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GRAMMAR AND VOCABULARY

OF

WAZIRI PASHTO,

BY

J. G. LORIMER, I.C.S.,
TOCHI FIELD FORCE 1897-98,
POLITICAL OFFICER, NORTH WAZIRISTAN, 1898-99 AND 1902,
BLOCKADE OFFICER, MARSUDS, 1900-1901,
AND
POLITICAL OFFICER, SOUTH WAZIRISTAN, 1901.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1902.
Dā Kitob
De
Eşerṭan Şāhīb Jarnej

(Lieut.-General C. C. Egerton, C.B., D.S.O., A.D.C.)
Pa num mi Wulikan
Zeke de Yagh pa num mi Wulikan
Che
Yo Kol
Pa Töchī Kshe
Pa mo Bondi Dāse Mērmonī Yē Kēla
Leke
Mesheron Che pa Kesheronī Bondi Mērmonī Ko.

Dastkhāt de Lāram, Pērangī.
INTRODUCTORY NOTE.

It is hoped that this Waziri Grammar and Vocabulary may be of some assistance to officers who, after acquiring the Pashto of Peshawar, are brought into contact with the Waziris of the Bannu District or of Waziristan. The difference between the Waziri and Peshawar varieties of Pashto is hardly less than that which separates broad Scots from cockney English, and like it extends to grammar and idiom as well as to vocabulary.* A Pathan of the northern border lately arrived in the Waziri country, is far from understanding all that he hears, and cannot always make himself understood by the ordinary villager. After a short time, he is able to converse freely with Waziris; but he never acquires a perfect command of Waziri, in spite of its close relationship to his mother tongue. The difficulty to a British officer is of course much greater, even if he has a good knowledge of Peshawar Pashto; and if he wishes to attain even a moderate degree of correctness in speaking Waziri, he must study it almost as he would a new language and abandon the idea that a few changes in pronunciation, or even in accidence, will make his Peshawar Pashto intelligible to the ordinary Waziri tribesman. There is no fixed formula, even in the comparatively simple matter of pronunciation, by which the one variety of the language can be mechanically converted into the other. The result of treating Waziri as a

* Some of the commonest words in the Peshawar dialect have no counterpart in Waziri, e.g., byél, separate, of which the Waziri is gwushai; prënsätel, to open, Waziri, khalos krel. Even the adjective lës, great, does not exist in Waziri proper and it is not understood by the lesscivilised among the Waziris.
modification, according to a few general rules,* of Peshawar Pashto would consequently be a jargon not spoken by any tribe.

While the Waziri dialects differ, as a family, in a marked degree from the Peshawar and other dialects of Pashto, they also differ to a less extent among themselves. These variations, however, do not appreciably impede communication between Waziris of different tribes, and may be regarded as of little practical importance. In this Grammar and Vocabulary the dialect of the Mohmit Khel Waziris of the Middle Tochi has been taken as the standard; but the book has been compiled from many sources, and Dauri, Mahsud, and other elements will, no doubt, be found in it. In fact, it would be impossible to distinguish and keep separate the different Waziri dialects,† which shade into each other imperceptibly and vary from tribe to tribe, and even from section to section. The dialect of families of the same clan which have been separated for some generations is often not the same. Pronunciation varies almost from village to village,‡ and so great is the confusion that even the same man will sometimes pronounce the same word in different ways. Strange to say, the Mahsud and Wano

* There are, however, a few general rules, but they are of uncertain and irregular application; e.g., the b, m, n, k and w of Peshawar Pashto often become w, w, l, kw and y in Waziri Pashto. Thus the Peshawar words bêghâ, evening, melma, guest, ugharé, fire-place, Kundâ, widow, and nwar, sun, become in Waziri Pashto wêghâ, wulma, lgharai, kwunde and myër or mår. The last word is an excellent illustration of the uncertainty attending these conversions. The name Anwar becomes Almar. An n is frequently inserted after a vowel in Waziri, as mandat, for madad, help. Words beginning with a vowel in Peshawar Pashto often begin with y in Waziri Pashto; thus, obe and yebû, water. In this respect some varieties of Lowland Scottish furnish an analogy: e.g., the dialect of the Ettrick Shepherd in the "Noctes Ambrosianae," who calls an epic, a yepic, and the earth, yearth. As regards correspondence of vowels, see last footnote on this page.

† Thus in the Bannu district alone there are at least three ways of saying "I will not." A Hathi Khel says "Dê kissâ wa na wukan"; a Sperkai says "Dê kissâ wa na wukan dai"; and an Umarzai says "Dê kissâ wa na wukan krugh."

‡ So in Bannu the word for a bullet is "golai," and a Bannu Waziri will sometimes fail to recognise it if pronounced "gêlah" as in Tochi. To speak generally, the a and â of standard Pashto are represented for the most part by o and i respectively in the Waziri dialects. The o of standard Pashto and of the Mahsud dialect is frequently represented by ö in the Darwesh Khel dialects and by ê in Dauri. Again, ê frequently occurs in Dauri where o is found in standard Pashto, in the Mahsud dialect and even in the dialects of the Darwesh Khel. There is, however, no consistent rule of trans-mutation.
Darwesh Khel varieties of Waziri Pashto, while resembling the others in grammar and vocabulary, differ considerably less from the Pashto of Peshawar in pronunciation.

A few words are necessary to explain the phonetic system employed in this book. Waziri Pashto is seldom or never written, the correspondence of the people being carried on through letter-writers, chiefly mullahs, in Hindustani or execrable Persian. The Arabic character, which has only the means of expressing eight vowel sounds, viz., a, ā, i, ī, u, ū, au, and ai, is entirely unsuited to be the vehicle of a tongue so rich in vowels as Waziri. The close connection, in the Arabic character, between the consonantal sounds w and y and certain of the long vowels and diphthongs is an additional disadvantage. Thus the Dauri word yiye, eggs, could only be expressed in Arabic characters by repeating the same symbol four times, yyy, minute diacritical marks (one of which does not exist in Arabic itself) being added to indicate the variation of sound. The superiority of the Roman character as the literary medium of Waziri, or indeed of any dialect of Pashto, is so obvious as to require no further demonstration.

The values of the characters which occur in the following Grammar and Vocabulary are as follow:—

Vowels.—A = U in but, cut.
    Ā = A in bar, far.
    E = E in water, barber.
    Ė = AY in day, say.
    Ė = AI in fair, hair.
    Ė = E in met, set.
    I = I in bit, sit.
    I = EE in feet, meet.
    O = O in note, rote.
    Ŭ = EU in French beurre.
    U = U in put.
    Ū = U in crude.
    Ū = Ū in German sünde.
    AI = I in rice, mice.
    AU = OW in now, cow.
The other double vowels are not true diphthongs: in AO, LA, IO, OI, etc., each vowel is pronounced separately in the ordinary way. The equivalents given in the above table are approximate only, and the true sounds must be learnt, in conversation, from Waziris. There are really two sounds of O, and the illustrations given of the sounds E and AI are not quite exact. The sound Œ passes by an easy gradation into Ë, and Ū into Ï.

Consonants.—The consonants, except so far as they call for remark and are mentioned below, are the same as in English. C and X are not required. The former when soft is represented by S and when hard by K; the latter is represented by KS. Q is not found, the place of QU being supplied by KW.

CH is pronounced as in English, and is not underlined because it already exists in English as a double letter.

D is a soft dental D which does not occur in English.

DZ is pronounced as spelt, and has been underlined and treated as a single letter for etymological reasons only.

D is the ordinary D of the English language, only harder and more palatal.

GH is a guttural sound, intermediate between G and R, which has no equivalent in English.

KH is pronounced as CH in the Scottish words loch, Auchtermuchty.

N is a nasal pronounced like N in the French bon, ton, but less strongly. It is sometimes scarcely perceptible.

ÑR is an indescribable nasal.

R is a palatal R which does not exist in English.

SH is pronounced as in English, and is not underlined because it already exists in English as a double letter.

T is a soft dental T not found in English.
TS is pronounced as spelt, and has been underlined and treated as a single letter for etymological reasons only.

T is the English T, but harder and more palatal.

W and Y have the same consonantal sounds as in English and are never used as vowels. In a number of words W is interchangeable with V.

ZH is the sound represented in French by J, as in je, j’ai.

If the reader will take the trouble to master thoroughly the meaning of these symbols, he will be able to pronounce at once, with fair correctness, any word he finds in this book, a result which could not have been attained if the Arabic character had been employed.

There is a variable, and sometimes marked, syllabic emphasis in the Waziri dialect; but no attempt has been made in the vocabulary to indicate the syllables on which this accent falls; partly to avoid complicating the system of notation, and partly because the correct emphasis can most conveniently be acquired in conversation.

The writer regrets that he has not found it possible to deal with the derivation of words; to point out, for example, that moghsitan, evening prayer, (Peshawar Pashto, māz-khutan) has obviously, in spite of the want of resemblance, come from the Persian namāz-i-khuftan; to consider whether marakka, a tribal council, is a corruption of the Arabic ma’raka, field of battle, hence council of war, or other council; or to discuss the identity of bay‘ir, a caravan, with ba‘ir, one of the Arabic words for a camel. Similarly he has been unable to enlarge on certain interesting indications,—such as the common use of the archaic compound preposition wa . . . ta,* the full inflection for gender and number of the

*The preposition wa . . . ta is unknown in modern Peshawar Pashto, but occurs freely in the Diwan of Khushal Khan, Khaṣak, who died in 1691 A.D., and in the works of Abdur Rahman, his younger contemporary.
past participle in compound tenses, and the comparative fewness of words of foreign origin,—which might be held to show that Waziri is a more pure and consistent form of the language, and less distantly removed from the speech of the original Pathans,† than the now standard dialect of Peshawar.‡

The present book was begun in Tochi, but a great part of it has been written at a distance from the frontier. The writer hopes that this fact, added to the difficulty of compiling a first text-book in any new dialect, may be accepted as a sufficient excuse for the inaccuracies which will, no doubt, be discovered by those who may make use of it in their daily dealings with Waziris. The differences of dialect prevailing among the Waziris themselves should be borne in mind in criticising apparent mistakes.

An apology is due to the reader for the bluntness of a few of the expressions introduced into the vocabulary: the explanation is that they, like almost all the phrases which the book contains, were taken from the lips of living Waziris and are characteristic.

The writer is mainly indebted for the materials of this book to Malik Khair Muhammad, Hathi Khel of Bannu, Gul Husen, Mohmit Khel of Tal, Nabb Khan, Madda Khel

* There are, however, a few remarkable adaptations of Urdu words, such as bètai, piece of meat, led, horse-dung, mantar, a charm, and weaz, poison.

† It has been suggested that such forms as ko from the verb krol rather show Waziri to be a worn-down and degenerate dialect. To refute this idea it is sufficient to refer to the language of Scotland, admittedly more primitive than modern English, but nevertheless having some words apoopenised which are not apoopenised in English, e.g., sma' for small, wa', for wall. Worn-down forms are, moreover, rare in Waziri.

‡ Another point worthy of investigation is the relation of the Waziris, or any other Pashto dialect, to the languages of Europe. The following resemblances to English may be noticed: arwédal, to hear; ghund, round; kat, small bed or cot; kok, cake; leke, like; newai, new; stórai, star; tandar, thunder-bolt; wív, weaved or weave; wula, willow. Compare also the suffix -sè, so, in baghásè, etc. Mèr mother, is pronounced exactly like the French mère, and kunā may be compared with the Latin cunnus. Although Waziri Pashto belongs to the same family as most of the languages of Europe, being an Indo-Iranian dialect, these resemblances are in some cases so close as to suggest the idea of their being accidental. Difference according to fixed rules would have been more noteworthy: possibly a formula might be discoverable by a competent philologist.
of the Kazha, and to Sai Muhammad, brother of Malik Khan Muhammad, Dawar, of Muhammad Khel. He also desires to express his acknowledgments to Tahsildar Ahmad Din and Naib-Tahsildar Muhammad Hayat Khan of the Tochi.

J. G. LORIMER, C.S.

MIRAM SHAH, TOCHI;
The 1st February 1902.
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WAZIRI GRAMMAR.

As few persons who have not already a working knowledge of ordinary Pashto are likely to undertake the study of the Waziri dialect, the following sketch of Waziri grammar assumes some acquaintance on the part of the reader with the general principles of Pashto grammar and is designed chiefly to indicate the points of difference between the Peshawar and Waziri dialects. The student is recommended first to run through the grammar and next to study carefully the vocabulary (which was originally written as a phrase book), referring back to the grammar for an explanation of all inflections, etc., which he does not understand. He may then re-peruse the grammar more thoroughly and analyse the Waziri specimens given in the first and second appendices.

THE NOUN.

Gender.

Waziri nouns are of two genders, masculine and feminine. The names of males are masculine; of females, feminine; and of things, either masculine or feminine. Masculine nouns generally terminate in a consonant or in the diphthong ai (corresponding to the Peshawari ə), while the great majority of feminine nouns end in a, and a considerable number in ai (corresponding to the Peshawari ai). Other less common terminations of masculine nouns are a, a, a, a, a, i and o; of feminine nouns, a consonant, a, a, a, i, o, ə, and yə.

Number and Case.

There are two numbers, singular and plural; and two cases, nominative and oblique. The oblique case is that governed by a preposition or used to express the agent when the verb is active and employed in the past tense. The numbers and cases are marked by inflections; but it may be noted that in Waziri there is a strong tendency, especially in
some* declensions, to abolish the plural and substitute for it the singular used in a collective sense; thus a Waziri says, E mo til melkhi khwarelai dai, the locusts have, lit. the locust has, eaten up my green crops.

Masculine Declensions.

(1) Masculine nouns ending in a consonant.—In all of these the oblique singular is either the same as the nominative singular or formed from it by adding an -ə, which appears to be discretionary and merely euphonic: thus, De plor vrör, or, De plora vrör, half-brother. The cases of the plural are formed in one of three ways: first, by adding to the stem nothing for the nominative plural, and -ə for the oblique plural; second, by adding -on for the nominative plural, and -onə for the oblique plural; third, by adding -ina for the nominative plural, and -inə or -ə for the oblique plural. The first of these varieties of the declension is general, including the names of human beings, animals and things; the second consists chiefly of the names of human beings, but includes a few names of animals; while the third is composed chiefly of names of things with, however, a few names of animals and even of human beings. This first masculine declension may accordingly be divided into a general, an animate and an inanimate class, each class being named according to the kind of noun which preponderates in it. It may be remarked here that in the oblique plural of the inanimate class of this declension the terminations -inə and -ə appear to be almost interchangeable, but that with certain words one of them is preferred to the other.

The following table illustrates the above remarks:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahsud,</td>
<td>Mahsid,</td>
<td>Mahsid,</td>
<td>Mahsid,</td>
<td>Mahsidé.</td>
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<tr>
<td>horse,</td>
<td>plor,</td>
<td>plor,</td>
<td>plárina,†</td>
<td>pláré.</td>
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<tr>
<td>animal,</td>
<td>džanəwar,</td>
<td>džanəwar,</td>
<td>džanəwar,</td>
<td>džanəwaré.</td>
</tr>
<tr>
<td>camel,</td>
<td>yish,</td>
<td>yish,</td>
<td>yishon,</td>
<td>yishoné.</td>
</tr>
<tr>
<td>politeness,</td>
<td>adab,</td>
<td>adab,</td>
<td>adabinə,</td>
<td>adabiné.</td>
</tr>
<tr>
<td>pilgrimage,</td>
<td>aj,</td>
<td>aj,</td>
<td>ajina,</td>
<td>ajíné.</td>
</tr>
<tr>
<td>deed,</td>
<td>amal,</td>
<td>amal,</td>
<td>amalina,</td>
<td>amalé.</td>
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<tr>
<td>holy man,</td>
<td>akhwund,</td>
<td>akhwund,</td>
<td>akhwundon,</td>
<td>akhwundoné.</td>
</tr>
</tbody>
</table>

* See especially masculine declensions (4) and (6).
† Also wosé.
‡ See remarks on euphonic vowel changes on the next page.
A few words belonging to this declension are irregular and may
almost be considered to form two additional classes, the nature of which
will be apparent from the following examples:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
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<tbody>
<tr>
<td>IV</td>
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<tr>
<td>walnut,</td>
<td>maṭak,</td>
<td>maṭak,</td>
<td>maṭek,</td>
<td>maṭeké,</td>
</tr>
<tr>
<td>shi kari,</td>
<td>shkorzan,</td>
<td>shkorzan,</td>
<td>shkorzën,</td>
<td>shkorzëné,</td>
</tr>
<tr>
<td>V</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ram,</td>
<td>mazh,</td>
<td>mazhe,</td>
<td>mazhe,</td>
<td>mazé,</td>
</tr>
<tr>
<td>ké-goat,</td>
<td>wez,</td>
<td>wez,</td>
<td>wze,</td>
<td>wzé.</td>
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</tbody>
</table>

All varieties of this declension are liable to certain euphonic vowel
changes, which do not appear to follow any fixed rule; examples are:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>leopard,</td>
<td>prong,</td>
<td>prong,</td>
<td>prángon,</td>
<td></td>
</tr>
<tr>
<td>wing,</td>
<td>par,</td>
<td>par,</td>
<td>prina.</td>
<td></td>
</tr>
<tr>
<td>thipk,</td>
<td>vrin,</td>
<td>vrin,</td>
<td>wranima.</td>
<td></td>
</tr>
<tr>
<td>intelligence,</td>
<td>akal,</td>
<td>akal,</td>
<td>aklima.</td>
<td></td>
</tr>
<tr>
<td>snake,</td>
<td>manger,</td>
<td>mangora,</td>
<td>mangarina.</td>
<td></td>
</tr>
<tr>
<td>entrail,</td>
<td>larmin,</td>
<td>larmin,</td>
<td>larmanina.</td>
<td>larmin.</td>
</tr>
<tr>
<td>rain,</td>
<td>wör,</td>
<td>wora,</td>
<td>warina.</td>
<td></td>
</tr>
</tbody>
</table>

Yishbôn, camel-man, makes oblique singular yishbona, nominative
plural yishbona, oblique plural yishbané, and ghobôn, cow-herd, meshbôn,
buffalo-herd, and wazbôn, goat-herd, are similarly declined. Shpûn,
shepherd, makes shpona, shpona, shpâné.

The difficulty of this declension is further increased by the fact that
the same word may, in some cases, be declined in more than one way;
thus los makes a plural losina besides that of los, already given,
dzamâwar makes dzamâwaron as well as dzamâwar, and wez, wzina as
well as wz.e.

There is no test by which a word belonging to this declension can
be assigned to its proper class; the matter is one of usage and must be
studied as such.

(2) Masculine nouns ending in -ai.—This declension includes both
common and abstract nouns: the latter when used in a strictly abstract
sense have no plural. There are two varieties of this declension.
In the first, the oblique singular and the nominative plural are both
formed by substituting -i for the -ai of the nominative singular,
and the oblique plural by substituting -y6 or by retaining -ai. In the
second and less common variety the oblique singular is formed in the
same way, by substituting -i for the -ai of the nominative, but the

n 2
nominative and oblique of the plural are formed by substituting -ion and -ioné respectively: examples are:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>village</td>
<td>kelai</td>
<td>kell</td>
<td>kelt</td>
<td>kelyé</td>
</tr>
<tr>
<td>bracelet</td>
<td>chilai</td>
<td>chilt</td>
<td>chilt</td>
<td>chiflyé</td>
</tr>
<tr>
<td>wife’s brother</td>
<td>wokshai</td>
<td>wokshī</td>
<td>wokshah</td>
<td>wokshayé</td>
</tr>
<tr>
<td>man</td>
<td>sarai</td>
<td>sāri</td>
<td>sāri</td>
<td>sarai</td>
</tr>
<tr>
<td>field</td>
<td>wēshkai</td>
<td>wēshki</td>
<td>wēshkī</td>
<td>wēshkai</td>
</tr>
<tr>
<td>beauty</td>
<td>kshelwolai</td>
<td>kshelwoli</td>
<td>(wanting)</td>
<td>(wanting)</td>
</tr>
<tr>
<td>fairy</td>
<td>pērai</td>
<td>pērī</td>
<td>pērión</td>
<td>pērioné</td>
</tr>
<tr>
<td>palate</td>
<td>towlai</td>
<td>towlī</td>
<td>towlion</td>
<td>towlioné</td>
</tr>
<tr>
<td>well</td>
<td>kiyai</td>
<td>kiyī</td>
<td>kiyon</td>
<td>kiyoné</td>
</tr>
</tbody>
</table>

No means can be prescribed of distinguishing which masculine nouns in -sai belong to the first, and which to the second class; nor is it possible to formulate any rule for selecting the inflection proper to any given word from the two inflections of the oblique plural of the first class, -yé and -sai.

The words Khudai, God, and pai, milk, are indeclinable and invariable, while shai, thing, makes shi, shaiyina, shaiyé.

(3) Masculine nouns ending in -a are declined as follows:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dependent</td>
<td>hamsāya</td>
<td>hamsāya</td>
<td>hamsāyagon</td>
<td>hamsāyagoné</td>
</tr>
<tr>
<td>Hindu converted to Muhammadaniam,</td>
<td>parācha</td>
<td>parācha</td>
<td>parāchagon</td>
<td>parāchagoné</td>
</tr>
</tbody>
</table>

The word miān, holy man, though ending in a semi-nasal, comes under this declension and forms miān, miagon, miagoné.

(4) Masculine nouns ending in -a and -au are inflected as in the following examples:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>evening</td>
<td>wēgā</td>
<td>wēgā</td>
<td>wēgāna</td>
<td>wēgānine</td>
</tr>
<tr>
<td>fault</td>
<td>gunā</td>
<td>gunā</td>
<td>gunāna</td>
<td>gunāné or gunāniné</td>
</tr>
<tr>
<td>reaping</td>
<td>lau</td>
<td>lau</td>
<td>lauña</td>
<td>launé or lauè</td>
</tr>
</tbody>
</table>

It will be observed that in this declension also some uncertainty prevails as to the inflection of the oblique plural. Some words have a nominative plural identical with their nominative singular; thus manda is used both for furnace and furnaces. The word bàdshā, king, makes its plural bàdsháon, or bàdshayon.
(5) Masculine nouns ending in -e are of two kinds; first, those grammatically singular, and, second, those grammatically plural. Examples of each class are given below:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>spike</td>
<td>nakhashe</td>
<td>nakhashe, ūnakhasina,</td>
<td>nakhasiné.</td>
<td></td>
</tr>
<tr>
<td>family</td>
<td>kole</td>
<td>kole, kālina,</td>
<td>kāliné or kolé.</td>
<td></td>
</tr>
<tr>
<td>deer</td>
<td>pse</td>
<td>pse, psina,</td>
<td>psiné or psé.</td>
<td></td>
</tr>
<tr>
<td>curds</td>
<td>(wanting), (wanting),</td>
<td>mosté,</td>
<td>maasté.</td>
<td></td>
</tr>
<tr>
<td>dough</td>
<td>(wanting), (wanting),</td>
<td>ère,</td>
<td>èré.</td>
<td></td>
</tr>
</tbody>
</table>

Various euphonic vowel changes will be noted among the above examples. The word boñtè, eyelash, is invariable except in the oblique plural which is boñtè, while wošhè, grass, is plural and invariable. Sore, cold, has no plural.

(6) Masculine nouns ending in -i are divided into two classes corresponding to III and II of masculine declension (1); some examples follow:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>smell</td>
<td>bi</td>
<td>bi, biyima,</td>
<td>biyiné or biyé.</td>
<td></td>
</tr>
<tr>
<td>disposition</td>
<td>khi</td>
<td>khi, khiyina,</td>
<td>khiyé.</td>
<td></td>
</tr>
<tr>
<td>nomad</td>
<td>kichi</td>
<td>kichi, kichion,</td>
<td>kichioné.</td>
<td></td>
</tr>
<tr>
<td>camp</td>
<td>irdi</td>
<td>irdi, irdion,</td>
<td>irdioné.</td>
<td></td>
</tr>
</tbody>
</table>

By a euphonic change skǽi, embroidery, makes its plural skainá.

In this declension, as in masculine declension (4), the nominative plural is occasionally the same as the nominative singular, e.g., kwundi, mirage or mirages.

(7) Masculine nouns ending in -o are invariable in the singular, and form the nominative and oblique plurals by the addition of -yon and -yoné respectively. Such are:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mukhammad</td>
<td>mullo</td>
<td>mullo, mulloyon,</td>
<td>mulloyoné.</td>
<td></td>
</tr>
<tr>
<td>friend</td>
<td>āshno</td>
<td>āshno, āshnoyón,</td>
<td>āshnoyóné.</td>
<td></td>
</tr>
<tr>
<td>priest</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(8) There are a few masculine nouns in -aŋ not included in the above declensions: some of them which are abstract, as dréamwolàŋ, arbitration, are invariable; while the remainder may probably all be declined like ñellaŋ, dwarf-palm, viz., ñellaŋ, ñellaŋ, ñellina, delliné.
Irregular Masculine Nouns.—The following masculine nouns which are irregular, or appear so in consequence of marked euphonie changes, should be noted:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>place</td>
<td>dzōi or  da,</td>
<td>dzōi or  da,</td>
<td>dzāyina,</td>
<td>dzāyine or</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dzāyé.</td>
</tr>
<tr>
<td>sister’s son</td>
<td>khwaryēi,</td>
<td>khwaryēi,</td>
<td>khoréyina,</td>
<td>khoréyé</td>
</tr>
<tr>
<td>prayer</td>
<td>lminz,</td>
<td>lmonza,</td>
<td>lmanzina,</td>
<td>lmaneé.</td>
</tr>
<tr>
<td>mother’s</td>
<td>nyoije,</td>
<td>nyoije,</td>
<td>niyāyina,</td>
<td>niyāyine or</td>
</tr>
<tr>
<td>brother</td>
<td></td>
<td></td>
<td></td>
<td>niyāyé.</td>
</tr>
<tr>
<td>Pāthān</td>
<td>Pashṭin,</td>
<td>Pashtona,</td>
<td>Pashtona,</td>
<td>Pash̃tānē.</td>
</tr>
<tr>
<td>cloth</td>
<td>shōi,</td>
<td>shōi,</td>
<td>shōina,</td>
<td>shōine.</td>
</tr>
<tr>
<td>river</td>
<td>toi, tōi or tēi,</td>
<td>toi or tōi,</td>
<td>tēyina or</td>
<td>tēyine or</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>toina.</td>
<td>tēyê.</td>
</tr>
<tr>
<td>brother</td>
<td>vrōr,</td>
<td>vrōr,</td>
<td>vriṅra,</td>
<td>vriṅe.</td>
</tr>
<tr>
<td>guest</td>
<td>wulma,</td>
<td>wulma,</td>
<td>wulmaene,</td>
<td>wulmane.</td>
</tr>
<tr>
<td>son</td>
<td>zēi, zēe or zol.</td>
<td></td>
<td>zāmen,</td>
<td>zāmené.</td>
</tr>
</tbody>
</table>

Feminine Declensions.

(1) Feminine nouns ending in -ā or -ā substitute -ē for the -ā or ā of the nominative in all the other cases, e.g.:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mouth</td>
<td>khwula</td>
<td>khwulē</td>
<td>khwulē</td>
<td>khwulē</td>
</tr>
<tr>
<td>skv-gost</td>
<td>wza</td>
<td>wže</td>
<td>wzē</td>
<td>wzē</td>
</tr>
<tr>
<td>thefē</td>
<td>ghē,</td>
<td>ghē</td>
<td>ghē</td>
<td>ghē</td>
</tr>
</tbody>
</table>

Similarly a few feminine nouns which end in -ān as water-channel, wēhan, wēle, wēlé, wēlē.

(2) Feminine nouns ending in -ai are invariable; examples are:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>woollen jacket</td>
<td>shārai</td>
<td></td>
<td>shārai</td>
<td>shārai</td>
</tr>
<tr>
<td>gold coin</td>
<td>ashrāfai</td>
<td></td>
<td>ashrāfai</td>
<td>ashrāfai</td>
</tr>
</tbody>
</table>

(3) Feminine nouns ending in a consonant in the nominative singular form all the other cases by addition of -ā. Thus:—

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>hand-mill</td>
<td>méchan</td>
<td>méchané</td>
<td>méchané</td>
<td>méchané</td>
</tr>
<tr>
<td>needle</td>
<td>stén</td>
<td>stēné</td>
<td>stēné</td>
<td>stēné</td>
</tr>
<tr>
<td>flint</td>
<td>bakar</td>
<td>bakaré</td>
<td>bakaré</td>
<td>bakaré</td>
</tr>
</tbody>
</table>
(4) **Feminine nouns ending in -ô or -ò in the nominative singular are invariable, e.g.,**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>oath,</td>
<td>lé or ló,</td>
<td>lé or ló,</td>
<td>lé or ló,</td>
<td>lé, or ló,</td>
</tr>
</tbody>
</table>

The word ébô or yébô, water, is grammatically plural, and the oblique case is ébé or yébé.

(5) **Feminine nouns ending in -î in the nominative singular form all the other cases by substituting -ai for -î. Many of them are abstract and have no plural. Thus:**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>medicine,</td>
<td>dori,</td>
<td>dori,</td>
<td>dori,</td>
<td>dori,</td>
</tr>
<tr>
<td>purse,</td>
<td>mioni,</td>
<td>mioni,</td>
<td>mioni,</td>
<td>mioni,</td>
</tr>
<tr>
<td>want,</td>
<td>khwori,</td>
<td>khwori,</td>
<td>(wanting),</td>
<td>(wanting),</td>
</tr>
</tbody>
</table>

(6) **Feminine nouns ending in -ô in the nominative singular are invariable. A number of them are abstract and have no plural.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>shame,</td>
<td>hayo,</td>
<td>hayo,</td>
<td>(wanting),</td>
<td>(wanting),</td>
</tr>
<tr>
<td>cloth,</td>
<td>khamto,</td>
<td>khamto,</td>
<td>khamto,</td>
<td>khamto,</td>
</tr>
<tr>
<td>plain,</td>
<td>sário,</td>
<td>sário,</td>
<td>sário,</td>
<td>sário,</td>
</tr>
</tbody>
</table>

(7) **Feminine nouns ending in -ye are the same in all the cases.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ring,</td>
<td>gutyé,</td>
<td>gutyé,</td>
<td>gutyé,</td>
<td>gutyé,</td>
</tr>
<tr>
<td>bride,</td>
<td>nowyé,</td>
<td>nowyé,</td>
<td>nowyé,</td>
<td>nowyé,</td>
</tr>
</tbody>
</table>

**Irregular Feminine Nouns.—The following feminine nouns are altogether irregular:**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Nominative singular</th>
<th>Oblique singular</th>
<th>Nominative plural</th>
<th>Oblique plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>sister,</td>
<td>khör,</td>
<td>khör,</td>
<td>khwändyé,</td>
<td>khwändyé,</td>
</tr>
<tr>
<td>daughter,</td>
<td>lir,</td>
<td>lir,</td>
<td>liiré,</td>
<td>liiré,</td>
</tr>
<tr>
<td>mother,</td>
<td>mör,</td>
<td>mör,</td>
<td>mändyé,</td>
<td>mändyé,</td>
</tr>
<tr>
<td>grand-</td>
<td>nio,</td>
<td>nio,</td>
<td>niogone,</td>
<td>niogone,</td>
</tr>
<tr>
<td>mother,</td>
<td>nzhör,</td>
<td>nzhör,</td>
<td>nzhändyé,</td>
<td>nzhändyé,</td>
</tr>
<tr>
<td>daughter-in-law,</td>
<td>trór,</td>
<td>trór,</td>
<td>trändyé,</td>
<td>trändyé,</td>
</tr>
</tbody>
</table>
Vocative Case.

Most nouns have a vocative case, which in the singular of masculine nouns is usually formed by adding -a and making such further euphonic changes of vowels as may be required:

é plora!  oh father!  from plor.
é saraiya!  oh man!  from sarai.
é zhenia!  oh young man!  from zhenai.

The difference of termination in the 2nd and 3rd examples appears to be due to the different incidence of the syllabic accent. In the plural of masculine nouns and in both numbers of feminine nouns the vocative appears to be identical with the oblique, e.g. é malikoné!  oh maliké!, é tarbré!  oh cousine!  é shezé, oh woman (or women)!

Numeral Case.

Many Waziri nouns possess what may be called a numeral case. It is used after a numeral adjective and is formed by adding the termination -a, and making any vowel changes which euphony may require.

Examples:

Dwa sika (or sikina) mi waheli di, I struck two blows (from sik).
T sóô ghindiya (or ghindi) ghalla di shewyé do?  How many sacks of grain have you obtained?  (from ghindai).
Owa dzéya halolawel, to cut the throat of in seven places (from dzéi).

Special use of the Plural.

Names of solid substances and liquids are generally treated as grammatical plurals, e.g., de mesé gélai, a bullet of lead; de bangoré kiza, a vessel of copper; réte sáré ébö, terribly cold water; pai she di, the milk is good.

Gender in relation to Size.

Connected words of different genders are frequently used to designate similar objects of different size. Where this is the case the masculine form denotes an object of large or considerable size, the ordinary feminine one of small size, and the intensive feminine a very small object. Thus két (masc.) means a fortified house or group of houses, kéta (fem.) a single room of a house, or a house consisting of a single room. Marghe (masc.) means a largish bird, margha (fem.) a smaller bird, and marghai (intens. fem.) a still smaller bird.

Masculine and Feminine Forms of the same word.

A masculine noun ending in a consonant may sometimes be converted into the corresponding feminine by the addition of an -a as in dzét, young he-buffalo, dzéta, young she-buffalo. When the masculine ends in -ai
the feminine may often be formed by substituting -a or -yé for the
-ai; thus jingai, young he-camel, jinga, young she-camel; laugerai, man
reaper, laugeryé, woman reaper: or occasionally by adding -yé to the
masculine as, shoìpérai, male fairy, shoìpéraiyé, female fairy.

Significant Terminations.
The termination -kai or -gai generally has the force of a diminutive
as in kelakai, small village (from kelai, village); tebergai, small axe
(from teber, axe); and šitakai, little man of short stature (from šit, of
low stature). In ghotskai, a bullock, the termination seems to have now
no more diminutive force than the -ock in the English word; and the
-gai of shahzogdai, princess (from shahzoda, prince), has perhaps a
feminine, rather than a diminutive, meaning. In khélagai, blockhead,
the termination probably expresses contempt rather than small size.
The termination -Ipai also has a diminutive sense, e.g., chîrg, cock,
chargirai, chicken; kok, scone, kokirai, small scone.

The terminations -tia or -tiā and -tōb mark abstract nouns denoting
conditions or qualities as bédortia, wakefulness, narihōb, courage.

The termination -sht denotes either a verbal noun, as aresht,
wrangling, a state or condition, as varbasht, high spirit, lit. being fat,
or an abstract entity as molimesht, knowledge. The termination -in
denotes a verbal noun only, as tārin, arrangement, lit. tying, and prékrin,
separation, lit. cutting, also landin, making short. Other verbal termina-
ations are -ana, -anna and -enna as in tāgarana, stalking, from tāgor, to
stalk, pashtanna, asking, from pushtel, to ask, and sotenna, keeping,
from sotel, to keep.

The termination -wolai corresponds to the English termination
-ness, e.g., kazhwolai, crookedness. The termination -wolan, which has
also an abstract meaning, is perhaps a mere variant of the same termina-
tion, e.g., dřéamwolan, arbitration.

THE ADJECTIVE.

Adjectives of Quality.
The adjective of quality agrees with the substantive it qualifies in
gender, number and case, and has consequently eight forms, which are
distinguished by inflections.
(1) The majority of Waziri adjectives end in a consonant, and are
declined like jawat, evident, below:

<table>
<thead>
<tr>
<th></th>
<th>MASCULINE</th>
<th></th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>Nominative</td>
<td>jawat</td>
<td>jawat</td>
<td>jawata</td>
</tr>
<tr>
<td>Oblique</td>
<td>jawat</td>
<td>jawaté</td>
<td>jawaté</td>
</tr>
</tbody>
</table>
In some cases an -a may be added in the Oblique Singular Masculine and is added in the Nominative Plural Masculine, as in yim, raw:

<table>
<thead>
<tr>
<th>yim</th>
<th>yima,</th>
<th>yima,</th>
<th>yime.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yim or yima,</td>
<td>yime,</td>
<td>yime,</td>
<td>yime.</td>
</tr>
</tbody>
</table>

In a number of consonantal adjectives the final consonant is doubled before addition of a vocalic inflection; this is especially the case with monosyllabic adjectives. Thus đak, full, cheg, high, ghwut, fat, and chikhrau, bleared, make the feminine singulars đakka, chegga, ghwuţţa and chikhremna, respectively. As in the last example, the doubling of the consonant is sometimes accompanied, in other than monosyllabic words, by a modification of the vowel which precedes it.

(2) The next commonest adjectival termination is -ai, of which gwushai, separate, and āstewai, single, below may be taken as examples:

<table>
<thead>
<tr>
<th>gwushai,</th>
<th>gwushhi,</th>
<th>gwushyé,</th>
<th>gwushyé.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gwushhi,</td>
<td>gwushyé,</td>
<td>gwushyé,</td>
<td>gwushyé.</td>
</tr>
<tr>
<td>āstewai,</td>
<td>āstewi,</td>
<td>āstewyé,</td>
<td>āstewyé.</td>
</tr>
<tr>
<td>āstewi,</td>
<td>āstewyé,</td>
<td>āstewyé,</td>
<td>āstewyé.</td>
</tr>
</tbody>
</table>

In some cases, however, while the masculine is regular, the feminine ends in -ai and is invariable, e.g., léwanai, mad:

<table>
<thead>
<tr>
<th>léwanai,</th>
<th>léwani,</th>
<th>léwanai,</th>
<th>léwanai.</th>
</tr>
</thead>
<tbody>
<tr>
<td>léwani,</td>
<td>léwanyé or</td>
<td>léwanai,</td>
<td>léwanai.</td>
</tr>
<tr>
<td></td>
<td>léwanai,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Gerðai, round, kaðai or kakarai, live-long, kortanai, down-country, khandanai, bad, mēranai, good, narai, thin, portanai, up-country, pradaí, belonging to another, shai, right, tartarai, stammering, wartai, roasted, zêraíai, yellowish, and gwandai, living, belong to this exceptional class, but wartai has also a feminine singular warta.

In a few instances the feminine may be obtained by adding -yé to the masculine form: such is mēranai, related through one’s mother, which makes the feminine mēranaiyé or mēranai.

All participles of verbs ending in -ai are treated as adjectives and belong to the first, or regular, class, e.g.—

Sarkhėyínai, head-shaving; sarkhêyíné xe, razor.

Ghwushtai (masc.) wanted; ghwushtyé (fem.)

(3) Adjectives in -a, of which there are a considerable number, are generally declined as follows like têra, sharp:

<table>
<thead>
<tr>
<th>têra,</th>
<th>têra,</th>
<th>têra,</th>
<th>têrè.</th>
</tr>
</thead>
<tbody>
<tr>
<td>têra,</td>
<td>têrè,</td>
<td>têrè,</td>
<td>têrè.</td>
</tr>
</tbody>
</table>

Sometimes, however, they are treated as invariable, e.g., pañřa, irrigated, de pañřa ghanamé pátai, a field of irrigated wheat.
(4) She, good, may be taken as an example of the declension of adjectives in -e: it is declined thus:—

\[
\begin{align*}
\text{she,} & \quad \text{she,} & \quad \text{sha,} & \quad \text{shé.} \\
\text{she,} & \quad \text{shé,} & \quad \text{shé} & \quad \text{shé.}
\end{align*}
\]

Sode, simple, and tyārē, dark, are perhaps the only other adjectives of this class.

(5) Adjectives in -ē are either invariable like wishē, quiescent, and wulē, melted, or are declined like the adjectives, pé, understanding, shwē, slippery, and té, spilt, of uncertain form, examples of the use of which will be found in the Vocabulary.

(6) Adjectives in -i mostly follow the declension of wūkī, uncultivated, below:—

\[
\begin{align*}
wūkī, & \quad wūkī, & \quad wūkī, & \quad wūkī. \\
wūkē, & \quad wūkē, & \quad wūkī, & \quad wūkē.
\end{align*}
\]

Most of these adjectives are of foreign derivation. The adjective warbōi, (land) situated near the village, makes its feminine warboyā, and sabhī, correct, makes sabhiyā.

(7) Adjectives in -o are rare and appear to be invariable.

The adjective pējāw, wiped, has for feminine pējawā, pējawē.

It may be noted here that considerable uncertainty and variety of usage prevail in the declension of the Waziri adjective, and that it is rarely used in the oblique case of the plural of either gender.

Irregular Adjectives of Quality.

The following adjectives of quality are irregular:—

\[
\begin{align*}
\text{rough,} & \quad \text{dāzhē,} & \quad \text{dāzhē,} & \quad \text{dezhē,} & \quad \text{dezhē.} \\
\text{heavy,} & \quad \text{drūnē,} & \quad \text{drūnē,} & \quad \text{dranē,} & \quad \text{dranē.} \\
\text{deaf,} & \quad \text{kānțē,} & \quad \text{kānțē,} & \quad \text{kānțē,} & \quad \text{kānțē.} \\
\text{sweet,} & \quad \text{khwōzhē,} & \quad \text{khwōzhē,} & \quad \text{khwazhē,} & \quad \text{khwazhē.} \\
\text{hurt,} & \quad \text{khwužhē,} & \quad \text{khwužhē,} & \quad \text{khwuzhē,} & \quad \text{khwuzhē.} \\
\text{wet,} & \quad \text{lomēdā,} & \quad \text{lomēdā,} & \quad \text{laumdē,} & \quad \text{laumdē.} \\
\text{satiated,} & \quad \text{mōrā,} & \quad \text{mōrā,} & \quad \text{marē,} & \quad \text{marē.} \\
\text{mature,} & \quad \text{pēkhē,} & \quad \text{pēkhē,} & \quad \text{pakhē,} & \quad \text{pakhē.} \\
\text{soft,} & \quad \text{postā,} & \quad \text{postā,} & \quad \text{pastē,} & \quad \text{pastē.}
\end{align*}
\]
<table>
<thead>
<tr>
<th>English</th>
<th>Waziri</th>
<th>Waziri</th>
<th>Waziri</th>
<th>Waziri</th>
</tr>
</thead>
<tbody>
<tr>
<td>bright</td>
<td>rī́́́́́́́́́́́rī́́́́́́́́́́́</td>
<td>rṓ́́́́́́́́́́rṓ́́́́́́́́́́rṓ́́́́́́́́́́</td>
<td>rā́́́́́́́́́́́rā́́́́́́́́́́́rā́́́́́́́́́́́</td>
<td>rā́́́́́́́́́́́rā́́́́́́́́́́́rā́́́́́́́́́́́</td>
</tr>
<tr>
<td>blind</td>
<td>rī́́́́́́́́́́́rī́́́́́́́́́́́</td>
<td>rṓ́́́́́́́́́́rṓ́́́́́́́́́́rṓ́́́́́́́́́́</td>
<td>rā́́́́́́́́́́́rā́́́́́́́́́́́rā́́́́́́́́́́́</td>
<td>rā́́́́́́́́́́́rā́́́́́́́́́́́rā́́́́́́́́́́́</td>
</tr>
<tr>
<td>red</td>
<td>sī́́́́́́́́́́́sī́́́́́́́́́́́</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
</tr>
<tr>
<td>cold</td>
<td>sṓ́́́́́́́́́́sṓ́́́́́́́́́́</td>
<td>sṓ́́́́́́́́́́sṓ́́́́́́́́́́sṓ́́́́́́́́́́</td>
<td>sṓ́́́́́́́́́́sṓ́́́́́́́́́́sṓ́́́́́́́́́́</td>
<td>sṓ́́́́́́́́́́sṓ́́́́́́́́́́sṓ́́́́́́́́́́</td>
</tr>
<tr>
<td>uncultivated</td>
<td>shṓ́́́́́́́́́́</td>
<td>shṓ́́́́́́́́́́shṓ́́́́́́́́́́</td>
<td>shṓ́́́́́́́́́́shṓ́́́́́́́́́́</td>
<td>shṓ́́́́́́́́́́shṓ́́́́́́́́́́</td>
</tr>
<tr>
<td>green</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
<td>sḗ́́́́́́́́́́sḗ́́́́́́́́́́sḗ́́́́́́́́́́</td>
</tr>
<tr>
<td>backward</td>
<td>sī́́́́́́́́́́́sī́́́́́́́́́́́</td>
<td>sī́́́́́́́́́́́sī́́́́́́́́́́́sī́́́́́́́́́́́</td>
<td>sī́́́́́́́́́́́sī́́́́́́́́́́́sī́́́́́́́́́́́</td>
<td>sī́́́́́́́́́́́sī́́́́́́́́́́́sī́́́́́́́́́́́</td>
</tr>
<tr>
<td>mounted</td>
<td>swṓ́́́́́́́́́́swṓ́́́́́́́́́́</td>
<td>swṓ́́́́́́́́́́swṓ́́́́́́́́́́swṓ́́́́́́́́́́</td>
<td>swṓ́́́́́́́́́́swṓ́́́́́́́́́́swṓ́́́́́́́́́́</td>
<td>swṓ́́́́́́́́́́swṓ́́́́́́́́́́swṓ́́́́́́́́́́</td>
</tr>
<tr>
<td>bitter</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
</tr>
<tr>
<td>sour</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
</tr>
<tr>
<td>fat</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
<td>tī́́́́́́́́́́́tī́́́́́́́́́́́tī́́́́́́́́́́́</td>
</tr>
<tr>
<td>long</td>
<td>wū́́́́́́́́́́́wū́́́́́́́́́́́</td>
<td>wū́́́́́́́́́́́wū́́́́́́́́́́́wū́́́́́́́́́́́</td>
<td>wū́́́́́́́́́́́wū́́́́́́́́́́́wū́́́́́́́́́́́</td>
<td>wū́́́́́́́́́́́wū́́́́́́́́́́́wū́́́́́́́́́́́</td>
</tr>
<tr>
<td>small</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
</tr>
<tr>
<td>worn-out</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
<td>wṓ́́́́́́́́́́wṓ́́́́́́́́́́wṓ́́́́́́́́́́</td>
</tr>
<tr>
<td>green</td>
<td>zā́́́́́́́́́́́zā́́́́́́́́́́́</td>
<td>zā́́́́́́́́́́́zā́́́́́́́́́́́zā́́́́́́́́́́́</td>
<td>zā́́́́́́́́́́́zā́́́́́́́́́́́zā́́́́́́́́́́́</td>
<td>zā́́́́́́́́́́́zā́́́́́́́́́́́zā́́́́́́́́́́́</td>
</tr>
<tr>
<td>old</td>
<td>zṓ́́́́́́́́́́zṓ́́́́́́́́́́</td>
<td>zṓ́́́́́́́́́́zṓ́́́́́́́́́́zṓ́́́́́́́́́́</td>
<td>zṓ́́́́́́́́́́zṓ́́́́́́́́́́zṓ́́́́́́́́́́</td>
<td>zṓ́́́́́́́́́́zṓ́́́́́́́́́́zṓ́́́́́́́́́́</td>
</tr>
</tbody>
</table>

**Comparison.**

Adjectives of quality have no special forms, as in English, to denote the comparative and superlative degrees; positive, comparative and superlative are all of one form, but the two latter degrees are marked by the insertion of words meaning, respectively, "than" and "than all." Thus she, *good*, makes *pa ... na she, better than, lit., “good than . . . . . . .” and *pa ghnud na she, best, lit., “good than all.”

**Numeral, Quantitative and Distributive Adjectives.**

The principal adjectives of this class are the numerals, cardinal and ordinal.
The cardinal numerals are:

1. yo (masc.), yawa (fem.)
2. dwa (masc.), dwé (fem.)
3. dré.
4. tsalór, tsalwór, or tsalwér.
5. pinze.
6. shpézh.
7. owa.
8. wota or ótañ.
9. na or tèr pa wota.
10. las.
11. ywélas or ywolás.
12. dwélas or dwolás.
13. dyálas.
14. tséwélas.
15. pinzalas.
16. shporas.
17. owalas.
18. wotalas.
19. nínas.
20. shel.
21. yowísht.
22. dwéwisht.
23. derwisht.
24. tsalérwisht.
25. pinzawísht.
26. shpázhwisht.
27. owawísht.
28. wotawísht.
29. nawísht or yo kam dèrsh.
30. dèrsh.
31. yo dèrsh or yo bondi dèrsh.
32. dwadèrsh or dwa bondi dèrsh.
33. drédèrsh or dré bondi dèrsh, etc.
34. tsalvéwisht, etc.
35. pendzös, etc.
36. shpéta, etc.
37. avía or shpétałas, etc.
38. átiá, etc.
39. atiálas.
40. yo bondi atiálas.
41. dwa bondi atiálas, etc.
100. sel.
200. dwa sawa.
300. dré sawa, etc.
1000. zer.

Sheel, score, is used in computing most largish numbers, thus:

137, dré kam owa shel (lit. three less than seven score).
146, shpézh bondi owa shel (lit. six over seven score).

The word lák is used to express a large number but does not mean 100,000 or any other exact number.

Yo, one, and dwa, two, are declined as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo,</td>
</tr>
<tr>
<td>Obl.</td>
<td>yawa,</td>
</tr>
<tr>
<td>Nom.</td>
<td>wanting</td>
</tr>
<tr>
<td>Obl.</td>
<td>}</td>
</tr>
</tbody>
</table>

Sheel, twenty, may be treated as a masculine noun with plural in -ina and sel, a hundred, and zer, thousand, as masculine nouns with plurals.
in -gina. Sel has also a plural, sawa, sawé. The other cardinals are indeclinable.

The ordinals are derived from the cardinals by adding the suffix -am for the masculine and -ama for the feminine, after elision of the final vowel if the cardinal ends in a vowel. Thus, pinze, five, makes pinzam, pinzama, fifth; and shpézh, six, makes shpézham, shpézhama, sixth. Yo, one, is irregular, its ordinal being awwal, awwala, first; so is dré, three, which makes dréam(-a), third; also na, of which the ordinal is nem, nemma, ninth. Dwa, two, has for ordinal dwayam, dwéymam and dwayam. The ordinals are used and declined in all respects like adjectives of quality.

The principal remaining adjectives of number and quantity are hota any, hétas ... na, not any, dzena, several, some, or a few, lezh or leziki, little in quantity, few, tse, some, which are indeclinable; dår, many, nim, half, hama, every, and har, each or every, which are declined like regular adjectives of quality; and dwa-sara, both, of which the component parts are separately but regularly declined.

Demonstrative Adjectives.

The principal adjectives of this class are dai, da or dagha, this, a, agha or hagha, that, and kim, such. They are also pronouns and their declension will be found under the Pronoun. When used as demonstrative adjectives they agree in gender, number and case with the noun they point out.

THE PRONOUN.

Personal Pronouns.

The personal pronouns are as follow:

**First Person.**

\[
\begin{align*}
\text{Singular} & : & \text{Plural} \\
\text{Nom.} & : & \text{ze,} & \text{mizh.} \\
\text{Obl.} & : & \text{mo or mi,} & \text{mizh.}
\end{align*}
\]

**Second Person.**

\[
\begin{align*}
\text{Singular} & : & \text{Plural} \\
\text{Nom.} & : & \text{te,} & \text{tus or tose.} \\
\text{Obl.} & : & \text{to or di} & \text{tus or tose.}
\end{align*}
\]
<table>
<thead>
<tr>
<th>Third Person</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom. agra</td>
<td>agra</td>
</tr>
<tr>
<td>Obl. agha, aghé, yaghé, éghé, é or yé, é or yé</td>
<td>aghé, éghé, é or yé, é or yé</td>
</tr>
</tbody>
</table>

The use of the various forms of the oblique, where more than one exist, can be best explained by means of a few examples. The forms mo, to and agra, aghé etc. are employed (1) to express the agent as, My yo zerk wuwišht, I shot a chikore, (2) with prepositions generally as, Mo na gwushai shan, he separated from me, (3) to denote the possessive by combination with the preposition de or é, of, as, De mo plor, my father, É to sheza, your wife.* The forms mi, di and é or yé are used (1) to denote the agent as, Zerk mi wuwišht, I shot a chikore, (2) to mark the possessive as, Plor mi met shan, my father died, (3) to indicate interest in or connection with, as, Khwasha mi do, it is pleasing to me, so far as I am concerned. The object of the action may be expressed by either form as, Mo waiyi, he beats me; Di ghwojí boli di, he wants you, he is calling for you.

There are also three invariable pronominal forms, ro for the 1st person, dér for the 2nd, and wěr for the 3rd, which may be combined with adjectives to express interest or connection as, Losi rocheg shan, he immediately rose to meet me, or in my presence, or out of respect for me, or may be used with prepositions in their ordinary senses as, Dase wěrta wuwyaiya, tell him (or them) so; Dushman robondi rohghai, an enemy came upon me (or us). They may also be used instead of the personal pronouns proper in combination with the prepositions bondi, londi, pěrë, përa, sara, ta, zëné and zokha, e.g., Wěrta wuwyaiya, tell him.

**Agga** (which has also the aspirated form hagga and in the nominative singular masculine an abbreviated form á) is the usual pronoun of the 3rd person: it is also used as a demonstrative adjective meaning that or the. The terminations of agra, used as a demonstrative adjective are sometimes curtailed as, W'ágghari ta wuwyaiya, tell that man.

**Dagha**, declined as below, is also used as the pronoun of the 3rd person: used as a demonstrative adjective it means this:—

<table>
<thead>
<tr>
<th><strong>Masculine</strong></th>
<th><strong>Feminine</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom. dagha, dagh, dà, dagha, dagh, daghe, do or dà, daghê, dà or dé.</td>
<td>daghe, dà or dé.</td>
</tr>
<tr>
<td>Obl. dagha, dagh, dà, dagha, daghe, daghê or dé, daghê or dé.</td>
<td>daghe or dé.</td>
</tr>
</tbody>
</table>

* The possessive case of the 1st personal pronoun, plural, is however in some Waziri dialects not “de mish” but “damish” or “émish”, and this form has the inflections of an adjective, e.g., damisha mûr, our mother.
When dagha is used in a pronominal sense the contracted forms are preferred; the full form is the one principally used as a demonstrative adjective meaning this.

When agha and dagha occur in the same passage, agha means the former or the one further from me, dagha, the latter or the one nearer me.

In strictness, agha and dagha should perhaps be considered to be in all cases either demonstrative adjectives or demonstrative pronouns. If this view be taken there is no personal pronoun of the 3rd person at all in Waziri, except the oblique form ə or yə, the place of the nominative of the 3rd person being supplied by the termination of the verb.

**Reflexive Pronouns.**

The place of the reflexive pronoun, where it is the subject of the sentence, is taken by the adverbal phrase pa khpula, lit. on his own (account); in the objective the reflexive pronoun is expressed by dzon as, pa khpula dzon ye mer kañ, he himself killed himself; i.e., he committed suicide.

**Demonstrative Pronouns.**

These are agha and dagha, already dealt with under the Personal Pronouns.

**Interrogative Pronouns.**

These are tšok? who? kim? which? * and tæe? what? The two former are singular and are declined as follows:—

\[
\begin{array}{ll}
\text{Nom.} & \text{tšok?} \\
\text{Obl.} & \text{chæ?} \\
\text{Masc. and fem.} & \\
\text{Masc.} & \text{Fem.} \\
\text{Nom.} & \text{kim?} \\
\text{Obl.} & \text{kim?} \\
\text{kim?} & \text{kimé?}
\end{array}
\]

Tæe is indeclinable but generally plural. Kim is used, but rarely, in the plural, with the inflections of an ordinary adjective: tšok has no plural.

"Whether of two?" "which of two or more?" are expressed by the compound kim yo? literally, "which one?"

**Relative Pronouns.**

There are really no relative pronouns in Waziri, but the interrogative pronouns tšok and kim followed by the demonstrative pronoun agha are used as substitutes, e.g.:—

Tšok (or che tšok) dæe zaghézhí, agha darwéghzan dai, he who says so is a liar, lit. who says so? he is a liar.

* Kim is properly an adjective. It cannot stand alone except when used as an Indefinite Pronoun.
WAZIRI GRAMMAR.

Kim (or che kim) sarai dâse kor ko, a badmâsh byêli, a man who behaves so is called a ruffian, lit. which man does such a thing? he is called a ruffian.

The nondescript particle che is also used as a relative pronoun, e.g., Agha sarai che lor, the man who went. Agha bandi che mo wuniwan, the prisoner whom I arrested. Che is also used, instead of the demonstrative agha, in combination with the interrogative pronoun to form a relative, e.g., Kim yo shai che ze dëta wushâyan, the thing which I show you, lit. which one thing that I show you.

Indefinite Pronouns.

These are yo, either, one; bel, another, the other; ghund, all; tsok or hêtsok, anybody; har yo, har tsók, each, every; kim, any; tse, something, somewhat; har tse, everything; bel tsók, someone else; for examples of the use of these words the reader is referred to the Vocabulary. In those of the foregoing which are compounds the component parts are separately declined; tse is indeclinable and plural: yo and tsók are declined like the numeral adjective and interrogative pronoun, respectively, having the same forms; bel and har are each declined as a singular, and ghund as a plural adjective.

THE VERB.

Classification of Verbs.

The Waziri verbs may be divided into four classes (1) Auxiliary. (2) Simple. (3) Compound. (4) Substantive.

Moods and Tenses.

The following moods and tenses, except those marked with asterisks, are possessed by all Waziri verbs which are not defective:—

<table>
<thead>
<tr>
<th>Moods</th>
<th>Tenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td>* Present.</td>
</tr>
<tr>
<td>Participle.</td>
<td>Past.</td>
</tr>
<tr>
<td>Do.</td>
<td>Present.</td>
</tr>
<tr>
<td>Indicative.</td>
<td>Future.</td>
</tr>
<tr>
<td>Do.</td>
<td>Past Imperfect.</td>
</tr>
<tr>
<td>Do.</td>
<td>Past Indefinite.</td>
</tr>
<tr>
<td>Do.</td>
<td>Past Perfect.</td>
</tr>
<tr>
<td>Do.</td>
<td>Past Pluperfect.</td>
</tr>
</tbody>
</table>
**WAZIRI GRAMMAR.**

<table>
<thead>
<tr>
<th>Moods</th>
<th>Tenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td></td>
</tr>
<tr>
<td>Subjunctive</td>
<td></td>
</tr>
<tr>
<td>Conditional</td>
<td>* Present.</td>
</tr>
<tr>
<td></td>
<td>* Past.</td>
</tr>
<tr>
<td>Do</td>
<td>Present.</td>
</tr>
<tr>
<td>Potential</td>
<td>Past.</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
</tbody>
</table>

The moods opposite which no tense is shown have only one tense, which is used with reference to all times. The present participle, where it exists, is rather a noun derived from the same root as the verb, than a mood of the verb. The conditional is of rare occurrence, and will be dealt with separately, as will also the potential, which is somewhat erratic in its formation. The remaining moods and tenses are in common use.

**Auxiliary Verbs.**

These are the equivalents of *to be* and *to become*, and they are used independently in these senses, besides being employed as auxiliaries to form tenses and voices of other verbs. The first has only the present, future and past indefinite of the indicative; the subjunctive; and the conditional: the other parts, including the infinitive, are wanting. The second is less defective.

The verb *to be* is conjugated as follows:—

**Indicative: Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) <em>yān,</em></td>
<td><em>(I)</em> <em>am.</em></td>
</tr>
<tr>
<td>(2) <em>yē,</em></td>
<td><em>(thou)</em> <em>art.</em></td>
</tr>
<tr>
<td>(3) <em>dāi,</em></td>
<td><em>(he)</em> <em>is.</em></td>
</tr>
<tr>
<td><em>do,</em></td>
<td><em>(she)</em> <em>is.</em></td>
</tr>
</tbody>
</table>

There is also an exceptional form, *wi,* of the 3rd person (singular and plural) of this tense which has the force of (1) *is,* or *are,* habitually, e.g., *hamēsh dāsē wi,* *such is always the case,* (2) *may be,* e.g., *ke chērē dāsē wi,* *should it ever be so.*

**Indicative: Past Indefinite.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) <em>wān,</em></td>
<td><em>(I)</em> <em>was.</em></td>
</tr>
<tr>
<td>(2) <em>wē,</em></td>
<td><em>(thou)</em> <em>wert.</em></td>
</tr>
<tr>
<td>(3) <em>wān,</em></td>
<td><em>(he)</em> <em>was.</em></td>
</tr>
<tr>
<td><em>wa,</em></td>
<td><em>(she)</em> <em>was.</em></td>
</tr>
</tbody>
</table>
The indicative future is formed from the past imperfect with the help of the particle wa: thus, Sabo wa ze worata wa, I shall be there to-morrow. The subjunctive is identical in form with the indicative present. The conditional is wai for all persons; as, Ke chéreré mizh khappa wai, if ever we were to be vexed.

The verb to become is conjugated as below:—

**INFINITIVE.**

Shwel, to become.

**PARTICIPLE: PAST.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. shewai</td>
<td>shewi</td>
</tr>
<tr>
<td>Fem. shewyé</td>
<td>shewyé</td>
</tr>
</tbody>
</table>

**INDICATIVE: PRESENT.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) shañ, (I) become.</td>
<td>shi, (we) become.</td>
</tr>
<tr>
<td>(2) shé, (thou) becomes.</td>
<td>shai, (you) become.</td>
</tr>
<tr>
<td>(3) shi, (he, she) becomes.</td>
<td>shi, (they) become.</td>
</tr>
</tbody>
</table>

**INDICATIVE: FUTURE.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) wa shañ, (I shall become.</td>
<td>wa shi, (we) shall become.</td>
</tr>
<tr>
<td>(2) wa shé, (thou) will become.</td>
<td>wa shai, (you) will become.</td>
</tr>
<tr>
<td>(3) wa shi, (he, she) will become.</td>
<td>wa shi, (they) will become.</td>
</tr>
</tbody>
</table>

**INDICATIVE: PAST IMPERFECT.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) shwa or shwelë (I) was becoming.</td>
<td>shwi or shwelli, (we) were becoming.</td>
</tr>
<tr>
<td>(2) shë or shwelë (thou) wast becoming.</td>
<td>shwai or shwelai, (you) were becoming.</td>
</tr>
<tr>
<td>(3) shwan or shan (masc.) (he, she) was becoming.</td>
<td>shwel (masc.) (they) were becoming.</td>
</tr>
</tbody>
</table>

**INDICATIVE: PAST INDEFINITE.**

Same in form as the past imperfect; or the participle wu may be prefixed as wushwa, she became.
INDICATIVE: PAST PERFECT.*

This tense is compounded of the past participle of the verb itself, *to become*, with the present indicative, of the verb to be.

(1) \{ shewai (masc.) \} yap, \( I \) have become.  
{ shewyé (fem.) } shewi (masc.) \} yi, \( we \) have  
\( \) become.  
{ shewyé (fem.) } shewyé (fem.) \} \( \) you  
\( \) become.  

(2) \{ shewai (masc.) \} yé, \( thou \) hast become.  
{ shewyé (fem.) } shewi (masc.) \} yéstai, \( have \)  
\( \) become.  
{ shewyé (fem.) } shewyé (fem.) \} \( \) become.  

(3) \{ shewai (masc.) \} dai, \( he, she \) has become.  
{ shewyé (fem.) } shewi (masc.) \} di, \( they \) have  
\( \) become.  
{ shewyé (fem.) } shewyé (fem.) \} \( \) become.  

INDICATIVE: PAST PLUS PERFECT.

This tense is compounded of the past participle of the verb itself *to become*, with the past indefinite indicative, of the verb to be.

(1) \{ shewai (masc.) \} wan, \( I \) had become, etc., etc.
{ shewyé (fem.) } shewi (masc.) \} \( \) they have  
\( \) become.  

IMPERATIVE.

(2) sha, become thou.  
(3) wu dà shi, let him or her become.  
(2) shai, become ye.  
(3) wu dà shi, let them become.

SUBJUNCTIVE.

Same as present indicative with *wu* prefixed.

(1) wushan, \( I \) may become, etc., etc.

There is also another auxiliary verb, *to become*, existing only in the Present Indicative and the Imperative, which are as follows:—

INDICATIVE—

**Present.**

**Singular.**  
(1) kézhán  
(2) kézhe  
(3) kézhí  

**Plural.**  
kézhí.  
kézhí.  
kézhí.  

IMPERATIVE—

**Singular.**  
(2) kézhá  

**Plural.**  
kézhái.

The two verbs, *to become*, bear frequently in the 3rd persons singular and plural of their present tenses the meaning of *usually does, generally happens*, e.g., hara vrez wélé dás shi? *why does it happen so every day?* Haméh kható kézhí, *he is perpetually making mistakes.*

*The Past Perfect Indicative of this and all other Waziri verbs is frequently used, as in French, instead of the Past Indefinite Indicative, cf. Parin wa khpulé kézh ta khelzai yàn, Hier je suis monté à ma chambre. Yesterday I went upstairs to my room.*
Simple Verbs.

The simple verbs are either verbs proper, as parédel, to run, gandel, to see, or verbal roots compounded with a preposition, as kshémandel, (kshé-mandel), to massage, prékrél, (pré-krél)* to cut.

The simple verbs are divided into intransitive and transitive.

Simple Intransitive Verbs.

The termination of the simple intransitive verbs is -édel, and these verbs are conjugated as darédel below:—

**Infinitive.**

darédel, to stand.

**Participle: Past.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>† darédai or darédai</td>
<td>darédi or darédi</td>
</tr>
<tr>
<td>(masc.)</td>
<td>(masc.)</td>
</tr>
<tr>
<td>darédelyé (fem.)</td>
<td>darédelyé (fem.)</td>
</tr>
</tbody>
</table>

**Indicative: Present.**

<table>
<thead>
<tr>
<th>(1) darán or daréghán, (I) stand.</th>
<th>(2) daré or daréghé, (thou) standest.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3) dari or daréghí, (he, she) stand.</td>
<td></td>
</tr>
<tr>
<td>dari or daréghí, (we) stand.</td>
<td></td>
</tr>
<tr>
<td>darai or daréghái, (you) stand.</td>
<td></td>
</tr>
<tr>
<td>dari or dareghí, (they) stand.</td>
<td></td>
</tr>
</tbody>
</table>

**Indicative: Future.**

(1) wa daréghán, (I) shall stand.
(2) wa daréghé, (thou) wilt stand, etc., etc.

**Indicative: Past Imperfect.**

<table>
<thead>
<tr>
<th>(1) darédag, (I) was standing.</th>
<th>(2) darédé, (thou) wert standing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3) darédan, (masc.), daréda or darédel (fem.),</td>
<td>(he, she) was standing.</td>
</tr>
<tr>
<td>darédi, (we) were standing.</td>
<td></td>
</tr>
<tr>
<td>daréndá, (you) were standing.</td>
<td></td>
</tr>
<tr>
<td>darédé or darédel (fem.),</td>
<td>(they) were standing.</td>
</tr>
<tr>
<td>darédelyé (fem.),</td>
<td>ing.</td>
</tr>
</tbody>
</table>

* Pref is possibly a contraction of pôri.
† Many intransitive verbs in -édel have an exceptional past participle of transitive form in -amelai either instead of, or in addition to, their regular past participle in -édelai; and a similar infinitive and imperative are not unknown. Thus "de ghundé sêrâi guté bllasawelyé di," all the men have stumbled, from bllarédel, to stumble; "de gâdawelé zaghé," the noise of dancing, from gâdêdel, to dance; "pôri wùkhwarawa," cross over, from khwarédel, to cross. See also page 27.
WAZIRI GRAMMAR.

INDICATIVE: PAST INDEFINITE.

*(1) wudarédan, (1) stood.
(2) wudarédé, *(thou) stoodest.
(3) wudaréd or wú (he) stood.
darédai (masc.),
wudaréda or wudarédela, *(she) stood, etc., etc.
(fem.).

INDICATIVE: PAST PERFECT.

(1) darédai or darédelai *(masc.)
darédelyé *(fem.)
{yan, *(I) have stood.
(2) darédai or darédelai *(masc.)
darédelyé *(fem.)
{yé, *(thou) hast stood.
(3) darédai or darédelai dai *(masc.)
darédelyé do *(fem.)
{etc., *(he) has stood.
  etc., *(she) has stood.

INDICATIVE: PAST PLUPERFECT.

(1) darédai or darédelai *(masc.)
darédelyé *(fem.)
{wá, *(I) had stood.
(2) darédai or darédelai *(masc.)
darédelyé *(fem.)
{wé, *(thou) hadst stood.
(3) darédai or darédelai *(masc.)
darédelyé *(fem.)
{wa, *(he) had stood.
  wa, *(she) had stood.
  etc., etc.

IMPERATIVE.

Singular. Plural.
(2) wudarésha, stand thou. wudaréshai, stand ye.
(3) dá wudarézhí, let him or dá wudarézhí, let them stand.
her stand.

* Throughout this book the particle wu, indicating past time, is shown as coalescing with the verb to which it is attached, and the particle wa, indicating future time, as retaining a separate existence. In the past tenses of transitive verbs, however, the particle wu is liable to be separated from its verb by the interpolation of another word thus, aga wu lád, he saw, but wu mi lád, I saw. In the above respects, the imperative particle wu is treated in the same manner as the past particle of the same form: so also the particle wu which enters into the composition of the subjunctive and sometimes (along with wa) of the future indicative.
WAZIRI GRAMMAR.

SUBJUNCTIVE.

(1) daraŋ or wudaraŋ
darébaŋ or wudarébaŋ 
} (I) may stand.
(2) daré or wudaré
daréba or wudaréba
} (thou) mayest stand.
(3) dari or wudari
daréba or wudaréba
} (he, she) may stand.

etc.,

etc.

Simple Transitive Verbs.

The simple transitive verbs have two conjugations: the infinitive termination of those of the first class is -el, of those of the second -awel. An example of the conjugation of each class is given below.

(1) INFINITIVE.
manel, to mind.

PARTICIPE : PAST.
manelai (masc. sing.)
manelyé (fem. sing.)
manelé (masc. plur.)
manelyé (fem. plur.)

\[ \text{minded.} \]

INDICATIVE : PRESENT.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) manaŋ, (I) mind.</td>
<td>mani, (we) mind.</td>
</tr>
<tr>
<td>(2) mané, (thou) mindest.</td>
<td>manai, (you) mind.</td>
</tr>
<tr>
<td>(3) mani, (he, she) minds.</td>
<td>mani, (they) mind.</td>
</tr>
</tbody>
</table>

INDICATIVE : FUTURE.

(1) wa manaŋ, (I) shall mind.
(2) wa mané, (thou) shalt mind, etc., etc.

INDICATIVE : PAST IMPERFECT.

* manaŋ or manelai (masc. sing.)
manela (fem. sing.)
manel (masc. plur.)
manelyé (fem. plur.)

\[ \text{(in all persons and numbers) I was minding, thou minding, we, minded thee. The verbal stem in these cases is the same and the terminations are as follow: 1st person singular -aŋ, plural -a; 2nd person singular -e, plural -ai.} \]

The gender and number of the verbal form are determined in this and in the following tenses of the indicative by the object, not the subject, of the sentence. See page 26. In this table to save space the object is assumed to be a noun or a pronoun of the 3rd person, but it may equally be a pronoun of the 1st or 2nd person, e.g., wu se manela, wu to manelé, minded me, minded thee. The verbal stem in these cases is the same and the terminations are as follow: 1st person singular -aŋ, plural -a; 2nd person singular -e, plural -ai.
WAZIRI GRAMMAR.

INDICATIVE: PAST INDEFINITE.

wumanaŋ or wumanelan (masc. sing.) (in all persons and numbers) I minded, thou didst mind, etc.
wumanela (fem. sing.)
wumanel (masc. plur.)
wumanelé (fem. plur.)

INDICATIVE: PAST PERFECT.

manelai dai (masc. sing.) (in all persons and numbers) I have minded, thou hast minded, etc.
manelyé do (fem. sing.)
maneli di (masc. plur.)
manelyé di (fem. plur.)

INDICATIVE: PAST PLUPERFECT.

manelai waŋ (masc. sing.) (in all persons and numbers) I had minded, thou hadst minded, etc.
manelyé wa (fem. sing.)
maneli wi (masc. plur.)
manelyé wé (fem. plur.)

IMPERATIVE.

Singular. Plural.
(2) wumana, mind thou. wumanai, mind ye.
(3) wu dá mani, { let him, or 
let them 
her, mind. 

SUBJUNCTIVE.

Singular. Plural.
(1) wumanan, (I) may mind. wumanai, (we) may mind.
(2) wumané, (thou) mayst mind. wumanai, (you) may mind.
(3) wumani, (he, she) may mind. wumani, (they) may mind.

(II) INFINITIVE.

lagawel, to strike.

PARTICIPLE: PAST.

lagawelai (masc. sing.)
lagawelyé (fem. sing.)
lagawel (masc. plur.)
lagawelyé (fem. plur.)

struck.

INDICATIVE: PRESENT.

Singular. Plural.
(1) lagawan, (I) strike. lagawí, (we) strike.
(2) lagawé, (thou) striketh. lagawai, (you) strike.
(3) lagawí, (he, she) strikes. lagawí, (they) strike.
Indicative: Future.
(1) wu lagawap, (I) shall strike.
(2) wu lagawé, (thou) shalt strike.
etc., etc.

Indicative *: Past Imperfect.
lagawar or lagawela (masc. sing.)
lagawela (fem. sing.)
lagawel (masc. plur.)
lagawélé (fem. plur.)
(in all persons and numbers) I was striking, thou wast striking, etc.

Indicative: Past Indefinite.
wulagawan or wulagawela (masc. sing.)
wulagawela (fem. sing.)
wulagawel (masc. plur.)
wulagawélé (fem. plur.)
(in all persons and numbers) I struck, thou didst strike, etc.

Indicative: Past Perfect.
lagawela dai (masc. sing.)
lagawelyé do (fem. sing.)
lagawelé dí (masc. plur.)
lagawelyé dí (fem. plur.)
(in all persons and numbers) I have struck, thou hast struck, etc.

Indicative: Past Pluperfect.
lagawelai wán (masc. sing.)
lagawelyé wá (fem. sing.)
lagawelé wí (masc. plur.)
lagawelyé wé (fem. plur.)
(in all persons and numbers) I had struck, thou hadst struck, etc.

Imperative.
(2) wulagawa, strike thou.
(3) wu dá lagawi, let him or her strike.

Subjunctive.
(1) wulagawan, may strike.
(2) wulagawé, mayst strike, etc., etc.

Rules for the Conjugation of the Simple Verb.
In the simple verbs of which the conjugation is regular, all the tenses may be formed from the infinitive; but, for reasons which will appear when the irregular simple verbs come under consideration, it is preferable to regard the infinitive, present indicative, past imperfect indicative, past participle and past indefinite indicative as "principal parts," independent of each other, and the present indicative and the past participle

* See footnote, page 23.
as being the sources from which the remaining tenses of the verb are obtained. From the present indicative are formed:

(i) the future indicative, by merely prefixing \( wa \) (or \( wa \, wu \)) in all persons;

(ii) the imperative, by substituting the termination \(-a\) for the termination \(-a\) in the 2nd person singular, and without any alteration in the 2nd person plural, the prefix \( wu \) being generally added as well. The imperative, 3rd persons singular and plural, is identical with the corresponding persons of the subjunctive, the particle \( da\), however, being prefixed or interpolated;

(iii) the subjunctive, by simply prefixing the particle \( wu \) in all persons.

From the past participle, which is itself declined as a regular adjective ending in \( ai \), are formed the following tenses:

(i) The past perfect indicative, by composition with the present indicative of the auxiliary verb \( to \, be \).

(ii) The pluperfect indicative, by composition with the past indefinite indicative of the auxiliary verb \( to \, be \).

It should be noted that the noun or pronoun which is the logical subject of the sentence stands in the nominative case with all parts of the intransitive verb and also with those tenses of the transitive verb which are formed from the present indicative; but it stands in the oblique case with the past imperfect indicative, past indefinite indicative and those tenses of the transitive verb which are formed from the past participle. When the subject of the sentence is in the oblique case, the verb agrees in number and gender with the object. The explanation of course is that in Pashto, in these tenses, the logical object becomes the grammatical subject, and that the past participle in consequence of its adjectival nature is placed in agreement with the grammatical subject. Thus "Agha ni wishtai dai" corresponds to the English "I have shot him," but means literally "he has been shot by me."

The rules for the formation of the Conditional and Potential moods of the Simple Verb are given separately on pages 32 to 34. They have little relation to the other parts of the verb.

**Simple Verbs in -ödel and -awel.**

Attention should be paid to the close relation which exists between intransitive verbs ending in -ödel* and transitive verbs of the same

---

* Two verbs in-ödel,—nishedödel, to wring, and worwedödel, to bear—have a transitive meaning.
root ending in -awel: verbs belonging to the one class have generally, but not invariably, a counterpart belonging to the other.

According as the verb in -édel has (1) a passive, (2) an active, or (3) a subjective meaning, the corresponding verb in -awel will be found to possess (1) an active, (2) a causative, or (3) an objective meaning, as will appear from the following illustrations:

(1) jorédel, to be made: jorawel, to make.
lagédel, to be struck: lagawel, to strike.

(2) gerzédel, to go round: gerzawel, to make to go round.
zhaghédel, to speak: zhaghawel, to cause to speak.

(3) drédel, to be afraid (oneself): darawel, to frighten (another).
námédel, to be named (oneself): námawel; to name (another).

As remarked in the footnote on page 21, some verbs in -édel have an alternative form in -awel, extending only to the infinitive, past participle and the tenses formed from the past participle, and this form, though transitive in form and grammatical construction, is intransitive in meaning: in a few cases such as árawel, to be overturned, and trakawel, to sprout, this irregular form seems to have entirely supplanted the form in -édel.

From some Waziri adjectives, especially such as end in a consonant, compound verbs in -édel and -awel can be formed with corresponding intransitive and transitive meanings; as the method of formation is fairly regular, those verbs have generally been omitted from the Vocabulary, their existence being in some cases indicated by an example under the adjective from which they are derived. When the adjective ends in a consonant, there is generally no modification of the stem, e.g.—

<table>
<thead>
<tr>
<th>Adj.</th>
<th>Intr. verb.</th>
<th>Trans. verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>khwàsh,</td>
<td>khwàshédel,</td>
<td>khwàshawel,</td>
</tr>
<tr>
<td>pleased,</td>
<td>to be pleased,</td>
<td>to make pleased.</td>
</tr>
<tr>
<td>díb,</td>
<td>díbédel,</td>
<td>díbawel,</td>
</tr>
<tr>
<td>sunken,</td>
<td>to sink of itself,</td>
<td>to make sink.</td>
</tr>
</tbody>
</table>

but even this rule is not without its exceptions, e.g.—

| mór, | maródel, | marawel, |
| satiated, | to be satied, | to satiate. |

When the adjective is one with a vowel termination, the formation of the compound verb generally takes place as in one of the following instances:

| gwushai, | gwushédel, | gwushayawel, |
| separate, | to become separate, | to separate. |
| rízhdai, | rízhdai shwell | rízhdayawel, |
| accustomed, | to become accustomed, | to accustom. |
Irregular Simple Verbs.

Below follows a list of the chief irregular simple verbs, transitive and intransitive. Of each only the "principal parts" specified at page 25 above are given; the remaining parts and persons are formed from the principal parts and persons given in the table, according to the same rules which regulate the formation of the ordinary verb. Only a few of the irregular verbs have transitive or causative forms in -awel: these where they exist, are regularly conjugated, and their form is indicated in the following table:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Infinitive</th>
<th>Present Indicative</th>
<th>Past Imperfect Indicative</th>
<th>Past Participle</th>
<th>Past Indefinite Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>to overturn, ārawel, (intrans.)</td>
<td>wovri or owaři,</td>
<td>(wanting) wushtai,</td>
<td>wurewān, wurewān or wurwešt</td>
<td>wurewān, wurewān or wurwešt</td>
<td>wurewān, wurewān or wurwešt</td>
</tr>
<tr>
<td>to overturn, ārawel, (trans.)</td>
<td>ārawi or woorawi,</td>
<td>ārawan, ārawelai,</td>
<td>wu...ārawan, or wooran, wu...yest or wu...bošān</td>
<td>wu...yest or wu...yestan, wu...bošān</td>
<td></td>
</tr>
<tr>
<td>to take out, āstel or yāstel,</td>
<td>wubosī, westan, āstelai,</td>
<td>āstelai,</td>
<td>wu...yest or wu...yestan, wu...bošan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to call, bālāl, bōli, bēli or byli,</td>
<td>bōlaš, bālai, bālaš,</td>
<td>bālašai,</td>
<td>wu...bōt, wu...bēt or wu...bošān, wu...bošān</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to lead, bētel, bēzi or byaši, or biwel,</td>
<td>bōt, bēt or biwan, bētelai or biwelai,</td>
<td>bētelai or biwelai,</td>
<td>wu...bōt, wu...bēt or wu...bošān, wu...bošān</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to crack, chaudel, chewi, chau, chaudelai, wuchaud,</td>
<td>chawel, is regular,</td>
<td>chau, chaudelai, wuchaud,</td>
<td>wu...chawel,</td>
<td>wu...chawel, wu...chawel</td>
<td></td>
</tr>
<tr>
<td>to go, (wanting) drūmī,</td>
<td>(wanting) ghwela, ghwelaye,</td>
<td>wughawela,</td>
<td>ghwushtai, ghwushtai or ghwushtelai, ghwusht or ghwushtelai,</td>
<td>ghwusht or ghwushtelai,</td>
<td>ghwusht or ghwushtelai,</td>
</tr>
<tr>
<td>to copulate with, ghwel, ghaiyi,</td>
<td>ghwelai,</td>
<td>wughawela,</td>
<td>ghwushtai, ghwushtai or ghwushtelai, ghwusht or ghwushtelai,</td>
<td>ghwusht or ghwushtelai,</td>
<td>ghwusht or ghwushtelai,</td>
</tr>
<tr>
<td>to demand, ghwushtel, ghwori,</td>
<td>ghwusht,</td>
<td>ghwushtelai,</td>
<td>wu...ghwusht or wu...ghwushtelai,</td>
<td>ghwusht or ghwushtelai,</td>
<td>ghwusht or ghwushtelai,</td>
</tr>
<tr>
<td>to dig, kandel, kanni, kandant, kandelai,</td>
<td>kandelai,</td>
<td>wukand or wu...kind,</td>
<td>wu...kand or wu...kind, wu...kand or wu...kind,</td>
<td>wu...kand or wu...kind,</td>
<td>wu...kand or wu...kind,</td>
</tr>
<tr>
<td>to see, kätel, kassi or kēnt, kēt, kēlt</td>
<td>kēt, kēlt,</td>
<td>wu...kēt or wu...kēt, wu...kēt or wu...kēt,</td>
<td>wu...kēt or wu...kēt, wu...kēt or wu...kēt,</td>
<td>wu...kēt or wu...kēt, wu...kēt or wu...kēt,</td>
<td>wu...kēt or wu...kēt, wu...kēt or wu...kēt,</td>
</tr>
<tr>
<td>to do, *kawel or ki or kawi, kan or kawān, krel, krelai, kahenostel, kahenini, kahenostelai,</td>
<td>kēnt, kēlt, kēln, kēleni, kahenostel, kahenini, kahenostelai,</td>
<td>wu...kēnt or wu...kēlt, wu...kēnt or wu...kēlt, wu...kēnt or wu...kēlt, wu...kēnt or wu...kēlt,</td>
<td>wu...kēnt or wu...kēlt, wu...kēnt or wu...kēlt,</td>
<td>wu...kēnt or wu...kēlt, wu...kēnt or wu...kēlt,</td>
<td></td>
</tr>
</tbody>
</table>

* This verb has an exceptional form ko for the 3rd persons, singular and plural, present indicative. Similarly its compounds rokrel, dērkrel, wērkrel, brukrel, etc.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Infinitive</th>
<th>Present Indicative</th>
<th>Past Imperfect Indicative</th>
<th>Past Participle</th>
<th>Past Indefinite Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>to make sit kshénawel, is regular.</td>
<td>kshéghdel</td>
<td>kshéghdi</td>
<td>kshéyésh</td>
<td>kshéyéshai</td>
<td>kshé...yésh or kshé...yésha.</td>
</tr>
<tr>
<td>down,</td>
<td>kshéshwel,</td>
<td>khandel,</td>
<td>khondi, *khandel,</td>
<td>khandelai, *wu...khandel.</td>
<td></td>
</tr>
<tr>
<td>to place,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to laugh,</td>
<td>wukhatel,</td>
<td>wukhyéghi</td>
<td>wukhatan,</td>
<td>wukhatelai, wukhét.</td>
<td></td>
</tr>
<tr>
<td>to ascend,</td>
<td>khatel</td>
<td>khyéghi</td>
<td>khatan</td>
<td>khatelai wukhót</td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>wukhatel,</td>
<td>wukhyéghi,</td>
<td>wukhatan,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>or</td>
<td>or</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to raise,</td>
<td>khyéghawel</td>
<td>or</td>
<td>khyéghawel,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>is regular.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to eat,</td>
<td>khwarel,</td>
<td>khwuri,</td>
<td>khwuran,</td>
<td>khwarelai, wu...khwur or wu...khwuran.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to possess,</td>
<td>larel,</td>
<td>lari,</td>
<td>loran,</td>
<td>larelai, (wanting).</td>
<td></td>
</tr>
<tr>
<td>to send,</td>
<td>lézhe1,</td>
<td>lézhi,</td>
<td>lézhan,</td>
<td>lézhelai, wu...lëzhan or wu...lozhan.</td>
<td></td>
</tr>
<tr>
<td>to see,</td>
<td>lidel,</td>
<td>wini,</td>
<td>lidan,</td>
<td>lidelai, wu...lid or wu...lidan.</td>
<td></td>
</tr>
<tr>
<td>to lie down,</td>
<td>lmostel,</td>
<td>tsamli,</td>
<td>tsamlost,</td>
<td>lmost, tsamlost.</td>
<td></td>
</tr>
<tr>
<td>to winnow,</td>
<td>lwästel,</td>
<td>lwäni,</td>
<td>lwastan,</td>
<td>lwästai, wu...lwäst or wu...lwästan.</td>
<td></td>
</tr>
<tr>
<td>to read,</td>
<td>lwâstel or lwéli,</td>
<td>lwastan,</td>
<td>lwustan or wu...lwast or lwastelai, wu...lwastan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to find,</td>
<td>mindel,</td>
<td>mimi,</td>
<td>mindan,</td>
<td>mindelai, wu...mind or mindelan.</td>
<td></td>
</tr>
<tr>
<td>to die,</td>
<td>mrel,</td>
<td>mri,</td>
<td>mrédañ,</td>
<td>mer, mer shan.</td>
<td></td>
</tr>
<tr>
<td>to roll up, ngheshtel, nghori, (trans.)</td>
<td>nghesht</td>
<td>ngheshtai wu...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ngheshtelai.</td>
<td></td>
</tr>
<tr>
<td>to seize,</td>
<td>niwel,</td>
<td>nisi,</td>
<td>niwán,</td>
<td>niwelai, wu...niwán or wu...niwelän.</td>
<td></td>
</tr>
<tr>
<td>to pasture,</td>
<td>pèwel,</td>
<td>pyaiyi,</td>
<td>péwán,</td>
<td>péwelai, wu...pèwan.</td>
<td></td>
</tr>
<tr>
<td>to recognise, pèzhendel, pèzheni,</td>
<td>pèzhendañ, pèzhendelai, wu...pèzhendañ or wu...pèzhandel.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning</td>
<td>Infinitive</td>
<td>Present Indicative</td>
<td>Past Imperfect Indicative</td>
<td>Past Participle</td>
<td>Past Indefinite Indicative</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
<td>-------------------</td>
<td>---------------------------</td>
<td>----------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>to give</td>
<td>prēshēdel</td>
<td>prēshi or prēkēdel</td>
<td>prēshap</td>
<td>prēshewai</td>
<td>prēshāj</td>
</tr>
<tr>
<td>way, or</td>
<td>prēkēdel</td>
<td>prēkēzhī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to fall,</td>
<td>prēwātel</td>
<td>prēužī</td>
<td>prēwātan</td>
<td>prēwatai</td>
<td>prēwōt</td>
</tr>
<tr>
<td>to let go,</td>
<td>prēzhīdel</td>
<td>prēzhīdi</td>
<td>prēyēsh</td>
<td>prēyēshāi</td>
<td>prē...yēsh</td>
</tr>
<tr>
<td>to worry,</td>
<td>*rghāstel, (wanting)</td>
<td>rghāstel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(intrans.)</td>
<td></td>
<td></td>
<td>wu...rghāstel</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>wu...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to roll down,</td>
<td>rgheshtel, (intrans.)</td>
<td>rgheshtel</td>
<td>rgheshtān</td>
<td>rgheshtain</td>
<td></td>
</tr>
<tr>
<td>to bring,</td>
<td>rowastel</td>
<td>rowali</td>
<td>rowastān</td>
<td>rowastelai</td>
<td>ro...west or ro... wust.</td>
</tr>
<tr>
<td>(trans.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to burn,</td>
<td>sēzol or</td>
<td>sēzi or</td>
<td>sēzan or</td>
<td>sēzelai or</td>
<td>wu...sēzan or wu...siō.</td>
</tr>
<tr>
<td>(trans.)</td>
<td>swel,</td>
<td>swēzi,</td>
<td>sói,</td>
<td>sewali</td>
<td>wu... skwest or skwesta...</td>
</tr>
<tr>
<td>to chip,</td>
<td>skwestel,</td>
<td>skōli or skēli,</td>
<td>skwest,</td>
<td>skwestalai</td>
<td></td>
</tr>
<tr>
<td>to burn,</td>
<td>swel,</td>
<td>swēzi,</td>
<td>sói,</td>
<td>sewali</td>
<td>wu...siō.</td>
</tr>
<tr>
<td>(intrans.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to abuse,</td>
<td>shkanel,</td>
<td>shkanī,</td>
<td>shkonā,</td>
<td>shkanelai</td>
<td>wu...shkonāp.</td>
</tr>
<tr>
<td>to tie tarel,</td>
<td>tari,</td>
<td>torān,</td>
<td>taralai,</td>
<td></td>
<td>wu...torān.</td>
</tr>
<tr>
<td>to run away,</td>
<td>tashel,</td>
<td>tashti,</td>
<td>tesh,</td>
<td>tashelai,</td>
<td>wutesh.</td>
</tr>
<tr>
<td>to go, tlel,</td>
<td>tēt</td>
<td>tān,</td>
<td>tlelai,</td>
<td>lo.</td>
<td></td>
</tr>
<tr>
<td>to lie d.wu, tsamlostitel,</td>
<td>tsamali,</td>
<td>tsmiost,</td>
<td>tsamlostel,</td>
<td>tsamlost.</td>
<td></td>
</tr>
<tr>
<td>to drink,</td>
<td>tahel,</td>
<td>tshi</td>
<td>tshaŋ</td>
<td>tschelai or tschel</td>
<td>wu...tish.</td>
</tr>
<tr>
<td>to strike, wāhel,</td>
<td>waiyi</td>
<td>waiyan or woyan</td>
<td>wāhelai or waiyelai</td>
<td>wu...waiyaŋ or wu...woyan.</td>
<td></td>
</tr>
<tr>
<td>to spin, wartel,</td>
<td>wrēshi,</td>
<td>wartan</td>
<td>wartelai</td>
<td>wuwartan</td>
<td>wartaŋ</td>
</tr>
<tr>
<td>to go out, watel,</td>
<td>wūzi,</td>
<td>wōt,</td>
<td>watelai,</td>
<td>wuwōt.</td>
<td></td>
</tr>
<tr>
<td>to weave, wāvdel,</td>
<td>wēbi,</td>
<td>wevd or</td>
<td>wavdelai,</td>
<td>wewd or</td>
<td>wivd.</td>
</tr>
<tr>
<td>to say, wēyel,</td>
<td>wyaiyi,</td>
<td>wēyel,† wēyelai</td>
<td>wu...wē or</td>
<td></td>
<td>wu...wēyel.‡</td>
</tr>
</tbody>
</table>

* As this verb is impersonal it occurs in the plural only. See page 38.
† Present subjunctive is lor shā, etc.; imperative taa or lor she, etc.; past imperfect indicative, tīaŋ, tīe, tān, (tīa); tīf, tīal, tīel, (tīelā).
‡ Plural because the grammatical object implied is impersonal. See pages 26 and 38.
### Waziri Grammar

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Infinitive</th>
<th>Present Indicative</th>
<th>Past Imperfect Indicative</th>
<th>Past Participle</th>
<th>Past Indefinite Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>to slay,</td>
<td>wēzhel,</td>
<td>wēzhni</td>
<td>wēzhai</td>
<td>wēzhelai</td>
<td>wu...wēzh-</td>
</tr>
<tr>
<td>to shoot,</td>
<td>wishtel,</td>
<td>wuľ,</td>
<td>wisht</td>
<td>wishtelai</td>
<td>wu...wisht.</td>
</tr>
<tr>
<td>to put on,</td>
<td>woghestel,</td>
<td>woghundi,</td>
<td>woghest,</td>
<td>woghestai</td>
<td>woghest.</td>
</tr>
<tr>
<td>to take,</td>
<td>wokhestel,</td>
<td>wokhli</td>
<td>wokhest,</td>
<td>wokhestai</td>
<td>wokhest.</td>
</tr>
<tr>
<td>to jump,</td>
<td>wrātel,*</td>
<td>warži,</td>
<td>wrātan,</td>
<td>wrātelai</td>
<td>wuwrāt.</td>
</tr>
<tr>
<td>to make</td>
<td>warzawel,</td>
<td>is regular.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jump,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to carry,</td>
<td>wrel,†</td>
<td>wri or yosi,</td>
<td>wran,</td>
<td>wrelai</td>
<td>wēr or yawer (f. yowrela)</td>
</tr>
<tr>
<td>to draw,</td>
<td>wukshel,</td>
<td>wukozhi,</td>
<td>wukish,</td>
<td>wukshelai</td>
<td>wukish.</td>
</tr>
<tr>
<td>to show,</td>
<td>wushwel</td>
<td>wushāyi or wushoyan</td>
<td>wushewai,</td>
<td>wu...shoyan</td>
<td>or wushiō.</td>
</tr>
<tr>
<td>to guard,</td>
<td>zgheshtel,</td>
<td>zgheři,</td>
<td>zghesht,</td>
<td>zgheshtai</td>
<td>wu...</td>
</tr>
<tr>
<td></td>
<td>or zgherel,</td>
<td>or zgōri,</td>
<td>or zgheř,</td>
<td>or zgheřelai</td>
<td>wu...zgheř.</td>
</tr>
<tr>
<td>to well up,</td>
<td>zyēzhēdel,</td>
<td>zyēzhī,</td>
<td>zēwan,</td>
<td>zyēzhēdelai</td>
<td>wuzēwan.</td>
</tr>
<tr>
<td>to place,</td>
<td>zhdel,</td>
<td>zhdi,</td>
<td>zhdan,</td>
<td>yēsha,</td>
<td>yēsh.</td>
</tr>
</tbody>
</table>

In the above table the present indicative is represented by the 3rd person singular; the past imperfect indicative by the 3rd person singular masculine for intransitive verbs, and by the form used with an object in the masculine singular for transitive verbs; the past participle (which is declined in all respects as an adjective ending in -ai, see page 26) by its nominative singular masculine; and the past indefinite indicative by the same forms as the past imperfect.†

With regard to the past imperfect, it should be noted that the person or form which appears in this table is the only irregular one of the tense; the others, both in transitive and intransitive verbs, may be obtained from the infinitive by adding -a for the feminine singular, nothing for the masculine plural, and -e for the feminine plural, the -el of the infinitive being sometimes elided in the feminine forms, thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Indefinite Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>to ascend,</td>
<td>khatel, m. s.</td>
</tr>
<tr>
<td></td>
<td>wukhēt, f. s.</td>
</tr>
<tr>
<td></td>
<td>wukhätela, m. pl.</td>
</tr>
<tr>
<td></td>
<td>wukhatale, f. pl.</td>
</tr>
<tr>
<td>to sit down,</td>
<td>kshénostel, m. s.</td>
</tr>
<tr>
<td></td>
<td>kshénost, f. s.</td>
</tr>
<tr>
<td></td>
<td>kshénosta, m. pl.</td>
</tr>
<tr>
<td></td>
<td>kshénostel, f. pl.</td>
</tr>
<tr>
<td>to send,</td>
<td>lēzhel, m. s.</td>
</tr>
<tr>
<td></td>
<td>wu...lōžhan, f. s.</td>
</tr>
<tr>
<td></td>
<td>wu...lēzhela, m. pl.</td>
</tr>
<tr>
<td></td>
<td>wu...lēzhel, f. pl.</td>
</tr>
<tr>
<td>to find,</td>
<td>mindel, m. s.</td>
</tr>
<tr>
<td></td>
<td>wu...mīnda, f. s.</td>
</tr>
<tr>
<td></td>
<td>wu...mindel, m. pl.</td>
</tr>
<tr>
<td></td>
<td>wu...mindel, f. pl.</td>
</tr>
</tbody>
</table>

† There is also a form owrēl.
†† Similarly compounds of wrel as orresel, etc., except that they want the extra forms yosi and yawer. Some irregular or contracted forms occur in these compounds, as dērēr or dērēr for dērwe, (ke, etc.) took (to you).
† In the case of the verb shawel, feminine forms necessarily replace masculine forms.
Infinitive.

The infinitive may be used as a verbal noun; and as such it is considered to be masculine and plural, and forms its oblique case either by the addition of -š or by the substitution of -š for -el. The following are instances of the use of the infinitive as a noun. Boida di de ažizóné ghaur krel, it is right to give thought to the helpless; sharop tghel de míg de Musulmoné pā hakk kshé she na di, it is not well for us Muhammadans to drink wine. Dā tišak she wishtel ko, that rifle makes good shooting. As in the case of a noun,* a preposition may be followed either by the oblique or by the nominative case of the infinitive, e.g., De tre de lidel or lidel or lidé, deporə ze tlelaı waq, I had gone to see my uncle; Driman, pā tlel kshé yaq, I am starting, I am in (the act of) going.

Past Participle.

It should be noted that, besides the ordinary form, the past participle has in the nominative masculine, singular and plural, certain alternative forms; e.g., in mindel, to find, the ordinary masculine singular nominative of the past participle is mindai or mindelai, while the alternative forms are minda and minda. Instances of the use of these forms are: Dolé hég shai minda na shi, nothing can be found here; Weryez do, na shi watan lidan, it is cloudy, the landscape is not visible. The alternative form of the plural is identical in appearance with the infinitive, e.g., Jang kshé sari wishtel shi, men are shot in battle. In the singular some verbs have also an alternative form which appears to be derived from the past indefinite indicative rather than from the infinitive, e.g., Tsök dásé ko, agha woya shi, (the man) who behaves in such a way gets beaten.

Conditional.

The only common conditional is an invariable verbal form wai, belonging to the verb to be, which is used with all persons and numbers, both independently as a present or future tense, and along with participles to form a compound past tense. Examples of its use follow:—

Ke paman na wai, nör wa é dzon na garawän, if it were not many it would not scratch itself.

Ke agha rasédelai na wai, mígh wa wolata wërtə poti shewi wi, if he had not arrived we should have waited there for him.

It will be observed from these specimens that the present or future conditional is followed by the past imperfect indicative and the past conditional by the past pluperfect indicative.

A less frequent form of the conditional is obtained by substituting -ai for the ordinary termination as, Ze che Banni ta na tlai, if I were not

* See page 40.
to go to Bannu; To ke dâsé khabara di na wêyelai, supposing you did not say such a thing.

The conditional is not, however, in common use and its place is frequently supplied by the subjunctive with or without such words as chérè, ever, etc., and of this many examples will be found in the Vocabulary similar to the following:—

Ke chérè ze worata dêrsha byá wa te tê wuké? If I were to visit you there what would you do? lit. If ever I visit you there, what will you do?

Potential.

The potential like the conditional has only two tenses, a present and a past. The present potential is expressed by a combination of the past participle with the present tenses of the verb to become (shwel), as:—

Ze têlai shan, I can go. Te é wâhelai shé? Can you beat him?
Sarai sheza wâhelai shi, the man can beat the woman. Sheza sarai wâhelai shi, the woman can beat the man. Agha mizh wâhelai shi, he can beat us. Mizh agha wâhelai shi, we can beat him.

These examples sufficiently illustrate the three rules for the formation of the present potential, 1st that the past participle is used invariably in the masculine nominative singular, 2nd that the verb shwel agrees with the subject of the sentence in person and number, 3rd that the subject precedes the object in the sentence.

The following are examples of the past potential which is formed from the past participle and the past tenses of the verb shwel. It will be seen that in this tense also the form of the past participle is invariable and that in the case of intransitive verbs the verb shwel agrees with the subject of the sentence; in the case of transitive verbs however it *generally agrees with the object of the sentence: compare page 26:—

Parin ze têlai shwelâa (or shwan), nen ze na shan têlai, I was able to go yesterday, to-day I cannot go. Paros-sâzâ mi agha sarai merawelai shân, sâzâ pa Gimbatai kähê dai, sâzâ ze na é shan merawelai, last year I could kill that man, this year he is at Gumâtti, this year I cannot kill him. Pakhuwo mi dêra marai khwarela shwa, ös bîmor yan, ös yé na shan khwarela, formerly I could eat a great deal of food, now I am ill and cannot. Wakhî pa Mahsîd pasé mizh dêre chîghé krelai shwé, ös yé tîpêk dêr di, mizh chîgha na shi pasé krelai, long ago we were often able to pursue the Mahsuds, now they have many rifles and we cannot pursue them.

* There are exceptions, such as the following, which seem impossible to explain: Kissé mi na shwai krai, I could not utter words.
The potential, except in the *present tense*, is not much used, and recourse is freely had to circumlocutory phrases containing words such as "power" etc., as:

Wast mi nishta che to sara barobari kāp, *I have not the power to*, i.e., cannot, enter into competition with you.

**Passive Voice.**

The foregoing remarks relate to the active voice; the formation of the passive from the active is a matter of no difficulty as it has but two main tenses, a present indicative formed by combining the past participle with the present indicative of the verb *to become* and a past indefinite indicative similarly compounded from the past participle and the past indefinite indicative of the verb *to become*. From the present indicative passive a future indicative and a subjunctive passive can be formed in the same manner as those tenses are formed in the active voice by means of the particles wa (wu), and wu; similarly a past perfect and pluperfect indicative according to the ordinary rules.

**Indicative : Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) wāhēl (masc.) shāp, (I) am struck.</td>
<td>wāhēl (masc.) shi, we are struck.</td>
</tr>
<tr>
<td>wāhēlē (fem.) struck.</td>
<td>wāhēlē (fem.) struck.</td>
</tr>
<tr>
<td>(2) Do. shē, (thou) art struck.</td>
<td>do. shai; you are struck.</td>
</tr>
<tr>
<td>(3) Do. shi, (he, she) is struck.</td>
<td>do. shi, they are struck.</td>
</tr>
</tbody>
</table>

**Indicative : Future.**

(Te)wa wāhēl shē, (thou) shalt be struck, etc.

It will be noticed that this tense is identical in form with the present potential, and is liable to be mistaken for it.

**Indicative : Past Indefinite.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) wāhēl (masc.) shwan, (I) was struck.</td>
<td>wāhēl (masc.) shwi, (we) were struck.</td>
</tr>
<tr>
<td>wāhēlē (fem.) struck.</td>
<td>wāhēlē (fem.) struck.</td>
</tr>
<tr>
<td>Do. shwē, thou wert struck.</td>
<td>Do. shwai, (you) were struck.</td>
</tr>
<tr>
<td>Do. shwan or shap (masc.) was shwa (fem.) struck.</td>
<td>Do. shwel (masc.) (they) were struck.</td>
</tr>
<tr>
<td>shwē (fem.) struck.</td>
<td></td>
</tr>
</tbody>
</table>

*As will be seen below, even the present tense of the potential is not free from disadvantage, being to some extent ambiguous.*
WAZIRI GRAMMAR.

INDICATIVE: PAST PERFECT AND PLUPERFECT.
(Ze) wâhelai shewai yan, (I) have been struck; Sheza wâhelyé shewvé wa, the woman had been struck, etc.

Compound Verbs.
The compound verbs may be divided into intransitive and transitive, and each of these classes again into nominal (formed from nouns) and adjectival (formed from adjectives).
The following selected examples will indicate sufficiently how such verbs are conjugated: it is unnecessary to give at length the rules for the formation of each tense.

Intransitive Nominal Compound Verbs.
From khars, sale.

INFINITIVE.
kharsédél, to sell, be sold, be for sale.

PAST PARTICIPLE.
khars shewai (m. s.), kharsa shewyé (f. s.) } sold.
khars shewi (m. pl.), kharsé shewyé (f. pl.)

INDICATIVE.
kharsézhí or khars * (m. s.), shi, etc., it sells, etc.
wa kharsézhí or khars (m. s.) wa shi, etc., it will sell, etc.
kharsédan (m. s.), etc., it was selling.
khars shân (m. s.), kharsé shvé (f. pl.), etc., it was sold; they were sold, etc.
khars shewai dái (m. s.) } etc., it has been sold; they have been
khars shewi dí (m. pl.) } sold, etc.
khars shewai wân (m. s.) } etc., it had been sold, etc.
kharsa shewyé wa (f. s.)

IMPERATIVE.
kharsézhá or khars sha, etc., be thou sold, etc.

SUBJUNCTIVE.
wkharsézhí, etc., it may sell, etc.

Intransitive Adjectival Compound Verbs.
(a) bira shwel, to be delivered of a dead child or young one. In this form, with shwel, the adjective preserves its separate

* The second form has generally a frequentative meaning, is usually sold.
existence, and is inflected exactly as an adjective combined with the verb to become.

(6) from cheg, high, raised.

INFINITIVE.

chegédel, to rise up.

PAST PARTICIPLE.

cheg shewai (m. s.)
chegga * shewyé (f. s.) } risen up.
etc.

INDICATIVE.

chegezhan, etc., (I) am rising up, etc.
wa cheg shé, etc., (thou) shalt rise up, etc.
chegéda, etc., (she) was rising up, used to rise up, etc.
cheg shan, etc., (he) rose up, etc.
cheg shewai dai, etc., (he) has risen up, etc.
cheg shewi wi (m. pl.), etc., (they) had risen up, etc.

IMPERATIVE.

chegezhai or cheg shai, etc., rise (ye) up, etc.

SUBJUNCTIVE.

wuchegezhan, etc., (I) may rise up, etc.

Transitive Nominal Compound Verbs.

From daz, a shot.

INFINITIVE.

dazzawel, to fire at.

PAST PARTICIPLE.

dazzawelai (m. s.), fired at.

INDICATIVE.

dazzwé, etc., (thou) firest at, etc.
wu dazzawi, etc., (he) will fire at, etc.
(sheza mi) dazzawela, etc., (I) was firing (at the female), etc.
(sari yé) wudazzawel, etc., (he) fired at (the men), etc.
dazzawelai (mi) dai, etc., (I) have fired at (him), etc.
(sheza di) dazzawelyé wa, etc., (thou) hast fired at (a female).

IMPERATIVE.

wu (yé) dazzawa, fire at (him).

* See page 10.
**WAZIRI GRAMMAR.**

**Sujunctive.**

wu (yé) dæzzawan (ke na?) etc., may I fire at (him or not?), etc.

**Transitive Adjectival Compound Verbs.**

_From gad, mixed._

**Infinitive.**

gadawel, _to mix._

**Past Participle.**

gad kekai (m. s.), _mixed._

**Indicative.**

(dà mish) gadawel, etc., _we are mixing (it), etc._

(ze) wa (e) gadawan, etc., _I shall mix (it), etc._

(ébó mi sara) gadawelé, etc., _I was mixing (water with it), etc._

(pai yé sara) gad kerel, etc., _he mixed (milk with it), etc._

(pai yé sara) gad keké di, etc., _he has mixed (milk with it), etc._

(ébó mi sara) gaddé keré wé, etc., _I had mixed (water with it), etc._

**Imperative.**

gadawa or gad (m. s.) ka, etc., _mix thou, etc._

**Subjunctive.**

(ze) wu (yé) gadawan, etc., _may I mix (it), etc._

The passive of the transitive nominal compound verb is formed in the same way as that of the transitive simple verb, _e.g._, Parin ze wu dæzzawelai shawan, _I was fired at yesterday_, but there is no proper passive of the transitive adjectival compound verb and its place is taken by the adjective from which the verb is derived combined with the verb _to become_, _e.g._, ébó sara pai gad shwel, _milk was mixed with the water._

**Substantive Verbs.**

These are two only:—

_shta_, _there is_, or, _there are_.

_nishta_, _there is not_, or, _there are not_.

Zamen di shta ke nishta, _are there sons of yours or not? i.e., have you sons or not?_

**Particles ro, dër and wër.**

The pronominal particles _ro, dër and wër_ are used with verbs to indicate whether the person interested in, or affected by, the action of the verb is the 1st, 2nd or 3rd respectively.* Their combinations with _tél_ and

* Compare page 16.
krel or kawel are of special importance, and may be studied in the Vocabulary. Other examples of their use are:

Rocheg sañ, he rose for me, i.e., to meet me, or, out of respect for me;
De pataki na ébó dèrwubome, take water for yourself out of the flask;
Plor ta wa wèrdiman, I will go to him, namely, to my father.

Impersonal Verbs.

A principle of general application is that verbs used in an impersonal sense must invariably be treated as of the 3rd person plural,* and not as of the 3rd person singular, as in English: this rule derives special importance from the fact that verbs of transitive form used with an intransitive meaning and transitive verbs used without an object † are considered to be impersonal in those tenses which require the logical subject to be in the oblique case.‡ Examples of impersonal verbs are:

Boida di che ... it is right and proper that ... lit. they are right and proper that ...
Wu mi zhañel, by me it was wept, lit. by me they were wept, i.e., I wept.
Mizh worwédol di che ... by us it has been heard that, ... lit. by us they have been heard that, ... i.e., we have heard that.

THE ADVERB.

The adverb calls for no remark: it is invariable in form and its comparison is conducted on the same principles as that of the adjective.

An exception to the rule of invariability is the word dër, when used in the sense of very; in this case it is inflected like an adjective in sympathy with the adjective which it qualifies, thus:

Dër khwor sarai, a very poor man.
Dër khwora sheza, a very poor woman.

The same holds of adjectives used as adverbs to qualify other adjectives, for example, Retë sérè ébó, intensely cold water.

Adjectives, as in English, are occasionally used adverbially; and in such cases they are inflected as adjectives to agree with the substantives or pronouns to which they refer, e.g.:

Jilkai tênga wudarèda, the girl stood firmly, lit. firm.

* There is, however, a common impersonal construction for ordinary verbs with the feminine singular, e.g. Dàsé do, it is so; Mo wupusha, I inspired. In this case there is probably a word, perhaps khabara, understood; if so, the above phrases stand for Dàsé khabara do, and Haga khabara mo wuswusha.

† Occasionally even when used with an object, as Plor yë wèr mana krel, his father ran towards him; Amonat di wélè khanstawel? why did you misappropriate the deposit? This is a curious development.

‡ The reason no doubt being that the grammatical subject (see page 26) is an abstraction and therefore impersonal.
The prepositions de and é are frequently prefixed to adverbs of place without altering their meaning, as wörchané or é wörchané, outside.

THE PREPOSITION.

The simple prepositions are few in number: they are:

* bē, bē... na, bē de... na, or bē la... na,
  without, devoid of, except.
bondi or pa... bondi, above, upon.
† de or ē, of.
de... depora, for.
kara or de... kara, in the house of.
kshē or pa... kshē in, into.
londi, de... londi, or pa... londi, under.
pà, on, upon.
pà... na, than.
pasē, de... pasē, or pa... pasē, behind, after.
pērī, pōrī or de... pērī, de... pōrī, across.
na, de... na, la... na or tar... na, from, with
  relation to.
sara, de... sara, or pa... sara, with.
ta or wa... ta, to.
zo kha, with, in possession of.

The single prepositions bē, de, ē, and pa precede the word they govern:
bondi, kara, kshē, londi, pasē, pērī or pōrī, na, sara, ta and zo kha follow it: while the remainder, consisting of two parts each, enclose it, e.g.—
de sāri of the man.
sāri na, from the man.
wa sāri ta, to the man.

A number of compound or secondary prepositions are formed by combination of adverbs with the simple prepositions de or ē and na. Such are... na awwal, before; de... makhamakh, in front of; etc., etc. These compound prepositions are distinguishable from prepositions proper chiefly by their incapacity to combine with the particles ro, dèr and wèr (see page 16). Thus, Pa mo pasē and Ropasē, behind me,

* Frequently compounded with the word it governs as, Bē-adabé, without politeness, impolite.
† There is also a form de... na, or ē... na, e.g. Dā bōgh de to na dai ke de chā na
dai? is that garden yours, or whose is it? Dā wos ō mo na dai, that horse is mine. In
this form only the intonation distinguishes the particle na from the negative particle of
the same form. Occasionally the preposition de or ē is suppressed altogether, as Jwöré lauñà,
the harvesting of the maize, and in some of these cases there is an approximation to the
English compound word, as in mezzi tipak, match-lock. The omission of the preposition
may also occur with pronouns, e.g., mo dai, it is mine.
both exist, but Pa mo na vmondì, before me, has no such counterpart as 
"Rovmondì."

The preposition may be used with either the nominative or the oblique 
case of the substantive to which it is attached. The preposition Pa 
appears to be more frequently followed by a nominative than by an 
oblique; but with most of the other prepositions the oblique is preferred. 
The personal pronouns invariably stand in the oblique when accompanied 
by a preposition; from this and from the analogy of Peshawar Pashto it 
may be inferred that the use of the nominative with prepositions is a 
colloquialism which in Waziri has partially superseded the proper gram- 
matical construction.

It may be noted that in Waziri Pa 6, on him, her, etc., is contracted 
to p6, and that Pa alone is sometimes used instead of p6.

The word zen6 (see Vocabulary) is an adverb rather than a preposi-
tion, though it is capable of being used in certain prepositional con-
structions.

THE CONJUNCTION

AND

THE INTERJECTION.

Both of these are invariable in form and are used as in English. 
Some of the principal interjections are:—

(1) those of assent, 6 or h6, yes! all6, indeed! 6 râhmâta, 
exactly so!
(2) those of negation, na, no! or, more politely, na rawo, excuse 
me!
(3) those of wonder or admiration, ball6 (generally reduplicated 
ball6 ball6), extraordinary! bech6 (generally reduplicated 
bech6 bech6), remarkable!
(4) those of approval, kahelai, good! shâbâsh or shobash6, 
bravo!
(5) those of sorrow, annoyance, weariness, etc., hai hai, alas! 
what a pity! heigho!
(6) those of disapproval, 6 toba, fie! for shame!
(7) those without a definite meaning, the function of which is to 
attract attention or introduce other words, 6 or h6, oh! 
ho! yarâra, I say.

There are also various words used in driving or frightening animals, 
or in ordering them to stand still, which are of the nature of interjections 
and will be found in the vocabulary; such are ash, bo, harra, h6a, 
katt6, kwurr6, sho6.
WAZIRI VOCABULARY.

Yila de Khudai wokhla, maiyina;
Ke de banda yila di, wi lọra wa shi na.

Be thy hope in God, oh lover;
If thy hope be in man (thy necessity) will not depart (from thee).

A

Abya (s. f.) amble. Dà wos abiyà kadam lari, this horse has the ambling pace, i.e., can amble. Dà wos sha abiyà waiyi, that horse ambles well.

Achawel (v. reg. tr.) (1) to throw. Kortis rowochawa, throw me a cartridge. (2) to cast. Tsìnai yé pa makh wochawela, she veiled her face. (3) to put. Yawa pakha yé khwulé ta acha wely do, he has put a pinch of it in his mouth. Wos ta di jawji acha wely do? have you put the bridle on the horse? (4) to move towards, bring in contact. Spi khwula rowochawela, the dog sniffed at, or tried to bite, me. (5) to deposit. Téi khara acha wely do, the river has deposited silt. (6) to throw in wrestling, put down. Rotga, the bridle sara wuki, she was wochawí; she kim yo yé bel wochawan, nor yagh zör pé tèr dai, come, let us grapple and try to throw each other; the one that puts the other down, his strength is the greater.

Adab (s. m.) (1) politeness. Bé-adaba sarai dai, he is a man devoid of politeness. (2) kindness, moderation. Mish ðér bad wèrsara wukël, kho dà de mizh sara adab wukan, we behaved very badly to him; nevertheless he treated us very considerately. (3) seclusion of women. De dè kör adab dai, satar soti, seclusion prevails in this family, it observes the parda system. De shëzé yé ðér rët satar adab dai, his wife's parda and seclusion are very strict. (4) women's apartments. Wa aghë
bangle ta ma wërsa; woluta de shezé adabina di, do not go near that house; the women's apartments are there.

**Adam**
(s. m.) Adam. Bani Adam, children of Adam, mankind. Bani Adam, nawz au Shaiton, da dwa-sara dushan di, lust and the devil, these both are enemies of the human race.

**Adat**
(s. m.) custom, habit. Dao adat yé dai, such is his way.
(adj.) accustomed. Zyai mi pa bad korina adat shewai dai, my son has become accustomed to (doing) evil deeds.

**Adewei**
(adj.) lonely, without relations.

**Adna**
(adj.) insignificant. Dë kho yo adna sarai dai, but he is a man of no position.

**Agha**
(adj. and pron.) See Grammar, pages 15 to 17.

**Aghasé**
See *Aghasé*.

**Agzhai**
(s. m.) thorn.

**Agzhana**
(adj. f.) Agzhana wuna, a thorn-tree.

**Ai**
(adj.) (1) turned out, driven out. Ai kawa, turn him out. Ghwo mi aiyé keryé di, I have driven out the cow.
(2) dismissed. Khpul nikar di pa tse kissa ai kañ? why did you dismiss your servant?

**Aib**
(s. m.) defect, fault (physical or moral). Yo aib yé da dai che rind dai, bel aib yé da dai che bad-amali dai, one of his defects is that he is blind, another that he is badly behaved.

**Ainok**
(adj.) having defects, faults (human being or animal).

**Aïj**
(s. m.) pilgrimage to Mecca. Tsalwër ajina mi keri di, I have made the pilgrimage four times. De aïj vrez, the day immediately preceding either Id. De aïj pa vrez pa Mullo Kazhdar bondi nendora wà, there was a show at (the) Mullah Kazhdar (shrine) the day before the Id.

**Ajab**
(adj.) remarkable. Ajab pëshkash, a remarkable present.

**Ajal**
(s. m.) predestined day of death. Shkorzan wuwe che zerka mi zeke wunawisita che ajal yé na wañ, the shikari said "I did not hit the chikor because its time had not come."

**Aï**
(s. m.) one who has performed the pilgrimage to Mecca, a Haji. De aï jomë zarughuné di, A Haji wears green garments. Ajion Khudai bé-darwéghe na na ko, God makes no Hajis who are not liars, i.e. travellers tell strange tales.

**Aïba**
(adj.) strangely. Aïba é khpul rang badal kërei wañ, strangely did he disguise himself.

**Aïz**
(adj.) helpless, poor, submissive. Boida di de aïzonené ghaur kawel, it is right to attend to the grievances of the helpless.

**Aïzii**
(s. f.) (1) helplessness. (2) humble submission. Sarkor ta aïzii kawa, make humble submission to Government.
WAZIRI VOCABULARY.

AKAL (s. m.) (1) intelligence. Dä saçai akal dër lari, that man has much intelligence. (2) mind. De ghusde pa akina dä kissa kharopa do, yo akal yë na mani, in the minds of all that idea is wrong, not one mind admits it. Bë-akal or kam-akal, stupid. Bë-akli or kam-akli, (s. f.) stupidity.

AKALMAND (adj.) intelligent.

AKBAK (adj.) astounded. Akbak wudarëdan, he stood amazed.

AKRABA (adj. f.) Akra'ba sheza, a scorpion-like woman, i.e. one whose husbands invariably die. [Allusion is to a belief that the female scorpion devours its mate.]

AKHER (adv.) at last, in the end. Äkher yë mazal dër wukan, it ended in his walking a long way.

AKHIRAT (s. m.) next world, world to come. Umar mi khwahai ter kañ, de akhirat depora mi hegt gaťa wunakra, I have wasted my life, I have made no provision for the life to come. Pa akhirat kšē khirë wa di pa kor shi, in the world to come hours will be your portion.

AKHTIYOR (s. m.) (1) power, authority. De mře akhtiyor, (or à zhwandë akhtiyor) di pa los dai, in your hand is the power of death (or of life), i.e. it is in your power to do (with me) as you please. (2) accord. Kudratī kor dai, pa khpul akhtiyor shewai dai, it is an accidental affair, it happened of its own accord.

AKHTIYORMAND (adj.) (1) possessing authority. (2) masterful. Lāl Khān akhtiyormand sarai wañ, Lāl Khan was a headstrong fellow.

ĀKHUND (s. m.) (1) worldliness man. Parhez ë niwelai dai, ākhund shewai dai, he has adopted abstinence, he has become a good man. (2) man of a sacred caste or profession. Ākhundon dwa kisma di; yo khe che pa khpula ākhund wi, sabak yë dër wéylai wi; yo khe che plor nike yë mulo wi, au da hän ke pa khpula lwustai na wi ākhundon yë byši, Ākhunds are of two kinds; one, namely, that is an Ākhund of himself, that has studied much; and one whose father and grandfather, i.e. ancestors, were priests, and this latter, even if he has not studied himself, they call [him] an Ākhund. Pa ākhund bondi dzon dam ka, get yourself blown on (as a cure) by a holy man.

ĀLAM (s. m.) people. Dër ālam dai, there is a great crowd.

ĀLLĀ (s. m.) God.

ĀLLÀ (int.) indeed, really.

ĀLEK (adj.) (1) light. Ke drind bor na šë vëlai, nör wi ałek derkawän, if you cannot carry a heavy load I will give you a light one. (2) unreliable. Ałek saçai dai, itibor yë nishta, he is an unreliable man, there is no depending on him.
Alīcha  (s. f.) kind of plum.
Ālim  (adj.) learned. Ster ālim sarai dai, he is a very learned man.
Algad or  (s. m.) nullah, ravine.
Alghoppa  (s. f.) dissatisfaction, discontent. Pa watan kahé wa algho wushi, there will be discontent throughout the country.
Alk  (s. m.) throat.
Almos  (s. m.) lancet. Rag mi pa almos wuwwaiyān, I cut a vein with a lancet, i.e. had myself bled.
Alwo  (s. f.) sweetmeats.
Amak  (adj.) stupid. Amak yē, khwushan zhaghēzhē, you are a fool, you are talking nonsense.
Aml  (s. m.) deed, conduct. De kēmat pa vrez nēk amal pa chār shū, a virtuous life will avail on the day of the resurrection.
Ambor  (s. m.) store, heap. De ghallē ambor, a store of grain.
Amir  (s. m.) commander, general of a tribal force. De laškar ḥalweshtāi amir yē bōli, the commander of a tribal army is called the Amir.
Amonat  (s. m.) trust, deposit. Amonat yē khanat kān, he committed a breach of trust. Khupul mol mi wērzokhā amonat yēshai dai, I have placed my property with him as a deposit.
Andai  (s. m.) one end of a carrier’s double sack. Yo andai mi āk dai, che dwa sara āk shū byā ghindai mi āk shap, one end of my sack is full, when both are full then my whole sack is filled.
Andarpoja  (s. f.) ladder.
Andowona  (s. f.) water-melon.
Andra  (s. f.) grindstone. Pa pradai andra na khpula spinkhwārā shā do, better is one’s own whetstone than another man’s grindstone, i.e. a poor thing but mine own.
Angrez  (s. m.) Englishman.
Angrezī  (adj.) English. Angrezī pesh roghelai dai, tīpak jorawī, an English smith, i.e. who understands English work, has come, he repairs guns.
Anj  (s. m.) assafetida.
Ankēdel  (v. reg. intr.) to bray.
Ankēzhai  (s. m.) braying.
Āp  (adj.) excused, remitted. Hawola rota āpā do, forced labour, or contribution, is excused to me.
Āpēdel  (v. reg. intr.) to cry, scream, bark. Trērai che lmoshom āpēzhī byā wyaiyī che bhaghawa w’apēda, tsōk pa kēlī kahē wa mēr shī, when the fox barks at night-fall they say “The fox has cried, some one in the village will die.”
Arifm (s. m.) opium.
Arifmker (s. m.) opium-eater.
Ar. (s. f.) saw. De aré ghwoshina, the teeth of the saw.
Arቅሱ (adj. f.) stammering. Arำ ኪከባ ይ ሏ, he stammers in speaking.
Arghamol (s. m.) hostage.
Arif (s. f.) a medicine for diarrhoea. [There are two kinds “tëra” black, and “zyërë” yellow.]
Arjamay (s. m.) yawn.
Arjamédel (v. reg. intr.) to yawn.
Arkhan (adj.) skirting, following. Dä sàrak de ti pa ghwora arkhân tiehâl dai, that road runs close along the bank of the river.
Arkheyel (v. reg. tr.) shave.
Armond (s. m.) (1) sorrow, regret. Ke meër na wai, nür wërpasé wa më dämra armond na kanco, if he were not dead I would not grieve for him so much. (2) pity. Armond, armond daï, it is a thousand pities.
Arwoh (s. m.) soul. Lmäshomak che shoréjë shëçe ta wuwyaiëstai che wazifa wërkâi, de meyë arwohiâna di, when the bats fit about say to the women, “Give food to the poor, for these are the souls of the dead.”
Arrësh (s. m.) dispute, wrangling, insistence. Der arrësh é rosara wukan, he argued with me most persistently.
Aryon (adj.) amazed, confused.
Arz (s. m.) petition, request. Arz mi wërtà kerâi dai, arz yë wu n’arwëdan, I made my request to him and he would not listen to it.
Arzi (s. f.) written petition.
Arzon (adj.) cheap. Arzon mi wokhest, I bought it cheap.
Aṣakâi (s. m.) (1) yoke-peg. (2) rung of a ladder. (3) screw of native mandoline (ribob). (4) small rafter. (adj.) broken, rough. Dä watan aṣakâi paraṣakâi dai, this is a broken country.
Arwasel (v. irr.)
tr. (1) to turn over, put upside down, turn inside out. Ze é worawawan, kho arwaselai na shan, I keep turning it over, but I cannot turn it over, i.e. I am trying, but cannot turn it over. (2) to direct. Kazhë stergë wëlé r’arwasë? why do you turn crooked eyes to me? i.e. why do you look at me askance? De Gâng pa lôrë makh na arâwa, do not turn in the direction of the Ganges. (3) to move. Tipak mi chà arwaselay dàrwselay dai? who has moved my gun? (4) prove, consider proved. Mukaddama pé wu é n’arwasela, he did not convict him in the case.
intr. (1) to turn over. Shangerai mi wuhtai dai, peha mi wushtyê do, my ankle, my foot, has turned over, i.e. I have strained my ankle, my foot. (2) to turn the corner of, disappear behind. Che ðazz mi wukan, agha ê ghe na wuvesht, as I went, he disappeared over the hill. (3) to go and come. Nabbî Khân kalla wa Datta Khél ta ðowari kalla rôwari Nabbî Khan is always going and coming at Datta Khel. (4) to be queer, outlandish. De Piro zhebbâ ðera wushtyê do, Piro speaks a strange dialect.

Ārî or (s.f.) need, want, request. De ārai cheehtan, a man who has something to ask. Ner sheeû de khulê ārî depora de shê saraî wa ziyøratina ta drimi, men and women on account of their wants visit the shrines of saints.

Ārîya (adj.) at variance with, disputing. De sara sara ārîya shwa, I had a difference with the man.

Ārîyâ (adj.f.) in heat (she-buffalo).

Asal (s.m.) (1) descent, extraction. Asal mi she dai, I am of good family. (2) tribe. Asal di tse dai? what is your tribe? Te de asla ëgik yê? what are you by tribe?

Asar (s.m. no.pl.) (1) impression. De âkhwûnd wâz robondi hêts asar na ko, the Akhund’s sermon makes not the least impression on me. (2) sign. Gwûp wukhê, asar de manî dai, the constellation Gwûp has risen, it is a sign of (the approach of) autumn.

Asbob or Sabob (s.m.) things, belongings, luggage.

Āse See Hâghasê.

Ash (int.) stand still! (only to camels and donkeys).

Āshikmân (adj.) in love.

Āshno (s.m.) (1) friend. (2) acquaintance. (3) paramour. Āshnoyen drê di, yo kho dâ dai che dêr yê pêzhanê, yo kho dâ dai che ila kador kho pêzhanê, drem kho dâ dai che de sheezê sara āshnoyî wi, de mere na petté kise wêrsara ko, there are three kinds of “ashna,” one is he whom you know well, one is he whom you know slightly, and the third is the man who carries on with a married woman, without her husband knowing about it.

Āshnoyî (s.f.) (1) friendship. (2) acquaintance. (3) liaison, intrigue.

Ashrafai (s.f.) any gold coin.

Asîl (adj.) (1) full-blood, thoroughbred. Wos mi asîl Wazirai na dai, nim posnaî dai, my horse is not a real Waziri, he is half up-country (i.e. Afghani). (2) genuine. Asîl tıpak ghwoṇa, naklî na ghwoṇa, I want a genuine not a made-up rifle.
WAZIRI VOCABULARY.

Ašl (adj.) real. Ašla khabara dā do, the real fact is this.

Āsmon (s. m.) sky. Āsmon gharezhī (or ānēghī), breshēzhī, the sky thunders, lightens, i.e. there is thunder, lightning.

Āson (adj.) easy.

Āsonai (s. m.) rest. (1) De āsoni wakht dāi, kheb wuka, it is the time for rest, sleep. (2) relief. De khwazhē āsonai yē shewai dāi, he has obtained relief from his pain.

Assī (s. m.) September.

Āstel or (v. irr. tr.) (1) to take out, pull out, extract. Kim yo di āstel khwash dāi, agha wubosa, take out, i.e. choose, the one that you like. (2) to lead out, conduct out. Mo jilab wersara wukan, pa darwora mi wūstel, I saw them off, I took them out by the gate. (3) to produce one thing from another. Sheζe kuch zenē āstelī di, the women have made butter from it. (4) to hatch out. Chirga che keuranga shri yowye mashi, shelama vreζ chargirī wubosī, when the hen stops laying she sits on the eggs, the twentieth day she brings out the chickens. (5) to show, exhibit (in special phrases). Toba yē āstelyē do, he has shown penitence, i.e. has repented.

Āstewai (adj.) (1) single. Āstewai kadam, a single pace, i.e. from one foot rising to the other coming down. Āstewyē sharai, a single blanket, i.e. having one thickness of cloth. (2) lonely, without family or relations.

Awelai (s. m.) sigh. Wélē di dāse sor āswelai wukan? why did you heave such a cold sigh?

Ātā (s. f.) cubit.

Ātān (s. m.) dance accompanied by singing and clapping of hands.

Āt (s. m.) shop. Pulonkī wa at ta roghelai wap, I had come to so-and-so’s shop.

Ātēran (s. m.) kind of reel for winding thread on.

Au (conj.) and.

Audas or (s. m.) ceremonial ablution. Ke lmnīz kē, awwal audas ka, Avdās if you are going to pray, first perform the ablution.

Avtēwun (adj.) (1) blooming, in first youth. Avtēwun ūhenai, avtēwuna pēghla, a fresh lad, maiden. (2) first. De owē vreζe peri yai avtēwun di, up to seven days it is “first” milk.

Awor or (s. m.) June.

Awōnē

Awōz (s. m.) voice.

Awwal (adj. and adv.) first.

or Awāl

Azān (s. m.) (1) call to prayer. (2) crowing of cock.
Aziz (s. m.) relative on father's side beyond degree of first cousin.

Azizī (s. f.) agnatic relationship. Azizī mi do wersara, he is a connection of mine on my father's side.

Āzob (s. m.) (1) agony, torture, pain. Dēr āzob ma pē têrawa, zer yē halol ka, do not hurt it much, cut its throat quickly.
(2) punishment in the world to come.

Āzobī (adj.) suffering, in pain. Azobi yaṣ na mraṣ, I am in great pain yet cannot die.

Bābā (s. m.) (1) father. Mamōzi Martsi Khēl ta ghood Wazir, Dawar, Indion bābā waiyī, all Waziris, Dawris and (even) Hindus call Mamozī, the Martsi Khēl, "Father Mamozī."
(2) any old man. Ė bābā! well, old gentleman!

Bābēzai (s. m.) (1) fan. (2) punkha.

Bābēzhenna (s. f.) trembling, tremour. Tebba che sarai khēzawī agha bābēzhenna do; bābēzhenna de ḍor depora hān do, de ghuse depora hān do, when fever makes a man shake, that is trembling; trembling is caused also by fear, and likewise by anger.

Bad (adj.) (1) bad, evil, wicked. Badé shezé, immoral women. Pa bad korina rīzhadai dai, he is accustomed (to do) evil deeds.
(2) fierce, resolute. Pa jang kēzé ḍèr bad dai, pa shkor kēzé hān, hēh shai na prēzhdi, he is a determined fighter and a determined hunter, he never lets anything go.

Bad (s. m.) evil, offence. Dē ghoodé badé na agha. parhéz dai, he abstains from all kinds of evil. Bad ma wērt waṣinya, do not speak evil of him. Bad yē ḍor wukrello, he behaved very ill. Thōk nevi bad ko, agha sahi larai, if anyone commits fresh offences, find out who he is.

Bad-dzanawar (s. m.) pig, lit. evil-beast.

Badal (adj.) (1) changed. Dżon yē badal kan, he disguised himself. Malik de nosti méla badala keryé do, the headman has changed his sitting-place. (2) exchanged. Tipak Sālo de Mubabbat Khān sara badal kan, Solo exchanged rifles with Mubabbat Khan. Wazir de āshnōyi depora dastārīna sara badlawi, Waziris exchange turbans with each other as a mark of friendship. (3) wound round. Pa los bondi renjé badalé ka, wind rags round your hand, i.e. bind it up. (4) surrounded. Pa kila bondi kand yē badal kerai dai, he has surrounded the fort with a ditch. Ghyezh mi pē badala kра, I embraced him.
lit. surrounded him with my breast. (5) behind. Mūzh ghandī na badal shwi, we got behind the hillock.

(s. m.) (1) something in exchange. Badal khou roka, but give me something in return. (2) revenge. De mērī badal yē wokhpest, he took revenge for the murdered man.

Badēdel (v. reg. intr.) to become evil, to be offended. Ke zrē di na badēzhī, no offence to you.

Bādī (s. f.) active feud, declared enmity. Che pilhāl sara waiyī, sara wēzhī, agha bādī byēli; che wakhtī bādī wī sara, mēr wī, byā nēkī wukō, agha mūzh dushmanī byēli, when at the moment they are fighting and killing each other, that is called a feud; when formerly there were feuds and murders and then they make peace, that we call enmity.

Badūdor (adj.) having a feud, blood-feud.

Badīyat (s. m.) ill-feeling, hostility. Badīyat mi nishta, there is no ill-feeling on my part.

Badkori (s. f.) immorality. Khupula dunyo pa badkori kāhē yē khā-ropā kra, he wasted his substance in riotous living.

Badkhwo (s. m.) ill-wisher. Ė mo badkhwo bān dāi, Ė sarkor badkhwo bān dāi, he is both an ill-wisher of mine and badly disposed towards Government.

Badmāsh (s. m.) bad character, ruffian, scoundrel.

or

Badmosh

Bādoma (s. f.) high wind, dust-storm. Stera bādoma roghla, a great dust-storm is coming up.

Bādon (s. m.) truce. De yawē myāshē bādon shewāi dāi, a truce has been made for one month.

Bādon (s. m.) (1) almond. (2) almond-tree. De bādonē wataīn dāi, it is an almond country.

Badragga (s. f.) escort, guard. De tō kase badragga pa kor do? what strength of guard is required?

Badrang (s. m.) cucumber. De Wāzīrē ster ster badrang pa Razmak kāhē paido kēzhī, the big cucumbers of the Waziris are grown at Razmak.

Bādrī (s. m.) August.

Badrīgha (s. f.) stout rope made from dwarf-palm.

Bādshā (s. m.) (1) king. Bādshā kōr, a palace. (2) great man. De bādshāyōnē kisē di, these are affairs for the great.

Badwē (s. f.) swelling. Prawor bādēwē wuwoyān, the wound has swelled up.
BAJAL (s. m.) mist. Bajal dai, na shi watan lidai, it is misty, the country cannot be seen.

BAJÁ (s. f. pl.) trousers (only in certain phrases as badjé dércheège ka che tondé na shi, pull up your trousers that they may not get wet).

BAJÁ (s. f.) bribe. Bajá déré khwârelyé di, he has taken, lit. eaten, many bribes.

BAJÁKhör (s. m.) bribe-taker.

BAJÁKHôr

BAJá (s. f.) (1) rein. Wos ta mi bajé wêpréshwé, I gave my horse rein, lit. let go the reins to my horse. (2) sinew, tendon behind heel or knee. Gadâli, che wa espaţal ta tap, wë che bajá mi pré na ké, as Gadâli was going to hospital he said “Be sure you don’t cut the sinew.” (3) cantor. Wos mi pa bajé she drüm, my horse has a good cantor.

BAJHRÁI (s. f.) hole in the ground used as a mortar. Pa mzeka kehé kandghôlai wuko, spînkhwârë pa kehé shakh ko ; da bajhrai byëli, they make a hole in the ground and fix (stones of a particular kind) in it; that is called a “baghrâi.”

BAJHWòN (s. m.) gardener.

BAJHWUN (s. m.) cheesek.

BAJÎR (s. m.) (1) caravan of camels, train of bullocks or other or BAIÎR beasts of burden (any number from one upwards). Pa bahîra tîlaî dai, he has gone with a caravan (to trade, cut wood, etc.) (2) an honest livelihood, trading. Yár Gul, Jalal Khél, ghîâ ko ke bajîr ko? Is Yar Gul, Jalal Khel, a trader or a trader?

BAIÎ (s. f.) price. Baja yé tseôma do? what is the price of it?

BAIYÁ (s. f.) earnest-money. De baiyâ dë matlak dai che pa bel čá bondi kher na ké, the object of earnest-money is this, that you should not sell (the thing) to anyone else.

BAIYÁ See BAIÎ.

BAIYAWEL (s. reg. tr.) (causative of baiyédel q. v.) Khpul kóir yé baiyawelai dai, he has sent, started, his own household off (on the migration).

BAIYÉDEL (s. reg. intr.) (1) to flow. Êbô pa weli kehé baiyézi, the water is flowing in the irrigation channel. (2) to run. De spî de khwulé na lyëre baiyôdë, foam was running from the dog’s mouth. (3) to creep, crawl. Mangarina pa mzeka baiyézi, snakes creep on the ground. (4) to migrate (of a nomad tribe). Pa dé myâshé kehé ghumâd Wazir wa ghre ta baiyézi, in this month all the Waziris migrate to the mountains.
Baja (s.f.) d’clock. Dog pa tsalor baje rawonéghi, the post goes at four d’clock.

Bakinba (s.f.) kind of tree. Melia Azedarach.

Bakar (s.f.) flint. De bakaréna yor wubosa, strike fire from the flint.

Bakari (adj.) flint. Bakari tipak, flint-lock gun.

Bakhiya (s.f.) stitch. Déere bakhiyé lagawelyé di, has put in many stitches.

Bakhra (s.f.) (1) share of anything. È mo bakhra teémra shi? how much does my share come to? (2) share in distribution of profits. De kom bakhra pa twégh pèri wi, the tribal distribution of profits is according to the distribution of burdens. (3) rent in kind. Pa Töchi kahé watan pa dréama bakhra karelai shi, in Töchi land is cultivated on a third share of the crop (as rent). (4) share of worldly goods. Sha bakhra Khudai rokeryé do, God has given me a godly portion.

Bakhshel (v. reg. tr.) (1) to give gratis, as a present. Dérbakhshelai mi dai, I give you it as a present. Tse di wèrwubakhsh? what did you give him? (2) forgive. Gànà robakhsha, forgive my sin.

Bakhsh (s.m.) gift. Bakhsh rokerai shewai dai, it has been given me or as a gift. Dà tipik yé rota bakhshish rokerai dai, he has given me this gun as a present.

Bakht (s.m.) fortune, luck, destiny. De chà bakht she wi, he whose fate is propitious.

Balad (adj.) (1) well-acquainted with, knowing well. Dà sarai de watan balad dai, that man is a competent guide. Pa khpula nikari balad sha, make yourself acquainted with your duties. (2) experienced (in any line). She balad sarai dai, he is a thoroughly experienced man.

Baladi or (s.f.) acquaintance. De bákim baladi wuka, get to know the Baladogiri Political Officer.

Balawel (v. reg. tr.) (causative of balédel g. v.) to kindle, light. Che yor balawé béédor sha che belchërta wu na lagi, when you kindle fire be careful that it does not catch i.e. spread, elsewhere.

Balédel (v. reg. intr.) to burn, be alight. Yor baléghi, the fire is burning. Tiroygh baléghi, the lamp is lighted.

Balel (v. irr. tr.) (1) to summon. Ro wu yé béla, call him here. (2) to call, name. Dà tse byéli? what do they call that? i.e. what is it called? (3) to consider as good as. Dà jurm prérérai béla, consider the fine as good as paid.
Ballé (int.) (expressing astonishment). Ballé, ballé! då yor tʂangra bal shan. Good gracious! how that fire has caught.

Balo (s. f.) (1) misfortune, bone, curse. Tse balo wɛtɔ rasędɛlɛy do, some evil has overtaken him. (See bod.) (2) matter. Nen tse balo do? what is the matter today? (3) terrible thing. Då mze raz tʂangra balo dai, what a terrible creature that lion is. (4) poison. Zarmalik balo kʰwɛrɛlɛy wa; zeke mɛr shan, Zarmalik was poisoned, lit. had eaten poison; that is why he died. (5) insects, vermin. Jomé mi balo kʰwɛrɛlɛy di, insects have eaten my clothes.

Balwa (s. f.) (1) outbreak, riot. Eś balwe pɛ wa tan kɛ̝rɛ werkɛ ʃwɛ, now-a-days there are no more disturbances in the country. (2) fight of any kind, violence. Pa Maizar kɛ̝rɛ balwa wuʃwu, a fight took place at Maizar. Balwa ma rosoara ka, do not quarrel with me.

Bambal (s. m.) head, ear (of plant). De derge, de juworé bambil shta, reeds and maize have heads.

(adj.) in ear. Juwor bambil di, the maize is in the ear.

Bambar (s. m.) Ghwuṭ bambil or sarkunatɔi bambil, or brag bambil, hornet. Zɛrakau bambil, wasp.

Banai (s. f.) blacksmith’s bellow.

Band (s. m.) (1) dam. Wa wɛla ta mi band əchawelai dai, I have thrown a dam across the water-course. (2) joint of the body. Pa har yo band bondi pɛr nim shi, wound-money becomes half at every joint, i.e. customary compensation for wounds is divided by two for every joint passed, beginning from the trunk of the body. (3) arrangement, settlement. Band yɛ wɛsara wuṭorɑ̂ŋ, he came to an arrangement with him. Band rosara wokhla, or wuuniform, make a settlement with me.

(adj.) shut. War band dai, the gate is closed.

Bandar (s. m.) (1) path, track. De ghlɛ bandarina pɛ Wat Khwura bondi wuʤi, the tracks used by the thieves come out at Wat Khwura.

Bandi (s. m.) prisoner. Zalmi Saidgi bandi nɨwelai dai, Zalmai, the Saidgi, has caught a prisoner.

Bandikh (s. m.) gun, rifle.

Bandikhona (s. f.) jail.

Bandobast (s. m.) arrangement of any kind. E mɛtse bandobast ke? what are you going to do for me?

Bangassa (s. f.) sand-fly. De bangassɛ stɛr əzob dai, great is the annoyance caused by sand-flies.
WAZIRI VOCABULARY.

BANGLA (s. f.) European house, bungalow.

BANGOR (s. m.) copper. De bangoré kiza, a copper water-pot.

BANGŻÉ (s. f.) (1) hemp-plant. Bangyé pa Shoro kehé tërë di, much hemp grows at Kaniguram. (2) bhang, hemp-drug. Bangyé yé tĕkawelyé di, they have smoked bhang.

BANT. See ADAM.

BANJORAI (s. m.) follower, retainer. De Sahiboné ardalion di, de mali-koné banjori di, English officers have orderlies, native head-men have "banjorais." (2) messenger, intermediary. De Féwanda Mullo banjori pa Dawaré kehé shoréghi, the Mullah Powindak's emissaries go about in Daur.

BANNITSAI (s. m.) } Bannuchi.
BANNITSAYÉ (s. f.)

BAŃRÉDEL (v. reg. intr.) (1) to buzz. Gélai de mechoné gmundi bannédé, the bullets were humming like bees. (2) to make a peculiar sound. Wuz che mast wi byá barițéghi, when the markhor is rutting he has a particular cry.


(adv.) up, above. Bar wukhéghi, climb up.

BARAI (s. f.) victory. Pulonki barai wukra, pulonki larai wukra, so-and-so was victorious and so-and-so was defeated.

BARAKAT (s. m.) prosperity, good health, favour with God and man. De to é plor barakat ze manan, I admit that your father prospers in all his ways.

BARAKATI (adj.) (1) well-to-do, prosperous. (2) healthy, comfortable. Sirat yé tžörb dai, ranziri pa kehé nishta, barakati sarai dai, his body is stout, there is no disease in him, he is blessed with good health.

BARAMTA (s. f.) seizure of men, animals or property to enforce reparation for an offence. De Kobel Khélé Dálän Sahib sha baramta wukra, Mr. Donald made a successful baramta of the Kabul Khèle.

BARAWA (s. f.) doob, kind of good grass. Pa Tóchi kehé barawa é wélé paghwaré shi, pa bogh kehé hán shi, in Tochi doob-grass grows on the banks of water-courses, also in gardens.
WAZIRI VOCABULARY.

BARAYAN (adv.) last night, yesterday evening. Barayahn de shpek da khabara mi òrwéldelyé do, late last night I heard this news.

BARRAND, (adj.) naked (only used of human beings).

BARMAND and BARWAND.

BABBAST (s. m.) belts, braces, etc. Pa barbast kahé Wazir bazmé, mlé típak, chope, tira shorawi, the Waziris carry their powder-measures, pistol, knife and sword in belts.

BARÉZAR (s. m.) forenoon, from about 7 A.M. till noon. De barézar marai, the morning meal. Sabo che lmonza wakht rawon shé barézar wa Sanzallai ta wuraséghé, to-morrow morning if you start at prayer-time you will reach Sanzallai in the forenoon. Tankai barézar, early forenoon. Klak barézar, late forenoon.

BARG (s. m.) arms, weapons. Bargina wa tozokha gràwina kahézhdañ, I will deposit the arms with you as pledges.

BARGHÉLAI (s. m.) lid, cover. Barghélai de dég pa khwula bondi kahézhda, put the cover on the [mouth of] the cauldron.

BARMA (s. f.) carpenters' drill and bow, native brace and bit.

BARMAND See BARRAND.

BAROBAR (adj.) (1) opposite to, on a level with. Songa yé wèrta barobara kra, he levelled the spear at her. (2) equal. È to barobar dai ke ziyot dai? is he equal to or greater than you?

BAROBARÍ (s. f.) (1) accuracy, success. Nen de sshkor barobarí na wa, we shot badly to-day. (2) equality, competition. Malik sara barobarí ma kà, do not put yourself on an equality with the headman.

BARSEBARAN (adv.) (1) on the top. Pa sandik kahé mi barsébaran yéshai dai, I have put it in the box on the top (of the other things). (2) superficially. Pa típak barsébaran lagèdelai dai, he has only been superficially hit by a rifle i.e. been grazed by a bullet.

BARWAND See BARRAND.

BARWÉZA (s. f.) a kind of grass.

BAS (adv.) (1) enough. Bas kawa, shuè up! (2) well. Bas, dà kôr ta wuraséda, well, she reached home.

BAST (s. m.) woman's marriage outfit, including jewellery. Wa khpulé lir ta dèr she bast yé wèrkañ, he gave his daughter a first-rate trousseau.

BASHIR (adj.) night-blind.

BÀTI (adj.) fallow, uncultivated for the time being.
BATSEERRAI (s. m.) (1) spark. Do yor batseerrai wulaged, a spark of fire fell on it. (2) atom. Yo batseerrai wa der na kañ, I will not give you a particle.

BAT (s. m.) baking-iron. Nana ke owarzi hån, bat na shi motawelai, the grain even though it jumps about cannot break the iron pot in which it is being parched, i.e. it is better to resign oneself to the inevitable.

BAITE (s. f. pl.) barley husked and boiled. Baite pa ghèraqi sara khwuri, husked barley boiled is eaten along with ghì.

BATÈR (s. m.) quail.

BAYIR See BAHIR.

BAZAGOR (expletive, used in phrases such as the following) Pa Khudai da bazagor we, che yo ghaghi wuka, By God I adjure you, speak but one word.

BAZMA (s. f.) powder-measure, hollow reed containing a measured charge for a gun.

BAZOR (s. m.) bazaar, town. Banni Bazor, Banni City.

BAZHAWA (s. f.) fox.

BÉ (prep.) (1) without. Bé mo na tèrèdaï wa na shé, without me you will not be able to pass. (2) devoid of. Bé-matlabara kissa, a meaningless speech. See Grammar, page 39.

BECHÈ (int.) (expressing admiration, surprise.) Bechè, bechél da tàngria was daï, by Jove! what a horse that is.

BÉDIÀNAI (adj.) foreign, outlandish.

BÉDIYA (s. f.) desert, jungle, the open. Bédia ta tlelai dai, he has gone out of doors (sc. to relieve nature).

BÉDOR (adj.) (1) alert, on the qui vive. Pa lyaré kahé bédor esa, keep your eyes about you as you go. (2) careful (see balawel).

BÉDOERTIA (s. f.) watch and ward. De ghé shpa do, ze wa wèrta bédortia kañ, it is a night for robbers, I will keep watch for them.

BÉGOR (s. m.) forced labour. De Khòset Sardor ze wuniwàñ che bégor wuka, the Governor of Khöst seized me to make me do forced labour, lit. (saying) “Do forced labour.”

BEL (adj. and pron.) (1) the other. Pa belé lyaré drima, go by the other road. (2) another. Bela lyär hän shta? is there another road? (3) else. Bel chèrta, elsewhere. Bel tók, anyone (or some one) else. (4) next. Bel kol, next year. (5) the one after. Bel sabo, the day after to-morrow. See Grammar, page 17.

BÉL See BÔL.
Bélghā (s.f.) stolen property recovered in such circumstances as to give or a clue to the thief.

Belmang (adj.) flat, tasteless. Belmang khwand yē dai, it has an insipid taste.

Bélmez (adj.) who does not pray, profane, irreligious.

or

Bélmez

Belshenna (s.f.) warp, threads which run lengthwise in the web.

Ben (s.f.) co-wife.

Bénasopa (adv.) suddenly. Bénasopa bāleli shewī yī, jomē na rowtē, we were sent for suddenly and have not brought (a change of) clothes.

Bēngā (s.f.) ransom-money. De Mahsidé guzrān pā bēngā pērī dai, or the Mahsuds live by blackmail, i.e. by restoring for a ransom property that they have raided.

Binga

Benzai (s.m.) son of a co-wife. Ke yēghē shezē khpul benzai ta zār wērkerai na wai, do umrī kaid shewyē na wa, if that woman had not given poison to the son of her co-wife, she would not have been imprisoned for life.

Bēra (s.f.) (1) bher-tree. (2) bher-fruit.

Beskulla (s.f.) (1) misfortune, trial. Beskullā meshkullā! (Salutation meaning "I hope you have no troubles.") (2) interruption. Har wakht beskullā pēshēghi, zeke kor khalos na shan, interruptions are always occurring, that is why the work has not been finished.

Bētai (s.f.) piece of meat.

Bétel (v. irr. tr.) take, take away, lead off (of human beings, or animals and vehicles). Dzon sara wa to byaiyan, I will take you along with me. Wos mi gihlé bételai dai, robbers have taken away my horse.

Bētikai (s.f.) small piece of meat.

Bézel (s.f.) retaining wall (of a terraced field). Mamairogha kahé bēzél dērē dī, there is much terrace-cultivation, lit. there are many retaining walls, in Mamirogha.

Bēzh (adv.) on the nearer side. Kurum de Kaghē na bēzh dai, Mazdak pērī dai, Krum is this side of Kasha and Mazdak beyond it.

Bēzhai (s.m.) necklace.

Bèzhedel (v. reg. intr.) Wèrbèzhèdel, to collect together. Khalk wèrbèzh shewai dai, a crowd has assembled.
BIQHNEDEL (v. reg. intr.) (1) to shiver. (2) to start. Ghribro che roghla bya wubéghnéd, when the noise came he gave a start.

BI (s. m.) smell. She bi, a pleasant smell. Rei or garf or sakt or murdir bi, a bad smell.

BIDA (s. f.) advantage.

BIKASH (adj.) that runs by scent (dog, etc.).

or

BIWAYINAI

BIKRA (s. f.) bucket of leather or iron. Bikra kiyi ta wochawa, let the bucket down into the well.

BIKUL (adv.) at all.

BIMOR (adj.) ill, sick, diseased.

BIMORI (s. f.) illness, disease.

BIWAYINAI See BIKASH.

BINGA (s. f.) (1) property. Dëra bingaii larí, he has much wealth. or (2) kot, fortified group of houses. Pa Maizar kahé nevyé

BINGAIH bingé dére shewfé dí, many new kots have been built at Maizar. (3) See bengá.

BINOK (adj.) putrid, offensive (carcase, clothes, etc.).

BIRA SHELWI (v. intr.) to bring forth dead. Sheza yé bira shwa, his wife had a still-born child. Wospa mi bé-mindé bira shwa, my mare produced a dead foal prematurely.

BIRA (s. f.) speed, quickness. Pa bira dâ châr wuka, do that work quickly.

BIWANDAI (s. m. used as adv.) quickly. Biwandai dâ kor wuka, do that work quickly.

BIWTARA (s. f.) bedding. De Waziré biw塔ra lamwá wi, the bedding of the Waziris is felt.

BIT (adj.) sulky. Warbíz yé bit dâi, his face, lit. snout, is sulky.

BITAI (s. m.) bush, plant. Arira Indioné zoko wi, pa Töchi kahé bitai yé nishá, the Hindus keep arira, the plant itself is not found in the Tochi.

BITAKAI (s. m.) small bush, plant.

BIWEL See BÉTEL.

BIYERI (s. f.) scissors (for cutting hair of head).

BIYON (s. m.) foal. Mer biyon yé rower, gave birth to a dead foal.

BIYONFA (s. f.) filly.

BIZ (s. m.) bhoosa, chopped or broken straw. De bíz kéta or kétkai, a bhoosa-stack.

BLANG (adj.) full-blown (flower). Gul lyá ghíta dâi, blang shewá na dâi, the flower is still a bud, it has not opened.
BLAVSÖDEL (n. reg. intr.) (1) to catch, trip. Da pehê guta mi wublavôdelta, the toe of my foot caught. (2) stumble. Pa tîzhê wublavôdañ, zeke naskôr shwan, I stumbled on a stone, that is why I fell on my face.

BLOBBA (adj. f.) pregnant, with child or young (woman or female animal).

BO (inf.) get out! go on! (only to horses).

BOD (s. m.) (1) wind. Ster bod dai, a high wind is blowing. (2) inflammation, swelling. Bod ye wokhestai dai, it is swelled up (limb, etc.). (3) rheumatism. De zarê sarâi balo bod dai, the curse of old men is rheumatism.

BODIFÉRANG (s. m.) syphilis.

BOGH (s. m.) garden.

BOÍDA (adj.) fit, right, proper. Boïda dâsé di, che de mîzh sinatî worwê, this is right, that you should listen to our petition.

BÔL or BÔL (s. m.) rumour. Pa bâzor kahê dâsê bôl gaç shewai dai che Sarkor Mahâsidé ta lâm terî, a rumour has started in the bazaar that Government is preparing an expedition against the Mahsuds.

BOLISH (adj.) of full age, mature (man or woman).

BONA (s. f.) excuse, pretence. Ke bonë ké bonë kho dêrê di, ke mêmûni ké lyärê kho dêrê di, of making excuses there is no end, but if you wish to be kind there are many ways.

BONDI (prep.) (1) on, upon. Ghûndî bondi nost dai, he is sitting on the top of a hilllock. (2) through, across. Lyâr pa Dândî bondi do, the road lies across the Dande plain. (3) to, for. Zerai mi dèrbondî dai, che zyai di shewai dai, I have good news for you, that a son has been born to you. Pa har sarî bondi khpul watan Kashmir dai, to every man his own native country is Kashmir. (4) from, out of. Pa nari dîrîna bondi shkôr paimona jorêzhî, different kinds of baskets are made out of thin strips of dwarf-palm leaf. (5) by means of, by the agency of. Pa tabib bondi dori wuka, have yourself treated by a physician. Dêr sharop yê robondî tsheli wi, zeke bejîsha shwan, he made me, drink much wine, lit. he drank much wine by means of me, therefore I became unconscious. See Grammar, page 39.

BONDA (s. f.) offshoot of a village (temporary or permanent). Nakir de Enghar na pa bonda tlelai dai, Nakir has gone from Anghar village to live in an outlying hamlet.

BONG (s. m.) call to prayers. De sabo bong yê kerâi dai, he has cried the morning call to prayers.
Botna (s. m.) eye-lash.

Bor (s. m.) load. Khar bor, donkey-load. Deto bore mol dai? how many loads stuff is there?

Borgai (s. m.) small load. De wkiki khargi borgai dai, it is the small load of a little donkey.

Boriwol (s. m.) carrier.

Boroi (s. m.) (1) damp grain, bhoosa, etc., mixed with gur or other relish and given to a cow to make it stand still at milking. (2) agreeable inducement. Pulonkai badmash hakim pa boroi righdai kap, the officer of Government has tamed so-and-so, the badmash, by good treatment.

Bosh (s. m.) (1) escort. Pa bahira kshé bosh roka, give me an escort with my caravan. (2) bamboo, cane.

Bowar (s. m.) (1) confidence, trust. Pa de sari der bowar mi dai, I have much confidence in this man. (2) belief. È mo bowar na dai che chéré da kor wushi, I do not believe that this thing will ever happen.

Bozai (s. m.) (1) pole of bed-frame. Wizhd bozai, the side-stick. Land bozai, the cross-stick. (2) lintel, or side-post, of door-way.

Brag (adj.) (1) variegated, partly of one colour partly of another. Brag wos, piebald, or skewbald, horse. (2) tinged with grey. Sar yé brag shap, his head has gone partly grey. (3) spotted, pockpitted. Makh yé brag dai zeke Brag yé béli, his face is pockpitted so they call him "Spotty."

Brand (adj.) astonished, taken aback.

Brésh (s. m.) twinge, shooting pain.

Bréshedel (v. reg. intr.) (1) to pain, smart. (2) to flash, lighten. Ásmon wubréshedan, there was a flash of lightning.

Brésha or (s.f.) flash of lightning.

Bréshenna

Brét (s. m.) moustache.

Brétawar (adj.) moustachioed, with a great moustache. Àki Khon brétawar dai, Aki Khan has long moustaches.

Bríd (s. m.) (1) boundary, frontier. È mo de wákhi brid dai, it is the boundary of my field. De Manzar Khélé de Dawaré brid chéré kshé wi? where does the boundary between the Manzar Khél and the Dawar lie? È Sarkor brid, the British frontier. (2) attack (lit. or fig.) Maksidé pa Ídal Khélé bondi brid wukan, the Mahsuds attacked the people of Ídal Khél village. Mizh wa kalla pa kitoba brid ki? when shall we attack the book? i.e. set to work on it. (3) raid. De keli pa mol bondi nen brid shewai dai, a raid on village cattle took place to-day.
Burburai (s. m.) (1) water-fall. Pa Khé Alghá kahé burburai shta, there is a water-fall in the Khe Nullah. (2) whoop, war-whoop (executed with the lips and back of the hand).

Busulmon (s. m.) See Musulmon.

Busulmoni (s. m.) See Musulmoni.

But (s. m.) figure, image, picture. Ghund pa kahé buton likelí di, it is all covered inside with pictures.

Butkai (s.f.) wrist.

Butwol (adj.) having a figure or picture. Butwolé ripai, British coinage.

Byá (adv.) (1) again. Byá dã kor wa wu na kan, I will not do so again. (2) then, next. Awval khé nostel, byá khabáre wukréle, first they sat down, then they began to talk. (3) then, at the same time. Indi che Busulmon shi byá paracha shi, when a Hindu becomes a Muhammadan he becomes thereby a “paracha.”

Bzerg (s. m.) saint, holy man endowed with miraculous powers.

Bzergi (s.f.) claim to reverence, miraculous virtue. De bádshe de spí gabar dai, bzergi na lari, it is only the tomb of the Emperor’s dog, it possesses no sacred virtue.

Bzha (adj.) broken through. Dã diwol dër bžha dai, that wall is full of holes, all broken in. (2) torn. Daster mi bžha shan my turban is torn. Bžha kawel, to tear (tr.). Bžha shwel, to tear of itself (intr.).

C

Chabédel (v. reg. intr.) to limp (of man or animal).

Chaghannai (s. m.) sugar-cane press.

Chaghár (adj.) one-eyed.

Chaghédel (v. reg. intr.) to chirp, twitter (of birds).

Chai (s. m.) tea. Chai pékh ka, make the tea. Chai tákhe? will you drink tea?

Chaj (s. m.) winnowing-tray or basket.

Chakhmak (s. m. and adj.) joint-lock.

Chaki or (s. m.) pen-knife.

Chal (s. m.) (1) trick, dodge. Chal é rota késai dai, he has cheated me, or, is trying to cheat me. (2) tact, discretion. Pa chal sara, diplomatically, not by force.
WAZIRI VOCABULARY.

CHALAWEL (v. reg. tr.) to move the bowels. Ke jamâlkêta di khwarelyê wai, nör te wa yê chalawelai wê, if you had taken jamâlkêta you would have been moved. (Also causative of chalédel, q. v., in its various meanings.)

CHALÉDEL (v. reg. intr.) (1) to move. go. Non dêr bod chaléghi, to-day a strong wind is blowing. Rélgâdi chaléghi, the railway train is in motion. (2) to pass current. Drê ripai wê, au dwê kalpê wê, au yawa chalêda na, there were three rupees, and two were counterfeit and one would not pass current. (3) to go off (of a firearm). Tipak chaléghi, there is firing. (4) to go and come, frequent. Pa Tit Narai kahê sarai chaléghi, dor nihta, at Tit Narai a man can go about, there is no danger. (5) to last, survive. De mo wos dêr ranzir dai, wu wa na chaléghi, men wa shi, my horse is in a very bad way, he will not get better, he will die.

CHALI or (adj.) tricky.

CHALNOK

CHAMAN (adj.) strong, robust. Kippat chaman sarai dai, Kippat is kâle man.

CHAMANDA (s.f.) prosperity, success in life. Zeke chamandê kaŋ, de Dalau pa makanjî kaŋ, I prosper by the favour of Mr. Donald.

CHÄFacebook (s. m.) pan of a match-lock or flint-lock.

CHÄFacebook (s. f.) wall, side, of a house. Stera chañfa, long-wall, i.e. back or front. Landa chañfa, short-wall, i.e. either side. Kâkâsh nihta, chañfé walwîdê, there is no roof and the walls have fallen down.

CHÄFacebook (s. f.) gram.

CHÄFacebook (v. reg. tr.) to sift. Dâ ghanam pa parwêzî chañfawa, sift that wheat in a sieve.

CHÄFacebook (v. reg. intr.) to ring, sound (of cow-bell, etc.)

CHAPO (s. m.) (1) sudden raid, invasion. Sherindil Sardor pa Kazha bondi chapo wukan, the Governor Sherindil suddenly made an inroad into Kazha. (2) surprise by Government troops. Fauz ê wakhta de Tol Khélê wa chapo ta tielai dai, the troops started early to surprise the Tol Khels.

CHAPPA (s. f.) wave, billow. Ti chappê wukrê, the river surges.

or TÄFacebook

CHÄFacebook (s. f.) (1), work. Törb yê, chär na kë, you are lazy, you do no work. (2) affair, thing. Pa shewyê chär kahê kshémonai ma ka, do not worry yourself about a thing that is past. È dé chârê ëse matlab dai? what is the meaning of this?
(3) use. Dā shai mi pa chār dai, that thing is of use to me, i.e. I require that thing. Pa dē shē bondi chār kan, I use, make use of, this thing.

CHARCĀIPA (s. f.) sparrow.
CHARCĒBARI (s. f.) wash-house.
CHARH (s. f. pl.) small-shot. Tit sha, charē wa dērwulagi, stoop down or you will get peppered with the shot.

CHARGIRAI (s. m.) chicken. Drēma myāshī chargirai boligh shī, chirg or shī, āzan ko, the third month the chicken grows up, becomes

CHARGOṬAI a cock, and begins to crow.

CHARH ślā (s. f.)
or
CHARHILĀI (s. m.)
crest, comb of cock.

CHARS (s. m.) charas, hemp-drug.

CHARSÍ (s. m.) confirmed hemp-taker.

CHAUDEL (v. irr. intr.) (1) to crack. Diwol chaudelai dai, the wall has cracked. (2) to break up, burst. Gēlai wuchaudela, the bullet broke up, the shell burst.

CHAWEL (v. reg. tr.) to split, break up. Sirang wuchalēd, mērcha yē wuchawela, the mine went off and blew up the breast-work.

CHE (pron., adv. and conj.) (1) when. Che ze wīlō yān, pesa mē khwāzhēhī, when I am standing up my foot hurts. (2) if. Dā toti che mo pa panjra kēsh isor kērāi na wai, dā wa tēlāi wān, if I had not put that parrot in a cage it would have flown away. (8) that. Toki na mē kēt che de to tarbīr dēlātā rota, I saw from the window that your cousin was coming in this direction. (4) saying. Rota wunē che “drēma”, he spoke to me saying “Go”. (5) thinking. Songsa yē tēra kā che sheza mē ē kāra, he sharpened his spear thinking “suppose I were now to kill my wife.” (6) Che hakk mē wēr na kēl pray do not give away (to others) that to which I am entitled! See Grammar, page 17.

CHEGH (adj.) (1) high. Marshāi pa cheggā wēna kēshē nosta do, the bird is sitting in a high tree. (2) tall. Dēr chegh sāraī, a very tall man. (3) risen. (See Chegēdel.) Ze wa chegh shān khpul plor ta wa wērdīman, I will arise and go to my father. Wērcheh shān, mēr yē kan, “so he up and killed him.” [This is the almost invariable phrase used in mentioning a murder.] (4) raised. Yish khpul maghzhai chegh kan, the camel raised its neck. Bāddē dērchehghē kā, pull up the legs of your trousers.
(adv.) perfectly, only in the phrase cheg jor dai, he is perfectly well.

CHEGAWEL (v. reg. tr.) (1) (causative of chegédel, q. v.). (2) to open. Agha’che wi, bel sarai khwula na shi chegawelai, when he is present no one else can open his mouth, i.e. dares to speak. (3) Wëla mi cheggá krä, I dug a channel.

CHEGÉDEL (v. reg. intr.) (1) to rise, arise. Chegëžha or cheg sha, stand up! Che ze yë wulidan, dai losi rocheg shan, when he saw me he immediately rose to his feet. (2) to rear on hindlegs. Wos chegézhí, the horse is rearing.

CHÉLA or CHÔLA (s. f.) (1) division of a village, ward, maholla. Pa dagh keli kehégo chélë di? how many divisions are there in this village? De keli saari chëla pa chëla jurum prëkawi, the village people pay fines ward by ward, i.e. distribute the fine among themselves according to wards. (2) lane, street, of a village.

CHÉLÁ (s. f.) See TCHÉLA (2).

CHÉLAI (s. f.) part of Waziri tunic where the cloth is double.

CHÉNJAN (adj.) (1) worm-eaten, full of maggots. Dá ghësha chënjenna do, this meat has gone bad. (2) long, tedious, almost too much so to be undertaken. Chenjân kor dai, it is a weary business.

CHÉNJAI (s. m.) disciple. De akhwund cheštai, the akhwund’s disciple.

CHÈRE (adv.) (1) where. Dà lyår chëre tielyë do? where does that road lead? (2) wherever. Chëre kehë wai, ze wa yë miman, wherever he may be, I will find him. (3) ever (past or future). Pakëwëo chëre dásé shëwë na di, it has not ever happened so before. Ummind mi na dai che chëre dásé wushë, I do not expect it will ever so happen. (4) Ke chëre, if ever at all, i.e. supposing. Ke chëre dásé wushë, te wa tse wukë? Supposing it were to happen so, what would you do?

CHESHTAN (s. m.) (1) owner. De yiah chešhtan, the owner of the camel. De kër cheštan dai, wode yë shta, he is a householder, he is married. De khëpul sar cheštan dai, nôr daulat yë nishta, he owns his own head, he has no other property. (2) possessor, holder. De yim cheštan, the man with the spade. (3) husband. De shezé cheštan kim yo dai? which is the woman’s husband. (4) filled with, inspired by. De zidd cheštan, a spiteful man. (5) De dwé cheštan, master of two, i.e. double-dealing. Zalmai, Saidgrë, de dwé cheštan dai, de Sardor sara häp she dai au Sähib sara häp she dai,
Zulmai, the Saidgi, is a double-faced man, he stands well with the Afghan Governor (of Khost) and with the Political Officer (of Tochi) also.

Chêtar (s. m.) March.

Chichel (v. reg. tr.) (1) to bite. (2) to pinch, nip. (3) to sting. Drê chichel di, yo de khwulê, bel de gûtê, drêam de lakai, there are three kinds of "chichel," first (to bite) with the mouth, second (to pinch) with the fingers, third (to sting) with the tail.

Chigha (s.f.) (1) pursuit-party. De Boyê de Landê chigha rawons ahwa, the Boya and Land pursuit-party has started. (2) pursuit of raiders. Chigha ð Khaisora ðe mi ð wukra, we pursued as far as the Khaisor. (3) duty, or system, of pursuit. De ghûnd Amzonî yawa chigha do, the Hamzonî villages are all reckoned as one for the purpose of pursuit.

Chîkarai See Chîrai.

Chîker (s.m.) mud.

(adj.) muddy, sticky. Muhammad Khel chîker watan dai, Muhammad Khel is a heavy clayey country.

Chîkharai (s.m.) rheum, substance which collects in corner of eye.

Chîkrân (adj.) rheumy, having matter in corner of eye. Saraî chîkrân dai, sterga ye chîkrân na do, the man is rheumy-eyed, his eye is rheumy.

Chîlai or Tiilai (s.m.) bracelet.

Chîlam (s.m.) native tobacco-pipe, hookah. Chilam teekawé ke nasor wokhle? Do you smoke or do you take snuff?

Chîna (s.f.) lime. Dâ diwol pa china mi wukhrelai dai, I have lime-washed this wall. Dâ pa china kör che winê, that house built with mortar which you see.

Chîngash (s.m.)

Chîngasha (s.f.) frog.

Chinnan (s.f.) spring, fountain. Saraî chinnan, a cold spring. De Sarkor khazona hamêsh zyêzhi, de dunyo chinné di, the treasury of Government flows on for ever, it is the fountains of the world.

Chîfer (adj.) faded, withered (flowers, crops, trees, etc.) (2) sad, melancholy (person).

Chîrai or Chîkarai (s.m.) crumbs of bread cooked in ghee.

Chîrîg (s.m.) cock. Kulangi chîrîg, big cock, fighting-cock.

Chîrîga (s.f.) hen, fowl.

Chod (s.m.) crack, cleft, fissure. De kamar pa chod kshê géîlai wuli, he is firing bullets at the crack in the cliff.
WAZIRI VOCABULARY.

CHOGH (adj.) smart, energetic. Chogh sarai agha dai che tešloš tešloš kor ko, an energetic man is one who works fast.

CHOGHÁ (s.f.) choghá, Afghan robe like a dressing-gown. Khan Muhammad, Pit Ghulám, Shámädī te choghé wërkeryé shewyé di, choghas have been presented to K. M., P. G., and S.

CHOKÍ See CHÁKI.

CHÔLA See CHÉLA.

CHOP (s.m.) print, mark. Pa tizha wuwi$hth, pa makh yé chop pé wukan, he threw a stone at him and made a mark on his face with it.

CHOPÁ (s.f.) breadth of hand, as a measure. De Töchi wos che wi dyäršas chopé wi, Tochi ponies are generally about 13 hands.

CHOPÍ (adj.) printed. Chopi rakh, printed cloth, print.


CHUṬAI (s.f.) letter. Chuṭai mi likelyé do, I have written a letter.

DÁ See DAGHA.

DABBE (s.f.) leathern vessel for conveying oil, ghi, gunpowder, etc. Agha dabbe de téše dákka do, that dabba is full of oil.

DABDABBA (s.f.) dignity, pomp. De hákim stera dabdabba do, great is the dignity of a ruler.

DÁBOB (s.m.) (1) dignity, awfulness. De hákim dábob dai, zeke ghle darëšhi, there is the prestige of the ruler, for this reason robbers are afraid. (2) pomp, magnificence. Dër dábob sara de bãdšhã lëshkar roghai, the royal army arrived in great state.

DÁDÁ (s.m.) term used in addressing father, elder brother or other senior man.

DAGHA (adj. and pron.) See Grammar, pages 14 to 16.

DAGHASÉ See DáSá.

DÁI See DAGHA.
Dai (asseverative particle used by some Waziris). Dā kor wuka dai! Dā kor wa na wukaṇ dai! You must certainly do so! I will certainly not do so.

Dāiš (s. m.) (1) cuckold, man devoid of marital jealousy. (2) miser. (3) any poor-spirited man. Dāiš sārāi agha dai, che khpula sheza wiwna wi wēghni yē na; su che mārāi na wērkāwi, na tīrā ko, wāgh ta hān wwiṣyī, a man is “daīš” whose wife is ill-conducted yet he does not put her to death; and one who does not give food, i.e. entertain guests, or show courage, he is called so too.

(adj.) bad, objectionable. Dāiš watan, a beastly country.

Dālai (s. f.) heap. De tīghē dālai, heap of stones. (2) unthreshed corn lying on the threshing-floor. Ghanām pā dālai prote di, the wheat is lying at the threshing-floor.

Dallol (s. m.) broker, intermediary between buyer and seller.

Dam (s. m.) (1) breathing upon. Aḵwund pā mo bondi dam wukaṇ, the holy man breathed on me (as a cure). (2) any spell, incantation. Dam pē āchawelai dai, he has cast an enchantment over him.

Damawel (v. reg. tr.) to enchant, bewitch. Cheze ranžir wā ḅākwund hamēsh damawelān, when I was sick the holy man used to employ enchantments on me.

Dambarai (s. m.) (1) place where the gossips of the village meet. (2) heap of grain, manure, etc.

Damīzh (pron.) See Grammar, page 15, foot-note.

Dāmom (s. m.) the Daman plain at the foot of the Derajat frontier hills.

Dāmoma (s. f.) European big drum.

Dāmra See Dora.

Dap (adj.) closed, shut. War dāp ka, shut the door. Khulpītai wērwochawa, khwula yē dappa ka, put in the stopper and close up the mouth of it.

Darai (s. f.) durree (used as floor-cloth, tarpaulin, etc.)

Darēdel (v. reg. intr.) (1) to stand. Sikh wudara, stand straight. (2) stand still, hold. Wudara che wa to dērwurāṣgāhp, wait till I come up with you. Wudara, ma rōpāsā parēṣha, stop there, don’t keep running after me.

Darītēa (s. f.) chimney-hole, hole for smoke to escape from room by.

Dāriyā (s. f.) drum covered at one end only, tambourine.

Darmond (adj.) poor.

(s. m.) medicine, in phrase dori darmond wuka, put yourself under medical treatment.
DARRA (s. f.) (1) door. Darra bands ka, close the door. (2) pass, valley. De Töchi de darré hâkim tâkî dâi? who is ruler of the Töchi Valley?

DARS (s. m.) (1) mosque with back-wall, or with back-wall and side-walls, only. (2) place of instruction, mosque-school. Pâ kim dars kâshâ di lwustî dî? in what mosque-school have you studied? (3) teaching, education. E mo dars mullo kerâi dâi, I was taught by a mullah.

DARSANTOK (adj.) terrible, formidable. Jasim darsatnok sârâi dâi, Jasim is a dangerous man.

DARSI (adj.) engaged in education. Darsi mullo, a teaching mullah. Darsi ustoz, an educational teacher.

DARWÉGH (s. m.) falsehood, lie. Ghund darwegh ye wîyêli dî, he has told nothing but lies.

DARWÉGHZAN (adj.) lying, false. Darweghzan sârâi dâi, he is a liar. Darweghzanna kessa do, it is a false account.

DARWOZA (s. f.) gate, village-gate.

DARYOB (s. m.) (1) river. (2) Samundar daryob, ocean, open sea. (3) Kâri daryob, "kala pani," the Andamans.

DÂRD (s. m.) pain. Pa ghund ghwoishina mi dârd dâi, I have toothache in all my teeth.

DÂRDMAND (adj.) sore, in pain (physical or mental). Ghwoish mi dardmand dâi, my tooth hurts. Pa dâ kor bondi zârî mi dardmand dâi, my heart is sore over this affair.

DÂSÉ (adv.) (1) in this way, so. Dâsé wûka che pa to bondi itibor or wûki, so act that he may trust you. (2) to such a degree, so.

DÂGHASÉ Dâsé kam-akal dâi che pa hêx hân na pêqîhî, he is so stupid that he understands absolutely nothing.

DÂSKARÁ (s. f.) metal gauntlet.

DÂST (s. m.) fecal matter, stool. Dastina mi shî, I am suffering from diarrhoea.

DÂSTOR (s. m.) pagri, turban. De dastora wâlina sam ka su tûka lâka ka, straighten the folds of your pagri and tuck in the end of it.

DÂULAT (s. m.) wealth, riches.

DÂULATMAND (adj.) wealthy, rich.

DÂWÂR (s. m.) (1) Dauri. Dâwar stergâ pa rônje pa dêr gûtê lârî, the Dawris have three fingers' breadths of antimony round their eyes. De Dâwaré nîrkh dâi, it is a custom of the Dawris. (2) Daur, the country of the Dawris. Dâwar de Töchi Kobel dâi, de watan zre dâi, Daur is the Katul of Töchi, it is the heart of the country. Bar Dâwar she watan dâi, Upper Daur is a fine country.
DAWO (s. f.) request from God. Sha-dawo, blessing. Mo ta dërë shë-dawo wukrë, he invoked many blessings on me. Bad-dawo, curse. Dëgh sarë bad-dawo wokhestyë do, the man is labouring under a curse.


DÉGAI (s. f.) metal or earthen pot. Dégai ë lgharë na lirë ka, take the pot off the fire-place.

DÉLAI (s. f.) eight-annas.

DÉLATA See DOLATA.

DÉLÉ, (adv.) (1) here. Délé kahë hëgëk niishta, there is no one here.

DILÉ or Délé na lof sha, go away from here. Yawa sarë délë bondi ze wâhelai yan, a certain person struck me on this place. (2) hither.

DENENNA (adv.) inside, within.

or Ê DENENNA

DEPORA (prep.) (1) for, on behalf of. De chá depora dai? for whom is it? Dëra tjëngora de mo depora wuka, make strong recommendation on my behalf. (2) on account of. De wuch-kolai depora ghiila girona shwa, grain has become dear on account of the drought. (3) for the purpose of. Ê dé depora roghai che ghla wuki, he came for the purpose of committing theft. See Grammar, page 39.

DERGA (s. f.) kind of reed. Sra derga, “red” reeds (which cattle cannot eat). Khera derga, “brown” reeds (which cattle can eat).

DÉRKREL (v. irr. tr.) (See KREL) to give (to the person spoken to). Tséma ghwörë, éma wa dërkwanj, I will give you as much as you want.

DERMA (s. f.) (1) hollow reed (which cattle can eat). (2) barrel of fire-arm.

or DERWA

DERMEND (s. m.) (1) threshing-floor. Ghébal pa dermend bondi shi, the treading out of grain is done on a threshing-floor. (2) the contents of a threshing-floor, grain and chaff mixed. Dermend mi këta kerai dai, lwastai mi na dai, I have heaped up the mixed grain and chaff, I have not winnowed it.

DÉRTLEL (v. irr. intr.) (See TREL.) (1) to go (to the person spoken to). Ës wa dërtgan, I will be with you in a moment. (2) to be known (to the person spoken to). Chal wa to ta dërtga ke ne dërtsi? Do you know the trick or not?

DERWA See DERMA.

DÉST (s. m.) friend. Dést agha dai pa tanga vrez che pa kor shi, or DÖST he is a friend who stands in good stead in the day of trouble.
DÉZAKH  
(s. m.) hell. Gunagor wa dézakh ta lor shi, the sinner will depart into hell.

DID  
(s. m.) sight, eye-sight. Did mi khandaanai shan, my sight has begun to fail. Pa did mi na roghai; I did not see it. Pa did kshē khandaanai yan, I am short-sighted.

DÍGAR  
(s. m.) in lmoz-dígar, the late afternoon.

DIKON  
(s. m.) furnace. (*) shi.

DILBOR  
(s. m.) darbar. Lat Sahib pa Takal bondi ster dilbor kerai dai, the Lieutenant-Governor held a great darbar at Miram Shah.

DILBORI  
(s. m.) darbari, man entitled to a seat in darbar.

DILÉ  
See DILÉ.

DIN  
(s. m.) the Muhammadan faith, religion.

DIND  
(s. m.) noise, hubbub. Dā dind, tsōk yē ko? who is making that noise? Dind ma roka, don't disturb me.

DIRA  
(s. f.) broad leather strap with wooden handle, "tasse." Shēkhon dira pa los pa lmanzkhora pasē gerzi, the acolytes strap in hand go about looking for the worshippers.

DIRANG  
(s. m.) ten annas. Indī nandramai ripai ghwushta, mo dirang wērka, the Hindu wanted a Kabuli rupee, I gave him 10 annas.

DIWOL  
(s. m.) wall (inner or outer). Diwol wābel di zda di ke na di di zda? do you know, or do you not know, how to build a wall?

DIZH  
(adj. irr.) rough. Pa chākī kshē yo watan dīzh dai au yo watan yē shwē dāi, one part of the pen-knife is rough and one part is smooth. Sarak pēst dāi, dīzh na dāi, the road is easy, it is not rough. Ghimai mi dīzh shi, my flesh creeps, lit. the pores of my skin become rough.

DOGH  
(s. m.) mark, spot.

DOGHI  
(adj.) (1) marked. Pa ninyē doghī dai, he is marked with small-pox. (2) famous. Dā doghī ūjab dāi, that is a well-known family.

DGUG  
(s. m.) bird’s nest.

DOLATA  
(adv.) (1) here. Dolata dērē khattē dī, there is much mud or DÉLATA here. (2) hither.

DOLÉ  
See DILÉ.

DONA  
(s. f.) lump, swelling. Dona khatelēy do, na yē pēzhanaa che tse dona do, a lump has made its appearance, but I do not know what it is.

DONA  
(s. f.) riding-bit. Sakhta dona, severe bit.

DORGH  
(s. f.) flour. De ghanamē dorgh, wheat-flour.
DORA (adv.) (1) so, to such a degree. Ke ze dora porawarai na wai or DÁMRA nör dora sinati wa mi dërtä na kra, if I were not so heavily indebted I would not condescend to so much pleading with you. (2) so much, such a quantity. Dora ma khwura che byä pa ghrokhatelai na shë, do not eat so much that you will be unable to climb the hills after it.

DORA (s.f.) jet. Che rag mi wuwwiyañ nör dasè dorë yë wukrë leke pë che halol ké, when I cut the vein it spouted (blood) like when you “halal” a goat.

DORI (s.f.) (1) medicine for internal use. De tabib dori ze na krañ she, the doctor’s medicine has not made me well. Dori-dar-mond, medical treatment. (2) medicine for external application. Da dori pa dzon bondi wumahza, rub this liniment on yourself. (3) È chirgé dori, spices.

DORI (s. m. pl.) gunpowder. De tèrè dorai tipak dai, it is a gun for use with black powder.

DORA (s. f.) front-tooth (of man), tusk (of animal).

DORAWAR (adj.) long-toothed, tusked (man or animal).

DÖST See DÉST.

DOWA (s.f.) (1) claim. Ê dagh pañ dowa ze laran, I lay claim to this field. (2) dispute, argument. Tëe momlé dowë rosara ké? why quarrel with me?

DRAA (s.m.) (1) name of a disease of the skin. (2) name of a plant by digging up which, wherever found, the disease is supposed to be cured. (3) beating of drum.

DRAAWEL (v. reg. tr.) (1) make a pattering movement. Zhenki pase pëhe wudrabawa che wudaréghi, pretend to run after the child so that it may be afraid. (2) beat, thump. Sarai mi shë draawaWelai dai, I gave the fellow a good thrashing. Lansai pa dëndëp wudraba, beat the felt with the mallet. (N.B.—The past participle of the form drabel is wanting.)

DRABÉDEL (v. reg. intr.) to throb, palpitate. Zë mi drabéghi, my heart is beating violently.

DRABLA (s.f.) cake of cow-dung.

DRANG (s.m.) mine. De molgé drangina pa Kiyat kahé di, the salt-mines are in Kohat.

DRAZAN (s.f.) wedge.

DREAM (adj.) third, one after next. Dréama vrez, the day after to-morrow.

DREAM (s.m.) arbitrator.

DREAMWOLÀN (s.m.) arbitration. Dréamwolàn mi kerai dai, I arbitrated.
DRESTA (adj.,f.) whole, entire; in the phrase dresta vrez, livelong day, etc. Dresta myaht pa keli kahé bimori wu, there was sickness in the village the whole month through.

[Drímel] (v. intr. irr.) to go. Dríman, pa tlel kahé yuqp, I am going, I am in the very act of setting off. Rodrimi, comes. Yod mi rodrimi, I remember.

Drínd (adj., irr.) heavy (literally and figuratively). Pa mo bondi dá dær drind kor dai, that is a very heavy piece of work for me.

Dríza (s.,f.) stubble, standing straw.

Drízgor (adj.) reaped but not ploughed up. Drízgor pañai, a stubble-field.

Dunyo (s.,f.) (1) property, wealth. Dunyo de mo na dër yé wugatela, he won a great deal of property from me, i.e. did me out of. Zhaundai mra dunyo lari, he owns both "dead stock" (inanimate property) and live-stock. (2) world. Dá de kép pa khwashi kahé wañ, pa dzon pa dunyo khabar na wañ, he was in the delight of intoxication, unconscious of himself and of the world.

Dushman (s., m.) enemy (see Badi). Tipak mo wa dushman ta wunlwàŋ, I aimed my rifle at my enemy. De kép pa sar dushman rowukhatel, the enemy got on to the top of our kot. De dushman wulma che roghai los yé pa ébó na winzel, pa ghéri yé wuwinzel, when one of the enemy came as a guest they did not wash his hands with water, they washed them with ghi.

Dushmaní (s., f.) enmity.

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Dzanáwar (s., m.) animal.

or (adj.) stupid. Dá dër dzanáwar sarai dai, he is a very

Dzonáwar stupid man.

Dzand (s., m.) chain.

Dzandžír (s., m.) small chain, curb-chain.

Dzand (s., m.) delay. Nen di wélé dámra dzand kañ? Why have you been so long, why are you so late, to-day?

Dzannoza (s., f.) (1) bier. De mre dżannoza gabar ta yowrela, they carried the dead man's bier to the grave. (2) funeral. Pa dzannoza tleli di, they have gone to the burial.

Dzavt (adj.) even (number). De dzavt tok léba, the game of odds and evens.

Dzawob (s., m.) answer, reply. Dzawob ma roka, don't answer me back.

Dzawöbgar (adj.) ready with excuses.
WAZIRI VOCABULARY.

Dzel (s. m.) (1) net (for catching quail, etc.) (2) spider’s web. (3) horse-clothing, jut.

Dzené (adj.) (1) some. Dzené khalq dásé wyaiyé, some people say so. (2) some ... others. Pa dzené dzói kehé wuné gányé dí, pa dzené dzói kehé trangánité dí, in some places the trees are thick, in others they are sparse. See Grammar, page 14.

Dzte or Jot (s. m.) young buffalo.
Dbéta or Jota (s. f.) young buffalo.

Dzai See Dzói.

Dzinḍai (s. f.) (1) fringe (of pagrí). (2) tassel. Pa béghi kehé dzindái wi, a necklace has tassels.

Dzir (s. m.) strip, fibre, string. De mazerri dzir, a strip of palm-leaf. De sarindañ dzir, fiddle-string.

Dzirawel (v. reg. tr.) to examine, search for with the eyes. Watan dzir ka, look at the country carefully (as in searching for game). Magh mi pa kor dái, dzir yé ka, I want an ovrial, look carefully for one.

Dzöedel (v. reg. intr.) to find room, be contained. Pa sandik kehé nörei or jómé na dzöeyéghi, no more clothes can be put into the box.

Dzöeydel

Dzói (s. m. irr.) (1) place. Agba dzói shwé wan, that place was slippery. Ê mo tombi pa yagh lwarr dzói bondi lak dai, my tent is pitched on that high place. Ke de yish ghundi mi owa dzéya halol ké de Khaihar nikari wa na wukañ, though you cut my throat in seven places like a camel’s, I will not take service in the Khyber. Parz mi pa dží křel, I have brought my duties to their place, i.e. performed them. (2) appointment. Pa Lévi kehé dzói ma rokawa, don’t give me an appointment in the levies. (3) opportunity, suitable occasion. Ês de mërmongai dzói dái, now is the time for kindness.

Dzola (s. f.) load (of any pack-animal).

Dzon (s. m.) self. Pa dzon na péyéghan, I do not understand about myself, i.e. I am altogether upset, do not know whether I am standing on my head or my heels. Dzon pa chilam na righdyawan, I avoid accustoming myself to smoking. See Grammar, page 16.

Dzonawar See Dzaníwar.
Dzonkadán (s. m.) last agony, death-struggle.
Dzewél (v. reg. tr.) to bring forth (a child). Dwa zámen yé dżöwéli dží, lir yé dzöwelyé do, she has brought forth two sons, a daughter.

Dzövedel See Dzöedel.

Dzwérand (adj.) hanging, suspended.
DZOWN (s. m.) (1) youth. Kshelai dzwon, a handsome youth. (2) a man, so long as his beard is still black. (3) brave man of any age. Mani she dzwon dai, Mani Khan is a fine old fellow. (adj.) young. Wospa mi dzwona do, my mare is young, not old.

DZWONI (s. f.) (1) youth, youthfulness. Dzwoni she shai dai, youth is a grand thing. (2) early life. Pa dzwonai kahé mer shan, he died young.

DABALAI (s. f.) mallet. Mazerrí pa dabalai takawí au lité warawi, dwarf-palm fibre is beaten out and clods are broken up with a mallet.

DABARA (s. f.) sand-grouse.

DAB-DIB (adj.) senseless. Dáb-díb bé-khuda prét dai, he is lying quite senseless and unconscious.

DABIZA (s. f.) cudgel, club. Shpún wa soyé ta wéýelí di ohe dá samgholai de to wi, au dábiza de mo wi, yawa vrez wa di Khudai roko, the shepherd said to the hare "That being the place you stay in, and this my club, one day God will grant you to me," i.e. "If you always keep to the same place and I always carry this club, perhaps one day I shall knock you over."

DABLAI (s. m.) small box. De khallyé dablai, match-box.

DAP (adj.) (1) hollow. Dá wuna dāddá do, that tree is hollow. (2) swelled up. Sarrí dād shewai dai, the man's body is distended. (3) open. De sandík sarpésh che përta shi, sandik dād dai, when the lid of the box is raised, the box is open. (4) at a stand-still. Platañra dāddá shwa, the regiment came to a stand-still. Típak dād dai, the gun is on full-cock. (5) loosely put together, not compressed. Bishtara dāddá do, tinga na do, the bedding is loosely, not tightly, rolled up.

DAPPA (s. f.) (1) side (of body). Pa dādḍá walwésha, lie down on your side. (2) side (of anything). Pa dādḍá wudara, stand aside.

DAPPAI (s. m.) share. Dā ghund mol pa dré dāddi wuwésha, divide all this stuff into three portions.

DAPÉ (adj. f. pl.) in the ear. Rébeshé és dādé showyé di, the bar- ley is now in the ear.

DAGGAR (s. m.) ground neither cultivated nor built on, clear space. Pa khwashí dog wélé prét yé? why are you lying out in the open?
DAK (s. m.) dawk, mail.

or DOG

DAK

(adj.) (1) full, filled (literal or figurative). De chaiyé mi dakka piyola tabelyé do, I have drunk a full cup of tea. Sar yé de dasé khabaré dak daí, his head is full of such ideas. (2) loaded. Tipak dak daí, the gun is loaded.

DAM (s. m.) 1 (1) professional musician, person of minstrel caste. Damma (s. f.) 1 Gulyom dam nikar daí, Gulyom, the musician, is in Government service. (2) menial, inferior. Wazir wyaiyé che ghund Dawar dam di, the Waziris say that the Dawris are all dams.

DAMBAKAI (s. m.) wasps' nest.

DAMMA (s. f.) short rest, sitting down to recover breath. Damma mi keryé do, I have rested.

DAMMÉ See Ébô.

ĐAND (s. m.) backwater, pool in bed of river, natural pond. Élai pa đandjina kshé wi, the ducks are generally on the pools near the river.

ĐANGAR (adj.) thin, emaciated. Mol hän đangar daí, the cattle, too, are out of condition. Zai mi dër đangar daí, ragïna yé shine shine wîlo dî, my son is very thin, his veins stand out quite blue.

ĐANGAWEL (v. reg. tr.) to beat, sound, a drum.

ĐANGÉDO (s. f.) booming, sound of a drum.

ĐARAWEL (v. reg. tr.) to make afraid, frighten.

ĐARÉDEL (v. reg. intr.) to fear, be afraid.

ĐAWAL (s. m.) foppishness, dandyism.

ĐAWALNOOK (adj.) dressy. Dawalnook sarai dawal ko, a dressy man practises dandyism.

ĐÂZ (s. m. and f.) shot. Đazz mi wukan, I fired.


ĐÂZZAWEL (v. reg. tr.) to fire, shoot. Régha shpa sara đazzaweli di, they were blazing at each other all night long.

ĐEKAİ (s. m.) (1) stalk, stem. De bitaki Íkai potai daí, the stalk of the plant has remained behind. (2) thin branch, twig. Sarai pa tsongá wukhēghi, marghai pa dêki kshén, a man climbs on a branch, a bird settles on a twig.

ĐELLÁN (s. m.) dwarf-palm (the plant).

ĐÉPOĐAI (s. f.) porch, front verandah of native house.
(adv.) (1) very. Đera zhifha khappa wa, she was very sad and worn-out. (2) much. Gwushai đera ma shoréza, do not go about much alone.
(adj.) (1) much. Đera binga mi jora kerye do; I have acquired much property. (2) more, greater. Badi wa lyá đera shawé yë, the feud would have grown still more bitter. (3) fine, great. De ébë zyézhédél đera nendora do, the welling-up of the water is a grand sight.

Dib (adj.) (1) sunk, immersed. Pa ébë kahë dib shewai dai, he has dived into the water. (2) stooping or lying down behind anything. Dib sha che gélai dërwumałagi, take cover so as not to be hit by a bullet.

Dibak (s. m.) hobbling by both fore-legs. Wos shikel ka, dibak kawa yë ma, hobble by a fore and a hind, not by both fore.

Dibeđel (v. reg. intr.) to plunge, dive. Dibédel na shan, I cannot dive.

Dipai (s. m.) hunch, projection on back. Dipai yë watelai dai, he has a hunch sticking out, i.e. is a hunch-back.

Dipawar (adj.) hunch-backed.

Dila (s. f.) bulrush.

Dilai (s. f.) kind of grass, coarse weed. De Sanni Khélé pa mulk kahë dilai dëra do, there is much dilai on the lands of Sanni Khel village.

Dindap (s. m.) mallet shaped like a dumb-bell and held by the middle, used for beating felt, etc.

Dingga (s. f.) natural collection of rain-water, pond.

Diwat (s. m.) stand or bracket for lamp. Tsirógh pa diwat kahéyésh, he set the lamp on the wall-bracket.

Dop (s. m.) encouragement. Dop mi dër wërkerai dai, I have given him much encouragement.

Dodai (s. f.) maize-bread.

Dopgar (adj.) encouraging. Dopgar khabara, a comforting word.

Dog See Daggar.

Dog See Đak.

Doshposhai (s. m.) cottonicker, instrument for ginning cotton.

Dol or (s. m.) drum. Dol yë wuḍangawañ, he beat the drum.

Dol

Donjai (s. m.) stem, stalk. Woshe donjai kérai dai, the grass has made stalk, i.e. grown high.

Dor (s. m.) fear, anxiety, danger. Dor pa dé lyaré kahë shtak kë na? is this road at all unsafe?
E


E or Hé (int.) (1) yes. (2) oh!

Ébal or (adj.) bare, bare-footed. Yéblé péhé ma drima, do not go with bare feet. Ébal ma tsa, aghzi wa di péhé shi, do not go bare-foot, thorns will run into your feet.

Ébô or (s. f. pl.) De dé chinné yébô rétté sâré di, the water of this spring is bitterly cold. Rangyé ébô or naraé ébô, shallow water. Dâmmé ébô, stagnant water. Tamaññé ébô, luke-warm water. Paładé ébô, boiled water which has cooled again. Khwatawelyé ébô or yéhsédelyé ébô, boiling water. Shné ébô, whey. Ébé spas, otter. Ébé mzeka, irrigated land. Pa yébô watel, to wash. Boligh dai yébô pa wushtyé di, he is of full age, he performs his ablutions.

Ébrâ (s. f.) (1) leaing of land for cultivation on the security of the crop. Mzeka pa ébrâ, pa las ébré, wâkeré yé do, he has given out the land on lease for one harvest, for ten harvests. (2) crops. Pa dé kol kshé ébrâ sha shéwyé do, there has been a good harvest this year.

Égrâ (s. f.) kind of porridge. Égrâ juwör di che pa kâtaawa kshé de ébé, de shné ébé, sara pokha keri di, egrâ is maize that has been boiled in a pot with water or whey.

Élai (s. f.) duck.

Éman (adj.) quiet, inoffensive. Gharib sarài dai, hétj na wyaiyi, éman dai, he is a quiet man, he says nothing, he is inoffensive.

Émat (s. m.) help.

Émra (adv.) that much. Tsémrâ mînda che dolata tèra shwa, émra wa wushi, so much time as has passed here, that much will pass, i.e. you will remain here as much longer as the time you have already passed.

Énâm (s. m.) reward, prize.

Énenna See Denenna and Grammar, page 39.

Érât See Râyat.

Érbe (s. m. pl.) dough. De èrè de wokhaðelé depora kshénost, he sat down to knead the dough.

Érman (s. f.) pencera.

Es, Ös, (adv.) just now, now, presently. (past, present and future). Es wis or mi agha wulidâq; és wolata nost dai; és wa ze werta wuwaiyan, I saw him just now; now he is sitting there; I will speak to him presently.
ÉSAM (s. m.) magic, enchantment. Ésam yé robondi wukan, he cast a spell upon me.

ÉSAMGAR (s. m.) magician, enchanter.

ÉSÉDEL See YÉSÉDEL.

ÉGA (s. f.) island. De ébè pa manz kahé wucha éga do, in the midst of the water there is a dry island.

ÉGA or (s. f.) shoulder. Éga mi tipak dèra steryé keryé do, the gun YÉGA q.v. has tired my shoulder very much.

ÉGHAI (s. f.) woman's necklace, necklet.

F

FAIDA or (s. f.) gain, advantage, profit.

PAIDA

FÁKIIR or (s. m.) 1) fakir, religious character or beggar. Dër pakir gerzi, many fakirs are on the move. 2) custodian of a grave or shrine. Éplor pa gabar pakir yé kahénawelai dai, he has appointed a custodian of his father's grave.

FÁSAL or (s. m.) 1) harvest. De mangar she fásal dai, de wi ri dâmra she na dai, the autumn harvest is good, the summer harvest is not so good. 2) crops. Fásal lyà wilo; dai, the crops are still standing. Fásal sir shañ or yèr shañ or pakhézi, the crops are ripening. Yim fásal or shin fásal, unripe crops. 3) six-monthly instalment. Pa ñso fásalina wa pùr prèkwé? in how many half-yearly instalments will you pay the debt?

FAUZ (s. m.) troops, regular army. È Sarkor faux yé rowust, he brought Government troops.

FAUZI (adj.) military. Fauzi Sàhibon, British military officers.

FIRISHTA (s. m.) angel.

or PRISTA

G

GÁBAR (s. m.) grave, tomb.

GAD (adj.) 1) mixed, mingled. Shaudé pa chài yé kahé gadjdé ka, mix the milk in the tea. 2) launched, afloat. Dà largai wèla ta gád ka che Muhammad Khèl ta wurasì, set that log floating in the water-course so that it may reach Muhammad Khèl. (See bolt) 3) joined. De hagha watan wa yawa sañi ta lòr wèrgàd shañ, he went and associated himself with a man of that country.
WAZIRI VOCABULARY.

GAĐAWEL (v. reg. tr.) (1) to mix. (2) to launch. (3) to join.

GAĐÉDEL (v. reg. intr.) to dance. De gađawelé, de nindoré zhagh yé worwédan, he heard the noise of dancing and amusement. De nôrê gândi ze na šan gađédai, I cannot dance like the others.

GAĐÉDEL (v. reg. intr.) (1) to mix. (2) to be launched. (3) to join.

GAĐELLAI (s. m.) maize or barley bread baked in thick cakes.

GAĐI or (s.f.) (1) cart. Éghwayne gađi, bullock-cart. (2) railway train.

LAĐI De lâdi témra kiréya wa? what was the railway fare?

GAĐIWÁ (s.f.) pannikin for drinking out of, which is kept with the water-jar.

GAĐLAI (s.m.) bundle, parcel.

GAĐOLYAI (s.m.) belly. Pa gađólyi prōt dāi, he is lying face downwards.

GAĐ-WAD (adj.) confused, mixed up. Kor gađ-wad shân, the affair has become confused. Gađê-waddé khabaré yé wukré, he spoke incoherent words. (2) broken, rough. Watan gađ-wad dāi, it is a broken country.

GAĐWOLAI (s.m.) connection, social intercourse. Rosara hēs gađwolai yé nishà, he has nothing whatever to do with me.

GAGGAR (s.m.) (1) skin, hide (either freshly flayed or dried). (2) carcase (figurative). To gândi dôrê gaggarre mi londi keryé di, I have laid low many carcases like you, i. e. killed plenty of men just as good as you.

GAGGA (s.f.) carrot.

GALANDORAI (s.m.) red pepper.

GALLÁ (s.f.) herd, drove (of horses, camels or donkeys).

GANDA (s.f.) small section of a tribe. Khadim kom Sra Ganda byéli, Khadim’s branch is called the Red Clan.

GAND (s.m.) the part of a Waziri tunic on chest and shoulders where the cloth is double.

GANDÁ (s.f.) (1) string of trousers. (2) knot. Gandá mi ŋchawelyé do, I have tied a knot. Mezíi ta mi ganda wèrkeryé do, I have put a knot on the string.

GANDEL (v. reg. tr.) to sew.

GANG (s.m.) dues payable by Hindus to Pathans under whose protection they live. Pa dô kol kâhı mi Indi gang na rokañ, this year my Hindu has not paid me his dues.

GÂNG (s.m.) the river Ganges, the east. Sar pa kôrta lôrî ma lagawa au pahé kutab ta ma ghazawa; zeke che Gâng de-Indióné dâi au kutab au khâla de Musulmânî pa hakk kâhé bzerqî lari, do not lay your head towards down-country now.
stretch out your legs towards the north, for the east belongs to the Hindus, and the north and the west possess miraculous virtue in the Muhammadan religion.

GANJE (s.f.) (1) head of spear. (2) spike of stick.

GANKAPPA (s.f.) pocket-picking. Gankappa ma kawa, pick no pockets.

GANKAPPAI (s.m.) pick-pocket.

GANNA (s.f.) sugar-cane.

GANGI (adj.) (1) thick, close. Gangi zangal, dense jungle. Gani wör, heavy rain. Ninyé dêré ganiyé pé wukhatelyé di, the pimples have come out very thick on him. (2) bad, oppressive. Gani bi, bad smell.

GÂNÑA (s.f.) (1) mortgage. Mulk mi pa gânñâ wëkerai dai, I have given the land on mortgage. (2) ornaments, jewels. Da gânñâ de shezé do ke de neròne? is that women’s jewellery or men’s?

GANÑA (s.f.) sugar-cane or oil press. Pa Isori pa Irmez kahé gânñai di, there are cane-presses at Isori and Urmus.

GANÑÈ (v. reg. tr.) (1) to count, enumerate. Migh che ripi wugariyé pé pira shel wé, when we counted the rupees there were exactly twenty. (2) consider. De to plor xe spek wugariyé, zeke mi khidmat wu na kan, your father held me of small account, so I performed no service. Da kor shewai ganña, regard the affair aa at an end.

GAPPA (s.f.) joke. Gul Husén dërè gappe ko, Gul Husen is an inveterate joker.

GARAWEL (v. reg. tr.) (1) to scratch. Ke paman na wai, nör wa yé dzon na garawel, if he had not itch, he would not scratch himself. (2) to whittle. Largai yé dâma pa chàki garawelai dai chë hëtp potai na shan, he whittled the stick so much with his pen-knife that nothing at all was left.

GARÉWON (s.m.) chest-piece of coat.

GARGA (s.f.) large log.

GARMI (s.f.) gonorrhea.

GÂRAI (s.m.) water-jar.

GÂRANG (s.m.) (1) impassable place in the bed of a ravine. Garang agha wî che pa algaâd kahè kamar wî, sarai pé khatelai pé kizédaï na shi, a garang is where there is a precipice in the bed of a nulla and a man cannot go up or down. (2) De gul ghïta mi prè na kra, che zyëra gul shwa bi yé lor pa garang-giina, I did not cut the bud, when it became a yellow flower its fragrance spread through all the country-side (figurative saying).
WAZIRI VOCABULARY.

GARD (s. m.) (1) dust. È mo de pànta wà na gard wumãsha, wipe the dust off my shoes. (2) melancholy. De zë re na mi gard alwédélaї daï, the melancholy has slipped from my heart, i.e. I am happy again.

GAÓIKAI (s. m.) small water-jar.

GATEL (v. reg. tr.) (1) to win. Shart mo gatélai daï, I have won the bet. (2) to avenge death of. Dér pégharina rokeři di che khpul vrôr di gatélai na daï, he taunted me much with not having avenged my brother’s murder.

GATTÀ (s. f.) profit; gain. Pa da châr kshé ñëra gattà do, there is much profit in this business.

GAWANDA (s. f.) one side of camel’s load.

GAWAND (s. m.) neighbour. Gawandí mi daï, his house is near mine or
gawandi

GAWANDI (s. f.) neighbourhood. È mo pa gawandi kshé èsa, take up your abode near me.

GAZ (s. m.) (1) measure of length, native yard. Khámto mi gaz keryé do, I have measured the cloth. (2) ramrod. (3) cleaning rod. De châpí tipak gaz de pokawelé depora daï, de nari rafal gaz de ñakawelé depora daï, the rod of a Martini is for cleaning, and the rod of a muzzle-loading rifle for loading with. [There are two measures of length called “gas”; the ster gaz, length of which is from a man’s elbow to the tip of the middle finger, plus three fingers’-broadths, plus from the tip of the middle finger back to the wrist, and the wrikai gaz, which is the distance from a man’s chin over the top of the head and round to the chin again.

GAZAK (s. m.) swelling. Gazak yé na kaméghi, the swelling does not subside.

GÉBINAN See GÉMNE.

GÉPAI (s. f.) sheaf, bunch. De tôngdé gédai, a sheaf of maize-straw.
De guliné gédai, a bouquet of flowers.

GEPDA (s. f.) belly, stomach. De gedde de khwázhe na mer’ daï, he died of a pain in the stomach, of colic. Sharbat yé wûtish, gedda yé pè gherekka shwa, he drank sherbet till his belly was distended like a mussock.

GÉLAÍ (s. f.) (1) bullet. (2) shell. Gélaí pa lagawelýé do, the bullet, or shell, has struck it.

GOLAI

GÉMNE (s. m.) (1) honey. (2) honey-comb. De gémne zhowla, resin or of honey, i.e. bees’-wax.

GÉBINAN
GÉNDÄ (s. f.) knee. Génda yé pa bod klakka shwa, his knee has become stiff with rheumatism. Géndé wáhelyé di or pa géndé nost dai, he is sitting in a kneeling position.

GERDA (s. f.) going round to collect subscriptions, etc. De jurmoné depora pa kom kahé gerda mi keryé do, I have gone round the tribe collecting the fine.

GÉRISTON (s. m.) graveyard.

GERZAWEL (v. reg. tr.) (1) to turn round. Máchan wugerzawa, turn the handmill. (2) to put round, make surround (See gerd). (3) to carry about with oneself, wear. Wazir steré steré mionai gerzawi, Sarkor yé na shi ḋakawelai, the Waziris carry about great big purses, Government cannot fill them. Wazir niši pa ghwoöră kahé gerzawi, the Waziris wear tweezers hung round their necks. (4) to wave. Rimol yé gerzawan, he was waving a handkerchief. (5) to vomit. Nen mi dèr wugerzawel, khair dai, she wa shan, I have been very sick to-day (but) it is all right, I shall get well.

GERZÉDEL (v. reg. tr.) (1) to turn, go round. Zhanda gerzi, the watermill turns. Sar mi gerzéghi, I feel giddy. (2) to go about, wander around. Kér na é warhané ma gerza, do not wander about outside the house. (3) to follow about, changing direction. Bad-dzanawar yo lōrái bol lōrái pa sari pasé na shi gerzawelai, pa makh zgór ko, a boar cannot dodge about from side to side after a man, it attacks straight. (4) to be after. Ghwo millyá téra na do, ghwoye pasé gerzi, my cow is not off heat yet, it is still after the bull.

GERD or (adj.) round, circular, spherical. Gerda tísha, or gerdai tísha, a round stone. Gerdai léchéh, prominent muscle, i.e. thigh or upper arm. Léché yé gerdé di, he has brawny fore-arms. (adv.) round, around. Lashkar pa kélé gerd gerzawelai wap, he ranged, lit. put round, his army around the village. Kilé na gerd divol pé gerzawelai dai, he has built, lit. put round, a wall round the fort.

GÉVIAR (s. m.) herd of cattle up to 40 or 50 head.

GIDAR (s. m.) jackal. De gidar wode, jackal’s wedding, i.e. day of mingled rain and shine, “fox’s birthday.”

GIDAI (s. m.) sack holding up to about one mound, leather bag. Pa gidí kahé ghalla soti, jomé hān soti, they keep grain in leather-bags, also clothes.

GILA (s. f.) complaint. Tse gila lařé? what complaint have you to make?
GILAMAND (adj.) having cause for complaint. Pa to bondi gilamand yan, I have a complaint against you.

GIMRA (adj.) profane, irreligious, who does not pray.

GINGER (s. f. pl.) wheat or gram boiled, cleaned, and ready for eating.

GINGRAI (s. m.) small bell, cow-bell.

GINFAQ See Gonai.

GIRON or (adj.) (1) expensive, dear. Pa Kalkatté kahé nirkh kam dai.

GUROH or ghalla giron do, in Calcutta the rate is low, i.e. one gets little for a rupee, and grain is dear. (2) heavy, unfavourable. Nirkh giron dai, the rate is heavy, i.e. things are dear. (3) precious, dear. Khpul zyai pa mo đêr giron dai, my son is very dear to me. (4) difficult. Giron diwol, a difficult wall (to climb).

GIÝA (adj.) sullen.

GODAM (s. m.) supplies collected for troops or officers of Government.

GOLAI See Gárai.

GONAI or (s.f.) sack (hempen).

GINFAQ

GRAM (adj.) wrong, to blame. Grám na yan, I am not at fault.

GRÉW (s. m.) pledge.

GRÉWA or (adj.) pledged. Che gráwi shwel* shi dā bargína, byá khálosa Gráwi do, when these arms are pledged, (the matter) is at an end.

GRÉWLAI (s. m.) phlegm in the throat. Ze che wuțhědān gréwlaí mi préshap, when I coughed the obstruction (in my throat) gave way.

GRÉWTÉ (s.f.) collar-bone (of man or animal).

GRÉZAI (s. m.) beaching.

GRON See Giron.

GRÁBEDAL (v. reg. intr.) to tremble. Los yé grábedí, ghund sirat yé grábedí, his hand trembles, he is trembling all over.

GRANG (s. m.) mucus. Mullo yé dāné pa makhs wuwałyan che grang yéshké wubahédé, the mullah struck him so hard on the face that the water ran from his nose and eyes.

GRÍCHAI (s. m.) small hole in the ground (as for planting a tree). Gríchái chá kandelai dai? who has dug this little hole?

GUDAR (s. m.) river-crossing. Gudar aqha byélí che pa sind bondi yá bérâi wí, yá pul wí, yá èbò narái wí sarâi pé khwárdâi shi, it is called a crossing when there is a ferry-boat on the river, or a bridge, or the water is so shallow that a man can cross.

GUP (adj.) (1) lame. Tseık pa dwé saré pahé gúd wí wagh ta mízh shiáal wáiyi, a man lame of both feet we call an entire

* This appears to be the alternative form of the past participle (See Grammar, page 32), not the infinitive.
cripple. (2) otherwise maimed or disabled. Guḍ Jarnel pa los guḍ wap, the "Maimed General" was disabled of an arm. (3) having most of one foot cut off as a punishment for adultery. (4) docked. E mo de tankhë ripai ye guḍdë krë, he docked my salary.

(s. m.) maiming, severe wounding. Mrë guḍ shta? Đer më guḍ di. Have you any cases of killing or maiming (against them)? Plenty.

Gupaiching (s. m.) hoopoe.

Gul (s. m.) (1) flower. De gule ghita, a bunch of flowers. (2) pattern. Pa gulina pëstin pa gë ripai shi? what does an embroidered postin cost?

Gulop (s. m.) (1) rose. (2) rose-bush.

Gumon (s. m.) (1) suspicion. Pa yagh bondi de mo gomon dai che ghal dai, I suspect him of being the thief. (2) thought. Dass mi gomon na shi, I do not think so.

Gun (s. m.) fault, sin, crime. Khul guna è manelai dai, he has acknowledged his fault, confessed his crime.

Gunagor (s. m.) (1) sinner. (2) guilty. Hâkim pa mukaddama kshë ze gunagor kerai yan, the judge has convicted me in the case.

Gundai (s.f.) faction, party. Emigha de ghundë yawa gundai do, or we are all on the same side. De Daware stere gundai

Gundi Mallizod Tappizod di, M. and T. are the two chief factions of the Darius.

Gung (adj.) dumb, unable to speak articulately. Dranawar gung or di, zhebba na lari, animals are dumb, they cannot speak, lit.

Gwung have no tongue.

Gurat (s. m.) space between thumb and first finger.

Gurgubaa (s. f.) name of a plant that bears edible berries.

Gurmat (s. m.) blow with closed hand (thumb leading).

Gurmat (s. m.) angler.

Guron See Giron.

Guta (s.f.) (1) finger, toe. Kàta guta, thumb. Masmoki guta, 1st finger. È manz guta, middle-finger. Pa kamachi pórí guta, 3rd finger. Kamachi guta, little finger. De pseh guta, toe, lit. finger of foot. (2) finger-breadth, about one inch. Pa yawë chopë kshë tšalwër gutë di, there are four "fingers" in a "hand."

Gutté (s. f.) ring. Dà gutyë nazha de së zarë do, that is a pure gold ring. Gutyë hàn wër pa guta kai, and put a ring on his finger.
GUZĀN (s. m.) distortion of eye or neck, paralysis of legs, St. Vitus' dance, and other similar ailments. Sarai guzān wābelai dai, the man is contorted.

GZAN
GUZRAN (s. m.) (1) livelihood, subsistence. De Wazirī guzrán pa largi pa mazerri dai, Waziris live by (dealing in) wood and dwarf-palm. Mahsid wa tse guzāra halolā haroma wuki, the Mahsuds will manage to live by hook or by crook, lit. will exist lawfully or unlawfully. (2) living together, modus vivendi. Guzrán wārsara ka, ma wēta khappa kēgha, get along with him as best you can, do not lose your temper with him. (3) cohabitation. Guzrán mi wārsara kaŋ, I lived with her as my wife.

GWOSH (s. m.) separation of people fighting. De gwosh depora ze wuniwelaj, he engaged me to put an end to the fight. Gwosh mi pa manz kahē wukan, I intervened between the combatants.

GWUNG See GUNG.

GWUP (s. m.) name of a star that rises on the 25th of the month Wassa.

GWUSHAI (adj.) (1) alone, without companion. Pa dāsē lyārē gwushai ma drima, do not travel alone by such a road as this. (2) separate, apart. De vrimfē na mi bakhra gwush ye krela, zo gwushai shwāp, I separated my share from (the shares of) my brothers, I became independent of them. (3) private, secret. Gwushaye kisea mi do, I have something to say in private.

GZAN See GUZĀN.

GHAYVAH (adj.) turning grey. Zhira ye ghayvah da do, his beard is turning grey.

GHE (adj.) that can be used in plough and on threshing-floor (of bullock), trained, tame, domesticated. (2) quiet, subdued (of man). Wazir pa dé wa gahē wushā, che mol ye wuwaiyē, to make Waziris submissive you must harry their property.

GHE (adv.) Pa gahē mi wēlē kase? why do you look askance at me?

GH

GHADDAI (s. f.) gang, party of raiders, robbers or other armed men up to about 100 in number. Ghaddai che de selē kase na tēr shi, a lashkar byōli, when a party exceeds 100 persons they call it a lashkar (not a ghaddai).

GHAIB (adj.) (1) vanished. Ze che na wān, sarai ghaih shān, while I was away, the man disappeared. (2) unseen, mysterious. De ghaih ilm dai, pa ghaih ilm na pōēhan, that implies, lit. is, knowledge of the unseen and I know nothing of such knowledge-
GAHRA (adj.) conceited, self-satisfied. Dzon ta ghaira késha ma, do not be conceited.

GAHABAT (s. m.) high spirit, sense of honour.

GHAL (s. m.) thief, robber. Mahsid ghand ghole di, all Mahsuds are robbers.

GAHALBA (s. f.) prevalence. Pa Waziri kshé de juworaï dëra ghalaba nishta, gambling is not very prevalent among Waziris.

GAHALAT (adj. and adv.) wrong, mistaken. Ghalat ma zaghéza, do not talk wrong, i.e. do not tell lies.

GAHALATI (s. f.) mistake. Gunda de to ghalati do, it is all your mistake. Da kor pa ghalati mi keiara dai, I did it by mistake.

GAHDEL (s. m.) grain-sieve.

GAHALA (s. f.) grain, cereals. Pinza manna ghalla pa pör rokeryé do, he has given me five mounds of grain on loan, i.e. has lent me, etc. De dë watan ghalalé dëre di, this is a great grain-producing country.

GAHALMAI (s. m.) jewel in setting, stone of ring.

GAH (s. m.) (1) sorrow, anxiety. Te béghamma yëse, be without anxiety, i.e. do not worry about this business. (2) attention. Hai, hai ko Sarkor na wai roghelai, de to gham wa mi keiara wan, Confound it! But for the British occupation I would have attended to you (meaning probably, "would have had you killed," but this depends on the context).

GAHMAN (adj.) sad, grieved, depressed in spirits.

GAHMANOK

GAHAM (s. m. pl.) wheat.

GAHANMANG (adj.) wheat-coloured, i.e. of medium complexion, neither fair nor dark.

GAHANNA (s. f.) cut branch of tree. Ghanné, entanglement of cut brushwood placed round a post. Thorns or thorny bushes.

GAHAPÉDEL (v. reg. intr.) to bark.

GAHAR (s. m.) mountain, hill. E ghe sarai, hill-man, mountaineer. Shuidar dër cheg ghar dai, Shuidar is a very high mountain.

GAHARAZ (s. m.) (1) business. De to de mo sarà bëte gharaz nishta, you have no business, nothing to do, with me. (2) motive, object. De khpul gharaz depora dëse zaghézhi, he talks like that to suit his own purposes.

GAHARIN (s. m.) (1) blunderbuss. (2) bell-mouthed pistol.

GAHARÍDEL (v. reg. intr.) (1) to roar (animal, etc.) (2) to thunder.

or ASMON gheréghi, it thunders.

GAHREDEL

GAHIRB (adj.) quiet, inoffensive. Wos di gharib dai? is your horse a quiet one?

GHALARAI (v.) GHALITÈN (int.) to roar (animal, etc.)
**Gharghara (s. f.)** gallows, gibbet. Ghargharré ta yé wukhèghawañ he made him mount the gallows, i.e. had him hanged. Tshal-wèr khinion pa gharghara yé krel, ke sent four murderers to the gallows.

**Gharmà (s.f.)** (1) noon, middle of day. Pa gharmà wa dèrgan, I will come to you in the middle of the day. (2) heat of the sun, glare. Kànra or karawel, or kàta gharmà, intense noon-day heat.

**Gharawel (v. reg. tr.)** (1) to shake (the head in token of dissent or disapproval). Baromata, te sar ma gharawa, B., do not shake your head. (2) to shift away, move. Sarkor har tsangré hukm rota ko ze wàghwora na zéndè gharawan, whatever order Government may give me I will not withdraw my neck from it, i.e. will not try to evade it. (3) to pass the eyes over, search with the eyes. Pa ghund ghere káê stergé gharawii, he is examining the whole hill. Mo sara stergé na shi gharawela, he cannot look me in the face.

**Gharèdel (v. reg. intr.)** to get out of way. De bad-dzanañar de makh na gharèąda, get out of the way of a boar, lit. move away from in front of him.

**Gharekka (s. f.)** mussuck, water-skin. Kuch pa gharekke pa mashèlè sara joréghi, butter is made by squelching (milk in) mussels. De dwè gharekke khyulé pa los káê niwelyè di, he holds in his hand the mouths of two mussucks, i.e. he is a man who arranges so that he will benefit whatever happens; heads he wins, tails the other side loses. Ghóddà yé pa chô gharekkà kà, he has drunk too much water, lit. he has dis-tended his stomach like a mussuck by drinking water.

**Ghàrel (v. reg. tr.)** to roll up. Lastini dérwughàra, Ghàrèli mi di. Roll up your sleeves. I have rolled them up.

**Ghaur (s. m.)** attention, consideration, doing of justice. È mo ghaur che wukê, be sure you consider my case, see that I get justice.

**Ghawel (v. irr. tr.)** to copulate, have sexual connection with (used of male).

**Ghaz (s. m.)** tamarisk.

**Ghazab (s. m.)** anger. Pa ghazab shewaï dai, he got in a rage.

**Ghazawel (v. reg. tr.)** to stretch, stretch out (body or limbs). Ghazawel dwa kisma di, yo che tsamli pehè ghazawò, bal saraï che pa nosti stergà shi, nôr losina wughazawii, stretching is of two kinds, one when (a man) lies down and stretches out his legs, the other when a man gets tired of sitting still and stretches his arms.
WAZIRI VOCABULARY.

GAZI (s. m.) (1) a Muhammadan who dies fighting for his faith. (2) a Muhammadan fanatic who attacks Europeans and other non-Muhammadans.

GAZO (s.f.) (1) fighting for the Muhammadan faith, crescentade. Déré gazo shawyé di, there have been many holy wars. (2) murderous attack by Muhammadan fanatic.

GAZYÉ (s.f.) snipe.

GHABR (adj.) double, of two thicknesses. Koghaz ghabr dai, the paper is folded double. Ghbrad kadam, double-ply, i.e. from one foot rising to the same foot falling again.

GHABGINI (s. m. pl.) twins.

GHÉBAL (s. m.) treading out grain with cattle, threshing. És de ghébal vrezé di, now are the days of threshing.

GHÉBON (s. m.) cow-herd. De to ghébon mi pa mairaka kéhé fidelai wan, che mol yé péwan, I saw your herdsman grazing cattle on the barren plain.

GHÉJAL (s. m.) cow-shed, cow-pen with a roof.

GHÉLAI (adj.) (1) not visible, hidden. Pa dé algə kéhé ghelai nost dai, he is sitting concealed, i.e. hiding, in this ravine. (2) disappeared. Ghelai shap, he vanished, could not be found. (3) silent. Ghelai nost dai, khabaré na ko, he sits silent, not speaking. Zhenkai ghelai ka, quiet the child, stop its crying. Ghelai sha ! hold your tongue ! (4) intimidated. Sarpai mi ghelai kérai dai, I have shut the follow up, intimidated him.

GHÉLAI See GHÔLAI.

GHÉRÉDEL See GHABEDDEL.

GHÉRO (s.f.) roar. É mzeri ghero, the lion’s roar.

GHÉRTSANAI (s. m.) four-footed hill game. Wuz, mazh, lakashewai, dà ghertsanai di, bel nishta, the markhor, oorial and chinkara these are “ghertsanai”, there is no other.

GHÉRAI (s. m.) upper-arm.

GHÉRAWEL (v. reg. tr.) to smear, anoint. Wazir sar pa ghörti ghërawi or the Waziris anoint their heads with ghô.

GHÖRAWEL

GHÉREL (v. reg. tr.) to spin, twist. Tor mi gherelai dai, I have twisted a string.

GHÉREN (adj.) loose, slack. Dà tong gherend dai, that girth is loose.

GHÉRENDAWEL (v. reg. tr.) to loosen, let out.

GHÔRÍ See GHÔRÍ.

GHÔRÍ See GHÔRÍ.

GHÔSHA See GHÔSHA.
GHÉSHAI (s. m.) arrow. De ghéshayé linda, bow for arrows. Da ghéshhai chá wuwisht? who shot that arrow?

GHÉSHLAI (s. m.) itching of the lip. Ghéshlai mi wushan, ghésha wa Khudai roko, my lip itches (which is a sign that) God will give me meat.

GHÉSHT or (s. m.) millet. Ghésht dër ì, there is plenty of millet.

GHÕSHT

GHÉZHA See GHÖZÁH.

GHÉZHAI (s. m.) corner (considered from exterior), angle of more than or 180°. Pa táalwër ghéshi dâ kéta do, that is a four-cornered house.

GHIMBASSA See BANGASSA.

GHINAI (s. m.) pore of skin.

GHINDÁI (s. m.) sack. Ghindí de wužghwunë na joréghi, sacks are made of goat's hair. Thô ghindíya ghalla di shewyé do? how many sacks of grain has your land produced? De ghindí sten, packing-needle.

GHINDA (s. f.) button.

GHINDA (s. f.) crushed gram or grain given to a colt or other young animal, nihari.

GHÍTA (s. f.) (1) bunch, handful. De wužhé ghíta, bunch of garlic. De gulé ghíta, nosegay. (2) bud. Gul lyá ghíta dai, the flower is still in the bud.

GHÍTA (s. f.) snoop. Lamsí ghíta wukra, zerk yé wuníwan, the hawk stooped and seized a chikore.

GHÍLA (s. f.) (1) theft, robbery. Ghíla yé wukra, he committed theft. (2) stealth. Pa ghíla te wëta lor sha, approach him by stealth.

GHÍBÓN See GHÍBÖN.

GHÓLAI (s. m.) house-rent. Ê mo pa kéta kshé yöst, é daghé kété or ghúlai mi roka, you live in my room, pay me the rent of that room.

GHIRI or (s. m.) small hole, perforation. Pa tsarmánè kshé ghwórina

GHWOR wuka, bore holes in the leather. (2) animal's burrow. De mghéké ghwórina, rat-holes. (3) large hole, cave. Pa de ghre kshé yo ghór dái, there is a cave in this mountain. (4) anus.

GHORAT (adj.) wearied, annoyed. Hákim pa Tóchi kshé dër ghórat shi, a ruler in Tochi has much vexation.

GHORMA (s. f.) warmth, heat (of the sun). Ghorma de myèr wé, to de or yor wé, the heat of the sun is ghorma, of fire to.

GHWORMA

GHÓR (s. m. pl.) grease. Wa joma ta mi ghór lagédëli dë, grease has got on my clothes.
WAZIRI VOCABULARY.

GHÖRAWEL  See GHÖRAWEL.

GHÖRI or (s. m. pl.) ghi, clarified butter. De Waziré sha márai vriqhé

GHÖSHI or ghöri, di, rice and ghi are the delicacies of the Waziris.

GHÖSHI  Da kab pa ghöri kabé wuséza, fry that fish in ghi.

GHÖSH  See GHWOSH.

GHÖSHA (s. f.) flesh, meat. Ghésa mi wukhwara, I ate meat.

GHÖSHA  or

GHÖSHA

GHÖSHI  See GHÖSHI.

GHÖSHAI (s. m.) (1) small of back. Wos yé ghoshi kabé pa lagatta
wuwaïyan, the horse kicked him in the small of the back.

(2) high pass between two hills.

GHÖTSKAI (s. m.) full-grown bull, bullock. Che otan ghwoshina yé pira
shi, ghotskai shi; agha na kiz skhandar dai, when it gets all
its 8 teeth it becomes a ghotskai; next below that (in age)
is a skhandar.

GHÖZH (s. m.) ear. Ghözh-teamtsgai, ear-socket (an implement of
GHÖZH or toilet carried by Waziris). Dá sarí ta ghözh ma nisa, do
GHÖZH not give ear, i.e. do not listen, to this man.

GHÖZHAI  See GHÖZHAI.

GHABÉDEL (v. reg. intr.) to make a loud noise, roar, bellow.

GHABO (s. f.) noise, sound. Stera ghabo roghla, a loud noise was heard.

GHANGAWA (s. f.) creeper, parasitic plant on trees.

GHrap (s. m.) mouthful. Yo ghrap ébú mi tehelyé di, I have drunk a
mouthful of water. (2) gulp. Pa ghrapina chai yé wutish, he
drank the tea by gulps.

GHRAPAWEL (v. reg. tr.) to sup, drink. De chireg zémne ghrap ka,
sup up the chicken-broth.

GH RéMBAI (s. m.) whirlpool (as in a river).

GH RéMBAKAI (s. m.) eddy (as in an irrigation-channel).

GHUL (s. m.) (1) excrement (human). (2) dung (of dogs and similar
animals and of birds). Ghul khwarel, to lie shamelessly,
lit. to eat dirt. Dá sarí ta ghosh ma nisa, asé ghul khwuri,
do not listen to this man, he is only deliberately telling lies.

GHÜN (s. m.) penis.

GHUNDI (adv.) (1) like. De shezé ghundi ma zhora, do not weep like
a woman. De lèwani spi ghundi shan, he became like a mad
dog. (2) about, of similar quantity. De yawé tsapparé
ghundi marai roka, give me a bit of bread about the size of
my hand. (3) somewhat, as it were, rather. Spín ghundi
ghar dai, there is a whitish hill. Khalos ghundi sarai dai,
he is rather a free and easy (sort of ) man.
GWUND (adj. and pron.) (1) round, circular, spherical. Botel gwund dai, the bottle is round. (2) all, the whole. Gwund mi khpul di, all are my friends. (See Grammar, page 17.) Pa gwund gwochina mi dard dai, I have pain in all my teeth. Gwunda de to ghalata di, the mistake is all yours. At ye che mi wuket gwund pa kshé buton likeli di, when I looked at his shop the whole of it inside was painted with figures. Ro-gwund, all together. Mol ye rogwund kan, he collected all the property.

GWUNDAI (s. m.) hill.
GWUNDAKAI (s. m.) hillock.
GWUNPORAI (s. m.) (1) pellet. De gwundori linda, pellet-bow. (2) artillery projectile.
GHWURZAWEL (s. reg. tr.) to throw down or away, cast. Wu 6 ghwurzawa, throw it away.
GHWURZÉDEL (s. reg. intr.) to fall, be flung away or thrown down.
GHWUSHA (s. f. pl.) cow-dung (wet or dry). E ghusayé dalai, heap of cow-dung. De Dawaré shezé ghusayé pa dwola peri wutapi, the Dawari women stick cow-dung upon walls (to dry).
GHSUSA (s. f.) anger. Pa ghussa dai, he is angry. Ghussa ye rota wukra, he was angry with me. Ghussé wuniwan, zeke marai ye na wukhwar, rage seized him, that is why he ate no food.
GHWUTS (adj.) cut, lacerated, hacked. Marai ye ghwutsa ka, cut its throat.
GHWARMAKA (s. f.) heat-spot. Pa mo bondi ghwarmaké shewye di, I have got prickly heat.
GHWARNIKE (s. m.) great-grandfather on either side.
GHWARNIO (s. f.) great-grandmother on either side.
GHWARWASHA (s. f.) button-hole, loop used as a button-hole.
GHWAYE See GHWOTE.
GHWOD (s. f.) cow. Pyjawara gwo, cow in milk. Déra pyjawara gwo, cow that gives much milk. Tandai nanga gwo, cow that has freshly calved (called so up to the 8th or 10th day after calving). Zoryé nanga gwo, cow that has calved some time back. Nolaga or wucha gwo, barren cow.
GHWOR See GHIR.
GHWORMA See GHORMA.
GHWORA (s. f.) (1) neck (of human being or animal). Pa ghwora kshé ye gerzawa, wear it round your neck. (2) bank, edge (of river, etc.) De ti pa ghwora drima, go by the river-bank. (3) accent. Pa gwutta ghwora saré wéyl, to speak with a broad accent.
GHWORÂ (*f.*): time or measure (in music). Gulyom dam pâ hâra ghwora dîl wâhelai shi; de chîghé ghwora hân pézhâni, de gerzawel hân pézhâni, Gulyom, the musician, can beat the drum in every measure; he knows the measure for pursuit and also the measure for retiring.

GHWOSH (*m.*): tooth. De ghwosh khwush dîr dard kawi, toothache is very painful. De ghwosh tînbinâi, tooth-pick. De ârê ghôsh, tooth of a saw.

GHWOSHAI (*adj.*: in composition) -toothed. Shpêzh-ghwoshai skhandar, a six-toothed bullock, i.e. not quite full-grown.

GHWOYE (*m.*): bull, bullock.

GHWÂYE

GHWOYEMA (*adj.*: f.): in heat (cow).

GHWULIANZ (*f.*): udder (of goat, buffalo, mare, camel, cow, etc.)

GHWURA (*f.*): boasting. De malikai ghwura ma kawa, do not brag of being a headman. Ê darwêghé ghwura ma rota ka, do not make false boasts to me.

GHWUT (*adj.*) (1) thick, stout. Ghwut sîrat yê dai, he is a heavily built man. (2) influential, great. De kom ghwut sarai dai, he is the important man of the tribe. Ghwutîa momlî, a serious matter. (3) plain, clear. Dâ ghwutîa khabar do, hargûk pê pozhî, that is an obvious fact, anyone can understand it. (4) exact. Ghwut manz, exact centre.

GHWUSHTEL (*v.* irr. tr.): (1) to wish, want. Tşemra ghwore? how much do you want? (2) to ask for. Mo na hêts ma ghwora, do not ask me for anything. (3) to send for. Sarai mi dolata ghwushtai dai, I have sent for the man to come here. (4) to borrow. Tipak mi pa suol ghwushtai dai, I have borrowed the gun.

GHYÉLA (*f.*): flocks and herds; goats, sheep and cattle. De Kazhé de Macha ghyéla dêra do, the Machas of the Kazha have many flocks and herds.

GHYÉZH (*f.*): bosom, embrace. Ghyézh rota nîsa, open your arms to catch me, lit. hold your breast for me. Ghyézh mi pé badala kîa, I embraced him, lit. surrounded him with my bosom.

H

HADD (*m.*): boundary, border.

HAP (*m.*: large bone (of man or animal). De pêhâ hâd yê na dai mot, the bone of his leg is not broken.
HAĐIKAI (s. m.) (1) bone. De mlé hađikai, back-bone. (2) stone, or seed, of fruit. De mandetté hađikai, mandatta-stone.

HAGHA See Agha.

HAGHASE (adv.) (1) in like manner, in the same way, so. Tsangré mi aghase che dërta wéyéí di, aghase wuka, as I have told you, so do.

or Hášé (2) as before. Sabak mi lýa haghase yim dai, my lesson is still imperfectly learned as before. (3) at once. Ribobi che kahénost, nör yé pa sandaré haghase loa wulagawan, when the mandolinist took his seat he immediately began to sing.

HAI HAI (int.) (expressing weariness, annoyance, etc.). Hai hai, mîzh wa kalla Kâsha ta wôrshi? heigho, when shall we ever reach Kasha?

HAIRON (adj.) surprised, astonished. Che Kalkatta wuwiné hairon wa shé, when you see Calcutta you will be astonished.

HÂJAT (s. m.) need, requirement, urgent matter. Sâhib sara mi hájat dai, I have pressing business with the British Officer.

HÂJÂTMAN (adv.) in need of, requiring. Kim shi ta hájatmand yé? what thing do you require?

HÂKIM (s. m.) ruler, governor, authority, Political Officer. De hákim stera dabdabba do, great is the dignity of a ruler. Agha saraî hákim pa kôr kahé dër makhwiriz dai, that man has great influence with the authorities.

HAKK (s. m.) (1) right. Hakk mi dai, it is my right. Che hakk mi wêr na kë, see that you do not give my right away. (2) truth. De hakk kissa do, it is a true story. Pa hakk sara wyaiya, say truly. (3) respect, relation. Ë mo pa hakk kahé dâ bida lari, in regard to me, i.e. so far as I am concerned, this is advantageous.

HAKKA-PÂKKA (adv.) assuredly, certainly.

HAKKDORI (s. f.) merits, deserts. Hakkdori mi pa kom kahé dëra do, I am a most deserving man among my tribe.

HALOK (adj.) destroyed, ruined, done for. Mîzh halok shwi, dër halok shewi yi, we are in a bad way, in a very bad way.

HALOKI (s. f.) destruction. Haloki roghelyé do, de halokai vrez do, destruction is at hand, it is the day of ruin.

HALOL (adj.) (1) ceremonially clean, lawful by Muhammadan law. Dâ pa mîzh halol dai, that is lawful for us. (2) clean. Tipak she halol ka che rim shi, clean the gun well that it may be bright. (3) with throat cut. Dâ pse halol ka, cut that goat's throat.

HAMA (adj.) every. See Grammar, page 14.
**WAZIRI VOCABULARY.**

**HAMAGI** (adj.) all, without missing one. Hamagi vrezé mi tebba kêghi, I have fever every day, i.e. I have continuous fever.

**HAMÉSH** (adv.) ever, always. Te wu hamés hkaloséghé wa na, you will or not always escape. Hamésa de mo kara rotaŋ, he used always to come to my house.

**HAMÉSHA** (s. m.) foster. Haml yé kéré dai, she is in the family way.

**HAMRA** (adj.) (1) that much. Che ze dêrtà wyaiyaŋ, hamra roka, what I tell you, that much give me. (2) the amount of, about. De yawé tsapparé hamra, about as much as the palm of a man’s hand.

**HAMSAYA** (s. m.) one under another’s protection, dependent. Agha de mò hamsayà dai, de agha malik ze yan, he is my dependent and HAMSOTA I am his headman. Che duhman mi hamsayà shap, pê mi yésh, when the enemy surrendered and asked for quarter, lit. became my dependent, I spared his life, lit. let him go.

**HÀN** (adv.) (1) also, too. Dà hàn pôéghi, he also understands. (2) Both . . . and. De sêhó hàn de vrezé hàn, both by day and by night. (3) even. Pa yawa teki hàn na pôéghi, he does not understand even in the least degree.

**HAR** (adj.) (1) each. Har yo ta wa yiyaŋ, say to each one. (2) every. De har sari sara dà tâgi ko, he practices deceit with everyone. Hara vrez byà rota wyaiyi, every day he repeats it to me. See Grammar, page 14.

**HARKALLA** (adv.) at all times, at any time. Harkalla rosha! come always! (Waziri welcome).

**HAROM** (adj.) unlawful by Muhammadan law. Dà harom kor dai, that is an unlawful act. Bé la khpûlé saraí na, che pé haroma do, bel têk na wêrti, except the men of her own family, to whom she is unlawful, no one can go to see her.

**HARRA** (int.) get out! (only to donkeys).

**HARTSAENGRÉ** (adv.) however, in whatever way. Hartsaengré, che te rotaí shé, nor rota, come as best you can.

**HAR TSE** (pron.) everything, the whole. De mò har tse che di, hagha de to di, everything that is mine is yours. Har tse yé wukhwarel, he ate the whole. See Grammar, page 17.

**HASAN** } Hassan Husén vrezé, the days of Hassan and Husen, i.e. Aashura, Muharram.

**HUSEN** }

**HAWO** (s. f.) (1) air. Hawo cháléghi, the air is moving, i.e. there is a breeze. Hawo mi banda shwa, war liré ka, the air is stopped from me, open the door. Marghai mi pa hawo kshé wishtyé do, I shot the bird in the air, i.e. on the wing. (2) climate. Hawo é bela do, it has a different climate.
Hawola (s.f.) (1) forced labour. Dā de Khöst watan na dai, pa mīzh bondi hawola ma ka, this is not Khöst, do not put forced labour on us. (2) forced contribution (with or without payment). Yo de godām hawola do, bel de mashakkat hawola do, one form of hawola is the compulsory furnishing of supplies, another is compulsory labour. (3) charge. Dā bandī de chā pa hawola kaŋ? to whose charge shall I make the prisoner over?

Hayo (s.f.) self-respect, sense of honour. De dagh sarī ġera hayo do, this is a very honourable man.

Hāżir (adj.) present. Te pa khpul tārīkh bondi hāżir shā, appear on whatever date you like, lit. on your own date.

Hazm (s.m.) digestion. Hazm yē she dai, he has a good digestion.

Hazmēdel (v.reg. intr.) to be digested.

Hē See ḋē.

Hēchērē (adv.) ever. Hēchērē dāsē na shewyē do, na wa wushē, neither has it ever happened so, nor will it ever so happen.

Hēts (adj.) any. Hēts kor mi wu na shap, I did not succeed in doing anything, lit. not any business of mine came to pass. Pa hēts dori na she kēghī, he does not get well by means of any medicine. See Grammar, page 14.

Hētsōk (pron.) anyone, anybody. Hētsōk niṣhta, there is not anybody here. Hētsōk mi niṣhta, I am alone in the world, lit. I have not anyone. Agha sarī hētsōk na dai, that man is not anyone, i.e. is a mere nobody.

Hiśmēdel (v.reg. intr.) to neigh.

Hisob (s.m.) account, reckoning. Dā 飐gra hisob dai? what sort of calculation is that?

Hoā (int.) get out! (to man, animal or thing.) Hoā! dolata tse ké? what are you doing here? clear out!

Hosh (s.m.) sense, consciousness. Bē-hosha, unconscious.

Hukm (s.m.) order, command. Ṭapa kerāi hukm yē rolēghelai dai, he has sent me a printed order. Hukm di pa dwē sarē stergē mi manelai dai, your word is law, to hear is to obey, lit. by both my eyes, I submit to your order.

Hushyor (adj.) intelligent, understanding. Te pa khpula hushyor yē, ze tse wyaiyāŋ? you understand very well yourself, so what need I say?
I

IDA  (s.f.) charm against bites or stings. De mangaré, de laramé, de bambaré ida mi do, I have a charm against the bites of snakes and the stings of scorpions and wasps. De Michan Khélé ida mérana do, dère idé lari, the charm of the Michan Khel is effectual, they have many (kinds of) charms.

IJARA  (s.f.) interest. Ripai pa ijäré mi werkeryé di, I have given money on interest.

IKRÁR  (s. m.) agreement, contract. De to sara tserenga ikràr yé kêrai daí? what sort of agreement did he make with you?

ILA  (adj.) little, slight. Ila kadar yé pézhanañ, I know him slightly, lit. in a slight degree.

ILAM  (s. m.) (1) knowledge. Dér ilam lari, he is very learned. (2) branch of knowledge, science. Aliim saraí daí, har ilam yé wéyelai daí, he is a learned man, he has studied every science. É najim pa ilam kahé dásé daí, this holds in the science of astrology.

IM or  (adj.) (1) raw, wet, unbaked. Dà ima lëshë di, these are unburnt vessels. Ima kheshta, unfired brick. (2) provisional, unfinished. Istizám de Töchi lyá kho im ghundi daí, the administration of Töchi is still, as it were, provisional.

IMON  (s. m.) faith, uprightness, truth. Imon ma préghda, do not forsake good faith. Pa imon sara wyaiya, say truthfully. Bé-imon, faithless, false. Bé-imona khabara ma kawa, do not speak falsely. Bé-imon, treachery, falseness. (N.B.—The epithet bé-imon is deeply resented among Waziris and is not employed by them in the light way that bé-imán is by other tribes. The word should therefore be used with caution.)

IMONDOR  (adj.) true, righteous, good.

INAR  (s. m.) (1) care, skill. Pa inar sara yor wulagawa, be careful in lighting fire. (2) tact, delicate handling. Inar wèrsara lara che khappa na shi, treat him with tact so that he may not be offended.

INDAWA  (s.f.) Hindu woman.

INDI  (s.m.) Hindu man.

INDIKAI  (s.m.) Hindu (deprecating diminutive). Khwor Indikai daí, hét na shi krelai, he is a wretched little Hindu, he can do nothing.

INDRÖR  (s.f.) husband's sister.

lëshë de
INKOR (s. m.) denial, refusal. Mankör dai, inkor ko, he is impracticable, he refuses.

INSOP (s. m.) justice, fair dealing.

INSOPİ (adj.) just, fair. Insopi særäi insop ko, a fair-minded man does justice.

IRX (s.f.) ashes. Irä särä shewyé di, the ashes have grown cold.

IRDI (s. m.) camp, encampment. De Sarkor wa irdi ta wurasëda, I reached the Government camp.

ISH for hosh q. v. in bë-isha, unconscious.

ISKAT (s. m.) funeral-alms. Iskat pa janoza wërkawi, iskat is given at a burial.

ISLAM (s. m.) Islam. De Islom bädaha pa Rüm kahë dai, the Commander, or ISLAM of the Faithful is in Turkey.

ISOR (adj.) (1) stopped. Isor yë ka che lor na shi, stop him so that he may not go away. (2) blocked. Daritga isora do, the smoke-hole is blocked. (3) surrounded. Ze duhmanë Isor krap, the enemy surrounded me.

ISTIZAM (s. m.) arrangements for government, administration.

ISTOZ or USTOZ (s.m.) teacher, tutor, professor. Pa dagha istoz mi sabak wëy elai dai, I studied under that teacher.

ITIBOR (s. m.) (1) trust, confidence, reliance. Wolata itibor pa chà ma kawa, do not trust anyone there. (2) promise of safety, safe-conduct. Itibor mi wa zillékheşirj ta wërkerai dai, pa itibor mi ghwuștai dai, I have given the outlaw a promise of safety, I have sent for him on a safe-conduct. Bë-itibor, dangerous, uncertain. Bë-itibora kor dai, it is a risky game.

ITIBORI (adj.) trustworthy. Dà malik mi ster itibori dai, I entirely trust that headman.

ITTIROK (s. m.) agreement, unanimity, unity. Ghundë sara ittirok yë kerai dai, he has come to an agreement with them all.

Dawar dër ittirok lari, de ghundë yawa khwula do, the Dawirs are very united, they have all one mouth, i.e. say the same thing.

ITWOR (s. m.) Sunday.

IZZAT (s. m.) (1) honour. She izzat yë rokan, he treated me with great distinction. (2) interest, attraction. Pa dunyo kahë nevyë hara chär izzat lari be la marga na ñë, in this world everything new that befalls is interesting except death. [Waziri saying]. (3) absolute and full property. De izzat êbë, de izzat zhandra agha di che de bel chà wak na wi pé kahë, izzat water and an izzat mill are those over which no one else has any control.

IZZATNOK (adj.) honoured, distinguished.
WAZIRI VOCABULARY.

J

JAGGAQA (s.f.) (1) quarrel. Hara vrez mo sara jaggaqa ko, he quarrels with me every day. (2) battle, fighting. Barézar pa wakht jaggaqa šākha shewyé wa, the battle began in the forenoon.

JÄHIL (adj.) ignorant, rude, uneducated.

JÄMÄT (s.m.) mosque (strictly, a mosque having all four walls and a roof).

JÄMÄLKÈTA (s.f.) a kind of purge, aperient.

J ÄMMA (s.f.) place of assembly and reception belonging to a leading man of village, called "hujra" or "chauk" on other parts of the frontier. De châ pa jamma matâl wé ? at whose hujra were you stopping? De Waziré dâ nîrkh dâi che de kom kom pa sar yo jammât, yawa jamma wî, the Waziri custom is that there should be a separate mosque and a separate hujra for each clan (in the village).

JÄMMA (adj.) collected, assembled. Ghle sara jamma kêghi, the robbers are gathering together.

JANÄT (s.m.) Paradise, bliss. Pa janât shê ! may you be in Heaven ! (The stereotyped reply to the Waziri salutation "Khaira sara" q.v.)

JÄNG (s.m.) (1) fighting. De tiré jang pa sîkhe ké ke pa tèré? in fighting with the sword do you point or cut? (2) war. Wa jang ta watelai wan, I had gone to the war.

JÄR (s.m.) wall. De kêt jár, the outer wall of a fortified village.

JÄR (adj.) devoted. Sar mol mi pa to jár sha, may my life and property be devoted for you.

JÄRÄWINÄI (s.m.) head-dress, veil. Zer yé järäwinäi pa sar rosam kap, quickly she adjusted her veil upon her head.

JÄR (s.m.) purge, strong laxative.

JÄRAI (s.f.) heavy continuous rain. Che yawa vrez yawa shpa wör wari a järäi byéli, when it rains a day and a night, that is called "järäi."

JÄRIMOR (s.m.) groan, exclamation of pain.

JÄSÄS (s.m.) spy. De Sarkor jäsä yë, you are a spy of Government.

JÄWÄT (adj.) (1) plainly seen, manifest. Shûidar makhamakh jawaat dai, in front Shuidar is plainly seen. (2) known, apparent, obvious. Tso vrezë pas wa dagha kissa jawata shi? after how many days will this matter become generally known? Khabarë ma kawa, ghal jawaat dai, it is no use
talking, the thief is perfectly well known. Jawat paryob dai, tők pé ghalatéshi na, it is an obvious swindle, nobody will be taken in by it. Jawat sayαι, well-known man.

Jawil (s.f.) (1) watering-bridle. (2) tethering-bridle. (3) light bridle, for riding a colt on.

Jēb (s.m.) pocket. Jēb ta wochawa che tők yē wu na wini, stick it in your pocket so that no one may see it.

Jēbaŋ (s.f.) marsh, jheel. (adj.) marshy. Jēbaŋ dzōi dai, zeke ēbō pa kahé wuzéwē, it is a marshy place, so water has welled up in it.

Jēlkhoŋa (s.f.) jail.

Jēt (s.m.) May.

Jīra (s.f.) crop of a bird.

Jilāb (s.m.) (1) leading-rein. Wēs pa jilāb byaiya, take the horse out on a leading-rein. (2) seeing off, accompanying to point of departure. Nōr mo wēsara jilāb wukan, well, I went and saw him off.

Jilga or (s.f.) council of the tribe, jirga. De ghumdē Amazai de jilgē Jirga dzōi Domēl pa shiwanai bondi dai, the place of holding the general councils of the Ahmadzais is near the Domel post.

Jilkai (s.f.) girl. Wara jilkai do, she is a little girl.

Jīma or (s.f.) (1) Friday. (2) week. Jīma pa jīma vrōr wa di rotāŋ, Juma week by week your brother used to come to me. Pa yawa jīma kahé owā vrezē di, there are seven days in a week.

Jimbēr See Jīnjar.

Jīngai (s.m.) young camel.

Jīnga (s.f.) Jingle.

Jīnjar or (adj.) (1) withered. Gūlīna ēbē de khworai na jinjar ēhwel, Jimbēr the flowers have withered for want of water. (2) dried-up, shrivelled. Gēsha yē jinjarā do, he has grown skinny, lit. his flesh has dried up.

Jīrga See Jilga.

Jirōb (s.m.) stocking. De Wazirē jirōb de wuzghwunē di, Waziri stockings are of goats' hair.

Jīta (s.f.) leavings, refuse, defiled food. Indī wyaïyī che marai mi ma jīta ka, the Hindu asks us not to defile his food.

Jom (s.m.) metal drinking-cup. De kwuttē jom dai ke de sarwēlē? is it a pewter or a copper cup? Pa wes kahē jom dai, ro yē wokhla, there is a cup on the horse, fetch it.

Joma (s.f.) clothes, garment, dress. Jomē woghunda, dress yourself. Spi, che khwula rowochawela, jomē mi bēlmozē krelē, when the dog nosed at me he polluted my clothes, lit. made them unfit to pray in.
Jori (adj.) current, issued, in force. Hukm jori dai, the order is out. Dā kissa jori do, the story is current.

Još (adj.) (1) made, constructed. Kōr di ĵor shewai dai ke ne? is your house built or not? Sarāk ĵor shān, a road has been made. (2) mended. Ke mot wi nōr byā ĵor yē ka, if it is broken, well, mend it again. (3) fabricated. De darwēghé kissa yē ĵor kān, he fabricated a false story. (4) well, in good health. Ĵor yē? are you well? (ordinary salutation.) (5) better, recovered from illness. Dāsē na wī che byā ĵor na shē, may it not be that he does not get better again, i.e. God forbid that he should not recover. (6) agreed among selves. Ĵor na shwēlī mīzh, we have not come to any agreement.

Jora (s.f.) pair, set. Tso ĵorē jomē di di? how many suits of clothes have you?

Jora (s.f.) good understanding. Wērsara jora mi do, I am on good terms with him.

Jorawel (v. reg. tr.) (1) to make. Pasod ma jorawa, do not make a disturbance. Pa haghā chār kshē ārē bingalī mi jorawela, I was making great gains in that business. (2) to mend, (3) to pretend. Dēn hākīm jorawi, he pretends to be a person in authority.

Joredel (v. reg. intr.) (1) to be made, manufactured, etc. (2) to be mended. (3) to pretend to be. Te hākīm ma jorēghā, do not you pose as an authority. (4) to behave, enter into an arrangement. Te dāsē ma jorēghā, do not let yourself in for such a thing. (5) be fit for, worthy of. De plātanē de nikarai sara jorēghī, he is fit for service in the infantry. De dagha sara na jorēghan che tsōk de to zaiy rota wūwaiyī, I am not worthy that any one should call me your son. (6) to get better. De jorawelā na dāi, he is not likely to recover.

Joresht (s.m.) (1) agreement. De baiyē joresht yē wukan, they came to an agreement about the price. (2) reconciliation. Pakhwo bad mi wērsara, ēs joresht shewai dāi, formerly I was at feud with him, now a reconciliation has taken place. (3) combination. Joresht sara wukai, combine among yourselves. (4) building, edifice. Zārē badshāhōnē she joreshtina ke rī da', the ancient kings raised noble buildings.

Jot, Jota. See Dżēt.

Joz (s.m.) ship. De kārī daryob joz, an ocean-going ship.

Jullob (s.m.) purge, aperient.

Juma. See Jima.
JURM (s. m.)  fine. Ster ster jurmına mish prákeri di, we have paid
JURMONA (s. f.)  very heavy fines.

JUWOR (m. pl.) maize. De juwóré marai, maize-bread. De juwóré
témna, maize-seed.

JUWORAI (s. m.) gambling. Ghla, zina, juworai, dre sara nárawo di,
theft, adultery and gambling, all three are wicked.

JWOK (s. m.) camel-enclosure without roof. Sarkori jwok Muhammad
Khéle pa kila bondi jor dai, a Government camel-enclosure
has been made at the Muhammad Khel post.

K

KAB (s. m.) fish. Mígh Dawar kabon dèra na khwuri, rang yé
bad lagéghi, we Dawris are not great eaters of fish, their
appearance disgusts us.

KABAI  See KABE.

KABAR (s. m.) hauteur, pride, insolence.

KABARJAN (adj.) proud, conceited. Kabarjan sarai kabar ko, a conceited
man shows hauteur.

KABE (s. m.)  cell.

KABAI (s. f.)  

KABIL (adj.) useful, capable. Kabil sarai dai, he is an able man.

KABIL (adj.) accepted, approved. Khabara di kabila do ke na? do
you approve of this or not? Sheza kabila keryé mi do,
I have accepted the woman, i.e. have acknowledged her my wife
in the usual formula.

KABILA (s. f.) family. Dèra kabila mi do, I have a large family.

KACH, (s. m.) flat cultivable land on the bank of a river, riverain land.

KATS or Kachina de Gurbuzé di ko de Bakka Khélé? do the kachas
belong to the Gurbus or Bakka Khels?

KACH (s. m.) measurement, survey. Badawan Raghzai Makkar Lal
pitwári kach kaŋ, Makhan Lal, patwari, made a survey of the
Badawan Raghzai.

KACHA (adj.) (1) not thorough-bred. Dá wos kacha dai, asil na dai,
that horse is not a thorough-bred. (2) untrustworthy, aban-
donated. Kacha sari sara malgértia ma kaws, do not associate
with an evil man.

KACHAR (s. m.)  mulo.

KACHERA (s. f.)  

KACHÊRA, (s. f.) goat's-hair sack for carrying food and other articles on a journey.

or KACHORA

KACHKÉL (s. m.) beggar's bowl. De kachkél patrí mi wāhel, dērpašé, I would hammer the iron bands on a beggar's bowl and follow you, i.e. would become a beggar to avoid being separated from you.

KADAM (s. m.) step, single pace, yard. Yo kadam mzeka na lari, he does not own one yard of land. De dagh dzéi na é mikh bangla yo kadama do? how many yards is our bungalow from this place?

KADAR (s. m.) (1) value. Saɾai, shai, che she wi agha kadar lari, a man or thing which is good possesses value. (2) respect, esteem. É spin sari hama saɾai kadar ko, everyone esteems a straightforward man.

KADARMAND (adj.) valuable.

KAPPA (s. f.) (1) bundle. Tāliboné kaɗdé tārelyé dī, wa sora watan ta drimi, the students have tied up their bundles, they are going to a cool country. (2) home, household, on the march. De Shadiakai kaɗdé de Shawol na rogheli dī, the encampments of the Shadiakais have come from Shawal.

KAPAN (s. m.) shroud, winding-sheet.

KAPSHA (s. f.) woman's embroidered shoe.

KASH (s. m.) sound of a stringed instrument, twanging.

KAI (s. f. pl.) vomiting. Kai rodrimi, I am going to be sick. Kai yé wukré, he was sick.

KAID (s. m.) imprisonment. De te kaid na wyaiyi? is this not called imprisonment?

KAIDÉ (s. m.) prisoner.

KAIL (s. m.) family. Ghund kail mi werk shan, my whole family was wiped out.

KAIYAI (s. m.) the reed that pens are made of.

KAIZA (s. f.) snaffle.

KAJOWA (s. f.) camel-pannier, kajawa. Satarmandé shezé pa kajowa kshe vṛt, purda-women are carried in camel-panniers.

KĂKĂ (s. m.) term applied to father, uncle and elderly men generally. Tōk mesher wi w'agh ta kăkă wyaiya, whoever is an elder, say “kaka” in speaking to him.

KĂKĂRAI (s. f.) skull.

KĂKĂRAI See KĂRAI.

KĂKĂSH See KOKĂSH.
KAHR (adj.) (1) stained, defiled. Khatti déré di, pé kaker wa ahé, the mud is deep, you will be soiled with it. (2) seduced, disgraced. Sheza wersara kakerá shewyé do, the woman has lost her reputation through him.

KALAM (s. m.) pen.

KALAMDON (s. m.) pen-case.

KALANG (s. m.) revenue. Wa Sarkor ta kalang prékawí, they pay revenue to Government.

KALANGI (s. m.) (1) revenue payer. (2) obedient servant. Wa pírt a hán, wa malik ta hán, mo wuwé ce do to kalangi yan, I said both to the holy man and to the headman “I am your obedient servant.”

KALLA (adv.) (1) when? Dá wa kalla wushi? when will that come to pass? (2) ever. Harkalla, whenever, at all times. Harkalla roge, come at any time, i.e. welcome! Harkalla na, never. Harkalla wa ze na manan, I will never admit it.

KALLA KALLA (adv.) sometimes, occasionally.

KALP (adj.) (1) difficult, stiff. Kalpa lyar do, pa kalp ghar bondi tèra do, it is a stiff road, it passes over a difficult hill. (2) counterfeit, base. Guli, Achar Khél, kalpé ripai jorawi, Guli of Achar Khel manufactures false rupees.

KAM (adj.) (1) little, small. Kam ghenkai, small boy. Kamma Shèrannyé, the village of Little Sheranni. Nirkh yé kam shañ, the rate has “decreased.” (N. B.—This means that less of the article is now obtainable for the same money, in other words that the price of the article has risen.) (2) less, lesser, younger. Kam zéi yé wa plor ta wuwé, the younger son said to his father. (3) bad, defective. Nazir mi kam dai, che shishé mi na wi lwastai na shañ, my sight is bad, I cannot read without spectacles.

KAMÁCHI See GUTA.

KAMAR (s. m.) cliff, precipice, vertical bank. Kamar ta wukhèzhìa, climb up the cliff.

KAMARBAND (s. m.) waist-belt.

KÁMKAI (s. m.) small, little. Kamkai zyai mi dai, I have a little son. Wos mi kamkai dai, my horse is small.

KAMOL (s. m.) perfection, beauty, excellent quality. Pa dagh saí kshé dá kamol rota lida sì, I can see this very good point in the man.

KAND (s. m.) (1) ditch. Pa kila bondi kand yé badal kerai dai, he has had a ditch dug round the fort. (2) receptacle in floor or wall, cupboard (for keeping grain and other things).
KANDA (s. f.) ravine, deep valley, khud. È kandé watañ dai, it is difficult, broken country.

KANDEL (v. irr. tr.) to dig. Mzeká yé wukanda, he dug up the ground. Pañaj kanni, jor yé ko, he is digging his field and putting it to rights.

KANDERAI (s. m.) cloth used for wrapping up food till wanted, and then as a table cloth.

KANDGHOLAI (s. m.) small hole dug in ground.

KANDAK (s. m.) flock of sheep or goats up to 50 or 40 in number.

KANDGHAR (s. m.) deserted and ruined house. Hakim Keli kahé kandghar dër di, there are many ruined houses in Hakim village.

KANPKAI (s. m.) one-fourth of a round cake of bread, quarter of a chapatti.

KANGAL (s. m.) shield, buckler.

KANGAR (s. m.) bracelet of which the ends do not meet round the wrist.

KANGRA (s. f.) small spire or pinnacle of mud set for ornament on top of house and a married one in front.

KAN'B See GHARMA.

KAN'BAVRÁGH (s. f.) crow.

KAN'BOWA (s. f.) (1) clog, pattern. (2) hoof (of horse, mule, etc.).

KAN'BOWALI See GHARMA.

KAN'UN (s. m.) law, Government code. Kanún di khwash dai ko riwaj di khwash dai? do you wish (to be dealt with under) law or (under) custom?

KÁO TSÁI (s. f.) plait of hair. Khpula sheza yé pa kāo tsái wunwela, he seized his wife by her plait. Bel molimesht dái da; sheza che péghá wi de yaghé de sar kāo tsái pa tēt keryé wi, an che wode shi de yaghé de sar kāo tsái pa maká keryé wi, another distinction is this; an unmarried woman wears her plaits behind and a married one in front.

KAPSA (s. f.) (1) bare sloping rocks, difficult place to cross. È kapša watan dai, it is a country of slanting rocks. (2) cloth, clothes. Kapšá mi joryé keryé di, I have had clothes made.

KÁR (s. m.) rage, anger. Kár yé rota wukan, he was angry with me.

KARA (prep.) in the house of. De ghélé bélé werkara mi minda, I found the trace of the theft, i.e. a piece of the stolen property, at his place. See Grammar, page 39.

KARANG (s. m.) ice. Karang wulé shewai dai, the ice has melted.

(adj.) frozen. Ébô karangé shwé, the water became frozen.

KARAWEL (v. reg. tr.) to disturb, excite, put out.
Kárbéské (s. f. pl.) (1) cotton. (2) cotton-plant. (3) cotton-crop.
Kárbéské mi karelyé di, ke chéré sra na shwa nór wa dërë kárbéské mi wushí, I have sown much cotton, unless there should be drought I shall have a heavy cotton-crop.

Kárbórai (s. m.) lizard.

Kárádel (v. reg. intr.) to be disturbed, excited, put out. Ma káréghá, keep cool.

Kárel (v. reg. tr.) (1) to sow. Témna mi wukaréla, I sowed the seed. (2) to plant. Wuna mi wukaréla, I planted a tree. (3) to cultivate. É mo patsái pa bákhrá kári, he cultivates my field on payment of a share of the produce.

Kárbárai (s. m.) iron cauldron for boiling milk, sweets or ghi, in large quantities.

Káriřa (s. f.) kind of thorn-bush with red flowers. Capparis aphyla

Kárkenña (s. f.) small thorny bush. Kárkenña de béré khél dai kho na steréghá, the kárkenña is of the bher tribe but it never grows large. Ziziphus nummularia

Kárkhona (s. f.) workshop, factory.

Kábor (adj.) quiet, at rest. Kábor káshéná, sit still. Káborá shpa, the silent night, i.e. after the hour when noises cease.

Kábori (s. f.) quiet, peace. Pa watan kábori do, there is peace throughout the country.

Kárra (adj.) pure, unalloyed. Kárra ripai do, it is a good rupee.

Kárwanda (s. f.) cultivation. Kárwanda pa káshé mi wukra, I cultivated in it. Ghund watan kárwanda do, the whole country is cultivated. Used as adj. Kárwanda yé ka, cultivate it.

Kárwatai (s. f.) wooden well-bucket.

Kárwon (s. m.) caravan. Pa wáhélí kárwona pée sel balo drími, a hundred evils pursue the already plundered caravan, i.e. misfortunes never come singly.

Káryob (s. m.) neglect of work, playing truant. Nen de daftar na káryob ka, é mish sara shkor wuka, stay away from office to-day and go shooting with us.

Káryob (adj.) neglecting work, idle. Nen ze di káryob kran, kasab mi wumakañ, you have made me idle to-day, I have done no work.

Kárai (adj.) whole, live-long. Kárai shpa mish pa Típ bondi nost wi che chéré ghle roshi, all the night through we were sitting out on the Tip hill (hoping) that the robbers might come some time.

Kás (s. m.) person. Thú kása sári di? or Thú kása di? How many men are there?
Kasab  (s. m.) (1) business, occupation. Tse kasab ké? what is your profession? (2) work. Nen kasab mi wunakap, I did no work to-day.

Kasam  (s. m.) oath. Lé kasam yo shai dai, swearing and an oath are one and the same thing. Pa kasam zgorina ko, che ñazz khato na kañ, he shoots on oath that he will not miss his shot (said of a crack shot).

Kasd  (s. m.) intention. Pa kasd yé da kor kérai dai, he has done this intentionally.

Kassai  (s. m.) pupil of eye.

Kashai  (s. m.) watchman, caretaker of land, houses, etc., chaukidar. De pínza kéré yo kashai wi, there is generally one watchman to five houses. Pesha di de lem kashai kra, you have set the cat to take care of the sheep’s tail (meat), i.e. quis custodiet ipso custodes?

Kashida  (s. f.) embroidery with coloured thread. Khat yé pa kashidé dai, his tunic is embroidered.

Kashkurin  (s. m.) saddle-wallets, leather wallets in front of saddle one on each side.

Kató or  (s. m.) famine, scarcity. Yakin mi shi che káti wa roshi,

Káti  (s. f.) I think there will be a famine.

Káta  (s. f.) pack-saddle.

Katób  (s. m.) man who writes out, binds and repairs books, copyist, book-binder. De Tóchi katób Ahmad Miram Shá dai, Ahmad of Miram Shah is the book-binder of the Tochi.

Katel  (v. irr. tr.) to look at, see, glance, examine. Yish mi katelai na dai, I have not seen any camei. Rag mi wukessa, examine my pulse. Kessa, chë byá dáse châr wunaké, look to it that you do not do so again. Ze wa ta sara wukessa, I will see to it with you, i.e. I will have a reckoning with you.

Káti  See Kató.

Katór  (s. m.) (1) line, rank. Spoyon katór wîlor di, the men are drawn up in line. Ë katór pa shi lori kisë tóok ko? who is that talking on the right of the line? (2) name of a game.

Katórai  (s. m.) (1) metal saucer. (2) sauce-pan.

Káte  See Kach.

Katóra  See Kachëra.

Kattyé  (s. f.) absolute sale (as distinguished from mortgage). De kattyé mzeke, land purchased outright. Mzeke pa kattyé mi kerryé do, I have bought the land free from conditions and encumbrances.

Katyé  (s. f.) October.

Kasura  Qun Com
KAṬ (s. m.) ordinary bed of the country, charpoy.
KĀTA See GUTA.
KAṬAWA (s. f.) earthenware stewpan, pot. KAṬAWA di pakha do ke or yima do? is your pot, i.e. are the contents of it, cooked or raw?
KAṬOWA See KĀTA.
KAṬKAI (s. m.) stool (not used in Tochi except by blacksmiths).
KAṬEYLE (v. reg. tr.) (1) to clip. ZHIRA ye kāƆeyel ye do, he has clipped his beard. (2) cut off altogether. GHUNDA ZHIRA ye wukatēyel, he cut off all his beard.
KAṬOR (s. m.) wife’s son by a former husband.
KAṬOWA See KĀTA.
KAṬTÉ (int.) get out, away! (to birds, fowls, etc.)
KĀKĪ (s. m.) hubbud, kūlabaloo.
KAṬABARA (s. f.) pigeon.
KAWEEL See KREL.
KĀZI or (s. m.) Kazi, judge of Muhammadan law.
KOZI
KAZHLECH See KÖZI.
KAZHWOLAI (s. m.) crookedness. De dağh diwola kazhwolai dai, there is a crookedness in this wall.
KE (conj.) (1) if. Ke de mo khabara na mané, de Sarkor hukm kho mana, if you do not mind what I say, at least you should respect the order of Government. (2) or. Dā ghworé, ke tse ghworé? do you want this, or what do you want? Worwé ke na? do you hear or don’t you? i.e. don’t you hear? Dāṣe do ke na? Is it so or is it not? i.e. it is so, is it not?
[KÉDEL] (v. irr. tr.) to be, exist, become, happen, etc. This verb has many meanings. Its general function is merely to convert nouns and adjectives into verbs by amalgamation with them. In the compound the noun or adjective determines the meaning and kédel merely gives the necessary verbal form. Ébō dolata na míné kéžh, water is not found here. Khorakht mi kéžh, I have itch, lit. itch happens to me. De she kédel na dai, he is not likely to become well, i.e. recover. Mé pa teamstikai kó̆h wulé kéžh, the lead becomes molten, i.e. melts, in the ladle. De mo de plor de kör tēmra mazdiron marai khwurī au zené potyé kéžh, how many hired servants of my father’s house eat bread, and of it there is left over, i.e. have more than they can eat.
KELAI See KERAI.
**WAZIRI VOCABULARY.**

**Kela** *(s. m.)* (1) village. Pa ghunz Töchi kshé Ídak ster kelai dai, byā Darpa Khel, in the whole of Töchi Ídak is the biggest village, then Darpa Khel. (2) people of village, fellow-villagers. Kelai mi de Töchi na khwarahelai dai, my village has crossed Töchi (in its march to or from the hills). Ghunz kelai dāsē wa lé wuki, the whole village will swear to it. [N.B.—Keli kshé dai, "he is in the village," means according to the context, "Yes, he is at home, he has not gone anywhere" or "No, he is at home, he has not come here"]. De keli generally means "of the speaker's village," as de keli särai dai, he is our fellow-villager: it may also mean he is a "village"-man, i.e. rude and uncivilised.]

**KELAKAI** *(s. m.)* small village, hamlet.

**KEMAT** *(s. m.)* value.

**KEMAT** *(s. m.)* resurrection, last judgment.

**KEMATNOCK** *(adj.)* valuable. Dā shai kemat lari, kematnok shai dai, that thing possesses value, it is a valuable thing.

**KÉF** *(s. m.)* (1) stimulant, intoxicant. Yo kéf kho tamākī di che awwal pa konjī yé wore krul, byā ira wer waqi da kru, ebō yé wer wochawelyē, one kind of stimulant is tobacco which first they have pounded small with a stone, then mixed ashes with it and added water. (2) intoxication. Pa kéf kshé dai ma yé zhaghawa, he is in a state of intoxication, do not make him speak, i.e. do not speak to him.

**KÉPKHOR** *(s. m.)* one who indulges in stimulants. Képkhor che kéf wor pa roshi nör dā zhagh wuko che khapus kabilé ta léwe shé, yo sabo motawé, yo wēgā motawé, the taker of intoxicants when the time of his intoxication comes upon him cries "May you be a goat to your own family and tear in pieces one of them every morning and one of them every night" (a curse).

**Kèr** *See Kör.*

**Kera** *(s. m.)* key. Ke krai wiidézhoka kulap pé liré ka, if you have the key open the padlock with it.

**KELAI**

**Kérech** *See Kérich.*

**Kérekai** *(s. m.)* kind of reed which cattle eat.

**Kéér** *(s. m.)* hedge of a field.

**Keshbu** *(s. m.)* (1) younger (son, etc.). (2) junior, of less importance in the tribe.

**Kèjas** *(s. f.)* ammunition-pouch. De Sarkor de spooné dré kèjas wá, Government sepoy have three ammunition-pouches.
Ket or (s. m.) an enclosed or fortified village. Kelai kelakai, che diwol
pe badal wi, w'agh ta két kêlkai wyaiyi, a village and a ham-
let, when surrounded by a wall, are called a “ket” and a
“kêlkai” respectively. De Shodi Khêlé kêltina nishta, pa
khiné kahé yézi, the Shadi Khels have no fixed villages, they
live in tents.

Kéta or (s. f.) (1) room, apartment in a building. Pa då kör kahé téémra
Kota kéte di ? how many rooms are there in that house? (2) store-
room, barn. (3) stack. De biz kêta, bhoosa-stack.
(adj.) piled up. Dernend mi kêta kérai dai, I have heaped up
the crops on the threshing floor.

Këtkai (1) diminutive of kët q. v. (2) diminutive of këta q. v.
(3) place of meeting and reception, belonging to a leading man.
De Nazarband kétkai, Nazarband’s chauk.

Këwai or (s. m.) } small-poex. De kéwai ninyé na mëre shwel, they died
Kévi (s. f. pl.) } of small-poxx.

Ninyé
Këzh See Këzh.
Këzhdai (s. f.) nomad’s tent made of felt. Këzhdai dolata dëre lâkë
or di, there is a large tribal encampment, “kirri,” here.
Këzhdai
Këzhdeleyé (adj. f.) betrothed. Dà sheza de pulonki këzhdeleyé do, that
woman is so-and-so’s fiancée.

Kibla (s. f.) (1) holy-place, sanctuary. De ghé kibla Makin dai,
Makin is the Holy City of robbers. (2) west (towards which
Musulmans pray). ‘Myér de kiblé pa makh’ lwêzhi, the sun
sets in the west.

Kiché (s. m.) nomad. Tó Khêl kichion di pa khiné kahé guzrán ko,
the Tol Khels are nomads, they live in tents.

Kikarai (s. m.) puppy-dog.
or
Kutrikai
Kila (s. f.) post, fort. Pa kila kahé denenna dà sarâj châ ropréyéshai
dai? who let that man inside the post?
Kila (s. f.) line. Pa koghaz bondi kila mi likelyé do, I have drawn
a line on the paper.

Kim (adj. and pron.) which? what? Kim yo dai? which one is it?
De daghé myâshé pa kim târikh dëta rotsa? On what
date of this month shall I come to you? (2) the one which,
whatever. Kimé kimé bahkhré ghworé, khallai pé wochawa,
cast lots for the shares you want, lit. whatever shares you
want, cast lots for them. See Grammar, pages 14, 16 and 17.
KIMAI (s. m.) tonsils of throat.

KIMYOGAR (s. m.) alchemist, worker of wonders. Sarkor kimiyogar dai, pa Töchí kahé bel kimiyogar nihta, Government works wonders, there is no other worker of wonders in Tochí.

KINA (s. f.) spite, rancour. Mo sara kina ma shorawa, do not cherish, lit. carry about, malice against me.

KINAI (s. m.) lime. Kinai mi peñ keri dai, I have covered up lime, i.e. have prepared lime for burning.

KINAKASH (adj.) spiteful, malevolent.

KINF (adj.) (1) left. Kinf los, left hand. (2) sinister, unfavourable. Pa kinfa storga mi kessé, pa shai storga mi na kessé, you regard me with disapproval, not with approval.

KINF (adj. irr.) deaf. Konfa di, na worwi, they are deaf, they do not hear. Pa raço yé dzon kinf keri dai, he has made himself deaf purposefully, i.e. he does not hear because he does not wish to hear.

KIR (s. m.) rice and milk.

KIRAMAT (s. m.) miracle of a saint, miraculous power or intuition. De chà kiramat wi, à wali dai, he who has miraculous powers is a saint.

KIRÉYA or (s. f.) hire, fare, rent. De suroí tsemra kiréyi wokhli ? what Kiréy do they charge for the use of the sarai ?

KIRICH (s. m.) (1) cloid, lump of earth. Kirich liita yo shai dai, or "kirich" and "liita" are the same thing. (2) becoming cloids, being broken up, digging. Đéra mzeka pa kirich mi wuwahela, I have dug a lot of land, lit. I have struck much land into cloids.

KISBAT (s. m.) belt with pouches for ammunition.

KISM (s. m.) kind, species. Tsó kisma di? how many kinds are there ?

KISMAT (s. m.) fate, destiny. Kismat mi che she wai, if only my luck were good. Kismat agha dai che pa tseñda pòri likelai wi, destiny is that which is written upon the forehead.

KISSA (s. f.) (1) story, account, narration. Vouncil kisse, history, lit. ancient tales. Nàhakka kisse, untrue account. (2) message. Kissa mi lëghelyé do, I have sent a message. (3) thing, affair, consideration. Khpul nikar pa tè kisse di ai kañ ? over what business did you dismiss your servant ? Pa de chàr kahé dëring kisse di, in this matter many considerations are involved. (4) word, speech. Bé-isha shwan, kisse mi na shwai krai, I became sensible and was not able to speak.
KITOB (s. m.) book. Kitob kalamí dai ke ṭāpí dai? is the book handwritten or printed?

KYÁSAI (s. m.) pod of plant. De mété kiyásai dai ke de maïyé? is it a pod of mot or of mai?

KIZ (adj.) lower, under. Kiz kelai, the lower village. Kiz war-shand, the under lip.
(adv.) down, below. To kiz lor sha, go down below. Wos na kiz sha, dismount.

KIZA or KÚZA (s. f.) water vessel, with or without a spout.

KIZÉDEL (s. reg. intr.) to go down, descend.

KLAK (adj.) (1) hard, stiff, strong. Klak largai, hard wood, or stiff stick. (2) in hard condition, not easily tired. Klak sarai dai, pa gerzé dé khoé hánp, pa kor khoé háñ, he is untiring both in active and in sedentary work, lit. he is a hard man both in going about and at business.
(adv.) quickly. Werta wuwyaiya che pa múgh pasé dai klak roshi, tell them to follow us quickly.

KOBAL (s. m.) Kabul.

KOBALAI (adj.) Kabulí. Koba lai ripai ta nandramai wyaiyí, a Kabuli rupee is called a nandrami.

KOBÍ (s. m.) power, influence, control. Kobi mi na raseñí, it is not in my power, lit. my power does not extend (so far).

KOK (s. m.) cake of bread baked round a stone, scone. Marai che pa gerda tísha pakha keryé wi, agha kok dai, bread baked on a round stone is "kok."

KOKA (s. f.) large spider, tarantula.

KOKASH (s. m.) roof.

KAKASH or KAKASH (s. m.) roof.

KOKRÁI (s. m.) diminutive of KOK, q.v.

KOL (s. m.) year. Dék kola wushwel, many years have passed. Kol pa kol de bar watan Paiwanda rotí, year by year come the Powindas from up-country, i.e. Afghaiistan. Bel kol, next year. Ya bé kol or dréam kol, year after next. Sir kol, dry year, drought, lit. red year.

KOLAI (s. m.) (1) tool. De trákonñ koli, carpenter’s tools. (2) ornament, jewellery. De shezó kolai, woman’s ornament.

KOLE (s. m.) family. De Wazírë dér kaling roghelí di, many Waziri families have arrived. De to de kole measher bök dai? who is the head of your family? Pa kole roghelai yan, I have come along with my family.
WAZIRI VOCABULARY.

Koligar (s. m.) mechanic, menial of blacksmith caste. Koligar pesh wi, or kutâŋrai ûm wi, Koligars are blacksmiths, Kutanrais are musicians.

Kom (s. m.) clan, tribe, section (of any size, large or small).

Konîrä (s. m.) stone (solid, not flat and thin).

Kopar (s. m.) non-Muhammadan, "infidel."

Kor (s. m.) (1) work. Kor kawa, ma prehâde, work, do not leave off. (2) thing, affair. Da tsangra kor dai? what sort of business is this? (3) use, need. Pa kor mi dai, roka, I require it, give it me.

Kôr or Kêr (s. m.) (1) house, home. Kôr di pa kim keli kshe dai? in what village is your home? De to nûm de Sarkor pa kör kshe she worwêdai shi, your name is heard favourably in the house of Government, i.e. you have earned a good reputation with Government. (2) household, family. Wa kör ta di khair dai? is it well with your family? i.e. I hope your family are well (conventional greeting).

Koligar See Koligar.

Korta (adv. and adj.) (1) down, below. Te korta kshênà, you sit or further down. Korta porta ma kessa, do not look up and down, i.e. do not stare about you. (2) down-country, eastwards. Sar pa korta lëri ma lagawa, do not lie with your head to the east.

Körtanai (adj.) (1) lower. Pörtanai kitob dêrkawân ke. før kar vá? or shall I give you the upper book or the lower one? (2) from down-country. Körtanai sheza do, ke pörtanai do? is she a down-country or an up-country woman?

Kortis (s. m.) cartridge.

Kosira (adj. f.) adulterous. Kosira sheza, adulteress.

Koshish (s. m.) effort, endeavour. Koshish te dêr kawa, try hard.

Koshesht

Kôt See Kêt.

Kôta See Kêta.


Koyesht See Kwushet.

Kozî See Käzi.

Kôzh, (adj.) bent, crooked. Kazha, the Winding (Valley). Lyár Kêzh or kâzhâcha do, the road is crooked. De tipak gaz kôzh shan, Kazhêch the cleaning-rod of the rifle has got bent.

Krai See Kerai.
Kū'īb  (s. m.)  stirrup-iron.

Krēbosh  (s. m.)  stirrup-leather.  Dwa sara krēboshina di wuzhda di, land yē ka, both your stirrup-leathers are too long, shorten them.

Krūzh  (particle) (similar to Dai, q.v.)

Krāgha  (s. f.)  crow.  De krāghē ghumdi hushyor shai nishta, there is nothing so clever as a crow.

Krēl or  (v. irr. tr.)  (1) to do, make.  Tse di wukrel? what have you done?  Khpul, bandobast wuka, make your own arrangements.

(2) to acquire.  Stera gedda yē és keryé do, he has grown very stout now, lit. now he has acquired a large belly.  (3) to take a woman in marriage, wed.  De mo de tre zéi de yagh khör keryé do, my first cousin (on father's side) has married that man's sister.  (4) to buy, purchase.  Wore rota wuka, get me a horse.  (5) (impersonal, of Nature).  Shēba yē wukrela, it (ac. Nature) made a shower, i.e. there was a shower.  (6) to swear by.  See Kurān.

Krop  (s. m.)  May.

Kshā  (adv.)  below, generally in the form, ē kshā, from below.  Ė kshā, de Kalkattē na roghlan, I have come from below, i.e. from down-country, from Calcutta.

Kshaluvel  (v. reg. tr.)  to kiss.  Khpul zyai yē ër kshalawāt, he kissed his son much.

Kshē  (prep.) in, into, on, upon.  See Grammar, page 39.

Kshēl.  See Wukshēl.

Kshelai  (adj.)  (1) handsome, beautiful.  Kshelai miona sarai dai, na cheg dai na ët dai, he is a well set-up man of medium height, neither tall nor short.  Pēghla kshelaiye leke kshīra, a maiden beautiful as a houri.  Pa ghundé jômé kshē kshelīye jômé di, bagha rorvai, bring the finest garments, lit. among all the clothes the most beautiful clothes (that there) are, those bring.  Kshelai sabit, assuredly, certainly.  Te, kshelai sabit, dâsē wuka, do so, certainly.  Ze wyaiya che, kshelai sabit, ze wa sabo wa sâhib ta wertgan, I tell you that I will assuredly go to the gentlemen to-morrow.

(int.) well! good!

Kshelwolai  (s. m.)  beauty.  Kshelwoli kshē agha ziyo ti dai, that one surpasses in beauty.

Kshēmandel  (v. reg. tr.)  to massage, knead the muscles to remove fatigue.  Ze sērāi yān, kshē mi manda, I am tired, massage me.

Kshāmon  (adj.)  remorseful, regretful.
Kshémonai (s. m.) remorse, regret. Pa shewye chår kahé kahémonai ma ka, do not give way to remorse over a concluded affair, i.e. what is done cannot be undone.

Kshénawel (v. reg. tr.) (1) to make sit, or make sit down, to seat. (2) to make kneel. Yish kshénawa, make the camel kneel. (3) to appoint over. Naib-tahsildar pa mîgh bondi Sarkor kshénawelai dai, Government has appointed a naib-tahsildar over us.

Kshénostel (v. irr. intr.) (1) to sit, sit down. Leghki rosara kshéna che maaghghil shi, sit down a little that we may enjoy ourselves. (2) to succeed to. Ŭlyos Malik mer shap, pa malikî bondi Kûtanrai kshénost, Malik Alias died and Kûtanrai succeeded to the headmanship.

Kshézhdel (v. irr. tr.) (1) to place, put. Ghôri pa yor kshézhda che wulé shi, put the shi on the fire to melt it. (2) to set. Khwula di wélé palla yéshyé do? wita yë ka, why have you shut your mouth, lit. set your mouth closed? open it. (3) to apply, stick. Khat mi bgha dai, renja wêrta kshézhda, my tunic is torn, patch it, lit. stick a rag to it. (4) to point, direct. Têpé wêrta kshézhwe, they laid the guns on it.

Kuch (s. m. pl.) butter.

Kudrat (s. m.) almighty power of God, Nature.

Kudratî (adj.) natural, not artificial. Kudratî wuna, self-sown tree.

Kulongî See Chirgo.

Kulaf (s. m.) padlock.

Kull (adj.) all, whole, entire. or Kwull.

Kulma (s. f.) (1) gut, bowel. Zhai de myêghé de kulmé na jorçzhî, bowstrings are made of sheeps' gut. Pa ârê kulmé wîshtelai dai, he shot him in the red guts, i.e. lower abdomen, groin. (2) bowels (figurative). Kulme mi pé swézi, my bowels burn at it, i.e. I am filled with pity, compassion. (3) works, machinery. De tîpâk kulme rowushaya, show me the action of the rifle.

Kulol (s. m.) potter.

Kulpai (s. m.) (1) small box. (2) peg on pommel of saddle (to tie reins to). (3) socket. De stergé kulpai, eye-socket.

Kulpikai (s. m.) small box. De nasoré kulpikai, snuff-box.

Kumak (s. m.) help, assistance. Kumak rosara ka, lend me a hand.

Kuna (s. f.) (1) bottom, backside. (2) lower end of anything, point where it meets the ground-level. De ghe kuna, foot of the mountain. De dé kwursai de péhê kiza kuna mota do, the lower end of the leg of this chair is broken (3) pudendum muliebre.
KUNÁTÁI (s. m.) buttck. Pa yöté ma kahéna, pa kunáti kahéna, do not squat, sit down comfortably. Kunátaí wulagawa, sit down square.

KUNDA (s. f.) stock of firearm. Dér dori mi tipak ta ashawel wi, Kundogh (s. m.) pa kundogh yé wuwhelaap, I put much powder in the gun and it struck me with the stock, i.e. I overloaded the gun and it kicked.

KUNDAKHA (s. f.) shelter made with branches of trees, etc.

KUNDZEL (s. f.) a plant. De kundzelél téél kwocha di, kundzel oil is sweet.

KUNDA See Kwunda.

KUNDALAI (s. m.) earthenware plate or vessel, for eating or drinking out of, or for mixing bread and relish in.

KUNDZÉDEL (v. reg. intr.) to become a widow. Kunza shewyé sheza, a widowed woman, widow.

KUNDÉL, Kundol, or Kwundol (s. m.) earthenware vessel, platter, for kneading flour in or eating out of, basin, bowl. Pa kwundol kahé jomé rangawi, they dye clothes in a basin.

KUNDÝEZÍN (s. m.) widowhood. De aghé de kundýezin dwa kola wateli di, dér kundýezin é kerai na dai, two years of her widowhood have passed, she has not experienced long widowhood.

KUNJ (s. m.) corner regarded internally, angle of less than 180°. Pa tslalwèr kunja kéta do, it is a four-cornered room.

KUNJEKA (s. f.) smallest recognised piece of money. De yawé kunjéké los yé na rasi, he is not worth one farthing, lit. his power does not extend to a farthing.

KUPB (s. m.) being a non-Muhammadan, "infidelity".

KURÁN (s. m.) (1) Kuran, Muhammadan bible. De Kurán sar Allá Hamdo do, che ze byá dà kor wu na kañ, (By) the beginning of the Kuran (which) is "God be praised," (I swear) that I will never do so again (form of oath). (2) oath on the Kuran. Kuránina yé dèr wukrel, hé took many oaths on the Kuran.

KURÉZ (s. m.) kores, underground water-channel.

KURKAMAN (s. m.) turmeric.

KURKAMAN or Kwurkaman

KURSHA (s. f.) line, mark, streak.

KURSHA or Kwursha

KURANGA See Chirga.

KUT (1) amput (2) cultivated land in ka wulud between two spurs
WAZIRI VOCABULARY.

**KURWAI** (s. m.) (1) a measure of capacity. Kurwai de yoghi tsalwërama or brakha do, dré lappi shi, a kurwai is the fourth part of a yoshai, it is equal to three single-handfuls. (2) wooden bowl for eating from.

**KUSIBA** (s.f.) one pice, ¼ of an anna.

**KUTAB** (s. m.) North. Kutab störai, Pole Star.

**KUTIRAI** See KIKARI.

**KUTANJAI** (s. m.) mensal. Zim yé dâse tek tör dai leke kutanjai, his son is as dark-complexioned as a low-class man.

**KUSA** See KISA.

**KWULBÎT** (s. m.) bullet-mould.

**KWULL** See KULL.

**KWUNDI** (adv.) perhaps, probably. Wos mi led na ko, kwundi ranzir dai, perhaps my horse is sick, he is constipated. Kwundi sabo byâ rofsoi, perhaps I shall come again to-morrow.

**KWUNDI** (s. m.) mirage. Pa ghorma kshé der kwundi râpëzhi, in the heat of the day there quiver many mirages.

**KUNDA** (adj.f.) widow. De Dawaré kwundé shëëz tsarsh pa wartel wakht tërawi, Dawri widows pass the time, i.e. gain a livelihood, by spinning.

**KWUNDOL** See KUNDÉL.

**KWURBÉZ** (s. m.) foam, froth (on a river, etc.)

**KWURKAMAN** See KURKAMAN.

**KWURKHA** (s.f.) a leguminous plant given to she-buffaloes to increase their milk.

**KWURKHA** (int.) get out, away! (to dogs).

**KWURSHA** See KURSHA.

**KWURSI** (s.f.) chair, privilege of a chair. De kwursai läïk dai, he deserves a chair.

**KWUSHT** (s. m.) constipation. Kwusht mi shi, I am suffering from constipation.

**KYTESH**

**KWUTELIKA** (s.f.) husk, shell. De zañghezéi kwutelikha, the cone of the chilgoza pine.

**KWUTILA** (s. f.) bubble.

**KUTT** (s. m. pl.) pewter, zinc, white metal.

**KH**

**KHABAR** (adj.) aware, informed. Khabar dai, pakhwo mi khabar kërai dai, he knows, I informed him before. Sheza khabar do, the woman knows.
WAZIRI VOCABULARY.

KHABABA (s. f.) (1) word. Yawa khabar na kahé darwégha na do, not one word in it is false. (2) thing, affair. Bela khabar na do, there is one more thing. Dá te khabara wa? What was the matter?

KHACHAN (adj.) dirty, untidy, littered. Djoi khachan dai, the place needs tidying up.

KAHair See Kéè.

KAHairHwo (s. m.) well-wisher, loyal subject.

KAHairPali (s. m.) dust, sweepings.

KAHairYot (s. m.) alma (of supererogation).

KAJIRA (s. f.) (1) date. (2) date-palm.

KHALI (adj.) (1) alone. (2) without anything. Zo khali potai shwan, I was left alone, or, I lost everything I had.

KHALK (s. m.) (1) people, the public. De ghundh halk zirna wuswel, the hearts of all the people burned. She sarai dai, de nor halk shammar pé shi, he is a good man and other people's interests are served by him. (2) crowd. Wórchané dèr halk dai, there is a great crowd outside. (3) race, nation. De tòse halk wode pa tséam kol ki? at what age do people of your country marry?

KHALLAI (s. m.) (1) chip, shaving. Halli milli, refuse, sweepings. (2) match, lucifer. De khallyé dablai, match-box. (3) lots. Khallai pé wochawa, east lots for it. (4) khallai khallai, "stick by stick," i.e. separate. Dá tiré khallai khallai ka, lay these swords out separately.

KHALOS (adj.) (1) released, allowed to go. Kaidi khalos ka, let the prisoner go. (2) free, independent. Khalos ghundi sarai dai, de chà hukm na mani, he is rather an independent man, he cares for nobody's orders. (3) discharged. Yawa tigha pa machóghana mi khalosa kra, I let fly a stone from the sling. Pa ghre khé dèr ster tipak khalos shwel, there was very heavy firing in the hills, lit. very great, i.e. many, guns were discharged in the hills. (4) exhausted, used up, finished. Ghund tswérai de mo na khalos shewai dai, all my provisions are exhausted. Kor khalos na shan, the work is not finished. (5) opened, undone. War khalos ka, open the door. Bishtara khalosa ka, undo the bedding. (6) divorced or not engaged to be married. Khalosa sheza, a free woman.

KHALOSI (s. f.) release, deliverance. Ê mo pa khalosi kshé dèr koshish wuka, use your best efforts for my release.
KHALOSMAND (s. m.) (1) devoted, sincere. Kholosmand nikar mi dai, he is my devoted servant. Kholosmand döät, sincere friend. (2) disinterested, impartial. Che pa munsiffai kshë taraf na ko agha ta khalosmand wyaiy, him they call disinterested who shows no partiality in arbitration.

KHALOT (s. m.) (1) khillat, presentation robe. Amir khalatina Odam, Pai Muhammad ta wërkawel che de mo râyat yëstal, the Amir used to give khillat to Adam and Pai Muhammad saying “You are my subjects,” i.e. as a proof of their being his subjects. (2) commission received by intermediary from both parties on conclusion of a sale or marriage. She khalot mi khwarelai dai, I have received a handsome commission.

KHALPAL (s. m. pl.) sweepings, rubbish. Bangi khalpal wëri di, the sweeper has carried away the sweepings.

KHAMIRA (adj.) leavened. Dâ mařai khamira na do, losi do, that bread is not leavened, it is hastily made bread.

KHAMTO (s. f.) country-made cloth.

KHANAT (s. m.) betrayal of trust, embezzlement. Amonat di wëlé khanatavel? why did you misappropriate the deposit?

KHANAWODA (s. f.) family of high position, illustrious line.

KHANDA (s. f.) laughter. Khanda kawel, to laugh.

KHANDANAI (adj.) bad, useless, valueless, of small account. Khandanai wos, or miserable jade. Mîzh dasé khandaní na yi che te mîzh sarâ Khandânai na wîné, we are not of so little importance that you should refuse us an interview. Khandanai sheza, bad woman.

KHANDAWINAI (adj.) pleasant, merry, cheerful (person).

KHANDEL (v. irr. tr.) Dèr mi péri khandel, I laughed at him heartily.

KHANGRAI (s. m.) shuttle. Pai Muhammad wa Odam ta drawob wukaç che pa khangri di wavdellî wi, a che pré na zdé, byâ wuwyaiyë che de mo tira potyé shwa, Pai Muhammad answered Adam saying, “Whatever you have woven with the shuttle, see that you leave it not behind and say afterwards ‘my strength, lit. sword, remained behind,’” i.e. P. M. taunted A. saying “Do your worst now and do not excuse yourself afterwards for failure by saying you did not bring all your resources to bear at the right time.”

KHANJAR (s. m.) (1) cross-handed dagger sharpened on both edges. (2) bayonet. Pa tipak khanjar tîr ka, fix bayonets.

KHAPASSA (s. f.) night-mare. Wégâ ze khapassë niwelai wan, last night a nightmare seized me. Khapassa pé swâra wa, a night-mare was [riding] upon him.
Khapgon (adj.) grieved, sorry. Mizh khapgon yi, we are sad.

Kappa (adj.) vexed, sad, sorry, offended. Kappa shewai kho na wéstai? I hope your feelings were not hurt.

Kappar (s.f.) (1) double-handful. De dé chinné yèbó reêté sáré di, yawa kappar tsök yé na shi tehai, the water of this spring is bitterly cold, no one can drink a double-handful of it. (2) sole of foot.

Kapparyé (s.f.) (1) palm of hand. Pa kapparyé drimi, goes on all fours, creeps. Zyai mi pa kapparyé dai, my son is on all fours, i.e. is quite an infant, cannot walk yet. (2) hand's-breadth.

Khar (s.m.) donkey. Khre bor, donkey load.

Khara (s.f.) stump (of a lopped off branch, etc.) Pa kharand põri mi dasi shak shan, sëk beba shan, my pagri caught on a stump and so got torn.

Khambiza (s.f.) common melon.

Kharedel (v. reg. intr.) to snore. Khre ghundi ma kheregha, kheb dërbondi tang ka, do not snore like a donkey (draying), make your sleep tight upon yourself, i.e. go sound asleep.

Kharf (s.m.) letter of alphabet. De mullo ghundi kharfina likelai shi, he can form his letters like a mullah.

Kharkhara (s.f.) curry-comb.

Kharkhel (s.m.) clippers, shears (for shearing goats and sheep).

Kharp (adj.) (1) spoiled, wasted. Aсоб mi kharp shan, my things are spoiled. (2) bad. Kharp sarai dai, he is a bad man.

Kharezi / Kharezi, Kharotia sheza, a Kharotia woman.

or Kharezi

Khar (s.m.) (1) sale. (2) money for expenses. Rosokha hëts khars nihata, I have no money for expenses. Tsök de khul kor depora roshi, w'agh ta Sarkor khars na wërkawi, he who comes on his own business is not given his expenses by Government.

Kharsawel (v. reg. tr.) to sell.

Kharendel (v. reg. intr.) to be sold, be for sale. Ghanam de ripai tsó sëra kharéshëni? at how many sërs to the rupee is wheat selling?

Kharsi (adj.) for sale. Kharsi lagari di, this wood is for sale.

Khara (s.f.) silt, deposit. Pa dé kat bondi dëra khara alwëdelyë do, a great deal of silt has been deposited on this riverside land.
KAHEL (v. reg. tr.) to plaster, wash. Dä diwöl pa china wa ze or wukharar, I will lime-wash that wall.

WUKHAREL

KHASIKAI (s. m.) joint, meat with the bone.

KHASS (adj.) particular. Khass agha sarai ê mo dost dai, that very man is my friend.

(adv.) (1) exactly. Khass pa manz kshé wulagédän, it struck exactly in the centre. (2) invariably. Khass de largi wi, they are always made of wood.

KHASSI (adj.) gelt, castrated.

KHAAT (s. m.) tunic, upper garment, coat. De Dawaré khat têr wi, de Waziré khat spin wi, Dauri tunics are black and Waziri tunics white.

KHAATEL (v. irr. intr.) (1) to go up, ascend, rise, climb. Mîzh pa ghure or bondi khatel wi, we had got on the top of the hill. Wattan

WUKHAREL

zyêm lari, zêke nawa pa dä diwola kshé khatelyé do, the ground is damp, so the moisture has risen in this wall. Sâya yé khatelyé do, his breath has gone up, i.e. he is out of breath. (2) to be produced, manufactured. Tarkha têl khwogha têl dwa sará pa Tóchi kshé na khêzhi, Induon ê kharsawi, neither bitter oil nor sweet oil is produced in Tóchi, the Hindus deal in both. (3) to come out, make its appearance. Spanxai pê wukhatelai dai, a guinea-worm has made its appearance in him. Pol mi dásé khatelai dai, the omen for me has come out so.

KHAATO (adj.) (1) missing, astray. Khato loré, you have gone wrong. (2) missed. Lyâr di khato keryé do, you have missed the road. (3) wide, away from the mark. Wu mi krel pa dâ dré léwina dré zgorina, au dwa kható shwel au yo pa wun-lagédän, I fired three shots at those three wolves, and two missed and the third did not hit.

KHAATOI (s. f.) mistake, error. Ê mo khatoi na do, the mistake is not mine.

KHAATT (s. m.) (1) letter, epistle. Dä ster sarai dai, pa khattina ghaghédo ko, he is a big man, he talks by letter, i.e. writes instead of receiving, or himself going to see, people with whom he has business. (2) deed, document. Likelai khatt, a written document. (3) handwriting. De dagh mullo tangra khatt dai? what is the writing of this mullah like?

KHAATT (s. f.) mud. Khaâta dêrâ do, yëliaon shâkht shewi di, the mud is very deep, the camels have stuck in it.
KAWARDZIN (s. m.) clay. Lōshi de kawardzin na joreghi, vessels are made of clay.

KHAZONA (s. f.) (1) treasury. Rīpī pa khaazona kshē soti, they keep the money in the treasury. (2) treasure. De Sarkor khaazona dēra do, Government has much treasure, i.e. unlimited command of money.

KHÉB or (s. m.) (1) sleep. Pa khēb wēwād dai, he is sleeping [in sleep].
De shpē mi khēb na dai kērai, zeke khēb mi ēs zangawi, I did not sleep at all at night, so now I am nodding, lit. sleep is making me swing. (2) dream. Khēb mi wulid, I saw a vision.

KHÉFL or } (s. f.) 
KHÉFI } absolute extinction of a family. Yo sar yē dai, che 
KHÉIZ or } (s. m.) 
KHÉLIZ } mer shi khēyi yē do, there is only himself, if he 
dies that is the end of his family. De Tōchi 
hākim khēiz kēzhī na, che yo tē byā bel rogti, the Political Officer, Tōchi, can never be got rid of, when one goes another comes.

KHÉL (s. m.) (1) tribe. Wudzi Kēl pa Khaisora kshē pandēshī, the Wudzi tribe inhabits Khaisora. (2) member of a tribe, Tōri Khēl, Tōri Khēla, man, woman of the Tori tribe. (3) kind, species. Dzanē guliya yo khēl di, dzenē bel khēl di, some of the flowers are of one kind and some of another.

KHÉL (s. m.) helmet. Ŭs Wāzir khēlina pa sar na zhdi, Wāzirīs do not put helmets on their heads, i.e. wear helmets, now-a-days.

KHÉLA (s. f.) sweat, perspiration. Reṭ khēlē yan, I am (in) a terrible perspiration. Khēla mi shewyē do, I am perspiring.

KHÉLA (adj.) stupid, dense. Ghand sarī khēla di, they are all stupid fellows.

KHÉLAGAI (s. m.) blockhead. Wāzir, che pa Kalkattē kshē wī, agha khēlagai līda shī, a Wāzirī, when he is in Calcutta, appears a fool.

KHÉLKHONA (s. f.) family.

KHĒR or (s. m.) welfare, safety, well-being. Pa khēra sarā! you have 
come with well-being, i.e. you are welcome (salutation on arrival). Đerta khēr dai? is it well with you? Wa kēr 
ta di khair dai? is it well with your family? (salutations on meeting).

KHĒR (adj.) (1) brown, khaki-coloured. Dā khēra kapra do, that is 
khaki cloth. (2) ash, grey, pale. Makh yē khēr shewai 
dai, his face has grown pale. (3) dismal, melancholy. De
Kalkatté guzrán pa mish bondi dđr kher dai, zeke che hawó é bela do, we find existence in Calcutta very miserable, because the climate is different (from ours). (4) vexed, irritated. Taba di khera do, ke khera di na do? are your feelings annoyed or not?

KHERTOI (s. m.) flood, lit. brown, i.e. muddy, river. Khertoi roghai, there came a flood.

KHER or KHERÉ  (s. m. pl.)  
1) dust floating in the air. Nen vrez kheré- peryé do, to-day the air is thick with dust.
2) mental obsfuscation. Kheré-peryé! I hope your mind is clear and free of trouble (a customary salutation).

KHEISH (s. m.) (1) relation by blood or marriage. (2) friend.

KHEISHA (s. f.) tooth (of comb, etc.) De shmanzé dërë kheshe di, the or Khoshia comb has many teeth.

KHEISHI (s. f.) (1) distant relationship. Késhi mi do wersara, I am slightly connected with him. (2) friendship.

KHEISHTA (s. f.) brick. Íma kheshta, kutcha brick. Pakha kheshta, pucca brick.

KHEISHAI, KHEISH (s. m.) (1) prong. (2) tooth (of comb).


KHAYI or KHÉYIZ  
See Khái.

KHÉZ (s. m.) menses.

KHÉZAWEL (v. reg. tr.) to shake, move. Zelzelé pa kézawel sara dâ nuskán shewái dai, that damage was done by a shock of earthquake.

KHÉZÉDEL (v. reg. intr.) (1) to shake, move. Mëka pa khupula wukhé-zéda, the ground trembled, lit. shock of itself.

KHÉZHAI (s. m.) spur, ridge, of a hill.

KHÉZHAWEL (v. reg. tr.) (1) to raise, lift up. Drind dái, kho kézhawa, or it is heavy, but lift it up. (2) to send up, make go up.

KHÉZHAWEL (v. reg. tr.) Wosiná pa háché lyaré wukhézhawa, bring the horses up by that path. (3) to excite. Pa Sarkor bondi khalk kézhawi, he works the people up against Government.

KHI (s. m.) disposition, temper, character. Khi yé she dai, he is a pleasant tempered man. De khalk khyina bad shewi di, the people’s dispositions have become corrupted. De wórkiyé khi khaslat yé dai, he has a childish character.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tr>
<td><strong>Khíd</strong></td>
<td>(s. m.) khasil, corn cut green for fodder. Wós mi khóvré khid khwarelai dai, my horse has been fed on very young khasil.</td>
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<tr>
<td><strong>Khídamat</strong></td>
<td>(s. m.) service. De Sarkor dèr khídamatina mi wukré, I have performed many services for Government.</td>
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<td><strong>Khídamati</strong></td>
<td>(adj) ready to render service. Khídamati saraí, useful man.</td>
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<td><strong>Khin</strong></td>
<td>(s. f.) false or absurd claim. Khíla ma roka, do not try to take me in.</td>
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<tr>
<td><strong>Khiroj</strong></td>
<td>(s. m.) falsehood. Khiroj ma wyaiya, do not speak falsely.</td>
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<td><strong>Khimbera</strong></td>
<td>(s. f.) small drinking vessel used at meals.</td>
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<td><strong>Khimbrai</strong></td>
<td>(s. m.)</td>
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<tr>
<td><strong>Khrín</strong></td>
<td>(s. m.) murder. Dré khírina yé keri di, he has committed three murders.</td>
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<tr>
<td><strong>Khrína</strong></td>
<td>(s. f.) tent. De khíne stényé, tent-pole. É Wazíré khíne kézhdai byéli, the tents of the Waziris are called kézhdaits.</td>
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<tr>
<td><strong>Khrínt</strong></td>
<td>(s. m.) murderer.</td>
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<tr>
<td><strong>Khipánrıyé</strong></td>
<td>(s. f.) dust rising in the air. Khipánrıyé chegga shwa, dust began to blow about. De Sarkor lashkar dásé dèr roghái leke dásé khipánrıyé wukhézi, the army of Government came as great in number as the dust when it rises.</td>
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<tr>
<td><strong>Khríka</strong></td>
<td>(s. f.) houri, black-eyed maiden of Paradise. Pa ákhirat kahé khríra wa di pa kor shi, in the next world you will be provided with hourís. Péghla keshlýé leke khríra, a maiden beautiful as a houri.</td>
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<tr>
<td><strong>Khrírai</strong></td>
<td>(s. m.) (1) dirt, filth. Dér khrírai pé péri dai, it is absolutely covered with dirt. (2) fouling. De típak khrírai wubossa, clean the gun out.</td>
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<tr>
<td><strong>Khríran</strong></td>
<td>(adj) dirty.</td>
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<tr>
<td><strong>Khríras</strong></td>
<td>(s. m.) greed.</td>
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<tr>
<td><strong>Khrírasnok</strong></td>
<td>(adj) greedy.</td>
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<tr>
<td><strong>Khríshít</strong></td>
<td>(adj) kneaded. Donra mi khrísha keryé do, I have kneaded the flour.</td>
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<tr>
<td><strong>Khrísh</strong></td>
<td>(s. m.) scab. Péyawor mi khrísh niwelai dai, my wound has formed a scab.</td>
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<tr>
<td><strong>Khríshái</strong></td>
<td>(s. m.) large boulder.</td>
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<tr>
<td><strong>Kho</strong></td>
<td>(conj) (1) but. Zhagh mi wukán kho dzawob é na rokañ, I shouted but he gave no answer. (2) however. Pa hagha na tyára pa kétà kahé kho na do, it is not darker than that, however, inside the room.</td>
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<tr>
<td><strong>Khrób</strong></td>
<td>See Khréb.</td>
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<tr>
<td><strong>Khomba</strong></td>
<td>(s. f.) mushroom.</td>
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<tr>
<td><strong>Khrór</strong></td>
<td>(s. f. irr) sister. or Khor</td>
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</tbody>
</table>
WAZIRI VOCABULARY.

KHORAKHT (s. m.) itch.
KHOST (s. m.) request. Đa khost dërtä kaŋ, I make this request of you.
KHOSTWOL (s. m.) } Khostwal, native of Khost.
KHOSTWOLA (s. f.)
KHÔSHA See KHÔSHA.
KHÔSHAI See KHÔSHAI.
KHÔVRA (s. f.) earth. Sha khovra do, it is good soil. (See also KHÔH.)
KHÔZH (adj. irr.) sweet. Alwo khwazha do, the halwa is sweet.
KHÔZHBIYAI (adj.) sweet-scented.

KHÔPUL (adj.) (1) own. Khâpul mol mi dai, it is my own property.
Khpul dzon ma wêzâhna, do not destroy your own self.
(2) trusty, confidential. Khâpul sari mi di, they are my trusted retainers. (3) related. Khâpul di dai? is he your relation?

(pron.) (1) Pa khpula, of own accord, of self, voluntarily, etc. Mo tse wërta wuwêyel? pa khpula yê dâsê wukrel, I said nothing to him, he did it of his own accord. Bel dâzz ma pê kawa, pa khpula wa és meî shy, do not fire another shot, he will die of himself now. (2) self. Pa khpula ghund wol wuwyaïya, tell me yourself everything that happened. See Grammar, page 16.

KHÔPULWI (s. f.) relationship, connection. De to wërsara tsganga khpulwi do? in what way are you related to him?

KHRA See KHAR.

KHÔRAP (1) crack, stick, etc. Pa machôghna mi khrap wuwêstan, I made the sling crack, lit. I drew a crack from the sling. Pa. kônti mi she khrap wuwête, I flung the stone hard and far, lit. I brought a good impulse to bear upon the stone. (2) instant, moment. Pa yawa khrap kshé, in one moment. (3) stroke of work. Nen mi wa pâti ta she khrap wêrkan, I did a good stroke of work on my field to-day.

KHÔSAI or (s. f.) unweaned calf. Khsai pa bori na kam dai, a khsai
KHÔSKAI is younger than a bora.

KHÔSHAN (s. m.) bit of bread. Dâsê shim sârâ dai che pêshe ta hân
khshan na âchawi, he is such a miserly man that he will not even throw a bit of bread to the cat.

KHÔSHÂN (s. m.) chewing the cud. Ghwo che wilora wi nör khshan waïyi, a cow while it is standing chews the cud.
KUSHINA (s.f.) wife's sister.

or

KUSHINA

KHUD (s.m.) self. Dā sarai bē-khuda wān, ès byā pa khud shān, that man was beside himself, now he has come to himself again. Bē-khuda, unconscious.

(adv.) of course. Ze dāse wukan ke na wukan? Khud! Should I do so or not? Of course you should.

KHUDAI (s.m.) God. Akhtiyor de yek yo Khudai dai, power belongs to the one and only God.

KULPITAI (s.m.) stopper, cork.

KURUZHA (s.f.) sister's daughter.

KURBŽ (s.f.) saddle-bag. Khurzai mē jorē dī, my saddle-bags are made.

KUSHKI (s.f.) (1) headache. (2) other pain, disorder. Nas kushki yē do, he is suffering from diarrhoea.

(adv.) accidentally. È mo na dā kor kushki shewai dai, it was by a slip I did so, lit. this thing proceeded from me accidentally.

KUTAN (s.m.) late evening. De moz kutan na rekāta dī, there are nine prostrations in the evening prayer.

KUTBA (s.f.) exhortation by a Muhammadan priest (to the congregation in a mosque, etc.) Dengē akhwund che de chā nikokh tārī nūr dā kuthā hān wysi, some priests when they celebrate any one's wedding also pronounce the kutba.

KHWAI or KHWAIYÉ (s.f.) wooden shovel for winnowing grain. Reēsa pa khwai wulwana, winnow the mixed chaff-and-grain with the shovel.

KHWAN (s.m.) tinder. Khwan de mazerri de dorai na jorēzhī, tinder is made from dwarf-palm and gunpowder.

KHWAND (s.m.) (1) taste. Belmang khwand, insipid taste. De mārāi qer she khwand dai, the bread tastes very good [generally meaning that the person's own appetite is good]. (2) enjoyment. Agha khwand sara kor kawi, he works with gusto. Nen de chihē khwand na wān, there was no pleasure to-day in the pursuit of the thieves [generally meaning that it was unsuccessful or unexciting].

KHWAR (s.m.) horses' manger.

KHWAROK (s.m.) food. Kwutēlikhē de šitsarai khwarok wī, husks are the food of pigs.

KHWARYM (s.m. irr.) sister's son. Drē khorēyina mi dī, I have three sister's sons.
KHWARÉDEL (v. reg. intr.) to cross, go over. Pêri wukhwara, cross over Kelai wa nen pa dagh töi bondi khwaréghi, the village will
cross to the other side of this river to-day.

KHWARÊL (v. irr. tr.) (1) to eat. Tse khwrê? what are you eating? (2) to
take, appropriate (commission, bribes, other people's property,
etc.). De gundé nikanem agha khwuri, he embezzles the salaries of all the employês. (3) to bite. Mangora khwarêlai sarai è pêri na ñaréghi, a man that has
been bitten by a snake is afraid (even) of a piece of rope
(proverb). (4) to wear out. De de tipak rakhina khwarêli di,
the grooves of this rifle are worn out. Pâfie mi pa ghere londi
khwarelyè shewyè di, my shoes (with walking) on the hills
have become worn underneath.

KHWASH (adj.) (1) pleased. Pa to bondi dër khash dai, he is very
pleased with you. (2) appeased. Dâ jamadar pa paise
khwash ka, propitiate this jamadar with a little money, i.e.
bride him. (3) happy. Mîgh dolata dër khash yi, we are
very happy here. (4) acceptable, pleasing. Neval bôgh mi
khwash dai, the new garden pleases me, i.e. I like it.
(5) chosen. Pa gundé kahé dâ wos mi khash kera dai, I
have chosen this horse from among the lot.

KHWASHAMANDI (s.f.) flattery. Khwashamandi ma kawa, spîna khabara
ka, do not flatter, speak the plain truth, lit. the white word.

KHWASHI (s. f.) (1) happiness, merriment. De khpulé malgerai sara
mi khwashi wukrela, I made merry with my companions.
(2) intoxication. De sharop pa khwashî kahé wañ, he was
in the intoxication of drink.

KHWATAWEL (v. reg. tr.) (1) to boil. Èbô wukhwatawa, boil the water.
(See also èbô.) (2) to dash out. Makhrezé wa di wukh-
watatwan, I will knock your brains out.

KHWATÉDEL (v. reg. intr.) (1) to boil. Èbô khwatéghi, the water is
boiling. (2) to show, come up. Zhira yè khwatâwelyè do,
his beard has sprouted. (3) to laugh suppressedly, giggle.

KHWAZH See KHWAZH.

KWAZH (adj.) sore, hurt, wounded.

KWAZHÉDEL (v. reg. intr.) to be sore, painful. Stinai mi kwazhèghi,
I have a sore throat. Ghund sirat mi kwazhèghi, my whole
body aches.

KWO (s.f.) side, place beside. De keli pa kwo kahé kër mi dai,
my house is just outside the village. Pa kwo wudaréghi,
stand aside.
Khwor (adj.) (1) poor. Khwor dai, héts na lari, he is a poor man, he has nothing. (2) miserable, helpless. Dèr khwor sari di, kár ma wèrta ka, they are wretched creatures, do not be angry with them. (3) safe from, free from. Nawz shaiton mi khwor laf, deliver me from (my own) lusts (and from the) devil.

Khworakai (s. m.) poor wretch, starving. She wèrsara wuka, dà khworakai dai, treat him kindly, he is a poor little creature.

Khwori (s. f.) (1) effort, endeavour, hard work. Dèrè khwori mi wukra, I worked very hard. (2) pain. Pa dèr khwori kähè mèr shan, he died in great agony. (3) distress, want. Pa watan dèrè khwori roghla, great scarcity came upon the country. Gulina ébè de khworai na mè shwel, the flowers died for want of water.

Khworikash (adj.) hard-working, industrious.

Khwora (s. m. pl.) dough.

Khwoshyé (s. f.) mother of wife or of husband.

Khwose-Khwandawar (s. m. pl.) sweetmeats.

Khwasar See Skhar.

Khwishina See Khshina.

Khwula (s. f.) (1) mouth. Khwula yè de mraji dákka do, zeké zhagh na shi krai, his mouth is full, therefore he cannot utter a word. Ke pa khwula hiän rota wuwyayi ze wa itibor wu na kàn, though he should say so with his mouth I will not believe it. Pam ka che wos to ta khwula na wochawi, take care that the horse does not bite you. Naiyora mi pa khwula do, the fast is on my mouth, i.e. I am keeping the fast. (2) face. Khwula yè zyèra shewyé do, his face has turned yellow, i.e. pale. (3) mouth of a ravine, debouchment of one valley or nullah into another.

Khwulgai (s. m.) (1) mouth, small mouth. Khwulgai ma khézawa, don't move your little mouth, i.e. shut up! (2) spout. De kizé khwulgai, spout of water-pot.

Khwushai (adj.) (1) empty. Khwushai kör, uninhabited house. (2) lonely. Sheza pa khwushi rakhzi rawona shwa, the woman set off across the lonely plain. (3) senseless, absurd. Khwushyé kisa, nonsense. Khwushai saqai, fool. (adv.) needlessly, uselessly. È mo wakht di kwushai tér kàn, you have wasted my time, lit. made it pass uselessly. Khwushai khappa shwé, you vexed yourself unnecessarily.
WAZIRI VOCABULARY.

Khwusholi (s. f.) rejoicing. Migh khwusholi wuki au khwash shi, let us rejoice and be merry.

Khwutte (s. f. pl.) testicles.

Khwuzh (s. m. pl.) pain. De ghwosh de khwuzhe na mi de shpe khöb na dai kéré, I did not sleep all night on account of tooth-ache.

(adj. irr.) hurt, injured, in pain.

Khwuzhmand (adj.) wounded, injured. Sarai khwuzhmand dai, Mahsúdé wáhèlai dai, the man is hurt, he has been attacked by Mahsud.

Khyézhawel See Khézhawel.

L

La...na (prep.) See Grammar, page 39.

Labaghérai or Lagheral-Bagherai (adj.) wretched, miserable, in a bad state. Migh pa wilaýat kähè dèr labagheri shwi, we in the lock-up have fallen into a bad plight.

Lad (s. m.) baggage-net. Dâ sandikina pa ladina kahé wutralanga, load these boxes in baggage-nets.

Lagatta (s. f.) kick. De tó wos ze dwe lagatté wáhèlai yâp, your horse kicked me twice.

Lagawel (v. reg. tr.) (1) to apply, bring in contact. Tsang mi lagawelai dái, I am leaning on my side. (2) to hit with. Tígha mi wutraléyla, pa nákhsa pa wulagawela, I threw a stone and hit the mark with it. (3) to spend. Pa selgina ripaí mi wulagawelyé, I spent hundreds of rupees.

Lágédel (v. reg. intr.) (1) to come in contact, hit, strike. Gélai pé wulagéda, the bullet struck him. (2) to be hit. Pa gélaí lagédeli, ou lagawélaí, dái, he has been struck by a bullet. (3) to be related. De to agha tse shi, tse di lagézhí? what is he of yours, what is his relationship with you? (4) to come upon, befall. Sêra wabo lagédelyé do, a severe epidemic of cholera has occurred. Pa dâ lyàr kahé ghile lagézhí, robbers turn up on that road. (5) to be in progress, to have already begun. De juworé lâu nagédélaí dái, the reaping of the maize has begun.

Laghár (adj.) barren, bare. Laghár ghar, a barren hill.

Laghérai- Bagherai } See Labaghérai.
LAGHÉ (adj.) rough, hoarse. Marai di laghē di, your throat is rough.
LAGLAGÉRAI (s. m.) centre part of maize-head.
LAHAD (s. m.) recess at the bottom of grave, towards the west, in which the body is laid on its right side.
LĀIK (adj.) (1) worthy, deserving. De mazo làik dai, he deserves punishment. (2) capable, clever. Dēr làik sañai dai, he is a very capable man.
LĀIKI (s. f.) fitness, worthiness.
LĀJAI (s. m.) machine for cleaning cotton.
LĀK (adj.) (1) set up, erected. Tāmbiyan làk shewi di, the tents have been pitched. Lākā tīsha, standing stone, natural obelisk. (2) planted. Wūna làkā ka, plant the tree. (3) tucked in. De dastorn tarda làkā ka, tuck in the end of your pagri. (4) caught. Tīkhāi rolāk dai, I have caught a cough.
LĀKAI (s. f.) tail (ordinary word). Wazir wyaiyi che was au māzh jamāt na rogheli di, zeke lakā yē lem shwa, the Waziris say that the horse and the ram came from paradise and that therefore their "lakai" became a "lem" (more complimentary word for tail.)
LAKARRA (s. f.) pole, flagstaff (on a shrine, grave, fort, etc.)
LAKASHEWAI (s. m.) chinkara, Indian gazelle.
LAKASHEWYÉ (s. f.)
LĀKÉDEL (v. reg. intr.) to climb, ascend. Pa agha lyār tōk na shi láké-delai, no one can get to the top by that path.
LĀLĀ (s. m.) term of respect used in addressing or mentioning an elder brother, uncle or other senior man.
LĀLÉDEL (v. reg. intr.) to hang down, drag on the ground. Perāi lálēzhi, wu yē tāra, the rope is trailing, tie it up.
LĀLĪN (s. m. used as an indecl. adj.) weeded. Shēlē mi lálin kēryē dī, I have weeded the rice.
LALMA (adj. f.) Lalma mzeka, unirrigated land, land depending on rainfall.
LAM See LEM.
LĀM (s. m.) war, military expedition.
LAMAWAR (adj.) having a good tail. Dā myēzh lamawara do, that sheep has a fine tail.
LĀMBA (s. f.) flame, flare. Yor làmbé krē, the fire flared up.
LAMBAWEL (v. reg. tr.) to wash. Wos mi di lambawelai dai? have LAMBÉDEL (v. reg. intr.) you washed my horse? LAMBÉYA (s. f.) swimming.
or LAMBOYA
LAMBÉZAN (s. m.) swimmer. Lambézan dai, lambéya yé wukra, he is a swimmer, he swam.

LAMS (s. m.) hawk, bird of prey.

LAMS (s. m.) thick felt.

LANDORA See NENDORA.

LANDORCHI See NANDORCHI.

LAND (adj.) (1) short. Mazal nen land wap, the stage to-day was a short one. Landá kissa dagha do, the long and the short of it is, lit. the short version is this. Sáya yé landá do, zake pa ghre na shi khataí, his breath is short, that is why he cannot climb hills. (2) lopped, pollard. De Kand wulé landé di, the willows on the Kand Nullah are pollards. (3) hewn down. Da wuna pa teber landa ka, cut that tree down with an axe. (4) docked, tail-less. Deposa roghél dré léwina, dwa land wi é yawa lakai na wa, there came down (upon us) three wolves two had their tails cut off and the (other) one was tail-less.

LANDIKAI (adj.) short. Landikai tipak, carbine.

LANDÍN (s. m.) shortening, abbreviation. Che sha kissa kó, ke bada ké, landín yé rowuka, whether your speech be pleasant or unpleasant, (at least) let it be short.

LANDWOLAI (s. m.) shortness.

LANG (s. m.) skirt. Der Dawar che línz ko lang waiyi che chère mé partig mardor wi, many Dauris put on skirts when they say their prayers (each one thinking) "Last perchance my trousers be unclean," i.e., fearing that they are unclean.

LANGAR (s. m.) free kitchen for travellers, visitors, etc. kept by a religious or public character. Langar és na cháléghi, band shaq, the free kitchen is no longer going, it has been closed.

LANGA (s. f.) leg, shank.

LANGRAWAR (adj.) long-legged. Langrawar sarai dai, langré yé wughdé di, he is a long-legged man, his shanks are long.

LAPPA (s. f.) measure of bulk, handful. Dré lappé yo kurwai shi, three handfuls make a kurwai. Ghibarga lappa, double-handful, as much as both hands put together can hold.

LAR (adj.) lower. Lar Dawar, Lower Daur. De keli pa lar lori on the lower side of the village.

(LAR) below, downstream. Amzoni lar di, Muhammad Khé bar di, Hamzoni lies downstream and Muhammad Khel upstream.

LARAI (s. f.) defeat, getting the worst of it.
WAZIRI VOCABULARY.

LARBL (v. irr. tr.) (1) to have, possess. Yo kadam mzeka na lari, he owns not one yard of land. Wa to ta arz laran, I have something to ask of you. Tamador sarai tama lari, a greedy man is possessed by greed, lit. possesses greed. Dā watan zyem lari, this is a moist country, lit. this country possesses damp. Dā saurai dēr darwēgh lari, that man is an inveterate liar, lit. possesses many lies. (2) to keep, observe. Inam wersara lara, treat him with tact, lit. observe tact (in your dealings) with him.

LASGAI (s. m.) (1) wood. (2) piece of wood, stick. (pl.) Largi, fuel, firewood. Largi kawel, to collect, or deal in firewood.

LĀRĀM (s. m.) scorpion. De laram na dzon sotē, laram tāk waiyī, you should beware of the scorpion, the scorpion stings.

LARBELAI (adj.) defiled, stained, having lost its freshness.

LARMIN (s. m.) bowl, entrail. Larmaina dā di, zre, yen′na, se withholding, the following are entrails, the heart, liver, lungs and kidneys.

LARY (s. f.) trembling-fit, shivers. Sāra laryē mi shewēy do, I had a cold trembling-fit.

LASTINAI (s. m.) sleeve.

LASHKAR (s. m.) (1) tribal or other army. (2) any collection of armed men larger than a ghaddai and smaller than a tora. Lashkar rang shan, yo yo shan, the army broke up and dispersed.

LASHTA (s. f.) (1) thin stick, walking-stick. (2) figure. Sha lashta do, he is a well-built man.

LASHTA (s. f.) earring.

LASHTAI (s. m.) branch of a water-course.

LAT (s. m.) idle person.

LAṬAKKA (s. f.) portion corresponding to the hammer in a match-lock.

LAṬAWEL (v. reg. tr.) (1) to seek, search for. Tīpak mi wulaṭawann, na mi mindān, I looked for the gun but could not find it. (2) to strip off. De haghē wane paṭikai pa khpula latēdelai dai, ke chā āṣawalai dai? has the bark of that tree come off of itself, or did some one strip it off?

LAṬĀDEL (v. reg. intr.) (1) to come off. See LAṬAWEL (2). (2) to disperse (assembly), etc. Marakka wulaṭeda, the council broke up. (3) to happen, come about. Daghē khabarē na wa balwa wulaṭēzhī, to pekt wērtā wuka, these words will lead to a riot, pay attention to it, i.e. mark my words.
Lau (s. m.) reaping. Pa dé paši kahé mi lau kerai daí, I have done
the reaping in this field. Lauña gaš di, the reapings, i.e.
the reaping of all crops, have begun.

Laugerai (s. m.) 1 reaper.

Laugeré (s. f.)

Launda See Londa.

Laundebal (s. m.) relish eaten with bread, comestible. De Waziré
laundébal gémne, ghörü, shaudée, moste, shné éhö, zémna wi,
the Waziri relishes are honey, ghi, milk, curds, whey and broth.

Lauredel (v. reg. intr.) to be pleased, satisfied. Khars wérek pé lauréelhi,
pay him his expenses to please him.

Laurawel (v. reg. tr.) to deal kindly, graciously. Khudai pa mo
wulaurawel, God has been gracious to me.

Lauz (s. m.) promise. Pa khupul lauz ting yeëta, adhere firmly to your
promise.

Lawand (adj.) unmarried (of man). Sheza ye nihta, wode na lari,
lawand daí, he has no wife, he is not married, he is a bachelor.

Lawang (s. m.) clove. Lawang pa jomé mi pûh wahel di, I have
sprinkled the clothes with clove.

Lawar (s. m.) (1) heavy stick, bludgeon. (2) staff, walking-stick.
Kutän wuwe che yawa vrez wa ze Birmal ta drimän, che lawar
mi pa los kshë wi, che Sarkor pauz hañ röpsë wi, Kutän said
“One day I will go to Birmal with my staff in my hand and
the army of Government behind me.” (3) stick for playing
any game, bat, racquet. (4) De baghri lawar, pestle.

Layá (adj.) (1) disengaged at leisure. Èe layá yaan, to sara wiñap,
now I am free to see you. (2) empty. Bangla laya do,
the bungalow is unoccupied. (3) bare, with nothing on. Dë
jilkai wa mör ta wyaiyé che léché mi chilai na layá shwé,
chili rota wuka, that girl says to her mother “my arms have
become bare of bracelets, i.e. I have no bracelets for my
arms, buy me bracelets.” (4) Pa laya rokerai daí, he gave it
to me gratis, for nothing.

Lé or Lô (s. f.) oath. Nà-hakka lé yë wukra, he took a false oath.

Léba (s. f.) game, play. De dzav tek léba, the game of odds and
evens.

Lébazawel or Lëbëzawel (v. reg. tr.) to make swear, put on oath.

Lëcha (s. f.) fore-arm. Léché gerdé ka, petté ka, pull up, pull down
your sleeves. See Gerd.

Lëchail (s. m.) (1) upper-arm. See Gerd. (2) door-post.

K 2
Léchan (adj.) bleary. Léchenna sterga, bleary eye.

Led (s. m.) dung of horse or donkey.

Leke (adv.) like, as (with or without che). Leke ze dèrta wyaiyán, dàsé ka, as I tell you, so do. Ksheleyé leke khíra, beautiful like a hourí. Leke che de mesheroné khabaré che wi, such as the words of elders usually are.

Lem or (s. m.) tail of horse or sheep. De lem wozda, fat of sheep’s tail. See also Lékai.

Lépekhor (adj.) repentant, contrite.

Léra (s. f.) mist.

Léshan (s. f.) (1) sting (of insect, animal). (2) beard (of barley, etc.)

Lévyé (s. f.) she-wolf.

Léwanái (adj.) mad, insane. Léwanái spai, mad dog.

Léwanshik (adj.) half-mad, peculiar. Léwanshik agha sarai dai che nim pa khud wi, nim bé-khuda wi, that man is “lewanshik” who is half himself and half beside himself.

Léwar (s. m.) husband’s brother.

Léwarza (s. f.) husband’s brother’s daughter.

Léwarzai (s. m.) husband’s brother’s son.

Léwe (s. m.) he-wolf.

Lezh or (adj. indecl.) few, little. Lezh kissé mi di, I have a few things to say. Wakht lezh dai, there is little time. Lezh kro roka, give me a little all the same. Lezhki wudara, wait a little.

Lezhdadai (adj.) of burden. Lezhdadai ghotskai, pack-bullock.

Lezhel (v. irr. tr.) to send. Kissá mi wulézhela, byá sarai mi wulézhán, I sent a message, then I sent a man.

Lgádí See Gádí.

Lgharai See Ngharai.

Lidel (v. irr. tr.) to see. Makha na wínán, I see no opportunity. Ze yé wulídan, he caught sight of me. Lida shwel, to appear. Ze spek wèrta wu lida shwan, I appeared contemptible in his eyes. Dā kor mo ta giron lida shi, that business appears difficult to me.

Lig (adj.) lonely, deserted, uninhabited. Lig watan dai, it is an uninhabited tract.

Ligai (s. m.) vapour. De yor ligai, smoke. De ébé ligai, steam.

Lika (s. f.) line. Shkorzen pa lika drimi, the sportsmen are moving in line.

Likán (s. f.) pain in stomach.
WAZIRI VOCABULARY.

LIKEL (v. reg. tr.) (1) to write. Chuṭai mi werta likelye do, I have written him a note. Ze wa werta wulikan che daṣe wuko, I will write to him to do so. (2) to delineate, draw. Buton pa diwola likeli di, there are pictures drawn on the wall.

LIKHERA (s.f.) cloud of dust. Bod likhera ko, the wind is raising the dust.

LIMA (s.f.) snare. De zerkone depora limë di, they are snares for catching chikore. Awwal Khon wuwé che Kanirogha kshë watan de mo lima do, Awwal Khan said "The land (I own) in Kanirogha is a snare to me."

LIMD (adj. irr.) (1) wet. Ze limd shwan, I am wet. Doṛra haumda kna, damp the floor, i.e. mix water with it. (2) false, untrue. Da laumde kissé ma kna, do not tell such tales.

LINDA (s.f.) (1) bow. De ghëshyé, de ghundori, linda, bow for shooting arrows, pellets. (2) lever-(of rifle).

LINDAI (s.f.) (1) fiddle-bow. (2) sinew at back of knee. (3) trigger.

LIR (s.f. irr.) daughter. Lirña mi dré di, I have three daughters.

LIRF (adv.) (1) far. Lyā de plor na liré waq che plor wulidan, he was still afar off when his father saw him. (2) back. War liré kna, set the door back, i.e. open it. (3) off. Kulap liré kna, take off the padlock. Losina wuwinza che khirai liré shi, wash your hands so that the dirt may come off.

(adj.) distant. È Töchi na Dīlai liré mulk dāi, Delhi is a country distant from Tochi.

LIṬ (s.m.) loot, plunder.

LIṬA (s.f.) clod of earth.

LIṬKAI (s.f.) small lump (or heap) of earth.

LMANZ (s.f.) single handful.

LMANZARNA (s.f.) kind of tree. Cedrus leolara

LMANZKHOR (s.m.) worshipper, one who says prayers.

LMASAI (s.m.) grandson.

LMASAI (s.f.) granddaugther.

LMASOM (s.m.) night-fall, evening prayer. De lamšom pinza rekāta or di, there are five prostrations in the evening prayer.

LMOSHOM

LMASOMAK (s.m.) bat. Lamšomak de marghai pa lashkar na or tan che mghek yan, de mgheké de laskar na hāṅ inkor kan che ze marghai yan, the bat would not go with the army of the birds saying "I am a mouse," and also objected to joining the army of the mice saying "I am a bird."
WAZIRI VOCABULARY.

*LMATAI* (adj.) combed. Zhira mi lmatyé do, my beard is combed.

*LMère* (s. m.) (1) sun. (2) sunshine. See MÝR.

*LMérbéght* (s. m.) time about 8 A.M.

*LMérbéhote* (s. m.) east.

*LMézhél* (v. reg. tr.) to comb. Khupula zhira pa zhmanz wulmégba, comb your beard with a comb.

*LMinz* (s. m. irr.) prayer. De lmanzé waqht dai, it is the time for prayers. Ke lminz ké awwał aydan wuka, if you are going to pray first perform the ablution.

*LMonéi* (s. m.) hem.

or *LMérai*

*LMonéyé* (adj. f.) Lmonéyé sten, large sewing needle.

or *LMoryé*

*LMonzai* (s. m.) handle of handmill.

*LMostel* (v. irr. intr.) to lie down. Na molimézhí che wéwd dai ke aghasé límost dai, it is impossible to know whether he is asleep or only lying down.

*LMoshom* See LMAshom.

[LMoz] Bé-lmox (adj.) (1) prayerless, irreligious. Bé-lmox sarai dai, he is an irreligious man. (2) polluted. Jomé mi bé-lmoxé shwe, my garments were defiled.

*Ló* See Lé.

*Londá* (s. f.) threads set for weaving, web. Londa mi yésyé do, I have started work on a web. Londa wéban, I am weaving a web.

or *Laudá*

*Londi* (prep.) under, underneath, below. Mích de wuné londi wáken, we will sit under the tree. Londi krel, to bring under, i.e. to get the better of, or appropriate. Dushman mi londi kán, I got the better of my enemy. É mo mzeká yé londi keryé do, he has unwrped, encroached on, my land. Londi bondi, topsy-turvy. See Grammar, page 39.

*Lóri* (s. m.) sickle. Larina wulagwai, ply your sickles.

*Lórai* (s. m.) (1) side, direction. Yo lórai bel lórai ma kessa, do not look about you, lit. in one direction and in another. (2) way of reaching, means of obtaining. De ripai lórai werk dai, the means of earning money is lost.

*Lósi* (s. m.) (1) hand. Los mi mardor di, my hands are unclen.

Agha shai pa los na roghai, that thing was not obtained, lit. did not come to hand. Dá mzeeka é mo pa los londi do, that land is in my possession. Indi na, dá ghórí di pa los rowrel ke pa þor, did you get this ghi for cash from the Hindu or on credit? Los pa los kor
wushan, the affair happened on the spur of the moment. De khpul kor pa wédoni mi los wulagawan, or pèri kerpai dai, I have begun, lit. have set, or stretched out my hand, to make my house habitable. (2) helping hand. Los rosana vrap, lit. carry a hand with me, i.e., lend a helping hand, or rather, make things easy for me. (3) arm. Los yé mot dai, his arm is broken. (4) means, power. De yawé déla los mi na rasi, I am not good for an eight-anna bit.

Losi (adj.) unleavened. Losi marai, unleavened bread.

(adv.) (1) suddenly. Losi āpik khalos shan, suddenly a gun went off. (2) immediately. Che ze é wulidan, dai losi cheg shan, immediately that he saw me he rose to his feet.

Lošhai (s. m.) (1) vessel (of earthenware; wood, or metal). Kulolon lošhi pakhawi, potters bake vessels. (2) tool. De korigar lošhi, mechanic’s tools.

Lostai (s. m.) (1) handful. Yo lostai woshe, a handful of grass.

(2) handle. Teber lostai, axe-haft.

Loswaityrāi (adj.) touched by hand. Dā marai loswaityrāi shewyê do, the bread has been fingered.

Lotband (adj.) restless, convulsed, very irritable. Lotband dai, zeke péghrîna ma wërkawa, he is annoyed, so do not taunt him.

Lungai (s.f.) blue Paschawar turban or sheet.

Lwang (adj.) down-hill, sloping down. Byâ de Bàdshâi Kêt na de Mirom Shâ pèri lwang dai, then from B. K. to M. S. it is a descent.

Lwär (adj.) (1) high. Pa yagh lwär džöi bondi tombi mi lâk dai, my tent is pitched on that eminence. (2) hard, harsh. De Waziri lwara ghebbâ do, au de Bannîgai pastâ do, the Waziri dialect is hard and that of the Bannuchis soft.

Lwâstel (s. irr. tr.) to winnow. Résha pa khwai wulwana, winnow the grain-and-chaff with a shovel. Dermdem mi lwâstai na dai, I have not winnowed (the contents of) my threshing floor.

Lwâstel See Lwâstel.

Lwazha (s. f.) hunger. Dëra lwazha robondi alwëdelyê do, I am very hungry, lit. great hunger has fallen upon me. Ze de lwazhê mrân, I am dying of hunger.

Lwëshel (v. reg. tr.) to milk. Pai mi lwëshelî di, I have drawn the milk. Ghwo mi wulwëshela, I milked the cow.

Lwëshet (s. f.) full span, from tip of thumb to tip of little finger.
LWUSTEL (v. irr. tr.) (1) to read. Kitob lwelañ, I am reading a book. or (2) to study. Pa kim dars kahé di lwusti di, in what school LWUSTEL were you educated.

LYA (adv.) (1) yet, still. Lyà wèrtä wëyeli mi na di, I have not yet told him. (2) still, even. Badi ðera do au lyà wa hän ðera wush, the feud is bitter and will become still more bitter.

LYÄR (s. f.) road, way, path. Ghë dayr rota niwelyë wa, the thieves had seized the road against me, i.e. were lying in wait for me by the way I had to travel. Lyàr wèrtä sikha do, the path leads straight to it. (2) arrangement, policy. Ës Sarkor de Wazirë sara nevyë lyar keryë do, Government has now adopted a new policy with the Waziris.

LYÄRWAITYNAI (s. m.) highway-robber.

LYÄRÉ (s. f. pl.) foam, slaver. De léwàni spi ghundë de yagh de khwulé na yarë baiyédé, he was slavering at the mouth like a mad dog.

M

MACHÖGHNA (s. f.) sling. Machöghna mì wërtëng wëhëla, I made the sling crack. Yawa tïgha mì pa machöghna khalosa kwa, I shot a stone with the sling.

MADAT (s. m.) help, assistance. Mandat roka, help me.

or MANDAT

MÄF (adj.) excused, excepted, remitted.

MÄGHRIIR (adj.) proud, conceited.

MÄGHZ (s. m.) (1) brain. (2) kernel.

MÄGHZAI (s. m.) neck. Cheg maghzai yë dai, he has a long neck. De maghzi wëcha, sinew of neck.

MAHROB (s. m.) recess on inner side of western wall of a mosque.

MAHSA (s. f.) passing of the settled fingers over the head, neck, arms, etc., after performance of audas, q.v.

MAHSIL (s. m.) regulation payment, due, toll. De bâzor mahsil, octroi. De chuñai mahsil, postage of a letter.

MAINAKA (s. f.) mynah.

MAINDON (s. m.) plain, maidan.

MAIRA (s. f.) uncultivated and uninhabited plain.

MAIYIN (adj.) in love. Dâ sheza pa chá maiyina do, that woman is in love with some one. Sâhabon maiyinéghi ke na? Do Englishmen fall in love or not?

MÄJAB See MÜJAB.

MÖCH: She was made to go out.
MAKANDAI (s. m.) neck. Makandai wa di mot kaŋ, dère kissé ma rosara ka, I'll break your neck, don't talk to me so much.

MAKANDAWAR (adj.) bull-necked, powerful. Sarkot makandawar dai, de chà los na wèrrasi, Government is powerful, nobody can contend with it, lit. nobody's hand reaches it.

MAKAR (s. m.) deceit.

MAKARIAN (adj.) deceitful.

MAKH (s. m.) (1) face. Khpul makh ye pet kaŋ, he hid his face. Dé khwo ta makh ma árawa, do not turn your face in this direction. (2) presence. De mo pa makh kshé dàsè ma wyaiya, do not say so in my presence. (3) front. È mo wulma che rotaŋ ze yé wa makh ta wèrraghlà, when my guest came I went to meet him. Dà kor mi és pa makh kerai dai, I have set this work going, started it, lit. I have put it in front of me (as if to drive it). Ghundé rammé ghlé pa makh kgré, the robbers started driving off all the flocks, lit. put all the flocks in front of them. (4) things, gear. De kôr makh, household stuff, furniture.

MAKHA (s.f.) (1) direction. De kàrti daryob pa makha toôk na pòéghi, no one understands the direction, i.e. topography, of the ocean. (2) competition, comparison. Sarkor sara makha nishî, there is no contending with Government. (3) opportunity, possibility. Makha na winaŋ, I see no possible way.

MAKHAMAKH (adj. and adv.) (1) facing, opposite. Makhamakh robondi or roghái, he came upon me from opposite, i.e. met me. (2) in the presence, without concealment, openly. Che makhamakh makha che te wyaiyé, agha wyaiya; pa teet ma wyaiya, whatever you (can) say openly, that say; say nothing behind the back.

MAKHAWAR (adj.) influential, popular. Makahawirz dai de hâkim zokha, or de nôr khâl shâmmar pé shî, he has influence with the Makahawíz authorities (and) can obtain benefits for other people.

MAKLÍK (s. m.) people.

MAKHREZÉ (s.f. pl.) brains. Dolata makhrezé ma gerawa, do not potter about here, lit. do not carry your brains around here.

MAKHTOIRI (adj.) disgraceful, lit. blackfaced. Makhtoírai sàràí dai, lauz yé nishà, he is a disgraceful fellow, his promise is worth nothing.

MAKHTORI (s.f.) disgrace. De mo makhtori yé wukřela, he disgraced me.

MAL See Malgerai.

MALAM (s. m.) ointment. Malam kshèghi,da, apply an ointment.

MALANG (s. m.) poor wandering fakir, religious beggar.
Malgerai (s. m.) companion, one accompanying. Malgeri mi wolata or Mal nest di, my party are sitting over there.

Malgerti (s. f.) companionship. Kacha sarí sara malgerti ma ka, do not keep company with a man of bad character.

Maliki (s. f.) (1) being a malik, position of headman. (2) maliki, headman’s allowance.

Malmal (s. m.) muslin.

Mamoj (s. f.) momiai, a mineral substance like resin. Mamö de Katarkhun na teka bahé déra do; murghon na yé préghdi au Wazir yé khwuri do dori pa dzöi, there is much momiai on the Katarkhana ridge; the big birds will not leave it alone and the Waziris eat it as a medicine.

Mand (s. m.) maund. Pinza manna ghallà pa pòr rokeyé do, he has given me 5 maunds of grain on loan. Tsó manna di? how many maunds are there?

Mána (s. f.) meaning, sense. De dé momlé té mána do? what is the meaning of this affair?

Mandat See Madat.

Mandetta (s. f.) kind of fruit and fruit-tree, mandetta.

Mand (s. m.) (1) track, foot-mark. Mand wáhelai shé? can you track? Pa maná pase drimi, they are following up the tracks.

Manda (s. f.) running. Plór yé wèr manda krel, his father ran, lit. made running, towards him. Pa manda lof sha, run off with you. Dére mandé mi keryé di, I have run much, lit. made many runnings.

Mandau (s. m.) furnace. De Dinamé mandau dēr di, the Dinars have many furnaces.

Mandéyé (s. f.) mandi, market-place.

Mandos (s. m.) large turban, exaggerated head-dress. De Manki Mullo pa shán mandos é wáhelai dái, he has put on his head a big pagri like the Manki Mulla’s.

Máne (adj.) stopped, prevented. Wuch pa wuchà ze yé mané kran, he hindered me without rhyme or reason.

Máne (adv.) as it were, so to say, well. De mo dà matlab dái che mané da kissa wa wukà, my meaning is that, well, I will do it.

Manel (v. reg. tr.) to admit, acknowledge, recognise, regard as. Hukum na mani, he does not recognise the order, i.e. is not obedient. Shegera yé manap, I acknowledge his favour, i.e. am indebted to him. Néki yé manap, I acknowledge his kindness, i.e. am grateful to him. De to é plòr pa barakàt ze manàp,
I own your father is a prosperous man. Ke khupul guna manelai na wai nör wa kaid shewai na wap, if he had not confessed his crime he would not have been imprisoned.

Mangar (s.m.) November. Mangar fasil, the autumn harvest.

Mangassai See Bangassai.

Mangër (s.m.) snake. De mangaré da dër ghorina kessa, look at all these snake-holes.

Mangwia (s.f.) heavy bracelet with raised work.

Mangwul (s.f.) claw, talon, nail. Mangwulé mi wërsara wulagawelyé, I had a quarrel with him, lit. joined claws with him.

Mani (s.f.) semen.

Manjarai (s.f.) charpoy, bedstead (of a superior kind).

Manjiza (s.f.) miracle. Manjiza bërg jawata kra, the saint worked, lit. displayed, a miracle.

Mankör (adj.) refusing, denying, recalcitrant.

or

Munkir

Mänba (s.f.) (1) apple. (2) apple-tree.

Manressa (s.f.) present given to bride by her own family. (A Waziri bride lives with her husband for two months then returns to her parents’ house for one month; the manressa is given on her final departure from her own family.)

Mantar (s.m.) (1) verse of Kuran. (2) spell, charm. Périón pa mantar bandawi, they stop (the action of) fairies by means of a charm.

Manz (s.m.) middle. De irdu pa manz kahé dër kshelai bogh dai, there is a lovely garden in the middle of the camp. Pa manz kahé, between. De dwé-saré pa manz kahé rota tše parkh na moliméghi, no difference between the two is apparent to me. (adv.) in the middle. Manz wula, shoot at the centre.

Manzgarai (s.m.) mediator.

or

Manzgarwai

Manzola (s.f.) bird’s nest.

Már (s.m.) dower.

Már or (s.m.) (1) string for leading camel. (2) stud in camel’s nose to which leading-string is attached.

Mávor (s.m.) throat regarded externally. Marai yé ghutza ka, halol yé ka, cut its throat, halal it. (2) windpipe, gullet, channel in neck. De dzanawar dwé marai di, yawa é sra marai do, de marai do; yawa ghwütta de sáyé marai do, an animal has two tubes in its neck, one is the red tube, for food; and one is large, for breath.
MARAKKA (s.f.) (1) tribal council, assembly, meeting for deciding affairs of public interest. É shpe marakka wuki, we will take counsel together over-night. (2) ordinary consultation, discussion.

MARAWWAR (adj.) displeased, discontented, sulky. Malikon marawwar shwel, ghund lorel, the maliks were vexed and all of them went away.

MARDOR (adj.) (1) that has died a natural death and is consequently unfit for food in the Muhammadan religion, carrion. (2) otherwise defiling or defiled. Los mi mardor di, my hands are unclean.

MARG (s.m.) death.

MARGHA (s.f.) bird. Sémargh margha pa Kaiküp ghar kabé ësì, the (fabulous) griffin-bird inhabits the mountain of K.

MARGHAJ (s.f.) bird (any small kind).

MARGHAJARA (s.f.) pearl.

MARGHE (s.m.) bird (any large kind).

or

MURGHE

MARYAI (s.m.) slave. Sara pa Anghar kehé mréína wi; és mreítób

MARYÉYA (s.f.) na watelí di, formerly there were slaves in Anghar; now they have passed out of the state of slavery.

MARAI (s.f.) (1) bread (of any kind of grain). Khamira marai, leavened bread. Losti marai, unleavened bread. Ghora marai, pastry. (2) food of any sort, any meal. Marai migh khrarélyé do, we have eaten our meal. De hákim khârs é migh marai do, the expenses given us by government officers are our daily bread. Sabo marai, breakfast, morning meal. Wégâ marai, supper, evening meal.

MARDAKAI (s.m.) bullet.

MARÉDEL (v. reg. intr.) to be sated, satisfied. Nandorchi sarai pà nandora héchére na mgézhì, d' sight-seeing (or inquisitive) man is never sated with sight-seeing.

MAS See Mes.

MASALÁ (s.f.) legal question. De shariat masalà, point of Muhammadan law.

MASIN or (adj.) made of brass or copper. Masin lôshi, brazen or copper vessels.

MASKIR (s.m.) discussion. Nen mo sara maskir wuka, che sabo byā gila kë ze wa na wumanan, discuss (the matter) with me today, (then) to-morrow if you complain I will pay no attention.
MASLAT (s. m.) consultation. Maslat sara da kor wuka, do this work in consultation.

MASMOK (s. m.) native tooth-brush. Masmoki guta, tooth-brush finger, i.e. first finger of hand.

MASHAHR (adj.) famous, celebrated.

MASHAKKAT (s. m.) labour, toil. Mashakkat ghund barbob shan, all the hard work was wasted.

MAŠHĀL (s. m.) any artificial light, lamp, electric light, etc. Mašhāl ghund balēghī, it shines like a lamp.

MAŠHEL (v. reg. tr.) (1) to churn. Shezē gharekkē mashelye di, the or women have churned the leather skins (of milk). (2) to hatch. Yowyē shelama vrez mashelye shi, eggs are hatched on the twentieth day. (3) to wipe, rub. Kitob pa rimol wumasha, wipe the book with a handkerchief. Pa losina sobin wumazha, rub, i.e. wash, your hands with soap. Wos pa woshe wumazha, rub the horse down with grass. (4) to thresh. Ke shēlé mashelye wi nūr pōlē zenē wuka, if the rice has been trodden out on the threshing-floor then make it into sheaves.

MAŠGHĪL (adj.) engaged in conversation, happy, amused. Ghund mīzh marai wukhwuri mašghīl shi, let us all feast and be joyful.

MAŠGHĪLO (s. f.) conversation, social enjoyment. Ghundē mašghīlo shiri krela, they all began to be merry.

MAŠHĪKA (s. f.) beak of bird.

MAŠKĀNBAI (s. m.) coarse yellow kind of grass.

MAŠKĀNBE (s. f.) glass bead.

MAŠMOKKĪ (s. f.) ink-bottle.

MAŠHOM (s. m.) evening, night-fall. Mashom rawo dai, shima wukhwura, (at) evening (it) is lawful, break the fast.

MAŞHT (s. m.) dancing, dance.

MAŞT (adj.) (1) in a state of sensual excitement, rutting. (2) gay, spirited. Maşt sarai wagh ta wysiyi che de tiré pa shketiyor gerzi, him they call a gallant who makes his way by the sword.

MAST (s. f.) state of being mast q. v.

MAŞHŪKA (s. f.) lady-love, mistress.

MATÄL (s. m.) proverb. De Waziré dá yo matäl dai che wughyé pesha de mzeri sara jang ko, it is a proverb of the Waziré that "a hungry cat will fight with a lion."

MATÄZÉ (s. f. pl.) urine.

MATLAB (s. m.) (1) intention. Matlab yé de shkor-dai, shkor wa wuki, his intention is to shoot, he will go shooting. (2) object. De häkim matlab dá dai che har chëta karori shi, the object of the ruler is that there should be peace everywhere.

MATLAB-ĀSHNO (adj.) self-seeking, interested.

MÄTRABA (s. f.) rank. Mätraba yé pa mo na ziyuta na wa, his rank was or not higher than mine.

MÖTRABA

MÄTRÖKA (s. f.) short-handled whip for riding.

MÄT (s. m.) very large water-jar. Mätna pa Banni kahé joréghi; pa Töchi kahé na joréghi, "mäts" are made in Banni; they are not made in Töchi.

MÄTÄI (s. m.) large water-jar. Mätau pa So Khél, pa Idak, pa Khiddi, pa Darpa Khél kahé joréghi, "mätais" are made at S. K., I., K. and D. K.

MÄTAK (s. m.) walnut.

MÄTÍKA (s. m.) difficulty. Myër pa mätkái khatelai war, the sun or mätau had scarcely risen, lit. had risen with difficulty.

MÄTÎZ (adj.) eloping. Lir yé de chá sara matîza shwa, his daughter ran away with someone or another.

MÄTKAI (s. m.) shoulder-piece of native tunic.

MECHKAI or

MÄZÄB (s. m.) religion. Pa mazab kahé däse dai, according to religion such is the case.

MÄZAL (s. m.) (1) distance. De Wargin mazal dër dai, it is a long way to Urgun. (2) stage. É Banni përi tō mazal di? how many marches is it to Banni?

MÄZBIT (adj.) (1) powerful (man, animal). (2) strong. Sharop mazbit di, the liquor is strong.

MÄZDAK (s. m.) mosque.

MÄZÈRAI (s. m.) dwarf-palm. Pa largi mazerri guzrán yé dai, his livelihood is (gained) by (dealing in) firewood and dwarf-palm.

MÄZHÎLO (s. f.) conversation. Nem mi wërsara dëra mazhîlo wukrë, I had a long talk with him to-day.
Mazza (s. f.) (1) taste, flavour. (2) pleasure, liking. È Kalkatté sangra mazza do? is Calcutta a nice place?

Mazr (s. m.) male of sheep, ram. (called, with reference to age, wrai up to 6 months, wuchkil to 1 year, pehèr to 2 years, darshèrl to 3 years, and kharwarg after 3 years.) Dá sarkor mazr dai, pa makh kahé drimi, that is the chief ram of the flock, he goes in front. De ghre mazr, mountain-sheep, i.e. oorial.

Mazhel See Masher.

Mazhwai (s. m.) peg of any sort. De diwola, de khémé, de ghébal mazhwai, peg in wall, tent-peg, peg on threshing floor. De dré mazhwai dzöi dai, there is room for three pegs.

Mazhystin (s. m.) ant-hill.

Mecz (s. m.) fly.

Mechai (s. f.) honey-bee.

Méchan (s. f.) hand-mill. Méchané kahé ghalla woffi, they grind grain in hand-mills.

Mecghariinai (s. m.) chowry, fly-flap.

Mechiprong (s. m.) spider, lit. fly-leopard.

Mechkai See Matkap.

Méin (adj.) soft (cloth, etc.).

Mék (s. m.) nail (iron).

Mél (s. f.) (1) halt. Lashkar pand shan, mélayé wukra, the lashkar closed up and halted. Dré vrezé mi wolata méla wukra, I halted there for 3 days. (2) halting-place, quarters. De Machi Khélé de thémí méla Shératalai do, Shératalai is the winter-quarters of the Machi Khels. (3) place. Malik khpula de nosti méla préshyé do, the headman has given up his old sitting-place.

Mélai (s. m.) pestle for crushing barley. Méli khass de tihé wí, barley-crushers are invariably made of stone. De méli ghundi sar di wuch shá! may your head be dried up like a barley-crusher.

Mélawa (s. f.) (1) vine. (2) grape.

Melkhai (s. m.) locust. È mo til melkhi khwaralaj dai, the locust has devoured my green crops.

Menai (s. m.) autumn. De meni wakht agha mih byáli che juworé launna gadjéghi, we call that autumn-time in which the reaping of the maize begins.
MÉNDOX (s. m.) Waziri dance. Méndorina de Nendoré pa Vrez wi, pa Kam Yid hàn, pa Ster hàn; khalk gadjëhi, îpakanî khâlos-awî, Waziri dances take place on the “Show Day” both at the Small and at the Great Id; the people dance and fire off guns.

MENDÁN See MÔNDAÎ.

MÈRA (s. f.) step-mother.

MÈRANAI (adj.) on the mother’s side. Meranaiyë tèrprâ, female cousin through mother.

MÈRMON (adj.) kind, gracious. Dà sarai pa mo bondi dër mermon dai, that man is very good to me. Khudai to mermonawî, God make you kind (to me).

MÈRMONI (s. f.) kindness. or MÈRMONGI.

MÈR (adj.) (1) dead. Yish mi mèr dai, my camel is dead. (2) inanimate. Mra dunyo, dead stock.

MÈR (s. m.) (1) corpse. Yo mèr, dër mëp pa lyar khëhé prote wi, a corpse, many corpses, were lying in the road. (2) death. Nen pa keli khëhé yo mër, dër mëp shëwi dì, to-day a death, many deaths, have taken place in the village. (3) blood-feud. Mëp gudd shekha? any deaths and woundings? i.e. have you any blood-feuds? De mëp guddë chekhtan dëi, he is the owner of deaths and woundings, i.e. has blood-feuds.

MÈRÀI (s. m.) (1) corpse, dead man. Pa yagh guñïkî bondî yo mëràï shëkh dëi, a corpse is buried on the top of that hillock. (2) blood-feud. Pa mësh bondi dër mëri dì, there are many blood-feuds against us.

MÈRANAI (adj.) good. Lyar kho dase mëranai na do, the road however is not so very good. De dagh sarî pakhtan dër mëranai dëi, dër pa pakhtan khëhé mëranai dëi, the cooking of this man is very good, he is very good at cooking.

MÈRÈ (s. m.) (1) manly man. Mërè sarai dëi, he is a brave fellow. (2) husband. (3) bridegroom.

MÈRMANDAI (s. m.) wrist.

MÈRÔNA (s. f.) manly conduct, gallantry. Sta mërona yë wukra che khîpula mërûsha sheza yë mra kàra, he behaved like a man in putting to death his unfaithful wife.

MÈRÔSHA (adj.f.) adulterous (used of a woman who runs away with another man while her original husband is alive).

MÈRYÈSTIN (s. m.) graveyard. Pa yagh meryestin khëhé gabrina dër dì, there are many graves in that cemetery.
**Mesh or** (s. m.) lead. Mes pěst shai wi, lead is a soft substance, lit.

**Mas** thing. Dā de mesē gelai di, these are lead bullets.

**Mesh** (s. m.)

**Mesha** (s. f.) buffalo.

**Meshbā** (s. m.) herdsman of buffalo.

**Meshbōn**

**Meshbēr** (adj.) (1) older, elder. (2) eldest. Mesher zyai, elder, or eldest, son. (3) senior, having precedence, elder.

(s. m.) È to de phē meshēr toōk dai? who is the principal man of your tribal section? Mesheron prēžhái che kissed wuko, let the elders speak.

**Mesheronā** (s. f.) grant or assignment enjoyed by an elder to support his position. Pa Tōchī kṣērā mesheronē shta au nevyē niśhta, ancient grants to elders exist in Tochi but there are no recent ones.

**Meshkeṇē** (s. m.) sort of reed.

**Meskai** (adj.) smiling. Sarāi meskai shāp, the man became smiling, i.e. smiled.

**Meskēdēl** (v. reg. intr.) to smile.

**Mēt** (s. m.) upper-arm. Wēlē towiniz di pa mēt wāhelai dai? why have you stuck an amulet on your arm?

**Mēt** (s. m.) a plant, mot.

**Mēṭṭā** (s. m.) (1) pillar. De kēṭē mēṭṭā, pillar (in middle) of room (supporting roof). (2) stem, trunk, of tree.

**Mēwā** (s. f.) fruit. Mēwā kism kism do, fruit is of various kinds.

**Mēza** (s. f.) (1) leather stocking. (2) English long boots. Parāti or wukoźha, mézzē pa phē ka, take off your shoes and put on your riding boots.

**Mīza**

**Mezzai** (s. m.) (1) thread. Khat mi pa mezzī gandēlai dai, I have sewn the tunic with thread. (2) string, cord. Pa mezzī yē wutara, tie it up with string. (3) slow-match. De mezzī tīpak, match-lock gun. (4) wick. De tsirozh mezzai, lamp-wick.

(adj.) (1) twisted. Rīmol ē mezzai kan, he twisted up the handkerchief. (2) turned. De ribōb mēzhwī yē mezzī krel, he turned the screws of the mandoline. (3) wrenched. È mo de los na kḥpul los yē mezzai kan, he wrested his own hand from mine. (4) strong. Mezzai sarāi, a wiry man.

**Mēzhai** (s. m.) ant. Sir mēzhai, red ant. Tōr mēzhai, black ant.

**Mian** (s. m.) Mian, man of a family descended from a holy personage. De Tōchī ster Mian Almar Mian dai, the great Mian of Tochi is Mian Anwar.
MIAŁęDEL (v. reg. inér.) to mew.
MIANI See MIONI.
MILAI (s. f.) radish.
MIMBAR (s. m.) pulpit. Mimbar agha wi akhwund che khutbā pe wyaiyi, the pulpit is that upon which the priest (stands when he) pronounces the khutba.
MINA (s. f.) love, affection. Pa khupul wos bondi dēra mina ko, he is very fond of his horse. Dēst yē dai, mina wērsara dēra do, he is his friend, he is much attached to him.
MINDA (s. f.) (1) respite. Lezhki mina kho roka che jurm prēka, give me a little extension of time that I may pay the fine. (2) interval, allotted time. Pa dā mina kahē wa dā chār wushī, the business can be finished within that period. (3) time, generally. Dēra mina watēlyē do, much time has elapsed. Bē-minde, out of (proper) time, unseasonably.
MINDEL (v. irr. tr.) to find. Dā ripai pa lyār kahē mi mindelyē do, I found this rupee on the road. Moka mi lyā mindelyē na do, I have not yet found an opportunity.
MINOPEK (adj.) unreliable. Minopek sarai dai, pa khwulē yawa wi, pa zre yē bela wi; ēgh dā khpula wil he is an untrustworthy man, one (thing) on his lips, a different (thing) in his heart; leave him to himself!
MINORA (s. f.) minaret.
MION (s. m.) meanwhile. Pa dagha mion kahē bel sarai roghai, in the meanwhile another man arrived.
MIONA (adj.) medium, middle-sized (man, horse, etc.).
MIONI (s. f.) long purses. De Wazirē de mionai na ripai na wūzi, pōn shākhē shi che Sarkor senē jurmone ḍhwori, the money will not come out of the Waziris’ long purses, it sticks tight when Government demands fines of them.
MIRAI (s. m.) one anna.
MIRAI (s. m.) badragga fees, transit dues, payment levied from a strange caravan passing through tribal country on pretext of arranging for its protection.
MIRACHI (s. m.) pepper. Sir mirach, red pepper. Tür mirach, black pepper.
MIRGAI (s. m.) epilepsy. Mirgi yē niwelai dai, he is in a fit.
MIROS (s. m.) inheritance. Wa khpal zēi ta de miros na héts na di werkeri, he has given nothing out of the inheritance to his own son, i.e. he has disinherited his son. De miros mi mzeka do, it is my hereditary land.
MIROSĪ (adj.) hereditary, inherited.
MIROT (s. m.) (1) extinction of all the males of a family. (2) lapsing of an inheritance in default of any near male relative; Mirot yé shān, mol yé wāris ta mirot shān, no male of his family remained alive and his property passed by default to a (distant) heir.

MISĀLĀ (s. f.) (1) prayer-carpet, space in mosque occupied by a single worshipper. De Dīli ster jamāat kāhe dwa zera gwushtyē gwushtyē misālā likelyē wē, in the big mosque at Delhi there were 2,000 separate places for worshippers marked out. (2) succession. Gulob Dīn Mullo mer dāi, zyai yē pa misālā nost dāi, Mīllah Gulah Dīn is dead and his son has succeeded him. De Sāddē Khān pa misālā bondi Dāndē kshēnōst. D. succeeded S. K.

MISHIN See MASHIN.

MISOL (s. m.) (1) resemblance. De wos pa misīl dāi, it resembles a horse. (2) clue, direction. Misol yē dā dāi, che malik pā dāsē wakht khul pātī kāhē wi, this will be a guide to (you namely), that at such a time as this the headman is generally in his own field.

MITLAK, (adv.) (1) only. Mitlak ê to na dāmra mīnda ghworan, Mutlak I only want you to give me so much time. (2) certainly, assuredly. Mutlak wa yē rowrān, most certainly I will bring it. (3) altogether, absolutely. Mutlak inkorī dāi, mutlakan inkor yē ko, he altogether denies it, he denies it out and out.

MISOFER See MUSOFIR.

MĪTĀI (s. m.) (1) closed fist. Los mītāi ka, clench your hand. (2) hilt. De chōrē mītāi, dagger-handle. (3) instalment. Pa yawa mītī yē wērka, pay it in one instalment.

MĪZA See MĒZA.

MĪZH (prom.) See Grammar, pages 14 and 15.

MLĀ (s. f.) small of back. De mlā haḍikāi, backbone. (2) waist. De mlā ṭipak, pistol, lit. waist-gun. (3) loins. Ghmund kelai mlā tāri, the whole village are girding up their loins, i.e. getting ready for action. Ės Tērī Khēl pa Māhsid pase mlā tāri, the Torī Khēls are preparing to attack the Māhsuds.

MLĀṬARELAI (s. m.) fighting-man, lit. loin-girt. Pa dē kom kāhe mlāṭareli sārī dēr di, there are many fighting men in this tribe.

MOGHŠITAN (s. m.) night-fall, time of the last prayer. Moghsitan wōlē shi che stōrī pa āsum kāhe līda shi, it is the time of the last prayer when the stars become visible in the sky.

MOGHAB (s. m.) narrow.
WAZIRI VOCABULARY.

MOKA (s.f.) opportunity.

MOL (s.m.) (1) property, belongings. Sar mol mi pa to jär shan, my head, i.e. life, and property are devoted for you. (2) articles in kind. Nim mol wokhla nim nakté ripai wokhla, take half in kind and half in cash. (3) cattle. Dā de keli de mol de pēwané dżoi dai, that is the place where the village cattle graze.

MOLDOR (adj.) wealthy.

MOLGA (s.f.) salt.

MOLIM (adj.) (1) known. Pāta wa de ta molima na shwa, the clue did not become known to him, i.e. he could not find out anything about it. Mo ta molim na wé che agha de mo āshno to mer dai, I did not know [you] that it was by you my lover was killed. (2) seeming. Khabara dāsé molima shwa, such seemed to be the case. Ranzir moliméghi, he appears ill.

MOLIMESHT (s.m.) knowledge. De dé khabaré molimesht sauka dai, it is easy to find out all about this matter.

MOMIN (adj.) straightforward. Momin sarai dai, darwēgh na wyaiyi, he is an honest man, he does not tell lies.

MOMLA, MOVLA (s.f.) (1) affair. Derā ajiba momla do, it is a very strange or claim have you against me? no, you pay me. (2) claim. Dā bar largai de mo dai, pa dā largi mi movla do, mo sara nirkh wulara, lyā pa Shara lyā pa Pashto, that upper stick is mine, I claim it, settle with me in the usual way, either by Muhammadan law or by Pathan custom.

MONDA (s.m.) branch of a tree.

or MENDA

MORFI (s.f.) tower.

MOR (s.m.) seal. Ghundé morina lagaweli di, they have all set their seals to it.

MÖR (s.f. irr.) mother. Tip Ghundái de Mahádě de mör kör dai, Tip Hill is the mother's house of the Maháuds, i.e. their raiding gangs are as much at home there as if it half belonged to them. Mör plor, parents. De khpul saizod pa sharo mör plor she péyéghi, parents well understand the sorrows of their children, lit. the weeping of their offspring.

MÖRCHA (s.f.) breastwork, fortification, sangar. Mörcha yé wuniwela, they manned the parapet.
MÖRGÄ (s. f.) edge, rim. Nóra òikâla pâkha do, môrgä yë yîmä do, the rest of the chapatti is baked, the circumference is still doughy. De kamar de môrgë na pa ësët sha, parto wa shë, keep back from the edge of the precipice, you will fall over.

MÔR (adj. irr.) satisfied, sated. Dâmra môr yan che wa zerî ta zërë mi na shi, I am so replete that I have not a mind even for a crumb.

MOSHA (s. f.) hammer of gun.

Moste (s. m. pl.) curds. Yo sarâi shoqë sewai wañ, moste yë pë kawel, a man was burned by (drinking hot) milk, (so the next time) he blew on curds (to cool them). (Waziri proverb.)

Mot (adj.) (1) broken. Wëgâ de Indiki kôr ghlë mot kerâi dai, thieves broke (into) the Hindu's house last night. Hë-chërë de to huëm mi mot kerâi na dai, I have never broken your command. (2) finished. Rëzhâ nen motsa shwa, the Fast came to an end to-day. (3) forfeited. Zómintiâ mota shwa, the security was confiscated. (4) torn in pieces. Mzârëi wa dë motawi, the lion will rend you.

MOTZA (s. f.) breach. Mota mi wa diwola ta wërkerëyë do, I have made a hole in the wall.

Motabar (adj.) respectable, influential. Motabar malik dai, he is a malik of position.

Motawwânaí (adj.) (1) breakable. Shësha motawânaí shai dai, glass is a brittle thing. (2) breech-loading with drop-barrels (as a shot-gun or Webley revolver).

Motrabâ See Mâtrabâ.

Mowë (s. m.) a plant of which the ashes are mixed with chewing tobacco. ɛwâ heérë.

Movla See Mômla.

or

Mowlâ

[MoZ] (s. m. in composition) prayer, time of prayer. Mozpëshin, møzâdigar, mozikhutan, time of early afternoon, late afternoon, evening, prayer.

Mëitëb (s. m.) slavery.

Mrel - (v. irr. intr.) to die. Plor yë che mrôdan nôr wa khpul zëî ta wassîyat nasîbat ê wukan, when the father was dying he gave directions and advice to his son.

Mûjâb (s. m.) tribal allowance, subsidy.

Mukaddama (s. f.) (1) case, civil dispute. (2) battle, fighting. Mukad-dâma sarà wukra, so they had it out.

Mükûra (s. f.) graveyard.
MUKTDI (s. m.) one who prays immediately behind the Mulla. Mullo makhi pa ḍet wa muktadious ta rowrawi, the Mullak turns round (and faces) towards the muktadis.

MUKHILF (adj.) false. Mukhīla faṣa do, it is an untrue statement.

MUKHILIS (adj. and s. m.) sincere, devoted (person). Mukhīla mi dai, he is my true friend.

MULAKAT (s. m.) (1) visit. De khpul dēst wa mulakāt ta tlela wān, I had gone to visit my friend. (2) interview. Gwahai mulakāt, private interview.

MULAMAT (s. m. generally used as adj.) to blame, at fault, guilty. Mulamāt na yan, I am not in the wrong. Mo mulamāt kawi, he blames me. Ke ḍa mulamāt dērta weryi wī, if any one has found fault with you. Hākim yo sāra mulamāt ka, the judge found one man guilty, convicted him.

MULIZA (s.f.) considerate treatment, kind behaviour.

MULK (s. m.) (1) land, fields. Mulk mi paṣṭa ḍerai dai, I have watered my land. (2) country. De Shoiṣera mulk cha liderai na dai, no one has seen the country of the fairies.

MULLO (s. m.) Muhammadan priest. Dārī mullo, mullah who occupies himself in teaching. Nen ster wakhīt de mullo pa bong roghai, today he came very early in the morning at the time of the mullah’s call to prayer.

MUNKIR. See MANKIR.

MUNSIFFI (s. f.) arbitration. Jonī Khēlē Bakka Khēlē wa munsiffī ta ze bötelai wān, the Joni Khels and the Bakka Khels carried me off to arbitrate. Derē munsiffai mi keryē dī, I have often acted as arbitrator, lit. done many arbitrations.

MURĀD (s. m.) intention, wish. E mo dā muraṯ dai che de mo sporesht wukê, what I mean is that you should recommend me.

MURDĀKHOR (adj.) profane, irreligious, lit. carrion-eating.

MURGHE. See MARCHE.

MURĪD (s. m.) disciple, follower. De Ākhwund Sāhib mūridon pa Tochi kshe dēr dī, there are many followers of the Akhund of Swat in Tochi.

MUSOPIR (s. m.) traveller. E wora warēdel kessa, e musopir tleṭ kessa, or travellers must proceed without minding weather, lit. behold the raining of the rain, behold the going of the traveller.

MUSOPER. See MUSOPIR.

MUSOPIR (s. f.) travel, travelling.

MUSULMON (s. m.) Muhammadan. Aurangzēb Bādshā reṭ Busulmon or war, the Emperor Aurangzeb was a bigoted Muhammadan.
WAZIRI VOCABULARY.

Musulmoni (s. f.) Muhammadanism. Kibla de Musulmonai pa hakk or kshé bzergi lari, the west is sacred to Muhammadanism.

Busulmoni lit. the west possesses sacredness in respect of Muhammadanism.

Mutlak. See Mutlak.

Or Mutlakan

Myāsai (s. m.) mosquito.

Myāsht (s. f.) (1) moon. Myāsht tandar niwelyé do, the moon is eclipsed. (2) month. De Tarkhó pa myāsht, in the month of February.

Myēr (s. m.) (1) sun. Myēr khatelai dai, the sun has risen. (2) sunshine. Myēr pa ghund watan rāng shan, the sunlight was diffused over all the landscape. See Lyēr.

Myēzh (s. f.) sheep. (See Mazh. The technical names for females of the corresponding ages are wraiye, wuchkila, pshērla, darshērla and karwarga.)

Mzarai (s. m.) lion, tiger. Ke mzarai robondi pēsh wai mot wa yé or Mzebai wai, if the lion, or tiger, had come upon me he would have torn me in pieces. È mzari ghero, the lion's roar.

Mzeka (s. f.) (1) land. Mzeka mi pa shariki wērkeriyé do, I have given out the land to a cultivator. (2) ground. Mzeka wukanna, dig the ground. Wāhelyé mzeka, ground that has been dug, lit. smitten.

Mzebai See Mzarai.

Mzhak or (s. m.). rat. Mzhak de ghor na rowot, yīsh yé pa peha

Mzhek wuniwa, de khwark depora pa ghor yé nennayést, the rat came out of his hole, seized the camel by the leg and dragged him into the hole (to be used) for food.

Mzheikerai (s. m.) young rat.

Na (adv. and conj.) no, not, neither ... nor. Na to manan, na agha manan, I mind neither you nor him. Na, rawo, no, if you do not mind my saying so (polite form of denial).

Na (prep.) See Grammar, pages 12 and 39.


Nakd

Nahakka (adj.) unjust, false (action, saying, oath, etc.).

Naivora. (s. f.) Ramazan, the annual Muhammadan fast.
WAZIRI VOCABULARY.

Najím (s. m.) astrology. Najím pá ilm khsäh, according to the science of astrology.

Najímí - (s. m.) astrologer.

Nakd See Nashd.

Naklí (adj.) imitation, not genuine. Naklí tıpkak, a rifle which resembles one of European manufacture, but is not.

Nakríz (s. m.) dye used for beard, hands and feet. Shezé de kshelwoni depora pá los pá pané nakrízí lagawi, au sąrí depora de mshakkat lagawi che los yé tanki wì klak shi, women dye their hands and feet for the sake of beauty and men for the sake of labour, in order that if their hands are soft they may become hard.

Nakhshb (s. m.) iron spike. Nakhshba yé saršawel pá yor, Khan or Muhammad wa yish ta wulagawel, hég páida na shwa, they made iron spikes red-hot in the fire and applied them to Khan Muhammad’s camel, but no good resulted.

Nakhra (s. f.) joke. Nakhre ma kans, do not jest.

Nakhsha (s. f.) (1) mark, impression. Pa mze ke de manş nakhsha do, there is the mark of a foot-print on the ground. (2) mark, object aimed at. Nakhsha mi wuwıshta, I hit the mark. (3) map. (4) (in Tochi) Anglo-Afghan frontier. Sarkor de saryad nakhsha de Amir sara yëshyë do, Government has demarcated its frontier with the Amir, lit. has set down a boundary mark with the Amir. (5) token.

Nā-láik (adj.) useless, stupid, bad (only of human beings).

Nambot (s. m.) white sugar (in slabs).

Nämédél (s. reg. intr.), to be named, called. Tse námézhé? what is your name? Da pulonkai námédélai dai, he is called so-and-so.

Nāna (s.f.) grain of maize or any kind of corn. Nāné pa bät kshé nánézhí, the grains are parching in the iron pot. Nāné zeke na námézhí che shëgga sāra do, the grains are not parching because the sand is cold.

Nandiår (s. f.) wife of mother’s brother.

or

Nendiår

Nandora See Nendora.

Nandorchi (adj.) sight-seeking, curious, inquisitive. Wa nandorchi sari or ta pradai jang nım yid dai, to a sight-seeker the fighting of Landoorchí others is half a festival, i.e. the sight of other people fighting is almost as good as a holiday to a man who is fond of seeing sights.
NANDRAMI (s. f.) Kafuli rupee. Nandrami is now equal to half a (British) rupee.

NANDELI (v. reg. intr.) to be parched. See nana.

NANG (s. m.) help; countenance, backing. Ghundé de mo nang kaŋ, they all took my part. Che pã Tal bondi jurmona shi nôr Wudzi Khél nang wêrsara ko, leke pã chîgha kshê nang ko, when a fine is imposed on the village of Tal the Wudzi Khels help it (to pay), just as they help in the pursuit of raiders.

NANGA (adj. f.) bringing forth, delivered. Ghwo nanga shwa, the cow calved. Tandai nanga ghwo, newly calved cow. Zoryê nanga ghwo, cow that calved some time since.

NANGAI (s. m.) check.

NAR or (s. m.) man as distinguished from woman, male of any animal.

NER Ner shezé ghund tielî di, men and women, all have gone.

(N. adj.) brave. Ner sarai dai, he is a plucky man.

NARAI (adj.) (1) thin. Narai largai, thin stick. Narai kawel, to plane down, cut down. (2) Narai wôr, fine rain. (3) shallow. Narai êbô, shallow water.

NARAI (s. m.) (1) ridge connecting two hills. (2) pass between two hills. Arßhârawula Nari bondi de ghîle bandar tér dai, a thieves' track runs over the A. Pass.

NARGISSA (s. f.) pomegranate bush.

NARINTÔB (s. m.) courage.

NÄ-ROST (adj.) slack, slow. Nâ-rost sarai pirâ kor na ko, a slack man does not do full work.

NÂTDEL (v. reg. intr.) to bray. Katamir, Bakhshî Khel, de khre ghundî nárêshî, K., B. K., brays like a donkey (in talking).

NAS (s. m.) belly. Fa nas yê songa wuwatela, the spear went through his belly. Nas khushki, diarrhoea.

NASHTAR (s. m.) fir, pine.

NASIB (s. m.) fate, portion in life. Nasib mi she dai, I am a fortunate man, lit. have a good destiny.

NASIHAT (s. m.) counsel, advice. Yo nasihat de to na ghworaŋ, I wish you to give me a piece of advice.

NASKÔR (adj.) fallen, lying face downwards. Naskôr prêt dai, he is lying on his face. Naskôr shap, he fell forward (as a man who is shot or trips in walking). Naskôr yê ku, throw him on his face.

NASKORA (s. f.) endeaouring to put a man down, struggle, wrestle.

NASKORAI (s. m.) Dâ dwa tana walašr shwel, naskorai yê sara krel, these two persons grappled and wrestled with each other.
NASOR (s. m. pl.) snuff. De pézé nasor di, de khwulé kép dai, de chilam tamáki di, snuff is for the nose, chewing-mixture for the mouth, and tobacco for the pipe.

NÁV (s. m.) pus, matter. Pa péyawor kahé náv pé di, náv yé niwelai dai, there is matter [concealed] in the wound, it has formed pus.

NÁWÁ (s. f.) damp, moisture. Náwá pa då diwola kahé khatélyé do, the moisture has risen in this wall.

NÁWS or NÁWZ (s. m.) lust, passion.

NAZAR (s. m.) votive offering. Nazar mi pa ziyorat yéshai dai, I laid an offering on the shrine.

NAZÉLÁ (s. f.) catarrh, mucus. Nazéla yé de pézé na baiyéghi, he has a running from the nose.

NAZIR (s. m.) (1) sight. Nazir mi kam dai, I have bad sight. (2) aim. Nazir pé wuka, aim at it. Nazir sam ka, correct your aim. (3) evil eye. De nazir na daréghi, he is afraid of the evil eye.

NAZÍRBOZ (s. m.) person who has the evil eye. De chá shné stergé wí; de chá makh sir wí; de chá zámen línta che na wí; de chá vrdžyé séré wí, yá wuzhai tezhai wí—aghá nazírboz wí, whoever has light-coloured, lit. green, eyes; whoever has a ruddy, lit. red, complexion; whoever has no sons or daughters; whoever has bright-coloured, lit. red, eyebrows, or is hungry (or) thirsty—he has the evil eye.

NAZÍRDZÓI (s. m.) back-sight (of rifle.)

NÁZÍRKETh

NÁZHA (adj.) pure, unadulterated. Názhá shaude, undilated milk. Dá gutyé nazha de séré záré do, that is a pure gold ring. Pa nazha speñrái pèrelai keá di, it is a bedstead strung with newar and nothing else, lit. with unmixed newar.

NÉK (adj.) good. Nék amal, meritorious actions. Nék sárai w'agh ta wyaiyi che bad na ko na khwashawí, de bad na daréghi, a good man is one who neither does evil nor approves evil, (one who) flees from evil.

NÉK (s. m.) compensation paid to settle a blood-feud. De meri nék yé wokhest, badal yé wokhestai na shan, he accepted compensation for the murdered man, he was not able to take (a life in) retaliation.
Néki (s. f.) (1) kindness. Ustoz mo sara sha khworl keryé do, zeke yé néri manan, the teacher took great trouble with me, therefore I am grateful to him. (2) reconciliation terminating a feud, peace. Byá néri shewyé do, since then peace has been effected.

Nékho (adj.) favourable, well-disposed. De mish Sáhib nékho daí, the British officer is favourably inclined to us.

Nella (s. f.) large hollow reed. De chillam derwa é nella na shi, pipe stems are made from nella reeds.

Nemma (s. f.) 9th day after death. De nemmá mañai, funeral feast on 9th day.

Nen (adv.) to-day. Nen sabo, to-day or to-morrow, i.e. some time soon. Ke nen sabo waríma Khudai wux̄él pa bogh kahé guliná shina wa shi, if God should send rain about this time the flowers in the garden will revive, lit. become green.

Nendiár See Nandiár.

Nendora, (s. f.) (1) sight, spectacle, amusement. De gaavávelé de nen-

Nandora, dóré zhagh yé worwédan, he heard the noise of dancing and

Nindora merriment. Dásé nendora mi chéré lidelyé na wa, I had

or never seen such a sight anywhere. (2) looking at, examination.

Landora Wa sail ta tēlái daí, de watan nendora ko, he has
gone to take a walk and have a look at the country.

Nendrör (s. f.) husband’s sister.

Nenna,

Nennenna,

Denenna, (adv.) inside, within. É nenna daí, he is inside, i.e. in the

or

É Nenna house. Djanarwa pa ghor kahé nenna werk shan, the

É Denenna animal disappeared inside its burrow.

Nennawéstel (v. irr. tr., conjugated like ñéstel), to bring in, take in, or

or

Nennayéstel.

Ner See Nar.

Nésh (s. m.) long tooth, fang. De mzarí nésh de yish pa shan di, the fangs of a lion are like (the long teeth of) a camel.

Newái (adj.) new. Newái hákim roghai, a new ruler has come.

Nezdē or (adv.) near. Agha roghai, wa kör ta nezdé shan, he came and

Nezhé drew near to the house.

Nezhái (s. m.) sneeze. Nezhái mi wukan, I sneezed.

Nezhel (v. reg. intr.) to sneeze. Wu mi neghel, I sneezed.

Néinda (s. f.) seam.

Néishédel (v. reg. intr.) to limp.
NGHAN (s. m.) wheaten bread.
NGHARAI (s. m.) fire-place. Dégai de nghari na liré ka, take the pot off the fire place.

LGHARAI

NGHESHTEL (v. irr. tr.) (1) to roll up. Lyä darai mi ngheshtyé na do, és wa yé wunghóran, I have not yet rolled up the floor-cloth, I will roll it up presently. (2) to swallow. Ghùnda marai yé pa yawa khehan wungheshta, he bolted the whole of the bread at one mouthful.

NGHORAI (s. m.) pad placed under a water-pot when carried on the head.

NIHAYAT (adv.) very, extremely. Nihayat kharop sarai dai, he is a very bad character.

NIK (s. m.) (1) nail of human hand or foot. (2) claw of animal.

NIKAR (s. m.) (1) servant. De malik nikar dai, he is a servant of the malik. (2) man in Government employ. Nikar en sara hòchòrè sahhti na ko, he never deals harshly with men in Government service.

NIKARÓ (s. f.) claw. Pesha ma nisa, pa nikaró wa di khwac'h ko, do not lay hold of the cat, it will hurt you with its claws.

NIKARI (s. f.) Government service. De pla'tarfé nikari mi keryé do, I have served in an infantry regiment.

NIKE (s. m.) grandfather (on either side).

NIKOKH (s. m.) marriage ceremony. Àkhwund nikokh tarí, the priest celebrates weddings.

NILGAR (s. m.) dyer. Pa kim nilgar di dà khpulé jomé rangawelyé di? by which dyer did you get these clothes of yours dyed?

NIM (s. m.) navel.

NIM (adj.) (1) half. Nim khars kho roka, allow me half my expenses. (2) mid. Nima vrez, midday. Nima shpa, midnight.

NIMA (s. f.) half chappatti.

NIMCHA (adj.) mongrel, of mixed breed. See Asial.

NINAKI (s. m. pl.) small-shot. Ninaki dwa kisma di, yo de mésé na di, yo de épané che de Dinaré pa manjau kshé minda shi, small-shot is of two kinds, one of lead, and one of iron that is found in the furnaces of the Dinars.

NINAWOTYÉ (s. f.) nanawati, formal visit to some one's house to beg forgiveness or a favour. (Sheep, and in extreme cases women, accompany the deputation.) Wa kòr tè yé pa nìnawotyé wàríghlan, he went to his house with a nanawati.
NINGERAI (adj.) imperfect, incomplete. Ningerai kor wushan, the work was not properly finished.

NYÝ (s.f. pl.) pimples, eruption. Kovi ninyé, small-pox. De ninyé dogh, pock-mark.

NIO (s.f. irr.) (1) grandmother. (2) old woman.

NIOMAT (s.m.) (1) delicacy. Har kisim mi niomat khwatelay dai, I have eaten every sort of delicacy. (2) luxury. Pa ghundé niomatthá khé de stergé nazir she niomat dai, the best of all luxuries is (good) eyesight.

NIPAL (s.m.) nipple of gun.

NIRKH (s.m.) (1) market-rate. Nirkh és kam dai, the rate is small, i.e. unfavourable i.q., things are dear, at present. (2) way. De har chà pa chàr khé khé püal nirkh yé dai, every one has his own way of doing a thing. (3) customs. De Pashtání nirkh, or de Pashto nirkh, Pathan custom. De Dawařé nirkh, Dauri custom.

NISAI (s.m.) tweezers.

NISHÁDAR (s.m.) a white powder used by goldsmiths.

NISHTA (s. irr. intr.) there is not. Hét mi nishta, there is not anything of mine, i.e. I have nothing. Dor nishta, there is no danger.

NISHTÉDEL (s.v. reg. tr.) to wring. Ke jomé di tondé wí nór wu é nishté-zha, if your clothes are wet wring them.

NIWEL (s.v. irr. tr.) (1) to seize, catch. Dwa ghle mi niwelí di, I have arrested two thieves. Wos mi khalas shan, wu é nisà, my horse has got loose, catch it. Shéri niwelai dai, he has caught measles, lit. measles have caught him. Lyár rota dushman niwélé do, the enemy have seized the road against me, i.e. are holding it against me. (2) to turn, hold, direct. Piša wunisa, hold out the skirt of your coat (to receive something). Chøre pa andra wunisa, hold the knife to the grindstone, i.e. sharpen it. Gbësh rota wunisa, give ear to me. Tipak mi dushman ta wuniwàp, I levelled my rifle at the enemy. (3) to contract, form, adopt. Parhéz é niwelai dai, he has adopted abstinence. Péyawor khêsh, nàv, niwelai dai, the wound has formed a scab, developed pus.

NIYAT (s.m.) intention. De shkor niyat mi dai, I mean to go shooting.

NIYOZÉDEL (s.v. reg. intr.) to gloat on, enjoy. Pa khpula dunyo ma niyozezhá, do not dote on your wealth.

NIYOZMAND (adj.) comfortable, living in idleness. Dá zhenkai niyozmand ma rîzhdyawa, kharop wa shi, do not accustom the boy to too easy a life, he will be spoiled.
WAZIRI VOCABULARY.

Niz (s. m.) flood. Dâ sarai dase dai leke de lande pale niz, that man is like the flood of short ravines, i.e. he has nothing behind him, he is a self-made man.

Nizai (s. m.) sharpener, whet-stone.

Nkhai (s. f.) rough bed-cover, counterpane.

Nobibar (adj.) sudden. Nobibara momla wa, it was a sudden affair. (adv.) Nobibara dazh shap, suddenly there was a shot.

Nogha (s. f.) fine imposed by tribal or village authority for some disregard of tribal or village regulations. De tose nogha ze na manaq, I do not admit liability to your tribal fine.

Nol (s. m.) horse-shoe.

(adj.) grafted. Titon mi nol keqi di, I have grafted the mulberries. Pa Tangi kahè nol titon dâ di, grafted mulberries are common in the Tangi.

Nolâga (adj. f.) barren (woman or female animal).

Nolat (s. m.) (1) pig, brute. (2) brutal treatment. See Träit.

Nolband (s. m.) shoer of horses.

Nomis (s. m.) reputation, celebrity. Nomis wa di bad shi, your reputation will suffer. Nomis depora mi dèré ripai lagawelî dî, che num mi pé wushî, I have spent much money for the sake of celebrity, that I may get a name thereby.

Nör (adj.) (1) more, remaining. Nör roka, give me more. Nóra marai ye wukhwalla, he ate up the rest of the food. (2) other, different. Ès nör sarî hâp daghasi wyayî, now other men too are saying the same. Agha na di, nör di, these are not the ones (in question), they are different ones.

(adj.) (1) at that time, by that time. Che mîkh wurasêdît, nör dâ awsal tlelai waq, when we arrived, by that time he had already gone. (2) well, anyhow. Nör, ze wà dase wukan, well, I shall do so.

Norenj (s. m.) orange.

Nost (adj.) seated, sitting.

Nostai (s. m.) sitting. Te leghki nostai kawa, sit down for a little.

Novrai (s. f.) reel, winder.

Nowye (s. f.) bride. Nowye pa wospa swara kerye do, they have put the bride on horseback (to take her to the bridegroom's house).

Nozak (adj.) (1) fragile. Shîsha nozaka do, glass is fragile. (2) delicate, tender, easily upset (person). Wazir nozak khalâk di, pa musopîrîn na drîmî, the Waziris are a delicate folk (so) they do not go travelling.
WAZIRI VOCABULARY.

NUKSÅN (s. m.) loss, damage. De Madda Khelé de nuksan shewai dai, or the M. Ks. have suffered much loss.

NUKSON

NUKSHA (s. f.) prescription. Tabib dori rota wulikel, ña nuksha yé mi. Talía pasori ta yovra, the physician wrote out the medicine for me, then I took his prescription to Talía the druggist.

NÚM (s. m.) (1) name. Té nûm di dai? what is your name? (2) fame. See Nomis.

NYOYIYE (s. m. irr.) mother's brother. Nyoïye yzay, son of mother's brother.

NZHÔR (s. f. irr.) (1) son's wife, daughter-in-law. (2) wife of grandson.

O

OKHSHEL See WOKHSHEL.

OPAT (s. m.) disease. Opat pa mulik prêwatai dai, disease has fallen upon the country.

ORBAKHWULA (s. f.) leg of trousers or drawers.

OŚ See WOS.

OŚ See ÊS.

OWÉL (adj.) stupid.

OWRÅTEL See WRÅTEL.

OZKAI (s. m.) load for a man. De largé ozkai, a head-load of fire-wood.

OZMÉTEL (v. reg. tr.) to test, prove. Ozmétyëyé khabara do che tara wushi Mahsíd té minda peri gheli wi, it is a matter of experience that when a tara takes place the Mahsíds keep quiet for some time afterwards. Ozmétyëlai tipak, a tried rifle.

OZMYÉSHT (s. m.) trial, proof. Ozyméshët wuka che têmra mazal kerai shé, try how far you can walk.

P

PA (prep.) See Grammar, pages 19 and 39.

PÉDEDEL (v. reg. intr.) to live, survive. Zâmën yé na pâëzhi, his children do not survive.

PÉŠKA (s. f.) machine for removing the husks of rice.

PÁGRAI (s. f.) large turban (as of a mullah).

PAI (s. m.) milk. She pâï di or dai, it is good milk.

PÂIDA See PÂIDA.
PAIDO (adj.) (1) produced. Juwor pa Töchi kahé dër paido kéghi, much maize is produced in Töchi. (2) born. Mëth che paido shewi yì de Kalkattë pa shän kärkhonë na di lidelyé, never since we were born have we seen workshops like (those in) Calcutta. (3) obtained. Dà tipak de kim dzööi na di paido kerai dai? where did you get that rifle from?

PAITOWAI (s. m.) (1) sunny side of hill. (2) sunlight. Dzené dzööi paitowai dai dzené syora do, some places there is sunlight some places shade.

PAIWANDA. See Pëwinda.

PAKAT (adv.) only. Pakat yawa nandramai ripai roka, give me only one Kabuli rupee.

PAKIR See Fakir.

PAKIZA (adj.) (1) cleaned, clean. Tipak pûkiza ka, clean the gun. (2) winnowed. Pakiza kerì mi lyà na di, I have not yet winnowed it (the grain).

PAKHA (s. f.) (1) feather. Pa marghìi mi zgor wukan pakhë mi walwawal, I fired at the bird and knocked out some feathers. (2) leaf (of tree). (3) pinch (of medicine etc.). De kwenif pakha khwulë ta wochawa, put a pinch of quinine in your mouth.

PAKHAWEL (v. reg. tr.) to cook (food), bake (bread, bricks), etc.

PAKHÉDEL (v. reg. intr.) to be cooked, baked.

PAKHA (s. f.) lump of mud (used in building walls). Dà diwol de kheshtë dai, ke de litë dai, ke de pakhëb dai? is that a brick, or a cold wall, or one of mud only?

PAKHSAI (s. m.) hopping on one leg. Pakhsai wa to ta détsgi ke na dertsi? can you hop or not, lit. does hopping come to you or not?

PAKHTAN (s. m.) cooking.

PAKHULÀ (adj.) pleased, appeared. Agha sarai rosara marawwar wap, or byà mo pakhulà kañ, that man was vexed with me, afterwards

PAKHULIYÀ I mollified him.

PAKHO (adv.) (1) before. Pakhwo mi dërta wuwéyel, I told you so before. (2) formerly, of old. Pakhwo de ghlé dëra ghalaba wa, in former times robbery used to be very prevalent.

PAL (s. m.) (1) small ravine, nullah. (2) fringe of hair falling over forehead. De pèghlé pal wi, de stëré shezë na wì, maidens wear fringes, but not grown women. (3) millstone. De méchanë pos, kiz, pal, the upper, nether, stone of a handmill. Dwa-sara plina, both millstones.
WAZIRI VOCABULARY.

PALAI (s. m.) (1) pedestrian, man walking on foot. (2) footman. Pali gəmra di, swara gəmra di? how many foot are there and how many horse? (adj.) on foot. Palai roghlan, I came walking.

PALASI (adj.) straight. Palasik sirat ye dai, he has an upright figure.

PALATAI (s. f.) attitude of sitting with crossed legs. Palatai wähløyé do, he is sitting with crossed legs.

PALAU (s. m.) (1) side. Wəagh palau ta drima, go to that side. Yawa palau ta wudarégha, stand aside. (2) edge. De keli palau ta mi kör dai, my house is at the edge of the village. (3) furthest outskirt. Ë palau mzeka, land situated far from the houses of the village.

PALAWON (s. m.) wrestler, professional strong man.

PALAWONI (s. f.) wrestling.

PALIT (adj.) (1) defiled. Jomé mi palité di, my clothes are ceremonially unclean. (2) disagreeable. Pasodi palit sarai dai, he is a quarrelsome, unpleasant fellow.

PALITA (s. f.) (1) wick (of lamp). (2) match (of gun).

PALK (s. m.) sledge-hammer.

PALLA (adj.) shut. Khwula di wélé palla yéschyé do? why have you shut, lit. set closed, your mouth?

PÁLOZ (s. m.) (1) carpet (kept in all Waziri houses for seating visitors upon; it is rolled up when they go away). (2) coverlet (for furniture).

PÁM (s. m.) care. Pám wèrta ka, take care of it, or, beware of it, be careful.

PAMAN (s. m.) scab, mange. Pa wze bondi paman khatelai dai, the goat has got mange, lit. mange has come upon the goat. (adj.) scabby, losing hair. Ke paman na wai nór wa él zon na gara, if it were not mange it would not scratch itself. (2) itchy. Sirat mi paman dai, my body itches.

PAMÀNĐA (s. f.) a bitter hill vegetable like a small cactus. Boucercosia atherian 

PAN Đ (adj.) (1) sitting down. Délata pand shai, sit down here. (2) residing. Bakhahi Khél pa Kasza kahé pandéghi, the B. Ks. dwell in Kasha.

PAND (s. m.) steel (for striking fire from flint).

PANDÁ (s. f.) bundle, head-load. De shaftalé pandá mi pa sar keryé do, I am carrying, lit. have put, a bundle of clover on my head.

PANDAI (s. f.) (1) calf of human leg. (2) leg of horse.

PÁNF (adj.) transitory. Dà dunyo pání do, this world is fleeting.

PANJA (s. f.) claw. Lamsi charchanța pa pandé kahé wuniwela, the hawk caught the sparrow in its claws.
WAZIRI VOCABULARY.

PAŅRA (s. f.) cage.

PAŅṆA (adj.) watered, irrigated. Mulk mi paņṆa kaṅ, I watered the
land. De paņṆa ghanamé paṭaṅi, a field of wheat that has
been irrigated.

PAŅṆA (s. f.) shoe. Ė mo de paņṆé na gāṅd wumāzha, wipe the dust
or off my shoes. PaņṆé pa paṅhé ka, wukōzhā, put on, take off,
your shoes.

PAṆṆWA (s. m.) wing. Marghai par waįti, the bird flaps its wings.

PĀṆĀ (s. f.) mercury.

PĀṆĀCHA (s. m.) convert to Muhammadanism. Indi che Busulmon shi
or PĀṆōCHA byā parācha shi, when a Hindu becomes a Muham-
madan he gets the name of paracha.

PĀṆĀDOR (s. m.) sentry, guard. Pa banglé bondi mi gērd pāṆādoron wu-
daravel, I posted sentries round the bungalow.

PĀṆĀWEL (v. reg. tr.) (1) to make run. Wos ma parawa, do not gallop
the horse. (2) to run races, compete. Sarkor sara tōk para-
welai na shi, no one can compete with Government.

PĀṆĒDEL (v. reg. intr.) (1) to run. (2) to flee. De dāghē ghundé korē
na parēzhā, flee from all these things.

PĀṆĀDA (s. f.) (1) curtain. De pāṆādē sheza, secluded female, lit.
curtain-woman. (2) screening, helping. Pa de mukaddama
kṣē leżhki mi pāṆāda wuka, screen me a little in this case, i.e.
help me to succeed in my case.

PĀṆĀHĒZ (s. m.) virtue, abstinence, temperance. Parhez é niwēlaï dai,
ākhwand shewai dai, he has adopted a virtuous life and
become a religious character.

PĀṆĀHĒZGOR (adj.) virtuous, temperate. Zim di parhezgor sarai dai, de
ghundé bādē na parhez yē dai, your son-in-law is a virtuous
man, he abstains from all kinds of evil.

PĀṆĪN (s. m.) yesterday. Bel parin, day before yesterday. Yā bel
parin, three days ago. Parina rāsē tāk mi dai, pa hēs dori
na she kēzhī, I have had lumbago since yesterday, no medicine
does it good.

PĂṆĪṬAI (s. m.) step-son.

PĀṆKH (s. m.) (1) difference. De darwēghē de rishtīnyē hēs pāṅkh na
pēţhāni, he cannot distinguish, lit. does not understand any
difference, between falsehood and truth. (2) distance. De
Kalkattē na wa Toči ta dēr pāṅkh dai, it is a great distance
from Calcutta to Tochi.

PĀṆKH (s. f.) dew. Dēra pāṅkh alwēdelyē do, a heavy dew has fallen.

PĀṆOS-SAŽ (adv.) last year. See Sažh.
PARTIG (s. m.) trousers. Gandha mi partig ta ñchawelye do, I have put a string to my trousers. De girin de shezé che spin partig wi, agha pégia wi; che wode shi bya tèr partig wuko, a woman of the hills when she has white trousers is unmarried; when she is married she takes to dark-coloured trousers.

PARTO (adj.) falling, coming down. Parto wa shé, you will fall down, or over.

PÄRWESHIN (s. m.) necklace.

PÄRWÉZAÏ (s. m.) flour-sieve.

PÄRWI (s. m.) snake-charmer. Ke chéré agha parion na wai, nör é dagha mangarina na niwel, if they were not snake-charmers they would not handle these snakes.

PÄRYOB (s. m.) deceit. Pulonki sarí rosara paryob wukan, ghalat yé krolan, so-and-so deceived me, he led me astray.

PÄRYOBI (adj.) deceitful.

PÄRYODEL (v. reg. tr.) to beat, whack, thrash.

PÄRYODELAI (adj.) beaten, bruised, contused.

PÄRZ (s. m.) duty. Da kor pira kawal robondi parz dai, to finish this work is a duty (incumbent) upon me.

PÄRK (s. m.) snare, trap. Zerké pa pärk kshé mi niwelye di, I have caught chikore in a snare.

PÄRKÉDEL (v. reg. intr.) (1) to flash, glitter. Tipakina pa tighé kshé parkéghi, rifles are glinting among the stones. (2) to be strained. Shangerai mi wuparkedan, my ankle was strained.

PÄRMÄKH (adj.) (1) prone, lying on face. (2) down, headlong. Tsiroqgh de diwat na pârämäk ropréwôt, the lamp fell down off the bracket.

PÄRSÅDEL (v. reg. intr.) (1) to swell. Paha ye pârsådelye, or pârsåwelyé, do, his foot is swollen. (2) to be envious, grudge. Che zemarai khwurân nör dá wughâi sarai dèr rota pârsåghi, when I eat bread that hungry man envies me bitterly.

PÄRSHÂMAI (s. m.) meal eaten before commencement of the day's fast in Ramzan.

PÅS (adv.) after. Pas la dé na wa ze då kor wukan, I will do it after this.

PÅSAI (s. f.) noose. Ghworé na pásaiz wukozha, get the noose off your neck, i.e. get your neck out of the noose.

PÅSAI See PASAL.
**WAZIRI VOCABULARY.**

**Pasé or (prep.)** (1) after, behind. Agha pasé gerzi, he wanders after him. To khwushai pa mo pasé stérai shwé, you have tired yourself to no purpose after me, i.e. in following me. (2) to memory of. Pa plor pasé yé sha shima wukra, he gave a fine funeral-feast in memory of his father. (3) for sake of. Werpasé mi ñe re ripai wushandelyé, I lavished money on his account, i.e. to get him killed. See Grammar, page 89.

**Pasod (s. m.)** disturbance, riot, mutiny.

**Pasodi (adj.)** quarrelsome, insubordinate.

**Pasori (s. m.)** dealer in drugs, druggist.

**Pastana (adv.)** back. Pastana lorel, they went back.

**Pashakol (s. m.)** rainy year.

**Pashm (s. m.)** nap of cloth.

**Pashmi sharái (s. f.)** cloth of which choghas are made, pashmina.


**Pashtawargai (s. m.)** kidney.

**Pashtin (s. m. irr.)** a Pathan. (adj. irr.) Pathan.

**Pashto (s. f.)** (1) the Pashto language. (2) Pathan custom. (3) Pathan times. Pa Pashto kéh déso wa, it was thus in Pathan times.

**Pata (s. f.)** clue, trace. De ghele pata te wulagawa, you must yourself trace the thief.

**Patakai (s. m.)** flask, water-bottle. Ke te tzejhái wé de pataki na ñô bo dòrwubosa, if you be thirsty take water from the flask.

**Patang (adj.)** generous, impulsive. Patang xa'rái dai, ttra háh ko, dunyo nuksanawi, khalk ta maraí wèrkawa, he is a generous man, he shows courage, spends his substance freely and gives feasts to people.

**Patánt (s. m.)** river-crossing. De pše patánt, ford. De bèrai patánt, ferry. Bé-patánta, that cannot be crossed, unsurpassable.

* Apparently the future indicative used as a substitute for the present subjunctive.
PAȚAI (s. m.) field.
PAȚĂKA (s. f.) percussion-cap.
PAȚIKAI (s. m.) bark of tree.
PAȚINAI (s. m.) bedding, set of quilts.
PAȚKAI (s. m.) (1) white or dark-coloured chadar. Pațkai pa țon bondi țang kar, he threw his chadar round him. (2) sheet of any kind. țir țun.
Pé  See Grammar, page 40.
Pé, Poé (adj.) understanding, intelligent. Péya sheza, intelligent woman. No-pé, not understanding, stupid, ignorant. Pé yé ka, explain to him. Sheza péya ka, let the woman understand. Ghund saț pi ka, make all the men understand.
Péch (s. m.) screw-nail, screw. Péch yé wugerzawan, he turned the screw. Tipak bya péch ka, screw the gun together again.
Péchawel (s. m.) large mat. Péchawel ster pimai dai, de yawa péchawel na kör jorëk̄i, a pechawel is a large mat, a single pechawel makes a house.
Péchekké (s. f. pl.) (1) droppings of goats, sheep and camels. (2) lots.
Paché  Pa dé bondi pechekké wochawa, cast lots for this.
Péchimai (s. m.) slope upwards, ascent. Laka Ghundı na Badaâ Kët péri péchimai dai, it is up-hill from L. G. to B. K. (2) steep place, bit of climbing. Wos pa pechimai na shi khatelai, a horse cannot get up the steep bit.
Péchwârē (s. f. pl.) heel-ropes.
Péchlla (s. f.) maiden, virgin.
Péghor (s. m.) reproach, taunt. Ðër pégharina (or péghrina) yé rokeri di, he taunted me much.
Pri  See Pé.
Péjaw (adj.) wiped, dusted. Pânté mi péjawé ka, dust my shoes.
Pek (adj.) bald. Pekon au pêzprékeri de Madd Akbar pa kom pa Tërî Khêlê kahé ër di, bald and noseless men are numerous in M. A.'s tribe the T. K.'s.
Pâkai (s. m.) hair coming down on the forehead, fringe.
Pekr (s. m.) (1) thought, reflection. Pekr mi pa kahé ër wukan, I pondered over it deeply. (2) conception. Dâîe khabara pa pekr kahé na rodrimi, such a thing cannot be imagined. Bô-pekri (s. f.) negligence. Nikaroné bô-pekri wukrela, zaka tipakîna zenê yowrel, the Government men were negligent, so (the thieves) carried their muskets off.
Pékhi (adj. irr.) (1) cooked, boiled. Pakhé ébō, boiled water. (2) burnt. Pakha kheshta, burnt brick. (3) ripe, mature, full-grown. Vṛkhe pakhé di, the rice is ripe. Dēr pēkhi zhenkai daī, wol na ushāyi, pira darwegh wyaiy, he has an old head on young shoulders, never gives away a secret and can tell a lie as it ought to be told, lit. is a very mature boy, does not show the (real) state of matters and tells a full lie.

Pémona (s. f.) large and deep basket.

Penga (s. f.) small plot of soft and level land among the hills. Mazdak kahé samé pengé di, there are level pungas on M.

Pengai (s. f.) small penga, q.v. Wṛkyé pengārai mi do, I own a tiny punga.

Pengārai

Për See Pōr.

Pērai (s. m.) fairy, demon. Pērioné nīwelāl daī, he is possessed by fairies, i.e. crazed, excited.

Pēranjai (s. m.) European, Peringhen.

Pērel (v. reg. tr.) to string (a bedstead, chair or cradle). Pērelai, having a strung seat or bottom. Pa spanārai pērelai kaṭ daī, it is a newar-strung bed.

Pērgai (s. m.) acorn.

Pēri or Pōri (adv. and prep.) (1) through, across. Pēri wuwaṭi, I passed through or across. Pōri kēži, crosses. (2) upon, in, to. Dēr khrai pé pēri daī, there is much dirt upon it. Miānāi pōri ripai shakhe shwē, the money has stuck in the purse. De pīyāwaṭi yo sar pāzin pōri tarelai shi belέ pā lakai pōri tarelai shi, one end of the crupper is fixed to the saddle and one to the tail. (3) close to. De keli pa gāng pēri, close to the village. (4) at. Dēr mi pēri wukhandei, I laughed at him much. (5) as far as, up to. Gwurgwushē pōri lýår sha wa, the road was good till G. (6) beyond, on the further side. Pa sind na pōri daī, ke ropōri daī? is it on the further side or on this side of the river? See Grammar, page 39.

Persha (s. f.) bare sloping rock.

Peryod (s. m.) groan, exclamation of pain.

Per (adj.) worsted, defeated. Munsifoné pa mukaddama kehā zidd rosara wukaṇ, zeke per shwan, the arbitrators showed prejudice against me, so I lost.

Perrai (s. m.) rope.

Perai (s. f.) generation. De Wāzirē tēg pērai pa Tōchi kehē watalēy di? how many generations of the Wāziris have passed in Tochi, i.e. during how many generations have the Wāziris occupied Tochi?
WAZIRI VOCABULARY.

PETAI-KAT (s. m.) bench with back to it.

PERMAKH See PARRMAKH.

PESH or (s. m.) smith, mechanic. De thé pesh, sword-maker. Angrezí

PUSH  peesh, smith who understands European work.

PÉSH  (adv.) before, in the way of (figuratively). Pa’mo bondi yo kor pesh shewai dai, a piece of work has come in my way, i.e. has turned up.

PÉSHA (s. f.) cat.

PÉSHA (s. f.) shower of rain. Pésha showyé do, there has been a shower of rain.

PÉSHAK (s. m.) row of coins hung as an ornament across a woman’s forehead.

PÉSHAKOL See Paskakol.

PÉSHANÍ (s. f.) parting, division of hair.

PÉSHÉDEL (s. reg. intr.) (1) to occur. Waridátina dolata der péshéghi, many crimes occur here. (2) rise, jump up. Séya de mo na wupéshéda, I put up a hare, lit. a hare got up from me.

PÉSHÍN (s. m.) early afternoon. De moz peshin las rekata di, there are ten prostrations in the early afternoon prayer.

PÉSHÍKAJ (s. m.) offering, tribute, present by an inferior to a superior.

PESHTAI (s. f.) rib. Ghundé peshtai yé Mahsídé moté křé, the Mahsuds broke all his ribs.

PÉST (adj. irr.) (1) soft. Pasta shärái, a soft blanket. De Khataké zhebbá pasta do, the dialect of the Khattaks is soft. (2) smooth, flat. Sarak pést dai, džh na dai, the road is smooth, not rough. De posta watan khalq di, they are people of a flat country, i.e. they belong to the plains not to the hills.

PÉSTIKAI (s. m.) skin, hide. Péstikai yé wubosá, skin it.

PÉSTÍN (s. m.) postin.

PET (adj.) hidden, concealed. Pet nost dai, he is lurking, lit. sitting concealed. Te pet shá, become concealed, i.e. hide yourself. (2) shut, covered. Stergé peťe shwe, his eyes became shut, i.e. he fell asleep. Léché peťe ká, cover your fore-arms, i.e. pull down your sleeves. Kinai mi pet, kerái dai, I have covered time, i.e. prepared it for burning. Kéta mi pettá ká, I have covered a room, i.e. roofed it.

PETŠ (adj.) blunt.

PÉWANÁ (s. f.) grazing, pasturage. Dá de’kéi de mol de péwané watan dai, that is the grazing ground of the village cattle.
Péwand (s. m.) joining together, juncture. ‘Péwand yé wokhastai dai, it has taken the joining, i.e. juncture has taken place. Tipak che préshí, bya korigar péwand ko, when a ríke is broken [then] the mechanic repairs it.

Péwanda See Péwinda.

Péwel (v. irr. tr.) to graze, pasture. Ze ghabbón yan, mol pyaiyan, I am a cowherd, I graze cattle.

Péwinda or Páwanda } (s. m.) Powinda.
Páwinda or Péwanda } (s. f.)

Péwokhta (adj.) occupied, engaged. Sáhib és likel ko, péwokhta dai, the Sahib is writing at present, he is busy.

Péyawel (v. reg. tr.) to make to understand, explain to.

Péyawor (s. m.) wound.

or Prawor

Péyédel See Póedel.

Péyel (v. reg. tr.) to transfuse, impale. Dá ghebhe pa dá sikh wupéya, stick the meat on this spit. Sarai pa songa mi wupéyan, I ran the man through with a spear.

Péyendel (v. reg. tr.) to measure grain. Réshan mi pýendelyó do, I have measured the winnowed grain.

Péza (s. f.) (1) nose. (2) projecting spur of a hill. Pa Tangai kahé pézé dèré watelyé di, in the Tangi many spurs run out (from the hills).

Pézprékerai (adj.) mutilated as to the nose. Pézprékerai agha shi, che de shezé razo na wí, dai pa zór los wochawi, he loses his nose who, the woman not consenting, lays hands upon her by force.

Pézwond (s. m.) nose-ring.

Pézhendel (v. irr. tr.) (1) to recognise, know again. Wélé to na péghanan? Of course I know you, lit. why should I not know you? (2) to know, be acquainted with. Spai di che wupégheni nór di na khwuri, au tarbir di che wupéghení na di prézhí, a dog when he knows you will not bite you, while a cousin that knows you will not let you alone. (3) admit, allow. É to hakk kho péghanan, I admit your right.

Piawa (s. f.) kind of insect. De jomé de kitobé balo piawa do, the piawa is the ruin of clothes and books.

Pich (s. m.) dregs of charas, leaves from which tea has been made, etc.
PIKAI (s. m.) blowing with mouth. Yor ta mi pikai keraî dai, I blew the fire. Pir dam kran, pikai rowukan, the holy man breathed on me, he blew on me (as a cure).

PIKÂNBAI (s. f.) (1) bladder. (2) native fazeelot. Pikânbai wahêl, to play on the sarnai.

PIKÂWEL (v. irr. tr.) (conjugated as kawel) to blow with mouth. Yor yé wupikawan, he blew the fire (to make it burn). Zêmna mi pikeryê do, I have blown the soup (to make it cool).

PILHÂL (adv.) now, at present.
PILOD (s. m.) Oriental steel.
PILODI (adj.) hard, strong. She pilodi saraî dai, he is very hard (physically), lit. he is a fine steely man.
PILWAÎRA (s. f.) ear-ring worn in upper ear by women.
PINDA (s. f.) heel.

PIR (s. m.) (1) holy man. (2) religious teacher, father-confessor.

PIRA (adj.) (1) full. Dé dré vrezê pira mazal dai, kam na dai, it is a full three days' journey, not less. (2) complete. Anwal dà kor pira ka, first finish that piece of work.

(adv.) exactly. Pira las ripai di, kammê na di, ziyotê na di, there are exactly 10 rupees, not more nor less.

PIŞ (s. m.) bhooça, chopped straw. De ghanamê pir, wheat-bhooça.

PIŞRA (s. f.) skirt of coat in front. Pîsa wunîsa, thee dêrwocha-wan, hold out the skirt of your coat, I will throw you something.

PİŚKA (s. f.) lobe of the ear.

PIYÂWÂRA (s. f.) crupper-strap.

PIYÂWÂRA (adj. f.) giving milk, in milk. Ðêra piyawaryé ghwo, a cow that gives much milk.

PIYÂWÂRA (adj.) strong, stalwart.

PIYOLA (s. f.) drinking cup (of any material except metal).

PIYoz (s. m.) onion.

PIZÂI (s. m.) (1) mat. (2) hut, shed, made of matting. Pizâi babêzai mazerî na jorêzhi, mats and fans are made of dwarf-palm.

PIZH (s. m.) sprinkling. Da bangla pîzh waiya, sprinkle the bunga-low (to keep down the dust, or preparatory to sweeping). Lawang pa jomê mi pît wâhelê di, I have sprinkled the garments with clove.

PLA (s. f.) sinew.

PLAN (adj.) broad, wide. Plan watan, broad landscape. Plan saraî, broad-shouldered man.
WAZIRI VOCABULARY.

Planar (s. m.) step-father.
Planwolai (s. m.) breadth.
Platanja (s.f.) infantry regiment. De platanja sipoyon di ke de risalé? are they men of the infantry or of the cavalry?
Plor (s. m.) father.
Plorana (adj.) on father's side, through father (relations, etc.).
Poda (s.f.) herd of cattle larger than a Géviân q.v.
Pôs See Pê.
Pôzđel or (v. reg. intr.) to understand. Pa dé pôzđel? do you understand that? È to sara wa yawa vrez pê shan, I will come to an understanding with you, i.e. will pay off old scores some day.
Pok (adj.) (1) pure. Khudai pok dâi, God is pure. (2) (ceremonially) clean. Joma mi pokâ do, I'mínz ka, my clothes are clean, I will pray. (3) clean (in ordinary sense). Poka bangla, a clean bungalow.
Poki (s.f.) razor.
Pôk (adj.) in kind. Pôr mi nînm rôk dâi, nînm mi pôk dâi, my debt is half in cash and half in kind.
Pol (s. m.) omen. Pol mi katelai dâi, I have taken the omens, lit. looked at the omen.
Polai (s.m.) weaver. Polion pa Idak pa Khbirdiody, the weavers are numerous in I. and K.
Pôlai (s. m.) sheaf. Shôlé mashelyô dî, pôlai zênê wuka, the rice has had the grain removed, make sheaves of it (so, the straw).
Pôn (s. m.) red dye, rouge. Pôn è pa warshandô wâhelai dâi, he has painted his lips red.
Pôndya (s.f.) (1) leaf of tree. De wuné pôndya têuyô shwe, the leaves of the tree have fallen. (2) leaf of book.
Pôr or Pôr (s. m.) (1) loan. Ghalla pa pôr rokerlyô do, he has given me the grain on loan. (2) credit. Ghôri di pa los rowylê ke pa pôr? have you brought the ghee on payment of cash or on credit? (3) debt. Pôr pa mo bôndi dâi, the debt is on me. (4) blood-debt, feud. Lévion de pôr na darghi, zeke pa ghô dâzzîna na ko, the levies are afraid of the blood-feud, that is why they never fire at robbers. (5) blood-money.
Perawâl (adj.) indebted. Ke ze de to dora perawâl na wai, nor dora sinai wa mi dôrta na kâ, if I were not so (much) in debt to you I would not plead so (humbly) with you.
Pôri See Pêri.
Porta (adv.) opposite of Korta q.v.
Porta
PORTANAI (adj.) opposite of Körtanai q. v.

PORTANAI

Pos (adv.) up, on the top. De Dili pa mofrai pos wukhatan, I climbed the tower at Delhi.
(adj.) upper, high lying. Khoroti de pos watan na rodrimi, the Ks. come from the country above, i.e. Afghanistan.

POSANAI (adj.) up-country, belonging to Afghanistan.

POTAI (adj.) (1) remaining behind. Pa lyaré keh potai shewai dai, he has remained behind on the road. (2) left over. Yo wézhai rézh zené potai na dai, not an ear of it was left, i.e. escaped.

PRAĐAI (adj.) belonging to some one else, strange. Pa pradi zéi (or zi) na khpula lir han sha do, one’s own daughter, even, is better than another person’s son.

PRAWARZHHELLAI See Pyawarzhhellai.

PRAWTOR See Pétawor.

PRÉKÉDEL See Préschédel.

PRÉKRÉYÉ (r. f.) rupture of friendly relations, estrangement. É mo wérsara prékeryé do, I have dropped his acquaintance.

PRÉKREL (v. irr. tr.) (1) to cut. Da wuna pa wézh kshé préka, cut that tree down by the root. (2) to pay, pay up or off. Jurm tose wa kalla prékawai? when will you pay off the fine?

PRÉKRÍN (s. m.) separation. É vór na mi prékriö nihta, gad yi sara, I am not separated from my brother, we have a joint establishment.

PRÉSHÉDEL (v. irr. intr.) to break, give way. Përai pa los kshé or ropréyésh, the rope parted in my hand. Dwa sara përi prèshewi dì, both ropes have given way. Ke pechwaré prèshewé na wai, nòr wos mi tashtédelay na wànj, if the keel ropes had not broken my horse would not have got loose.

PRÉT or (adj.) (1) fallen (person or thing). (2) lying (person or thing).

PRÖT

PRÉWATÉL (v. irr. intr.) (1) to fall. Dérra wova prêwatélyé do, much snow has fallen. (2) to fall out, to happen. Dàsé beshkulla prêwatélyé do, such a misfortune has occurred.

PRÉZHÉDEL (v. irr. tr.) (1) to let go. Pré mi zhda, let me go. (2) to let in. Kamré ta roprézhda, let him into the room. (3) to leave off. Da kor dì wézh ningezi préshai dai? why have you left that piece of work unfinished? (4) to leave, leave behind. Pa kor kshé mi prêyésh, I have left it at home. Préschélyé marai, leavings of food.
Prista  See Firishta.

Prong  (s. m.) leopard. Prong de fhwaye makanšai mi yé mot kerai dai, a leopard [de] has broken the neck of a bullock of mine.

Pröra  (s. f.) straw (of wheat, rice, etc.) Pröra régsha do; ohe pa ghébal kehê mota shi byá biz shi, pröra is whole-straw; when it is broken up on the threshing-floor it becomes chopped-straw.

Pröt  See Prést.

Presh  (s. m.) lightning.

Preshka  (s. f.)\{ lightning.

Preshavel  (v. reg. tr.) to make flash, glitter. (Causative of Pârvêdhel.)

Preslai  (s. m.) spring. Preslai roghai, spring has come.

Pse  (s. m.) animal, deer (general word including goat, sheep, markhor, corrai and chinkara).

Psé  See Pèsé.

Pshà  (s. f.) (1) foot. Pa éblé pshé ma drima, do not go with bare feet. (2) leg. É vëondi psha, or de mákh psha, fore-leg. É wrusté psha or de tést psha, hind-leg. (3) section of a tribe. Kom mi Mâddâ Khêl dai, psha mi Nazar Khêl dai, my tribe is M. K., my section N. K.

Pshémon  (adj.) penitent, repentant.

Pshémonai  (s. f.) penitence, repentance.

Pul  (s. m.) bridge.

Pulonkai  (adj.) so-and-so. Da pulonkai dai, pulonkai náméghi, that is so-and-so, his name is so-and-so.

Push  See Pesh.

Pushthel  (v. reg. tr.) to ask. Mo wupushta, I inquired.

Pyâsa  (s. f.) comb, the side of the honey-comb which contains no honey.

Pyawarzheyllai  (adj.) wounded. Ret pyawarzheyllai dai, he is very or badly wounded.

Prawarzheyllai

R

Rabar  (s. m.) worry, trouble. Pa mighbondi dër rabar dai, it is a great bother to us.

Rabarawel  (v. reg. tr.) to plague, annoy. Dër di rabarawelai yap, you have worried me greatly.

Rafal  (s. m.) Narai rafal, a muzzle-loading rifle.

Rak  (s. m.) (1) vein (of body). Rak wâhel, to bleed (a person). (2) pulse. Rak mi wukessa, feel my pulse. (3) vein (of mineral), lode. Do së xaré rak, a vein of gold.
RAHZAI (s. m.) stony plain.
RAHMĀT (inf.) Ė rahmāṭa! exactly so! that is right!
RAK (s. m.) groove (of rifle).
RAKHDOR (adj.) grooved. Rakhdor tipak, rifle.
RAKH (s. m.) stand for Kuran.
RAKHET (s. m.) cloth of all kinds.
RAMMA (s. f.) flock of sheep, larger than a KANDAK q. v.
RANG (s. m.) (1) colour. Dā ghund rangina she di. these are all good colours. (2) complexion. Sīr rang, ruddy complexion. (3) appearance. Rang yē badal shewai dai, Ės ranzir moli-mēghi, his appearance has changed and now he looks ill. (4) pattern, style. Jomē pa dagh rang dā jorawi, let him make the clothes after this pattern. (5) measure, time. Damoma kalla pa yo rang ghaghēghi, kalla pa bel rang, the drum beats now in one time, now in another.
RANGAWEL (v. reg. tr.) to colour, dye. Pa kwundola kahē jomē rangawi, they dye clothes in a basin.
RANGBADĪ (s. f.) disgrace, getting a bad name. Mīzh che kadi shi, byā de to rangbadi do, if we are imprisoned, it is a disgrace to you. [A favourite but not very comprehensible argument of Waziri prisoners addressing the court.]
RANJ or (s. f.) light. Dīwē balé di, sha ranjō ko, the lamps are lighted, they give a good light.
RANZ (s. m.) disease. Narai ranz, consumption, phthisis, lit. the thin, i.e. wasting, disease.
RANZAWEL (v. reg. tr.) to annoy. Ma mi ranzawa wu wa di waiyan, do not annoy me (or) I will strike you.
RANZIR (adj.) sick, ill, diseased.
RANZİRTI (s. f.) sickness, illness, disease. De jorawelé ranzırti na do, it is not a disease from which one recovers, lit. not a recovering illness.
RAPAWEL (v. reg. tr.) to wink. Sterge rapawi, he winks his eyes. De stergē pa rapawel kahē, in the twinkling of an eye.
RAPĐĐEL (v. reg. intr.) to quiver. Kwundī rapēghi, mirages shimmer.
RASAWEL (v. reg. tr.) (1) to make to arrive. Chuṭai wērta mi wurasawela, I took the note to him, lit. made it reach him. (2) accompany as far as. Wa sarrak ta wa to wurasawan, I will see you on your way as far as the cart-road.
RASP (adv.) (1) up to the present time continuously. Ė bela kola rasp ranzir yan, I have been ill from last year continuously until now. (2) till, until. Ė kemat rasp wa dagha wî, bela wa pa wî, it will be so till the end of the world and not otherwise.
RASBED (v. reg. intr.) (1) to reach, arrive at. De rasédé pa wakht, at the time of arrival. (2) to overtake, come up with. Pasé wu na rasédai, I did not overtake (them). (3) to extend to. Kobi mi na raséghí, my power does not extend so far.

RASH (s. m.) cream (of milk).

RÁAT See RAYAT.

RÁVDEL (v. reg. tr.) to suck the breast. Yo tai rávedel dai, zekeyé wode na shi, they have sucked the same breast, i.e. are foster brother and sister, therefore their marriage cannot be allowed.

RÁWA (s.f.) ointment.

RAWEL (v. reg. tr.) to feed at the breast. Zyai yé pakhpula rawelai dai, she has sucked her child herself.

RAWO (adv.) right, lawful for Muhammadans. De mígí pà mazab kshé kabon de khaýarelé depóna rawo di, fóh are lawful to eat in our religion. Kim kór rawo wí, agha ka, do the thing that is right. See na; also jwòrari.

RAWON (adj.) in motion, started. Bahir rawon shán, the caravan started.

RAYAT, (s. m.) subject, people. De Sarkor ràyat kulan pregwà, the subjects of Government pay revenue.

RÁT or RÍAT (s. m.) (1) consent, willingness. Muzzammal sara de Said Wálí de shezé ràzo na wàn, zekeya sheza yé mba na kDé, Said Wálí’s wife did not consent to (the overtures of) Muzzammal therefore he (S. W.) did not put her to death. (2) deliberate intention. Pa ràzoyé ñjón kif kérài dai, he has made himself deaf intentionally, i.e. does not hear because he does not wish to hear.

RÁBDEL (v. reg. tr.) to reap. Rábeshé mígí rébdelyé dé, ghanam potyé dé, we have reaped the barley, the wheat still remains.

RÁBESHÉ, (s.f. pl.) barley. Orbéshé myásht, February.

RÁBE or ORBESHE

RÁBE de See RÉBUD.

RÉBUD or (s. m.) messenger, go-between.

RÉBYOR

RÉBUZ or (s.f.) broom (for sweeping). Mzeka pa ràbe zó pàkíza kà, clean up the ground with a broom.

RÉG (s. m.) earth containing a large proportion of sand, light soil. Dá rég watan dai, this is a sandy country.
Régh or (adj.) (1) healthy, strong. Vör mi régh dai, my brother is very well. De sérat régh dai, he is strong of body. Régh dá wé! may you be well! [The regular reply to the salutation “Harkalla rosha.”] (2) undamaged, safe. Régh rami di mukaddamé na watelai dai, he has come safe and sound out of the battle. (3) good sort. Régh sarai dai, he is one of the right sort. (4) whole, entire. Régha shpa, the whole night long.

Régha (s.f.) reconciliation, peace. De dwé sarai manz kehé mi régha or Régha wukra, I made peace between two men.

Rékáts (s. m.) prostration (in prayer).

Renjá (s.f.) joiner’s plane.

Rëja (s.f.) (1) rag, piece of cloth. (2) patch. Renja wêta kkhézhda, put a patch on it.

Rënjo See Rënjo.

Réshán (s.f.) winnowed grain. Tëpä mi és réshañ shwa, my winnowed grain has now been winnowed.

Réshka (s.f.) a kind of fodder resembling lucerne.

Ré (adj.) (1) strict, close. Ré Musulmon, a strict Musulman. De dé shezé rét satar adab dai, the seclusion of these women is close. (2) bad. Ré kor ma kawa, do not do an evil action. Rét bi, a bad smell. (3) perverted. Khalk yé rét keři dí, he has perverted the people. (4) rough, difficult or unpleasant to deal with. Yarrä, dä rét khalk dí, I say, these are a rough lot.

(adv.) awfully, terribly, etc. Ré tanzir dai, he is very ill indeed. Ébô rét seřé dí, the water is horribly cold.

Rézgor (s.m.) means of subsistence. Tëp rézgor ké? how do you earn your living?

Rézhatai (adj.) who is keeping the fast. Rézhatai sarai ma ghoratawa, do not worry a man who is fasting.

Rghastel (v. irr. intr.) to fight, bite each other. Spai pa kkhwula sara rghastel wukrel, the dogs worried each other [with their mouths].

Rgherawel (v. reg. tr.) to make roll. See Rgheshtel.

Rgheshtel (v. irr. intr.) to roll, roll down. Tësha pakhpula rgheshtyé do, ke châ rgherawelyé do? did the stone roll down of itself or did some one roll it?

Ribob (s.m.) Oriental mandoline.

Ribobi (s.m.) mandolinist.

Rikh (s.m.) soul. De har châ khpul khpul rikhä wa, every one has a soul of his own.
WAZIRI VOCABULARY.

RIMOL (s. m.) handkerchief.
RINAN (s. f.) awl (for boring leather). Rinañ de tẹmainyor pa los kshé wi, the awl is (found) in the hand of the leather-worker.
RINÇ (adj. irr.) bright, brilliant, shining. De tẹpak derwa ránà de, the gun-barrel is bright.
RIPA (s. f.) rupee. De ripa ẹgà sìna spani:sà di? how many seers of newar go to the rupee? Zere or pakhe ripai, British coinage. Butwolé ripai, British coinage, lit. coins with a picture on them. Spiné spiné ripai, bright shining money.
RISALA (s. f.) (1) cavalry regiment. (2) cavalry.
RISHTINA (adv.) truthfully. Hamésh rishtina zhaghe:hi, he always or Rishtinya speaks the truth. Rishtinya wyaiya, tell the truth.
RISHTINAI (adj.) (1) true. Rishtinya kisse do, it is a true story. (2) truthful. Rishtinaisarai dai, he is a truthful man.
RIVAJ (s. m.) custom, body of customs. De mìgh dá de plaré riwaj dai, that is the custom of our fathers.
RIGHDAI (adj.) (1) accustomed to, habituated to. Wos mi és pa swarri righdai dai, my horse is now accustomed to being ridden. Zyai mi pa bad korina righdai shewai dai, my son has got into the habit of behaving ill. (2) tame, trained. Da mzsarai yé righdai kàa, he has tamed this lion.
RIGHDYAWEL (v. reg. tr.) to accustom. Dson pa dai ze na righdyawan, I avoid accustoming myself to this.
RÔD or ROD (s. m.) (1) large stream smaller than a river. (2) the Tochi Valley.
[RODRÎMEL] (v. irr. intr.) to come. Rodrima, come here. Pa pekr kshé na rodrimi, it cannot be imagined, lit. does not come into the imagination. Kai rodrimi, I feel sick, lit. vomiting is coming to me.
RÔGH See RÉGH.
RÔGA See RÉGA.
ROKEL (v. irr. tr.) (1) to give, grant (to the speaker). Té wà rokawé? what will you give me? Nim khara wa na ko ro, he will not grant me half my expenses. Hükm yé rokerai dai, he has given me an order. (2) to cause (to the speaker). Ðer nukson yé rokerai dai, zeke na ye préghdan, he has caused me great loss, therefore I will not let him off.
RONJE (s. m. pl.) antimony (applied to the eyes).
RÖTA (s. f.) barley-bread.
ROSTIN (adj.) coming back. Wolata na rostín shwan, I turned back, lit. became coming back, from there. See STRIN.
Rotlel (v. irr. intr.) (1) to come. Đerta rote? shall I come to you? Đêrąghlan! coming! lit. I have come to you! Wolata węrrąghlan, byə délata roghlan, I went, lit. came to him, there, then I came here. Ze pa bondi węrrąghlan, I came upon him. (2) to know, be able to do (of the speaker). Đa kor mi rote, I can do that work, lit. it comes to me. Pashto sha rote, I know Pashto well. (Conjugated like tiel.)

Rowastel (v. irr. tr.) to bring (a person, vehicle, etc., viz. an object that moves on legs or wheels or which flows, as water.) Öbö pa welan kahę mi rowustye di, I have brought the water along the channel.

Rowrel (v. irr. tr.) (1) to bring (inanimate objects). Tipak rovrə or che ze ye wukessan, bring the rifle that I may look at it. Rowrel (2) to give birth to. Mer biyonta ye rower, it brought forth a dead foal. (Conjugated like wrel.)

Rozi (s. f.) daily bread. Rozi wa Khudai rockwi, God will give us daily bread.

Rozi (adj.) pleased, satisfied, contented. Pa to she rozi na yan, I am not very well pleased with you. Dai pa da bondi rozi wan che khpula geđa pa hartse mara krəi, he was glad to, lit. of this that he should, fill his belly with anything he could get.

Rézha or (s. f.) Ramazan, the Muhammedan fast. Rézha wunisa, keep the fast, lit. seize the fast. Rézha nen mota shwa, the fast ceased, lit. broke up, to-day.

R

Rang (adj.) (1) spread. Da bištara khalosa ka, ranga ye ka, open the bedding and spread it out. (2) cast over. Thinai pa dən bondi ranga ka, she cast her veil over herself. (3) separated. De tipak kolı ranga ka, separate the component parts of the rifle, i.e. take the rifle to pieces. (4) destroyed. De Shérannyé kétina ranga shwel, the kots of Sheranni were destroyed.

Rangai (adj.) shallow. Toi rangaı dai, the river is shallow.

Rapawel (v. reg. tr.) to move about. Jomé awwal pa öbö kahę wurapawa, byə pa tizhe leghki wurapawa, first move the clothes about, i.e. rinse them, in water, then beat them a little on the stones.

Rapédel (v. reg. intr.) (1) to dart, move (as a fish in water). (2) to stagger. Pa tiel kahę rapeghi, he lurches in walking.
RECHA (s.f.) trot. Dā wos saha recha waiyi, that horse trots well.
REZ (s.m.) adhesive paste.
RIND (adj. irr.) blind. Tāp rind, stone-blind. Tāp a randa sheza, an altogether blind woman.

S

SĀAT (s.m.) moment. Yo sāat wər wuka, wait a moment. Che ze yē wulidan pa yaghi, sāat pashtanna é rosara wukrela, he greeted me the very instant that he saw me. Dēr sāatūna ma tərəwə, do not waste much time, lit. do not pass many moments.
SABĀI (adv.) in the morning. Sabāi rotsa, come in the morning.
SABAK (s.m.) (1) lesson. Pa daghi istoz mi sabak woyəlai dai, I have studied under this teacher, lit. by means of this teacher I have said my lessons. (2) day of the week. Awāl Sabak, Saturday. Dwayam Sabak, Sunday. Dréam Sabak, Monday. Tsələram Sabak, Tuesday. Pinzam Sabak, Wednesday. Shpēzham Sabak, Thursday.
SABAR (s.m.) patience. Sabar lara, have patience.
SABARNOK (adj.) patient. De sabarnok sari Khudai mal dai, God is on the side of; lit. is the companion of; the patient man.
SABIT (s.m.) proof. Sabit nishta, there is no proof.
SĪBIT (adj.) proved, demonstrated. Dowa sābita shwa, the claim has been proved.
SABO (s.m.) (1) morning. Es sabo shan, it is now morning. (2) morning prayer. De sabo təgalwə rekəta di, there are four prostrations in the morning prayer. (3) morrow, next day. Che sabo shi, wolé wa molima shi, when to-morrow comes (the matter) will become known, i.e. we shall know by to-morrow. Sabo ze wərrəglyan, I came to him the next day.
SABOB See Asbob.
SABOT (s.m.) second storey of a house, upper flat.
SADAKĀ (s.f.) alms given to obtain a favour of God, votive alms. Zamen mi na shi, zeke sadakā mi wukra, no children are born to me, therefore I have given alms.
SAHI (adj.) correct. Yawa khəbara pa kəhə sahīya na do, not one word of it is accurate.
SAIDGAI (s.m.) man of the semi-sacred tribe of Saidgis or Little Saiyids. Zalmai Saidgai dai, Gauhari yē pə wuniwa, Z. is a S., they arrested Gauhari through him.
SAIL (s. m.) (1) covey. De marghai ster sail, a large flight of birds. (2) walk. Sail ta wëlé na wëzë? why do you not go out for a walk?

SAIMARGH (s. m.) fabulous bird, griffin.

SAYID (s. m.) Saiyid, reputed descendant of the Prophet. Saiyidé mëzh zeke na shi kerai, che bya yé paryodai na shi, we cannot marry Saiyid women because we should not be able to beat them after marriage [out of respect for their ancestor the Prophet].

SAJODA (s. f.) prostration. Bë la Khudai na bel chà ta sajoda ma ka, do not prostrate yourself to any one but God.

SAKKA (adj.) full, own. Sakka vrër mi dai, he is my full brother, i.e. we have the same father and mother both.

SÄKOWA (s. f.) kares, underground channel for water.

SAKHT (adj.) liberal, open-handed. De janät darré sakhion lëzë kawi, or the generous open the doors of paradise.

SÄKHOWATI

SAKHTÔB (s. m.) generosity. Shimwolai ma ka, sakhtob ka, practise not or meanness, practise generosity.

SÄKHOWAT

SÄKHOWATI See SAKHT.

SAKHT (adj.) (1) heavy. Sakht wör warédan, a heavy rain was falling. (2) strong. Sakht bi, a strong smell. (3) swift. Sakht wos, a fleet horse. (4) thick, intense. Tyara wa dëra sakhta, there was dense darkness. Sakht sore dai, the cold is intense. (5) sharp. De dagha tipak sakht ñwoz daï, this rifle has a sharp report. (6) bitter. Marg sakht shai dai, death is a bitter thing. (7) severe. Sakht hakim, a stern ruler.

SÄKHTI (s. f.) (1) sternness, severity. Alizi bondi sakhtë ma kawa, do not be hard on Alizai. (2) speed. Wos mi sakhti ko, my horse is very fast.

SALOM (s. m.) salaam, greeting. Salom yë de uriyë na rowochoawan, he salaamed to me from some distance off, lit. threw me a salaam from afar. Werta yë dër salom wuwe, he greeted him effusively, lit. said many salams to him.

SAM (adj.) (1) straight. Sama lyar do, it is a straight road. Tira sama ka, straighten the sword. (2) level. Sam watan, flat country. (3) straightforward. Sam sarai, a straight man.
SAMBOL (adj.) (1) collected. A sbob sambol ka, get your things together.
(2) restrained. Khpul wos sambol ka che nôr wos pa lagatta
wu na waiyi, control your horse so that it may not kick the
others. (3) careful, self-restrained. Sambol sârâi dai, he
is a well-behaved man.

SAMBOLESHT (s. m.) defence, protection. Ghaddaie che wérâghla keli de
khpul mol sambolesht shë vukân, when the raiding gang
arrived the villagers made a good defence of their property.

SAMÉDEL (v. reg. intr.) to snuffle. Samédel ma kawa, do not snuffle.

SAMHOLAI (s. m.) where a hare lies, form.

SAMSA (s. f.) ladle.

SAMÈRE (s. f.) large lizard. Samère mi lîda, che de bîza gawanda pa
sar wa, è tit wa sar ta wukhyê shawela, che dâ wa byâ ze
khwuran, I saw a big lizard that had half a camel-load of
bhoosa on its head and carried it to the top of a mulberry
tree, intending to eat it by-and-by.

SAMSAKAI See TÂMSÁKAI.

SAMAND (adj.) dun-coloured. Samand wos, a dun horse.

SANÂ (adj.) pioua. Sanâ sârâi dai, din mazab ko, he is a pious man,
he attends to (maters of) faith and religion.

SANDARA (s. f.) song. Dërê sandaré yé wuweyêle, he sang, lit. said,
many songs.

SANDIK (s. m.) box.

SANDIKAI (s. m.) small box.

SANIKYÄ (s. f.) arsenic.

SANÊ (adj.) drawn into the nose, snuffed up. Nasor sanê ka, take
the sniff.

SANÊ (s. f.) hemp. Dë sanê persi, a hemp rope.

SANZELLA (s. f.) forehead. Sanzella wulagawa, prostrate yourself, lit.
press your forehead (to the ground).

SAPAWEL (v. reg. tr.) to winnow by throwing in the air. Réshê mi
wussapawelyê, I have winnowed the grain.

SAPPAR (s. m.) shed, shelter.

SAPPAR See TÂSPAR.

SAR (s. m.) (1) head. Dastor pa sar ka, put your pagri on your
head. Sar mi gérêzhi, my head goes round, i.e. I feel giddy.
È to pa makh kshê mish sar précâwi, we will die for you,
lit. will cut off our heads before you. (2) top. De ghrê
pa sarina, on the mountain summits. De mọrâi pa sar
bondi de makh shkar lâk dî, rams’ horns are fixed upon the
top of the tower. (3) beginning. De Kurân sar Allâ hamdo
do, “Allah hamdu” is the beginning of the Kur’an. De sara or É sara, before, formerly. Pa mo na de sara nikar dai, he has been in Government employment since before me. É sara dâd bendo bost wañ, formerly such was the arrangement. (4) end, point, tip. De largi sar, the end of the stick. (5) separate individual or community, self. De kom kom pa sar bondi gwushai gwushai jurn dai, there is a distinct line upon each separate tribe. Yo sar yé dai, che mey biyâ bêgôk niyâta, there is only himself, when he dies there is no one (left).

Sara (prep.) See Grammar, page 39.
Sardaai (s. m.) threshold (of door).
Sardinâ (s. f.) three-stringed fiddle. Sarindañ yé wutrangawela, he played the fiddle.
Sarkawel (v. iir. tr.) (conjugated as kawel) to make red-hot. Nakhashi mi sarkeñi di, I have made the skewers red-hot.
Sarkor (s. m.) (1) Government. (2) natural chief or leader. Sarkor sarai dai, he is a born leader of men. Sarkor mazh, principal ram in a flock.
Sarkunatâi (adj.) red-tailed. Sarkunatâi bambar, hornet.
Sarkheyinai (adj.) for shaving the head. Sarkheyiné choñe, razor, lit. head-shaving knife.
Sarlâyâ (adj.) aimless. Sarlâyâ shoréghi, he wanders about aimlessly.
Sarmâchâ (s. m.) wooden or metal pin with which antimony is applied to the eye-lids.
Sarpak. (adj.) on the top, superficial. Sarpaka gelai lagédelyé do, the bullet grazed, lit. struck superficially. Sarpak lu, superficial reaping, i.e. taking the ears and leaving the straw standing.
Sarpésh (s. m.) lid. or Sarposh
Sarba (s. f.) manure.
Sarsoya (s. f.) alms given at the end of Ramazan. Sarsoya de Karâ: Akhtar pa wrez bondi wérkâwi, they give sarsoya on the day of the Little Id.
Sartör (adj.) bare-headed.
Sarwai (s. m.) hole (of any kind).
Sarwâla (s. f.) copper.
Saryad (s. m.) frontier, border.
Sārzārai (adj.) refractory, obstinate.
Sārō (s.f.) obstinacy, wilfulness.
Sārāi (s.m.) (1) man. She sārāi, a good man, saint. (2) fellow.
ī sārāiya! ho you! (3) man’s height. Dā talo pa sārī na
ghawar āi, that tank is deeper than the height of a man.
Sārāk (s.m.) regular made road, cart-road.
Sāsō (s.f.) plain, level country.
Sāt (s.m.) (1) invitation. De wūlmastiıyā sāt mi wērta kērāi āi,
I have invited him to enjoy my hospitality. (2) refusal
out of politeness. Sātīna sara ko, they are (both) refusing
from politeness. Wolma, mārā khwura, sāt ma ko, eat,
my guest, do not be shy, lit. decline.
Sātar (s.m.) seclusion (of women). Sātar sotī, they observe seclusion.
Sātārmandā (adj.f.) kept in seclusion, secluded.
Sāṭī (s.f.) verandah, covered porch.
Sāṭēl (v.reg.tr.) (1) to lap. Spai pā ghebbā sāṭēl ko, the dog laps
with its tongue. (2) to sup. De Wāzirē ēgrā pā gūtē
sāṭēlē shī, Wāzirī porridge is sipped with the finger.
Sāudo (s.f.) purchasing, business, trade. Đēra sāudo mi kērē do,
I have bought a large number of things.
Sāudogar (s.m.) merchant, dealer.
Sāùdī (adj.) slight, peculiar (person).
Saukā (adj.) easy, simple. Saukā chār, easy affair. Saukā lēār, easy
road.
Sāwōb (s.m.) reward in the world to come, religious merit.
Sāya (s.f.) (1) breath. Sāya yē lauda do, his breath is short.
Sāya mi khatēlyē do, I am out of breath. (2) spark of life.
Mēr āi, sāya pā kshē nishtē, he is dead there is no life in
him.
Sāzo (s.f.) punishment.
Sāze (s.m. used also as adj.) present year. Sāżh-kol wārandaiko kol
na āi, the present is not a rainy year. Parōs-sāzh, last year.
Yē parōs-sāzh, year before last.
Sāzhā (s.f.) female oordial.
Sāzīnāi (adj.) of this year, of the present year.
Sēī (s.f.) ink.
Sēkara (s.f.) pitch. De maserri sēkara, pitch of the dwarf-palm (eaten
by Wāzirīs).
Sēl (s.m. and adj.) hundred. Pa sēlāna ripai mi khrēs shē,
my rupees were spent by hundreds, i.e. I spent hundreds of
rupees.
WAZIRI VOCABULARY.

Sél. (s. m.) head of lance, iron tip of stick.
Sélgai (s. m.) last breath of life. Sélgai yé wukra, niishta, mer dai, he has breathed his last, he is no more, he is dead.
Sér (s. m.) seer.
Sèra (s. f.) mulberry-bird.
Serkaí (s. m.) chicken-pow.
Serkawél (v. irr. tr.) (conjugated as kawél) to sup, drink by sips. Égrá mi lerkeryé do, I have supped the porridge. Chai mi lerkényá dai, I have sipped the tea.
Sest (adj.) (1) loose. Dá tor di seet tapelái dai, you have tied that string loosely. (2) slack, lazy. Dér seet sarái dai, he is a very lazy man.
Sesta (s. f.) want of energy, slackness, laziness. Sesta ma kaws, pull yourself together.
Sét (adj.) swept off, or down. Stera wabo roghla, khalk yé sèt ko, a violent epidemic of cholera has broken out, lit. come, and is sweeping off the people. Pa Wona kshé dèr Maḥsíd sét shuwel (in the fight) at Wana many Maksüd were laid low.
Sétá (s. f.) head of maize. Sétá romotó ka che wu 6 chichán,
Sețáí (s. m.) break me off some maize-heads that I may chew, lit. bite, them.
Sețta (s. f.) (1) trunk of tree. (2) stump of tree.
Séya (s. f.) hare. De watán séya de watán spai nísi, it is the dog of the country that catches the hare of the country (Wasiri proverb).
Soya (s. f.) earnest money.
Sézél (v. irr. tr.) (1) to burn. Indi che mer shí byá sézí, when or a Hindu dies [then] they burn him. (2) to broil. Piyoa pa Swél ghñúrí kshé wusózú, broil the onions in shee. (3) scald.
Sézhaí (s. m.) lunge.
Sicha (adj.) (1) unalloyed, unadulterated. Sicha sra zar, pure gold Sicha chai, unadulterated tea. (2) thorough, out and out. Sicha Busulmon, a true Muhammadan.
Síd (s. m.) (1) profit, gain. Síd dèr dai pa kshé, there is much profit in it. (2) interest (on money). Pa Shāriāt kshé sid rawo na dai, according to Muhammadan law (to take) interest is not right.
Sélgai (s. m.) one of the constellations.
Sik (s. m.) blow with the clenched fist (little finger leading.) Yo sik, dwa sika, wêrta mi wuwâhél, I hit him one, two, blows.
Sîk (adj.) straight. Sikh wudara, stand straight. Sikh robondi roghai, he came straight up to me. Sikh lyár do, it is a straight road. Khalk sará sîk na dai, the people are not
straight among themselves, i.e. are disunited. Khpul dushman yē pa sikhē choṛé wuwayne, he slew his enemy with straight knives, i.e. with blows of a knife held straight, i.e. stabbed him to death.

**Sikh**
(s. m.) (1) spit, skewer, spike. (2) cleaning-road. (3) ramrod.

**Silai**
(s. m.) single head-rope, tether.

**Silawel**
(v. req. tr.) to wear away. Choṛé dēra silawelyē do, the knife is much worn.

**Silha**
(s. f.) peace after war, restoration of peace.

**Sim**
(s. m.) eye (of a needle). Dé stenē sim, needle-eye. De Dāndē pa maindon kāhe de stenē pa sim ēbō na mindē kēghi, on the Dande Plain not a needle’s eye-full of water is (to be) found.

**Sina**
(s. f.) breast.

**Sinat**
(s. m.) circumcision. Khpul zyai yē sinat kērai dai, he has had his son circumcised.

**Sinati**
(s. f.) request, petition. Mīzh sinati lari, we have something to ask. Wa khpul malik ta sinati wuka, make the request to your own malik.

**Sind**
(s. m.) large river. Bē la Kurrāmē de sind na, nōr Wazir sindina na pēghan, except the Kurrām the Waziris know no [other] great rivers.

**Sindon**
(s. m.) anvil.

**Sind**
(s. m.) dry ginger.

**Sipof**
See Srop.

**Sippat**
(s. m.) praise. Dēr mi sippat wērta kērai dai, I have praised him highly. Dēr mi sippatina wukrēl, I uttered many praises.

**Sir**
(adj. irr.) (1) red. Sre zār, red precious-metal, i.e. gold. (2) bay. Sir wos, bay horse. (3) dry. Sir kōl, dry year, i.e. drought. (4) dried up. Pasal sir shewai dai, the harvest is parched up.

**Sira**
(s. f.) cry, shout, scream. Sīrē ye dērē wukrē, he cried out repeatedly.

**Sira**
(s. f.) redness. Awwal che myēr sirā wuwayne, kīzh pa lyār rawon shwī, we started on the way at dawn, lit. when first the sun shot out its redness.

**Sirang**
(s. m.) (1) tunnel, boring. Pa ghrē kēhe sirangina wahēli dī they have made tunnels through the hills. (2) blast, mine. Sirang wurzawel, to fire a blast, spring a mine.

**Sirat**
(s. m.) (1) constitution, body. Sirat yē tanderest dai, he has a healthy constitution. (2) figure. Palasīk sirat yē dai, he has an erect carriage.
WAZIRI VOCABULARY.

SIRIN (s. m.) siris, kind of tree.

SIṬBIT (adj.) (1) tight. Bor mi pa khra siṭbit tarcelai dai, I have made the load fast upon the donkey. (2) huddled-up, i.e. sulky. Siṭbit ma kahēna, wuzhaghāsha, do not sit and sulk, say something.

SIYOL (s. m.) rival. Siyol mi dai pa har kor kṣhe, he is my rival in everything.

SIYOLI (s. f.) rivalry. Mo sara siyoli ki, he keeps up a rivalry with me.

SIYON (s. m.) file, rasp. Pa siyon ē ka, put it to the file, i.e. file it.

SIYONAWEL (v. reg. tr.) to file down or away.

SKARŤAI (adj.) dark-brown. Skarťai wos, brown horse.

SKASHTEL (v. irr. tr.) (1) to cut cloth with a knife or scissors. (2) to get to the bottom of. Agha sarai kissé skarťi, that man treats subjects in a masterly way.

SKĀT (s. m.) money distributed at a funeral. Ster ster skātina ye wukrāl, they distributed large sums in funeral alms.

SKAZAI (s. m.) stitch.

SKĒ (s. m.) embroidery (with coloured thread). Pa khat skē mi kērāi dai, I have embroidered, lit. made embroidery on, the tunic. Dēr skaina mi kērī dī, I have embroidered (it) thickly, lit. made many embroideries.

SKĒI See SKĀT.

SKĒGAR (s. m.) embroiderer. Dēra skēgara do, she is a very skilful embriderer.

SKĒGARA (s. f.) embriderer.

SKĒRIAI (s. m.) earring.

SKĒTI (s. f.) pitch-fork. Dwa-khēshyē, tśalwēr-khēshyē, skēi, a two-or four-pronged, four-pronged, pitch-fork.

SKĒI See SKĒ.

SKŌNṬI (adj.) dark-complexioned.

SKŌR (s. m.) piece of charcoal. Pl. skōra, charcoal.

SKWESTETEL (v. irr. tr.) to clip, shear (an animal). Da wza wuskōla, shear that goat.

SKHANDAR (s. m.) young bullock which has got 4 to 6 teeth.

or

SKHANDAR

SKHAR (s. m.) father-in-law.

or

KHWASAR

SKHRONA (s. f.) father-in-law's family, relations by marriage.

SNAL (s. m.) woollen thread, worsted.

SOBE (s. m. pl.) kind of vegetable eaten with bread.

SOBIN (s. m.) soap. Pa lostina sobin wumaghā, rub soap on your hands, i.e. wash your hands with soap. Lostina pa sobin wuwinza, wash your hands with soap.

Solbaq: almaz
SODE (adj.) simple, plain. Sode agha wi che zidd paryob pa kahê na wi, he is a simple-minded man, in whom is no rancour nor deceit.

SOGI (adj.) kept, preserved. Shai mi she sogâ kañ, I have kept the thing carefully.

SOGHAT (s. m.) present, gift.

SOK (s. m.) April.

SOLA (s. f.) (1) watchman’s platform fixed in a tree or on poles. (2) loft, space between ceiling and roof.

SOLAI (s. m.) red cloth of a common quality, inferior to alwon.

SONGA (s. f.) pike. De los songa, spear, lit. hand-pike. De swora songa, lance, lit. horseman’s pike.

SOF (adj.) (1) clean. Meka sopâ do, the ground is clean. (2) purged of evil, reformed. Wazirgai che vilâyât ta shan nôr sop shan, after W. was put in the lock-up he became a reformed character.

SOR (adj. irr.) (1) cool, cold. Soř waten dai, it is a cool, or cold, country. Dâ sâr tebba do, garm dori wokhîla, this is a cold ague, take heating medicine. (2) slack, lazy. Soř sarâi, an easy-going man. (3) recovered. Tobbê ze niwelai yañ, soř ye na yan or kran, I have got fever, I have not yet recovered from it.

SORB (s. m.) cold. Ke soře di shi pêstin woghunda, if you feel cold put on the pettin. De soře wakhît dai, it is the season for cold. Soře wahelai yan, zeke ghund sirat mi khwazhezhi, I have caught cold, lit. cold has struck me, that is why my whole body is uncomfortable.

SOSKAI (s. m.) drop (of fluid).

SOTEL (s. reg. tr.) (1) to keep for self. Ze na ghworan, te wusota, I do not want (it), keep it for yourself. (2) to keep. De tose khalk dofî pa sandikina kehê soti ke pa kandîna kehê soti? do your people keep flour in boxes or in wall-cupboards? (3) to cherish. She yê sota, cherish him well. (4) to defend. Dzon de jìsisoné na wusota, protect yourself from, i.e. beware of, spies.

SOTENNA (s. f.) cherishing. De zhenki sotenna mi wukrê, I cherished the boy.

SOTINKAI (s. m. and adj.) (1) keeper. Ê mo de wos sotinkai dai, he keeps my horse. (2) one who keeps and does not lose, prosperous. Dâ saudogar sotinkai sarâi dai, bida ye shi, nuksun ye na shi, that merchant is a prosperous man, he gains and never loses.

SOZAK (s. m.) gonorrhœa.
**WAZIHIB VOCABULARY.**

SPAI (s. m.) dog. Toji spai, coursting dog, grey-hound. Bikash spai, dog that runs by scent. Loți spai, Waziri watch-dog.

SPAI (s. f.) bitch.

SPANŠAI (s. m.) (1) cotton twist or tape, newar. Spanšai de kārbēsē or na jorēzhī, newar is made of cotton. (2) guinea-worm.

SPANŠAI Spanšai pé wukhatelai daī, a guinea-worm has come out, lit. risen, on him. De Waziré pa watan kehē de spanšai bimarī bikan nishta, the disease of guinea-worm does not exist at all in the Waziri country.

SPAZHA (s. f.) louse.

SPEK (adj.) (1) light. Spek bor, a light load. (2) insignificant. De to plor ze spek wugas̄telan, your father counted me, i.e. treated me as, insignificant.

SPÈKHEZ (s. m.) (1) bladder. (2) groin.

or

SPÈKHEZ

SPÈLANAI (s. m.) seed of spondia. De spèlanai ligai ka, ke wažmè derbondi roghelai wi, che jor shē, make smoke of spèlanai, i.e. burn it, if a spell be come upon you, so that you may recover.

SPELMAI (s. f.) ak-plant.

SPANŠAI See SPANŠAI.

SPÈRA (adj.) (1) useless, inefficient. Spèra sapai, a man good for nothing. (2) dull-coloured and barren. Spèra ghar, a sad-coloured hill without verdure. (3) only, absolute. Spèra bē-wasti do, it is (a case of) absolute helplessness. Wucha spèra dagha khabara do, the fact is just this.

SPÈRKAJ (s. f.) ajwain.

SPIN (adj.) (1) white. Spin zarg, white precious-metal, i.e. silver. (2) bright. Pa spina vrez, by bright day, i.e. in broad daylight. (3) sincere. Spin sapai, man in whom is no guile.

SPINA (s. f.) (1) 4-anna bit. (2) muscle of calf. Che chīgha pasē gadda shwa de ghīle spinē wuteshē, when the pursuit party turned out after (them) the muscles of the thieves' legs ran up, i.e. the thieves got cramp in their legs.

SPINAÍ (s. m.) ring-worm.

SPINKHRĀ (s. pl.) dross of iron.

SPINKHRĀBA (s. f.) hone, whet-stone.

SPINTIA, (s. m.) whiteness, etc. See SPIN. Bangla spintia lari, the SPINWOLAI house is white.

or

SPINWOLAN

SPINŽHIRAI (s. m.) greybeard, old man, elder.
SPOI or (s. m.) (1) sepoy, native soldier, levy or policeman. Nen spoyoné tira keryé do, the men have fought well to-day.
(2) (in Tochi) professional bully, bravo.

SPONDA (s. f.) a plant.

SPOR See Swör.

SPORA (s. f.) plough. Nen mi spora tarélyé do, yewyé wa wukau, to-day I have harnessed the plough, and will do some ploughing.

SPOREL (v. reg. tr.) to commit, entrust. Pa Khudai mi sporolai yé, I have committed you to God, i.e. farewell!

SPORESHT (s. m.) recommendation (for a favour or appointment).

SRA (s. f.) drought, dry season.

SRABIENDAI (s. m.) mongoose.

SRAPF (s. m.) tree (somewhat resembling spruce fir).

SRÁSH (s. m.) glue. Pa srewh é shákh ker'ai dai, he has fixed it with glue.

SRÁSHAN (adj.) sticky, adhesive. Sréshenna khatá, heavy clay.

SRÁSHNOK

SRÁSHA (s. f.) bug.

STANNYY-STÍGH (adj.) recumbent, lying on back.

STEN (s. f.) needle. Lmornyyé sten, sewing needle (3 or 4 inches long). De Ghindé sten, packing needle (6 or 7 inches long).

STENYÉ (s. f.) pole. De khúne stenyyé, tent-pole.

STER (adj.) (1) great, large. Ster'joy, a great ship. (2) eldest, elder. Ster xyái, eldest, or elder, son. (3) great, important. Pa Waziré kehé ster sarí Mání dai, Mání Khan is the greatest man among the Waziris. (4) early. Ster wákhi, early hour, i.e. about 3 or 4 a.m.

STERGA (s. f.) eye. Shai, kíntá, sterga, right, left, eye. Léchenna sterga bleary eye. Chikhréená sterga, rheumy eye. De stergé kulpai, socket of the eye. Stergé yé petté shwé, his eyes became covered, i.e. he fell asleep. Zangona, or títyé, sterga, knee-eye or low-down eye, i.e. knee-cap. Pa dwé-sará stergé mi hukm manelai dai, I have accepted the order on both my eyes, i.e. I bow submissivey to the order. Kaqhé stergé wélé r'arawé, why do you turn crooked eyes towards me, i.e. why do you look at me askance? Pa tíité stergé mo ma keesa, do not look at me with a down-turned eye, i.e. do not regard me contemptuously. Mo sara stergé na shi gharawelai, he cannot make his eyes meet mine, cannot look me in the face. Sterga yé rapéghi, his eye winks.
Sterai (adj.) tired, exhausted.
Steré (s.f.) trouble, pains. Ḍera di steryé wukra, ze de to pa steryé khappa shwaq, you have taken great pains, I am very sorry for the trouble you have taken.
Stin (adj. irr.) going back. Rostin, coming back. Agra sarai mi rostin kañ, I brought that man back. Sarî mi stona krıl, I sent the men back.
Stíni (s.m.) inside of throat. Stínai mi khwaghéshì, I have a sore throat.
Stona (s.f.) spiritual guide. De Ghazlami piron de mûsh stona do, the Pir of Ghazlamai are our spiritual guides.
Stonagai (adj.) belonging to the class of spiritual guides.
Storai (s.m.) (1) star. De kutab stórai, pole-star. (2) mushroom.
Suhél (s.m.) the South.
Sol (s.m.) (1) humble request, petition. Suol ma rota ka, do not beg anything of me. (2) loan. Tipak mi pa suol ghwushaï dai, I have sent for the gun on loan, i.e. have borrowed it.
Surnal (s.m.) spear-grass.
Surod (s.m.) tune, air (instrumental music).
Surodi (s.m.) player on an instrument, musician. Ke surodi sha sandara na wéyolai, nör wa damra khalk wérbéz shewái na wañ, if the player on the instrument were not singing a good song, so many people would not have collected together.
Suroi (s.m.) sarai.
Swara (s.f.) a specified woman given in compensation or payment.
Swaralai (s.m.) riding, horsemanship.
Swel See Sêel.
Swel (v. irr. intr.) to burn, be on fire, burn up. Kor mi wusiò, my house was burnt down. Also figuratively, Zé yé pé wusiò, his heart burned on him, i.e. he was moved with pity for him. Kulmé mi pé swézi, my bowels burn for him, i.e. I am moved with compassion for him.
Swør or (adj.) mounted, riding on. Khapessa pé swará wa, a nightmare was on the top of him, i.e. he had a nightmare.
Spor (s.m.) (1) any horseman, rider. (2) sovar, trooper, cavalryman (declined similarly to the irr. adj. See Grammar.)
Syora (s.f.) shade.
Syorai (s.m.) the shady side of the hill.
Sula bula - wëk. a
SH

SHĀBĀSH (int.) bravol (either sincerely or ironically). Shābāsh, she ajība or kor di wukan, well done! a nice mess you have made of it.

SHOBASHÉ Shābāsh dā wii, well done! lit. may it be bravol!

SHAGLAN (adj.) sandy.

SHĀHĪD (s. m.) (1) Muhammadan martyr. (2) any Muhammadan who meets with a violent and undeserved death.

SHAWAT (s. m.) lust, sensuality.

SHAWATĪ (adj.) lustful, sensual.

or SHAWATNOK

SHAI (adj.) right (as opposed to left). Pa shī los kahē zōr dēr dai there is much strength in the right hand.

SHAI (s. m.) thing. De dē shī tee matlab dai? what is the meaning of this thing? Dēr shaiyina mi pa chār dī, I require many things. Gulom Khon tee shai dāi? what thing is G. K.? i.e., I care not a straw for G. K.

SHĀIR (s. m.) poet. De Shna Khwurā Mārām shāir dāi, M. of S. K. is a poet.

SHAITON (s. m.) (1) Satan, devil. Ghund khalk shaitonon dī, the people are all devils. (2) rage, anger. Dēr shaiton niwelai dāi, he is in a violent passion.

SHAJARA (s. f.) genealogical tree. De ghundē Wazirē yawa shajāra do, all the Waziris have one genealogy, i.e. a common descent.

SHAKARA (s. f.) small brown sugar. Tarāri shakara, small white sugar.

SHAKK (s. m.) doubt. Shakk mi shī, I feel doubtful (about it). Bē-shakk dāsē wa wī, no doubt it must be so.

SHĀKH (adj.) (1) buried. Dolata yo merāi shākh dāi, a corpse is buried here. (2) sunk. Chīker dāi, shākh wa shē, there is mud, you will sink in it. (3) stuck. Pa srēsh yē shākh kērā dāi, he has made it fast with glue. (4) caught, stuck. De Wazir pa ghwoosh kahē ghēshā shākhā shwa, nōr Wazir wuwē, zeke mi pa Dawar nogha kān, che ghēshā sha na wa pakha kēryē, a piece of meat stuck in the tooth of a Waziri; the Waziri said, “For this reason I impose a fine upon the Dauris, that they did not cook the meat well.” (Incident related of the Waziri occupation of Tandi Killa.) (5) reached. Tī pa wišī shākh dāi, the young corn has come into ear. (6) engaged.
Barézar pa wakht jaggarzā shákha shewyé wa, battle was joined in the forenoon. (7) spent. Dèrè ripay pā da nēkay khē shákhe shwē, much money was spent in (effecting) this reconciliation.

shakhar (s. f.) tussle, rough-and-tumble fight.

shakhe (v. reg. intr.) See Shākh. Also means, to be entangled. Zhebbay ye shakhezhi, his tongue gets entangled, i.e. he stammers in speaking.

shamkha (s. f.) kind of millet.

shamyor (s. m.) python, huge snake.

shammar (s. m.) (1) service, good offices. De Sarkor shammar pā mo bondi wa wushī, I can perform certain services for Government, lit. service of Government can come about through me. De ghund khalk shammar ko, he does good turns for everybody. (2) use. De shammār shai, useful thing. Bē-shammara shai, useless thing.

shāmīta (s. f.) kind of vegetable.

shamzai (s. f.) back (of body).

shān (s. m.) manner, resemblance, only in such phrases, as Pa shān, or shān ta, like. W'agh shān ta sarai dai, he is a man like that, i.e. that sort of man. De de pa shān wēlē kor na kē? why do you not work like him? Pa kim shon? Dā shon. How? In this manner.

shandel (v. reg. tr.) to spend. Dèrè ripay mi pe wushandelyé, I spent much money on it. De yagh sāri na zeke dērēzhan che mo pasē dèrè ripay shandi, I am afraid of that man because he spends much money after me, i.e., to get me killed.

shānd (adj.) barren, uncultivated.

shangeirai (s. m.) ankle. Shangeirai mi wushtai dai, I have strained my ankle, lit. it has turned over.

shār (s. m.) city, town.

shara See Sharīat.

sharbāt (s. m.) sherbet, eau sucrée.

shariat (s. m.) the code of Muhammadan law.

shara

sharik (s. m.) cultivator (who is paid by a share of produce), tenant. Mzaka wa sharik ta mi wèrkerye do, I have given out the land to a cultivator.

shariki (s. f.) cultivation (on payment of a share of the produce), tenancy.
SHARM (s. m.) (1) sense of honour. Pahtona ghunđ sharm lari, all Pathans have a sense of honour. (2) sense of propriety, modesty. De sharm șaraj, modest man. (3) compensation (for an insult). Așalim șasir, che șarkor meʃ kana bya Dawaře wuwé che de muḫ sharm roka, when Government put to death the Wasiri Așalim, the Dauris said “Pay us compensation” (so. for the insult you have caused us by executing him in our presence).

SHARNOK (adj.) having a strong sense of propriety, modest, shy.

SHAROP (s. m. pl.) alcoholic liquor, spirits, wine. Dër sharop yé robondi tabehi wi, he made me drink a lot of spirits, lit. he had caused to be drunk much spirits by means of me.

SHART (s. m.) (1) condition. De mindé de wèrkawelé dà shart dai, che . . . , the condition of granting time is this, that . . . . (2) bet, wager. De yawé ripai shart mi kərj dai, I have bet a rupee, lit. made a bet of one rupee.

SHARAI (s. m.) (1) coarse woollen cloth, home-spun. Pashmi sharai, pashmina. (2) Wasiri jacket of woollen cloth.

SHAUDH See SHODH.

SHAUGIR (adj.) night-blind.

or SHAUGOR

SHAUGIRA (s. f.) rain-storm. De watan shaugiré shawýé di, there have been storms with rain over the country. Shaugira é niwelyé do, it keeps on raining, lit. it has taken on a rain-storm.

SHAUK (s. m.) liking, fondness. De shkor dër shauk yé dai, he is very fond of shooting.

SHAUKADAR (s. m.) Sh lakadar, the Night of Power.

SHAUKI (adj.) devoted to, fond of (a thing or pursuit).

SHAUTOLAI (s. m.) peach.

SHAWTALA (s. f.) clover.

SHAZODA (s. m.) prince.

SHAZODGAI (s. f.) queen, princess.

SHE (adj.) (1) good. She saɾai, saʃ, lit. good man. Shekhān-dání, good and bad. Sha khwori wuka, work really hard, lit. make good exertion. Rosara yé dër she wukrel, he treated me very well, lit. he did very good with me. (2) well, restored to health. Ês de she kədélé dai, now he is likely to get well. De tabib doraiz de na kran she, the physician’s medicine did not make me well.
SHÉBA (s. f.) shower. Wör pa shébé pa péché warédan, it rained heavily by fits and starts, lit. the rain was raining by showers and plumps.

SHÉBLA (s. f.) centipede (large kind).

SHEGERRA (s. f.) (1) good, advantage. La uz di dai che de mo shegerra wa wuké? do you promise to do what you can for me? lit. is it your promise that you will bring about my advantage? (2) favour. Shegerra yé mañan, I own his favour, i.e. I am conscious of the favour he has done me, I am grateful to him.

SHEGGA (s. f.) (1) sand. (2) shingly bed of a nullah, e.g. Bobi Shegga.

SHÉKH (s. m.) acolyte, votary of a shrine, disciple of a celebrated Mullah.

SHEL (s. m.) stair (built of stones or earth).

SHEL (s. m.) a score, twenty. Tsé shela wzé téré shewyé di? how many score goats have gone past?

SHÁL (adj. irr.) (1) uncultivated. Shálá mzeka, uncultivated land. (2) useless. Shél sarai, useless man.

SHÉLÉ (s. f. pl.) rice. Sré shélé, red rice (inferior kind). Spiné shélé, white rice (superior kind).

SHÉLGAR (s. m.) rice-field.

SHENGAHAI (s. m.) man whose hair is beginning to turn grey, man of 40 to 50, middle-aged.

SHENZYÉ (s. f.) boil. Dona khatelyé do, na yé péghená, che shenzyé do ke tse dona do, a lump has risen, I cannot distinguish whether it is a boil or what kind of lump it is.

SHEPOIYA (s. f.) shufa, right of pre-emption. Shepoiya de mo do, the right of pre-emption belongs to me.

(adj.) subject to shufa. Shepoiya mzeka do, the land is subject to pre-emption rights.

SHÉRA (s. f.) a salt or alkali in the ground. De shéré mzeka, bitter soil.

SHÉRA (s. f.) curse, malediction. Darpa Khél de Zalmi de Saidgi de or SHOBA shéré na dáréghi che de míghe kelai wa töl yosi, the people of Darpa Khél are afraid of the curse of Zalmai, the Saidgi, thinking "Let perchance the river should wash away our village."

SHÉRAI (s. m.) measles. Shérí yé niwelai dai, he has caught measles, lit. measles have caught him.
SHERAWEEL (v. reg. tr.) to tease. Dü spai ma shërawa, do not tease that dog.

SHESHNÉDEL (v. reg. intr.) to neigh.

SHEWA (s. f.) sheesham tree.

SHÉYIND (s. m.) wall-piece, long gum. Makin kahé ster shéyind dái, there is a big wall-piece in Makin.

SHEZA (s. f.) (1) woman. De Waziri shezé mazhibé dí, the Waziri women are strong. Kharopa sheza, bad woman, i.e. prostitute. (2) female (of animal).

SHEZHGAI (s. m.) hedge-hog. Shezhgai wyaiyi che de mo pa wrésham na pasta zéya! the hedge-hog says "Oh my son, softer than silk", i.e. parents are blind to the defects of their children.

SHIÁL (adj.) (1) paralysed. Pa losina, pa pshé shiál dái, he is paralysed in his arms, in his legs. (2) altogether crippled. Tsók pa dwé-sáré pshé gudí wi, w'agh ta mzh shiál wyaiyi, whoever is lame of both his feet, him we call a complete cripple.

SHÍK (s. m.) highway-robbery. De shik mol roka, give me the property that was taken in the highway-robbery. De Lora pa nari bondi dër shikina shewi dí, many highway-robberies have been committed on the Lora Pass.

SHÍL (s. m.) constipation.

SHÍM (adj.) mean, miserly, stingy.

SHÍMA (s. f.) (1) meal eaten after the day's fast in Ramazan, supper. (2) funeral feast on third day, or first Friday, after a death. Pa plor pasé yè sha shíma wukra, he gave a handsome funeral-feast on the occasion of his father's death.

SHÍMAT (s. m.) calumny, back-biting, slander. Khalk dër shímat ko, zeke mi awwal to ta wéyéli dí che héchhèrè de mo shímat wu na mané, people are greatly given to back-biting, lit. do much back-biting, I have told you so at the very first, in order that you may never believe calumnies against me. (Favourite remark of Waziri when he expects appearances, and probably facts, to be against him.)

SHÍMATGAR (adj.) calumnious, slanderous (person).

SHÍMATNOK

SHÍMKHER (adj.) man who eats heavily after the day's fast. Zalamai shëmkher dái, Z. is a heavy supper-eater in Ramazan.

SHÍMWOLAI (s. m.) miserliness. Shimwolai ma ka, sakhítob ka, do not be a miser, be liberal.

SHÍN (adj. irr.) (1) green. Shënë wunë, green trees. Shënë ébô, green water, i.e. whey. (2) blue. Nen shën dái, ke weryez do?
is it blue (sky) to-day or are there clouds? (3) grey. Shīm was, a grey horse. (4) Shīm ẓargā, light-coloured eyes, viz. blue, green or grey.

Shīn-nīlāi (m.)
Shīna-nīlāi (f.) (adj.) chestnut (horse).

Shīrāk (s. m.) upper quilt (of bedding).

Shīrī (s.f.) beginning. Pa kitoba bondi és mi shīrī keryé do, I have begun the book, lit. made a beginning on the book. Pa shīrāi kshē pám kā, be careful in the beginning.

Shīshā (s. f.) (1) glass. (2) bottle, phial (of glass). (3) shīshē, pl. spectacles. (4) looking-glass, mirror. Wörkī shīshē prékawī, khalk ghoratawī, the small boys flash pieces of looking-glass and annoy people.

Shkalwo (s. f.) indistinct noise (as of something moving). Shkalwo yē mi pa ghesh bondi roghla, the vague sound of it reached my ear.

Shkanel (v. irr. tr.) to abuse, vituperate. Dēr shkanel é wukrēl, he gave vent to much abuse.

Shkār (s. m.) horn (of an animal). De shkārē matlab wi, de shkor bel matlab na wi, the object is [of] the horns (as trophies), there is no other object in shooting.

Shkautātai (s. f.) tortoise.

Shkēl (s. m.) hobbling by a hind and a fore-leg.

Shkīnē (s. m.) porcupine.

Shkor (s. m.) (1) sport, shooting. Dēr shkorina mi wukrēl, I did a great deal of shooting. (2) game. De watan shkor dēr dai, game abounds in the country.

Shkora (adj.) visible, apparent. Moṛtai shkora shwa, the tower has come in sight.

Shkorzan (s. m.) sportsman, hunter. De shkorzené ōdat dai, it is the habit of men out shooting.

Shkōr (s. m.) basket of dwarf-palm for holding bread.

Shna-sra (s. f.) rainbow, lit. green-red. Pa ásmam kshē shna-sra do, there is a rainbow in the sky.

Sho (s. f.) back. Pa sho mi ghwutta pandā rowms, I brought a huge bundle on my back.

Shobashē See Shābāsh.

Shode (s. m. pl.) milk. Dā shauδe mazha di, this milk is unadulterated. Vrēgh wyaiyi che de mō pa shode pai na teka spīna nēya! the raven says “Oh my son, more dazzling white than any milk!” i.e. parents are blind to the defects of their children.
SHODEKAI (s. m.) monkey. Pa Āgra kshē shodki pa ramma shorēzhi, in Āgra the monkeys roam about in flocks.

SHÔD (int.) get out! (only used to cattle).

SHÔD (adj.) (1) smooth. Shisha shoya do, glass is smooth. (2) slippery. Shwē dzōi dai, it is a slippery place.

SHWÉ

SHÔĐÉDEL (v. reg. intr.) to slip. Paha mi zeke wushwéda che agha dzōi shwē waπ, my foot slipped because the place was slippery.

SHÔÑĐOK (adj.) slippery.

SHÔGÂM (s. m.) one of the paces of a horse, quick walk. Wos mi she shógâm ko, my horse steps out well.

SHÔGERD (s. m.) (1) disciple. De Mullo shogerd, a follower of the Mullo. (2) pupil, apprentice. Che ustoz yē mēranai wi, shogerdon yē waiyi pradi mulkina, when the teacher is good, the pupils over-run, lit. smile, strange countries.

SHÔI (s. m. irr.) cloth (of any kind).

SHÔIPÊRAIJ (s. m.) fairy.

SHÔIPÊRAIJÉ (s. f.) fairy.

SHÔISTA (adj.) handsome. Shoista dzwon, a good-looking young man.

SHOL (s. m.) shawl (for throwing over head). Kashmiri shol di khwash dai ke Kobali? do you prefer a Kashmiri or a Kabuli shawl?

SHÔLANG (adj.) (1) detained, under arrest. Nen pa wîlayat kshē sholang dai, to-day he is in custody in the lock-up. (2) betrothed (woman only). Pa pulonkï sholanga do, she is betrothed to so-and-so.

SHON See Shân.

SHôR (s. m.) (1) noise. Har wakht shor wi, there is always a noise going on. (2) unrest, disturbance. Pa watan kshē shor dai, there is (political) disquiet in the country.

SHÔRAWL (v. reg. tr.) (1) to carry about. Hamēsh tiπak pa los shorawi, he always carries a gun with him. (2) to wear. Nīsaï pa ghwora kshē shorawi, he wears a pair of tweezers round his neck. (3) to cherish. Mo sara kina ma shorawa, do not cherish malice against me. Also causative of shôrédel q. v.

SHÔRÉDEL (v. reg. intr.) (1) to go about, wonder. Ze dēr pasē wushorédan, na mi mindān, I went about a great deal looking for him, lit. after him, but did not find him. (2) flit. Lmâshomak pos shorēzhi, the bat above flits about.
WAZIRI VOCABULARY.

SHPA (s.f.) night. Dresta shpa, live-long night. Nimaa shpa, mid-night. Karora shpa, silent night, i.e. that part of night when all noises cease. De ghle shpa, a regular night for thieves, lit. thieves’-night. De hâkim râ pê tyârâ shpa kshê dái, the ruler’s heart is in the dark night, i.e. is darkened with indignation or anger. Shpê vrezê, night and day. She sarai dái, shpê vrezê Khudai yodawê, he is a good man, he calls on God’s name night and day.

SHPANGHAI (s. f.) kind of bird, said to lure shepherds away from or their flocks by seeming easy to be caught.

SHPANGHÉDA

SHPÉL (s. m.) thorn-fence. Shpâlina dë ghannë na jorégéhê, thorn-fences are made of cut bushes.

SHPÉLAI (s. m.) whistling. Shpélai më waiya, do not whistle.

SHPÉTA (s.f.) tool used in making sandals.

SHPÉZHMAI (s. m.) (1) moon. (2) moon-light.

SHPUN (s. m.) shepherd. De shpâné kissa dô, it is a story of shepherds.

SHRÂNGÉDEL (v. reg. intr.) to jingle.

SHRÂK (s. m.) sound of a blow, smack, etc.

SHRÂKÉDEL (v. reg. intr.) to resound, give the sound of SHRÂK q. v.

SHRAPAWEL (v. reg. tr.) (1) to wound, gash. (2) to eat hastily or noisily. Marâi yê zer zer wushrapawela, he gobbled the food in a hurry. (N.B.—Many Waziris affect to consider this word vulgar.)

SHTA (v. irr. intr.) is, there is, there exists, there is found. Dzöî shta ke na? is there room or not? Shta, there is. Dâse yo sarai shta, such a man exists. Shkor pâ dé watan kshê shta, game is found in this country. See Grammar, page 37.

SHUBA (s. f.) suspicion.

SHUGHLA (s. f.) brightness. De lmëër dêra shughla dô, the sun is very bright, lit. great is the radiance of the sun.

SHUKAR (s. m.) thanks to God, gratitude to the Divine Power. Shukar wukozha, be humbly thankful, lit. bring out, produce, gratitude to God.

SHUKARONA (s. f.) thank-offering, dues, etc., given as a tribute of respect to a holy man. Badê Fakir pa Tochi kshê shukarona wokhësta, Badâ, the fakir, used to levy his dues in Tochi. Dà mzëka pa shukarona yê wêrkeryé dô, he has given this land as a grant to a holy man.

SHUMÊR (s. m.) counting, calculation. Hêș shumêr yê nishta, there is no reckoning of them, i.e. they are countless. Bê-shumëra dêr di, they are innumerable.
SHWAWAN (s. m.) wild olive tree. Da pōri shwawan winē? do you see that wild olive over there?

SHWANGAI (s. m.) small wild olive.

SHWÉ See Shōk.

SHWEL (v. irr. intr.) See Grammar, pages 19-20. (1) to become. Mer shan, he became dead, i.e. died. Spiníhirai shewai dai, he has become an old man. (2) to get. Aghzi wa di pa péhē shī, thorns will get into your feet. (3) to be. De to agha tse shī? what (relation) is he of you? Ke sōre di shī, if it is cold to you, i.e. if you are cold. (4) to happen. Hamēsh dāsē shī che te pakhpula tlai na shē, it always (so) happens that you are unable to go yourself. Pa shwel kēsh dāsē wuka, do so at the time of its happening. (5) to be able. Ze agha wāhelai na shan, I cannot beat him. Agha sārī mo wāhelai na shwel, I was not able to beat those men. See Grammar, pages 33-34.

T

Ta (prep.) See Grammar, page 39.

Taba (s. f.) (1) disposition, character. Tabā yē shā do, he is good-natured. (2) feelings. Ke taba kho di khera na wi, but only if your feelings are not annoyed, i.e. only if it does not vex you.

Tabai (s. f.) (1) thin flat stone, used for baking on. (2) block of salt.

Tabakhrai (adj.) vexed, irritated. Wastnok yē tabakhrai? are you in good spirits or out of temper?

Tabel (v. reg. tr.) to poultice with hot salt.

Tabiat (s. m.) disposition. Tabiat yē tsangra dāi? what sort of disposition has he, lit. is his?

Tabīb (s. m.) physician. Pa tabīb bondi dorf wuka, get yourself treated by the doctor, lit. do medical treatment by means of the doctor.

Tabīdžin (s. m.) sudorific treatment, inhaling of steam.

Taghar (s. m.) stout cloth material used by Waziris for counterpanes, for tying up bundles and as waterproof against rain.

Taghma (s. f.) medal.

Taghravēl (v. reg. tr.) to tickle.

Taghw (s. m.) banner, standard. Pa ghumā laškar kēsh kim sārī re tē wi taghw wērzokhē wi, the standard is carried by the most daring man in the whole tribal army, lit. in the whole tribal army whatever man is (most) desperate, the banner is with him.
Taghyir (adj.) worried, unhappy. Da sarai der taghyir dai, taghyirawa ye ma, that man is very much worried, do not bother him.

Tai (s. m.) (1) teat (of woman or animal). Zhenkai che zori na, mor pa khupula hai na werkaw, when the child is not crying, the mother does not give it the breast of her own accord. (2) Ti (pl.), woman's breast.

Tayob (adj.) ready, prepared.

Tij (s. m.) crown, diadem.

Takhir (s. m.) invocation, the exclamation "Allaho akhar" (God is most great), used in cutting an animal's throat to kill it for food.

Takdir (s. m.) fate, destiny. Pa takdir khe dasa wa, it was so in fate, i.e. fate would have it so.

Takiya (s. f.) sitting immovable, Fakir takiya wahelye do, the fakir has taken a fixed attitude.

Takka (s. f.) large stone, rock.

Taklip (s. m.) trouble, difficulty.

Takror (s. m.) dispute, altercation. Takror ma rosara ka, do not wrangle with me.

Takra (adj.) strong, energetic, vigorous.

Takreyi (s. f.) (1) energy, vigour. Agha pa chigha khe dere takreyi wukra, he shewed great energy in the pursuit. (2) insistence. Dere takreyi mo wesara wukra, che da kor ma kawa, I insisted strongly with him that he should not do this thing.

Takwa (s. f.) piety. Takwa ye niwelye do, he has taken (to) piety.

Takht (s. m.) throne.

Takhta (s. f.) (1) wooden plank. (2) wooden board, by means of which (instead of a slate) writing is taught. (3) alphabet, which is taught by means of a board. Takhta mi lwastye do, I have learned the alphabet.

Tala (s. f.) (1) sole (of foot). (2) sole (of shoe).

Talab (s. m.) salary, wages.

Talai (s. m.) yard, court-yard (of a house).

Tale (s. m.) to weigh.

Talga (s. m.) numda (under saddle).

Talgai (s. f.) scale (of a balance).

Talib (s. m.) student (sc. of theology), lit. seeker (after knowledge).

Taliya (adj.) fried. Gheshhe taliya ka, fry the meat.

Talla (s. f.) scale (of a weighing machine).

Talo (s. m.) tank.
TALOK (s. m.) divorce. Shezé tə mi talok wərkei dai, I have given (my) wife a divorce. De dré tihə təloke mi achawelai dai, I have ratified the divorce by casting the 3 stones, lit. I have cast the divorce of the 3 stones.

TALOKA (adj. f.) divorced. Də sheza taloka do, taloka mi kəryə do, this woman is a divorcée, I have divorced her.

TALOSH (s. f.) search. De dagh shi mi dəra talosh wukra, mənda nə, I have made great search for this thing, (but) could not find it.

TAM (adj.) (1) stopped, stopping, at a standstill. Te pa tse zenə tam shwə? why did you desist from it? lit. for what did you stop from it? E mo pa bangla tam wən, he was staying, lit. stopping, at my house. De watan ghle tam shweł, the thieves of the country have come to a standstill, i.e. theft has been checked in the country. (2) blocked. Shawol Joni Khelé Bakka Khelé tam kerai dai, the J. Ks. and B. Ks. have closed Shawal. (3) established. Hakk mi Sarkor pa kər kəshə tam ka, bel ta che wər na ke, da mi arz dai, establish my right with Government, lit. in the house of Government, do not give it away to someone else, that is what I ask.

TAMA (s. f.) greed, corruption. Tama lari, tamador səra nə dai, he possesses greed, he is a corrupt man.

TAMADOR (adj.) greedy, corrupt.

TAMAKI (s. m. pl.) tobacco.

TAMANIK (adj.) lukewarm. Tamani kəbə, tamani egəra, lukewarm water, porridge.

TAMBA (s. f.) (1) door. Sheza pa tamba wuwata, the woman went out at the door. Tamba lirə ka, open the door, Tamba peri ka, shut the door. (2) lock-plate (of rifle).

TAMBAL (s. m.) tambourine.

TAMBÉDEL (v. reg. intr.) to stumble and recover oneself.

TAMBI or (s. m.) tent. Tambyon lək shewi di, the tents have been pitched.

TOMBI (adj.) finished, exhausted. Kitob tamom shən, the book is finished. Bangyə tamomə shwə, the hang is all done.

TAN (s. m.) person. Təqə tana di? or Təqə tana səra di? How many people, how many men, are there?

TAN (s. m.) web, or length, of cloth.
TANDA (s. f.) (1) thirst. Tanda pa mo roghelye do, thirst has come upon me. (2) dryness, drought. Pa watan ḍera tanda do, a great drought is upon the land. (3) unquenchable desire. To wa fidel ta mi ḍera tanda do, I have an ardent desire to see you.

TANDAI See NANGA.

TANDAR (s. m.) (1) thunderbolt. Tandar pa Achar Khel préwöt, a thunderbolt fell in Achar Khel. (2) eclipse. Mysht tandar niwelye do, the moon is eclipsed, lit. an eclipse has seized the moon.

TANDEREST (adj.) strong, healthy, sound in wind and limb.

TANDIĀR (s. f.) wife of paternal uncle.

TANDOBAI (adj.) well-watered. Tandobai watan, a well-watered country.

TĀNÉDEL (v. reg. intr.) to thunder. Asmon tānéghī, it, lit. the sky, thunders.

TANG (adj.) (1) narrow. Tanga lýṛ, narrow path. (2) tight. Tanga lýṛ, tight clothes. (3) difficult, troublesome. Dést agha dai pa tanga vrez che pa kor shi, he is a (true) friend who is of use in the day of trouble. (4) desperate, hard-pressed. Agha pa khpula tāngshān, he became desperate of his own accord, i.e. without any particular reason.

TANGIR (s. f.) distress, trouble. Pa yagh sarī bondi ḍera tangsa do, that man is in great distress, lit. great trouble is upon that man.

TANGSA that man is in great distress, lit. great trouble is upon that man.

TANKAI (adj.) (1) not in hard condition. Tankai sarai dai, losūna yē tanki dī, he is a flabby man, his hands are soft. (2) young, tender. Ghanam tanki dī, the wheat is just above ground.

TANKHĀ (s. f.) pay, salary.

TANOR (s. m.) oven.

TANTAOKA (s. f.) blister.

(adj.) blistered. Pahē mi tantaokā shewyē dī, my feet are blistered.

TANZERRAI (s. m.) grey partridge.

TAPFOS (s. m.) asking questions, inquiry. De ghlé wa tapfós wukap, ke chēré pé wupféyédan, I will inquire about the thieves, perhaps I may discover something, lit. I will make enquiry about the thieves, if (only) I were ever to understand (about them).

TAPEL (v. reg. tr.) (1) to throw something against another so that it sticks, to slap against. Shezē ghushāya pa divola pēri wutapi, the women stick the cow-dung on the wall (to dry). (2) to close, shut up. Che kitob wutapan hān, sabak pa yod mi rodrimi, even when I shut the book, I can remember the lesson, lit. the lesson comes to my recollection.
TARABI  See ShakaRa.

TARBAL  (s. m.) large wooden platter (for kneading dough in, or to hold bread and rice for a large company).

TARBIR  (s. m.) first-cousin (on father’s side). De motsalor tarbrina wi, I had four first-cousins (paternal).

TARDEDEL  (v. reg. intr.) to tremble, quiver. Los mi tareghi, my hand shakes.

TAREZHMAI  (s. m.) moonless night.

TARÍKA  (s. f.) particular form of religion (distinguishing a sect). De Mullo Manki na mi tarika do, my form of religion is from the Manki Mullo, i.e. I belong to his sect.

TARIKH  (s. m.) date, day of month. Pa pinzalasam tarikh hizir sha, be present on the 15th.

TARKWUNAI  (adj.) affected with black rust. Ghanam tarkwuni di, the wheat is blighted.

TARKHAZ  (s. f.) pleat inwa Waziri coat.

TARKHÉ-Myäsht  (s. f.) February.

TARLA  (s. f.) daughter of father’s brother, cousin.

TARNOWAI  (s. f.) aqueduct.

TARS  (s. m.) fear, nervousness.

TARESDEL  (v. reg. intr.) to be afraid, nervous.

TARSERAI  (s. m.) head stall.

TARSINDA  (adj.) alarmed. Khalk tarsinda shan, dor ye werega dai kör pa kör, the people are alarmed, fear has entered every one of their houses.

TARTARAI  (adj.) stammering. Puluuki saiari tartaari dai, tartaria zhebbia ye do, so-and-so is a stammerer, he has a stammering tongue.

TARWA  (s. m. pl.) cheese.

TARSEL  (v. irr. tr.) (1) to tie. Klak ye wutara, tie it tight. (2) knit, celebrate (marriage). Nikokh ye tarelai dai, he has celebrated the wedding. (3) to arrange, fix, prepare. Ze wa te bando-bast wutaran, I will arrange some settlement.

TARIN  (s. m.) (1) settlement, arrangement. De movle tarin mi keari dai, I have settled the affair. (2) midriff, diaphragm.

TASĐÉ  (s. f. pl.) beards, rosary, religious chaplet.

TASEDEL  (v. reg. intr.) to crackle. Kaison pa yor kase taseghi, the reeds crackle in the fire.

TASHEL  (v. irr. intr.) (1) to run away, escape. Batalai wutesh, é karor shereghi, B. escaped, now he is going about quietly, i.e. without doing any work, comfortably. (2) to run, gallop. Wes mi she tashti, my horse gallops well.
TASHEZ (s.f.) adze.
TASWIR (s.m.) picture, photograph. ḉ to taswir wa ze jor kang, I will take your photograph, lit. make your picture.
TATIK (s.m.) enquiry, investigation.
TAUDWOLAI (s.m.) hotness, heat.
TAUFIK (s.m.) means. De chā taufik wi, agha wa wērkawi, whoever has the means will pay.
TAUKALI (adj.) reckless, rash. Taukali sařai dañ, pa sar tarēlañ na dañ, sar prēkawi, he is a reckless man, he does not regard his own life, he is ready to throw it away, lit. he is not tied to his life, he cuts off his head. De Maizar jang taukali kor wān, the attack at Maizar was a rash act.
TAWAKKUL (s.m.) reliance. Tawakkul mi pa Khudai dañ, byā pa to dañ, I rely first on God, then on you.
Te (pron.) See Grammar, page 14.
Tē See Ti.
Tēs (s.m.) (adhesive) paste.
TEBBA (s.f.) fever. Tebba ze nīwelai yān, I have taken fever, lit. fever has taken me. Tebba robondi roghla, I have got fever, lit. fever has come on me. Ghēla tebba and mra tebba, suppressed low fever, lit. "concealed" and "dead" fever. Wariza tebba, fever that returns every second day. Drēma tebba, fever that returns every third day.
TEBER (s.m.) axe. Teber lostai, axe-haft.
TEBERAI (s.m.) bit (of horse).
TEBERGAI (s.m.) small axe.
TĪBIN (s.m.) ceremonial ablution with earth in the absence of water.
TĪGAHANA (s.f.) (1) giraffle, iron plate for baking on. (2) gong (for striking hours, etc.).
Tē (s.m.) See Tol.
TEK See Tōr.
TEKA (s.f.) (1) sheath (of knife or sword). (2) ridge, or spur, of hill.
TEKHUM (s.m.) seed.
TEL (s. m. pl.) oil. Tarkha tēl de sharshamē di, khwoqha de kundzēlē di, bitter oil is from mustard and sweet from kundzel.
TEL (s.m.) (1) weight. Sre zar pa tēl khārēg, gold is sold by weight. (2) charge (of a gun). De dé tipak tá tēl dañ, tsēma dori wuli, drē ŭngē, mirai bondi drē ŭngē, ke nandrawa rīpsa? what is the charge of this gun, how much powder does it take, (the weight of) 3 four-anna bits, or of 13 annas, or a of a Kabul rupee?
TÉLA (s. f.) tola. Tsö télə kₕₐrsézhi? (at) how many tolas (to the rupee) does it sell?

TÉMNA (s. f.) seed. Dërə témna nən mi kərayé do, I have sown or TÉMNA much seed to-day.

TÉPA (s. f.) gun, piece of artillery. Wërta tẹpé kₕₐshëhwé, they laid the guns on it.

TÉPOCHI (adj.) marksman. Tépochi saʃai dai, he is an excellent shot.

TÉPÈKONA (s. f.) (1) battery of artillery. (2) artillery (in general).

TÉPONCHA (s. f.) pistol, revolver. Motawinya shpëẓ-daẓỵ téponcha, a drop-barrel six-chambered revolver.

TÉPÔNI (adj.) stormy, violent. Téponi èbò wărëzhi, it is raining heavily, lit. stormy water is raining.

TÉR (adj.) (1) passed through. Pa shërì tèr dai, he has had measles, lit. passed through measles. (2) gone off heat. Ghwo mi tèra do, my cow is off heat. (3) excelling. Yo pa bel sara tèr dai, each surpasses the other.

TÉRA (s. f.) sharp edge. Pa tétai wàhélai dai, pa tèrë na dai wàhèlai, he struck with the back (of the weapon) not with the edge.

TÈRA (adj.) sharp, having a ground edge. Teber mi tèra dai, my axe is sharp.

TÈRAI (s. m.) spleen. Térai mi dai, I have a (diseased) spleen.

TÈRÊIAL or TÓBÁI

TÈRAWÉL (v. reg. tr.) to make pass by, over, down, or through. Pa yor yé tèr ka, pass it through the fire. Wákht ásë tèrawë, he passes the time anyhow, i.e. he is simply wasting his time. Pa stini hëg na tèrawë, he cannot swallow, lit. he does not pass anything down the inside of his throat.

TÈRÈDEL (v. reg. intr.) (1) to pass (in all senses), go. See Tër and Tërawël. (2) to pass current. Dré ripai wë, yawa kalpa wa au dwë tèrèdë na, there were three rupees, two were counterfeit and (the other) one would not pass current. (3) to go.

TÈRPÈR (s. m.) first cousin, viz. Ploranaî tèrpèr, son of father's sister, or TÒRPÈR and Méranài tèrpèr, son of mother's brother or of mother's sister.

TÈRPΡΑ (s. f.) first-cousin, viz. Ploranaïyé tèrpéra, daughter of father's sister and Méranayé tèrpéra, daughter of mother's brother or of mother's sister.
TESH (adj.) (1) empty. Sandik tesh dai, the box is empty. (2) mere. Dā teshé khabaré di, these are mere words. (3) empty-handed, without anything. Tesh roghlan, hēg saudo mi wu na kra, I have come without anything, I have made no purchase.

TESHAI (s. m.) flank, hollow above the hip (in man or anima').

TÉTENNAI (s. m.) chip, shaving.

or

TOTENNAI

TÉYÉDEL (v. reg. intr.) (1) to run over, be spilt. Shaude téyéghi, ébō or werwochawa, the milk is running over (in boiling), pour some water into it. (2) to fall off, be shed. De wuné ponnyé téyéghi, the leaves of the trees are falling.

TEZHAI (adj.) thirsty. Tezhai dai, tē yē tsheli na di, he is thirsty, he has drunk nothing.

TÉZHEL (v. reg. tr.) to plane, cut down (wood, etc.).

TI, Té (adj.) (1) spilt, made to fall (of a fluid). Sēi mi téya kra, I or Toē spilt, or poured away, the ink. Wughyé mi téyé kré, I spat, lit. I made fall saliva. (2) dropping, falling. Jomē mi zaré shewyé di, toē shewyé di, my clothes are old, they have begun to drop away, i.e. are falling to pieces, are ragged.

TIBRA (s. f.) (1) nose-bag of horse. (2) feed of horse. Tibra de Sarkor pā zimma do, Government will be responsible for the feed (of your horses), lit. the horse's feed is the responsibility of Government.

TIGRAI (s. m.) patch, piece added by way of repairs (especially to sole of sandal or shoe).

TIKAWEL (v. irr. tr.) (conjugated as kawel) to spit. Ma tikawa, do not spit. Wazir de adab deporā de pēzi londi tikawī, the Waziris out of politeness spit underneath the floor-mat, i.e. when they wish to be polite they pull up the floor-mat before they spit.

TIKHOR (s. m.) itch.

TIL (s. m.) green corn. Sazh-kol pashekol dai, til she shewai dai, the present year is a wet year, the green corn has done well.

TILLA (s. f.) gold lace or embroidery.

TILLADOR (adj.) embroidered with gold. Tillādora lungai, gold-embroidered lungi.

TIMĀN (s. m.) the general body of the tribe. Kull mahlik timān bōli, the mass of the people are called the timān. (This seems to be a Baluchi word introduced into Waziristan by British officials.)
Tir (s. m.) (1) pole, spar, thin tree-trunk cut and barked. (2) small rafter of roof.

Tira (s. f.) (1) sword. Tira yé pa los kshé wa, he had a sword in his hand. Pa-tiré (used as adj.) wounded. Sarai pa-tiré dai, the man is wounded. (2) courage. Đera tira yé do, he is full of pluck. Đera tira yé wukrel, he displayed great gallantry. (3) exploit. Madda Khélé wuwé, ghuńdé, che dà kery tira pa těka kshé wusotai che werka na shi, nòra Sarkor sañ bad ma kai, all the Madda Khél (after Massar) said “Keep that exploit we have performed in the sheet that it may not be lost, do Government no more harm,” i.e. they thought the one fight enough and that they might rest on their laurels.

Tirzan (adj.) brave, gallant.

Tirzatôb (s. m.) bravery, gallantry.

Tit (s. m.) (1) mulberry. (2) mulberry tree.

Titšahe (s. f.) plough-share.

Tizha (s. f.) stone. Tizha mi wutreyeta, I sung a stone.

Tizhái (s. f.) small stone, pebble.

Teharg (s. m.) armpit.

Tiele (v. irr. intr.) (1) to go. Chéré tie? where are you going? Dà lýar chéré tieleyé do? Where does that road lead? lit. where has it gone? (2) to go away. Tis, clear out! (3) to be lost. Ke sar mi lop shi háń, even if I should lose my life.

To (s. m.) (1) heat, glare. Pa Kalkatté kshé dèr to dai, the heat is great in Calcutta. (2) heat of fire.

Toba (s. f.) repentance. Toba yé astleyé do, he has repented, lit. produced penitence.

(int.) for shame! Get! Es été toba shëwái dai, now he denies it utterly, lit. now he has become “oh fie!” i.e. says he would never think of such a thing.

Tobagor (adj.) penitent, sorry.

Tod (adj.) warm, hot.

Toél See Ti.

Toil (s. m. irr.) (1) river. Nen yo sarai tél weair dai, to-day the river has carried away a man. (2) flood. Toil robondi Tél roghái, a flood came down on me.

Toîl See Spal.

Tok (s. m.) odd number.

Tok (s. m.) recess in wall, shelf, cupboard.

* See second foot-note, page 88.
Tok (s. m.) kind, variety.

or

Tök

Tokai (s. m.) window. Toki na mi két, I saw it from the window.

Tokat (s. m.) power, ability, strength.

Tokhir (s. m.) itch.

Tokhirédel (v. reg. intr.) to itch.

Tola (s. f.) lot, fate. De Chitrál de Bādshā sha tola do, Sarkor she wērtā kessā, the lot of the Mehtar of Chitral is fortunate, Government regards him with favour.

Tolai (s. m.) palate.

or

Towlai

Tomat (s. m.) accusation, suspicion.

Tomib See Ţambī.

Tond (adj.) damp, wet. Tond dpoi, damp place. Tondé kapré, wet clothes.

Tong (s. m.) saddle-girth.

Topa (s. f.) gang, set, gathering. De Amin Khan topa, A. K.'s band.

Tör (adj.) black. Tek-tőr, very black, jet-black.

Topa (s. f.) tribal army larger than a lashkar.

Törai See Tërai.

Torigai (s. m.) moth.

Torıkai (s. m.) smokiness, soot. De darités törkai, soot of a chimney.

De tēpé törkai, fouling of a gun.

Törpir See Tërpĕr.

Törpĕr See Tërpĕr.

Tortaman (s. m.) a plant, of which the ashes are used in making chewing-mixture.


Tošma (s. f.) strap. Tosma ţinga ka, tighten the strap.

Totennai See Tëtennai.

Totenkai (s. m.) small chip or shaving.

Toti (s. m.) parrot.

Towiz (s. m.) (1) amulet, charm. (2) percussion-cap holder. De tépai towiz de žhmânzé shân ta wi, a towiz for percussion-caps resembles a comb.

Towlai See Tolai.

Tôvëdël See Tëvëdël.

Trakëdël (v. reg. intr.) to sprout, shoot. Woshe trakaweli na di, or trakëdëli na di, or trak na ko, the grass is not springing up.
TRĂKŌNĚ (s. m.) carpenter, joiner.
TRANGĀNĚ (adj.) (1) thin, sparse. Til trangāně dai, the green corn crop is thin. (2) shallow. Sind trangāně baiyēghi, the river runs shallow.
TRANGĂWEL (v. reg. tr.) to play a stringed instrument.
TRANGÉDO (s. f.) sound of a stringed instrument.
TRANGEL (v. reg. tr.) tie, fasten (load on an animal).
TRAPĂWEL (v. reg. tr.) to make run, gallop. Wos wutrapawá, gallop your horse.
TRAPÉDEL (v. reg. intr.) to run, gallop, go fast.
TRĀT (s. m.) horseman’s whip. De kobari trāt dwé dré qhebbé wi, a Kabulí riding-whip has two or three tails. Swör wa khpul wos ta wuwé che trāt she wan ke matrika? De werta wuwé che nolät ké pa dwa sara tōka, the rider said to his horse “Do you prefer the ‘trāt’ (kind of whip) or the ‘matrika’ (also a whip)?” It replied “If you must treat me badly, then let it be indifferently with both kinds.”
TRĀTA (s. f.) bag, sack. De Nazar Din pa kör kahē trāta jērē wiloro dì de qhallé, many sacks of grain are standing in N. D.’s house.
TRÉ (s. m.) (1) paternal uncle, father’s brother. (2) any senior, or elder, man.
TRĀHAI (s. m.) fox.
TRĀHAI
TRĖYĖ (s. f.) (1) spout (of house-roof). (2) shoot (of water-mill). (3) block (of breech-loading rifle).
TRĖYEL (v. reg. tr.) to throw, cast. Dzon mi ēbō ta wutreyan, I cast myself into the water.
TRIKHI (adj. irr.) (1) bitter. Kwenil terkha dì, quinine is bitter. (2) severe. Trikh sařai dai, he is a stern man.
TRIKHAI (s. m.) (1) gall, bile. (2) anger, bad-temper. Yish, ke dēr ghwut dai, trikhai na lari; zeke sařai yé pa maiyora byaiyí, the camel, even if it is very big, is not ill-tempered; that is why a man can lead it by a nose-string.
TRIV (adj. irr.) (1) sour. Mōwache pakha na wi terwa wi, fruit when it is not ripe is sour. (2) sharp-tasting. Molga terwa do, salt has a piquant taste. (3) smart-looking. Triv sařai dai, belmang na dai, he is a smart-looking man, not insipid (in appearance). (4) wrinkled, frowning. Wuchwélai ye rota triv kah, he wrinkled his brow at me, i.e. frowned. Tsanda yé rota terwa kra, he wrinkled his forehead at me, i.e. frowned.
Trór (s. f. irr.) aunt, father’s or mother’s sister.
Trörmērai (s. m.) aunt’s husband (on either side).
Tshel (v. irr. tr.) to drink. Dër sharbat yé wutish, he drank much
eau sucré. De chaiyé mi ḍakka piyola tsheléyé do, I have
drank a full cup of tea.
Tumbel (v. reg. tr.) to stick. Gulina pa dastor kahé tumbeli di, he has
stuck flowers in his pagni.
Twēgh (s. m.) tribal distribution of profits, losses, duties, etc.
Tyēre (adj.) dark. Tyēre watan, dark place. Tyēra shpa, dark
night.
Tyēre (s. f.) (1) darkness. Tyēre wa dëra sakhta, there was very in-
tense darkness: (2) concealment, mystery. Pa dā kisaa kahé
tyēre ma jorawa, do not create a mystery in this affair, i.e.
speak the plain truth.

TS

Tshāk (s. m.) rheumatism in the back, lumbago.
Tshākedel (v. reg. intr.) to drip, leak. Kéta mi tshākedel, (the roof of)
my room leaks.
Tshālok (adj.) active, energetic. Pa tshālok kahé hān tshālok dai, pa kasab
kahé hān, he is equally active in his movements and in his
profession, lit. he is active in going also and in business also.
Tsalwēshatāi (s. m.) Tsalwēshatāi de keli nikar dai, ēbō wēshī; de wélè
de kandelé depora hān tinga ko, che dámla dámla sāri rōtāi,
ke chërē tōk ro na gahi ēghé na yawa yawa ripai wukozhī;
lashkar hān jamma kawī, amir yē bōli, a chalwēshatāi is a
village servant, he divides the water (for irrigation); he
also arranges for digging water channels by tribal labour and
reovers a rupee from those who do not come; besides this he
collects the tribal army and (in that case) is called an
amir.
Tsalwēshatamā (s. f.) commemorative feast on the 40th day after death.
Tsamlawel (v. reg. tr.) to make lie down. Agha sārāi pa zor mi tsamlawel,
I made that man lie down by force, i.e. I threw
him.
Tsamlostel (v. irr. intr.) to lie down.
Tsamtsikai (s. f.) spoon, ladle. Mes pa tsamtsikai kahé wulé kéghi, the
or Samsikai lead melts in the ladle.
Tsamyor (s. m.) worker in leather.
Tsanēkē (s. f.) temple (of head).
Tsanda (s. f.) forehead (of man or animal).  or Tanda

Tsand (s. m.) shaking.  Khamto tsand waiya, shake the cloth.

Tsandel (v. reg. tr.) to shake.

Tsang (s. m.) side.  Pa tsang prêt dai, he is lying on his side.  Tsang mi lagawelai dai, I have applied my side, i.e. am leaning on my side.  Gêlai mi pa tsang wulagêda, the bullet struck at my side, or beside me, i.e. missed me by very little.  Keli pa tsang pêrî mi kôr dai, my house is at the side, i.e. near the edge of, the village.  Pa tsang wudarêgha, stand aside.

Tsangal (s. f.) elbow.

Tsangra (adj.) what sort of?  Tsangra sarai yê? what sort of man are you?

Tsæran (adv.) (1) how?  Tsangra yê? how are you?  Tsangra wyaiyê? or how, i.e. what, do you say?  (2) as.  Tsangré mi che dêrta weyeli di, baghasê wuka, as I have told you, so do.

Tsannëyê (s. f.) long hair, flowing locks.  De Wazirâ de Bar-Dawaré tsannëyê ahta, the Waziris and Upper-Dawars wear their hair long.

Tsaplay (s. f.) sandal, chapli.  Tsaplay wâhêl, to tent-peg.  (Instead of a tent-peg the Waziris use a sandal set on end for a mark.)  De tsaplay maindon yê wuka, he ran a course at the sandal.

Tsappa  See Chappa.

Tsappar (s. f.) (1) the open hand, including the fingers.  (2) blow with open hand, slap, cuff.  Pa tsappar mi wâhêlai dai, I struck him with my open hand, i.e. slapped him.  De yamâwê tsappar hamma roka, give me a piece about the size of a hand (bread etc.).  (3) ¹ of a chappati.

Tsarrâsh (s. m.) high spirit (synonymous in Tochi with blackening the eyelids, committing thefts and burglaries, and indulging in disreputable amusements).

Tsarrwolai (s. m.) fatness.

Tsârel (v. reg. intr.) to grease.

Tsarkêni (s. f.) being on the look-out.  Tsarkêni mi wërtâ wukra, I kept a look-out for them.

Tsark (s. m.) (1) spinning-wheel.  Tsark waretel, to spin with a wheel.  (2) wheel (of any kind).

Tsärkha (s. f.) spinning-wheel.

Tsarma (adv.) near, close.  E mo sara tsarma rotai, come along (keeping) close to me.  Ro ê tsarma dai, he is near to me with reference to it, i.e. he is at the nearer end of it.
WAZIRI VOCABULARY.

TSARMAN (s.f.) (1) skin (of men and animals). (2) leather.
TSARTSBAI (s.f.) bath-room.
TSARWANDA (s.f.) grazing. Tsarwanda shta, karwanda nishta, there is grazing, but no cultivation.
TSARMINAI (s.m.) spring-time.
TSATTAR (s.m.) umbrella.
TSATA (s.f.) sack. Teo tsate ghalla di shewyé do, how many sacks grain have you obtained (from your land)?
TSATAI (s.m.) sheaf (of wheat, barley, etc., as distinguished from pulai, sheaf of rice).
TSATELAI (adj.) unlucky, ill-starred. Tsatelai wos, a horse that brings bad luck.
TSAKAI (s.f.) parapet, breast-work.
TSÉAM (adj.) “how many-eth?” Nen de myáshté tseam dai? what day of the month is to-day, lit. to-day is the “how-many-eth” of the month?
TSKEAWEL (v. reg. tr.) to smoke (pipe, cheroot, etc.). Chilam tsekwé? will you smoke a hukka?
TSÉLA (s.f.) (1) the coldest days of winter, mid-winter. Reté teclé di, kór na warchané ma gerza, (these) are the bitter cold days of winter, do not go about outside the house. Tóra tséla, December, lit. the black cold. Spina tséla, January, lit. the white cold. (2) (or CHÉLA) attitude of religious abstraction. Pakir pa tséla nost dai, tséla shewai dai, khwalat yé dai, the fakir is sitting in the attitude of abstraction, he has given himself up to abstraction, he is in seclusion.
TSÈLLAI (s.m.) cairn of stones. Spinki tsellai, “Spinchilla,” the cairn on Spinkai.
TSÈMBA (adv.) (1) how much? Tsémbra di pa chár dai? how much do you need? (2) so much as. Tsémbra ghworé, émra wa dèrkawán, so much as you want, that much will I give you.
TSÈMBA or
TSÉMBA (s.m.) resemblance in the phrase pa téér, like. Agha pa téér, like him.
TSÈRA (s.f.) figure. Pa dagh taswir kahó de sarai téré lidé shi, figures of men can be seen in this picture.
TSERENGA See TSANGRA.
TSÉT (s.m.) back. De chá pa tsét, zhaghédo ma ka, do not talk behind any one’s back, i.e. do not backbite. Pa tsét wugerézélan, he turned back. De banglé pa tsét, behind the bungalow.
| **TEHTAI** (s. m.) (1) hammer. (2) back, blunt side (of knife or sword). |
| **TEHTAKAI** (s. m.) core inside head of maize. |
| **TENVDA** (s. f.) nook under overhanging rocks, cave. |
| **TEIK** (s. f.) (1) end, tail (of pigr). (2) point (of sword). (3) summit, top (of hill). |
| **TEIKAR** (adj.) slightly bearded, having some beard on the chin but none on the cheeks. |
| **TEILAI** See CHILAI. |
| **TEINAI** (s. m.) (1) red chadar. **TEINAI de saari sir paatwai wi, a teinai is a man's red chadar.** (2) woman's head-cloth. |
| **TEIRUKKA** (s. f.) (1) crown (of head), crest (of animal). (2) top (of hill, tree, house, etc.). |
| **TEIREL** See SIREL. |
| **TEIROGH** (s. m.) chirogh, small native lamp. **Tsirogh pa diwat kshéghda, set the lamp on the bracket.** |
| **TEIR** (adj.) (1) contained inside. **Te pa wáhen tšir sha, get inside a skin, i.e. put a raw hide on yourself (to cure fever, etc.).** Pa wuné tšir sha, get inside the trees, i.e. hide yourself among the trees. (2) fitting outside. **Pa tipak khanjär tšir ka, fix bayonets, lit. attach the bayonets on the rifles.** |
| **TSO or TSO (adv.) how many? Dá pa tso ripai shi? for how many rupees is that (obtainable)? i.e. at what price can it be bought?** |
| **TEOK** (pron.) (1) who? **Teök ye? who are you? De asla teök ye? who are you by origin? i.e. of what tribe are you? (2) anyone, whoever. Tsök dásé wyaiyi, agha léwanaí dai, whoever says so is mad. Chá sara dásé ma ka, do not do so with anyone. See Grammar, pages 16 and 17.** |
| **TEOMRA** See TEIMRA. |
| **TEONGA** (s. f.) branch (of a tree). |
| **TOP** See CHOP. |
| **TEORANA** (s. f.) stalking (game), out-maneuvering (enemy). **Dá skhorzan de sághé pa térrana kshé méranaí dai, this shikari is good at stalking orrial.** |
| **TEORB** (adj. irr.) (1) fat, stout. **Tsorb mazh, a fat ram.** (2) fertile. **Tsorb mzeka, rich land.** (3) idle. **Tsorb ye, kor na ke, you are idle, you do no work.** |
| **TEOREL** (v. reg. tr.) to stalk. **Nen dèr chwut mazhi térrói dai, to-day I stalked a very large orrial.** |
| **TEORWAI** (s. m.) bullock. |
| **TEOSHA** (s. f.) spinning-weight (by twirling which thread is made). **De Waziri tsarkh téosha do, the spinning-wheel of the Waziris is the tsoasha.** |
TREKAI (s. m.) (1) picquet (of stationary force). Pos yo sarī tīrekai nōst dāi, a man is sitting high up as a picquet. (2) scout or TIRIK (of moving force). Tīrekī mi makā kāshē qēr tīlehī dī, my scouts have gone a long way ahead.

TSWALAI (s. m.) burglars’ jemmy, lever bent near one end for house-breaking purposes.

TSWERAI (s. m.) provisions, food. Lashkar zōkha tswērai na wān, the army had no provisions with it.

TABAR (s. m.) (1) family. Tābar mi pa Shawol kāshē potai dāi, my family has remained behind in S. (2) wife. Tābar mi ranzir dāi, my wife is ill.

TĀG (adj.) artful, deceitful.

TĀGI (s. f.) deceit, trickery. De har sarī sara dā tāgī ko, this fellow tries to take in every one he meets, lit. this one practises deceit with every man.

TĀK (s. m.) (1) blow. Māzhwāi tāk waiya, hammer in the peg, lit. strike the peg blows. (2) sting. Lāram tāk waiyi, the scorpion stings. (3) sticking on, fixing on. Wēlē towiz dī pa met tāk wāhelai dāi? why have you stuck an amulet on your arm?

TĀKA (s. f.) something which falls from the sky, meteorite.

TAKĀLLA (adj.) impermeable (soil). Tākālla mżeka, a close soil.

TAKAWEL (v. reg. tr.) (1) to hammer, strike. Māzhwāi wūtakawa, knock in the peg. (2) to beat. Khpul zyai yē tākawelai dāi, he has given his son a thrashing.

TANDA See TANDA.

TANDAR (s. m.) ruined, deserted, house.

TANGA (s. f.) 4-anna piece.

TANGA or TENGĀ

TAP See RIND.

TAP (s. m.) Government revenue.

TAP (s. m.) print. De tāpē Kurān, a printed Kurān. Tāp kērāi, TAP (s. f.) jī hukum yē rolezhelai dāi, he has sent me a printed order.

TPAKAI (s. m.) ball (especially for playing games).

TPDOR (adj.) printed.

TĀFISAI (s. m.) head of a reed or bulrush.

TĀTOSAI (s. m.) seed-pod of certain plants.
Teka  (s. f.) contract. Mīh Wazir yi, pə téka məh tə pəˈyəği? wə re Waziris, wət do wə wəndəstənd aboут a contract?

Tekai  (s. m.) (1) speck, dot. Yo spən téka dərətə jəwət dəj  kə nə? is a white spot visιble to you or nət? (2) moment. Pa yawa ˈtəki wa ˈderəşən, I wəl come to you in a moment. (3) letter (in writing). De təkhtə ˈghənd ˈtəki, all the letters of the alphabet. (4) native door hinge.

Têko  (adj.) staying, stopping. De kim Shəhə saɾə ˈtəko ˈyəstəi? wɪlək with which gentleman are you staying? Təli bə Bənəi ˈkəxə ˈtəko dəi, the student is staying at Bənnəu.

Tekrai  (s. f.) woman’s head-cloth.

Tenəi  (s. f.) (1) staff (carried by mullas and taliba). (2) any upright stick.

Tenga  See Tanga.

Tēp  See Tēp.

Tēpəi  (s. f.) (1) kulla. (2) percussion-cap. (3) something paid in advance to mark the conclusion of a bargain, earnest-money.

Tīk  (s. m.) jevel, worn on side of nose.

Tīkālə  (s. f.) (1) disc. (2) round cake of bread, chapattı, bread (in general). Tīkālə di ˈkʰwarələ di kə ˈwugəhə yə? have you eaten bread or are you hungry?

Tīkel  (v. reg. tr.) (1) to gnaw, make holes in. De mo jomə məhək ˈtikələ di, rats have nibbled holes in my clothes. (2) to injure (internally). Pəhə mi e nənə ˈtikələ di my feet are hurt (internally). Wos ma parəwə pəhə yə wə wuˈtikələdi ˈʃi, do not gallop the horse, his feet will be damaged (internally).

Tīkai  (s. m.) piece. Dəa ˈtikə ˈʃi, it comes in two, apart.

Tīkhai  (s. m.) cough. Tīkhai rolək dəi, I have a cough [sticking to me].

Tīkhələ  (s. m. pl.) huskiness of the throat. Tīkhələ məkələ? any rough throats? (Waziri salutation).

Tīkheidel  (v. reg. intr.) to cough.

Tinhina  See Qosho.

Ting  (adj.) (1) stiff, firm, hard. Ghərətən shəwi di, wələ yə ka, the əshi is stiff, ment it. Məkə dərə təŋə də, the ground is very hard. (2) hard, penurious. Tıng sərəi dəi lekə tıghə, chə tə həgə na wərəkwəi, he is a man as hard as a stone, he gives nothing to anybody. (3) tight, fast. Ləŋətən tıng ka, make the stick fast. (4) restrained. Wos tıng ka, hold in your horse. (5) determined, resolute, adhering to. Pa khpul niyət bondi ˈdət tıng dəi, he is very dogged in his intention. Pa khpulə kəbəra tıng ˈyəsa, stick to what you have said.
TINGA (s.f.) compulsory labour, forced tribal labour.

TINGEDEL (v. reg. intr.) (1) to become ting, q.v. (2) to stand firm against, resist. Mīzh ta na shi tingēdai, he cannot stand against us.

TINGORA (s.f.) recommendation. È mo depora ërë tingora wuka, be sure to put in a good word for me, lit. make much recommendation for me.

TIP, TIPA (s.m.) heap. De sarré tēp, manure-heap. De woshe tēp or TÉP heap of grass.

TIPA (s.f.) a woman, not specified, given in compensation or payment. Dérë swaré tīpē mi wērkeryē dì, I have given many women, specified and unspecified, in payment.


TIPAKAI (s.m.) clump. De wuné tipakai, clump of trees.

TIT (adj.) (1) low, short. Wos mi tīt dai, my horse does not stand high. (2) low-lying. Tīt watan dai, zhawara do, it is low-lying land, it is a depression. (3) stooping. Tīt sha, stoop down. See also sterga.

TIPAKAI (s.m.) short man. De Chitrāl Bādshā tišakai dai, the Mektar of Chitrāl is of low stature.

TIFF (s.m.) pony. Amīr tēpkhoné pa tiśion bondi wri, the Amīr’s (mountain) batteries are carried on ponies.

TIPTSABAI (s.m.) pig, swine, lit. low-head.

TITYE (s.f.) wooden dish or bowl, of varying size, from which to eat or drink.

TOKA (s.f.) joke, jest.

TOKAND (adj.) about to go, starting. Mohibullah tokand dai, de Wazirāt sara wa drīmī, M. is on the point of starting, he will go with the Waziris.

TOKMAR (s.m.) joker, jester.

TOKWAR (s.m.) large basket.

TOKWARAI (s.f.) small basket. Yiyē pa tokwarai kṣēw wri, eggs are carried in small baskets.
Tolêdel (v. reg. intr.) to collect together, assemble.

Tonp (s. m. pl.) maize-straw. De tonpê gedai, a bundle of maize-straw.

Top (s. f.) leap, jump. Top wâbel, to jump.

Totaì (s. m.) piece (of land, cloth, etc.).

U

Umar (s. m.) (1) life, life-time. De sari umar zer târêghi, a man’s life passes quickly. (2) time (in general). Umar dêr shewai dai che ze dolata roghlaq, it is a long time since I came here.

Ummi (adj.) illiterate, unable to read or write.

Umând (s. m.) (1) hope. Læw ye nishta, umând kho lara, he has given no promise, but you may entertain every hope, lit. have hope! (2) expectation. Umând mi na dai che chêrê dâse shi, I do not expect that it will ever happen so.

Umriâd, transported for life.

Uriä See Wuriâ.

Usãyl (v. irr. tr.) to show, display. Tipak ro usâyl, show me the rifle. Awwal mi dêrta usâyelai waq, I showed it to you.

Wushwem before.

Ustozi See Istoz.

Uzakai See Ozakai.

Uzr (s. m.) excuse. Uzr ma rota ka, make no excuses to me.

V

Vêsh (s. m.) (1) division (by tribal custom). De Gër de Kazhe nîm or Wêsh vêsh dai, the distribution between Ger and Kazha is half and half. (2) share. È mo vêsh dêmra dai, my share is this much.

Vêvd See Wêwd.

Vioshtâ (s. f.) (1) vioshta, a Danuri unit of square measure. De Ïdâr Khêlé vioshta dwê bondi dêrêh âté do, de So Khêlé tshalwêr-wiisht âté, the I. K. vioshta is 32 cubits (square) and the S. K. “vioshta” is 24. (2) vioshta-measure. Mzeka pa vioshta mi wâhelye do, I have measured, surveyed, the land, lit. have struck it with the vioshta-measure.

Viyâl (adj.) cheerful, merry (man, etc.).

Vînia (s. f.) somewhat severe bit, ordinarily used by Wasiris.
WAZIRI VOCABULARY.

**Vratina** (s.f.) (1) wife. (2) fiancée.

**Vrēgh** See Vrēgh.

**Vrēr.** (s.m irr.) brother. Sakka vrēr, full brother. De plora vrēr, half-brother (same father). De mora vrēr, half-brother (same mother). Drē sara wriṣṭa mi, all my three brothers.

**Vrērā** See Vrērā.

**Vrēsham** See Vrēsham.

**Vrēshmin** See Vrēshmin.

**Vrez** (s.f.) day. Nima vrez, mid-day, noon. Shāpē vrezē, by night or Wrez and day. Pa dā vrezē kahē, in these days, now-a-days. Drēmā vrez, the day after the day after to-morrow. Paspiṇā vrez, by broad day-light, lit. by white day. Yawa wrez wa dāsa wunibi, it will happen so some day.

**Vrēgtyē** (s.f.) eye-brow.

**Vrin** (s.m.) thigh.

**Vrēghē** (s.f. pl.) rice, cooked or uncooked, but with the husk removed.

**Vrēgh** (s.m.) raven.

**or Vrēgh**

**Vrēr** See Vrēr.

**Vrērāi** (s.m.) a shelter for cattle in the hills.

**Vrēstē** See Vrēstē.

**Vrōndi** (adv.) (1) before. Dā sārāi pa mo na dērē e vrōndi nikar dai, that man has been much longer in the service of Government than I, lit. that man is a public servant of much before me. (2) in front. E vrōndi pēma, fore-leg.


**Vyer** (adj.) forgotten. Khabara mi vyērā wa, I had forgotten the matter. Nūm dī mi vyēr shan, I have forgotten your name.

**Vyērawel** (v. reg. tr.) to make forget. Vyērawa mi ma, do not make me forget.

**W**

**Wa...Ta** (prep.) See Grammar, page 89.

**Wabo** (s.f.) cholera.

**Wähel** (v. irr. tr.) to beat, strike. Pa sar yē waiya, hit him on the head. Pōri wāhel, to push, shove, jostle. Awwal chā pōri wāhelai dāi, who shoved first? i.e. who began this jostling? [The miscellaneous uses of wāhel, of which the following are examples, are exceedingly numerous.] Wāhelyē mżeka, land that has been dug. Lyār waiyīnai, highwayman, lit. road-
striker. Sarai guzan wahelai dai, the man is affected with paralysis. Lang wahel, to put on, wear, a skirt (instead of trousers). Mand wahel, to follow up tracks. Tsapmai wahel, to tent-peg at the sandal. Pon ye pa warbande wahelai dai, he has daubed red dye on his lips. Tebbe ze wahelai yan, I am attacked with fever. Fakir takiya wahelye do, the fakir has struck the attitude of religious abstraction. Pa viohita wahel, to measure in viashtras. Khamto tsand waiya, shake, flap, the cloth (to free it of dust). Pizh wahel, to sprinkle (with water, scent, etc.). Rag wahel, to bleed, perform phlebotomy. Top wahel, to jump, leap. Diwil wahel, to build a wall. De Stere Wazire mol ye wahelai dai, they have raided the cattle of the Darwesht Khels.

Wanzabrai (s. m.) measurer of land, surveyor.

WaJa (s. f.) reason. Tye wajay na ye wuwahelé? for what reason did he strike you?

Wák (s. m.) (1) woman’s power over her own person, right to bestow herself in marriage. (2) power, authority (in general). Tsok ghwan malik wi de agha wák dër wi, whoever is an important malik has great power.

Wakab (s. m.) religious grant. Khpula ghunda mzeaka ye wakab ker-ye do, ke has given away the whole of his land as a grant for religious purposes.

Wakil (s. m.) (1) executor. (2) governor, ruler. De mizh de darré wakil tsok shan? who has been made ruler of our valley?

Wakiyo (s. m.) something that happens, accident. Wakiyo pë bondi roghelye do, something has befallen him.

Wakht (s. m.) time. Marai wakht, meal-time, i.e. breakfast time (9 to 10 A.M.) or supper-time (about 6 P.M.), according to the context. Ster wakht, very early in the morning, lit. great time. E wakhta, early, long ago, long since. Pa largi pa mazerri wakht tèrawi, they pass the time on wood and dwarf-palm, i.e. they subsist by dealing in wood and dwarf-palm.

Wakhti (adv.) before, formerly, long ago.

Wakhtinai (adj.) old, ancient. Wakhtinai péyawor, an old wound. Wakhtinai sarai, man of ancient days.

Wal (s. m.) fold, or turn, of pagri. De dostara walina sam ka, straighten the folds of your pagri. (2) course, or row, of stones or bricks in building.

Walai (s. f.) earring.

Walatèr (adj.) at grips, grappling. Walatèr shwel, they closed with each other.
WA`
 (s. m.) saint. Wazir wali w`agh sar`i ta wyaiyi che kir`amat
or
WALI
or
lari, the Waziris call that man a saint who possesses mira-
culous power.

WALWAWEL (v. reg. tr.) to make fall or drop, bring down. Pa marghai
mi zgor wuka, pakhe mi walwawel, I fired at the bird and
made feathers fall, i.e. knocked out some of its feathers.

WALWEDEL (s. reg. intr.) (1) to fall, drop. D`era par`hka alwedelye do,
or
a heavy dew has fallen. Tswalai pa mota ke`he zen`e alwedelai
or
dai, the jemmy dropped from them in the hole, i.e. the burglars
dropped their jemmy at the hole they had made in the wall.
(2) to lie down, recline. Pa da`da walwe`ha, lie down on
your side. (3) come over, upon. D`era lwazha robondi
alwedelye do, great hunger has come upon me.

WAM (s. m.) awe-inspiring appearance or character. De yagh sa`g
wam re`l dai, that man inspires great dread.

WANDAR (s. f.) brother's wife.

WANJOBAI See BANJOBAI.

WAPADOR (adj.) faithful, loyal.

WAOPO (s. f.) faithfulness, loyalty. D`era sha wapo rosara kerye do, he
has behaved with great fidelity towards me. B`e-wapo, trea-
therows, unfaithful.

WAPOK (s. m.) business, dealings. De yagh Indi sara wapor mi dai,
I deal with that Hindu.

WAPORI (s. m.) man with whom one deals. Agha de mo wa`ouri dai, he
is my tradesman.

WAR (s. m.) (1) doorway. (2) door.

WARAI (s. m.) camel-salita. Ghun`d asbob pa wari ke`he wutama, tie up
all the things in the camel-salita.

WARANDAI (adj.) rainy. Warandai kol, rainy year.

WARBEZ (s. m.) (1) nose, muzzle, snout (of any animal). (2) "snout,"
"proboscis" (of man). Warb`ez di werk sha, take away that
proboscis of yours, i.e. do not bother me, lit. may your snout
disappear. W`elu wa mo ta ham`esh warb`ez niwelai lar? why do you keep hanging on to me? lit. why do you keep
your snout perpetually turned in my direction?

WARBOI (adj.) nearest to the village (land). Pa Mirom Sha ke`he de
Nekar Malik warboya mzeka de`ra do, in Miram Shah
Nekor, the Malik, owns much land near to the village
itself.

WARCHAN (adv.) out, outside, out of doors (generally combined with
or
de or `e). Pler ye de worchan re wuwot, his father came
or
WORCHAN (out of the house).
WARÉDEL (v. reg. intr.) to rain. Wôrwaréghi, it is raining, lit. it rains rain.
WARAWE (v. reg. tr.) to make to rain. Téponi ébô yé wuwaraýelô, it rained violently, lit. (Nature) made it rain stormily.
WARGHAWAI (s. m.) palm of hand.
WARGHIMAI (s. m.) kid.
WARIS (s. m.) heir (other than a father, brother, or lineal descendant).
WARKH (s. m.) head (of water-course). Warkh de làshì sar wi, a warkh is the take-off of an irrigation channel.
WARMEZH (s. m.) nape of neck. Wärmezh wa di mot kañ, ma rôpàsé tsa. I'll break your neck for you, don't follow me. Dâwègar Malik rét wärmezh kerai dai, D., the malik, has developed a shockingly fat neck.
WARSAK (s. m.) (1) ridge or spur of a hill, where it merges in the plain. or (2) nose (of horse or camel). (3) pagri tied under chin or so
WERSEK as to conceal face. Saři warsak tärëlai dai, the man has muffled up his face.
WARSHAND (s. m.) lip. Pœ, kiz, warshand, upper, lower, lip.
WARTAI (adj.) roasted. Dâ ghëshë wartai ka, roast the meat.
WARTEL (v. irr. tr.) to spin. De kwünde shezë guzrân de tårkh pa wartel wi, the livelihood of widow-women is [by] spinning with the spinning-wheel. Tor mi de spany-sai wartelai dai, I have spun a cotton thread.
WARAI (s. f.) wool.
WARAWEL (v. reg. tr.) to make small, pound. Lițé pa dabalai warawi, cloths are broken up with mallets, lit. they break up, etc.
WARIKÈNKAI (adj.) very small, tiny. Zai mi warikènkaí dai, my son is a very small child.
WAS or (s. m.) (1) power. Dâmra wasi mi ništâ, I have not the, lit.
WAST so much, power. Bë-wastè, powerlessness. Spëra bë-wasti di, it is (a case of) absolute inability. (2) accord, choice. Pa khpul was wolata tlinkaí na yàñ, I will not go there of my own accord.
WASHAI (s. m.) loose bracelet of woman.
WASILA (s. f.) helper, patron, lit. means (of getting on). Bë de to na bëla wasila mi ništâ, except you I have no one to help me on.
WASLA (s. f.) arms, weapons.
WASMA (s. f.) black hair-dye.
WASSA (s. f.) July.
WASSIYAT (s. m.) dying instructions, will. De Waziré wassiyat Zubâni wi, a will among the Waziris is oral.
WAST  See WAS.

WASTGIR (adj.) having power. Bé-wasa yaŋ, wastgir na yaŋ, I am helpless, I have no power.

WASTNOK (adj.) cheerful, in good spirits. Wastnok yé ke tabakherai? are you cheerful or depressed?

WASWAŚ (s. m.) (1) suspicion, apprehension. Waswás ma kawa, do not or be apprehensive. (2) danger. Héng wasswás nishta, there is nothing to be afraid of.

WASWÁSI (adj.) suspicious. Waswási sarai, suspicious man.

or

WISWÁSI

WASTOK (s. m.) April.

WATAN (s. m.) (1) country. Watan mi dai, it is my country, i.e. my native land. Lité watan ta lor, he went away to a distant country. (3) country-side, landscape. Pa khwushí watan kshé gwushai ma gerza, do not wander alone in uninhabited country. Weryez do, na shi watan lidar, it is cloudy, the landscape is not visible. (3) ground, soil. Dolata watan zyém lari, here the ground contains, lit. possesses, moisture. (4) place, part. Plor di pa gélai pa kim watan lagedelai dai? in what part of his body was your father hit by the bullet? De dé khantto yo watan tond dai, bel watan yé wuch dai, one part of this cloth is wet, another part of it is dry.

WATEL (v. irr. intr.) (1) to go out, get out. De khprüf kör na wuwót, he went out of his house. Wúza! get out! (2) to go forth. Zyai mi wa jang ta watelai dai, my son has gone forth to the battle. (3) to pass, elapse. De Wází té pérái pa Tóchi kshé watelyé di? how many generations of the Waziris have passed in the Tochi? Ðeré vrezé watelyé di, many days have passed.

WATRA (adj.) ripe, ready for cutting (crops). Pasal watra shan, the harvest is ripe.

WAVDEL (v. irr. tr.) to weave. Sharai mi pa khangri wavdelé do, I have woven woollen cloth with the shuttle.

WAVDENAI (s. m.) band that holds a sheaf together.

WAWANA (s.f.) woof, weft, threads that run crosswise in the web.

WÁZ (s. m.) exhortation. De ákhwund wáz robondi héng asar na ko, the holy man’s sermon makes not the least impression on me.

WAZ (s. m.) fathom, distance from one hand to the other when the arms are fully extended. Ðer wazza pérái, many fathoms of rope.

WAZAN (s. m.) time, measure (in music). De pulunki surodí wazan she dai, the measure of such-and-such a musician is good.
WAZAR (s. m.) (1) wing (of bird), fin (of fish). (2) arm (upper and lower together) of man. (3) board, cover (of book).

WAŽBÓN (s. m.) goat-herd.

WAŽIFA (s. f.) (1) small piece of bread given to a talib in charity. (2) piety. Wazifa yé niwelyê do, he has taken to piety.

WAŽIR (s. m.) Waziri. Ster Wazir, the Great Waziris, i.e. the

WAŽIRA (s. f.) Darweš Khels as distinguished from the Mahsuds.

WAŽIRAI (adj.) Waziri.

WAŽHM (s. m.) spell, enchantment.

WAŽHMDOR (adj.) mad, frantic, furious.

WÉDON (adj.) (1) well-off, rich. Wédon sañi, well-to-do man. (2) cultivated. Wédonâ atzek, cultivated land.

WÉDONI (s. f.) comfort, habitableness. De khpul kor pà wédoni és mi los pé pèri keri sai, I have now set about making my house habitable.

WÉGÀ (s. m.) (1) yesterday evening. (2) evening. Nen wégà, this evening. Sebo wégà, to-morrow evening. Parin wégà, yesterday evening.

WÉKH (s. m.) root. Wuna mi de wékha wukhelyé do, làkawàn yé, or BÉKH I have taken the tree by the roots, I am going to plant it. Dà wuna pa wékâ kahé préka, cut that tree down by the roots.

WÉLAN (s. f.) main water-course, irrigation-channel (larger than a

wélâ shatâl).


WÉRANAI (s. m.) tusk. Pa werani wa di khwash ko, it will hurt you with its tusks.

WÉRIARE (s. m.) (1) nephew, brother’s son. (2) son of tarbir q.v.

WERK (adj.) (1) lost. Ripai mi werks do, I have lost a rupee. De khpul watan na werk, lost from his own country, i.e. an exile. Werk mulk, lost land, i.e. land uncultivated or making no return to cultivation. (2) vanished. È mo de nazir na werk shap, it disappeared from my sight. (3) dissipated. Khpul mol yé werk kan, he squandered his property.

WERKEN (v. reg. tr.) (1) to give (to anyone but the person speaking or the person spoken to). Tse di werkren? what did you give (him, her or them)? (2) to make, cause. Mota mi diwola ta werkeryé, do, I have made a hole in the wall. Cha ta nuk-son ma werka, do not cause damage to anyone.
Wämän (s.f.) (1) own) wife. É mo wämän, my wife. (2) mistress of the house.

Wërsek See Wärskak.

Wërtäng (adv.) with a flip, crack. Machöghna mi wërtäng wëhela, I made the sling crack.

Wërtlel (v. irr. intr.) (conjugated like tlel). (1) to go to (someone other than the speaker or person spoken to). Bé la këphulé sarai na bel tsök na wërtlë, except near friends no one visits (him, her or them). (2) to go (generally). Wërtë, par Khudai mi sporelai yö, go, I have committed you to God's keeping.

Wëryez (s. f.) cloud. Nen sterö wëryezë di, there are heavy clouds to-day. Nen shin dai ke wëryez do? is it blue (sky) to-day or is it cloud?

Wer (adj.) getting the best of it, successful. Wer shan, he came off best.

Wëran (s.f.) hedge (generally of cut bushes). Wëran pé gerzawelyë do, he has put a hedge round it.

Wësh (s. m. pl.) poison, venom (of wasp, snake, etc.). Dé bambaré wësh ret di, the poison of wasps is very strong.

Wësha (s. f.) large beam, rafter.

Wëshkai (s. m.) field. De dërë wëshkai chehtan dai, he is the owner of many fields.

Wëshë (s.m.) hair. Yo wëshë mi astelai dai, I have pulled out a hair. Wëshë yö se di, he has reddish hair.

Wëwd (adj.) asleep, sleeping. Pa khëb wëwd dai, he is asleep [with or Vëvd sleep].

Wëyel (v. irr. tr.) to say. Mo wërtë wuwë . . . . I said to him . . . . Pa dagha istoz mi sabak wëyelai dai, I said my lessons, i.e. studied, under that teacher.

Wëz or (s. m.) he-goat. The following terms are used for he-goats of different ages:—warqëmai (under 6 mo.), teër (6 mo. to 1 yr.), pëshërl (in second year), darshërl (in third year), khar-warq (over three years). (2) male markhor.

Wëzal, (s. m.) shin (of leg). De dwë sarë wëzyë hadiki mot di,

Wëzal (s. m.) shin (of leg). De dwë sarë wëzyë hadiki mot di,

Wëzor (adj.) feeling repugnance for, dissociated, having nothing to do with. Ze do yagh ne wëzor yan au agha é mo na wëzor daï; prëkeryë mi do, he is repugnant to me and I to him; I have nothing to do with him. E sarkor é badë na wëzor yan, na wa yé kan, I am dissociated from hostilities to Government, I will not take part in them.
Wézha (s. f.) sinew, tendon (especially the tendo Achillii). De maghribi wézha, sinew of the neck.

Wézhai (s. m.) ear (of corn). Til pa wézhai, shákki dai, the young corn or has come into ear.

Wézhai

Wézhé (s. m.) mane (of animal).

Wézhéll (v. irr. tr.) (1) to kill, slay. Wézhéll, or Sara wézhéll, they kill each other at sight, they are at daggers drawn. (2) to extinguish (fire). Dâ yor wuwézhéll, put out the fire.

Wiliyât (s. m.) lock-up, cells. Pa wiliyât káhe ze yé káhénawan, he was going to put me in the lock-up.

Wilow (adj.) standing (especially in a waiting manner). Wilow dai, mígga ta wilow dai, he is standing, he is waiting for us. De ghallé dëre tráîté wilow di, many sacks of grain are standing. Ràgina yé shne sni wilow di, his veins are standing out quite blue.

Wina (s. f.) blood. Pa dé dzóï dëre wíné di, there is much blood at this place.

Windani (s. m.) entire, ungelt animal.

Winza (s. f.) woman's servant, handmaid.

Winzel (v. reg. tr.) to wash.

Wir (s. m.) lamentation of women for the dead, "keening."

Wiron (adj.) bad, ill-behaved. Wiron shenkai, bad boy. Wirona jilka, bad girl.

Wirai (s. m.) summer, the hot weather. De wiri méla di chéré wi? where is your hot-weather abode?

Wis  See Ès.

Wiswàs  See Waswàs.

Wiswàsi  See Waswàsi.

Wish (adj.) awake. Wish dai, he is awake. Ke agba vévd wi ma ë wishawa, if he is asleep don't waken him.

Wishé (adj.) resting, taking things easily. Wishé sha, rest yourself. Nen mígga ër wishé shéwi yi, we have taken things very easily to-day.

Wishtandai (adj.) crack shot. Wishtandai sarai dai, hamésh pa wratáel káhe marghe wuli, he is a dead shot, he always kills the bird as it rises.

Wishtel (v. irr. tr.) (1) to hit. Pa tigha ye wula, hit it with a stone. (2) to shoot. Ke zerka mi pa mezka wishiye na wai nör wratáey wa wa, if I had not shot the chikore on the ground it would have got up. Marghái pa havo káhe mi wishiye do, I shot the bird on the wing, lit. in the air.
Waziri Vocabulary.

Wit (adj.) open (mouth). Khwula wita ka, zhebba rowuqozha, open your mouth and put out your tongue.

Wizai See Wézai.

Wizha (s.f.) (1) garlic. De wizhé ghița, bunch of garlic. (2) kind of grass.

Wizhai See Wézñai.

Wizhd (adj. irr.) (1) long. Wughda zhira, long beard. Lyar dêra wughda do, the way is very long. (2) tall, high. Wizhd sarai, a tall man. Wuné wughdë di, the trees are high.

Wode (s.m.) marriage, wedding. Nevaï wode é kérai daï, he has contracted a new marriage. É kör cheeshtan daï, wode é shta, he is a house-holder, he is married. De gidar wode, “jackal’s wedding,” i.e., day of alternate rain and shine.

Woghestel (v. irr. tr.) to put on (the body), dress. Jomé woghunda, put on your clothes. Wgen woghunda, put on a raw hide (to cure fever, etc.).

Woína (s.f.) mirror, looking-glass. Woína dërzkøka shta che pa kshé makë wukëssan? have you a mirror that I may take a look at my face in it?

Woghestel (v. irr. tr.) (1) to take (in many senses). Tira pa los kshé wokhla, take your sword in your hand. Péwand yé wokhestai daï, it has taken a join, i.e. it has become joined together. Bod yé wokhestai daï, it has taken wind, i.e. it is swelled up. (2) to buy, purchase. De juworé nirkh bys she shewai daï, és wokhla, the rate for maize has become favourable again, i.e. has fallen, buy now.

Wokshai (s.m.) brother-in-law (wife’s brother or sister’s husband).

Wokshel (v. reg. tr.) to knead. Yo ster tarbal mi de ère de wokshelé or depora pa châr daï, I require a big platter to knead the dough in.

Wol (s.m.) (1) matter, state of affairs. Wol rota wuwñiya, tell me how things stand. (2) news. Tse wol di rovñai daï? well what news have you brought?

Wolang (s.m.) pomegranate.

Wolata, (adv.) (1) there. Wolata daï, he is there. (2) there, thither.

Worata Worata drima, go thither.

or Wòrata

Wolé (adv.) (1) then. Che dzöi ta wuwaqóhé wolé wa wol dërtà molim shi, when you reach the place then (and then only) will the state of matters become known to you. (2) there, thither. Wolé drima, go thither.
WOLMASTANAI (s. m.) waist-belt.

WORBEL (v. reg. tr.) to grind. Dorra pa mechan mi wonfelye do, I have ground the flour in the hand-mill.

WOLMA See WELMA.

WOR (s. m.) (1) time. Tho wora tialai ye? how many times did you go? (2) turn. Wor de châ dai? whose turn is it? (3) waiting. Yo saat wor wuwa, wait a moment.

WÖR (s. m.) rain. Wör ganf dai, the rain is heavy, lit. thick.

WÖRKH (s. m.) side (of body). Pa wurakh prét dai, he is lying on his side. Wurakhi mi lagawelai dai, I have applied my side, i.e. am leaning on my side.

WORAT (adj.) wide, loose. Khat mi worat dai, my coat is loose.

WORATA See WOLATA.

or WÖRTA

WORBEL (s.m.) hair above a woman’s forehead. Nen jang pa tòr wurbel dai, to-day the fighting is about black front-hair, i.e. “cherchez la femme.”

WÖRCHANÉ See WARCHANÉ.

WÖRWÉDEL (v. reg. tr.) (1) to hear. Wër? do you hear? Köra de, or na worw, they are deaf, they do not hear. (2) to listen to.

ABWÉDEL È mo arz ye wu n’arwédan, he did not listen to my petition.

WÖR (adj. irr.) small. Wore wore wörki é mo wa makhi ta roghleg, some very small boys met me. Molga wòra ka, make the salt small, i.e. pound it up. Dà dori pa tïgíà wòra ka, pound that medicine with a stone.

WÖRKAI (s. m.) boy.

WOS (s. m.) horse. [The common colours are:—sir (bay), tör (black), or Os brag (checkered), saññai (brown), samand (dun), shin (grey), shin-nilai, chestnut, spin (white).

WOSH (s. m.) thong of sandal.

WOSHE (s. m. pl.) grass. De woshe-tıp, stack of grass. Woshe dondai keñai dai, the grass has grown high, lit. has made stalk.

WOSPA (s. f.) mare.

WOSTAWEL (v. reg. tr.) to send (a person). Sañai mi wostawan, I sent a man.

WOWRA (s. f.) snow.

WOZAI See WÉZAI.

WOZDA (s. f.) fat. Delam wozda, tail-fat. De aterr wozda, body-fat.

WRAI (s. f.) gum (of jaw).

WRASHKAI (s. m.) sword-belt (native pattern).

WRATAWEL (v. reg. tr.) to roast.
WAZIRI VOCABULARY.

\textbf{WR\text{\textsc{atel}}} (v. irr. intr.) (1) to jump. Wospa mi pa laehti bondi wuvrat\text{\textsc{a}}, or my mare jumped the w\text{\textsc{ater}-course.} (2) to get up, fly away.

\textbf{OW\text{\textsc{ratel}}} \ E mo pa mak\text{\textsc{h}} kah\text{\textsc{e}} zerka wuvrat\text{\textsc{a}}, a chikore rose in front of me.

\textbf{WR\text{\textsc{e}}} See WRO.

\textbf{WR\text{\textsc{f}}} See WR\text{\textsc{o}}.

\textbf{WR\text{\textsc{era}}} (s. f.) (1) niece, brother's daughter. (2) daughter of tarbir, or VRE\text{\textsc{a}} q. v.

\textbf{WR\text{\textsc{ sham}}} (s. m.) silk.

or

\textbf{WR\text{\textsc{sham}}} (adj.) of silk, silken.

or

\textbf{WR\text{\textsc{shm}}in}

\textbf{WR\text{\textsc{ez}}} See VREZ.

\textbf{WR\text{\textsc{ezha}}} (s. f.) g\text{\textsc{ee}}.

or

\textbf{WR\text{\textsc{zy}}h\text{\textsc{a}}}

\textbf{WRO} (s. f.) wedding party or procession.

or

\textbf{WR\text{\textsc{f}}}.

\textbf{WR\text{\textsc{o}}} (adv.) (1) slowly. Wr\text{\textsc{o}} wr\text{\textsc{o}} drima, go quite slowly. (2) gently, or WR\text{\textsc{f}} softly. Wr\text{\textsc{n}} wr\text{\textsc{n}} zhagh\text{\textsc{a}}ha, speak gently.

\textbf{WR\text{\textsc{r}}} See VR\text{\textsc{r}}.

\textbf{WR\text{\textsc{ost}}} (adj. irr.) (1) rotten, old. De k\text{\textsc{e}}\text{\textsc{t}}e kakash wr\text{\textsc{ost}} dai, the roof of the room is rotten. (2) effete, useless. Wr\text{\textsc{o}} sar\text{\textsc{i}}, worn-out man.

\textbf{WRO\text{\textsc{tiz}}} (s. m.) friend of bridegroom joining in the wedding procession.

\textbf{WRUST\text{\textsc{e}}} or (adv.) (1) after. Da sarai pa mo na d\text{\textsc{e}}r \v\text{\textsc{r}} ust\text{\textsc{e}} nikar dai,

\textbf{V\text{\textsc{ruste}}} this man is a public-servant of much after me, i.e. he entered the service long after I did, is much junior to me in service. (2) behind. \v\text{\textsc{r}} ust\text{\textsc{e}} paha, hind leg.

\textbf{W\text{\textsc{rel}}} (v. irr. tr.) (1) to carry. De m\text{\textsc{r}} dz\text{\textsc{anoza}} g\text{\textsc{ar}} ta yow\text{\textsc{re}}la, (they) carried the bier of the dead man to the grave. (2) to carry off. De m\text{\textsc{z}}h b\text{\textsc{a}}\text{\textsc{t}}r l\text{\textsc{am}}\text{\textsc{si}} ya\text{\textsc{w}}\text{\textsc{e}}r, a hawk carried off our quail. (3) to carry away. M\text{\textsc{z}}h \text{\textsc{ar}}\text{\textsc{e}}\text{\textsc{hi}} che de m\text{\textsc{z}}h kelai to\text{\textsc{i}} yosi, we are afraid the river will carry away our village.

\textbf{WR\text{\textsc{ikai}}} (adj.) small, little. De yawa wr\text{\textsc{ik}}i sar\text{\textsc{i}} wr\text{\textsc{ikai}} k\text{\textsc{o}}r wa\text{\textsc{n}}, there was a little man and he had a little house, lit. there was a small house of a small man.

Q 2
Wuch (adj.) (1) dry. Wuch watan dai, hawo hän wucha do, mzeka hän wucha do, it is a dry country, both atmosphere and soil are dry. (2) dried up. Èbò wuché shvé, the water has dried up. (3) barren. Sheza yé wucha do zeke zänbacha yé na shi, his wife is barren therefore he has no off-spring. (adv.) (1) arbitrarily, capriciously. Wuch pá wucha ze é mané kran, he presented me without any good reason. Wuch pá wucha de mo nukse yé kérsai dai, he has injured me without a shadow of a pretext. (2) just, precisely. Wuch wulagédan, it exactly hit it. Wucha spéra de Sarkor dà hukm dai, the order of Government is simply this.

Wuckolai (s.f.) drought. De wuckolai depora ghalla gircna shwa, grain has become dear on account of the dry season.

Wuchobai (adj.) waterless. Wuchobai mulk, waterless country.

Wuchwélai (s. m.) forehead, brow. Wuchwélai yé rota triv kan, he frowned at me, lit. wrinkled his forehead at me.

Wuchwolai (s. m.) (1) dryness. (2) thirst.

Wuki (adj.) deserted, empty. Wuki mulk, uncultivated and uninhabited country.

Wukhel (s. irr. tr.) (1) to draw out, pull out. ViriRé tiré wukhè, do or Kshel è wuwâhela, (her) brothers drew their swords and smote her. De kiyi na èbò rowukoza, draw water from the well. Chilam rokoza, take a pull at the pipe. (2) put out. Zhebba rowukoza, put out, i.e. show, your tongue. (3) take off, pull off. Pamanwè wukoza, take off your shoes. (4) show, feel (an emotion). Awwal toba wukoza, byà shukar wukoza, first show penitence, then thankfulness (to God).

Wukharel See Kharel.

Wukhetel See Khetedel.

Wula (s.f.) willow tree. De Kand wulé lañë di, the willows on the Kand are pollarded.

Wula (s.f.) shoulder-joint. Wula mi wukhatelyë de, my shoulder has gone out of joint.

Wulë (adj.) melting, melted. Ëspana wulë do, the iron has melted. Karang wulë shewai dai, the ice has melted. Ghöri ting shewi di, pa yor yè kshëzhda che wulë shi, the ghi has become hard, put it on the fire that it may melt.

Wulma or (s. m. irr.) guest. È mo wulma che rotañ ze yé wa makht la werrágłan, as my guest was coming I met him. È mo wulmone che tsel nör mo jilab wësara wukan, pa darwoza mi wustel, when my guests were going away I saw them off and took them out at the gate. De dushman wulma che roghai, los yé pa ëbò na winzel, pa ghëri yé winzel, when
a guest came from the enemy (i.e., when one of the enemy came as a guest), they washed his hands not with water but with ghee.

Wulmastia (s.f.) hospitality. De wulmastî sat mi wërtaka dai, I have invited him to enjoy my hospitality, lit. I have made him an invitation of hospitality.

Wulyé (s.f.) root (of plant, tree, grass).

Wuna (s.f.) (1) tree. Kudrati wuna, self-sown tree. Katelyé wuna, artificially planted tree. Dâ wuna pa teber landa ka, cut down, lit. make short, that tree with the axe. (2) stature, figure. Chegga wuna ye do, his is a tall figure.

Wuriyâ (adj. and adv.) far off, far. De wuriyâ na lida shi, it is visible or Uriyâ from a long way off.

Wurzawel (v. reg. tr.) (1) to make jump. (2) to put up. (See Wrâtel.)

Wustianî (s.f.) (1) end, termination. De ti es wustianî do, de kitob es wustianî do, the flood is at an end, we have reached the end of the book, lit. now is the end of the flood, of the book. (2) Pa wustianî, after, behind. Lashkar pa wustianî ze rotlan, I was coming behind, i.e. following, the army.

Wushwel See Usâfel.

Wuz See Wez.

Wuzai (s.m.) short span, distance from tip of thumb to tip of first finger when separated as widely as possible.

Wuzgâr (adj.) unoccupied, at leisure.

Wuzhâi (adj.) hungry.

Wuzhoyé (s.f.) saliva, spittle. Wuzhoyé mi tikre, I spat [spittle].

Wuzhohwuné (s.f. pl.) goats'-hair (made into ropes, sacking, etc.).

Wyëra (s.f.) fear, alarm, anxiety.

Wyërawel (v. reg. tr.) to frighten, make afraid.

Wyërêdel (v. reg. intr.) to fear, be afraid.

Wza (s.f.) (1) she-goat. (2) female markhor. The various ages (See Wez) of the female are:—warghimza, tehrâ, pshêrla, darshêrla and kharwarga.

Wzen (s.f.) kiln. Kulolon pa wzen kshe ima lôshî pakhwai, the potters fire the unburnt vessels in a kiln.

Wzhen (s.f.) hide, skin (of sheep or goat), especially in its raw state. (Waziris consider wrapping up in a freshly flayed skin to be a sovereign remedy for internal injuries and disease of the chest). Pa wzen têr sha, get into a fresh hide (so. as a cure for your disease.)
Y

YA (conf.) or. Ya... ya, either... or.
(adv.) next after or before. Ya bel sab, the day after the day after to-morrow. Ya paro-saj, the year before last.

YAKIN (s.m.) tolerable certainty, reasonable expectation. Yakin mi dai che da kor wa wushi, I feel pretty sure that this will come about. (To strengthen the expression hakk na-hakk is used:—Yakin mi dai che da kor wa hakk na-hakk wushi, I think that this will most assuredly, lit. right or wrong, be done.)

YARONA (s.f.) friendship. Kacha sari sara yarona ma ka, have, lit. make, no friendship with a man of bad character.

YARRA (int.) indeed, I say, etc. Yarra, da ret khalk di, indeed they are a rough lot of people. Yarra, nen kho reta nendor wa, de ripai de kerkhone, I say, it was a remarkable sight to-day, the mint I mean. Yarra, da kor wa na wushi, look here, that will never come to pass.

YASIR (adj.) poverty-stricken, having nothing in the world.

YASTEL See ASTRAL.

YATIM (s.m.) orphan, child both of whose parents are dead.

YATIMA (s.f.)

YEBAL See EBAL.

YENO See ENO.

YEGHI (adj.) (1) hostile to Government, rebellions. Yeghi parari yo or shai dai, an enemy of Government and a fugitive (from British territory) are one and the same thing. (2) trans-border, trans-frontier, belonging to Independent Territory.

YEGHISTAN (s.m.) Yaghisstan, Independent Territory.

YGHISTAN

YEK (adj.) only, sole (combined with yo). Yek yo Khudai, the one and only God.

YENNA (s.f.) liver.

YERABAL (s.m.) hearth (only in a figurative sense for the purpose of tribal calculations). De yerabal hisob di. dai ke de kom? do you reckon (shares of fire, etc.) by hearths, i.e. separate houses, or by sections?
WAZIPR Vocabulary.

Yésédel, (v. reg. intr.) (1) to live, dwell. Mohmit Khél pà kimé
Yésédel darré kahé dèr yésí, in which valley dò the Mohmit Khél
mostly live. (2) to remain, stick. Pa khpul lâuz ŋíŋsà, stand firm to your promise.
Ésédel
Yéshka (s.f.) tear. Yéshké wubaiyédé, tears flowed.
Yéshka
Yéshédel (v. reg. intr.) to boil. Yéshédelyé ébò, boiling water, lit. water that has boiled.
Yéspana (s.f.) iron.

Yéspana
Yéven (s.f.) (1) plough. (2) pair of plough-oxen. (3) ploughing.
Yéven
Yézhé, (s.m.)
Yézha, (s.f.)
Yézhé, (s.f.) barrati, canker of the skin which causes the hair to fall off.
Yézhé (s.f.) shoulder. Pa yézhé mì ghowutta panda nôrrà, I brought or a big bundle on my shoulder. Yézhé palau sara wugzerwelyé,
Yézhé q.v. they made shoulders and sides go round, i.e. they embraced one another.
Yézhékétai (s.m.) bear-cub.

Yid (s.m.) (1) the Id (either of the two). (The Kam Yid or Little Id is on the day after the month Ramzan expires; the Ster Yid or Great Id is 2 lunar months and 10 days later.) (2) any festivity, day of rejoicing. Wa nandorchì sàri ta pradai jang nim yid dài, to a man fond of seeing sights a fight among other people is half (as good as) a festival.

Yila (s.f.) (1) short-coming, voluntary failure in duty (often in a sarcastic sense). Pa balwé kahé chà yila wu na krela, in the fracas no one was guilty of short-coming, i.e. no one held back, everyone joined in the fight to the best of his ability. Sarkor bondí chà yila keryé na do, de chà wàst na ràsèghi, no one has voluntarily failed in attacking Government, only their strength does not extend thereto, i.e. they would all be glad to attack Government only they are not strong enough. (2) hope. De Mahisé dà yila shta kwundí dà paisala wushi, the Mahusde hope that possibly this settlement may be brought about.

Yim (s.m.) spade. Pa yim dà mzeka mi kirich keryé do, I have dug this ground with a spade.

(adj.) See Im.
YIMBORAK (adj.) blessed, auspicious. Yimboraka wrez do, it is a happy day. Yimborak da wi, may it be blessed (to you), i.e. I congratulate you on this.

IMBORAK  grateulate you on this.

YIMBORAKI (s. f.) wishing good luck, congratulations. MÌzh yimboraki or dërkawi, we wish you luck (of this), i.e. we congratulate you on this.

YINAN or (s. m.) white ant.

YINH

YIS See Æs.

YISH (s. m.) senses, consciousness. Byä dai kim wakht che pa yish shan, nöö é wuwéyel, then he, when he came to his senses, [well he] said.

YISH (s. m.) camel.

YISHA (s. f.) camel.

YISHEMA (adj. f.) in heat (she-camel).

YISHKA See Yëška.

YIYÀ See Yowya.

YO (adj. and pron.) (1) one. Yo yo, separated into units. Laashkar rang shan, yo yo shan, the tribal army broke up and dispersed.

(2) a, a certain. De yawa sarì dwa zamen wi, a certain man had two sons. See Grammar, pages 13 and 17.

YOD (s. m.) memory, recollection. Pa yod mi rodrimi che ..., it comes to my recollection that ..., i.e. I remember that ...

(adj.) (1) remembered, recollected. Dà chär mi wërtä yoda keryé do, I have reminded him of that thing, lit. I have made that thing remembered to him. (2) mentioned, praised (God). She sarì dai, ha wakht Khudai yodawì, he is a good man, he is always (engaged in) praising God.

YOGRI See Yëgri.

YOGHISTÀN See Yëghistàn.

YOR (s. m.) (1) fire. Yor ta mi pikai keäi dai. I have blown the fire.

(2) light. Parin mi yor dërë, I brought you a light yesterday.

YOR (s. f.) sister-in-law (husband’s sister, or husband’s brother’s wife).

YOR (s. m.) paramour.

YØSÈDEL See Yësèdel.

YØTÝÈ (s. f.) Pa yòtýè kshèonestel, to sit on the hunkers, to squat.

YOWYA, (s. f.) egg. Dërë yowya mi roweryè di, I have brought a quantity of eggs. De yawé yiyé ñëmra baïa do? what is the price of a single egg?

YIYÀ of a single egg?

YOZHAI (s. m.) a measure of capacity. Yožhai dwëlas lappè di, a yozhaï is twelve lappas (handfuls).
Z

ZHID (adj.) religious, ascetic.

ZHĪR (adj.) sad, degraded. Nen Kippat Malik mi dēr zahir kān, to day I put Kippat, the Malik, in low spirits, I made him look a fool.

ZHĪF (adj.) worn-out, exhausted. Đēra zāifa khappa wa, she was very worn-out and sad.

ZAIZOD (s. m.) offspring, progeny. De khpul zaizod pa zhāro mōr plor she pēyēzhī, parents best understand the weeping of their own children.

ZAKOT (s. m.) obligatory aims, the charity prescribed by Muhammadan Law.

ZAKHA (s. f.) fore-sight (of firearm).

ZAKHATA (s. f.) burr (which clings to clothes).

ZALÉDEL (v. reg. intr.) to glitter, flash.

ZAMĀNA (s. f.) period of the world, time, age. Zamāna kharopa do, khāl kiron shewai dai, the age is evil, the people have become corrupt.

ZĀKEN-LINBA (s. m. pl.) children (of both sexes), family. See ZYAI and LIB.

ZANBACHA (s. f.) offspring, progeny. Sheza yē wucha do zeke zānbacha yē na shi, his wife is barren that is why no children are born to him.

ZANDAI (s. f.) running-noose. Zandai wērwochawa, put a noose on him, i.e. hang him.

ZĀND (s. m.) long time, delay. Đēr di zānd kerai dai, you have taken a very long time (over it). See DZAND.

ZAND (adv.) long ago, formerly. Zand pa Tōchi kshē lyār na wa, ghī banda keryē wa, in former times there was no route through Tooχi, it was barred by robbers.

ZANDAN (adj.) former, ancient. Zandān riwāj dāsē wāq, such was the old custom.

ZANG (s. m.) rust. Tipak zang shewai dai, the gun has become rust, i.e. rusty.

ZANGAL (s. m.) (1) jungle, scrub. (2) wood, forest.
ZANGAWEL (v. reg. tr.) to make swing or oscillate, rock. Khōb mi na dai kerai, ēs mi zeke zangawi, I have not had any sleep, that is why it is rocking me now, i.e. making me nod.

ZANGÉDEL (v. reg. intr.) to swing, oscillate.

ZANGÉYA (s. f.) child's cradle (suspended by ropes). Zangoya zangézhb or the cradle swings.

ZANGOYA

ZANGONA-STERGA (s. f.) knee-cap, lit. knee-eye.

ZANGOYA See ZANGÉYA.

ZANBOZHAI (s. m.) chīghoza, edible pine-nut.

or

ZANBOZHAZ

ZAR (s. m. pl.) (1) precious-metal. Sre zar, red precious-metal, i.e. gold. Spīn zar, white precious-metal, i.e. silver. De re zaré rag, vein of gold. (2) money. Dā wēshkai mi pa zar wokhestei dai, khpul mi dai, I bought this field for a price, it is my own. Drē zera ripai ghwūt zar di, 3,000 rupees are a large sum of money.

ZĀR (s. m.) poison.

ZARĀK (s. m.) damage, injury.

ZARGAR (s. m.) goldsmith. Ripai byā wēr mi wrē wa drē zargeron ta au dwa ronda wi au de yawa stergē na wē, then I took the rupees to three goldsmiths, and two (of them) were blind and one, i.e. the third, had no eyes.

ZARGHÌN (adj. irr.) green. Zarghin shwel, to become green (of trees), i.e. to put forth leaves. De āji jomé zarghunē di, the garments of a Mecca pilgrim are green.

ZARGHUNÉDEL (v. reg. intr.) to become green. Ke nen sabo warīna Khudai wukrel pa bogh kahē gulinā wa zarghunēzhī, if to-day or to-morrow, i.e. about this time, God should make rains, i.e. send rain, the flowers, i.e. plants, in the garden will become green.

ZARKATÍL (s. m.) deadly poison.

ZARRA (s. f.) atom, particle. Yawa zarra wa dēr na kāp, I will not give you the least bit.

ZAVRAWEL (v. reg. tr.) to upset, agitate, excite, distress.

ZAVRÉDEL (v. irr. intr.) to be upset, agitated, excited, distressed. Wēlē pa de pasē zavrēzhē? why are you excited about him? Zyai yē badmōsh dai, zeke plōr zavrēzhī, his son is a bad character, therefore the father is distressed.

ZAWA (s. f.) pus, matter.

ZAWOLO (s. m.) early afternoon, 1 to 2 p.m.

ZAVT See Dzavt.
ZAWT (adj.) learnt by heart. Sabak zawt ka, learn (your) lesson by heart.

ZDA (adj.) learnt, known how. Zda ye kwa, learn it. Diwil wahl di zda di ke ne? do you know how to build a wall or not?

ZE (pron.) See Grammar, page 14.

ZEKE (conf.) for this reason, for that reason, therefore.

ZELWÎNE (s.f.) fetter, leg-iron.

ZELZELA (s.f.) earthquake. Zelzela de khézawel sara mi de dëcðai diwil ropëwët, with the shaking of the earthquake the wall of my entrance-porch fell down.

ZEMNA (s.f.) broth, soup. De chirgë zëmna serka, sup the chicken-broth.

ZENÉ (adv. and prep.) from, or of, him, her, it, or them. Ghle pa yawa kanda khé rozené peñ shwel, the robbers disappeared from me, i.e. from my sight, in a ravine. Yo wëshair rëgh zëné potai na daï, not one ear of it is left undamaged. Ke shëlé mëshëlyë wi nör pölì zëné wuka, if the rice has been threshed make sheaves of it, i.e. of the straw. De ghëlë tawalai pa mota khé zëné siwëdelai daï, the thieves jemmy has dropped from them, i.e. has been dropped by them, at the breach in the wall.

ZENYÉ (s.f.) chin.

ZENZA (s.f.) centipede (small kind).

ZER (adv.) quickly, fast. Zer roge, come at once.

ZERAI (s.m.) good news. Zerai mi dërbondi daï, I have good news for you, lit. upon you. Khairyotina yë wukërel che de bari zerai pë wushума, he gave alms when the good news of the victory reached him, lit. became upon him.

ZERK (s.m.) chikore.

ZERKA (s.f.) (1) kernel of fruit-stone, seed of cotton, melon, etc. (2) small thing, particle. Dama mør yën che wa zëri ta zëri mi na shi, I am so satiated that I am not inclined for the least particle (more), lit. have not the heart for a particle.

ZERAI (s.m.) jawwâde.

ZERAKAI (adj.) Zerakai bambaré yë khwëdelai daï, a yellow weep has stung him.

ZÉTA or (s.f.) violence, loudness. Pa zëta zëta shârel, to weep violently. Dër pa zëta shârë wuka, (he) shouted in a very loud voice, lit. very much with loudness.

ZÔTA (s.m.) (1) stroke, blow. De yagh zyai pa dër zgorâna mi wâhelai daï, I beat his son with many blows. (2) shot (of fire-arm). Wu mi kër pa dâ dré lëwëna dré zgorâna, au dwa khato
shwel au yo wu na lagédan, I fired three shots at those three wolves, and two (of them) missed and one, i.e. the third, did not hit.

ZHAMIRL (v. reg. tr.) to bear patiently, to endure.

ZHARAI (s. f.) watching over. De juworé zgharai ko, he is taking care of the maize. Bakka Khél wysi de Shawol zgharai pa mish ma ka, the B. Ks. say “Do not make us watch Shawol.”

ZHHERA (s. f.) chain-mail, armour.

ZHERSHTEL (v. irr. tr.) to keep, preserve, guard (a field, etc., by means of watchmen, etc.).

ZHEREL

ZIDD (s. m.) spite, rancour.

ZIDDI (adj.) spiteful, malicious.

ZIKAR (s. m.) remembering, praising (God). De shpé vrezé zikar ko, Khudai yodawi, night and day he calls on the name of God and praises him.

ZILKHARJU (s. m.) proclaimed outlaw from British territory.

ZIM (s. m.) (1) son-in-law, daughter’s husband. (2) granddaughter’s husband. (3) bridegroom.

ZIMMA (s. f.) responsibility. Dá chár de chá pa zimma do? who is responsible for this piece of work? lit. on whose responsibility is this work?

ZIMMADOR (adj.) responsible. De yagh shenki ze zimmador yan, che de to sara nikar wi, I will be answerable for that lad’s behaviour so long as he is serving with you, lit. I am responsible for that lad while he may be servant with you.

ZIN (s. m.) saddle.

ZINA (s. f.) adultery.

ZINAI or (adj.) adulterous.

ZINAKOR

ZINAT (s. m.) adornment. Shezé de kshelwol de zinat depora pa los pa pehé nakrizi lagawi, women put dye on their hands and feet for the sake of beauty and adornment.

ZIRAK (adj.) smart, sharp, quick (man); clever, as in remembering faces.

ZISHT (s. m.) bad terms, mutual dislike. De mo to sara zisht na shi, I do not wish to quarrel with you, lit. let there not come about bad terms of me with you.

(adj.) hateful, repulsive, offensive. Dá sarai dër mi zisht dai, da sheza mi dêra zishta do, I find that man, that woman, very objectionable.

ZIYON (s. m.) loss, damage, injury, harm.

ZIONKOR (s. m.) injurer, doer of harm.
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ZIYORAT (s. m.) (1) pilgrimage. Ziyorat wrez, day of pilgrimage, i.e. of visiting local shrines, Thursday. De ziyorat pa wrez ner shezé de khpulé árai depora de shé sarai wa ziyoratina ta drimi, on Thursday men and women go to the shrines of the saints for (the sake of obtaining) their requests. (2) shrine. Nazar mi pa ziyorat yéshai dai, I have placed an offering on the shrine.

ZIYOT (adj.) greater. Motrabá yé pa mo na ziyota na wa, his rank was not greater than mine, lit. than me.

ZIYOTAI (s. m.) oppression, tyranny. Hétsök pa bel bondi ziyotai na shi kralai, no one can tyrannize over another, lit. make oppression upon the other.

ZOKHA (prep.) in the possession of, in the house of, with. Ke krai wi dérzokha kulap pé liré ka, if you have the key about you open the padlock with it. Aria Indioné zokha wi, pa Töchi kshé bitai yé nishta, arira is found in Hindu shops, lit. is with the Hindus, the plant does not grow in Tochi. See Grammar, page 59.

ZOLAN (adj.) festering. Prawor mi zolan dai, my wound is festering.

ZOMA (s. f.) jaw. Bara zoma, upper jaw. Kiza zoma, lower jaw.

ZOMIN (s. m.) surety (who gives security).

ZOMINTIA (s. f.) security (given by a surety). Zominta yé mota shwa, his security was forfeited.

ZONAYE (s. f.) crane.

ZOR or ZOR (s. m.) (1) force, strength (physical). Yaghé pa songa kshé dér zor wukan, she pressed hard on the spear. (2) power (over men). Dézor lari, he has much power (but this is ambiguous and may also mean: “he has great physical strength”). (3) compulsion. Pa khpul wast wolata tlinkai na yan, pa zor dimap, I am not going there of my own accord, I am going on compulsion.

ZORAWAR (adj.) (physically) strong.

ZORI (s. f.) beseeching, entreaty. Sinati zori yé wukra, he begged hard, lit. he made request and entreaty.

ZOR (adj. irr.) old. Zor sarai, old man. Jomé mi zaré shewyé di, my clothes have become old. See ripai.

ZORYE See NANGA.

ZOT (s. m.) tribe, caste. Zot di tse dai? what are you by birth?

ZOTA See ZKTA.

ZOWA (s. f.) cliff in ravine over which water falls in wet weather, (dry) waterfall.
Zem (s. m.) (1) heart. (2) heart (figurative). Zre mi pé wusio, de ghund chakh srina wuswi, my heart burned, the hearts of all the people burned, i.e. felt pity. (3) inclination. Zre mi na shi, I am not inclined. (4) memory. Pa zre di dai? do you remember? lit. is it in your memory? Werta mi pa zre kerai dai, I have reminded him, lit. put it into his memory.

Zrebadi (s. f.) ill-feeling, hostility. De mo de to sara che zrebadi na wushi, let there not be ill-feeling between me and you.

Zubani (adj. & adv.) oral. Zubani é rota wuwéyel, he told me verbally.

Zulm (s. m.) oppression, tyranny.

Zyai (s. m. irr.) son. Zamen mi dré di, I have three sons.

Zyaré (s. f. pl.) abuse. Zyaré mi werta wukré, I used bad language to him.

Zyém (s. m.) dampness, moisture. Msėka zyém lari, the ground is moist, lit. possesses moisture.

Zyèr (adj.) (1) yellow. Zyèr gul, a yellow flower. (2) pale. Makh yé zyèr shan, his face turned pale. (3) made of brass. Zyèrako, a brass water-pot. (4) disgraced. Fulonkai pa marakka kehé mi zyèr kan, I made so-and-so look foolish at the meeting.

(s. m.) brass.

Zyézhédel (v. irr. intr.) to well up, spring. De ébò zyézhédel déra nendoro do, the welling-up of the water is a fine sight. De Sarkor khazona hamésh zyézhé, de dunyo chimné di, the treasury of Government is always running, it is the fountain of the world. Jébän dzöï dai, zeke ébò pa kehé wuwéwé, it is a marshy place, that is why water springs up in it, lit. has sprung up in it.

ZH

Zhagh (1) noise. De dól zhagh, noise of a drum. (2) sound, shout, speech. Wákiyo pé bondi rogheltyé do, zeke zhagh na shi kerai, something has, i.e. must have, happened to him, that is why he cannot cry out. Che do wéroghla dé zhagh wukan “pa Khudai dà bazagor wé, yo zhagh wuka,” when she came up to him she called out “I adjure you by God, speak but one word.” (3) reputation, report. De meri zhagh pa to bondi wan, che ripai di rokré byá mo wokhest, the reputation of having committed the murder was on you, when you paid me then I took it upon myself.
WAZIRI VOCABULARY.

ZHAGHAWEL (v. reg. tr.) to make speak, i.e. to speak to first, to draw into conversation. Pa kêp kshê daj, ma è zhaghawa, he is intoxicated, lit. in intoxication, do not address him.

ZHAGHÉDEL (v. reg. intr.) (1) to sound. Damoma kalla pa yo râng zhaghêzhî, kalla pa bel râng, the big drum sounds now in one measure, now in another. (2) to speak, talk, converse. Ristînai saraj daji, hamêsäh ristîna zhaghêžî, he is a truth-ful man, he always speaks the truth. Zeke rosara és na zhaghêžî, that is the reason why he will not speak to me now. Sara zhaghazhê, they are conversing together.

ZHAGHÉDO (s. f.) talk, conversation. Dâ ster saraj daji, pa khattina zhaghêdo ko, he is a great man, he (only) converses by letter, i.e. he does not condescend to verbal messages or personal interviews.

ZHAGHÉZHÂGA (s.f.) camel-bell.

ZHAGHÉZHÂGARAI (s. m.) (1) small hail. (2) hail-storm of small hail.

ZHAI (s.f.) bow-string. Zhai de myêzhé de kulmè wi, bow-strings are (usually) of sheep’s gut.

ZHAI (s. m.) mussuck, skin for carrying water. De zhî wa cheshtan ta wuwaiya che dâ dzôi pîzh waiyî, tell the man with the mussuck to sprinkle this place.

ZHÂLAI (s.f.) hail (of the large kind which destroys crops).

ZHÂLÂZHÂRA (s.f.) (1) small hail. (2) hail-storm of small hail.

ZHÂNÂDÂRÂGHARÎ (s. m.) miller.

ZHÂNÂDÂRA (s.f.) mill. Zhandra gerzi, the mill is going [round].

ZHÂREL (v. reg. intr.) to weep, cry. Dâ kam zhênkai zhôri, khwash or yê ka, the small boy is crying, soothe him, lit. make him pleased. Zhora ma, weep not. De shézhé ghundi agha wughrêl, he wept like a woman.

ZHÂRO or (s.f.) weeping.

ZHÂRO

ZHÂUNDÂI See ZHWÂNÂDÂI.

ZHÂWÂR (adj.) deep. Dâ tâlo pa sařî na zhawar daji, that tank is deeper than a man’s height.

ZHÂWÂRA (s.f.) hollow (in hill), depression (in ground).

ZHÂWÂRÉ (s.f.) horse-leech.

ZHÂDEL (v. irr. tr.) to place, set, (rarely used however except in composition as in Kshezhâdel, to place in, i.e. put, Prâzhâdel, to set loose, i.e. let go, etc.).

ZHÂBBA (s.f.) (1) tongue. Zhêbba yê shâkhêzhî, his tongue gets entangled, i.e. he stammers in speaking. Arâra zhêbba yê do, he has a stammering tongue. (2) tail, lash (of a whip). De Kobali trât dwâr zhebbê wi, a Kaluli riding-whip has two
or three tails. (8) language, dialect. De Waziré lwara zhebbà, the rough, lit. high, dialect of the Waziris. De Banni'sai pastà zhebbà, the soft dialect of the Bannüssis.

Zhebgharond (adj.) loose-tongued, i.e. talkative.

Zhegh (s. m.) yoke (wooden, of plough).

Zhernai (s. m.) winter, cold weather or season.

Zhenai (s. m.) youth, young man. Kehelai zhenai, a handsome youth.

È zhenia ! Ho, you! (to attract attention of a youngish man of about the same age as the speaker).

Zhenkai (s. m.) boy, lad. È zhenkaiya ! Ho, you! (to attract attention of a lad younger than the speaker).

Zhëwel (v. reg. tr.) to chew, masticate.

Zheghal (s. m.) gravelly ground. Pa zhëhal kshe wos ma parawa, or Zhahe do not gallop the horse on the gravel.

Zhëra (s. f.) beard.

Zhairawar (adj.) having a large or long beard, heavily bearded.

Zhmane (s. f.) comb. De zhmane dër khoñhì di, a comb has many teeth. Khpula zhira pa zhmanz wulmëzha, comb your beard with the comb.

Zherej See Zhaarej.

Zhëwla (s. f.) resin (of tree). De gëmne zhëwla, bees’-wax, lit. honey-resin.

Zhewandai (adj.) (1) alive. De to wër mer wan au ès byä zhewandai or shawai dai, thy brother was dead and is alive again. (2) Zhaundai live. Zhaundai dunyo, live-stock, flocks and herds, lit. live property.

Zhewandin (s. m.) life, life-time. Che zhewandin wì, migh wa byä sara mulakât wuki, if we are spared, lit. if there be life, we shall meet again. De mo de plor pa zhewarda kshe da kor shewai dai, that happened in my father’s life-time.

Zhewandai (s. m.) yoke-peg.

Kitob tamom shân,
Tâlib lor shân;
Pa kéta yé gerzédâñ,
Pa lâmbé shwan.

The book was finished,
The student departed;
I passed by his (empty) room,
I was consumed (with sorrow).
ADDENDA TO VOCABULARY.

A

ALWÉDEL See WALWÉDEL.

Aṭkāl (s. m.) thought, reflection. Sarai, aṭkāl wuka! consider (what you are doing) man! i.e. have a care.

Āvai (adj.) which is next, nearest. Pa āvē khwo, or pa āvī lōrī, this side, on the nearer side.

B

Bābar (adj.) (1) unshorn, fluffy, long-haired. Dā mol che lyā skwestai na dai bābar dai, the animals that have not yet been shorn are woolly. (2) soft, friable. Bābaré tízhé, crumbling stones.

Bandesht (s. m.) blockhead.

Batkhanai (s. m.) iron-dross. De batkhanī ghundi tízhé, nodular lime-stone, kankar.

Bēkh See Wēkh. (2) foot; bottom. De ghre pa bēkh kshē, at the foot of the hill.

Bīna (s.f.) reality, truth. Bīna dā wa, the fact was. Daghā bīna do, bela nishta, dā khabara rishtinyē do, this is the truth, there is no other (true version), this statement is true.

Blawz (adj.) close together, adjoining. Plateřī bławz roghlé, the or Blawz regiments came on without intervals. Dā keli blawz di sara, yo bel sara zḥagh worwī, these villages are close together, a man can talk from one to the other, lit the one hears talking with the other.

C

Chaman (s. m.) space cleared of stones. Spin chaman mi joj kaŋ de demend depor. I cleared a light-coloured space for a threshing-floor.
D

DARPADA (adj.) continually driven from one place or refuge to another. Shamirôd reh dar paddar shân, s. is kept perpetually on the move (by his enemies).

DIR (s. m.) Dur, member of a menial tribe among the Makhsuds who manufacture sacking and felt. Dirn kamoya di, the Dur are menials.

E

ENDAI (adj.) nearer, kither. Pa-endyê khwo or pa-endi lori, on this side, on the nearer side.

G

GARDAN (s. m.) skirt of a hill, where the hillside meets the plain, or the steeper slope of the hill begins.

Ghwût See Vocabulary. (4) all. De Shahir pa darrê kshê ghwût Shaman Khel di, in the Shakur valley they are all Shama Khels. (5) exact. Ghwût da manz kshê wula, strike exactly in the centre.

H

HAGHSÉ See Vocabulary. (4) only. Na molimêşci che wêwd dai ke aghasé lmost dai, it is not apparent whether he is asleep or only lying down.

J

JAMJOLO (s. f.) engaged, bride, fiancée. Jamjola do, pa-dagha de châ zhagh dai, she is engaged, someone has a claim on her.

K

KAMOYA (adj.) menial, of low origin. See Dir.

KATA See KACH.
KLÁK (adv.) See Vocabulary. (2) severity. Sar d̡ar klák mi khwahéshí, I have a splitting headache.

KURWIÁ See KURWI.

KHÁND See Vocabulary. (3) feeling of health. M̡i tebba rosara d̡o, khánde mi nishta, I have low fever, I am not feeling well.

LANDAWÁR (adj.) evil, wicked, unscrupulous. Ghle landawár d̡áse ko, thieves and scoundrels behave so.

LEBAI (s. m.) stomach.

MAHKAMÁKH See MAHKAMÁKH.

MANÁ See Vocabulary. Zer ka, pa manda d̡a wol rów, look sharp, bring the news quickly.

MARGANDAI (adj.) dying, moribund.

MARAI See Vocabulary. (3) khwásha marai, pancreas, sweetbread.

MÁTIÁI See MÁTIKÁI. Pa mátí d̡a sandik wo mi khést, I lifted the box with difficulty.

MÁYOR See MÁR.

MAZHILÁDEL (v. reg. intr.) to play. Wolata che chërë Sahibon māzhiléshí, the place where the English officers play games.

MISHT (adj.) settled, established. D̡wa-sara koli tangzan sara mishta d̡i, the two villages have camped down adjoining each other.

NOLÁT See Vocabulary. Khwásahái de ghre nolát yé, sáráí na yé, you are a stupid brute from the hills, i.e. savage, not a human being.

PÁLGÁI (s. f.) small ravine.

PAROPÁI (s. f.) measure of capacity. Paropái dwálas ástówé yé lappé d̡i, a paropái is twelve single-handfuls.

PÉBAI See Vocabulary. Pèri zhagh wukan, there came an echo, lit. a fairy shouted.
Pré (adj.) cut off. Paha é ghwut'ta pré do, the whole of his foot is amputated.

Prék'rin See Vocabulary. (2) distance. Dámra prék'rin dai leke paré pè sar, it is about as far as the end of the parade-ground.

R

Ré (adv.) See Vocabulary. (2) hard. Dré lawar yé wuwahela rét, he struck me hard three times with a stick.

S

Sar See Vocabulary. Lezhki sar lagawan, I will rest, lit. lay down my head, for a little. Pa khpul sar dà ke'ri di, he did it himself, i.e. in person.

Sota See S'éya.

Spangor (s. m.) praying-mantis. Spangarina mol wéghui set yé ko, the mantises are killing the cattle and destroying them.

Speka (s. f.) contemptuous treatment, insult. Dà sarai de mo ham-säya wan, mo sara yé speka ksa, that man was my dependent he has (nevertheless) insulted me.

Spékhez See Spékhez.

Shenna (s. f.) rump.

T

Tanga (s. f.) very narrow defile or pass.

Tangai (s. m.) narrow valley.

Tangai (s. m.) very narrow valley or moderately narrow defile or pass intermediate between a tanga and a tangai.

Tangzan (adj.) contiguous, absolutely touching. Tangzan sara noot di ghound, they are all sitting crowded together.

Tar...na See Grammar, page 39. Tar bogh na kam dai, not so far as the garden. Tar bogh na lezhki she dai, a little further than the garden.

Tek (adv.) absolutely (of colour). See Tór and under Shode.

Tiriyolai (adj.) brave, bold.

Totighé (adj.) coming into ear. Juwor totighé di, the maize is just coming into ear.
ADDENDA TO VOCABULARY.

TS

TEBAI (s. f.) holly-oak.
TEBIR (s. m.) reservoir, tank.

W

WAH See Vocabulary. (3) deputed powers. Pa Badar kshé Darwéshé Bannítgi ta wák wèrkepai wán, Mæsídé Badshá Khán ta wèrkepai wán, at Badar Bannuchi was the plenipotentiary of the Darwesh Khels and Badshah Khan of the Mahends.

WALWÉDKI See Vocabulary. (4) to descend. Ze pa dâ shel kiz walwédkí? shall I go down these stairs?

WÍRÖNA (s. f.) bad terms, ill-feeling. De mo wërsara wíröna do, I am on bad terms with him.

WOCHAWEL See ACHAWEL.

WOM (s. m.) stretch of arable land, especially in a valley or on bank of a stream.

WORM (s. m.) door-fastener, loose prop.

WUCHKOL (adj.) afflicted with drought. Khudai di wuchkol ka, God visit you with drought (imprecation).

Z

ZORÝÁ (adv.) before, formerly, some time ago or since. Zorýá mi wërta wëyeli di, poé keñai mi dai she, I told him before, I made him thoroughly understand. Zorýá dâse wa, és dâse na do, sgha wakht na dai, formerly it was so, now it is not so, times are changed.

ZHÁZH See ZHOHÁL.
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A

A, yo.  
Abandon, to, préghdel. **See** khalos.  
Abdomen, geđda, nas. **See** kulma.  
Ability, kobi, tokat, was.  
Able, kābil, laiık.  
——, to be. **See** shwel, rotel, also *Grammar*, p. 33.  
Ablution (ceremonial), andas.  
—— (ceremonial, with earth), tēbin.  
About, (1) hamra, ghundi. (2) korta porta. **See** lōrai. (3) geṛd.  
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——, to, shkanel.  
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Accidental, kudrati. **See** akhtiyor.  
Accidentally, khushki.  
Accompany, to. **See** rasawel.  
Accord, own, akhtiyor, was. **See** khpul.  

Account, (1) hisob. (2) kīsā.  
—— of, on, depora.  
Accuracy, barbari.  
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Accustom, to, rāzhdyawel.  
Accustomed, ādat, rāzhdal.  
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Acknowledge, to, manel, pēzhendel.  
Acolyte, shekh.  
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Acquaintance, (1) baladi, baladgiri. (2) āshno.  
——ship, āshnoyi.  
Acquainted, baladi. **See** pēzhendel.  
Acquire, to, krel, wokhostel.  
Across, bondi, pēri.  
Act, chār, kīsā, kor, khabara.  
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Adhere, to, lagēdel. **See** ūng.  
Adhesive, srēshānai, srēshnok.  
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Admit, to, manel, pēzhendel.  
Adopt, to, nīwel.  
Adornment, zinat.  
Adulterated, kotā.  
Adulteress. **See** kosīra, mērōsha.  
Adulterous, zināi, zinakor.  

* The following is an index, not a vocabulary, and the words to which reference is given should be turned up in the Waziri Vocabulary. Used as a dictionary the index will be found misleading. When a word required is not found in the index, other closely related words from the same root should be examined; if they afford no assistance a synonym should be tried. Abstract and scientific words will usually be sought in vain, the ideas which they represent being foreign to the Waziri language.
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APPENDIX I.

Parable of the Prodigal Son done into Waziri Pashto with interlinear literal English translation.

De yawa sari dwa zamen wi. Kam zëi yë wa plor ta wuwë, Of one man two sons were. Younger son his to father [to] said, che, “È plora, mo ta agha bakhra roka, che pa dagh mol that, “Oh father, me to that share give, which in this property kshë mi do.” Agha khpul che tse dunyo wa, agha yë wërtà [in] mine is.” He own that what wealth was, that he to-them wuwëshëla. Dëre wërez na wë tëre shëwyë, che kam zëi yë divided. Many days not were past become, when younger son his ghund mol roghund kan, au uryië watan ta rawon shan, all property collected made, and distant country to departing became, au wolata khpula dunyo pa badkori kshë yë kharopa kë. Au and there own wealth in evil-doing [in] he spoilt made. And che ghund khpul mol yë werk kan, nör, pa watan déra khywori when all own property he lost made, well, on country great scarcity koghla, an agha pa khpula dër tang shan, au de hagha watan came, and he himself very distressed became, and of that country wa yawa sari ta lor, wërgad shan. Yagh sari wa khpula mzeka ta to a man [to] went, joined became. That man to own land [to] wulëshë, che, “Da ëtësari wupyaiya,” au dai pa da bondi rozi wan sent, saying, “These swine pasture,” and he on that [on] satisfied was che khpula gedda de pergai pa kwutëlikhë bondi mara krai, that own belly of acorns on husks [on] satisfied should make, che de ëtësari khywarok wan; wëëlë chë tse wër na krel. Byë which of swine food was; but anybody anything him not gave. Then dai, kim wakht che pa yish shan, nör, ë wuwëyël, che, “De mo de he, what time that in senses became, well, he said, that,” Of me of plor de kër tsëmra mazdiron mara khywëri, au zenë father of house how-many hired-servants food eat, and from them potyë këzhë, au ze de lwazë mara. Ze wa cheg shan, khpul over remains, and I of hunger die. I will risen become, own
plor ta wa wèdriman, wërtta wyaiyaq.wa, che, “È plora, de father to will go, to him say will, that, “Oh father, of Khudai hân gunagor yan, au de to hân gunagor yan, au ze dâsk God also sinner am, and of thee also sinner am, and I thus kabile na yan che de to zyai rota wuwyaiyi. Pa worthy not am that of thee son to me they should-say. Among khpule nikaroné kshé mi dërsara nikar ka, che pa ripai nikaron own servants (among) me with-thee servant make, that on pay servants di.” Nôr agha cheg shan, wa plor ta roghai; wëlé agha lyâ are.” Well he risen became, to father [to] came; but he still de plor na liré wan che plor wulidan, au zre ye from father [from] far was when father saw, and heart his pé wusio. Plor ye wèr manda krâl, pa ghëch kshé upon-him burned. Father his to-him running made, in botom [in] wunwan, au kshal ye ka. Zëi ye wèrtta wuwé, che “È plora, took, and kissed him made. Son his to him said, that “Oh father, ze de Khudai gunagor yan, au de to pa nazir kshé hân gunagor I of God sinner am, and of thee in sight [in] also sinner yan, au ze dagha sara na jorézan che trök de to zyai rota am, and I this with not am-fit that anyone of thee son to me wuwyaiyi.” Wëlé byâ plor ye wa khpulé nikaroné ta wuwé, should-say.” But then father his to own servants [to] said, che, “Pa gundë jomé kshé kshelyé jomé di, hâgha royrâi, that, “Among all clothes [among] beautiful clothes are, those bring, wa de tawèrwoghündai; au gutyé hân wèr pa guta kai, au pânté and him to put-on; and ring also to-him on finger put, and shoes wèr pa pëbë kai. Rodrimei, che gundë mish marai wukhwuri, mashihi to-him on feet put. Come, that all we food may-eat, merry shi; che dâ zyai de mo mer wan, au byâ chwandai shan; may-be; for this son of me dead was, and again alive has-become; dâ werk wan. rozené, és mi mindân.” Au gundë mashihi he lost was from-me, now I have found.” And all merriment shiri krâl.

commencement made.

Dâ ster zyai ye pa mzeka kshé wan. Che agha roghai, That elder son his in land [in] was. When he came,
APPENDIX TO WAZIRI VOCABULARY.

wa kör ta nezdé shañ, de gudawelé de nindóre zhaqé yé to house [to] near became, of dancing of amusement noise he worwédáp. Yagha yo nikar rowughwushtañ, che, "Dá tse dí?" heard. He a servant summoned, saying, "This what is?"

Yagha nikar wérta wuwé che, "De to wrór roghelai dai, au de That servant to-him said that, "Of thee brother come is, and of
do to plor wolmastia keryé do; zeke é keryé do, che dai régh
thee father hospitality made has; therefore he made has, that he safe
ramit roghai." Agha khappa shañ, wa kör ta nennena na
sound has come." He vexed became, to house [to] inside not
wértañ. Plor yé de wörchané rowuwót, au sinatí yé wérta
was-going. Father his outside came-forth, and request he to him
wukřa. Yagha wa plor ta dzawob wérkàñ, che, "Wukessa, dámra
made. He to father [to] reply gave, that, "Look, so-many
kolina de to khidmat kañ, au héchéřé mi de to hukm mot
years of thee hospitality I-do, and ever I of thee command broken
kerài na dai, au héchéřé to wa mo ta yo warshipma hán
made not have, and ever thou to me [to] one kid even
ro na kan, che ze de khúplé melgerai sara khwashi pé
to-me not gavest, that I with own companions [with] rejoicing on-it
wukan; wélé dagha zyai che de to roghai, che de to dunyo.
might make; but this son when of thee has come, that of thee wealth
pa kharopé shezé bondi werka keryé do, to pa dá kehé hán
on loose women [on] wasted made has, thou in this [in]* even
wa dagh zéi ta wolmastia wérkřa." De wértà wuwéyel, che,
to this son [to] hospitality hast-given." He to him said, that,
"É zoys, te haméšh de mo sara yé, au de mo har tse
"Ok son, thou always with me [with] art, and of me every what
che di, hagha de to di; boida dagha di che mízh dá
that is, that of thee is; proper this is that we this
khwusholi wukì, au khwashi shí, zeke che dá de
happiness should make, and happy should-be, because that this of
to wrór méng wan, au és byā khwandai shewai dai; werk
thee brother dead was, and now again living become is; lost
shewai wan, au mändelai shewai dai.
become was, and found become is.

* Note—i.e. in spite of this.
APPENDIX II.

Story of Waziri Life.

(1) Ze, Sahib tlela wan; Joni Khélè Bakka Khélè wa mumsiiffi ta bōtelai wan; de dé mukaddamé wè pa nōr bondi. (2) Byā yo sarai mo ta wūzhaghdéan che “Yawa sarī dolé bondi wāhelai wan, pa tšandā wāhelai wan.” (3) Byā de dé na pashtanna wukra che “Chā wāhelai yé?” (4) De wuwé che “Khpulé shezé wāhelai yan.” (5) Mo wuwé che “Tse wajé na yé wuwahelé?” (6) Dā wuwé che:—

APPENDIX II.

Literal Translation of the foregoing by sentences.

(1) I had gone, Sahib; the Jani Khels and Bakka-Khels had taken me away to arbitrate; they had cases against other (tribes). (2) Then a man spoke to me saying, "A person struck me here, struck me on the forehead." (3) Then I asked him saying, "Who struck you?" (4) He said, "My own wife struck me." (5) I said, "For what reason did she strike you?" (6) He said:— I was struck in this way, that I had four cousins; well, they gave me their sister (in marriage); so I lived with her. (7) Well, one night I awoke from sleep and my wife was going out by the door. (8) Then a suspicion entered my mind "The woman is in love with somebody." (9) So I took a sword and followed her. (10) Well, when this happened there was rain, and it was intensely dark. (11) So the woman started, went forth from the village and began to cross a lonely stony plain. (12) In the end she went a long way. (13) Then at a certain place that there is, (behold !) a man is sitting, and his horse is tied up. (14) So she came up to that man. (15) When she came up to him she said, "If you will eat bread, I have brought you (some)." (16) He said, "My hands are unclean, there is a cup on the horse, bring it that I may wash my hands and eat bread." (17)* Immediately she went to fetch water for him. (18)† Her husband, who was (there), approached and (behold !) the man is (still) seated; (the husband) so smote him with the sword that his head fell off. (19) When she (the woman) brought the water he (the man) was dead. (20) The woman's husband had withdrawn from that place thinking, "The woman will see me." (21) When she (the woman) came up (to the place) she cried out, "I adjure you by God, speak but once." (22) He (the husband) did not speak thinking, "The woman will kill me if I speak." (23)‡ After this the woman tied the corpse upon the horse; she started the horse off; it went away in a direction of its own; and the husband departed towards home; and she set off behind him. (24)∥ Hardly had he arrived when she reached home (also). (25) Enough, she reached home; very worn out and sad was she. (26)

* lit. "this much had not happened when she fetched."
† The transition from the 1st to the 3rd person was probably a slip on the part of the narrator.
‡ She is addressing the murderer of her lover whom she hopes to identify by his voice.
§ lit. "then that is."
∥ lit. "this much he had not arrived when."
wuniwan, songa yé wërtà barobara këa, wu é wähela, do pé wëroghla wu yé wähela pa songa, pa nas kahé. (35) Che de dé pa nas songa wu wäthela, yaghe pa songa kahé dër zor wukañ, tira wër wurasédela, pa tšanda é wu é woyan. (36) De zha'ò wukañ dé wà vrimâ ta ñe "Tarbré, roshai, mer yé krap." (37) Dai wëroghlel, do yé pa songa kahé niwelyë wa. (38) Vrimâ tiré wukhe, do é wuwähela, mëa yé krap. (39) De dé de mëre na pashtanna wukra ñe "De migh khor tze wajé na mëa shwa?" (40) De wërtà wuwéyel ñe "Pa yawa khwushi raghzi kahé mo de sari sara lidelyë wa, su saraï mi mer kap, su rota molim na shan ñe tšök wan."
Next day he, her husband, went (out) thinking within himself, "I will inquire saying, 'There is a dead man on the lonely stony plain; who killed him and who is he?'" (27) He went about, (but) the clue of the dead man did not become known to him. (28) He came home again. (29) He sharpened his spear saying to himself, "Perhaps I might now put my wife to death." (30) One night he said to her, "Give me the tobacco." (31) She said, "It is dark in the house." (32) He said to her, "When you were going to the lonely plain it was raining besides; at any rate it is not darker inside the house than that (was)." (33) She said, "I knew thee not that it was thou who didst kill that lover of mine." (34)* As she spoke she seized her husband's sword; the husband took up his position at the door, levelled his spear at her (and) struck at her with it; she came at him (and) he smote her with the spear in the belly. (35) When the spear passed through her belly she† forced her way up the spear; (her) sword reached him, she struck him on the forehead. (36) He cried out to her brothers, "Cousins, come, she has done for me." (37) They arrived, (and there) she was, stuck upon the spear. (38) (Her) brothers drew their swords, they smote her, they slew her. (39) They questioned her husband saying, "For what reason has our sister been put to death?" (40) He said to them, "I had seen her with a man in a lonely stony plain, and I killed the man and have not found out who he was."

* lit. "this much had not happened when."
† lit. "exerted great force on the spear."
APPENDIX III.

Some Leading Waziri Characteristics.

This essay on Waziri characteristics refers primarily to the Waziris of Tochi, but much of it applies without qualification to the other inhabitants of Waziristan, including the Mahsuds. While however the Mahsud is, so to speak, more of a Waziri than the Waziri proper, the Dauri of Tochi is considerably less of one, and a few separate remarks have accordingly been added on the subject of the Dauris. The Waziris of Bannu are rapidly ceasing to be Waziris: ease and plenty have converted some of them into respectable and law-abiding subjects, while contact with Bannuchi civilisation and the neighbourhood of a demoralising city have, it is to be feared, sapped at the same time the best qualities of nearly all. The Waziris of Kurram, especially the Kabul Khels, in many points resemble their northern neighbours the Zaimushts, Afridis and others rather than the various branches of their own tribe, and they with the Waziris of Bannu must be understood to be excluded from the scope of the following remarks.

The present character of the Waziris must not be regarded as fixed. It is in part the product of circumstances and surroundings which, with the British occupation of part of Waziristan, have already begun to undergo transformation. The actual state of Waziri civilisation is remarkably backward, extraordinarily so indeed when the proximity of the tribe to the Derajat and their old established intercourse with that region are considered. Muhammadanism, too, has done less for them than for most of its votaries, and probably the most unsparing critics and savage detractors of the Waziri will be found among his co-religionists. The Waziri name is execrated, as no other is elsewhere, by neighbouring Muhammadan tribes; and Muhammadans from a settled district often regard Waziris as utter barbarians and seem inclined to deny their title to be considered as belonging to the faith. A travelled Khostwal, who had visited Mecca and was robbed by Waziris on his way home within a few miles of the Khost border, gave it as his opinion that the robbers of the Hedjaz were gentlemen in comparison with those of Waziristan. A learned Syrian of Damascus, whom hard fate had brought to the Tochi, was heard to compare them in one breath to dogs, lions, fleas and several other objectionable animals. This Syrian had the further misfortune to be associated with the well-known Kippat Khan, in deciding a jirga case, and was by no means favourably impressed with the leading Malik of
the Mohmit Khels, who evidently figured in his imagination less as a human being than as a ghoul or monster out of the Arabian Nights. "He has," exclaimed the Haji in Arabic, "the lips of a camel, the brain of an elephant and teeth like bits of stone;" and words failed him to describe the noisiness, obstinacy and utter unreasonableness of his Waziri colleague.

But although it is difficult to make any impression on the Waziri, he is not entirely proof against ameliorating influences when they can be brought to bear upon him in a concentrated form during some length of time. A Waziri who has been in Government service for a few years, especially if he has come in personal contact with British officers, is many steps removed from the ordinary tribal savage. The following incident will serve as an illustration. In the spring of 1893 a British officer went shooting from the Saidgi post with several orderlies, one or two of whom were Waziris in Government service. A Waziri shepherd, who was grazing his flock near the path along which the party passed, remarked to the orderlies in a low voice, "Why do you not shoot the European and take his rifle? I will show you a road by which you can escape." A little further on the party sat down and the shepherd, evidently thinking that his plan was about to be put in action, came and squatted down beside them. The result of his suggestion must have been surprising to himself, for hardly was he seated when a Yusufzai orderly went up to him, disarmed him of his knife, slapped his face and dragged him about on the ground by the hair of his head; when the Yusufzai finally let him go he continued, in the height of his indignation, to throw stones at the man till he was out of range. The Waziris of the officer's party joined in the laugh against the shepherd and admitted that he deserved his punishment, but they did so half-heartedly and as if conferring a favour. Here were three stages of development admirably personified: first, the primitive Waziri who sees in every stranger an opportunity for murder and robbery; second, the slightly civilised Waziri who sets his face against such practices, but has not entirely lost sympathy with them; and lastly, the Pathan, a British subject of the third or fourth generation, who is hardly more capable than an Englishman of entering into a Waziri's feelings on the subject of unprovoked and wanton crime. It is to be hoped that, by this occurrence the shepherd himself was considerably enlightened, and that the sentiments of his grandchildren, should he have any, will in consequence resemble those of the Yusufzai orderly rather than those of their own progenitor. It would be unfair to the present generation of Waziris, however, not to admit that many of them are more advanced than the orderlies who rejected, though they did not resent, the shepherd's villainous suggestion, and it should be added that a few are as civilised as almost any common
Pathans, though these favourable specimens, unfortunately, occur mostly among the degenerate Waziris of Bannu.

To understand what the Waziri is to-day we must consider what his country was till lately and what it must, to a great extent, for ever remain. The correspondence between the man and his country is in the case of Waziristan too striking to be ignored and too obvious to be denied. Waziristan is in the first place poor and barren, in the second pastoral, in the third rugged and difficult of access, and in the fourth almost devoid of running water.

The poverty of the country and the effort required to gain a subsistence in it have made the Waziris a hardy and enduring race. Their physique is uncommonly good, and though on the average short of stature, extremely tall and large men are to be found amongst them. They are generally deep-chested and compact of build, with a powerful muscular development participated in by the whole body and not confined to the lower limbs as with some hill-tribes of the Himalayas. As mountaineers the Waziris would probably hold their own with any other Pathan tribe of the North-Western Frontier. The dependence of their hard physical condition upon their way of life is proved by the change which they undergo when well fed and deprived of strong exercise in the open air. Confined in jail they rapidly become stouter, younger in appearance and fairer in complexion; but when first released they are short of breath and easily tired by exertion. Handsome faces of a hard type are not uncommon among the Waziris, and if they wear their hair long this is a peculiarity to which it is possible for the stranger’s eye to become accustomed. Unfortunately, however, such is the squalor of their clothes and persons, proverbial even among Pathans, that no European can find pleasure in contemplating them except at a respectful distance. While the poverty of the country has undoubtedly made the Waziri a fine human animal, it seems doubtful whether, as some authorities would persuade us, it is also responsible for his being an inveterate robber and thief. There are poor countries in the world where life and the rights of property are thoroughly respected, poverty notwithstanding; such are Norway in Europe, and in Asia, parts of the Kohat and Peshawar Districts which lie on the same frontier as Waziristan.

The effects of a pastoral life are much less open to dispute than the effects of poverty. Some of the Waziri tribes have practically no cultivable land at all; and a few of them, such as the Tol Khels who are all either herdsmen or robbers, actually live in tents the whole year round and though they return to the same haunts season after season, have no fixed village or abode anywhere. Extremes of climate and the necessity for the flocks and herds to follow the pasture to the high uplands in summer and to the lower grazing-grounds in the cold weather have perpetuated
nomadic habits among many sections, with consequent restlessness, improvidence and incapacity for sustained exertion. The facilities offered for commission of crime by membership of a community which frequently changes its location and sometimes has settlements simultaneously in places two or three days' journey apart are so obvious that they need only be mentioned.

It is, however, the rugged and impassable nature of the country and its geographical position, rather than its barrenness or pastoral character, which have most profoundly influenced the Waziri in his relations both with his fellow-tribesmen and with his neighbours. Except in a few of the highest hills, which are well-wooded, the country is a mass of rock and stones bearing a poor growth of grass and thinly sprinkled with dark evergreen bushes; progress in every direction, except on devious paths known to the natives, is obstructed by precipices or by toilsome stony ascents; and knowledge of the topography, a mere labyrinth of intricate ranges and valleys, comes only as the result of long acquaintance. Except in a few favoured spots and on the roads constructed by Government a horse cannot cover half a mile at a pace faster than a trot without danger of lameness.* The consequences, both bad and good, of such natural surroundings are easy to trace. Broken ground and tortuous ravines, by making crime easy and precaution against attack difficult, have fostered violence among the people and developed in them an extraordinary faculty of prudence and alertness. The inaccessibility of one place from another, together with the slenderness of even the pastoral resources, promotes dispersion of population; and communities and individuals who live isolated from one another in time, if hardly in distance, have become, in consequence of their isolation, independent, self-reliant and democratic in sentiment. Through the inaccessibility of his own country to lowlanders, combined with the proximity of open and fertile tracts inhabited by races of inferior stamina, the Waziri has developed into a confirmed raider; and the passage through his country of routes connecting Afghanistan with India has made him, by frequent opportunity, a hereditary highwayman as well. It is this contact, under geographical conditions favourable to himself, with races of deficient energy and aggressiveness that has endowed the Waziri with the insufferable swagger and blustering arrogance which principally endear him to strangers. Given the above data with their immediate consequences, it is not hard to realise why the Waziri, cut off from civilisation and progress, has remained a neglected barbarian, loathed by his neighbours and despising them.

* What, by the way, is the celebrated "Waziri" horse hardly found at all, now at least, in Waziristan? An experienced cavalry officer of the Frontier Force assures the writer that no such animal ever existed, and that the so-called "Waziris" were merely the produce of Baluch mares owned in Waziristan and in the Pannu District.
The scarcity of water in Waziristan is not without its effect upon the inhabitants, but that effect is naturally one observable in the manners rather than in the minds and morals of the people. The writer cannot remember that during a two years' sojourn in Tochi he ever surprised a Waziri washing his body, except in the formal and by no means cleansing manner, which religion dictates as a preliminary to prayer. Once only he came upon Waziris washing their clothes, and that in a pool so secluded that it almost seemed as if the men felt themselves to be transgressors against the best traditions of their country and people. In extenuation of this Waziri failing it can only be pleaded that large stretches of Waziristan are almost destitute of running water, and that the scanty springs cannot, of course, be contaminated by bathing or washing clothes; besides which, the idea of ablation is not kept present to the mind by the sight of water as it is in a country where water abounds. Perhaps the most remarkable fact in connection with the universal and absolute want of cleanliness among Waziris is that it seems to have no prejudicial effect upon their constitution; and it would be difficult to maintain in Waziristan, in argument with living proofs of the contrary, the modern European doctrine that cleanliness is a necessary condition of health. Probably no Waziris, except those who live on the banks of the Kurram, know how to swim, and certain it is that many of the tribe have never seen a collection of water large enough to drown a man, except during the floods which accompany storms in the hills and subside immediately after.

Enough has been said to show how the character of the Waziri may be in part explained by the influence of his surroundings; but it must be added that he also possesses qualities which cannot be connected in any direct way with the climate or physical conformation of Waziristan. These features of his character may be regarded either as inherent, or as having their origin in some earlier home of the race, though unlike many other frontier tribes (as we may remark in passing) the Waziris have no traditions of a home-land older than that they now inhabit. Such unaccountable qualities are the Waziri's light-heartedness and sense of humour, his hot temper and his dogged pursuit of revenge, and they are the more remarkable as being inconsistent respectively with his dull materialism, his calculating wile and his fickleness in most schemes and pursuits.

Socially the Waziri is a good companion, being easy-tempered, fond of conversation and a close observer of human character, with a quick eye for the comic element whenever it presents itself and a ready laugh. In fact the laugh is so ready that from a large party of Waziris in good temper it is never long absent, and the merest trifle is enough to excite an outburst. On one occasion a Waziri who appeared with a claim before
the Political Officer in the Tochi, after stating that he was a Razoni by
caste, gravely added in a moment of mental aberration that his father
had been a Razoni too: the whole assembly were instantly convulsed with
merriment at this—especially in the East—so superfluous remark, and their
amusement was redoubled when the Razoni, on being questioned by the
Political Officer before he had time to recover his composure, failed to recol-
lect the name of his own grandfather and stood overwhelmed with the
deepest shame and confusion. An equal perception of the lighter side of
things was shown by a Mahsud lad at Jandola during the Mahsud block-
ade, who happened to pass the Commissioner taking an evening stroll.
Instead of salaming, and without slackening his pace or removing his
musket from his shoulder, he slapped himself several times on that part of
his anatomy which might be supposed to be suffering most from the scarcity
of food in the hills; this was a salutation, a delicate compliment to the
power of the Commissioner as head of the blockade and a pithy comment
on the political situation all in one, and it was accompanied by a look of
the most portentous gravity which made the performance irresistibly comic.
An elderly Waziri frequently possesses a penetrating and genial humour
which lends great charm to his descriptions of men and events, and it is
often a treat to hear a grey-bearded reprobate rehearse, with keen enjoy-
ment of every detail, some incident which he has witnessed, a well-arranged
ambuscade or assassination for instance, or the progress of negotia-
tions between two parties each of them trying to out-do the other
in duplicity. It would be a mistake, however, to imagine that an
engaging manner or a pleasant address is common among Waziris. On
the contrary their manners are summary, not to say brutal, and a
frequent mode among them of attracting the attention of a man who
does not hear when he is first addressed is to throw a small stone at or
towards him. Still Waziris are capable of a very insinuating address
upon occasion, and it is sometimes difficult to treat with proper severity the
old man who caresses an imaginary beard upon your chin, assuring you
at the same time with plausible logic that this unpleasantness between
friends is the result of a misunderstanding or the work of mischief-
makers; and scarcely a less effort may be required to punish the hand-
some, upstanding youth who, after flinging his turban in your lap,
collapses at your feet with locks almost touching the ground, skilfully
admitting only part of his fault but praying for complete forgive-
ness. These extreme forms of self-abasement, it should be added, are
reserved for great occasions; and the speed with which the performer
recovers his equanimity after the exhibition, especially if his request has
been granted, is almost startling.

Of the hot-headness of the Waziri, the attack on troops at Maizar in
1897 was an example on the large scale: the affair was certainly
unpremeditated by the great majority of those who took part in it, 
and even the ringleaders, had they stopped to weigh the probable 
consequences to the Madda Khel tribe of their advertising in such 
a fashion their personal grievances, would hardly have ventured to 
commence the fray. Other instances of Waziri rashness will come under 
otice when we reach the subject of Waziri dances, and the writer 
recollects a case in point when, in December 1898, a Mahsud and a Darwesh 
Khel jirga fell foul of each other at Bannu City. The cause was 
a trifling dispute between a Mahsud boy and a Darwesh Khel Malik of 
no importance, yet in less than a minute from the receipt of provocation 
respectable Darwesh Khel headmen were rushing to and fro like lunatics 
hurling stones and brickbats, and a general riot was not averted with- 
out difficulty and the use of a little force. Having seen a number of 
frays of this kind, the writer is convinced that the Waziri, from the 
moment a blow is struck on either side, "sees red," loses all thought of 
consequences and ceases to be accountable for his actions. The following 
little story, extracted from the Tochi Political Diary of the 8th March 
1899, will show how insanely a Waziri can act upon sudden provocation. 

"Garare, Malikshahi, owed money to Ret, Wruke Jani Khel, and 
some time ago Ret seized a pistol belong to Garare and kept it as a pledge 
for repayment of the debt. One day in the middle of February, while Ret 
was out, Garare visited his house and took away the pistol. Ret on 
learning what had happened armed himself, and went in pursuit of Garare. 
The Wruke chiya turned out, and so did that of the village of Alias, 
Tori Khel, but before they came up Ret had stabbed Garare and Garare 
had shot Ret with the pistol. Both died almost on the spot."

Closely connected with the hot-headedness of the Waziri, and perhaps 
its hidden spring, is his absurd vanity which finds contempt or ridicule 
impossible to bear, and resents with violence the slightest insult, or 
indeed any act whatever intended by the doer to place the object of it 
in an undignified or unfavourable light. Often hardly distinguishable 
from the Waziri's vanity is his "sharm" or "shame" (Quaere, false 
shame), a highly commendable virtue on the possession of which 
the Waziri, like other Pathans, prides himself; while the non-Pathan 
portion of the human race are unable so much as to understand 
in what this quality consists. Sometimes "sharm" approaches self-
respect, at other times it resembles modesty, occasionally it might 
be identified with shyness, and now and again perhaps it means nothing 
more nor less than conventional etiquette. If a Pathan in a social matter 
behave either better or worse than another man would have done in the 
same circumstances and is asked the reason, he is sure to ascribe his singu-
laritity to the "sharm" animating him, to which ordinary human clay is a 
stranger. Thus "sharm" forbids a Waziri to mention his father's name,
and in this respect it goes further than the "sharm" of other Pathans who do not fail to rally him on this peculiar custom, forgetting or not aware that some of their own kinds of "sharm" are no less absurd in the eyes of the outer world. One more instance of Waziri "sharm" will suffice. The son of a Tochi Malik deserted from the Levies taking with him the horse supplied by his father for the Government service. The Political Officer suggested to the Malik that he should recover the horse at home and send a servant back with it as his nominee to fill the vacancy in the Levies. The Malik entirely concurred as to the suitableness of the arrangement, but requested that the Political Officer would formally order him to carry it out, otherwise, he said, his "sharm" would prevent him from doing so. What possible feeling was present to the man's mind, and how the word "sharm" should in this case be translated, are questions left for the reader to determine.

In the Waziri, at least, "sharm" is no bar to shameless greed, and the venality and inordinate love of money which possess almost every individual are in themselves a strong guarantee against the Waziri tribe becoming a politically uncontrollable body. A community each member of which prefers his separate interests to the general weal can never be formidable, apart even from the question of material resources, to a strong government with large powers of punishment and reward. But politics do not come within the range of this essay, and to explain the character of the Waziri no more need be said than that a poor man in many another country would refuse a considerable sum of money, which he scrupled to accept, with less reluctance than a well-to-do Waziri would experience in declining a single rupee. Aliyas, a leading Malik of the Tori Khels, since dead, was in 1899 presented with an embroidered sheepskin coat as a reward for good service to Government, and with the acquisitive faculty (as ever) on the alert, he glanced round the room for something not his own in which to carry it away. The first suitable object he spied was a cotton shawl belonging to a clerk of the Political Officer's establishment, and annexing this he packed the postin in it, slung it over his shoulder and proceeded to leave the room. The owner approached to remonstrate, but Aliyas only raised an elbow to jostle him in the face and continued on his way without even looking round. This was an act of grasping meanness, but regard being had to the character of the actor, it is probable that a sense of grim humour may have mingled with it.

The obstinacy and unreasonableness of the Waziri who has a point of his own to gain are among the most salient features of his character, but these qualities from their nature are difficult to exemplify by an anecdote. A Waziri jirga who have made up their minds to resist the intentions of Government or of a Government officer, are, perhaps, one of
the most difficult bodies to move, and one of the most impracticable, in the whole range of terrestrial politics. While their ingenious heads teem with arguments in favour of their own view, to which their public men are capable of giving clear and logical expression, they feign so successfully not to perceive the force of the arguments on the other side that the officer who presents them is, if inexperienced, apt to be shaken, quite unnecessarily, as to the reasonableness of his own demands. The feeling that there is, after all, little or no difference between black and white is familiar to everyone who has been obliged in the course of duty to spend days at a time in discussing controversial subjects with Waziri jirgas. Frequently, however, this obstinacy defeats its own purpose, and a tribe bring down punishment upon their heads, or an individual involves himself in fine, imprisonment and other troubles, by a contumacious refusal to yield on what was, so far as any Waziri was concerned, a mere side-issue.

Another characteristic of Waziris, among the first to attract the notice of the stranger and among the last to linger in the memory of one who has known them, is the extravagant manner in which they exaggerate benefits conferred or services rendered by themselves, and the frequency with which they recur to them. It is related that a Waziri and a Bannuchi were friends, and that once, in an evil day for the Bannuchi, the Waziri presented him with a rafter for repairing the roof of his house. From that time forward the Waziri, who used like many of his tribe to attend regularly the Bannu Friday fair, began to visit the house of the Bannuchi every week, and quickly turning the conversation to the subject of the rafter he would praise its goodness and dilate on the trouble he had taken to cut it and bring it from the hills. In the course of a few weeks he rendered the obligation so intolerable to the Bannuchi that the latter snatched the rafter out of his roof, bringing the roof down, flung it at the Waziri's feet and requested him to remove both the wood and his own presence at once and for ever.

The high animal spirits which the Waziri undoubtedly possesses may be studied to advantage in the public dances held at certain fixed places in Waziristan upon the Id. The ceremony takes place on a smooth piece of ground, in the middle of which is planted a post to mark the centre of the movement. Round the post revolves to stirring music a dense crowd composed, it may be, of several hundred men dressed in holiday attire and nearly all armed with knife, pistol, sword or gun. The mass turns with the left sides of the performers towards the centre of the dance so as to give freer play to their sword-arms. Close to the pivot pass the old and elderly men, walking sedately; outside them circle the youths and the men in their prime, wild with excitement, waving their weapons and describing mad antics; while round the margin of the
wheel, career the mounted men of the tribe with brandished lances, displaying their horsemanship. The agility and enthusiasm of the younger dancers is a sight never to be forgotten: as the music quickens some of them seem now and then to spring nearly their own height into the air, while others advance by a most graceful movement with a sword in each hand, raising the one and lowering the other alternately in time with the step of the dance. Unfortunately these dances are extremely dangerous on account of the high tension and loaded fire-arms of the performers. They generally verge from the very outset on the bloodshed with which they not infrequently end. So in 1897 a levy sepoy who was taking part in the Tappi dance slipped and fell, and his musket, discharging itself accidentally, killed one of the other dancers. The crowd precipitated themselves on the unfortunate sepoy and would, but for the intervention of a levy jemadar and some men of the 1st Punjab Cavalry, have stretched him out and cut his throat then and there according to tribal custom, for by Waziri “nirkh” a life must be paid for with a life even if the first be taken by accident. As it was, the cavalry party who rescued the man had to retire fighting and a barber belonging to the regiment fell into the hands of the Waziris and was killed by them. The writer was witness of a somewhat similar occurrence on the 22nd of April 1899 at a spot between the Khiddar Khel village of Ziarat and the Madda Khel village of Sheranni. The tribes are at deadly enmity, and the boundary between these two particular villages is disputed; notwithstanding this it is the custom to hold the rival dances within sight, and a very short distance, of one another. On the occasion in question the Khiddar Khels, perhaps three hundred strong, were seized by a sudden spirit of mischief and leaving their customary dancing-place rushed in a body to a piece of flat ground considerably nearer the Madda Khel border and began dancing defiantly there. Directly the Madda-Khels, of whom there were about six hundred, saw what had happened, they broke off their dance and began to advance threateningly towards the Khiddar Khels. Two Madda Khel Malik were sent to turn their fellow-tribesmen back, but failed and returned trying to minimize their failure to the Political Officer by saying that only a friendly joint dance was intended. A violent collision seemed inevitable; but by one of those unaccountable freaks to which the Waziri temperament is liable the two hostile crowds merged in one and danced together peaceably for half an hour. In fact the dance had broken up and the tribes were separating in perfect amity when a sudden volley was heard, confusion reigned for one moment, and the next the Khiddar Khels were to be seen rushing to the cover of their village, while the Madda Khels took up the best positions they could find in the neighbouring ravines. Then began on both sides a brisk fusillade, which lasted for
about quarter of an hour, till some holy men came forth from their houses carrying Kurans on their heads and passing between the combatants put an end to the fight. Several men were wounded, but only one mortally; and some Khiddar Khel camels, which the Madda Khels had with great presence of mind raided during the brief continuance of the fight, were returned the next day.

Of the recklessness of the Waziri we have had several examples, and his animal vigour few will deny; but the question remains whether he possesses real courage, a quality that some authorities are disinclined to concede in his favour. It may be admitted at once that he has not that self-sacrificing courage which, to speak generally, seems almost a prerogative of the white man, though it is not inherent even in all European nations. The Waziri will not expose himself to danger in a quarrel except in so far as he considers the quarrel his own; and even in hostilities waged on his own behalf he shuns danger as far as possible, making it his main object to fight safely and to overcome the enemy by taking him at a complete disadvantage. This, however, is probably not due to fear, or if partly to fear, yet not so much to that feeling as to a sense that by giving the enemy an opportunity of killing or defeating him he is playing the enemy’s game. The Waziri fears dishonour as much or more than death, and seeing no shame in flight or treachery he resorts to both, precisely in order to avoid what he considers the real disgrace of being openly worsted. In fact the Waziris in this matter present a remarkable parallel to the Navarrese irregulars who fought for Don Carlos in Spain thirty years ago, of whom Thieblin wrote* :—“This running away does not appear to them as anything objectionable. You cannot make them understand that it is a flight; in their eyes it is simply an escape by means of which they get the best of their enemy; ‘for the enemy’s evident intention was to slaughter a number of us,’ would argue the Navarrese, ‘and through our escape he got snubbed.’ This view seems to be implied in their very language, for the process of withdrawing from the enemy’s fire is described neither as huir (to fly) nor as correr (to run), but as escaparse (to escape, a verb neuter).”

Spain may furnish yet another analogy to Waziristan one day. Now that the Waziris, especially the Mahsad tribe, are well armed with modern rifles, it is not improbable, should another military expedition against them be found necessary, that they would fight and that their tactics would very closely resemble those of the Spanish guerillas in the Peninsula War, described by De Ségur, the aide-de-camp of Napoleon, in these words:—“Like the Turks, whose defects and qualities they possess, these people can only defend themselves steadily from behind

walls; they do not hold their ground in the open, feeling no shame in turning their backs, scattering themselves and running to hide in their mountains. However, as they have no great attachment for their miserable habitations, and live upon very little, if they take flight and find refuge in their rocks, they do not lose hope and abandon their cause, but they go there to multiply the warfare, to transform it into a succession of struggles on the enemy’s flank and rear, which are all traps, surprises and assassinations.” A Waziri brought to bay, however, will fight desperately; this seems to prove that he has no real want of physical courage, and it is a fact to be carefully borne in mind by anyone who may have to approach a wounded Waziri after a skirmish. The writer has seen a Waziri raider, powerless to escape and almost disabled who might have surrendered by throwing up his hands, shoot instead at his pursuers as they came up; when they had almost reached him, he made a second attempt to fire, but his strength failed and the rifle dropped from his grasp; he then drew his knife and with nerveless hands tried to force it into his own breast. Evidently this man disdained either to be killed by the enemy or to fall into their hands alive.*

We pass now from a review of Waziri character in the abstract to examine a few of those institutions and customs in which the character of the people most eloquently declares itself.

It will have been observed that in the foregoing remarks fanaticism has not been attributed to the Waziri, and there are excellent reasons for thinking that he is not infected with that distemper to any great degree. His religion is of an unemotional and materialistic cast, and he does not even comply with all the ordinary formalities of the Muhammadan faith, for, though he is fairly assiduous in his prayers and ablutions, he is not infrequently uncircumcised. Mullahs seem to exercise but little ascendency over him; and those who, like the Mullah Powindah and the Mullah Azzullah, have some influence derive it rather from their position in politics than from their religious reputation. That the Mahsuds in 1898 not only slew Namdar, the Sheikh of the Bittannis, but also inflicted on him the further indignity of cutting off his head is enough to show how cheap Waziris hold sacred men when it suits their convenience. Some power, however, seems to be permitted to leading Mullahs for the purpose of doing justice upon criminals whose victims are destitute of natural protectors. Thus it happened that, when the Mullah Powindah was returning with a lashkar from the Gararai country about the beginning of 1899, his assistance was invoked at Maidan by a Mahsud widow who complained that her brother-in-law,

* More lately Lieutenant Hennessy has been killed by a wounded Waziri (1900), and Captain Down by a Waziri at bay (1902).
one Ashkar, wished to marry her against her will, and had slain her two sons because she persisted in refusing him; the Mullah is said thereupon to have destroyed with fire several houses belonging to Ashkar, but two of his following were burned to death in executing his orders. Again, to be a fanatical Muhammadan demands a certain amount of sympathy and intercourse with co-religionists, whereas the Waziri, as already shown, is the belle noire of his Muhammadan neighbours. For these reasons it seems at the present moment inconceivable that Waziris should ever undertake a holy war, pure and simple; and should they at any future time combine for such a purpose, it will probably be found that in reality either the hope of plunder or dislike of foreign intruders drew them to the standard of Islam, and that religion was nothing more than the rallying-cry. The Waziris have the same respect as ordinary Muhammadans for shrines and the graves of reputed saints, and make prayers and offerings thereat for protection and benefits which they hope to receive. Their other superstitions also appear to be simple and harmless, and though they admit the existence of fairies, genies and other supernatural beings they never allow their belief in such creatures to interfere with the practical affairs of life.

By no means secondary to the influence of religion upon any Waziri community is the influence exerted on it by the women. The relations of the sexes form in Waziristan a subject to which the attention of the Political Officer is frequently directed, for out of those relations spring many of the crimes and disturbances which trouble the country. The Waziri woman spends the greater part of her life in the open air and on hill-side, and performs almost as much of the hard physical work of the household as her husband, to whom she is often little if at all inferior in brute strength. This mode of life seems to engender a presence of mind, a fertility of resource and a wilfulness, which added to a rough but not unattractive appearance and to a distinctly immoral tendency,—too frequently exemplified in practice for its existence to admit of doubt,—make up a personality that readily becomes a dangerous focus of jealousies and dissensions. The frailty of the Waziri woman may be due to the freedom of her movements as a shepherd’s wife in a thinly populated country or it may be attributed to the fact that she has no voice in the selection of her husband; but be the explanation of her misconduct what it may, there can be no doubt as to its fatal results. It would probably be no exaggeration to say that hardly a week passes in Waziristan in which blood is not shed on account of a woman, nor ever a month without a murder of which some mountain Helen is the direct or the indirect cause. A story told by Madd Akbar, chief malik of the Tori Khels, forms the second appendix of this book; if not true it is probably founded on fact, and it admirably...
illustrates some of the most striking characteristics of the Waziri woman. If, however, wives in Waziristan are apt to be untrue and unscrupulous, husbands on their part are vigilant, suspicious and prone to jealousy in an extraordinary degree. Their vengeance is deadly and does not always wait for proof. The ordinary punishment of adultery is to put to death the woman and to cut off half the right foot of the man; or if the guilty parties are taken in the act, no objection can be raised according to custom if both are slain together. The number of men who have been relieved of a foot, by a neat slanting cut from the front of the ankle backwards and downwards to the heel, is astonishing; and in former days permanent pain and lameness was a common result. Now however these mutilated limbs provide young British surgeons in frontier posts with excellent opportunities of practising Pirigoff’s operation, and many are rendered more or less serviceable again by European science. The unskilfulness and haste of the Waziri operators in a foot-cutting incident not infrequently cost the adulterer his life. In one Tochi case the friends of the aggrieved party suddenly invaded the co-respondent’s house, where they found him lying on a bed and immediately surrounded him. The man was observed by some visitors seated in the court-yard to struggle and howl like one possessed, but none of them could see what took place or imagined it to be anything worse than friendly horseplay; not till two minutes later, when the strangers vanished as suddenly as they had appeared, did the visitors discover that their unlucky host had in the interim been deprived of a foot. The victim of this retaliation sank rapidly and died in a few hours. Two extracts from the Tochi Political Diary, an official but by no means prosaic record, will serve to illustrate the readiness with which in Waziristan deadly feuds arise out of the misbehaviour of women:—

"Before the British occupation of Daur, Mir Khan, Shogi Tori Khel, was suspected of being in love with the wife of Bori, the nephew of Zakam, Shogi. The woman’s husband compelled her to poison her lover under threat of being herself put to death if she did not. On the 4th of March, in revenge for the death of Mir Khan, his father Idak, assisted by Ahmad Gul, son of Khoni, Shogi Malik, slew Bori at Dakai Khwula in Khaisor.—(8th March, 1899)... On the 26th March Khoni, one of the chief Shogi Malik, was assassinated at his village. He had just returned to his home from doing good service along with other Tori Khel Maliks at Datta Khel in connection with the Madda Khel settlement. He is said to have been decoyed by Guli, Shogi, to his house and there treacherously shot with a pistol. This murder was in retaliation for the recent death of Bori, a cousin of Guli, at the hands of Khoni’s son and another.—(31st March, 1899.)"
“About five months ago Gul Muhammad, Abdullahi Mahsud, who was living with the Tori Khels in Sham, enticed away Slama, wife of Khanijan, Maddi Khel Tori Khel, and concealed her at Makin in the house of Abdullahir, Akhund. After a month the Tori Khels traced her and she was brought back to her husband. Khanijan went to Madd Akbar, Feroz Khan and Ghulam, Tori Khel Malik. Gul Muhammad was sent for, and it was arranged that he should pay Rs. 250 to Khanijan, Rs. 100 to Idam, Slama’s brother, Rs. 80 to Ding, cousin of Khanijan, and Rs. 10 to Nezam Din, Tori Khel Malik, and be given possession of the woman. Gul Muhammad paid the money to Madd Akbar and Khanijan divorced Slama, and Gul Muhammad would have started for home with her, but it was late and he stopped for the night at Idam’s village. Pasal, a cousin of Khanijan, protested against the settlement, and said that the woman was an adulteress and should be put to death according to Waziri custom. On this Khanijan wished to give back the money he had taken from Gul Muhammad and cancel the arrangement, but the latter would not accept it and went away leaving the woman among the Tori Khels. The money was collected from the Tori Khels to whom it had been given and Gul Muhammad was sent for again. He arrived with a Mahsud jirga, one of whom was Gulbadin, Kikarai Mahsud. As Gul Muhammad still refused to take back his money it was paid to Gulbadin, less something which is supposed to have been embezzled by Madd Akbar. Six or seven days later Pasal shot Slama dead. Gul Muhammad is now trying to kill Pasal, and Pasal is looking for Gul Muhammad.”

Another quotation from the Diary may be given to show the position of women in regard to tribal feuds, and how they are raided and counter-raided very much in the same way as sheep or goats—

“About the 18th of November three girls were carried off from Saroba in Khaisor. One of them, a daughter of Takhar Khan, has come back; the other two, daughters of Shekha and Haji Khan, Dirdonis, are still missing. The affair is one entirely of the unprotected area. The raiders are supposed to have been headed by Shpezhmai and Trezhmai, Jalal Khel, Mahsuds.—(21st November, 1898.)......About the 15th of December 1898 a gathering of about twenty-five Dirdoni Mohmit Khels, headed by Pila, Landak and Momit Khan, went to the Jalal Khel country and laid an ambush at the water-spring near the village of Malik Karim Khan. In the morning when the village-women came to fetch water from the spring the Dirdonis captured the wives of Ghaibadin and Mita Khan, brother of Aki Khan, Jalal Khel, and retraced their steps with the women towards their own country. On receiving the news the Jalal Khels turned out a pursuit party and pursued them as far as Iti Ziarat in Khaisora where a fight took place. The Jalal Khels returned unsuccessful, losing
Mansalam killed and Kashai wounded. The Dirdonis suffered no loss.—
(31st December, 1898). The raid by the Dirdoni Mohmit Khels on the
Jalal Khel Mahsuds... was not unprovoked. The history of the case
appears to be that one or more of the rifles seized by the Naib Tahsildar of
Miram Shah in May...belonged to the Jalal Khel Mahsuds, and the
Jalal Khels laid the blame of the loss upon the Dirdonis and attempted to
recoup themselves by the raid on the Dirdonis, reported (in the diary
of the) 21st November 1898. A few days before this raid the Jalal Khels
had already given provocation to the Dirdonis by an attack on them......
in which a Dirdoni, Miraboz, was wounded, fatally as it turned out. The
Dirdonis have now exchanged the Jalal Khel women captured by them
for their own women and the death of Mansalam has been set off against
that of Miraboz.”

Waziri wives are said sometimes to accompany their husbands to the
battle-field, and women were alleged to have been seen taking an active
part in the attack on troops at Maizar in 1897. Fortunately not all the
cases which bring Waziri women to notice are of such a sombre cast as
the examples given above might lead one to suppose. The Political Officer
in the Tochi had in 1898 to decide a case between a married couple in
which the husband alleged that his wife had deserted him, and the wife
that her husband had failed to respect a promise, made by him at the time
of their marriage, that she should be allowed to choose the joint place of
residence. The matter was referred to arbitrators, who settled that the
household should pass the six summer months in the hills at a place selected
by the wife and the other six at a place in the Tochi Valley approved
by the husband. John Stuart Mill could hardly have criticised this
decision as indicating an undue subjection of women.

We now approach the blood-feud, perhaps the most characteristic of
Waziri institutions, though possessed equally by other Pathans, and the
one which exhibits the Waziri in his real and darkest colours. The blood-
feud endures not only because it is an ancient and well-established article
in the code of frontier honour, nor only because social infamy and ostracism
would attend the man who should attempt to evade its requirements,
though these reasons are no doubt powerful factors in its continuance.
To pardon the murderer of a near relative would be in the eyes of the
Waziris of to-day what failure to accept a challenge to a duel was in
the eyes of our own great-grandfathers. But there is a cause deeper
than these. The blood-feud flourishes among Pathan tribes, and par
excellence among Waziris, on account of its thorough congeniality to the
temperament of the people. It is founded in their sensitive vanity, to
which the repayment of an insult in a striking and public manner is an
absolute necessity, and it is perpetuated by the Waziri principle that one
man must never allow another permanently to get the better of him.
That it has gone further and that revenge is regarded as a sacred duty or a moral obligation cannot with truth be alleged; for there is no doubt that it is prosecuted on absolutely personal, and not on unselfish grounds. The conduct of the blood-feud gives full exercise to those faculties of intrigue, strategem and dissimulation in which the Waziri excels, and its consequences excite no compunction in his cruel and callous breast. Its only drawback in his estimation is that it brings his own life into danger; and the anxiety suffered by a man who has several blood-enemies, forever spying upon his movements and waiting for an opportunity to attack him without risk to themselves, is often excruciating and may continue for years, being without remedy except his own death or the death of them all. The hunted look of the wretched badidor once seen can never be forgotten. Even in perfect safety his eyes through force of habit rove restlessly from object to object as if seeking a concealed enemy, and his mind wanders from the subject of conversation, probably to the dangerous places he must pass in returning home, or to schemes for throwing the pursuer off the track by a variation of route or an unexpected time of departure. The writer remembers an interview with one of these men, Zarkail, Khushali Tori Khel of the Tochi, which took place under the walls of the village of Barro Khel. Though close to the door of his house, surrounded by his friends and protected by the presence of the Political Officer, this miserable being not only insisted on keeping the breech of his rifle open ready to load and fire in case of a sudden attack, but in order to be able to reload more quickly he held loose cartridges clutched between the fingers of his left hand, and so continued throughout the interview, on the conclusion of which he precipitately retreated into his house. The mistake of supposing that every Waziri feud is a blood-feud must be guarded against. Properly speaking a blood-feud can only arise out of a death,* and it follows that in a chain of murders the first is usually brought about by an ordinary quarrel. Every injury, however, is liable to beget a blood-feud; † first, from the tendency of the parties to make in turn more and more severe reprisals on each other; and secondly, from the fact that death is often the easiest and sometimes the only possible form of retaliation—thus a husband

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* In Waziri custom it is “murder” to kill a man even accidentally; but accidental “murders” can be, and generally are, compounded.

† Here is a case from the Tochi Political Diary of the 8th June 1893 in which a mischievous wrong led at once to a blood-feud: “About the end of May, Kasirai, Khushali Tori Khel Malik, was murdered by Khangul, the notorious bad character of that section, who is wanted for the theft of two levy mules from the Idak post.....It appears that Khangul suspected Kasirai of having given information against him in this case and of having caused the arrest of his brother. In this appeared the irony of fate; for not only did Kasirai not give the original information, but with others of the tribe he at first tried to screen Khangul.”
may find it impracticable to overpower his wife's paramour in order to cut off his foot, while to shoot him in the back on a lonely road may be a comparatively simple matter. The following may be taken as an instance of a feud arising out of a very trivial matter: for all the writer knows it may, since he left Tochi, have developed into a blood-feud. A Waziri having been bitten by another Waziri's dog sent the owner an ultimatum demanding that the dog should be surrendered in order to be put to death by having its throat cut. The other Waziri, probably regarding the dog not only as his property but also as his "hamsaya," that is to say as a dependent whom he was bound in honour to protect, refused; the result was "badi." Any one who knows the country will perceive an inimitably Waziri touch in this story, first in the serious way the matter was handled by both parties and again in the sort of attempt made by the plaintiff to create a quasi-tribal custom in regard to dogs, rendering them responsible for their actions even with their lives. According to theory any feud, even a blood-feud, may be settled otherwise than by retaliation in kind: the injured person or his relations, if he has been killed, may accept compensation in property or money according to a fixed scale established by ancient usage, or he may altogether remit the "por," that is, the obligation to make good the injury. The last mentioned course is seldom, if ever, adopted; but the former is commonly in vogue and leads to some, according to European ideas, extraordinary situations. Thus if an adulterer is not killed on the spot, but is murdered subsequently in cold blood, his relations have a valid claim against the injured husband for the excess in pecuniary value of a man's life over a married woman's honour, a considerable sum. A settlement otherwise than by successful retaliation is never to be relied on in cases where death has been caused intentionally. When money compensation is accepted for a life it is generally with the design of luring the murderer's relatives into a false security and of inducing them to abate their precautions in order that one of them may be the more easily murdered in return. The strange thing is that a Waziri, marked down for vengeance in a death case, should ever delude himself into the belief that he has made his life safe by means of a money-payment; the frequency of instances in which claimants take a man's money first and murder him afterwards show trust in such circumstances to be the merest folly. A Waziri of good principles is supposed always to spurn the offer of money compensation for the murder of a relative, and a Madda Khel of the Kasha, the case of whose father's murder had been taken up authoritatively and was about to be settled on the basis of customary compensation, respectfully but in a voice trembling with emotion, assured the Political Officer that he would rather consent to instant death than give his word of honour to abide by such a settlement. The most hopeless kind of blood-feud is one that
originates in a murder, the perpetrator of which is not certainly known. Thus, if B kills A and A’s relatives thereafter succeed in killing B, the blood-feud is in theory at an end, and in practice sometimes but not always ceases. But if A is found dead and his relatives kill B on mere suspicion of his being the murderer, B’s relatives, if they do not admit the suspicion to be correct, are then entitled to kill one of the relatives of A on account of the murder of B, which is in their view unjust. Again the relatives of A, adhering to their original opinion; can kill another of B’s party to make the account balance, and so the sanguinary game continues from generation to generation. Such a case cannot be stopped at all except by the extinction of near male relatives on one side or the other or by the intervention of Government or by a coalition of tribal authorities which latter is rare in the case of a private feud. As murderers take great pains to conceal their identity, many of the blood-feuds in Waziristan are of this interminable nature. It is needless to comment at length on the vitality of the Waziri vendetta, for it is amply illustrated in two or three of the following examples taken as usual from the Tochi Political Diary. In one case it will be seen that the feud was revived by a fresh murder after it had lain dormant for forty years. These extracts from the Diary also bring into prominence the facts that neither high position in the tribe, employment under Government, death of the original disputants, nor even a formal settlement or reconciliation are any safe-guard in Waziristan against the avenger of blood:—

“It is reported that Pash and Chal, sons of Landun, Khushali Tori Khel, and Nasar and Bohtan, his nephews, have severely wounded Sadulla Khan, nephew of Kippat Khan, leading Mohmit Khel Malik, with swords at Razmak (unprotected area). The reason is said to be that eight or nine years ago at Razmak, Sadulla attacked Landun (since dead) with a sword, maiming him for life. Landun was at the time in a Mohmit Khel village on a friendly mission from his tribe.—(7th September, 1898.)

“On the 19th January a stranger arrived at the village of Chiton in Hamzoni and introduced himself to Gulzar and Shahzar, sons of Said Shah, Malikshahi Mahsud, residing in the village, as a relative who had come to enquire after the welfare of the family. After evening prayers at the mosque the stranger went with Shahzar to a water-channel near by where he stabbed him in the chest and then disappeared. Shahzar only lived long enough to describe what had happened. The stranger is supposed to have been a Mahsud of the family with whom the deceased’s father had the feud that was the cause of his settling in Daur.”—(23rd January, 1899.)

* This was a peculiarly tragic case. The father of the murdered man had removed from the Mahsud country forty years before and was himself dead; his wife was a Dauri woman.
"On the 10th September Mihr Dad, Macha of Tauda China, was murdered on the Kuk Narai in Kazha. His brother Wali Dad accuses certain Ismel Khels. Wali Dad killed an Ismel Khel some years ago and though he lately paid up part of the blood-money under the orders of the Political Officer, and had promised to pay the rest, the Ismel Khels were apparently unwillingly to forego their revenge.—(21st September, 1898.)

"It is reported that about the 24th or 25th of February Mirdad, Ghazm Khan, Asal Din, Takhti Khel Bakka Khels, and another man of the same tribe visited the Wruke Jani Khels of Senr (unprotected area) in connection with a dispute about land in Shawal. Asal Din and Mirdad, are deadly enemies. Ghazm Khan is a friend of Mirdad and the fourth member of the party was a friend of Asal Din. In the evening, as they were going to a mosque, Asal Din suddenly shot at Mirdad from behind with a pistol but missed him. On this Ghazm Khan fell upon Asal Din's companion and stabbed him in three places, himself receiving a bullet wound in the left hand from his adversary's pistol. The Jani Khels separated the combatants, and it is not thought that any of the latter will die of their wounds. It is believed that the whole expedition to Senr was planned by Asal Din with the object of obtaining an opportunity to kill his enemy.—(28th February, 1899.)

"It is reported that Umr Khan, Marsanzai Mahsud, has been murdered in his native country on account of a blood-feud. He had been living for some years at Idar Khel in Lower Daur and had married and acquired land there, but was recently persuaded to go through a formal reconciliation with his enemies and revisit the Marsanzai country. He had gone this time to collect Rs. 200, the remaining price of land sold by him: he had already collected Rs. 400 on a former visit to his home.—(31st November, 1898.)

"On the evening of the 11th Awwalai of Isore in Lower Daur was shot from behind while saying his prayers in one of the village mosques and died on the spot. The other worshippers raised hue and cry at once, but the murderer was not found. Awwalai is supposed to have been killed by some relative of an Abdullah Mahsud, who was murdered about six years ago and whose death was attributed to him. The supposition is strengthened by the fact that a strange Mahsud, who had been hanging about the village for some days, has not been seen since the murder, and that the murderer, whoever he was, left his pistol at the place he fired from, which is the customary sign of successful revenge and the feud being ended thereby.—(14th May, 1898.)

and his children, including the victim, were to all intents and purposes Dauris not Mahsuds. The stranger was well received by the family, who probably knew nothing of the feud. Shahzor expired naming the sum to be distributed in alms at his own funeral.
“Before Government occupied the Tochi the late Husen, Bobalai, a famous Tori Khel raider of the Ketu, killed one Mihrwan and looted a mare and two breech-loading rifles belonging to him. Mihrwan was nephew of Badde, a fakir of considerable repute in the Ketu and in part of the Tochi. Badde bribed Nafadar, Shahmiri Tori Khel, to kill Muhabat, son of Husen, in retaliation, which he did. On or about the 3rd of November, Nafadar, who had placed himself under the protection of Payao, Hassan Khel Malik, was stabbed dead by Mir Akbar Khan, Hassan Khel, at the instigation of Makhmad, brother of Muhabbat and son of Husen.—(7th November, 1898.) . . . . Some events are reported from the Ketu the meaning of which is not yet apparent. It is said that about the 27th of December 1898 Yar Muhammad, Fatti Khel Hassan Khel, was shot dead by Gulak, Saifali, at the instigation of Payao, Hassan Khel Malik, whose kamsaya Gulak was. This is the Payao who is accused of having caused the death of his fellow Malik, Zarmalik, by poison. It is added that about the 8th January 1889 Gulak abducted the sister of the late Zarmalik and brought her to the village of Niazai, relative of the late Husen, Bobalai Tori Khel, further down the Ketu.—(15th January, 1899.) . . . . The murder of Yar Muhammad is said to have been instigated by Payao, Hassan Khel Malik, in retaliation for the murder of Nafadar, Yar Muhammad being a relative of the assassin of Nafadar. The sister of Zarmalik appears to have been given by Payao in marriage to Gulak as a reward for his share in the transaction.—(23rd January, 1899.)

“On the afternoon of the 7th December Muzammil Khan, nephew of Sadda Khan, Madda Khel, and Levy Jamadar of the Maizar post, was shot dead at Sheranni by Saidwali, whose surrender was demanded by Government in connection with the Maizar outrage. The motive is believed to have been revenge for the seduction by Muzammil Khan of Saidwali’s wife some time before the Maizar outrage.—(7th December, 1898.) . . . . After the murder of Muzammil Khan Saidwali took refuge in the adjoining Khiddar Khel village of Ziarat. As it was expected that he would remain there the night, the Military authorities at the request of the Political Officer sent troops to Ziarat before daylight the next morning to arrest him, but before their arrival the Khiddar Khels had made over Saidwali to the relations of Muzammil, and the latter had killed him.—(15th December, 1898.) On the 27th of January Nasarka, Khizar Khel of Sheranni was shot dead in the hills to the north of the Tochi. His family had an old feud with Sadda Khan’s relations. Mamat and Zarim, nephews of Sadda Khan, are said to have damaged Nasarka’s crops last year and Dande, brother of Sadda Khan, to have paid compensation to Nasarka. When Muzammil Khan, brother of Mamate, was shot by Saidwali, Dande Khan accused Nasarka of having conspired with Saidwali to do it, and Nasarka is now believed to have
been killed by Mamat as a further set-off against the death of Muzammil Khan.*—(8th February, 1899.)"

It should not be hastily concluded from the above examples that the Waziris are wantonly barbarous, and it is with some hesitation that the writer has gone so far in an earlier paragraph as to call them cruel. Torture is unheard of among them, and men to be killed are promptly and efficiently despatched. Mutilation of the dead is probably never committed except by individuals under the influence of fanaticism or of some violent passion.† But while the Waziri does not revel in causing pain, he shows the utmost indifference and want of consideration in inflicting it. He holds all human life cheap and will kill a child or a woman with as little compunction as he would a man, and a near relative almost as readily as he would a stranger. The following are instances of Waziri inhumanity taken from the Tochi Political Diary:

"On the 8th of June Sarwar Khan, Nazr Khel, shot and killed his uncle Abdulla at Zeri, above Wucha Bibi, but in British territory.—(14th June, 1898.) . . . A quadruple murder is reported to have occurred at Sanzalai in Kazha on the night of the 19th—20th January 1899. The victims were Sarwar Khan and Gulai Khan, Nazr Khels, brothers, their mother Khari, and Nadona, the wife of Sarwar Khan. Sarwar Khan is said to have been killed in revenge for the murder of Abdulla . . . ., Gulai as a set-off against a Tani of Bibi named Midagai, who was killed by Sarwar Khan and Abdulla before they quarrelled, Khari because she was the sister of Nazardin who murdered a niece of Gulreb, Nazr Khel Malik, and Nadona because Abdulla once abducted the wife of the brother of Khadim, Malik of Pashai. Even if the above account is true, it is probable that the 'pors' were not arranged as above until after the family had been destroyed by the particular enemies of Sarwar Khan.—(8th February, 1899.)"

"On the night of the 24th—25th January 1899 Juma Khan, son of Shahzaman, Khoji Khel Madda Khel, a child of eight years old, whose father is dead and whose mother has remarried, was killed in his own house at Sarkili, Maizar. The murder seems to have been committed with swords, but there is as yet no clue to the murderer.—(31st January,

* Sadda Khan, the uncle of Muzammil Khan, was until June 1897 the head of the Madda Khels and perhaps the most important Waziri Malik in Tochi, but this did not exempt his family from the dangers of a common-place feud. As a matter of fact Saidwalli's wife was not seduced by Muzammil Khan and Saidwalli consistently refused to put her to death. The matter was one of criminal assault only, and according to Waziri custom Muzammil Khan's nose should have been cut off. Saidwalli being unable to enforce the proper penalty was obliged to go further and shoot Muzammil instead.

† Nor do they kill prisoners of war, and in this they compare favourably with the ancient Greeks. See Mahaffy's "Survey of Greek Civilisation," pages 151 and 157.
1899.) . . The murder of Juma Khan . . is now stated to have been committed by his cousin, Mir Salam, and the motive to have been succession to the boy’s property.—(5th February, 1899.)

“About the 18th of May a gang of Jalal Khel Mahsuds headed by Machi Khel murdered Zarif, a Tori Khel of the Ketu. It is said that Machi Khel shot him in broad daylight as he was climbing a tree and declared the murder a set-off against the death of his brother Bade Mir, who was killed by men of Zari’s section some years ago.”

In concluding this sketch of the life and character of the Waziris it only remains to touch on their favourite and most honoured occupation, one that is dying hard and will not soon go out of fashion among them, to wit the art of robbery whether by skill or violence. The expertness of the Waziris in possessing themselves of each other’s moveables and of the moveable property of strangers is a never-ending marvel to those who have to do with them. As thieves, especially by night, they are probably unsurpassed; and as raiders working over a wide and difficult country they display incredible generalship and foresight. They usually fall upon their victims unexpectedly in a prepared place where no interruption is to be anticipated and to which neither notice nor help can be quickly attracted, and again in their retreat they often manage to secure such a start of their pursuers as not to be overtaken, unless encumbered with cattle, even by a pursuit party of their fellow-countrymen. When retarded by stolen animals they will divide into several parties, each driving a share of the booty in a different direction: the pursuers are, as a rule, unable to follow up more than one or two of these parties simultaneously and the others thus escape unpursued. The retreat of each party is protected by some of the best men in the gang, who hold every point of vantage against the chigha while the cattle or sheep and goats are being hurried away behind them; in favourable ground, or if the chigha is badly armed, it is not infrequently repulsed altogether. It is difficult to know whether to admire the thief or the raider most. Gulbaz, Khushali Tori Khel, since hanged for a similar but less successful attempt at Saidgi in which he mortally wounded a sepoy, was a fine example of the first. One dark rainy night he entered the Miram Shah post by climbing over the wall between two sentries; he spent a considerable time inside the enclosure and deliberately investigated its contents though from time to time accosted by inmates; finally he decamped towards morning with a rifle selected from the tent next the guard-tent. As raiders, a party of Mahsuds who visited the Afghan province of Khost deserve an honourable mention; after seizing their plunder in a hostile country some 40 miles from their own border they brought it safely home across the whole breadth of Tochi, without opposition or detection, passing at night with a herd of 200 raided cattle almost
under the walls of the principal Government post in the valley.* The
success of the Waziris as robbers is due largely to their excellent arrange-
ments for obtaining information, both of opportunities for doing a stroke of
business and of the best and safest means of utilising them. This fact
should not detract from their exploits, not at least in the eyes of English-
men, whose failures all the world over may often be traced to their
inability to obtain prompt and correct news of what goes on at even a
short distance from them. It is a curious thing that men between whom
there is no mutual confidence, but sometimes on the contrary reason for
deep distrust, will engage together in a raid and temporarily place their
lives in each other’s hands: witness the following extract from the
Tochi Political Diary which, though it refers to Kabul Khels, is typical of
all Waziris:—

"It is reported that a short time ago, Sarwari, Malik of Biland Khel,
was found dead in the hills. It is stated that two days before this he
was decoyed away from his village by Gulmal, Niazzai and Massid,
Miamais, cousins of Rahmat Shah, who invited him to join them in
raiding the Thalwals. These men are supposed to have obtained pos-
session of Sarwari’s rifle while out with him and to have shot him with it,
but they do not admit the murder.—(10th January, 1899.)"

The absence, at times at least, of honour from among Waziri thieves
is illustrated in another passage from the Diary of the same date:—

"The death of Gulabagh, Gangi Khel Malik, is reported from the
Dana (unprotected area). It is stated that with the connivance of
a Kharoti and the help of Abdur Rahman Khel Mahsuds, Gulabagh
some time ago raided flocks belonging to Kharotis. When the Kharoti
accomplies came to demand his share of the loot, Gulabagh told him that
he must bring the owners of the flocks with him to pay the ransom
money and he would then receive his share. This made the Kharoti
suspect that Gulabagh intended in the end to cheat him, and under the
pretext of bringing the owners he brought two Kharotis with him on
his next visit to Gulabagh. The three Kharotis set upon Gulabagh and
stabbed him to death with knives at his tower, which is situated in
a lonely place."

As the materials collected for this sketch do not happen to include a
description of a successful raid, the reader must be satisfied with the account,
from the raiders’ point of view, of one which ended in a fiasco:—

"In revenge for the raid committed on Mohmit Khel flocks near
Idak on the night of the 5th August 1898 . . . . . a counter-raid

* Since the above was written the Mahsuds have thrown all their previous achieve-
ments into the shade by the surprise of the Kashmir Kar Militia Post in August and the
cutting up of a Survey military escort on the Khwuzhna in November 1901, both without
loss to themselves
on the Jalal Khel Mahsuds was attempted by Gulamad Khan, son of Kippat Khan, with 18 fellow-tribesmen. Starting from Razmak they spent the first night near Musakki in Khisor and the next in the hills adjoining the Jalal Khel country. The following day the Mohmit Khels succeeded in seizing a number of Jalal Khel cattle and drove them off. The Jalal Khels pursued, and there was heavy firing on both sides. One Jalal Khel was seen to fall as if shot. Abdullais and other Mahsuds, near whose encampments the Mohmit Khels had to pass on their way home, turned out and joined the Jalal Khels. The road was difficult and there was bright moonlight, which was unfavourable to the raiders. Finally, the ammunition of the Mohmit Khels running short they had to abandon the cattle, and returned to Razmak with only one bullock which had been taken and sent off before the other cattle."

No account of the inhabitants of Waziristan would be complete without at least a passing reference to the Dauris, who possess and cultivate the greater part of the bed of the Tochi Valley. They are a homogeneous tribe of considerable size, and though surrounded on all four sides by a Waziri population they bear little resemblance to Waziris. Their pursuits are even more exclusively agricultural than those of the Waziris are pastoral; they do not change their place of abode; and their lives are easy, not to say luxurious, in comparison with those of their hill-neighbours. Their position is a peculiar one, for they thrive on a rich sedimentary soil, copiously irrigated, in the midst of a country where cultivable land of any kind is scarce and water in general hardly to be obtained. But they pay a heavy tax in health and well-being for the possession of their fertile acres. Fevers and other malarial diseases are bred in the wet sodden lands of Daur lying, as for the most part they do, at the bottom of a deep depression, exposed to the direct rays of a burning sun; and the effects of these ailments may be clearly traced in the drawn or bloated features and the shrunk or swollen limbs of nearly every Dauri who has passed middle life. It is probably to the struggle against climate that the prevalence of intemperate habits among Dauris is due; but, whatever the reason, the percentage of Dauris who habitually take charas, bhang and similar intoxicating drugs to excess is phenomenal. Climate and intemperance together must have largely contributed to make the Dauri what he is; to the one may be attributed his indolence and apathy, to the other his want of mental balance, his paroxysms of frenzied excitement and his unnatural vices. Of the last nothing can be said here except that their universality and their recognition by tribal custom suggest the idea that they date from pre-Muhammadan ages and that they may be, so to speak, more than a purely fortuitous relaxation of ordinary human morality. Their monstrous power can be sufficiently indicated by the remark that a certain legendary Dauri is reputed
almost a hero because, in order to gain the favour of an admired Ganymede, he cut the throat of his own mother instead of sacrificing the usual sheep prescribed by custom. The proneness of the Dauri, in spite of his usual passivity, to outbursts of wild and sometimes unprovoked fury is closely connected, beyond a doubt, with his generally morbid and depraved tone of mind and body. In 1899 a levy sower struck a village Hindu at the Id festival at Hakim Khel in Lower Daur, and was thereupon hotly pursued by the whole assembly who in the heat of the moment regarded the blow as an insult to themselves. He escaped with his life though chased by one mounted Dauri armed with a lance for several miles, up to the very gates of the Idak post. It is noteworthy that by the time Idak was reached the Dauri pursuer’s excitement had so far evaporated that he allowed himself to be arrested without resistance and seemed at a loss to explain his own conduct. The Dauri is not without a tincture of religion; he enjoys listening to the disputations of Mullahs and himself frequently becomes a student of theology. From this it follows that his homicidal mania not uncommonly runs in a fanatical channel, and it is a significant fact that, of the rather numerous fanatical outrages which have occurred in Tochi since its occupation in 1895, hardly any have been committed by Waziris and nearly all by Dauris. The Dauri, certainly no less dirty in person and habits, is probably more unscrupulous and more indiscriminate in his revenge than the Waziri; and the writer remembers a case in which a Dauri of Banda, wishing to poison a private enemy, unfeelingly caused arsenic to be placed in a drinking vessel at a place of public resort with the result that one man died and eight became dangerously ill, most if not all of whom had no connection with the quarrel. Having said thus much of the Dauri’s worst qualities, it behoves us to give him credit for the virtues which he does possess. He is of a milder and less truculent disposition than the Waziri, more docile and amenable to civilisation; and the steady attendance at a primary school opened some two years ago in Lower Daur shows that he is not insensible to the benefits of education. The best type of Dauri is quiet, intelligent and law-abiding, and there is room for hope that this type will gain ground now that Daur has been opened up by the British occupation. There are some interesting men among the Dauris; and, though as a tribe they are by no means reputed courageous, examples of undoubted courage are to be met with among them, but chiefly in Upper Daur where there is a strong infusion of Waziri blood. The professional bullies or “sposis” who used in pre-British times to be kept by Dauri leading men and even villages for the purpose of fighting their quarrels were oftenest perhaps broken Waziris who had drifted down from the hills in search of a livelihood, but among them were also many genuine
DAURIS. Though indolent in other matters the Dauri is an indefatigable cultivator; the whole of his land, with a few exceptions in Lower Daur, is dug by spade to a great depth instead of being ploughed and is carefully manured, but a Peshawar zamindar will condemn Dauri cultivation as slovenly in the matter of weeding and in some other respects. Perhaps as a consequence of his heavy field labour the Dauri enjoys a great reputation as a trencherman, and it is related of a certain Malik of Tappi (who shall be nameless), that he once on a mere invitation to partake, devoured without assistance the meal which had been prepared for three persons by a Native official of Government and two orderlies.

The Waziri despises the Dauri and affects to believe that all Dauris are sprung from one of the menial castes; but the fact remains that though villages may have occasionally been destroyed or temporarily wrested away, no Waziri combination, however far-reaching and numerous, ever succeeded in retaining possession of a part of Daur for any length of time. The greatest struggle between Waziris and Dauris was waged on the extreme western boundary of Upper Daur where it was the object of the Waziris during more than one generation to seize Ghazlamai and Pai Khel and so obtain command of the whole water-supply of the Mlakh Dauri villages. About the middle of the nineteenth century a vast Waziri coalition was formed with this object, embracing even the Ahmadzais of Bannu, and it achieved a temporary success. Ghazlamai, a village of Pirs, and Pai Khel, a Dauri village proper, were occupied by the Waziris, who held the latter for rather more than a year, by means of a contingent to which each Waziri section contributed a fixed quota of men. The Dauris finally consented to negotiate and appointed a place in Lower Daur for the meeting of their elders with the Waziri jirga. When, however, the latter arrived at the conference they were made prisoners and informed that their lives would be forfeited unless Pai Khel were evacuated instantly. Compliance with the Dauri demand was inevitable and the unparalleled exertions of the Waziris during the previous two years were thus rendered fruitless. The explanation of the non-success of the Waziris in their assaults upon the less warlike and much smaller Dauri tribe is to be sought in the patience, tenacity and comparative unity of the latter, and also in their central and compact position. Tribal warfare is a waiting game, and while the besieging Waziris were drawn often from great distances and maintained co-operation with the greatest difficulty owing to jealousies among themselves, the interruption of their ordinary pursuits and their impatience of the summer heat in Daur, the Dauris lived quietly in their own villages cultivating their crops so far as they could, repelling assaults in force from the cover of their walls and towers, ever ready to lend support to neighbouring villages when threatened and equally on the alert to take
advantage of a momentary want of vigilance on the part of the enemy. It is hardly wonderful that in these circumstances the fickle and disunited Waziri tribes should have failed to effect a permanent lodgement in Daur. With the advent of the British power the ancient struggle ended and the waving green corn-fields and leafy mulberry groves of the best parts of Tochi will not now cease to own the Dauri for their lord unless the Waziri can succeed in ousting him by purchase and mortgage as in some villages, strange to say, he appears able and disposed to do.

If the reader closes these pages having gained a distinct impression of the race, free-born and murderous, hot-headed and light-hearted, self-respecting but vain, which peoples the hills of Waziristan, and of the gross Satyr-like spadesmen whose abode is in the main valley, then the present slight sketch has been penned to some purpose. Furthermore, if the reader quits the subject with relief, his feelings will only resemble those with which the writer relinquished political charge of the Tochi after a two years' residence there, and the cause will probably be the same,—involuntary abhorrence of human types which deviate in such an extreme degree from what Europeans are accustomed to consider the human standard.

J. G. LORIMER.