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A COURSE IN BALUCHI

بلوچی کتاب

Muhammad Abd-al-Rahman Barker

and

Aqil Khan Mengal

VOLUME TWO

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INSTITUTE

OF

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A COURSE IN BALUCHI

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کتاب

Muhammad Abd-al-Rahman Barker
and
Aqil Khan Mengal

VOLUME TWO

Institute of Islamic Studies
McGill University
Montreal, Quebec
Canada

1969

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Musicians at a /divan/.

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Ceremonial bathing of the groom before marriage [a custom among certain nomadic groups].

UNIT TWENTY-ONE

21.000. The Arabic Script.

Baluchi is written in a form of the Arabic script. The alphabet consists of thirty-seven letters plus a number of diacritics and special symbols. Except for sequences of numerals (Sec. 21.800), the script is written from right to left. There are no "capital letters," and there is no real difference between printed and handwritten forms of the script, such as exists in English.

Very few Baluchi publications are printed from moveable type. Almost all books, journals, and even the newspaper are first calligraphed by a professional scribe and are then reproduced by lithography. The student's first need, therefore, will be for the handwritten, calligraphic variety of the Arabic script called Nastaliq (/nəstaliq/). Some manuscripts and older printed works (and a few modern books as well) employ the Naskh (/nəsx/ or /nəsk/) script -- this being the standard moveable type font for the Arabic script -- but Naskh will present little difficulty once the Nastaliq variety has been learned.

21.100. The Alphabet.

The alphabet is divided into sixteen "shape groups." These are groups of letters which share the same basic form but which are distinguished from one another by the addition of dots or other special signs.

There are three basic types of letters: (a) "connectors," which may be joined by a ligature both to a preceding and a following letter; (b) "nonconnectors," which may be joined only to a preceding letter; and (c) the /[h]əmzə/, which will require special comment (Sec. 21.416).

The shape of a letter may differ somewhat depending upon its position in the word and its joining or not joining to a preceding or following letter. Connectors may have as many as four variants:

- (1) C "initial": employed at the beginning of a word or after a nonconnector. This form is always joined to a following letter.
- (2) -C "medial": used between connectors and joined to both.
- (3) -C "final": used after a connector at the end of a word.
- (4) C "independent": used after a nonconnector at the end of a word.

Nonconnectors have only two forms:

- (1) C "initial-independent": used at the beginning of a word, after another nonconnector at the end of a word, or between two nonconnectors within a word.

(2) -C "medial-final": used after a connector either within or at the end of a word.

The following is a list of the letters in their traditional alphabetical order. Each letter is given in its independent or initial-independent form. The second column gives the shape group of the letter and its status as a connector or nonconnector (symbolised by "C" and "N"). The pronunciation of the letter -- i. e. its equivalent in the authors' phonemic script -- is given in the third column. In some cases the phonemic symbol is followed by an asterisk, indicating that the letter has more than one pronunciation or that its values are complex. The Baluchi name of the letter is given in the fourth column.

LETTER	SHAPE GROUP AND CONNECTOR STATUS	PRONUNCIATION	BALUCHI NAME
ا	1-N	a*	əlyp [/əlyf/]
ب	2-C	b	be
پ	2-C	p	pe
ت	2-C	t	te
ط	2-C	T	Te
ث	2-C	s*	se
ج	3-C	j	jim
چ	3-C	č	če
ح	3-C	h	he
خ	3-C	x	xe

LETTER	SHAPE GROUP AND CONNECTOR STATUS	PRONUNCIATION	BALUCHI NAME
د	4-N	d	dal
ڊ	4-N	D	Dal
ذ	4-N	z*	zal
ر	5-N	r	re
ڙ	5-N	R	əRe
ز	5-N	z	ze
ڙ	5-N	ž	že
س	6-C	s	sin
ش	6-C	š	šin
ص	7-C	s	svad
ض	7-C	z	zvad
ط	8-C	t	toe
ظ	8-C	z	zoe

LETTER	SHAPE GROUP AND CONNECTOR STATUS	PRONUNCIATION	BALUCHI NAME
ع	9-C	*	əyn
غ	9-C	ɣ	ɣəyn
ف	10-C	f	fe
ق	10-C	k*	kaf
ک	11-C	k	kaf
گ	11-C	g	gaf
ل	12-C	l	lam
م	13-C	m	mim
ن	2-C ¹	n	nun
و	14-N	v*	vao
ه	15-C	h*	he
ء	16 ²	-*	[h]əmzə
ی	2-C ¹	y*	gvənDē ye

LETTER	SHAPE GROUP AND CONNECTOR STATUS	PRONUNCIATION	BALUCHI NAME
--------	----------------------------------	---------------	--------------

ل

2-C¹

e*

drajē ye




¹Forms of /nun/ and /gvənDē ye/ are only partially similar to others in Group 2-C; their initial and medial shapes are the same, but their final and independent forms are different. /drajē ye/ occurs only word-finally and has special uses.



²/[h]əmzə/ is neither a connector nor a nonconnector. The special status of this symbol will be discussed in Sec. 21.416.

21.200. The Vowels.

Strictly speaking, the Arabic script does not employ "letters" -- symbols written on the main line of writing -- to represent vowels. Instead, the three short vowels are indicated by diacritics placed above or below the consonantal letter which they follow in speech. Long vowels and diphthongs are written with combinations of these same diacritics + /əlyp/, /vao/, /gvənDē ye/, or /drajē ye/. These last four letters are technically consonants, about which more will be said below. Nasalised vowels are differentiated from the same vowels followed by /n/ only at the end of a word; there the letter /nun/ is written without its dot to indicate the nasalisation of the preceding vowel (see Sec. 21.402).

The following list of vowel symbolisations is applicable only to word-final vowels (but NOT to word-final vowels which represent substantive suffixes; these are written with special conventions). Word-initial vowels will be discussed in Sec. 21.401. Word-medial vowels are written as given below, except that word-medial /i/, /e/, and /əy/ require the occurring form of /gvənDē ye/ to be joined to the following consonant; see Sec. 21.402.

- (1) The vowel /ə/ is symbolised by  placed over its consonant. This symbol is called /zəbər/.
- (2) The vowel /y/ is symbolised by  placed underneath its consonant. It is called /zer/.
- (3) The vowel /w/ is symbolised by  placed over its consonant. It is called /peš/.
- (4) The vowel /a/ is symbolised by a combination of /zəbər/ written over a consonant

followed on the line by  /əlyp/: .

- (5) The vowel /i/ is symbolised by /zer/ written underneath a consonant followed on

the line by /gvəndē ye/: .

(6) The vowel /u/ is symbolised by /peš/ written over a consonantal letter followed

on the line by /vao/: .

(7) The diphthong /əy/ is symbolised by /zəbər/ written over a consonant followed on

the line by /drajē ye/: .

(8) The diphthong /əw/ is symbolised by /zəbər/ written over a consonant followed on

the line by /vao/: .

(9) There is no special diacritic to indicate /e/, since this sound does not exist in

classical Arabic. /drajē ye/ is thus used alone with no preceding diacritic for this

vowel: .

(10) Similarly, since classical Arabic has no /o/, this vowel must be symbolised by

/vao/ alone after a consonant: .

In order to illustrate this system, all of these vowel symbolisations are employed below

with the letter /dal/ (phonemic value: /d/):

BALUCHI
SCRIPT

PHONEMIC
SCRIPT

BALUCHI
SCRIPT

PHONEMIC
SCRIPT

də

da

dy

di

BALUCHI SCRIPT	PHONEMIC SCRIPT	BALUCHI SCRIPT	PHONEMIC SCRIPT
دُ	dw	دُو	du
دَے	dəy	دَو	dəw
دے	de	دو	do

Although this method of writing the vowels is accurate, it is indeed cumbersome and space-consuming. As with other languages written in the Arabic script, thus, it has become customary to OMIT the vowel diacritics in materials intended for adult readers! The consonantal skeleton of the word, together with its context, will usually be sufficient to indicate the correct reading, and a vowel diacritic is only inserted when there is real likelihood of ambiguity. In an unvowelled text, thus, a sequence of two consonantal letters may stand for /CC/, /CəC/, /CyC/, or /CwC/. A consonantal letter followed by /vao/ may represent /Cu/, /Cəw/, /Co/, /Cw/, or /Cv/ (i. e. a consonant + consonantal /v/). Word-medially, a consonant + /ye/ may be read as /Ci/, /Cəy/, /Ce/ or /Cy/ (i. e. a consonant + consonantal /ye/); in word-final position, however, a consonantal letter followed by /gvənDē ye/ stands always for /Ci/, while a consonantal letter followed by /drajē ye/ may be interpreted as /Cəy/ or /Ce/. The only unambiguous combination is that of a consonantal letter followed by /əlyp/, which always stands for /Ca/.

In spite of this obstacle, however, the system is by no means as difficult as it appears at first glance. The student now knows enough Baluchi to enable him to employ his knowledge of grammar, vocabulary, and context in the reading of unvowelled passages.

21.300. Some Further Problems.

Before going on to a discussion of the various individual letter groups, it will be worthwhile to note some further difficulties found in modern written Baluchi.

Of primary interest, perhaps, is the matter of dialect: there is no "Standard Baluchi." The situation is somewhat analogous to that of English before the crystallisation of "The King's English": the Makrani author writes in the Makrani dialect, the Rakhshani in Rakhshani, the Mari or Bugti or Mazari in his own Eastern form, etc. Each author is free to employ the grammatical apparatus, vocabulary, idioms, and pronunciation (and hence spellings) peculiar to his own region. Indeed, some authors seem to strive for maximum intelligibility by spelling a given word in its Makrani-Rakhshani form at one place in their text and then spelling it again elsewhere in the same text in its Eastern dialect form!

The situation is further complicated by both "classicising" and "purifying" tendencies among the Baluchi literati: writers well versed in Arabic, Persian, or Urdu may wish to employ rather literary words from these languages instead of "common Baluchi," feeling that this adds style and tone to their writing and at the same time serves to strengthen connections with the Islamic heritage. Other writers prefer to avoid loanwords and look instead to classical Baluchi literature for "pure Baluchi" terms, believing that only in this way can Baluchi develop independently of its more literary neighbour languages.

Still another problem is that of neologisms -- words made up from Baluchi (or Perso-Arabic + Baluchi) roots as translations of foreign terms. Since each author tends to coin such words as he needs them for his own writings, there is considerable possibility of confusion.

In spite of all these obstacles, however, the need for a standard written language is keenly felt by most Baluchi writers. Although the editors of the various journals and the one Baluchi newspaper do not usually tamper with the language of contributions sent to them (for fear of offending the writer and thus perhaps losing his future cooperation), they do exert a steady, gentle pressure towards standardisation. Such associations as the Baluchi Academy at Quetta also provide a convenient forum for the discussion and comparison of new trends and proposals for the language. Another great source of influence for standardisation is the Baluchi language radio; programmes are broadcast by Radio Karachi and Radio Quetta in Pakistan, by Radio Zahedan in Iran, and by Radio Kabul in Afghanistan.

Aside from matters of grammar, lexicon, and usage, there is also the problem of regular sound correspondences to be considered: within the Western and Southern group differences are relatively minor and can easily be ignored, but the Eastern dialects are phonologically rather different and require special treatment. For example, in the Western and Southern dialects a word-final /k/ usually corresponds to Eastern /x/: e.g. Makrani-Rakhshani /gok/ "cow" versus Eastern /gox/. A word-final /s/ in Rakhshani may correspond to /s/ in the other dialects, or it may be represented by /t/ in Makrani and /θ/ (the "th" of "thin") in the East: e.g. Rakhshani /mas/ "mother," Makrani /mat/, and Eastern /maθ/. There are some eight or ten such sets of correspondences, and they present a problem for those who desire a single, uniform spelling system for all varieties of the language. Solutions suggested by Baluchi writers include: (a) the adoption of only one dialect as "standard" -- a course totally unacceptable, naturally, to the speakers of the other dialects; (b) the development of a single script for all dialects, but with the reservation that many letters must be read as one thing in one area and as something else elsewhere -- unfortunately this would result in "double readings," "silent letters," and other complexities for the learner to master; (c) the creation of a number of special letters to represent regular sound correspondences (e.g. "K" for what is /k/ everywhere, "X" for what is /x/ in all dialects, and "K" for what is /k/ in the West and South but /x/ in the East), but this would multiply the number of diacritics beyond reasonable limits, would increase learning problems considerably, and would still not account for a number of "special cases"; and (d) the postulation of two varieties of script and spelling, one for the Western and Southern dialects and the other for the Eastern varieties. The present writer tends to favour this

last solution, since it does not increase the inventory of special symbols and diacritics, makes it easier for the beginner (whether foreign learner or illiterate Baluchi), and maintains the principle of representing each phoneme (unit of sound) by one and only one grapheme (letter).

The writing of the substantive suffixes (e. g. the "singular-definite" suffix /a/, the "possessive" /əy/, etc.) also presents a problem. Instead of writing these phonemically as part of the word (as do Urdu, Persian, etc.), the developers of the modern script have chosen to indicate them by special symbols added after the word. Were this done consistently it would be less of an obstacle for the beginner, but unfortunately many writers vary between a purely phonemic writing for these suffixes and the special conventions just mentioned above. The writing of the verbal affixes and inflectional endings is also complex: sometimes these are joined to the verb stem, but they are also commonly found written as separate "words."

There is also the question of the representation of Arabic (and to a lesser extent, Persian) words in Baluchi. As has been seen in Sec. 21.100, the alphabet contains various letters having the same phonemic equivalents two letters for /t/, four for /z/, etc. In Arabic these letters stand for different sounds, but in Baluchi many of them are superfluous. Were the language to be written in a totally phonemic alphabet, such problems of "spelling" would be greatly reduced; those who write Baluchi are Muslims, however, and many of them have some knowledge of Arabic, Persian, or Urdu. They thus feel that to alter the original spellings of loanwords is to do damage to the language, to cut themselves off from their Islamic heritage, and to make it more difficult for Baluchis to learn these neighbouring languages. Again there is little consistency, unfortunately, and one thus finds loanwords spelled phonemically, half phonemically and half traditionally, or wholly traditionally -- perhaps even within the same text.

Native Baluchi words -- or loanwords which have become so "Baluchi-ised" as to be considered native -- are always written with certain letters, however, while the other letters having the same phonemic equivalent are found only in loanwords. It is thus necessary to list these sets of equivalent letters and to indicate those which are employed commonly in Baluchi and those which are reserved only for borrowed words:

(1) /t/ is written as ت and ط . The former is the common letter, while the

latter occurs only in Arabic loanwords.

(2) /s/ is written as س , ث , and ص . Of these, س is common,

while ص is found only in borrowed vocabulary. The letter ث , it may

be noted, is used for /s/ in Arabic words, but writers of Eastern Baluchi often use

it for /θ/ (a voiceless interdental fricative, the "th" of "thin"). This is the sound represented by **ث** in classical Arabic, but speakers of Persian, Urdu, etc. pronounce it as /s/.

(3) There are four symbols for /z/: **ذ** , **ز** , **ض** , and **ظ** . The common letter is **ز** ; **ض** and **ظ** occur only in Arabic loanwords. The letter **ذ** is employed for /z/ in Arabic words introduced through Persian or Urdu, but, like **ث** above, it is used in Eastern Baluchi for /ð/ (a voiced interdental fricative, the "th" of "this"). This is the sound represented by **ذ** in classical Arabic.

(4) /h/ is symbolised by **ه** and **ح** . The former is the common letter. It must be noted that **ح** is sometimes used in words which in Arabic or Persian contain **خ** /x/. Since Arabic or Persian /x/ is mostly found in Baluchi as /h/, most of these words could be written with **ه** alone, but many Baluchis feel that they should be differentiated somehow from words having an original **ه** .

(5) /k/ is written as **ك** and **ق** . The former is common, while the latter is found only in borrowed words. Only a very few persons, literate in standard Urdu or perhaps in classical Arabic, attempt to give **ق** its original Arabic pronunciation: /q/ (a voiceless back-velar stop, a sound not found in English).

(6) The letter **ع** has no consonantal value at all in Baluchi, being found only in



loanwords. In Arabic this letter stands for a voiced pharyngeal fricative, but this pronunciation is employed by only a few Baluchi religious scholars -- and then only when striving for a consciously literary or "religious" speaking style.

- (7) The letter **ف** represents /f/. It is common in Eastern Baluchi but occurs in Makrani and Rakhshani Baluchi only sporadically in loanwords from Arabic, Persian, or Urdu. **پ** /p/ is often substituted for **ف**

21.400. The Letter Groups.

21.401. Letter Group 1.

This group contains only **|** /əlyp/. It is a nonconnector and has the following forms:

Initial-Independent	
Medial-Final	

At the beginning of a word, /əlyp/ indicates only that the word begins with a vowel.



Word-initial /ə/, /y/, and /w/ are thus all written as **|**, or, more rarely, by **|** +



a vowel diacritic: **|̣** /ə/, **|̤** /y/, **|̥** /w/.


Words beginning with other vowels require an initial **|** followed by **ی** or **و**

Complete writings are: **ای** = initial /i/, **آی** = initial /əy/, **ای** = initial /e/,









أو = initial /u/, **أو** = initial /əw/, **او** = initial /o/. When no vowel diacritic is

written,  may represent /i/, /əy/, or /e/, and  may stand for /u/, /əw/, or /o/.

Word-initial /a/ requires a special writing convention: . No vowel diacritic ( /zəbər/) is ever written with this. The name for this device is /əlyp mədda/.

After a consonantal letter,  always denotes /a/.

21.402. Letter Group 2.

This group contains  /b/,  /p/,  /t/,  /T/, and  /s/ (or /θ/). Initial and medial shapes of  /n/ and  /y/ also belong to this group, but final and independent forms of these letters differ. The special form of /ye/ termed /drajē ye/ () , which occurs only word-finally, is included here also for convenience' sake. Letters of this shape group are connectors and have the following basic forms:

Initial



Medial



Final



Independent



Letters of this group are thus:

Initial	پ	پ	ت	ط	ث
Medial	پ	پ	ت	ط	ث
Final	پ	پ	ت	ط	ث
Independent	پ	پ	ت	ط	ث

It may be noted that all of the retroflex consonants are written with the diacritic (ط)

ط /T/, ڈ /D/, and ژ /R/.

Forms of ن /n/ are:

Initial	ن
Medial	ن
Final	ن
Independent	ن

The curve of the final and independent forms of ن is deeper and more rounded than those of پ , پ , etc., and it also drops down below the main line of writing slightly.

The final and independent forms of ن are written without any dot at the end of a word to indicate the nasalisation of a preceding vowel: e. g. نانان /nanā/, بدیں /bədē/, گوں /gō/. Within a word, the script does not distinguish between a nasalised vowel and a vowel followed by /n/. The name for ن (i. e. ن /nun/ without its dot, the symbol for nasalisation) is /nun ɣwnnə/.

Forms of ی are:

Initial	ی
Medial	ی
Final	یٰ
Independent	یٰ


Initial ی stands only for consonantal /y/. As stated above in Sec. 21.401, word initial /i/, /əy/, or /e/ must be written by ا followed by ی .



Medial ی may stand for consonantal /y/ or for /i/, /əy/, or /e/, as has been previously described.

In word-final position, there are two forms of /ye/: ی is called /gvənDē ye/ "short /ye/" and stands always for /i/. The other form, ے /drajē ye/ "long /ye/," may represent /əy/ (in which case the complete writing must be ے) or /e/. Special forms for /drajē ye/ are:

Final 

Independent 

After letter groups 2, 10, 11, and 12, the final shape of /gvəndē ye/ has a slightly different form:  . It is written almost directly underneath the preceding letter.


Letters of groups 2, 11, and 12 also have a slightly modified initial shape when occurring before final /gvəndē ye/: ' . E. g.  /bi/,  /ti/, etc. Other variants of letters of group 2 will be described below.

21.403. Letter Group 3.

This group includes  /j/,  /ç/,  /h/, and  /x/.

Letters of this group are connectors and have the following basic forms:

Initial 

Medial 



Final 




Independent 


Letters of this group are thus:




Initial	ج	چ	ح	خ
Medial	ج	چ	ح	خ
Final	ج	چ	ح	خ
Independent	ج	چ	ح	خ


Medial and final forms of this group join at the top, causing preceding letters to be written on a slightly higher level. Letters of group 2 have a special initial form before


medial and final group 3 letters: . Similarly, a medial group 2 letter occurs as 

before a member of group 3. E. g.  /pənč/,  /təčənt/,  /pəčit/.




The letter  occurs only in Arabic words, or, in Western and Southern Baluchi, in Arabic or Persian loanwords originally containing /x/ (pronounced as /h/ in Baluchi);

see Sec. 21.300 (4). E. g.  /[h]ər/ "donkey" -- Persian  /xər/; 

/[h]əbər/ "word, matter, news, thing" Arabic  /xəbər/.

The letter  /x/ is rather uncommon in Western and Southern Baluchi but is common in the Eastern dialects.

21.404. Letter Group 4.

Members of this group are  /d/,  /D/, and  /z/ (or /d/). Letters of this group are nonconnectors and have the following basic forms:

Initial-Independent



Medial-Final



Letters of this group are thus:

Initial-Independent







Medial-Final



The initial-independent form of this shape group is written with a relatively closed angle. If the angle is too open, the letter may be confused with a letter of group 5 (see below).

21.405. Letter Group 5.

This group contains  /r/,  /R/,  /z/, and  /ž/. Letters of this

group are nonconnectors and have the following basic forms:

Initial-Independent



Medial-Final



Letters of this group are thus:

Initial-Independent



Medial-Final









ر ر ز ژ

The angle of letters of this group is comparatively wide; compare those of group 4 above.













21.40b. Letter Group 6.

This group includes س /s/ and ش /š/. These letters are connectors. They

each have two alternate sets of forms which may be freely substituted for one another.

Initial		or	
Medial		or	
Final		or	
Independent		or	

Letters of this group are thus:

Initial		or			or	
Medial		or			or	
Final		or			or	

Independent س or س or ش or ش

Before a final ی , letters of this group have the form س : e.g. سی /si/,

سے /sey/. Before a medial or final letter of group 3, this group has س or س ,

which joins at the top to the following letter: e.g. سچیت /swčit/.

21.407. Letter Group 7.

This group includes ص /s/ and ض /z/. Letters of this group are connectors

and have the following forms:

Initial

ص

Medial

ص

Final

ص

Independent

ص

Letters of this group are thus:

Initial

ص

ض

Medial	ص	ض
Final	ص	ض
Independent	ص	ض

Letters of group 2 have a slightly taller initial form before members of this group

(and also before members of groups 8, 9, and 10, below): ر . E. g. نصیحت





/nəsihət/, بصارت /bəsarət/. As was stated in Sec. 21.300, these letters are employed

only in words of Arabic origin; they are rare in Baluchi.

21.408. Letter Group 8.

This group includes ط /t/ and ظ /z/. Letters of this group are connectors

and have the following forms:

Initial	
Medial	
Final	
Independent	

Letters of this group are thus:

Initial	ب	ظ
Medial	ب	ظ
Final	ب	ظ
Independent	ب	ظ

Letters of group 8 occur only in Arabic loanwords; they are thus uncommon in Baluchi.

21.409. Letter Group 9.


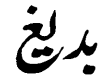
This group contains ع (for the pronunciation of which see below) and غ



/γ/. Letters of this group are connectors and have the following forms:


Initial	ع
Medial	ع
Final	ع
Independent	ع


Letters of this group are thus:


Initial	ع	غ
Medial	ء	غ
Final	ع	غ
Independent	ع	غ


Final shapes of this group join a preceding letter at the side, while final forms of group 3 were seen to join at the top: e. g.  /čergej/; compare  /bēdiy/ (Eastern).

The letter  is found only in loanwords from Arabic.  is not frequent but does occur here and there in Western and Southern Baluchi; it is very common in the Eastern dialects.


The letter  has no phonemic value in Baluchi (see also Sec. 21.300 (6)).

Word-initially or between vowels,  serves only as a syllable boundary marker.

After a vowel before a consonant, or after a consonant before a vowel,  is just a

"silent letter." Word-finally after a vowel,  is either silent (i. e. phonemically







zero) or is sometimes represented by /h/. In any case, special attention must be paid to

the spelling and pronunciation of each word containing  as it occurs.

21.410. Letter Group 10.

This group contains **ف** /f/ and **ق** /k/. Letters of this group are connectors

and have the following forms:

Initial		
Medial		
Final		
Independent		

Letters of this group are thus:

Initial	ف	ق
Medial	فـ	قـ
Final	فا	قا
Independent	ف	ق

It may be noted that the loop of the medial form of **ف** is a rounded oval (**فـ**),

while that of medial **غ** has sharp corners and a flattened top: e. g. **سفر** /səfər/,




but compare **نعن** /nəʔən/ (both Eastern forms).

Although initial and medial forms of **ف** and **ق** are distinguished only by the number of their dots, final and independent forms of these letters differ: the final flourish of **ف** is longer and flatter, while that of **ق** is a deeper, rounder curve.

In Western and Southern Baluchi, the letter **ف** occurs only sporadically in Arabic and Persian loanwords (in which it is often replaced by **پ** /p/). The letter **ق** is found only in Arabic loanwords. The letter **ک** /k/ (see Sec. 21.411 below) is often substituted for **ق**, since in Baluchi the pronunciation of these two letters is identical (see also Sec. 21.300 (5)).

21.411. Letter Group 11.

Members of this group are **ک** /k/ and **گ** /g/. Letters of this group are connectors and have the following shapes:

Initial	
Medial	
Final	

Independent



Letters of this group are thus:

Initial



Medial



Final



Independent



Special initial and medial forms of ک and گ are found before ل /l/

(see Sec. 21.412) and ا : ک and گ , ک and گ . E.g. کار

/kar/, چکاس /čəkəs/, گال /gal/, زگال /zɯgal/, کلات /kəlat/, گل

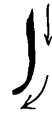
/gəl/.

21.412. Letter Group 12.

The only member of this group is ل /l/. It is a connector and has the following

shapes:

Initial



Medial












Final




Independent



Before final forms of  and  ,  has a form rather similar to those of group 2 letters but without any dots:  . E. g.  /li/,  /le/. An initial  followed by  is written  . This combination is called /lam-əlyp/, and in some older works it is treated as a separate letter of the alphabet.

21.413. Letter Group 13.

The only member of this group is  /m/. It is a connector and has the following forms:

Initial



Medial









Final




Independent



The tiny loop of the initial and medial forms of  is written below the following stroke () rather than above it (). The final form,  , is written almost underneath a preceding letter, and members of group 2 have their  initial and  medial forms before it.

21.414. Letter Group 14.





The sole member of this group is  /v/. It is a nonconnector and has the following forms:

Initial-Independent








Medial-Final










Word-initially,  stands only for consonantal /v/. As stated in Sec. 21.401, word-initial /u/, /əw/, or /o/ must be written by  followed by  . In medial and final position,  may represent /v/, /u/, /əw/, /o/, or in rare instances /w/.



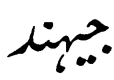
21.415. Letter Group 15.

The sole member of letter group 15,  /h/, is a connector. This letter has two separate sets of basic shapes, each of which has its own functions. The first set is:


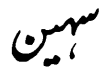
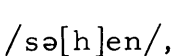

Initial	
Medial	
Final	
Independent	


Before  , initial  has a slightly different form:  . E. g.  /h]ar/.


Letter group 2 has  as its initial shape and  as its medial shape before  :




e. g.  /nə[h]ar/,  /bəha/,  /ji[h]ənd/.


This form of  has three uses:




(1) It is the commonest representation of /h/: e. g.  /h]əpt/,   /sə[h]ən/,  /ka[h]/.

(2) It is used to represent a word-final short vowel. Thus, an  after a consonantal letter at the end of a word usually denotes a final /ə/. It may also represent a


final /y/ (and perhaps a final /w/, although examples are rare). E. g. 




/ʃwtə/ (and NEVER *  !),  /a[h]tə/ (or  ;

see Sec. 21.403 -- the /h/ in this word is an /x/ in the Eastern dialects), 






/nə/,  چرطه /ʧəRə/,  ک /ky/,  ب /by/, etc. This device is only a


writing convention (found also in such neighbouring languages as Persian and Urdu); there is never any trace of a phonetic [h] after the final vowels of such words.

(3) A long vowel followed by /h/ before a consonant is sometimes indicated by 

alone -- i. e. without any , , or  to represent the long vowel.

In some dialects such sequences actually consist of a short vowel + /h/ (and usually + a little "epenthetic vowel" after /h/ of the same quality as the one preceding it), but in most Rakhshani dialects /Vh^VC/ has become /V̄[h]C/, as has been given throughout this course. E. g.

 شهر /ʃa[h]r/,  زهگ /zag/ or /za[h]g/,  مهر /me[h]r/,  سهر
/so[h]r/,  زهم /za[h]m/.

The second set of basic shapes for  is really pertinent only to Eastern Baluchi,

but these are employed sporadically in Western writings as well. They are:

Initial



Medial











Final










Independent




Letters of group 2 have  as their initial form and  medially before 

In Eastern Baluchi, this form of  is used to indicate the aspiration of a preceding consonant: in these dialects, an unaspirated stop, affricate, or retroflexed flap (/b, ʒ, d, D, g, j, k, p, R, t, T/) may contrast with a corresponding aspirated consonant (/bh, ʒh, dh, Dh, gh, jh, kh, ph, Rh, th, Th/), a phenomenon shared with Urdu and other languages to the east. Speakers of Western and Southern dialects sometimes WRITE one of these aspirated digraphs, but, so far as the authors have been able to determine, no phonetic-phonemic contrast exists in these dialects. Nevertheless, one sometimes finds  /phə/ for  /pə/,  /bhər/ for  /bər/, etc.

It may also be noted that some writers, following an older tradition of writing Baluchi in the Naskh form of the Arabic script (see Sec. 21.000), employ these "aspiration /h/" forms of  throughout. One thus finds  for  /əm/ (literary /[h]əm/ "also, too"),  for  /[h]əzar/, etc. Since most of the younger generation of Baluchi authors are now educated in Urdu (or Persian) -- and also since Baluchi newspapers and journals are usually calligraphed by scribes writing the Urdu form of Nastaliq -- this use of  for  is now dying out.

21.416. Letter Group 16.

The writing system of classical Arabic makes no provision for a syllable beginning with a vowel: VC or $\bar{V}C$; the only permissible patterns are CV, $C\bar{V}$, CVC, and rarely $C\bar{V}C$. Baluchi abounds in vowel-initial syllables, however, and some means of writing these had to be found. This function is served by the  / [h]əmzə/, a symbol which represents the

glottal stop (/ʔ/) in Arabic but which is just a "silent letter" in Baluchi.

The rules for writing the ء are complex. This symbol is not just another linear "letter" like پ , ر , م , etc., but rather partakes of some of the characteristics of a diacritic, such as those used to write /ə/, /y/, and /w/. The ء often must be written above the main line of writing, requiring a "chair" -- a silent consonantal letter -- as its "carrier." This "chair" may be ا , و , or ی , depending upon preceding and following vowels. In certain circumstances, however, the ء is also written upon the main line of writing with no "chair." Details of the system are:

- (1) Word-initial vowels require an ا , as was seen in Sec. 21.401. This ا is really only a "carrier," and the presence of a ء is understood. The complete writing of word-initial vowels should thus be: $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$ = /ə/, $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$ = /y/, $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$ = /w/, $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$ = /i/, $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$ = /u/, etc. This word-initial ء is never written in Baluchi, however, although ا is mandatory.

- (2) The ء is written in word-medial sequences of two vowels as follows:

- (a) After most vowels before a front vowel (/e, ē, i, ī, y/), the ء requires

a ی without its dots as its "chair": $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$, $\begin{matrix} \text{ء} \\ | \\ \text{ء} \end{matrix}$. E.g. جماعت

/jəmayt/ (or its more Arabicised form جماعت), شائر /šayr/ (or its

more Arabicised form شاعر), نانوائی /nanvai/, مائی /mai/,

تئی /təi/, کئی /kəi/, ٹوئیت /Tuit/, کپائینگ /kəpaenəg/,
نمائنگ /nwmayndəg/, etc. The sequence /əy/, however, requires no

ء ; see Sec. 21.200.

(b) When a syllable-initial back vowel (/o, õ, u, ũ, w/) follows a syllable

ending in a vowel, the ء is written directly upon the و representing

the vowel: e.g. ہاؤر /[h]awr/, کاؤش /kawš/, گرو /gyrəo/.

Sequences of a front vowel + a back vowel (/iu/, /io/, etc.) do not always seem

to require the ء . No ء is ever written in the sequence /əw/; see

Sec. 21.200.

(c) A front vowel (/e, i, y/) + /a, ã, ə/ does not require a ء ; e.g.

پیالگ /pyaləg/, بیا /bya/, گولیاں /goliã/, دنیا /dwnya/.

(d) Sequences of a back vowel (/o, u, w/) + /a, ã, ə/ are usually written without

ء but may have it where ambiguity would otherwise result; e.g. بوان

or بوان /buan/, بواں or بواں /boã/, گونڈوانی or

گونڈوانی or گونڈوانی /gvənDoani/, ٹون مؤلف /Tuən/, مؤلف

/mwəlyf/ "author, compiler" (a literary word borrowed through Urdu-Persian from Arabic).

(e) Sequences of /əə/ are rare; they should be written by | with ء upon

it: e.g. ٹاگ /Təəg/. Many Baluchis prefer to separate these syllables

with ھ , however, even though no /h/ may be phonetically-phonemically

present: ٺڳ .

(f) The sequence /əa/ is written by a consonantal letter followed by آ (see Sec.

21.401); e.g. ٺآن /Təan/. Again, such sequences are rare, and

ھ is usually inserted: ٺهان

(g) The ھ also occurs as a "silent letter" in the traditional spellings of various

Arabic loanwords. Such items will each require separate notice as they occur.

(h) The /[h]əmzə/ has various special uses in the writing of certain substantive and verbal suffixes. These will be separately discussed in Secs. 21.600 ff. and 21.700 ff.

21.500. Other Diacritics and Conventions.

21.501. The /šədd/.

Two identical consonants with no intervening vowel (e.g. /bb/, /gg/, /mm/, etc.)

are written as one consonantal letter, and a diacritic ّ , called /šədd/, is placed over

this letter to indicate the doubling; e.g. ٺڳّ /bəčč/, ڳلڳّ /gəlləg/, ڊنّ

/Dənn/, ٺلّ /Təll/, ڪشيتّ /kəššit/, وڙڳّ /vəddəg/. The /šədd/ is

sometimes omitted when there is no possibility of ambiguity.

21.502. The /jəzm/ or /swkun/.

The diacritic ˆ or ˆ or ˆ placed over a consonantal letter specifies that the

consonant is NOT followed by a vowel: thus, "ĈC" can only represent /CC/ and never

/CəC/, /CyC/, or /CwC/. E. g. گوزیت /gvəzit/, درچک /drəčk/, تراشینیت /trašenit/, ترو /tru/, پروشت /prošt/. Like the /šədd/ above, this diacritic too

is often -- even usually -- omitted when no ambiguity can result.

21. 503. The /ta mərbutə/.

The letter ٲ with two dots over it is used for /t/ in a very few highly literary Arabic loanwords; e. g. زکوة /zəkət/, صلوة /səlat/ (see Sec. 21. 506). This symbol is very rare in Baluchi.

21. 504. The /tənvīn/.

A few Arabic adverbs borrowed into Baluchi contain the Arabic indefinite accusative suffix /ən/. This is written " upon ٲ and ٲ , and ٲ after other letters. E. g. فوراً /fəwrən/ "at once," مثلاً /məslən/ "for example." Stylistically, such items are highly literary and are employed only by a writer steeped in the Urdu-Persian scholarly tradition.

The Arabic indefinite accusative /tənvīn/ " /ən/ and the indefinite genitive /tənvīn/ " /yn/ are also employed by some Baluchis as representations for certain substantive suffixes. See Secs. 21. 602 and 21. 606.

21. 505. The /əlyp məksurə/.

In certain Arabic loanwords a final /a/ is written **أى** (i. e. a small ' written over a **ى**). This convention is rare in Baluchi. E. g. **دعوى** /dava/ "claim, lawsuit," **موسى** /musa/ "Moses," **عيسى** /isa/ "Jesus." Sometimes this becomes **إ** when a further suffix is added to the word: e. g. **عيسائى** /isai/ "Christian."

21. 506. The "Dagger /əlyp/."

A small ' is also used as a diacritic over a consonantal letter in certain Arabic words to represent /a/. This convention is confined to certain proper names and a very few literary words of high religious content: e. g. **رحمن** /ra[h]man/ "Rahman" (a name), **ابراهيم** /ybrahim/ "Abraham" (a name), **صلوة** /səlat/ "prayer," **زكاة** /zəkət/ "Zakat, compulsory religious tithe." In the last two examples the "dagger /əlyp/ is written over a silent **و** , reflecting the original Arabic roots: ş-l-w and z-k-w.

21. 507. The Arabic Definite Article.

Various proper names, set phrases, etc. also contain the Arabic definite article.

This is always written **ال** , but its pronunciation depends upon preceding and following vowels and consonants:

(1) Phrase-initially, the vowel of the Arabic definite article is always /ə/; e. g.

البتّ /əlbətt/ "certainly, in fact, otherwise."

(2) Within a phrase, the ا of the article continuous to be written, but the /ə/ is replaced by the final vowel of the preceding word. (According to the rules of Arabic grammar, all words obligatorily end in a vowel before ال .) If the preceding vowel is a long vowel (/a, i, u/), it will be read as short (/ə, y, w/) before ال . E. g. عبدالحقّ /əbdwl[h]əkk/ "Abdu-l-Haqq" (a proper name), سيف الاسلام /səyfwlyslam/ "Sayfu-l-Islam" (a proper name).

(3) When followed by a dental or alveolar consonant (ت /t/, ث /s/, د /d/, ذ /z/, ر /r/, ز /z/, س /s/, ش /š/, ص /s/, ض /z/, ط /t/, ظ /z/, ل /l/, and ن /n/), the ل of the article is not pronounced as such; instead the following consonant is doubled in pronunciation, and a ّ is placed over it. The ل of the article continues to be written, however. E. g. عبد الرحمنّ /əbdwrra[h]man/ "Abdu-r-Rahman" (a proper name), شمس الدينّ /šəmswddin/ "Shamsu-d-Din" (a proper name), عبد الناصرّ /əbdwnnasyr/ "Abdu-n-Nasir" (a proper name), اللهّ /əlla/ "God" (a contraction of an original /əlylah/ "the God"; note the /šədd/ and the "dagger /əlyp/"). The doubling of the consonant following the Arabic definite article is often omitted in speech, and one thus hears

/əbdwra[h]man/ instead of /əbdw_rra[h]man/, etc.

21.600. The Substantive Suffixes.

21.601. The "Singular-Definite" Suffix /a/.

The "singular-definite" suffix /a/ is written as follows:

(1) After nouns, adjectives used as nouns, locatives, etc., this suffix is usually

written with a special convention: **ءَ** (i. e. a **ء** with **َ** /zəbər/ upon it).

This **ءَ** is not joined to the word but is written separately after it. Although

ءَ should theoretically be read /ʔə/, most Baluchis now employ it as the

special sign of the /a/ suffix. E. g. **گسءَ** /gysa/, **نوشکءَ** /noškea/,

دنیاءَ /dwnyaa/, **بچءَ** /bəčča/, **مردءَ** /mərda/, **دیمءَ**
/dema/, **گوندوءَ** /gvənDoa/.

(2) Various objective forms of the pronouns, demonstratives, interrogatives, and

certain common locatives and adverbs are often written with **ءِ** instead of **ءَ**

Objective pronoun and demonstrative forms are:

منا /məna/ me. [Rarely * **منءَ** .]

ترا /təra/ you [sg. obj.]. [Never * **ترءَ** because the suffix /ra/ is

always written out as **را** .]

ایشیا /ešya/ him, her, it, this one. [Also commonly **ایشیءَ** .]

آءرا /ayra/ him, her, it, that one. [This form contains /ra/; see

/təra/ above. The alternative form /aia/ often occurs as آئیء .]

مارا /mara/ us

شمارا /šwmara/ you [pl. obj.]

ایشانا /ešana/ them, these. [Also ایشانء .]

آوانا /avana/ them, those. [Also آوانء .]

Other examples: ادا or ادء /kəya/ "whom?" or کیا

ادا or ادء /oda/ "over there," پدا or پدء /yda/ "here," اودا or اودء

ادء or ادء /kwja/ "where?" or کجا /pəda/ "afterwards," دیماء or دیما

/dema/ "in front," etc.

(3) Some authors employ آ for the "singular-definite" suffix /a/, also writing it

separately after the word: e. g. آگس /gysa/, مردآ /mərda/, etc.

This practice will not be followed in the reading lessons in this book, however, since it has not gained as much currency as the symbolisations described above under (1) and (2).

21.602. The "Plural-Definite" Suffix /an/-/ã/.

In modern written materials, the "plural-definite" suffix /an/-/ã/ is almost universally written ان (even when followed by a word beginning with a vowel). Before another suffix beginning with a vowel, however, it is written ان This suffix is usually joined to the preceding word (although after a word ending in a vowel it may be written

آوانی /mærdwmã/, مردماں /gysã/, گساں /avã/, آواں /avani/, گونڈواں or گونڈواں or گونڈواں /gvænDoã/.

At one time there was a proposal to write this affix ۛ (i. e. a /[h]æmzə/ + the Arabic indefinite accusative /tənvīn/; see Sec. 21. 504), but this did not gain acceptance. (See also Sec. 21. 606.)

21. 603. The "Possessive" Suffix /əy/-/i/.

The "possessive" suffix /əy/-/i/ is written as follows:

(1) After nouns, adjectives used as nouns, locatives, etc., the /əy/ form of this

suffix is usually written by ۛ with a / under it: ۛ. Theoretically, this

should be read /ʔy/, but it is now almost universal for /əy/. Like ۛ above,

ۛ is not joined to the preceding word. E. g. ۛ /gysəy/ گوشکے ۛ /noškeəy/ دنیا ۛ /dwnyaəy/, ۛ /bəččəy/ مرد ۛ /mærdəy/, ۛ /deməy/ دیم ۛ /gvænDoəy/ گونڈو ۛ.

(2) The /i/ alternant of this suffix is always written with ۛ joined to the preceding

word. E. g. ۛ /məni/, ۛ /təi/, ۛ /eši/, ۛ /ai/, ایشانی /ešani/, ۛ /kəi/, گسانی /gysani/.

(3) In two possessive pronominal forms /əy/ is symbolised by ۛ (sometimes with

a ۛ over it, although properly only a ۛ /zəbər/ need be written): ۛ

/məy/ "our, " شے /šwməy/ "your [pl.]. "

- (4) Some writers prefer to write /əy/ as اء after the word, but this has not gained currency: e. g. گس اء /gysəy/, مرداء /mərdəy/. This practice will not be followed in this book.

21.604. The "Singular-Indefinite" Suffix /e/.

This suffix is written either by ے joined to the preceding word or by ء written separately after it. Both of these writings lead to confusion, the former with the "objective" suffix /e/ (Sec. 21.605), and the latter with the "possessive" suffix /əy/ (Sec. 21.603 above).

The writing with ے is perhaps preferable, as being the least productive of ambiguity.

E. g. گسے /gyse/, مردے /mərde/, گوندوئے /gvəndoe/, چیئے /čee/,
چیئے /čie/.

21.605. The Pronominal Suffix /e/.

This affix is also inconsistently written ے or ء. Here again ے is preferable, since, as in speech, context will usually render the meaning of /e/ clear. E. g. جنتے
/jənte/, جنتے /jətwne/, دپے /dəpe/ (ambiguous without context).

21.606. The "Attributive" Suffix /en/-/ē/.

The "attributive" suffix /en/-/ē/ is now almost always written out as یں (or

ین before a following suffix beginning with a vowel). It had been proposed earlier to write this affix also with a special convention -- the Arabic indefinite genitive /tənvin/ // /yn/ under a ء : ء -- and this practice is indeed to be found in various older books, but now the یس writing has gained almost universal currency. E. g. مزین /məzənē/, پیریں /pirē/, پیرینے /pirene/, ڈرستیں /drwstē/.

21.607. The "Connective" /w/.

Although most Baluchis prefer to write the "connective" /w/ as و , a few authors have begun to write it with a ڦ /peš/ over a ء : ء . In this book /w/ will be written و . E. g. پٹ ولوٹ /pəTT-w-loT/, زاہگ وزالبول /za[h]g-w-zalbul/.

21.608. Other Substantive Suffixes.

As stated in Sec. 21.601, the suffix /ra/ is always written out as را . The "objective" suffix /yš/ "him, her, it, them" is similarly written as اش . It is usually joined to the preceding word unless the word already has another suffix which would make such a joining awkward, in which case /yš/ is written as a separate word. E. g.

جٹش /jətyš/, چارتنش /čarytəntyš/, دپش /dəpyš/ -- but دپء اش /dəpayš/.

21.609. Sequences of Substantive Suffixes.

Considerable inconsistency is to be found in the writing of sequences of substantive suffixes. The tendency, however, seems to be toward a phonetic-phonemic writing for all

suffixes except possibly the last one in the sequence. E. g. اَدَّءَ /ydəya/,

مَرْدَءَ /mərdeə/, جَنَّءَ /jynykeəy/, بَجَّءَ /bəçəkkeəya/. As stated

in the preceding Section, a final /yš/ tends to be written as a separate word after such a

sequence. E. g. سَنَدُوکَءَاش /swndukeayš/.

21. 700. The Verbal Affixes.

21. 701. The Verbal Prefixes /by/, /mə/, and /nə/.

Each of the three verbal prefixes may be written in two ways: (a) joined to the following verb stem, or (b) written separately with a final ۵, as though they were /byh/, /məh/,

and /nəh/. The former method will be followed in this book. E. g. بَکنت or

بَہ کنت /bəkənt/, مکن or مہ کن /məkən/, نکنت or نہ کنت

/nəkənt/.

21. 702. The Person-Number Suffixes.

The various person-number endings of the verb are sometimes joined to the verb stem and sometimes written separately from it. In this book the former practice will be adopted.

E. g. لوٹیت or لوٹ ایت /loTit/, پروشتن or پروشت اُن /proštwn/,

دلیتنت or دلیت انت /distənt/.

Perhaps the only point of difficulty is the writing of the 2nd sg. suffix /əy/: although

most authors now write this as **ئے** , it is also sometimes found written **ے** -- i. e.

identical in form with the "possessive" suffix /əy/ and also possibly with the "singular-indefinite" suffix /e/ and the "objective" suffix /e/ (see Secs. 21.603, 21.604, and 21.605).

The writing with **ئے** will be that employed in this book. E. g. **شتے** or **شت ے**
/šwtəy/, **دیتے** or **دیت ے** /distəy/.

21.703. Other Verbal Suffixes.

Other items worthy of note include:

- (1) The /əg/ suffix employed in the "infinitive," the "present perfect" and "past perfect," the "past participle," etc. is almost always joined to the verb stem. A following auxiliary verb (i. e. /ənt/, /ynt/, etc.) may be joined or may be

written separately. E. g. **کنگ** /kənəg/, **کرتگن** or **کرتگ ان**
/kwrtəgwn/ (the former will be preferred in this book), **کرتگیں** /kwrtəgẽ/.

- (2) The /a/ suffix found in "continuative" and "stative" formations is written either as

اے or as **ا** . The former will be arbitrarily chosen, although both are common. E. g. **کنگ ے ان** or **کنگا ان** /kənəga wn/, **روگ ے انت**
or **روگا انت** /rəvəga ətənt/, **جنگ ے بین** or **جنگا بین** /jənəga bin/.

- (3) The /ət/ suffix seen in the "past perfect," "past complete," "past perfect complete," etc. is also found either joined to the word or written separately.

The former will be given preference in this book. E. g. **شتت** or

شتات /šwtət/, **کرتتنت** or **کرت انتت** /kwrtətənt/, **شتکتن**

or **نَشَّكَ اَتُنْ** /šwtəgətwn/.

(4) Other verbal affixes are uniformly joined to the verb stem. E. g. **كَنُوك** /kənok/,

كَنَان اُنْ /kənan wn/, **كَنُوكِي اِنْت** /kənəgi ynt/, **بُشْتِينْ** /bʷšwtənwn/,
كَنَائِينْتَنْ /kənaentən/.

21. 704. The Copulative Verb.

Although the forms of the copulative verb are usually treated as separate words, they are sometimes found joined to a preceding substantive. E. g. **اِشْ اِنْت** or **اِشْت** /eš ynt/. These forms will always be written separately in this book.

The only real problem presented by the copulative verb paradigm is the frequent omission of the vowel diacritics: **اِنْت** may thus stand for /ynt/ or /ənt/, **اِن** for /ən/ or /wn/, **اِت** for /yt/, or /ət/, **اِے** for /əy/ or /e/ (the demonstrative, etc.).

The short vowel symbols will be uniformly written on these forms in this book, however:

اِنْتِ /ynt/, **اِنْتِ** /ənt/, **اُنْ** /wn/, **اُنْ** /ən/, **اِتِ** /yt/, **اِتِ** /ət/, **اِے** /əy/.

A few writers have also begun to write **ئِنْت** for /ynt/, but this practice is contrary to the rules of the orthography (which require an initial | for a word-initial short vowel) and will not be adopted here.

21.705. The Existential Copulative Verb.

Many writers prefer to write /əst/ (and its forms) with an initial ۵ : e.g. است
 or هست . No /h/ is audible, however, at any time in Western or Southern Baluchi.

21.800. Numerals, Prices, and Dates.

Sequences of numerals are written from LEFT to RIGHT. A comma is inserted into longer sequences, either after thousands, millions, etc., according to the British system, or else after the /ləkk/, /kwroR/, etc. Numeral symbols are:

SYMBOL	MEANING
۱	one
۲	two
۳	three
۴	four
۵	five
۶	six
۷	seven
۸	eight
۹	nine
۰	zero. [Called /syfyr/.]

E.g. ۸۳۵ / [h]əšt səd w si w pənč/ "835," ۱,۶۴۹ /yəkk [h]əzar w šəšš səd
 w čyll w nw/ "1,649," ۱,۶۵,۶۱,۵۱۶ /yəkk kwroR, w [h]əptad w pənč ləkk, w šəst w yəkk
 [h]əzar, w pənč səd w šāzdə/ "1,75,61,516" (also written ۱۷,۵۶۱,۵۱۶ "17,561,516").

In Pakistani Baluchistan, the largest unit in the pre-decimal monetary system was the /rwppi/ "rupee." Each rupee = 16 /anə/ "anna"; each anna = 4 /pəysəg/ "paisa"; each paisa = 3 /pai/ "pie." Prices were written in three columns divided by diagonal slashes: the leftmost column for rupees, the centre one for annas, and the one on the right for pies

(the paisa not being indicated). An empty column was marked by a dash. E. g. ۳/۵/-

/səy rwppi, pənč anə/ "Rs. 3/5/-," ۷/-/۶ / [h]əpt rwppi, šəšš pai/ "Rs. 7/-/6,"












-/۱۳/- /sēzdə anə/ "Rs. -/13/-."

The decimal system of coinage has now replaced this older system throughout Pakistan, although the latter is still to be found in the villages and smaller cities. A diagonal slash

is now employed as a decimal point: e. g. ۴/۳۵ /čar rwppi, si w pənč pəysəg/ "Rs.

4.35." A / [h]əmzə/ or a dot written on the line may also be used for the decimal point:

e. g. ۵۰.۶۷۰ or ۵۰.۶۰ /pənja rwppi, [h]əptad pəysəg/ "Rs. 50.70."

Dates are written from right to left: the numeral denoting the day of the month is followed by a small / , followed by the name of the month, and finally the year. A special sign  (derived from Arabic سنة "year") is written under the numerals denoting the year. A small  is written after the date to denote a date according to the Islamic calendar (for  / [h]yjri/, the date of the departure of the Prophet Muhammad from Mecca for Medina in 622 A.D.). A Christian date is indicated by a small  (from the  of  /isvi/ "Christian") after the  sign. Dates before the Christian era are marked by  (for the Persian phrase /qəble məsih/ "before Christ") after  E. g.  "4 Safar, 1302 A.H.," 

"September 5, 1968 A.D.," ١٥ مارچ ١٩٦٨ م "March 15, 712 B.C."

21. 900. Punctuation and Special Signs.

SYMBOL	MEANING
-	period
‘	comma
:	colon
؛	semicolon. [Rarely used.]
؟	question mark
!	exclamation mark
—	dash
“ ”	quotation marks
()	brackets or parentheses
٥	no. [E. g. ٥ "no. 5."]
٣	footnote. [E. g. ٣ "footnote 3."]
ﷺ	sign placed over the name of the Prophet Muhammad. This stands for the Arabic phrase صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ /səlləlla[h]o əle[h]e və səlləm/ "may God's peace and blessings be upon him!" This is also sometimes abbreviated as صلعم . E. g. مُحَمَّدٌ /mw[h]əmməd, səlləlla[h]o əle[h]e və səlləm/ "Muhammad, may God's

SYMBOL

MEANING

ع

peace and blessings be upon him!

sign placed over the names of other Prophets.

It stands for **عَلَيْهِ السَّلَام** /əle[h]yssəlam/

"upon him be peace!" E. g. **عيسى**

/isa, əle[h]yssəlam/ "Christ, upon him be peace!"

رض

sign placed over the names of the Companions

of the Prophet. This stands for

رَضِيَ اللَّهُ عَنْهُ /rəziəlla[h]o ən[h]o/

"may God be pleased with him!" E. g.

ابوبكر رض /əbu bəkr, rəziəlla[h]o ən[h]o/

"Abu Bakr, may God be pleased with him!"

رح

sign placed over the names of saints, religious

authorities, and other deceased pious

persons. It stands for **رَحْمَةُ اللَّهِ عَلَيْهِ**

/ra[h]mətwlla[h] əle[h]e/ "may God have

mercy upon him!" E. g. **قاضي نور محمد رح**

/kazi nur ma[h]məd, ra[h]mətwlla[h]

əle[h]e/ "Qazi Nur Muhammad, may God

have mercy upon him!"

SYMBOL

—

MEANING

sign placed over the nom-de-plume of a poet.

E. g. عطا شاد /əta šad/ "Ata Shad"

("Shad" being the name used by the poet in his poetry).

21.1000. Reading Drills.

The remainder of this Unit will be devoted to reading practices. These materials consist of the Baluchi script form of portions of the basic sentences, dialogues, and texts already given in phonemic script in Units I-XX. References to the Sections in which these materials originally appeared will be given in order that the phonemic script version may be consulted if needed. These reading drills should be read at home first for understanding. They should then be read in class and drilled for fluency. The instructor may also wish to assign further phonemic script Sections from the first twenty Units to be written out as homework in the Baluchi script.

This method of presenting the writing system and this choice of introductory reading drills have the advantage of allowing the instructor to introduce the writing system at any desired point in the course: he can complete all twenty Units of phonemic script materials and then present the writing system, using the reading drills both as script practice and as grammatical-lexical review materials; or he may wish to introduce the script early in the course and then alternate between new phonemic script Units and the reading and writing drills.

Subsequent Units will continue to present passages in the Baluchi script, but these will be new materials: fables, historical incidents, newspaper prose, short essays, and some selections from Baluchi poetry. These will be roughly graded according to their difficulty; they are intended to serve as samples only of various types of Baluchi literature. Each passage will be followed by a list of new lexical items and explanatory notes.

With regard to the problems discussed in Sec. 21.300, in some cases the author and his Baluchi colleagues have been hard put to make a decision. On the one hand inconsistencies of dialect, usage, spelling, etc. should not be allowed to overburden the learner, and on the other hand the material should represent Baluchi as it is actually written. The following arbitrary choices have thus been made: (a) Rakhshani dialect forms will be preferred, although Eastern and Southern forms will occur in later Units, where they will be marked as such; (b) although most spellings will be phonemic, Arabic and Persian loanwords will be introduced in phonemic form at first and may then be reintroduced in their traditional spellings in later Units (alternate spellings of all words will be found in the final vocabulary

at the end of the book); (c) substantive, verbal, etc. affixes will be written in accordance with the preferences expressed in Secs. 21.600 ff. and 21.700 ff., but some inconsistencies have been introduced deliberately in order to accustom the student to actual written Baluchi.

21.1001. Reading Drill I: Sec. 1.100.

اے چئیے؟	اے اسپے۔	اے اسپے۔
اے چئیے؟	اے رزانے۔	اے رزانے۔
اے چئیے؟	اے جوہے۔	اے جوہے۔
اے چئیے؟	اے مرگے۔	اے مرگے۔
اے چئیے؟	اے نانے۔	اے نانے۔
اے چئیے؟	اے گسے۔	اے گسے۔

21.1002. Reading Drill II: Sec. 1.200.

آچیئے؟	آ کوہے۔	آ کوہے۔
آچیئے؟	آ کچکے۔	آ کچکے۔
آچیئے؟	آ بچکے۔	آ بچکے۔
آچیئے؟	آ مردے۔	آ مردے۔
آچیئے؟	آ زالبولے۔	آ زالبولے۔
آچیئے؟	آ ڈرچکے۔	آ ڈرچکے۔

21.1003. Reading Drill III: Sec. 1.300.

اے چے آنت؟ کوہ آنت۔ اے کوہ آنت۔

اے چے اَنت؟ بچک اَنت۔ اے بچک اَنت۔
 اے چے اَنت؟ رزان اَنت۔ اے رزان اَنت۔
 آچے اَنت؟ کچک اَنت۔ آکچک اَنت۔
 آچے اَنت؟ اسپ اَنت۔ آ اسپ اَنت۔
 آچے اَنت؟ مرگ اَنت۔ آ مرگ اَنت۔

21.1004. Reading Drill IV: Sec. 2.100.

من بلوچے اُن۔ تو امریکنے اے۔ اے پاکستانیے۔ آ انگریزے۔
 ما سوداگر اُن۔ شما دکاندار اِت۔ اے جنگ اَنت۔
 آ گونڈو اَنت۔

21.1005. Reading Drill V: Sec. 2.200.

آ منی زاہگ اَنت۔ آ تی سردار اَنت۔ آ ایشی ماسٹر اَنت۔
 اے آئی گونڈو اَنت۔ آ مے جنگ اَنت۔ آ شمے زاہگ اَنت۔
 ما ایشانی زالبول اُن۔ ما آوانی مرد اُن۔

21.1006. Reading Drill VI: Sec. 2.300.

ماس کجا اَنت؟ اِءِ اَنت۔ آ اِءِ اَنت۔ براس کجا اَنت؟ آءِ اِءِ
 اَنت۔ آ آءِ اَنت۔ پس کجا اَنت؟ اودا اَنت۔ آ اودا اَنت۔
 منی گہار کجا اَنت؟ تی گہار اِدا اَنت۔ ایشی بز کجا اَنت؟ ایشی
 بز آءِ اَنت۔ آئی گوک کجا اَنت؟ آئی گوک اودا اَنت۔ مے اشتر
 کجا اَنت؟ شمے اشتر اِدا اَنت۔ ایشانی میش کجا اَنت؟ ایشانی

میش آدء آنت - آوانی دگان کجا آنت ؛ آوانی دگان اودء آنت -

21.1007. Reading Drill VII: Selections from Sec. 2.400.

توپک کجا انت ؛ توپک گسء انت - آ اسکولء انت - نان رزانء
انت - نان رزانء انت - نان رزانان انت - بز کوہء انت - بز کوہےء
انت - بز کوہان انت - آپ کوہء انت - آپ تاسء انت - آپ
تاسان انت -

21.1008. Reading Drill VIII: Selections from Sec. 2.500.

اے آ مردء گس انت - اے آ مردانی گس انت - بچکےء کتاب اودء
انت - آ منی گہارء کتاب انت - اے آ بلوچء گس انت - اے
بلوچانی گس انت - اے آ بچکء چے انت ؛

21.1009. Reading Drill IX: Selections from Sec. 3.100.

کتاب میزء سرء انت - جامگ سندوکء انت - جامگ سندوکء
تہء انت - پازوار سندوکء چیرء انت - کلم کتابء سربرء انت -
ڈرچک گسء دیما انت - ڈرچک گسء دیمء انت - باگ گسء
پشتء انت - کتاب جنگء گورء انت - نیاد کٹء سرء انت -
گوک راہء سرء انت -

21.1010. Reading Drill X: Selections from Secs. 3.200 through 3.1200.

جامگ سندوکانی تہء انت - جوہء کرء ڈرچکے - پازوارے سندوکے
چیرء انت - شتمے باگ پہنادء انت - مے گس ایشکء انت -

چیسرگیجء ایشکء بیرے - چسراگےء ایشکء منی کارچے - آس
 کوہء آشکء انت - آ مرد آدء انت - آ مردم بلوچستانء انت - تیء
 پازوار ادےء انت - کٹء ایشکیاں تیء جامگ انت - ایشکء پے،
 او آشکء منی کلم انت - اے باگ انت ، او ایشکیگے گس
 انت - اے مارے ، یا دارے ؛ اے دارے - اے آئی گس انت ؛
 نہ ، آئی گس ایش انت - چے ، آ منی اشتر انت ؛ ہاؤ ، ایش
 انت تیء اشتر -

21. 1011. Reading Drill XI: Selections From Sec. 4. 100.

آ جامگ اسپتینے - آ اسپتیں جامگے - آ بز سیاہینے - آ سوزیں درچکے -
 آ زردیں کتاب انت - آ زاہگ من انت - آ کسانیں توپک انت -
 آ چٹ دراجین انت - آ توپک گوئدین انت -

21. 1012. Reading Drill XII: Selections from Secs. 4. 200 through 4. 500.

گسء پیریں مردے - میسزء سرء منی نوکیں کتاب انت - آ ورنآنی
 توپک انت - آشکء سوزیں درچکانی سرء مرگ انت - اے
 ایشانی تہء زندترین کتاب انت - اے چونیں سوداگرے ؛ اے شریں
 سوداگرے نہ انت - اے پیچ چون انت ؛ اے پیچ ہراب انت - اے
 آپ وش نہ انت - تو چون اے ؛ من ناجوڑ ان - اے چونیں کتابے ؛
 اے بلوچیء کتابے -

21. 1013. Reading Drill XIII: Selections from Secs. 4. 600 through 4. 800.

آ دڳانءَ ڇه ۽ آست ۽ آ دڳانءَ ڇه هست ۽ آ دڳانءَ سوهرين ٽيڇ هت۔
 ايشي تهءَ ڇه ۽ آست ۽ ايشي تهه ڇيئ آست۔ ايشي تهءَ ٻڃي نيسٽ۔
 مني گسءَ باز نڪان آست۔ مءِ گساں کءِ نڪان آست۔ مءِ هڪءِ بازين
 مردم اوءِ آنت۔ مءِ کم جنڪ شاهرءِ آنت۔ اءِ تاسءِ ڇه ۽ آست ۽ ايشي
 تهه کءِ ڇا آست۔ مني ورسٽين کتاباني تهءَ اءِ جو انين کتاب آنت۔ تي
 ڇه هال آنت ۽ من باز وش اُن۔ مني ملڪءِ اشتر سڪ کم آست۔ ڇه،
 بازار دور آنت ۽ ائڻ، بازار باز نزيڪ آنت۔ اءِ کار چون آنت ۽ اءِ کار
 ڇو سڪ نه آنت۔ مءِ کشار ڇو سوز نه آنت که شئمءِ آنت۔ تي ملڪءِ
 چوشين مزين مار آست ۽ ائڻ، مني ملڪءِ چوشين مزين مار نيسٽ۔

21. 1014. Reading Drill XIV: Selections from Sec. 5. 100.

منا ڏگار آست۔ ترا اولاک آست۔ ايشرا پاليز آست۔ آءِ را رمگ
 آست۔ مارا کاھن آست۔ شمارا کيگ آست۔ ايشانرا سنگت آست۔
 آوانرا ارٽ آست۔

21. 1015. Reading Drill XV: Selections from Sec. 5. 200.

اے کلپءِ کلپت گون من آنت۔ مني کتاب گون کيا آنت ۽ مني
 کتاب گون کءِ آنت ۽ تي کتاب گون ايشي آنت۔ شئمءِ لوڙگ
 گون آوان آنت۔ مءِ هر گون کيا آنت ۽ آ بچڪاں گون شئمءِ هر آنت۔
 گون من رٽيئ نيسٽ۔

21. 1016. Reading Drill XVI: Selections from Secs. 5. 300 through 5. 600.

چے، اے سوپ اش آئی باگء أنت؟ ہاں، اے سوپ اش آئی باگء أنت۔ تئی جن اش کجام شاہرء انت؟ منی جن اش کوٹاء انت۔ اے سوزی شہ کجا أنت؟ اے سوزی شہ مکرانء انت۔ اے شہ من مزن انت۔ آ اش ایشاں شترتر أنت۔ آ اش درستاں سوزتریں درچک انت۔ اے شیر اش آتاسء انت۔ اے جنگ اش اے ہلکء انت۔ بید اش آئی، درست ادء أنت۔ اش ایشی بید، گوں من سوہریں پیچے است۔ اش ایشاں بید، دگ سوزیں پیچ کجا أنت؟ گوں شما، بید اش آیگاں، دگ چے است؟ گوں ما اش آیگاں بید ہیچی نیست۔

21. 1017. Reading Drill XVII: Selections from Secs. 5. 700 through 5. 900.

ایشکء چی پہ من أنت۔ آدء چی پر آئی أنت۔ اے کٹورء ہرماگ پہ شما أنت۔ پہ بچکء اے سرجگ انت۔ پہ کچکاں نانے است۔ اے چیرگیج پہ چےء انت؟ اے چیرگیج پہ منی گسء انت۔ بہ من تئی باز پیسگ است۔ آپ بہ گلاسء انت۔ درد بہ دلء انت۔ بر آدء باز مرگ أنت۔ بر ایشی ہاروسء باز مردم أنت۔ آئی گد او شلوار بہ تنکئیء أنت۔ بہ ہاکاں سنگے۔ آئی براس من کوٹاء انت۔ آ من کلاتء ماسٹر انت۔ سوزیں چا من پیالگء أنت۔ آئی لٹ من دستء انت۔ واد من آپاں أنت۔ سنگے من ہاکاں انت۔

اے چنکے گوک اُنْت ؛ آیک گوکے - آ چنکے مردم اُنْت ؛ آ سے
مردم اُنْت - آ سییں مردم اُنْت - اودے مردم چنکس اُنْت ؛ اودے
ہشت مرد ، نُه زالبول او ده زاہگ اُنْت - گوں تو چنکے رپی اُسْت ؛
گوں من یانزودہ رپی اُسْت - ایشرا چنکے اشتر اُسْت ؛ ایشرا ہبده
اشتر اُسْت ، ولے منا ہزودہ اشتر اُسْت - تی چنکے میش اُنْت ؛ منی
ہپتاد و شش میش اُنْت - منی شش ہزار و دوسد و پنجا و
چار میش اُنْت - اے ملک چنکے مردم اُنْت ؛ کروڑاں مردم اُنْت -
چنکسیاں نکان نیست ؛ چانرودگیاں نکان نیست - آئی چنکسیں نیچے ؛
آئی نیچے اش منی نیچے کسان اُنْت - تو چنکے مزن اے ؛ من بیست
و پنج سالے اُن - اودے چنکس مردم اُنْت !

اے چنکے تیل اُنْت ؛ اے ہشت سیر تیل اُنْت - پر ایشی چنکے
پاؤ روگن درکار اُنْت ؛ پر ایشی یک و نیم پاؤ روگن درکار اُنْت -
گوں شما چنکے گلگ اُنْت ؛ گوں ما نیم من گلگ اُنْت - آ دلوء
چنکے آپ اُسْت ؛ آ دلوء منے آپ اُسْت - آ مشکے چنکے آپ
اُنْت ؛ آ مشکے سیرے آپ اُنْت -

شتمے گس ش اودے چنکے دور اُنْت ؛ مے گس ش اودے چار و نیم میل

دور اِنْت - شہ آدء بازار چنکہ دور اِنْت ؛ شہ آدء بازار دو نیم
 میل اِنْت - پاکستان اش امریکہ چنکہ دور اِنْت ؛ پاکستان اش امریکہ
 دہ ہزار میل دور اِنْت - شہ کوٹا تباہ نوشکے چنکہ میل دوری
 اِنْت ؛ شہ کوٹا تباہ نوشکے دو شپء منزل اِنْت - شہ کوٹا تباہ
 نوشکے چنکہ باڑو اِنْت ؛ بسء باڑو دو رپی اِنْت -

21.1021. Reading Drill XXI: Selections from Sec. 6.400.

شیرء بہا چنکس اِنْت ؛ شیر چار آنہ سیر اِنْت - تیلء دنگ چنکسء
 اِنْت ؛ اے تیل سے آنہ دنگ اِنْت - گلگء بہا چنکس اِنْت ؛ گلگ
 پانزدہ رپی من اِنْت - چاآنی بہا چنکسء اِنْت ؛ اے چا سے رپی
 پاؤء اِنْت - اے جامگ چنکسء اِنْت ؛ اے جامگ ہشت و نیم
 رپیء اِنْت - اے گوکء بہا چنکس اِنْت ؛ ایشی بہا سد
 کلدار اِنْت -

21.1022. Reading Drill XXII: Selections from Secs. 6.500 through 6.800.

تئی گڑمیء چنکہ بچہ اِنْت ؛ دوانزدہ بچہ اِنْت - گوں تو چنت بچہ
 اِنْت ؛ گوں من یکء شہ ، دہ برزء اِنْت - دوء شہ ، دو منٹ
 گوستہ - کجام ہلکء مردم گیش اِنْت ؛ اولی ہلکء تنیا اِنکہ مردم اِنْت ،
 ولے دومی او سیمی ہلکانی مردم باز اِنْت - چارمی دیگء چنکہ نارشت
 اِنْت ؛ چارمیء اِنچو نارشت اِنْت - دمی گوالگء آرت چنکس اِنْت ؛
 دمی گوالگء آرت اِنچوش اِنْت - من ام آئی زاہگ اُن - من ہم

آئی زاہگ اُن - امریکن ہم پرنگی اُنٹ - چوشیں مرگ اودے ہم اُسٹ۔
 من امائی زاہگ اُن - من ہمائی زاہگ اُن - اے گس ام امدادا
 اُنٹ - ہتے گس ہم ہمادے اُنٹ - اے مردے گسے امیشکے
 ڈرچکے - گوں ہمیشاں مرگ اُسٹ - اے نان پر ہماوان اُنٹ۔
 ہتے ہمندکے میش اُنٹ - چے ، ترا امنکے بز اُسٹ کہ آرا
 اُسٹ ؟

21.1023. Reading Drill XXIII: Selections from Secs. 7.100 and 7.200.

تو چے زورے ؟ من اے سنگے زورین - شما چے نان
 پچت ؟ ما تاپگے نان پچن - تو چے لوٹے ؟ من یک پیالگے
 چا لوٹین - آ چے گندیت ؟ آ دو مردم او یک اشترے گندیت -
 آ امشی کجا وسپنت ؟ آ امشی مے گسے وسپنت - چے ، تو
 مروچی گسے روپے ؟ اِنہ ، مروچی من گسے نروپین - چے ، بچک
 نون وانیت ؟ نہ ، نون آ نوانیت - نہ ، نون آ نہ وانیت - شما شہ
 بامے کپت ! اِنہ ، مانکین - چے ، تو ہر روج پچ شوڈے ؟ اِنہ،
 من ہر روج پچ نشودین - چے ، تی براس باندا سوبے رسیت ؟
 اِنہ ، آ باندا سوبے نرسیت - باندا بیگے رسیت - ہلکے
 مردم مروچاں چے گشت ؟ مروچاں آ پچی نگشت ، ولے من ترا
 درستیں ہبراں گشتین۔

21.1024. Reading Drill XXIV: Selections from Secs. 7.300 through 7.700.

آ اے چیاں کجا کلّیت ؛ آ اے چیاں ہمدء کلّیت - آ کجا
 کوشنتت ؛ آ امداء کوشنتت - اموذائہ اوشنتت - تو پوشی کجا بے ؛
 من گسء نبین - من آئی ہدء بین - شما شپنیمء کجا بیت ؛ ما
 گسء بن - چے ، تو اے گلہء پر آئی برے ؛ ہو ، من اے
 گلہء پر آئی برین - آ چے بارت ؛ آ اے درست چیاں بارت -
 تو کدی نان ورے ؛ من شش بجگء نان ورین - چے ، اے میمان
 آسکء گوشت وارت ؛ ہاں ، آ آسکء گوشت وارت - تو کجا
 روءے ؛ من گسء روین - آ کجانگو روت ؛ آ کتبء روت -
 تو اووے چے کنے ؛ من اودا پھی نکنین - تو ایشرا چے دیئے ؛
 من ایشرا کتاباں دیین - چے ، تو آ مردماں زانے ؛ ہاں من آواں
 زانین - تو منی گسء کدیں کایئے ؛ من مروچی نیابین - من باندا
 کابین - چے ماسٹر ہنون گیت ؛ انہ ، آ نیت - چے ، شما گوں ما
 کایت ؛ ہو ، ما کاین - چے ، تیئ سنگت پوشی کایت ؛ نہ ، آ
 پوشی نیابنت -

21.1025. Reading Drill XXV: Selections from Secs. 7.800 through 7.1000.

تو نون چے کنے ؛ من کار کینن - آ چے کنت ؛ آ شیرجنت - آ
 آرا چے دیم دنت ؛ آ آرا کاگدے دیم دنت - تیئ ناگو کدیں
 سرگیت ؛ پوشی آ سرگیت - اے جوہ اش کجا در کیت ؛ اے
 اش آ کوہء در کیت - چے ، تیئ رَوگ باندا بیت ؛ ہاں ، بانء

من روین - اے مردم پرچے کاینٹ ؟ اے پر شئے گرگء کاینٹ۔
 اش دگراں زرء لوٹگ جوان نہ انت - شما وت کدی روت ؟ ما
 وت پرپوشی رون - کئے تئ پچاں شودیت ؟ من وت وتی بیچاں
 شودین - چے ، اے بچک اسکولء کاراں کنت ؟ انه ، آوتی کتاباں
 ہیچ نوانیت - تو چے گندے ؟ من وتارا آدینکء گندین - کئے منی
 باڑوء دنت ؟ من اش وتء تئ باڑوء دین -

21.1026. Reading Drill XXVI: Selections from Sec. 8.100.

آڈمز : سلام آلیکم ، براس ! [السلام علیکم]
 میربجارج : والیکم سلام ! واجہ ، چے ہال انت ؟ [وعلیکم السلام]
 آڈمز : تئ دروائی انت ، دگہ ہیر انت - تو چون اے ؟
 میربجارج : من وش ان -
 آڈمز : تئ نام کئے انت ؟
 میربجارج : منی نام میربجارج انت -
 آڈمز : منا آڈمز گشت -
 میربجارج : واجہ آڈمز ، تو اش کجا کایے ؟
 آڈمز : من اش امریکہء کابن -
 میربجارج : امریکہ چنکہ دور انت ؟
 آڈمز : واجہ ، امریکہ اش ادا وہ ہزار میلء گیش انت -
 میربجارج : سکت دور انت !

آڈمز : ولے لؤکیں مشیناں پہ نڑیک انت -

21.1027. Reading Drill XXVII: Selections from Secs. 9.100 through 9.600.

چے ، من اے مہاریء پر آئی برین ؟ ہاں ، تو ہر ڈولء ایشرا
برے - چے ، آ وتی لنگاراں اش ادء بزورنت ؟ ہاں ، باندا سوبء
بزورنت - چے ، ما اے ساگاں بورن ؟ ہاں ، شما ہر ڈولء بورت۔
چے ، تو اے تاسء شیرمان کنے ؟ نہ ، من اے تاسء شیر
مان مکنین - چے ، آ اے گوشتاں بورنت ؟ انتہ ، آ گواچنی اے گوشتاں
مورنت - چے ، آ بیت ؟ نہ ، آمیت - من باند انت اش آئی اے
ہبرء جست بکنین - تو باند انت کہ پر وتی پسء اے جامگاں
بدوچے - من باند انت ادء مدارین - من بلکہ چار روج رند
بروین - بلکہ ما آئی دپترء مچ بن - آ بلکہ تنگا وتی گدانء مہنت۔
ہر وخت کہ آ بروت ، آ فے اہوال بارت - اومیت انت ، کہ
آ ہم آدء بداریت - ہیال انت ، کہ شما تنا بیگء آدء سر
مہنت - ہر ڈول کہ بیت ، من آئی زراں پدی بدین - اومیت
انت کہ مروچی ہاؤر گواریت - ہیال انت ، کہ مروچی گوات کشیت۔

21.1028. Reading Drill XXVIII: Selections from Secs. 9.700 through 9.900.

چے ، من باندا بیاین ؟ ہاں ، باندا بیگء بیسا ! نہ ، باندا میا !
چے من گون آئی بروین ؟ ہو ، گون آئی برہ ! نہ ، تو گون آئی مروا
چے ، ما پر تو چئیے بیارن ؟ نہ ، ہچی پہ . من میارت ! تو درگء

پیچ کن ! تو اش گسء در آ ! شما اے درست کاراں کنِت ! شما وتی
 کاگداں پیش دارت ! چے ، تو کوٹنگ ورگ لوٹے ؟ ہاں ، من کوٹنگ
 ورگ لوٹین۔ من سگریٹ کشگء کلین۔ منا در روگء بل ! من
 نان پچگء زانین۔ آ چا جوڑ کنگء لگیت۔ آ چلم کشگء لگنت۔

21.1029. Reading Drill XXIX: Selections from Sec. 10. 100.

آڈمز : چے ، اے چاء ورگ کوہنیں ہیلے ؟
 میرتجار : نہ واجہ ، نوکیں۔ پرنگیانی وخت ء ہیلے۔
 آڈمز : چے ، نون درست بلوچ چا ورنٹ ؟
 میرتجار : بازیں پاوال ء بلوچ چا نورنت ، ولے بلکہ آ ہم زوت
 ہیل بکننت۔

آڈمز : واجہ ، چاء زاناں شما چے گشت ؟
 میرتجار : واجہ ، یکے چادان انت ، او یکے چیانگ۔
 آڈمز : واجہ ، چا و بورگ شے ملک ء نبیت ؟
 میرتجار : نہ واجہ ، مے ملک ء شہ سند و ہند ء کیت۔
 آڈمز : من دگہ چا نورین۔
 میرتجار : شتر ، واجہ۔

آڈمز : من بلوچانی گوازی او دگہ دوداں چارگ لوٹین۔
 میرتجار : واجہ ، ما یک شپے دیوانے کنن۔ ما ترا لوٹن۔
 آڈمز : باز شتر ! من وش بین۔

اگہ تُو اووے روے ، تو من ہم کاپین - اگہ آئی چم سکت درد کنت،
گڑا من دگہ داروے دین - اگہ تو اے سبکاں ازده بکنے ، گڑا من
وشس بین - اگہ آہے میماخانہء بوسپنت ، تو جوان انت - اگہ
شما شپ و روچ کار کنگء بلگت ، تو اے کار زوت الاس بیت۔
اگہ ترا گینرچ بگیت ، تو گسء بثرہ ! اگہ تو توپتء مبر، تو پلپس
ترا بگیت - اگہ شما اے دزاں مپتت ، تو آ اش شاہرء در رونت۔

من گوں تپرء داراں گڈگء ان - تو ہنون چے کار کنگا اے ؛ آ
گوں کارچےء تیچء برگء انت - ما تیچء لرزگء ان - بورچی
سوزیاں کوٹگء نہ انت - اگہ آ وسپگء انت ، تو شما توار توار
مکنت ! چے ، شما مروچی اش ادء گوزگء نبت ؛ ہر وخت کہ شما
وسپگء بت ، گڑا آ جیہیت - من دیمء روان ان - چے ، شما راہء
ننداں بت ؛ اے گرگ شے میشاں گراں بنت - تو بائد انت نان
پچاں بہو ، تانکہ درست میمان سیر بکنت - شما چاپ جناں میت !
آ گرمیں تیچ پوشگی انت - من کار کنگی نہ ان - ترا چا جوڑ کنگی انت۔
آرا ریش ساہگی انت -

منش سئی کنین - من سئی کینش - من سئی کینے - آئش باندا بارت۔

ما پڙوشگءَ آنش - آ گشتنٽه ، که مروت - دپش ٽچ انت - گوشش
 من انت - اگه من اے سندوکءَ هورک بکنین ، تو تَو آ روتاڪاں
 تهاش کنٽه ؛ آشکءَ اش بند ! چه ، ملکش هَشک انت ؛ آ
 پچانش تر بکن ! ملکءَ اش ذری باز آست - دیوالش پڙشیت -

21. 1033. Reading Drill XXXIII: Selections from Sec. 12. 100.

هوتل ءَ نوکر : واجه ، چه ورے ؛
 آڏمز : چه چه آست ؛
 هوتل ءَ نوکر : واجه ، مروجی سوزی ، پلاؤ ، او بٹ آست -
 آڏمز : چه ، گون شما ماهی آست ؛
 هوتل ءَ نوکر : نه واجه ، هٽه جاندم ءَ مردم ماهی ورنٽ ، پر چه که زر
 نزدیک انت - ادءَ نرسیت -
 آڏمز : گوک ءَ گوشت نیست ؛
 هوتل ءَ نوکر : نه واجه ، ادءَ گوک ءَ گوشت باز کم ورنٽ - گیشتر پس ءَ
 گوشت او مرگ او ایش و آ ورنٽ -
 آڏمز : شر - مستگ آست ؛
 هوتل ءَ نوکر : جی هاں -
 آڏمز : شر - په من یک تالیه پلاؤ او یک پر چه مستگ
 بیار !

21. 1034. Reading Drill XXXIV: Selections from Secs. 13. 100 and 13. 200.

من زى اوءِ اثن - پيرى منى ثرو آءِ ات - پاہرى سال ما آ
 لءِ اثن - پرنءوشى آ آى بلكءِ گسءِ نہ اتنت - تانكہ من آىءِ
 گسءِ استن ، آ اے ءول نہ ات - ہنءِ آرا ءشارے استت۔
 آوانى سىال اوءِ نىستنت -

21. 1035. Reading Drill XXXV: Selections from Secs. 13. 300 through 13. 700.

من ءوشى وتى مىشاں مارتن - چے ، شما آى ہالءِ پرستنت ؛ تو
 پرچے آ چاىءِ لوءِے ؛ آ بزگىں پكىر شاہرءِ لاہتىں روءِچ طاہرت۔
 آ ءرستىں شپ اش ٹپانى تىرونگاں نالتنت - تو آوانءِ پرچے گشءِ؛
 پاہرى سال منى جن جوانىں شپيءِ گوپت - من كچءِ سگے شانن۔
 آ بزگ اش تنءِ تست - من اے تاسءِ آپاں ءنءِ رىنگن۔
 آ بارىءِ ما پر آواں نان پنگن - زى آ منى پچاں ششت - شما
 پرچے آواں ءاشتت ؛ آ پڑءِ نىامءِ پچ بر نجسنت - من اے
 ملكءِ گوں زاہمءِ زتن - آ شہ گشءِ مرث - ما آوانا باز پىسگ
 ءاتن - من ءو بران ءالتءِ كاہتكن ، بلے تو آءِ نہ آتے۔
 آ چڑہ كورے نارنج كاؤرت - ما يكشبعءِ ہمءِ نہارے ءىستن۔
 آ ءوشبعءِ روءِچءِ ءمبءِ بازىں تسویر گپنتت - آ پچشبعءِ گوں
 سركارءِ لشكرءِ شت - ما جماءِ روءِچءِ اے ہوٹلءِ نان وارتن۔
 آ وتى ءرست مءىءِ اءا اشنتت - آ ترا نىشت کہ تو اے گلامءِ
 بجنے - من ءكارءِ كچ كنگءِ اثن - ما ہاورءِ تہءِ كار كنان

آتن - آ منی میشاں برگی نہ ات - ترا اے کار کنگی نہ ات -
 آرا سوچنء سوہریں سادے مان کنگی ات -

21.1036. Reading Drill XXXVI: Selections from Sec. 14.100.

آڈمز : چے ، نون دیوان ثرو بوگء انت ؟
 میزبجار : جی ہاں - آ مرد کہ اسپتیں مندیلے سرء انتش ، نون یکت
 دپترے گشیت - اما اے ڈولیں شیرجنء پالوان گشن -

آڈمز : واجہ ، دپتر چونیں شیرے ؟
 میزبجار : براس ، دپتر ائے کوہنیں او نوکیں جنگ او دگہ کردارانی
 کسو انت -

آڈمز : چے ، نون پالوان دپترے گشگء لگیت ؟
 میزبجار : نہ واجہ - پیش آ سارء تورء گوں یجا اما دپترے سربنء
 کنت ، او وتی نام و کامء بابتء چیئے گشیت - اما درست
 آئی او اما شیرء چیئے نہ چیئے ساء کنن -

آڈمز : چے ، آ ہم پالوانے ، کہ سارے دستء انتش ؟
 میزبجار : نہ ، آرا ما ہرگازی یا سازجن گشن ، او آ سرونز یا
 دمبرگ جنت -

آڈمز : چے ، پالوان آش دپتراں بید ، دگہ شیر ہم جنت ؟
 میزبجار : نہ واجہ ، آش پالوانء رند ڈومبانی وار بیت -
 آڈمز : ڈومب چونیں شیر جنت ؟

میربجارج: ڈومب ڈول ڈولیں شیرجنت، او زر گرت۔
 آڈمز: تمنء سردار آواں زر دنت؛
 میربجارج: نه واجه، آ استمانء گردنت، او بلوچ الس آواں
 هك دنت۔

21.1037. Reading Drill XXXVII: Selections from Secs. 15.100 through 15.400.

من اے شاهء دو بران آهنگن۔ تو وتی نچء شریء رمائنگے۔
 ائے پشی گار بوتہ۔ آ پتاپء لیٹنگت۔ آ وتی بندیاں تنگا یلہ
 نکرنگت۔ من درست چیان اشرء سرء کرتنگن۔ آ اش
 بدیگانی سپایاں ترسنگت۔ آ وحتء شما کتی نیمگء پرچے شکت؛
 ما مسیتء رودراتکی دیوالء کچ نکرنگن۔ آ بادشاهء باریء
 اے ڈهء باز پکائیں راه استت۔ ما بدیگء لشکء پری
 تیلانک داتن۔ شما هامگیں کوٹگاں سستت۔ اما یلیئیں
 اشر کڈء نکپنت۔ آ پوتوء دور نشاننت۔ آئی براس ترند اتت،
 او پمیشء وتی جنء اشنتت۔ من وتارا اے بوچاں وگنتن۔
 آ اودء کلاتے بستت۔ آئی ماریان شه کوہء جپ جنتت۔ آ
 گوم اش اے درراهء نگوستت۔

21.1038. Reading Drill XXXVIII: Selections from Secs. 15.500 through 15.900.

تو تمباکء سوداگریء چئیے سوت کرت کنے۔ ما دوشمبےء آپی
 جازء شت کنن۔ شما ادء ریڈیو جت نکنت۔ آ گوں ما

تيابء آہت نڪنت - اگہ تو درست نیوگاں سست بکنے ، گرا
 من ترا یگ بارے دات کنین - من تیئ اے ماہء گشتانکء شینگ
 کرت کرئن - آ وتی جنء وش داشت نکوت - آءے سرچاراں جلت
 نڪرنت - چے ، تو دگہ نان وارت کرت بکنے ؛ آ ترا امشپئیں نانء
 لوٹت کرت نکوت - من شت ، آءرا اے وڙگشت ، کہ تو منا
 گشتنء - من چے گناہے کرتگت ، کہ تو منا سزا دات ، منی مالان
 پلت ، او منی زاہگ و زالبولان وار کرتے ؛ تیئ وسوء تیئ گسء
 پرچے یلہ دات ؛ سرکارء اءے ہندء باز پول بستگت -
 لوڙیء منی کارچ شرمیء تیز نڪرتہ - بانورء سالونکارا چے
 جواب دات ؛ ہلکء مردماں ہشت مچ کرتت ، او اما جاگہء
 دیوالے جوڙ کرتنت - آواں وت چکاستگش ، او آوانی چکاسء
 باز لوکیں ہبر در آہنگت -

21. 1039. Reading Drill XXXIX: Selections from Sec. 16. 100.

بلوچانی ڈہء نام بلوچستان انت - ایشی مستریں گیل بہ روکیتی
 پاکستانء انت - دومی گپشس رودراتکی ایرانء انت - یک
 چندے بہ اوگانستانء سیمء تھا انت ، او یک چندے ارسء
 انت - بلوچستانء رودراتکء ، سند و ہندء پراہیں
 میدان انت ، جاندء نیلبوئیں زر ، روکیتء کرمانء دمگ ،
 او کتبء کندہار او ہیراتء دمگ انت - اش ایرانی بلوچستانء

يک چنڊے ارڙس ۽ سيم ۽ تهء آهتہ ، او اے همنء شاهر
 مرڳاپ او مري آنت - اے هر دو شاهر اش مرؤ شاهرء نزڪ آنت -
 بلوچستان يک کوهستانے ، او اے کوهاني نيامء تنڪين او پراهين کوچگ
 آنت - ايشي تيوي گردگيس سے لک و چل هزار چار چوبه ميل ۽
 کساسء بيت -

21. 1040. Reading Drill XL: Selections from Sec. 16. 500.

مير هملے جيھند يک نامدارين بلوچے بوته - آئي بازين کسو من بلوچي
 دپتران آستنت - شانزومي کرن ۽ پرتگيزي پرنگي بلوچستان ۽ تيا با آهتنت -
 يک برے همل زير ۽ سيل ۽ شنتت ، که پرتگيزياني يک ڏنگے آئي
 بلوچي ۽ سرء ريتک - همل گون پرتگيزياں سک مرتنت ، بلے نيٺ ٽي
 بوتنت - پرنگي آرا بستنت ، او جاندی هندء برتنت - اپجو گشتت ،
 که پرتگيزياني هلم آئي سرچاري او مژاداري ۽ سبب ۽ لوٽنت که
 همل آئي پوج ۽ منسدارے بيت ، او پرنگياني جنے هاروس بکنت -
 پرتگيزي هلم ۽ هيال ات ، که هندي و ايراني گون پرتگيزياں سانگبندي
 بکنت - تو آواني زاگ آئي هکومت ۽ وپادار بنت - بلے همل
 گشتت ، که آکيزء بمریت ، بلے آواني جنے هاروس نکنت - اے
 ڏول ۽ همل پرتگيزياني کيزء مرتنت -

21. 1041. Reading Drill XLI: Selections from Secs. 17. 100 and 17. 200.

من سو بيئين ان که اے ساداں ونگ ۽ بوتگن - تو زيئين

اے کہ پنگء بوتگے۔ شماسے گنٹء ات کہ ہمدء ہڈ کنگء بوتگت۔
 آ ملکانی کماش چار روچء انت کہ امریکء تروگرد کنگء
 بوتگت۔ تو کہ یٹین اے کہ وتی ملکء ڈرو کنگء بوتگتے؟
 آ دیریشینے کہ انسانء دیروی او گہتریء پہ کوشش کنگء
 بوتگت۔ اما انت کہ اے کارگء وازدار شتہ، ہیچ کس کار
 کنگء نبوتہ۔ من گوں سرشکرء تران کناں بوٹن۔ تو کجا تراں
 بوتگے؟ واپاریء وزیر کومی میٹروء باسکانی پساواں دیاں بوتہ۔
 زری سپاء سپائی تنا دیرء بدیگانی سرء بمباری کناں بوتنت۔
 سر وزیر ہیچ ماہء انت کہ ہتے گلء سرء دوبہ جناں بوتہ۔

21. 1042. Reading Drill XLII: Selections from Sec. 17. 300.

من یٹ یاگیئیں گشتانکء دوبہء دستگیر کنگ بوٹن۔ اگہ تو
 آئی باروہء غاؤ کئے، گڑا تو جنگ بے۔ اے ڈرچکء بن
 گوں من کشگ نبوت۔ شما پرچے آش ایشی سیاسی گلء در
 کنگ بوتگت؟ اے دان باند انت کیل کنگ بنت۔ بلوچی
 پولنیادء کار ہیچ شموشگ بنت۔ اے نیادء اے سیاستدانء
 خزانگء کارمترء منسب دیگ بوتہ۔ اے تار تمبوہء پیٹرگ
 بوت نکنت۔ اش اے زراں، یٹ جوانیں کارگے ہڈ کنگ
 بوت کرت۔ اے سیاسی گلء پہ سکت کار کنگ بوگ لوٹیت۔
 اے سروکء ماڑی زوت جوڑ کنگ بوگ لوٹیت۔

تو اما چوٹ گنڈوک اے ؛ سُنک مچ کنوک اے ہلکے آہت - ما
شمے مالانی بروک نہ ان - شما آزاتی ۽ برگ ۽ چست کنوک ات -
گاڑی ۽ یک ٹکٹ چارو کے ہر وخت گون انت - سُنک پُروشوک ۽
بیار ! پنڈوکاں ہچی مدے ! آوسپوکیں مدے - آگوں لرزوکیں دستاں
اے کاگدے دستخت کرت - آ ڈروکیں گس کٹیگ انت ؛ ما نوکیں راہ
جوڑ کنوکیں مشیناں شہ کار گرن -

تو چوشیں بدیں کاراں کپتگیں مدے اے ؛ شما باء انت کہ پہ وتی
ملک و برتگیں ہکاں مہرت - گوستگیں بلوچ گشتگنت ، کہ گشتگیں مد
گون مزار ۽ مہرت او اش پلنگ ۽ دپے شکار ۽ پلپت -
وہتگیں کچک ۽ پاد مکن ! آئی درتگیں جاگے گورے ات ، او پاد
اش ستگیں چوٹے ات - ترا تئی کرتگیں کارانی انام زوت ریت -
پاکستان ۽ پاگواجگ ۽ شینگ بوتگیں جارے ، نوکیں کار بندیاں بابت
باز شرےں گپ اتنت - اے نشتگیں تئی دز انت - کشتگینانی نام
کے انت ؛ پُرشتگین ۽ دور بدے ! مرد اما انت کہ گشتگیناں
دیم ۽ درے بکنت -

اگے کتے اش وتی بدیگانی دست ۽ بچیت ، او یک بلوچے ۽ باہوٹ

بیت ، تو بلوچی رواجء آئی نگاداری پرز انت - بلوچ وتی باہوٹء
 بیچ بر بدیگانی دستء ندینت ، او آئی ننگ و مالء سامبنت۔ بازبراں
 بلوچ پہ باہوٹء ننگ ہم کنت ، او آئی ننگء پانت۔ ولے
 گیشتر اے کہ باہوٹء وتی ہڈء دارنت ، تانکہ آوت دگہ جاگہ مروت۔
 بلوچانی مژاداریں تمن رندء سردار میر چاکرے شہک باہوٹداریء یکت
 جواین مسالے پیش داشت۔ پانزدومی سدیء گڈمی سالان ، بلوچانی
 نامداریں تمن رند او لاشاریء نیامء جیڑے رست۔ اے جیڑہء
 بنگیچ آنچو بلوچانی گوں یکت دگرء کستبازی ات ، ولے نیمونش یکت
 زیبائیں ہاتون مائی گوہرء ہر بوتنت۔ گشت کہ لاشاریء سردار
 میرگوارام لوٹت کہ اے جنینء ہاروس بخت ، ولے آنمنت۔ وختہ کہ
 میرگوارام آرا بازچرت تو آزار گیت ، او گوں وتی مال و مڈیاں
 شت میر چاکرء باہوٹ بوت۔ اے ہر لاشاریاں سکت تورت ، پرچے
 کہ مائی گوہر لاشاریء ات۔ یکت روچے لاہتیں لاشاری ورننا شکارء
 نیمونء آہنت ، او مائی گوہرء بگء شہ لاہتیں ہر گڈتنت۔
 اے ہبرء رند ہم بد برتنت ، او بیوسیں گوہرء ہرانی بیرء گپنت۔
 اے ڈولء رند او لاشاریانی نیامء تناسی سال کوش
 وکشار منت۔

21. 1046. Reading Drill XLVI: Selections from Sec. 18. 300.

اکبر بادشاہء سردار ابوالفضل آوانی کسٹوے من وتی کتابء

چوش نمشتہ کنت - وختہ کہ ہندستان ۽ اوگان گوں مگولان مڑتنت ،
 او مگول بادشاہ ہمایون ۽ پروش دانتت ، تو آ گوں وتی کہول ۽ سندھ
 نیمگ ۽ تک - اش سندھ آ وتی ہراس ۽ ٹپال کرت ، او باہوٹی
 لوٹت ، ولے آ ہم ہمایون ۽ بدی ۽ گشت - آئی ہراس اوگانستان ۽ ہاکم
 ات ، او آڑا ترس ات ، کہ چو مبیت آئی ہدے اوگان بدی ۽ اش
 مگردنت - ہمایون ہیوس بوت ، او بلوچستان ۽ درراہاں دیم پہ ایران ۽
 سرگپت - لاہتیں روچ گوں وتی ہماہاں بلوچستان ۽ پراہ او ڈراجیں
 کوچگان منزل جنگ ۽ زند ، آیک ہلکے ۽ رست - اے ہلک یکت
 بلوچ سردار ملک ختی ۽ ات ، او نوشکے ۽ دگ ۽ ات - بادشاہ ،
 آئی سپادار ، او اولاک درست دم برتنت ، او پیشا اے ہلک ۽
 داشتنت - ہلک واجہ ملک ختی ۽ یکت روچ پیش کنہارے ہاکم ۽
 کلورستت ، کہ ہرچون بیت ، آ ہمایون ۽ بگرت - ہمیش ۽ ملک
 ختی ، وتی تمن ۽ دگ مردماں گوں یکجا ، پہ ہمایون ۽ پنگ ۽ ڈن ۽
 شگت - ولے ہدے کار انت کہ ہمایون یکت دگ راہے آہت ، او
 ملک ختی ۽ میمانخانہ ۽ نشت - ملک ختی ۽ زاہگ و زالبول میماناں پہ
 جوانی شرپ دانتت - شام ۽ ملک ختی گوں دگ بلوچاں برتنت ، او
 گس ۽ آہت - درستیں بلوچ باز پہ ادب ۽ وتی میماناں و شاہت
 گشتنت - نان ورگ ۽ زند ، ملک ختی کنہارے ہاکم ۽ کا گدے کشت ،
 او بادشاہ ۽ پیش داشتتس - ملک ختی گشت ، ” تی بخت جوان ات ،

نه تو من ترا راهء بندي كرت كرت ، او اوگان هاكمء ديمء
 بارت كرت - نون ايش كه شما مني چيرگيء نشئت ، تو مني ميمان
 ات ، او ميمانء دشمناني دستء ديگ په ما ميارے - ملك ختي
 هاپونء لاهتبي روج ميمان داشت ، او وت گون آئي تنا ايرانء
 سيمء بدرگه شئت -

21. 1047. Reading Drill XLVII: Selections from Secs. 19. 100 and 19. 200.

اگه من دروك ببيتين ، تو آمني سرء پت نكرت - اگه ما اے
 كوها ببيتين ، گرا بله نپت بدستين - اگه آواني ملكء سوهر ،
 چاندي ، او جلشك در گيجگ مپوتينت ، گرا آ انكه بودناك نبوتنت -
 اگه اے ڈني وزيرء هير دروك انت ، تو باء انت آواني ڈني
 وزير ايشي جواب بداتين - باء انت كه هاجي اے دراجين سپرء
 وتي كهولا مپوتينت - ارمان كه من همودء مپوتين ! اگه مني كردار
 بد مپوتينت ، گرا منا سهين بداتين ، و له تو په هپوكاني گشتا منا
 سهين دات - اگه من كيلی بكرتین ، گرا من په آساني گوازيء كشتن -
 اگه تو دريچء چچ بكرتین ، گرا شريں گواته تهء اش كاتك -
 اگه شما همسء مپوتينت ، گرا بدیگاں جت كرتگت - اگه درستين كوم
 امنء دلء ككار مپوتينت ، تو ايشيا او پرنگستانء تكسر دور
 نبوتنت - اگه كانودساز مراگا ملكء كانودء بنگچ اسلامي راهبنداں
 هير بكرتین ، گرا باز جوان بوت - اگه كازي اش آواں ملام موارتینت ،

تو آوانی اے داوا پوک ات۔ اگہ مے ہنرکاران آہن او سرپ دست
 بکپتینت، تو ڈول ڈولیں چی جوڑ کنگ بوتنت۔ اگہ پاکستان امنء مپتینت
 تو گوسنگیں ہڑوہ سالانی بودناکی ہیچ بر بوتگت۔ اگہ تو شرت مجھینتے، گڑا
 بلکہ اے ڈول بدہال مہوتینتے۔

21. 1048. Reading Drill XLVIII: Selections from Secs. 19. 300 and 19. 400.

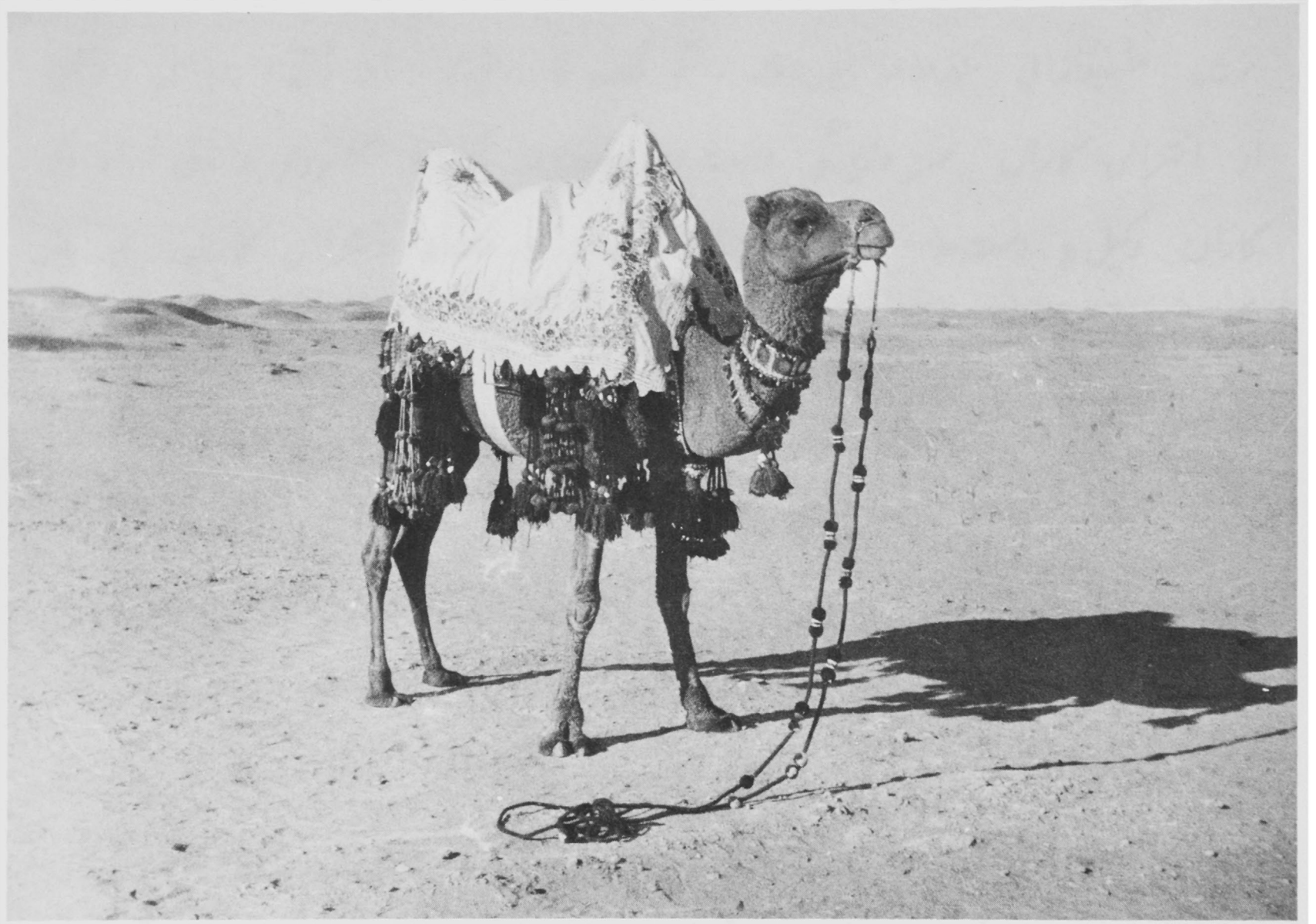
چے، تو میماناں سردارے میمانخانء واپینے؛ ما ائیدے روجء باز پہ
 دم دمء گوارینتن۔ بلوچانی سردار دینء جیڑآنی سرء بلوچاں گون ارباں
 میڑیننت۔ تو اے پیرینء نندارین! اے دائی مناشہ کسانئء رودینتے۔
 وبتکاریء وزیرء پرمانء روء، ما انگریزی کاگداں من اردو زبانء ترین۔
 ما نوکیں سیاسی گلے طاہینتن، او آئیء کار و کارپداں گیشینتن۔ چے،
 شما وتی پچاں بدینگ لوٹت؛ اے سرگل مارا آزاتیں کومانی روء
 اوشتاریننت۔ دوشی کوٹا ریڈیو اے روتاکء شونکارء گشتانکء
 شینگینت۔ اگہ اے لشکر بدیگانی سرء تیراں مگواریننت، تو ما جنگء
 باہینتن۔ من موٹلء چلائینن۔ ٹپالرسان شمنے ٹپالان اودء رسائینتے۔
 جانسلامتیء میکمء کارکن مدگ، مورینک، مسک، او پشگاں
 گون دارواں کشائیننت۔ اے تیب آرا اش تپ دکء چٹائینت۔
 بلوچی پولنیادے کارکن بازیں کتاب چاپ کنائینتگت۔ آشہ ترکستانء
 یک جکے جیہائینت، او اربستانء برتے۔ آ آپی جاز مارا من سے
 روجء چینء رسائینت کرت کنت۔ آپہ وتء نوکیں چشکے ہڈ کنائینتگت۔

من نَحَّوْ تہا لرزانء شتن۔ مروچیئیں ہار کپتگیں بند او داراں گرانء
 برت۔ شتے جنک پل سندان او کاہ چنانء آہنت۔ یک تریں گواتے
 مے گداں درانء گوست۔ آ تی ساتاں درانء گرگ بوت۔ مے
 کاروار جنگندیء ڈلء گوں نندوک تران کنان ات۔ آ گوارکیں
 گواتے تہء اوشتوک گریوان ات۔ من آرا اودء ہچانانء دیستن۔
 چے، تو منی براسء نماز کنانء دیستے؟ ما ترا شیر جنانء اشکتن۔
 آ ترا ریش تراشانء دیستت۔ آ اے سروکء گشتانک دیگء دیست۔
 ما آواں ہلکء گلگء دیستن۔ من آپی جازء بڈوک دیستن۔ ما یک آسکء
 ریکء سرء اوشتوک دیستن۔ آ تی ناکوء نپادء لیٹوک دیستت۔
 آ آرا دسپوک جنت۔

بلوچستانء سرچاریں ہاکم عبداللہ خانء بیچ نصیرخان ہرڈمی سدئیء شروع
 پیدا بوت۔ نصیرخان نہ تنیا سرچارے بوت، بلکہ یک دور گندیں
 سیاستدان او پڑشونیں ہاکمے جوڑ بوت۔ نصیرخان کسان ات، کہ آئی
 جنمادریں براس آرا نادرشاہء ہدء گرو دیم دات، او تنا نہ سال
 آئی نند و نیاد شاہی دربارء بوت۔ اودء آئی ماس بیبی مریم پہ
 جوانی وانینتے او رودینتے۔ پدء نصیرخان وتی جنمادریں براسء من
 اوگانانی ہاکم احمد شاہء دستء کشائنت، او وت بلوچستانء ہاکم جوڑ بوت۔

نصیرخان وقی انتظامی کاراں شون دیگے پہ ، دَرستاں شہ پیش تمنانی
 مردشماری کنائنت۔ اے مردشماریءِ روعہ ، ہر دہ سن رستگیاں مرداں شہ
 یکے سرکاری پوج او وتنءِ پانگے پہ دیم دیگی بوت۔ ایشی بدلے ،
 سرکار اے تمناں غمی میراس دات ، او اش آواں مالی ، سُنک ، او ڈنڈ
 نگیٹ۔ تیوی بلوچستان ءِ استمانءِ گچینکاریءِ او وت واجئیءِ ہک رست۔
 ہر کہولءِ سن رستگیاں مرد یکے کماشے ، ہر ٹکرے کماش یکے ٹکرے ،
 او ہر تمنءِ ٹکرے یکے تمندارے گچین کرتنت۔ اے تمندار یا سردار
 امیری میڑوے باسک جوڑ بوتنت ، او آوت ، یا آوانی نمائندگ مدام
 بنجاہءِ ساڈی آنت۔ امیری میڑوے باسک ہشتاد آنت ، کہ ملکءِ
 راجی ، سیاسی ، او مالی کارانی سرءِ گند و چار کرتنت۔ اش ایشی بید ،
 امیری میڑوے باسک پہ سرپنجانی دیوانءِ نمائندگ ہم گچین کرتنت۔
 امیری میڑوے باسک سانے لشکر ہم دانت۔ سرکار ہردو دیوانانی باسکان
 او سانے لشکر اولاک و سپایاں جیرہ و جاگہ دات۔ سرپنجانی دیوان گوں
 بلوچ ءِ بادشاہءِ ملک ءِ ہر ڈولیاں کارانی سرءِ دیم پہ دیم تران کرتنت ،
 او وقی سلاں دانت۔ نصیرخان ءِ دپتری پوج دوآنزودہ ہزار و شش
 سد و پنجا گچینیاں سپائی آنت ، ولے باز بران ایثانی شمار اش
 بیست ہزار ہم گوست۔ نصیرخان ملک ءِ کانورءِ بلوچی رواج ءِ سرءِ
 ہیر کرت ، ولے استمانءِ گوں پورہ انساپے پہ شرہ ہم آست۔
 ہر تمندارے ہڈے یکے کاریے آست ، او سرکاری ءِ ادالت بنجاہءِ

ات - ہر ہلکوء ، ہپنگ تہء یک وار جرگہ بوت ، او رواج روء
 تمندار ، ٹکڑی ، او موثر داواآں پیسلہ کرتنت - سال تہء یک وار
 تیوی بلوچستان تمندار او ٹکڑیانی شاہی جرگے من سیبیء بوت - نصیرخان
 دربار پہ شون و ادبء ات ، او ہر تمندار ، سرکاری ، وزیر ، او دگ
 مزین منسبداران نندجاہ ہیرات - آ ملک تہء او ڈنء سیاسی ، راجی ،
 او انتظامی کاراں سر وزیر دستء دات - ملک کانودی ، مالی ، او دگ
 کاراں وکیل دستء دات - اے ڈولء ، ملک انتظامی کاراں پہ باز
 دگ منسبدار اتنت - سرکاری کاراں گیش و گیوار کنگء پد ، نصیرخان
 روکیتی بلوچاں ہم وقی بیرگء چیرء بیرت - بلوچانی اے ڈولء یکجا
 بوگ احمدشاهء نساچت - سن ہبده سدو پنجا و ہشتء بلوچ او
 اوگان تنا یک ماہء سگ مرتنت - نیٹ اوگانء بادشاہ اے ہبرء
 منت ، کہ بلوچ درست نصیرخانء بیرگء چیرء بنت - نصیرخان ہم
 کول دات ، کہ بلوچ ڈنی بدیگانی دیمء اوگانانی ککار بنت - تاریخ
 گواہ انت ، کہ سندو ہندء جنگاں بلوچانی لشکر ہر پڑء اوگانانی ککار
 بوت - نصیرخان ملک ہتی او ڈنی بیست و شش جنگاں دت بارگپت -



A camel decked with tassels, etc. ready to take part in a marriage procession.

UNIT TWENTY-TWO

22.100. Texts.

This Section contains four short texts. These are followed in Sec. 22.200 by a serial vocabulary of all new lexical items, notes, etc. Exercises and drills for all new materials are then presented in Sec. 22.300. This format will be followed in Units XXIII - XXVIII also.

22.101. Text I.

یک روچے یک روبائے ہلکے نزدیک آہت و کروسکے دیت۔
کروسک بامء سرء اوشتوک بانگ دیگء ات - ہر دیں کہ کروسک
بانگء الاس کرت تو روبا گشت : ” براہندگ ، تو باز
وشیں گٹے بانگ داتے - نون بیا ، یکجا نماز بوانن - “
کروسک پسو دات : ” باز جوان ، ولے تنگء سرکاری واب
انت - تو برہ دیوالء آ دیمء آرا پاد کن ، گڑا ما ہر
سے یکجا نماز وانن - “ روبا دیوالء آ دیمء شت ، چارت
کہ یک مزین سیاہیں کچکے واب انت - روبا انچو جست
کہ پدا ہیچ نچارت - کروسک توار جت : ” براس ، کجا تچان
آے ؟ “ روبا جواب گردینت : ” من آپدستے کنین کائین - !“

22.102. Text II.

گشت کہ یک شپے دزے یک پکیرء کڈء پترت - پکیریک
کنجے یک کونٹء ٹکرء واب ات - دز کڈء ہر کڈء پٹت

ولے بید اش یک سیاهیں دیگے ، دگہ ہچی دست بچنتے ۔
 دز اے دیگے زرت و در کپت - پکیر ام کونٹے ٹکرے
 زرت و دزے زندے شت - دز کہ پدے چارت ، پکیرے
 دسیت - دز گشت ؛ ” تو کجانگو روے ؛ ” پکیر گشت ؛
 ” من ام لڈتن پرچے کہ منی گسے اے دوچی اتنتت ۔
 یکے تو میربان بوئے زرتے ، او دومی ایش انت مناگون
 انت ۔ ” دز کندت او پکیرے دیگے پدی گسے اش سر
 کرت ۔

22.103. Text III.

” ناکو زندگ انت - پیگاں بور ”
 یک گشگیں ہپتارے چرانے یک اشترے دسیت کہ کورے
 کرے کاہ و بوچ چرگے آت - اے کورے یک مزین
 مینے آت - ہپتارے اشترے نتریکے آہت و گشت ؛ ” او
 ناکو اشترے ، تو زانے کہ منی و تیے پس و پیرک وت
 مہ وت سیال اتنتت او مدام سکے و سورے یک دگرے
 مک دانتت - چے ، تو ام اما ڈول بوت کنے ؛ ” اشتر
 گشت ؛ ” ناکو زندگ انت - پیگاں بور - بگش منی ساہ ،
 چے لوٹے ؛ ” ہپتارے گشت ؛ ” من کواک و نادراہ ان - منا
 اش اے کورے آ دیم کن ! ” اشتر گشت ؛ ” باز جوان !

بیا ، منی پشتاء سوار بو ! " اشتر ہپتارء بڈ کرت و
 کورء تہا پترت - اے دورانء یک روبائے آہت و توار
 جت : " ناکو اشتر ، اے چونیں کردارے ؟ " اشتر جواب
 گردینتے : " ما پس و پیرکی سیالیء نوک کنن - " روبا
 کندت و گشت : " او گنوچادی ! ہپتار ترا مین دیگ و
 تی ہوناں ورگء پہ دلمانگی انت - " اشتر پرست : " تی
 چے سلہ انت ؟ " روبا گشت : " وتی پس و پیرکی راہبنداں
 بچار ! " اشتر تراس زرت و ہپتارء دور شانت -

22. 104. Text IV.

گرکے بکالے بزرء اش رگء برت - وختیکہ شپء رگ
 آہت تو شپانک بکالء گشت : " مروچی گرکے تی بزرء برت - "
 بکال گشت : " پرچے برتے ؟ منی و گرکء ہیچ ہسابے
 نیستت - " شپانک جواب گردینت : " برہ ، گوں گرکء گپ
 بجن ! " دومی روج بکال وتی ہسابء کتاباں زرت و
 کوہء شت - یک تلارےء سایگء گرکء و سپوک دیت -
 بکال گوں لزوکیں دلء مدان مدان گرکء نزدیکء شت -
 گرک چماں ہیچ کرت و گرت - بکال لزانء وتی ہسابء
 کتاباں ہیچ کرت و گشت : " بیلی بیا ، یک ہسابے کنن -
 تو کجام ردکاریء سرء منی بزرء برتے ؟ منی و تی نہ

کشت ، نہ ننگد ، او نہ وامء ہسابے آست - او نہ پس
و پیرکی بیرگریے آست - " گرک دناناں کشت و زورء گرت -
بکال لزانء پدی کنزاں بوت و گشاں بوت - " بس ، بس !
انچش بگش :-

زوراورء بزر انت توار
دروکش چو راستء بی شمار - "

22.200. Serial Vocabularies.

22.201. Text I.

روبا	roba	fox
کروسک	kwrosk	rooster, cock
بانگ	bang	call, crowing, call to prayer
	/bang dəyəg/	to call, crow, give the call to prayer
برابندگ	bra[h]wndəg	(tribal) brother
گٹ	gwTT	throat, tone (of voice)
توار	*təvar	voice, sound, call
	/təvar jənəg/	to call out to, shout to
جواب	*jəvab	answer, reply
	/jəvab gərdənəg/	to answer, reply
آپدست	apdəst	ablutions, toilet. [Whenever one has answered a call of nature or become otherwise ceremonially impure, a new ablution is necessary before one can perform one of the ritual Islamic prayers.]
	/apdəst kənəg/	to perform an ablution, go to the toilet

Note 1: Note the use of /[h]yčč/ A, Adv "any, at all" in /roba ənčw jyst ky pəda [h]yčč nəčaryt. / "The fox ran away thus that he did not even [at all] look back."

22.202. Text II.

کنج	kwnj	corner, angle
ٹکڑ	Twkkwr	piece, portion
	/Twkkwr buəg/	to be, become divided into pieces
	/Twkkwr kənəg/	to divide into pieces

واب

*vab sleep, dream
/vab buæg/ to be sleeping, be asleep

میربان

merban kind, affectionate
/merban buæg/ to be, become kind
/merban kənæg/ to make (someone) kind

22.203. Text III.

زنده - زندگ

zyndə[g] living, alive
/zyndə[g] buæg/ to be, become alive
/zyndə[g] kənæg/ to cause to live

پیگ

pig fat (fatty tissue)

چرگ

čərrəg I-I to stroll

کور

kəwr rapid mountain stream

مین

men swamp, marsh
/men dəyəg/ to sink (someone or something) in a swamp

پس و پیرک

pyss-w-pirwk father-and-grandfather: ancestors, forefathers

سکی و سوری

səkki-w-sori difficulty-and-sourness: hard times, "thick and thin"

سah

sa[h] soul, spirit; dear one

کمواک

kəmvak weak, helpless
/kəmvak buæg/ to be, become weak
/kəmvak kənæg/ to make weak

ناوراه

nadwra[h] sick, ill
/nadwra[h] buæg/ to be, become sick
/nadwra[h] kənæg/ to make sick

بڈ

bəDD load, burden (specifically what can be carried on a man's back)
/bəDD buæg/ to be loaded (on someone's back)

پس و پیرکی
نوک

/bəDD kənæg/ to load (upon the back)

pyss-w-pirwki ancestral, relating to one's forefathers

*nok new

/nok buæg/ to be, become new

/nok kənæg/ to make new, renew

گنوچادی
دلانگی

gənok-čadi crazy fool, stupid fellow

dylmanəgi desire, willingness, intention

/dylmanəgi buæg/ to desire, have the intention of

تراس

tras bucking (of a horse, etc.)

/tras kənæg/ to buck

Note 1: The proverb /nako zyndæg ynt, pigā bor! / "Uncle is alive; eat fat!" roughly means "So long as I am here you have nothing to fear."

22.204. Text IV.

شیانک
هساب

šwpank shepherd

[h]ysab account, reckoning, bill; mathematics

/[h]ysab buæg/ to be calculated, counted

/[h]ysab kənæg/ to calculate, count; to settle a bill

تلار

təlar cliff, precipice

سایه - سایگ

sayə[g] shade, shadow

/sayə[g] kənæg/ to make shade, cast a shadow

گرگ

gwrræg I-I to growl

بیلی

beli dear friend, bosom friend

ردکاری

rədkari crime, bad action

/rədkari buæg/ to be a crime

/rədkari kənæg/ to commit a crime

کشت

*kyšt planting; edition, number (of a magazine or journal); installment (money paid on a debt)

نگد

nəgd cash, in cash

وام

vam debt, loan
/vam dəyæg/ to loan; to pay a debt
/vam kənæg/ to borrow
/vam zureg/ to borrow, obtain money

دنتان

*dəntan tooth
/dəntanā kəššæg/ to show one's teeth

زور

zor force, power
/zor buæg/ to overpower
/zor kənæg/ to exert force

زوراور

zoravər powerful, mighty, powerful person

بی

bi is, will be. [Alternate form of /bit/.]

Note 1: The prose form of the verse at the end of this text is: /zoravərəy təvar bwrz ynt. drogyš čo rasta šwmar bit. / "The voice of the powerful person is the high[est]. His lie will be counted as truth. "

22.300. Drills and Exercises.

22.301. Question-Response Drill.

- ۱- کروسک ۽ سرکازی گے آت ۛ
- ۲- روبا پرچے جست ۛ
- ۳- روبا ۽ نیمون چے آت ۛ
- ۴- پکیر ۽ گس ۽ چے آست ۛ
- ۵- پکیر کجا واب آت ۛ
- ۶- اشتر کجا آت ۛ
- ۷- ہپتار اشتر ۽ کجا برگ لوٹ ۛ
- ۸- اشتر ۽ پس و پیرکی راہبند یا ہیل چے انت ۛ
- ۹- روبا اشتر ۽ چے سلہ دات ۛ
- ۱۰- بکال گرک ۽ کجا دلست ۛ
- ۱۱- اے داوا ۽ زوراور گے آت ۛ

22.302. 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.

- ۱- ما — اُن کہ اش بدیگاں بیر بگرن -
- ۲- کروسک — ۽ سر ۽ اوشتوک آت -

- ۳- فون بیا - یجکا —————۔ لوانن !
- ۴- آ —————۔ یک نان ۽ ٹکڑے بدے !
- ۵- تو باز —————۔ میں گٹے بانگ داتے -
- ۶- اودا یک —————۔ آست -
- ۷- اے منی —————۔ میں دست انت -
- ۸- اے منی —————۔ بکپیت ، تو من شر جنینش -
- ۹- من تی زراں —————۔ دین -
- ۱۰- گرگ —————۔ ات -

میں بنگد بام وش دست
گرگ نماز بزرگ چپ دلمانگی

22.303. Variation.

The following sentences illustrate the usage of some of the vocabulary items introduced in this Unit. The student should drill these sentences for understanding and fluency.

- ۱- حساب :
- من آئی حساب ۽ الاس کرتن -
- منی و تی ہیچ حسابے نیست -
- تو آشک ۽ بزاں حساب کن !
- منی حساب ۽ چکاس شر نبوت -
- اے چیاں حساب ۽ ہیر کن !

۲۔ کشت :

اے کتابِ اولی کشتِ یکت ہزار تاک اُنت ۔
من تئ زراں سے کشتِ دین ۔
آنون کشت و کشارِ وزیر اُنت ۔
شمے اے وارین کشت چون بوت ؟
تو آئی اولی کشتِ زراں ندائے ۔

۳۔ وام :

منی واماں بدے !
آ منا پنجا کلدار وام دنت ۔
من اش آئی سد کلدار وام کرتن ۔
ما اش اے بگالِ وام زورن ۔
نہ کسے وام بدے نہ بگر !

۴۔ بانگ :

سوبے ملا بانگ دات ۔
من آئی بانگِ توار اشکتن ۔
من کروسکانی اولی بانگِ پاو آہتن ۔
چے ، شامِ بانگ بوت ؟
من کروسکے بانگ دیانِ دیستن ۔

۵- دلمانگی :

تو آئی مالاں پہ دلمانگی مہو !
آ ہاروسء پہ دلمانگی انت ۔
ما دلمانگی ان کہ بلکہ کتے مارا کمت بدنت ۔
روبا کروسکء وگء پہ دلمانگی ات ۔
آ اے کواکین شپانکء ہکاں وگء پہ دلمانگی انت ۔

۶- زور :

آ پہ زور منی مالاں پلت ۔
آ زورء توار جت ۔
من آئی سرء زور بوٹن ۔
زورء ہاؤر بوگء انت ۔
کورء ہار شپنیمء زور کرت ۔

22. 304. Sentence Composition.

Employ the following words in complete sentences.

۱- حساب ۳- سایگ ۵- زندگ ۶- چترگ ۹- بڈ
۲- میربان ۴- ٹکتر ۶- کنج ۸- گترگ ۱۰- ساہ



Playing the /swrnæg/ at a marriage celebration.

UNIT TWENTY-THREE

23.100. Texts.

23.101. Text I.

نوک سر یا سرسیال اما پنج روج آنت کہ تومشان ۽ نیام ۽ کابنت۔
بلوچ اے روچاں کوہل کنت۔ گشت کہ اے روچاں نیکیں
اورہ کابنت۔ بلوچ اے روچاں ہر گس ۽ دان و ماش گرادنت
کہ آواں کوہل گشت۔ اے کوہلاں گس گس ۽ دیم دیت۔ بامانی
سر ۽ چٹ دیت تانکہ مُردگانی اورہ و ش ببت۔ او دومی ایش
کہ مُرگ و مورینک ام امیشاں بورت و مرتگینانی اورگاں سواب
برسیت۔ پکیران و ناداران ام دیت۔ اے ام گشت
کہ اے پنج روج سرسیال یا نوکیں سال ۽ آنت۔ بلوچ
اے پنج روج ۽ گوں سال ۽ شمار نکنت بلکہ دوا و ہیراتاں
گوازینت۔ بید اش اے پنج روچاں دگہ سال ۽ چل چل
روچانی نہ ونڈاں بار کنت۔ اے ڈول ۽ بلوچی سال سے سد
و شست روج ۽ انت۔ اے درست ونڈانی بلوچی ۽ نام استنت۔

23.102. Text II.

ڈوئی و ٹلو

یکت کوہنیں دودے ات کہ سرچکے ماہء بلوچانی کسانیں جنگ و
 بچک گوں وتی وتی ٹولیاں گچ گچء ہر گسء دیمء شنتت او
 جمبر و ہاؤراں پہ شیر جنتت - جنکائی سرٹولی یکت ڈوئے زرت
 او بچکائی سرٹولی یکت ٹلوئے زرت - ہر ٹولی شیر جنانء
 گس گسء شنتت - جنگ ہر گسء دیمء نشتت او اما
 گسء مردماں پہ من شیرء دوا لوٹنتت کہ ہدا آوانی مراداں
 پورہ بکتت - بچک ہر گسء دیمء یکت ینگء سٹان و
 شیر جنان بوتنت - ہر گسواجک یا گسگودی ایشاں چییے
 نہ چییے دات - درست جنگ راہء یکت گٹء اے
 ڈولیں شیر جنتت :

ڈوئی ڈوئی متالو متالو سیاہیں جمبر گتالو گتالو -
 ٹی ، ٹی ، مائی ، ٹی حانء گسء دے دے کن !
 ہاؤرکن ! گواراں کن ! ڈاکانء واداں کن !

بچک اے ڈولیں شیر جنتت :

ٹلو ، ٹلو ، گواراں گواراں شنتت ڈگاراں -
 زرتت پر اے واراں گلگ پہ سرداراں -

23.103. Text III.

یا اسینی

یا اسینی بلوچانی دینی دودے کہ اے نامء ماہء گیت -

اے ماہ اولیٰ دہ روج بلوچانی زالبول سرنگو پنت و
 نرندنت - مردین و جنین ہیچ دول و چاپ ، سور و وشی ،
 او دگہ گل نکنت - ہر گسء مردم پکیر و ناداراں ہیرات دنت -
 دمی روج سوارگء نان و ننگن ہیرات کنت ، پدا گیشتر
 مردم آدیرگاں رونت او وتی مردگانی اورگاں پہ نیکیں
 دوا لوٹنت -

اے ماہ اولیٰ سے شپ جنک گچ گچء یک یک گسء
 تتا دیرء نرندنت ، پہ یاسینء پٹنت و مودگ کشت - اے
 دہ روجء ہر سوبء جنکائی ہر گچ یک گسء دیمء کٹء
 سرء بیرم ایر کنت - پدا دو ردء دیم پہ دیم کوشنت -
 جنکائی یک رد یک گٹء شیرء یک ٹینگے گشت او دومی
 ردء جنک آئی پسوء یک ٹینگے گشت - جنک من اے
 ٹینگاں یاسین و آئی سیالانی ستاء کنت - اش ایشی
 رند جنک و بچکائی ٹولی جتا جتا شیر جنانء گس گس
 و ہلک ہلکء گردنت و ہیرات مچ کنت - جنک گچ گچء
 ہر گسء دیمء نرندنت و شیر جنت ، او بچک ٹولی
 ٹولیء ہر گسء دیمء وتی زاہماں چکرینان او وت سٹانء
 شیر جنت - دمی روجء سوبء جنک دو بت جوڑ کنت،
 یک جنکء لنکء ہونی کنت او پیشانیء اش کتے ہون

جنت - ہون ریچک ۽ دود میر و منشت ۽ مزتریں وایگ
 زانگ بیت - پدا ڈن ۽ رونت و بتاں کڈ کنت ، مودگ
 کشت ، و ہاک شاننت - بچکاں پہ مودگ و گزیوگ اییے
 زانگ بیت - پمیشا آگوں وتی زاہماں یٹ ہشکیں سل یا دگ
 چیے ۽ ڈک جنت و دل ۽ ارماناں کشت - پدا جنگ و بچکانی
 ٹولی وتی وتی چ کر تگیں ہیراتاں وت مر وت بار کنت و چیے
 ناداراں دینت - اے ڈول ۽ سوگ ۽ اے دہ روچ ہنت
 او یا سین ۽ یات من دلاں نوک بیت کہ آ چون ہک ۽
 پلو بست - وتی ساء ۽ دات ولے وتی راہبند ۽ نشت -

23.104. Text IV.

بلوچانی یٹ کوہنیں گوازی ٹل ات - اے گوازی تنا
 انگریزانی آہتن ۽ وخت ۽ من بلوچستان ۽ استت - اے
 گوازی ۽ سے وڑ اتنت - اش ایشاں یکے پہ ورنہ و کماشان
 ات کہ آرا چکشی گشتت - بلوچانی ورنہ و کماش گیشتر
 تومشان ۽ روچاں دیگر ۽ وخت ۽ چکشی کرتنت - چکشی ۽ لٹ ۽
 سر کتے زند بوت - گوازیگر سر ۽ اش کتے نمب ایر کرت
 او اش یٹ جائی ہد ۽ ٹل ۽ گوں لٹ ۽ کتے برز شاننت
 و سک ۽ جتے - ٹل دور شت و کپت - اے جائیں
 ہد ۽ شہ سد یا دو سد گام ۽ دوری ۽ یٹ لیکے ات -

اے لیکءِ گوہرءِ یکتا بچکے نشت کہ آرا چکش گشتنت ۔
 چکش توار جت کہ پلان گوازیگرءِ ٹلّ اش لیکءِ انکس
 دُور گوہرستہ ۔ اے ڈولءِ ہر دو گوازیگرانی آندگانی ڈک شمار
 بوتنت و نیٹ یکتا آندگے گوازیءِ کٹت ۔ باہینتگیں آندگءِ
 ہر گوازیگر کٹتگیں آندگءِ وتی وتی آڑءِ بڈ کرتنت و تننا
 لیکءِ بُرتنت و پدی آورتنت ۔ ایشرا دُند گشتنت ۔

ٹلّءِ دگہ دو گوازی پہ کسانیں بچکان اتنت ۔ یکتا
 گوازیئے ٹلّءِ یکتا مزینیں و لاہتیں کسانیں کڈاں مان کنگءِ
 ات ۔ او دومی گوازی ٹلّءِ یکتا گردیں لیکءِ مان کنگءِ
 ات ۔ اے ہر دو گوازیءِ ڈکان یکے بوت ۔ ڈکان ٹلّءِ
 مان کنگءِ کوشش کرت ولے دگہ گوازیگر ٹلّءِ گوں
 وتی لٹاں پدی جنتنت ۔ اے گوازیانی باز دگہ کشک
 ام اتنت ۔

23.200. Serial Vocabularies.

23.201. Text I.

نوڪ سر	nok-sər	new year
سرييال	sərisal	new year. [Alternate name for the above.]
کوہل	ko[h]l	boiled grain. [Usually wheat and lentils. See /maš/ below.] /ko[h]l kənæg/ to boil grain and lentils
نيڪ	nek	good, virtuous, pure /nek buæg/ to be, become good, virtuous, pure /nek kənæg/ to make good, virtuous, pure
آورہ - اورگ	əwrə[g]	spirit (of a dead person)
ماش	maš	sp. of lentil
مردہ - مردگ	mwrđə[g]	deceased person, dead /mwrđə[g] buæg/ to be dead, lifeless
سواب	səvab	reward, recompense (for a good deed) /səvab kəTTæg/ to earn a reward (from God for some good deed) /səvab rəsæg/ to receive a reward (from God)
دُوا	dwva	(informal, spontaneous) prayer /dwva buæg/ to be a prayer /dwva dəyæg/ to pray (for someone) /dwva kənæg/ to pray /dwva loTæg/ to pray (for someone)
ہيرات	[h]əyrat	alms, charity /[h]əyrat buæg/ to be offered as alms /[h]əyrat dəyæg/ to give alms /[h]əyrat kənæg/ to offer (something) as alms
ونڈ	vənd	(equal) part, portion, share /vənd buæg/ to be divided into equal parts

/vənD kənəg/ to divide into equal parts

23.202. Text II.

دوئی	Doi	Doi, a children's custom. [See /Do/ below.]
ٹیلو	Tyllo	a type of sword
سرچلگ	sərčylləg	November. [See Sec. 19.310.]
ٹولی	Toli	small group, gang
سرٹولی	sərToli	leader of a group
ڈو	Do	large spoon, ladle
لنگ	lyng	leg
سٹگ	syTTəg I-I	to hop, skip
گسواجگ - گسواجہ	gys-vajə[g]	master of the house, head of a household
گسگودی	gys-godi	mistress of the house
گٹ	*gwTT /yækk gwTTa/	throat, tone (of voice) with one voice, in chorus
متالو	mytalo	misty, mist-covered
گتالو	gwtalo	foggy, fog-covered
ٹی	Ti	snipe (bird). [Traditionally the harbinger of rain. In prose the name for this bird is /TiTi/.]
مانی	maTi	great snipe
حان	[h]an	king, khan, lord
در	dwrr	pearl

گواران

/dwrr dwrr kənæg/ to make prosperous

gvaran raining, pouring
/gvaran buæg/ to be raining, pouring
/gvaran kənæg/ to rain, pour

ڈاک

Dak plain (flat, open land); bare, plain, empty
/Dak buæg/ to be bare
/Dak kənæg/ to make bare

وادان

vadan prosperous
/vadan buæg/ to be, become prosperous
/vadan kənæg/ to make prosperous

شنگ

šynæg I-II to turn over and over (as birds do to the earth while scratching for food, as heavy rain does to the soil, or as someone searching through a pile of articles for something)

Note 1: /zwrətt pər e varā/ "Millet is for these poor [people]." Here /var/ N, A "troubled, unfortunate" is employed as a noun.

23.203. Text III.

یا اسینی - یا حسین

ya[h]wseni Muharram, the first month of the Islamic calendar. [See Sec. 19.310. See /ya[h]wsen/ below.]

سور

sur marriage. [Synonymous with /[h]aros/ but more common in Makrani Baluchi.]
/sur buæg/ to be, become married
/sur kənæg/ to marry

نادار

nadar destitute, poor
/nadar buæg/ to be, become poor, destitute

آدیره - آدیگر

adirə[g] cemetery, graveyard
/adirə[g] buæg/ to be buried
/adirə[g] kənæg/ to bury

یا اسین - یا حسین

ya[h]wsen Husayn, the son of Ali and the grandson of the Prophet Muhammad. [The tragic slaying of Husayn on the 10th of Muharram, 61 A.H. (680 A.D.)]

is commemorated throughout the Muslim world, especially by the Shi'ah sect of Islam, which holds that the spiritual power and Divine guidance vouchsafed to the Prophet Muhammad continued on in his descendants. Although relatively few Baluchis are Shi'ahs, during the first ten days of Muharram ceremonies mourning the death of Husayn are held throughout Baluchistan. It may be noted that the Arabic vocative particle /ya/ "O!" has become part of Husayn's name in Baluchi: the mournful cry /ya [h]wsen!/"O Husayn!" is the commonest context in which Husayn's name is heard, and this has been interpreted as one name.]

موده - مودگ

ٹپگ

چکرینگ

بت

لنگ

هونی

پیشانی

هون

منشت

کد

modə[g]	elegy, song of grief. [The /modə[g]/ is only sung by women. It is interspersed with lamentation and bursts of grief. A /modə[g]/ may be sung about any person.]
/modə[g] kəššəg/	to sing, recite an elegy
Təppəg	hemistich, one line of poetry
čəkərrenəg I-II	to whirl, cause to revolve
bwt	image, idol
lwnkwk	finger
[h]oni	bloody
/[h]oni buəg/	to be, become bloody
/[h]oni kənəg/	to make bloody
pešani	forehead
*[h]on	blood
/[h]on jənəg/	to smear with blood
mənnyšt	vow, offering, sacrifice
/mənnyšt dəyəg/	to make an offering
/mənnyšt kənəg/	to vow (something) as an offering
/mənnyšt [k]ylləg/	to set aside, reserve (something) as an offering
*kəDD	hole (in the ground), pit, ditch

/kəDD buəg/ to be a hole; to be buried in the ground
/kəDD kənəg/ to bury (something) in the ground

ایب

əyb fault, defect, blemish
/əyb [k]arəg/ to bring a bad name (upon oneself)
/əyb buəg/ to be a fault, defect, blemish
/əyb gyrəg/ to develop a fault, defect, blemish

ڈک

Dəkk blow, stroke; score (in a game)
/Dəkk buəg/ to be a score. [/X-əy səra Dəkk buəg/ "to
be ahead of X in score."
/Dəkk dəyəg/ to make a score
/Dəkk jənəg/ to strike (with an instrument)

ارمان

*ərman wish, desire; regret, pity
/ərman buəg/ to be desired; to feel sorry for
/ərman kənəg/ to desire; to regret

یات

yat memory, recollection
/yat [k]ayəg/ to come to mind, be recalled
/yat buəg/ to be recalled, remembered
/yat dəyəg/ to remind
/yat kənəg/ to memorise

پلئو

*pəlləv side (of something)
/-əy pəlləv bəndəg/ to take the side of

23.204. Text IV.

ٹل

Tyll ball; ball-game
/Tyll jənəg/ to hit a ball

آہتن

a[h]tyn coming, advent. [See Sec. 19.108.]

چکشئی

čəkəšši name of a ball-game
/čəkəšši kənəg/ to play /čəkəšši/

دیگر

digər early evening

گوازیگر

gvazigyr player

نمب

nəmb damp earth; damp
/nəmb buəg/ to be damp (as earth, clay)
/nəmb kənəg/ to irrigate (dry land)

جائی

jai definite, proper; definitely
/jai buəg/ to be definite, proper; to be in the proper place
/jai kənəg/ to make definite, proper; to put in the proper place

سک

*səkk strong, violent, hard, difficult; very, extremely
/səkka/ strongly, violently, severely

گام

gam pace, one and a half feet
/gam jənəg/ to measure off by pacing
/gam kənəg/ to pace (a horse)

لیک

lik line (mark)
/lik kəššəg/ to draw a line

چکش

čəkəšš scorekeeper (in the game of /čəkəšši/)

آندہ - آندگ

anDə[g] half-load (one of two balanced equal parts of a burden slung across a beast's back); team

آڑ

aR partner, one of a pair; opponent (in a game)
/aR buəg/ to be a partner; to take part
/aRe gyrəg/ to take a partner
/aR kənəg/ to join (a team, game, etc.); to make (someone) a partner

ڈکان

Dəkkān "it," the player in a game who must compete against all the others
/Dəkkān buəg/ to be, become "it"
/Dəkkān kənəg/ to make (someone) "it"

کشک

kyšk rule; point, matter, connection

- ۱- نوک سر یا سریال چنکے روجے انت ؟
- ۲- بلوچانی نوکیں سال کجام وختے شرو بیت ؟
- ۳- بلوچانی سال چنت روجے انت ؟
- ۴- بلوچ یک سالے چنت ونڈاں بار کرتگنت ؟
- ۵- بلوچانی زاہگ کجام ماہے پہ ہاؤراں شیر جنت ؟
- ۶- جنتکانی سرٹولی چیئے زرت ؟
- ۷- بچک ہر گسے دیمے چون شیر جنت ؟
- ۸- یا اسینی دود چنکے روج مانیت ؟
- ۹- یا اسین گے ات ؟
- ۱۰- بلوچانی بچک پرچے یا اسینی روجاں مودگ نکشت و نگر یونت ؟
- ۱۱- بلوچ کجام موسمے ٹل جنت ؟
- ۱۲- ٹلے چنکس وڑ انت ؟
- ۱۳- ورنہ و کماشانی ٹلے نام چے ات ؟
- ۱۴- ٹلے لٹ چون اتنت ؟

- ۱۵۔ چکشتیء گوازیگر چنکس دوریء لیکے کشتنت ؟
- ۱۶۔ یا اسینیء دی روج بلوچانی بچک وتی دلء ارماناں چون کشتنت ؟

23.302. Fill the Blanks.

- ۱۔ ما اے ڈگارء — کنن او پدا کشن ۔
- ۲۔ آ وتی زاہماں — ۔
- ۳۔ یک — سٹان او شیر جناں بوتنت ۔
- ۴۔ ہدا تیئ — پورہ بکنت !
- ۵۔ درست یک — شیر جنت ۔
- ۶۔ ما اے روچاں گوں سالء — نکنن ۔
- ۷۔ پکیراں و — ام ہیرات دینت ۔
- ۸۔ بچکانی — یک ٹلوئے زرت ۔
- ۹۔ مروچی ڈنء سک — انت ۔
- ۱۰۔ نون — ادء نہ انت کہ ترا شرپ بدایتینت ۔
- ۱۱۔ منا شیرء اولی — بگش !
- ۱۲۔ آ وتی — کتے ہون جت ۔
- ۱۳۔ شما وتنء پہ وتی — بدیت !
- ۱۴۔ من وتی دلء — کشتن ۔
- ۱۵۔ بلوچانی مرویں زاہگاں پہ — کشگ میارے ۔

- ۱۶- ما باید انت ہکے ————— ۱۷- بیدن ۱۷
 ۱۷- تو پرچے آئی ————— ۱۸- ہونی کرتے ۱۸
 ۱۸- اے ڈولے ہر دو ————— ڈک شمار بوتنت -
 ۱۹- ڈکان ٹلے مان کنگے ————— کرت -
 ۲۰- ہر دو ————— کڈ کننت -

سماہاں	نمب	مراد	شمار
مودگ	لنک	گٹ	ارمان
لنگ	چکریننت	بتاں	کوشش
سرٹولی	ناداراں	گتالو	آندگانی
پیشانی	ٹینگ	گسگوری	پلو

23.303. Variation.

- ۱- دوا:
 من پر تی درائی ۱۷ دوا کنین -
 ما دوا لوٹن کہ ہاؤر بیت -
 آ نادر ترا باز دوا دات کہ تو آٹرا سکی و سوری ۱۷ مکٹ
 داتے -
 منی دوا انت کہ شما اے گوازی ۱۷ بکٹت -
 پیش ۱۷ بلوچ گشتگنت کہ تنیا دوا ہچی نکنت تانکہ دست
 و دل گوں مہنت -

۲- ونڈ :

مروچی ما پالیزے کوٹکاں بار کنن - تو ام وتی ونڈے بگر !
ما پسے گوشتاں ونڈ ونڈ کرتن او ہر یکے یکت ونڈے
زرت -

زی من وتی ہلکے یکت بڑے ونڈ کرتن -
منی بارے دو ونڈ آہنت -
تو یکت ونڈے چنک زر گرگ لوٹے ؟

۳- ہیرات :

من یکت گوکے ہیرات کنین -
ما پہ وتی جوانیں سروکاں ہیرات بن !
اگ منی اے چکاسے پداسر جوان بوت تو دو سیر
ہرماگ ہیرات کنین -

بلوچ وتی مردگانی مرے رند دو وار ہیرات کنت -

آنیکیں مردم ہر ماہ پکیراں ہیرات دنت -

۴- شنگ :

مگ ہاگاں شنت و دان چنت -

تو کاہاں پرچے شنے - انگو انگو چٹ دیے ؟

دوشیئیں ہاؤر جاندمے کوچگاں چٹ شنت -

آئی کروسک ریکاں شنیت -

من اے درست چیاں سناں بوتن و لے تیء کارچء
ندیتن ۔

۵۔ منشت :

منی پس منی ماہپراں پہ نسیرخانء نامء منشت اِشتت ۔
من منشت کرتگن کہ آگ آ بیت گڑا اے گوکء چار
ولیاںی آدیرگء گڈین ۔

من ولیاںی نامء منشتے دین، آگ منی گسء مرویں زاہگے
پیدا بیت

من پیر بوتن ۔ گڑا وتی کسانئ منشتء میر چاکرء گبزء
پورہ کرشن ۔

کوہنیں دمبانی پٹگ اے گپء درا کرتہ کہ کوہنیں ایرانی
مزین اورگاں پہ یک یک زیبائیں جنکے منشت اِشتت ۔

۶۔ ایب :

منی اسپء یک ایبے آست کہ اش ہرچیء تراس کنت ۔
تو یک ایبے دارے کہ تو وخت وختے ڈروگ بندے ۔
گشت کہ تنیا ہداء ایب نیست ۔ دگہ ہرچیء یک
نہ یک ایبے آست ۔

دگرانی ایباں گوں ہر کسء گشگ شر نہ انت ۔
وتی سرء ایبے میار ۔ نہ تو دیواناں نشت نکنے ۔

۷۔ ڈک :

من یکت ڈکء اے بڈء پڑوشتن ۔

آ ڈک جنانء طلء بُرت ۔

من آرا پانزدہ ڈک داشن ۔

تئی سرء یکت ڈکے بوت ، او دومی وارء دو ڈک دین ۔

من تئی پونزء اے کارچء ڈکے جنین ۔

۸۔ یات :

آ وتی سبکاں یات کنگء انت ۔

منا تنگا یات انت کہ ما یکت وارے یکجا ایشکء کوہء

شتن ۔

ترا یات بیت کہ من و تو اے ہوٹلء نان وارتن ۔

منی یاتء بیار کہ پر تئی گہارء گدے بگرین ۔

من آرا اما روچء گپء یات دین ۔

۹۔ آڑ :

اے گوکء آڑ مُرت ۔ نون تنیا گوں یکت گوکء چے

کشت و کشار کرت کنین ؛

ترا آڑے نیست ۔ پیشا اے واری ما ترا گوازیء آڑ کرت

نکنن ۔

تو منی آڑ اے ۔

من گون آوان اے جنگء آڑ بوتن -
 ما اے بدیں کار کنوکیں جنء کشتن ، ولے آئی آڑ
 جست ، کشک نبوت -

۱۰- جائی :

من جائی گشت تکنیں کہ آ چون مُرت -
 من جائی نرائین کہ آچے بایتء مے ہلکء آہتگت -
 منا جائی بگش کہ تو پرچے زار گیتے ؟
 تو جائی پرنگیئے سور کنگ لوٹے ؟
 آئی کوشء جائی ہند امیش انت -

۱۱- کشک :

آئی ہبر اے کشکء پوک انت -
 ما باند انت اے کارء پہ نوکیں کشک در بیگجن -
 بلوچانی شائر شیر بندگء کوہنیں کشک و ڈولء اشتگت -
 آ وتی کارء اے ڈولیں کشکان ایر بکنت -
 شما باند انت وانگ و زانگء کوہنیں کشکان بدل بکنت -

23.304. Sentence Composition.

۱- ڈاک ۳- سواب ۵- بُت ۷- گام ۹- گسواجگ
 ۲- سریال ۴- وادان ۶- لیک ۸- آہتن ۱۰- گواران



Playing the double flute [/gyrəw/].

UNIT TWENTY-FOUR

24.100. Texts.

24.101. Text I.

بلوچء زات

بلوچء زاتء بابتء تاريخدان گون يک دگرء نهنت - يک
ڈلے گشيت که بلوچ اش بئنء ايراني انت ، او دومي ڈل
گشيت که بلوچ سامي زاتء انت - هر دو ڈل اے گپء منت
که بلوچ اش کردستانء پلوءء کائنت - اے بابتء بلوچاني
زبان ، کوهنيس دپتر ، دود و ربيگ ، تمناني نام او دگ تاريخي
سند گواه انت -

يانزومي سديء نامداريس پارسي شائر فردوسي من وتي دپتراني
کتابء گشيت که ششمي سديء بلوچ من روکيتي ايرانء کوهان
آباد انت - ايرانء پارسي بادشاه نوشيروانء لشکر آواني سرء
ريتک او مزنيں کوش و کشارے مان آهت - رند و لاشاري
بلوچاني کوهنيس دپتر گشنت که آهپتي سديء گون يزيده مرتنت
او اش الپء کوچ کرتنت - دوانزومي سديء ارب تاريخدان

گشتت که بلوچ من کرمانء دمگاں گندگ بوتنت - گڑا تُرک
و مگولانی اُرش آواں دان دان بلوچستان او سند و ہندء نیمگء
تیلانک دیاں بوتنت - اے بابتء بلوچانی بازیں دپتر آستنت -
شانزومی سدیء بلوچ سگ زور کشتنت او سند و بلوچستانء
واچہ بوتنت - نونزومی سدیء انگریزانی لشکر گوں نوکیں سلاں
بلوچاں سند و بلوچستانء دمگاں پروش دیانء آہنتنت - بلوچانی
تاریخان ٹک جتگنت کہ اے وختی بلوچ تیوی ایشیاء دو سد
لکء کساسء بنت ولے گیشتر وتی بلوچی زبانء گیرام کرتگنت
او دگہ ہمسایہ زبانان زرتگنت - باز وانوکیں بلوچ وتی بلوچی
زبانء پدی گیر آرگء آنت -

24. 102. Text II.

بلوچی زبان

بلوچی زبان اش ایرانی کہولء زبانان انت او گوں روکیتی
ایرانء زبانان ہمگونگ انت - تیوی ایشیاء بلوچی زبانء
گپ جنوکیں مردم اش بیت لکء گیش آنت - بلوچی زبان
گیشتر من پاکستانی بلوچستان ، سند ، ایرانی بلوچستان او روکیتی
جاندمء اوگانستانء گشگ بیت - اش ایشاں بید اُرسء
مری و مرگاپء ہندان او اربستانء زرکرء ہنداں گشگ

و اشکنگ بیت -

بلوچیء دو مزین ٹول روکیتی او رودراتکی بلوچی اُنت۔
اش ایشاں بید دگ لاہتیں کسانیں ٹول ام اُستنت۔ روکیتی
او رودراتکی بلوچیء گیشتر گپ و گال یٹ بُنء اُنت ،
بے گالتوارش یٹ گونگء نہ اُنت۔
بلوچی زبانء کونہیں دپتر اش شانزومی سدئیء پیشء
اُنت ، او گیشتر اما وختء من کاگداں نمشنگ کنگ بوتگنت۔
یک مزین دپترے رند و لاشاری بلوچانی اش الپء لڈگ
و کرمان و بلوچستانء ہندان آگ ، گوہرء ہرانی سرء
سی سالء جنگ ، بلوچانی سند و ہندء نیمگء تیلانک
ورگ ، او دگ بازیں چیانی بابتء اُنت۔ اے دپترے مزترین
وندء شش سد و پنجا و یٹ ٹینگ اُنت۔ دومی وراجیں
دپتر پانزومی سدئیء براہوانی گوں جٹاں جنگء بابتء اُنت
کہ آئی دو سد و ہپتاد و ہپت ٹینگ اُنت۔
شانزومی سدئیء بلوچیء آزمانک ام نمشنگ بوتگنت او
قرآنء ترانک ام بوتہ۔ بیستمی سدئیء انگریز او اُرسی
نمشکار بلوچیء بازیں کتاب چاپ و شینگ کرتگنت۔ رندء
بلوچانی ورتکاریں ورنام بے کچ و کساسء شیر ، آزمانک ،
کسو ، او دگ ادبء چمی مچ کرتگنت۔ بلوچی زبانء دو پولنیاد

او بازیں ادبی ٹولی اڈ کر تگنت - بلوچیء سے ماہتاک ،
 یکت ہالتاکے ، او بازیں کتاب چاپ کر تگنت - اش ایشاں
 بید کوٹا ، کراچی ، زائدان ، او کابل ریڈیو ام بلوچیء
 ہبر و ہال شینگ کنان انت -

24. 103. Text III.

بالاچ گورگیجء کسو

کوہنیں بلوچی دپتران است کہ ہشتمی سدیء یکت
 سمی نامء جنے یکت نامداریں بلوچ ، دودا گورگیجء باہوٹ
 بوت - یکت روچے دودا وتی گسء دیمء، واب ات - اے
 دورانء بگت و گورمپان ڈاہ دانتت کہ سمیء گورم و
 بگء آئی بدیگ جنتت برتنت - دوداء ماس گوانک
 جت : ” آ مرد کہ باہوٹ دارنت ، گرا نرمیں چیرگیجاں
 بے سڈ نو سپنت ! بُست ! بے وسیں سمیء مالان سرجمء بیار
 یا وتی سرء گار کن ! ” دودا گوں وتی بیل و براساں
 بدیگانی رندء کپت او یکت ہندء آواں رسینت - اما
 ہندء دودا او آئی بیل و براس درست کُشگ بوتنت -
 دوداء یکت براس بالاچ آ وختء کسان ات - آئی
 دل سک رنجت - بالاچ من دلء گشت کہ یک روچے ہیوگء

ننگدار میں دوداءِ بیرءِ گرین - بالاچ تناسے و چار سال
من کوہانی گر و گٹاں گشت او وتارا جنگ و تچگء ہیل
دات - پدا وتی گلامء گوں وتء نرت او یکت یکتء
دوداءِ بدیگاں کُشناں بوت - بالاچء درست زند امے بیرگیریء
گوست تانکہ پیر بوت و وت زوال بوت - آئی بازیں شیر
من بلوچی استمانء تالان أنت -

24.200. Serial Vocabularies.

24.201. Text I.

زات	zat	race, caste, species
سامی	sami	Semite, Semitic
کردستان	kwardystan	Kurdistan, the homeland of the Kurds, an area centering in Iraq and extending into parts of Turkey, Syria, Iran, and the Soviet Union.
دود و ربيدگ	dod-w-rwbedæg	custom-and-tradition: customs, practices
تاریخی	tarixi	historical
سند	sənəd	authority, proof, document of authority (e. g. a land grant, a college degree, etc.)
	/sənəd buæg/	to be authoritative; to be recorded, written down
	/sənəd kənæg/	to record, write down
فردوسی	firdəwsi	Abul Qasim Mansur Firdawsi (proper name: Persian poet, the author of the "Shahnamah," the Book of Kings; 933-4 to 1020-30)
نوشیروان	nošervan	Nusherwan (proper name: pre-Islamic king of Iran, ruled 531-579)
یزید	yəzid	Yazid b. Mu'aviya (proper name: the second Caliph of the Umayyad Dynasty and the person responsible for the deaths of Husayn and his family; see Sec. 23.203. Ruled 680-683)
الپ	ələp	Aleppo, a town in northern Syria
زور	*zor	force, power
	/zor kəššæg/	to grow strong, gather strength
وختی	*vəxti	on time

/e vaxti/ at this time, at present

گیرام

giram forgetting

/giram buæg/ to be forgotten

/giram kənæg/ to forget

گیر

gir memory, grasp

/gir [k]aræg/ to remember

/gir [k]ayæg/ to come to mind, recall

/gir kənæg/ to grasp, hold tightly

/-əy gira [k]aræg/ to remind (someone)

24.202. Text II.

ہمگونہ - ہمگونگ

[h]əmgonə[g] resemblance, resembling, similarity

/[h]əmgonə[g] buæg/ to resemble, be similar

/[h]əmgonə[g] kənæg/ to cause to resemble, make similar

ٹول

Tol branch (of a tree, a language, a religion, etc.)

گالتوار

gal-təvar pronunciation

گونہ - گونگ

gonə[g] resemblance, similitude, shape, form, reflection

تیلانک

*telank push, shove

/telank vərəg/ to be pushed, shoved

براہو

bra[h]o Brahui, a group of tribes speaking a Dravidian language (/brahoi/) inhabiting the Quetta-Kalat region (with extensions into Kacchi, Sindh, Afghanistan, and portions of Iran) and numbering roughly half a million speakers

ترانک

tərank translation

ارسی

wrwssi Russian

چاپ و نشینگ

čap-w-šing printing-and-issuing: publishing

/čap-w-šing buæg/ to be published

	/čap-w-šing kənəg/	to publish
بے کچ و کساس	bekəčč-w-kysas	innumerable, beyond measure
ادب	*ədəb	courtesy; literature
ادبی	ədəbi	literary
ماہتاک	ma[h]tak	monthly magazine
کراچی	kərači	Karachi, the major port city of West Pakistan
زاندان - زاهدان	zaydan	Zahedan, a city in Irani Baluchistan
کابل	kabwl	Kabul, the capital of Afghanistan
ہبر و ہال	[h]əbər-w-[h]al	news-and-condition: news, information

24.203. Text III.

بالاچ	balač	Balach (proper name)
گورگیج	gorgej	Gorgej (proper name: a sub-tribe of the Rind tribe)
سمی	səmmi	Sammi (proper name: a woman of the Buledi tribe)
دودا	doda	Doda (proper name)
بگت	bəgg-jət	camelherd
گورمپان	gorwmpān	cowherd
ڈاہ	Da[h]	alarm
	/Da[h] buəg/	to be an alarm
	/Da[h] dəyəg/	to give an alarm
	/Da[h] kənəg/	to receive an alarm, to hear an alarm and take action
گورم	gorwm	herd of cows

گوانک

gvank call, shout
/gvank buæg/ to be a call, shout
/gvank jənæg/ to call to, shout to
/gvank kənæg/ to call, shout

بے سد

beswdd unaware, unheeding; unheedingly

استگ

[k]wstæg I-/[k]wstat/ to get up, arise

سرجم

səɾjəm whole, total, complete
/səɾjəm buæg/ to be, become complete
/səɾjəm kənæg/ to complete
/səɾjəma/ completely, wholly, totally, in all

بیل و براس

bel-w-bras friend-and-brother: close relatives and supporters

زند

*rænd footprint, footstep
/-əy rənda kəpæg/ to pursue, chase

سے و چار

səy-w-čar three-and-four: three or four, a few

گر

gər precipice behind a waterfall

گٹ

*gəTT busy, engaged, involved, trapped, surrounded; trackless mountain

ہیل

*[h]el habit, custom, learning
/[h]el dəyæg/ to train, habituate (someone to something)

- ۱- بلوچ اش کجام ہندء بلوچستانء آہنتت ؟
- ۲- بلوچ اش الپء پرچے لڈنتت ؟
- ۳- دو انزومی سدئیء بلوچ کجام ہندء گنگ گوتنت ؟
- ۴- فردوسی بلوچانی بابتء چے گشیت ؟
- ۵- انگریزانی لشکر بلوچاں کجام کجام ہنداں پرورش دانتت ؟
- ۶- بلوچی کجام کہولء زبان انت ؟
- ۷- تیمی ایشیاء بلوچی زبانء گپ جنوکیں مردم چنکس انت ؟
- ۸- بلوچی زبانء کوہنیں دپتر کجام سدئیء انت ؟
- ۹- بلوچی زبانء مزین لٹل چنکس انت ؟
- ۱۰- کجام کجام ریڈیو بلوچی زبانء ہبر و ہال شینگ کنت ؟
- ۱۱- دودا گورگیچء باہوٹ کے بوت ؟
- ۱۲- کئی بدیگ گورم و بگء جنتت ؟
- ۱۳- دودا گورگیچء کے ڈاہ دات ؟
- ۱۴- دوداء ماس چے گشتے ؟
- ۱۵- دودا کئی ننگء سرء کشگ بوت ؟

- ۱- دومی — گشیت کہ بلوچ سامی آنت -
- ۲- ستمی یکت — بلوچ ۽ باہوٹ بوت -
- ۳- گالتوارش یکت — ۽ نہ آنت -
- ۴- بلوچ اش کردستان ۽ — ۽ کاینت -
- ۵- قران ۽ — ام بوٹہ -
- ۶- دوداء ماس — جت -
- ۷- اے بابت ۽ آوانی — گواہ آنت -
- ۸- اے ہر سنے چی — آنت -
- ۹- دودا یکت نرمیں چیر گج ۽ — واب ات -
- ۱۰- گون آواں — سند آسنت -
- ۱۱- ورتکاریں ورنا — ۽ شیر مچ کرتگنت -
- ۱۲- بالاچ تناسے و چار سال من کوہانی — گشت -
- ۱۳- گیشتر وتی بلوچی زبان ۽ — کرتگنت -
- ۱۴- بلوچی زبان ۽ بازیں — ٹولی اڈ کرتگنت -
- ۱۵- اے دوران ۽ بگجت و — ڈاہ دانت -
- ۱۶- آئی دل سکت — -
- ۱۷- اے ڈرچک ۽ باز — آنت -
- ۱۸- دوشی ما — کرتن و بدیگانی ڈنگ ۽ رند ۽ کپتن -

۱۹۔ بودناکیءِ فرست کار — کنگ بوتنت ۔

۲۰۔ بچکانی یکت — انگوشت ۔

گیرام	ڈاہ	تاریخی	دود و ربیدگ
بے سد	گر و گٹاں	ٹولی	گوتنگ
پٹو	ٹول	ہمگونگ	رنجت
ڈل	ادبی	سرجم	گوانک
گورمپان	ترانک	ننگداریں	بے کچ و کساس

24.303. Variation.

۱۔ اُستگ :

آ سوبءِ مالہ اُستات و منا ام ٹوہت ۔

تو اگ استاتے تو آرا ام پاد بکنے ۔

ما پے وتی ننگءِ کستن ۔

اش اداء بُست ۔ آ چیرگیچءِ بند !

آ اش اداء اُستات ، اودءِ اوشتات ۔

۲۔ گوانک :

آ منا گوانک جت کہ گورمءِ آپءِ برین ۔

من تی گوانکءِ نوؤشکتُن ۔

آرا گوانک کن کہ زوت ملاں بیاریت ۔

گورمپانءِ گوانک بوت کہ امے بدیگ گورمءِ جنت ۔

تُو بگتء گوانک جن کہ بگء اِنگو بیاریت ۔

۳۔ سرجم :

من اے کاربندیء ورسٹ کار و کارپداں سرجم کرشن ۔

تُو آئی واماں سرجمء بدے گڑا شتمے سلہ بوت کنت ۔

لشکرء جیره و جاگہء ہساب سرجم بوت ۔

تئی کار سرجم بوت ولے آئی کار منتہ ۔

تانکہ شما ائے مالاں سرجمء ناورتگت ، مے و شتمے ٹہگ نبیت ۔

۴۔ سَنَد :

تُو وتی کالجء سَنَدء بیار !

آئی گپ سَنَد اِنٹ ۔

ما اے سَنَدء گپ و ثراناں سَنَد کرشن ۔

من اش آئی یٹ سَنَدے گپتن ۔

گوں من اے ڈگارء سَنَد اَسٹ ۔

۵۔ گیرام :

من رِنَد و لاشاریء مزینں دپترء گیرام کرشن ۔

منی سوداء گیرام مکنے !

بلوچانی کوہنیں دپترانی بازیں ٹپگ گیرام بوتنت ۔

تئی کتاب ہر روج گیرام بیت ۔

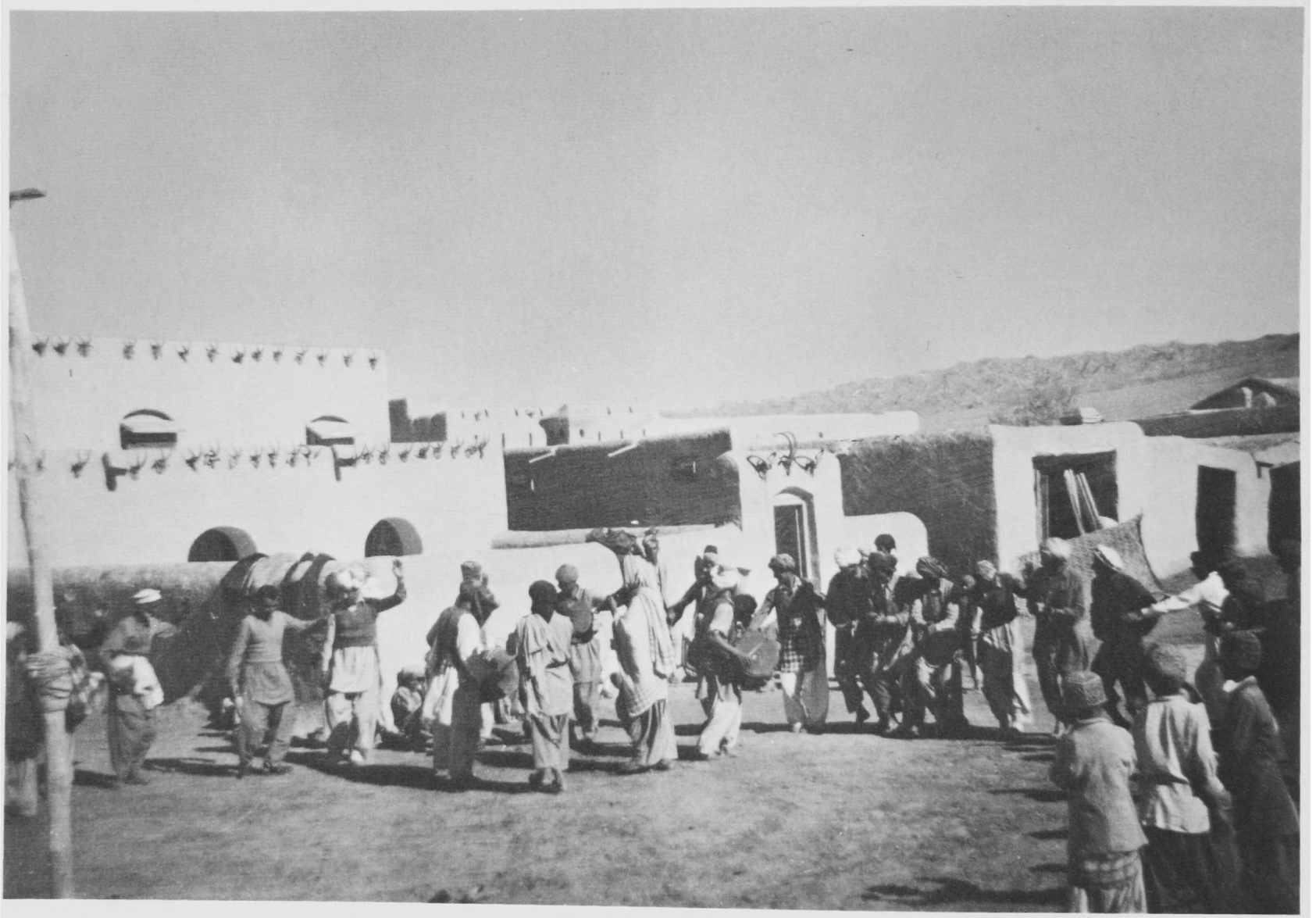
من تئی کلوءء گیرام کرشن ۔

۶- گیر :

تو منی گیرے ناورتے کہ پر تی گہارے پازوارے بگپتین۔
منا نون گیر آہت کہ تی سَند کجا ایر انت۔
آئی شریں گیرے۔ ہیچیء گرام نکنت۔
رند و لاشاریانی کوہنیں دپترے گیر آر، تانکہ من نمشتہ بکنیش۔
منی کچک آئی کچکء سگ گیر کرت۔

24.304. Sentence Composition.

۱- ہیل ۳- بے سد ۵- زات ۷- اُستگ ۹- ہیر و ہال
۲- گٹ ۴- گالتوار ۶- ادب ۸- ڈاہ ۱۰- ماہتاک



Men's dance [čap/].

UNIT TWENTY-FIVE

25.100. Texts.

25.101. Text I.

بلوچانی دین

پاوالین بلوچانی دود و ربیدگاں اپنچ درء بیت کہ اش
مروچیء دو سے ہزار سال پیش بلوچ ام دگہ ایرانیانی ڈولء
توہمپرست بوتگنت - پاوالین بلوچ تنگا گز یا گونء ہیوکیں
ڈرچکاں زیارت زاننت ، چیرء اش ہیرات کنت ، ٹولانش ڈمی
بندنت ، او ہاکانش پاک زاننت و زورنت - امے ڈولء
پال ، تابیت ، سایگ ، او نزر لگگء سگ باور کنت -
گشت کہ بدیں نزر سیاہیں چیاں آسر نکنت ، پمیشا بلوچ
سورء شہ دو سے روج پیش بانورء آئی وتاکء یک تارگیں
کنجء ڈگنت کہ اودء تنیا آئی دستگہار گورء اش نندنت -
امے ڈولء نوک پیدا بوتگیں زاگہء پیشانیء سیاہیں لیکے
کشت تانکہ نزر ملکیتش -

توہمپرستیء رند ، بلوچ گورانی دینء پیروکار بوتگنت - گورانی دینء آسر

من پاوالیں بلوچانی دود و ربیدگاں تنگا استنت - چوش کہ
 زگرے دود او اے گشگ کہ ہدا ہپت آسمان ، ہپت
 زمین ، ہپت پردوس ، ہپت دوزخ ، ہپت پریشگ او
 باز دگ ہپت ہپت چی ٹاہینتہ - یونان ۽ یک تاریخدانے
 گشیت کہ گور وئی مردگاں گوں زیتون ۽ تیل ۽ چرپ کرتنت - او
 پدا آدیگ کرتنتش - نوشکے ۽ دگ ۽ یک بلوچ تمن ۽ مردم
 تنگا وئی مرتگیں گوندواں اے تیل ۽ چرپ کنت و رند
 گورے برنتش -

گورانی دین ۽ زند اپجو درے بیت کہ بلوچانی تمن ایسائی ،
 جہودی ، او دگ دینانی تاڑ و تیلانکاں ام وارنگت - تاریخدانانی
 ہیال انت کہ بلوچ تمنانی اش روکیتی ایران و کردستان ۽
 ہنداں لڈگ ام اے دینی تاڑ و تیلانک و کوش و کشارے
 سبب ۽ مان آہنگت -

پدا ہرودیس کہ اربانی لشکر ایران ۽ لتارتنت نو دگ
 ایرانیان گون اوار بلوچ ام نوکیں دین اسلام ۽ پیروکار بوتنت -
 مروچاں بید اش زگریاں دگ گیشتر بلوچ سنی مسلمان انت ،
 ولے اے اجبیں گپے کہ شیآنی اماماں نازینت او اش
 یاحسینی ۽ دودے بید یاعلی ۽ پہ سگ میر کنت - وئی کوہنیں
 دپران ام وتارا یاعلی ۽ پیروکار شمار کرتنگت -

زگری دین شانزومی سدیء من مکرانء ہلکواں در آہت۔
 او بازیں بلوچ ایشی پیروکار بوئنت - بلوچانی نامداریں حان،
 نسیر حان ، وتی دور و باریء زگریاں بنبار و چکچین کرت
 ولے وام چئیے زگری تنگا استنت - زگری دین انجو اسلامء
 ٹولے ، دود و ربیدگش گوں گورانی دینء ہمگونگ انت ۔
 زگری ہجء پہ مکء نرونت بلکہ بلوچستانء یک کوہء
 زیارت کنت - اے کوہ تربت شاہرء گورء انت ۔ اے
 ڈولء نمازء بدلء زگر کنت - انجو دگ بلوچانی زاہگ ام
 مردہ شاماں ذراہیں شپ تنا سوبء زگر کنت - گورانی دینء
 ڈولء زگری دینء روچک نیست - اے ام گشت کہ محمدء
 کارء دیبرگیء پہ مہدی آئی جاگء نامزد کنگ بوتہ ۔ اے
 ڈولء سور ، چلبری ، پیدائشت ، او دگ گلء روچاں اسلامی
 دود و ربیدگانی بدلء دول و چاپ کنت ، وتی پیگامبر
 مہدیء نازینت ، او مردین و جنین بلوچی زبانء شیر
 جنت - اش ایشاں بید دگ بازیں دود و ربیدگ استنت ۔

شیرین و دوستین

نسیر حانء دربارء سرشائر جام درک من وتی شیراں
 بازیں میر و مابت او پیگامبرانی کسو آورته - اش امے
 کسواں یکے شیرین و دوستینء میر و مابتء کسو انت -
 شیرین یک مالداریں رندء جنگ انت ، او دوستین
 یک لاشاری میرء بچک انت - ایشانی ہلک بولانء کوهانی
 نزدیکء بیت - ہر دو پہ یک دگرء سکت میر کنت - او نیٹ
 ہر دوکانی گوں یک دگرء سانگ بیت - امے دورانء ترک
 و مگولانی یک مزین ڈنگے ناگمانء آوانی ہلکء سرء رتچیت -
 دوستین و دگ بلوچ گوں ترکاں سکت مرنٹ ولے نیٹ دوستین
 پٹی بیت - ترک آرا بندی کنت و ہیراتء برنت - ترکانی
 بادشاہ دوستینء امے ثرتء ید کنت کہ آ بید اش بادشاہء
 ازمء نجیہیت و بلوچستانء نروت - دوستین گوں بادشاہء
 کول کنت و بادشاہ آرا وتی اسپانی سائیس جوڑ کنت - دوستین
 سسے سال من ہیراتء بیت - شیرینء ماس و پس آئی سانگ
 گوں امے نامء یک دگ مردء کنت - امے دورانء رندانی

یک چاریے سوداگریء نیمونء ہیراتء کیت - او شیرینء
 زہیریں کلو و سلاماں دوستینء دنت - دوستین ام گون اے
 سوداگرء پہ شیرینء زہیریں کلو و سلام دیم دنت او من وتی
 کلوء گشیت کہ ”من یک بلوچئیں کولے گون بادشاہء کرتے او
 اے کول منا اداء داشته“ - رندء دوستین یک گچینین اسپء
 سک ہوشینت - ائیدء بیگء ترک شاسوار گو کنت - بادشاہ
 دوستینء گشیت کہ ”تو ام برہ - گون ایشان اسپ تاچین!“ دوستین
 گشیت - ”شر، تی ازمء من روین -“ بادشاہ گشیت - ”برہ - ترا
 ازم رستہ -“ دوستین اسپء تاچانء بلوچتانء پلوء جہیت - ترک
 شاسوار آئی رندء کپنت ولے آرا رسینت نکنت - ہر دیں کہ وتی ہلکء
 رسیت تو اے شپ شیرینء سور گون آئی گڈی دشتارء بوگء بیت -
 ہلکء مردم دوستینء ہج نیارنت و اہوال کنتے - دوستین گشیت کہ
 ”من ڈومبے ان -“ ہلکء مردم آرا پہ شیر گشگء گٹ کنت - دوستین
 اما شیرء گشیت کہ پہ شیرینء یاتء من ہیراتء بستگت - شیرین آئی
 توارء ہج کاریت و دستگہاراں گشیت کہ ”اے شیرجن بید آش
 دوستینء دگ کس بوت نکنت“ - اے ہبر پکا بیت - شیرینء دومی
 دشتار گشیت کہ ”نون ایش کہ دوستین زندگ و ذراہ آہتہ تو
 شیرین آئی انت -“ شیرین و دوستینء سور باز پہ گل و دمء بیت -

25.200. Serial Vocabularies.

25.201. Text I.

در	*dər	out, outside /dəra buəg/ to appear, become evident, be revealed, seem
تو، همپرست	təwhəmpərəst	superstitious, animistic /təwhəmpərəst buəg/ to be, become superstitious
گز	gəzz	tamarisk (tree)
گون	gvən	wild pistachio (nut, tree)
زیارت	zyarətt	revering, worshipping, venerating (a saint, a holy place, etc.); shrine (of a saint, etc.) /zyarətt buəg/ to be revered, worshipped, venerated /zyarətt kənəg/ to revere, worship, venerate
پال	pal	omen, augury, divination /pal jənəg/ to obtain an augury, foretell the future or the results of some course of action
تابیت	tabit	amulet, talisman
سایه - سایگ	*sayə[g]	shade, shadow; evil spirit, demon
نزر	nəzər	eyesight; the evil eye /nəzər buəg/ to be accursed, struck by the evil eye /nəzər kənəg/ to put the evil eye (upon someone) /nəzər ləggəg/ to be struck by the evil eye
باور	bavər	believable, trustworthy /bavər buəg/ to be believed, believable /-əy sərə bavər kənəg/ to believe (something)
آسر	asər	effect /asər buəg/ to be affected /asər kənəg/ to affect

تارم - تارمگ

دستگهار

تو، همپرستی

گور

پیروکار

زگر

زمین

پردوس

دوزخ

پریشته - پریشتگ

یونان

زیتون

چرپ

گور

ایسائی

یهودی

tarmə[g]	dark
/tarmə[g] buəg/	to be, become dark
/tarmə[g] kənəg/	to make dark
dəstgw[h]ar	girlfriend (of a girl)
təwhəmpərəsti	superstition, animism
gəwr	Zoroastrian
pəyrokar	follower
/-əy pəyrokar buəg/	to be, become a follower of
/-əy pəyrokar kənəg/	to make (someone) a follower of
zygr	chanting or singing of religious songs or formulae. [See /zygri/ and /mwrđə-šam/ below.]
/zygr buəg/	to be religious singing
/zygr kənəg/	to sing religious songs
zəmin	earth, land, world
pyrdəws	paradise, heaven
dozyx	hell
preštə[g]	angel
yunan	Greece
zəytun	olive
čərp	oily, greasy
/čərp buəg/	to be, become oily, greasy
/čərp kənəg/	to make oily, greasy; to oil; to anoint with oil
gor	grave
isai	Christian
jə[h]udi	Jew, Jewish

تاژ و تیلانک

taR-w-telank shove-and-push: jostling, shoving and pushing

/taR-w-telank dəyæg/ to jostle, shove and push

/taR-w-telank vəræg/ to be jostled, be shoved and pushed

لتاژگ

lættaRæg I-I to trample down, run over

زگری

zygri Zigri. [A small sect located mostly in Makran, believed to have been founded by Sayyid Muhammad Jaunpuri in the late 15th or early 16th Century. This person called himself the Mahdi -- the Guide or Leader whom, according to Islam, God will send to mankind just before the Day of Judgment -- and he taught (1) that he had come to supersede the Prophet Muhammad and to reinterpret the Quran; (2) that his followers should make their pilgrimage to the Koh-i Murad, a mountain near Turbat in Makran, rather than to Mecca; (3) that instead of the five obligatory daily Islamic prayers, his followers should perform /zygr/ -- certain religious formulae which are partly in Arabic and partly in Baluchi; (4) that his people need not keep the Islamic fasts of the month of Ramazan; etc. etc. The growth of this movement was checked by Nasir Khan I in the 18th Century, and its membership is now relatively small.]

سنی

swnni Sunni, a follower of Sunnism, the largest sect of Islam. [The Sunnis hold that after the death of the Prophet Muhammad, the Caliphate passed by the process of election to Abu Bakr, then to Umar, then to Uthman, and then to Ali.]

مسلمان

mwsəlman Muslim

اجب

əjəb strange, wonderful

شیا

šia Shi'ah, a follower of Shi'ism. [A cover term for those sects of Islam which hold that the Caliphates of Abu Bakr, Umar, and Uthman were illegal, and that the spiritual power and Divine guidance given to the Prophet Muhammad continued on in the Prophet's family: first to his cousin and son-in-law, Ali, and then to his descendants. The largest Shi'ah group holds these descendants -- the "Imams" -- to be

twelve in number (others count only seven) and to be sinless and infallible. The "Twelvers" also believe that the last Imam is not dead but was only concealed by God from mankind, and that he will return to the world at the end of time as the Mahdi.]

امام	ymam	Imam. [One of the descendants of the Prophet Muhammad to whom, according to the Shi'ahs, the spiritual power and guidance of the Prophet Muhammad passed.] A prayer leader
نازينگ	nazenəg I-II	to sing (someone's) praises, recite the praises (of someone) in verse
ياعلى	yaəli	Ali (proper name: the son of Abu Talib and the cousin and son-in-law of the Prophet Muhammad; 599-661 A.D.) [As with /ya[h]wsen/ "Husayn," the Arabic vocative particle /ya/ "O!" has become an integral part of Ali's name in Baluchi; see Sec. 23.203.]
بنبار	bwnbar	plundering, looting, dividing up of booty /bwnbar buəg/ to be plundered, looted /bwnbar kənəg/ to plunder, loot, divide up booty
چاچين	čwkk-čen	massacre /čwkk-čen buəg/ to be a massacre, be massacred /čwkk-čen kənəg/ to massacre
مکه	məkkə	Mecca, the Holy City of Islam, located in Saudi Arabia
تربت	twrbət	Turbat, a small city in Makran
مردہ شام	mwrde-šam	Murda-Sham, the Night of the Dead. [Actually the name of two or three similar commemorative occasions held during different parts of the year. Details vary from area to area, but it is generally believed that on these nights the spirits of the dead return to visit the living. Special food is prepared for distribution to one's friends and neighbours and to the poor, and groups of children go about outside the villages singing religious songs (/zygr/ -- but different from those of the Zigris).]

روچگ

ročəg fasting; the month of Ramazan
/ročəg buəg/ to be a fast
/ročəg darəg/ to keep a fast
/ročəg prošəg/ to break one's fast (at an improper time)

محمد

mw[h]əmməd Muhammad (proper name: the Prophet
[common: /ma[h]məd/] of Islam; 571-632 A.D.)

دیمبرگی

dembərəgi continuation, carrying on

مهدی

məy[h]di Mahdi. [The Guide or Leader whom
according to Islam, God will send to
guide mankind at the end of time just
before the Day of Judgment. Details
of this tenet differ from sect to sect.]

نامزد

namzəd nominated
/namzəd buəg/ to be nominated
/namzəd kənəg/ to nominate

چلبیری

čəll-bwrri circumcision
/čəll-bwrri buəg/ to be circumcised
/čəll-bwrri kənəg/ to circumcise

پیدائش

pəydayšt birth

پیغامبر

pəygambər prophet, apostle

25.202. Text II.

شیرین

širin Shirin (proper name)

دوستین

dosten Dosten (proper name)

سائیس

sais groom, stable-boy

چارى

čari spy, scout

زہیر

zə[h]ir sorrowful, longing, yearning, home-
sick

/zə[h]ir buəg/ to be sorrowful, homesick

/zə[h]ir kənəg/ to long for, yearn

هوشينگ

شاسوار

گو

گٹ

[h]oŝenəg I-II	to train (an animal)
ŝasvar	horseman, expert rider
go	prize (in a race), trophy
/go buəg/	to be a race for a prize
/go kənəg/	to race (horse, etc.) for a prize
*gəTT	busy, engaged, involved, trapped, surrounded; trackless mountain
/gəTT buəg/	to be busy, engaged; be trapped, surrounded, cut off, blocked
/gəTT kənəg/	to trap, surround, cut off, block; to urge, press, insist

Note 1: When /[h]ərdw/ "both" is followed by a substantive suffix, an alternate stem form /[h]ərdwk/ is employed: e. g. /[h]ərdwkā/ "to both," /[h]ərdwkani/ "of both." See also Sec. 6.106.

- ۱- بلوچانی بابت ء تو ہمپرستی ء سے چار مسال پیش بدارت -
- ۲- بدیں نزر ء آسر دور کنگ ء پہ پاوالیں بلوچ چے چے کننت ؟
- ۳- بلوچ کجام دور ء گورانی دین ء پروکار بوتگنت ؟
- ۴- بلوچ کدی اسلام ء پروکار بوتنت ؟
- ۵- مروچاں بلوچ اسلام ء کجام کجام ٹولانی پروکار آنت ؟
- ۶- زگری دین کجام سن ء در آہت ؟
- ۷- زگریان ء کے بنبار کرت ؟
- ۸- زگری ہیج ء پہ کجا رونت ؟
- ۹- یاعلی کے ات ؟
- ۱۰- شیرین و دوستین ء ہلک کجا ات ؟
- ۱۱- دوستین گوں کیا مرتت ؟
- ۱۲- ترکانی بادشاہ دوستین ء کجام منسب ء دات ؟
- ۱۳- شیرین گوں کیا پہ دوستین ء زہیریں کلؤ دیم دات ؟
- ۱۴- ترک شاسوار پرچے دوستین ء اسپ ء رسینت نکرتنت ؟
- ۱۵- شیرین ء گڈمی دشتار چے گشتگت ؟

- ۱- اربانی لشکر مے ڈہاں — وے ما ام گون آواں سک مرن۔
- ۲- نون ام مکرانء ہلکواں زگری آسنت وے گیشتر بلوچ
— آنت ۔
- ۳- ما وتی سرگلاں نازینن پرچے کہ آئے دیروی و — ء
کوشش کنت ۔
- ۴- آ پمن سک میر کنت او منا وتی سرپنج — کنت ۔
- ۵- بلوچ وتی مردیں زاہگانی — ء توپک جنت و ہرماگ
بار کنت ۔
- ۶- گز یا گونء ہیوگیں فرچکاں — زانت ۔
- ۷- پاوالیں بلوچ پالء سک — کنت ۔
- ۸- پاوالیں بلوچ گشت کہ بدیں نذر سیاہیں چیان — کنت ۔
- ۹- بانورء — کبجے ء ڈگنت کہ اودء تنیا آئی دستگہار
گورء اش نندنت ۔
- ۱۰- گور وتی مردگاں گون زیتونء تیلء — کنت ۔
- ۱۱- ترکانی بادشاہ گشت کہ بلوچ نامداریں — آنت ۔
- ۱۲- بلوچانی یک — ڈاہ داتگت کہ مگولانی مزینں ڈنگے در آہتے ۔
- ۱۳- پیش بلوچ شاسوار وتی اسپاں — کنگء پہ سک
ہوشیننت ۔

- ۱۴۔ من تی دستگہارے تی — کلواں داتن ۔
- ۱۵۔ ما آئی یاگیئیں اشتراء — کرن ولے مے دستاء
نکیت و جست ۔
- ۱۶۔ شیرین ماس و پس دوستینء — چارنت ولے آئی
پدی آگے اومیت نیستت ۔
- ۱۷۔ بلوچ وتی بچکانی — دول و چاپ کنت او زالبول
آوانی شنکیء پہ کانت ۔
- ۱۸۔ ملا گشت کہ اش بدیں گپاں — پرشیت ۔
- ۱۹۔ مے زالبول سورء روچاں بانور و سالونکء — ۔
- ۲۰۔ ما — وتی ہمسایگانی گساں نان و ننگن دیم دین
او آ پتا ام دیم دینت ۔

سنی	شاسوار	نامزد	راہ
زیارت	آسر	چاری	دیمبرگی
باور	روچگ	پیدائشت	مردہ شام
چلبریاں	تارمگیں	چرپ	تارنت
گواں	زہیریں	نازینت	گٹ

۱۔ تاڑ و تیلانک :

بلوچانی اے سروک باز تاڑ و تیلانک وارثہ و سکتی و
سوری دلیستہ ۔

آ باز سیاسی تاڑ و تیلانکاں پد وتی مراداں رست ۔
آ سرکارے تزندیں تاڑ و تیلانکاں سگت نکرت او اش
مے گلے در آہت ۔

تو اے ہندے دینی تاڑ و تیلانکانی دیمے داشت
نکنے ۔

دوستین باز تاڑ و تیلانکاں ورگے رند نیٹ وتی
دشتارے گورے پدی آہت ۔

۲۔ آس :

آئی اولی گشتانک استمانے سرے مزین آسے دور دات ۔
پیگامبرے جوانیں ہبر آئی دلے سگت آس کرتنت
او آ وتی اولی دینے ایش ۔

اے آہنے توپکے تیر ہیچ آس نکنت ۔

بلوچستانے سیاسی گلے ورنا اش ہندوستانے سیاسی
تکسراں باز آس زرتنت ۔

اے جنگے گڈی آس آوانی ہکومتے پہ نثر نبنت ۔

۳۔ زیارت :

مسلمان قرآن ۽ زیارت کنتت او رند۽ شریء ۽ ایر کنتتے ۔
ائے تمن ۽ زیارت آشک ۽ کوہ ۽ انت ۔
آ گز۽ درچک زیارتے ۔
ڈرست پکیر یک یک ۽ حان ۽ دستاں زیارت کرتنت ۔
مسلمان مکہ ۽ سیاہیں سنگ ۽ زیارت کنتت ۔

۴۔ نزر :

منی ناکو۽ نزر سک تیز انت ۔
آ پیریں مرد۽ نزر سک نزر انت ۔
آئی زیبائیں جنگ ۽ یکے نزر کرت او آ ناجوڑ بوت ۔
پہ وتی زاہگ ۽ اش اے ملاء تابیتے بگر ۔ چو مہیت
کس ۽ نزر بلگیتے ۔
آ بادشاہ ناداراں میر۽ نزرے کرت او آواں باز
ہیرات دات ۔

۵۔ باور :

آ منی گشتن ۽ باور نکنت ۔
ما نون پال و ساگ ۽ باور نکنت ۔
آئی گپ باور انت ۔
تے اے گپ باوریں گپے نہ انت ۔ من اے ڈولیں گپاں نمین۔

آ نزانٲكار هر گٲء زوت باور كنت -

۶- گٲ :

ما آئى ياگيئين اشٲء گٲ كرتن گيٲن -

من اء كوہء گٲ بوٲن او باز ٲه وارىء اير كٲنن -

آ منا گٲ كرت كه آئى واماں بديں -

من نون گٲ ان - تو باندا بيا -

اے كوہء يك گٲ آست -

۷- چرٲ :

اے نان چرٲ انت - من چرٲين نان نورين -

اگه تئى ٲاد درد كنت تو گون اے تيلء چرٲ كنش -

آ وتى ماٲيراں گون تيلء چرٲ كرت و رندت -

من وتى لنكء گون اے ٲيگء چرٲ كرتن -

چلگء ما وتى دستاں چرٲ كمن -

۸- زهير :

آ وتى ناكوزاتكاں ٲه سگ زهير كرت -

تئى بچ ٲه تو سگ زهير انت -

آئى زهيريں سلام منا رسنت -

تئى دشتار ٲه تو زهير ناليت -

من ٲه وتى سيال و وارساں سگ زهير ان -

۹۔ نامزد :

من ترا وتی وکیل نامزد کرتگن -
اے کارے دیرویء پہ دگہ مردے نامزد بوتہ -
شاہی جرگہ دیوانء ننگء پہ مے نیمگء آ نامزد
انت -

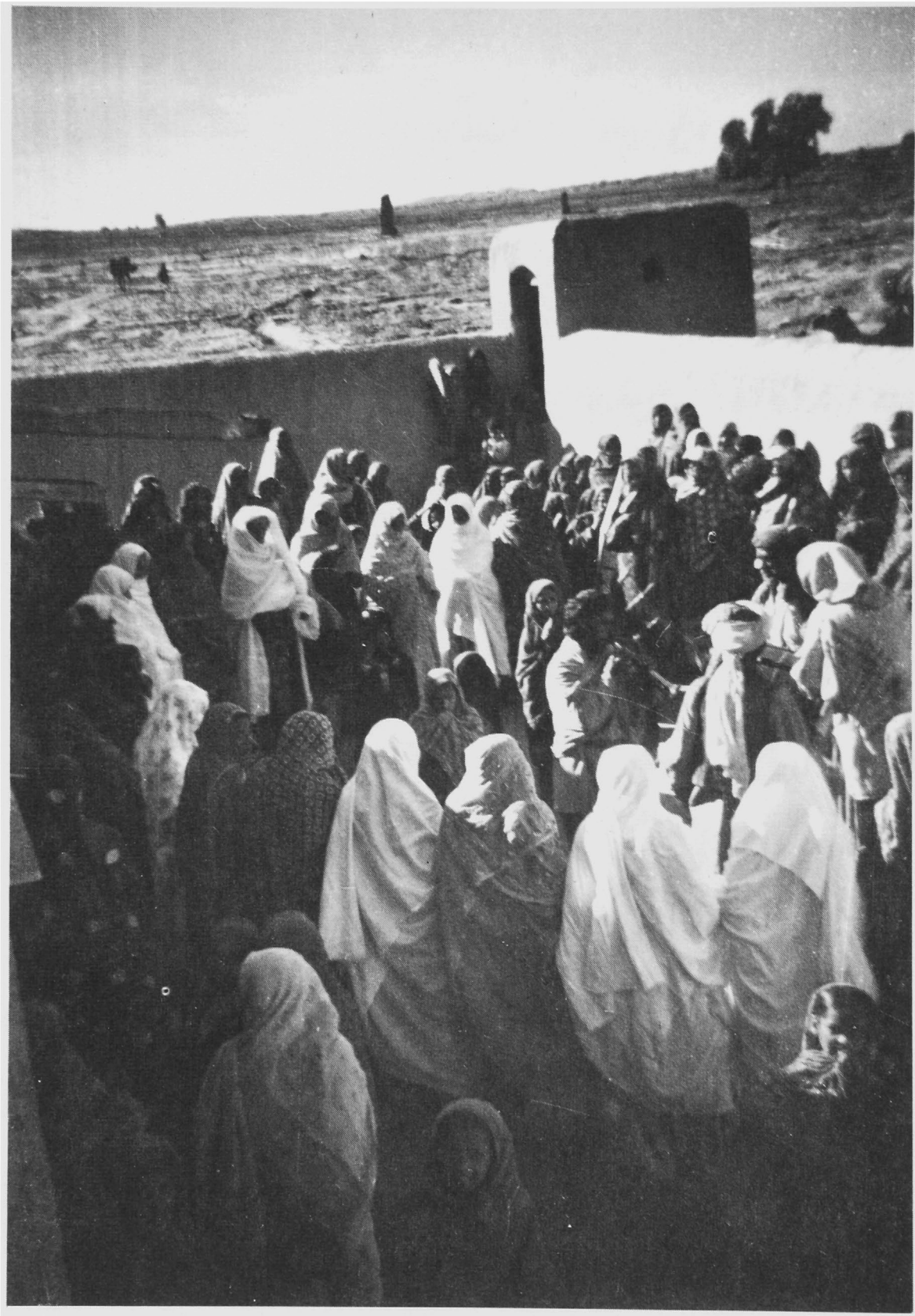
شتمے نامزدیں نمائندگ زی بندی کنگ بوت -
ما اے داواء پیسلہء پہ چار مردم نامزد کنن -

۱۰۔ گو :

آ شاسوار گوء کٹت -
آئی سیاہین اسپ گوء برت -
پیشء بلوچ اے پٹاء گو کرتنت -
زی ادء اسپانی گو بوت ولے ما گوء باہینتن -
من وتی اسپء گو برگء پہ سگ ہوشینتگن -

25. 304. Sentence Composition.

۱۔ تاراگ ۳۔ اجب ۵۔ پیروکار ۷۔ بنبار ۹۔ سائیس
۲۔ چکچین ۴۔ تارمگ ۶۔ نازینگ ۸۔ روچک ۱۰۔ ہوشینگ



Women's dance.

UNIT TWENTY-SIX

26. 100. Texts.

26. 101. Text I.

کوہنیں نشک

بلوچستان ۽ مزین منج و کوچک و تلاریں کوہاں کوہنیں
زمانگ ۽ نشک تنگا درء بنت - اش ایشاں یکے کوہنیں کلات
و کوٹانی دمب انت کہ تنگا کونڈگ و چارگ بوتگنت -
بلوچستان ۽ ڈاک و کچی ۽ پراہیں میداناں شہ بید دگ ہندان
ام کوہنیں زمانگ ۽ دمبانی ڈس و نشک استنت - لاہتیں کوہانی
توک ۽ پاوالیں بلوچانی زیارت استنت - اے زیارتانی گور و
گیگ ۽ پرشتگیں بتانی ٹکر او دگ نشک ام گندگ بوتگنت -
نوشکے ۽ دمگ ۽ یک زیارت ۽ پکیرانی گشتن امیش انت کہ اے
بت مگولانی سر انت کہ آوانی پیراں کشتنت - پیرانی بددوا
مگولان سنگ جوڑ کرت - بے دمبچارانی گمان انت کہ اے ڈولیں
زیارت پیش ۽ بدء پرستارانی پرستشجہ بوتگنت - کلات ۽
دمگ ۽ لاہتیں کوہانی ہندی نام انت او جاندی بلوچستان ۽

لاہتیں کوہاں کوہنیں چشک و نمشت ام گندگ بوتگنت -
 اے نمشت گیشتر کوہنیں گبزر و کلاتانی دیوالاں یا کوند و
 کوہانی تلاراں چشک کنگ بوتگنت - اش اے نمشتاں چھیے
 اربانی دورے آنت او اربی یا پارسی زبانان نمشتگ آنت ،
 ولے چھیے باز کوہنیں زمانگے آنت کہ تنگا کس سرپد نبوتش -
 باز ہنداں گورانی دورے آسجاہ و دمبانی نشک ام گندگ
 بوتگنت ، او کوہانی داماناں کوہنیں زمانگے بندانی نشک ام
 آستنت - اے بند گول مزن و زندگیں سنگاں بندگ بوتگنت
 او چو دیوالے ہشتانی ڈولے ایر کنگ بوتگنت - دمچارانی
 ہیال انت کہ اے بند اش آہن زمانگے پیش بندگ
 بوتگنت - آ وختاں گوک و لتکار نبوتہ - بلوچ اے ڈولیں
 ہنداں ” گوربند “ گشتنت -

باز تاریخی نشکاں اپجو درے بیت کہ کوہنیں زمانگے
 بلوچستان ہشکیں ڈہ سک وادان بوتہ - اے ڈہ گور ،
 مزار ، شیر ، ایوز ، او دگہ بازیں ساہدار آستنت کہ لون
 ودی نبنت - ہر دیں سکدرے لشکر جاندی بلوچستان راہ
 دیم پہ یونان روان ات تو اش بشامے ہار و ہیروپاں
 آئی لشکر و بنگاہے مزین زیانے رست - اش ایشی اے
 گپ ام درے بیت کہ پیشے بلوچستان گیشتر ہاؤر بوتہ او

الشی وادانیء مزین سبب ام امیش ات - لون بلوچستانء
 پیشء ڈولء ہاؤر نبیت - پمیشا کاه و بلوچ ام کم بلوان انت
 او پہ مزین ساہداراں وردن ودی نبیت -

26. 102. Text II.

زالبولء شرپ

بلوچی استمانء زالبولء شرپ و کدر سک گیش انت -
 بلوچانی راجی دود و ربیدگاں زالبولء ننگ و لچء وایگ
 و پانگ سک مزن انت -
 پیشء زمانگء تمنانی وت مہ وت بیرگیری و کوشاں
 ام زالبول نکار بوتگنت - بلوچ زالبولء سرء دست چست
 کنگء لگوری زانتگنت - ہر کدی زالبول میٹر کرتگنت تو
 بلوچ ہونان ام بشکاتگنت و بیرانء شموشتگنت - بلوچی دپتراں
 زالبولء ننگ و میارء پانگء بازیں مسال آسنت - چوش
 کہ رند و لاشاریء سی سالء جنگء نیٹ لاشاری پروش
 وارنتت او تُرک آوانی زاہگ و زالبولان بندی کرتنت - ولے
 رند ترکانء زاہگ و زالبولانی بندی کنگ و برگء پہ
 نشتنت - رند و تُرک سک جیڑہ کرتنت او نیٹ رند وتی
 اسپ ، سلا ، او دگہ مالان تُرکانء دانتت ولے وتی جوریں

بدیگانی زاہگ و زالبولانی ننگ و میارء سامبنتت -
 پاوالین بلوچانی زالبول ستر نکنت - ہر دیں کہ جنگش
 شش سالء وئیء رستنت تو آواں گسء ہر ڈولیں کار ،
 گراگ ، پچگ ، دوچگ ، گوپگ ، او چکن جنگ رمائیننت -
 جنگش تنا وہ سالء وئیء شہ گسء کاراں بید ، مال چارنگ
 او دگہ ڈتی کار ام کنت ، ولے سترشگیں جنگ ہیوگء ڈنء
 نرونت - اگہ وتی یا بیگانگیں میمانے بیت تو پیر و مزوئیئیں جنین
 آئی وشاہت گشگء پہ کائنت - پاوالین بلوچانی زالبول گوپگ ،
 ریسگ ، او رنگ دیگء کسان ام شتر ہیلاک آنت -
 شاہرستانی بلوچانی زالبول اش بیگانگ و بدراں ستر کنت -
 بدر و بیگانگیں نرینگانی نیمگء چارگ میارے ، او وتی نرینگانی
 دیمء ام باز پہ ادب نند و بستار کنت - شاہرستانی بلوچانی جنین
 ام گسء ہر ڈولیں کاراں بار گرت ولے ڈتی کار گیشتر مردیں
 زاہگ کنت - شاہرستانی بلوچانی زالبول بدر و بیگانگیں میمانء
 وشاہت گشگء پہ نیائنت ولے میمانء شتر شرب دینت -
 بلوچ وتی جنگانی نند و بستار ، گپ و گپتار ، او کار
 و کرداران اش کسانء شتر پلنت - بلوچانی ہدء زالبولء نند و
 بستار باز ماخول ، گپ و گپتار مدان و نرم ، او کار و کردار جوان
 ڈولدار آنت - بلوچ وتی جنگاں گوں پچکاں اوار گوازی ، سیل ،

او وریس کنگء پ نبلنت -

گیشتر بلوچ جنکاں میراتاں ہک ندینت پرچے کہ گیشتر
میرات جمء أنت - تمنانی وت مہ وت سانگبندیء سببء جنکانی
بار اش یک تمنء دومی تمنء روت او مزینیں جنجالے پاد کنت -
اے ڈولء جنکاں وتی مرد وت گچین کنگء ہک نیست ، ولے
جنوزان وتی مرد وت گچین کرت کنت -

نوکی پاکستانی بلوچستانء سرکار جنیناں اے ہک ام دات کہ
آوانی مرد بید اش آوانی ازمء دگہ جنیناں سور کرت نکنت -
زگریں بلوچ وتی جنکاں کمسیالیں کوماں ندینت او اش سیالاں
باز لب ام نگرنت - لبء زراں ام جنکء سورء دمدمماں
ہرچ کنت - پر آئی گسء ڈولڈولیں چچی گوپنت ، دوچنت
او جوڑ کنت - سورء زند ام جنکء ہزم آئی ہر ڈولء
ہیالداری کنت کہ آ وتی مردء گسء وار مہیت -

راجی زندء دگہ ہر گونگیں وشئی و گلاں زالبولانی بار گیش
انت - چوش کہ سیل ، سور ، سانگ ، او دگہ شادہء روچاں
جنین اش مردیناں گیشتر بار زورنت او مرک و سوگء روچاں
ام زالبول دیمء أنت -

باز بلوچ زالبول شیرزال ام بنت - اے ڈولیں جنین راجی
زندء ہر ڈولیں کاراں کارمتر أنت - چوش کہ تمنء داوااں

پسید کنگ ، کاراں شون دیگ ، جوانیں پنت دیگ ، کار
رمائینگ ، او ایش و آ - اے ڈولیں جن مردینانی دیوانان ام
ندنت او جنگان ام بار گرت - بلوچانی تاریخء اے ڈولیں
جنینانی مسال آستنت -

پیشء شاہرستانی بلوچ وتی جنگاں کم باز دینی کتاب وانینتنت
ولے سرکارء نیمگء و نیکاریء بندوبست نیستت - بیستی سدیء
درستاں شه پیش ارس سرکار وتی ہندء بلوچانی جنگاں پہ
نوکیں وانگ و زانگء وانتجاہ پیچ کرت - پدء پاکستانء
سرکار ام بلوچستانء باز شاہراں جنگانی وانتجاہ پیچ کرت - نون
شاہرستانی بلوچانی جنگ ام نوکیں زمانگء وانگ و زانگاں در
برگء آنت - نوکی ایرانء سرکار ام بلوچانی جنیناں پہ
کارگہ ہڈ کرتہ کہ اودء چگینیئیں کونٹ ، شپی ، تنگی ، تورگ ،
او دگہ باز چی گوپنت -

26.200. Serial Vocabularies.

26.201. Text I.

نشک	nəšk	sign, mark, visible trace
	/nəšk buæg/	to be marked
	/nəšk kənæg/	to mark, leave a visible sign or trace
منج	mənɟ	open area
	/mənɟa rævæg/	to go into the open; to go outside to answer a call of nature
زمانه - زمانگ	zəmanə[g]	time, period, age
کوٹ	koT	small fort, fortalice
کونڈگ	konDəg I-I	to dig, excavate, pick at
ڈس	*Dəss	address (of someone's house); clue, trace, information
توک	tok	between (two objects)
	/-əy toka/	between
گور وگیگ	gvər-w-geg	environs, surroundings
	/-əy gvər-w-gega/	around, surrounding, in the environs of
پیر	*pir	old (of persons); saint, holy man; shrine
بددوا	bəddwva	curse, malediction
	/bəddwva dəyæg/	to curse (someone)
	/bəddwva kənæg/	to pray for (someone's) misfortune
دمچار	dəmb-čar	archeologist
گمان	gwman	idea, thought, expectation, suspicion
	/gwman buæg/	to have an idea
	/gwman kənæg/	to think, suspect

بُد	bwdd	Buddha, Buddhist
پرستار	pərystar	worshipper, devotee
پرستشجاء	pərestyšja[h]	temple, place of worship
ہندی	[h]yndi	Hindi (language)
چشک	čyšk	drawing, engraving, incising
	/čyšk buəg/	to be drawn, engraved, incised
	/čyšk kənəg/	to draw, engrave, incise
	/čyšk kəššəg/	to draw a line
نمشت	nymyšt	writing, script
کونڈ	konD	cave, hole, den
اربی	ərəbi	Arabic (language)
آسجاء	asja[h]	fire-temple (Zoroastrian)
دامان	daman	skirt, hem, foothills or lower slopes of a mountain
بند	*bənd	closed, shut, locked; dam, dike
گور بند	gəwrbənd	Zoroastrian dam
گور	gor	wild ass
شیر	šer	lion
ایوز	ivoz	wild hound
ودی	vədi	born, found, appeared
	/vədi buəg/	to be born, found, to appear
	/vədi kənəg/	to bear, find, produce
سکندر	sykyndər	Alexander the Great (proper name: 356-323 B.C.)
بنگاہ	bwnga[h]	baggage train, army convoy

کدر	kədr	value, regard, respect
لج	ləjj	modesty, chastity, shyness, honour
	/ləjj [k]ayəg/	to feel shame, be embarrassed
	/ləjj kənəg/	to feel shy, act shy
نکار	nykar	setting aside, not taking part, surpassing, outshining
	/nykar buəg/	to be set aside, to not take part, be surpassing, outshining
	/nykar kənəg/	to set aside, cause not to take part, surpass, outshine
لگوری	ləgori	cowardice
	/ləgori kənəg/	to act in a cowardly fashion
بشگ	bəškəg I-/bəškat/	to bestow; to forgive
جور	jəwr	sp. of poisonous plant: sweet-scented oleander; bitter, poisonous
ستر	sətr	custom of female seclusion, avoidance by women of all males who are not close family members
	/sətr buəg/	to be following the custom of avoidance of non-related males
	/sətr kənəg/	to practice the custom of avoidance of non-related males
بیگانہ - بیگانگ	beganə[g]	strange, non-related, foreign
مزنونئ	məzən-vəi	adult, grown-up
ریسگ	resəg I-I	to twist (many strands into one thread)
ہیلاک	[h]elak	expert, skilled, trained
	/[h]elak buəg/	to be, become expert, skilled, trained
	/[h]elak kənəg/	to train, teach (someone) a skill
شاہرستانی	ša[h]rystani	urban, city (adj.)
نرینہ - نرینگ	nərinə[g]	male, man

نند و بستار

nynd-w-bwstar sitting-and-rising: behaviour, conduct
/nynd-w-bwstar buæg/ to be (a certain kind of) behaviour
/nynd-w-bwstar kənæg/ to behave, conduct (oneself in a
certain way)

گپ و گپتار

gəpp-w-gwptar conversation-and-speech: talk,
speech

کار و کردار

kar-w-kyrdar work-and-deed: action, work

پلگ

*pəllæg I-I to support; to strengthen, nourish,
bring up

مانخول

maxul serious, sober, quiet

دولدار

Dəwldar well-shaped, graceful, nice
/Dəwldar buæg/ to be, become well-shaped, graceful,
nice
/Dəwldar kənæg/ to shape (something) well, put into good
order, make graceful

دریس

dris dancing, rhythm (not a specific type
of dance)
/dris buæg/ to be a dance, be dancing
/dris kənæg/ to dance, move rhythmically

جم

jəm all, totality, community, collection
/jəm buæg/ to be collected, gathered
/jəm kənæg/ to collect, gather

جنجال

jənjəl quarrel, dispute, wrangling
/jənjəl buæg/ to be, become a quarrel, dispute, wrangling
/jənjəl kənæg/ to quarrel, dispute, wrangle

جنوزان

jənozan widow

زگر

zəgr pure, unadulterated, real
/zəgr buæg/ to be, become pure, unadulterated, real

هنرم

[h]yzm immediate family, close relations

هیالداری

[h]əyaldari caring for, watching over
/[h]əyaldari buæg/ to be cared for, watched over
/[h]əyaldari kənæg/ to care for, watch over

هَرگونَه - هرگونگ
شاده

[h]ərgonə[g] every sort, every kind

šaddy celebration, festival
/šaddy buəg/ to be a celebration, festival
/šaddy kənəg/ to hold a celebration, festival

شيرزال

šerzal woman warrior, woman who takes part in those tasks and activities traditionally reserved for men

پنت

pənt advice, counsel
/pənt dəyəg/ to give advice, counsel

بند و بست

bəndwbəst arrangement, management
/bəndwbəst buəg/ to be an arrangement (for something)
/bəndwbəst kənəg/ to arrange, manage (something)

وانتجاه

vantja[h] educational institution, school

در

*dər out, outside
/dər bərəg/ to pass through, get through; to swallow
(i. e. to pass something down the throat)

چگینی

čəgini designed, patterned, decorated with a pattern

Note 1: /-əy səra dəst čyst kənəg/ "to lift one's hand against [lit. on]" is similar to the English idiom; it denotes "to harm, molest."

Note 2: /kəmm baz/, literally "less more," denotes "more or less."

- ۱- بلوچستان ۽ مزین کوہنیں تاریخی نشک چے اُنت ۽
- ۲- کوہانی توک ۽ زیارت پیش ۽ چے بوتگنت ۽
- ۳- بد ۽ دین ۽ بتانی ٹکر کجام ہنداں گندگ بوتگنت ۽
- ۴- زیارتانی گور و گیگ ۽ پرشتگیں بتانی بابت ۽ پکیر چے گشت ۽
- ۵- ہندی نام ۽ کوہ کجام ہنداں اُنت ۽
- ۶- گور بند چے اُنت ۽
- ۷- سکدر ۽ لشکر ۽ بشام ۽ ہاور کجام ہند ۽ زیان سائینت ۽
- ۸- پیش بلوچستان ۽ کجام کجام ساہدار آتنت کہ نون گندگ بنت ۽
- ۹- پرشتگیں بتانی بابت ۽ تاریخدانانی چے ہیال اُنت ۽
- ۱۰- کوہنیں نمشت کجام دور ۽ اُنت او کجام زباناں اُنت ۽
- ۱۱- رند پرچے وتی اسپ و سلااں ترکاں دانت ۽
- ۱۲- بلوچانی جنگ کجام وتی ۽ پد گس ۽ کاراں بار گرت ۽
- ۱۳- چے ، پوالیں بلوچ زالبول اش میماناں ستر کنت ۽

- ۱۴- پواوایں بلوچانی زالیول کجام کسباں شتر زاننت ؟
- ۱۵- شاہرستانی بلوچانی زالیول اش کیاں ستر کننت ؟
- ۱۶- چے ، بلوچانی جنگ و بچک اوار گوازی ، سیل او دریس کننت ؟
- ۱۷- بلوچ پرچے وتی جنگاں میراتاں ہک ندینت ؟
- ۱۸- درستاں شہ پیش کجام سرکار بلوچانی جنگاں پہ وانجہاہ ہیج کرت ؟
- ۱۹- پاکستان ۽ سرکار جنیناں چے ہک داتہ ؟
- ۲۰- چے ، زرگریں بلوچ گوں کسپالیں کوماں سانگیندی کننت ؟

26.302. Fill the Blanks.

- ۱- آ گس ۽ نہ انت - _____ ۽ شتہ -
- ۲- دمپچار اے دمب ۽ _____ او باز کوہنیں نشک در گیتکت -
- ۳- آئی ہیج _____ نیست کہ کجام شاہر ۽ انت -
- ۴- من مستونگ شاہر ۽ _____ شتن ، او کوہنیں کاریزے چارتن -
- ۵- اے کوہاں بد ۽ _____ وتاک و جاگہ انت -
- ۶- گیشتر چشک و نمشت من _____ و تلاراں گندگ بوتگنت -
- ۷- گوربدانی مزین سنگاں نوکیں _____ ۽ مردم زرت نکنت -

- ۸- پیشء اے کوہء دامانء ————— باز آت -
- ۹- سکدرء لشکر و ————— اے راہء گوستگت -
- ۱۰- ما ————— وتی جنگاں ندین -
- ۱۱- تی ہپوک اش من ————— کنت -
- ۱۲- منی دستگہارء بچار - چون ————— نشتہ -
- ۱۳- ما دوشی تنا شپء گڈی پاس ————— کرتن -
- ۱۴- آئی جنگء ————— باز پہ ادبء آنت -
- ۱۵- ائیء روج ام ————— ء روچے شمار بیت -
- ۱۶- آگ اے ————— گچینکاریء بکٹیت گڑا آئی گلء مردم
وش بنت -

- ۱۷- سرکار مے ہلکء یک دگہ ————— تیج کرت -
- ۱۸- منی ————— ء نہ ات کہ آ چوش لگوری کنت -
- ۱۹- ————— مردم مشینانی چلائینگء ہیلاک آنت -
- ۲۰- تی ثرو بدریں مردے ————— کرت ؟

مانول	کونڈتنت	گور	شاہرستانی
ڈریس	نند و بستار	گور و گیگ	کونڈ
وانتجاہے	ستر	ڈس	سور
پرستارانی	بنگاہ	شیرزال	منج
بیگانگاں	زمانگ	شادہ	گمان

۱- جم :

اے جم رندے سردار انت ۔
تو دلء جم کن ۔ تی زاہگ زوت گسء کیت ۔
منی دل جم نبوت پرچے کہ منی چکاس باز شتر نبوت ۔
پنجابء جنگاں نسیرخانء جم لشکرء شمار بیست ہزارء
رستگت ۔

تو وقی درست براساں جم کن ۔ گڑا ما جمء ڈگارء بار
کنن ۔

۲- زگر :

آ زگریں شیر سودا کنت ۔
اے زگریں سوہر نہ انت ۔
گوں شما زگریں روگن است ۔
نون دنیاہ زگریں زاتے نیست ، پرچے کہ درست زات
گوں یکت دگرء اوار بوتگنت ۔

چلگء زگریں شپے ات کہ ما اش کوٹاء آہتن ۔

۳- در برگ :

من اے کتابء دو روچء در برین ۔
من گوشتء ٹکڑء گوں نانء اوار در برتن ۔

آ دوانزده سالء وئیءء دمی جمایتءء در برت -
هر دیں که تو اے چکاسءء در برتے گڑا من ترا کلچءء
دیم دین -

آ اش وتی بدیگاں جانءء ذراہ در نرت -

۴- لچ :

من کومء لچ و میارء پے وتی ساهءء دین -
تو اش وتی ہزماں لچ مکن !
آ لچ کنت کہ شمارا وشاہت بگشیت -

اے سردار فے لچءء پانت -

آءرا لچ آہت کہ تو آئی دیمء آئی دشتارءء نام گیتے -

۵- ہیلاک :

من ترا اے کارء ہیلاک کنین -

آ وتی کارء شتر ہیلاک انت -

ہیلاکین گرک مدام اش یک ہندء میشاں بارت -

آ وتی سرمچاراں شتر ہیلاک کرتگت -

ما تنگا نوکین زمانگءء مشینانی چلائینگء ہیلاک نہ ان -

۶- پلگ :

تو اگر کتے ست بکن و دلء بپل تو اے چکاسءء در

برے -

ما اے ڈہء آزاتیء پلن -
 شما مدام ملامء زرانی سرء پلتگت -
 مے گل آوانی سیاسی گلء لاہتیں کار و کارپداں پلتہ -
 من ترا پلین ، اگہ تو اے گچینکاریء بار بگرہ -
 ۷- کونڈگ :

من اے ڈرچکء بنء کونڈتن ولے وا ام کشگ نبوت -
 تو باند انت نان ورگء وتی دنتاناں بکونڈ -
 بانورء ساتاں شہ ، یکت ساتے دنتان کونڈگء انت -
 آ پرچے ڈگارء کونڈگء انت ؟
 آ دیوالء گوں کارچء کونڈت -
 ۸- توک :

تئی روتاک منی کتابانی توکء ایر انت -
 اش منی دلء توکء یکت دردے چست بیت -
 اے گوشتاں کاگردء توکء کن گڑا بیرش !
 تیء کارچ سندوکانی توکء ایر ات -
 اے راہ اش اے کوہانی توکء گوزیت -

۹- چشک :
 اے کوہنیں زمانگء چشک انت -
 آ وتی کوئیء دیوالء باز چشک کشتہ -

تنی گپیاں من اے تلاءِ چشک کنین -
اے چشکاں من سرپد نبین کہ چونیں چشک آنت -
چشک کشگ ۶ وانگ و زانگ ۷ ہیل بکن !

26.304. Sentence Composition.

۱- ڈولدار ۳- ودی ۵- پنت ۷- بددوا ۹- بند و بست
۲- رسیگ ۴- چکینی ۶- ہرگونگ ۸- جتجال ۱۰- جنوزان



Sewing a quilt [/lep/].

UNIT TWENTY-SEVEN

27.100. Text.

This Section contains a short /azmanəkk/ -- a traditional Baluchi folktale. The version presented here was written by Mr. Nazar Fida Badini (/nəzər fyda badini/) and was published in the June, 1965, issue of the monthly magazine /wlvss/ in Quetta.

Although the author belongs to the /badini/ subtribe of the Rakhshani tribe, the language of his story exhibits certain features common to the Southern and Eastern dialects. For example, the subject of a transitive verb in the past tenses is often marked by one of the "definite" suffixes (see Sec. 15.901). Although the writer tends to prefer Makrani forms of many words, he does fluctuate between Rakhshani and Makrani vocabulary items: e. g. Rakhshani /gys/ and Makrani /log/ for "house." There are also a few instances of specifically Eastern Baluchi usage, but the author's real provenience is indicated by the preponderance of Rakhshani vocabulary items, some of which are little used outside the Rakhshani dialect area: e. g. /gəRo/ "cooking pot" (= /deg/), /bidəllenəg/ "to go habitually to a certain place, to frequent," etc. One may hazard a guess that the author, like many modern Baluchi writers, has deliberately employed a semi-Makrani grammatical base, plus forms from other major dialects, in order to make his text maximally intelligible to speakers from all parts of Baluchistan -- an example of the levelling and standardising tendencies mentioned in Sec. 21.300.

The author's grammar and spelling have generally been left intact: only a few difficult or redundant passages have been removed, obvious scribal errors have been corrected, and a number of rare or unusual words have been replaced by more familiar items.

Heretofore in these script Units, the student has been exposed only to such deliberate inconsistencies as the writing of words with or without /h/, the use of differing conventions for the various substantive suffixes, and other such minor orthographical matters. The following text will thus require considerable annotation if the student is to understand its numerous inconsistencies and unfamiliar conventions. In the following serial vocabulary, therefore, a "+" has been placed in front of an entry to indicate that the item is not a new word but rather a new spelling, another dialect form of an already familiar word, or a note about grammar or idiom. It must be noted that, wherever possible, all words are entered under their Rakhshani forms in the final vocabulary at the end of this book. Of course, if a word occurs only in the Southern or Eastern dialects and has no Rakhshani form, it is listed in the form in which it appears in the text.

واجه پنچ کش

یک بے وس و نیزگارےءِ وتی روچان بہ ہلکےءِ پہ پوریات
 و مَز گوازینت - یک روچے ہر دیں کہ آ بے وس چہ پوریات
 بہ گسےءِ اتک و رست تہ آئی چم بہ پنچ مشکانی سرےءِ کپت
 کہ گڑوےءِ تہا مردنگ کپتگنت - مشکانےءِ چہ گڑوےءِ در کرت
 و وتی جنینےءِ توار کرت و گوشت - ”چے تو نزانےءِ کہ منی
 نام واجہ پنچ کش انت ؛ من کدی عین اتلگوں او تو منےءِ آپ
 و نگنےءِ ہم جست نہ کنےءِ ؛“ لٹی زرت و پہ جنینےءِ جنگےءِ
 پاد اتک - جنین زانتی و شیوار نت - آئیےءِ دست بست و
 گوشت - ”بے شک تی نام پنچ کش انت پرچیکہ آ پنچیں
 مشک تی جنوکیں انت - ایدگہ مرد یک مشکے ہم جست
 کرت نہ کنت - او تو پنچ مشک یک براں بہ یک جاگےءِ
 جتہ و کشتہ - من چوں ترا نہ منین ! اے ملک بادشاہ
 او آئی اولس ترا پیج نیارنت و درست نہ کنت - آگہ اے
 جاگےءِ بدلےءِ تو دگہ بادشاہیےءِ بوتینے ، تی باز قدر و
 واہگ بوت - من ہم پہ آسرات بوتوں -“
 واجہ پنچ کش چہ وتی جنینےءِ اے ڈولیں ستاء باز وش

بوت و باوری کرت - وتی دلء گوشتی کہ راستے ، من ہے
 رنگیں مردے اول او اے ڈولیں ستاہانء کرزین - نزانہ
 کہ جنینء چتر و ملنڈ کرت - بلے اے ڈولیں چتر پہ
 آئی یک بلا ہے جوڑ بوت - واجہ پیچکش گرم گپت و بہ
 پادانی سرء بوت کہ اے شہرء بلتیت و یک دگہ بادشاہیہء
 بروت - ہرچی کہ جنینء انگو آنگو کرت بلے واجہ پیچکشء
 نہ منت - نیٹ جنین بلے وس بوت او یک حرے کہ داشتنت
 گپت و وتی بونڈک و نپادانء برکرت و ہر دو چہ اے شہرء پہ
 دگہ شہرےء راہگ بوتنت - یک دگہ بادشاہی ہےء اتک و
 رستنت - او پہ وت یک کڈے جگ کرت و بست - اے
 شپ اش روج بوت او بانگواء واجہ پیچکش وتی بروتانء
 گوں پیگء چرپ کرت و تاب دات - و دیم پہ بادشاہء
 دیوانء شت و زانانء بست و نشت - بادشاہء وشاک و
 حال و حوال کرتے - نامء جست کرت - وتی نامء واجہ
 پیچکش گوشت - بادشاہء آہانی چشیں نامء سبب جست کرت۔
 آہان دراعینت کہ ” من پیچ مزار بہ یک براں یک روجء
 جتہ و کُشتہ - بادشاہ باز وش بوت و پیچ مردء پگار
 پہ آئی اشت -
 واجہ پیچکش باز پہ یک شان و ٹٹےء مروچی وتی گسء

شت - وتی جنینء درستیں حوال دات - بیگاہ دیمء ماڑیہانی
ہنرکار و ٹاہینوکانء لوٹت و یک ماڑیہےء ٹاہینگء پہ رات
او آہانء چہے زر پیسیرء دات کہ چہ بانگواء ماڑیء کارء
باید انت کہ بہ لگنت -

انوں واجہ پنجکش ہر روج وتی بروتانء چرپ و چنگ
کرت و بہ بادشاہء دیوانء شت - یک روچے گلہ پانء
بادشاہء را حال دات کہ چنت وہد انت اسپانی گلگء کرگان
گوں یک مزارے بیدلینتہ و چٹ کرتہ - ہر شپ کثیت و
دو سئے کرگ بارت و وارت -

بادشاہء وزیر و وکیلان گوں وت سلہ کرت کہ بادشاہء
بگوشنت کہ پہ مزارے گرنگ و کشگء واجہ پنجکشء پرمائیت
کہ آ پنج مردے پکارء پہ ہشکء گیت و وارت -
بادشاہء واجہ پنجکشء لوٹائینت و گوشت : ” یک مزارے
بیدلینتہ او ہر شپ کیت و چہ شاہی گلگء کرگان دو سئے
بارت و وارت - دگہ اے رنگیں مردے دربارے منی چم نہ
کپیت کہ مارا چہ اے بلاہء پچٹینیت ، بید چہ شما - “
واجہ پنجکش وتی بروتانء تاب دات و گوشت - ” واجہ
بادشاہ ! اے یک ہنچائیں کارے بلکین چدو سکیں کار ہم
پمن ہیج نہ عننت - مردیکہ چہ پنج مزارے کشگء نج نہ وارت۔

اے یکیں مزارے کشگ پہ آئی ہیچ پیہے بوت نکت ۔ " شاہی دیوان ۽ دراہیں مردمان جس دات و شاباش کرت ۔ دیوان پرشت ۔ واجہ پنج کش مدان مدان دیم پہ گس ۽ شت ۔ گوں گس ۽ رسگ ۽ پہ جنین ۽ لٹی زرت و جننگائے رست ۔ جنین ۽ گوشت ۔ " ترا چے بوت کہ وش و وادانک ۽ پمن لٹ زورے ؛ بازین بے دروے اے ! " آئی ۽ جنین ۽ گوشت ۔ " تو من ۽ وار و درپدر کرتے ۔ اگہ تو منی نام واجہ پنج کش ایر مہ کرتین و منی ستاء مہ کرتین تہ پرچے مروچی اے بلاہ منی سر ۽ کیت ؛ "

جنین ۽ گوشت کہ " نیٹ گپ چے انت ؛ " گوشتی ۔ " تی سے شام ! مروچی بادشاہ ۽ گوشتہ کہ یک مزارے ہر شپ کیت و گلگ ۽ کرگان ۽ بارت و وارت ۔ او انوں من ۽ پہ آئی گرنگ و کشگ ۽ پرمان داتہ ۔ من ۽ لوٹیت کہ ہر چوں ببیت من آ مزارے بگرین و زندگ ۽ بادشاہ ۽ پیش بدارین ۔ او نازانتیں جن ! منی پس و پیرک ۽ کدی مزار زندگ ۽ نہ گپتہ کہ انوں من ایشرا زندگ ۽ بگرین ۔ ! "

جنین ۽ گوشت ۔ " بادشاہ ترا پنج مرد ۽ پکار پہ ہشک ۽ نہ دنت کہ تو اش گرے و ورے ۔ آ روج کہ من ترا

بہ وقتی جنڈے ہلکے پہ کار و پوریاتے کنگے گوشت بے
 تو نہ منت و پادانی سرے بوتے کہ من مزارکشے بیچ اول -
 او پہ منی جنڈے لٹ زرت و لڈنگے پرمان ات دات -
 انوں کہ انکس زر گرے باید انت کہ بادشاہے پرمانے برے -
 واجہ بیچکشے تپے گپت و لیپے بر دیگے پہ جنینی
 گوشت بے جنینے تسلّا دات و گوشت کہ ” حرے بگر و
 بیار کہ وقتی مڈیے بلڈان - ” واجہ بیچکش شپ نیمے پہ
 وقتی حرے پد جنڈے شت و ترّت کہ ہے پاس و وہد
 مزارے آتکن ٹت کہ گوں واجہ بیچکشے ڈکے وارت بے
 شپ تہارت - واجہ بیچکش پکر جت کہ بلکین آئی حر
 انت الگر کرت و مزارے دوئیں گوشانے گپت و دیم پہ
 گسے کش کنانے آورتی - جنینے چہ کوئیے توار کرت کہ
 ” سک گوں زمزیلان بندی کہ وتے بیچ کرت مہ کنت
 و مرؤت - او ما بے بنڈے بماناں - ” واجہ بیچکش دست
 و پادانی گوں زمزیلان سک و سوگو بست کہ سرت کرت
 مکنت - مزارے دیست کہ اے چونیں بلاہے کہ چو اولاکے
 آٹرا بہ گوشاں گپتہ و گر کنانے آورت و بستی ، بے توار
 بوت و بیچ نہ سرت - ہر دیں کہ جنینے چراگے آورت
 کہ حرے گاہ و کدیم بکنت - دیستی کہ حر نہ انت بلکین

مزار انت - بے توار بوت و ہیج نہ گوشت - روجے روزنائیء
 گوں و ہدیہ واجہ پنچکش چہ وابء پاد آتک و ڈنء در
 شت تہ دیستی کہ آئیء مزار پہ رومی گپتہ و بستہ - بدنی
 لرزگء لگت - زوت شت بہ کوئیء ، لیپء تہا پترت -
 ہر چنکس کہ جنینء دلجی دات بے واجہ پنچکش نہ منت کہ
 من ترسین -

جنینء مردے بہ بادشاہء نیمگء دیم دات کہ وتی
 سپاہیانء پہ مزارء زندء دیم بدنت کہ دوشی واجہ پنچکش
 زندگء گپتہ و آورتہ بے وت دوشی بے واب بوتہ و اتک
 نہ کنت - اے حال کہ بادشاہء رست باز وش بوت او
 گوں وتی درستیں وزیر و وکیلان بہ واجہ پنچکشء جاگء اتک -
 مزار اش دیست کہ سک بستہ و بہ ماڑیء یک کندےء
 کپتہ - مزارء گپت و برت - بیگاہء واجہ پنچکش وتی جر و پچانء
 بدلینت و بروت اش چرپ کرت - او بادشاہء دیوانء شت - بادشاہ
 گوں وزیر و وکیلان بہ دیمائے پاد اتکنت و چہ ہر نیمگء
 جس و شاباشء تواراش جت - انوں بادشاہء دہ مردے پکار
 پہ واجہ پنچکش اشت -

لہتیں روچان رند مردمان حال دات کہ چنت شپ انت
 کہ ہفت راہگیر ہر شپ شہرء ریچنت و شہرء دکان و

گسانء جننت و لٹنت - اے دگہ روچء بادشاہء واجہ
 پنج کش لوٹ و پہ راہگیرانی گرنگ و جننگء پیمان دات
 پیشا مروچی دواراں واجہ پنج کشء تپء گپت و لٹ لٹونچء
 بہ جنینء کرء گسء اتک او پہ آئی جننگء لٹی زرت -
 جنینء حوال کرت و واجہ پنج کش وتی حوال دات - جنینء
 درائینت - ” گرتی مکن - ” راتی - ” برہ ، پلان دکاندراء ہرجین
 و آئی گورء پچانء بگر و بیار او آرا پنجاہ کلدار پہ یک
 روچء بدے - ”

واجہ پنج کش جنینء گپء زرت او ہرجین و پچانء
 آرت - جنینء آرت ترکرت و آرتء چہیہ زہر مان
 کرت او باز نان روگنء پتک - او حرجینء تہا کرت -
 واجہ پنج کشء دکاندراء پچانء پوشائینت ، حرء سوار کرت
 و حرجین بر کرت بہ یک نیمگےء سر دات - واجہ پنج کش بہ
 حرء سوار روان تے کہ ناگمانء بہ راہء سرء ہفت مرد
 نشگ گوں آوان دچاری وارت - ایشان کہ واجہ پنج کشء
 دسیت سک وصال بوتنت - اے ہما ہفتیں راہگیر عنتت
 کہ آہاں ہر شپ شہرء دکان و گس لٹتگت -
 ” ہلہ کہ بقالے - ” راہگیران اترم کرت و واجہ
 پنج کشء گپت و لیٹینت - ہرجینء جہل کرت و پٹت -

روگنء پتنگیں نانانء دیست - ڈنگء راہگیر باز ویش بوتنت،
 گپت ، و درستیں روگنء پتنگیں نانانء وارت - زہران
 وقی کمال پیش داشت - واجہ پنجکش ہر ہفتیں راہگیرانی
 سر برت و ہرجینء تہا کرت - او پہ لوگء بیروی کرت
 و رست - شپ گوست و روچ بوت - واجہ پنجکش بادشاہء
 دیوانء پہ گل و بالء شت و سلام دات - بادشاہء حوال
 کرتے - گوشتی کہ ” واجہ ، من ہر ہفتیں راہگیرانء جت ،
 سران اش برت و آورت - ” ہرجینء ” پنج کرت و ہر ہفتیں
 سرانء در کرت و پیش داشت - بادشاہ سک ویش بوت -
 ہر پلوء چہ جس و شاباش اش کرتنت - بادشاہء انوں بیست
 مردء پکار پہ واجہ پنجکشء اشت - واجہ پنجکشء درجہ چہ
 دراہیں وزیر و وکیلان برز بوت -
 یک روچے دگ بادشاہےء اے ملکء بادشاہء را مڑ و
 جنگء پہ گوانک جت - بادشاہء ڈاہ پرینت او وقی وزیر
 و وکیلانء گوں واجہ پنجکشء ہمراہیء لوٹت و مڑء پہ
 سمبرگء پرمان دات -
 آ روچء بیمء مروچی دواران واجہ پنجکش لنت لڑونجء
 بہ گسء اتک و پہ جنینء جنگء لٹ زرت - جنینء
 حوال اش گپت و دلجی دات کہ اے گشتاں ہم واجہ پنجکش

سوب بارت -

بانگواهء ہر دیں کہ پہ مردمانی مچ بوئگء ترمب لگنت
تہ یک باز ترند و چالاکیں نریانے گوں تنگوء سنجان پہ واجہ
پنچکشء شاہی گلہ پانان آورت و رسینت - واجہ پنچکشء
گوشت کہ ” واجہ بادشاہ گوں وتی سپاہء دیمء بروت و
راہگ بیت او من آہاں زوت رسینین - ” واجہ پنچکشء
جنین اش گیت ، آڑا گوں یک توپ گدء سک سک گوں
زین و تنگان چکت و بست - او نریانء را یلہ دات -
نریانء کہ ہچ سواری نہ دیستگت ، ترڈان و گوانزورانء
دیم پہ لشکرء نیمگء شت - ہر دوئیں بادشاہانی سپاہ دیم
پہ دیم بوتگ او مڑ و جنگء لگنگ کہ واجہ پنچکشء نریان
پہ درک چہ یک کرء آیان ئت - نریان چہ واجہ پنچکشء
وسء در بوت کہ ناگمانء چہ یک درچکء چیرء گوست -
پنچکش چہ ترسء گیت و درچکء بگل کرت کہ چہ نریانء
جہل بکپیت ، بلے درچک چہ نریانء زورء چہ بئنء کوروت
بوت و در آتک او واجہ پنچکشء بگلء منت - آئیء ہم
درچک یلہ نہ دات و نریان بے سمائی دیم پہ دشمنء سپاہء
تچان ئت - واجہ پنچکشء دپء امیش ئت کہ ” کپین ،
کپین - او دارت کہ کپین ! ” بلے بگند قدرتء کاران کہ

دشمنیں بادشاہ نام ہم ”کپین“ ت۔ آئی سپاہ و جندہ
 کہ دیست و اشکت کہ بلاہیں پہلوان کہ درچک چہ بونہ
 کوروت کرتہ و کشتہ او انوں دیم پہ بادشاہ کیبت، ترستنت
 و دشمن سپاہ پرورش کرت و مرے میدان یلہ وات و متک۔
 انوں واجہ پنجکش بادشاہ سوب کتت۔ بادشاہ گوں
 وتی لشکر بہ شہر اتک بلے واجہ پنجکش چہ آہاں
 پیسر بہ وتی لوگ اتک و رست۔ جنین نہریان واگ
 گپت و واجہ پنجکش ایر گہیت و جر و پچان اش بدل
 کنائیت۔ ایدگہ روج بانگوا بادشاہ دیوان کرت او
 بادشاہ پہ واجہ پنجکش وتی بادشاہی نیمگ دیگہ جار
 جت۔ انوں واجہ پنجکش یک مزین درجہ مردے جور
 بوت۔ او بادشاہ بادشاہی نیمگ واجہ بوت۔ بلے
 مارا چہ واجہ پنجکش پچی نہ رست و ہشک و دست
 ہورک تررت و اتکاں۔

پنج کش	pənč-kwš	five-slayer, killer of five
نیزگارےء	+nezgarea	a poor person. [As stated in the introduction to this text, the author has followed the Southern and Eastern practice of marking the subject of a past tense transitive verb with one of the "definite" suffixes. He has not been quite consistent, however, especially when the subject is far from its verb. The student must thus examine each occurrence of /a/ or /an/-/ã/ to determine whether it marks the subject or the object of the sentence. Here /nezgarea/ is the subject of /gvazent/.]
پوریات	+poryat	wage. [= /porya/.]
مزر	mwzz	wage. [= /porya/. Makrani.] /mwzz buæg/ to be a wage, be working for a wage /mwzz kənæg/ to work for a wage, do labour
چھ	+čə	from, than, with. [= /šə/. Makrani.]
اتک	+ət̪k	[he, she, it] came. [= /a[h]t/. Makrani. Also /atk/.]
تہ	+tə	then, rather, but, on the other hand. [= /to/. Makrani.]
مشک	mwšk	mouse, rat
گڑو	gəRo	cooking pot, kettle. [= /deg/. Usually only Rakhshani.]
مردنگ	+mwr̪dæg	deceased, dead. [The author has sporadically tried to indicate the presence of /ə/ by inserting a /[h]əmzə/ (Sec. 21.416) before /g/ in certain words. It is thus possible to distinguish /jənæg/ (with /[h]əmzə/) from /jəng/ (without /[h]əmzə/); unfortunately the practice gives rise to inconsistencies and special spellings which complicate the system.]

گوشت	+gvəšt	[he, she, it] said. [= /gwšt/. Makrani.]
نزانے	+nəzanəy	[you sg.] do not know. [The writer usually represents /əy/ by the /drajē ye/ (Sec. 21. 402) with /həmzə/ upon it.]
کدی عین	+kədiē	for some time. [= /kədien wn/. See Sec. 17. 102. Here /kədi/ lacks its usual interrogative sense but rather denotes an indefinite period of time: "I came some time ago. "]
اتنگوں	+ətkəgō	[I] have come. [= /a[h]təgwn/. Makrani. The 1st sg. verbal ending is represented by /vao/ + /nun/ or /nun γwnnə/ in this text.]
من ء	+mənā	me. [The writer uses the /həmzə/ writing for the "singular-definite" suffix here instead of the more common representation with /əlyp/.]
نہ کنے	+nə kənəy	[you sg.] do not do. [= /nəkənəy/. The author fluctuates between joining the verbal prefix to the verb as one word and keeping them separate (as here).]
لٹی	+ləTTe	a stick. [The writer has adopted the rather uncommon practice of representing both the "singular-indefinite" suffix /e/ and the "objective" or "possessive" suffix /e/ by /gvənDē ye/ -- perhaps pronouncing these elements as /i/? In a few instances, however, he employs the more common /drajē ye/ writing for these affixes.]
شیوار	šivar	clever, cautious /šivar buəg/ to be, become clever, cautious /šivar kənəg/ to make clever, cautious
ت	+ət	[he, she, it] was. [The author consistently represents past tense forms of the copulative verb in this way. See Sec. 21. 704.]
دست	*dəst	hand /dəst bəndəg/ to join one's hands in supplication, show respect, plead

بے شک	bešəkk	without doubt, doubtless; brazen, immodest, bold
ایدگہ	+e dygə	this other, these other, the next. [The demonstrative /e/ is occasionally joined to a following word.]
یک براں	+yəkk bərā	all at once, at one time. [= /yəkk dəmə/. Makrani. The use of the "plural-definite" suffix in these forms is idiomatic.]
اولس	+wlwss	people. [The spelling with /vao/ is common, although not phonetically justifiable.]
درست	*drwst	all, whole; recognising, knowing
	/drwst kənəg/	to recognise, know. [See Sec. 18.401 (1).]
بادشاہی	badša[h]i	kingdom, rule; kingly
	/badša[h]i buəg/	to be ruled, be ruling
	/badša[h]i kənəg/	to rule (as a king)
قدرو واہگ	+kədr-w-va[h]əg	value-and-regard. [The first element is spelled with a /q/ as in Arabic; the second has been written with /h/ instead of /y/, and some Baluchis do indeed pronounce the word in this way.]
آسرات	asrat	luxury, comfort. [Also /əsrat/, which is more common in the Rakhshani dialect.]
	/asrat buəg/	to be enjoying luxury, be comfortable, well-off
	/asrat kənəg/	to enjoy luxury, live comfortably
باوری کرت	+bavəre kwrt	[he] believed her. [See /ləTTe/ above for the final /gvənDē ye/.]
ستاہانء	+sytahana	praises [obj.]. [The writer uses /h/ to separate the two /a/ vowels.]
چتر	čytr	joke. [Makrani.]
	/čytr kənəg/	to joke, play a joke
ملنڈ	mələnD	joke. [Rakhshani.]
	/mələnD jənəg/	to make fun of, tease
	/mələnD kənəg/	to joke, play a joke

پہ آئی	+pə ai	for him, her, it. [= /pər ai/.]
بلاہ	bəla[h]	monster, ghost; calamity, trouble; huge, monstrous, terrible
گرم	*gərm /gərm gyræg/	hot, warm to be, become excited, angry, upset
بہ پادانی سرء بوگ	+by padani səra buæg	to get to one's feet, get ready for action
شہرء	+ša[h]ra	in the city. [The sequence /a[h]/ is often written without /əlyp/; see Sec. 21.415 (3).]
بادشاہیہ	+badša[h]i[h]ea	in a kingdom. [The writer uses /h/ to separate /i/ and /e/.]
انگو آنگو	*yngw-angw /yngw-angw kənæg/	this way and that, hither and thither to procrastinate, shilly-shally
حرے	+[h]ərə	a donkey. [The writer has used this form of /h/ (see Sec. 21.403) because this word is pronounced /xər/ in Persian and Urdu.]
بونڈک	bunDwk	bedding and carpets, etc. piled in one corner of a house or /gydan/ for storage.
بر	*byr /byr kənæg/	on, on the surface of, at, in, inside, in an area of, in (a place) to put (a pot, kettle, etc.) on (the fire); to load onto
راہگ	ra[h]dæg /ra[h]dæg buæg/ /ra[h]dæg kənæg/	road-and-highway: way, setting out to set out to show (someone) the way
جک	jykk /jykk buæg/ /jykk kənæg/	erect, sticking up, jutting up, salient; thorn to be, become erect, get up, stick up, jut up, be salient to erect, cause to stick up, cause to get up, make salient

اے شپ اش رچ بوت	+e šəpyš roč but	this night of theirs became day. [= the night passed.]
بانگوا	bangəva	early morning, cockrow. [The author also writes /bangəva[h]/.]
بروت	bərot	moustache
تاب	tab	twist, turn
	/tab dəyæg/	to twist, make turn
	/tab kənæg/	to turn around, turn (in some direction)
	/tab vərəg/	to be, become twisted, turned
زان	zan	thigh, front portion of the upper leg
	/zanā bəndæg/	to sit cross-legged, to sit as Baluchis do in a formal /divan/, cross-legged with their mantle wrapped around their legs
وشاتک	+vəšš-atk	welcome. [= /vəšš-a[h]t/.]
حال وحوال	+[h]al-w-[h]əval	condition-and-news. [The author has used this form of /h/ because of the Arabic origin of these words. Actually, the correct Arabic form is /ə[h]val/ and not /[h]əval/.]
نامء	+name	his name. [Here the author has not followed his usual practice of writing the "objective" suffix with /gvənDē ye/.]
آہانی	+a[h]ani	their. [= /avani/. Makrani. The author has occasionally followed the Persian and Urdu practice of referring to honorific persons with plural pronouns, demonstratives, etc. Here, /a[h]ani/ refers to /vajə pənč-kwš/.]
چشیں	+čwšē	such. [= /čošē/.]
دراہنگ	dərraenəg I-II	to state, explain. [Makrani.]
پگار	*pəgar	stipend
	/pəgar [k]ylləg/	to fix a (certain) stipend
شان	šan	glory, magnificence

طٲٲ	TəTT	pride, arrogance, over-formality /TəTT kənəg/ to act arrogantly; to behave in an overly formal way
بیگاہ دیم	bega[h]-dem	early evening. [Rakhshani: /begə-dem/.]
ماڑیہانی	+maRi[h]ani	of palaces. [The author has again used /h/ to separate two vowels.]
رماٲ	+rwmə	[he, she, it] instructed, taught, showed. [= /rwməyt/. Makrani.]
چہیہ	+či[h]e	some, something. [See /maRi[h]ani/ above.]
پسیر	pesər /pesəra/ in advance	ahead, beforehand, before
کار	*kar /kara ləggəg/ to begin the work	work, task, job
چنگ	čəng /čəng buəg/ to be, become curved, coiled /čəng kənəg/ to make curved, coiled	curved, coiled
گلہ پان	gələpan	horse-herd, person who watches over a herd of horses
چنت و ہد انت	+čwnt və[h]d ynt	[it] has been some time, for some time. [Here /čwnt/ lacks its usual interrogative sense; see /kədiē/ above. /və[h]d/ = /vəxt/.]
گلہ - گلگ	gələ[g]	herd (of horses)
کرہ - کرگ	kwrrə[g]	foal, young colt (horse, donkey, or mule)
بیدلینگ	bidəllənəg I-II	to go habitually to a certain place, to frequent
کٹیت	+kəyt	[he, she, it] comes. [The author has here chosen to represent the sequence /əy/ with /[h]əmzə/ and /ye/ -- and again in /səy/, which follows. In the next paragraph but one, however, he has written /kəyt/ without the /[h]əmzə/.]

پرمایگ	pərmayəg I-/pərmatk/	to order, command
ہشک	*[h]wšk /pə [h]wška/	dry for nothing, for free
لوٹائینگ	loTaenəg I-II	to cause to be called, invited
چٹینگ	čwTTenəg I-II	to free, get rid of
ہنچائیں	+ [h]ənčaē	just such. [= / [h]ənčošē/. Makrani.]
بلکین	+bəlken	perhaps. [= /bəlkynə/. Makrani.]
چدو	+čydo	from here. [= /šyda/ or /əš yda/. Makrani. "Such a task, or perhaps even more difficult tasks, are nothing for me." Lit. "... from here difficult tasks even ..."]
عنت	+ənt	[they] are. [The writer has here spelled the present tense form of the copulative verb with / [h]əmzə/ instead of /əlyp/.]
مردیکہ	+mərdeky	a man who. [The writer (or the scribe?) has joined /ky/ to the preceding noun.]
بج	bəjj /bəjj dəyəg/ /bəjj vərəg/	bend, crookedness, bow; bent, crooked, bowed to bend, cause to bow to bend, bow
جس	jəss /jəss dəyəg/	approbation, acclaim, praise to acclaim, laud, praise
شباباش	šabaš /šabaš dəyəg/ /šabaš kənəg/	applause, plaudit, commendation to applaud (someone), cheer, laud to applaud, cheer
گول	+gō	with, in the presence of, accompanying. [/gō gysəy rəsəga/ "upon arriving home. "]
وش و وادانک	+vəšš-w-vadank	happy-and-prosperous: peaceful, cheerful. [/vadank/ is Makrani for Rakhshani /vadan/.]

/vəšš-w-vadanka/ peacefully, cheerfully. [Here the wife
of /vajə pənč-kwš/ is speaking sarcastically.]

بے درد	bedərd	heartless, cruel, unsympathetic; heartless person
درپدر	dər-pə-dər /dər-pə-dər buəg/ to be, become homeless /dər-pə-dər kənəg/ to make homeless	homeless
مہ کرتین	+mə kwrtən	[if you] had not done. [= /məkwrtən/. Cf. /nə kənəy/ above.]
سے شام	səy-šam	third supper. [For three nights after the death of a person, his family prepares food which is dedicated to his memory. /təi səy-šam/ "[May it be] your third supper!" is an expression equivalent to "Go to hell!"]
او	+o	O! [Context alone indicates that /o nazantē jən/ "O ignorant woman!" is not to be read as /əw nazantē jən/ "and the ignorant woman."]
نازانت	nazant	ignorant, foolish. [Usually /nəzant/. This word is used only as an adjective, whereas /nəzantkar/ "ignorant, inexperienced" can also serve as a noun: "ignorant person."]
کدی	+kədi	when? [Here /kədi/ denotes "ever," and with a negative verb, "never." Cf. /kədiē/ above.]
مزارکش	məzar-kwš	tiger-slayer
پرمان ات دات	+pərmanyt dat	[you] gave your command. [/yt/ is the second person "objective" or "possessive" suffix. See Sec. 11.901.]
پرمان	*pərman /pərman bərag/ to carry out an order	command, order
بر	*byr /byr dəyag/ to put over, cover	on, on the surface of, at, in, inside, in an area of, in (a place)

تسلا	təsəlla	assurance, condolence /təsəlla buəg/ to be assured, condoled /təsəlla dəyəg/ to assure, condole /təsəlla kənəg/ to reassure oneself
بلڈان	+bɪləDDən	[that we] may move. [The writer uses /əlyp/ + /nun/ to represent the personal ending /ən/.]
پد	*pəd	afterward, back /pəd jənəg/ to go looking for. [Makrani. Rakhshani employs /pəd-w-rənd jənəg/ for this meaning.]
آئمن	+atkyn	coming, advent. [Makrani. Rakhshani uses /a[h]tyn/. See Sec. 19.108.]
ڈک	*Dəkk	blow, stroke; score (in a game) /Dəkk vərəg/ to strike together, collide, be struck
تہار	tə[h]ar	dark. [Synonymous with /tarmə[g]/.] /tə[h]ar buəg/ to be, become dark /tə[h]ar kənəg/ to make dark
پکر	pykr	thinking, cogitation; worry. [Older Baluchi /pygr/.] /pykr jənəg/ to think of, hit upon an idea /pykr kənəg/ to think, meditate; to worry
الگر	ylgər	rushing, hurrying /ylgər buəg/ to be rushing, hurrying /ylgər dəyəg/ to rush, hurry (someone) /ylgər kənəg/ to rush, hurry
کش	kəš	side (of the body, just under the ribs) /-əy kəša/ next to, by the side of /kəš dəyəg/ to beat rapidly, hit quickly /kəš kənəg/ to move rapidly, go as fast as one can
زمزیل	zəmzil	chain, fetter
بے بنگ	bebwnəg	without baggage, without any means of transport

سوگو	sogəv	safe, secure, firm /sogəv buəg/ to be, become safe, secure, firm /sogəv kənəg/ to make safe, secure, firm
سُرگ	swrəg I-I	to move, make a movement
گِر	gyrr	dragging, mark or trail where something has been dragged /gyrr buəg/ to be dragged /gyrr kənəg/ to drag. [= /gyrrəg/.]
بے توار	betəvar	silent, speechless, mute, voiceless /betəvar buəg/ to be, become silent, speechless, mute, voiceless /betəvar kənəg/ to make silent, speechless, mute, voiceless
کاه و کدیم	ka[h]-w-kədim	grass-and-grain: food for beasts of burden, cattle, etc. [/kədim/ denotes a ration of rough grain given to one's animals each day.] /ka[h]-w-kədim kənəg/ to give food to one's beasts of burden, cattle, etc.
بلکین	+bəlken	but rather, but instead. [= /bəlky/. Makrani.]
روژنائی	rožnai	light, illumination. [Usually /rošnai/ in Rakhshani.] /rožnai buəg/ to be light, illumination /rožnai kənəg/ to make light, illuminate
وہدیکہ	+və[h]deky	when, at the time that. [= /vəxte ky/. Makrani.]
ردی	rədi	by mistake, erroneously /pə rədi/ or /rədia/ by mistake, erroneously
بدن	bədən	body (of a person, etc.). [The form in the text is /bədəne/ "his body"; the /gvənDē ye/ stands for the "objective" or "possessive" suffix /e/; cf. /ləTTe/ above.]
ہر چنکس	+[h]ər čynkəs	howsoever much. [Here /čynkəs/ lacks its usual interrogative sense; cf. /kədi/ and /čwnt/ above.]

سپاہی	+sypa[h]i	soldier. [= /sypai/.]
بے واب	bevab /bevab buəg/ to be sleepless /bevab kənəg/ to keep awake, keep from sleeping	sleepless, awake
بیگاہ	+bega[h]	evening. [= /begə/.]
جرّ	jərr	cloth, clothing. [= /pwčč/. Eastern Baluchi.]
لہتیں	+la[h]tē	some, a few, several. [Cf. /ša[h]ra/ above.]
ہفت	+həft	seven. [= /həpt/. Possibly Eastern Baluchi, or perhaps due to the influence of Persian /həft/.]
لٹک	lwTTəg I-I	to loot
لنٹ لڑونج	lwnT-lwRonj	pouting, glum-faced, with a hangdog look. [Lit. "lip-hanging-down."]
رماقی	+rwmate	[she] instructed him. [= /rwmayte/. Cf. /rwmate/ above.]
ہرجین - سرجین	[h]wrjin	saddlebag. [This word is written with both forms of /h/ since in some dialects it is /xwrjin/.]
آئی گورے پچانے بگر	+ai gvəreɪ pwččana bɣyr	take the clothes he is wearing! [Lit. "Take the clothes of his breast! "]
پنجاہ	+pənja[h]	fifty. [= /pənja/.]
گپ	*gəpp /gəpp zurəg/ to take (someone's) advice	conversation, chat, talk
آرت	+art	flour. [= /aRt/. Makrani.]
زہر	za[h]r /za[h]r dəyəg/ to poison /za[h]r vərəg/ to take poison, be poisoned	poison. [Here spelled without /əlyp/, as might be expected.]

دچار	*dwčar	confrontation, facing, coming face to face
	/dwčar vərəg/	to come face to face, confront
وشال	vəššal	happy, glad. [Also /vəšš[h]al/.]
	/vəššal buəg/	to be, become happy, glad
	/vəššal kənəg/	to make happy, glad
ہلہ	[h]ələ	hurry, commotion, tumult; hurry up!
	/[h]ələ buəg/	to be hurry, commotion, tumult
	/[h]ələ kənəg/	to hurry, make haste
بقالے	+bəkkale	[it is] a merchant! [The spelling with /q/ is in accordance with the Arabic original.]
اترم	wtrwm	springing to one's feet
	/wtrwm buəg/	to be (suddenly) upon one's feet
	/wtrwm kənəg/	to spring to one's feet
لیٹینگ	leTenəg I-II	to cause to lie down, to lay down
جہل	+ja[h]l	down, deep, low. [Cf. /ša[h]ra/, /za[h]r/, etc. above.]
کمال	kəmal	wonder, marvel, extraordinary feat
	/kəmal buəg/	to be a wonder, marvel, feat
	/kəmal kənəg/	to perform a wonder, marvel, feat
لوگ	log	house, home. [= /gys/. Makrani.]
بیرو	berəv	turning (the direction of motion of a moving object)
	/berəv buəg/	to be turned, diverted
	/berəv dəyəg/	to turn, divert
	/berəv kənəg/	to turn, divert
گل وبال	gəl-w-bal	rejoicing-and-flight: jubilation, great rejoicing
	/gəl-w-bal kənəg/	to be jubilation
	/gəl-w-bal kənəg/	to be jubilant, rejoice

درجہ - درجہ	dərjə[g]	degree, level, class, position
برز	*bwrz /bwrz buəg/ to be raised, exalted /bwrz kənəg/ to raise, exalt	above, over, up, high, tall
مڑ و جنگ	myR-w-jəng /myR-w-jəng buəg/ to be a battle, war /myR-w-jəng kənəg/ to fight a battle, war	struggle-and-war: battle, war
ڈاہ	*Da[h] /Da[h] pərrenəg/ to spread the alarm	alarm
پڑینگ	pərrenəg I-II	to make fly off, make slip away, throw away
ہمراہی	[h]əmra[h]i /[h]əmra[h]i buəg/ to be in company /[h]əmra[h]i kənəg/ to keep company	companionship, company
مڑ	myR	battle, struggle, quarrel
سمبرگ	səmbərəg I-I	to gather one's strength, get ready for action
گشت	*gəšt	patrol, round, turn, time. [Here the writer has used /gəštā/ in the sense of "times, turns."]
سوب	sob /sob bərəg/ to gain a victory, become successful /sob buəg/ to be successful /sob kənəg/ to make a success (of something), to succeed	success, victory
ترمب	trwmb	trumpet, bugle
چالاک	čalak /čalak buəg/ to be, become clever, cunning, smart, active /čalak kənəg/ to make clever, cunning, smart, active	clever, cunning, smart, active
تنگو	təngəv	gold. [= /so[h]r/. /təngəv/ is mostly found in literary writing and poetry in Rakhshani Baluchi.]

سَنج	sənj	(horse) harness /sənj buəg/ to be harnessed /sənj kənəg/ to harness (a horse)
سپاه	sypa[h]	army
توپ	top	bolt of cloth; cannon. [/gõ yəkk top gwda/ "with one bolt [of] cloth." The author has used /gwd/ "headcloth" for "unsewn cloth."]
زین	zen	(horse) saddle /zen buəg/ to be saddled /zen kənəg/ to saddle (a horse)
ترڈگ	trəDDəg I-I	to skip, gambol, frisk
گوانز	gvanz	swing /gvanz dəyəg/ to swing (something) /gvanz vərəg/ to swing to and fro
ڈرک	drykk	jump, leap /drykk jənəg/ to make a jump, leap /drykk kənəg/ to jump, leap /pə drykk/ jumping, "jumpingly"
وَس	vəss	power, control, effort /-əy vəssa buəg/ to be in the power of /vəss kənəg/ to exert oneself, do one's best
بگل	bəgəl	armpit; embrace /bəgəla buəg/ to be under one's arm /bəgəla kənəg/ to take under one's arm /bəgəl kənəg/ to embrace
کوروت	kurot	uprooted /kurot buəg/ to be uprooted /kurot kənəg/ to uproot
آئیء	+aia	he, she, it. [Form used as the subject of a past tense transitive verb in the Makrani dialect. See Sec. 15.901.]

بے سمائی	besəmai	heedlessness, recklessness; heedlessly, recklessly
قدرت	kwdrət	power (of God); God. [The spelling with /q/ is in accordance with the Arabic original.]
آئی سیاہ و جندء کہ ولیت	+ai sypa[h] w jynda ky dist	when his army and he himself saw ... [Here /ky/ has the sense of "when."]
پہلوان	pa[h]ləvan	hero, warrior, brave person. [The origin of /paləvan/ "bard, singer of epic poetry. "]
پروش	*proš /proš kənəg/	defeat to break up (as a defeated army on the battle-field), disperse
واگ	vag	bridle
ہیر - ایر	*[h]er /[h]er gejəg/	down to take down, put down. [In Makrani Baluchi the past tense stem of /gejəg/ is either /get/ or /getk/; the author has here written /ghet/ -- perhaps for /ge[h]t/.]
نیمہ - نیمگ	nemə[g]	half, half portion. [This is the noun form of /nem/ "half"; it is homophonous with /neməg/ "direction, side. "]
بلے ... اتسکاں	bəle ... ətkā	but we didn't get anything from /vajə pənč-kwš/, and we turned and came [back] dry and empty-handed. [It is traditional to end an /azmanəkk/ with some such address to one's audience -- usually negative in content: e. g. "we got a wife for him, but brigands kidnapped her on the way, " or "he received a rich reward, but it was stolen before he got it home, " etc.]
دست ہورک	dəst-[h]ork /dəst-[h]ork buəg/ /dəst-[h]ork kənəg/	empty-handed to be, become empty-handed to leave empty-handed

- ۱- بادشاہ پہ واجہ پنج کشء چوہنیں اسپے دیم دات ؟
- ۲- دشمنیں بادشاہء نام کے ات ؟
- ۳- شاہرء دکاناں ریتگیں ڈنگء چنکس راہگیر اتنت ؟
- ۴- چے ، واجہ پنج کش گواچنی درست مشکاں کشت ؟
- ۵- وختے کہ واجہ پنج کش تارمگء مزارء گوں ڈک وارت ، آچے پکر کرت ؟
- ۶- واجہ پنج کش ڈنء راہگیرانی پٹ ولوٹ ء پہ کئی پچاں پوشت ؟
- ۷- اولی وار کہ واجہ پنج کش بہ بادشاہء دیوانء آہت ، آرا چنکس پگار رست ؟
- ۸- چے ، واجہ پنج کشء جن شیواریں جنینے ات ؟
- ۹- واجہ پنج کش وتی جنء ہلکء چے کار کرت ؟
- ۱۰- ہر دیں کہ واجہ پنج کش اولی وار اے بادشاہیء آہت ، تو چوہنیں گسے جک کرت ؟
- ۱۱- بادشاہ مزارء چون کرت کہ واجہ پنج کش گپتگت ؟

۱۲۔ ہر دیں کہ بادشاہ واجہ پنچ کشء گشت کہ مزارء زندگ بیاریت
تو آچے کرت ؟

۱۳۔ چے ، واجہ پنچ کش وت بہ ماڑیء بادشاہء سعی کرت کہ آ
مزارء گپتہ ؟

۱۴۔ واجہ پنچ کشء پرچے تپء گپت ؟
۱۵۔ واجہ پنچ کش پرچے ڈرچکء بگلء کنگء کوشش کرت ؟

27.302. Fill the Blanks.

- ۱۔ بادشاہء پرمانء روء آءرا اسپانی _____ جوڑ کرتنت ۔
- ۲۔ اے بیوسیں کارگر امدء _____ کنت و وتی روچاں گوازینیت۔
- ۳۔ _____ اے گلگاں دزنت و وتی کونڈاں برنت ۔
- ۴۔ اے بزرگء _____ جنے ات ، او آءرا باز امرات کرتگت ۔
- ۵۔ پیشء بلوچی استمانء شاعرانی مزینں کدر و _____
اسدت ۔
- ۶۔ اے ڈولیں _____ منا دوست نبت ۔
- ۷۔ ما اش اودء _____ ترتن و آہشن ۔
- ۸۔ تی ہمسایگ گوں تو ملنڈ کنت ۔ آئی گپاں _____
مکن ۔
- ۹۔ بلوچ گشت کہ ترسوکیں مرد مدام _____ ء چیرء
انت ۔

- ۱۰۔ امریکہء ہنرکارانءِ مزین ————— رسیت ۔
- ۱۱۔ گوستگیں بلوچ چو ترکانی ڈولءِ وتی ————— چنگ کرتنت
و تاب دانتت ۔
- ۱۲۔ گوستگیں دور و باریءِ ما سک و ش و —————
اتن ۔
- ۱۳۔ منی ناکوزاتکءِ اسپءِ ————— مزارے برتہ ۔
- ۱۴۔ آڑا تپءِ گپتہ و کوٹیءِ ————— تہا و اب انت ۔
- ۱۵۔ راہگیرءِ دست و پاداں گوں چٹءِ سک و —————
بستن ۔
- ۱۶۔ ما ہر روج بیگہءِ وختءِ وتی اولاکاں ————— کنن ۔
- ۱۷۔ تو ————— ممکن ۔ تنی ہرجینءِ آ زوت کاریت ۔
- ۱۸۔ ڈگارجبءِ توارءِ شہ من ————— کرت ، ولے منی ہراس
اش وتی نیادءِ ہیچ نسرِت ۔
- ۱۹۔ آئی زاہگ چار سالءِ انت ، او اے کسانیءِ سک
————— انت ۔
- ۲۰۔ مے گورگ گسءِ دیمءِ ————— انت ۔
- | | | | |
|------------|------|----------|---------|
| کاہ و کدیم | لیپ | مشک | شیواریں |
| سوگو | گرٹی | دست ہورک | بونڈک |
| ثرڈان | باور | گلہ پان | بروتان |

پکارے پکارے
 وایگے وایگے
 کسگ وادان
 اُترم چتر
 پوریات چالاک

27.303. Variation.

۱۔ بگل:

آئی بگل باز درد کنت -
 تو اے ٹاں بگلء کن و دیمء برو !
 من وقی سنگتء بگل کرتن و وشاہت گشتن -
 زیبائیں جنکے بادشاہء بگلء و اب ات -
 تو منی بگلء بند و کتے گپ بجن !

۲۔ ہمراہی:

منا آئی ہمراہی دوست نبت - آ پوکیں مردے -
 حمل جیہندء ہمراہیء گیشتر کسالیں مردم اتنت ،
 پیشا پرتگیزی آرا ٹپی کرتنت و بستنت -
 اے سپرء اگ منی ہمراہی بجن تو باز شتر بیت -
 آئی ہمراہیء نبوتہ - تو پرچے آئی نامء گرے کہ
 آ ام شئے ڈنگء مردے ؛
 زالبولء ہمراہیء مردم اش بازیں ہبرانش دم
 بارت -

۳۔ سمبرگ:

آئی اولی لٹاءِ جنگِ رند من سمبرتن و آءرا بہ
ڈگاءِ جتن و دستانش بستن -

ما اے بازی پہ جنگِ سمبرن -
تانکہ تو نسبرتگے ، آئی دیمء داشت نکنے -
آ زوت سمبرت و وتی آڑء دور شانت -
شما پر اے کارء کدی سمبرت ؟

۴- سوب:

بلوچ اے جنگِ سوب کرتنت -
آ سالء جنگِ کئی سوب بوت ؟
ما اے گچینکاریء سوب کٹن -
آ اش شما سوبء بُرت -
اے جنگِ شما سوب کرت نکنت -

۵- سوگو:

تو وتی زراں سوگو کن کہ کس مگندیتے -
من تی ساتاں سوگوئیں جاگگے ایر کرتگن - تو ہچ
گرتی مکن !

آ منی سوگوئیں دوستے -
دزء دستاں سوگو بند !
کوٹاء بندیاں پہ سوگوئیں جاگگ جوڑ کرتگنت -

۶۔ کمال :

امریکہ و اُرسے ہنرکار وتی کمالاں پیش داشتگنت -
آٹرا کمالے بیوتین تو انکہ سالان منسبےء رست -
ما وتی کومےء کمالے درجہء رسائینن -
ہندوستانے ہنرکار مگولانی ماڑیانی بندگےء کمال کرتگنت -
مروچاں اے ڈولیس چھیانی جوڑ کنگ کمالے نہ انت -

۷۔ بیرو:

تیراس ، منی رگےء انگو بیرو کن !
من مرگان آئی نیمگےء بیرو دات ولے آ جت
نکرتے -

تو پرچے منی پسان آنگو بیرو کرتے ؟
نون بگ و گورمےء پدی بیرو کن و بیر !
من یاگیئین اشترےء بیرو کنانےء کاؤرت ، او ما ڈرت
گٹ کرتن و گپتنش -

۸۔ نیچ :

اے کارچےء کے نیچ داتہ ؟
اے ٹولےء ما نیچ داتن -
درچکےء ٹول اش گواتےء نیچ وارتنہ -
ما اش بدیگاں نیچ نورن -

اے زیبائیں جنگِ رنگ و ہندگ جوانیں و زناآنی
سراں ام بیچ دنت ۔

۹۔ پکر:

تو پکر مکن ! تئی چکاس ۽ پدآسر شتر پیت ۔
من پکر جتن کہ اے سال ۽ چلگ ۽ پر اے ملک ۽
بگوارینین یا امریکہ ۽ بروین ۔

منی پکر ۽ آہت کہ اے سپاہی ۽ جست بکنین ۔ بلکہ
آ منا آئی بابت ۽ بگشیت ۔

من پکرانی تھا کپتہ کہ چون وتی زندہ ۽ بگوارینین ۔
منا وتی زاہگ و زالبولانی پکر بوت کہ آوانی
ہیال ۽ کنت ۔

۱۰۔ کش:

منی کش درد کنت ۔
آ منی کش ۽ نشت ۔
من آرا لٹے کش داتن ۔ امود ۽ ٹست ۔
ما شہ کوہ ۽ کش کنان ۽ آہتن رستن ۔
ما باند انت کش بکنن و آواں زوت برسینن ۔

۱۱۔ چک:

ما پر وتی چلگ ۽ کڈے جک کرتن ۔

مے اشتر اے جگاں ورنٹ -
تو وتی پازواراں پادے کن - چو مہیت ترا جگ
بلگنت -

ما وتی وانجاء دیمے پہ بیرکے دارے جگ کرتن -
آ ٹپیں سپاہی دو وار جگ بوت ، ولے پدی کپت
او رندے ما آڑا بڈ کرتن -

۱۲۔ تاب :

ما درست اے ڈرچکے آشکے لؤل تاب داتن
پروشتن -

تو وتی راہے تاب مدے !
آسک تچانے آئی نیمگے تاب کرت ولے آ
جت نکرتے -

موٹلے دیمے اینگو تاب دے !
گوں موٹلے ڈکے ورگے سببے آئی پاد تاب
وارتگت -

۱۳۔ ٹٹ :

تو ٹٹ مکن ! آگہ نان نوارتگے ، گوں ما بور !
آ ٹٹ کنت - گشیت کہ من گشنگ نہ ان -
ما بدیگانی ٹٹے پروشتن -

نوکیں منسیدار یک ٹٹےءے شہرے آہت ۔
ٹٹ جوان نہ انت ۔ تو وتی ٹٹےءے ہدار !

۱۴۔ ملنڈ :

من گون آئی ملنڈ کرتن ولے آ گواچنی گریوگے لگت ۔
تئی ملنڈ منا دوست نبت ۔
شما بائد انت اے پیریں مردے سرے ملنڈ مجنت ۔
آ منی سرے ملنڈ جنت ۔ پیشا من زار گپتن ۔
ترا دشمنے ملنڈ و پیگور نسوچنت ؟

۱۵۔ بلاہ :

اے زاہگ پمن بلاہے بوت ۔ من ہیچ جاگ شت
نکنین ۔

گشت کہ آئی بچک دوشی بلاہے دیستہ وتستہ ۔
اے بلاہیں سنگےءے من زرت نکنین ۔
تئی سرے بلاہے بکپیت ! تو پرچے آرتاں دزتگے ؟
ما بلاہےءے اے بندےءے پروشتن ۔

۱۶۔ راہدگ :

ما اش آئی گسےءے راہدگ بوتن ۔ مارا ہاؤرےءے
گپت ۔

شما بائد انت میماناں راہدگ بکنت ۔

بلوچانی کوہنیں دودے کہ وتی میمانء راہگ کفنت -
 شما راہگ بہت - ما دے رند کاین -
 تو منا راہگ بکن پرچے کہ اے تارگء راہء
 گار مکنین -

۱۷۔ بے شک :

بے شک آ منی سیال انت ، ولے من آئی چادیئیں
 جنگء ہاروس نکنین -

آ بے شکیں مردے - درستانی دیمء اے ڈولیں
 گندگیں ہبر کنت -

آئی بے شکیں زالبول منا دوست نبنت -

ما بے شک پہ وتی ننگء مرن -

تئی زاہگ بے شک انت ، ولے آئی زاہگ بدیں
 مردمء دیمء آہتنء لچ کنت -

۱۸۔ بادشاہی :

نصیر خانء جوانیں بادشاہیئے ات -

نوزدومی سدئیء بلوچ سندء بادشاہی کرتنت او پدء

بادشاہیء اش انگریز پلنتت -

من آرا بادشاہیئیں مندیلے سرگرد داتن -

ایرانء بادشاہ اے تمندارء بادشاہیئیں اسپے بشکات -

روکیتی پنجابء ام بلوچ بادشاہی کرتنت -

۱۹- الگر:

منی رندء الگر کن کہ آواں زوت برسینن -
آ الگر کنانء آہت و مارا ڈاہ دات -
اش آئی الگر نبوت ، او ہاؤرء تہا مدان مدانء
آہت - ولے ما ہاؤرء شہ پیش رستن -
من الگر کرت نکنین پرچے کہ منی پادء جگے لگتے -
من وقی گلامء الگر داتن کہ سرکارء ڈنگء بابتء
سئی بکنت -

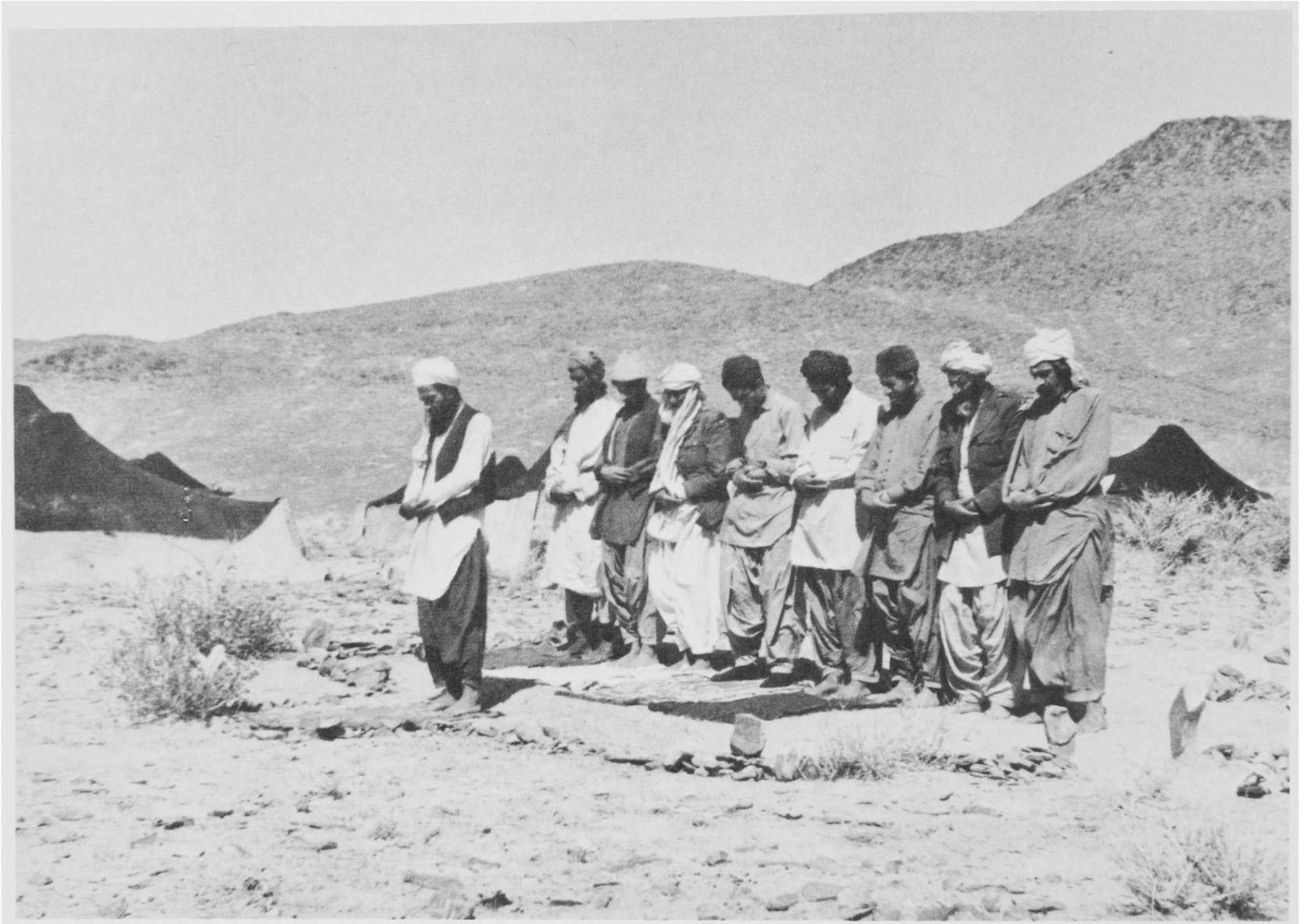
۲۰- وس

من وس کرتن کہ آ ہسپتالء بروت ، ولے آ منی
گپء نذرت -

تانکہ منی وس انت ، من وانگ و زانگء
نیلین -

یک تیرے منی اسپء وسء گپت و من
ایرے کپتن و گوں بدیگاں تنا وسء مرثن -
موٹل شہ منی وسء در شت و کڈےء کپت -
منی وس پنچت کہ اے بلاہیں بندء ایوکء
گر بکنین و برین -

- ۱- زان ۳- چٹینگ ۵- بے درد ۷- زمزیل ۹- لٹگ
۲- بانگوا ۴- شاباش ۶- تسلا ۸- بدن ۱۰- کوروت



Performing the noon prayer in a nomadic encampment.

UNIT TWENTY-EIGHT

28.100. Texts.

28.101. Text I.

The modern short story presented in this Section is by Mr. Asmatullah Khan Jamaldini (/əsmətʷlla[h] xan jəmalɖini/). It appeared in the September, 1967, issue of /wlvss/ published in Quetta.

The author belongs to the /jəmalɖini/ subtribe of the Rakhshani tribe, and the grammar and vocabulary which he has chosen to employ in his story are perhaps more typically Rakhshani than those of the /azmanəkk/ given in Unit XXVII. The text still contains various "Makrani-isms," of course: some of these are due to the general commingling of dialects so common now in the urban centres of Baluchistan, while others are again attributable to the conscious desire for linguistic standardisation discussed previously.

The major difficulty to be encountered in this text is the inconsistency of the orthography. Substantive suffixes, verbal affixes, etc. are written now in one way and now in another; words of Perso-Arabic origin are sometimes spelled in accordance with Baluchi pronunciation and sometimes in their original orthography; a word given in Makrani form in one place may be repeated elsewhere in its Rakhshani pronunciation, etc. Some of these irregularities are due, no doubt, to the author's own predilections; others must be attributed to scribal carelessness, however, and still others may be laid at the door of hasty editing. A great many of these inconsistencies have been edited out of the text as given here, but enough have been left to give the student an idea of the problems involved and to provide practice in reading "real Baluchi" -- Baluchi as it now appears in all too many modern publications. Necessary notes and comments have again been included in the following serial vocabulary (marked by a "+"), as in the preceding Unit.

دنگ

” راجيءَ وٽي چماڻ بدار - چو وٽي حقيڻ اولاد بزان ، مئ
گسءَ براه انت - مئ ڪوڙوءَ مراد انت - بادشاھين خدا جان اڃ
ما عبدلءَ پلت - ڪوہ و تٿاراني دئ موني ڪرت ، و مارا بئ بئچ

کرت - نون یال کن واجہ اے امرے آئی شان و حکمت
 چون مفت و کلزیں مارا دتکے داتے - " پیرین گمی
 وتی لوگیء پنت دات -
 لوگی پسوئے گوشت : " تی پنت منی سر و چماں -
 من وت پہ راجی ندر و صدقہ اُن - شہ بے اولادیء
 دردی زرابء - نون ربء درا لک وار شکرات انت ،
 پرے روچان ، من پہ وتی واجہیں خدا خیرات اُن کہ منی
 تہارین و ڈونگیں گسء تہا یک چراگء روکے کرت - "
 راجیء پت دیری شہ دنیا شوتت - ہنٹکے دیما آئی
 ماس ہم آہرا بہ ہفت سالگیء عمرء اشت و پہ آخوبتی
 شہ دنیا لڈ و بار کرت - گل زمینء سرا راجیء کس نہ
 ات - آ ایوک و تنہا ات - نہ دگہ براسء ات نہ گوار -
 آ گریت ، مودگ کشت کہ نون تنہا بوت - برے غمء
 تہا کسے گونائی ارسان شریک نہ انت - کسے آئی ٹپیین
 دلء ہڈگیر نہ انت - مخلوق غمء آسران بر آئی ماہین
 پیشانی دیستنت - شہ غم و گریوگء آئی چم سہر بوتنت -
 شہ فکرء آئی تاجکین دیم زرد گشت -
 دراہین اولس گئیء گوشتنت - " تی یکین بچ انچا
 کوہ و تلارانی دیم ہونی بوت - نون ترا نہ بچ است

نہ ڈنگ ۔ تے بے ماس و پس این راجی کہ برے شایبتین دنیا
 تہا انت ، گورسیء پکن ۔ تی بے پچیء غم کم بیت ۔ خدا و
 رسول ہم وش بنت ، و مخلوق ہم شہ تہ وش بنت ۔ “
 گمی گون وتہ پکر کرت : ” دگرء زہگء رودینگ بلائے
 پہ مردمء ۔ آ منی جندء اولاد نہ انت کہ رودینین کہ دل
 منی سرد ببیت ۔ “ ولے زوت آئی دلء تہا خیال آہت :
 ” منی بز و میشان شپانک نیست ۔ منی طاعت و توان شوتہ ۔
 من پیر و بے واک اُن ۔ ایش پن شر انت ۔ راجیء غور
 کنن ۔ منی میشان پہ چراگء بارت ۔ منی ہڈ آسودگ بنت ۔ “
 پیرین گمی پہ گل و وش راجیء وتی لوگء آورت ۔ آرا
 دلاسا داتے ۔ آئی لوگی پہ راجی اپجو مہر کرتء کہ درد
 بگرت حقین ماس ۔ انکہ دلاسا و مہرء شہ راجیء دلء
 آئی وتی ماسء غم و خیال کم بوت ۔ آئی گمیء وتی پس
 و آئی لوگیء وتی ماس گوشت و اپجو گون اش دل داتے ۔
 راجیء کار ہمیش ات کہ صحبء گور بامء وختء کہ روج
 شہ کوہانی پشتء وتی زیرگان بہ جمران تالان کرت ، آ
 شہ وتی نپادء پاد کات ، شہ کڈکء ڈنہ در کیت و
 میشان پہ کاوچرء دیما گیت ۔ روج قرار قرار بہ آزمانے
 دیما برز کات و درستین جہان روژنائی بوت ۔ بوچ و جر بہ

صبح ۽ گوات ۽ تہا چند وارتنت - مرگ بہ آزمان ۽ بال
 کرتنت و وش وشین توار جنت - انچو معلوم بوت کہ
 درستین جہان گل و وشی کنت - آ بہ کاوچر ۽ سر بوت
 و جندے بہ گوات گریں کاوانی تہا لیب کرت - پھلانی درمب
 جوڑ کرت - وشین زمیل ۽ گوشت - ہر کدین روج وتی
 دیما کوہانی گدا بر داتے ، آ میشان پہ لوگ ۽ اے کرت -
 ہے ڈول ۽ روج و ہفتگ پہ ماہ و سالان بدل بوتنت -
 انچشین روج ۽ اتک کہ راجی مزن و پیگلگ بوت - آئی دیم
 چو چاردہین ماہ ۽ درا کرت - آئی بالاد چو چندین سول ۽ روست -
 آئی گلابین انارک ، ہمارین چم و آسکین گردن آٹرا چو
 پری ۽ درا کرتنت - یک روج گئی ۽ لوگی پکر کرت : ” راجی
 نون سنرستگین جنک ۽ ، زیات نندارینگ عیب انت -
 ورنائی یک گنوکی ۽ - چو مہیت اے جنک عیبے بیاریت - “
 آ شپ ۽ گون وتی گسواجہ ۽ گپ و تران کرت : ” راجی
 مزن بوتہ - جاگہ سانگ و آروس ۽ کارے پکن - “ ولے
 گمی گوشت : - ” مارا چے جٹ و اشتاپ کپتہ ، وتی لوگ ۽
 براہ چو زوت شہ وتی دیدگان دور بکنن ؛ منی دل گوشی
 راجی ۽ چو زوت آروس مہ دین - “
 ” ولے سنرستگین جنک ۽ نندارینگ عیب ۽ جاگہ انت - “

آئی لوگی گوشت - گمی گوشت : ” بے راجی آروس روچے
 نہ روچے گندیت - ولے لائین وخت صبر کن کہ زبرین
 مالدارے پرائی نام بگریت ، گڑا زبر بیت کہ شہ آئی
 ہما لب بعض گرن ، وتی گسء آباد کنن - راجی شرنگ
 و شرچوچ ئے - من جوان زانین پر آئی ہر کس بعض
 لب دنت - ” گمی اتکہ جبرء وتی لوگیء زبانء بست -
 ربء امر بوتنت - لائین ماہ پد گمیء لوگی شہ نامپادین
 دنیاہ لڈت - راجی پہ وتی غم خوارین ماسء بعض ارس
 ریتک - ارمان کرت کہ ” بمنی سرا یک دگہ استالء پرشت -
 دگہ شامء آہت - منی نصیبء گریوگ انت - ارسء
 ریچک انت - شوین مردمء آرام و وشنی کجا رسیت ؟ -
 ہائے ، ہائے ، پمینی بختء - کہ شہ ازلء منی چم پہ
 گریوگا جوڑ بوتنت - منی دل پہ غمء جوڑ بوتہ - منی جند
 پہ خوریء پیدا بوتہ - منا تا مروچی وشنی و گل نصیب
 نہ بوتہ - ”

گمی آرا دلاسا دات : ” ایش دنیاہ کار انت - ادا
 ہر کس یک وختے شہ وتی زندء دست شودیت - غم و
 فکر مکن - شہ غمان فائدگ نیست - تنا وختےء منی جانء
 تہا جان است - من وتی سر پر تہ دین ولے ترا خوار و

تکلیف نہ کنین ۔

پہ راجی ، گمیء لوگیء مرک وت یک غمء کوہ ات ۔
ولے شائیء مرکء پد لوگء درستین زند و شون بہ راجیء
تہائین سرا کپنتت ۔ بزانی دوشگ ، ہیزکء منگ ، نان
پچگ ، ایش و آ ۔ درستین کارانء راجی وت کرت ۔
ولے نون گمی میشان وت پہ چراگء برت ۔ اگہ وختے
کہ شہرء کار بوتین ، گڑا راجی رگء کوہ و کوچگان پہ
چراگء برت ۔

یک روچ گمی سوزگانی نیاما میشانء چارینت گوں
وت پکر کرت : ” راجی نون مزن بوتہ ۔ آروس دیگ
لوٹیت ۔ اگہ آرا آروس بدین پدا منی لوگء شون
کئے کنت ، تو منی جندا آروس کنگی بیت ... راجی
منی وتی جنک نہ انت ، من شہ دگرء بدلء پرچے
وت آروس مکنین ئے ، تاکہ منی گسء شون ببیت ؟
منی ہڈ و دست و پاد آسودگ بنت ۔ شرع و قرآن
ہم منیت ۔ بلے پمن شرم و ہیا و ترس چے انت ؟
راجیء من وت غور کرتہ ، رودینتہ ... نون من آئی را
دگرء بگلء نہ دین ... کہ منی خواری پوک بنت ... من
وت ... گون ... ”

آچو گنوکء رپٿانء ميشان په لوگء نيمگا ديما گيت ،
 لوگء رست ، راجيء توار کرت - ” راجي ، مني ديگ !
 مني مراد ! ميشاني خيالء کن که من ادا لاليء [همساگيء
 زالبول] سوچء دين - ” راجي گوشت :- ” ابو ،
 اے چے سوچء ؛ تي بدلء من سوچء دين - ته
 دم برتگے - ”

گمي گوشت ؛ ” تي کارے نه انت - ” او په لاليء
 لوگء شوت -

گوربامء ساري گمي راجيء گوشت که ” من شهرء
 روين - ته مروچي ميشان په چراگء برے - ” راجي
 سوچ کرت :- ” ابو ، شهرء پرچے روء ؛ لوگء تنے
 وختء درستين چي و اسباب است - ” گمي گوشت ؛ ” نون
 من ترا نه گوشين - شه شهرء پدي آتون - ته وت
 سئي بے - ”

راجي ميشان په چراگء مروچي برت و جنرے به
 سوزين کاہاني سرا نشت و پکر کرت ؛ ” پس په چے
 شهرء شوت ... ؟ ” آئي ہر چنکے پکر کرت ولے سرے
 بچ نہ کپت - آئي ميشان شه یک ڈگارء به دگ ڈگارء
 چارينت - وختے کہ روج بيگے بوت آئي ميشان په لوگء

ديمء گيت و لوگء رست - ميشان دشت و آرت تر
 کرت ، نان پتک و په وتي پسء دوارء نشت -
 هے ساعتء لالی آت و راجی لالیء سوچ کرت :
 ” منی پس زی تیء آتک و مروچی شهء شوت - تو
 سئء په چه شهء شوتہ ؟ ” لالی گوشت : ” تو په
 راستی گوشتہ کہ تہ سئ نہ سئ ؟ نون من ترا سئ کنین
 کہ گی آروس کنت ، شهء شوتہ په چئیء گریگا و ملائ
 په نکاحء بندگء کاریت - “
 ” بے پیریء پس آروس کنت ؟ ” راجی گوشت -
 لالی گوشت : ” دگ چون پکنت ؟ پُرین لوگء واجہ انت -
 بید شہ جنء درستین کار نہ بنت - “
 راجی گوشت : ” من کہ آئی لوگء درستین کاران
 کنین - “

لالی گوشت : ” بے آ گونته آروس کنت ! “
 ” بس کن ، بے باک ! پس گوں وتی اولادء آروس کرتہ
 کہ آ گوں من کنت ؟ ” راجی گوشت -
 لالی گوشت : ” او گنوک ، تو آئی حقین اولاد نہء ،
 گوں تو آئی نکاح روا انت - ” راجی اے گپء اشکت
 و آئی دل بڈگء لگت - آئی چم شہ ارسء پر بوتنت

و آئی گون و تہ گوشت : ” من گمیءِ حقین اولاد نہ اُن
... من ... گمی ... ”

اے دگہ صحبءِ گمی گون چہیان و گون یک ملاء
لوگءِ آت - آئی دلیت کہ آئی بز و میش مروچی بہ
لوگءِ دیما و پتگ انت - لوگءِ دپ پاچ انت - آئی
توار جت ، تہ کسءِ تک و توار نہ آت - لوگءِ کس
نہ ات - آئی گون و تہ پُس پُس کرت : ” راجی منی حقین
اولاد نہ ات - آئی منی لوگءِ اشہ و شوتہ ... منی
پرواہئے نہاشت ... راجی منی حقین اولاد نہ ات ...
راجی ... حقین ... ”

The following article appeared in the April 8th, 1968, edition of the weekly newspaper /nokē dāwr/, published at Quetta, West Pakistan. Its author, Mr. Abdul Karim Shorish (/əbdwl kərim šoryš/) is the editor of this paper.

Although Mr. Shorish is a member of the Rind tribe and comes from Mastung, the language of his article displays many of the "Makrani" characteristics so common now in written Baluchi: e. g. the use of a "definite" suffix to mark the subject of a past tense transitive verb, lexical forms such as /čə/ for "from, than, with," /a[h]ani/ for "their," etc. etc. Orthographical inconsistencies are comparatively few in this article: words of Perso-Arabic origin are usually spelled according to their original orthography, and the writing of the substantive and verbal affixes -- while still fluctuating somewhat -- at least follows an overall pattern and conforms to common usages.

As originally written by Mr. Shorish, the language of this article was felt to be somewhat complex for beginners; various rare words and unfamiliar constructions have thus been removed or replaced with items already known to the student. A number of personal names have simply been dropped. In spite of these changes, however, an attempt has been made to retain the grammar, style, and content of the original piece.

ماں گیدی جہانء

امریکہ - ویت نام

امریکہء صدر واجہ جانسنء اے تنگ کہ آہے امیرانی
نومبرء لس گچینکاریء پہ صدرء منصبء بہر نہ زوریت -
گیدی جہانء سیاسی طناب جسکینتہ گنت - چہ جہانء ہر
کنڈ و پہنادے ملکاں جانسنء گپء پدرائیء سرا گمان درشان
بوگا انت - روپتی دمگء ملکانی سروکاں اے فیصلہء
دل ایکیمی پدرا کتگ او جمیراجی پہنادے ڈیہانی سروکان اے

جارءِ وقتیں سیاسی رپکءِ نام داتہ - ہے پیمہ ہما ملکان
 کہ گوں امریکہءِ وتی پوجی و سیاسی بخت گذتہ گت ، آہانی
 سروکاں ہم تپرکہ و تکر او ناانجاری و ناومیتی پدرا کرتگت -
 اے ردءِ جاندی ویت نام ، ملاشیا ، نیو زمی لینڈ ، و
 فلیائنءِ نام کانت - جاندی ویت نامءِ صدر پکے زوتماں
 امریکہءِ تر و گردءِ روگا انت - آ صدر جانسنءِ گوں جاندی
 ویت نامءِ عاقبت او قطبی ویت نامءِ آشپتگیں جہد و
 جنگءِ نوکیں شونے در گجیت -
 اے اولی گشتاں انت کہ جاندی ویت نامءِ نائب صدر
 یک ہنچیں گشتانکے داتہ کہ چہ آئی امریکی سیاست ءِ
 دروشم ماں ویت نامءِ پہجہ آرگ بیت - نائب صدرءِ گوشتہ :
 ” امریکہ جاندی ویت نامءِ یک دگہ ’جاگیرے‘ جوڑ کنگا
 پہ جنگ کنگا انت او چہ آئی اے جنگءِ اے ہمبر ہچبر
 زورگ نہ بنت کہ آ انصاف پسندیں جہانءِ اولسی واہگانی
 شونءِ پہ صداں میل اییم کیت او اے ڈیہہءِ دیپانیءِ
 کنت - “

اگہ جاندی ویت نامءِ نائب صدرءِ اے گشتانکے گوں
 صدر جانسنءِ نوکیں جارءِ جپت کنگ و چارگ بہ بیت تہ
 ودی بیت کہ نون جاندی ویت نامءِ سروکاں آہانی ناسرپدیں

کارانی عاقبت دیا آیان انت او آچہ وتی عاقبتہ خراب
 بوئگہ ترسہ زرد گشتہ گنت - گوشگ نہ بیت کہ آ
 وتی راہء بدل کنتت یا انگت ہم سامراجی سیاستہ وتی
 وطنہ ندر کنان بنت - البت اے ہبرہ شک نیست
 کہ جاندی ویت نامہ سروک باز دلنگران انت کہ صدر جانسنہ
 چہ گچینکاریہ پد کتزگے جارہ ساری پرچہ آہان چہ اے
 ہبرہ صلاح نہ گپت او وت سرہ قطبی ویت نامہ شہرانی
 سرہ بم گواری بند کنائنت -

ہے درگتہ جہانہ دگہ بازیں سروکاں صدر جانسنہ
 نیمگا گچینکاریہ بہر نہ زورگ و قطبی ویت نامہ بم گواری
 نہ کنگے گپہ وتی گت و گمان در شانتہ گنت - نیو زی لینڈ
 آسٹریلیا و فلپائنہ سروزیراں و سروکاں اے ہبرہ امریکہ
 سیاسی نزوری گوشتہ - ملائشیاء سروکہ گوشتہ: ”قطبی ویت نامہ
 امریکہ بم گواریہ بند بہ کنت -“ پاکستانہ ڈنی وزیر گوشتہ:
 ”صدر جانسنہ اے جار پہ ایمنی و قومانی تپاکی دیوانہ
 مکہ باز وشین دلہڈی ہ -“ اسرائیلہ وزیر دیوانہ ہے
 جارہ سرا پچارہ رند ، کہ صدر جانسن امریکی صدرہ منصبہ
 گچینکاریہ نکار بوتہ ، گوشتہ: ”اے دل ایکیمیں گپے ،
 بلے چریشی اسرائیل و عرب ملکانی نیامہ طاقتہ ہمسنگ دارگی

انت - " ہندوستان ۽ سر وزیر بانک اندرا گاندھی ۽ گوشتہ کہ
 ویت نام ۽ سرا بم گوری ۽ بند کنگ باز جوانیں گپے او ہندوستان
 گوں صدر جانسن ۽ ہے ہبر ۽ مکک انت - چینی سروکاں اے
 گپ ۽ سرا ہیچ گت وگمانے درشان نہ کرتگ کہ صدر جانسن
 گچینکاری ۽ بہر نہ زوریت - البت قطبی ویت نام ۽ بم گوری ۽
 بند کنگے گپ ۽ چوش خیال پدرا کرتگ کہ " چریشی جنگ
 بند بوگا ہیچ ملکہ نہ رسیت - پہ ایمنی ۽ اے گپ سک
 درکار انت کہ امریکہ ۽ تیوگیں ارد بے شرط و شرائط ۽ چہ
 ویت نام ۽ در بیانت - " فارموسا ۽ حکومت ۽ صدر جانسن ۽
 گچینکاری ۽ بہر نہ زورگ او قطبی ویت نام ۽ جنگ ۽ قرار
 کنگا مزین شومی ۽ گوشتہ - البت فرانس ۽ سروکاں ایشی
 سر ۽ مزین پچارے کرتگ او گوشتہ کہ فرانس ۽ ہنی دست بندی
 بوتہ کہ زوت ویت نام ۽ جھیرہ گیشینگ بہ بیت - اے
 باروا حال رستہ کہ انگلستان ۽ سر وزیر پکے زوتاں ویت نام ۽
 باروا گپ و رپ کنگا ارس ۽ تر و گرد ۽ کنت - چہ صدر
 جانسن ۽ ہے جار ۽ جاپان ۽ تھا واپاری ۽ بازار پہ لہتیں
 روج جہل کپتہ گنت - گوشگ بوتہ کہ جاپان ۽ واپاران چریشی
 یک ارب ڈالر ۽ نسخان انت بلے وا ام جاپان ۽ حکومت ۽
 صدر جانسن ۽ اے واہگ ۽ ستا کرتگ کہ آئی بہ قطبی

وٲت نامء بمؑواری بند کنائینتہ ۔ تنے وہدی سرجمیں حال
نہ رستہ بلے انکہ گمان بیت کہ قطبی وٲت نامء صدر
ہوچی منہ امریکہء اے ہبرء تاں حدےء منتگ کہ پہ اکمنیء
گپ و رپ کنگ بہ بیت ۔

28.200. Serial Vocabularies.

28.201. Text I.

دیتگ	dwtteg	daughter, little girl. [Literary.]
راجی	raji	Raji (woman's proper name)
چم	*čəmm /čəmmā darəg/	eye to care for, hold dear, cherish
حق	*[h]əkk	right, due; true, real, genuine. [The word is written here in accordance with its original Arabic spelling.]
اولاد	əwlad	offspring, child
بیراہ	bra[h]	brightness, lustre, brilliancy, refulgence. [Literary.] /bra[h] buəg/ to be brightness, lustre /bra[h] dəyəg/ to give light, shine /bra[h] kənəg/ to appear bright, lustrous
کوڑو	kuRo	world. [Literary.]
بادشاہ	*badša[h]	king; omnipotent, mighty
خدا	+ [h]wda	God. [Spelled /xwda/ here, as in Persian.]
جان	*jan	body; life, spirit. [After a noun (and particularly after a personal name) /jan/ denotes "dear, beloved": / [h]wda jan/ "beloved God. "]
اچ	+əč	from, than, with. [= /əč/. Makrani.]
عبدال	əbdwl	Abdul (man's proper name)
دے موئی	+dem-[h]oni	sacrifice of a sheep, etc. performed at a marriage. [The author uses this word as a general term for "blood sacrifice." Here it is spelled /de-moni/, but later it is repeated as

/dem-[h]oni/.]

بے بیچ

bebəčč childless, sonless
/bebəčč buəg/ to be, become childless
/bebəčč kənəg/ to cause to be childless

یال

yal thought, opinion. [/yal/ is a modified form of /[h]əyal/, with which it is synonymous. /yal/ is used primarily in complex verbal formations, however, while /[h]əyal/ is employed as a noun.]
/yal buəg/ to be thought of, be an idea, be noticed
/yal kənəg/ to think, take notice, be aware

واجبہ - واجگ

*vajə[g] sir, mister. [Here used for "God." Note the unusual spelling of the possessive suffix /əy/ as /əlyp/ + /drajē ye/: /vajəy/ "of God."]

امر

əmr command, order. [Literary.]
/əmr buəg/ to be a command, order
/əmr dəyəg/ to give a command, order

حکمت

[h]ykmətt miraculous skill, knowledge. [Spelled here according to Arabic orthography.]

مفت وکلزی

mwft-w-kəlləzi free, for nothing, without recompense. [/mwft/ "free, for nothing" is more often found as /mwpt/ in Rakhshani.]

دات ے

+dat e [he, she, it] gave her. [The "objective" or "possessive" suffix /e/ is often written separately in this text, either by a /[h]əmzə/ + /drajē ye/, or by a /[h]əmzə/ with /zer/: "how [He] has given her to us [as] a daughter."]

گمی

gəmmi Gammi (man's proper name)

لوگی

logi wife. [Lit. "house-one." Mostly Makrani -- or Eastern Baluchi /loyi/.]

تئی ... چماں

+təi ... čəmmā your advice is upon my head and eyes. [I. e. "I completely agree with your advice."]

ندر

nədr sacrifice (of an animal, etc. offered at a shrine)

/nədr buæg/ to be a sacrifice

/nədr kənæg/ to make a sacrifice, offer a sacrifice

صدقہ

sədkə

charity, alms, sacrifice. [Here spelled according to Arabic orthography.

/mən . . . sədkə wn/ "I myself am sacrifice and alms for Raji" = "I myself am totally devoted to Raji. "]

/sədkə buæg/ to be charity, alms, be a sacrifice

/sədkə dəyæg/ to give charity, alms

/sədkə kənæg/ to sacrifice, make an offering of charity or alms

بے اولادی

beəwladi

childlessness

زراب

zyrab

flame, blaze

/zyrab buæg/ to be a flame, blaze

/zyrab kənæg/ to flame, blaze up

رب

rəbb

God, the Lord

در

dər

door, gate. [Literary.]

شکرات

šwkrat

thanks, gratitude. [/nun . . . šwkrat ynt/ "now a hundred thousand times thanks at the gate of God. "]

/šwkrat buæg/ to be thankful, grateful

/šwkrat kənæg/ to offer thanks

پرے

+pəre

for this, these. [After a preposition the /əlyp/ of the demonstrative /e/ and the /mədd/ of /a/ are often omitted.]

واجہ - واجگ

*vajə[g]

sir, mister. [/vajə[h]ě/ is used as an adjective here for "almighty, masterly. "]

خیرات

*[h]əyrat

alms, charity. [Here used idiomatically in the same meaning as /nədr w sədkə/ above: "I am devoted to Almighty God. " Note the Arabic spelling with /x/.]

ڈونگ

Dong

dilapidated, ramshackle

/Dong buæg/ to be, become dilapidated, ramshackle

/Dong kənæg/ to make dilapidated, ramshackle

چراگ ۽	+čyragə	a lamp. [The "singular-indefinite" suffix /e/ is here represented by /[h]əmzə/ with a /zer/ beneath it. In this form, it is easily confused with the "possessive" suffix /əy/.]
پت	+pyt	father. [= /pyss/. Makrani.]
شوتت	+šwtət	had gone. [The writer consistently spells past tense forms of /rəvəg/ "to go" as though the stem were /šut/ or /šot/.]
ہفتکے	+ [h]əftəge	a week. [= / [h]əptəge/.]
دیم	*dem	face, front /-əy dema/ in front of, ahead, forward. [Here used for "ago, previously": / [h]əftəge dema/ "a week ago."]
آہرا	+a[h]yra	him, her, it. [Note the spelling with /h/ instead of the more usual / [h]əmzə/.]
سالگی	saləgi	-yearred, one of ... years, yearly, annual
عمر	wmr	age (of a person). [Spelled as in Arabic.]
آخوبتی	axobəti	eternal, everlasting /pə axobəti/ eternally, forever
لڈو بار	ləDD-w-bar	moving-and-load: moving (with one's bag and baggage) /ləDD-w-bar buəg/ to be moved /ləDD-w-bar kənəg/ to move (with one's bag and baggage)
گل زمین	gwl-zəmin	rose-land: beautiful land, world. [Poetic term for "the land, " "the earth."]
راجی ۽	+rajiey	of Raji. [The "possessive" suffix is written here with a / [h]əmzə/ and /drajē ye/.]
تنہا	+tən[h]a	only, alone. [= /tənia/. Literary, following the Persian original.]
گوار	+gwar	sister. [= /gw[h]ar/.]
برے	+byre	on this. [Cf. /pəre/ above.]

غم	γəm	sorrow, grief /γəm buæg/ to be sorrow, grief /γəm dəyæg/ to cause sorrow, grief /γəm kənæg/ to sorrow, grieve /γəm vəræg/ to feel sorrow, suffer grief
گونائی	+gonai	with him, her, it. [Cf. /pəre/-above.]
ارس	ərs	tear (lachrymal) /ərs rečæg/ to shed tears
شریک	šərik	partner, sharer; sharing /šərik buæg/ to be a partner; to share, take part /šərik kənæg/ to make (someone) a partner
ہڈگیر	[h]əDD-gir	supporter, sympathiser, confidant
مخلوق	mə[h]luk	people. [Spelled /məxluq/, as in Arabic. This word is repeated further on in the text as /mə[h]luq/ (with the Arabic /h/), however. In Arabic /məxluq/ denotes "created being, creature."]
ماہ	*ma[h]	moon; month; moon-like (adj.)
سہر سہر	+so[h]r so[h]r	very red. [The repetition of /so[h]r/ denotes emphasis and also a state continuing over a period of time. Note the spelling of /o[h]/ as /w[h]/; see Sec. 21. 415 (3).]
فکر	+fykr	thinking, cogitation, worry. [When used as a noun, this word is usually spelled according to its Arabic orthography (as here); the writer seems to prefer /pykr/, however, for the complex verbal formation /pykr kənæg/.]
تاجہ - تاجگ	tajə[g]	fresh, sweet (as fresh milk)
انچا	+ənča	although. [= /ənčw/.]
تہ	tə	you [sg.]. [= /təw/. Colloquial in both Rakhshani and Makrani; Eastern Baluchi /tə/.]

بے ماس و پس این	be-mas-w-pyssē	without-mother-and-father: parentless, orphaned. [Note the spelling of the "attributive" suffix /en/-/ē/ here as a separate word beginning with /əlyp/.]
شابت	šabit	spacious, ample, wide, open /šabit buæg/ to be, become spacious, ample /šabit kənæg/ to make spacious, ample
گورسی	gəwrəsi	caring for, looking after, solicitude /gəwrəsi buæg/ to be cared for, looked after /gəwrəsi kənæg/ to care for, look after
پکن	+pÿkən	do! [Certain Rakhshani dialects employ /pÿ/-/pÿw/ as alternate forms of the "subjunctive" prefix /bÿ/-/bÿw/-/b/ (Sec. 9. 101) before verb stems beginning with a voiceless consonant. The commonest usage of /pÿ/ is with /kənæg/ "to do, make," but other examples are also found. Certain dialects, it may also be noted, employ /mÿ/-/m/ before a stem beginning with a nasal: e. g. /mÿnynd/ or /mnynd/ "sit!"]
بے بیچی	bebəčči	childlessness, sonlessness
رسول	rəsul	Prophet. [Usually in reference to the Prophet Muhammad.]
وتہ	+vətə	himself, herself, itself. [= /vətə/. The "singular-definite" suffix /a/ is here represented by /-ə[h]/. This is rather unusual.]
زہگ	+za[h]g	child, offspring. [Another example of /a[h]/ written without /əlyp/.]
دل ... بیت	+dyl ... bit	... my heart may become cold. [= " ... my heart may be satisfied." /dyl sərd buæg/ is an idiom denoting "to be satisfied, at rest."]]
خیال	+[h]əyal	thought, opinion. [Written /xəyal/, as in Arabic.]
طاغث و توان	tayət-w-təvan	endurance-and-strength: endurance, power, strength. [/tayət/ "endurance"]

is written partially according to Arabic orthography and partially according to its Baluchi pronunciation. In Arabic the word is /taqət/.]

بے واک

bevak powerless, weak
/bevak buæg/ to be, become powerless, weak
/bevak kənæg/ to render powerless, weaken

غور

γəwr nourishing, cherishing, feeding
/γəwr buæg/ to be nourished, cherished, fed well
/γəwr kənæg/ to nourish, cherish, feed well

چراگ

čərag pasturage, grazing. [Easily confused in the Arabic script with /čyrag/ "lamp. "]

آسودہ - آسودگ

asudə[g] comfortable, at ease
/asudə[g] buæg/ to be, become comfortable
/asudə[g] kənæg/ to make comfortable, put at ease

دلاسا

dylasa consolation, solace, comforting, soothing
/dylasa buæg/ to be consoled, soothed
/dylasa dəyəg/ to offer consolation, solace
/dylasa kənæg/ to console, comfort, soothe

مہر

*mer grace, beneficence, love. [Here spelled /my[h]r/, as in Persian.]
/mer buæg/ to be grace, love
/mer kənæg/ to love, show affection

درد

*dərd pain, anguish, hurt
/dərd gyræg/ to take trouble

آئی

+ai he, she, it. [In some dialects a third person singular demonstrative subject of a past tense transitive verb has a special form (identical with the possessive: /ai/ and /eši/). Plural demonstratives in this construction have forms identical with the object forms: /avā/ and /ešā/. See Sec. 15.901. Unlike the Makrani and Eastern Baluchi dialects, however, the verb of the clause may still agree in number with this special subject form.]

دل	*dyl /dyl dəyəg/	heart to fall in love
صبح	*sob	morning. [Here spelled /swhb/ with the Arabic /s/ and /h/. In Arabic, however, the last two letters are reversed: /swbh/.]
گوربام	gvərbam	early dawn
زیرگ	zirræg	ray, beam
جمر	+jəmmər	cloud. [= /jəmbər/.]
کات	+kat	[he, she, it] came. [= /ka[h]t/.]
کڈک	kwDDyk	hut. [= /kwDD/.]
ڈنہ	+Dənnə	outside. [= /Dənnə/. The author has again written the "singular-definite" suffix as /-ə[h]/. Cf. /vətə/ above.]
کاوچر	kawčər	pasturing, grazing. [Originally /ka[h]-w-čər/ but now apparently treated as a unit word.]
دیم	*dem /dema gejæg/	face, front to take ahead, put ahead, drive ahead
قرار	kərar	slowness, peacefulness, tranquility, ease; slow, peaceful; slowly, peacefully. [Spelled with a /q/, as in Arabic.] /kərar [k]ajæg/ to obtain peace, tranquility /kərar buæg/ to be slow, peaceful, tranquil /kərar kənæg/ to move slowly, peacefully; to slow down, do slowly
آزمان	+azman	sky. [= /asman/.]
جهان	gy[h]an	world; people
جر	gyrr	shrub
چند	čənd	shake, jerk; shaking, waving

/čənD dəyəg/ to shake, jerk, wave
 /čənD vərəg/ to be shaken, jerked, waved

معلوم

malum seeming, appearing; knowing, informing.
 [Written with /əyn/, as in Arabic.]
 /malum buəg/ to seem, appear; to be known
 /malum kənəg/ to inform, tell

گوات گر

gvatgyr wind-catching, waving

کاوانی

+kavani of the grass. [= /ka[h]ani./]

لیب

ləyb game, play. [= /gvazi/. Makrani;
 Eastern Baluchi /ləyv/.]
 /ləyb buəg/ to be played
 /ləyb dəyəg/ to let play, cause to play
 /ləyb kənəg/ to play

پھلانی

+phwllani of the flowers. [= /pwwllani/. Perhaps
 taken from Eastern Baluchi, where
 /ph/ contrasts with /p/, and where
 this word is /phwll/?]

ڈرنب

drəmb garland, necklace

زیمیل

zimwl tune, melody
 /zimwl jənəg/ to play a tune, melody

ہر ... بر داتے

+[h]ər ... byr date ... whenever the sun covered its face in
 the head-cloth of the mountains ...

اے

əy O! hey!
 /əy kənəg/ to drive (animals). [I. e. to urge them along
 by shouting /əy!/.]

پیگلہ - پیگلگ

peglə[g] unmarried (girl), virgin

چاردہیں ماہ

+čardə[h]ẽ ma[h] the moon of the fourteenth. [= /čãrdə[h]/.
 The moon becomes full on the fourteenth
 night of the lunar month. The
 "attributive" suffix /en/-/ẽ/ here
 indicates that /čardə[h]/ modifies
 /ma[h]/: "the fourteen-moon."

بالاد

balad height, stature (of a person)

سول	səwl	tree. [= /drəčk/. /səwl/ is somewhat literary.]
روست	+rwst	[he, she, it] grew. [Written here as t though it were /rust/ or /rost/; cf. /šwtət/ above.]
گلاب	gwlab	rose; rosy
انارکت	ənarəkk	cheek (the upper cheek, just over the cheekbone). [The entire cheek is called /kələkk/.]
حمار	[h]wmar	languorous, languishing, intoxicated. [In Arabic this word is /xwmar/ and denotes "after-effects of intoxication."]
		/[h]wmar buəg/ to be, become languorous
		/[h]wmar kənəg/ to cause to be languorous, languishing
آسک	*ask	deer; deer-like
گردن	gərdyn	neck
پری	pəri	fairy; fairy-like
زیات	zyat	more, too much, excessively
نندارینگ	+nyndarenəg I-II	to cause to sit. [In reference to an unmarried girl, /nyndarenəg/ denotes "to keep unmarried."]
عیب	+əyb	fault, defect, blemish. [Spelled according to Arabic orthography.]
ورنائی	vərnai	youth, adolescence
گنوکى	gənoki	madness, insanity
		/gənoki kənəg/ to act in an insane way
جاگہ	+jagə[h]e	a place. [Here denoting "someplace."]
جٹ	jəT	live ashes, ashes in which there is still heat
		/-əy sərə jəT kəpəg/ to have to make haste, be in a hurry

اشتاپ	yštap	haste, hurry
	/yštap buæg/	to be haste, hurry
	/yštap kənæg/	to make haste
	/-əy səra yštap kəpæg/	to be in a hurry, have to make haste
دیده - دیدگ	didə[g]	pupil (of the eye)
گوشی	+gvəši	[he, she, it] says. [= /gwšit/. Many speakers drop the final /t/ of the third person singular ending.]
جاگ - جاگگ	*jagə[g]	place. [Here used for "matter. "]
آروس	*[h]aros	marriage, wedding
	/[h]aros gyndæg/	to find a marriage partner, get married
روچے نہ روچے	roče-nə-roče	sometime, some day or other
لاتین	+latē	some, a few, several. [= /la[h]tē/. Here written without /h/.]
صبر	səbr	patience. [Spelled here according to Arabic orthography.]
	/səbr buæg/	to be patient
	/səbr kənæg/	to have patience
نام	*nam	name
	/nam gyræg/	to mention (someone's) name. [In reference to an unmarried girl, /nam gyræg/ signifies "to ask for the hand of. "]
ہما	+ [h]əmma	we-emphatic. [Not to be confused with / [h]əma/ "that-emphatic. "]
بعض	+baz	many, much; very, a lot. [Here spelled according to Arabic orthography. In Arabic, however, this word denotes "some, a few, several. "]
شر رنگ	šərr-rəng	well-coloured: nicely coloured, blooming, fair
شر چونچ	šərr-čuč	delicate, tender. [/čuč/ denotes "sprout, tendril, baby plant. " It is also the name for the little finger.]

حبر	+ [h]əbər	word, matter, news, talk, thing. [Here spelled with the Arabic /h/. In Arabic, however, the word is /xəbər/.]
زبان	*zwban /zwban bəndəg/	tongue; language to silence, shut up
ربء ... بوتنت	+rəbbəy ... butənt	the commands of God took place. [= "It was as God willed. "]
ناامپاد	naəmpad	ephemeral, impermanent
غم خوار	γəmvar	sympathiser, comforter. [Here spelled /γəmxvar/, as in Persian or Urdu.]
استال	*ystal /ystal [ystar] prwšəg/	star. [= /ystar/. Literary.] to suffer a calamity, be afflicted by misfortune
شام	*šam	supper, supper-time; nightfall. [Here used for "time of gloom. "]
نصيب	nysib /nysib buəg/	fortune, lot, destiny. [Spelled according to Arabic orthography. In Arabic, however, the first vowel is /ə/ rather than /y/.] to fall to the lot of, be obtained
شوم	šum	unfortunate, wretched, ill-fated; unfortunate person
ہائے	[h]ae	woe! alas!
ازل	əzəl	the Day of Creation, the beginning of time
خواری	*vari	labour, effort; trouble, woe. [Spelled /xvari/; cf. /γəmvar/ above.]
تا	ta	up to, until, to. [= /təna/ or /ta[bə]/.]
فائدہ - فائدگ	faydə[g]	profit, gain. [Usually /paydə[g]/ -- and so entered in the final vocabulary of this book.]

/paydə[g] buəg/ to be a profit, be profitable
 /paydə[g] dəyəg/ to give a profit, produce a profit
 /paydə[g] kənəg/ to profit, make a profit
 /paydə[g] zurəg/ to get a profit

منی ... است +məni ... əst there is still life in my body. [In one sentence the author uses /jan/ "body; life, spirit" in both of its usual senses.]

دین +dəin [I] give. [= /dəyin/. Spelled here as though it were /dəyn/ or /din/.]

تکلیف təkliif trouble, hardship. [Although originally Arabic, this word has only recently come into Baluchi from Urdu; hence, one does not often hear /təkliip/.]

/təkliif buəg/ to be trouble, hardship
 /təkliif dəyəg/ to give trouble, cause hardship
 /təkliif kənəg/ to trouble

شائی +šai from his, her, its. [Cf. /pəre/ above.]

ہیزک [h]izəkk churn: skin bag in which milk is shaken to produce butter

منگ mənəg I-II to churn (to shake the /[h]izəkk/ rhythmically back and forth as it hangs from a tripod)

سوزہ - سوزگ səwzə[g] greenery, vegetation

آروس دیگ لوٹیت +[h]aros dəyəg loTit [she] should be married. [Lit. "[she] wants to [be] give[n] [in] marriage." The infinitive + /loTəg/ "to want, desire, ask for, invite" is also used impersonally, denoting "ought to . . .," or "should . . ." See Sec. 17.301.]

تاگ +taky so that, in order that. [= /tanky/.]

شرع +šərə[h] Islamic religious law. [Spelled according to Arabic orthography.]

قرآن +kwran Quran. [Spelled as in Arabic.]

شرم šərm shame, modesty

/šərm buəg/ to be ashamed, modest
 /šərm kənəg/ to feel shame, to act modestly

هيا	[h]əya	shame, modesty. [/šərm/ and /h]əya/ are almost completely synonymous; the former is of Persian origin, while the latter is Arabic. /h]əya is spelled with ح in Arabic, however.]
		/h]əya buəg/ to be ashamed, modest /h]əya kənəg/ to feel shame, to act modestly
آئی را	+ai ra	him, her, it. [= /ayra/.]
بگل	*bəgəl	armpit; embrace /-əy bəgəla dəyəg/ to hand over to, entrust to
گنوک	gənok	mad, insane, crazy; lunatic /gənok buəg/ to be, become mad, insane /gənok kənəg/ to drive mad
رپٹگ	rəpətəg 1-1	to mutter, mumble, babble
لالی	lali	Lali (woman's proper name)
سوج	soj	information; inquiry /soj buəg/ to be informed, be information /soj dəyəg/ to inform, give information /soj kənəg/ to inquire, request information
ابو	əbbo	daddy, papa (term of familiar address)
ساری	sari	before, ahead, former. [= /peš/. Makrani.]
روء	+rəvəy	[you sg.] go. [Here spelled with the /h]əmzə/ + /zer/ convention.]
تنے	+təne	up to this, until this. [= /təna e/. Cf. /pərə/ above.]
اسباب	əsbab	articles, tools, equipment; reasons, causes. [Originally the Arabic plural of /səbəb/ "reason, cause."]

آتون	+tatun	[I] came. [= /a[h]twn/.]
پہچے	+pə če	why? [= /pər če/.]
ہرچنکہ	+ [h]ər čynkə	however much, as much as
سر	*sər	head, upper portion
	/sər kəpəg/	to understand, comprehend, make out
دوار	dəvar	threshold. [Literary.]
	/-əy dəvara nyndəg/	to wait for
ساعت	+sa[h]ətt	time, short period, circumstance, hour. [Here spelled as in Arabic.]
آت	+tat	[he, she, it] came. [= /a[h]t/.]
تئیء	+təia	to your [sg.] place. [See Sec. 3.801.]
راستی	rasti	correctness, straightness, rightness, truth
	/pə rasti/	correctly, truthfully
گریگا	+gyrega	to grasp, seize, catch, buy. [= /gyrəga/. Spelling?]
نکاح	+nyka[h]	wedding, marriage ceremony. [Spelled as in Arabic.]
پیری	piri	old age
... من کر	+mən ky...	I [am the one] who. [/ky/ adds emphasis here.]
گونته	+gontə	with you [sg.]. [= /gō təw/.]
بس	*bəss	enough, sufficient
	/bəss kənəg/	to finish, end, silence. [Lit. "to make enough."]
بے باک	bebak	bold, brazen, frank, immodest
	/bebak buəg/	to be, become bold, brazen, frank, immodest
	/bebak kənəg/	to cause to be bold, brazen, frank, immodest

روا	rəva	lawful, admissible, proper, reasonable, just /rəva buəg/ to be, become lawful, admissible, proper, reasonable, just /rəva kənəg/ to make lawful, admissible, proper; to act reasonably, justly
پاچ	+pač	open. [= /pəč/.]
تک و توار	twkk-w-təvar	talk-and-voice: sound /twkk-w-təvar [k]ayəg/ sound to be heard /twkk-w-təvar buəg/ to be a sound /twkk-w-təvar kənəg/ to make a sound
پس پس	pws-pws	whisper, murmur /pws-pws buəg/ to be whispered, murmured /pws-pws kənəg/ to whisper, murmur
پرواه	pərva[h]	care, concern /-əy pərva[h] buəg/ to be cared for, be cared about /-əy pərva[h] kənəg/ to care for, care about, feel concern for
28. 202. Text II.		
ماں	+mā	in, inside, mixed into, intermingled in, among. [= /mən/.]
گیدئی	gedəi	foreign, external. [Written /gedi/. /gedi/, however, denotes "world" in literary Baluchi.]
ویت نام	vetnam	Vietnam
صدر	sədr	president. [= /pagvajə[g]/, etc. Originally Arabic but recently borrowed from Urdu.]
جانسن	jansən	Johnson (proper name)
تکگ	təkkəg I-I	to intend, have in mind

امبرانی	ymbərani	of this time, of this year, forthcoming. [See Sec. 13. 503.]
نومبر	nəwmbər	November. [See Sec. 19. 310.]
منصب	+mənsəb	post, office. [Spelled as in Arabic.]
بہر	*bar	share, portion. [Consistently written /bə[h]r/ (= /ba[h]r/) in this article.] /bar zurəg/ to take part
طناب	tənab	tent-rope. [= /tənd/. Literary.] /-əy tənab jəskənəg/ to shake the foundations of. [Lit. "to shake the tent-rope of. "]
جسکینگ	jəskənəg I-II	to cause to shake, shudder, quake (as an earthquake, bombardment, etc.). [The author has written the "present perfect" form /jəskentəgynt/ "has caused to shake" as two words: /jəskentə gynt/. The addition of /ynt/ to the "present perfect" here adds a connotation of temporal definiteness, connecting the action of this verb to the present context. This usage is common in various Baluchi dialects.]
پہناوے	+pa[h]nadəy	of the side. [/a[h]/ is written without /əlyp/. The "possessive" suffix is here represented by /drajē ye/, although the author generally employs the /[h]əmzə/ convention for this affix.]
پدرائی	pəddərai	disclosure, divulgence, revelation, expression
درشان	dəršan	evident, manifest, expressed, clear. [Cf. /dər šanəg/ below.] /dəršan buəg/ to be, become evident, manifest, expressed, clear /dəršan kənəg/ to make evident, manifest, clear; to express
فیصلہ	+fəyslə	decision. [= /pəyslə[g]/. Spelled according to Arabic orthography.]
دل ایکیمی	dylekimi	heart-fulfillment, satisfaction. [Also used in the negative sense of "having one's heart full of": i. e. "fed up with, sick of, disappointed with." This is

the meaning intended here.]

پڌرا	pəddəra	disclosed, divulged, revealed, expressed, clear
	/pəddəra buəg/	to be disclosed, divulged, revealed, expressed, clear
	/pəddəra kənəg/	to disclose, divulge, reveal, express, make clear
کتگ	+kwtəg	has done, have done. [= /kwr̥tə[g]/. Makrani.]
جمیراجی	jəmiraji	communist, communistic
ڈیہانی	+Di[h]ani	of the lands, of the countries. [= /Dyhani/.]
دوتل	dw-təl	two-folded, doubled, folded in two. [The author uses this word to mean "double-tongued, two-faced, hypocritical." /təl/ denotes "crack," or "fold."]
	/dw-təl buəg/	to be, become folded in two
	/dw-təl kənəg/	to fold in two
ریک	rypk	trick, strategem
پوجی	pəwji	military
بخت	*bəxt	fortune, lot
	/bəxt gənDəg/	to cast one's lot with, ally oneself with. [The author has written /gənDytəgət/ as two words: /gənDytəgət/. Cf. under /jəskənəg/ above.]
تپرک	təprəkə	dispute, discord. [Arabic -- and hence Persian and Urdu -- /təfryqə/.]
ناانجاری	naənjari	disagreement, dissension
	/naənjari buəg/	to be disagreement, dissension
	/naənjari kənəg/	to disagree, dissent
نااومیتی	naometi	hopelessness, despair
ملائشیا	məlayšia	Malaysia
نیو زی لینڈ	nyu ziləynD	New Zealand

فلپائن	fylpayn	the Philippines
زوت	*zut	quickly, speedily, with haste, soon /pəme zutã/ in the near future, soon. [= /pə [h]əme zutã/. The use of the "plural definite" suffix here is idiomatic; cf. /yəkk bərã/ "all at once" in Sec. 27.200.]
عاقبت	akwbət	future; future life. [Spelled as in Arabic. [An alternate form is /axobət/; cf. /axobəti/ "eternal, everlasting" in Sec. 28.201.]
قطبی	+kwtwbi	northern. [Spelled according to Arabic orthography.]
آشپتگ - آشپتہ	ašwptə[g]	disturbing, terrorising, revolutionary
جہد	jo[h]d	struggle, striving /jo[h]d buæg/ to be struggle, striving /jo[h]d kənæg/ to struggle, strive
نائب	nayb	deputy, regent, vice- /nayb sədr/ vice president
ہنچیں	+ [h]ənčē	such. [= / [h]ənčošē/. Makrani.]
امریکی	əmriki	American (adj.)
سیاست	syasət	politics, diplomacy /syasət buæg/ to be politics, diplomacy /syasət kənæg/ to practice politics, diplomacy
دروشم	drošwm	features; type
پہچہ	+pə[h]jjə	recognising, acknowledging. [= /pəjj/. Spelling?]
جاگیر	+jagir	estate, feudal lands. [The author employs this word in the sense of "colony. "]
جنگ	*jəng	war, battle /jəng buæg/ to be a war, battle /jəng kənæg/ to fight a war, battle

ہبر	*[h]əbər /[h]əbər zurəg/	word, matter, news, talk, thing to draw a conclusion, infer
انصاف پسند	ynsafpəsənd	justice-loving. [/ynsaf/ "justice is spelled as in Arabic. It is usually pronounced /ynsap/ in Baluchi.]
اولسی	wlwssi	public, of the people. [Spelled with /vao/; cf. /wlvss/ in Sec. 27.200.]
صدراں	+sədā	hundreds. [Written as in Persian and Urdu.]
ایدیم	e-dem /e-dem [k]ayəg/ /e-dem kənəg/	this way, hither. [Treated as a compound and written as one word.] to come this way to move (something) this way
دیمپانی	*dempani /dempani buəg/ /dempani kənəg/	defence to be defended to defend
جپت	jwpt /jwpt buəg/ /jwpt kənəg/	pair (of objects); side by side, paired to be a pair, be side by side to pair, place side by side
ناسرپد	nasərpəd	lacking understanding, foolish, irrational
خراب	+ [h]ərab	bad, out of order, of poor quality. [Spelled /xərab/.]
بوئنگ ۽	+buəgəy	of becoming. [Spelled with a / [h]əmzə/; cf. /mwrdəg/ in Sec. 27.200.]
زرد	*zərd /zərd gərdəg/	yellow to turn yellow, turn pale. [The writer has again separated the "present perfect" form /gəštəgynt/ into two words: /gəštə gynt/; cf. /jəskenəg/ above.]
انگت	+əngət	still, yet. [= /əngə/. Makrani.]
سامراجی	samraji	imperialist, imperialistic

وطن	+vətən	homeland. [Spelled as in Arabic.]
البتّ	əlbətt	although, on the other hand, otherwise. [Also /əlbəttə/.]
شکّ	šəkk	doubt, suspicion; shyness, modesty /šəkk buəg/ to be doubt, suspicion /šəkk kənəg/ to feel shy, act shyly
دل نگران	dylnygran	offended, displeased, annoyed /dylnygran buəg/ to be, become offended, displeased, annoyed /dylnygran kənəg/ to offend, displease, annoy
پد	*pəd	afterward, back /pəd kynzəg/ to move back, withdraw, retreat
صلاح	*sələ	peace, reconciliation; suggestion, advice, counsel. [Spelled /sələh/ as in Arabic.] /sələ gyrəg/ to take counsel, consult
دت سر	vətsər	absolute, all-powerful, dictatorial, sole /vətsəra/ independently, of one's own will, dictatorially, alone
بم گواری	bəmgvari	bombardment, bombing /bəmgvari buəg/ to be bombarded, bombed /bəmgvari kənəg/ to bombard, bomb
درگت	dərgət	period, duration. [= /dəwran/. Makrani.]
گت و گمان	gət-w-gwman	guess-and-expectation: expectation
در	*dər	out, outside /dər šanəg/ to express, reveal, make clear. [The writer has written the "present perfect" form /šantəgynt/ as two words: /šantə gynt/. See /jəskenəg/ above.]
آسٹریلیا	asTrelia	Australia
نزوری	nyzori	weakness

		/nyzori buəg/ to be weakness
		/nyzori kənəg/ to display weakness
ایمینی	eməni	peace. [A more "Baluchi-ised" form of /əmn/ "peace. "]
قومانی	+kəwmani	of the nations. [Written with /q/, as in Arabic.]
دلبدی	dylbwDDi	encouragement
		/dylbwDDi buəg/ to be encouraged
		/dylbwDDi dəyəg/ to encourage
اسرائیل	ysrail	Israel
وزیری	vəziri	ministerial
پچار	pəčar	backbiting, carping, criticism
		/pəčar buəg/ to be backbiting, carping, criticism
		/pəčar kənəg/ to backbite, carp, criticise
دل ایکیم	dylekim	heart-fulfilling, satisfying; disappointing. [Cf. /dylekimi/ above.]
		/dylekim buəg/ to be, become satisfying; to be, become disappointing
چریشی	+čəreši	from this. [= /əš eši/. Makrani.]
عرب	+ərəb	Arab. [Spelled as in Arabic.]
طاقت	takət	endurance, strength, power. [Written with /q/, as in Arabic. This word is also found as /taḡət/ in Baluchi, however; cf. /taḡət-w-təvan/ in Sec. 28.201.]
ہمسنگ	[h]əmsəng	equal, level, on a par
		/[h]əmsəng buəg/ to be equal, level, on a par
		/[h]əmsəng darəg/ to keep equal, level, on a par
		/[h]əmsəng kənəg/ to make equal, level, to place on a par
بانک	banwk	lady, madame. [Polite term for a lady. Mostly Makrani. = Rakhshani /godi/.]

اندرا گاندھی	yndyra gandhi	Indira Gandhi (proper name)
مکت	*kwməkk /kwməkk buəg/	help, assistance to be support, be in support [of]
چینی	čini	Chinese (language, person, and adj.)
خیال	+ [h]əyal	thought, opinion. [Spelled /xəyal/.]
اُرد	wrd	army. [= /ləškər/.]
بے شرط و شرائط	be-šərt-w-šərayt	without any conditions, unconditional. [Recently borrowed from Urdu. /šərayt/ is the Arabic plural of /šərt/ "condition, stipulation."]
بیا انت	+bya ənt	[they] may come. [= /byayənt/.]
فارموسا	farmosa	Formosa
حکومت	+ [h]wkumətt	government, state. [Spelled as in Arabic.]
قرار	+kərar	slowness, peacefulness, tranquility, ease; slow, peaceful, slowly, peace- fully. [Written with /q/, as in Arabic; see Sec. 28.201. /kərar kənəg/ here signifies "de-escalation."]
شومی	šumi /šumi buəg/ /šumi kənəg/	misfortune, ill-luck to be misfortune, ill-luck to cause misfortune, ill-luck
فرانس	fərans	France. [Usually /pərans/ in Baluchi -- and so entered in the final vocabulary of this book.]
بُنی	bwni	basic, fundamental, original
دست بندی	dəstbəndi /dəstbəndi buəg/ /dəstbəndi kənəg/	appeal. [Cf. /dəst bəndəg/ in Sec. 27.200.] to be an appeal to appeal
جھڑہ	+jheRə	quarrel. [= /jeRə[g]/. The /jh/ appears to be due to the influence of Eastern Baluchi.]

حال	*[h]al	state, condition; news, information
	/[h]al dəyæg/	to inform, give news
	/[h]al rəsæg/	to receive information, news
گپ و رپ	gəpp-w-rəpp	conversation, discussion
	/gəpp-w-rəpp buæg/	to be a conversation, discussion
	/gəpp-w-rəpp kənæg/	to converse, discuss
جاپان	japan	Japan
واپار	vapar	merchant, trader, businessman
ارب	ərəb	hundred million
ڈالر	Dalər	dollar
نسخان	nwsxan	loss, deficit, wastage. [Also /nwksan/ -- Arabic /nwqsan/ (with the Arabic letter ص .)]
	/nwsxan buæg/	to be a loss, deficit, wastage
	/nwsxan dəyæg/	to cause a loss, deficit, wastage
	/nwsxan kənæg/	to lose; to waste, squander
	/nwsxan rəsæg/	to suffer a loss
آئی	+ai	he, she, it. [/ai/ is the subject of /kənaentə/; see Sec. 28.201.]
تے و ہدی	+təne və[h]di	up to this time. [= /təna e vəxti/. Cf. Sec. 28.201.]
ہو چی منہ	[h]o či mynh	Ho Chi Minh (proper name)
تاں حدے	+tã [h]əddea	to a certain extent. [/tã/ is an alternate form of /ta/ "up to, until, to" (and also /ta[bə]/ and /təna/). /h]ədd/ "border, boundary line, place" is spelled according to Arabic orthography.]

- ۱- راجیء ماس و پس کدی زوال بوتنت ؟
- ۲- چے ، اش راجیء آہتنء گئیء لوگی وش بوت ؟
- ۳- راجیء ہاروس گوں گئیء روا ات یا نہ ؟
- ۴- راجی گئیء گسء چے کار کرت ؟
- ۵- راجی چنکس وئیء بہ گئیء لوگء آہمت ؟
- ۶- گئیء نیچ چون مرت ؟
- ۷- گئی بازارء پرچے شت و چے آورت ؟
- ۸- ہر دیں کہ راجی سئی بوت کہ گئی گوں آئی سور کنت ،
آچے کرت ؟
- ۹- لالی راجیء گئیء بابتء چے ہال دات ؟
- ۱۰- گئیء لوگی پہ راجیء سورء پرچے گڑتی کرت ؟

- ۱- سدر جانسن چونیں جارے جت ؟
- ۲- سدرء جارء رند کئے زوت امریکہء تر و گردء روگء
ات ؟

- ۳۔ نیوزی لینڈ ، آسٹریلیا و فلپائن ۽ سروکاں کتبی ویت نام ۽
سراء بم گواری ۽ بند کنگ ۽ بابت ۽ چے گشتنت ؟
- ۴۔ ویت نام ۽ کجام سروک ۽ امریکہ ۽ سیاست و ویت نام ۽
بابت ۽ ہبر در شانت ؟
- ۵۔ چینی سرگلاں سدر جانسن ۽ جار ۽ بابت ۽ چے ہیال
درشان کرتنت ؟
- ۶۔ اسرائیل ۽ وزیری دیوان چے ہیال پیش داشتگنت ؟
- ۷۔ سدر جانسن کجام سن ۽ گچینکاری ۽ بار نہ زورگ و نکار
بوگ ۽ جار جتگت ؟
- ۸۔ چے ، کتبی ویت نام گون امریکہ ۽ سراء تران کنگ ۽
پہ دلمانگی ات ؟
- ۹۔ جاپان ۽ واپاراں چتکس ڈالر ۽ نسخان رسگ ۽ ات ؟
- ۱۰۔ چے ، جاپان جنگ ۽ بند بوگ ۽ پٹو بستگت ؟

28. 303. Fill the Blanks.

- ۱۔ تو وت — کن ، آ کسانیں جنگ چوں گوں
تو سور کنت ؟
- ۲۔ آرا — است کہ اے ڈولیں دوا جوڑ کنت ۔
- ۳۔ ما وتی ساہ ۽ پہ وتن ۽ — کنن ، او وتی
آزاتی ۽ پان ۔

۴- شیرین ۽ ——— آئی ڈرب ۽ زکنت ، ولے دستگہارش

تسلا دانتے کہ روچے نہ روچے دوستین کیت ۔

۵- پمں ——— بیٹ کہ اے ڈگار ۽ کشن ۔

۶- اے پیری ۽ اگہ تو ——— مہوتینے تو انکہ وار نہوتے ۔

۷- ہداء ——— ہر دو جہان ۽ واجگ انت ۔

۸- آرا ——— ۽ غم ۽ بدہال کرتے ۔

۹- تانکہ منا ——— است ، وتی کوم و وتن ۽ ہزمت ۽

کنین ۔

۱۰- من وت ——— اُن ۔ نہ تو تی بدل ۽ رمگ ۽

چراگ ۽ برتن ۔

۱۱- روج ۽ ——— جمبرانی سر ۽ کپتگنت ۔

۱۲- اش ڈگار جب ۽ زور ۽ نے کڈک ام ———

وارت ۔

۱۳- شپانک ——— ۽ چیر ۽ نشگ گوں وتی گرو ۽ وشیں

زیمیل جنگ ۽ انت ۔

۱۴- آئی دنگ چو ——— ۽ پل ۽ ڈول ۽ زیبا انت ۔

۱۵- آئی ہماریں چم و ڈراجیں ——— منی دل ۽ برتہ ۔

۱۶- آئی چم ۽ ——— ۽ جگ لگت و نون ہسپتال ۽

انت ۔

- ۱۷۔ اے ————— دنیائے گوں کسّے نہ اوشتیت -
- ۱۸۔ آئی نسیبے شہ ————— اے شومی انت -
- ۱۹۔ آ ————— بکش کہ بوانیت - نہ تو اے بازی
ام چکاسے سوب نکنت -
- ۲۰۔ تی جن مالہ ————— منته و آرت ڈرشتہ و آپ
آرگے شتہ -
- ۲۱۔ توپے توار ڈرستیں شاہرے ————— -
- ۲۲۔ منی دیدگ ! من تی ————— نشگن و چو گنوکے
رپنگے اُن ، وے تی سوج نیست -
- ۲۳۔ من آرا رنگ و ————— ڈرست کرتن کہ آ زگریں
بلوچے -
- ۲۴۔ آرا نہ ————— است نہ ہیا کہ پہ شما ننگ بکنت -
- ۲۵۔ منا تی ناسرپدیں ————— شک انت و من اش
تو دل ایکیم اُن -
- ۲۶۔ منی ————— میرات اما ات کہ تو گوں زورے پلتے -
- ۲۷۔ من ————— کرتن کہ آ گوں ما گپ و رپ بکنت -
- ۲۸۔ اے کبلے ————— کن و بونڈکے سرے ایر کن !
- ۲۹۔ شما ہیچ تک و توار او ————— مکنت پرچے کہ منا
وانگی انت -

۳۔ اے ہتی وزیر اے گپتے ————— کرتے کہ روپتی پاکستان

دگے تیلے پٹا و لوٹ شرو بوتہ -

دیدگ	سول	ہمکت	ہیزکت	رسول	شوم
شم	گردن	زیرگ	نامپادیں	دوار	ارس
چنڈ	یال	پس پس	پدرا	سیاست	تاغت و توان
ازل	بے واک	بے بیچ	ندر	شریکے	ڈروشم
دوتل	بئی	بے بیچی	گلاب	دست بندی	جسکینت

28.304. Variation.

۱۔ غور:

اے گوکے پہ جوانی غور کن کہ پتور بیت -
من تی میشاں شتر غور کرتگن - اولے باز نرور
انتت -

گئی شتر چوچیں جنکے غور کرت و پلت ، ولے آ
زندے جست -

آ تی اسپے بید شہ کاہ و کدیمے چون غور
بکنت ؟

ایشی شتری غور نبوتہ - پمیشا چو نرور انت -

۲۔ دلاسا:

اے زاہگے گورسی بکن و دلاساے کن تانکہ وتی

ماس ۽ مرڪ ۽ غم ۽ بشموئيت -
من ۽ ڀڄي ڀڄي ڀڄي ڀڄي ، وڻن مان ڀڄي ڀڄي
ڀڄي ڀڄي -

هر ڏينهن ته ڪسانين زار ڳرنهن ته ڀڄي ڀڄي
ماس ڀڄي ڀڄي -

تو ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ؟
اڃا به ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ؟

۳- سدڪه :

ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -
من ڀڄي ڀڄي ڀڄي ڀڄي !
من هر ماه ڀڄي ڀڄي و نادران سدڪه ڀڄي ڀڄي -
اڃا به ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -
ملا گشته ته ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -

۴- ڀڄي ڀڄي :

اڃا به ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -
ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي !
ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -
ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -
ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي ڀڄي -

۵۔ زراب :

اش روچے بُراہے اے پٹ زراب کنت -
اما آسے زرابے ماشہ بیست میلے دوریے دسیتن -
آسے زرابے گورے مند کہ تئی پچاں سوچیت -
اش جت و دارانی مان کنگے آسے زراب گیش
بوت -

آسے زراب اش یک کڈے دومی کڈے رست و
تیوگیں ہلک سٹک -

۶۔ کرار :

ما کرار وتی لوگے نشگتن کہ آشپتگیں لشکرے مارا
بنبار کرت -

تو کرار کن - تئی وس پنجیت کہ گوں بادشاہاں
جیڑہ بکنے -

منی گوندو ڈراہیں شپ گریت و سوبے کتے کرار
کرت -

منا کرار نیت تانکہ وتی بیرے مگرین -
تانکہ نرور و زوردارے ناانجاری است اے جہانے
کرار نبیت -

۷۔ مالوم :

من آءرا گوربامءء مالوم کرتن کہ ماشدءء لڈ و بار
کنن ۔

تو وتی مہلوکءء مالوم کن کہ سالگی میڑوءء بیاینت ۔
من نائبء آہتنء شہ مالوم نہ اتن ۔ نہ تو آئی
اردء شریک بوتن ۔

آ شمنے گپ و رپء شہ مالوم بوتہ و شمنے پچارء
کرتہ ۔

آگبت ء مالوم بیت کہ کئے زوردار انت و کئے
نزور ۔

۸۔ لیب :

من گوں وتی بیلیءء ٹل لیب کنین ۔
ڈنء آوانی و اتے آندگانی لیب انت ۔
ما اے کوچگء پل سستن و لیب کرتن ۔
بلوچ وتی پیگلگیں جنکاں پہ لیبء نیلنت ۔
تو برہ ۔ اے گونڈواں لیب بدے !

۹۔ غم :

تو غم مکن ۔ من تمی گسء ہیالء کنین ۔
منا آئی غم انت کہ ورنائی اش پوک بوت ۔
پیشء بلوچ گشتگنت کہ جہانء غم ، غمے نہ انت ۔

آئی غم کم آنت ، پرچے کہ آئی غموار باز آنت ۔
آئی ناسرپیس کار منا زیات غم دانت ۔

۱۰۔ پرواہ :

آسودگیں مردمے چے پرواہ انت ۔
تو آئی پرواہے نکنے کہ چو بے واک انت ؟
آرا کستی پرواہ نیست ۔
پرواہ نہ انت ۔ اگہ تو گوں من اشاپ نکنے
و منی ہکتے ندیے ۔
منا تی گورسی پرواہ نیست ۔ اے شابیتیں
دنیاں نانے ٹکے گندین ۔

۱۱۔ جٹ :

تی سرے چے جٹے کپتہ کہ اشتاپ کنے ؟
منی بانک ! اے جٹاں بر و کڈے مان کن !
باز پاوالیں بلوچ وتی ناناں من جٹاں پچنت ۔
ترا چے جٹ انت کہ رگے مالہ اے کنے ۔
اے اما دوشیئین آسے جٹ انت کہ تننگا زندگ
انت ۔

۱۲۔ سبر :

پیشے بلوچ گشتگنت کہ سبرے بار دو آنت ۔ اما

کہ سیر نکنت ، آئی بار و ونڈ باز براں
کم بیت -

تو سبر کن - پر تو پریئیں دشتارے در گجین -
شہ من نون انکہ سیر نبیت کہ ہر روچ آئی
بے باکیں گپاں گوش بدارین -

ہدا آغا سبرے داتہ کہ انکہ تاڑ و تیلانکلاں پد ام
وقی راہبنداں نیلیت -

ما اگہ سبر بکنن و نزوری مکنن تو سوب ائے
انت -

۱۳۔ تکلیف :

آ گنوک مارا دگہ راہے پیش داشت و ما سک
تکلیف بوتن -

تو وتارا تکلیف مکن - من وت اے جرء
کوروت کنین -

شما وتارا پرچے تکلیف کرتت و منی گسء
آہتت ؛ من وت نون امودء آئیگی آتن -

آ وتسریں ہاکم منی ناکوء باز تکلیف دات و
بندی کرت -

منا نون تکلیف نیست پرچے کہ دوشیئیں دواء

شہ منا کتے پائنگ رست ۔

۱۴۔ سوچ :

اے مردے سوچ کن ۔ ترا آوانی وتاکے بابتے
ڈس دنت ۔

تے سنگتے ہیچ سوچ نیست ۔ نرائین کہ پرنگستان
کجام شاہرے انت ۔

منی اشترے ڈرے سوچ بوتہ کہ سندے پلئے شتہ ۔
من آئی پد جنگے روگے ان ۔

مروچی ائے مہلوکے سوچ رست کہ آوانی وتسریں
سروک ایمنیے پہ جوہد کنگے انت و جنگ
بند کنگے جارے جتہ ۔

اما واپارے سوچ بدے کہ سوداگریے مزینیں نسخانے
نرستہ ۔

۱۵۔ روا :

تو گوں من روا کن و راستیے پلئے بگر وئے
داوایے گیشین !

چے ، منی سرے روا نہ انت کہ ادالتے پہ وتی
ہکے دست بندی کنین ؟

آ ہاکم گوں من روا نہ کرت و منی مال گیدی

مالداراں دات -
 من گوں تو روا کنین کہ وتی بگتے بے کاوچیرے
 بچارین ، پرچے کہ تو راستیں مردے آے -
 من روا کرتن و آوانی تیرکے دور کرتن -

28.305. Sentence Composition.

۱- چراگ	۴- پرسی	۷- درشان	۱۰- شک	۱۳- سامراجی
۲- ورمب	۵- شترنگ	۸- اُستی	۱۱- البت	۱۴- ہم گواری
۳- زمیل	۶- زیات	۹- جپت	۱۲- جمیراجی	۱۵- ہمسنگ



A /mwlla/ delivering the /əid/ sermon.

UNIT TWENTY-NINE

29. 100. Text I.

This Unit is devoted to a brief sampling of classical Baluchi poetry. It is not possible, of course, to provide a comprehensive treatment of this subject in a book such as this, and the following selections are intended only as an introduction to this rich body of traditional literature. For a more thorough survey, the student should consult M. Longworth Dames' "Popular Poetry of the Baloches" (two vols., London, 1907). [It must be noted, however, that Dames' materials are taken entirely from Eastern Baluchi and are thus phonologically and lexically rather different from those presented here.]

It is fitting, perhaps, that the first selection in this Unit be a portion of a /dəptər/ narrating the origins of the Rind and Lashari tribes in Aleppo, Syria, and their subsequent wanderings eastward through Iran and Afghanistan into the Indo-Pakistan Subcontinent. Several versions of this "ballad of origins" (cf. also Text II in this Unit) have been recorded, each relating much the same story. Other /dəptər/ then go on to describe the Rind and Lashari settlements in Makran, their quarrels and divisions, their heroes and deeds of valour, etc. etc.

Many of the events related in these ballads may well be founded in fact. As Dames says (in reference to one group of /dəptər/):

"... nevertheless, as the Baloch legend is supported by history wherever it is possible to test it, it may reasonably be assumed that the whole story is historical in the main, although it has no doubt been freely exaggerated and altered, as is usual when actual historical events are dealt with in ballads ..." [Op. cit., vol. 1, p. xiv.]

Thus, although some of the claims made in these ballads -- particularly those regarding the origin and earlier movements of the tribes -- cannot now be substantiated from other historical sources, and many of the references are tantalisingly vague, yet enough are clear to provide a fascinating glimpse of Baluchi society and of events otherwise lost to history.

In passing, it may be noted that Baluchi tradition speaks of three such great west-to-east migrations: (a) a group of tribes loosely termed /naroi/ or /nayroi/ (Dames' "Nāhar," named after -- or who gave their name to? -- an area near Zabul in Irani Sistan); (b) the /koč/ or /kwrđgəl/ (i. e. "multitude of Kurds"); and (c) the incursion of the Rind-Lashari tribes. The time of the first two migrations cannot now be established, but the arrival of the Rinds and Lasharis in Makran can be fixed at the end of the fifteenth or the beginning of the sixteenth century. It is to the Rind and Lashari migration that all of the /dəptər/ thus far recorded refer.

The socio-cultural background of these epic poems requires a brief comment: the /dəptər/ were composed by the Baluchi chieftains themselves or by poets attached to their entourages. Since it was considered undignified for a member of a prestigious tribe to recite his own poetry, it was thus the custom to teach the /dəptər/ to a /paləvan/, a Dom,

or a LoRi, who then recited it as part of his repertoire in various gatherings. A chieftain could thus compose -- or have composed -- a ballad in which he recounts the noble origins and heroic deeds of his own tribe. Such a poem could also be used as a vehicle for insults and taunts addressed to hostile tribes. Since it was considered an act of cowardice to insult or harm a /paləvan/ or a member of one of the minstrel groups, these professional bards could wander freely from tribe to tribe reciting these ballads (as well as other types of poetry) and conveying the /pəssəv/ "rejoinder" of one chief to his rival in a neighbouring tribe.

The poem from which the following extract has been taken is from just such a series of /pəssəv/. The poet, Soba, is a member of the Jarvar clan of the Kosa subtribe of the Rind tribe. In his first poem, he addresses a rival, Gahi, a member of the Kalloi clan of the Laghari subtribe -- also of the Rinds. The Kosas and Lagharis having quarreled, Soba taunts Gahi with charges of ignoble birth and cowardice, while praising the aristocratic descent and valour of his own clan.

Gahi subsequently issued a /pəssəv/ in rebuttal. In turn, Soba composed a rejoinder to this, in the course of which he briefly recapitulated the history of the Rinds (this being the portion presented here). Gahi concluded the match with yet another surrejoinder. All four of these compositions, which date from the middle of the eighteenth century, are given by Dames in the work cited above (op. cit., vol. 1, pp. 89-100; vol. 2, pp. 90-100).

The formal structure of the /dəptər/ is more or less fixed. The /paləvan/ opens with a /sərbwn/ "introduction" in prose, in which he identifies himself and gives the background of the composition and its author. He then proceeds to the /sərnəmə[g]/ "heading" of the /dəptər/; this section contains the praises of God, the Prophet Muhammad, etc., and continues with an address directly to the /paləvan/, Dom, or LoRi who is to sing the poem. [In other types of classical Baluchi poetry the poet may call upon the clouds, a pigeon, etc. to be the messenger who is to carry the poem to its audience.] After the /sərnəmə[g]/, the poet embarks upon the subject of the poem; this is termed the /[h]ədis/ or /[h]ykayət/ "narration." At the end of the /dəptər/ the poet usually concludes with some personal comment of his own, perhaps consisting of advice to his listeners, the name of his patron chief, or a verse in which he gives his own name.

The use of rhyme in the /dəptər/ is not strict, particularly in the older ballads. A single final rhyme may be followed for a number of lines, after which a new rhyme begins. Such "stanzas" have no fixed number of lines, and a nonrhyming line may occasionally be found in the middle of one of them. Thus, for example, a /dəptər/ may begin with five lines ending in /-ənt/, followed by four ending in /-ā/, seven ending in /-e/, etc., etc. At the end of each rhymed section, the /paləvan/ will usually repeat the last line of the "stanza" in a higher voice, perhaps stressing the line strongly -- this is technically termed /nwgədə[g]/ -- before going on to the next section.

The metres of classical Baluchi poetry owe little or nothing to the Arabic metrical system employed in Persian and Urdu. Baluchi metre depends upon a combination of quantity, stress, word juncture, and caesura. There are two prosodic quantities:

(a) a "long" syllable (symbolised by "-" below) which contains a long vowel or diphthong (/a, ā, e, ē, i, ī, o, ō, u, ū, əw, ēw, əy, ēy/ ± one or more consonants, or else a short vowel followed by a syllable-closing consonant or consonants; and (b) a "short" syllable (symbolised by "o") which contains a short vowel (/ə, ē, w, w̃, y, ỹ/) and which has no closing consonant. To put it another way, a long syllable may be depicted as "C \bar{V} [C, CC]" or "CVC[C]"; a short syllable can only be "CV." Various sequences of long and short syllables, set off by caesurae (symbolised by "/" for a short hiatus and "//" for a longer gap) and marked by a single strong stress, then function as metrical feet. Fixed patterns of these, in turn, make up the metre of a line, and this is followed throughout the poem.

Some further points to be noted about the system of scansion include:

- (1) A word-final vowel may be treated as long or short, depending upon the requirements of the metre. The phonetic quality of the vowel may also differ somewhat accordingly. E. g. /ky/ "that (conj.), as, who, which" is usually a short syllable, but it may also function as long, in which case it will sound almost like /ke/. /šoda/ "from there" may occur as two long syllables, or it may be treated as long-short, with the final /a/ phonetically approximating /ə/.
- (2) Occasionally a word-medial long vowel (particularly /a/?) may be treated as short, the quality of the vowel being modified accordingly. E. g. /relən/ for /relan/ "Relan (man's proper name)."
- (3) Although a closed syllable is normally treated as long in the scansion, requirements of metre may sometimes require it to be treated as short. In such cases, the vowel of the syllable is phonetically extra-short. E. g. /həmməl mā šag o/ "Hammal upon [his horse] Shag, and . . .," which corresponds to /' o - - -/ with /məl/ being read as short.
- (4) Following a consonant, /y/ and /v/ may be consonantal, or they may function as short vowels. E. g. /bya/ "come!" may be treated as a single long syllable, or as a short-long sequence (in which case it will sound like /by-ya/); /svar/ "riding, astride" may similarly be used as a single syllable or as a short-long sequence: /sw-var/. A consonantal /y/ or /v/ may also be omitted from the scansion altogether. E. g. /dəryab/ "ocean" may be read as long-long or as short-long (as though it were /dərab/).
- (5) A word-medial short vowel may be dropped. E. g. /čərrtəgən/ for /čərrytəgən/ "[we] have wandered."
- (6) The "epenthetic" vowel occurring between the substantive element and the verb of a complex verbal formation (see Sec. 7.801) may optionally be treated as a short syllable -- or even as a long syllable. E. g. /kərd [ə] bən/ "[we] are divided" may be read as long-long, as long-short-long, or even as long-long-long (with the "epenthetic" vowel sounding like /a/) in the scansion. Such "epenthetic" vowels are usually phonetically close to /ə/ or /a/, but occasionally /w/ or /o/ is used.

- (7) Metrical considerations may also require the insertion of an "epenthetic" vowel between two consonants (or even between a vowel and a consonant, etc.) elsewhere. E. g. /bit [ə] gō/ for /bit gō/ "[he, she, it] will be with." Such "epenthetic" vowels are usually found after a word ending in two consonants, in a long vowel + a consonant, or (rarely) after a word ending in a long vowel.
- (8) The bard may also insert a connective conjunction, a particle, or some other short word at the beginning of a line with no change in the scansion. E. g. /gwRa/ "then," /ky/ "that (conj.), as, who, which," /to/ "then, rather, but, on the other hand," /mən/ "I," etc. The singer may also preface a line of verse with some conventional interjection (e. g. /əlla/ "God!" /əbbo/ "woe, alas!"). These stylistic devices are not integral parts of the composition, however.
- (9) The prosodic stress of the metrical foot may or may not coincide with grammatical stress. Baluchi poetry is intended to be sung, usually with instrumental accompaniment, and long or stressed syllables may thus be further lengthened or intensified to fit the melody and rhythm.

In view of the complexities of Baluchi poetry, this Unit (and the following one, which deals with modern verse) are arranged as follows: each Text Section is followed by a Serial Vocabulary together with notes on the metre, and then by another Section containing an English translation. These two Units have no exercise Sections. The student should first attempt his own translation with the aid of the vocabulary, etc., and then compare this with the authors' version. For further study, Dames' book (op. cit.) should be consulted, preferably with the assistance of a Baluchi tutor.

Unimportant place names and a few other such words are omitted from the final vocabulary at the end of this book.

- سوبائے تیگ علی گشتیت - جرواریں بلوچ گشتیت -
 گاہیء پستوء دنت گشتیت -
- ۱- قادریء نامء ہر سبائے یات کناں -
 - ۲- صد ستاء گوں بندگی عرضے است منال -
 - ۳- ریلانے لوری بیا ، حدیثانی در کیاں -
 - ۴- ساز کن شاگء ، گش بلوچانی نگدہاں -
 - ۵- دائمء نیادے بیت گوں سلطانی سراں - ...

- ۶- ما اما رند آن - اش الپء پاد آہتگن -
 ۷- دو براں جنگے گوں جزیدء مان آہتگن -
 ۸- دیم پے روچاسان اش سرینء ایر کپتگن -
 ۹- حمزہء اولاد - سوب رسولء بشکاتگن -
 ۱۰- شاہرے استمبول گوں امامء وت چرتگن -
 ۱۱- ہاری ملانء راہ و شاہدگان آہتگن -
 ۱۲- رب سئی گنت کہ جبآنے شہان کرد بن -
 ۱۳- مول و سیستانء جنگیئیں مردان گوں اتن -
 ۱۴- شاہرے سیستانء وت کماناں بار بیتگن -
 ۱۵- ما جگینء گوں شمس الدین شاہء آہتگن -
 ۱۶- پے کریمسازء قدرتاں شودء گوستگن -
 ۱۷- آنگرء کیچ و مکرانء بار بیتگن -
 ۱۸- گوں لڑ و جنگء شودء ہارینء گپتگن -
 ۱۹- شیدء پے دیمء ما بلوچ تالان بیتگن -

29.101. Serial Vocabulary.

سوبائے تیگ علی	sobae teg əli	Soba, son of Teg Ali (man's proper name). [For /e/, see Sec. 16.600 (1).]
جروار	jərvər	Jarvar, a clan of the Kosa subtribe of the Rind tribe
گاہی	ga[h]i	Gahi (man's proper name)
قادر	kadyr	the Almighty. [Spelled as in Arabic.]

سبا	səba	morning. [Literary.]
کناں	+kənā	[I] do, make. [= /kənin/. Eastern and Southern Baluchi.]
صد	+səd	hundred. [Spelled as in Persian.]
بندگی	bəndəgi	devotion, adoration, servitude
عرض	ərz	request, petition. [Written according to the Arabic orthography.]
		/ərz buəg/ to be a request, petition
		/ərz kənəg/ to make a request, petition
مناں	+mənā	me, to me. [= /məna/. Used for reasons of rhyme.]
ریلان	relan	Relan (man's proper name). [/relane loRi/ "Relan of the LoRi caste." For /e/, see Sec. 16.600 (1). Here the poet addresses the bard who will sing the poem.]
حدیث	[h]ədis	narration; tradition relating an act or saying of the Prophet Muhammad
درکیاں	dwrr-kyā	matchless pearl. [/dwrr/ "pearl"; /kyan/ "Kiyān, a dynasty of Persian kings."]
ساز	*saz	instrument, instrumental music, tune
		/saz kənəg/ to tune (an instrument)
شاگ	šag	sp. of tree (<i>Grewia vestita</i> or <i>Grewia oppositifolia</i> or both); fiddle made of /šag/ wood
نگدہ - نگدگ	nwgdə[g, h]	mode of singing a line of verse at a higher and more intensified pitch. [See the introduction to Section 29.100.]
دائم	daym	always, ever. [Literary.]
		/dayma/ always, forever
نیاوے	+nyade	your [sg.] meeting. [/e/ is an alternate form of /yt/ "your, you [sg.]"; see Sec. 11.901.]

سلطانی	swltani	royal, kingly. [Written as in Arabic.]
سراں	+sērā	heads. [Used here in the sense of "leaders. "]
جزید	jəzid	Yazid b. Mu'aviya (man's proper name). [See Sec. 24. 201.]
روچاسان	ročasan	east. [= /rodratk/. Eastern Baluchi.]
سُورین	swrin	Syria. [Dames gives "sarīn" and translates this as "upper country. "]
حمزہ	[h]əmzə	Hamza (man's proper name). [Generally supposed to refer to Amir Hamza (d. 625 A.D.), the uncle of the Prophet Muhammad. The "Tarikh-i Sistan" (ed. Maliku-sh-Shu'ara Bahar, Teheran, 1935, p. 156 ff.) provides an interesting alternative to this identification: Amir Hamza b. Abdullah al-Khariji, who lived c. 800 A.D. Some texts give his father's name as "Azrak" -- possibly Baluchi /zərrək/? This person was a powerful leader in Sistan, who fought against the armies of Harun ar-Rashid, and is said to have made a long journey to Ceylon, China, back through Turkistan to the Byzantine Empire, and hence to Egypt, the Persian Gulf, and finally to Makran. The adventures of this Amir Hamza have perhaps been confused with the deeds of the Prophet's uncle, giving rise to the many fabulous tales contained in the "Dastan-i Amir Hamza" ("The Tale of Amir Hamza").]
بشکاتگن	+bəškātəgən	[he] has bestowed upon us. [/ən/ is an alternate form of the "possessive" or "objective" suffix /en/-/ē/ "our, us"; see Sec. 11. 901. The subject of this verb is /rəsula/ "the Prophet. "]
استمبول	ystəmbol	Istanbul, a city in Turkey
امام	+ymam	Imam; prayer leader. [This line may refer to the journey made by Amir Hamza (cf. above) -- or possibly to the expedition sent against the Byzantines under the generalship of Yazid during the reign of Mu'aviya in 669 A.D.]

چرتگن	+čərrtəgən	[we] have wandered. [= /čərrytəgən/. The /y/ is dropped for reasons of metre.]
ہاری	[h]ari	flood (adj.), flooding. [See the following entry.]
مٹگ	məlləg I-I	to move smoothly, flow (as water, a herd of animals, a graceful person). [Dames gives "hāri" as "cattle" and translates this phrase as "thronging like a herd of cattle" (op. cit. , vol. 1, p. 96). Western Baluchi informants did not know /[h]ari/ as "cattle. "]
شاہگ	ša[h]dəgg	highway, thoroughfare
جبانے شہان	jəbbane šəy[h]an	Jabbane Shayhan, a place. [Apparently for Perso-Arabic /jəbale šəyxan/ "the Mountains of the Elders" -- possibly /kuhe xaja/ "the Mountain of the Master" in Sistan?]
کرد	kərd	portion, division, separate piece. [Eastern Baluchi.]
		/kərd buəg/ to be, become apportioned, divided, separated into portions
		/kərd kənəg/ to apportion, divide, separate into portions
مول	mol	Mol, a place. [Location uncertain. The "Farhang-i Jughrafiya-i Iran" (Teheran, 1330, vol. 7, p. 225) lists a place called Molu near Lar (a city often mentioned in the Baluchi epics).]
سیستان	sistan	Sistan, a region in eastern Iran and western Afghanistan
جنگی	jəngi	warlike, martial
کمان	kəman	bow; share of booty. [Each warrior -- bow-bearer -- received a fixed share of conquered land and booty.]
بینگن	+bitəgən	[we] became. [= /butəgən/. Rakhshani /u/ is regularly represented by /i/ in various Eastern and Southern Baluchi dialects.]
جگین	jwgin	Juvayn, a city in Afghani Sistan. [Dames gives "jaghīn" and translates it as "calamity, misfortune, pestilence. "]

شمس الدين

šəmswɔdɪn

This is incorrect, however; cf. the following line from a poem by the 19th century poet /mwlla fazyl/: /mā jwgin sale nyštəg o zidyš səyl kwətəg/ "A year [they] stayed in Juvayn and enjoyed its pasturage. "]

Shamsu-d-Din (man's proper name). [This ruler, who is mentioned in various epics as a patron of the Baluchis, has yet to be definitely identified. In his article on Baluchistan in the "Encyclopaedia of Islam" (Leyden-London, 1913, p. 635), Dames theorises that this was probably the Saffari ruler of Sistan and Nimruz, Malik Shamsu-d-Din Muhammad (d. 1164). The "Tarikhnama-i Herat" by Ibn Ya'qub al-Haravi (Calcutta, 1944, pp. 138-362) provides another likely possibility: Shamsu-d-Din Muhammad Kurt, who ruled Herat from 1246 to 1277 (1287?) A.D. The "Tarikh-i Sistan" (op. cit., pp. 398-9, 400, 407) mentions both this person and also a later Saffari ruler, Shamsu-d-Din 'Ali b. Mas'ud b. Khalaf (1229-1254) as being active in this region and as having carried out expeditions as far as Mastung. Cf. also E. de Zambaur, "Manuel de Généologie et de Chronologie pour l'Historie de l'Islam" (Hanover, 1955, pp. 200, 256-7). Of these three possibilities, the present authors tend to feel that either of the latter two rulers is likely to be the Shamsu-d-Din of the Baluchi epics, with the preference somewhat in favour of Shamsu-d-Din Muhammad Kurt in view of his long career in the area.]

شاه	ša[h]	king, shah
کریمساز	kərimɔsɔz	God, the Merciful
کیچ	keč	Kech, a region in Pakistani Makran
مکران	+məkkwɔɾɒn	Makran. [= /məkrɒn/.]
لُر	lwɾ	sword. [Lit. "curved-[one]. "]
ہارین	[h]əɾɪn	Harin, a port on the Makran coast east of Kech
شیداء	+šedə	from here. [= /šyda/. This form is used for reasons of metre.]

The metre of this poem is as follows: [For the symbolisation, see the introduction to Sec. 29.100 above.]

´ o - - - / ´ o - - / ´ // ´ o -

The following lines, together with their metrical analyses, are given in transcription as examples:

1. qadyrəy nama [h]ər səbae- -a yat kənā
´ o - - - / ´ o - - / ´ // ´ o -
2. səd sytaa gō bəndəgi ər- -ze əst mənā
´ o - - - / ´ o - - / ´ // ´ o
4. saz [ə] kən šaga gwš bəloča- -ni nwgda[h]ā
´ o - - - / ´ o - - / ´ // ´ o -
5. dayma nyade bit [ə] gō swl- -ta- -ni sərā
´ o - - - / ´ o - - / ´ // ´ o -
12. rəbb səi gynt ke jəbbəne šəy- -[h]an kərd [ə] bən
´ o - - - / ´ o - - / ´ // ´ o
19. šedə pa dema ma bəloč ta- -lan bitəgən
´ o - - - / ´ o - - / ´ // ´ o -

29.102. Translation.

Soba, the son of Teg Ali speaks. The Jarvar Baluch speaks. [He] speaks, giving reply to Gahi.

1. Each morning I remember the name of the Almighty.
2. Together with a hundred praises, I offer [lit. have] a petition of adoration.
3. Come, Relan the LoRi, matchless pearl of eloquence [lit. narrations]!
4. Tune the fiddle [and] recite the melodies of the Baluchis!
5. Ever may you be in the company [lit. your meeting will be] of kingly leaders...
6. We are those very Rinds; from Aleppo have we arisen.
7. Twice have we engaged in battle with Yazid.
8. Eastwards from Syria have we come down.
9. The Prophet has bestowed victory upon us, the offspring of Hamza.
10. With the Imam, we ourselves have wandered [as far as] the city of Istanbul.
11. Flowing [like a] flood, we have come along the roads and highways.
12. God knows that we separated [lit. divide] at Jabbane Shayhan.
13. In Mol and Sistan we were among martial men.

14. At the city of Sistan we were divided into bows. [I. e. the land and plunder were divided amongst the warriors.]
15. We have come to Juvayn with King Shamsu-d-Din.
16. By the power of the Merciful have we passed through there.
17. Thence did we divide up in Kech and Makran.
18. From there have we taken Harin with sword and battle.
19. Onwards from there have we Baluchis spread!

29. 200. Text II.

The following selection by Mulla Shoran (/mwlla šoran/) also deals with the history of the Rind and Lashari tribes, briefly describing their origin and subsequent wanderings, and carrying the story up through the thirty years' war between these two tribes in Kacchi and their eventual dispersion into the Panjab and Sind (see Sec. 18. 100).

The total composition consists of 651 lines, of which only the first 67 are reproduced here (ending with the birth of Mir Chakar in Ashal-i Kalat, Makran). To these, the final five lines of the poem have been added, giving the poet's name and his comments to his audience. To the authors' knowledge, this ballad has not yet been published elsewhere. [Although the fourth ballad in Dames' book (op. cit., vol. 1, pp. 5-9; vol. 2, pp. 5-11) shares the same metre and has some closely similar lines, yet it is quite different in content -- perhaps this poem and that given by Dames were once parts of a much longer composition?] The present piece was copied from a manuscript in Makran -- and may well be one of those ballads referred to by R. Hughes-Buller in the Baluchistan District Gazetteer volume dealing with Makran (Bombay, 1907, vol. 7, p. 81).

- ملا شوران گشیت - رند و لاشاریء سی سالء جنگء گشیت -
- ۱- ہوت او بیل منی شاہیگیں -
 - ۲- گپتار آنت منی جائیگیں -
 - ۳- بیا گوں مرکبء جارٹیگیں -
 - ۴- ایر کپ ماں پڑء شامیگیں -
 - ۵- سوار بو وشرواجیں بادء -

- ۶۔ بیا گوں ملگی بلاوےء -
- ۷۔ بالادُن غماں زیندائیں -
- ۸۔ موجداریں دُن نگرانیں -
- ۹۔ زیر تو نگدگاں مردگیں -
- ۱۰۔ دنیاۓ بگند گردیگیں -
- ۱۱۔ جُہد کن ماں دلۓ دانائیں -
- ۱۲۔ نند ماں مجلساں ورنائیں -
- ۱۳۔ سوگند پر تیّ چوٹیلۓ -
- ۱۴۔ کیمواییں قبا و ڈیلۓ -
- ۱۵۔ زیرے تو منی دستخطاں -
- ۱۶۔ سوگند پر تیّ نوخطاں -
- ۱۷۔ بشکینین قبا گوں ہراں -
- ۱۸۔ یات کن گوہرۓ گوں ہراں -
- ۱۹۔ جنگۓ چاکرۓ گوں شراں -
- ۲۰۔ گوہر آس گرات گوں ہراں !
- ۲۱۔ گار بات ماں گر و آپدراں !

حکایت

- ۲۲۔ پیشی کسّوے من زوراں -
- ۲۳۔ پس و پیرکانۓ پوراں -

- ۲۴- آ روج کہ جنزیدء زرتہ -
- ۲۵- سلطان یاحسینء گُشتہ -
- ۲۶- رنداں اچ حسد بد برتہ -
- ۲۷- چندی پہ شہیدء مرتہ -
- ۲۸- راجاں اچ جنزید بد برتہ -
- ۲۹- رنداں اچ الپ کوچ کرتہ -
- ۳۰- لاشار مزے پیش کپتہ -
- ۳۱- رودبارء دراں ایر کپتہ -
- ۳۲- گوستنت اچ گیاہیں لارء -
- ۳۳- مسکوٹاں تنا رودبارء -
- ۳۴- دیم پہ پڑہء بازارء -
- ۳۵- بمپورء دراں گنجیناں -
- ۳۶- مرد گول مرکباں سنجیناں -
- ۳۷- بمپور گول گیاہیں کوٹاں -
- ۳۸- برتنت سرمتابیں چوٹاں -
- ۳۹- لاشار نشتہ ماں لاشارء -
- ۴۰- رند ماں پڑہء بازارء -
- ۴۱- سئے سال گوستگنت کتارء -
- ۴۲- زور کرتہ پدء غازیاں -

- ۴۳۔ ترک و بڑی تازیاں ۔
- ۴۴۔ پوجے رُستہ اچ ایرانء ۔
- ۴۵۔ جاگائے نبوت شیرانء ۔
- ۴۶۔ رپنت چو گروک و بادء ۔
- ۴۷۔ گُزانء شنتت چو رعدء ۔
- ۴۸۔ کیچ تا مکرانء ہندء ۔
- ۴۹۔ سرباز تا گیاہیں مندء ۔
- ۵۰۔ جستنت سامکی مرداریں ۔
- ۵۱۔ گرد و کلگی مردواریں ۔
- ۵۲۔ زندء بامڑی بیکاریں ۔
- ۵۳۔ رپنت دامنی بیساریں ۔
- ۵۴۔ منتہ میر مگس نامداریں ۔
- ۵۵۔ شیبہک ماں سر ات سرداریں ۔
- ۵۶۔ نودبندگ سخی سالاریں ۔
- ۵۷۔ راجاں سرجمیء زرتنت ۔
- ۵۸۔ آپ وردء نصیبء برتنت ۔
- ۵۹۔ آپ و آپسراں نندانء ۔
- ۶۰۔ کور و کور دپاں گندانء ۔
- ۶۱۔ کیچء جا نبوت رندانء ۔

- ۶۲ کولوہی پٹاں گردان ء -
- ۶۳ سالے گوستگت بر حال ء -
- ۶۴ شپہگ نشگت آسال ء -
- ۶۵ چاکر چو چراگیں لال ء -
- ۶۶ پیدا بوت بے آسال ء -
- ۶۷ پیش اچ بانڑی سے سال ء - ...
- ۶۸ شوران ننگگاں کوتاہ کن -
- ۶۹ شاہیں کردگار ء یات کن -
- ۷۰ ہر کس کہ نچاریت کار ء -
- ۷۱ زوریت زیادگیں بنبار ء -
- ۷۲ گڈء گار بیت غدار ء -

29.201. Serial Vocabulary.

ملا شوران	mwillā šoran	Mulla Shoran (man's proper name)
ہوت	[h]ot	Hot (man's proper name). [Here the poet, Mulla Shoran, is addressing the /paləvan/ (Hot) who is to sing the poem. The original meaning of /h]ot/ is "warrior. "]
بیل	bel	dear friend, bosom companion. [Approximately synonymous with /beli/.]
شاہیگیں	+ša[h]igē	royal. [= /ša[h]i/. The insertion of a /g/ between a stem-final vowel and a substantive suffix is generally optional in Baluchi; here -- and in other instances in these ballads -- it serves to delineate the syllable boundary.]

جائی - جائیگ	+jai[g]	definite, proper [Here used in the sense of "unequivocal, irrefutable, definitive. "]
مرکب	mərkeb	horse, steed (specifically a horse trained for riding)
جاڑی - جاڑیگ	jaRi[g]	studded, inlaid (with metal, jewels, etc.). [A word like "harnessed" must be understood here: "metal-studded-harnessed steed. "]
ماں	+mā	in, inside, mixed into, intermingled in, among. [= /mən/.]
شامی - شامیگ	šami[g]	gloomy, dark, dismal. [Cf. /šam/ "supper, supper-time, nightfall. "]
وشرواج	vəšš-ryvaj	smooth-gaited
باد	bad	wind. [Literary. Here used metaphorically for "steed": i. e. "swift as the wind. "]
متگی	məlləgi	smooth-moving, flowing, graceful
بالادُن	+baladwn	my figure. [/wn/ "my, me" is the "possessive" or "objective" suffix; see Sec. 11. 901.]
زیندان	zندان	prison; prison-like. [Literary.]
موجدار	məwjdər	passionate, yearning
دلُن	+dylwn	my heart. [Cf. /baladwn/ above.]
بنگران	nygran	sad, depressed, displeased
زیر	+zir	[you sg.] pick up, lift! [= /zur/ or /b̀wzur/; cf. /bitəgən/ in Sec. 29. 101.]
مردی - مردیگ	mərđi[g]	manly, stalwart, robust; manliness, bravery
گردی - گردیگ	gərđi[g]	circulating, revolving, changeable

جهد	+jo[h]d	struggle, strife. [Spelled as in Arabic.]
دانا	dana	wise. [Literary.]
مجلس	məjlys	meeting, gathering, council
ورنا	*vərna	young; youthful, vigorous, spirited
سوگند	sogynd	oath, vow
	/sogynd buæg/	to be sworn, vowed
	/sogynd dəyæg/	to cause to swear, vow
	/sogynd vərəg/	to take an oath, swear, vow
چوٹیل	čoTil	braid, plait. [In earlier times Baluchi men plaited the hair at the sides of the face into two long braids; the hair at the back of the head was allowed to hang free. /čoTil/ may also be applied to a woman's braid or plait.]
کیمواب	kimvab	brocaded silk or satin
قبا	kəba	(man's) long outer coat, gown. [Spelled as in Arabic.]
زیرے	+zirəy	[you sg.] pick up, lift. [= /zurəy/; cf. /zir/ above. [Here employed with imperative force: "[you sg.] must take up!"]]
دستخط	*dəstxətt	signature; handwriting, writing, sign. [Spelled according to Perso-Arabic orthography]
نوخط	nəwxətt	downy beard (of a youth). [Spelled according to Perso-Arabic orthography.]
بشکینگ	bəškenəg I-II	to cause to bestow; to cause to forgive
بیر	byrr	rebellious, untamed (as a young animal). [Here used metaphorically for "young camel."]
گوہر	gəwhər	Gawhar (woman's proper name). [See Sec. 18. 100.]

چاکر	čakər	Chakar (man's proper name). [See Sec. 18.100.]
شیر	šyrr	trouble-maker, mischief-maker; trouble-making (adj.)
آس	*as	fire /as gyræg/ to catch fire, burn. [/as gyrat!/ "May [she] catch fire!" is an example of the "optative" formation. Such forms are now found mainly in poetry and in a number of stylised expressions in Rakhshani Baluchi (see Sec. 12.200 (24), but they are fairly frequent in various Eastern and Southern dialects.]
گار بات	+gar bat	may [she] be lost, destroyed! [Cf. above.]
آپدّر	apdyrr	ravine, deep canyon
حکایت	[h]ykayət	narration, story
پیشی	peši	of before, of olden times, previous
زوراں	+zurā	[I] pick up, lift. [= /zurin/. Eastern and Makrani Baluchi.]
پورگ	puræg I-I	to swing; to praise. [The connection between "swing" and "praise" is seen also in /čənDenæg/ I-II "to swing; to praise," a synonym of -puræg/.]
جنزید	jəzid	Yazid b. Mu'aviya (man's proper name). [See Sec. 24.201.]
سلطان	swltan	sultan, king. [Written as in Arabic.]
یا حسین	ya[h]wsen	Husayn b. Ali (man's proper name). [See Sec. 23.203.]
اچ	+əč	from, than, with. [= /əš/. Makrani.]
حسد	[h]əsədd	enmity, hatred, anger. [Spelled as in Arabic, where it denotes "envy, malice."]
چندی	čəndi	a few, a number of

شہید	šə[h]id	martyr
لاشار	lašar	Lashar, a Baluchi tribe. [= /lašari/]
مزل	myzzyl	stage of a journey (approx. 32 miles). [A more "Baluchi-ised" form of /mənzyl/, q. v]
پیش	*peš /peš kəpəg/	before to go before, precede
رودبار	rodbar	Rodbar, a town in Afghani Sistan
در	*dər	out, outside; open fields, area outside a city
گیاب	gyab	grass, verdure; grassy
لار	lar	Lar, a city in southern Iran
مسکوتان	məskotan	Maskotan, a town in Irani Makran
پرہ	pərrə	Fahraj, a town near Bam in Irani Baluchistan. [Also the city of Farah in Afghani Sistan northeast of Juvayn. Here the reference must be to Fahraj.]
بمپور	bəmpur	Bampur, a town in Irani Makran south- east of Bam
گنج	gənj	treasure; rich, opulent. [/gənjənā/ is grammatically a noun here in opposition to /dərā/: "in the open fields of Bampur, the opulent ones. "]
سنج	*sənj	(horse) harness; harnessed
سرمتاب	sərmətab	brave, fearless; brave person
چوٹ	čot	curved, crooked, askew. [Here used metaphorically for "proud warrior" because of the custom of wrapping one's turban at the side of the head as a sign of manly pride.]
لاشار	lašar	Lashar, a town in Irani Makran

کتار	kəttar	line, row, series. [Arabic /qətar/.] /kəttara/ in succession, successively. [Poetic.]
غازی	ɣazi	warrior, hero, person who fights for a noble cause
تُرک	*tʷrk	Turk; warrior, valiant fighter. [/tʷrk/ is often used in Baluchi for any courageous warrior.]
بَلری	bəlləri	slender. [Poetic.]
تازی	tazi	war-horse, charger
ایران	eran	Iran. [A more "Baluchi-ised" form of /iran/.]
جاگائے	+jagae	a place. [= /jagə[h]e/. The second /a/ is required by the metre.]
رپنت	rəptənt	[they] went. [= /ʃwtənt/. Poetic. Cf. Persian /rəftənd/.]
گروک	gyrok	lightning
رعد	rad	thunder. [Literary. Spelled as in Arabic.]
سرباز	sərbaz	Sarbaz, a town in Irani Makran
مند	mənd	Mand, a town in Pakistani Makran
سامکی	samwki	Samuki, a tribe of the Koch or Kurdgal group. [See Sec. 29.100, introduction.]
مردار	mwrɖar	carrion, polluted, evil
گُرد	kʷrd	Kurd, a name applied to several Brahui tribes
کَلگی	kəlləgi	Kallagi, one of the Naroi tribes. [So called because they had settled around /kəllə[g]/ "mountain spring[s]."]
مردوار	mərdʋar	brave, gallant, courageous

بامری	bamRi	BamRi, a tribe probably of Naroi extraction. [The slight epenthetic vowel between /m/ and /R/ functions as a short syllable in the metre: /baməRi/.]
بیکار	bekar	lazy, useless, good-for-nothing
دامنی	damwni	Damuni, a Naroi tribe
بیسار	besar	heedless, mad, insane
میر مگس	mir mægəs	Mir Magas (man's proper name). [The chief of the Magassi sub-tribe of the Lasharis.]
شہک	šəy[h]əkk	Shayhakk (man's proper name). [The father of Mir Chakar. See Sec. 18. 100.]
سردار	*sərdar	chieftain, leader; chiefly, noble
نودبندگ	nodbəndəg	Nodbandag (man's proper name). [The chief of the Lasharis and the father of Mir Gvaram, Nodbandag is famous in the Baluchi epics for his generosity.]
سالار	salar	chieftain, leader, commander; chiefly, commanding
سرجمی	səɾjəmi /səɾjəmia/	totality, whole totally, wholly, altogether
آپ ورد	ap-vərd	water-and-food: food, sustenance
نصیب	*nysib /-əy nysiba bəɾəg/	fortune, lot, destiny to take in search of
آپسر	apsər	stream-source, headwaters
کور دپ	kəwrdəp	irrigated land at the mouth of a mountain stream
جا	ja	place. [= /jagə[g]/. Literary.]

کولواہی	kolva[h]i	of Kolva[h]. [/kolva[h]/ is the name of the eastern extremity of the Kech valley in Pakistani Makran.]
پٹاں	+pəTā	in the plains. [= /pəTTā/. One /T/ is dropped here for reasons of metre.]
حال	+ [h]al	state condition; news, information. [Spelled as in Arabic. /byr [h]ala/ "in [that] condition. "]
آشال	ašal	Ashal-i Kalat, a small town in the lower Kolva[h] region
چراگ	*čyrag	lamp; shining, gleaming
لال - لعل	lal	ruby
بانڑی	banRi	BanRi (woman's proper name). [The sister of Mir Chakar, BanRi is famous for her bravery. Like /bamRi/ above, this word must be read /banəRi/ to fit the metre.]
کوتاہ	kota[h]	short, curtailed. [Literary.] /kota[h] buəg/ to be, become short, curtailed /kota[h] kənəg/ to shorten, curtail
کردگار	kyrdəgar	the Creator
زیادہ - زیادگ	zyadə[g]	more, too much, excessive; excessively. [= /zyat/.]
غدار	γəddar	waterless desert

The metre of this ballad is:

˘ - / ˘ o - / ˘ - / ˘

The following lines will illustrate the pattern:

1. [h]ot o bel mənɪ ša[h]i -gē
˘ - / ˘ o - / ˘ - / ˘
5. svar bu vəšš-ryva- -jē ba- -da
˘ - / ˘ o - / ˘ - / ˘

24. a roč ke jəzi- -da zwr- -ta

˘ / ˘ o - / ˘ - / ˘

32. gvəstənt əč gy-ya -bē la- -ra

˘ - / ˘ o - / ˘ - / ˘

52. rənda baməRi beka- -rē

˘ - / ˘ o - / ˘ - / ˘

55. šəy[h]əkk mā sərət sərda- -rē

˘ - / ˘ o - / ˘ - / ˘

[Note the omission of word juncture in /mā sərət/ (= /mā sər ət/) "was at the head. "]

72. gwDDa gar [ə] bit γədda- -ra

˘ - / ˘ o - / ˘ - / ˘

29.202. Translation.

Mulla Shoran speaks. He tells of the thirty years' war between the Rinds and the Lasharis.

1. Hot, O my royal friend!
2. My verses speak the truth [lit. are definitive].
3. Come with [your] stud-harnessed steed!
4. Come down to the gloomy battlefield!
5. Mount [your] smooth-gaited swift [horse]!
6. Come with your graceful figure!
7. My figure is imprisoned by sorrows [lit. is in prison-like sorrows].
8. My yearning heart is sad, [but even so, you should]
9. Take up [your] gallant melodies!
10. Look upon the changing world [i. e. look upon the vicissitudes of the world]!
11. Strive in [your] wise heart!
12. Sit in the spirited assemblies!
13. [I] swear by your braided locks,
14. [Your] brocaded gown and form [that]
15. You must take up my writings!
16. [I] swear upon your downy beard!
17. I will cause a gown and young camels to be bestowed [upon you]!

18. [If you would] memorise [the ballad of] Gawhar and the baby camels [and]
19. The battle between Chakar and the trouble-makers!
20. May Gawhar burn along with [her] baby camels!
21. May she be [forever] lost among the precipices and the canyons! ¹

NARRATION

22. I shall take up a tale of olden times, [and]
23. I shall praise [our] forefathers.
24. That day which raised Yazid [to power, when]
25. He slew King Husayn.
26. The Rinds became wroth with anger.
27. Several died for the Martyr [i. e. Husayn].
28. The tribes became embittered with Yazid.
29. The Rinds marched forth from Aleppo;
30. The Lashar preceded [them] by a journey-stage.
31. They descended to the open fields of Rodbar. ²
32. They passed by grassy Lar,
33. From Maskotan to Rodbar,
34. Onward to the market of Fahraj,
35. Into the opulent fields of Bampur.
36. The men with [their] harnessed horses,
37. Bampur with [its] grassy fortalices
38. The fearless warriors captured.
39. The Lasharis settled in Lashar, [and]
40. The Rinds in the market [town] of Fahraj,
41. Three years in succession did they pass [there].
42. Afterwards the warriors grew strong [lit. exerted force],
43. The brave ones and [their] slender steeds.
44. An army arose against them from Iran. ³
45. There was no place [then] for the lions.
46. They went like the lightning and the wind,
47. Roaring like the thunder they went
48. From Kech to the region of Makran,

49. From Sarbaz to grassy Mand.
50. The evil Samukis fled [and also]
51. The courageous Kurds and the Kallagis.
52. Afterwards the good-for-nothing BamRis [and]
53. The mad Damunis departed.
54. The renowned Mir Magas remained.
55. Chiefly Shayhakk was at [their] head [and also]
56. Noble Nodbandag, the Generous.
57. They [i. e. Shayhakk and Nodbandag] gathered up the tribes all together [and]
58. Took [them] in search of food and water.
59. Tarrying at streams and water,
60. Seeing mountain rivulets and stream-watered lands,
61. There was no place in Kech for the Rinds.
62. Wandering in the plains of Kolva[h]
63. A year had passed in [that] condition.
64. Shayhakk had settled at Ashal.
65. Chakar, like a gleaming ruby,
66. Was born at this same Ashal
67. Three years before [his sister] BanRi. . . .
68. O Shoran, cut short [your] melodies!
69. Remember [your] Omnipotent [lit. royal] Creator!
70. Whoever does not scrutinise [his] deed [i. e. whoever does not anticipate the consequences of his actions]⁴
71. Will undergo [lit. pick up] more spoliation [and]
72. Then will be [forever] lost in the waterless desert!

¹The poet's derogatory remarks about Gawhar are apparently due to the fact that she was an ill omen for the Baluchis; the quarrel which began over her and her baby camels led to the thirty years' war and to the dissolution of Baluchi unity (see Sec. 18. 100).

²Here the poet appears to have confused the order of the places through which the Rinds and Lasharis passed in their wanderings. Rodbar lies in Afghani Sistan and should surely come after Lar, Maskotan, etc. Indeed, Rodbar is mentioned again in line 33.

³This may refer to the battle between the "Koch and Baloch" and the forces of Aḍudu-d-Dawla Daylami (949-982 A. D.). See the "Tarikh-i Kirman" by Ali Ahmad Khan Vaziri Kirmani (Teheran, 1961, pp. 63-68) and also Dames' article on Baluchistan in the "Encyclopaedia of Islam" (op. cit., p. 635).

⁴This comment is in reference to the consequences of the actions of Mir Gvaram in the matter of Gawhar and her baby camels.

29. 300. Text III.

A prose account of the death of Doda of the Gorgej tribe has already been given above in Sec. 24. 103. This incident is the subject of a number of epic ballads, one of which is presented below. Although the contents of the poem are approximately the same as those of the three Eastern Baluchi versions given by Dames (op. cit., vol. 1, pp. 40-46; vol. 2, pp. 46-50), the present selection differs in language (being in a Southern Baluchi dialect) and also in various other minor details. This version was originally published in the now discontinued monthly magazine "Baluchi" (issue and date of publication presently unavailable).

Briefly, the story, which is said to have taken place in the mid-eighteenth century, is as follows: Sammi, a woman of the Buledi tribe, had brought her cattle and belongings and taken refuge with Doda, the leader of the Gorgej sub-tribe of Rinds. Subsequently, Bibarg, the chief of the Buledis, raided Doda's territory and carried Sammi's cattle off toward his own domain. When the Gorgej cowherd brought news of the matter to Doda, the latter was sleeping in front of his house. Doda's mother, mother-in-law, and sister-in-law all reproached him for sleeping while the property of his refugee-guest was in danger (a section not given in detail in the following ballad but elaborated in Dames' versions). Thus urged by his womenfolk, Doda impetuously took just a few companions and sallied forth to recapture the stolen cattle. He overtook the raiding party at Garmap Pass, and a fierce battle ensued, in which Doda and his men were slain. The present ballad is attributed to Doda's younger brother, Balach, who recounts the sorrowful tale and threatens Bibarg with eventual retribution.

- بالاچ گورگج گشیت - دوداء کوشء حالء دنت و گشیت -
- ۱- ہر چار میہتراں کانیناں -
 - ۲- راجء واجگاں جو انیناں -
 - ۳- دودا میلپ و مسکانی -
 - ۴- زنگراہاں مرو چوٹیناں -
 - ۵- کارانء مکن کوٹیناں -
 - ۶- انچو آ بری بیبرگء -

- ۷- ستمی ء کیوتیں مادگ -
- ۸- ناحق ء پدء ربینتگ -
- ۹- کلانی ریش گوازینتگ -
- ۱۰- حالے آرتگت گوال ء -
- ۱۱- گوال ء گون اے گورگیج ء -
- ۱۲- شوم و منڈاڑیں بجارء -
- ۱۳- دودا وپتگت و واب بیتہ
- ۱۴- اودء ماں دریگ ء دیم ء -
- ۱۵- ماتے پاد کتہ لالین ء ،
- ۱۶- وسیگ ء زباد مالین ء ،
- ۱۷- دسیچ ء قرآن وانین ء ،
- ۱۸- دوست ء پہ دل ء تنگیگیں -
- ۱۹- پاد آتنگ گنوک بنگیگیں ،
- ۲۰- دودا گنگریں جنگیگیں ،
- ۲۱- بوپ ء اشتگت رنگیگیں -
- ۲۲- گوانک کت نوکراں سیاہیناں -
- ۲۳- ” ٹیاں ، سنج کنیت میہریگ ء ،
- ۲۴- اولاک ء دل ء جوانین ء ،
- ۲۵- سرکندر ء سبگامین ء

- ۲۶- اولاک ۽ مہمانین ۽ - “
- ۲۷- دودا دی اے عذرے گپت -
- ۲۸- ” سرکند ، اگ منا گوں گئے گئے
- ۲۹- گراپ ۽ دپ ۽ گوں گوکاں ،
- ۳۰- سوہراپ ۽ دپ ۽ گوں میشاں ،
- ۳۱- مولیکنڈگ ۽ گوں بگاں ،
- ۳۲- گوکاں گوں کنین گوائے ،
- ۳۳- میشاں یک شپانکے جوانین ،
- ۳۴- بگاں چو وتین سالارے - “
- ۳۵- دان ماں تورگ ۽ شاربین ۽
- ۳۶- سنٹوئیں جواں کیلارتنٹ -
- ۳۷- لیمبوعیں بیانان داتنت ،
- ۳۸- نودی گوں بزرگیں دستاں
- ۳۹- حتی رتنگیں گل بوگاں -
- ۴۰- دودا ۽ مراد گوں کپنت -
- ۴۱- انرارے کنت میشرگی
- ۴۲- چاریں بانزلاں نر گپنت -
- ۴۳- گراپ ۽ دپ ۽ گوں کپنت -
- ۴۴- سوہی گوں دلیریں بیلاں -

- ۴۵- ٹاک و ٹوک کتہ توپکاں ،
- ۴۶- تیگاں چاپ جتہ سوزیناں ،
- ۴۷- ہندیگاں طلا مشتیئاں -
- ۴۸- ورنہ گوں سراں چوٹیناں
- ۴۹- ریتکنت رودگن و رنگیں تیر
- ۵۰- سرکندے کش و پہناتے -
- ۵۱- دوداء جت و پرتیننت ،
- ۵۲- دودا اچ پرتنگیں زمینے
- ۵۳- کپتہ ماں پڑے شامیریں -
- ۵۴- کتے نیست سرے جازیریں ؟
- ۵۵- نوداں اگ گوزت سوزیناں ،
- ۵۶- حالانے برت جوزیناں
- ۵۷- اود گوں ننگرےیں بیبرگے
- ۵۸- پڑے یکرہ ہیں سردارے -
- ۵۹- سنے وار گل مکن براہندگ !
- ۶۰- لڈمی لڈ کن و نژیک بیا !
- ۶۱- بارے کہ حدہ چونے کنت ،
- ۶۲- جنگے کئی دپے حونے کنت ،
- ۶۳- سوبے گوں کیا گونے کنت ،

۶۴-	کئی	دوست	گوں	نغان	نندیت ،
۶۵-	کئی	دوست	گوں	گلان	کندیت -

29.301. Serial Vocabulary.

بالاچ گورگیج	balač gorgej	Balach of the Gorgej tribe (man's proper name)
دودا	doda	Doda (man's proper name)
میہتر	me[h]tər	noble, chief, prestigious person
کان	kan	lord, king; lordly, kingly. [= /xan/ "khan. "]
میلب	meləb	sp. of plant (corylus colurna). [The fruits of this sweet-smelling plant are crushed, and their juice is used to anoint the hair.]
مسک	mysk	musk (a perfume)
زنگراہ	rwngra[h]	narrow mountain path
کوٹ	koT	alloyed, spurious, deceitful
بری	bərri	of the desert, wild, barbaric. [Here to be read /bəri/ because of the metre.]
بیبرگ	bibərg	Bibarg (man's proper name)
سمی	səmmi	Sammi (woman's proper name)
کیپوت	kəpot	pigeon; pigeon-like; bluish-grey
مادہ - مادگ	madə[g]	female; cow
ناحق	na[h]əkk	unjust, wrongful, illegal, false. [Spelled according to Perso-Arabic orthography.]

/na[h]əkka/ unjustly, wrongfully, falsely

رُمبِنِگ	rwmbenəg I-II	to cause to rush (as a crowd), to stampede
کُلّ	kwll	hut, small house. [Makrani.]
آرتگت	+artəgət	[he, she] had brought. [= /[k]awrtəgət/ Makrani.]
گَوَال	gəvval	cowherd. [= /gorwmpən/. Literary.]
مَنڈاڑ	mwnD-əR	crippled-power: lazy, slothful, worthless
بِجَار	byjjar	Bijjar (man's proper name). [The name of the cowherd.]
بیتہ	+bitə	[he, she] has become. [= /butə/; cf. /bitəgən/ in Sec. 29. 101.]
دری - دریگ	dəri[g]	door. [= /dərgə[g]/.]
ماتے	+mate	his mother. [= /mase/. Makrani.]
کُتہ	+kwtə	[he, she] has done, made. [= /kwrtə/. Makrani.]
لالینء	+lalena	the ruby-like one. [In apposition to /mate/: "his mother, the ruby-like one, . " /lal/ is used to denote "beautiful, lovely "]
وَسّی - وِسّیگ	+vəssi[g]	mother-in-law. [= /vəssu/. Makrani.]
زبادمال	zəbadmal	civet-stuff: fragrant, redolent
دسکیچ	dwskič	sister-in-law: spouse's sister, brother's wife
قرآن وان	kwran-van	Quran-reading: devout, pious
دوست	*dost	pleasing, liked; friend; wife, beloved. [Used here for Doda's wife.]
تَنگی - تَنگیگ	təngi[g]	distressed, grieved, afflicted

آٲٲگ	+atkəg	[he, she] has come [= /a[h]tə[g]/. Makrani.]
بٲگى - بٲگىگ	bəngi[g]	smoker of "bhang" (a narcotic derived from a sp. of hemp); intoxicated, delirious, wild
کٲگٲر	kwngr	spire, pinnacle (of a dome, mosque, etc.); topmost, highest
رٲگى - رٲگىگ	rəngi[g]	coloured, colourful
کٲ	+kwt	[he, she] did, made. [= /kwrt/. Makrani.]
ٲى	Ti	slave. [Makrani.]
مىٲرى - مىٲرىگ	me[h]ri[g]	beloved, dear
سرکٲد	swrkynd	roan. [The name of Doda's horse.]
سبکگام	swbəkgam	light-paced, nimble
مىٲمان	mw[h]iman	charging, attacking (as a war-horse)
دى	di	also, too. [= /[h]əm/. Eastern Baluchi.]
عذر	wzr	excuse, reason, alibi. [Spelled as in Arabic.] /wzr buəg/ to be an excuse, reason, alibi /wzr gyrəg/ to present an excuse, reason, alibi /wzr kənəg/ to make an excuse, alibi
اگ	+əg	if. [= /əgə/. Poetic.]
گون	*gon	with, in the possession of, accompanying /gõ gejəg/ to put among
گرمٲ	gərmap	Garmap, a place. [Lit. "Hot-water." Dames locates this place near Sangsila in the BugTi area, but the three place names mentioned in this version of the ballad are also found in Jalavan in the western part of Pakistani Baluchistan.]

دپ	*dəp	mouth; mouth of a mountain pass
سوپراپ	so[h]rap	Sohrap, a place. [Lit. "Red-water"; see above.]
مولیکنڈگ	məwlikənDəg	MawlikanDag, a place. [See above.]
شار	šar	many-coloured. [Literary.]
سنٹو	swnTɔ	beak-like, pointed. [/swnT/ "beak."]
جو	jəw	barley. [/swnTɔē jəw/ is the name of a species of barley having a large, sharp-pointed kernel.]
کیلارگ	kəylarəg I-II	to measure (a granular or liquid substance) in a /kəyl/ (q. v.)
لیمبو	limbo	lemon; lemon-like; round and plump
بیان	byan	young mare
نودی	nodɪ	swift, quick; swiftly. [Literary. /nod/ "cumulus cloud": i. e. "cloud-swift."]
بزرگ	bwzwrɡ	pious person, saint; pious, saintly
حنی	[h]ynni	henna. [= /[h]ynnam/.]
گل بوگ	gwlboɡ	finger. [= /lwnkwk/. Literary in Rakhshani Baluchi.]
گون	*ɡon	with, in the possession of, accompanying /gõ kəpəg/ to be obtained, reached, fall to the lot of
انزار	ənzar	shriek, cry /ənzar buəg/ to be a shriek, cry /ənzar kənəg/ to shriek, cry
میشمرگی	mešmwrɡi	goose-like. [/mešmwrɡ/ "goose."]
بانزل	banzwl	leg (of a bird). [Here used for the leg of a horse.]

نز	nəzz	near, nearby
	/nəzz gyræg/ to bring close together, draw together. [Here used metaphorically for "to draw all four legs together" = "to run fast, gallop. "]	
دلیر	dylər	brave, gallant
ٹاک و ٹوک	Tak-w-Tuk	bam-and-bang: noise of gunfire
	/Tak-w-Tuk buæg/ to be the noise of gunfire	
	/Tak-w-Tuk kənæg/ to make the noise of gunfire	
تیگ	teg	sword. [Approximately synonymous with /za[h]m/.]
ہندی - ہندیگ	*[h]yndi[g]	Indian; Indian sword
طلا مشت	tyla-mwšt	gold-handled. [Written according to Perso-Arabic orthography.]
رودگن	rodgyn	river-like, mud-coloured, reddish
رنگ	*rəng	colour, dye; coloured, dyed
پہنات	+pa[h]nat	side. [= /pa[h]nad/.]
پرنگ	pwrəng	type of gem (black in colour, with many small white flecks); gem-like, precious
شامیر	šamir	flame-coloured, crimson
جازیر	jazir	successor, replacement; succeeding, replacing
نود	nod	cumulus cloud
جوز	jəwz	walnut; walnut-like, sweet. [Here used sarcastically: "sweet news" = "sorrowful news. "]
اود	+od	over there. [= 'oda/. The /a/ suffix is dropped for reasons of metre.]
ننگر	nəngər	honourable. [Again employed sarcastically.]

پڙھڙھ	pwžž	Puzhzh, a subtribe of the Rind tribe. [Here the poet addresses Bibarg as the chief of the Puzhzh subtribe, but in other versions he is clearly identified as a Buledi . . . ?]
يڪره	yəkɾə[h]	straightforward, candid
لڏي لڏ	ləDDi-ləDD	bag-and-baggage: moving with all of one's possessions /ləDDi-ləDD buəg/ to be moved with all of one's bag and baggage /ləDDi-ləDD kənəg/ to move with one's bag and baggage
بار	bar	time, occasion. [/bare/ "a time, occasion" is used idiomatically for "perhaps" or "let us see . . ."]
چونءِ ڪنت	+čona kənt	how [he] does. [The /a/ suffix is used here only for considerations of metre -- as also before /kənt/ in the two following lines. It might better be considered an "epenthetic" vowel.]
ڪي	+kəi	whose? [In this and the last two lines of the ballad, /kəi/ functions metrically as a single long syllable.]
جون	*[h]on /[h]on kənəg/	blood. [Spelled with the Arabic /h/.] to bloody, make bloody

The metre of this composition is the same as that of the ballad given in Sec. 29.200:

˘ - / ˘ o - / ˘ - / ˘

A few lines may be given as examples:

1. [h]ər čar me[h]tərā kane- -nā
˘ - / ˘ o - / ˘ - / ˘

3. doda meləbo myska- -ni
˘ - / ˘ o - / ˘ - / ˘

[Note the omission of word juncture between /meləb/ and /o/.]

22. gvank kwt nokərā sya[h]e- -nā
˘ - / ˘ o - / ˘ - / ˘

45. Tak-o- -Tuk kwta tupək- -kā
˘ - / ˘ o - / ˘ - / ˘

65. kəi dost gō gəla- -na kən- -dit
 ˘ - / ˘ o - / ˘ - / ˘

29.302. Translation.

Balach of the Gorgej tribe speaks. He speaks, giving the circumstance[s] of the slaying of Doda.

1. [O] all four lordly nobles,
2. Excellent masters of the tribe,¹ [and]
3. Sweet-smelling, anointed Doda!
4. Do not go upon the crooked mountain paths!
5. Do not perform deceitful deeds
6. Such as [those] of that barbaric Bibarg [who]
7. Sammi's bluish-grey cows
8. [He] then did wrongfully cause to stampede;
9. [He] has caused them to pass by the row of houses.
10. The cowherd had brought the [lit. a] news,
11. The cowherd to that Gorgej [i. e. to Doda],
12. The ill-starred and slothful Bijjar
13. Doda lay asleep [lit. had slept and was asleep]
14. There in front of the door.
15. His beautiful mother did awaken [him],² [as did]
16. [His] civet-fragrant mother-in-law, [and]
17. [His] devout sister-in-law, [and]
18. [His] wife, with heart distressed.
19. The intoxicated mad one arose [i. e. Doda arose like a madman when he heard the news of the raid],
20. The supreme warrior Doda, [and]
21. Left his colourful mattress.
22. [He] called to [his] dusky servants, [saying:]
23. "[O] slaves, harness [my] beloved [steed],
24. The excellent beast of [my] heart,
25. The Roan, nimble-footed,

26. The charging beast. "
27. Doda also gave this same reason [to his horse]:³
28. "[O] Roan, if you will take me among [the enemy]
29. At the pass of Garmap among the cows,
30. At the pass of Sohrap among the sheep, [and]
31. At MawlikanDag among the camel herds, [then I will overcome the enemy and]
32. Send a cowherd with the cows,
33. A good shepherd with the sheep, [and]
34. A chieftain like myself with the camel herds. "
35. Grain in a colourful nosebag,
36. Beak-pointed barley [the women] measured out [and]
37. Gave [it] to the plump young mares,
38. Swiftly with pious hands [and with]
39. Henna-dipped fingers.
40. The desires of Doda were achieved.
41. [The horses] gave a goose-like cry [and]
42. Drew [their] four legs together [in a gallop].
43. [They] fell among [the enemy] at the pass of Garmap
44. In the morning, with gallant companions.
45. The guns fired noisily;
46. The bluish-grey swords danced,
47. The gold-hilted Indian swords.
48. The youths with [their] proud heads
49. Poured [a hail of] river-hued bullets
50. Upon the flank and side of the Roan.
51. [They] struck Doda and flung [him];
52. Doda from his bejewelled saddle
53. Fell upon the crimson battlefield.
54. Is there no one to take [his] place [lit. to be the replacing head]?
55. [O] grey clouds, if [you] pass by,
56. Carry [these] "sweet" tidings
57. There to the "honourable" Bibarg,

58. The "straightforward" chief of the Puzhzh:
 59. [O] Brother, rejoice not three times!⁴
 60. Transport [your] belongings and draw nigh!
 61. Let us see how God disposes:
 62. Whose mouth will [He] bloody in the battle, [and]
 63. To whom will [He] send the victory!
 64. Whose beloved will sit amidst sorrows, [and]
 65. Whose beloved will laugh with rejoicing!

¹The poet appears to be addressing the four companions of Doda, who were slain with him in the battle. Some versions mention five and even six persons, however: /kavəri/, /čəndram/, /tuta/, /rəis/, and also /mwrid/. In line 3, the poet speaks directly to Doda.

²Other versions of the ballad insert the words of Doda's mother at this point: she reminds him of how she bore him and suckled him, and now she counsels him to sally forth and do his duty as an honourable man. Doda's mother-in-law then reprimands him for lying asleep after he had promised protection to Sammi. See Dames' book, op. cit., vol. 1, p. 43; vol. 2, pp. 46-47. Apparently Doda's sister-in-law and wife also have something to say, but this is not recorded in any version thus far seen by the authors. In any case, Doda is stung by these remarks, and he makes hurried preparations and then rushes off after the raiders.

³In other versions Doda employs much the same argument with his horse that his womenfolk have just used to prevail upon him. He reminds the horse of all the food, affection, and care, which he has lavished upon her, and urges her to repay him by doing her utmost to overtake the Buledi raiding party.

⁴Bibarg rejoiced for the first time when he succeeded in carrying off Sammi's cattle. He was jubilant for a second time when he slew Doda and his companions. Now Balach warns him that the third time will be a different matter indeed.

29. 400. Text IV.

The selection presented below is attributed to Mir Bakkir, the son of Mir Gvaram (see Sec. 18. 100). This type of composition is called a /zə[h]irok/: a poem in which one laments one's separation from one's native land or from one's home and family. In this piece, Mir Bakkir sings of the beauties of Kacchi, forever lost to the Lasharis after their crushing defeat by the combined forces of Mir Chakar's Rinds and his Turkish allies, an event which took place early in the sixteenth century. Sometime later, in Sind, Mir Bakkir recalls the last terrible battle of the Rind-Lashari war and grieves for his lost homeland.

To the authors' knowledge, this poem has not been published elsewhere.

سردار گوارامءِ پنج میر بکر لاشاری گشیت - من سندء
 زہیروک جنت گشیت - ماتی وطنء پہ اومانے کنت گشیت -

- ۱- کچی نپرائے منا !
- ۲- سوہر کئے تو خوشگاں
- ۳- سوری داں گنجیں مٹری -
- ۴- درستاں منی سوزء جو انت -
- ۵- راجش مگستی نی کنت ،
- ۶- موردانگش منڈ بیتگنت
- ۷- مے کاسگانی چٹگاں -
- ۸- توڈے سلا زورنت منا -
- ۹- ملکء اما مرو نی ورنٹ -
- ۱۰- دوراں بلوچ ڈیلینگنت -
- ۱۱- ترکاں منی براس بنگواں
- ۱۲- بامی سراں ایر ریتگاں -
- ۱۳- حونی دریاب در کینتگاں -
- ۱۴- نر آہتگنت قوم و قہار ،
- ۱۵- چندی صد و چندی ہزار -
- ۱۶- سوہی بلوچ ڈاہ وارنگنت -
- ۱۷- سوہی داں دنزیں دیگرء

۱۸- بُوْت و مگوئڈ و ڈوبراں

۱۹- گریہ و مزنگواتیں سراں

۲۰- تیگاں کڑبی رپنگنت -

29. 401. Serial Vocabulary.

گوارام	gvaram	Gvaram (man's proper name)
میر بکیر	mir bəkkyr	Mir Bakkir (man's proper name)
زہیروک	zə[h]irok	song of separation, a type of poem lamenting one's separation from one's native land or from one's family /zə[h]irok jənəg/ to sing, recite a /zə[h]irok/
ماتی	mati	maternal, mother- (adj.). [= /masi/. Makrani.]
اومان	oman	recollection, reminiscence, memory /oman buəg/ to be recalled, remembered, brought to mind /oman kənəg/ to recall, remember, bring to mind
پیرامگ	pərraməg I-I	to play tricks upon, make game of, bother, vex, torment
سوہر	*so[h]r	red /so[h]r buəg/ to be, become red; to ripen /so[h]r kənəg/ to make red, redden; to cause to ripen
حوشہ - حوشگ	[h]oʃə[g]	ear (of grain). [Persian and some Baluchi dialects have /xoʃə/; hence the ح.]
سوری	suri	Suri, a town in Kacchi
داں	dā	up to, until, to. [= /təna/, etc. Eastern Baluchi. Here read /dā/ for reasons of metre.]

مٹری	myTTRi	MiTTRi, a town in Kacchi. [The metre requires /myTTəRi/; cf. /bamRi/ in Sec. 29. 201.]
سوز	*səwz	green, blue, grey. [Here in reference to Mir Bakkir's horse: /məni səwz/ "my Grey. "]
مگسی	məgəssi	Magassi, a subtribe of the Lashari tribe
نی	+ni	now. [= /nun/. Eastern Baluchi.]
موردانہ - موردانگ	mordanə[g]	finger. [= /lwnkwk/. Eastern Baluchi. In the Rakhshani dialect, /mordanə[g]/ denotes "coral bead. "]
منڈ	mwnD	cut off, severed (as a severed limb), crippled, disabled. [Cf. /mwnD-əR/ in Sec. 29. 301.] /mwnD buəg/ to be cut off, severed, crippled, disabled /mwnD kənəg/ to cut off, sever, cripple, disable
کاسہ - کاسگ	kasə[g]	measuring vessel (for grain, etc. , containing approximately five pounds). [See Sec. 19. 206.]
چٹگ	čwTTwg	tamping, thumping down (as grain into a container), cramming full
توڑے	*toDe	even if, whether, even so
سلا	*səla	peace, reconciliation; suggestion, advice, counsel. [= /sələ/. Here written /səla/ for reasons of metre.] /sələ zurəg/ to take counsel, consult, seek advice
ڈیلینگ	Delenəg I-II	to roll (transitive), cause to pass by
بنگو	byngəv	brave, bold, valiant
بامی سر	bamisər	early dawn. [= /gvərbam/. Eastern Baluchi. /bamisərā/ "at early dawn": cf. /yəkk bərā/ "all at once, at one time" in Sec. 27. 200.]
ہیر - ایر	*[h]er	down

/[h]er rečəg/ to pour upon, fall upon. [/retkəgã/ = /retkəgənt/.
Eastern and Southern Baluchi.]

درياب	dəryab	ocean. [In this line the /y/ of this word is not counted in the scansion, the word being read as though it were dərab/.]
در	*dər /dər kynzəg/	out, outside to move out, flow out
کينٽگان	-kentəgã	[they] moved, shifted, slipped away. [= kynzytəgənt/. In some Eastern Baluchi dialects the past stem of /kynzəg/ is kent/.]
نز	*nəzz /nəzz [k]ayəg/	near, nearby to come close, draw nigh
قوم	+kəwm	nation, tribe. [Spelled as in Arabic. Used by Mir Bakkir to refer to his own people.]
قهار	kə[h]ar	oppressing, tyrannical; oppressor, tyrant. [Arabic /qəhhar/. Employed metaphorically for Mir Chakar's Turkish allies.]
ڈاه	*Da[h] Da[h] vərəg	alarm to receive an alarm
دنز	*dənz	dust; dusty
بوت	but	back of the neck. [Eastern Baluchi /bhut/.]
مگونڈ	mwgunD	small of the back. [Eastern Baluchi.]
ڈوبر	Dobər	chest. [Eastern Baluchi.]
گریہ	gri[h]	collarbone
مزنګوات	məzən-gvat	proud
کڑبی	kəRəbbi	cane-like. [/kəRəb/ "cane (of maize, millet, etc.)." The bb/ of /kəRəbbi/ is due to considerations of metre; in prose this word is /kəRəbi/.]

The metrical pattern of this composition consists of two identical feet separated by a strong caesura. Each of these feet has an initial secondary stress and a final strong stress:

˘ - o ˘ / / ˘ - o ˘

Examples are:

1. kəčči nəpər- -raməy məna
˘ - o ˘ / / ˘ - o ˘

2. so[h]r [o] kənəy təw [h]ošəgã
˘ - o ˘ / / ˘ - o ˘

[The "epenthetic" vowel here functions as a long syllable in the scansion.]

4. drwstã məni səwzəy jəwənt
˘ - o ˘ / / ˘ - o ˘

[Note the absence of word juncture between /jəw/ and /ənt/.]

13. [h]oni dəryab dər kentəgã
˘ - o ˘ / / ˘ - o ˘

[For the scansion of /dəryab/ as short-long, see above.]

15. čəndi sədo čəndi [h]əzar
˘ - o ˘ / / ˘ - o ˘

[Note the omission of word juncture between /səd/ and /o/.]

29. 402. Translation.

The son of Chief Gvaram, Mir Bakkir Lashari, speaks. In Sind he sings a song of separation and speaks. He recalls his motherland and speaks.

1. [O] Kacchi, [you] will not trouble me,
2. [Even though] you redden the ears of grain
3. From Suri unto rich MiTTRi.
4. In all [of those fields] is [lit. are] the barley of my Grey.
5. Now do the Magassis rule them,
6. Their fingers have become crippled
7. [From] filling OUR measuring vessels [with rich grain].
8. Even so [these memories] take counsel with me.
9. Those men now eat [the produce] in [my] country.

10. The Baluchis [i. e. Mir Bakkir's tribe] have passed [their] periods [of greatness].
11. The Turks upon my valiant brothers
12. Did fall at early dawn.
13. Oceans of blood have flowed.
14. The Nation [i. e. Mir Bakkir's people] and the Oppressors [i. e. the Turks] have drawn nigh [to one another],
15. So many hundreds and so many thousands.
16. In the morning have the Baluchis received the alarm.
17. From the morning unto the dusty evening
18. Neck and back and chest
19. Collarbone and proud heads
20. The swords have swept [away] like canes of millet.

29. 500. Text V.

The student has already seen a prose version of the story of Mir Hammal and the Portuguese in Sec. 16. 500. In the Gazetteer of Makran (op. cit., p. 46), R. Hughes-Buller gives a brief summary of Portuguese activities along the Makran coast during the sixteenth century, culminating in the burning of Gvadar and Pasni in 1581. It is probably to this period that the following selection belongs.

The poem is ascribed to Hotman Kalmatti and appears to be only a part of a longer composition. It may well be the one which Hughes-Buller reported seeing in manuscript form in 1906 (ibid., p. 82). To the authors' knowledge, only some portions of this ballad have been published, appearing in /nokē dāwr/ (issue and date of publication presently unavailable).

- ہوتمان کلمتی گشیت . حملے جیہند و پزنگانی جنگء گشیت۔
- ۱- او زری نوداں ، حملے پیگاماں برت !
 - ۲- پے کہیبیء بمبوتیں دوستائے سر کنت !
 - ۳- حملے بیسوتیں پرنگ دستگیر کرتگنت ،
 - ۴- کمیریں ریزے چو لسہیں مارے وار تگنت -

- ۵۔ حملء شومیں گواتسری تراناں گپتگنت ۔
- ۶۔ آئی ہمراہی بیدلیں میداں بیتگنت ،
- ۷۔ لکتنت پیمانانء شہ ، پاکء رپتگنت ۔
- ۸۔ ” دوست ، منی شامء میلپیں گندیماں مہ درش !
- ۹۔ پہ منی چاشتء کیرگیں گٹورانء مکش !
- ۱۰۔ او منی ماہل ، پمتن فی زہیروکاں مجن !
- ۱۱۔ آہ و پریاتاں پمتنی بالادء مکن ! ”
- ۱۲۔ جن پرنگانی حملء ہچ دوست نینت ۔
- ۱۳۔ دیم نشودنت و نئے حدائی نامء گرت ۔
- ۱۴۔ ماہی و چنگاشک گوں مکسکانء ایر برنت ۔
- ۱۵۔ پشکے گونڈ آنت و ناپگانی کندش در آنت ۔
- ۱۶۔ حملء ملکء کاڈ حمارچپیں دوست بنت ۔
- ۱۷۔ پشکے ذراج آنت و گوں سری و سرچادر آنت ۔
- ۱۸۔ حملء پارء مات و پت وا و ویل گتہ ۔
- ۱۹۔ حملء مرکء سے و چار چیاں گل گتہ ۔
- ۲۰۔ آسکاں من گزدان ، گڈاں من جاہو شمسراں ،
- ۲۱۔ شوندریں گٹانی بڑ گوں کوہی پاچناں ۔
- ۲۲۔ ” ماتکوہاں بلیت ، بیا رواں گوربنداں چراں !
- ۲۳۔ حملے جیہند مرتگ و کے جنت و کشیت ؟ ”

- ۲۴۔ شنبےءِ روجءِ سر مشوریت مات و گہار !
- ۲۵۔ شنبےءِ پیراساں شر نہ انت ، شانزودہ پہ پتاں ،
- ۲۶۔ شنبےءِ روجءِ حملءِ بندی کرتگاں ۔
- ۲۷۔ شنبےءِ روجءِ حملءِ شاگءِ نال کتہ ،
- ۲۸۔ حمل ماں شاگ ، و شاگ پما نیلیوئیں زراء ۔

29. 501. Serial Vocabulary.

ہوتمان کلمتی	[h]otman kəlmətti	Hotman of the Kalmatti tribe (man's proper name)
حملے جہند	[h]əmmələ ji[h]ənd	Hammal, the son of Jihand (man's proper name). [In this ballad, /h]əmməl/ is consistently spelled with the Arabic ح .]
پرنگ	pərəng	European (noun)
زری	zyri	ocean (adj.), sea (adj.)
پیگام	pəygam	message. [= /kwləv/. Literary.]
کھیبی	kə[h]əbi /pə kə[h]əbia/	glorious, grand. [Literary.] gloriously, grandly
بمبو	bəmbəv	dearest, beloved. [Usually Eastern Baluchi.]
بیسوت	besut	useless, worthless, profitless
کمبر	kəmbər	greyish-brown
لسہ	ləssə	fat and glossy, sleek
گواتسری	gvatsəri	pride; proud

بیدل	bedyl	cowardly, fainthearted
مید	med	Med, a tribe of somewhat lower social status living along the coast of Makran. [The main occupation of the Meds is fishing.]
لیگ	lykkæg I-I	to run away, slip away. [Makrani.]
پاک	*pak /paka/	clean, pure cleanly, openly, flagrantly
رپتگنت	+rəptəgənt	[they] have gone. [Cf. /rəptənt/ in Sec. 29.201.]
میلپ	*meləb	fragrant, sweet-smelling. [Cf. Sec. 29.301.]
گندیم	gəndim	wheat. [=/gəllə[g]/. Mainly Southern and Eastern Baluchi.]
مه دزش	+mə drwš	[you sg.] do not grind! [/mə/ is written separately here to indicate the syllable boundary -- and hence the scansion (i. e. short-long).]
چاشت	čašt	mid-morning meal
کیگ	kirg	greyish-white
گٹور	gəTTor	yearling male lamb
ماہل	ma[h]wl	beloved. [Lit. "moon-like [one]. "]
نی	+ni	now. [= /nun/. Eastern Baluchi. For the scansion of this line, see the discussion at the end of this Section.]
آه و پریات	a[h]-w-pyryat /a[h]-w-pyryat kənəg/	sigh-and-lament: lamentation, grieving to lament, grieve
جن	*jən	wife; woman
نہ	nəy	neither. [Usually /nəy ... nəy/, or a negative verb followed by a clause beginning with /nəy/.]

حدائی	[h]wdai	of God, divine
چنگاشک	čyngašk	crab
مکسک	-məkysk	housefly. [= /məsysk/.]
ہیر - ایر	*[h]er /[h]er bərəg/	down to swallow, gulp down
پشک	pəšk	shirt, tunic, blouse (usually -- but not always -- in reference to female costume)
ناپہ - ناپگ	napə[g]	navel
کاڈ	kaD	girl, young woman. [Literary.]
جمارچم	[h]wmar-čəmm	languorous-eyed
سری - سرگ	səri[g]	(woman's) head-cloth. [= /gwd/. Eastern and Southern Baluchi.]
سرچادر	sərčadər	(woman's) shawl, wrap
پار	par /-əy para/	(opposite) side, over, across, sake for, for the sake of
مات وپت	mat-w-pyt	mother-and-father: parents. [= /mas-w-pyss/. Makrani.]
واوویل	va-w-vəyl /va-w-vəyl kənəg/	crying-and-lament: lamentation, grieving, mourning to lament, grieve, mourn
گتہ	+kwtə	[he, she] has done, made. [= /kwtə/. Makrani. Here /kwta/ for reasons of metre.]
گزدان	gəzdan	Gazdan, a village and region near Kalmat on the Makran coast. [The birthplace and home of Mir Hammal.]
گڈ	gəDD	urial, wild sheep

جاہو	ja[h]u	Jahu, a place near Gazdan in Makran
شمس	šəmsər	declivity at the top of a cliff, lower point between two crags of a precipice
شوند	šondər	ledge (of a precipice); ledged, shelving
کوہی	ko[h]i	mountain (adj.), mountainous
پاچن	pačyn	male ibex, male wild goat
ماتکوہ	matko[h]	highest mountain, largest mountain in a range
مات	+mat	mother. [= /mas/. Makrani.]
پتاں	+pytā	fathers. [= /pyssā/. Makrani.]
کرتگاں	+kwrtəgā	[they] have done, made. [= /kwrtəgənt/. Eastern and Southern Baluchi.]
شاگ	šag	Shag (the name of Mir Hammal's horse)
نال - نعل	nal	horseshoe /nal buəg/ to be shoed /nal kənəg/ to shoe (a horse)
پما	+pəma	for that, toward that. [= /pə.əma/.]

The metre of this ballad is the same as that of the piece given in Sec. 29. 100:

˘ o - - - / ˘ o - - / ˘ / / ˘ o -

Examples are:

1. o zyri nodā [h]əmmələy pəy- -ga- -mā bəryt
˘ o - - - / ˘ o - - / ˘ / / ˘ o -

7. lykkytənt pəyma- -nanə ša pa- -ka rəptəgənt
˘ o - - - / ˘ o - - / ˘ / / ˘ o -

10. o mənī ma[h]wɪ pəmməni zi- -ro- -kā məjən
˘ o - - - / ˘ o - - / ˘ / / ˘ o -

[/pəmmən ni zə[h]irokā/ has been reduced to fit the metre.]

12. jən pərəngani [h]əmməla [h]yčč dos- -ta nəbənt
 ˘ ˘ ˘ - - - / ˘ ˘ ˘ - - / ˘ // ˘ ˘ ˘ -

[The "epenthetic" vowel inserted after /dost/ serves as a long syllable in the metre.]

20. askə mən gəzdan gəDDə mən ja- -[h]u šəmsərā
 ˘ ˘ - - - / ˘ ˘ - - / ˘ // ˘ ˘ ˘ -

[Note the scansion of the "plural-definite" suffix /ā/ as /ā̄/.]

21. šondərē gəTTa- -ni bwz gō ko- -[h]i pačynā
 ˘ ˘ - - - / ˘ ˘ - - / ˘ // ˘ ˘ ˘ -

[/bwz/, a closed syllable, is normally treated as long, but here it must be read as short to fit the scansion. Cf. the following line:]

28. [h]əmməl mā šag o šag pəma nil- -bo- -ē zyra
 ˘ ˘ ˘ - - - / ˘ ˘ - - / ˘ // ˘ ˘ ˘ -

[The syllable /məl/ must be read as short here.]

29. 502. Translation.

Hotman of the Kalmatti tribe speaks. He tells of the battle between Hammal, the son of Jihand, and the Europeans.

1. O ocean clouds, carry the messages of Hammal,
2. Deliver [them] gloriously unto his dearest beloved!
3. The worthless Europeans have captured Hammal;
4. The greyish-brown ropes have bitten [lit. eaten] [him] like the sleek serpent.
5. [His own] ill-omened, arrogant words have caught Hammal.¹
6. [In] his company were [lit. have become] [only] fainthearted Meds;
7. [They] fled from [their] promises; openly have [they] gone.
8. "[O] beloved, grind not the fragrant wheat for my supper!
9. Do not kill the whitish-grey lambs for my mid-morning meal!
10. O my beloved, sing no [more] laments for me now!
11. Grieve no [more] for my figure! "
12. Hammal does not like the women of the Europeans.
13. [They] do not wash [their] faces, nor do [they] take the name of God.
14. [They] swallow fish and crabs together with flies.

15. Their blouses are short, and their navels [lit. the sides of their navels] are exposed.²
16. Hammal likes the languorous-eyed maidens of [his own] country.
17. Their tunics are long, and [they] wear [lit. are with] the head-cloth and the shawl.
18. [His] mother and father have grieved bitterly for Hammal.
19. [But] a few [lit. three and four] things have rejoiced at Hammal's death.
20. The deer in Gazdan, the wild sheep in the crags [of] Jahu,
21. The ewes [i. e. female goats] of the ledged cliffs, together with the mountain rams [i. e. male goats]:
22. [Saying:] "Leave the high peaks! Come [let us] go and graze in the fields [lit. dams: the terraced fields on the lower mountain slopes]!"
23. Hammal, the son of Jihand, is dead, and who [now] will shoot and kill [us]?"
24. [O] mother and sister, wash not [your] heads on Saturday!
25. Saturday is [also] not good for the brothers [i. e. for Hammal's fellow tribesmen], [nor] the sixteenth [of the month] for the fathers, [for]
26. [They] have captured Hammal on a Saturday.
27. On Saturday did Hammal shoe [his horse] Shag,
28. Hammal upon Shag, and Shag [turned] towards the blue sea!

¹Hammal had boasted that he would defeat the Portuguese raiders with no difficulty.

²Hammal's description appears to fit Indian, rather than European, women -- perhaps the women of the Goanese coast? The "short blouse" is most probably the /čoli/, worn with the /saRi/ "sari."

29.600. Text VI.

The romance of Shay Murid and Hani is popular in all parts of Baluchistan. Aside from a very long ballad, which relates the story of these two lovers, there are a number of love songs ascribed to Shay Murid and others attributed to Hani. Dames gives a portion of the ballad (op. cit., vol. 1, pp. 54-57; vol. 2, pp. 57-61), but none of the love songs appear in his collection. The present selection, which has not been published elsewhere, is a Western Baluchi version of one of Shay Murid's songs.

The romance runs as follows: Shay Murid, the son of Mir Mubarak Rind, was one of Mir Chakar's followers: One night, at a gathering of the Rind nobles, each of the warriors made a vow. Striving to outdo all the rest, Shay Murid swore that if anyone came to him in supplication, he would grant him anything he wished. At a later occasion, when Shay

Murid had had too much to drink, Mir Chakar reminded him of his vow and demanded Shay Murid's fiancée, Hani, the daughter of Mir Mandav Rind, for himself. In order to maintain his honour, Shay Murid had to keep his word and give Hani to Mir Chakar forthwith. Broken-hearted and disgusted with his own rashness, Shay Murid elected to go upon the pilgrimage to Mecca. Although he became a *mələng* or */mia* "holy man, ascetic, faqir," his love for Hani gave him no peace, and he returned several times to Mir Chakar's palace in disguise. At last, during one of these visits, he was recognised. When the matter was brought before the council of nobles, however, they recognised Shay Murid's deep love for Hani and induced Mir Chakar to give her up and return her to her rightful fiancée. Shay Murid, however, refused, saying that his many years of wandering and unfulfilled yearning had rendered him unfit for marriage, and that he would go on as before, riding his yearling camel and singing his love songs in the wasteland.

It is commonly believed that Shay Murid still lives, wandering endlessly in the deserts upon his camel, still to be seen occasionally or heard singing his songs for his beloved Hani. He is now regarded as a sage or saint.

In fact, however, there is no historical corroboration for the story of Shay Murid and Hani, and the ascription of these events to the time of Mir Chakar appears to be apocryphal.

- شے مرید گشیت - مکہء پہ دوستء نالیت و گشیت -
- ۱- جی کپوت سوزیں ، مکہء دربارء کپوت ،
 - ۲- مکہء دربارء کپوت پریاتاں مجن !
 - ۳- ناگ و وا و زنگ پتمنی بالادء مکن !
 - ۴- سر پہ شیرائی کشتن من پہ ماہلء
 - ۵- چاکرء دوست و ماڑیء لڈوکیں گلء
 - ۶- حانی ! دادء بیداد اُن ، چاکرء ہبازاں تو اے -
 - ۷- تیرے نیمکش اُن ، چاکرء بادکشاں تو اے -
 - ۸- لگشاد اُن گوں چاکرء داوائے کنین
 - ۹- کوٹے من پروشین ، حانگلء دستائے گرین -

- ۱۰۔ پہ وئی سیری گورگیں چارکلّء برین ۔
- ۱۱۔ ہپت براں اودء حانگلء زرشائُن کنین ۔
- ۱۲۔ بارگیں میانش چو قرانء زیارت کنین ۔
- ۱۳۔ پلگیں امبانش دلء بنداں ایر کنین ۔
- ۱۴۔ رگے من چوشین و دلء زنگاں ویر کنین ۔
- ۱۵۔ حانی منی حقین دشثار اے ۔ قہریں دریابء کپتگن ۔
- ۱۶۔ ماں زری بدانء تنا ہپت پشتء شتن ۔
- ۱۷۔ وپتگیں وابء ہمدلیں بیلُن جُست کنت ،
- ۱۸۔ ” شے ، ترا چے انت ؛ زیادگیں اُپاراں جنے ۔
- ۱۹۔ شپ کہ چار پاس انت ، ہتلی اومانان کنے ؛ “
- ۲۰۔ من غمزدی بارے پیری شہ بازار گپتگن ،
- ۲۱۔ نے جٹش زورنت ، نے دودنتانش چست کنت
- ۲۲۔ لیڑواں پختریں پہ دلء ناکامش برنت ۔
- ۲۳۔ آہنی پلک انت گوں منی بالادء جرنت
- ۲۴۔ جیل و زمزیل انت بمنی گٹء کپتگنت
- ۲۵۔ کہ چاکرء پاہناتی منا کاٹارے جتہ
- ۲۶۔ شہ دلی بنداں ، شودء شہ پشتء در کتہ
- ۲۷۔ تاجگ انت ٹپش ، حون اُلکان انت شہ دپء
- ۲۸۔ ٹپ منی باز انت ، گوں طبیبان وراہ نبنت ۔

- ۲۹۔ ٹپوں سرپوش آنت ، گبگباریں دروے کنتت -
 ۳۰۔ منی ٹپانی درمان حانگل ۽ پتیں کندگ آنت -

29.601. Serial Vocabulary.

شے مرید	šəy mwrid	Shay Murid (man's proper name)
جی	*ji	term of respect. [Used here as a vocative particle: "O!"]
پریات	pyryat /pyryat jənəg/	lament, complaint, weeping to lament, complain, weep
واوزنگ	va-w-zəng	crying-and-rust: lamentation, weeping bitterly. [Approximately synonymous with /va-w-vəyl/. For reasons of metre, this compound must be read here as /vav-zəng/.] /va-w-zəng kənəg/ to lament, weep bitterly
سر	*sər	head, upper portion /sər kəššəg/ to withdraw, take oneself away, abandon
شیدائی	šəydai	madness of love, passion, rapture
چاکر	čakər	Chakar (man's proper name)
لڈگ	lwDDəg 1-1	to sway, nod
گل	gwl	rose; rosy
حانی	[h]ani	Hani (woman's proper name). [This name is derived from /[h]an/ or /xan/ "khan"; hence the Arabic ح .]
داد	dad	justice. [Literary.]
بیداد	bedad	without justice, suffering injustice, wronged

ہمباز	[h]əmbaz	embrace
	/-əy [h]əmbaza buəg/	to be in someone's embrace
	/[h]əmbaz buəg/	to be embraced
	/[h]əmbaz kənəg/	to embrace
تیرے نیمکش	tire nimkəšš	half-drawn arrow. [Used in the sense of " <u>stricken</u> with a half-drawn arrow": i. e. an arrow which has penetrated the body but which lacks the force to emerge cleanly from the other side, thus remaining embedded in the body and causing pain and inflammation. A term often used in poetry for the sufferings of a lover.]
بادکش	badkəšš	loophole, embrasure
کتگشاد	kəmm-gwšad	weak, incapable
حانگل	[h]angwl	Hani-Rose (affectionate nickname for /[h]ani/, q. v.)
سیری	seri	comfort, fulfillment; comfortable, fulfilled
گورہ - گورگ	gorə[g]	cool, cosy
چارکل	čarkwll	courtyard
زرشان	zərr-šan	throwing of money over someone as a good luck gift on a happy occasion (e. g. upon a bride at her marriage). [The /wn/ affixed to /zərr-šan/ here is the "possessive" or "objective" suffix denoting "my, me. " In this example, as in various Eastern and Southern dialects, this suffix functions as the subject of the following verb.]
	/zərr-šan kənəg/	to throw money (over someone as a good luck gift)
میان	myan	middle, waist; middle (adj.), mid
امبانش	+əmbanyš	her mango-[like breast]s
بند	*bənd	closed, shut, locked; dam, dike; knot. [/dyləy bənd/ "the knots of the heart" = "the seat of one's being, one's innermost soul. "]

رک	rəkk	cheek. [Roughly synonymous with /ənarəkk/.]
چوشگ	čušəg I-I	to suck, kiss
زنگ	zəng	rust; sorrow, grief
دیر	+dir	far. [= /dur/. Cf. /bitəgən/ in Sec. 29. 100.]
قہر	ka[h]r	violence, turbulence, vehemence; violent, turbulent, vehement. [Spelled as in Arabic.]
ماں زری بڈانء	+mā zyri bwDDana	in the [state of] ocean sinking. [= "continuing to sink in the ocean. "]
پشت	*pwšt	back; generation
ہمدل	[h]əmdyl	friend; friendly, sympathetic
بیلن	+belwn	my dear friend, my bosom companion. [/wn/ is the "possessive" or "objective" suffix "my, me. "]
اُپار	wppar	sigh
	/wppar jənəg/	to sigh
	/wppar kəššəg/	to heave a sigh
شپ کہ چار پاس انت	+šəp ky čar pas ynt	the night which is four /pas/ [old]. [= "the night which is almost over. " The beginning of the night is reckoned from sunset; /čar pas/ of the night is thus approximately five or six o'clock in the morning. The sense here is "all night long. "]
ہتلی	[h]əttəli	(metal) band, ring (fastened around a pillar, pole, etc. to strengthen it); strong, tight, firm
غمزدی	γəmzədi	sorrow-stricken, sorrowful
پیری	+pəyri	last (time, year, etc.). [= /pa[h]ri/.]
جٹ	jwTT	old female camel. [Here read /jwT/ for reasons of metre.]

دودنتان	dwdəntan	two-year old camel (male or female)
ليرو	leRəv	young male camel
چتر	čətr	four-year-old; young and strong. [Term applied to camels but occasionally used in poetry to refer to a vigorous young warrior.]
ناکام	nakam	failure; failed, unsuccessful; unsuccessfully
آهني	a[h]yni	iron (adj.)
پلک	pəlk	sheet (of wood or metal), one shutter or leaf of a door
جرگ	jwRəg I-I	to be fixed, attached, joined, built
جیل	jel	fetter, gyve
پهناتی	pa[h]nati	of the side, side (adj.); indirectly
کاٹار	kaTar	poniard
دلی	dyli	of the heart, heart (adj.). [For /dyli bənd/, see /bənd/ above.]
الگ	wlwkkəg I-I	to gush out, pour out
طیب	+təbib	doctor, physician. [Spelled as in Arabic.]
پٽوں	+Təppw̃	my wounds. [/w̃/ is the "possessive" or "objective" suffix "my, me," here written ول .]
سرپوش	sərpoš	hidden, concealed /sərpoš buəg/ to be, become hidden, concealed /sərpoš kənəg/ to hide, conceal
گبگبار	gwbgwbar	gloomy and mute, dark, severe
درمان	dərman	remedy, medicine

پل

*pwl

flower; flower-like

The metre of this selection is the same as that of the poems given in Secs. 29. 100 and 29. 500:

˘ o - - - / ˘ o - - / ˘ // ˘ o -

This piece contains a number of lines, however, which have a word or words prefixed to them which do not count in the metre. When these lines are sung by a bard, such "proclitic" words are recited rapidly, with less stress, and in a somewhat lower tone than the rest of the line. Examples are:

1. ji kəpot səwzē məkkəy dər- -ba- -rəy kəpot

˘ o - - - / ˘ o - - / ˘ // ˘ o -

3. naləgo vav-zəng pəmməni ba- -la- -da məkən

˘ o - - - / ˘ o - - / ˘ // ˘ o -

6. [h]ani, dadə, bedad wn čakərey [h]əm- -ba- -zā təwəy

˘ o - - - / ˘ o - - / ˘ // ˘ o -

[/[h]ani/ is not counted in the metre. Note also the lack of word juncture between /təw/ and /əy/.]

15. [h]ani, məni [h]əkkē dyštar əy ka[h]rē dərya- -ba kəptəgwn

˘ o - - - / ˘ o - - / ˘ // ˘ o -

[Neither /[h]ani/ nor /məni/ is counted in the metre.]

17. vəptəgē vaba [h]əmdylē be- -lwn jwst [ə] kənt

˘ o - - - / ˘ o - - / ˘ // ˘ o -

[The "epenthetic" vowel between /jwst/ and /kənt/ functions as a short syllable in the metre.]

20. mən γəmzədi bare pəyry ša ba- -zar gyptəgwn

˘ o - - - / ˘ o - - / ˘ // ˘ o -

[/mən/ is not counted in the metre.]

25. ky čakəra pa[h]na- -ti mənə ka- -Ta- -re jəta

˘ o - - - / ˘ o - - / ˘ // ˘ o -

[/ky/ is not counted in the scansion.]

28. Təpp məni baz ənt gō təbibā drwa- -[h]a nəbənt

˘ o - - - / ˘ o - - / ˘ // ˘ o -

[The "epenthetic" vowel inserted after /drwa[h]/ serves as a long syllable.]

30. mēni Təppəni dərman [h]angwləy pwl- -lē kəndəgənt
 ˘ ˘ ˘ - - - / ˘ ˘ ˘ - - / ˘ // ˘ ˘ ˘ -

[/mēni/ is omitted from the scansion. Note the lack of word juncture between /kəndəg/ and /ənt/.]

29.602. Translation.

Shay Murid speaks. In Mecca, he laments [lit. groans] for [his] beloved and says:

1. O bluish pigeon, pigeon of the court of Mecca!
2. Pigeon of the court of Mecca, lament not!
3. Make no outcry or wailing for my figure!
4. I abandoned [my homeland] out of [lit. for] love for the beloved,
5. For the beloved of Chakar, the nodding rose of [his] palace.
6. Hani, in [the matter of] justice [I] suffer injustice, [for] you are in Chakar's embraces.
7. I am [stricken by] a half-drawn arrow; you [stand] in the embrasures of Chakar's [palace]. [I. e. you are the one who has pierced me with the agonising arrow of love, yet now you belong to another.]
8. I lack the power to quarrel with Chakar,
9. [Otherwise] I would conquer [lit. break] his fortress and take Hani-Rose by her hand.
10. [I] would take [her] to my cool, comfortable courtyard:
11. There would [I] shower Hani-Rose with money seven times;
12. [I] would worship her slender waist like the Quran;
13. [I] would place her [breasts like] ripe mangoes upon my innermost heart [lit. knots of the heart];
14. I would kiss her cheek[s] and dispel the sorrows of [my] heart.
15. Hani, [you] are my true fiancée, [but I] have fallen into the turbulent ocean;
16. Sinking in the ocean [lit. in the [state of] ocean sinking] [I] am lost [lit. went] for seven generations.
17. In [my] deep [lit. slept] sleep, my sympathetic companion asks,
18. "Shay, what ails you? [You] sigh too much!
19. [When] the night is almost past [lit. of four /pas/], do you suffer such oppressive memories [lit. make severe memories]?"
20. I have bought a burden of sorrows [lit. sorrow-stricken burden] from the market-

place the last time [I went];

21. Neither [can] the old camels take them up, nor [can] the two-year-old camels lift them;
22. The strong, young camels carry them with a heart [full] of failure.
23. Iron plates [they] are, attached to my body;
24. Fetters and chains are [they]; [they] have fallen upon my neck,
25. Because Chakar has stabbed me from the side [with] a poniard.
26. Through [my] innermost heart [lit. heart knots] -- from thence has [he] caused [it] to emerge from [my] back.
27. The wound of it is fresh; blood gushes from [its] mouth.
28. [In actuality] my wounds are many; [they] are not curable by physicians.
29. My wounds are hidden; mute and gloomy do [they] pain.
30. [Only] the flower-like smiles of Hani-Rose are the remedy of my wounds!

29. 700. Text VII.

Jam Durrak, the court poet of Nasir Khan I, was mentioned in Secs 20. 300 and 20. 400 (40). All that is known about him with any certainty is that he was a member of the prestigious Dombki (/Dombki/) tribe, a group related to the Rinds and not to be confused with the Dombs, and that his father was named Karam Khan. It is said that he was in love with a lady of Nasir Khan's court, and that this infatuation was the cause of his violent death. His tomb is supposed to be in Kacchi, but, to the author's knowledge, this report has not been verified.

The verses of Jam Durrak are famous throughout Baluchistan. Dames has included five of his compositions in his book (op. cit., vol. 1, pp. 124-128; vol. 2, pp. 125-130). Bashir Ahmad Baluch has also published a collection of Jam Durrak's poems entitled Durr-Chin (/dwrr-čīn/) under the auspices of the Baluchi Academy (Quetta, 1963). Although the following selection appears on page 75 of Durr-Chin, the version presented here is in a Western Baluchi dialect and also differs in some details of wording, etc.

جام دَرک گشیت - نصیر خانء دربارء سرشاعر
گشیت - زیندانء تہا بندوک گشیت -
ا۔ اترء دیر پانڈیں گروک بیانیت !

- ۲- دگن ۽ سارتين گوش مان آينت !
- ۳- ننداں من سوڀي و کناں عرضاں ،
- ۴- سرحد ۽ ملڪ و کوچگاں گوارت !
- ۵- گوارت من دوست ۽ گورگين گُل ۽ ،
- ۶- آ مزن پانڌيس کيرين جُل ۽ !
- ۷- کوکراں مينت ۽ هيٺو ۽ راني -
- ۸- باگ ۽ چو هيٺو ۽ بهاراني -
- ۹- من بهارگاه اُن ، تو بهار ۽ پيل -
- ۱۰- اش تي ۽ واساں مست چو بلبل -
- ۱۱- بلبل ۽ زاهم ۽ مرڪ برحق انت -
- ۱۲- باور ۽ کار ۽ - گون ت ا ۽ ڏاه انت !
- ۱۳- هيت سر ۽ صد گنجين حدا گواه انت !
- ۱۴- بيا تو ، او دوست ! گند مني حال ۽ ،
- ۱۵- گون پڪراني ماں دونوڀس جال ۽ -
- ۱۶- جانن ناساز انت برزيس زيندان ۽ ،
- ۱۷- من گرین شاه ۽ شڪلين نام ۽ ،
- ۱۸- مشڪلاں آسان کنت اش جام ۽ -

جام دَرَك	jam dwrrək	Jam Durrak (man's proper name)
نصير خان	nəsir xan	Nasir Khan (man's proper name)
اُتر	wttər	north. [= /kwtwb/. Literary, from Hindi.]
دير پانڈ	dir-panD	far-stretched, extended, outstretched. [/dir/ = Rakhshani /dur/]
دکن	dəkkən	south. [= /jandwm/. Literary, from Hindi.]
سارت	sart	cold, cool. [= /sərd/.]
گوش	gəwš	breeze
ننداں	+nyndā	[I] sit. [= /nyndin/. Eastern and Southern Baluchi.]
کناں	+kənā	[I] do, make. [= /kənin/. Eastern and Southern Baluchi.]
سرحد	sər[h]ədd	Sarhadd, a place in southern Jalavan, Pakistani Baluchistan. [Lit. "border." Here read /sər[h]əd/ for reasons of metre.]
مزن پانڈ	məzən-panD	large-stretched: extended, outstretched. [Roughly synonymous with /dir-panD/, q. v.]
جَلّ	jwll	cover. [In Rakhshani Baluchi /jwll/ denotes the cloth cover thrown over animals to keep them from the cold; in this poem it signifies "tent-cover, cloth covering of a /gydan/. "]
کوہگر	ko[h]kyr	raincloud, thunderhead
مینگ	menəg I-II	to wet, soak, drench. [= /misenəg/. Eastern Baluchi.]
ہیمو - حیمو	[h]eməv	tent. [= /gydan/. Literary, Eastern Baluchi.]

رانی	rani	queen. [Literary, from Hindi.]
ہمبو،	[h]əmbo	fragrance, perfume; fragrant, perfumed
بہار	bə[h]ar	spring (season). [Literary.]
بہارگاہ	bə[h]arga[h]	spring foliage, spring grass and flowers. [Literary.]
واس	vas /vas gyræg/	kiss to kiss
مست	məst /məst buæg/ /məst kənæg/	intoxicated, enraptured, ecstatic to be, become intoxicated, enraptured, ecstatic to intoxicate, enrapture, make ecstatic
بلبل	bwlbwl	nightingale
برحق	bər[h]əkk /bər[h]əkk buæg/ correct /bər[h]əkk kənæg/	right, proper, fitting, correct. [Spelled according to the Perso-Arabic orthography.] to be, become right, proper, fitting, correct to make right, proper, fitting, correct
باور	*bavər /bavər [k]aræg/	believable, trustworthy to come to believe, put one's faith [in]
ہیبت سہ	+ [h]əpt səra	seven heads. [? Perhaps for / [h]əpt bərā/? The sense appears to be "seven times. "]
صد گنج	səd-gənj	hundred-treasured: invaluable, precious, dear. [/səd/ spelled as in Persian.]
دونو	donəv /donəv buæg/ /donəv kənæg/	tangled, twisted to be, become tangled, twisted to tangle, twist
جال	jal	net
جانن	+janwn	my body, soul. [/wn/ is the "possessive" or "objective" suffix "my, me." It is

read as short (or as /w̃/) here in order to accommodate the metre.]

ناساز

nasaz indisposed, ill, adverse, discordant
 /nasaz buæg/ to be, become indisposed, ill, adverse, discordant
 /nasaz kənæg/ to cause to be indisposed, ill, adverse, discordant

شاه

+ša[h] king, shah; great, royal. [Here used for "God. "]

شکل

šəkkəl sugar, candy; sweet. [= /šəkər/.]

مشکل

mwškyl difficulty, hardship, problem; difficult, hard
 /mwškyl buæg/ to be, become difficult, hard
 /mwškyl kənæg/ to make difficult, hard

آسان

*asan easy, simple
 /asan buæg/ to be, become easy, simple
 /asan kənæg/ to make easy, simplify, facilitate

جام

jam Jam (the poet's pen-name)

The metre of this poem is:

˘ o - - / / ˘ o - - -

The caesura between the two metrical feet is strongly marked. Examples are:

1. wttərəy dir-pan- -Dē gyrok byayənt
 ˘ o - - - / / ˘ o - - -
2. dəkkənəy sartē gəwš [w] man ayənt
 ˘ o - - / / ˘ o - - -

[An "epenthetic" vowel, functioning as a light syllable, is required after /gəwš/.]

3. nyndē mən sobi o kənā ərzā
 ˘ o - - - / / ˘ o - - -

[The final /ā/ of /nyndā/ is read as short, but the /ā/ of /kənā/ must be long in order to fit the metre.]

5. gvaryt mən dostəy gorəgē kwlla
 ˘ o - - - / / ˘ o - - -

[The closed syllable /yt/ functions as a short syllable here.]

10. əš t̤ei vasã m̤əst [w] čo bwlbwł
˘ o - - - / / ˘ o - - -

[An "epenthetic" vowel is required after /m̤əst/.]

11. bwlbwłəy za[h]ma m̤ərk [w] b̤ər[h]əkk ynt
˘ o - - / / ˘ o - - -

[An "epenthetic" vowel is inserted after /m̤ərk/.]

14. bya [w] t̤əw o dost gynd m̤əni [h]ala
˘ o - - / / ˘ o - -

[An "epenthetic" vowel is inserted -- rather unexpectedly -- after /bya/.]

15. gō pykrani m̤ã donəv̤ē jala
˘ o - - - / / ˘ o - - -

[The singer must syllabify /pykrani/ as /py-/ + /-krani/ in order to adapt it to the metre.]

18. mwškylan asan k̤ənt [w] əš jama
˘ o - - - / / ˘ o - - -

[An "epenthetic" vowel is required after /k̤ənt/.]

29. 702. Translation.

Jam Durrak speaks. The poet laureate of the court of Nasir Khan speaks. Confined in prison, he says:

1. May the far-stretching lightnings of the north come!
2. May the cool breezes of the south join [the lightning]!
3. [Early] in the morning I sit and make supplication [that]
4. [You pl.] may rain upon the lands and valleys of Sarhadd!
5. Rain upon the cool house of [my] beloved!
6. Upon the outstretched grey cover [of her tent]!
7. The rainclouds have drenched the queen of the tent,
8. [And now she is] like a garden of fragrant spring.
9. I am the spring foliage; you the flowers of spring.
10. From your kisses [am I] enraptured like the nightingale.

11. Death is just [if it be] by the sword of the nightingale.
12. [If you] believe [me, then] this is [my] warning to you!
13. Seven times is Dear God [my] witness!
14. Come, O beloved, see my plight,
15. Caught in [lit. accompanied by] the tangled net of anxieties.
16. My soul sickens [lit. is indisposed] in the high prison,¹
17. [And now] I [can do nothing but] mention the sweet name of God [Who]
18. Will make [these] hardships easy for Jam!

¹From this line, it would appear that the poet wrote these verses while in prison, but there is no historical confirmation of this.

29.800. Text VIII.

Aside from such relatively "formal" poetry as the /dəptər/, Baluchi also possesses a rich heritage of folk verse: marriage songs, work songs, elegies for the dead, lullabies, riddles, etc. The remainder of this Unit will be devoted to samples of some of these forms.

The first genre to be presented, the /[h]alo/, is found throughout Baluchistan. It is a marriage song, consisting of a series of verses sung by an individual interspersed with a refrain verse or hemistich sung by a chorus. The length of the /[h]alo/ is not fixed; the solo singer draws upon his stock of traditional verses or composes spontaneous lines to suit the occasion for as long as the group wishes. The /[h]alo/ is performed during the three days preceding a marriage while the bride is being attired in her wedding finery, her hands and feet dyed with henna, etc. Only women are allowed into the room or tent where this is taking place, and hence all of the singers are women. The groom, on the other hand, is surrounded not only by his male relatives and friends, but also by various servant women, and all of these persons join in the /[h]alo/ chorus while he is being dressed, his turban tied, etc.

The refrain verse or hemistich of the /[h]alo/ is almost or entirely meaningless in the usual sense; its main requirement is that it contain the word /[h]alo/ or a variant like /[h]əlo/, /[h]əloə/, etc. This is repeated throughout the line. The verses sung by the soloist contain the praises of the bride or groom, good wishes for the marriage, etc.

The /[h]alo/ is divided into subtypes according to its metre. Each metrical type appears to have its own "tune" or melody, but these differ from region to region. The following brief samples (the first accompanied by five of its individual verses, and the rest by one each) will serve to illustrate this genre. In each case the refrain line or lines are enclosed in square brackets.

جنگاں بیاییت ، زبادانی بوئے -

29.801. Serial Vocabulary.

ہلو	[h]əlo	meaningless refrain word
ہالو	[h]alo	meaningless refrain word; halo, a type of marriage song /[h]alo kənæg/ to sing a halo
ہلوئے	[h]əloe	meaningless refrain word
نور	nur	light, illumination, brilliance
حور	[h]ur	hourī, handmaiden of paradise. [Spelled as in Arabic.]
ماہ کج	ma[h]-kəj	slender-waisted. [Lit. "moon-bent." /kəj/ denotes "bent, dented."]
چم کجیل	čəmm-kəjjəl	collyrium-eyed. [/kəjjəl/ "lampblack" is applied to the eyes both for medicinal purposes and also to enhance their beauty.]
لائق	layk	worthy, deserving, suited. [Spelled as in Arabic.] /-əy layk buæg/ to be worthy of, deserving of, fitted for
گوہر	gəwhər	pearl, jewel. [Roughly synonymous with /dwrr/ but more general.]
ترپگ	trypæg I-I	to shine, gleam
سہیل	sw[h]el	the star Canopus
پوہر	pəw[h]r	the Pleiades
بیلگ	bylbylæg I-I	to glitter, twinkle

گچہ - گچگ	gəččə[g]	grouped, gathered, clumped together [Cf. /gəčč/ "small group, gathering. "]
استون	ystun	black raincloud
جیجون	je[h]un	the Bactrus, a river in Iran
دیل	Dil	figure, form
زیب	zeb	beauty, handsomeness
	/zeb dəyəg/	to adorn, appear beautiful
پاگ	pag	turban
شَبُو	šəbbəv	fringe (of a garment)
کاپوری	kapuri	scented with camphor
ہالوئے	[h]aloe	meaningless refrain word
بلور	byləwr	crystal
زباد	zəbad	civet (perfume)
پیٹک	peTyk	(woman's) silver forehead ornament
مہ	+mə[h]	moon; month; moon-like. [Shortened form of /ma[h]/.]
ٹک	Tykk	circle, spot, disc

The metre of the first example is:

o - ' - - / o - ' - - / o ' - -

The refrain is repeated by the group after each verse sung by the soloist.

The second example has the following metre:

- o - ' - - / o - ' - - / o ' - -

In this variety, the refrain line is repeated after every hemistich of the solo verse.

The third selection has the following pattern:

- o - ' - - / - o ' - - / - o ' - -

As in the preceding example, the refrain line follows each hemistich of the solo verse. The final /ã/ in both /šəbbəvã/ and /čəbbəvã/ is scanned as two long syllables: i. e. /šəbbəvãã/ and /čəbbəvãã/. The metre also requires an "epenthetic" /ə/ between /zeb/ and /dənt/.

The metre of the fourth example is somewhat more complex: the two hemistiches of both the refrain and the solo verses are separated by a short phrase (repeated throughout the song) set off by sharp caesurae:

- - o ´ / ´ - / / - ´ - / / - - o ´ / ´

The underlined syllables may consist (as shown) of two long syllables, or of one syllable lengthened to the measure of two: thus, /h]aaloe/ and /-nii boe/ in the refrain; cf. /-nurəy masa/. The word /gylasa/ is lengthened to /geelasa/ to fit the pattern.

The fifth sample consists of four half-hemistiches, each pair of which rhyme. The latter pair is repeated in both the refrain and in each solo verse. The metre of the first pair of half-hemistiches is also slightly different from that of the last two:

- o ´ - / / - - o ´ - [First line]
o - - o ´ - / / o - - o ´ - [Second line]

29.802. Translation.

1. Həlo halo həlo halo həloe¹
 Həlo, sing the halo [for] our dear one [lit. pupil of the eye]!
 Həlo, sing the halo for the light of [our] eyes!
 Həlo halo həlo halo, our houri!
 I adore [lit. am sacrificed] the slender-waisted maid, the slender-waisted maid
 [with] eyes [enhanced by] collyrium!
 My fair one deserves gold and headcloths; [my] rose is the foremost [lit. the
 leader] of the ladies today.
 My dear one [is] a gleaming pearl and ruby, twinkling [like] Canopus and the
 Pleiades
 My lady, my mistress, my soul! Light of my eyes and brilliance of my sight [lit.
 pupil of the eye]!
2. O həlo halo həlo halo həloe
 O gathering rainclouds, rain today!
 O həlo halo həlo halo həloe
 O cause [the rivers] to run [like] the Bactrus through the forests today!
3. O həlo halo O həlo halo O həloe
 His graceful form appears beautiful [with] the fringes of [his] turban!²
 O həlo halo O həlo halo O həloe
 [And with] a tunic [scented with] camphor and musk [and] with the shoes on his feet
 [lit. the shoes of the foot]!

4. Halo həlo haaloe -- I adore [lit. am sacrificed] [you] -- [my] rose [is] the fragrance of the meləb [plant].

Fill the crystal glass -- I adore [lit. am sacrificed] [you] -- bring it for the mother of the bride!

5. Halo həloe -- halo həloe

[O] girls, come! [There is] a fragrance of civet!

The forehead ornament of the bride

Is [like] the disc of the moon [of] the fourteen[th night].

[O] girls, come! [There is] a fragrance of civet.

¹In these translations the meaningless words of the refrain have been reproduced in rough phonemic form.

²This particular sample is in praise of a groom; other examples in this Section are in honour of a bride.

29. 900. Text IX.

In this Section, three types of folksongs are introduced. All of these are in a lighter vein, being sung on such occasions as marriages, betrothals, feasts celebrating the circumcision of a son, or simply on pleasant moonlit nights.

(1) The /ləylo/ or /laDo/ (Makrani /ləyləRi/) is sung only by girls and is accompanied by a tambourine. Like the /[h]alo/, this genre has a refrain verse, the main feature of which is that it contains some form of the meaningless word /ləylo/ (e. g. /ləyləRo/, /laDo/, /ləRo/, /la/, /laRe/, etc.). The entire song may be sung by all of those present, or one or two girls may compose spontaneous verses and sing them, to which the rest will respond with the chorus.

(2) The /nazink/ (from /nazenəg/ I-II "to sing (someone's) praises") is similarly a girls' song. Again, most varieties of this genre are accompanied by a tambourine. Each stanza of the /nazink/ contains two verses: in the first, a girl's name is mentioned; the second then contains the name of a boy with whom the singers wish to postulate a romantic link. The same stanza is repeated over and over with only the names of the various couples being changed until all of the available single persons in the family or village have been mentioned. If, for some reason or other, no romantic connection is possible -- or mentionable -- for a given person, the singers may simply link him or her with /benam jan/ "nameless beloved."

(3) The /moro/ is sung by both men and women, either as a solo or in chorus, and is not necessarily accompanied by a tambourine. This genre consists of a refrain verse, which is repeated throughout, and a number of individual verses (as many or as few as the singers wish). The first line of each of these individual verses bears little or no semantic relationship to the second but is only put in to fill the requirements of the metre and to

provide a rhyme. The first line may thus contain anything, while the second is usually in praise of a feminine beloved (even when the singers are girls). The /moro/ is perhaps the easiest and most common of Baluchi folksong types.

Samples of these three genres are:

لیلو

- ۱- [لیلڑو لاڑو - لیلڑو لاڑو -]
- مسکتی میرو - من تی مابتی گار اُن - [کایے شہ دوری - دیم تی چو نوری -]
- ۲- [لیلڑو لاڑو - لیلڑو لاڑو -]
- کوہسری ننداں - وتی جانی گنداں - [کوہبنی کرے - سوزگ و جود انت -]
- ماہرنگ بیگان - عنبر و عود انت - [لیلڑی لا -]
- ۳- [لیلڑی لا -]
- اِدی ننداں - تی مٹی ننگنداں - [کایے کندانے -]
- ۴- [لیلڑی لا -]
- ۵- [لاڑے لڑے لاڑے لڑے لاڑے لڑے لڑے -]
- لیلگی دستے شتہ - ہوش و خیالین پرتہ - [ملا مسیتے بانگ دنت - ماہلے پیش سانگ دنت -]
- ۶- [لیلڑے لاڑے - لیلڑے لاڑے -]

بیا او منی دلء بند - دل پہ دلء گنوک انت -

نازینک

- ۱- لالی پل و لاڈو - ما پہ سیبیء لڈن -
سیبی سرکاری - ما پہ سیبیء لڈن -
بجار دول و سُرنگ - ما پہ سیبیء لڈن -
سیبی سرکاری - ما پہ سیبیء لڈن -
- ۲- کئے سرء شودیت ؟ حانگل سرء شودیت -
اے اسپے دلدل کش - بجار خان چلم کش -
کئی سرء ڈوریا ؟ لالی گل سرء ڈوریا -
اے اسپے دلدل کش - دودا خان چلم کش -
- ۳- بجار خانء بورے ہزاری - اش دورء کیت کونڈک مشان انت -
اش دورء کیت گوگی چمان انت - نریکء کیت واگانء داریت -
- ۴- کئے گسء روپی ؟ حانگل جاں گسء روپی -
سندور لال بندی - لوگی بی گسء شواری -
گی جانء حدا بیاری -

مورو

- ۱- [بیا او بیا منی بادام چم - قربان لاڈء پہ ساہ و دم -]
جمیر بستگنت سیاموشیں - دیستہ ہیچ نہ من گل چوشیں -
آسکے دیستگن پٹےء - ماہدیم وپتہ ماں کٹےء -

- گپتن توپکء من کیلء - در شت لاپری پہ سیلء -
 ۲- [جی جان بجلی جی جان بجلی - دل منی گار کت چم تی بجلی -]
 ساکلء شتگن ڈورء کنبء - دل منی برتہ ماہیں جنکء -
 ۳- [اللہ تہ شتر کن مے دلء کارء - دل منی برتہ سوزیں یارء -]
 بزگلء اشنن جاندی زیدء - سکت حیالی ان پہ بارگء دیدء -

29. 901. Serial Vocabulary.

لیلو	ləylo	laylo, a type of folksong
لیلڑو	ləyləRo	meaningless refrain word
لاڑو	laRo	meaningless refrain word
مسکت - مسقط	məskət	Muscat, a small sultanate in south-eastern Arabia on the Gulf of Oman
میرو	məyro	Mayro (woman's proper name)
مابت - محبت	mabətt	love. [Also /məbətt/ From Arabic /məhəbbət/.]
کوہسر	ko[h]sər	mountain top
جانی	*jani	of life, relating to life, physical; of the spirit; dear one, beloved
ننداں	+nyndā	[I] sit. [= /nyndin/. Eastern and Southern Baluchi.]
گنداں	+gyndā	[I] see. [= /gyndin/. Eastern and Southern Baluchi.]
کوہبن	ko[h]bwn	base of a mountain

جُود	jud	pasturage. [= /zid/]
ماہرنگ	ma[h]rəng	moon-coloured: fair, comely, lovely; fair one
بیک	bik	tress (hair falling from the temple or side of the head)
عنبر	əmbər	ambergris (perfume). [Spelled as in Arabic.]
عود	ud	aloes. [Spelled as in Arabic.]
لیلاڑی	ləylaRi	meaningless refrain word. [Here /ləylaRy/ to fit the metre.]
لا	la	meaningless refrain word
نننداں	+nənyndā	[I] do not sit. [= /nənyndin/; cf. /nyndā/ above.]
مٹ	*məTT	equivalent, equal, match; equivalent-revenge
نگنداں	+nəgyndā	[I] do not see. [= /nəgyndin/; cf. /gyndā/ above.]
لاڑے	laRe	meaningless refrain word
لڑے	ləRe	meaningless refrain word
لیلہ گلی	ləylə-gwli	Layla-Rose. [Affectionate nickname for /ləylə/ "Layla (woman's proper name)."]
دست	*dəst /dəsta rəvəg/	hand to leave the hand, get away, escape
ہوش	[h]oš	consciousness, senses
لیلاڑے	ləylaRe	meaningless refrain word
نازینک	nazink	nazink, a type of folksong

لالی	lali	Lali (woman's proper name)
لاڈو	laDo	tassel (hung from a camel's saddle, etc. on festive occasions)
بجّار	byjjar	Bijjar (man's proper name)
حانگل	[h]angwl	Hani-Rose (woman's proper name). [See Sec. 29. 601.]
اِسپے دلدلکش	əspe dwldwlkəšš	trainer of well-bred horses. [/əspe dwldwl/ "a horse like Duldul" (the /e/ being the Persian /yzafət/ construction). /dwldwl/ is the name of the favourite horse of Ali, the son-in-law of the Prophet Muhammad. /kəššəg/ "to pull, draw, take out" is also employed to mean "to train (a horse)." The metre here requires that this segment be read as /əspy dwldwlkəšš/.]
چلمکش	čylymkəšš	pipe-smoker; pipe-smoking (adj.)
ڈوریا	Dorya	striped muslin cloth
دودا خان	doda xan	Doda Khan (man's proper name)
بور	bor	chestnut-brown; chestnut-coloured horse
ہزاری	[h]əzari	of a thousand, worth a thousand (rupees, etc.)
کوندک	kunDwk	lower back
	/kunDwk mwšəg/ at full speed	to rub the lower back: to gallop a horse
کوگی	kəwgi	partridge-like, of a partridge. [/kəwgi/ "partridge. "]
چمگ	čəməg I-I	to mince along, prance; to shine
روپی	+ropi	[he, she, it] sweeps. [= /ropit/. The final /t/ is often colloquially omitted.]
سندور	swndur	vermilion, red lead. [A dot of vermilion is traditionally put on a

bride's forehead as part of the marriage ceremonies.]

/swndur bændæg/ to apply [a dot of] vermilion

بندی	+bændi	[he, she, it] ties, binds. [= /bændit/; cf. /ropi/ above.]
بی	+bi	[he, she, it] will be, become. [= /bit/; cf. /ropi/ above.]
شوارگ	svaræg I-I	to put one on top of another, pile up (as folded blankets), to arrange neatly (as a house or /gydan/). [/svari/ = /svarit/; cf. /ropi/ above.]
گمی	gæmmi	Gammi (man's proper name). [Here /gæmi/ for reasons of metre.]
بیاری	+byari	[he, she, it] may bring. [= /byarit/; cf. /ropi/ above.]
مورو	moro	moro, a type of folksong
بادام چم	badam-čæmm	almond-eyed. [/badam/ "almond. "]
لاڈ	laD	beloved, dear one
جمبر	*jæmbær	cloud
	/jæmbær bændæg/	clouds to gather
سیاموش	syamoš	brownish-black
ماہدیم	ma[h]dem	moon-face: fair, beautiful; fair one
لالپری	lalpəri	ruby-fairy: fair one, beautiful maiden
بجلی	byjli	light, electricity. [Here used metaphorically for "fair-faced one" and read /byjeli/ for reasons of metre.]
کُت	+kwt	[he, she, it] did, made. [= /kwrt/. Makrani.]
کجلی	kæjjæli	blackened, enhanced with lampblack. [Here /kæjæli/ for reasons of metre.]

سائکل	saykəl	cycle, bicycle. [Here read as two short syllables: /sykəl/ to fit the metre.]
دور	Dor	deep river canyon
کِنکِت	kynykk	edge, bank. [= /kyrr/. Here /kynyk/ for metrical purposes, and also /jynyk/ instead of /jynykk/ "girl, daughter. "]
الله	əlla	God. [Spelled as in Arabic.]
شَر	*šərr	good, fine, nice /šərr buəg/ to be, become good, fine, nice, be fulfilled, turn out well /šərr kənəg/ to cause to become good, fine, nice, fulfill, make turn out well
سوز	*səwz	green, blue, grey; golden-complexioned (of a rich golden-brown colour, in reference to a person's colouring)
يار	yar	beloved, dear friend
بزگل	bwzgəl	herd of goats
حيالی	[h]əyali	desirous, willing /[h]əyali buəg/ to be desirous [of], willing [for]

The first /ləylo/ has the following metre:

o - ˘ - / - o - ˘

The words /mən tɛi/ in the refrain are not counted in the scansion. Similarly, /tɛi/ in /dɛm tɛi ʃo nura/ is read as /ty/.

The second sample has the same metre as the first, the only difference being that in the second there are two verses between every repetition of the refrain. The word /vəti/ in the last portion of the refrain of this sample is not counted in the scansion.

The metre of the third and fourth samples is:

- - o ˘ - / - - o ˘ -

The meaningless word /la/ in the refrain functions as two long syllables. The first line of the verse of the third example scans as: /eda nənyndã/; the second line is /[tɛi] mɛTTa nəgyndã/, with /tɛi/ omitted from the scansion. The third

and fourth examples differ only in that the latter has the refrain repeated after every hemistich instead of after every verse.

The metre of the fifth example is:

- - o - ´ / - o ´ / / - - o - ´ / - o ´

The sixth /løylo/ has the following pattern:

- - o ´ - / - - o ´ [Refrain]
- o o - o ´ - / - o o - o ´ - [Verse]

The first /nazink/ has the following metre:

- - ´ - - / - - ´ - - - [First line]
- - ´ - - / - - ´ - - - [Second line]

The second specimen has the metre:

- - o - ´ - / - - o - ´ [First line]
o - ´ o o - - / o - ´ o o - - [Second line]

In the first hemistich the vowel of /køy/ is lengthened to equal two long syllables; /h]angwl/ in the second hemistich is shortened to two short syllables. The third and fourth hemistiches are: /øme əspy dwdwlcəšš -- byjar [h]an [ə] čylymkəšš/.

The third /nazink/ has the pattern:

o ´ - / - - o ´ - / / o ´ - - / - o ´ -

The metre of the fourth example is similar to that of the second. Each verse has an added third hemistich, however:

- - o - ´ - / o o - o - ´ - [First line]
- - o o ´ - / [o] - - o o - ´ - [Second line]
o - - o o - ´ - [Third line]

Again /køy/ is read as two long syllables. The second line is: /swndur [w] lal [w] bəndi -- [w] logi by gysa svari/. The third line is: /gəmi janə [h]wda byari/. It may be noted that in the first line two short syllables may stand for one long one. In the second and third lines it appears that the two short syllables may be placed as required by the wording so long as the overall metrical length remains the same.

The metre of the first /moro/ is:

´ - - / o - - ´ - / / ´ - - / o - - ´

The second example has the pattern:

- - o o ´ / - - o o ´ / / - o o - ´ / - - o o ´ [First line]
o o - o o ´ / - - o o ´ / / - o o - ´ / - - o o ´ [Second line]

In this example also two short syllables appear to be freely substitutable for one long one.

The last /moro/ has a similar metrical pattern:

- o o ´ - / - o o ´ - / / - o o ´ - / - - ´ -

In the last line /h]əyali/ functions as two long syllables: /h]ya-li/; /pə/ is not counted in the scansion at all. Again, it appears to be permissible to substitute

two short syllables for one long one.

29.902. Translation.

As in Sec. 29.802, the meaningless words of the /ləylo/ refrain verses have been rendered in roughly phonemic form.

1. LəyləRo laRo ləyləRo laRo
[O] Mayro of Muscat, I am destroyed by love of you!
[You] come from far away; your face is as [fair as] light.
2. LəyləRo laRo ləyləRo laRo
[I] sit upon the mountain top [and] look upon my beloved.
At the base of the mountain are greenery and pasturage.
In the tresses of the fair [one] are ambergris and aloes.
3. LəylaRi la ləylaRi la
[I] will not stay here, [for] I do not see your equal.
4. [You] come laughing. LəylaRi la
Combing [your] tresses. LəylaRi la
5. LaRe ləRe laRe ləRe laRe ləRe laRe ləRe
Layla-Rose is lost [to me]. My senses and thoughts have slipped away.
The Mulla gives the call [to prayer] in the mosque. The father of [my] beloved
gives her [in] betrothal [to someone else].
6. LəylaRe laRe ləylaRe laRe
Come, O dearest [lit. knot] of my heart! [My] heart is mad [with love] for [your]
heart.

Translations of the various /nazink/ are:

1. Lali [decorated with] flowers and tassels! We are going to Sibi.¹
Great [lit. official] Sibi! We are going to Sibi.
Bijjar [accompanied by] drum[s] and horn[s]! We are going to Sibi.
Great Sibi! We are going to Sibi.
2. Who washes [her] head? Hani-Rose washes her head.
This trainer of fine horses, Bijjar Khan, the pipe-smoker.
[On] whose head [is] striped muslin? [On] the head of Lali-Rose is striped muslin.
This trainer of fine horses, Doda Khan, the pipe smoker.
3. A chestnut horse of Bijjar Khan [worth a] thousand! [He] comes from afar at full
speed.
From afar [his horse] comes prancing [like a] partridge. [He] comes nigh holding
the reins.

4. Who sweeps the house? Beloved Hani-Rose sweeps the house.
 The beloved [lit. ruby] applies vermilion; [she] will be [a] lady [and] will arrange
 the house [nicely].
 May God bring [her] beloved Gammi [soon]!

Translations of the specimens of the /moro/ are:

1. Come, O come, my almond-eyed [one]! [My] soul and breath are devoted [lit. sacrificed] to the beloved.
 The brownish-black clouds have gathered; never have I seen such a rose!
 [I] have seen a deer upon a plain. The moon-faced [one] is asleep in a cottage.
 I took up the powder-measure of the gun. The fair one [lit. ruby-fairy] went out
 for a stroll.
2. O beloved fair one [lit. light], O beloved fair one! Your collyrium-enhanced
 eye[s] have destroyed my heart.
 [I] have gone by cycle to the edge of the river canyon. The moon-like maiden has
 carried off my heart.
3. [O] God, fulfill [this] matter of our heart! The golden-complexioned beloved has
 carried off my heart.
 [I] left the herd of goats in the southern pasture. [I] yearn for the sight of the
 slender [one].

¹Baluchi tribal councils and courts are traditionally held at the city of Sibi, and there is also a great annual fair held there. Large numbers of the Baluchi nomads come down to Sibi from the mountains in the autumn to spend the winter in its warmer climate, and the autumn months are thus the season for marriages.

29. 1000. Text X.

Some further types of Baluchi folk poetry include:

(1) The /liko/ is a work or travel song. It is sung as a solo either by a farmer plowing his fields (the first example below), or by a camel rider on a journey (the second specimen).

(2) A classical example of the /zə[h]irok/ "song of separation" was given above in Sec. 29. 400. Modern compositions in this genre are also very popular, and one of these is thus included here.

(3) A specimen of the /modə[g]/ "elegy, song of mourning" may also be of interest. If the deceased is a man, the /modə[g]/ contains praises of his chivalry, generosity, and courage; if a woman, it eulogises her beauty, virtue, household skills, etc. The period during which /modə[g]/ may be sung varies from five to eleven days after the person's death, depending upon his or her age and status. Only women take part in this type of song;

its verses are sung by a leader (called a /modəkəšš/), who is normally a woman of the lower castes or a slave girl. As each group of mourners arrives at the home of the deceased to join in the /pwrs/ "mourning ceremonies," the women go off to sit in a circle around the /modəkəšš/. Following each verse sung by the latter, all join in weeping, lamentation, and rhythmic sobbing. Each such session may last an hour or more. In earlier times, a /modə[g]/ for a noble or chief was accompanied by a drum beaten by a LoRi or Domb, but recently some Islamic scholars have objected to the /modə[g]/ on religious grounds, and this custom has thus been curtailed or dropped entirely in certain areas.

The genres illustrated in Secs. 29.900 and 29.1000 must suffice as an introduction to Baluchi folk poetry. There are a number of other forms, however, which at least deserve mention here: e. g. /loli/ "lullaby"; the /səwt/, a type of song sung at marriages and other celebrations; the /gvazigal/, which accompanies certain athletic games; the /dastanə[g]/, which relates some event and which serves as the accompaniment for various folk dances; and the /Də[h]i/, a genre composed in a special metre and sung to the accompaniment of a flute.

لیکو

- ۱- جی زری نوواں ، کوہسراں چارِت !
 وشگوشیں گواتانی مرکباں سوارِ ات - (چی ! ترا بگڈین !)
 ثرونگلیں ارساں مے سرء بیارِت !
 تراپکنیں ترمپاں پہ شنزگاں گوارِت ! (چی ! بڈو !)
- ۲- زرگرے لوٹین پہ دلء سونزء -
 (اللہ !) پلکے جوڑ کنت -
 پلکے جوڑ کنت پہ بارگء پونزء - (دلبر !)
 مہاریئے دارین بند و سوزان انت -
 (او لاڈی) منزے دُوریں -
 منزے دُوریں پتمن آسان انت - (او زیبا !)
- زہیروک

دل زہیرانی ناوگاں ریشِ اِنْت -
 چمُنُ اش حونانی شلاں کور اِنْت -
 اش دلءِ توشاں لُنٹ منی حشک اِنْت -
 دیمُن چو چیچاراں گونءِ زرد اِنْت -
 ڈیلُن چو حشکیچءِ غماں گُرسنگ -
 نئے شپءِ واب و نئے قرارِ روجءِ -
 نئے ور و وردن خاطرُن کشیت -
 نئے گہارانی نندگ و نیاداں -
 مودگ

زاری زار اجل تی دگاں -
 (ابو) چیرواندری ناوگاں -
 زار کُت ملکوت قہرینءِ -
 چو بُرت واجءِ سارینءِ -
 پیری واجءِ بور بانزیں -
 دورءِ کاورتے گامگوانزیں -
 گوں ڈیل و ملگی بالادءِ -
 ہیر کپت اش رَووکیں بادءِ -
 آہتے او اجل بیوارءِ -
 برتے شہینءِ شاسوارءِ -

لیکو	liko	liko, a type of work or travel song
وش گوش	vəšš-gəwš	pleasant breeze; gently blowing
چی	či	hey! [Word used to urge or drive a cow or ox.]
ثرونگل	trongwl	hail; hail-like
تراپکن	trapkyn	shining, sparkling
ثرمپ	trwmp	drop (of liquid)
بدو	bəDDo	fawn; dear one
زرگر	zərrgər	goldsmith
سونز	sonz	burning, yearning, passion
پلک	pwillwk	nosering (ornament worn by women in the nose)
دلبر	dylbər	attractive, fascinating; fascinating one. [Lit. "heart-taking."]
بند	*bənd	closed, shut, locked; dam, dyke; knot; ribbon tied on the lower leg of a camel for decoration
سوزان	sərzən	decorated ribbon or tassel tied on the knee of a camel for decoration
لاڈی	laDi	beloved, dear one. [= /laD/.]
زہیر	*zə[h]ir	sorrowful, longing, yearning, homesick; homesickness
ناوک	navəkk	arrowhead. [Here /navək/ for reasons of metre.]
ریش	reš	abraded, rubbed, scraped

	/reš buæg/	to be, become abraded, rubbed, scraped
	/reš kənæg/	to abrade, rub, scrape
شل	šəl	downpour, heavy rain
کور	kor	blind
	/kor buæg/	to be, become blind
	/kor kənæg/	to blind
توش	təwš	heat, fervour
چیچار	čečar	withered leaf; falling of leaves
حشکچ	[h]wškič	date[s] which have been boiled dry in order to produce syrup
گردگ	grədæg I-/grəst/	to be fried, boiled, cooked in oil or water, melted
ور و وردن	vər-w-vərdyn	eating-and-food: food and drink
حاطر	[h]atyr	heart. [Originally /xatyr/ in Arabic.]
	/-əy [h]atyra/	for the sake of
زاری زار	zari-zar	lamentation, complaining
	/zari-zar buæg/	to be lamentation, complaining
	/zari-zar kənæg/	to lament, complain
اجل	əjəl	untimely death
دک	dəkk	stroke, blow. [This term usually refers to an abstract blow, as a "stroke of bad luck," a "calamity"; /Dəkk/, on the other hand, denotes a physical blow with an instrument.]
	/dəkk jənæg/	to strike a blow, hit
	/dəkk rəsæg/	to be struck, hit
ابو	əbbo	woe! alas!
چیر و اندری	čer-w-əndəri	below-and-inside: concealed, hidden
زار	*zar	angry
	/zar kənæg/	to get angry. [/kwt/ "[he, she, it] did, made." = /kwrt/. Makrani.]

ملکوت	məlkəmut	the Angel of Death
قہر	+ka[h]r	violence, turbulence, vehemence; violent, turbulent, tyrannical, oppressive. [Spelled as in Arabic. Cf. /kə[h]ar/ in Sec. 29. 401.]
سار	sar	consciousness, awareness; conscious, aware, sensible, wise
بانز	banz	hawk; swift (as a hawk)
دور	*dəwr /dəwra [k]arəg/ (something)	spring, rush to bring swiftly, come leaping bringing
گامگوانز	gamgvanz	long-paced
بیوار	bevar /bevara/	unexpected, untimely unexpectedly, suddenly
شہین	ši[h]ən	an especially fine breed of horse

The metre of the first /liko/ is:

- o - ' - / - o - ' -

/pə/ is not counted in the scansion in the third line of this example.

The second /liko/ has the same metre as the first. Each verse, however, has the first metrical foot of the following verse appended to it. This metrical foot is then repeated in its own verse.

The metre of the sample of the /zə[h]irok/ is:

- o - - ' / / - o ' / ' -

The specimen of the /modə[g]/ has the following metre:

' - - / o ' / / ' - -

In the seventh line of this example the word /gō/ is not counted in the scansion.

29.1002. Translation.

The two /liko/ may be rendered as follows:

1. O ocean clouds, [you] watch [from] the mountain tops.

[You] are mounted upon the steeds of the gently blowing winds. (Hey, shall I chop you up?)¹

Bring the hail-like tears [of rain] upon us!

Rain [down] the sparkling drops in [lit. for] showers! (Hey! Dear one!)¹

2. [I] will call a goldsmith because of [lit. for] the yearning of my heart.

(God!) [He] will make a nosering.

[He] will make a nosering for the nose of my beloved. (Fascinating one!)²

[I] have a riding camel [which] is [decorated] with ribbons and tassels. (O beloved!)²

A far-off destination.

A far-off destination is easy for me. (O beautiful one!)²

The specimen of the /zə[h]irok/ may be translated as follows:

The heart is rubbed sore [by] the barbs of homesickness.

My eyes are blinded by the showers of blood.³

My lips are parched from the fervour of the heart.

My face is pale, even as the fallen leaves of the wild pistachio tree.

My body has melted [away] in sorrows like dates [boiled for syrup].

Neither sleep at night, nor rest [during] the day,

Nor do food and drink attract my heart,

Nor [do] sitting and meeting [with my] sisters.⁴

The translation of the /modə[g]/ is:

O untimely Death, [we should] complain [against] your blows!

(Woe!) The hidden arrows!

The tyrannical Angel of Death is angered,

[For see] how [he] carried off the wise lord!

The last [time] the hawk-swift chestnut [steed]

Brought him [the deceased] in long-paced leaps;

[He] with [his] graceful figure and stature

Alighted from the [swift]-moving wind [i. e. horse].

O Death, [you] came unexpectedly [and]

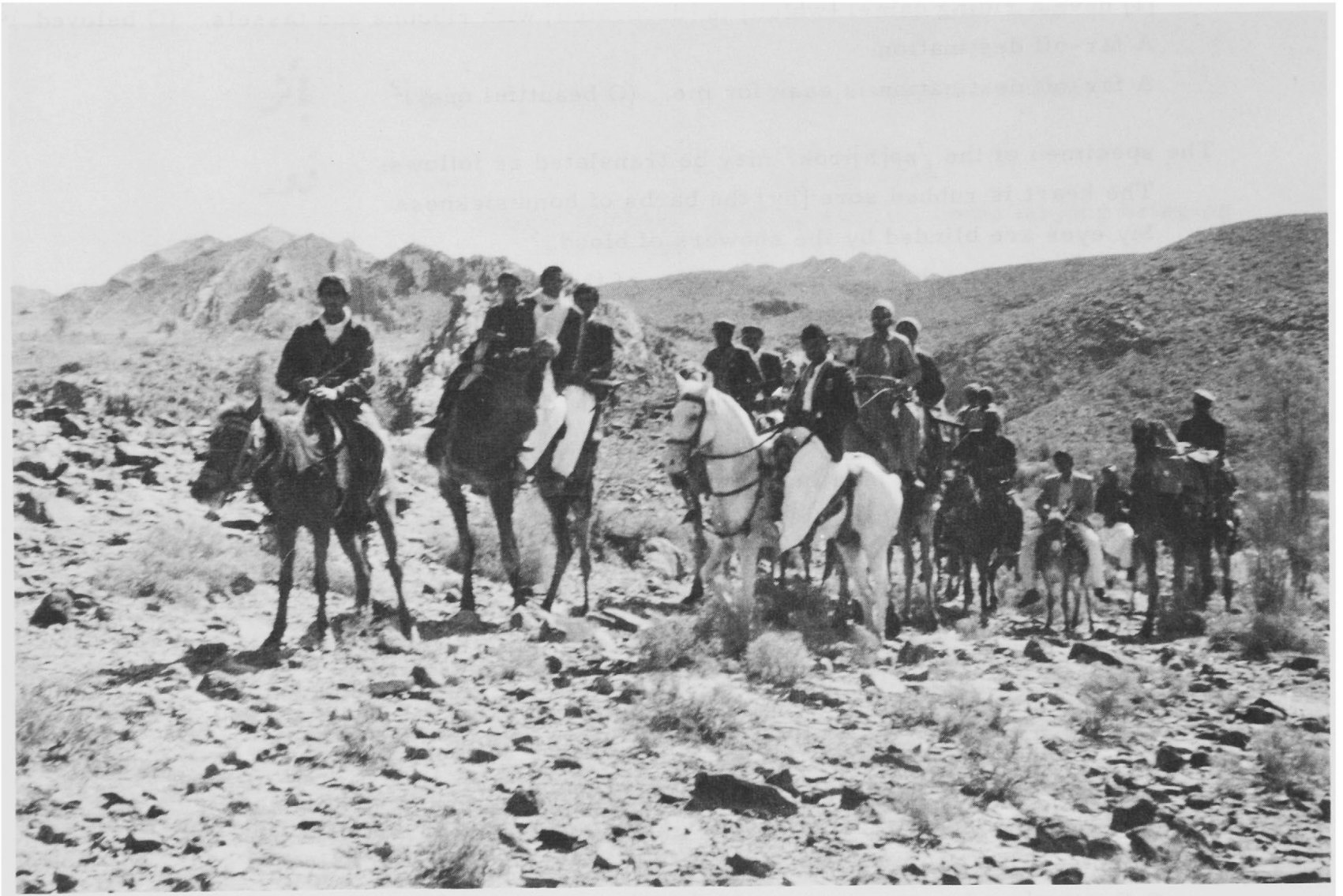
Carried off the excellent rider of the Shihan [horse].

¹The parenthetical remarks in the first /liko/ are addressed to the farmer's animal.

²In the second specimen the singer addresses his parenthetical exclamations to his beloved.

³The weeping of tears of blood signifies the extremes of sorrow, a common belief that continuous weeping will exhaust the tear ducts and result in weeping tears of blood.

⁴This /zə[h]irok/ is sung by a woman, hence the reference to "sitting and meeting [with my] sisters."



A hunting expedition.

UNIT THIRTY

30. 100. Text I.

Although the forms of traditional Baluchi poetry described in the preceding Unit are still current, there has been a strong tendency in recent times towards experimentation with the genres, language (i. e. similes, metaphors, historical allusions, etc.), prosodic system, and content of Persian and Urdu poetry. With the spread of modern technology, education, and methods of communication, those Baluchis living in Iran have been exposed to the all-pervasive atmosphere of Persian (and through Persian, Arabic) literature. Those residing in Pakistan have similarly tended to fall under the influence of Urdu -- which, in turn, received much of its own poetic tradition from Persian. Thus while one may still encounter examples of the older, indigenous genres, these have been somewhat pushed into the background by newer forms borrowed from the two prestigious languages adjacent to Baluchi. Indeed, once Persian or Urdu adopted such Western genres as "free verse" and "blank verse," the new generation of Baluchi poets was not slow to follow suit. Interest in English (and other Western) literary developments has been further enhanced in Pakistan by the spread of English language learning among young Baluchi intellectuals at such institutions as Government College in Quetta, the University of Karachi, Haydarabad University in Sind, and the University of the Panjab in Lahore.

Almost all of those genres presently popular in Urdu are thus to be found in modern Baluchi literature. The /γəzəl/ -- a term often rendered as "ode" or "sonnet" but really rather different from either of these -- perhaps enjoys the widest acceptance, as it does in Urdu. The traditional Perso-Arabic-Urdu narrative poem, the /məsnəvi/, is used but is apparently being slowly eclipsed by the /nəzm/, a more recent development which allows greater freedom of format. Baluchi poets have also tried their hand at the /rwbai/ "quatrain" (called /čarbənd/ in Baluchi), and other Perso-Arabic-Urdu genres are encountered in about the same proportion in which they occur in Urdu. Examples of "free verse" and "blank verse" are becoming increasingly frequent in Baluchi journals and newspapers.

Except for some remarks on the /γəzəl/ to be made below, no attempt will be made here to define the above-mentioned genres or to explain the intricate system of scansion, metre, and rhyme developed by the Arabs and transmitted to Persian, Urdu, and now to Baluchi. For these matters, the student should consult Sec. A. 100 ff. of "A Reader of Modern Urdu Poetry" by M. A. R. Barker, et al., McGill University Press, Montreal, 1968.

This Unit will present a brief selection illustrating some of the more common genres of modern Baluchi poetry. In view of its popularity, somewhat more space will be devoted to the /γəzəl/ than to any of the other forms. All of these selections have been edited to conform with the orthographical (etc.) usages of this book. Certain less common Arabic and Persian words have been retained in their original spellings, however, since it is

rather unlikely that they would be found in phonemic form in Baluchi. In a few cases, difficult or rare words have been replaced by more familiar or common ones, and in one or two instances a poem has had to be abbreviated slightly in anticipation of the difficulties of the foreign learner

The first selection is by Muhammad Husayn (/ma[h]məd [h]wsen/), who uses the pen-name Unqa (/wnka/). He comes originally from Panjgur in Makran but later settled at Machch near the Bolan Pass. He studied Urdu, Persian, Arabic, and English and graduated as a private student from the University of the Panjab, Lahore. He has served as editor of two newspapers: "Baluchistan" and "Bolan," published from Karachi and Machch respectively. He has been active in Baluchi literary circles for almost forty years.

In form, this composition is a type of stanza poem. It begins with a couplet; this is followed by four four-line stanzas. The last line of the introductory couplet occurs again as a refrain as the last line of each stanza. The rhyme scheme is: A A; B B, A A; C C, A A, etc. ["A" represents the rhyming portion of the first line of the couplet; "A" stands for the second line of the couplet -- the repeated refrain line; "B" symbolises the rhyme of the first couplet of the first stanza, etc.] In the Perso-Arabic-Urdu metrical system, the metre of this poem is called /mwjtəs mwšəmmən məxbun mwšəʔʔəs məhzuf/ (cf. Barker, op. cit., Sec. A. 160 (10)). In terms of the heavy and light syllables employed in Unit XXIX, however, the pattern is:

o - o - / o o - - / o - o - / - -

This poem originally appeared in the December, 1965, issue of /wlwss/, published at Quetta.

آسہی وطن
محمد حسین عنقا

چہ آسہی ، وطن ۽ ہاک دنت بو وشتتر
ماں گواچنی وطن ۽ چاہ ۽ آپ ، آپ نمر
ا۔ ماں چم ، سبائے چو الماس ۽ حاکیں شال ۽
او بیگھے چو گراں ناز ۽ دلبریں خال ۽
ماں گل زمینائے بزدان ۽ رحمت انت نادر
ماں گواچنی وطن ۽ چاہ ۽ آپ ، آپ نمر

/mā gvačyni/ in reality, truly. [For reasons of metre /mā/ is read /mǎ/ here -- and elsewhere when it occurs as the first word in a line of this poem.]

چاه	ča[h]	well. [= /ka[h]n/. Literary.]
آپ نمر	ape nymyr	water of everlasting life. [Abbreviated from /ape nymyran/. The /e/ is the Persian /yzafət/. Literary.]
ماں چم	+mā čəmm	in the eye. [= "in [my] eyes, " "in my view. "]
الماس	əlmas	diamond
حاکم	+[h]akym	governor, ruler; ruling, royal. [Written as in Arabic.]
شال	šal	shawl
گراں ناز	gyrā naz	Giran Naz (woman's proper name). [The beloved of Mir Bibarg Rind, famous for her beauty and the heroine of a long epic.]
خال	xal	mole, beauty mark
یزدان	yəzdan	God. [Literary.]
رحمت	ra[h]mət	mercy, compassion. [Spelled as in Arabic.]
نادر	nadyr	rare, unusual, wonderful. [Literary.]
پلیتی	pəlitɪ	uncleanness, foulness
دوجکی	dojyki	of hell, hellish. [More "Baluchi-ised" form of /dozyxi/; cf. /dozyx/ "hell. "]
بہشتی	bə[h]yšti	of paradise, heavenly
بگوش	+bǝgwəš	[you sg.] say, tell! [= /bǝgwš/. Makrani.]
چما	+čəmma	from us. [= /šəmma/ or /əš ma/. Makrani.]

- ۲۔ پلیتیء چہ درستیں بُتیاں پاک تو اے
چہ آسء دوجکی دُور اے ، بہشتی ہاک تو اے
بگوش زمانگء چما نجاتء راہء بگر
ماں گواچنی وطنء چاہء آپ ، آپ نمر
- ۳۔ پے دشمنء ترا دریابء چول مستیں گوں
پے دشمنء ترا کوہء تلار گٹیں گوں
دلء ببیت پیچے غم کہ تئی ہدا واہر
ماں گواچنی وطنء چاہء آپ ، آپ نمر
- ۴۔ دلء سرء تو مارا داشتگ چو ماتےء
کناں تئی خدمتء ما چو اسیلیں زاتےء
کہ ” ماتء پادانی چیرء بہشت است حاضر “
ماں گواچنی وطنء چاہء آپ ، آپ نمر

30.101. Serial Vocabulary

آسمی	asəmi	jasmine; jasmine-scented
محمد حسین عنقا	ma[h]məd [h]wsen wnka	Muhammad Husayn Unqa (the poet's name and pen-name). [Spelled in traditional orthography.]
وشتے	vəšštyr	sweeter
گواچنی	+gvačyni	really, truly, certainly

نجات	nyjat	salvation
	/nyjat dəyæg/	to grant salvation, save
	/nyjat rəsæg/	to be saved
چؤل	čəwl	wave, billow
	/čəwl jənæg/	to make waves
گون	+gon	with, in the possession of, accompanying. [In this and the following line /ənt/ "are" is understood: "to you are accompanying . . ." = "you have . . ."]
پچے	+pəče	why? [= /pər če/.]
واہر	va[h]yr	help, aid, assistance. [Literary. Eastern Baluchi.]
دل	*dyl	heart
	/dyləy səra daræg/	to love with heart and soul
مارا	+mara	us. [Here read /məra/ for reasons of metre.]
مات	+mat	mother. [= /mas/. Makrani.]
کناں	+kənā	[we] do, make. [= /kənən/. Makrani. The subject of this verb, /ma/, comes after the object for reasons of metre.]
خدمت	+ [h]yzmæt	service. [= / [h]yzmætt/. The spelling has been modified so as to retain both the shape of the Arabic original (/xydmæt/) and also give the Baluchi pronunciation.]
اسیل	əsil	real, pure, pure-bred
پادانی	+padani	of the feet. [Here /padəny/ for reasons of metre.]
بہشت	bə[h]yšt	paradise, heaven
حاضر	[h]azyr	present, at hand. [Spelled as in Arabic.]
	/ [h]azyr buæg/	to be, become present, be at hand
	/ [h]azyr kənæg/	to present, bring before, lay before

The Jasmine-Scented Homeland

Muhammad Husayn Unqa

- The fragrance of the soil of the homeland [is] sweeter than the jasmine.
Truly, the water of the well of the homeland [is] the water of everlasting life!
1. In [my] eye[s], the morning of it [is] like the royal shawl of diamond[s].
And the evening of it [is] like the captivating beauty mark of Giran Naz.
Upon [lit. in] its beauteous land the compassion of God is wondrous.
Truly, the water of the well of the homeland [is] the water of everlasting life!
 2. [O homeland], you are undefiled by all the idols of corruption!
[You] are far from the fire of Hell; you are the soil of Paradise!
Tell the world [lit. age, time]: Learn [lit. take] the path of salvation from us!
Truly, the water of the well of the homeland [is] the water of everlasting life!
 3. For the enemy you have the wild waves of the sea.
For the enemy you possess the pathless cliffs of the mountain[s].
Why should sorrow be in [our] heart[s], for God [is] your help[er]!
Truly, the water of the well of the homeland [is] the water of everlasting life!
 4. You have lavished affection upon us [lit. kept us upon the heart] like a mother.
We shall serve you like true sons [lit. a pure race],
For "Beneath the feet of the mother lies Paradise." ¹
Truly, the water of the well of the homeland [is] the water of everlasting life!

¹This line is a Baluchi proverb.

The following poem is by Akbar Barakzai (/ək̄bər barəkzəi/), who uses Akbar as his poetic pen-name. He was born at Shikarpur in Sind and belongs to the Barakzai tribe. He was educated at Sind Muslim College, Karachi, and was for some time the head of the Karachi Baluchi Academy. A collection of his poetry, entitled /sə[h]ar/, has been published.

Like the previous selection, this composition is divided into stanzas. It is introduced by a refrain line, which then occurs again as the last line of each succeeding stanza. Each stanza consists of three long lines followed by two shorter ones (the last being the refrain). Technically, the metre may be termed /həzəj mwsəddəs məqsur/, but classical Perso-Arabic-Urdu prosody does not normally permit lines of different metrical lengths within the same poem. The pattern is:

o - - - / o - - [Refrain]
o - - - / o - - - / o - - [Next three lines]
o - - - / o - [Last two lines, the last being the
refrain]

The rhyme scheme is: A; A A, A, A A; B B, A, A A, etc. ["A" represents the refrain line.]

This poem was published in the June, 1965, issue of /wlwss/.

مید و توپان

اکبر بارکزی

منی یکدار گار انت !
۱- زر انت ، توپان و گوات انت ، ہیرو ہار انت
نلاریں شرتگانی گزند و جار انت
زر مہشتے و جگا و توار انت
زر انت ، پین نہار انت
منی یکدار گار انت
۲- من ان ، مستین زرع مستین توار انت
منی یکدار دیوانی دیار انت
سگاریں چول و گورمانی شکار انت
سرن بے سد و سار انت
منی یکدار گار انت
۳- تہاریے کہ ہر کندے روان انت
گشے دنیا گوں زندے وران انت

- چو جاتیگء کہ ہپتارء سوار اِنت
 شپ اِنت ، لُنج و تہار اِنت
 منی یکدار گار اِنت
- ۴۔ کپان اِنت ، تتران اِنت ، لڈگء اِنت
 زرد زردء روان اِنت ، بڈگء اِنت
 زرد زرد اِنت کہ چو گورء تہار اِنت
 بدیں مرکء دوار اِنت
 منی یکدار گار اِنت
- ۵۔ گل اِنت پاگاس و دیوانی نہاریں
 اڑی و گشنگیں ، مردم شکاریں
 پہ ایشاں مرچی ہامین و بہار اِنت
 پہ من دنیا تہار اِنت
 منی یکدار گار اِنت
- ۶۔ پہ من چارت یک زیبائیں تیا بے
 گلء پُرکیپ و ورنائیں تیا بے
 بدن بے زند ، و ساہن بڈ و بار اِنت
 ولے زردون مزار اِنت
 منی یکدار گار اِنت
- ۷۔ اے شرتگ نے نلرزیننت پاواں

دلءِ اومیتِ وتی گندیتِ مراداں
 اگہ مرچی نیس تنک و شزار اِنْت
 دیارءِ بے دیار اِنْت
 منی یکدار گار اِنْت

30.201. Serial Vocabulary.

اکبر بارکنئی	əkber barəkzəi	Akbar Barakzai (the poet's name)
یکدار	yəkdar	boat. [A type of boat used in Makran.]
ہیرو ہار	[h]ir-w-[h]ar	cyclone-and-flood: cyclone, violent wind and rain storm
تلار	*təlar	cliff, precipice; cliff-like, precipitous
شرتہ - شرتگ	šyrtə[g]	gust, blast (of wind)
گرنند	grənd	thunder
جار	*jar	announcement; sound of a drum, roar, loud noise
زر مہشت	zərəmbwšt	rumble, roar (as of rushing water)
جگا	jəgga	outcry, din, uproar
دیو	dev	demon
دیپار	dəpar	morsel, mouthful
سگار	səgar	scimitar; scimitar-like, sharp
گورم	gvərm	tide. [Makrani. In the Rakhshani area this word is used for "pool (in a dry riverbed)."]

بے سُد و سار	be-swdd-w-sar	without-awareness-and-consciousness: unconscious, senseless, unaware
تہاری	tə[h]ari	darkness
گشتے	+gwšəy	[you sg.] say. [= "you may say, " "it is as if . . . "]
جاتی - جاتیگ	jati[g]	witch. [Also /jatti[g]/. In Baluchi folklore a witch usually rides upon a hyena.]
لنج	lwnj	pitch-dark. [Somewhat literary.]
	/lwnj buəg/	to be, become pitch-dark
	/lwnj kənəg/	to make pitch-dark
تترگ	təttərəg I-I	to stagger, totter, reel
زرد	zyrd	heart. [Eastern Baluchi. Literary in other dialects.]
پاگاس	pagas	shark
نہار	*nə[h]ar	wild-animal, beast; ferocious
اڑی	əRi	rabid, mad; one stricken by rabies
مردم شکار	mərdwm-šykar	man-eating, man-hunting; man-eater
مرچی	+mərči	today. [= /məroči/. Used for reasons of metre.]
ہامین	[h]amen	August, the harvest season. [See Sec. 19. 310.]
پترکیپ	pwrr-kəyp	full-of-intoxication: intoxicating, exhilarating, enjoyable
بے زند - بیزند	bezynd	lifeless
بڈ و بار	bwDD-w-bar	sinking-and-burden: heavy, burden- some, dolorous
لرزینگ	lərzenəg I-II	to cause to shiver, tremble

نپس	nəpəs	breath, life. [Literary.]
شزار	šəzar	grieved, wretched
	/šəzar buəg/	to be, become grieved, wretched
	/šəzar kənəg/	to grieve, make wretched
دیار	dəyar	country, region, homeland. [Literary.]
بے دیار	bedəyar	homeless, without a country. [Literary.]

30.202. Translation.

The Fisherman and the Storm

Akbar Barakzai

My boat is lost!

1. [There] is the ocean; [there] is the storm and wind; [there] is the cyclone;
[There] is the thunder and roar of the cliff-like blasts;
[There] is a rumbling, din, and noise.
[It] is the ocean; for me [it] is [a] wild beast.
My boat is lost.
2. [Here] am I; [there] is the drunken voice of the wild sea.
My boat is [but a] morsel for [lit. of] the demons.
[It] is the prey of the scimitar-sharp waves and the tides.
My head is stunned [lit. unconscious].
My boat is lost.
3. [There] is darkness, which is moving into every corner;
It is as though [lit. you say] [it] is consuming life along with the world.
Like the witch who rides upon the hyena
[It] is night; [it] is black and dark.
My boat is lost.
4. [My boat] is plunging, staggering, pitching.
[It] is going into the heart of the sea; [it] is sinking.
[It] is the heart of the sea which is as dark as the grave;
[It] is the threshold of evil death.
My boat is lost.
5. [There] is rejoicing of the ferocious shark[s] and the demons,

Rabid and hungry, hunter[s] of men.
For them, today is the harvest season and the spring.
For me, the world is dark.
My boat is lost.

6. Seek [lit. look] for me a beautiful shore,
A shore [both] youthful and full of rejoicing [lit. exhilarating of rejoicing]!
[My] body is without life, and my soul is heavy-burdened,
But my heart is brave [lit. a tiger].
My boat is lost.

7. These gusts do not cause our feet to tremble.
The heart of hope shall see its goals!
[Even] if today [my] spirit is straitened and sore-aggrieved;
In [its] homeland [it] is without a home.
My boat is lost.

30.300. Text III.

The author of the following selection, Gul Khan Nasir (/gwl [h]an nəsir/) is a prominent member of the Mengal (/mengəl/) tribe. He was born on July 14, 1914, at Noshki. He abandoned his studies at Islamia College, Lahore, during the Indian Freedom Movement to take part in politics and also to become one of the foremost poets of Baluchistan. He has written a great number of verses in Baluchi, Brahui, Urdu, and Persian, and three volumes of his works have been published, as well as a history of Baluchistan in Urdu.

The composition presented below is technically a type of /mwsəddəs/: a poem consisting of six-line stanzas having a rhyme scheme A A, A A, A A; B B, B B, A A; C C, C C, A A, etc. Unlike the traditional /mwsəddəs/, however, the last line of the first stanza is employed as a refrain and is repeated as the last line of each succeeding stanza. The metre of this poem also appears to be of Baluchi origin -- or at least it is not one of the traditional Perso-Arabic-Urdu metres. Its pattern is:

- - o - / - o -

This poem is taken from one of the published collections of Gul Khan Nasir's works, /šəp gyrok/, published by the Baluchi Academy, Karachi, in 1964. At that time the Academy tended towards a more nearly phonetic-phonemic orthography for Baluchi; hence the lack of traditional Perso-Arabic spellings.

کوکو
گل خان نصیر

۱- بستگ جڑ و نوداں اوار
دور من مجاں گزندے توار
باگ آنت و وشگوشیں سہار
کرتگ منا دل بے کرار

جنتوں زہیرانی کٹار
کوکو ! تیئ وشیں توار

۲- اُپ ! او سیاہ رنگیں کپوت
زیمر تیئ بُن دات و سوت
دل اچ دلء بنداں کروت
بَل ! چو مدے درداں دروت

بارتوں چہ وس و ہوش و سار
کوکو ! تیئ وشیں توار

۳- کوکو ! او باگانی نپیر
او وشگوشیں سیاہیں پکیر
تیئ زیمر آنت یاتانی تیر
بلکہ تو ام آستے زہیر

لرزیت زہیرنالی پہ یار

کوکو ! تی و شیں توار

-۴

ہجرانی لمبوکاں ترا

سوتگ چو سوہریں اشکرے

درداں گوں برتگگ زیرے

کیپاں گوں سرشتگ سد برے

کنت انت دلاں دوریں شکار

کوکو ! تی و شیں توار

-۵

کوکو ! او سوتانی کتاب

شیپول و لاهوتی رباب

شائر ، ہگازی ، دلکباب

گٹ تی زہیرانی شراب

یاتانی چارینیت ہمار

کوکو ! تی و شیں توار

-۶

کوکو ! پرد انت دل منی

دوریں دل انت مشکل منی

پیلوشتہ درداں سل منی

دور انت رہ و منزل منی

چھاں شلینیت زار و زار

کوکو ! تی و شیں توار

۴۔ کوکو ! نصیرؑ گوں مجن
 دوریں دلء پڑھوں مکن
 آہش مسوچنت تئ چمن
 گریویت مساپر پہ وتن
 انچش کہ تو گریوے پہ یار
 کوکو ! تئ وشیں توار

30. 301. Serial Vocabulary.

کوکو	kuku	cuckoo
	/kuku jənəg/ to cry "cuckoo"	
گل خان نصیر	gwl xan nəsir	Gul Khan Nasir (the poet's name). [Spelled in traditional orthography.]
جڑ	jwR	cloudbank (mass of dark, heavy clouds.) [/jwR o nodā/ "cloudbank[s] and cumulus clouds" are together the subject of /bəstəg/; the "plural definite" suffix is required only once.]
	/jwR bəndəg/ cloudbank[s] to gather [Cf. /jəmbər bəndəg/ in Sec. 29. 901.]	
مچ	mwj	rainstorm, duststorm (any storm which rolls over the land like a great wave)
سہار - سحار	sə[h]ar	daybreak, dawn. [Literary.]
بے کرار - بے قرار	bekərar	restless, uneasy /bekərar buəg/ to be, become restless, uneasy /bekərar kənəg/ to make restless, uneasy
جنتوں	+jəntū	[he, she, it] beats, hits, shoots me. [If /ū/ is interpreted as the "possessive" or "objective" suffix /wn/ "me"

(Sec. 11.901), then this usage is Eastern and rather unexpected in a work by a Rakhshani poet. Another possibility is that this is an error (scribal or editorial?) for /jənt ynt/ ["he, she, it] beats, hits, shoots (intensively)"; cf. /kənt ynt/ in the fourth stanza. In some dialects the 3rd sg. copulative verb /ynt/ may be added to the 3rd sg. present tense form of a verb (particularly such common verbs as /kənæg/, /dəyəg/, /jənæg/, /bərəg/, etc.) to give an emphatic connotation -- or sometimes a definite future sense. This usage appears to be limited to the 3rd sg. of the present paradigm.]

کټار	+kəTar	poniard. [= /kaTar/. Used for reasons of metre.]
اټ	wpp	O! (exclamation of pain or sorrow). [Also commonly /wff/.]
سیاه رنگ	sya[h]-rəng	black-coloured, blackish
زیمیر	+zimwr	tune, melody. [= /zimwl/. Alternate form.]
بټن	bwn	on fire, burned to ashes /bwn dəyəg/ to set on fire, burn to ashes /bwn gyræg/ to catch fire
سوت	+sot	[he, she, it] burned (transitive). [= /sotk/.]
کروت	+kwrot	uprooted. [= /kurot/. Alternate form employed for reasons of metre.]
دروت	dwrot	kiss (of affection or reverence). [/dwrot/ does not denote a kiss of passion; it is used for the kiss given by a mother to her child, by a pilgrim to the shrine of a saint, by a pious Muslim upon a copy of the Quran, etc.] /dwrot dəyəg/ to kiss (affectionately or reverently)
بارتوں	+bartū	[he, she, it] takes, carries me away. [Or: "[he, she, it] takes, carries away (intensively). " Cf. /jəntū/ above.]
نپیر	nəpir	trumpet. [Literary.]

وشگش	vəšš-gwš	sweet-singing, ' sweet singer
زہیر نالی	zə[h]ir-nali	moaning from homesickness
ہجر	[h]yjr	separation (from a loved one). [Literary.]
لمبوک	ləmbok	flame, blaze
سوتگ	+sotəg	[he, she, it] has burned (transitive). [= /sotkə[g]/.]
اشکر	yškər	burning coal, cinder
بُرگ	bwrəg I- /bwrtk/	to crumble, pulverise
کیپ	kəyp	intoxicant, drug, liquor; intoxication; exhilaration, enjoyment
کنت انت	+kənt ynt	[he, she, it] does, makes (intensively). [Cf. /jəntū/ above.]
دور	dor	ache, pain, sore; aching, paining
سوت - صوت	səwt	səwt, a type of folksong. [Makrani.]
شپول	šipol	brazen trumpet. [Literary.]
لاہوتی	la[h]uti	divine, divinely-inspired. [Literary.]
رباب	rəbab	rebeck, a type of stringed instrument
دل کباب	dyl-kəbab	heart-roasted: sorrow-stricken, yearning (adj.)
چار بنگ	čaRenəg I-II	to enrapture, make ecstatic
ہمار - حمار	*[h]wmar	languorous, languishing, intoxicated; intoxication
پرد	pədərd /pədərd buəg/	grieved, suffering to be grieved, suffering
پیلوشگ	pilošəg I-II	to wither, shrivel, turn brown (both transitive and intransitive)

ره و منزل	rə[h]-w-mənzyl	road-and-objective: path, way, destination, goal. [/rə[h]/ = /ra[h]/.]
شلینگ	šəlenəg I-II	to cause to pour (as heavy rain, tears)
زار و زار	zar-w-zar	lamentation, complaining. [= /zari-zar/.]
پُرسهون - پُرسهون	pwrr-[h]on /pwrr-[h]on buəg/ /pwrr-[h]on kənəg/	full-of-blood: distressed, grieved to be, become distressed, grieved to distress, grieve
آه	a[h]	sigh
چمن	čəmən	flower-garden
مسافر	mwsapyr	traveller

30.302. Translation.

Cuckoo

Gul Khan Nasir

1. The cloudbanks and the cumulus have gathered together;
Far off amidst the rainstorms [there is] the sound of thunder;
[There] are gardens and the gentle-zephyred dawn,
[But] the heart has made me restless.
[It] strikes me [with] the poniard of homesickness.¹
Cuckoo! Your sweet voice!
2. Woe! O black-hued pigeon!
Your melody has set [me] on fire and consumed [lit. burned] [me]!
The heart [is] torn from its roots [lit. uprooted from the knots of the heart].
Cease! Kiss not these pains thus! [I. e. do not aggravate my anguish so!]
[For it] bears me away from [self-]control, consciousness, and sense!¹
Cuckoo! Your sweet voice!
3. Cuckoo, O trumpet of the gardens!
O sweet-singing black mendicant!
Your melodies are the arrows of memories.
Perhaps you, too, are homesick.

[It] thrills in yearning for [your] beloved! ¹

Cuckoo! Your sweet voice!

4. You, the flames of separation [lit. separations]

Have burned like fiery [lit. red] coals.

[It] has ground up your melody together with torments [lit. pains] [and]

Has mixed [them] a hundred times with the intoxicants [of love]. ¹

[It] preys upon aching hearts. ¹

Cuckoo! Your sweet voice!

5. Cuckoo! O book of melodies!

Brazen trumpet and divine rebeck!

Poet! Singer! Yearning [one]!

Your voice [lit. throat] is the wine of homesickness

[Which] enhances the intoxication of memories!

Cuckoo! Your sweet voice!

6. Cuckoo! My heart suffers;

My aching heart is sore-pressed [lit. [in] difficulty];

Miseries [lit. pains] have withered my flesh [lit. skin].

[As yet] my goal is far away.

[It] causes [my] eyes to weep bitterly. ¹

Cuckoo! Your sweet voice!

7. [O Cuckoo!] Cry not "cuckoo" with Nasir --

Grieve not his aching heart!

Let not his [i. e. Nasir's] sighs consume [lit. burn] your flower garden!

[For just as] the traveller [i. e. Nasir] weeps for [his] homeland,

So do you weep for [your] beloved!

Cuckoo! Your sweet voice!

¹A literal translation of certain lines of this poem is rendered difficult by the fact that the logical subject of these lines -- /təvar/ "voice" in the refrain -- does not occur in the same line. A freer translation would circumvent this problem, of course, but at the cost of disrupting the original sequence of lines.

30. 400. Text IV.

The following piece is by Siddiq Azat (/syddik azat/). He is originally from Makran and is a graduate of Government College, Quetta. He is known for his /azat šayri/ "free verse," of which this is a sample.

The metre for this poem resembles that of the traditional Baluchi /Də[h]i/ (cf. Sec. 29. 1000). There is no established rhyme scheme or division into fixed stanzas. The metrical pattern is:

کدہ پرشتگنت صدیق آزات

- ۱- نوداں شنزرتہ
- ۲- گوشاں کشتہ
- ۳- من دی دیتگاں
- ۴- کاڈیں ہمبلاں
- ۵- صوت و صحبتاں
- ۶- فریس و تروڈگاں
- ۷- کیپاں رُپتگاں
- ۸- نوداں شنزرتہ
- ۹- گوشاں کشتہ
- ۱۰- ناگہ جمبراں
- ۱۱- ہمگیرے کتہ
- ۱۲- نیلیں آسماں
- ۱۳- بے رحیمیں جڑاں !
- ۱۴- بیرے سٹتہ
- ۱۵- کدہ پرشتگنت

- ۱۶- کپش رتگنت
 ۱۷- ڈرین و ڈرمبگوری
 ۱۸- ماہ رنگیں پری
 ۱۹- منجا بوتگنت
 ۲۰- ارسش رتگنت -

30.401. Serial Vocabulary.

صدیق آزات	syddik azat	Siddiq Azat (the poet's name). [Written in traditional orthography.]
گوش	*gəwš /gəwš kəššəg/	breeze breeze to blow
دیتگاں	+ditəgā	[I] have seen. [= /distəgwn/.]
کاڈ	*kaD	girl, young woman; young, lively. [As an adjective, this word can apparently modify both masculine and feminine nouns.]
صوت - سوت	+səwt	səwt, a type of folksong. [Makrani. Written as in Arabic.]
صحبت - سوہبت	so[h]bət	conversation, company, society, social intercourse. [Spelled in traditional orthography]
رپتگاں	+rwptəgā	[they] have swept [away]. [= /rwptəgənt/.]
ناگہ	nagə	sudden, unexpected; suddenly, unexpectedly. [= /nagwman/. Here /naga/ for reasons of metre.]
ہمگیر	[h]əmgir	overwhelming, overrunning (from all sides)

/[h]əmgir buəg/ to be overwhelmed, overrun (from all sides)
 /[h]əmgir kənəg/ to overwhelm, overrun (from all sides).
 [/[h]əmgire kwta/ "[he, she, it] has made an over-
 whelming" = "[he, she, it] has overwhelmed [it], covered
 [it] completely." The subject is /jəmbərā/ "the clouds."]

نیل	nil	blue, indigo; indigo plant; sapphire
بے رحم - بے راہم	bera[h]m	merciless, unrelenting. [Written according to the Perso-Arabic orthography.]
سٹگ	səTTəg I-I	to urge with force, drive, accelerate, hurry
ڈرین	drin	rainbow
ڈر مہگوری	drəmbgvəri	garland-breasted, adorned; garland-breasted-one
منجا	mwnja	gloomy, dejected
	/mwnja buəg/	to be, become gloomy, dejected
	/mwnja kənəg/	to make gloomy, dejected

30. 402. Translation.

The Cups Are Shattered

Siddiq Azat

1. The clouds have showered [rain];
2. The zephyrs have blown .
3. I, too, have seen
4. The spirited youths,
5. The songs and gatherings,
6. The dancing and gaiety [lit. skippings] --
7. The wine [lit. intoxicants] has [lit. have] swept [them away] . . .
8. The clouds have showered [rain];
9. The zephyrs have blown . . .
10. Suddenly the clouds

11. Have overrun
12. The blue sky.
13. The relentless cloudbanks
14. Have hastened [their] revenge [lit. a revenge].
15. The cups are shattered;
16. Their wine [lit. intoxicants] has [lit. have] spilled.
17. The rainbow and the garland-breasted
18. Moon-hued fairies
19. Have become gloomy;
20. Their tears have overflowed

30. 500. Text V.

Hashum Shakir (/h]ašwm šakyr/ -- the first word is historically /hašym/ but is generally pronounced /h]ašwm/ in Baluchi) comes from the Rakhshani-speaking town of Dalbandin in the Chagai District of Pakistani Baluchistan. He is a graduate of Government College, Quetta, and is known both for his /vəzəl/ poetry and also for his free verse.

The selection given here is an example of the latter genre. There is no rhyme scheme, and the poem contains lines of two metrical lengths: single lines of two metrical feet each, and double lines of four feet. The pattern is:

- o - / - - o - [Or:]
 - - o - / - o - // - - o - / - - o -

This poem was originally published in the August, 1967, issue of /wlwss/.

راہ گوز

ہاشم شاکر

- ۱- قرنائی قرن تیر بوتگنت
- ۲- چندی بہارگاہ گوستگنت
- ۳- پیلوشگنت سوزیں نہال - سول چندیں بے سایگ انت...
- ۴- زندہ اے گوناپاں بچار !

- ۵۔ ورنہ یلیں بوتنت کماش پہ مزلء باہوڑیء
- ۶۔ زردءِ مرادش ناتمام
- ۷۔ ہمازتگ پکر و غماں پیشگیں نیاد و نوبتاں
- ۸۔ مہلجءِ سات و چمکلی ، عطر و زیادیں مہیراں
- ۹۔ بانورءِ دستءِ ہنیاں
- ۱۰۔ سالونکءِ پاکءِ شبواں
- ۱۱۔ ہلکءِ جنکانی ہلو ، شادہ و چاپ و شبلکاں
- ۱۲۔ دیوان میریں چاکرءِ
- ۱۳۔ ڈومبءِ سرونز و زیمراں
- ۱۴۔ شہیں مرید و حانیءِ زگریں دلءِ پوہارجاہ
- ۱۵۔ سہرا نبیت - رندش کج آنت ؟
- ۱۶۔ ہیمٹیں دور و باریءِ
- ۱۷۔ یک جلوہ ناکیں کوڑوئے
- ۱۸۔ ہور بوتے گوں خاک و گلاں - !
- ۱۹۔ من شیتپال و یکسر اُن - دلانگ اُن پہ مزلء
- ۲۰۔ زانیں کہ من بے کوپگ اُن
- ۲۱۔ حشک و ذراجیں مزلء ، نے ہمزبان و ہمرہے
- ۲۲۔ تامور پمن گل زمیں ، برزءِ تہاریں آسمان
- ۲۳۔ اچ دستےءِ بختءِ وتی ، سیاہ ذروشتم و شوم آسریں

- ۲۴۔ مزل کج انت - من دی کجا ؟
- ۲۵۔ انگت بے پہ تگء ان ہر رنگرہ و کشکء سرء
- ۲۶۔ لوج و لگڑ ، بے پازوار
- ۲۷۔ چکے و پڑے کیسگء
- ۲۸۔ دانکوء چنکے پلوء ، پہ سوارگ و شامء وتی
- ۲۹۔ پہ مزل لگڑ جناں
- ۳۰۔ ماں زامریں سنگ و ڈلاں ، بے مز و تچکیں بینڈگاں
- ۳۱۔ قرنائی قرن تیر بوتگنت
- ۳۲۔ چندری بہارگاہ گوستگنت
- ۳۳۔ پیلوشتگنت سوزیں نہال - سول چندنیں بے سایگ انت ...

30. 501. Serial Vocabulary.

راہ گوز	ra[h]gvəz	way, path, passage
ہاشم شاکر	[h]ašwm šakyr	Hashum Shakir (the poet's name)
قرن	*kərn	century; decade. [The latter meaning is also found in Arabic and Persian. Spelled traditionally.]
تیر	ter	darkness; passed, spent (time)
	/ter buəg/	to be passed, spent (time)
	/ter kənəg/	to pass, spend (time)
نہال	ny[h]al	sprout, seedling
چندن	čəndən	silver; silvery, shining; a perfume

بے سایہ - بے سایگ	besayə[g]	shadowless, barren
گوناپ	gonap	picture, reflection
یل	yəl	stout, strong, vigourous; champion, hero
باہوری	ba[h]oRi	burden (originally the burden borne on the shoulders during a march), onus, encumbrance, pressure; continuous marching
نا تمام	natəmam	incomplete, unfinished
ہمبازگ	[h]əmbazəg I-I	to embrace, welcome
پیشی - پیشیگ	+peši[g]	of before, of olden times. [As the student has seen, a /g/ may be inserted between almost any vowel ending and a suffix (or copulative verb) beginning with a vowel. /pešigē/ thus varies freely with /pešiē/. /ē/ is short here, of course, for reasons of metre.]
نوبت	nəwbət	time, turn, era. [Originally a kettle-drum played before the gate of a king or high official at certain set intervals.]
مہلنج - ماہلنج	ma[h]lwnj	moon-dark: beautiful; beloved
چمکلی	čəmkəli	(woman's) necklace composed of many silver pendants which hang down over the breast
عطر	ətr	perfume. [Spelled as in Arabic.]
زباد	*zəbad	civet; civet-scented
ہلو	*[h]əlo	halo, a type of marriage song. [Alternate form of /[h]alo/ used for reasons of metre.]
شبلک	šəblyk	šəblyk, a type of dance. [Unlike the /čap/, the dancers do not circle the drummers but dance back and forth before them.]

/šəblyk jənəg/ to dance the /šəblyk/

میر	*mir	noble, person belonging to a chief's family; noble (adj.), highborn
چاکر	čakər	Chakar (man's proper name). [See Sec. 18.100.]
شیخ - شیخ - شیخ	šəy[h]	elder, sheikh, pious person; pious. [Arabic /šəyx/.]
مرید	mwrɪd	Murid (man's proper name). [See Sec. 29.600.]
حانی	[h]ani	Hani (woman's proper name). [See Sec. 29.600.]
پوہار جاہ	pu[h]arja[h]	weeping-place, place of mourning
سہرا - ساہرا	sa[h]ra	clear, visible, obvious /sa[h]ra buəg/ to be, become clear, visible, obvious /sa[h]ra kənəg/ to make clear, visible, obvious
گج	+kwj	where? [Poetic.]
جلوہ ناک	jəlvənək	glorious, splendid. [Literary.]
ہور	+ [h]or	together, mixed with. [= /əvar/. Makrani.]
گل	gyl	clay
شیتپال	šitpal	evil omen; ill-omened, unlucky
یکسر	yəksər	alone, lonely [Lit. "one-head."]
دلما ن - دلما نگ	dylmanə[g]	desirous, willing, intent upon /dylmanə[g] buəg/ to be, become desirous, willing, intent upon /dylmanə[g] kənəg/ to make desirous, willing, intent upon
بے کوپہ - بے کوپگ	bekopə[g]	friendless, without a supporter. [Lit. "without-shoulder."]
ہمزبان	[h]əmzwban	confrere, confidant. [Lit. "same-language."]

نہرہ	+ [h]əmrə[h]	companion, fellow-traveller [= / [h]əmrə[h]. Employed for reasons of metre.]
تامور	tamor	pitch-dark. [Synonymous with /lwnj/.] /tamor buəg/ to be, become pitch-dark /tamor kənəg/ to make pitch-dark
سیاہ ڈروشم	sya[h]-drošwm	black-featured: grim, hideous
شوم آسر	šum-asər	unfortunate-result: unlucky, misfortune-bringing, ill-fated; ill-fated person
انگت	+əngət	still, yet. [= /əngə/. Makrani.]
تگ	təgg	power, force, energy /təgg buəg/ to be forced /pə təgga buəg/ to be striving
زنگرہ	+rwnggrə[h]	narrow mountain path. [= /rwnggra[h]/. Employed for reasons of metre.]
کشک	*kyšk	rule; point, matter, connection; path, way, trail
لُوج	luč	naked, bare /luč buəg/ to be, become naked /luč kənəg/ to make naked
لگرا	lygyR	beggarly, wretched, miserable /lygyR buəg/ to be, become beggarly, wretched, miserable /lygyR kənəg/ to make beggarly, wretched, miserable
بے پازوار	bepazvar	shoeless, barefooted /bepazvar buəg/ to be, become barefooted
چک	čykk	fire-steel (steel used to strike against a piece of flint to produce fire)
پرز	pwrz	tinder; small scrap of cloth or paper
کیسہ - کیسگ	kisə[g]	pocket

دانکو	danku	roasted grain. [I. e. rough food eaten by the poor, nomads, etc.]
چَنک	čənk	double-handful
پَلَو	*pəlləv	side (of something); corner, hem, edge (of a garment, etc.)
لَکَر	ləkkəR	staff, stout stick
		/ləkkəR jənəg/ to walk with the aid of a staff, grope along with a stick (as a blind man)
زَامِر	zamwr	sp. of creeper; thick, dense, luxuriant
دَل	Dəl	talus, slope covered with large rock fragments at the base of a mountain
بے مَرز	bemwrz	rough, uneven, ungraceful
تَچَک	təčk	spread out, extended
		/təčk buəg/ to be, become spread out, extended
		/təčk kənəg/ to spread out, extend
بَیْنَتَگ - بَیْنَتَہ	benTə[g]	patch of riverbed land which is raised above the normal water level and hence cultivable

30. 502. Translation.

The Path

Hashum Shakir

1. Long decades [lit. decades of decades] have passed away;
2. So many springs have gone by;
3. The green seedlings have withered; the silvery trees are without shadows [i. e. leafless] . . .
4. Look upon these portraits of life!
5. The brave youths have become elders in [their] struggle for the goal.
6. Their desires of the heart [are] unfulfilled;

7. [They] have embraced worries and sorrows -- the assemblages and eras of the past,
8. The ornament[s] and necklace[s] of the moon-dark [beloved], the perfumed and
civet-scented tresses,
9. The henna [lit. hennas] of the hand[s] of the bride,
10. The tassels of the turban of the groom,
11. The marriage song[s] of the maidens of the village, the festival[s] and the dances
[lit. /čap/ and /šəblyk/],
12. The assemblies of noble Chakar,
13. The fiddle[s] and melodies of the Domb,
14. The weeping place of the pure heart[s] of pious Murid and Hani --
15. [It] is not clear . . . Where are their footprints?
16. [It was] a matchless age,
17. A splendid world,
18. [But now it] has been mingled with earth and clay!
19. Ill-starred am I and alone; I am intent upon the goal.
20. [I] know that I am without supporter[s] --
21. On the dry and long [road to] the destination [there is] neither confidant [nor]
companion.
22. Pitch-dark for me [is] the earth; above, the gloomy sky,
23. From the [lit. a] hand of my Fate, grim-visaged and misfortune-bringing --
24. Where is the destination? -- Where, too, am I?
25. But [nevertheless] I strive still upon each tortuous path and trail,
26. Naked and wretched, barefoot,
27. Steel and tinder in [my] pocket,
28. A handful of roasted grain [tied] in the corner [of my robe], for my midday and
evening meal,
29. [Moving onward] striking [my beggar's] staff [blindly]
30. Upon the thick-[heaped] stones and rocky slopes, [upon] the rugged and far-flung
river lands . . .
31. Long decades [lit. decades of decades] have passed away;
32. So many springs have gone by;
33. The green seedlings have withered; the silvery trees are without shadows . . .

As was stated in Sec. 30.100, the /γəzəl/ is perhaps the most popular of all of the poetic forms borrowed from the Perso-Arabic-Urdu heritage. In view of the complexity of its content, a brief recapitulation of the major features of the /γəzəl/ may not be out of place here. For a more detailed description, however, the student should consult Sec. A.110 of "A Reader of Modern Urdu Poetry" (Barker, et al., op. cit.).

The underlying theme of the /γəzəl/ is erotic. The love depicted in this genre is usually symbolic, however, rather than sexually or sensually descriptive (although verses of these latter types are occasionally found). Although it may have begun as a simple love poem (the Arabic root /γ-z-l/ signifies "to flirt, talk amorously with women"), the /γəzəl/ has come to be saturated with the concepts of Sufism (Islamic mysticism). Thus, when the poet sings of the beauty, charm, and blandishments of his "beloved," the latter is more likely to be God than any real maiden. God is the only true object of devotion for the Sufi, and the path of love is the only way to pass the barriers of worldly phenomena and mundane goals which lie between the mystic and Him. When the poet bewails his separation from the beloved and yearns for reunion with "her," he may really be expressing the pain of separation of the created from the Creator and the intense desire to coalesce his being once more into that ineffable One from whence it came. The /γəzəl/ poet also sings of the ephemeral nature of this material world, the transitoriness of human happiness, the uncaring cruelty of fate and the cyclical nature of time, and of his struggle to rid his spirit of the snares of this universe of phenomena in order that he may directly perceive the Divine Essence.

The language and imagery of the /γəzəl/ are similarly stylised. Almost every poet uses and reuses certain traditional metaphors: e. g. the caged nightingale singing in the garden (i. e. the mystic ensnared by the worldly beauties of this world), the assembly of the beloved in which the poet's rivals are favoured and he is spurned (i. e. the adversity of Fate and the capricious unfaithfulness of happiness), the tavern and the tavernkeeper (i. e. the world in which the poet seeks the wine of Divine love from his Sufi preceptor), the moth who sacrifices himself in the candle flame (i. e. the willing self-immolation of the mystic who dies in his passion for the supernal glories of God), the grief and yearning of the night of separation (i. e. the misery of the lover who is shackled to this earthly existence, separated from God), etc. etc. Technically, a poem which does not adhere to the traditional themes of the /γəzəl/ does not belong to this genre, even though it may otherwise follow the format and rhyme scheme of the /γəzəl/.

Another point to be noted is that each verse of a /γəzəl/ must be complete in itself: there is usually no more than a tenuous connection of mood between the verses of a /γəzəl/. In a poetic symposium (/mwšayrə/) it is customary to recite the first hemistich of each verse once or twice, until the audience has caught the idea, and then complete the concept with the second hemistich. The listeners then applaud and may request a repetition of the verse before allowing the poet to proceed to the next one. Such /mwšayrə/ are now frequently held by Baluchi poets in urban centres, and they are thus quite a departure from the pattern of the traditional Baluchi /divan/.

The format and rhyme scheme of the /γəzəl/ are fixed: a /γəzəl/ should consist of no less than five and no more than seventeen verses (although many poets have composed longer ones). The rhyme scheme is: A A, B A, C A, D A, etc. It is customary (though not obligatory) for the poet to insert his nom-de-plume in the last verse.

Judging from the limited themes and stereotyped language of the /γəzəl/, one might conclude that this art form would eventually exhaust itself and be discarded. Its lasting popularity appears to be due to several factors: for example, its intricate symbolism and many-faceted layers of meaning provide a field for delicacies of eloquence and nuances of word-play. Its mystic content satisfies the religious-minded, while serving at the same time as a vehicle for sublimated erotic expression in a society in which one cannot address women directly. Moreover, its formal metaphors can be employed as a guise for political, social, and religious commentary and criticism: when the modern poet sings of the fire of roses in the garden, he may be warning of the holocaust of atomic warfare; when he laments the capriciousness and tyranny of his beloved, he may really be referring to social injustices, to the apathy of the ruling classes, etc. In any case, the /γəzəl/ survives and appears to be increasing its hold upon the young intellectual poets of Baluchistan. Many of these new Baluchi compositions, of course, are but copies of Urdu or Persian originals, phrased in stilted Baluchi and larded with "Baluchi-ised" Persian-Urdu traditional /γəzəl/ language. There are a few poets, however, who seem to have something to add to this genre, and their number appears to be increasing. Limitations of space prevent the inclusion of any large selections of Baluchi /γəzəl/ compositions here, and the following must serve only as an introduction.

The first specimen of this genre to be presented here is by Muhammad Murad (/ma[h]məd mwrəd/), who employs Sahir (/sa[h]jyr/) as his nom-de-plume. He was born in Makran in 1927, where he received a traditional education in Arabic and Persian. He later migrated to Karachi to continue his studies, but straitened circumstances compelled him to take up the occupation of truck driver. He has been an active member of such literary circles as the Karachi /bəloči divan/ and is known particularly for his /γəzəl/ poetry.

The metre of this composition is termed /xəfif mwsəddəs məxbun mwšə? ?əs məhzuf/ (cf. Sec. A. 160 (11) of "A Reader of Modern Urdu Poetry," op. cit.). Its pattern is:

- o - - / o - o / - -

This /γəzəl/ originally appeared in a collection of samples from many Baluchi poets entitled /mystag/, which denotes "reward (for bringing good news)." This book was published by the Baluchi Academy, Karachi, in 1959.

غزل
محمد مراد ساحر
۱- دل مکن بازیں آه و پریاتء

- دور مدے مارا دلبرے یاتے
- ۲- گوستگیں دور و نوبت و باری
- تچ نترنت کدی پہ تنواتے
- ۳- تنک آوتگ انت جہانے گین
- بل وتی گلے مارا ہیر گواتے
- ۴- دست بندین و ہر کسے پُرسیں
- مارا بچ کس ندرت تی شونداے
- ۵- پُربہاریں دلانی مے او میت
- رپتے ، برتے ، عثمانی سیا گواتے
- ۶- ما گنوک آن اے دوستی و میرے
- جست مکن تو مے زات و زریاتے
- ۷- نیست تسلّا دیوکیں ہمارے
- کپتگن زندگیے کورچاتے
- ۸- اے کشے درد و آ کشے دوری
- نوں بلیٹیں کجام پہناتے ؟
- ۹- سُتکن دردانے ماں گلے ، ساحر
- ہرتگ آن ما چو ورشتگیں آرتے

غزل	γəzəl	γəzəl, a type of poem
محمد مراد ساحر	ma[h]məd mwrad sa[h]yr	Muhammad Murad Sahir (the poet's name and nom-de-plume). [Spelled in traditional orthography.]
پېچ	*pəč	open
	/pəč tərɾəg/	to return, come back (as time, etc.)
ننوات	nənvat	plea, entreaty, importunity
	/nənvat buəg/	to be a plea, entreaty
	/nənvat kənəg/	to plead, entreat, importune
تنک	*tənk	narrow, tight, annoyed
	/tənk [k]arəg/	to harass, annoy, bother [In this sense synonymous with /tənk kənəg/, q. v.]
گین	gin	breath. [Literary]
	/gin tənk [k]arəg/	to harass, annoy, bother [Idiom.]
هیر گوات	[h]er-gvat	south (or southwesterly) wind, cool sea breeze
شوندات	šondat	plan, strategy (to achieve or obtain something)
پړ بهار	pwrr-bə[h]ar	full-of-spring: lively, vivacious, gay
سیاه گوات	sya[h]-gvat	black-wind: gale, violent storm wind. [Here /sya-gvat/ for reasons of metre.]
زریات	zwryat	creed, beliefs. [Literary.]
همراز	[h]əmraz	confidant, bosom friend. [Lit. "same secret." Literary.]
زندگی	zyndəgi	life. [= /zynd/.]
کورچات	kəwrčat	ditch, moat, deep well, abyss
دوری	dori	ache, pain, sore. [= /dor/, except that /dori/ cannot occur as an adjective.]

پہانات	+pa[h]nat	side. [Alternate form of /pa[h]nad/.]
ہرتہ - ہرتگ	[h]wrtə[g]	crushed to bits, pulverised
	/[h]wrtə[g] buəg/	to be, become crushed to bits, pulverised

30 602. Translation.

In view of the complexities of the /γəzəl/ genre, a more or less literal prose translation of each verse will be followed (where needful) by a paragraph of explanation in square brackets.

γəzəl

Muhammad Murad Sahir

1. [O] heart, sigh and grieve no more!
Hurl us not into remembrance of the beloved!¹
[The heart is often treated as a separate person in /γəzəl/ poetry, and its grief only adds to that of the poet and intensifies his yearning for the beloved.]
2. Past age[s], and time[s], and era[s]
Do not return by [lit. for] entreaties.
[Harping upon the glories of the past is useless: strength is not to be had by pleading. Conceptually, this verse belongs to the new school of /γəzəl/ poetry, in which such themes as patriotism, nationalism, etc. are popular.]
3. The world has harassed us;
Let us [lie] in the cool breeze of your cottage!
[We are sick of the world and its torments. Let us find peace in the soothing atmosphere of the beloved's house. Sufistically: let us take refuge with God from the distractions of this world.]
4. [I] clasp [my] hand[s] and ask of each person,
[But] no one reveals the way to you [lit. gives your means-of-achieving].
[I seek my beloved everywhere, but no one can tell me the way to obtain her favours. Sufistically: no one can point the way to God; each person is alone upon the path of spiritual development.]
5. The hope of our spring-filled hearts
The black wind of sorrows has swept [off and] carried [away].
[Sorrow and worldly cares have blighted our youthful aspirations. As one matures, so does one lose one's early idealism.]

6. We are crazed by [lit. of] this affection and love;
Ask not our caste and creed!

[The heart which is filled with the true love of God cares not for pride of lineage or professions of established religious doctrines.]

7. There is no confidant to sympathise [lit. condolence-giving confidant];
[We] have fallen into the abyss of life.

[Each one is alone in this world. We must each bear our sorrows in solitude.]

8. On this side pain, and on that side agony --
Now upon which side should [we] lie?

[No matter which way we turn the pain and grief of the world surround us. Or: we find no surcease from the anguish of our love for the beloved.]

9. [O] Sahir, [we] are burned in the agonies of the rose;
We are pulverised like ground flour.

[Our anguish and yearning are indescribable: it is as though we were being burned and ground to pieces all at once. The metaphor of "being burned in the agonies of the rose" is derived from this flower's crimson colour; it symbolises "being consumed by ineffable beauty," "being annihilated by the splendour of the beloved," and hence "immolation of the self in the supernal Oneness of God."]

¹It is more or less traditional in /γəzəl/ poetry for the poet to speak of himself in the plural, employing /ma/ "we," etc.

30. 700. Text VII.

Abdu-l-Vahid (/əbdwlva[h]yd/) employs the pen-name Azat (/azat/). He belongs to the Jamaldini (/jəmalɖini/) subtribe of Rakhshani Baluchis and was born at Noshki in 1918. Upon completion of his schooling at Noshki and Quetta, he entered the business world. He edited the monthly magazine /bəlɔči/, published at Karachi, and a collection of his verses entitled /məstē tavar/ has also appeared. Like Gul Khan Nasir, he is considered to be one of the original trend-setters of modern Baluchi poetry.

The following /γəzəl/ is composed in the metre /həzəj mwsəddəs məqsur/. Its pattern is:

o - - / o - - / o - -

It is also taken from /mystag/ (op. cit.).

غزل
عبد الواحد آزات جمالدينی

- ۱- غمء دزر و مُجاں گار اَن مروچی
- ۲- مگہ واہم نہ بیزار اَن مروچی
- ۳- بلا بوتنت اے زانگ ، جوزہ و جوش
- ۴- چو حُشک و لاگر و وار اَن مروچی
- ۵- چہ پکرء تی و اندوہاں اُلسء
- ۶- گنوک و سار و بے سار اَن مروچی
- ۷- ترا ڈروہ انت بکش مسکین سحار گوات
- ۸- کہ اچ بازیں غماں بار اَن مروچی
- ۹- نجلت بہارگہء و شبوئیں پلاں
- ۱۰- روان اِشتاپء بے وار اَن مروچی
- ۱۱- گلگ اچ تو ندریت ہیچ بر آزات
- ۱۲- چہ اے دورء گلگدار اَن مروچی

30. 701. Serial Vocabulary.

عبدالواحد آزات جمالدینی

əbdwlvə[h]yd azat
jəmalɖini

Abdu-l-Vahid Azat Jamaldini (the poet's name, pen-name, and tribal name).
[Spelled in traditional orthography.]

مگہ

məgə

but. [= /vəle/. Often used in strongly contrastive or contrastive-interrogative contexts: e. g. "but on the other hand . . . , " "but really . . . ?" Here /məgə/ for reasons of metre.]

بے زار - بیزار

bezar

disgusted, sick of, fed up with, discouraged

/bezar buæg/ to be, become disgusted, sick of, fed up with, discouraged

/bezar kənæg/ to disgust, make sick of, make fed up, discourage

جوزہ - جوزگ

jəwzə[g]

emotion, sentiment

اندوہ

əndo[h]

grief, anxiety, trouble. [Literary]

سارو بے سار

sar-w-besar

conscious-and-unconscious: unhinged, bereft of reason

/sar-w-besar buæg/ to be, become unhinged, bereft of reason

/sar-w-besar kənæg/ to un hinge, cause to lose one's reason

ڈروہ

dro[h]

sake, account. [Poetic. The usual form is /dro[h]i/]

/dro[h]i buæg/ to call upon, implore, beg. [/təra dro[h]i ynt "I call upon you, implore you ..."]

/dro[h]i dəyæg/ to call upon, swear upon, take the name of, [E. g. /kwranəy dro[h]i datwn/ "I called upon the Quran (in order to stop a fight, etc.)."]

مسک

*mysk

musk; musk-scented

سحار گوات

sə[h]ar-gvat

morning-breeze

بہارگہ

+bə[h]argə[h]

spring foliage, spring grass and flowers, spring. [= /bə[h]arga[h]/. Employed for reasons of metre.]

وشبو

*vəššbo

perfume; perfumed

بے وار - بیوار

bevar

handicapped, helpless, powerless. [Lit. "without-turn": i. e. in such straits that one cannot take one's turn: be without recourse, unable to make an effective move.]

/bevar buæg/ to be handicapped, helpless, powerless, unable to make an effective move

گلگہ - گلگ

gylə[g]

complaint, remonstrance

/gylə[g] buæg/ to be a complaint, remonstrance

/gylə[g] daræg/ to have a complaint

/gylə[g] kənæg/ to complain, remonstrate

گلگدار

gyləgdar

complainant, plaintiff

30.702. Translation.

γəzəl

Abdu-l-Vahid Azat Jamaldini

1. Today [we] are lost in the dust and storms of sorrow,
But even so, today [we] are not discouraged.

[Although enmeshed in the difficulties of this world, we do not lose heart, for we still have hopes of obtaining the beloved's (God's) love.]

2. This knowing and emotion and enthusiasm have become an affliction;
[Because of these things] [we] are so parched and gaunt and troubled today

[Knowledge of the beloved (God) and our passion and yearning for Him have left us exhausted and have taken away our peace of mind.]

3. From thinking of you, and [from] the sorrows of people
[We] are mad and bereft of reason today

[On the one hand we are immersed in our passion for the beloved (God), and on the other hand we are troubled by the afflictions which beset mankind. This constant struggle between our spiritual and worldly sympathies has unhinged our reason.]

4. I implore you, [O] musk-scented morning breeze, blow!
For [we] are burdened with many sorrows today.

[The morning breeze is traditionally the bearer of tidings of the beloved's coming.]

5. The fragrant flowers of the spring did not hold [us] back;
[We] are hastening on, powerless [to stop] today

[Even the beauties of this world could not distract us, so intent are we upon our passion for the goal. Or, as a social commentary: we shall not be held back even by the traditional virtues of our society; we realise that we must catch up with the economic (etc.) progress of the world.]

6. Azat has no complaint against you ever;
[Instead we] complain against this era today.

[The poet feels no bitterness against his beloved (God); instead he deplores the cruelty and indifference of the world.]

30.800. Text VIII.

Muhammad Ishaq (/ma[h]məd ys[h]ak/) is now known primarily by his poetic name, Ata Shad (/əta šad/ -- or its more "Baluchi-ised" form /əta šat/). He was born in 1939 in Turbat in Makran, and after receiving his early schooling there and in Panjgur, he attended

Government College in Quetta, where he distinguished himself by his Baluchi and Urdu poetry. He is now employed in the Baluchi section of Radio Pakistan, Quetta, and is a frequent contributor of /γəzəl/ poetry, /azət šayri/, short stories, etc. to all of the various Baluchi journals and newspapers. A collection of his poetry, entitled /drin/, has been issued by the Baluchi Academy, Quetta. He is counted among the foremost of the younger generation of Baluchi poets and prose stylists.

The following /γəzəl/ is written in the metre /rəməl mwəmmən məxbun mwšəʔʔəs məqsur/ (cf. Barker, op. cit., Sec. A. 160 (4)). Its pattern is:

- o - / o o - - / o o - - / -

This piece has also been taken from /mystag/ (op. cit.).

غزل عطا شات

- ۱- بیا کہ استاراں جتگ پُل ماں شپء گیواراں
ماہکانء اے وتی آپے رواں شینگینتہ
- ۲- اے تی ہپرء شنگ چہ سمین مسکینء
تو نزانے کہ چے درینے ماں دلاں شینگینتہ
- ۳- چندی کسانء پہ بچکنگ و نیم چتی و ناز
چندی کسانء پہ بروانکء کمان شینگینتہ
- ۴- کئے در روت و بروت گوارگ و پلاں پہ سواد
مارا پلپ تی اے یو و بساں شینگینتہ
- ۵- یک عطا شاتے نہ انت دریگتیں بوتیں یکتے
تی ڈیلء اے جہانانی جہاں شینگینتہ

عطا شات	əta šat	Ata Shat (the poet's poetic name). [Spelled according to the traditional orthography except for the final /t/; cf. Sec. 30.800.]
گیوار	givar	plait (the plait on one side of the central part in a woman's hair)
ماہرکان	ma[h]ykan	moonlight
آپے رواں	ape rəvā	flowing water, stream. [The /e/ is the Persian /yzafət/ construction. Literary.]
مہیر	+ma[h]pər	hair (of the head). [Written without /əlyp/.]
سمین	səmin	breeze, zephyr. [Literary. The construction is grammatically /myskē səmina/ "the musk-scented breeze," but it is reversed for reasons of metre and poetic style.]
بچکنڈگ	byčkyndəg I-I	to smile, chuckle
نیم چمّی	nemčəmmi	glance, sidelong look
ناز	naz	blandishment, coquetry, grace /naz buəg/ to be coquettish /naz kənəg/ to act coquettishly, put on airs
بروانک	bwrvank	eyebrow
کئے	+kəy	who? [The metre requires that this be read as a long syllable followed by a short one: /kəy-y/.]
گواڑگ	gvaRyg	wild yellow tulip
شواد	svad	stroll, sightseeing, pleasure trip. [= /səyl/. Literary.] /svad buəg/ to be a stroll, be sightseeing, be on a pleasure trip /svad kənəg/ to stroll, sightsee, make a pleasure trip

پلڊپ	pwl1-dəp	flower-mouth: petal-lipped, beautiful; beautiful one, beloved
بو و بسان	bo-w-bwsan	odour-and-fragrance: perfume, fragrance. [Literary.]
دریگت	dərigət	expecting (the coming of the beloved), seeking (love), supplicant; place or time of the beloved's expected coming. [Literary. Here /drigət/ for reasons of metre.]
بوئیں	+butē	[he, she, it] would have been, become. [= /b̀wbuten/.]
جہانانی جہاں	+jə[h]anani jə[h]ã	the world of worlds. [I. e. "the whole world." The final /an/ of /jə[h]an/ is replaced by /ã/ for reasons of metre.]

30.802. Translation.

γəzəl

Ata Shat

1. Come, for the stars have entwined [lit. struck] flowers into the tresses of the night;
The moonlight has spread out this, its flowing stream [of light]

[The flowers in the beloved's ebon hair are likened to the stars upon the field of night, and the sheen of her rippling tresses to the moonlight. The charm of this verse lies in the extended metaphor.]

2. This showering of your ringlets by [lit. from] the musk-scented zephyr --
You know not what a rainbow [you] have created [lit. spread out] in [our] hearts.

[You are ignorant of the effects of your own beauty. The dishevelment of the beloved's locks is traditionally supposed to enhance their erotic attraction.]

3. So many persons by [lit. for] [your] smile, and sidelong glance, and coquetry --
[And] so many persons have the bow[s] of [your] eyebrow[s] scattered!

[Each of the charms of the beloved has its victims. Some are smitten by this feature and others by that. The bow is a common simile for the eyebrow.]

4. Who would go forth and stroll among the tulips and flowers,
[O] petal-lipped [beloved], [when] your fragrance has [already] destroyed [lit.
scattered] us?

[What effect can other beauties have, once we have glimpsed our true beloved?
Sufistically: all other attractions pale beside the glory of God.]

5. [There] is not [just] one Ata Shat [who] would have been a supplicant --
Your figure has destroyed [lit. scattered] this entire world!

[The poet is not the only person to be destroyed by his passion for the beloved; her beauty has smitten the entire universe. Sufistically: yearning for coalescence with the Divine Being has consumed not only this one humble soul, but there is an entire universe of seekers who have been immolated within His unimaginable glory.]

30.900. Text IX.

The following piece is by Malik Muhammad (/məlyk ma[h]məd/) who employs the name of his tribe, Tawqi (/təwki/), as his nom-de-plume. The Tawqi tribe is found both in Pakistani and Irani Makran, and Malik Muhammad Tawqi was born in the latter place in 1936. He was brought at an early age to pursue his studies in Karachi but later returned to Baluchistan. Some time later he again came to Karachi where he enrolled in Sind Muslim College. For some time he served as the Joint Secretary of the Baluchi Educational Society and was employed by the Government of Pakistan in publication work. In 1963 he took a post in the Baluchi broadcasting section of Radio Zahedan in Iran.

Technically, the following piece is a /kytə/ "piece, fragment" (Urdu /qyta/ from Arabic /qyt'ə/). This genre is really an "incomplete" /yəzəl/: it lacks the first verse (in which both hemistiches rhyme) and also omits the poet's nom-de-plume in the last verse. Otherwise it follows the format, rhyme scheme, and content of the /yəzəl/.

The metre of this composition is termed /həzəj mwsəddəs əxrəb məqbuz məqsur/ (or /məhzuf/ varying freely with /məqsur/) (cf. Barker, op. cit., Sec. A.160 (3)). Its pattern is:

- - o / o - o - / o - -

This /kytə/ appeared in the March 16, 1967, issue of /nokē dəwr/, published at Quetta.

پر بند
ملک محمد طوقی
۱- زند انت پہ ہزار ملنڈ و پیگور
مرک انت کہ پہ منتء بہا انت
۲- اوماں پہ کجاں ، نہیر پہ بیلاں

- کے زانت کہ کیا پہ کے سما انت
۳۔ کایے نیایے زندن گوزان انت
مے دوستی و حُب دپء مڑا انت
۴۔ پتے کہ کپی ماں تہترینء
مہرے کہ پہ ہمسری طلا انت
۵۔ نے مست اُن من ، و نہ سمو اے تو
کندگ تیئ نہ مے دلء دوا انت
۶۔ وارته دگہ کاری زہرے بارے
دپ مرچی چو جور و کچلء انت

30.901. Serial Vocabulary.

پر بند	per-bənd	composition (poetic)
ملک محمد طوقی	məlyk ma[h]məd təwki	Malik Muhammad Tawqi (the poet's name and pen-name). [Spelled in traditional orthography.]
اوماں	+omā	recollection, reminiscence, memory. [= /oman/. Employed for reasons of metre.]
کج	kəj	dented, bent; beloved. [The metaphor is taken from the curves of the beloved's slender waist. Cf. /ma[h]-kəj/ in Sec. 29.801.]
		/kəj buəg/ to be dented, bent /kəj kənəg/ to dent, bend
سما	səma	awake, conscious

/səma buəg/ to wake up

/səma kənəg/ to awaken

کایے	+kayəy	[you sg.] come. [The metre requires this line to be read: /kayəy nəyəyəy zỹ-dwn gvəzan ynt. /]
حب	[h]wbb	love, passion. [Spelled as in Arabic.]
مرا	myRa	battle, struggle. [= /myR/.]
کپی	+kəpi	[he, she, it] falls. [= /kəpit/. Cf. /ropi/, etc. in Sec. 29. 901.]
تہترین	ta[h]tərin	deepest hell. [Lit. "the deepest." Literary.]
مہر	+me[h]r	grace, beneficence, love. [Written without /ye/.]
ہمسری	[h]əmsəri	equality, equivalence; friendship (between two equals in age, etc.)
	/pə [h]əmsəri/	equal, equivalent; equally
طلا	tyla	gold. [Literary.]
مست	məst	Mast (poet's nom-de-plume). [Tawq Ali Mast (1827-95) is a famous Baluchi mystic poet. He is renowned for his love of a maiden named Sammi or Sammo (/səmmi/ or /səmmo/).]
سمو	səmmo	Sammo (woman's proper name). [Cf. above.]
دوا	dəva	medicine, remedy
کاری	kari	effective, potent; worker. [Grammatically this should be /kariē/, but /ē/ is dropped for reasons of metre.]
زہر	+za[h]r	poison. [Written without /əlyp/.]
مرچی	+mərči	today. [= /məroči/. Employed for reasons of metre.]

30.902. Translation.

Composition

Malik Muhammad Tawqi

1. Life is [to be had] for a thousand jests and taunts;
[But] death [too] is at the price of pleading.

[Both life and death are costly: the former must be purchased at the price of
ridicule and misfortune; the latter can only be had by pleading -- a price which no
honourable person would stoop to pay.]
2. Longing [lit. recollection] for sweethearts, yearning for friends --
Who knows who wakes for whom?

[Love and friendship are really dangerous gambles since we never know whether
our feelings are truly reciprocated or not.]
3. [Whether you] come [or] do not come, my life is passing;
Our friendship and love are [but] a matter of mere words [lit. struggle of the mouth].

[I live upon your promises. Whether you keep your word and come to me or not,
your promises themselves are sufficient to keep me alive. Our love is thus nothing
more than "a struggle of the mouth" -- a matter of mere promises.]
4. Let it fall [lit. leave it that [it] fall] into the deepest hell --
A love which is equal to gold!

[Love has become a terrible burden for me. My beloved is forever beyond my reach,
as though her love were as precious as gold.
5. Neither am I Mast, nor are you Sammo,
Nor is your laughter the remedy of my [lit. our] heart.

[Our love has not yet reached the higher stages of devotion and rapture. Neither
can I love as deeply and fervently as Tawq Ali Mast, nor are you as skilled in
coquetry as his beloved Sammo, whose smile was the balm of his heart.]
6. Perchance [I] have taken [lit. eaten] another potent poison --
Today [my] mouth [is] like poisonous oleander and slimy mud.

[Something seems to have reawakened the bitter memories of my unrequited love.
Nothing else could make me feel as miserable as this.]

This Section contains three examples of the /čarbənd/ "quatrain." The first, by Gul Khan Nasir (cf. Sec. 30.300), follows the traditional format of the /rwbai/ as laid down by the Perso-Arabic-Urdu prosodists. As its name implies, the quatrain has only four lines. Its rhyme scheme is: A A, B A. Its metres are similarly fixed: this genre is restricted to twenty-four special catalectic varieties of the metre /həzəj/ (cf. Sec. A.160 of "A Reader of Modern Urdu Poetry," op. cit.). The metre of the specimen presented here is termed /həzəj mwsəmmən əxrəb məkfuf əhtəm/. It is:

- o / o - - o / o - - o / o -

The second selection, by Mengal Khan Mari (/mengəl xan məri/), has the same rhyme scheme as the /rwbai/, but it is composed in another metre: /mwjtəs mwsəmmən məxbun məqsur/ (or /məhzuf/ in place of /məqsur/). Its metrical pattern is:

o - o - / o o - - / o - o - / o o -

The third piece, by K. K. Mazari Baluch (/ke ke məzari bəloč/), is not technically a /rwbai/ at all: its rhyme scheme is A A, A A, and it is written in the metre /rəməl mwsəddəs məhzuf/:

- o - / o - - / - o -

The quatrain by Gul Khan Nasir is taken from /mystag/ (op. cit.). The other two selections appeared in the December 1, 1968, issue of the new Baluchi semimonthly magazine /zəmanə[g]/, published in Karachi.

۱۔ چار بند
گل خان نصیر
ہر چوں کہ بیت و شِ دگرے ملک و دیار
آباد و جہاں جلّ و مزن نام و توار
شاتء بتجنت جو ، ولیکن پہ نصیر
شترتر چہ جہانء انت " وطن حشکین دار "

۲۔ چار بند
مینگل خان مری

اگہ کہ بَر و بیاباں بہیت ، وطن وطن اِنْت
 تباہ و مُستگ و ویراں بہیت ، وطن وطن اِنْت
 نلوٹن روچہ دیارہ کہ نورہ دریابے
 اگہ تہار چو زینداں بہیت ، وطن وطن اِنْت
 چار بند

-۳

کے۔ کے۔ مزاری بلوچ

چاکر و جیہندہ نامہ در بیار
 تمل و بیبرگہ شانہ تو بچار
 تو بلوچیں سرمچاریں دردوار
 چوٹ سرانی سرپروشیں واجہ کار

30.1001. Serial Vocabulary.

چار بند	čarbənd	quatrain, poem consisting of four lines
گل خان نصیر	gwl xan nəsir	Gul Khan Nasir (the poet's name and pen-name). [Spelled according to traditional orthography.]
جہاں جلا	jə[h]ā-jəll	world-keeping: wealthy, affluent, prosperous
مزن نام	məzən-nam	great-name: famous. [Another /məzən/ must be understood before /təvar/: /məzən-nam w məzən-təvar/ "great of name and great of voice": i. e. "renowned and influential. "]
شاہت	ša[h]t	honey. [Written here without /h/ to facilitate scansion of the Perso-Arabic-

		Urdu metre.]
جو	+jo	stream. [= /jo[h]/.]
ولیکن	vələkyn	but, nevertheless, even so. [Literary.]
وطن خشکیں دار	+vətən [h]wškē dar	the dry wood [of] the homeland. [This is a Baluchi proverb equivalent to the English "there's no place like home. " The "possessive" suffix /əy/ is understood after /vətən/.]
مینگل خان مری	mengəl xan məri	Mengal Khan Mari (the poet's name and tribal affiliation). [Written in traditional orthography.]
بَر و بیابان	bərr-w-byaban	desert-and-wilderness: desert, wilderness. [Literary. Here /bərr-w-byabā/ for reasons of metre.]
تباہ	təba[h]	destroyed, laid waste, ruined
	/təba[h] buəg/	to be, become destroyed, laid waste, ruined
	/təba[h] kənəg/	to destroy, lay waste, ruin
ویران	veran	deserted, desolate. [Here /verā/ for reasons of scansion.]
	/veran buəg/	to be, become deserted, desolate
	/veran kənəg/	to make deserted, desolate
زینداں	+zendā	prison. [= /zندان/. Employed for reasons of metre.]
کے - کے - مزاری بلوچ	ke ke məzari bəloč	K. K. Mazari Baluch (the poet's name)
چاکر	čakər	Chakar (man's proper name). [See Secs. 18. 100 and 29. 200.]
جیہند	ji[h]ənd	Jihand (man's proper name). [See Secs. 16. 500 and 29. 500.]
در	*dər	out, outside; open fields, open area outside a city
	/dər [k]arəg/	to bring out, create, produce, give rise to
حمل	[h]əmməl	Hammal (man's proper name). [See Secs. 16. 500 and 29. 500.]

بیرگ	bibərg	Bibarg (man's proper name). [See Sec. 29. 500.]
دردوار	dərdvar	sympathetic, sensitive, tenderhearted; sympathiser
چوٹ سر	čot-sər	proud-head: proud, arrogant; proud warrior. [Cf. /čot/ in Sec. 29. 201.]
سرپروش	sər-proš	head-breaking: victorious, conquering, vanquishing

30. 1002. Translation.

1. Quatrain

Gul Khan Nasir

However pleasant the country and homeland of another may be,
 Populous and affluent, and great of name and voice;
 Streams of honey may run [there], but for Nasir
 "The dry wood [of] the homeland" is better than [all] the world.

2. Quatrain

Mengal Khan Mari

[Even] if [it] be [a] wilderness, the homeland is the homeland.
 [Even if it] be ruined and burned and desolate, the homeland is the homeland.
 [We] do not desire the country of the sun, which [is] a sea of light --
 [Even] if [it] be dark as [a] prison, the homeland is the homeland.

3. Quatrain

K. K. Mazari Baluch

Bring forth [again] the name[s] of Chakar and Jihand!
 Look you upon the glory of Hammal and Bibarg!
 You Baluch, brave and tenderhearted, ¹
 Hero[es] vanquishing the arrogant [enemies]!

¹Employed as an adjective here, /bəlɔč/ connotes all of the highest qualities of nobility, bravery, generosity, etc. found in Baluchi culture. /dərɔvar/ signifies "kind, understanding, full of noble feelings."

APPENDIX I: BALUCHI-ENGLISH VOCABULARY

A. 101. Entries.

The following list recapitulates all of the lexical items introduced in the Vocabulary Sections of the lesson Units. Names of countries, regions, and cities are included, but personal names and less important place names are omitted. Substantives are entered in the nominative singular, and verbs are given in their infinitive forms. Paradigmatic forms (e. g. possessive and objective forms of the pronouns and demonstratives) are not listed; for these, the student must consult those Sections listed under the item's nominative form.

This list also includes a number of words which were not given to be learned but which were casually mentioned in one or another Section of the course. Such incidental items are treated here like other entries, except that they are not followed by a Roman numeral indicating the Unit in which they were introduced. The Section in which they appeared is mentioned, however; e. g.

/loli/ N lullaby. 29.1000. [This word was mentioned in the introduction to Sec. 29.1000, but the lack of a "XXIX" after its English meaning shows that it was not given to be learned.]

Two further types of words not included in this list are: (a) most of the names of the months, and (b) words for various units of measure. These are given in Secs. 19.310 and 19.206 respectively.

The lefthand column of the Vocabulary contains the Baluchi script spelling[s] of each entry. A more or less "phonemic" rendering is given on the right, and any alternate (e. g. traditional) spellings are added to the left. All possible spellings cannot be given, of course, particularly for those Arabic or Persian loanwords which may be written traditionally, partly traditionally and partly phonemically, or wholly phonemically according to Baluchi pronunciation; for these, only the phonemic spelling and the usual traditional orthography will be given. It is also impractical to list variations reflecting dialect differences, although some of the more important of those mentioned in this course will be separately entered and cross-referenced to a Rakhshani form.

Some further spelling matters include: (a) words beginning with /h/ are alphabetised under /h/, but spellings with and without /h/ are provided wherever both are common; (b) alternate spellings of words containing a medial /h/ are given; (c) words ending in the final "optional /g/" are written only with /g/, the "/g/-less" form being predictable; (d) elements occurring in compounds are usually written separately for clarity's sake, although it must be remembered that they will sometimes be found written together in actual Baluchi texts; (e) substantive suffixes are written according to the preferences expressed in Sec. 21.200 ff., and alternate spellings are omitted.

The centre column provides the phonemic transcription of the entry, together with any alternate pronunciation. This is followed by an indication of the item's grammatical class

membership; see Sec. A. 103.

The third column contains: (a) the English meaning[s] of the entry; (b) further information (e. g. dialect provenience) in square brackets; (c) one or more Roman numerals indicating the Unit in which the word first appears and also any other Unit in which further meanings of the item are given; and (d) a listing of those Sections containing further grammatical, semantic, or cultural information about the entry.

Complex verbal formations, special usages, and idioms are inserted as subentries under their main entry headings. These are given in phonemic script only and are followed by a Roman numeral indicating the Unit in which they appear. Such subentries are confined to those formations given to be learned, and thus these listings are necessarily incomplete: the lack of a listing under a main entry does not imply that no complex verbal formations, etc. are possible for the item.

A. 102. Alphabetical Order.

Entries are alphabetised according to their phonemic transcription rather than according to the traditional alphabetical order of the Baluchi (Arabic) script. This is done in order to conform to the alphabeticisation employed in the final Vocabulary Sections of the course. The order is thus: /a, ā, ə, b, č, d, D, e, ē, f, g, γ, h, i, ī, j, k, l, m, n, o, ō, p, r, R, s, š, t, T, u, ū, v, w, x, y, z, ž/.

A. 103. Abbreviations.

The following grammatical form classes ("parts of speech") are established for Baluchi.

ABBREVIATION	MEANING
A	adjective
Adv	adverb
Conj	conjunction
D	demonstrative
Indef	indefinite pronoun
Interj	interjection
Interr	interrogative adverb
N	noun
Neg	negative adverb
P	pronoun
PA	predicate adjective
Part	particle
Prep	preposition
Ref P	reflexive pronoun
V	verb

Some of the above are subtypes of even larger major classes: e. g. adjectives, some kinds of adverbs, demonstratives, the indefinite pronoun, some interrogatives, nouns, pronouns, predicate adjectives, and the reflexive pronoun can all be grouped together under the heading "substantives."

Roman numerals are employed after the symbol "V" to indicate membership in the various classes of the present and past verbal systems. This symbolisation was introduced in Sec. 13.900 but may be recapitulated here. The first numeral after the "V" stands for the item's present system class (see Unit VII), and the second for its past stem formation (see Unit XIII). Nonpredictable past stems are given in phonemic brackets. Thus, for example, in /lwDDæg/ V-I-I "to sway, nod," the first "I" indicates that this verb belongs to "Class I" of the present system (Sec. 7.101), and the second "I" shows that it is a member of "Class I" of the past system (Sec. 13.301). This verb thus has /lwDDit/ as its 3rd sg. present form and /lwDDyt/ as its past stem (and, coincidentally, its 3rd sg. past form also.) Similarly, /dəyəg/ V V-/dat/ "to give" employs the Roman numeral "V" to indicate that the 3rd sg. present form is /dənt/ (Sec. 7.601), but the past stem is not predictable and must be given: /dat/.

Where an item belongs to more than one grammatical class an attempt has been made to list its more common usage first. Thus, for example, /rəng/ N, A "colour, dye; coloured, dyed" indicates that this entry is usually employed as a noun but may also occur with the "attributive" suffix /en/-/ē/ as an adjective. Such listings in order of "usual occurrence" are necessarily impressionistic.

A few further abbreviations and conventions may be noted. These exclude commonly understood abbreviations (e. g. "q. v. ").

ABBREVIATION	MEANING
adj.	adjective
lit.	literally
pl.	plural
Sec.	Section (of the course)
Secs.	Sections (of the course)
sg.	singular
sp.	spelling
/ ... /	/.../ is used to set off material in phonemic transcription in notes, complex verbal formations and other subentries, etc; for reasons of space, phonemic forms of main entry words are not enclosed by this device.
[...]	square brackets enclose (a) an alternate pronunciation of an entry; (b) optional material in a formation; (c) a note given after an English gloss; (d) words missing in the English gloss which are implied by the Baluchi form

a

آ	a D	that, those; he, she, it, they. I. 1.201, 1.301, 2.201, 2.202, 2.301, 5.102, 5.201, 5.402, 5.701, 5.801, 7.602, 7.603, 15.901, 16.800 (17)
آباد	abad A	populated, inhabited. XVI /abad buæg/ to be, become populated, inhabited. XVI /abad kənæg/ to populate, inhabit. XVI
آء	adda Adv	there. II. 2.301, 6.301
آدینک	adenk N	mirror. VII
آدیگ	adirə[g] N	cemetery, graveyard. XXIII /adirə[g] buæg/ to be buried (person). XXIII /adirə[g] kənæg/ to bury (a person). XXIII
آه	a[h] N	sigh. XXX
آهتن - آحتن	a[h]tyn N	coming, advent. XXIII
آه و پریات	a[h]-w-pyryat N	sigh-and-lament: lamentation, grieving. XXIX /a[h]-w-pyryat kənæg/ to lament, grieve. XXIX
آهن	a[h]yn N	iron (metal). XIX
آهنی	a[h]yni A	iron (adj.). XXIX
آکبت - عاقبت	akwbət N	future; future life. [Also /axobət/.] XXVIII
آنه	anə N	anna, a coin worth one-sixteenth of a rupee. VI
آندگ	anDə[g] N	half-load (one of two balanced equal parts of a burden slung across a beast's back); team. XXIII

آنگر - آنگو	angw[r] Adv	that way, that direction, thither. VII. 7.502
آپ	ap N	water. II. 2.403
آپدست	apdəst N	ablutions, toilet. XXII
	/apdəst kənəg/	to perform an ablution, go to the toilet. XXII
آپدڑ	apdyrr N	ravine, deep canyon. XXIX
آپے نمر	ape nymyr N	water of everlasting life. [Abbreviated form of /ape nymyran/.] XXX
آپے رواں	ape rəvā N	flowing water, stream. [The /e/ is the Persian /yzafət/ construction. Literary.] XXX
آپی جاز - آپی جہاز	api-jaz [also /api-jə[h]az/] N	ship, boat. XV. 15.503, 16.600 (4)
آپی مشین	api-myšin N	tubewell. XIV
	/api-myšin jənəg/	to dig a tubewell. XIV
آپکاری	apkari N	irrigation. XIV
آپسر	apsər N	stream-source, headwaters. XXIX
آپ ورد	ap-vərd N	water-and-food: food, sustenance. XXIX
آرام	aram N	rest, relaxation. XII. 12.200 (53)
	/aram kənəg/	to rest. XII
آرگ - کارگ	[k]arəg V-II-/[k]awrt/	to bring. VII. 7.301, 7.801, 19.401
آرتی - آڑتی	arti [or /aRti/] N	supplies, animals, etc. sent by the groom to his father-in-law for the marriage feast. XX. 20.200 (1)
آڑ	aR N	partner, one of a pair; opponent in a game. XXIII
	/aR buəg/	to be a partner; to take part. XXIII

/aRe gyræg/ to take a partner. XXIII

/aR kənæg/ to join (a team, game, etc.); to make (someone) a partner. XXIII

آرت aRt N flour. VI

آس as N fire. III

/as gyræg/ to catch fire. XXIX

آسان asan A easy, simple. VII

/asan buæg/ to be, become easy, simple. XXIX

/asan kənæg/ to make easy, simplify, facilitate. XXIX

آسانی asani N ease, effortlessnes, simplicity. XIX

/pə asani/ Adv easily. XIX

آسمی asəmi N, A jasmine; jasmine scented. XXX

آسر - آثر asər N effect. XXV

/asər buæg/ to be affected. XXV

/asər kənæg/ to affect. XXV

آسجاه asja[h] N fire-temple (Zoroasterian). XXVI

آسک ask N, A deer; deer-like. VII, XXVIII

آسمان - آزمان asman [also /azman/] N sky. IV

آسرات - اسرات asrat [also /əsrət/] N luxury, comfort. XXVII

/asrat buæg/ to be enjoying luxury, be comfortable, well-off. XXVII

/asrat kənæg/ to enjoy luxury, live comfortably. XXVII

آسٹریلیا asTrelia N Australia. XXVIII

آسودگ asudə[g] A comfortable, at ease. XXVIII

/asudə[g] buæg/ to be, become comfortable. XXVIII

/asudə[g] kənæg/ to make comfortable, put at ease. XXVIII

آشكء	aška Adv	on that side. III. 3.502, 3.601, 3.801, 3.901, 3.1001
	/-əy aška/	on that side of. III
آشپتگ	ašwptə[g] A	disturbing, terrorising, revolutionary. XXVIII
آخوبت	axobət. See /akwbət/.	
آخوبتی	axobəti A	eternal, everlasting. XXVIII
	/pə axobəti/	Adv eternally, forever. XXVIII
آیات	ayat N	verse (of the Quran). XIV. 14.200 (39)
آیگ	ayəg N	egg. V
آیگ - کایگ	[k]ayəg V-VI- /[k]a[h]t[k]/	to come. VII. 7.701, 7.801, 9.101, 9.201, 9.701
آزات	azat A	free, independent. XIX
	/azat buəg/	to be, become free, independent. XIX
	/azat kənəg/	to free, liberate. XIX
آزاتی	azati N	freedom. XVII
آزمائینگ	azmaenəg V-I-II	to test, examine. IX. 9.101
آزمانک	azmanəkk N	story, tale (fictional). XV. 15.404
	/azmanəkk jənəg/	to tell a story. XV

ə

آباس - عباس	əbbas N	Abbas ("Port Abbas," a port in Iran). XVI
آبو	əbbo N	daddy, papa (term of familiar address). XXVIII
آبو	əbbo Interj	woe! alas! XXIX

اچ	əč. [Makrani.] See /əš/.	
ادالت - عدالت	ədələtt N	court, courthouse. XIII
ادب	ədəb N	courtesy; literature. XVIII, XXIV
	/pə ədəba/ Adv	courteously. XVIII
ادبی	ədəbi A	literary. XXIV
اگ	əgə Conj	if. XI. 11.101, 11.201, 11.301, 19.101, 19.201
اهوال - احوال	ə[h]val N	news, recent happenings, events (of a person, family, etc.); states, conditions. IX. 9.504, 10.200 (14), 20.200 (1)
	/ə[h]val dəyəg/	to recite one's recent personal news. IX
	/ə[h]val gyrəg/	to ask for one's recent personal news. XX
	/ə[h]val kənəg/	to greet someone by asking him for his recent personal news, etc. IX
اهوالگیر - احوالگیر	ə[h]valgyr N	newsman, reporter. XVII
ائید - عید	əid N	Id (name of two Islamic festivals). XIX. 19.303
اجب - عجب	əjəb A	strange, wonderful. XXV
اجل	əjəl N	untimely death. XXIX
الاس - ہلاس - حلاص	əlas PA	finished, completed. [In other dialects /[h]əlas/.] XI. 16.200 (10)
	/əlas buəg/	to end, finish, be completed (intransitive). XI
	/əlas kənəg/	to end, finish, complete (transitive). XI
الپ	ələp N	Aleppo. XXIV
البت - البتہ	əlbətt [also /əlbəttə/] Conj	although, on the other hand, otherwise. XXVIII
اللہ	əlla N	God. XXIX

اللّٰئى - اللّٰهى	əllai A	God's. XIV. 14.200 (5)
	/əllai mana əy/ Interj farewell! [Lit. "[You sg.] are in God's care! "] VIII. 8.200 (50)	
الماس	əlmas N	diamond. XXX
ام	əm. See /[h]əm/.	
امان	əman N	safety, security, protection. 8.200 (50)
امب	əmb N	mango. XII
امبر - عنبر	əmbər N	ambergris (perfume). XXIX
اميرى	əmiri A	noble (adj.). XX
امن	əmn N	peace. XIX
امر	əmr N	command, order. [Literary.] XXVIII
	/əmr buəg/ to be a command, order. XXVIII	
	/əmr dəyəg/ to give a command, order. XXVIII	
امريكه	əmrikə N	America. V
امريكى	əmrikən N, A	American. II
امريكى	əmriki A	American (adj.). XXVIII
انار	ənar N	pomegranate. XII
انارك	ənarəkk N	cheek (the upper cheek, just over the cheekbone). XXVIII
انچو	ənčw Adv	although generally, altogether, in other respects, although. VIII. 8.200 (30)
اندوه	əndo[h] N	grief, anxiety, trouble. [Literary.] XXX
انگه	əngə Adv	still, yet. [Makrani /əngət/.] XI. 11.602

انگيز	əngrez N, A	English[man]. II
انگريزي	əngrezi N, A	English (language); English (adj.). IV
	/əngrezi kənəg/	to speak English. XI
انگور	əngur N	grape. IV
انون	ənnun.	See /nun/.
انزار	ənzar N	shriek, cry. XXIX
	/ənzar buəg/	to be a shriek, cry. XXIX
	/ənzar kənəg/	to shriek, cry. XXIX
اپسر	əpsər N	officer, superior. XV
ارب - عرب	ərəb N, A	Arab. XIX
ارب	ərəb A	hundred million. XXVIII
اربي - عربي	ərəbi N	Arabic (language). XXVI
ارستان - عربستان	ərəbystan N	Arabia. XIX
ارتق	ərətT N	irrigation well: the Persian wheel. V. 5.106
ارے	ərə Interj	O! hey! X
ارمان	ərman N	wish, desire; regret, pity. XXIII
	/ərman [ky]/	Conj would that, if only ... ! XIX
	/ərman buəg/	to be desired; to feel sorry for. XXIII
	/ərman kənəg/	to desire; to regret. XXIII
ارس	ərs N	tear (lachrymal). XXVIII
	/ərs rečəg/	to shed tears. XXVIII
ارز - عرض	ərz N	request, petition. XXIX

/ərz buəg/ to be a request, petition. XXIX

/ərz kənəg/ to make a request, petition. XXIX

ارزان - ارزان	ərzan [also /əRzan/] A	cheap, light (in weight); easy. IV. 7.902
اڑی	əRi A, N	rabid, mad; one stricken by rabies. XXX
اسباب	əsbab N	articles, tools, equipment; reasons, causes. [Originally the Arabic plural of /səbəb/ N "reason, cause."] XXVIII
اصیل - اصیل	əsil A	real, pure, pure-bred. XXX
اسپ	əsp N	horse. I
اسپے ولد لکش	əspe dwldwlkəšš N	trainer of well-bred horses. [/əspe dwldwl/ "a horse like Duldul" (the /e/ being the Persian /yzafət/ construction). /dwldwl/ is the name of the favourite horse of Ali, the son-in-law of the Prophet. /kəššəg/ "to pull, draw, take out" is also employed to mean "to train (a horse)."] XXIX
اسرات	əsrat. See /asrat/.	
است - هست	əst V	[there] is, [there] are. IV. 4.601, 13.201, 15.301, 15.401, 18.400 (1)
استی	əsti N	wealth, affluence. 18.400 (1)
اش - شه	əš [also /šə/] Prep	from, than, with. V. 5.301, 5.401, 5.402, 5.501, 5.601, 6.301, 6.302, 6.303, 6.304, 6.502, 7.502
اتم - ہتم	ətəm N	spring (season). [Some dialects use /[h]ətəm/.] VIII. 8.200 (24)
اتر - عطر	ətr N	perfume. XXX
اتک	ətwkk N	dish: any liquid or semi-liquid hot dish, stew, curry, soup. V. 5.303
اوار	əvar PA, Adv	together, mixed with. XVIII. 18.600 (10)

/əvar buæg/ to be, become together, mixed together. XVIII

/əvar kənæg/ to mix together, mingle together. XVIII

أولء	əvəla Adv	first. X. 10.200 (23)
أو	əw Conj	and. III. 3.902
اوگان	əwgan N, A	Afghan, Pathan. III
اوگانستان	əwganystan N	Afghanistan. XV
اولاد	əwlad N	offspring, child. XXVIII
أولى	əwli A	first. VI. 6.603
اورگ	əwrə[g] N	spirit (of a dead person). XXIII
اوزار	əwzar N	tool. XIII
اے	əy Interj, PA	O! hey! XXVIII
		/əy kənæg/ to drive (animals). [I. e. to urge them along by shouting /əy!/.] XXVIII
آیب - عیب	əyb N	fault, defect, blemish. XXIII
		/əyb [k]aræg/ to bring a bad name (upon oneself). XXIII
		/əyb buæg/ to be a fault, defect, blemish. XXIII
		/əyb gyræg/ to develop a fault, defect, blemish. XXIII
ازل	əzəl N	the Day of Creation, the beginning of time. XXVIII
ازگار	əzgar N, A	rich, rich person. XVIII. 18.400 (1)
اژدها	əždə[h]a N	dragon, great serpent. [Literary.] 0.4111

b

بابت	babətt N	matter, case, respect. XII. 12.200 (40), 17.302
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/-əy babətta/ about, concerning. XII

باد	bad N	wind. [Literary.] XXIX
بادام	badam N	almond. XXIX
بادام چمّ	badam-čəmm A, N	almond-eyed. XXIX
بادکش	badkəšš N	loophole, embrasure. XXIX
بادرنگ	badryng N	cucumber. XII
بادشاه	badša[h] N, A	king; omnipotent, mighty. XV, XXVIII
بادشاہی	badša[h]i N, A	kingdom, rule; kingly. XXVII
		/badša[h]i buəg/ to be ruled, be ruling. XXVII
		/badša[h]i kənəg/ to rule (as a king). XXVII
باگ	bag N	garden. III
باہینگ	ba[h]enəg V-I-II	to lose (a game, war, etc.). XIX. 19.301
باہوڑی	ba[h]oRi N	burden (originally the burden borne on the shoulders during a march), onus, encumbrance, pressure; continuous marching. XXX
باہوٹ	ba[h]oT N	refugee, person seeking asylum, refugee-guest. XVIII. 18.200 (1)
باہوٹدار	ba[h]oTdar N, A	protector, one who gives asylum. XVIII. 18.200 (1)
باہوٹداری	ba[h]oTdari N	custom of asylum. XVIII. 18.200 (1)
باہوٹی	ba[h]oTi N	asylum, refuge, sanctuary. XVIII. 18.200 (1)
		/ba[h]oTi dəyəg/ to grant asylum. XVIII
بال	bal N	flying, flight. XVII. 15.503
		/bal kənəg/ to fly. XVII
بالاد	balad N	height, stature (of a person). XXVIII

بالی جاز - بالی جہاز	bali-jaz [also /bali-jə[h]az/] N	airplane. XV. 15.503
بالی پرت	bali-pəTT N	airport. XVII
بالشت	balyšt N	cushion, pillow. X. 10.200 (3)
بام	bam N	roof. VII
بامیسر	bamisər N	early dawn. [Eastern Baluchi.] XXIX
	/bamisərā/ Adv	at early dawn. XXIX
باندرا	banda Adv	tomorrow. VII. 7.202
بانگ	bang N	call, crowing, call to prayer. XXII
	/bang dəyæg/	to call, crow, give the call to prayer. XXII
بانگوا	bangəva N	early morning, cockcrow. XXVII
بانور	banur N	bride. XV
بانک	banwk N	lady, madame (polite term). [Makrani.] XXVIII
بانز	banz N, A	hawk; swift (as a hawk). XXIX
بانزل	banzwl N	leg (of a bird). XXIX
بار	bar N	time, occasion. XXIX. 13.503, 14.200 (39)
	/bare/ Adv	a time, an occasion: perhaps . . . , let us see . . . XXIX
بار	bar N	load, burden. XV. 14.200 (39), 15.202
	/bar buæg/	to be loaded. XV
	/bar kənæg/	to load. XV
بار	bar N	share, portion. XIV. 14.200 (39), 15.202

		/bar buæg/ to be shared, distributed. XIV
		/bar gyræg/ to take part. XX
		/bar kənæg/ to share, distribute. XIV
		/bar zuræg/ to take part. XXVIII
بارگ	baræg A	thin, slender. IV. 12.200 (18)
بارو	barəv N	matter, case, respect. XVII. 17.302
		/-əy barəva/ about, concerning. XVII
بارى	bari N	period, term, reign. XIII. 13.503, 14.200 (5)
باړو	baRo N	fare, rent. VI
باسک	bask N	arm (upper); member (of an organisa- tion, parliament, etc.). XVII. 17.204
باتئ	batəy.	See under /vəšš/.
باتت	batyt.	See under /vəšš/.
باور	bavər A	believable, trustworthy. XXV
		/bavər [k]aræg/ to come to believe, put one's faith in. XXIX
		/bavər buæg/ to be believed, believable. XXV
		/bavər kənæg/ to believe. XXV
بائد انت - بايد انت	bayd ynt Adv	must, it is necessary. IX. 9.301
باز - بعض	baz A, Adv	many, much; very, a lot. IV. 4.605, 4.701
بازار	bazar N	market. IV. 8.200 (20)
بازى	bazi N	occasion. XIII. 13.503
بچک	bəčəkk N	boy. I
بچ	bəčč N	son. IV
بد	bəd A	bad, evil. XIII. 13.603, 18.200 (10)

/bəd bæræg/ to take badly, be insulted, be hurt by (someone's remarks, etc.). XVIII

بدل bədəl N exchange, transfer, change. XVI.
16.800 (15), 19.301

/-əy bədəla/ in exchange for, in place of. XVI

/bədəl buæg/ to be, become exchanged, transferred, changed.
XVI

/bədəl kənæg/ to exchange, transfer, change. XVI

بدن bədən N body (of a person, etc.). XXVII

بدووا - بدوعا bəddwva N curse, malediction. XXVI

/bəddwva dəyæg/ to curse (someone). XXVI

/bəddwva kənæg/ to pray for (someone's) misfortune. XXVI

بدھال - بدحال bəd[h]al A wretched, unfortunate. XIX

/bəd[h]al buæg/ to be, become wretched, unfortunate. XIX

/bəd[h]al kənæg/ to make wretched, unfortunate. XIX

بدیگ bədi[g] N enemy; badness, evil. IX. 9.803,
16.800 (6)

/bədia gərdæg/ to turn against. XVIII

بدلگ bədlæg V-I-I to change (intransitive). 19.301

بدلینگ bədlənæg V-I-II to change (transitive). XIX

بدنی bədni N water-jug, ewer. X. 10.200 (59)

بدرکھ - بدرقہ bədrəkkə N escort. XVIII

بڈ bəDD N load, burden (specifically what can be
carried on a man's back). XXII

/bəDD buæg/ to be loaded (on someone's back). XXII

/bəDD kənæg/ to load (upon the back). XXII

بڈو bəDDo N fawn; dear one. XXIX

بگل bəgəl N armpit; embrace. XXVII

/-əy bəgəla dəyæg/ to hand over to, entrust to. XXVIII

/bəgəla buæg/ to be under one's arm. XXVII

/bəgəla kənæg/ to take under one's arm. XXVII

/bəgəl kənæg/ to embrace. XXVII

بگت	bəgg N	herd (of camels). V
بگت جت - بگت	bəgg-jət N	camelherd. XXIV
بها	bəha N	price. VI. 6.401, 6.403
	/bəha kənæg/	to sell. X
بهار	bə[h]ar N	spring (season). [Literary.] XXIX
بهارگاه	bə[h]arga[h] N	spring foliage, spring grass and flowers. [Literary.] XXIX
بهشت	bə[h]yšt N	paradise, heaven. XXX
بهشتی	bə[h]yšti A	of paradise, heavenly. XXX
بجگ	bəjə[g] N	o'clock. VI. 6.501, 6.502, 7.202
بج	bəjj N, A	bend, crookedness, bow; bent, crooked, bowed. XXVII
	/bəjj dəyæg/	to bend, cause to bow. XXVII
	/bəjj vərəg/	to bend, bow. XXVII
بکال - بقال	bəkkal N	Hindu, Hindu merchant. XX
بلا	bəla[h] N, A	monster, ghost; calamity, trouble; huge, monstrous, terrible. XXVII
بے	bəle.	See /vəle/.
بلکہ	bəlky Conj	but rather, but instead. XVIII. 18.600 (3)
بلکہ	bəlky [also /bəlkynə/] Adv	perhaps. IX. 9.401
بلکنہ	bəlkynə.	See /bəlky/.

بَلَرِي	bəlləri A	slender. [Poetic.] XXIX
بَلَلْک	bəllwk N	grandmother (either father's or mother's mother). XIII
بَلُوچ	bəloč N, A	Baluchi (person), Baluch. II
بَلُوچِي	bəloči N, A	Baluchi (language); Baluchi (adj.). IV
	/bəloči kənæg/	to speak Baluchi. XI
بَلُوچِيستان	bəločystan N	Baluchistan. III
بَمبَارِي	bəmbəri N	bombardment. XVII
	/bəmbəri buæg/	to be bombarded. XVII
	/bəmbəri kənæg/	to bombard
بَمبَو	bəmbəv A, N	dearest, beloved. [Usually Eastern Baluchi.] XXIX
بَمگَوَارِي	bəmgvari N	bombardment, bombing. XXVIII
	/bəmgvari buæg/	to be bombarded, bombed. XXVIII
	/bəmgvari kənæg/	to bombard, bomb. XXVIII
بند	bənd N, A	closed, shut, locked; dam, dike; knot; ribbon tied on the lower leg of a camel for decoration. IX, XXVI, XXIX. 9.802
	/bənd buæg/	to be closed, shut, locked. IX
	/bənd kənæg/	to close, shut, lock, shut inside. IX
بندگ	bəndæg V-I-/bəst/	to tie, bind, close by tying. IX. 9.802, 19.102
بندگِي	bəndəgi N	devotion, adoration, servitude. XXIX
بندر	bəndər N	port, harbour. XVI
بندی	bəndi N	prisoner. XV
	/bəndi buæg/	to be a prisoner. XV
	/bəndi kənæg/	to make prisoner. XV

بندوبست

bəndwbəst N arrangement, management. XXVI

/bəndwbəst buəg/ to be an arrangement (for something).
XXVI

/bəndwbəst kənəg/ to arrange, manage (something). XXVI

بنگیگ

bəngi[g]. N, A smoker of "bhang" (a narcotic derived from a sp. of hemp); intoxicated, delirious, wild. XXIX

بَر

bər N time. XIII. 13.503

/bərə-bərə/ Adv sometimes, from time to time, at various times. XIV

برگ

bərəg V-IV-/bwrt/ to take, take away. VII. 7.501, 19.101, 19.201, 19.204

برباد

bərbad A ruined, destroyed. XVIII. 18.200 (17)

/bərbad buəg/ to be ruined, destroyed. XVIII

/bərbad kənəg/ to ruin, destroy. XVIII

برہت - برحق

bər[h]əkk A right, proper, fitting, correct. XXIX

/bər[h]əkk buəg/ to be, become right, proper, fitting, correct. XXIX

/bər[h]əkk kənəg/ to make right, proper, fitting, correct. XXIX

بروت

bərot N moustache. XXVII

برپ

bərp N snow, ice. IX. 9.004

/bərp kəpəg/ to snow. IX

بَر

bərr N penis. 0.471

بری

bərrī A, N of the desert, wild, barbaric. XXIX

برو بیدہ

bərr-w-bedy N desert. VIII. 8.200 (30)

برو بیابان

bərr-w-byaban N desert-and-wilderness: desert, wilderness. [Literary.] XXX

بس	bəss N	bus. VI
بس	bəss A	enough, sufficient. X. 10.200 (64)
		/bəss buəg/ to be enough. X
		/bəss kənəg/ to finish, end, silence. [Lit. "to make enough."] XXVIII
بشک	bəškəg V-I-/bəškət/	to bestow; to forgive. XXVI
بشکینگ	bəškenəg V-I-II	to cause to bestow; to cause to forgive. XXIX
بشام	bəššam N	monsoon rains. XVII. 17.406, 19.310
بت - بط	bət N	duck. 0.461
بٹ	bəT N	pelican. 0.461
بٹ	bəTT N	pulses, lentils. XII
بجمل	bəxməl N	velvet. 0.481
بخت	bəxt N	fortune, luck. XVIII
		/bəxt gənDəg/ to cast one's lot with, ally oneself with. XXVIII
برک	bəyrəkk N	flag, banner. XVII
بیت	bəyt N	verse (of poetry). 0.421
بزرگر	bəzger N	tenant-farmer. XIII. 14.200 (32)
بزگ	bəzzəg A, N	poor, unfortunate; poor fellow. XIII. 13.307
بے اولادی	beəwladi N	childlessness. XXVIII
بے باک - بیباک	bebak A, N	bold, brazen, frank, immodest. XXVIII
		/bebak buəg/ to be, become bold, brazen, frank, immodest. XXVIII

/bebak kənəg/ to cause to be bold, brazen, frank, immodest.
XXVIII

بے بیچ - بیچ

bebəčč A, N childless, sonless. XXVIII

/bebəčč buəg/ to be, become childless. XXVIII

/bebəčč kənəg/ to cause to be childless. XXVIII

بے بیچی - بیچی

bebəčči N childlessness, sonlessness. XXVIII

بے بنگ - بیبنگ

bebwnəg A without baggage, without any means of transport. XXVII

بید

bed Prep besides, aside from, moreover, except. V. 5.60i

بے داد - بیداد

bedad A without justice, suffering injustice, wronged. XXIX

بے درد - بیدرد

bedərd A, N heartless, cruel, unsympathetic; heartless person. XXVII

بے دیار - بیدیار

bedəyar A homeless, without a country. [Literary.] XXX

بے دل - بیدل

bedyl A, N cowardly, fainthearted; coward. XXIX

بے گانگ - بیگانگ

beganə[g] A, N strange, non-related, foreign. XXVI

بیگہ

begə N evening. VII. 7.202

/begəa/ Adv in the evening. VII

بیگہ دیم

begə-dem N early evening. XXVII

بیکار

bekar A, N lazy, useless, good-for-nothing. XXIX

بے کچ و کساس

bekəčč-w-kysas A, Adv innumerable, beyond measure. XXIV

بے کرار - بے قرار - بیقرار

bekərar A restless, uneasy. XXX

/bekərar buəg/ to be, become restless, uneasy. XXX

/bekərar kənəg/ to make restless, uneasy. XXX

بے کوپگ - بیکوپگ	bekopə[g] A, N	friendless, without a supporter. [Lit. "without-shoulder."] XXX
بیل	bel N	dear friend, bosom companion. XXIX
بیلی	beli N	dear friend, bosom companion. [= /bel/.] XXII
بیل و ہراس	bel-w-bras N	friend-and-brother: close relatives and supporters. XXIV
بے ماس و پیس	be-mas-w-pyss A	without-mother-and-father: parentless, orphaned. XXVIII
بے مٹ - بیٹ	beməTT A	unequaled, matchless. XX
بے مرز - بیمز	bemwrz A	rough, uneven, ungraceful. XXX
بے نام - بینام	benam A	nameless. 29.900
بینڈی	benDi N	okra. XII
بینٹگ	benTə[g] N	patch of riverbed land which is raised above the normal water level and hence cultivable. XXX
بے پازوار - بیپازوار	bepazvar A	shoeless, barefooted. XXX
	/bepazvar buəg/	to be, become shoeless, barefooted. XXX
بیر	ber N	revenge. IX
	/ber gyrəg/	to take revenge. IX
بے راہم - بے رحم	bera[h]m A	merciless, unrelenting. XXX
بیرگ	berəg V-I-I	to turn (something) back toward; to bring together under one's control, get control of, take possession of. XX. 20.400 (25)
بیرو	berəv A, N	turning (the direction of motion of a moving object). XXVII
	/berəv buəg/	to be turned, diverted. XXVII
	/berəv dəyəg/	to turn, divert. XXVII

/berəv kənəg/ to turn, divert. XXVII

بیرگری	bergyri N	custom of revenge-taking, vengeance. XVIII. 18.200 (1)
بیرم	berwm N	bedding: any covering used (temporarily or permanently) as bedding. III. 3.602
بے سار - بیسار	besar A, N	heedless, mad, insane. XXIX
بے سایگ - بیسایگ	besayə[g] A	shadowless, barren. XXX
بے سمائی - بیسمائی	besəmai N, Adv	heedlessness, recklessness; heedlessly, recklessly. XXVII
بے سوت - بیسوت	besut A	useless, worthless, profitless. XXIX
بے سُد - بیسُد	beswdd A, Adv	unaware, unheeding; unheedingly. XXIV
بے سُد و سار	be-swdd-w-sar A	without-awareness-and-consciousness: unconscious, senseless, unaware. XXX
بے شک - بیشک	bešəkk Adv, A	without doubt, doubtless; brazen, immodest, bold. XXVII
بے شرط و شرائط - بیشرط و شرائط	be-šərt-w-šərayt A, Adv	without any conditions, unconditional XXVIII
بے توار - بیتوار	betəvar A, N	silent, speechless, mute, voiceless. XXVII
	/betəvar buəg/	to be, become silent, speechless, mute, voiceless. XXVII
	/betəvar kənəg/	to make silent, speechless, mute, voiceless. XXVII
بے واب - بیواب	bebab A	sleepless, awake. XXVII
	/bebab buəg/	to be sleepless. XXVII
	/bebab kənəg/	to keep awake, keep from sleeping. XXVII
بے واک - بیواک	bevak A, N	powerless, weak. XXVIII
	/bevak buəg/	to be, become powerless, weak. XXVIII
	/bevak kənəg/	to render powerless, weaken. XXVIII

بے وار - بیوار	bevar A	unexpected, untimely. XXIX
		/bevara/ Adv unexpectedly, suddenly. XXIX
بے وار - بیوار	bevar A	handicapped, helpless, powerless. [Lit. "without turn": i. e. in such straits that one cannot take one's turn: be without recourse, unable to make an effective move.] XXX
		/bevar buæg/ to be handicapped, helpless, powerless, un- able to make an effective move. XXX
بے وس - بیوس	bevæss A	helpless, weak. XVIII
		/bevæss buæg/ to be, become helpless, weak. XVIII
		/bevæss kənæg/ to make helpless, weak. XVIII
بے زار - بیزار	bezar A	disgusted, sick of, fed up with, discouraged. XXX
		/bezar buæg/ to be, become disgusted, sick of, fed up with, discouraged. XXX
		/bezar kənæg/ to disgust, make sick of, make fed up, discourage. XXX
بے زند - بیزند	bezynd A	lifeless. XXX
بیدلینگ	bidøllenæg V-I-II	to go habitually to a certain place, to frequent. XXVII
بیک	bik N	tress (hair falling from the temple or side of the head). XXIX
بین	bin N	type of flute. 0.410
بیر	bir N, A	expert, person skilled at some art, technique; expert. 0.410
بیڑ	biR N	rush, pounce, attack. 0.473
		/biR dəyəg/ to rush, pounce upon, attack
بیست	bist A	twenty. VI
بو	bo N	smell, odour. XIX

بوڊ	boD [also /boR/] N	louse. 0.307
بوڄگ	bojæg V-I-/botk/	to open, untie. XIII
بوجي	boji N	boat. XVI. \ 16.600 (4)
بولان	bolan N	Bolan, the name of an important mountain pass near Quetta. XVI
بوپ	bop N	mattress. XIII
بور	bor A, N	chestnut-brown; chestnut-coloured horse. XXIX
بورچي	borči N	cook (chef). XI
بورچي خانہ	borčixanə N	kitchen. XI. 11.104
بوڙ	boR. See /boD/.	
بو و بسان	bo-w-bwsan N	odour-and-fragrance: perfume, fragrance. [Literary.] XXX
براه	bra[h] N, A	brightness, lustre, brilliancy, refulgence. [Literary.] XXVIII
	/bra[h] buæg/	to be brightness, lustre. XXVIII
	/bra[h] dəyəg/	to give light, shine. XXVIII
	/bra[h] kənæg/	to appear bright, lustrous. XXVIII
براهو	bra[h]o N	Brahui, a group of tribes speaking a Dravidian language (/brahoi/) inhabiting the Quetta-Kalat region (with extensions into Kacchi, Sindh, Afghanistan, and portions of Iran) and numbering roughly half a million speakers. XXIV
براهندگ	bra[h]wndæg N	(tribal) brother. XXII
براس	bras N	brother. II. 8.200 (2)
براسي	brasi N	brotherhood, brotherliness. XVI
	/brasi buæg/	to be brotherhood, brotherliness. XVI
	/brasi kənæg/	to have brotherhood, act in a brotherly way. XVI

ٻرازاتڪ	brazatk N	brother's child: nephew, niece. 10.200 (18)
ٻوڳ	buəg V-III-II	to be, become. VII. 1.303, 2.102, 2.203, 4.601, 7.401, 7.801, 9.604, 9.701, 11.401, 11.501, 11.601, 11.701, 12.200 (24), 13.101, 13.701, 15.301, 15.401, 17.101, 17.201, 17.301, 19.401
ٻوڇ	buč N	bush, plant. X
ٻودناڪ	budnak A	prosperous, well-off. XIX
		/budnak buəg/ to be, become prosperous, well-off. XIX
		/budnak kənəg/ to make prosperous, well-off. XIX
ٻودناڪي	budnaki N	prosperity, wellbeing. XIX
ٻوميا	bumya N	guide. VIII
ٻومياڻي	bumyai N	guidance. 0.442
ٻونڙڪ	bunDwk N	bedding and carpets, etc. piled in one corner of a house or /gydan/ for storage. XXVII
ٻورگ	burəg N	sugar. IV
ٻوت	but N	back of the neck. [Eastern Baluchi /bhut/.] XXIX
ٻچڪ	bwčk N	mane (of a horse). 0.4111
ٻڌ	bwdd N	Buddha, Buddhist. XXVI
ٻڌڱ	bwDDəg V-I-I	to sink (intransitive). XIX
ٻڌڻيڱ	bwDDenəg V-I-II	to sink (transitive). XIX
ٻڌوٻار	bwDD-w-bar A	sinking-and-burden: heavy, burden- some, dolorous. XXX
ٻلبيل	bwlbwl N	nightingale. XXIX
ٻن	bwn N	root. XVII

بُن	bwn PA	on fire, burned to ashes. XXX
	/bwn dəyæg/	to set on fire, burn to ashes. XXX
	/bwn gyræg/	to catch fire. XXX
بُنْگ	bwnæg N	household baggage, military baggage. IX. 9.104, 9.406, 13.604
بُنْبار	bwnbar N	plundering, looting, dividing up of booty. XXV
	/bwnbar buæg/	to be plundered, looted. XXV
	/bwnbar kənæg/	to plunder, loot, divide up booty. XXV
بُنْڈ	bwnD N	treetrunk. XIX
بُنْگاہ	bwnɡa[h] N	baggage train, army convoy. XXVI
بُنْگِیچ	bwngej N	basis, foundation. XVIII
بُنْی	bwni A	basic, fundamental, original. XXVIII
بُنْجَاه	bwnja[h] N	capital (city). XIX
بُرْگ	bwræg V-I-/bwrtk/	to crumble, pulverise. XXX
بُرْ	bwrr N	the tenth day of the Islamic month of Muharram: "Ashura." 0.471
بُرْگ	bwrræg V-I-I	to cut (with a slicing motion). XI. 11.402, 19.102, 19.302
بُرْوَانْک	bwrvank N	eyebrow. XXX
بُرز - بُرْز	bwrz [also /bwRz/] A	above, over, up, high, tall. VI. 6.502, 6.503, 14.200 (28)
	/-əy bwrza/	above, over, high up. VI
	/bwrz buæg/	to be raised, exalted. XXVII
	/bwrz kənæg/	to raise, exalt. XXVII
بُت	bwt N	image, idol. XXIII
بُرْ	bwz N	goat. II

بزگل	bwzgəl N	herd of goats. XXIX. 17.305
بزرگ	bwzwrġ N, A	pious person, saint; pious, saintly. XXIX
بہ	by. See /byr/.	
بیان	byan N	young mare. XXIX
بچکندگ	byčkyndəġ V-I-I	to smile, chuckle. XXX
بدر	bydər N, A	stranger, unknown person. XVIII
بجّار	byjjar N	contribution[s] collected by a groom to pay the expenses of his marriage. XX. 20.200 (1)
	/byjjar ġyrəġ/	to take, accept contribution[s] towards a marriage. XX
	/byjjar kənəġ/	to collect contribution[s] towards a marriage. XX
بجلی	byjli N	light, electricity. XXIX
بلور	byləwr N	crystal. XXIX
بلبلگ	bylbyləġ V-I-I	to glitter, twinkle. XXIX
بن	byn N	larynx. 0.410
بنگؤ	byngəv A	brave, bold, valiant. XXIX
بہ - بہ	byr [also /by/] Prep	on, on the surface of, at, in, inside, in an area of, in (a place). V. 5.801
	/byr dəyəġ/	to put over, cover. XXVII
	/byr kənəġ/	to put (a pot, kettle, etc.) on (the fire); to load onto. XI, XXVII
	/byr tərreġ/	to turn back. XVIII
بتر	byrr A, N	rebellious, untamed (as a young animal). XXIX
برنج	byrynj N	rice. X

چا	ča N	tea. IV
چادان	čadan N	teakettle. X
چادر	čadər N	sheet, mantle. XX
چادی	čadi N, A	stupid [fellow]. XIII
چاه	ča[h] N	well (for water). [Literary.] XXX
چالاک	čalak A	clever, cunning, smart, active. XXVII
	/čalak buəg/	to be, become clever, cunning, smart, active.
	XXVII	
	/čalak kənəg/	to make clever, cunning, smart, active.
	XXVII	
چاندی	čandi N	silver. XIX
چاپ	čap N	dance. XI. 19.404
	/čap jənəg/	to dance. XI
چاپ	čap N	printing. XIX. 19.404
	/čap buəg/	to be printed. XIX
	/čap kənəg/	to print. XIX
چاپ و شینگ	čap-w-šing N	printing-and-issuing: publication. XXIV
	/čap-w-šing buəg/	to be published. XXIV
	/čap-w-šing kənəg/	to publish. XXIV
چار	čar A	four. VI
چارگ	čarəg V-I-I	to see, look at, watch, watch over. X. 10.200 (54)
چاربند	čarbənd N	quatrain, poem consisting of four lines. XXX. 30.1000

چارچوبگ	čarčobə[g] N, A	square. XVI. 16.200 (9)
چاردگ	čardə[g]. See /čārdə[g]/.	
چارینگ	čarenəg V-I-II	to graze (transitive). XIX. 19.301
چاری	čari N	spy, scout. XXV
چارکل	čarkwll N	courtyard. XXIX
چارراه	čarra[h] N	crossroads. XIII
چارشعبه	čaršəmbə N	Wednesday. XIII
چارینگ	čarenəg V-I-II	to enrapture, make ecstatic. XXX
چاشت	čašt N	mid-morning meal. XXIX
چا وچلم	ča-w-čylym N	tea-and-pipe: refreshments. X
	/ča-w-čylym kənəg/	to serve, offer refreshments. XX
چانردگ - چاردگ	čārdə[g] [also /čardə[g]/] A	fourteen. VI
چه	čə. [Makrani.] See /əš/.	
چتبو	čəbbəv N	men's sandals (of leather). IX. 5.803, 9.505
چچرگ	čəčərəg V-I-I	to annoy, tease, press. XVIII
چگینی	čəgini A	designed, patterned, decorated with a pattern. XXVI
چکاس	čəkas N	examination, test. XV
چکاسگ	čəkasəg V-I-I	to examine, test. XV
چکن	čəkən N	embroidery. XX
	/čəkən jənəg/	to embroider. XX

چکش	čəkəšš N	scorekeeper (in the game of /čəkəšši/. XXIII
چکرینگ	čəkərrenəg V-I-II	to whirl, cause to revolve. XXIII
چکشی	čəkəšši N	name of a ball game. XXIII
	/čəkəšši kənəg/	to play /čəkəšši/. XXIII
چل	čəl N	whirling, revolving. XIX. 19.402
	/čəl dəyəg/	to whirl, revolve (transitive). 19.402
	/čəl vərəg/	to whirl, revolve (intransitive). 19.402
چلائینگ	čəlaenəg V-I-II	to run (a machine), drive (a vehicle) progress (with one's work). XIX. 19.402
چلگ	čələg V-I-I	to go, run, progress (a wheel, machine, a piece of work, etc.) (intransitive). XIX. 19.402
چلمچی	čələmči N	basin. X. 10.200 (59)
چلبیری	čəll-bwrri N	circumcision. XXV
	/čəll-bwrri buəg/	to be circumcised. XXV
	/čəll-bwrri kənəg/	to circumcise. XXV
چم	čəm N	deceit, trick. 0.4101
چمگ	čəməg V-I-I	to mince along, prance; to shine. XXIX
چمن	čəmən N	flower-garden. XXX
چمکلی	čəmkəli N	(woman's) necklace composed of many silver pendants which hang down over the breast. XXX
چم	čəmm N	eye. XI
	/čəmmā darəg/	to care for, hold dear, cherish. XXVIII
چم کجیل	čəmm-kəjjəl A, N	collyrium-eyed. [See /kəjjəl/.] XXIX

چندن	čəndən N, A	silver; silvery, shining; a perfume. XXX
چندی	čəndi A, N	a few, a number of. XXIX
چنڈ	čənD N, A	shake, jerk; shaking, waving. XXVIII
	/čənD dəyəg/	to shake, jerk. XXVIII
	/čənD vərəg/	to be shaken, jerked, waved. XXVIII
چنگ	čəng N	jewsharp. XIV. 14.200 (46, 63)
	/čəng jənəg/	to play a jewsharp. XIV
چنگ	čəng A	curved, coiled. XXVII
	/čəng buəg/	to be, become curved, coiled. XXVII
	/čəng kənəg/	to make curved, coiled. XXVII
چنک	čənk N	double-handful. XXX. 19.206
چپ	čəpp A	left (hand, direction). XIX
	/čəpp-w-rast/	Adv left-and-right: in all directions, hither and thither. XIX
چپ و چاگرد	čəpp-w-čəgyrd N	around, surrounding, environment, perimeter. XVI. 16.400 (2)
	/-əy čəpp-w-čəgyrda/	around, surrounding. XVI
چرائینگ	čəraenəg V-I-II	to cause (someone) to graze (an animal). 19.401
چراگ	čərag N	pasturing, grazing. XXVIII
چرگ	čərəg V-I-II	to graze. XIII. 19.301, 19.401
چرپ	čərp A	oily, greasy. XXV
	/čərp buəg/	to be, become oily, greasy. XXV
	/čərp kənəg/	to make oily, greasy; to oil; to anoint with oil. XXV
چرگ	čərrəg V-I-I	to stroll. XXII

چرخ	čərx N	wheel. 0.481
چرہ	čəRə Adv	always. XIII
چشمک	čəšməkk N	eyeglasses, spectacles. XIX
چشک	čəššəg V-I-I	to sip. XIII
چتر	čətr A	four-year-old; young and strong. [Term applied to camels but occasionally used in poetry to refer to a vigorous young warrior.] XXIX
چٹ	čəT A, Adv	total, absolute, entire; totally, entirely, thoroughly, badly. XVI. 16.400 (4), 18.200 (17)
	/čəT buəg/	to be destroyed completely, be spoiled, ruined, finished. XVI
	/čəT dəyəg/	to throw (pl. objects), scatter, sow (seeds, etc.). XVI
	/čəT kənəg/	to destroy, spoil, ruin, end, finish off. XVI
چوٹ	čəvəTT N	men's leather sandal. XVII. 5.803, 17.402
چول	čəwl N	wave, billow. XXX
	/čəwl jənəg/	to make wave[s]. XXX
چے	če Interr	what? I. 3.1204, 7.606
چیچار	čečar N	withered leaf; falling of leaves. XXIX
چیدگ	čedə[g] N	monument, cairn. XX. 20.400 (43)
چیر	čer Adv	down, below. III. 3.101, 15.603
	/-əy čera/	under, beneath, below, down. III
	/čer dəyəg/	to put underneath, to hide. XV
چیرڈگاری	čerDəgari A	underground
چیرگج	čergej N	carpet, floor-covering. III. 10.200 (21)

چیر و اندری	čer-w-əndəri A	below-and-inside: concealed, hidden. XXIX
چی	či N	thing. IV. 4.603, 7.203
چی	či Interj	hey! [Word used to urge on or drive a cow or ox.] XXIX
چیئے	čie A	some, something. IV. 4.603, 11.204
	/čie-nə-čie/ A, Adv	some ... or other, more or less, something or another. XIV
چین	čin N	China. XIX
چینی	čini N, A	Chinese (language, person, and adj.). XXVIII
چو	čo Adv	so. IV. 4.801
	/čo mətbit/ Conj	lest. XVIII
چون	čon Interr	how? what kind of? of what quality? of what relationship? of what price? IV. 4.501
چوش	čoš A	such. IV. 4.801
چوٹ	čoT A, N	curved, crooked, askew; proud warrior. [The latter meaning is derived from the custom of wrapping one's turban at the side of the head as a sign of manly pride.] XXIX
چوٹیل	čoTil N	braid, plait (of hair). XXIX
چوٹ سر	čoT-sər A, N	proud-head: proud, arrogant; proud warrior. [Cf. /čoT/ in Sec. 29.201.] XXX
چوچ	čuč N	sprout, tendril, baby plant; little finger. XXVIII
چوم	čum N	pecking. 0.451
چوشگ	čušəg V-I-I	to suck, kiss. XXIX

چکین	čwkk-čen N	massacre. XXV
	/čwkk-čen buæg/	to be a massacre, be massacred. XXV
	/čwkk-čen kənæg/	to massacre. XXV
چند	čwnD N	(small) part, piece, bit (of something). XVI. 16.200 (2)
چنت	čwnt Interr	how many? VI. 6.504
چٹائنگ	čwTTaenæg V-I-II	to cause to be freed, cause to be rid of. XIX
چٹگ	čwTTæg V-I-I	to be rid of, free of. XIX
چٹینگ	čwTTenæg V-I-II	to free, get rid of. XXVII
چٹگ	čwTTwg N	tamping, thumping down (as grain into a container), cramming full. XXIX
چیانگ	čyanəkk N	teapot. X
چک	čykk N	fire-steel (steel used to strike against a piece of flint to produce fire). XXX
چگ	čykkæg V-I-I	to pull, tug. XIII
چل	čyll A	forty. VI
چگ	čyllæg N	winter. VIII. 8.200 (24)
چلم	čylym N	pipe. VII
	/čylym kəššæg/	to smoke a pipe. VII
چلمکش	čylymkəšš N, A	pipe-smoker; pipe-smoking (adj.). XXIX
چنگ	čynæg V-I-/čyt/	to pick, pluck, choose. XIII
چنگاشک	čyngašk N	crab. XXIX
چنگه - چنکس	čynkə [also /čynkəs/] Interr	how much? how many? how large? VI. 6.101, 6.401, 6.402, 6.504

چنکس	čynkəs.	See /čynkə/.
چراگ	čyrag N, A	lamp; shining, gleaming. III, XXIX
چرک	čyrk N	filth, dirt. XVII
چست	čyst PA	raising, lifting. XVII. 17.405
		/čyst buəg/ to be lifted, raised. XVII
		/čyst kənəg/ to lift, raise. XVII
چشک	čyšk N	drawing, engraving, incising. XXVI
		/čyšk buəg/ to be drawn, engraved, incised. XXVI
		/čyšk kənəg/ to draw, engrave, incise. XXVI
		/čyšk kəššəg/ to draw a line. XXVI
چتر	čytr N	joke. [Makrani.] XXVII
		/čytr kənəg/ to joke, play a joke. XXVII
چٹ	čyTT N	rope, cord. IV. 13.303
<u>d</u>		
داد	dad N	justice. [Literary.] XXIX
دائی	dai N	nurse, wetnurse, midwife. XIX
دامان	daman N	skirt, hem, foothills or lower slopes of a mountain. XXVI
دان	dan N	grain (wheat, barley, etc.). XVII
دانا	dana A	wise. [Literary.] XXIX
دانکو	danku N	roasted grain. XXX
دار	dar N	wood, stick, [piece of] wood. III. 5.205

دارگ	darəg V-I-/daʃt/	to hold, stop, wait, stay. VII. 7.801, 15.505, 17.107
دارو	daru N	medicine. XI. 12.200 (39)
دارو و درمان	daru-w-dərman N	medicine-and-remedy: cure, treatment. XII. 12.200 (39)
	/daru-w-dərman kənəg/	to treat, cure. XII
داستانگ	dastanə[g] N	song which relates some event and which serves as the accompaniment for various folk dances. 29.1000
داوا - دعویٰ	dava N	lawsuit, litigation, case (at law); quarrel. XVI. 16.800 (5)
	/dava buəg/	to be a lawsuit, case. XVI
	/dava kənəg/	to sue, lay a case against, make litigation against. XVI
	/dava ləggəg/	to quarrel. XVI
داوادار - دعوادار	davadar N	plaintiff, person lodging a case or complaint. XVIII
داواگر - دعواگر	davagyr N	defendant, person against whom a complaint is lodged. XVIII
دائم	daym N, A	always, ever. [Literary.] XXIX
	/dayma/	Adv always, ever. XXIX
داں	dā Prep	up to, until, to. [= /təna/. Eastern Baluchi.] XXIX
ده	də A	ten. VI
دگ	dəgg N	highway. 0.462
دجک	dəjwkk. See /jədwkk/.	
دک	dəkk N	stroke, blow. [This term usually refers to an abstract blow, as a "stroke of bad luck," a "calamity"; /Dəkk/, on the other hand, denotes a physical blow with an instrument. XXIX
	/dəkk jənəg/	to strike a blow, hit. XXIX

		/dækk rəsæg/ to be struck, hit. XXIX
دکن	dækkən N, A	south. [Literary, from Hindi.] XXIX
دم	dəm N	breath, second. XII. 12.200 (51), 19.206
		/dəm bərəg/ to be tired, fatigued. XVIII
		/dəme/ Adv a little while, a moment. XII
		/yəkk dəmā/ Adv all at once, at one time. XXVII
دماگ	dəmamə[g] N	tambourine. XIV. 14.200 (63)
		/dəmamə[g] jənæg/ to play the tambourine. XIV
دمگ	dəmə[g] N	province, region, connected valley system. XVI. 16.200 (5)
دمب	dəmb N	ruin. XIII
دمب چار	dəmb-čar N	archeologist. XXVI
دمبورگ	dəmburə[g] N	/dəmburæg/, a stringed instrument played with the fingers. XIV. 14.200 (51)
		/dəmburə[g] jənæg/ to play the /dəmburæg/. XIV
دم دم	dəm-dəm N	celebration. XIX. 19.304
		/dəm-dəm buæg/ to be a celebration. XIX
		/dəm-dəm kənæg/ to celebrate. XIX
دنتان	dəntan N	tooth. XV
		/dəntanā kəššæg/ to show one's teeth. XXII
دنز	dənz N, A	dust; dusty. IV, XXIX
دپ	dəp N	mouth. XI
دپار	dəpar N	morsel, mouthful. XXX
دپتر	dəptər N	epic-poem; record. XIV. 14.200 (45, 46), 29.100
		/dəptər buæg/ to be recorded. XX

		/dəptər gwšəg/ to recite an epic-poem. XIV
		/dəptər kənəg/ to record. XX
دپتر	dəptər N	office. IX
دپتری	dəptəri A	recorded, official. XX
در	dər Adv N	out, outside; open fields, area outside a city. VII, XXIX. 8.200 (18), 17.409, 17.504
		/dəra buəg/ to appear, become evident, be revealed, seen. XXV
		/dəra kənəg/ to reveal, make evident, bare. XVII
		/dər [k]arəg/ to bring out, create, produce, give rise to. XXX
		/dər [k]ayəg/ to come out. VII
		/dər bərəg/ to pass through, get through; to swallow (i. e. to pass something down the throat). XXVI
		/dər gejəg/ to discover, find, unearth, uncover. XVII
		/dər kənəg/ to take out, remove, expel. VII
		/dər kəpəg/ to emerge, come out, go out, get out. VII
		/dər kynzəg/ to move out, flow out. XXIX
		/dər rəvəg/ to go out. VII
		/dər šanəg/ to express, reveal, make clear. XXVIII
در	dər N	door, gate. [Literary.] XXVIII
دربار	dərbar N	court (of a king). XX
		/dərbar buəg/ to be a court, court to be held. XX
		/dərbar kənəg/ to hold court. XX
درد	dərd N	pain, anguish, hurt. V. 5.902, 18.200 (10)
		/dərd gyrəg/ to take trouble. XXVIII
		/dərd kənəg/ to hurt. XI
دردوار	dərdvar A, N	sympathetic, sensitive, tenderhearted; sympathiser. XXX
درگگ	dərgə[g] N	door. IX
درگت	dərgət N	period, duration. [Makrani.] XXVIII

دریچک	dəričə[g] N	window. XIX
دریگ	dəri[g] N	door. [= /dərgə[g]/.] XXIX
دریگت	dərigət A, N	expecting (the coming of the beloved), seeking (love), supplicant; place or time of the beloved's expected coming. [Literary.] XXX
درجگ	dərjə[g] N	degree, level, class, position. XXVII
درکار	dərkar PA	necessary, needed. VI. 6.203
درمان	dərman N	remedy, medicine. XXIX. 12.200 (39)
در په در	dər-pə-dər A	homeless. XXVII
	/dər-pə-dər buəg/	to be, become homeless. XXVII
	/dər-pə-dər kənəg/	to make homeless. XXVII
درائینگ	dərraenəg V-I-II	to state, explain. [Makrani.] XXVII
درراه - دره	dərra[h] [or /dərre/] N	mountain-pass. XV
درشان	dəršan A	evident, manifest, expressed, clear. XXVIII
	/dəršan buəg/	to be, become evident, manifest, expressed, clear. XXVIII
	/dəršan kənəg/	to make evident, manifest, clear; to express. XXVIII
دریاب	dəryab N	ocean. XXIX
درگ	dəRəg. See /Dərəg/.	
درکو	dəRko N	reprimand, scolding. XV
	/dəRko dəyəg/	to reprimand, scold. XV
دست	dəst N	hand. V. 19.207
	/dəsta dəyəg/	to hand over, deliver. XVIII
	/dəsta rəvəg/	to leave the hand, get away, escape. XXIX

/dəst bəndəg/ to join one's hands in supplication, show respect, plead. XXVII

/dəst kəpəg/ to obtain, receive (accidentally, by chance). XIX

دستار

dəstar N turban. [= /pag/ or /məndil/.] 5.803

دستبندی

dəstbəndi N appeal. XXVIII

/dəstbəndi buəg/ to be an appeal. XXVIII

/dəstbəndi kənəg/ to appeal. XXVIII

دستگیر

dəstgir PA arrested. XVII

/dəstgir buəg/ to be arrested. XVII

/dəstgir kənəg/ to arrest. XVII

دستگهار

dəstgw[h]ar N girlfriend (of a girl). XXV

دست هورک

dəst-[h]ork A empty-handed. XXVII

/dəst-[h]ork buəg/ to be, become empty-handed. XXVII

/dəst-[h]ork kənəg/ to leave empty-handed. XXVII

دستپاگ

dəstpag N towel. X

دستخت - دستخط

dəstxətt N signature; handwriting, writing, sign. XVII, XXIX

/dəstxətt kənəg/ to sign. XVII

دوا

dəva N medicine, remedy. XXX

دوار

dəvar N threshold. [Literary.] XXVIII

/-əy dəvara nyndəg/ to wait for. XXVIII

دواخانه

dəvaxanə N pharmacy. XII

دور

dəwr N spring, rush. XIII. 13.702, 16.400 (4)

/dəwra [k]arəg/ to bring swiftly, come leaping bringing something. XXIX

/dəwr dəyəg/ to throw, toss, throw into, throw away, throw down, quickly extend (a hand). XIII

/dəwr kənæg/ to spring, rush, jump out (as a wild animal from ambush). XIII

دور dəwr N time, age, period. XVI. 16.400 (5), 18.600 (3)

دوران dəwran N period, duration. XVI. 16.400 (5)

/-əy dəwrana/ during. XVI

دور و باری dəwr-w-bari N period-and-time: period, time, regime. XVI. 16.400 (5)

دیار dəyar N country, region, homeland. [Literary.] XXX

دەيگ dəyæg V-V-/dat/ to give. VII. 7.601, 7.801

دەگ deg N cooking pot, kettle. V

دەم dem N face, front. III. 3.101, 16.400 (6), 17.206

/-əy dema/ in front of, ahead, forward; ago, previously. III, XXVIII

/dema gejæg/ to take ahead, put ahead, drive ahead. XXVIII

/dem dəyæg/ to send. VII

/dem pə/ Prep toward, towards. XVI

دەمبەرەگی dembərəgi N continuation, carrying on. XXV

دەم ھونی - دەم ھونی dem-[h]oni N sacrifice of a sheep, etc. performed at a marriage. XX. 20.200 (1)

/dem-[h]oni buæg/ to be a /dem-[h]oni/ sacrifice. XX

/dem-[h]oni kənæg/ to perform the /dem-[h]oni/ sacrifice. XX

دەمپانی dempani N defence. XVII. 17.206

/dempani buæg/ to be defended. XXVIII

/dempani kənæg/ to defend. XXVIII

دەم پە دەم dem-pə-dem Adv face-to-face, directly. XX

دەمرووی demrəvi N progress. XVII

دیر	der N	late, lateness. XIII
دیری	deri A, Adv	late, a long time. XVII
دیو	dev N, A	demon; demonic. XXX
دیں	dē. Only in: /[h]ər dē ky/ Conj	whenever. IX. 9.501
دی	di Part	also, too. [= /[h]əm/. Eastern Baluchi.] XXIX
دیدگ	didə[g] N	pupil (of the eye). XXVIII
دیگر	digər N	early evening. XXIII
دین	din N	religion. XIX
دینی	dini A	religious. XX
دیرپانڈ	dir-panD A	far-stretched, extended, outstretched. [Makrani. Rakhshani /dur-panD/.] XXIX
دیوال	dival N	wall. XI
دیوان	divan N	social gathering, party. X. 10.200 (55) /divan kənəg/ to hold a social gathering. X
دوبہ	dobə N	accusation. XVII /dobə jənəg/ to accuse. XVII
دوچگ	dočəg V-I-/dotk/	to sew. IX. 17.403
دوچینگ	dočenəg V-I-II	to cause to sew. XIX
دود	dod N	custom, traditional practice. X. 10.200 (44) /dod kənəg/ to perform a custom. X

دود و ریډگ	dod-w-rwbedəg N	custom-and-tradition: customs, practices. XXIV
دوچکی	dojyki A	of hell, hellish. [More "Baluchi-ised" form of /dozyxi/; cf. /dozyx/ "hell."] XXX
دول	dol N	drum. XIV. 14.200 (63)
	/dol jənəg/	to play the drum. XIV
دول و چاپ	dol-w-čap N	drum-and-dance: music and dancing. XIV.
	/dol-w-čap jənəg/	to hold a dance, have music and dancing. XIV
دومی	domi A	second, next, other. VI. 6.603
دونو	donəv A	tangled, twisted. XXIX
	/donəv buəg/	to be, become tangled, twisted. XXIX
	/donəv kənəg/	to tangle, twist. XXIX
دور	dor N, A	ache, pain, sore; aching, paining. XXX
دوری	dori N	ache, pain, sore. [= /dor/, except that /dori/ cannot occur as an adjective.] XXX
دوست	dost A, N	pleasing, liked; friend; wife, beloved. X, XXIX. 10.200 (64), 20.200 (22)
	/dost buəg/	to like. X
دوستی	dosti N	friendship. XVIII
	/dosti buəg/	to be friendship. XVIII
	/dosti kənəg/	to have friendship, practice friendship. XVIII
دوشگ	došəg V-I-/dwšt/	to milk. XIII
دوشی	doši Adv	last night. XIII. 13.102
دوزخ - دوچک	dozyx [also /dojyk/] N	hell. [See also /dojyki/.] XXV

دراج	draj A	long, tall. IV. 4.505
دراجی	draji N	length, tallness. XVI
درچک	drəčk N	tree. I
درمب	drəmb N	garland, necklace. XXVIII
درمبگوری	drəmbgvəri A, N	garland-breasted, adorned; garland-breasted-one. XXX
درسم	drəssəm N	goats' wool. X
درشپ	drəšp N	awl. XVII
درو	drəw N	(final) harvesting. XVII. 17.109
		/drəw buəg/ to be harvested. XVII
		/drəw kənəg/ to harvest. XVII
درین	drin N	rainbow. XXX
دریس	dris N	dancing, rhythm (not a specific type of dance). XXVI
		/dris buəg/ to be a dance, be dancing. XXVI
		/dris kənəg/ to dance, move rhythmically. XXVI
دروگ	drog N	lie, falsehood. XIX. 19.102
		/drog bəndəg/ to tell a (harmful) lie (against someone). XIX
		/drog bwrrəg/ to lie habitually, make up stories. XIX
دروہی	dro[h]i N	sake, account. [The form in the text is /dro[h]/, but /dro[h]i/ is the usual prose form.] XXX
		/dro[h]i buəg/ to call upon, implore, beg. [/təra dro[h]i ynt .../ "[I] call upon you, implore you ..."] XXX
		/dro[h]i dəyəg/ to call upon, swear upon, take the name of. [E. g. /kwranəy dro[h]i datwn/ "[I] called upon the Quran (in order to stop a fight, etc.)."] XXX
دروشم	drošwm N	features (e. g. of the face); type. XXVIII
دروگ	drw[h]əg V-I-I	to betray. XIX. 19.202

دُرست	drwst A	all, whole; recognising, knowing. IV, XXVII. 4.606, 16.200 (9), 17.207, 18.400 (1)
		/drwst kənæg/ to recognise, know. XXVII
دُرستی	drwsti N, A	acquaintance, known person. XVIII. 18.400 (1)
دُرشگ	drwšæg V-I-II	to grind. X
دُرک	drykk N	jump, leap. XXVII
		/drykk jənæg/ to make a jump, leap. XXVII
		/drykk kənæg/ to jump, leap. XXVII
		/pə drykk/ Adv jumping, "jumpingly." XXVII
دُرگ	drykkæg V-I-I	to jump (over, across). XV. 15.405
دُور	dur A	far. IV. 20.400 (2)
		/dur buæg/ to be removed. XIX
		/dur kənæg/ to remove, eradicate. XIX
دُورگند	durgynd [or /dirgynd/] A	farsighted. XX. 20.400 (2)
دُوری	duri N	distance. VI
دُوت	dut N	smoke. 0.410
دُواراں	dvarā. [Makrani.]	See /dvaræg/.
دُوارگ	dvaræg Adv, A	again, a second time. XV
دو	dw A	two. VI
دوانزدگ	dwāzdə[g] A	twelve. VI
دُچار	dwčar N	confrontation, facing, coming face to face. XV. 15.902
		/dwčar buæg/ to confront, face. XV
		/dwčar dəyæg/ to resign (from a job, etc.). XV

/dwčar kəpəg/ to (accidentally) come face to face. XV

/dwčar vərəg/ to come face to face, confront. XXVII

دودنتان

dwdəntan N

two-year-old camel (male or female).
XXIX

دُک

dwkk N

eye of a needle. 0.462

دکان

dwkkan N

shop. II

/dwkkan jənəg/ to raid, rob a shop. XV

دکاندار

dwkkandar N

shopkeeper. II

دنگ

dwng N

bottle. VI

دنیا

dwnya N

world. VIII

درا - دروا - دراه

dwra [also /drwa/,
/drwa[h]/] A

safe, well; all, whole. X. 10.200
(78), 17.207

درائی - دروائی - دراہی

dwrai [also /drwai/,
/drwa[h]i/] N

welfare, safety. VIII. 8.200 (51)

دروت

dwrot N

kiss (of affection or reverence). XXX

/dwrot dəyəg/ to kiss (affectionately or reverently). XXX

دُر

dwrr N

pearl. XXIII

/dwrr dwrr kənəg/ to make prosperous. XXIII

دُرکیان

dwrr-kyan N

matchless pearl. [/dwrr/ "pearl";
/kyan/ "Kiyān, a dynasty of Persian
kings." Term of praise.]

دسکیچ

dwskič N

sister-in-law: spouse's sister,
brother's wife. XXIX

دوشنبه

dwšəmbə N

Monday. XIII

دشمن

dwšmən N, A

enemy; hostile. XVI. 16.800 (6)

دوتل

dw-təl A

two-folded, doubled, folded in two.
XXVIII

/dw-təl buæg/ to be, become folded in two. XXVIII

/dw-təl kənæg/ to fold in two. XXVIII

دڭگ

dwtæg N daughter, little girl. [Literary.]
XXVIII

دوا - دعا

dwva N (informal, spontaneous) prayer. XXIII.
19.602

/dwva buæg/ to be a prayer. XXIII

/dwva dəyæg/ to pray (for someone). XXIII

/dwva kənæg/ to pray. XXIII

/dwva loTæg/ to pray (for someone). XXIII

دز

dwzz N thief. XI. 11.903

دزگ

dwzzæg V-I-I to steal. XI. 11.903

دزى

dwzzi N theft, stealing. XI. 11.903

دگر - دگ

dygə[r] A, Adv other, another, further, else. V.
5.602, 11.102, 16.800 (1)

دل

dyl N heart. V. 9.601

/dyləy səra daræg/ to love with heart and soul. XXX

/dyl daræg/ to fall in love. XXVIII

/dyl sərd buæg/ to be satisfied, at rest. XXVIII

/dyl swčæg/ to be jealous. IX

دلاسا

dylasa N consolation, solace, comforting,
soothing. XXVIII

/dylasa buæg/ to be consoled, comforted. XXVIII

/dylasa dəyæg/ to offer consolation, solace. XXVIII

/dylasa kənæg/ to console, comfort, soothe. XXVIII

دلبر

dylbər A, N attractive, fascinating; fascinating
one. [Lit. "heart-taking."] XXIX

دلبدى

dylbwDDi N encouragement. XXVIII

/dylbwDDi buæg/ to be encouraged. XXVIII

/dylbwDDi dəyæg/ to encourage. XXVIII

دل ایکم

dylekim A heart-fulfilling, satisfying; disappointing. XXVIII

/dylekim buæg/ to be, become satisfying; to be, become disappointing. XXVIII

دل ایکیمی

dylekimi N heart-fulfillment, satisfaction. [Also used in the negative sense of 'having one's heart full of': i. e. 'fed up with, sick of, disappointed with.'] XXVIII

دلیر

dylər A, N brave, gallant. XXIX

دلی

dylı A of the heart, heart (adj.). XXIX

دلجی

dyljəmi N assurance, condolence, comforting. XVI

/dyljəmi dəyəg/ to assure, satisfy, condole, comfort. XVI

دل کباب

dyl-kəbab A heart-roasted: sorrow-stricken, yearning (adj.). XXX

دلی

dylı N Delhi. XVIII

دلو

dyllo N storage-pot: large clay pot for storing water. VI. 6.206

دلمانگ

dylmanə[g] A desirous, willing, intent upon. XXX

/dylmanə[g] buæg/ to be, become desirous, willing, intent upon. XXX

/dylmanə[g] kənəg/ to make desirous, willing, intent upon. XXX

دلمانگی

dylmanəgi N desire, willingness, intention. XXII

/dylmanəgi buæg/ to desire, have the intention of. XXII

دلنگران

dylnygran A offended, displeased, annoyed. XXVIII

/dylnygran buæg/ to be, become offended, displeased, annoyed. XXVIII

/dylnygran kənəg/ to offend, displease, annoy. XXVIII

درگ

dyrəg V-I-II to tear, rip (intransitive). XVII. 17.502

دِرگ dyrræg V-I-I to tear, rip, rend (transitive). XIII.
17.502

دِشتار dyštar N fiancée, fiancée. XIII. 13.202

D

دادر DaDær N Dadar, a city in Pakistani Baluchistan.
XX

داه Da[h] N alarm. XXIV

/Da[h] buæg/ to be an alarm. XXIV

/Da[h] døyæg/ to give an alarm. XXIV

/Da[h] kənæg/ to receive an alarm, to hear an alarm and
take action. XXIV

/Da[h] pərrenæg/ to spread the alarm. XXVII

/Da[h] vøræg/ to receive an alarm. XXIX

داک Dak N mail, post. XI

دَاک Dak N Dak, a region in Pakistani Baluchistan.
XVI

دَاک Dak N, A plain (flat, open land); bare, plain,
empty. XXIII

/Dak buæg/ to be bare. XXIII

/Dak kənæg/ to make bare. XXIII

دَاکسر - دَاکتر Daksær [also /DakTær/] doctor. XI. 19.403
N

دَاکخانہ Dakxanə N postoffice. VI. 6.110, 11.104

دالر Dalær N dollar. XXVIII

دَارینگ Darenæg V-I-II to cause to collapse, knock down.
XIX. 19.301

دَبّی Dəbbi N (small) box, packet. XII. 12.200 (45)

دِگار Dəgar N land, earth, floor. V. 5.105, 5.805

دگارجمب

Dəgar-jwmb N earthquake. XVI

/Dəgar-jwmb [k]ayəg/ (earthquake) to occur. XVI

/Dəgar-jwmb buəg/ to be an earthquake. XVI

/Dəgar-jwmb [k]oštəg/ (earthquake) to cease. XVI

دگي

Dəggi N cow. [This word specifically denotes a cow; /gok/ also signifies "cow" but can be used as a generic term for both cows and bulls.] 0.462

دهي

Də[h]i N type of folk song. 29.1000, 30.400

دک

Dəkk N blow, stroke; score (in a game). [See also /dəkk/.] XXIII

/Dəkk buəg/ to be a score. [X-əy səra Dəkk buəg/ "to be ahead of X in score."] XXIII

/Dəkk dəyəg/ to make a score. XXIII

/Dəkk jənəg/ to strike (with an instrument). XXIII

/Dəkk vərəg/ to strike together, collide, be struck. XXVII

دکان

Dəkkān N "it," the player in a game who must compete against all the others. XXIII

دکگ

Dəkkəg V-I-I to hide, conceal. XV. 15.603

دل

Dəl N talus, slope covered with large rock fragments at the base of a mountain. XXX

دکگ

Dələg V-I-I to bite. 13.301

دل

Dəll N group, party. XVIII. 18.600 (9), 19.205, 20.200 (20)

دند

DənD N fine (penalty); tax charged on a herd of goats or sheep. XVIII. 20.400 (8)

/DənD gyrəg/ to fine. XVIII

دن

Dənn N plain, open area away from the city, outside. VIII. 8.200 (18), 17.104

/-əy Dənnā/ outside. VIII

دڻي	Dənni A	outside (adj.), foreign, external. XVII
دراڻنگ	Dəraenəg V-I-II	to cause to be knocked down, cause (someone) to knock (something) down. 19.401
دڙگ - دڙگ	Dərəg [also /dəRəg/] V-I-I	to collapse, fall down (house, wall, etc.). XVII. 19.301, 19.401
دس	Dəss N	address (of someone's house); clue, trace, information. IX, XXVI.
دول	Dəwl N	kind, type, sort, way, method, form, shape. VII. 7.302, 9.403, 9.501, 9.601, 12.200 (15), 14.200 (28), 18.200 (14), 18.600 (3)
	/Dəwl-Dəwl/ A	various kinds. XIV
دولدار	Dəwldar A	well-shaped, graceful, nice. XXVI
	/Dəwldar buəg/	to be, become well-shaped, graceful, nice. XXVI
	/Dəwldar kənəg/	to shape (something) well, put into good order, make graceful. XXVI
دولينگ	Delenəg V-I-II	to roll (transitive), cause to pass by. XXIX
دير	Der N	(large) pile, heap. XIX. 19.203
	/Der buəg/	to be piled, heaped. XIX
	/Der jənəg/	to cut and pile (as grass, hay, tree branches). XIX
	/Der kənəg/	to pile up, heap up. XIX
دي	Di N	strip of cloth, ribbon, bandage. XVII
ديل	Dil N	figure, form. XXIX. 18.600 (3)
ديل و دول	Dil-w-Dəwl N	figure-and-shape: appearance, form, shape. XVIII. 18.600 (3)
دو	Do N	large spoon, ladle. XXIII
دوبر	Dobər N	chest, breast. [Eastern Baluchi.] XXIX

ڏوڳ	Do[h]əg V-I-I	to carry off (in a vehicle, in one's arms, in several loads). XIX. 19.204
ڏوئي	Doi N	/Doi/, a children's custom. XXIII
ڏومب	Domb N	Domb, a lower caste who act as artisans, minstrels, etc. XIV. 14.200 (46), 15.903, 20.200 (11)
ڏونگ	Dong A	dilapidated, ramshackle. XXVIII /Dong buəg/ to be, become dilapidated, ramshackle. XXVIII /Dong kənəg/ to make dilapidated, ramshackle. XXVIII
ڏور	Dor N	deep river canyon. XXIX
ڏوريا	Dorya N	striped muslin cloth. XXIX
ڏريور	Drevər N	driver. XIV
ڏوڪ	Dwkk N	iron comb employed in weaving. 0.463
ڏنگ	Dwng N	band, gang (of brigands, robbers). XVI
ڏه	Dyh N	land, territory, country, area, region. VIII. 12.200 (32)
<u>e</u>		
اے	e D	this, these; he, she, it, they. I. 1.101, 1.301, 2.201, 2.202, 2.301, 5.102, 5.201, 5.402, 5.701, 5.801, 6.207, 7.602, 7.603, 15.901
اے ديم - ايديم	e-dem N, A	this way, hither. XXVIII /e-dem [k]ayəg/ to come this way. XXVIII /e-dem kənəg/ to move (something) this way. XXVIII
ايمني	eməni N	peace. [A more "Baluchi-ised" form of /əmn/ "peace."] XXVIII
ايران	eran. See /iran/.	

ایشیا	ešia N	Asia. XIX
ایشکء	eška Adv	on this side. III. 3.502, 3.601, 3.801, 3.901, 3.1001
	/-əy eška/	on this side of. III
ایش و آ	eš-w-a N	this-and-that: et cetera, and so forth. X. 10.200 (5)
	<u>f</u>	
فارموسا	farmosa N	Formosa. XXVIII
فرانس	fərans. See /pərans/.	
فٹبال	fwTbal. See /pwTbal/.	
فلیپائن	fylpayn N	the Philippines. XXVIII
	<u>g</u>	
گال	gal N	word (vocable), statement, talk. XIX. 19.104
گالتوار	gal-təvar N	pronunciation. XXIV
گام	gam N	pace, one and a half feet. XXIII. 19.206
	/gam jənəg/	to measure off by pacing. XXIII
	/gam kənəg/	to pace (a horse). XXIII
گانگوانز	gamgvanz A	long-paced. XXIX
گار	gar A	lost, destroyed. XV. 15.103, 16.400 (4), 18.200 (17), 18.600 (1)
	/gar buəg/	to be lost (an article, a person, etc.); to be destroyed. XV
	/gar kənəg/	to lose (deliberately); to destroy. XV

گاڑی	gaRi N	railway train; cart. XIV. 14.200 (14)
گچ	gəčč N	small group, gathering. XX. 20.200 (20)
	/gəčč buəg/	to be divided into small groups. XX
	/gəčč kənəg/	to divide into small groups. XX
	/gəčč-gəčča/	Adv in small groups. XX
گچگ	gəččə[g] A	grouped, gathered, clumped together. XXIX
گڈ	gəDD N	urial, wild sheep. XXIX
گل	gəl N	(political) party, group. XVII. 17.305, 18.600 (9)
گل	gəl N	rejoicing, happiness, celebration. IX. 19.304
	/gəl buəg/	to be rejoicing. IX
	/gəl kənəg/	to rejoice, celebrate. IX
گلگ	gələ[g] N	Persian melon. VII. 7.505
گلگ	gələ[g] N	herd (of horses). XXVII
گلہ پان	gələpan N	horse-herd, person who watches over a herd of horses. XXVII
گلگ	gəllə[g] N	wheat. VI
گل و بال	gəl-w-bal N	rejoicing-and-flight: jubilation, great rejoicing. XXVII
	/gəl-w-bal buəg/	to be jubilation. XXVII
	/gəl-w-bal kənəg/	to be jubilant, rejoice. XXVII
گندگ	gəndəg A	bad, evil. IV. 4.504, 13.603
گندیم	gəndim N	wheat. [Mainly Southern and Eastern Baluchi.] XXIX
گندگ	gəndəg V-I-I	to mend (with an awl, as shoes, leather-goods). XVII. 17.403

گنج	gənj N, A	treasure; rich, opulent. XXIX
گنوک	gənok A, N	mad, insane, crazy; lunatic. XXVIII
	/gənok buəg/	to be, become mad, insane. XXVIII
	/gənok kənəg/	to drive mad. XXVIII
گنوکچادی	gənok-čadi N, A	crazy fool, stupid fellow. XXII
گنوکى	gənoki N	madness, insanity. XXVIII
	/gənoki kənəg/	to act in an insane way. XXVIII
گننگ	gənTə[g] N	hour. XVII. 17.106
گپل	gəpəl N	(large) part, piece (of something). XVI. 16.200 (2)
گپت	gəpp N	conversation, chat, talk. XV. 15.106 17.202
	/gəpp jənəg/	to discuss, talk (about some specific matter). XV
	/gəpp kənəg/	to talk, chat. XV
	/gəpp zurəg/	to take (someone's) advice. XXVII
گپت و گپتار	gəpp-w-gwptar N	conversation-and-speech: talk, speech. XXVI
گپت و رپت	gəpp-w-rəpp N	conversation, discussion. XXVIII
	/gəpp-w-rəpp buəg/	to be a conversation, discussion. XXVIII
	/gəpp-w-rəpp kənəg/	to converse, discuss. XXVIII
گر	gər N	precipice behind a waterfall. XXIV
گردگ	gərdəg V-I-/gəšt/	to walk around, wander. XI. 17.105, 17.203
گردیگ	gərđi[g] A	circulating, revolving, changeable. XXIX
گردن	gərdyn N	neck. XXVIII

گرم	gərm A	hot, warm. IV
	/gərm gyɾəg/ to be, become excited, angry, upset. XXVII	
گَر	gərr N	mange. 0.4101
گَرَتی	gəRətti N	worry. XVII
	/gəRətti kənəg/ to worry. XVII	
گَرَمی	gəRi N	watch, clock. VI
گَرَو	gəRo N	cooking pot, kettle. XXVII
گشت	gəšt N	patrol, round, turn, time. XVII, XXVII. 17.105
	/gəšt kənəg/ to patrol, make a round (trip). XVII	
گت و گمان	gət-w-gwman N	guess-and-expectation: expectation. XXVIII
گٹ	gəTT A, N	busy, engaged, involved, trapped, surrounded; trackless mountain. VIII, XXIV
	/gəTT buəg/ to be busy, engaged; be trapped, surrounded, cut off, blocked. XXV	
	/gəTT kənəg/ to trap, surround, cut off, block; to urge, press, insist. XXV	
گٹور	gəTTor N	yearling male lamb. XXIX
گوال	gəvval N	cowherd. [Literary] XXIX
گوہر	gəwhər N	pearl, jewel. XXIX
گور	gəwr N, A	Zoroastrian. XXV
گورسی	gəwrəsi N	caring for, looking after, solicitude. XXVIII
	/gəwrəsi buəg/ to be cared for, looked after. XXVIII	
	/gəwrəsi kənəg/ to care for, look after. XXVIII	

گوربند	gəwrbənd N	Zoroastrian dam. XXVI
گوش	gəwš N	breeze. XXIX
	/gəwš kəššəg/	breeze to blow. XXX
گَز	gəzz N	tamarisk (tree). XXV
گَز	gəzz N	yard (measure). VI. 6.204, 19.206
گیدئی	gedəi A	foreign, external. XXVIII
گیدی	gedi N	world. [Literary.] 28.202
گیجگ	gejəg V-I-/getk/	to pour into, put. XIII. 17 409
گیش	geš A	more. VI. 6.304, 6.600
گیشتر	geštyr A, Adv	more, the most, often. XVI. 16.200 (20)
گین	gin N	breath. [Literary.] XXX
	/gin tən[k]arəg/	to harass, annoy, bother. XXX
گینرچ	ginryč N	cold, catarrh. XI. 11.205
	/ginryč buəg/	to have a cold. XI
	/ginryč gyrəg/	to catch a cold. XI
گیر	gir N	memory, grasp. XXIV
	/gir [k]arəg/	to remember. XXIV
	/gir [k]ayəg/	to come to mind, recall. XXIV
	/gir kənəg/	to grasp, hold tightly. XXIV
	/-əy gira [k]arəg/	to remind (someone). XXIV
گیرام	giram N	forgetting. XXIV
	/giram buəg/	to be forgotten. XXIV
	/giram kənəg/	to forget. XXIV
گیشگ	gišəg V-I-I	to untangle, set straight, set apart. XIX. 19.308. 20.400 (25)

گیشینگ	gišenəg V-I-II	to solve (a dispute); to explain, lay out, set in order. XIX. 19.308
گیش و گیوار	giš-w-givar N	untangling-and-parting: ordering, arranging, setting straight. XX. 20.400 (25)
	/giš-w-givar buəg/ XX	to be put in order, arranged, set straight.
	/giš-w-givar kənəg/ XX	to put in order, arrange, set straight.
گیوار	givar N	plait (the plait on one side of the central part in a woman's hair). XXX. 20.400 (25)
گو	go N	prize (in a race), trophy. XXV
	/go buəg/	to be a race for a prize. XXV
	/go kənəg/	to race (horses, etc.) for a prize. XXV
گودی	godi N	lady, madame (polite term). XXVIII
گوڈ	goD N	knee. 0.307
گوک	gok N	cow. II
گوکرت	gokwrt N	sulphur. XIX
گول	gol N	mirage. 0.411
گولی	goli N	tablet, pill. XII
گون - گوں	gon [also /gõ/] Prep	with, in the possession of, accompanying. V. 5.201, 5.202, 12.200 (51), 17.301, 17.408, 18.600 (10)
	/gõ buəg/	to accompany, go with. XII
	/gõ gejəg/	to put among. XXIX
	/gõ kənəg/	to cause to accompany, send with. XII
	/gõ kəpəg/	to be obtained, reached, fall to the lot of. XXIX
گوناپ	gonap N	picture, reflection. XXX
گونگ	gonə[g] N	resemblance, similitude, shape, form, reflection. XXIV

گور	gor N	grave. XXV
گور	gor N	wild ass. XXVI
گورگ	gorə[g] A	cool, cosy. XXIX
گورم	gorwm N	herd (of cows). XXIV
گورمپان	gorwmpan N	cowherd. XXIV
گوش	goš N	ear. XI. 14.200 (59)
	/goš darəg/	to listen. XIV
گوشت	gošt N	meat, flesh. VI
گون	gõ. See /gon/.	
گراگ	gradəg V-I-/grast/	to fry, boil, cook in oil or water (as curry). XII. 12.200 (52)
گران	gran A	expensive, heavy, difficult. IV. 7.902
گردگ	grədəg V-I-/grəst/	to be fried, boiled, cooked in oil or water, melted. XXIX
گرند	grənd N	thunder. XXX
گرندگ	grəndəg V-I-I	to thunder. XVII
گریوایننگ	grevaenəg V-I-II	to cause to cry, weep. XIX
گریوگ	grevəg V-I-/gret/	to cry, weep. XI
گریه	gri[h] N	collarbone. XXIX
گو	gu N	excrement. 0.410
گول	gul. See /γul/.	
گواچنی	gvačyni Adv	really, truly, certainly. IX

		/mā gvačyni/ Adv in reality, truly. XXX
گواه	gva[h] N	witness. XX
		/gva[h] buæg/ to be a witness. XX
		/gva[h] kənæg/ to make (someone) a witness. XX
گواهی	gva[h]i N	witness, evidence, testimony. XX
		/gva[h]i dəyəg/ to bear witness, give evidence. XX
		/gva[h]i gyræg/ to take, record evidence. XX
گوالگ	gvalæg N	flour-sack made of goats' hair. VI. 19.206
گوانک	gvank N	call, shout. XXIV
		/gvank buæg/ to be a call, shout. XXIV
		/gvank jənæg/ to call to, shout to. XXIV
		/gvank kənæg/ to call, shout. XXIV
گوانز	gvanz N	swing. XXVII
		/gvanz dəyəg/ to swing (something). XXVII
		/gvanz vəræg/ to swing to and fro. XXVII
گواپ	gvap N	loom. 0.4112
گواپینگ	gvapenæg V-I-II	to cause to weave. XIX. 19.301
گواران	gvaran N, A	raining, pouring. XXIII
		/gvaran buæg/ to be raining, pouring. XXIII
		/gvaran kənæg/ to rain, pour. XXIII
گوارگ	gvaræg V-I-/gvært/	to rain, fall (rain). IX. 9.604
گوارینگ	gvarenæg V-I-II	to cause to rain. XIX
گوارک	gvaryk N, A	ice, icicle; icy. XIX. 19.501
گوارگ	gvaRyg N	wild yellow tulip. XXX
گوات	gvat N	wind, air. IX. 9.604

/gvat kəʃʃæg/ to blow (wind). IX

گواتگر

gvatgyr A wind-catching, waving. XXVIII

گواتسری

gvatsəri N, A pride; proud. XXIX

گوازینگ

gvazenæg V-I-II to pass (transitive). XIX. 19.301

گوازی

gvazi N game, sport. X

/gvazi kənæg/ to play (a game). XI

گوازیگال

gvazigal N song used to accompany certain games. 29.1000

گوازیگر

gvazigyr N player. XXIII

گون

gvən N pistachio. XXV

گونڈ

gvənD A short (of time, thing). IV. 4.505

گونڈو

gvənDo N baby, infant. II

گوپگ

gvəpæg V-I-II to weave. X. 19.301

گور

gvər N breast, chest. III. 3.101, 14.200 (24), 17.503

/-əy gvəra/ beside, close to. III

/gvəra buæg/ to be wearing, have on (a coat, shirt, etc.). XIV

/gvəra kənæg/ to put on, wear (a coat, shirt, etc.). XIV

گورگ

gvəræg N lamb. XIX

گوربام

gvərbam N early dawn. XXVIII

گورم

gvərm N tide. [Makrani. In the Rakhshani area this word is used for "pool (in a dry riverbed)."] XXX

گورویگ

gvər-w-geg N environs, surroundings. XXVI

/-əy gvər-w-gega/ around, surrounding, in the environs of. XXVI

گوزگ	gvəzəg V-I-/gvəst/	to pass, pass by. VII. 7.801, 19.301
گبگبار	gwbgwbar A	gloomy and mute, dark, severe. XXIX
گد	gwd N	(woman's) headcloth. V. 5.803
گدء	gwDDa. See /gwRa/.	
گدگ	gwDDəg V-I-I	to cut (with a chopping motion), to chop, hack, chop down. XI. 11.402
گدمی	gwDDi A	last, latter; remainder. VIII. 8.200 (26)
گهار	gw[h]ar N	sister. II. 8.200 (2)
گهارزاتک	gw[h]arzatk N	sister's child: nephew, niece. 10.200 (18)
گل	gwl N, A	rose; rosy. XXIX
گلاب	gwlab N, A	rose; rosy. XXVIII
گلام	gwlam N	(male) slave. XIII. 13.103
گلبوگ	gwlbog N	finger. [Literary in Rakhshani Baluchi.] XXIX
گل زمین	gwl-zəmin N	rose-land; beautiful land, world. [Poetic term for "the land, " "the earth. "] XXVIII
گمان	gwman N	idea, thought, expectation, suspicion. XXVI
	/gwman buəg/	to have an idea. XXVI
	/gwman kənəg/	to think, suspect. XXVI
گمبزر - گمبند	gwmbwz N	tomb. XVIII
گناه	gwna[h] N	sin. XV
	/gwna[h] kənəg/	to commit sin. XV

گپتار	gwptar N	saying; works of a poet. XVIII
گرک	gwrk N	wolf. XI
گُرگ	gwrræg V-I-I	to growl. XXII
گرا - گرطء	gwRa [also /gwDDa/] Conj	then, then afterwards. IX. 9.502, 11.101, 15.501, 19.101, 19.201
گش	gwš N	stud ram, male sheep or goat used for breeding purposes. 0.411
گشاد	gwšad N	capability, talent. XVIII
گشان	gwšan N	(woman's) headcloth. [= /gwd/.] 5.803
گشگ	gwšæg V-I-II	to say, tell. VII
گشن	gwšn N	hunger. [Other dialects have /gwžn/.] XIII
گشنگ	gwšnæg A	hunger. [Other dialects have /gwžnæg/.] XI
گشتانک	gwštank N	speech. XV. 19.305
		/gwštank dəyæg/ to give a speech. XV
گشتن	gwštyn N	saying, statement, talk (what is said). XIX. 19.108
گتالو	gwtalo A	foggy, fog-covered. XXIII
گٹ	gwTT N	throat, tone (of voice). XXII
		/yəkk gwTTa/ Adv with one voice, in chorus. XXIII
گیاب	gyab N, A	grass, verdure; grassy. XXIX
گچین	gyčen A	selected (the best from among a group), chosen, elected. XVII. 17.306
		/gyčen buæg/ to be elected, selected, chosen. XVII
		/gyčen kənæg/ to elect, select, choose. XVII

گچینکار	gyčenkar A, N	electing; elector. 17.306
گچینکاری	gyčenkari N	election. XVII. 17.306
گردان	gydan N	nomad's tent. IX. 9.406
گهتری	gy[h]təri N	betterment. XVII
گل	gyl N	clay. XXX
گلاس	gylas N	glass (for drinking). V
گلگ	gylə[g] N	complaint, remonstrance. XXX
	/gylə[g] buəg/	to be a complaint, remonstrance. XXX
	/gylə[g] darəg/	to have a complaint. XXX
	/gylə[g] kənəg/	to complain, remonstrate. XXX
گلگدار	gyləgdar N, A	complainant, plaintiff. XXX
گندگ	gyndəg V-I-/dist/	to see. VII. 10.200 (54)
گند و چار	gynd-w-čar N	see-and-look: deliberation, consideration. XX
	/gynd-w-čar buəg/	to be deliberated, considered. XX
	/gynd-w-čar kənəg/	to deliberate, consider. XX
گپتن	gyptyn N	grasping, seizing, catching, buying. 19.108
گراینگ	gyraenəg V-I-II	to cause to be grasped, seized, caught, bought. XIX
گرگ	gyrəg V-IV-/gypt/	to grasp, seize, catch, buy. VII. 7.501, 7.504, 7.801, 11.205, 12.200 (8), 15.204, 16.800 (8)
گرؤ	gyrəo N	hostage, security. XX. 20.400 (3)
	/gyrəo buəg/	to be, become security. XX
	/gyrəo darəg/	to keep as security. XX
	/gyrəo dəyəg/	to give as security. XX
	/gyrəo gyrəg/	to take, accept as security. XX

/gyrəo kənəg/ to make (something one's) security. XX

گِرَو

gyrəw N flute. XIV. 14.200 (47, 63)

/gyrəw jənəg/ to play the flute. XIV

گِرَد - گِرَد

gyrd [also /gyRd/]
A round. IV

گِرَدگِيس

gyrdges N area. XVI

گِرَوک

gyrok N lightning. XXIX

گِرَر

gyrr N dragging, mark or trail where something has been dragged. XXVII

/gyrr buəg/ to be dragged. XXVII

/gyrr kənəg/ to drag. [= /gyrrəg/.] XXVII

گِرَرگ

gyrrəg V-I-I to drag off. XI

گِيس

gys N house, home. I

گِيس گودى

gys-godi N mistress of the house. XXIII

گِيس وَاچگ

gys-vajə[g] N master of the house, head of a household. XXIII

Y

غَاو

γav N complaint (against someone). XVII.
17.303

/γav kənəg/ to complain (against someone). XVII

غَازى

γazi N warrior, hero, person who fights for a noble cause. XXIX

غَدَار

γəddar N waterless desert, wilderness. XXIX

غَم

γəm N sorrow, grief. XXVIII

/γəm buəg/ to be sorrow, grief. XXVIII

/γəm dəyæg/ to cause sorrow, grief. XXVIII
 /γəm kənæg/ to sorrow, grieve. XXVIII
 /γəm vərəg/ to feel sorrow, suffer grief. XXVIII

غمی میراس - غمی میراث

γəmi miras N lands given in return for military service. XX. 14.200 (32), 20.400 (8, 19)

غموار

γəmvar N, A sympathiser, comforter. XXVIII

غمزدی

γəmpzədi A sorrow-stricken, sorrowful. XXIX

غور

γəwr N nourishing, cherishing, feeding well. XXVIII

/γəwr buæg/ to be nourished, cherished, fed well. XXVIII
 /γəwr kənæg/ to nourish, cherish, feed well. XXVIII

غیرت

γəyrətt N honour; zeal. 0.483

غزل

γəzəl N /γəzəl/, a type of poem. XXX. 30.100, 30.600

غہگ

γəžžæg V-I-I to be, become angry, boil with rage, fume. 0.312

غوشتم

γošwm N abundance, large number, large herd, swarm. VIII

غول - گول

γul [also /gul/] N giant, demon. 0.312

h

ہاڈال

[h]aDal N skeleton. 0.462

ہائے

[h]ae Interj woe! alas! XXVIII

ہاجی - حاجی

[h]aji N pilgrim (person who makes the /[h]əjj/, the Islamic pilgrimage). XIX

ہاک - حاک

[h]ak N dirt, earth, soil, dust. V. 5.805, 14.200 (25)

ہاکوت - حاکوت

[h]akot N earth-pile, heap of dirt. XIV. 14.200 (25), 19.203

هاكم - حاكم	[h]akym N, A	governor, ruler; ruling, royal. XVI, XXX
هال - حال	[h]al N	state, condition; news, information. IV, XXVIII. 17.310
		/[h]al dəyæg/ to inform, give news. XXVIII
		/[h]al rəsæg/ to receive information, news. XXVIII
هالو	[h]alo N	/halo/, a type of marriage song. XXIX. 29.800
		/[h]alo kənæg/ to sing a /halo/. XXIX
هالتاك - حالتاك	[h]altak N	newspaper. XVII. 17.310
هامگ - هاگ	[h]amə[g] A	raw, unripe, uncooked, nonpermanent (as an unpaved road), immature. XV. 15.305
هامين	[h]amen N	August, the harvest season. [Makrani.] XXX. 19.310
هامون	[h]amun N	lake. XVI
هان - هان - خان - كان	[h]an [also /xan/, /kan/] N, A	king, khan, lord; lordly, kingly. XXIII, XXIX
هار	[h]ar N	flood. XV
		/[h]ar kənæg/ to flood. XVI
هاری	[h]ari A	flood (adj.), flooding. XXIX
هاروس - عاروس	[h]aros N	marriage, wedding. V
		/[h]aros buæg/ to be a marriage, wedding. XVI
		/[h]aros gyndæg/ to find a marriage partner, get married. XXVIII
		/[h]aros kənæg/ to marry. XVI
هاتون - حاتون	[h]atun N	lady (honorific). XVIII. 18.200 (7)
هاتر - حاطر	[h]atyr N	heart. [Originally /xatyr/ in Arabic.] XXIX

/-əy [h]atyrə/ for the sake of. XXIX

ہاؤ	[h]aw [also /[h]əw/] Interj	yes. III. 3.1202
ہاؤر	[h]awr N	rain. IX. 9.604
	/[h]awr gvarəg/ to rain. IX	
ہاؤر - حاضر	[h]azyr A	present, at hand. XXX
	/[h]azyr buəg/ to be, become present, be at hand. XXX	
	/[h]azyr kənəg/ to present, bring before, lay before. XXX	
ہاں	[h]ā Interj	yes. III. 3.1202
ہبیر - خبر	[h]əbər N	word, matter, news, talk, thing. VII. 7.203, 15.106, 17.202, 19.104
	/[h]əbər zurəg/ to draw a conclusion, infer. XXVIII	
ہبیرتاک - خبرتاک	[h]əbərtak N	newspaper. 17.310
ہبیروہال - خبروہال	[h]əbər-w-[h]al N	news-and-condition: news, information. XXIV
ہبیرگ	[h]əbdə[g] A	seventeen. VI
ہڈ - حد	[h]ədd N	border, boundary line, place. VII. 7.605, 12.200 (32)
	/-əy [h]ədda/ at the place of, near, by, at, <u>chez</u> . VII	
ہڈیس - حدیث	[h]ədis N	narration; tradition relating an act or saying of the Prophet Muhammad. XXIX. 29.100
ہڈ	[h]əDD N	bone. XIII
ہڈ - او	[h]əDD PA	standing, erected, built; stopping, waiting. XVII. 17.107
	/[h]əDD buəg/ to be built, constructed, composed, established. XVII	
	/[h]əDD dəyəg/ to stop (someone), cause to stand, make wait. XVII	
	/[h]əDD kənəg/ to build, construct, compose, establish; to stop, come to a standstill, wait. XVII	

هَدَّگِير - اَدَّگِير	[h]əDD-gir N, A	supporter, sympathiser, confidant. XXVIII
هَگَازِي	[h]əgazi N	classical singer, classical musician. XIV. 14.200 (46)
هَچّ - هَجّ	[h]əjj N	Hajj (the Islamic pilgrimage). XIX /[h]əjj kənəg/ to perform the pilgrimage. XIX
هَکّ - هَتّ	[h]əkk N, A	right, due; true, real, genuine. XIV, XXVIII. 14.200 (57) /[h]əkk dəyəg/ to give (someone his) due; to pay (a salary, a debt, etc.). XIV
هَلاص - هَلاص	[h]əlas. See /əlas/.	
هَلَه	[h]ələ N, Interj	hurry, commotion, tumult; hurry up! XXVII /[h]ələ buəg/ to be hurry, commotion, tumult. XXVII /[h]ələ kənəg/ to hurry, make haste. XXVII
هَلک - هَلق	[h]əlk N	village. IV
هَلکِوَاچَک - هَلقِوَاچَک	[h]əlk-vagə[g] N	village-headman. XVIII
هَلگ	[h]əlləg V-I-I	to stop, finish, end. XVI. 16.200 (10)
هَم - هَم	[h]əm [also /əm/] Part	also, too. VI. 6.701, 6.801, 7.502, 7.702, 8.200 (30)
هَمباز	[h]əmbaz N	embrace. XXIX /-əy [h]əmbaza buəg/ to be in someone's embrace. XXIX /[h]əmbaz buəg/ to be embraced. XXIX /[h]əmbaz kənəg/ to embrace. XXIX
هَمبازگ	[h]əmbazəg V-I-I	to embrace, welcome. XXX
هَمبَل	[h]əmbəl N	fellow. XII. 12.200 (1)
هَمبو	[h]əmbo N, A	fragrance, perfume; fragrant, perfumed. XXIX

هەمدل	[h]əmdyl N, A	friend; friendly, sympathetic. XXIX
هەمگیر	[h]əmgir N	overwhelming, overrunning (from all sides). XXX
	/[h]əmgir buæg/	to be overwhelmed, overrun (from all sides). XXX
	/[h]əmgir kənæg/	to overwhelm, overrun (from all sides). XXX
هەمگونگ	[h]əmgonə[g] N	resemblance, resembling, similarity. XXIV
	/[h]əmgonə[g] buæg/	to resemble, be similar. XXIV
	/[h]əmgonə[g] kənæg/	to cause to resemble, make similar. XXIV
هەمراە	[h]əmra[h] N, A	companion, fellow-traveller. XVIII
هەمراہی	[h]əmra[h]i N	companionship, company. XXVII
	/[h]əmra[h]i buæg/	to be in company. XXVII
	/[h]əmra[h]i kənæg/	to keep company. XXVII
هەمراز	[h]əmrəz N, A	confidant, bosom friend. [Lit. "same-secret." Literary.] XXX
هەمساڭ	[h]əmsayə[g] N	neighbour. XIII
هەمسەلە - هەمسلال	[h]əmsələ A	united, agreed, having the same opinion, purpose, or plan. XIX. 19.603
	/[h]əmsələ buæg/	to be united, agreed. XIX
هەمسانگ	[h]əmsəng A	equal, level, on a par. XXVIII
	/[h]əmsəng buæg/	to be equal, level, on a par. XXVIII
	/[h]əmsəng daræg/	to keep equal, level, on a par. XXVIII
	/[h]əmsəng kənæg/	to make equal, level, place on a par. XXVIII
هەمسەری	[h]əmsəri N	equality, equivalence; friendship (between two equals in age, etc.). XXX
	/pə [h]əmsəri/	A, Adv equal, equivalent; equally. XXX

همزبان	[h]əmzwban N	confrere, confidant. [Lit. "same-language."] XXX
هَند	[h]ənd N	place, area, region. XII. 12.200 (32)
هَندگ - کَندگ	[h,k]əndəg V-II-I	to laugh. VII. 7.301
هَپوک	[h]əpok N	co-wife (kinship term used by one wife to another in a polygynous family). XIX. 19.107
هَپت	[h]əpt A	seven. VI
هَپتاد	[h]əptad A	seventy. VI
هَپتار	[h]əptar N	hyena. XIX
هَپتگ	[h]əptə[g] N	week; Saturday. XIII
هَر - حَر	[h]ər N	donkey. V
هَر	[h]ər A	each, every. V. 5.802, 6.106, 7.202, 9.501, 12.200 (3), 19.307
		/[h]ər čon bÿbit/ Adv in any case, no matter what, without fail. XVIII
		/[h]ər dē ky/ Conj whenever. [Also /[h]ər kədē ky/, /[h]ər kədi ky/, or /[h]ər vəxt ky/.] IX
		/[h]ər Dəwl ky/ Conj however. IX
		/[h]ər kəss ky/ Conj whoever. IX
		/[h]ər kwja ky/ Conj wherever. IX
		/[h]ərdw/ A both. VI, XII
هَراب - حَراب	[h]ərab A	bad, out of order, of poor quality. IV. 4.504
هَرچ - حَرچ	[h]ərč N	costs, expense, spending. XX
		/[h]ərč buəg/ to be spent. XX
		/[h]ərč gyrəg/ to take, accept the costs, expenses (of something). XX
		/[h]ərč kənəg/ to spend. XX
هَرگونگ	[h]ərgonə[g] A	every sort, every kind. XXVI

هَرگ	[h]ərrə[g] N	saw (tool). 0.471
هَرَب	[h]əRəb N	jaw. 0.473
هَرگ	[h]əRəg V-I-I	to tangle with. 9.101
هَسَد - هَسَد	[h]əsədd N	enmity, hatred, anger. XXIX
هَشْت	[h]əšt A	eight. VI
هَشْتَاد	[h]əštad A	eighty. VI
هَشْتَلِي	[h]əttəli N, A	(metal) band, ring (fastened around a pillar, pole, etc. to strengthen it); strong, tight, firm. XXIX
هَو	[h]əw. See /[h]aw/.	
هِيَا - حِيَا	[h]əya N	shame, modesty. XXVIII /[h]əya buəg/ to be ashamed, modest. XXVIII /[h]əya kənəg/ to feel shame, to act modestly. XXVIII
هِيَال - حِيَال	[h]əyal N	thought, opinion. IX. 9.601
هِيَالْدَارِي - حِيَالْدَارِي	[h]əyaldari N	caring for, watching over. XXVI /[h]əyaldari buəg/ to be cared for, watched over. XXVI /[h]əyaldari kənəg/ to care for, watch over. XXVI
هِيَالِي - حِيَالِي	[h]əyali A	desirous, willing. XXIX /[h]əyali buəg/ to be desirous [of], willing [for]. XXIX
هِيَات - حِيَات	[h]əyat N	life. X. 10.200 (17)
هَيْر - خَيْر	[h]əyr N	wellbeing. VIII
هَيْرَات - حَيْرَات	[h]əyrat N	alms, charity. XXIII /[h]əyrat buəg/ to be offered as alms. XXIII /[h]əyrat dəyəg/ to give alms. XXIII /[h]əyrat kənəg/ to offer (something) as alms. XXIII

هزار	[h]əzar A	thousand. VI
هزارى	[h]əzari A	of a thousand, worth a thousand (rupees, etc.). XXIX
هزډگ	[h]əʒdə[g] A	eighteen. VI
هیل	[h]el N	habit, custom, learning. X. 10.200 (44)
		/[h]el dəyæg/ to train, habituate (someone to something). XXIV
		/[h]el kənæg/ to learn, accustom oneself to, habituate oneself to.. X
هیلاک	[h]elak A	expert, skilled, trained. XXVI
		/[h]elak buæg/ to be, become expert, skilled, trained. XXVI
		/[h]elak kənæg/ to train, teach (someone) a skill. XXVI
هیلمند	[h]elmwnd N	Helmund, a river in Afghanistan which flows into a lake of the same name in Iran. XVI
هیمو - جیمو	[h]eməv N	tent. [Literary, Eastern Baluchi.] XXIX
هیر - ایر	[h]er Adv	down. X
		/[h]er bəɾæg/ to swallow, gulp down. XXIX
		/[h]er geʒæg/ to put down, take down. XXVII
		/[h]er kənæg/ to put down, set down, place, put, keep. X
		/[h]er kəpæg/ to get down, get off, disembark. XII
		/[h]er reʒæg/ to pour upon, fall upon. XXIX
هیرات	[h]erat N	Herat, a city and province in Afghanistan. XVI
هیرگوات	[h]er-gvat N	south (or southwesterly) wind, cool sea breeze. XXX
هیبجگ	[h]ijæg V-I-I	to be startled. 13.301
هیروپ	[h]irop N	windstorm, cold winter wind. XV. 15.504

		/[h]irop kənæg/ (windstorm) to blow. XVI
هیر و ہار	[h]ir-w-[h]ar N	cyclone-and-flood: cyclone, violent wind and rain storm. XXX
ہیوگ	[h]ivəkk A, Adv	alone, by oneself, only. XV. 15.502
ہیزگ	[h]izəkk N	churn: skin bag in which milk is shaken to produce butter. XXVIII
ہون - خون	[h]on N	blood. XI
		/[h]on jənæg/ to smear with blood. XXIII
		/[h]on kənæg/ to bloody, make bloody. XXIX
ہون بہا - خون بہا	[h]on-bəha N	blood-money. XVIII. 18.200 (1), 18.600 (2)
		/[h]on-bəha dəyæg/ to pay blood-money. XVIII
		/[h]on-bəha gyræg/ to take, receive blood-money. XVIII
ہونگری - خونگری	[h]ongyri N	bloodshed, blood-revenge. XVIII
ہونی - حونی	[h]oni A	bloody. XXIII
		/[h]oni buæg/ to be, become bloody. XXIII
		/[h]oni kənæg/ to make bloody. XXIII
ہور	[h]or. [Makrani.]	See /əvar/.
ہورک	[h]ork A	empty. XI
		/[h]ork buæg/ to be, become empty. XI
		/[h]ork kənæg/ to empty. XI
ہوش	[h]oš N	consciousness, senses. XXIX
ہوشگ - خوشگ	[h]ošə[g] N	ear (of grain). XXIX
ہوشینگ	[h]ošenæg V-I-II	to train (an animal). XXV
ہوٹل	[h]oTəl N	hotel, restaurant. VIII
ہوٹلواجگ	[h]oTəlvajə[g] N	restaurant-keeper, hotel-keeper. XII

هول	[h]ul N	plunder, looting. XV
		/[h]ul buæg/ to be plundered, looted. XV
		/[h]ul kənæg/ to plunder, loot. XV
هور - تور	[h]ur N	hourī, handmaiden of paradise. XXIX
هبت - حبت	[h]wbb N	love, passion. XXX
هدا - حدا	[h]wda N	God. XVIII
هدائی - حدائی	[h]wdai A	of God, Divine. XXIX
هکم - حکم	[h]wkm N	order, command. XIII
هکومت - حکومت	[h]wkumətt N	government, state. XVI. 16.600 (8)
هلقو - هلقو	[h]wlkəv N	district. XX. 20.400 (19)
هلت	[h]wll N	helmet. 0.412
همار - حمار	[h]wmar A, N	languorous, languishing, intoxicated; intoxication. XXVIII, XXX
		/[h]wmar buæg/ to be, become languorous. XXVIII
		/[h]wmar kənæg/ to cause to be languorous, languishing. XXVIII
همارچم - حمارچم	[h]wmar-čəmm A	languorous-eyed. XXIX
هنرکار	[h]wnərkar N	artisan, technician. XIX. 20.400 (38)
هرجین - حرجین	[h]wrjin N	saddlebag. XXVII
هرماگ - حرماگ	[h]wrmag N	date. V
هترگ	[h]wrtə[g] A	crushed to bits, pulverised. XXX
		/[h]wrtə[g] buæg/ to be, become crushed to bits, pulverised. XXX
هشک - حشک	[h]wšk A	dry. XI

/[h]wšk buæg/ to be, become dry. XI
 /[h]wšk kənæg/ to dry (transitive). XI
 /pə [h]wška/ Adv for nothing, for free. XXVII

ہشکیچ - خشکیچ

[h]wškič N date[s] which have been boiled dry in order to produce syrup. XXIX

ہیچ

[h]yčč A, Adv any, at all. IV. 4.603, 4.604, 7.1002

/[h]yčč bər/ Adv at any time, never. XVIII

/[h]yččkəss/ anyone, anybody, no one, nobody. IX

ہیچانگ

[h]yččanæg V-I-I to sneeze. XIX

ہیچانینگ

[h]yččanenæg V-I-II to cause to sneeze. XIX

ہیچی

[h]yčči N anything, something. IV. 4.603, 4.604

ہجر

[h]yjr N separation (from a loved one). [Literary.] XXX

ہکایت - حکایت

[h]ykayət N narration, story. XXIX. 29.100

ہگ

[h]ykkæg V-I-I to hiccough. 9.101

ہکمت - حکمت

[h]ykmətt N miraculous skill, knowledge. XXVIII

ہند

[h]ynd N India. XIII

ہندی

[h]yndi N Hindi (language). XXVI

ہندگ

[h]yndi[g] N, A Indian; Indian sword. XVI, XXIX

ہندستان - ہندوستان

[h]yndwstan N India. XVIII

ہنّام - حنّام - ہنّی - حنّی

[h]ynnam [also /[h]ynni/] N henna. XX

/[h]ynnam jənæg, kənæg/ to apply henna. XX

ہنّی - حنّی

[h]ynni. See /[h]ynnam/.

ہر

[h]yrr N baby-camel (up to six months of age). XVIII

ہساب - حساب [h]ysab N account, reckoning, bill; mathematics. XXII

/[h]ysab buəg/ to be calculated, counted. XXII

/[h]ysab kənəg/ to calculate, count; to settle a bill. XXII

ہسپتال

[h]yspətal N hospital. XI

ہشت - حشت

[h]yšt N brick. XV

ہزم - حزم

[h]yzm N immediate family, close relations. XXVI

ہزمت - خدمت

[h]yzmətt N service. XIV

/[h]yzmətt kənəg/ to serve, do a service. XIV

i

ایران

iran N Iran, Persia. XIV

ایرانی

irani N, A Irani, Persian. XVI

ایسائی - عیسائی

isai N, A Christian. XXV

ایوز

ivoz N wild hound. XXVI

j

جا

ja N place. [= /jagə[g]/. Literary.] XXIX

جاگ

jagə[g] N place. VII. 7.605, 12.200 (32)

جاگیر

jagir N estate, feudal lands. XVIII

جاگ

ja[h]əg V-I-I to chew. 13.301

جاہل - جال - جہل

ja[h]l A down, deep, low. XIV. 14.200 (28)

/ja[h]l buəg/ to be down, deep, low. XIV

/ja[h]l kənəg/ to lower, take down from a high place. XIV

/ja[h]l kəpəg/ to subside, become less, lower. XVIII

جائی

jai A, Adv

definite, proper, unequivocal, irrefutable, definitive; definitely. XXIII, XXIX

/jai buəg/ to be definite, proper; to be in the proper place. XXIII

/jai kənəg/ to make definite, proper; to put in the proper place. XXIII

جال

jal N

net. XXIX

جامگ

jaməg N

shirt. III. 5.803

جان

jan N, A

body; life, spirit; dear, beloved [after a noun (and particularly after a personal name)]. V, XXVIII

جاندم

jandwm N

south. VII. 7.604, 14.200 (34)

جاندمی

jandwmi A

southern. XV.

جانی

jani A, N

of life, relating to life, physical; of the spirit; dear one, beloved. XVIII, XXIX

جانسلامتی

jansəlamətti N

health. XIX

جاپان

japan N

Japan. XXVIII

جار

jar N

announcement; sound of a drum, roar, loud noise. XIV, XXX

/jar buəg/ to be announced, be a roar. XIV, XXX

/jar jənəg/ to announce, make a roar. XIV, XXX

جارگ

jaRi[g] A

studded, inlaid (with metal, jewels, etc.). XXIX

جاتگ - جاتگ

jati[g] [also /jatti[g]/] N

witch. XXX

جاز - جهاز

jaz [also /jə[h]az/] N

ship, vessel. 15.503

جائزير	jazir N, A	successor, replacement; succeeding, replacing. XXIX
جڊڪ	jədwkk N	hedgehog. [/dəjwkk/ in other dialects.] 0.462
جڱا	jəgga N	outcry, din, uproar. XXX
جهاز	jə[h]az. See /jaz/.	
جهاں جَل	jə[h]ā-jəll A	world-keeping: wealthy, affluent, prosperous. XXX
جهودي.	jə[h]udi N, A	Jew, Jewish. XXV
جل	jəl N	mountain rivulet, streamlet. 0.4102
جَل	jəll N	case, cover. XIX
جڱگ	jəlləg V-I-I	to stop (a thrown object, a person from advancing), to block the way, obstruct. XV. 15.505
جلوه ناک	jəlvənak A	glorious, splendid. [Literary.] XXX
جَلشک	jəlyšk N	gas (natural gas). XIX
جم	jəm N	all, totality, community, collection. XXVI
		/jəm buəg/ to be collected, gathered. XXVI
		/jəm kənəg/ to collect, gather. XXVI
جھبر	jəmbər N	cloud. XV
		/jəmbər bəndəg/ clouds to gather. XXIX
جمي ميراس - جمي ميراث	jəmi miras N	land owned by the tribe as a whole. 14.200 (32)
جمي راجي	jəmiraji A, N	communist, communistic. XXVIII
جن	jən N	wife; woman. III, XXIX. 18.200 (8)

جنگ	jənəg V-V-/jət/	to beat, shoot. VII. 7.601, 7.801, 14.200 (63)
جنين	jənen N	woman. XVIII. 18.200 (7, 8), 20.200 (9)
جنگ	jəng N	war, battle. XIV. 16.800 (1)
	/jəng buəg/	to be a war, battle. XXVIII
	/jəng dəyəg/	to incite to war, cause to fight. XVI
	/jəng kənəg/	to fight a war, battle. XXVIII
جنگبندی	jəngbəndi N	ceasefire. XIX
	/jəngbəndi buəg/	to be a ceasefire. XIX
	/jəngbəndi kənəg/	to effect a ceasefire, end a war. XIX
جنگی	jəngi A	warlike, martial. XXIX
جنگ و جیڑہ	jəng-w-jeRə N	fight-and-quarrel: quarrelling, squabbling, contention. XVI. 16.800 (1)
	/jəng-w-jeRə buəg/	to be quarrelling, squabbling, contention. XVI
	/jəng-w-jeRə kənəg/	to quarrel, squabble, XVI
جنگ و مڑائی	jəng-w-myRai N	war-and-fighting: warfare. XVIII
جنجال	jənjəl N	quarrel, dispute, wrangling. XXVI
	/jənjəl buəg/	to be, become a quarrel, dispute, wrangling. XXVI
	/jənjəl kənəg/	to quarrel, dispute, wrangle. XXVI
جڻ	jənn N	wedding procession. XX. 20.200 (1)
جنوزان	jənozan N	widow. XXVI
جنتر	jəntər N	hand-mill for grinding flour. 0.4111
جڙ	jərr N	cloth, clothing. [Eastern Baluchi.] XXVII

جسکینگ	jəskənəg V-I-II	to cause to shake, shudder, quake (as an earthquake, bombardment, etc.). XXVIII
جسّ	jəss N	approbation, acclaim, praise. XXVII
	/jəss dəyəg/	to acclaim, laud, praise. XXVII
جتّ	jətt N	camel-driver. 0.4101
جٹ	jəT N	live ashes, ashes in which there is still heat. XXVIII
	/-əy səra jəT kəpəg/	to have to make haste, be in a hurry. XXVIII
جٹّ	jəTT N	Jat, a term for several related non-Baluchi tribes residing in Baluchistan and Sindh. XVIII
جواب	jəvab N	answer, reply. XV. 17.205
	/jəvab dəyəg/	to answer, reply. XV
	/jəvab gərdenəg/	to answer, reply. XXII
جو	jəw N	barley. XXIX
جور	jəwr N, A	sp. of poisonous plant: sweet-scented oleander (nerium odorum); bitter, poisonous. XXVI
جوز	jəwz N, A	walnut; walnut-like, sweet. XXIX
جوزگ	jəwzə[g] N	emotion, sentiment. XXX
جزیہ	jəziə N	tax on non-Muslims. XX
	/jəziə dəyəg/	to pay the /jəziə/. XX
	/jəziə gyrəg/	to take, accept the /jəziə/. XX
جیل	jel N	fetter, gyve. XXIX
جیرگ	jeRə[g] N	quarrel. XVI. 16.800 (1)
	/jeRə[g] buəg/	to be, become a quarrel. XVI
	/jeRə[g] kənəg/	to quarrel. XVI

جی	ji Part	term of respect; vocative particle: O!. X, XXIX. 10.200 (27)
جیہائینگ	ji[h]aenəg V-I-II	to cause (someone) to make (someone) run away, flee; cause (someone) to drive away. XIX. 19.401
جیہگ	ji[h]əg V-I-/jyst/	to run away, flee. XI. 19.301, 19.401
جیہینگ	ji[h]enəg V-I-II	to cause to run away, cause to flee, drive away. 19.301
جیرہ و جاگہ	jirə-w-jagə N	ration-and-place: commissariat, board and lodging. XX
	/jirə-w-jagə dəyəg/	to provide board and lodging. XX
جوگن	jogyn N	wooden mortar. 0.4111
جوه	jo[h] N	stream. I. 16.200 (17)
جوہد - جوہد - جُہد	jo[h]d N	struggle, striving. XXVIII
	/jo[h]d buəg/	to be struggle, striving. XXVIII
	/jo[h]d kənəg/	to struggle, striving. XXVIII
جوگک	jokəg V-I-I	to lean on. 13.301
جوڑ	joR A	well, healthy, built, made, joined, constructed. IV. 19.301
	/joR buəg/	to be made, built, constructed, healed, made well. 19.301
	/joR kənəg/	to make, build, construct, to heal, make well. VII
جوڑینگ	joRenəg V-I-II	to make, build, construct, heal, make well. [= /joR kənəg/.] 19.301
جوش	još N	boiling, ebullience, rage, enthusiasm. XVIII. 18.600 (10)
	/još [k]ayəg/	to become furious, enraged. XVIII
	/još dəyəg/	to boil (transitive). XVIII
	/još gyɾəg/	to come to a boil. XVIII
	/još kənəg/	to boil (with rage, fervour). XVIII

/još vəræg/ to boil (intransitive). XVIII

/još zuræg/ to be overcome by rage, become furious.
XVIII

جُود

jud N pasturage. [= /zid/.] XXIX

جُور

juR N colon, lower intestine. 0.410

جُوان

jvan A good, nice, pretty. IV. 4.503

جُوانی

jvani N goodness, niceness, virtue, good quality.
XVIII. 18.400 (1)

/pə jvani/ Adv nicely, pleasantly, courteously, well.
XVIII

جُلّ

jwll N cover (cloth cover thrown over animals
to keep them from the cold). XXIX

جماء - جمعه

jwma N Friday. XIII

جماعت - جماعت

jwmayt N class (in school). IX

جپ

jwpp N jump, leap. XV. 15.405

/jwpp jənæg/ to jump (down off of). XV

جپت

jwt N, A pair (of objects); side by side, paired.
XXVIII

/jwt buæg/ to be a pair, be side by side. XXVIII

/jwt kənæg/ to pair, place side by side. XXVIII

جرب

jrabb N stocking. XV

جُرط

juR N cloudbank (mass of dark, heavy clouds).
XXX

/juR bəndæg/ cloudbank[s] to gather. XXX

جُرگ

juRæg V-I-I to be fixed, attached, joined, built.
XXIX. 19.301

جست

juwst PA asking. IX. 13.304, 17.308

/juwst kənæg/ to ask. IX

جُٹ	jwTT N	old female camel. XXIX
جهان	jy[h]an N	world; people. XXVIII
جک	jykk A, N	erect, sticking up, jutting up, salient; thorn. XXVIII
		/jykk buæg/ to be, become erect, get up, stick up, jut up, be salient. XXVII
		/jykk kənæg/ to erect, cause to stick up, cause to get up, make salient. XXVII
جند	jynd N	self. XIII. 13.302
جنمادر	jynmadər A	half- (half-brother, half-sister). XX
جنگ	jynykk N	girl, daughter. II
جرگ	jyrgə N	tribal council. XVIII. 18.200 (1, 2), 18.600 (5)
جر	jyrr N	shrub. XXVIII
جتا	jyta A	apart, separate. XII
		/jyta buæg/ to be, become apart, separate. XII
		/jyta kənæg/ to separate, take apart. XII
		/jyta-jyta/ A, Adv separately, apart from one another. XX

k

کاجاک	kačak N	smuggling. XV
		/kačak buæg/ to be smuggled. XV
		/kačak kənæg/ to smuggle. XV
کاد	kad N	bite (of an animal: a dog, horse, etc.). 0.410
کادر - قادر	kadyr N	the Almighty. XXIX
کاڈ	kaD N, A	girl, young woman; young, lively. [Literary.] XXIX, XXX

کاگد	kagəd N	paper, letter. VII. 18.400 (7)
کاہ	ka[h] N	grass, hay. VIII
	/ka[h] kənəg/	to cut grass, hay. IX
کاہن - کان - کہن	ka[h]n N	(water) well; mine. [See also /ku/.] V. 5.106
کاہوش	ka[h]oʃ N	May. 0.422
کاہر - قہر	ka[h]r N, A	violence, turbulence, vehemence; violent, turbulent, tyrannical, oppressive. [See also /kə[h]ar/.] XXIX
کاہ و کدیم	ka[h]-w-kədīm N	grass-and-grain: food for beasts of burden, cattle, etc. [/kədīm/ denotes a ration of rough grain given to one's animals each day.] XXVII
	/ka[h]-w-kədīm kənəg/	to give food to one's beasts of burden, cattle, etc. XXVII
کاہ و کنٹگ	ka[h]-w-kwnTəg N	grass-and-thorn: underbrush. XVII
	/ka[h]-w-kwnTəg jənəg/	to cut, clear off underbrush. XVII
کالہ	kalə N	extended family, lineage. 20.400 (10)
کالج	kalyj N	college. VIII
کان	kan. See /[h]an/.	
کانود - قانوند	kanud N	law, statute. XVI
کانودی - قانوندی	kanudi A	legal. XX
کانودساز - قانوندساز	kanudsaz N, A	lawmaker, lawmaking. XIX
کانونگو - قانونگو	kanungo N	clerk (of a /jyrgə/, q. v.). 18.200 (1)
کاپینگ	kapenəg V-I-II	to cause to fall. XIX. 19.301
کاپوری	kapuri A	scented with camphor. XXIX

کار	kar N	work, task, job. IV
		/kara læggæg/ to begin the work. XXVII
		/kar gyræg/ to use, cause to work, make use of. XII
		/kar kənæg/ to work. VII
کارگ	karæg. See /aræg/.	
کاربندی	karbændi N	project, proposal. XVII
کارچ	karč N	knife. III
کاردار	kardar N	secretary (of a political party, club, etc.). XIX. 19.501
کارینه	karez N	/karez/, irrigation tunnel system. XIV
		/karez kəššæg/ to dig a /karez/. XIV
کارگه	kargə[h] N	factory. XVII
کارگر	kargyr N	worker, employee. XVII. 19.306
کاری	kari A, N	effective, potent; worker. XXX
کارکن	karkwn N	worker, employee (in an office, a scholarly academy, a political party, etc.). XIX. 19.306
کارمستر	karməstyr N	supervisor, head (of a department, project, etc.), director, superintendent. XVII. 17.309
کار و کارپد	kar-w-karpəd N	aims and objects, objectives. XIX
کار و کردار	kar-w-kyrdar N	work-and-deed: action, work. XXVI
کاس	kas N	sheeps' wool. X
کاسگ	kasə[g] N	measuring vessel (for grain, etc., containing approximately five pounds). XXIX. 19.206
کاٹار	kaTar N	poniard. XXIX

کاوہ - قہوہ	kavə N	coffee. X. 10.200 (38)
کاوچہ	kawčər N	pasturing, grazing. XXVIII
کایگ	kayəg. See /ayəg/.	
کازی - قاضی	kazi N	Qazi (Islamic judge). XIX. 17.404
کبا - قبا	kəba N	(man's) long outer coat, gown. XXIX
کباب	kəbab N	meat patty, "kabob." X
کیول - قبول	kəbul A	acceptable, agreeable. XX
	/kəbul buəg/	to be acceptable, agreeable. XX
	/kəbul kənəg/	to accept, agree. XX
کچھ	kəčč N	measuring, measurement. XIII. 17.307
	/kəčč buəg/	to be measured. XIII
	/kəčč kənəg/	to measure. XIII
کچی	kəčči N	Kacchi, a region in Pakistani Baluchis- tan. XVI
کچیل	kəččyl N	evil-smelling mud, filth. XXX
کد	kəd N	manure. 0.410
کد - قد	kədd N	height, size. 0.4101
کدہ - قدح	kəddə N	wine-cup. XIII
کدیں - کدی	kədə [also /kədi/] Interr, Adv	when? ever, sometime. VII, XXVII. 7.703, 9.501
کدی	kədi. See /kədə/.	
کدر - قدر	kədr N	value, regard, respect. XXVI
کڈ	kəDD N	hole (in the ground), pit, ditch. XV. 15.306

/kəDD buəg/ to be a hole; to be buried in the ground. XXIII

/kəDD kənəg/ to bury (something) in the ground. XXIII

کهار - قهار

kə[h]ar A, N oppressing, tyrannical; oppressor, tyrant. XXIX

کھیبی

kə[h]ebi A glorious, grand. [Literary.] XXIX

/pə kə[h]ebia/ Adv gloriously, grandly. XXIX

کھول

kə[h]ol N family. IX

کج

kəj A, N dented, bent; beloved. [The latter meaning is taken from the metaphor of the curves of the beloved's slender waist. Cf. /ma[h]-kəj/ in Sec. 29.801] XXX

/kəj buəg/ to be dented, bent. XXX

/kəj kənəg/ to dent, bend. XXX

کجّل

kəjjəl N lampblack. [Applied to the eyes both for medicinal purposes and also to enhance their beauty.] XXIX

کجلی

kəjjəli A blackened, enhanced with lampblack. XXIX

کلات - قلات

kəlat N fort. XV. 15.403

/kəlat bəndəg/ to build a fort. XV

کلات - قلات

kəlat N Kalat, name of a city and also a Division in Pakistani Baluchistan. V. 15.403

کلاک

kələkk N cheek. XXVIII

کلام - قلم

kələm N pen. III

کلدار

kəllədar N rupee. VI. 6.406

کلاگ

kəllə[g] N mountain spring. 29.201

کمال

kəmal N wonder, marvel, extraordinary feat. XXVII

/kəmal buəg/ to be a wonder, marvel. XXVII

/kəmal kənəg/ to perform a wonder, marvel. XXVII

کمان	kəman N	bow; share of booty. [Each warrior -- bow-bearer -- received a fixed share of conquered land and booty.] XXIX
کماش	kəmaš N	responsible middle-aged man, representative, head (of a delegation, etc.), president. XVII. 17.108, 17.312, 20.400 (10)
کمبل	kəmbəl N	blanket. V. 13.305
کمبیر	kəmbər A	greyish-brown. XXIX
کم	kəmm A	few, little (in quantity). IV. 4.605, 4.701, 6.304, 6.502
کم گشاد	kəmm-gwšad N	weak, incapable. XXIX
کم سیال	kəmm-syal A	less-prestigious, lower. XVIII. 18.600 (3)
کمواک	kəmvak A	weak, helpless. XXII
	/kəmvak buəg/	to be, become weak. XXII
	/kəmvak kənəg/	to make weak. XXII
کنائینگ	kənaenəg V-I-II	to cause to be done, made. XIX
کنگ	kənəg V-V-/kwrt/ (/kwt/)	to do, make. VII. 7.601, 7.801, 11.103, 15.501, 15.601, 15.701, 19.401
کند - قند	kənd N	sugar candy. 0.4111
کندگ	kəndəg. See /[h]əndəg/.	
کندهار - قندهار	kəndə[h]ar N	Kandahar, a city and province in Afghanistan. XVI
کند	kənd N	gap, empty space between two objects (as a gap between two teeth, a low space between two mountain crags). 0.463

کپائینگ	kəpaenəg V-I-II	to cause (someone) to make (something) fall. 19.401
کپگ	kəpəg. V-I-II	to fall, befall. VII. 7.801, 9.901, 19.301, 19.401
کپوت	kəpot N, A	pigeon; pigeon-like; bluish-grey. XXIX
کراچی	kərači N	Karachi, the major port city of West Pakistan. XXIV
کرار - قرار	kərar N, A, Adv	slowness, peacefulness, tranquility, ease; slow, peaceful; slowly, peacefully. XXVIII
	/kərar [k]ayəg/	to obtain peace, tranquility. XXVIII
	/kərar buəg/	to be slow, peaceful, tranquil. XXVIII
	/kərar kənəg/	to move slowly, peacefully; to slow down, do slowly. XXVIII
گرد	kərd N	portion, division, separate piece. [Eastern Baluchi.] XXIX
	/kərd buəg/	to be, become apportioned, divided, separated into portions. XXIX
	/kərd kənəg/	to apportion, divide, separate into portions. XXIX
کریمساز	kərimfaz N	God, the Merciful. XXIX
کرن - قرن	kərn N	century; decade. XVI, XXX. 18.200 (6)
کرتگ	kərrəg V-I-I	to scrape, scratch off. XVII
کرتزگ	kərzəg V-I-I	to deserve, be worthy of. XVIII
کرب	kəRəb N	cane (of maize, millet, etc.). XXIX
کرتبی	kəRəbi A	cane-like. XXIX
کسان	kəsan A	small (in size, age, status), minor, unimportant. IV. 4.402
کسانی	kəsani N	smallness; childhood. XIX

کس	kəss Indef	someone, anyone. IX. 9.404, 9.501
کستیازی	kəstbazi N	jealousy, envy. XVIII
کستر	kəstyr A	smallest, youngest (in age), least important, most minor. IV
کش	kəš N	side (of the body, just under the ribs). XXVII. 18.200 (18)
	/kəš dəyæg/	to beat rapidly, hit quickly. XXVII
	/kəš kənæg/	to move rapidly, go as fast as one can. XXVII
کشائینگ	kəššaenæg V-I-II	to cause to be pulled, drawn, taken out. XIX
کشگ	kəššæg V-I-I	to pull, draw, take out. VII. 7.801
کتار - قطار	kəttar N	line, row, series. XXIX
	/kəttara/ Adv	in succession, successively. [Poetic.]
کت	kəTT N	bed, bedstead. III. 3.602
کتگ	kəTTæg V-I-I	to earn, gain, win. XI
کتور	kəTur N	basket. V
کوگ	kəwg N	partridge. XXIX
کوگی	kəwgi A	partridge-like, of a partridge. XXIX
کول - قول	kəwl N	promise, oath. XX
	/kəwl dəyæg/	to promise. XX
	/kəwl gyræg/	to take, accept a promise. XX
	/kəwl kənæg/	to take an oath. XX
کوم - قوم	kəwm N	nation, tribe. XV. 14.200 (37), 20.400 (42)
کومی - قومی	kəwmi A	national. XVII. 20.400 (42)

کور	kəwr N	rapid mountain stream. [Local Rakhshani dialect also /kur/.] XXII
کورچات	kəwrčat N	ditch, moat, deep well, abyss. XXX
کوردپ	kəwrdəp N	irrigated land at the mouth of a mountain stream. XXIX
کوش	kəwš N	(woman's) shoe. 0.421, 5.803
کے	kəy Interr	who? V. 5.203, 7.606, 15.104
کیل	kəyl N	measure (of a granular or liquid substance). XVII. 17.307
		/kəyl buəg/ to be measured (a granular or liquid substance). XVII
		/kəyl kənəg/ to measure (a granular or liquid substance). XVII
کیلاگ	kəylarəg V-I-II	to measure (a granular or liquid substance) in a /kəyl/ (q. v.). XXIX
کیپ	kəyp N	intoxicant, drug, liquor; intoxication, exhilaration, enjoyment. XXX
کیز - قیند	kəyz N	imprisonment. XV
		/kəyz kənəg/ to imprison. XV
کچ	keč	Kech, a region in Pakistani Makran. XXIX
کیس	kes N	fine-blanket. XIII. 13.305
کیلگ	kiləg N	large farm, estate, lands. V. 5.105
کیلی	kili N	cheating (in a game). XIX. 19.202
		/kili buəg/ to be cheating. XIX
		/kili kənəg/ to cheat (in a game). XIX
کیمواب	kimvab N, A	brocaded silk or satin. XXIX
کیرگ	kirg A	greyish-white. XXIX

کیسگ	kisə[g] N	pocket. XXX
کوچ	koč N	inner shoulder (the place where the neck and the trunk meet). XX. 20.200 (15)
		/koča buəg/ to be slung over the shoulder (as a bandolier, sword, gun). XX
		/koča kənəg/ to sling over the shoulder (as a bandolier, sword, gun). XX
		/koč kənəg/ to march. XX
کوہ	ko[h] N	mountain. I
کوہین	ko[h]bwn N	base of a mountain. XXIX
کوہی	ko[h]i A	mountain (adj.), mountainous. XXIX
کوہکر	ko[h]kyr N	raincloud, thunderhead. XXIX
کوہل - کُہل	ko[h]l N	boiled grain. [Usually wheat and lentils.]. XXIII
		/ko[h]l kənəg/ to boil grain and lentils. XXIII
کوہن - کُہن	ko[h]n A	old (of things). IV. 4.302
کوہسر	ko[h]sər N	mountain top. XXIX
کوہستان	ko[h]ystan N	mountainous-region. XVI
کوہنڈ	konD N	cave, hole, den. XXVI
کوہنڈگ	konDəg V-I-I	to dig, excavate, pick at. XXVI
کوہنٹ	konT N	coarse-rug of goats' hair. X. 10.200 (21)
کوہپگ	kopəg N	shoulder (outer shoulder, where the arm joins the body). XIX. 20.200 (15)
کور	kor A	blind. XXIX
		/kor buəg/ to be, become blind. XXIX

/kor kənəg/ to blind. XXIX

کوسینچ	kosinč N	pumpkin, a sp. of pumpkin-like vegetable. XII
کوش	koš N	murder, killing. XVIII. 18.600 (1)
کوشتارائینگ	koštaraenəg. See /oštaraenəg/.	
کوشتارینگ	koštarenəg. See /oštarenəg/.	
کوشتگ	koštəg. See /oštəg/.	
کوش و کشار	koš-w-kwšar N	murder-and-killing: bloodshed, slaughter. XVIII. 18.600 (1)
کوشش	košyš N	attempt, try. XVII
	/košyš kənəg/ to attempt, try. XVII	
کوت	kot N	(small) pile, heap. 14.200 (25), 19.203
	/kot kənəg/ to pile (in small heaps). 19.203	
کوتاه	kota[h]	short, curtailed. [Literary.] XXIX
	/kota[h] buəg/ to be, become short, curtailed. XXIX	
	/kota[h] kənəg/ to shorten, curtail. XXIX	
کوٹ	koT N	coat. VII
کوٹ	koT N	small fort, fortalice. XXVI
کوٹ	koT A	alloyed, spurious, deceitful. XXIX
کوٹا	koTa N	Quetta, name of a city and also a Division in Pakistani Baluchistan. V
کوٹگ	koTəg V-I-I	to cut to pieces, chop up into pieces. X. 11.402
کوٹی	koTi N	room. VII

کُو	ku N	(water) well. [See also /ka[h]n/.] V. 5. 106
		/ku jənəg/ to dig a well. XIV
کُوچَک	kučəg N	valley. XI
کُوکُو	kuku N	cuckoo. XXX
		/kuku jənəg/ to cry "cuckoo." XXX
کُوڻڊَک	kunDwk N	lower back. XXIX
		/kunDwk mwšəg/ to rub the lower back: to gallop a horse at full speed. XXIX
کُوَر	kur.	[Local Rakhshani dialect.] See /kəwr/.
کُوَرُوت	kurot A	uprooted. XXVII
		/kurot buəg/ to be uprooted. XXVII
		/kurot kənəg/ to uproot. XXVII
کُوَرُو	kuRo N	world. [Literary.] XXVIII
کُوَش	kuš N	soft spongy bone inside an animal's horn. 0. 411
کُوٹَک	kuTyg N	watermelon. VII. 7. 505
کُوچَک	kwčəkk N	dog. I
کُوَدْرَت - کُوَدْرَت	kwdrət N	power (of God); God. XXVII
کُوڻڊَک	kwDD N	hut. XVII
کُوڻڊَک	kwDDyk N	hut. XXVIII
کُوچَا	kwja Interr	where? II. 3. 701, 9. 501
کُوچَا م	kwjam Interr	which? V. 5. 302
کُوچَا نَگَر - کُوچَا نَگُو	kwjangw[r] Interr	which way? which direction? whither? VII. 7. 502

کلا	kwla N	(man's) cap. [= /Top/.] 5.803
کلۆ	kwläv N	message. IX
کلّ	kwll N	hut, small house. [Makrani.] XXIX
کلپ - قلیپ	kwlp N	lock. V
		/kwlp kənæg/ to lock. XI
ککّ	kwmækk N	help, assistance. XVII. 17.408
		/kwmækk buæg/ to be support, be in support [of]. XXVIII
		/kwmækk dəyæg/ to help, assist. XVII
		/kwmækk gyræg/ to receive aid. XVIII
		/kwmækk kənæg/ to help, assist. XVII
ککار	kwmækkar N	helper, collaborator. XVII. 17.408
کند	kwnD N	side, edge. V
کنگر	kwngwr N, A	spire, pinnacle (of a dome, mosque, etc.); topmost, highest. XXIX
کنج	kwnj N	corner, angle. XXII
کنٹ	kwnT A	blunt, dull. XV
		/kwnT buæg/ to be, become blunt, dull. XV
		/kwnT kənæg/ to blunt, dull. XV
کران - قرآن	kwran N	Quran. XIX
کران وان - قرآن وان	kwran-van A, N	Quran-reading: devout, pious. XXIX
کردگ	kwrdeg N	plot (of land). XVII
کردستان	kwrdestan N	Kurdistan. XXIV
کرنو	kwrunu N	a type of bread: dough rolled around a large stone and then cooked in hot ashes. 0.4112

کرور	kwroR A	ten million: crore. VI
کروسک	kwrosk N	rooster, cock. XXII
کُرنگ	kwrrə[g] N	foal, young colt (horse, donkey, or mule). XXVII
کرسی	kwrsi N	chair. VII
کستگ	kwstəg. See /wstəg/.	
کشائینگ	kwšaenəg V-I-II	to cause to be killed. XIX
کشگ	kwšəg V-I-II	to kill, slay. XI. 19.401
کشنگ	kwškynəg. See /wškynəg/.	
کشتن	kwštyn N	killing, slaying. 19.108
کتب - قطب	kwtwb N	north. VII. 7.604
کتبی - قطبی	kwtwbi A	northern. XV. 14.200 (34)
ک	ky Conj	that (conj.), as, who, which. IV. 4.803
کلیت	kylit N	key. V
کَلگ	kylłəg. See /ylləg/.	
کنگ	kynykk N	edge, bank. [= /kyrr/.] XXIX
کنزگ	kynzəg V-I-I	to move, shift, slip away. XVII
کردار	kyrdar N	deed, act, doing. XIV
کردگار	kyrdəgar N	the Creator. XXIX
کرمان	kyrman N	Kirman, a city and province in Iran. XVI
کر	kyrr N	edge, bank. III. 3.101

/-əy kyrra/ on the edge of, on the bank of. III

كساس	kysas N	estimate, amount. XVI. 16.200 (9)
كسب	kysb N	skill, technique. X
كسبگر	kysbgyr N	artisan, skilled worker. XX. 20.400 (38)
كسؤ - قصؤ	kyssəv N	story, tale. XIV. 14.200 (47), 15.404
	/kyssəv gwšəg/	to tell a story. XIV [Or:]
	/kyssəv kənəg/	to tell a story. XIV
كشار	kyšar N	crop. IV. 14.200 (32)
كشگ	kyšəg V-I-II	to sow, plant. VIII
كشك	kyšk N	rule; point, matter, connection; path, way, trail. XXIII, XXX
كشت	kyšt N	planting; edition, number (of a magazine or journal); instalment (money paid on a debt). XVI, XXII. 16.200 (13)
كشت و كشار	kyšt-w-kyšar N	planting-and-crop: agriculture. XVI. 16.200 (15)
	/kyšt-w-kyšar kənəg/	to practice, be engaged in agriculture. XVI
كتاب	kytab N	book. II
		<u>1</u>
لاڈ	laD N	beloved, dear one. XXIX
لاڈی	laDi N	beloved, dear one. [= /laD/.] XXIX
لاڈو	laDo N	tassel (hung from a camel's saddle, etc. on festive occasions). XXIX
لاگر	lagər A	thin, gaunt, ill-fed. XII. 12.200 (18)

لاہت - لات - لہت	la[h]t A	some, a few, several. XI. 11.204
لاہوتی	la[h]uti A	divine, divinely-inspired, [Literary.] XXX
لال - لعل	lal N, A	ruby; ruby-like. XXIX
لاپری	lalpəri N	ruby-fairy: fair one, beautiful maiden. XXIX
لانگو	langəv N	Langav, a tribe of somewhat lower social status. XX. 14.200 (46), 20.200 (1, 11)
لاپ	lap N	stomach, belly. XVI
لاپدست	lapdəst N	diarrhea. XI. 11.205
	/lapdəst buəg/	to have diarrhea. XI
	/lapdəst kənəg/	to get, have diarrhea. XI
لاری	lari N	truck, lorry, bus. XIV
لاری ہڈگ	lari-[h]əDDə[g] N	bus-station, truck-depot. XIV. 17.107
لاشاری	lašari N	Lashari, a Baluchi tribe. XVIII
لائک - لائق	layk A	worthy, deserving, suited. XXIX
	/-əy layk buəg/	to be worthy of, deserving of, fitted for. XXIX
لَب	ləbb N	wedding expenses paid by the groom (or the groom's people) to the bride's family. XX. 20.200 (1)
	/ləbb dəyəg/	to pay the /ləbb/. XX
	/ləbb gyərəg/	to take, accept the /ləbb/. XX
لد	ləd N	forest. XIII
لڈگ	ləDDəg V-I-I	to move (one's domicile from one place to another)

لڈی لڈ

ləDDi-ləDD N bag-and-baggage: moving with all of one's possessions. XXIX

/ləDDi-ləDD buəg/ to be moved with all of one's bag and baggage. XXIX

/ləDDi-ləDD kənəg/ to move with one's bag and baggage. XXIX

لڈو بار

ləDD-w-bar N moving-and-load: moving (with one's bag and baggage). XXVIII

/ləDD-w-bar buəg/ to be moved. XXVIII

/ləDD-w-bar kənəg/ to move (with one's bag and baggage). XXVIII

لگگ

ləggəg V-I-I to climb, hit, attach, feel, begin. VII. 9.901

لگوری

ləgori N cowardice. XXVI

/ləgori kənəg/ to act in a cowardly fashion. XXVI

لج

ləjj N modesty, chastity, shyness, honour. XXVI

/ləjj [k]ayəg/ to feel shame, be embarrassed. XXVI

/ləjj kənəg/ to feel shy, act shy. XXVI

لک

ləkk A hundred thousand: lakh. VI

لکڑ

ləkkəR N staff, stout stick. XXX

/ləkkəR jənəg/ to walk with the aid of a staff, grope along with a stick (as a blind man). XXX

لمبوک

ləmbok N flame, blaze. XXX

لنگار

ləngar N plow. IX

لرزگ

lərzəg V-I-I to shiver, tremble. XI

لرزینگ

lərzenəg V-I-II to cause to shiver, tremble. XXX

لس

ləss A common, ordinary. XII. 12.200 (67)

لَسَّ	læssə A	fat and glossy, sleek. XXIX
لَشْكَر	ləškər N	army, military force. XIII. 15.303
لَشْتِي	ləšti N	earring. XIII
لَتَّارَگ	lættaRəg V-I-I	to trample down, run over. XXV
لَطَّ	ləTT N	staff, stick, cane, stave. V. 5.205
	/ləTT jənəg/	to beat with a stick [several times]
	/ləTTe jənəg/	to beat with a stick [once]
لَوْن	ləwn N	kind, colour, quality. IX. 9.403, 12.200 (15)
لَيْب - لَعِب	ləyb N	game, play. [Makrani.] XXVIII
	/ləyb buəg/	to be played. XXVIII
	/ləyb dəyəg/	to let play, cause to play. XXVIII
	/ləyb kənəg/	to play. XXVIII
لَيْلَو	ləylo N	/laylo/, a type of folksong. XXIX. 29.900
لَيْت	ləyt N	skein of thread. 0.422
لَيْپ	lep N	quilt. V
لَيْرَو	leRəv N	young male camel. XXIX
لَيْتَگ	leTəg V-I-I	to lie down. XV
لَيْتِنَگ	leTenəg V-I-II	to cause to lie down, to lay down. XXVII
لَيْک	lik N	line (mark). XXIII
	/lik kəššəg/	to draw a line. XXIII
لَيْکُو	liko N	/liko/, a type of work or travel song. XXIX. 29.1000

لیمبو	limbo N, A	lemon; lemon-like; round and plump. XXIX
لوگ	log N	house, home. [Makrani.] XXVII
لوگی	logi N	wife. [Makrani.] XXVIII
لولی	loli N	lullaby. 29.1000
لونڈ	lonD A	oval, elliptical, egg-shaped. IV
لور	lor N	shepherd's iron staff. 0.473
لوڑ	loR N	sheaf of grain. 0.412
لوڑینگ	loRenəg V-I-II	to roll, mix up, cause to wallow. XX
لوڑی	loRi N	LoRi, a lower caste who act as artisans, minstrels, etc. XV. 15.903, 20.200 (11)
لوٹ	loT N	desire, want, asking. 0.463
لوٹائینگ	loTaenəg V-I-II	to cause to be called, invited. XXVII
لوٹگ	loTəg V-I-I	to want, desire, ask for, invite. VII. 9.901, 17.301, 17.407
لُوج	luč A	naked, bare. XXX /luč buəg/ to be, become naked, bare. XXX /luč kənəg/ to make naked, bare. XXX
لُور	luR N	whirlwind. 0.412
لُوت	lut N	desert. 0.463
لُڈگ	lwDDəg V-I-I	to sway, nod. XXIX
لُنچ	lwnj A	pitch-dark. [Somewhat literary.] XXX /lwnj buəg/ to be, become pitch-dark. XXX /lwnj kənəg/ to make pitch-dark. XXX

لُنکک	lwnkwk N	finger. XXIII
لنٹ	lwnT N	lip. XXVII
لنٹ لڑونج	lwnT-lwRonj A, Adv	pouting, glum-faced, with a hangdog look. [Lit. "lip-hanging-down."] XXVII
لُ	lwR N	sword. [Lit. "curved one."] XXIX
لُنکگ	lwTTæg V-I-I	to loot. XXVII
لباس	lybas N	costume, dress. XIII. 20.200 (15)
لگر	lygyR A	beggarly, wretched, miserable. XXX
	/lygyR buæg/	to be, become beggarly, wretched, miserable. XXX
	/lygyR kənæg/	to make beggarly, wretched, miserable. XXX
لنکگ	lykkæg V-I-I	to write. XIII. 18.400 (6)
لنک	lykkæg V-I-I	to run away, slip away. [Makrani.] XXIX
لنگ	lyng N	leg. XXIII
لپاڳ - لفانگ	lypapə[g] [also /lyfafə[g]/] N	envelope. XI. 6.110
<u>m</u>		
ما	ma P	we. II. 2.101, 2.202, 5.102, 5.201, 5.402, 5.701, 5.801
مابٹ - موبٹ - مجبٹ	mabətt N	love. [Also /mobətt/. From Arabic /mwhəbbət/.] XXIX
مادگ	madə[g] N, A	female; cow. XXIX
مادیان	madyan N	mare. XV

ماه	ma[h] N, A	moon; month; moon-like. XI, XXVIII
ماه ديم - ماه ديم	ma[h]dem A, N	moon-face: fair, beautiful; fair one. XXIX
ماهي	ma[h]i N	fish. XII
ماهيگري	ma[h]igyri N	fishing. XVI
	/ma[h]igyri kənæg/	to practice, be engaged in fishing. XVI
ماه كج - ماه كج	ma[h]-kəj A, N	slender-waisted. [Lit. 'moon-bent. '] XXIX
ماه لنج - ماه لنج	ma[h]lwnj A, N	moon-dark; beautiful; beloved. XXX
ماه پيل - ماه پيل	ma[h]pəl N	load (of household goods, bedding, etc.). XX. 20.200 (1)
	/ma[h]pəl buæg/	to be loaded, be a load (of household goods). XX
	/ma[h]pəl kənæg/	to load (household goods, etc. onto an animal). XX
ماه پير - ماه پير	ma[h]pər N	hair (of the head). XI
ماه رنگ - ماه رنگ	ma[h]rəng A, N	moon-coloured: fair, comely, lovely; fair one. XXIX
ماه رو - ماه رو	ma[h]ru A, N	moon-faced: beautiful; beautiful one. 18.600 (1)
ماه تاک - ماه تاک	ma[h]tak N	monthly magazine. XXIV. 17.310
مايل	ma[h]wl N, A	beloved. XXIX
ماهركان	ma[h]ykan N	moonlight. XXX
مائ	mai N	Madame, Miss, Mrs. (term of address or respect used before a woman's name). XVIII. 18.200 (7)
مال	mal N	livestock; property, goods. IX. 9.203

		/mal jənæg/ to carry off livestock. XVI
ماله	malə Adv	early. IX. 9.202
مالدار	maldar N, A	livestock-owning, livestock-owner. XIV. 14.200 (63)
مالدارى	maldari N	herding. XVI
		/maldari kənæg/ to practice, be engaged in herding. XVI
مالى	mali N	land tax. XX. 20.400 (8, 19)
		/mali dəyæg/ to pay land tax. XX
		/mali gyræg/ to take, collect land tax. XX
مالى	mali A	of property, relating to property, financial. XVIII
مالوم - معلوم	malum PA	seeming, appearing; knowing, informing. XXVIII
		/malum buæg/ to seem, appear; to be known. XXVIII
		/malum kənæg/ to inform, tell. XXVIII
مان	man PA	in, into. IX. 18.200 (17)
		/man [k]ayæg/ to strike and penetrate, hit, attach, take place, befall. XVIII
		/man buæg/ to be poured, to be in, into. IX
		/man kənæg/ to pour, put in. IX
مانگ	manæg V-I-/mənt/	to remain, stay behind. XIII
ماندگ	mandæg A	fatigued, mentally tired, bored, homesick; short greeting form. X. 10.200 (14)
		/mandæg buæg/ to be, become fatigued, tired, bored, homesick. X
		/mandæg kənæg/ to perform the short greeting. X
ماپ - معاپ - معاف	map [also /maf/] PA	forgiving, pardoning, waiving. XX

/map buəg/ to be forgiven, pardoned, waived. XX

/map kənəg/ to forgive, pardon, waive. XX

مار	mar N	snake. III
مارگ	marəg V-I-I	to check, count, tally, review, bring to mind, recall. XIII
ماری	mari. See /mə[h]ari/.	
ماری شوار	mari-svar. See /mə[h]ari-svar/.	
ماڑی	maRi N	palace, large building, edifice. XIII
ماس	mas N	mother. II. 8.200 (2)
ماسٹر	masTər N	teacher. II
ماس و پيس	mas-w-pyss N	mother-and-father: parents. XXIX
ماش	maš N	sp. of lentil (<i>Dolichos pilosus</i>). XXIII
مات	mat. [Makrani.] See /mas/.	
ماتی	mati A	maternal, mother- (adj.). [Makrani.] XXIX
ماتکوه	matko[h] N	highest mountain, largest mountain in a range. XXIX
ماٹی	maTi N	great snipe. XXIII
ماخول - معقول	maxul A	serious, sober, quiet. XXVI
مدان	mədan. In: /mədan mədan/ Adv 17.208	slowly, gradually, gently. XVII.
مدگ	mədəg N	locust. [= /mələx/.] XIX
مدی	məDDi N	baggage, goods, belonging[s]. XIII. 13.604

مگه	məgə Conj	but. [= /vəle/. Often used in strongly contrastive or contrastive-interrogative contexts: e.g. "but on the other hand . . . , " "but really . . . ?"] XXX
مہاری - ماری	mə[h]ari [also /mari/] N	riding camel. IX. 9.102
مہاری شوار - ماری شوار	mə[h]ari-svar [also /mari-svar/] N	camel rider. IX. 9.102
مہلوك - مخلوق	mə[h]luk [also /mæxluk/] N	people. XXVIII
مجلس	məjlys N	meeting, gathering, council. XXIX
مک	mək N	smut, disease found in maize and millet. 0.4101
مکّه	məkkə N	Mecca, the Holy City of Islam, located in Saudi Arabia. XXV
مکّران - مکران	məkran [also /məkkwran/] N	Makran, name of a region in Pakistani and Irani Baluchistan. V, XXIX
مکسک	məkysk. See /məsysk/.	
ملام	məlam N	bribe. XIX /məlam dəyæg/ to give a bribe. XIX /məlam gyræg/ to take a bribe. XIX /məlam vəræg/ to take a bribe. XIX
ملائشیا	məlayšia N	Malaysia. XXVIII
ملند	mələnD N	joke. XXVII /mələnd jənæg/ to make fun of, tease. XXVII /mələnd kənæg/ to joke, play a joke. XXVII
ملنگ	mələng N	holy man, ascetic, faqir. 29.600
مليخ	mələx N	locust. [= /mədəg/.] 0.334
ملکموت	məlkəmut N	the Angel of Death. XXIX

مَلّ	məll N	stream-irrigated area, pasture. XVI. 16.200 (13)
	/məll dəyəg/	to water, irrigate. XVI
مَلگ	məlləg V-I-I	to move smoothly, flow (as water, a herd of animals, a graceful person). XXIX
مَلگی	məlləgi A	smooth-moving, flowing, graceful. XXIX
مَلپَد	məlpəd N	meadow. V. 16.200 (13, 15)
مَن	mən N	maund, a measure weighing approxi- mately eighty pounds (= forty seers). VI. 6.204
مَن	mən P	I. II. 2.101, 2.202, 5.102, 5.201, 5.402, 5.701, 5.801
مَن - مَس - مَان	mən Prep	in, inside, mixed into, intermingled in, among. [In other dialects also /mã/ or /mã/.] V. 5.901, 16.800 (1)
مَنگ	mənəg V-I-II	to churn (to shake the /[h]izəkk/ rhythmically back and forth as it hangs from a tripod). XXVIII
مَندر	məndər A	short (of persons). IV. 4.505
مَندیل	məndil N	turban. XIV. 5.803
مَنج	mənj N	open area. XXVI
	/mənja rəvəg/	to go out into the open; to go outside to answer a call of nature. XXVI
مَنگ	mənnəg V-I-I	to obey, approve, agree. XIII
مَنشت	mənnəšt N	vow, offering, sacrifice. XXIII
	/mənnəšt dəyəg/	to make an offering. XXIII
	/mənnəšt kənəg/	to vow (something as an offering). XXIII
	/mənnəšt [k]ylləg/	to set aside, reserve (something as a sacrifice). XXIII
مَنسَب - مَنصب	mənsəb N	post, office. XVII

منسبدار - منصبدار	mənsəbdar N	official, functionary. XVI
منشا	mənša N	desire, will. XIV
منزور - منظور	mənzur PA	approved, accepted. XVII
	/mənzur buəg/	to be approved, accepted. XVII
	/mənzur kənəg/	to approve, accept. XVII
منزل	mənzyl N	trip, journey, stage of a journey. IV. 19.206
	/mənzyl jənəg/	to travel, accomplish a journey by stages. XVIII
مراگا	məraga N	council, committee, commission. XIX. 19.205
مرد	mərd N	man. I. 20.200 (9)
مردین	mərden N	man, male. XX. 20.200 (9)
مردیگ	mərđi[g] A, N	manly, stalwart, robust; manliness, bravery. XXIX
مردوار	mərdvar A, N	brave, gallant, courageous. XXIX
مردم	mərdwm N	person. II. 14.200 (57)
مردم شماری	mərdwmšwmari N	census. XX
	/mərdwmšwmari buəg/	to be a census, census to be taken. XX
	/mərdwmšwmari kənəg/	to take a census. XX
مردم شکار	mərdwm-šykar A, N	man-eating, man-hunting; man-eater. XXX
مرک	mərk N	death. XIII
مرکب	mərkəb N	horse, steed (specifically a horse trained for riding). XXIX
مروچاں	məročã Adv	nowadays. VII. 7.202

مروچی	məroči Adv	today. IV. 4.802, 7.202
مرو	mərv N	Marv, a city in Russia. XVI
مژادار	məRadar A	courageous. XVIII
مژاداری	məRadari N	courage. XVI
مسیت	məsit N	mosque. XV
مسکت - مسقط	məskət N	Muscat, a small sultanate in south-eastern Arabia on the Gulf of Oman. XXIX
مست	məst A	intoxicated, enraptured, ecstatic. XXIX
	/məst buəg/	to be, become intoxicated, enraptured, ecstatic. XXIX
	/məst kənəg/	to intoxicate, enrapture, make ecstatic. XXIX
مستگ	məstəg N	curds. X
مستنگ	məstwng N	Mastung, a small city near Quetta. XIV
مسسک	məsysk N	housefly. XIX
مشک	məšk N	goatskin water bag. VI
مٹ	məTT N	equivalent, equal, match; equivalent-revenge. XVIII, XXIX. 18.600 (2)
	/məTT gyrəg/	to take equivalent-revenge. XVIII
موجدار	məwjdar A	passionate, yearning. XXIX
مولوی	məwləvi N	Maulvi, Muslim religious functionary. 14.200 (39)
موسم	məwswm N	season, weather, climate. XI
مخلوک - مخلوق	məxluk.	See /mə[h]luk/.

ميار	məyar N	dishonour, blemish upon one's honour; sum paid in compensation for a blemish upon someone's honour. XVIII. 18.200 (2), 18.600 (2)
	/məyar gyræg/ to take compensation for a blemish upon someone's honour. XVIII	
ميدان	məydan N	plain, open ground. XVI. 17.104
ميهدي - مهدي	məy[h]di N	Mahdi, the Guide or Leader whom, according to Islam, God will send to guide mankind at the end of time just before the Day of Judgment. XXV
ميگمگ - محكمه	məykəmə[g] N	department. XIX
ميل	məyl N	inclination, tendency, desire. VIII
مزار	məzar N	tiger. XVII
مزارکش	məzar-kwš N, A	tiger-slayer. XXVII
مزن	məzən A	big, large, old, important, prestigious. IV. 4.402
مزن گوات	məzən-gvat A	proud. XXIX
مزن نام	məzən-nam A	great-name: famous. XXX
مزن پانڈ	məzən-panD A	large-stretched: extended, out-stretched. XXIX
مزن وئی	məzən-vəi A	adult, grown-up. XXVI
مزتر	məztyr A	biggest, eldest, most important, most prestigious. IV. 17.309
مژ	məžž N	leprosy. 0.337
ميچنگ	məčənəg V-I-II	to suckle (transitive). XIX. 19.301
ميد	med N	Med, a tribe of somewhat lower social status living along the coast of Makran; fisherman. XXIX, XXX

میہر - میر - مہر

me[h]r N payment to be made to the bride by the groom in the event of a divorce. XX. 20.200 (1)

/me[h]r dəyæg/ to pay the /me[h]r/. XX

/me[h]r gyræg/ to take, accept the /me[h]r/. XX

میہرگ - میرگ - مہرگ

me[h]ri[g] A, N beloved, dear. XXIX

میہتر - مہتر

me[h]tər N, A noble, chief, prestigious person. XXIX

میلب

meləb N, A sp. of plant (corylus colurna); fragrant, sweet-smelling. [The fruits of this plant are crushed, and their juice is used to anoint the hair.] XXIX

میمان - مہمان

meman N guest. [Persian /myhman/, which gives rise to the spelling with /h/, but no /h/ is apparent in Rakhshani.] VI

میماندار - مہاندار

memandar N, A host. [See /meman/.] XVIII

میمانداری - مہانداری

memandari N hospitality. [See /meman/.] XVIII. 18.200 (1)

/memandari kənæg/ to practice hospitality. XVIII

میمانخانہ - مہانخانہ

memanxanə N guest-house. [See /meman/.] XI. 11.104

مین

men N swamp, marsh. XXII

/mən dəyæg/ to sink (someone or something) in a swamp. XXII

مینگ

menəg [Eastern Baluchi.] See /misenəg/.

میر - مہر

mer [also /me[h]r/] N grace, beneficence, love. [Forms with /h/ are rarely heard in Rakhshani Baluchi; the spelling is traditional from Persian.] XIV, XXVIII. 18.200 (14)

/mer buæg/ to be grace, love. XXVIII

/mer kənæg/ to love, show affection. XXVIII

میربان - مہربان	merban A	kind, affectionate. [The spelling with /h/ is in accordance with the Persian original.] XXII
	/merban buæg/	to be, become kind. XXII
	/merban kənæg/	to make (someone) kind. XXII
میربانی - مہربانی	merbani N	kindness. [See /merban/.] VIII. 10.200 (43)
	/merbani kənæg/	to do a kindness, act kindly. [/merbani kən! / "please! "] X
میروبابت - مہر و محبت	mer-w-mabətt [also /me[h]r-w-ma[h]bətt/] N	affection-and-love: romance. XVIII. 18.200 (14)
میر	meR N	intervention in a dispute, reconciliation-attempt. XVIII. 18.600 (5)
	/meR kənæg/	to intervene in a dispute. XVIII
میرؤ	meRəv N	assembly, parliament. XVII. 19.205, 20.400 (19)
میرینگ	meRenəg V-I-II	to cause to fight. XIX. 19.301
میش	meš N	sheep. II
میشمرگ	mešmwrg N	goose. XXIX
میشمرگی	mešmwrgi A	goose-like. XXIX
مییل	meyəl N	squash, a sp. of vegetable similar to a small, round, green squash. XII
میز	mez N	table. III
میا - میاں	mia N	holy man, ascetic, faqir. 29.600
میل	mil N	mile. VI
میر	mir N, A	noble, person belonging to a chief's family; noble (adj.), highborn. XVIII, XXX. 18.200 (1)

میرات	mirat N	inheritance. XVII
میسینگ	misenəg V-I-II	to wet, soak, drench. XXIX
موبت	mobətt. See /mabətt/.	
مودگ	modə[g] N	elegy, song of grief. [The /modə[g]/ is only sung by women. It is interspersed with lamentation and bursts of grief.] XXIII. 29.1000
	/modə[g] kəššəg/	to sing, recite an elegy. XXIII
موده کش	modəkəšš N, A	elegy-singer: the woman who sings the individual verses of an elegy. 29.1000
مولد	molyd N	slave-girl. XIII. 13.103
موردانگ	mordanə[g] N	finger. [Eastern Baluchi. In the Rakhshani dialect, /mordanə[g]/ denotes "coral bead."] XXIX
مورینک	morink N	ant. XIX
مورو	moro N	/moro/, a type of folksong. XXIX. 29.900
موتبر - معتبر	motəbər N	influential-person. XVIII. 18.200 (1), 20.400 (10)
موٹل	moTəl N	car, automobile. IV
مبارگی	mwbarəkki N	congratulations. XX
	/mwbarəkki dəyəg/	to offer congratulations. XX
مچ	mwčč A	collected, gathered, folded. IX. 9.602
	/mwčč buəg/	to collect, gather, be folded (intransitive). IX
	/mwčč kənəg/	to gather, collect, fold (transitive). IX
مچی	mwčči N	gathering, assembly. XIV

مدام	mwdam Adv	forever, always. XX
مگول	mwgul N, A	Mughal. XVIII
مگونڈ	mwgunD N	small of the back. [Eastern Baluchi.] XXIX
مہیمان	mw[h]iman A	charging, attacking (as a war-horse). XXIX
مُج	mwj N	rainstorm, duststorm (any storm which rolls over the land like a great wave). XXX
ملک	mwlk N	country, land, field. IV. 12.200 (32)
ملا	mwillla N	Mulla, Muslim religious functionary. XIV. 14.200 (39), 17.404, 20.200 (1)
مند	mwnD A	cut off, severed (as a severed limb), crippled, disabled. XXIX
		/mwnD buæg/ to be cut off, severed, crippled, disabled. XXIX
		/mwnD kənæg/ to cut off, sever, cripple, disable. XXIX
مند ار	mwnD-əR A, N	crippled-power: lazy, slothful, worth- less. XXIX
منجا	mwnja A	gloomy, dejected. XXX
		/mwnja buæg/ to be, become gloomy, dejected. XXX
		/mwnja kənæg/ to make gloomy, dejected. XXX
منشی	mwnši N	clerk. XIV
میت وکلزی	mwpt-w-kəlləzi A, Adv	free, for nothing, without recompense. XXVIII
مراد	mwrad N	goal, aim, objective. XX
مردار	mwrdar N, A	carrion, polluted, evil. XXIX
مردگ	mwrde[g] N, A	deceased person, dead. XXIII
		/mwrde[g] buæg/ to be dead, lifeless. XXIII

مردہ شام	mwrde-šam N	Murda-Sham, the Night of the Dead. XXV
مرگ	mwrġ N	bird. I
مرگاپ	mwrġap N	Murgap, a small city in Russia and also the name of a river. XVI
مسافر	mwsapyr N	traveller. XXX
مسلمان	mwsəlman N, A	Muslim. XXV
مشاعرہ - مشاعرہ	mwšayrə N	poetic symposium. 30.600
مشگ	mwšəġ V-I-II	to rub, polish. XIII
مشک	mwšk N	mouse, rat. XXVII
مشکل	mwškyl N, A	difficulty, hardship, problem; difficult, hard. XXIX
		/mwškyl buəġ/ to be, become difficult, hard. XXIX
		/mwškyl kənəġ/ to make difficult, hard. XXIX
مز	mwzz N	wage. [Makrani.] XXVII
		/mwzz buəġ/ to be a wage, be working for a wage. XXVII
		/mwzz kənəġ/ to work for a wage, do labour. XXVII
میان	myan N, A	middle, waist; middle (adj.), mid. XXIX
مچائینگ	myčaenəġ V-I-II	to cause to be suckled. XIX
مچگ	myčəġ V-I-/mytk/	to suckle. XIII. 19.301
منٹ	mynəTT N	minute. VI
منت	mynnətt N	favour, obligation; entreaty, supplication, urging. XVIII. 18.400 (4)
		/mynnətt kənəġ/ to entreat, urge (as one urges a guest to partake of further hospitality, etc.). XVIII
		/mynnətt zurəġ/ to be obliged to, be under an obligation to. XVIII

مِر	myr N	ewe (female sheep). 0.473
مِرگ	myræg V-I-/mwrt/	to die. XI. 19.301, 20.400 (44)
مِرط	myR N	battle, struggle, quarrel. XXVII
مِرطا	myRa N	battle, struggle. [= /myR/.] XXX
مِرطگ	myRæg V-I-I	to fight. XI. 19.301
مِرطوجنگ	myR-w-jəng N	struggle-and-war: battle, war. XXVII
	/myR-w-jəng buæg/	to be a battle, war. XXVII
	/myR-w-jəng kənæg/	to fight a battle, war. XXVII

مِس	mys N	urine. 0.4101
مِسال - مثال	mysal N	example. XVIII
مِسک	mysk N, A	musk; musk-scented. XXIX, XXX
مِستاگ	mystag N	reward (for bringing good news). 30.600
مِشِين	myšin N	machine. VIII
مِتاو	mytalo A	misty, mist-covered. XXIII
مِزل	myzzyl N	stage of a journey (approx. 32 miles). [A more "Baluchi-ised" form of /mənzyl/, q.v.] XXIX

n

نا امپاد	naəmpad A	ephemeral, impermanent. XXVIII
نا انجاری	naənjari N	disagreement, dissension. XXVIII
	/naənjari buæg/	to be disagreement, dissension. XXVIII
	/naənjari kənæg/	to disagree, dissent. XXVIII

نادائینگ	nadaenəg V-I-II	to cause to be seated, cause (someone) to seat (someone). 19.401
نادار	nadar A, N	destitute, poor. XXIII
	/nadar buəg/	to be, become destitute, poor. XXIII
نادینگ	nadenəg V-I-II	to cause to sit, seat (someone). XIX. 19.301
نادراه	nadwra[h] A	sick, ill. XXII
	/nadwra[h] buəg/	to be, become sick. XXII
	/nadwra[h] kənəg/	to make sick. XXII
نادر	nadyr A	rare, unusual, wonderful. [Literary.] XXX
ناگ	nagə. See /nagwman/.	
ناگمان - ناگ	nagwman [also /nagə/] A	sudden, unexpected. XVIII, XXX
	/nagwmana/ Adv	suddenly, unexpectedly. XVIII
ناہک - ناحق	na[h]əkk A, Adv	unjust, wrongful, illegal, false. XXIX
	/na[h]əkka/ Adv	unjustly, wrongfully, falsely. XXIX
نائی	nai N	barber. XIX
ناجوڑ	najoR A	sick, ill. IV
ناجوڑی	najoRi N	sickness, illness. XII
ناکام	nakam N, A, Adv	failure; failed, unsuccessful; unsuccessfully. XXIX
ناکو	nako N	uncle (either father's or mother's brother); father-in-law. IV
ناکوزاتک	nakozatk N	cousin: uncle's son or daughter. X. 14.200 (13)
نال - نعل	nal N	horseshoe. XXIX

		/nal buæg/ to be shoed. XXIX
		/nal kənæg/ to shoe (a horse). XXIX
نالگ	nalæg V-I-I	to groan. XIII
نام	nam N	name. VII. 7.606
		/nam gyræg/ to mention (someone's) name; to ask for the hand of (a girl). XXVIII
		/nam kəššæg/ to gain fame, become famous. XX
نامدار	namdar A	famous. XVI
نام و کام	nam-w-kam N	name-and-nation: introduction (of a person), identification (of a person's name, ancestry, tribal affiliation, etc.). XIV. 14.200 (37)
نامزد	namzəd A	nominated. XXV
		/namzəd buæg/ to be nominated. XXV
		/namzəd kənæg/ to nominate. XXV
نان	nan N	bread, [piece of] bread. I. 4.608, 13.203
نانوائی	nanvai N	baker. XVII
نان و ننگن	nan-w-nəgən N	bread-and-bread: food. XIII. 13.203
نا او میتی	naometi N	hopelessness, despair. XXVIII
ناپگ	napə[g] N	navel. XXIX
نارشت	narwšt N	meat-broth, soup. VI
نارنج	narynj N	orange (fruit). XIII
ناساز	nasaz A	indisposed, ill, adverse, discordant. XXIX
		/nasaz buæg/ to be, become indisposed, ill, adverse, discordant. XXIX
		/nasaz kənæg/ to cause to be indisposed, ill, adverse, discordant. XXIX

ناسرپد	nasərpəd A, N	lacking understanding, foolish, irrational. XXVIII
ناتمام	natəmam A	incomplete, unfinished. XXX
ناوگ	navəkk N	arrowhead. XXIX
نائب	nayb N, A	deputy, regent, vice-. XXVIII
	/nayb sədr/	vice president. XXVIII
ناز	naz N	blandishment, coquetry, grace. XXX
	/naz buəg/	to be coquettish. XXX
	/naz kənəg/	to act coquettishly, put on airs. XXX
نازانت	nazant.	See /nəzant/.
نازینگ	nazenəg V-I-II	to sing (someone's) praises, recite the praises of someone in verse. XXV
نازینک	nazink N	/nazink/, a type of folksong. XXIX. 29.900
نه	nə Neg Adv, Part	no, not. III. 3.1202, 4.502, 13.101, 13.701, 15.101, 15.301, 15.401
	/nə to/	Conj otherwise. XVIII
ندر	nədr N	sacrifice (of an animal, etc. offered at a shrine). XXVIII
	/nədr buəg/	to be a sacrifice. XXVIII
	/nədr kənəg/	to make a sacrifice, offer a sacrifice. XXVIII
نگن	nəgən N	bread. 13.203
نگد	nəgd N, A	cash, in cash. XXII
نهار	nə[h]ar N, A	wild-animal, beast; ferocious. XIII, XXX
نمب	nəmb N, A	damp earth; damp. XXIII
	/nəmb buəg/	to be damp (as earth, clay). XXIII

/nəmb kənəg/ to irrigate (dry land). XXIII

نمبر
ننگ

nəmbər N number. VIII

nəng N honour. XVIII. 18.200 (2)

/nəng kənəg/ to support, fight in defence of someone's
honour. XVIII

ننگر

nəngər A honourable. XXIX

ننگدار

nəngdar N, A man of honour, honourable. XVIII

/nəngdar buəg/ to be, become a man of honour, honourable.
XVIII

ننوات

nənvat N plea, entreaty, importunity. XXX

/nənvat buəg/ to be a plea, entreaty. XXX

/nənvat kənəg/ to plead, entreat, importune. XXX

نپس - نفس

nəpəs N breath, life. [Literary.] XXX

نپیر

nəpir N trumpet. [Literary.] XXX

نپت - نپٹ

nəpt N petroleum, oil. XIX

نرینگ

nərinə[g] N, A male, man. XXVI

نرم

nərm A soft. XIII

نریان

nəryan N stallion. XV

نسگ

nəsəg V-I-II to grind up, powder. XIII

نشک

nəšk N sign, mark, visible trace. XXVI

/nəšk buəg/ to be marked. XXVI

/nəšk kənəg/ to mark, leave a visible sign or trace. XXVI

نود

nəvəd A ninety. VI

نوبت

nəwbət N time, turn, era. [Originally a kettle-
drum played before the gate of a king
or high official at certain set intervals.]
XXX

نومبر	nəwmbər N	November. XXVIII
نوخٹ - نوخت	nəwxətt N	downy beard (of a youth). XXIX
نئے	nəy Conj	neither. [Usually /nəy ... nəy/, or a negative verb followed by a clause beginning with /nəy/.] XXIX
نزانٹ - نازانت	nəzant [also /nazant/] A	ignorant, foolish. XXVII
نزانٹکار	nəzantkar N, A	ignorant, inexperienced. XVI. 16.800 (3)
نزر - نظر	nəzər N	eyesight; the evil eye. XXV
	/nəzər buəg/	to be accursed, struck by the evil eye. XXV
	/nəzər kənəg/	to put the evil eye (upon someone). XXV
	/nəzər ləggəg/	to be struck by the evil eye. XXV
نزر	nəzz A, Adv	near, nearby. XXIX
	/nəzz [k]ayəg/	to come close, draw nigh. XXIX
	/nəzz gyrəg/	to bring close together, draw together. XXIX
نزیک	nəzzik A	near. IV
نیک	nek A, N	good, virtuous, pure. XXIII
	/nek buəg/	to be, become good, virtuous, pure. XXIII
	/nek kənəg/	to make good, virtuous, pure. XXIII
نیم	nem A	half, ... and a half. VI. 6.202, 7.402
نیمگ	nemə[g] N	half, half portion. XXVII
نیمگ	neməg N	direction, side. VII
نیمچھی	nemčəm̄mi N	glance, sidelong look. XXX
نیمروچ	nemroč N	noon. VII. 7.402
	/nemroča/	Adv at noon. VII

نیست	nest V	[there] is not, [there] are not. IV. 4.601, 13.201, 18.400 (1)
نیستی	nesti N	poverty. 18.400 (1)
نیٹ	neT Adv	finally, after all, in the end. XVI. 16.600 (5)
نیزگار	nezgar A, N	poor; poor person. XVIII. 13.307, 18.400 (1)
نی	ni Adv	now. [Eastern Baluchi.] XXIX
نیل	nil A, N	blue, indigo; indigo plant; sapphire. XXX. 16.200 (5)
نیلبو	nilbo A	bluish. [/nilboẽ zyr/ "the Arabian Sea."] XVI. 16.200 (5)
نیلی	nili A	blue. 16.200 (5)
نیمون	nimon N	excuse, alibi, pretext. XVIII
		/nimon kənæg/ to make an excuse. XVIII
نیوگ	nivæg N	fruit. IV
نود	nod N	cumulus cloud. XXIX
نودی	nodi A, Adv	swift, quick; swiftly. [Literary. /nod/ "cumulus cloud": i.e. "cloud-swift."] XXIX
نوک	nok A	new. IV. 4.302
		/nok buæg/ to be, become new. XXII
		/nok kənæg/ to make new, renew. XXII
نوڪاپ	nokap N	nonpermanent water source: rain-water, seasonal streams, etc. 16.200 (18)
نوڪر	nokər N	servant. XII
نوڪری	nokəri N	service, employment, job. XV

نوکی	noki Adv	presently, recently. XII. 12.200 (32)
نوڪ سر	nok-sər N	new year. XXIII
نوڻڪے	noške N	Noshki, a city in Kalat Division (Pakistani Baluchistan). VI
نوٹ	noT N	(currency) note. XII
نو نزر دگ	nōzdə[g] A	nineteen. VI
نون	nun Adv	now. VII. 7.702
	/ənnun/ Adv	just now, right away. VII
نور	nur N	light, illumination, brilliance. XXIX
نہ	nw A	nine. VI
نگدگ	nwgdə[g] N	mode of singing a line of verse at a higher and more intensified pitch. XXIX. 29.100
نکسان - نقصان	nwksan. See /nwsxan/.	
نمائندگ	nwmayndə[g] N	representative. XX. 20.400 (13)
	/nwmayndə[g] buəg/	to be, become a representative. XX
	/nwmayndə[g] kənəg/	to make (someone one's) representative. XX
نسخان - نکسان - نقصان	nwsxan [also /nwksan/] N	loss, deficit, wastage. XXVIII
	/nwsxan buəg/	to be a loss, deficit, wastage. XXVIII
	/nwsxan dəyəg/	to cause a loss, deficit, wastage. XXVIII
	/nwsxan kənəg/	to lose; to waste, squander. XXVIII
	/nwsxan rəsəg/	to suffer a loss. XXVIII
نیابت	nyabət N	sub-district, division of a /[h]wlkəv/ (q.v.). 20.400 (19)
نیاد	nyad N	meeting, sitting. XVII. 17.308

نیام	nyam N	middle, midst, among. XIII
		/-əy nyama/ in the midst of, among. XIII
نگاداری	nygadari N	supervision, surveillance, caring for. XVIII. 18.200 (1)
		/nygadari buəg/ to be supervised, under surveillance, be cared for. XVIII
		/nygadari kənəg/ to supervise, keep under surveillance, care for. XVIII
نگوشگ	nygošəg V-I-I	to listen attentively to, be absorbed in listening to. XIV. 14.200 (59)
نگران	nygran A	sad, depressed. XXIX
نہال	ny[h]al N	sprout, seedling. XXX
نجات	nyjat N	salvation. XXX
		/nyjat dəyəg/ to grant salvation. XXX
		/nyjat rəsəg/ to be saved. XXX
نکاح - نگاه	nyka[h] N	wedding, marriage ceremony. XX 20.200 (1)
		/nyka[h] bəndəg/ to perform a marriage ceremony. XX
		/nyka[h] vanəg/ to perform (i. e. read the Arabic forms of) a marriage ceremony. XX
نکان	nykan N	foodstuffs, supplies, groceries. IV. 4.608
نکار	nykar A	setting aside, not taking part, surpassing, outshining. XXVI
		/nykar buəg/ to be set aside, to not take part, be surpassing, outshining. XXVI
		/nykar kənəg/ to set aside, cause not to take part, surpass, outshine. XXVI
نماز	nymaz N	Islamic ritual prayer. XIX. 19.602
		/nymaz buəg/ to be prayer. XIX
		/nymaz kənəg/ to perform [a] prayer. XIX
		/nymaz vanəg/ to pray

نمشت	nymyšt N	writing, script. XXVI
نمشتانک	nymyštank N	essay, article. XVII. 19.305
نمشتگ	nymyštə[g] N	writing. XVIII. 18.400 (6)
	/nymyštə[g] buəg/	to be written. XVIII
	/nymyštə[g] kənəg/	to write. XVIII
نمشتکار	nymyštkar N	writer. XVII
نندارائینگ	nyndaraenəg V-I-II	to cause to be seated, cause (someone) to seat (someone) (by assisting him, with force, etc.). 19.401
نندارینگ	nyndarenəg V-I-II	to cause to sit, seat (by assisting the person, with force, etc.); to keep (a girl) unmarried. XIX, XXVIII. 19.301
نندگ	nyndəg V-I-/nyšt/	to sit; to stay, live (in a place). VII. 19.301, 19.401
نندجاه	nyndja[h] N	seat (in parliament, etc.). XX
نندوبستار	nynd-w-bwstar N	sitting-and-rising: behaviour, conduct. XXVI
	/nynd-w-bwstar buəg/	to be (a certain kind of) behaviour. XXVI
	/nynd-w-bwstar kənəg/	to behave, conduct (oneself in a certain way). XXVI
نندونیا	nynd-w-nyad N	sitting-and-meeting: environment, surroundings, contacts, company. XX
	/nynd-w-nyad buəg/	to be in (someone's) company, be in (a certain) society. XX
	/nynd-w-nyad kənəg/	to keep company, make (some group etc. one's) society. XX
نیاد	nypad N	bedding. III. 3.602
نسیب - نصیب	nysib N	fortune, lot, destiny. XXVIII

/-əy nysiba bəɾəg/ to take in search of. XXIX
 /nysib buəg/ to fall to the lot of, be obtained. XXVIII

نشانگ

nyšanə[g] N target, mark, aim. XX

/nyšanə[g] jənəg/ to shoot at a target, hold target practice.
 XX

/nyšanə[g] kənəg/ to aim at, make (something one's) target.
 XX

نیوزیلینڈ

nyu ziləynD N New Zealand. XXVIII

نظام - نظام

nyzam N system, organisation. XX

نرور

nyzor A weak. XII

نزوری

nyzori N weakness. XXVIII

/nyzori buəg/ to be weakness. XXVIII

/nyzori kənəg/ to display weakness. XXVIII

و

او

o Interj hey! O! XII

اودء

oda Adv over there. II. 2.301, 6.301

اولاک

olak N cattle (including cows, camels, and horses). V. 5.104

اومان

oman N recollection, reminiscence, memory.
 XXIX

/oman buəg/ to be recalled, remembered, brought to mind.
 XXIX

/oman kənəg/ to recall, remember, bring to mind. XXIX

اومیت

omet N hope. IX. 9.601

اوشتارائینگ - کوشتارائینگ

[k]oštaraenəg V-I-II to cause (someone) to make (someone) stand. 19.401

اوشتارینگ - کوشتارینگ

[k]oštarenəg V-I-II to cause to stand, stand (transitive).
 XIX. 19.301

اوشنگ - کوشنگ

[k]oštəg V-II-
/[k]oštət/

to stand. VII. 7.301, 19.301, 19.401

P

پاچک

pačəg V-I-I

to peel, pare. XV

پاچن

pačyn N

male ibex, male wild goat. XXIX

پاد

pad N

foot. IX. 13.306, 14.200 (24), 17.503

/pad [k]ayəg/ to wake up, get up. IX

/pad kənəg/ to waken, arouse, get someone up. IX

/pada buəg/ to be wearing, have on (shoes, pajamas, etc.).
XVII

/pada kənəg/ to put on, wear (shoes, pajamas, etc.). XVII

پاگ

pag N

turban. XXIX. 5.803

پاگاس

pagas N

shark. XXX

پاگواجگ

pagvajə[g] N

head, ruler, president. XVII. 17.312

پاھلوان - پھلوان

pa[h]ləvan N

hero, warrior, brave person.
[Originally the same as /paləvan/
"bard, singer of epic poetry," but no
/h/ ever seems to occur in the latter
word.] XXVII

پاھنار - پھنار
پاھنات - پھنات

pa[h]nad [also
/pa[h]nat/] N

side. III. 3.101

/-əy pa[h]nada/ beside, next to, adjacent to, adjoining. III

پاھناتی - پھناتی

pa[h]nati A, Adv

of the side, side (adj.); indirectly.
XXIX

پاھری - پھری - پھیری

pa[h]ri [also /pəyri/
A

last (time, year, etc.). XIII. 13.102

پاک

pak A

clean, pure. XI

/paka/ Adv cleanly, openly, flagrantly. XXIX

/pak buəg/ to be, become clean, pure. XI

		/pak kənæg/ to clean. XI
پاکستان	pakystan N	Pakistan. VI
پاکستانی	pakystani N, A	Pakistani. II
پال - فال	pal N	omen, augury, divination. XXV
		/pal jənæg/ to obtain an augury, foretell the future or the results of some course of action. XXV
پالوان	paləvan N	bard, singer of epic poetry. [See also /pa[h]ləvan/.] XIV. 14.200 (46), 29.100
پالیز	palez N	melon-field. V
پانگ	panæg V-I-I	to safeguard, protect, defend. XVIII. 17.206, 18.200 (1)
پار	par N	(opposite) side, over, across, sake. XXIX
		/-əy para/ for, for the sake of. XXIX
پارسی	parsi N	Persian (language). XX
		/parsi kənæg/ to speak Persian. XX
پاڑ	paR N	root-end, the very end of a plant's root. 0.473
پاڑو - پی	paRo N	subdivision of a sub-tribe (/Təkkər/). [Also /pəlli/.] 20.400 (10)
پاس	pas N	period of three hours. XX. 19.206, 20.200 (21)
پاؤ	pav N	pao, a measure weighing about half a pound; a quarter [less than ...]. VI. 6.204, 6.502
پاوال	paval N, A	wilderness, hinterland; of the wilderness. X. 10.200 (47)
پائگ - فائدہ	paydə[g] N	profit, gain. XXVIII

/paydə[g] buæg/ to be a profit, be profitable. XXVIII
 /paydə[g] dəyəg/ to give a profit, produce a profit. XXVIII
 /paydə[g] kənæg/ to profit, make a profit. XXVIII
 /paydə[g] zuræg/ to get a profit. XXVIII

پازوار
پانزدگ

pazvar N shoe, footgear. III. 5.803, 9.505

pāzdə[g] A fifteen. VI

پ

pə. See /pər/.

پچ

pəč A open. IX. 16.800 (8)

/pəč buæg/ to open, be open (intransitive). IX
 /pəč gyræg/ to seize, catch, snatch. XVI
 /pəč kənæg/ to open (transitive). IX
 /pəč təræg/ to return, come back (as time, etc.). XXX

پچار

pəčar N backbiting, carping, criticism. XXVIII

/pəčar buæg/ to be backbiting, carping, criticism. XXVIII
 /pəčar kənæg/ to backbite, carp, criticise. XXVIII

پچگ

pəčæg V-I-/pətk/ to cook, bake, roast. VII. 12.200 (52)

پد

pəd Adv afterward, back. VIII. 8.200 (25)

/pəda/ Adv afterwards, later. VIII
 /pəd daræg/ to restrain, keep back. XVI
 /pəd jənæg/ to go looking for. [Makrani. Rakhshani employs
 /pəd-w-rənd jənæg/ for this meaning.] XXVII
 /pəd kynzæg/ to move back, withdraw, retreat. XXVIII

پداسر - پدآثر

pədasər N after-effect, consequence, result. XVIII

پدرد

pədərd A grieved, suffering. XXX

/pədərd buæg/ to be grieved, suffering. XXX

پدرا

pəddəra A disclosed, divulged, revealed, expressed, clear. XXVIII

/pəddəra buæg/ to be disclosed, divulged, revealed, expressed, clear. XXVIII

/pæddæra kənæg/ to disclose, divulge, reveal, express,
make clear. XXVIII

پدرائی

pæddærai N disclosure, divulgence, revelation,
expression. XXVIII

پدی

pædi Adv back, returning. IX. 9.603

پگار

pəgar N stipend. XX

/pəgar dəyæg/ to give, pay a stipend. XX

/pəgar gyræg/ to take, accept a stipend. XX

/pəgar [k]yllæg/ to fix a (certain) stipend. XXVII

پج

pəjj PA recognising, acknowledging. XVII.
17.304

/pəjj[k]aræg/ to recognise, acknowledge. XVII

پکیر - فقیر

pəkir N beggar. XIII

پکا

pəkka A permanent (of roads, houses, etc. :
i. e. paved, metalled, macadamised,
made of stone or brick), mature
(person). XV. 15.302

/pəkka buæg/ to be, become permanent, mature. XV

/pəkka kənæg/ to make permanent, mature. XV

پگ

pəkkæg A ripe, cooked. XV. 15.302

پگ

pəkkæg V-I-I to be, become ripe, cooked. XV.
15.302

پیتی

pəliti N uncleanness, foulness. XXX

پک

pəlk N sheet (of wood or metal), one shutter
or leaf of a door. XXIX

پگ

pəllæg V-I-I to support; to strengthen, nourish,
bring up. XIX, XXVI

پلو

pəlləv N side (of something); corner, hem,
edge (of a garment, etc.). XVIII,
XXX. 18.200 (18)

/-əy pəlləv bændæg/ to take the side of. XXIII

پلی	pəlli. See /paRo/.	
پمیشا	pəmeša Conj	therefore. VIII. 8.200 (36)
پنچ	pənč A	five. VI
پنچکش	pənč-kwš N, A	five-slayer, killer of five. [/vajə pənč-kwš/ "Mr. Five-Slayer," a nickname given to a character in a folktale.] XXVII
پنچشمبے	pənčšəmbe N	Thursday. XIII
پنڈت	pənDətt N	Pandit, Hindu religious scholar. XX
پنجا	pənja A	fifty. VI
پنجاب	pənjab N	Panjab. XVIII
پن	pənn N	leaf (oval in shape, from a deciduous tree). 0.4101
پنت	pənt N	advice, counsel. XXVI
	/pənt dəyəg/	to give advice, counsel. XXVI
پر - پے	pər [also /pə/] Prep	for, in order to. V. 5.701, 9.901
	/pər če/ Interr	why? VII
	/pər če ky/ Conj	because. X
پرانس - فرانس	pərans [also /fərans/] N	France. XXVIII
پر مپوشی	pərəmpoši Adv	day after the day after tomorrow. VII. 7.402
پرندوشی	pərəndoši Adv	night before last. XIII. 13.102
پرنگ	pərəng N	European (person). XXIX
پرنگی	pərəngi N, A	European. III
پرنگستان	pərəngystan N	Europe. XIX

پرستشجاه	pærastyšja[h] N	temple, place of worship. XXVI
پر بند	pær-bænd N	composition (poetic). XXX
پریری	pæreri Adv	day before yesterday. XIII. 13.102
پری	pæri N, A	fairy; fairy-like. XXVIII
پرمان - فرمان	pærman N	command, order. XIX
	/pærman bæræg/	to carry out an order. XXVII
	/pærman døyæg/	to give an order. XXVII
پرماگ	pærmayæg V-I- /pærmatk/	to order, command. XXVII
پرئینگ	pærraenæg V-I-II	to cause to fly off, to cause to slip away. XIX
پرئامگ	pærramæg V-I-I	to play tricks upon, make game of, vex, torment. XXIX
پرگ	pærræg V-I-I	to fly off, slip away. XVIII. 18.200 (18)
پرئینگ	pærrenæg V-I-II	to make fly off, make slip away, throw away. XXVII
پرواه	pærva[h] N	care, concern. XXVIII
	/-øy pærva[h] buæg/	to be cared for, be cared about. XXVIII
	/-øy pærva[h] kænæg/	to care for, care about, feel concern for. XXVIII
پرستار	pærystar N	worshipper, devotee. XXVI
پررز - فرض	pærz N	duty, obligation. X
پررزونگ	pærzonækk N	tablecloth. X. 10.200 (63)
پس	pæs N	sheep, goat. XII. 12.200 (61)
پسند	pæsænd N	choice, something which is liked. XX. 20.200 (22)

/pəsənd buəg/ to be pleasing, agreeable, liked, chosen, approved. XX

/pəsənd kənəg/ to like, choose, approve. XX

پسل - فصل

pəsl N harvest, crop. XIV. 14.200 (32)

پسۆ

pəssəv N answer, reply. XVII. 17.205, 29.100

/pəssəv dəyəg/ to answer, reply. XVII

پشک

pəšk N shirt, tunic, blouse (usually -- but not always -- in reference to female costume). XXIX

پشگ

pəššə[g] N mosquito. XIX

پتایگ

pətayəg V-I-I to fold. XIII

پتری

pətri N razor, razorblade. IX

پت

pətt N trust, confidence. XIX. 19.103

/pətt buəg/ to be trust, confidence. XIX

/pətt kənəg/ to trust, have confidence. [The person trusted is marked by /-əy səra/ "upon."] XIX

پٹ

pəTT N plain (flat, vegetationless plain of hard earth or rock). XVII. 17.104

پٹگ

pəTTəg V-I-I to search for, look for, seek. XI. 17.407

پٹ و لوٹ

pəTT-w-loT N seeking-and-wanting: research. XVII. 17.407

/pəTT-w-loT kənəg/ to do research. XVII

پٹ و پول

pəTT-w-pol N research. [= /pəTT-w-loT/.] 17.407

پوہر

pəw[h]r N the Pleiades. XXIX

پوج

pəwj N army. XV. 15.303

پوجی

pəwji A military. XXVIII

پیدا	pəyda PA	born, produced, found. XX
	/pəyda buəg/	to be born, produced, found. XX
	/pəyda kənəg/	to bear, produce, find. XX
پیدائش	pəydayšt N	birth. XXV
پیغام	pəygam N	message. [Literary.] XXIX
پیگامبر	pəygambər N	prophet, apostle. XXV
پیگور	pəygor N	taunt, jibe. XVII
	/pəygor jənəg/	to taunt, jibe, tease. XVII
پیم	pəym N	kind, manner, way. XII. 12.200 (15), 14.200 (28)
پیری	pəyri.	See /pa[h]ri/.
پیروکار	pəyrokar N	follower. XXV
	/-əy pəyrokar buəg/	to be, become a follower of. XXV
	/-əy pəyrokar kənəg/	to make (someone) a follower of. XXV
پیسگ	pəysə[g] N	money. V. 6.109
پیسگ - فیصلہ	pəyslə[g] N	decision. XVI
	/pəyslə[g] buəg/	to be decided, settled. XVI
	/pəyslə[g] kənəg/	to decide, settle. XVI
پزور	pəzzor A	fat, heavy-bodied (through over-eating). XII. 12.200 (18)
پیگلگ	peglə[g] A, N	unmarried (girl), virgin. XXVIII
پیڑگ	peRəg V-I-I	to wind around. XVII
پیسر	pesər N, Adv	ahead, beforehand, before. XXVII
	/pesəra/	Adv in advance. XXVII

پیش	peš Adv	before. VII. 10.200 (23), 13.204
	/peš darəg/	to show. VII
	/peš kənəg/	to present, lay before. XVII
	/peš kəpəg/	to go before, precede. XXIX
پیشانی	pešani N	forehead. XXIII
پیشی	peši A	of before, of olden times. XXIX
پیشیم	pešim N	early afternoon. XX
پیشاپہری - پیشپہری	peš-pa[h]ri A	(time, year, etc.) before last. XIII. 13.102
پیشپہری	peš-pərerri Adv	day before the day before yesterday. XIII. 13.102
پیتاپ	petap N	sunny area, sunshine. XV. 15.105
پیٹک	peTyk N	(woman's) silver forehead ornament. XXIX
پیگ	pig N	fat (fatty tissue). XXII
پیلوٹنگ	pilošəg V-I-II	to wither, shrivel, turn brown (both transitive and intransitive). XXX
پیماز	pimaz N	onion. IX
پیر	pir N, A	old (of persons); saint, holy man; shrine. IV, XXVI. 4.302
پیری	piri N	old age. XXVIII
پیرک	pirwk N	grandfather (either father's or mother's father). XIII
پوک	pok A	useless, worthless, fruitless. XIX
	/pok buəg/	to be, become worthless. XIX
	/pok kənəg/	to make worthless, useless. XIX

پول	pol N	bridge. XV
		/pol bəndəg/ to build a bridge. XV
پول	pol N	asking. [Mostly Eastern Baluchi.] 17.308
		/pol kənəg/ to ask. 17.308
پولگ	poləg V-I-I	to ask. [Mostly Eastern Baluchi.] 17.308
پولنیاد	polnyad N	academy, research group. XVII. 17.308
پونز	ponz N	nose. XI
پوریا	porya N	wage. XII
پوریاگری	poryagyri N	wage-labour. XVI
		/poryagyri kənəg/ to do, be engaged in wage-labour. XVI
پوڑی	poRi N	contribution, donation; subscription (to a journal, newspaper). XIX. 19.105
پوشائینگ	pošaenəg V-I-II	to cause to wear, cause to put on. XX
پوشاک	pošak N	garments, dress. XX. 20.200 (15)
پوشگ	pošəg V-I-I	to put on, wear. XI. 14.200 (24)
پوشی	poši Adv	day after tomorrow. VII. 7.402
پوتو	poto N	ball. XV
پریشنگ	preštə[g] N	angel. XXV
پروش	proš N	defeat. XVIII. 18.200 (15)
		/proš dəyəg/ to defeat. XVIII
		/proš kənəg/ to break up (as a defeated army on the battle- field), disperse. XXVII
		/proš vərəg/ to be defeated. XVIII

پروشگ	prošæg V-I-II	to break (transitive). XI. 11.902, 19.301, 19.401
پروشینگ	prošenæg V-I-II	to cause to break. 19.301
پرشائینگ	prwšæenæg V-I-II	to cause to be broken, cause (someone) to break (something). 19.401
پرشگ	prwšæg V-I-II	to break (intransitive). XI. 11.902, 19.301, 19.401
پوهارجاه	pu[h]arja[h] N	weeping-place, place of mourning. XXX
پوره	purə A	completed, fulfilled. XX
	/purə buæg/	to be, become completed, fulfilled. XX
	/purə kənæg/	to complete, fulfill. XX
پورگ	puræg V-I-I	to swing; to praise. XXIX
پوچ	pwčč N	cloth, clothing, garment. IV. 4.506
پوچگ	pwjjæg V-I-I	to bear, stand, endure, have the capability. XX
پلاؤ	pwlav N	pulao, rice cooked with meat. XII
پلگ	pwlæg V-I-I	to snatch away, grab. XV. 16.800 (8)
پلنگ	pwlæng N	leopard. XVII
پلیس	pwlis N	police. XI
پل	pwl N, A	flower; flower-like. III, XXIX
پل دپ	pwl-dəp A, N	flower-mouth: petal-lipped, beautiful; beautiful one, beloved. XXX
پلگ	pwlwk N	nosering (ornament worn by women in the nose). XXIX
پر	pwr N	ashes (burned out, dead). 0.474

پرننگ	pwrəng N	type of gem (black in colour, with many small white flecks); gem-like, precious. XXIX
پتر	pwrɾ A	full. IX /pwrɾ buəg/ to be filled, fill (intransitive). IX /pwrɾ kənəg/ to fill (transitive). IX
پتر بهار	pwrɾ-bə[h]ar A	full-of-spring: lively, vivacious, gay. XXX
پتر گشادی	pwrɾ-gwšadi N	talent, great capability. XVIII
پتر هون - پتر خون	pwrɾ-[h]on A	full-of-blood: distressed, grieved. XXX /pwrɾ-[h]on buəg/ to be, become distressed, grieved. XXX /pwrɾ-[h]on kənəg/ to distress, grieve. XXX
پتر کیپ	pwrɾ-kəyp A	full-of-intoxication: intoxicating, exhilarating, enjoyable. XXX
پتر شون	pwrɾ-šon A	well-organised. XX /pwrɾ-šon buəg/ to be, become well-organised. XX /pwrɾ-šon kənəg/ to make well-organised. XX
پرس	pwrɾs N	mourning ceremonies. 29.1000
پرسگ	pwrɾsəg V-I-I	to ask. XIII. 13.304, 17.308
پرتگیزی	pwrɾtəgezi N, A	Portuguese. XVI
پرز	pwrz N	tinder; small scrap of cloth or paper. XX
پس پس	pws-pws N	whisper, murmur. XXVIII /pws-pws buəg/ to be whispered, murmured. XXVIII /pws-pws kənəg/ to whisper, murmur. XXVIII
پشت	pwšt N	back; generation. III, XXIX. 3.101 /-əy pwšta/ behind, in back of. III

پترگ	pwtræg V-I-I	to enter, sneak into, creep into. XI. 11.203
پٹگ	pwTæg N	smallpox. XI. 11.205
	/pwTæg buæg/	to have smallpox. XI
	/pwTæg gyreg/	to catch smallpox. XI
پٹبال - فٹبال	pwTbal [also /fwTbal/] N	football. 0.310
پیالگ	pyalə[g] N	cup. V
پکر - پگر - فکر	pykr N	thinking, cogitation; worry. [Older Baluchi /pygr/.] XXVII
	/pykr jənæg/	to think of, hit upon an idea. XXVII
	/pykr kənæg/	to think, meditate; to worry. XXVII
پلان	pylan N, A	a certain . . . , so-and-so (an unnamed or anonymous person). XX
پپیل	pylpyl N	pepper. XIX
پنڈگ	pynDæg V-I-I	to beg. XVII
پراہ	pyra[h] A	broad, wide. XVI
	/pyra[h] buæg/	to be, become broad, wide. XVI
	/pyra[h] kənæg/	to broaden, widen. XVI
پرج	pyrč N	saucer, small plate. XII
پردوس	pyrdəws N	paradise, heaven. XXV
پریات	pyryat N	lament, complaint, weeping. XXIX
	/pyryat jənæg/	to lament, complain, weep. XXIX
پٹر	pyR N	battlefield. XIII
پٹری	pyRi N	marketplace. VIII. 8.200 (20)

پس	pyss N	father. II
پس و پیرک	pyss-w-pirwk N	father-and-grandfather: ancestors, forefathers. XXII
پس و پیرکی	pyss-w-pirwki A	ancestral, relating to one's forefathers. XXII
پیشی	pyšši N	cat. XV
پت	pyt. [Makrani.]	See /pyss/.
پتی میراس - پتی میراث	pyti miras N	land owned on the basis of inheritance. 14.200 (32)
پٹنگ	pyTTəg V-I-I	to complain, recite one's grievances, tell one's troubles. XVII. 17.303
<u>r</u>		
راد - رعد	rad N	thunder. [Literary.] XXIX
راه	ra[h] N	road, way. III. 15.203
		/-əy ra[h]a čarəg/ to wait for, expect (someone to come, etc.). XV
راهبند	ra[h]bənd N	principle. XIX
راهگ	ra[h]dəg PA	road-and-highway: way, setting out. XXVII
		/ra[h]dəg buəg/ to set out. XXVII
		/ra[h]dəg kənəg/ to show (someone) the way. XXVII
راهگیر	ra[h]gir N	highwayman, bandit. XX
راهگوز	ra[h]gvəz N	way, path, passage. XXX
راهمت - رحمت	ra[h]mət N	mercy, compassion. XXX
راج	raj N	rule, society, subjects, tribe, community. XX. 20.400 (42)

/raj buæg/ to be ruled. XX

/raj kənæg/ to rule. XX

راجی

raji A social, ruling, communal. XX.
20.400 (42)

رانی

rani N queen. [Literary, from Hindi.] XXIX

راست

rast A correct, straight, right, true. VIII

راستی

rasti N correctness, straightness, rightness,
truth. XXVIII

/pə rasti/ Adv correctly, truthfully. XXVIII

رباب

rəbab N rebeck, a type of stringed instrument.
XXX

ربّ

rəbb N God, the Lord. XXVIII

رد

rəd N, A, Adv error, mistake, miss; wrong,
mistaken, missed; wrongly, erroneously.
XVI. 16.800 (4)

/rəd buæg/ to be a mistake, error, miss. XVI

/rəd kənæg/ to err, make a mistake, go astray, miss. XVI

ردی

rədi Adv by mistake, erroneously. XXVII

/pə rədi/ or /rədia/ Adv by mistake, erroneously. XXVII

ردکار

rədkar N, A criminal, culprit. XVIII

ردکاری

rədkari N crime, bad action. XXII

/rədkari buæg/ to be a crime. XXII

/rədkari kənæg/ to commit a crime. XXII

ره و منزل - راه و منزل

rə[h]-w-mənzyl [also
/ra[h]-w-mənzyl/] N road-and-objective: path, way,
destination, goal. XXX

رگ

rəkk N cheek. XXIX

رگ

rəməg N herd (of goats or sheep). V. 5.104

رَند	rənd N	footprint, footstep. IX. 9.402
		/-əy rənda/ following along after, pursuing. IX
		/-əy rənda kəpəg/ to pursue, chase. XXIV
		/rənda/ Adv after, afterwards. IX
رَندگ	rəndəg V-I-I	to comb. XI
رَنگ	rəng N, A	colour, dye; coloured, dyed. X, XXIX
		/rəng dəyəg/ to colour, paint, dye. X
رَنگگ	rəngi[g] A	coloured, colourful. XXIX
رَنجگ	rənjəg V-I-I	to hurt, cause sorrow, grieve. XVIII. 18.200 (10)
رَپگ	rəpəTəg V-I-I	to mutter, mumble, babble. XXVIII
رَسائینگ	rəsaenəg V-I-II	to cause to arrive; to deliver. XIX
رَسگ	rəsəg V-I-II	to arrive, reach, get, be available. VII. 12.200 (31), 19.207, 19.301
رَسینگ	rəsenəg V-I-II	to overtake, catch up with. XIX. 19.301
رَسول	rəsul N	Prophet. [Usually in reference to the Prophet Muhammad.] XXVIII
رَٹگ	rəTəg V-I-I	to grumble, nag. XVII
رَوا	rəva A	lawful, admissible, proper, reasonable, just. XXVIII
		/rəva buəg/ to be, become lawful, admissible, proper, reasonable, just. XXVIII
		/rəva kənəg/ to make lawful, admissible, proper; to act reasonably, justly. XXVIII
رَوگ	rəvəg V-V-/šwt/	to go. [In poetry the past stem may also be /rəpt/; cf. Sec. 29.201.] VII. 7.601, 7.801, 9.701, 19.301, 19.401, 29.201

زران	rəzan N	vessel, pot, utensil. I. 2.404
ريچگ	rečəg V-I-/retk/	to pour out, spill (transitive). XIII. 13.502, 16.600 (4), 19.301, 19.401
ريچينگ	rečenəg V-I-II	to cause to spill, pour. 19.301
ريڊيو	reDyo N	radio. XV
	/reDyo jənəg/	to play a radio. XV
ريک	rek N	sand, sand dune. III
ريکستان	rekystan N	sandy-desert, sand-dunes. XVI
ريپگ	repəg V-I-I	to cheat, deceive, befool. XIX. 19.202
ريپينگ	repenəg V-I-II	to cause to be cheated. XIX
ريسگ	resəg N	row, line. XIV. 14.200 (25), 19.309
	/resəg buəg/	to be in a line, be in a row (one after another). XIV
	/resəg kənəg/	to line up (objects one after another). XIV
ريسگ	resəg V-I-I	to twist (many strands into one thread). XXVI
ريش	reš A	abraded, rubbed, scraped. XXIX
	/reš buəg/	to be, become abraded, rubbed, scraped. XXIX
	/reš kənəg/	to abrade, rub, scrape. XXIX
ريز	rez N	(thick) rope. XIII. 13.303
ريش	riš N	beard. XI
روبا	roba N	fox. XXII
روچ	roč N	day; sun. VI. 7.202, 17.310
	/roča/	Adv in the daytime, during the day, by day. VII
	/roče-nə-roče/	Adv sometime, some day or other. XXVIII
	/roč-pə-roč/	Adv day by day. XIV

روچاسان	ročasan N	east. [= /rodratk/. Eastern Baluchi.] XXIX
روچگ	ročæg N	fasting; the month of Ramazan. XXV. 19.303, 19.310
	/ročæg buæg/	to be a fast. XXV
	/ročæg daræg/	to keep a fast. XXV
	/ročæg prošæg/	to break one's fast (at an improper time). XXV
رود	rod N	river. XVI. 16.200 (17)
رودینگ	rodenæg V-I-II	to cause to grow, bring up, nourish. XIX. 19.301
رودگن	rodgyn A	river-like, mud-coloured, reddish. XXIX
رودراتک	rodratk N	east. VII. 7.604
رودراتکی	rodratki A	eastern. XV. 14.200 (34)
روگن	rogyn N	ghee, clarified butter. VI. 6.205
روک	rok N	light. VII
	/rok buæg/	to be lit, be kindled. XI
	/rok kænæg/	to light (a fire), kindle. VII
روکپت	rokəpt N	west. VII. 7.604
روکپتی	rokəpti A	western. XIV. 14.200 (34)
روپگ	ropæg V-I-/rwpt/	to sweep, brush. VII
روشنائی	rošnai. See /rožnai/.	
روتاک	rotak N	newspaper. XI. 17.310
روژنائی	rožnai [also /rošnai/] N	light, illumination. XXVII
	/rožnai buæg/	to be light, illumination. XXVII

		/rožnai kənæg/ to make light, illumination. XXVII
رُو	ru N	face (in compounds only). XVIII. 18.600 (1)
		/-əy rua/ according to, in connection with. XVIII
		/ru-bə-ru/ Adv face-to-face. 18.600 (1)
ردائینگ	rwdaenæg V-I-II	to cause to be grown, cause (someone) to grow (something); to cause to be brought up (as a child). 19.401
ردگ	rawdæg V-I-/rwst/	to grow (intransitive). XII. 19.301, 19.401
رماگ	rwmayæg V-I-I	to instruct, teach, show (someone how to do something). XV. 15.102
رمبینگ	rwmbenæg V-I-II	to cause to rush (as a crowd), to stampede. XXIX
رئنگ	rwnæg V-I-II	to reap, harvest. VIII. 17.109
رئنگراه	rwngra[h] N	narrow mountain path. XXIX
رپی	rwppi N	rupee, money. V. 6.109, 6.406
رچائینگ	ryčaenæg V-I-II	to cause to be spilled, poured, cause (someone) to spill, pour (something). 19.401
رچگ	ryčæg V-I-/rytk/	to spill (intransitive). XIII. 13.502, 19.301, 19.401
رد	ryd N	line (of objects standing side by side). XIX. 14.200 (25), 19.309
		/ryd buæg/ to be, become a line (of objects side by side). XIX
		/ryd kənæg/ to line up (objects side by side). XIX
ردبند	rydbænd N	sentence (utterance). XIX
رند	rynd N	Rind, a Baluchi tribe. XVIII
رپک	rypk N	trick, strategem. XXVIII

رواج	ryvaj N	code of tribal law. XVIII. 18.200 (1)
<u>s</u>		
سا	sa N	barley. VIII
صابن - صابن	sabun N	soap. X
ساچگ	sačəg V-I-I	to suit. XX
ساد	sad N	thread. XIII
ساڈی - ساڑی	saDi [also /saRi/] A	present (adj.). XX
		/saDi buəg/ to be, become present. XX
		/saDi kənəg/ to cause to be present. XX
ساگ	sag N	cooked-vegetables. IX. 9.105
سah	sa[h] N	soul, spirit; dear one. XXII
ساگ	sa[h]əg V-I-II	to shave. XI
سahٹت - ساحت	sa[h]ətt N	time, short period, circumstance, hour. XII. 12.200 (16), 17.106, 19.206
سahدار	sa[h]dar N	creature, being. XIII
سahی	sa[h]i N	ease, resting. 0.421
سahرا - سہرا	sa[h]ra A	clear, visible, obvious. XXX
		/sa[h]ra buəg/ to be, become clear, visible, obvious. XXX
		/sa[h]ra kənəg/ to make clear, visible, obvious. XXX
سahس	sais N	groom, stable-boy. XXV
سال	sal N	year. VI

سالار	salar N, A	chieftain, leader, commander; chiefly, commanding. XXIX
سالگی	saləgi A, N	-yearred, one of ... years, yearly, annual. XXVIII
سالٹاک	saltak N	yearly magazine, yearly journal. 17.310
سالونک	salunk N	bridegroom. XV
سامان	saman N	luggage, baggage (e.g. suitcases carried by a traveller). 9.104
سامبگ	sambəg V-I-I	to care for, nourish, protect (someone else's property). XVIII. 18.200 (1)
سامی	sami N, A	Semite, Semitic. XXIV
سامراجی	samraji A, N	imperialist, imperialistic. XXVIII
سانڈ	sanD N	stud horse, stallion used for breeding purposes. 0.463
سانے لشکر	sane-ləškər N	police, security force (in Nasir Khan's time). XX
سانگ	sang N	betrothal, engagement. XIV
سانگبندی	sangbəndi N	intermarriage, marital relations. XVI. 16.600 (8)
	/sangbəndi buəg/	to be intermarriage, marital relations. XVI
	/sangbəndi dəyəg/	to establish intermarriage (e.g. with another tribe). XVIII
	/sangbəndi kənəg/	to intermarry, have marital relations. XVI
سانگی	sangi A	engaged, betrothed. XX
سار	sar N, A	consciousness, awareness; conscious, aware, sensible, wise. XXIX
ساری	sari A, Adv	before, ahead, former. [Makrani.] XXVIII

سارت
سار و بے سار
سار و بیسار

sart. See /sərd/.

sar-w-besar A conscious-and-unconscious: unhinged, bereft of reason. XXX

/sar-w-besar buəg/ to be, become unhinged, bereft of reason. XXX

/sar-w-besar kənəg/ to unhinge, cause to lose one's reason. XXX

ساڑی
ساسارگ

saRi. See /saDi/.

sasarəg V-I-I to pause for a rest, take a rest, rest. 13.301

سات

sat N jewellery, ornament. IX. 9.103

ساٹ

saT N plaster cast (on a broken limb). 0.453

سایگ

sayə[g] N shade, shadow; evil spirit. XXII, XXV

/sayə[g] kənəg/ to make shade, cast a shadow. XXII

سائکل

saykəl N cycle, bicycle. XXIX

ساز

saz N instrument, instrumental music, tune. XIV

/saz jənəg/ to play (instrumental) music. XIV

/saz kənəg/ to tune (an instrument). XXIX

سازجین

sazjən N (instrumental) musician. XIV. 14.200 (46)

سبا - صباح

səba N morning. [Literary.] XXIX

سبب

səbəb N reason, cause. XVI

/-əy səbəba/ because of. XVI

سبک - سبق

səbək N lesson. XI

سبّر

səbbər A strong, powerful. XII. 18.200 (16)

صبر - صبر	səbr N	patience. XXVIII
	/səbr buəg/	to be patient. XXVIII
	/səbr kənəg/	to have patience. XXVIII
صد - صد	səd A	hundred. VI
صدی - صدی	səddi N	century. XVIII. 18.200 (6)
صد گنج - صد گنج	səd-gənj A	hundred-treasured; invaluable, precious, dear. XXIX
صدقه - صدقه	sədkə N	charity, alms, sacrifice. XXVIII
	/sədkə buəg/	to be charity, alms, be a sacrifice. XXVIII
	/sədkə dəyəg/	to give charity, alms. XXVIII
	/sədkə kənəg/	to sacrifice, make an offering of charity or alms. XXVIII
صدر - صدر	sədr N	president. XXVIII
صدری - صدری	sədri N	jacket, vest. XIV
سگ	səg N	dog. [Literary.] 0.482
سگار	səgar N, A	scimitar; scimitar-like, sharp. XXX
سگ	səgg N	endurance. 0.4101
سگ	səggəg V-I-I	to bear, endure, put up with. XV
سهار - سهار	sə[h]ar N	daybreak, dawn. [Literary.] XXX
سهار گوات - سهار گوات	sə[h]ar-gvat N	morning breeze. XXX
سہین	sə[h]en N	divorce. XIX
	/sə[h]en dəyəg/	to divorce. XIX
	/sə[h]en gyrəg/	to obtain a divorce. XIX
سئی	səi A	informed. XI
	/səi buəg/	to be informed. XI

		/səi kənæg/ to inform, tell. XI
سجی	səjji N	a method of roasting sheep or goat, in which the meat is put on stakes between two fires. 0.4102
سک	səkk A, Adv	strong, violent, hard, difficult; very, extremely. IV. 4.701, 7.902
		/səkka/ Adv strongly, violently, severely. XXIII
سکی و سوری	səkki-w-sori N	difficulty-and-sourness: hard times, "thick and thin." XXII
سلام	səlam N	greeting, felicitations. XIX. 19.106
		/səlam dəyəg/ to give a greeting. XIX
		/səlam kənæg/ to greet. XIX
سلام الیکم - سلام علیکم	səlam əlekwm Interj	hello, greetings! [Lit. Peace be upon you!]. VIII. 8.200 (2), 19.101
سله - صلح	sələ N	peace, reconciliation; suggestion, advice, counsel. XVI. 16.800 (16)
		/sələ buæg/ to be agreed; to be reconciled. XVI
		/sələ dəyəg/ to advise, give counsel, suggest. XVI
		/sələ gyræg/ to take counsel, consult. XXVIII
		/sələ kənæg/ to take counsel, agree, make peace, reconcile. XVI
		/sələ zuræg/ to take counsel, consult, seek advice. XXIX
سما	səma A	awake, conscious. XXX
		/səma buæg/ to wake up. XXX
		/səma kənæg/ to awaken. XXX
سبیرگ	səmbərəg V-I-I	to gather one's strength, get ready for action. XXVII
سمین	səmin N	breeze, zephyr. [Literary.] XXX
سند	sənəd N	authority, proof, document of authority (e.g. a land grant, a college degree, etc.). XXIV
		/sənəd buæg/ to be authoritative; to be recorded, written down. XXIV

/sənəd kənæg/ to record, write down. XXIV

سنگت

səngətt N friend. V

سج

sənj N (horse) harness; harnessed. XXVII, XXIX

/sənj buæg/ to be harnessed. XXVII

/sənj kənæg/ to harness (a horse). XXVII

سن

sənn N year (when referring to a date). XVIII. 18.200 (22)

سن رستگ

sənn-rəstə[g] A adult (adj.). XX

سپر

səpər N trip, journey. XIX

/səpər buæg/ to be a journey. XIX

/səpər kənæg/ to make a journey. XIX

سر

sər N head, upper portion. III. 3.101, 14.200 (24)

/-əy sərə/ on, on top of. III

/sərə buæg/ to be wearing, have on (a hat, turban, etc.). XIV

/sərə kənæg/ to put on, wear (a hat, turban, etc.). XIV

/sər buæg/ to reach, arrive. IX

/sər dəyəg/ to send off. XX

/sər gyræg/ to depart, set out, leave. VII

/sər kənæg/ to cause to arrive, bring to, take to, deliver. VII

/sər kəpæg/ to understand, comprehend, make out. XXVIII

/sər kəššæg/ to withdraw, take oneself away, abandon. XXIX

سربن

sərbwn N background, introduction, pedigree. XIV. 29.100

/sərbwn kənæg/ to introduce, give the background (of something). XIV

سربور

sərbyr PA on the very top of, above, over. III. 3.101

/-əy sərbyra/ on the very top of, above, over. III

سرچادر	sərčadər N	(woman's) shawl, wrap. XXIX
سرچنگ	sərčylləg N	November. XXIII
سرد - سارت	sərd [also /sart/] A	cold, cool. IV
سردار	sərdar N	chieftain, leader; chiefly, noble. II, XXIX. 20.400 (10)
سر درد	sər-dərd N	headache. XII. 12.200 (46), 17.305
سرے سردار	səre sərdar N	supreme chief, chief of chiefs. 20.400 (19)
سرگل	sərgəl N	leader (of a political party, etc.). XV. 17.305
سرگرد	sərgərd N	congratulatory gift of money. XX. 20.200 (1)
	/sərgərd dəyəg/	to give money (as a congratulatory gift). XX
	/sərgərd gyrəg/	to take, accept /sərgərd/. XX
سریگ	səri[g] N	(woman's) headcloth. [Eastern and Southern Baluchi.] XXIX
سریسال	sərisal N	new year. XXIII
سرچنگ	sərxə[g] N	pillow. V. 5.702, 10.200 (3)
سرجم	sərxəm A, Adv	whole, total, complete. XXIV
	/sərxəm buəg/	to be, become complete. XXIV
	/sərxəm kənəg/	to complete. XXIV
	/sərxəma/ Adv	completely, wholly, totally, in all. XXIV
سرجمی	sərxəmi N	totality, whole. XXIX
	/sərxəmia/ Adv	totally, wholly, altogether. XXIX
سرکار	sərxar N	government. XIII. 16.600 (8)
سرکاری	sərxari A	governmental, official. XX

/sərkari buəg/ to be, become governmental, be nationalised.
XX

/sərkari kənəg/ to make governmental, to nationalise. XX

سرکازی - سرقاضی

sərkazi N supreme religious judge, head Qazi.
XX

سرلشکر

sərləškər N commander-in-chief. XVII. 17.305

سرماجار

sərməčar N, A adventurous person, brave person
(soldier, warrior), one who risks his
life. XV

سرماجاری

sərməčari N bravery. XVI

سرمتاب

sərmətab A, N brave, fearless; brave person. XXIX

سرنامگ

sərnām[g] N heading of an epic poem (in which the
poet praises God, the Prophet Muhammad,
etc.). 29.100

سرورک

sərok N president. XVII. 17.312

سرپد

sərpəd A understanding. IX

/sərpəd buəg/ to understand. IX

/sərpəd kənəg/ to make understand, explain, convince. IX

سرپنچ

sərpənč N cabinet, council of ministers; repre-
sentative. XX. 20.400 (13, 19)

سرپوش

sərpoš A hidden, concealed. XXIX

/sərpoš buəg/ to be, become hidden, concealed. XXIX

/sərpoš kənəg/ to hide, conceal. XXIX

سرپروش

sər-proš A, N head-breaking: victorious, conquering,
vanquishing. XXX

سرشاعر - سرشاعر

səršayr N master poet, poet laureate. XX

سرٹولی

sərToli N leader of a group. XXIII

سر وزیر

sərvəzir N prime minister. XVII. 17.305

سَرزَان	sərzān N	decorated ribbon or tassel tied on the knee of a camel for decoration. XXIX
سَتر	sətr N	custom of female seclusion, avoidance by women of all males who are not close family members. XXVI /sətr buæg/ to be following the custom of avoidance of non-related males. XXVI /sətr kənæg/ to practice the custom of avoidance of non-related males. XXVI
سَٲ	sətt N	daring. XVIII /sətt kənæg/ to dare. XVIII
سَٲگ	səTTəg V-I-I	to urge with force, drive, accelerate, hurry. XXX
سَوَاب - ثَوَاب	səvab N	reward, recompense (for a good deed). XXIII /səvab kəTTəg/ to earn a reward (from God for some good deed). XXIII /səvab rəsæg/ to receive a reward (from God). XXIII
سَوَادَا	səwda N	merchandise, commodity, thing for sale, purchase. XII. 12.200 (1) /səwda kənæg/ to do business; to sell. XII
سَوَادَاگَر	səwdagyr N	merchant. II
سَوَادَاگَرِي	səwdagyri N	trade, business. XV
سَوَاغَات	səwʔat N	gift, present. 0.312
سَوَل	səwl N	tree. [Literary.] XXVIII
سَوْت - صَوْت	səwt N	/səwt/, a type of folksong. [Makrani.] XXX. 29.1000
سَوَز	səwz A	green, blue, grey; golden-complexioned (of a rich golden-brown colour, in reference to a person's colouring). IV, XXIX. 4.607

سوزگ	səwzə[g] N	greenery, vegetation. XXVIII
سوزچا	səwz-ča N	green-tea. X. 10.200 (35)
سوزی	səwzi N	vegetable. V. 9.105
سوزی بازار	səwzi-bazar N	vegetable-market. XII
سخی	səxi A	generous. XVIII
	/səxi buəg/	to be generous. XVIII
سے - سه	səy A	three. VI
سَیل	səyl N	show, spectacle, scene, view, sight-seeing. XVI. 16.600 (4)
	/səyl kənəg/	to see, watch, look at. XVI
سیشام	səy-šam N	third supper. [For three nights after the death of a person, his family prepares food which is dedicated to his memory. /təi səy-šam/ "[May it be] your third supper!" is an expression equivalent to "Go to hell!"] XXVII
سیشمبے	səyšəmbe N	Tuesday. XIII
سید	səyyəd N	descendant of the Prophet Muhammad. 18.600 (5)
سزا	səza N	punishment. XV
	/səza dəyəg/	to punish. XV
سیدی	sebi N	Sibi, a town in Pakistani Baluchistan. XX. 18 200 (1), 29.902
سَیل	sel N	stomach of a newborn sheep, goat, or rabbit. 0.412
سیر	ser N	seer, a measure weighing about two pounds. VI. 6.204

سیر	ser PA	full, satiated (with food, etc.). XI. 11.604
	/ser buæg/	to be full. XI
	/ser dəyæg/	to cause someone to eat his fill. XI
	/ser kənæg/	to eat one's fill. XI
سیری	seri N, A	comfort, fulfillment; comfortable, fulfilled. XXIX
سینزدگ	sēzdə[g] A	thirteen. VI
سی	si A	thirty. VI
سیل	sil N	seal. [From English.] 0.412
سیم	sim N	border, edge, dividing line; part (in the hair). XVI
سینگار	singar N	cosmetics, make-up. XX
	/singar buæg/	to be made-up, have cosmetics applied. XX
	/singar kənæg/	to apply, use cosmetics. XX
سینکر	sinkwr N	porcupine. 0.4112
سیستان	sistan N	Sistan, a region in eastern Iran and western Afghanistan. XXIX
سیٹ	siT N	seat (in a car, bus, train). XIV
سوب	sob N	success, victory. XXVII
	/sob bəræg/	to gain a victory, become successful. XXVII
	/sob buæg/	to be successful. XXVII
	/sob kənæg/	to make a success (of something), to succeed. XXVII
سوب - صبح - صبح	sob N	morning. VII. 7.202
	/soba/	Adv in the morning. VII
سوبی - صبحی - صبحی	sobi A, Adv	morning, relating to morning. XVII

سوچک	sočæg V-I-/sotk/	to burn (transitive). IX. 9. 503, 19. 301, 19. 401
سوچینگ	sočenæg V-I-II	to cause to burn. 19. 301
سوگو	sogəv A	safe, secure, firm. XXVII
	/sogəv buæg/	to be, become safe, secure, firm. XXVII
	/sogəv kənæg/	to make safe, secure, firm. XXVII
سوگند	sogynd N	oath, vow. XXIX
	/sogynd buæg/	to be sworn, vowed. XXIX
	/sogynd dəyəg/	to cause to swear, vow. XXIX
	/sogynd vərəg/	to take an oath, swear, vow. XXIX
سوہبت - صحبت	so[h]bət N	conversation, company, society, social intercourse. XXX
سوہر - سہر	so[h]r N	gold. XIX
سوہر - سہر	so[h]r A	red. IV
	/so[h]r buæg/	to be, become red; to ripen. XXIX
	/so[h]r kənæg/	to make red, redden; to cause to ripen. XXIX
سوج	soj N	information; inquiry. XXVIII
	/soj buæg/	to be informed, be information. XXVIII
	/soj dəyəg/	to inform, give information. XXVIII
	/soj kənæg/	to inquire, request information. XXVIII
سونز	sonz N	burning, yearning, passion. XXIX
سوپ	sop N	apple. IV
ترشگ	srwšæg V-I-II	to mix into a paste. XX
سُچین	sučyn N	needle. XIII
سُگ	sug N	mourning. XVI

سور	sur N	marriage. [Makrani.] XXIII
		/sur buæg/ to be, become married. XXIII
		/sur kənæg/ to marry. XXIII
سوت	sut N	profit. XV
		/sut buæg/ to be a profit. XV
		/sut kənæg/ to profit. XV
شواد	svad N	stroll, sightseeing, pleasure-trip. [= /səyl/. Literary.] XXX
		/svad buæg/ to be a stroll, be sightseeing, be on a pleasure-trip. XXX
		/svad kənæg/ to stroll, sightsee, make a pleasure-trip. XXX
شوار	svar N, A	riding, astride, on (a vehicle), rider. XII
		/svar buæg/ to get on (a horse, car, etc.), ride. XII
		/svar kənæg/ to put (someone) on (a horse, vehicle, etc.). XII
شوارگ	svaræg N	lunch, lunchtime. XI
شوارگ	svaræg V-I-I	to put one on top of another, pile up (as folded blankets), to arrange neatly (as a house or /gydan/). XXIX
شواری	svari N	riding, vehicle, conveyance, means of transportation, passenger. XII
سبگام	swbəkgam A	light-paced, nimble. XXIX
سچائینگ	swčəenæg V-I-II	to cause to be burned, cause (someone) to burn (something). 19.401
سچگ	swčæg V-I-/swtk/	to burn (intransitive). IX. 9.503, 19.301, 19.401
سہیل	sw[h]e1 N	the star Canopus. XXIX
سلطان - سلطان	swltan N	sultan, king. XXIX

سلطانی - سلطانی	swltani A	royal, kingly. XXIX
سمبگ	swmbæg V-I-I	to pierce. XVII
سندوک - صندوق	swnduk N	box, chest. III. 12.200 (45).
سندور	swndur N	vermilion, red lead. [A dot of vermilion is traditionally put on the bride's forehead at her marriage.] XXIX
	/swndur bændæg/ to apply [a dot of] vermilion. XXIX	
سنگ	swng N	tax (upon items imported into a city for sale). XVII. 17.404, 20.400 (8)
سنی	swnni N, A	Sunni, a sect of Islam. XXV
سنٹ	swnT N	beak. XXIX
سنٹو	swnTo A	beak-like, pointed. XXIX
سرگ	swræg V-I-I	to move, make a movement. XXVII
سرکند	swrkynd A	roan. XXIX
سرنگ	swrnə[g] N	/swrnæg/, a kind of horn. XIV. 14.200 (63)
	/swrnə[g] jənæg/ to play the /swrnæg/. XIV	
سرونز	swronz N	/swronz/, a type of stringed instrument played with a bow. XIV. 14.200 (51)
	/swronz jənæg/ to play the /swronz/. XIV	
سرپ	swrwp N	lead (metal). XIX
سیاچا - سیاہ چا	sya-ča N	black-tea. X. 10.200 (35)
سیاہ	sya[h] A	black, dark, dark-complexioned. IV
سیاہ دروشم	sya[h]-drošwm A, N	black-featured, grim, hideous. XXX

سیاہ گوات	sya[h]-gvat N	black-wind: gale, violent storm, wind. XXX
سیاہ رنگ	sya[h]-rəng A	black-coloured, blackish. XXX
سیاہ رو	sya[h]-ru A, N	black-faced: evil; evil person. 18.600 (1)
سیال	syal N	relative, person of equal rank. XIII. 18.600 (3)
سیالی	syali N	good relations, friendly ties. XVI
	/syali buəg/	to be good relations, friendly ties. XVI
	/syali kənəg/	to have, make good relations, friendly ties. XVI
سیال و کام	syal-w-kam N	relative-and-nation: relations, kinsmen. XIV. 14.200 (37)
سیاموش	syamoš A	brownish-black. XXIX
سیاپ	syap N	year-round water. XVI. 16.200 (18)
سیاپس - سیاہ پس	sya-pəs N	goat. 12.200 (61)
سیاست	syasət N	politics, diplomacy. XXVIII
	/syasət buəg/	to be politics, diplomacy. XXVIII
	/syasət kənəg/	to practice politics, diplomacy. XXVIII
سیاستدان	syasətdan N	politician. XVII
سیاسی	syasi A	political. XVII. 20.400 (42)
سگریٹ	sygreT N	cigarette. V
سِل	syl N	skin, hide. XX
	/syl kənəg/	to skin. XX
سلا - سلاح	syla N	arms, weapon. XV
	/syla kənəg/	to arm oneself. XV

سند	synd N	Sindh. XIII
سندگ	syndæg V-I-/syst/	to break (rope, cord, stem, long slender object) (transitive and intransitive). XIII
سندوہند	synd-w-[h]ynd N	Sindh-and-India: the Gangetic Plain, the Plains of India. X
سنگ	syng N	stone, rock. V
سپادار - سپاہدار	sypadar N	army officer. XVIII
سپاہ	sypa[h] N	army. XXVII
سپاہی - سپاہی	sypa[h]i [also /sypai/] N	soldier. [The alternative form with /h/ is rare in Rakhshani Baluchi.] XV
سرہ	syry[h] N	oilseed (brassica campestris). 0.411
ستا	syta N	praise. XIV
	/syta buæg/	to be praised. XIV
	/syta kənæg/	to praise. XIV
سٹگ	syTTæg V-I-I	to hop, skip. XXIII
<u>š</u>		
شاباش	šabaš N	applause, plaudit, commendation. XXVII
	/šabaš dəyæg/	to applaud (someone), cheer, laud. XXVII
	/šabaš kənæg/	to applaud, cheer. XXVII
شابیت	šabit A	spacious, ample, wide, open. XXVIII
	/šabit buæg/	to be, become spacious, ample. XXVIII
	/šabit kənæg/	to make spacious, ample. XXVII
شادہ	šaddy N	celebration, festival. XXVI

/šaddy buəg/ to be a celebration, festival. XXVI

/šaddy kənəg/ to hold a celebration, festival. XXVI

شاگ	šag N	sp. of tree (<i>Grewia vestita</i> or <i>Grewia oppositifolia</i> or both); fiddle made of /šag/ wood). XXIX
شاگرد	šagyrd N	student, pupil. VI
شاه	ša[h] N, A	king, shah; great, royal. XXIX
شاہدگ	ša[h]dəgg N	highway, thoroughfare. XXIX
شاہی	ša[h]i A	royal. XX
شاہر - شہر	ša[h]r N	city. IV
شاہرستانی - شہرستانی	ša[h]rystani A	urban, city (adj.). XXVI
شاہت - شہت	ša[h]t N	honey. XXX
شال	šal N	shawl. XXX
شام	šam N	supper, supper-time; nightfall. XVIII, XXVIII
شامیگ	šami[g] A	gloomy, dark, dismal. XXIX
شامیر	šamir A	flame-coloured, crimson. XXIX
شان	šan N	glory, magnificence. XXVII
شانگ	šanəg V-I-II	to throw (an object a sizeable distance). XIII. 13. 702
شار	šar A	many-coloured. [Literary.] XXIX
شاسوار - شاہسوار	šasvar N, A	horseman, expert rider. [Originally /ša[h]svar/, but /h/ was not recorded in this word in the Rakhshani dialect.] XXV
شاعر - شاعر	šayr N	poet. XVI

شانزدگ	šāzdə[g] A	sixteen. VI
شه	šə. See /əš/.	
شَبَو	šəbbəv N	fringe (of a garment). XXIX
شَبَك	šəblyk N	/šəblyk/, a type of dance. [Unlike the /čap/, the dancers do not circle the drummers but dance back and forth before them.] XXX
	/šəblyk jənəg/	to dance the /šəblyk/. XXX
شَهِيد	šə[h]id N	martyr. XXIX
شَكْر - شَكْل	šəkər [or /šəkkəl/] N	sweetmeats, candy. XX
شَك	šəkk N	comb. XI
شَك	šəkk N	doubt, suspicion; shyness, modesty. XXVIII
	/šəkk buəg/	to be doubt, suspicion. XXVIII
	/šəkk kənəg/	to feel shy, act shyly. XXVIII
شَل	šəl N	downpour, heavy rain. XXIX
شَلِينَاگ	šəlenəg V-I-II	to cause to pour (as heavy rain, tears). XXX
شَلَوَار	šəlvar N	pajama[s]. V. 5.803
شَمْبِه	šəmbe N	Saturday. XIII
شَموشَاگ	šəmošəg V-I-II	to forget. IX
شَمْسَر	šəmsər N, A	declivity at the top of a cliff, lower point between two crags of a precipice. XXIX
شَنْزَاگ	šənzəg N	rain-shower. XV. 15.406
شَنْزَاگ	šənzəg V-I-I	to shower (rain). XV. 15.406

شپ	šəp N	night, evening. VI. 7.202
	/šəpa/ Adv	at night, during the night, by night. VII
شپگیر	šəpgir N	night-attack. XVIII
	/šəpgir jənəg/	to make a night-attack. XVIII
شپنیم	šəpnem N	midnight. VII. 7.402
	/šəpnema/ Adv	at midnight. VII
شپ و روچ	šəp-w-roč N, Adv	night-and-day: day (24 hours); constantly, all the time. XI
شراب	šərab N	wine, alcoholic beverage. XIII
شروع - شرع	šərə[h] N	Islamic religious law; Islamic religious court. XVIII. 18.200 (1)
شرپ - شرف	šərəp [also /šərəf/] N	hospitality, showing honour. X
	/šərəp dəyəg/	to show honour, serve. XVIII
شریک	šərik N, A	partner, sharer; sharing. XXVIII
	/šərik buəg/	to be a partner; to share, take part. XXVIII
	/šərik kənəg/	to make (someone) a partner. XXVIII
شرم	šərm N	shame, modesty. XXVIII
	/šərm buəg/	to be ashamed, modest. XXVIII
	/šərm kənəg/	to feel shame, to act modestly. XXVIII
شتر	šərr A	good, fine, nice. IV. 4.503
	/šərr buəg/	to be, become good, fine, nice, be fulfilled, turn out well. XXIX
	/šərr kənəg/	to cause to become good, fine, nice, fulfill, make turn out well. XXIX
شترچوچ	šərr-čuč A	delicate, tender. XXVIII
شتری	šərri N	goodness, peacefulness, tranquility. XII. 18.400 (1)

شَرَرَنگ	šərr-rəng A	well-coloured: nicely coloured, blooming, fair. XXVIII
شَرَت - شَرَط	šərt N	bet; condition, stipulation. XIX. 19.208
	/šərt buəg/	to be a bet, be a condition. XIX
	/šərt jənəg/	to bet. XIX
	/šərt kənəg/	to make a condition. XIX
شَست - شَست	šəst A	sixty. VI
شَش	šəšš A	six. VI
شَیدائی	šəydai N	madness of love, passion, rapture. XXIX
شَیه - شَیح - شَیح	šəy[h] N, A	elder, sheikh, pious person; pious. [Arabic /šəyx/.] XXX. 18.600 (5)
شَیر - شَعر	šəyr N	song, verse, poem. VII
	/šəyr jənəg/	to sing. VII
شَیرجَن - شَعرجَن	šəyrjən N	singer. XIV. 14.200 (46)
شَزار	šəzar A	grieved, wretched. XXX
	/šəzar buəg/	to be, become grieved, wretched. XXX
	/šəzar kənəg/	to grieve, make wretched. XXX
شَیر	šer N	lion. XXVI
شَیرزَال	šerzal N, A	woman warrior, woman who takes part in those tasks and activities traditionally reserved for men. XXVI
شَیا - شَیعه	šia N, A	Shi'ah, a sect of Islam. XXV
شَیهن	ši[h]ən N, A	an especially fine breed of horse. XXIX
شَینگ	šing N	serial emission, spreading out one after another. XV. 15.602, 19.301

/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. XV

/šing kənæg/ to spread out (tresses, etc.), to leave a trail while moving along, to publish. XV

شینگینگ

šingenæg V-I-II to spread out (as a girl's tresses on her shoulders), leave a trail while moving along, publish. XIX. 19.301

شینگ

šipæg V-I-/šypt/ to adorn, decorate, put on (jewellery, fine clothes, etc.). XIII

شینپول

šipol N brazen trumpet. [Literary.] XXX

شیر

šir N milk. IV

شیربیلی

širbeli N bridal gift or payment made by the groom to his prospective mother-in-law. XX. 20.200 (1)

/širbeli dəyəg/ to pay the /širbeli/. XX

/širbeli gyræg/ to take, accept the /širbeli/. XX

شینتپال

šitpal N, A evil omen; ill-omened, unlucky. XXX

شیدوار

šivar A clever, cautious. XXVII

/šivar buæg/ to be, become clever, cautious. XXVII

/šivar kənæg/ to make clever, cautious. XXVII

شودگ

šodæg V-I-/šwšt/
(/šwst/) to wash. VII

شون

šon N arrangement, good order. XVII. 17.311

/šon buæg/ to be, become in order. XVII

/šon dəyəg/ to give order (to something), put into good order, arrange. XVII

/šon kənæg/ to arrange, put in order. XVII

شوندات

šondat N plan, strategy (to achieve or obtain something). XXX

شوندەر

šondær N, A ledge (of a precipice); ledged, shelving. XXIX

شونکار	šonkar N	editor, arranger. XIX
شورگ	šorə[g] N	saltpetre. 0.471
شوم	šum A	unfortunate, wretched, ill-fated; unfortunate person. XXVIII
شوم آسر - شوم آثر	šum-asər A, N	unfortunate-result: unlucky, mis- fortune-bringing, ill-fated; ill-fated person. XXX
شومی	šumi N	misfortune, ill-luck. XXVIII
	/šumi buəg/	to be misfortune, ill-luck. XXVIII
	/šumi kənəg/	to cause misfortune, ill-luck. XXVIII
شور	šurr N	hill (of gravel or small stones). 0.471
شہاز	šw[h]az N	desire, taste (for something). XVI
شکرات	šwkrat N	thanks, gratitude. XXVIII
	/šwkrat buəg/	to be thankful, grateful. XXVIII
	/šwkrat kənəg/	to offer thanks. XXVIII
شما	šwma P	you [pl.]. II. 2.101, 2.202, 5.102, 5.201, 5.402, 5.701, 5.801
شمار	šwmar N	number (aggregate, tally). XVIII
	/šwmar buəg/	to be counted. XVIII
	/šwmar kənəg/	to count, tally. XVIII
شپانک	šwpank N	shepherd. XXII
شرو - شروع	šwru N	beginning, start. XIV
	/šwru buəg/	to begin, start (intransitive). XIV
	/šwru kənəg/	to begin, start (transitive). XIV
شوگ	šwvəg N, A	down-slope, sloping down. XIV. 14.200 (36)
شکار	šykar N	game (the animal hunted); hunting, the hunt. XI. 11.202

/šykar kənəg/ to hunt. XI

شَنگ

šynəg V-I-II

to turn over and over (as birds do to the earth while scratching for food, as heavy rain does to the soil, or as someone searching through a pile of articles for something). XXIII

شَنک

šynykk N

goat-kid. XIII

شَنکلی

šynykki N

throwing of sweetmeats over someone (a congratulatory custom). XX

/šynykki kənəg/ to throw sweetmeats (as a way of congratulating someone). XX

شَپی - شَفی

šypi [also /šyfi/] N

fine-rug of goats' hair, often colourfully decorated. X. 10.200 (21)

شَر

šyr N

sp. of lentil (*Ervum hirsutum*). 0.410

شَرر

šyrr N, A

trouble-maker, mischief-maker; trouble making (adj.). XXIX

شَرنگ

šyrtə[g] N

gust, blast (of wind). XXX

t

تا

ta Prep

up to, until, to. [See /təna/.] XXVIII

تاب

tab N, A

twist, turn. XXVII

/tab dəyəg/ to twist, make turn. XXVII

/tab kənəg/ to turn around, turn (in some direction). XXVII

/tab vərəg/ to be, become twisted, turned. XXVII

تابه

ta[bə] Prep

up to, until, to. [See /təna/.] VI. 6.302, 6.303

تابیت

tabit N

amulet, talisman. XXV

تاچینگ

tačənəg V-I-II

to cause to run, chase. XIX. 19.301

تاغت - طاغت

taγət. See /takət/.

تاغٹ و توآن - طاقت و توآن	taɣət-w-təvan N	endurance-and-strength; endurance, power, strength. [See also /takət/.] XXVIII
تاہل - تھل - تلخ	ta[h]l [also /təlɣ/] A	bitter. IV
تاہت - تحت	ta[h]t. See /təxt/.	
تاہترین - تھترین	ta[h]tərin N	deepest hell. [Lit. "the deepest." Literary.] XXX
تاجگ	tajə[g] A	fresh, sweet (as fresh milk). XXVIII
تاک	tak N	leaf (of paper); issue, edition, copy (of a magazine, newspaper, etc.). XVII. 17.310
تاکت - طاقت - طاغٹ	takət [also /taɣət/] N	endurance, strength, power. XXVIII
تاکدیم	takdem N	page. 17.310
تال	tal N	(large) plate, platter. 0.451
تالان	talan A	spreading. X /talan kənəg/ to spread, spread out. X
تالی	tali N	plate, platter. X
تام	tam N	taste. X
تامور	tamor A	pitch-dark. [Synonymous with /lwnj/.] XXX /tamor buəg/ to be, become pitch-dark. XXX /tamor kənəg/ to make pitch-dark. XXX
تانگا	tanga. See /Tanga/.	
تانگاوالا	tangavala. See /Tangavala/.	
تانگہ	tanky Conj	so that, in order that, unless, until, so long as, as long as, while. XI. 11.603, 18.200 (4)

تاڭگ	tapəg N	stone griddle-plate for baking bread. VII. 7. 102
تار	tar N	wire. XVII
تاریخ	tarix N	history; date (calendrical). XVIII
تاریخدان	tarixdan N	historian. XX
تاریخی	tarixi A	historical. XXIV
تارمگ	tarmə[g] A	dark. XXV
		/tarmə[g] buəg/ to be, become dark. XXV
		/tarmə[g] kənəg/ to make dark. XXV
تاژوتیلانک	taR-w-telank N	shove-and-push; jostling, shoving and pushing. XXV
		/taR-w-telank dəyəg/ to jostle, shove and push. XXV
		/taR-w-telank vərəg/ to be jostled, be shoved and pushed. XXV
تاس - طاس	tas N	bowl, drinking vessel, storage vessel for liquids. II. 2. 404
تاوان	tavan N	loss; compensation for loss. XVIII. 18. 600 (1)
		/tavan gyrəg/ to take compensation for a loss. XVIII
		/tavan kənəg/ to lose (in business, etc.). XVIII
		/tavan rəsəg/ to suffer a loss. XVIII
تازی	tazi N	war-horse, charger. XXIX
تاں	tā Prep	up to, until, to. [See /təna/.] XXVIII
		/tā [h]əddea/ Adv to a certain extent. XXVIII
تە	tə P	you [sg.]. [Colloquial. See /təw/.] XXVIII
تە	tə.	See /to/.
تباہ	təba[h] A	destroyed, laid waste, ruined. XXX

/təba[h] buəg/ to be, become destroyed, laid waste, ruined.
XXX

/təba[h] kənəg/ to destroy, lay waste, ruin. XXX

طیب - تیب

təbib N doctor, physician (person trained in oriental medicine). XIX. 19.403

تچائینگ

təčaenəg V-I-II to cause to chase, cause (someone) to make (someone) run. 19.401

تچگ

təčəg V-I-/tətk/ to run. VII. 19.301, 19.401

تچک

təčk A spread out, extended. XXX

/təčk buəg/ to be, become spread out, extended. XXX

/təčk kənəg/ to spread out; extend. XXX

تگ

təgg N power, force, energy. XXX

/təgg buəg/ to be forced. XXX

/pə təgga buəg/ to be striving. XXX

ته

təh N interior. III. 3.101, 4.403

/-əy təha/ in, inside, among. III

تهار

tə[h]ar A dark. XXVII

/tə[h]ar buəg/ to be, become dark. XXVII

/tə[h]ar kənəg/ to make dark. XXVII

تهاری

tə[h]ari N darkness. XXX

تهی

təhi A internal. XX

تنگ

təkkəg V-I-I to intend, have in mind. XXVIII

تکی

təkki N clothes-bag: large goats' wool bag used for storing clothing. V. 5.804

تکلیف

təklif N trouble, hardship. XXVIII

/təklif buəg/ to be trouble, hardship. XXVIII

/təklif dəyəg/ to give trouble, cause hardship. XXVIII

/təklif kənəg/ to trouble. XXVIII

تکسر	təkswr N	tension, strain. XIX
تل	təl N	crack, fold. XXVIII
تلار	təlar N, A	cliff, precipice; cliff-like, precipitous. XXII, XXX
تنگ	təllə[g] N	brick platform. [Carpets or bedding are spread upon these, and they are then used for sitting or sleeping.] 0. 4101
تلاخ	təlx. See /ta[h]l/.	
تباک	təmbak N	tobacco. VII
تمبو	təmbəv N	pillar, house-post. XVII
تنا	təna Prep	up to, until, to. [See also /dā/, /ta/, /ta[bə]/, /tā/.] VIII. 8.200 (32), 12.200 (8)
تناب - طناب	tənab N	tent-rope. [Literary.] XXVIII
		/-əy tənab jəskenəg/ to shake the foundations of. [Lit. "to shake the tent-rope of."] XXVIII
تند	tənd N	tent-rope. XV
تندور	təndur N	oven. 12.200 (70)
تندوری	tənduri A	oven-baked (bread). XII. 12.200 (70)
تنگ	təng. See /tənk/.	
تنگو	təngəv N, A	gold. [Mostly literary in Rakhshani.] XXVII
تنگیگ	təngi[g] A	distressed, grieved, afflicted. XXIX
تنیا	tənia A, Adv	only, alone. VI. 15.502
تنک - تنگ	tənk [also /təng/] A, N	narrow, tight, annoyed; (horse) girth. XVI

/tənk [k]aræg/ to harass, annoy, bother. XXX

/tənk buæg/ to be, become narrow, tight; to be, become annoyed, harassed, distressed. XVI

/tənk kənæg/ to make narrow, tight; to annoy, harass, distress. [Synonymous in the latter meaning with /tənk [k]aræg/.] XVI

تننگا

tənynga Adv up to now, still, yet. IX. 9.405, 11.602

تپ

təp N fever. XV. 15.204

/təp gyræg/ to have, catch a fever. XV

تپر

təpər N axe. XI

تپ دك - تپ دق

təp-dykk N tuberculosis. XIX

تپرک - تفرقه

təprəkə N dispute, discord. XXVIII

تر

tərr A wet, damp. XI

/tərr buæg/ to be, become wet, damp. XI

/tərr kənæg/ to wet, dampen. XI

ترانگ

tərrank N translation. XXIV. 19.305

ترگ

tərræg V-I-I to turn (physically: the face, the body, etc.); to turn (a colour); to wander. XVII. 17.203

ترینگ

tərrenæg V-I-II to turn (transitive); to stir (a liquid); to translate. XIX. 19.305

ترینوک

tərrenok N translator. 19.305

تر وگرد

tərr-w-gərd N turning-and-wandering: tour. XVII. 17.203

/tərr-w-gərd kənæg/ to make a tour. XVII

تسلا

təsəlla N assurance, condolence. XXVII

/təsəlla buæg/ to be assured, condoled. XXVII

/təsəlla dəyæg/ to assure, condole. XXVII

/təsəlla kənæg/ to reassure oneself. XXVII

تسوير - تصوير

təsvir N picture, portrait, photograph. XIII

/təsvir gyræg/ to take picture[s]. XIII

تترگ

təttəræg V-I-I to stagger, totter, reel. XXX

توار

təvar N voice, sound, call. XI. 11.403

/təvar jənæg/ to call out to, shout to. XXII

/təvar kənæg/ to call to, shout at. XI

/təvar-təvar kənæg/ to make noise. XI

تو

təw P you [sg.]. [See also /tə/.] II. 2.101, 2.202, 5.102, 5.201, 5.701, 5.801

توهمپرست

təwhəmpərəst A superstitious, animistic. XXV

توهمپرستی

təwhəmpərəsti N superstition, animism. XXV

تورگ

təwræg V-I-I to hurt, affect badly. XVIII. 18.200 (10)

توش

təwš N heat, fervour. XXIX

تخت - تاهت - تحت

təxt [also /ta[h]t/] N throne. 0.481

تيار

təyar A ready. X

تيگ

teg N sword. XXIX

تيل

tel N oil. VI

تيلانک

telank N push, shove. XV

/telank dəyəg/ to push, shove, drive. XV

/telank vərəg/ to be pushed, shoved. XXIV

تير

ter N darkness; passed, spent (time). XXX

/ter buæg/ to be passed, spent (time). XXX

/ter kənæg/ to pass, spend (time). XXX

تيوی - تيوگ

tevi [also /tivæg/] A whole, all of. XVI. 16.200 (9)

تیز	tez A	sharp, fast. XV
	/tez buæg/	to be, become sharp, fast. XV
	/tez kənæg/	to sharpen, make fast, make rapid. XV
تیر	tir N	bullet, arrow. IX
تیرے نیکش	tire nimkəšš N	half-drawn arrow. [Used in the sense of "stricken with a half-drawn arrow": i. e. an arrow which has penetrated the body but which lacks the force to emerge cleanly from the other side, thus remaining embedded in the body and causing pain and inflammation. A term often used in poetry for the sufferings of a lover.] XXIX
تیرمگ	tirmæg N	summer. VIII. 8.200 (24), 17.406
تیرونک	tironk N	pain, twinge, sharp stab of pain. XIII
تیوگ	tivæg. See /tevi/.	
تو	to Part, Conj	then, rather, but, on the other hand. X. 10.200 (36), 11.101, 19.101, 19.201
توڈے [کر]	toDe [ky] Conj	even if, whether, even so. XVIII, XXIX. 18.400 (1)
توک	tok N	between (two objects). XXVI
	/-əy toka/	between. XXVI
تول	tol N	weighing; scales, balance. XII. 12.200 (35)
	/tol buæg/	to be weighed. XII
	/tol kənæg/	to weigh. XII
توم	tom N	seed. VIII
تومشان	tomšan N	autumn. VIII. 8.200 (24)
توپ	top N	bolt of cloth; cannon. XXVII

توسگ	tosəg V-I-II	to put out, extinguish (lamp, fire). XIII. 13.403, 19.301, 19.401
توسینگ	tosenəg V-I-II	to cause to go out, cause to extinguish. 19.301
تران	tran N	conversation, talk, discussion. XVII. 17.202
	/tran buəg/	to be a conversation, talk, discussion. XVII
	/tran kənəg/	to converse, chat, discuss. XVII
تراپکین	trapkyn A	shining, sparkling. XXIX
تراس	tras N	bucking (of a horse, etc.). XXII
	/tras kənəg/	to buck. XXII
تراشگ	trašəg V-I-I	to cut, trim, pare, whittle. XIX. 19.301, 19.302
تراشینگ	trašenəg V-I-II	to cause to trim, to get trimmed. XIX. 19.301, 19.302
ترڈگ	trəDDəg V-I-I	to skip, gambol, frisk. XXVII
ترهگ	trəhəg V-I-I	to rest. XI. 12.200 (53)
ترونگل	trongwl N, A	hail; hail-like. XXIX
ترو	tru N	aunt (either father's or mother's sister). XIII
تروزاتک	truzatk N	cousin: aunt's son or daughter. XIV. 14.200 (13)
ترمب	trwmb N	trumpet, bugle. XXVII
ترمپ	trwmp N	drop (of liquid). XXIX
ترند	trwnd A	hot-tempered, spirited (of horses, etc.), swift (of a river, water), tight (of a rope), sharp, severe (of a storm, etc.). XV. 15.402

/trwnd buæg/ to be, become hot-tempered, spirited, swift, tight, sharp, severe. XV

/trwnd kənæg/ to make hot-tempered, to make swift, to tighten (a rope, etc.), to make severe. XV

تُرپَگ	trypæg V-I-I	to shine, gleam. XXIX
توپان - طوپان	tupan N	storm. XIX
توپک	tupækk N	gun. II
	/tupækk jənæg/	to fire a gun. X
تورگ	turæg N	shoulder-bag: a small goats' wool bag with a shoulder-strap used to carry personal articles. V. 5.204
توگ	twkk N	skimmed cream, the scum which forms on boiled cream. 0.412
توگ و توار	twkk-w-təvar N	talk-and-voice: sound. XXVIII
	/twkk-w-təvar [k]ayæg/	sound to be heard. XXVIII
	/twkk-w-təvar buæg/	to be a sound. XXVIII
	/twkk-w-təvar kənæg/	to make a sound. XXVIII
تمن	twmən N	tribe. XIV. 20.400 (10)
تمندار	twməndar N	chief of a tribe (/twmən/). XX. 20.400 (10)
تن	twnn N	thirst. XIII
تنگ	twnnæg A	thirsty. XI
تربت	twrbət N	Turbat, a small city in Makran. XXV
تُرک	twrk N, A	Turk; warrior, valiant fighter. XVIII, XXIX
ترکستان	twrkystan N	Turkey. XIX
ترس	twrs N	fear. XVIII
ترسگ	twrsæg V-I-I	to fear, be afraid. XV

ترش	twrš A	sour. IV
تسائینگ	twsaenəg V-I-II	to cause (someone) to put out (a lamp, fire), cause to be extinguished. 19.401
تسگ	twsəg V-I-II	to faint; to go out, be extinguished (lamp, fire). XIII. 13.403, 19.301, 19.401
تیاب	tyab N	seashore, beach. XV
تلا - طلا	tyla N	gold. [Literary.] XXX
تلامشت - طلاشت	tyla-mwšt A	gold-handled. XXIX
تپاک	typak N	unity, agreement. 19.603
تپاکی	typaki A	united, joint (adj.). XIX. 19.603
تژن	tyžn N	taunt. 0.337

I

ٹاہینگ	Ta[h]enəg V-I-II	to cause to agree, settle, fix, form, establish. XIX. 19.301
ٹاک و ٹوک	Tak-w-Tuk N	bam-and-bang: noise of gunfire. XXIX
	/Tak-w-Tuk buəg/	to be the noise of gunfire. XXIX
	/Tak-w-Tuk kənəg/	to make the noise of gunfire. XXIX
ٹال	Tal N	twig, shoot. 0.461
ٹانگا - تانگا	Tanga [also /tanga/] N	tonga, a two-wheeled horse carriage XII. 12.200 (2)
ٹانگا والا - تانگا والا	Tangavala [also /tangavala/] N	tonga-driver. XII. 12.200 (2)
ٹاپرگ	Tapwrəg V-I-I	to wander around. XIII
ٹاگ - ٹہگ	Təəg [also /Tə[h]əg/] V-I-I	to agree, fit, suit. XIII. 19.301

ٹک	Təkk N	sound of a knock, blow. XIV. 14.200 (36)
		/Təkk jənəg/ to strike, knock; to measure off by marking (as land); to guess, estimate. XIV
ٹکّر	Təkkər N	subtribe. XX. 20.400 (10)
ٹکّری	Təkkəri N	subchief, chief of a /Təkkər/. XX. 20.400 (10)
ٹماٹر	TəmaTər N	tomato. XII
ٹیال	Təpal N	letter (epistle). XVIII. 18.400 (7)
		/Təpal kənəg/ to send a letter. XVIII
ٹیالرسان	Təpalrəsan N	postman. XIX
ٹیپ	Təpp N	wound. XIII
ٹیپگ	Təppəg N	hemistich, one line of poetry. XXIII
ٹیپگ	Təppəg V-I-I	to beat, pound, tamp. X
ٹیپی	Təppi A	wounded. XVI
		/Təppi buəg/ to be, become wounded. XVI
		/Təppi kənəg/ to wound. XVI
ٹیپو	Təppo N	seal. XX
		/Təppo jənəg/ to affix a seal. XX
ٹیپر	Təppwr N	felt-rug of sheeps' wool. X. 10.200 (21)
ٹیٹ	TəTT N	pride, arrogance, over-formality. XXVII
		/TəTT kənəg/ to act arrogantly; to behave in an overly formal way. XXVII
ٹیگ	Telə[g] N	eyeball. 0.451

ٹی	Ti N	snipe (bird). [In prose more usually /TiTi/.] XXIII
ٹی	Ti N	slave. [Makrani.] XXIX
ٹوک	Tok N	insulting remark, jibe. 0.461
ٹول	Tol N	branch (of a tree, a language, a religion, etc.). XXIV
ٹولی	Toli N	(small) group, gang. XXIII
ٹوپ	Top N	hat, cap. III. 5.803
ٹوگ - ٹوہگ	Tuəg V-I-I	to awaken (someone from sleep). XIII. 13.306
ٹوہ	Tu[h] A	huge, gigantic. 0.451
ٹوگ	Twkk N	injection. 0.4102
ٹوگر	Twkkwr N	piece, portion. XXII
		/Twkkwr buəg/ to be, become divided into pieces. XXII
		/Twkkwr kənəg/ to divide into pieces. XXII
ٹول	Twll N	tower. XIX
ٹونگ	Twng N	hole (through an object). XIV. 14.200 (30), 15.306
		/Twng buəg/ to be a hole through. XIV
		/Twng kənəg/ to make a hole through, tunnel through. XIV
ٹیکٹ	TykeTT N	ticket, stamp. XI. 6.110
ٹیک	Tykk N	circle, spot, disc. XXIX
ٹیل	Tyll N	ball; ball-game. XXIII
		/Tyll jənəg/ to hit a ball. XXIII
ٹیلو	Tyllo N	a type of sword. XXIII

u

أود - عود

ud N aloes. XXIX

v

وامم - واهم

va əm Conj nevertheless, however, even though. XVIII. 18.400 (2)

واب

vab N sleep, dream. VII

/vab buəg/ to be sleeping, be asleep. XXII

/vab kənəg/ to sleep, go to sleep. VII

وار

vad N salt. V

وادان

vadan A prosperous. XXIII

/vadan buəg/ to be, become prosperous. XXIII

/vadan kənəg/ to make prosperous. XXIII

وادانی

vadani N prosperity. XIV

واگ

vag N bridle. XXVII

واگ

va[h]əg. See /vayəg/.

واهد - وهد - وحد

va[h]d. See /vəxt/.

واهر

va[h]yr N help, aid, assistance. [Literary. Eastern Baluchi.] XXX

واجگ

vajə[g] N, A sir, mister; almighty, masterly. VIII, XXVIII. 8.200 (2), 12.200 (1)

واجه کار

vajəkar N, A hero, heroic. XVIII

واک

vak N energy, power. XII

وال

val N yard (measurement). XIX. 19.206

والیکم سلام - وعلیکم السلام

valekw̄m səlam Interj hello, and greetings to you! [Lit. And upon you be peace!] VIII. 8.200 (1)

وام	vam N	debt, loan. XXII
	/vam dəyæg/	to loan; to pay a debt. XXII
	/vam kənæg/	to borrow. XXII
	/vam zuræg/	to borrow, obtain money. XXII
وانگ	vanæg V-I-/vənt/	to read, study. VII
وانگ وزانگ	vanæg-w-zanæg N	reading-and-knowing: literacy, knowledge, education. XVI
وانینگ	vanenæg V-I-II	to cause to read, to educate. XIX
وانگڑ	vangəR N	eggplant. XII
وانتجاه	vantja[h] N	educational institution, school. XXVI
واپار	vapar N	merchant, trader, businessman. XXVIII
واپاری	vapari N	business, commerce. XVII
	/vapari kənæg/	to do business. XVII
واپینگ	vapenæg V-I-II	to cause to sleep, put to sleep. XIX. 19.301
وار	var N	time, occasion, turn. XIV. 13.503, 14.200 (5)
وار	var N, A	troubled, unfortunate, indigent, poor (person). XIV. 14.200 (5)
	/var buæg/	to be troubled, have trouble. XIV
	/var kənæg/	to give trouble, take trouble. XIV
وارینگ	varenæg V-I-II	to feed, cause to eat or drink. 19.301
واری	vari N	labour, effort; trouble, woe. XIV, XXVIII. 14.200 (5)
	/vari buæg/	to be much labour, effort, trouble. XIV
	/vari kənæg/	to work hard, labour. XIV
	/vari kəššæg/	to exert much effort. XIV

واری	vari N	turn, time. 13.503, 14.200 (9)
وارس - وارث	varys N	heir, guardian. XVIII
واس	vas N	kiss. XXIX
	/vas gyræg/	to kiss. XXIX
واوویل	va-w-vəyl N	crying-and-lamenting: lamentation, grieving, mourning. XXIX
	/va-w-vəyl kənæg/	to lament, grieve, mourn. XXIX
واوزنگ	va-w-zəng N	crying-and-rust: lamentation, weeping bitterly. XXIX
	/va-w-zəng kənæg/	to lament, weep bitterly. XXIX
واگ - واگ	vayæg [also /va[h]æg/] N	concern, regard, consideration (for something); demand, requirement; goal, objective; love, affection. XVI. 16.800 (1)
وازدار	vazdar N	boss. XVII
وڊگ	væddæg V-I-I	to grow, increase. XVIII
ودی	vædi A	born, found, appeared. XXVI
	/vædi buæg/	to be born, found, to appear. XXVI
	/vædi kənæg/	to bear, find, produce. XXVI
وهد - وحد	və[h]d.	See /væxt/.
وئی	væi N	age (of a person). XVIII. 18.600 (3)
وچ	væjj N	wedding gifts sent by the groom to the bride. XX. 20.200 (1)
	/væjj dəyæg/	to send, offer the /væjj/. XX
	/væjj gyræg/	to take, accept the /væjj/. XX
وکیل	vækil N	agent, deputy, advocate, lawyer. XX
	/vækil kənæg/	to hire, employ a lawyer, etc. XX
وکت - وقت	vækt.	See /væxt/.

وے - بے	væle [also /bæle/] Conj	but. VI. 10.200 (36)
ولیکن	vælekyn Conj	but, nevertheless, even so. [Literary.] XXX
ولی	væli N	saint. XX
ولّ	væll N	vine. XII
ونڈ	vænD N	(equal) part, portion, section. XXIII
	/vænD buæg/	to be divided into equal parts. XXIII
	/vænD kænæg/	to divide into equal parts. XXIII
ونتکار	væntkar A	educated, literate. XX
ونتکاری	væntkari N	education. XVII
وپادار	væpadar A	faithful, loyal. XVI
ورائینگ	væraenæg V-I-II	to cause (someone) to feed, to cause (someone) to give to eat or drink. 19.401
ورگ	væreg V-IV-/vart/	to eat, drink. VII. 7.501, 7.503, 7.801, 9.101, 9.701, 19.301, 19.401
وردن	værdyn N	food, edibles. X. 19.108
ورنا	værna A, N	young (of persons, animals), youth; youthful, vigorous, spirited. IV, XXIX. 4.302
ورنائی	værnai N	youth, adolescence. XXVIII
ور و وردن	vær-w-værdyn N	eating-and-food: food and drink. XXIX
وڑ	væR N	way, method, kind. XIV. 14.200 (28), 18.200 (14)
	/væR-væR/	A various kinds. XVIII

وسپائینگ	vəspaenəg V-I-II	to cause (someone) to make (someone) sleep. 19.401
وسپگ	vəspəg V-I-/vəpt/	to sleep. VII. 19.301, 19.401
وسپینگ	vəspenəg V-I-II	to cause to sleep. [= /vapənəg/.] 19.301
وس	vəss N	power, control, effort. XXVII
	/-əy vəssa buəg/	to be in the power of. XXVII
	/vəss kənəg/	to exert oneself, do one's best. XXVII
وسو	vəssu N	mother-in-law. XV
وسرک	vəsyrk N	father-in-law. XX
وش	vəšš A	sweet, happy, fine. IV. 4.507
	/vəšš kənəg/	to make happy, cheer up. XI
	/vəšš batəy!/	goodbye! [Lit. May you [sg.] be happy!]. XII
	/vəšš nam batəy!/	goodbye! [Lit. May you [sg.] be good name[d]! See Sec. 12.200 (24).] XII
وشاھت - وش آھت	vəšš-a[h]t N	welcome. XVIII
	/vəšš-a[h]t gwšəg/	to welcome. XVIII
وشال - وشمال	vəššal [also /vəšš[h]al/] A	happy, glad. XXVII
	/vəššal buəg/	to be, become happy, glad. XXVII
	/vəššal kənəg/	to make happy, glad. XXVII
وشبو	vəššbo N, A	perfume; perfumed. XX, XXX
وشگوش	vəšš-gəwš N, A	pleasant breeze; gently blowing. XXIX
وشگش	vəšš-gwš A, N	sweet-singing, sweet singer. XXX
وشی	vəšši N	happiness, joy, rejoicing. XX
	/vəšši buəg/	to be happiness, joy, rejoicing. XX

/vəšši kənæg/ to rejoice, be happy. XX

وَشْرَوَاج

vəšš-ryvaj A smooth-gaited. XXIX

وَشْتَر

vəšštyr A sweeter, happier, finer. XXX

وَت

vət Ref P [one]self. VII. 7.1001

وَتَاك

vətak N camp, temporary lodging. VIII

وَتَن - وَطَن

vətən N homeland. XX

وَتْمَوَت

vət-mə-vət Adv one another, each other, among [our, your, them]selves. XVI. 16.800 (1)

وَتْسَر

vətsər N, A absolute, all-powerful, dictatorial, sole. XXVIII

/vətsəra/ Adv independently, of one's own will, dictatorially, alone. XXVIII

وَتَوَاجِئ

vət-vajəi N self-determination. XX

وَتَّغ

vəTTəg N wick (of a lamp). 17.103

وَتَّغ

vəTTəg V-I-I to twist together, twine (two or more strings, etc. into one). XVII. 17.103

وَحْت - وَحْت - وَكْت

وَهِد - وَهْد - وَحْد

vəxt [also /vəkt/, /və[h]d/, /va[h]d/] N time. VIII. 9.501, 11.502, 12.200 (14, 16)

/vəxte/ Adv ever, at any time. VIII

/vəxte [ky]/ Conj when. XI

/vəxte ... [əw] vəxte .../ Conj sometimes ... [and] sometimes ... XII

وَخْتِي - وَفْتِي

vəxti Adv on time. XIII. 13.205

/a vəxti ky/ Conj when, at the time that. XIII

/e vəxti/ Adv at this time, at present. XXIV

وَیْل

vəyl N catastrophe, calamity, trouble. XIX

وَزِير

vəzir N minister. XVII

وزیرسی	vəziri A	ministerial. XXVIII
ویران	veran A	deserted, desolate. XXX
	/veran buæg/	to be, become deserted, desolate. XXX
	/veran kənæg/	to make deserted, desolate. XXX
ویت نام	vetnam N	Vietnam. XXVIII
ویر	vir N	greed, avarice. 0.492
<u>w</u>		
و	w Conj	and. [Connector for sequences of numerals; connector of elements in substantive compounds. In poetry /w/ = /əw/.] VI. 8.200 (30), 10.200 (5), 16.800 (4), 17.407, 21.607
وگده	wgdə N	responsibility. XIX
	/wgdə zuræg/	to take on a responsibility. XIX
وگده دار	wgdədar A	responsible. XVIII
وگگ	wlwkæg V-I-I	to gush out, pour out. XXIX
وگس	wlwss N	people (belonging to some specific nation, tribe, or other group). XIV. 14.200 (57)
وگسی	wlwssi A	public, of the people. XXVIII
وگر - عمر	wmr N	age (of a person). XXVIII
وگپ - اف	wpp Interj	O! (exclamation of pain or sorrow). [Also commonly /wff/.] XXX
وگپار	wppar N	sigh. XXIX
	/wppar jənæg/	to sigh. XXIX
	/wppar kəššæg/	to heave a sigh. XXIX

اُرد	wrd N	army. XXVIII
اُردگاه	wrdga[h] N	army encampment, cantonment. XVI
اُردو	wrdu N	Urdu (language). XIX
اُردو بنگاه	wrd-w-bwnga[h] N	army-and-baggage: army, military expeditionary force (including supplies, camp followers, etc.). XVI
اُرس	wrwss N	Russia. XVI
اُرسی	wrwssi N, A	Russian. XXIV
اُرش	wrwšš N	attack, assault. XV
	/wrwšš buæg/	to be an attack, assault. XV
	/wrwšš kənæg/	to attack, assault. XV
اُستگ - کستگ	[k]wstæg V-II-/[k]wstat/	to get up, arise. XXIV
اُستمان	wstwman N	people, the public. XIV. 14.200 (57)
اُستمان راج	wstwman-raj N	democracy. XX
اُشکنگ - کشکنگ	[k]wškynæg V-II- /[k]wškylt/	to hear, listen. VII. 7.301, 14.200 (59)
اُشتر	wštyr N	camel. II
اُترم	wtrwm N	springing to one's feet. XXVII
	/wtrwm buæg/	to be (suddenly) upon one's feet. XXVII
	/wtrwm kənæg/	to spring to one's feet. XXVII
اُتر	wttər N, A	north. [Literary, from Hindi.] XXIX
اُزر - عُذر	wzr N	excuse, reason, alibi. XXIX
	/wzr buæg/	to be an excuse, reason, alibi. XXIX
	/wzr gyræg/	to present an excuse, reason, alibi. XXIX
	/wzr kənæg/	to make an excuse, alibi. XXIX

خال	xal N	mole, beauty mark. XXX
خان	xan. See /[h]an/.	
خاندان	xandan N	family, lineage. [Literary.] 0.481
خزانه	xəzanə[g] N	treasury. XVII
خرّم	xwrrwm N	cache dug in the ground for the storage of wheat. 0.334
خلاف	xylaf PA	against, contrary to. 0.334

يا	ya Conj	or. III. 3.1101, 18.400 (1)
ياگی	yagi N, A	rebel, rebellious. XVII
يا، حسينی - ياحسينی - ياسينی	ya[h]wseni N	Muharram, the first month of the Islamic calendar. XXIII. 19.310
يال	yal PA	thought, opinion. [/yal/ is a modified form of /[h]əyal/, with which it is synonymous. /yal/ is used primarily in complex verbal formations, while /[h]əyal/ is employed as a noun.] XXVIII
		/yal buəg/ to be thought of, be an idea, be noticed. XXVIII
		/yal kənəg/ to think, take notice, be aware. XXVIII
يار	yar N	beloved, dear friend. XXIX
يات	yat N	memory, recollection. XXIII
		/yat [k]ayəg/ to come to mind, be recalled. XXIII
		/yat buəg/ to be recalled, remembered. XXIII
		/yat dəyəg/ to remind. XXIII
		/yat kənəg/ to memorise. XXIII

ياتگيرى	yatgiri N, A	memorial, memory. XX
يانزدگ	yāzdə[g] A	eleven. VI
يکدار	yəkdar N	(type of) boat. [Makrani.] XXX
يکجا	yəkja Adv	together, at the same time, at the same place. XIV. 18.600 (10)
يک	yəkk A	one. VI. 6.104, 6.603, 11.102, 16.800 (1)
	/yəkk dygə[r]/	each other. XI
يکره	yəkrə[h] A	straightforward, candid. XXIX
يکسر	yəksər A	alone, lonely. [Lit. "one-head."] XXX
يکشنبه	yəkšəmbe N	Sunday. XIII
يل	yəl A, N	stout, strong, vigorous; champion, hero. XXX
يله	yələ A	free, astray, loose, leaving. XV. 15.304
	/yələ buæg/	to be, become free, loose, astray. XV
	/yələ dəyæg/	to give up, abandon, leave. XV
	/yələ kənæg/	to free, liberate, let loose. XV
يلئى	yələi A	free, loose, astray, at liberty. XV. 15.304
يخ	yəxx N, A	cold. XI
يزدان	yəzdan N	God. [Literary.] XXX
اداء	yda Adv	here. II. 2.301, 6.301
الگر	ylgər N	rushing, hurrying. XXVII
	/ylgər buæg/	to be rushing, hurrying. XXVII
	/ylgər kənæg/	to rush, hurry. XXVII

اڱگ - ڱگ	[k]yllæg V-II- /[k]yšt/	to leave, abandon, let go, let. VII. 7.301, 9.101, 9.201, 9.901
امام	ymam N	Imam; a prayer leader. XXV
امبران - امبران	ymbəran [also /ymbərã/] Adv	this time, this year. XV. 13.503
امبرانی	ymbərani A	of this time, of this year, forthcoming. XXVIII
امسالی	ymsali A	this year. XIII. 13.402
امشپی	ymšəpi Adv	this evening. VII. 7.202
انام - انعام	ynam N	reward. XVII
	/ynam dəyəg/	to reward. XVII
انچو - انچش	ynčw [also /ynčwš/] A, Adv	a little, a small amount of. VI. 6.602
انچش	ynčwš. See /ynčw/.	
انگلستان	ynglystan N	England. XIX
انگر - انگو	yngw[r] Adv	this way, this direction, hither. VII. 7.502
انگو آنگو	yngw-angw Adv	this way and that, hither and thither. XXVII
	/yngw-angw kənæg/	to procrastinate, shilly-shally. XXVII
انک - انکس	ynkə [also /ynkəs/] A, Adv	this much, this many, as much, as many. VI. 6.601
انکس	ynkəs. See /ynkə/.	
انه	ynnə Part	no. III. 3.1202
انسان	ynsan N	man, person, mankind. XVII
انساپ - انصاف	ynsap [also /ynsaf/] N	justice. XX

/ynsap buæg/ to be justice. XX
 /ynsap kənæg/ to act justly. XX

انساپ پسند - انصاف پسند	ynsappəsənd A	justice-loving. XXVIII
انتظامی - انتظامی	yntyzami A	administrative. XX
اسکول	yškul N	school. II
اسلام	yislam N	Islam. XIX
اسلامی	yislami A	Islamic. XIX
اسپے پس	yspe-pəs N	sheep. 12.200 (61)
اسپے ریش	yspe-riš N	sub-sub-chief, head of a /paRo/ or /pəlli/. [Also called /motəbər/.] 20.400 (10)
اسپیت	yspet A	white, light, light-complexioned. IV
اسرائیل	ysrail N	Israel. XXVIII
استار - استال	ystar [also /yстал/, literary] N	star. XI, XXVIII
		/ystar prwšæg/ to suffer a calamity, be afflicted by mis- fortune. XXVIII
استمبول	ystəmbol N	Istanbul. XXIX
استون	ystun N	black raincloud. XXIX
اشکر	yškər N	burning coal, cinder. XXX
اشتاپ	yštəp N	haste, hurry. XXVIII
		/-əy sərə yštəp kəpæg/ to be in a hurry, have to make haste. XXVIII
		/yštəp buæg/ to be haste, hurry. XXVIII
		/yštəp kənæg/ to make haste. XXVIII
یونان	yunan N	Greece. XXV

اَزده	yzdə PA	learned, memorised. XI
	/yzdə kənəg/	to learn, memorise. XI
اِزم	yzm N	permission (to go). VIII. 8.200 (49)
	<u>z</u>	
زاغ	zay N	pile of winnowed grain. 0.312
زاگ - زاگ - زهگ	za[h]g [also /zag/] N	child, offspring. [The pronunciation with /h/ is uncommon in Rakhshani.] II
زاگ و زالبول زاگ و زالبول	za[h]g-w-zalbul [also /zag-w-zalbul/] N	child-and-woman: womenfolk, dependants, family. X
زاهم - زهم	za[h]m N	sword. XIII
زاهمینگ - زهمینگ	za[h]menəg V-I-II	to increase, grow worse (wound). XIX. 19.301
زاهر - زهر	za[h]r N	poison. XXVII
	/za[h]r dəyəg/	to poison. XXVII
	/za[h]r vərəg/	to take poison, be poisoned. XXVII
زالبول	zalbul N	woman. I. 18.200 (7, 8)
زاس	zamas N	son-in-law. XV
زامر	zamwr N, A	sp. of creeper; thick, dense, luxuriant. XXX
زان	zan N	thigh, front portion of the upper leg. XXVII
	/zanā bəndəg/	to sit crosslegged, to sit as Baluchis do in a formal /divan/, crosslegged with their mantle wrapped around their legs. XXVII
زانگ	zanəg V-V, I-I, II	to know. VII. 7.601, 9.901

زار	zar A	angry. XI
		/zar buæg/ to be, become angry. XI
		/zar gyræg/ to get angry. XVIII
		/zar kənæg/ to get angry. XXIX
زاری زار - زاروزار	zari-zar [also /zar-w-zar/] N	lamentation, complaining. XXIX, XXX
		/zari-zar buæg/ to be lamentation, complaining. XXIX
		/zari-zar kənæg/ to lament, complain. XXX
زاروزار	zar-w-zar.	See /zari-zar/.
زات - ذات	zat N	race, caste, species. XXIV
زایگ	zayæg V-I-/zat/	to give birth. XIII
زاهدان - زاهدان	zaydan N	Zahedan, a city in Irani Baluchistan. XXIV
زباد	zəbad N	civet; civet-scented. XXIX, XXX
زبادمال	zəbadmal A	civet-stuff: fragrant, redolent. XXIX
زبر	zəbr A	good, fine, nice. IV. 4.503
زگل	zəgəl N	herd of goat-kids. 17.305
زگر	zəgr A	pure, unadulterated, real. XXVI
		/zəgr buæg/ to be, become pure, unadulterated, real. XXVI
زهیر	zə[h]ir A, N	sorrowful, longing, yearning, home- sick; homesickness. XXV, XXIX
		/zə[h]ir buæg/ to be sorrowful, homesick. XXV
		/zə[h]ir kənæg/ to long for, yearn. XXV
زهیرنالی	zə[h]ir-nali N	moaning from homesickness. XXX
زهیروک	zə[h]irok N	song of separation, a type of poem lamenting one's separation from one's native land or from one's family. XXIX. 29.400, 29.1000

		/zə[h]irok jənæg/	to sing, recite a /zə[h]irok/. XXIX
زمانگ	zəmanə[g] N		time, period, era. XXVI
زمانت - ضمانت	zəmanətt N		surety. XVIII
		/zəmanətt kənæg/	to exact surety. XVIII
زبارگ	zəmbaræg V-I-II		to roar, make a great noise, raise a tumult (as a crowd, waterfall, pouring rain). 13.401
زمین	zəmin N		earth, land, world. XXV
زمیندار	zəmindar N		landowner, farmer. XIV. 14.200 (32)
زمینداری - زمینداری	zəmindari [also /zəmidari/] N		landownership, farming. XV
		/zəmindari kənæg/	to farm, practice farming. XV
زمزیل	zənzil N		chain, fetter. XXVII
زند	zənD A		fat, thick, bulky. IV. 12.200 (18)
زنگ	zəng N		rust; sorrow, grief. XXIX
زرمبشت	zərəmbwšt N		rumble, roar (as of rushing water). XXX
زرد	zərd A		yellow, pale. IV, XXVIII
		/zərd gərdæg/	to turn yellow, turn pale. XXVIII
زردلو	zərdəlu N		apricot. XII
زر	zərr N		money; gold. VII. 7.903
		/zərr gyræg/	to charge money, accept money. XIV
زرگر	zərrgər N		goldsmith. XXIX
زرشان	zərr-šan N		throwing of money over someone as a good luck gift on a happy occasion (e. g. upon a bride at her marriage). XXIX

/zərr-ʃan kənəg/ to throw money (over someone as a good luck gift). XXIX

زوال

zəval N death (honorific); spending (lavishly, wastefully, generously). XX. 20.400 (44)

/zəval buəg/ to die (honorific); to be spent (lavishly, wastefully, generously). XX

/zəval kənəg/ to spend (lavishly, wastefully, generously). XX

زیتون

zəytun N olive. XXV

زیب

zeb N beauty, handsomeness. XXIX

/zeb dəyəg/ to adorn, appear beautiful. XXIX

زیبا

zeba A pretty, beautiful. XIII

زین

zen N (horse) saddle. XXVII

/zen buəg/ to be saddled. XXVII

/zen kənəg/ to saddle (a horse). XXVII

زیندان

zندان N, A prison; prison-like. [Literary.] XXIX

زی

zi Adv yesterday. XIII. 13.102

زید

zid N pasture (usually on high ground). XVI 16.200 (15)

زید و مپد

zid-w-məlpəd N pasturage. XVI. 16.200 (15)

زیگ

ziləg N, A up-slope, sloping up. XIV. 14.200 (36)

زیمیل

zimwl N tune, melody. XXVIII

/zimwl jənəg/ to play a tune, melody. XXVIII

زیرگ

zirre[g] N cumin seed. XVI

زیرگ

zirrəg N ray, beam. XXVIII

زور	zor N	force, power. XXII
		/zor buæg/ to overpower. XXII
		/zor kənæg/ to exert force. XXII
		/zor kəššæg/ to grow strong, gather strength. XXIV
زوراور	zoravər N, A	powerful, mighty, powerful person. XXII
زوردار	zordar A	strong, powerful, forceful. XVIII. 18.200 (16)
		/zordar buæg/ to be strong, powerful, forceful. XVIII
زوڑ	zoR N	warm coat of sheepskin. 0.471
زورگ	zuræg V-I-/zwrt/	to pick up, lift. VII. 12.200 (23), 17.405, 20.400 (2)
زوت	zut Adv	quickly, speedily, with haste, soon. IX. 9.303
		/pəme zutā/ Adv in the near future, soon. XXVIII
زبان	zwban N	tongue; language. XVII
		/zwban bəndæg/ to silence, shut up. XXVIII
زگال	zwgal N	coal (fuel). XVII
زلم - ظلم	zwlm N	oppression, tyranny. XVII
		/zwlm buæg/ to be oppression, tyranny. XVII
		/zwlm kənæg/ to oppress, tyrannise. XVII
زرت - ذرت - ذرة	zwrett N	sp. of Indian millet. VIII
زريات	zwryat N	creed, beliefs. [Literary.] XXX
زيادگ	zyadə[g] A, Adv	more, too much, excessive; excessively. [= /zyat/.] XXIX
زيان	zyan N	loss, damage. XVI. 18.600 (1)
		/zyan dəyæg/ to cause loss, damage. XVI

/zyan rəsəg/ to suffer loss, damage. XVI

زیارت

zyarətt N revering, worshipping, venerating (a saint, a holy place, etc.); shrine (of a saint, etc.). XXV

/zyarətt buəg/ to be revered, worshipped, venerated. XXV

/zyarətt kənəg/ to revere, worship, venerate. XXV

زیات

zyat Adv more, too much, excessively. XXVIII

زگر - زگر

zygr N chanting or singing of religious songs or formulae. XXV

/zygr buəg/ to be religious singing. XXV

/zygr kənəg/ to sing religious songs. XXV

زگری - زگری

zygri N, A Zigri, a small religious sect. XXV

زنگ

zynəg V-I-/zyt/ to seize, take possession of, conquer. XIII

زند

zynd N life. XX. 10.200 (17)

زندگ

zyndə[g] A living, alive. XXII

/zyndə[g] buəg/ to be, become alive. XXII

/zyndə[g] kənəg/ to cause to live. XXII

زندگانی

zyndəgani N life. [= /zynd/.] 10.200 (17)

زندگی

zyndəgi N life. [= /zynd/.] XXX

زیر

zyr N ocean, sea. XII. 16.200 (5)

زراب

zyrab N flame, blaze. XXVIII

/zyrab buəg/ to be a flame, blaze. XXVIII

/zyrab kənəg/ to flame, blaze up. XXVIII

زرد

zyrd N heart. [Eastern Baluchi. Literary in other dialects.] XXX

زری

zyri A ocean (adj.), sea (adj.). XXIX

زری سپا - زری سپاه

zyri-sypa N

navy. XVII

زړکړ

zyrkyrr N

seacoast. XVI

ž

ژل

žəll N

pebble. 0.337

ژند

žənd A

fatigued, tired out. 0.337

ژنگ

žəng N

small bell (hung around an animal's neck). 0.4111

APPENDIX II: ENGLISH-BALUCHI FINDER LIST

A.200. Entries.

This Appendix is intended as a finder list for the Baluchi-English vocabulary given in Sec. A. 100 ff. Although some attempt has been made to separate nuances of meaning (see below), the information presented here is necessarily incomplete. Once a likely Baluchi equivalent has been found for an English gloss, the student should (a) consult the Baluchi-English entry for the item, (b) refer to any Sections listed there, and (c) review relevant portions of the exercises of the Unit in which the item is introduced.

Where an English entry word is followed by more than one Baluchi equivalent, the latter are given in alphabetical order (See Sec. A. 102), and each item is followed by its distinguishing connotations in parentheses (unless the Baluchi lexemes are really closely synonymous). Dialect provenience is also indicated in square brackets for items from varieties other than Rakhshani. Thus, for example, under "divide, to" one finds Baluchi counterparts signifying "distribute, " "divide up booty, " "apportion" (this item being from Eastern Baluchi), "divide into pieces, " and "divide into equal parts. " Cross-referencing is used to obviate the necessity of relisting some of these items under other headings: e. g. in the example just given, under "apportion, to" and "distribute, to" one finds only "[See 'divide, to'] ". In the same way sets of semantically related English words are cross-referenced to one central heading where convenient: e. g. "duration, " "era, " "occasion, " "period, " "term, " "turn, " etc. etc. are all cross-referenced to "time, " where all relevant Baluchi equivalents will be found, each with its more important connotations in parentheses.

Lack of space prevents an exhaustive listing of all possible English meanings. This is particularly true of complex verbal formations consisting of a substantive + /buæg/ "to be, become" and /kənæg/ "to do, make. " Thus, for example, one finds "arrested" but not "arrest, to" or "arrested, to be. " These latter formations can be found, however, by looking up /dəstgir/ (the Baluchi word given under "arrested") in Sec. A. 100 ff.

Section numbers are mentioned in this Appendix only when the English gloss has no really appropriate counterparts in the Baluchi-English vocabulary list but is supplied as an idiom, etc. in some Section of the course proper.

English entry words themselves employ no phonemic symbols. Items for which no more suitable English gloss can be found are entered in a modified "orientalist transcription" with no diacritics. Thus, /loRi/ will be found under "Lori, " /rynd/ under "Rind, " etc.

Minor place names and all personal names are omitted from this list. Names of larger cities, regions, countries, etc. are included, however.

A.202. Alphabetical Order.

English entries are listed in their usual alphabetical order. The order of entries beginning with the same word requires some clarification, however:

Word ¹	(i. e. the word alone: e. g. "cat")
Word ¹ , ...	(i. e. the word followed by a comma followed by another word: e. g. "cut, to")
Word ¹ , ... (...)	(i. e. the word followed by a comma followed by another word followed by a synonym, etc. in parentheses: e. g. "form, to (cause to agree, establish)")
Word ¹ ,	(i. e. the word followed by a comma followed by more than one word, the first of which is the same as the first word after the comma in the preceding entry or else later in the alphabetical order: e. g. "done, to cause to be")
Word ¹ (...)	(i. e. the word followed by one or more synonyms or explicatory words in parentheses: e. g. "crore (ten million)")
Word ¹	(i. e. the word followed by one or more words with no intervening comma: e. g. "a little")
Word ¹ ... (...)	(i. e. the word followed by one or more words with no intervening parentheses followed by one or more synonyms or explicatory words in parentheses: e. g. "a little while (a moment)")

Occasionally two English entries having the same Baluchi gloss are grouped together (separated by a comma) to save space: e. g. "footprint, footstep" (both of which are /rænd/ in Baluchi).

A. 203. English-Baluchi Finder List.

A

a (one) yəkk	above [See "over"]
a certain ... (an unnamed or anonymous person) pylan	abraded reš
a few [See "few" and "some"]	absolute vətsər [See also "all"]
a little [See "little"]	abundance (large number) ɣošwm
a little while (a moment) dəme	abyss (ditch) kəwrčət
a lot (much, many) baz	academy (research group) polnyad
a number of [See "few" and "some"]	accelerate, to [See "urge, to"]
a second time dvarəg	accept, to [See "approve"]
abandon, to [See "leave, to"]	acclaim [See "praise"]
ablutions apdəst	accompanying [See "together" and "with"]
about (concerning) babətt; barəv	according to ru
	account dro[h]i (sake); [h]ysab (bill)

accusation	dobə	agent	vəkil
accustom oneself to, to	[h]el kənəg	ago	dem
ache [See "pain"]		agree, to [See "approve, to," "fit, to," "like, to," and "reconcile, to"]	
acknowledge, to [See "recognise, to"]		agree, to cause to	Ta[h]enəg
acquaintance (known person)	drwsti	agreeable, to be [See "approve, to" and "like, to"]	
across (opposite side)	par	agreed [See "united"]	
act [See "doing"]		agreement (unity)	typak
act kindly, to	merbani kənəg	agriculture	kyšt-w-kyšar
action [See "doing"]		ahead [See "before"]	
active [See "lively" and "smart"]		aid [See "help"]	
address (of a house, etc.)	Dəss	aim (target)	nyšanə[g] [See also "objective"]
adjacent to [See "beside"]		air	gvat
administrative	yntyzami	airplane	bali-jaz
admissible (lawful, proper)	rəva	airport	bali-pəTT
adolescence	vərnai	alarm	Da[h]
adoration (devotion, servitude)	bəndəgi	alas!	əbbo; [h]ae
adorn, to	šipəg (put on fine clothing, jewellery, etc.); zeb dəyəg (appear beautiful)	alcoholic beverage	šərab
adorned (garland-breasted)	drəmbgvəri	Aleppo	ələp
adult (adj.)	məzən-vəi; sənn-rəstə[g]	alibi [See "reason"]	
advent	a[h]tyn	alive	zyndə[g]
adventurous [See "brave"]		all	čəT (thoroughly, entirely); drwst; jəm (totality, aggregate); sərjəm (whole, complete); sərjəmi (totality); tevi (whole, entire)
adverse [See "bad"]		all at once	yəkk dəmə
advice	pənt; sələ	all the time (night and day)	šəp-w-roč
advocate (lawyer)	vəkil	alloyed (spurious)	koT
affect, to	asər kənəg (have an effect upon); təwrəg (hurt)	all-powerful (absolute)	vətsər
affectionate	merban	ally oneself with, to (cast one's lot with)	bəxt gənDəg
afflicted [See "sad" and "unfortunate"]		almighty [See "divine"]	
affluence	əsti	almond	badam
affluent [See "rich"]		almond-eyed	badam-čəmm
Afghan	əwgan	alms	[h]əyrat; sədkə
Afghanistan	əwganystan	aloes	ud
afraid, to be	twrsəg	alone	[h]ivəkk; tənəi; vətsər (absolute, sole); yəksər (lone)
after	rənd	also	di [Eastern Baluchi]; [h]əm
after all	neT	although	əlbətt (on the other hand); ənčw
after-effect	pədasər	altogether	ənčw (in other respects); čəT (thoroughly); sərjəmi (entirely)
afternoon (early)	pešim	always [See "forever"]	
afterward	gwRa (then); pəd (later)	ambergris	əmbər
again	dvarəg		
against (contrary to)	xylaf		
age (of a person)	wmr; vəi [For "age, era" see "time"]		

America	əmrikə	appearance	[See "form"]
American	əmrikən (person); əmriki (adj.)	applause	[See "praise"]
among	mən; nyam	apple	sop
among [our, your, them]selves	vət-mə-vət	apportion, to	[See "divide, to"]
amount (estimate)	kysas	approach, to	nəzz [k]ayəg
ample	[See "wide"]	approbation	[See "praise"]
amulet	tabit	approve, to	kəbul kənəg (accept); mənəg (obey, agree); mənzur kənəg (agree, accept) [See "like, to"]
ancestors	pyss-w-pirwk	apricot	zərdəlu
ancestral	pyss-w-pirwki	Arab	ərəb
and	əw; w (connective for sequences of numerals and for elements in a substantive compound)	Arabia	ərəbystan
angel	məlkəmut (Angel of Death); preštə[g]	Arabian Sea	nilboē zyr
anger	[h]əsədd (enmity, hatred); još (lit. "boiling")	Arabic (language)	ərəbi
angle	kwnj	archeologist	dəmb-čar
angry, to be	gərm gyrəg (get upset); ɣəžžəg (boil with rage); joR [k]ayəg (boil); zar buəg (be angry, furious)	area	[See "place"]
anguish	[See "pain"]	arise, to	[See "get up, to"]
animism (superstition)	təwhəmpərəsti	arm (upper)	bask
animistic	təwhəmpərəst	arm oneself, to	syla kənəg
anna (coin)	anə	armpit	bəgəl
announce, to	jar jənəg	arms (weapons)	syla
announcement	jar	army	ləškər (military force); pəwj; sypa[h]; wrd; wrd-w-bwnga[h] (military expeditionary force including supplies, etc.)
annoy, to	[See "tease, to"]	around (surrounding)	čəpp-w-čagyrd
annoyed	dylnygran (offended, displeased); tənək (bothered)	arouse, to	[See "wake up, to"]
annual	saləgi	arrange, to	bəndwbəst kənəg; gišenəg (lay out, set in order); giš-w-givar kənəg (put in order, set straight); pwrr-šon kənəg (organise well); svarəg (arrange neatly); šon dəyəg (put in order, manage)
anoint with oil, to	čərp kənəg	arrangement	bəndwbəst (management); giš-w-givar (setting straight); šon (good order)
another	[See "other"]	arranger	šonkar
answer	jəvab; pəssəv	arrested	dəstgir
ant	morink	arrive, to	rəsəg; sər buəg
anxiety	[See "worry"]	arrive, to cause to	rəsaenəg
any	[h]yčč	arrogance	[See "pride"]
anyone	kəss	arrogant	[See "proud"]
anything	[h]yčči	arrow	tir
apart	gyta; gyta-gyta (apart from one another)	arrowhead	navəkk
apostle	[See "prophet"]	article (essay)	nymyštank
appeal	dəstbəndi	articles (tools, equipment)	əsbab
appear, to	dəra buəg (seem); malum buəg (seem); vədi buəg (be born, found)	artisan	[See "worker"]
		as	ky
		as long as	tanky

as much, as many ynkə
 ascetic [See "holy man"]
 ashamed, to be [See "shy, to be"]
 ashes jəT (live ashes in which there is
 still heat); pwr (burned out, dead
 ashes)
 Ashura (tenth day of the Islamic month of
 Muharram) bwrr
 Asia ešia
 aside from bed
 ask, to jwst kənəg; poləg [Mostly
 Eastern Baluchi]; pwrəg; soj kənəg
 ask for, to [See "request, to"]
 ask for the hand of (a girl in marriage),
 to nam gyrəg
 askew (curved, crooked) čoT
 asking loT (asking for); pol
 (questioning) [Mostly Eastern Baluchi]
 asleep, to be [See "sleep, to"]
 ass gor (wild); [h]ər (donkey)
 assault [See "attack"]
 assembled [See "gathered"]
 assembly [See "council" and "gathering"]
 assistance [See "help"]
 assurance [See "comfort"]
 astray [See "free"]
 astride svar
 asylum [See "refuge"]
 at [See "in"]
 at all [h]yčč
 at any time [h]yčč bər
 at hand [See "present"]
 at night šəp
 at the same time, same place yəkja
 attach, to ləggəg (become fixed to);
 man [k]ayəg (hit and penetrate)
 attached, to be jwRəg
 attack biR (rush, pounce); dəwr
 (spring); šəpgir (night attack); wrwšš
 (assault)
 attack, to biR dəyəg (pounce upon);
 dəwr kənəg (spring upon); [h]ər rečəg
 (fall upon); šəpgir jənəg (make a
 night attack upon); wrwšš kənəg (assault)
 attacking (as a war-horse) mw[h]iman
 attempt [See "try, to"]
 attractive [See "beautiful"]

augury pal
 August [h]amen
 aunt tru
 Australia asTrelia
 authority [See "proof" and "rule"]
 automobile moTəl
 autumn tomšan
 available, to be [See "get, to"]
 avarice vir
 avoidance (by women of non-related males)
 sət
 awake bevab (sleepless); səma (conscious)
 awaken, to [See "wake up, to"]
 aware [See "conscious"]
 aware of, to be yal kənəg
 awareness [See "consciousness"]
 awl drəšp
 axe təpər

B

babble, to rəpəTəg
 baby gvənDo
 back kunDwk (area below the waist);
 mwgunD (small of the back); pwšt (rear,
 behind) [See also "returning"]
 back of the neck but [Eastern Baluchi]
 backbiting pəčar
 background (introduction to something)
 sərbwn
 bad bəd; gəndəg (evil); [h]ərab (out of
 order, of poor quality); mwrdar (polluted);
 nasaz (adverse); sya[h]-ru (evil)
 badly (thoroughly, entirely) čəT
 badness bədi[g]
 bag gvaləg (flour-sack); [h]wrjin (saddle-
 bag); təkki (clothes-bag); turəg (shoulder
 bag for personal belongings)
 baggage bwnəg (household or military
 baggage); ləDDi-ləDD (bag and baggage);
 məDDi (goods, belongings); saman (suit-
 cases, etc.)
 baggage train bwnga[h]
 bake, to pəčəg
 baker nānvai
 balance (scales) tol
 ball poto

ball game	čəkəšši (type); Tyll (type)	because	pər če ky; səbəb
Baluch	bəloč	become, to	buəg
Baluchi	bəloči	bed	kəTT
Baluchistan	bəločystan	bedding	berwm; bunDwk (bedding and carpets piled for storage); nypad
band (of metal)	[h]əttəli [See also "gang"]	befall, to	[See "happen, to"]
bandage	Di	befool, to	[See "cheat, to"]
bandit	ra[h]gir	before	dem (ahead, in front, ago); pesər (ahead, beforehand); peš (before, previous); peši (of before); sari (before, previous) [Makrani]
bank [See "edge"]		before last (time-, year-, etc.)	peš-pa[h]ri
banner	bəyrəkk	beforehand	[See "before"]
barbaric (of the desert)	bərri	beg, to	dro[h]i buəg (call upon, take the name of); mynnətt kənəg (entreat, urge); nənvat kənəg (plead, entreat, importune); pynDəg (ask for alms)
barber	nai	beggar	pəkir
bard (singer of epic poetry)	paləvan	beggarly	[See "poor"]
bare	Dak (plain, empty); luč (naked)	begin, to	ləggəg [See Sec. 9. 901]; šwru buəg (intransitive); šwru kənəg (transitive)
bare, to	[See "reveal, to"]	beginning	šwru
barefooted	bepazvar	beginning of time	əzəl
barley	jəw (sp.); sa (sp.)	behaviour	nynd-w-bwstar
barren (shadowless)	besayə[g]	behind	pwšt
base of a mountain	ko[h]bwn	being (creature)	sa[h]dar
basic	bwni	beliefs	zwryat
basin	čələmči	believe, to	bavər kənəg
basis	bwngej	bell (hung around an animal's neck)	žəng
basket	kəTur	belly	lap
battle [See "quarrel" and "war"]		belongings	[See "baggage" and "property"]
battlefield	pyR	beloved	bəDDo (lit. "fawn"); bəmbəv [Eastern Baluchi]; dost (friend); jan (after a noun or a personal name); jani; laD; laDi; ma[h]lwnj (lit. "moon-dark"); ma[h]wl; me[h]ri[g]; pwll-dəp (lit. "petal- lipped"); sa[h] (lit. "soul, spirit"); yar (dear friend)
be, to	əst (there is, are); buəg; nest (there is not, are not)	below	[See "down" and "under"]
beach	tyab	bend (bow)	bəjj
beak	swnT	beneficence (grace, love)	mer
beak-like	swnTo	bent (dented)	kəj
beam (ray)	zirrəg	bereft of reason	[See "insane"]
bear, to	[See "endure, to" and "produce, to"]	beside	gvər (next to, close to); pa[h]nad (at the side of)
beard	nəwxətt (downy beard of a youth); riš	besides	bed
beast	nə[h]ar	bestow, to	bəškəg
beat, to	[See "hit, to"]	bestow, to cause to	bəškenəg
beautiful	dylbər (attractive, fascinating); jvan (good, pretty); ma[h]dem (moon-face); ma[h]lwnj (moon-dark); ma[h]rəng (moon-coloured); ma[h]ru (moon-face); šərr-rəng (fair, well-coloured); zeba (lovely)		
beautiful maiden (ruby-fairy)	lalpəri		
beauty	zeb		
beauty mark (mole, dark spot)	xal		

bet	šert	blowing (gently, as a breeze)	vəšš-gəwš
betray, to	drw[h]əg	blue	kəpot (bluish-grey); nil (indigo); nilbo (bluish); nili; səwz (blue, grey, green)
betrothal	sang	blunt	kwnT
betrothed (adj.)	sangi	board (stick)	dar
betterment	gy[h]təri	board and lodging	jirə-w-jagə
between	tok	boat	api-jaz (ship); boji (small boat); jaz (ship); yəkdar (boat) [Makrani]
beyond measure	bekəčč-w-kysas	body (of a person)	bədən; jan
bicycle	saykəl	boil, to	gradəg (cook in oil or water); yəžžəg (fume with rage); još dəyəg (bring to a boil)
big	bəla[h] (huge, monstrous); məzən (large); Tu[h] (gigantic)	boiled, to be (cooked in oil or water)	grədəg
biggest	məztyr	boiled grain and lentils	ko[h]l
bill	[h]ysab (account); swnt (beak)	boiling	još
billow	čəwl	Bolan (Pass)	bolan; dərrə bolan
bind, to	bəndəg	bold	bebak (brazen, frank); bešəkk (immodest) [See also "brave"]
bird	mwrɡ	bolt (of cloth)	top
birth	pəydayšt	bombardment	bəmbari; bəmgvari
bit [See "piece"]		bone	[h]əDD; kuš (soft spongy bone inside an animal's horn)
bite, to	Dələg	book	kytab
bite (of an animal)	kad	booty (lit. "bow": share of plunder)	kəman
bitter	jəwr (poisonous); ta[h]l	border [See "edge"]	
black	sya[h]; sya[h]-rəng (black- coloured, blackish)	bored	mandəg
blackened (enhanced with lampblack, as eyes)	kəjjəli	born	pəyda (produced, given birth); vədi (found, appeared)
black-featured	sya[h]-drošwm	borrow, to	vam kənəg
blandishment	naz	boss	vazdar
blanket	kəmbəl; kes (fine quality)	bother, to	[See "tease, to"]
blast (gust of wind)	šyrtə[g]	bottle	dwng
blaze [See "flame"]		bought, to cause to be	gyraenəg
blemish	əyb (fault, defect); məyar (blemish upon one's honour)	bow (bend)	bəjj
blind	kor	bow (weapon)	kəman
block, to	gəTT kənəg (cut off); jəlləg (block the way)	bowl	tas
blood	[h]on	box	Dəbbi (small); swnduk (large box, chest)
blood-money	[h]on-bəha	boy	bəčəkk
bloodshed	[h]ongyri [See also "killing"]	Brahui (tribe, person)	bra[h]o
bloody	[h]oni	braid [See "hair"]	
bloody, to	[h]on kənəg	branch	Tal (twig); Tol (larger branch)
blooming	šərr-rəng	brave	byngəv (bold); dylər (gallant); mərđi[g] (manly); mərđvar (manly, gallant); məRadar (courageous, fierce); sərmətab (fearless); vajəkar (heroic)
blouse	pəšk		
blow	dəkk (calamity); Dəkk (blow with an instrument)		
blow, to	gəwš kəššəg (breeze); gvat kəššəg (wind); [h]irop kənəg (windstorm)		

brave person	čot [See Baluchi entry]; čot-sər (lit. "proud-head"); yazi (person who fights for the right); pa[h]ləvan (hero); sərməčar (brave person); sərmətab (fearless person); šerzal (woman warrior); twrk (valiant fighter); vajəkar (one who does great deeds); yəl (champion, strong person)	brought up, to cause to be	rwdaenəg
bravery	mərđi (manliness); məRadari (courage); sərməčari (heroism)	brown	bor (chestnut); swrkynd (roan); syamoš (blackish-brown)
brazen [See "bold"]		bucking (of a horse, etc.)	tras
bread	nan; nəgən; kwrnu (type of bread)	Buddha, Buddhist	bwdd
break, to	prošəg (as a stick, etc.; transitive); prwšəg (as a stick, etc.; intransitive); syndəg (as a rope, cord, etc.; both transitive and intransitive)	bugle	trwmb
break, to cause to	prošenəg	build, to	[h]əDD kənəg (establish, set up); joR kənəg; joRenəg
break up, to (as a defeated army on the battlefield)	proš kənəg	building (edifice)	maRi
breakfast (mid-morning meal)	čašt	built, to be	jwRəg
breast [See "chest"]		bulky [See "fat"]	
breath	dəm; gin [Literary]; nəpəs [Literary]	bullet	tir
breeze [See "wind"]		burden [See "load"]	
bribe	məlam	burdensome [See "heavy"]	
brick	[h]yšt	burn, to	bwn dəyəg (set on fire); sočəg (transitive); swčəg (intransitive) [See also "light, to"]
bride	banur	burn, to cause to	sočenəg; swčaenəg
bridegroom	salunk	burned to ashes	bwn
bridge	pol	burning (yearning, passion)	sonz
bridle	vag	bury, to	adirə[g] kənəg (bury a person); kəDD kənəg (bury something in the ground)
brilliance [See "light"]		bus	bəss; lari (truck, lorry)
bring, to	[k]arəg; rəsaenəg (cause to reach); sər kənəg (bring to, take to)	bush	buč
bring before, to [See "present, to"]		business	səwdagyri (trade); vapari (commerce)
bring close together, to	nəzz gyrəg	business, to do	səwda kənəg
bring out, to	dər [k]arəg	businessman	səwdagyri (trader, shopkeeper); vapar (merchant)
bring swiftly, to (come leaping bringing something)	dəwra [k]arəg	bus-station	lari-[h]əDDə[g]
bring to mind, to [See "remember, to"]		busy	gəTT
bring together, to (bring under control, bring back)	berəg	but	bəlky (but rather, but instead); məgə (but on the other hand . . . , but really . . . ?); vəle; vəlekyn [Literary]
bring up, to [See "support, to"]		buy, to	gyrəg
broad [See "wide"]		buying	gyptyn
brocaded silk or satin	kimvab	by (from)	əš
broken, to cause to be	prwšaenəg	by mistake	rədi
broth	narwšt	by oneself [See "alone"]	
brother	bra[h]wndəg (fellow tribesman); bras		
brotherhood	brasi		
			<u>C</u>
		cabinet (council of ministers)	sərpənč
		cache (for storing grain)	xwrrwm
		cairn	čedə[g]
		calamity	bəla[h]; dəkk (blow); vəyl [See

also "sorrow"]		zuræg (pick up)
calamity, to suffer	ystar prwšæg	carry out an order, to
call	bang (call to prayer, crowing of a rooster); gvank (shout); tēvar (voice, sound)	pərman bəræg
call, to	bang dēyæg (give the call to prayer); gvank jənæg (shout to); loTæg (invite); tēvar jənæg (call out to)	carrying on
call upon, to (swear upon, take the name of)	dro[h]i dēyæg	dembərægi
called, to cause to be	loTaenæg	cart
camel	dwdəntan (two-year-old); [h]yrr (foal, up to six months of age); jwTT (old female); leRəv (young male); mē[h]ari (riding camel); wštyr (generic term)	gaRi
camel-driver	bəgg-jət; jətt	case
camel-rider	mē[h]ari-svar	dava (litigation); jəll (cover for something)
camp	vətak	cash, in cash
camphor (scented with)	kapuri	nəgd
candid	yəkrə[h]	cast (plaster cast on a broken limb)
candy	kənd; šəkər	saT
cane (of maize, millet, etc.)	kəRəb [See also "stick"]	cast a shadow, to
cane-like	kəRəbi	sayə[g] kənæg
cannon	top	cast one's lot with, to
Canopus	sw[h]el	bəxt gənDæg
cantonment	wrdga[h]	caste (race, species)
canyon	apdyrr (deep ravine); Dor (deep river canyon)	zat
cap [See "hat"]		cat
capability	gwšad; pwrr-gwšadi (talent, great capability)	pyšši
capital (city)	bwnja[h]	catarrh
car (automobile)	moTəl	gynrič
care	pərva[h] (concern); vayæg (regard for)	catch, to [See "seize, to"]
care for, to	-əy pərva[h] kənæg (feel concern for); [h]əyaldari kənæg (keep watch over); nygadari kənæg (keep watch on) [See also "love, to" and "support, to"]	catch a cold, to
carpet	šergej; konT (coarse rug of goat's hair); šypi (finely decorated rug of goat's hair); Təppwr (felt rug)	gynrič gyræg
carping	pəčar	catch fire, to
carrion	mwrđar	as gyræg; bwn gyræg
carry, to	bəræg (take away); Do[h]æg (carry off in a vehicle, in one's arms, etc.); mal jənæg (carry off livestock);	catch smallpox, to
		pwTæg gyræg
		catch up with, to
		rəsenæg
		catching
		gyptyn
		cattle
		mal (livestock); olak
		caught, to cause to be
		gyraenæg
		cause [See "reason"]
		cautious [See "smart"]
		cave
		konD
		ceasefire
		jəngbəndi
		celebration
		dəm-dəm; šaddy (festival) [See also "happiness"]
		cemetery
		adirə[g]
		census
		mərdwmšwmari
		century
		kərn; səddi
		certainly
		gvačyni
		chain
		zəmzil
		chair
		kwrsi
		champion [See "brave person"]
		change, to
		bədəl kənæg (transitive); bədlæg (intransitive); bədlənæg (transitive)
		changeable
		gərđi[g]
		charge money, to
		zərr gyræg
		charger
		tazi
		charging (as a war-horse)
		mw[h]iman
		charity [See "alms"]
		chase, to
		-əy rənda kəpæg (follow); tačənæg (make run)
		chase, to cause to
		təčaenæg

chastity [See "shyness"]
 chat [See "talk"]
 cheap ərsan
 cheat, to drw[h]əg (betray); kili kənəg
 (cheat in a game); repəg (deceive, befool)
 cheated, to cause to be repenəg
 check, to [See "count, to"]
 cheek ənarekk (upper cheek just above
 the cheek-bone); kələkk (side of the
 face); rəkk
 cheer, to šabaš dəyəg
 cheer up, to vəšš kənəg
 cherish, to [See "love, to" and "support,
 to"]
 chest Dobər (breast) [Eastern Baluchi];
 gvər (breast); swnduk (large box)
 chestnut-brown bor
 chew, to ja[h]əg
 chief me[h]tər (noble); salar
 (commander); sərdar (tribal chief);
 sərə sərdar (supreme chief); twməndar
 (chief of a tribe -- /twmən/); yspe-riš
 (sub-sub-chief -- head of a /paRo/ or
 /pəlli/)
 child əwlad (offspring); za[h]g
 childhood kəsani
 childless (sonless) bebəčč
 childlessness beəwladi; bebəčči
 China čin
 Chinese čini
 choice pəsənd
 choose, to čynəg (pick); gyčən kənəg
 (elect) [See also "like, to"]
 chop, to gwDDəg (hack); koTəg (chop
 to pieces)
 chosen gyčən
 Christian isai
 chuckle, to byčkyndəg
 churn [h]izəkk
 churn, to mənəg
 cigarette sygreT
 cinder (burning coal) yškər
 circle (spot, disc) Tykk
 circulating gərđi[g]
 circumcision čəll-bwrri
 circumstance [See "time"]
 city ša[h]r; ša[h]rystani (adj.)

civet zəbad
 class dərjə[g] (degree, level, position);
 jwmayt (class in school)
 clay gyl
 clean pak
 clear pak (clean); sa[h]ra (manifest)
 [See also "reveal, to"]
 clear underbrush, to ka[h]-w-kwnTəg jənəg
 clerk kanungo (clerk of a /jyrgə/); mwnši
 (scribe, etc.)
 clever [See "smart"]
 cliff gər (precipice behind a waterfall);
 šəmsər (declivity at the top of a cliff);
 šondər (ledge); təlar (precipice)
 climate məwswm
 climb, to ləggəg
 clock gəRi
 close, to bənd kənəg; bəndəg (by tying)
 close to [See "beside" and "near"]
 cloth jərr [Eastern Baluchi]; pwčč
 clothes-bag təkki
 clothing jərr [Eastern Baluchi]; lybas
 (costume); pošak (dress, costume); pwčč
 cloud jəmbər; jwR (cloudbank); ko[h]kyr
 (thunderhead); nod (cumulus); ystun
 (black raincloud)
 clue Dəss
 clumped together gəččə[g]
 coal yškər (burning cinder); zwgal (fuel)
 coat kəba (man's long outer gown); koT
 (modern, from English); sədri (jacket);
 zoR (warm coat of sheep's wool)
 cockcrow bangəva
 coffee kavə
 cogitation pykr
 coiled (curved) čəng
 cold gorə[g] (comfortably cool); gynrič
 (catarrh); sərd (frigid; adj.); yəxx (frigid,
 coldness; noun and adj.)
 collaborator kwməkkar
 collapse, to Dərəg
 collapse, to cause to Darenəg
 collarbone gri[h]
 collect, to [See "gather, to"]
 college kalyj
 collide, to Dəkk vərəg
 collyrium-eyed čəmm-kəjjəl

colon	juR	nynd-w-nyad (contacts, society); so[h]bət (social intercourse)
colour	ləwn (kind, quality); rəng (hue)	
coloured	rəngi[g]; šar (many-coloured)	compassion ra[h]mət
colt (of a horse, donkey, or mule)	kwrrə[g]	compensation məyar (for a blemish upon one's honour); tavan (for loss)
comb	Dwkk (iron comb employed in weaving); šəkk (comb for hair)	complain, to gylə[g] kənəg (remonstrate); γav kənəg (complain against someone); pyTTəg (recite one's grievances)
comb, to	rəndəg	complainant gyləgdar
come, to	[k]ayəg [See also "arrive, to"]	complaint gylə[g]; γav [See also "sorrow"]
come back, to	[See "return, to"]	complete əlas (finished); purə (fulfilled) [See also "all" and "stop, to"]
come close, to	nəzz [k]ayəg	compose, to [h]əDD kənəg
come face to face, to	dwčar kəpəg	composition (poetic) pər-bənd
come out, to	dər [k]ayəg; dər kəpəg	comprehend, to [See "understand, to"]
come to believe, to	bavər [k]arəg	conceal, to [See "hide, to"]
comely [See "beautiful"]		concealed [See "hidden"]
comfort	asrat (luxury); dylasa (consolation, solace); dyljəmi (consolation); seri (ease); təsəlla (condolence)	concern [See "care"]
comfortable	asudə[g] (at ease); seri (easy, pleasant)	concerning [See "about"]
comforter, comforting	dərdvar (sympathetic, sympathiser); γəmvar (sympathetic, sympathiser); [h]əDD-gir (supporter); [h]əmdyl (sympathetic, sympathiser); [h]əmraz (confidant)	condition [h]al (state); šərt (stipulation)
coming	a[h]tyn	condolence [See "comfort"]
command [See "order"]		conduct (behaviour) nynd-w-bwstar
command, to [See "order, to"]		confidant [See "comforter" and "friend"]
commander	salar (chief, leader); sərłəškər (commander-in-chief) [See also "chief"]	confidence pətt
commendation [See "praise"]		confrontation dwčar
commerce [See "business"]		congratulations mwbarəkki [See also "gift"]
commissariat	jirə-w-jagə	connection (point, matter) kyšk
commit, to	gwna[h] kənəg (commit sin); rəd kənəg (commit an error); rədkari kənəg (commit a crime)	conquer, to zynəg
committee [See "council"]		conquering (lit. "head-breaking") sər-proš
commodity (merchandise)	səwda	conscious sar (aware); səma (awake)
common	ləss	consciousness hoš; sar
commotion [See "hurry" and "noise"]		consequence pədəsər
communal	raji	consideration gynd-w-čar (deliberation); vayəg (regard for)
communist	jəmiraji	consolation [See "comfort"]
community [See "all, " "city, " "country, " "rule, " "tribe, " and "village"]		constantly (night and day) šəp-w-roč
companion [See "comforter" and "friend"]		construct, to [See "build, to"]
company	[h]əmra[h]i (companionship);	consult, to [See "take advice, counsel, to"]
		contention [See "quarrel"]
		continuation dembərəgi
		contrary to xylaf
		contribution byjjar (collected by the groom towards his marriage); poRi (donation)
		control [See "power"]
		conversation [See "talk"]

convince, to	sərpəd kənəg	cow	Dəggi; gok (generic term for both cows and bulls); madə[g] (lit. "female"); olak (cattle)
convoy (military baggage train)	bwnga[h]	coward	bedyl
cook, to	gradəg (cook in oil or water, as curry); pəčəg (bake)	cowardice	ləgori
cook (chef)	borči	cowardly	bedyl
cooked	pəkkəg	cowherd	gəvval [Literary]; gorwmpān
cooked in oil or water, to be	grədəg	co-wife (kinship term used by one wife to another in a polygamous family)	[h]əpok
cooking pot [See "pot"]		crab	čyngašk
cool [See "cold"]		crack (fold)	təl
copy (of a newspaper, etc.)	tak	cramming full	čwTTwg
coquetry	naz	crazy [See "foolish" and "insane"]	
coral bead	mordanə[g]	cream (scum which forms on boiled cream)	twkk
cord	čyTT	create, to [See "build, to" and "produce, to"]	
corner	kwnj; pəlləv (corner or hem of a garment)	Creator [See "God"]	
correct [See "right"]		creature	sa[h]dar
correctness	rasti	creed	zwryat
cosmetics	singar	creep into, to	pwtrəg
costs	[h]ərč	creeper (sp.)	zamwr
costume [See "clothing"]		crime	rədkari
cosy (cool and comfortable)	gorə[g]	criminal	rədkar
council	jyrgə (tribal council); məjlys (meeting, gathering); məraga (committee, commission); meRəv (parliament); sərpənč (cabinet, council of ministers) [See also "gathering"]	crimson [See "red"]	
counsel [See "advice"]		crippled	mwnD
count, to	[h]ysab kənəg (make an accounting); marəg (tally, check); šwmar kənəg (enumerate)	criticism	pəčar
country	dəyar (region, homeland) [Literary]; Dyh (land, territory, region); kəwm (nation); mwlk (land, nation); vətən (homeland) [See also "land"]	crooked (curved, askew)	čot
courage [See "bravery"]		crookedness	bəjj
courageous [See "brave"]		crop	kyšar (standing crop); pəsl (harvest)
court	ədələtt (court of law); dərbar (court of a king); jyrgə (tribal council); šərə[h] (Islamic religious court)	crore (ten million)	kwroR
courteously	pə ədəba; pə jvani (nicely)	crossroads	čarra[h]
courtesy	ədəb	crowing	bang
courtyard	čarkwll	cruel	bedərd (heartless); bera[h]m (merciless); ka[h]r (tyrannical); kə[h]ar (tyrannical)
cousin	nakozatk (uncle's child); truzatk (aunt's child)	crumble, to	bwrəg
cover	jəll (case for something); jwll (cloth cover thrown over animals to keep them from the cold)	crushed to bits	[h]wrtə[g]
cover, to (put over)	byr dəyəg	cry, to	ənzar kənəg (shriek); grevəg (weep) [See also "noise, to make" and "sorrow, to"]
		cry (shriek)	ənzar [See also "call"]
		cry, to cause to	grevaenəg
		cry "cuckoo," to	kuku jənəg
		crystal	byləwr
		cuckoo	kuku
		cucumber	badryng

delicate (tender)	šərr-čuč	diamond	əlmas
delirious (with 'bhang, " a narcotic sp. of hemp)	bəngi[g]	diarrhea	lapdəst
deliver, to	dəsta dəyæg [See also "bring, to"]	dictatorial	vətsər
demand	vayæg	die, to	myræg; zəval buæg (honoured person)
democracy	wstwman-raj	difficult	[See "hard"]
demon	bəla[h] (monster); dev; yul (giant) [See also "ghost"]	difficulty	[See "trouble"]
den (of an animal)	konD	dig, to	api-myšin jənæg (dig a tubewell); konDæg (dig a hole); karez kəššæg (dig an irrigation tunnel); ku jənæg (dig a well)
dense (luxuriant)	zamwr	dike	bənd
dented	kəj	dilapidated	Dong
depart, to	[See "leave, to"]	din	[See "noise"]
department	məykəmə[g]	diplomacy	syasət
dependants	[See "family"]	direction	nemæg [See also "side"]
depressed	[See "sad"]	directly	[See "face-to-face"]
deputy	nayb (regent); vəkil (agent)	director	karməstyr
descendant of the Prophet Muhammad	səyyəd	dirt	[h]ak [See also "filth"]
desert	bərr-w-bedy; bərr-w-byaban [Literary]; gəTT (trackless mountain); yəddar (trackless waste); lut; paval (wilderness, hinterland); rekystan (sandy desert)	disabled	mwnD
deserted	veran	disagreement	[See "quarrel"]
deserve, to	-əy layk buæg (be worthy of, fitted for); kərzæg (be worthy of)	disappointing	dylekim
designed (patterned)	čəgini	disappointment	dylekimi
desire	ərman (wish); dylmanəgi (willingness, intention); loT (want, asking); mənša (will); məyl (inclination, tendency); šw[h]az (taste for something)	disc (circle, spot)	Tykk
desire, to	ərman kənæg (wish); dyl gwšæg (wish); dylmanəgi buæg (be desirous of); [h]əyali buæg (be willing); loTæg (want, invite, ask for)	disclose, to	[See "reveal, to" and "tell, to"]
desirous	dylmanə[g] (willing, intent upon); [h]əyali (willing for)	disclosure	pəddərai
desolate (deserted)	veran	discord	[See "quarrel"]
despair	naometi	discordant	[See "bad" and "quarrel"]
destination	[See "objective"]	discouraged (sick of)	bezar
destiny	[See "fortune"]	discover, to	[See "find, to"]
destroyed	bərbad (ruined); čəT (demolished, obliterated); gar (lost); təba[h] (laid waste)	discussion	[See "talk"]
destitute	[See "poor"]	disease	mək (plant disease found in maize, millet); najoRi (illness)
devotee	pərystar	disembark, to	[h]er kəpæg
devotion (adoration, servitude)	bəndəgi	disgusted with	bezar
devout	[See "pious"]	dish	ətwwk (stew, curry); rəzan (utensil) [See also "plate"]
		dishonour	məyar
		dismal	[See "dark"]
		display, to	[See "show, to"]
		display weakness, to	nyzori kənæg
		displeased	[See "annoyed"]
		dispute	[See "quarrel"]
		distance	duri
		distant	dur
		distress, to	[See "annoyed" and "tease, to"]

distribute, to [See "divide, to"]
 district [h]wlkəv
 disturbing (terrorising) ašwptə[g]
 ditch kəDD; kəwrčat (moat, deep well)
 divert, to [See "turn, to"]
 divide, to bar kənəg (distribute);
 bwnbar kənəg (divide up booty); kərd
 kənəg (apportion) [Eastern Baluchi];
 Twkkwr kənəg (divide into pieces); vənD
 kənəg (divide into equal parts)
 divination pal
 divine [h]wdai (of God); la[h]uti
 (divinely-inspired) [Literary]
 division [See "piece"]
 divorce sə[h]en
 divulge, to [See "reveal, to" and "tell, to"]
 divulgence pəddərai
 do, to kənəg
 do one's best, to (exert oneself) vəss
 kənəg
 do slowly, to kərar kənəg
 doctor Daksər (person trained in
 western medicine); təbib (person
 trained in oriental medicine)
 dog ivoz (wild hound); kwčəkk; səg
 [Literary]
 "Doi, " a children's custom Doi
 doing kar (work, task, job); kar-w-
 kyrdar (action, work); kyrdar (deed,
 act, doing)
 dollar Dalər
 Domb, a lower caste who act as artisans,
 minstrels, etc. Domb
 donation poRi
 done, to cause to be kənaenəg
 donkey [h]ər
 door dər [Literary]; dərgə[g];
 dəri[g]; dəvar (threshold) [Literary]
 doubled (folded in two) dw-təl
 double-handful čənk
 doubt gwman (suspicion); šəkk
 doubtless bešəkk
 down [h]er (down onto); ja[h]l (deep,
 low) [See also "under"]
 downpour [See "rain"]
 downy beard (of a youth) nəwxətt
 drag off, to gyrrəg
 dragging gyrr

dragon əždə[h]a [Literary]
 draw, to čyšk kəššəg (engrave, incise);
 kəššəg (pull, draw, take out); lik kəššəg
 (draw a line)
 draw a conclusion, to [h]əbər zurəg
 draw nigh, to nəzz [k]ayəg
 drawing (engraving, incising) čyšk [See
 also "picture"]
 drawn, to cause to be kəššaenəg
 dream vab
 drench, to misenəg
 dress [See "clothing"]
 drink, to vərəg
 drink, to cause to varenəg; vəraenəg
 drive, to əy kənəg (drive animals);
 čəlaenəg (drive a vehicle); səTTəg (urge
 with force); telank dəyəg (push, drive back)
 drive away, to [See "flee, to cause to"]
 drive mad, to gənok kənəg
 driver Drevər
 drop (liquid) trwmp [For "drop, fall"
 see "fall, to"]
 drug kəyp
 drum dol
 drumming (sound of) jar
 drunken [See "intoxicated"]
 dry [h]wšk
 duck bət
 due (right) [h]əkk
 dull kwnT
 duration [See "time"]
 during dəwran
 dust dənz (blowing dust); [h]ak (dirt, earth)
 duststorm [See "storm"]
 dusty dənz
 duty pərz
 dye rəng

E

each [h]ər
 each other vət-mə-vət (among ... selves);
 yəkk dygə[r] [See Sec. 11. 102]
 ear goš; [h]ošə[g] (ear of grain)
 earn, to kəTTəg [See also "profit, to"]

early	mələ	elegy	modə[g]
earring	ləšti	elegy-singer	modəkəšš
earth [See "dirt, " "land, " and "world"]		eleven	yāzdə[g]
earth-pile	[h]akot	elliptical	lonD
earthquake	Dəgar-jwmb	else (further, other)	dygə[r]
ease (effortlessness)	asani [See also "comfort" and "rest"]	embarrassed, to be [See "shy, to be"]	
east	ročasan [Eastern Baluchi]; rodratk	embrace	bəgəl; [h]əmbaz
eastern	rodratki	embrace, to	bəgəl kənəg; [h]əmbaz kənəg; [h]əmbazəg
easy	asan	embrasure	badkəšš
eat, to	ser kənəg (eat one's fill); vərəg	embroidery	čəkən
eat, to cause to	varenəg; vərəenəg	emerge, to [See "come out, to" and "go out, to"]	
ebullience	još	emotion	jəwzə[g]
ecstatic, to make [See "intoxicate, to"]		employee [See "worker"]	
edge	[h]ədd (boundary line, border, place); kwnD (side); kynykk (bank); kyrr (bank); pəlləv (corner or hem of a garment); sim (border of a country, etc.)	employment	nokəri
edibles [See "food"]		empty	Dak (bare, plain); [h]ork (vacant)
edifice (palace)	maRi	empty-handed	dəst-[h]ork
edition	kyšt (of a magazine, etc.); tak (of a newspaper)	encampment (army)	wrdga[h]
editor	šonkar	encouragement	dylbwDDi
educate, to	vanenəg	encumbrance [See "load"]	
educated	vəntkar	end, to [See "stop, to"]	
education	vanəg-w-zanəg (literacy); vəntkari	endurance [See "power"]	
educational institution	vantja[h]	endure, to (bear)	pwjəg; səggəg
effect [See "result"]		enemy	bədi[g]; dwšmən
effective	kari	energy [See "power"]	
effort	vari [See also "power"]	engaged	gəTT (busy); sangi (betrothed)
egg	ayəg	engagement (betrothal)	sang
eggplant	vangəR	England	ynglystan
egg-shaped	lonD	English	əngrez (person); əngrezi (language and adj.)
eight	[h]əšt	engraving	čyšk
eighteen	[h]əždə[g]	enjoyable [See "intoxicating"]	
eighty	[h]əštad	enjoyment [See "happiness"]	
elder (sheikh)	šəy[h]	enmity	[h]əsədd
eldest	məztyr	enough	bəss
elect, to [See "choose, to"]		enrapture, to [See "intoxicate, to"]	
electing (adj.)	gyčenkar	enter, to	pwtrəg
election	gyčenkari	enthusiasm	još
elector	gyčenkar	entire [See "all"]	
electricity	byjli	entreat, to [See "beg, to"]	
		entrust, to	-əy bəgəla dəyəg; -əy dəsta dəyəg
		envelope	lypapəg

environment čəpp-w-čagyrd
(surroundings); gvər-w-geg
(surroundings, environs) [See also
"company"]
envy kəstbazi
ephemeral naəmpad
epic-poem dəptər
equal [h]əmsəng (level, on a par);
məTT (match)
equality [h]əmsəri
equipment (articles, tools) əsbab
equivalence [h]əmsəri
equivalent məTT
era [See "time"]
eradicate, to [See "destroyed" and
"remove, to"]
erect, to jykk kənəg (cause to stick up)
[See also "build, to"]
erroneous, erroneously rəd; rədi
error rəd
escape, to əš . . . -əy dəsta rəvəg (get
away); ji[h]əg (run away)
escort bədrəkkə
essay nymyštank
establish, to (form, fix) Ta[h]enəg
[See also "build, to"]
estate [See "land"]
estimate kysas
estimate, to Təkk jənəg
et cetera eš-w-a
eternal axobəti
Europe pərəngystan
European pərəng (person); pərəngi
(person and adj.)
even if toDe [ky]
even so toDe [ky]; vələkyn [Literary]
even though va əm
evening begə; begə-dem (early evening);
digər (early evening); šam (supper time)
ever [h]yčč; vəxte (a time) [See also
"forever"]
everlasting axobəti
every [h]ər
every sort, every kind [h]ərgonə[g]
evidence [See "proof"]
evident, to make [See "clear, " "reveal,
to, " and "tell, to"]

evil [See "bad" and "badness"]
evil eye nəzər
evil omen šitpal
evil spirit [See "ghost"]
ewe myr
ewer bədni
exact surety, to zəmanətt kənəg
exalt, to bwrz kənəg
examination čəkas
examine, to azmaenəg (test, try); čəkasəg
(give a school, etc. examination)
example mysal
excavate, to konDəg
excellence [See "goodness"]
except bed
excessive [See "too many, too much"]
exchange bədəl
excited, to be, become gərm gyrəg
excrement gu
excuse [See "reason"]
excuse, to [See "forgive, to"]
exert, to vəss kənəg (exert oneself); zor
kənəg (force)
exhilarating pwrr-kəyp
exhilaration [See "happiness" and "intoxication"]
expect, to [See "wait, to"]
expectation dərigət (of the coming of the
beloved) [Literary]; gət-w-gwman (guess);
gwman (idea, thought, suspicion); omet
(hope)
expel, to dər kənəg
expenses [h]ərč (costs); ləbb (expenses of
a wedding, paid by the groom or his people
to the bride's family)
expensive gran
expert [See "skilled"]
explain, to dərəraenəg (make clear);
gišenəg (untangle, lay out clearly); sərped
kənəg (make understand)
express, to [See "reveal, to" and "tell, to"]
expression (disclosure) pəddərai
extended [See "spread out" and "wide"]
external [See "foreign" and "outside"]
extinguish, to toseg
extinguish, to cause to tosenəg; twsaenəg
extinguished, to be twsəg

extremely [See "too many, too much" and "very"]

eye čəmm; dwkk (of a needle)

eyeball Telə[g]

eyebrow bwrvank

eyeglasses čəšməkk

eyesight nəzər

F

face dem

face, to dwčar buəg

face-to-face dem-pə-dem; ru-bə-ru

facilitate, to asan kənəg

factory kargə[h]

failure nakam

faint, to twsəg

fainthearted bedyl

fair [See "beautiful" and "white"]

fairy lalpəri (lit. "ruby-fairy"); pəri

faithful vəpadar

fall, to Dərəg (collapse); kəpəg (drop, tumble, fall down) [See also "rain, to"]

fall, to cause to kapenəg; kəpaenəg

fall in love, to dyl dəyəg

fall to the lot of, to [See "get, to"]

fall upon, to [See "attack, to"]

falling of leaves čečar

false na[h]əkk (unjust, wrongful) [See also "erroneous"]

falsehood drog

fame, to gain nam kəššəg

family [h]yzm (immediate); kalə (extended); kə[h]ol; xandan (lineage) [Literary]; za[h]g-w-zalbul (women-folk, dependants)

famous məzən-nam; namdar

faqir [See "holy man"]

far dur

fare baRo

farewell! [See "goodbye"]

farm [See "land"]

farm, to zəmindari kənəg

farmer bəzgər (tenant-farmer); zəmindar (landowner)

farming zəmindari

farsighted durgynd

fascinating [See "beautiful"]

fast [See "quick"]

fasting ročəg

fat ləssə (fat and glossy, sleek); pəzzor (heavy-bodied); pig (fatty tissue); zənD (thick, bulky)

fate [See "fortune"]

father əbbo (daddy); pyss

father-in-law nako (lit. "uncle"); vəsyrk

fatigued, to be [See "tired, to be"]

fault [See "blemish"]

favour mynnətt

fawn bəDDo

fear twrs

fear, to twrsəg

fearless [See "brave"]

feat kəmal

features drošwm

fed up with bezar

feed, to varenəg; vəraenəg [See also "support, to"]

feel, to ləggəg

feel concern for, to [See "care for, to"]

feel shy, to [See "shy, to be"]

feel sorry for, to ərman buəg

fellow [h]əmbəl

female madə[g]

ferocious nə[h]ar

fervour təwš

festival [See "celebration"]

fetter jel

fever təp

few čəndi (a number of); kəmm (a small number); la[h]t (some)

fiance, fiancée dyštar

field [See "land"]

fields [See "land" and "plain"]

fifteen pāzdə[g]

fifty pənja

fight [See "quarrel" and "war"]

fight, to jəng kənəg (fight a war); myRəg; nəng kənəg (fight in defence of someone's honour)

fight, to cause to	meRenæg	floor	Dəgar
figure [See "form"]		flour	aRt
fill, to	pwrr kənæg	flour-sack	gvalæg
filth	čyrk (dirt); kəččyl (evil-smelling mud); pəliiti (foulness)	flow, to	dər kynzæg (flow out); məllæg (move smoothly)
finally	neT	flower	pwll
financial	mali	flower-garden	čəmən
find, to	dər gejæg (discover); gyndæg (see) [See also "produce, to"]	flowing (graceful)	məlləgi
find a marriage partner, to	[h]aros gyndæg	flowing water	ape rəvā [Literary]
fine (penalty)	DənD [For "fine, good" see "good"]	flute	bin (type); gyrəw (type)
finer (happier)	vəšštyr	fly, to	bal kənæg
finger	čuč (little finger); gwlbog [Literary]; lwnkwk; mordanə[g] [Eastern Baluchi]	fly (housefly)	məsysk
finish, to [See "stop, to"]		fly off, to (as a small object from one's hand)	pərræg
fire	as	fly off, to cause to	pərraenæg; pərrenæg
fire, to catch	as gyræg; bwn gyræg	foal	[h]yrr (camel); kwrrə[g] (horse, donkey, or mule)
fire a gun, to	tupəkk jənæg	foggy	gwtalo
fire-steel (steel used to strike against a piece of flint to produce fire)	čykk	fold, to	pətayæg
fire-temple (Zoroastrian)	asja[h]	fold (crack)	təl
firm [See "hard" and "strong"]		folded	dw-təl (in two); mwčč (gathered)
first	əvəla (adverb); əwli (adj.)	follow, to	-əy rənda kəpæg
fish	ma[h]i	follower	pəyrokar
fisherman	med	food	ap-vərd (sustenance); ka[h]-w-kədim (for beasts of burden, cattle, etc.); nan-w-nəgən (meal); nykan (foodstuffs, supplies); vərdyn (edibles); vər-w-vərdyn (food and drink) [See also "meal"]
fishing	ma[h]igyri	foolish	čadi (stupid); gənok-čadi (crazy fool); nasərpəd (lacking understanding); nəzant (ignorant); nəzantkar (inexperienced)
fit, to	sačæg (look well); Tæg (suit)	foot	pad
fitting	bər[h]əkk (proper); layk (worthy, deserving)	football	pwTbal
five	pənč	foothills	daman
fix, to (cause to agree)	Ta[h]enæg	footprint, footstep	rənd
fix a stipend, to	pəgar [k]yllæg	for	pər
fixed, to be [See "attach, to" and "attached, to be"]		for nothing [See "free"]	
flag	bəyrəkk	for the sake of	[h]atyr; par
flagrantly	paka	force [See "power"]	
flame (blaze)	ləmbok; zyrab	force, to [See "urge, to"]	
flame-coloured	šamir	forceful [See "strong"]	
flee, to	ji[h]æg; lykkæg [Makrani]	forefathers	pyss-w-pirwk
flee, to cause to	ji[h]aenæg; ji[h]enæg	forehead	pešani
flesh	gošt	forehead ornament	peTyk
flood	[h]ar	foreign	beganə[g] (strange, non-related); gedəi (from another country) [See also "outside"]
flooding (adj.)	[h]ari		

foreigner	bydər	Friday	jwma
forest	ləd	fried, to be	grədæg
foretell the future, to	pal jənæg	friend	bel (bosom companion); beli (bosom companion); dost; [h]əmdyl (sympathetic person); [h]əmra[h] (companion on a journey); [h]əmraz (confidant); [h]əmzwbān (confrere); səngətt; yar (dear friend) [See also "comforter" and "beloved"]
forever	čəRə (always); daym (always) [Literary]; mwdam (always); pə axobəti (eternally)	friendless	bekopə[g]
forget, to	giram kənæg; šəmošæg	friendly	dost; [h]əmdyl (sympathetic)
forgive, to	bəškæg; map kənæg	friendship	dosti; [h]əmsəri (between two equals in age, etc.); syali (friendly ties, good relations)
forgive, to cause to	bəškenæg	fringe	šəbbəv
form	balad (stature, figure); Dəwl (shape); Dil (figure); Dil-w-Dəwl (general appearance); gonə[g] (resemblance, shape) [See also "kind"]	frisk, to	trəDDæg
form, to (cause to agree, establish)	Ta[h]enæg	from	əš
former [See "before"]		from time to time	bəre bəre
Formosa	farmosa	front	dem
fort	kəlat; koT (small fort)	fruit	nivæg
forthcoming	ymbərani	fruitless	pə [h]wška (for nothing) [See also "useless"]
fortune	bəxt (luck); nysib (lot, destiny)	fry, to	gradæg
forty	čyll	fulfill, to	purə kənæg (complete); pwrr kənæg (fill); šərr kənæg (do well)
forward	dem	fulfillment [See "comfort"]	
foulness	pəliti	full	pwrr (replete); ser (satiated)
found	pəyda (born, produced); vədi (born, appeared)	fume, to [See "angry, to be"]	
foundation	bwngej	functionary	mənsəbdar
four	čar	fundamental	bwni
fourteen	čārdə[g]	furious, to be [See "angry, to be"]	
four-year-old (camel)	čətr	further [See "other"]	
fox	roba	future (afterlife)	akwbət
fragrance [See "perfume"]			
fragrant [See "perfumed"]			
France	pərans		
frank [See "bold"]			
free	azat (independent); mwpt-w-kəlləzi (without recompense); pə [h]wška (for nothing); vətšər (absolute, independent, all-powerful); yələ (loose, astray); yələi (loose, astray)		
free, to	azat kənæg (liberate); čwTTaenæg (cause to be rid of); čwTTenæg (rid); yələ dəyæg (let loose)		
free, to become	azat buæg (be liberated); čwTTæg (rid oneself of); yələ buæg (be let loose)		
freedom	azati		
frequent (a place), to	bidəllenæg		
fresh (as fresh milk)	tajə[g]		
			<u>G</u>
		gain [See "profit"]	
		gale [See "wind"]	
		gallant [See "brave"]	
		gallop a horse, to	kunDwk mwšæg
		gambol, to	trəDDæg
		game (animal hunted)	šykar [For "game, play" see "play"]
		gang	Dwng (of robbers); Toli (small group) [See also "gathering" and "party"]
		gap	kənd

garden bag (fruit, vegetables, etc.);
 ĉamən (flower-garden)
 garland drəmb
 garland-breasted drəmbgvəri
 garment [See "clothing"]
 gas (natural) jəlyšk
 gate [See "door"]
 gather, to jəm kənəg (collect); jəmbər
 bəndəg (clouds); jwR bəndəg (cloudbank);
 mwčč kənəg (collect)
 gather one's strength, to səmbərəg
 gathered gəččə[g] (grouped together);
 mwčč (collected)
 gathering Dəll (small group); gəčč
 (small group); məjlys (meeting);
 mwčči (assemblage); nyad (sitting,
 session); Toli (small gang) [See also
 "council" and "party"]
 gaunt lagər
 gay [See "happy" and "lively"]
 gem [See "jewel"]
 generation pwšt
 generous səxi
 gently mədan
 genuine [See "real"]
 get, to dəst kəpəg (obtain by chance);
 gō kəpəg (be reached, fall to the lot of);
 nysib buəg (fall to the lot of); rəsəg
 (arrive, be available, obtain)
 get away, to (slip from the hand) əš
 dəsta rəvəg
 get down, to (get off, alight) [h]er kəpəg
 get on (a horse, vehicle, etc.), to
 svar buəg
 get out, to dər kəpəg
 get ready for action, to səmbərəg
 get rid of, to [See "free, to" and "remove,
 to"]
 get through, to (pass through) dər
 bərəg
 get up, to (arise) [k]wstəg [See also
 "wake up, to"]
 ghazal (a type of poem) yəzəl
 ghee (clarified butter) rogyn
 ghost əwrə[g] (spirit of a dead person);
 bəla[h] (monster); sayə[g] (evil spirit)
 [See also "demon, " "life, " and "soul"]
 giant (demon) yul [For "giant, large"
 see "big"]
 gift sərgərd (of money, a congratulatory
 custom); səwɣat (present); šynykki (throwing
 of sweet meats over someone as a congratulatory
 custom); zərr-šan (throwing of money over
 someone as a good luck gift)
 gigantic [See "big"]
 girl dwttəg (little) [Literary]; jynykk;
 kaD (young woman) [Literary]; peglə[g]
 (unmarried adolescent girl)
 girlfriend (of a girl) dəstgw[h]ar
 girth (horse harness) tənək
 give, to bəškəg (bestow); dəyəg
 give birth, to pəyda kənəg (bear, produce,
 find); vədi kənəg (bear, produce); zayəg
 (give birth, as an animal)
 give rise to, to dər [k]arəg
 give someone his due, to [h]əkk dəyəg
 give up, to [See "leave, to"]
 glad [See "happy"]
 glance (sidelong look) nemčəmmi
 glass (drinking) gylas
 gleam, to [See "shine, to"]
 gleaming [See "shining"]
 glitter, to bylbyləg
 gloomy [See "dark" and "sad"]
 glorious [See "splendid"]
 glory šan
 glum-faced lwnT-lwRonj
 go, to čələg (a wheel, machine, piece of
 work, etc.); rəvəg (go, move)
 go as fast as one can, to kəš kənəg
 go astray, to rəd kənəg
 go back, to [See "return, to"]
 go before, to (precede) peš kəpəg
 go habitually to a certain place, to
 bidəllenəg
 go looking for, to [See "search, to"]
 go out, to dər kəpəg (emerge); dər rəvəg
 (go outside); twsəg (be extinguished)
 go to sleep, to vab kənəg
 go with, to gō buəg
 goal [See "objective"]
 goat bwz (general term); gwš (stud ram
 used for breeding purposes); pačyn (male
 wild goat); pəs (term used both for goat
 and sheep); sya-pəs (goat)
 God əlla; [h]wda; kadyr (Almighty);
 kwdrət (power of God); kyrdəgar (Creator);
 rəbb (Lord); yəzdan [Literary]

gold	so[h]r; tængəv; tyla [Literary]; zərr (money, gold)	graveyard	adirə[g]
golden-complexioned	səwz	greasy	čərp
gold-handled	tyla-mwšt	Greece	yunan
goldsmith	zərrgər	greed	vir
good	dwra (safe); joR (well, healthy); jvan (nice, pretty); nek (virtuous, pure); pə jvani (well, nicely, courteously, smoothly); šərr (fine, nice); vəšš (sweet, happy); zəbr (fine, nice)	green	səwz
good relations	syali	greenery	səwzə[g]
goodbye!	əllai mana əy; vəšš batəy	greet, to	ə[h]val kənəg (ask for personal news); mandəg kənəg (employ the short greeting form); səlam kənəg
good-for-nothing	[See "useless"]	greetings	[See "hello"]
goodness	jvani (good quality, virtue); šərri (excellence, peacefulness, tranquility)	grey	kəmbər (greyish-brown); kirg (greyish-white); səwz (green, blue, grey)
goods	[See "baggage," "merchandise," and "property"]	griddle-plate	tapəg
goose	mešmwrg; mešmwrgi (adj.: "goose-like")	grief	[See "sorrow"]
government	[h]wkumətt; sərkar [See also "rule"]	grieve, to	[See "sorrow, to"]
governmental	sərkari	grieved	[See "sad"]
governor	[h]akym	grim	sya[h]-drošwm
gown (man's long outer coat)	kəba	grind, to	bwrəg (crumble up); drwšəg (grind grain); nəšəg (powder, pulverise)
grab, to	[See "seize, to"]	groan, to	naləg
grace	mer (beneficence, love); naz (blandishment, coquetry)	groceries	nykan
graceful	Dəwldar (well-shaped); məlləgi (smooth-moving); vəšš-ryvaj (smooth-gaited)	groom	sais (stable-boy); salunk (bridegroom)
gradually	mədan	grope along with a stick (as a blind man), to	ləkkəR jənəg
grain	dan (wheat, barley, etc.); danku (roasted grain)	ground	[See "dirt," "land," and "plain"]
grand	[See "big" and "splendid"]	group	[See "gang," "gathering," and "party"]
grandfather	pirwk	grouped	[See "gathered"]
grandmother	bəllwk	grow, to	rwdəg (intransitive: as a plant, person); vəddəg (increase)
grape	əngur	grow, to cause to	rodenəg; rwdaenəg
grasp, to	[See "hold, to" and "seize, to"]	grow strong, to	zor kəššəg
grasped, to cause to be	gyraenəg	growl, to	gwrrəg
grasping	gyptyn	grown-up	[See "adult"]
grass	gyab; ka[h] (hay)	grumble, to	rəTəg
gratitude	šwkrat	guardian	varys
graze, to	čarenəg (transitive); čərəg (intransitive)	guess, to	Təkk jənəg
grazed, to cause to be	čəraenəg	guest	meman
grazing	čərag; kawčər	guest-house	memanxanə
grave (burial place)	gor	guidance	bumyai
		guide	bumya
		gulp down, to	[h]er bərəg
		gun	tupəkk
		gunfire (noise of)	Tak-w-Tuk
		gush out, to	wlwkkəg
		gust	šyrtə[g]

gyve jel

H

habit [h]el

habituate, to [h]el dəyæg

hack, to gwDDæg

hail (hailstones) trongwl

hair bik (tress falling from the temple or side of the head); čoTil (braid); givar (plait on one side of the central part in a woman's hair); ma[h]pər (hair of the head)

Hajj (the Islamic pilgrimage) [h]əjj

half nemə[g] (half portion); nim (half of a number, etc.)

half- (half-brother, half-sister) jynmadər

half-drawn arrow tire nimkəšš

half-load [See "load"]

hand dəst

hand over, to [See "entrust, to"]

handful (double) čənk

handicapped [See "crippled" and "weak"]

handsomeness zeb

handwriting dəstxətt

happen, to buæg (be, become); kəpæg (fall, befall); man [k]ayæg (take place, as a slaughter, massacre)

happier vəšštyr

happiness gəl (rejoicing); gəl-w-bal (jubilation); kəyp (exhilaration, intoxication); vəšši (joy) [See also "celebration"]

happy vəšš; vəššal

harass, to [See "tease, to"]

harbour bəndər

hard gran (heavy, difficult); mwškyl (difficult); səkk (firm, solid, difficult, violent) [See also "strong"]

hardship [See "trouble"]

harness (horse) sənj

harvest drəw (final harvesting); pəsl (crop)

harvest, to rwnæg

haste [See "hurry"]

hat kwla (cap); Top (man's hat)

hatred [h]əsədd

have, to [See Secs. 5.101 and 5.202]

have in mind, to təkæg

hawk banz

hay ka[h]

he a (far); e (near)

head gys-godi (mistress of the house); gys-vajə[g] (master of the house); karməstyr (head of a department, project, etc.); kəmaš (head of a delegation); sər (head, top) [See also "chief," "commander," "leader," "master," and "president"]

headache sər-dərd

headcloth (woman's garment) gwD; gwšan; səri[g] [Eastern and Southern Baluchi]

heading of an epic poem sərnəmə[g]

headwaters apsər

heal, to joR kənæg; joRenæg

health jansəlamətti

healthy (well) dwra; joR

heap [See "pile"]

hear, to [k]wškynæg

heart dyl; dyli (adj.); [h]atyr [Somewhat literary]; zyrd [Eastern Baluchi or literary]

heart-fulfilling dylekim

heart-fulfillment dylekimi

heartless [See "cruel"]

heat (fervour) təwš

heave a sigh, to wppar kəššæg

heaven bə[h]yšt; pyrdəws

heavenly bə[h]yšti

heavy bwDD-w-bar (burdensome); gran (weighty)

hedgehog jədwwk

heedless [See "insane"]

height balad (stature of a person); kədd (size)

heir varys

hell dozyx; ta[h]tərin (deepest hell) [Literary]

hellish dojyki

hello səlam; səlam əlekwm; valekwm səlam (reply to /səlam əlekwm/)

helmet [h]wll

Helmund [h]elmwnd

help [h]yzmətt (service); kwməkk (aid); va[h]jyr (aid). [Literary. Eastern Baluchi]

helper kwmækkar
 helpless [See "weak"]
 hem daman (of a skirt); pəlləv (edge of a garment)
 hemistich Təppəg
 henna [h]ynnam
 Herat [h]erat
 herd bəgg (camels); bwzɡəl (goats); ɡələ[g] (horses); ɡorwm (cows); rəməg (goats or sheep); zəgəl (goat-kids)
 herding maldari
 here yda
 hero [See "brave person"]
 heroic [See "brave"]
 heroism [See "bravery"]
 hey! əre; əy; ʃi (word to urge on or drive a cow or ox); o; wpp (exclamation of pain or sorrow)
 hiccough, to [h]ykkəg
 hide, to ʃer dəyəg (put underneath); Dəkkəg (conceal); sərpoš kənəg (conceal)
 hidden ʃer-w-əndəri; sərpoš
 hide (skin) syl
 hideous (black-featured) sya[h]-drošwm
 high bwrz
 highborn [See "noble"]
 highest (pinnacle, etc.) kwngwr
 highway [See "road"]
 highwayman ra[h]gir
 hill [See "mountain"]
 Hindi [h]yndi
 Hindu bəkkal
 hinterland [See "desert"]
 historian tarixdan
 historical tarixi
 history tarix
 hit, to jənəg (beat, strike); kəš dəyəg (beat rapidly); ləggəg (attach, fix, strike); ləTT jənəg (beat with a stick); man [k]ayəg (hit and penetrate); Təkk jənəg (knock); Təppəg (pound, tamp); Tyll jənəg (hit a ball)
 hit upon an idea, to pykr jənəg
 hither e-dem; yngw[r]
 hither and thither ʃəpp-w-rast; yngw-angw
 hold, to darəg (keep, stop); gir kənəg (hold tightly) [See also "seize, to"]
 hold a dance, to dol-w-ʃap jənəg
 hold a social gathering, to divan kənəg
 hold dear, to [See "love, to" and "support, to"]
 hole kəDD (ditch); konD (den, cave); Twng (hole through an object, perforation)
 holy man (ascetic) mələng; mia [See also "saint"]
 home [See "house"]
 homeland [See "country"]
 homeless bedəyar (without a country) [Literary]; dər-pə-dər
 homesick mandəg (fatigued, bored); zə[h]ir (sorrowful, yearning)
 homesickness zə[h]ir
 honey ʃa[h]t
 honour ɣəyrətt (zeal); ləjj (modesty); nəng
 honourable nəngər; nəngdar
 hop, to syTTəg
 hope omet
 hopelessness naometi
 horn (type of musical instrument) swrnəg [See also "trumpet"]
 horse əsp (general term); məkəb (steed); ʃi[h]ən (especially fine breed of horse); tazi (war-horse) [See also "mare" and "stallion"]
 horse-herd (person who watches over a herd of horses) ɡələpan
 horseman svari (rider of any animal or vehicle); ʃasvar (expert horseman)
 horseshoe nal
 horse-trainer əspe dwldwlkəšš [Literary]
 hospital [h]yspətal
 hospitality memandari; ʃərəp (showing honour)
 host memandar
 hostage gyrəo
 hostile dwšmən
 hot ɡərm
 hotel [h]oTəl
 hotel-keeper [h]oTəlvajə[g]
 hot-tempered trwnd
 hound [See "dog"]
 hour ɡənTə[g]; sa[h]ətt

houri [h]ur
 house gys (house, home); kwDD (hut);
 kwDDyk (hut); kwll (hut) [Makrani];
 log (house, home) [Makrani]
 housefly mäsusk
 house-post təmbəv
 how? čon
 how many? čwnt; čynkə (how many,
 how much, how large?)
 however [h]ər Dəwl ky; va əm
 huge [See "big"]
 human ynsan [See also "man"]
 hundred səd
 hundred million ərəb
 hundred thousand ləkk
 hunger gwšn
 hungry gwšnəg
 hunting šykar
 hurry [h]ələ (commotion, tumult);
 ylgər (rushing); yštəp (haste)
 hurry, to [h]ələ kənəg (make haste,
 commotion); rwmbenəg (stampede);
 səTTəg (drive, urge with force);
 ylgər kənəg (make haste); yštəp kənəg
 (make haste)
 hurry, to be in a -əy sərə jəT kəpəg
 hurt [See "pain"]
 hurt, to dərd kənəg (pain); rənəg
 (cause sorrow); təwrəg (affect badly)
 [See also "tease, to"]
 hurt, to be (by an insult, etc.) bəd
 bərəg
 hut [See "house"]
 hyena [h]əptar

I

I mən
 ibex (male) pačyn
 ice bərp (snow); gvaryk (icicle, icy)
 Id (name of two Islamic festivals) əid
 idea [See "thought"]
 idol bwt
 if əgə
 if only ...! ərman [ky]
 ignorant [See "foolish"]

ill [See "sick"]
 illegal (unjust, wrongful) na[h]əkk
 ill-fated [See "unfortunate"]
 ill-fed [See "poor" and "unfortunate"]
 ill-luck šumi
 illness najoRi
 ill-omened šitpal
 illumination [See "light"]
 image (idol) bwt
 Imam ymam
 immature [h]aməg
 immodest [See "bold"]
 imperialist samraji
 impermanent nəəmpəd
 implore, to [See "beg, to"]
 important (large, big) məzən
 importunity mynnətt; nənvat
 imprisonment [See "prison"]
 in [See the "singular-definite" suffix /a/ and
 the "plural-definite" suffix /an/-/ā/ under
 "Nouns" in the Index]; byr (in a place, in
 an area of); man (in, into); mən (inside,
 mixed into); təh (inside)
 in advance pesəra
 in any case [h]ər čon bybit
 in back of pwšt
 in chorus yəkk gwTTa
 in connection with ru [See also "about"]
 in exchange for bədəl
 in front of dem
 in order that pər (for); tanky (so that)
 in other respects [See "although"]
 in place of -əy bədəla (in exchange for);
 -əy jagəa (instead of)
 in the daytime roč
 in the end neT
 in the near future pəme zutā
 incapable [See "weak"]
 incising čyšk
 incite to war, to jəng dəyəg
 inclination [See "desire"]
 incomplete natəmam
 increase, to [See "grow, to"]
 independent [See "free"]
 India [h]ynd; [h]yndwstan

Indian [h]yndi[g]
 indigent [See "poor"]
 indigo nil
 indirectly pa[h]nati
 indisposed [See "sick"]
 inexperienced [See "foolish"]
 infant gvənDo
 infer, to [h]əbər zuræg
 influential person [See "prestigious person"]
 inform, to [See "tell, to"]
 information Dəss (clue, trace, address);
 soj [See also "knowledge" and "news"]
 inhabited abad
 inheritance mirat
 injection Twkk
 inlaid (with metal, jewels, etc.) jaRi[g]
 innumerable bekəčč-w-kysas
 inquire, to [See "ask, to"]
 insane besar (heedless); gənok (crazy);
 sar-w-besar (unhinged)
 insanity besəmai (heedlessness);
 gənoki
 inside [See "in"]
 insist, to [See "urge, to"]
 instalment (money paid on a debt) kyšt
 instead of [See "in place of"]
 instruct, to [See "teach, to"]
 instrument (musical) saz [See also
 "tool"]
 insult pəygor (jibe); tyžn; Tok
 (insulting remark)
 insulted, to be bəd bəræg
 intend, to təkæg
 intent upon [See "desirous"]
 intention [See "desire"]
 interior təh
 intermarriage sangbəndi
 internal təhi
 intervention (in a dispute) meR
 intestine (lower colon) juR
 intoxicant kəyp (drug, intoxicating
 substance); šərab (alcoholic beverage)
 intoxicate, to čaRenæg (enrapture);
 [h]wmar kənæg (make languorous);
 məst kənæg (make ecstatic)

intoxicated bəngi[g] (with "bhang, " a
 narcotic sp. of hemp); [h]wmar (languorous);
 məst (ecstatic, enraptured)
 intoxicating pwrr-kəyp
 intoxication [h]wmar (languorousness);
 kəyp (exhilaration); šəydai (madness of love)
 introduction nam-w-kam (identification of
 a person's name, ancestry, tribal affiliation,
 etc.); sərbwn (background of something)
 invaluable [See "precious"]
 invite, to loTæg
 invited, to cause to be loTaenæg
 involved (busy, engaged) gəTT
 Iran iran
 Irani irani
 iron a[h]yn; a[h]yni (adj.)
 irrational [See "foolish" and "insane"]
 irrefutable jai
 irrigate, to məll dəyæg (to water); nəmb
 kənæg (dampen, as dry earth)
 irrigated land at the mouth of a mountain stream
 kəwrdep
 irrigation apkari
 irrigation tunnel karez
 irrigation well [See "well"]
 Islam yslam
 Islamic yslami
 Islamic judge [See "Qazi"]
 Islamic religious law šərə[h]
 Israel ysrail
 issue, to [See "come out, to," "go out, to,"
 and "publish, to"]
 issue (of a newspaper, etc.) tak
 Istanbul ystəmbol
 it a (far); e (near); Dəkkan ("it, " the
 player in a game who must compete against
 all the others)

J

jacket sədri
 jail [See "prison"]
 Japan japan
 jasmine asəmi
 Jat, a term for several related non-Baluchi

tribes residing in Baluchistan and Sindh
 jəTT
 jaw [h]əRəb
 jealous, to be dyl swčəg
 jealousy kəstbazi
 jerk, to [See "shake, to"]
 Jew, Jewish jə[h]udi
 jewel pwrəng (type --?) [See also under
 individual names: e. g. "diamond,"
 "pearl," "ruby," "sapphire"]
 jewellery sat [See also under individual
 names: e. g. "forehead ornament,"
 "necklace," "nosering"]
 jewsharp čəng
 jibe [See "insult"]
 job [See "work"]
 join, to aR kənəg (join a team, game,
 etc.); joR kənəg (put together)
 join one's hands in supplication, to
 dəst bəndəg
 joined, to be jwRəg
 joint (adj.) typaki
 joke čytr [Makrani]; mələnd
 jostling taR-w-telank
 journey mənzyl (stage of a journey);
 səpər (trip) [See also "travel, to"]
 joy [See "happiness"]
 judge [See "Qazi"]
 jump drykk (leap over, across); jwpp
 (leap down off of); wtrwm (jumping
 to one's feet)
 jump, to dəwr kənəg (jump out, as a
 wild animal from ambush); drykk
 kənəg (jump over or across); drykkəg
 (jump over or across); jwpp jənəg
 (leap down off of); wtrwm kənəg (leap
 to one's feet)
 just rəva (reasonable); tənia (only)
 justice dad [Literary]; ynsap
 justice-loving ynsappəsənd
 jutting up jykk

K

Kacchi kəčči
 Kalat kəlat
 Kandahar kəndə[h]ar

Karachi kərači
 Kech keč
 keep, to darəg (hold); [h]er kənəg (put
 down, retain)
 keep awake, to bevab kənəg
 keep back, to pəd darəg
 kettle [See "pot"]
 key kylit
 khan [h]an
 kid (goat) šynykk
 kill, to kwšəg
 killed, to cause to be kwšaenəg
 killing čwkk-čen (massacre); koš (murder);
 koš-w-kwšar (slaughter); kwštyn (killing,
 slaying)
 kind Dəwl (type, sort, form); Dəwl-Dəwl
 (various kinds); ləwn (colour, quality);
 merban (affectionate); pəym (manner, way);
 vər (method, way) [See also "form"]
 kindle, to [See "burn, to" and "light, to"]
 kindness merbani
 king badša[h]; [h]an (khan); swltan (sultan);
 ša[h] (shah)
 kingly badša[h]i (royal); [h]akym (ruling);
 swltani (like a sultan); ša[h]i (like a shah)
 kinsman [See "relative"]
 Kirman kyrman
 kiss dwrot (of affection or reverence);
 vas (of love)
 kiss, to čušəg; dwrot dəyəg (give a kiss
 of affection or reverence); vas gyrəg
 kitchen borčixanə
 knee goD
 knife karč
 knock Təkk
 knock down, to (cause to collapse) Darenəg;
 Dəraenəg
 knot bənd
 know, to zanəg [See also "recognise, to"]
 knowledge [h]ykmətt (miraculous skill);
 vanəg-w-zanəg (education) [See also
 "information" and "news"]
 known, to be malum buəg
 Kurdistan kwrđystan

L

- labour [See "effort" and "work"]
lacking understanding [See "foolish"]
ladle Do
lady (honorific term) banwk [Makrani];
godī; [h]atun [See also "woman"]
laid waste [See "destroyed"]
lake [h]amun
lakh (hundred thousand) lakk
lamb gvəræg; gəTTor (yearling male)
lament modə[g] (elegy); zə[h]irok
(song of separation)
lamentation [See "sorrow"]
lamp čyrag
lampblack kəjjəl
land benTə[g] (patch of riverbed land
which is raised above the normal water
level and hence cultivable); Dəgar (earth,
ground, floor); Dyh (territory, country,
area); gwl-zəmin (beautiful land)
[Literary]; ɣəmi miras (land given in
return for military service); jagir (feudal
estate); jəmi miras (land owned by the
tribe as a whole); kəwrđəp (irrigated
land at the mouth of a mountain stream);
kiləg (large farm); kwrđəg (plot of
land); mwłk (country, field); pyti miras
(land owned on the basis of inheritance);
zəmin (earth, world) [See also "plain"]
land tax mali
landowner zəmindar
landownership zəmindari
Langav, a tribe of somewhat lower social
status langəv
language zwban
languorous [h]wmar
languorous-eyed [h]wmar-čəmm
large [See "big"]
largest məztyr
larynx byn
Lashari, a Baluchi tribe lašari
last gwDDi (latter); pa[h]ri (last time,
year, etc.)
last night doši
late der
lateness der; deri
later [See "afterward"]
latter [See "last"]
laud, to [See "praise, to"]
laugh, to [h]əndəg
law kanud (statute, regulation); ryvaj
(code of tribal law); šərə[h] (Islamic
religious law) [See also "rule"]
lawful rəva
lawmaker, lawmaking kanudsaz
lawsuit dava
lawyer vəkil
lay before, to [See "present, to"]
lay down, to [h]er gejəg (put down, take
down); [h]er kənəg (set down); leTenəg
(make lie down)
lay out, to [See "arrange, to"]
lazy [See "useless"]
lead (metal) swrwp
leader sərgəl (of a political party);
sərToli (of a group) [See also "chief, "
"commander, " "head, " and "president"]
leaf pəlk (of a door); pənn (of a tree,
oval-shaped); tak (of paper, etc.)
lean on, to jokəg
leap [See "jump"]
leap, to [See "jump, to"]
learn, to [h]el kənəg [See also "memorise,
to"]
leave, to [k]jylləg (let go, abandon);
ra[h]dəg buəg (set out); sər gyrəg (set out);
sər kəššəg (withdraw); yələ dəyəg (let go
free)
leave a trail (while moving along), to
šingenəg
leave the hand, to əš dəsta rəvəg
ledge šondər
left (hand, direction) čəpp
leg banzwl (of a bird); lyng (of a person,
etc.)
legal kanudi
lemon limbo
length draji
lentils bəTT (cooked); maš (sp.); šyr
(sp.)
leopard pwləng
leprosy məžž
less kəmm
lesson səbək
less-prestigious kəmm-syal

lest	čo məbit	small amount of)
let, to	[k]ylləg	little finger
let go, to	[See "leave, to"]	live, to [See "alive" and "stay, to"]
let us see ...	bare	live comfortably, to
letter (epistle)	kagəd; Təpal	asrat kənəg
level	dərjə[g] (degree, class, position); [h]əmsəng (equal, on a par)	lively
liberate, to	[See "free, to"]	kaD (young) [Literary]; pwrr- bə[h]ar (vivacious) [Literary]; trwnd (spirited, as an animal); vərna (youthful)
lie (falsehood)	drog	livestock [See "cattle"]
lie down, to	leTəg	livestock-owning
lie down, to cause to	leTenəg	maldar
life	[h]əyat; jan (spirit); jani (adj. : relating to life); nəpəs (breath) [Literary]; zynd; zyndəgani; zyndəgi	living
lifeless	bezynd; mwrdə[g] (dead)	zyndə[g]
lift, to	[See "raise, to"]	load
light	ərzan (light in weight); bra[h] (brilliance); byjli (electricity); nur (illumination) [Literary]; rožnai (illumination); yspet (white, light in colour)	anDə[g] (one of two balanced parts of a burden slung across a beast's back); ba[h]oRi (burden borne on the shoulders during a march); bar (burden); bəDD (load carried on a man's back); ma[h]pəl (load of house- hold goods, bedding, etc.) [See also "baggage"]
light, to	rok kənəg [See also "burn, to"]	load, to
lightning	gyrok	bar kənəg (put a burden onto); byr kənəg (load onto, put onto)
light-paced	swbəkgam	loan
like, to	dost buəg (be agreeable); pəsənd buəg (be pleasing, agreeable); pəsənd kənəg (approve, choose)	vam
likeness	[h]əmgonə[g]	lock (of a door, etc.)
line	kəttar (row, series); lik (mark); resəg (row of objects one behind the other); ryd (row of objects standing side by side)	kwlp
line, to draw a	[See "draw, to"]	locked
lineage	[See "family"]	bənd
lion	šer	locust
lip	lwnT	mədəg; mələx
liquor	[See "intoxicant"]	lonely [See "alone"]
listen, to	goš darəg; nygošəg (listen attentively); [k]wškynəg (hear)	long
literacy	vanəg-w-zanəg	draj
literary	ədəbi	long time
literate	vəntkar	deri
literature	ədəb	longing [See "sad" and "sorrow"]
litigation	dava	long-paced
little	gvənd (short, of things); kəmm (little in quantity); kəsan (small in size, young); kota[h] (curtailed) [Literary]; məndər (short, of persons); ynčw (a	gamgvanz
		look, to
		čarəg; səyl kənəg (watch)
		look (sidelong glance)
		nemčəmmi
		look after, to [See "care for, to" and "support, to"]
		look for, to [See "search, to"]
		loom
		gvap
		loophole
		badkəšš
		loose [See "free"]
		loot, to
		bwnbar kənəg (plunder, divide up loot); [h]ul kənəg (loot); lwTTəg (loot) [See also "booty"]
		lord
		[h]an (khan); rəbb (God)
		Lori, a lower caste who act as artisans, minstrels, etc.
		loRi
		lorry
		lari
		lose, to
		ba[h]enəg (a game, war, etc.); gar buəg (be lost); gar kənəg (lose deliberately); nwsxan kənəg (waste, squander); nwsxan rəsəg (suffer a loss); tavan kənəg (lose in business, etc.); tavan rəsəg (suffer a loss); zyan rəsəg (suffer a loss)
		loss
		nwsxan (deficit); tavan; zyan (damage)

mattress	bop	(midst, among); tok (between)
mature	pəkka [See also "adult"]	middle-aged man kəmaš
Maulvi (Muslim religious functionary)	məwləvi	mid-morning meal čašt
maund (unit of measure)	mən	midnight šəpnem
May	ka[h]oš	midwife dai
meadow	məlpəd	mighty [See "kingly," "splendid," and "strong"]
meal	čašt (mid-morning); svarəg (lunch); šam (supper) [See also "food"]	mile mil
measure	kasə[g] (vessel containing approx. five pounds, for grain, etc.); kəčč (measurement, for distance, etc.); kəyl (measure of granular or liquid substance)	military (adj.) pəwji
measure, to	gam jənəg (pace off); kəčč kənəg (measure a surface, land, cloth, etc.); kəyl kənəg (measure a granular or liquid substance); kəylarəg (= /kəyl kənəg/); Təkk jənəg (estimate, measure land, etc.)	military force [See "army"]
meat	gošt	milk šir
meat patty ("kabob")	kəbab	milk, to došəg
Mecca	məkkə	mill (handmill for grinding flour) jəntər
medicine	daru; daru-w-dərman (medical treatment); dərman; dəva	millet (sp.) zwrətt
meditate, to	pykr kənəg	mince along, to čəməg
meeting [See "council" and "gathering"]		mingle, to [See "mix, to"]
melody	zimwl	minister vəzir
melon (Persian melon)	gələ[g]	ministerial vəziri
melon-field	palez	minor (small) kəsan
melted, to be	grədəg	minute (measurement of time) mynəTT
member	bask	mirage gol
memorial	yatgiri	mirror adenk
memorise, to	yat kənəg; yzdə kənəg	mischief-maker šyrr
memory	gir (grasp); oman (reminiscence); yat; yatgiri (memorial)	miserable [See "poor" and "unfortunate"]
mend (with an awl), to	gənDəg	misfortune (ill-luck) šumi [See also "calamity"]
mention (someone's) name, to	nam	misfortune, to be afflicted by ystar prwšəg
	gyrəg	misfortune-bringing šum-asər
merchandise	səwda	Miss mai
merchant [See "businessman"]		mistake rəd
merciful	kərim saz [Literary]	Mister vajə[g]
merciless [See "cruel"]		mistress of the house gys-godi
mercy	ra[h]mət	misty mytalo
message	kwləv; pəygam [Literary]	mix, to əvar kənəg (mingle together); loRenəg (roll in); srwšəg (mix into a paste)
method	vəR	moaning from homesickness zə[h]ir-nali
middle	myan (adj. and noun); nyam	moat kəwrčət
		mode of singing nwgde[g]
		modesty [See "shame" and "shyness"]
		mole (blemish) xal
		Monday dwšəmbe
		money pəysəg; rwppi (lit. "rupee"); zərr (gold)
		monsoon rains bəššam

monster	[See "demon"]	move out, to	dər kynzəg
month	ma[h]	move rapidly, to	kəš kənəg
monthly magazine	ma[h]tak	move slowly, to	kərar kənəg
monument (cairn)	čedə[g]	move smoothly, to	məlləg
moon	ma[h]	move (something) this way, to	e-dem kənəg
moonlight	ma[h]ykan	Mrs.	mai
moon-like	ma[h] [See also "beautiful"]	much	baz
more	geš; geštyr [See also "too many, too much"]	mud (evil-smelling mud)	kəččyl
more or less	čie-nə-čie	mud-coloured	rodgyn
moreover (besides)	bed	Mughal	mwgul
morning	bamisər (early morning) [Eastern Baluchi]; bangəva (early morning); səba [Literary]; sob; sobi [See also "dawn"]	Muharram (the first month of the Islamic calendar)	ya[h]wseni
morsel	dəpar	Mulla (Muslim religious functionary)	mwilla
mortar (wooden mortar)	jogyn	mumble, to	rəpəTəg
mosque	məsit	Murda-Sham (commemorative festivals)	mwrde-šam
mosquito	pəššəg	murder [See "killing"]	
most	geštyr	Murgap	mwrgap
mother	mas; mat [Makrani]; mati (adj.) [Makrani]	murmur	pws-pws
mother-in-law	vəssu	Muscat	məskət
mountain	gəTT (trackless mountain); ko[h]; ko[h]i (adj.); matko[h] (largest mountain in a range); šurr (hill of gravel or small stones)	music	dol-w-čap (music and dancing); saz (instrumental); zimwl (tune)
mountain base	ko[h]bwn	musician	[h]əgazi (classical singer); paləvan (epic bard); sazjən (player of an instrument); šəyrjən (singer)
mountain pass	dərra[h]	musk	mysk
mountain top	ko[h]sər	Muslim	mwsəlman
mountainous-region	ko[h]ystan	muslin	Dorya
mourning	pwrə (ceremony); sug (period and customs of mourning) [See also "sorrow"]	must	bayd ynt
mourning-place	pu[h]arja[h]	mute	betəvar
mouse	mwšk	mutter, to	rəpəTəg
moustache	bərot		<u>N</u>
mouth	dəp	nag, to	rəTəg
mouthful	dəpar	naked	luč
move, to	kynzəg (shift, slip away); ləDDəg (move one's domicile from one place to another); ləDDi-ləDD kənəg (move with all one's bag and baggage); ləDD-w-bar kənəg (move with all one's bag and baggage); swrəg (make a movement) [See also "go, to"]	name	nam
move back, to [See "leave, to" and "retreat, to"]		nameless	benam
		narration	[See "story"]
		narrow	tənk
		nation	kəwm [See also "country"]
		national (adj.)	kəwmi
		nationalise, to	sərkari kənəg

navel	napə[g]	mir (person belonging to a chiefly family); salar (commanding); sərdar (chief, chiefly) [See also "chief"]
navy	zyri-sypa	
near	[h]ədd (by, at); nəzz; nəzzik [See also "beside"]	nod, to (sway) lwDDəg
necessary	bayd ynt (must ...); dərkar	noise jar (announcement, sound of a drum); jəgga (outcry, din); təvar (voice, sound); təvar-təvar (noises, sounds); twkk-w-təvar (sounds); zərəmbwšt (roar, as of rushing water)
neck	but (back of the neck) [Eastern Baluchi]; gərdyn; gwTT (throat)	noise, to make jar jənəg (make an announce- ment, make a roar as of a drum); təvar- təvar kənəg (make noise); twkk-w-təvar kənəg (make a sound); zəmbərəg (roar)
necklace	čəmkəli (type); drəmb (garland)	nominated namzəd
need, to	dərkar buəg; loTəg [Sec. 17.200]	nonpermanent [h]aməg
needle	sučyn	non-related [See "foreign"]
neighbour	[h]əmsayəg	noon nemroč
neither	nəy	north kwtwb; wttər [Literary. From Hindi]
nephew, niece	brazatk (brother's child); gw[h]arzatk (sister's child)	northern kwtwbi
net	jal	nose ponz
never	[h]yčč [See Sec. 7.1002]; [h]yčč bər	nosering pwillwk
nevertheless	va əm; vəlekyn [Literary]	Noshki noške
new	nok	not nə
new year	nok-sər; sərīsal	not take part, to nykar buəg
New Zealand	nyu ziləynD	note (currency) noT
news	ə[h]val (recent events of a person, family, etc.); [h]al (state, condition); [h]əbər (word, matter, thing); [h]əbər- w-[h]al (news and information) [See also "information" and "knowledge"]	nothing [See "something"]
newsman	ə[h]valgyr	notice, to take yal kənəg
newspaper	[h]altak; [h]əbərtak; rotak	nourish, to [See "support, to"]
next	[See "other"]	November nəwmbər; sərčylləg
next to	[See "beside"]	now e vəxti (at present); ni [Eastern Baluchi]; nun
nice	[See "good"]	nowadays məročā
niceness	[See "goodness"]	number kyšt (of a magazine, etc.); nəmbər; šwmar (aggregate, tally)
niece	[See "nephew"]	nurse (wetnurse) dai
night	šəp	
night before last	pərəndoši	
night-attack	šəpgir	
nightfall	[See "evening"]	○
nightingale	bwlbwl	
nimble	swbəkgam	O! [See "hey!"]
nine	nw	oath [See "promise" and "vow"]
nineteen	nōzdə[g]	obey, to mənəg
ninety	nəvəd	objective kar-w-karpəd (aims and objects); mwrad (aim, goal); rə[h]-w-mənzyl (path, way, destination); vayəg (demand, aim)
no	nə; ynnə	obligation mynnətt (to someone for a favour); pərz (duty)
no matter what	[h]ər čon bÿbit	
noble	əmīri (adj.); me[h]tər (chief);	

obstruct, to [See "block, to"]
 obtain, to [See "get, to"]
 obvious [See "clear" and "reveal, to"]
 occasion [See "time"]
 ocean [See "sea"]
 o'clock bəjə[g]
 odour bo
 of [See the "possessive" suffix /əy/-/i/
 under "Nouns" in the Index]
 of olden times peši
 of this time, of this year ymbərani
 offended [See "annoyed"]
 offer, to [See "give, to" and "present, to"]
 offer refreshments, to ča-w-čylym
 kənəg
 offering [See "sacrifice"]
 office dəptər (place of business);
 mənəsb (post)
 officer əpsər; mənəsbdar (holder of a
 post); sypadar (army officer)
 official (adj.) dəptəri (recorded);
 sərkarī (governmental)
 offspring [See "child"]
 often geštȳr
 oil nəpt (petroleum); tel (oil of any
 kind)
 oilseed syry[h]
 oily čərp
 okra benDi
 old ko[h]n (of things); mənən (large,
 big, elder); pir (of persons)
 old age piri
 oleander jəwr
 olive zəytun
 omen pal
 omnipotent [See "divine" and "kingly"]
 on [See the "singular-definite" suffix
 /a/ and the "plural-definite" suffix
 /an/-/ā/ under "Nouns" in the Index];
 byr (on the surface of); [h]er (down
 onto); sər (on top of); sərbyr (on the
 very top of)
 on a par [h]əmsəng
 on fire bwn
 on the edge of [See "edge"]
 on the other hand [See "otherwise"]
 one yəkk
 one another [See "each other"]
 one of a pair aR
 oneself [See "self"]
 onion pimaz
 only [h]ivəkk; tənia
 onus [See "load"]
 open [See "wide"]
 open, to bojəg (untie); pəč kənəg
 open area [See "plain"]
 openly paka
 opinion [See "thought"]
 opponent (in a game) aR
 oppression zwlm
 oppressive [See "cruel"]
 oppressor kə[h]ar
 opulent gənj
 or ya
 orange (fruit) narynj
 order, to əmr dəyəg (command) [Literary];
 [h]wkm dəyəg (command); loTəg (ask for);
 pərman dəyəg (command); pərmayəg
 (command) [See also "arrange, to"]
 order (command) əmr [Literary]; [h]wkm;
 pərman [See also "arrangement"]
 ordinary ləss
 organisation nyzam
 original [See "basic" and "real"]
 ornament [See "jewellery"]
 orphaned be-mas-w-pyss
 other domi (second, next); dygə[r] (another,
 further)
 otherwise əlbətt (on the other hand); nə
 to; to (then, rather, but)
 out [See "outside"]
 out of order [h]ərab
 outcry [See "noise"]
 outshining nykar
 outside dər (out); Dənn; Dənni (adj.)
 outstretched [See "spread out"]
 oval lonD
 oven təndur
 oven-baked tənduri
 over bwrz (high); par (across); sərbyr
 (at the very top of)
 over-formality TəTT

overpower, to zor buæg
 overrunning (from all sides) [h]əmgir
 overtake, to rəsenæg
 overwhelming [h]əmgir
 owe, to byr [See Sec. 5. 800 ff.]

P

pace (one and a half feet) gam
 packet Dəbbi
 page takdem
 pain dərd (anguish, hurt); dor (ache, sore); dori (= /dor/); tironk (sharp stab or twinge of pain) [See also "sorrow"]
 pain, to [See "hurt, to"]
 paint rəng
 pair jwpt
 pajama[s] šəlvar
 Pakistan pakystan
 Pakistani pakystani
 palace maRi
 pale, to turn zərd gərdæg
 Pandit (Hindu religious scholar) pənDətt
 Panjab pənjab
 pao (measure) pav
 papa əbbo
 paper kagəd
 paradise [See "heaven"]
 pardon, to [See "forgive, to"]
 pare, to pačæg (peel); trašæg (cut, trim, whittle)
 parentless be-mas-w-pyss
 parents mas-w-pyss
 parliament meRəv
 part (in the hair) sim [For "part, piece" see "piece"]
 partner aR (in a game); šərik (sharer)
 partridge kəwg
 party divan (social gathering); Dəll (small group); gəl (political party) [See "gang, "gathering, " and "council"]
 pass, to dər bəreæg (pass through); gvəzæg (pass by, spend time); ter kənæg (spend time)

pass, to cause to Delenæg (cause to roll by); gvazenæg
 pass (mountain) dərRa[h]
 passage [See "road"]
 passenger svari
 passion [See "love"]
 passionate məwjdər
 pasture jud (= /zid/); məll (stream-irrigated area); məlpəd (meadow); zid (pasture on high ground); zid-w-məlpəd (pasturage)
 pasturing [See "grazing"]
 path [See "road"]
 Pathan əwgan
 patience səbr
 patrol gəšt
 patterned (decorated) čəgini
 pause for a rest, to sasareæg
 pay, to [h]əkk dəyəg (salary, etc.); vam dəyəg (pay a debt)
 peace əmn; eməni; kərar (tranquility); sələ (reconciliation); šərri (goodness)
 peaceful kərar
 pearl dwrr; gəwhər
 pebble žəll
 pecking čum
 pedigree sərbwn
 peel, to pačæg
 pelican bəT
 pen (writing) kələm
 penis bərr
 people jy[h]an (the world); ma[h]luk; mərdwm (persons); wlwss (specific nation, tribe, etc.); wlwss (adj. : of the people, public); wstwman (the public); ynsan (mankind)
 pepper pylpyl
 perform a custom, to dod kənæg
 perfume ətr; bo-w-bwsan [Literary]; čəndən; [h]əmbō; vəššbo
 perfumed kapuri (with camphor); meləb (with the /meləb/ plant); zəbadmal (with civet)
 perhaps bare (let us see ...); bəlky
 perimeter čəpp-w-čəgyrd
 period [See "time"]
 permanent (of roads, houses, etc.: i. e. paved, metalled, macadamised, made of

stone or brick)	pækka	pit [See "ditch"]
permission (to go)	yzm	pitch-dark [See "dark"]
Persia	iran	pity [See "mercy" and "regret"]
Persian	irani (person and adj.); parsi (language)	place Dyh (land, territory, country); gyrdges (space enclosed by boundaries); [h]ædd (border, boundary line); [h]ænd (area, region); ja [Literary]; jagə[g] [See also "country" and "land"]
Persian wheel (type of well)	ərəTT	place, to [See "lay down, to"]
person [See "man"]		plain Dak (noun and adj.: open land; bare, empty); Dənn (open area away from the city); dər (open area outside a city); mənʃ (open area); məydan (open ground); pəTT (vegetationless plain of hard earth or rock); synd-w-[h]ynd (the Plains of India)
petal-lipped	pwlł-dəp	plaintiff davadar (in a lawsuit); gyləgdar (complainer)
petition	ərz	plait [See "hair"]
petroleum	nəpt	plan [See "project" and "strategy"]
pharmacy	dəvaxanə	plant buč (bush); jəwr (sp. of poisonous plant); jyrr (shrub); meləb (sp. used for perfume)
Philippines	fylpayn	plant, to [See "sow, to"]
photograph	təsvir	planting kyšt
physical (relating to life)	jani	plaster cast (on a broken limb) saT
physician [See "doctor"]		plate tal (large platter); tali
pick, to	čynəg (pluck); konDəg (dig at)	platform (of brick, used for sitting or sleeping) təllə[g]
pick up, to	zurəg [See also "raise, to"]	plaudit [See "praise"]
picture	gonap; təsvir	play, to čəng jənəg (jewsharp); dəmaməg jənəg (tambourine); dəmburəg jənəg (type of fiddle); dol jənəg (drum); gvazi kənəg (game, sport); gyərəw jənəg (flute); ləyb kənəg (game, sport) [Makrani]; reDyo jənəg (radio); saz jənəg (instrumental music); swrnəg jənəg (horn); swronz jənəg (type of fiddle); zimwl jənəg (tune)
piece	bar (share); čwnD (small piece); gəpəl (large piece); kəman (share of booty; lit. "bow"); kərd (share) [Eastern Baluchi]; Twkkwr (part, piece); vənD (equal portion) [See also "divide, to"]	play (sport, game) gvazi; ləyb [Makrani]
pierce, to	swmbəg; Twng kənəg (make a hole, tunnel through)	play tricks upon, to [See "tease, to"]
pigeon	kəpot	player gvazigyr
pile	Der (large); [h]akot (heap of dirt); kot (small pile); zaγ (pile of winnowed grain)	plea [See "importunity"]
pile, to	Der kənəg (make a large pile); kot kənəg (make a small pile); svarəg (pile up, as folded blankets)	plead, to [See "beg, to"]
pilgrim (person who makes the Islamic pilgrimage)	[h]aji	pleasantly pə jvani
pilgrimage (Islamic)	[h]əjj	please! merbani kən!
pill	goli	please, to [See "like, to"]
pillar	təmbəv	pleasing dost; pəsənd
pillow	balyšt (cushion); sərjə[g] (anything used as a headrest)	pleasure [See "happiness"]
pinnacle (of a dome, mosque)	kwngr	pleasure trip [See "sightseeing"]
pious	kwrān-vān (lit. "Quran-reading"); šəy[h] (elder, venerable)	pleiades pəw[h]r
pious person [See "holy man" and "saint"]		plot of land [See "land"]
pipe (tobacco)	čylym	
pipe-smoker, pipe-smoking (adj.)	čylymkəšš	
pistachio	gvən	

plow ləngar
 pluck, to čynəg
 plunder, to [See "loot, to"]
 pocket kisə[g]
 poem (song, verse) šəyr
 poet səršəyr (poet laureate); šəyr
 poetic symposium mwšəyrə
 point (matter, connection) kyšk
 pointed (beak-like) swnto
 poison za[h]r
 poisonous (bitter) jəwr
 police polis; sane-ləškər (security force in Nasir Khan's time)
 polish, to mwšəg
 political syasi
 politician syasətdan
 politics syasət
 polluted mwrdar
 pomegranate ənar
 poniard kaTar
 pool (in a dry riverbed) gvərm
 poor lygyR (beggarly); nadar (destitute); nezgar (impoverished) [See also "unfortunate"]
 populated abad
 porcupine sinkwr
 port bəndər
 Port Abbas əbbas; bəndər əbbas
 portion [See "piece"]
 Portuguese pwrtegezi
 position (degree, level, class) dərjə[g]
 post [See "mail, " "office, " "pillar, " and "work"]
 postman Təpalrəsan
 postoffice Dakxanə
 pot bədni (ewer, water-jug); čadan (teakettle); deg (cooking pot); dyllo (water storage pot); gəRo (cooking pot); kasə[g] (measuring pot for grain); rəzan (vessel, utensil)
 potent kari
 pounce [See "attack"]
 pound, to Təppəg
 pour, to gejəg (pour into); [h]er rečəg (pour upon); man kənəg (pour into); rečəg (pour out, transitive); ryčəg (pour out, intransitive); wlwkkəg (gush out) [See also "rain, to"]
 pour, to cause to rečenəg; ryčəenəg; šəlenəg (rain, tears)
 pouting lwnT-lwRonj
 poverty nesti
 powder, to nəšəg
 power kwdrət (power of God); səgg (endurance); tayət-w-təvan (endurance, strength); takət (endurance, strength); təgg (force, energy); vak (energy); vəss (control, effort); zor (force)
 powerful [See "strong"]
 powerless [See "weak"]
 practice [See "custom"]
 praise jəss (approbation); syta; šabaš (applause)
 praise, to jəss dəyəg (acclaim, laud); nazenəg (sing the praises of); purəg; syta kənəg; šabaš dəyəg (applaud)
 prance, to čəməg
 prayer dwva (informal); nymaz (Islamic ritual prayer)
 prayer leader ymam
 precede, to peš kəpəg
 precious gran (expensive); pwrəng (gem-like); səd-gənj (hundred-treasured)
 precipice [See "cliff"]
 precipitous təlar
 present [h]əzər (at hand); saDi (at hand) [See also "gift"]
 present, to [h]əzər kənəg (bring before); peš kənəg
 presently noki
 president kəmaš (of a delegation, etc.); pagvajə[g] (head, ruler); sədr; sərək
 press, to [See "tease, to" and "urge, to"]
 pressure [See "load" and "power"]
 prestigious (big, large) məzən
 prestigious person me[h]tər (noble); motəbər (influential person) [See also "chief, " "leader, " and "noble"]
 pretext [See "reason"]
 pretty [See "beautiful"]
 previous [See "before"]
 price bəha
 pride gvatsəri; TəTT (arrogance, over-formality)
 prime minister sərvezir

Quetta koTa
 quick banz (swift as a hawk); nodi
 (swift as the clouds) [Literary]; pəme
 zutā (in the near future); tez (fast);
 trwnd (severe, violent, swift as a river);
 zut (soon, quickly)
 quiet [See "peace," "peaceful," "sober,"
 and "speechless"]
 quilt lep
 Quran kwran

R

rabid əRi
 race (caste, species) zat
 race (horses, etc.) for a prize, to
 go kənəg
 radio reDyo
 rage [See "anger"]
 raid a shop, to dwkkan jənəg [See also
 "attack, to"]
 railway train gaRi
 rain bəššam (monsoon rains); gvaran
 (raining, pouring); [h]awr; mwj
 (rainstorm which rolls across the land
 like a great wave); šəl (downpour);
 šənzəg (shower)
 rain, to gvaran kənəg (pour); gvarəg;
 šənzəg (shower)
 rain, to cause to gvarenəg; šəlenəg
 (cause to pour)
 rainbow drin
 raincloud [See "cloud"]
 raise, to bwrz kənəg (exalt); čyst
 kənəg (lift); zurəg (pick up)
 Ramazan (Islamic month of fasting)
 ročəg
 ramshackle Dong
 rapture [See "intoxication"]
 rare nadyr [Literary]
 rat mwšk
 rather [See "otherwise"]
 ravine [See "canyon"]
 raw [h]aməg
 ray (beam) zirrəg
 razor, razorblade pətri
 reach, to [See "arrive, to"]

reached, to be [See "get, to"]
 read, to vanəg
 read, to cause to vanenəg
 ready təyar
 real əsil (pure-bred); [h]əkk (right,
 genuine); zəgr (unadulterated, pure)
 really gvačyni
 reap, to rwnəg
 reason əsbab (reasons; pl. of /səbəb/);
 nimon (alibi, excuse); səbəb (cause); wzr
 (excuse)
 reasonable (just) rəva
 rebeck [See "violin"]
 rebel yagi
 rebellious byrr (untamed, as a young
 animal); yagi
 recall, to [See "remember, to"]
 receive, to [See "get, to"]
 receive aid, to kwməkk gyrəg
 recently noki
 recite an epic-poem, to dəptər gwšəg
 recite one's grievances, to pyTTəg
 recklessness besəmai
 reckoning [h]ysab
 recognise, to drwst kənəg; pəjj [k]arəg
 recollection [See "memory"]
 recompense [See "reward"]
 reconcile, to sələ kənəg
 reconciliation meR (attempt at reconciliation
 by an intermediary); sələ
 record dəptər (register, journal); [h]ysab
 (account); sənəd (document of authority)
 record, to dəptər kənəg; sənəd kənəg
 [See also "write, to"]
 recorded dəptəri
 red rodgyn (reddish, mud-coloured);
 so[h]r; šamir (flame-coloured)
 red lead (vermilion) swndur
 redden, to so[h]r kənəg
 redolent [See "perfumed"]
 reel, to (stagger) təttərəg
 reflection gonap (in water, etc.); gonə[g]
 (resemblance, similitude)
 refreshments ča-w-čylym
 refuge ba[h]oTdari (custom of giving asylum);
 ba[h]oTi (refuge, sanctuary)

refugee (person seeking asylum) ba[h]oT
 refuge-giver ba[h]oTdar
 refulgence [See "light"]
 regard kədr (value); vayəg (concern)
 regent nayb
 regime [See "time"]
 region dəmə[g] (province); [h]wlkəv (district) [See also "country," "land," and "place"]
 regret ərman
 reign [See "time"]
 rejoicing [See "happiness"]
 relative bel-w-bras (relatives and supporters); syal (kinsman, person of equal rank); syal-w-kam (relatives) [See also "family"]
 relaxation [See "rest"]
 religion din
 religious dini
 remain, to [See "stay, to"]
 remainder gwDDi
 remark (jibe) [See "insult"]
 remedy [See "medicine"]
 remember, to gir [k]arəg (bring to mind); gir [k]ayəg (come to mind); oman kənəg (reminisce); yat [k]ayəg (come to mind); yat buəg (be remembered) [See also "memorise, to"]
 remind, to -əy gira [k]arəg; yat dəyəg
 reminiscence oman
 remonstrance [See "complaint" and "scolding"]
 remove, to dər kənəg (expel); dur kənəg (put far away); kəššəg (pull, draw out)
 rend, to dyrrəg
 renew, to nok kənəg
 rent baRo
 replacement jazir
 reply [See "answer"]
 reporter ə[h]valgyr
 representative kəmaš (head of a delegation, responsible middle-aged man); nwmayndə[g]; sərpənč
 reprimand dəRko
 reputation nam (name); nəng (good name, honour)
 request, to ərz kənəg (make a petition); loTəg (ask for)
 request ərz
 requirement vayəg
 research pəTT-w-loT; pəTT-w-pol
 research group (academy) polnyad
 resemblance gonə[g] (shape); [h]əmgonə[g] (of the same shape) [See also "form"]
 resign (from a job, etc.), to dwčar dəyəg
 respect kədr (value); nəng (honour); vayəg (regard for)
 respecting [See "about"]
 responsibility wgdə
 responsible wgdədar
 rest aram (relaxation); sa[h]i (ease)
 rest, to aram kənəg (relax); sasarəg (pause for a rest); trəhəg
 restaurant [h]oTəl
 restaurant-keeper [h]oTəlvajə[g]
 restless bekərar
 restrain, to pəd darəg
 result asər (effect); pədasər (after-effect)
 retreat, to pəd kynzəg
 return, to byr tərərəg (turn back); pəč tərərəg (as time, etc.); pədi dəyəg (give back); pədi [k]ayəg (come back); pədi rəvəg (go back)
 returning pəd (afterward); pədi (back)
 reveal, to dər šanəg (express); dəra kənəg (expose); dəršan kənəg (express, disclose); pəddəra kənəg (disclose, divulge); sa[h]ra kənəg (make clear) [See also "tell, to"]
 revelation (disclosure) pəddərai
 revenge ber; bergyri (custom of revenge-taking); məTT (equivalent-revenge)
 revering (a saint, etc.) zyarətt
 review, to (check) marəg
 revolutionary (disturbing, terrorising) ašwptə[g]
 revolve, to čəkərrenəg; čəl dəyəg (whirl); čələg (wheel, machine)
 revolving čəl (whirling); gərđi[g] (circulating, changeable)
 reward ynam; mystag (for bringing good news); səvab (from God for some good deed)
 rhythm (dancing, but not a specific dance) dris
 ribbon bənd (tied on the lower leg of a camel for decoration); Di (bandage, strip)

of cloth); sərzan (tied on the knee of a camel for decoration)

rice byrynj

rich əzgar; gənj (opulent); jə[h]ã-jəll (affluent)

rid, to [See "free, to" and "remove, to"]

rid of, to be [See "free, to"]

ride, to svar kənæg

rider svar; šasvar (expert rider)

right bər[h]əkk (proper, fitting); [h]əkk (due; true, genuine); jai (definite, proper, unequivocal); rast (right side; true, correct); rəva (lawful, proper, just) [See also "real"]

rightness [h]əkk (due, truth); rasti (correctness, truth)

Rind, a Baluchi tribe rynd

ring (metal band fastened around a pillar, etc. to strengthen it) [h]əttəli

rip, to [See "tear, to"]

ripe pəkkæg

ripen, to pəkkæg; so[h]r buæg (grain)

river rod

river canyon Dor

riverbed land [See "land"]

river-like rodgyn

rivulet [See "stream"]

road dəgg (highway); kyšk (path, trail); ra[h] (road); ra[h]dæg (way, setting out); ra[h]gvəz (way, passage); rə[h]-w-mənzyl (path, destination); rwngra[h] (narrow mountain path); ša[h]dəgg (highway, thoroughfare)

roan swrkynd

roar [See "noise"]

roar, to [See "noise, to make"]

roast, to pəčæg

roasted grain danku

roasted lamb or goat səjji

rob, to dwkkan jənæg (rob a shop); dwzzæg (steal)

robber ra[h]gir

robust [See "brave" and "strong"]

rock syng

roll, to Delenæg (make roll, as a ball); loRenæg (make wallow, roll in something)

romance [See "love"]

roof bam

room koTi

rooster kwrosk

root bwn; paR (root-end, the very end of a plant's root)

rope čyTT (cord); rez (thick rope)

rose, rosy gwl; gwlab

rough (uneven, ungraceful) bemwrz

round gəšt (patrol); gyrd (spherical, globular); limbo (round and plump); lonD (oval)

row [See "line"]

royal [See "kingly"]

rub, to [See "polish, to" and "scrape, to"]

ruby lal

rug [See "carpet"]

ruin dəmb

ruined [See "destroyed"]

rule badša[h]i (kingdom); kyšk (precept, point); ra[h]bænd (principle); raj (society, subjects, community, tribe) [See also "government" and "law"]

ruler [See "chief, " "commander, " "king, " "leader, " and "president"]

ruling (adj.) [h]akym; raji

rumble [See "noise"]

run, to čəlaenæg (run a machine); čəlæg (go, as a machine); dər kynzæg (flow out); məllæg (move smoothly); təčæg (go quickly)

run, to cause to tačenæg; təčaenæg

run away, to [See "flee, to"]

run away, to cause to [See "flee, to cause to"]

run over, to (trample down) ləttaRæg

rupee kəllədar; rwppi

rush [See "attack, " "hurry, " and "noise"]

ruš, to [See "attack, to" and "hurry, to"]

Russia wrwss

Russian wrwssi

rust zəng

S

sack [See "bag"]

sacrifice dem[h]oni (sacrifice of an animal at a marriage); mənnyšt (vow, offering); nədr (sacrifice of an animal, etc. at a shrine)

sad dyl-kəbab (grief-stricken, yearning); ɣəmzədi (grieved); mwnja (gloomy);
 nygran (depressed); pədərd (suffering);
 pwrr-[h]on (suffering, distressed);
 təngi[g] (distressed, afflicted); zə[h]ir
 (yearning, homesick)
 saddle (horse) zen
 saddlebag [h]wrjin
 safe [See "good" and "strong"]
 safeguard, to [See "protect, to"]
 safety əman (security); dwrai (well-
 being)
 saint bwzwrɣ (pious person); pir
 (holy man); vəli
 saintly bwzwrɣ
 sake dro[h]i
 salient (erect, sticking up) jykk
 salt vad
 saltpetre šorə[g]
 salvation nyjat
 sanctuary [See "refuge"]
 sand rek
 sand dune rek; rekystan (sand dunes,
 sandy desert)
 sandal [See "shoe"]
 sapphire nil
 satiated ser
 satisfaction dylekimi
 satisfied, to be dyl sərd buəɣ
 satisfy, to dyljəmi dəyəɣ
 satisfying dylekim
 Saturday [h]əptəɣ; šəmbe
 saucer pyrč
 saw (tool) [h]ərrə[g]
 say, to gwšəɣ [See also "talk, to"]
 saying [See "talk"]
 scales (balance) tol
 scatter, to čəT dəyəɣ
 scene səyl
 scent [See "perfume" and "smell"]
 scented [See "perfumed"]
 school vantja[h] (educational institution);
 yskul
 scimitar səgar
 scold, to dəRko dəyəɣ
 scolding dəRko
 score (in a game) Dəkk
 scorekeeper (in the game of /čəkəšši/
 čəkəšš
 scout čari
 scrap pwrz
 scrape, to kərrəɣ (scratch off); reš
 kənəɣ (abrade)
 script (writing) nymyšt
 sea dəryab (ocean); zyr; zyri (adj.)
 seacoast zyrkyrr
 seal (on a document) sil [From English];
 Təppo
 search, to pəd jənəɣ (go looking for)
 [Makrani]; pəTTəɣ (look for)
 seashore tyab
 season məswm
 seat kwrsi (chair); nyndja[h] (in parliament,
 etc.); siT (in a car, bus, train, etc.)
 [From English]
 seat, to nadenəɣ; nyndarenəɣ (seat someone
 by physical assistance or force)
 seated, to cause to be nadaenəɣ;
 nyndaraenəɣ (cause someone to be seated by
 physical assistance or force)
 second (adj.) domi
 second (time measurement) dəm
 secretary (of a political party, club, etc.)
 kardar
 section [See "piece"]
 secure [See "strong"]
 security gyrəo (hostage, person or thing
 left with someone as security); zəmanətt
 (surety) [See also "safety"]
 security force (in Nasir Khan's time)
 sane-ləškər
 see, to gyndəɣ [See also "look, to"]
 seed tom
 seedling ny[h]al
 seek, to [See "search, to"]
 seek advice, to sələ zurəɣ
 seeking (of love) dərigət [Literary]
 seem, to [See "appear, to"]
 seer (measure) ser
 seize, to gir kənəɣ (hold tightly); gyrəɣ
 (grasp, catch); pəč gyrəɣ (snatch); pwləɣ
 (snatch away); zynəɣ (take possession of,
 conquer)
 seized, to cause to be gyraenəɣ

seizing	gyptyn	severe	[See "strong"]
self	jynd; vət	severed	mwnD
self-determination	vət-vajəi	sew, to	dočəg
sell, to	bəha kənəg; səwda kənəg (strike a bargain)	sew, to cause to	dočenəg
Semite, Semitic	sami	shade, shadow	sayə[g]
send, to	dem dəyəg; rəsaenəg (cause to reach) [See also "take, to"]	shadowless	besayə[g]
send a letter, to	Təpal kənəg	shah	ša[h]
send off, to	sər dəyəg	shake, to	čənD dəyəg (jerk, shake); jəskənəg (cause to shudder, quake); lərzəg (shiver); lərzenəg (cause to shiver)
send with, to	gō kənəg	shame	[h]əya; šərm [See also "shyness"]
senseless (unconscious)	be-swdd-w-sar	shape	[See "form"]
senses	[See "consciousness"]	share	[See "piece"]
sensible	maxul (serious, sober); rəva (reasonable, just) [See also "conscious"]	sharer	šərik
sensitive (sympathetic)	dərdvar	shark	pagas
sentence (utterance)	rydbənd	sharp	səgar (scimitar-like); tez; trwnd (severe)
sentiment	jəwzə[g]	sharpen, to	tez kənəg
separate	[See "apart"]	shave, to	sa[h]əg
separation (from a loved one)	[h]yjr [Literary]	shawl	sərčadər (woman's wrap); šal
serial emission	šing	she	a (far); e (near)
series	[See "line"]	sheaf (of grain)	loR
serious	maxul	shed tears, to	ərs rečəg
serpent	[See "snake"]	sheep	gəDD (wild); gwš (stud ram used for breeding purposes); meš; myr (ewe); pəs (sheep or goat); yspe-pəs
servant	nokər	sheet	čadər; pəlk (sheet of wood or metal)
serve, to	ča-w-čylym kənəg (serve with refreshments); [h]yzmətt kənəg (assist, do service); šərəp dəyəg (show honour)	sheikh	šəy[h]
service	[h]yzmətt (assistance); nokəri job	shelving (ledged)	šondər
servitude (devotion, adoration)	bəndəgi	shepherd	šwpank
set apart, to (untangle)	gišəg	Shi'ah (a sect of Islam)	šia
set aside, to	nykar kənəg	shift, to	[See "move, to"]
set down, to	[See "lay down, to"]	shilly-shally, to	yngw-angw kənəg
set in order, to	[See "arrange, to"]	shine, to	bra[h] dəyəg; čəməg; trypəg
set on fire, to	[See "burn, to" and "light, to"]	shining	čəndən (silvery); čyrag (lit. "lamp"); trapkyn (sparkling)
set out, to	[See "leave, to"]	ship	[See "boat"]
settle, to	[h]ysab kənəg (settle a bill); pəyslə[g] kənəg (decide); Ta[h]enəg (cause to agree)	shirt	jamə[g]; pəšk (tunic)
seven	[h]əpt	shiver, to	lərzəg
seventeen	[h]əbdə[g]	shiver, to cause to	lərzenəg
seventy	[h]əptad	shoe	čəbbəv (men's leather sandal); čəvəTT (men's leather sandal); kəwš (woman's shoe); pazvar (footgear)
several	[See "some"]	shoe (a horse), to	nal kənəg
		shoeless	bepazvar
		shoot	ny[h]al (seedling); Tal (twig)

shoot, to jənəg
shop dwkkan
shopkeeper dwkkandar
short [See "little"]
shoulder koč (inner shoulder, where the neck joins the trunk); kopəg (outer shoulder, where the arm joins the body)
shout [See "call" and "cry"]
shove [See "push"]
show, to peš darəg [See also "teach, to"]
show (spectacle, scene) səyl
show affection, to mer kənəg
show honour, to šərəp dəyəg
show one's teeth, to dəntanā kəššəg
show the way, to ra[h]dəg kənəg
shower šənzəg [See also "rain"]
shriek ənzar
shrine pir (of a holy man); zyarətt (of a saint, etc.)
shrivel, to pilošəg
shrub jyrr [See also "plant"]
shudder, to cause to jəskenəg
shut, to [See "close, to"]
shut up, to (silence) zwban bəndəg
shutter (leaf of a door) pəl̩k
shy, to be ləjj [k]ayəg (be embarrassed); ləjj kənəg (act shyly); šəkk kənəg (feel shy)
shyness ləjj; šəkk [See also "shame"]
Sibi sebi
sick nadwra[h]; najoR; nasaz (indisposed)
sick of bezar
sickness najoRi
side kəš (of the body, just under the ribs); pa[h]nad (adjacent part, side of the body); pa[h]nati (adj.); par (opposite side); pəlləv (side, edge, hem) [See also "direction" and "edge"]
side by side jwpt
sigh a[h]; wppar [See also "sorrow"]
sightseeing səyl; svad [Literary]
sign [See "mark"]
sign, to dəstxətt kənəg
signature dəstxətt
silence, to bəss kənəg; zwban bəndəg
silent (speechless) betəvar
silver čandi; čəndən
similarity [See "resemblance"]
simple asan
simplify, to asan kənəg
sin gwna[h]
since [See Sec. 17.102]
Sindh synd
sing, to [h]alo kənəg (sing a marriage song); modə[g] kəššəg (sing an elegy); šəyr jənəg (sing a song)
sing (someone's) praises, to nazenəg
singer [See "musician"]
sink, to bwDDəg (intransitive); bwDDenəg (transitive)
sink in a swamp, to men dəyəg
sip, to čəššəg
sir vajə[g]
Sistan sistan
sister gw[h]ar
sister-in-law dwskič
sit, to nyndəg
sit, to cause to [See "seat, to"]
sit crosslegged, to zanā bəndəg
sitting [See "gathering"]
six šəšš
sixteen šāzdə[g]
sixty šəst
size [See "height"]
skein (of thread) ləyt
skeleton [h]aDal
skill [h]ykmətt (miraculous knowledge); kysb (artisanship)
skilled bir (at some art, technique); [h]elak (expert, trained)
skin syl
skip, to syTTəg (hop); trəDDəg (gambol, frisk)
skirt (hem) daman
sky asman
slaughter [See "killing"]
slave gwlam (male); molyd (female); Ti (male) [Makrani]
slaying [See "killing"]

sleek ləssə
sleep, to vab buəg (be asleep); vab kənəg (go to sleep); vəspəg
sleep, to cause to vapenəg; vəspaenəg; vəspenəg
sleepless bevab
slender [See "thin"]
slender-waisted ma[h]-kəj
slice, to bwrrəg
sling over the shoulder, to koča kənəg
slip away, to lykkəg [Makrani]; pərrəg (fly off) [See also "move, to"]
slip away, to cause to pərraenəg; pərrenəg
slope Dəl (talus slope covered with large rock fragments at the base of a mountain); šwvəg (down-slanting); ziləg (up-slanting)
slothful [See "useless"]
slow kərar
slow down, to kərar kənəg
slowly kərar; mədan
slowness kərar
small [See "little"]
small of the back mwgunD
smallest kəstyr
smallness kəsani
smallpox pwTəg
smart čalak (cunning, clever); sar (sensible, aware); šivar (cautious)
smear with blood, to [h]on jənəg
smell bo
smile, to byčkyndəg
smoke dut
smoke a pipe, to čylym kəššəg
smoker bəngi[g] (of "bhang," a narcotic sp. of hemp); čylymkəšš (pipe smoker)
smooth-moving [See "graceful"]
smoothly pə jvani
smuggle, to kačak kənəg
smuggling kačak
smut (disease of corn and millet) mək
snake əždə[h]a (dragon, great serpent) [Literary]; mar
snatch, to [See "seize, to"]
sneak into, to pwtrəg
sneeze, to [h]yččanəg
sneeze, to cause to [h]yččanəg
snipe (bird) maTi (great snipe); Ti
snow bərp
so čo
so long as, so that tanky
soak, to misenəg
so-and-so (an unnamed or anonymous person) pylan
soap sabun
sober maxul
social (adj.) raji
social intercourse [See "company"]
society [See "academy," "company," "party," and "rule"]
soft nərm
soil [See "dirt"]
solace [See "comfort"]
soldier sypai
sole [See "alone"]
solicitude [See "care," "comfort," and "support, to"]
solve (a dispute), to gišenəg
some čəndi (a number of); čie; la[h]t
some ... or other čie-nə-čie
someone kəss
something čie; [h]yčči (with a negative verb)
something or other čie-nə-čie
sometime bəre bəre (at times); roče-nə-roče (some day or other); vəxte ... əw vəxte (sometimes ... and sometimes . . .)
son bəčč
song dastanə[g] (song relating some event); dəptər (epic poem); Də[h]i (type of folk-song); gvazigal (song used to accompany certain games); [h]alo (marriage song); ləylo (type of folksong); liko (type of work or travel song); loli (lullaby); modə[g] (elegy); moro (type of folksong); nazink (type of folksong); səwt (type of folksong) [Makrani]; šəyr; zə[h]irop (song of separation); zygr (religious song or chant)
son-in-law zamas
sonless bebəčč
sonlessness bebəčči
soon [See "quick"]
soothing [See "comfort"]
sore [See "pain"]

sorrow a[h]-w-pyryat (lamentation);
 əndo[h] [Literary]; γəm (grief); pyryat
 (sighing, lamenting); va-w-vəyl
 (lamentation); va-w-zəng (lamentation);
 zari-zar (weeping); zəng (grief)

sorrow, to a[h]-w-pyryat kənəg (lament,
 sigh); grevəg (weep, cry); γəm kənəg
 (grieve); rənjəg (cause sorrow); va-w-
 vəyl kənəg (lament); va-w-zəng kənəg
 (lament); zari-zar kənəg (lament,
 complain)

sorrowful [See "sad"]

sort [See "kind"]

soul sa[h]

sound [See "noise"]

soup ətwkk (liquid or semi-liquid hot
 dish); narwšt (meat broth)

sour twrš

south dəkkən [Literary. From Hindi];
 jandwm

southern jandwmi

sow, to čəT dəyəg (scatter seeds);
 kyšəg (plant)

space (gap between two objects) kənD

spacious [See "wide"]

sparkling trapkyn

speak (a language), to əngrezi kənəg
 (speak English); bəloči kənəg (speak
 Baluchi) [For "speak, talk" see "talk,
 to"]

species zat [See also "kind"]

spectacle (show, scene) səyl

spectacles čəšməkk

speech [See "talk"]

speechless betəvar

speed [See "hurry"]

speedily [See "quick"]

spend, to [h]ərč kənəg (spend money);
 zəval kənəg (spend lavishly) [For "spend
 time" see "pass, to"]

spill, to [See "pour, to"]

spill, to cause to [See "pour, to cause to"]

spire (of a dome, mosque) kwngwr

spirit [See "ghost, " "life, " and "soul"]

spirited [See "lively"]

splendid kə[h]ebi [Literary]; jəlvənak
 [Literary]

splendour šan

spoil, to čəT kənəg (ruin); [h]ərab
 buəg (go bad)

spoon (ladle) Do

sport [See "play"]

spot (circle, disc) Tykk

spread, to šing kənəg (as tresses upon a
 woman's shoulders, disseminate, publish);
 šingenəg (= /šing kənəg/); talan kənəg

spread-out dir-panD (far-stretching)
 [Makrani]; məzən-panD (far-stretching);
 təčk

spread the alarm, to Da[h] pərrenəg

spring ətəm (season); bə[h]ar (season)
 [Literary]; bə[h]arga[h] (spring foliage)
 [See also "attack, " "jump, " and "well"]

sprout čuč (tendrils); ny[h]al (seedling)

spurious koT

spy čari

squabbling [See "quarrel"]

squander, to nwsxan kənəg (waste); zəval
 kənəg (spend lavishly)

square čarčobə[g]

squash (sp. of vegetable) meyəl

stable-boy (groom) sais

staff [See "stick"]

stage dərjə[g] (level, degree); mənzył
 (of a journey); myzzyl (of a journey)

stagger, to tətərəg

stallion nəryan; sanD (used for breeding
 purposes)

stalwart [See "brave" and "strong"]

stamp (postal, etc.) TykəTT

stampede, to rwmbenəg

stand, to (stand up) [k]oštəg [See also
 "endure, to"]

stand, to cause to [k]oštaraenəg;
 [k]oštarenəg

star ystar

start, to [See "begin, to"]

startled, to be [h]ijəg

state [See "condition, " "government, " and
 "rule"]

state, to [See "explain, to" and "talk, to"]

statement [See "talk"]

stature [See "height"]

statute kanud

stay, to darəg (wait, stop, live in a place);
 manəg (stay behind)

steal, to dwzzəg

stealing dwzzi

steed [See "horse"]
stew (hot dish) ətwkk
stick dar (piece of wood); ləkkəR (stout staff); ləTT (staff, stave); lor (shepherd's iron staff)
sticking up (erect, jutting up) jykk
still [See "yet"]
stipend pəgar
stipulation šərt
stir, to tərrenəg
stocking jwrrab
stomach lap (belly); sel (stomach of a newborn sheep, goat, or rabbit)
stone syng
stop, to əlas kənəg (finish); bəss kənəg (make enough); darəg (hold, stay); [h]əDD dəyəg (stop someone going on the road, cause to stand); [h]əlləg (end, finish); jəlləg (stop a thrown object, block, obstruct); [k]ylləg (leave off, abandon)
storage cache (for grain) xwrrwm
storm [h]ir-w-[h]ar (violent wind and rain storm); mwj (rainstorm or dust-storm which rolls across the land like a great wave); tupan (storm, tempest) [See also "wind"]
story azmanəkk (tale); [h]ədis (narration); [h]ykayət (narration); kyssev (tale)
stout [See "fat" and "strong"]
straight rast
straightforward yəkrə[h]
straightness rasti
strain (tension) təkswr
strange əjəb (wonderful); nadyr (rare, unusual) [Literary] [See also "foreign"]
stranger bydər
strategy rypk (trick, strategem); šondət (plan to achieve or obtain something)
stream ape rəvā (lit. "flowing water") [Literary]; jəl (mountain streamlet); jo[h] (small river); kəwr (rapid mountain stream); rod (river)
stream source apsər
strength [See "power"]
strengthen, to pəlləg
stress (strain) təkswr
strife [See "quarrel"]

strike, to [See "hit, to"]
strike together, to dəkk vərəg
stringed instrument [See "violin"]
strip of cloth Di
strive, to [See "try, to"]
stroke [See "blow"]
stroll, to [See "walk"]
strong [h]əttəli (firm, strong as a metal band); səbbər (powerful); səkk (hard, difficult, solid, violent); sogəv (safe, secure); tez (sharp, severe, as wind); trwnd (severe, swift); vərna (youthful, vigorous); yəl (stout, vigorous); zoravər (forceful); zordar (forceful)
struck by the evil eye, to be nəzər ləggəg
struggle [See "quarrel, " "try, to" and "war"]
stud gwš (male sheep or goat used for breeding purposes); sanD (stallion used for breeding purposes)
studded (with metal, jewels, etc.) jaRi[g]
student šagyrd
study, to vanəg
stupid [See "foolish"]
sub-chief (chief of a /Təkkər/) Təkkəri
sub-district nyabət
subdivision of a sub-tribe paRo
subjects (tribe, community) raj
subscription poRi
subside, to ja[h]l kəpəg
sub-tribe Təkkər
succeed, to sob kənəg
succeeding (replacing) jazir
success sob
successively kəttara
successor jazir
such čoš
suck, to čušəg
suckle, to mečenəg (transitive); myčəg (intransitive)
suckled, to cause to be myčaenəg
sudden bevar; nagwman
sue, to dava kənəg
suffer a loss, to [See "lose, to"]
suffering [See "distressed, " "sad, " and "unfortunate"]
suffering injustice bedad

sufficient	bæss	one); dro[h]i døyæg (call upon the name of);
sugar	buræg; kænd (sugar candy)	kəwl kənæg (take an oath); sogynd vøræg (make a vow)
suggestion (advice)	sələ	sweet jəwz (walnut-like); tajə[g] (as fresh milk); vəšš
suit, to [See "fit, to"]		sweeter vəšštyr
suited (fitted for)	layk	sweetmeats kænd (sugar candy); šəkər
sulphur	gokwrt	sweet-singing, sweet singer vəšš-gwš
sultan	swltan; swltani (adj.)	swift [See "quick"]
summer	tirmæg	swing gvanz
sun	roč	swing, to gvanz døyæg (transitive); lwDDæg (sway, nod); puræg
Sunday	yəkšəmbe	sword [h]yndi[g] (Indian type); lwR (lit. "curved one"); səgar (scimitar); teg; Tyllo (type); za[h]m (generic term)
Sunni (a sect of Islam)	swnni	sympathetic, sympathiser [See "comforter"]
sunshine	petap	sympathy [See "comfort"]
superintendent	karməstyr	system nyzam
superior [See "officer"]		
superstition	təwhəmpərəsti	
superstitious	təwhəmpərəst	
supervision	nygadari	
supervisor	karməstyr	
supper	šam	
suppliant (one expecting the coming of the beloved or seeking her favours)	dərigət [Literary]	
supplication [See "beg, to" and "importunity"]		
supplies [See "food"]		
support, to	čəmmā daræg (care for, hold dear); gəwrəsi kənæg (look after, cherish); yəwr kənæg (cherish, feed well); kwmmək kənæg (help); nəng kənæg (fight in defence of someone's honour); pəllæg (bring up, nourish); rodenæg (bring up, raise); sambæg (protect, support); varenæg (feed)	
supporter [See "comforter" and "helper"]		
supporter-less	bekopə[g]	
surety	zəmanətt	
surpassing	nykar	
surroundings [See "environment"]		
surveillance	nygadari	
suspicion [See "doubt"]		
sustenance [See "food"]		
swallow, to	dər bəræg; [h]er bəræg	
swamp	men	
swarm (large number, large herd, abundance)	yošwm	
sway, to	lwDDæg	
swear, to	bəddwva døyæg (curse some-	

T

table	mez
tablecloth	pərzonəkk
tablet (pill)	goli
take, to	bəræg (take away); rəsaenæg (cause to arrive); sər kənæg (take to, bring to); zuræg (pick up)
take a picture, to	təsvir gyræg
take advice, counsel, to	gəpp zuræg; sələ gyræg; sələ zuræg
take apart, to	jyta kənæg
take badly, to (someone's remarks, etc.)	bəd bəræg
take compensation, to	məyar gyræg (for a blemish upon one's honour); tavan gyræg (for a loss)
take down, to [See "lay down, to" and "lower, to"]	
take in search of, to	nysiba bəræg
take out, to [See "remove, to"]	
take part, to	bar gyræg; bar zuræg
take place, to [See "happen, to"]	
take possession of, to [See "seize, to"]	
take revenge, to	ber gyræg; məTT gyræg (take equivalent-revenge)
take the name of, to (swear upon, call upon)	dro[h]i døyæg

take the side of, to pəlləv bəndəg
 taken out, to cause to be kəššəenəg
 tale [See "story"]
 talent [See "capability"]
 talisman tabit
 talk gal (word, statement); gəpp (speech, conversation); gəpp-w-gwptar (speech); gəpp-w-rəpp (discussion); gwptar (what is said; works of a poet); gwštank (speech, lecture); gwštyn (saying); [h]əbər (matter, thing, news, word); so[h]bət (social intercourse); tran (conversation)
 talk, to gəpp jənəg (talk about some specific matter); gəpp kənəg (chat); gəpp-w-rəpp kənəg (converse); gwšəg (say, tell); gwštank dəyəg (give a speech); tran kənəg (chat, converse) [See also "explain, to" and "tell, to"]
 tall bwrz (high); draj (long)
 tallness draji
 tally, to [See "count, to"]
 talus (slope covered with large rock fragments at the base of a mountain) Dəl
 tamarisk gəzz
 tambourine dəmaməg
 tamp, to Təppəg
 tamping down čwTTwg
 tangle, to donəv kənəg; [h]əRəg (tangle with, get entangled in)
 target nyšanə[g]
 task [See "work"]
 tassel laDo (hung from a camel saddle); sərzan (tied on the knee of a camel for decoration)
 taste šw[h]az (for something); tam (flavour)
 taunt [See "insult" and "tease, to"]
 tax DənD (upon a herd of goats or sheep); jəziə (upon non-Muslims); mali (land tax); swng (upon items imported into a city for sale)
 tea ča; səwz-ča (green tea); sya-ča (black tea)
 teach, to [h]elak kənəg (teach a skill); rwmayəg (show someone how to do something); vanenəg (cause to read)
 teacher masTər
 teakettle čadan
 teapot čyanəkk
 team anDə[g]
 tear, to dyrəg (intransitive); dyrreg (transitive)
 tear (lachrymal) ərs
 tease, to čəčərəg (annoy, press); mələnD jənəg (play a joke on); pərraməg (torment, make game of); pəygor jənəg (taunt); tən[k]arəg (bother)
 technician [h]wnərkar
 technique kysb
 tell, to dərrenəg (explain); gwšəg (say, tell); [h]al dəyəg (give news); malum kənəg (inform); səi kənəg (inform); soj dəyəg (inform) [See also "reveal, to"]
 tell a story, to azmanəkk jənəg; kyssəv gwšəg
 tell one's troubles, to pyTTəg
 temple asja[h] (Zoroastrian); pərəstyšja[h]
 ten də
 ten million kwroR
 tenant-farmer bəzgər
 tendency məyl
 tender šərr-čuč
 tenderhearted dərđvar
 tendril (sprout) čuč
 tension təkswr
 tent gydan (nomadic tent); [h]eməv [Literary. Eastern Baluchi]
 tent-rope tənab [Literary]; tənd
 tenth day of the Islamic month of Muharram ("Ashura") bwr r
 term [See "time"]
 terrible (huge, monstrous) bəla[h]
 territory [See "country, " "land, " and "place"]
 terrorising ašwptə[g]
 test čəkəs
 test, to [See "examine, to"]
 testimony gva[h]i
 than əš
 thanks šwkrat
 that a (demonstrative); ky (conj.)
 that direction angw[r]
 that side, on aška
 theft dwzzi
 then gwRa (afterwards); to (rather, on the other hand)
 there adda (nearby); oda (further away)

therefore	pəmeša	throwing of money or sweetmeats as a congratulatory custom [See "gift"]	
these	e	thunder	grənd; rad [Literary]
thick [See "luxuriant" and "fat"]		thunder, to	grəndəg
thief	dwzz	thunderhead [See "cloud"]	
thigh	zan	Thursday	pənčšəambe
thin	barəg (slender); bəlləri (slender) [Literary]; lagər (gaunt, ill-fed)	ticket	TykəTT
thing	či (material); [h]əbər (nonmaterial)	tide	gvərm [Makrani]
think, to	gwman kənəg (suspect); pykr jənəg (hit upon an idea); pykr kənəg (meditate); təkəkəg (intend, have in mind); yal kənəg (take notice, be aware)	tie, to	bəndəg
thinking [See "thought"]		tiger	məzar
third supper (food prepared after a death)	səy-šam	tiger-slayer	məzar-kwš
thirst	twnn	tight	[h]əttəli (as a metal band); tənək (narrow); trwnd (as a taut rope)
thirsty	twnnəg	time	bar (occasion); bari (term, reign); bazi (occasion); bər (time); dərgət (duration, period) [Makrani]; dəwr (time, age); dəwran (duration); dəwr-w-bari (period, era, regime); nəwbət (turn, era); sa[h]ətt (hour, short period, circumstance); var (occasion, turn); vari (turn); vəxt (time); zəmanə[g] (period)
thirteen	sēzdə[g]	tinder	pwrz
thirty	si	tired, to be	dəm bərəg; mandəg buəg (be fatigued, bored); žənd buəg
this	e	to [See the "singular-definite" suffix /a/ and the "plural-definite" suffix /an/-/ā/ under "Nouns" in the Index] [For "to, up to" see "until"]	
this evening	ymšəpi	to a certain extent	tā [h]əddea
this much, this many	ynkə	tobacco	təmbak
this side, on	eška	today	məroči
this way [See "hither"]		together	əvar (mixed with); gon (with); yəkja (at the same time, same place)
this year	ymsali	toilet, to go outside to	mənja rəvəg
thither	angw[r]	toilet (ablutions)	apdəst
thorn	jykk	tomato	TəmaTər
thoroughfare [See "road"]		tomb	gwmbwz
thoroughly	čəT	tomorrow	banda
those	a	tone (of voice)	gwTT
thought	gwman (idea, suspicion); [h]əyal (opinion); pykr (thinking, cogitation)	tonga (two-wheeled horse carriage)	Tanga
thousand	[h]əzar; [h]əzari (adj.: of a thousand, worth a thousand)	tonga-driver	Tangavala
thread	sad	tongue	zwban
three	səy	too [See "also"]	
three hour period (time measurement)	pas	too many, too much	zyadə[g]; zyət
threshold	dəvar [Literary]	tool	əsbab (articles, equipment); əwzar (implement)
throat	gwTT	tooth	dəntan
throne	təxt	top [See "head"]	
throw, to	čəT dəyəg (scatter, as seed); dəwr dəyəg (toss, throw away, throw down); pərrenəg (cause to fly off); šanəg (throw an object a long distance)		

top of a mountain ko[h]sər
topmost (pinnacle, etc.) kwngwr
torment, to [See "hurt, to" and "tease, to"]
toss, to dəwr dəyæg
total [See "all"]
totter, to tətteræg
tour tər-w-gərd
toward -əy neməga (in the direction of);
dem pə (forward to)
towel dəstpag
tower Twll
trace [See "information" and "mark"]
trade [See "business"]
trader [See "businessman"]
tradition (of the Prophet Muhammad)
[h]ədis [For "tradition, practice" see
"custom"]
train, to [h]el dəyæg (habituate to);
[h]ošenæg (train an animal) [See also
"teach, to"]
train (railway) gaRi
trample down, to ləttaræg
tranquil kərər
tranquility [See "peace"]
transfer bədəl
translate, to tərrenæg
translation tərrenək
translator tərrenək
trapped gəTT
travel, to mənzył jənæg (accomplish a
journey by stages); səpər kənæg (make
a journey, trip)
traveller mwsapyr
treasure gənǰ
treasury xəzanə[g]
treat, to (medically) daru-w-dərman
kənæg
treatment (medical) daru-w-dərman
tree drəčk; səwl [Literary]; šag (sp.)
treetrunk bwnD
tremble, to lərzæg
tremble, to cause to lərzenæg
tress [See "hair"]
tribal council jyrgə
tribal law ryvaj
tribe kəwm (nation); raj (subjects,
community); twmən
trick čəm (deceit); rypk (stragem)
trim, to trašæg
trim, to cause to trašenæg
trip [See "journey"]
trophy (prize in a race) go
trouble mwškyl (problem); səkki-w-sori
(hardship); təkliif (difficulty, hardship)
[See also "calamity" and "sorrow"]
trouble, to take dərd gyræg
troubled [See "sad" and "unfortunate"]
trouble-maker šyrr
truck lari
truck depot lari-[h]əDDə[g]
true [See "right"]
truly gvačyni
trumpet nəpir [Literary]; swrnæg (horn);
šipol [Literary]; trwmb
trust pətt
trustworthy (believable) bavər
truth rasti
try, to jo[h]d kənæg (strive); košyš kənæg
(attempt); pə tægga buæg (be striving) [See
also "examine, to"]
tuberculosis təp-dykk
tubewell api-myšin
Tuesday səyšəmbe
tug, to čykkæg
tulip gvaRyg
tumult [See "hurry" and "noise"]
tumult, to raise a zəmbaræg
tune [See "music"]
tune, to saz kənæg
tunic pəšk
tunnel Twng
turban dəstar; mēndil; pag
Turbat twrbət
turbulence ka[h]r
Turk twrk
Turkey twrkystan
turn [See "patrol, " "time, " and "twist, to"]
turn, to berəv dəyæg (divert); tab kənæg
(turn around, turn in some direction);
tərræg (turn the face, body; turn a colour);
tərrenæg (cause to turn) [See also "revolve,
to"]

turn against, to bədia gərdəg
 turn back, to -əy dema tərrenəg
 (transitive); berəg (turn back toward,
 bring together under one's control) [See
 also "return, to"]
 turn brown, to (wither) pilošəg
 turn out well, to šərr buəg
 turn over and over, to šynəg
 twelve dwāzdə[g]
 twenty bist
 twig Tal
 twine together, to [See "twist, to"]
 twinkle, to bylbyləg
 twist, to donəv kənəg (tangle); resəg
 (twist many strands into one thread); tab
 dəyəg (make turn); vəTTəg (twine
 together)
 two dw
 type [See "kind"]
 tyrannical [See "cruel"]
 tyranny ka[h]r; zwlm
 tyrant kə[h]ar

U

unadulterated zəgr
 unaware beswdd; be-swdd-w-sar
 uncle nako
 uncleanness pəliṭi
 unconditional be-šərt-w-šərayt
 unconscious be-swdd-w-sar
 uncooked [h]aməg
 uncover, to [See "find, to"]
 under čer [See also "down"]
 underbrush ka[h]-w-kwnTəg
 underground čerDəgari
 understand, to sər kəpəg; sərpəd buəg
 unearth, to dər gejəg
 uneasy bekərar
 unequalled beməTT
 unequivocal [See "right"]
 uneven (rough, ungraceful) bemwrz
 unexpected [See "sudden"]
 unfinished natəmam

unfortunate bəd[h]al (wretched); bəzzəg
 (miserable); lagər (thin, gaunt); šəzar
 (wretched); šum (ill-fated); šum-asər
 (misfortune-bringing); var (troubled,
 indigent) [See also "poor" and "sad"]
 ungraceful (rough, uneven) bemwrz
 unheeding beswdd
 unhinged [See "insane"]
 unimportant kəsan
 united [h]əmsələ (agreed); typaki (joint)
 unity typak
 unjust bedad (suffering injustice); na[h]əkk
 (wrongful, false)
 unlucky šitpal (ill-omened); šum-asər
 (misfortune-bringing)
 unmarried (adolescent girl) peglə[g]
 unripe [h]aməg
 unsuccessful nakam
 unsympathetic [See "cruel"]
 untamed [See "rebellious"]
 untangle, to gišəg
 untie, to bojəg
 until dā [Eastern Baluchi]; ta; ta[bə];
 təna
 untimely bevar
 untimely death əjəl
 unusual nadyr [Literary]
 up (high) bwrz
 up to [See "until"]
 up to now tənynga
 uproar [See "hurry" and "noise"]
 uprooted kurot
 upset, to become gərm gyrəg
 urban ša[h]rystani
 Urdu wrdu
 urge, to gəTT kənəg (press, insist);
 mynnətt kənəg (entreat); nənvat kənəg
 (importune); səTTəg (urge with force);
 zor kənəg (force)
 ural (wild sheep) gəDD
 urine mys
 use, to kar gyrəg
 useless bekar (lazy, good-for-nothing);
 besut (profitless); mwnd-əR (lazy); pok
 (worthless, fruitless)
 utensil rəzan [See also "pot"]

V

valiant [See "brave"]
 valley kučəg
 valley system dəmə[g]
 valuable [See "precious"]
 value kədr
 vanquishing (lit. "head-breaking")
 sər-proš
 various kinds Dəwl-Dəwl; vəR-vəR
 vegetable sag (cooked); səwzi (uncooked)
 vegetable market səwzi-bazar
 vegetation [See "grass" and "greenery"]
 vehemence ka[h]r
 vehicle svari
 velvet bəxməl
 venerating (a saint, etc.) zyarətt
 vengeance [See "revenge"]
 vermilion swndur
 verse ayat (of the Quran); bəyt (of
 poetry); šəyr (song, poem)
 very baz (much); səkk (extremely)
 vessel [See "boat" and "pot"]
 vest sədri
 vex, to [See "tease, to"]
 vice- (as in "vice-president") nayb
 victorious (lit. "head-breaking")
 sər-proš
 victory sob
 Vietnam vetnam
 view (scene) səyl
 vigorous [See "strong"]
 village [h]əlk
 village-headman [h]əlkvajə[g]
 vine vəll
 violence ka[h]r
 violent [See "strong"]
 violin dəmburə[g] (type); rəbab
 (rebeck); swronz (type); šag (type
 made of /šag/ wood)
 virgin (unmarried adolescent girl)
 peglə[g]
 virtue [See "goodness"]
 virtuous [See "good"]
 visible [See "clear"]

vivacious [See "lively"]

voice təvar

voiceless betəvar

vow mənnyšt (offering, sacrifice); sogynd
 (oath) [See also "promise"]

W

wage mwzz [Makrani]; porya

wage-labour poryagyri

waist myan

wait, to -əy dəvara nyndəg (sit on the
 doorstep of); -əy ra[h]a čarəg (wait for);
 darəg (stay, stop); [h]əDD kənəg (stop,
 halt)

wait, to make [h]əDD dəyəg

waive, to [See "forgive, to"]

wake up, to pad [k]ayəg (intransitive);
 pad kənəg (transitive); səma buəg
 (intransitive); Tuəg (transitive)

walk, to čərrəg (stroll); gərdəg (walk
 around); ləkkəR jənəg (walk with the aid of
 a stick) [See also "sightseeing"]

wall dival

wallow, to cause to loRenəg

walnut jəwz

wander, to gərdəg (walk around); tərrəg
 (walk, turn around); Tapwrəg (wander
 aimlessly)

want loT [See also "desire"]

want, to loTəg [See also "desire, to"]

war jəng; jəng-w-myRai (warfare); myR
 (battle, struggle); myRa (battle, struggle);
 myR-w-jəng (war, battle)

war-horse tazi

warlike jəngi

warm gərm

warrior [See "brave person"]

wash, to šodəg

wastage nwsxan

waste, to [See "squander, to"]

watch, to [See "care for, to" and "look, to"]

watch (clock) gəRi

water ap

water, to məll dəyəg

water of everlasting life ape nymyr

water source	nokap (nonpermanent); syap (year-round)	Wednesday	čaršəmbe
water-bag	məšk	week	[h]əptəg
water-jug	bədni	weep, to	grevəg [See also "sorrow, to"]
watermelon	kuTyg	weep, to cause to	grevaenəg
water-pot	dyllo	weeping	[See "sorrow"]
wave	čəwl	weeping-place (place of mourning)	pu[h]arja[h]
waving	čənD (shaking); gvatgyr (wind-catching)	weighing	tol
way	[See "kind" and "road"]	welcome, to	[h]əmbazəg (embrace); vəšš-a[h]t gwšəg
we	ma	well (water)	ərəTT (Persian wheel); ča[h] [Literary]; ka[h]n; kəllə[g] (mountain spring); kəwrčət (ditch, moat); ku [For "well, good" see "good"]
weak	bevak (helpless); bevar (unable to make an effective move); bevəss (powerless); kəmm-gwšad (incapable); kəmvak (helpless); nyzor (lacking strength)	well, to make	[See "heal, to"]
weakness	nyzori	wellbeing	dwrai (welfare); [h]əyr [See also "prosperity"]
wealth	əsti	well-off	[See "prosperous"]
wealthy	[See "rich"]	well-organised	pwrr-šon
weapon	syla	well-shaped	Dəwldar
wear, to	gvəra kənəg (coat, shirt, etc.); pada kənəg (shoes, pajamas, etc.); pošəg (put on, have on); səra kənəg (hat, turban, etc.); šipəg (fine clothes, jewellery, etc.)	west	rokəpt
wear, to cause to	pošaenəg	western	rokəpti
weather	məwswm	wet	tərr
weave, to	gvəpəg	wet, to	misenəg; nəmb kənəg (dampen); tərr kənəg
weave, to cause to	gvapənəg	what?	če
wed, to	[h]aros kənəg; nyka[h] bəndəg (perform a marriage ceremony); sur kənəg [Makrani]	what kind of?	čon
wedding	[h]aros; nyka[h] (marriage ceremony); sur [Makrani]	wheat	gəlləg; gəndim [Southern and Eastern Baluchi]
wedding contribution (collected by the groom towards his marriage)	byjjar	wheel	čərx
wedding expenses (paid by the groom or his people to the bride's family)	ləbb	when	a vəxti (conjunction); kədē (interrogative)
wedding gift	širbeli (given by the groom to his prospective mother-in-law); vəjj (sent by the groom to the bride)	whenever	[h]ər dē ky
wedding payment (sum set by the bride to be paid to her by the groom in the event of a divorce)	me[h]r	where?	kwja
wedding procession	jənn	wherever	[h]ər kwja ky
wedding sacrifice	dem-[h]oni	whether	toDe [ky]
wedding song	[h]alo	which	kwjam (interrogative); ky (relative)
wedding supplies (sent by the groom to his father-in-law's house for the wedding feast)	arti	which way?	kwjangw[r]
		while	tanky
		whirl, to	[See "revolve, to"]
		whirlwind	luR
		whisper	pws-pws
		white	yspet
		whither?	kwjangw[r]
		whittle, to	trašəg
		who	kəy (interrogative); ky (relative)
		whoever	[h]ər kəss ky

whole [See "all"]
why? pər ʒe
wick vəTTəg
wide pyra[h] (broad); šabit (spacious, ample)
widow jənozan
wife dost (lit. "friend"); jən; logi [Makrani]
wild bərri (lit. "of the desert"); byrr (untamed) [See also "intoxicated"]
wild animal nə[h]ar
wilderness [See "desert"]
will [See "desire"]
willing [See "desirous"]
win, to kəTTəg
wind bad [Literary]; gəwš (breeze); gvat (wind, air); [h]er-gvat (cool sea breeze); [h]irop (windstorm); luR (whirlwind); sə[h]ar-gvat (morning breeze); səmin (zephyr) [Literary]; sya[h]-gvat (gale, violent storm wind); šyrtə[g] (gust); vəšš-gəwš (pleasant breeze) [See also "storm"]
wind around, to peRəg
wind-catching gvat-gyr
window dəričə[g]
wine šərab
wine-cup kəddə
winter čylləg
wire tar
wise dana [Literary]; sar (sensible, aware)
wish, to [See "desire, to"]
witch jati[g]
with əš (instrumental); gon (accompanying) [See also "together"]
withdraw, to [See "leave, to" and "retreat, to"]
wither, to pilošəg
withered leaf čečar
without bed
without baggage bebwnəg
without fail [h]ər čon bỳbit
without recompense [See "free"]
witness gva[h]
woe [See "alas!" and "trouble"]
wolf gwrk
woman jənen; kaD (young woman) [Literary]; peglə[g] (unmarried adolescent girl); zalbul
woman warrior šerzal
womenfolk (dependants) za[h]g-w-zalbul
wonder (extraordinary feat) kəmal
wonderful [See "strange"]
wood dar
wool drəssəm (goat's); kas (sheep's)
word [See "promise" and "talk"]
work kar (task, job); nokəri (service, employment) [See also "doing"]
work for a wage, to mwzz kənəg [Makrani]
worker [h]wnərkar (technician, artisan); kargyr; kari; karkwn (in an office, academy, political party, etc.); kysbgyr (skilled worker, artisan)
works of a poet gwptar
world dwnya; gedi [Literary]; gwl-zəmin (lit. "rose-land"); jy[h]an; kuRo [Literary]; zəmin (earth, land)
worry əndo[h] (anxiety) [Literary]; gəRətti; pykr (thought)
worse, to become (wound) za[h]menəg
worshipper pərystar
worthless [See "useless"]
worthy of, to be [See "deserve, to"]
would that ...! ərman [ky]
wound Təpp
wounded Təppi
wrangling [See "quarrel"]
wrap (woman's shawl) sərčadər
wretched [See "unfortunate"]
write, to lykkəg; nymyštə[g] kənəg; sənəd kənəg (write down, record)
writer nymyštkar
writing dəstxətt (signature, handwriting); nymyšt (script, text)
wrong [See "erroneous" and "unjust"]

Y

yard (measurement) gəzz; val
year sal; sənn (when referring to a date)
-year (one of ... years), yearly saləgi
yearly magazine or journal saltak

yearning [See "love" and "sad"]
 yellow zərd
 yes [h]aw; [h]ã
 yesterday zi
 yet əngə; tənynga (up to now)
 you šwma (pl.); tə (sg.; colloquial);
 təw (sg.)
 young čətr (young and strong); kaD
 (lively) [Literary]; pwrr-bə[h]ar (lively,
 vivacious) [Literary]; vərna (youthful)
 youngest (lit. "smallest") kəstyr
 youth vərna (young person); vərnai
 (adolescence, time of youth)

Z

Zahedan zaydan
 zeal ɣəyrətt
 zephyr [See "wind"]
 Zigri (a small religious sect) zygrī
 Zoroastrian gəwr

INDEX

The following index contains both linguistic and topical references to the Baluchi course. These are listed under broad general headings, wherever possible (e. g. "phonology," "verbs," "adjectives," "history," "religious matters," etc.), and detailed information is given under these in the form of sub-entries.

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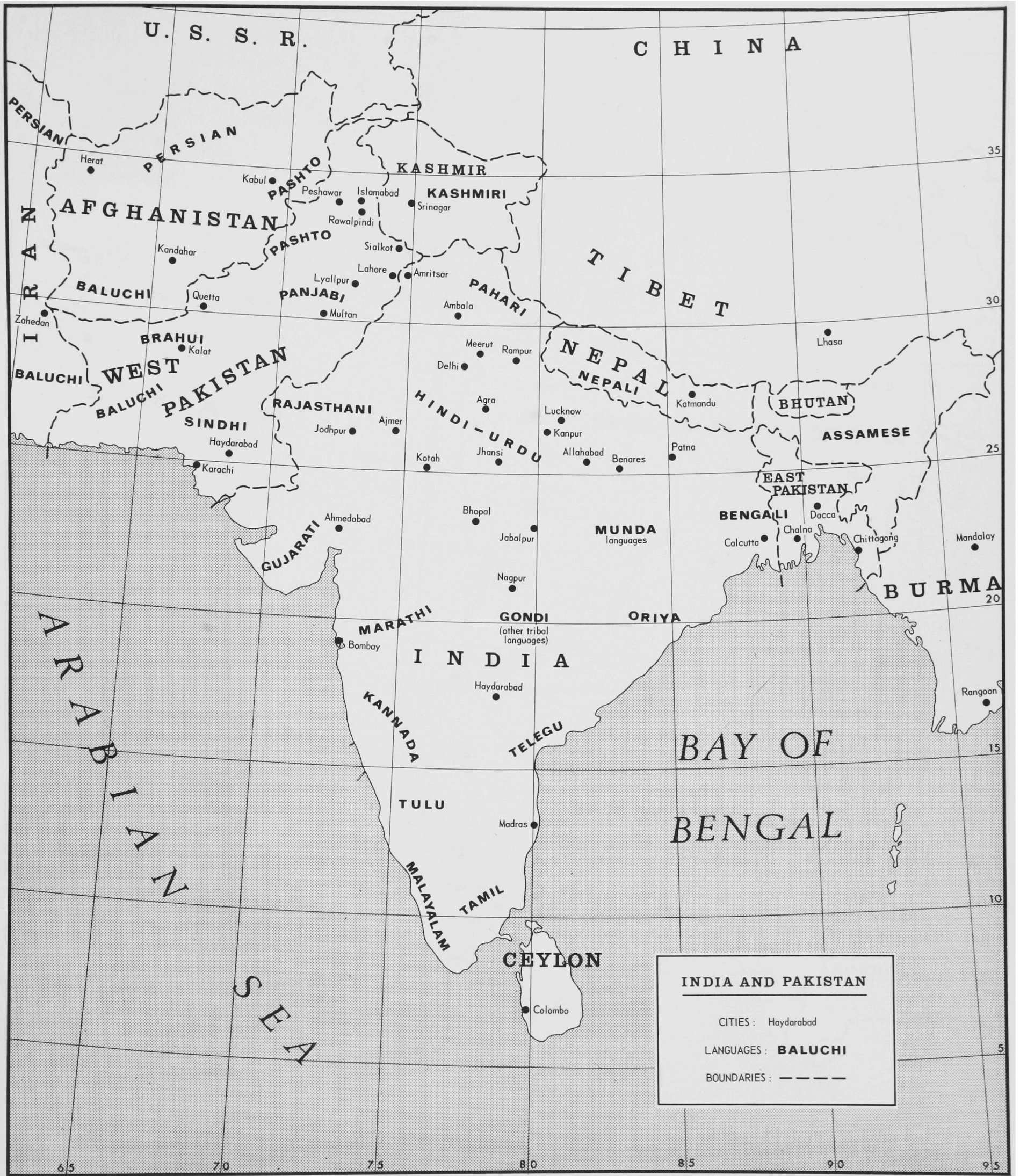
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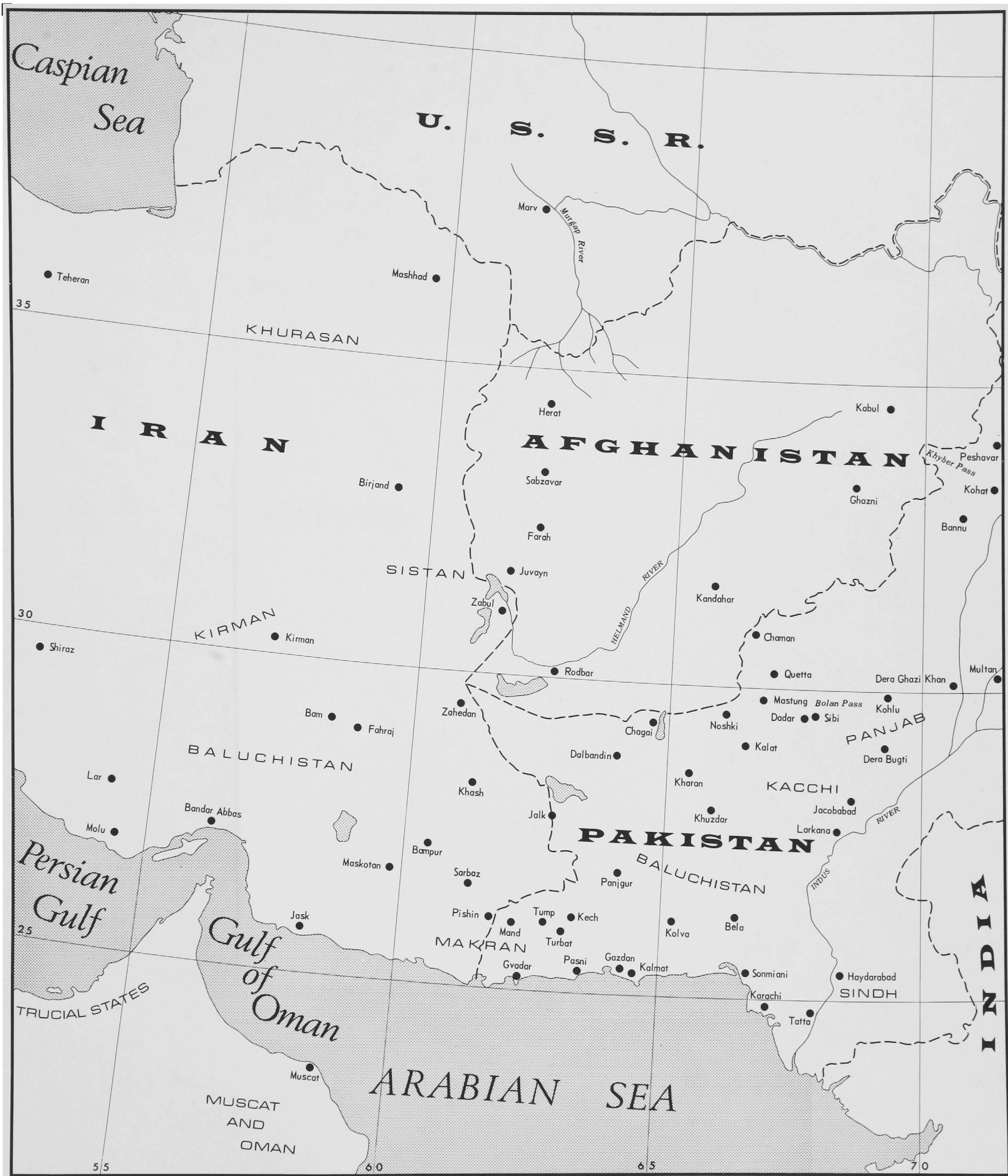


INDIA AND PAKISTAN

CITIES : Haydarabad

LANGUAGES : **BALUCHI**

BOUNDARIES : - - - -



APR 06 1989

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