

(16)

1. Who is that man coming towards us ?

2. He is a Baloch.

3. He is the police *thánedár* come to complain that someone has stolen his goats and sheep.

4. Tracks are traceable towards the Begí torrent.

5. Order someone to take my riding camel to Baleli, and to keep it there ready for me ; I will come by rail to-morrow morning.

6. I shall ride sixteen miles and halt for the night on the bank of the Nauhissár torrent, and again set out early in the morning.

7. Journeying on in this way I hope to reach Nuski on the fifth day.

8. See that all supplies for my servants be ready at the halting places.

9. They will require flour, millet, grain, ghee, lentils, salt, pepper, and wood.

10. Bhoosa and lucerne will be required also.

11. What are those men doing ?

12. They are tent-pegging.

1. *Āñ mard khai eñ ki má-í phalawa man-ágh-e ?*

2. *Āñ baloch eñ.*

3. *Āñ polís thánedár gila khanagh-a man-ágh-e, e sánga ki áñ-hí-e buz-áñ mesh-áñ khas-e-á duzí khutha.*

4. *Rand-áñ begí khaur phalawa shuthagh-áñ. (1)*

5. *Khas-e-ára hukm de ma-í máhri balelí-a bar, ma-í sánga áñ-hía taiyár er-khan ; ma bángahá rel-gáñí-a kh-áñ.*

6. *Ma hasht koh avzár bítho rav-áñ shaf-a nauhissár churr kharagh-a otak khan-áñ, guda khes-bángahá thí bar-e ráhí b-áñ.*

7. *E rang-a mizil-áñ khan-ána khan-ána ma-na ummed eñ ki phanch-mí rosh-a nushki-a rasán. (2)*

8. *Thau gind ki har chí-e thoshagh ma-í nokar chákar-ání otak-ání sánga taiyár bí.*

9. *Āñ-hání sánga árth, zurth, nond, roghan, dháll, wahádh murján, dár pakár b-ant.*

10. *Bho dí uspat dí pakár b-áñ. (3)*

11. *Āñ mardum-áñ chí kár khanagh-ant ?*

12. *Āñ - hán nezi - bázi khanagh-áñ.*

13. Look, one of them has taken a peg.

14. His pony is a good goer and is not afraid of the peg.

15. Baloches are very fond of tent-pegging; whenever they have leisure they tent-peg.

16. There are reports in every street that a respectable merchant has killed his wife with a knife.

17. They are now taking the corpse to the hospital for examination.

18. The owner of the house says he was drunk: that he did not know what he was doing.

19. But it appears from police enquiry that the merchant had previously determined to kill her, and for this purpose had bought a knife.

20. The cause is that he suspected his own brother of having committed adultery with his wife.

21. But they have ordered him to be hanged, as he has not proved adultery.

22. Is there much game in your country?

23. If it be so I shall come and shoot with you for some days.

13. *Gind, azh ch-án-hán yak-e-á mekh pholitho burtha.* (4)

14. *Án-hí daddav jawá-e-n juzokh eñ, azh mekh-a na thursagh-e.*

15. *Balochí 'álam nezí-bázi báz vash khanagh-án; wakht-a ki án-hánra phár bí murri nezí-bázi khanagh-án.*

16. *Thewaghe kichah-a shuhrat shuhrat guzagh-án ki yak dumandil bakál-á go kárch-a wath-í zál khushta.* (5)

17. *Ní murdagh-a zurtho baragh-án aspitál-a ázmenagh-a pha.*

18. *Logh-wázhá gushagh-e ma nashái bíthagh-án; ma na kal na bítha ki ma cho khanagh-án.* (6)

19. *Mashe azh polís pholphurs-a sahí bíagh-e ki bakál-á azh phesha án-hí khushagh iráda khutha; e kár sánga kárch dí bhá gipta-í.*

20. *Esh-íe e sabab eñ án-híara shakk bítha ki ma-í wath-í bráth-á go ma-í zál harkat khutha.*

21. *Mashe án-híara pháho hukm dátha, e sabab-a ki án harám-sákí sebit na khutha.* (7)

22. *Tha-í deh-a báz shikár eñ?*

23. *Ar ki e rang-a bí chí-e rosh go thau shikár khanagh-a kh-án.*

24. I am very desirous of shooting a buck with large horns.

25. I promise you that I won't miss this time.

26. I will take a lower sight and not let my shot go over his back as on the last occasion when you took me out.

27. I saw a very fine flock of duck on the Narí stream the other day, but they would not let me get within gun-shot.

28. I tried in many ways, but at last they saw me and flew away.

29. Have you ever shot geese on the Narí stream ?

30. If you come along with me I will show you any number, and the rest remains with you to get near them.

31. Who is that person in a black coat standing under that tree ?

32. He is a police sepoy, and is on beat duty.

33. He is taking shelter from the rain, otherwise his uniform will get wet.

24. *Ma-í dil báz lotagh-e ki ma yak sarwán ki maz-e-ñ shá b-án jan-án.*

25. *Ma kaul khanagh-án ki e wakht-a pheshí wájha ma-í thír radh na bí.*

26. *Ma wath-í shist-a kham-e jahl khan-án tífak jan-án ki azh án-hí phusht-a thír na radh bí án rang-a ki pheshí dhaka tha-í gura bítho má khutha. (8)*

27. *Yá rosh-e-a má narí churr chakha yak maz-e-n jahár batak-ání dítha, mashe án-hán ma-na nazí ágh-a ne-y-ishta ki tífak-a jan-án. (9)*

28. *Má e rang-a án rang-a báz koshish khutha, áhira ma-na dítho án-hán bál gípto shuthagh-án. (10)*

29. *Thau narí churr-a maz-e-ñ batak-án kadaha jathagh-ant ? (11)*

30. *Go má be-y-á, ma tha-ra báz phendár-án, guda án-hání nazí ravagh tha-í kár en.*

31. *Án ki drashk buna oshtáthagh-e shá-e gida ján-a khuthagh-e khai en ? (12)*

32. *Án polis sipáhí en, jágro-a khanagh-e.*

33. *Azh haur-a án wath-ára dar-baragh-e, er'ga na khan-í tán án-hí wardí mis-í. (13)*

34. My uniform coat was destroyed in this way, and I had to pay for it.

35. There has been a big raid on the Segí village.

36. The local *baniya* was looted and cash and cloth goods were carried off by the raiders.

37. The raiders also carried off two valuable camels and a horse belonging to the *málik*.

38. The raiders after killing the *baniya* made good their escape across the border, but have been seized by the orders of the *hakim* of Fort Baldak.

39. The Achakzaís are great cattle thieves, and are always carrying off cattle belonging to our villagers.

40. Look before you or you will fall into that ditch.

41. When jumping my horse over it one day I fell off and my horse ran away and I had to walk home.

42. A horse that is a good jumper ought to clear the ditch very easily.

43. Baloches are very fine horsemen and the breed of their mares is far renowned.

34. *Haw-e rang-a ma-í wardí gida gandagh bítha, ma-na esh-í bhá deagh-í bítha.* (14)

35. *Segí halk-a maz-e-ñ pásna bítha.*

36. *Ángurí bakál hazána phulítha, pásván-án zar dí gudh dí burtha.* (15)

37. *Pásván-án do kimat-ání lerav málik yak nariyán burthagh-án.*

38. *Pásván-án bakál khushto síma pár daraintho shuthagh-án, mashe baldak kelút hakim hukm-a giríjithegh-án.* (16)

39. *Achakzaí 'álam mál maweshí-ání maz-e-ñ duz án, rosh pha roshígha ma-í halk-a mál maweshí baragh-ant.*

40. *Deñv-a gind, na thau án pháhan-a khaf-eñ.* (17)

41. *Rosh-e-a wath-í daddav azh án-hía pár drikainagh-ethán ki gardán bíthagh-án, ma-í daddav thakhto shutha, ma-na piyádhaghígha loqh-a juzagh-í bítha.*

42. *Áñ nariyán ki báz drikokh eñ azh ch-án-hía jawáníkha pár dragetha bí.* (18)

43. *Baloch 'álam báz jawáin avzár án; án-hání mádhin-án nazí dír mashúr astán.*

Obs. 1. *Shuthagh-ân*, have gone, are traceable.

Obs. 2. *Mizil-ân khan-ána khan-ána*, continuing to march.

Obs. 3. *Bân* is another form for *bant*, the 3rd person plural, contingent and absolute future tenses.

Obs. 4. *Mekh phohitho burtha*, he has taken the peg, as we say: *phohagh*, *phohitha*, to pierce.

Obs. 5. *Shuhrat*, report, rumour, is from the Arabic *guzagh*, to pass; *dumandil*, having two turbans, hence, a man of note or distinction.

Obs. 6. *Ma-na kal na bitha*, I did not know; *ki ma chi khanaqh-ân*, that what I am doing, not what I was doing, *khanagh-ethân*.

Obs. 7. *Harám-sákí*, wrong-doing, adultery; *sebit khanagh*, to substantiate, to prove.

Obs. 8. *Jahl, jhikka*, down, lower: *ki azh ân-hí phusht-a thír radh na bí*, that from (over) its back the bullet does not miss: *ki pheshi dhaka tha-i gura bitho má khutha*, as was done by me on a former occasion while with you.

Obs. 9. *Yá rosh-e-a*, one day, the other day; *digar*, other, does not give the required meaning. *Túfak-dhak hand-a*, a gun shot off.

Obs. 10. *Bál gipto shutha-i*, he flew away; but *nawán bál girth rauth*, he may fly away.

Obs. 11. *Maz-e-ñ bañak*, a big duck, a goose.

Obs. 12. Also *phushti, kurta, jhebav*, a coat: *shá-e gida ján-a khuthagh-e*, with a black coat on.

Obs. 13. *Azh haur-a ân wath-ára dar-baragh-e*, he is taking himself out from the rain; *er'ga na khan-i*, if he does not do so.

Obs. 14. *Ma-na deagh-i bitha*, I was obliged to give.

Obs. 15. *Hazán, dukán, dokán, hat*, a shop; *gudh, guth, guz, barzi, bochan, jhebav*, cloth.

Obs. 16. *Girijithegh-ân*, they have been seized; the passive voice.

Obs. 17. *Pháhan, káhi, kháhi*, a ditch.

Obs. 18. We might say *jawá-e-ñ drikokh en* except for the fact that *jawán* comes in later in *javánikha*, in style, in good style. There is no need to mention the word "ditch" a second time. No date.

(17)

1. There is only one thing to be done.

2. Your arm must be amputated.

3. That is the only thing which will save your life.

4. Sir, I cannot consent to this, as I shall not then be able to enjoy the pleasures of paradise,

1. *Asula yak kár khanagh-i asten.*

2. *Tha-i dast buragh-i bí. (1)*

3. *Asula er'ga khanagh-a tha-i ján dar-shaf-i. (2)*

4. *Wázhá, ma e manzúr na khan-ân, ar kí khan-ân tán bihisht khúshí-ân na zír-ân. (3)*

5. The patient absolutely refuses to take any medicine.

6. It is the month of fasting, and being a Muhammadan he is keeping the fast and will not eat or drink anything between sunrise and sunset.

7. Cholera has broken out at Babarkach, and unless measures are promptly taken will spread to all other parts irrigated by the Narí river.

8. There has been no rain in Kachhí this year, and there is no grazing for the flocks.

9. Since the Bolan railway has opened, the Brahuís have ceased to breed camels.

10. The best breed of cattle is found in Bála Narí and camels in Kharan.

11. Some Achakzais came from across the border, killed a *baniya* and carried off his property.

12. The police followed the robbers, came upon them, killed one man, wounded two, arrested one : the rest escaped.

13. To be a robber is considered as a honour among the Achakzaís,

5. *Náduráh ped darmán na khangh-e.*

6. *E roshaqh-ání máh en, náduráh musalmán bítho roshaqh khangh-e, azh rosh ásán er-khafagh táín na chí-e waragh-e na ting-deagh-e.* (4)

7. *Bábarkachh - a wahába náduráhi dar khapta, ar ki ashtáfi-a chí-e bandbozh na khangh-i e náduráhi an thewaghe hand-an khind-i ki an-háni níánwán narí daryá af ravagh-e.* (5)

8. *E sál-a kachhí-a haur-á hechí na gwárta, e sabab-a mál maweshí charagh sánga reñv hechí n-en.*

9. *Azh an wakht-a ki bolan ásín dag bukhta brahuí 'úlam lerav-an er-na-khangh-ant.* (6)

10. *Khágir - ání jawá - e - ñ paidáwári bála narí níánwán, kharan níánwán lerav-ání jawá-e-ñ paidáwári bíagh-e.*

11. *Chí-e achakzai azh sistán an phalawa ákhto yak bakál khushta, an-hi muddí bunagh zurtho burtha.*

12. *Polís duz-ání rand-a shutha, an-hánra gon khapta, yak khushta, do zadhagh khuthagh-ant, yak gipta : bákí daraintho shuthagh-an.* (7)

13. *Achakzai-ání dihán-a duz bíagh jawáin kár asten.*

14. On the approach of the army, the tribesmen collected, beat their drums and chanted.

15. The Khajak ascent was steep, the guns could not be dragged and had to be left behind.

16. Heavy rain fell during the night, the river rose and the army could not cross it.

17. If you require any supplies a week's notice should be given.

18. Malarial fever prevails in Badra in June and July.

19. The cultivation of rice has been abandoned within two miles of the Shahrigh railway station.

20. Many deaths occur among the Marri women during childbirth.

21. Dirty water, scanty clothing, and variations in climate cause disease.

22. The wood of Juniper is soft; I want hard wood, pistachio or any other tree.

23. Government wants to buy a thousand maunds of bhoosa, also a large quantity of grain and fuel.

14. *Lashkar ágh-a phatuman-ání 'dalam much bithagh-ání, dhol dí bajaintha shar-ání dí gwashta.* (8)

15. *Khajak burz-agh báz darang ath, 'dalam tof-ání burz-a chiketha na khuthagh-ání, e sánga án-hání phadha ishto dátha-ish.* (9)

16. *Shaf-a báz haur-a gwárta, daryá níánwán ubhár ákhta, lashkar azh ch-esh-ía pár juzetha na bítha.* (10)

17. *Ar ki tha-ra chí-e thoshagh pakár bí yak hapta phesha ma-na hál de.* (11)

18. *Badra níánwán jeyt-a ahár-a besham thaf bíagh-e.* (12)

19. *Shahrigh rel tesan chíar-e chund-a yak koh táin brinj-ání khishár ishto dátha-ish.* (13)

20. *Bachh-ání paida bíagh wakht-a marri-ání zál-kár báz miragh-ání.* (14)

21. *Azh gandagh-e áf-a kham-e jar ávur-khanagh-a, azh gwáthma tabdíl-a náduráhi paida bíagh-e.* (15)

22. *Aphurs dár narm-e asteñ, ma-na khurára-e dár pakár eñ, yá phishta yá thí e rang-e.* (16)

23. *Sarkár yak hazár man bho bhá giraagh-a lotagh-e, báz dán dí báz dár dí.* (17)

24. Carry this letter and secretly deliver it to the chief.

25. Tell him his presence is required immediately.

26. The sick and wounded men were carried in *dolis* to the rear camp, and left in charge of a medical officer.

27. Two men had severe swordcuts, and the third was hit by a bullet and had lost consciousness.

28. It is among rules of honour of Baloches not to kill sick, wounded, women, children, and those who beg mercy with grass in their mouth.

24. *E kághadh* bar málik-ára *poshida-ía de.* (18)

25. *Án-híúra gwash ashtáfi* *thau sání b-en.*

26. *Náduráh-án dí zadhagh-án dí phathela zurtho phadhí otak-a burthagh-ant, yak tavív zimma khuthagh-ant.* (19)

27. *Do mardum-ánra zahm sakhía mán-ákhta, saí-mí-ára thír-mán-ákhta, án thustha.* (20)

28. *Baloch-ání sistán esh e, náduráh, zadhagh, zál, chukh-chorí, án ki daf-a reinv dá thora lot-í khushagh-í na bí-ant.* (21)

Obs. 1. *Dast*, hand, the arm below the elbow ; *básk, bázak*, the arm above the elbow.

Obs. 2. *Azh er'g-a khanagh-a*, from acting in this way.

Obs. 3. Read: Sir, I shall not approve this ; if I do, then I shall not enjoy (take) the pleasures of paradise.

Obs. 4. Note the expression : *Azh rosh-ásán er-khafagh táín*, from sunrise till sunset. *Ting-deagh*, to drink up.

Obs. 5. *Wahába náduráhi*, the sickness of cholera, cholera ; *dar-khapta*, has broken out ; *khani-j-í*, be made, the passive voice ; *khind-í*, will spread, from *khindagh, khindetha*.

Obs. 6. *Ásin dag*, iron road, railway ; *lerav-án er-na-khanagh-ant*, they do not keep camels, they do not breed camels. This might be replaced by *lerav-án er-na-baragh-ant*.

Obs. 7. *Shutha* the singular is correct for the collective noun " police ".

Obs. 8. The particle *pha* governs *ágh-a*.

Obs. 9. *Burz-agh*, up coming, ascent ; *chiketha na khuthagh-án*, they were unable to haul them.

Obs. 10. Or, *haur gwárta* : *azh ch-esh-ía* is for *azh chi-esh-ía*, from it : *pár juzetha na bitha*, could not cross (across went not became). *Khutha* could not be used here because the verb is an intransitive potential compound. The distinction is very important.

Obs. 11. Or, *tha-ra ma-na hál deagh-í bí*, you will have to inform me.

Obs. 12. *Besham thaf*, or *naubatí thaf*, intermittent fever, malarial fever.

Obs. 13. *Ishto dátha-ish*, given up by them, that is by the *zamindárs* or *ráhaks*.

Obs. 14. Note this unique plural *zál-kár*, women.

Obs. 15. *Azh kham-e jar avur-khanagh-a*, from the putting on of scanty clothing.

Obs. 16. *Yá thí e rang-e*, or another of this kind.

Obs. 17. I want to buy a horse, *ma yak nariyán bhá giragh-a lotagh-án*.

Obs. 18. *Ba-phusht*, *líki*, *líkiya*, *pa-pudse*, and several other constructions, all mean "secretly".

Obs. 19. The word *phathela* is probably from the Hindi *paṭela*, a log or plank used as a harrow.

Obs. 20. *Thushagh*, *thustha*, to faint, to lose consciousness.

Obs. 21. *Khushagh-i na bí-ant*, they are not to be killed. The custom is of Hindú origin, and goes back many centuries. No date.

(18)

1. A thief entered the house, tore off the earrings of his daughter-in-law and disappeared.

2. The tracks of the thief were followed for a mile, then lost in the skirts of a hill.

3. Marrís carried off ten cows and ten donkeys. A pursuing party overtook them in a defile and shot one man dead.

4. A *mulla* was caught when stealing grain from a grain-pit.

5. While in police custody he committed suicide.

6. Among some tribes the ears and nose of an adulteress are cut off.

1. *Loqh-a yak duz phehitho ákhta, wath-i nashár chulumb phatitho gipta daraintho shutha.*
(1)

2. *Duz rand-án nem koh táín shuthagh-ant, guda rand-án khoh buna gár bíthagh-ant.*
(2)

3. *Marrí-gal-á dah gokh dah khar burthagh-ant. Khorí-ghal án-hání phadha shutha, tokh níánwán goñ khapta, yak mard go thír-a ma-phira khushta.*

4. *Azh pháhán-a dán duzi khanagh wakht-a yak mulla giríjitha.*

5. *Wakht-a ki polis zimma ath wath wath-ára khushto phiraintha.* (3)

6. *Khas - e tuman - ání níánwán udaliye zál gosh dí phonz dí buragh-án.* (4)

7. You should take this urgent letter and deliver it to the political agent before day-break to-morrow.

8. Please come in and shut the door.

9. I have a secret message to communicate to you.

10. The *sardar* has just bought two Hazára slaves for one hundred rupees apiece.

11. You should go ahead of me, select a site for my camp, and have supplies ready.

12. Pray who are you ?

13. I remember seeing you somewhere.

14. Are you a spy ?

15. A caravan has brought one hundred camel loads of dates and ten donkey loads of wheat.

16. Owing to a severe winter there has been no almonds, pomegranates, and figs this year.

17. I started late in the afternoon and have lost my way.

18. Can you guide me to the general's camp ?

19. His wife taunted him saying : " Alif has insulted me ;

7. *Tha-ra e zarúri kághadh baragh-í bí, bángahá rosh-ásán-a phesha sarhaddí sháhib-ára deagh-í bí.*

8. *Mehrwáni khan andara be-yá galo-a jan.*

9. *Ma-na tha-ra yak poshídá-e paighám khanaqh-í asten. (5)*

10. *Haw-e wakht-a sardár-á do hazára molid bhá giptagh-ant, yak yak sadh rupíya. (6)*

11. *Shwá-r azh má denv-a ravagh-í bí, otak sánga hand pasand khan-eth, kull thoshagh taiyar khan-eth.*

12. *Ma-na phen-dár thau khai en ?*

13. *Ma-na gir man-ágh-e jáhe na jáhe má tha-ra dítha.*

14. *Thau jásus en ? (7)*

15. *Yak sáth ákhta án-hí gura sadh lerav-áni bár pind-e astán dah khar gandím bár astán. (8)*

16. *E sál-a báz sárth sabab-a bádám, anár, anjír hechí paida na bítha. (9)*

17. *Azh derí-a begahá rawán bíthagh-án, dag má gár khutha.*

18. *Thau ma-na jenerl sháhib otak dag phen-dáshta khan-en ?*

19. *Zál-a án-hídra zaqhám dátha ki 'alif-á ma-na zá dátha,*

you are no man if you don't kill him in twenty-four hours".

20. The people are happy because no manoeuvres are being held.

21. They are selling their bhoosa, which is full of dust, at high rates.

22. Water is obtainable from wells and fuel from the jungle, but no other supplies are procurable.

23. I have had a quarrel with my maternal uncle over a piece of land.

24. Can you help me to settle the matter?

25. People are curious as to why government take a census.

26. My friend, I have told you I will never enlist in the army.

27. I have never been beyond Sibí.

28. Do you expect me to go to China or Africa?

29. The basis of assessment of land tax is one-sixth of the gross produce.

30. Most of the land-holders cultivate their lands themselves, but some employ tenants.

31. The Marrís divide their culturable land every ten

ar ki thau gíst o chíár ghanta níánwán 'alif na khush-en guda mard n-en. (10)

20. *Jangí jalsa na bí, e sánga 'álam vash án. (11)*

21. *Án-hán wath-í bho maz-en bhá shwashkagh-ant; bho níánwán báz danz en.*

22. *Áf azh khuh-án míletha bí, dár azh ladh-a, esh-ía siwá thí thoshagh míletha na bí-ant. (12)*

23. *Ma-í máma galgal bítha, dighár yak gaphal sánga. (13)*

24. *Shar' khanagh-a thau ma-na sren-bandi dátha khan-en?*

25. *'Álam hairán astán ki sarkár pha chí mardum-shumári khanagh-e. (14)*

26. *Dost, má tha-ra arula gwashta ki ma lashkar níánwán ambrái na khanagh-án.*

27. *Ma sibi-a án phalawa kadahá na shuthagh-án.*

28. *Tha-ra ummed en ki ma chin afrika deh-a rav-án?*

29. *Sarkári tirní kull paidawári shash-mí bahar chakha en. (15)*

30. *Geshtar zamíndár wath-í dighár wath khishagh-án kharde kharde ráhak er-khanagh-ant.*

31. *Dah dah sál phadha marri 'álam wath-í vasm-e*

years, every male receiving an equal share.

32. I have to build an embankment in the bed of the hill torrent and require fifty pairs of plough oxen.

33. The sappers and miners are building an iron bridge over the Bejí river.

34. A flood came down the Zhob river, damaged all *karezas* and carried off a family of Chilzaís.

35. Small-pox has broken out in epidemic form in Kachhí; there have been several deaths, especially among children.

36. The doctor was of opinion that the cause of death was rupture of the spleen.

37. I hear there are several blind, deaf mutes and lepers in this village.

38. In winter people suffer from pneumonia, whooping cough and rheumatism.

39. My nephew fell from his horse and has broken his collar-bone and dislocated his ankle.

dighár bahar khanagh-ant, har mardum - ánra barábarígha kahwán milagh-e.

32. *Ma-na khaur láf-a yak band jorenagh-í asten, ma-na phanjáh jora khaiqhar pakár en.*

33. *Bejí daryá chakha safr mina ásin puhál jorenagh-e.*

34. *Zhob daryá níúnwán ubhár ákhta, kull karez bhorenta, ghilzaí-ání yak kahol loretho burtha-í.*

35. *Kachhí-a máta kichah garm bítha, kharde 'álam murtho shuthagh-ant, geshtar-a chukh-chorí.*

36. *Dáktar sáhib chana nephas phrushagh miragh sabab bítha. (16)*

37. *Gushante ki e halk-a khas-e chamm-khor, khas-e gosh-a khar, khas-e dafa gung, khas-e korhí astant.*

38. *Chilav - a 'álam - ánra phiparí, kartítí, gwáth-dor kh-á-y-ant.*

39. *Ma-í nákhokakht azh nariyán - a er - khapta án - hí khofagh had phrushta, án-hí phádh-much ukhurta. (17)*

Obs. 1. *Phehagh*, to enter forcibly; *chulumb*, an ear-ring worn in the upper part of the ear; *durr*, six small ear-rings worn in each ear; *wála*, an ear-ring worn in the lower part of the ear; *karrí bonda*, ear-rings worn in the lobe of the ear.

Obs. 2. *Rand-ân* should be repeated after *guda* ; there is a danger of ambiguity otherwise.

Obs. 3. Note the verbal construction for suicide ; *khushto phiraintha*, having killed, cast away.

Obs. 4. *Buragh-ân*, they cut. Or we may use the contingent future *burant*, they are in the habit of cutting off, etc.

Obs. 5. Read : I have to make a secret message to you.

Obs. 6. Note that *sadh* is not repeated.

Obs. 7. Or, *chári*, a spy ; *chárugh*, *chártha*, to spy.

Obs. 8. *Sáth*, a caravan ; *sath*, a deputation come to ask pardon. *Mach*, the date-tree ; *bar*, green dates ; *sor*, *kahut*, dates that have just begun to ripen ; *pogaz*, half-ripe dates ; *ná*, ripe dates.

Obs. 9. The singular is in accordance with idiom.

Obs. 10. From *ar ki* onwards we are given the exact words in which she addressed her husband.

Obs. 11. *Án*, are, for the more generally heard *ant*.

Obs. 12. Note the construction *míletha bí*, will be procurable, can be got ; *ladh*, a jungle ; *lath*, an embankment ; *lath*, a stick ; *ladhagh*, a kick.

Obs. 13. *Mámá* is in the genitive.

Obs. 14. *Sarkár pha chi*, etc., represents what the people were saying in their astonishment.

Obs. 15. *Bahar*, a share, is often pronounced *bahár*.

Obs. 16. Read : In the opinion of the doctor the cause of death was (became) rupture of the spleen.

Obs. 17. *Ukhurta*, dislocated, from the Hindí *ukharná*, to be dislocated.

UNSEEN PASSAGES.

The following "unseens" have been set at various examinations held at Quetta and Dera Ghází Khan: the dates are given where known. No changes have been made in them, grammatical or otherwise. As tests in a European language they are of little real value; as tests of one's knowledge of Balochí they can hardly be improved. The Baloch is a very plain, human person, whose ideas are simple in the extreme, and wants few. From early boyhood to late old age his conceits are of hunting, fighting, thieving, and of the inevitable *zál*. The worries of the outside world trouble him not at all. Lucky Baloch! *O beata solitudo! O sola beatitudo!*

(1)

We were all very tired when we reached the place where we were to make our camp for the night: the march had been long and tiring. The hill road was so steep and stony that the camels found great difficulty in getting along. In fact, two out of the eight lay down by the side of the road and refused to move another step. There was no help for it but to leave them in charge of one of the camel drivers with orders to let them rest, and then to follow us in two or three hours. This was about 2.30 in the afternoon, so we calculated that they ought to reach camp before

Wakht-a ún hand-a rasi agh |-ún ki shaf-a otak khanagh-a saláh ath má thewagh-án báz máni agh |-ún; mizil ki asta báz drázh dukhí-khanokh asta. Khoh chakha dag ikhtar burz-agh khalghar ath ki lerav-án mir-ána (1) mir-ána dar-khaptagh-ant. Hakíkata azh hasht-án do dag kharagh-a jukithagh-ant (2) deiv-a yak gám dí juzagh-a ná khutha. (3) Bewas bítho má ún-hánra ham-odha ishto dáthagh-ant yak jat gura, hukm dátha jhat-e-a b-il-de ki árám khant (4) do sai ghari-án phadha be-y-ár-ish. E hálwar bítha burz pheshín-a; má gantri khutha ún-hán nem-shaf-a phesha otak-a kh-á-y-ant.

midnight. We then pushed on with the remainder of the camels and mules, and arrived at our halting place just before six o'clock. The rain had now ceased, but there was a heavy mist over the camping ground. We found to our dismay that the only water anywhere near was so salt that we could not water the baggage animals. Fortunately we had a small supply of fresh water left, with which we made tea, and after supper we turned in to sleep.

Guda bákí lerav-án hastal-án hakal-ána hakal-ána otak hand-a dighár wakht-a kham-e phesha rasithagh-ún (5). *E wakht-a haur oshtátha, mashe derav-a chíar-e chund-a chakha báz-e díthlo er-khapta* (6). *Azh phurs-phol khanagh-a* (7) *má zántha ángurí áf ki derav-a nazikh ath ikhtar* (8) *sor en ki má olák-ánra waraintha na khan-ún. E ashkhutho má hairán pareshán bíthagh-ún. Hudhá-í amur ma-í gura kham-e nokh-e* (9) *áf bákí asta, azh ch-esh-ía chá grasto shám wártho thuhí-ání andara shutho akistagh-ún.*

Obs. 1. Dying and dying out came, just escaped dying, nearly died. The idiom is one worth remembering. (Cf. Urdú, Hindí.)

Obs. 2. *Jukagh, juktha*, to rest, to lie down, has reference to animals only.

Obs. 3. Read: Made "no" to going one more step, or, as we say, refused to budge another step: a useful idiom.

Obs. 4. The exact wording of the order has to be translated.

Obs. 5. *Dighár wakht-a kham-e phesha*, a little before six o'clock in the evening. The Baloch division of time is a small study in itself.

Obs. 6. *Derav-a chíar-e chund-a chakha er-khapta*, had settled down all round and above the camp.

Obs. 7. Or, *azh phol-phurs khanagh-a*.

Obs. 8. Thus *ikhtar* comes to refer to (a) number, (b) quantity, (c) degree.

Obs. 9. Note the distinction: *Nokh-e áf*, fresh water, but *zaghar-e shír*, fresh milk.

1-4-1906.

(2)

Yesterday I went up that big hill; the path was very bad and my sandals were torn. I was walking, as my mare had died fifteen days before. The

Zi ma án maz-e-ñ khoh chakha shuthagh-án; rung-ráh báz gandagh bítha; ma-í chabbav dí dirthagh-án (1). *Ma píyádhaghígha ravagh-ethán, e sánga ki phánzdah rosh phesha*

wind was cold, so I sat down under a big rock, got some wood from a tree near by, and made a fire. Two men came along with forty goats, and told me that they had started from Khar the night before and were going on to Dera Ghází Khan to sell the animals. There was a pool of water below, where they drank. All the wheat has been reaped and jawar will be sown. Grass was very plentiful: the animals will be fat. There is now no fear of thieves, and we are well and content. Now I will go back to my village, as my wife is ill.

ma-i mádhin murthagh-etha. Sárth gwáth khashagh-etha, e sabab yak maz-e-ñ khoh guritáf phalawa (2) nishtagh-án (3). Yak drashk nazíkh ath; azh án-hía chí-e dár chitho ás ro-khutha (4). Do banda (5) go chhil buz-án phajia ákhtagh-án. An-hán ma-na gwashta ki zí begahá azh khar-a rawán bíthagh-ún, e mál shwashkagh-a sánga: derav-a ravagh-ún. Jahl-a yak dor asta, azh ch-án-hía áf wártha. Thewagh-e gandim runijithiya (6) ní zurth khishij-i (7). Reñv báz astán (8), mál maweshí lándav b-án. Ní duz-ání thurs hechí n-eñ, má thewagh-án duráh vash astún. Ní thar-án wath-i halk-a rav-án e sánga ki ma-i zál ná-duráh eñ.

Obs. 1. There are two verbs very much alike: *dinagh*, *dirtha*, to tear, and *diragh*, *dirtha*, to be torn. It is the intransitive verb that is used here.

Obs. 2. Or *khoh er-gwáth*, on the lee side of the rock.

Obs. 3. Remember that *ninlagh* has two distinct meanings: (1) to sit; (2) to dwell.

Obs. 4. Got some wood from a tree near by and made a fire, is equal to, there was a tree near by; from it having gathered some wood, I lit a fire.

Obs. 5. *Banda* or *bandagh* is a good substitute for *mar*, *mard*, *mardum*.

Obs. 6. *Runijithiya*, has been reaped, the passive voice, from *runagh*, *runitha*.

Obs. 7. *Khishiji*, will be sown, the passive voice, from *khishagh*, *khishta*, to cultivate.

Obs. 8. *Astán*, were, because *reñv*, grass, has been considered a plural noun.

No date.

(3)

A caravan on its way to Khurasán was once attacked and captured by a party of Baloches. While the robbers were dividing their spoil they were assailed by a troop of Mughal horsemen that had gone out to escort the caravan. Fortune at once deserted the robbers. They were overpowered, many were killed, and the remainder became prisoners. Among the wounded Baloches was a man named Hasan who had a very fine mare which also fell into the hands of the Mughals. As Hasan lay at night by the side of the tents, his feet bound together by a leathern thong, he heard the neighing of his mare, whose legs also were fastened together. Hasan knew the voice, and wishing to see her, crawled along on his hands and knees till he reached the spot where she was fastened.

Said Hasan: "What will become of you? They will shut you up in the close and unwholesome stable of the Hákim. Go back to the tent of your master and tell my wife that she will never see her husband again."

Rosh-e-a sáth hurasán-a ravagh-etha ki baloch-áni ghal-á
 (1) *dar khapto mán-rikhto go zor-a gipta-í. Wu pha wath-án ráh-zan-án phulithagh-e* (2) *mál bahar khanagh-ethant ki muqhal-áni yak ghorav dar-khapta mán-rikhta-ish. E ghorav sáth badraka sánga* (3) *rawán bíthagh-etha. Yá bar-a ráh-zan-áni bakht gandagh bítha. Avzár-áni dast-a mán-ákhtagh-án, báz khushíjithiy-ant* (4), *bákí kaiz bíthagh-án. Zadhaqhal-áni* (5) *niánwán yak hasan nám-a baloch asta, án-hí gura yak jawá-e-ñ mádhin asta, án dí muqhal-án gipta. Hasan phádh-án dí azh tázhánagh-a* (6) *bastha-ish. Shafa yak thulú gura khapta, mádhin hinkagh ashkhutha-í. Hasan sahí bítha ki e ma-í mádhin aste, ma-na án gindagh-í bí. Guda dulo bítho go dast-án go khond-án gokhoí* (7) *bí-ána án hand-a rasitha-í ki mádhin basthiyeth* (8).

Guda hasan-a gwashta madhin-ára ní tha-í chi hál bí? Esh-án tha-ra hákim thak-e gandagh-e khur niánwán band-án. Thau wath-í wázhá thulú thar ba-rau, ma-í zál-ára gwash ki thau thí bar-e wath-í mard (9) *na gind-eñ.*

Thus speaking, Hasan gnawed away the thong tied round his mare's feet and freed her. When the mare saw her wounded master at her feet, she bent her head and, grasping with her teeth the leathern girdle round his waist, went off with him at full gallop. She thus bore him over many a mountain and plain until Hasan's home was reached, when she fell down dead from exhaustion.

E rang-a gush-ána rapta hasan-á go wath-í dathán-án tázánagh buritho mádhin chura khutha (10). *Guda wath-í zadhagh-e wázhá dighár-a phádh-ání gura* (11) *dítho mádhin-á saghar jhunga khutho go wath-í daf-a án-hía azh srenband-a* (12) *gipto zurtha, go zor-a thakhta. E rang-a zír-ána zír-ána azh báz khoh thal bítho hasan loqh-a rasitha: be-sekhí sabab-a hand-a murtho khapta.*

Obs. 1. *Dung*, a party of four or five men; *ghal*, a party of from ten to twenty men; *ghorav*, a troop, a mounted party, a party of horsemen.

Obs. 2. *Phulithagh-e mál*, stolen property; *jathagh-e mál*, cattle taken in a raid, etc., etc. This is a very common use of the past participle.

Obs. 3. *Sáth badraka sánqa*, as escort to the convoy.

Obs. 4. *Khushijithiy-ant*, were killed; other forms are *khushíya shuthagh-ant*, and *khushiyeth-ant*.

Obs. 5. *Zadhagh-ání niánwán*, among the wounded; the genitive plural of the adjective used substantively.

Obs. 6. *Tázánagh* or *tázánagh*, a leather thong, a whip.

Obs. 7. Read: Stooping down, on hands and knees, becoming a quadruped. *Gokhoi*, a quadruped, from *gokh*, a cow.

Obs. 8. For *basthiya-ath*, was fastened.

Obs. 9. The Baloch housewife speaks of her husband as *mard*, man: *e ma-i mard asten*, this is my husband.

Obs. 10. *Churá khutha*, set free: *churá khanagh*, to open, to undo. It nearly always refers to the undoing of a knot.

Obs. 11. *Dighár-a phádh-ání gura*, on the ground at her feet.

Obs. 12. *Sren-band*, waist-binder. In the case of the Baloch this is very often a twist of greasy leather. *Sren*, the loins; *sren-bandagh*, to gird up the loins; *sren-bandí*, help; *sren-bandí khanagh*, to help.

23-10-1906.

(4)

Last year some Sherani Patháns came into our Kaisarání country. It was

Phadhí sál-a chí-e sherání pathán ma-i kaisarání deh-a ákhtagh-ant. E poh bíthagh-án

supposed that they intended to loot the Hindoos of Veho. First of all, three men disguised in the uniform of the Zhob levies robbed a Hindoo munshi who was travelling to Zhob. They had hardly finished robbing him when a *sawár* of the border police came along. As the men were then doing nothing the *sawár* supposed they were on leave, coming down from the Pathán country. He accordingly rode up to them unsuspectingly and exchanged greetings. They at once pulled him off his horse, robbed him of his carbine, and threatened to shoot him if he resisted. He was overmatched, and could do nothing at the time, but as soon as the Patháns left him he went and told Yusuf Khan, a Kaisarání headman, who at once organized a pursuit party. These Kaisaránis, about sixty in number, followed up the tracks of the marauders with lights at night, and next morning found a party of five men resting

(1) *ki vehoa shahr bakál-ání phullagh-a ákhtagh-án. Har khas-a phesha sai mard-án zhob leví ves ávur-khutha yak bakál munshí thewaghe maddí bunagh phullitha. E bakál zhob phalawa ravagh-etha* (2). *Dánikhara án-hán duzí phílav na khutha dánko bádar polís yak avzár ham-odha ákhto dar-khapta* (3). *Án wakht-a duzgal be-sanaitia nishtiya-thán* (4), *e sánga-a avzár poh bítha esh-án mokal gipto azh pathán deh-a ákhtagh-ant* (5). *E sánga be-shakk bítho án-hání gura shutha* (6), *wa pha wath-án salám dáthash. Yá bar-a án-hán azh mádhin-a er-khutha-í, án-hí túfak zítho dharko dátho ar ki thau deñv o deñv b-en ma tha-ra go thír-a jan-ún* (7). *Wakht-a án avzár hewak-a* (8) *ath, duzgal báz asthant* (9), *e sabab-a bewas bítha; murri án wakht-a ki pathán-án ishto dátha-í, yá bar-a shutho yusuf khán kaisarání mukaddim-ára hál dátha-í. Mukaddim-á yá bar-a ghal taiyár khutha án-hání phadh khanagh sánga. Ghal níánwán sai gíst mardum athant. Shafoi-shaf* (10) *diwo zurtho pásván-ání rand-án gind-ána gind-ána shuthagh-ant, dohmí bángahina zila sím-a án bar-a* (11) *yak goristán gura*

at a graveyard on the other side of the district border. They opened fire, but their native guns were outranged by the rifles of the Patháns, who fled and were reinforced by other men who appeared on the hills.

phanch mardum-án árám khan-ána díthagh-ant, mashe án-hání dehí túfak-ání thír-án ikhtar dír na ravagh-án ki pathán-ání kaldár-e túfak-ání thír-án ravagh-án (12). *Guda pathán-án phadátho shuthagh-ant; án-hání srenbandí sánga thí mardum-án khoh-ání chakha phedh-ákhtagh-ant.*

Obs. 1. A plural noun, such as *hál*, news, information, may be understood.

Obs. 2. *E bakál zhob phalawa ravagh-etha*, this Hindoo was making towards the Zhob. This construction disposes of any need of the relative.

Obs. 3. *Ákhto dar-khapta* betokens something sudden and unexpected.

Obs. 4. *Be-sanaiti-a nishti-yi-thán*, they were sitting doing nothing: note the form of the verb.

Obs. 5. He thinks to himself: These men are on leave from Pathánland. Always adopt the direct form when possible.

Obs. 6. As the man was already mounted, *shutha*, went, is sufficient: *arzar bítho ham-odha shutha*, he rode there.

Obs. 7. This is what they say to him: "If you stand up to us we will shoot you."

Obs. 8. *Hewaka, evakh, ewakh, heko, hekwa, hekame*, alone.

Obs. 9. He was overmatched, is the same as to say, he was one mounted man, the thieves were many.

Obs. 10. *Shafoi-shaf*, at night, during the night; while the world slept.

Obs. 11. *Sim-a án bar-a*, on the far side of the frontier.

Obs. 12. But the bullets of their country-made guns do not go as far as the bullets of the machine-made guns of the Patháns. The verb is that called the historical present imperfect.

THE BALOCHI LANGUAGE

A GRAMMAR AND MANUAL.

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