
- /təi əwlien oda ynt. / Your [sg.] first [one] is over there.
- /ai dəmiē gō mən ynt. / His tenth [one] is with me.
- /bist w čarmi kytəb mezəy sərə ynt. / The twenty-fourth book is on the table. [ /mi/ occurs only after the last item in the numeral sequence.]

/bist w yækkwmi gok najoR ynt. / The twenty-first cow is sick. [Never  
 \* /bist w əwli/. ]  
 /pāzdəmi kytab adda ynt. / The fifteenth book is there.  
 /pənčmiəy gys baz nəzzik ynt. / The house of the fifth [one] is very close.  
 /təi jaməg səymia ynt. / Your [sg.] shirt is in the third [one]. [Or,  
 /səymiena/. ]  
 /məy tupəkk səymiəyā nə ənt. / Our guns are not in the [ones] of the  
 third [person]. [Or, /səymienəyā/. Such constructions are uncommon. ]

6.700. Basic Sentences.

mən əm ai za[h]g wn.	I also am his child.
əmrikən əm pərəngi ənt.	Americans also are Europeans.
koTa əm čo sərd ynt, ky e ša[h]r ynt.	Quetta also is as [lit. so] cold as [lit. that] this city is.
deg əm rəzane.	The cooking-pot also [is] a vessel.
čošē mwrg oda əm əst.	Such birds are [found] over there also.

6.701. /əm/ (or rather /[h]əm/, but /h/ rarely occurs in this word in the Rakhshani dialect) denotes "also, too." /əm/ is usually placed after the word or phrase to which it refers.

6.800. Basic Sentences.

mən əmai za[h]g wn.	I am HIS child.
a əmrikən əmyda ynt.	That American is right over here.
əmməy gys əm əmadda ənt.	OUR houses also are right there.
ənčošē mwrg əm əmoda əst.	Just such birds also are [found] right over there.
əmadda əmməy gysəy dema drəčk əst.	Right there in front of OUR house [there] are trees.
əmma əm əmeši šagyrd ən.	WE too are HIS pupils.
əmmara əmoda Dəgar əst.	WE have lands right over there. [Lit. To US right over there land[s] are. ]

əme mærdəy gysəy əmeška drəčke.	Right on this side of the house of THIS man [is] a tree.
əmešani meš əma ko[h]a ənt.	THEIR sheep are on THAT mountain.
əma bəčəkkəy pazvar əmeš ənt.	THAT boy's shoes are THESE.
gō əmešã mwr̥g əst.	THEY have birds. [Lit. With THESE [there] are bird[s]. ]
e nan pər əmavan ənt.	These [pieces of] bread are for THEM.
əmməy əmynkə meš ənt.	WE have just this many cows. [Lit. OUR just this many cows are. ]
əmynkəsen ape kwja əst.	Where is [there] a [body of] water just this large?
če, təra əmynkə bwz əst, ky ayra əst.	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. /əm/ 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 /čo/-/čoš/ "so, such" (here /əm/ occurs as /ən/ before /č/: /ənčošen/ "just such a" rather than \*/əmčošen/).

As a prefix, /əm/ 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 yskuləy masTər ən. /	We are the teachers of this school.
[Compare: ]	
/əmma e yskuləy masTər ən. /	WE are the teachers of this school.
[I. e. It is we who are . . . ]	
/ma əme yskuləy masTər ən. /	We are the teachers of THIS school.
/əmma əme yskuləy 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 mærd əmadda ynt. /	THIS man is right there.
/e dylloa əmynčw ap əst. /	In this storage-pot [there] is just a little water. [/ynčw/ "a little" contains the /yn/ variant of the demonstrative /e/ "this. "]

6. 900. Drills and Exercises.

6. 901. Substitution.

- |    |        |   |  |                       |
|----|--------|---|--|-----------------------|
| 1. | e      | <u>domi</u><br>third<br>twenty-seventh<br>twelfth<br>fifth<br>first   | <u>wštyr</u><br>son<br>book<br>water-skin<br>pupil<br>basket   | jvan ynt.             |
| 2. | a      | <u>čar</u><br>the four<br>all four<br>seventeen<br>the seventeen<br>seventy   | <u>bəss</u><br>guests<br>rupees<br>birds<br>blankets<br>donkeys  | ənt.                  |
| 3. | gō mən | <u>səy</u><br>thirteen<br>thirty<br>three hundred<br>three thousand<br>three hundred<br>thousand [= three<br>lakhs] | <u>məšk</u><br>quilts<br>eggs<br>cattle<br>goats<br>rupees   | ənt.                  |
| 4. |        | <u>tel</u><br>salt<br><br>cow's meat<br>ghee<br><br>wheat<br>dates  | <u>dw anə</u><br>one and a half<br>annas<br><br>two rupees<br>five rupees, four<br>annas<br><br>eight annas<br>one rupee | ser ynt.              |
| 5. | šə     | <u>koTa</u><br>Baluchistan<br>Noshki<br>Your melon-field<br>his farm<br>those gardens                               | tabə<br><u>məkran</u><br>your country<br>Kalat<br>our house<br>the city<br>our well                                      | čynkə miləy duri ynt. |
| 6. |        | <u>šwməy gys</u><br>the irrigation well<br>your [pl. ] shop   | <u>šyda</u><br>from there<br>from the market   | čynkə dur ynt.        |

- |     |                            |                                  |                                  |             |             |               |
|-----|----------------------------|----------------------------------|----------------------------------|-------------|-------------|---------------|
|     | the postoffice             |                                  | from over there                  |             |             |               |
|     | their car                  |                                  | from here                        |             |             |               |
|     | his village                |                                  | from your [pl. ] land            |             |             |               |
| 7.  | <u>e gokəy</u>             | bəha                             | <u>səd kəllədar</u>              | 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.  | <u>teləy dwng</u>          |                                  | <u>čar anəa</u>                  | 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,                | <u>dw ser [h]wrmag</u>           |                                  | 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 čýnkəs                   | <u>zénD</u>                      | ynt!                             |             |             |               |
|     |                            | bitter                           |                                  |             |             |               |
|     |                            | sweet                            |                                  |             |             |               |
|     |                            | tall                             |                                  |             |             |               |
|     |                            | good                             |                                  |             |             |               |
|     |                            | hot                              |                                  |             |             |               |
| 11. | <u>bazara</u>              | šə,                              | <u>məni gys</u>                  | əš          | <u>pənč</u> | mila geš 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. | <u>əwli gvaləga</u>        | <u>aRt</u>                       |                                  | čýnkəs ənt. |             |               |
|     | [in] the third cooking-pot |                                  | meat-broth                       |             |             |               |
|     | [in] the tenth bus         |                                  | [the] people                     |             |             |               |
|     | [in] the fourth water-skin |                                  | water                            |             |             |               |



- |     |                             |  |                    |
|-----|-----------------------------|--|--------------------|
|     | [in] the second<br>box      | [the] knives                             |                    |
|     | [in] the sixth bottle       | oil                                      |                    |
| 13. | <u>čaani bəha</u>           | čynkəsea ynt.                            |                    |
|     | the price of those<br>goats |  |                    |
|     | the price of this milk      |  |                    |
|     | cow's meat                  |  |                    |
|     | this red shirt              |  |                    |
|     | the bottle of oil           |  |                    |
| 14. | <u>e degəy</u>              | <u>narwšt</u>                            | <u>čynkəs</u> ənt. |
|     | this storage-pot's          | water                                    | much               |
|     | that clothes-sack's         | clothes                                  | this many          |
|     | this country's              | people                                   | such               |
|     | this sack's                 | wheat                                    | little             |
|     | this bowl's                 | milk                                     | this much          |
| 15. | <u>šyda tabə məkran,</u>    | <u>dw miləy duri</u>                     | ynt.               |
|     |                             | five day's journey<br>[lit. stage]       |                    |
|     |                             | three night's trip<br>[lit. road]        |                    |
|     |                             | eight hundred mile's<br>distance         |                    |
|     |                             | nine day's journey<br>[lit. stage]       |                    |
|     |                             | two hundred and fifty<br>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 eškəy bəga jo[h] ynt.
2. če, e rəzanəy ap ynkəs ənt, ky a rəzanəy ənt.
3. ma əm ai meman ən.
4. gō mən ynčw narwšt nest, ky a pyaləgəy ənt.
5. məy ynkə meš ənt.
6. ydəy nivəg əš addəy nivəgā vəšštyr ənt.
7. məni so[h]rē jaməg odəya ynt.
8. a Dakxanə ynt, əw aškəy yskule.
9. məni rogyn gon avan ənt.

10. ayra bazē bwze əst.
11. eši gok yda ənt.
12. mara ynčw nan əst, ky a ənt.
13. e bəčəkkəy turəg eš ynt.
14. ma əm ešani səngətt ən.
15. oda əm čošē ko[h] ənt.

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: /əmməy ša[h]ra yəkk [h]əzar moTəl ənt. /

Student: /əmməy ša[h]ra [h]əzarā moTəl ənt. /

1. gon ai yəkk səd rwppi ənt.
2. e məzənē dwkkana yəkk ləkk či əst.
3. e mwlka yəkk kwroR mərdwm əst.
4. məy [h]əlka yəkk səd mərdwm ənt.
5. e бага yəkk [h]əzar drəčk əst.

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 jaməg a swnduka ənt. /

Student: /[h]ərdw jaməg a swnduka ənt. /

1. čyll rwppi gō mən ənt.
2. pər e kara, səy gəzz pwčč dərkar ynt.
3. dəē gvaləg aRt oda ənt.
4. yāzdə mərdwm бага ənt.
5. šəššē bəss dwkkanəy dema ənt.

6.905. Transformation Drill IV.

Make the underlined numerals in the following sentences definite. See Sec. 6.103. E. g.

Instructor: /čar bəčč gysa ənt. /

Student: /čarē bəčč gysa ənt. /

1. dw zalbul drəčkəy čera ənt.
2. nōzdə rwppi pər təw ənt.
3. bist wštyr məlpəda ənt.
4. pənč mešəy bəha čynkəs ynt.
5. če, nəvəd bəččəkk yskula ənt?

6. gō mən pāzdə kəllədar ənt.
7. [h]əštad kytəb swnduka ənt.
8. šəšš drəčk sopəy ənt.
9. gō dwa [h]yčč pəysəg nest.
10. pər e karā, [h]əždə dwng dərkar ənt.

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: /gəlləg \_\_\_\_ gvaləga ənt. / ninth

Student: /gəlləg nwmī gvaləga ənt. /

1. \_\_\_\_ bəssa mərdwm kəmm ənt. fifth
2. mənī karč \_\_\_\_ ynt. in the [one] of the third [person]
3. \_\_\_\_ jaməg jvan ynt, vələ \_\_\_\_ jvantyr ynt. first, second
4. \_\_\_\_ mezəy sərə ynt. second
5. mənī gəRī \_\_\_\_ ynt. in the fourth [one]
6. \_\_\_\_ meman mənī bras ynt. eighth
7. \_\_\_\_ dylloa ap ynkə nə ənt, ky \_\_\_\_ ənt. sixth, in the seventh [one]
8. məy pwčč \_\_\_\_ ənt. in the [ones] of the second [person]
9. ai \_\_\_\_ səngətt pakystanie. fourth
10. \_\_\_\_ gvaləg mənī moTəla ynt. sixth

6.907. Question-Response Drill.

1. təi gəRīa čwnt bəjə ynt.

five o'clock

six thirty

fourteen to three

five after seven

a quarter to twelve

2. e gəlləg čynkəsa ənt.

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. təi mwlkəy mərdwm čynkəs ənt.

[many] lakhs

only fifteen thousand

- fifty-five crores  
four crores, sixteen lakhs, seventy thousand, five hundred and fifty  
[many] crores
4. e məzənē dylloa čynkə ap əst.  
three and a half maunds  
a little  
this much  
only one maund  
none at all
5. təi wštyr čynkəsəy ynt.  
of two hundred rupees  
of this many  
of one thousand rupees  
of seven hundred and sixty rupees  
of four hundred and eighty rupees
6. gō təw čwnt bəjə ynt.  
twenty-five minutes after nine  
seven minutes before seven  
eleven thirty  
twenty-one minutes before ten  
seventeen minutes after four
7. təi əsp čynkəsene.  
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. širəy bəha čynkəs 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. šyda bazar čynkə dur ynt.  
more than five miles  
only two and a half miles  
very close  
less than seven miles  
very far

10. šə koʔa tabə məkran  
čynkə baRo ynt.
- seven rupees  
twelve rupees eight annas  
very cheap  
nine and a half rupees  
very expensive
11. gō təw čynkə 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 čynkə məzən əy.
- 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 pwččəy 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 čynkə ser šir dərkə  
ynt.
- only five seers [of] milk  
a seer  
more than nine seers  
two seers and three paos  
seventeen seers [of] milk
15. adda mərdwm čynkəs 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.

anə	anna, a coin worth one-sixteenth of a rupee
aRt	flour
əm	see /[h]əm/
əwli	first
baRo	fare
bəha	price
bəjə[g]	o'clock
bəss	bus
bist	twenty
bwrz[a] [or /bwRz[a]/]	above, over, up, high, tall
čar	four
čārdə[g]	fourteen
čwnt	how many?
čyll	forty
čynkə [also /čynkəs/]	how much? how many? how large?
čynkəs	see /čynkə/
də	ten
dərkar	necessary, needed
domi	second [not */dwmi/]
duri	distance
dw	two
dwāzdə[g]	twelve
dwng	bottle
dyllo	storage-pot: large clay pot for water
Dakxanə	postoffice
gəlləg	wheat
gəRi	watch, clock
gəzz	yard (measure)
geš	more
gošt	meat
gvaləg	flour-sack made of goat's hair
gvəstə	passed
[h]əbdə[g]	seventeen
[h]əm [usually /əm/ in Rakhshani Baluchi]	also, too
[h]əpt	seven
[h]əptad	seventy
[h]əšt	eight
[h]əštad	eighty

[h]əzar	thousand
[h]əʒdə[g]	eighteen
kəllədar	rupee
kwroR	ten million: crore
ləkk	hundred thousand: lakh
mən	maund, a measure weighing approximately eighty pounds (= forty seers)
məʃk	goatskin water-bag
meman	guest
mil	mile
mynəTT	minute
narwʃt	meat-broth, soup
nəvəd	ninety
nem	half, ... and a half
noʃke	Noshki, a city in the Kalat Division of Pakistani Baluchistan
nōzdə[g]	nineteen
nw	nine
pakystan	Pakistan
pav	pao, a measure weighing about half a pound; a quarter [less than ...]
pənč	five
pənja	fifty
pāzdə[g]	fifteen
roč	day; sun
rogyn	ghee, clarified butter
sal	year
səd	hundred
səy	three
ser	seer, a measure weighing about two pounds
sēzdə[g]	thirteen
si	thirty
ʃagyrđ	student, pupil
ʃāzdə[g]	sixteen
ʃəp	night, evening
ʃəst	sixty
ʃəʃʃ	six
ta[bə]	up to, until, to
tənia	only, alone
tel	oil
vəle	but
w	and, connector between numerals and members of a substantive compound
yāzdə[g]	eleven
yəkk	one

ynčw [also /ynčwš/]

ynčwš

ynkə [also /ynkəs/]

ynkəs

a little, a small amount of

see /ynčw/

this much, this many, as much, as many

see /ynkə/







Baking bread on a stone griddle [tapæg/].

## UNIT SEVEN

### 7.100. Basic Sentences.

təw čea zurəy. mən e synga zurin.	What do you [sg. ] lift? I lift this stone.
təi bras kwja ynt. məni bras ko[h]a ləggit.	Where is your [sg. ] brother? My brother is climbing the mountain.
šwma čea nan pəčyt. ma tapəga nan pəčən.	On what do you [pl. ] cook bread? We cook bread on the stone-griddle.
əmməy meman kwja nyndənt. əmməy meman e kwrsiã nyndənt.	Where will our guests sit? Our guests will sit on these chairs.
təw če loTəy. mən yəkk pyaləge ča loTin.	What do you [sg. ] want? I want a [lit. one] cup [of] tea.
a če gyndit. a dw mərdwm əw yəkk wštyre gyndit.	What does he see? He sees two people and one camel.
šwma če kəššyt. ma sygreT kəššən.	What do you [pl. ] smoke [lit. pull, draw, take out]? We smoke cigarette[s].
a ymšəpi kwja vəspənt. a ymšəpi məy gysa vəspənt.	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	PAST ROOT	
ləgg	ləgg	climb, hit, attach
loT	loT	want, desire
kəšš	kəšš	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.

## PRESENT ROOT

## PAST ROOT

zur	zwr	pick up, take, lift
vəsp	vəp	sleep
nynd	nyš	sit
gynd	dis	see

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: /ləggin/ 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

COPULATIVE VERB	VERBAL SUFFIX	VERBAL EXAMPLE	
wn	in	loTin	[I] want
əy	əy	loTəy	[you sg.] want
--	it, t	loTit	[he, she, it] wants
ən	ən	loTən	[we] want
yt	yt	loTyt	[you pl.] want
ənt	ənt	loTənt	[they] want

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. /tapəg/ denotes a portable stone griddle plate on which bread is baked.

7.200. Basic Sentences.

če, təw məroči gysa ropəy?  
ynnə, məroči mən gysa nəropin.

Will you [sg.] sweep the house today?  
No, today I will not sweep the house.

če, bəčəkk nun vanit?  
nə, nun a nəvanit.

Does the boy read now?  
No, he does not read now.

šwma šə bama kəpyt!  
ynnə, ma nəkəpən.

You [pl.] will fall from the roof!  
No, we will not fall.

če, a banda šyda gvəzənt.

Will they pass by [lit. from] here tomorrow?

nə, a banda šyda nəgvəzənt.	No, tomorrow they will not pass by [lit. from] here.
če, təw [h]ər roč pwčč šodəy. ynnə, mən [h]ər roč pwčč nəšodin.	Do you [sg. ] wash clothes every day? No, I do not wash clothes every day.
če, təi bras banda soba rəsit?  ynnə, a banda soba nərəsit. banda begəa rəsit.	Will your [sg. ] brother arrive tomorrow morning? No, he will not arrive tomorrow morning. [He] will arrive tomorrow evening.
če, šwma ša[h]rəy neməga təčyt?  ynnə, ma ša[h]rəy neməga nətəčən.	Do you [pl. ] run towards [lit. in the direction of] the city? No, we do not run towards the city.
[h]əlkəy mərdwm məročā če gwšənt.  məročan a [h]yčči nəgwšənt, vəle mən təra drwstē [h]əbərā gwšin.	What do the people of the village say these days? These days they say nothing, but I will tell you [sg. ] all the matters.

7.201. The prefix /nə/ 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 /ʔ/.

7.202. Various elements employed as temporal adverbs idiomatically require the "singular-definite" suffix /a/. Items thus far introduced include:

- /begəa/ in the evening, at evening. E. g.  
/a begəa rəsit./ He will arrive in the evening.
- /roča/ in the daytime, during the day, by day. E. g.  
/məni jən roča pwčč šodit./ My wife washes clothes [during] the day.
- /soba/ in the morning. E. g.  
/ma soba rəsən./ We will arrive in the morning.
- /šəpa/ at night, during the night, by night. E. g.  
/a šəpa šyda gvəzənt./ They will pass by [lit. from] here at night.

The suffix /a/ also occurs with /bəjə[g]/ "o'clock" to express "at ... o'clock." Before /a/, the alternant /bəjəg/ commonly occurs. See Sec. 6.501. E. g.

- /a [h]əšt bəjəga rəsit./ He will arrive at eight o'clock. [Also /bəjəa/.]
- /mən dw w nem bəjəga šə'təi gysa gvəzin./ I will pass by [lit. from] your [sg. ] house at 2:30. [Also /bəjəa/.]

One temporal adverb has the "plural-definite" suffix /an/ /ā/:

/məročan/-/məročā/ nowadays, these days. E. g.

/a məročan 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.

/ymšəpi/ tonight, this evening. E. g.

/a ymšəpi mēni gysa vəspit. / He will sleep in my house tonight.

Still 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 pəčit. / She will cook bread [i. e. food] tomorrow.

/[h]ər roč/ every day. Compare /roča/ "by day" above. E. g.

/mən [h]ər roč ešyra gyndin. / I see him every day.

/[h]ər šəp/ every night. Compare /šəpa/ "by night, at night" above. E. g.

/a [h]ər šəp kəTTā 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 /či/, which denotes "thing" in the sense of "material object." See also Sec. 4.603.

### 7.300. Basic Sentences.

təw pəmmən če karəy.

mən pər təw kagəde karin.

mən pər təw [h]yčči nəyarin.

What will you [sg.] bring for me?

I will bring a letter [lit. paper] for you [sg.]

I will bring nothing for you [sg.]

a e čiā kwja kyllit.

a e čian əmyda kyllit.

a e čian əmyda nəylit. ešan əmoda kyllit.

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.

če, šwma e Dəwlē [h]əbərā [h]əndyt?

[h]ā, ma e Dəwlē [h]əbərā səkk kəndən.

ynnə, ma e Dəwlē [h]əbərā nə[h]əndən.

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].

a kwja [k]oštənt.

a əmyda koštənt. əmoda nəoštənt.

Where will they stand?

They will stand right here. [They] will not stand over there.

Če, a sərdarəy [h]əbərā kwškynənt?

yunnə, məročā sərdarəy [h]əbərā  
nəkwškynənt.

Do they listen to the words of the chief?

No, nowadays [they] do not listen to the words of the chief.

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, " /karəy/ "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. /nəyarin/ "[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. /wškynin/ or /kwškynin/ "[I] hear, listen"; /nə[h]əndin/ or /nəkəndin/ "[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 /nəy/ (see also Sec. 7.701). E.g.

/karin/ [I] bring  
/karəy/ [you sg.] bring  
/nəyarin/ [I] do not bring  
/nəyarəy/ [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 /nə/. E.g.

/kyllin/ [I] leave, abandon, let go  
/kylləy/ [you sg.] leave, abandon, let go  
/nəylin/ [I] do not leave, abandon, let go  
/nəyləy/ [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.

/oštənt/ or /koštənt/ [they] stand  
/nəoštənt/ or /nəkoštənt/ [they] do not stand

- (4) /[h]ənd/ "laugh" similarly has an occasional optional alternate /kənd/, found both in the affirmative and the negative present-future paradigms, etc. E. g.

/[h]əndyt/ or /kəndyt/ [you pl.] laugh  
/nə[h]əndyt/ or /nəkəndyt/ [you pl.] do not laugh

- (5) /wškyn/ "listen, hear" has a rather less common alternant /kwškyn/. The latter is optional both in the affirmative and the negative present-future paradigms, etc. E. g.

/wškynit/ or /kwškynit/ [he, she, it] listens, hears  
/nəwškynit/ or /nəkwškynit/ [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. /Dəwl/ "kind, type, sort, way, method, form, shape" has various uses:

- (1) A demonstrative or interrogative occurs with /Dəwl/ + the "attributive" suffix /ən/-/ē/ to denote "this kind of . . . , " "that kind of . . . , " or "which kind of . . . ?" E. g.

/məna e Dəwlē pwčč dərkər ynt. / I need this kind of cloth.  
/a Dəwlē moTəl jvan ynt. / That kind of car is good.  
/gō təw kwjam Dəwlē gok ənt. / Which kind of cows do you [sg.] have?  
/a e Dəwlē kytəbe. / It [is] this kind of a book.  
/e Dəwləne gō mən ynt. / I have a [one of] this kind. [I. e. I have one like this.]  
/[h]ər Dəwlē gō mən əst. / I have every kind.  
/ma e Dəwlē pwčč šodən. / We wash this kind of clothes.

- (2) A demonstrative or interrogative with /Dəwl/ + the "possessive" suffix /əy/-/i/ also means "of this kind, " "of that kind, " etc. E. g.

/e Dəwləy karče karin. / [I] will bring a knife of this type.  
/e Dəwləy yəkke gō mən əst. / I have one [lit. a one] of this sort.

- (3) A demonstrative or interrogative with /Dəwl/ + the "singular-definite" suffix /a/ expresses "this way, " "that way, " or "which way?" E. g.

/ma e Dəwla pwčč šodən. / We wash clothes this way. [Compare the last example under (1) above.]  
/təw e synga kwjam Dəwla zurəy. / How [i. e. by which method] will you [sg.] lift this stone?



7.400. Basic Sentences.

təw poši kwja bəy. mən gysa nəbin. mən ai [h]ədda bin.	Where will you [sg.] be day after tomorrow? I will not be at home. I will be at his place.
təi nako pərəmpoši kwja bit. a yda bit.	Where will your [sg.] uncle be day after the day after tomorrow? He will be here.
šwma šəpnema kwja byt. ma gysa bən.	Where will you [pl.] be at midnight? We will be at home.
a nemroča kwja bənt. a nemroča nan pəčənt.	Where will they be at noon? They will cook bread [i. e. food] 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:

1st sg.	bin	[I] become, will be, will become
2nd sg.	bəy	[you sg.] become, etc.
3rd sg.	bit	[he, she, it] becomes, etc.
1st pl.	bən	[we] become, etc.
2nd pl.	byt	[you pl.] become, etc.
3rd pl.	bənt	[they] become, etc.

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," /əst/ "[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 mənɪ səngətt ynt. /	He is my friend. [General present. Compare:]
/a mənɪ səngətt 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.

/mən 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 rəsən. / We will arrive at his place at midnight.

Two more temporal adverbs which require the suffix /i/ are:

/poši/ the day after tomorrow. E. g.

/a poši yda bit. / He will be here the day after tomorrow.

/pərəmpoši/ the day after the day after tomorrow. /pər/ in this compound appears to be an alternant of /par/ "over, across, beyond." E. g.

/ma pərəmpoši a ko[h]a ləggən. / We will climb that mountain on the day after the day after tomorrow.

#### 7. 500. Basic Sentences.

če, təw e gələa pər ai bərəy?

Will you [sg. ] take this Persian melon for him?

[h]əw, mən e gələa pər ai bərin.

Yes, I will take this Persian melon for him.

a če bart.

What will he take [away]?

a e drwst čiã bart.

He will take away all these things.

šwma e kuTygã kwjangw bəryt.

Where [which direction, whither] will you [pl. ] take these water-melons?

ma ešan əmyngw bəren.

We will take them THIS way.

ma ešan əmangw bəren.

We will take them THAT way.

a təmbak kwjangwr bərənt.

Where [which way, whither] will they take [the] tobacco?

a yngwrəy bazara bərənt.

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 kədi nan vərəy.

When will you [sg. ] eat dinner [lit. bread]?

mən šəšš bəjəga nan vərin.

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]?

[h]ã, a askəy gošt vart.	Yes, he eats venison.
Če, təw nokē jaməge gyrəy?	Will you [sg.] buy [lit. grasp, seize] a new shirt?
ynnə, mən jaməge nəgyrin. mən šəlvare gyrin.	No, I will not buy [lit. grasp, seize] a shirt. I will buy a [pair of] pajamas.
Če, təi bras əš a dwkkana təmbak girt?	Does your [sg.] brother buy [lit. grasp, seize] tobacco from that shop?
[h]ã, a čylym kəššit, əw [h]ər roč šadda təmbak girt.	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:

	/bər/ take, take away	/vər/ eat, drink	/gyr/ seize, grasp, buy
1st sg.	bərin	vərin	gyrin
2nd sg.	bərəy	vərəy	gyrəy
3rd sg.	bart	vart	girt
1st pl.	bərən	vərən	gyrən
2nd pl.	bəryt	vəryt	gyryt
3rd pl.	bərənt	vərənt	gyrənt

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" (/ə, 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," /nəvart/ "[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 /gvər/ "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.

/təi gys kwjangwr ynt. / Where [i. e. in which direction, whither?] is your [sg. ] house? [The /r/ in /kwjangwr/ is obligatory before the copulative verb /ynt/. ]

/məni [h]əlk angwr ynt. / My village is in that direction.

/a yngw təčit. / He runs this way. [/yngwr/ is optional here, though less common. ]

The preposition /əš/ /šə/ "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/-/ā/ are normally found with any substantive preceded by a preposition, yet /yngw[r]/, /angw[r]/, and /kwjangw[r]/ may occur after /əš/-/šə/ without /a/. Forms with /a/ are optional, however: e. g. /šyngw[r]/ or /šyngwra/ "from this direction." E. g.

/a əš kwjangw gvəzit. / From which direction will he pass? [/əš kwjangwra/ is also possible. ]

/a šyngwra gvəzənt. / They will pass by [lit. from] this way. [/šyngw/ is also correct. ]

/šangwrəy jo[h]e. / The [one] from that direction [is] a stream. [I. e. That way is a stream. The "/r/-form" /šangwr/ is obligatory before the possessive suffix. ]

The "emphatic" prefix /əm/ also occurs with /yngw[r]/ and /angw[r]/; see Sec. 6.801. E. g.

/ma əm əmyngw təčən. / We also will run in THIS direction.

/a əmangwrəy kwrsiā nyndənt. / They will sit on the chairs on [lit. of] THAT side.

7.503. /vər/ denotes both "eat" and "drink." There is no separate verb for "drink" in Baluchi. E. g.

/mən nun nan vərin. / I will eat dinner [lit. bread] now.

/če, təw əm ča vərəy? / Will you [sg. ] also drink tea?

/ma tənia ap vərən. / We only drink water.

7.504. /gyr/ means "grasp, seize, catch" and also "buy." E. g.

/təw aska gyrəy. / You [sg. ] will catch the deer.

/a rwppia mən dəsta girt. / He will catch the rupee in [his] hand.

/mən məroči baz či gyrin. / I will buy many things today.

7.505. /gələ[g]/ "Persian melon" and /kuTyg/ "water-melon" are common in Baluchistan. Fruit forms an important item of export to other regions of Pakistan and also to Iran. /gələ[g]/ optionally occurs as /gələg/ before the various substantive suffixes. See Sec. 0.311.

7.600. Basic Sentences.

təw kwja rəvəy.

mən gysa rəvin.

Where are you [sg. ] going?

I'm going home.

a kwjangw rəwt.

a jandwma rəwt.

a kwtwba rəwt.

a rodratka rəwt.

a rokəpta rəwt.

Which direction is he going?

He goes south.

He goes north.

He goes east.

He goes west.

če, šwma banda ša[h]ra rəvyt?

yunnə, banda ma [h]yčč jagə nərəvən.

Will you [pl. ] go to the city tomorrow?

No, tomorrow we will not go anywhere.

če, a [h]ər roč begəa by jo[h]a rəvənt?

[h]ā, a [h]ər roč begəa 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 səngətta jənt?

nə, a məy səngətta nəjənt.

Will he beat our friend?

No, he will not beat our friend.

təw oda če kənəy.

mən oda [h]yčči 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 ešyra če dəyəy.

mən ešyra kytabe dəyin.

mən ešyra kytāb dəyin.

mən ešyra kytaba dəyin.

mən ešyra kytabā 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 šwmara də rwppi dənt.

What will he give us?

He will give you [pl. ] ten rupees.

šwma avana če dəyyt.

ma avana dw gok dəyən.

What will you [pl. ] give them?

We will give them two cows.

a mara če dəyənt.

a mara [h]yčči nədəyənt.

What will they give us?

They will give us nothing.

če, təw a mərduwā zanəy?  
[h]ā, mən avā zanin.

Do you [sg. ] know those people?  
Yes, I know them.

kəy ai nama zant.  
mən ai nama zanin.

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:

	/rəv/	go	/kən/	do, make	/jən/	beat, shoot
1st sg.	rəvin		kənin		jənin	
2nd sg.	rəvəy		kənəy		jənəy	
3rd sg.	rəwt		kənt		jənt	
1st pl.	rəvən		kənən		jənən	
2nd pl.	rəvyt		kənyt		jənyt	
3rd pl.	rəvənt		kənənt		jənənt	
	/dəy/	give	/zan/	know		
1st sg.	dəyin		zanin			
2nd sg.	dəyəy		zanəy			
3rd sg.	dənt		zant			
1st pl.	dəyən		zanən			
2nd pl.	dəyyt		zanyt			
3rd pl.	dəyənt		zanənt			

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 /it/.

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 /dəin/ and even /din/ are also commonly heard. Similarly, /dəy/ is sometimes heard for the 2nd sg. form /dəyəy/.
- (2) /rəv/ "go" has an alternant /rəw/ before the 3rd sg. suffix /t/. Although the 1st sg. form of this verb is usually /rəvin/, one sometimes hears /rəin/ instead. Similarly, /rəyyt/ is occasionally heard for the 2nd pl. form /rəvyt/.
- (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-indefinite" 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/-/ã/. In some cases, the "objective" suffix /[r]a/ may be added to a noun (+ /a/ or /an/-/ã/) which denotes an inanimate material object (but not to a noun denoting an abstract thing). /[r]a/ adds further connotations of definiteness and emphasis; see Secs. 5.102 and 5.103. E. g.

/mən ko[h] gyndin. / I see mountain[s]. [I. e. indefinite, unknown mountains, as in a dream.]

/mən ko[h]e gyndin. / I see a mountain.

/mən ko[h]ea gyndin. / I see a [certain] mountain.

/mən ko[h]a gyndin. / I see the mountain.

/mən ko[h]ã gyndin. / I see the mountains.

/mən əma ko[h]ara gyndin. / I see THAT very mountain.

/mən əma ko[h]ãra 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/-/ã/ -- 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, /[r]a/ may be added to provide further emphasis. E. g.

/mən mwrg jənin. / I shoot bird[s]. [Although birds are animate beings, they are not rational, and they can be treated as an indefinite plural.]

/mən mwrga jənin. / I will shoot the bird.

/mən mwrgã jənin. / I will shoot the birds.

/mən gok karin. / I will bring cows.

/mən pər təw əspe karin. / I will bring a horse for you [sg.].

/mən masTəra zanin. / I know the teacher. [/masTərara/ 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.

/mən za[h]gã 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.

/mən təra jənin! / I will beat you [sg. ]!

/a šwmara yda nəylit. / He will not leave you [pl. ] here.

- (4) 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.

/mən e gwšin. / I will say this. [/e/ refers to an abstract: "this thing." No object-marking suffix thus occurs. /mən ešyra gwšin. / means "I will say [it] to him." ]

/mən e gyryn. / I will buy this. [/e/ presumably denotes a material object, and the objective form /ešyra/ can be substituted, adding connotations of particularity and definiteness. ]

/če, təw [h]ər roč e ropəy? / Do you [sg. ] sweep this every day? [/ešyra/ would mean "this particular one. " ]

/ma əmá nəvərən. / We do not eat THAT!

/mən ayra gyndin. / I see him. [Or: I see it -- a specific, definite material object. ]

/a avan yda karənt. / They will bring them here. [Although the emphatic objective forms /avāra/ or /avana/ are also possible, they are less common as direct objects of a transitive verb. Similarly, /ešan/ or /ešā/ are more common as direct objects than /ešāra/ or /ešana/. ]

/mən ešyra jənin. / I will beat him. [/e/ alone cannot be substituted for /ešyra/ since the referent is an animate, rational being. ]

7.603. The indirect object is almost always marked with an object suffix. It is syntactically somewhat more complex than the direct object:

- (1) When the indirect object is a personal pronoun or a demonstrative, it usually precedes the direct object (which may be any type of substantive word or phrase). The order is thus SUBJECT INDIRECT OBJECT OBJECT - VERB. This order may be modified for reasons of emphasis: an element brought to the beginning of the sentence receives a slightly greater degree of emphasis. E. g.

/mən təra e dəyin. / I will give this to you [sg. ]. [The order may also be reversed, slightly stressing the object: /mən e təra dəyin. / . /ešyra/ may also be substituted for /e/, adding still more connotations of particularity and definiteness. ]

/sərdar məna e gwšit. / The chief will tell me this. [/ešyra/ is not substitutable for /e/ here, since the latter does not refer to a material object. ]

/a mara ešyra dənt. / He will give it to us. [/ešyra/ may also denote an animate, rational being, of course: "him" or "her": "He will give him [or her -- a baby, a child, a slave] to us. " ]

/mən ayra ešyra dəyin. / I will give this to him. [Or: I will give that to him. Context alone can clarify whether /ayra/ is the indirect object and /ešyra/ the direct object or vice versa. ]

/a məna drwst [h]əbərā gwšənt. / They will tell me all the matters. [The reverse order -- /... drwst [h]əbərā məna ... / -- is less idiomatic when the object is a noun phrase. ]

/ma šwmara e čiā dem dəyən. / We will send you [pl. ] these things. [/dem/ "face, front" + /dəy/ "give" is a complex verbal formation meaning "send"; see Sec. 7.801. ]



/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.

/mən e jnykka tēi brasa dəyin. / 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: ]

/mən tēi brasa e jnykka dəyin. / 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. ]

/mən e [h]əbərā 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 jaməga masTəra dənt. / He will give this shirt to the teacher.

/a e gvənDoa 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.

/məni bras goka məni pyssa dənt. / 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.

/məni ərəTT jandwma ynt. / My irrigation well is in the south.

/bəločystanəy rodratkəy ko[h] bwrz ənt. / The mountains to [lit. of] the east of Baluchistan are high.

/əmrikəəy kwtwbəy mwlk səkk sərd ənt, əw jandwməy gərm ənt. / The countries to [lit. of] the north of America are very cold, and [the ones] to [lit. of] the south are hot.

/jandwməy neməga čee. / 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]ədd/ 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]ədda/ "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 mēni [h]ədd ynt. / This is my boundary. [I. e. the border line  
between my field and someone else's.]  
/če, təw ai [h]ədda zanəy? / Do you [sg.] know its boundary?  
/ma ai [h]ədda rəvən. / We will go to his place.  
/če, mēni bras tēi [h]ədda ynt. / Is my brother at your [sg.] place?  
/a mēni [h]ədda nyndit. / He will sit by me. [Compare:]  
/a mēni jagəa nyndit. / He will sit in my place. [I. e. the place I have  
just vacated.]  
/a e sərdarəy jagəa sərdar bit. / He will become the chief in place of  
this chief.  
/e kwjam jagəe. / Which place [is] this?  
/mən [h]yčč jagə nərəvin. / I will not go anywhere. [/[h]yčč jagə/  
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 /kəy/ "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 mēni gysa kədē kayəy. mən mərəči nəyayin. mən banda kayin.	When will you [sg.] come to my house? I will not come today. I will come tomorrow.
če, masTər ənnun kəyt? ynnə, a nəyt.	Will the teacher come just now? No, he will not come.
če, šwma gō ma kayyt? [h]əw, ma kayən. nə, ma nəyayən.	Will you [pl.] come with us? Yes, we will come. No, we will not come.
če, tēi səngətt poši kayənt? nə, a poši nəyayənt.	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:

	AFFIRMATIVE	NEGATIVE
1st sg.	kayin	nəyayin
2nd sg.	kayəy	nəyayəy
3rd sg.	kəyt	nəyt
1st pl.	kayən	nəyayən
2nd pl.	kayyt	nəyayyt
3rd pl.	kayənt	nəyayənt

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" /ə/, 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 /əy/; compare /nəylit/ "[he, she, it] does not leave, let go, abandon," in Sec. 7.301.

In many pronunciations, the 1st sg. and 2nd pl. 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.

/mən ənnun rəvin. / I will go just now. [I. e. right away, in the  
immediate future.]  
/ənnun ma nan vərən. / Just now we will eat dinner [lit. bread].

7.703. /kədi/ and /kəden/-/kədē/ mean "when?" There is no apparent difference in meaning or usage.

#### 7.800. Basic Sentences.

təw nun če kənəy.

mən kar kənin.

mən kare kənin.

mən kara kənin.

mən e karā kənin.

What do you [sg. ] do now?

I work [lit. do work].

I do a job.

I do the job.

I do these jobs.

a če kəššit.

a čylym kəššit.

a čylyme kəššit.

a e čylyma kəššit.

a če kənt.

a šəyr jənt.

a šəyre jənt.

a šəyra jənt.

a šəyrā jənt.

a če kənt.

a ayra ləTT jənt.

a ayra ləTTe jənt.

a ayra gō ləTTa jənt.

a ayra gō ləTTā jənənt.

təw yda če kənəy.

mən yda vab kənin.

a ayra če dem dənt.

a ayra kagəde dem dənt.

šwma məna če peš daryt.

ma təra ko[h]nē kytabe peš darən.

a asa kədi rok kənənt.

a ənnun asa rok kənənt.

təw če joR kənəy.

mən nun ča joR kənin.

təi nako kədē sər girt.

poši a sər girt.

če, təw e swnduka mənī gysa sər kənəy?

[h]əw, mən sər kənin.

e jo[h] əš kwja dər kəyt.

e əš a ko[h]a dər kəyt.

təw če kənəy.

mən kwčəkka əš koTia dər kənin.

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 kədē dər kəpənt.

a ənnun ʒə gysa dər kəpənt.

When will they come out?

They will come out of the house just now.

če, e pyšši ʒə gysa dər rəwt?

nə, a ʒə gysa dər nərəwt.

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.

/mən kar kənin. / I work. [Lit. I do work. /kar/ "work, job" + /kən/ "make, do" means "work." This sentence may also be translated, of course, with the future tense or the present continuative; see Sec. 7.101.]

/mən kare kənin. / I do a job. [Or:]

/mən kara kənin. / I do the job. [Or:]

/mən karā kənin. / I do the jobs. [Etc.]

/a ʒəyr jənənt. / They sing. [Lit. They beat song. /ʒəyr/ "song, poem" + /jən/ "beat, shoot" means "sing." Compare:]

/a ʒəyre jənənt. / They sing a song. [Or:]

/a ʒəyra jənənt. / They sing the song. [Etc.]

/a čylym kəššit. / He smokes [a] pipe. [Lit. He pulls pipe. /čylym/ "pipe" + /kəšš/ "pull, draw, take out" means "smoke [a] pipe." /kəšš/ is also employed with other smokable items, such as /sygreT/ "cigarette." Compare:]

/a čylyme kəššit. / He smokes a [certain] pipe. [Or:]

/a čylyma kəššit. / 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 ayra ləTT jənənt. / They beat him [with] stick[s] [several times]. [Compare:]

/a ayra ləTTe jənt. / He beats him [with] a stick [once]. [I. e. He gives him a single blow with a stick. Compare:]

/a ayra gō ləTTa jənt. / He beats him with the stick. [/ləTT/ "stick" is definite, and hence the preposition /gon/-/gō/ "with, by, in the possession of" must occur: one cannot say \*/a ayra ləTTa jənt./. Similarly:]

/a ayra gō ləTTā jənənt. / 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 kənt. / He sleeps. [/vab/ "sleep, dream" + /kən/ "make, do" means "sleep, go to sleep." This construction is roughly synonymous with /vəsp/ "sleep. "]

/a mēna kagəde dem dənt. / He sends me a letter [lit. paper]. [/dem/ "face, front" + /dəy/ "give" means "send." This formation may have both an object and an indirect object. In this construction, /dem/ can never occur with the "singular-definite" suffix /a/, the "singular-indefinite" suffix /e/, etc. ]

/če, šwma mēna a swnduka peš daryt? / Will you [pl. ] show me that box? [/peš/ "before" + /dar/ "hold, stop, wait" means "show." Again, this formation may occur with both an object and an indirect object. ]

/a soba asa rok kənt. / He lights the fire in the morning. [/rok/ "light" + /kən/ "make, do" means "to light (a fire). "]

/ma gyse joR kənən. / We will construct a house. [/joR/ "well, healthy, built, made, joined" + /kən/ "make, do" means both "heal, make well" and also "make, build, construct. "]

/mən banda šə ša[h]ra sər gyryn. / I will leave the city [lit. from the city] tomorrow. [/sər/ "head, top" + /gyr/ "grasp, seize, buy" means "set out, depart. "]

/mən e čiā tēi [h]ədda sər kənin. / I will bring these things to your [sg. ] place. [/sər/ "head, top" + /kən/ "make, do" means "cause to arrive, bring to, take to, deliver. "]

The verbs employed in such complex verbal formations are relatively few. Common are: /[k]ar/ "bring, " /[k]a[y]/ "come, " /bu/ "be, become, " /dar/ "hold, stop, wait, " /dəy/ "give, " /gvəz/ "pass, " /gyr/ "grasp, seize, buy, " /jən/ "beat, shoot, " /kən/ "do, make, " /kəp/ "fall, " /kəšš/ "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 šyda dər kəyt. / It comes out from here. [/dər/ "out, outside" + /[k]a[y]/ "come" means "come out. "]

/tir əš tupəkka dər rəwt. / The bullet goes out of the gun. [/dər/ "out, outside" + /rəv/ "go" means "go out. " /tir/ "bullet, arrow. "]

/a kwčəkka dər kənt. / He will take the dog out. [/dər/ "out, outside" + /kən/ "make, do" means "take out, remove. "]

/a ənnun dər kəpit. / He will emerge just now. [/dər/ "out, outside" + /kəp/ "fall" means "emerge, come out, go out, get out. "]

Compare:

/ma poši sər gyrən. / We will leave day after tomorrow. [And:]  
 /ma poši e swnduka sər kənən. / We will deliver this box day after  
 tomorrow. [/sər/ "head, top" + /gyr/ "grasp, seize, buy" denotes  
 "leave, set out," but /sər/ + /kən/ "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 šə koTia dər kəyt. / He comes out of the room. [/dər/ "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 šə koTia dəra kəyt. / He comes from the room [to] the outside. [I. e.  
 out into the open air. ]  
 /a mənə pəysəg dem dənt. / He sends me money. [Compare:]  
 /a mənə dema pəysəg dənt. / He gives money in front of me. [I. e. in  
 my presence. ]  
 /a dər kəpit. / He emerges. [/dər/ "out, outside" + /kəp/ "fall" means  
 "emerge, get out, come out, go out"; it is thus almost synonymous  
 with /dər/ + /[k]a[y]/. Compare:]  
 /a dəra kəpit. / He falls outside. [I. e. out in the open air. /kəp/ 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 mənə kytaba dem nədənt. / He will not send me the book.  
 /mən kar nəkənin. / I do not work.  
 /ma banda sər nəgyrən. / 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 /ə/ vowel  
 is heard between it and the verb. This /ə/ is optional and has no discernible meaning.  
 It will thus not normally be indicated in this book. E. g.

/a ayra ləTT ə jənt. / He beats him [with a] stick [several times].  
 [Also /a ayra ləTT jənt. /, but in many pronunciations the form with  
 /ə/ is commoner. ]  
 /mən təra čie rogin dem ə dəyin. / I will send you [sg. ] some ghee.  
 [Also /dem dənt/, without /ə/. ]  
 /če, təw ča joR ə kənəy? / Will you [sg. ] make tea? [Also /joR kənəy/. ]

#### 7.900. Basic Sentences.

če, təi rəvəg banda bit?

Will your [sg. ] departure [lit. going]  
 take place [lit. become] tomorrow?

[h]ā, banda mən rəvin.

Yes, I will go tomorrow.

e pwččani šodəg čon ynt.

How is the washing of these clothes?

e pwččani šodæg baz asan ynt.	The washing of these clothes is very easy.
e pwččani šodæg əRzan nə ynt.	The washing of these clothes is not easy [lit. cheap, light].
e pwččani šodæg baz gran ynt.	The washing of these clothes is very hard [lit. expensive, heavy].
e mærdwm pær ʒe kayənt.	Why [lit. for what?] do these people come?
e pær šwməy gyrəga kayənt.	They come to arrest you [pl.]. [Lit. for your [pl.] seizing.]
e syngəy zurəga pə, ʒynkə mærd dærkar ənt.	For the lifting of this stone, how many men are needed?
e syngəy zurəga pə, pənč mærd dærkar ənt.	For the lifting of this stone, five men are needed.
əš dygərā zərrəy loTæg jvan nə ynt.	The asking of money from others is not good.
šə ynkə kəmm zərrəy dəyəga, nədəyəg jvan ynt.	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.]

7. 901. The infinitive (or "verbal noun") consists of the present stem of the verb + the suffix /əg/. 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 /dəy/ + /əg/, rather than the special 3rd sg. stem form /dən/: /dəyəg/ "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. /karəg/ "to bring," /kylłəg/ "to leave, abandon, let go," /kayəg/ "to come"), while for other verbs the "/k/-present stem" is optional (e. g. /oštəg/ or /koštəg/ "to stand," /[h]əndəg/ or /kəndəg/ "to laugh," /wškynəg/ or /kwškynəg/ "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 /əy/. It is also found with the negative prefix /nə/. E. g.

/mən pə nan vərəga rəvin. / I will go to eat dinner [lit. food]. [Lit. I for the eating bread go.]

/e nivəgəy vərəga šə, təw najoR bəy. / From eating this fruit, you [sg.] will become ill.

/e ʒiəy nəgyndəg jvantyr 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: /nan/ "bread, food, dinner" is indefinite in the first example and requires no suffix. In the second example, however, /e nivæg/ "this fruit" is definite and is marked by the possessive suffix /əy/. E. g.

/pwčč šodæg gran ynt. / Washing clothes is hard [lit. heavy]. [/pwčč/ "cloth, clothes" is indefinite, and no suffix occurs. Compare:]

/e pwččani šodæg gran ynt. / The washing of these clothes is hard. [Here /pwčč/ is definite and must have the possessive suffix.]

/təi əma karəy kənæg gran nə 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.]

/mən pə kar kənəga rəvin. / I am going to work. [/kar kənæg/ is itself a complex verbal formation; the substantive element is indefinite and hence unmarked.]

/bazē mərđwm ko[h]ani gyndəga rəvənt. / Many people go to see the mountains. [/ko[h]/ is definite and marked by the possessive suffix. /ko[h]ani gyndəga/ may also be expressed as /pə ko[h]ani gyndəga/; "for, in order to" with a verbal infinitive phrase can be expressed by the "singular-definite" suffix /a/ alone or by /pər/-/pə/ + /a/.]

/a pər šwməy gyrəga kayənt. / 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. /daræg/ "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 /səkk/ "strong, violent, hard; very, extremely."

/ərzən/ (or /əRzən/) similarly means "light (in weight)" and hence "inexpensive, cheap" and "easy." Another word for "easy" is /asan/.

7.903. /zərr/ is an older term having much the same meaning as /pəysæg/ "money." The original meaning of /zərr/, however, is "gold."

#### 7.1000. Basic Sentences.

če, a pər təw e kara kənt?

ynnə, mən vət e kara kənin.

Will he do this work for you [sg.]?

No, I will do this work myself.

šwma vət kədi rəvyt. ma vət pərəmpoši rəvən.	When will you [pl. ] yourselves go? We ourselves will go day after the day after tomorrow.
kəy təi pwččā šodit. mən vət vəti pwččā šodin.	Who washes your [sg. ] clothes? I myself wash [my] own clothes.
če, e bəčəkk yskuləy karā kənt? ynnə, a vəti kytabā [h]yčč nəvanit.	Does this boy do the school work [lit. school's works]? No, he never studies [lit. reads] [his] own books.
təw vəti olakā kədi bərəy. mən banda vətīā bərin.	When will you [sg. ] take away [your] own cattle? I will take away [my] own [one]s tomorrow.
təw če gyndəy. mən vətara adenka gyndin.	What do you [sg. ] see? I see [my]self in the mirror.
təw šə koTaa če karəy. mən pə vətə yəkk koTe karin.	What will you [sg. ] bring from Quetta? I will bring a coat for [my]self.
kəy məni baRoa dənt. mən əš vətə təi baRoa dəyin.	Who will pay [lit. give] my fare? I will pay [lit. give] your [sg. ] fare [my]self. [Lit. from [my]self. I. e. from my own pocket. ]

7.1001. The reflexive pronoun /vət/ "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, /vət/ is usually placed just after it. E. g.

/mən vət ayra zanin. / I [my]self know him.  
/nun a vət yda kar nəkənt. / Now he [him]self does not work here.  
/ma vət e kytaba vanən. / We [our]selves will read this book.

The possessive form is /vəti/: i. e. /vət/ + the /i/ alternant 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, /vəti/ MUST be used! For example, \*/məni 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: /mən vəti kytaba vanin. /. E. g.

/če, šwma vəti səngəttā karyt? / Will you [pl. ] bring [your] own friends.  
[I. e. your friends. /šwməy/ would be quite incorrect.]  
/a vəti bəčča jənt. / He beats [his] own son. [Compare: ]  
/a ai bəčča jənt. / He beats his [i. e. someone else's! ] son.  
/ma ayra vəti jynykka dem dəyən. / We will send [our] own daughter to him.  
/mən vət vətī·karā kənin. / I will do [my] own jobs [my]self.

The direct object form is usually /vətara/: i. e. /vət/ + the "singular-definite" suffix /a/ + /[r]a/. /vəta/ is also found without /[r]a/ sometimes as the direct object, and this is the form which occurs after prepositions. E. g.

- /ma vətara apa gyndən. / We see [our]selves in the water.  
 /a jynykk vətara adenka gyndit. / That girl sees [her]self in the mirror.  
 /a vətara əmyda Dəkkit. / He will hide [him]self right here. [/Dəkkəg/  
 "to hide. "]  
 /a pə vətə e čiā gyrent. / They will buy these things for [them]selves.

7.1002. /[h]yčč/ "any, at all" is employed adverbially with a negative verb to mean "never." See Sec. 4.604. E. g.

- /mən adda [h]yčč nərəvin. / I will never go there.  
 /mən ayra e zərrā [h]yčč dem nədəyin. / I will never send him this money.  
 /a čošē kytaba [h]yčč nəvanit. / He will never read such a book.

7.1100. Drills and Exercises.

7.1101. Substitution.

- |    |                  |                   |                    |            |
|----|------------------|-------------------|--------------------|------------|
| 1. | a                | <u>məroči</u>     | bazara rəvənt.     |            |
|    |                  | in the evening    |                    |            |
|    |                  | this evening      |                    |            |
|    |                  | in the morning    |                    |            |
|    |                  | nowadays          |                    |            |
|    |                  | tomorrow          |                    |            |
| 2. | <u>məy meman</u> | <u>poši</u>       | rəsit.             |            |
|    | my friend        | at five o'clock   |                    |            |
|    | this shopkeeper  | at noon           |                    |            |
|    | their chief      | at midnight       |                    |            |
|    | the merchant     | just now          |                    |            |
|    | my wife          | day after the day |                    |            |
|    |                  | after tomorrow    |                    |            |
| 3. | banda mən        | <u>təra</u>       | <u>a zərrā</u>     | dem dəyin. |
|    |                  | them              | some fruits        |            |
|    |                  | him               | a letter           |            |
|    |                  | you [pl.]         | a water-melon      |            |
|    |                  | her               | this kind of cloth |            |
|    |                  | them              | a new mirror       |            |

4.    če, təw vət nan                                    pəčəy?  
           the birds  
           goat's meat  
           vegetable[s]  
           the meat  
           deer's meat
5.    məroči ma jandwma                                rəvən  
           to the north  
           this way  
           to the west  
           to the east  
           that way
6.    mən e [h]əbərə                                    zanin.  
           your [sg.] name  
           its fare  
           the melon's price  
           those songs  
           that place
7.    če, təw mənə vəti gysa                                peš darəy?  
           the griddle-plate  
           that deer  
           [your] own new chair  
           [your] own coat  
           those melon-fields
8.    a ayra    ləTT jənt.  
           me  
           you [pl.]  
           the teacher  
           his student  
           [his] own son
9.    a kwja    nyndit.  
           which way?                                    goes  
           this way    comes  
           that way    runs  
           from our house                                passes  
           from here    goes out
10. ma [h]ər roč asa                                        rok kənən.  
           money    send  
           this thing    say  
           the cattle    take out  
           his words    hear

		[their] own books	read
11.	<u>mən</u>	nemroča yda <u>bin.</u>	
	they		will be
	you [sg.]		will be
	we		will be
	you [pl.]		will be
	she		will be
12.	drwst bæčəkk	<u>gysəy dema</u>	koštənt.
		under the tree	
		outside	
		on the roof	
		on the edge of the stream	
		beside [their] own teacher	
13.	šwma ymšəpi	<u>məy gysa</u>	<u>gyndyt.</u>
		over there	will sleep
		the ground	will sweep
		tobacco	will buy
		pipe	will smoke [lit. draw, pull]
		that mountain	will climb
14.	<u>a pwččani</u>	<u>šodəg</u>	asan ynt.
	this work's	doing	
	your [sg.]	seizing	
	this stone's	lifting	
	the chair's	bringing	
	its	eating	
15.	mən šə təi dwkkana	<u>təmbak</u>	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 čošē [h]əbərā kəndənt.
2. mēni jynykk vət vėti nanā pəčit.
3. mən tēi nama zanin.
4. ma poši tēra vėti kilēga peš darən.
5. če, tēw mēni [h]əbəran wškynəy?
6. məy nako əš yngw kayənt.
7. mən əme Dəwlē təmbak loTin.
8. a [h]ər roč vėti bəčča yda kyllit.
9. če, šwma vėti gw[h]ara karyt?
10. e šagyrd yskula vab kənt.
11. a pəmmən ča joR kənt.
12. če, tēw əš ai dwkkana čylyme gyrəy?
13. a ənnun vėti olakā bart.
14. mən tēra dwāzdə rwppi dəyin.
15. če, šwma e Dəwlē goštā vəryt?
16. kwčəkk šə koTia dər kəyt.
17. a [h]ər šəp šəyr jənənt.
18. a kəsanē za[h]g šə bama kəpit.
19. mən ai [h]ədda [h]ər šəp bin.
20. a tēra drwstē [h]əbərā gwšit.

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 mēna vėti ša[h]ra peš darənt.
2. a šə sərdara rəməga gyrənt.
3. a [h]əpt bəjəga nan vərənt.
4. a mēni nama nəzanənt.
5. a gō mən vėti gvənDoa nəylənt.
6. a dw w nem bəjəga šyngw kayənt.
7. če, a tēra eši baRoa dəyənt?
8. a banda soba vėti bəgga bərənt.
9. a [h]ər šəp šəyr jənənt.
10. pərəmpoši a tēi [h]ədda bənt.

7.1104. Transformation Drill III.

Make the underlined objects of the following sentences definite. E. g.

Instructor: /mən tēra mwrge dəyin. /

Student: /mən tɛra mwr̥ga dɛyin. /

1. mən čylym kəššin.
2. mɛročã ma baz ask gyndən.
3. če, tɛw mɛroči pwčč šodəy?
4. mən pɛr tɛw kəTure karin.
5. a gošt vart.
6. dwkkandar tɛra kagəde dem dɛnt.
7. ma pɛr šwma šəyr jənən.
8. če, šwmara koT peš darən?
9. a ymšəpi tapəge karit.
10. mən tɛi [h]ɛdda swnduke kyllin.

7.1105. Transformation Drill IV.

Change the underlined verbs and their subjects (where necessary) to the corresponding plural forms. E. g.

Instructor: /mən tɛra dw rwppi dɛyin. /

Student: /ma tɛra dw rwppi dɛyən. /

1. a pɛr tɛw e drwst karã kənt.
2. ai moTəl šə kwjangw gvəzit.
3. mən mɛročã vɛti kytaban adda nəylin.
4. če, tɛw vɛtara adenka gyndəy?
5. ənnun a kwja oštit.
6. tɛw pɛr če nəyayəy.
7. če, tɛw banda ai [h]arosa bəy?
8. avani za[h]g šir vart.
9. mən begəa ša[h]ra rəsin.
10. a e Dəwlē [h]əbərã pɛr če gwšit.

7.1106. Question-Response Drill I.

1. tɛw kwjangw rəvəy.

north  
this way  
south  
east  
that way

2. šwməy səngətt kədi  
bazara rəvənt.

tomorrow  
at two o'clock  
day after tomorrow

- day after the day after tomorrow  
at noon
3. məroči təw çe kar kənəy.  
cook food [lit. bread]  
wash clothes  
sweep the house  
read [my] own book  
bring vegetable[s] from the garden
4. təw çe loTəy.  
one glass [of] water  
two seers [of] ghee  
some paper  
nothing  
five bottles [of] oil
5. šwma çe gyndyt.  
a deer  
a Baluchi and an Afghan  
[our]selves in the mirror  
the roof of a house  
[my] own student
6. a vəti za[h]ga kwja kyllənt.  
at our place  
beneath the tree  
with me  
at home  
at the house of [their] own brother
7. təw oda çe kənəy.  
cook the bird  
buy tobacco  
light the fire  
take the cattle away  
pull the rope
8. a ənnun çe vart.  
a [piece of] bread  
venison [lit. deer's meat]  
beef [lit. cow's meat]  
mutton [lit. sheep's meat]  
those fruits
9. šwma avana çe dəyyt.  
a water-melon



- two old coats  
[our] own clothes-bag  
some provisions  
some money
10. t̄ai 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.
11. a mara e peř darit.  
a good place  
[her] own new mirror  
this kind of cloth  
their herd (of camels)  
the direction to [lit. of] Quetta
12. a v̄eti masa řynk̄e z̄err  
dem d̄eȳent.  
fifty rupees  
seventy-five rupees  
sixteen rupees  
nothing  
forty-three rupees
13. a k̄edi d̄er k̄epit.  
at four o'clock  
at 5:30  
at midnight  
tomorrow morning  
at eleven o'clock
14. řwma e loTyt.  
some utensils  
two paos [of] ghee  
a goat  
a new shirt  
a Persian melon
15. ənnun ai j̄en e řodit.  
[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 begəa rəsit. /

Student: /a kədi rəsit. /

1. mən ai gysa [h]yčč nərəvin.
2. a bwza dər kənt.
3. a mənə kagəd dənt.
4. ma čie təmbak loTən
5. təi nako oda koštīt.
6. mən əš angwra kayin.
7. gō mən pāzdə rwppi [h]əšt anə ənt.
8. a šyda ənnun gvəzit.
9. ynnə, a šə bama nəkəpit.
10. mən e šəyra nəzanin.

7.1108. Question-Response Drill III.

Reply in your own words to the following questions.

1. ymšəpi təi gysa čynkə mərdwm bənt.
2. če, bəločiyə vanəg ərzan ynt?
3. təw čwnt bəjəga yskula kayəy.
4. če, təw vət vətī pwččā šodəy?
5. če, təw kuTyg vərəy?
6. če, təw čylym kəššəy?
7. təi gys əš yda čynkə dur ynt.
8. če, təw moTəle gyrəy?
9. təi gys kwjam neməga ynt.
10. təi 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, /peš darəg/ "to show" will be found under /peš/ but not under /darəg/. In some cases the substantive element has already been introduced in a previous Unit; it will be repeated here for ease of

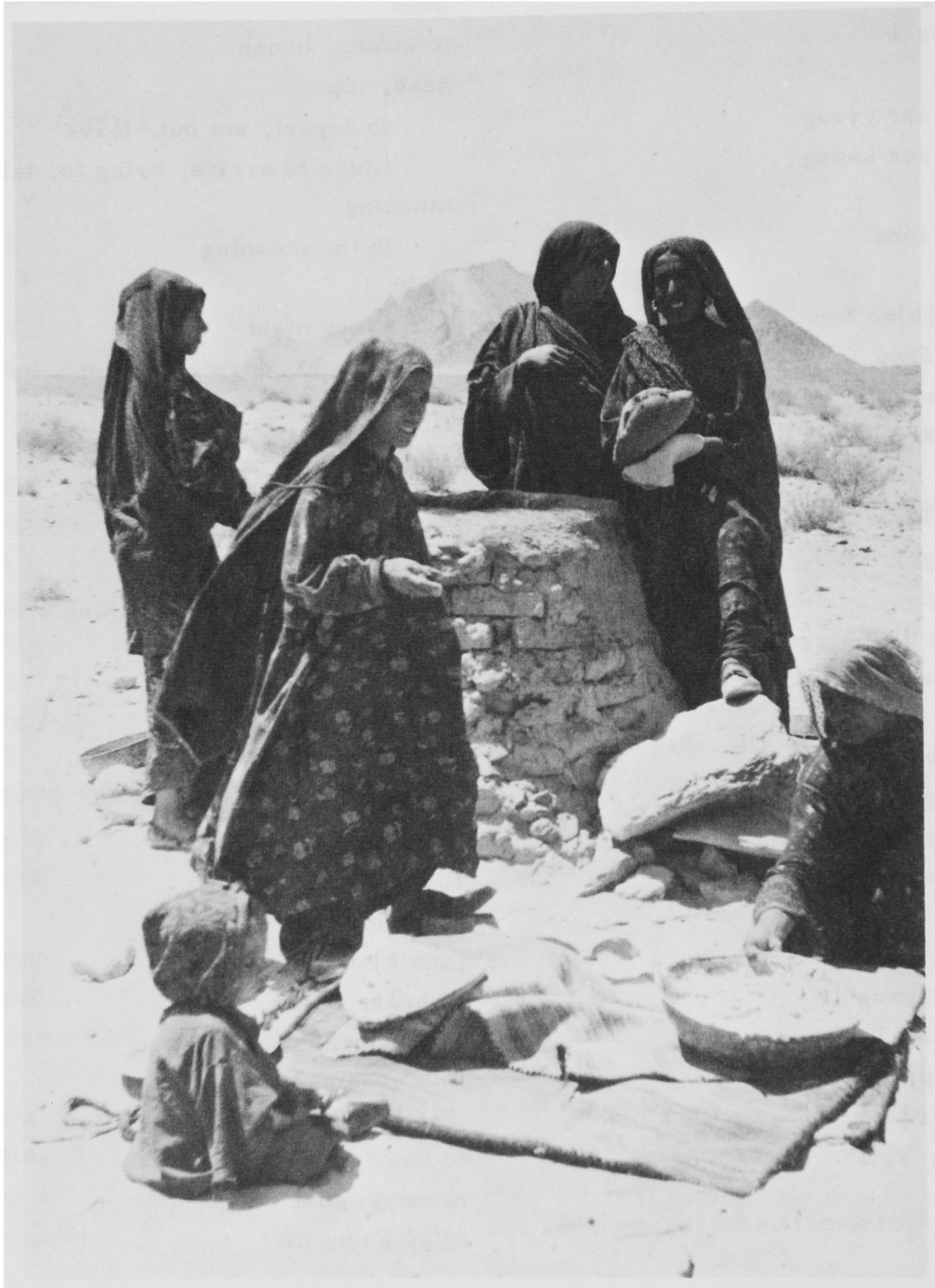
reference but will be marked by an asterisk.

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	mirror
angw[r]	that way, that direction, thither
[k]aræg II	to bring
asan	easy, simple
ask	deer
[k]ayæg VI	to come
bam	roof
banda	tomorrow
bæræg IV	to take, take away
begə	evening
begəa	in the evening
buæg III	to be, become
čylym	pipe
čylym kəššæg	to smoke a pipe
daræg I	to hold, stop, wait
dər	out, outside
dər [k]ayæg	to come out
dər kənæg	to take out, remove, expel
dər kəpæg	to emerge, come out, go out, get out
dər rævæg	to go out
dəyæg V	to give
*dem	face, front
dem dəyæg	to send
Dəwl	kind, type, sort, way, method, form, shape
gələ[g]	Persian melon
gvəzæg I	to pass, pass by
gwšæg I	to say, tell
gyndæg I	to see
gyræg IV	to grasp, seize, catch, buy
[h]əbər	word, matter, news, talk, thing
[h]ədd	border, boundary line, place
-əy [h]ədda	at the place of, near, by, at, to, <u>chez</u>
[h, k]əndæg II	to laugh
jagə	place
jandwm	south
jənæg V	to beat, shoot
*joR	well, healthy, built, made, joined, constructed

joR kənəg	to make, build, construct; to heal, make well
kagəd	paper, letter
*kar	work, job, task
kar kənəg	to work
karəg	see /[k]arəg/
kayəg	see /[k]ayəg/
kədə [or /kədi/]	when?
kədi	see /kədə/
kənəg V	to do, make
kəndəg	see /[h,k]əndəg/
kəpəg I	to fall
kəššəg I	to pull, draw, take out
koštəg	see /oštəg/
koT	coat
koTi	room
kuTyg	water-melon
kwjangw[r]	which way, which direction, whither?
kwrsi	chair
kwškynəg	see /[k]wškynəg/
kwtwb	north
kylləg	see /[k]ylləg/
ləggəg I	to climb, hit, attach, feel, begin
*ləTT	staff, stick, cane, stave
ləTT jənəg	to beat [with a] stick [several times]
loTəg I	to want, desire, ask for, invite
məročā	nowadays, these days
nam	name
neməg	direction, side
nemroč	noon
nemroča	at noon
nun	now
nyndəg I	to sit
[k]oštəg II	to stand
pəčəg I	to cook, bake
pərəmpoši	day after the day after tomorrow
peš	before
peš darəg	to show
poši	day after tomorrow
rəsəg I	to arrive, reach, get, be available
rəvəg V	to go
*roč	day; sun
[h]ər roč	every day

roča	in the daytime, during the day, by day
rodratk	east
rok	light
rok kənəg	to light (a fire), kindle
rokəpt	west
ropəg I	to sweep, brush
sər	head, top
sər gyrəg	to depart, set out, leave
sər kənəg	cause to arrive, bring to, take to, deliver
sob	morning
soba	in the morning
*šəp	night
[h]ər šəp	every night
šəpa	at night, during the night, by night
šəpnem	midnight
šəpnema	at midnight
šəyr	song, verse, poem
šəyr jənəg	to sing
šodəg I	to wash
tapəg	stone griddle-plate for baking bread
təčəg I	to run
təmbak	tobacco
vab	sleep, dream
vab kənəg	to sleep, go to sleep
vanəg I	to read, study
vərəg IV	to eat, drink
vəspəg I	to sleep
vət	[one]self
vəti	[one's] own
[k]wškynəg II	to hear, listen
[k]ylləg II	to leave, abandon, let go
ymšəpi	this evening
yngw[r]	this way, this direction, hither
zanəg V, I	to know
zərr	money; gold
zurəg I	to pick up, lift



Baking bread in an oven [təndur/].

## 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.

- |  |   |
|--|---|
| <p>hello, greetings! [Lit. Peace be upon you! ]</p>  | <p>səlam əlekwm</p>   |
| <p>1. A: Greetings, friend [lit. brother]!<br/>hello, and greetings to you! [Lit. And upon you be peace! ]<br/>sir, mister</p>         | <p>səlam əlekwm, bras!<br/>valekwm səlam<br/>vajə</p>                         |
| <p>2. B: And greetings to you! Sir, how are you? [Lit. What is [your] state? ]<br/>welfare, safety<br/>wellbeing</p>                   | <p>valekwm səlam! vajə, ʒe [h]al ynt.<br/>dwrai [also /drwai/]<br/>[h]əyr</p> |
| <p>3. A: You [sg. ] are safe, [therefore] the rest is well. [Lit. Your [sg. ] safety is, other wellbeing is. ] How are you [sg. ]?</p> | <p>təi dwrai ynt, dygə [h]əyr ynt. təw ʒon əy.</p>                            |
| <p>4. B: I'm fine [lit. happy].</p>  | <p>mən vəšš wn.</p>   |
| <p>5. A: What [lit. who? ] is your [sg. ] name?<br/>Mir Byjjar (a proper name)</p>   | <p>təi nam kəy ynt.<br/>mir byjjar</p>  |
| <p>6. B: My name is Mir Byjjar.</p>  | <p>məni nam mir byjjar ynt.</p>   |
| <p>7. A: I'm called [lit. [they] call me] Adams.</p>   | <p>məna adəmz gwšənt.</p>   |
| <p>8. B: Mr. Adams, where do you [sg. ] come from?</p>   | <p>vajə adəmz, təw əš kwja kayəy.</p>   |
| <p>9. A: I come from America.</p>  | <p>mən əš əmrikəa kayin.</p>  |
| <p>10. B: How far is America?</p>  | <p>əmrikə ʒynkə dur ynt.</p>  |
| <p>11. A: Sir, America is more than ten thousand miles from here.</p>  | <p>vajə, əmrikə əš yda də [h]əzar mila geš ynt.</p>                           |
| <p>12. B: [It] is very far!<br/>machine</p>  | <p>səkk dur ynt!<br/>myšin</p>  |
| <p>13. A: But for the new machines [i. e. airplanes] [it] is near.</p>   | <p>vəle nokē myšinā pə nəzzik ynt.</p>  |

- correct, straight, right, true
14. B: Yes sir, you [sg. ] are [lit. say] right.
15. A: Friend [lit. brother], what work do you [sg. ] do?  
grass, 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 bazaar[s] 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]ã vajə, təw rast gwšəy.
- bras, təw če kar kənəy.  
ka[h]  
mən e wštyrəy səra dar, nivəg, ka[h], əw dygə či karin.  
təw e čian əš kwja karəy.  
Dənn  
vajə, mən Dənnəy [h]əlkā rəvin, əw e čiã karin.  
ešã təw kwja bərəy.  
pyRi  
vajə, koTaəy bazar əw pyRiã bərin.  
əš eši bed, dygə kar əm kənəy?  
kyšəg  
rwnəg  
[h]ã. mənə čie Dəgar əst. avā kyšin əw rwnin.  
təw če kyšəy.  
tomšan  
tomšana gəlləg kyšin.  
pəda  
pəda če kənəy.  
čylləg  
gwDDi  
sa  
ətəm  
vajə, čylləgəy gwDDi ročã sa kyšin, əw ətəma səwzi.  
tirməg  
tirməga təw če kyšəy.  
zwrətt  
tom  
tirməga zwrətt əw kuTygəy tom kyšin.  
če, gō šwma wštyr baz əst?  
ənčw



desert	bərr-w-bedy
30. B: Sir, although generally [there] are camels in every corner of Baluchistan, nevertheless [lit. but] in the deserts [they] are [even more] numerous.	vajə, ənčw wštyr bəločystanəy [h]ər kwnDa əst, vəle bərr-w-bedyā baz ənt.
31. A: What is the price of a camel?	yəkk wštyrəy bəha čynkəs ynt.
up to, until	təna
32. B: Now [they] cost [lit. arrive] two hundred to a thousand. -- Sir, are [there] also camels in your [pl.] country?	nun dw səda təna [h]əzara rəsənt. vajə, šwməy mwlka əm wštyr əst?
abundance, large number, large herd, swarm	yošwm
33. A: No sir, in America [there] are no camels, but [there] are large herds of other cattle.	nə vajə, əmrikəa wštyr nest, vəle dygə olakani yošwm ənt.
34. B: Are [there] no deserts in America?	če, əmrikəa bərr-w-bedy nest?
world	dwnya
land, territory, country, area, region	Dyh
35. A: Sir, America [is] a big country [lit. world]. Over there [there] is every kind of terrain.	vajə, əmrikə məzənē dwnyae. oda [h]ər Dəwlē Dyh əst.
time	vəxt [or /vəkt/]
therefore	pəmeša
36. B: Friend [lit. brother], now [it] is dinner time [lit. evening's time]. Therefore I will take you [sg.] to [my] own home.	bras, nun begəəy vəxt ynt. pəmeša mən təra vətī gysa bərin.
kindness	merbani
37. A: Sir, thank you [sg.] very much. [Lit. [It] is your [sg.] great kindness.] Tonight I am the guest of another.	vajə, tēi baz merbani ynt. ymšəpi mən dygə yəkkəy meman wn.
38. B: All right. Tomorrow night you [sg.] are invited to eat at my house [lit. at my house is your [sg.] bread.]	šərr. banda šəp mənī gysa tēi nan ynt.
busy, engaged, involved, trapped	gəTT
39. A: Sir, tomorrow night also I am busy. [I] will come the night of the day after tomorrow.	vajə, banda šəp əm mən gəTT wn. poši šəp kayin.
camp, temporary lodging	vətak
40. B: All right. Sir, where is your [sg.] lodging-place?	šərr. vajə, tēi vətak kwja ynt.
Bolan Hotel	bolan [h]oTəl
41. A: My lodging is at the Bolan Hotel.	mənī vətak bolan [h]oTəla ynt.
number	nəmbər
42. B: What is the number of your [sg.] room?	tēi koTiəy nəmbər če ynt.
43. A: The number of my room is four.	mənī koTiəy nəmbər čar ynt.
guide	bumya

44. B: I will send [my] own son as [lit. for] your [sg. ] guide.	mən vəti bəčəkka pər təi bumyaa dem dəyin.
45. A: What does your [sg. ] son do? college	təi bəčəkk če kənt. kalyj
46. B: My son studies in Quetta College. inclination, tendency, desire	məni bəčəkk koTa kalyja vanit. məyl
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?	e šərr ynt, ky šwmara vanəgəy məyl əst. če, šwməy jynykk əm vanənt?
48. B: Very few of our girls study. permission (to go)	əmməy baz kəmm jynykk vanənt. yzm
49. A: Sir, [it] is five o'clock. Now I will ask permission [to leave]. farewell! [Lit. [You sg. ] are in God's care. ]	vajə, pənč bəjə ynt. nun mən yzm loTin. əllai mana əy
50. B: Farewell! [Lit. [You sg. ] are in God's care!]	əllai mana əy!
51. A: Farewell! [Lit. [I] wish your [sg. ] safety! ]	təi dwraia loTin!

#### 8.200. Word Study.

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 /səlam əlekwm/, to which the correct response is /valekwm səlam/. 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 /səlam əlekwm/ first, to which the elder replies /valekwm səlam/. 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: /təi ʒe [h]al ynt. / "What is your [sg.] state?" and /təw ʒon əy. / "How are you [sg.]?"

Responses are similarly varied. One may simply say /mən vəʒʒ wn. / "I am fine [lit. happy]." Or, more politely, /təi dwrai ynt, dygə [h]əyr 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. /Dənn/ 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 /Dənn/ does not have. E. g.

/mən əʒ ʃa[h]ra dər rəvin. / I will go out of the city. [/Dənn/ is also possible in the sense of "out away from the urban area, into the barren plains. "]

/mən əʒ yda dərə təʒin. / I will run out of here. [When "out into the open air" is meant, /Dənn/ can be substituted. ]

/a nivəgā ʒə kəTura dər kənt. / He takes the fruits out of the basket. [/Dənn/ cannot occur here. ]

/mar ʒə kwrsiəy ʒera dər kəpit. / The snake emerges from under the chair. [/Dənn/ 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. /tomʃan/ "autumn" originates from /tomkyʃan/, a compound containing /tom/ "seed, " /kyʃ/ "sow, " and a nominalising suffix /an/. /tomʃan/ extends from September through November. Other seasons are: /čylləg/ "winter, " from December through February, /ətəm/ "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. /ənčw/ "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. /ənčw/ is really just a modified form of /ənčo/ "just so, just such": i. e. the emphatic prefix /əm/ (here /ən/ before an alveopalatal consonant) + /čo/ "so, such." See also Secs. 4.801 and 6.801. E. g.

/ənčw a jvanē mārde, vāle ayra zərr nest. / Really he is a good man,  
but he has no money.

/oda ənčw baz mārđwm kayənt, vāle drwst piren ənt. / Although many  
people come there, nevertheless [lit. but] all [of them] are old.

/ənčw mən yda vəšš wn, vāle məročā najoR wn. / Although I am happy  
here, yet [lit. but] these days [I] am sick.

30. /bərr-w-bedy/ "desert" is an example of a new type of compound: the "copulative compound," which consists of two substantives joined by the connective /w/ (see Sec. 6.102). The constituent elements of this type of compound include both substantives which occur elsewhere as separate words and also those which are found only in compounds. /bərr-w-bedy/ is an example of the latter case: neither /bərr/ nor /bedy/ occur alone in Rakhshani Baluchi (both being originally from Arabic).

Such compounds cannot be considered to be three separate words (i. e. /bərr w bedy/) since no word juncture is audible between each substantive constituent and /w/, nor does the latter have an individual word stress of its own. (The situation here is clearer than that of the compound numerals described in Sec. 6.102, where a word juncture does indeed occur between each numeral unit and /w/, although the latter seems to have no real stress.) Nor can these compounds be treated as a single phonological word (i. e. /bərrwbedy/) since each substantive constituent retains its own word stress. The stress on the first element is weaker, however, and this fact plus the non-occurrence of word juncture indicates that the compound is to be taken as a single unit. The best solution thus seems to be to establish a special "compound juncture" occurring before and after the /w/; this is symbolised as /-/.

32. /təna/ "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 təna šəpnema əmoda bin. / I will be right over there until midnight.

/mən təna pənč bəjəga əmyda wn. / I am [i. e. will stay] right here  
until five o'clock.

/a šə pənč rwppia təna də rwppia loTit. / He will charge [lit. want, ask  
for] from five rupees to ten rupees.

/šyda təna məkrana a gō mən kəyt. / From here to Makran he will come  
with me.

/a pənč rwppia təna də rwppia e čia dənt. / He will give this thing for  
[lit. on] [from] five rupees to ten rupees. [As in the case of /šə ...

ta[bə] . . . /, /ʒə/ may be omitted. ]

36. The conjunction /pəmeša/ "therefore" is derived from /pə əmeša/ "for this very [one]." It consists of /pər/-/pə/ "for, in order to," the emphatic prefix /əm/, /eš/ "this very [one]," and the "singular-definite" suffix /a/.

41. /bolan [h]oTəl/ "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 /koTaəy kalyj/ "the college of Quetta." /bolan/ "Bolan" is the name of a mountain pass not far from Quetta.

49. /nun mən 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. /əllai mana əy./ is one method of saying "goodbye." It is really a slightly modified form of /əllaəy əmana əy./ "[You sg.] are in God's care." /əlla/ "God" and /əman/ "safety, security, protection" have not yet been introduced.

51. /təi dwraia loTin!/ [I] 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. təw ʒe kar kənəy.

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. t̄ai ʒe [h]al ynt.  
 [It] is well.  
 I am happy.  
 I am not well.  
 I am sick.  
 Fine!
4. ʒe, əmrikəa 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 ʒe ynt.  
 six o'clock  
 a quarter to seven  
 fourteen to twelve  
 a quarter to nine  
 twenty after four
6. pər məni bumyaa, təw  
 kəya dem dəyəy.  
 that Baluchi  
 [my] own son  
 [my] own youngest brother  
 the son of the chief  
 I will come myself.
7. t̄ai bəʒʒ ʒe kənt.  
 He studies in college.  
 He brings grass from the villages.  
 He builds houses.  
 He is a shopkeeper in Quetta.  
 He does nothing.
8. t̄ai vətak 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 gvaləga ĉe ənt.

flour  
barley  
millet  
grass  
wheat

10. təw e kyšara kədi rwnəy.

in the winter  
in the spring  
in the autumn  
in the summer  
in the last days of winter

11. ĉe, təw ymšəpi 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. əmrikə ĉon 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 ĉon 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 šwma ĉe kyšyt.

water-melon seeds [lit. seeds of water-  
melon]  
nothing  
millet  
vegetables  
many things

15. yəkk [h]əɾəy bəha čynkəs ynt.

from two hundred to three hundred rupees  
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. səlam əlekwm, bras. če [h]al ynt.
2. če, təw məroči gəTT əy?
3. təi vətak kwja ynt.
4. če, təi mwlka bərr-w-bedy əst?
5. če, təra čie Dəgar əst?
6. vajə, təi nam kəy ynt.
7. če, əmrikə nokē myšinā pə nəzzik ynt?
8. tirməga bəloč če kyšənt.
9. əš wštyrā bed, əmrikəa dygə olakani ɣošwm ənt?
10. vajə adəmz ymšəpi mir byjjarəy gysa pər če nəyt.
11. mir byjjar pər vajə adəmzəy bumyaa kəya dem dənt.
12. če, məročā bəločā vanəgəy məyl əst?
13. če, bəločani baz jynykk yskulā vanənt?
14. vajə adəmzəy koTiəy če nəmbər ynt.
15. koTaa, vajə adəmzəy 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: səlam əlekwm, bras.
2. B: valekwm səlam. če, təw əmrikən əy?
3. A: [h]ā. mən əš əmrikəa kayin.
4. B: təw kwja rəvəy.
5. A: mən noškea rəvin. če, təw noškeəy ra[h]a zanəy?
6. B: [h]əw. eš ynt.
7. A: noške əš yda čynkə dur ynt.
8. B: səkk dur nə ynt. əš yda, noške pənč ya šəšš miləy duria ynt.



9. A: vajə, tɛi baz merbani ynt. nun mən yzm loTin.  
 10. B: əllai mana əy!  
 11. A: tɛi dwraia loTin.

8.304. Conversation Practice II.

Dr. Adams stops at the home of Mir Byjjar.

1. A: səlam əlekwm, vajə.  
 2. B: valekwm səlam, bras.  
 3. A: če, tɛi məzənē bras gysa ynt?  
 4. B: [h]ã, gysa ynt. če kare.  
 5. A: a meroči mēna vəti kiləga peš darit.  
 6. B: šərr! mən əm gō šwma rəvin. ma tɛra palezan əw məlpədā peš darən.  
 7. A: baz jvan bit! tɛi bras kwja ynt.  
 8. B: a kəmme gəTT ynt. ənnun a kəyt. pəda sər gyrən.

8.305. Conversation Practice III.

Mir Byjjar shows Dr. Adams the fields near the house.

1. B: ma e mwlka tomšana gəlləg kyšən.  
 2. A: əw čylləga če kyšyt.  
 3. B: čylləga ma [h]yčči nəkyšən. vələ čylləgəy gwDDi ročã sa kyšən.  
 4. A: əw tirməga?  
 5. B: ma zwrətt əw gələəy tom kyšən.  
 6. A: əw ətəma če kyšyt.  
 7. B: səwzi əw dygə či kyšən.  
 8. A: šwma gəlləg kədi rwnyt.  
 9. B: ma tirməgəy əwli ročã rwnən.

8.306. Conversation Practice IV.

Dr. Adams and Mir Byjjar are discussing prices.

1. A: e wštyrəy bəha čynkəs ynt.  
 2. B: meročã wštyr baz gran ənt. eši bəha [h]əšt səd rwppi ynt. əš eši bed, dygə wštyr əm əst, əw a əRzantyr ənt. e wštyr šərr ynt.  
 3. A: mēni mwlka wštyr kəmm əst.  
 4. B: a čon.  
 5. A: mēni mwlk baz sərd ynt, əw bərr-w-bedy kəmm əst. məy [h]ədda əsp baz ənt. əw meročã [h]ər kwnDa myšin əw moTəl ənt. pəmeša oda kyšarəy kyšəg əw rwnəg baz asan ynt.  
 6. B: moTəl oda əRzan ənt? yəkk moTələy bəha čynkəs ynt.  
 7. A: šə də [h]əzar rwppia təna bist [h]əzara.

8. B: e baz gran ynt! vāle bēločystana šə, tēi mwlka moTəl əRzan ənt.

8. 307. Conversation Practice V.

Dr. Adams wishes to visit the market.

1. A: če, təw banda pyRia rəvəy?  
2. B: [h]ā vajə. če, təw gō mən kayəy?  
3. A: [h]ā. mēna baz či dərkar ənt.  
4. B: če gyrəy.  
5. A: bēločani čie či gyrin. mən avā pə peš darəga vətī mwlka bərin. mən təkke, turəge, čergeje, əw baz dygə či gyrin.  
6. B: šərr, vajə. mən banda soba [h]əšt bəjəga tēi vətaka kayin. [h]oTəla tēi koTiəy če nəmbər ynt.  
7. A: mēni koTiəy nəmbər yāzdə ynt.  
8. B: baz jvan ynt. əllai mana əy!  
9. A: tēi dwraia loTin.

8. 400. Vocabulary.

Proper names of persons, firms, etc. are not listed below.

əllai mana əy	farewell! [Lit. [You sg.] are in God's care.]
ənčw	although generally, altogether, in other respects, although, thus
ətəm	spring (season)
bərr-w-bedy	desert
bumya	guide
čylləg	winter
dwnya	world
dwrai [also /drwai/]	welfare, safety
Dənn	plain, open area away from the city, outside
Dyh	land, territory, country, area, region
gəTT	busy, engaged, involved, trapped
gwDDi	last, latter; remainder
γošwm	abundance, large number, large herd, swarm
[h]əyr	wellbeing
[h]oTəl	hotel, restaurant
ka[h]	grass, hay
kalyj	college
kyšəg I	to sow, plant
məyl	inclination, tendency, desire
merbani	kindness
myšin	machine

nəmbər	number
pəd	after, back
pəda	afterwards, later
pəmeša	therefore
pyRi	marketplace
rast	correct, straight, right, true
rwnəg I	to reap, harvest
sa	barley
səlam əlekwm	hello, greetings! [Lit. Peace be upon you!]
təna	up to, until
tirməg	summer
tom	seed
tomšan	autumn
vajə[g]	sir, mister
valekwm səlam	hello, and greetings to you! [Lit. And upon you be peace!]
vətak	camp, temporary lodging
vəxt [or /vəkt/]	time
yzm	permission (to go)
zwrett	sp. of Indian millet



Grinding flour with a hand-mill [/jəntər/].

## UNIT NINE

### 9.100. Basic Sentences.

<p>Če, mən e mə[h]aria pər ai bỳbərɪn? [h]ã, təw [h]ər Dəwla ešyra bỳbərəy.</p>	<p>Shall I take this riding-camel for him? Yes, you [sg.] must certainly [lit. in every way] take it.</p>
<p>Če, a e drwst satã bỳbart? [h]ã, a ešã bỳbart.</p>	<p>Should he take away all these [pieces of] jewellery? Yes, he ought to take them away.</p>
<p>Če, ma [h]ər šəp bwanən? [h]ã, šwma [h]ər Dəwla bwanyt.</p>	<p>Must we study every night? Yes, you [pl.] must certainly [lit. in every way] study.</p>
<p>Če, a vətɪ ləngaran əš yda b̀wzurənt? [h]ã, banda soba b̀wzurənt.</p>	<p>Should they remove [lit. pick up] [their] own plows from here? Yes, [they] must remove [them] tomorrow morning.</p>
<p>Če, mən vətɪ bwnəga yda byllin? [h]ã, təw [h]ər Dəwla ešyra bylləy.</p>	<p>May I leave [my] own baggage here? Yes, you [sg.] must certainly [lit. in every way] leave it.</p>
<p>Če, a dərgəga boštit? [h]ã, a adda boštit.</p>	<p>Should he stand by the door? Yes, he ought to stand there.</p>
<p>Če, ma e sagã borən? [h]ã, šwma [h]ər Dəwla boryt.</p>	<p>May we eat these cooked-vegetables? Yes, you [pl.] must certainly [lit. in every way] eat [them].</p>
<p>Če, a mə[h]ari-svarã pad b̀ykənənt? [h]ã, ešã pad b̀ykənənt.</p>	<p>Should they wake up the camel-riders? Yes, [they] must wake them.</p>

9.101. The "present subjunctive" form of the verb consists of the prefix /bỳ/-/b̀w/-/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) /b̀w/ is found before stems having an initial consonant followed by /u/, /o/, /w/, or /v/. E. g.

/b̀wzurin/ [I] may, must take, pick up  
/b̀wloTənt/ [they] may, must want, desire, ask for

/b̀wrwnən/ [we] may, must reap, harvest

/b̀wgvəzit/ [he, she, it] may, must pass

- (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]əndæg/ "to laugh," /[h]ykkæg/ "to hiccough," /[h]əRæg/ "to tangle with," etc. E.g.

/byllin/ [I] may, must leave, let go, abandon, leave off

/boštīt/ [he, she, it] may, must stand

/bwškynyt/ [you pl.] may, must hear, listen

/b/ also occurs with /əy/, the 3rd sg. present stem alternant of /[k]ayæg/ "to come." Other forms of this verb have the /b̀y/ alternant of the prefix; see under (3) below. E.g.

/bəyt/ [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.

/bwānit/ [he, she, it] may, must read, study

/bwəspin/ [I] may, must sleep

/bwart/ [he, she, it] may, must eat, drink

Other subjunctive forms of /vəRæg/ "to eat, drink" consist of /b/ + a special stem alternant /or/ (i.e. instead of /b/ + \*/wəR/). E.g.

/borin/ [I] may, must eat, drink

/borənt/ [they] may, must eat, drink

- (3) /b̀y/ 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.

/b̀ykənin/ [I] may, must make, do

/b̀ypəčəy/ [you sg.] may, must cook

/b̀ybit/ [he, she, it] may, must be, become. [Although the infinitive of this verb is /buæg/ with the stem vowel /u/, the present stem is /b/, and /b̀y/ thus occurs before it. See Sec. 7.401.]

/b̀ykyšən/ [we] may, must sow

/b̀ygyryt/ [you pl.] may, must grasp, seize, catch, buy

/b̀y[h]əndənt/ [they] may, must laugh. [The /b̀y/ 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: /b̀yarin/. ]

/byayəy/ or /b̀yayəy/ [you sg.] may, must come. [Compare /bəyt/ " [he, she, it] may, must come" under (2) above. ]

/b̀yrəwt/ [he, she, it] may, must go

/b̄yazmaenən/ [we] may, must test, examine. [/azmaenəg/ "to test, examine" has not yet been introduced. It is not a "/k/-verb. "]  
 /b̄ybəryt/ [you pl. ] may, must take, take away  
 /b̄ydəyənt/ [they] may, must give

Present subjunctive forms employed in complex verbal formations require no special comment. E. g.

/vab b̄ykənin/ [I] may, must sleep  
 /peš b̄ydarit/ [he, she, it] may, must show  
 /dem b̄ydənt/ [he, she, it] may, must send  
 /pad b̄ykənənt/ [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. /mə[h]ari/ (or in truly "/h/-less" dialects, /mari/) denotes a special breed of camel employed only for riding. The general term /wštyr/ "camel, " on the other hand, does not specify whether the animal is a pack camel or a riding camel.

/mə[h]ari-svar/ (or /mari-svar/) "camel-rider" is another example of the special compound juncture discussed in Sec. 8.200 (30): both /mə[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. /bwnəg/ "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. "

9.200. Basic Sentences.

<p>Če, mən e kagədā b̀wsoč̣in? ynnə, təw e kagədā m̀soč̣əy.</p>	<p>Shall I burn these papers? No, you [sg.] should not burn these papers.</p>
<p>Če, təw e tasa šir man kənəy? nə, mən e tasa šir man m̀kən̄in.</p>	<p>Will you [sg.] pour milk into this bowl? No, I must not pour milk into this bowl.</p>
<p>Če, a oda dw bəjəga sər b̀ybit? [h]ã, vəle oda malə sər m̀bit.</p>	<p>Must he reach there [lit. over there] at two o'clock? Yes, but [he] must not reach there [lit. over there] early.</p>
<p>Če, ma əmyda boštən? ynnə, šwma adda m̀ošt̄yt.</p>	<p>Shall we stand right here? No, you [pl.] must not stand there.</p>
<p>Če, a e goštā borənt? ynnə, a gvač̣yni e goštā m̀vərənt.</p>	<p>Should they eat this meat? No, they should certainly not eat this meat.</p>
<p>Če, mən nun dər byayin? nə, nun təw dər m̀yayəy.</p>	<p>Shall I come out now? No, you [sg.] must not come out now.</p>
<p>Če, a bəyt? nə, a məyt.</p>	<p>Should he come? No, he should not come.</p>
<p>Če, ma vəti malan yda byllən? ynnə, šwma vəti malan yda m̀ylyt.</p>	<p>Should we leave [our] own livestock here? No, you [pl.] should not leave [your] own livestock here.</p>
<p>Če, a gvač̣yni drwst əspā m̀bəndənt? [h]ã, a drwst əspā b̀ȳbəndənt.</p>	<p>Shouldn't they really tie up all the horses? Yes, they should tie up all the horses.</p>
<p>Če, a dylloa əš apa pwrr m̀kən̄ənt. [h]əw, pwrr b̀kən̄ənt.</p>	<p>Should they not fill the storage-pot with water? Yes, [they] should fill [it].</p>

9.201. The negative form of the present subjunctive paradigm consists of the prefix /m̀/ /mə/-/m̀y/-/m/ + the present-future paradigm. Forms of this prefix are distributed exactly like those of the negative present-future prefix /ǹ/; see Sec. 7.201, etc.

(1) /m/ occurs only with /əy/, the 3rd sg. present stem of /[k]ayəg/ "to come." E. g.

/məyt/ [he, she, it] may, must not come

(2) /m̀y/ occurs with stems beginning with /a/. E. g.

/m̀yayin/ [I] may, must not come



/məyarit/ [he, she, it] may, must not bring

- (3) /mə/ is found only before /yɫ/, the special negative present stem alternant of /[k]ylləg/ "to leave, let go, abandon, leave off"; see Sec. 7.301 (2). E. g.

/məylit/ [he, she, it] may, must not leave, let go, abandon, leave off

/məylənt/ [they] may, must not leave, let go, abandon, leave off

- (4) /mə/ occurs elsewhere. E. g.

/məkənənt/ [they] may, must not make, do

/məoštɪn/ [I] may, must not stand

/məwškynəy/ [you sg.] may, must not hear, listen

/mə[h]əndən/ [we] may, must not laugh

/məvəryt/ [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

9.202. /malə/ "early" belongs to that group of temporal adverbs which require no special suffix. See Sec. 7.202.

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 bayd ynt əš ai e [h]əbərə jwst bÿkənin.

I must ask him this thing. [I. e. ask him about this matter.]

e rəzan bayd ynt əš šira pwrr məbit.

This vessel must not be filled with milk.

təw bayd ynt ky pər vəti pyssa e jaməgā bÿdočəy.

You [sg.] must sew these shirts for [your] own father.

a bayd ynt malan əš ko[h]a byarit.

He must now bring the livestock from the mountain.

mən bayd ynt yda mədarin.

I must not stay here.

a bayd ynt jwmayta mə[h]əndənt.

They must not laugh in class.

ma bayd ynt zut pad byayən.

We must get up soon.

a bayd ynt e [h]əbərə šərpəd bÿbənt.

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 byrəwt. / He must go. [This is the construction discussed in the first paragraph of this Section. Compare:]
- /ayra bayd ynt, ky byrəwt. / He must go. [Lit. To him must be, that [he] should go. Compare:]
- /bayd ynt, ky a byrəwt. / He must go. [Lit. [It] must be, that he should go.]
- /memañā bayd ynt, ky oda bynyndənt. / The guests must sit over there. [This is the most usual construction when the semantic subject is a noun.]
- /təra bayd ynt, ky ai gysa mərəvəy. / You [sg.] must not go to his house. [/təw bayd ynt ... / is also possible.]
- /məna bayd ynt, ky soba asa rok bykənin. / 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 gysa bəwropit. / She must sweep the house. [This has a connotation of indefinite and non-emphatic compulsion. Compare:]
- /a bayd ynt gysa bəwropit. / 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
/rok buəg/	to be lit, kindled	/rok kənəg/	to light, kindle
/sər buəg/	to reach, arrive	/sər kənəg/	to cause to arrive, bring to, take to, deliver

/sərpəd buəg/ to understand      /sərpəd kənəg/ to make understand,  
explain

Other complex verbal formations employ different verbs to make the transitive-intransitive dichotomy. E. g.

/pad [k]ayəg/ to wake up, get up      /pad kənəg/ 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 /malə/, which signifies "early, before the proper time." See Sec. 9.202.

#### 9.400. Basic Sentences.

mən bəlky čar roč rənd bÿrəvin.	Perhaps I may go after four days.
təw bəlky ayra bÿzanəy.	Perhaps you [sg. ] may know him.
a bəlky masTərey rənda bÿrəwt.	Perhaps he follows the teacher.
bəlkynə ma ai dəptəra mwčč bÿbən.	Perhaps we may gather in his office.
šwma bəlky vəti kə[h]ola byaryt.	Perhaps you [pl. ] may bring [your] own family.
a bəlky əš mən rənd kayənt.	They may perhaps come after me. [I. e. after I have already arrived. ]
bəlkynə mən e ləwnəy pwčče məgyrin.	Perhaps I may not buy a garment of this kind.
təw bəlky məni [h]əbərā bÿšəmošəy.	Perhaps you [sg. ] may forget my words.
a bəlky mənə ai Dəssa bÿgwšit.	Perhaps he may tell me his address.
ma bəlky adda kəssa bÿzanən.	We may perhaps know someone there.
šwma bəlkynə pimaz məvəryt.	You [pl. ] perhaps should [may] not eat onions.
a bəlky tənynga vəti gydana məbənt.	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 /bəlky/-/bəlkyne/ expressing greater probability.

E. g.

/a bəlky banda rəwt. / Perhaps he will go tomorrow. [His going is almost certain. Compare: ]

/a bəlky banda bÿrəwt. / 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, footstep" and also "after, following." It is found in several common constructions:

(1) As a noun signifying "footprint, footstep." E. g.

/mən ai rənda 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 mənī rənda kəyt. / He follows [lit. comes after] me. [I. e. I am walking, and he is coming along after me. ]

/ma a mərðəy rənda rəvən. / We will follow that man.

/mən rəndəy wštyra 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) /[əš] ... a rənd/ "after" indicates that the prior act (etc.) is completed. E. g.

/a əš mən rənd kəyt. / He will come after me. [I. e. After I have already reached my destination he will come. ]

/mən ai rəvəga rənd rəvin. / I will go after his going. [I. e. After he has already departed I will go. /əš/ is optional in this formation. ]

/e dwnyaa rənd, ma drwst dygə dwnyaa rəvən. / After this world, we will all go to another world. [Also /əš e dwnyaa 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 \*/səy saləy rənd/. ]

/mənī səngətt yəkk roče rənd sər bit. / My friend will arrive after one day.

/a dw roč rənd kəyt. / He will come after two days. [Or, /dw roča 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 /en/-/ē/; see Sec. 7.302. E. g.

/e ləwnəy pwčč jvan ynt. / This colour [quality] of cloth is good. [/e Dəwlē/ is substitutable and almost synonymous. ]

/təra kwjam ləwnəy koT dərkar ynt. / Which kind [quality, colour] of coat do you [sg. ] need?

/ayra jvanē ləwnəy čergej əst. / He has good quality carpets.

9.404. /kəss/ "someone, anyone" is similar to other indefinite-interrogatives in formation and usage. /kəss/ is found with the usual substantive suffixes, including the "plural-definite" suffix /an/ /ā/ (though not commonly). The possessive form is /kəssi/ "someone's, anyone's," analogous to /kəi/ "whose?" (Sec. 5.203) or /vəti/ "[one's] own" (Sec. 7.1001). Like /[h]yčči/ "nothing," /[h]yččkəss/ denotes "no one, nobody." E.g.

/məna kəss nest. / I don't have anyone. [I. e. I have no relatives or family.]

/a bəlky kəssa byarit. / He may perhaps bring someone.

/e kəssi rəzan ənt. / These are someone's utensils.

/če, mən kəsse bəgwšin? / Should I tell anyone?

/təw pər če [h]ər kəssa jwst kənəy. / Why will you [sg. ] ask everyone?  
[Lit. every someone.]

/mən əš vəti kəssā dur kəpin. / I will be [lit. fall] far from [my] own people. [Lit. from [my] own someones.]

/e mwlk əma kəssani ynt, ky a səkk kar kənənt. / This country is theirs [lit. those very someones'] who [lit. that] work hard.

/mən yda [h]yččkəssa nəzanin. / I don't know anyone here.

9.405. /tənynga/ "up until now, still, yet" contains /tən[a]/ "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."

#### 9.500. Basic Sentences.

[h]ər dē ky mən pər ai čie bəbərin, gwRa a vəšš bit.

Whenever I take something for him, then he becomes happy.

[h]ər kədē ky šwma əš oda či bəgyryt, gwRa ai dyl swčit.

Whenever you [pl. ] buy things from over there, then he is jealous [lit. his heart burns].

[h]ər vəxt ky a bərwət, a məy ə[h]val bart.

Whenever he goes, he takes news [lit. states, conditions] of us.

[h]ər kəssa ky təw dem bədəyəy, mən təi čəbbəvan ayra dəyin.

Whomever you [sg. ] may send, I will give your [sg. ] shoes to him.

[h]ər Dəwl ky təw bȳkənəy, mən vəšš nəbin.

However you [sg. ] may do [it], I will not be happy.

[h]ər kwja ky təw bȳrəvəy, mən gō təw kayin.

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 /[h]ər/ "each, every" + an interrogative, indefinite, or temporal word, etc. + /ky/ "that." They are treated as unit phrases.

- (1) "Whenever" is expressed by /[h]ər dē ky/, /[h]ər kədē ky/, /[h]ər kədi ky/, or /[h]ər vəxt ky/. E. g.

/[h]ər dē ky a nan borənt, gwRa a əm kəyt. / Whenever they eat dinner [lit. bread], then he comes too.

- (2) "Whoever" is expressed by /[h]ər kəss ky/ and "whomever" by /[h]ər kəssa ky/. E. g.

/[h]ər kəss ky əš yda bȳgvəzit, mən əš ai jwst kənin. / Whoever passes by here, I will inquire from him.

- (3) "However" is /[h]ər Dəwl ky/. E. g.

/[h]ər Dəwl ky a təra bȳgwšit, a rast nəgwšit. / However he may tell you [sg. ], he will not speak the truth.

- (4) "Wherever" is expressed by /[h]ər kwja ky/. E. g.

/[h]ər kwja ky mən bȳrəvin, a mənī 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 kagəda 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 jvan ləggit. / Now the fire is burning well.

9.504. /ə[h]val/ is originally the Arabic plural of /[h]al/ "state, condition." In Baluchi, /ə[h]val/ 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 šwmara ə[h]val kənənt. / They will ask you [pl.] [for your] recent news. [/ə[h]val 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 ayra ə[h]val nəkənin. / I will not ask him [for his] recent news. [Compare:]

/mən gon ai [h]əbər nəkənin. / I will not talk with him. [/[h]əbər kənəg/ is a complex verbal formation meaning "to talk, chat, converse."]

/təw mənə e ə[h]vala pər če nədəyəy. / Why will you [sg.] not tell [lit. give] me this recent news? [/ə[h]val dəyəg/ means "to recite one's recent doings, family and tribal news," etc. Compare:]

/təw mənə e [h]əbərə pər če nəgwšəy. / Why will you [sg.] not tell me this news? [/[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 məroči adda bÿrəsin.

I hope [lit. hope is] that I may arrive there today.

omet ynt, ky təw ešā mwčč bÿkənəy.

[There] is hope that you [sg.] may gather them together.

omet ynt, ky a əm adda bÿdarit.

[There] is hope that he too may wait there.

[h]əyal ynt, ky ma ai [h]arosa bÿbən.

We think [lit. opinion is] that we may be at his wedding.

[h]əyal ynt, ky šwma tənə begəa adda sər məbyt.

I think [lit. opinion is] that you [pl.] may not reach there by [lit. up to] evening.

[h]əyal ynt, ky a pəmmən kwləve byarənt.

I think [lit. opinion is] that they may bring a message for me.

[h]ər Dəwl ky bit, mən ai zərrā pədi b̄dəyin.	No matter what happens [lit. any way that [it] becomes], I must give his money back.
[h]ər Dəwl ky əst, e bəčəkk məvanit?	No matter what happens [lit. any way that [there] is], should not this boy study?
dyl gwšit, ky mən pədi b̄rəvin.	I wish [lit. the heart says] that I may go back.
dyl gwšit, ky ma pərəmpoši oda b̄bən.	We wish [lit. the heart says] that we may be over there day after the day after tomorrow.
omet ynt, ky məroči [h]awr gvarit.	[There] is hope that today rain will fall.
[h]əyal ynt, ky məroči bərp kəpit.	I think [lit. opinion is] that today snow will fall.
[h]əyal ynt, ky məroči gvat kəššit.	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) /omet ynt, ky ... / "hope is that ...": "I hope that ..., " "it is hoped that ..., " etc. E. g.

/omet ynt, ky a pədi bəyt. / I hope [lit. hope is] that he may come back.

- (2) /[h]əyal ynt, ky ... / "opinion is that ...": "I think that ..., " "it is thought that ..., " etc. E. g.

/[h]əyal ynt, ky a mərd vəti moTəla byarit. / I think [lit. opinion is] that that man may bring [his] own automobile.

- (3) /[h]ər Dəwl ky bit, ... /, literally "any way [it] becomes," and /[h]ər Dəwl ky əst, ... / "any way that [there] is" are both translatable as "no matter what happens, in any case." Compare /[h]ər Dəwla / "certainly, by all means," seen in Sec. 9.101. E. g.

/[h]ər Dəwl ky bit, a gokan yda məbəndənt? / No matter what happens [lit. any way [it] becomes], should they not tie the cows here?

- (4) /dyl gwšit, ky ... /, literally "the heart says" is an idiomatic way of saying "[I, etc. ] wish that ... " E. g.

/dyl gwšit, ky mən adda b̄bin. / I wish [lit. the heart says] that I may be there.



9.602. /mwčč buæg/ "to gather, collect, come together (intransitive)" and /mwčč kənæg/ "to gather, collect, get together (transitive)" are another example of the intransitive-transitive sets described in Sec. 9.302.

9.603. /pədi/ "back" consists of /pəd/ "after, back" + the adverbial /i/ suffix. /pəd/ has already been seen in /pəda/ "afterwards, then"; see Sec. 8.200 (25). E. g.

/a tēi zərrā pədi dənt. / He will give your [sg.] money back.  
 /ma bayd ynt banda pədi bȳrəvən. / We must return tomorrow.  
 /a pədi nəyt. / He will not come back.

9.604. /gvaræg/ "to rain" is used for rain only. /bərp/ "snow," on the other hand, "falls," employing /kəpæg/ "to fall." /buæg/ "to be, become," however, is idiomatic with both /[h]awr/ "rain" and /bərp/ "snow."

/gvat/ "wind" does not "blow" in Baluchi; it "pulls" or "draws," employing /kəššæg/ "to pull, draw, take out." E. g.

/məroči [h]awr gvarit. / Today rain will fall.  
 /[h]əyal ynt, ky ymšəpi bərp kəpit. / I think [lit. opinion is] that tonight snow will fall.  
 /[h]əyal ynt, ky banda [h]awr bit, vəle bərp nəbit. / I think [lit. opinion is] that tomorrow [there] will be rain, but [there] will not be snow.  
 /məni mwlka gvat səkk kəššit. / In my country the wind blows [lit. pulls, draws] hard.

#### 9.700. Basic Sentences.

če, mən banda byayin?  
 [h]ā, banda begəa bya!  
 nə, banda məya!

Shall I come tomorrow?  
 Yes, [you sg.] come tomorrow evening!  
 No, don't [you sg.] come tomorrow!

če, ma ymšəpi byayən?  
 [h]ā, ymšəpi byayt!  
 nə, ymšəpi məyayt!

Shall we come tonight?  
 Yes, [you pl.] come tonight!  
 No, [you pl.] don't come tonight!

če, mən gon ai bȳrəvin?  
 [h]əw, gon ai bȳrə!  
 [h]əw, gon ai bȳro!  
 nə, təw gon ai mərre!  
 nə, təw gon ai mərəw!

Shall I go with him?  
 Yes, [you sg.] go with him!  
 Yes, [you sg.] go with him!  
 No, you [sg.] don't go with him!  
 No, you [sg.] don't go with him!

če, ma məroči bazara bȳrəvən?  
 [h]ā, məroči bȳrəvyt!

Shall we go to the market today?  
 Yes, [you pl.] go today!

ynnə, məroči mərəvyt!	No, [you pl. ] do not go today!
Če, mən e kəTTa bwəspin? [h]ã, e kəTTa bwəsp! nə, ešya məvəsp!	Shall I sleep on this bed? Yes, [you sg. ] sleep on this bed! No, [you sg. ] do not sleep on it!
Če, mən ənčw bỳbin, ky a ynt?  [h]ã, təw ənčw b̀wbu, ky a ynt.  ynnə, təw ənčw m̀bu, ky a ynt.	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!]
Če, mən tir bỳgyrin? [h]ã, tir b̀gyr! nə, tir m̀gyr!	Shall I buy bullets? Yes, [you sg. ] buy bullets! No, [you sg. ] do not buy bullets!
Če, ma pər təw čie byarən? [h]ã, pəmmən pətrie byaryt!  nə, [h]yčči pəmmən m̀yaryt!	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 /bỳ/-/b̀w/-/b/ (exactly as described in Sec. 9. 101) + the present stem of the verb. E. g.

/b̀ytəč! / [you sg. ] run!  
/b̀wzur! / [you sg. ] pick up, lift, take!  
/bwəsp! / [you sg. ] sleep!  
/byar! / [you sg. ] bring!  
/byll! / [you sg. ] leave, let go, abandon, leave off!  
/bošt! / [you sg. ] stand!

The 2nd pl. imperative consists of /bỳ/ /b̀w/-/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.

/b̀ytəčyt! / [you pl. ] run! [Compare /b̀ytəčyt/ "[you pl. ] may, must run. "]  
/b̀wzuryt! / [you pl. ] pick up, lift, take!  
/bwəspyt! / [you pl. ] sleep!  
/byaryt! / [you pl. ] bring!  
/byllyt! / [you pl. ] leave, let go, abandon, leave off!  
/boštyt! / [you pl. ] stand!

The 2nd sg. negative imperative similarly consists of the prefix /m̀/-/mə/-/m̀y/-/m/ (as described in Sec. 9. 201) + the present stem. The 2nd pl. negative imperative is composed of /m̀/-/mə/-/m̀y/-/m/ + the present stem of the verb + the 2nd pl. ending

/yt/. E. g.

/mətəč!/ [you sg. ] do not run!  
/mətəčyt!/ [you pl. ] do not run!  
/məyar!/ [you sg. ] do not bring!  
/məyaryt!/ [you pl. ] do not bring!  
/məošt!/ [you sg. ] do not stand!  
/məoštyt!/ [you pl. ] do not stand!  
/məyl!/ [you sg. ] do not leave, let go, abandon, leave off!  
/məylyt!/ [you pl. ] do not leave, let go, abandon, leave off!

Forms worthy of special comment include:

- (1) /*[k]ayəg*/ "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!/. ]  
/məya!/ [you sg. ] do not come!  
/məyayt!/ [you pl. ] do not come! [Or, /məyayyt!/. ]

- (2) /*buəg*/ "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. ]  
/bʷbyt!/ [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 /bʷ/ alternant of the prefix. ]  
/məbu!/ [you sg. ] do not be, become!  
/məbyt!/ [you pl. ] do not be, become!

- (3) /*rəvəg*/ "to go" has two freely interchangeable stem alternants for the 2nd sg. affirmative imperative: /*rə*/ or /*ro*/. According to the rules given in Sec. 9.101, the former requires the /*bʷ*/ alternant of the subjunctive-imperative prefix, while the latter must have /*bʷ*/. The 2nd sg. negative imperative also has two mutually substitutable stem forms: /*rrə*/ and /*rəw*/. The 2nd pl. imperative forms of this verb, however, have only /*rəv*/. E. g.

/bʷrə!/ [you sg. ] go! [/bʷro!/ is freely substitutable, depending upon regional and individual preferences. ]  
/mərrə!/ [you sg. ] do not go! [/mərəw!/ is substitutable. ]  
/bʷrəvyt!/ [you pl. ] go!  
/mərəvyt!/ [you pl. ] do not go!

- (4) Affirmative imperative forms of /*vərəg*/ "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 /*mə*/ + /*vər*/. E. g.

/bor! / [you sg. ] eat, drink!  
 /boryt! / [you pl. ] eat, drink!  
 /məvər! / [you sg. ] do not eat, drink!  
 /məvəryt! / [you pl. ] do not eat, drink!

Imperative forms also occur with various words, phrases, and subordinate clauses denoting necessity, etc. See Secs. 9.301 and 9.601. E. g.

/təw bayd ynt oda mərrə. / You [sg. ] should not go over there.  
 /[h]ər Dəwl ky bit, təw e čia bȳgyr! / No matter what happens [lit. any way that [it] becomes], you [sg. ] buy this thing! [The subjunctive form /bȳgyrəy/ can be substituted here but would connote less compulsion and necessity. ]  
 /təw [h]ər Dəwla ayra məgwš! / You [sg. ] do not tell him under any circumstances [lit. in any way]!

#### 9.800. Basic Sentences.

təw nun kar kən!	You [sg. ] work now!
šwma nun ayra pad kənyt!	You [pl. ] wake him up now!
təw dərgəga pəč kən!	You [sg. ] open the door!
šwma swnduka bənd kənyt!	You [pl. ] close the box!
təw əš gysa dər a!	You [sg. ] come out of the house!
šwma əš gydana dər ayt!	You [pl. ] come out of the tent!
təw əš məni kəTia dər kəp!	You [sg. ] get out of my room!
šwma əš yda dər kəpyt!	You [pl. ] get out of here!
təw e kwrsia joR kən!	You [sg. ] fix [build, construct] this chair!
šwma e drwst karā kənyt!	You [pl. ] do all these jobs!
təw goka ləTTe jən!	You [sg. ] strike the cow [once with] a stick!
šwma a šəyra jənyt!	You [pl. ] sing that song!
təw ka[h] kən!	You [sg. ] cut [the] grass!
šwma məroči gəl kənyt!	You [pl. ] rejoice [celebrate, be happy] today!
təw əš vəti bədiga bera bȳgyr!	You [sg. ] take revenge from [your] own enemy!

šwma vėti kagēdā peš daryt!

You [pl. ] show [your] own papers!

9.801. Affirmative imperative forms of complex verbal formations often occur without the /bỳ/-/bẁ/-/b/ prefix. One may say /təw ešya pəč bỳkən!/ or /təw ešya pəč kən!/ "You [sg. ] open this!" The latter form is considered slightly more idiomatic.

Affirmative imperative forms of the following verbs often occur in complex verbal formations without the subjunctive-imperative prefix: /[k]ayəg/ "to come, " /bərəg/ "to take, take away, " /darəg/ "to hold, stop, wait, " /dəyəg/ "to give, " /gyrəg/ "to grasp, seize, buy, " /jənəg/ "to beat, shoot, " /kənəg/ "to make, do, " /kəpəg/ "to fall, " /kəššəg/ "to pull, draw, take out, " /nyndəg/ "to sit, " and sometimes /rəvəg/ "to go. "

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 /bỳ/-/bẁ/-/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.

/təw vėti əspa yda bỳbənd!/ You [sg. ] tie [your] own horse here!  
[Compare:]

/təw əspa koTiəy təha bənd kən!/ You [sg. ] shut the horse inside the room!

/təw vėti satā gwda bỳbənd!/ You [sg. ] tie up [your] own jewellery in the headcloth! [Compare:]

/təw vėti satā swnduka bənd bỳkən!/ You [sg. ] lock up [your] own jewellery in the box!

/če, mən dərgəga bənd bỳkənin?/ Shall I close the door? [/bỳbəndin/ 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 /bədig/ before the substantive suffixes. See Secs. 0.311, 5.702, 6.105, 6.501, 7.505, and 8.200 (2).

9.900. Basic Sentences.

če, təw kuTyg vərəg loTəy?

Do you [sg. ] want to eat water-melon?

[h]ā, mən kuTyg vərəg loTin.

Yes, I want to eat water-melon.

če, təw ayra gyndəg loTəy?

Do you [sg. ] want to see him?

nə, mən ayra gyndəg nəloTin.

No, I do not want to see him.

mən sygreT kəššəga kyllin.	I will stop [lit. leave, let go, abandon, leave off] smoking cigarette[s].
mən e sygreTəy kəššəga kyllin.	I will stop [lit. leave, let go, abandon, leave off] smoking this cigarette.
mən ayra sygreT kəššəga nəylin.	I will not let [lit. leave, let go, abandon, leave off] him smoke cigarette[s].
ma šwmara oda rəvəga kyllən.	We will let [lit. leave, let go, abandon, leave off] you [pl.] go over there.
məna dər rəvəga byll!	[You sg.] let [lit. leave, let go, abandon, leave off] me go outside!
mən nan pəčəga zanin.	I know [how] to cook bread.
mən e karəy kənəga zanin.	I know [how] to do this job.
a ča joR kənəga ləggit.	He will begin to make tea.
a čylym kəššəga ləggənt.	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 /loTəg/ "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.

/če, təw ayra jənəg loTəy?/	Do you [sg.] want to beat him?
/mən a kytaba vanəg loTin. /	I want to read that book.
/ma təra vəti kiləga peš darəg loTən. /	We want to show you [sg.] [our] own farm.
/a ayra zərrā pədi dəyəg nəloTənt. /	They do not want to give the money back to him.
/če, šwma banda rəvəg 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 /loTəg/. This has the force of "for the purpose of ..." E. g.

/če, təw ayra pə kar kənəga loTəy?/	Do you [sg.] want him to work? [I. e. for the purpose of working.]
/mən ayra pə dem dəyəga loTin. /	I want him to be sent. [Lit. I want him for [the purpose of] sending.]
/a e kytaba pə vanəga loTit. /	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]yllæg/ "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 was described in Sec. 7.901. E. g.

/šwma e [h]ərabē karəy kənəga byllyt! / You [pl. ] stop doing this evil work!

/ai jənəga byll! / [You sg. ] stop beating him! [Lit. Leave off his beating! ]

/təw bayd ynt sygreT kəššəga byll! / You [sg. ] must stop smoking [lit. pulling, drawing, taking out] cigarette[s]!

/a čaəy vərəga nəylit. / He will not stop drinking the tea.

/[k]yllæg/ 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 gō təw rəvəga nəylənt. / They will not let me go with you [sg. ].

/kwčəkka dərə rəvəga məyl! / [You sg. ] do not let the dog go outside!

/a vətī bəčəkka sygreT kəššəga pər če kyllit. / Why does he let [his] own son smoke [lit. pull, draw, take out] cigarette[s]?

/če, mən avana yda nyndəga 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.

/če, təw šəyr jənəga zanəy? / Do you [sg. ] know [how] to sing?

/a e karəy kənəga baz jvan zant. / He knows [how] to do this job very well.

/mən e čīəy joR kənəga nəzanin. / I do not know [how] to make this thing.

- (4) The infinitive (always + the "singular-definite" suffix /a/) occurs with /ləggəg/ "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 nan pəčəga ləggən. / We will begin to cook food [lit. bread] just now.

/a drwst čaani vərəga 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.

/məna rəvəg kəpit. / I have to go. [Lit. To me going falls.]

/ai gw[h]ara pər ai [h]arosa jaməge dočəg kəpit. / 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 pər ai [h]arosa baz jaməg dočəg kəpənt. / His sister has to sew many shirts for his wedding. [/kəpənt/ is plural in agreement with the number of /baz jaməg/.]

/məni brasa əme pətri gyrəg kəpənt. / My brother has to buy these [very] razor blades.

/məna ešyra dem dəyəg kəpit. / I will have to send him. [Although grammatically correct, this sentence is somewhat ambiguous because of the presence of two "objects." ]

9.1000. Drills and Exercises.

9.1001. Substitution.

1. Če, mən ešyra bỳjənin?

may sew  
may forget  
may burn  
may tie  
may bring

2. a bayd ynt dylloa pwrr bỳkənt.

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. omet ynt, ky təw ayra bỳgyndəy.

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]əyal ynt, ky a tənynga ai [h]ədda bỳbit.

early	may arrive
quickly	may reach
after three days	may go
tonight	may sleep
at noon	may come



5. təw e [h]əbərə                      sərpəd bʷbu!  
     this jewellery                      shut up!  
     [your] own address                tell!  
     these men's sandals                buy!  
     someone                              ask!  
     [your] own face                      wash!
6. šwma    vəti kytaba                      peš daryt!  
     this milk                              pour!  
     those riding-camels                gather!  
     [your] own father                wake up!  
     grass                                  cut! <sup>1</sup>  
     the fire                                light!
- <sup>1</sup>Lit. make, do!
7. bəlkynə 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]
9. [h]ər dē ky mən    ai nanā                      borin,              gwRa a vəšš bit.  
     money                                may give  
     work                                  may do  
     [my] own books                    may read  
     his sister                            may bring  
     the utensils                        may wash
10. šwma    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. ĉe, taw gvačyni	<u>e ləwnəy pwčč</u>	<u>gyrəg</u>	loTəy?
	this kind of jewellery	to give <sup>1</sup>	
	this door	to open	
	this mountain	to climb	
	his name	to know	
	our news [lit. states, conditions]	to take	

<sup>1</sup>The Baluchi infinitive has been translated as "to ..." throughout this set.

12. taw ai gydana	<u>mənynd!</u>
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!

13. ĉe, təi jynykk	<u>nan</u>	<u>pəčəga</u>	zant?
	of the house	sweeping <sup>1</sup>	
	clothes	sewing	
	tea	making	
	song	singing <sup>2</sup>	
	of the clothes	washing	

<sup>1</sup>The Baluchi infinitive has been translated as "...ing" throughout this set.

<sup>2</sup>Lit. beating.

14. šwma avā	<u>kar</u>	<u>kənəga</u>	məlyt!
	sleep	doing <sup>1</sup>	
	of these apples	eating	
	rejoicing	doing	
	grass	cutting [lit. making, doing]	
	pipe	smoking [lit. pulling, drawing, taking out]	

<sup>1</sup>The Baluchi infinitive has been translated as "...ing" throughout this set.

15. ĉe, ma	<u>šwməy malā</u>	<u>mwčč bykənən?</u>
	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 rəwt?/

Student: /če, a meroči bÿrəwt?/

1. če, a swnduka pəč kənt?
2. bəlky a oda bit.
3. če, a satan e gwda bəndit?
4. mən [h]ər Dəwla sygreT kəššəga kyllin.
5. če, ma [h]ər roč yskula vanən?
6. bəlky a e sagā vərənt.
7. a məška əš apa pwrr kənt.
8. če, a e mə[h]aria girt?
9. če, a jwmayta [h]əndit?
10. če, a drwst bwnəga dem dəyənt?
11. mən bəločia sərpəd bin.
12. če, a əš bədiga bera girt?
13. če, ma eši gydana mwčč bən?
14. če, a ymšəpi nəyt?
15. a məni [h]əbərā 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, təw oda nəyayəy?/

Student: /təw oda məya! /

1. če, təw e dərgəga pəč kənəy?
2. če, šwma e Dəwlē təmbak gyryt?
3. təw məy kwləva sər kənəy?
4. če, təw vəti gvənDoa gō ma kylləy?
5. šwma banda dəptəra nəyayt?
6. če, šwma pimaz vəryt?
7. če, təw pənč roča rənd pədi kayəy?
8. təw pərəmpoši avani vətaka rəvəy?
9. če, šwma e ləwnəy jaməgā dočyt?
10. če, təw ai čəbbəvā pədi nədəyəy?
11. če, təw šə gysa dər kayəy?
12. če, təw meroči pyRia nərəvəy?
13. če, šwma e čiani namā nəšəmošyt?
14. če, təw e kytaba mənə pə vanəga dəyəy?
15. če, šwma əš yda sər gyryt?

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 bayd ynt \_\_\_\_\_. / may go

Student: /mən bayd ynt bÿrəvin. /

1. ĉe, təw məroĉi \_\_\_\_ loTəy? to set out<sup>1</sup>
2. šwma ešana \_\_\_\_ byllyt! to sleep
3. [h]ər kədə ky a sag \_\_\_\_, gwRa a najoR bit. may eat
4. [h]ər Dəwl ky bit, ma ai [h]ədda \_\_\_\_? may reach
5. [h]ər kəss ky oda \_\_\_\_, gwRa a pədi nəyt. may go
6. məni dyl gwšit, ky mən e satā \_\_\_\_\_. may not buy
7. [h]əyal ynt, ky təi bras vətī moTəla \_\_\_\_\_. may not bring
8. [h]ər Dəwl ky bit, təw \_\_\_\_! go!
9. šwma e pyaləgā ĉa \_\_\_\_! pour!
10. ĉe, mən dərgəga \_\_\_\_? may close
11. təw ai ə[h]vala \_\_\_\_! give!
12. a drwst Dəgara \_\_\_\_ ləggənt. to sit
13. a bəlky \_\_\_\_\_. may wake up
14. mən ayra e [h]əbərə \_\_\_\_ nəlōTin. to ask
15. təw \_\_\_\_ byll! to cook bread

<sup>1</sup>The Baluchi infinitive has been translated by "to . . ." throughout this exercise.

9.1005. Question-Response Drill I.

1. ĉe, təw banda ai [h]arosa 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 jnykk 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 səngətt pədi byayənt?

Yes, they must come back quickly.  
 No, they must wait there.

- Yes. They must bring my brother also.  
No, they should not come back.  
Yes, they must reach our tent this evening.
4. Če, a səwzi girt?
- 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].
5. ma kədi təi [h]ədda b̄rəsən.
- You [pl. ] should arrive tomorrow.  
You [pl. ] should arrive after two days.  
You [pl. ] come at noon!  
You [pl. ] should not come today.  
You [pl. ] should come tonight and bring [your] own sons!
6. Če, təi [h]əyal ynt, ky məroči [h]awr 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. məroči šwma Če 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. ənnun a Če 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. Če, mən a mərdwman yda byarin?
- No, let them smoke [lit. pull, draw, take

- out] [their] pipe[s]!  
 No, let them sleep!  
 No, let them sit there!  
 No, let them celebrate [lit. make rejoicing]!  
 No, let them stand outside!
10. če, ma ai pyssa nun pad  
 b̀ykenən?  
 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. mən ayra če b̀wǵwšin.  
 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. če, a kəssa 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. mən kəya jwst b̀ykenin.  
 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. če, oda čie swčit?  
 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. t̄ai m̄əztyr̄ē bras k̄ədi k̄əyt.

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. ĉe, t̄əw b̄əloĉystana gynd̄əg loT̄əy?
2. ĉe, t̄əw pwĉĉ doĉəga zan̄əy?
3. ĉe, t̄əw k̄əssea zan̄əy, ky gon ai m̄ə[h]arie əst?
4. ĉe, m̄əroĉi t̄əw bayd ynt bazara b̄ȳrəv̄əy?
5. ĉe, t̄əw [h]ər roĉ jwmayta mal̄ə s̄ər b̄əy?
6. t̄əw ĉe v̄əxta pad kaȳəy.
7. t̄ai k̄ə[h]ol kwja ynt.
8. ĉe, t̄ai [h]əyal ynt, ky m̄əroĉi b̄ərp k̄əpit?
9. ĉe, t̄əw b̄əloĉiəy [h]əb̄ərā š̄əmoš̄əy?
10. ĉe, t̄əw gvaĉyni b̄əloĉystana r̄əv̄əy?
11. t̄əw kwjam l̄əwn̄əy pwĉĉ gyr̄əy.
12. ĉe, t̄əw b̄əloĉia s̄ərp̄əd b̄əy?
13. ĉe, əmrik̄əa gydan əst?
14. v̄əti D̄əssa m̄əna b̄w̄gw̄š!
15. ĉe, t̄əw sygreT̄ k̄əš̄š̄əga kyll̄əy?

9.1100. Vocabulary.

ə[h]val	news, recent happenings, events (of a person, family, etc.); states, conditions
ə[h]val dəȳəg	to recite one's recent personal news
ə[h]val k̄ən̄əg	to greet someone by asking him for his recent personal news, etc.
bayd ynt	must, it is necessary
b̄ədi[g]	enemy
b̄əlky [or /b̄əlkȳn̄ə/]	perhaps
b̄əlkȳn̄ə	see /b̄əlky/
b̄ənd	closed, shut, locked
b̄ənd k̄ən̄əg	to close, shut, lock, shut inside

bəndəg I	to tie, bind, close by tying
bərp	snow, ice
bərp kəpəg	to snow
ber	revenge
ber gyrəg	to take revenge
bwnəg	household baggage, military baggage
čəbbəv	men's sandal[s] of leather
dəptər	office
dərgə[g]	door
dē	[Only in: ]
[h]ər dē ky	whenever
dočəg I	to sew
*dyl	heart
dyl swčəg	to be jealous
Dəss	address
gəl	rejoicing, happiness, celebration
gəl buəg	to be rejoicing
gəl kənəg	to rejoice, celebrate
gvačyni	really, truly, certainly
gvarəg I	to rain, fall (rain)
gvat	wind
gvat kəššəg	to blow (wind)
gwRa	then
gydan	nomad's tent
[h]awr	rain
[h]awr gvarəg	to rain
[h]əyal	thought, opinion
jwmayt	class (in school)
jwst	asking
jwst kənəg	to ask
*ka[h]	grass, hay
ka[h] kənəg	to cut grass, hay
kə[h]ol	family
kəss	someone, anyone
kəssi	someone's, anyone's
kwləv	message
ləngar	plow
ləwn	kind, colour, quality
mal	livestock; property, goods
malə	early
man	in, into. [See /mən/; Sec. 5.901.]
man buəg	to be poured, to be in, into
man kənəg	to pour



mari	see /mə[h]ari/
mari-svar	see /mə[h]ari-svar/
mə[h]ari [or /mari/]	riding-camel
mə[h]ari-svar [or /mari-svar/]	camel-rider
mwčč	collected, gathered, folded
mwčč buæg	to collect, gather, be folded (intransitive)
mwčč kənæg	to gather, collect, fold (transitive)
omet	hope
pad	foot
pad [k]ayæg	to wake up, get up
pad kənæg	to waken, arouse, get someone up
pəč	open
pəč buæg	to open, be open (intransitive)
pəč kənæg	to open, (transitive)
pədi	back, returning
pətri	razor, razor blade
pimaz	onion
pwrr	full
pwrr buæg	to be filled, fill (intransitive)
pwrr kənæg	to fill (transitive)
rənd	footprint, footstep
-əy rənda	after, afterward, following
sag	cooked-vegetable
sat	jewellery, ornament
*sər	head, top
sər buæg	to reach, arrive
sərpəd	understanding
sərpəd buæg	to understand
sərpəd kənæg	to make understand, explain, convince
sočæg I	to burn (transitive)
swčæg I	to burn (intransitive)
šəmošæg I	to forget
tənynga	up to now, still, yet
tir	bullet, arrow
zut	quickly, speedily, with haste, soon



Roasting a sheep by the /səjji/ method: the meat is put on stakes between two fires. Beside the meat are /kwrnu/, a type of bread made by rolling dough around large stones and baking them in the ashes.

## UNIT TEN

### 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!  | səlam əlekwm, vajəgā.  |
| 2. B: Greetings. Welcome! [Lit. Come for wellbeing!]<br>cushion, pillow  | valekwm səlam. bya pə [h]əyr!<br><br>balyšt                                |
| 3. B: Mr. Adams, sit here! This pillow is yours.   | vajə adəmz, yda bÿnynd! e balyšt təi ynt.                                  |
| 4. A: Thank you very much.<br>table[s]-and-chair[s]<br>carpet[s]-and-cushion[s]  | baz merbani.<br>mez-w-kwrsi<br>čergej-w-balyšt                             |
| 5. B: Friend, we don't have tables and chairs. We have just these carpets and cushions.  | bras, mara mez-w-kwrsi nest. əmməy əme čergej-w-balyšt ənt.                |
| 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.]  | vajə, mən baz vəšš wn, ky šwməy čergeja nyndin.                            |
| 7. B: Sir, we also are very happy that you are our guest.  | vajə ma əm vəšš ən, ky təw məy meman əy.                                   |
| 8. A: Friend, I too am very happy that I am your guest.<br>tea-and-pipe: refreshments  | bras, mən əm səkk vəšš wn, ky šwməy meman wn.<br>ča-w-čylym                |
| 9. B: Boys! Bring refreshments for Mr. Adams!  | bəčəkkā! pə vajə adəmza ča-w-čylym byaryt!                                 |
| 10. A: I don't smoke a pipe.   | mən čylym nəkəššin.  |
| 11. B: Sir, will you drink water?  | vajə, ap vərəy?  |
| 12. A: Yes, I will drink a little water.   | [h]ā. kəmme ap vərin.  |
| 13. A: [After drinking the water]: It is very good water.<br>fatigued, mentally tired, bored, homesick; short greeting form  | baz vəššen ape.<br><br>mandəg  |
| 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? | [h]ā, koTaəy ap vəššen ape. -- če, vajə adəmza ə[h]val bÿkənən, ya mandəg. |
| 15. Guest: Mr. Adams is a foreigner [lit. a man of outside]. Perhaps he does not know the Baluchi [custom of giving] recent news.                                  | vajə adəmz dərəy mərdwme. a bəlky bəloči ə[h]vala nəzant.                  |

16. B: Very well. I will give [him] the short greeting. [To Dr. Adams:] Sir, be welcome! [Lit. May you not be fatigued!]  
 life  
 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.  
 19. A: Very good.  
 20. A [After a round of introductions and a short pause]: What do you call [lit. say] this kind of carpet?  
 felt-rug  
 child[ren]-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 I  
 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 I  
 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]
- šərr. mandəg bykənin. -- vajə, mandəg məbəy!  
 [h]əyat  
 [h]əyat bybyt!  
 nakozatk  
 vajə, e dw mərd məni bras ənt, əw aškəyge məni nakozatk ynt.  
 baz jvan.  
 e Dəwlē čergeja če gwšyt.  
 Təppwr  
 za[h]g-w-zalbul  
 vajə, e Təppwr ynt, əw ešyra əmməy za[h]g-w-zalbul vət joR kənənt.  
 šwməy zalbul čon joR kənənt.  
 kas  
 əvəla  
 Təppəg  
 rəng  
 mešəy kasan əvəla Təppənt, əw pəda rəng dəyənt.  
 a məzənē čergeja če gwšənt.  
 konT  
 šypi [or /šyfi/]  
 gvəpəg  
 ayra konT gwšənt. aškəyge šypie. e əm əmməy zalbul gvəpənt.  
 e əm kasəy ynt?  
 drəssəm  
 ji  
 ji [h]ā. əš kas ya drəssəmā joR bənt.  
 šwməy zalbul baz či gvəpənt!  
 eš-w-a  
 [h]ā, vajə. əmməy gydan, gvaləg, turəg, təkki, əw eš-w-a -- drwstā zalbul gvəpənt.  
 kysb  
 bəha kənəg

30. A: This also is a great skill. -- Do you sell these also?  
e əm məzənē kysbe. -- Če, šwma ešā bəha əm kənyt?
31. B: Yes, we also sell some of [lit. from] them.  
[h]ā. əš ešā čie ma bəha əm kənən.
32. A: I think that later I will buy a fine-rug.  
custom, tradition, usage  
məni [h]əyal ynt, ky pəda mən yəkk šypie bÿgyrin.  
dod
33. B [Changing the subject]: Sir, nowadays it is our custom that we first serve [lit. give] tea to the guest.  
vajə, məročan əmməy dod ynt, ky peš ma memana ča dəyən.
34. A: Very good.  
green-tea  
black-tea  
baz jvan.  
səwz-ča  
sya-ča
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  
nun e bÿgwš, ky səwz-ča vərəy, ya sya-ča.  
to  
bəle
36. A: I know black-tea, but let me see how this green-tea is.  
sya-čaa to mən zanin, bəle bÿgyndin e səwz-ča čon ynt.
37. B: What kind of tea do they drink in your country?  
coffee  
təi mwlka čonē ča vərənt.  
kavə
38. A: Sir, the people of our country drink black-tea and coffee.  
vajə, əmməy mwlkəy mərdwm sya-ča əw kavə vərənt.
39. B: We don't know this coffee.  
bush, plant  
to grind I  
ma əme kavəa nəzanən.  
buč  
drwšəg
40. A: Sir, it is the seeds of a plant, which they grind.  
taste  
vajə, e yəkk bučəy tom ənt, ky avā drwšənt.  
tam
41. B: How does it taste?  
ai tam čon ynt.
42. A: It is like [lit. in the manner of] tea, but it is very bitter.  
a čaəy Dəwla ynt, bəle səkk ta[h]l ynt.
43. B: Now please [lit. do kindness] taste [lit. drink] our tea also!  
nun merbani kən, əmməy čaan əm bor!  
[h]el
- After drinking tea.  
habit, custom, learning
44. A: Is the drinking of tea an old custom?  
Če, e čaəy vərəg ko[h]nē [h]ele?
45. B: No, sir; new. It is a custom of the time of the Europeans.  
nə, vajə, nokē. pərəngiani vəxtəy [h]ele.
46. A: Do all the Baluchis now drink tea?  
wilderness, hinterland  
to learn, habituate oneself to, acquire a habit  
Če, nun drwst bəloč ča vərənt?  
paval  
[h]el kənəg
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].  
bazē pavaley bəloč ča nəvərənt, vəle bəlky a əm zut [h]el bÿkənənt.

48. A: Sir, what do you call the tea utensils?  
tea-kettle  
teapot
49. B: Sir, one is the tea-kettle, and one [is] the teapot.  
tea-and-sugar
50. A: Sir, 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 I
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.
62. A: Very well, sir.  
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]!
- vajə, čaəy rəzanā šwma če gwšyt.  
čadan  
čyanəkk  
vajə, yəkke čadan ynt, əw yəkke čyanəkk.  
ča-w-burəg  
vajə, ča-w-burəg šwməy mwlka nəbit?  
synd-w-[h]ynd  
nə vajə, məy mwlka šə synd-w-[h]ynda kəyt.  
mən dygə ča nəvərin.  
šərr, vajə.  
gvazi  
čarəg  
mən bəločani gvazi əw dygə dodā čarəg loTin.  
divan  
vajə, ma yəkk šəpe divane kənən. ma təra loTən.  
baz šərr! mən vəšš bin.  
təyar  
nun nan təyar ynt.  
[h]ər čō ky  
[h]ər čō ky šwma gwšyt!  
ərə  
bədni  
čələmči  
ərə, bədni əw čələmčie byaryt! peš memanəy dəstā bəšodyt!  
mən vət dəst šodin.  
nə vajə, yda ma memanəy dəstā šodən.  
šərr, vajə.  
sabun  
dəstpag  
pərzonəkk  
[h]er kənəg  
talan kənəg  
bəčəkk, sabune əw dəstpage zut byar! -- pərzonəkka yda [h]er kən! mən vət ešyra talan kənin. šwma dygə nanā byaryt!

pleasing	dost
64. A: I like meat-broth and bread very much. [Lit. To me ... is pleasing.]	məna narwšt əw nan səkk dost ynt.
food, edibles	vərdyn
65. B: Yes, our Baluchis' major [lit. large] food is meat-broth or milk.	ji [h]ã, məy bəločani məzənē vərdyn narwšt ya šir ynt.
plate, platter	tali
rice	byrynj
meat-patty, "kabob"	kəbab
66. B: That plate has [lit. of that plate are] rice, and the one on this side [of it has] meat-patties.	a taliəy byrynj ənt, əw eškəyge kəbab.
67. A: Sir, these meat-patties are very good.	vajə, e kəbab səkk jvan ənt.
curds	məstəg
68. B: Have [lit. eat] some of [lit. from] the curds!	čie əš məstəgā bor!
69. A: The curds are good too.	məstəg əm vəšš ənt.
70. B: Have [lit. eat] something else!	čie dygə bor!
enough	bəss
71. A: That's enough for me. [Lit. To me is enough.]	məna bəss ynt.
72. B: Good, now let us wash our hands.	šərr, nun dəst bŵšodən.
hospitality, showing honour	šərəp [or /šərəf/]
73. A: Sir, thank you very much. I will not forget this hospitality of yours.	vajə, šwməy baz merbani. mən šwməy e šərəpa nəšəmošin.
duty, obligation	pərz
74. B: Hospitality to [lit. of] the guest is the great[est] duty of the Baluchi.	məmanəy šərəp bəločəy məzənē pərz ynt.
because	pər če ky
75. 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].	brasā, nun mən yzm loTin, pər če ky soba malə yəkk jagəe rəvin.
76. B: You were very kind to come. [Lit. Your here coming's much kindness.]	təi yda ayəgəy baz merbani.
77. A: Good. Now farewell!	jvan. nun əllai mana yt!
well, safe	dwra [or /drwa/]
78. B: Goodbye! [Lit. May you be safe!]	drwa bÿbəy!

#### 10.200. Word Study.

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/-/ã/ is employed. E. g.

/vajə, nun mən rəvin. / Sir, now I will go. [/vajə[g]/ "sir, mister" is employed as a term of address; it requires no special suffix. Compare: ]

/vajəgā, nun mən rəvin./ Gentlemen, now I will go. [A plural noun used vocatively requires /an/-/ā/.]

/bəčəkkā, sabunə əw dəstpage byaryt!/ Boys, bring a [bar of] soap and a towel!

/brasā, nun mən yzm loTin./ Friends, now I will ask permission [to go].

2. /bya pə [h]əyr!/ 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 /sərxə[g]/ "pillow" denotes any sort of headrest: even a folded coat may serve as a /sərxə[g]/, as may a /balyšt/. The term /sərxə[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 /əw/ "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 əw kwrsi/ but perhaps a trifle more inclusive in connotation: "Western furniture." Sentence 5.]

/čergej-w-balyšt/ carpet-and-cushion. [Sentence 5.]

/ča-w-burəg/ 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.]

/eš-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 /ə[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 /mandəg/, a term which literally denotes "mentally fatigued, tired, bored, homesick." This greeting form has been given this name because the word /mandəg/ occurs in it: the host says, /mandəg 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 /mandəg/:

/məŋ mandəg wŋ. / I am fatigued [mentally tired, bored, homesick].  
/a tənynɡa səkk mandəg 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 /zyndəɡani/). E. g.

/[h]əyat bəbəy!/ May you be well! [Lit. May you be [in] life!]  
/ai zynd səkk [h]ərəb 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 alternant form of /bras/ "brother."]  
/ɡw[h]arzatɡ/ sister's child: nephew, niece. [/ɡw[h]ar/ "sister."  
/truizatɡ/ cousin: aunt's son or daughter. [/tru/ "aunt."  
/nakozatk/ cousin: uncle's son or daughter. [/nako/ "uncle."]

21. /ʒergej/ "carpet" is really a generic term which includes any sort of floor covering: /Təppwr/, /konT/, and /ʒypi/ are all thus subsumed under /ʒergej/.

There are no exact English equivalents for /Təppwr/, /konT/, and /ʒypi/. A /Təppwr/ is a thick, felt mat of sheeps' 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 /šypi/ is a smaller and more finely woven variety, often colourfully decorated with traditional designs. A /šypi/ 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' sake, these three types of rug have been designated "felt-rug, " "coarse-rug, " and "fine-rug" respectively.

23. /əvəla/ "first" consists of /əvəl/ + the "singular-definite" suffix /a/. The stem of this adverbial form is the same as that of the ordinal numeral /əwli/ "first" (Sec. 6.603). /əvəla/ is often interchangeable with /peš/ "before, first. "

27. The particle /ji/ denotes respect. Its most common use is in /ji [h]ã/ "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 drəssəmə joR bənt. / They are made of sheeps' wool or goats' wool. [/əš kasā ya drəssəmə/ 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 bəločani gvazi əw dygə dodā čarəg loTin. / I want to see the games and other customs of the Baluchis. [Sentence 54. ]

/əre, bədni əw čələmčie byaryt! / Hey, bring a water-jug and a basin! [/bədnie əw čələmčie/ would specify "a certain water-jug and a certain basin. " Sentence 59. ]

/bəčəkk, sabune əw dəstpage 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 əw bwzani ɣošwm ənt. / There are great herds of sheep and goats. [/mešani əw bwzani ɣošwm/ would imply a dichotomy of some kind. A phrase-break would probably also occur after /mešani/ to underline the separate identity of the two things mentioned. ]

/mən a [h]ər əw əspā 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 + əw əspā/, but the "singular-definite" suffix /a/ is sometimes omitted. ]

35. /səwz-ča/ "green-tea" and /sya-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 gwšəy, vəle mənə e ša[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 rəvəg nəloTin. / He will go, but I do not want to go.

/ma to təra yəkk [h]əbərə jwst kənəg loTən. / We wish to ask you [about] a [certain] matter. [The speaker introduces a new topic.]

/a to jvanē mərde. / 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 /kavə/) into Baluchi. Educated people may also employ the English word "coffee" (pronounced /kafi/ 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 bədəy! / Please send the letter for me!

/merbani kən, mənī kytaba byar! / Please bring my book!

/merbani kən, vətī ə[h]vala bədəy! / 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 kənəg/ thus denotes "to learn (a skill, habit, language, art, etc.)." /[h]el/ contrasts with /dod/, which means "custom, traditional practice." E. g.

/šəəy vərəg [h]ərəbē [h]ele. / The drinking of tea is a bad habit.

/təw bayd ynt əngrezi [h]el bəyken. / You must learn English.

/a sygreTəy kəššəga zut [h]el kənt. / He will quickly learn to smoke cigarettes.

/əmməy dod ynt, ky [h]arəsā tupəkk jənən. / It is our custom to [lit. that we] shoot off guns at marriages.

47. /paval/ 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, /pavaləy mərduw/ "people of the wilderness" is the expression employed for "nomad."

54. /gyndəg/ means "to see"; /šarəg/ 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. /bədni/ denotes a long-necked, metal pitcher. This is brought, together with a basin (/čələmči/), 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 (/pərzonəkk/) 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 buæg/ 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 /bæss buæg/ "to be enough" (sentence 71). E. g.

/məna bəločystan səkk dost ynt. / I like Baluchistan very much.

/masTəra e yskul dost nə ynt. / The teacher does not like this school.

/məni nakoā byrynj dost nə ynt. / My uncle does not like rice.

/če, təra e gəlləg bæss ənt? / Is this wheat sufficient for you?

/pər e kara, ynkə pəysəg bæss nə ynt. / For this task, this much money is not enough.

/ayra e nan bæss nəbənt. / These [pieces of] bread will not be enough for him.

78. /dwra bybəy! / "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. šwməy gysā če əst.

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. bəloč vəti memanā čə dəyənt.  
 refreshments [lit. tea-and-pipe]  
 black-tea  
 green-tea  
 bread and ghee  
 milk and curds
3. təw čea ča joR kənəy.  
 in a teapot  
 in a tea-kettle  
 in that old tea-kettle  
 I don't drink tea  
 in a utensil
4. šə əmməy vərdynā, təra čə dost ynt.  
 rice  
 curds  
 meat-patties  
 meat-broth  
 this dish [stew, soup]
5. a zalbul čə drwšənt.  
 wheat  
 barley  
 millet  
 the seeds of that plant  
 flour
6. ai tam čon ynt.  
 like [lit. in the manner of] tea  
 like coffee  
 very sweet  
 bitter  
 very sour
7. e čergeja čə gwšənt.  
 felt-rug  
 coarse-rug  
 fine-rug  
 I don't know its name.  
 Ask that woman!

8. t̄ai j̄an č̄e gv̄əpit.

a blanket  
a clothes-bag  
a fine-rug  
a carpet [floor-covering]  
a coarse-rug

9. e əš č̄ea j̄oR bit.

from goats' wool  
from sheeps' wool  
from that kind of plant  
from rice and sugar  
from wood

10. t̄əw̄ b̄eloč̄ystana č̄e č̄arəg  
loT̄əy.

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. t̄əw̄ bayd̄ ynt̄ č̄ie dyḡə 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 š̄wma p̄ər č̄e r̄əvyt.

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. t̄əw̄ č̄e [h]el̄ k̄ənəḡ loT̄əy.

English  
shooting [a] gun  
weaving  
cooking food [lit. bread]  
your [pl. ] games

14. Čaəy vərəg čonē [h]ele.

[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. Če, čələmčia yda [h]er  
bÿkənin?

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. Če, təra məstəg dost ynt?
2. Če, təw pwččəy gvəpəga zanəy?
3. Če, bəločystana meman vət vəti dəstā bÿšodit?
4. Če, təw bəločani divanā čarəg loTəy?
5. təra sya-ča dost ynt, ya səwz-ča.
6. kavə əš čea joR bit.
7. Če, čaəy tam kavəəy Dəwla ynt?
8. Če, təi [h]əyal ynt, ky konTəy gvəpəg məzənē kysbe?
9. təra kwjam rəng dost ynt.
10. təra nakozatk əst?
11. vəti gysa, təw kwrsia nyndəy, ya čergeja.
12. Če, təw gō dəsta vərəy?
13. əvəla bəloč pə memana če karənt.
14. vajə adəmz bəloči ə[h]vala pər če nəzant.
15. Təppwra əš čea joR kənənt.

#### 10.303. Conversation Practice I.

Dr. Adams sees an old muzzle-loading rifle in the home of Mir Byjjar.

1. A: vajə, vəti əme tupəkka mənə peš bÿdar!
2. B: vajə, e ko[h]nē tupəkke. e tupəkk bəločystana nun joR nəbənt. e tupəkk nun mara dərkar nə ənt, ənčw mən gon e tupəkka ask əw mwrg jənin. ma [h]arosan əw dygə gələy ročā tupəkk jənən. gon əmməy mərdwman əngrezi tupəkk əm əst. mən əm yəkk əngrezi tupəkke gyrəg loTin, bəle ai tir kəmm ənt. nokē tupəkkani bəha əm gran ynt.

3. A: vajə, ko[h]nē tupəkk səkk draj ənt. e čynkə dur jənənt.  
 4. B: vajə, yəkk w nem səda təna dw səd gəzza jənənt. əmma dwngā dw səd gəzza [h]er kənən, əw gon e tupəkka jənən.

10.304. Conversation Practice II.

Dr. Adams asks Mir Byjjar about the chief of his tribe.

1. A: šwməy sərdar čonē mərde.  
 2. B: vajə, əmməy sərdar baz jvanē mərde.  
 3. A: ai gys kwja ynt.  
 4. B: ai gys e [h]əlka nə ynt, bəle a vəti moTələy təha yda kəyt.  
 5. A: sərdarəy kar če ynt. pər vəti mərduwman a če kənt.  
 6. B: a əmməy bumya ynt. ma vəti [h]ər Dəwlē [h]alan ayra gwšən. mara šərrē ra[h]a peš darit, əw mara kar kənəg əw za[h]gan yskulā dem dəyəga pə gwšit.  
 7. A: šwməy [h]əlka čynkə yskul ənt.  
 8. B: vajə, tənynga yəkk yskule. [h]əyal ynt, ky jynykkani yskule əm joR bÿbit.  
 9. A: čošē yskul čynkə rwppia joR bit.  
 10. B: a səkk gran bit. a bəlky də [h]əzar rwppia bÿbit.  
 11. A: e pəysəgā kəy dənt.  
 12. B: məy sərdar čie pəysəg dənt, əw əmma əm zərr dəyən. e Dəwla məy yskul joR bit.  
 13. A: šwməy sərdar gvačyni jvanē mərde.

10.305. Conversation Practice III.

Mir Byjjar is showing Dr. Adams his melon fields.

1. A: vajə, šwma kwjam vəxt kuTyg əw gələy tom kyšyt.  
 2. B: vajə, ətəməy gwDDi ročā ma tomā kyšən. peš [h]awrəy ap ya jo[h]əy apa Dəgara pwrr kənən. pəda gō ləngara tomā kyšən.  
 3. A: šwməy paleza kuTyg-w-gələ baz əst. ešā šwma čon kənyt.  
 4. B: məročan əmma čie vət vərən, əw dygərā bazara dem dəyən, bəha kənən, əw [h]ərabenā vəti olakā dəyən.  
 5. A: palezəy aška čee.  
 6. B: e palezəy aška čie səwzi əw zwrətt əm ma kyšəg loTən.

10.306. Conversation Practice IV.

Dr. Adams is discussing the winter season with Mir Byjjar.

1. A: vajə, šwməy Dyhəy čylləg čon ynt.  
 2. B: bras, čylləga səkk sərdē gvate kəššit. əme vəxtā bərp əm kəpit. [h]awr əm gvərənt. ma geštyr vəti gysā asəy dema nyndən, əw dar sočən.  
 3. A: šwma dar əš kwja karyt.



4. B: vajə, əmma əʃ ko[h]ã dar karən. geštyr dar əmma tirməga mwčč kənən, pər če ky sərdē gvat-w-bərpa ešani karəg gran ynt. baz mərđwm dar pə bəha əm gyrənt. əmməy Dənnəy mərđwm wštyrã dar karənt, əw bəha kənənt.
5. A: če, pavaləy bəloč čylləga əme gydanani təha ənt?
6. B: nə vajə. geštyr pavaləy mərđwm gərmē mwlkã rəvənt. čie əme gydanani təha darənt.
7. A: če, ša[h]rəy bəloč gərmē Dyhã nərəvənt?
8. B: ji [h]ã. baz mərđwm rəvənt, əw baz vət nərəvənt, vələ vəti malã dem dəyənt. bazan əmoda Dəgar əst, əw a vəti Dəgarã čarənt.
9. A: šwməy za[h]g čylləga yskulã rəvənt?
10. B: nə vajə, čylləga sərdē mwlkani yskul bənd bənt.

10.307. Conversation Practice V.

Dr. Adams calls at the home of Mir Byjjar.

1. A: vajə, təi gysəy mərđwm kwja ənt.
2. B: bras, məni kə[h]oləy drwst mərđwm yəkk [h]arosea ənt.
3. A: če, təw nərəvəy?
4. B: vajə, mən əm nun rəvin, əw məni dyl gwšit, ky təra əm bÿbərin.
5. A: təi baz merbani. mən əm bəločani [h]arosã gyndəg loTin.
6. B: vajə, məni yəkk dygə doste kəyt. gwRa ma rəvən. nun yəkk pyaləge ča borən.
7. A: šwma [h]arosã če kənyt.
8. B: bras, [h]ər kədi ky [h]arose bit, bəločani za[h]g-w-zalbul gō nokē pwčč əw satã kayənt. jynykk šəyr jənənt. mərđ vəti divanã kənənt, əw dygə bazē dod kənənt. drwst əmoda nan-w-narwšt, byrynj-w-gošt vərənt.
9. A: baz zəbr! təi dost kədi kəyt.
10. B: a ənnun kəyt. təw yda bÿnynd! mən ča karin.

10.400. Vocabulary.

əre	O! hey!
əvəl[a]	first
balyšt	cushion, pillow
bədni	water-jug, ewer
*bəha	price
bəha kənəg	to sell
bəle	but [= /vələ/]
bəss	enough, sufficient
bəss buəg	to be enough
buč	bush, plant
byrynj	rice
čadan	tea-kettle

čaræg I	to see, look at, watch, watch over
ča-w-čylym	tea-and-pipe: refreshments
čələmči	basin
čyanəkk	teapot
dəstpag	towel
divan	social gathering, party
divan kənəg	to hold a social gathering
dod	custom, traditional practice
dod kənəg	to perform a custom
dost	pleasing
dost buəg	to like
dressəm	goats' wool
drwšəg I	to grind
dwra [or /drwa/]	safe, well
eš-w-a	this-and-that: et cetera, and so forth
gvazi	game, sport
gvəpəg I	to weave
[h]əyat	life
[h]el	habit, custom, learning
[h]el kənəg	to learn, accustom oneself to, habituate oneself to
[h]er	down
[h]er kənəg	to put down, set down, place, put, keep
ji	term of respect
kas	sheeps' wool
kavə	coffee
kəbab	meat-patty, "kabob"
konT	coarse-rug
kysb	skill, technique
mandəg	fatigued, mentally tired, bored, homesick; short greeting form
mandəg kənəg	to perform the short greeting
məstəg	curds
*merbani	kindness
merbani kənəg	to do a kindness, act kindly [/merbani kən! / "please!"]
nakozaTk	cousin: uncle's son or daughter
paval	wilderness, hinterland
pər če ky	because
pərz	duty, obligation
pərzonəkk	tablecloth
rəng	colour, dye
rəng dəyəg	to colour, paint, dye

sabun	soap
səwz-ča	green-tea
sya-ča	black-tea
synd-w-[h]ynd	Sindh-and-India: the Gangetic Plain, the Plains of India
šerəp [or /šerəf/]	hospitality, showing honour
šypi [or /šyfi/]	fine-rug
talan	spreading
talan kənəg	to spread, spread out
tali	plate, platter
tam	taste
təyar	ready
to	then, rather, but, on the other hand
*tupəkk	gun
tupəkk jənəg	to fire a gun
Təppəg I	to beat, pound, tamp
Təppwr	felt-rug
vərdyn	food, edibles
za[h]g-w-zalbul	child-and-woman: womenfolk, dependants, family



Weaving a carpet on a loom [/gvap/].

## UNIT ELEVEN

### 11.100. Basic Sentences.

əgə a rəwt, to mən əm rəvin.

If he goes, I will also go.

əgə a rəwt, gwRa mən əm rəvin.

If he goes, then I will also go.

əgə təw oda rəvəy, to mən əm kayin.

If you go over there, I will come too.

əgə təw oda rəvəy, gwRa mən əm kayin.

If you go over there, then I will come too.

əgə təw oda rəvəy, gwRa mən əm byayin.

If you go over there, then I should come too.

əgə təw oda rəvəy, to mən əm byayin?

If you go over there, shall I come too?

əgə šwma gō yəkk dygəra myRyt, to ma əš šwma zar bən.

If you fight with each other, we shall be angry with you.

əgə ai čəmm səkk dərd kənənt, gwRa mən dygə darue dəyin.

If his eyes hurt very much, then I will prescribe [lit. give] another medicine.

əgə təw gwšnəg əy, to e nanā bor!

If you are hungry, eat these [pieces of] bread!

əgə a twnnəg ənt, to avana ap bȳdəy!

If they are thirsty, give them water!

əgə təw əngrezi kənəga zanəy, to gon ai əngrezi bȳkən!

If you know [how] to speak [lit. do] English, then speak English with him!

əgə borčixanə pak ynt, to e čergeja əmoda [h]er bȳkənyt!

If the kitchen is clean, put this carpet down over there!

əgə ayra lapdəst ynt, to ayra [h]yſpətala bȳbəryt!

If he has diarrhea [lit. to him diarrhea is], take him to the hospital!

əgə šwma ča vərəg loTyt, to mən čadana byr kənin.

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.

/bwro, əgə a təra loTit! / Go, if he invites you! [More usually: /əgə a təra loTit, to bwro! /. ]  
 /təw ai nama zanəy, to mənə bəgwš! / [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:

CONDITIONAL CLAUSE		RESULT CLAUSE			
/əgə/	Indicative	/to/ or /gwRa/	Indicative		
"	"	" "	"	Subjunctive	
"	"	" "	"	Imperative	

Examples:

/əgə a bazara rəwt, gwRa pəmmən 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 bayd ynt pəmmən 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 /bayd ynt/ "must." ]

/əgə təw bazara rəvəy, to pəmmən 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 rəvin. / If you go, I'll go too. [Your going is probable. My going is contingent. ]

/əgə təw rəvəy, gwRa mən əm rəvin. / 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 rəvin, to pər təw təpərə bayd ynt byarin. / 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 rəvin, əw pər təw təpərə bayd ynt byarin. / I am going [lit. will go] to the market, and [I] must bring an axe for you.

11.102. "Each other" is expressed by /yækk dygə[r]/, which literally signifies "one - other." This expression is always treated as singular. E. g.

/ʒe, ʃwma yækk dygəra zanyt?/ Do you know each other?

/ma bazē roč yækk dygəra nəgyndən./ Most days we do not see each other.

/a əʃ yækk dygəra jwst kənəga ləggənt./ They will start to ask each other.

/a yækk dygəreɣ ə[h]vala gyrənt./ 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 + /kənəg/ "to do, make." E. g.

/a əngrezi kənt./ He speaks English.

/mən bəloči kənəga nəzanin./ 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.]

#### 11.200. Basic Sentences.

əgə a bÿrəwt, to mən əm rəvin.

If he goes [lit. may go], I will also go.

əgə a bÿrəwt, gwRa mən əm rəvin.

If he goes [lit. may go], then I will also go.

əgə təw oda bÿrəvəy, to mən əm kayin.

If you go [lit. may go] over there, I will come too.

əgə təw oda bÿrəvəy, gwRa mən əm kayin.

If you go [lit. may go] over there, then I will come too.

əgə təw oda bÿrəvəy, gwRa mən əm byayin.

If you go [lit. may go] over there, then I should come too.

əgə təw oda bÿrəvəy, to mən əm byayin?

If you go [lit. may go] over there, shall I come too?

əgə təw e səbəkā yzdə bÿkənəy, gwRa mən vəʃʃ bin.

If you memorise [lit. may memorise] these lessons, then I shall be happy.

əgə təw tupəkka məbərəy, to ʃykar nəyarəy.

If you do not take [lit. may not take] the gun, you will not bring [home any] game.

əgə a əmməy memanaxanəa bwəspənt, to jvan ynt.	If they sleep [lit. may sleep] in our guest-house, it is good.
əgə šwma dərgəgā kwlp bÿkənyt, to dwzz gysa nəpwtrənt.	If you lock [lit. may lock] the doors, thieves will not enter the house.
əgə šwma la[h]tē roč əmyda bÿbyt, to ma vəšš bən.	If you stay [lit. may be] here a few days, we will be happy.
əgə mən tupəkkəy jənəga bÿzanin, to [h]ər roč šykar kənin.	If I knew [lit. may know] [how] to shoot a gun, I'd hunt every day.
əgə šwma šəp-w-roč kar kənəga bÿləggyt, to e kar zut əlas bit.	If you begin [lit. may begin] to work day and night, this task will be finished soon.
əgə a bÿji[h]it, to təw əm bÿji[h]!	If he runs away [lit. may run away], you run away too!
əgə kəss əš təw čie bÿdwzzit, to ayra bÿjən!	If someone steals [lit. may steal] something from you, beat him!
əgə kəssa pwTəg bÿgirt, to ayra e daruā bÿdəyyt!	If someone catches smallpox [lit. if smallpox may catch someone], give him these medicines!
əgə təra ginryč bÿgirt, to gysa bÿtrə[h]!	If you catch a cold [lit. if cold may catch you], rest at home!
əgə ma ša[h]ra bÿgərdən, to bəlky əma dwzzā bÿgyndən.	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 bÿrəwt, 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 bÿrəwt, 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 təw bazara bÿrəvəy, 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.

/əgə šwma dəst bʷšodyt, to ma nun nan karən. / If you wash [lit. may wash] [your] hands, we will bring food [lit. bread] now.

/əgə šwma dəst bʷšodyt, 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.

/əgə mən təi ləngara joR bʷkənin, to təw mənə čynkə pəysəg dəyəy. /  
If I repair [lit. may build, construct] your plow, how much money will you give me? [The condition is possible but contingent.]

/əgə mən e kasā rəng bʷdəyin, to a yəkk konTe gvəpit. / If I dye [lit. may dye] this sheeps' wool, she will weave a coarse-rug.

11.202. /šykar/ denotes both "game (the animal hunted)" and "hunting, the hunt." E. g.

/təw če šykar karəy. / What game will you bring?

/mən [h]ər roč šykar kənin. / I hunt every day. [The complex verbal formation /šykar kənəg/ denotes "to hunt."]

/banda ma šykara rəvən. / We will go hunting [lit. go on the hunt] tomorrow.

11.203. In certain contexts, /pwtrəg/ "to enter" has connotations of entrance by stealth: "to creep into, sneak into." In other environments, however, it is practically synonymous with /təha [k]ayəg/ "to come inside" or /təha rəvəg/ "to go inside." E. g.

/mar vəti konDa pwtrit. / The snake crawls into its hole. [/konD/ "hole, den."]

/dwzz bəlky gysa bʷpwtrənt. / The thieves may perhaps enter the house.

/mən ai gysa nəpwtrin. / I will not enter his house.

11.204. /la[h]t/ "some, a few, several" has much the same meaning as /čie/ "some." /la[h]t/ is used only of countable aggregates, however, while /čie/ may be employed both with countable objects and with mass nouns. /la[h]t/ also denotes a smaller quantity than does /čie/. E. g.

/məni la[h]tē səngətt banda koTaa rəvənt. / Several of my friends will go to Quetta tomorrow. [/čie/ is substitutable here but appears to denote a somewhat larger number.]

/gō mən la[h]tē rwppi ənt. / I have some [a few, several] rupees. [Again, /čie/ can be substituted.]

/[h]ər roč la[h]tena pwTəg girt. / Every day several catch smallpox. [Lit. Every day smallpox catches several. /čiena/ is possible but perhaps not quite as idiomatic.]

/məna čie šir dərkar ynt. / I need some milk [/šir/ "milk" is a mass noun, and /la[h]tē/ cannot be employed with it.]

11.205. /gyræg/ "to grasp, seize, catch, buy" is employed for "to catch" with /pwTæg/ "smallpox" and /ginryč/ "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, /gyræg/ is not employed with /lapdəst/ "diarrhea"; instead, /kənæg/ "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 pwTæg bÿgirt. / Perhaps he may catch smallpox. [Lit. Perhaps smallpox may catch him.]  
 /omet ynt, ky mənə ginryč məgirt. / [I] hope that I don't catch cold. [Lit. Hope is that cold may not catch me.]  
 /ayra lapdəst kənt. / He has diarrhea. [Lit. Diarrhea does him.]  
 /avana pwTæg ynt. / They have smallpox. [Lit. To them smallpox is.]

### 11.300. Basic Sentences.

əgə təw tupəkka məbər, to pwlis tərə nəgirt.	If you do not take [lit. do not take!] the gun, the police will not arrest [lit. catch] you.
əgə təw e kara bÿkən, to baz zərr kəTTəy.	If you do [lit. do!] this work, you will earn much money.
əgə šwma e dwzzā məpəTTyt, to a əš 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 roč riša bÿsa[h], to təi jən vəšš 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:

CONDITIONAL CLAUSE		RESULT CLAUSE	
/əgə/	Imperative	/to/ or /gwRa/	Indicative
"	"	" " "	Subjunctive
"	"	" " "	Imperative

Examples:

/əgə təw e darua bor, to joR bəy. / If you take [lit. eat!] this medicine, you will get well.  
 /əgə təw ayra drwst [h]əbərā bÿgwš, to bəlky tərə məjənt. / If you tell [lit. tell!] him all of the matters, perhaps he may not beat you.

/əgə təw šykar bÿkən, to pər ai čie gošt dem bÿdəy! / If you hunt [lit. hunt! ], send some meat for him!

11. 400. Basic Sentences.

mən gō təpəra darā gwDDəga wn.	I am chopping the wood with the axe.
təw ənnun če kar kənəga əy.	What work are you doing now?
a gō karčea pwčča bwrrəga ynt.	He is cutting the cloth with a knife.
ma yəxxa lərzəga ən.	We are shivering in the cold.
šwma pər če a čiā pəTTəga yt.	Why are you searching for those things?
məni jynykk gō nokē šəkkā ma[h]pərā rəndəga ənt.	My daughters are combing [their] hair with the new combs.
mən nun [h]yčč kar nəkənəga wn.	I am not doing any work now.
če, təw joR nəbuəga əy?	Are you not getting well?
borči səwziā koTəga nə ynt.	The cook is not cutting up the vegetables.
əgə a grevəga ynt, to ayra vəšš kən!	If he is crying, cheer him up [lit. make him happy]!
əgə ai bras ayra təvar kənəga ənt, to təw bayd ynt ayra bŵgwš!	If his brothers are calling [lit. making voice] him, you must tell him!
əgə a vəspəga ənt, to šwma 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 kənəga wn. / I am working.  
/a təčəga ynt. / He is running.

/təw pər ʒe grevəga əy. / Why are you crying?

/məroʒi a koTaa rəvəga ənt. / 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 /nə/ (etc.) + the infinitive + /a/, followed by a present tense form of /buəg/. E. g.

/mən kar nəkənəga wn. / I am not working.

/ma ʒa joR nəkənəga ən. / We are not making tea.

/məy səngətt nəyayəga ənt. / Our friends are not coming.

- (2) The infinitive + /a/, followed by /nə/, followed by a present tense form of /buəg/. Various informants felt that this alternative was slightly less fluent, though still "correct." E. g.

/mən kar kənəga nə wn. / I am not working.

/a kasā rəng dəyəga nə 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.

/əgə a vanəga ynt, to ayra byll! / If he is reading, let him [alone]!

/əgə təw [h]yʒʒ kar nəkənəga əy, to gō mən 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: /gwDDəg/ "to cut with a chopping motion, to chop, hack, cut down"; /bwrəg/ "to cut with a slicing motion (as with a knife, a pair of scissors, etc.)"; and /koTəg/ "to cut to pieces, chop up into pieces."

11.403. /təvar/ "voice, sound, call" is employed in the complex verbal formation /təvar kənəg/ "to call to, shout at." The reduplicated compound /təvar-təvar/ denotes "noise, commotion," and /təvar-təvar kənəg/ thus signifies "to make noise." Further uses of reduplication in Baluchi will be described in later Sections. E. g.

/mən ai təvara nəwʒkynin. / I do not hear his voice.

/moTələy təvar ynt. / [There] is the sound of the car.

/bəʒəkk təvar-təvar kənəga ənt. / The children are making noise.

11.500. Basic Sentences.

mən svarəga ko[h]a ləggəga bin.

I shall be climbing the mountain at lunch [time].

če, təw ymšəpi vanəga bəy?

Will you be studying tonight?

a begəa gvazi kənəga bit.

He will be playing [a game] this evening.

ma banda soba vəspəga nəbən.

We shall not be sleeping tomorrow morning.

če, šwma məroči əš yda gvəzəga nəbyt?

Will you not be passing by here today?

təw e kara kənəga b̀wbu!

Go on doing this task!

šwma čo [h]ərabē kar kənəga m̀byt!

Do not go on doing such bad things [lit. work]!

vəxte ky a myrəga b̀ybit, gwRa təw Daksəra karəy?

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?]

[h]ər vəxt ky šwma vəspəga b̀ybyt, gwRa a ji[h]it.

Whenever you will be [lit. may be] sleeping, then he'll run away.

əgə təw kar kənəga m̀bəy, gwRa mən kayin.

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.

/təw gəlləgā drwšəga bəy./ You will be grinding the wheat.

/əgə təw gəlləgā drwšəga b̀ybəy, to mən dygə kar kənin./ If you will be [lit. may be] grinding the wheat, I'll do [some] other job.

/təw gəlləgā drwšəga b̀wbu!./ Go on grinding the wheat!

In the negative forms of these constructions the negative prefix /nə/ (etc.) does NOT occur with the infinitive; instead, it is found with the auxiliary. Compare Sec. 11.401. E. g.

/mən šykar kənəga nəbin./ I shall not be hunting. [Not \*/šykar nəkənəga bin/.]

/əgə a divan kənəga m̀bənt, to šwma bayd ynt pədi byayyt!./ If they are not [lit. may not be] holding a party, you must come back. [Not \*/divan nəkənəga bənt/.]

/təw čošē [h]əbər gwšəga m̀bu!./ Do not go on saying such things! [Never \*/məgwšəga bu!/.]

11.502. /vəxte [ky]/ literally means "a time [that]." It is commonly employed for "when." It is also often interchangeable with /[h]ər vəxt ky/, /[h]ər kədē ky/, and other expressions for "whenever" (see Sec. 9.501). Like these expressions, /vəxte [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 /vəxte [ky]/ (etc.) must be in one of the past tenses. E. g.

/vəxte ky mən bȳrəvin, gwRa pər təw yəkk šəkke karin./ When I go  
[lit. may go], then I'll bring a comb for you. [/[h]ər vəxt ky/,  
/[h]ər kədē ky/, etc. are substitutable.]

/vəxte ky ma vərəga bȳbən, gwRa a kəyt./ When we are [lit. may be]  
eating, then he comes.

/vəxte ky a pədi bəyt, gwRa a tərā zərrā 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.

če, 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 gvəpā nə ən.

We are not still weaving this fine-rug.

če, šwma ra[h]a nyndā byt?

Will you keep sitting on [the side of] the  
road?

a [h]ər Dəwla kar kənā bənt.

They will keep working in any case.

mən a vəxta čiā gyrā nəbin.

I will not be buying things [still] at that  
time.

əme gwrk šwməy mešā gyrrā bənt.

These [same] wolves will keep dragging  
off your sheep.

təw bəlky pwčč šodā bȳbəy.

Perhaps you may [still] be washing clothes.

če, a əngə dema rəvā bȳbit?

Should he still keep going ahead?

[h]onəy jo[h] təčā bȳbənt!

Let streams of blood keep flowing [lit.  
running]!

če, a šəyr jənā məbənt?

Should they not keep singing?

təw bayd ynt nan pəčā bȳbu, tanky drwst  
meman ser bȳkənənt!

You must keep baking [lit. cooking] bread,  
so that all the guests may eat their fill  
[lit. may make full]!

šwma dar karā bȳbyt, tanky drwstē šəp as  
rok bȳbit!

Keep bringing wood, so that the fire may  
be lit all night [long]!

təw bayd ynt dočā məbu!

You must not keep sewing!

šwma čap jēnā mēbyt!

Do not keep dancing!

11.601. The "iterative" formation consists of the present stem of the verb + a suffix /an/-/ā/, followed by some form of /buæg/ "to be, become." Although sometimes the same in translation, this formation differs from the continuative form discussed in Sec. 11.501: for example, whereas /rəvəga 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), /rəvan 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 əngə kar kənan ynt./ Is he still working? [The action is seen as being prolonged over a period of time.]
- /e vəxta ko[h]ā bərp kəpā bit./ At this time snow will keep falling in the mountains. [The action is prolonged and repeated over a period of time. /kəpəga bit/ denotes "will be [continuously] falling."]
- /šwma zərr dəyā bỳbyt!/ 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 nə ən./ We do not keep weeping. [Never \*/nəgrevan ən/.]
- /brašā, gəl kənā mēbyt!/\*/gəl məkənā byt/.] Brothers, do not keep rejoicing! [Never

11.602. In translation, /əngə/ "still, yet" often appears to be synonymous with /tənynga/ "up to now, still, yet" (see Sec. 9.405), although strictly speaking, /əngə/ lacks the present tense reference of /tənynga/. In some contexts, /əngə/ is also roughly translatable as "however." E. g.

- /a tənynga [h]yस्पətala ynt./ He is still in the hospital. ["Still" here really means "up to this time." Compare:]
- /a əngə [h]yस्पətala ynt./ He is still in the hospital. [His stay in the hospital has been prolonged into the present.]
- /če, təw tənynga gwšnəg əy?/ Are you still hungry? [I. e. up to now.]
- /če, təw əngə gwšnəg əy?/ Are you still hungry? [I. e. even after the big dinner you have just eaten.]
- /če, a vəti gysa tənynga kwlp nəkənt?/ Does he not lock his house yet? [I. e. up to the present time.]
- /če, a vəti gysa əngə kwlp nəkənt?/ Does he still not lock his house? [I. e. even after all that has happened.]
- /a borči əngə əš eši jvan ynt./ That cook, however [lit. still, yet], is better than this [one].
- /məy drwst səngətt kayənt. če, təw əngə nəyayəy?/ All of our friends will come. Will you still not come?

/tənynga šəp ynt. / It is still night. [I. e. up to now. Compare: ]  
 /tənynga əngə šəp ynt. / It is still night up to now.

11.603. /tanky/ "so that, in order that" is, of course, related to /təna/ "until, up to" (Sec. 8.200 (32)), /ta[bə]/ "up to, until, to" (Sec. 6.303), and /tənynga/ "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.

/təw čie dar byar, tanky mən asa rok bÿkənin! / Bring some wood, so  
 that I may light the fire!  
 /a vəti gysa kwlp kənt, tanky dwzz məpwtrənt. / He locks his house, so  
 that thieves may not enter.  
 /mən təra e darua dəyin, tanky təw zut joR bÿbəy. / I will give you this  
 medicine, in order that you may get well soon.

11.604. /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.

/təw bayd ynt ser bÿkəney. / You must eat your fill.  
 /mən əš e nanā vətara ser kənin. / I will eat my fill of these [pieces of]  
 bread.  
 /nun mən ser wn. / Now I am full.  
 /e Dəgar ser ynt. / This land is saturated. [I. e. irrigated to capacity.  
 This is a metaphorical usage. ]  
 /mən za[h]ga ser dəyin. / I will make the child eat its fill. [/ser dəyæg/  
 "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 darā gwDDəgi əy.	You have to [intend to, have the capacity to] chop this wood.
a ayra kwšəgi ynt.	He has to [intends to, has the capacity to] kill him.
ma yəkk lypapəge gyrəgi ən.	We have to [intend to, have the capacity to] buy an envelope.
če, šwma la[h]tē TykəTT gyrəgi yt?	Do you have to [intend to, have the capacity to] buy some stamps?
a gərmē pwčč pošəgi ənt.	They have to [intend to, have the capacity to] put on [wear] warm clothes.



əmməy sərdar rəvəgi ynt.	Our chief has to [intends to, has the capacity to] go.
əmməy sərdar rəvəgi ənt.	Our chiefs have to [intend to, have the capacity to] go.
sərdar e bəčəkka jənəgi ynt.	The chief has to [intends to, has the capacity to] beat this boy.
təi pyss e kara kənəgi ynt.	Your father has to [intends to, has the capacity to] do this task.
ymšəpi šwməy bras vanəgi ənt.	This evening your brothers have to [intend to, have the capacity to] study.
mən kar kənəgi nə wn.	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 /buəg/ "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]əgi ynt. / He has to [intends to, has the capacity to] run away.  
 /mən ayra kwšəgi wn. / I have to [intend to, have the capacity to] kill him.  
 /bəčəkk čie kytəb gyrəgi 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.

/mə e kara kənəgi 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 kwšəgi bin. / I will have to [will intend to, will have the capacity to] kill him.

/[h]əyal ynt, ky a ai [h]arosa rəvəgi məbənt. / [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.

məna rəvəgi ynt.	I have to go.
təra ʒa joR kənəgi ynt.	You have to make tea.
ayra riš sa[h]əgi ynt.	He has to shave [his] beard.
mara e gvazi kəTTəgi ynt.	We have to win this game.
šwmara e kagəd mən Daka dem dəyəgi ənt.	You have to send these letters in the mail.
avana e kytəb vanəgi ənt.	They have to read these books.
əmməy sərdara rəvəgi ynt.	Our chief has to go.
əmməy sərdarā rəvəgi ynt.	Our chiefs have to go.
təi pyssa e kar kənəgi ynt.	Your father has to do this task.
ymšəpi šwməy brasana vanəgi nə 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]əgi ynt. / He has to run away. [The sense of compulsion expressed by this sentence is stronger than that of /a ji[h]əgi ynt. /. ]
- /məna ai ləngar joR kənəgi ynt. / I have to fix [lit. build, construct] his plow. [The semantic subject /məna/ is objective in form; /ləngar/ is the grammatical subject of the sentence. ]
- /ešana nun vab kənəgi ynt. / They have to sleep now. [Although the semantic subject /ešana/ is plural, there is no object, and the verb is thus 3rd sg. ]

/ʒe, t̪ai mwlkəy m̪ərdwm̪ā gərm̪ē pw̪č̪č̪ poʒəgi ynt?/ Do the people of your country have to wear warm clothes? [/gərm̪ē pw̪č̪č̪/ "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.

/m̪əna + ai ləngara joR kənəgi ynt. / I have to fix [lit. build, construct] his plow. [Both the semantic subject /m̪əna/ and the semantic object /ləngara/ are marked with the "singular-definite" suffix /a/.]  
 /bəčəkka + e kytaba gyrəgi 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.

/sərdar e bəčəkka 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 bəčəkka sərdar jənəgi ynt. / and /sərdara + e bəčəkka jənəgi ynt. / are both rather ambiguous and are thus less likely of occurrence.]  
 /m̪ən ayra kwʒəgi wn. / I have to [intend to, have the capacity to] kill him. [This will always be understood to be Pattern A. /m̪əna ayra kwʒəgi 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.

/m̪əna 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 kwʒəgi ynt. / [He] has to kill him. [Or: "He has to kill [him]." Both patterns are possible.]  
 /eʒana [h]ər ʒi gwʒəgi 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.

/m̪əna ka[h] kənəgi nə ynt. / I do not have to cut grass.  
 /m̪əna rəvəgi bit. / I will have to go.  
 /əgə t̪əra e kar kənəgi b̪ybit, to jvan ynt. / If you have to do this work, it is good.

/[h]əyal ynt, ky ayra pəysəg dem dəyəgi məbit. / [I] think that he may  
not have to send money.

11. 900. Basic Sentences.

mənyš səi kənin.	I will inform him [her, them].
mən səi kəninyš.	I will inform him [her, them].
mən səi kənine.	I will inform him [her, them].
təwyš zanəy, ky e mal kəig ənt.	You know whose property this is. [Lit. You it know, that these properties whose are.]
ayš banda bart.	He will take it [him, her, them] tomorrow.
a banda bartyš.	He will take it [him, her, them] tomorrow.
a banda barte.	He will take it [him, her, them] tomorrow.
mayš prošəga ən.	We are breaking it [them].
ma prošəga ənyš.	We are breaking it [them].
ma prošəga əne.	We are breaking it [them].
šwma dem bȳdəyytyš!	Send it [him, her, them]!
a gwšənte, ky mərəwt.	They tell it [him, her, them], that [he] should not go.
dəpyš pəč ynt.	His [her, its] mouth is open.
ponzyš draj ynt.	His [her, its] nose is long.
gošyš məzən ənt.	His [her, its, their] ears are large.
e ma[h]a, šəpyš sərd ənt.	In this month its [their] nights are cold.
əgə mən e swnduka [h]ork bȳkənin, to təw a rotakā təhayš kənəy?	If I empty this box, will you put those newspapers inside it?
aškayš bȳnynd!	Sit on that side of him [her, it, them]!
če, mwłkyš [h]wšk ynt?	Is his [her, its, their] country dry?
a pwččanyš tər bȳkən!	Dampen those clothes of his [of hers, of its, of theirs]!

mwlkayš, dwzzi baz əst.

In his [her, its, their] country there is much theft.

e məwswma, kučəgyš səwz ənt.

In this season its valleys are green.

divalyš prwšit.

Its wall will break.

11. 901. The special 3rd person pronominal affixes /yš/ and /e/ are employed as follows:

- (1) As 3rd person objects: "him, her, it, them." /yš/ and /e/ are affixed either to the subject (noun, pronoun, or demonstrative) of their clause or else directly to the verb form. E. g.

/mənyš dočīn. / I will sew it. [Or, /mən dočinyš. / or /mən dočīne. /. ]

/mənyš yzdə kənin. / I will memorise it. [Or, /mən yzdə kəninyš. / or /mən yzdə kənine. /. ]

/pwlisyš girt. / The police will catch him [her, it, them]. [Or, /pwlis girtyš. / or /pwlis girte. /. ]

- (2) As 3rd person possessives: "his, her, its, their." In this usage, /yš/ 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. /demayš/ "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.

/mwlkyš sərd ynt. / His [her, its, their] country is cold.

/čəmmyš dərd kənənt. / His [her, its, their] eyes hurt. [Or, /čəmme dərd kənənt. /. ]

/taliyš [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 /yš/ is found, since /e/ may be confused with the "singular-indefinite" suffix /e/. E. g.

/sərdaryš 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. ]

/dəpyš bənd ynt. / His [her, its] mouth is closed. [/dəpe bənd ynt. / may also mean "A mouth is closed. "]

/sərdar zantyš. / The chief knows him [her, it, them]. [/sərdar zante. / is also possible since there can be no ambiguity: the "singular-indefinite" suffix /e/ does not occur with verbs. ]

/bəčəkke najoR ənt. / His [her, their] boys are ill. [This is unambiguous since the "singular-indefinite" suffix /e/ cannot occur with a plural noun. Nevertheless, /yš/ might be preferred. ]

A further note about /yš/ 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 /yš/ is always plural ("their, them"), while /e/ is singular ("his, her, him,

her"). 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:

SUFFIX PRONOUN		MEANING
1st sg.	wn	my, me
2nd sg.	yt	your [sg.], you [sg.]
3rd sg.	e	his, her, its, him, her, it
1st pl.	en [or /ẽ/]	our, us
2nd pl.	o	your [pl.], you [pl.]
3rd pl.	yš	their, them

Examples:

/dylwn swčit. / My heart burns [e. g. with love].  
 /čəmmwn dərd kənt. / My eye hurts.  
 /pwččanyt əš jana gyryn. / I'll take your clothes from [your] body.

11.902. /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.

11.903. /dwzz/ is an example of a small class of roots which may occur both as noun stems (/dwzz/ "thief") and as verb stems (/dwzzəg/ "to steal").

/dwzz/ also occurs with the abstract noun formant /i/: /dwzzi/ "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.

11.1001. Substitution.

1.	əgə mən	<u>e talia</u>	<u>b̀wprošin,</u>	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.	əgə təw	<u>gwšnəg</u>	bəy, to	<u>e nanā</u>	<u>bor!</u>
		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	<u>Dakxanəa</u>	rəvəga wn, tanky	<u>la[h]tē TykəTT</u>	<u>bÿgyrin.</u>
		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.	məy bəčəkk	<u>baga</u>		<u>gərdəga ənt.</u>	
		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	
5.	məni [h]əyal ynt, ky a [h]ər Dəwla			<u>rəvā bənt.</u>	
				will keep dancing	
				will keep calling [lit. making voice]	
				will keep crying	
				will keep singing	
				will keep harvesting	
6.	<u>məy borči</u>	<u>səwziā</u>		<u>koTəga ynt.</u>	
	that wolf	my goat		is dragging off	
	my cousin	his lesson		is memorising	
	my mother	her work		is finishing	
	my little brother	those plates		is emptying	
	the girl	the clothes		is dampening	
7.	<u>məni</u>	<u>pad</u>	səkk dərd kənt.		
	his	mouth			
	my friend's	eye			
	the cook's	ear			

- the merchant's            nose  
the camel-rider's        hand
8. əgə təw əngrezi        b̀ykənəy, to jvan ynt.  
game  
Baluchi  
hunt  
voice  
grass
9. ɪnən        ma[h]pəɾā                    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 ənnun        tərr kənənyš.<sup>1</sup>  
chop  
drag off  
break  
kill  
finish

<sup>1</sup>Note that /yš/ is not underlined and must be repeated in each sentence.

11. če, təw                                əngə                                vəspəga əy?  
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 b̀ygirt, to baz [h]ərab ynt.  
the wolf  
smallpox  
the chief  
cold (catarrh)  
his enemy
13. məwswmyš                                [h]ərab                                ynt.<sup>1</sup>  
medicine                                    bitter  
ticket                                        expensive  
comb                                        old  
land                                        dry  
newspaper                                    good

<sup>1</sup>Note that /yš/ is not underlined and must be repeated in each sentence.



14. <u>e Dəwlē dar</u>	<u>prwšā bənt.</u>	
your [pl. ] cattle	will keep dying	
the blood of our people	will keep flowing [lit. running]	
our enemies	will keep running away	
those people	will keep going ahead	
our guests	will keep eating their fill [lit. making full (of food)]	
15. <u>če, təw</u>	<u>yəkk təpəre</u>	<u>karəgi əy?</u>
he	those flour-sacks	has to empty
they	this cloth	have to cut
we	these shirts	have to wear
your [sg. ] son	from that door	has to enter
you [pl. ]	this wall	has to paint [lit. give colour]

11.1002. Transformation Drill I.

Join the following pairs of sentences into a single conditional sentence. Begin the first clause with /əgə/ "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 darā gwDDəg loTit. ayra təpəre bədəy! /

Student: /əgə a darā gwDDəg loTit, to ayra təpəre bədəy! /

1. təi jən twinnəg ynt. ayra šə məška ap bədəy!
2. šwma ča vərəg loTyt. mən apā gərm kənin.
3. a riš sa[h]əga ynt. pər ai yəkk dəstpage byar!
4. təw əngə gwšnəg əy. šəmmən e pəysəgā bəgyr, əw čie nan bəgyr!
5. təw ša[h]ra gərdəg loTəy. mən əm gō təw kayəg loTin.
6. təw bazara rəvəy. pəmmən yəkk pətrie əw čie sabun bəgyr!
7. e ma[h]a bərp baz kəpit. ma e vəxta rəvəg nəloTən.
8. a lərzəga ynt. ayra vətī koTa bədəy!
9. ai tam čaəy Dəwla ynt. [h]əyal ynt, ky a mənə dost bəbit.
10. [h]awr gvarəga nə ynt. ma ai [h]arosa rəvən.
11. a adenka prošit. mənī gw[h]ar grevit.
12. kəssa ginryč girt. ayra trəhəgi ynt.
13. a gō yəkk dygəra myRənt. mənī pyss səkk zar bit.
14. təw e kagəda mən Daka dem bədəy! təi baz merbani bit.
15. a grevan ynt. Daksəre bəloT!
16. ai pwčč tər ənt. asa rok kən!
17. təw [h]əlka bəro! sərdara səi bəkən, ky ma kayən!
18. təra e rəng dost nə ynt. mənə dygə ləwnəy pwčč əst.
19. a šypie gvəpəga ynt. mən čarəg loTin.
20. təw dega əš apa pwrr bəkən! mən byr kəninyš.

11.1003. Transformation Drill II.

Join the following pairs of sentences into a single conditional sentence. Begin the first clause with /əgə/ and the second with /to/ or /gwRa/, as seems most appropriate. Change the underlined verb form to the subjunctive. E. g.

Instructor: /məwswm [h]ərab ynt. mən gysa nyndin. /

Student: /əgə məwswm [h]ərab bÿbit, to mən gysa nyndin. /

1. a myrit. ma drwst səkk grevən.
2. dwzz pədi kəyt. pwlis ayra girt.
3. təra pwTəg girt. e darua bor!
4. təi pyss rotaka vanit. təvar-təvar məkən!
5. mənī kar əlas bit. mən ai [h]arosa rəvəgi bin.
6. borčixanə pak nə ynt. bÿrope!
7. šwma Dakxanəa rəvyt. pəmmən la[h]tē TykəTT bÿgyryt!
8. a yəxxa lərzənt. təw bayd ynt avana təha byar!
9. əmməy meman ser kənənt. jvan ynt.
10. təw dərgəga kwlp kənəy. dwzz nəpwtrənt.
11. təi čəmm dərd kənt. mən təra Daksəreəy gysa bərin.
12. a vərdyn təra dost nə ynt. məvəre!
13. məroči Dak dər rəwt. mən e kagəda dem dəyin.
14. təw ai Dəssa gwšəy. ma banda ai [h]ədda rəvən.
15. narwšt gərm nə ənt. mən dega asa byr kənin.
16. šwma pərzonəkka talan kənyt. mən dygə nan karin.
17. təw vəti mešā nəčarəy. gwrk avā gyrrənt.
18. təi šəkk prwšit. mən pər təw nokene karin.
19. a təvar-təvar kənənt. mənyš jənin.
20. təw ayra səi kənəy. a əm gō ma pə šykara kəyt.

11.1004. Transformation Drill III.

Change the underlined verb forms in the following sentences to the "continuative" formation. If the verb is in the imperative or subjunctive mode, this feature should be retained. See Secs. 11.401 and 11.501. E. g.

Instructor: /a gō vəti bədigā myRənt. /

Student: /a gō vəti bədigā myRəga ənt. /

1. mənī jən ma[h]pərā rəndit.
2. če, təw məročiəy səbəka yzdə kənəy?
3. ma[h]-w-ystar dər kəpənt.
4. [h]əyal ynt, ky ai mas bÿtrəhit.
5. a nivəgā koTit.
6. a jynykk mən dylloa ap man kənt.
7. məroči ma gvazi nəkənən.

8. mēni sēngətt bəloči [h]el kənənt.
9. a ənnun nəgrevit.
10. təw pər če nətrəhəy.
11. a čap jənənt.
12. a bayd ynt svarəga əš yda bəwgvəzənt.
13. gvat bəlky məkəššit.
14. e pwččā rəng bəydəy!
15. vəxte ky a bwəspit, təw təvar-təvar pər če kənəy.
16. čošē šəyr məjən!
17. [h]ər vəxt ky a vəti dodā bəykənənt, təra čarəgi bit.
18. əgə a əš [h]jyspətala daru bəwdwzzit, to pwlisa bəwloT!
19. a bəlky məročā vəti kyšarā bəwrwnənt.
20. zalbul kasā Təppənt.

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 dəptərəy dema nyndəga ənt. /

Student: /a dəptərəy dema nyndan ənt. /

1. če, a əngə grevəga ynt?
2. a tənynga ayra təvar kənt.
3. a [h]ər gvazia kəTTit.
4. a čošē gəndəgē pwčč pər če pošəga ynt.
5. ma pə vəti mwlka myRəga ən.
6. šwma šəyr jənəga məbyt!
7. šwma gəlləgā drwšəga bəbyt, tanky mən nan bəpəčin!
8. borči səwziā koTəga bit.
9. [h]on əš ai ponza təčəga ənt.
10. təw pər če ma[h]pərā rəndəga əy.
11. əgə ayra pwTəg ynt, to e daruā šəp-w-roč dəyəga bəwbu!
12. təw ayra bəwgwš, tanky a məšəmošit!
13. bəčəkkā, šwma nan-w-narwšt byaryt, tanky məy meman ser bəykənənt!
14. a šə əmməy rəməgā dwzzəga bənt.
15. gwrk məy bwzā gyrrəga 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.

Instructor: /a asa rok kənt. /  
Student: /a asa rok kənəgi ynt. / [And: ]  
/ayra as rok kənəgi ynt. /

1. mən pənč lypapəg gyrin.
2. təw e təkia [h]ork kənəy.
3. ma ji[h]ən, tanky a mara məgirt.
4. təw [h]yčči mədwzzəy.
5. e ma[h]a, a byrynj kyšənt.
6. a əwgan vəti bədigā kwšit.
7. ma vəti gvənDoa [h]yspətala bərən.
8. təw əngrezi kənəy.
9. mən [h]ər Dəwla sərdara vəšš kənin.
10. šwma ymšəpi oda sər byt.
11. əvəla ma ča-w-čylym dəyən.
12. a svarəg vərənt.
13. če, təi səngətt məroči sər girt?
14. šwma banda šykar kənyt.
15. a vəti drwst malā bəha kənt.
16. mən əš a pirena jwst kənin, ky e kučəgəy nam če ynt.
17. a tapəga gō domi bwnəga dem dənt.
18. šwma memānxanəa pak kənyt, pər če ky memane məroči kəyt.
19. mən yzm loTin.
20. təw bəločani dodā [h]el kənəy.

11.1007. Transformation Drill VI.

Change the underlined object word or phrase to /yš/ or /e/ (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 memanā vəšš kənin. /  
Student: /mənyš vəšš kənin. / [Or: ]  
/mən vəšš kəninyš. / [Or: ]  
/mən vəšš kənine. /

1. təw kwčəkka yngw byar!
2. ma e kagədā dem nədəyən.
3. šwma kasā bÿTəppyt!
4. e məwswma, ma saā rwnən.
5. e kwrsia bÿzur!
6. mən bayd ynt riš bÿsa[h]in.
7. dərgəga kwlp bÿkən, tanky dwzz məpwtrənt!
8. təw e pwčča pər če bwrrəga əy.
9. təra šəp-w-roč čarəgi bit, tanky kəsse təi goka mədwzzit.
10. če, təw e moTəla bəha kənəg loTəy?

11. əgə təw ayra zanəy, to pər çe ayra nəgwšəy.
12. mən [h]ər jagə vəti təpəra pəTTin.
13. a vəti səbəkā yzdə kənəga ənt.
14. a bəlky dega byr bÿkənt.
15. borči borčixanəa pak kənəga ynt.

11.1008. Transformation Drill VII.

Change the underlined possessive word or phrase to /yš/ or /e/ (as seems most appropriate) and affix it to the noun it possesses. See Sec. 11.801. E. g.

Instructor: /məni səngəttəy dəp dərd kənt. /

Student: /dəpyš dərd kənt. /

1. borčiəy jəna pwTəg ynt.
2. ai tam kavəy Dəwla ynt.
3. e drəčkəy nivəg lonD ənt.
4. a bəločəy mə[h]ari ko[h]n ynt.
5. e [h]əlkəy ka[h]n əš yda dur nə ynt.
6. ai šəkk a swndukani sərbyra ynt.
7. ai šəkk a swndukani sərbyra ynt.
8. a vəti pysəy pwšta nyndit.
9. ai jynykkəy mə[h]pər draj ənt.
10. ai za[h]g ai dema gərdəga ənt.
11. məmanəy talia [h]ork buəga məyl!
12. e kytəbəy səbək asan nə ənt.
13. ai bras barəg ynt, bəle ai gw[h]ar zənd ynt.
14. a vərnaenəy mas bəlky zut bÿmyrit.
15. çe, təw Daksərəy darua nəvərəy?

11.1009. Question-Response Drill I.

1. təw çe kənəga əy.

reading the newspaper  
chopping the wood  
cutting this [piece of] paper  
searching for my knife  
shaving [my] beard

2. oda təi çe 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.

- I have to cook food [lit. bread].
3. təw əʃ avā pər ʃe zar əy.  
 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. təw kwja rəvəgi əy.  
 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. kəy e kwləva bart.  
 the camel-rider  
 that nomad [lit. person of the hinterland]  
 your [pl. ] chief  
 the doctor  
 our guest
6. ənnun borči ʃe kar kənəga ynt.  
 cutting up vegetables  
 lighting the fire  
 washing the utensils  
 buying provisions  
 putting on [i. e. on the fire] the tea-kettle
7. ʃe, mən pər təw ʃə bazara ʃie bȳgrin?  
 Yes. A comb  
 Yes. Some medicine  
 Yes. A new axe  
 Yes. A razor  
 Yes. Two bottles of oil and three seers [of] rice
8. ʃe, ʃwma poši pyRia rəvəg loTyt?  
 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.

- If our work is finished [lit. may become finished], we will go.  
 If it does not rain [lit. rain may not rain], then we will go.
9. əgə ma e kara əlas b̀ykənən,  
 gwRa ʒe kar b̀ykənən.
- 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. vəxte ky a gysa b̀yrəsit,  
 mənʒ ʒe b̀w̄gw̄šin.
- 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 pər ʒe 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 məwswm ʒon 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. ʒe, tərə 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.

No, I have to go to the office tomorrow.  
No, tomorrow I want to hunt.

14. a jynykk ĉe kənəga ənt.

weaving a fine-rug  
making tea  
combing [their] hair  
searching for my head-cloth  
drying the clothes

15. a zalbul pər ĉe grevan ynt.

Her husband is dying.  
She is searching for her child.  
She is shivering in the cold.  
Her husband is angry with her.  
She has no provisions.

#### 11.1009. Question-Response Drill II.

1. [h]ər vəxte ky təw šə gysa dər kəpəy, təw dərgəga kwlp kənəy ya nə.
2. ĉe, pər təw səbəkani yzdə kənəg asan ynt?
3. ĉe, təw bəločani čap čarəg loTəy?
4. vəxte ky e jwmayt əlas bÿbit, təw kwja rəvəgi əy.
5. ĉe, təw bazē ystarani namā zanəy?
6. ĉe, təi [h]əyal ynt, ky mərđwm təna ma[h]a bÿrəsənt?
7. ĉe, təi ša[h]ra dwzzi baz əst?
8. əgə kəss bəloči kənəga bÿbit, to təw sərped bəy?
9. ĉe, təw vətı svarəg yskula vərəy?
10. ĉe, təra šykar kənəg dost ynt?
11. əgə bəčəkk təvar-təvar bÿkənənt, to təw zar bəy?
12. təi gysa memaxanə əst?
13. əgə kəssa pwTəg bÿgirt, to əvəla ĉe kənəgi ynt.
14. təi mwlkəy məwswm čon ynt.
15. ĉe, təw [h]ər roč rotak vanəy?

#### 11.1100. Vocabulary.

əgə	if
əlas	finished, completed
əlas buəg	to end, finish (intransitive)
əlas kənəg	to end, finish, complete (transitive)
əngə	still, yet
*əngrezi	English
əngrezi kənəg	to speak English



*bəloči	Baluchi
bəloči kənəg	to speak Baluchi
borči	cook (chef)
borčixanə	kitchen
bwrrəg I	to cut (with a slicing motion)
*byr	on, on the surface of, at, in, inside, in an area of, in (a place)
byr kənəg	to put (a pot, kettle, etc.) on (the fire)
čap	dance
čap jənəg	to dance
čəmm	eye
daru	medicine
dəp	mouth
*dərd	pain, anguish
dərd kənəg	to hurt
dival	wall
dwzz	thief
dwzzəg I	to steal
dwzzi	theft
Dak	mail, post
Daksər [literary: /DakTər/]	doctor
gərdəg I	to walk around, wander
ginryč	cold, catarrh. [See Sec. 11.205.]
ginryč buəg	to have a cold
ginryč gyrəg	to catch a cold
goš	ear
grevəg I	to cry, weep
gwDDəg I	to cut (with a chopping motion), to chop, hack, chop down
gwrk	wolf
gwšnəg	hungry
*gvazi	game, sport
gvazi kənəg	to play (a game)
gyrrəg I	to drag off
[h]on	blood
[h]ork	empty
[h]ork buəg	to be, become empty
[h]ork kənəg	to empty
[h]wšk	dry
[h]wšk buəg	to be, become dry
[h]wšk kənəg	to dry (transitive)
[h]yspətal	hospital
ji[h]əg I	to run away, flee

kəTTæg I	to earn, gain, win
koTæg I	to cut to pieces, chop up into pieces
kučæg	valley
*kwlp	lock
kwlp kənæg	to lock
kwšæg I	to kill
la[h]t	some, a few, several
lapdæst	diarrhea. [See Sec. 11.205.]
lapdæst buæg	to have diarrhea
lapdæst kənæg	to get, have diarrhea
lərzæg I	to shiver, tremble
lypapə[g]	envelope
ma[h]	moon; month
ma[h]pər	hair (of the head)
məwswm	season, weather, climate
memanxanə	guest-house
myræg I	to die
myRæg I	to fight
pak	clean, pure
pak buæg	to be, become clean
pak kənæg	to clean
pəTTæg I	to search for, look for, seek
ponz	nose
pošæg I	to put on, wear
prošæg I	to break (transitive)
prwšæg I	to break (intransitive)
pwlis	police
pwtræg I	to enter, sneak into, crawl into
pwTæg	smallpox. [See Sec. 11.205.]
pwTæg buæg	to have smallpox
pwTæg gyræg	to catch smallpox
rəndæg I	to comb
riš	beard
*rok	light
rok buæg	to be lit, be kindled
rotak	newspaper
sa[h]æg I	to shave
səbək	lesson
səi	informed
səi buæg	to be informed
səi kənæg	to inform, tell
ser	full, satiated (with food, etc.)
ser buæg	to be full

ser døyæg	to cause someone to eat his fill
ser kənæg	to eat one's fill
svaræg	lunch, lunchtime
šəkk	comb
šəp-w-roč	night-and-day: day (24 hours); constantly, all the time
šykar	game (the animal hunted); hunting, the hunt
šykar kənæg	to hunt
tanky	so that, in order that
təpər	axe
tərr	wet, damp
tərr buæg	to be, become wet, damp
tərr kənæg	to wet, dampen
təvar	voice, sound, call
təvar kənæg	to call to, shout at
təvar-təvar kənæg	to make noise
trəhæg I	to rest
twinnæg	thirsty
TykəTT	ticket, stamp
*vəšš	sweet, happy, fine
vəšš kənæg	to make happy, cheer up
yəxx	cold
ystar	star
yzdə	learned, memorised
yzdə kənæg	to learn, memorise
zar	angry
zar buæg	to be, become angry



A Persian wheel well [ʔəɾəTT/].

## UNIT TWELVE

### 12.100. Dialogue.

Dr. Adams is planning to go to the market with his servant.

fellow	[h]əmbəl
merchandise, commodity, thing for sale, purchase	səwda
1. A: Say, fellow, let's go [and] make some purchases today in the market!	əre, [h]əmbəl, bÿrəvən, məroči bazara čie səwda bÿgyrən!
riding, vehicle, conveyance, means of transportation; passenger	svari
tonga, a type of two-wheeled horse carriage	Tanga [or /tanga/]
2. S: All right. May I call a tonga for transportation?	baz jvan. mən svara pə Tangae bÿloTin?
3. A: No, we'll both [lit. every two] go out and catch a tonga from over there.	nə, ma [h]ərdw Dəna rəvən, əw əš oda Tangae gyrən.
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].	vajə, ənčw mən bazara rəvəgi nə wn, pər če ky mēni sər kəmme dərd kənəga ynt.
tablet, pill	goli
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.	təw bya, əš oda mən pər təw čie goli gyrin, əw səwdaan əm karəy.
6. S: Good, let's go.	šərr, bÿrəvən.
tonga-driver	Tangavala [or /tangavala/]
vegetable-market	səwzi-bazar
7. A: Ask that tonga-driver how much he'll take [to drive us] from here to the vegetable-market.	a Tangavalaa jwst kən, ky əš yda tēna səwzi-bazara čynkə girt.
hey! O!	o
8. S: Hey friend, how much will you take from here [lit. take from here!] up to the vegetable-market?	o bras, əš yda bÿgyr tēna səwzi-bazara čynkə gyrej.
9. T: Friend, I will not take less [than] eight annas.	bras, [h]əšt anəa kəmm nəgyrin.
10. S: Good. Come on, let's go!	šərr. bya, bÿrəvən!
to get on (a horse, car, etc.), ride	svar buəg
11. A: I'll get on behind, and you get on in front!	mən pwšta svar bin, əw təw dema svar bÿbu!
12. S: Very good.	baz jvan.
Dr. Adams chats with the tonga-driver.	
wage	porya

13. A: Friend, what is your daily wage [lit. night-and-day's wage]?  
sometimes .. sometimes .  
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!  
22. T: Very good.  
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?
- bras, t̄ai š̄ep-w-roč̄əy porya č̄ynkəs ynt.  
vəxte ... [əw] vəxte ...  
vajə, vəxte pənč kəllədar, əw vəxte geš̄ ya kəmm.  
pəym  
č̄e, drwst Tangavala yəkk pəyma kəTTənt?  
sa[h]ətt  
vak  
nə vajə, e əspəy sərə ynt, ky a č̄ynkə sa[h]ətt kar kənəgəy vak darit.  
a č̄on.  
səbbər  
pəzzor  
nyzor  
lagər  
vajə, səbbərən əw pəzzoren əsp baz kar kənənt, əw nyzor-w-lagərē kəmm kar kənənt.  
kar gyrəg  
təw əš̄ vət̄i əspa č̄ynkə sa[h]ətt kar gyrəy.  
vajə, mən š̄əš̄ gənTəa b̄ygyr təna [h]əšt̄ gənTəa kar gyrin.  
[h]er kəpəg  
bras, yda b̄ydar, əmma [h]er kəpən.  
baz jvan.  
e b̄wzur t̄ai pəysəg!  
vəš̄š̄ batəy  
baz merbani. vəš̄š̄ batəy!  
vəš̄š̄ nam batəy  
vəš̄š̄ nam batəy!
- vajə, t̄era č̄e gyrəgi ynt.  
əmb  
ənar  
bras, mənə dw ser əmb əw yəkk sere ənar b̄ydəy!  
baz jvan. dygə č̄e.  
zərdəlu  
zərdəluəy bəha č̄on ynt.

30. Sh: Apricots are four annas a seer.  
cucumber  
zərdəlu čar anə sera ynt.  
badryng
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  
če, e vəxta badryng rəsit?  
[h]ənd  
vəll  
noki  
rwdəg
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  
vajə, e [h]əndəy badryngəy vəll noki rwdəga  
ənt.  
meyəl
33. A: Good, give me a seer of squash!  
34. Sh: Shall I put all these [things] into a  
basket?  
okra  
tomato  
to weigh  
šərr, yəkk sere meyəl bəydəy!  
e drwstana kəTurea man bəykənin?  
benDi  
TəmaTər  
tol kənəg
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.  
servant  
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!
- ji [h]ā. əw čie əš a səwzian əm gyrəgi ynt.  
yəkk sere benDi əw nem sere TəmaTər  
tol kən!  
vajə, e drwstani dw rwppi bənt.  
bəwzur e dw rwppi.  
təi baz merbani.  
daru-w-dərman  
bya, nun təi daru-w-dərmanəy jwsta bəykənin.  
babətt  
dəvaxanə  
e babətta, mən təra yəkk jvanē dəvaxanə  
peš darin.  
nokər  
vajə, čie goli bəydəy. mənəi nokər kəmme  
najoR ynt.  
najoRi  
ai najoRi če ynt.  
sərəy dərd ynt.  
gō mən e goli əst ənt.  
Dəbbi  
e šərr ənt. yəkk Dəbbie bəydəy!

headache	sər-dərd
46. P: If the patient's headache is very severe, he should take [lit. eat] two pills now and two in the evening.	əgə najoRəy sər-dərd baz səkk ynt, to dw goli nun, əw dw šəpa bwart.
note (currency)	noT
to separate, take apart	jyta kənəg
47. A: Good, sir, here [is your money]! Change [lit. break!] this ten rupee note and take out [lit. separate!] your money!	šərr, vajə, b̀wzur! e də rwppiəy noTa b̀wproš, əw vətī pəysəgā jyta kən!
48. P: Thank you very much, friend.	təi baz merbani, bras.
49. A: Goodbye!	vəšš batəy!
50. P: Goodbye!	vəšš nam batyt!
Dr. Adams addresses his servant.	
to accompany, go along with	gō buəg
a little while, a moment [lit. a breath]	dəme
51. A: Say, fellow, do not accompany me now! Go, first take [lit. eat] a tablet, and sleep [for] a little while!	əre [h]əmbəl, nun təw gō mən gō m̀əbu! b̀yrə, yəkk golie peš bor, əw dəme vab kən!
to fry, cook in oil or water	gradəg
52. S: Shall I not fry these vegetables now?	če, e səwziā nun m̀əgradin?
goodness, peacefulness, tranquility	šərri
to rest	aram kənəg
53. A: No. You go and rest peacefully [lit. in goodness], and I will eat in a restaurant.	yunnə. təw b̀yrə, šərria aram kən, əw mən yəkk [h]oTəlea nan vərin.
54. S: Good. Now I'll catch a tonga.	šərr. nun mən Tangae gyrin.
Dr. Adams enters a restaurant. The waiter approaches him.	
55. W: Sir, what will you eat?	vajə, če vərəy.
56. A: What [various things] are there?	če če əst.
pulao: rice cooked with meat	pwlav
pulses	bəTT
57. W: Sir, today there are vegetables, pulao, and pulses.	vajə, mərəči səwzi, pwlav, əw bəTT əst.
fish	ma[h]i
58. A: Do you have fish?	če, gō šwma ma[h]i əst?
ocean, sea	zyr
59. W: No sir. Our southern people eat fish because the ocean is nearby. It is not available [lit. does not reach] here.	nə vajə, əmməy jandwməy mərdwm ma[h]i vərənt, pər če ky zyr nəzzik ynt. yda ǹrəsit.
60. A: Is there no beef [lit. cow's meat]?	gokəy gošt nest?
sheep, goat	pəs
61. W: No sir, here [people] eat very little beef. Mostly [they] eat sheep [or goat] meat or fowl, etc.	nə vajə, yda gokəy gošt baz kəmm vərənt. geštyr pəsəy gošt əw mwrɡ əw eš-w-a vərənt.
62. A: Good. Do you have curds?	šərr. məstəg əst?



63. W: Yes sir. saucer, small plate	ji [h]ã: pyrč
64. A: Good. Bring a plate of pulao and a saucer of curds for me! eggplant pumpkin, a sp. of pumpkin-like vegetable	šərr. pəmmən yəkk talie pwlav əw yəkk pyrče məstəg byar! vangəR kosinč
65. W: We have eggplant and pumpkin [lit. cooked-vegetable of eggplant and pumpkin] too.	vangəR əw kosinčəy sag əm əst.
66. A: Just this is enough for me. Afterwards bring a cup of coffee! common, ordinary	məna əme bəss ənt. rənda yəkk pyaləge kavə byar! ləss
67. W: Sir, perhaps coffee may be [found] in our large hotels. [It] is not [found] in common restaurants.	vajə, əmməy məzənē [h]oTəlā bəlky kavə bȳbit. ləss [h]oTəlā nest.
68. A: All right. Bring [some] green-tea!	šərr. səwz-ča byar!
69. W: Sir, here is your tea. oven-baked	vajə, e təi ča ənt. tənduri
70. A: I like this oven-baked bread of yours very much.	šwməy e tənduriē nan məna səkk dost ənt.
71. W: Yes. The Baluchis eat this [type of] bread in the summer.	ji [h]ã. bəloč tirməga əme nana vərənt.
72. A: All right. How much money shall I give for [lit. of] all these dishes?	šərr. e drwst vərdynani čynkə pəysəg bȳdəyin.
73. W: Sir, [the prices] of all these will be one and a half rupees.	vajə, e drwstani yəkk w nem rwppi bənt.
74. A: All right. Here is the one and a half rupees. restaurant-keeper	šərr. bȳzur yəkk w nem kəllədar. [h]oTəlvajə[g]
75. W: Sir, give it to the restaurant-keeper over there!	vajə, oda [h]oTəlvajəga bȳdəy!
76. A: Very well.	baz jvan.

12.200. Word Study.

1. / [h]əmbəl/ "fellow" is a nonhonorific term for any adult male. It is roughly equivalent in connotation to American English "guy" or British "chap." Its honorific equivalent is, of course, /vajə[g]/. The student must be careful to employ / [h]əmbəl/ only in reference to persons of clearly lower or less formal status (e. g. servants).

1. /səwda/ denotes "merchandise, commodity, thing for sale, purchase." The complex verbal formation /səwda kənəg/ is used for "to do business with" and "to sell" (synonymous in this meaning with /bəha kənəg/). The compound /səwdagyr/ "merchant" (literally "purchase-buy[er]") has already been introduced. E. g.

/e ša[h]ra səwda səkk gran ənt. / In this city goods [merchandise, commodities] are very expensive.

/pəmmən yəkk səwdae byar! / Bring something [i. e. a purchase] for me!

/məna gon eši yəkk səwdae kənəgi ynt. / I have to do a [piece of]  
business with this [person].

/mən e əspa səwda kənin. / I will sell this horse. [Synonymous with  
/bəha kənin/.]

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]ərdw/ 'both,' see Sec. 6.106. E. g.

/məna [h]ərdw bəydəy! / Give me both!

/[h]ərdw kytab jvan ənt. / Both the books are good.

/[h]ərdwē yəkk pəyma ənt. / Both are equal.

/[h]ərdwəy gys oda ənt. / The houses of both [persons] are over there.

8. The 2nd sg. imperative /bəgyr/ 'take, grasp, seize, catch, buy!' is employed in the idiomatic construction /əš ... bəgyr tənə ... / '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.

/mən əš [h]əšt bəjəga bəgyr tənə pənč bəjəga kar kənin. / 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.]

/əš koTaa bəgyr tənə noške, ma ayra [h]ər ra[h]a pəTTən. / 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.]

/a šə də rwppia bəgyr tənə bist rwppi roča kəTTənt. / 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 /vəxte ... [əw] vəxte .../. Compare Sec. 11.502 and see also sentence 56 below. E. g.

/vəxte a najoR ynt, vəxte joR ynt. / Sometimes he is sick, [and] some-  
times he is well.

15. /pəym/ 'kind, manner, way' is almost synonymous with /Dəwl/ 'kind, type, sort, way, method, shape, form' in many environments. /pəym/ does not share the meanings 'form, shape' or 'method, way,' however. For a comparison of /Dəwl/ with /ləwn/ 'kind, colour, quality,' see Sec. 9.403. E. g.

/mərdwməy səra [h]ər pəymē sa[h]ətt kəyt. / Every kind of vicissitude  
[lit. short time, period] comes upon [a] man. [/[h]ər Dəwlē/ is  
substitutable but not \*/[h]ər ləwnəy/.]

/e pəymē dod məy mwlka nest. / This kind of custom does not exist in  
our country. [/e Dəwlē/ is substitutable, but \*/e ləwnəy/ is not.]

/dygə pəymē pwčč byar! / Bring another kind of cloth! [dygə Dəwlē/ is  
roughly synonymous. /dygə ləwnəy/ is also possible but has the

meaning of "another colour" or "another quality. "]

/oda [h]ər Dəwlē gəlləg əst. / There is every kind of wheat over there.  
[/[h]ər pəymē/ is substitutable. //[h]ər ləwnəy/ is also correct in the  
meaning of "every quality. "]

/yəkk pəyma [h]awr buəga ynt. / Rain is falling continuously [lit. in one  
way]. [/yəkk Dəwla/ is also correct but not \*/yəkk ləwna/. ]

/məna e [h]ərdw ži yəkk pəyma dost ənt. / Both these things are equally  
[lit. in one way] pleasing to me. [/yəkk Dəwla/ is substitutable but  
not \*/yəkk ləwna/. ]

/drwst Tangavala yəkk pəyma kəTTənt. / All the tonga-drivers earn  
equally. [/yəkk Dəwla/ is substitutable in this same meaning but  
can also signify "in the same way, " "by the same method" -- a  
meaning which /yəkk pəyma/ does not share! ]

/e Dəwlē bədni məna dost ynt. / I like this kind of ewer. [/e pəymē/  
is also correct. /e ləwnəy/ is also possible in the sense of "this  
quality of, " although various qualities of ewers are not usually  
differentiated. Compare: ]

/e bədniəy Dəwl məna dost ynt. / I like the shape of this ewer. [Neither  
/pəym/ nor /ləwn/ carries the sense of "shape, form. "]

16. /sa[h]ətt/ denotes "time" in the sense of short, measurable units: hours, minutes, etc. (and is often used in modern Baluchi for "hour"). /vəxt/ "time" signifies a longer period: perhaps days, months, or years. /sa[h]ətt/ is also used for "(changing) circumstance, vicissitude"; see the first example under sentence 15 above. E. g.

/təra žynkə sa[h]ətt ynt, ky yda əy. / 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: ]

/təra žynkə vəxt ynt, ky yda əy. / How long [i. e. relatively longer  
periods of time: days, months, etc.] have you been here?

18. /pəzzor/ denotes "fat" in the sense of "over-fed, fat (through over-eating). "  
/zənD/ signifies "fat (through natural disposition)" of animate beings and also "thick, bulky"  
of inanimate objects. /pəzzor/ is not employed with inanimate objects.

A similar contrast is found for /barəg/ "thin, slender" and /lagər/ "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 səkk pəzzor ynt. / His uncle is very fat [i. e. over-fed].  
[/zənD/ is substitutable in the sense of "naturally fat, predisposed  
to fatness. "]

/a zənDē kytabe vanəga ynt. / He is reading a bulky book. [/pəzzor/ is  
not substitutable. ]

/mən e lagəren əspa gyrəg nəloTin. / I do not want to buy this thin [i. e.  
ill-fed] horse. [/barəg/ is substitutable in the meaning of "naturally  
thin, slender. "]

/məna barəgē žyTT dərkar ynt. / I need the thin rope. [/lagər/ cannot  
occur. ]

23. The imperative form /bəzur! / "pick up, lift!" is employed in the sense of "here

you are . . . ! " when offering payment, etc. to someone. E. g.

/e b̀wzur t̄i p̄əys̄əg! / Here is your money! [Lit. Pick up this, your money! ]

/b̀wzur [h]əšt w nem rwppi! / Here are [lit. pick up] the eight and a half rupees!

24. A special form of /buəg/ "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.

/vəšš batəy! / Goodbye! [Lit. May you [sg.] be happy! The proper reply is:]

/vəšš nam batəy! / Goodbye! [Lit. May you [sg.] be good name[d]! ]

/vəšš batyt! / Goodbye [to pl. ]!

31. /rəsəg/ "to arrive, reach" also denotes "to be available, to be obtainable, to get." E. g.

/če, e v̄əxta bazara əmb r̄əsit? / Are mangoes available in the market at this time? [Lit. Do mangoes arrive . . . ?]

/məni mwlka z̄ərd̄əlu n̄r̄əsit. / In my country apricots are unobtainable [lit. do not arrive].

/e D̄əwl̄ē pw̄čč ai dwkkana r̄əsit. / 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/, /jagə/, and /Dyh/. 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. /Dyh/ is also used for "region" but may be employed in the broader sense of "country" as well, overlapping the semantic area covered by /mwlk/ "country, land, field." (Indeed, in modern literary Baluchi, /Dyh/ is often found in the meaning of "nation.") /jagə/ is rather more abstract: "place (occupied by something, meant for something)." See Sec. 7.605. E. g.

/a məni [h]ədda n̄əyt. / He does not come to my place. [I. e. my home, my specific place. ]

/e [h]ənda badryng n̄r̄əsit. / In this area cucumbers are not available. [/Dyh/ is substitutable with a somewhat broader connotation: "region, country." /jagə/ is also correct in the rather more abstract sense of "physical location. "]

/ma a jagəa m̄əroči n̄r̄əsən. / We will not reach that place today. [/[h]ədd/ is substitutable in the sense of a specific, delimited location; /[h]ənd/ and /Dyh/ are also possible but connote "region, area. "]

/pakystan m̄əzənē Dyhe. / Pakistan is a large country. [/Dyh/ is roughly synonymous with /mwlk/ 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.

/məy kə[h]ol noki rəsəga ənt. / Our families are presently arriving.  
 [I. e. will presently arrive. ]  
 /mən noki t̄i kara kənəga wn. / I am presently doing your job.

35. /tol/ denotes both "weighing" and "scales, balance." The complex verbal formation /tol kənəg/ signifies "to weigh." The intransitive form of this latter is, of course, /tol buəg/ "to be weighed." E. g.

/t̄i tol oda nə ynt. / Your scales are not over there.  
 /yəkk sere əmb tol b̄ykən! / 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.

/e drwstani səy rwppi bənt. / [The price] of all these will be three rupees.  
 [Lit. Three rupees of these all will be. Compare: ]  
 /e drwst səy rwppi bənt. / All these [coins, etc. ] will add up to [lit. will be] three rupees. [Normally this will not be understood as a statement of price. ]  
 /eši dw rwppi bənt. / [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 /dərman/ both mean "medicine, drug, remedy." The compound /daru-w-dərman/ denotes "treatment, cure, remedy." E. g.

/ai daru-w-dərman gō ma nəbit. / 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.

/če, mən e [h]əbərə jwst b̄ykənin? / Shall I ask [about] this matter?  
 [/[h]əbərə "word, matter, thing" is grammatically a definite object, marked with the "singular-definite" suffix /a/. Compare: ]  
 /če, mən e [h]əbərəy jwsta b̄ykənin? / Shall I ask [about] this matter?  
 [/[h]əbərəy/ "of the word, matter, thing" possesses /jwsta/, which is marked by the "singular-definite" suffix /a/; lit. "Shall I make the inquiry of 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.

/məni babəttə, a rast nəgwšənt. / They do not tell the truth [lit. say true] about me.

/sərdarəy babəttə, təi če [h]əyal ynt. / What is your opinion about the chief?

/e babəttə, mənə jwst kənəgi ynt. / I have to ask about this. [/e babəttə/ denotes "in this connection"; /eši babəttə/ means "about this [one]."]

/təw kwjam babəttə 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 /sərəy 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. /gō buəg/ "to accompany, be with" (and its transitive form, /gō kənəg/ "to cause to accompany, send with") are another example of this phenomenon. E. g.

/mən gō təw gō bin. / I will accompany you. [Although /gō/ occurs as the substantive element of the complex verbal formation, it must occur again as a preposition before /təw/.]

/mən vəti za[h]ga gō šwma gō kənin. / 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 bədar! / Wait a moment for me over there!

/mən dəme bəločystana 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 /pəčəg/ "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.

/gō təw če če əst. / What [various things] do you have?

/təw e ma[h]a kwja kwja rəvəy. / Where [i. e. which various places] will you go this month?

/kəy kəy təi gysa ənt. / Who [various people] are in your house?  
 /e mal kəi kəi ənt. / Whose [various persons'] are these livestock?  
 /təra kwjam kwjam vərdyn dost ənt. / Which [various] foods do you like?

Certain nouns and adjectives are also repeated (usually with the compound juncture) to signify distributiveness. E. g.

/Dəwl-Dəwlē mərdwm e ša[h]ra əst. / There are [various] kinds of people in this city. [Note that \*/pəym-pəymē/ does not occur.]  
 /məni dwkkana ləwn-ləwnəy pwčč əst. / In my shop there are [various] qualities of cloth.  
 /vəxt-vəxte a kəyt. / He comes sometimes. [/vəxt-vəxte/ denotes "occasionally, from time to time, sometimes." Compare sentence 14 above.]  
 /əmməy mwlka kəmm-kəmmen ap əst. / In our country there is a little water [here and there]. [As an adjective, /kəmm-kəmmē/ denotes "a little [in various places]." Compare:]  
 /kəmm-kəmm [h]awr buəga ynt. / Rain is falling slowly. [I. e. little by little, a little at a time.]  
 /bəločystana məzən-məzənē ko[h] əst. / In Baluchistan there are [various] large mountains.

Numeral adjectives are also reduplicated to indicate distributiveness. E. g.

/məna dw dw anəy TykəTT gyrəgi ynt. / I have to buy [various] two-anna stamps. [I. e. several stamps having a denomination of two annas each.]  
 /če, təw šəšš šəšš anəy lypapəg loTəy? / Do you want [various] six-anna envelopes? [I. e. envelopes costing six annas each -- or envelopes bearing six annas' worth of postage each.]  
 /a yəkk yəkka šwməy mešā bərənt. / They will take away your sheep one by one.

Some reduplicated compounds of numerals or temporal nouns contain /pə/ "for." This is translatable as "after" or "by." E. g.

/a yəkk-pə-yəkka šwməy mešā bərənt. / They will take away your sheep one after another.  
 /yəkk-pə-yəkka təha bəbyt! / Go inside one after another!  
 /dw-pə-dw ešana dər bəkən! / Take them outside two by two!  
 /təw roč-pə-roč [h]ərəb buəga əy. / You are becoming worse [lit. bad] day by day.  
 /a sal-pə-sal kayənt. / They come year after year.  
 /a ma[h]-pə-ma[h] vətī zərran əš mən girt. / He takes his money from me month by month. [I. e. in monthly instalments. Such compounds as these are idiomatic; one cannot say \*/šəp-pə-šəp/, for example.]

One or two reduplicated compounds have /nə/ "not" between the repeated elements.

E. g.

/məna čie-nə-čie gyrəgi ynt. / I have to buy something or other. [Lit. some-not-some.]  
 /a čie-nə-čie šərr buəga ynt. / He is becoming somewhat better [lit. good].

61. The term /pəs/ "sheep, goat" includes both /meš/ "sheep" and /bwz/ "goat." If one wishes to specify which variety of /pəs/ is meant, one may either use /bwz/ and /meš/, or else employ the compounds /sya-pəs/ "goat" (lit. "black-sheep-goat") and /yspe-pəs/ "sheep" (lit. "white-sheep-goat").

67. /læss/ "common, ordinary" belongs to that small class of adjectives which do not require the "attributive" suffix /en/-/ē/ before a noun. E. g.

/əmməy læss mærdwm vanəga nəzanənt. / Our common people do not know how to read. [Not \*/læssē mærdwm/. ]

/mən læss kytabā nəvanin. / I do not read ordinary books. [Not \*/læssē kytabā/. ]

/e læss mærdwməy dod ynt. / This is the custom of the common people. [Not \*/læssē mærdwməy dod/. ]

70. /tənduri/ "oven-baked" refers to the leavened bread baked in a /təndur/ "oven," This is rather different from the thin unleavened bread made on the /tapəg/ "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/-/ē/, which might otherwise be expected to occur with the adjective. If the noun does have a substantive suffix, however, then /en/-/ē/ often occurs. E. g.

/məna tənduri nan səkk dost ynt. / I like oven-baked bread very much. [\*/tənduriē nan/ is also correct but somewhat less common. Here /nan/ "bread" has no substantive suffix. Compare: ]

/če, təw tənduriē nanəy pəčəga zanəy? / Do you know how to cook oven-baked bread? [/nan/ "bread" is followed by the "possessive" suffix /əy/, and /tənduri/ is thus marked by /en/-/ē/. ]

## 12.300. Drills and Exercises.

### 12.301. Question-Response Drill I.

1. tæi koTia kəy kəy ənt.

my father and my brothers  
several Baluchis  
my servant and your cook  
my eldest sister and her son  
only that tonga-driver

2. təw kəi babətta gwšəga əy.

about you [pl. ]  
about that old man  
about the restaurant-keeper  
about those merchants  
about that fellow



3. əgə təi səwzi-bazara rəvəg  
bÿbit, to če če gyrəgi əy.

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. təw dygə če loTəy

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. če, 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. əš e kara, šwma čynkə  
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 če 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. əʃ yda təna Dakxanəa čynkə  
gyrəy.

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. če, təi gw[h]ar gō ma gō  
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. ənnun mən če kar bÿkənin?

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.  
note of five rupees] in the market!

11. vajə, ymšəpi təw če če  
vərəg loTəy.

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. təi dwkkana kwjam kwjam  
nivəg 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].

13. t̄ai бага ĉe rwd̄aga ənt.

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. t̄ai bras kwjam D̄əwl̄əy m̄ərdw̄me.

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 ĉynk̄ə p̄əys̄əg b̄ənt.

[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. ĉe, t̄era t̄ənduri nan dost ynt, ya tap̄əḡəy nan.
2. t̄əw ȳəkk roĉa ĉynk̄ə sa[h]ətt̄ kar k̄ənəḡəy vak dar̄əy.
3. ĉe, t̄əw ma[h]i grad̄əga zan̄əy?
4. v̄əšš̄ bat̄əy!
5. ȳəkk roĉa, t̄əw ĉynk̄ə D̄əbbi sygreT̄ k̄əšš̄əy.
6. mand̄əg m̄əb̄əy!
7. v̄əxte ky t̄era s̄ər-d̄ərd b̄ybit, to t̄əw kwjam D̄əwl̄ē goli v̄ər̄əy.
8. əllai mana əy!
9. noki t̄əw kwjam kwjam kyt̄ab van̄əga əy.
10. ĉe, t̄əw [h]ər sal zyr̄əy gynd̄əga r̄əv̄əy?
11. ĉe, t̄ai [h]ənda vanḡəR bit?
12. ĉe, t̄ai gysa nok̄ər əst?
13. s̄əlam əlekwm!

14. Če, təw bəločani dodani babəttə zanəg loTəy?  
 15. əgə təra ginryč bÿbit, to če daru-w-dərman kənəy.

12.303. Conversation Practice I.

Dr. Adams talks with a tonga-driver about horses.

1. A: yda əspəy bəha čon ynt.  
 2. T: vajə, nun əsp ynke gran nə ənt, pər če ky nun myšinəy vəxt ynt. ənčw nun əm bəločystanəy baz [h]əndā, šərren əsp rəsənt, ky [h]əšt səda bÿgyr təna [h]əzara ənt.  
 3. A: šwma əš vəti əspā če kar gyryt.  
 4. T: vajə, nun la[h]tē mərđwm pə svaria əsp darənt. šykar ya ko[h]-w-kučəgā gərdənt. geštyr əsp nun Tanga əw dygə əme pəymē karā dərkar ənt. ənčw tənynga əmməy yəkk dode, ky [h]arosey roča, əma mərda əspa svar kənən, ky ai [h]aros buəga ynt, əw əmməy bazē ko[h]nē šəyr əm əspani babəttə ənt. pešəy Dəwla, nun əspā kəss nəčarit, əw gran bəhaa nə girt. nun əwgan səwdagyry pešəy Dəwla nəyayənt, ky əsp bÿgyrənt, əw sind-w-[h]ynda bÿbərənt. əmməy Dyha, əsp səkk kəmm buəga ənt, əw pešəy Dəwla səkk jvanen əsp [h]yčč jagəa nə ənt.

12.304. Conversation Practice II.

Dr. Adams asks the way from a policeman.

1. A: bras, bolan [h]oTələy ra[h] kwjangwr ynt.  
 2. P: vajə, bya, mən təra peš darinyš. ənčw mənə yəkk kare əst, vələ təw Dənnəy mərđwme əy, pəmeša tēi bumya bin, pər če ky e mənəi əwli pərz ynt.  
 3. A: təra če kare əst.  
 4. P: vajə, mən yəkk gysa rəvəga wn, əw oda yəkk dwzziəy babəttə jwst kənin. [h]əyal ynt, ky e dwzz əme [h]əndəy ənt, əw e avani domi dwzzi ynt.  
 5. A: vajə, dwzzani gyrəg pwlisəy kar ynt.  
 6. P: ji [h]ā. əgə ša[h]rəy mərđwm mara dwzzani babəttə [h]ər vəxt səi bÿkənənt, to ma zut dwzzā gyrən. -- šərr, vajə, e ra[h] təra tēi vətaka bart. nun mən yngw rəvin. vəšš batəy!  
 7. A: vəšš nam batəy! tēi baz merbani!

12.305. Conversation Practice III.

Dr. Adams visits a Baluchi doctor.

1. A: vajə Daksər, e ša[h]ra čynke [h]yspətal ənt.  
 2. D: bras, ənčw dw məzənē [h]yspətal ənt, əw la[h]tē kəsanē [h]yspətal ənt, ky Daksərani vəti [h]yspətal ənt. əš ešā bed, yəkk olakani [h]yspətale əm əst, ky oda əmməy paval əw ša[h]rəy mərđwm vəti najoRən olak əw dygə malā karənt.  
 3. A: če, drwst mərđwm əš nokē daru-w-dərmanā kar gyrənt?  
 4. D: ji [h]ā. geštyr mərđwm vəti najoRē mərđwm əw olakā nokē Dəwləy daru-w-dərman

kənənt. ənčw bazē bəloč tənynga əma ko[h]nē Dəwla əš vətī bəloči daruā kar gyrənt. mən vət əš bəloči daru əw nokē daruā kar gyrin, pər če ky bəloči daru əm baz jvan ənt. əgə kəss pə šərrīa bȳzantyš, əw əš avā kar bȳgirt.

5. A: bəloči daru čon ənt.

6. D: vajə, bəločystanəy [h]wškē ko[h] əš kəsanē bučā pwrr ənt, əw [h]ər buč yəkk pəyməy darue. mən vət e daruā lapdəst, ginryč, sərəy dərd, pwTəg, əw dygə najoRiā pə dəyin, əw geštyr najoR zut joR bənt. ənčw mən əš nokē daru, goli, əw eš-w-aā kar gyrin.

#### 12.306. Conversation Practice IV.

Dr. Adams talks to a shopkeeper in the fruit and vegetable market.

1. A: bras, gō təw nivəg če če əst.

2. Sh: vajə, e vəxta, sop, əngur, zərdəlu, əw ənar əst. banda bəlky əmb əw dygə nivəg əm bȳrəsənt, pər če ky baz nivəg əš durē [h]əndan yda kayənt.

3. A: če, yda səwzi əm əš dərə kəyt?

4. Sh: nə vajə, čie səwzi əmma əš dygə [h]əndā loTən, bəle geštyr səwzi əme [h]ənda bənt. pimaz, badryng, əw dygə ənčwšē či geštyr əš dərə loTən. yda kosinč, TəmaTər, əw eš-w-a bənt. čylləga, drwst nivəg əw səwzi əš synd-w-[h]ynda əw dygə gərmē Dyhā loTən, pər če ky bəločystana səkk yəxx bit, bərp kəpit, əw [h]yčči nərdit.

5. A: bəločystana nivəg əw səwzi kwjam məwswma bənt.

6. Sh: vajə, bəločystanəy yəxxē [h]əndan ətəm əw tirməga bazē səwzi əw nivəg bənt. əš eši bed, baz gərmē [h]əndā tomšana əm čie səwzi kyšənt.

#### 12.307. Conversation Practice V.

Dr. Adams talks with his servant.

1. A: əre, [h]əmbəl, če gradəga əy.

2. S: bras, əma meyəl əw TəmaTərā gradəga wn. benDiā banda svarəga gradin.

3. A: təw tənduriē nanəy pəčəga zanəy?

4. S: ji [h]ā. əgə jvanē rogyn əw eš-w-a bȳbit, to mən nan, byrynj, sag, narwšt, əw baz Dəwləy pwlav joR kənəga zanin. mənī məzənē bras əm [h]oTəlea borči ynt.

5. A: a [h]oTəl kwjam [h]ədda ynt.

6. S: vajə, a [h]oTəl əš yda nəzzik ynt, əw ai təha drwstā šə jvanē vərdyn kəbab ynt. ənčw šir, məstəg, əw eš-w-a gō tapəgəy nana rəsənt. mwrəgəy pwlav əm šərr joR kənənt.

7. A: šərr, yəkk roče ma [h]ərdw bȳrəvən, əmoda nan vərən.

8. S: baz jvan. mənī [h]əyal ynt, ky oda vərdyn əš dygə [h]əddan ərzan əm əst.

12.400. Vocabulary.

aram	rest, relaxation
aram kənæg	to rest
əmb	mango
ənar	pomegranate
babətt	matter, case, respect
-əy babəttə	about, concerning
badryng	cucumber
bəTT	pulses
benDi	okra
daru-w-dərman	medicine-and-remedy: cure, treatment
daru-w-dərman kənæg	to treat, cure
dəm	breath
dəme	a little while, a moment
dəvaxanə	pharmacy
Dəbbi	(small) box, packet
goli	tablet, pill
*gō	with, in the possession of, accompanying
gō buæg	to accompany, go with
gō kənæg	to cause to accompany, send with
gradæg I	to fry, boil, cook in oil or water
[h]əmbəl	fellow
[h]ənd	place, area, region
*[h]er	down
[h]er kəpæg	to get down, get off, disembark
[h]oTəlvajə[g]	restaurant-keeper, hotel-keeper
jyta	apart, separate
jyta buæg	to be, become apart, separate
jyta kənæg	to separate, take apart
*kar	work, job, task
kar gyræg	to use, cause to work, make use of
kosinč	pumpkin, a sp. of pumpkin-like vegetable
lagər	thin, gaunt, ill-fed
ləss	common, ordinary
ma[h]i	fish
meyəl	squash, a sp. of vegetable similar to a small, round, green squash
najoRi	sickness, illness
nokər	servant
noki	presently, recently
noT	(currency) note
nyzor	weak
o	hey! O!

pəs	sheep, goat
pəym	kind, manner, way
pəzzor	fat, heavy-bodied (through over-eating)
porya	wage
pwlav	pulao, rice cooked with meat
pyrč	saucer, small plate
rwdæg I	to grow (intransitive)
sa[h]ətt	time, short period, circumstance, hour
səbbər	strong, powerful
sər-dərd	headache
səwda	merchandise, commodity, thing for sale, purchase
səwda kənæg	to do business; to sell
səwzi-bazar	vegetable-market
svar	riding, astride, on (a vehicle), rider
svar buæg	to get on (a horse, car, etc.), ride
svar kənæg	to put (someone) on (a horse, vehicle, etc.)
svari	riding, vehicle, conveyance, means of transportation; passenger
šərri	goodness, peacefulness, tranquility
tənduri	oven-baked (bread)
tol	weighing; scales, balance
tol buæg	to be weighed
tol kənæg	to weigh
Tanga [or /tanga/]	tonga, a two-wheeled horse carriage
Tangavala [or /tangavala/]	tonga-driver
TəmaTər	tomato
vak	energy, power
vangəR	eggplant
vəll	vine
*vəšš	sweet, happy, fine
vəšš batəy!	goodbye! [Lit. May you [sg.] be happy!]
vəšš nam batəy!	goodbye! [Lit. May you [sg.] be good name[d]! See Sec. 12.200 (24).]
zərdəlu	apricot
zyr	ocean, sea



Plowing.



## UNIT THIRTEEN

### 13.100. Basic Sentences.

mən zi yda ətwn.	I was here yesterday.
təw əmməy [h]əmsayəg ətəy.	You were our neighbour.
pərerī mənī tru adda ət.	Day before yesterday my aunt was there.
pa[h]ri sal ma a ləda ətən.	Last year we were in that forest.
šwma eši bəzger ətyt.	You were his tenant-farmers.
doši baz gwlam maRia ətənt.	Last night many slaves were in the palace.
peš-pərerī mən a dəmba nə ətwn.	Day before the day before yesterday I was not at that ruin.
če, təw eši molyd nə ətəy?	Were you not his slave-girl?
ai pirwk yəkk ma[h] peš yda nə ət.	His grandfather was not here a month ago [lit. one month before].
peš-pa[h]ri sal šwma synda nə ətyt.	Year before last you were not in Sindh.
pərəndoši a ai bəllwkəy gysa nə ətənt.	Night before last they were not at his grandmother's house.

13.101. The past tense of the copulative-auxiliary form of /buəg/ "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.	ətwn	[I] was
2nd sg.	ətəy	[you sg. ] were
3rd sg.	ət	[he, she, it] was
1st pl.	ətən	[we] were
2nd pl.	ətyt	[you pl. ] were
3rd pl.	ətənt	[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 ətwn. / I was not over there.

/ai tru najoR nə ət. / His aunt was not sick.

13.102. 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: /pərerɪ/ "day before yesterday," /pa[h]ri/ "last (time, year, etc.)," and /doʃi/ "last night." /zi/ "yesterday" is treated as consisting of a single stem with no suffix.

In two cases, /peʃ/ "before" occurs in compounds with these temporal adverb forms indicating a time one unit (night, day, etc.) still further back in the past: /peʃ-pərerɪ/ "day before the day before yesterday" and /peʃ-pa[h]ri/ "(time, year, etc.) before last." /peʃ/ does not occur directly before /doʃi/ "last night," however; instead, /pərəndoʃi/ "night before last" is found. /peʃ/ then occurs in a compound with /pərəndoʃi/: /peʃ-pərəndoʃi/ "night before the night before last."

These temporal adverbs also occur in sequences with others already introduced. E. g.

/mən zi soba ai gysa ətwn. / I was at his house yesterday morning.

/a pərerɪ begəa oda nə ət. / He was not over there in the evening the day before yesterday.

13.103. 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.

### 13.200. Basic Sentences.

tanky mən ai gysa əstətwn, a e Dəwl nə ət.

So long as [lit. so that] I was in his house, he was not like that.

tanky təw yda əstətəy, [h]ər ʒi əstət.

So long as [lit. so that] you were here, everything was [available].

[h]ynda ayra dyʃtare əstət.

He had a fiancée in India.

tanky ma a ʃa[h]ra əstətən, məy za[h]g najoR nə ətənt.

So long as [lit. so that] we were in that city, our children were not sick.

tanky ʃwma yda əstətyt, jvanē 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 moTəl nestət.

We had many neighbours who [lit. that] had no car[s].

ʃwmara nərmē bop nestət.

You did not have soft mattresses.

peʃ ky ma nestətən, e dwnya ʒon ət.

Before we came into existence [lit. before that we did not exist], how was this world?

a vaxti ky e dwnyaa mardwm nestatent, e  
dwnyaa dygə sa[h]dar etent.

At that time when people did not exist in  
this world, there were other creatures in  
this world.

avani syal oda nestatent.

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 /əst/ and /nest/ + the past forms of the copulative-auxiliary verb (apparently with no intervening word juncture). Negative first and second person forms (e. g. /nestəwn/ "[I] did not exist, was not") are rather uncommon, and even the 3rd pl. negative form /nestatent/ is not often used; informants tended to prefer /nə əwn/ "[I] was not, " /nə etent/ "[they] were not, " etc. instead.

13.202. /dyštar/ denotes both "fiance" and "fiancee. "

13.203. /nan/ and /nəgən/ both mean "bread. " The compound /nan-w-nəgən/ denotes "food. "

13.204. When used to introduce a temporal clause, /peš/ "before" is followed by /ky/ "that. " Compare other such clause-introducing constructions as /[h]ər kədə [ky]/ "whenever, " /[h]ər kəss [ky]/ "whoever" (see Sec. 9.501), /vəxte [ky]/ "when" (Sec. 11.502), etc.

13.205. /a vaxti [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 /vəxt/ "time" not only in this construction but also in several others: e. g. /e vaxti/ "at this time" (synonymous with /e vaxta/).

### 13.300. Basic Sentences.

mən doši vəti mešā marytwn.

Last night I counted my sheep.

təw ai [h]wkma mənnytəy.

You obeyed his order.

a e kəddəa šərab čəššyt.

He sipped wine from [lit. in] this cup.

ma e rezā čykkytən.

We pulled on these ropes.

če, šwma ai [h]ala pwrstytyt?

Did you ask how he was [lit. ask his state]?

a mənī [h]əbəra nə[h]əndytənt.

They did not laugh at my remark [lit. word].

mən vətī jyndəy kesa pətayytwn.	I folded my own blanket.
təw pər ʒe a ʒadia Tuytəy?	Why did you wake that stupid [fellow] up?
a bəzzəgē pəkīr ʃa[h]ra la[h]tē roč Tapwryt.	That poor beggar wandered around in the city for several days.
e babəttā, ma ayra baz kagəd lykkytən.	In this connection, we wrote him many letters.
ʒe, ʃwma gō ma e [h]əbərə nətəytət?	Did you not agree with us on this matter?
a drwstē ʒəp əʃ Təppani tironkā nalytənt.	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/, /ʃk/) also are members of this Class. Some items ending in two nonidentical consonants are members of Class III, however. E. g.

/kəššytwn/ [I] pulled, drew, took out  
 /gwDDyt/ [he, she, it] chopped  
 /lərzytənt/ [they] shivered, trembled  
 /[h]əndytəy/ [you sg.] laughed. [/kəndytəy/ is also correct; the /k/  
 prefix is common in past tense affirmative forms.]  
 /pwrstytyt/ [you pl.] asked

- (2) Monosyllabic stems containing a short vowel (/ə, 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.

/trəhytwn/ [I] rested  
 /Dəlytəy/ [you sg.] bit. [/Dələg/ "to bite" has not been introduced.]  
 /swryt/ [he, she, it] moved. [/swrəg/ "to move" has not been introduced.]

- (3) Monosyllabic stems containing a long vowel (/a, e, i, o, u/) and ending in /č, h, j, k, l, p, r, R, s, š, T/ usually belong to Class I, although some items ending in /č, h, j, s, š/ are found in Classes II and III also (indeed, stems ending in /č/ 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: /zanəg/ "to know"; this verb is more commonly treated as a member of Class II, however. E. g.

/ja[h]ytwn/ [I] chewed. [/ja[h]əg/ "to chew" has not been introduced.]  
 /[h]ijytəy/ [you] were startled. [/[h]ijəg/ "to be startled" has not been introduced.]  
 /jokyt/ [he, she, it] leaned on (something). [/jokəg/ "to lean on" has not been introduced.]  
 /čarytən/ [we] saw, looked  
 /pošytyt/ [you pl.] put on, wore  
 /loTytənt/ [they] wanted, asked for, invited  
 /zanytwn/ [I] knew. [Also /zantwn/; /zanəg/ "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 /buəg/ "to be, become," which belongs to Class II. E. g.

/Təytwn/ [I] agreed  
 /Tuytəy/ [you sg.] awakened (someone)

- (5) Disyllabic stems, the second syllable of which contains a short vowel (/ə, w, y/) all seem to be members of Class I. E. g.

/Tapwrytwn/ [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, š, 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 /š/ is a member of Class II: /šəmošəg/ "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.

/sasarytwn/ [I] took a rest. [/sasaræg/ "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/. ]

/čəkkasytəy/ [you sg. ] tested, examined. [/čəkkasæg/ "to test, examine" has not been introduced. This verb also occurs as /čəkasæg/. ]

/ləttarȳt/ [he, she, it] trampled down. [/ləttaræg/ "to trample down" has not been introduced. ]

Negative forms of the past tense paradigm consist of the negative prefix /nə/ (see Sec. 7.201) + the past stem + the person-number suffixes. There are no significant irregularities. E. g.

/nəlykkytwn/ [I] did not write

/nəpətayytəy/ [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.

/məni jynd oda rəvin. / 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. ]

/təi jynd gon ai b̄wro! / You go with him yourself! [Lit. Your self [you] go with him! ]

/mən ai jynda nəpwr̄sytn. / I did not ask HIM. [Lit. his self. ]

/mən təi jynda gwšin. / I will tell YOU. [Lit. your self. ]

/mən avani jynda nəzanin. / 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. ]

/məni jyndəy kytab á ynt! / THAT is MY book! [Lit. my self's book. ]

/ayra vəti jyndəy bəčč kwšəgi bit. / He will have to kill his own son. [Lit. own self's son. ]

13.303. /čyTT/ 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. /pwr̄sæg/ is almost completely synonymous with the complex verbal formation /jwst kənæg/. Both denote "to ask, inquire. "

13.305. /kes/ denotes a type of finely woven, decorated blanket of sheep's wool. /kəmbəl/ signifies "blanket" in general. To distinguish these two words, /kes/ will be translated "fine-blanket" and /kəmbəl/ as "blanket. "

13.306. /pad kənæg/ means "to waken, arouse, get someone up (from sleep, from a sitting or lying position, etc.)." /Tuæg/ 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.

/mən vəti pyssa pad kənin. / I will get my father up. [Perhaps awaken him, or perhaps just get him up from a sitting or lying position. Compare:]

/mən vəti pyssa Tuin. / I will awaken my father (from sleep).

13.307. /bəzzæg/ 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 bəzzəga [h]yčč syal nest. / That poor [fellow] has no relatives.

/e bəzzəgē zalbul pər če grevəga ynt. / Why is that poor woman crying?

#### 13.400. Basic Sentences.

mən e daruã nəstwn.

I ground these medicines to powder.

təw avana pər če gwštəy.

Why did you tell them?

pa[h]ri sal məni jən jvanē šypie gvəpt.

Last year my wife wove a nice fine-carpet.

ma e əwzarã nəproštən.

We did not break these tools.

če, šwma məni [h]əbərã šəmoštyt?

Did you forget my words?

ymsali a vəti e Dəgarəy ka[h]ã nərwtənt.

This year they did not harvest the hay of this land of theirs.

mən əš yəxxa vəti dəstã mwštwn.

I rubbed my hands together because of [lit. from] the cold.

təw pər če čyraga malə tostəy.

Why did you put out the lamp early?

əmməy čyrag doši šəpnema twst.

Our lamp went out last night at midnight.

mən kwčəkka synge šantwn.

I threw a stone at the dog.

pərerī əmməy pəs aškəy drwst vällã čərtənt.

Day before yesterday our sheep and goats ate up [lit. grazed] all the vines on that side.

a bəzzæg əš twanna 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 (/ə, w, y/) and ending in /p, s, š/ belong to this group. Some items ending in /r/ and one stem ending in /n/ are also members of Class II. E. g.

/rəstwn/ [I] arrived  
 /kwštəy/ [you sg.] killed  
 /nəst/ [he, she, it] powdered, ground to powder  
 /mwštən/ [we] rubbed  
 /gvəptyt/ [you pl.] wove  
 /čərtənt/ [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, š/ frequently belong to Class II, although some verbs of this pattern are found in Classes I and III. E. g.

/šantwn/ [I] threw  
 /proštəy/ [you sg.] broke. [Compare /pošytyt/ "[you pl.] put on, wore" in Sec. 13.301 (3) above.]  
 /sa[h]t/ [he] shaved  
 /tostən/ [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 /š/ also belongs to this group: /šəmošəg/ "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. [/zəmbarəg/ "to roar, make a great noise, raise a tumult (crowd, waterfall, pouring rain, etc.)" has not been introduced.]  
 /šəmoštən/ [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 nəkystən. / 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 /twsəg/ "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 /twsəg/.



E. g.

/ai jən twst. / His wife fainted.

/əgə čyrəg bwtwsit, to tel byar! / If the lamp goes out, bring [some] oil!

/če, təw asa tostəy? / Did you put out the fire?

13. 500. Basic Sentences.

mən e tasəy apā Dənna retkwn.

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, šynykk soba bwza mytk?

Did the goat-kid suckle the goat [this] morning?

a baria, ma pər avā nan pətken.

During [lit. in] that period, we cooked food for them.

če, šwma əspā botkyt?

Did you untie the horses?

məni məškəy drwst ap ra[h]a rytkənt.

All the water in [lit. of] my water-skin spilled out on the road.

yəkk bəre mən əš təi paleza la[h]tē gələ systwn.

Once I picked some Persian melons from your melon-field.

təw drwst əspan əmoda pər če bəstəy.

Why did you tie all the horses over there?

zi a məni pwččā šwšt.

Yesterday she washed my clothes.

ma yəkk [h]əptəge əma ša[h]ra daštən.

We stayed a week in that city.

šwma pər če avā daštyt?

Why did you keep them?

a pyRəy nyama [h]yčč bər nəjystənt.

They never [lit. at any time] fled from [lit. in] the midst of the battlefield.

e bazi mən gysa məntwn.

This time I stayed home.

če, təw mərəči gokā nədwštəy?

Didn't you milk the cows today?

a baz zebaē lybase šypt.

She put on a very pretty costume.

ma e kytaba baz bərā vəntən.

We read this book many times.

če, šwma pər ai e Dəwlē ləšti čytyt?

Did you choose [lit. pick, pluck] this kind of earrings for her?

a ayra ləTT jətənt.

They beat him [with] stick[s].

mən e mwlka gō za[h]ma zytwn.	I conquered this country with the sword.
če, tēw zi a drwst konTā bwrtey?	Yesterday did you take away all those coarse-rugs?
a šə gwšna mwrt.	He died of hunger.
ma avana baz pəysəg datən.	We gave them much money.
məni gok doši šəpnema zat.	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.

/botkwn/	[I] opened, untied.	[/bojəg/	"to open, untie. "
/dotkəy/	[you sg.] sewed.	[/dočəg/	"to sew. "
/getk/	[he, she, it] poured into, put.	[/gejəg/	"to pour into, put. "
/mytk/	[he, she, it] suckled.	[/myčəg/	"to suckle, suck milk. "
/pətkən/	[we] cooked, roasted.	[/pəčəg/	"to cook, roast. "
/retkyt/	[you pl.] poured out, spilled.	[/rečəg/	"to pour out, spill (transitive). "
/rytkənt/	[they, it] spilled.	[/ryčəg/	"to spill (intransitive). "
/sotkwn/	[I] burned (transitive).	[/sočəg/	"to burn (transitive). "
/swtk/	[it] burned (intransitive).	[/swčəg/	"to burn (intransitive). "
/tətkəy/	[you sg.] ran.	[/təčəg/	"to run. "

- (2) Some ten verbs having present stems ending in dental consonants or consonant clusters (/d, nd, r, rd, z/) and one stem ending in /h/ have past root alternants ending in a voiceless sibilant (/s/ in six cases and /š/ in four). Members of this group are:

/bəstwn/	[I] tied, bound.	[/bəndəg/	"to tie, bind. "
/grastəy/	[you sg.] fried, boiled, cooked in oil or water.	[/gradəg/	"to fry, boil, cook in oil or water. "
/gvəst/	[he, she, it] passed.	[/gvəzəg/	"to pass, pass by. "
/jystən/	[we] ran away, fled.	[/ji[h]əg/	"to run away, flee. "
/rwst/	[it] grew.	[/rwdəg/	"to grow. "
/systənt/	[they] broke.	[/syndəg/	"to break (rope, cord, stem, long slender object). " This verb is both transitive and intransitive. ]
/daštwn/	[I] held, stopped, waited, stayed, kept.	[/darəg/	"to hold,

stop, wait, stay, keep. "]  
 /gəštəy/ [you sg.] walked around, wandered. [/gərdəg/ "to walk around,  
 wander. "]  
 /nyšt/ [he, she, it] sat. [/nyndəg/ "to sit. "]  
 /šwštən/ [we] washed. [/šodəg/ "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 /ə/. This group includes:

/dwštwn/ [I] milked. [/došəg/ "to milk. "]  
 /gvərt/ [it] rained. [/gvarəg/ "to rain. "]  
 /məntəy/ [you sg.] remained, stayed behind. [/manəg/ "to remain,  
 stay behind. "]  
 /rwpt/ [he, she, it] swept. [/ropəg/ "to sweep. "]  
 /šyptən/ [we] adorned, decorated, put on. [/šipəg/ "to adorn, decorate,  
 put on (jewellery, fine clothes, etc.). "]  
 /vəntytyt/ [you pl.] read, studied. [/vanəg/ "to read, study. "]  
 /zwrtənt/ [they] picked up, lifted. [/zurəg/ "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:

/čytwn/ [I] picked, plucked, chose. [/čynəg/ "to pick, pluck, choose. "]  
 /jətəy/ [you sg.] beat, shot. [/jənəg/ "to beat, shoot. "]  
 /[k]wškyt/ [he, she, it] heard, listened. [/ [k]wškynəg/ "to hear, listen. "]  
 /zytən/ [we] seized, took possession, conquered. [/zynəg/ "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. [/bərəg/ "to take, take away. "]  
 /mwrt/ [he, she, it] died. [/myrəg/ "to die. "]

- (6) Two verbs with present stem root alternants ending in /ay/ and /əy/ have past root alternants ending in /a/. These are:

/datwn/ [I] gave. [/dəyəg/ "to give. "]  
 /zat/ [she, it] gave birth. [/zayəg/ "to give birth. "]

13.502. /rečəg/ "to pour out, spill (transitive)" and /ryčəg/ "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): /vəxt/

and /sa[h]ətt/. Several others occur signifying time in various senses of "turn," "occasion," "period," "opportunity," etc.: /bər/, /bar/, /ymbəran/-/ymbərā/, /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) /bər/ "time" is used in the sense of "one time, two times (i. e. "twice")," etc. Common constructions include: /bərə/ "just, just once"; /yəkk bərə/ "once, one time"; /dygə bərə/ "at another time, again"; /[h]yčč bər/ "at any time, at no time" (with a negative verb); /bərə-bərə/ "from time to time, at various times" (see Sec. 12.200 (56)); /bərə ... [əw] bərə .../ "sometimes ... [and] sometimes ..." After numerals and indefinite adjectives denoting more than one, the plural form /bəran/-bərā/ is found: e. g. /səy bəran/ "three times, thrice"; /baz bəran/ "many times." E. g.

/təw bərə vətɪ dyla bÿgynd, ky če gwšit! / Just [lit. a time] look into your heart [and see] what it says!

/mən ayra yəkk bərə jətwɪn. / I beat him once. [I. e. on one occasion, not all the time.]

/mən dygə bərə šwməy divana nəyayin. / I will not come to your party again [lit. another time].

/dygə bərə ma e [h]oTəla nan məvərən. / Let us not eat in this restaurant again [lit. another time].

/mən əma [h]əbərə [h]yčč bər nəšəmoštwn. / I did not ever [lit. at any time] forget that matter.

/a bərə-bərə vət pər ai ča bwrt. / He himself took [i. e. carried] tea for him from time to time. [This is roughly synonymous with /vəxt-vəxte/; see Sec. 12.200 (56).]

/bərə-bərə a šəyr əm jənt. / From time to time he sings too.

/təw bərə yda əy, əw bərə oda əy. / Sometimes you are here, and sometimes you are over there. [This is equivalent to /vəxte ... [əw] vəxte .../; see Sec. 12.200 (14).]

/mən dw bəran e pwččā šwštwn. / I washed these clothes twice.

/a səy bəran əš yda gvəstənt. / They passed by here three times.

- (2) /bar/ "time, occasion" is substitutable for /bəran/-/bərā/ 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.

/mən [h]əzarā bar avan əme [h]əbərə gwštwn. / I told them this same thing on thousands of occasions. [/[h]əzar baran/ and /[h]əzar bəran/ are also possible. For /[h]əzarā/, see Sec. 6.107.]

/mən təra [h]ər bar gwštwn. / I told you every time. [Idiomatically, /bər/ does not occur after /[h]ər/ "each, every"; instead, /bar/ or /var/ (see (4) below) are found.]

- (3) /ymbəran/-/ymbərā/ denotes "this time" and in many contexts means "this year." E. g.

/ymbərā mən pakystana nərəvin. / 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.]

/ymbērā mēn pēr tēw 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]ēr 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)); /yēkk vara/ "at one time, on a single occasion" (also in compound forms: /yēkvara/, /yēgvara/, /yēkbara/, or /yēgbara/). /var/ also occurs as a common noun. E. g.

/mēn tēra [h]ēr var gwštwn. / I told you at every opportunity. [I. e. on each turn, at every chance I had.]

/a var-pə-vara drwst dwzzā kwšt. / He killed all the thieves one after another.

/šwma var-varia vēti kagēdā peš bȳdaryt! / You show your papers by turns!

/mēn yēkk vara ayra jētwn. / I beat him in one turn. [I. e. with a single blow. Also /yēkvara/, /yēgvara/, /yēkbara/, or /yēgbara/.]

/tēw yēgvara e drwst kytabā bȳbēr! / Take away all these books at one time! [I. e. in a single trip. /yēkvara/, etc. are substitutable.]

/əmmēy var kēdi kēyt. / When will our turn [occasion, opportunity] come?

/roče bēločēy var bit. / One day [lit. a day] [it] will be the turn of the Baluchi[s].

/nun əmmēy var ynt, ky əš bēdigā berā bȳgyrēn. / Now it is our turn [occasion, opportunity] to take [lit. that we may take] revenge [lit. revenges] from [our] enemies.

/mēna var nēdat, ky mēn vēti za[h]ma bȳkēššin. / [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 šwmēy vari ynt, ky pēmma nan bȳpēčyt. / Now it is your turn to cook [lit. that you may cook] food [lit. bread] for us.

/əš mēn rēnd, tēi vari kēyt. / 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, əw əmmēy bari baz jvan ət. / We are old now, and our times [i. e. the period of our youth] was very good.

/a sērdarēy baria, drwst mērdwm vēšš ətənt. / In the time of that chief all the people were happy.

- (7) /bazi/ denotes "occasion"; its usage overlaps those of /bēr/ and /ymbēran/ /ymbērā/. E. g.

/e bazi mēn koTaa rēvin. / On this occasion I will go to Quetta. [/ymbērā/ is substitutable.]

/a bazi tēw yēkk gwrke jētēy. / On that occasion you shot a wolf.

/dygə bazi mən oda nərəvin. / I will not go over there again [lit. another occasion]. [/dygə bər/ is substitutable.]  
 /mən təra dw bazi əma [h]ənd peš daštwn. / I showed you that same place twice. [/dw bəran/ is substitutable.]

13.600. Basic Sentences.

mən dw bəran ədalətta ka[h]tkwn, bəle təw adda nə ətəy.	I came to the court twice, but you were not there.
če, təw šəmbea mənī gysa a[h]təy?	Did you come to my house on Saturday?
a čəRə kəTure narynj kawrt.	He always brought a basket of oranges.
ma yəkšəmbea əmyda nə[h]are distən.	On Sunday we saw a wild-animal right here.
šwma e bədē sərdarəy mərka pər če gretyt.	Why did you weep at the death of this evil chief?
a dwšəmbeəy roča dəmba bazē təsvir gyptənt.	On Monday [lit. Monday's day] they took many pictures at the ruin.
mən səyšəmbeəy šəpa šwməy əma kara kwrtwn.	I did that job of yours on Tuesday [lit. Tuesday's] night.
če, təw čaršəmbeəy roča təna dera čarra[h]əy səra oštətəy?	Did you stand for a long time [lit. until late] at [lit. on] the crossroads on Wednesday [lit. Wednesday's day]?
a pənčšəmbea gō sərkarəy ləškəra šwt.	On Thursday he went with the government's army.
ma jwmaəy roča e [h]oTəla nan vartən.	On Friday [lit. Friday's day] we ate in this restaurant.
če, šwma šəmbeəy šəpa Dəna vəptyt?	Did you sleep outdoors on Saturday [lit. Saturday's] night?
a vəti drwst məDDia əmyda yštənt.	They left all their baggage here.
mən [h]əptəgəy roča nəya[h]twn.	I did not come on Saturday [lit. Saturday's day].
təw vəti karča pər če nəyawrtəy.	Why did you not bring your knife?
a təra nəyšt, ky təw e gwłama byjənəy.	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:

/k]a[h]twn/ [I] came. [Also /k]atkwn/. /k]ayæg/ "to come. "  
 /k]awrtəy/ [you sg.] brought. [/k]aræg/ "to bring. "  
 /dist/ [he, she, it] saw. [/gyndæg/ "to see. "  
 /gretən/ [we] cried, wept. [/grevæg/ "to cry, weep. "  
 /gyptyt/ [you pl.] grasped, seized, caught, bought. [/gyræg/ "to grasp,  
 seize, catch, buy. "  
 /k]wrtənt/ [they] did, made. [Also /k]wtənt/. /kənæg/ "to do, make. "  
 /k]oštətn/ [I] stood. [/k]oštæg/ "to stand. "  
 /šwtəy/ [you sg.] went. [/rəvæg/ "to go. "  
 /vart/ [he, she, it] ate, drank. [/vərəg/ "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). ]  
 /vəptən/ [we] slept. [/vəspæg/ "to sleep. "  
 /k]yštyt/ [you pl.] left, abandoned, let go, let. [/k]yllæg/ "to leave,  
 abandon, let go, let. "

The /nəy/ alternant of the negative prefix occurs with the past stems of /k]ayæg/ "to come" and /k]aræg/ "to bring. " Elsewhere the /nə/ alternant is found. E. g.

/a məni divana nəya[h]t. / He did not come to [lit. in] my party.  
 /šwma pər če vəti əwzarā nəyawrtyt. / Why did you not bring your tools?  
 /mən ayra nədistwn. / I did not see him.  
 /a drəčkəy čera pər če nəoštətn. / 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 + /šəmbe/ (which is employed alone for "Saturday"). The only exception is /jwma/ "Friday," a loanword from Arabic. Friday is, of course, the day of the Muslim congregational prayer, and the Arabic root of /jwma/ denotes "to gather together, collect. " The days of the week are:

/šəmbe/ Saturday  
 /yəkšəmbe/ Sunday  
 /dwšəmbe/ Monday  
 /səyšəmbe/ Tuesday  
 /čaršəmbe/ Wednesday  
 /pənčšəmbe/ Thursday  
 /jwma/ Friday

/[h]əptə[g]/ "week" is sometimes substituted for /šəmbe/ "Saturday. "

13.603. /bəd/ "bad, evil" is approximately synonymous with /gəndæg/ "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 /bwnæg/ "baggage, " however: /bwnæg/

includes the totality of a nomad's belongings, his tent, his animals, etc. See Sec. 9.104.

13.700. Basic Sentences.

mən Dəgara kəčč kənəga ətwn.	I was measuring the land.
təw zi pər če kar kənəga nə ətəy.	Why were you not working yesterday?
gwrk meša dyrrəga ət.	The wolf was rending [lit. tearing] the sheep.
ma [h]awrəy təha kar kənan ətən.	We kept on working in the rain.
šwma pər če grevan ətyt.	Why did you keep on weeping?
a šəyr jənā nə ətənt.	They did not keep on singing.
mən e [h]əDDa prošəgi ətwn.	I had to [intended to, had the capacity to] break this bone.
təw e synga mən apa dəwr dəyəgi nə ətəy.	You did not have to [did not intend to, did not have the capacity to] throw this stone into the water.
a mənī mešā bərəgi nə ət.	He did not have to [did not intend to, did not have the capacity to] carry away my sheep.
məna a nə[h]ar jənəgi ətənt.	I had to shoot those wild-animals.
təra e kar kənəgi nə ət.	You did not have to do this work.
ayra sučyna so[h]rē sade man kənəgi ət.	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 kar kənəga ətwn. /	I was working.
/a vəspəga ətənt. /	They were sleeping.
/a dočan ətənt. /	They kept on sewing.
/ma [h]əndan ətən. /	We kept on laughing.
/šwma rəvəgi ətyt. /	You had to [intended to, had the capacity to] go.
/a šərabā vərəgi ət. /	He had to [intended to, had the capacity to] drink the wine.
/šwmara rəvəgi ət. /	You had to go.



/məna əʃ kəddəa ʒəʃʒəgi ət. / 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 /nə/, 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.

/mən kar kənəga nə ətwn. / I was not working. [Not \*/nəkənəga ətwn/.]  
/a vəspəga nə ətənt. / They were not sleeping. [Not \*/nəvəspəga ətənt/.]  
/a ʃəyr jənā nə ət. / He did not keep on singing.  
/ma oda rəvəgi nə ətən. / We did not have to [intend to, have the capacity to] go over there.  
/ʃwmara ayəgi nə ət. / 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). " /ʃanəg/, 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.

/məni ləTTa əmyngw dəwr bỳdəy! / Throw my staff over this way!  
/mən vətara apəy təha dəwr datwn. / I threw myself into the water.  
/e [h]ərabē goʃtā Dəna dəwr bỳdəy! / Throw this bad meat outside!  
/a mənə dəwr dat. / He threw me down.  
/mən vəti dəsta dəwr datwn, pə məni tupəkkəy gyrəga. / I threw out my hand to seize my gun [lit. for the seizing of my gun].  
/ma əʃ ko[h]əy səra syng ʃantən. / We threw stones from the mountain-top [lit. from on the mountain].  
/a məni neməga sopa ʃant. / 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 /bari/; 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	<u>yəkʃəmbeəy</u>	roča	<u>ai maRia</u>	ʃwtənt.
		Monday's		that ruin	
		Friday's		the court	

	Saturday's		Sindh	
	Tuesday's		the forest	
	Wednesday's		that tenant- farmer's house	
2.	mən	<u>yəkk kagəde</u> my grandfather the fine-blanket the medicines his command the riding-camel	<u>lykkytwn.</u> awakened folded ground up obeyed untied	
3.	<u>a bəzzəg</u> the tenant-farmer the beggar the slave the slave-girl the wild-animal	<u>vəti əwzarā</u> the rope the fire the wine the cattle the goat-kid	<u>prošt.</u> pulled put out sipped checked tore	
4.	<u>a čadi</u> my relative the cow that poor woman her fiancé his goat	<u>jo[h]əy kyrra</u> in the tent in the meadow in the court in the desert under that tree	<u>nyšt.</u> stayed behind grazed fainted wandered around gave birth	
5.	<u>ai šagyrđ</u> I the army of the government the young man those creatures the slaves	əš <u>yda</u> the wounds hunger thirst cold the chief	<u>gvəstənt.</u> groaned died wept shivered fled	
6.	məy [h]əmsayəg	<u>zi</u> last night night before last twice day before yesterday last year	<u>sər gyptənt.</u> arrived came went hunted became angry	
7.	mən	<u>a bazi</u> up to two hours this year last month one time	<u>bəločystana</u> in his office India my grandmother Noshki	<u>daštwn.</u> sat went delivered [made arrive] saw

	two weeks	in Makran	rested
8.	<u>ma pər təw</u> for the Baluchis for our chief  for your fiancee  for your daughter  for his slave- girl	<u>e sučyna</u> this country this beautiful sword  these earrings  this soft quilt  this clothes-bag	<u>kawrtən.</u> conquered brought  chose  bought  wove
9.	<u>ap</u> the boys  the restaurant- keeper  the nomads  his relatives  the army of the enemies	<u>Dəgara</u> from the tree  on the tonga  in the desert  into the room  from the midst of the battle-field	<u>rytkənt.</u> fell  got on  wandered around  entered  fled
10.	<u>məni tru</u> the old man  the people  we  the women  you [pl. ]	<u>ai mərka</u> on the bedding  in the market-place  in the forests  all night  outside the house	<u>grevan ət.</u> kept groaning kept gathering kept searching kept singing kept making noise
11.	<u>e Dəwlē jaməgəy</u> fine-rug's picture's gun's book's this song's	<u>dočəg</u> weaving  taking  making  writing  singing [lit. beating]	<u>məzənē kysbe.</u>
12.	<u>təw</u> they  the servant    the tonga-driver you [pl. ] the girl	<u>məy [h]əbərə</u> the wine  the okra  a new horse the lamps this costume	<u>pər če nəTəytəy.</u> did not pour did not fry [boil, cook in oil or water]  did not buy did not put out did not put on [lit. adorn]
13.	<u>pəreri</u> night before last [on] that occasion yesterday this very morning	<u>ma drəssəmā</u> birds stones his land wheat	<u>Təppəga ətən.</u> were shooting were throwing were measuring were sowing

	on Thursday [lit. on Thursday's day]	grass	were harvesting
14.	<u>məni nokəra</u>	<u>məDDi</u>	<u>zurəgi ət.</u>
	the slave-girl	barley	had to grind
	that poor [fellow]	the money	had to give
	we	our cattle	had to check
	the camel-rider	the medicines	had to take [lit. eat]
	I	the wolf	had to kill
15.	<u>ədələttəy kar</u>	<u>əlas</u>	but.
	that foolish fellow	angry	
	the waterskin	empty	
	the beggar	hungry	
	the forest	dry	
	my eye	red	

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 kwčəkka dər kənin. /

Student: /mən kwčəkka dər kwrtwn. /

1. a pirē mərd dəstā mwšit.
2. məni nakozatk baz sop vart.
3. a pəmmən yəkk sere əmb tol kənt.
4. məni jynd e jaməga dočin.
5. a [h]ər roč soba vəti gysa šərr ropit.
6. molyd dylloa ap gejit.
7. vəxte ky təw kayəy, mən gysa nəbin.
8. bədiganı ləškər əmməy kyšarā sočit.
9. borči səwziā nəkoTit.
10. ymsali kuTygəy vəll zut rdənt.
11. mən a [h]əDDā dəwr dəyin.
12. gwlam pərzonəkka talan nəkənənt.
13. a mənə təi divana rəvəga nəylit.
14. avana pwTəg girt.
15. a pə vəti dyštara yəkk pwlle čynit.
16. e bazi mən gysa nəmanin.
17. təw pər če mənə malə Tuəy.
18. məni tru šə bazara zut pədi kəyt.
19. a jwmaəy roča əmməy reza pədi karənt.
20. drwstē mərdwm ai mərka grevent.
21. če, šwma əmyda koštyt?

22. a pər ĉe a bəzzəga jənənt.
23. a tēi tēvara nəwškynit.
24. ĉe, tēw mēni šəlvara nəšodəy?
25. a mēni 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 ət. /

1. ĉe, tēw twnnəg əy?
2. dwnyaa baz sa[h]dar ənt.
3. mən bədiganī nyama wn.
4. a bəzgər pīr nə ynt.
5. ĉe, šwma vəšš byt?
6. gō ma za[h]m nest.
7. a narynj baz twrš ynt.
8. tēi jynd najoR bəy.
9. e lədā nə[h]ar baz əst.
10. tēi kəddəa šərab nə ənt.
11. avani bras maRia nestənt.
12. a ĉadi zut zar bənt.
13. gō sərkarā mēzənē ləškəre əst.
14. əš yəxxa, e sal narynj [h]ərab bənt.
15. ləss mərđwm ai divana nə ənt.
16. gwlam-w-molyd bəločystana nest.
17. mən tēi e [h]əbərə sərpəd nəbin.
18. əmməy [h]ənda e Dəwlē mwrgr nest.
19. ma tēnia pənč ən.
20. šwma 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 təčəga wn. /

Student: /mən təčəga ətwn. /

1. a drəčka gwDDəga ynt.
2. mən vətara mən apa dəwr dəyəgi wn.
3. ayra vətī masTər Tuəgi ynt.
4. ma lərzā nə ən.

5. əmməy yəkk goke zayəga ynt.
6. a nə[h]arā kwšəgi ynt.
7. molyd kes əw kəmbəlā pətayan ynt.
8. təi pəs mənī paleza čerəga ənt.
9. mənā vətī olak marəgi ənt.
10. e [h]ərabən əwzar prwšan ənt.
11. təra šərab vərəgi nə ynt.
12. a bəzzəg šə Təppā naləga ynt.
13. mara jwmaəy begəa rəvəgi ynt.
14. ma məroči kəTure narynj karəgi ən.
15. šwma pər čə syng šanan yt.
16. šynykk bwza myčan ynt.
17. mənā pə vətī trua ləšti čynəgi ənt.
18. təra e rez syndəgi ynt.
19. mən e ko[h]nē pwččā dyrrəga nə wn.
20. šwma e lybas šipəgi nə yt.

13.805. Question-Response Drill I.

1. təw ai gysa kədi šwtəy.

yesterday  
 last night  
 at seven o'clock  
 day before the day before yesterday  
 last year

2. a kwjam 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 čə kənəga ətəy.

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 ət.

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 [lit. from] servant[s],  
slave-girl[s], and guests.

5. a čon mwrt.

He died of [lit. from] hunger.

His enemies killed him.

He fell into the well.

He died of [lit. from] thirst.

He got smallpox. [Lit. Smallpox caught  
him.]

6. a pər če myRəga ətənt.

That man is a thief. He stole the watch of  
the other.

They are old [/ko[h]nē/] enemies.

That man was beating the donkey of the  
other.

That man is a tōnga-driver. He was asking  
for [lit. was wanting] his fare.

That man is a servant. He did not obey his  
master's [/vajəgəy/] order.

7. če, šwməy syal məroči  
rəstənt?

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.

8. e kar pər če [h]ərab but.

The rope broke.

The oil spilled out of [lit. from] the bottle.

Our machine broke.

That stupid [fellow] spilled the oil.

He did not bring his tools.

9. əma gošt kwja ənt.

I fried [boiled, cooked in oil or water] it.

I roasted it.

I threw it outside.

I gave it to that poor [fellow].

Your aunt took it away.

10. a mərd čon ət, ky ənnun əš  
yda gvəst.

He was thin and weak.

He was fat.

He was an American.

- He was tall and strong.  
He was a beggar.
11. a jynykk pər ĉe təvar-təvar  
kənəga ətənt.
- 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. ĉe, 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. ĉe, təw pəmmən ĉie kawrtəy?
- 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. ĉe, šwma pa[h]ri ĉylləga  
əmyda daštyt?
- 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 ĉe 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 rənd, təw kwja ŝwtəy.
2. ĉe, təra narynj dost ənt, ya sop.
3. ĉe, təw ərəTTe distəy?
4. jwmaəy roĉa, təw kalyja a[h]təy?
5. ĉe, təra dyŝtare əst?
6. ĉe, təi mwlkəy [h]arosā, drwst mərdwm zebaē lybas ŝipənt?
7. [h]əptəga, təw ĉynkə bəran yda kayəy.
8. ĉe, e soba təw dera rəstəy?
9. zi təw svarəga ĉe ĉe vartəy.
10. təi [h]ənda nə[h]ar baz əst?
11. təra ko[h]ani təha Tapwrəg dost ynt?
12. ĉe, təw təsvir gyrəga zanəy?
13. a vəxti ky təw ŝə gysa dər a[h]təy, təw asa tostəy?
14. vəxte ky təw bəloĉystana rəvəy, təw dəmb ĉarəg loTəy?
15. dwŝəmbea, təw kwja ətəy.

13.900. Vocabulary.

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 /ĉykkəg/ I-I "to pull, tug," for example, the first "I" indicates present system class membership and the second "I" the past stem form: /ĉykkəg/ thus has /ĉykkit/ as its 3rd sg. present form and /ĉykkyt/ as its past stem (and, coincidentally, its 3rd sg. past form also). Similarly, /dəyəg/ 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/.

ədələtt	court, courthouse
əwzar	tool
bari	period, term, reign
bazi	occasion
bəd	bad, evil
bəllwk	grandmother (either father's or mother's mother)
bər	time
bəzgər	tenant-farmer
bəzzəg	poor, unfortunate; poor fellow

bojæg I-/botk/	to open, untie
bop	mattress
čadi	stupid [fellow]
čarra[h]	crossroads
čaršembe	Wednesday
čeræg I-II	to graze
čəRə	always
čəššæg I-I	to sip
čykkæg I-I	to pull, tug
čynæg I-/čyt/	to pick, pluck, choose
dəmb	ruin
dəwr	spring, rush
dəwr dəyæg	to throw, toss, throw into, throw away, throw down, quickly extend (a hand)
dəwr kənæg	to spring, rush, jump out (as a wild animal from ambush)
der	late, lateness
došæg I-/dwšt/	to milk
doši	last night
dwšembe	Monday
dyrræg I-I	to tear, rend, rip (transitive)
dyštar	fiance, fiancée
gejæg I-/getk/	to pour into, put
gwlam	(male) slave
gwšn	hunger
[h]əDD	bone
[h]əmsayə[g]	neighbour
[h]əptə[g]	week; Saturday
[h]wkm	order, command
[h]ynd	India
jwma	Friday
jynd	self
kəčč	measuring, measurement (of a surface)
kəčč buæg	to be measured
kəčč kənæg	to measure
kəddə	wine-cup
kes	fine-blanket
ləd	forest
ləškər	army
ləšti	earring
lybas	costume, dress
lykkæg I-I	to write
manæg I-/mənt/	to remain, stay behind

marəg I-I	to check, count, tally, review, bring to mind
maRi	palace, large building, edifice
məDDi	baggage, goods, belonging[s]
mənnəg I-I	to obey, approve, agree
mərċ	death
molyd	slave-girl
mwšəg I-II	to rub, polish
myčəg I-/mytk/	to suckle
naləg I-I	to groan
nan-w-nəgən	bread-and-bread: food
narynj	orange (fruit)
nə[h]ar	wild-animal, beast
nərm	soft
nəsəg I-II	to grind up, powder
nyam	middle, midst, among
-əy nyama	between, in the midst of, among
pa[h]ri	last (time, year, etc.)
pəkir	beggar
pənčšəambe	Thursday
pərəndoši	night before last
pəreri	day before yesterday
pətayəg I-I	to fold
peš-pa[h]ri	(time, year, etc.) before last
peš-pəreri	day before the day before yesterday
pirwk	grandfather (either father's or mother's father)
pwršəg I-I	to ask
pyR	battlefield
rečəg I-/retk/	to pour out, spill (transitive)
rez	(thick) rope
ryčəg I-/rytk/	to spill (intransitive)
sad	thread
sa[h]dar	creature, being
sərkār	government
səyšəambe	Tuesday
sučyn	needle
syal	relative, person of equal rank
synd	Sindh
syndəg I-/syst/	to break (rope, cord, stem, long slender object) (transitive and intransitive)
šanəg I-II	to throw (an object a sizeable distance)
šəambe	Saturday
šərab	wine, alcoholic beverage
šipəg I-/šypt/	to adorn, decorate, put on (jewellery, fine clothes, etc.)

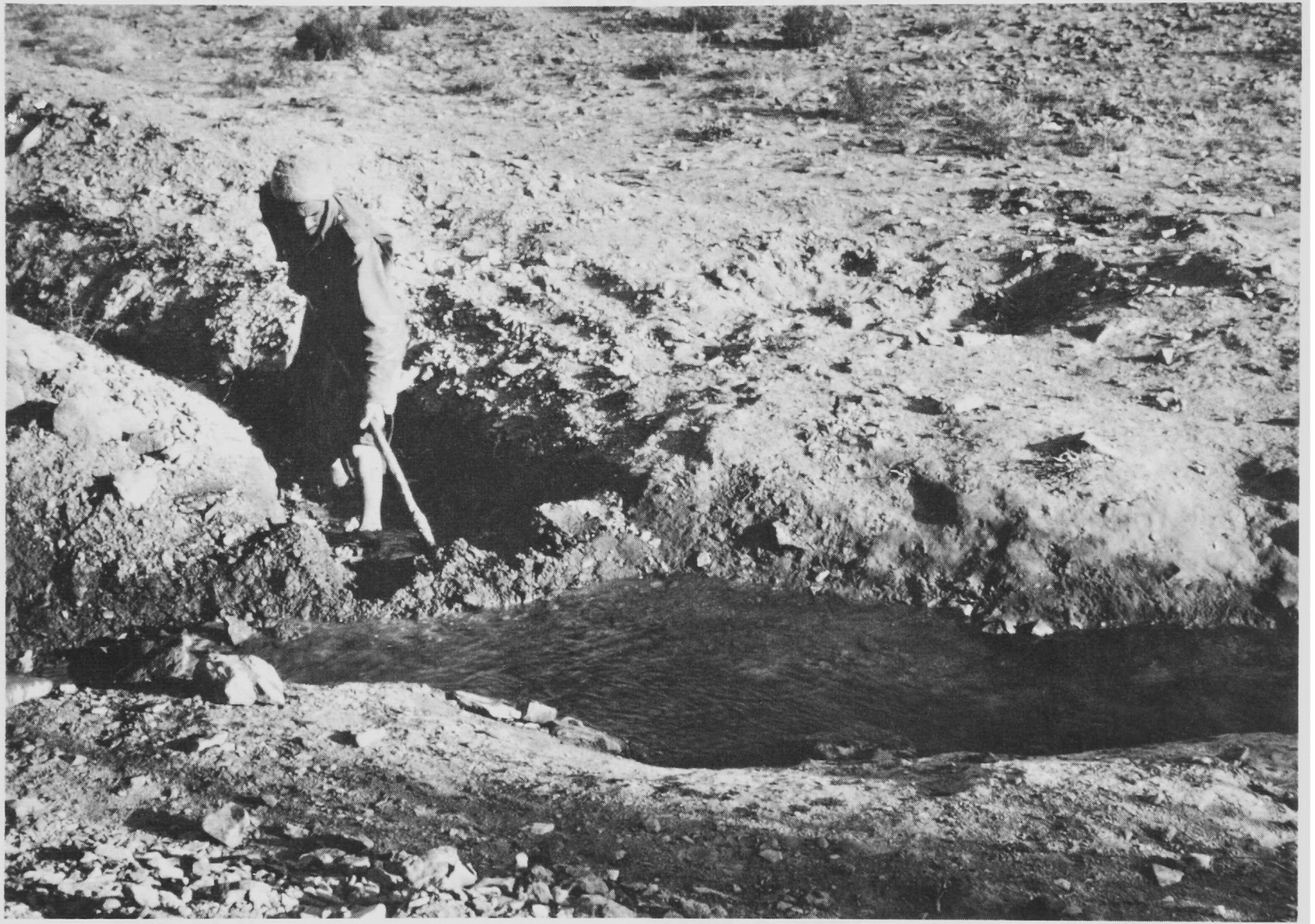
šyňykk	goat-kid
təsvir	picture, portrait, photograph
təsvir gyrəg	to take picture[s]
tironk	pain, twinge, sharp stab of pain
tosəg I-II	to put out, extinguish (lamp, fire)
tru	aunt (either father's or mother's sister)
twnn	thirst
twsəg I-II	to faint; to go out, be extinguished (lamp, fire)
Tapwrəg I-I	to wander around
Təəg I-I	to agree, fit, suit
Təpp	wound
Tuəg I-I	to awaken (transitive)
vəxti	[In: ]
a vəxti ky	when, at that time that
yəkšəmbe	Sunday
ymsali	this year
za[h]m	sword
zayəg I-/zat/	to give birth
zəba	pretty, beautiful
zi	yesterday
zynəg I-/zyt/	to seize, take possession of, conquer

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.

[k]arəg II-/[k]awrt/	dwzzəg I-I
[k]ayəg VI-/[k]a[h]t[k]/	dyrrəg I-I
bəndəg I-/bəst/	gərdəg I-/gəšt/
bərəg IV-/bwrt/	gejəg I-/getk/
bojəg I-/botk/	gradəg I-/grast/
buəg III-II	grevəg I-/gret/
bwrrəg I-I	gvarəg I-/gvərt/
čarəg I-I	gvəpəg I-II
čərəg I-II	gvəzəg I-/gvəst/
čəššəg I-I	gwDDəg I-I
čykkəg I-I	gwšəg I-II
čynəg I-/čyt/	gyndəg I-/dist/
darəg I-/dašt/	gyrəg IV /gypt/
dəyəg V-/dat/	gyrrəg I-I
dočəg I-/dotk/	[h, k]əndəg II-I
došəg I-/dwšt/	jənəg V-/jət/
drwšəg I-II	ji[h]əg I-/jyst/

kənəg V-/kwrt/ (/kwt/)	šəmošəg I-II
kəpəg I-II	šipəg I-/šypt/
kəššəg I-I	šodəg I-/šwšt/ (/šwst/)
kəTTəg I-I	təčəg I-/tətk/
koTəg I-I	tosəg I-II
kwšəg I-II	trəhəg I-I
kyšəg I-II	twsəg I-II
ləggəg I-I	Tapwrəg I-I
lərzəg I-I	Təəg I-I
loTəg I-I	Təppəg I-I
lykkəg I-I	Tuəg I-I
manəg I-/mənt/	vanəg I-/vənt/
marəg I-I	vərəg IV-/vart/
mənnəg I-I	vəspəg I-/vəpt/
mwšəg I-II	[k]wškynəg II-/[k]wškyt/
myčəg I-/mytk/	[k]ylləg II-/[k]yšt/
myrəg I-/mwrt/	zanəg V, I-I, II
myRəg I-I	zayəg I-/zat/
naləg I-I	zurəg I-/zwrt/
nəsəg I-II	zynəg I-/zyt/
nyndəg I-/nyšt/	
[k]oštəg II-/[k]oštət/	
pəčəg I-/pətk/	
pətayəg I-I	
pəTTəg I-I	
pošəg I-I	
prošəg I-II	
prwšəg I-II	
pwrəg I-I	
pwtrəg I-I	
rəndəg I-I	
rəsəg I-II	
rəvəg V-/šwt/	
rečəg I-/retk/	
ropəg I-/rwpt/	
rwdəg I-/rwst/	
rwnəg I-II	
ryčəg I-/rytk/	
sa[h]əg I-II	
sočəg I-/sotk/	
swčəg I-/swtk/	
syndəg I-/syst/	
šanəg I-II	



Irrigating with water drawn from a /karez/.

## UNIT FOURTEEN

14.100. Dialogue.

Mir Byjjar calls on Dr. Adams at his hotel.

- |   |   |
|---|---|
| 1. B: Greetings!  | səlam əlekwm!   |
| 2. A: Greetings! Welcome, friend!   | valekwm səlam. bya pə [h]əyra, səngətt!                           |
| 3. B: Be seated in peace, friend!   | bỳnynd pə [h]əyra, bras!  |
| 4. A: Sir, are you well? Is your family well?   | vajə, təw joR əy? təi za[h]g-w-zalbul joR ənt?                    |
| <p style="margin-left: 2em;">God's<br/>grace, beneficence, love</p>   | <p style="margin-left: 2em;">əllai<br/>mer</p>                    |
| 5. B: [It] is God's grace [that] you are well.<br>The rest is well.   | əllai mer ynt, təi drwai ynt. dygə [h]əyr ynt.                    |
| 6. A: Friend, be welcome!   | bras, mandəg məbəy!   |
| 7. B: May you be safe!  | drwa bỳbəy!   |
| <p style="margin-left: 2em;">to serve, do a service for</p>   | <p style="margin-left: 2em;">[h]yzmətt kənəg</p>                  |
| 8. A: Sir, what service may I do for you?<br>to trouble, give trouble   | vajə, təi če [h]yzmətt bỳkənin.<br>var kənəg                      |
| 9. B: Thank you. Do not trouble yourself!<br>desire, will   | təi merbani. təw vətara var məkən!<br>mənša                       |
| 10. A: Good. Just as you wish. [Lit. How-<br>ever your will.]   | šərr. [h]ər čon ky təi mənša.                                     |
| 11. B: Sir, if you have no work today, then<br>come with me!  | vajə, əgə məroči təra kar nest, to gō mən<br>bya!                 |
| 12. A: Where?   | kwjangw.  |
| <p style="margin-left: 2em;">cousin: aunt's son or daughter<br/>Mastung, a small city near Quetta<br/>betrothal, engagement</p> | <p style="margin-left: 2em;">truzatk<br/>məstwng<br/>sang</p>     |
| 13. B: A cousin of mine is in Mastung. I am<br>going to his betrothal.  | məni truzatke məstwnga ynt. mən ai sanga<br>rəvəga wn.            |
| <p style="margin-left: 2em;">railway train; cart</p>  | <p style="margin-left: 2em;">gaRi</p>                             |
| 14. A: Shall we go by [lit. in] train or by<br>[lit. in] the bus?   | če, əmma gaRia rəvən, ya bəssa.                                   |
| 15. B: Sir, it is better to go by bus. [Lit.<br>Going in the bus is good.]  | vajə, bəssa rəvəg jvan ynt.                                       |
| <p style="margin-left: 2em;">They go to the bus station.<br/>bus station, truck depot</p>                                       | <p style="margin-left: 2em;">lari-[h]əDDə[g]</p>                  |
| 16. B: This is our bus station, and buses go<br>out in every direction from here.   | eš ynt əmməy lari-[h]əDDəg, əw əš yda<br>[h]ər neməg bəss rəvənt. |
| 17. A: At what time does the bus go to<br>Mastung?  | čynkə bəjəga bəss məstwnga rəwt.                                  |
| 18. B: The first bus [goes] at 8:30, and the<br>second goes at ten o'clock.   | əwli bəss [h]əšt w nema, əw domi də bəjəga<br>rəwt.               |





landowner, farmer	zəmindar
to dig a tubewell	api-myšin jənəg
effort, labour	vari
harvest, crop	pəsl
day by day	roč-pə-roč
32. B: Yes, this is a hard job, but our land-owners are digging tubewells. Their effort is less, and their crops are becoming better day by day.	ji [h]ã, e səkkē kare, bəle əmməy zəmindar api-myšin jənəga ənt. varyiš kəmm, əw pəslyš roč-pə-roč šərtyr buəga ənt.
33. A: Before the Baluchis too were there karez in this area?	če, əš bəločã peš əm, e Dyha karez əstət?
western	rokəpti
Iran, Persia	iran
prosperity	vadani
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.	vajə, ənčw gwšənt, ky bəloč vəxte šə rokəpti irana yda a[h]tənt, to e [h]wškē Dyhəy vadania pə karez kəššytənt.
35. A: Are there karez in all of Baluchistan?	če, drwst bəločystana karez əst?
down-slope, sloping down	šwvəg
up-slope, sloping up	ziləg
to strike, knock; to measure off by marking (as land); to guess, estimate	Təkk jənəg
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.	ji [h]ã. əma [h]əndã, ky Dəgaryš šwvəg əw ziləg ənt, əw čerDəgari apyš baz ənt, əmoda əmma Təkk jənən, ky əš kwja karez šərria dər kəyt. ənčw mən təra məstwngəy karezã peš darin.
On their arrival in Mastung, Dr. Adams and Mir Byjjar attend the betrothal ceremony of Mir Byjjar's cousin.	
relative-and-nation: relations, kinsmen	syal-w-kam
announcement	jar
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].	vajə, bÿgynd, nun əmməy syal-w-kam drwst a[h]tənt, əw nun sangəy jar bit.
gathering, assembly	mwčči
38. A: This is a good gathering, but tell [me] this, that after the announcement of the betrothal what will you do?	e jvanē mwččie, bəle e bÿgwš, ky sangəy jara rənd če kənyt.
to share, distribute	bar kənəg
Mulla, Islamic religious functionary	mwilla
verse (of the Quran)	ayat
to announce	jar jənəg

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. bras, nun əmma čie vėrdyn bar kėnėn, əw pėda mwlla dw-səy ayat vanit, əw sangəy jara jėnėn.
40. A: Then what do you do? pėda če kėnyt.
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. rėnda tėna dera divan kėnėn, əw [h]ər sa[h]ətta rėnd ešā ča-w-čylym kėnėn.
- drum-and-dance: music and dancing dol-w-čap
42. A: Will there also be music and dancing after the party? če, divana rėnd, dol-w-čap əm bit?
- to hold a dance, have music and dancing dol-w-čap kėnəg
43. B: No sir. In many areas the Baluchis have music and dancing also, but here we only hold a party. nə vajə. baz [h]ėndā bėloč dol-w-čap əm kėnėnt, bėle yda tėnia divan kėnėn.
- After the betrothal ceremony is finished, the guests sit down to await the beginning of the "divan. "
- to begin, start (intransitive) šwru buəg
44. A: Is the party starting now? če, nun divan šwru buəga ynt?
- turban mėndil
- to wear, have on (a hat, turban, etc.) [lit. to be on the head] səra buəg
- to recite an epic-poem dəptər gwšəg
- singer šəyrjən
- bard, singer of epic poetry paləvan
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. ji [h]ā, a mėrd, ky yspetė mėndile səra yntyš, nun yəkk dəptəre gwšit. əmma e Dəwlė šəyrjəna paləvan gwšən.
- epic-poem dəptər
46. A: Sir, what sort of song is an epic-poem? vajə, dəptər čonė šəyre.
- war, battle jəng
- deed, act, doing kyrdar
- story, tale kyssev
47. B: Friend, the epic-poems are the stories of our ancient and modern war[s] and other deeds. bras, dəptər əmməy ko[h]nėn əw nokė jəng əw dygə kyrdarani kyssev ənt.
48. A: Will the bard now begin to recite an epic-poem? če, nun paləvan dəptəre gwšəga ləggit?
- instrument, instrumental music, tune together, at the same time, at the same place saz
- to introduce, give the background, pedigree (of something) yəkja
- name-and-nation: introduction (of a person), identification (of a person's name, ancestry, tribal affiliation, etc.) sərbwn kėnəg
- name-and-nation: introduction (of a person), identification (of a person's name, ancestry, tribal affiliation, etc.) nam-w-kam

some ... or other, more or less, something or another	čie-nə-čie
to praise	syta kənəg
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.	nə vajə. peš, a sazəy təvara gō yəkja əma dəptərəy sərbwna kənt, əw vəti nam-w-kaməy babətta čie gwšit. əmma dīrwst ai əw əma šəyrəy čie-nə-čie sytaa kənən.
50. A: Is that [one] also a bard, who has an instrument in his hand [lit. that an instrument is in his hand]?	če, a əm paləvane, ky saze dəsta yntyš?
classical singer, classical musician	[h]əgazi
(instrumental) musician	sazjən
swronz, a type of stringed instrument played with a bow	swronz
dəmburəg, a stringed instrument played with the fingers	dəmburə[g]
51. B: No, we call him a classical singer or (instrumental) musician, and he plays [lit. beats] the swronz or the dəmburəg.	nə, ayra ma [h]əgazi ya sazjən gwšən, əw a swronz ya dəmburəg jənt.
52. A: Aside from the epic-poem, does the bard sing other songs also?	če, paləvan əš dəptərə bed, dygə šəyr əm jənt.
Domb, a lower caste who act as artisans, minstrels, etc.	Domb
time, occasion, turn	var
53. B: No sir, after the bard will be the turn of the Dombs.	nə vajə, əš paləvana rənd, Dombani var bit.
54. A: What sort of songs do the Dombs sing?	Domb čonē šəyr jənənt.
various kinds	Dəwl-Dəwl
to charge money, accept money	zərr gyrəg
55. B: The Dombs sing various kinds of songs and charge money.	Domb Dəwl-Dəwlē šəyr jənənt, əw zərr gyrənt.
tribe	twmən
56. A: Does the chief of the tribe give them money?	če, twmənəy sərdar avā zərr dənt?
people, the public	wstwman
people	wlwss
to give (someone his) due; to pay	[h]əkk dəyəg
57. B: No sir, they wander about among the public, and the Baluchi people pay them.	nə vajə, a wstwmana gərdənt, əw bəloč wlwss avā [h]əkk dənt.
58. A: Does the classical musician sing too?	če, [h]əgazi əm šəyr jənt?
sometimes, from time to time, at various times	bəre-bəre
to listen attentively to, be absorbed in listening to I-I	nygošəg
59. B: Yes, sometimes the classical musician sings too, and we listen attentively in this same way and also praise him.	ji [h]ā, bəre-bəre [h]əgazi əm šəyr jənt, əw ma əme Dəwla nygošən, əw ai əm sytaa kənən.

60. A: Do the singers give the background of every kind of song?      ĉe, ŝəyrjən [h]ər Dəwlē ŝəyrani sərbwna kənənt?
61. B: No, this custom is only for the epic-poems.      nə, e dod tənیا pə dəptəran ynt.
62. A: Besides the swronz and the dəmburəg, what are the other musical instruments of the Baluchis?      əŝ dəmburəg əw swronza bed, bəločani dygə ŝəyrəy saz ĉe ənt.
- to play the jewsharp      ĉəng jənəg
- livestock-owning, livestock-owner      maldar
- to play the flute      gyrəw jənəg
- drum      dol
- tambourine      dəmamə[g]
- swrnəg, a kind of horn      swrnə[g]
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 swrnəg.      vajə, Domb ĉəng əm jənənt, əw maldarē bəloč gyrəw jənənt. əŝ eŝi bed, dol, dəmaməg, əw swrnəg əm əstənt.
- to listen      goŝ darəg
64. A: Good. Now let us listen to what [lit. that what] the singers will say.      ŝərr. nun əmma goŝ bədarən, ky ŝəyrjən ĉe gwŝənt.

14.200. Word Study.

5. The /i/ in /əllai/ "God's" may be considered a special form of the possessive suffix (/əy/ is the expected form) or as the adjective formant suffix /i/ (in which case /əllai/ would mean something like "Divine, of God"). /əllai/ is found only in a few "set phrases." See also Sec. 8.200 (50). E. g.

/əllai mer ynt. / It is God's grace. [I. e. Thanks be to God! ]  
 /əllai mana əy! / 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 buəg/ and /var kənəg/ mean "to be troubled, have trouble" and "to give trouble, take trouble," respectively. E. g.

/a varē mərde. / He is a troubled [i. e. unfortunate, indigent, poor] man.  
 /e nanā varā bədəy! / Give these [pieces of] bread to the poor!  
 /e ra[h]a əmma səkk var butən. / We encountered much difficulty on this road. [Lit. On this road we were much troubled. ]  
 /a najoRi mənə səkk 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 buæg/ "to be much labour, effort, " /vari kənæg/ "to work hard, labour, " and /vari kəššæg/ "to exert much effort. " E. g.

/a šəp-w-roč vari kənt. / He labours night and day.

/mən oda baz vari kəššytwn. / I worked very hard [i. e. exerted much effort] over there.

/baz vari kəššəga rənd, e karezəy ap dər a[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 /ləbb/) 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 /ləbb/ 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 /ə[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 /ləbb/ 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 /ləbb/: "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, /gaRi/ 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 /gvəra buəg/ "to be wearing, have on (a garment)" and the transitive form /gvəra kənəg/ "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]rē sədrie gvəra ynt. / He has on a red jacket. [Note that the logical subject is possessive in form -- equivalent to /ai gvəra so[h]rē sədrie ynt. / "On his breast is a red jacket. "]

/če, təw vəti nokē sədria gvəra kənəy? / Will you put on your new jacket? [ /pošəy / "[you sg. ] will put on, wear" is substitutable for /gvəra kənəy/. ]

- (2) The complex verbal formations /pada buəg/ "to be wearing, have on (shoes, pajamas, etc.)" and /pada kənəg/ "to put on, wear (shoes, pajamas, etc.)" are similarly employed for any garment worn below the waist. /pada buəg/ and /pada kənəg/ have not yet been introduced. E. g.

/məni ko[h]nē pazvar pada ənt. / I have on old shoes. [The logical subject is possessive in form. ]

/mən vəti nokē šəlvara pada kənin. / I will wear my new pajamas.

- (3) The complex verbal formations /səra buəg/ "to be wearing, have on (a hat, turban, etc.)" and /səra kənəg/ "to put on, wear (a hat, turban, etc.)" are used when referring to any garment worn on the head. E. g.

/ai yspetē məndile səra ət. / He was wearing a white turban. [Again the logical subject is possessive in form. ]

/a təi Topa səra kənəga ət. / He was putting on your hat.

- (4) In certain contexts /pošəg/ "to put on, wear" is substitutable for most of the above expressions. E. g.

/mən vəti nokē pwččā nəpošytwn. / I did not put on my new clothes.

25. /[h]akot/ "earth-pile" is a compound of /[h]ak/ "dirt, earth, soil, dust" + /kot/ "pile, heap" (not introduced).

25. /resəg/ "line" denotes a row of objects coming one after the other (e. g. a caravan of camels, a line of men in single file). /resəg/ 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.

/wštyrana resəg kənyt! / Line up the camels [one after the other]! [The complex verbal formation /resəg kənəg/ denotes "to line up (objects) in single file. "]

/ryda boštyt! / 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.

/mən ja[h]la rəvin. / I will go down. [I. e. down from a height, down the stairs, etc.]

/ja[h]la bya! / Come down!

/e dərgæg səkk ja[h]l ynt. / This door is very low.

/a kytaba ja[h]l kən! / Take that book down! [/ja[h]l kənæg/ "to lower, take down (from a high place)."]

28. /vəR/ "way, method, kind" overlaps the meanings of /Dəwl/ "kind, type, sort, way, method, form, shape" and /pəym/ "kind, manner, way." See Sec. 12.200 (15). /vəR/ 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 vəRa kən! / Do this task this way! [I. e. by this method.  
/e pəyma/ is substitutable in the meaning of "in this way, like this,"  
and /e Dəwla/ may also be substituted, meaning "in this form, shape."]

/pəmmən yəkk vəRe bÿpəTT! / Find a method for me! [Neither /pəym/  
nor /Dəwl/ are substitutable here.]

/əme vəRa yəkk bəzgər əm ešya sərpəd bit. / In this way [i. e. by this  
method] a tenant-farmer also will understand this.

/e vəRē kar kəss nəkənt. / No one does this kind of work. [I. e. No one  
does it by this method.]

/təw oda e vəRa sər nəbəy. / 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 rəzan Twng ynt. / This utensil has a hole in it. [/Twng buæg/ "to be  
pierced, have a hole through."]

/pərəngi e ko[h]a Twng kwrtənt. / The Europeans made a hole [i. e.  
tunnel] through this mountain.

32. A /zəmindar/ "farmer, landowner" may employ one or more /bəzgər/ "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) /*γəmi 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. /*pəsl*/ denotes the harvest, the cut crop. /*kyšar*/ signifies the standing crops.

34. The adjective formant suffix /i/ occurs in /*rokəpti*/ "western." Similarly one finds /*kwtwbi*/ "northern," /*jandwmi*/ "southern," and /*rodratki*/ "eastern."

36. /*šwvəg*/ 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 /*šwvəg*/; another person at the bottom of the same slope would speak of it as /*ziləg*/. E. g.

/e Dəgarəy šwvəg e neməga ynt. / The down-slope of this land is in this direction.

/ziləga, ap nələggit. / Water will not climb the up-slope.

/šwvəgē Dəgar tēi bara ət. / 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 jənin, ky a kara pə čynkə zərr dərkar ynt. / I will estimate how much money is needed for that job.

/təw Təkk jən, ky e pəsləy gəlləg čynkə gvaləg bənt. / Guess how many sacks will be [required for] the wheat of this harvest!

/təw əš yda Təkk jənā bəwbu! / Go on measuring off [the land with your spade] from here!

37. /*kam*/ appears to be a modified form of /*kəwm*/ "nation" (not yet introduced). /*kam*/ is found only in compounds. E. g.



/syal-w-kam/ relative-and-nation: relations, kinsmen  
 /nam-w-kam/ name-and-nation: introduction (of a person), identification  
 (of a person's name, ancestry, tribal affiliation, etc.)

39. /bar/ has three homophonous meanings: (a) "time, turn, occasion" (see Sec. 13.503); (b) "load, burden" (compare /bæræg/ "to take, take away"); and (c) "share, portion." The complex verbal formation /bar buæg/ may thus mean either "to be loaded" or "to be shared." Similarly, /bar kænæg/ may denote either "to load" or "to share, distribute." E. g.

/pæmmæn yækk bare dar byar! / Bring a load [of] wood for me!  
 /wštyrā bar kæn! / Load the camels! [Or: "Distribute the camels!"  
 -- i. e. to their various purchasers, as gifts, etc. Context will  
 normally indicate which meaning is intended.]  
 /mæn e gəlləgā bar kənin. / I will distribute this wheat. [Or: "I will  
 load this wheat [onto some vehicle or beast of burden]."]  
 /e satā jynykkā bar kæn! / Distribute this jewellery to the girls!  
 /mæn e mærdwmā bar kwrtwnyš. / 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. /šəyrjən/ and /sazjən/ 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 /paləvan/ only sings; he does not usually play any instrument.

- (2) The /həgazi/ "classical singer" or "classical musician" both sings and plays certain instruments. His repertoire may include portions (or all) of various /dəptər/, as well as other classical forms of music. The /həgazi/ 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 /čəng/ "jewsharp," which the /həgazi/ do not play).

47. Note the pronunciation difference between the last syllables of /kysəv/ "story, tale" and /gyrəw/ "flute." When a substantive suffix occurs, however, both of these stems end in /əv/: e. g. /kysəvā/ "stories, tales" and /gyrəvā/ "flutes."

51. The /swronz/ is a five-stringed fiddle-like instrument played with a bow. The /dəmburə[g]/ has only two strings and is plucked with the fingers. The /dəmburə[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 /mərdwm/, which in the plural denotes "people" in the sense of "persons."

57. /həkk/ "right, due" occurs in the complex verbal formation /həkk dəyəg/ "to give (someone his) due" and hence "to pay (a salary, a debt, etc.)." E. g.

/e ai [həkk ynt. / This is his right.  
 /a vətɪ [həkka [h]ər Dəwla girt. / He will obtain his right[s] in any way.  
 /če, təw Dombā [həkk datəy? / Did you give the Dombs [their] due?  
 [I. e. Did you pay them?]

59. /nygošəg/ signifies "to listen attentively (so as to understand, enjoy, or be inspired)." /goš darəg/, on the other hand, means simply "to listen." Both of these differ from /k]wškynəg/, which denotes the involuntary act of hearing. E. g.

/e šəyra šərria bənygošyt! / 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!]  
 /goš daryt, ky a če gwšəga ynt! / Listen to what [lit. that what] he is saying. [Here the connotation of absorbed attention is lacking.]

/če, təw 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 maldarē bəloč ənt./ 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 /swrnə[g]/ "horn," a reed instrument made of wood with a brass mouth -- together, the /dol/ and the /swrnə[g]/ provide the accompaniment for the men's dances; (c) the /dəmamə[g]/ "tambourine," an instrument played almost entirely by women; (d) the /čəng/ "jewsharp," a favourite instrument of the /Domb/ and /langəv/ groups; and (e) the /gyrəw/ "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 gyrəw jənəga zanəy?/ Do you know how to play the flute?  
/a dol əw swrnəg jənəga ətənt./ They were playing the drum and the  
swrnəg.

#### 14.300. Drills and Exercises.

##### 14.301. Question-Response Drill I.

###### 1. e lariəy Drevər kəy ynt.

That man wearing a white hat. [Lit. That man, that his a 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 wlwss če nygošəga ənt.

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 jewsharp of that Domb.

3. ymšəpiəy 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 mərđwm 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 Dəgar 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 [/jvan/].

Its land is bad. Nothing grows here.

Last year its crop was not good. It needs good irrigation.

6. ənnun e šəyrjən če gwšəga 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 šwtəy.

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.

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.

8. a Domb e bazia kwjam  
kysseva gwšt.

He told the story of the boy and the wolf.

He told the deeds of that chief.

He told about the wars with [/gõ/] the Europeans.

He told about the clerk and the Mulla.

He told many stories. We all laughed a lot [lit. much].

9. taw koTaa čon šwtəy.

I went on the bus.

I went in that merchant's truck.

I went with friends who had [lit. that to them was] a car.

I got [lit. caught] a seat on the train. This is a good way, and its fare is cheap.

I went on the riding-camel of Mir Byjjar.

10. če, 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. če, zi šwma gəTT ətyt?

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 [/darəg/] in the party until late.

12. a kwjam saz jənəga ənt.

They are playing [the] swronz and [the] dəmburəg.

They are playing [the] drum and [the] swrnæg, and soon the men will dance.

They are playing [the] jewsharp. They are Dombs.

They are playing [the] tambourine. Men do not play it.

They are playing [the] flute. Most [/bazē/] livestock-owning Baluchis play it.

13. mən tæi ʒe [h]yzmætt bÿkænin.

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. ŝwməy [h]ændəy apkari ʒon 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. ʒe, e ra[h]a ŝwma var butyt?

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. bəločani saz kwjam kwjam ənt.
2. sanga rənd, jynykkəy syal ʒonē vər dyn bar kənənt.
3. dəptər gwšəga peš, paləvana ʒe gwšəgi bit.

4. dēmamæg kəy jənt.
5. gō čapa, bəloč kwjam kwjam saz jənənt.
6. bəloč kwjam Dəwlē Dəgara karez kəššənt.
7. vəti [h]wškē [h]əndəy vadania pə, ko[h]nē bəloč če kwrtənt.
8. sangəy vəxta, mwlla če vanit.
9. rokəpti bəločystan nun mən kwjam mwllka ynt.
10. dəptər čonē šəyr ənt.
11. [h]əgazi čonē šəyr jənt.
12. šəyrjən əw sazjənā kəy zərr dənt.
13. mir byjjarəy [h]ənda, sangəy jara rənd če bit.
14. paləvanəy sərbwna rənd, dygə wlvss če gwšənt.
15. bəloč vəti Dəgarani apkaria pə, šə kwjam vəRa kar gyərənt.

14.303. Conversation Practice I.

Dr. Adams asks Mir Byjjar about Mastung.

1. A: məstwng əš yda čynkə dur ynt.
2. B: bras, məstwng əš yda bist ya si mil bit.
3. A: a čonē ša[h]re.
4. B: ənčw eši bazar šə koTaəy bazarā kəsan ənt, bəle [h]əl̩k, bag, əw kučəgyš məzən ənt.
5. A: če, məstwngəy Dəgar jvan ynt?
6. B: məstwngəy Dəgar baz jvan ynt, əw karez əm səkk baz ənt. ko[h]nən əw nokē karez əš dw səda geš ənt. nun zəmindaryš api-myšin əm jənəga ənt.
7. A: če, təra məstwng dost ynt?
8. B: ji [h]ā vajə, a mənə səkk dost ynt, pər če ky məstwngəy nəzzikəy ko[h]ā šykar əm baz əst, əw la[h]tē ko[h]nē dəmb əm əstənt, ky tənynga kəss avā pəč nəkwrt, əw nəčarytyš. mənī [h]əyal ynt, ky təw e Dəwlē [h]əndani gyndəga vəšš bəy.
9. A: [h]ā vajə. mən ko[h]nē dod, dəmb, əw dygə čiani čarəga səkk vəšš bin.

14.304. Conversation Practice II.

Dr. Adams asks Mir Byjjar about the bus system.

1. A: vajə, e bəss sərkarəy ənt, ya wlvssəy jyndəy ənt.
2. B: bras, e bəss drwst wlvssəy jyndəy ənt, əw sərkar avana e [h]əkka dənt, ky əš e ša[h]ra tənə a ša[h]ra svariā bȳbərənt əw byərənt. dygə eš ky bəssani rəvəg əw ayəgəy vəxt, svariani baRo əw dygə araməy [h]əyala sərkarəy pwlis kənt.
3. A: bras, šə bəssā bed, dygə rəvəg əw ayəgəy svari če ənt.
4. B: vajə, bəločystana rodratk əw kwtwbəy neməga gaRie rəwt əw kəyt, bəle jandwməy neməga mərdwm səkk var ənt.
5. A: a pər če var ənt.
6. B: adda, rəvəg əw ayəgəy svari ya to bəss ənt, ya olak. nun sərkar [h]ər neməg ra[h]ā joR kənəga ynt, tanky geštȳr bəss bȳrəvənt əw byayənt.

14.305. Conversation Practice III.

Dr. Adams asks about irrigation methods.

1. A: kareza šə bed, apkariəy dygə kwjam vəR ənt.
2. B: bəločystana, [h]awrəy apā šə bed, dygə apkaria pə baz [h]əndā jo[h] ya ərəTT əstənt.
3. A: čə, e Dyha jo[h] əw ərəTT baz əst?
4. B: nə vajə, e [h]wškē Dyhe. yda karez səkk baz ənt, əw čerDəgari apəy kəššəga pə tənia əme vəR dərkar ynt.
5. A: čə, ynkə baz ku jənəg əw ešā Twng kənəg gran nə ynt?
6. B: bras, gvačyni bəgwšin, to e səkk granē kare, əw baz bərā karez kəššəgəy vəxta, kuyš kəpənt. e Dəwla, mərdwm əm myrənt, əw geštyr vari dərkar bit. baz bərā šə ko[h]ā [h]awrəy ap kəyt, əw baz karezā [h]ərab kənt. pəmeša nun karezəy jagəa api-myšin dərkar ənt, bəle əngə čie-nə-čie ku jənəgi bənt, tanky api-myšina pə geštyr ap mwčč bybit.

14.306. Conversation Practice IV.

Dr. Adams asks about Baluchi betrothal customs.

1. A: čə, drwst bəloč sangā divan kənənt?
2. B: ji [h]ā, bəle əngə baz [h]əndā dygə Dəwləy dod əw divan kənənt. geštyr bəloč sangā [h]wrmag bar kənənt, əw drwst memanā ča-w-čylym kənənt.
3. A: dygə čə kənənt.
4. B: sangəy jara rənd, yəkk bəre tupəkk jənənt. pəda ya to šəyrəy divan kənənt, ya dol-w-čap jənənt. baz [h]əndā vərđynəy čiā bar kənəga rənd, sangəy jar bit, əw tupəkk jənənt, əw rənda drwst vəti gysā rəvənt.
5. A: tupəkk pər čə jənənt.
6. B: vajə, syal-w-kamā loTənt, əw tupəkk jənənt, tanky dur əw nəzzikəy mərdwm drwst səi bybənt, ky ymšəpi ai bəčəkkəy gon a yəkkəy jynykka sang but. dygə eš ky [h]ər gələy roča tupəkk jənəg bəločā dost ynt.

14.307. Conversation Practice V.

Dr. Adams asks about Baluchi music and musicians.

1. A: bras, šwməy e jəngani dəptər kwjam vəxtəy ənt.
2. B: vajə, baz dəptər noken ənt, əw baz ko[h]nən ənt. nokē dəptər əma vəxtəy ənt, ky bəloč gō pərəngiā myRytənt.
3. A: ko[h]nē dəptər kwjam vəxtəy ənt.
4. B: ko[h]nē dəptər səy ya čar səd sal pešəy ənt.
5. A: vajə, ynkə ko[h]nē dəptər tənynga čon məntənt.
6. B: bras, e dəptərā, Domb əw paləvan əš vəti pyssan, əw avani pyss əš vəti pyssā zwrtənt, əw yzdə kwrtəntyš. dygə eš ky bəloč vəti paləvanā səkk šərəp datənt əw dəyənt. pəmeša paləvan əm e dəptərā tənynga čie-nə-čie əma Dəwla daštənt.



7. A:     če, nokē bēločā əm e dəptər dost ənt?  
 8. B:     ji [h]ā! nun nokē bēloč e dəptərā mən kytabā lykkəga ənt, əw mwčč kənəga ənt.  
           bēle paləvan əw [h]əgazi nun roč-pə-roč kəmm buəga ənt.

14.400. Vocabulary.

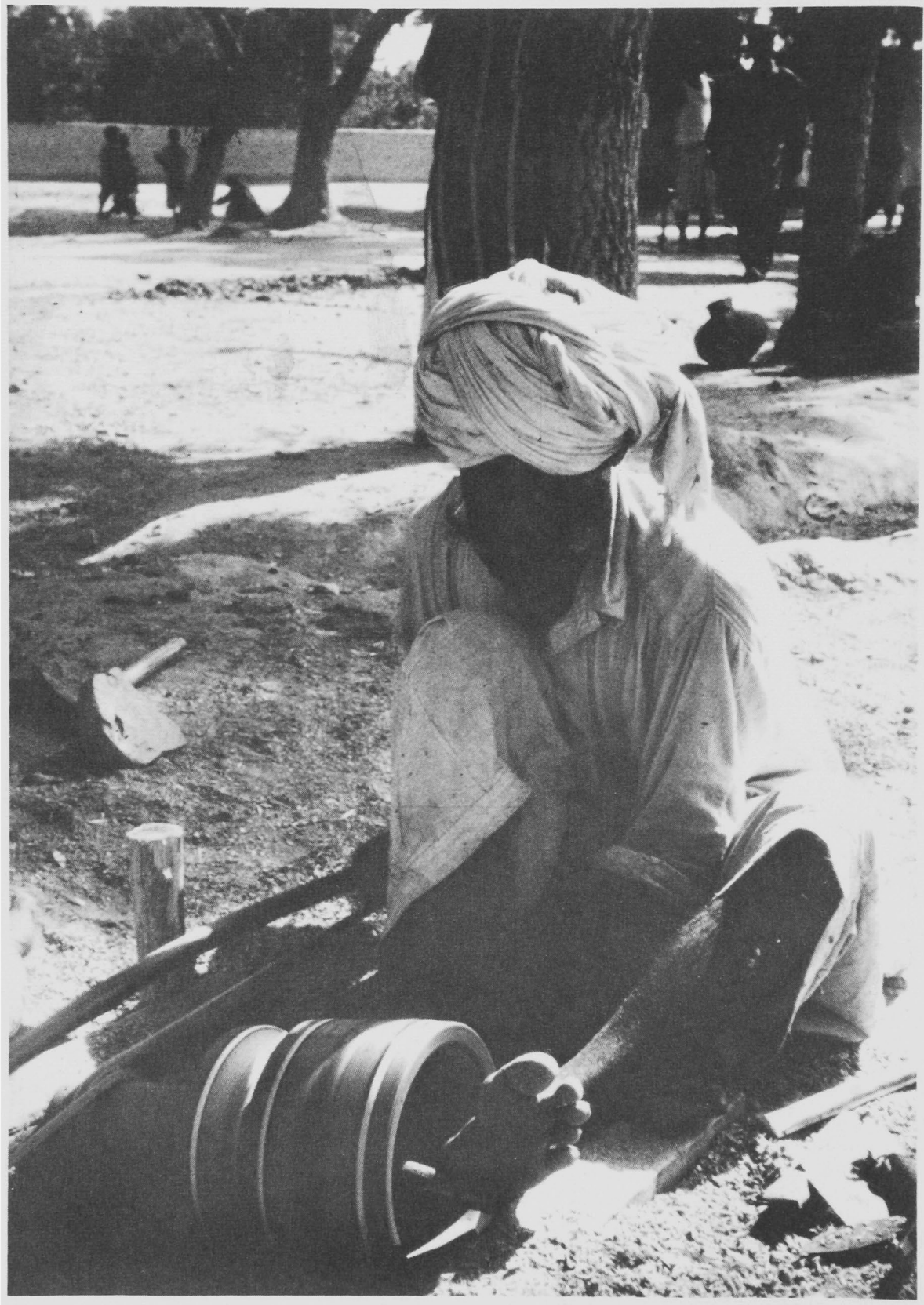
api-myšin	tubewell
api-myšin jənəg	to dig a tubewell
apkari	irrigation
ayat	verse (of the Quran)
əllai	God's
bar	share, portion
bar buəg	to be shared, distributed
bar kənəg	to share, distribute
bəre-bəre	sometimes, from time to time, at various times
čəng	jewsharp
čəng jənəg	to play the jewsharp
čerDəgari	underground
čie-nə-čie	some . . . or other, more or less, something or another
dəmamə[g]	tambourine
dəmamə[g] jənəg	to play the tambourine
dəmburə[g]	dəmburəg, a stringed instrument played with the fingers
dəmburə[g] jənəg	to play the dəmburəg
dəptər	epic-poem; record
dəptər gwšəg	to recite an epic-poem
dol	drum
dol jənəg	to play the drum
dol-w-čap	drum-and-dance: music and dancing
dol-w-čap jənəg, kənəg	to hold a dance, have music and dancing
Dəwl-Dəwl	various kinds
Domb	Domb, a lower caste who act as artisans, minstrels, etc.
Drevər	driver
gaRi	railway train; cart
*goš	ear
goš darəg	to listen
*gvər	breast, chest
gvəra buəg	to be wearing, have on (a coat, shirt, etc.)
gvəra kənəg	to put on, wear (a coat, shirt, etc.)
gyrəw	flute
gyrəw jənəg	to play the flute

[h]akot	earth-pile, heap of dirt
[h]əgazi	classical singer, classical musician
[h]əkk	right, due
[h]əkk dəyəg	to give (someone his) due; to pay (a salary, a debt, etc.)
[h]yzmətt	service
[h]yzmətt kənəg	to serve, do a service
iran	Iran, Persia
ja[h]l	down, deep, low
ja[h]l buəg	to be down, deep, low
ja[h]l kənəg	to lower, take down from a high place
jar	announcement
jar buəg	to be announced
jar jənəg	to announce
jəng	war, battle
karez	karez, irrigation tunnel system
karez kəššəg	to dig a karez
*ku	(water) well
ku jənəg	to dig a well
kyrdar	deed, act, doing
kyssev	story, tale
kyssev gwšəg	to tell a story [or: ]
kyssev kənəg	to tell a story
lari	truck, lorry, bus
lari-[h]əDDə[g]	bus-station, truck-depot
maldar	livestock-owning, livestock-owner
məndil	turban
mənša	desire, will
məstwng	Mastung, a small city near Quetta
mer	grace, beneficence, love
mwčči	gathering, assembly
mwlla	Mulla, Islamic religious functionary
mwnši	clerk
nam-w-kam	name-and-nation: introduction (of a person), identification (of a person's name, ancestry, tribal affiliation, etc.)
nygošəg I-I	to listen attentively to, be absorbed in listening to
paləvan	bard, singer of epic poetry
pəsl	harvest, crop
resəg	row, line
resəg buəg	to be a line, be in a row (one after the other)
resəg kənəg	to line up (objects one after another)
roč-pə-roč	day by day

rokəpti	western
sang	betrothal, engagement
saz	instrument, instrumental music, tune
saz jənəg	to play (instrumental) music
sazjən	(instrumental) musician
sədri	jacket, vest
*sər	head, upper portion
səra buəg	to be wearing, have on (a hat, turban, etc.)
səra kənəg	to put on, wear (a hat, turban, etc.)
sərbwn	background, introduction, pedigree
sərbwn kənəg	to introduce, give the background, pedigree (of something)
siT	seat
swrnə[g]	swrnəg, a kind of horn
swrnə[g] jənəg	to play the swrnəg
swronz	swronz, a type of stringed instrument played with a bow
swronz jənəg	to play the swronz
syal-w-kam	relative-and-nation: relations, kinsmen
syta	praise
syta buəg	to be praised
syta kənəg	to praise
šəyrjən	singer
šwru	beginning, start
šwru buəg	to begin, start (intransitive)
šwru kənəg	to begin, start (transitive)
šwvəg	down-slope, sloping down
truzatk	cousin: aunt's son or daughter
twmən	tribe
Təkk	sound of a knock or blow
Təkk jənəg	to strike, knock; to measure off by marking (as land); to guess, estimate
Twng	hole (through an object)
Twng buəg	to be a hole through
Twng kənəg	to make a hole through, tunnel through
vadani	prosperity
var	time, occasion, turn
var	troubled, unfortunate, indigent, poor (person)
var buəg	to be troubled, have trouble
var kənəg	to give trouble, take trouble
vari	labour, effort
vari buəg	to be much labour, effort
vari kənəg	to work hard, labour
vari kəššəg	to exert much effort

vəR	way, method, kind
wlwss	people (belonging to some specific nation, tribe, or other group)
wstwman	people, the public
yəkja	together, at the same time, at the same place
zəmindar	landowner, farmer
*zərr	money; gold
zərr gyræg	to charge money, accept money
zilög	up-slope, sloping up





Making a wooden pestle [/jogyn/] on a foot-lathe.

## UNIT FIFTEEN

### 15.100. Basic Sentences.

mən e ša[h]ra dw bəran a[h]təgwn.	I have come to this city twice.
təw vəti bəčča šərria rwmayytəgəy.	You have instructed your son well.
əmməy pyšši gar butə.	Our cat has become lost.
ymbərā šwma kəy kəya loTytəgyt.	This time whom [various persons] have you invited?
a petapa leTytəgənt.	They have lain down in the sun [i. e. the sunny area].
e babətta mən gon ai gəpp nəjətəgwn.	I have not conversed with him about this.
če, təw e drwst šəyrā nəlykkytəgəy?	Have you not written [down] all these songs?
a drwst bədigā gar nəkwrte.	He has not destroyed all the enemies.
a vəti bəndiā tənynga yələ nəkwrtegənt.	They have not yet freed their prisoners.

15.101. The "present perfect" tense-aspect consists of the past stem of the verb + /əg/-/ə/ + the personal endings. The paradigm is:

1st sg.	šwtəgwn	[I] have gone
2nd sg.	šwtəgəy	[you sg.] have gone
3rd sg.	šwtə[g]	[he, she, it] has gone
1st pl.	šwtəgən	[we] have gone
2nd pl.	šwtəgyt	[you pl.] have gone
3rd pl.	šwtəgənt	[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/-/ə/ 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/.]  
 /šwtə/ [he, she, it] has gone. [Also /šwtəg/.]  
 /pətayytə/ [he, she, it] has folded. [Also /pətayytəg/.]  
 /kwrtegyš/ [he, she, it] has done it. [Before /yš/ the /əg/ alternant is common, although /kwrtegyš/ is not incorrect.]

Negative present perfect forms consist of the prefix /nə/ (see Sec. 7.201) + the affirmative paradigm. E. g.

/nəʃwtəgwn/ [I] have not gone  
 /nəbutəgənt/ [they] have not been, become  
 /nəproštə/ [he, she, it] has not broken

It may be noted that the present perfect paradigm appears to consist of a "past participle" ending in /əg/-/ə/ (about which more will be said later) + the present forms of the copula-auxiliary verb (see Sec. 2.101). Thus, /ʃwtəgwn/ may be analysed as /ʃwtəg/ "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. /nəʃwtəgwn/ "[I] have not gone" but compare /kənəgi nə wn/ "[I] do not have to do, do not intend to do," /kənā nə 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 kənəg/ "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. ]

/mən təi swnduka distwn. / I saw your box. [Simple past: no necessary connection with any present context. Compare: ]

/mən təi swnduka distəgwn. / I have seen your box. [The past event is somehow related to the present: perhaps you have inquired about the whereabouts of your box. ]

/əmməy meman a[h]tənt. / Our guests came. [Simple past with no necessary present reference. Compare: ]

/əmməy meman a[h]təgənt. / Our guests have come. [Their coming is still relevant to the present: the guests are still here, etc. ]

15.102. /rwmayəg/ "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 buəg/ thus means "to be lost (an article, a person, etc.)" and also "to be destroyed." The transitive form, /gar kənəg/, 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]tə. / Who (various persons) have come to this divan? [/kəy kəy/ is always grammatically singular.]

/e kəi kəi wštyr ənt. / Whose (various persons') camels are these? [The reduplicated possessive form is /kəi kəi/.]

/e kəy kəya jətəgent. / Whom (various persons) have they beaten? [The object form is /kəy kəya/ and not \*/kəya kəya/.]

15.105. /petap/ 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 gō mən gəpp məkən! / Don't talk to me! [/[h]əbər/ is substitutable for /gəpp/.]

/əmma [h]ər šəp tənə dera gəpp kənən. / We talk every evening until late. [Our conversation is general and nonspecific. Again, /[h]əbər/ is substitutable.]

/mən təi [h]arəsəy babəttə gon ai gəpp jətəgwn. / I have talked with him about your marriage. [Here the topic is a specific one.]

/təw gon ai gəpp jən, ky a čynkə zərr loTit. / 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 čian wštyrəy səra bar kwrtəgətwn.	I had loaded all the things onto the camel.
təw šəmbeəy roča ai ra[h]a čarytəgətəy.	You had expected him [lit. watched his road] on Saturday.
a əš bədigani sypaiã twrsytəgət.	He had feared [lit. feared from] the soldiers of the enemies.
ma syla kwrtəgətən.	We had armed [ourselves].
a vəxta, šwma kwtwbi neməga pər če šwtəgətyt.	At that time why had you gone north [lit. in a northern direction]?
məy Dyha e bazi jəmbər səkk gvərtəgətənt.	In our region this time it [lit. the clouds] had rained heavily.
a vəxta mənə təp nəgyptəgət.	At that time I didn't catch the fever. [Lit. ... fever had not caught me.]

šwməy bəgg jandwmi neməga nəšwtəgət.

Your camel-herd had not gone south [lit. in a southern direction].

ma məsitəy rodratki divala kəčč nəkwrtəgətən.

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. /šwtəgətwn/ "[I] had gone" = /šwtəg/ "gone" + /ətwn/ "[I] was." See Sec. 15.101. The paradigm is:

1st sg.	šwtəgətwn	[I] had gone
2nd sg.	šwtəgətəy	[you sg. ] had gone
3rd sg.	šwtəgət	[he, she, it] had gone
1st pl.	šwtəgətən	[we] had gone
2nd pl.	šwtəgətyt	[you pl. ] had gone
3rd pl.	šwtəgətənt	[they] had gone

Negative past perfect forms consist of the prefix /nə/ + the affirmative paradigm. E. g.

/nəšwtəgətwn/	[I] had not gone
/nəbutəgətənt/	[they] had not been, become
/nəproštəgət/	[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 kwrtəgət. / 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. ]

/mən təi swnduka distəgətwn. / 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 šwtəgətən, bəle a oda nə ət. / 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]təgətənt, bəle ma bazara šwtəgətən. / 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 kagəde lykkytəgətwn, əw məroči dem datəgwnyš. / 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 kənəg/ were discussed in Sec. 14.200 (39).

15.203. Note the idiomatic complex verbal formation /ra[h]a čaræg/ "to wait for, expect (someone)." The person awaited possesses /ra[h]/. E. g.

/mən drwstē roč avani ra[h]a čarytəgwn. / I have waited for them [lit. watched their road] all day.

15.204. /təp gyræg/ "to have, get, catch fever" is similar in usage to /gynrič gyræg/ "to get, have a cold," /pwTæg gyræg/ "to get, have smallpox," etc. These were discussed in Sec. 11.205.

### 15.300. Basic Sentences.

mən əma roča məsita ətətwn.	I had [already] been in the mosque on that day.
a badša[h]əy baria e Dyha baz pəkkaē ra[h] əstətət.	In the reign of that king in this region [there] were many permanent [paved, metalled] roads.
mən yəkk bəre e Dəwlē nan vartətwn.	I had [already] eaten this kind of bread once.
təw rodratki əwganystana šwtətəy.	You had [already] gone to eastern Afghanistan.
a pəwja yələ datət, əw zəmindaria ləggytət.	He had [already] left the army and had [already] taken up farming.
ma bədigəy ləškəra pədi telank datətən.	We had [already] driven back the army of the enemy.
šwma [h]aməgē kuTygā systətəy.	You had [already] picked the unripe water-melons.
a əma šəmbea pəkkəgē gələ avwrtətənt.	On that Saturday they had [already] brought ripe Persian melons.
əma yələien wštyr kəDDa nəkəptət.	That wild [lit. free, astray] camel had not [already] fallen into the hole [pit, ditch].
a potoa dur nəšantət.	He had not [already] thrown the ball far.
syndəy gəlləg nəpəkkytətənt.	The wheat of Sindh had not [already] ripened.

15.301. The "past completive" or "past punctiliar" form of the copula-auxiliary verb consists of the past stem /ət/ + /ət/ + the personal endings. The paradigm is:

1st sg.	ətətwn	[I] had [already] been
2nd sg.	ətətəy	[you sg.] had [already] been
3rd sg.	ətət	[he, she, it] had [already] been

1st pl.	ətətən	[we] had [already] been
2nd pl.	ətətyt	[you pl. ] had [already] been
3rd pl.	ətətənt	[they] had [already] been

The existential verb, /əst/ "[there] is, [there] are," also occurs in this paradigm. Forms consist of /əst/ + /ət/ + /ət/ + the personal endings. E. g.

/əstətət/ [there] had [already] been

When other verbs occur in this construction, the past stem is followed by /ət/ + the personal suffixes. The paradigm is:

1st sg.	šwtətwn	[I] had [already] gone
2nd sg.	šwtətəy	[you sg. ] had [already] gone
3rd sg.	šwtət	[he, she, it] had [already] gone
1st pl.	šwtətən	[we] had [already] gone
2nd pl.	šwtətyt	[you pl. ] had [already] gone
3rd pl.	šwtətənt	[they] had [already] gone

Negative forms consist of /nə/ + a following affirmative copula-auxiliary or existential form, or the prefix /nə/ followed by the affirmative verbal paradigm. E. g.

/nə ətət/ [he, she, it] had not [already] been  
 /nə əstətət/ [there] had not [already] been  
 /nəšwtətwn/ [I] had not [already] gone  
 /nəbutətənt/ [they] had not [already] been, become  
 /nəproštət/ [he, she, it] had not [already] broken

The past completive or past punctiliar 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 bəndiã yələ kwrtət. / He had [already] freed all the prisoners.  
 [The single past action was terminated in the past, together with its effects and reference. ]  
 /a əš yda gvəstətənt. / They had [already] passed by here. [The action occurred only once at a definite point of past time. ]  
 /mən yəkk bəre yda a[h]tətwn. / I had [already] come here once. [The single past action was completed in the past. ]  
 /ai bras səkk najoR ətət. / 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 əsp əstətət. / He [already] had had many horses. [At some particular point of past time. ]

Past completive or past punctiliar 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 vəxt ky bəloč gō pərəngiā myRəga ətətənt, a e twmənəy sərdar ət. /  
At that [very] time when [lit. that] the Baluchis were fighting with  
the Europeans, he was chief of this tribe. [/myRəga 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 pəwj dema rəvan 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.]

/šwmara vət myRəgi 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 /pəkkəg/, which denotes "ripe, cooked." /pəkkəg/ 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 səngətt pəkkaē mərde. / Your friend is a mature [i. e. wise,  
sensible, adult] man.

/e əmb pəkkəgē nə ənt. / These mangoes are not ripe.

/če, e pəkkəgē nan ənt? / Are these cooked [loaves, pieces of] bread?

/ymsali zwrətt zut pəkkənt. / This year the millet will ripen soon.

15.303. /pəwj/ denotes "army" in general; /ləškər/ tends to signify a specific military force. These words often overlap.

15.304. /yələ/ "free, astray, loose, leaving" occurs in several complex verbal formations: /yələ buəg/ "to be, become free, loose, astray"; /yələ dəyəg/ "to give up, abandon, leave" (often interchangeable with /[k]ylləg/ "to leave, abandon, let go, let"); /yələ kənəg/ "to make free, liberate, let loose." E. g.

/məni [h]əyal ynt, ky təi əsp yələ butə. / I think that your horse has got  
loose.

/a zəmindaria yələ datənt. / They gave up farming.

/əmməy sərdar drwstē gwlamā yələ kwrt. / Our chief freed all the slaves.

The adjectival form /yələi/ denotes "free, loose, astray, at liberty." E. g.

/təi bəčč yələi butə. / Your son has gone astray. [I. e. He has become  
disobedient, rebellious, a vagabond.]

/mən əma yələien wštyra distwn. / I saw that same loose [i. e. untethered,  
escaped] camel.

15.305. /h]amæg/ "raw, unripe, uncooked, nonpermanent (as an unpaved road), immature" is the antonym of both /pəkka/ and /pəkkæg/. /h]amæg/ does not occur as a verb.

15.306. /kəDD/ 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 ətətət, əw pəmeša vəti jəna yštətət.

His brother was hot-tempered and therefore left his wife.

mən vətara e bučã Dəkkytətətwn.

I had [must have] hidden myself in these bushes.

təw əma drwst narynjã pačytətətəy.

You had [must have] peeled all those oranges.

a oda kəlate bəstətət.

He had [must have] built [lit. had tied, must have tied] a fort over there.

ma [h]ər šəp azmanəkk jətətətən.

We had [must have] told [lit. had beaten, must have beaten] stories every night.

šwma pa[h]riē [h]ara distətətəyt.

You had [must have] seen the last flood.

a əš gwšna mwrtətətənt.

They had [must have] died from hunger.

a baz vari səggytətət, əw rənda vəti Dyha yələ datətət.

He had [must have] borne much trouble and afterwards had [must have] left his country.

ai madyan šə ko[h]a jwpp jətətət.

His mare had [must have] jumped from the mountain.

ai nəryan əš e divala nədrykkytətət.

His stallion had [must have] not jumped over [lit. from] this wall.

əma trwndē šənzəg mara ra[h]a nəgyptətət.

That same sharp rain-shower had [must have] not caught us on the road.

a kəwm əš e dərra[h]a nəgvəstətət.

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.	ətətətwn	[I] had [must have] been
2nd sg.	ətətətəy	[you sg. ] had [must have] been

3rd sg.	ətətət	[he, she, it] had [must have] been
1st pl.	ətətətən	[we] had [must have] been
2nd pl.	ətətətyt	[you pl. ] had [must have] been
3rd pl.	ətətətənt	[they] had [must have] been

The existential verb /əst/ does not seem to occur in this paradigm: i. e. \*/əstətətət/ is not found.

For other verbs, this tense-aspect formation consists of the past stem + /ətət/ + the personal endings. The paradigm is:

1st sg.	šwtətətwn	[I] had [must have] gone
2nd sg.	šwtətətəy	[you sg. ] had [must have] gone
3rd sg.	šwtətət	[he, she, it] had [must have] gone
1st pl.	šwtətətən	[we] had [must have] gone
2nd pl.	šwtətətyt	[you pl. ] had [must have] gone
3rd pl.	šwtətətənt	[they] had [must have] gone

As usual, negative forms consists of /nə/ + a following copula-auxiliary verb, or the prefix /nə/ + the affirmative paradigm of other verbs. E. g.

/nəšwtətətwn/	[I] had [must have] not gone
/nəbutətətənt/	[they] had [must have] not been, become
/nəproštətət/	[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 bəndiā yələ kwrtətət. /	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 vəti səngəttā səkk jətətət. /	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 kəwm rokəpti synda šwtətət. /	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 vəti gw[h]ara jənan ətətət. /	He had [must have] kept beating his sister.
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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.

/a mærd səkk trwnd ynt, əw [h]yčč [h]əbərə nəsəggit. / That man is very hot-tempered and puts up with no nonsense [lit. does not bear any matter].

/e rezā trwnd kənyt! / Tighten these ropes!

/e jo[h]əy ap səkk trwnd təčit. / The water of this stream runs very fast.

/məna yəkk trwndē šənzəge ra[h]a gypt. / A swift [sharp, severe] rain-shower caught me on the road.

15. 403. /kəlat/ has already been introduced as a proper name: "Kalat," a city and also an administrative division of Pakistani Baluchistan. The literal meaning of /kəlat/ is "fort," however, the meaning given in Sec. 15. 400.

15. 404. /azmanəkk/ "story, tale" denotes a purely fictional narrative. /kyssev/ "story, tale," on the other hand, may be employed either for a fictional or a factual narrative.

15. 405. /jwpp jənəg/ denotes "to jump down off (of something)." It differs from /drykkəg/, which signifies "to jump over, across." E. g.

/mən əš e synga jwpp jətwɪn. / I jumped down from this rock.

/mən əš e synga drykkytwn. / I jumped over [lit. from] this rock.

15. 406. Like /pəkkəg/ (Sec. 15. 302 above), /šənzəg/ is also both a noun ("rain-shower") and a verbal infinitive ("to shower").

#### 15. 500. Basic Sentences.

mən [h]ivəkka drwst čičā dəwr dat kənin.	I can throw out all the things by myself.
təw təmbakəy səwdagyria čie sut kwrt kənəy.	You can make some profit in the tobacco business.
məni zamas əmrikəa bali-jaza šwt kənt.	My son-in-law can go to America by [lit. in] an [lit. the] airplane.
ma dwšəmbea api-jaza šwt kənən.	We can go by [lit. on] boat on Monday.
šwma əmməy sərgəlā šə kəyza yələ kwrt kənyt.	You are able to free our leaders from imprisonment.
a šwməy malā [h]ul kwrt kənənt.	They are able to loot your livestock.
a əme [h]iropa vətī gydanəy tēndā trwnd čykkyt nəkənt.	He will not be able to pull the tent-ropes of his tent tight in this windstorm.



šwma yda reDyo jət nəkənyt.	You cannot play [lit. beat] the radio here.
a gō ma tyaba a[h]t nəkənənt.	They will not be able to come with us to the seashore.
əgə ai pəwj təna šəpa rəst b̀ykənt, gwRa ma bədigā jəlyt kənən.	If his army can arrive by evening, then we will be able to stop the enemies.
əgə təw drwst nivəgā syst b̀ykənəy, gwRa mən təra yəkk bare dat kənin.	If you can pick all the fruit, then I will be able to give you one share.

15. 501. The "present potential" construction consists of the past stem of the verb followed by the present-future paradigm of /kənəg/ "to do, make." This formation is a true compound verbal construction consisting of two separate word units. A sample paradigm is:

1st sg.	šwt kənin	[I] can go
2nd sg.	šwt kənəy	[you sg. ] can go
3rd sg.	šwt kənt	[he, she, it] can go
1st pl.	šwt kənən	[we] can go
2nd pl.	šwt kənyt	[you pl. ] can go
3rd pl.	šwt kənənt	[they] can go

The negative prefix /nə/ does not precede the past stem of the main verb; instead it is found with the occurring form of /kənəg/. E. g.

/mən ayra dist nəkənin. / I cannot see him.  
/a təra gwšt nəkənt. / He cannot tell you.

Present subjunctive forms of the potential construction are also occasionally found. The connective conjunction which introduces the result clause is almost always /gwRa/ "then" (see Sec. 11.101). E. g.

/əgə təw e synga zwrt b̀ykənəy, gwRa mən təi sytaa kənin. / If you can lift this stone, then I will praise you.  
/əgə mən gō šwma a[h]t b̀ykənin, gwRa mən dyl vəšš but kənt. / If I can come with you, then my heart can be happy.

15. 502. /[h]ivəkk/ "alone, by oneself, only" occurs with various substantive suffixes. It is often interchangeable with /tənia/ "only." E. g.

/mən [h]ivəkk wn. / I am all alone.  
/mən yda [h]ivəkkē bəloč wn. / I am the only Baluchi here.  
/mən [h]ivəkka šwtətwn. / I had [already] gone all by myself.  
/a [h]ivəkka drwst bədigā gar kwrtə. / He has destroyed all the enemies all by himself.

15. 503. /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 /jə[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. /jəlləg/ denotes "to stop (a thrown object, a person from advancing), to block the way, obstruct." When simple cessation of motion is meant, /darəg/ "to hold, stop, wait, stay" is employed. E. g.

- /mən synge šantwn, bəle a gō dəsta jəllityš. / I threw a stone, but he stopped it with [his] hand.
- /ma səkk myRytən, əw avani pəwja jəllytən. / We fought hard and stopped their army [from advancing].
- /a mərdwma bỳjəll! / Stop that man! [I. e. Block his way! Compare:]
- /a mərdwma bỳdar! / Stop that man! [I. e. Cause him to cease walking, running, etc.]
- /mən vəti moTəla daštwn. / I stopped my car.
- /mən ra[h]a daštwn. / I stopped on the road. [/darəg/ is also used intransitively in the meaning of "to stop, stay."]

#### 15.600. Basic Sentences.

mən təi e ma[h]əy gwštanka šing kwrt kwrtwn.	I could have published this month's speech of yours.
təw kačakəy malā čer dat kwrtəy.	You could have hidden the smuggled goods [lit. goods of smuggling].
a vəti jəna vəšš dašt nəkwt.	He could not keep his wife happy.
šwma e Dəwlē jwrrab gvəpt kwrtyt.	You could have woven this kind of stockings.
a məy sərməčarā jəllyt nəkwtənt.	They could not halt our brave [soldier]s.
mən ziē dənza ra[h]a dist nəkwtwn.	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 kwtəy	[you sg.] could have gone
3rd sg.	šwt kwrt	[he, she, it] could have gone

1st pl.	šwt kwrtən	[we] could have gone
2nd pl.	šwt kwrtyt	[you pl. ] could have gone
3rd pl.	šwt kwrtənt	[they] 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.

/ma e səkkē ra[h]a šwt kwrtəgən. / We have been able to go by [lit. on] this difficult road.

/pešəy mərdwm e granē syngā zwrt kwrtəgətənt. / 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 kwrtətwn. / I had [already] been able to hit him. [At some specific point of past time.]

15.602. The basic meaning of /šing/ is something like "serial emission" or "spreading out one after another." /šing 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 /šing kənəg/. E. g.

/mən vəti dwē kytabā šing kwrtəgwn. / I have published both my books.

/məroči ai gwštank šing butə. / Today his speech has been published.

/ystare šing but. / A meteor [lit. star] fell. [I. e. The meteor fell leaving a glowing trail behind it.]

/moTələy dənz šing ynt. / The dust raised by [lit. of] the automobile is spread out [along the road behind it].

/a jynykk vəti ma[h]pərā šing kwrtət. / That girl had [already] spread out her hair [loosely on her shoulders].

15.603. /čer dəyəg/ denotes "to put underneath"; it is also employed for "to hide" and is synonymous in this meaning with /Dəkkəg/ "to hide." E. g.

/mən vəti karča čer datwn. / I hid [lit. put underneath] my knife.

/a vətara mən drəčkā Dəkkytə. / He has hidden himself in the trees.

15.604. Various temporal adverbs and adverbial phrases occur with the "attributive" suffix /en/-/ē/ as adjectives modifying a following noun. E. g.

/mən təi ziē kara kwrt nəkwrtwn. / I could not do your work yesterday. [Lit. your yesterday (adj.) work.]

/ma bandaē [h]əbəran wškyt kənən. / We will be able to hear tomorrow's news. [Also /bandagē/. ]

/a məročiē rotaka avwrtə. / He has brought today's newspaper.

/pərerīē [h]ara baz mərdwm mwrtəgənt. / In day before yesterday's flood many people have died.

/došiē divan baz jvan ət. / Last night's party was very nice.

A number of temporal words suffix /i/-/ig/ before /en/-/ē/. E. g.

/təw sobiē jənga dist kwrtəy. / You could have seen [this] morning's battle. [/sobiē/ "morning (adj.)" occurs rather than \*/sobē/. ]

/a əma šəpigē dwzz ətətənt. / They were the thieves of that very night. [I. e. They were the same thieves who had committed a robbery on that very night. /šəpiē/ or /šəpigē/ "night (adj.)" occurs rather than \*/šəpē/. ]

/əma begēiē čapa baz mərdwm ətənt. / In that evening's dance many people were [present]. [Not \*/begēē/. ]

Other temporal phrases may either possess the following noun or may occur with /i/-/ig/ before /en/-/ē/. E. g.

/pa[h]riē saləy [h]irop baz trwnd ət. / Last year's windstorm was very severe [lit. swift]. [Also /pa[h]ri saliē/ -- but not \*/pa[h]ri salē/ or \*/pa[h]riē salē/. ]

#### 15. 700. Basic Sentences.

mən ayra e Dəwla jət kwrt nəkənin.

I cannot beat him in this way.

če, təw dygə nan vart kwrt nəkənəy?

Can't you eat any more [lit. other] bread?

a təra ymšəpiē nana loTyt kwrt nəkwrt.

He could not invite you to tonight's dinner [lit. bread].

ma ai dema čaryt kwrt nəkwrtən.

We could not look at his face.

šwma pošiē divana a[h]t kwrt kənyt!

You will be able to come to day after tomorrow's party!

əmməy syal e [h]əbərā səggyt kwrt nəkwrtənt. Our relatives could not bear this news.

15. 701. The "emphatic potential" construction consists of the past stem of the verb + /kwrt/ (i. e. the past stem of /kənəg/ "to do, make") + another inflected form of /kənəg/. 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.

/mən təra drwst pəysəgā dat kwrt kənin. / I CAN give you all the money.  
 [/dat kwrt kənin/ lays slightly greater stress upon the speaker's  
 ability to perform the action than /dat kənin/. ]

/avani sərgəl [h]yčč šərrē kare peš dašt kwrt nəkwrtənt. / Their leaders  
 could not show any good accomplishment [lit. work]. [Stress is  
 laid upon the inability of the subjects to perform the action. ]

/ma bədigān ənčwšē telanke datən, ky a dema [h]yčč a[h]t kwrt nəkwrtənt. /  
 We gave the enemies such a push that they could not advance at all.

#### 15.800. Basic Sentences.

mən šwt, ayra əme vəR gwšt, ky təw məna  
 gwštətəy.

I went [and] told him the same thing [lit.  
 this very way] that you had told me.

peš ma avani səra wrwšš kwrt, əw avani  
 gysā sotk, əw avā bəndi kwrtən.

First we made an attack upon them, and  
 burned their houses, and [then] made them  
 prisoner.

mən dist, ky əma dwzz ənt, ky peš məy  
 dwkkana jətətənt.

I saw that [they] were [lit. are] those  
 same thieves who [lit. that] had raided  
 [lit. beaten] our shop before.

məroči əmməy sərməčar wrwšš kwrt, əma  
 [h]ənda dvarəg gypt, əw bədigā pədi telank  
 datənt.

Today our brave [soldier]s attacked,  
 captured [lit. seized] that same place  
 again, and drove the enemies back.

mən če gwna[h]e kwrtəgət, ky təw məna səza  
 dat, məni malā pwlyt, əw məni za[h]g-w-  
 zalbulā var kwrtəy.

What sin had I committed, that you punished  
 me, seized [lit. snatched] my livestock,  
 and harassed my dependants?

15.801. 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.

/mən e kara kwrt, əw rənda gon ai bazara šwtwn. / 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.]

/zalbulyš aRt avwrt, nan pətk, əw drwst memanā nan datənt. / Their women brought flour, baked bread, and gave bread to all the guests. [Although /avwrtənt/ and /pətkənt/ are possible in the first two clauses, they tend to break up the smoothness of the narrative.]

#### 15.900. Basic Sentences.

bəčəkka vətī dəntanā prošt.

The boy broke his teeth.

təi vəssua təi gysa pər če yələ dat.

Why did your mother-in-law leave your house?

məy əpsəra vətī nokəra dərko dat, əw a əš nokəria dwčar dat.

Our superior [lit. officer] scolded his servant, and he [i. e. the servant] resigned from the job.

sərkara əmməy [h]ənda baz pol bəstəgət.

The government had constructed [lit. tied] many bridges in our area.

loRia mənī karč šərria tez nəkwrtə.

The LoRi has not sharpened my knife well.

bəzgəra vətī ləngar kwnT kwrt.

The tenant-farmer blunted his plow.

banura salunkara če jəvab dat.

What reply did the bride give to the bridegroom?

[h]əlkəy mərdwmā [h]yšt mwčč kwrtət, əw əma jagəa divale joR kwrtətənt.

The people of the village had gathered brick[s] and had built a wall in that very place.

avā vət čəkasytəgyš, əw avani čəkasa baz nokē [h]əbər dər a[h]təgənt.

They themselves have tested it, and in their test many new matters have come to light [lit. have come out].

avā ko[h]əy səra kəlate bəstəgətənt.

They had built [lit. tied] a fort on top of the mountain.

əma karez, ky əwganā kəššytətənt, kəptətənt.

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/-/ā/ 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: /ešã/, /avã/, 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/-/ã/ when (a) the verb is intransitive (i. e. cannot take an object: e. g. /rəvəg/ "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.

/bəzgəra a mwlka ləngar kwrtə. / The tenant-farmer has plowed in that field. [The subject, /bəzgəra/, is marked by the "singular-definite" suffix /a/. Compare: ]

/bəzgər a mwlka ləngar kwrtə. / The tenant-farmer has plowed in that field. [The subject, /bəzgər/, 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. ]

/bəzgəran a mwlka ləngar kwrtəgənt. / The tenant-farmers have plowed in that field. [The subject, /bəzgəran/, is marked by the "plural-definite" suffix /an/-/ã/. 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/-/ã/. An inanimate object is thus usually left unmarked, even though it may be definite. E. g.

/təi pyssa məni swnduk pəč kwrt. / Your father opened my box. [The subject, /pyssa/, is marked by the "singular-definite" suffix /a/; the object, /swnduk/, has no object-marking suffix. Compare: ]

/təi pyss məni swnduka pəč 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/. ]

/bəčəkka poto šantət. / The boy had [already] thrown the ball. [The subject, /bəčəkka/, is marked by /a/; the object is therefore left unmarked. ]

/Drevəra 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: ]

/Drevər 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 təi pyssa kwštə. / His brother has killed your father. [The subject, /bras/, is not marked, while the object, /pyssa/, is marked

by /a/. Compare: ]

/təi pýssa ai bras kwštə. / YOUR FATHER has killed his brother. [The subject, /pyssa/, carries emphatic intonational pitch-stress and is marked by /a/. The object, /bras/, is unmarked. Compare: ]

/təi pyssa + ái bras kwštə. / HIS brother has killed your father. [The object, /pyssa/, is brought first and is separated from the rest of the sentence by a phrase break. The subject, /bras/, 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.

/masTəra bəčəkkara səkk jətə. / The teacher has beaten the boy severely. [The subject, /masTəra/, is made emphatically definite by /a/; the object status of /bəčəkkara/ is emphasised by /[r]a/. ]

/sərdara vətəi bəččara gwštətyš. / The chief had [already] told it to his son. [The subject is marked by /a/; the indirect object, /bəččara/, 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.

/šynykka rəmæg pər čə yələ dat. / Why did the goat-kid leave the herd? [The subject, /šynykka/, is marked by /a/; the object, /rəmæg/, 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/-/ã/, 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.

/gwrka dəntan trwndtyr kwrtənt. / The wolf tightened [his] teeth [on the goat-kid's throat]. [The singular subject, /gwrka/, is marked by /a/. The plural object, /dəntan/, is not marked, and the plural verb, /kwrtənt/, agrees with it. This example is also quoted from the children's primer mentioned above. Rakhshani Baluchi would have /gwrk dəntanā trwndtyr kwrt. / or /gwrka dəntan trwndtyr kwrt. / -- but never a plural verb to agree with a plural object. ]

15.902. The basic meaning of /dwčar/ is "confrontation, coming face to face." Thus, /dwčar kəpəg/ denotes "to (accidentally) come face to face," and /dwčar buəg/ signifies "to confront, face." /dwčar dəyəg/ has the extended meaning of "to resign (from a job, etc.)." E. g.

/mən ra[h]a gō nə[h]ara dwčar kəptwn. / I (accidentally) came face to face with the wild-animal on the road.

/mən gō bədigā dwčar bin. / I will confront [i. e. face, stand up to] the enemies.



/ai borči ʒə nokəria dwčar dəyəg loTit./ 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. bədigani pəwj                      əmməy mwlka                      wrwšš kwrtənt.  
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 təna dera              a api-jazəy                      ra[h]a ʒarytəgətən.  
his mother-in-law's  
the bride's  
our son-in-law's  
those LoRis'  
the bridegroom's
3. mən              vəti sypaiã                      dem datəgwn.  
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. əmməy pyšši                      Dəna                      gar butə.  
my stocking                      under the bedding  
[lit. beddings]  
their radio                      on the road  
the army of the                  in the forest  
enemy  
my stallion                      in the mountains  
their herd [of sheep]          in the desert

5. ma ai gwštanka šing kwrtətən.  
his words  
the names of those merchants  
all seven books  
the letters of our great  
leader  
some epic-poems
6. če, təw narynjā pačytətəy?  
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. če, šwma wštyrəy səra 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 ayra nan pəčəga rwmayytə.  
knife sharpening  
jewsharp playing  
story telling  
fish catching  
brick making
10. [h]iropə badša[h]əy 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 šə bədigā twrsəga ətən.  
wild-animals  
their army  
thieves

smallpox  
that nation

12. dwē bras šə zəmindaria baz sut kwrtəgətənt.  
smuggling  
trade  
this skill  
this very restaurant  
their truck-depot
13. šəpa a pirē mərd azmanəkk jənan ətət.  
that Domb his swronz  
the LoRi dəmburəg  
his student radio  
that livestock-owner flute  
my grandmother conversation
14. a sypai petapa leTytətət.  
the airplane in the clouds had become lost  
the Mulla under the tree had sat  
our chief from imprisonment had become free  
my mare over [lit. from] that had jumped  
stream  
the bride from her husband had become separated
15. ma avani ləškəra dərra[h]a jəlytətən.  
ourselves in the bushes had hidden  
the boat on the beach had drawn [up]  
the cat outside had put out  
their army in the southern area had pushed back  
their officers in the fort had made prisoner

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 complete, and (d) the past perfect complete. E. g.

Instructor: /məni pyšši gar but. /  
Student: /məni pyšši gar butə. / [And: ]  
/məni pyšši gar butəgət. /  
/məni pyšši gar butət. /  
/məni pyšši gar butətət. /

1. mən e daran əš lədəy nyama gwDDytwn.
2. bəločani šəyrjən vətī sərməčarani baz syta kwrtənt.
3. dwzzā šwməy malā bwrtənt.

4. a pərəngi e drwst ko[h]ã gəšt.
5. təw kwjam čergeja petapa talan kwrtəy.
6. e bazi api-jazani səra əmməy bali-jaz wrwšš kwrtənt.
7. mən pərəngiani babətta bazē kytāb vəntwn.
8. məy sypai əš tupəkkani təvara nətwrsytənt.
9. bədiganī ləškər kwtwbi neməga šwt.
10. əmməy drwst bəndi yələ butənt.
11. jəmbər əš rodratka dər a[h]tənt.
12. baz kəwm əš bəločystanəy dər[ra[h]ã gvəstənt.
13. a yda yəkk maRie joR kənəg loTyt.
14. e pəsəy goštā gwrke vart.
15. šwma gō kəy kəya gəpp jətyt.

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]a čarytənt. /  
 Student: /a təi ra[h]a čarytəgənt. /

1. mən šə nokəria dwčar datwn.
2. ai jynykk drwstē sopā pačyt.
3. avani pəwjəy sərməčar dema šwtənt.
4. ma təi e [h]əbərə təna dera səggytən.
5. nun əmməy kiləgəy kyšar drwst pəkkyt.
6. əma yələiē [h]ər ləda gar but.
7. šənzəge mara ra[h]a gypt.
8. bəgwš, ky mən če gwna[h]e kwrtwn!
9. a trwndene, əw mənə bədē jəvabe dat.
10. šwma e bazi kəy kəya loTytyt.
11. drwst sypai kwtwbi neməga tətkənt.
12. če, təw kəDDea kəptəy?
13. badša[h] šə zəmindarəy dəsta drwst zərrā pwlyt.
14. əwganā məy yəkk [h]əlkeā wrwšš kwrt.
15. təw ayra pər če nərwmayytəy.

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: /badša[h] drwst sypaiā yələ kwrt. /  
 Student: /badša[h] drwst sypaiā yələ kwrtəgət. /

1. sarkara mēni zamasa šə kəyza yələ kwrt.
2. e kəwm šə rokəpti irana dər a[h]t.
3. masTər drwst šagyrđā dərko dat.
4. a trwndē madyan šə a divala drykkyt kwrt.
5. əme dwzzā dvarəg ai dwkkana jətənt.
6. ai sypaiā əmməy [h]əlškā [h]ul kwrt, əw baz gysā sotkənt.
7. ma petapa nyštən, əw gəpp kwrtən.
8. drwst əpsər əw sypai syla kwrtənt.
9. a šə məsitəy divala jwpp jət.
10. mən šə tēi dəsta pwlyt kwrtwnyš.
11. mēni [h]əyal ynt, ky a e moTəla kačak kwrtənt.
12. əma loRi mēni za[h]ma səkk tez kwrt.
13. a zalbulani [h]əbərā nəšəggytənt.
14. sərdar ai drwst kə[h]ola səza nədat, bəle ayra kwšt.
15. če, šwma gō vətī syalā jandwmi neməga jystyt?

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 vətī zamasa šərria rwmayyt. /

Student: /a vətī zamasa šərria rwmayytət. /

1. gvata baz dənz ət, əw ma drwst najoR butən.
2. ma sərdarəy бага nyštən, ky mara šənzəge gypt.
3. bəzgər bwza dwšt.
4. mēni jən mēni drwst jwrrabā šwšt.
5. a ayra ynkə səkk jət, ky ai pənč dəntan prwšt.
6. jo[h]əy eška, a məzənē kəlate bəst.
7. pyšši mara ənčw gypt, ky a əma vəxt mwrt.
8. [h]əlškəy mərdwmā zut as tostənt.
9. mən gō dəsta ai potoa jəllytwn.
10. Drevər a [h]akota dist, əw vətī laria dašt.
11. avani sərgəl ai kəyz kənəga pə [h]wkm dat.
12. koTaa ayra təp gypt.
13. ai jən pər ai zebaē jaməge dotk.
14. a nyzorē mərd šwt nəkwrt, əw oda mənt.
15. əmməy sərməčar baz sypaianyš kwštənt.

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 oda distwn. /  
Student: /mən təra oda distətətn. /

1. če, šwma eškəy koTia leTytyt?
2. sərdaryš vətara əma kəlata Dəkkyt.
3. mən gydanəy təndā čykkytwn, ky [h]irope a[h]t.
4. pənčšəmbəy roča, jəmbər səkk gvərtənt.
5. ai azmanəkk məna səkk dost ət.
6. mən kagəda pətayytwn, əw Daka dem datwn.
7. šwma avana pər če səi nəkwrtyt.
8. če, təw ai divala kəčč kwrtəy?
9. a bazi, əmməy pəwj bazē bədigā bəndi kwrt.
10. [h]arosey roča, a vətəi nokē lybasā šyptənt.
11. əma dwzz dvarəg məy gysa pwtrytənt.
12. dw roča rənd, məy sərməčaran a ša[h]r zytənt.
13. bəčəkka əmməy rəzan šərria mwšt.
14. a šə Təppəy tironkā drwstē šəp nalyt.
15. gvənDo šə pyaləga šir čəššyt.

15.1007. 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 /kənəg/ "to do, make," and the emphatic potential formation is idiomatically inappropriate with this verb since it would result in an awkward repetition of /kwrt/ (i. e. \*/kwrt kwrt kənin/). E. g.

Instructor: /mən əš yda jwpp nəjənin. /  
Student: /mən əš yda jwpp jət nəkənin. / [Or: ]  
/mən əš yda jwpp jət kwrt nəkənin. /

1. šynykk bwza nəmyčit.
2. a potoa məy neməga nəšanit.
3. məni [h]əyala, təw e nokəria sut nəkənəy.
4. əgə jəmbər bəwgvarənt, to mərəči ma nərəvən.
5. əgə təi səngətt trwnd ynt, to e [h]əbərə nəsəggit.
6. šwma məni gwštanka pər če šing nəkənyt.
7. əgə təw nərəvəy, to məna zut bəgwš!
8. əgə təw ko[h]a bəlyəggəy, gwRa e drwst Dyha gyndəy.
9. gvat baz tez ynt, əw mən gydanəy təndā nəčykin.
10. təi bras təi [h]əkka nəpwlit.
11. mən šə ynkə məzənē synga nədrykin.
12. pwlisəy [h]wkm ynt, ky təw jandwmi neməga nərəvəy.

13. ma e bazi drwst šagyrđā nəčəkəsən.
14. mēna tēra rwmayəgi bit, tanky tēw wštyra bar bȳkənəy.
15. mən [h]ivəkka drwst məDDia zurin.

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 pəwja jəllytən. /

Student: /ma avani pəwja jəllyt kwrtən. / [Or: ]  
/ma avani pəwja jəllyt kwrt kwrtən. /

1. tēw drwst wlwssa səi kwrtəy.
2. a mēy [h]yzmətta kwrt.
3. avani sərgəl pənčē bəndiā yələ kwrtənt.
4. vəxte ky a dər[ra]h]a rəstənt, ma avana oda gar kwrtən.
5. šwma e Dəwlē sat šə kwjam mwilka kačak kwrtyt.
6. dwzza kačakəy malā čer nədat.
7. ma bali-jaza nəšwtən, pər če ky siTe nərəst.
8. bəčəkk daruā šərria nənəst.
9. ənčw ma tēna dera gəpp nəjətən, bəle e [h]əbərə Təytən.
10. drwst bəčəkk a yələiē nəryana nəgyptənt.
11. mən [h]ivəkka vəti moTəla šə kəDDa nəkəššytwn.
12. əš eši peš, dwnyaəy [h]yčč mərdwme e Dəwlē kyrdar nəkwrt.
13. a jynykk tənduri nan nəpətk.
14. tēw mēna ynkə porya datəy.
15. [h]əlkəy mərdwman as nətoštənt, əw drwstē [h]əlka talan but.

15.1009. Question-Response Drill I.

1. če, məroči mēy pəwj  
bədigani ləškəra pədi  
telank 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 loTytəgətəy.

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]yččkəssa/].

I had invited that European, but he is busy and cannot come.

3. rənda məy sypaiã çe kwrtənt.

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 [/kəDDã/] and began firing [their] gun[s].

4. çe, šwma e səwdagyria 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. çe, šwməy 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. əpsəryš avana çe səza 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.

7.   če, šwməy Dyhəy ra[h]  
pəkkə ənt?

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 [/domiẽ/] 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.

8.   təw çe pəTTəga əy.

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.

9.   təw ayra çe jəvab datəy.

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.

10. a bazi šwma kwja šwtətətyt.

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.

11. təw pər çe təčəga əy.   če  
[h]əbərə!

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!
12. ymsali šwma če če šing  
kənəg loTyt.
- 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.
13. mən gwšnəg wn. gō təw če  
če əst.
- 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.
14. e nəryan čon ynt.
- He is very hot tempered. No one  
[/[h]yččkəss/] can ride on him [ /sərayš/].
- 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 [ /tənynga/]  
strong. He can jump over [lit. from] that  
wall.
- He is my uncle's horse. I cannot sell him.
15. če, təw gwšt kənəy, ky əma  
bəloč kwjangw šwtə?
- 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. Če, əmməy bali-jaz bədigani ša[h]ra gar kwrtəgənt?
2. Če, təw pakystana vəxte šwtəgəy? Čon.
3. Če, təi čəkas šərr butənt?
4. Če, təra tyab dost ynt, ya ko[h].
5. təw kwjam kwjam Dəwləy nokəri kwrtəgəy.
6. Če, təw mənə jwrrab gvəpəga rwmayyt kənəy?
7. Če, məročā kəsse səwdagyria sut kwrt kənt?
8. əgə kəsse əš təw ra[h]a bəwpwrsit, to təw bəločia jəvab dat kənəy?
9. təi gys əš yda kwjam neməga ynt.
10. təi mwlka, gəlləg kwjam məwswma pəkkənt.
11. Če, təra petapa leTəg dost ynt?
12. Če, vəxte təi pyssa təra səza datə?
13. Če, təw kəmmə trwnd əy, ya [h]ər Dəwlē [h]əbərə səggyt kənəy.
14. Če, təi Dyha drwst ra[h] pəkka ənt, ya tənynɡa la[h]tē [h]aməg ənt.
15. Če, təra pyšši dost ynt, ya kwčəkk.

15.1100. Vocabulary.

api-jaz	ship, boat
azmanəkk	story, tale (fictional)
azmanəkk jənəg	to tell a story
əpsər	officer, superior
əwganystan	Afghanistan
badša[h]	king
bali-jaz	airplane
banur	bride
bar	load, burden
bar buəg	to be loaded
bar kənəg	to load
bəndi	prisoner
bəndi buəg	to be a prisoner
bəndi kənəg	to make prisoner
čəkas [or /čəkkas/]	examination, test
čəkasəg [or /čəkkasəg/] I-I	to examine, test
*čer	under, beneath, below, down
čer dəyəg	to put underneath, to hide
dəntan	tooth

dənz	dust
dərra[h] [or /dərrə/]	mountain-pass
dəRko	reprimand, scolding
dəRko dəyæg	to reprimand, scold
drykkæg I-I	to jump (over, across)
dvaræg	again, a second time
dwčar	confrontation, facing, coming face to face
dwčar buæg	to confront, face
dwčar dəyæg	to resign (from a job, etc.)
dwčar kəpæg	to (accidentally) come face to face
*dwkkan	shop
dwkkan jənæg	to raid, rob a shop
Dəkkæg I-I	to hide, conceal
gar	lost, destroyed
gar buæg	to be lost (an article, a person, etc.);
	to be destroyed
gar kənæg	to lose (deliberately); to destroy
gəpp	conversation, chat, talk
gəpp jənæg	to discuss, talk (about some specific matter)
gəpp kənæg	to talk, chat
gwna[h]	sin
gwna[h] kənæg	to commit sin
gwštank	speech
gwštank dəyæg	to give a speech
[h]amæg	raw, unripe, uncooked, nonpermanent (as an unpaved road), immature
[h]ar	flood
[h]irop	windstorm, cold winter wind
[h]ivəkk	alone, by oneself, only
[h]ul	plunder, looting
[h]ul buæg	to be plundered, looted
[h]ul kənæg	to plunder, loot
[h]yšt	brick
jandwmi	southern
jəllæg I-I	to stop (a thrown object, a person from advancing), to block the way, obstruct
jəmbər	cloud
jəvab	answer, reply
jəvab dəyæg	to answer, reply
jwpp	jump, leap
jwpp jənæg	to jump (down off of)
jwrrab	stocking
kačak	smuggling

kačak buæg	to be smuggled
kačak kənæg	to smuggle
kəDD	hole (in the ground), pit, ditch
kəlat	fort
kəlat bəndæg	to build a fort
kəwm	nation, tribe
kəyz	imprisonment
kəyz kənæg	to imprison
kwnT	blunt, dull
kwnT buæg	to be, become blunt, dull
kwnT kənæg	to blunt, dull
kwtwbi	northern
leTæg I-I	to lie down
loRi	LoRi, a lower caste who act as artisans, minstrels, etc.
madyan	mare
məsit	mosque
nəryan	stallion
nokəri	service, employment, job
pačæg I-I	to peel, pare
pəkka	permanent (of roads, houses, etc.: i. e. paved, metalled, macadamised, made of stone or brick), mature (person)
pəkka buæg	to be, become permanent, mature
pəkka kənæg	to make permanent, mature
pəkkæg	ripe, cooked
pəkkæg I-I	to be, become ripe, cooked
pəwj	army
petap	sunny area, sunshine
pol	bridge
pol bəndæg	to build a bridge
poto	ball
pwlæg I-I	to snatch away, grab
pyšši	cat
*ra[h]	road, way
ra[h] čaræg	to wait for, expect (someone to come, etc.)
reDyo	radio
reDyo jənæg	to play a radio
rodratki	eastern
rwmayæg I-I	to instruct, teach, show (someone how to do something)
salunk	bridegroom
səggæg I-I	to bear, endure, put up with
sərgəl	leader (of a political party, etc.)

sərməčar	adventurous person, brave person (soldier warrior), one who risks his life
səwdagyri	trade, business
səza	punishment
səza dəyæg	to punish
sut	profit
sut buæg	to be a profit
sut kənæg	to profit
syla	arms, weapon
syla kənæg	to arm oneself
sypai [or /sypa[h]i/]	soldier
šənzæg	rain-shower
šənzæg I-I	to shower (rain)
šing	serial emission, spreading out one after another
šing 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
šing kənæg	to spread out (tresses, etc.), to leave a trail while moving along, to publish
tənd	tent-rope
təp	fever
təp gyræg	to have, catch a fever
telank	push, shove
telank dəyæg	to push, shove, drive
tez	sharp, fast
tez buæg	to be, become sharp, fast
tez kənæg	to sharpen, make fast, make rapid
trwnd	hot-tempered, spirited (of horses, etc.), swift (of a river, water), tight (of a rope), sharp, severe (of a storm, etc.)
trwnd buæg	to be, become hot-tempered, spirited, swift, tight, sharp, severe
trwnd kənæg	to make hot-tempered, to make swift, to tighten (a rope, etc.), to make severe
twrsæg I-I	to fear, be afraid
tyab	seashore, beach
vəssu	mother-in-law
wrwšš	attack, assault
wrwšš buæg	to be an attack, assault
wrwšš kənæg	to attack, assault
yələ	free, astray, loose, leaving
yələ buæg	to be, become free, loose, astray
yələ dəyæg	to give up, abandon, leave
yələ kənæg	to free, liberate, let loose
yələi	free, loose, astray, at liberty
yərbəran [also /yərbəṛā/]	this time, this year

zamas  
zəmindari [or /zəmidari/]  
zəmindari kənəg

son-in-law  
landownership, farming  
to farm, practice farming



Spinning.



## UNIT SIXTEEN

16.100. Text I.

- |    |  |   |
|----|--|---|
| 1. | The name of the country of the Baluchis is Baluchistan.<br><br>(large) part, piece (of something)  | bəločani Dyhəy nam bəločystan ynt.<br><br>gəpəl   |
| 2. | The largest part of it is in West Pakistan.  | eši məztyrē gəpəl by rokəpti pakystana ynt.   |
| 3. | The second part of it is in Eastern Iran.<br><br>(small) part, piece, bit (of something)<br><br>border, edge, dividing line, part (of the hair)<br><br>Russia  | domi gəpəlyš rodratki irana ynt.<br><br>čwnD<br><br>sim<br><br>wrwss  |
| 4. | A piece is also inside the border[s] of Afghanistan, and one piece is in Russia.<br><br>broad, wide<br><br>plain, open ground<br><br>bluish<br><br>Kirman, a city and a province in Iran<br><br>province, region, connected valley system<br><br>Kandahar, a city and a province in Afghanistan<br><br>Herat, a city and a province in Afghanistan | yəkk čwnDe by əwganystanəy siməy təha ynt, əw yəkk čwnDe wrwssa ynt.<br><br>pyra[h]<br><br>məydan<br><br>nilbo<br><br>kyrman<br><br>dəmə[g]<br><br>kəndə[h]ar<br><br>[h]erat                |
| 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.<br><br>Irani, Persian<br><br>Murgap, a small city in Russia<br><br>Mari, a town near Murgap   | bəločystanəy rodratka, synd-w-[h]yndəy pyra[h]ē məydan ynt, jandwma nilboē zyr, rokəpta kyrmanəy dəməg, əw kwtwba kəndə[h]ar əw [h]eratəy dəməg ənt.<br><br>irani<br><br>mwrgap<br><br>məri |
| 6. | From Iranian Baluchistan a piece has come within the border[s] of Russia, and the cities of this region are Murgap and Mari.<br><br>Marv, a city in Russia   | əš irani bəločystana, yəkk čwnDe wrwssəy siməy təha a[h]tə, əw e [h]əndəy ša[h]r mwrgap əw məri ənt.<br><br>mərv  |
| 7. | These two cities are close to the city [of] Marv.<br><br>mountainous-region<br><br>narrow, tight, annoyed  | əme [h]ərdw ša[h]r əš mərv ša[h]ra nəzzik ənt.<br><br>ko[h]ystan<br><br>tənk  |
| 8. | Baluchistan is a mountainous-region, and among these mountains are [both] narrow and broad valleys.  | bəločystan yəkk ko[h]ystance, əw e ko[h]ani nyama tənken əw pyra[h]ē kučəg ənt.   |

whole, all of	tevi [or /tivæg/]
area	gyrdges
square	čarčobə
estimate, amount	kysas
9. Its total area will be 340,000 [lit. three lakhs and forty thousand] square miles approximately [lit. in estimate].	eši tevi gyrdges səy ləkk w čyll [h]əzar čarčobə miləy kysasa bit.
seacoast	zyrkyrr
Sonmiani, a port near Karachi	sonmyani
port, harbour	bəndər
Abbas ["Port Abbas," a port in Iran]	əbbas
to stop, finish, end I-I	[h]əlləg
10. Its seacoast begins at Sonmiani and ends at Port Abbas.	eši zyrkyrr sonmyania šwru bit, əw bəndər əbbasa [h]əllit.
length, tallness	draji
11. The length of the seacoast is nine hundred and sixty miles.	zyrkyrrəy draji nw səd w šəst mil ynt.
Kacchi, a region in Pakistani Baluchistan	kəčči
Dak, a region in Pakistani Baluchistan	Dak
12. Besides this, Baluchistan has two broad plains -- Kacchi and Dak.	əš eši bed, bəločystanəy dw pyra[h]ē məydan -- kəčči əw Dak -- ənt.
to water, irrigate	məll dəyəg
13. The water [i. e. streams] of the mountains irrigates both these plains.	e [h]ərdw məydanā ko[h]ani ap məll dəyənt.
14. Kacchi is the eastern plain of Baluchistan, and Dak is [its] northern plain.	kəčči bəločystanəy rodratki məydan ynt, əw Dak kwtwbi məydan ynt.
planting-and-crop: agriculture	kyšt-w-kyšar
pasture-and-meadow: pasturage	zid-w-məlpəd
herding	maldari
15. Both these plains are regions of agriculture, pasturage, and herding.	əme [h]ərdw məydan kyšt-w-kyšar, zid-w-məlpəd, əw maldariəy [h]ənd ənt.
sandy-desert, sand-dunes	rekystan
16. To the west of Dak are deserts and sand-dunes.	Dakəy rokəpta, bərr-w-bedy əw rekystan ənt.
Helmund, a river in Afghanistan which flows into a lake of the same name in Iran	[h]əlmwnd
river	rod
17. The Helmund River waters one part of Baluchistan, and the Murgap River irrigates one part.	bəločystanəy yəkk čwnDe [h]əlmwndəy rod məll dənt, əw yəkk čwnDe murgapəy rod məll dənt.
year-round water	syap
18. But in all of its other areas there is no year-round river.	bəle dygə tevi [h]əndanyš, syapəy rod nest.
lake	[h]amun

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  
bəločystanəy [h]amun tirməga [h]wšk bənt, bed əš [h]elmwndəy [h]amuna, ky irani bəločystana ynt.  
geštyr
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.  
bəločystana, geštyr [h]awr čylləga bit, əw baz bəra tirməga əm rodratki bəločystana čie [h]awr bit.
21. In the winter some snow also falls, and it becomes very cold.  
čylləga, čie bərp əm kəpit, əw səkk sərd bit.
22. In the summer Kacchi and the coastal regions become very hot.  
tirməga, kəčči əw zyrkyrrəy [h]ənd səkk gərm bənt.  
ma[h]igyri
23. On the shores of Baluchistan there are all kinds of fish, and the people of the seacoast are engaged in [lit. do] fishing.  
bəločystanəy tyabā [h]ər Dəwlē ma[h]i əst, əw zyrkyrrəy mərdwm ma[h]igyri kənənt.
24. Most of the people of Baluchistan are engaged in [lit. do] herding or farming.  
bəločystanəy geštyr mərdwm maldari ya zəmindari kənənt.  
poryagyri
25. Some also are engaged in wage-labour and trade, or work for a government.  
čie poryagyri əw səwdagyri əm kənənt, ya sərkarey nokəri kənənt.
26. In summer, fruits, millet, and vegetables are plentiful.  
tirməga, nivəg, zwrətt, əw səwzi baz bit.  
zirre[g]
27. In the winter and autumn, the Baluchis plant wheat, barley, and cumin seed.  
čylləga əw tomšana, bəloč gəlləg, sa, əw zirre[g] kyšənt.

16.200. Word Study: Text I.

2. /gəpəl/ "part, piece" denotes a large piece of some whole, usually more than half. /čwnD/ "part, piece," on the other hand, signifies a small portion of something. E. g.

/a əš vəti nana mənə gəpəle dat. / He gave me a [large] piece of [lit. from] his bread.

/mənə əš vəti gošta čwnDe bədəy! / Give me a [small] piece of your meat!

5. /nilbo/ "bluish" is mostly employed with /zyr/ "sea, ocean" to denote the Arabian Sea. /nil/ is found in some contexts for "blue (dye)"; a more useful adjectival form is /nili/ "blue." E. g.

/ayra niliē jaməge gvəra ət. / He was wearing a blue shirt. [In the meaning of "blue," /nili/ is roughly synonymous with /səwz/; the latter also denotes "green," however.]

5. /dəmə[g]/ 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. /tənk/ "narrow, tight, annoyed" is an adjective. The complex verbal formation

/tənk buəg/ denotes "to be, become narrow, tight" and also "to be, become annoyed, harassed, distressed." The transitive form, /tənk kənəg/, means "to make narrow, tight" and also "to annoy, harass, distress." E. g.

/e tənke ra[h]e. / This is a narrow road.  
 /məni jaməg tənkt ynt. / My shirt is tight.  
 /yda məni dyl tənkt ynt. / Here my heart is distressed. [I. e. I am depressed, homesick, unhappy.]  
 /mən əš ai [h]əbərə səkk tənkt wn. / I am much distressed by [lit. from] his words [or: his news].  
 /šwma mara tənkt məkənyt! / Don't bother us!

9. /tevi/ [or /tivəg/] "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/-/ē/ is used, then the alternate form /tivəg/ must occur (i. e. \*/teviē/ is not found). In the Makrani dialect, on the other hand, only /tivəg/ is found, and /tevi/ does not occur at all. E. g.

/tevi bəločystana, ai Dəwlē mərđwm nest. / In the whole of Baluchistan there is no person like him.  
 /əmməy tevi ša[h]ra məsit nest. / In the whole of our city there is no mosque.  
 /tevi mərđwm əš oda šwtənt. / 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.]  
 /tivəgē sypai jandwmi neməga jystənt. / All of the soldiers fled south. [drwstē/ is again substitutable, as are /tevi/ and /drwst/. See Sec. 4.606.]

9. /čarčobə[g]/ "square" (lit. "four-pegged") is a noun and a limited type of adjective occurring before nouns denoting units of measurement (e. g. /čarčobə mil/ "square mile"). Before other nouns the adjectival form is /čarčobəi/. This phenomenon has already been seen in /yələ/ "free, astray, loose, leaving" and /yələi/ "free, loose, astray, at liberty"; see Sec. 15.304. E. g.

/e gyrd nə ynt. čarčobə ynt. / It is not round; [it] is square.  
 /ešyra čarčobə kən! / Make this square!  
 /mən čarčobəiē čie distwn. / I saw a square object.

9. /kysas/ denotes "estimate, amount." It is used in much the same sense as "about, approximately." E. g.

/əmməy bwz əme kysasa bənt. / Our goats must be [lit. will be] approximately this many [lit. in this very estimate].  
 /məni za[h]g ai kysasəy ynt. / My child is about his age [lit. of his estimate].  
 /mən dw serəy kysasa burəg gyptwn. / I bought about two seers of sugar [lit. sugar in the estimate of two seers].

/mən əʃ e drəčka dw gəzzəy kysasa yəkk ləTTe gwDDytwn. / 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/. ]

/avani mal əʃ məni kysasa kəmm ənt. / Their livestock are few[er] than my estimate.

10. /[h]əlləg/ "to stop, finish, end" is both transitive and intransitive. In many contexts this verb is synonymous with /əlas/ "finished, completed." E. g.

/əʃ reDyo pakystana [h]əbər [h]əlytənt. / From Radio Pakistan the news is ended. [This is heard on the Baluchi programme broadcast by Radio Pakistan, Karachi. ]

/əgə məy dava nə[h]əllənt, to ma yəkk but nəkənən. / If our quarrels [lit. lawsuits, litigations] do not come to an end, we cannot become united [lit. one].

/əmməy drwst vərđynəy či [h]əlytənt. / All of our foodstuffs became exhausted [lit. ended].

/əmməy [h]wkumətt gon avā [h]əbərā [h]əlyt. / Our government ended the talks with them.

/əmməy sərgəl gwštənt, ky jəngəy [h]əlləgəy babəttə, ma gon avā gəpp jənən. / Our leaders said that we will talk with them about the ending of the fighting.

13. The term /məll/ 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 /məll dəyəg/ denotes "to irrigate, water (as a stream)." /məll/ is also found as the first element of /məlpəd/ "meadow," already introduced. The second element of this compound is identified by informants as /pəd/ "afterwards": i. e. /məlpəd/ "meadow" is the after-effect of unconfined stream water flowing over open ground. E. g.

/mən məlla šwtwn. / I went to the stream-irrigated-area.

/e jo[h]əy ap əmməy Dəgara məll dənt. / The water of this stream irrigates our land.

15. /kyšt-w-kyšar/ "agriculture" literally denotes "planting-and-crop." /kyšt/, the past stem of /kyšəg/ "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 /məlpəd/ "meadow." /zid/ is often used for a pasture on high ground, however, in contradistinction to /məlpəd/, which signifies a valley-bottom pasture irrigated by stream water. "Pasturage" in general is expressed by the compound /zid-w-məlpəd/.

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 /geš/ "more," /geštyr/, is idiomatically employed as a quantifying adjective and as an adverb signifying "more, most of" and "often, generally." E. g.

/e [h]əlkey geštyr mærdwm bəloč ənt. / Most of the people of this village are Baluchis.

/geštyr bərp əme ma[h]ā kəpit. / Most of the snow falls in these months.

/a geštyr əmyda nyndit. / He generally sits right here.

16.300. Text II.

	Bolan, the name of an important mountain pass near Quetta	bolan
1.	The city of Quetta is to the north of Baluchistan's Bolan Pass. around, surrounding, environment, perimeter	koTaəy ša[h]r bəločystanəy dər[ra] [h] bolanəy kwtwbi neməga ynt. čəpp-w-čagyrđ
2.	All around it are high mountains. earthquake	eši čəpp-w-čagyrda bwrzē ko[h] ənt. Dəgar-jwmb
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	baz bəran yda Dəgar-jwmb a[h]təgənt, əw e ša[h]ra gar kwrtəgənt. čəT abad buəg
4.	The earthquake of 1935 made this city a total ruin, but afterwards it was inhabited again. century period-and-time: period, time, regime	nōzdə səd w si w pənčəy Dəgar-jwmba e ša[h]ra čəT dəmbe joR kwrt, bəle pəda dvarəg abad but. kərn dəwr-w-bari
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	e ša[h]r [h]ər kərna yəkk nokē dəwr-w-barie distə. wrd-w-bwnga[h] dem pə
6.	Through here many peoples [together] with their armies and baggage have passed towards the Indic Plain.	əš yda, baz wlwss gō vətī wrd-w-bwnga[h]ā dem pə synd-w-[h]ynda gvəstəgənt.
7.	In the sixteenth century this city fell [lit. came] into the hand[s] of the Baluchis. to populate, inhabit	šāzdəmi kərna, e ša[h]r bəločani dəsta a[h]t. abad kənəg

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| 8. The Baluchis built karez here and populated its valley.   | bəločan yda karez kəššytənt, əw eši kučəga abad kwrtənt.   |
| 9. The Baluchis had also built a fort here, but in the earthquake of 1935 this fort also was destroyed.  | bəločan yda ʏəkk kəlate əm bəstətənt, bəle nōzdə səd w si w pənčəy Dəgar-jwmba e kəlat əm gar but. |
| army encampment, cantonment  | wrđga[h]   |
| 10. In the nineteenth century the English came and made this city their cantonment.                      | nōzdəmi kərna, əngrez a[h]tənt, əw e ša[h]ra vəti wrđga[h]a joR kwrtənt.                           |
| 11. They built [lit. drew] a railroad [lit. a road of the train] from here towards Iran and Afghanistan. | a əš yda gaRiəy ra[h]e dem pə iran əw əwganystana kəššytənt.                                       |

16. 400. Word Study: Text II.

2. /čəpp-w-čagyrd/ "around, surrounding, environment, perimeter" is a compound of /čəpp/ "left (hand, side)" and /čagyrd/, literally "four-round" (/čar/ "four" + /gyrd/ "round"). /čagyrd/ is found only in compounds. /-əy čəpp-w-čagyrd/ is used as a locative denoting "all around, surrounding." E. g.

/dwšmənani pəwj əmməy čəpp-w-čagyrdə ət. / The army of the enemies was all around us.

/e [h]əlkəy čəpp-w-čagyrdə rek ənt. / There are sand-dunes all around this village.

4. /čəT/ occurs (a) as an adjective denoting "total, absolute, entire"; (b) as an adverb meaning "totally, entirely, thoroughly, badly"; (c) the complex verbal formation /čəT dəyəg/ signifies "to throw (pl. objects), scatter, sow (seeds, etc.)"; (d) /čəT buəg/ means "to be destroyed completely, be spoiled, ruined, finished," and the corresponding transitive form, /čəT kənəg/, denotes "to destroy, spoil, ruin, end." /čəT buəg/ and /čəT kənəg/ connote a more total degree of devastation than do /gar buəg/ and /gar kənəg/; see Sec. 15.103. E. g.

/a čəTē čadie. / He is a complete fool. [/čadi/ is employed as a noun, and /čəTē/ serves as a modifying adjective. ]

/a čəTē badša[h]e ət. / He was an absolute monarch.

/a čəT čadi ynt. / He is thoroughly stupid. [/čadi/ here is a predicate adjective, and /čəT/ is adverbial. ]

/apā Dəna čəT bədəy! / Throw out this water! [Here /čəT bədəy/ is equivalent to /dəwr bədəy/; see Sec. 13.702. /dəwr dəyəg/, however, may be employed for the throwing of a single object, whereas /čəT dəyəg/ has the connotation of scattering plural objects. ]

/ma e Dəgara tom čəT dəyən. / We will sow seeds in this land.

/avani drwst sypai e jənga čəT butənt. / All their soldiers were destroyed in this battle.

/ma drwst bədigā čəT 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,"

/dəwr/ 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]əy baria/ "in the reign [turn] of that king"); /dəwr/ lacks this connotation.

The compound /dəwr-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, /dəwran/ "period, duration," will be introduced in Sec. 16.700. /dəwran/ is employed when some action or event is seen as occurring within the limits of some specified time (e. g. /əme dəwrana/ "during this time"). E. g.

/e vanəg-w-zanəgəy dəwra, ma bayd ynt jəng məkənən. / In this era of education [lit. reading-and-knowing] we ought not to make war.

/pešəy dəwra, čošē či nestət. / In former time[s] such things did not exist.

/ai baria, bəloč baz kəlat bəstənt. / During [lit. in] his reign the Baluchis built many forts.

/pərengiani dəwr-w-baria, baz či ərzan ətənt. / In the time [regime, period] of the Europeans many things were cheap.

/yəkk dəme peš, mən Dəna šwtəgətn. əme dəwrana məni səngətt a[h]təgət. / Just a moment [lit. breath] before, I had gone outside. During that [lit. this very] time my friend came [lit. had come].

6. /dem pə/ is a compound preposition. It denotes "toward, towards." E. g.

/a dem pə bazara rəvəga ət. / He was going towards the market.

/a dem pəmmən ayəga ətənt. / They were coming towards me.

16.500. Text III.

Mir Hammal (proper name)	mir [h]əmməl
Jihand	ji[h]ənd
famous	namdar
1. Mir Hammal, son of [lit. of] Jihand was [lit. has become] a famous Baluchi.	mir [h]əmməle ji[h]ənd yəkk namdarē bəloče butə.
2. There are many stories about [lit. of] him in the Baluchi epic-poems.	ai bazē kyssev mən bəloči dəptəran əstənt.
Portuguese	pwrtegezi
3. In the sixteenth century the Portuguese [lit. Portuguese Europeans] had come to the shores of Baluchistan.	šāzdəmi kərna, pwrtegezi pərengi bəločystanəy tyaban a[h]tətənt.
seeing, watching, looking at; sight-seeing; show, spectacle, scene	səyl
band, gang of brigands	Dwng
boat	boji
4. Once Hammal had gone to look at the sea [lit. in the seeing of the sea], when a	yəkk bəre [h]əmməl zyərəy səyla šwtətət, ky pwrtegeziani yəkk Dwngə ai bojiəy səra



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|---|--|
| band of the Portuguese attacked [lit. poured upon] his boat.  | retk.  |
| finally, after all, in the end  | neT  |
| wounded   | Təppi  |
| 5. Hammal fought hard against [lit. with] the Portuguese, but in the end he was wounded.  | [h]əmməl gō pwrətəgeziā səkk myRytətət, bəle neT Təppi butətət.  |
| 6. The Europeans bound [lit. had bound] him and carried [him] off to southern India.  | pərəngi ayra bəstətətənt, əw jandwmi [h]ynda bwrətətətənt.   |
| governor, ruler   | [h]akym  |
| bravery   | sərməčari  |
| courage   | məRadari   |
| reason, cause   | səbəb  |
| official, functionary   | mənsəbdar  |
| to marry  | [h]aros kənəg  |
| 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. | ənčw gwšənt, ky pwrətəgeziani [h]akym ai sərməčari əw məRadariəy səbəba loTytət, ky [h]əmməl ai pəwja mənsəbdare bÿbit, əw pərəngiani jəne [h]aros bÿkənt. |
| Indian  | [h]yndi  |
| to intermarry, have marital relations with  | sangbəndi kənəg  |
| government, state   | [h]wkumətt   |
| faithful, loyal   | vəpadar  |
| 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.            | pwrətəgezi [h]akyməy [h]əyal ət, ky [h]yndi-w-irani gō pwrətəgeziā sangbəndi bÿkənənt, to avani za[h]g ai [h]wkuməttəy vəpadar bənt.                       |
| 9. But Hammal said that he would die in imprisonment, but he would not marry one of their women.  | bəle [h]əmməl gwštətət, ky a kəyza bÿmyrit, bəle avani jəne [h]aros nəkənt.  |
| 10. Thus Hammal died in Portuguese imprisonment.  | e Dəwla, [h]əmməl pwrətəgeziani kəyza mwrtətət.  |
| mourning  | sug  |
| 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.   | mir [h]əmmələy suga, bəločani zalbul tənynga šəmbeəy roča sər nəšodənt, əw nərəndənt.  |
| 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.   | e yəkk ko[h]nē dode, ky bəločani zalbul sugəy ročā ma[h]pərā nərəndənt, əw nəgvəpənt.  |

16.600. Word Study: Text III.

1. /e/ is a specialised form of the "possessive" suffix /əy/-/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]əmməle ji[h]ənd/ Hammal, son of Jihand  
 /byjjare čakər/ Bijjar, son of Chakar  
 /h]amune [h]elmwnd/ Lake Helmund  
 /rode mwrɣap/ the Murgap River  
 /dərɾəe 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 kənəɣ/ signifies "to see, watch, look at." E. g.

/oda jvanē səyle ət./ There was a nice scene [show, spectacle] over there.  
 /ymsali a əmrikəy səyla šwtə./ This year he has gone to see America  
 [lit. in the seeing of America]. [Here the connotation is that of a  
 sightseeing trip.]  
 /ma məlpədani səyla rəvən./ We will go to see [inspect] the meadows.  
 /ma əwganani čapā səyl kwrtən./ We watched the dances of the Afghans.  
 /mən təra səyl kənin, ky təw čon e kara kənəy./ 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 rečəɣ/ "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 dərɾa[h]a avani ləškərani 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 mənə jəvab dat./ Finally he answered me.  
 /a neT mara yšt./ In the end he left us.

8. /sangbəndi kənəɣ/ "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.

/ma gō əwgānā sangbāndi kwrtəgən. / We have intermarried with the Afghans.

/a mēni gw[h]ara [h]aros kwrtə. / He has married my sister. [/sangbāndi kwrtə/ is not substitutable here.]

8. /[h]wkumətt/ denotes "government" in the sense of "state, governmental system." /sərkar/, on the other hand, signifies "government" in the sense of a particular regime, the ruling body of governmental officials, etc. /sərkar/ is also employed as an honorific term of address, roughly translatable as "Sir." E. g.

/e sərkarəy mērdwm ənt. / They are government people. [/ [h]wkumətt/ can be substituted here.]

/oda mēy bəločani [h]wkumətt ynt. / 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.]

/nokē sərkarə a[h]tə. / A new government [i. e. a new regime] has come.

16.700. Text IV.

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|---|--|
| fight-and-quarrel: quarrelling,<br>squabbling   | jəng-w-jeRə  |
| among [one]selves, each other   | vət-mə-vət   |
| 1. 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.] | peša baz bərā bəloč twmənani jəng-w-jeRə<br>gō vət-mə-vəta ya gon əwgānā pad a[h]tənt.                 |
| time, age, period   | dəwr   |
| concern, regard, consideration;<br>demand, requirement; goal,<br>objective  | vayəg [also /va[h]əg/]   |
| 2. 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].                     | nun e Dəwlē či baz kəmm ənt. eši mənənē<br>səbəb gō yəkk dygərə sangbāndi əw nokē<br>dəwrəy vayəg ənt. |
| poet  | šayr   |
| stomach, belly  | lap  |
| desire, taste (for something)   | šw[h]az  |
| ignorant, inexperienced   | nəzantkar  |
| to incite to war, cause to fight  | jəng dəyəg   |
| 3. 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].                                     | peša šayr əm vəti lapəy šw[h]aza e nəzantkarē<br>wstwmana gō yəkk dygərə jəng datənt.                  |
| reading-and-knowing: literacy,<br>knowledge, education  | vanəg-w-zanəg  |
| error, mistake, miss; wrong,<br>mistaken, missed; wrongly,<br>erroneously   | rəd  |

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  
to decide, settle
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.  
period, duration
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
- nun gō nokē vanæg-w-zanəgan, a Dəwlē rədē kyrdar baz kəmm buan ənt.  
dava kənæg
- pa[h]ri tomšana, ma yəkk Dəgare kyštətənt, əw əmməy bədig əme Dəgarəy səra gō ma dava kwrtənt.  
dwšmən
- əme dwšmən dw bərā gō ma e Dəgarəy səra myRytəgənt.  
mal jənæg
- əmməy bazē male jətəgənt, əw yəkk mərdwme kwštəgənt.  
pəč gyрэg
- əmməy əma malā, ky a jətətənt, əmavā sərkarə pədi pəč gyptəgət.
- bəle əma mərdwm, ky a kwštətənt, ai babətta tənynga [h]yčči nəbutə.  
dyljəmi dəyæg  
pəyslə[g] kənæg
- sərkarəy əpsər mara dyljəmi datənt, ky a [h]ər pəyma davaa šərria pəyslə kənənt.  
pəyslə[g] buæg
- əmməy la[h]tē mərdwm əma vəxt gwštətənt, ky e dava pəyslə but nəkənt, pər če ky əmməy bədigani kyrdar šərr nə ənt.  
kanud  
pəd daræg
- a gō ma [h]yčč nəTəytəgənt, əw nun əm nəTəənt, bəle sərkar əw ai kanudəy vayæg mara pəd daštəgət.
- əme Dəwla, pa[h]ri čylləga mən synda šwtətn.  
dəwran
- əme dəwra, əwganani yəkk Dwnge məy bəgge jətəgət.  
bədəl
- eši bədəla, əmməy mərdwm əm avani bəgge jətətənt.  
sələ buæg
- vəxte ky mən a[h]twn, to avani nyama sələ butəgət.
- əwgan əmməy wštyrā pədi datətənt, əw məy mərdwm avanigā pədi datətənt.  
zyan dəyæg

- |  |  |
|--|--|
| 18. I was very happy about [lit. from] this news, because such actions have caused us much loss. | mən əʃ e [h]əbərə səkk vəʃʃ butwn, pər<br>ʒe ky e Dəwlē kyrdar mara baz zyan datəgənt. |
| relations, friendly ties   | syali  |
| brotherhood, brotherliness   | brasi  |
| 19. Now we have [lit. do] friendly relations and brotherhood with the Afghans.                   | nun ma gon əwganā syali əw brasi kənən.  |
| 20. Many of our people have also intermarried with the Afghans.                                  | əmməy bazē mərđwm əm gon əwganā<br>sangbēndi kwrtəgənt.                                |

16.800. Word Study: Text IV.

1. /jeRə[g]/ denotes "quarrel, squabble" (usually without physical violence); /jəng/ signifies "fight, battle, war." The compound /jəng-w-jeRə/ (commonly without a final /g/) has a more inclusive meaning: "fighting and quarrelling, contention." /jeRə[g]/ occurs in complex verbal formations with /buəg/ and /kənəg/ denoting "to be a quarrel" and "to quarrel" respectively. E. g.

/əmməy jəng-w-jeRə mara baz zyan datə. / Our fighting and quarrelling has inflicted much loss upon us.

/məni pyss əw sərdarəy nyama jeRə but. / There was a quarrel between my father and the chief.

/təw pər ʒe gō mən jeRə kənəg loTəy. / Why do you want to quarrel with me?

1. /vət-mə-vət/ "one another, each other, among [our, your, them]selves" is substitutable in many contexts for /gō yəkk dygəra/ "with each other." /vət-mə-vət/, however, has the connotation of "within some specific group (e. g. within a family, within a tribe)," a connotation lacking in /gō yəkk dygəra/. The /mə/ in /vət-mə-vət/ is probably identifiable as /mən/ "inside, in." See Sec. 5.901.

/ma vət-mə-vət ən. / We are [related to] one another. [I. e. We are all members of the same family, tribe, etc. /yəkk dygə/ is not substitutable.]

/ma e gəppa vət-mə-vət pəyslə kənən. / We will decide this matter among ourselves. [I. e. Within our own group. /gō yəkk dygəra/ is substitutable; it connotes "in consultation with each other."]

/a yəkk dygəra jətənt. / They beat each other. [/vət-mə-vətə/ is substitutable but indicates that the action took place within a specific group.]

/ʃwma vət-mə-vət bras yt, əw gō ʃwma 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 /vayəg/ 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]əg/. E. g.

/a əmməy vayəg nədarənt, əw sələ nəkənənt. / They have no regard for us and will not make peace.

/məna tēi pyssey vayəg ynt -- nə to mən tēra šərr jət kwrt. / I had consideration for [lit. of] your father -- otherwise I could have beaten you well. [/nə to/ "[if] not, then . . . , otherwise . . . "]

/ai məztyrē vayəg əmeš ət, ky a əmrikəy səyla bȳkənt. / His greatest goal was just this, that he might visit America.

/ma e dəwra əw e dəwrey vayəgā bȳzanən. / 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 /zanəg/ "to know." Substantive compounds containing a verbal stem (both present and past) are not uncommon.

4. Two infinitives may also serve as a loose substantive compound: /vanəg-w-zanəg/, literally "reading-and-knowing," denotes "literacy, knowledge, education."

4. /rəd/ 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 /rəd buəg/ denotes "to be a mistake, error, miss," and /rəd kənəg/ signifies "to err, make a mistake, go astray, miss." E. g.

/mən məzənē rədə kwrtwn. / I made a great mistake.

/əš e rēda, əmməy drwst kar [h]ərab butə. / From this mistake, all of our work has been spoiled.

/šayr bayd ynt kəwma e rədē ra[h]a məbart! / The poet should not lead the nation upon this wrong path!

/təw e [h]əbərə rəd əy. / You are wrong in this matter.

/a tēra rəd gwštə. / He has told you erroneously.

/mən rəd kwrtwn, əw dygə ra[h]ea šwtwn. / I missed [the way] and went on another road.

/məni əwli tir rəd kwrt. / 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 ləggəg/ 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.

/a gō mən dava kwrtənt. / They sued me.

/a gō mən səkk dava ləggytənt. / They quarrelled violently with me.  
[This has much the same meaning as /jeRə kwrtənt/.]

6. /dwšmən/ and /bēdi[g]/ are nearly synonymous: both denote "enemy." /dwšmən/, however, may be used as a singular cover term for a plural body of enemies (cf. English "the enemy"); bēdi[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. /pəč gyræg/ "to seize, catch, snatch" is almost completely synonymous with /pwlæg/ "to snatch away, grab" and is also interchangeable with /gyræg/ "to grasp, seize, catch, buy" in some contexts. E. g.

/ma šə dwšmənā vəti Dəgarā pədi pəč gyrən. / We shall take back our lands from the enemies. [/pwlən/ "will snatch away, grab" is substitutable.]

15. /bədəl/ denotes "exchange, transfer, change" and also "equal, like" (i. e. an equal exchange). /-əy bədəla/ is employed for "in exchange for, in place of," and the complex verbal formations /bədəl buæg/ and /bədəl kənæg/ denote "to be exchanged, transferred, changed" and "to exchange, transfer, change" respectively. E. g.

/ai bədəl nest. / He has no equal. [I. e. There is no one who can be exchanged for him: there is no one like him.]

/mən eši bədəla təra yəkk kytabe dəyin. / I will give you a book in exchange for this.

/a əš yda bədəl but. / He was transferred from here. [I. e. as a government officer is transferred from one locality to another.]

/təw vəti pwččā bədəl kən! / Change your clothes!

/ma vəti ko[h]nē [h]elā bədəl kwrt nəkənən. / We cannot change our ancient habits.

16. /sələ/ means "peace, reconciliation" and also "suggestion, advice, counsel." /sələ buæg/ and /sələ kənæg/ thus denote "to be agreed, reconciled" and "to take counsel, agree, make peace, reconcile." /sələ dəyæg/ signifies only "to advise, give counsel." E. g.

/ma gon avā sələ kwrtən. / We made peace with them. [Or: "We took counsel with them. "]

/tanky məy sələ nəbutə, ma kar nəkənən. / So long as [lit. until, up to] we are not at peace [lit. our reconciliation has not become], we will not work.

/əgə əmməy drwstani sələ but, gwRa ma təi gysa kayən. / If we are all agreed [lit. our all's counsel became], then we will come to your house.

/šwməy drwstani sələ yəkk bÿbit! / Let all your counsel be one [i. e. unanimous]!

/a əme sələa dat, ky ma nun sər bÿgyrən. / He advised that we leave now.

/ma ai sələa nəzwrtən. / We did not act upon [lit. pick up] his advice.

17. For /avanigā/ "theirs (obj.)," see Sec. 3.801.

16.900. Drills and Exercises.

16.901. Question-Response Drill I.

1. ĉe, t̄ai Dyha syap ̄est?

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] irrigate[s] our lands.

Yes, in our area there are karez and some Persian wheel wells.

No, our area is a sandy-desert.

2. t̄ai mwlk̄əy gyrdges ĉynk̄əs 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. ŝwm̄əy [h]ənd ĉon 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]əmm̄əl k̄əy ynt.<sup>1</sup>

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 [/əmoda/] in imprisonment.

<sup>1</sup>The answers to this question are continuous and form a connected text.

5. t̄ai Dyh̄əy geŝtyr m̄ərdwm ĉon z̄ərr k̄əTT̄ənt.

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 sypaiəy babətta, təi ʒe [h]əyal 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. ʒe, a twmənəy mərdwm šərr ənt?

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. šwməy dava ʒon 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 ʒe buəga 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 čynkə zyan  
rəst.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

11. Če, šwma əme 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. bəločystan čonē mwlke.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

13. təi gysəy nəzzikəy čonē  
dəmbe.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

14. t̄ai syal-w-kam e mwlka  
ʃə kwjangwra a[h]t̄ent. <sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

15. ʃylləga, ʃwməy m̄ardwm  
ʃe k̄ən̄ent.

They mostly [/geʃtyr/] 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. b̄eločystana kwjam D̄əwl̄ē ko[h] ənt.
2. b̄eločystan̄əy m̄əztyr̄ē ḡəp̄əl kwjam mwlk̄əy simani t̄əha ynt.
3. ʃe, wrwss̄əy t̄əha b̄eločani ʃa[h]re əst?
4. t̄ai mwlk̄əy gyrdges ʃynk̄ə mil̄əy kysasa ynt.
5. koTāəy ʃəpp-w-ʃagyrda ʃe əst.
6. b̄eločystan̄əy zyrkyrr̄əy draji ʃynk̄əs ynt.
7. mir [h]əmm̄əl p̄ər ʃe nilbōē zyr̄əy tyaba ʃwt̄ət.
8. ʃe, t̄əw z̄ərr̄əy ʃw[h]az dar̄əy?
9. ʃe, t̄əw b̄eločystana s̄əyl k̄ən̄əg loT̄əy?
10. mir [h]əmm̄əl̄əy bojīəy s̄əra k̄əy retk̄ənt.
11. b̄eločystan̄əy zyrkyrr kwjam b̄ənd̄əra [h]əllit.
12. b̄eločystan̄əy dw m̄əydanani nam ʃe ənt.
13. ʃe, m̄ərv əwganystan̄əy sim̄əy t̄əha ynt?
14. t̄ai ʃa[h]r k̄ədi abad but.
15. ʃe, t̄əw k̄ədi D̄əgar-jwmbe dist̄əḡəy?

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 dygērā \_\_\_\_\_ nəkənən.
2. əmməy mwlk baz \_\_\_\_\_ ā distə. əvəla irani a[h]tənt, rənda pərəngiani dəwr ət, əw nun əmməy jyndəy [h]wkumətt ynt.
3. pwrtegeziani [h]akym loTytət, ky a sərkarəy \_\_\_\_\_ bÿbənt.
4. avani pəwjəy ji[h]əgəy \_\_\_\_\_ ĉe ynt.
5. e kanudəy babətta, a mənā \_\_\_\_\_ gwštə.
6. ai pirē masəy \_\_\_\_\_ əy səbəba, ma əš ai ber nəgyptən.
7. mənī domi tir ai \_\_\_\_\_ a ləggyt.
8. mən vəti nanəy yəkk \_\_\_\_\_ e kwčəkka datwn, əw dygērā vət vartwn.
9. bazē kəwmani \_\_\_\_\_ əš e dər[ra[h]a gvəstəgətənt.
10. tomšana, ma \_\_\_\_\_ kyštən.
11. ma avani ləškəra \_\_\_\_\_ əy dema kayəga nəylən.
12. a [h]ər roč vəti pwččā \_\_\_\_\_ kənəg loTit.
13. əwganani yəkk \_\_\_\_\_ e [h]akyməy moTələy səra retk.
14. a čo \_\_\_\_\_ ē gwrkəy Dəwla myRyt.
15. mənī dyl šə e [h]əbərā \_\_\_\_\_ butə.

Dwng	zirrəg	bədəl	sangbəndi	mənsəbdar
lap	vayəg	tənk	sim	dəwr-w-bari
gəpəl	Təppi	səbəb	rəd	wrd-w-bwnga[h]

16.904. Practice Text I.

Although the following sentences form a continuous text, each utterance is separately numbered for ease of reference.

(1) Čylləga, əmməy Dyh səkk yəxx bit, əw ko[h]ā bərp əm kəpit. (2) əš wrwsəy neməga yəkk sərdē gvate kəššit, əw baz bərā [h]irop kənt.<sup>1</sup> (3) əmməy Dyhəy syap, jo[h], karez, əw dygə kəsənən ap ənt, ky šə ko[h]ā dər kayənt. (4) əmməy bazē mərdwm nun synd-w-[h]ynd, [h]elmwnd, əw mwrgapəy rodan abad butəgənt. (5) Čylləgəy jəmbər əš rokəpta kayənt, əw əmməy ko[h]-w-kučəgā [h]awr gvarənt. (6) tirməgəy jəmbər əš rodratka kayənt, əw rodratki ko[h]ystana [h]awr šənzənt. (7) ko[h]ani [h]ar məydanā məll dəyənt. (8) e məllā, ma kyšt-w-kyšar kənən, əw məy mal məlpədanyš gərdənt, əw ka[h]-w-buč čərənt. (9) baz [h]arani ap [h]amun ya zyra kəpənt, ya bərr-w-bedyā talan bənt.

<sup>1</sup>/[h]irop kənəg/ "(windstorm) to blow."

16.905. Practice Text II.

(1) bolanəy dər[ra[h] bazē dəwr-w-bari distə. (2) əš e dər[ra[h]a, iran, wrwss, əwganystan, əw rokəpti Dyhani baz badša[h] gō vəti wrd-w-bwnga[h]ā by synd-w-[h]ynda šwtənt.

(3) nun əm pərəngi əw dygə rokəpti mərđwm əme ra[h]a rəvənt əw kayənt. (4) əngrezā vəti dəwr-w-baria bolana pol bəstənt, ko[h]ā Twng kwrtənt, əw gaRi-w-moTəlani ra[h]e kəššytənt. (5) əme bolana, bəloč gon əngrezā səkk myRytənt, bəle əngrezani nokē syla əw mēzənē ləškərani dema dašt nəkwtənt. (6) bolanəy dər[ra]h] əš baz mēzənē ko[h]ani nyama rəwt. (7) tomšana, geštyr maldarē bəloč əš bolanəy ra[h]a dem pə kəčči əw synda rəvənt, əw čylləga rənd pədi kayənt. (8) baz bərā bolan [h]ar kənt,<sup>1</sup> əw e pavalē bəločani mal-w-məDDiā bart.

<sup>1</sup>/[h]ar kənəg/ "to flood."

16.906. Practice Text III.

(1) zi mən gō vəti səngəttā zyrəy səyla šwtwn. (2) əmma tēna šəpa əmoda tyabā gəštən. (3) mēni la[h]tē səngətt ma[h]i gyrega ləggytənt. (4) mən bəndərəy səyla šwtwn. (5) əme dəwrana, yəkk api-jaze a[h]t, əw əš bəndəra kəmme dur oštət. (6) bazē mərđwm vəti bojiā zwrtənt, əw api-jazəy neməga šing butənt. (7) ma əm yəkk bojiəy təha api-jazəy čarəga šwtən. (8) oda baz səwdagyr əw dygə mərđwm əš api-jaza dər a[h]tənt, əw bojiā svar butənt. (9) api-jazəy mēzənən əpsər mara api-jazəy [h]ər kwnDa peš dašt. (10) begəa əmma pədi gəštən, əw zyrkyrra a[h]tən.

16.907. Practice Text IV.

(1) mən pəreri koTaa šwtwn, ənčw mən peš əm koTaa šwtətn. (2) mən koTaəy baz [h]əndā gəštwn, əw baz [h]əndanyš peš distətətn. (3) mən gərdəga ətn, ky Dəgar-jwmbəy təvar but, əw mēni pad lərzytənt. (4) drwst mərđ, jən, kəsan əw mēzən, əš dwkkan-w-koTiā dər a[h]tənt. (5) bəle [h]əyr but, əw Dəgar-jwmb zut oštət.<sup>1</sup> (6) šəpa mən əw mēni dygə səngətt vəti vətaka vab ətən, ky dərgəg əš gvatəy kəššəga kəmme təvar kwrt. (7) məy [h]əyal but, ky Dəgar-jwmb ynt, əw drwst yəkk vara dərgəgəy neməga tətken.<sup>2</sup> (8) [h]ər yəkk əme loTyt, ky a peš dər bȳrəwt. (9) ma yəkk dygəra telank datən. (10) yəkkəy sər dərgəga ləggyt, əw a Təppi but. (11) mən kəptwn, əw mēni pad [h]on but.<sup>3</sup> (12) vəxte ky Dəna a[h]tən, to [h]yčč təvar-təvar nestət.

<sup>1</sup>/Dəgar-jwmb ... oštət/ "the earthquake ... ceased"; literally "stood."

<sup>2</sup>/yəkk vara/ "at one time" = "all at once, all at the same time."

<sup>3</sup>/[h]on buəg/ "to become bloody, be wounded so that blood flows."

16.1000. Vocabulary.

abad	populated, inhabited
abad buəg	to be, become populated, inhabited
abad kənəg	to populate, inhabit
əbbas	Abbas ["Port Abbas," a port in Iran]
bədəl	exchange, transfer, change

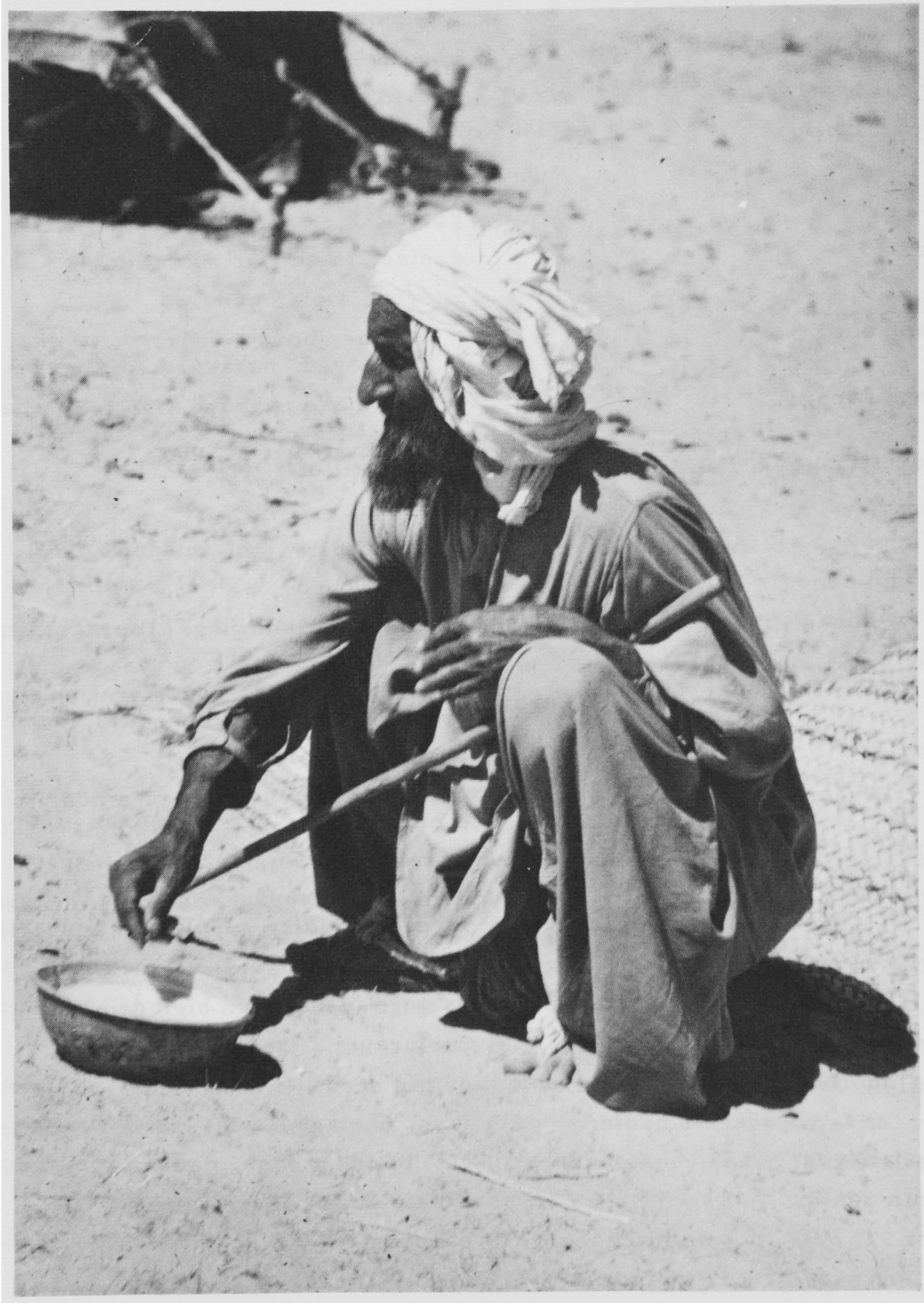
bədəl buəg	to be, become exchanged, transferred, changed
bədəl kənəg	to exchange, transfer, change
-əy bədəla	in exchange for, in place of
bəndər	port, harbour
boji	boat
bolan	Bolan, the name of an important mountain pass near Quetta
brasi	brotherhood, brotherliness
brasi buəg	to be brotherhood, brotherliness
brasi kənəg	to have brotherhood, act in a brotherly way
čarčobə[g]	square
čəpp-w-čagyrd	around, surrounding, environment, perimeter
-əy čəpp-w-čagyrd	around, surrounding
čəT	total, absolute, entire; totally, entirely, thoroughly, badly
čəT buəg	to be destroyed completely, be spoiled, ruined, finished
čəT dəyəg	to throw (pl. objects), scatter, sow (seeds, etc.)
čəT kənəg	to destroy, spoil, ruin, end, finish off
čwnD	(small) part, piece, bit (of something)
dava	lawsuit, litigation, case (at law); quarrel
dava buəg	to be a lawsuit, case
dava kənəg	to sue, lay a case against, make litigation against
dava ləggəg	to quarrel
dəmə[g]	province, region, connected valley system
dəwr	time, age, period
dəwran	period, duration
-əy dəwrana	during
dəwr-w-bari	period-and-time: period, time, regime
*dem pə	toward, towards
draji	length, tallness
dwšmən	enemy
dyljəmi	assurance, condolence, comforting
dyljəmi dəyəg	to assure, satisfy, condole, comfort
Dak	Dak, a region in Pakistani Baluchistan
Dəgar-jwmb	earthquake
Dəgar-jwmb [k]ayəg	(earthquake) to occur
Dəgar-jwmb buəg	to be an earthquake
Dəgar-jwmb [k]oštəg	(earthquake) to cease
Dwng	band, gang of brigands
gəpəl	(large) part, piece (of something)

geštyr	more, the most, often
gyrdges	area
[h]akym	governor, ruler
[h]amun	lake
*[h]ar	flood
[h]ar kənəg	to flood
*[h]aros	marriage, wedding
[h]aros kənəg	to marry, wed
[h]əlləg I-I	to stop, finish, end
[h]elmwnd	Helmund, a river in Afghanistan which flows into a lake of the same name in Iran
[h]erat	Herat, a city and province in Afghanistan
*[h]irop	windstorm, cold winter wind
[h]irop kənəg	(windstorm) to blow
[h]wkumətt	government, state
[h]yndi	Indian
irani	Irani, Persian
*jəng	war, battle
jəng dəyəg	to incite to war, cause to fight
jəng-w-jeRə	fight-and-quarrel: quarrelling, squabbling, contention
jəng-w-jeRə buəg	to be quarrelling, squabbling, contention
jəng-w-jeRə kənəg	to quarrel, squabble
jeRə[g]	quarrel
jeRə[g] buəg	to be, become a quarrel
jeRə[g] kənəg	to quarrel
kanud	law, statute
kəčči	Kacchi, a region in Pakistani Baluchistan
kəndə[h]ar	Kandahar, a city and a province in Afghanistan
kərn	century
ko[h]ystan	mountainous-region
kyrman	Kirman, a city and a province in Iran
kysas	estimate, amount
kyšt	planting; edition, number (of a magazine or journal)
kyšt-w-kyšar	planting-and-crop: agriculture
kyšt-w-kyšar kənəg	to practice, be engaged in agriculture
lap	stomach, belly
ma[h]igyri	fishing
ma[h]igyri kənəg	to practice, be engaged in fishing
*mal	livestock; property; goods
mal jənəg	to carry off livestock
maldari	herding
maldari kənəg	to practice, be engaged in herding

məll	stream-irrigated area, pasture
məll dəyəg	to water, irrigate
mənsəbdar	official, functionary
məri	Mari, a town near Murgap (q. v.)
mərv	Marv, a city in Russia
məRadari	courage
məydan	plain, open ground
mwrɣap	Murgap, a small city in Russia and also the name of a river
namdar	famous
nəzantkar	ignorant, inexperienced
neT	finally, after all, in the end
nilbo	bluish [/nilboē zyr/ "the Arabian Sea"]
*pəč	open
pəč gyrəg	to seize, catch, snatch
*pəd	afterward, back
pəd darəg	to restrain, keep back
pəyslə[g]	decision
pəyslə[g] buəg	to be decided, settled
pəyslə[g] kənəg	to decide, settle
poryagyri	wage-labour
poryagyri kənəg	to do, be engaged in wage-labour
pwrtegezi	Portuguese
pyra[h]	broad, wide
pyra[h] buəg	to be, become broad, wide
pyra[h] kənəg	to broaden, widen
rəd	error, mistake, miss; wrong, mistaken, missed; wrongly, erroneously
rəd buəg	to be a mistake, error, miss
rəd kənəg	to err, make a mistake, go astray, miss
rekystan	sandy-desert, sand-dunes
rod	river
sangbəndi	intermarriage, marital relations
sangbəndi buəg	to be intermarriage, marital relations
sangbəndi kənəg	to intermarry, have marital relations
səbəb	reason, cause
-əy səbəba	because of
sələ	peace, reconciliation; suggestion, advice, counsel
sələ buəg	to be agreed; to be reconciled
sələ dəyəg	to advise, give counsel, suggest
sələ kənəg	to take counsel, agree, make peace, reconcile
sərməčari	bravery



səyl	show, spectacle, scene, view, sightseeing
səyl kənəg	to see, watch, look at
sim	border, edge, dividing line; part (in the hair)
sonmyani	Sonmiani, a port near Karachi
sug	mourning
syali	good relations, friendly ties
syali buəg	to be good relations, friendly ties
syali kənəg	to have, make good relations, friendly ties
syap	year-round water
šayr	poet
šw[h]az	desire, taste (for something)
tənk	narrow, tight, annoyed
tənk buəg	to be, become narrow, tight; to be, become annoyed, harassed, distressed
tənk kənəg	to make narrow, tight; to annoy, harass, distress
tevi [or /tivəg/]	whole, all of
Təppi	wounded
Təppi buəg	to be, become wounded
Təppi kənəg	to wound
vanəg-w-zanəg	reading-and-knowing: literacy, knowledge, education
vayəg [also /va[h]əg/]	concern, regard, consideration (for something); demand, requirement; goal, objective
vəpadar	faithful, loyal
vət-mə-vət	one another, each other, among [our, your, them]selves
wrdga[h]	army encampment, cantonment
wrd-w-bwnga[h]	army-and-baggage: army, military expeditionary force (including supplies, camp followers, etc.)
wrwss	Russia
zid	pasture (usually on high ground)
zid-w-məlpəd	pasturage
zirrə[g]	cumin seed
zyan	loss, damage
zyan dəyəg	to cause loss, damage
zyan rəsəg	to suffer loss, damage
zyrkyrr	seacoast



A shepherd with a bowl of milk.

## UNIT SEVENTEEN

### 17.100. Basic Sentences.

mən sobien wn, ky e sadā vətTəga butəgwɪn.	I have been twining these threads together since morning.
təw zien əy, ky pyTTəga butəgəy.	You have been complaining since yesterday.
a došiene, ky e pəTTa gəšt kənəga butə.	He has been patrolling this plain since last night.
ma pərəndošien ən, ky pər šwma gəRətti kənəga butəgən.	We have been worrying about you since the night before last.
šwma səy gənTəy yt, ky əmyda [h]əDD kənəga butəgyt.	You have been waiting [halted] here for three hours.
a mwlkani kəmaš čar ročəy ənt, ky əmrikəa tər-r-w-gərd kənəga butəgənt.	The representatives of those countries have been touring America for four days.
mən derien wn, ky əš əme nanvaia nan gyrega butəgətwn.	I had been buying bread from that same baker for a long time.
təw kədien əy, ky vətī mwłka drəw kənəga butəgətəy.	How long had you been harvesting your field?
a deriene, ky ynsanəy demrəvi əw gy[h]təria pə košyš 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]təgən, a rəTəga butə.	Since we have come, he has been grumbling.
šwma dw [h]əptəgəy yt, ky danā drwšəga butəgyt.	You had been grinding grain for two weeks.
əma ynt ky e kargə[h]əy vazdar šwtə, [h]yčč kəss kar kənəga nəbutə.	Since the boss of this factory has gone, no one has been working.
a badša[h] baz derien ət, ky avani səra zwłm kənəga butətət.	That king had been oppressing them for a long time.

17.101. Present perfect, past perfect, past complete, and past perfect complete 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 + /a/ followed by an appropriately inflected form of /buəg/ "to be, become." They are usually translatable as "has been . . . ing," "had been . . . ing," etc. E. g.

/mən e kara kənəga butəgwɪn. / I have been doing this task.

/mən məʃkan ap geʒəga butəgətwn. / I had been pouring water into the water-skins.  
 /mən nokē gyse joR kənəga butətwn. / I had [already] been building a new house.  
 /mən [h]ər begəa gvazi kənəga butətətwn. / 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 grevəga nəbutəgət. / He had not been weeping.  
 /mən təi nana vərəga nəbutəgwn. / 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 /en/-/ē/ 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 vab ynt. / He has been asleep since morning. [Lit. He is a morning-one, that [he] is asleep. ]  
 /ʃwma kədien yt, ky pakystana a[h]təgyt. / Since when did you come to Pakistan? [Lit. You are when-ones, that [you] have come to Pakistan? ]  
 /a begəien ənt, ky gysa nəya[h]təgənt. / They have not come home since evening. [Lit. They are evening-ones, that [they] have not come home. Here /begə/ "evening" has an alternate form ending in /i/; see Sec. 15.604 and also below. ]  
 /mən əma və[h]dien wn, ky ayra nədistəgwn. / 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 vəxti 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 saləy wn, ky əmyda wn. / I have been here for two years. [Lit. I am [one] of two years, that [I] am right here. ]  
 /a səy [h]əptəgəy ynt, ky najoR ynt. / He has been sick for three weeks. [Lit. He is [one] of three weeks, that [he] is sick. ]  
 /a begəy ynt, ky ko[h]a ʃwtə. / Since evening he has gone to the mountain. [Lit. He is [one] of evening, that [he] has gone to the mountain. ]  
 /dw [h]əptəgəy ynt, ky [h]awr gvarəga ynt. / It has been raining for two weeks. [Lit. [It] is of two weeks, that rain is raining. ]  
 /a dw [h]əptəgəy ynt, ky vətə gw[h]ara nədistə. / He has not seen his sister for two weeks. [Lit. He is [one] of two weeks, that [he] has not seen [his] own sister. ]

/a dwšəmbəy ynt, ky koTaa ynt. / He has been in Quetta since Monday.  
[Lit. He is [one] of Monday, that [he] is in Quetta.]

/mən nōzdə səd w šəst w pənčəy wn, ky pakystana 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:]

/mən əš nōzdə səd w šəst w pənča pakystana wn. / I have been in Pakistan  
since 1965.

- (3) When the "since" clause contains a verb, it is usually introduced by /əma ynt ky  
... / "that very [one] is that ... " E. g.

/əma ynt ky ma sər gyptəgən, 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 šwma šwtəgyt, mara e ša[h]r dost nəbit. / 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 šə koTaa pədi a[h]tə, mən nədistəgwnyš. / 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. /vəTTəg/ I-I denotes "to twist together, twine (two or more strings, etc.  
into one)." /vəTTəg/ is also employed as a noun meaning "wick (of a lamp)." E. g.

/mən e čyTTā vətTəga ətwn. / 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 kənəg/ denotes "to patrol, make a round (trip)." E. g.

/a əwli gəšta əmməy [h]əlka a[h]t. / He came to our village on [his]  
first round. [E. g. as a government officer making a tour through an  
area.]

/məy sypai gəšta šwtəgənt. / Our soldiers have gone on patrol.

/a čar gəštā məy gysa 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 rənd a[h]t. / He came two hours later [lit. after]. [/dw  
sa[h]ətt rənd/ 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]əDD kənəg/* "to build, construct, compose, establish" (overlapping /*joR kənəg/* "to make, build, construct"). In this sense, an intransitive form, /*[h]əDD buəg/*, also occurs. E. g.

/a oda yəkk maRie *[h]əDD kənəga ənt./* They are building a large building [lit. palace] over there.

/a nokē šəyre *[h]əDD kwrtə./* He has composed a new poem.

/məni *[h]əlka yəkk yskule [h]əDD butə./* In my village a school has been built.

- (2) /*[h]əDD kənəg/* also denotes "to stop, come to a standstill, wait." In this meaning it is intransitive. The corresponding transitive form is /*[h]əDD dəyəg/* "to stop (someone), cause to stand, make wait." E. g.

/təw dəme *[h]əDD kən! /* Wait a moment! [I. e. Come to a stop! "To wait for (someone)" is expressed by /*darəg/* "to hold, stop, wait, stay." E. g.]

/mən pər təw daštəgwn. / I have waited for you.

/laria *[h]əDD dəy, tanky a byayənt! /* Stop the truck so that they may come!

17.108. The original meaning of /*kəmaš/* 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/*. /*rwnəg/* "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 /*rwnəg/* may be used for any of the pre-harvest partial cuttings. /*rwnəg/* is employed also for "to cut grass, hay, etc." while /*drəw kənəg/* is restricted to grain crops. E. g.

/e bazi drəw dera bənt. / This time the harvests will be late.

/məni mwlkəy drəwa bya! / Come to the harvest of my field[s]!

/e ma[h]a ma gəlləgā drəw kənən. / In this month we harvest the wheat.

#### 17.200. Basic Sentences.

mən gō sərłəškəra tran kənā butwn.

I kept on talking with the commander-in-chief.

təw kwja tərā butəgəy.

Where have you been wandering?

vapariəy vəzir kəwmi meRəvəy baskani pəssəvā dəyā butə.	The Minister of Commerce kept on answering the members of the National Assembly.
ma bali-pəTTa dygə ə[h]valgyrani ra[h] čarā butən.	We kept on waiting for the other newsmen at the airport.
šwma əmməy azatia pə kar kənā butəgətyt.	You had continued to work for our freedom.
Dənni vəzir əw dempaniəy vəzir vəti karbəndiā peš kənā butətənt.	The Foreign Minister and the Defence Minister kept on presenting their projects.
məy bali-jaz dwraē roč bal kənā butənt.	Our aircraft kept flying all day long.
zyri-sypaəy sypai təna dera bədigani səra bəmbari kənā butənt.	The sailors [lit. soldiers] of the navy kept bombarding the enemy for a long time.
ləškər mədan mədan dema kynzā butəgət.	The army had slowly kept moving ahead.
nymyštka nemročəy ynt, ky vəti nymyštanka lykkā butə.	The writer has been writing his article since noon.
sərvəzir pənč ma[h]əy ynt, ky əmməy gələy səra dobə jənā butə.	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 /buəg/ "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 šəp kar kənā butwn. / I have continued to work all night.

/təw došien əy, ky pyTTā butəgəy. / You have been continuously  
complaining since yesterday evening.

/a drəčkəy čera vab kənā butə. / He has been continuing to sleep under  
the tree.

Negative forms consist of the present stem + /an/-/ā/ followed by the negative prefix /nə/ + the occurring form of /buəg/. E. g.

/a təna dera šəyr jənā nəbutə. / He did not keep singing long. [Lit. He  
has not been continuing to sing up to a long time.]

Again, past completive and past perfect completive forms are rather uncommon.

17.202. /tran/ "conversation, talk, discussion" is nearly synonymous with /gəpp/ "conversation, chat, talk." The complex verbal formations /tran kənəg/, /gəpp kənəg/, and /[h]əbər kənəg/ 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 kwrtən. / Last night we talked a lot. [/gəpp kwrtən/  
and /[h]əbər kwrtən/ are substitutable.]

/nun əm məni dyl əme tran kənt. / Now, too, my heart says the very same [thing].

17.203. /tərrəg/ I-I "to turn, wander" has already been seen in the compound /tərr-w-gərd/ "tour." Like the English verb "to turn," /tərrəg/ 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 /gərdəg/ "to walk around, wander." E. g.

/ma əʃ a [h]ədda tərrytən. / We turned [back] from that place.

/a yngw tərryt. / He turned this way.

/əʃ e [h]əbərə, ai dem zərd tərryt. / Due to [lit. from] this news, his face turned yellow [i. e. pale].

/a tərrega šwtə. / 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 /jəvab/ "answer, reply." Both of these words occur in complex verbal formations with /dəyəg/ "to give." E. g.

/vapariyə vəzir pəssəv dat. / The Minister of Commerce replied. [Or: /jəvab dat/.]

17.206. /dempani/ "defence" consists of /dem/ "face, front" + /pan/, the stem of /panəg/ I-I "to safeguard, protect," + the abstract noun formant /i/. /panəg/ 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. /mədan/ usually occurs in the repeated construction /mədan mədan/ "slowly, gradually, gently."

#### 17.300. Basic Sentences.

mən yəkk yagiē gwštankəy dobəa dəstgir kənəg  
butwn.

I was arrested on the charge of [making] a rebellious speech.

əgə təw ai barəva γav kənəy, gwRa təw jənəg  
bəy.

If you make a complaint against [lit. about] him, you will be beaten.

e drəčkəy bwn gō mən kəššəg nəbut.

The root of this tree was not pulled out by me. [I. e. I could not pull out the root of this tree.]



ma gon avã pəjj arəg nəbutəgən.	We have not been recognised by them. [I. e. They could not recognise us.]
šwma pər ĉe əš eši syasi gəla dər kənəg butəgyt.	Why have you been ejected from his political party?
a pa[h]riē gyčenkaria gyčen kənəg butətənt.	They had [already] been elected in the last election.
e dan bayd ynt kəyl kənəg bybənt.	This grain must be measured.
bəloči polnyadəy kar [h]yčč šəmošəg nəbənt.	The works of the Baluchi Academy will never be forgotten.
e nyada, əme syasətdana xəzanəgəy karməstyrəy mənəsb dəyəg butə.	In this meeting the post of master of the treasury has been given to this politician.
e [h]altakəy əwli tak baz jvan šon dəyəg butəgət.	The first issue of this newspaper had been arranged very well.
vəntkariəy karbəndiā pə, [h]əštad [h]əzar kəllədar mənəzur kənəg butə.	Eighty thousand rupees have been approved for educational projects [lit. projects of education].
e tar təmbəva peRəg but nəkənt.	This wire cannot be wound around the pillar
e rəzanəy čyrk gō mən kərrəg but nəkənənt.	The filth on [lit. of] this vessel cannot be rubbed off by me.
əš e zərrā, yəkk jvanē kargə[h]e [h]əDD kənəg but kwrt.	With [lit. from] this money a good factory could have been constructed.
e kwrdəgəy ka[h]-w-kwnTəg jənəg buəg loTənt.	The underbrush [lit. grass-and-thorn] of this plot needs to be cleared away [lit. want to be beaten].
əmməy syasi gəla pə, səkk kar kənəg buəg loTit.	Much work needs [lit. wants] to be done for our political party.
e Dəwlē myšinani kargyr šərria rwmayəg buəg loTənt.	The operators [lit. workers] of this type of machines need [lit. want] to be instructed well.
əmməy sərokəy maRi zut joR kənəg buəg loTit.	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 /buəg/ "to be, become." A sample present-future passive paradigm is:

1st sg.	jənəg bin	[I] am, will be beaten
2nd sg.	jənəg bəy	[you sg.] are, will be beaten

3rd sg.	jənəg bit	[he, she, it] is, will be beaten
1st pl.	jənəg bən	[we] are, will be beaten
2nd pl.	jənəg byt	[you pl. ] are, will be beaten
3rd pl.	jənəg bənt	[they] are, will be beaten

Negative forms consist of the infinitive followed by the negative prefix /nə/ + the occurring form of /buəg/. E. g.

/mən jənəg nəbin. / I am not [will not be] beaten.  
 /e nokē [h]yʃpətal noʃkea [h]əDD kənəg nəbit. / 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/-/gō/ "with, accompanying." Such occurrences seem to carry the connotation of capability: "can" or "could." E. g.

/a gō mən kwšəg nəbut. / He was not killed by me. [I. e. I could not  
 kill him -- I was physically incapable of killing him.]  
 /e dar gō təw prošəg nəbit. / 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:

/kwšəg bit/ [he, she, it] will be killed  
 /kwšəg bỳbit/ [he, she, it] may be killed, should be killed, etc.  
 /kwšəg but/ [he, she, it] was killed  
 /kwšəg butə[g]/ [he, she, it] has been killed  
 /kwšəg butəgət/ [he, she, it] had been killed  
 /kwšəg butət/ [he, she, it] had [already] been killed  
 /kwšəg butətət/ [he, she, it] had [must have] been killed  
 /kwšəg buəga ynt/ [he, she, it] is being killed. [And similarly with  
 other tenses: /kwšəg buəga bit/, /kwšəg buəga ət/, etc.]  
 /kwšəg buan ynt/ [he, she, it] is continually being killed. [And similarly  
 with other tenses: /kwšəg buā bit/, /kwšəg buan ət/, etc.]  
 /kwšəg but kənt/ [he, she, it] can be killed. [And similarly with other  
 tenses: /kwšəg but kwrt/, /kwšəg but bỳkənt/, etc.]  
 /kwšəg buəg loTit/ [he, she, it] needs [lit. wants] to be killed. [And  
 similarly with other tenses: /kwšəg buəg loTyt/, /kwšəg buəg  
 bỳloTit/, 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 /buəg/ "to be, become" (e. g. /mənzur buəg/ "to be approved, accepted") and also a passive of the

transitive form made with /kənæg/ "to do, make" (e. g. /mənzur kənæg buæg/ "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 kənæg butə. / Your father has been arrested. [Stress is laid upon the fact that the action was committed by an unknown (or unrevealed) actor. ]

/e myšin prwštə. / This machine has broken. [The focus is upon the occurrence of the action; no actor is implied. Compare: ]

/e myšin prošæg butə. / This machine has been broken. [Intentional breakage by some unknown or unrevealed actor is implied. ]

17.302. /barəv/ is found mostly in the "possessive locative" postpositional construction /-əy barəva/ "about, concerning." It is synonymous with /-əy babətta/ "about, concerning," introduced in Unit XII; see Sec. 12.200 (40). E. g.

/məni barəva, a če gwšt. / What did he say about me? [/məni babətta/ is substitutable. ]

/eši barəva, təi če [h]əyal ynt. / What is your opinion about him? [Or: /eši babətta/. ]

17.303. /ɣav/ denotes "complaint (against someone)." The complex verbal formation /ɣav kənæg/ "to complain (against someone)" thus differs from /pyTTæg/ I-I "to complain, recite ones grievances, tell one's troubles." E. g.

/mən [h]akyma vəti ɣava datwn. / I gave the governor my complaint.

/təw əš ai ɣav məkən! / Do not complain about [lit. from] him!

/a vəti malā pə baz pyTTyt. / He bewailed his [lost] property a lot.

17.304. In Rakhshani Baluchi /pəjj/ is employed only in the complex verbal formation /pəjj [k]aræg/ "to recognise." E. g.

/mən a gələy səroka pəjj [k]awrt kənin. / I can recognise the president of that party.

/əgə mən əme malani dwzza bÿgyndin, gwRa pəjj karinyš. / If I see the thief who stole [lit. of] this livestock, then I will recognise him.

/a məročã kəssa pəjj nəyarit. / 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 /sərləškər/ "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. /bwzɡəl/ "herd of goats," /zəɡəl/ "herd of goat-kids," etc.

17.306. /gyčen/ is an adjective denoting "selected, chosen." The complex verbal formations /gyčen buəɡ/ and /gyčen kənəɡ/ signify "to be selected, elected, chosen" and "to select, elect, choose" respectively. Two neologisms are: /gyčenkar/ "elector" and /gyčenkari/ "election." E.g.

/gyčenē kəmaš əmeš ynt. / This is the chosen representative.

/mən pa[h]riē gyčenkaria gyčen butwn. / I was elected in the last election.

/əš avā yəkke gyčen bÿkənyt! / Elect one from [among] them!

17.307. /kəyl/ 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 /tupəkkəy kəyl/. /kəyl kənəɡ/ "to measure (a granular or liquid substance)" must be distinguished from /kəčč kənəɡ/ "to measure (a surface: land, cloth, etc.)." E.g.

/pəmmən e pyaləga čie roɡyn kəyl bÿkən! / Measure some ghee for me in this cup!

/məroči ma vəti danā kəyl kənəga pə rəvən. / Today we are going to measure our grain.

17.308. /polnyad/ "academy, research group" is another neologism. /pol kənəɡ/ (and /poləɡ/ I-I) are employed in some Eastern Baluchi dialects meaning "to ask" -- synonymous with /jwst kənəɡ/ and /pwrəsəɡ/, 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 /məztyr/ "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 /roč/ "sun, day" + /tak/, and /[h]altak/ is composed of /[h]al/ "state, condition" + /tak/. Some other compounds include: /[h]əbərtak/ "newspaper" (another synonym), /ma[h]tak/ "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. /šon/ "arrangement, good order" occurs both as an independent noun and also in complex verbal formations with /dəyəɡ/ "to give," /kənəɡ/ "to do, make," and /buəɡ/ "to be, become." E.g.

/e nyad šona nəbut. / This meeting did not come to order. [Lit. did not become in [good] order. ]

/təw e divana šon dat kənəy? / Can you make arrangements for this social gathering?

/təw šone bəkən, ky ma e malā zut dem bədəyən! / You make an arrangement [so] that we may send these goods quickly!

/mənyš šon kənin. / I will arrange it. [/šon dəyəg/ and /šon kənəg/ are more or less synonymous. ]

/a mwlkəy dempania pə vəti syla əw eš-w-a šon kwrtənt. / They arranged their weapons, etc. for the defence of the country.

17.312. /sərok/ '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': /sərok/, /kəmaš/ (see Sec. 17.108), and /pagvajə[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). /sərok/ is perhaps the commonest and most preferable of these three terms for "president," however, since /kəmaš/ and /pagvajə[g]/ have other connotations.

#### 17.400. Basic Sentences.

mən əme [h]əndəy nyndok wn.

I am a resident [lit. sitter] of this place.

təw əma čəvəTT gənDok əy?

Are you that shoe repairer?

swng mwčč kənok əmməy [h]əlka a[h]t.

The tax collector came to our village.

ma šwməy malani bərok nə ən.

We are not the ones who carry off your livestock [lit. the carriers-off of your livestock].

šwma azatiəy bəyrəkkəy čyst kənok ətyt.

You were those who raised the banner of freedom [lit. the raisers of the banner of freedom].

bəššaməy jəmbər grəndok ənt.

The clouds of the monsoons are thunderers.

gaRia yəkk TykəTT čaroke [h]ər vəxt gon ynt.

In the train a ticket inspector [lit. ticket seer] is always present [lit. accompanying].

mən zi yəkk pəjj arokea distwn.

Yesterday I saw an acquaintance.

syng prošoka byar!

Bring the stone breaker! [I. e. a machine, etc. for breaking stones. ]

a kəpokan əš [h]akā čyst kwrtənt.

They picked up the fallen [ones] from the ground.

pynDokā [h]yčči mədəy!

Don't give anything to the beggars!

mwlkəy vanokā bayd ynt ky demrəviəy karā  
sərkərey kwməkkar bÿbənt.

The educated people [lit. readers] of the  
country should assist the government [lit.  
become the helpers of the government] in  
the tasks of progress.

a bayd ynt zwbanəy pəTT-w-loT kənokā  
kwməkk bÿdəyənt.

They should assist those who do language  
research [lit. the research doers of  
language].

a mənī pyssəy kwšokani Dwnga nə ət.

He was not in the gang which slew my father  
[lit. in the gang of the slayers of my  
father].

a vəspokē mərde.

That is a sleeping man.

a gō lərzokē dəstan əme kagəda dəstxətt kwrt.

He signed this paper with trembling hands.

[h]ər kədē ky a vanokē jynykke dər bÿgejit,  
gwRa ayra [h]aros kənt.

Whenever he may find a literate [lit.  
reading] girl, he will marry her.

a Dərokē gys kəig ynt.

Whose fallen [i. e. ruined, collapsed]  
house is that?

e dyl swmbokē pəygor ənt.

These are heart-piercing taunts.

ma nokē ra[h] joR kənokē myšinā šə kar  
gyrən.

We use new road-making machines.

mənī čəvəTT gənDokē drəšp kwja ynt.

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. [/pynDəg/ I-I "to beg. "]

/kwšok/ killer, slayer

/joR kənok/ maker, builder. [A complex verbal formation employed with /ok/ becomes a loose compound.]

/čəvəTT gənDok/ shoe repairer, shoemaker. [/čəvəTT/ "leather sandal" is the object of /gənDok/. /gənDəg/ I-I "to mend with an awl. "]

/nyndokā təvar bÿkən!/ Call to the sitting [ones]! [/nyndok/ also has the idiomatic meaning of "resident (in a locality). "]

/pwlis kwšokani [h]əbərā lykkytə./ The police have written down the words of the killers.

- (2) With the "attributive" suffix /en/-/ē/, 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.

/ai pada syndokē čəvəTTe./ On his foot is a broken sandal. [The sense is that of "about to break, in a state of breaking. "]

/a kəpokē sypaian ap dəyəga ətənt./ They were giving water to the fallen soldiers. ["Falling" is quite inappropriate. A "past participle" (see Sec. 17.501) is also possible.]

/ai brasəy kwšokē mərd əmeš 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 continuative sense. With a present or future form of the copula, an inceptive (i. e. "about to . . . ") or future connotation occurs. E. g.

/bəššaməy jəmbər grəndok ənt./ The clouds of the monsoons are thundering. [Lit. thunderers.]

/banda rəvok kəyg ənt./ Who are the ones who will go tomorrow? [Lit. Who are the goers tomorrow?]

/əma vəxt [h]akym əm gō səroka nyndok ət./ At that time the governor also was sitting with the president.

17.402. /čəvəTT/ 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. /gənDəg/ I-I means "to mend with an awl." It is thus applicable to the repair of leathersgoods (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 /dočəg/ "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 (/mwlla/) and their students. In modern times this tax is assessed and collected by the government in Pakistani Baluchistan.

17.405. /čyst kənəg/ denotes "to raise, lift up." It differs from /zurəg/ "to pick up, lift," which has the sense of "to pick up and take." Aside from its use in /čyst kənəg/ (and the expected intransitive form, /čyst buəg/), /čyst/ is not often found independently. E. g.

/e meza čyst kən!/ Raise this table! [Elevate it! Lift it up! Compare:]

/e meza bəzur!/ Pick up this table! [Pick it up and take it for yourself!]

17. 406. The monsoon rains, called /bəššam/, roughly coincide with /tirmæg/ "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 /pəTTæg/ "to search for, look for, seek," and /loT/, the stem of /loTæg/ "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 /kənæg/ "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 kənæg/, /gon/-/gō/ "with, accompanying" is used. E. g.

/a mərdwm kwšokā kwməkk datənt. / Those men assisted the killers.  
/təw gō mən kwməkk kən, ky əme dwzzā bÿgyrən! / Help me to [lit.  
that we may] catch these thieves!

The compound /kwməkkar/ denotes "helper, collaborator." E. g.

/e kytabəy šon dəyəga, a mənī kwməkkar butə. / He has become my  
collaborator in the arrangement of this book.

17. 409. The complex verbal formation /dər gejeg/ should be noted; it means "to discover, find, unearth, uncover." E. g.

/a əmrikəa dər getk. / He discovered America.  
/pwlis šwməy malan əš əmai gysa dər getk. / The police recovered your  
goods from his house.  
/mən pər tēi mešā yəkk jvanē məlpəde dər getkəgwn. / I have discovered  
a good pasture for your sheep.

17. 500. Basic Sentences.

mən vəti prwštəgē pada Die peRytwn.

I wound a strip of cloth around my broken foot.

təw čošē bədē karā kəptəgē mərde əy?

Are you a man who has fallen into such evil ways? [Lit. an in-such-bad-deeds-fallen man.]

e peš vəntəgē šəyre, ky ma yəkk divanea wškytən.

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 vəti gyptəgē sypaiā šə kəyza dər kwrtən.

We brought our captured soldiers out of the prison.



šwma bayd ynt ky pə vəti mwlk w bwrtegē  
[h]əkkā bȳmyRyt.

You ought to fight for your country and  
usurped [lit. taken away] rights.

gvəstəgē bəloč gwštəgənt, ky gwšnəgē mərd  
gō məzara myRit, əw əš pwləngəy dəpa  
šykara pwlit.

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.

vəptəgē kwčəkka pad məkən!

Do not wake the sleeping dog!

ai dyrtəgē jaməge gvəra ət, əw padayš  
systəgē čəvəTTe ət.

He was wearing a torn shirt and had a  
[pair of] broken sandal[s] on his feet [lit.  
foot].

ai məntəgē mirat əme kwDD əw dw bəgg  
ətənt.

The inheritance which he left [lit. his left  
inheritance] was this hut and two camel  
herds.

təra təi kwrtəgē karani ynam zut rəsit.

You will soon get the reward for the deeds  
you have done [lit. your done deeds].

əš synga prwštəgē myšina byar!

Bring the machine [which was] broken by  
[lit. from] the stone!

pakystanəy pagvajəgəy šing butəgē jara, nokē  
karbəndiani babətta baz šərrē gəpp ətənt.

In the published announcement of the  
President of Pakistan there were [some]  
very good points [lit. talks, discussions]  
about the new projects.

gvəstəgē dw sala, koTa əw kəlatəy dəməgā,  
zwgaləy bazē ka[h]n dər a[h]təgənt.

In the past two years, in the Quetta and  
Kalat Divisions many coal mines [lit. wells  
of coal] have been discovered [lit. have  
come out].

əme nyštəgē təi dwzz ynt.

This seated [person] is your thief.

kwštəgenani nam kəy ənt.

What are the names of the slain [persons]?

prwštəgena dəwr bȳdəy!

Throw away the broken [one]!

mərd əma ynt, ky gwštəgenā dema dəra  
bȳkənt.

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 + /ə[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/-/ē/ 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 nyštægē mærdwm tæi dwzz 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 mærd tæi dwzz 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 Dærytægē gys kæg 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 Dærokē gys kæg 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. ]

/dwzzani dæstgir kænokē sypai ədalætta ətənt. / 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: ]

/dæstgir kwrtægē dwzz grevəgā ətənt. / The arrested thieves were weeping.

- (2) The past participle + /en/-/ē/ 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/-/ē/. E. g.

/jætəgenəy səra Die bypeR! / Tie a strip of cloth around the beaten  
[person's] head!

/kəptəgenā čyst bøkənyt! / Lift up the fallen [ones]! [/kəpokā/ is  
substitutable, apparently with the same meaning. ]

/pəmmən systəgene məgyr! / Don't buy a broken [one] for me!

17.502. /dyræg/ I-II "to tear, rip" is intransitive. It contrasts with /dyrræg/ 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.

/tæi gwd dyrt. / Your head-cloth tore.

/ai mæšk vət dyrt. / His water bag tore by itself. [Contrast: ]

/kəy ai jaməga dyrryt. / Who tore his shirt?

/a tæi mæška dyrryt. / He tore your water bag.

17.503. For /gvəra buæg/ "to be wearing, have on (a coat, shirt, etc.)" and /pada buæg/ "to be wearing, have on (shoes, pajamas, etc.)," see Sec. 14.200 (24).

17.504. /dəra kənæg/ "to reveal, make evident, bare" must not be confused with /dər kənæg/ "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 /Dəna/ "outside." See Secs. 7.801 and 8.200 (18). E. g.

/təw vəti dyləy gəppa dəra kən! / Reveal what is in your heart! [Lit.  
Reveal the talk of your heart! /dər kən/ cannot be substituted. ]

/a vəti jana dəra kwrt. / He bared his body. [I. e. He removed his clothing. /dər kwrt/ is not substitutable.]  
 /təw e kwčəkka dər kən! / Take this dog outside! [/dəra kən/ cannot occur with this meaning.]  
 /a dəra nyndok ənt. / They are sitting outside.

17.600. Drills and Exercises.

17.601. Substitution.

- |    |  |             |                                      |                                     |
|----|--|-------------|--------------------------------------|-------------------------------------|
| 1. | ma <u>zien</u>                             | ən, ky      | <u>danā</u>                          | <u>drwšəga butəgən.</u>             |
|    | last night                                 |             | sandals                              | have been repairing                 |
|    | day before yesterday                       |             | harvest                              | have been doing                     |
|    | two hours                                  |             | our plot's<br>underbrush             | have been cutting [lit.<br>beating] |
|    | morning                                    |             | these ropes                          | have been twining                   |
|    | a long time                                |             | this language                        | have been learning                  |
| 2. | a <u>vəti sərdara</u>                      | pə          | <u>swng</u>                          | <u>mwčč kənā butənt.</u>            |
|    | 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<br>the country           |             | new schools                          | have kept constructing              |
| 3. | <u>baz tar</u>                             |             | <u>syndəg butənt.</u>                |                                     |
|    | this leaf [of paper]                       |             | has been punctured                   |                                     |
|    | much coal                                  |             | has been discovered                  |                                     |
|    | this politician                            |             | has been elected                     |                                     |
|    | the root of that tree                      |             | has been pulled [out]                |                                     |
|    | the banner of freedom                      |             | has been raised                      |                                     |
| 4. | <u>məni nakoa</u>                          |             | <u>pagvajəgəy</u>                    | <u>mənsəb dəyəg butəgət.</u>        |
|    | to his relative                            |             | of Superintendent<br>of the Treasury |                                     |
|    | to that officer                            |             | of Minister of Commerce              |                                     |
|    | to this member of the National<br>Assembly |             | of Commander-in-Chief                |                                     |
|    | to the Minister of Defence                 |             | of Prime Minister                    |                                     |
|    | to this representative                     |             | of Foreign Minister                  |                                     |
| 5. | <u>əmməy kəmaš</u>                         | yəkk nyadea | <u>sərvəzira</u>                     | <u>dobə jənā butənt.</u>            |
|    | the workers                                |             | the boss                             |                                     |
|    | these writers                              |             | the Minister of<br>Education         |                                     |

	those newsmen		the Minister of Commerce	
	the bakers		their president	
	the tenant-farmers		the landowners	
6.	<u>məroči yəkk məzare</u>		<u>ləda</u>	jənəg but.
	a leopard		in his field	
	the Minister of Defence		at the airport	
	the president of that country		in his palace	
	a clerk		in this hotel	
	a rebel		on the border	
7.	<u>təw əma</u>	<u>čəvəTT gənDoka</u>	distəy?	
	killer			
	beggar			
	tax collector			
	ticket inspector [lit. ticket seer]			
	photographer [lit. picture taker]			
8.	<u>šwma a vərokē</u>	<u>mərdwma</u>	pəjj karyt?	
	grumbling	woman		
	sleeping	soldier		
	fighting	boys		
	weeping	girl		
	laughing	children		
9.	<u>e Dərytəgē</u>	<u>maRi</u>	kəig ynt.	
	broken	plow		
	dead	camel		
	ripened	harvest		
	torn	pajama		
	burned	shop		
10.	<u>šwštəgenā</u>	yngw byar!		
	the pierced [ones]			
	the sewn [ones]			
	the cut [ones]			
	the tied [ones]			
	the fallen [ones]			
11.	<u>a šəšš gənTəy</u>	ynt, ky əmyda	<u>tərrəga butə.</u>	
	three days'		has been grumbling	
	two months'		has been touring	
	three nights'		has been patrolling	
	ten minutes'		has been flying	

- |     |                          |   |                       |                     |
|-----|--------------------------|---|-----------------------|---------------------|
|     | half an hour's           |   | has been resting      |                     |
| 12. | <u>yəkk ə[h]valgyre</u>  | <u>bali-pəTTa</u>                         |                       | dəstgir kənəg butə. |
|     | a writer                 | in the bus-depot                          |                       |                     |
|     | this Afghan              | in the army-camp                          |                       |                     |
|     | the Minister of Commerce | in his home                               |                       |                     |
|     | my son-in-law            | in Russia                                 |                       |                     |
|     | that driver              | in Kacchi                                 |                       |                     |
| 13. | bayd ynt ky ma           | <u>vadaniəy karā</u>                      | <u>sərkəre</u>        | kwməkkar bÿbən.     |
|     |                          | in the tasks of progress                  | the Prime Minister's  |                     |
|     |                          | in this project                           | the boss's            |                     |
|     |                          | in the betterment of the country          | our leader's          |                     |
|     |                          | in this research                          | the Baluchi Academy's |                     |
|     |                          | in the defence of Pakistan                | our president's       |                     |
| 14. | <u>bəššaməy jəmbər</u>   | <u>grəndok ənt.</u>                       |                       |                     |
|     | those unfortunate boys   | are begging [or: are beggars]             |                       |                     |
|     | his wives                | are grumbling [or: are grumblers]         |                       |                     |
|     | those goat-kids          | are grazing grass [or: are grass grazers] |                       |                     |
|     | those Dombs              | are singing [or: are singers]             |                       |                     |
|     | its walls                | are collapsing [or: are collapsers]       |                       |                     |
| 15. | a <u>kagədā</u>          | <u>dəstxətt kənəga butə.</u>              |                       |                     |
|     | the fort of the enemy    | has been bombarding                       |                       |                     |
|     | the grain [lit. grains]  | has been measuring                        |                       |                     |
|     | yesterday's newspaper    | has been reading                          |                       |                     |
|     | these projects           | has been approving                        |                       |                     |
|     | a hut                    | has been building                         |                       |                     |

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 grevəga ətən. /  
 Student: /ma grevəga butəgən. /

1. ma kwDDe [h]əDD kənəga ətən.
2. a badša[h] wstwmanəy səra zwlm kənəga ət.
3. molyd tənə səy gənTəa rəzanani čyrk kərrəga ət.
4. dempaniəy vəzir gō səroka tənə dera tran kənəga ət.
5. syasətdan kəwmi meRəva gwštank dəyəga ətənt.
6. təi tru pər təw gəRətti kənəga ət.
7. drwstē kargyr nanvaia pəygor jənəga ətənt.
8. zyri-sypaəy dw api-jaz bəndəra bəmbəri kənəga ətənt.

9. əmməy pəwj mədan mədan kynzəga ət.
10. Dənni vəzir jandwmi dəməgā tərr-w-gərd kənəga ət.
11. šwma pər čə pəTTa tərrəga ətyt.
12. əmməy bali-jaz dem pə irana bal kənəga ətənt.
13. mən eškəy ko[h]a zwgal pəTTəga ətwn.
14. vəntkariəy vəzir kəwmi meRəva vəti karbəndiā peš kənəga ət.
15. kargyr nokē gysəy təmbəv [h]əDD kənəga ətənt.

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 šəyr jənan ətənt. /  
 Student: /a oda šəyr jənā butəgənt. /

1. zalbul sypaiani Təppā Di pəRan ətənt.
2. a šagyrda dərko dəyan ət.
3. drwst mərdwm čap jənan ətənt.
4. mən nymyštankā lykkan ətwn.
5. mənī bəllwk čyTTā vəTTan ət.
6. bəloči polnyad bazē kytabā šing kənan ət.
7. mən vəti mwlka tom čəT dəyan ətwn.
8. mən nokē myšinani barəva kargyrā rwmayan ətwn.
9. ma vəti kwrđəgəy ka[h]-w-kwnTəg jənan ətənt.
10. əmməy bəzgər pəslā drəw kənan ətənt.
11. a kəddəā šodan ət.
12. Təppiē sypai drwstē šəp nalan ət.
13. čəvəTT gənDok vəti drəšpa pəTTan ət.
14. e ko[h]nē [h]əlkəy gys Dəran ətənt.
15. xəzanəgəy karməstyr kagədā dəstxətt kənan ət.

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 yda zwgal dər getkəgənt. /  
 Student: /yda zwgal dər gejəg butə. /

1. a ayra dempaniəy vəzirəy mənsəb datəgənt.
2. ma yəkk kəmaša gyčən kwrtən.
3. pwlis əma yagia dəstgir kwrtəgətənt.

4. pər e dēməgəy yskulā, ma bəloči zwbana mənzur kwrtəgən.
5. bəzgər e danā kəyl kənənt.
6. e pirē zalbul jynykkəy gošā swmbytə.
7. ma yəkk pwləngea jətətən.
8. sərək avana də [h]əzar rwppiəy ynam dat.
9. kəwmi meRəva, a eši pəssəva dat.
10. ai mas məroči vangəR grast.
11. mən drwst tar təmbəva peRytətwn.
12. a šə xəzanəga pāzdə [h]əzar kəllədar dwzzytənt.
13. ynsanəy gy[h]təria pə, e Daksər baz košyš kwrtə.
14. čie mərdwm ə[h]valgyrā šə nyada dər kwrtənt.
15. šwma bəloči zwbana baz pəTT-w-pol kwrtətyt.
16. a gō drəšpa čəvəTTa swmbyt nəkwrt.
17. e [h]əlkəy bazē mərdwm əme syasi gəla kwməkk datənt.
18. sərkarəy mərdwm əš əmməy [h]əlka ynkə swng mwčč kwrt nəkənənt.
19. bəlky a təra bỳjənənt.
20. ai bras ai mirata gyptənt.
21. a təi barəva γav kənt.
22. mən a pwlənga jət nəkənin.
23. sərkar yəkk yagiē nymyštankəy dobəa e [h]altaka bənd kwrt.
24. mən ayra səyšəmbəa yəkk kwləve dem datwn.
25. mən e məzənē konTā čyst kwrt nəkwrtwn.
26. sərdar mwllaa səkkē səza datət.
27. ma dwšmənani gydanani təndā bwrrytən.
28. ymsali a šə əwganystana baz mal kačak kwrtənt.
29. ma avani ləškəra sima jəllyt kənən.
30. ma pa[h]riē gyčenkaria vəti gələy pagvajəga gyčən 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 ročəy ən, ky kynzəga butən. /

1. ma \_\_\_\_ əš e ka[h]na zwgal kəššəga butəgən. for a long time
2. e nymyštkar \_\_\_\_ əme nymyštankəy səbəba kəyza ynt. since Wednesday
3. \_\_\_\_ bəššaməy jəmbər a[h]təgənt. since two weeks
4. təi mas \_\_\_\_ pər təw gəRətti kənəga ynt. since last night
5. bəloči polnyad \_\_\_\_ kar kənəga butə. for two years
6. mən \_\_\_\_ zyri-sypaa wn. for three months
7. sərleškər \_\_\_\_ səkk najoR ynt. since the night before the night before last

8. mən \_\_\_\_ bəloči polnyadəy karməstyr wn. since 1957
9. əmməy kəmaš \_\_\_\_ irana šwtə. since morning
10. a sərdar \_\_\_\_ kəwmi meRəvəy bask ynt. for four years
11. a \_\_\_\_ gō vapariəy vəzira tran kənəga butə. for ten minutes
12. šwma \_\_\_\_ e kargə[h]a kar kənəga yt. how long?
13. mənə pirwk \_\_\_\_ šə zyrkyrra pədi a[h]tə. since yesterday
14. a \_\_\_\_ swng mwčč kənəga butəgənt. since Friday
15. əmməy pagvajə \_\_\_\_ tərr-w-gərda šwtə. 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: /kytab \_\_\_\_ ē bəčəkk kəy kəy ənt. / having  
 Student: /kytab darokē bəčəkk kəy kəy ənt. /

1. e Dyhəy \_\_\_\_ ā mwčč b̀ykənyt! residents [lit. sitting ones]
2. dwraē \_\_\_\_ dəstgir butənt. killers
3. mən a \_\_\_\_ ē mərdwma pəjj karin. begging
4. bəššaməy jəmbər \_\_\_\_ ənt. showering and thundering
5. nan \_\_\_\_ a b̀wəgš, ky la[h]tē meman a[h]təgənt. cooking
6. \_\_\_\_ ē sypaiā zut [h]yspətala b̀ybəryt! fallen
7. e \_\_\_\_ ē bəčəkk najoR ynt? lying down
8. əmməy pəwj \_\_\_\_ ā gypt nəkwrt. fleeing ones
9. \_\_\_\_ ā bayd ynt, ky vadaniəy karan əmməy kwməkkar b̀ybənt. literates  
[lit. reading ones]
10. e \_\_\_\_ ē pol əma badša[h]əy dəwrəy ynt. collapsed
11. Daksər \_\_\_\_ ē loRiəy Təppā Die peRytə. groaning
12. čylym \_\_\_\_ ā pə, təmbak b̀ygyryt! smoking [lit. pulling, drawing]
13. saz \_\_\_\_ ē Dombā zərr b̀ydəy! playing [lit. beating]
14. pwčč \_\_\_\_ ē myšin čynkəsa bit. sewing
15. a nemročəy ynt, ky ra[h]a \_\_\_\_ 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: / \_\_\_\_ ē sala, ma baz demrəviəy karā kwrtəgən. /  
 passed  
 Student: /gvəstəgē sala, ma baz demrəviəy karā kwrtəgən. /

1. \_\_\_\_ ē bəzgerəy syal pə pwlisəy arəga šwtə. dead
2. kəyl \_\_\_\_ ē dan sərdarəy nə ənt. done



3. drwstē mērdwm \_\_\_\_\_ ē mēzara čarēga lēggytēt. shot [lit. beaten]
4. \_\_\_\_\_ ā kwmēkk bȳdēy! fallen ones
5. \_\_\_\_\_ ē pwččā petapa talan bȳkēnyt! washed
6. \_\_\_\_\_ ē asa dvarēg rok kēn! gone out [i. e. extinguished]
7. ai \_\_\_\_\_ ē mirat čynkēs ynt. left
8. bēločystanēy \_\_\_\_\_ ē pwčč baz jvan ēnt. woven
9. a drwst \_\_\_\_\_ ē kēmbēlā kēTTa [h]er kwrt. folded
10. a vōti \_\_\_\_\_ ē brasēy pa[h]nada grēvēga ēt. slain
11. ma šē \_\_\_\_\_ ē čyTTea čē kar bȳgyrēn. broken
12. mēni \_\_\_\_\_ ē dyl gwšit, ky ēš avā ber bȳgyrin. burned
13. sērlēškēr [h]wkm dat, ky a drwstē \_\_\_\_\_ ē sypaiā yēlē bȳkēnēt. bound
14. mēn \_\_\_\_\_ ē pwlēnga dist, ēw jētwnyš. hidden
15. tēi \_\_\_\_\_ ē zērr nun ēlas butēt. given

17. 608. Question-Response Drill I.

1. tēi pējj arok kēy ynt.

He is the Director [/karmēstyr/] 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 čē 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. gon a syasētdana čē butē.

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 [/dēr kēnēg/] of the National Assembly.

4. a ē[h]valgyr pēr čē dēstgir kēnēg butē.

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.

5. e žonē myšine.

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.

6. ai pada že et.

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.

7. taw kədien əy, ky  
pakystana əy.

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.

8. taw gō kəya tran kənəga  
butəgəy.

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.

9. taw məroči šykara pə  
šwtəy?

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.

10. e karbāndia pə, čynkə  
pəysəg mənzur kənəg butə.

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.

11. məročiē [h]altaka če  
[h]əbər əst.

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].

12. ayra e ynam pər če dəyeg  
butə.

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 [/šərria/].

When the enemy came, he did not flee. He fought with bravery and killed many.

13. təi [h]əlkəy mərɔwm pər  
če gəl kənəga ənt.

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.

14. a pər če pyTTəga ənt.

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.

15. təw məroči kwjam kar  
kənəga butəy.

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. vəxte təw yəkk syasi gəleəy bask butəgəy?
2. təw [h]altakea šon dat kənəy?
3. təw ynsanəy gy[h]təria pə košyš kənəg loTəy?
4. təw kədien əy, ky bəloči zwbana [h]el kənəga butəgəy.
5. təw šə drəšpa kar gypt kənəy?
6. əmrikə kwjam sala dər gejəg but.
7. vətī mwlkəy dempaniəy vəzirəy nama b̀w̄gw̄š!
8. vəxte təw bali-jaza šwtəgəy?
9. təw kəwmi meRəvəy bask buəg loTəy?
10. tēi mwlka əm bəššam bit?
11. təw vətī pysseəy dəstxətta pəjj awrt kənəy?
12. təw kwjam [h]əndəy nyndok əy.
13. əgə kəsse gō təw bəloči b̀ykənt, to ayra pəssəv dat kənəy?
14. təw gvəstəgē saləyg əy, ky əme kalyja vanəga butəgəy?
15. təw čəRə gəRətti kənoke əy?

#### 17.700. Vocabulary.

azati	freedom
ə[h]valgyr	newsman, reporter
bal	flying, flight
bal kənəg	to fly
bali-pəTT	airport
barəv	matter, case, respect
-əy barəva	about, concerning
bask	arm (upper); member (of an organisation, parliament, etc.)

bəmbari	bombardment
bəmbari buəg	to be bombarded
bəmbari kənəg	to bombard
bəššam	monsoon rains
bəyrəkk	flag, banner
bwn	root
čəvəTT	men's leather sandal
čyrk	filth, dirt
čyst	raising, lifting
čyst buəg	to be lifted, raised
čyst kənəg	to lift, raise
dan	grain (wheat, barley, etc.)
*dər	out, outside
dər gejəg	to discover, find, unearth, uncover
dəra kənəg	to reveal, make evident, bare
dəstgir	arrested
dəstgir buəg	to be arrested
dəstgir kənəg	to arrest
dəstxətt	signature
dəstxətt kənəg	to sign
dempani	defence
demrəvi	progress
deri	late, a long time
dobə	accusation
dobə jənəg	to accuse
drəšp	awl
drəw	(final) harvesting
drəw buəg	to be harvested
drəw kənəg	to harvest
dyrəg I-II	to tear, rip (intransitive)
Dənni	outside (adj.), foreign, external
Dərəg I-I	to collapse, fall down (house, wall, etc.)
Di	strip of cloth, ribbon, bandage
gəl	(political) party, group
gənDəg I-I	to mend (with an awl, as shoes, leathersgoods)
gənTə[g]	hour
gəRətti	worry
gəRətti kənəg	to worry
gəšt	patrol, round
gəšt kənəg	to patrol, make a round (trip)
grəndəg I-I	to thunder
gyčən	selected, elected, chosen (the best from among a group)

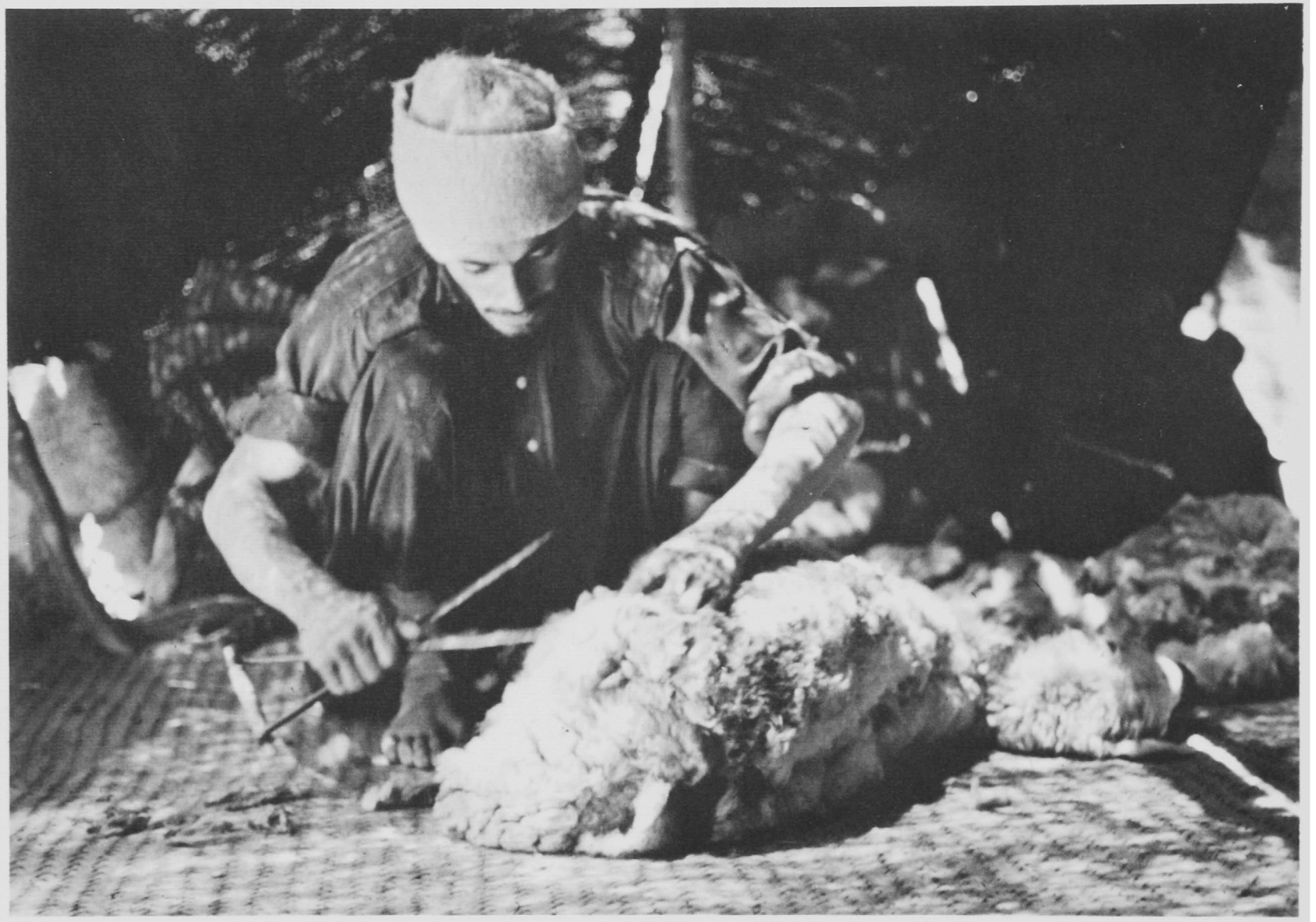
gyčen buæg	to be selected, elected, chosen
gyčen kənæg	to select, elect, choose
gyčenkari	election
gy[h]təri	betterment
γav	complaint (against someone)
γav kənæg	to complain (against someone)
[h]altak	newspaper
[h]əDD	standing, erected, built; stopping, waiting
[h]əDD buæg	to be built, constructed, composed, established
[h]əDD dəyæg	to stop (someone), cause to stand, make wait
[h]əDD kənæg	to build, construct, compose, establish; to stop, come to a standstill, wait
ka[h]-w-kwnTæg	grass-and-thorn: underbrush
ka[h]-w-kwnTæg jənæg	to cut, clear off underbrush
karbəndi	project, proposal
kargə[h]	factory
kargyr	worker, employee
karməstyr	supervisor, head (of a department, project, etc.), director, superintendent
kəmaš	responsible middle-aged man, representative, head (of a delegation, etc.), president
kərræg I-I	to scrape, scratch off
kəwmi	national
kəyl	measure (of a granular or liquid substance)
kəyl buæg	to be measured (a granular or liquid substance)
kəyl kənæg	to measure (a granular or liquid substance)
košyš	attempt, try
košyš kənæg	to attempt, try
kwDD	hut
kwməkk	help, assistance
kwməkk dəyæg	to help, assist
kwməkk kənæg	to help, assist
kwməkkar	helper, collaborator
kwrdæg	plot (of land)
kynzæg I-I	to move, shift, slip away
mədan	[in: ]
mədan mədan	slowly, gradually, gently
mənsəb	post, office
mənzur	approved, accepted
mənzur buæg	to be approved, accepted
mənzur kənæg	to approve, accept
məzar	tiger

meRəv	assembly, parliament
mirat	inheritance
nanvai	baker
nyad	meeting, sitting
nymyštank	essay, article
nymyštkar	'writer
*pad	foot
pada buæg	to be wearing, have on (shoes, pajamas, etc.)
pada kənæg	to put on, wear (shoes, pajamas, etc.)
pagvajə[g]	head, ruler, president
pəjj	recognising, acknowledging
pəjj [k]aræg	to recognise, acknowledge
pəssəv	answer, reply
pəssəv dəyəg	to answer, reply
pəTT	plain (flat, vegetationless plain of hard earth or rock)
pəTT-w-loT	seeking-and-wanting: research
pəTT-w-loT kənæg	to do research
pəygor	taunt, jibe
pəygor jənæg	to taunt, jibe, tease
peRæg I-I	to wind around
*peš	before
peš kənæg	to present, lay before
polnyad	academy, research group
pwləng	leopard
pynDæg I-I	to beg
pyTTæg I-I	to complain, recite one's grievances, tell one's troubles
rəTæg I-I	to grumble, nag
sərləškər	commander-in-chief
sərok	president
sərvəzir	prime minister
sobi	morning, relating to morning
swmbæg I-I	to pierce
swng	tax (upon items imported into a city for sale)
syasətdan	politician
syasi	political
šon	arrangement, good order
šon buæg	to be, become in order
šon dəyəg	to give order (to something), put into good order, arrange
šon kənæg	to arrange, put in order
tak	leaf (of sugarcane, paper, etc.); issue, edition, copy (of a magazine, newspaper, etc.)

tar	wire
təmbəv	pillar, house-post
tərrəg I-I	to turn (physically: the face, the body, etc.); to turn (a colour); to wander
tərr-w-gərd	turning-and-wandering: tour
tərr-w-gərd kənəg	to make a tour
tran	conversation, talk, discussion
tran buəg	to be a conversation, talk, discussion
tran kənəg	to converse, talk, discuss
vapari	business, commerce
vapari kənəg	to do business
vazdar	boss
vəntkari	education
vəTTəg I-I	to twist together, twine (two or more strings, etc. into one)
vəzir	minister
xəzanə[g]	treasury
yagi	rebel, rebellious
ynam	reward
ynam dəyəg	to reward
ynsan	man, person, mankind
zwban	tongue; language
zwgal	coal (fuel)
zwlm	oppression, tyranny
zwlm buəg	to be oppression, tyranny
zwlm kənəg	to oppress, tyrannise
zyri-sypa	navy







Shearing sheep.

## UNIT EIGHTEEN

18.100. Text I.

- |   |   |
|---|---|
| <p>refugee, person seeking asylum,<br/>refugee-guest</p>  | <p>ba[h]oT</p>  |
| <p>code of tribal law</p>   | <p>ryvaj</p>  |
| <p>supervision, surveillance</p>  | <p>nygadari</p>   |
| <p>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.</p> | <p>əgə kəsse əš vəti bədigani dəsta bÿtəčit, əw yəkk bəločəey ba[h]oT bÿbit, to bəloči ryvaja ai nygadari pərz ynt.</p> |
| <p>at any time, never</p>   | <p>[h]yčč bər</p>   |
| <p>to hand over, deliver</p>  | <p>dəsta dəyəg</p>  |
| <p>honour</p>   | <p>nəng</p>   |
| <p>to care for, nourish, protect (someone else's property) I-I</p>  | <p>sambəg</p>   |
| <p>2. The Baluchis never hand their refugee-guest over to [his] enemies, and they protect his honour and property.</p>  | <p>bəloč vəti ba[h]oTa [h]yčč bər bədigani dəsta nədəyənt, əw ai nəng-w-mala sambənt.</p>                               |
| <p>to support, fight in defence of someone's honour</p>   | <p>nəng kənəg</p>   |
| <p>to safeguard, protect, defend I-I</p>  | <p>panəg</p>  |
| <p>3. Often the Baluchis even fight for the refugee-guest and protect his honour.</p>   | <p>baz bərā bəloč pə ba[h]oTa nəng əm kənənt, əw ai nənga panənt.</p>   |
| <p>4. But mostly it [is thus] that they keep the refugee-guest at their place until he himself goes [lit. may not go] to another place.</p>   | <p>vəle geštyr əme ky ba[h]oTa vəti [h]ədda darənt, tanky a vət dygə jagə mərəwt.</p>                                   |
| <p>courageous</p>   | <p>məRadar</p>  |
| <p>Rind, a Baluchi tribe</p>  | <p>rynd</p>   |
| <p>Mir Chakar (proper name)</p>   | <p>mir čakər</p>  |
| <p>Shayhakk (proper name)</p>   | <p>šəy[h]əkk</p>  |
| <p>custom of asylum</p>   | <p>ba[h]oTdari</p>  |
| <p>example</p>  | <p>mysal</p>  |
| <p>5. The chief of the courageous Rind tribe of Baluchis, Mir Chakar son of Shayhakk, displayed a fine example of the custom of asylum.</p>   | <p>bəločani məRadarē twmən ryndəy sərdar, mir čakərə šəy[h]əkk, ba[h]oTdariəy yəkk jvanē mysale peš dašt.</p>           |
| <p>century</p>  | <p>səddi</p>  |
| <p>Lashari, a Baluchi tribe</p>   | <p>lašari</p>   |
| <p>6. In the last years of the fifteenth century a quarrel arose [lit. grew] between the famous Rind and Lashari tribes of Baluchis.</p>  | <p>pāzdəmi səddiəy gwDDi salā, bəločani namdarē twmən rynd əw lašariəy nyama jeRəe rwst.</p>                            |
| <p>basis, foundation</p>  | <p>bwngej</p>   |

jealousy	kəstbazi
excuse, alibi, pretext	nimon
lady (honorific)	[h]atun
Madame, Miss, Mrs. (term of address or respect used before a woman's name)	mai
Gawhar (proper name)	gəwhər
baby-camel (up to six months of age)	[h]yrr
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.	e jeRəy bwngej ənčw bəločani gō yəkk dygəra kəstbazi ət, vəle nimonyš yəkk zebaē [h]atun mai gəwhərəy [h]yrr butənt.
Mir Gvaram (proper name)	mir gvaram
woman	jənen
8. They say that the chief of the Lasharis, Mir Gvaram, wanted to marry that woman, but she did not agree.	gwšənt ky lašariəy sərdar, mir gvaram, loTyt, ky əme jənena [h]aros bykənt, vəle a nəmənynt.
to annoy, tease, press I-I	čəčərəg
to get angry	zar gyrəg
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.	vəxte ky mir gvaram ayra baz čəčəryt, to a zar gypt, əw gō vəti mal-w-məDDiā šwt, mir čakərəy ba[h]oT but.
to hurt, affect badly I-I	təwrəg
10. This matter offended the Lasharis very much because Gawhar was a Lashari.	e [h]əbər lašariā səkk təwryt, pər če ky mai gəwhər lašarie ət.
11. One day some Lashari youths came on the pretext of hunting and slew [lit. chopped up] some baby-camels from Gawhar's herd.	yəkk roče la[h]tē lašari vərna šykarəy nimona a[h]tənt, əw mai gəwhərəy bəgga šə la[h]tē [h]yrr gwDDytənt.
to take badly, be insulted	bəd bərəg
helpless, weak	bevəss
12. The Rinds took this matter ill also, and they took revenge for the baby-camels of poor Gawhar.	e [h]əbərə rynd əm bəd bwrtənt, əw bevəssē gəwhərəy [h]yrrani bera gyptənt.
killing-and-killing: bloodshed, slaughter	koš-w-kwšar
13. In this way [continual] bloodshed existed between the Rinds and the Lasharis for thirty years.	e Dəwla rynd əw lašariani nyama təna si sal koš-w-kwšar mənt.
war-and-fighting: warfare	jəng-w-myRai
affection-and-love: romance	mer-w-mabətt
various kinds	vəR-vəR
14. Baluchi epic-poems of this period are full of warfare, romance, and a variety of other matters.	e dəwry bəloči dəptər əš jəng-w-myRai, mer-w-mabətt, əw dygə vəR-vəRē gəppā pwrr ənt.
to be defeated [lit. to eat breaking]	proš vərəg
Turk	twrk
to receive aid	kwməkk gyərəg

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 [/nagwmana/ "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.
- side
- to fly off, slip away I-I
18. Mir Gvaram slipped off in the direction of [lit. on the side of] Sindh along with many of his men.
- after-effect, consequence, result
- to hurt, cause sorrow, grieve I-I
- Panjab
- to move (one's domicile) I-I
19. Due to [lit. from] the after-effects of 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 I-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.
- əvəla rynd proš vartənt, vəle rənda mir čakər əš [h]erat əw kəndə[h]arəy twrkā kwməkk gypt.
- zordar
- nagwman
- šəpgir jənəg
- twrk əw ryndani ləškər nagwmana lašari bəločani sərə šəpgir jətənt.
- man [k]ayəg
- bərbad buəg
- məzənē koš-w-kwšare man a[h]t, əw lašari bərbad butənt.
- pəlləv
- pərrəg
- mir gvaram gō vəti bazē mərdwmā syndəy pəlləva pərryt.
- pədasər
- rənjəg
- pənjab
- ləDDəg
- əš e jəngani pədasərā, mir čakərəy dyl rənjyt, əw gō lašariā sələ kənəga rənd, a əm gō bazē bəločā dem pə pənjaba ləDDyt.
- vajəkar
- nəngdar
- ba[h]oTdar
- mir čakər mən bəloči dəptərā yəkk məzənē vajəkar, nəngdar, əw ba[h]oTdare gwšəg butə.
- sətt
- pwrr-gwšadi
- kərzəg
- ai sətt, ba[h]oTdari, əw pwrr-gwšadi syta kərzənt.
- sənn
- mwgul
- [h]əmayun
- dylli
- rənda, a gō pənjabəy bəločā sənn pāzdə səd w pənja w pənča, mwgul badša[h] [h]əmayuna kwməkk dat, əw tənə dylli šwt.

- |   |   |
|---|---|
| <p style="text-align: center;">estate, feudal lands</p> <p>23. From [lit. on the direction of] the Mughal Emperor, the Baluchis received [lit. to the Baluchis arrived] many estates in the Panjab.</p> | <p style="text-align: center;">jagir</p> <p>mwgul badṣa[h]əy neməga, bəločā mən pənjaba bazē jagire rəst.</p> |
| <p style="text-align: center;">tomb</p> <p>24. Mir Chakar's tomb is in the Panjab.</p>  | <p style="text-align: center;">gwmbwz</p> <p>mir čakərey gwmbwz pənjaba ynt.</p>                              |

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]oTi/ "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]oTi/ 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]oTi/, 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]oTdari/ "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]oTi/ 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]oTdari/ "asylum," /memandari/ "hospitality," and /bergryri/ "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 (/məyar/), 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 /jyrgə/. There were many of these, ranging from local district councils to the great /ša[h]i jyrgə/ held every year at the town of /sebi/ "Sibi," where major intertribal disputes were settled.

The /jyrgə/ 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 /jyrgə/ 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 /jyrgə/ 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 /motəbər/). In modern Pakistan, the /jyrgə/ consists mostly of permanent members, some of whom are appointed by the Government.

The /ryvaj/ code differs greatly from the Islamic legal system (called /šərə[h]/). 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 /šərə[h]/ court. On the other hand, the provisions of the /ryvaj/ code can be imposed unilaterally by the /jyrgə/. 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 /jyrgə/ 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 /[h]on-bəha/ 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." /sambəg/ 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 /panəg/ I-I, which means "to safeguard, protect, defend (from a danger, an enemy, etc.)."

2. /nəng/ 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 /nəng kənəg/ thus denotes "to support (someone's cause), fight for someone's honour." /nəng/ may be contrasted with /məyar/ "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 /nəng/ is a /məyar/, and one may

approach a /jyrgə/ 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 nəng 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 pəmmən nəng kwrt. / He fought in defense of my honour. [Or: He supported my cause. ]
- /pər təw ai gysəy rəvəg məyare nə ynt. / Going to his house is not a matter of dishonour for you.
- /təw čynkə məyar dəyəy. / How much recompense will you give [in reparation for this stain upon my name]?
- /mən əš təw səd kəllədar məyar gyrin. / 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 məyayən, təw yda bənynd! / Until we come [lit. may not come], you sit here! [/məyayən/ "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 mən mərəvin, avani kar but nəkənt. / Unless I go [lit. may not go], their work cannot be done. [The present perfect form /nəšwtəgwn/ is substitutable for /mərəvin/ apparently with little difference in meaning. ]
- /tanky mən məvanin, məni čəkəs jvan nəbit. / Unless I study [lit. may not read], my examination will not turn out [lit. become] well. [/nəvəntəgwn/ is substitutable. ]
- /tanky [h]awr məgvarit, ka[h] nərdənt. / Unless it rains [lit. may not rain], the grass will not grow. [/nəgvərtə/ 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 meman yda ənt, təw əmyda bəbu! / As long as the guests are here, you stay [lit. be] right here!
- /tanky məni nako əst, ma [h]yččiyə gəRətti nəkənən. / As long as my uncle is [alive], we do not worry about anything.
- /tanky a kar kənt, ayra [h]yčči məgwšyt! / As long as he works, do not say anything to him!
- /tanky təw vanəga əy, ma təra zərr dəyən. / 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.



/tanky [h]awr a[h]t, ma gysa sər butən. / 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. ]

/tanky čəmm kar kwrt, a rəvan ət. / As long as he could be seen [lit. while the eye worked], he was going along.

5. For /čakəre šəy[h]əkk/ "Chakar, son of Shayhakk," see Sec. 16.600 (1).

6. /səddi/ "century" is synonymous with /kərn/ "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 /jənen/ "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. /jənen/ "woman" is apparently synonymous with /zalbul/ "woman." /jənen/ appears to consist of /jən/ "wife, woman" + the "attributive" suffix /en/-/ē/, but this word is not employed as an adjective.

10. /təwræg/ 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 /bəd bəræg/ denotes "to take badly, be insulted, be hurt by (an insult, etc.)." /rənjæg/ I-I "to hurt, cause sorrow, grieve" has connotations of regret and sadness. "To hurt (physically)" is expressed by /dərd kənæg/. E. g.

/marəy za[h]r mənə səkk təwryt. / The snake's poison affected me severely. [/za[h]r/ "poison" has not been introduced. ]

/e [h]əbər mənə nətəwryt. / This news did not affect me.

/e [h]əbərə bəd məbər! / Do not be insulted by this talk!

/əš e kyrdara, təi dyl rənjit. / Your heart will regret this deed.

/məni dəntan dərd kənt. / 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. /mabətt/, on the other hand, is used mostly for "romantic love." The compound /mer-w-mabətt/ is an all-inclusive cover term for all forms of affection.

14. /vəR-vəR/ "various kinds" is roughly synonymous with /Dəwl-Dəwl/ "various kinds"; see Secs. 9.403, 12.200 (15), and 14.200 (28).

15. /proš/ is employed in the meaning of "defeat," rather than in the expected sense of "breaking, breakage." It occurs in complex verbal formations with /vəræg/ "to eat" and /dəyæg/ "to give." E. g.

/əma jəŋga əwgan proš vartənt. / In that war the Afghans were defeated.  
/əmməy pəwj dwšmənā proš datə. / Our army has defeated the enemies.

16. /zordar/ "strong, powerful, forceful" is used of anything possessing innate force or vigour. It contrasts with /səbbər/ "strong, powerful," which always has connotations of physical size, stoutness, robustness, etc. E. g.

/a səbbərē mərde. / He is a strong man. [He is physically large and powerful. Compare: ]

/a zordarē mərde. / He is a powerful man. [He is forceful, vigorous. ]

/e əsp əš a əspa səbbər ynt. / This horse is stronger [i. e. physically larger and more robust] than that horse. [/zordar/ cannot be substituted here. ]

/yəkk səbbərē ləTTe byar! / Bring a strong stick! [/zordar/ does not occur with the meaning of "stout, sturdy. " ]

/zordarē gvate kəššyt. / A strong wind blew. [/səbbər/ cannot occur in this context. ]

/zordarē pəwje a[h]t. / A powerful army came. [Again /səbbər/ is not substitutable. ]

17. The usual meaning of /man [k]ayəg/ 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 gvəra karče man a[h]t. / A knife struck [and penetrated] his breast.

/oda məzənē koš-w-kwšare man a[h]t. / Over there a great slaughter took place.

17. /bərbad/ "ruined, destroyed" occurs in complex verbal formations with /buəg/ "to be, become" and /kənəg/ "to do, make." These constructions are more or less synonymous with /gar buəg/ and /gar kənəg/, discussed in Sec. 15.103, and with /čəT buəg/ and /čəT kənəg/, described in Sec. 16.400 (4). /bərbad/, however, connotes a somewhat less thorough degree of devastation than do formations with /čəT/, and it also lacks the connotation of "disappearance, loss," which is present in forms made with /gar/.

18. /pəlləv/ denotes "side (of something)," not "side (of the body)." The latter is expressed by /kəš/. E. g.

/e darua vətj gwdəy pəlləva bÿbənd! / Tie this medicine into the side [i. e. border] of your head-cloth!

/məni pəlləva bya! / Come to my side!

18. /pərrəg/ I-I 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. /pərrəg/ is also employed for "to slip away, escape (from a battle, etc.)." E. g.

/məni kələm əš dəsta pərryt. / My pen slipped [and flew] from [my] hand.

/a šə ko[h]a pərryt. / He slipped [and fell headlong into space] from the

mountain.

/a šəpa šə pyRa pərrytənt. / They slipped away from the battlefield at night.

22. /sənn/ is used for "year" only when reference to a specific date is made. Idiomatically, /sənn/ also denotes "coming of age, majority." E. g.

/e kwjam sənn ynt. / Which year is this?

/a sənn nōzdə səd w pənja w [h]əpta pakystana šwt. / He went to Pakistan in the year 1957.

/ai 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	šərap dəyəg
even if, whether	toDe ky
acquaintance, known person	drwsti
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.	bəloč, əzgar ya nezgare bÿbit, vəti memana pə jvani šərap dənt, toDe ky ai meman drwstie ya bydərə bÿbit.
nevertheless, however, even though	va əm
to be counted	šwmar buəg
2. Even if the guest be an enemy, nevertheless after sitting on the carpet of the Baluchi he is counted [as] a guest.	əgə meman dwšməne əm bÿbit, va əm bəločəy čergeja nyndəga rənd, a meman šwmar bit.
responsible	wgdədar
3. As long as he is a guest, the Baluchi is responsible for his life and property.	tanky a meman ynt, bəloč ai mal-w-janəy wgdədar ynt.
host	memandar
favour, obligation; entreaty, supplication, urging	mynnətt
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].	ənčw bayd ynt, ky meman səy roča šə geš mədarit, tanky memandar ayra pə mynnətta mədarit.
history; date (calendrical)	tarix
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	tarixəy kytabā bəločani memandariəy bazē kyssev ənt, əw šayr əm mən vəti gwptarā memandar əw səxiani sytaa kwrtəgənt.

the hospitable and generous [persons] in their works.

Akbar (proper name: Mughal Emperor of India; ruled 1556-1605)

əkbər

Abu-l-Fazl (proper name: Akbar's chief minister; 1551-1602)

əbwɪ fəzəl

to write

nymyštə[g] kənəg

6. Emperor Akbar's prime minister, Abu-l-Fazl, writes one of their stories thus in his book.

əkbər badša[h]əy sərvezir, əbwɪ fəzəl, avani kyssəve mən vətɪ kytaba čoš nymyštə kənt.

India

[h]yndwstan

to defeat

proš dəyæg

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.

vəxte ky [h]yndwstanəy əwgan gō mwgulā myRytənt, əw mwgul badša[h] [h]əmayuna proš datənt, to a gō vətɪ kə[h]ola syndəy neməga tətək.

to send a letter

Təpal kənəg

asylum, refuge

ba[h]oTi

to turn against [lit. to turn in (someone's) evil]

bədia gərdæg

8. He sent a letter from Sindh to his brother and requested asylum, but he, too, turned against Humayun.

əš synda a vətɪ brasa Təpal kwrt, əw ba[h]oTi loTyt, vəle a əm [h]əmayunəy bədia gəšt.

fear

twrs

lest

čo məbit

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].

ai bras əwganystanəy [h]akym ət, əw ayra twrs ət, ky čo məbit ai [h]əddəy əwgan bədiayš məgərdənt.

10. Humayun was helpless and set out through [lit. in] the passes of Baluchistan toward Iran.

[h]əmayun bevəss but, əw bəločystanəy dərɾa[h]ā dem pə irana sər gypt.

companion, fellow-traveller

[h]əmra[h]

to travel, accomplish a journey by stages

mənzyl jənəg

11. After travelling for some days with his companions in the broad and long valleys of Baluchistan, he arrived at a village.

la[h]tē roč gō vətɪ [h]əmra[h]ā bəločystanəy pyra[h] w drajē kučəgā mənzyl jənəga rənd, a yəkk [h]əlkea rəst.

Malik Khati (proper name)

məlyk xəti

12. This village belonged to [lit. was of] a Baluchi chieftain, Malik Khati, and was in the Noshki region.

e [h]əl k yəkk bəloč sərdar məlyk xətiəy ət, əw noškeəy dəməga ət.

army officer

sypadar

to be tired, be fatigued

dəm bərəg

13. The Emperor, his officers, and beasts [of burden] were all tired and therefore stayed in this village.

badša[h], ai sypadar, əw olak drwst dəm bwrətənt, əw pəmeša əme [h]əlka daštənt.

village headman

[h]əl k -vajə[g]

in any case, no matter what, without fail

[h]ər čon bəbit

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. [h]əl̩k-vajə məlyk xətiə yəkk roč peš kəndə[h]arəy [h]akyməy kwləv rəstətət, ky [h]ər čon b̩ybit, a [h]əmayuna b̩ygirt.
15. Therefore, Malik Khati had gone out together with the other men of his tribe in search of Humayun. pəmeša məlyk xəti, vəti twmənəy dygə mərđwmā gō yəkja, pə [h]əmayunəy pəTTəga Dəna šwtəgət.  
God [h]wda
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. vələ [h]wdaəy kar ynt, ky [h]əmayun yəkk dygə ra[h]ea a[h]t, əw məlyk xətiəy memanxanəə nyšt.
17. Malik Khati's women and children served the guests courteously. məlyk xətiəy za[h]g-w-zalbul memanā pə jvani šərəp datənt.  
supper, supper-time šam  
to turn back byr tərreg
18. At supper-time Malik Khati turned back with the other Baluchis and came home. šama məlyk xəti gō dygə bəločā byr tərryt, əw gysa a[h]t.  
courtesy ədəb  
to welcome vəšš-a[h]t gwšəg
19. All of the Baluchis welcomed their guests with much courtesy. drwstē bəloč baz pə ədəba vəti memanā vəšš-a[h]t gwštənt.
20. After eating, Malik Khati took out the letter of the governor of Kandahar and showed it to the Emperor. nan vərəga rənd, məlyk xəti kəndə[h]arəy [h]akyməy kagəda kəššyt, əw badša[h]a peš daštyš.  
fortune, luck bəxt  
otherwise nə to
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. məlyk xəti gwšt, təi bəxt jvan ət, nə to mən təra ra[h]a bəndi kwrt kwrt, əw əwgan [h]akyməy dema bart kwrt.  
dishonour, blemish upon one's honour; sum paid in compensation for a blemish upon someone's honour məyar
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. " nun eš ky šwma məni čergeja nyštyt, to məni meman yt, əw memana dwšmənani dəsta dəyəg pəmma məyare.  
escort bədrəkkə
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. məlyk xəti [h]əmayuna la[h]tē roč meman dašt, əw vət gon ai təna iranəy sima bədrəkkə šwt.

18.400. Word Study: Text II.

1. In some contexts the "existential" verbs /əst/ "there is, there are" and /nəst/ "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 mæročan əst ynt. / He is wealthy nowadays.  
 /a mæročã nest ynt. / He is poor nowadays.  
 /[h]wda mærdwma nest məkənt! / May God not make a man [lit. the man] poor!  
 /a əzgare. / He is a rich [person].  
 /a nezgarē bəzgarã nan dat. / He gave bread to the poor tenant-farmers.

1. /jvani/ "goodness, niceness, virtue, good quality" contrasts in some contexts with /šərri/ "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) /šərria/ "completely, thoroughly, well"; (d) /pə šərri/ or /pə šərria/ "completely, thoroughly, clearly, well." /pə jvania/ and /pə šərria/ can, of course, signify "for (someone's) sake, benefit, betterment" also. E. g.

/ai yəkk jvanie eš ynt. / One good quality of his is this. [/šərri/ does not have this meaning.]  
 /gō [h]ər kəssa jvani bÿkən! / Treat every person well! [/jvani kənəg/ "to behave nicely, act virtuously." \*/šərri kənəg/ is rare.]  
 /məni vanəg jvania buəga 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 mənə pə jvani gwšt. / He told me nicely [courteously, pleasantly].  
 /a kytaba baz pə jvania peš kwrt. / He presented the book very courteously.  
 /a mənə šərria gwšt. / He told me clearly [completely, thoroughly]. [/pə šərria/ and /pə šərri/ are also found.]  
 /ai kar baz pə šərria buəga ynt. / His work is progressing well [comprehensively, efficiently].  
 /mən e kara šərria zanin. / I know this task well [thoroughly, completely].  
 /a mənə pə jvania gwšt. / He told me for [my] benefit. [/pə šərria/ 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 bÿbit, ya pəkire, yda dašt kənt. / He, whether [he] be a chief or a beggar, can stay here.  
 /toDe a so[h]rene bÿbit, ya səwzene, pəmmən bÿgyryš! / Whether it be a red [one] or a green [one], buy it for me!  
 /toDe ky a mənə bÿkwšənt, vəle mən oda rəvin. / Even if they kill me, nevertheless [lit. but] I will go over there.  
 /toDe ky [h]ər či bÿbit, ma gon avā sələ 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 /pəjj [k]arəg/), and /drwsti/ (i. e. /drwst/ + the noun formant /i/) signifies "acquaintance, known person." E. g.

/mən təra drwst nəkwrtwn. / I did not recognise you. [/pəjj nəyawrtwn/  
is substitutable.]

/a drwstie. / He is an acquaintance. [I. e. someone who is known, the  
antonym of "stranger."]

2. /va əm/ signifies "nevertheless, however, even though"; compare /toDe [ky]/  
above. E. g.

/a mənī bədig ynt, va əm mənī bras ynt. / He is my enemy, even though  
[he] is my brother.

/əgə mən dygə čar roč kar bÿkənin, va əm e kar nə[h]əllit. / If I work  
another four days, nevertheless this work will not be completed.

/mən ayra Təpal kwrtwn, va əm a [h]arosa nəya[h]t. / I sent him a  
letter, but nevertheless he did not come to the wedding.

4. /mynnətt/ denotes "favour, obligation" and also "entreaty, supplication, urging." The complex verbal formation /mynnətt zurəg/ thus means "to be obliged to, be under an obligation to," while /mynnətt kənəg/ has the quite dissimilar meaning "to entreat, urge (as one urges a guest to partake of further hospitality)." E. g.

/təw ai mynnətta bÿzur, ky təra e mənəbəba dat! / Be obliged to him,  
that he gave you this post!

/e asanē kara pə, mən kəssəy mynnətta nəzurin, mən vət kənine. / For  
this easy task I will not be obliged to anyone. I will do it myself.

/mən ayra baz mynnətt kwrtwn, ky dw roč dygə bÿdarit. / I urged him  
very much to stay [lit. that he may stay] two more days.

/pə mynnətta azati gyrəg nəbit. / 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-l-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. /nymyštə[g] kənəg/ "to write" is synonymous with /lykkəg/. The former is related to Persian /nyvyštən/, the latter to Hindi-Urdu /lykhna/.

7. /Təpal/ "letter (epistle)" is synonymous with /kagəd/. The former word is somewhat archaic but has recently been brought back into use in Baluchi literature and newspaper prose.

18.500. Text III.

- |  |            |
|--|------------|
| face [/-əy rua/ "according to,<br>in connection with"] | ru         |
| murder, killing  | koš        |
| of life, relating to life                              | jani       |
| of property, relating to property,<br>financial        | mali       |
| loss; compensation for loss                            | tavan      |
| blood-money  | [h]on-bəha |
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.
- |  |         |
|--|---------|
| plaintiff, person lodging a case or complaint        | davadar |
| defendant, person against whom a complaint is lodged | davagyr |
| tribal council                                       | jyrgə   |
| Islamic religious law; Islamic religious court       | šərə[h] |
| equivalent-revenge                                   | məTT    |
2. If the plaintiff and the defendant do [lit. did] not agree to the decision of the tribal council or Islamic religious court, then the plaintiff seeks equivalent-revenge or [simple] revenge.
- |   |            |
|---|------------|
| but rather, but instead                   | bəlky      |
| heir, guardian                            | varys      |
| age (of a person)                         | vəi        |
| capability, talent                        | gwšad      |
| figure-and-shape: appearance, form, shape | Dil-w-Dəwl |
3. The Baluchis do not take equivalent-revenge for their slain [person] upon his 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.
- bəloč vəti kwštəgenəy məTT ai kwšoka nəkənənt, bəlky ai syal ya varys ya twməna šə, əma kwštəgenəy vəi, gwšad, əw Dil w-Dəwləy mərdwme kwšənt.
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].
- |   |     |
|---|-----|
| intervention in a dispute, reconciliation-attempt | məR |
|---|-----|
5. The Baluchis employ [lit. do] persuasion, reconciliation-attempt[s], and much effort in order to check blood[shed] and revenge, and the government also assists them.
- bəloč [h]on-w-bera pəd darəga pə baz mynnətt, məR, əw košyš kənənt, əw sərkar əm avā kwməkk dənt.



- 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  
 influential-person
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-prestigious, lower  
 Jat, a term for several related non-Baluchi tribes residing in Baluchistan and Sindh
11. But the Baluchis intermarry [only] with equals, and from other less-prestigious tribes, such as the Domb, Jat, and so forth, they take blood-money, loss-compensation, and dishonour-compensation.
- [h]ongyri  
 bergyri  
 [h]ongyri əw bergyri baz bərã bəloči twmənã čəT bərbad kwrtə.
- məyar gyrəg
- bəloči ryvaja, eši pəysləã pə [h]on-bəha, məyar gyrəg, əw tavan pwrr kənəg əst ənt.
- mir
- motəbər
- twmənani sərdar, mir, əw motəbər yəkk jyrgəea [h]on, Təpp, əw dygə dawaã pəyslə kənənt, əw əš e pəysləã sərkara əm səi kənənt.
- Dəll  
 zəmanətt kənəg  
 rədkar  
 DənD gyrəg
- məročã sərkar [h]ərdw Dəllã zəmanətt kənt, əw əš rədkarã DənD əm girt.
- əvar  
 sangbəndi dəyəg
- dosti  
 vəddəg  
 još  
 ja[h]l kəpəg
- baz bərã davagyr [h]on-bəhaa gō əvar, sangbəndi əm dəyənt, pər če ky əš sangbəndia dosti vəddit, əw bergyriəy još ja[h]l kəpit.
- kəmm-syal  
 jəTT
- vəle bəloč sangbəndi gō syalã kənənt, əw əš dygə kəmm-syalē kəwm, čoš ky Domb, jəTT, əw eš-w-aã, [h]on-bəha, tavan, əw məyar gyrənt.

18.600. Word Study: Text III.

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-bə-ru/ "face-to-face," etc. /ru/ otherwise occurs only in /-əy rua/ "according to, in connection with, for the sake of." E. g.

/e kytabəy rua, avani [h]əkk əmeš ynt. / According to this book, they have this right.

/kanudəy rua, ayra səza rəsit. / According to the law, he will be punished. [Lit. Punishment will arrive to him. ]

/ryvajəy rua, ma jynykkā mirata [h]əkk nədəyən. / According to tribal law, we do not give daughters a share [lit. right] in the inheritance.

/ai gwšəgəy rua, e [h]əbər rast nə ynt. / According to what he said [lit. his saying], this news is not correct.

/kwranəy rua, eši pəysləa bÿkənyt! / Decide this according to the Quran! [/kwran/ "Quran" has not been introduced. ]

1. /koš/ "murder, killing" has already been seen in the compound /koš-w-kwšar/ "bloodshed, slaughter." Unlike /koš/, however, /kwšar/ 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 səwdagyria, mara tavane rəst. / We suffered a loss in this business. [/zyane/ is substitutable, but no form with /gar/ can occur. ]

/e jənga, mara məzənē tavane rəst. / We suffered a great loss in this war. [Again /zyane/ is substitutable but not /gar/. ]

/e səwdagyria, təw tavan kwrtəy, ya sut. / In this business did you lose or [make a] profit? [/tavan/ is the most idiomatic selection here. ]

/a vəti zərrā zyan kwrt. / He lost his money. [I. e. mislaid it. /gar/ is substitutable, but /tavan/ does not have this meaning. ]

/məni za[h]g ləda gar butə. / My child has become lost in the forest. [/zyan/ is possible, though perhaps somewhat less idiomatic. /tavan/ cannot occur. ]

/məni [h]ər ai sərə tavan ynt. / He is responsible for the loss of my donkey. [Lit. My donkey is [a] loss upon him. He must compensate me for it. ]

/mən əš təw vəti [h]ərəy tavana gyryn. / I will take loss-compensation from you for [lit. of] my donkey.

2. In the case of /məTT/ "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 (/məyar/): 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. /məTT/ is only taken from tribes which are equal to one's own in status, or prestige, of course, and thus only /[h]on-bəha/ "blood-money" is normally exacted from an offending Domb, LoRi, Jat, Hindu, etc. /məTT/ 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. /bəlky/ "but rather, but instead" is homophonous with /bəlky/ "perhaps." E. g.

/a əngrezi nəvanənt, bəlky vətɪ jyndəy zwbana vanənt. / They do not study English but instead study their own language.

/mən məroči bazara nərəvin, bəlky banda rəvin. / I will not go to the market today but instead will go tomorrow.

/e pwčč so[h]r nə ynt, bəlky səwz. / This cloth is not red but green.

3. /vəi/ denotes "age (of a person)" only. "Age" in the sense of "period, epoch" is expressed by /dəwr/. E. g.

/a məni vəiəy mərdwme. / He is a man of my age.

/təi vəi čynkəs ynt. / What [lit. how much] is your age?

/ai vəi pənja saləy 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), /Dəwl/ "kind, type, sort, way, method, shape, form" is used. The compound /Dil-w-Dəwl/ denotes "(general) appearance." E. g.

/ai məzənē Dile. / His is a large figure. [I. e. He is tall and well-built.]

/a kwjam Dəwləy 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 Dəwləne. / What does his child look like? [I. e. Please describe his features, hair, etc. Whom does he resemble?]

/məni bras təi Dil-w-Dəwləy mərdwme. / 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 /kəmm-syal/ "lower, less-prestigious" 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 /jyrgə/.

/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 /šəy[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 /šəy[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 kwranəy meR ynt! / O chief, cease fighting in the name of the Quran! [Lit. Chief, upon you is the intervention of the Quran. /kwran/ "Quran" has not yet been introduced. This is the traditional way of calling upon the disputing parties to cease hostilities. ]

/ma meR kwrtən, gwRa a vətara pəd daštənt. / We intervened, [and] then they restrained themselves. [/meR kənəg/ "to intervene, attempt reconciliation. "]

/šwma pər če avani [h]əlka meR bwrtyt. / Why did you go to their village to attempt reconciliation. [Lit. Why did you take intervention to their village? ]

9. /Dəll/ 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.

/pənč ya šəšš əwganani yəkk Dəlle məy [h]əlka a[h]t. / A group of five or six Afghans came to our village. [/gəl/ cannot be substituted. ]

/təw e davaa kwjam Dəlla əy. / To which party do you belong [lit. in which party are you] in this lawsuit?

/təw kwjam gələy bask əy. / Of which party are you a member?

10. /əvar/ "together, mixed with" is substitutable in certain contexts for /yəkja/ "together, at the same time, at the same place." /əvar/ usually retains its connotation of "mixed together, mingled," however, while /yəkja/ signifies simple accompaniment, juxtaposition, etc. Both of these items occur in compound postpositional constructions with /gon/-/gō/ "with, together": /gō yəkja/ and /gon əvar/ both denote "along with, together with." Otherwise /yəkja/ and /əvar/ are used adverbially or as substantive elements in complex verbal formations. E. g.

/əmməy pəwj, ryndəy ləškəra gō yəkja, avani koTəy səra wrwšš kwrt. / Our army, together with the force of the Rinds, attacked their fort. [/gon əvar/ is substitutable but connotes "mixed with" -- i. e. our army and that of the Rinds were mixed together. ]

- /e darā yækja kən! / Put these sticks in one place! [/yækja kənæg/ "to put together, put in one place. " Compare: ]
- /e daran əvar kən! / Mix these sticks together! [/əvar kənæg/ "to mix, mingle together. " ]
- /mən vəti mešā tēi rəməga əvar kənin. / I will mix my sheep into your flock. [/yækja kənin/ would imply only that the two flocks were to be placed together, not that they were to be merged into one. ]
- /məroči ma gon avā yækja [h]oTəla bȳrəvən! / Let us go together with them to the restaurant today! [/əvar/ is substitutable but has the connotation of "mixed together into one group. " ]

10. /još/ basically denotes "boiling, ebullience. " From this the derived meanings of "rage" and "enthusiasm" are obtained: compare English "boiling (with rage)" and "bubbling (with enthusiasm). " /još/ occurs in many complex verbal formations. E. g.

- /a baz joša tran kwrt. / He talked with much enthusiasm. [Lit. in much boiling. Here /još/ is employed as a noun. ]
- /a vəxta mən joša a[h]twn. / At that time I became furious. [/joša [k]ayæg/ "to fly into a rage, become furious. " ]
- /mən širā još datwn. / I boiled the milk. [/još dəyæg/ "to boil (transitive). " ]
- /degəy ap još gyptənt. / The water of the kettle came to a boil. [/još gyræg/ "to come to a boil. " ]
- /məni dyl još kənt, ky vəti bera bȳgyrin. / My heart burns to take its revenge. [Lit. My heart boils that I may take my revenge. /još kənæg/ "to boil (with rage, fervour). " ]
- /ap još vərəga ynt. / The water is boiling. [/još vərəg/ "to boil (intransitive). " ]
- /ayra još zwrt. / He became furious. [/još zuræg/ "to be overcome by rage, become furious. " ]

18. 700. Drills and Exercises.

18. 701. Question-Response Drill I.

1. [h]əmayun pər če bəločystana  
šwt.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

2. mir čakər kəy ət.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

3. e koš-w-kwšarəy səbəb če 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 če pənjaba šwt.

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]əmra[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. tərə če 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.

His words [lit. word] hurt me very much.  
This is a blemish [upon my honour] for me.  
My relatives and tribe have turned against me.

7. Šəpa ma əme [h]əlka bȳdarən?

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. təi vəi čynkəs ynt.

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. ydəy jəng-w-myRaiani səbəb  
če če ənt.<sup>1</sup>

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 [/dygə əme Dəwlē gəppā/].

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

10. e davaəy barəva, təi če [h]əyal  
ynt.

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].

11. mir čakərəy məzənē jvani  
če ət.

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.

12. məlyk xəti əw [h]əmayunəy  
kyssəv çe ynt.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

13. e jeRəa pəd darəga pə, šwma  
če kwrt kənyt.

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.



14. e [h]ongyriəy pədasər ʒe bənt.

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 vəti Təpala ʒe nymyštə kwrtə.

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. təra mer-w-mabəttəy əzmanəkk dost ənt?
2. təi mwlka, memandar memanəy mal-w-janəy wgdədar ynt?
3. ryvajəy rua, bəloč ʒə kəmm-syalē kəwmā mətT gyərənt, ya nəgyərənt.
4. vəxte ky kəsse təra ʒəčərit, to təw zar gyərəy?
5. təi mwlkəy kanuda, [h]on-bəha əw ba[h]oTdari əm əst ənt?
6. jyrgəea, kəy kəy nyšt kənt.
7. mai gəwhərəy [h]yrrā kəy gwDDyt.
8. mir čakər kwjam səddiəy mərdwme ət.
9. yəkk bəločəy nama bəgwš, ky sərməčari əw ba[h]oTdariəy jvanē mysale ət.
10. ʒe, bydərə əm bəločani meman but kənt?
11. bəločani jeRəani məzənē bwngəj ʒe ʒe ənt.
12. təi vəi čynkəs ynt.
13. rynd-w-lašariani jəng čynkə sal mənt.
14. badša[h] [h]əmayun mir čakər əw dygə bəločā ʒe ynam dat.
15. [h]əmayunəy bras ayra pər ʒe ba[h]oTi nədat.

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. bəločəy pərz ynt, ky vətɪ ba[h]oTa \_\_\_\_.
2. a mənə baz pə \_\_\_\_ a vəšš a[h]t gwštənt.
3. e məwswma, \_\_\_\_ ē ka[h], pʷll, buč, əw kyšar rwdənt.
4. šə \_\_\_\_ a rənd, mara pənjabəy neməga ləDDəgi ət.
5. vəxte ky mən Dəna šwtwn, \_\_\_\_ ē gvate kəššəga ət.
6. ai \_\_\_\_ syta kərzit.
7. tɛi [h]əbər avā səkk \_\_\_\_, əw čo məbit ky əš təw ber bəgyrənt.
8. šə əwganā \_\_\_\_ vərəga rənd, mwgulani pəwj syndəy pəlləva pərryt.
9. mənɪ [h]əmra[h] nezgare nə ynt, \_\_\_\_ əme [h]əlkəy səwdagyre.
10. gwštənt ky a məRadar, nəngdar, əw vajəkare, \_\_\_\_ a səxi nə ynt.
11. mən səkk \_\_\_\_ . apā zut još bədyəy, əw ča joR bəykən!
12. \_\_\_\_ əy rua, [h]oŋgyri, bergyri, əw eš-w-a səkk bəd ənt.
13. a \_\_\_\_ a byr tərryt, əw vətɪ jənəna gō yəkk mərdeə dist.
14. ma e šayrəy \_\_\_\_ a nygošəga ən, əw gō təw kayəg nəloTən.
15. \_\_\_\_ əy kar ynt, ky yəkk mərdwmeəy bəxt jvan ynt, əw dygərəy bəxt bəd ynt.

proš	ədəb	[h]ar	va əm	nagwman
zordar	bəysambit	vəR-vəR	gwptar	dəm bwrtegwn
bəlky	təwrytənt	šərə[h]	[h]wda	pwr-r-gwšadi

18. 704. Conversation Practice I.

1. A: vajə, rynd-w-lašari bəločani kəmme sərbwna kən!
2. B: vajə, rynd əw lašari twmən əma bəloč ənt, ky šə drwst bəločā rənd, əš rokəpti irana a[h]tənt. ənčw e [h]ərdw twmən əš bwna yəkk ətənt.
3. A: a pər če vətɪ ko[h]nē Dyha yštənt.
4. B: vajə, dygə bəloč twmənani Dəwla, eš əm gō dygə kəwmā myRytənt, əw neT əš vətɪ Dyha dər kənəg butənt.
5. A: avani jəng-w-myRaiəy səbəb če ətənt.
6. B: vajə, bəločani jəng-w-myRaiəy məzənē səbəb kəstbazi, bergyri, əw nəngəy jəng but kənənt. tarixani təha, bəločani geštɪr jəng-w-jeRəni bwngəj əme səy čɪ butəgənt. ənčw dygə baz səbəb əst ənt, vələ geštɪr əme nəng əw naməy məyar butəgənt.
7. A: a kwjam səna a[h]tənt.
8. B: nwmi səddia rynd-w-lašari bəloč əw dygə kəwmani nyama mən rokəpti iranəy dəməgā yəkk jeRəe rwst. pəda, avani čyll kəsənē twmən ləDDytənt, əw irani bəločystana a[h]tənt. dwāzdəmi səddia kyrmanəy yəkk twrk [h]akyme gon avā myRyt. əš oda, e məRadarē twmən pakystani bəločystana a[h]tənt, əw kəlat-w-

kəččia gyptənt. kəččiəy bara lašari zar gyptənt, pər če ky kəččiəy abadē jo[h]-w-kiləg ryndani bara a[h]tənt. əme kəstbazi rənda si saləy koš-w-kwšarəy bwngəj but. rənda e twmən synd-w-pənjabəy neməga talan butənt. nōzdəmi səddia syndəy [h]wkumətt əme bəločani dəsta a[h]t. rənda əngrez gon əme bəločā myRytənt, əw synda pwlytənt.

9. A: nun rynd-w-lašari twmən kwjam [h]əndan abad ənt.

10. B: vajə, rynd-w-lašari bəločani twmən geštyr rodratki bəločystan əw synd-w-pənjabəy dəməgā talan ənt, vələ əš avā kəmme mərdwm irani bəločystan əw dygə [h]əndan əm əst ənt.

#### 18. 705. Conversation Practice II.

1. A: če, [h]ər kəss bəločani ba[h]oT but kənt?

2. B: vajə, toDe ky drwstie bÿbit ya bydərə, [h]ər kəss ba[h]oTi bÿloTit, bəloč ayra ba[h]oTi dəyənt. e Dəwlē kyssəv əm əst ənt, ky yəkk sa[h]dare əš vəti bədigani twrsa bəločəy gysa pwtryt, to a əm ba[h]oT šwmar but. bəloč a sa[h]dara kwšəg-w-jənəga pə bədigani dəsta nədatəgənt. kəččia yəkk [h]ənde əst, ky oda yəkk sa[h]darəy ba[h]oTdarəy sərə bəločani koš-w-kwšare butə. əme Dəwla, sərdar gvaram vəti dwšmənəy ba[h]oT but, ky a sərdar čakərəy gw[h]arəy za[h]g ət, əw rənda vəti ba[h]oTa pə nəng kwrt, əw əš twrkani dəsta kwšəg but.

3. A: ba[h]oT vəti ba[h]oTdarəy [h]ədda čwnt roč dašt kənt.

4. B: vajə, ba[h]oT tanky vət dygə jagəe nəšwtə, ya gō vəti bədigā nətəytə, əw sələ nəkwrte, ba[h]oTdarəy [h]ədda dašt kənt.

5. A: če, ənčw but kənt, ky ba[h]oTdar vəti ba[h]oTa ai bədigani dəsta bÿdənt?

6. B: vajə, əgə bəloč kəssea ba[h]oTi datəgənt, gwRa ai mal-w-janəy wgdədar butəgənt. bəloči dəptəran əw tarixəy kytaban e Dəwlē kyssəv baz əst ənt, ky ba[h]oTdar vəti ba[h]oTəy [h]əkk ya məyara pə nəng kwrtəgənt, əw vəti mal-w-jan datəgənt. vəti ba[h]oTa badša[h] əw səbbərə bədigani dəsta əm nədatəgənt. əgə vəxte bəloče vəti ba[h]oTa ai bədigani dəsta datə, gwRa syal ta[h]lē pəygor jətəgəntyš, əw šayr əm ai barəva bədē šəyr [h]əDD kwrtəgənt.

7. A: če, ənčw butə, ky bəloč yəkkea ba[h]oTi mədənt?

8. B: baz bəran ənčwšē səbəb butə, ky bəloč yəkkea ba[h]oTi nədatəgənt. e Dəwlē ba[h]oTi loTok Dwng, dwzz, rədkar, zwlm kənokē mərdwm, ya səkarəy yagiē mərdwm butəgənt.

9. A: ba[h]oTəy nan-w-nəgəna kəy dənt.

10. B: vajə, əwli la[h]tē roč ba[h]oTa pə ba[h]oTdar nanəy šona kənt. rənda a vət vəti vərdynəy wgdədar ynt, bəle va əm ba[h]oTdar ai [h]ər Dəwla kwməkkar bit.

#### 18. 706. Conversation Practice III.

1. A: mən bəloče nə wn. če, bəloč mənə əm yəkk bəločəy Dəwla meman darənt əw šərəp dəyənt?

2. B: [h]ā bras. bəloč vətian əw dygərā, drwsti əw bydərā yəkk pəyma meman darənt.

ənčw baz bərā dygə mwlkəy mərđwman əw syalē mərđwmā geštyr šərəp dəyənt.  
əš ešā bed, šayr, sərđar, əw mənsəbdarani šərəp geš but kənt.

3. A: vajə, čəT nezgarē bəloče memanā čon šərəp dat kənt.

4. B: bras, pešəy nezgar əw əzgarē bəloč yəkk dygəra kwməkk datənt. nun əm nezgarē  
bəloč vəti memanā [h]əl̩k-vajəgəy memanxanəa dem dəyənt. əgə bəločəy gys  
tənia yəkk ko[h] ya kučəgea b̩ybit, gwRa [h]ər vərđyne ky gysayš əst, memanəy  
dema [h]er kəntyš. əš eši bed, [h]əmsayə əm ayra kwməkk dəyənt. peša, e dod  
ət, ky bəloče vəti gysa [h]ər čie grastə, əš avā kəmm-kəmm vəti [h]əmsayəgā dem  
dat. e dod baz [h]əndā nun əm svarəg əw šaməy nanan əst.

5. A: če, bydərē mərđwm [h]ər bəločəy meman but kənt?

6. B: vajə, əgə bydərē mərđwme yəkk bəločəy meman buəg b̩wloTit, to əma bəloč ayra  
vəti [h]ədda meman darit, ya [h]əl̩k-vajəgəy memanxanəa sər kəntyš, pər če ky  
[h]əl̩k-vajəgəy memanxanəa tevi [h]əl̩kəy mərđwmani bar əst. baz bəran əgə drwstiē  
memana pə vəspəgəy jagəe m̩bit, to memandar pər ai əm [h]əl̩k-vajəgəy memanxanəa  
nypade joR kənt.

7. A: bəloč memandarəy pərz če ənt.

8. B: bəločəy meman toDe ky drwstie b̩ybit, ya bydəre, a pə jvani šərəp dənte. meman  
[h]ər vəxt bəyt, bəloč ayra ča-w-čylym kənənt, əw rənda ə[h]valayš pwrənt. pəda  
nanəy babətta jwst kənəntyš, əw geštyr bərā memandar gō memana yəkja nan vart.  
baz [h]əndā, bəloč memana pə divan əm kənənt.

9. A: memanəy pərz če ənt.

10. B: nokē dəwra, ša[h]rani təha bydər ya drwstiē mərđwman əgə zərr b̩ybit, to a geštyr  
mən [h]oTəlā darənt. ša[h]rā šə bed, dygə [h]əndan a yəkk memanxanə, məsit,  
ya yəkk bəločəy gysa dašt kənənt. əgə meman nan vartə, ya gwšnəg nə ynt, ya  
dygə jagəea nan vərəgi ynt, gwRa vəti memandara səi b̩kənt. memanəy gwptar  
əw kyrdar baz pə ədəba b̩bənt, əw əš eši bed, a bəločani zalbulani neməga bədē  
čəmmea m̩čarit.

#### 18. 707. Conversation Practice IV.

1. A: mətT čonē ryvaje.

2. B: bras, əgə yəkk mərde dygə yəkkea b̩kwšit, to əma kwštəgē mərđəy syal-w-varys  
ai mətTa gyərənt. mətTəy gyrəg eš ynt, ky a vəti əma mwrtəgē mərđəy Dil-w-  
Dəwləy mərde əš kwšokəy syalā ya twməna kwšənt. əgə kwštəgē mərđ pir ya vərna  
ya za[h]ge ət, to ai bera əme kysasəy mərđwme kwšənt. əgə kwštəgē mərđ sərđar  
ya mir ya ləss bəloče ət, to ai mətT əma kysasəy mərđwme bit.

3. A: əgə bəloče dygə kəwməy mərđwme b̩kwšit, to ai mətT čon gyrəg bit.

4. B: vajə, dygə [h]əmsayə ya syalē kəwm, čoš ky irani, twrk, əwgan, əw eš-w-a, ya  
to [h]on-bəha gyərənt, ya vəti kwštəgē mərđəy mətTa gyərənt. baz bevəssē kəwm,  
čoš ky Domb, loRi, jəTT, əw [h]yndi, mətT gypt nəkənənt, əw [h]on-bəha zurənt.  
əme Dəwla, bəloč pə vəti kwštəgē mərđwman əš avā [h]on-bəha ya mətT gyərənt.  
bəloč šə syalē kəwmā mətT gyərənt, əw əš dygə kəmm-syalē kəwmā tənia [h]on-  
bəha zurənt.

5. A: əgə kəsse jyrgəy pəysləgə nəmənnt, gwRa ĉe bit.
6. B: əgə jyrgəy pəyslə mənəg nəbut, gwRa davadar əw davagyř šərə[h]a rəvənt, vələ [h]ərdw əme [h]əbərə bÿTəənt, ky avana šərə[h]a rəvəgi ynt. əgə davadar ya davagyra šə kəsse mətəit, gwRa šərə[h] [h]yčč pəysləe dat nəkənt. nun bistmi səddia jyrgəa šə bed, sərkarəy kanud əm əst. mərəčā jyrgəy pəyslə əgə mənəg məbit, gwRa kanudəy ədalətta davaā bərənt.
7. A: ĉe, yəkk bəloč sərdarəy [h]on-bəha əmynkəs ynt, ky ləss bəloč ya Domb ya syalē mərdeəy ynt?
8. B: vajə, əmməy əma [h]əždəmi səddiəy [h]əDD kənokē ryvajəy təha, ləss bəločəy [h]on-bəha dw [h]əzar kəllədar ət. əš dw [h]əzara, pənč səd sərkar pə vətə DənD gypt, əw gwDDiā davadar bwrt. əme Dəwla, jəTT, Domb, əw dygə kəmm-syalē kəwmani [h]on-bəha səy səd kəllədar ət. [h]yndi, loRi, əw eš-w-aani [h]on-bəha səy səda šə bÿgyř təna [h]əpt səd ət, pər ĉe ky bəločani səwdagyři əw dygə kysb əmeš kwrtənt. dygə syalē kəwm, čoš ky irani, əwgan, əw twrkani [h]on-bəha əmynkəs ət, ky ləss bəločəy ət. bəloč sərdarani [h]on-bəha dwāzdə [h]əzara bÿgyř təna bist w pənč [h]əzar but kwrt. dygə mir ya motəbər ya sərdarəy kə[h]oləy mərdwmani [h]on-bəha əš čar [h]əzara bÿgyř təna dwāzdə [h]əzar ət.
9. A: bəloč zalbuləy [h]on-bəha čynkəs ət.
10. B: ənčw za[h]g-w-zalbul, Domb, jəTT, loRi, piren əw najoRē mərdwmani kwšəg məyare ət, əgə neT yəkk jənene kwšəg butə, gwRa ai [h]on-bəha əma kysasa gyřəg butə, ky ləss mərdəy ynt.
11. A: ĉe, nun [h]on-bəha əw eš-w-aəy ryvaj kəmmə bədəl butəgənt?
12. B: ji [h]ā. bistmi səddiəy ryvaj kəmmə bədəl kənəg butəgənt. əš eši bed, sərkarəy kanud əm əst, ky baz bərə jyrgəy pəysləgā prošt kənt.
13. A: bras, bəločani jəng-w-jeRəani məzənē səbəb ĉe ənt.
14. B: vajə, ənčw drwst jeRəani bwngəj zalbul, zərr, əw Dəgarəy dava ənt. vələ bəločani [h]ədda geštyr zalbul əw dygə nəng ya məyarəy dava ənt. geštyr koš əm məyar ya nəngəy sərə bənt. əš ešā bed, mal-w-məDDiəy bar kənəg, ap əw Dəgarəy dava, əw dygə ənčwšē gəppan əm jeRə rwdənt. peša, syalē kəwm yəkk dygəřəy malā jətənt, vələ nun mal jənəg əw ber gyřəg baz kəmm mənətə.

18.800. Vocabulary.

ədəb	courtesy
pə ədəba	courteously
əvar	together, mixed with
əvar buəg	to be, become together, mixed together
əvar kənəg	to mix together, mingle together
əzgar	rich, rich person
ba[h]oT	refugee, person seeking asylum, refugee-guest
ba[h]oTdar	protector, one who gives asylum
ba[h]oTdari	custom of asylum

ba[h]oTi	asylum, refuge, sanctuary
ba[h]oTi døyæg	to grant asylum
*bəd	bad, evil
bəd bæræg	to take badly, be insulted, be hurt by (someone's remarks, etc.)
*bədi[g]	enemy; badness, evil
bədia gərdæg	to turn against
bədrəkkə	escort
bəlky	but rather, but instead
bərbad	ruined, destroyed
bərbad buæg	to be ruined, destroyed
bərbad kənæg	to ruin, destroy
bəxt	fortune, luck
bergryri	custom of revenge-taking, vengeance
bevæss	helpless, weak
bevæss buæg	to be, become helpless, weak
bevæss kənæg	to make helpless, weak
bwngej	basis, foundation
bydər	stranger, unknown person
*byr	on, on the surface of, at, in, inside, in an area of, in (a place)
byr təræg	to turn back
čəčəræg I-I	to annoy, tease, press
*čo	so
čo məbit	lest
davadar	plaintiff, person lodging a case or complaint
davagyr	defendant, person against whom a complaint is lodged
*dəm	breath
dəm bæræg	to be tired, fatigued
*dəst	hand
dəsta døyæg	to hand over, deliver
dosti	friendship
dosti buæg	to be friendship
dosti kənæg	to have friendship, practice friendship
drwsti	acquaintance, known person
dylli	Delhi
Dəll	group, party
DənD	fine (penalty)
DənD gyræg	to fine
Dil-w-Dəwl	figure-and-shape: appearance, form, shape
gwmbwz	tomb
gwptar	saying; works of a poet
gwšad	capability, talent

[h]atun	lady (honorific)
[h]əlk-vajə[g]	village-headman
[h]əmra[h]	companion, fellow-traveller
*[h]ər	each, every
[h]ər čon bÿbit	in any case, no matter what, without fail
[h]on-bəha	blood-money
[h]on-bəha dəyæg	to pay blood-money
[h]on-bəha gyræg	to take, receive blood-money
[h]ongyri	bloodshed, blood-revenge
[h]wda	God
*[h]yčč	any, at all
[h]yčč bər	at any time, never
[h]yndwstan	India
[h]yrr	baby-camel (up to six months of age)
jagir	estate, feudal lands
*ja[h]l	down, deep, low
ja[h]l kəpəg	to subside, become less, lower
jani	of life, relating to life, physical
jənen	woman
jəng-w-myRai	war-and-fighting: warfare
jəTT	Jat, a term for several related non-Baluchi tribes residing in Baluchistan and Sindh
još	boiling, ebullience, rage, enthusiasm
još [k]ayæg	to become furious, enraged
još dəyæg	to boil (transitive)
još gyræg	to come to a boil
još kənæg	to boil (with rage, fervour)
još vəræg	to boil (intransitive)
još zuræg	to be overcome by rage, become furious
jvani	goodness, niceness, virtue, good quality
pə jvani	nicely, pleasantly, courteously, well
jyrgə	tribal council
kəmm-syal	less-prestigious, lower
kərzæg I-I	to deserve, be worthy of
kəstbazi	jealousy
koš	murder, killing
koš-w-kwšar	murder-and-killing: bloodshed, slaughter
*kwməkk	help, assistance
kwməkk gyræg	to receive aid
lašari	Lashari, a Baluchi tribe
ləDDæg I-I	to move (one's domicile from one place to another)
mai	Madame, Miss, Mrs. (term of address or respect used before a woman's name)

mali	of property, relating to property, financial
*man	in, into
man [k]ayæg	to strike and penetrate, hit, attach, take place, befall
*mänzyl	trip, journey, stage of a journey
mänzyl jənæg	to travel, accomplish a journey by stages
məRadar	courageous
məTT	equivalent-revenge
məTT gyræg	to take equivalent revenge
məyar	dishonour, blemish upon one's honour; sum paid in recompense for a blemish upon someone's honour
məyar dəyæg	to pay compensation for a blemish upon someone's honour
məyar gyræg	to take compensation for a blemish upon someone's honour
memandar	host
memandari	hospitality
memandari kənæg	to practice hospitality
mer-w-mabətt	affection-and-love: romance
meR	intervention in a dispute, reconciliation attempt
meR kənæg	to intervene in a dispute
mir	noble, person belonging to a chief's family
motəbər	influential-person
mwgul	Mughal
mynnətt	favour, obligation; entreaty, supplication, urging
mynnətt kənæg	to entreat, urge (as one urges a guest to partake of further hospitality)
mynnətt zuræg	to be obliged to, be under an obligation to
mysal	example
nagwman	sudden, unexpected
nagwmana	suddenly, unexpectedly
*nə	no, not
nə to	otherwise
nəng	honour
nəng kənæg	to support, fight in defence of someone's honour
nəngdar	man of honour, honourable
nəngdar buæg	to be, become a man of honour, honourable
nezgar	poor, poor person
nimon	excuse, alibi, pretext
nimon kənæg	to make an excuse
nygadari	supervision, surveillance, caring for
nygadari buæg	to be supervised, be under surveillance, be cared for



nygadari kənəg	to supervise, keep under surveillance, care for
nymyštə[g]	writing
nymyštə[g] buəg	to be written
nymyštə[g] kənəg	to write
panəg I-I	to safeguard, protect, defend
pədasər	after-effect, consequence, result
pəlləv	side (of something)
pənjab	Panjab
pərrəg I-I	to fly off, slip away
proš	defeat
proš dəyəg	to defeat
proš vərəg	to be defeated
pwrr-gwšadi	talent, great capability
rədkar	criminal, culprit
rənjəg I-I	to hurt, cause sorrow, grieve
ru	face (in compounds only)
-əy rua	according to, in connection with
rynd	Rind, a Baluchi tribe
ryvaj	code of tribal law
sambəg I I	to care for, nourish, protect (someone else's property)
*sangbəndi	intermarriage, marital relations
sangbəndi dəyəg	to establish intermarriage (e. g. with another tribe)
səddi	century
sənn	year (when referring to a date)
sətt	daring
sətt kənəg	to dare
səxi	generous
səxi buəg	to be generous
sypadar	army officer
šam	supper, supper-time
šəpgir	night-attack
šəpgir jənəg	to make a night-attack
šərə[h]	Islamic religious law; Islamic religious court
*šərəp	hospitality, showing honour
šərəp dəyəg	to show honour, serve
šwmar	number (aggregate, tally)
šwmar buəg	to be counted
šwmar kənəg	to count, tally
tarix	history; date (calendrical)
tavan	loss; compensation for loss
tavan gyrəg	to take compensation for a loss

tavan kənəg	to lose (in business, etc.)
tavan rəsəg	to suffer a loss
təwrəg I-I	to hurt, affect badly
toDe [ky]	even if, whether
twrk	Turk
twrs	fear
Təpal	letter (epistle)
Təpal kənəg	to send a letter
va əm	nevertheless, however, even though
vajəkar	hero, heroic
varys	heir, guardian
vəddəg I-I	to grow, increase
vəi	age (of a person)
*vəR	way, method, kind
vəR-vəR	various kinds
vəšš-a[h]t	welcome
vəšš-a[h]t gwšəg	to welcome
wgdədar	responsible
*zar	angry
zar gyrəg	to get angry
zəmanətt	surety
zəmanətt kənəg	to exact surety
zordar	strong, powerful, forceful
zordar buəg	to be strong, powerful, forceful





A blacksmith at work.

## UNIT NINETEEN

### 19.100. Basic Sentences.

əgə mən drog bỳbəstenwn, to a mənī səra pətt nəkwrt.

If I had lied, he would not have trusted me.

əgə təw kar kənəga b̀wbutenəy, gwRa mən təra dəRko nədatwn.

If you had been working, then I would not have scolded you.

əgə a əš təp-dykka b̀wčwTTYten, to mən ayra əmrikəa bwrt kwrt.

If he had rid [himself] of tuberculosis, I could have taken him to America.

əgə ma əme ko[h]ã b̀ypəTTYtenən, gwRa bəlky nəpt b̀ydistenən.

If we had searched in these mountains, then perhaps we might have found [lit. seen] oil.

əgə šwma mara b̀wrwmayytenyt, to ma e gal əw rydbəndan əma Dəwla nymyštə kwrtən.

If you had instructed us, we would have written these words and sentences in that way.

əgə avani mwlka so[h]r, čandi, əw jəlyšk dər gejəg m̀butenənt, gwRa a ynkə budnak nəbutənt.

If gold, silver, and [natural] gas had not been discovered in their country, then they would not have been so prosperous.

əgə mən poRi mwčč kənəga m̀butenwn, to [h]ər roč təi səlama katk.

If I had not been collecting money [donations], I would have come to greet you [lit. in your greeting] every day.

əgə əmməy Dənni vəzirəy [h]əbər drog ənt, to bayd ynt avani Dənni vəzir eši jəvab b̀ydaten.

If the words of our Foreign Minister are lies, then their Foreign Minister ought to have answered him.

bayd ynt ky [h]aji e drajē səpəra vəti kə[h]olā m̀bwrtənənt.

The pilgrims ought not to have taken their families on this long trip.

ərman ky mən əmoda b̀wbutenwn!

If only I had been there!

ərman ky təw vəti ra[h]bəndā bədəl m̀kwrtənəy!

If only you had not changed your principles!

əgə mənī kyrdar bəd b̀wbutenənt, gwRa mənə sə[h]en b̀ydatenəy, vələ təw pə [h]əpokani gwštynā mənə sə[h]en dat.

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 /b̀y/-/b̀w/-/b/ (see Sec. 9.101) + the past stem of the verb + a suffix /en/ + the personal endings. Rules for the occurrence of /b̀y/, /b̀w/, and /b/ are as given above in Sec. 9.101. A sample paradigm is:

1st sg.	bwšwtēwn	[I] would have gone
2nd sg.	bwšwtēnəy	[you sg. ] would have gone
3rd sg.	bwšwtēn	[he, she, it] would have gone
1st pl.	bwšwtēnən	[we] would have gone
2nd pl.	bwšwtēnyt	[you pl. ] would have gone
3rd pl.	bwšwtēnənt	[they] would have gone

All forms are regular (i. e. predictable from the above statements) with the exception of one optional variant:

/bÿbarten/ [he, she, it] would have taken away. [The past stem of /bæræg/ "to take, take away" is treated as though it were \*/bart/ instead of /bwrt/; the expected form, /bwbrten/, is also found.]

Negative forms of this paradigm consist of the prefix /mə/-/mə/-/məy/-/m/ (see Sec. 9.201) + the affirmative paradigm. E. g.

/məšwtēwn/ [I] would not have gone  
 /məšwštenəy/ [you sg. ] would not have washed  
 /məpwtrytenyt/ [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:

CONDITIONAL CLAUSE			RESULT CLAUSE		
/əgə/	Past Subjunctive		/to/ or /gwRa/	Past	
"	"	"	"	"	Past Perfect
"	"	"	"	"	Past Subjunctive

Examples:

/əgə a mēni [h]ədda bya[h]ten, to mən ayra əme gəppa gwšt. / 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.]

/əgə mən oda bwšwtēwn, gwRa təw mēna jətəy. / If I had gone there, then you would have beaten me. [/to/ and /gwRa/ have the same connotations as were described in Sec. 11.101.]

/əgə əme kargyr məyatkenənt, to mēni gvəstəgē čar saləy kar nə[h]əlytəgət. / 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.

/əgə mən oda bwšwtēwn, gwRa təw əm 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.]

/əgə a mēni [h]ədda bya[h]ten, gwRa ayra əme gəppa bwgwštenwn? / 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.

/əgə a mənɪ [h]ədda bya[h]ten, gwRa bayd ynt ayra bʷgwʃtenwn. / If he had come to my place, then I ought to have told him.  
 /a bəlky bʷrəstenənt. / Perhaps they would have arrived.  
 /təw bayd ynt e darā mwčč bʷkwrtənəy. / You ought to have collected these sticks.  
 /ərman ky mən bʷgyptenwnyš! / Would that I had bought it!  
 /omet ət, ky a pədi byatken, vəle a nəya[h]t. / It was hoped that he would come back, but he did not come.

19.102. /drog/ "lie, falsehood" occurs in complex verbal formations with /bəndəg/ "to tie, bind" and /bwrɾəg/ "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 mənɪ sərə droge bəstəgət. / He had lied about me. [I. e. He told a falsehood which was intended to do me deliberate harm.]  
 /a baz drog bwrɾit. / He tells many lies. [I. e. He makes up harmless stories, perhaps intended only as a way of aggrandising himself.]  
 /ai drogē gəpp ənt. / His are lying words.

19.103. /pətt/ "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 sərə/ "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.

/təw ai sərə pətt məkən! / Do not trust him [lit. upon him]!  
 /məna ai sərə pətt nəst. / I do not trust him. [Lit. To me upon him there is no trust.]  
 /šwma mənɪ [h]əbərə pətt kwrt kənyt. / You can trust my word.

19.104. /gal/ denotes "word" in the sense of "vocalable." 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 šayrəy gal čo asəy Dəwla sočənt. / The words of that poet burn like fire.  
 /a gō mən əme gala gwšt. / He told this word to [lit. with] me.  
 /mənɪ gala wškyn! / Listen to my word[s]!

19.105. /poRi/ signifies "contribution, donation" and in modern literary Baluchi, "subscription (to a journal, newspaper)." E. g.

/təw gō mən e dawaə poRi pwrr kən! / Share expenses [lit. fill the contribution] with me in this lawsuit!  
 /e [h]altakəy yəkk ma[h]əy poRi čynkəs ynt. / How much is one month's subscription to [lit. of] this newspaper?

19.106. /səlam/ "greeting, felicitations" has been seen in the Arabic phrase /səlam əlekwm/ "hello, greetings!" /səlam/ occurs as an independent noun and also in a number of complex verbal formations. E. g.

- /ayra məni səlama b̀w̄gwš! / Tell him hello for me! [Lit. Tell him my hello! ]  
 /mən ayra səlam kwrtwn. / I greeted him.  
 /a pər təw səlam dem datə. / He has sent [his] greeting to [lit. for] you.  
 /a mənə səlame 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. /gwštyn/ "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, \*/vartyn/, does not occur). A few examples of this construction will suffice:

- /ai gwštyna goš m̀dar! / Do not listen to what he says [lit. his saying]!  
 /təi gwštynəy rua, ma oda šwtən. / According to what you said [lit. your saying], we went there.  
 /avani vərdynəy šona b̀ykənyt! / Make arrangement for their food [lit. eating]!  
 /ma e vərdynā bar kənən. / We will share this food.  
 /ai kwštyn gran ynt. / Killing him [lit. his killing] is difficult. [/kwštyn/ "killing" has not been introduced. ]  
 /a məy kwštyna pə syła zurənt. / They take up arms to kill us [lit. for our killing].  
 /azatiəy gyptyn pə mynnəttə ǹbit. / The obtaining of freedom is not done [lit. does not become] by begging [entreaty]. [/gyptyn/ "seizing, taking, buying" has not been introduced. ]  
 /məy gyptynəy vaba b̀šəmoš! / Forget the dream of capturing us [lit. of our capture]!

#### 19.200. Basic Sentences.

əgə mən kili b̀kwrtənətn, gwRa mən pə asani gvazia kəTTYtəgətn.

If I had cheated, then I would have won the game easily [lit. for ease].

əgə təw dəričəga pəč b̀kwrtənətəy, gwRa šərrē gvate təhayš katk.

If you had opened the window, then a nice breeze would have come inside [it].

əgə ma gokwrtan əmyda Der b̀kwrtənətən, to a vəti laria Do[h]jtyš.

If we had piled the sulphur right here, he would have carried it away in his truck.



əgə šwma [h]əmsələ bʷbutenətyt, gwRa  
bədīgā jət kwrtəgətyt.

If you had been united, then you could have  
beaten the enemies.

əgə drwstē kəwm əmnəy Dəlləy kwməkkar  
məbutenətənt, to ešia əw pərəngystanəy  
təkswr dur nəbutənt.

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].

əgə mən dygə yəkkea məpwrsytenətwn, to a  
nəna e səwdaa repyt.

If I had not asked another [person], he would  
have cheated me in this transaction.

əgə təw yslaməy barəva čie bwantenətəy,  
gwRa jvanē gwštanke datəgətəy.

If you had read something about Islam, you  
would have given a good lecture.

əgə kanudsaz mərəga mʷlkəy kanudəy bwngəj  
yslami ra[h]bəndā [h]er bʷkwrtənət, gwRa  
baz jvan but.

If the lawmaking council had laid the  
foundation of the law of the country on  
Islamic principles, [it] would have been  
good.

əgə a e jənga mara mədrw[h]ytenətənt, to  
ma jənga kəTTYt.

If they had not betrayed us in this war, we  
would have won the war.

əgə mən yəkk vale pwčč bygyptenətwn, to a  
pə mənī kwrana zebaē jəlle dotk.

If I had bought a yard of cloth, she would  
have sewn a pretty case for my Quran.

əgə kazi əš avā mələm məvartenət, to avani  
e dava pok ət.

If the Qazi (Islamic judge) had not taken  
[lit. eaten] a bribe from them, this lawsuit  
of theirs would have been useless.

əgə a ynglystana məšwtənət, to e vari mən  
gon ai [h]əjja šwtəgətwn.

If he had not gone to England, I would have  
gone on the Hajj (Islamic pilgrimage) with  
him this time.

əgə məy [h]wɳərkarən a[h]yn əw swrwp dəst  
bykəptənət, to Dəwl-Dəwlē čī joR kənəg  
butənt.

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.

əgə pakystan əmna məpəlytenət, to gvəstəgē  
[h]əždə salani budnaki [h]yčč bər nəbutəgət.

If Pakistan had not supported peace, the  
progress of the past eighteen years would  
never have taken place [lit. become].

əgə təw šərt məjətenətəy, gwRa bəlky e Dəwl  
bəd[h]al məbutenətəy.

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 /ət/ occurs after the /en/ suffix before the personal endings. A sample paradigm is:

1st sg.	bʷšwtənətwn	[I] would have gone
2nd sg.	bʷšwtənətəy	[you sg.] would have gone
3rd sg.	bʷšwtənət	[he, she, it] would have gone
1st pl.	bʷšwtənətən	[we] would have gone

2nd pl.	bwšwtenətyt	[you pl. ] would have gone
3rd pl.	bwšwtenətənt	[they] would have gone

Again, the only unpredictable form is that of /bərəg/ "to take, take away": both /bÿbartenət/ and /bÿbwrtənət/ are found. See Sec. 19.101.

Negative forms of this construction are composed of the prefix /mə/-/mə/-/məy/-/m/ + the affirmative paradigm. See Sec. 19.101. E. g.

/məšwtenətw/	[I] would not have gone
/məšwštenətəy/	[you sg. ] would not have washed
/məpwtrytenətyt/	[you pl. ] would not have entered

The past perfect subjunctive denotes an unrealisable 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 /bwšwtenwn/ and /bwšwtenətw/, 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:

CONDITIONAL CLAUSE				RESULT CLAUSE			
/əgə/	Past Perfect Subjunctive			/to/ or /gwRa/	Past Perfect		
"	"	"	"	"	"	"	Past
"	"	"	"	"	"	"	Past Perfect Subjunctive

Examples:

/əgə a mənɪ [h]ədda bya[h]tenət, to mən ayra əme gəppa gwštəgətwn. /  
If he had come to my place, I would have told him this matter. [A past tense form is substitutable for /gwštəgətwn/, depending upon the temporal relation of this sentence to other utterances in the context.]

/əgə mən oda bwšwtenətw, gwRa təw mənə jətəgətəy. / If I had gone there, you would have beaten me. [Both the condition and the unrealised result relate to the distant past.]

/əgə mən oda bwšwtenətw, gwRa təw əm bya[h]tenətəy. / 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 bayd ynt bwšwštenəte. / He ought to have washed it.

/a bəlky bÿkəptənətənt. / Perhaps they might have fallen.

/ərman ky ma oda bÿbutənətən! / Would that we had been there!

19.202. /kili/ denotes "cheating," as in a game; it occurs in complex verbal formations with /kənəg/ "to do, make" and /buəg/ "to be, become." /repəg/ I-I, on the other hand,

signifies "to cheat, befool," and /drw[h]æg/ I-I denotes "to betray." E. g.

/a [h]ər kəssa repit, əw zərranyš pwlit. / He cheats everybody and takes  
[lit. snatches] their money.

/a [h]ər kəssa gō kili kənt. / He cheats everyone. [The person cheated  
is marked by /gon/-/gō/ "with. "]

/a pyRəy nyama mara drw[h]ytənt, əw tənia yštənt. / 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 /kənæg/ "to do, make," /buæg/ "to be, become," and /jənæg/ "to beat, shoot." /Der/ contrasts with /kot/ "(small) pile, heap," seen in the compound /[h]akot/ "earth-pile" (Sec. 14.200 (25)). E. g.

/a drwst gəlləgan əmyda Der kwrt. / He piled all the wheat right here.

/ma bučani məzənē Dere jətən. / We made a big pile of bushes. [/Der  
jənæg/ has the sense of "to cut and pile," as hay, tree branches, etc.]

/ma pəsəy goštā kot kot kwrtən, əw [h]ər kəss yəkk kote zwrt. / We piled  
the meat of the sheep in [various] piles, and each person took a pile.

19.204. /Do[h]æg/ I-I signifies "to carry off" in an armload, in a vehicle, etc. It thus contrasts with /bərəg/ "to take, take away," which sometimes is also translatable as "to carry away." E. g.

/ma palezəy kuTygā Do[h]ən. / 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. /bərən/ is substitutable but denotes  
only "[we] will take away. "]

/ma əme [h]akan wštyrani səra Do[h]ytən. / We carried off this dirt on  
the camels. [I. e. loaded into panniers on camel-back.]

19.205. /məraga/ denotes "council (of war, of chieftains, etc.)." It thus differs from /meRəv/ "assembly, parliament," which refers to a much larger body, and from /Dəll/, which signifies a small, possibly fortuitous group. In modern literary Baluchi, /məraga/ is employed for "council," "committee," "commission," etc. Since some writers also use /Dəll/ in some of these senses these two words may overlap. See also Sec. 18.600 (9). E. g.

/a məroči məraga kənənt. / They are holding a council today. [/məraga  
kənæg/ "to hold a council. "]

/sərdarani yəkk Dəlləy məraga buəga ynt. / A council of one group of  
chiefs is being held. [/məraga buæg/ is the intransitive form.  
Compare:]

/sərdarani baz Dəllani meRəv buəga ynt. / An assembly of many groups  
of chieftains is being held.

19.206. /val/ and /gəzz/ 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
- /gyčyrr/ six to eight inches
- /[h]əryšš/ 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/.]
- /mənzy1/ stage: approx. twenty-four miles

(2) Units of weight:

- /ləpp/ five ounces
- /čənk/ ten ounces
- /yəgmən/ twenty ounces
- /kasə[g]/ five pounds
- /gvalə[g]/ two hundred and eight pounds
- /[h]ərvar/ approx. eight hundred pounds

(3) Units of time:

- /dəm/ second
- /čylym/ approx. eighteen seconds
- /kətrə[g]/ approx. three minutes
- /sa[h]ətt/ hour
- /pas/ three hours
- /bel/ twelve hours
- /šəbanə[g]/ twenty-four hours

(4) Units of depth:

- /gvanz/ 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 yəkk jvanē 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 yəkk jvanē kytabe rəst./ I received [obtained] a good book. [There is no connotation of fortuitousness in this example. ]

/əma dwzz məni dəsta bəkəpit, 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. /šərt/ means both "bet (in a gambling game, race, etc.)" and "condition, stipulation." E. g.

/mən šərt jənin, ky e bazi ma gvazia kəTTən. / I bet that this time we will win the game. [/šərt jənəg/ "to bet. "]

/a šərt 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.). "]

/məni əwli šərt eš ynt, ky a gō ma sangbəndi bȳkənənt. / My first condition is this, that they should intermarry with us.

### 19.300. Basic Sentences.

mən vəti riša naiəy dwkkana trašəntwn.

I had my beard trimmed at the barber shop.

če, təw memanā sərdarəy memanxanəa vapənəy?

Will you have the guests sleep in the chief's guesthouse?

əmməy kwčəkk [h]əptara čəpp-w-rast tačənəga ynt.

Our dog is chasing the hyena in all directions [lit. left-and-right].

ma əidəy roča baz pə dəm-dəma gvazəntən.

We spent the day of Id (an Islamic festival) with much celebration.

šwma vəti gvərəgan ai kwrdəga čarent kwrt kənynt.

You can graze your lambs in his plot.

bəločani sərdar dinəy jeRəani səra, bəločā gon ərəbā meRəntənt.

The Baluchi chiefs caused the Baluchis to fight with the Arabs over religious disputes.

mən təi pyssa vəti pa[h]nada nadəntwn.

I had your father sit beside me.

təw e pirenə nyndaren!

Seat that old [person]! [I. e. Assist him in sitting down!]

əme dai mənə šə kəsania rodəntə.

This nurse has brought me up [lit. made me grow] from childhood [lit. littleness].

vəntkariəy vəzirəy pərmanəy rua, ma əngrezi kagədā mən wrdu zwbana tərrenən.

According to the command of the Minister of Education, we will translate [lit. cause to turn] the English documents into the Urdu language.

šwma vəti karkwnā mərəpenynt!

Do not let [lit. cause] your workers to be cheated!

a šəššia mənə rənda kəptənt, vələ mənə rəsənt kwrt nəkwrtənt.

They pursued [lit. fell behind] me in a [group of] six, but they could not overtake me.

mən ai za[h]gani rodənəg əw vanənəgəy wgdəa nəzurin.

I will not take on the responsibility of bringing up and educating his children.

təw vətɪ gvənDoa nəmečentəy, pəmeša grevəga ynt.	You did not suckle your baby; therefore it is crying.
ešiaəy təkswrā 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 nokē syasi gəle Ta[h]entən, əw ai kar-w-karpədə gišentən.	We formed a new political party and laid out its aims and objects.
če, šwma vətɪ pwččā bədlənəg loTyt?	Do you want to change your clothes?
əme sərgəl mara azatē kəwmani ryda oštarentənt.	These leaders caused us to stand in the ranks [lit. line] of free nations.
mən pə vətɪ [h]arosa šərrē pwččā gvapənəga əw dočenəga 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.
doši koTa reDyo əme rotakəy šonkarəy gwštanka šingent.	Last night Quetta Radio broadcast the speech of the editor of this newspaper.
e pylpylani bo mənə [h]yččənant.	The odour of these peppers made me sneeze.
ma vət aškəy 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.
swveləy ma[h]a, əmməy pəwj avani ləškərani dema tərrent.	In the month of September, our army turned back [lit. turned the face of] their armies.
ai kopəgəy Təpp pədi za[h]mentə.	The wound in his shoulder [lit. his shoulder's wound] has again become worse.
əgə əmməy ləškər bədigani sərə tirā məgvarentenət, to ma jənga 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. /dočəg/ "to sew" and /dočenəg/ "to cause to sew, to have something sewn"; /vanəg/ "to read, study" and /vənənəg/ "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:

SIMPLEX VERB

/č̣arəg/ to graze (intransitive)  
 /Dərəg/ to collapse, fall down  
 /gvəpəg/ to weave  
 /gvəzəg/ to pass, pass by  
 /kəpəg/ to fall, befall  
 /myč̣əg/ to suckle (intransitive)  
 /myRəg/ to fight  
 /rwdəg/ to grow (intransitive)  
 /təč̣əg/ to run  
 /Təəg/ to agree, fit, suit  
 /vərəg/ to eat, drink

CAUSATIVE VERB

/č̣arenəg/ to graze (transitive)  
 /Darenəg/ to cause to collapse, knock down  
 /gvapənəg/ to cause to weave, to have something woven  
 /gvazənəg/ to pass (transitive)  
 /kapənəg/ to cause to fall  
 /meč̣ənəg/ to suckle (transitive)  
 /meRenəg/ to cause to fight  
 /rodenəg/ to cause to grow, bring up, nourish  
 /tač̣ənəg/ to cause to run, chase  
 /Ta[h]ənəg/ or /Tə[h]ənəg/ to cause to agree, settle, fix, form, establish  
 /varenəg/ to feed, cause to eat or drink

- (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:

/prwšəg/ to break (intransitive) and /prošəg/ to break (transitive)	/prošenəg/ to cause to break. [Not * /prwšənəg/. ]
/ryč̣əg/ to spill (intransitive) and /reč̣əg/ to pour out, spill (transitive)	/rečenəg/ to cause to spill, pour. [Not * /ryč̣ənəg/. ]
/swč̣əg/ to burn (intransitive) and /soč̣əg/ to burn (transitive)	/sočenəg/ to cause to burn. [Not * /swč̣ənəg/. ]
/twsəg/ to faint; to go out, be extinguished (intransitive) and /tosəg/ to put out, extinguish	/tosenəg/ to cause to go out, extinguish. [Not * /twsənəg/. ]

- (3) Sets exhibiting greater unpredictability are:

/nyndəg/ to sit, stay, live	/nadenəg/ to cause someone to sit, seat someone. [And also: ]
	/nyndarenəg/ to seat someone (by assisting him, with force, etc.)
/[k]oštəg/ to stand	/[k]oštarenəg/ to cause to stand
/vəspəg/ to sleep	/vapənəg/ or /vəspənəg/ to cause to sleep, put to sleep

Where the simplex form of a verb is intransitive, the corresponding causative form usually expresses a transitive meaning: e. g. /Dərəg/ "to collapse, fall down" and /Darenəg/ "to cause to collapse, knock down"; /ji[h]əg/ "to run away, flee" and /ji[h]ənəg/ "to cause to run away, make flee, drive away"; /rwdəg/ "to grow (intransitive)" and /rodenəg/ "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. /gvəpəg/ "to weave" and /gvapənəg/ "to cause to weave, to have something woven by some intermediate actor"; /sočəg/ "to burn (transitive)" and /sočenəg/ "to cause some intermediary to burn something"; /trašəg/ "to cut, trim" and /trašenəg/ "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. /rəsəg/ "to arrive, reach, get, be available" and /rəsənəg/, which idiomatically denotes "to overtake, catch up with." Note also the two unique causative forms of /nyndəg/ "to sit, stay, live" given above under (3).

Many simplex verb stems have no corresponding causative form: e. g. /myrəg/ "to die" has no \*/myrenəg/ or \*/merenəg/ "to cause to die"; /rəvəg/ "to go" has no \*/rəvenəg/ "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 + /dəyəg/ "to give" or /kənəg/ "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.

SIMPLEX VERB	CAUSATIVE VERB
/bədləg/ and /bədəl buəg/ to change (intransitive)	/bədlənəg/ and /bədəl kənəg/ to change (transitive)
/jwRəg/ and /joR buəg/ to be made, joined, attached, healed. [Note that no */joRəg/ occurs.]	/joRənəg/ and /joR kənəg/ to make, build, construct, heal
/šing buəg/ to be spread out, move along leaving a trail, be published. [While /šingəg/ is possible, it is rare.]	/šingenəg/ and /šing kənəg/ to spread out, leave a trail while moving along, publish

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:

- /ba[h]enəg/ to lose (a game, war, etc.). [This verb is transitive. There is no \*/ba[h]əg/, \*/ba[h] buəg/, or \*/ba[h] kənəg/.]
- /za[h]menəg/ to increase, grow worse (wound). [This verb is intransitive. There is no \*/za[h]məg/, \*/za[h]m buəg/, or \*/za[h]m kənəg/.]

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. /trašəg/ 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 /bwrræg/ "to cut with a slicing motion," etc., discussed in Sec. 11.402. The causative form, /trašenæg/, denotes "to cause to be cut, trimmed, have cut, trimmed." E. g.

/mən kosinčã trašin. / I will pare [i. e. cut off the rinds] the pumpkins.  
 /a pəmmən e dara trašytə. / He has peeled [i. e. cut off the bark] this stick for me.  
 /mən vəti riša nətrašin, bəlky naiəy dwkkana trašenine. / I do not trim my own beard but rather get it trimmed at the barber shop.

19.303. There are two /əid/ festivals: the first occurs at the end of the month of fasting (Ramazan, the ninth month of the Islamic lunar calendar, called /ročæg/ 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 /əid/ is called /kəsanen əid/ "Little Id" and the second /məzənen əid/ "Great Id" in Baluchi.

19.304. /dəm-dəm/ "celebration" signifies something larger and more elaborate than does /gəl/ "rejoicing, happiness, celebration." E. g.

/a vəti bəčča dist, əw baz gəl kwrt. / He saw his son and rejoiced greatly.  
 /ma vəti sərməčarã baz pə gəla vəšš-a[h]t gwštən. / We welcomed our brave [soldiers] with much rejoicing. [Compare: ]  
 /ma vəti sərməčarã baz pə dəm-dəma vəšš-a[h]t gwštən. / We welcomed our brave [soldiers] with a great celebration [i. e. with music, flowers, etc. etc.].

19.305. /tərrenæg/ 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 /tərrenok/ "translator" and /tərrank/ "translation" (on the model of /gwštank/ "speech," /nymyštank/ "article," etc.) are common. E. g.

/a vəti čəmman yngw-angw tərrent. / He turned his eyes this way and that.  
 /moTəla yngw bÿtərren! / Turn the automobile this way!  
 /a əš mən vəti dema tərrent. / He turned his face [away] from me [in anger].  
 /ma əš [h]əlka [h]arəy dema pədi tərrentən. / We turned the flood back from the village. [/əy dema tərrenæg/ denotes "to repel, turn back something advancing towards one." ]  
 /mən pyaləgəy apã kəmme vad tərrentwn. / I stirred a little salt into the water in [lit. of] the cup.  
 /mən bəločiəy e kytaba mən əngrezia tərrentwn. / I translated this Baluchi book [lit. Baluchi's this book] into English.  
 /eši tərrenok kəy ynt. / Who is the translator of this?

19.306. /karkwn/ "worker, employee" is employed for a worker in an office, a scholarly academy, a political party, etc. It thus has a somewhat more elevated connotation than /kargyr/, which signifies a manual labourer, a factory worker, etc.

19.307. 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 /[h]ər/ "each, every" + the numeral (see Sec. 6.106). /[h]ərdw/ "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 sədia dər a[h]tənt. / They came out in [a group of a] hundred.

/a [h]əptia mənə jətənt. / Those seven [lit. they [in a group of] seven] beat me.

19.308. /gišəg/ I-I denotes "to untangle, set straight, set apart." The causative form, /gišenəg/, 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 gišytwn. / I set his share apart.

/a jynykk vəti ma[h]pərā gišyt. / That girl arranged her hair [i.e. untangled it, combed it, set it in good order].

/mən e sadā gišyt nəkənin. / I cannot untangle these threads.

/pakystan əw [h]yndwstan vəti davaa gišəntənt. / Pakistan and India solved their dispute [i.e. set it in order].

/a vəti gəppa gišənt. / He explained his statement [i.e. set it out in good order, so that it could be understood].

19.309. /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 kytabā ryda [h]er kən! / Put these books in a row [side by side]!

/wštyrā resəg kən! / Line up the camels [one after the other]!

19.310. 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:

BALUCHI SOLAR MONTH	ENGLISH MONTH (WITH ITS LOCAL PRONUNCIATION)
/kərrai/	January /jənvəri/
/čonD/ [Eastern Baluchi /nali/]	February /fərvəri/
/bogbər/ [Eastern Baluchi /borka/]	March /marč/
/pwssam/ [Eastern Baluchi /vesak/]	April /əprəyl/
/ka[h]oš/	May /məi/
/sərtirməg/ [Makrani /nodbəndəg/]	June /jun/
/bəššam/	July /julai/
/meščen/ [Makrani /[h]amen/]	August /əgəst/
/swvel/	September /sytəmbər/
/lwnD/	October /əktubər/
/ko[h]imat/ [Makrani /sərčylləg/]	November /nəvəmbər/ or /nəwmbər/
/[h]itvəran/	December /dysəmbər/

The Islamic months and their Arabic names are:

BALUCHI ISLAMIC MONTH	ARABIC NAME (AS PRONOUNCED IN PAKISTAN)
/ya[h]wseni/	/mwhərrəm/
/səpəri/	/səfər/
/əwli gw[h]ar/	/rəbiwləvvəl/
/domi gw[h]ar/	/rəbiwssani/
/səymi gw[h]ar/	/jəmədiwləvvəl/
/čarmi gw[h]ar/	/jəmədiwssani/
/[h]wdai ma[h]/	/rəjəb/
/mwrđəšami/	/šaban/
/ročəg/	/rəmzan/ or /rəməzan/
/əidi/	/šəvval/
/nyam əidan/	/ziqad/
/məzənen əid/	/zylhyj/ or /zwlhyj/

The other systems mentioned above need not be given here.

#### 19. 400. Basic Sentences.

mən moTəla čəlaenin.

I drive the automobile.

təw pər ʒe zalbulā grevaenəy.	Why do you cause the women to weep?
Təpalrəsan šwməy Təpalan oda rəsaentə.	The postman has delivered [lit. caused to arrive] your letters there.
ma gvərəg w šynykkā myčəentən.	We caused the lambs and kids to be suckled.
šwma vətara vət gyraentyt, nə to šwma gyrəg nəbutyt.	You yourselves caused yourselves to be caught; otherwise you were not caught.
jansəlaməttiəy məykəməəy karkwn mədəg, morink, məsysk, əw pəššəgā gō daruā kwšəentənt.	The workers of the Department of Health caused the locusts, ants, flies, and mosquitoes to be killed with chemicals [lit. medicines].
mən əma mələm gyptəgē mərda əš nokəria kəššəentwn.	I caused the man who had accepted a bribe [lit. bribe taken man] to be dismissed [lit. pulled] from [his] job.
əme təbib ayra əš təp-dykka čwTTaent.	This doctor cured [lit. caused to be freed] him from tuberculosis.
bəloči polnyadəy karkwn bazē kytəb čap kənaentəgənt.	The workers of the Baluchi Academy have caused many books to be printed.
a šə twrkystana yəkk jynykke ji[h]aent, əw ərəbystana bwrte.	He caused a girl to run away [with him] from Turkey and took her to Arabia.
e api-jaz mara mən səy roča čina rəsaent kwrt kənt.	This ship can take [lit. cause to arrive] us to China in three days.
badša[h] ayra šə Twlla pərraent.	The king caused him to be thrown [lit. caused to fly off] from the tower.
a pə vətə nokē čəšməkke [h]əDD kənaentəgət.	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.

SIMPLEX VERB	DOUBLE CAUSATIVE VERB
/čərəg/ to graze (intransitive)	/čəraenəg/ to cause someone to graze an animal
/Dərəg/ to collapse, fall down	/Dəraenəg/ to cause someone to knock something down
/kəpəg/ to fall, befall	/kəpaenəg/ to cause someone to make something fall
/təčəg/ to run	/təčaenəg/ to cause someone to make someone run, to cause someone to chase

## SIMPLEX VERB

/vəræg/ to eat, drink

## DOUBLE CAUSATIVE VERB

/vəraenæg/ 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:

/prwšæg/ to break (intransitive)  
and /prošæg/ to break  
(transitive)/prwšaenæg/ to cause someone to break  
something/ryčæg/ to spill (intransitive) and  
/rečæg/ to pour out, spill  
(transitive)/ryčaenæg/ to cause someone to spill  
something/swčæg/ to burn (intransitive) and  
/sočæg/ to burn (transitive)/swčaenæg/ to cause someone to burn  
something/twsæg/ to go out, be extinguished;  
to faint (intransitive) and /tosæg/  
to put out, extinguish/twsaenæg/ to cause someone to put out,  
extinguish something

- (3) Double causative forms of /nyndæg/ "to sit, stay, live" and /[k]oštæg/ "to stand" are based on their causative stems. The double causative stem of /vəspæg/ "to sleep" usually consists of the simplex stem + /aen/, however. Forms are:

/nyndæg/ to sit, stay, live

/nadaenæg/ to cause someone to seat  
someone [And: ]/nyndaraenæg/ to cause someone to seat  
someone (by assisting him, with force,  
etc.)

/[k]oštæg/ to stand

/[k]oštaraenæg/ to cause someone to  
make someone stand

/vəspæg/ to sleep

/vəspaenæg/ to cause someone to make  
someone sleep

If the simplex verb is intransitive, the double causative form provides a causative meaning: e. g. /Dəræg/ "to collapse, fall down" and /Dəraenæg/ "to cause someone to knock something down"; /ji[h]æg/ "to run away, flee" and /ji[h]aenæg/ "to cause someone to run away, flee"; /rwdæg/ "to grow (intransitive)" and /rwdænæg/ "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. /rəvæg/ "to go," /buæg/ "to be, become"); others have a causative but no double causative (e. g. /[k]aræg/ "to bring"); and still others have a double causative form but no corresponding causative (e. g. /kənæg/ "to do, make," /kwšæg/ "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. /čələg/ I-I denotes "to go (a wheel, machine, a piece of work, etc.)." The double causative form /čəlaenəg/ thus signifies "to run (a machine), drive (a car), progress (with one's work)." /čəl/ also occurs as the substantive element in /čəl vərəg/ "to whirl, revolve (intransitive)" and /čəl dəyəg/ "to whirl, revolve (transitive)." Although both /čələg/ and /čəlaenəg/ are found, the expected causative form, \*/čəlenəg/, does not occur. E. g.

/məni gəRi nəčəlit. / My watch does not run.  
/məni kar čələga ynt. / My work is progressing.

19.403. /təbib/ "doctor, physician" is employed for a person trained in the traditional oriental medical arts. /Daksər/ "doctor" denotes a practitioner of European medicine.

19.404. /čap/ "printing" is homophonous with /čap/ "dance." E. g.

/a čap jənəga ənt. / They are dancing. [/čap jənəg/ "to dance." Compare:]  
/a məni kytaba čap kənəga ənt. / They are printing my book. [/čap  
kənəg/ denotes "to print."]  
/ai [h]arosa čap but. / There was dancing at his marriage. [Compare:]  
/ai [h]arosəy ə[h]val čap but. / The news of his marriage was printed.  
[/čap buəg/ denotes both "to be a dance" and "to be printed." The  
meaning is usually clear from the context.]

19.500. Basic Sentences.

mən yəxxəy təha lərzana šwtwn.

I went [along] shivering in the cold.

təw pər če oda grevana rəstəy.

Why did you arrive there weeping?

məročiē [h]ar kəptəgē bwnD əw darā gyrrana  
bwrt.

Today's flood swept away [lit. dragging  
off took away] the fallen tree-trunks and  
sticks.

ma čap jənan əw šəyr jənana məlpədə gərdən.

We go around the meadows dancing and  
singing.

šwma əš bədigani twrsa ji[h]ana a[h]tyt.

You came fleeing in [lit. from] fear of the  
enemies.

šwməy jynykk pwll syndan əw ka[h] čynana  
a[h]tənt.

Your daughters [lit. girls] came plucking  
flowers and picking [blades of] grass.

yækk trwndē gvate møy gwdā dyrrana gvæst.	A violent wind tore away [lit. tearing passed] our headcloths.
a drēčka gwDDana mwrt.	He died [while] chopping down the tree.
təi bras šərab vərana twst.	Your brother became unconscious [while] drinking wine.
a təi satā dwzzana gyræg but.	He was caught [while] stealing your jewellery.
møy kardar jəngbəndiəy Dəlla gō nyndok tran kənan ət.	Our secretary was sitting [and] talking with the Ceasefire Commission.
a doši vəspok nalan ət.	Last night he was groaning [while] sleeping.
a gvarykē gvatəy təha oštək grevan ət.	He was standing [and] crying in the icy wind.
a drēčkani čera leTok tupəkk jənan ətənt.	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/ /ā/; 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 lərzana a[h]t. / He came trembling. [/lərzana/ "trembling" is invariable for all persons and numbers.]

/bəčəkk drykkana šwtənt. / The boys went [along] jumping.

/a sop vərana šwt. / He went [along] eating apples. [/sop/ "apple[s]" is the object of /vərana/ "eating." Definite objects are marked by /a/ or /an/ /ā/ as usual:]

/a sopa vərana šwt. / He went [along] eating the apple.

/pwlis rədkarā jənana ədalətta bwrt. / The police, beating the criminals, took [them] to the court.

/bəzgər tom čəT dəyana kiləgəy təha rəvənt w kayənt. / The farmers walk back and forth [lit. go and come] in the field [lit. farm] sowing seeds.

/a vəti gysəy dema nalana leTyt. / He lay down groaning in front of his house.

/drwst əwgan šəyr jənana a[h]tənt. / All the Afghans came singing. [Compare:]

/drwst əwgan šəyr jənan əw čap jənana a[h]tənt. / 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 ət. / He was lying on the bedding groaning.

/yəkk sypaie ko[h]əy səra oštək čarəga ət. / One soldier was standing on  
the mountain watching:

/a nyndok lep dočəga ynt. / She is sitting [and] sewing [a] quilt.

19.502. /kardar/ denotes "secretary" of a party, a political body, a club, etc., not a typist or stenographer.

19.503. /gvaryk/ is used as a noun meaning "ice, icicle" and as an adjective signifying "icy, cold."

19.600. Basic Sentences.

mən ayra oda [h]yččanana distwn.

I saw him over there sneezing.

če, təw mənī brasa nymaz kənana distəy?

Did you see my brother doing [his] prayers?

a təi myšina čəlana čarəga ət.

He was watching your machine [while it was] running.

ma təra šəyr jənana wškytən.

We heard you singing.

če, šwma a jynykka sad gišana distyt?

Did you see that girl untangling [the] thread[s]?

a təra riš trašana distənt.

They saw you trimming [your] beard.

mən ayra kytəb gyrəga nədistwn.

I did not see him buying [a] book.

če, təw ayra a bəločəy kwšəga distəy?

Did you see him killing that Baluchi?

a əmməy səroka gwštənk dəyəga dist.

He saw our president giving [a] speech.

ma avā [h]əlkəy kylłəga distən.

We saw them leaving the village.

če, šwma avā mənī jənəga distyt?

Did you see them beating me?

a əma pirena kəpəga nədistənt.

They did not see that old [man] falling.

mən api-jaza bwDDok distwn.

I saw the ship [in a] sunken [state].

če, təw əma pirena vəspok distəy?

Did you see that old [man] sleeping?

a əmməy səroka kəwmani typaki divana gwštənk dəyok dist.

He saw our president giving [a] speech in the United Nations Assembly.



ma yəkk askea rekəy səra oštok distən.	We saw a deer standing on top of the sand dune.
šwma ayra oda nyndok dist kənyt.	You can see him sitting over there.
a təi nakoa nypada leTok distənt.	They saw your uncle lying on the bedding.
a ayra vəspok jətənt.	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. 501, 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.

/mən ayra vəti pyssa jənana distwn. / I saw him beating my father.  
 [/ayra/ "him" is the object of the main verb; /jənana/ "beating" is being performed by the referent of /ayra/ and has a direct object of its own: /vəti pyssa/ "[my] own father." Note that /vəti/ refers to the subject of the sentence (/mən/ "I") and not to the object (/ayra/ "him"). ]

/ma avani pəwja pədi rəvana distən. / We saw their army going back.  
 [With a "phrase break" and a change in word order, /pədi rəvana/ "going back" can be made to refer to the subject of the sentence; ]

/ma pədi rəvana + avani pəwja distən. / We, going back, saw their army.  
 [In this form, it was we who were going back, not their army. ]

/a mara čap jənana distənt. / They saw us dancing.

/če, təw mənə šəyr jənana wškytəy? / Did you hear me singing?

- (2) The infinitive (i. e. the present stem + /əg/; 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.

/mən ayra sop vərəga distwn. / I saw him eating [about to eat] apple[s].  
 [Compare: ]

- /mən ayra sopəy vərəga distwn. / I saw him eating the apple.
- /ma avan əme bəločani jənəga distən. / We saw them beating [about to beat] these Baluchis.
- /a mənə təvar kənəga wškyt. / 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 mənəni təvar kənəga wškyt. / 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. ]
- /mən ayra čylym kəššəga čarytwn. / 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: ]
- /mən ai čylym kəššəga čarytwn. / 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].
- /če, təw ai bojia bwDDok distəy? / Did you see his boat [in a] sunken [state]? [/bwDDana/ would denote "in the process of sinking, " while /bwDDəga/ would signify "sinking, about to sink. "]
- /a dwzza təi kytaba bərok dist. / He saw the thief [in a state of] taking away your book.
- /ma šwməy bədigā ko[h]ea Dəkkok distən. / We saw your enemies hiding on a [certain] mountain.
- /gwrk gvənDoa grevok bwrt. / The wolf carried off the infant crying.

19. 602. /nymaz/ "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. /nymaz/ 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.

- /če, təw sobəy nymaza vətəgəy? / Have you performed [lit. read] the morning prayer?
- /mən nymaz kənəg loTin. / I want to do [my] prayer[s].
- /ma dwva kwrtən, ky [h]ar əmməy [h]əlka mərəsit. / We prayed that the flood would not reach our village.
- /mən čəRə pər təw dwva kənin. / I always pray for you.

19. 603. /typaki/ "united, joint" consists of /typak/ "unity, agreement" (from Arabic /yttyfaq/) + the /i/ adjective formant suffix. /typaki/ contrasts with /[h]əmsələ/, which signifies "united, agreed" in the sense of "of the same mind, having the same purpose or

goal. " E. g.

- /a drwst [h]əmsələ butənt, ky ayra kwšəgi ynt. / They were all agreed  
[lit. became united] that he must be killed. [/typaki/ cannot occur.]
- /drwst gəlani yəkk typaki nyade but. / A joint meeting of all the parties  
took place [lit. became].
- /ma gō yəkk dygəra typak kwrt nəkənən. / We cannot agree [lit. become  
united] with one another. [If there is a specific goal in view, then  
/[h]əmsələ but nəkənən/ is substitutable.]
- /avana typak nest. / They are not united. [Lit. To them unity does not  
exist.]

19. 700. Drills and Exercises.

19. 701. Substitution.

1. ərman ky mən     ai gəla                     b̀ypəlytenwn.  
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]a     čandi                     dər b̀ygetken, to jvan ət.  
lead  
gold  
iron  
coal  
sulphur
3. əmməy     kardar                     e gələy kar-w-karpədā                     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 ət ky mərəči     kanudsaz mərəgaəy                     nyade b̀wbuten.  
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. šwma e [h]əndəy drwst     məsyskā                     b̀wkwšəenyt!  
mosquitoes

locusts  
snakes  
ants  
hyenas

6. təw pər ʒe    zalbulā    grevaentəy.<sup>1</sup>  
the lambs    caused to be suckled  
the letters    did not deliver [lit. cause to arrive]  
their contributions    caused to be collected  
the secretary of our party    caused to be arrested [lit. caught]  
these karez    caused to be dug [lit. pulled, drawn]

<sup>1</sup>Double causative forms are to be used in all sentences of this set.

7. əme tupan    [h]ajiani bojiā    bwDDentə.<sup>1</sup>  
our government    its capital    has changed  
the nurse    the babies    has put to sleep  
the smell of these peppers    me    has made sneeze  
the postman    the physician    has overtaken  
our academy    his articles    has published

<sup>1</sup>Causative forms are to be used in all sentences of this set.

8. mən    [h]əlkəy mərduwā    dəm-dəm kənana    distwn.  
the Islamic judge    reading [the] Quran  
the editor    cheating [in a game]  
the barber    praying  
the workers of his political party    giving rebellious speeches  
that officer    taking [a] bribe

9. kargyr    əma bwnDā gyrrana    a[h]tənt.  
the Arabs    beating drum[s]  
the co-wives    making complaint[s]  
the trucks    carrying the sulphur  
the members of the Peace Commission    talking  
the Dombs    playing (instrumental) music

10. vəntkariəy vəzir    ərəbystanəy    tərr-w-gərda ʒwtə.  
the Prime Minister    of England  
the Minister of Defence    of Turkey  
the Minister of Finance    of Europe  
the Minister of Health    of Asia  
that very politician    of China

11.	če, šwma	<u>əma ərəba</u> those artisans that pilgrim a hyena that ship my co-wife	<u>vəspok</u> lying down sitting fleeing sunken [lit. sinking] resting	distyt?
12.	əgə a	<u>məni səngəttā</u> those principles that old man that party my wife's jewellery our girls	<u>məjətenətənt,</u> had not supported had not cheated had not formed had not stolen had not teased	gwRa mən šwtəgətwŋ.
13.	a ayra	<u>Twllani</u> of the guests of the merchant  of the wall of the new case of the Quran of the windows	<u>Darenəga</u> seating seating [i. e. helping to sit] causing to stand sewing  closing	distənt.
14.	əgə a	<u>əme [h]yštā</u> these eggplants  the responsibility of defence these lies  petroleum and gas  him [lit. on him]	<u>Der məkwrtən,</u> to had not taken away  had not taken up  had not told [lit. tied]  had not seen  had not trusted	<u>mən Do[h]ytwnyš.</u> 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.	əgə mən bŋšwtənwn, gwRa bəlky	<u>ai mərd</u> his wound we  I  the meeting of the law- making assembly  I	<u>ayra sə[h]en mədaten.</u> 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: /əgə təw ayra e gəppa b̀w̄gw̄šəy, to mən zar gyrin. /

Student: /əgə təw ayra e gəppa b̀w̄gw̄štenəy, to mən zar gyptwn. /  
[ /gypt/ is substitutable for /gyptwn/. ]

1. əgə a ešiaəy təkswrā dur b̀ȳkənənt, gwRa əmməy mwlk budnak bənt.
2. əgə təw əidəy nymaza əmyda b̀ȳkənəy, to šəpa pə asani pədi rəst kənəy.
3. əgə ma drwstan əme koTia b̀ynadenən, to nyndəgəy jagə nəbit.
4. əgə e sypadar mara mədrw[h]it, gwRa ma jənga kəTTən.
5. əgə təw šə təp-dykka b̀w̄čwTTəy, gwRa mən təra yskula pə vanəga kyllin.
6. əgə təi čəšməkk b̀w̄prwšit, gwRa təw ešyra čon vənt kənəy.
7. əgə a badša[h]əy pərmana bwanənt, to drwst ji[h]ənt.
8. əgə təi gəRi məčəlit, to mən təra vətiga dəyin.
9. əgə ma drwst [h]əmsələ b̀ȳbən, gwRa ma vəti mwłka azatē kəwmani ryda oštarent kənən.
10. əgə təw ai gwštynā goš mədarəy, to ai [h]əyalā sərpəd nəbəy.
11. əgə šwma kaziəy pəysləga b̀ymənyt, to šwməy dava pok nəbit.
12. əgə e nyad əmməy bwnja[h]a b̀ȳbit, gwRa jvan bit.
13. əgə əmməy [h]wnəkar e Dəwlē pwčč b̀w̄gvəpənt, to Dənni mwłkā bəha kənənyš.
14. əgə əmməy bədig əma vəxta məy səra wrwšš b̀ȳkənənt, to ma avā pədi telank dat nəkənən.
15. əgə a mənə b̀ȳrepit, to mən əš ai ber gyrin.

#### 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: /əgə mara a[h]yn dəst b̀ȳkəpit, gwRa ma bazē kargə[h] [h]əDD kənən. /

Student: /əgə mara a[h]yn dəst b̀ȳkəptənət, gwRa ma bazē kargə[h] [h]əDD kwrtəgətən. /

1. əgə təw moTəla čəppē neməga b̀ȳtərrenəy, to ai gysa rəsən.
2. əgə a gvəragā məčarenit, to ma ayra [h]yčč [h]əkk nədəyən.
3. əgə mədəg byayənt, to əmməy drwstē pəslā čəT kənənt.
4. əgə əmməy [h]wkumətt drwstā bwanenit, to mwłkəy baz demrəvi bit.
5. əgə avani api-jaz bwDDenəg məbənt, gwRa a bəndəyəy səra wrwšš kənənt.
6. əgə ask čəpp-w-rast mətəčit, gwRa ma tupəkka jət kənənyš.
7. əgə təw mənə kopəga Die b̀ȳbəndəy, to Təppyš nəza[h]menit.
8. əgə təw ayra sə[h]en b̀ȳdəyəy, to ai pyss əš təw zar girt.
9. əgə mərəči a gvarykē gvatəy təha b̀ȳrəwt, to ayra ginryč girt.
10. əgə a mələm məgirt, to ynkə bəd[h]al nəbit, ky vəti drwst malā bəha b̀ȳkənt.

11. əgə təi tru yda bÿbit, gwRa təi bəččana rodenit.
12. əgə ma dinəy ra[h]bəndā məpəllən, to ma [h]əmsələ nəbən.
13. əgə mən e rydbəndan əme Dəwla bÿtərrenin, gwRa masTər mənə jənt.
14. əgə šwma əspā bÿbojyt, to a pədi ji[h]ənt.
15. əgə a pənjaba mələDDənt, to avana jvanē nokəri rəsit.

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 məjənənt. /  
 Student: /bayd ət ky a ayra məjətenənt. /

1. ma bəlky bÿrəvən.
2. omet ynt, ky a gon ešā məmyRənt.
3. təw bayd ynt ai pəssəv bÿdəyəy.
4. [h]əyal ynt, ky ma gon ai tran bÿkənən.
5. omet ynt, ky ma ynkə poRi mwčč bÿkənən.
6. a bəlkynə təra dəRko bÿdəyənt.
7. bəlky mən pər təw bÿdarin.
8. bayd ynt ky təw e bwnDa əš ra[h]a dur bÿkənəy.
9. [h]ər Dəwl ky bÿbit, mən ayra bÿgyrin.
10. omet ynt, ky əš tupana peš ma baz ka[h] bÿkənən.

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: /təw bayd ynt bÿrəvəy. /  
 Student: /təw bayd ət bÿšwtenətəy. /

1. bayd ynt təw ayra səlam bÿkənəy.
2. a bəlky mara mədrw[h]ənt.
3. [h]ər Dəwl ky bÿbit, əmməy gəl əme ra[h]bəndā bÿdarit.
4. omet ynt, ky jəngbəndi bÿbit.
5. omet ynt, ky a mənə nymyštankā čap bÿkənt.
6. təw bayd ynt vətə moTəla ynkə tez məčələenəy.
7. bəlky a e gala sərped məbit.
8. bəlky əme dai ayra bÿrodenit.
9. a əm bayd ynt [h]əjja bÿrəvənt.
10. šwməy [h]wkumətt kəwmani typaki divanəy kar-w-karpədə bÿpəllit.

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 šəyr jənan ətwn. mən šwtwn. /  
 Student: /mən šəyr jənana šwtwn. /

1. a gyrəw jənan ət. a šəpa a[h]t.
2. a rəTan ətənt. a drwst vəti gysā šwtənt.
3. a yagiā jənan ətənt. a maRia rəstənt.
4. a dərko dəyan ət. a məni neməga ayəga ət.
5. a [h]əlkā [h]ul kənan ətənt. a dema kynzytənt.
6. əme sərməčar bədigā kwšan ət. əme sərməčar təna avani kəlata rəst.
7. Domb w loRi čəng jənan əw swronz jənana ətənt. Domb w loRi nyndok ətənt.
8. a pəkir pynDan ət. a pəkir əmməy [h]ənda čərrəga ət.
9. təw təvar-təvar kənan ətəy. təw pər čə məni gysəy təha pwtrytəy.
10. mən darā Do[h]an ətwn. mən əš təi dwkkana gvəstwn.

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 šəyr jənan ətwn. a məna dist. /  
 Student: /a məna šəyr jənana dist. / [Or: ]  
 /a məna šəyr jənəga dist. /

1. təw pyssa Tuəga ətəy. mən təra distwn.
2. a asa tosəga ət. čə, təw ayra distəy?
3. ma gəpp jənan ətən. čə, a mara wškyt?
4. molyd degani čyrk kərrəga ət. mən molyda nədistwn.
5. a təi təkka dwzzəga ət. mən ayra distwn.
6. drwst zalbul pyTTəga ətənt. ma drwst zalbulā distən.
7. a ča joR kənəga ynt. təw ayra bÿčar!
8. a bəllwk čyTTā vəTTəga ət. ma e bəllwka čarytən.
9. šonkar gwštank dəyəga ət. ma šonkara nygošan ətən.
10. a pimaz koTəga ət. mən ayra distwn.

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.



Instructor: /məni bras vəspok ət. mən vəti brasa distwn. /

Student: /mən vəti brasa vəspok distwn. /

1. nai ra[h]a leTok ət. mən naia distwn.
2. mən Twlləy səra oštək ətwn. Će, ųwma məna dist kwrtyt?
3. təw nyndok ətəy. təw ai galā nygoųəga ətəy.
4. ai [h]əpok grevok ət. vəxte ky mən gysa sər butwn, mən ai [h]əpoka distwn.
5. ai za[h]g-w-zalbul lədəy təha Dəkkok ətənt. ma ai za[h]g-w-zalbulā nədistən.
6. a aram kənok ət. ma ayra distən.
7. drəĉk kəpok ət. mən gō təpəra e drəĉka gwDDytwn.
8. a kəyzəy təha darok ət. ma gon ai gəpp jətən.
9. əma dwzz bəndok ət. a əma dwzza distənt.
10. bali-jaz bal kənok ət. Će, ųwma bali-jaza distyt?

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 twrsenin. /

1. e syasətdan əmməy gələy baskā \_\_\_\_\_. causes to fight
2. mən pər təw yəkk zebaē bəloĉi jaməge \_\_\_\_\_. will cause to be sewn
3. təw əmməy drwst memanā \_\_\_\_! cause to sit!
4. Će, təw gysa mərəĉi \_\_\_\_? will cause to be swept
5. əgə mən ųwməy gvəragā \_\_\_\_\_, to məna Ćynkə pəysəg dəyyt. may cause  
to graze
6. masTər drwst ųagyrdā yəkk ryda \_\_\_\_\_. caused to stand
7. a ųonkar vəti kytaba mən wrdu zwbana \_\_\_\_\_. has translated [lit.  
has caused to turn]
8. əmməy [h]wkumətt loTit, ky ma vəti drwst mərdwmā \_\_\_\_\_. may educate  
[lit. may cause to read]
9. mərəĉi mən vəti səra \_\_\_\_ loTin. to cause to be trimmed
10. Će təw tənynga ųynykkā \_\_\_\_? 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 karā \_\_\_\_\_. / will cause to be done

Student: /mən pər təw e drwst karā kənaenin. /

1. mən pər təw baz šərrē nan \_\_\_\_\_. will cause to be cooked
2. mən pər ai əma Dəwlē jwrrabe \_\_\_\_\_. will cause to be bought
3. šwma gəRətti məkənyt! mən asa \_\_\_\_\_. have cause to be extinguished
4. əgə mən šə bəločystana yəkk šypie bəwloTin, to təw čon \_\_\_\_yš. can cause to arrive
5. mən əme [h]ənda bazē karez \_\_\_\_\_. have caused to be dug [lit. have caused to be pulled, drawn]
6. a vət vəti brasa \_\_\_\_\_, əw drwst kiləganyš zyt. caused to be killed
7. šwma e drwst a[h]ynan əmyda Der \_\_\_\_! cause to be done!
8. mən moTəl \_\_\_\_a nəzanin. to cause to go
9. e təbib təra šə təp-dykka \_\_\_\_\_. can cause to be rid
10. badša[h] əme rodəy səra pole \_\_\_\_\_. caused to be built [lit. tied]

19. 711. Question-Response Drill I.

1. šonkarəy gwštanka če [h]əbər ətənt.

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 gələy kardar pər če kəyz kənəg butə.

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 kəy 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.

4. e mærdwm tæi [h]ənda ʒe  
kənəga ənt.<sup>1</sup>

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.

<sup>1</sup>The answers to this question are continuous and form a connected text.

5. mæni gw[h]ar kwja ynt.

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.

6. ʒe, mæroči əmməy gələy  
nyade bit?

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.

7. tæi [h]əyala, ma pær ʒe  
ynkə bəd[h]al butəgən.<sup>1</sup>

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].

<sup>1</sup>The answers to this question are continuous and form a connected text.

8. šwməy dəməg pər če ynkə budnak  
butə.

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. če, təw ayra e gəppa gwštəy?

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 čon šwtənt.

They went [along] weeping.

They went [along] playing music and dancing.

They went [along] playing horn[s] and beating drum[s].

They went [along] moving slowly.

They went [along] rejoicing.

11. če, kazi tənynga nəya[h]tə?

No. If he had come, then my servant would have told me.

If the village-headman 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 čon 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]

of dysentery.

I saw him standing in front of his house.  
If he had been ill, he would not have come  
outside.

13. e kazi čoně mārde.

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 [/pwrr-gwšadi/] demands praise.  
He always sits in the council of the chiefs.

14. a pər 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 bəččəy dai kwjangw šwtə.

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, šwməy [h]ənda nəpt w jəlyšk əst?
2. bayd ynt ky [h]wkumətt [h]ər za[h]gəy vanenəgəy wgdəa b̀wzurit?
3. təw vəti [h]əyalā mən bəloči zwbana tərrent kənəy?
4. təw nymaz kənəga zanəy?
5. təra kəsanīa dai əstət?
6. wrdu kwjam [h]əndəy zwbān ynt.
7. če, təw [h]yčč bər gvərəg nəčarentəgəy?
8. če, təw vəxte vəti syasi gələy kar-w-karpədə vəntəgəy?
9. vəxte ky təw gvazie ba[h]enəy, to təw zar gyrəy?
10. təi mwlkəy bwnja[h]əy nam če ynt.
11. təra təmbakəy bo dost ynt?
12. če, təw vəxte drog bwrrytəgəy?

13. t*ai* [h]əyala, sə[h]en dəyæg jvanē čie, ya nə.  
 14. təw moTəl čəlaent kənəy?  
 15. ešia əw pərəngystanəy təkswrā dur kənəga pə, če če but kənt.

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	iron (metal)
asani	ease, effortlessness, simplicity
pə asani	easily
azat	free, independent
azat buæg	to be, become free, independent
azat kənæg	to free, liberate
əid	Id (name of two Islamic festivals)
əmn	peace
ərəb	Arab
ərəbystan	Arabia
ərman [ky]	would that, if only . . . !
ba[h]enæg I-II	to lose (a game, war, etc.)
bəd[h]al	wretched, unfortunate
bəd[h]al buæg	to be, become wretched, unfortunate
bəd[h]al kənæg	to make wretched, unfortunate
bədlenæg I-II	to change (transitive)
bo	smell, odour
budnak	prosperous, well-off
budnak buæg	to be, become prosperous, well-off
budnak kənæg	to make prosperous, well-off
budnaki	prosperity, wellbeing
bwDDæg I-I	to sink (intransitive)
bwDDenæg I-II	to sink (transitive)
bwnD	treetrunk
bwnja[h]	capital (city)
čandi	silver
čap	printing
čap buæg	to be printed
čap kənæg	to print
čarenæg I-II	to graze (transitive)
čəlaenæg I-II	to run (a machine), drive (a vehicle), progress (with one's work)
čəlæg I-I	to go, run, progress (a wheel, machine, a

čəpp	piece of work, etc.) (intransitive)
čəpp-w-rast	left (hand, direction)
	left-and-right: in all directions, hither and thither
čəšmækk	eyeglasses, spectacles
čin	China
čwTTaenæg I-II	to cause to be freed, cause to be rid of
čwTTæg I-I	to be rid of, free from
dai	nurse, wetnurse, midwife
dəm-dəm	celebration
dəm-dəm buæg	to be a celebration
dəm-dəm kənæg	to celebrate
dəričə[g]	window
*dəst	hand
dəst kəpæg	to obtain, receive (accidentally, by chance)
din	religion
dočenæg I II	to cause to sew
drog	lie, falsehood
drog bəndæg	to tell a (harmful) lie (against someone)
drog bwrræg	to lie habitually, make up stories
drw[h]æg I-I	to betray
*dur	far
dur buæg	to be removed
dur kənæg	to remove, eradicate
Darenæg I-II	to cause to collapse, knock down
Der	pile, heap (large)
Der buæg	to be piled, heaped
Der jənæg	to cut and pile (as grass, hay, tree branches, etc.)
Der kənæg	to pile up, heap up
Do[h]æg I-I	to carry off (in a vehicle, in one's arms, in several loads)
ešia	Asia
gal	word (vocable), statement, talk
gišæg I-I	to untangle, set straight, set apart
gišenæg I-II	to solve (a dispute); to explain, lay out, set in order
gokwrt	sulphur
grevaenæg I-II	to cause to cry, weep
gvapenæg I-II	to cause to weave
gvarenæg I-II	to cause to rain
gvaryk	ice, icicle; icy
gvazenæg I-II	to pass (transitive)
gvəræg	lamb

gwštyn	saying, statement, talk (what is said)
gyraenæg I-II	to cause to be grasped, seized, caught, bought
[h]aji	pilgrim (person who makes the /[h]əjj/, the Islamic pilgrimage)
[h]əjj	Hajj (the Islamic pilgrimage)
[h]əjj kənæg	to perform the pilgrimage
[h]əmsələ	united, agreed, having the same opinion, purpose, or plan
[h]əmsələ buæg	to be united, agreed
[h]əpok	co-wife (kinship term used by one wife to another in a polygynous family)
[h]əptar	hyena
[h]wnærkar	artisan, technician
[h]yččanæg I-I	to sneeze
[h]yččanenæg I-II	to cause to sneeze
jansəlamətti	health
jəll	case, cover
jəlyšk	gas (natural gas)
jəngbəndi	ceasefire
jəngbəndi buæg	to be a ceasefire
jəngbəndi kənæg	to effect a ceasefire, end a war
ji[h]aenæg I-II	to cause to run away, flee
kanudsaz	lawmaker, lawmaking
kapenæg I-II	to cause to fall
kardar	secretary (of a political party, club, etc.)
karkwn	worker, employee (in an office, a scholarly academy, a political party, etc.)
kar-w-karpəd	aims and objects, objectives
kazi	Qazi (Islamic judge)
kənaenæg I-II	to cause to be done, made
kəsani	smallness; childhood
kəššaenæg I II	to cause to be pulled, drawn, taken out
kili	cheating (in a game)
kili buæg	to be cheating
kili kənæg	to cheat (in a game)
kopæg	shoulder
kwran	Quran
kwšaenæg I-II	to cause to be killed
mədæg	locust
məlam	bribe
məlam dəyæg	to give a bribe
məlam gyræg	to take a bribe
məlam vəræg	to take a bribe
məraga	council, committee



məsysk	housefly
məykəmə[g]	department
mēčənəg I-II	to suckle (transitive)
mēRenəg I-II	to cause to fight
morink	ant
myčāenəg I-II	to cause to be suckled
nadenəg I-II	to cause to sit, seat (someone)
nai	barber
nəpt	petroleum, oil
nymaz	Islamic ritual prayer
nymaz buəg	to be prayer
nymaz kənəg	to perform [a] prayer
nymaz vanəg	to pray
nyndarenəg I-II	to cause to sit, seat (by assisting the person, with force, etc.)
[k]oštarenəg I-II	to cause to stand, stand (transitive)
pəlləg I-I	to support
pərəngystan	Europe
pərman	command, order
pərraenəg I-II	to cause to fly off, cause to slip away
pəššə[g]	mosquito
pətt	trust, confidence
pətt buəg	to be trust, confidence
pətt kənəg	to trust, have confidence. [The person trusted is marked by /-əy səra/ "upon. "]
pok	useless, worthless, fruitless
pok buəg	to be, become worthless
pok kənəg	to make worthless, useless
poRi	contribution, donation; subscription (to a journal, newspaper)
pylpyl	pepper
ra[h]bənd	principle
rəsaenəg I-II	to cause to arrive; to deliver
rəsenəg I-II	to overtake, catch up with
repəg I-I	to cheat, deceive, befool
repenəg I-II	to cause to be cheated
rodenəg I-II	to cause to grow, bring up, nourish
ryd	line (of objects standing side by side)
ryd buəg	to be, become a line (of objects side by side)
ryd kənəg	to line up (objects side by side)
rydbənd	sentence (utterance)
sə[h]en	divorce
sə[h]en dəyəg	to divorce
sə[h]en gyrəg	to obtain a divorce

səlam	greeting, felicitations
səlam dəyæg	to give a greeting
səlam kənæg	to greet
səpər	trip, journey
səpər buæg	to be a journey
səpər kənæg	to make a journey
so[h]r	gold
swrwp	lead (metal)
šərt	bet; condition, stipulation
šərt buæg	to be a bet, be a condition
šərt jənæg	to bet
šərt kənæg	to make a condition
šingenæg I-II	to spread out (as a girl's tresses on her shoulders), leave a trail while moving along; to publish
šonkar	editor, arranger
tačənæg I-II	to cause to run, chase
təbib	doctor, physician (person trained in oriental medicine)
təkswr	tension, strain
təp-dykk	tuberculosis
tərrenæg I-II	to turn (transitive); to stir (a liquid); to translate
trašæg I-I	to cut, trim, pare, whittle
trašənæg I-II	to cause to trim, to get trimmed
tupan	storm
twrkystan	Turkey
typaki	united, joint (adj.)
Ta[h]enæg I-II	to cause to agree, settle, fix, form, establish
Təpalrəsan	postman
Twll	tower
val	yard (measurement)
vanenæg I-II	to cause to read, to educate
vapenæg I-II	to cause to sleep, put to sleep
vəyl	catastrophe, calamity, trouble
wgdə	responsibility
wgdə zuræg	to take on a responsibility
wrdu	Urdu (language)
ynglystan	England
yslam	Islam
yslami	Islamic
za[h]menæg I-II	to increase, grow worse (wound)





The custom of /šynykki/: women gather around the groom [in the centre] and shower him with sweetmeats.

## UNIT TWENTY

20.100. Text I.

- |  |  |
|--|--|
| <p>1. The Baluchis celebrate [lit. pass] their weddings [lit. days of the marriage] with much pomp and show.</p> <p style="padding-left: 2em;">engaged, betrothed</p> <p style="padding-left: 2em;">to collect contributions for a marriage</p> <p style="padding-left: 2em;">wedding expenses paid by the groom to the bride's father</p> <p style="padding-left: 2em;">bridal payment made by the groom to his prospective mother-in-law</p> | <p>bəloč vəti [h]arosəy ročā baz pə dəm-dəma gvazenənt.</p> <p style="padding-left: 2em;">sangi</p> <p style="padding-left: 2em;">byjjar kənəg</p> <p style="padding-left: 2em;">ləbb</p> <p style="padding-left: 2em;">širbeli</p>    |
| <p>2. After the engagement, that engaged man collects contributions among his tribe, has jewellery made for his fiancée, and completes [the payment of] the wedding expenses and the gift to his mother-in-law.</p> <p style="padding-left: 2em;">completed, fulfilled</p>   | <p>əš sanga rənd, əma sangiē mərd mən vəti twməna byjjar kənt, pə vəti dyštara sat joR kənaenit, əw ləbb-w-širbeliayš əlas kənt.</p> <p style="padding-left: 2em;">purə</p>  |
| <p>3. Whenever all the arrangements are [lit. became] complete, then [they] set a day for the marriage.</p> <p style="padding-left: 2em;">perfume</p> <p style="padding-left: 2em;">to mix into a paste I-II</p> <p style="padding-left: 2em;">to embroider</p>  | <p>[h]ər dē ky drwst šon purə butənt, gwRa [h]arosa pə yəkk roče [h]er kənənt.</p> <p style="padding-left: 2em;">vəššbo</p> <p style="padding-left: 2em;">srwšəg</p> <p style="padding-left: 2em;">čəkən jənəg :</p>                   |
| <p>4. Meanwhile, the women of the houses of the groom and the bride become busy in sewing clothes, preparing perfumes, and embroidering.</p> <p style="padding-left: 2em;">cosmetics, make-up</p>  | <p>əme dəwrana, salunk əw banurəy gysani zalbul pwčč dočəg, vəššbo srwšəg, əw čəkən jənəga gəTT bənt.</p> <p style="padding-left: 2em;">singar</p>   |
| <p>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.</p> <p style="padding-left: 2em;">costs, expenses, spending</p> <p style="padding-left: 2em;">to bear, stand, endure I-I</p>  | <p>banurəy varys pər ai təkki, šypi, turəg, əw dygə či gvəpənt, vələ ai pwčč, rəzan, əw singlarəy čiā salunk dənt.</p> <p style="padding-left: 2em;">[h]ərč</p> <p style="padding-left: 2em;">pwjjəg</p>                               |
| <p>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.</p> <p style="padding-left: 2em;">supplies, animals, etc. sent by the groom to his father-in-law for the marriage feast</p> <p style="padding-left: 2em;">father-in-law</p>   | <p>əma kəss ky [h]arosəy [h]ərčā pwjjənt, əš səy šəp-w-roča geš dəm-dəm kənənt, vələ geštər bəloč tənəia səy šəp-w-roč dəm-dəm kənənt.</p> <p style="padding-left: 2em;">arti [or /aRti/]</p> <p style="padding-left: 2em;">vəsyrk</p> |
| <p>7. Some days before the wedding the groom sends the supplies for the wedding feast to his father-in-law's house with great</p>  | <p>[h]arosa šə la[h]tē roč peš, salunk artia baz pə dəm-dəma vəti vəsyrkəy gysa dem dənt.</p>  |

- 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.
- man, male
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.
- early afternoon
- to cause to wear I-II
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
- əwli dw šəp əw dw roč geštyr mwčči salunkəy gysa bit. banurəy gysa əm syal kayənt, əw nan-w-nəgən bar bit.
- mərden
- əme [h]ərdw šəp salunkəy [h]ədda mərden divan kənənt, əw dol-w-čap kənənt. jənən əm šəyr əw dəmaməg jənənt.
- [h]ynnam jənəg
- əme [h]ərdw šəp banur əw salunkəy dəst-w-padā [h]ynnam jənənt, əw roča əm nan-w-nəgəna gvazənənt.
- langəv
- vəjj
- [h]arəsey soba, yəkk dw langəvani jənən banurəy vəjja sər kənənt, əw salunkəy vəssu avā yəkk yəkk gwd dənt.
- [h]arəsey roča, banur əw salunk [h]ərdwenani gysā syal-w-kam kayənt, əw nan-w-nəgən bar bit.
- ma[h]pəl
- sər dəyəg
- šəkər
- əme roč svarəgəy nana rənd, əš salunkəy gysa ma[h]pəla sər dəyənt, əw zalbul ma[h]pəla šəkər čəT dəyənt.
- pešim
- pošaenəg
- əme roč pešiməy nymaza rənd, salunk nokē pwčč gvəra kənt, əw oda banura əm nokē pwčč pošaenənt.
- čadər
- pošak
- koča kənəg
- salunk, əš Top, məndil, čadər, əw dygə pošakā bed, yəkk za[h]me koča kənt.
- šynykki kənəg
- sərgərd dəyəg
- əme dəwrana yəkk dw mərd tupəkk jənənt, salunka šynykki kənənt, sərgərd dəyənt, əw pəda əspea svar kənənte.

- afterwards mount him on a horse.
- separately, apart from one another  
wedding procession
17. The wedding processions of men and women arrive separately at the bride's house beating drums and [shooting off] guns, [playing] tambourines and singing.  
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.  
gathering, small group
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.  
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] her 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
- jyta-jyta  
jənn  
mərden əw jənenani jənn jyta-jyta dol əw tupəkk, dəmaməg əw šəyr jənana banurəy gysa rəsənt.  
ča-w-čylym kənəg  
banurəy syal-w-varys [h]ərdw jənnā vəšš-a[h]t gwšənt, əw ča-w-čylym kənənt.  
ə[h]val gyrəg  
mərdenani ə[h]vala gyrənt, əw [h]ərdw jənnā nan-w-nəgən dəyənt. əme dəwrana dol-w-čap əm bit, əw zalbul əm jyta šəyr jənənt.  
gəčč  
šam vərəga rənd, drwst gəčč-gəčča vəti gysā rəvənt, əw salunk gō la[h]tē səngəttā manit.  
pas  
šəpəy domi pasa rənd, mwlla səy mərd banurəy vətaka dem dənt.  
vəkil  
pəsənd buəg  
banur əš e mərdā yəkkea vəti vəkil gyčən kənt, əw [h]ərsəyē mərdani dema gwšit, ky ayra salunk pəsənd ynt.  
gva[h]i dəyəg  
pylan  
me[h]r  
kəbul buəg  
əš ešā, dw mərd mwllaəy dema səy bərā gva[h]i dəyənt, ky banurəy vəkil pylan mərd ynt, əw rənda vəkil əme gva[h]ia dənt, ky banura e salunk ynkəs me[h]rəy šərtā kəbul ynt.  
kəbul kənəg  
nyka[h]  
mwlla salunka əm səy bərā pwršit, əw salunk əgə kəbul kwrt, gwRa mwlla nyka[h]ayš vanit.  
mwdam

<p>life</p> <p>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!"]</p> <p>to offer congratulations</p> <p>to shoot at a target, hold target practice</p> <p>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"].</p> <p>to roll, mix up, cause to wallow I-II</p> <p>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.</p> <p>28. In the evening [they] cook the meat of this sheep and invite the family of the groom to the evening meal.</p> <p>sacrifice of a sheep, etc. performed at a marriage</p> <p>happiness, joy</p> <p>goal, aim, objective</p> <p>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.</p> <p>30. After the custom of /dem-[h]oni/ the groom can take his wife to his own home.</p>	<p>zynd</p> <p>mwilla vət salunka banurəy vətaka sər kənt, əw ai dəsta banurəy dəsta dənt gwšit, "eš ynt, təi jən mwdam pə zynd!"</p> <p>mwbarekki dəyəg</p> <p>nyšanə[g] jənəg</p> <p>[h]arosey domi roč, syal-w-kam kayənt, əw [h]ərdwenā mwbarəkki dəyənt. salunk vəti syalā gō Dənnə nyšanəg əm jənt.</p> <p>loRenəg</p> <p>banurəy varys čarmi roč yəkk meše ai vətakəy dema kwšit, mešəy sərə mən [h]onā loRenit, əw dərgəgəy dema kyllite.</p> <p>əme mešəy goštā šəpa gradənt, əw salunkəy kə[h]ola šəpəy nana loTənt.</p> <p>dem-[h]oni</p> <p>vəšši</p> <p>mwrad</p> <p>əme ko[h]nē doda dem-[h]oni gwšənt, ky vəšši əw budnakiəy mwrad man yntyš.</p> <p>əš dem-[h]oniəy doda rənd, salunk vəti jəna vəti gysa bart kənt.</p>
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20.200. Word Study: Text I.

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 /širbeli/ and may range up to fifty or a hundred rupees. It is not considered a part of the /ləbb/.

On the morning of the marriage a small party of Langav women (see Sec. 20.200 (11) below) deliver the /vəjj/ 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 /ləbb/.

Sometime later on the day of the wedding the groom's people also send the /ma[h]pəl/, 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]pəl/ 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 /sərgərd/. This latter term consists of /sər/ "head" + /gərd/, the present stem of /gərdəg/ "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 /sərgərd/ is also observed at a boy's circumcision ceremony, and the money thus collected is usually distributed to the Langavs and LōRis for their assistance at the function.

The groom's party then sets off in two separate processions (/jənn/) 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 /ə[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. /mərden/ is a general term for "man, male, menfolk." /mərd/ "man, male" is more specific and also denotes "husband," a meaning which /mərden/ lacks. Compare also /jənen/ "women"; see Sec. 18.200 (8).

11. The /langəv/ "Langav" are a tribe of rather lesser social status. Indeed, in some areas the /langəv/ 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 /langəv/ are usually tenant farmers or servants, and they also have traditional functions at such ceremonies as marriages, circumcisions, funerals, etc.

15. /pošak/ 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.

/pə vəti za[h]ga pošake bÿgyrin. / I should buy a [complete set] of clothing for my child.

/əmrikənani lybas dygə Dəwləy ənt. / American costumes [i. e. styles of dress] are different [lit. of another sort].

15. /koč/ is the term for the inner shoulder, the place where the neck and the trunk meet. /kopəg/ denotes the outer shoulder, where the arm joins the body. The complex verbal formation /koča kənəg/ signifies "to sling over the shoulder (as a sword, bandolier)." Note that /koč kənəg/ however, idiomatically has come to mean only "to march." E. g.

/mən tupəkka koča kwrtwn. / I slung the gun over [my] shoulder.

/ma zi əš oda koč kwrtən. / We marched from over there yesterday.

20. /gəčč/ denotes a small, fortuitous group and is almost synonymous with /Dəll/ "group, party" (see Sec. 18.600 (9)). The latter, however, has a greater connotation of internal association or reason for cohesion, while /gəčč/ is used for any small, accidental congregation. E. g.

/əš a [h]əlka, zalbulani yəkk gəčče dər 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 gəčč-gəčča oda šwtən. / We went over there in [various small, fortuitous] groups.

/a šə əmməy Dəlla ynt. / He is [a member] of our party. [/Dəll/ 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. /pəsənd/ signifies "choice, something which is liked." /pəsənd kənəg/ 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 čie./ This is my choice [lit. a thing of my choice].  
 /e či məna 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 vətə yəkk jynykke pəsənd kwrt./ He chose a girl for himself. [Compare: ]  
 /təw yəkke 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)   | əbdwlla xan   |
| Nasir Khan (proper name: ruled much of Baluchistan, 1750-94)  | nəsir xan   |
| to be born  | pəyda buəg  |
| 1. Nasir Khan, the son of the brave ruler of Baluchistan, Abdullah Khan, was born at the beginning of the Eighteenth Century.   | bəločystanəy sərməčarē [h]akym əbdwlla xanəy bəčč, nəsir xan, [h]əždəmi səddiəy šwrua pəyda but.                                      |
| farsighted  | durgynd [or /dirgynd/]  |
| well-organised  | pwrr-šon  |
| 2. Nasir Khan became not only a brave [warrior] but [also] became a farsighted politician and a well-organised ruler.   | nəsir xan nə tənia sərməčare but, bəlky yəkk durgyndē syasətdan əw pwrr-šonē [h]akyme joR but.  |
| half- (half-brother, half-sister)   | jynmadər  |
| Nadir Shah (proper name: ruler of Iran, 1687-1747)  | nadyr ša[h]   |
| hostage, security   | gyrəo   |
| sitting-and-meeting: environment, surroundings, contacts, company, society  | nynd-w-nyad   |
| royal   | ša[h]i  |
| court (of a king)   | dərbar  |
| 3. 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. | nəsir xan kəsan ət, ky ai jynmadərē bras ayra nadyr ša[h]əy [h]ədda gyrəo dem dat, əw tənə nw sal, ai nynd-w-nyad ša[h]i dərbara but. |
| Bibi Maryam (proper name)   | bibi məryəm   |
| 4. There his mother, Bibi Maryam, educated him and raised him well.   | əmoda ai mas, bibi məryəm, pə jvani vanente əw rodente.   |
| Ahmad Shah Abdali (proper name: ruler of Afghanistan, 1747-72)  | a[h]məd ša[h]   |
| 5. Later Nasir Khan had his half-brother killed by [lit. in] the hand of Ahmad Shah, the ruler of the Afghans, and [he]   | pəda nəsir xan vətə jynmadərē brasa mən əwganani [h]akym a[h]məd ša[h]əy dəsta kwšəent, əw vət bəločystanəy [h]akym joR               |

- himself became the ruler of Baluchistan.
- administrative  
census
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 /twmən/
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.
- but.  
yntyzami  
mərdwmšwmari
- nəsir xan vəti yntyzami karā šon dəyəga pə, drwstā šə peš twmənani mərdwmšwmari kənaent.
- sənn-rəstə[g]  
sərkari  
vətən
- əme mərdwmšwmariəy rua, [h]ər də sənn-rəstəgē mərdā šə, yəkke sərkari pəwj əw vətənəy panəga pə dem dəyəgi but.
- yəmi miras  
mali
- eši bədəla, sərkar əme twmənā yəmi miras dat, əw əš avā mali, swng, əw DənD nəgypt.
- vət-vajəi
- tevi bəločystanəy wstwmana gyčenkariəy əw vət-vajəiəy [h]əkk rəst.
- Təkkər  
Təkkəri  
twməndar
- [h]ər kə[h]oləy sənn-rəstəgē mərd yəkk kəmaše, [h]ər Təkkərəy kəmaš yəkk Təkkəriə, əw [h]ər twmənəy Təkkəri yəkk twməndare gyčen kwrtənt.
- əmiri  
nwmayndə[g]  
saDi [or /saRi/]
- əme twməndar ya sərdar əmiri meRəvəy bask joR butənt, əw a vət, ya avani nwmayndəg, mwdam bwnja[h]a saDi ətənt.
- raji  
gynd-w-čar kənəg
- əmiri meRəvəy bask [h]əštad ətənt, ky mwlkəy raji, syasi, əw mali karani səra gynd-w-čar kwrtənt.
- sərpənč
- əš eši bed, əmiri meRəvəy bask pə sərpənčani divana nwmayndəg əm gyčen kwrtənt.

- police, security force  
ration-and-place: commissariat,  
board and lodging
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.
- face-to-face, directly
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.
- official, recorded
16. The recorded armies of Nasir Khan were 12,650 picked soldiers, but many times their number exceeded twenty thousand too.
- justice
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.
- supremē religious judge
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.
- district
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.
- Sibi, a town in Pakistani Baluchistan
20. Once a year a royal council of the tribal chiefs and sub-chiefs of all Baluchistan took place [lit. became] at Sibi.
- seat
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.
- legal
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
- sane-ləškər  
jirə-w-jagə
- əmiri meRəvəy bask sane-ləškər əm datənt.  
sərkər [h]ərdw divanani baskan əw sane-ləškərəy olak-w-sypaiā jirə-w-jagə dat.
- dem-pə-dem
- sərpənčani divan gō bəločəy badša[h]a  
mwlkəy [h]ər Dəwlē karani sərə dem-pə-dem  
tran kwrtənt, əw vətī sələā datənt.
- dəptəri
- nəsir xanəy dəptəri pəwj dwāzdə [h]əzar  
w šəšš səd w pənja gyčənē sypai ətənt,  
vələ baz bəran ešani šwmar əš bist [h]əzara  
əm gvəst.
- ynsap [or /ynsaf/]
- nəsir xan mwlkəy kanuda bəloči ryvajəy  
sərə [h]ər kwrt, vəle wstwmana gō purə  
ynsapa pə, šərə[h] əm əstət.
- sərkazi
- [h]ər twməndarəy [h]ədda yəkk kazie əstət,  
əw sərkaziəy ədalətt bwnja[h]a ət.
- [h]wlkəv
- [h]ər [h]wlkəva, [h]əptəgəy təha yəkk var  
jyrgə but, əw ryvajəy rua, twməndar,  
Təkkəri, əw motəbər davaā pəyslə kwrtənt.
- sebi
- saləy təha, yəkk var tevi bəločystanəy  
twməndar əw Təkkəriani ša[h]i jyrgəe mən  
sebia but.
- nyndja[h]
- nəsir xanəy dərbar pə šon-w-ədəba ət, əw  
[h]ər twməndar, sərkazi, vəzir, əw dygə  
məzənē mənəbdarani nyndja[h] [h]ər ət.
- a mwlkəy təhəy əw Dənnəy syasi, raji, əw  
yntyzami karā sərvezirəy dəsta dat.
- kanudi
- mwlkəy kanudi, mali, əw dygə karā vəkiləy  
dəsta dat.
- əme Dəwla, mwlkəy yntyzami karā pə baz  
dygə mənəbdar ətənt.

- country.
- to put in order, arrange  
to bring together, bring under control, bring back I-I
25. After putting the tasks of the government in order, Nasir Khan brought the Western Baluchis together also under his banner.  
to suit I-I
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.  
witness
30. History attests that in the wars of India the army of the Baluchis assisted the Afghans on every battlefield.  
internal  
to take part
31. Nasir Khan himself took part in twenty-six internal and external wars of the country.  
unequaled, 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
- giš-w-givar kənəg  
berəg
- sərkari karā giš-w-givar kənəga pəd, nəsir xan rokəpti bəločan əm vəti bəyrəkkəy čera beryt.
- sačəg
- bəločani e Dəwla yəkja buəg a[h]məd ša[h]a nəsačyt.
- sənn [h]əbdə səd w pənja w [h]əšta, bəloč əw əwgan təna yəkk ma[h]a səkk myRytənt.
- neT əwganəy badša[h] e [h]əbərə mənnyt, ky bəloč drwst nəsir xanəy bəyrəkkəy čera bÿbənt.
- kəwl dəyəg
- nəsir xan əm kəwl dat, ky bəloč Dənni bədiganı dema əwganani kwməkkar bənt.
- gva[h]
- tarix gva[h] ynt, ky synd-w-[h]yndəy jəngā, bəločani ləškər [h]ər pyRa əwganani kwməkkar but.
- təhi  
bar gyrəg
- nəsir xan mwlkəy təhi əw Dənni bist w šəšš jəngā vət bar gypt.
- beməTT  
dəptər kənəg  
Təppo jənəg
- nəsir xanəy yəkk beməTTē kar eš ynt, ky twmənani sərbwn, dərbarəy šon, ryvaj, əw dygə drwst sərkari karā dəptər kwrt, əw vəti Təppoa sərayš jət.
- parsi
- parsia sərkari zwban kwrt, ky a vəxta məzənē zwban ət.
- bəkkal  
jəziə  
map kənəg [or /maf kənəg/]
- nəsir xan bəkkalani səra jəziə map kwrt, əw tənıa səwdaəy čiā pə, barəy čar anə sərkarəy swng [h]er kwrt.
- əš eši, səwdagyri vəddynt, əw bazē bəkkal əš synd-w-[h]ynda a[h]tənt, əw tənınga bəločani [h]ədda abad ənt.

- place of] the Baluchis.
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
- əʃ eʃi bed, nəsir xan bəkkalani yəkk baske dərbara jagə dat, əw [h]ər jyrgəa əm avani yəkk baske nyʃt.
- dini  
pənDətt  
pəgar
- bəkkalā pə, avani vəti dini kanud əstətənt, əw avani pənDəttan əʃ ʃa[h]i xəzanəga pəgar rəst.
- ra[h]gir  
kysbgyr
- nəsir xan dwzz-w-ra[h]giran əm ʃəT kwrt. pəmeʃa bazē kysbgyr bəločystanəy ʃa[h]ran a[h]tənt.
- DaDər  
syl  
nam kəʃʃəg
- e babətta, DaDərəy tupəkkani kargə[h] əw kəlatəy pwčč əw syl rəng dəyəgəy kərgə[h] baz nam kəʃʃytənt.
- nur ma[h]məd  
tarixdan  
jam dwrrək  
sərʃayr  
vəntkar
- nəsir xanəy dərbara, sərkaži nur ma[h]mədəy Dəwlē tarixdan, əw jam dwrrəkəy Dəwlē sərʃayra ʃə bed, baz dygə vəntkarē mərdwm əstətənt.
- sənDemən  
nyzam
- rodratki bəločystanəy əngrez [h]akym, sənDemən, rast gwʃt, ky bəločā pə, nəsir xana ʃə bed, kəss ʃərrtyrē nyzam peʃ nədaʃtə.
- raj  
wstwman-raj
- ai raj wstwman-rajəy yəkk jvanē mysale ət.
- vəli  
yatgiri  
čedə[g]

43. Therefore the Baluchis call him [a] saint, and in many places [they] have built memorial cairns to [lit. of] him. pəmeša bəloč ayra vəli gwšənt, əw baz [h]əndan ai yatgiri čedəg [h]əDD kwrtəgənt.  
to die, pass away (honorific) zəval buəg
44. In the year 1794 this matchless ruler of the Baluchis passed away at Kalat. sənn [h]əbdə səd w nəvəd w čara, bəločani e beməTTē [h]akym mən kəlata zəval but.

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 /zurəg/ "to pick up, lift," Makrani /zirəg/, and Eastern /zirəγ/, etc.

3. /gyrəo/ signifies "person or thing left with someone as security: hostage, security." E. g.

/mən e satā gō təw gyrəo [h]er kwrtwn. / I left [lit. put down] this jewellery with you [as] security.

/mən vəti apā gyrəo kwrtwn. / I made my water rights [lit. waters] security [for some loan, etc.].

/šwma vəti yəkk mərdwme gyrəo bədəyyt! / Give one of your people [as a] hostage!

/nadyr ša[h] ai yəkk bəčče gyrəo dašt. / Nadir Shah kept one of his sons [as a] hostage.

8. For /γəmi miras/ "lands given in return for military service," see Sec. 14. 200 (32).

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 /swng/ "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 /paRo/ or /pəlli/, and these in turn are made up of extended families or lineages, called /kalə/.



Each /twmən/ is ruled by a /twməndar/, a term approximately synonymous with /sərdar/; each /Təkkər/ has its /Təkkəri/ "sub-chief," and each /paRo/ or /pəlli/ its /motəbər/ or /yspe-riš/ "sub-sub-chief" (literally "white-beard"). The head of the /kalə/ is the /kəmaš/ "middle-aged man, elder."

13. In Nasir Khan's system the ministerial council or cabinet consisted of five members. Therefore it was called the /sərpənč/ -- /sər/ "head" + /pənč/ "five." In modern Baluchi /sərpənč/ has come to mean "representative" and is thus roughly synonymous with /nwmayndə[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 /səre sərdar/ "head-chief" and provided the central government at Kalat with troops in return for /yəmi 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 /səre sərdar/ of Saravan and Jalavan were members of the /sərpənč/ "ministerial council," and the lesser chiefs had seats in the /əmiri meRəv/ "council of nobles." In battle, the Saravani /səre sərdar/ 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 (/h]wlkəv/), which more or less corresponded to the territories of the major tribes occupying them. Each /h]wlkəv/ was composed of sub-districts (/nyabət/). These divisions functioned as units in both the administrative and the revenue systems.

25. /giš-w-givar kənəg/ denotes "to put in order, arrange, set straight." /giš/ is, of course, the stem of /gišəg/ "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. /giš-w-givar buəg/ "to be put in order, be arranged, be set straight" occurs as the expected intransitive complex verbal formation.

25. /berəg/ 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.

/mən vəti bwzan əš rəməga 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.]

/ma əʃ əwganā vəti wʃtyrā pədi berytən. / 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. ]

/a drwst twmənā vəti bəyrəkkəy ʃera beryt. / He brought all the tribes together under his banner.

/ma bədigani kəlata berytən. / We gained possession of the enemies' fort.

38. /kysbgyr/ "artisan" is employed for anyone possessing a commercial skill: e. g. a dyer, weaver, blacksmith, etc. /[h]wnərkar/ "artisan, technician" is used for someone having technical or professional knowledge: technician, scientist, doctor, architect, etc.

40. 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.

42. /raj/ has several meanings: "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 kənəg/ signifies "to rule," and /raj buəg/ "to be ruled." The adjectival form /raji/ has the meaning "ruling, social." In modern Baluchi, moreover, /raj/ is sometimes found for "nation" (synonymous with /kəwm/), and /raji/ for "political, national" (synonymous with either /syasi/ or /kəwmi/). E. g.

/rajana tavan mədəy! / Do not create [a] loss for the tribes! [I. e. the community, subjects. ]

/ʃakər əw gvaram rajā gar kwrtənt. / Chakar and Gvaram ruined the tribes.

/a əʃ məy raja ynt. / He is from our community.

/zamas raje nə ynt. / 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. ]

/ʃwməy səra dygə kəwm raj kwrtənt. / Other nations ruled you.

/ma vəti raji karbəndā ʃərr kənəg loTən. / We wish to improve [lit. make good] our social projects.

43. The custom of erecting a memorial cairn at the site of some historical incident is old in Baluchistan. Such cairns, called /ʃedə[g]/, usually contain nothing but consist of just a large heap of stones.

44. /myrəg/ "to die" is not used when one is referring to the death of a respected person. The complex verbal formation /zəval buəg/ is employed instead. Note that the transitive form of this construction, /zəval kənəg/, has a quite different meaning: "to spend lavishly, wastefully." E. g.

/əma jəŋga baz bəloč mwrtənt./ Many Baluchis died in that battle.  
[ /myrəg/ may be employed when one speaks of the death of some unidentified person. ]

/ai gok mwrt./ His cow died. [The death of an animal is always expressed with /myrəg/]

/zi ai bras zəval but./ Yesterday his brother died. [To use /mwrt/ here would imply a lack of respect for the deceased. ]

/a vəti zərrā zəval kwrt./ 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 če  
če [h]ərč kənənt.

The groom collects contribution[s] 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 /vəjj/ and the /ma[h]pəl/ 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 [/mwčči/] of men and women /jənn/.

After arriving at the bride's house, the bride's guardians welcome them and serve refreshments.

3. nyka[h]əy vəxta, če če 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]ər 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]/.

4. [h]arosəy domi əw səymi  
roča, bəloč če če kənənt.

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.

5. šwma vəti [h]arosā če če kənyt.

In our country the boys and girls arrange their marriages themselves.

First they keep company [/nynd-w-nyad kənəg/] 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 [/Dəna/].

6. nadyr ša[h]əy babəttə, šwma  
če zanyt.

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-məDDi/] 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.

7. a[h]məd ša[h] kəy ət.

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. nəsir xanəy bəməTTē kar  
če çe 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. nəsir xan vəti Dyhəy mali  
karā čon šon 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. nur 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.  
This book is an invaluable [ /bəməTTē/ ]  
book of history.

12. jam dwrrək kəy ət.

He was the poet laureate at Nasir Khan's  
court.

Nowadays [/məroʃan əm/] 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. nəsir xanəy ədaləttəy məykəmə  
čon ət.

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. nəsir xanəy baria, vapari  
əw eš-w-aəy [h]al čon ət.

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 /jəziə/ [from] upon them.

The cloth and the skin dyeing factories of Kalat gained much fame.

In Dadar [they] also made very good guns.

15. əš nəsir xana rənd, ai  
[h]wkumətt čon 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. če, təw vəxte ədaləttə gva[h]i datəgəy?
2. təra pə vanəga pəgar rəsit?
3. təi [h]əyala, [h]ər mwlka vət-vajəiəy [h]əkk bÿrəsit?

4. vėti mwlkəy yəkk durgynd əw pwrr-šonē [h]akyməy nama b̀w̄gwš!
5. tēi Dyhəy [h]wkuməttəy nyzam kwjam Dəwləy ynt.
6. tēi [h]ənda, byjjarəy dod əm əst, ya nə.
7. DaDər pər če nam kəššytəgət.
8. nəsir xanəy dərbarəy dəptəri zwban če ət.
9. nəsir xanəy baria, sane-ləškəra jirə-w-jagə kəy dat.
10. če, tēi mwlkəy [h]arosā pə, jənen vəššbo srwšənt, əw banur əw salunkəy dəst-w-padā [h]ynnam jənənt?
11. šynyki čonē dode.
12. bəloč pər če nəsir xana vəli gwšənt.
13. nəsir xanəy əmiri meRəva, kəi kəi nyndja[h] [h]er ətənt.
14. əmiri meRəvəy bask kwjam karani səra gynd-w-čar kwrtənt.
15. təra čəkənəy 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. vəxte ky nəsir xan kəsan ət, ai \_\_\_\_ nadyr ša[h]əy dərbara ət.
2. əgə ma \_\_\_\_ tran kənən, to e jeRə zut əlas bit.
3. [h]ər Təkkər vėti \_\_\_\_ gyčən kənt, əw a vėti Təkkərəy nwmayndəg bit.
4. e [h]əbər jynykkəy varysa \_\_\_\_, əw a gō ma nəTəyt.
5. vəxte ky ləbb \_\_\_\_ b̀ybit, ma [h]arosa pə roče [h]er kwrt kənən.
6. šonkar əma nyada \_\_\_\_ nə ət.
7. a \_\_\_\_ tēi bədig butə.
8. əvəla \_\_\_\_ ē mərda byjjar mwčč kənəgi bit.
9. əmməy Dyha, \_\_\_\_ ē mərd baz kəmm ənt.
10. a vəxta drwst jənen ma[h]pələy səra \_\_\_\_ čəT dəyənt.
11. mən vėti drwst za[h]gani [h]arosani [h]ərčā \_\_\_\_.
12. \_\_\_\_ əy nymazəy vanəga rənd, a vėti tupəkka dvarəg koča kwrt əw šwt.
13. mən šwmara \_\_\_\_ dəyin, ky təhi əw Dənni karā šərtyrē Dəwla šon dəyin.
14. e \_\_\_\_ əy rua, ydəy sənn-rəstəgē mərdwmani šwmar bist ləkk ynt.
15. a təna yəkk ma[h] twmendarəy vəkila \_\_\_\_ dašt.

Təkkəri	nəsačyt	nynd-w-nyad	purə	saDi
pešim	nəpwjjin	dem-pə-dem	kəwl	sangi
vəntkar	mwdam	mərdwmšwmari	gyrəo	šəkər

20. 504. Conversation Practice I.

1. A: vajə, byjjar čonē dode.
2. B: bras, byjjar baz ko[h]nē dode. bəloč vėti [h]arosəy [h]ərčā purə kənəga pə, əš vėti twmənəy mərdwmā poRi mwčč kənənt.

3. A: Če, sangiē mærd vət byjjar kənt?
4. B: ji [h]ã. sangiē mærd vət, ya ai varys byjjar kənt.
5. A: Če, byjjar əš vəti twməna bed əm but kənt?
6. B: [h]ã bras. geštyr mærdwm əš dygə syalē ya kəmm-syalē twmənã byjjar loTyt kənənt.
7. A: yəkk mærdwma čynkəs byjjar dəyəgi ynt.
8. B: yəkk mærdwm ya yəkk kə[h]ole yəkk dw kəllədara šə bỳgyr təna səd kəllədar dat kənənt, vələ geštyr bəloč yəkk dw pəs, ya goke, ya wštyre əm dəyənt.
9. A: bəloč pə jynykkã čynkəs ləbb gyrənt.
10. B: vajə, baz bəloč səda bỳgyr təna [h]əzar kəllədar gyrənt. baz bəloč [h]yčč ləbb nəgyrənt, əw baz jynykkəy bədəla jynykke gyrənt. baz bəloč zərrəy bədəla olak ya pəs gyrənt.
11. A: bəloč pər če ləbb gyrənt.
12. B: vajə, [h]ər bəloča bayd ynt, ky [h]arosa vəti syal-w-kamã b̀wloTit, əw drwst dodã purə b̀ykənt. ləbba šə bed, bəloč e drwst dodani [h]ərčã pwjyjt nəkənənt.
13. A: širbeli čee.
14. B: širbeli əma pənja ya səd kəllədar ənt, ky salunkəy vəssu əš ai girt.
15. A: vəjj čea gwšənt.
16. B: bras, vəjj yəkk dw swnduk ənt, ky avani təha banurəy pwčč, pazvar, vəššbo, pošak, əw singlarəy či ənt.
17. A: arti čea gwšənt.
18. B: vajə, arti [h]arosəy əma [h]ərč ənt, ky salunk vəti vəsyрка dəyəgi ynt. artiyəy təha pəs ya gok, aRt, byrynj, burəg, ča, rogyn, vad, təmbak, pimaz, əw dygə vərdynəy či ənt.
19. A: ma[h]pəl čea gwšyt.
20. B: vajə, salunkəy vəti berwm, rəzan, əw dygə məDDiã ma[h]pəl gwšənt. ənčw wštyrəy səra bar kwrtəgē berwm w məDDi ma[h]pəl gwšəg bənt, vələ [h]arosəy ma[h]pəl əw əma ma[h]pəl bəroken wštyra geštyr zeba kənənt.
21. A: šynykki əw sərgərd če ənt.
22. B: əgə syal-w-kam kəssa mwbarəkki b̀ydəyənt, əw sərae šəkər čəT b̀ydəyənt, to e doda šynykki gwšənt. əme Dəwla, əgə syal-w-kamã šə, [h]ər kəss čie-nə-čie zərr banur ya salunkəy səra b̀ygərdenənt, əw avani varysã b̀ydəyəntyš, to əme zərrã sərgərd gwšənt.
23. A: kədi bəloč [h]arosəy roča tupəkk jənənt.
24. B: vajə, bəloč vəti [h]arosã səy bərã tupəkk jənənt. yəkke əma vəxt ky salunk nokē pošakã pošit əw dəra kəyt. domi əma vəxt ky jənn sər girt, to təna banurəy gysa ya [h]əlka tupəkk jənã bənt. səymi, [h]arosəy domi roč yəkk Dənnea nyšanəg jənənt.

20. 505. Conversation Practice II.

1. A: nəsir xan pər če gyrəo but.
2. B: nəsir xanəy jynmadərē brasa əš ai twrs ət. domi eš ky nəsir xanəy pyss nadyr ša[h]əy doste ət, əw nadyr ša[h] loTytət, ky əš ai za[h]gã yəkke ša[h]i dərbara b̀ybit.



3. A: nadyr ša[h] əw əbdwlla xanəy dostiəy səbəb če ətənt.
4. B: bras, əma vəxta ky nadyr ša[h] iranəy əwgan badša[h]a proš dat, to əwgan badša[h] rodratki bəločystanəy pəlləva jyst. nəsir xanəy pyss, əbdwlla xan, gō pənč [h]əzar bəločan əwganā jəllyt, əw əwganəy badša[h] kwšəg but. əbdwlla xan sərayš pə nadyr ša[h]a dem dat.
5. A: rənda če but.
6. B: rənda əbdwlla xan syndəy əwgan [h]akyməy səra wrwšš kwrt, vəle kwšəg but. nadyr ša[h] ai berəy gyrəga pə, syndəy səra wrwšš kwrt, əw kəččiəy pyra[h]ē dəməga əš syndəy əwganā pwlyt, əw əbdwlla xanəy [h]on-bəhaa pə bəločā dat.
7. A: nəsir xan pər če vəti jynmadərē brasa kwšaent.
8. B: nəsir xana vəti bras əš šwrua pəsənd nə ət, əw bəločani raji, syasi, əw dygə kar səkk [h]ərab ətənt. tanky nadyr ša[h] əstət, nəsir xan [h]yčči kwrt nəkwrt, vəle nadyr ša[h]əy mərka rənd, a[h]məd ša[h] badša[h] but. a[h]məd ša[h]əy sərvezir nəsir xanəy jvanē səngətəte ət. əme dəwrana, bəločani sərdar əm gō nəsir xana [h]əmsələ butənt. nəsir xanəy jynmadərē bras yəkk jəngea rənd vətara əwganani dəsta dat, əw a[h]məd ša[h] kwštyš.
9. A: če, nəsir xan drwst bəloč twmənani mərdwmšwmari kənaent?
10. B: nəsir xan tənia əma twmənani mərdwmšwmari kənaent, ky a mali nədatənt, bəlky sypai datənt. əš eši bed, jənen əw za[h]g əme mərdwmšwmaria man nə ətənt. ənčw synd, pənjab, əw irani bəločystanəy bəloč əm baz bərā nəsir xanəy ləškəra əvar butənt, vəle dəptəri pəwja šwmar nəbutənt.
11. A: nəsir xan gon əwganā pər če myRyt.
12. B: nəsir xan loTyt, ky rokəpti bəločan əm vəti bəyrəkkəy čera bykənt. pəmeša a gō vəti pəwja məkran əw irani bəločystan šwt. əš e [h]əbəra, əwganani badša[h] bəd bwrt, əw nəsir xana səkk dəRko dat.
13. A: əwganani badša[h] če dəRko date.
14. B: əwganani badša[h], a[h]məd ša[h], Təpal kwrt, ky nəsir xan əš vəti sima məgvəzit. nəsir xan pəssəv dat, ky təna [h]ədda bəloč ənt, a ai sim ynt.
15. A: pəda a[h]məd ša[h] če kwrt.
16. B: a[h]məd ša[h] səkk zar gypt, əw gō məzənē ləškərea a[h]t. a[h]məd ša[h]əy sərvezir əw əwli pəwj məstwngəy kwtwbi [h]ədda proš vart, vəle rənda əwganā baz kwməkk rəst. domi əw səymi jəng məstwng ša[h]rəy jandwmi [h]əndā man a[h]tənt, əw bəloč pəd kynzytənt. čarmi jəng təna yəkk ma[h] kəlatəy kučəg əw ko[h]ani eška-w-aška mənt. neT əwganəy badša[h], a[h]məd ša[h], sələ kwrt, əw bəločā čəT azati rəst.
17. A: əwgan əw bəločani sələəy məzənē šərt če ətənt.
18. B: əwganəy badša[h] e [h]əbəra mənnyt, ky təna [h]ədda bəloč ənt, a nəsir xanəy bəyrəkkəy čera bybənt. əwgan əw bəloč vəti vəti mwlkəy təhəy karā vət šon bydəyənt. bəloč əw əwgan yəkk dygərəy badša[h]ani kə[h]oləy yagiē mərdwmā kwməkk nədəyənt. bəloč əw əwgan yəkk dygəra mali ya sypai nədəyənt, vəle Dənni bədigā pəd jənəga pə, yəkk dygəra kwməkk dəyənt.
19. A: sələa rənd če but.
20. B: a[h]məd ša[h]əy bəčč nəsir xanəy brasəy jynykka [h]aros kwrt, əw bəloč-w-əwgan

- dol-w-čap, divan əw dəm-dəm kwrtənt. pəda synd-w-[h]ynd əw iranəy jəngā yəkk dygəra kwməkk datənt.
21. A: nəsir xan vəti ləškəra čon šon datəgət.
22. B: nəsir xanəy ləškərey səy bar ətənt, əw [h]ər barəy vəti bəyrəkke ət. pyRa yəkk bare nyama, yəkke čəppa, əw yəkke rasta oštat. a [h]ər barəy əw kəsanē barani nam [h]er kwrtəgət. əme drwst pəwjəy sərleškər nəsir xan vət ət.
23. A: bəloč yəmi miras čea gwšənt.
24. B: yəmi miras yəkk Dəwləy jagir ətənt. sərkar əma twmənā yəmi miras ya jagir dat, ky sərkarə sypai datənt. əme yəmi mirasani mali əme twmənā rəst.
25. A: əmiri meRəvəy yəkk baske sane-ləškəra pə čynkə sypai dat.
26. B: əmiri meRəvəy [h]ər bask əš vəti twmənəy səd sənn-rəstəgē mərdā šə, yəkke pə sane-ləškəra dem dat.
27. A: sane-ləškərey sypaiani kar če ətənt.
28. B: sane-ləškərey sypai mwdam bwnja[h]a saDi ətənt. əme sypai sərkarəy əpsərani pərmana mənnytənt, əw mwlkəy [h]ər kwnDəy əmnəy nygadari kwrtənt. əš eši bed, jəng-w-jeRəā pəd darəg, rədkar, dwzz, əw Dwngā gyrəg, əw səwdagyranı bədrəkkə butənt. əme sypai Təpalan əm sər kwrtənt. əme sypai badša[h] əw əmiri meRəvəy baskan əš mwlkəy [h]ər [h]əndəy [h]alan əm səi kwrtənt.
29. A: jam dwrrək čonē šayre ət.
30. B: jam dwrrək yəkk beməTTē šayre ət. ai šəyr tənynga mən bəloč wstwmana talan ənt, vələ ai geštyr dəptər gar ənt. a ša[h]i dərbarəy šayre ət, vələ ai šəyrani təha badša[h] əw dərbarəy mərdwmani pokē syta nest. ai šəyr wstwmanəy dyləy təvar, još, əw pəsəndəy šəyr ənt. ənčw gwšənt, ky jam dwrrəka badša[h]əy maRiəy yəkk jəne dost ət, əw əme səbəba kwšəg but.
31. A: nur ma[h]məd kəy ət.
32. B: nur ma[h]məd nəsir xanəy dərbarəy sərkaži ət, əw yəkk nymyštkar, šayr, əw vəntkarē mərde ət. a mən vəti parsi šəyrani dw kytabā bəločani sərbwna kənt, əw nəsir xanəy sytaa kənt. nur ma[h]mədəy pirwk [h]əštmi səddiəy šwrua əš irana a[h]tənt, əw məkranəy [h]əndā yəkk jagire rəstyš. [h]əždəmi səddia nur ma[h]mədəy pyssa synd-w-kəččəy [h]akym mən vəti dərbara loTyt, əw kazi joR kwrtəy. əmyda nur ma[h]məd pəyda but, əw pyssyš šərr vanente. nəsir xanəy dəwra, nur ma[h]məd ai sərkaži joR but, əw gon ai synd-w-[h]yndəy jəngā šwt. nur ma[h]məd e jəngani babətta yəkk kytabe əm nymyštə kwrt. nur ma[h]məd baz salā rənd mən vəti [h]ənda zəval 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

ə[h]val gyrəg

to ask for one's recent personal news

əmiri

noble (adj.)

*bar	share, portion
bar gyræg	to take part
bəkkal	Hindu, Hindu merchant
beməTT	unequaled, matchless
beræg I-I	to turn (something) back toward; to bring together under one's control, get control of, take possession of
byjjar	contribution[s] collected by a groom to pay the expenses of his marriage
byjjar gyræg	to take, accept contribution[s] towards a marriage
byjjar kənæg	to collect contribution[s] towards a marriage
čadər	sheet, mantle
*ča-w-čylym	tea-and-pipe: refreshments
ča-w-čylym kənæg	to serve, offer refreshments
čəkən	embroidery
čəkən jənæg	to embroider
čedə[g]	monument, cairn
*dəptər	epic poem; record
dəptər buæg	to be recorded
dəptər kənæg	to record
dəptəri	recorded, official
dərbar	court (of a king)
dərbar buæg	to be a court, court to be held
dərbar kənæg	to hold court
dem-[h]oni	sacrifice of a sheep, etc. performed at a marriage
dem-[h]oni buæg	to be a /dem-[h]oni/ sacrifice
dem-[h]oni kənæg	to perform the /dem-[h]oni/ sacrifice
dem-pə-dem	face-to-face, directly
dini	religious
durgynd [or /dirgynd/]	farsighted
DaDər	Dadar, a city in Pakistani Baluchistan
gəčč	small group, gathering
gəčč buæg	to be divided into small groups
gəčč kənæg	to divide into small groups
gəčč-gəčča	in small groups
giš-w-givar	untangling-and-parting: ordering, arranging, setting straight
giš-w-givar buæg	to be put in order, arranged, set straight
giš-w-givar kənæg	to put in order, arrange, set straight
gva[h]	witness
gva[h] buæg	to be a witness
gva[h] kənæg	to make (someone) a witness
gva[h]i	witness, evidence, testimony

gva[h]i døyæg	to bear witness, give evidence
ḡva[h]i gyræg	to take, record evidence
gynd-w-čar	see-and-look: deliberation, consideration
gynd-w-čar buæg	to be deliberated, considered
gynd-w-čar kənæg	to deliberate, consider
gyrəo	hostage, security
gyrəo buæg	to be, become security
gyrəo daræg	to keep as security
gyrəo døyæg	to give as security
gyrəo gyræg	to take, accept as security
gyrəo kənæg	to make (something one's) security
γəmi miras	lands given in return for military service
[h]ərč	costs, expense, spending
[h]ərč buæg	to be spent
[h]ərč gyræg	to take, accept the costs, expenses (of something)
[h]ərč kənæg	to spend
[h]wlkəv	district
[h]jynnam	henna
[h]jynnam jənæg	to apply henna
[h]jynnam kənæg	to apply henna
jənn	wedding procession
jəziə	tax on non-Muslims
jəziə døyæg	to pay the /jəziə/
jəziə gyræg	to take, accept the /jəziə/
jirə-w-jagə	ration-and-place: commissariat, board and lodging
jirə-w-jagə døyæg	to provide board and lodging
jynmadər	half- (half-brother, half-sister)
*jyta	apart, separately
jyta-jyta	separately, apart from one another
kanudi	legal
kəbul	acceptable, agreeable
kəbul buæg	to be acceptable, agreeable
kəbul kənæg	to accept, agree
kəwl	promise, oath
kəwl døyæg	to promise
kəwl gyræg	to take, accept a promise
kəwl kənæg	to take an oath
koč	inner shoulder (the place where the neck and the trunk meet)
koča buæg	to be slung over the shoulder (as a bandolier, sword, gun)
koča kənæg	to sling over the shoulder (as a bandolier, sword, gun)

koč kənəg	to march
kysbgyr	artisan, skilled worker
langəv	Langav, a tribe of somewhat lower social status
ləbb	wedding expenses paid by the groom (or the groom's people) to the bride's family
ləbb dəyəg	to pay the /ləbb/
ləbb gyrəg	to take, accept the /ləbb/
loRenəg ɪ-ɪ	to roll, mix up, cause to wallow
ma[h]pəl	load (of household goods, bedding, etc.)
ma[h]pəl buəg	to be loaded, be a load (of household goods)
ma[h]pəl kənəg	to load (household goods, etc. onto an animal)
mali	land tax
mali dəyəg	to pay land tax
mali gyrəg	to take, collect land tax
map [or /maf/]	forgiving, pardoning, waiving
map buəg	to be forgiven, pardoned, waived
map kənəg	to forgive, pardon, waive
mərden	man, male
mərdwmšwmari	census
mərdwmšwmari buəg	to be a census, census to be taken
mərdwmšwmari kənəg	to take a census
me[h]r	payment to be made to the bride by the groom in the event of a divorce
me[h]r dəyəg	to pay the /me[h]r/
me[h]r gyrəg	to take, accept the /me[h]r/
mwbarəkki	congratulations
mwbarəkki dəyəg	to offer congratulations
mwdam	forever, always
mwrad	goal, aim, objective
*nam	name
nam kəššəg	to gain fame, become famous
nwmayndə[g]	representative
nwmayndə[g] buəg	to be, become a representative
nwmayndə[g] kənəg	to make (someone one's) representative
nyka[h]	wedding, marriage ceremony
nyka[h] bəndəg	to perform a marriage ceremony
nyka[h] vanəg	to perform (i. e. read the Arabic forms of) a marriage ceremony
nyndja[h]	seat (in parliament, etc.)
nynd-w-nyad	sitting-and-meeting: environment, surroundings, contacts, company
nynd-w-nyad buəg	to be in (someone's) company, be in (a certain) society
nynd-w-nyad kənəg	to keep company, make (some group, etc.)

	one's) society
nyšanə[g]	target, mark, aim
nyšanə[g] jənəg	to shoot at a target, hold target practice
nyšanə[g] kənəg	to aim at, make (something one's) target
nyzam	system, organisation
parsi	Persian (language)
parsi kənəg	to speak Persian
pas	period of three hours
pəgar	stipend
pəgar dəyəg	to give, pay a stipend
pəgar gyrəg	to take, accept a stipend
pənDətt	Pandit, Hindu religious scholar
pəsənd	choice, something which is liked
pəsənd buəg	to be pleasing, agreeable, liked, chosen, approved
pəsənd kənəg	to like, choose, approve
pəyda	born, produced, found
pəyda buəg	to be born, produced, found
pəyda kənəg	to bear, produce, find
pešim	early afternoon
pošaenəg I-II	to cause to wear, cause to put on
pošak	garments, dress
purə	completed, fulfilled
purə buəg	to be, become completed, fulfilled
purə kənəg	to complete, fulfill
pəwjjəg I-I	to bear, stand, endure, have the capability of
pəwrr-šon	well-organised
pəwrr-šon buəg	to be, become well-organised
pəwrr-šon kənəg	to make well-organised
pylan	a certain --, so-and-so (an unnamed or anonymous person)
ra[h]gir	highwayman, bandit
raj	rule, society, subjects, tribe, community
raj buəg	to be ruled
raj kənəg	to rule
raji	social, ruling, communal
sačəg I-I	to suit
saDi [or /saRi/]	present (adj.)
saDi buəg	to be, become present
saDi kənəg	to cause to be present
sane-ləškər	police, security force (in Nasir Khan's time)
sangi	engaged, betrothed
sənn-rəstə[g]	adult (adj.)

sebi	Sibi, a town in Pakistani Baluchistan
*sər	head, upper portion
sər dəyæg	to send off
sərgərd	congratulatory gift of money
sərgərd dəyæg	to give money (as a congratulatory gift)
sərgərd gyræg	to take, accept /sərgərd/
sərkari	governmental, official
sərkari buæg	to be, become governmental, to be nationalised
sərkari kənæg	to make governmental, to nationalise
sərkazi	supreme religious judge, head Qazi
sərpənč	cabinet, council of ministers; representative
səršayr	master poet, poet laureate
singar	cosmetics, make-up
singar buæg	to be made-up, have cosmetics applied
singar kənæg	to apply, use cosmetics
srwšæg I-II	to mix into a paste
syl	skin, hide
syl kənæg	to skin
ša[h]i	royal
šəkər [or /šəkkəl/]	sweetmeats, candy
širbeli	bridal gift or payment made by the groom to his prospective mother-in-law
širbeli dəyæg	to pay the /širbeli/
širbeli gyræg	to take, accept the /širbeli/
šynykki	throwing of sweetmeats over someone (a congratulatory custom)
šynykki kənæg	to throw sweetmeats (as a way of congratulating someone)
tarixdan	historian
təhi	internal
twməndar	chief of a tribe (/twmən/)
Təkkər	sub-tribe
Təkkəri	sub-chief, chief of a /Təkkər/
Təppo	seal
Təppo jənæg	to affix a seal
vəjj	wedding gifts sent by the groom to the bride
vəjj dəyæg	to send, offer the /vəjj/
vəjj gyræg	to take, accept the /vəjj/
vəkil	agent, deputy, advocate, lawyer
vəkil kənæg	to hire, employ a lawyer, etc.
vəli	saint
vəntkar	educated, literate
vəsyrk	father-in-law
vəššbo	perfume

vəšši	happiness, joy, rejoicing
vəšši buæg	to be happiness, joy, rejoicing
vəšši kənæg	to rejoice, be happy
vətən	homeland
vət-vajəi	self-determination
wstwman-raj	democracy
yatgiri	memorial, memory
ynsap [or /ynsaf/]	justice
ynsap buæg	to be justice
ynsap kənæg	to act justly
yntyzami	administrative
zəval	death (honorific); spending (lavishly, wastefully, generously)
zəval buæg	to die (honorific); to be spent (lavishly, wastefully, generously)
zəval kənæg	to spend (lavishly, wastefully, generously)
zynd	life















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