Art. I.—*A Description of the Mekranee-Beloochee Dialect.*
By Mr. E. Pierce.

The Mekranee-Beloochee is the dialect spoken by the people living in the eastern and southern parts of Beloochistan. Its limits on the seacoast are the Malān mountains on the east, and a line drawn about fifty miles west of Charbar on the west. Inland it is spoken generally over the large provinces of Kej, Kolánch, and Kolwáh, with the adjacent districts.

The dialect spoken over the whole of this tract varies very slightly, and the people of any one district are intelligible to people of the others. There are, however, innumerable small variations in the words used in every district, and people are often unacquainted with words in common use amongst people living forty or fifty miles distant.

In the districts of Baho and Dushtyári, N.W. of Gwádur, the country is inhabited by Judgalls (Sindee tribes settled in Mekran), and the language of these districts is consequently a dialect of Sindee. The dialect spoken by the Máyds (*med* = a fisherman), inhabiting the coast villages of Ormára, Pusnee, and Gwádur, differs slightly from that spoken by the people living in the jungle.

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The dialect which I have more particularly chosen to describe is that spoken by the country people living east of Gwádur, as in their dialect the words adopted from the Persian are used without many of the corruptions common to the people about Gwádur and to the westward.  In the vocabularies the pronunciation used east of Gwádur will be found in the first place.  The Western forms, where differing, are given after the Eastern form.

From about fifty miles west of Charbar a different dialect commences to be spoken.  This is almost unintelligible to the people living to the east, and appears to resemble Persian much more closely than the Gwádur dialect.  Persian words are largely introduced without alteration, but the construction still retains the Beloochee character.  In this district Persian commences to be to a certain extent current.

The Mekranee-Beloochee appears to be a dialect of Persian mixed up with a great many words of Indian origin, which have probably been introduced by the Judgalls.

It appears to have little connection with the modern Persian, many of the words derived from the latter language being words now obsolete or very rarely heard.  One of the most notable features in Beloochee is the retention of the " *majhūl* " sounds of و and ی, which have been entirely discarded by the modern Persians.

The words of Indian origin are principally nouns, but a few of the verbs in very common use are of undoubtedly Indian origin, as *ladaga* to load, *lagaga* to strike, and *chāraga* to look.  Amongst the adverbs also are *hanin* now, *idā* here, *udā* there, and *kadin* when.

The principal changes undergone by Persian words in their introduction into Beloochee are :—

    (I.)   Substitution of *g* for the silent *h*.

    (II.)  The softening of all throat sounds as *kh* (خ) into *k* or *h*, *gh* (غ) into *g*.

    (III.) The alteration of the sound of the long *alif* from the sound of *a* in *full* to that of *a* in *arch*.

    (IV.) The substitution of *g* or *gw* for *b*, as *gwāt* for *bād*, *gesh* for *besh*, *gwāzi* for *bāzi*, *gwān* for *bāng*.

    (V.)  Substitution of *w* for *khw* (خو) as *wāb* for *khwāb*, *wat* for *khud*, *wānoga* for *khwāndan*, *waraga* for *khūrdan*.

(VI.) Substitution of *i* for *o* or *ŭ*, as *dir* for *dŭr*, *bita* for *bŭda*, &c. These words may, however, generally be pronounced either with *o*, *ŭ*, or *i*. The substitution of *i* for *o* or *ŭ* is peculiar to the western part of Mekran.

(VII.) A general disposition may be noticed to end all words in *k* or *g*.

I have endeavoured in the Beloochee-English vocabulary to trace as far as possible the origin of the Beloochee words, but in Mekrán so few books are available for reference, that I have failed to find the origin of many words which with greater facilities might doubtless be traced to the languages of the neighbouring countries.

In Beloochee there are no sounds foreign to the English language. In a few Sindee words the *j̈* is heard, but as a rule it is sounded as an English *r*.

### *Pronunciation.*

In representing Beloochee words I have used English letters on the following system :—

|   |   |   |   |
|---|---|---|---|
| *a* | sounded as | *a* | in *America* or *u* in *but*. |
| *e* | do. | *e* | they, fête. |
| *i* | do. | *i* | pin. |
| *o* | do. | *o* | pole, so. |
| *u* | do. | *u* | pull. |
| *ā* | do. | *a* | father (never as *a* in *full*). |
| *ī* | do. | *i* | police. |
| *ŭ* | do. | *u* | rule. |
| *ai* | do. | *ai* | aisle. |
| *au* | do. | *ou* | our. |

*ṅ*, which occurs mostly in syllables added to nouns and verbs to form inflections, is not a perfectly nasal sound, but more like an indistinct pronunciation of the English *n*. When preceding a vowel it is sounded as the English *n*.

|   |   |   |   |
|---|---|---|---|
| *g* | as | *g* | in go. |
| *ch* | as | *ch* | in church. |
| *kh* | as | *ch* | in loch, or German *ch* in Buch. |

Other consonants are sounded as in English.

## SUBSTANTIVES.

Substantives have only one inflection in the singular for the genitive, dative, and accusative cases, viz. *a* added to the nominative case. The nom. plural is formed by adding *ān* to the nom. singular; and the gen., dat., and acc. plural are formed by adding *a* to the nom. plural. For the dat. and acc. cases *ārā* is sometimes added instead of *a*.

It would appear at first sight that some confusion must arise from gen., dat., and acc. cases being alike, but in practise it presents very little difficulty.

There may be said to be no gender in Beloochee. Female animals have either different names, as *pāchin* a male goat, and *buz*, a female goat; or their names are formed by prefixing the adjective *mādag* (female) to the name of the male, as *gok*, a bull, *mādagin gok*, a cow. The latter form is rare, as almost every animal has a separate name for the female.

A noun in the gen. case is placed before the noun signifying the thing possessed, instead of after it as in Persian, as *marduma dast*, a man's hand.

The inflections of the Beloochee substantives, it will be seen, are very different from those of the Persian. The termination *rā* of the dat. and acc. is rarely used; and of the two forms of the plural, viz. *ān* and *hā*, only *ān* is retained.

As in Persian the singular is very often used with a plural signification.

A noun of agency is formed from some verbs by the addition of *ūk* to the root, *e.g.*

|               |              |
|---------------|--------------|
| buyer or taker, | zīrūk.     |
| seller,       | bahokanūk.   |
| speaker,      | gwashūk.     |
| giver,        | deūk.        |
| goer,         | roūk.        |

The latter word is applied as an adjective to a swift camel.

The following is the mode of declension of a Beloochee substantive:—

### *Singular.*

|       |                    |                        |
|-------|--------------------|------------------------|
| Nom.  | mardum,            | a man.                 |
| Gen.  | mardum-a,          | of a man.              |
| Dat.  | mardum-a, ā, ārā,  | at, to, or for a man.  |
| Acc.  | mardum-a, ā, ārā,  | a man.                 |

*Plural.*

| Nom. | mardum-ān, | | men. |
|---|---|---|---|
| Gen. | mardum-āna, | | of men. |
| Dat. | mardum-āna, ānā, ānārā, | | at, to, or for men. |
| Acc. | mardum-āna, ānā, ānārā, | | men. |

The vocative and ablative cases are formed by *ai*, O, for the former, and *ash*, from, with, or by, for the latter.

## ADJECTIVES.

The adjective in Beloochee takes only one inflection, viz. the addition of *iń*, which is added when an adjective is used to qualify a substantive.

Adjectives precede the substantives they qualify, instead of following them as in Persian, *e.g.*, *shariń roch*, a fine day.

When an adjective precedes a substantive beginning with a vowel, the *ń* of the termination loses its nasal sound.

The comparative degree is formed by adding *tar* to the positive, except *mazan*, great, and *kasān*, small, which have irregular comparatives, viz. *mastar* and *kastar*.

There is no superlative degree, but one may be formed as in Hindustani, *e.g.*, *e ash drustān shartar iń*. This is the best. Literally :—This is better than all.

In such a sentence as this a Belooch usually omits the word *ash*.

The possessive adjectives are the gen. cases of the pronouns.

Some adjectives are formed from nouns by adding *ig*—

> as  *nugrāig*, silvern, from *nugra*, silver.
> *tilāig*, golden, from *tila*, gold.
> *dārig*, wooden, from *dār*, wood.
> *Mohammedig*, belonging to Mohammed.

> as  *e kārch nugrāig iń*,  This knife is silvern.
> *e nugrāigiń kārch iń*,  This is a silver knife.
> *e Mohammadig iń*,  This is Mohammed's.

## PRONOUNS.

The pronouns in Beloochee appear to follow the Persian much closer than most other parts of speech.

The principal variation to be noted is that the personal pronouns can-
not be suffixed. The only suffix used is *i* or *ish* for the accusative
case of the demonstrative pronouns, *e.g.*—

> *Man abarāni* or *man abarānish*, I will take it away.
> *Bili*, Let it alone.

The pronouns are declined as follows :—

### *Personal Pronouns.*

#### *Man*, I.

| Sing. | Plur. |
|---|---|
| Nom.   man, I. | amā, mā, we. |
| Gen.   mani, of me, my. | amāi, māi, of us, our. |
| Dat. & Acc.  mana, me, to me. | amārā, mārā, us, to us. |

#### *To, tau,* Thou.

| | |
|---|---|
| Nom.   to, tau, thou. | shumā, you. |
| G.   tai, of thee, thy. | shumāi, of you, your. |
| D. & A.  turā, to thee, thee. | shumārā, to you, you. |

In addressing one person it is customary to use the singular form
of "to."

#### *Ā*, he, she, or it.

| | |
|---|---|
| N.   ā, he, she, it. | ā, āān, āhān, they. |
| G.   aii, of him, his, &c. | ai-i, āāni, āhāni, of them, their. |
| D. & A.  airā, aia, to him, him, &c. | airā, aia, āānrā, āhānrā, to them, them. |

The plural forms *āān* and *āhān* are rarely used, the singular being
generally used for the plural.

### *Demonstrative.*

#### *E* or *Esh,* This.

| | |
|---|---|
| N.   e, esh, this. | eshān, these. |
| G.   eshi, of this. | eshāni, of these. |
| D. & A.  eshia, eshirā, to this, this | eshānrā, eshāna, to these, these. |

#### *Ā*, That.

Declined as *ā*, he, she or it, *q v.*

*Ham* may be prefixed to these pronouns to give the sense of *this
very* or *that very*. This does not appear to be allowable with any
case but the nominative—

*e.g. Hame drāch*, this very tree.

> When answering questions *ham* is almost invariably prefixed.

*e.g.* Which is the man?  Kujān mardum iṅ.
This is he.  Hamesh iṅ.

*Ham* is also very frequently prefixed to pronouns when the sense of *very* does not appear to be implied.

The demonstrative pronouns are not declined when used to qualify substantives; when used as substantives they take above deflections, *e.g.*—

| This man's house, | E marduma log. |
| These people's houses, | E mardumāna logān. |
| The fastening of this is broken, | Eshi band prushtag iṅ. |
| These are large, | Eshān mazan aṅ. |

### Reflective.

*Wat*, self, probably from Persian *khud*.

| Sing. | Plural. |
|---|---|
| N.   wat, self. | Same as singular. |
| G.   wati, of self. | |
| D. & A.   wata, to self, self. | |

*Wat* is used instead of the possessive pronouns when preceded by a personal pronoun of the same person.

*e.g.*, I am going to my house, *Man wati loga 'roṅ.*

### Man wat, I myself.

| Sing. | Plur. |
|---|---|
| N.   man wat, I myself. | amā wat, we ourselves. |
| G.   mani wati, of myself. | amāi wati, of ourselves. |
| D. & A.   mani wata, to myself, myself. | amūi wata, to ourselves, ourselves. |

*To wat*, thou thyself, and *ā wat*, he himself, declined in same manner as *man wat.*

### Interrogative.

### Kai, Who?

| Sing. | Plur. |
|---|---|
| N.   kai, who? | |
| G.   kai-i, whose? | Same as singular. |
| D. & A.   kairā, kaiṅ, to whom? whom? | |

### *Kujān, kudān,* Which?

| | |
|---|---|
| N.   kujān, which ? | |
| G.   kujāni, of which ? | Plural same as singular. |
| D. & A.   kujānrā, kujāna, to which ? which ? | |

### *Che,* What.

| | |
|---|---|
| N.   che, what ? | |
| G.   chea, of what? | Plural same as singular. |
| D. & A.   chea, to what ? what ? | |

### *Relative and Correlative.*

| | |
|---|---|
| Rel. *ā keh,* he who, whoever. | Correl. *hamā,* that same. |
| *e.g.*  He who is wise speaks little. | ā keh akalwand iṅ, hamā kam agwashīt. |
| Rel. *hanch,* whatever. | Correl. *hancho,* that same. |
| *e.g.,*  Whatever I say, you do. | Hanch keh man agwashiṅ hancho pekan. |
| Rel. *e keh,* this which. | Correl. *hamesh, hame,* this same. |
| *e.g.,*  This which I have is good. | E keh go man iṅ hame shar iṅ. |

The correlatives are very often omitted entirely.

### *Suffixes.*

The suffix *i* or *ish* is often used for *eshia* or *eshirā,*
    *e. g.,* Shall I take this away ?   Man eshia 'barāṅ,
                            *or* Man abarāni,
                            *or* Man abarānish,
        I will give this to you,   Man turā deīnish.

These suffixes appear to be only added to the verb, and not to nouns as in Persian.

### *Possessives.*

The possessive pronouns are formed by adding *g* to the gen. case of the other pronouns, as *manig,* mine, *taiig,* thine, *aiig,* his, *amāig,* ours, *shumāig,* yours, *āānig,* theirs, *kaiig,* whose, as—

    *e peti manig iṅ,* this box is mine.

For the possessive adjectives my, thy, &c., the gen. case of the pronouns is used, as—

    *E mani peti iṅ,* this is my box.

## VERBS.

The Beloochee verbs are extremely irregular, and it is impossible to reduce them to any system of conjugations.

The irregularities, however, are very rarely in anything but the formation of the preterite tense. I have given a table of the most irregular, and in the vocabulary I have given the aorist, preterite, and imperative of each v..l

It will be noticed that the irregularities are mostly derived from the original Persian verbs *janaga, āraga, waraga, deaga,* &c.

The principal peculiarities of the Beloochee verb are :—

(I.) There is no distinction between the present and future tenses, both being represented by one tense which I have called the *Aorist.* This does not appear to give rise to any difficulty in actual practice, as the context generally shows whether the verb should be in the present or future sense.

(II.) That part of the verb ending in *aga,* which appears to be the nearest approach to an infinitive, is of very rare occurrence, *keh* with the aorist generally taking its place; *e. g.*—

*Man aloti̇n keh man aroȧn,* I want to go, for *Man aloti̇n roaga.*

This resembles the Persian *Man mikhwāham berawam.*

(III.) Almost entire disuse of any compound tenses.

(IV.) Prefixing *a* to aorist tense.

(*Vide* REMARKS.)

*Root.*—The root is formed from the infinitive by cutting off *aga.*

In those verbs in which the *aga* of the infinitive is preceded by *ch* or *j,* those letters are changed to *tk* or *ht* in the root, as *dochaga,* root *dotk* or *doht.*

Verbs coming under this head are mostly those derived from Persian verbs ending in *khtan,* and which change the *kht* into *z* in the aorist tense.

*Infinitive,* ending in *aga.* This part of the verb, although it bears no resemblance to the Persian infinitive, yet appears to have the exact meaning of an infinitive. It is, however, rarely used. From it is

2  *ras*

formed by changing *aga* into *agī* an adjective signifying to be ——, fit
to be——, about to ——, or, to be——able :—

> *e.g.*, *gwashagī*, to be said, *i.e.* ought to be said, fit to be said ;
> about to say, or speakable ; *roagī*, about to go, or ought to
> go ; *man roagī uṅ*, I am about to go, I am to go.

This corresponds very closely with the Persian words *guftanī*, *raftanī*,
&c., which are formed by adding *ī* to the infinitive.

*Aorist*—Formed by prefixing *a* and adding various personal termi-
nations to the root.

This tense has present, future, and potential significations, *e.g.*, *Man
agwashiṅ*, I am speaking, I shall speak, or I may speak.

When preceded by a word ending in a short vowel, the aorist usually
loses its *a* prefixed.

(*Vide* REMARKS.)

*Preterite.*—This is formed from the root generally by the addition
of *ta* or *ita*, and has no variation for the three persons, singular and
plural. It is evidently the preterite participle of the Persian verb.

This tense is not in such common use as the Perfect.

The Preterite has often an abbreviated form, as *kū* for *kurta*, *gū* for
*gwashta*, *di* for *dita*, and in conversation the final *a* is very frequently
omitted.

*Perfect.*—This tense is formed by the Preterite Participle with vari-
ous personal terminations added.

There appears to be no difference in the meaning of this tense and
the preceding. It is perhaps applied more to past and completed
actions.

*Imperative.*—The 2nd pers. sing. is formed by prefixing *be* or *pe*
to the root. The 2nd pers. plural is formed by adding *i* or *id* to the
2nd pers. sing.

Some verbs, instead of taking *be* or *pe*, require the *b* to be followed
by the first vowel in the root, as *boro*, *bubur*, *bigir*.

The first and third persons are formed by compounds with the verb,
" *liagī*." See " Let."

The prefix *be* is often omitted. In the vocabulary the usual form of the imperative is given.

*Preterite Participle.*—Formed by adding *tag* to the root.

*Pluperfect.*—This tense is very rarely used. It is formed by the Pret. Part. with the first form of the Preterite of the verb to be:

*e.g., Man shutag atuṅ,* I had gone. *Harwahdi keh to hamudā ātkag ate man shutag atuṅ ashudā.* When you arrived there I had gone from there.

*Future Perfect.*—This tense, like the last, is of very rare occurrence. It is formed by the preterite participle with the future of the verb *to be* :—

*Man rastag abiṅ,* I shall have arrived. *Harwahdi keh to hamudā rase man ham hamudā rastag abiṅ,* When you arrive there I also shall have arrived there. This would generally be expressed by a Belooch *Harwahdi keh to hamudā rase man ham akai-iṅ.*

*Negatives.*—In the aorist the prefix *a* disappears after *na,* as *man na 'roan,* I won't go.

In the verbs *aiaga, āraga* and *liaga* the form of the aorist without *k* is always used in negative sentences: *e.g., man na ārin,* I will not bring it.

The negative form of the imperative is formed by prefixing *ma* and cutting off the prefix *be* or *pe,* as *maro,* don't go, *makan,* don't do.

*Potential, agār,* if, is used with the aorist : *e.g., agār akait,* if he come, *agār arot,* if he go.

There is a method of forming the potential by prefixing *be, bo,* &c., to the aorist : *e.g., agār beaiat,* if he come, *agār borot,* if he go.

*Interrogatives.*—Interrogation is expressed by a difference of accent in the past tenses ; but in the aorist *be* is often prefixed and the *a* of the aorist cut off. Those verbs which require the *b* of the prefix of the imperative to be followed by the first vowel of the root, take the same prefix to the aorist as to the imperative—

*Man pekanaṅ?* Shall I do it ?

*Man boroaṅ ?* Shall I go ?

*Can.*—There appears to be no verb answering to the Persian *tawānistan. Can* is expressed in Beloochee by using the preterite tense of the