Two Brahui Texts with Glossary and Grammatical Analysis

Behrooz Barjasteh Delforooz

Department of Linguistics and Philology, Uppsala University, Uppsala, Sewden

Email: behrooz.barjasteh@lingfil.uu.se

The earliest off-shot of the Dravidian stock, the Brahui came to the territory of their present habitation several thousand years ago. Contemporaries and probable assistants of those who built the city of Mohenjo-Daro, their ancestors saw the rise and the downfall of Sumer and Elam, and some of them at least could be among the Dasyus which encountered the first Aryans at the distant approaches to Punjab (Andronov, 2001: Preface).[1]

Abstract

This paper aims to make the reader familiar with the Brahui language which is spoken as a minority language by the Brahui people, mostly in Balochistan province of Pakistan; some parts of Nimroz province of Afghanistan, and some parts of the Iranian province of Sistan and Baluchestan. To achieve this goal, first, a brief sketch of the Brahui ethnography, the origin of their language, and the Brahui language including phonology, lexicon, dialects, and its verb system is given. Second, two texts in Brahui are interlinearized, one of which is already transcribed in Latin. The other one, which was originally written in Brahui based on the Arabic alphabet, is transcribed in the Latin-based modified alphabet. Some sentences from the beginning and the end of the first text, and all of the second text have been interlinearized. In the glossary, which consists of all the words used in both texts, grammatical information such as nominal declension, according to the eleven Brahui case system, and verb inflections, based on tense, aspect, mood, and affirmative/negative is clearly explained in full details. In the end, the reader will have an overall view of the language that makes him/her able to continue his/her study and increase his/her knowledge about Brahui.

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[1] Of course, there is no evidence for that, but the people like to believe it. By the way, if it is true, the possibility of their connection to Shahr-i Sokhta (3200-1800 BC), another prehistoric civilization in Sistan, can be investigated. The reason for such an investigation is the fact that the Brahuis are living in an exact territory between Shahr-i Sokhta in Sistan and Mohenjo-daro (2600-1900 BC) in Indus Valley, and Mehrgarh (7000-2000 BC).

1. Introduction

The scholars who know something about Brahui ethnicity and language are relatively few. Ethnically, the Brahuis are made up of 27 tribes in three tribal alliances: the Kalat tribes, the Sarawan tribes, the Jhalawan tribes and those who are living in Iran (Andronov, 2001, p. 2; Elfenbein, 1990, p. 437). In general, they have identified themselves more and more with the Baloch as they believe that their traditions have been preserved in Baloch historical ballads. The Brahuis mainly, live in Pakistan, Afghanistan, and Iran. According to Ethnologue (Simons, 2018), almost 2,210,000 Brahui live in Pakistan, 200,000 in Afghanistan, and 22,000 in Iran for a total of 2,432,000 (2011-2014). The number of Brahuis who are living in Iran is not exactly known as there is no Census report on different Brahui tribes and their populations. There is another estimation of at least 30 thousand to more than 50 thousand (Panikkar, 1993, p. 34), which is opposed to the estimation of Ethnologue (Simons, 2018). A small community of Brahuis is also living in the Marv oasis in Turkmenistan. It does not mean that all these people speak Brahui. Therefore, this makes it linguistically very important to support, preserve, and even to promote this language, which is like a remote and alien island in an ocean of Indo-Iranian languages. Brahui is primarily spoken in the Balochistan Province of Pakistan, in Sistan and Baluchestan Province of Iran, and Nimroz Province, along the Helmand River in Afghanistan. They are bilingual in Brahui and Balochi, but mostly they are trilingual ("multilaterally multilingual"), that is, in the official languages of the countries they live in.

2. The Origin of the Brahui Language

Elfenbein (1987) summarizes in a long question what first Sir Denys Bray called "The Brahui Problem" (Bray, 1934 II):

How is it that certain backward, nomadic shepherd groups speaking a language of the Dravidian family of South India have come to be located and isolated in Baluchistan,[2] some 1400 km. from their nearest linguistic relations, surrounded on all sides by speakers of Indo-European (Iranian and Indo-Aryan), when all other Dravidians are more or less compacted together in Central and South India and there is no historical information about such a separation? (p. 215)

So far, two main hypotheses have been suggested: the Dravidian Hypothesis and the Proto-Zagrosian Hypothesis.[3]

2.1. The Dravidian Hypothesis

Among several possible solutions to the problem proposed by Bray and Elfenbein, only two attracted the attention of Elfenbein.

2.1.1. First Possibility

According to this view, as shown in (Fig. 1), the Brahui language belongs to the Northwestern group of the Dravidian languages, whose nearest language relatives, from the Northeastern group, are Kurux and Malto. Other groups from the Dravidian family, as the following map shows, are the Gondwana group, the Central group, the Southeastern group, the Southwestern group, and the Southern group with its famous language, that is, Tamil (Andronov, 1980, p. 18).

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[2] Balochistan Province of Pakistan where the majority of Brahui speaking people live.

[3] It should be mentioned that there are reasons for and against each hypothesis.

The Brahui language is not included in the same group with any other Dravidian language. This is because it separated from the rest of its family so long ago in history (about 3000 BCE) and settled down in what is today Balochistan, while their other relatives continued their way toward the south and southeast (Fig. 1). This view is the most commonly accepted one compared to the second one.
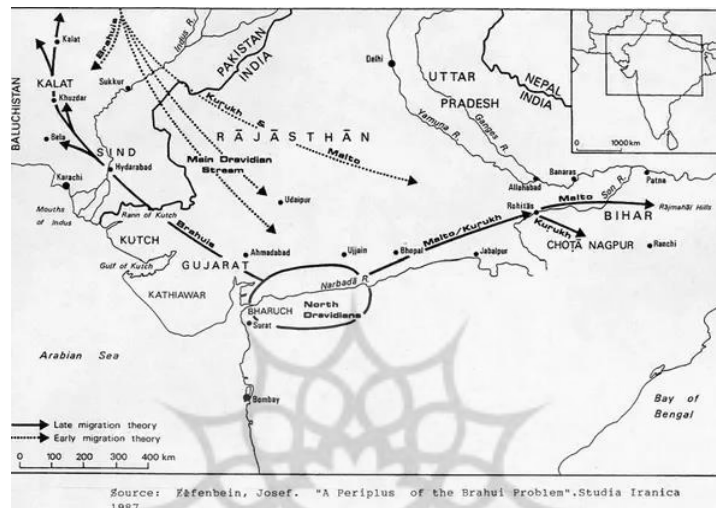
Figure 1

Map of Dravidian Languages and their expansion (Andronov, 1980, p. 18)
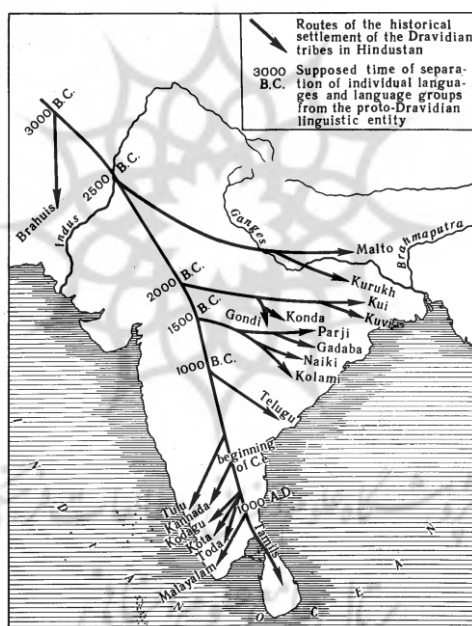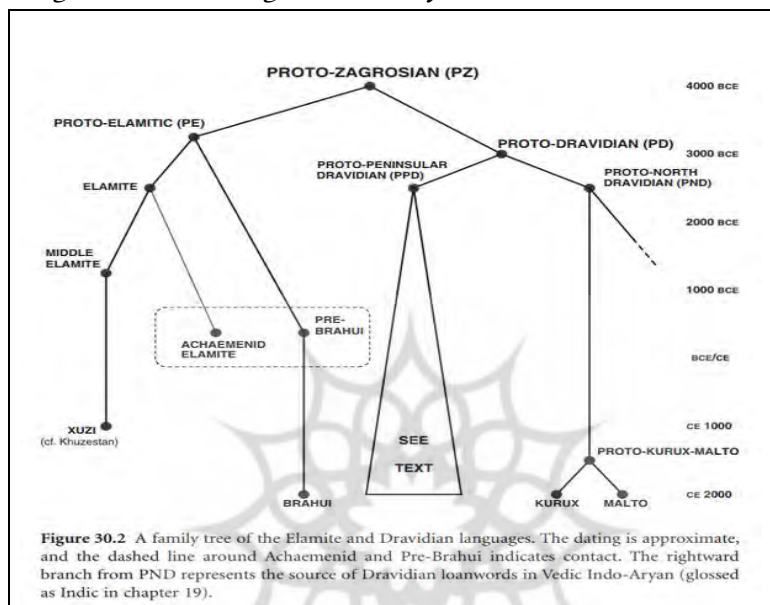

2.1.2. Second Possibility

According to this view, as indicated in (Fig. 2), which is less exciting and does not have many supporters, the Brahuis have recently migrated from Central India to their present territory (Elfenbein, 1987, p. 217).

Figure 2

(Elfenbein, 1987, p. 216)

2.2. The Proto-Zagrosian Hypothesis

Although Elamite is accepted by scholars to be a language isolate, with no known relatives or survivors (Stolper, 2014, p.20), McAlpin is the first one who pointed out the possibility of a relationship between Brahui and the Elamite language. He has several works based on this view (McAlpin, p. 1975, 1981, 2003, & 2015). According to this view, Elamite and Brahui together belong to the Proto-Elamitic subgroup of the Proto-Zagrosian or Proto-Elamo-Dravidian group. Therefore, Brahui is Elamitic and not properly Dravidian, but still cognate (McAlpin, 2015, p. 533). This hypothesis could be a good reason to study Brahui in the Iranian or Indo-Iranian world and not just in Dravidian or in the Indian context. McAlpin's hypothesis can be shown as the following tree diagram (Fig. 3):

Figure 3

Tree Diagram of Proto-Zagrosian Family.[4]

Figure 30.2 A family tree of the Elamite and Dravidian languages. The dating is approximate, and the dashed line around Achaemenid and Pre-Brahui indicates contact. The rightward branch from PND represents the source of Dravidian loanwords in Vedic Indo-Aryan (glossed as Indic in chapter 19).

3. The Brahui Language

In Iran, in contrast to Afghanistan and Pakistan, the majority of Brahuis do not know the Brahui language. They speak Balochi in their home and Farsi, the official language, outside. However, some Brahui communities have preserved their language. In this part, some aspects of the Brahui language are reviewed.

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[4] https://www.quora.com/Why-is-Brahui-a-Dravidian-language-spoken-in-Pakistan See also: Southworth 2011: 143, and Southworth and others 2013.

3.1. Brahui Phonology

Brahui phonology is not complex and its phonemic system is mostly identical with that of Rakhshani Balochi. In other words, the entire sound system is 'Balochified'. Brahui has ten vowels, three short, five long, and two diphthongs:

Short vowels   /a/ , /i/ , /u/

Long vowels   /ā/ , /ī/ , /ū/ , /ē/ (/e/) , /ō/ (/o/)

Diphthongs   /ay/ (/ey/) , /aw/ (/ow/)

Note: /e/, /o/, and /ey/ are allophones of /ē/, /ō/, and /ay/, respectively.

The consonant system of Brahui has twenty-eight phonemes (Table 1): b, č, d, ḍ, f, g, γ, h, ', ǰ, k, l, ł, m, n, ṇ, (ŋ), p, r, ṛ, s, š, t, ṭ, w, x, y, z, ž. The phoneme /ł/ is a voiceless lateral, and the velar nasal /ŋ/ is allophonic (Elfenbein 1998: 391-392, and McAlpin, 2015, p. 556).

Table 1

Consonants of the Brahui Language

	Labial	Dental	Palato-Alveolar	Retroflex	Velar	Glottal
Stops	p b	t d		ṭ ḍ	k g	ʔ (')
Affricates			č ǰ			
Fricatives	F				x γ	h
Spirants		s z	š ž			
Nasals	M	n		ṇ	(ŋ)	
Laterals		ł l				
Flaps		r		ṛ		
Semivowels	W				y	

3.2. Brahui Dialects

Brahui has no significant dialectal differences to make them even less mutually intelligible. The main differences are limited to a few phonological and grammatical markers. Brahui dialects are also regionally distinguishable: northern or Sarawani, and southern or Jahlawani dialects. Only one

phonological difference is enough to distinguish between these two dialects. In Jahlawani dialect /h/ is pronounced as an aspirate in all positions, whereas in Sarawani dialect, it is usually weakened to a glottal stop or dropped (Elfenbein, 1990). Bashir (2003, p. 3) adds Chaghi as the third dialect that is spoken in Noshki up to Iran. In this dialect initial /h/ is not pronounced and it is realized as a glottal stop. She explains the differences among Brahui dialects in more detail.[5] Sarawani dialect in Kalat is considered as the standard Brahui.

3.3. Brahui Lexicon

Approximate word counts of the Brahui lexicon based on Bray, *DED* (Burrow & Emeneau, 1984), *DEDS*[6], and Elfenbein (1983) yield: %10 of Dravidian origin; %20 of Indo-Arian origin; %20 of Balochi origin; %30 of New Persian/Arabic origin; and %20 of unknown origin (Elfenbein, 1997, p. 810). But according to Bashir (2003, p. 2) and Elfenbein (1990 & 1987, p. 219), the Brahui lexicon contains %15 of Dravidian origin; %20 of Indo-Arian origin; %20 of Balochi origin; %35 of Perso-Arabic origin; and %10 of as yet unknown origin. This is all based on the texts they had in Brahui so far, and they do not give the approximate total number of word counts, and, of course, such a survey has not been done yet. Brahui words with Dravidian origin from the texts discussed here are marked with DED and their related numbers in the Glossary.

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[5] (a) Sarawani (spoken in Mastung, Kalat, Kanak, Murgachar, Khardigāp, Bolan, and Quetta); (b) Jhalawani (spoken in Khuzdār, Zari, Vadh, Mula, and Jahu (up to Bela); and (c) Chaghi (spoken in Noshki (up to Iran), Khāran, Besema (up to Panjgur).

[6] Burrow, T., Murray B. Emeneau (1984). *Dravidian Etymological Dictionary*: Supplement [to 1st ed., 1961] Oxford: Clarendon.

3.4. Brahui Grammar

Brahui is a nominative-accusative language and as an agglutinative language, grammatical information is marked through case suffixes added to the nominative singular word stem and -(ā)t in the plural to form eleven cases (Table 2). In other words, Morphosyntactic alignment can be coded by case-marking, verb agreement and word order.

Table 2

Declension of Nouns

	NOM	ACC	GEN	DAT	INS	COM	ABL	LOC	LAT	ADES	TERM
SG	-Ø	-e	-nā	-ki	-aṭ	-tō	-ān	-aṭī	-āī	-is(k)	-iskā
PL	-k	-te	-tā	-tēki	-teaṭ	-tetō	-teān	-tēṭī	-teāī	-tēk	-tēkā

Adjectives are indeclinable and they distinguish neither the gender nor the number, but they distinguish between definiteness and indefiniteness. For the indefeniteness, the suffix -ō is attached to the bare forms of any adjectives; and for the definite form, they take one of the following suffixes: -ā, -angā, -ingā, and -(ī)kō (Andronov, 2006, pp. 42-43). The main classes of pronouns are the demonstrative pronouns, the interrogative pronouns, the reflexive pronoun, and the personal pronouns. The system of demonstrative pronouns in Brahui is trinominal according to the degree of proximity (in space and time) to the speaker: proximal: dād 'this', intermediate: ō 'that', and remote: ēd 'that'. They may be usually combined with the emphatic word (particle) ham: handā 'this', hamō 'that one over there', hamē 'that'. These pronouns, in the function of the subject, are commonly used instead of the nominative forms of the personal pronouns and, often, instead of their plurals (Andronov, 2006, pp. 58-59).

The interrogative pronouns (Andronov, 2006, p. 60) dēr 'who', ant 'what' , 'what kind of', (h)arā(d) who', 'what', 'what kind of', 'which' are commonly used in the singular number (Table 3).

Table 3

The Interrogative Pronouns

	dē(r)	*ant*	*(h)arā(d)*
NOM	*dē(r)*	*ant*	*arā(d)*
GEN	*dinnā*	*antanā*	*Arānā*
ACC	*dēre*	*ante*	*Arāde*
DAT	*dē(r)ki*	*antaki*	*arā(ṛ)ki*
INS	*dēraṭ*	*antaṭ*	*arā(ṛ)aṭ / arādaṭ*
COM	*dē(r)tō*	*antatō*	*arā(ṛ)tō*
ABL	*dērān*	*antān*	*arāṛān*
LOC	*dēṭī*	*antaṭī*	*arāṭī*
LAT	*dērāī*	*antāī*	*arāṛāī*
ADES	*dēris(k)*	-	*arāṛis(k)*
TERM	*dēriskā*	-	*arāṛiskā / arādiskā*

 "Brahui has one reflexive pronoun (Tabel 4), tēn which in form the nominative case and the oblique stem are the same. It is used both for singular and plural forms: 'himself', 'herself', 'itself', 'yourself', 'myself', 'themselves', 'yourselves', ' ourselves', 'onself'" (Andronov, 2006, p. 55). The nominative form of the reflexive pronoun tēn has been preserved just in the compound phrase tēn-pa-tēn 'with each other', 'with one another', 'among themselves/yourselves/ ourselves' (Andronov, 2006, p. 55).

Table 4

The Reflexive Pronouns

NOM	GEN	ACC	DAT	INS	COM	ABL	LOC	LAT	ADES	TERM
tēn	*tēnā*	*tēne*	*tēnki*	*tēnaṭ*	*tēntō*	*tēneān*	*tēnēṭī*	*tēnāī*	*tēneis(k)*	*tēneiskā*
									tēnē(s)k	*tēnē(s)kā*

Personal pronouns have three persons: first, second, third, which are declined in all cases in both singular and plural (Table 5). The case suffixes are the same as those that are used in nouns, pronouns, and other declinable words.
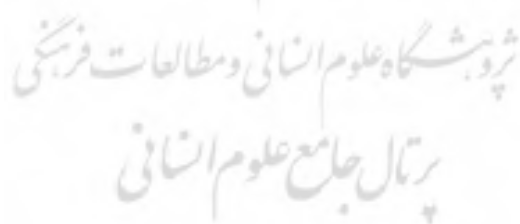
Table 5

The Personal Pronouns

		NOM	GEN	ACC	DAT	INS	COM	ABL	LOC	LAT	ADES	TERM
1SG		*ī* 'I'	*kanā*	*kane*	*kanki*	*kaneaṭ*	*kantō*	*kaneān*	*kaneṭī*	*kaneāī*	*kaneis(k)* *kanē(s)k*	*kaneiskā* *kanē(s)kā*
1PL		*nan* 'we'	*nanā*	*nane*	*nanki*	*naneaṭ*	*nantō*	*naneān*	*nanēṭī*	*naneāī*	*naneis(k)* *nanē(s)k*	*naneiskā* *nanē(s)kā*
2SG		*nī* 'you'	*nā*	*nē*	*nĕki*	*nēaṭ*	*nētō*	*nēān*	*nēṭī*	*nēāī*	*nĕisk* *nē(s)k*	*nēiskā* *nē(s)kā*
2PL		*num* 'you'	*numā*	*nume*	*numki*	*numeaṭ*	*numtō*	*numeān*	*numēṭī*	*numeāī*	*numeis(k)* *numē(s)k*	*numeiskā* *numē(s)kā*
3SG Proximate		*dād* 'this one, s/he, it'	*dānā*	*dāde*	*dā(ṛ)ki*	*dāṛaṭ*	*dā(ṛ)tō*	*dāṛān*	*dāṭī*	*dāṛāī*	*dāṛis(k)* *dāṛis(k)*	*dāṛiskā* *dādiskā*
3PL Proximate		*dāfk* 'they, these'	*dāftā*	*dāfte*	*dāfteki*	*dāfteaṭ*	*dāftetō*	*dāfteān*	*dāftēṭī*	*dāfteāī*	*dāfteis(k)* *dāftē(s)k*	*dāfteiskā* *dāftē(s)kā*
3SG Intermediate		*ōd* 'that one, s/he, it'	*ōnā*	*ōde*	*ō(ṛ)ki*	*ōṛaṭ* *ōdaṭ*	*ō(ṛ)tō*	*ōṛān*	*ōṭī*	*ōṛāī*	*ōṛis(k)* *ōdis(k)*	*Ōṛiskā* *ōdiskā*
3PL Intermediate		*ōfk* 'they, those'	*ōftā*	*ōfte*	*ōfteki*	*ōfteaṭ*	*ōftetō*	*ōfteān*	*ōftēṭī*	*ōfteāī*	*ōfteis(k)* *ōftē(s)k*	*ōfteiskā* *ōftē(s)kā*
3SG Remote or absent		*ēd* 'that one, s/he, it'	*ēnā*	*ēde*	*ē(ṛ)ki*	*ēṛaṭ* *ēdaṭ*	*ē(ṛ)tō*	*ērān*	*ēṭī*	*ēṛāī*	*ēṛis(k)* *ēdis(k)*	*ēṛiskā* *ēdiskā*
3PL Remote or absent		*ēfk* 'they, those'	*ēftā*	*ēfte*	*ēfteki*	*ēfteaṭ*	*ēftetō*	*ēfteān*	*ēftēṭī*	*ēfteāī*	*ēfteis(k)* *ēftē(s)k*	*ēfteiskā* *ēftē(s)kā*

The emphatic word *ham* 'very', 'the same', 'the very same' comes ususaly as a prefix before the pronouns of the 3rd person as in, for example, *handād*, *hamōd*, etc. (Andronov, 2006, pp. 48-49). Nearly all forms of the Brahui verbs are derived from the same stem which is obtained by dropping the suffix *-(i)ng* in the verbal noun. The Brahui verbs may have two stems (*drikking* (*drik-*, *drikk-*) 'to jump'); *tamming* (*tam-*, *tamm-*) 'to fall'); *xalling* (*xal-*, *xall-*) 'to strike') etc.; three stems (several verbs, that is, *banning* (*bann-*, *bar-*, *ba-*) 'to come'); *manning* (*mann-*, *man-*, *ma-*) 'to become'); *pāning* (*pān-*, *pār-*, *pā-*) 'to say'), etc.; four stems (three verbs: *danning* (*dann-*, *dar-*, *da-*, *dē-*) 'to take away, usurp'), and even five stems (two verbs: *anning* and *hat(in)ing*/*hataring*/*hatiring* (*hatin-*, *hatir-*, *hatar-*, *hat-*, *ē-*) 'to bring'). The verbs with four and five stems are very rare. For example, the auxiliary verb *anninig* 'to be', which has an incomplete paradigm and it is only in the indicative mood (Table 6) has five stems (*ann-*, *ar-*, *all-*, *a-*, *u-*).

Table 6

Conjugation of the Verb Anning

		PRS		PRS-EMPH	PRT	IMP	PLUP
1SG	*ī*	*uṭ*	'I am'	*areṭ* 'I exist'	*assuṭ*	*assuṭa*	*assusuṭ*
2SG	*nī*	*us*	'you are'	*arēs*	*assus*	*assusa*	*assusus*
3SG	*ōd*	*e*	's/he/it is'	*arē*	*ass*	*assaka*	*assas*
1PL	*nan*	*un*	'we are'	*arēn*	*assun*	*assuna*	*assusun*
2PL	*num*	*ure*	'you are'	*arēre*	*assure*	*assure*	*assusure*
3PL	*ōfk*	*ō/ū /ur*	'they are'	*arēr'*	*assur*	*assura*	*assusur/assusō*
Negative							
		PRS		PRS-EMPH	PRT	IMP	PLUP
1SG	*ī*	*affaṭ*	'I am not'		*allavaṭ*	*allavaṭa*	*allavēsuṭ*
2SG	*nī*	*affēs*	'*you are not*'		*allavēs*	*allavēsa*	*allavēsus*
3SG	*ōd*	*aff(ak)*	'he is not'		*allaō/u*	*allavaka*	*allavēsas*
1PL	*nan*	*affan*	'we are not'		*allavan*	*allavana*	*allavēsun*
2PL	*num*	*affēre*	'you are not'		*allavēre*	*allavēre*	*allavēsure*
3PL	*ōfk*	*affas*	'they are not'		*allavas*	*allavasa*	*allavēsur/allavēsō*

The Brahui verb possesses a ramified system of forms. Finite forms (Table 7) distinguish the morphological categories of the positive-negative, the mood (indicative, imperative, potential, and conditional), tense (present, preterite/past, and future), aspect (imperfective and perfective), number (singular and plural) and person (first, second, and third). Non-finite forms (Table 8) include participles, verbal participles, and verbal nouns. The citation form of the Brahui verb is its verbal noun (Andronov, 2006, p. 64). The Brahui verbal stems are either simple/inseparable at present like the verb *tixing* 'to put' with the primary stem *tix-*, or derivative. The derivative stems have one (or more) of the derivational suffixes, *-ēng*, (*dudēng-* of *dudēnging* 'to run'), *-ing* (*bising-* of *bisinging* 'to ripen'), *-ang* (*baṭang-* of *baṭanging* 'to call') or *-ēf- (harsēf-* of *harsēfing* 'to return'), *-if- (harrif-* of *harrifing* 'to ask'), *-f- (harf-* of *harfing* 'to lift up'). The word order is subject-object-verb, and the verb agrees with its subject in person and number.[7]

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[7] This section is a very brief summary of Andronov (2006, pp. 31-39; 48-49; 64-90).

Table 7

Conjugation Paradigms (Finite Forms)

Positive									
	Indicative Mood					Potential Mood		COND Mood	IMV Mood
	PRS-FUT	PRT	IMP	PRF	PLUP	PRS	FUT		
1SG	-iva	-(u)ṭ	-(u)ṭa	-uṭ	-us-/-as-uṭ	-iv	-ō-ṭ	-ōs-uṭ	
2SG	-isa	-(u)s	-(u)sa	-us	-us-/-as-us	-is	-ō-s	-ōs-us	-Ø/(ak)
3SG	-ik	-Ø	-(a)ka	-e	-us-/-as-as/- Ø	-e	-ō-e	-ōs-as	
1PL	-ina	-(u)n	-(u)na	-un	-us-/-as-un	-in	-ō-n	-ōs-un	
2PL	-ire	-(u)re	-(u)re	-ure	-us-/-as-ure	-ire	-ō-re	-ōs-ure	-bō
3PL	-ira	-(u)r	-(u)ra	-ō/-ur	-us-/-as-ur/-ō	-ir	-ō-r	-ōs-ur/-ō	
Negative									
	Indicative Mood					Potential Mood		COND Mood	IMV Mood
	PRS-FUT	PRT	IMF	PRF	PLUP	PRS	FUT		
1SG	-pa-/-fa-ra	-ta-aṭ	-ta-v-aṭa	-ta-n-uṭ	-ta-vēs-uṭ	-p(a)/-f(a)-r	-ō-f(a)-ṭ	-par-/-far-ōs-uṭ	
2SG	-pa-/-fa-ēsa	-ta-ēs	-ta-v-ēsa	-ta-n-us	-ta-vēs-us	-p(a)/-f(a)-ēs	-ō-f(a)-ēs	-par-/-far-ōs-us	-pa /-fa
3SG	-pa-/-fa-k	-ta-Ø	-ta-v-aka	-ta-n-e	-ta-vēs-as/- Ø	-p(a)/-f(a)- Ø	-ō-f(a)- Ø	-par-/-far-ōs-as	
1PL	-pa-/-fa-na	-ta-an	-ta-v-ana	-ta-n-un	-ta-vēs-un	-p(a)/-f(a)-n	-ō-f(a)-n	-par-/-far-ōs-un	
2PL	-pa-/-fa-ēre	-ta-ēre	-ta-v-ēre	-ta-n-ure	-ta-vēs-ure	-p(a)/-f(a)-ēre	-ō-f(a)-ēre	-par-/-far-ōs-ure	-pa-/-fa-bō
3PL	-pa-/-fa-sa	-ta-as	-ta-v-asa	-ta-n-ō/-ur-ta-vēs-ur/-ō		-p(a)/-f(a)-s	-ō-f(a)-s	-par-/-far-ōs-ur/-ō	

Table 8

Non-Finite Forms: Participles, Verbal Participle, and Verbal Noun

	Participles	Verbal Participle	Verbal Noun (INF)
1	Verbal stem + -ōk ; bin- + -ōk = binōk 'hearing, one who hears'	Verbal stem + -isa ; hōγ-/bis- + -isa = hōγisa 'crying' ; bisisa 'baking'	Verbal stem + -ing ; hōγ-/tin- + -ing = hōγ ing 'to cry' ; tining 'to give'
2	Verbal stem + -ōī ; binōī 'obliged to hear, intention of hearing'		

4. Brahui Texts

4.1. Text 1: The Parrot and the Maina

The first four sentences and the last three sentences of the first text, and all of the second text have been interlinearized. In the glossary, which consists of all of the words used in both texts, all necessary grammatical information such as

nominal declension, according to the eleven Brahui case system[8], and verbal conjugation, based on perfective/imperfective aspect and affirmative/negative has been given. For vocabulary explanation and meaning, Bray (1934) has been frequently used. This is the third tale of the five ones collected and translated by Bray (1939, pp. 68-73). The replacement of the graphemes used by Bray with new ones are as follows: *au* to *aw, ei/ey* to *ay, kh* to *x, v* to *w, lh* to *ł, -a* to *a=, sh* to *š, zh* to *ž, gh* to *γ, ch* to *č, j* to *ǰ*.

Tōtī ō Mainā

(1) bādšāas ass — bādišā xudā e, xudānā rasūl e, zamānanā! — ki awlād a=matawaka-ta. (2) musi barām karēsas; har musiṭṭān awlād a=matawaka-ta; dāsā pīr mass. (3) bēpinī, num tēnaṭ a=čāre, saxtō xałas e. (4) ustaṭī tēnā xīāl karē ki dāsā rīš-ka pīun mass; āxir kahōṭ, dā bādšāī pēntā dūṭī tammōe; ēṛān ǰwān e ki ī tēnaṭ bādšāīe illēw.

The parrot and the maina

(1) Once there was a king — the King of the world is God, and his Prophet! — who had no son. (2) Three marriages he had made; of none of the three was a child born to him; and he was grown old. (3) To be without a name to leave behind is a mighty grievous thing, as you know for yourselves. (4) Thought he to himself: "my beard has now turned white; at the last, I shall die and this kingdom will fall into the hands of others; better is it that I quit the kingdom myself."

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[8] Bray (1909, p. 45) considers the suffix *-e* for both dative and accusative cases and introduces *-ki* (*-aki*), for, for the sake of, as a supplementary dative case, whereas Andronov (2006, p. 33) uses the term 'objective' (instead of 'accusative') and 'dative' as a separate case in the paradigm of nominal declention. Then he adds: "[s]emantically the objective case [with the suffix *-e*] combines in itself the meanings of the accusative case and the dative. Nouns in the objective case commonly denote direct objects and objects towards which the action is directed; …", and "[t]he meaning of the dative case [with the suffix *-ki* (*-aki*)] in Brahui is generally limited to that of an indirect object for whose benefit or for whose sake the action is performed; …" (Andronov, 2006, p. 33).

(1) *bādšāas*	*ass*		*bādišā*	*xudā*	*e*		*xudānā*	*rasūl*	*e*
bādšā-as	*ass*		*bādišā*	*xudā*	*e*		*xudā-nā*	*rasūl*	*e*
king-IND	be.PRT.3SG		king	God	be.PRS.3SG		God-GEN.SG	prophet	be.PRS.3SG

zamānanā		*ki*	*awlād*		*a=matawaka-ta*				
zamāna-nā		*ki*	*awlād*		*a=ma-ta-w-aka-ta*				
time-GEN.SG		that	children		IMF.CL=become-NEG-SUFF-PRT.IMF.3SG-ENC.PN.3SG				

(2) *musi*	*barām*	*karēsas*		*har*	*musiṭṭān*	*awlād*
musi	*barām*	*karē-sas*		*har*	*musiṭṭ-ān*	*awlād*
three	marriage	do-PLUP.3SG		every	three-ABL.SG	child (son)

a=matawaka-ta					*dāsā*	*pīr*
a=ma-ta-w-aka-ta					*dāsā*	*pīr*
IMF.CL=become-NEG-SUFF.-PRET.IMF.3SG-ENC.PRON.3SG					now	old

mass		(3) *bēpinī*	*num*		*tēnaṭ*		*a=čāre*	
mass		*bē-pinī*	*num*		*tēn-aṭ*		*a=čā-re*	
become.PRT.3SG		without-name	you.NOM.2PL		self-INS.SG		IMF.CL=know.PRS-2PL	

saxtō	*xaɫas*		*e*		(4) *ustaṭī*	*tēnā*	*xīāl*
saxt-ō	*xaɫ-as*		*e*		*ust-aṭī*	*tēn-ā*	*xīāl*
hard-IND.ADJ	pain-IND		be.PRS.3SG		heart-LOC.SG	self-GEN.SG	thought

karē	*ki*	*dāsā*	*rīš-ka*		*pīun*	*mass*
karē	*ki*	*dāsā*	*rīš-ka*		*pīun*	*mass*
to do.PRT.3SG	that	now	beard-ENC.PN.1SG		ADJ.white	become.PRT.3SG

āxir	*kahōṭ*		*dā*		*bādšāī*	*pēntā*		*dūṭī*
āxir	*kahōṭ*		*dā*		*bādšāī*	*pēn-tā*		*dū-tī*
ADV.finally	die-FUT.1SG		this.NOM.SG		kingdom	other-GEN.PL		hand-LOC.SG

tammōe	*ēṛān*		*ǰwān*	*e*		*ki*	*ī*		*tēnaṭ*
tamm-ōe	*ēṛ-ān*		*ǰwān*	*e*		*ki*	*ī*		*tēn-aṭ*
fall-FUT.3SG	that.ABL.SG		well, good	be.PRS.3SG		that	I.NOM.SG		self-INS.SG

bādšāīe		*illēw*
bādšāī-e		*ill-ēw*
kingdom-ACC.SG		leave-PRS.1SG

(5) asi dēas bass, arwatāte tēnā baṭingā, pārē-tā: "ī dāsā pīr massuṭ; awlād mataw kane; dāsā num tēnā massure, ī tēnā massuṭ; ī dāsā kāwa arāngī ki mōn-ka tamme; num tā čil šafiskā kanā ahwāle kasase tifēre; harkas ki barē, harrifē, pābō-ta ki bādšā ǰōṛ aff, pēš tammipak; dā dētēṭī wazīr kārēme kanā čallifōe; aga dā čil dēaṭī kanki xudā wasīla-as karē, kullān ǰwān; aga mataw, nume ixtiār e ki tūlire yā kāre." (6) arwatāk-ta pārēr: "ǰwān andād e ki nane hum tēntō dēs; nēān guḍ xudā čāe nanā ahwāl ant marē."

(5) And there came a day when he summoned his wives and said to them: "I've now grown old and no child has been born to me; now you are on your own and I on mine; I shall now depart whithersoever my nose leads me. For full forty nights, you will give news of me to no one; whosoever may come and ask, tell him: "the king is not well; he cannot go out of doors." During these days, the wazir shall run my affairs. If within these forty days God should create a way out for me, that was of all things the best; if not, it is in your free choice either to remain or to depart." (6) His wives replied: "Better would it be for you to take us also with you; after you are gone, God knows what our lot may be.

(7) xair, bādšā kasasnā hīte mannitaw; pārē: "aga ī čillimīkō dē batawaṭ guṛā numēān harasiṭnā hust ki xwāhisaka, wazīre barām kēre; bādšāī guṛā wazīrnā marē; walē tā čil dē-iskā num tēnā bāwa ō īlum kēre, čārē-ta; nawā xudā kanki wasīla-as kē." (8) bādsā handā ahwāle wazīre hum tiss ō rāhī mass. (9) hullīas galaɣān malā, xurǰīnas zarr ō ǰawāhirān purr karē, hullīāi tixā, swār mass. (10) manzil xalisa xalisa mana dēān guḍ tēnā bādšāīān pēš tammā, pēn bādšāīase rasēngā.

(7) Well, the king listened to no one but said: "If by the fortieth day I have not come back, whichever of you may so desire in her heart may marry the wazir, and the kingdom may become the wazir's. For full forty days, nevertheless, you must

treat him and look on him as brother or father; peradventure God may grant me a remedy." (8) The king told the self-same thing to the wazir also and took his departure. (9) He loosed a horse from the stable, filled a saddle-bag with gold and jewels, set it on his horse, and mounted up. (10) Making stage after stage, he was out of his kingdom in a few days and came to another kingdom.

(11) hītāk zū-a marēra; dēk ō tūk hurēāi gidrēngira. (12) bādšāas ass, bāz nāzurk ass; dawnō xwārī xantawēsas; dam darē. (13) bas, asi draxtasēnā kēraɣān xāčā, tungān hinā. (14) hurēāi xante malā; ant a=xanik ki asi tōtīas ō asi maināas draxtanā kāṭumāi tūsunō, tĕnpatēn hīt a=kēra. (15) dā bādšā čukkanā bōlīe čāisaka. (16) bādšā bing ki čukkāk kanā pine halēra, hīt a=kēra; tammā xaf tōningaṭī.

(11) Words travel fast; days and months take time. (12) He was a king, delicately nurtured; he'd not known such hardships; he was worn out. (13) So he sat down under a tree and slept, and went off in a deep slumber. (14) After a while he opened his eyes, and what should he see but a parrot and a maina perched on the top of a tree, chatting together. (15) Now this king understood bird-language. (16) He heard them mention his name in their gossip, and he began to lend an ear.

(17) tōtī pārē maināe: "īṛ, čāsa dā banday dēr e?" (18) mainā pārē: "ī čāwa-ta; dā Čīnanā bādšā e; awlād a=mafak-ta; dāsā bādšāīe tēnā illāne pēš tammāne." (19) tōtī pārē: "dāṛki nē ilāĵas hum suĵĵik?" (20) mainā pārē: "ilāĵ a-suĵĵik kane; walē ādmīzāt bē-itbār e, nēkīnā kadre tippak; aga nēkī kēs ī-tō-ta; badī a=kēk; illē-ta, pānē xał kune."

(17) Said the parrot to the maina: "Sister, d'you know who this man is?" (18) I know him, said the maina, he's the king of China; he has no son, so he's left his kingdom and gone abroad. (19) The parrot asked: "Can't you also think of a

remedy for him?" (20) I can think of a remedy, said the maina, but the son of Adam is not to be trusted; he doesn't understand the value of kindness; if you do him a kindness, he does you a bad turn; let him be; let him eat his fill of calamity.

(21) *tōtī pārē: "nī nēkī ka; xudātō nēkī gumm a=mafak; barak ki nēkīas kēn ī-tō-ta; nī awlād a=ēte-ta; ī dawlat a=ētiwa-ta." (22) āxir mainā pārē: "īṛ, ōd nanā bōlīe tippak; aga ōde aklas marē, handā draxtanā ṭālāi ki ī tūsunuṭ, handānā pannāte šurre, dē, gōṭe-tā, dīr šāɣe, dīre-ta kunē, guṛā tēnā arwātetō xāče, ōde mār a=marēk."*

(21) Said the parrot: "Just you do him a kindness; with God, a kindness is not lost; come, let's do him a good turn; you give him children and I'll give him wealth." (22) Sister, replied the maina, he doesn't understand our language; if he had any wits, this branch of the tree on which I'm sitting — he might scrape off its leaves and pound them and pour water over them and drink the water of it down and then sleep with his wives, and a son would be born to him.

(23) *tōtī pārē: "pīr massune; tā ki warnā matane, pīunā rīš-ta mawn matane, ōnā arwatātā hust ōṛai kaššiparōe; kārēmas ka ki warnā marē, antei ki tā ki arwat ō ariɣnā hust asiṭ maf, yā tā ki ariɣ arwatāi kuwwataṭī zōr maf, awlād a=marēk-ta maga awlād-ta masiṛ a=marēk, guṛā ant fāida?"*

(23) He's grown old, said the parrot; until he's become young again and his beard has become black, the heart of his wives will not yearn towards him; you must do something to make him young, for until the hearts of man and of wife become as one or until the husband has the mastery in strength over wife, he may get a child but his child will be female, and then what's the use?

(24) *mainā pārē: "ǰwān e, dā bandaɣ bīst šaf handā draxtanā kēraɣān tūle; bīst yakkimīkō dē handā draxt pull a=kēk, handānā pullāte gand kē, ō musi dēaṭī bīst*

sālaō warnāas a=marēk; guṛā pannāte gōṭe, kunē, ōde xudā mār ētōe. (25) nī, tōtī, dāsā ōde dawlat ēte; nī amar a=kēsa?

(24) Well, said the maina, let the man sit under this tree for twenty days [*šaf* = nights]; on the twenty-first day the tree will flower; let him sniff its flowers and in three days he'll become a twenty-year-old youth; then let him pound the leaves and eat them, and God will give him sons. (25) And now, parrot, you give him riches; how will you set about it.

(26) pārē: "ǰwān; handā draxtanā kēraɣān dūnas e; handā dūnaṭī haft bādšānā dawlat kaḍḍ e; maga dawlatnā kāṭumāi ballō aždihāras xāčāne; ōde awal bil-sumaṭ xalē kasfe, guṛā dawlat ōde dū a=barēk." (27) mainā pārē: "ōd aždihāre kasfing kapparōe; aždihār ōnā ǰinde kunōe."

(26) Splendid, he said, under this tree, there's a well; in this well is buried the treasure of seven kings, but on the top of the treasure sleeps an enormous dragon; first let him shoot it and kill it with his bow and arrows, and then the treasure will fall into his hands. (27) He's not likely to be able to kill the dragon, said the maina, he himself will be devoured by the dragon.

(28) tōtī pārē: "handā ṭālāi ki ī tūsunuṭ, handāṛān bil-sumas ǰōṛ kē, bismillā kē, xantēṭī aždihārnā xalē, aždihār xudānā hukmaṭ kahik ō dawlat ōnā dūṭī tammik.

(29) aga baxt arē-ta, nanā hīte čāōe; aga baxt aff-ta, guṛā xāče."

(28) The parrot replied: "This branch on which I'm sitting — let him make bow and arrows out of it, and say Bismilla and shoot the dragon in the eyes and the dragon, by God, will die, and the treasure will fall into his hands. (29) If luck is with him, he'll understand what we've been saying; if he has no luck, then let him go on sleeping!"

(30) dāfk bāl karēr; bādšā xante malā. (31) šukr kaššā, baš mass, draxtāi laggā, hamō ṭālāte nišānī karē, hamōṛē watāx karē. (32) bīst dēān guḍ xudānā kudrataṭ draxt pull karē; subhānallā brābar warnā mass.

(30) And they took to the wing, and the king opened his eyes. (31) He gave thanks to God and arose and climbed up the tree and marked those branches, and there he encamped. (32) Twenty days later by the mercy of God, the tree blossomed, (The king plucked the blossoms and sniffed them and) praise be to God, he became quite young.

(33) guṛā čais ki čukkāk rāst pārēr. (34) pannāteān šurrā, tēntō harfē, rāhī mass padāi. (35) bākī dawlatki pārē pēndwār barōṭ, aždihāre kasifōṭ, dawlate darōṭ; asīka xudā kē, kane māras marē. (36) dākā zū rāhī mass ki nawā wazīr arwatāte-ka barām kē.

(33) So he knew the birds had spoken the truth. (34) Then he plucked some of the leaves and put them by him, and started back. (35) For the rest, as for the treasure, he said, I'll come again and kill the dragon and carry off the treasure; just let God grant me a son first. (36) Thence he departed in haste, for fear (he said) the wazir should marry my wives!

(37) sī ō nōhimīkō dēas ki rasēngā, ant a=xanik ki wazīr dōl tōrēne, xwāhik ki arwatāte-ta barām kē. (38) handāṛtō bādšā rasēngā padāi, šādmānīk massur. (39) bādšā pannāte gōṭā, kung; māras nōh tū nōh šafān guḍ mass-ta. (40) pine-ta Lāl Bādšā tixā, xudānā šukre karē. (41) guṛā hinā, hamē aždihāre kasfē, hamē dawlate muč karē, hēs.

(37) On the thirty-ninth day when he got back, what should he find but that the wazir has arranged a drumming and now proposes to marry his wives. (38) Whereupon the king arrived back, and there were great rejoicings. (39) The king pounded the leaves and ate them, and a son was born to him nine months and

nine days later. (40) He named him Lal Badšā and offered up thanks to God. (41) Then he went off and slew that dragon, and gathered that treasure together, and brought it home.

(42) xudā dawnō bādšāase ki ōd xudānā tawkale karē, xudā mār hum tiss-ta ō dawlat hum tiss-ta. (43) xudā harkasnā murādāte handawn rasēfe. (44) āmīn.

(42) God to such a king as put his trust in Him — God gave to him a son and gave to him a treasure. (43) Even so, may God fulfill the desires of one and all. (44) Amin.

(42) *xudā*	*dawnō*	*bādšāase*		*ki*	*ōd*	*xudānā*
xudā	*dawnō*	*bādšā-ase*		*ki*	*ōd*	*xudā-nā*
God	such (as)	king-OBL.base.of-*as*: IND		that	PN.NOM.3SG	God-GEN.SG

tawkal-e	*karē*		*xudā*	*mār*	*hum*	*tiss-ta*
tawkal-e	*karē*		*xudā*	*mār*	*hum*	*tiss-ta*
trust-ACC.SG	to do-PRF.3SG		God	son.NOM.SG	also	give.PRT.3SG-ENC.3SG

ō	*dawlat*	*hum*	*tiss-ta*		43 *xudā*	*harkasnā*
ō	*dawlat*	*hum*	*tiss-ta*		*xudā*	*harkas-nā*
and	wealth	also	give.PRT.3SG-ENC.3SG		God	everyone-GEN.SG

murādātē		*handawn*	*rasēfe*		(44) *āmīn*
murād-ātē		*handawn*	*rasēf-e*		*āmīn*
wish-ACC.PL		thus	make to arrive-PRS.3SG		Amin

4.2. Text 2: The Hare and the Tigress

This short text is Bux's extract from Forbes' manual (Alla Bux 1877, pp. 118-119). It was originally in Brahui script. First, it is phonemically transcribed in a modified Roman alphabet, and then, as the text is short, it is totally interlinearized and a full explanation of grammatical description for each entity is given. The entities are also included in the Glossary.

مـرو او رستر

اسي مرو اس ماده رستر سياهنا پاري اي رستر كني هر
سال ٿي بهاز فرزند مريرا ني تمام عمر ٿي ارت مستان
زياستي مفكك زضعر همي وقت مخا جواب تس كر ني
راست پاسا تحكلیق تمام عمر ٿي كني است ارت چمنا
مريكف ليكن همو شير مزيكف

Murū ō Rastar

asi murūas māda rastaraseā hinā pārē, "ē rastar kane har sālaṭī bhāz farzind marēra,
nī tamām umraṭī iraṭ musiṭān ziāsatī (ziādatī) mafak." rastar hamē waxt maxā ǰawāb
tiss ki, "nī rāst pāsa, tahkīk tamām umraṭī kane asiṭ ariṭ čhunā marēk lēkin hamō šēr
marēk."

asi	murūas	māda	rastaraseā					hinā
asi	murū-as	māda	rastar-ase-ā					hinā
one	hare-IND	female	predator (tiger)-OBL.base.of -as:IND-LAT.SG					go.PRT.3SG

pārē		ē	rastar	kane		har	sālaṭī	bhāz	farzind
pārē		ē	rastar	kan-e		har	sāl-aṭī	bhāz	farzind
say.PRT.3SG		Oh!	tigress	I-DAT/ACC.SG		every	year-LOC.SG	many	child

marēra		nē		tamām	umraṭī		iraṭ	musiṭān
mar-ēra		nē[9]		tamām	umr-aṭī		iraṭ	musiṭ-ān
become-PRS.FUT.3PL		you.DAT/ACC.SG		all, whole	age/life-LOC.SG		two	three-ABL.SG
ziāsatī	mafak				rastar	hamē		waxt	maxā
ziāsatī	ma-f-ak				rastar	ham-ē		waxt	maxā
more	become-NEG-PRS-FUT.3SG				tigress	EMPH-that		time	laugh.PRT.3SG

ǰawāb	tiss		ki	nī	rāst	pāsa		tahkīk	tamām
ǰawāb	tiss		ki	nī	rāst	pā-sa		tahkīk	tamām
answer	give.PRT.3SG		that	you.SG	truth	say-PRS.FUT.2SG		indeed	whole
umraṭī	kane		asiṭ	ariṭ	čhunā	marēk		lēkin	hamō
umr-aṭī	kan-e		asiṭ	ariṭ	čhunā	mar-ēk		lēkin	ham-ō
age-LOC.SG	I-DAT/ACC.SG		one	two	child	become-PRS.FUT.3SG	but		EMPH-that

šēr	marēk
šēr	mar-ēk
lion	become-PRS.FUT.3SG

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[9] Or nē- (oblique base of nī 'you') + -e (dative/accusative singular, according to Bray, 1909, p. 45). See also note 8, and the Glossary.

A hare went to a tigress and said, "O tigress every year I have many young ones, you all your life have no more than two or three." The tigress thereupon laughed and said, "You speak the truth, I indeed have only one or two young ones during my whole life but the young one is a lion."

5. Conclusion

In this paper, first, the Brahui ethnology and language origin with its three different hypotheses were briefly discussed. Second, some aspects of the language such as phonology, lexicon, grammar (verb conjugation paradigms, and declension of nouns and pronouns) were described, and the main dialects were precisely surveyed. Then, two Brahui texts were presented. Some parts of the first text and all of the second text were interlinearized and all the words and phrases were grammatically analyzed in the glossary at the end. The given grammatical information here is useful enough to make any reader understand how the language works. Therefore, the reader will be able to continue his/her study more or less alone.

Glossary

a/ā

a=: imperfective clitic

ādmīzāt/ādamīzāt: Son of Adam, human, human beings.

aga/agar: conj. if, or.

aff: v. the negative present of the substantive verb *anning:* to be.3SG 'is not'. *aff + -ta:* ENC.PN.3SG

ahwāl: n. news. *ahwāl-e:* ~-DAT/ACC.SG.

akl: n. wisdom, knowledge, sense. *aklas*

amar/ama: adv. how. *Amar us?* How are you? (DED 5151)

āmīn: fullfilled.

ant: interrogative pn., subs., adj. What *anta=xanik:* what should he see. *ant marē:* PRS.3SG < *manning:* to become, to be. (DED 5151)

antei/antey: adv., n., adj. why? What for? so, wherefore, reason, indeed.

andā/handā: *ham- + dā. andād/handād. intensive form of the proximate pronoun demonstrative. n.* place, moment. This same (time, place), this same one.

arāng: To what direction? Whither? *arāngī:* In what direction? Whither? *arāng +* directional *–ī.* (DED 5151)

arē: v. < *anning:* to be. the so-called emphatic present tense is derived from the suppletive stem ar- by means of the tense suffix *-ē* and the ordinary personal suffixes. *arē-ta* < *arē* 3SG + *-ta:* ENC.PN.3SG. his, him, her, it, its. (DED 917)

ariɣ: n. male individual, person. husband. spouse, partner (PL. arisk). *ariɣnā:* GEN.SG.

arwat: *n.* wife, matron, lady, woman. *arwatāte:* ACC.PL, *arwatāi:* LAT.SG. *arwatāk-ta, arwatātā:* GEN.PL.

arwatāte-ka: ACC.PL.-ENC.PN.1SG,

arwatāte-ta: ACC.PL-ENC.PN.3SG, *arwātetō* (*arwatetō*)**:** COM.PL.

-as: a, an, the enclitic indefinite article, used to denote indefiniteness of number.

-ase: OBL. base of *-as*, used instead of *-as* before the 1st and 2nd person of the substantive verb. (*-as* + oblique formation *-e*).

asi: num. one, the adjectival form of the first numeral. (DED 990)

asīka: adv. once. for a while. formerly, before, already.

asiṭ: num. one, the substantival form of the first numeral. adv. once.

ass: preterite tense of the verb *anning:* to be. PRT.3SG.

awal: n. beginning, cause, begin, birth, adv. at first, first, original.

awlād: n. childen. descendent, offspring, child. *awlād-ta:* ~ + *-ta:* ENC.PN.3SG. *awlād a=ēte-ta:* you give him children. *awlād a=mafak-ta:* he has no son.

āxir: n., adj., adv. end, last, in the end, finally, the last.

aždihār: *n.* dragon. *aždihār-e:* ACC.SG. *aždihār-nā* GEN.SG. *aždihār-as:* Indefinite noun.

b

badī: n. evil, bad, enemy, foe, adversary, opponent.

bādšā/bādišā: *n.* king. bridegroom during the wedding ceremonies. *bādšā-as:* ~-IND: a king. *bādšā-ase:* ~-OBL.base.of-*as*: IND. bādšā-nā: ~-GEN.SG.

bādšāī/bādšāhī: kingdom. *bādšāīe:* ACC.Sg., *bādšāīān:* ABL.SG, *bādšāīase:* OBL.base.of-*as*: IND.

bākī: remaining, remainder, rest. adj. left, leftover, odd, extra.

bāl: n. wing. flight. *bāl kanning:* to fly. *bāl karēr:* PRT.3PL.

ballō: big-IND.ATTR.ADJ. from *balun*.

balun/balunō: adj. big, large. (DED 5276)

bandaɣ/banda: n. human being, creature. man, grown up, mature.

barak: imv. *ba, bar-ak.* < *banning:* to come. (DED 5270)

barām: n. marriage, wedding. *barām kanning:* to marry. *barām kē:* PRS.3SG.

barē: v. *banning:* to come. PRS.3SG. *barēk:* PRS-fUT.3SG. *barōṭ:* FUT.1SG. (DED 5270)

bas: n. adj. adv. enough, finish, so, plenty, rather, well.

bass: v. *banning:* to come. PRT.3SG. (DED 5270)

baš: adv. up, upwards, aloft, upward, upwardly. *baš manning:* to be on legs, to awake, to get up, to be stirred up, to marry (of woman). *baš mass:* (he) got up.

batawaṭ: v. *banning:* to come. NEG.PRT.1SG.

bāwa: n. Father. Dad.

baṭingā: v. *baṭinging:* to summon, to send for, to pray for. PRT.3SG.

baxt: n. 1. fortune, chance. destiny, fate. 2. happiness, enjoyment, blessedness. *aga baxt aff-ta:* if he has no luck.

bāz/bhāz: indefinite quantifier. many, much. adj & subs.

bē: prep. conj. without.

bē-itbār: adj. invalid, insecure, unreliable. mistrust. have no confidence in. *bē + itbār. itbār:* trust, reliance.

bēpinī: n. namelessness, leaving no name behind (*bē-* + *pin* + *-ī*).

bil-sum: n. bow & arrows. rainbow. bil-sumas: *bil-sum + -as:* a, an, the ENC.IND. used to denote indefinitenes of number. *bil-sumaṭ:* INS.SG.

bing: v. *bining:* to hear. PRT.3SG. (DED 5516)

bismillā: In the name of God, in God's name. *bismillā kanning:* to say *bismillā*. *bismillā kē:* PRS.3SG. let him say *bismillā!*

bīst: num. twenty

bōlī: n. language. *bōlī-e:* ~-ACC.SG.

brābar: adj. equal, complete, alike, fair.

č

čāe: < v. *čāing.* PRS.3SG.

čāing/čāning: v. to understand, to know, to realise, to perceive; to fancy, to suppose, to regard, to consider, to look upon. (DED 3419)

čāis: < v. *čāing.* PRT.3SG.

čāisaka: < v. *čāing.* IMF.3SG.

čallifōe: v. < *čallifng* CAUS. to make to run < *čalling:* to pass current, to be efficacious. FUT.3SG.

čāōe: < v. *čāing.* FUT.3SG. *čāre:* PRS.FUT.2PL. *čāsa:* IMF.2SG. *čāwa:* PRS.FUT.1SG. + *-ta:* ENC.PN.3SG.

čil: num. Forty.

čillimīkō: ordinal number. Fortieth, 40th.

Čīnanā: proper noun. *Čīn:* China. GEN.SG.

čukkāk: n. *čuk/čukk:* bird. NOM.PL. *čukkanā:* GEN.SG.

čhunā/čunā: n. child (DED 2594)

d

dā/dād: proximate demonstrative pronoun, adj. this, this one. NOM.SG. *dāfk:* NOM.PL.

dākā: Adv. hence, hereafter, henceforth.

dam: n. breath. moment. *dam danning:* compound verb: to get out of breath, to become tired, to wear out. *dam darē:* PRT.3SG.

darē: v. < *danning.* to take. to take away. to win. to carry off. to cut. *darē:* PRT.3SG. (DED 3773)

dāṛki: < *dāṛ-:* OBL. base SG. of *dā, dād:* this. + *-ki:* for, for the sake of DAT.SG. for the sake of this, for this reason.

darōṭ: < v. *danning:* to carry off, to take away, to remove. future tense 1SG.

dāsā: adv. proximate demonstrative adverb of time. now, just now, soon.

dawlat: n. 1) wealth, riches. 2) farm animals, cattle. *dawlat-e:* ACC.SG. *dawlat-ki:* DAT.SG. *dawlat-nā:* GEN.SG. *ī dawlat a = ētiwa-ta:* 'I'll give him wealth'.

dawnō/daunō: such (as this one) (DED)

dē: n. 1) day 2) sun. *dēaṭī:* LOC.SG. *dē-iskā:* TERM.SG. *dēan:* GEN.SG. *dētēṭī:* LOC.PL. *dēas:* *dē + -as:* a, an. IND. (DED 3774)

dēk: v. PRS.-FUT.3SG. < *danning:* to carry off, to take away.

dēr/dē: interrogative pronoun, who? **(DED 5151)**

dēs: v. < *danning:* to take, to carry off, to take away. PRS.2SG.

dīr: n. water. *dīr-e:* ~-ACC.SG. *dīre-ta:* ACC.SG. ~- + *-ta:* ENC.PN.3SG. (its, his, her). (DED 3690)

dōl: n. drum. *dōl tōrēne:* < *dōl tōning:* to engage a drum (for a wedding, etc.) compound verb. PRF.3SG.

draxt: n. tree. *draxtanā:* GEN.SG. *draxt-āī:* LAT.SG. *draxt-asē-nā:* tree-IND-GEN.SG.

dū: n. hand. *dū-ṭī:* ~- LOC.SG.

dūn: n. Well. ~ *-as:* IND. *dūn-aṭī:* ~-LOC.SG. (DED 3399)

e/ē

e: *v.* < **anning:** Substantive verb 'to be'. Pres.3Sg. (DED 333, 697)

ē: interj. oh! interjection introducing the vocative.

ēṛān: ABL.SG. < demonstrative 'that'. (DED 764)

ēte: v. < *tining:* to give. PRS.3SG. *ēte-ta:* ENC.PN.3SG. *ētiwa-ta:* PRS.FUT.1SG. *ētōe:* FUT.3SG. (DED 3098))

f

fāida/fāyda/fāyida: n. advantage, gain, benefit, profit.

farzind: n. child, offspring.

g

galaɣān: n. *gala:* herd of horses. *galaɣān* ABL.SG.

gand: n. smell, odour, perfume. *gand kanning:* compound verb: to smell. ~ *kē:* PRS.3SG.

gidrēngira: v. < *gidrēnging:* to pass (by). PRS.FUT.3PL.

gōṭing: v. to pound with a pistle. *gōṭā:* v. < *gōṭing* to pound with a pistle. PRT.3SG. *gōṭe:* v. PRS.3SG. *gōṭe-tā:* *gōṭe* + -*tā:* ENC.PN.3PL.

guḍ: postposition. after.

gumm/gum: adj. lost, missing. *gumm manning:* compound verb: to be lost. *gumm a=mafak:* NEG.PRS.FUT.3SG.

guṛā/guḍān: adv. then, again; later.

h

haft: num. seven.

halēra: v. < *halling:* to take, to mention, to get, to hold. PRS.FUT.3PL. (DED 296)

ham-: intensive prefix to the demonstrative pronouns and adverbs. *hamē:* intensive form of the remote demonstrative pronoun ē (*ham-* + *ē*). that same, that same one. *hamō:* intensive form of the intermediate demonstrative pronoun ō (*ham-* + -*ō*). the same, the very same. *hamōṛē:* intensive forms of the intermediate demonstrative adverbs of place: just here or there.

handā: intensive form of the proximate demonstrative pronoun *dā* (*ham-* + -*dā*). this same, this same one. handānā: GEN.SG. *handāṛān:* ABL.SG. from this. *handāṛtō:* Adv. Immediately. *ham-* + *dāṛ-* + -*tō:* COM.SG. It (*ham-*) is also can be considered as emphatic particle.

handawn/handun: (intensive form of the proximate demonstrative) adverbs of manner. thus much, so much, even thus, in the same way; intensive form of the proximate demonstrative [*ham-* + *duhun*].

har: adj., pn., adv., det. every, each.

harasiṭ: pn. every one (*har* + *asiṭ*), everybody, whoever. *harasiṭnā:* GEN.SG.

harfing: v. to lift up, to pick up, to take. **harfē:** v. PRT.3SG. (DED 851)

harrifē: v. < *harrifing:* to enquire, to ask, to question, to interrogate. PRT.3SG. (DED 314)

harkas: pn. everyone, anyone, everybody, whoever. *harkas-nā:* GEN.SG.

hēs: v. < *hataring.* PRT.3SG. (DED 296, 3098) *hataring/hatiring/hating:* v. To bring.

hinā: v. < *hining:* to go. PRT.3SG.

hining: v. to go, to depart. (DED 809, 1419)

hīt: n. talk, conversation, saying. *hīt kanning:* compound verb: to talk, to discuss. *hīt-e:* ~- ACC.SG. *hītāk:* NOM.PL. *hīt a=kēra* < *hīt kanning: comp.* v. To talk, to discuss. PRS.FUT.3PL. (DED 470)

hukmaṭ: < *hukm:* n. order, command. INS.SG.

hullī/hulī: n. Horse. *hullī-as:* IND. *hullāi:* LAT.SG. (DED 500)

hum: adv. also.

hurēai: < *hurē* n. time, lapse of time, while. LAT.SG.

hust/ust: n. heart, soul, mind.

i/ī

ī: 'I'. the pronoun of the 1SG. (DED 5160)

ilāj: n. remedy, cure. *ilāj-as:* IND.

illāne: v. < *illing.* PRF.3SG.

illē-ta: v. < *illing.* IMV.2SG + -*ta:* ENC.PN.3SG.

illēw: v. < *illing.* PRS.1SG.

illing: v. to leave, to let go.

īlum: n. brother. (DED 513)

īṛ: n. sister.

iraṭ: num. two. The substantival form of the second numeral. (DED 474)

ī-tō-ta: with him.

ixtiār/ixtiyār: n. power, control, choice, option, free will, authority. Influence.

ǰ

ǰawāb: n. answer | ~ *tining:* to answer.

ǰawāhir: n. jewel. *ǰawāhir-ān:* ABL.SG.

ǰwān: adj., adv. good, excellent, nicely, nice, well, properly, all right, very well.

ǰind: n. body, self. *ǰinde:* ACC.SG.

ǰōṛ: well, in good health. *ǰōṛ aff:* The NEG.PRS.3SG. of the subs. v. *anning:* to be. '(he) is not well'. *ǰōṛ kē:* PRS.3SG. < *ǰōṛ kanning:* to set right, to repair, to make, to build, to restore to health.

k

-ka: ENC.PN.1SG (short for *kan-*).

ka: < *kanning:* v. to do. IMV.2SG.

kaḍḍ/kaḍ: n. pit, hole. *kaḍḍ e:* to be buried. *e < anning:* subs. v. 'to be'. PRS.3SG.

kadr: n. power, value, quality. *kadre:* ACC.SG.

kahik: v. PRS.-FUT.3SG. < *kahing:* to die.

kahōṭ: v. FUT.1SG. < *kahing:* to die. (DED 2426)

kan-: pn. Oblique base of the pronoun of the first person 'I'. *kane:* DAT/ACC.SG. *kanā:* GEN.SG. *kanki:* DAT.SG.

kanning: v. to do. (DED 1957)

kapparōe: v. FUT.3SG.NEG. < *kanning.*

kāre: v. PRS.-FUT.2PL. < *hining:* to go, to depart.

karē: v. PRT.3SG. *karēsas:* v. PLUP.3SG. < *kanning.*

kārēm/kārem n. work, deed, matter, affair. *kārēm-as:* NOM.SG + IND: *kārēmas [kār-(ē)m + -as:* a, an; the ENC.IND. used to denote indefiniteness of number]. *kārēm-e:* ACC.SG.

kas: n. someone. *kas-as:* ~-IND. *kasas-nā:* GEN.SG. *kasas-e:* DAT/ACC.SG.

kasfing/kasifing: v. to kill. *kasfe:* v. PRS.3SG. *kasifōṭ:* v. FUT.1SG. < *kasifing.* (DED 2426)

kaššing: v. to draw out, to pull out. **kaššiparōe:** v. FUT.3SG.NEG. *kaššā:* v. PRT.3SG. < *kaššing.*

kāṭum: n. head. *kāṭumāi:* LOC.SG.

kāwa: v. PRS.-FUT.1SG. < *hining.*

kē: v. PRS.3SG. *kēk:* v. PRS.-FUT.3SG. *kēn:* v. PRS.1PL. *kēs:* v. PRS.2SG. *kēsa:* v. PRS-FUT.2SG < *kanning.*

kēre: v. PRS.2PL/PRS-FUT.2PL < *kanning.*

kēraɣ: n. lower side, bottom, low, under, below, beneath. *kēraɣān:* (used in the oblique as a postpositional noun). ABL.SG. (DED 1619)

ki: conj., pn. relative pronoun, adv., conj., SUB. that; who, which; in order that; when; if; because.

kudrat: n. power, ability. attribute of God. *kudrataṭ:* INS.SG.

kul/kull: adj., adv., pn. All, whole. *kullān:* ABL.SG.

kuning: v. to eat, to drink, to bite, to suffer.

kune/kunē: v. *PRS.3SG. kung:* v. PRT.3SG.

kunōe: v. FUT.3SG. < *kuning.* (DED 600)

kuwwat: n. strength, power. *kuwwataṭī:* LOC.SG.

l

laggā: v. lagging: to climb up, to ascend. PRT.3SG.

Lāl Bādšā: name of a person. Proper noun.

lēkin: conj. but, yet.

m

māda: adj. female.

maf: v. PRS.3SG.NEG < *manning.*

mafak/maffak: v. PRS-FUT.3SG.NEG. < *manning.* ~ + *-ta:* ENC.PN.3SG.

maga/magar: conj., adv. but, however, perhaps.

mainā: n. maina. *mainā-e:* DAT/ACC.SG. *mainā-as:* ~-IND.

malā: < *maling:* v. to open, opening, to spread out, (of face) grinning, to undo, to untie. PRT.3SG. (DED 4739)

mana: adj. some, a few, several.

manning¹: v. to become, to be. (DED 4778)

manning²: v. to obey, to agree, to pay heed to.

mannitaw: v. PRT.3SG.NEG. < *manning².*

manzil: n. stage, posting house, day's journey.

mār: n. son, boy, lad. *mār + -as:* ~-IND. (DED 4764)

marēk: v. PRS-FUT.3SG < *manning. marēk + -ta:* ENC.PN.3SG. *marē:* v. PRS.3SG < *manning. marēra:* v. to become-PRS-FUT.3PL | < *manning.*

mass: v. PRT.3SG < *manning. mass-ta:* ENC.PN.3SG. *massuṭ:* PRT.1SG

massure: PRT.2PL. *massune:* PRF.3SG

massur: PRT.3PL

masiṛ: n. daughter. (ded 4764)

matane: v. PRF.3SG.NEG < *manning.*

mataw: v. PRT.3SG.NEG < *manning*.

matawaka-ta: v. PRT.IMF.3SG.NEG + *-ta:* ENC.PN.3SG < *manning*.

mawn: adj. black, dark. (DED 4781)

maxā: v. laugh.PRT.3SG. < *maxing*. (DED 4618)

mōn: n., adv., prep. front, face, in front of, ahead, straightway, toward, presence. *mōn-ka:* noun + enclitic pronoun of the first person singular *-ka* (short for *kan-*)

muč: adj. assembled, gathered together, collected. *muč kanning:* Compound verb. to collect, to gather, to fold, to assemble, to make together. *muč karē:* PRT.3SG.

murād: n. object, meaning, wish, desire, aim. *murādāte:* ACC.PL

murūas n. *murū-as:* hare-IND. | *-as* 'a, an', the enclitic indefinite article. (DED 4968)

musi: adj. (before substantive) Three. (DED 5052)

musiṭ: num.subs. three. *musiṭṭān* (*musiṭ-ān*)*:* ABL.SG

n

nan: personal pronoun. We. PN.1PL. *nanā:* GEN.PL. *nane:* ACC.PL (DED 3621)

nawā: what if, lest, God forbid; pray God, perhaps.

nāzurk: adj. delicate.

nē: personal pronoun, you.DAT/ACC.SG *nē-:* PN. oblique base of *nī* 'thou', the PN.2SG. The oblique stem coincides in form with the accusative case. See: *nī*. (DED 3684)

nēān: you.ABL.SG of *nē. nē-:* PN. oblique base of *nī* 'thou', the PN.2SG

nēkī: n. goodness, that which is good. *nēkīnā:* GSN.SG. *nēkī-as:* ~-IND. *nēkī kanning:* COMP.V. To do a kindness. *nēkī ka:* IMV.2SG. *nēkī kēs:* PRS.2SG

nī: personal pronoun, you.NOM.SG

nišānī: n. clear, mark, token, mole. *nišānī kanning:* to mark. *nišānī karē:* PRT.3SG

nōh: Nine. *nōhimīkō:* adj. the ninth.

num: Personal pronoun 2PL. you. *nume:* DAT/ACC.PL. *numēān:* ABL.PL (DED 3688)

o/ō

ō: conj. and.

ō: the intermediate demonstrative pronoun, lying between *dā,* this, and *ē,* that. This, that, he, she, it. (DED 923)

ōd: the full form of the intermediate demonstrative pronoun, nom. sg. this one, that one, the one, he, she, it. *ōde:* DAT/ACC.SG. *ōnā:* GEN.SG.

ōṛ-: oblique base singular of *ōd: ōṛāi:* LAT.SG.

p

pābō-ta: v. < *pāning/pāing*. IMV.2PL + *-ta:* ENC.PN.3SG (DED 3887)

padāi: Back again, back.

pāing/pāning: v. to say, to speak, to tell.

pan: n. leaf. *pannāte:* ACC.PL < *pan. pannāteān:* ABL.PL < *pan*.

pānē: used with the present indefinite (less commonly with the imperative and rarely in the 1st person) to give a permissive, though generally a defiantly permissive force. An introductory word for imperative used with the present indefinite. 'let him '.

pāning/pāing: v. to say, to speak, to tell. (DED 3887)

pārē: v. PRT.3SG < *pāning/pāing*. *pārē-tā:* PRT.3SG + *-tā:* ENC.PN.3PL. *pārēr:* PRT.3PL. *pā-sa:* v. say-PRS-FUT.2SG

pēn: adj., n. other, another. *pēntā:* GEN.PL

pēndwār: adv. another time, again.

pēš: adv. in front, forth; to become dislocated (to put out), to be broken in.

pin: n. name. *pine:* ACC.SG. *pine-ta:* ENC.PN.3SG. His, her. (DED 4410)

pīr: adj., n. old, aged, saint, shrine.

pīun: adj. white. *pīunā:* GEN.SG

pull: n. flower. *pullāte:* ACC.PL. *pull karē:* PRT.3SG. *pull a=kēk:* PRS-FUT.3SG. *pull kanning:* compound verb: to flower.

purr: adj. full, loaded. ~*karē:* PRT.3SG. ~*kanning:* COMP.V. To fill, to fill up, to load.

r

rasēfe: v. PRS.CAUS.3SG. < *rasēfing:* INF: to fulfil, to bring to, to cause to reach.

rasēngā: v. PRT.3SG < *rasēnging:* to arrive, to reach to, to be level with, to be acquired, to come to.

rastaraseā: n. *rastar-ase-ā:* tiger-IND-LAT.SG | predator, wild animal. *-ase* < oblique base of *-as* 'a,

an', the ENC.IND. It is also used instead of *-as*. *-ā* < *-āi*.

rāhī: On the way, journeying, starting on a journey. *rāhī mass:* PRT.3SG < *rāhī manning:* COMP.V. to start a journey, to go to a trip, to start to go somewhere.

rāst: n.; adj. truth; true, right, not wrong, straight, right (not left). *rāst pārēr:* PRT.3PL. < *rāst pāning/pāing:* To tell the truth.

rasūl: n. prophet (Muhammad).

rīš: n. beard. *rīš-ka:* ENC.PN.1SG. *rīš-ta:* ENC.PN.3SG.

s

sāl: n. year. *sāla:* n., adj. years of age. *sālaō:* IND.ADJ. *sālaṭī* n. year-LOC.SG

saxt: adj. hard, firm, difficult. *saxtō:* IND.ADJ.

sī: numeral adjective. Thirty.

subhānallā/Subhān Allāh: Praise be to God! Interjection of surprise!

sujjik: < *sujjing:* v. to occur to one's mind, to think of. PRS-FUT.3SG

swār: n., adj. horseman, mounted. *swār manning:* compound verb. To mount up to. *swār mass:* PRT.3SG

š

šādmānī: n. rejoicing, joyful drumming at weddings. *šādmānīk:* NOM.PL

šaf: n. night, rarely used outside compounds. *šafiskā:* TERM.SG. *šafān:* ABL.SG

šāɣe: PRS.3SG < *šāying:* INF. to put in, to put on, to pour in, to pour out.

šēr n. lion, tiger.

šukr: thanksgiving, thank God, thank goodness. *šukr-e:* ACC.SG. *šukre karē:* PRT.3SG. ~ *kaššing:* COMP.V. To be grateful, to thank, to be thankful. ~ *kaššā:* PRT.3SG

šurrā: PRT.3SG. *šurre:* PRS.3SG < *šurring:* INF. to scratch, to scrape, to pluck.

t

tā:[1] conj., prep. while, so long as, until.

-tā:[2] ENC.PN.3PL

-ta: ENC.PN.3SG. (from *ten-:* reflexive pronoun: self, myself, thyself, himself, herself, ourselves, etc.)

tahkīk: adj. true, genuine.

ṭāl: n. twig, stalk, blade. *ṭālāi:* LAT.SG. *ṭālāte:* ACC.PL

tamām adj. all, whole.

tamming: v. to fall; to befall; to fall, of night; to break, of day. *pēš tamming:* compound verb: come forth; to rise, to come up; to be uprooted; to grow; to come out (to become dislocated); to sally forth, to sally out, to come forth, to be broken in. *pēš tammā:* PRT.3SG. *pēš tammāne:* PRF.3SG. *pēš tamme:* PRS.3SG. *pēš tammipak:* PRS-FUT.3SG.NEG. *tammā:* PRT.3SG. *tamme:* PRS.3SG. *tammōe:* FUT.3SG. *tammik:* PRS-FUT.3SG.

tawkal: n. confidence, trust in God. *tawkale:* ACC.SG. *tawkale karē:* PRT.3SG < *tawkal kanning:* compound verb. to rely on, to trust in.

tēn-: reflexive pronoun. self; myself, thyself, himself, herself, ourselves, yourselves, themselves; (by) themselves; the nominative case is *tēn* but its place is taken by the instrumental; the declension is the same for both numbers. *tēnā:* GEN.SG/PL. *tēnaṭ:* INS.SG. *tēntō:* COM.SG (DED 3178) *tēnpatēn/tēn-pa-tēn/ten pa tēn:* Literally, Self by self, amongst ourselves, among ourselves, among yourselves, among themselves.

tifēre: v. PRS.2PL.NEG < *tining.* (DED 3098)

tippak: v. PRS.FUT.3SG.NEG < *tining.*

tiss: v. PRT.3SG < *tining:* INF. to give. *tiss-ta:* tiss+ *-ta:* ENC.PN.3SG

tixā: v. Pret.3Sg. < *tixing:* to place, to put.

tōtī: n. parrot. *tōtī-as:* ~ -IND.

tū: n. month. *tūk:* NOM.PL

tūle: v. PRS.3SG < *tūling:* INF. to sit, to alight, to dwell, to remain sitting, to wait.

tūling: v. to sit, to alight, to dwell, to remain sitting, to wait. *tūlire:* v. PRS-FUT.2PL.

tūsunō: v. PRF.3PL. *tūsunuṭ:* v. PRF.1SG (DED 3291)

tungān: adj., adv. asleep. (DED 3376)

u/ū

umraṭī: n. (*umr-aṭī*): life-LOC.SG. | age.

ustaṭī/hustaṭī: n. ust/hust: heart. LOC.SG. (DED 645, 698)

w

warnā: n. youth, young man. ~ + *-as:* IND. *~marē:* PRS.3SG. *~ matane:* PRF.3SG.NEG. *warnāas a-marēk:* PRE-FUT.3SG. *~ mass:* PRT.3SG

wasīla: n. means, resource. ~ + *-as:* IND. *wasīla-as karē:* PRT.3SG. *wasīla-as kē:* PRS.3SG.

wale: conj. But.

watāx: n. tent, encampment, camping-ground. *~ karē:* PRT.3SG. < *~ kanning:* compound verb. to encamp.

waxt: n. time.

wazīr: n. minister. *wazīre:* DAT/ACC.SG. *wazīmā:* GEN.SG.

x

xăčā: v. PRT.3SG < *xāčing:* to lie down, to go to sleep. *xăčāne:* v. PRF.3SG. *xăče:* PRS.3SG.

xaf: n. ear. *xaftōning:* compound verb: to give ear to, to listen, to heed. *xaftōningaṭī:* he began to lend an ear. *tōningaṭī:* verbal noun. LOC.SG < *tōning/tōring:* INF. to hold, to arrange.

xair: adj. well and good.

xaɬ: n. pain, calamity, grieve. ~ *-as:* a, an, the ENC.IND. Used to denote indefiniteness of number. *xaɬ kuning:* INF. to eat fill of calamity. *xaɬ kune:* PRS.3SG. (DED 2132)

xalē: PRS.3SG. < *xalling:* to strike, to kill, to apply gently, to fire (a gun), to pitch (a tent), to plant (a tree), to lift (cattle), to uproot, gather (vegetables

etc.), to traverse (a road). (*xalk:* he struck, (*a=*)*xalkaka:* he was striking). (DED 1372, 1373, 2132)

xalisa xalisa: adv. Stage after stage, little by little.

xan꞉ n. eye. *xante:* ACC.PL., *xantēṭī:* LOC.PL., *xante malā:* he opened his eyes. eyes.ACC.PL + *malā:* open. PRT.3SG. < *maling.* (DED 1159, 1160)

xaning: v. to see. *xan-ik:* PRS.FUT.3SG. *xan-tawēsas:* NEG.PLUP.3SG (DED 1411, 1443)

xīāl/x(i)yāl/xayāl: n. thought, idea, opinion. *xīāl kanning:* compound verb. To think. *xīāl karē:* PRT.3SG

xudā: n. God. *xudā-nā:* GEN.SG. *xudā-tō:* ABL.SG.

xurǰīnas: n. *xurǰīn:* saddle-bag. ~ + *-as:* a, an. IND.

xwāhik: v. PRS.3SG < *xwāhing:* to desire, to want, to ask for, to require, to need. *xwāhisaka:* v. IMF.3SG < *xwāhing. khwāhis-*PRT.stem + *-(a)ka.*

xwārī: n. hardship, distress, travail, poverty.

y

yā: conj. or.

yakkimīkō: ordinal number. first.

z

zamānanā: n. *zamāna:* age, generation, time. GEN.SG.

zarr/zar: n. gold, money.

ziāsatī: adv. more | < *ziādatī*

zōr: n. adj. strength, power, strong.

zū: adv. quickly, soon. *zū a=marēra* PRS-FUT.3PL < *~ manning:* to become so.

Abbreviations

ABL	Ablative		INTJ	Interjection
ACC	Accusative		LAT	Lative
ADES	Adessive		LOC	Locative
ADJ	Adjective		N	Noun
ADV	Adverb		NEG	Negative
CAUS	Causative		NOM	Nominative
CL	Clitic		NUM	Numeral
COM	Comitative		OBL	Oblique
COMP	Compound		PST	Past
COND	Conditional		PRF	Perfect
CONJ	Conjuction		PL	Plural
DAT	Dative		PLUP	Pluperfect
DED	Dravidian Etymological Dictionary		PRP	Preposition
DEM	Demonstrative		PRS	Present
DET	Determiner		PRT	Preterite
EMPH	Emphatic (particle)		PN	Pronoun
ENC	Enclitic		PROX	Proximate
FUT	Future		SG	Singular
GEN	Genetive		SUB	Conjunction of general subordination
IMF	Imperfect		SUBS	Substantive
IMV	Imperative		SUFF	Suffix
IND	Indefinite		TERM	Terminative
INF	Infinitive		V	Verb
INS	Instrumental			

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