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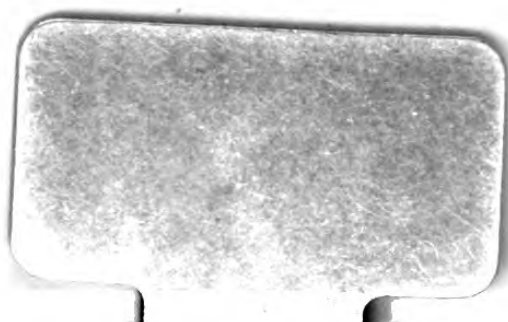


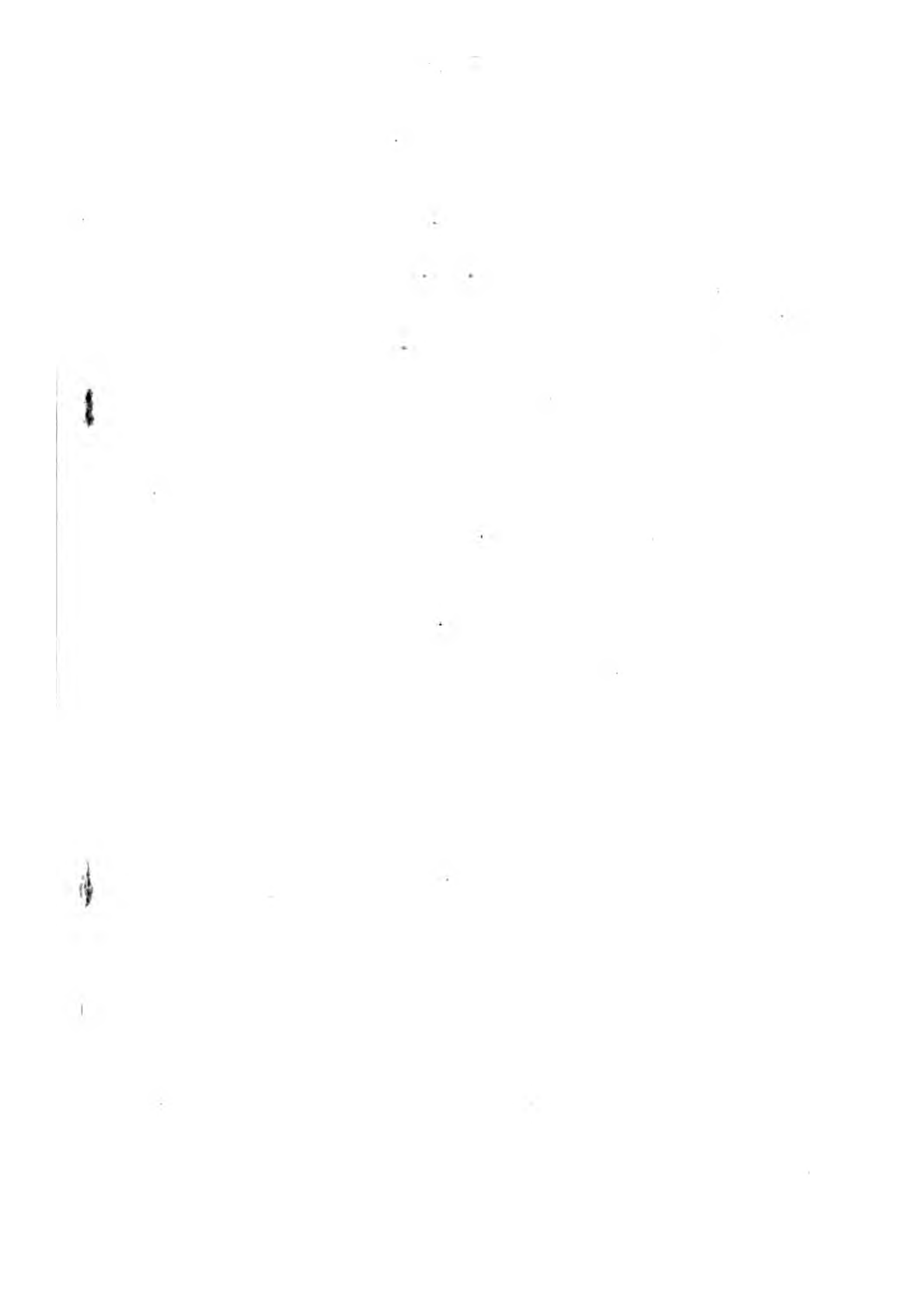
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*A GRAMMAR
OF THE
BALOOCHEE LANGUAGE*

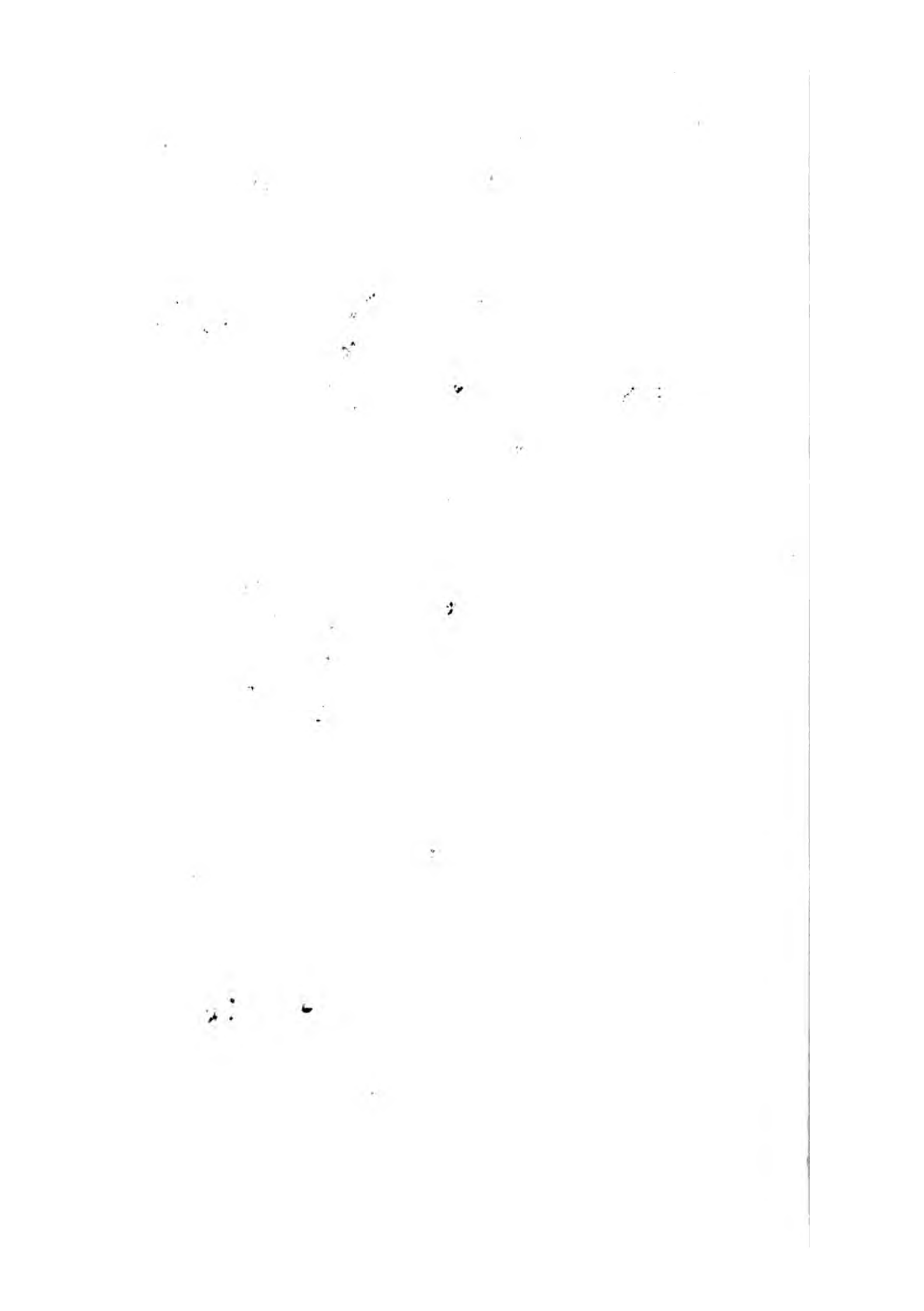
MAJOR E. MOCKLER

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BALOOCHEE GRAMMAR.



A
GRAMMAR

OF THE

BALOOCHEE LANGUAGE

AS IT IS SPOKEN IN MAKRĀN (ANCIENT
GEDROSIA), IN THE PERSI-ARABIC
AND ROMAN CHARACTERS.

BY

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1877.



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TO
COLONEL SIR W. L. MEREWETHER, K.C.S.I. & C.B.,
COMMISSIONER IN SIND,
THE FOLLOWING WORK IS RESPECTFULLY
DEDICATED.

INTRODUCTION.

BALOOCHEE is the name which has been given to the language spoken by all the peoples (with the exception of the Brāhōees, who have a language of their own, called Kurdee or Kurdgālee, which probably belongs to the Scythian group of languages) now inhabiting the tract of country marked Baloochistān in our maps—a tract, it will be perceived, having a length of some 700 miles from East to West, and a breadth in parts of some 300 miles from North to South. The term Baloochee is also applied, and possibly with strict correctness, to the dialects spoken by the tribes inhabiting the Suleimān range of mountains on the Western frontier of British India.

It will hardly appear impertinent if we now

ask whether, the language being the same throughout, any marked peculiarities, in pronunciation, idiom, or in the use of particular words, are met with in different parts of the country? To what group, family or subdivision of languages does this one belong? and is it the original language of the country? also, in what parts is it most purely spoken at the present time? To what race or races do the people who now speak it belong? from whence did those of foreign extraction (if any) come? and when?

To these questions we may answer, that the pronunciation varies slightly in the different districts of Makrān (the Southern and Western portion of Baloochistān), and certain words, or different forms of the same words, are found more or less restricted to certain portions of the country, which peculiarities, together with Syntactical or Idiomatic differences (if the handbooks which have appeared on the subject can be trusted), are so marked in the dialects of the tribes inhabiting the Suleimān

range, as to render them little better than a patois of Baloochee.

As regards the so-called Baloochee language itself, we may say that it is an Aryan tongue of the Iranian group, and appears to be a sister-language to the Pehlavee, one which at any rate branched off from the Old Persian about the same time as the Pehlavee did,¹ and may, I think, be fairly considered an offshoot from the Old Persian, developed in Makrān, and to this extent an original language. How far it has been influenced in its infancy, or later, by the presence or influx into the country of people speaking other tongues, is a question it is unnecessary to discuss here, as it in no way affects the question of its Iranian origin.

As regards the people who now speak it, little is at present known, we do not even know the origin of the name Balooch, its meaning, when it

¹ I am indebted to Dr. Andreas, Professor of Philology in the University of Kiel, a Pehlavee scholar, and an authority on this group of languages especially, for kindly pointing out this relationship between the Baloochee and the Pehlavee.

was first used, or to whom it can with strictness be applied. In the country there are tribes and families (not counting the Brāhōees) of Indian, Persian, Arabian, and Syrian extraction, besides others whose origin is not known; all of them now call themselves Balooch and speak Baloochee. The Syrians say that they were forced to emigrate from the neighbourhood of Aleppo, by the tyranny of the Khālif Yezeed I., about the end of the seventh century A.D., in consequence of their having rendered assistance to Hussein, the grandson of Mahomed; and that, having travelled eastwards through Persia, they eventually passed through Makrān into Sind and India, when they were forced, the greater part of them, to take up their abode in the Suleimān range, which they have since inhabited, and the remainder returned at different times to Makrān. The advent of these Syrians into Makrān appears to have taken place about the latter end of the sixteenth or beginning of the seventeenth century, and they are considered, I believe, by some as the

only true Balooch. I do not think so, but shall not dispute the point, being still ignorant of the meaning and derivation of the term Balooch. But this I maintain, that, if the name was their peculiar designation originally, and one unknown in Makrān before their coming—the term Baloochee is a misnomer as applied to the language of Makrān (which should be called Makrānee), and only applicable to the patois of Makrānee spoken by the Rinds, Marees, etc., of the Suleimān range. For the language of Makrān is both in pronunciation, grammatical construction and idiom, an unmistakable Iranian tongue, and philologically homogeneous in its parts; while that spoken by the tribes of the Suleimān range is as unmistakably the same language, but imperfectly acquired by them, during their passage through Makrān (they were between twelve and fifteen years in the country), and pronounced by them as Arabs or Syrians might be expected to pronounce it, with the introduction of Semitic gutturals and other sounds foreign to an Iranian

tongue. We find also in the latter dialect, as might be expected, the addition of many Hindostanee words not used in Makrān, and a Syntax or Grammatical construction (or the want of one) somewhat startling at times.¹

As regards the precise locality in which the language is now most purely spoken, I cannot venture to speak positively; but the maximum of purity would naturally be looked for in a somewhat central position in the country, and one which has not been much subjected to foreign influences, and is, I think, so found in the speech of the more primitive inhabitants of the mountainous tracts both North and South of the Kej district.

In the following work I have generally adhered to that dialect which appears to me to best show the structure of the language. I have noted

¹ All my remarks on the dialects of the Hill-tribes of the Western Frontier are based on what I gather from the contents of the Baloochee Manuals of Messrs. C. E. Gladstone, Bengal Civil Service, and R. I. Bruce, Assistant Commissioner of Rajanpur. I have no personal acquaintance with these dialects.

and drawn attention to local differences of speech likely to be met with, where such have occurred to me, and trust that little necessary to the acquisition of a fair knowledge of the language, as it is spoken in Makrān at any rate, has been omitted.

E. M.

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BALOOCHEE GRAMMAR.

CHAPTER I.

OF THE ALPHABET.

(1). The Baloochee language can hardly be called a written one, since all the epistolary correspondence of the people is carried on in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe. And this notwithstanding the fact that many of the Balooch poets and others keep books in which they write (always in the Persi-Arabic character) the poems they compose or hear. For each one spells after a fashion of his own. Some introduce letters peculiar to the Arabic and Modern Persian, especially in, but by no means restricted to, words derived from the Arabic, thus producing combinations which, if really pronounced according to the powers of the letters employed, they themselves would hardly recognise as Baloochee words: thus, شاعر *shā'ir* 'a poet,' لعب *la'b* 'play,' تصقير

(for تقصير) *taṣṣeer* 'a fault,' تعي *ta'ee* 'thy.' Others simply write the words as they are pronounced in Baloochee: as, شائر *shā,ir* 'a poet,' لعب *lēb* 'play,' تسكير *taskeer* 'a fault,' تي *teii* 'thy;' and this latter system is the one I shall adopt in the following pages. And as in Makrān Baloochee, at any rate, there are no sounds which resemble the proper Arabic sounds of the letters ط, ض, ص, ذ, ح, ظ, ع, غ, ق, I shall not employ them. (Whether it would not be better to do so in some cases, where the derivation or adoption of a word from the Arabic or Modern Persian is quite clear, and on the understanding that such letters are only tentative of the derivation of a word, and not of its pronunciation, is a point which will admit of argument.)

(2). There are three consonantal sounds which will be represented by the letters ت *t*, د *d*, ر *r*. They are very nearly the same as those borne by the same letters in Hindostānee.

Note.—These three letters would at first sight appear to be of Indian origin, or still more likely got from the Brâhœ, which language I believe possesses three exactly similar sounds; yet curiously enough they occur in the names of persons who are spoken of in tradition as not having yet entered Makrān at the time referred

to. Perhaps these sounds may be found in some of the dialects of Syria or Kurdistan.

(3). The vowels of the Persian language are hardly, or but very imperfectly, represented in the Semitic character in which it is now written; and in the employment of the Persi-Arabic character for Baloochee, the want of a more extended system of orthographical signs for the different vowel sounds of that language makes itself felt at times. In Baloochee we have of course the three short vowels *a*, *i*, *u*, represented by ـ (Fatha), ـَ (Kasra), ـُ (Damma) in the Persi-Arabic alphabet, and the long vowels $\bar{a}$, $\bar{i}$, $\bar{u}$, with the Persian additions و *oo* and ـِ (called 'Majhool'). Besides these, there are more or less shut sounds of *a*, *e*, *o*, and I think nasal vowels also (as in French). In transliteration I shall not, however, in the present work, attempt to give the exact vowels of the Baloochee, but content myself with *a*, *i*, *u*, as the sole representatives of Fatha, Kasra, and Damma. Occasionally, however, و *oo* and ـِ (Majhool) will be used for what are perhaps rather shorter vowels, but only where it is absolutely essential to the sense that the distinction between these vowels and *u* and *i* should be marked.

(4). What are called the Ma'roof and Majhool

sounds of the long vowels و and ی will be distinguished, as shown in the Table.

(5). In the following Table the system of transliteration which will be used in this work is shown.

ALPHABETICAL TABLE.

LETTERS.	POWER.	SOUND.
ا	<i>a, i, u</i>	depends for its sound on the accompanying vowel.
ب	<i>b</i>	as in English.
پ	<i>p</i>	ditto.
ت	<i>t</i>	as in Persian (tongue between the teeth).
ث	<i>t̤</i>	much as in Hindostānee, but tongue more forward on palate.
ث	<i>th and s</i>	generally changed to س; is sometimes pronounced as in Persian, and sometimes as in Arabic.
ج	<i>j</i>	as in English.
چ	<i>ch</i>	ditto.
خ	<i>kh</i>	is used, I believe, in some dialects.
د	<i>d</i>	as in English.
ذ	<i>ḏ</i>	much as in Hindostānee.
ر	<i>r</i>	as in French (with a roll).
ز	<i>ṛ</i>	much as in Hindostānee.

LETTERS.	POWER.	SOUND.
ز	<i>z</i>	as in English.
ژ	<i>zh</i>	ditto, or like 'z' in 'azure.'
س	<i>s</i>	ditto.
ش	<i>sh</i>	ditto.
ف	<i>f</i>	ditto, is generally changed to پ.
ک	<i>k</i>	ditto.
گ	<i>g</i>	the sound of this letter is sometimes peculiar. When final, it is something between 'g' and 'h': not a guttural like the Arabic غ; it is the Old Persian 'gh.' When initial, it is pronounced as hard 'g.'
ل	<i>l</i>	as in English.
م	<i>m</i>	ditto.
ن	<i>n</i>	generally nasal, except before long vowel.
*و	<i>w</i>	as in English.
ه	<i>h</i>	ditto.
*ی	<i>y</i>	ditto.

(6). *و and ی movable by a short vowel are the consonants represented in the preceding Table. When preceded by a short vowel, they become component parts of a long vowel or diphthong.

(7). ه (*h*) preceded by َ (*a*) Fatha at the end of a word is (with a few exceptions) either not sounded (as in Persian) or is changed to گ (*g*): as, دیت *deeta* or دیتگ *deetag* 'seen,' شت *shuta* or شتگ *shutag* 'gone.' In the former case it will not be shown in transliterating.

(8). SHORT VOWELS.

ـَ	<i>a</i>	as in 'America,' or like 'o' in 'ton.'
ـِ	<i>i</i>	„ 'finish,' 'tin.'
ـُ	<i>u</i>	„ 'bull,' 'pull,' never like 'u' in 'but.'

(9). ء Hamza will be represented by a comma.

(10). LONG VOWELS.

آ or اَ	<i>ā</i>	as in 'father,' 'master.'
وُ	<i>oo</i>	„ 'fool,' 'tool.'
و	<i>ô</i>	„ 'hole,' 'roll.'
ی	<i>ee</i>	„ 'thee,' 'feel.'
ے	<i>é</i>	„ 'fête,' 'bonté.'

(11). DIPHTHONGS.

وِ	<i>ow</i>	as in 'howl,' 'cow.'
یِ	<i>ei</i>	„ 'height,' 'sleight.'

(12). The Long Vowels and Diphthongs often permutate, آ *ā* being changed to وُ *oo*, وُ *oo* to ی *ee*, و *ô* to ے *é*, و *om* to ی *ei*, and vice versâ.

(13). Among the consonants the following are sometimes found interchanged : پ *p*, ب *b*, ف *f* and و *w*; ت *t*, ث *ṡ*, س *s* and د *d*; چ *ch*, ش *sh* and ژ *zh*; ن *n* and ر *r*; ه *h* and گ *g*.

(14). These mutations constitute dialectic peculiarities, and may not be used at pleasure: thus we find بیت *beeta*, بُوت *boota*, بیث *beesa* and بیسه *beesa* 'become,' and in all the final ه *h* may be changed to گ *g*.

(15). ت *t* final, at the end of Verbs especially, is very commonly dropped. By some persons this clipping of words is much more affected than by others: as,

That man's head is big. { *ā marda sar mazanin* } آمرَد سر مزَنینت
(for *mazanint*)

This is mine. { *ē maneegin* (for *ma-*
neegint) } اے مَنِیگِنَت

If it may be. { *agar bibee* (for *bibeet*) } اگر ببیت

I could not lift it. { *man chis ku naku* (for
chist kut nakut) } مَن چِسْت گُت
نُگُت

They have gone. { *ā shutagan* (for *shu-*
tagant) } آ شَتگَنَت

He will give you.	{ <i>ā tarā dā</i> (for <i>dāt</i>) }	آ ترادات
By him 40 men were killed.	{ <i>āyā chil mardum</i> <i>kushtagan</i> (for <i>kushtagant</i>) }	آیا چل مردم گشتگنت
Perhaps he will go.	{ <i>balki ā row</i> (for <i>rowt</i>) }	بلکه آ روت
It will by no means be.	{ <i>bun nabee</i> (for <i>na- beet</i>) }	بُن نَبِیت
He goes about on all fours.	{ <i>ā gókó, a kan gardee</i> (for <i>kant gardeet</i>) }	آ گوکوؤ کنت گردیت
When the king died.	{ <i>bādshāh ki mur</i> (for <i>murt</i>) }	بادشاه ک مَرت
Have you not seen my camel? (<i>lit.</i> has my camel not been seen by you?)	{ <i>tow mani ushtir</i> <i>nadee</i> (for <i>na- deet</i>) }	تو من اُشْتِیر نَدِیت

The final ت *t* of the 3rd person singular Aorist termination (*v.* Para. 79) is rarely pronounced, *in* for *int* is almost universal; but I am of opinion that in writing the ت *t* should never be omitted, but be left for the reader to pronounce or clip as his taste or other considerations may advise him. *d*, *s*, *š*, *g*, *k* final, are also letters we may expect to find clipped in some dialects.

(16). Words ending in *s h* preceded by a short vowel may be generally pronounced as if they ended in $\bar{a}$ or *ow*, and in the case of nouns may be declined as if they really so ended: as,

Saltpetre.	{ <i>shôra</i> or <i>shôrā</i> or <i>shôrow</i> }	or شورا or شورۃ شورو
Profit.	{ <i>pā,ida</i> or <i>pā,idā</i> or <i>pā,idow</i> }	or پائدا or پائده پائدو
Was or became.	{ <i>beeta</i> or <i>beetā</i> or <i>beetow</i> }	بيتہ

Note.—In writing, the strict form of the Past Participle ending in *s h* or گ *g* should never, I think, be departed from, to do so would lead to needless difficulty and confusion; but nouns ending in *s h* might perhaps, if so desired, be written as if they ended in $\bar{a}$ or *ow* without inconvenience.

(17). گ *g* or ک *k* may, I believe, be affixed to all nouns (not being foreign words, or of recent adoption) ending in a long vowel: as,

(A) fish.	{ <i>māhee</i> or <i>māheeg</i> }	ماہی or ماہیگ
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CHAPTER II.

OF THE ARTICLE.

(18). In Baloochee there is no Definite Article corresponding to our 'the,' but when the sense requires it, the simple form of the Noun is considered definite of itself.

(19). The Demonstrative Pronouns $\bar{a}$ (or هما *hamā*) 'that,' and $\bar{e}$ (or همہ *hamê*) 'this,' when used before nouns, may often be translated 'the': as,

The man who was seen $\left\{ \begin{array}{l} \bar{a} \text{ mard ki man} \\ \text{deeta} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{آ مرد ک من} \\ \text{دیتہ} \end{array} \right\}$
by me.

(20). The Indefinite Article is expressed by adding $\bar{e}$ (Majhool) to the Noun. When the Noun is inflected, the case terminations are affixed to the $\bar{e}$, which then becomes $\bar{ee}$ (Ma'roof), as it does also when any verbal or other affix is joined to it: as,

I saw a man (*lit.* by me $\left\{ \begin{array}{l} \text{man mardê deeta} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{من مردے} \\ \text{دیتہ} \end{array} \right\}$
a man, etc.).

A man beat me (*lit.* by $\left\{ \begin{array}{l} \text{mardeeā manārā} \\ \text{jata} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{مردیا منارا} \\ \text{جتہ} \end{array} \right\}$
a man, etc.).

CHAPTER III.

OF NOUNS.

(22). Baloochee Nouns undergo no change of termination corresponding to the various cases of Greek and Latin nouns, but the relation they bear to each other and to other words in a sentence is determined by position, or by syllables or other signs affixed to them ; this being understood, the Noun may be shown with these syllables 'in situ' in the usual form of a Declension, and may be said to be declined as follows :

SINGULAR.

Nom.	(a) house	<i>lóg</i>	لوگ
Gen.	of (a) house	<i>lóga</i>	لوگ
Dat.	to (a) house	<i>lógā lógārā</i>	لوگا (1) لوگارا (2)
Acc.	(a) house	<i>lóg, lógā, lógārā</i>	لوگ - لوگا - لوگارا
Agent, by (a) house	<i>lógā</i>		لوگا
Voc.	O house	<i>oo lóg</i>	او لوگ

PLURAL.

Nom.	none	none	none
Gen.	of houses	<i>lógānee</i>	لوگانی
Dat.	to houses	<i>lógān, lógānā</i>	لوگان - لوگانا
Acc.	houses	<i>lógān</i>	لوگان
Agent, by houses		<i>lógān</i>	لوگان
Voc.	O houses	<i>oo lógān</i>	أو لوگان

Note.—All Nouns are similarly declined, except those ending in *ā* (Alif), which insert *y* between the word and case endings and the *ān* of the Plural, and take *ei-i* as the sign of the Genitive singular.

(23). (*Nominative*).—The Nominative Singular is used before all tenses of Intransitive Verbs, but before the Aorist tenses only of Transitive Verbs (*v. Agent case, Para. 38*).

(24). There is no Nominative Plural, the want is supplied by using the Nominative Singular with a *Plural Verb*: as,

They will give me bread. $\left\{ \begin{array}{l} \bar{a} manā nagan, a^1 \\ deiant \end{array} \right\}$ آ منا نغن* دینت

They will beat me. $\left\{ \bar{a} manārā janant \right\}$ آ منارا جننت

¹ It may be well to note here that ^ء Hamza is invariably inserted between a word (not ending in a long vowel) and the Aorist it immediately precedes (*v. Para. 117*).

Where have those { *ā mard ash kujā* } آ مرد اش کُجا
men come from? { *atkagant* } اتکگنت

(25). (*Genitive*).—When two nouns come together, one of which restricts the other in its signification, the restricting noun (or pronoun) is placed first in the Genitive (contrary to the Persian method), and the following noun will be inflected if necessary : as,

That man's head is { *hamā marda sar* } هما مرد سر
large. { *mazanin* } مزینت

The hair of that man's { *ā mardasarameed* } آ مرد سر مید
head was cut by me. { *man burita* } من بُرت

(26). (*Dative*).—The Dative case is marked by affixing $\bar{a}$ or $\bar{a}r\bar{a}$ to the simple form of the Noun. In sentences having an Agent case ending in $\bar{a}$ (as after Verbs of 'giving,' etc., in the Past tenses), the Dative is marked by the affix $\bar{a}r\bar{a}$, to prevent ambiguity.

Give a horse to { *ā mardā* (or *mard-* } آ مردا (or مردارا)
that man. { *ārā*) *apsé bidei* } اِپسے بدی

I will give my { *man wati apsā ā* } من وت اِپسا آ
horse to that { *mardā* (or *mard-* } مردا (or مردارا)
man. { *ārā*) *deiān* } دِیان

Give him a horse $\left\{ \begin{array}{l} \text{āyā (or āyārā)} \\ \text{apsē bidei} \end{array} \right\}$ آیا (ایارا) ایسے بدی
 To him by me a $\left\{ \begin{array}{l} \text{āyārā man apsē} \\ \text{horse was given dāta} \end{array} \right\}$ آیارا من ایسے داتہ

Note.—In the subsequent pages, that form of the Dative marked by the affix 'ā only will, for convenience sake, be called the '1st form of the Dative.'

(27). The 1st form of the Dative, without a preposition (when the omission of the preposition will give rise to no ambiguity), is used in expressing 'motion to, or from,' and also 'location in, or at' (viz. Dative, Ablative and Locative cases): as,

I went to (or $\left\{ \begin{array}{l} \text{man mulkā shuta-} \\ \text{left) the town gān} \end{array} \right\}$ من مُلکا شتگان (شتان or)
 I came to (or $\left\{ \begin{array}{l} \text{man mulkā atkān} \\ \text{from) the town} \end{array} \right\}$ من مُلکا اتکان (اتکگان or)
 It is in (or at) $\left\{ \begin{array}{l} \text{mulkā, in} \\ \text{the town.} \end{array} \right\}$ مُلکا ئنت

(28). If there is likely to be any doubt as to the meaning of such a sentence, the Prepositions اش or چ *ash* or *ach* (or the abbreviated form چ *chī*) 'from,' پ *pa* 'to,' should be used (they govern the noun in the 1st form of the Dative, v. Prepositions, Para. 143): as,

I left the town.	{ <i>man ash mulkā shu-</i>	{ من اش مُلکا
	{ <i>tān (or shutagān)</i>	{ شتان (or) شتگان
I went to the	{ <i>man pamulkā shu-</i>	{ من پملکا شتگان
town.	{ <i>tagān (or shutān)</i>	{ (or) شتان

(29). The 1st form of the Dative is also used in expressing 'time when,' 'time how long,' 'distance travelled,' 'manner in which anything is done,' 'possession,' 'cause,' 'position,' 'number,' etc. : as,

He came in the	{ <i>ā suhbā atka</i>	{ آ سُهبا اتک
morning.		
He stayed there	{ <i>doo, āhēn rōchā</i>	{ دُرُوَاهین رُوحَا
all day.	{ <i>hamoodā nishta</i>	{ هَمُودَا نِشْتَه
He had gone	{ <i>lahtē manzilā shu-</i>	{ لَهْتَه مَنزِلَا شُتْگَت
some stages.	{ <i>tagat</i>	
Falling and	{ <i>kapānā pādānā</i>	{ کَپَا نَا پَا دَا نَا شُتَه
rising he went.	{ <i>shuta</i>	

(30). Adverbs of Place, *q.v.*, are mostly nouns in the 1st form of the Dative.

(31). (*Accusative*).—The Accusative is sometimes the same as the Nominative, and is sometimes marked by the addition of 'ā or ārā to the simple form of the Noun. The following rules show which form should be employed in any given sentence.

(32). All Nouns may be summarily divided into two Classes.

1st Class,—consists of proper names, names of places, seasons, etc., which can only be employed *Definitely*: as, Ibraheem, Gwādar, summer.

2nd Class,—consists of all Nouns not belonging to the first class, and which nouns may be used sometimes *Definitely*: as, 'That man' (*i.e.* particular man); *Indefinitely*: as, 'a man' (*i.e.* any one man); *Generically*: as, 'man' (*i.e.* men in general).

(33). A Noun used *Definitely*.

When it is the object of a Transitive Verb in the Aorist tenses takes either $\bar{a}$ or $\bar{a}r\bar{a}$: as,

He will attack $\left\{ \begin{array}{l} \bar{a} \text{ Gwādarā (or)} \\ \text{Gwādar.} \end{array} \right\} \left\{ \begin{array}{l} \text{or) } \bar{a} \text{ گوادارا} \\ \text{گوادارارا) جنت} \end{array} \right\}$

I will beat that $\left\{ \begin{array}{l} \text{man } \bar{a} \text{ mardā (or)} \\ \text{man.} \end{array} \right\} \left\{ \begin{array}{l} \text{or) } \bar{a} \text{ مردا} \\ \text{مردارا) جنان} \end{array} \right\}$

This man will $\left\{ \begin{array}{l} \bar{e} \text{ mard } \bar{a} \text{ mardā (or)} \\ \text{beat that man.} \end{array} \right\} \left\{ \begin{array}{l} \text{or) } \bar{a} \text{ مردا} \\ \text{مردارا) جنت} \end{array} \right\}$

Note—Specification of kind does not constitute Definiteness: as,

I will eat deer's $\left\{ \begin{array}{l} \text{man } \bar{a} \text{ skee } g\acute{o}sht, a \\ \text{flesh.} \end{array} \right\} \left\{ \begin{array}{l} \text{من آسکی گوشت} \\ \text{وران} \end{array} \right\}$

Specification of property or relationship constitutes Definiteness: as,

I will eat your { *man tei-i góshā* } من تی گوشتا
meat. { *warān* } وران

(34). When used definitely, the Object Noun (or subject) of a Transitive Verb in the Past tenses may be put in either the Nominative form or take the termination *ārā* (the personal pronouns always take *ārā*): as,

He attacked Gwādar { *āyā Gwādar* (or) } or آيا گوادر
(lit. by him Gwādar { *Gwadarārā* } گوادرارا) جت
was, etc.). { *jata* }

I beat that man (lit. { *man ā mard* (or) } or من آ مرد
by me that man { *mardārā* } مردارا) جت
was beaten). { *jata* }

This man beat that { *ē mardā ā mard* } اے مرد آ مرد
man (lit. by this { (or *mardārā*) } مردارا) جت or
man that man, etc.) { *jata* }

The king killed that { *bādshāhā ā mard* } بادشاها آ مرد
man (lit. by the { (or *mardārā*) } کشتگ
king, etc.). { *kushtag* }

Note.—When a plurality of objects (or subjects) is intended to be expressed (we are referring to Transitive Verbs in the Past tenses), the Noun must not be put in the Plural, but in the *Nominative Singular*, and the *Verb* in the *Plural* (this rule applies also to the 3rd personal pronouns): as,

He broke my houses { *āyā mani lóg* } آيا من لوگ
 (lit. by him my { *prooshtagant* } پروشتگنت
 houses, etc.).

Where are the birds { *hamā murg ki* } هما مرگ که من
 I gave you this { *man suhbee* } سُهبي ترا داتگنت
 morning? { *tarā dāta-* } گوئنت
 { *gant koo,ant* }

The king killed { *bādshāhā hamā* } بادشاهها هما مرد
 those men. { *mardkushtagan* } گُشتگنت

I killed them. { *man ā kushtagan* } من آ کشتگنت

(35). A Noun used *Indefinitely*.

When it is the object of a Transitive Verb never takes the terminations | *ā* or | *ārā* : as,

He will kill a man. { *ā mardé kushee* } آ مردے کُشیت

He killed a man. { *āyā mardé kushta* } آيا مردے کُشته

Kill a few men. { *lahté mard bikush* } لهتے مرد بگُش

(36). A Noun used *Generically*.

When it is the object of a Transitive Verb in the Aorist tenses is preferably put in the Nominative form, but may take either | *ā* or | *ārā* : as,

Men beat men, { *mard mard, a jant* } مرد مرد* جنت
 not women. { *janeen, a najant* } جنين* نَجنت

The ox eats grass, { *gók kāk, a wart* } گوگ کاء* وارت
 not flesh. { *gósht, a nawār* } گوشت* نوارت

I have killed men, { *man mard kushta* } من مرد کُشته
but women never. { *janeen hichbar* } جنین هیچبر
{ *nakushta* } نکُشته

Kill one man.	{ <i>yak mardē bikush</i> }	یک مردے بگش
Kill two men.	{ <i>dō mard bikush</i> }	دو مرد بگش
Give me drinking water.	{ <i>manā waragee āpā bidei</i> }	مناورگی آپا بدی
Give me a little drinking water.	{ <i>manā kumukē wa- ragee āp bidei</i> }	منا کمکے ورگی آپ بدی
Give me deer's flesh.	{ <i>manā askee goshtā bidei</i> }	منا آسکی گوشتا بدی

(38). (*Agent case*).—The Agent case is only used before such tenses of Transitive Verbs, and verbs expressive of ‘mental action,’ ‘bodily ailment,’ ‘emotion,’ as are formed from the Past (Passive) Participle. As already stated (Para. 34, *Note*), the

Object noun (or Subject) of such Verbs, if intended to express a plurality of persons or things, must be put in the simple singular form of the noun, and the Verb in the Plural : as,

The man killed the horse.	$\left\{ \begin{array}{l} mardā\ apś\ (or\ ap- \\ sārā)\ kushta \end{array} \right\}$	or) مردا ايس (ايسارا) كشت
He beat me.	$\left\{ \begin{array}{l} ayā\ manārā\ (or\ manā)\ jata \end{array} \right\}$	or) آيا منارا منا جت
I beat him.	$\left\{ \begin{array}{l} man\ āyārā\ (or\ ā)\ jata \end{array} \right\}$	من آيارا (آ or) جت
This man beat that man.	$\left\{ \begin{array}{l} é\ mardā\ ā\ mard\ (or\ mardārā)\ jata \end{array} \right\}$	اے مردا آ مرد (or مردارا) جت
The woman laughed	$\{ janeenā\ kandita \}$	جنينا كندتہ
He wept.	$\{ āyā\ grēta \}$	آيا گريتہ
He will weep.	$\{ ā\ grēt \}$	آ گريت
The boy coughed.	$\{ bachikā\ kulita \}$	بچکا کلتہ
He broke my houses.	$\left\{ \begin{array}{l} āyā\ manee\ lóg\ prooshtagant \end{array} \right\}$	آيا مني لوگ پروشتگنت
This man killed those men.	$\left\{ \begin{array}{l} é\ mardā\ hamā\ mard\ kushtagant \end{array} \right\}$	اے مردا ہما مرد کشتگنت

Note.—The literal translation of the above sentences would be of course ‘the horse by the man was killed;’ ‘I (or ‘to me’) by him was beaten,’ ‘by this man that man was beaten,’ ‘by the woman was laughed,’ ‘my house by him were broken,’ etc.

(39). (*Forms of Nouns*).—Nouns in Baloochee are formed generally as in Persian. The following are a few of the most useful forms :

(40). *An Abstract Noun* is formed from Adjectives by the addition of *ee* : thus, from شر *shar* 'good,' comes شری *sharee* 'goodness'; from هراب *hrāb* 'bad,' comes هرابی *hrabee* 'badness'; from جُهل *juhl* 'deep,' comes جُھلی *juhlee* 'depth'; from بُرز *burz* 'high,' comes بُرزی *burzee* 'height,' etc. etc.

How many cubits deep { *ā chāt chunt* } آ چات چنت
is that well? { *dastā juhlin* } دستا جُھلنت

What is the depth (in { *ā chāta juhlee* } آ چات جُھلی
cubits) of that well? { *chunt dastin* } چنت دستنت

(41). A *noun expressive of unity* is formed by adding *ê* (Majhool) to that form of the Adjective which ends in *ên* : thus, from شرین *sharên* 'good' is formed شرینے *sharênê* 'a good one'; from هرابین *hrābên* 'bad' is formed هرابینے *hrābênê* 'a bad one,' etc. etc.

This man is a good one. { *ê mard sharênê* } اے مرد شرینے

This hill is a high one. { *ê kôh burzênê* } اے کوہ بُرزینے

(42). The above is simply a peculiar application of the '*ê* of unity' (v. Para. 20), by which a form of the Adjective, which it would be improper to employ attributively, is converted into a Noun,

and it may be here observed that when the 'ے' of unity' is attached to an Adjective in the manner just shown, or affixed in the ordinary way to a Noun, and the Verb to which they have relation is the 3rd person singular, present tense, of the Substantive verb 'to be,' the Verbal affix is generally omitted: as,

This man is a { *é mard sharéné* } اے مرد شریف
 good one. { }
 This is a good { *é sharén mardé* (or { or) اے شریف مرد
 man. { *é mardé sharén* } (اے مرد شریف)

(43). If the statement refers to Past time the Verbal affix must not be omitted: as,

Amongst them one { *āhāni tókā yak* } آہان تو کا ایک
 man was good. { *mardé sharat* } مردے شرف

(44). Another useful Noun (or Adjective) denoting 'possession' or 'relationship' is formed by adding نگ, *g* to the Genitive cases of nouns and pronouns (singular and plural)—

(a).—When the Genitive is marked by ے *a* (Fatha), the ے (Hamza) of the نگ, *g* becomes ے *ei*, the ے *a* (Fatha) entering into the composition of the diphthong: as,

Of the man. { *marda* } مرد
 The man's. { *mardeig* } مردے

(b).—When the Genitive ends in ee , the ء (Hamza) of the نگ , g becomes ے $\acute{e}$ (Majhool) : as,

Of a man.	{	<i>mardee</i>	}	مردی
A man's.	{	<i>mardee,ég</i>	}	مردیگ
Of him.	{	<i>āhee</i>	}	آھی
His.	{	<i>āhee,ég</i>	}	آھیگ

(c).—When the Genitive is marked by ـی i (Kasra) after a consonant, the ء (Hamza) of the نگ , g becomes ے $\acute{e}$, the ـی i (Kasra) entering into the composition of the long vowel : as,

Of me.	{	<i>mani</i>	}	من
Mine.	{	<i>maneeg</i>	}	منیگ

(d).—When the Genitive ends in ـی i (Kasra) after a diphthong, the ء (Hamza) simply takes the sound of the ـی i (Kasra) : as,

Of thee.	{	<i>tei-i</i>	}	تی
	{	<i>tei,ig</i>	}	تیگ
Of ye.	{	<i>shumei-i</i>	}	شمی
Yours.	{	<i>shumei,ig</i>	}	شمیگ

(e).—The following examples may prove useful :

This is mine.	{	<i>é maneegin</i>	}	اے منیگنت
That is yours.	{	<i>ā tei-igin</i>	}	آ تیگنت
This is his.	{	<i>é āyee,égin</i> (or)	{	اے آییگنت
	{	<i>āhee,égin</i>	}	آ ہیگنت

This is yours.	{ <i>é shumeiigin</i> }	اے شمیگنت
Whose is that?	{ <i>ā keiigin</i> }	آ کیگنت
From whose is that?	{ <i>ā ash keiigā, in</i> }	آ اش کیگائنت
Whose did you get? (<i>lit. whose arrived to you?</i>)	{ <i>keiig tarā ra-sita</i> }	کیگ ترا رست
I got his.	{ <i>āyee, ég manā rasita</i> }	آییگ منا رست
I gave him mine.	{ <i>man wateeg āyārā dāta</i> }	من وتیگ آیارا دات
This is the man's.	{ <i>é mardeigin</i> }	اے مردیگنت
This is a man's.	{ <i>é mardee, égin</i> }	اے مردییگنت
This house is the king's.	{ <i>é lóg bādshā-heigin</i> }	اے لوگ بادشاہیگنت
This house is a king's.	{ <i>é lóg bādshā-hee, égin</i> }	اے لوگ بادشاہییگنت

Note.—For the non-pronunciation of the final *t*, v. Para. 15. Some persons nearly always pronounce it, but, as said before, it is usually dropped.

(45). Another useful Noun (or Adjective) is formed by adding *ee* to the Infinitive of the

Verb, and denotes 'capability,' 'fitness,' 'immediate prospective action': as,

This is drinking water { *é waragee āpé* } اے ورگی آپے
(viz. fit for drinking). {

This water is fit for { *é āp warageegin* } اے آب
drinking (drinkable). { ورگیگنت

I am about to die { *man miragee, ān* } من مرگیان
(dying). { (or *mirageegān*) } (or مرگیگان or)

I am about to go (on { *man rowagee, ān* } من روگیان
the point of going). { (or *rowageegān*) } (or روگیگان or)

Note.—For the addition of گ *g*, v. Para. 17.

(46). (*Gender*).—The names of animals are mostly rendered masculine or feminine by the Adjectives نرین *narên* 'male,' or مادگین *mādagên* 'female': as,

This is a cow, not { *é mādagên góké* } اے مادگین گوکے
a bull. { (or *gokee, in*) } (or گوکیگنت)
{ *narêné neiin* } نرینے نیئت

That is a male, not { *ā narêné māda-* } آ نرینے مادگینے
a female. { *géné neiin* } نیئت

(47). A few have separate names for the male and female: as,

(A) cock.	{	<i>kurós</i>	}	گروس
(A) hen.	{	<i>nikénk</i>	}	نکینک

(A) male Ibex.	{	<i>pāchin</i>	}	پاچِن
(A) female Ibex.	{	<i>buz</i>	}	بُز
(A) ram.	{	<i>gurānā</i>	}	گُرانْد
(A) ewe (wild).	{	<i>gaī</i>	}	گَد

(48). Some have also generic names : as,

(A) goat (any goat).	{	<i>pas</i>	}	پَس
(A) sheep (any sheep).	{	<i>mēsh</i>	}	مِش
(A) camel (any camel).	{	<i>ushtir</i>	}	اُسْتِر

CHAPTER IV.

OF ADJECTIVES.

(49). Adjectives in Baloochee are indeclinable, and may be divided into two classes.

1st Class,—those whose primary form is an Adjective, and the Abstract Noun which may be formed from it by the addition of *ی ee* (v. Para. 40) the resultant: as, *شر shar* 'good,' *شری sharee* 'goodness'; *وش wash* 'sweet,' *وشی washee* 'sweetness.'

2nd Class,—those which are derived from Nouns.

(50). Adjectives may be considered to possess two forms (except those mentioned in Para. 60).

1st or primary form, of Adjectives of the 2nd class, is the Noun itself: as *دار dār* 'wood' or 'wooden.'

2nd form is formed by adding the syllable *ین ên* to the 1st form: as, *شر shar* and *شرین sharên* 'good'; *دار dār* and *دارین dārên* 'wooden.'

(51). *Adjectives in Construction* are always put in the 2nd form, and generally precede the noun they qualify: as,

That good man. { *ā sharén mard* } آ شرین مرد
 This wooden table. { *é dārén méj* } اے دارین میج

(52). They may follow when in construction with a noun restricted to unity : as,

This is a wooden { *é méjé dārén (or é dārén méjé)* } or اے میجے دارین
 table. { } (اے دارین میجے)
 That is a good { *ā mardé sharén (or ā sharén mardé)* } or آ مردے شرین
 man. { } (آ شرین مردے)

(53). It will be remembered from Para. 42 that the Verbal Affix *int* 'is' should not be added in sentences like the above (Para. 52), and this appears an appropriate place to remark that it is to the 2nd form of Adjectives of the 1st class only that the *é* of unity may be attached, as described in Paras. 41, 42. As regards Adjectives of the 2nd class, it is to the 1st form (viz. the Noun itself) that the *é* is added : as,

This man is a good one. { *é mard sharéné* } اے مرد شرینے
 This table is a wooden { *é méj dāréné* } اے میج دارے
 one. { }
 My horse was for- { *owwālā mani aps* } اولاً من افس
 merly a good one, { *sharéné beeta* } شرینے بیت
 now it is bad. { *hanee hrābin* } ہنی ہراہنت

Formerly your house { *owwalā tei-i lóg* } آؤلا تى لوگ
 was a mat one, now { *tagardé beeta* } تگردے بيت
 it is a mud (or { *hanee bānin* } هنى بانئت
 stone) edifice.

(54). *An Adjective in Apposition* (viz. used attributively) must always be put in the 1st or primary form : as,

Those men are good. { *ā mard sharant* } آمرد شرنئت
 These tables are { *é méj dārant* } اے ميچ دارنئت
 wooden. }

(55). (*The Comparative*).—The Comparative is formed by adding تر *tir* to the Positive : as, شر *shar* 'good,' شرتر *shartir* 'better'; دراج *drāj* 'long,' دراجتر *drājtir* 'longer'; ريک *rêk* 'sand,' ريکتر *rêktir* 'sandier.'

(56). The noun against which the comparison is made is put in the 1st form of the dative, with or without the preposition اش *ash* or اچ *ach* (or the abbreviated form چ *chi*) 'from,' 'than': as,

This man is better { *é mard chi ā* } اے مرد چ آ
 than that man. { *mardā shartirin* } مردا شرترنئت
 This way is longer { *é rāh chi ā rāhā* } اے راه چ آ راها
 than that. { *drājtirin* } دراجترنئت

(57). The primary forms of a few Adjectives undergo a slight change in forming the Comparative: as, *mazan* 'great,' *mastir* 'greater'; *kasān* 'small,' *kastir* 'smaller'; *burz* 'high,' *bustir* and *burztar* 'higher'; *baz* 'dense,' *bastir* 'denser.'

(58). (*The Superlative*).—The Superlative is expressed by using the comparative and qualifying the Noun against which the comparison is made by the adjective *drustên* 'all'; such noun will of course appear in the Plural (1st form of the Dative). When no noun is expressed, the Dative (1st form) Plural of *drust* 'all' is used: as,

This is the best of men.	{ <i>ê chi drustên mar-</i> <i>dumān shartirin</i> }	اے چہ درستین مردمان شرترین
This is the best of all.	{ <i>ê chi drustān</i> <i>shartirin</i> }	اے چہ درستان شرترین

(59). *Very* 'bad,' 'good,' etc., is expressed by still further qualifying the already qualified noun, or the Adjective if in Apposition to the noun, by the adjective *sak*, *sakên* 'hard,' 'very,' 'excessive': as,

That very good man.	{ <i>ā sakên sharên mard</i> }	آ سکین شرین مرد
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This water is very { *ê āp sak washin* } اے آپ سکت
sweet. } وشنیت

(60). Adjectives which in English end in 'ly,' 'ish,' as 'princely,' 'childish,' are expressed in Baloochee by the Genitive of the noun to which the *ê* of unity has been attached (v. Para. 21): as,

This is a princely { *ê bādshāhee tamboo, ê* } اے بادشاہی
tent. } تنبوئے

This is a childish { *ê bachakee habré* } اے بچکی
speech. } ہبرے

CHAPTER V.

OF PRONOUNS.

(61). (*Personal Pronouns*).—The Personal Pronouns differ slightly from nouns in their mode of inflection. They are declined as follows :

SINGULAR 1ST PERSON.

Nom.	I	<i>man</i>	من
Gen.	my	<i>mani</i>	منـ
Dat. & Acc.	me, to me	<i>manā, manārā</i>	منا - منارا
Agent,	by me	<i>man</i>	من

PLURAL 1ST PERSON.

Nom.	we	<i>mā, amā</i>	ما - اما
Gen.	our	<i>mei-i, amei-i</i>	مى - امى
Dat. & Acc.	us, to us	<i>mārā, amārā</i>	مارا - امارا
Agent,	by us	<i>mā, amā</i>	ما - اما

SINGULAR 2ND PERSON.

Nom.	thou	<i>tow</i>	تو
Gen.	thy	<i>tei-i</i>	تى
Dat. & Acc.	thee, to thee	<i>tarā, tarārā</i>	ترا - ترارا
Agent,	by thee	<i>tow</i>	تو
Voc.	O thou	<i>oo tow</i>	اوتو

PLURAL 2ND PERSON.

Nom.	ye	<i>shumā</i>	شُما
Gen.	your	<i>shumei-i</i>	شُمی
Dat. & Acc.	you, to you	<i>shumārā</i>	شُمارا
Agent,	by you	<i>shumā</i>	شُما
Voc.	O ye	<i>oo shumā</i>	اُو شُما

SINGULAR 3RD PERSON.

Nom.	he	<i>ā</i>	آ
Gen.	his	<i>ā, ee, āyee, āhee</i>	آئی - آیی - آھی
Dat. & Acc.	him, to him	<i>ā, āyā, āyārā</i>	آ - آیا - آیارا
Agent,	by him	<i>āyā</i>	آیا

PLURAL 3RD PERSON.

Nom.		none.	
Gen.	their	<i>āhāni</i>	آهان
Dat. & Acc.	them, to them	<i>āhān, āhānārā</i>	آهان - آهانارا
Agent,	by them	<i>āhān</i>	آهان

Note 'a.'—The form آیان *āyān* is also used.

Note 'b.'—It appears to be generally permissible, when two vowels come together in a word, or, to speak more correctly, are only separated by ء (Hamza), to insert ه *h* between them in place of the ء (Hamza). If, however, the latter of two such vowels belongs to a *Verbal* in-

flection, $\dot{y}$ and not h must be substituted for the ـ (Hamza). This will be clearly seen in the conjugation of the Verb. h may also be generally prefixed to a word commencing with a (Alif), the a (Alif) of course being dropped: as, انچو *anchoo* or هانچو *hanchoo* 'so.'

(62). (*Postpositions*).—There are two Pronominal postpositions of the 3rd person, in common and continual use, in all dialects of Baloochee, viz. ـ *ê* (singular) and ش *ish* (plural).

(63). They are affixed to the Verb (in the Aorist or cognate tenses) of a sentence whose object is that of a previous sentence, and which has been already expressed: as,

If I see the man who came into my house, I will kill him.	{	$\bar{a}$ <i>mard mani lógā</i> <i>atk agar man, a</i> <i>gindānê man, a</i> <i>kushānê</i>	}	آمدن من لوگا اتک اگر من گندانے من کُشانے
--	---	--	---	--

If I see your horses, I will seize them.	{	<i>man tei-i apsān, a</i> <i>gindān man, a</i> <i>girānish</i>	}	من تی اِپسانے گندان من گرانیش
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(64). They are also used in place of the Agent Noun, when having been once expressed it is undesirable to repeat it. They may be also used when, the Agent Noun not having been expressed, the person or persons referred to are known from

the context: and, again, still more vaguely, to denote the Agent or Agents without exactly specifying 'who' or 'what,'—*ع* *ê* is then equivalent to 'by him,' 'by her,' 'by it,' and *ش* *ish* to 'by them.'

(65). These Postpositions may be affixed to the Verb or to its object; or, in the case of a Compound Verb, to the Noun (or Adjective) which enters into its composition, indifferently.

(66). When these Postpositions are affixed to a word ending in *ā* (as, for instance, a noun in the Dative or Accusative case), the *ā* coalesces with the vowel of the postposition to form the diphthong *ei* or *ēi*: as,

A blind man took a lamp in his hand and put a water-pot on his back. $\left\{ \begin{array}{l} kóreeā \text{ chirā}g\acute{e} \text{ das-} \\ t\bar{a} \text{ gipt } \acute{o} \text{ jahlage} \\ ba\ddot{a}l\bar{a} \text{ kutag}\acute{e} \text{ (or)} \\ ba\ddot{a}l\bar{e}i \text{ kut) } \end{array} \right\}$ کوریا چراگے دستا
گپت و جھلگے
بڈا کنگے
بڈی کت

He hung it on his camel's neck $\left\{ \begin{array}{l} wati \text{ ushtira} \text{ gut}\bar{a} \\ l\acute{o}nj\bar{a}n \text{ kutag}\acute{e} \text{ or} \end{array} \right\}$ وٲ اُشتر گتا
لونجان کتگے

Do. $\left\{ \begin{array}{l} wati \text{ ushtira} \text{ gutei} \\ l\acute{o}nj\bar{a}n \text{ kut or} \end{array} \right\}$ وٲ اُشتر گتی
لونجان کت

Do. $\left\{ \begin{array}{l} wati \text{ ushtira} \text{ gut}\bar{a} \\ l\acute{o}nj\bar{a}n\acute{e} \text{ kut} \end{array} \right\}$ وٲ اُشتر گتا
لونجانے کت

(67). These Postpositions are also sometimes used to express the Genitive and Dative, as in the following examples :

If he does so again	{ <i>agar ā digar baré</i> }	اگر آ دگر برے
I will attack and	{ <i>chush, a kant mālei</i> }	چُشء کنت
carry off his cattle.	{ <i>janān ó barān</i> }	مالی جنان وبران
I will destroy	{ <i>lógeish, a prooshān</i> }	لوگیشء پُروشان
their house.		
Give him your	{ <i>tow wati ushtirei</i> }	تو وت اُشتری
camel.	{ <i>bidei</i> }	بدی
Give him leave.	{ <i>ruskaté bidei</i> }	رسکتے بدی
We will give them	{ <i>mā, ish, a dei-in</i> }	مائشء دین
To her was a son.	{ <i>bachiké beetagé</i> }	بچکے بیتگے
With him was	{ <i>digar mardumé gó-</i> }	دگر مردمے گونتے
another man.	{ <i>naté</i> }	
All the property	{ <i>drustén māl gónaté</i> }	درستین مال
with him was	{ <i>burtagantish</i> }	گونتے برتگنتش
carried off by them		

(68). Besides these two Postpositions of the 3rd person there is a Postposition *un* of the 1st person (singular and plural), and a Postposition *it* of the 2nd person (singular and plural) ; but in some dialects they appear to be rarely employed,

though in others I believe common enough, they appear to be used in the same manner as the Postpositions *ê* and *ish*: as,

Last night the thieves	{ <i>dóshee duzun</i>	دوشي دزن
were caught by me.	{ <i>giptagant</i>	گپتگنت
By you I was driven	{ <i>manit galént</i>	منيت گلينت
away	{ }	
My brothers were	{ <i>mani brātit</i>	من براتيت
killed by you.	{ <i>kushtagant</i>	گشتگنت
Had two crows been	{ <i>agar dó gurā-</i>	اگر دو گراگت
seen by you?	{ <i>git bideetén</i>	بدیتين
You were made happy	{ <i>dó róchā tarā</i>	دو روچا ترا
by me for two days.	{ <i>washdilunkuta</i>	و شدالن کت
My camel was given	{ <i>wati ushtirun</i>	وت اشترن داته
by me.	{ <i>dāta</i>	
To whom was your	{ <i>wati ushtirit</i>	وت اشترت
camel given by you?	{ <i>keiārā dāta</i>	کیارا داته
They were seen by me.	{ <i>deetagentun or</i>	دیتگنتن or
	{ <i>deetantun</i>	دیتنتن

(69). (*Demonstrative Pronouns*).—The Demonstrative Pronouns *ê* 'this' and *ā* 'that,' when used before nouns, are indeclinable; when used

alone as representatives of nouns, they are declined as follows :

SINGULAR.

Nom.	this	<i>é</i>	اے
Gen.	of this	<i>ishee</i>	اِشی
Dat.	to this	<i>isheeā isheeārā</i>	اِشیا - اِشیارا
Acc.	this	<i>é, isheeā, isheeārā</i>	اے - اِشیا - اِشیارا
Agent,	by this	<i>isheeā</i>	اِشیا

PLURAL.

Nom.		none	
Gen.	of these	<i>ishāni</i>	اِشان
Dat.	to these	<i>ishān, ishānā</i>	اِشان - اِشانا
Acc.	these	<i>ishān</i>	اِشان
Agent,	by these	<i>ishān</i>	اِشان

(70). The Demonstrative Pronoun *ā* 'that' is declined exactly like the personal pronoun *ā* 'he' in both singular and plural. It would therefore be superfluous to reproduce it here.

This good man.	{ <i>é sharên mard</i> }	اے شرین مرد
This is a good man.	{ <i>é sharên mardé</i> }	اے شرین مردے
These are good men.	{ <i>é sharên mardan</i> }	اے شرین مردنت
Those are bad.	{ <i>ā hrābant</i> }	آ ہرابنت

(71). The particle of particularisation *ham* 'same,' 'very,' is so commonly prefixed to the

Demonstratives as to have lost the emphasis it was doubtless once intended to give.

That man is good, { *hamā mard sharin* } هما مرد شَرِینَت
this is not. { *hamé shar nein* } همه شر نیست

Note.—*é* of course drops initial *ʾ* (Alif) and *ā* its *˜* (Madda) when *ham* is prefixed to them.

(72). (*Reflective Pronouns*).—The Reflective Pronoun *wat* 'self,' when used before nouns, is indeclinable; when used as the representative of a noun or pronoun, it is declinable in the singular only, as follows :

Nom.	self	<i>wat</i>	وَت
Gen.	of self	<i>wati</i>	وَتِ
Dat.	to self	<i>watā, watārā</i>	وَتَا - وِتَارَا
Acc.	self	<i>wat, watā, watārā</i>	وَت - وِتَا - وِتَارَا
Agent, by self	<i>wat</i>		وَت

(73). The following examples will show the manner in which it is employed :

He came himself.	{ <i>ā wat atka</i> }	آ وِت اَتک
I will give it to you myself.	{ <i>āyā man wat tarā deiān</i> }	آیا من وِت ترا دِیان
Look at yourself and see what sort of man you are.	{ <i>tow watā bichār chitowr mardee, é</i> }	تو وِتا بچار چتور مردِیے

I will destroy my house.	{ <i>man wati logā</i> <i>prôshān</i> }	من وٲ لوگا پروشان
All their own people have been killed by them.	{ <i>āhān wati drustēn</i> <i>mardum kush-</i> <i>tagan</i> }	آهان وٲ دُروستين مردم کشتگنت
He has killed all his own brothers.	{ <i>āyā wati drustēn</i> <i>brāt kushtagant</i> }	آيا وٲ دُروستين برات کشتگنت
I am alone.	{ <i>man eeōkā watān</i> }	من ايؤکا وتان
This is mine own.	{ <i>ē mani wateegin</i> }	اے من وتيگنت

(74).—*jind* 'body,' 'person,' is sometimes used to express 'self': as,

He came himself.	{ <i>āhee jind atka</i> }	آهي جند اتک
I came myself.	{ <i>mani jind atka</i> }	من جند اتک

(75). (*Relative Pronouns*).—The Persian connective particle *ki* 'that,' 'that which,' 'he who,' which does duty for the relative pronouns in that language, is used in pretty much the same manner in Baloochee. In some districts, however, it is very generally dispensed with altogether: as,

The man whom I saw was on the top of the hill.	{ <i>ā mard (ki) man</i> <i>deeta kōha sarā</i> <i>beeta</i> }	آ مرد (ک) من دیتہ کوہ سرا بیتہ
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The man who told me was a good man.	$\left\{ \begin{array}{l} \bar{a} \text{ mardā} (ki) \text{ man-} \\ \bar{a}r\bar{a} \text{ gwashta sharēn} \\ \text{mardē beeta} \end{array} \right\}$	آ مردا (ک) منارا گوشته شریں مردے بیت
This is the man who was beaten by me.	$\left\{ \begin{array}{l} \acute{e} \text{ hamā mardin} (ki) \\ \text{man jata} \end{array} \right\}$	اے هما مردنت (ک) من جتہ
This is the horse I wanted.	$\left\{ \begin{array}{l} \acute{e} \text{ hamā apsin} (ki) \\ \text{man lōtita} \end{array} \right\}$	اے هما اپسنت (ک) من لوئتہ
The horse I want is now in the town.	$\left\{ \begin{array}{l} \bar{a} \text{ apsā} (ki) \text{ man, a} \\ \text{lōtān hanee mul-} \\ \text{kā, in} \end{array} \right\}$	آ ایسا (ک) من لوٹان ہنی ملکائنت
Where are the birds I gave you this morning?	$\left\{ \begin{array}{l} \text{hamā murg} (ki) \text{ man} \\ \text{suhbā tarā dātagant} \\ \text{hanee koo, ant} \end{array} \right\}$	ہما مرگ (ک) من سہبا ترا داتگنت ہنی کوئنت
Where is the bird I gave you yesterday?	$\left\{ \begin{array}{l} \bar{a} \text{ murg} (ki) \text{ man} \\ \text{zeek tarā dāta} \\ \text{hanee koo, in} \end{array} \right\}$	آ مرگ (ک) من زیک ترا داتہ ہنی کوئنت

(76). (*Interrogative Pronouns*).—The Interrogative Pronouns are *کے* *kei* 'who?' *چہ* *chi* 'what?' *کجام* *kujām* 'which?' *چنت* *chunt* 'how much?' 'how many?' *کدی* *kadee* 'when?' to which may perhaps be added *کو* *koo* or *کجا* *kujā* or *کجانگو* *ku-jāngô* 'where?' When prefixed to nouns, they are

indeclinable ; when used singly, they are declined as follows :

SINGULAR.

Nom.	{ who ? what ? }	<i>kei</i>	کی
Gen.	of whom ?	<i>kei-i</i>	کی
Dat.	to whom ?	<i>keiā, keiārā</i>	کیا - کیارا
Acc.	who ? etc.	<i>kei, keiā, keiārā</i>	کی - کیا - کیارا
Agent,	by whom ?	<i>keiā</i>	کیا

PLURAL.

Nom.		none	
Gen.	of whom ?	<i>keiigāni</i>	کیگان
Dat. & Acc.	{ whom ?	<i>keiigān</i>	کیگان
Agent,	by whom ?	<i>keiigān</i>	کیگان

SINGULAR.

Nom.	what ?	<i>chi</i>	چی
Gen.	of what ?	<i>chee</i>	چی
Dat.	to what ?	<i>cheeā, cheeārā</i>	چیا - چیارا
Acc.	what ?	<i>chi, cheeā, cheeārā</i>	{ چیا - چیا چیارا
Agent,	by what ?	<i>cheeā</i>	چیا

There is no Plural.

SINGULAR.

Nom.	which?	<i>kujām</i>	کُجَام
Gen.	of which?	<i>kujāmee</i>	کُجَامِی
Dat.	to which?	$\left\{ \begin{array}{l} kujāmeeā, kujā- \\ meeārā \end{array} \right\}$	کُجَامِیَا and کُجَامِیَارَا
Acc.	which?	$\left\{ \begin{array}{l} kujām, kujāmeeā, \\ kujāmeeārā \end{array} \right\}$	کُجَام - کُجَامِیَا and کُجَامِیَارَا
Agent,	by which?	<i>kujāmeeā</i>	کُجَامِیَا

PLURAL.

Nom.		none	
Gen.	of which?	<i>kujāmāni</i>	کُجَامَانِ
Dat. & Acc.	$\left\{ \begin{array}{l} \text{which? to} \\ \text{which?} \end{array} \right\}$	<i>kujāmān</i>	کُجَامَانِ
Agent,	by which?	<i>kujāmān</i>	کُجَامَانِ

Note.—The forms کُتَام *kutām*, کُدَام *kudām*, کُجَان *kujān*, کُتَان *kutān*, کُدَان *kudān*, are also met with.

By which man were you beaten?	$\left\{ \begin{array}{l} kujām mardā tarā \\ jata \end{array} \right\}$	کُجَام مَرْدَا تَرَا جَتَا
To which house are you going?	$\left\{ \begin{array}{l} kutān lógā rowé \\ tow \end{array} \right\}$	کُتَان لَوْگَا رَوِے تَو

SINGULAR.

Nom.	how much? etc.	<i>chunt</i>	چُنْت
Gen.	of etc.	<i>chunta</i>	چُنْتِ

Dat.	to etc.	$\left\{ \begin{array}{l} chuntā, chunt- \\ ārā \end{array} \right\}$	چنتا - چنتارا
Acc.	how many? etc.	$\left\{ \begin{array}{l} chunt, chuntā, \\ chuntārā \end{array} \right\}$	چنت - چنتا and چنتارا
Agent,	by how many?	<i>chuntā</i>	چنتا

There is no Plural.

(77). There is also an idiomatic way of expressing the plural of *کے* *kei* 'who?' *چے* *chi* 'what?' *کجام* *kujām* 'which?' etc., by a reduplication of the singular, the connective particle *و* *o* being generally inserted, as will be seen from the following examples :

By whom were you beaten?	$\left\{ \begin{array}{l} keiā tarā jata \end{array} \right\}$	کیا ترا جتہ
By what man were you beaten?	$\left\{ \begin{array}{l} kujām mardā tarā \\ jata \end{array} \right\}$	کجام مردا ترا جتہ
Which man did you beat?	$\left\{ \begin{array}{l} kujām mard tow \\ jata \end{array} \right\}$	کجام مرد تو جتہ
Whose house is this?	$\left\{ \begin{array}{l} é kei-i lógin \end{array} \right\}$	اے کے لوگنت
This house whose is it?	$\left\{ \begin{array}{l} é lóg kei-igin \end{array} \right\}$	اے لوگ کیگنت
Who(pl.) beat you?	$\left\{ \begin{array}{l} keiā o keiā tarā \\ jata \end{array} \right\}$	کیا وکیا ترا جتہ

- Whose (pl.) are { *é lóg kei-i ó kei-* } اے لوگ کی و
those houses? { *igant* } کیگنت
- Who was beaten? { *kei janag beeta* } کی جنگ بیت
- Who were beaten? { *kei ó kei janag* } کی و کی جنگ
{ *beeta* } بیت
- Which was beaten? { *kujām janag beeta* } کجام جنگ
{ } بیت
- Which were beaten? { *kujām ó kujām* } کجام و کجام
{ *janag beeta* } جنگ بیت
- Which beat you? { *kujāmeeā tarājata* } کجامیا ترا جت
- How many beat { *chuntā tarā jata* } چنتا ترا جت
you? { } جت
- Whom did it bite? { *kei ó kei gasité* } کی و کی کستے

CHAPTER VI.

OF VERBS.

(78). Before entering upon the Conjugations of Verbs, it is advisable to first give the Personal Terminations. These I shall divide into 'Aorist Terminations' (including Present and Future) and 'Past Terminations.'

(79). These terminations, besides being employed in the formation of the different Tenses of Verbs, are also attached to Nouns, Pronouns, Adjectives, etc., and are then equivalent to the Aorist and Past tenses of the substantive Verb 'to be.' (The student may, if he likes, consider them, as well as all terminations affixed to the Roots of Verbs, as parts of an *imaginary* Verb اگ ag 'to be,' v. Appendix A.)

AORIST TERMINATIONS.

SINGULAR.

1st Pers.	am	ān	آن
2nd ,,	art	é or ,é	ے or ئے
3rd ,,	is	$\left\{ \begin{array}{l} eet \text{ or } ,eet \text{ and} \\ int \text{ or } ,int \end{array} \right\}$	یت or ئیت and نت or ئنت

PLURAL.

1st Pers.	are	<i>in</i> or , <i>in</i>	ن or نُن
2nd ,,	are	<i>it</i> or , <i>it</i>	ت or تَت
3rd ,,	are	<i>ant</i> or , <i>ant</i>	تت or نَّت

(80). In some dialects, as might be expected from what is stated in Paras. 12, 14, the termination of the 1st person singular (آن *ān*) becomes *oon* or *een*. Thus we may hear both :

I will go.	{ <i>man, a rowān</i> and <i>man, a rowoon</i> and <i>man, a reieen</i> }	من * روان and من * رَوُون and من * رَبِيْن
I may be.	{ <i>man, a bān</i> and <i>man, a been</i> }	من * بان and من * بِيْن
I went.	{ <i>man shutagān</i> and <i>man shutagoon</i> }	من شُتگان and من شُتگون

(81). In the 3rd person singular *eet* یت is the form affixed to roots of Verbs, and *int* نِت the form affixed to Nouns, Pronouns, etc., and, as might be expected, is found in the 3rd person singular of the Present tense (v. Para. 107).

(82). The forms commencing with ء (Hamza), it is hardly necessary to say, are required after a long vowel only.

(83). In Para. 3 allusion was made to the pre-

sence of other vowel-sounds in the Baloochee, besides those given in the Transliteration Table (Paras. 5, 8, 9), and I would here note that the true vowel of the terminations of the 3rd person singular and 1st and 2nd persons plural is an extremely closed *e*, hardly at times distinguishable from, but yet not a pure *i*, as I have rendered it.

(84). PAST TERMINATIONS.

SINGULAR.

1st Pers.	was	<i>atān</i> or , <i>atān</i>	تان or تان
2nd „	wast	<i>atē</i> or , <i>atē</i>	تے or تے
3rd „	was	<i>at</i> or , <i>at</i>	ت or ت

PLURAL.

1st Pers.	were	<i>atin</i> or , <i>atin</i>	تین or تین
2nd „	were	<i>atit</i> or , <i>atit</i>	تیت or تیت
3rd „	were	<i>atant</i> or , <i>atant</i>	تنت or تنت

(85). Baloochee Verbs may be divided into two classes, Regular and Irregular; and into two subdivisions, Transitive and Intransitive.

(86). (*Regular Verbs*).—Regular Verbs may be defined as those whose primitive Roots undergo no change in forming the Past (or Passive) Participle: as, *پروش* *prósh* ‘break,’ *پروشت* *próshta* or *پروشتگ* *próshtag* ‘broken.’

(87). (*Irregular Verbs*).—Irregular Verbs may be defined, for the sake of convenience, as those whose Roots (2nd person singular of the Imperative) undergo a change in forming the Past (or Passive) Participle: as, جن *jan* 'beat,' جت *jata* or جنگ *jatag* 'beaten.'

(88). (*Transitive Verbs*).—Transitive Verbs have only two inflections in the tenses formed from their Past (or Passive) Participles—viz. 3rd person singular and 3rd person plural,—and as necessarily follows from the Agent case of the Noun being always used before these Tenses, they are put in the number intended to be expressed by their *Object* Nouns (*v. Paras. 34, 38*).

(89). (*Intransitive Verbs*).—Intransitive Verbs are fully inflected in all their tenses, and the Nominative case is used before them. Some Verbs which we should consider Intransitive are considered Transitive in Baloochee (*v. Para. 38*): as,

By him it was coughed { *āyā kulita* } آیا کلتہ

He laughed. { *āyā kandita* } آیا کندتہ

(90). (*Infinitive*).—The Infinitive of Baloochee Verbs always ends in گ *ag*: as, پروشگ *prôshag* 'to break.'

(91). A euphonic ی *y* is inserted between Roots

ending in $\bar{a}$, and a w between Roots ending in $\bar{e}$ and the Infinitival Termination: as, $\bar{a}$ 'come,' $\bar{a}yag$ 'to come'; gre 'weep,' $grênag$ 'to weep.'

(92). The Infinitive is a Verbal Noun, is declined like any other substantive, and in its use and application corresponds very closely to the Latin Gerunds and Supines: as,

If water is desired in this place it wants deep digging for.	{	$agar hamidā āp$	اگر همدا آپ
		$lôtāg, a beet juh-$	لوٹگ بیت
		$lên kanđ janag, a$	جھلین کنڈ
		$lôtee$	جنگ لوٹیت

The art of writing is a difficult one.	{	$nibeesaga kār$	نہیسگ کار
		$sakên kārē$	سکین کارے

He is perfect in writing.	{	$ā nibeesagā pa-$	آ نہیسگا
		$kā, in$	پکاٹنت

(93). (*Root*).—The Root is got by dropping the Infinitival termination (ag), and it is also the 2nd person singular of the Imperative: as, $prôshag$ 'to break,' $prôsh$ 'break.' bi (sometimes bu) is generally prefixed to the 2nd persons of the Imperative, as will be seen hereafter.

(94). (*Present Participle*).—The Present Participle is formed by adding $\bar{a}$ to the Infinitive:

as, پروشگ *prôshag* 'to break,' پروشگا *prôshagā* 'breaking.' (If preferred, this may be considered as simply the Dative, denoting 'state,' 'condition,' 'position,' of the Infinitive or Verbal Noun.)

(95). (*Past, or Passive Participle*).—The Past (or Passive) Participle of Regular Verbs is formed by adding ت *ta* or تگی *tag* (v. Para. 86) to the Root: as, پروش *prôsh* 'break,' پروشت *prôshta* or پروشتگی *prôshtag* 'having broken.'

(96). Many Regular Verbs insert — *i* (Kasra) between the Root and termination ت *ta* or تگی *tag*. Verbs derived from the same Roots as modern Persian Infinitives ending in یدن *eedan* always do so, I think, while those, the modern Infinitival form of which is ادن *ādan*, require آ *ā* to be inserted: as, رسی *rasag* 'to arrive,' in Persian رسیدن *rasedan*, has its Past Participle رسته *rasita* or رستگی *rasitag* 'having arrived'; اوستگی *ôshtag* 'to stand,' in modern Persian ایستادن *êstādan*, has its Past Participle اوشتات *ôshtāta* or اوشتاتگی *ôshtātag* 'having stood.'

(97). The Roots of Irregular Verbs undergo a change in forming the Past Participle: as, بند *band* 'bind,' بست *basta* or بستگی *bastag* 'bound'; جن *jan* 'beat,' جت *jata* or جتگی *jatag* 'beaten.'

Roots ending in ج, چ, چ, ج, *ch, nch*, change

these letters into *تک* *tk* in forming the Past Participle, as do also Roots ending in *آ ā*, and to these modified Roots only *ا(h)* or *گ ag* is added to form the Past Participle: as, *درگیج* *dargêj* 'find out,' *درگیتک* *dargêtkā* or *درگیتکگ* *dargêtkag* 'having found out'; *دوچ* *dôch* 'sew,' *دوتک* *dôtka* or *دوتکگ* *dôtkaḡ* 'sewn'; *پرئچ* *princh* 'squeeze,' *پرتک* *pritka* or *پرتکگ* *pritkaḡ* 'having squeezed'; *آ ā* (for *ا ā*) 'come,' *اتک* *atka* or *اتکگ* *atkag* 'having come.'

These I have classed among the Irregular Verbs as answering to my definition of irregularity (v. Para. 87), although, as is quite apparent, their Root changes are made according to rule, and probably few, if any, Verbs in the language are so irregular, but that some rule or rules might be laid down for the Root changes in forming the Past Participle.

(98). (*Imperative*).—The 2nd person singular of the Imperative is the same as the Root, and the 2nd person plural the same as the corresponding person of the Aorist Tense. To these two persons the particle *ب bi* is generally prefixed: as, *بکن* *bikan* 'do,' *بجن* *bijan* 'beat.' Should either the 1st or 2nd letter of the Root be *و w* movable by *ا a* (Fatha), *ب bu* is prefixed: as, *بور* *bôr* 'eat,' *بورو* *buron*

In the case of Compound Verbs, *q.v.*, no particle is prefixed to the 2nd persons of the Imperative : as, *چست کن chist kan* 'lift up.'

Let him go. $\left\{ \begin{array}{l} bil\ (ki)\ \bar{a}\ rowt\ or\ bil\acute{e} \\ rowt \end{array} \right\}$ or بل (ک) آ روت
بلے روت

(99). (*Active Participle*).—The Active Participle is formed by adding ان *ān* to the Root: as, پروش *prósh* ‘break,’ پروشان *próshān* ‘breaking’: ور *war* ‘eat,’ وران *warān* ‘eating.’

(100). Four Verbs form their Active Participle in an anomalous manner. They are : نندگ *nindag* 'to sit,' نندکائی *nindukā,ee* 'sitting'; اوشتگ *ôshtag* 'to stand,' اوشتکائی *ôshtukā,ee* 'standing'; وپسگ *wapsag* 'to lie down,' وپسکائی *wapsukā,ee* 'lying down'; روگ *rowag* 'to go,' راه رواجی *rāh rowājee* 'going along.' This last does duty for the active participle of آيگ *āyag* 'to come,' also.

(101). (*Noun of Agency or Intensity*).—There is a Verbal Noun denoting 'one addicted to,' 'one perfect in,' 'one engaged in,' 'one steadfast in the performance of,'—the act expressed by the Verb. It is formed by adding وک *ôk* to the Root: as, جنوک *janôk* 'a good shot' (one who continually hits); وروگ *warôk* 'a great eater'; رووک *rowôk* 'a swift or great goer.'

Note.—From this, as from all Nouns, an Adjective may be formed, according to the rules given in Paras. 49-50.

(102). The Baloochee Verb has only one conjugation, the tenses of which may, for the sake of convenience, be divided into four classes, as follows :

1st Class,—those formed directly from the Root.

2nd Class,—those formed from the Present Participle.

3rd Class,—those formed from the Past Participle.

4th Class,—Compound tenses.

1ST CLASS.

(103). (*Aorist*).—The Aorist tense is formed by adding the ‘Aorist terminations’ to the primitive Root: as, *پروش* *prósh* ‘break,’ *من* *man*, *ا* *próshān* ‘I may, shall or will break.’

In forming the 3rd person singular of the Aorist the *ee* of the termination (یت *eet*) is dropped after Roots ending in *ê* or *ee*; generally also after *n* and *w* preceded by a short vowel; also after roots ending in *ei*, the *ei* being at the same time changed to either *ā* or *ee*; also after roots ending in *r* preceded by *a* (Fatha), the *a* (Fatha) being at the same time changed to *ā*: as,

گرے <i>grê</i>	‘weep,’	آگریٹ <i>ā grêt</i>	‘he will weep.’
دی <i>dei</i>	‘give,’	آدات <i>ā dāt</i>	‘he will give.’
بی <i>bei</i>	‘be,’	آبیت <i>ā beet</i>	‘he may be.’
جن <i>jan</i>	‘beat,’	آجنت <i>ā jant</i>	‘he will strike.’
رو <i>row</i>	‘go,’	آروت <i>ā rowt</i>	‘he will go.’
ور <i>war</i>	‘eat,’	آوارت <i>ā wärt</i>	‘he will eat.’

زانگ *zānag* 'to know' also requires the *y ee* of the 'termination' to be dropped in forming the 3rd person singular of its Aorist tense : as, آ زانت *ā zānt* 'he will know.'

(104). *y* is generally substituted for the ء (Hamza) of the 'Aorist and Past Terminations' after a word ending in a long vowel : as,

I will come. { *man, a kāyān* } من کایان

I was eating. { *man waragāyatān* } من ورگایتان

(105). *k* is generally prefixed to Aorists from Roots commencing with *a* (Alif), the initial *a* (Alif) being dropped : as,

آ (for آا) *ā* 'come,' من کایان *man, a kāyān*
'I will come.'

آر (for آار) *ār* 'bring,' من کاران *man, a kārān*
'I will bring.'

إل *il* 'permit,' من کلان *man, a kilān*
'I will let.'

اوشت *ósht* 'stand,' من کوشتان *man, a kóshtān*
'I will stand.'

Note.—It will be observed that the *k* takes the vowel which was borne by the *a* (Alif).

(106). When a negative particle is prefixed, the *k* must be dropped and *ei* inserted : as,

I will not come. { *neiāyān* } نیایان

Do not come. { *meiā* } مِیَا

I will not permit. { *nei-ilān* } نِیلان

When the particle *bi* is prefixed, as is often done to denote futurity, the *k* is also dropped : as,

I will come. { *man biyāyān* } مَن بِيَايَان

I will permit. { *man bilān* } مَن بِلَان

2ND CLASS.

(107). (*Present*).—The Present tense is formed by adding the ‘Aorist Terminations’ to the Present Participle ; the termination added to form the 3rd person singular, as might be expected, is that attached to nouns (viz. *int*): as, پروشگا *próshagā* ‘breaking.’

مَن پروشگایان *man próshagāyān* ‘I am breaking.’

آ پروشگاینت *ā próshagāyīn* ‘he is breaking.’

(108). (*Imperfect*).—The Imperfect tense is formed by adding the ‘Past Terminations’ to the Present Participle : as, پروشگا *próshagā* ‘breaking,’ مَن پروشگایاتان *man próshagāyatān* ‘I was breaking.’

3RD CLASS.

(109). (*Preterite*).—The Preterite tense (including Indefinite and Perfect Past) is formed by

adding the 'Aorist Terminations,' except that of the 3rd person singular (no termination is added), to the Past Participle; further, with regard to the 3rd person singular, the final *h* or گ *g* of the Participle may be omitted or retained,—its retention is most in vogue: as,

He arrived. $\left\{ \begin{array}{l} \bar{a} \text{ rasit or rasita or} \\ \text{rasitag} \end{array} \right\}$ or آ رست or رستگ

(110). From there being two forms of the Past Participle from the mutability of the letters *h* and گ *g*, as noted in Paras. 7, 13, it almost necessarily follows that the tenses formed from the Past Participle have also two forms. Such is the case, and both are in use, and it is hard to say which is most commonly used, the preference being given in some districts to the one, in others to the other. I am inclined to think, however, that the form ending in گ *g* is the more generally preferred.

(111). The final *h* of the Participle is dropped before the personal terminations; but when the form ending in گ *g* is used, the گ *g* is retained: as,

I arrived. $\left\{ \begin{array}{l} \text{man rasitān or} \\ \text{rasitagān} \end{array} \right\}$ or من رستان or رستگان

I became or was.	$\left\{ \begin{array}{l} \text{man beetān or} \\ \text{beetagān} \end{array} \right\}$	or من بیتان بیتگان
They went.	$\left\{ \begin{array}{l} \text{ā shutant or} \\ \text{shutagant} \end{array} \right\}$	or آ شُتَنْت شتگنت
By me it was beaten.	$\left\{ \begin{array}{l} \text{jatun or jatagun} \end{array} \right\}$	جُتُن or جُتگُن
By them it was eaten.	$\left\{ \begin{array}{l} \text{wārtish or wār-} \\ \text{tagish} \end{array} \right\}$	or وارتیش وارتگش

(112). (*Pluperfect*).—The Pluperfect tense is formed by adding the 'Past Terminations' to the Past Participle, and has therefore two forms : as,

I had arrived.	$\left\{ \begin{array}{l} \text{man rasitatān or} \\ \text{rasitagatān} \end{array} \right\}$	or من رِستتان رِستگتان
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(113). (*Hypothetical or Subjunctive Past*).—This tense is formed by dropping the final *a* or *ag* of the Past Participle, then adding *ên* to the apocopated form so obtained, and finally adding thereto the 'Aorist Terminations' (except that of the 3rd person singular, when no termination is added), اگر *agar* 'if' is always understood, and may be expressed if considered desirable : as,

If I had gone my brother had not died.	$\left\{ \begin{array}{l} (\text{agar}) \text{ man shut-} \\ \text{ênān mani brāt} \\ \text{namurtat (or na-} \\ \text{murtagat)} \end{array} \right\}$	(اگر) من شتینان من برات نمرتت (or نمرتگت)
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Had I eaten { (*agar*) *man nagan* } اگر من نغن وارتین
 bread I should { *wārtén man mur-* } من مرتان
 have died. { *tatān* }

(114). The particle *bi* prefixed to this tense enables it to express that the act contained in the Verb 'should,' 'could,' 'ought' to have been done: as,

If he did not go { *agar ā mashutén* } اگر آ مشتین تو
 you ought to { *tow bishuténé* } بشتینے
 have gone.

You could have { *tow bikutén balé* } تو بکتین بلے تو
 done it, but { *tow nakuta* } نکتہ
 you did not.

4TH CLASS.

(115). (*Compound Tenses*).—Tenses of a Potential signification are formed by adding certain tenses of the Verb *kanag* 'to do,' 'to be able,' to the Past Participle apocopated of its final *a* or *ag*: as,

I can go. { *man shut, a kanān* } من شت * کنان
 He could have { *āyā hamódā shut* } آیا همودا شت
 gone there. { *kuta* } کتہ

(116). For an example of a Regular Intransitive Verb, and to show the application of the personal Terminations, we take رَسَگ *rasag* 'to arrive,' which is conjugated as follows:

INFINITIVE, VERBAL NOUN, or GERUND, 'to arrive.'

رَسَگ *rasag*.

PRESENT PARTICIPLE, 'arriving.'

رَسَگَا *rasagā*.

PAST (or PASSIVE) PARTICIPLE, 'arrived.'

رَسِیتَ *rasita* or رَسِیتَگ *rasitag*.

ACTIVE PARTICIPLE, 'arriving.'

رَسَان *rasān*.

VERBAL NOUN OF AGENCY, 'one always arriving.'

رَسَوَگ *rasók*.

AORIST, 'I may, shall or will arrive,' etc.

SINGULAR.

1st Pers.	<i>man, a rasān</i>	مَنْ رَسَان
2nd „	<i>tow, a rasé</i>	تَوْ رَسَی
3rd „	<i>ā raseet</i>	آ رَسِیت

PLURAL.

1st Pers.	<i>mā rasin</i>	مَا رَسِن
2nd „	<i>shumā rasit</i>	شَمَا رَسِیت
3rd „	<i>ā rasant</i>	آ رَسِنْت

PRESENT, 'I am arriving,' etc.

SINGULAR.

1st Pers.	<i>man rasagāyān</i>	من رسگایان
2nd „	<i>tow rasagāyé</i>	تو رسگایے
3rd „	<i>ā rasagāyin</i>	آ رسگاینٔ

PLURAL.

1st Pers.	<i>mā rasagāyin</i>	ما رسگاین
2nd „	<i>shumā rasagāyit</i>	شما رسگایت
3rd „	<i>ā rasagāyant</i>	آ رسگاینٔ

IMPERFECT, 'I was arriving,' etc.

SINGULAR.

1st Pers.	<i>man rasagāyatān</i>	من رسگایتان
2nd „	<i>tow rasagāyaté</i>	تو رسگایتے
3rd „	<i>ā rasagāyat</i>	آ رسگایت

PLURAL.

1st Pers.	<i>mā rasagāyatīn</i>	ما رسگایتین
2nd „	<i>shumā rasagāyatit</i>	شما رسگایتیت
3rd „	<i>ā rasagāyatant</i>	آ رسگایتینٔ

IMPERATIVE, 'Arrive thou,' etc.

SINGULAR.

PLURAL.

2nd Pers.	<i>biras</i> برس		<i>birasit</i> برسیت
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PRETERITE, 'I arrived, or have arrived,' etc.

SINGULAR.

1st Pers.	{	<i>man rasiṭān</i> (or)	(or) من رستان
		<i>man rasiṭagān</i>	من رستگان
2nd „	{	<i>tow rasiṭé</i> (or)	(or) تو رسته
		<i>tow rasiṭagé</i>	تو رستگه
3rd „	{	<i>ā rasiṭ</i> (or)	(or) آ رست
		<i>rasita</i> (or) <i>rasitaḡ</i>	رسته (or) رستگ

PLURAL.

1st Pers.	{	<i>mā rasiṭin</i> (or)	(or) ما رستین
		<i>mā rasiṭagin</i>	ما رستگن
2nd „	{	<i>shumā rasiṭit</i> (or)	(or) شما رستیت
		<i>shumā rasiṭagit</i>	شما رستگیت
3rd „	{	<i>ā rasiṭant</i> (or)	(or) آ رستنت
		<i>ā rasiṭagant</i>	آ رستگنت

PLUPERFECT, 'I had arrived,' etc.

SINGULAR.

1st Pers.	{	<i>man rasiṭatān</i> (or)	(or) من رستتان
		<i>rasitaḡatān</i>	رستگتان
2nd „	{	<i>tow rasiṭaté</i> (or)	(or) تو رستته
		<i>rasitaḡaté</i>	رستگته
3rd „	{	<i>ā rasiṭat</i> (or)	(or) آ رستت
		<i>rasitaḡat</i>	رستگت

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\bar{a} \text{ rasitatin (or)} \\ \text{rasitagatin} \end{array} \right\}$	(or) ما رستتن رستگتن
2nd „	$\left\{ \begin{array}{l} shum\bar{a} \text{ rasitatit (or)} \\ \text{rasitagatit} \end{array} \right\}$	شما رستتت (or) رستگتت
3rd „	$\left\{ \begin{array}{l} \bar{a} \text{ rasitatan} \text{ (or)} \\ \text{rasitagatan} \end{array} \right\}$	(or) آ رستنتت رستگنتت

HYPOTHETICAL PAST, 'If I had arrived,' etc.

SINGULAR.

1st Pers.	<i>man rasiénān</i>	من رستینان
2nd „	<i>tow rasiéné</i>	تو رستینے
3rd „	<i>\bar{a} rasién</i>	آ رستین

PLURAL.

1st Pers.	<i>m\bar{a} rasiénin</i>	ما رستینن
2nd „	<i>shum\bar{a} rasiénit</i>	شما رستییت
3rd „	<i>\bar{a} rasiénant</i>	آ رستیینت

PRESENT POTENTIAL, 'I can arrive,' etc.

SINGULAR.

1st Pers.	<i>man rasit,a kanān</i>	من رست* کنان
2nd „	<i>tow rasit,a kané</i>	تو رست* کنے
3rd „	<i>\bar{a} rasit,a kant</i>	آ رست* کنت

PLURAL.

1st Pers.	<i>m\bar{a} rasit,a kanin</i>	ما رست* کینن
2nd „	<i>shum\bar{a} rasit,a kanit</i>	شما رست* کیت
3rd „	<i>\bar{a} rasit,a kanant</i>	آ رست* کینت

PAST POTENTIAL, 'I could have arrived,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \text{man rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	من رست کت or کت کتگ or
2nd „	$\left\{ \begin{array}{l} \text{tow rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	تو رست کت or کت کتگ or
3rd „	$\left\{ \begin{array}{l} \text{āyā rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	آیا رست کت or کت کتگ or

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} \text{mā rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	ما رست کت or کت کتگ or
2nd „	$\left\{ \begin{array}{l} \text{shumā rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	شما رست کت or کت کتگ or
3rd „	$\left\{ \begin{array}{l} \text{āhān rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	آهان رست کت or کت کتگ or

(117). It has been already noted in Para. 24 that ء, a (Hamza) is always inserted between a word not ending in a long vowel and the aorist; and this is the case even when such word is only employed in the formation of a tense, as in the Present Potential just given, or part of a Compound Verb: as,

I can lift. $\{ \text{man chist, a kanān} \}$ من چستء کنان

And even if the word immediately preceding the

Aorist do end in a long vowel, it is, I believe, permissible to insert simple ء, *a* (Hamza), to give the ء (Hamza) the short vowel homogeneous with the long vowel it comes after, or to merge the ء (Hamza) into the long vowel, which is equivalent to not using it at all : as,

It stinks. $\left\{ \begin{array}{l} b\acute{o},akant \text{ (or) } b\acute{o},\acute{o}- \\ kant \text{ (or) } b\acute{o}kant \end{array} \right\} \begin{array}{l} \text{بوء كُنت (or) بوء كُنت} \\ \text{بو كُنت (or) بو كُنت} \end{array}$

(118). The following is an example of an Irregular Intransitive Verb :

INFINITIVE, VERBAL NOUN, or GERUND, 'to go.'

رَوَگ *rowag*.

PRESENT PARTICIPLE, 'going.'

رَوَا *rowagā*.

PAST (or PASSIVE) PARTICIPLE, 'gone.'

شُت *shuta* or شُتَا *shutag*.

ACTIVE PARTICIPLE, 'going along.'

رَاہِ رَوَا جِی *rāh rowājee*.

VERBAL NOUN OF AGENCY, 'a great goer.'

رَوَوُک *rowók*.

AORIST, 'I may, shall or will go,' etc.

SINGULAR.

1st Pers.	<i>man, a rowān</i>	مَنْ رَوَان
2nd ,,	<i>tow, a rowé</i>	تَو رَوِے
3rd ,,	<i>ā rowt</i>	آ رَوَت

PLURAL.

1st Pers.	<i>mā rowin</i>	ما رَوْن
2nd „	<i>shumā rowit</i>	شما رَوْت
3rd „	<i>ā rawant</i>	آ رَوْنْت

Note.—It is readily apparent, from Paras. 12, 14, and 80, that the following variations in the pronunciation of the above tense are likely to be met with :

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \text{man, a rawoon (or)} \\ \text{roween (or) reieen} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{من رَوُون (or)} \\ \text{رَوِين (or) رِيِين} \end{array} \right\}$
2nd „	<i>tow reié</i>	تو رِيَے
3rd „	<i>ā rowt</i>	آ رَوْت

PLURAL.

1st Pers.	<i>mā reiin</i>	ما رِيِين
2nd „	<i>shumā reiit</i>	شما رِيِْت
3rd „	<i>ā rowant</i>	آ رَوْنْت

PRESENT, 'I am going,' etc.

SINGULAR.

1st Pers.	<i>man rowagāyān</i>	من روگایان
2nd „	<i>tow rowagāyé</i>	تو روگایے
3rd „	<i>ā rowagāyin</i>	آ روگایَنْت

PLURAL.

1st Pers.	<i>mā rowagāyin</i>	ما روگایین
2nd „	<i>shumā rowagāyit</i>	شما روگایت
3rd „	<i>ā rowagāyant</i>	آ روگاینت

IMPERFECT, 'I was going,' etc.

SINGULAR.

1st Pers.	<i>man rowagāyatān</i>	من روگایتان
2nd „	<i>tow rowagāyaté</i>	تو روگایتے
3rd „	<i>ā rowagāyat</i>	آ روگایت

PLURAL.

1st Pers.	<i>mā rowagāyatin</i>	ما روگایتین
2nd „	<i>shumā rowagāyatit</i>	شما روگایتیت
3rd „	<i>ā rowagāyatant</i>	آ روگایتنت

IMPERATIVE, 'Go thou,' etc.

SINGULAR.

PLURAL.

2nd Pers.	<i>burow</i> بُرَو		<i>burowit</i> بُرَوِیت
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PRETERITE, 'I went or have gone,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \textit{man shutān} \text{ (or)} \\ \textit{shutagān} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{(or) من شتان} \\ \text{شتگان} \end{array} \right\}$
2nd „	$\left\{ \begin{array}{l} \textit{tow shuté} \text{ (or) } \textit{shu-} \\ \textit{tagé} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{(or) تو شتے} \\ \text{شتگے} \end{array} \right\}$
3rd „	$\left\{ \begin{array}{l} \textit{ā shut} \text{ (or) } \textit{shuta} \\ \text{(or) } \textit{shutag} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{آ شت (or) شت} \\ \text{(or) شتگ} \end{array} \right\}$

PLURAL.

1st Pers.	{ <i>mā shutin</i> (or) <i>shu-</i> <i>tagin</i> }	(or) ما شتین شتگین
2nd „	{ <i>shumā shutit</i> (or) <i>shutagit</i> }	(or) شما شتیت شتگیت
3rd „	{ <i>ā shutant</i> (or) <i>shu-</i> <i>tagant</i> }	(or) آ شتنت شتگنت

PLUPERFECT, 'I had gone,' etc.

SINGULAR.

1st Pers.	{ <i>man shutatān</i> (or) <i>shutagatān</i> }	(or) من شتتان شتگتان
2nd „	{ <i>tow shutaté</i> (or) <i>shutagaté</i> }	(or) تو شتتے شتگتے
3rd „	{ <i>ā shutat</i> (or) <i>shu-</i> <i>tagat</i> }	(or) آ شتت شتگت

PLURAL.

1st Pers.	{ <i>mā shutatin</i> (or) <i>shutagatin</i> }	(or) ما شتتین شتگتین
2nd „	{ <i>shumā shutatit</i> (or) <i>shutagatit</i> }	(or) شما شتتیت شتگتیت
3rd „	{ <i>ā shutatant</i> (or) <i>shutagatant</i> }	(or) آ شتتنت شتگتنت

HYPOTHETICAL PAST, 'Had I gone,' etc.

SINGULAR.

1st Pers.	<i>man shuténān</i>	من شتینان
2nd „	<i>tow shuténé</i>	تو شتینه
3rd „	<i>ā shutén</i>	آ شتین

PLURAL.

1st Pers.	<i>mā shuténin</i>	ما شتینین
2nd „	<i>shumā shuténit</i>	شما شتینیت
3rd „	<i>ā shuténant</i>	آ شتیننت

PRESENT POTENTIAL, 'I can go,' etc.

SINGULAR.

1st Pers.	<i>man shut,a kanān</i>	من شتء کنان
2nd „	<i>tow shut,a kané</i>	تو شتء کنه
3rd „	<i>ā shut,a kant</i>	آ شتء کننت

PLURAL.

1st Pers.	<i>mā shut,a kanin</i>	ما شتء کینین
2nd „	<i>shumā shut,a kanit</i>	شما شتء کینیت
3rd „	<i>ā shut,a kanant</i>	آ شتء کنننت

PAST POTENTIAL, 'I could have gone,' etc,

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \textit{man shut kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	من شت کت or کت or کتگ
2nd „	$\left\{ \begin{array}{l} \textit{tow shut kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	تو شت کت or کت or کتگ
3rd „	$\left\{ \begin{array}{l} \textit{āyā shut kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	آیا شت کت or کت or کتگ

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\bar{a} \text{ shut } kut \text{ or } \\ \text{ } \end{array} \right\}$	or	ما شت	or	كت	or	كت	كتگ
	$\left\{ \begin{array}{l} \text{ } \\ \text{ } \end{array} \right\}$							
2nd „	$\left\{ \begin{array}{l} shum\bar{a} \text{ shut } kut \text{ or } \\ \text{ } \end{array} \right\}$	or	شما شت	or	كت	or	كت	كتگ
	$\left\{ \begin{array}{l} \text{ } \\ \text{ } \end{array} \right\}$							
3rd „	$\left\{ \begin{array}{l} \bar{a}h\bar{a}n \text{ shut } kut \text{ or } \\ \text{ } \end{array} \right\}$	or	آهان شت	or	كت	or	كت	كتگ
	$\left\{ \begin{array}{l} \text{ } \\ \text{ } \end{array} \right\}$							

(119). An additional example of an Irregular Intransitive Verb commencing with | $\bar{a}$ (Alif) is now given (v. Para. 105).

INFINITIVE, VERBAL NOUN, or GERUND, 'to come,' etc.

آیگ $\bar{a}yag$.

ROOT, $\bar{A} \bar{a}$.

PERSENT PARTICIPLE, 'coming.'

آیگا $\bar{a}yag\bar{a}$.

PAST (or PASSIVE) PARTICIPLE, 'come, having come.'

اتک $atka$ or اتگ $atkag$.

ACTIVE PARTICIPLE, 'coming along.'

راه رواجی $r\bar{a}h \text{ row}\bar{a}jee$.

VERBAL NOUN OF AGENCY, 'one always coming.'

آیوک $\bar{a}y\acute{o}k$.

AORIST, 'I may, shall or will come,' etc.

SINGULAR.

1st Pers.	$man, a \text{ k}\bar{a}y\bar{a}n$	من کایان
2nd „	$tow, a \text{ k}\bar{a}y\acute{e}$	تو کایے
3rd „	$\bar{a} \text{ keit}$	آ کیت

PLURAL.

1st Pers.	<i>mā kayin</i>	ما کاین
2nd „	<i>shumā kāyit</i>	شما کایت
3rd „	<i>ā kāyant</i>	آ کاینت

Note.—I have never heard کائیت *kā, eet* used for the 3rd person singular, and the Verb زایگ *zāyag* 'to be delivered' also makes زیت *zeit* for the 3rd person singular of the Aorist. But this contraction is not common to all Verbs whose Roots end in *ā*, as will be seen in the lists of Verbs given hereafter.

PRESENT, 'I am coming,' etc.

SINGULAR.

1st Pers.	<i>man āyagāyān</i>	من آیگیان
2nd „	<i>tow āyagāyē</i>	تو آیگیے
3rd „	<i>ā āyagāyin</i>	آ آیگاینت

PLURAL.

1st Pers.	<i>mā āyagāyin</i>	ما آیگاین
2nd „	<i>shumā āyagāyit</i>	شما آیگایت
3rd „	<i>ā āyagāyant</i>	آ آیگاینت

IMPERFECT, 'I was coming,' etc.

SINGULAR.

1st Pers.	<i>man āyagāyatān</i>	من آیگایتان
2nd „	<i>tow āyagāyatē</i>	تو آیگایتے
3rd „	<i>ā āyagāyat</i>	آ آیگایت

PLURAL.

1st Pers.	<i>mā āyagāyatin</i>	ما آيگايِتن
2nd „	<i>shumā āyagāyatit</i>	شما آيگايِيت
3rd „	<i>ā āyagāyatant</i>	آ آيگايِينت

IMPERATIVE, 'Come thou,' etc.

SINGULAR.

PLURAL.

2nd Pers.	<i>biā</i>	بِآ		<i>biāyit</i>	بِآيِيت
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PRETERITE, 'I came, or have come,' etc.

SINGULAR.

1st Pers.	{ <i>man atkān</i> (or) <i>atkagān</i> }	(or) من اټکان اتګګان
2nd „	{ <i>tow atké</i> (or) <i>atkagé</i> }	(or) تو اټکے اتګګے
3rd „	{ <i>ā atk</i> (or) <i>atka</i> (or) <i>atkag</i> }	(or) آ اټک (or) اټکے (or) اټکګ (or) اټکګے

PLURAL.

1st Pers.	{ <i>mā atkin</i> (or) <i>atkagin</i> }	(or) ما اټکین اتګګین
2nd „	{ <i>shumā atkit</i> (or) <i>atkagit</i> }	(or) شما اټکیت اتګګیت
3rd „	{ <i>ā atkant</i> (or) <i>atka-</i> <i>gant</i> }	(or) آ اټکنټ اتګګنټ

PLUPERFECT, 'I had come,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} man \ atkat\bar{a}n \ (or) \\ atkagat\bar{a}n \end{array} \right\}$	(or) من اتکتان اتکگتان
2nd „	$\left\{ \begin{array}{l} tow \ atkat\acute{e} \ (or) \\ atkagat\acute{e} \end{array} \right\}$	(or) تو اتکتے اتکگتے
3rd „	$\left\{ \begin{array}{l} \bar{a} \ atkat \ (or) \ atka- \\ gat \end{array} \right\}$	(or) آ اتکت اتکگت

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\bar{a} \ atkatin \ (or) \\ atkagatin \end{array} \right\}$	(or) ما اتکتین اتکگتین
2nd „	$\left\{ \begin{array}{l} shum\bar{a} \ atkatit \ (or) \\ atkagatit \end{array} \right\}$	(or) شما اتکتیت اتکگتیت
3rd „	$\left\{ \begin{array}{l} \bar{a} \ atkatant \ (or) \\ atkagatant \end{array} \right\}$	(or) آ اتکتنت اتکگنت

HYPOTHETICAL PAST, 'Had I come,' etc.

SINGULAR.

1st Pers.	<i>man atkēnān</i>	من اتکینان
2nd „	<i>tow atkéné</i>	تو اتکینے
3rd „	<i>\bar{a} atkén</i>	آ اتکین

PLURAL.

1st Pers.	<i>m\bar{a} atkénin</i>	ما اتکینین
2nd „	<i>shum\bar{a} atkénit</i>	شما اتکینیت
3rd „	<i>\bar{a} atkénant</i>	آ اتکیننت

PRESENT POTENTIAL, 'I can come,' etc.

SINGULAR.

1st Pers.	<i>man atk,a kanān</i>	من اتکء کنان
2nd „	<i>tow atk,a kané</i>	تو اتکء کنے
3rd „	<i>ā atk,a kant</i>	آ اتکء کنت

PLURAL.

1st Pers.	<i>mā atk,a kanin</i>	ما اتکء کنین
2nd „	<i>shumā atk,a kanit</i>	شما اتکء کنیت
3rd „	<i>ā atk,a kanant</i>	آ اتکء کننت

PAST POTENTIAL, 'I could have come,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \textit{man atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	من اتک کت or کتہ or کتگ
2nd „	$\left\{ \begin{array}{l} \textit{tow atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	تو اتک کت or کتہ or کتگ
3rd „	$\left\{ \begin{array}{l} \textit{āyā atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	آیا اتک کت or کتہ or کتگ

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} \textit{mā atk kut or} \\ \textit{kuta or katag} \end{array} \right\}$	ما اتک کت or کتہ or کتگ
2nd „	$\left\{ \begin{array}{l} \textit{shuma atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	شما اتک کت or کتہ or کتگ
3rd „	$\left\{ \begin{array}{l} \textit{āhān atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	آهان اتک کت or کتہ or کتگ

(120). To the foregoing is added a paradigm of the Auxiliary Verb **بَیْگ** *beiag* 'to be, or become,' which, from some of its tenses being employed in the formation of sundry tenses of other Verbs, and otherwise in very frequent use, it is desirable should be very firmly fixed on the memory. It and several other Verbs in every-day use, having Roots ending in **ی** *ei*, generally drop this letter before the personal terminations, thus undergoing a very simple contraction. This is especially the case in fast speaking, but not necessarily so.

INFINITIVE, VERBAL NOUN, or GERUND, 'to be,' etc.

بَیْگ *beiag*.

Root, 'be thou.'

بِی *bei*.

PRESENT PARTICIPLE, 'being, or becoming.'

بَیْگا *beiagā*.

PAST (or PASSIVE) PARTICIPLE, 'been, or become.'

بِیت *beeta* or **بِیتِگ** *beetag*.

AORIST, 'I may, shall or will become,' etc.

SINGULAR.

1st Pers.	<i>man, a beiān</i> (or) <i>bān</i>	مان <i>biān</i> (or) بان
2nd ,,	<i>tow, a beié</i> (or) <i>bé</i>	تو <i>bié</i> (or) بے
3rd ,,	<i>ā beet</i>	آ <i>biét</i>

PLURAL.

1st Pers.	<i>mā beiin</i> (or) <i>bin</i>	ما بَيْن (or) بِن
2nd „	<i>shumā beiit</i> (or) <i>bit</i>	شما بِيْت (or) بِت
3rd „	<i>ā beiant</i> (or) <i>bant</i>	آ بِيْنْت (or) بَنْت

PRESENT, 'I am, or do become,' etc.

SINGULAR.

1st Pers.	<i>man beiagāyān</i>	مَنْ بِيْگَايَان
2nd „	<i>tow beiagāyé</i>	تُو بِيْگَايَے
3rd „	<i>ā beiagāyin</i>	آ بِيْگَايَنْت

PLURAL.

1st Pers.	<i>mā beiagāyin</i>	ما بِيْگَايِن
2nd „	<i>shumā beiagāyit</i>	شما بِيْگَايِْت
3rd „	<i>ā beiagāyant</i>	آ بِيْگَايَنْت

IMPERFECT, 'I was, or used to be,' etc.

SINGULAR.

1st Pers.	<i>man beiagāyatān</i>	مَنْ بِيْگَايْتَان
2nd „	<i>tow beiagāyaté</i>	تُو بِيْگَايْتِے
3rd „	<i>ā beiagāyat</i>	آ بِيْگَايْت

PLURAL.

1st Pers.	<i>mā beiagāyatīn</i>	ما بِيْگَايِْتِن
2nd „	<i>shumā beiagāyatit</i>	شما بِيْگَايِْتِْت
3rd „	<i>ā beiagāyatant</i>	آ بِيْگَايِْتَنْت

Note.—This tense is very rarely used ; the Preterite is generally employed.

IMPERATIVE, 'Be thou,' etc.

SINGULAR.

PLURAL.

2nd Pers. *bei* بے | *beit* بیت

PRETERITE, 'I was, or became,' etc.

SINGULAR.

1st Pers. $\left\{ \begin{array}{l} \text{man beetān (or) beet-} \\ \text{agōn} \end{array} \right\}$ من بیتان (or) بیتگان
 2nd „ *tow beeté (or) beetagé* تو بیتے (or) بیتگے
 3rd „ $\left\{ \begin{array}{l} \text{ā beet (or) beeta (or)} \\ \text{beetag} \end{array} \right\}$ آ بیت (or) بیتے (or) بیتگ

PLURAL.

1st Pers. *mā beetin (or) beetagin* ما بیتین (or) بیتگین
 2nd „ $\left\{ \begin{array}{l} \text{shumā beetit (or)} \\ \text{beetagit} \end{array} \right\}$ شما بیتیت (or) بیتگیت
 3rd „ *ā beetant (or) beetagant* آ بیتنت (or) بیتگنت

PLUPERFECT 'I had been, or become,' etc.

SINGULAR.

1st Pers. $\left\{ \begin{array}{l} \text{man beetatān (or)} \\ \text{beetagtān} \end{array} \right\}$ من بیتتان (or) بیتگتان
 2nd „ $\left\{ \begin{array}{l} \text{tow beetaté (or) beet-} \\ \text{agaté} \end{array} \right\}$ تو بیتتے (or) بیتگتے
 3rd „ *ā beetat (or) beetagat* آ بیتت (or) بیتگت

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\bar{a} \text{ beetatin (or) beeta-} \\ \text{gatin} \end{array} \right\}$	ما بِيَتِّينَ (or) بِيَتِّگَتِنَ
2nd „	$\left\{ \begin{array}{l} shum\bar{a} \text{ beetatit (or)} \\ \text{beetagatit} \end{array} \right\}$	شما بِيَتِّتِ (or) بِيَتِّگَتِ
3rd „	$\left\{ \begin{array}{l} \bar{a} \text{ beetatant (or) beeta-} \\ \text{gatant} \end{array} \right\}$	آ بِيَتِّتَنْتِ (or) بِيَتِّگَتَنْتِ

HYPOTHETICAL PAST, 'Had I been,' etc.

SINGULAR.

1st Pers.	<i>man beeténān</i>	من بِيَتِّينَانِ
2nd „	<i>tow beeténé</i>	تو بِيَتِّينِے
3rd „	<i>\bar{a} beetén</i>	آ بِيَتِّينِ

PLURAL.

1st Pers.	<i>m\bar{a} beeténin</i>	ما بِيَتِّينِینِ
2nd „	<i>shum\bar{a} beeténit</i>	شما بِيَتِّينِیتِ
3rd „	<i>\bar{a} beeténant</i>	آ بِيَتِّينِنتِ

Note.—There is no Potential mood to this Verb, the Indicative mood being made to carry a Potential or Subjunctive force if required : as,

Had I wished I could have been.	$\left\{ \begin{array}{l} mani \text{ dilāyat } man \\ \text{beetatān} \end{array} \right\}$	من دِلَايَتِ من بِيَتِّتَانِ
If I wish I can be.	$\left\{ \begin{array}{l} man, a \text{ l\bar{o}t\bar{a}n } man, a \\ \text{b\bar{a}n} \end{array} \right\}$	من * لَوْتَانِ من * بَانِ

(121). The following is an example of a Regular Transitive Verb :

INFINITIVE, VERBAL NOUN, or GERUND, 'to break,' etc.

پروشگ *próshag*.

Root, 'break thou,' etc.

پروش *prósh*.

PRESENT PARTICIPLE, 'breaking.'

پروشگا *próshagā*.

PAST PARTICIPLE, 'having broken.'

پروشته *próshta* (or) پروشتگ *próshtag*.

VERBAL NOUN OF AGENCY, ETC., 'a breaker.'

پروشوک *próshók*.

AORIST, 'I may, shall or will break,' etc.

SINGULAR.

1st Pers.	<i>man, a próshān</i>	من ^۱ پروشان
2nd ,,	<i>tow, a próshé</i>	تو ^۲ پروشه
3rd ,,	<i>ā prósheet</i>	آ ^۳ پروشیت

PLURAL.

1st Pers.	<i>mā próshin</i>	ما ^۱ پروشین
2nd ,,	<i>shumā próshit</i>	شما ^۲ پروشیت
3rd ,,	<i>ā próshant</i>	آ ^۳ پروشنت

PRESENT, 'I am breaking,' etc.

SINGULAR.

1st Pers.	<i>man próshagāyān</i>	من پروشگایان
2nd „	<i>tow próshagāyé</i>	تو پروشگایے
3rd „	<i>ā próshagāyint</i>	آ پروشگاینت

PLURAL.

1st Pers.	<i>mā próshagāyin</i>	ما پروشگایین
2nd „	<i>shumā próshagāyit</i>	شما پروشگایت
3rd „	<i>ā próshagāyant</i>	آ پروشگاینت

IMPERFECT, 'I was breaking,' etc.

SINGULAR.

1st Pers.	<i>man próshagāyatān</i>	من پروشگایتان
2nd „	<i>tow próshagāyaté</i>	تو پروشگایتے
3rd „	<i>ā próshagāyat</i>	آ پروشگایت

PLURAL.

1st Pers.	<i>mā próshagāyatin</i>	ما پروشگایتین
2nd „	<i>shumā próshagāyatit</i>	شما پروشگایتیت
3rd „	<i>ā próshagāyatant</i>	آ پروشگایتنت

PRETERITE, 'By me was broken, or has been broken,' etc.

SINGULAR.

1st Pers. <i>man</i>	{	<i>prósht</i> (or) <i>próshta</i> (or)	{	پروشت (or) پروشته	{	من
2nd „ <i>tow</i>		<i>próshtag</i> (and) <i>próshant</i>		پروشتگ (and) پروشتنت		تو
3rd „ <i>āyā</i>		(or) <i>próshtagant</i>		پروشتگنت (or)		آیا

PLURAL.

1st Pers. <i>mā</i>	{	<i>prósht</i> (or) <i>próshta</i> (or)	{	پروشت (or) پروشته	{	ما
2nd „ <i>shumā</i>		<i>próshtag</i> (and) <i>próshant</i>		پروشتگ (and) پروشتنت		شما
3rd „ <i>āhān</i>		(or) <i>próshtagant</i>		پروشتگنت (or)		آهان

PLUPERFECT, 'By me had been broken,' etc.

SINGULAR.

1st Pers. <i>man</i>	{	<i>próshtat</i> (or) <i>próshtagat</i>	{	پروشتت (or) پروشتگت	{	من
2nd „ <i>tow</i>		(and) <i>próshatatant</i> (or)		پروشتتنت (and) پروشتگنت		تو
3rd „ <i>āyā</i>		<i>próshtagatant</i>		پروشتگنت		آیا

PLURAL.

1st Pers.	<i>mā</i>	{	<i>próshat</i> (or) <i>próshtagat</i>	{	پروشت (or) پروشتگت	{	ما
2nd „	<i>shumā</i>		(and) <i>próshatant</i> (or)		(or) پروشتنت (and)		شما
3rd „	<i>āhān</i>		<i>próshtagatant</i>		پروشتگنت		آهان

HYPOTHETICAL PAST, 'If by me had been broken,' etc.

SINGULAR.

1st Pers.	<i>man</i>	{	<i>próshén</i> (and) <i>próshénant</i>	{	پروشتین (and) پروشتیننت	{	من
2nd „	<i>tow</i>						تو
3rd „	<i>āyā</i>						آیا

PLURAL.

1st Pers.	<i>mā</i>	{	<i>próshén</i> (and) <i>próshénant</i>	{	پروشتین (and) پروشتیننت	{	ما
2nd „	<i>shumā</i>						شما
3rd „	<i>āhān</i>						آهان

PRESENT POTENTIAL, 'I can break,' etc.

SINGULAR.

1st Pers.	<i>man prósht, a kanān</i>	من پر رشت کنان
2nd „	<i>tow prósht, a kané</i>	تو پر رشت کنے
3rd „	<i>ā prósht, a kant</i>	آ پر رشت کننت

PLURAL.

	<i>mā prósht, a kanin</i>	ما پر رشت کنین
	<i>shumā prósht, a kanit</i>	شما پر رشت کنیت
	<i>ā prósht, a kanant</i>	آ پر رشت کننت

PAST POTENTIAL, 'By me could have been broken,' etc.

SINGULAR.

1st Pers.	<i>man prósht</i>	} <i>kut (or) kuta (or)</i>	} <i>کت (or) کتہ (or)</i>	{ <i>من پر رشت</i>
2nd „	<i>tow prósht</i>			
3rd „	<i>āyā prósht</i>			
		<i>kutag (and) kutant</i>	<i>کتگ (and) کتنت</i>	<i>تو پر رشت</i>
		<i>(or) kutagant</i>	<i>(or) کتگنت</i>	<i>آیا پر رشت</i>

PLURAL.

1st Pers.	<i>mā prósht</i>	} <i>kut (or) kuta (or)</i>	} <i>کت (or) کتہ (or)</i>	{ <i>ما پر رشت</i>
2nd „	<i>shumā prósht</i>			
3rd „	<i>āhān prósht</i>			
		<i>kutag (and) kutant</i>	<i>کتگ (and) کتنت</i>	<i>شما پر رشت</i>
		<i>(or) kutagant</i>	<i>(or) کتگنت</i>	<i>آهان پر رشت</i>

(122). The following few examples, elucidating the construction of sentences having Transitive Verbs, may perhaps prove useful. For the sake of simplicity, I shall adhere to the forms got from the Past Participle ending in گ *g* :

I broke my house { *man wati lóg* } من وِتِ لوگ
(*lit. by me my house* { *próshtag* } پروشتگ
was broken).

I myself broke my { *man wat wati lóg* } من وِتِ وِتِ
own house (*lit. by* { *próshtag* } لوگ پروشتگ
me myself mine
own house was
broken).

That man has { *hamā mardā ma-* } هما مردا من
broken my house { *ni lóg próshat* } لوگ پروشتگ
(*lit. by that man*
my house has been
broken).

That man will { *hamā mard mani* } هما مرد من لوگا
break my house. { *lógā prósheet* } پروشیت

He will break my { *ā mani lógā* } آ من لوگا
house. { *prósheet* } پروشیت

He broke my house { *āyā mani lóg* } آیا من لوگ
(*lit. by him my* { *próshtag* } پروشتگ
house was broken).

They will break { *ā mani lógā* } آ من لوگا
my house. { *próshant* } پروشنت

They broke my { *āhān mani lóg* } آهان من لوگ
house (*lit. by them* { *próshtag* } پروشتگ
my house was
broken).

He broke my houses (lit. by him my house were broken).	{ āyā manī lóg próshtagant	آیا من لوگ پروشتگنت
They broke his houses (lit. his house by them were broken).	{ āhān āyee lóg próshtagant	آهان آیی لوگ پروشتگنت
You broke his house (lit. by you his house was broken).	{ tow āhee lóg próshtag	تو آهی لوگ پروشتگ
Ye broke his house (lit. by you his house was broken).	{ shumā āhee lóg próshtag	شما آهی لوگ پروشتگ
He broke their house (lit. by him their house was broken).	{ āyā āhāni lóg próshtag	آیا آهان لوگ پروشتگ
He broke their houses (lit. by him their house were broken).	{ āyā āhāni lóg próhstag	آیا آهان لوگ پروشتگ
This broke that (lit. by this that was broken).	{ isheeā ā próshtag	ایشیا آ پروشتگ
That broke this (lit. by that this was broken).	{ āyā é prósh-tag	آیا اے پروشتگ
That broke those (lit. by that, that were broken).	{ āyā ā prósh- agant	آیا آ پروشتگنت
This broke those (lit. by this, that were broken).	{ isheeā ā prósh- tagant	ایشیا آ پروشتگنت
He beat him (lit. by him he was beaten).	{ āyā ā jatag	آیا آ جتگ

This beat that (<i>lit.</i> by this, that was beaten).	{ <i>isheeā ā jatag</i> }	اِشِيا آ جتگ
This beat those (<i>lit.</i> by this, that were beaten).	{ <i>isheeā ā jatagant</i> }	اِشِيا آ جتگنت
Those beat this (<i>lit.</i> by those, this was beaten).	{ <i>āhān ē jatag</i> }	آهان اے جتگ
This will beat those.	{ <i>ē āhān, a jant</i> }	اے آهان، جنت
Those will beat this.	{ <i>ā isheeā jannant</i> }	آ اِشِيا جنت
This will beat this.	{ <i>ē isheeā jant</i> }	اے اِشِيا جنت
This beat this (<i>lit.</i> by this, this was beaten).	{ <i>isheeā ē jatag</i> }	اِشِيا اے جتگ

(123). It appears unnecessary to give a paradigm of an Irregular Transitive Verb, since the Past (or Passive) Participle being known, no further difficulty remains to be encountered.

PASSIVE VOICE.

(124). The Passive may be generally expressed either by using the Infinitive or Verbal Noun before the tenses of the Auxiliary Verb *بیگ* *beiag* 'to be'; or for the Aorist Passive, the Aorist Active without a Nominative; for the Present or Imperfect Passive, the Present or Imperfect Active with the subject in the Genitive (which shows that what I have, for

convenience sake, called the Present Participle, is really the Dative of 'state,' 'condition,' of the Infinitive or Verbal Noun, *vide* Para, 94); and for the Passive Past, the Active Past without expressing the Agent Noun, but the postpositions of the 3rd persons (Paras. 62 to 67) may be affixed. Indeed, I am not sure whether they are more properly added or omitted : as,

I may, shall,	{	<i>man janag, a bān</i> (or)	{	من جنگ بان
or will be		<i>manā jant</i> (or) <i>ja-</i>		(or) منا جنت
beaten.		<i>nant</i>		(or) جنت

I was, or	{	<i>man janag beetān</i> (or	{	من جنگ بیتان
have been		<i>beetāgān</i>) (or) <i>manā</i>		(or) بیتگان (or) منا
beaten.		<i>jata</i> (or) <i>manārā</i>		جته (or) منارا جته
		<i>jatē</i> (or) <i>manei jat</i>		(or) منی جته
		(or) <i>manā jatagish</i>		(or) منا جنگش

I am being	{	<i>mani janagā, in</i>	{	من جنگاڻن
beaten.				

I was being	{	<i>mani janagāyat</i>	{	من جنگایت
beaten.				

I had been	{	<i>man janag beetaga-</i>	{	من جنگ بیتگان
beaten.		<i>tān</i> (or) <i>manārā</i>		(or) منارا جتگته
		<i>jatagatē</i> (or) <i>manā</i>		(or) منا جتگتش
		<i>jatagatish</i>		

They had been beaten. $\left\{ \begin{array}{l} \bar{a} \text{ janag beetagatant} \\ \text{(or) } \bar{a} \text{ jatagatanté} \\ \text{(or) } \bar{a}, \text{ish jataga-} \\ \text{tant} \end{array} \right\} \left\{ \begin{array}{l} \text{آ جنگ بیتگنت} \\ \text{(or) آ جتگنت} \\ \text{(or) آئش جتگنت} \end{array} \right.$

CAUSAL VERBS.

(125). Causal Verbs are formed from Transitive Verbs by inserting آین *āên* between the Root and the termination (گ *ag*) of the Infinitive, thus forming a new verb, which may be conjugated like any other: as from پروشگ *prôshag* 'to break' comes پروشاینگ *prôshāênag* 'to cause (another) to break'; from لوتگ *lôttag* 'to desire,' 'to ask for,' comes لوتاینگ *lôtāênag* 'to cause another to ask for,' 'to send for.'

(126). Intransitive Verbs may generally insert either آین *āên* or آن *ān* or ین *ên* between the Root and Infinitival Termination (گ *ag*): as, from رسگ *rasag* 'to arrive' comes رساینگ *rasāênag* and رسانگ *rasānag* and رسینگ *rasênag* 'to cause to arrive,' 'to send.' رسینگ *rasênag* also means 'to overtake,' and possibly the other two may also be used to signify the same thing.

(127). Some of the Irregular Verbs form their causals differently: as, from گوزگ *gwazag* 'to pass by or over' comes گوازینگ *gwāzênag* 'to cause to

pass by *or* over,' 'to carry across'; from تچگ *tachag* 'to run' comes تاچگ *tāchag* 'to cause to run' (to gallop a horse); from نندگ *nindag* 'to sit' comes نادینگ *nādênag* 'to cause to sit'; from وپسگ *wapsag* 'to lie down' comes واپینگ *wāpênag* 'to cause to lie down.'

COMPOUND VERBS.

(128). There is in Baloochee a very numerous class of Compound Verbs, formed by preposing Nouns of all kinds (including Adjectives, etc.) to certain Baloochee Verbs; the Verbs so made use of often entirely lose, for the time being, their own proper significations: thus, from کپگ *kapag* 'to fall' is formed درکپگ *darkapag* 'to go out'; ایرکپگ *eerkapag* 'to descend,' سرکپگ *sarkapag* 'to ascend,' and many others. The following are the principal Verbs used in these combinations:

کنگ	<i>kanag</i> ,	'to do.'
آرگ	<i>ārag</i> ,	'to bring.'
گرگ	<i>girag</i> ,	'to seize.'
کپگ	<i>kapag</i> ,	'to fall.'
دیگ	<i>deiag</i> ,	'to give.'
آیگ	<i>āyag</i> ,	'to come.'
برگ	<i>barag</i> ,	'to bear.'
گیجگ	<i>gējag</i> ,	'to miscarry.'

NEGATIVE VERBS.

(129.) Verbs are rendered Negative by prefixing to them the particles *na* or *ma* 'not': as,

He will not go.	{ <i>ā narow</i> }	آنرَوَت
By him it was not broken.	{ <i>āyā naprósht</i> }	آیا نپروشت

(130). The particle *ma* is prefixed to the Imperative to express 'prohibition': as,

Do not go.	{ <i>marow</i> }	مَرَو
Do not break.	{ <i>maprósh</i> }	مپروش

(131). *ma* has also sometimes the force of 'lest,' 'would that not': as,

Hold him, lest he break my house.	{ <i>āyārā bidār mani</i> <i>lógā mapróshee</i> }	آیارا بدار من لوگا مپروشیت
If he were not here (would he were not) it would be very well.	{ <i>agar ā hamidā</i> <i>mabeetén sak sha-</i> <i>rat</i> }	اگر آ همیدا مبیتین سکت شرت

(132). *na* and *ma* become *nei* and *mei* when prefixed to a Verb commencing with *a* or *i* (except *ast*, when *na* becomes *nê*): as,

Do not come.	{ <i>meiā</i> }	میا
I will not come.	{ <i>neiāyān</i> }	نیایان
I will not permit.	{ <i>neiilān</i> }	نیلان

I have some.	$\left\{ \begin{array}{l} \text{manā hast (or) gón} \\ \text{man hastin} \end{array} \right\}$	(or) منا هست گون من هستنت
We have none; our brothers have.	$\left\{ \begin{array}{l} \text{mārā nēst meii} \\ \text{brātān hast} \end{array} \right\}$	مارا نیست می براتان هست
Had I any, I would have given it to you yesterday.	$\left\{ \begin{array}{l} \text{agar gón man bee-} \\ \text{tén man zeek tarā} \\ \text{dātat} \end{array} \right\}$	اگر گون من بیتین من زیک ترا داتت
If the man has it, take it from him ; if the woman has it, leave it.	$\left\{ \begin{array}{l} \text{agar marda gwarā} \\ \text{bibee chi āyā bi-} \\ \text{zeeré, agar janeena} \\ \text{gwarā, in āyā ya-} \\ \text{low dei} \end{array} \right\}$	اگر مرد گورا بیت چہ آیا بزیرے اگر جنین گورائنت آیا یلہ دی

(135). The following lists of a few Regular and Irregular Verbs are here given for convenience of reference. It appeared unnecessary to insert both forms of the Past Participle, and I have therefore only shown that form which ends in *a* (*h*) :

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Allow, per- mit Tr.	$\left\{ \begin{array}{l} \text{اِشْت} \\ \text{ishta} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{کِلِیت} \\ \text{kileet} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{اِل} \\ \text{il} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{اِلَگ} \\ \text{ilag} \end{array} \right\}$
To Bake, broil Tr.	$\left\{ \begin{array}{l} \text{پَک - پَتَک} \\ \text{paka, patka} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{پَچِیت} \\ \text{pacheet} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{پَچ} \\ \text{pach} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{پَچَک} \\ \text{pachag} \end{array} \right\}$

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To bear, carry { Tr.	بُرْتَه <i>burta</i>	بَارْت <i>bārt</i>	بر <i>bar</i>	برگ <i>barag</i>
To Beat, at- tack, { Tr.	جَتَه <i>jata</i>	جَنْت <i>jant</i>	جن <i>jan</i>	جنگ <i>janag</i>
To Be or be- come, { Intr.	بیت <i>beeta</i>	بیت <i>beet</i>	بی <i>bei</i>	بیگ <i>beiag</i>
To Bore { Tr.	سُبْتَه - سُبْتِه <i>subta, sumbita</i>	سُنْبیت <i>sumbeet</i>	سُنْب <i>sumb</i>	سُنْگ <i>sumbag</i>
To Burn, { Tr.	سَوْتَه <i>sotka</i>	سُوچیت <i>sócheet</i>	سوچ <i>sóch</i>	سوچگ <i>sóchag</i>
To Burn, { Intr.	سُتَه <i>sutka</i>	سُچیت <i>sucheet</i>	سُچ <i>such</i>	سُچگ <i>suchag</i>
To Choose, { Tr.	گِچِتَه <i>gichita</i>	گِچِنت <i>gichint</i>	گِچِن <i>gichin</i>	گِچِنگ <i>gichinag</i>
To Come, { Intr.	اَتَه <i>atka</i>	کیت <i>keit</i>	آ <i>ā</i>	آیگ <i>āyag</i>
To Cook, { Tr.	گَرَاستَه <i>grāsta</i>	گَرَادیت <i>grādeet</i>	گَراد <i>grād</i>	گَرادگ <i>grādag</i>
To Die, { Intr.	مُرْتَه <i>murta</i>	مِریت <i>mireet</i>	مِر <i>mir</i>	مِرگ <i>mirag</i>
To Dwell, to sit, { Intr.	نِشْتَه <i>nishta</i>	نِندیت <i>nindeet</i>	نِند <i>nind</i>	نِندگ <i>nindag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Eat or drink, { Tr. {	وَارْتِه <i>wārta</i>	وَارْت <i>wārt</i>	وَر <i>war</i>	وَرگ <i>warag</i>
To Fry (in oil, { etc.), Tr. {	بَرِیْتک <i>brétka</i>	بَرِیجِیت <i>bréjeet</i>	بَرِیج <i>bréj</i>	بَرِیجگ <i>bréjag</i>
To Give, { Tr. {	دَاتِه <i>dāta</i>	دَات <i>dāt</i>	دِی <i>dei</i>	دِیگ <i>deiag</i>
To Gallop, { Tr. {	تَاتک <i>tātka</i>	تَاچِیت <i>tacheet</i>	تَاچ <i>tāch</i>	تَاچگ <i>tāchag</i>
To Go, { Intr. {	شُتِه <i>shuta</i>	رَوْت <i>rowt</i>	رَو <i>row</i>	رَوگ <i>rowag</i>
To Grow, { Intr. {	رُسْتِه <i>rusta</i>	رُدِیت <i>rudeet</i>	رُد <i>rud</i>	رُدگ <i>rudag</i>
To Grind, { Tr. {	دُرُشْتِه <i>drushta</i>	دُرُشِیت <i>drusheet</i>	دُرُش <i>drush</i>	دُرُشگ <i>drushag</i>
To Hang up, { Tr. {	دَرَتک <i>dratka</i>	دَرَنجِیت <i>dranjeet</i>	دَرَنج <i>dranj</i>	دَرَنجگ <i>dranjag</i>
To Hold, keep, { halt, etc. *Tr. {	دَاشْتِه <i>dāshta</i>	دَارِیت <i>dāreet</i>	دَار <i>dār</i>	دَارگ <i>dārag</i>
To Lie down, { Intr. {	وِپْتِه <i>wapta</i>	وِپْسِیت <i>wapseet</i>	وِپس <i>waps</i>	وِپسگ <i>wapsag</i>
To Pass by, { Intr. {	گَوَسْتِه <i>gwasta</i>	گَوِزِیت <i>gwazeet</i>	گَوِز <i>gwaz</i>	گَوِزگ <i>gwazag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Pick up, Tr.	چٲٲا <i>chita</i>	چٲٲٲ <i>chint</i>	چٲ <i>chin</i>	چٲٲگ <i>chinag</i>
To Pluck, to break, *Tr.	سٲسٲ <i>sista</i>	سٲٲدٲٲ <i>sindeet</i>	سٲٲ <i>sind</i>	سٲٲدگ <i>sindag</i>
To Pound, Tr.	چٲٲٲا <i>chupta</i>	چٲٲٲٲ <i>chópeet</i>	چٲٲ <i>chóp</i>	چٲٲگ <i>chópag</i>
To Pull out, Tr.	گٲٲك <i>gwatka</i>	گٲٲچٲٲ <i>gwajeet</i>	گٲج <i>gwaj</i>	گٲجگ <i>gwajag</i>
To Read, Tr.	وٲٲٲ <i>wanta</i>	وٲٲٲٲ <i>wāneet</i>	وٲٲ <i>wān</i>	وٲٲگ <i>wānag</i>
To Reap, Tr.	رٲٲ <i>ruta</i>	رٲٲٲٲ <i>runeet</i>	رٲٲ <i>run</i>	رٲٲگ <i>runag</i>
To Run, Intr.	تٲك <i>tatka</i>	تٲچٲٲ <i>tacheet</i>	تٲچ <i>tach</i>	تٲچگ <i>tachag</i>
To Scatter, Tr.	رٲٲك <i>rétka</i>	رٲٲچٲٲ <i>récheet</i>	رٲٲچ <i>réch</i>	رٲٲچگ <i>réchag</i>
To Seize, Tr.	گٲٲٲ <i>gipta</i>	گٲٲ <i>git</i>	گٲر <i>gir</i>	گٲرگ <i>girag</i>
To Sew, Tr.	دٲٲك <i>dótka</i>	دٲٲچٲٲ <i>dócheet</i>	دٲٲچ <i>dóch</i>	دٲٲچگ <i>dóchag</i>
To Sit, Intr.	نٲشٲٲ <i>nishta</i>	نٲٲدٲٲ <i>nindeet</i>	نٲٲد <i>nind</i>	نٲٲدگ <i>nindag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Spin (wool, etc.) Tr.	رِسْتِ <i>rista</i>	رِيسِيْت <i>réseet</i>	رِيس <i>rés</i>	رِيسِگ <i>résag</i>
To Sweep, Tr.	رُپْتِ <i>rupta</i>	رُوپِيْت <i>rópeet</i>	رُوپ <i>róp</i>	رُوپِگ <i>rópag</i>
To Suck, Tr.	مِٹْکِ <i>mitka</i>	مِچِيْت <i>micheet</i>	مِچ <i>mich</i>	مِچِگ <i>michag</i>
To Take, Tr.	زُرْتِ <i>zurta</i>	زِيرِيْت <i>zeereet</i>	زِير <i>zeer</i>	زِيرِگ <i>zeerag</i>
To Undo, open, loosen, Tr.	بُٹْکِ <i>bótka</i>	بُوجِيْت <i>bójeet</i>	بُوج <i>bój</i>	بُوجِگ <i>bójag</i>
To Wash, Tr.	شُشْتِ <i>shushta</i>	شُودِيْت <i>shódeet</i>	شُود <i>shód</i>	شُودِگ <i>shódag</i>
To Write, Tr.	نِیْسْتِ <i>nibishta</i>	نِیْسِيْت <i>nibeeseet</i>	نِیْس <i>nibees</i>	نِیْسِگ <i>nibeessag</i>

REGULAR VERBS.

To be Adorn- ed, Intr.	سَنِیْهْتِ <i>sambahita</i>	سَنِیْهِيْت <i>sambaheet</i>	سَنِب <i>sambah</i>	سَنِیْهِگ <i>sambahag</i>
To Arrive, Intr.	رِسْتِ <i>rasita</i>	رِيسِيْت <i>raseet</i>	رِس <i>ras</i>	رِسِگ <i>rasag</i>
To Bark (a dog), Tr.	لَاکِٹِ <i>lākita</i>	لَاکِیْت <i>lākeet</i>	لَاکِ <i>lāk</i>	لَاکِگ <i>lākag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Bear (bedelivered), Intr.	زاتہ <i>zāta</i>	زیت <i>zeit</i>	زا <i>zā</i>	زایگ <i>zāyag</i>
To Bite, Tr.	گستہ <i>gasita</i>	گسیت <i>gaseet</i>	گس <i>gas</i>	گسگ <i>gasag</i>
To Break, Tr.	پروشٹہ <i>próshta</i>	پروشیت <i>prósheet</i>	پروش <i>prósh</i>	پروشگ <i>próshag</i>
To Break, Intr.	پرشٹہ <i>prushta</i>	پریشیت <i>prusheet</i>	پروش <i>prush</i>	پرشگ <i>prushag</i>
To Chew, Tr.	جاتہ <i>jāta</i>	جائیت <i>jā,eet</i>	جا <i>jā</i>	جایگ <i>jāyag</i>
To Chop, Tr.	گڈتہ <i>guḍita</i>	گڈیت <i>guḍeet</i>	گڈ <i>guḍ</i>	گڈگ <i>guḍag</i>
To Cough, Tr.	کلتہ <i>kulita</i>	کلیت <i>kuleet</i>	کُل <i>kul</i>	کُلگ <i>kulag</i>
To Deceive, Tr.	بڈتہ <i>baḍita</i>	بڈیت <i>baḍeet</i>	بڈ <i>baḍ</i>	بڈگ <i>baḍag</i>
To Drip, Intr.	پٹتہ <i>pitita</i>	پٹیت <i>piteet</i>	پٹ <i>pit</i>	پٹگ <i>pitag</i>
To Drive on, Tr.	ہکلتہ <i>hakalita</i>	ہکلیت <i>hakaleet</i>	ہکل <i>hakal</i>	ہکَلگ <i>hakalag</i>
To Drive away, Tr.	گلینتہ <i>galénta</i>	گلینیت <i>galéneet</i>	گلین <i>galén</i>	گلینگ <i>galénag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Dry, Tr.	تاپتہ <i>tāpta</i>	تاپیت <i>tāpeet</i>	تاپ <i>tāp</i>	تاپگ <i>tāpag</i>
To Enter, Intr.	پُترتہ <i>puturta</i>	پُتریت <i>putureet</i>	پُتر <i>putur</i>	پُترگ <i>puturag</i>
To Fear, be afraid, Intr.	ترُسیتہ <i>trusita</i>	ترُسیت <i>truseet</i>	ترُس <i>trus</i>	ترُسگ <i>trusag</i>
To Fight with, contend, Intr.	مِریتہ <i>mirita</i>	مِریت <i>mireet</i>	مِر <i>mir</i>	مِرگ <i>mirag</i>
To Fall, Intr.	کپتہ <i>kapta</i>	کپیت <i>kapeet</i>	کپ <i>kap</i>	کپگ <i>kapag</i>
To Flee, es- cape, Intr.	لِکیتہ <i>likita</i>	لِکیت <i>likeet</i>	لِک <i>lik</i>	لِکگ <i>likag</i>
To Flee, es- cape, Intr.	جِگِرتہ <i>jigirita</i>	جِگِریت <i>jigireet</i>	جِگِر <i>jigir</i>	جِگِرگ <i>jigirag</i>
To Forgive, Tr.	بکِشیتہ <i>bakshita</i>	بکِشیت <i>baksheet</i>	بکِش <i>baksh</i>	بکِشگ <i>bakshag</i>
To Freeze, Intr.	بَدِیتہ <i>badita</i>	بَدِیت <i>badeet</i>	بَد <i>bad</i>	بَدگ <i>badag</i>
To Gain, pro- fit, win, Tr.	کَتیتہ <i>katita</i>	کَتیت <i>kateet</i>	کَت <i>kat</i>	کَتگ <i>katag</i>
To Hide one- self, Intr.	تپتہ <i>tapita</i>	تپیت <i>tapeet</i>	تپ <i>tap</i>	تپگ <i>tapag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Hit against, { Intr.	لَگِیت <i>lagita</i>	لَگِیت <i>lageet</i>	لَگ <i>lag</i>	لَگَگ <i>lagag</i>
To Hop, { Intr.	سِیتِیت <i>sitita</i>	سِیتِیت <i>siteet</i>	سِیت <i>sit</i>	سِیتِگ <i>sitag</i>
To Join to- gether, Tr.	گِپِینَت <i>gapēnta</i>	گِپِینَت <i>gapēneet</i>	گِپِین <i>gapēn</i>	گِپِینَگ <i>gapēnag</i>
To Jump, { Intr.	سِرِیت <i>sirita</i>	سِرِیت <i>sireet</i>	سِر <i>sir</i>	سِرَگ <i>sirag</i>
To Kill, { Tr.	کُشَت <i>kushta</i>	کُشِیت <i>kusheet</i>	کُش <i>kush</i>	کُشَگ <i>kushag</i>
To Know, { Tr.	زانت <i>zānta</i>	زانت <i>zānt</i>	زان <i>zān</i>	زانَگ <i>zānag</i>
To Laugh, { Tr.	کندِیت <i>kandita</i>	کندِیت <i>kandeet</i>	کند <i>kand</i>	کندَگ <i>kandag</i>
To Lick, { Tr.	چِیتِیت <i>chitita</i>	چِیتِیت <i>chiteet</i>	چِیت <i>chit</i>	چِیتِگ <i>chitag</i>
To Load, { Tr.	لَدِیت <i>ladita</i>	لَدِیت <i>ladeet</i>	لَد <i>lad</i>	لَدَگ <i>ladag</i>
To Look, { Tr.	چارِیت <i>chārita</i>	چارِیت <i>chāreet</i>	چار <i>chār</i>	چارَگ <i>chārag</i>
To be mis- taken, Intr.	بُلِیت <i>bulita</i>	بُلِیت <i>buleet</i>	بُل <i>bul</i>	بُلَگ <i>bulag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Forget, { Tr.	شَمُوشْت <i>shamóshta</i>	شَمُوشِیت <i>shamósheet</i>	شَمُوش <i>shamósh</i>	شَمُوشْگ <i>shamóshag</i>
To Neigh, { Tr.	شِدِیت <i>shidita</i>	شِدِیت <i>shideet</i>	شِد <i>shid</i>	شِدْگ <i>shidag</i>
To Obey, { Tr.	مَنیت <i>mannita</i>	مَنیت <i>manneet</i>	مَن <i>mann</i>	مَنْگ <i>mannag</i>
To Plait, { weave, Tr.	گُوپْت <i>gwapta</i>	گُوپِیت <i>gwapeet</i>	گُوپ <i>gwap</i>	گُوپْگ <i>gwapag</i>
To Plant, { Tr.	کِشْت <i>kishta</i>	کِشِیت <i>kisheet</i>	کِش <i>kish</i>	کِشْگ <i>kishag</i>
To Praise, { Tr.	گَلَات <i>galāta</i>	گَلَائِیت <i>galā,eet</i>	گَلَا <i>galā</i>	گَلَايْگ <i>galāyag</i>
To Pull, { measure, Tr.	کِشْت - کِشْت <i>kashta, kashita</i>	کِشِیت <i>kasheet</i>	کِش <i>kash</i>	کِشْگ <i>kashag</i>
To Repent, { Intr.	بَجِت <i>bajita</i>	بَجِیت <i>bajeet</i>	بَج <i>baj</i>	بَجْگ <i>bajag</i>
To Rip, to { tear, Tr.	دِرْت <i>dirta</i>	دِرِیت <i>direet</i>	دِر <i>dir</i>	دِرْگ <i>dirag</i>
To Rob, { steal, Tr.	دُزْت <i>duzita</i>	دُزِیت <i>duzeet</i>	دُز <i>duz</i>	دُزْگ <i>duzag</i>
To Roll on { one side, Intr.	لِیت <i>létita</i>	لِیت <i>léteet</i>	لِیت <i>lét</i>	لِیتْگ <i>létag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Roll over, Intr.	آلِیتِه <i>ālétita</i>	آلِیتِیت <i>āléteet</i>	آلِیت <i>ālét</i>	آلِیتِگ <i>ālétag</i>
To Rub, Tr.	لِتَارْتِه <i>latārta</i>	لِتَارِیت <i>latāreet</i>	لِتَار <i>latār</i>	لِتَارِگ <i>latārag</i>
To Rub, Tr.	مُشْتِه <i>mushta</i>	مُشِیت <i>musheet</i>	مُش <i>mush</i>	مُشِگ <i>mushag</i>
To Rush to arms, Intr.	رُمبِتِه <i>rumbita</i>	رُمبِیت <i>rumbeet</i>	رُمب <i>rumb</i>	رُمبِگ <i>rumbag</i>
To Say, speak, Tr.	گُوشْتِه <i>gwashta</i>	گُوشِیت <i>gwasheet</i>	گُوش <i>gwash</i>	گُوشِگ <i>gwashag</i>
To Scrape, Tr.	کَکَرْتِه <i>kakarta</i>	کَکَرِیت <i>kakareet</i>	کَکَر <i>kakar</i>	کَکَرِگ <i>kakarag</i>
To Scratch, Tr.	چَانکُرْتِه <i>chānkurita</i>	چَانکُرِیت <i>chānkureet</i>	چَانکُر <i>chānkur</i>	چَانکُرِگ <i>chānkurag</i>
To Shut (eye or hand), Tr.	بُوتِیتِه <i>bootita</i>	بُوتِیت <i>booteet</i>	بُوتِ <i>boot</i>	بُوتِگ <i>bootag</i>
To Sink, Intr.	بُدِیتِه <i>būdita</i>	بُدِیت <i>būdeet</i>	بُدِ <i>būd</i>	بُدِگ <i>būdag</i>
To Sink, dive, Intr.	بُکِیتِه <i>bukita</i>	بُکِیت <i>bukeet</i>	بُکِ <i>buk</i>	بُکِگ <i>bukag</i>
To Sift, Tr.	سَرَارْتِه <i>sarārta</i>	سَرَارِیت <i>sarāreet</i>	سَرَار <i>sarār</i>	سَرَارِگ <i>sarārag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Slip, { Intr.	شترتہ <i>shitarta</i>	شتریت <i>shitareet</i>	شتر <i>shitar</i>	شترگ <i>shitarag</i>
To Slip, { Intr.	لگشت <i>lagushta</i>	لگشیت <i>lagusheet</i>	لگش <i>lagush</i>	لگشگ <i>lagushag</i>
To Soak, wet, { Tr.	پلینتہ <i>pulénta</i>	پلینیت <i>puléneet</i>	پلین <i>pulén</i>	پلینگ <i>pulénag</i>
To Squabble, { Intr.	ہرتہ <i>harita</i>	ہریت <i>hareet</i>	ہر <i>har</i>	ہرگ <i>harag</i>
To Stand, { Intr.	اوشتاتہ <i>óshtāta</i>	اوشتیت <i>óshteet</i>	اوشت <i>ósht</i>	اوشتگ <i>óshtag</i>
To Strain, { Tr.	پالاتہ <i>pālāta</i>	پالائیت <i>pālā,eet</i>	پالا <i>pālā</i>	پالایگ <i>pālāyag</i>
To Stretch, { Tr.	تجینتہ <i>tajénta</i>	تجینیت <i>tajéneet</i>	تجین <i>tajén</i>	تجینگ <i>tajénag</i>
To Shake, { Intr. & Tr.	چنڈتہ <i>chandita</i>	چنڈیت <i>chandeet</i>	چنڈ <i>chand</i>	چنڈگ <i>chandag</i>
To Stun, { Tr.	توسینتہ <i>tósénta</i>	توسینیت <i>tóséneet</i>	توسین <i>tósén</i>	توسینگ <i>tósénag</i>
To be Stunned, { Intr.	تُستہ <i>tusta</i>	تُسیت <i>tuseet</i>	تُس <i>tus</i>	تُسگ <i>tusag</i>
To Swallow whole, Tr.	پلیکتہ <i>pilikita</i>	پلیکیت <i>pilikeet</i>	پلیک <i>pilik</i>	پلیگ <i>pilikag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To be Tired, { Intr.	کُھِتہ <i>kuhita</i>	کُھِیت <i>kuheet</i>	کُھ <i>kuh</i>	کُھِگ <i>kuhag</i>
To Tremble, { Intr.	لرزِتہ <i>larzita</i>	لرزِیت <i>larzeet</i>	لرز <i>larz</i>	لرزِگ <i>larzag</i>
To Throw down, Tr.	پِرِنتہ <i>pirênta</i>	پِرِنییت <i>pirêneet</i>	پِرین <i>pirén</i>	پِرِینگ <i>pirénag</i>
To Turn, walk about, Intr.	تَرِتہ <i>tarita</i>	تَرِیت <i>tareet</i>	تر <i>tar</i>	تَرِگ <i>tarag</i>
To Vomit, Tr.	شانتہ <i>shānta</i>	شانِیت <i>shāneet</i>	شان <i>shān</i>	شانِگ <i>shānag</i>
To Want, ask for, Tr.	لوتِہ <i>lótita</i>	لوتِیت <i>lôteet</i>	لوت <i>lót</i>	لوتِگ <i>lóttag</i>
To become Wet, Tr.	پُلِتہ <i>pullita</i>	پُلِیت <i>pulleet</i>	پُل <i>pull</i>	پُلِگ <i>pullag</i>
To Wind, Tr.	پتاتہ <i>patāta</i>	پتائِیت <i>patā,eet</i>	پتا <i>patā</i>	پتایِگ <i>patāyag</i>

CHAPTER VII.

OF PARTICLES.

(136). Under the term Particles are comprised Adverbs, Prepositions, Interjections and Conjunctions.

(137). Adverbs of Place are simply the Locative cases (1st form of the Dative) of Nouns, to which a Demonstrative Pronoun is sometimes prefixed. They require the Noun to precede them in the Genitive. A list of those in common use is given below.

ADVERBS OF PLACE.

Here.	$\left\{ \begin{array}{l} idā, hamidā, eengó, \\ hameengó \end{array} \right\}$	اِدا - هِدا - اِينگو - هَمِينگو
There.	$\left\{ \begin{array}{l} óda, hamódā, āngó, \\ hamāngó \end{array} \right\}$	اودا - هَمودا - آنگو - هَمانگو
Everywhere.	<i>harjāgahā</i>	هرجاگها
Within.	<i>lāpā, tahā</i>	لایا - تها
Without.	<i>darā</i>	درا
Afar off.	<i>deer</i>	دیر

Near.	<i>nazeekā</i>	نزیکا
Behind.	<i>randā, padā, pushtā</i>	رندا - پدا - پُشتا
Before.	<i>dēmā</i>	دیما
Beneath.	<i>chērā, bunā</i>	چیرا - بُنا
Above.	$\left\{ \begin{array}{l} \textit{sarburā, sarā, bālā,} \\ \textit{burzā} \end{array} \right\}$	سربر - سرا - بالا - برزا
After.	<i>randā</i>	رندا
Beyond.	<i>ādēmā, pushtā, padā</i>	آدیما - پُشتا - پدا
Between.	<i>miyānjeeā, tókā</i>	میانجیا - توکا
Below, at foot of.	$\left\{ \begin{array}{l} \textit{chērā, bunā, dēmā} \end{array} \right\}$	چیرا - بُنا - دیما
Hence.	<i>ashidā, chidā, chamidā</i>	اشدا - چدا - چمدا
Thence.	<i>ashódā, chamódā</i>	اشودا - چمودا
This side.	<i>édēmā, énēmā</i>	ایدیما - اینیما
That side.	<i>ādēmā, ānēmā</i>	آدیما - آنیما
Towards.	<i>nēmā, nēmagā</i>	نیما - نیمگا

(138). ADVERBS OF TIME.

When.	<i>harwahdē, nee, ki</i>	هروهدے - نی - ک
Now.	$\left\{ \begin{array}{l} \textit{anee, hanee, nee,} \\ \textit{hanoo, noo} \end{array} \right\}$	انی - هنی - نی - هنو - نو
As yet.	<i>taneegā, daneegā</i>	تنیگا - دنیگا
Yesterday.	<i>zeek, zee</i>	زیکٹ - زی

To-morrow.	<i>bāndāt, bāndā</i>	باندات - باندا
To-night.	<i>inshapee</i>	انشپی
To-day.	<i>maróchee</i>	مروچی
Suddenly.	<i>anāgāhā, nāgāh</i>	اناگاہا - ناگاہ
Ever.	<i>hichbar, izhbar</i>	ہیچبر - اِزبر
Never.	<i>hichbar-na, izhbar-na</i>	ہیچبر نہ - اِزبر نہ
Once.	<i>yakbaré</i>	یکبرے
After.	<i>guḍā, guḍ</i>	گڈا - گڈ
Again	<i>nók</i>	نوگ
Always.	<i>yakkashā</i>	پکشا
*Before.	$\left\{ \begin{array}{l} sar, sarā, sāree, s̄a- \\ reeā p̄esar, p̄esarā, \\ p̄eshtir, p̄eshtirā, \\ owwal, owwalā \end{array} \right\}$	سر - سرا - ساری ساریا - پیسر - پیسرا - پیشتر - پیشترا - اول - اولاً
Immediately.	<i>hamēdamānā</i>	ہمیدمانا

(139). *Note.**—*sarā*, ساریا *sāreeā*, پیسرا *p̄esarā*, پیشترا *p̄eshtirā*, اولاً *owwalā* and *guḍā*, گڈا, rather mean 'first' and 'afterwards,' as will be seen from the following examples.—A particle *o* is curiously inserted between the Adverbs of Time signifying 'after' and 'before' and the first member of the proposition : as,

Go before me. { *ash man o sar burow* } اش من و سر بُرو

Come after me.	{ <i>ash man ó guḍ biyā</i> }	اش من وگڈ بیا
Go first.	{ <i>sarā or sāreeā or</i> <i>pésarā or owwalā</i> <i>or péshtirā burōw</i> }	سرا (or) ساریا (or) پیسرا (or) اولاً (or) پیشترا برو
Come afterwards.	{ <i>guḍā biyā</i> }	کڈا بیا
I came before you, I did not come after you.	{ <i>man ash tow ó sar</i> <i>atkgān ash tow ó</i> <i>guḍ neiātkgān</i> }	من اش تو و سر اتکگان اش تو وگڈ نیاتکگان

(140). ADVERBS OF QUANTITY.

Little.	<i>kamuk</i>	کمکٹ
Much, many.	<i>bāz, gaparé</i>	باز - گپرے
More.	<i>gēsh, gēshtir</i>	گیش - گیشتر
Enough, only.	<i>bas</i>	بس
Less.	<i>kam</i>	کم
Some, a few.	<i>lahté, cheezé, chee, é</i>	لہتے - چیزے - چیے
All, the whole.	<i>drust</i>	درست

(141). ADVERBS OF INTERROGATION,
MANNER, ETC.

When ?	<i>kadee</i>	کدی
Where ?	<i>koo, kujā, kujāngó</i>	کو - کجا - کجانگو
How much ?	{ <i>chunt, chinkara, chi-</i> <i>kara, chinkada</i> }	{ چنت - چنکرہ - چکرہ - چنکده }
many ?		

Why ?	$\left\{ \begin{array}{l} parchi, parchee, par- \\ cheeā \end{array} \right\}$	پرچی - پرچی - پرچیا
Like.	$\left\{ \begin{array}{l} peimā, aḍa, haḍa, \\ ḍowlā \end{array} \right\}$	پیما - ادا - ہڈا - ڈولا
How ?	<i>chón, chitowr</i>	چون - چتور
Perhaps.	<i>balki</i>	بلک
Certainly.	$\left\{ \begin{array}{l} béshak, zaroor, zór, \\ albat \end{array} \right\}$	بیشک - زرور - زور - البت
Certainly not.	<i>bun</i>	بُن
No, not.	<i>na, nā, innā</i>	نہ - نا - انا
Yes.	<i>ow, how</i>	او - هو
Like this.	<i>épeimā</i>	ایپیما
Like that.	<i>āpeimā</i>	آپیما
So.	<i>cho</i>	جو

PREPOSITIONS.

(142). Prepositions in Baloochee may be divided into two classes.

1st Class,—those which precede the Noun.

2nd Class,—those which follow the Noun.

(143). Those of the 1st class govern the Noun (but not the Pronouns, except the 3rd persons) in the 1st form of the Dative : as,

Take from that man.	$\left\{ \begin{array}{l} ash \ hamā \ mardā \\ bizeer \end{array} \right\}$	اش هما مردا بزير
Do not take from me.	$\left\{ \begin{array}{l} ash \ man \ mazeer \end{array} \right\}$	اش من مزير
I will come with you.	$\left\{ \begin{array}{l} man \ gón \ tow, a \ kā- \\ yān \end{array} \right\}$	من گون تو كايان
I sent my book to you.	$\left\{ \begin{array}{l} man \ wati \ kitāb \ par \\ tow \ rasēnta \end{array} \right\}$	من وت كتاب پر تو رسينت
I will not go with him.	$\left\{ \begin{array}{l} gón \ āyā \ man \ na- \\ rowān \end{array} \right\}$	گون آيا من نروان

(144). There is an idiomatic way of using گون *gón* 'with' twice over in the same sentence, which has an equivalent in the English word 'along' used as in the following examples :

Bring it with you.	$\left\{ \begin{array}{l} gón \ wat \ biyāré \\ \end{array} \right\}$	گون وت بيارے
*Bring it along with you.	$\left\{ \begin{array}{l} gón \ wat \ biyāré \\ gón \end{array} \right\}$	گون وت بيارے گون
Come with me.	$\left\{ \begin{array}{l} gón \ man \ biyā \\ \end{array} \right\}$	گون من بيا
*Come along with me.	$\left\{ \begin{array}{l} gón \ man \ biyā \\ gón \end{array} \right\}$	گون من بيا گون

*Note.**—In these examples the ن *n* of the first گون *gón* is so strongly nasalized as to be almost imperceptible.

(145). Those of the 2nd class are really nothing more than Adverbs of Place, and require the Noun or Pronoun to be placed before them in the Genitive, with the exception of گون *gón* (when it comes after the Noun), which requires it to be put in the 1st form of the Dative : as,

It is in my house. { *mani lóga lāpā, in* } من لوگ لاپائنت
Come with me. { *manā gón biyā* } منا گون بیا

(146). 1ST CLASS.

From, concerning.	<i>ash, ach, shi, chi</i>	اش - اچ - ش - چ
With, along with.	<i>gón</i>	گون
For, to, by.	<i>par, pa, ma</i>	پر - پ - م
Into.	<i>man</i>	من
Except.	<i>bageir, bagar</i>	بگیر - بگر
Without.	<i>bageir, bagar, bé</i>	بگیر - بگر - بے
Up to, as far as.	<i>tā, dān</i>	تا - دان

(147). 2ND CLASS.

In, into.	<i>lāpā, tahā</i>	لاپا - تھا
With.	<i>gón</i>	گون
To, with.	<i>gwarā</i>	گورا
For.	<i>wāstā</i>	واستا
On.	<i>sarā, chakā</i>	سرا - چکا

INTERJECTIONS.

(148). The Baloochee language is prolific in Interjections, but most of them are untranslatable, many objectionable, and others unnecessary to be given here.

Slowly, slowly.	$\left\{ \begin{array}{l} wash\ wash, s\bar{a}p \\ s\bar{a}p, \bar{a}st\acute{e}\ \bar{a}st\acute{e} \end{array} \right\}$	وش وش - ساپ ساپ - آستے آستے
Quietly, quietly.	<i>srāp, srāp</i>	سرآپ سرآپ
Bravo.	<i>shābāsh</i>	شاباش
So, indeed.	<i>anchó, hanchó</i>	انچو - هانچو
May ill be averted.	<i>bé balā</i>	بے بلا

CONJUNCTIONS.

(149). The following is a list of the Conjunctions in use :

And.	<i>ó</i>	و
Also, and.	<i>ham</i>	هم
But.	<i>balé</i>	بلے
Enough.	<i>bas</i>	بس
Either, or.	<i>tóree</i>	توری
Then, afterwards	<i>gudā</i>	گدا
Therefore.	$\left\{ \begin{array}{l} hamisheeā, hamé- \\ wāstā \end{array} \right\}$	همیشیا - همیواستا
If.	<i>agar, aga</i>	اگر - اگہ
That.	<i>ki</i>	کہ

(151). When , *ô* 'and' is used to connect two or more Transitive Verbs in the Past Tenses, one immediately following the other, and governed by the same Agent Noun, they need not have the Pronominal Postposition of the Agent Case (*v.* Para. 64) affixed to them ; if there are three Verbs, the , *ô* is generally inserted between the last two only, like 'and' in English.

The man took the bread, ate, and vomited.	{	<i>mardā nagan gipt</i>	مردا نغن گپت
		<i>wārt ó shānt (or)</i>	وارت و شانت
		<i>mardā nagan gipt</i>	(or) مردا نغن
		<i>ó wārt guḍā</i>	گپت و وارت
		<i>shānté (or) mardā</i>	(or) گدا شانتے
		<i>nagan gipt wārté</i>	مردا نغن گپت
	}	<i>ó shānté</i>	وارتے و شانتے

(152). When the Conjunction , δ connects two Intransitive Verbs, it is permissible to omit the personal terminations from the first Verb : as,

I got up and went away. $\left\{ \begin{array}{l} \textit{man pād atk \delta shu-} \\ \textit{tagān (or) man} \\ \textit{pād atkagān \delta} \\ \textit{shutagān} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{من پاد اتک و} \\ \text{شتگان (or) من} \\ \text{پاد اتگان و} \\ \text{شتگان} \end{array} \right.$

CHAPTER VIII.

OF THE NUMERALS.

(153). The Cardinal Numbers in Baloochee are nearly the same as in Persian.

1 <i>yak</i>	یک	15 <i>pānzdah</i>	پانزده
2 <i>dō</i>	دو	16 <i>shānzdah</i>	شانزده
3 <i>sei</i>	سی	17 <i>habdah</i>	هفده
4 <i>chār</i>	چار	18 <i>hazhdah</i>	هژده
5 <i>panch</i>	پنج	19 <i>nōzdah</i>	نوزده
6 <i>shash</i>	شش	20 <i>beest</i>	بیست
7 <i>hapt</i>	هفت	21 { <i>beest ó yak</i> }	بیست و یک
8 <i>hasht</i>	هشت		یک
9 <i>nuh</i>	نه	30 <i>see</i>	سی
10 <i>dah</i>	ده	31 <i>see ó yak</i>	سی و یک
11 <i>yāzdah</i>	یازده	40 { <i>chil and chihil</i> }	چل or چیل
12 <i>dwāzdah</i>	دوازده		چیل
13 <i>sēzdah</i>	سیزده	41 <i>chil ó yak</i>	چل و یک
14 <i>chārdah</i>	چارده	50 <i>panjāh</i>	پنجاه

60 <i>shast</i>	شست	200 <i>dó sad</i>	دو صد
70 <i>haptād</i>	هپتاد	300 <i>sei sad</i>	سی صد
80 <i>hashtād</i>	هشتاد	1,000 <i>hazār</i>	هزار
90 <i>nowād</i>	نود	10,000 <i>dah hazār</i>	ده هزار
100 <i>sad</i>	سد	100,000 <i>lak</i>	لک

(154). The Ordinals are for the most part formed by adding *umee* to the Cardinals: as,

1st <i>owwal</i>	اول	7th <i>haptumee</i>	هپتمی
2nd <i>dó,umee</i>	دوئمی	8th <i>hashtumee</i>	هشتمی
3rd <i>sei,umee</i>	سیمی	9th <i>nuhumee</i>	نهمی
4th <i>chārumee</i>	چارمی	10th <i>dahumee</i>	دهمی
5th <i>panchumee</i>	پانچمی	20th <i>beestumee</i>	بیستمی
6th <i>shashumee</i>	ششمی	100th <i>sadumee</i>	سدمی

(155). Fractional numbers are mostly expressed by prefixing the Denominator to the Numerator, the preposition *ash* 'from' being understood: as, *seiyak* 'one-third,' for *ash* سی یک 'from three, one.'

$\frac{1}{2}$ <i>ném</i>	نیم	$\frac{2}{3}$ <i>seidó</i>	سیدو
$\frac{1}{3}$ <i>seiik</i>	سیک	$\frac{3}{4}$ <i>chārsei</i>	چارسی
$\frac{1}{4}$ <i>chārik</i>	چارک	$\frac{4}{5}$ <i>panchchār</i>	پانچچار
$\frac{1}{5}$ <i>panchik</i>	پانچک	$\frac{40}{100}$ <i>sadchil</i>	سدچل

(156).

Single.	<i>éyók, téyók</i>	ایوک - تیوک
Double.	<i>dósar</i>	دوسر
Treble.	<i>seisar</i>	سیسر
Quadruple.	<i>chārsar</i>	چارسر
Quintuple.	<i>panchsar</i>	پانچسر
Sextuple.	<i>shashsar</i>	ششسر
Sevenfold.	<i>haptsar</i>	هپتسر
Eightfold.	<i>hashsar</i>	هشسر

(157).

The two, both.	<i>dó,énān</i>	دوئینان
The three.	<i>seiénān</i>	سینان
The four.	<i>chārénān</i>	چارینان
The ten.	<i>duhénān</i>	دھینان

CHAPTER IX.

DIVISIONS OF TIME.

(158). The days of the week are nearly the same as in Persian.

Sunday.	<i>yakshambih</i>	یکشنبه
Monday.	<i>dushambih</i>	دُشنبه
Tuesday.	<i>seishambih</i>	سِیشنبه
Wednesday.	<i>chārshambih</i>	چارشنبه
Thursday.	<i>pashambih</i>	پشنبه
Friday.	<i>jumā, it</i>	جُمائت
Saturday	<i>shambih</i>	شنبه

(159).

To-day.	<i>maróchee</i>	مروچی
Yesterday.	<i>zeek, zee</i>	زیکٹ - زی
2 days ago.	<i>peiree, peiréree</i>	پیری - پیری
3 days ago.	<i>pis peiree</i>	پس پیری
To-morrow.	<i>bāndāt, bāndā</i>	باندات - باندا
2 days hence.	<i>pónshee, póshee</i>	پونشی - پوشی

3 days hence.	<i>parampóshee</i>	پرمپوشی
4 days hence.	<i>pis parampóshee</i>	پس پرمپوشی

(160).

To-night.	<i>dóshee</i>	دوشی
2 nights ago.	<i>parandóshee</i>	پرندوشی
3 nights ago.	<i>pis parandóshee</i>	پس پرندوشی
To-morrow night.	<i>bāndā shap</i>	باندَا شپ
2 nights hence.	<i>pónshee shap</i>	پونشی شپ
3 nights hence.	<i>parampóshee shap</i>	پرمپوشی شپ
4 nights hence.	<i>pisparampóshee shap</i>	پسپرمپوشی شپ

(161). The names of the months, as in most, if not all, Mahomedan countries, are the same as those of the Arabic Calendar, modified only by the local pronunciation of them. They are as follows :

مُهِرَمُ <i>muḥaram.</i>	رجب <i>rajab.</i>
سَفَر <i>safar.</i>	شَابَان <i>shābān.</i>
رُبِیْ الْاَوَّل <i>rubee alowwal.</i>	رَمَزَان <i>ramazān.</i>
رُبِیْ الْاَکِر <i>rubee ulākir.</i>	شَوَال <i>showāl.</i>
جَمَادِیْ الْاَوَّل <i>jamādee alowwal.</i>	زَوَالْکَادَه <i>zoolkādah.</i>
جَمَادِیْ الْاَکِر <i>jamādee ulākir.</i>	زَوَالْهَاج <i>zoolhaj.</i>

(162). The year is divided into two seasons, گرمَاگ *garmāg* 'the hot season,' and زمِستان *za-*

mistān 'the cold season.' There are also numerous sub-divisions, but such have generally relation either to the different crops, prevailing winds, etc., vary in different localities, and appear unnecessary to be enumerated here.

(163). DIVISIONS OF THE DAY.

First appearance of light—cockcrow.	{ <i>mazanén gwarbām</i> <i>bāngwāh</i> }	مزنین گوربام بانگواه
Dawn.	{ <i>gwarbām, atārag</i> <i>māhalow, pagāh</i> }	گوربام - اتارگ ماهلا - پگاه
Morning.	{ <i>suhb, sób</i> }	سُهب - سوب
Noon.	{ <i>nérmóch, némróch</i> }	نیرموچ - نیمروچ
1 o'clock. P.M. (about).	{ <i>zuhr</i> }	زهر
Afternoon.	{ <i>bégāh, asur</i> }	بیگاه - اسر
Sunset.	{ <i>rózard</i> }	روزرد
Evening.	{ <i>magrib</i> }	مغرب
Dinner-time.	{ <i>ashā, shām</i> }	اشا - شام
Night.	{ <i>shap</i> }	شب
Midnight.	{ <i>némshap</i> }	نیمشب

OBSERVATIONS.

(164). باز *bāz* 'much,' چنت *chunt* 'how much? how many?' لهتے *lahtê* 'some, a few,' and the Cardinal numbers generally, take the Verb in the singular: as,

Many men came. { *bāz mard atka* } باز مرد اتک

How many persons { *chunt mardum* } چنت مردم اتک
came? { *atka* }

A few men came. { *lahtê mard atka* } لهتے مرد اتک

Twenty men went. { *beest mard shuta* } بیست مرد شت

(165). In narration, the Balooch always make use of the dramatic style, and even when referring to the perceptions or motives of action of a third person, give words to the thoughts which they conceive must have naturally passed through his mind at the time spoken of: as,

He said that he { *āyā gwasht ki* } آیا گوشت ک
would come, but { *man, a kāyān* } من کایان بلے
he did not. { *balé neiatka* } نیاتک

He perceived that $\left\{ \begin{array}{l} deet\acute{e} \text{ ki } hanee \\ man \text{ peer}\acute{a}n \end{array} \right\}$ دیتے کہ ہنی من
he was old. پیران

(166). In many instances where, after a Verb in the Past Tense, in English another Verb in the Past Tense would be employed, the Balooch use the Present : as,

He perceived that the $\left\{ \begin{array}{l} deet\acute{e} \text{ ki } \acute{a}p \\ dana \text{ nemag}\acute{a} \\ rowt \end{array} \right\}$ دیتے کہ آپ دن
water ran towards نیمگا روت
the desert.

(167). Adjectives of number, quantity, generally have the Nouns they qualify put in the singular : as,

Some persons ate. $\left\{ \begin{array}{l} laht\acute{e} \text{ mardum}\acute{a} \\ w\acute{a}rta \end{array} \right\}$ لہتے مردما وارته
Many people went. $\left\{ \begin{array}{l} b\acute{a}z \text{ mardum} \\ shuta \end{array} \right\}$ باز مردم شتہ

(168). A few words ending in a long vowel require a euphonic letter to be inserted between them and a Verbal Termination : as,

It is here. $\{ \acute{e}ng\acute{o}rin \text{ for } \acute{e}ng\acute{o},in \}$ اینگورنت for اینگوئنت
It is so. $\{ chushin \text{ for } ch\acute{o},in \}$ چُشنت for چوئنت
It is this. $\{ \acute{e}shin \text{ for } \acute{e},in \}$ ایشنت for ایئنت

(169). هم *ham* and , *ô* 'also,' 'and,' are sometimes both used in the same sentence, the latter redundantly : as,

He also is a good { *ā ham sharén* } آ هم شرین مردے و
man. { *mardé ô* }

This also is good. { *é ham sharin ô* } اے هم شرینت و

Here also there { *éngó ham bā-* } اینگو هم بازینت و
are plenty. { *zin ô* }

APPENDIX A.

In Para. 79 it is said that the Terminations added to the Roots of Verbs might, if there appeared to be any advantage in so doing, be considered as parts of an imaginary Verb اَگ *ag* 'to be.' Such Verb, if it existed, would be conjugated as follows :

INFINITIVE, VERBAL NOUN, ETC., 'to be.'

اَگ *āg*.

Root, ا *a*.

PRESENT PARTICIPLE, 'being.'

اَگا *agā*.

PAST PARTICIPLE, 'been.'

اَتَا *ata* or اَتَاگ *atag*.

ACTIVE PARTICIPLE; 'living.'

اَن or اَنَّا *ān*.

NOUN OF AGENCY OR CONTINUANCE, 'a living being.'

اَوک *ok*.

AORIST, 'I am, *or* may *or* shall be,' etc.

	SINGULAR.	PLURAL.
1st Pers.	من آَن or آَن	ما أَن or ثِن
2nd „	توَأَ or ثِئ	شما أَت or ثِت
3rd „	{ or أَئِيت or ثِئِت أَنَت or ثِنَت	آ أَنَت or ثِنَت

PRETERITE, 'I was, *or* have been,' etc.

SINGULAR.

1st Pers.	من أَتَان or ثَتَان or أَتْكَان or ثَتْكَان
2nd „	توَأَتَ or ثِئَتَ or أَتْكَ or ثِئْكَ
3rd „	آ أَتَ or ثِتَ or أَتْكَ or ثِتْكَ

PLURAL.

1st Pers.	ما أَتِن or ثِتِن or أَتْكَن or ثِتْكَن
2nd „	شما أَتِت or ثِتِت or أَتْكَت or ثِتْكَت
3rd „	آ أَتَّت or ثِتَّت or أَتْكَت or ثِتْكَت

