the world equate the pupil of the eye with a human or human-like object" (Brown and Wittkowski 1981:596, apud Jahani p. 45). There is nevertheless an interesting variety of semantic associations, and the historical convergence (and divergences) in this usage among the Baluch and between them and neighboring language communities makes interesting reading for anyone with linguistic interests. The idea of the little man of the eye (p. 46, Persian: mardomak; cf. Eng. "pupil") appears to be culturally central. But the fact that the earliest occurrence quoted in Dehkhoda is from Rumi opens up the possibility that, despite circumstantial evidence from other Iranian and Indo-Aryan languages, it may have been reintroduced from Arabic (cf. insān al-cayn).

In order to make sense of the rich variety of associations, however, it is necessary to explore the full figurative potential. The pupil of the eye is small, black, and sphere-like. It shines. As the vehicle of sight it is the most significant part of the eye. But in addition it reflects images, and perhaps for that reason typically generates terms of endearment, and becomes associated with numerous metaphorical uses. The author pursues these uses in Brahui, Panjabi, Pashto, Sindhi, Siraiki, and Wakhi, as well as a number of northern languages, and in Middle Persian texts, in addition to the various dialects of Baluchi.

Reference

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Brian Spooner University of Pennsylvania

Standardization and Orthography in the Balochi Language, Carina Jahani, Acta Universitatis Upsaliensis, Studia Iranica Upsaliensia 1, Uppsala, 1989, 286 pp., ISBN 91-554-2487-2, ISSN 1100-326X

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Table of Contents Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis

- 1. Understanding the eBook Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - The Rise of Digital Reading Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - o Advantages of eBooks Over Traditional Books
- 2. Identifying Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Standardization And Orthography In The Balochi Language Acta Universitatis

Upsaliensis

- User-Friendly Interface
- 4. Exploring eBook Recommendations from Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Personalized Recommendations
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis User Reviews and Ratings
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis and Bestseller Lists
- 5. Accessing Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis Free and Paid eBooks
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis Public Domain eBooks
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis eBook Subscription Services
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis Budget-Friendly Options
- 6. Navigating Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis eBook Formats
 - ∘ ePub, PDF, MOBI, and More
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis Compatibility with Devices
 - Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Highlighting and Note-Taking Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Interactive Elements Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
- 8. Staying Engaged with Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs

- Following Authors and Publishers Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
- 9. Balancing eBooks and Physical Books Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Setting Reading Goals Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Fact-Checking eBook Content of Standardization And Orthography In The Balochi Language Acta Universitatis Upsaliensis
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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