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, MAHSUDS, 1900-1901,

AND

POLITICAL OFFICERS, SOUTH WAZIRISTAN, 1901.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1902.
$4(91.1)_{LO2}$

CALCUTTA:
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, MASTINGS STREET.
دَا کیتُب

در

الجِرْتَان بُهیہ جَرْنْیل

(لیوئِت-جِنرِال سِی. سِی. اِگِرْٹُن، جِی. بی.، دِی. سُ.، ا. دِی. جِی.)

پا نُم می وُلیکان

زِکِے دِے یَاغ پا نُم می وُلیکان

چِھ

یو کُل

پا تُوچی کِسِھ

پا مَو بُوندِی دَاسِہ مِرِمونِی یِسِ کِرِلَا

لِکِے

مِسِھِرون چِھ پا کِسِھِرونِی بُوندِی مِرِمونِی کُو.

دَաُسْتِکِهُ آِت دِے لَرِام، پِرتِنَگِی.)
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; pránastel, to open, Waziri, khálos krel. Even the adjective loél, great, does not exist in Waziri proper and it is not understood by the less civilised 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, l, kw and y in Waziri Pashto. Thus the Peshawar words béga, evening, méla, guests, ngharé, fireplace, kunda, widow, and nwar, sun, become in Waziri Pashto wégá, wulma, lgharé, kwunda and myér or lmer. 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 ydbi5, 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, yeart. 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 "Dá kissa wa na wukan"; a Sperkai says "Dá kissa wa na wukan dai"; and an Umarzai says "Dá kissa wa na wukan kruzh." So in Bannu the word for a bullet is "golai," and a Bannu Waziri will sometimes fail to recognise it if pronounced "gēlāi" as in Tochi. To speak generally, the á and ā 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 ò in the Darwesh Khel dialects and by e in Dauri. Again, è 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 transformation.
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 yiyé, eggs, could only be expressed in Arabic characters by repeating the same symbol four times, yyyy, 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.**—

\[ \begin{align*}
A & = \text{U in but, cut.} \\
\text{Ā} & = \text{A in bar, far.} \\
E & = \text{E in water, barber.} \\
\text{Ē} & = \text{AY in day, say.} \\
\text{Ē} & = \text{AI in fair, hair.} \\
\text{Ê} & = \text{E in met, set.} \\
I & = \text{I in bit, sit.} \\
\text{Ī} & = \text{EE in feet, meet.} \\
O & = \text{O in note, rote.} \\
\text{Ō} & = \text{EU in French beurre.} \\
U & = \text{U in put.} \\
\text{Ū} & = \text{U in crude.} \\
\text{Ū} & = \text{Ū in German sünde.} \\
\text{AI} & = \text{I in rice, mice.} \\
\text{AU} & = \text{OW in now, cow.}
\end{align*} \]
The other double vowels are not true diphthongs: in AO, IA, 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 Ė and AI are not quite exact. The sound Ő passes by an easy gradation into Ė, and Ū into Ī.

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.

Ḍ 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.

NR 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, māzkhutan) 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 bayir, 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, Khatak, 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 Maliks Khair Muhammad, Hathi Khel of Bannu, Gul Husen, Mohmit Khel of Tal, Nabbi Khan, Madda Khel

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

† It has been suggested that such forms as ko from the verb koel 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 apocopated which are not apocopated 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 Waziri, or any other Pashto dialect, to the languages of Europe. The following resemblances to English may be noticed: arwēdel, to hear; ghund, round; kat, small bed or cot; kok, cake; leke, like; newai, new; stōrai, star; tandar, thunder-bolt; wivd, woven or wove; wula, willow. Compare also the suffix -sē, so, in haghāsē, etc. Mēr mother, is pronounced exactly like the French mère, and kuna 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.
# CONTENTS

<table>
<thead>
<tr>
<th>WAZIRI GRAMMAR</th>
<th>1—40</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE NOUN</td>
<td>1—9</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
</tr>
<tr>
<td>Number and Case</td>
<td>1—2</td>
</tr>
<tr>
<td>Masculine Declensions</td>
<td>2—6</td>
</tr>
<tr>
<td>(1) in a consonant</td>
<td>2—3</td>
</tr>
<tr>
<td>(2) in -ai</td>
<td>3—4</td>
</tr>
<tr>
<td>(3) in -a</td>
<td>4</td>
</tr>
<tr>
<td>(4) in -â and -au</td>
<td>4</td>
</tr>
<tr>
<td>(5) in -e</td>
<td>5</td>
</tr>
<tr>
<td>(6) in -i</td>
<td>5</td>
</tr>
<tr>
<td>(7) in -o</td>
<td>5</td>
</tr>
<tr>
<td>(8) in -an</td>
<td>5</td>
</tr>
<tr>
<td>Irregular Masculine Nouns</td>
<td>6</td>
</tr>
<tr>
<td>Feminine Declensions</td>
<td>6—7</td>
</tr>
<tr>
<td>(1) in -â, -â or -an</td>
<td>6</td>
</tr>
<tr>
<td>(2) in -ai</td>
<td>6</td>
</tr>
<tr>
<td>(3) in a consonant</td>
<td>6</td>
</tr>
<tr>
<td>(4) in -ö or -ô</td>
<td>7</td>
</tr>
<tr>
<td>(5) in -i</td>
<td>7</td>
</tr>
<tr>
<td>(6) in -ö</td>
<td>7</td>
</tr>
<tr>
<td>(7) in -yê</td>
<td>7</td>
</tr>
<tr>
<td>Irregular Feminine Nouns</td>
<td>7</td>
</tr>
<tr>
<td>Vocative Case</td>
<td>8</td>
</tr>
<tr>
<td>Numeral Case</td>
<td>8</td>
</tr>
<tr>
<td>Special use of the Plural</td>
<td>8</td>
</tr>
<tr>
<td>Gender in relation to Size</td>
<td>8</td>
</tr>
<tr>
<td>Masculine and Feminine Forms of the same word</td>
<td>8—9</td>
</tr>
<tr>
<td>Significant Terminations</td>
<td>9</td>
</tr>
<tr>
<td>THE ADJECTIVE</td>
<td>9—14</td>
</tr>
<tr>
<td>Adjectives of Quality</td>
<td>9—11</td>
</tr>
<tr>
<td>Irregular Adjectives of Quality</td>
<td>11—12</td>
</tr>
<tr>
<td>Comparison</td>
<td>12</td>
</tr>
<tr>
<td>Numeral, Quantitative and Distributive Adjectives</td>
<td>12—14</td>
</tr>
<tr>
<td>Demonstrative Adjectives</td>
<td>14</td>
</tr>
<tr>
<td>Section</td>
<td>Pages</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td><strong>The Pronoun</strong></td>
<td>14–17</td>
</tr>
<tr>
<td>Personal Pronouns</td>
<td>14–16</td>
</tr>
<tr>
<td>Reflexive Pronouns</td>
<td>16</td>
</tr>
<tr>
<td>Demonstrative Pronouns</td>
<td>16</td>
</tr>
<tr>
<td>Interrogative Pronouns</td>
<td>16</td>
</tr>
<tr>
<td>Relative Pronouns</td>
<td>16–17</td>
</tr>
<tr>
<td>Indefinite Pronouns</td>
<td>17</td>
</tr>
<tr>
<td><strong>The Verb</strong></td>
<td>17–38</td>
</tr>
<tr>
<td>Classification of Verbs</td>
<td>17</td>
</tr>
<tr>
<td>Moods and Tenses</td>
<td>17–18</td>
</tr>
<tr>
<td>Auxiliary Verbs</td>
<td>18–20</td>
</tr>
<tr>
<td>Simple Verbs</td>
<td>21–35</td>
</tr>
<tr>
<td>Simple Intransitive Verbs in -ôdel</td>
<td>21–23</td>
</tr>
<tr>
<td>Simple Transitive Verbs in -el</td>
<td>23–24</td>
</tr>
<tr>
<td>Simple Transitive Verbs in -awel</td>
<td>24–25</td>
</tr>
<tr>
<td>Rules for the Conjugation of the Simple Verb</td>
<td>25–26</td>
</tr>
<tr>
<td>Simple Verbs in -ôdel and -awel</td>
<td>26–27</td>
</tr>
<tr>
<td>Irregular Simple Verbs</td>
<td>28–31</td>
</tr>
<tr>
<td>Infinitive</td>
<td>32</td>
</tr>
<tr>
<td>Past Participle</td>
<td>32</td>
</tr>
<tr>
<td>Conditional</td>
<td>32–33</td>
</tr>
<tr>
<td>Potential</td>
<td>33–34</td>
</tr>
<tr>
<td>Passive Voice</td>
<td>34–35</td>
</tr>
<tr>
<td>Compound Verbs</td>
<td>35–37</td>
</tr>
<tr>
<td>Intransitive Nominal Compound Verbs</td>
<td>35</td>
</tr>
<tr>
<td>Intransitive Adjectival Compound Verbs</td>
<td>35–36</td>
</tr>
<tr>
<td>Transitive Nominal Compound Verbs</td>
<td>36–37</td>
</tr>
<tr>
<td>Transitive Adjectival Compound Verbs</td>
<td>37</td>
</tr>
<tr>
<td>Substantive Verbs</td>
<td>37</td>
</tr>
<tr>
<td>Particles ro, dèr and wèr</td>
<td>37–38</td>
</tr>
<tr>
<td>Impersonal Verbs</td>
<td>38</td>
</tr>
<tr>
<td><strong>The Adverb</strong></td>
<td>38–39</td>
</tr>
<tr>
<td><strong>The Preposition</strong></td>
<td>39–40</td>
</tr>
<tr>
<td><strong>The Conjunction</strong></td>
<td>40</td>
</tr>
<tr>
<td><strong>The Interjection</strong></td>
<td>40</td>
</tr>
<tr>
<td><strong>Waziri Vocabulary</strong></td>
<td>41–245</td>
</tr>
<tr>
<td><strong>Index to Waziri Vocabulary</strong></td>
<td>247–310</td>
</tr>
<tr>
<td><strong>Appendix I.—Parable of the Prodigal Son</strong></td>
<td>311–313</td>
</tr>
<tr>
<td><strong>Appendix II.—Story of Waziri Life</strong></td>
<td>314–317</td>
</tr>
<tr>
<td><strong>Appendix III.—Some Leading Waziri Characteristics</strong></td>
<td>318–345</td>
</tr>
</tbody>
</table>
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, ā, an, au, e, i and o; of feminine nouns, a consonant, ā, an, ə, i, o, ə, and ye.

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 melkhī 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 -a, 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 -é for the oblique plural; second, by adding -on for the nominative plural, and -oné for the oblique plural; third, by adding -ina for the nominative plural, and -iné or -é 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 -iné and -é 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><strong>Mahsud, animal,</strong></td>
<td>Mahsid, dzanāwar, los,</td>
<td>Mahsid, dzanāwar, los,</td>
<td>Mahsidé, dzanāwaré, losé.</td>
<td></td>
</tr>
<tr>
<td><strong>hand,</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Holy man,</strong></td>
<td>akhwund, yish, amal,</td>
<td>akhwund, yish, amal,</td>
<td>akhwundoné, yishoné, amalé.</td>
<td></td>
</tr>
<tr>
<td><strong>camel,</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>politeness,</strong></td>
<td>adab, äj, amal,</td>
<td>adab, äj, amal,</td>
<td>adabiné, äjíné, amalé.</td>
<td></td>
</tr>
<tr>
<td><strong>pilgrimage,</strong></td>
<td>wos, plor,</td>
<td>wos, plor,</td>
<td>wosiné, plaré.</td>
<td></td>
</tr>
<tr>
<td><strong>Deed,</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>horse,</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Father,</strong></td>
<td></td>
<td></td>
<td></td>
<td></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></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>IV</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>walnut,</td>
<td>matak,</td>
<td>matak,</td>
<td>matek,</td>
<td>mateké.</td>
</tr>
<tr>
<td>shi kari,</td>
<td>shkorzan,</td>
<td>shkorzan,</td>
<td>shkorzen,</td>
<td>shkorzené.</td>
</tr>
<tr>
<td>V</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ram,</td>
<td>mazh,</td>
<td>mzhe,</td>
<td>mzhe,</td>
<td>mzhé.</td>
</tr>
<tr>
<td>he-goat,</td>
<td>wez,</td>
<td>wze,</td>
<td>wze,</td>
<td>wzé.</td>
</tr>
</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></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>leopard,</td>
<td>prong,</td>
<td>prong,</td>
<td>prángon.</td>
</tr>
<tr>
<td>wing,</td>
<td>par,</td>
<td>par,</td>
<td>prína.</td>
</tr>
<tr>
<td>thigh,</td>
<td>vrin,</td>
<td>vrin,</td>
<td>vránina.</td>
</tr>
<tr>
<td>intelligence</td>
<td>akal,</td>
<td>akal,</td>
<td>aklína.</td>
</tr>
<tr>
<td>snake,</td>
<td>manger,</td>
<td>mangora,</td>
<td>mangarína.</td>
</tr>
<tr>
<td>entrail,</td>
<td>larmin,</td>
<td>larmin,</td>
<td>larmanína.</td>
</tr>
<tr>
<td>rain,</td>
<td>wür,</td>
<td>wora,</td>
<td>warína.</td>
</tr>
</tbody>
</table>

Yishbón, camel-man, makes oblique singular yishbona, nominative plural yishbóna, oblique plural yishbáné, and ghobón, cow-herd, meshbón, buffalo-herd, and wazbón, goat-herd, are similarly declined. Shpún, shepherd, makes shpona, shpona, shpáné.

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, dzanáwar makes dzanáwaron as well as dzanáwar, and wez, wzina as well as wze.

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 -í for the -ai of the nominative singular, and the oblique plural by substituting -ýé or by retaining -ai. In the second and less common variety the oblique singular is formed in the same way, by substituting -í for the -ai of the nominative, but the
nominative and oblique of the plural are formed by substituting -ion and -ioné respectively: examples are:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>village,</td>
<td>kelai,</td>
<td>keli,</td>
<td>kelyé.</td>
</tr>
<tr>
<td>bracelet,</td>
<td>chilai,</td>
<td>chili,</td>
<td>chilyé.</td>
</tr>
<tr>
<td>wife's brother, wokhshai, wokhshi,</td>
<td>wokhshyi.</td>
<td>wokhshyé.</td>
<td></td>
</tr>
<tr>
<td>man,</td>
<td>sarai,</td>
<td>sarí,</td>
<td>sarai.</td>
</tr>
<tr>
<td>field,</td>
<td>wéshkai, wéshki,</td>
<td>wéshkii, wéshkai.</td>
<td></td>
</tr>
<tr>
<td>beauty,</td>
<td>kshelwolai, kshelwoli,</td>
<td>(wanting), (wanting).</td>
<td></td>
</tr>
<tr>
<td>fairy,</td>
<td>pèrai,</td>
<td>pèrion,</td>
<td>pèrioné.</td>
</tr>
<tr>
<td>palate,</td>
<td>towlai, towli,</td>
<td>towlion, towlioné.</td>
<td></td>
</tr>
<tr>
<td>well,</td>
<td>kiyai, kiyi,</td>
<td>kiyon, kiyoné.</td>
<td></td>
</tr>
</tbody>
</table>

No means can be prescribed of distinguishing which masculine nouns in -ai 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 -ai.

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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dependent,</td>
<td>hamsáya,</td>
<td>hamsáya,</td>
<td>hamsáyagon,</td>
<td>hamsáyagoné.</td>
</tr>
</tbody>
</table>

Hindu converted to Muhammadanism,

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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>evening,</td>
<td>wégä,</td>
<td>wégä,</td>
<td>wégäina,</td>
<td>wégäiné.</td>
</tr>
<tr>
<td>fault,</td>
<td>gunä,</td>
<td>gunä,</td>
<td>gunäina</td>
<td>gunäé or gunäiné.</td>
</tr>
<tr>
<td>reaping,</td>
<td>lau,</td>
<td>lau,</td>
<td>lauina,</td>
<td>lauiné or laué.</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 mandan is used both for furnace and furnaces. The word bādshā, king, makes its plural bādshāon, or bādshayon.
(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,</td>
<td>nakhashina,</td>
<td>nakhashine.</td>
</tr>
<tr>
<td>family</td>
<td>koe</td>
<td>koe,</td>
<td>kâline,</td>
<td>kâline or kolé.</td>
</tr>
<tr>
<td>deer</td>
<td>pse</td>
<td>pse,</td>
<td>psina,</td>
<td>psiné or psé.</td>
</tr>
<tr>
<td>marriage</td>
<td>wode</td>
<td>wode,</td>
<td>wâdina,</td>
<td>wâdine or wâd.</td>
</tr>
<tr>
<td>curds</td>
<td>(wanting)</td>
<td>(wanting),</td>
<td>moste,</td>
<td>masté.</td>
</tr>
<tr>
<td>dough</td>
<td>(wanting)</td>
<td>(wanting),</td>
<td>ère,</td>
<td>èré.</td>
</tr>
</tbody>
</table>

Various euphonic vowel changes will be noted among the above examples. The word bonfôre, eyelash, is invariable except in the oblique plural which is bonfôrè, while woshe, grass, is plural and invariable. Sofé, 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,</td>
<td>biyina,</td>
<td>biyiné or biyé.</td>
</tr>
<tr>
<td>disposition</td>
<td>khi</td>
<td>khi,</td>
<td>khiyina,</td>
<td>khiyé.</td>
</tr>
<tr>
<td>nomad</td>
<td>kichi</td>
<td>kichi,</td>
<td>kichion,</td>
<td>kichioné.</td>
</tr>
<tr>
<td>camp</td>
<td>irdí</td>
<td>irdí,</td>
<td>irdion,</td>
<td>irdioné.</td>
</tr>
</tbody>
</table>

By a euphonic change skéi, embroidery, makes its plural skaina.

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>Muhammedan</td>
<td>mullo,</td>
<td>mullo,</td>
<td>mulloyon,</td>
<td>mulloyoné.</td>
</tr>
<tr>
<td>priest</td>
<td>ashno</td>
<td>ashno,</td>
<td>ashnoyon,</td>
<td>ashnoyoné.</td>
</tr>
</tbody>
</table>

(8) There are a few masculine nouns in -an not included in the above declensions: some of them which are abstract, as dréamwolan, arbitration, are invariable; while the remainder may probably all be declined like dellan, dwarf-palm, viz., dellan, delle, dellina, delline.
Irregular Masculine Nouns.—The following masculine nouns which are irregular, or appear so in consequence of marked euphonic 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>dzöi or dzi</td>
<td>dzöi or dzi</td>
<td>dzayina</td>
<td>dzayiné or</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dzayé</td>
</tr>
<tr>
<td>sister's son</td>
<td>khwaryée,</td>
<td>khwaryée,</td>
<td>khoreyina,</td>
<td>khoreyé,</td>
</tr>
<tr>
<td>pray</td>
<td>lminz</td>
<td>lmonza</td>
<td>lmanzina</td>
<td>lmanzé</td>
</tr>
<tr>
<td>mother's brother,</td>
<td>nyoiye,</td>
<td>nyoiye</td>
<td>niyayina,</td>
<td>niyayiné or</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>niyayé</td>
</tr>
<tr>
<td>Pathan,</td>
<td>Pashtin,</td>
<td>Pashtona,</td>
<td>Pashtona</td>
<td>Pashtané</td>
</tr>
<tr>
<td>cloth</td>
<td>shöi,</td>
<td>shöi,</td>
<td>shöina</td>
<td>shöiné</td>
</tr>
<tr>
<td>river</td>
<td>toi, toi or téi,</td>
<td>toi or téi,</td>
<td>téyina or</td>
<td>téyiné or</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>toina.</td>
<td>téyé</td>
</tr>
<tr>
<td>brother,</td>
<td>vrör,</td>
<td>vrör,</td>
<td>vrinra,</td>
<td>vrinfé</td>
</tr>
<tr>
<td>guest</td>
<td>wulma,</td>
<td>wulma,</td>
<td>wulmone</td>
<td>wulmané</td>
</tr>
<tr>
<td>son</td>
<td>zyai,</td>
<td>zéi, zéé or zoi</td>
<td>zamen,</td>
<td>zamené</td>
</tr>
</tbody>
</table>

Feminine Declensions.

(1) Feminine nouns ending in -a or -ā substitute -ē for the -a 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>khwulé</td>
<td>khwulé</td>
<td>khwulé</td>
</tr>
<tr>
<td>she-goat</td>
<td>wza</td>
<td>wzé</td>
<td>wzé</td>
<td>wzé</td>
</tr>
<tr>
<td>theft</td>
<td>ghla</td>
<td>ghlé</td>
<td>ghlé</td>
<td>ghlé</td>
</tr>
</tbody>
</table>

Similarly a few feminine nouns which end in -ān as water-channel, wélap, wélé, wélé, wélé.

(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>woolen-jacket</td>
<td>sharai,</td>
<td>sharai,</td>
<td>sharai</td>
<td>sharai</td>
</tr>
<tr>
<td>gold coin</td>
<td>ashrafai,</td>
<td>ashrafai,</td>
<td>ashrafai</td>
<td>ashrafai</td>
</tr>
</tbody>
</table>

(3) Feminine nouns ending in a consonant in the nominative singular form all the other cases by addition of -ē. 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>sten</td>
<td>sténé,</td>
<td>sténé</td>
<td>sténé</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 -6 or -ö 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 lö,</td>
<td>lé or lö</td>
<td>lé or lö</td>
<td>lé, or lö</td>
</tr>
</tbody>
</table>

The word ébō or yébō, 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>dorai,</td>
<td>dorai</td>
<td>dorai</td>
</tr>
<tr>
<td>purse</td>
<td>mionî,</td>
<td>mionai,</td>
<td>mionai</td>
<td>mionai</td>
</tr>
<tr>
<td>want</td>
<td>khwori,</td>
<td>khworai,</td>
<td>(wanting),</td>
<td>(wanting)</td>
</tr>
</tbody>
</table>

(6) Feminine nouns ending in -ö 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>sâro,</td>
<td>sâro</td>
<td>sâro</td>
<td>sâro</td>
</tr>
</tbody>
</table>

(7) Feminine nouns ending in -yé 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>khwàndyé</td>
<td>khwàndyé</td>
</tr>
<tr>
<td>daughter</td>
<td>lîr,</td>
<td>lîr</td>
<td>lînîra</td>
<td>lînîre</td>
</tr>
<tr>
<td>mother</td>
<td>mör,</td>
<td>mör</td>
<td>mûndyé</td>
<td>mûndyé</td>
</tr>
<tr>
<td>grand-</td>
<td>nio,</td>
<td>nio</td>
<td>niogonî</td>
<td>niogonî</td>
</tr>
<tr>
<td>mother</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>daughter-in-law</td>
<td>nzhör,</td>
<td>nzhör</td>
<td>nzhàndyé</td>
<td>nzhàndyé</td>
</tr>
<tr>
<td>aunt</td>
<td>trôr,</td>
<td>trôr</td>
<td>trándyê</td>
<td>trândyê</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 maliks!, é tarbré! oh cousins!  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 síka (or síkina) mi waheli dì, I struck two blows (from sik).
- Tsü 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 dzöi).

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; reté sàré ébó, 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, kétá (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, dzétà, young she-buffalo. When the masculine ends in -ai
the feminine may often be formed by substituting -a or -yē for the -ai; thus jingai, young he-camel, jinga, young she-camel; laugerai, man reaper, laugeryē, woman reaper; or occasionally by adding -yē to the masculine as, shoipērai, male fairy, shoipēraiye, 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 titakai, little man of short stature (from tit, 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 shahzodgai, 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 -irai also has a diminutive sense, e.g., chirg, 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, narintōb, courage.

The termination -sht denotes either a verbal noun, as aryēsht, wrangling, a state or condition, as tsarbasht, high spirit, lit. being fat, or an abstract entity as molimesht, knowledge. The termination -in denotes a verbal noun only, as tarin, arrangement, lit. tying, and prékrin, separation, lit. cutting, also landin, making short. Other verbal terminations are -ana, -anna and -enna as in tso-rana, stalking, from tso-reel, 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 termination, e.g., dréamwolan, 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>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>jawat, jawat</td>
</tr>
<tr>
<td>Oblique</td>
<td>jawat, jawatē</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:—

\[
\begin{align*}
\text{yim,} & & \text{yima,} & & \text{yima,} & & \text{yimé.} \\
\text{yim or yima,} & & \text{yimé,} & & \text{yimé,} & & \text{yimé.}
\end{align*}
\]

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 dak, full, cheg, high, ghwut, fat, and chikhran, bleared, make the feminine singulurs, dakka, chegga, ghwutta and chikhrenna, 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:—

\[
\begin{align*}
gwushai, & & \text{gwus}, & & \text{gwushyé,} & & \text{gwushyé.} \\
gwushi, & & \text{gwushyé,} & & \text{gwushyé,} & & \text{gwushyé.} \\
āstewai, & & \text{āstewyé,} & & \text{āstewyé,} & & \text{āstewyé.} \\
āstewi, & & \text{āstewyé,} & & \text{āstewyé,} & & \text{āstewyé.}
\end{align*}
\]

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

\[
\begin{align*}
léwanai, & & \text{léwani,} & & \text{léwanai,} & & \text{léwanai.} \\
léwani, & & \text{léwanyé or} & & \text{léwanai,} & & \text{léwanai.} \\
léwanai, & & \text{léwanai,} & & \text{léwanai,} & & \text{léwanai,}
\end{align*}
\]

Gerđai, round, kāraí or kakāraí, live-long, kortonai, down-country, khandanai, bad, mèranai, good, narai, thin, portanai, up-country, pradai, belonging to another, shai, right, tartarai, slumbering, wartai, roasted, zērakai, yellowish, and ghwandai, 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 as mèranai, related through one’s mother, which makes the feminine mèranaiyé or mèranai.

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

\[
\begin{align*}
\text{Sarkhéynai, head-shaving ; sarkhéynié chore, razor.} \\
\text{Ghwushtai (masc.) wanted ; ghwushtyé (fem.)}
\end{align*}
\]

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

\[
\begin{align*}
tēra, & & \text{tēra,} & & \text{tēra,} & & \text{téré.} \\
tēra, & & \text{téré,} & & \text{téré,} & & \text{téré.}
\end{align*}
\]

Sometimes, however, they are treated as invariable, e.g., pañra, irrigated, de pañra ghanamé patai, 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:—

she, she, sha, shé.

she, shé, shé, shé.

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

(5) Adjectives in -ê are either invariable like wishé, quiescent, and wulé, melted, or are declined like the adjectives, pé, understanding, shwé, 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 wuki, uncultivated, below:—

wuki, wuki, wuki, wuki.

wuki, wuké, wuki, wuké.

Most of these adjectives are of foreign derivation. The adjective warboï, (land) situated near the village, makes its feminine warboya, and sahi, correct, makes sahiya.

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

The adjective péjau, wiped, has for feminine péjawa, péjawé.

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:—

| Rough | Dizh, dzhé, dezha, dezhé. |
| Heavy | Dirind, drona, drana, drané. |
| Deaf | Kini, konra, kanti, kaanté. |
| Sweet | Khözh, khwozha, kwazha, khwazhé. |
| Hurt | Khwugh, khwugh, khwugh, khwugh. |
| Wet | Limd, lamda, laumdé. |
| Satiated, | Mör, mora, mara, maré. |
| Mature | Pék, pokha, pakha, pakhé. |
| Soft | Pést, posta, pasta, pasté. |
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 ghund na she, best, lit., "good than all."

Numerical, Quantitative and Distributive Adjectives.

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

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>yo (masc.), yawa (fem.)</td>
<td>24.</td>
<td>tšalèrwisht.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>dwa (masc.), dwé (fem.)</td>
<td>25.</td>
<td>pinzawisht.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>tšalór, tšalwör, or tšalwèr.</td>
<td>27.</td>
<td>owawisht.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>pinze.</td>
<td>28.</td>
<td>wotawisht.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>shpézh.</td>
<td>29.</td>
<td>nawisht or yo kam dèrsh.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>owa.</td>
<td>30.</td>
<td>dèrsh.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>wota or otan.</td>
<td>31.</td>
<td>yo dèrsh or yo bondi dèrsh.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>na or têr pa wota.</td>
<td>32.</td>
<td>dwadèrsh or dwa bondi dèrsh.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>las.</td>
<td>33.</td>
<td>drédèrsh or dré bondi dèrsh, etc.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>ywélas or ywolas.</td>
<td>34.</td>
<td>tšalwésht, etc.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>dwélas or dwolas.</td>
<td>35.</td>
<td>pendzvós, etc.</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>dyálas.</td>
<td>36.</td>
<td>shpétæ, etc.</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>tšwèrlas.</td>
<td>37.</td>
<td>aviá or shpétalas, etc.</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>pinzálas.</td>
<td>38.</td>
<td>atiá, etc.</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>owalas.</td>
<td>40.</td>
<td>yo bondi atiálas.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>wotalas.</td>
<td>41.</td>
<td>dwa bondi atiálas, etc.</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>niñas.</td>
<td>42.</td>
<td>sel.</td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>shel.</td>
<td>43.</td>
<td>dwa sawa.</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>yowisht.</td>
<td>44.</td>
<td>200. dwa sawa.</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>dwéwisht.</td>
<td>45.</td>
<td>300. dré sawa, etc.</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>derwisht.</td>
<td>46.</td>
<td>1000. zer.</td>
<td></td>
</tr>
</tbody>
</table>

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

- 137, dré kam owa shela (lit. three less than seven score).
- 146, shpézh bondi owa shela (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><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>yo,</td>
</tr>
<tr>
<td></td>
<td>yawa,</td>
</tr>
<tr>
<td>Obl.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>wanting</td>
</tr>
<tr>
<td>Obl.</td>
<td></td>
</tr>
</tbody>
</table>

Shel, 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, dwéyam and dwawam. The ordinals are used and declined in all respects like adjectives of quality.

The principal remaining adjectives of number and quantity are hets any, hets ... na, not any, dzené, several, some, or a few, lezh or lezhki, little in quantity, few, tse, some, which are indeclinable; dër, 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, dä 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.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ze</td>
<td>mizh</td>
</tr>
<tr>
<td>Obl.</td>
<td>mo or mi</td>
<td>mizh</td>
</tr>
</tbody>
</table>

**Second Person.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>te</td>
<td>tus or tosé</td>
</tr>
<tr>
<td>Obl.</td>
<td>to or di</td>
<td>tus or tosé</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 agha, aghé etc. are employed (1) to express the agent as, Mo yo zerk wuwislt, 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 ye are used (1) to denote the agent as, Zerk mi wuwislt, I shot a cliikore, (2) to mark the possessive as, Plor mi shan, my father died, (3) to indicate interest in or connection with, as, Khwashi shan, 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 ghwoé boli di, he wants you, he is calling for you.

There are also three invariable pronominal forms, ro for the 1st person, deé for the 2nd, and wéér 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, Dázé wééta wuwyaiya, tell him (or them) so; Dushman robondi roghai, 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, pseé, péré, sara, ta, zené and zokha, e.g., Wééta wuwyaiya, tell him.

Agha (which has also the aspirated form hagha 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 agha, used as a demonstrative adjective are sometimes curtained as, W'agh sari ta wyaiya, 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:—

* The possessive case of the 1st personal pronoun, plural, is however in some Waziri dialects not "de mizh" but "damiizh" or "émiizh", and this form has the inflections of an adjective, e.g., damieha mór, 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 adverbial phrase pa khpula, lit. *on his own (account)*; in the objective the reflexive pronoun is expressed by dzon as, pa khpula dzon yə mer kan, *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 tsök? *who?* kim? *which?* *and* tsə? *what?* The two former are singular and are declined as follows:—

<table>
<thead>
<tr>
<th>Case</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tsök ?</td>
<td>} Masc. and fem.</td>
</tr>
<tr>
<td>Obl.</td>
<td>chā ?</td>
<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>kim ?</td>
<td>kima ?</td>
</tr>
<tr>
<td>Fem.</td>
<td>kim ?</td>
<td>kīmē ?</td>
</tr>
</tbody>
</table>

Tsə is indeclinable but generally plural. Kim is used, but rarely, in the plural, with the inflections of an ordinary adjective: tsök 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 tsök and kim followed by the demonstrative pronoun agha are used as substitutes, e.g.:—

Tsök (*or* che tsök) dāsē bhaqēzhi, agha darwēghzan 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.
Kim (or che kim) sarai dâse kor ko, a badmâš 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 dêrta 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; tsôk or hêtsôk, anybody; har yo, har tsôk, each, every; kim, any; tse, something, somewhat; har tse, everything; bel tsôk, 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 tsôk 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.

Moods.                  Tenses.
Imperative.             ________
Subjunctive.            ________
Do. * Past.
Potential. Present.
Do. Past.

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></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yan,</td>
<td>(1) am.</td>
</tr>
<tr>
<td>2</td>
<td>yé,</td>
<td>(thou) art.</td>
</tr>
<tr>
<td>3</td>
<td>dai,</td>
<td>(he) is.</td>
</tr>
<tr>
<td></td>
<td>do,</td>
<td>(she) is.</td>
</tr>
</tbody>
</table>

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

**Indicative: Past Indefinite.**

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wan,</td>
<td>(I) was.</td>
</tr>
<tr>
<td>2</td>
<td>wé,</td>
<td>(thou) wert.</td>
</tr>
<tr>
<td>3</td>
<td>wan,</td>
<td>(he) was.</td>
</tr>
<tr>
<td></td>
<td>wa,</td>
<td>(she) was.</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 wan, 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 chéré mizh khappa wai, if ever we were to be vexed.

The verb to become is conjugated as below:

**INFINITIVE.**
Shwel, to become.

<table>
<thead>
<tr>
<th>Participles: Past</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong> shewai</td>
<td>shewi</td>
</tr>
<tr>
<td><strong>Fem.</strong> 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) shan, (I) become.</td>
<td>shi, (we) become.</td>
</tr>
<tr>
<td>(2) shé, (thou) becomest.</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 shan, (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) shwan or shwelán (I) was becoming.</td>
<td>shwi or shwelai, (we) were becoming</td>
</tr>
<tr>
<td>(2) shvé or shwelé (thou) was 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.
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.) \} \{ shewyé (fem.) \} yang, (I have) become.  shewi (masc.) \{ shewyé (fem.) \} yi, (we) have become.
(2) \{ shewai (masc.) \} \{ shewyé (fem.) \} ye, (thou) hast become.  shewi (masc.) \{ shewyé (fem.) \} yéstai, have become.
(3) \{ shewai (masc.) \} \{ shewyé (fem.) \} dai, (he, she) has become.  shewi (masc.) \{ shewyé (fem.) \} di, (they) have become.

**Imperative.**

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) kézhá</td>
<td>kézhí</td>
</tr>
<tr>
<td>(2) kézhé</td>
<td>kézhái</td>
</tr>
<tr>
<td>(3) kezhí</td>
<td>kézhí</td>
</tr>
</tbody>
</table>

**Imperative—**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) kézha</td>
<td>kézhái</td>
</tr>
</tbody>
</table>

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 welé dāse shi? why does it happen so every day? Hamēsh khato 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 khulę kéteda khulę váŋ, 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 sew, or verbal roots compounded with a preposition, as kshémandel, (kshé-mandel), to massage, prékrel, (pré-krel)* 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>† darédelai or darédelai</td>
<td>darédi or darédeli</td>
</tr>
<tr>
<td>(masc.),</td>
<td>(masc.),</td>
</tr>
<tr>
<td>darédeléyé (fem.),</td>
<td>darédeléyé (fem.),</td>
</tr>
<tr>
<td></td>
<td>{ stood.}</td>
</tr>
</tbody>
</table>

**Indicative : Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) dara, or darézha, (I) stand.</td>
<td>dari or darézhi, (we) stand.</td>
</tr>
<tr>
<td>(2) daré or darézhi, (thou)</td>
<td>darai or darézha, (you) stand.</td>
</tr>
<tr>
<td>standest.</td>
<td></td>
</tr>
<tr>
<td>(3) dari or darézhi, (he, she)</td>
<td>dari or darézhi, (they) stand.</td>
</tr>
<tr>
<td>stands.</td>
<td></td>
</tr>
</tbody>
</table>

**Indicative : Future.**

(1) wa darézha, (I) shall stand.
(2) wa darézhi, (thou) wilt stand, etc., etc.

**Indicative : Past Imperfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) darédan, (I) was standing.</td>
<td>darédi, (we) were standing.</td>
</tr>
<tr>
<td>(2) darédé, (thou) were standing.</td>
<td>darédai, (you) were standing.</td>
</tr>
<tr>
<td>(3) daréldan</td>
<td>darédel (masc.),</td>
</tr>
<tr>
<td>(masc.),</td>
<td>darédé or darédelé (fem.),</td>
</tr>
<tr>
<td>darédé</td>
<td>{ (they) were standing.}</td>
</tr>
<tr>
<td>or darédela (fem.),</td>
<td></td>
</tr>
<tr>
<td>{ (he, she) was standing. }</td>
<td></td>
</tr>
</tbody>
</table>

* Pré is possibly a contraction of pêri.
† Many intransitive verbs in -édel have an exceptional past participle of transitive form in -amela, either instead of, or in addition to, their regular past participle in -édelai; and a similar infinitive and imperative are not unknown. Thus "de ghungé su rai guté bâvâwelyé dë, all the men have stumbled, from bâvâdel, to stumble: "de gâvâwelé ghâgh, the noise of dancing, from gâvâdel, to dance: "pêri wuh wâhâwâwa," cross over, from khâwâdel, to cross. See also page 27.
**Indicative: Past Indefinite.**

*(1) wudarádan, *(I) stood.
(2) wudárédé, *(thou) stoodest.
(3) wudáréd or wu *(he) stood.

darédan *(masc.),
wudaráda or wudárédela, *(she) stood, etc., etc.
*(fem.).

**Indicative: Past Perfect.**

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

**Indicative: Past Pluperfect.**

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

**Imperative.**

**Singular.**

(2) wudarézhá, stand thou. | wudarézhái, stand ye.
(3) dá wudarézhí, let him or her stand. | dá wudarézhí, let them stand.

**Plural.**

*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, agha wulid, he saw, but wu mi lid, 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.*
**Wazib Grammar.**

**Subjunctive.**

1. **Darás or wudarañ**
   - **Darézh or wudarézh**
   - (1) may stand.

2. **Daré or wudaré**
   - (Thou) mayest stand.

3. **Darézh or wudarézh**
   - (He, she) may stand.

**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.

(I) **Infinitive.**

- manel, to mind.

**Participle: Past.**

- manelai (masc. sing.)
- manelyé (fem. sing.)
- maneli (masc. plur.)
- manelyé (fem. plur.)

**Indicative: Present.**

<table>
<thead>
<tr>
<th></th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>(1) <em>manan</em> (I) mind.</td>
<td><em>mani</em> (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.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) <em>wa</em> manan</td>
<td><em>mam</em> shall mind.</td>
</tr>
<tr>
<td>(2) wa mané</td>
<td>(Thou) shall mind, etc., etc.</td>
</tr>
</tbody>
</table>

**Indicative: Past Imperfect.**

<table>
<thead>
<tr>
<th></th>
<th>(in all persons and numbers)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>manan</em> or <em>maneláp</em> (masc. sing.)</td>
<td><em>man</em> minding, thou was minding, etc.</td>
</tr>
<tr>
<td><em>manela</em> (fem. sing.)</td>
<td><em>man</em> minding, thou was minding, etc.</td>
</tr>
<tr>
<td><em>manel</em> (masc. plur.)</td>
<td><em>man</em> minding, thou was minding, etc.</td>
</tr>
<tr>
<td><em>manél</em> (fem. plur.)</td>
<td><em>man</em> minding, thou was minding, etc.</td>
</tr>
</tbody>
</table>

*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., *wa* *manél*, *wa* to manelé, *minded* me, *minded* thee. The verbal stem in these cases is the same and the terminations are as follow: 1st person singular -an, plural -i; 2nd person singular -e, plural -ai.
INDICATIVE: PAST INDEFINITE.

wumanan 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 wan (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 her, mind. wu dá mani, let them mind.

SUBJUNCTIVE.

Singular. Plural.
(1) wumanan, (I) may mind. wumani, (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) lagawen, (I) strike. lagawi, (we) strike.
(2) lagawé, (thou) strikest. lagawai, (you) strike.
(3) lagawi, (he, she) strikes. lagawi, (they) strike.
**Indicative : Future.**

(1) wa lagawan, *(I) shall strike.*
(2) wa lagawé, *(thou) shalt strike.*

**Indicative *: Past Imperfect.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lagawan or lagawelän</td>
<td><em>(masc. sing.)</em> <em>(in all persons and numbers)</em> I was striking, thou wast striking, etc.</td>
</tr>
<tr>
<td>lagawela</td>
<td><em>(fem. sing.)</em> <em>(in all persons and numbers)</em> I was striking, thou wast striking, etc.</td>
</tr>
<tr>
<td>lagawel</td>
<td><em>(masc. plur.)</em> <em>(in all persons and numbers)</em> I was striking, thou wast striking, etc.</td>
</tr>
<tr>
<td>lagawelé</td>
<td><em>(fem. plur.)</em> <em>(in all persons and numbers)</em> I was striking, thou wast striking, etc.</td>
</tr>
</tbody>
</table>

**Indicative : Past Indefinite.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wulagawan or wulagawelän</td>
<td><em>(masc. sing.)</em> <em>(in all persons and numbers)</em> I struck, thou didst strike, etc.</td>
</tr>
<tr>
<td>wulagawela</td>
<td><em>(fem. sing.)</em> <em>(in all persons and numbers)</em> I struck, thou didst strike, etc.</td>
</tr>
<tr>
<td>wulagawel</td>
<td><em>(masc. plur.)</em> <em>(in all persons and numbers)</em> I struck, thou didst strike, etc.</td>
</tr>
<tr>
<td>wulagawelé</td>
<td><em>(fem. plur.)</em> <em>(in all persons and numbers)</em> I struck, thou didst strike, etc.</td>
</tr>
</tbody>
</table>

**Indicative : Past Perfect.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lagawelai dai</td>
<td><em>(masc. sing.)</em> <em>(in all persons and numbers)</em> I have struck, thou hast struck, etc.</td>
</tr>
<tr>
<td>lagawelyé do</td>
<td><em>(fem. sing.)</em> <em>(in all persons and numbers)</em> I have struck, thou hast struck, etc.</td>
</tr>
<tr>
<td>lagaweli di</td>
<td><em>(masc. plur.)</em> <em>(in all persons and numbers)</em> I have struck, thou hast struck, etc.</td>
</tr>
<tr>
<td>lagawelyé di</td>
<td><em>(fem. plur.)</em> <em>(in all persons and numbers)</em> I have struck, thou hast struck, etc.</td>
</tr>
</tbody>
</table>

**Indicative : Past Pluperfect.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lagawelai wañ</td>
<td><em>(masc. sing.)</em> <em>(in all persons and numbers)</em> I had struck, thou hadst struck, etc.</td>
</tr>
<tr>
<td>lagawelyé wa</td>
<td><em>(fem. sing.)</em> <em>(in all persons and numbers)</em> I had struck, thou hadst struck, etc.</td>
</tr>
<tr>
<td>lagawel wi</td>
<td><em>(masc. plur.)</em> <em>(in all persons and numbers)</em> I had struck, thou hadst struck, etc.</td>
</tr>
<tr>
<td>lagawelyé wé</td>
<td><em>(fem. plur.)</em> <em>(in all persons and numbers)</em> I had struck, thou hadst struck, etc.</td>
</tr>
</tbody>
</table>

**Imperative.**

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

**Subjunctive.**

(2) wulagawai, *strike ye.*
(3) wu dá lagawi, *let them strike.*

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 -e 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 dā, 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 mi 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 -ēdel and -awel.**

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

*Two verbs in-ēdel,—nīštēdel, to wring, and worwēdel, to hear—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 - dél 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) jorédél, to be made: jorawel, to make.
lagédél, to be struck: lagawel, to strike.

(2) gerzédél, to go round: gerzawel, to make to go round.
zhaghédél, to speak: zhaghawel, to cause to speak.

(3) darédél, to be afraid (oneself): darawel, to frighten (another).
námédél, to be named (oneself): námawel, to name (another).

As remarked in the footnote on page 21, some verbs in -dél 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 āravel, to be overturned, and trakawel, to sprout, this irregular form seems to have entirely supplanted the form in -dél.

From some Waziri adjectives, especially such as end in a consonant, compound verbs in -dél 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></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>khwash,</td>
<td>khwashédél,</td>
<td>khwashawel,</td>
</tr>
<tr>
<td>pleased,</td>
<td>to be pleased,</td>
<td>to make pleased,</td>
</tr>
<tr>
<td>dib,</td>
<td>dibédél,</td>
<td>dibawel,</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,       | marédél,               | marawel,              |
| satiated,  | to be sated,           | 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,   | gwushédél,             | gwushyawel,           |
| separate,  | to become separate,    | to separate,          |
| rizhdai,   | rizhdalai shwel        | rizhdyawel,           |
| 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 (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>wuřewaŋ, worawã or wuwašt.</td>
<td></td>
</tr>
<tr>
<td>to overturn, ārawel, (trans.)</td>
<td>ārawi or worawi</td>
<td>ārawaŋ, ārawelai,</td>
<td>wu...ārawã or worawã.</td>
<td></td>
</tr>
<tr>
<td>to take out, āstel or yästel,</td>
<td>wubosi</td>
<td>wéstaŋ, āstelai,</td>
<td>wu...yést or wu...yéstaŋ.</td>
<td></td>
</tr>
<tr>
<td>to call, bāTEL, or byéli,</td>
<td>bolt, bêt</td>
<td>bétel or or biwaŋ,</td>
<td>wu...böt, wu...bêt or wu...biwaŋ.</td>
<td></td>
</tr>
<tr>
<td>to lead away, or byaiyi,</td>
<td>chawel, biwemel,</td>
<td>chawelai,</td>
<td>wuchawel.</td>
<td></td>
</tr>
<tr>
<td>to crack, (intrans.)</td>
<td>chawel, is regular.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to crack, (trans.)</td>
<td>chawel, is regular.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to go, (wanting) drimi,</td>
<td>(wanting) ghaowel, ghawelai,</td>
<td>ghawelai,</td>
<td>ghuwawelai,</td>
<td></td>
</tr>
<tr>
<td>to copulate with,</td>
<td>ghawel, ghaiyi,</td>
<td>ghawelai,</td>
<td>ghuwawelai,</td>
<td></td>
</tr>
<tr>
<td>to demand, ghuwushtel, ghwori,</td>
<td>ghuwusht, or ghuwush-</td>
<td>ghuwushtai or ghuwushtelai,</td>
<td>wu...ghwusht or wu...ghwushtelai.</td>
<td></td>
</tr>
<tr>
<td>to dig, kandel, kanni, kandan,</td>
<td>kandelai,</td>
<td>wukand or wu...kind.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to see, katel, kasi or kessi, két,</td>
<td>katalai,</td>
<td>wu...köt or wu...k ét.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to do, *kawel or ki or kawi, kan or kawan,</td>
<td>kerai or krelai,</td>
<td>wu...kan or wu...kran.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to sit down, kshénostel, kshéni, kshénostel,</td>
<td>kshénost, or kshénostelai,</td>
<td>kshénost.</td>
<td></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 rokpel, dórkpel, weřkpel, prékpel, 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,</td>
<td>is regular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>down,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to place,</td>
<td>kshézhdel</td>
<td>kshézhdi,</td>
<td>kshéyésh,</td>
<td>kshéyéshai,</td>
<td>kshé...yésh</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kshéshwél,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to laugh,</td>
<td>khandel</td>
<td>khondi,</td>
<td>*khandel,</td>
<td>khandelai,</td>
<td>wu...khandel</td>
</tr>
<tr>
<td>to ascend,</td>
<td>khatel</td>
<td>khyézhi,</td>
<td>khatan</td>
<td>khatelai,</td>
<td>wukhöt</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wukhatel,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to raise,</td>
<td>khékhawel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>khyézhawel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to eat,</td>
<td>khwarel</td>
<td>kwuri,</td>
<td>kwuran,</td>
<td>kwarelai,</td>
<td>wu...kwur</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kwuran</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,</td>
<td>wu...loran (wanting)</td>
</tr>
<tr>
<td>to send,</td>
<td>lézhel</td>
<td>lézhi,</td>
<td>lézhan,</td>
<td>lézhelai,</td>
<td>wu...lézhan</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>laland</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to see,</td>
<td>lidel</td>
<td>wini,</td>
<td>lidan,</td>
<td>lidelai,</td>
<td>wu...lid or wu...lidan</td>
</tr>
<tr>
<td>to lie down,</td>
<td>lmostel</td>
<td>tsamli,</td>
<td>tsamlost,</td>
<td>lmost,</td>
<td>tsamlost</td>
</tr>
<tr>
<td>to winnow,</td>
<td>lwastel</td>
<td>lwānī,</td>
<td>lwāstan,</td>
<td>lwāstai,</td>
<td>wu...lwast</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lwastai</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to read,</td>
<td>lwastel</td>
<td>lwéli,</td>
<td>lwastan,</td>
<td>lwastai,</td>
<td>wu...lwast or lwastelai,</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lwastelai</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to find,</td>
<td>mindel</td>
<td>mimi,</td>
<td>mindan,</td>
<td>mindai,</td>
<td>wu...mind or mindelai,</td>
</tr>
<tr>
<td>OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mindan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to die,</td>
<td>mrel</td>
<td>mri,</td>
<td>mrédan,</td>
<td>mr,</td>
<td>mr...shān</td>
</tr>
<tr>
<td>to roll up,</td>
<td>ngheshtel</td>
<td>nghori,</td>
<td>nghesht,</td>
<td>ngheshtai,</td>
<td>wu...nghesht</td>
</tr>
<tr>
<td>(trans.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to seize,</td>
<td>niwel</td>
<td>nisi,</td>
<td>niwān,</td>
<td>niwelai,</td>
<td>wu...niwan or wu...niwelai</td>
</tr>
<tr>
<td>to pasture,</td>
<td>pêwel</td>
<td>pyaiyī,</td>
<td>pêwañ,</td>
<td>pêwelai,</td>
<td>wu...pêwañ</td>
</tr>
<tr>
<td>to recognise,</td>
<td>pêzhendel</td>
<td>pêzhenī,</td>
<td>pêzhendañ, pêzhendañ,</td>
<td>wu...pêzhen-</td>
<td></td>
</tr>
<tr>
<td>or</td>
<td></td>
<td></td>
<td></td>
<td>delai,</td>
<td></td>
</tr>
<tr>
<td>or</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*See page 38.*
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 -6 for the feminine plural, the -el of the infinitive being sometimes elided in the feminine forms, thus:—

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>M. S.</th>
<th>F. S.</th>
<th>M. PL.</th>
<th>F. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to ascend,</td>
<td>khatel,</td>
<td>wukhéth,</td>
<td>wukhatela,</td>
<td>wukhatelé.</td>
</tr>
<tr>
<td>to sit down,</td>
<td>kshénostel,</td>
<td>kshénost,</td>
<td>kshénosta,</td>
<td>kshénostel, kshénosté.</td>
</tr>
<tr>
<td>to send,</td>
<td>lézhet,</td>
<td>wu...lózhan,</td>
<td>wu..lézhela,</td>
<td>wu..lézhel, wu..lézhele.</td>
</tr>
<tr>
<td>to find,</td>
<td>mindel,</td>
<td>wu..mind,</td>
<td>wu..minda,</td>
<td>wu..mindel, wu..mindo.</td>
</tr>
</tbody>
</table>

* There is also a form owrátel.
† Similarly compounds of wrel as rovrel, etc., except that they want the extra forms yosi and yawer. Some irregular contracted forms occur in these compounds, as dör'er or dör for döwrer. (he, etc.) took (to you).
† In the case of the verb chawel, 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 -e or by the substitution of -e for -el. The following are instances of the use of the infinitive as a noun. Boîda di de ājizoné ghaur krel, it is right to give thought to the helpless; sharop tshel de mish de Musulmoné pa hakk kshé she na di, it is not well for us Muhammadans to drink wine. Dā tipak 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 lidelé or lidé, depora ze tlelai wan, I had gone to see my uncle; Driman, pa tlel kshé yan, 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'in. Instances of the use of these forms are: Dolé hēts 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 sarî 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 dâsé 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 garawan, if it were not many it would not scratch itself.

Ke agha rasèdelai na wai, mish wa wolata wèrta potî 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 thlai, if I were not

* See page 40.
to go to Bannu: To ke dāṣe ḵabarā di na wēyelai, 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 chêṛé, ever, etc., and of this many examples will be found in the Vocabulary similar to the following:—

Ke chêṛé ze worata dēršaṇ byā wa te ṭe wukē? 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 tēlai šaṇ, I can go. Te ē wēhelai še? Can you beat him?
Sarai sheza wēhelai ši, the man can beat the woman. Sheza sarai wēhelai ši, the woman can beat the man. Agha mizh wēhelai ši, he can beat us. Mizh agha wēhelai ši, 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 invariably 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 tēlai shwelān (or šwan), nen ze na šaṇ tēlai, I was able to go yesterday, to-day I cannot go. Paros-sazh mi agha sarai merawelai šaṇ, sazh pa Gimbatai kṣē dai, sazh ze na ē šaṇ merawelai, last year I could kill that man, this year he is at Gumlalti, this year I cannot kill him. Pakhwo mi ḍēra māraī khwarlai shwa, ōs bimor yan, ōs yē na šaṇ khwarlai, formerly I could eat a great deal of food, now I am ill and cannot. Wakhṭi pa Mahsid pāṣe mizh ḍērē chighē krelai shwe, ōs yē ṭipak ḍēr di, mizh chigha na shi pāṣe 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: Kissē mi na shwai kṛai, 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 kan, *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) wāhelai (masc.)</td>
<td>wāhelī (masc.)</td>
</tr>
<tr>
<td>shan, (I am)</td>
<td>shi, we are struck.</td>
</tr>
<tr>
<td>wāhelye (fem.)</td>
<td>wāhelye (fem.)</td>
</tr>
<tr>
<td>struck.</td>
<td></td>
</tr>
<tr>
<td>(2) Do.</td>
<td>do.</td>
</tr>
<tr>
<td>shē, (thou) art</td>
<td>shai, you are struck.</td>
</tr>
<tr>
<td>struck.</td>
<td></td>
</tr>
<tr>
<td>(3) Do.</td>
<td>do.</td>
</tr>
<tr>
<td>shī, (he, she)</td>
<td>shī, they are struck.</td>
</tr>
<tr>
<td>is struck.</td>
<td></td>
</tr>
</tbody>
</table>

### Indicative: Future.

(Te)wa wāhelai 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) wāhelai (masc.)</td>
<td>wāhelī (masc.)</td>
</tr>
<tr>
<td>shwan, (I was)</td>
<td>shwī, (we were</td>
</tr>
<tr>
<td>wāhelye (fem.)</td>
<td>struck.</td>
</tr>
<tr>
<td>struck.</td>
<td>wāhelye (fem.)</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>shwē, thou wert</td>
<td>shwai, (you)</td>
</tr>
<tr>
<td>struck.</td>
<td>were struck.</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>shwan or</td>
<td>shwel (masc.)</td>
</tr>
<tr>
<td>(he, she)</td>
<td>(they) were</td>
</tr>
<tr>
<td>shan (masc.),</td>
<td>struck.</td>
</tr>
<tr>
<td>was</td>
<td></td>
</tr>
<tr>
<td>shwa (fem.)</td>
<td>struck.</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.*
INDICATIVE: PAST PERFECT AND PLUPERFECT.

(2o) wāhelai shewai yān, (1) have been struck; Sheza wāhelyé 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 kharṣ, sale.*

**Infinitive.**

kharsēdel, to sell, be sold, be for sale.

**Past Participle.**

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

**Indicative.**

kharsézhī or kharṣ * (m. s.), shī, etc., it sells, etc.
wa kharsézhī or kharṣ (m. s.) wa shī, etc., it will sell, etc.
kharsédaṇ (m. s.), etc., it was selling.
kharṣ shan (m. s.), kharsé shwé (f. pl.), etc., it was sold; they were sold, etc.
kharṣ shewai dai (m. s.) etc., it has been sold; they have been sold, etc.
kharṣ shewi di (m. pl.) sold, etc.
kharṣ shewai waṇ (m. s.) etc., it had been sold, etc.
kharṣa shewyé wa (f. s.)

**Imperative.**

kharsézhā or kharṣ shā, etc., be thou sold, etc.

**Subjunctive.**

wukharsézhī, 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.

(b) from cheg, high, raised.

**INFinitive.**

chegédel, to rise up.

**Past Participle.**

cheg shewai (m. s.)
chepga * shewyé (f. s.)
\{ risen up.
etc.

**Indicative.**

chegézhan, etc., (I) am rising up, etc.
wā cheg shē, 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.**

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

**Subjunctive.**

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

**Transitive Nominal Compound Verbs.**

*From dzazz, a shot.*

**Infinitive.**

dzazzawel, to fire at.

**Past Participle.**

dzazzawelai (m. s.), fired at.

**Indicative.**

dzazzwé, etc., (thou) firest at, etc.
wu dzazzwi, etc., (he) will fire at, etc.
(sheza mi) dzazzawela, etc., (I) was firing (at the female), etc.
(sari yé) wu dzazzawel, etc., he fired at (the men), etc.
dzazzawelai (mi) dai, etc., (I) have fired at (him), etc.
(sheza di) dzazzawelyé wa, etc., (thou) hadst fired at (a female).

**Imperative.**

wu (yé) dzazzawa, fire at (him).

* See page 10.
WAZIRI GRAMMAR.

Subjunctive.
wu (yé) dazzawan (ke na ?) etc., may I treat (him or not ?), etc.

Transitive Adjectival Compound Verbs.

From gad, mixed.

Infinitive.

gadawel, to mix.

Past Participle.

gad kérai (m. s.), mixed.

Indicative.
(dá mízh) gadáwi, etc., (we) are mixing (it), etc.
(ze) wa (é) gadáwan, etc., (I) shall mix (it), etc.
(ébó mi sara) gadáwélé, etc., (I) was mixing (water with it), etc.
(pai yé sara) gad kérl, etc., (he) mixed (milk with it), etc.
(pai yé sara) gad kéri di, etc., (he) has mixed (milk with it), etc.
(ébó mi sara) gaddé kéryé wé, etc., (I) had mixed (water with it), etc.

Imperative.

gadawà or gad (m. s.) ka, etc., mix thou, etc.

Subjunctive.

(ze) wu (yé) gadáwan, 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 dąazzawelai shwan, 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., ébé sara pai gad shwel, milk was mixed with the water.

Substantive Verbs.

These are two only:—

tshá, there is, or, there are.
nishá, there is not, or, there are not.

Zamen di shtá ke nishá, are there sons of yours or not? i.e., have you sons or not?

Particles ro, dèr and wèr.

The pronominal particles ro, dèr and wèr 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 15.
krel or kawel are of special importance, and may be studied in the Vocabulary. Other examples of their use are:—

Rocheg shan, he rose for me, i.e., to meet me, or, out of respect for me;
De paṭakā na ēbō dērūbosa, take water for yourself out of the flask;
Plor tā wā wērdīmān, 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 zhaōel, by me it was wept, lit. by me they were wept, i.e., I wept.
Mīzh worwēdeli 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 dēr, 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:—

Dēr khwor sarai, a very poor man.
Dēr khworā sheza, a very poor woman.

The same holds of adjectives used as adverbs to qualify other adjectives, for example, Rēṭē sāfē ēbō, 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.:—

Jīlkā ūringa wudarēda, the girl stood firmly, lit. firm.

---

* There is, however, a common impersonal construction for ordinary verbs with the feminine singular, e.g. Dāsē do, it is so; Mo wupusha, I inquired. In this case there is probably a word, perhaps khabara, understood; if so, the above phrases stand for Dāsē khabara do, and Hāgā khabara mo wupusha.
† Occasionally even when used with an object, as Plor yē wēr manda krel, his father ran towards him; Amonat dī wēlē khasalawel? 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 é, of.
* de...deporā, for.
* kara or de...kara, in the house of.
* kshē or pa...kshē, in, into.
* londi, de...londi, or pa...londi, under.
* pa, on, upon.
* pa...na, than.
* pasē, de...pasē, or pa...pasē, behind, after.
* pēri, pōri or de...pēri, de...pōri, 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.
* zokha, with, in possession of.

The single prepositions bē, de, é and pa precede the word they govern: bondi, kara, kshē, londi, pasē, pēri or pōri, na, sara, ta and zokha follow it: while the remainder, consisting of two parts each, enclose it, e.g.—

de saři of the man.

saři na, from the man.

wa saři ta, to the man.

A number of compound or secondary prepositions are formed by combination of adverbs with the simple prepositions de or é 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, dēr and wēr (see page 15). Thus, Pa mo pasē and Ropasē, behind me,

* Frequently compounded with the word it governs as, Bé-adaba, without politeness, impolite.

† There is also a form de... na, or é... na, e.g. Dā bogh de to na daï ke de chā na daï? is that garden yours, or whose is it? Dā wos é mo na daï, 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 é is suppressed altogether, as Jworo lašīna, 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 daï, it is mine.
both exist, but Pa mo na vrondi, before me, has no such counterpart as "Rovrondi."

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 grammatical construction.

It may be noted that in Waziri pa e, on him, her, etc., is contracted to pe, and that pa alone is sometimes used instead of pe.

The word zené (see Vocabulary) is an adverb rather than a preposition, though it is capable of being used in certain prepositional constructions.

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, e or he, yes! allá, indeed! e ráhmáta, exactly so!
2. those of negation, na, no! or, more politely, na rawo, excuse me!
3. those of wonder or admiration, ballé (generally reduplicated ballé ballé), extraordinary! beché (generally reduplicated beché beché), remarkable!
4. those of approval, kshelai, good! shábásh or shobashé, bravo!
5. those of sorrow, annoyance, weariness, etc., hai hai, alas! what a pity! heigho!
6. those of disapproval, e toba, fie! for shame!
7. those without a definite meaning, the function of which is to attract attention or introduce other words, e or he, oh! ho! yarra, 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, hóá, katté, kwurré, shos.
WAZIRI VOCABULARY.

Yila de Khudai wokhla, maiyina;  
Ke de handa yila di wi lafa wa shi na.  

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

A See Agha.

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

ÁCHAWEL (v. reg. tr.) (1) to throw. Kóthiis rowochawa, throw me a cartridge. (2) to cast. Tsíinai yè pa makh wochawela, she veiled her face. (3) to put. Yawa pakha yè khwulé ta áchawelyé do, he has put a pinch of it in his mouth. Wos ta di jawji áchawelyé do? have you put the bridle on the horse? (4) to move towards, bring in contact. Spí khwula rowochawela, the dog sniffed at, or tried to bite, me. (5) to deposit. Téi khara áchawelyé do, the river has deposited silt. (6) to throw in wrestling, put down. Rotósa, che brid sara wuñi, che sara wochawí; che kim yo yè bel wochawañ, nör yagh zór pé tèr daí, come, let us grapple and try to throw each other; the one that puts the other down, his strength is the greater.

WOCHAWEL

ADAB (s. m.) (1) politeness. Bé-adaba sarai dai, he is a man devoid of politeness. (2) kindness, moderation. Mízh dèr bad wèrsara wukrel, kho dà de mízh sara adab wukan, we behaved very badly to him, nevertheless we treated us very considerately. (3) seclusion of women. De dè kòr adab dai, satar soti, seclusion prevails in this family, it observes the parda system. De shëné yè dër ret satar adab dai, his wife’s parda and seclusion are very strict. (4) women’s apartments. Wa aghé

Note.—The contractions used in this vocabulary are as follow: adj. = adjective; adv. = adverb; conj. = conjunction; f. = feminine; indecl. = indeclinable; int. = interjection; intr. = intransitive; irr. = irregular; m. = masculine; pl. = plural; prep. = preposition; pron. = pronoun; reg. = regular, s. = substantive, i.e., noun; tr. = transitive; v. = verb.

Round brackets indicate that the words they enclose are implied by the context, square brackets that they are present but are unnecessary. Square brackets also indicate the absent parts of defective Waziri verbs, etc.
banglé ta ma wèrtśa; wolata de shezé adabina dí, do not go near that house; the women’s apartments are there.

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

**Ādat** (s. m.) custom, habit. Dásē ādat yé dái, such is his way. (adj.) accustomed. Zyai mi pa bad korina ādat shewai dái, my son has become accustomed to (doing) evil deeds.

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

**Adna** (adj.) insignificant. Dā kho yo adna sařai dái, but he is a man of no position.

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

**Aghasé** See Haghasé.

**Aghzai** (s. m.) thorn.

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

**Ai** (adj.) (1) turned out, driven out. Ai kawa, turn him out. Ghwo mi aiyé keryé dí, I have driven out the cows. (2) dismissed. Khpull nikar dí pa tšé kissa ai kan? why did you dismiss your servant?

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

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

**Āj** (s. m.) pilgrimage to Mecca. Tsalwér ājina mi keri dí, I have made the pilgrimage four times. De āj vrez, the day immediately preceding either Id. De āj pa vrez pa Mullo Kazhdar bondi nendora wa, there was a show at (the) Mullah Kazhdar (shrine) the day before the Id.

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

**Ajal** (s. m.) predestined day of death. Shkorzan wuwé che zerka mi zeke wunawishta che ajal yé na wan, the shikari said “I did not hit the chikor because its time had not come.”

**Āji** (s. m.) one who has performed the pilgrimage to Mecca, a Haji. De āji jomé zarghuné dí, A Haji wears green garments. Ājion Khudai bé-darwéghe na na ko, God makes no Hajis who are not liars, i.e. travellers tell strange tales.

**Ajiba** (adv.) strangely. Ajiba é khpull rang badal kerai wañ, strangely did he disguise himself.

**Ājiz** (adj.) helpless, poor, submissive. Boida dí de ājizoné ghaur kawel, it is right to attend to the grievances of the helpless.

**Ājizī** (s. f.) (1) helplessness. (2) humble submission. Sarkor ta ājizī kawa, make humble submission to Government.
Akal (s. m.) (1) intelligence. Da sarai akal der lari, that man has much intelligence. (2) mind. De ghundé pa aklina da kisa kharopa do, yo akal ye na mani, in the minds of all that idea is wrong, not one mind admits it. Bé-akal or kam-akal, stupid. Bé-akli or kam-akli, (s. f.) stupidity.

Akalmand (adj.) intelligent.

Akbak (adj.) astounded. Akbak wudarédan, he stood amazed.

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

Ahêr (adv.) at last, in the end. Ahêr ye mazal der wuka, it ended in his walking a long way.

Ahhirat (s. m.) next world, world to come. Umar mi khwushai têr kaŋ, de akhirat depora mi hêts gaṭṭa wunakra, I have wasted my life, I have made no provision for the life to come. Pa akhirat kṣe khiré 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 é zhwañdī akhtiyor) di pa lọs 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. Kudrati kor dai, pa khulu akhtiyor shewai dai, it is an accidental affair, it happened of its own accord.

Akhtiyormand (adj.) (1) possessing authority. (2) masterful. Lal Khan akhtiyormand sarai wan, Lal Khan was a headstrong fellow.

Akhwund (s. m.) (1) unworldly man. Parhēz é niwelai dai, akhwund shewai dai, he has adopted-abstinence, he has become a good man. (2) man of a sacred caste or profession. Akhwundon dwa kisma di; yo kho che pa khulu akhwund wi, sabak yé dër wéyelai wi; yo kho che plor niké yé mullo wi, au da hān ke pa khulu lwustai na wi akhwundon yé byēli, Akhwunds are of two kinds; one, namely, that is an Akhwund 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 Akhwund. Pa akhwund bondi dzon dam ka, get yourself blown on (as a cure) by a holy man.

Alam (s. m.) people. Dér ālam dai, there is a great crowd.

Allâ (s. m.) God.

Allâ (int.) indeed, really.

Alek (adj.) (1) light. Ke drind bor na shé vrelai, nör wa alek děrkawan, if you cannot carry a heavy load I will give you a light one. (2) unreliable. Alek sarai dai, itibor ye nishła, he is an unreliable man, there is no depending on him.
Alīcha (s. f.) kind of plum.
Ālim (adj.) learned. Ster ālim sārāi dai, he is a very learned man.
Algād or (s. m.) nullah, ravine.
Algāpla (s. f.)
Algho (s. f.) dissatisfaction, discontent. Pa watan kshē wa algho wushi, there will be discontent throughout the country.
Alk (s. m.) throat.
Almos (s. m.) lancet. Rag mi pa almos wuwaiyan, I cut a vein with a lancet, i.e. had myself bled.
Alwo (s. f.) sweetmeats.
Amak (adj.) stupid. Amak yē, khwushai zhaghézhé, you are a fool, you are talking nonsense.
Amal (s. m.) deed, conduct. De kēmat pa vrez nēk amal pa chār shi, a virtuous life will avail on the day of the resurrection.
Ambor (s. m.) store, heap. De ghallé ambor, a store of grain.
Aмир (s. m.) commandant, general of a tribal force. De lashkar taalweshtai amir yē bōli, the commander of a tribal army is called the Aмир.
Amonat (s. m.) trust, deposit. Amonat yē khanat kaṇ, he committed a breach of trust. Khpul mol mi wērzokha 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 ḍak dai, che dwa sara ḍak shi byā ghindai mi ḍak shan, one end of my sack is full, when both are full then my whole sack is filled.
Andarpoya (s. f.) ladder.
Andowona (s. f.) water-melon.
'Andra (s. f.) grindstone. Pa pradai andra na khpula spinkhwarā sha do, better is one's own whetstone than another man's grindstone, i.e. a poor thing but mine own.
Angrēz (s. m.) Englishman.
Angrēzī (adj.) English. Angrēzi pesh roghelai dai, tipak jorawi, an English smith, i.e. who understands English work, has come, he repairs guns.
Anj (s. m.) assafaktida.
Anrédel (v. reg. intr.) to bray.
Ańřēhāi (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 wyaiyi che bazhawa w'apēdā, tsōk pa keli kshē wa mēr shi, when the fox barks at night-fall they say “The fox has cried, some one in the village will die.”
APÍM (s. m.) opium.
APÍMKHÈR (s. m.) opium-eater.
ĀRA (s. f.) saw. De ārē ghwochina, the teeth of the saw.
ARĀRA (adj. f.) stammering. Arāra zhebbā yē do, he stammers in speaking.
ARGHAMOL (s. m.) hostage.
ARĪRA (s. f.) a medicine for diarrhæa. [There are two kinds "tēra" black, and "zyēra" yellow.]
ARJAMAI (s. m.) yawn.
ARJAMEDEL (v. reg. irr.) to yawn.
ARJAN (ndj.) skditiwq, following. Dā sarak de ti pa ghwora arkhān telāi dai, that road runs close along the bank of the river.
ARKHÉYEL (v. reg. tr.) shave.
ARMOND (s. m.) (1) sorrow, regret. Ke mer na wai, nör wèrpaśe wa mi dāmrā armond na kan, if he were not dead I would not grieve for him so much. (2) pity. Armond, armond dai, it is a thousand pities.
ARWOH (s. m.) soul. Lmāshomak che shorēghi shezē tā wuyaiéstai che wazifa wērkāi, de meryé arwohīna di, when the bats flit about say to the women, "Give food to the poor, for these are the souls of the dead."
ARYŚHIT (s. m.) dispute, wrangling, insistence. Der aryēshēt ē rosara wukan, he argued with me most persistently.
ARYON (adj.) amazed, confused.
ARZ (s. m.) petition, request. Arz mi wērta kērāi dai, arz yē wu n' arwēdan, 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.
ARAKAI (s. m.) (1) yoke-peg. (2) rung of a ladder. (3) screw of native mandoline (ribob). (4) small raftier. (adj.) broken, rough. Dā watan arakāi parakāi dai, this is a broken country.
ĀRAWEL (v. irr.) tr. (1) to turn over, put upside down, turn inside out. Ze ēworawan, kho ārawelai 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. Kāzhe stergē wēlē r'ārawē? why do you turn crooked eyes to me? i.e. why do you look at me askance? De Gāng pa lōri makh ma ārawa, do not turn in the direction of the Ganges. (3) to move. Tipak mi chā ārawelai dārawelai dai? who has moved my gun? (4) prove, consider proved. Mukaddama pé wu ē n'ārawela, he did not convict him in the case.
intr. (1) to turn over. Shangerai mi wushtai dai, psha mi wushtyé 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 jizz mi wukañ, agha é ghre na wuwsht, as I fired, he disappeared over the hill. (3) to go and come. Nabbi Khán kalla wa Datta Khél ta owarí kalla r’owarí Nabbi Khan is always going and coming at Datta Khél. (4) to be queer, outlandish. De Piro zhebba dëra wushtyé do, Piro speaks a strange dialect.

Ārī or (s. f.) need, want, request. De āraí cheshtan, a man who has something to ask. Ner shezé de khpulé āraí depora de shé sārāi wa ziyoratina ta drimī, men and women on account of their wants visit the shrines of saints.

Ārīya (adj.) at variance with, disputing. De sārāi sārāi ariya shwan, I had a difference with the man.

Ārīā (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 tsök yé? what are you by tribe?

Asar (s. m. no pl.) (1) impression. De ākhwund wáz robondi héts asar na ko, the Akhwund’s sermon makes not the least impression on me. (2) sign. Gwup wukhét, asar de mani dai, the constellation Gwup has risen, it is a sign of (the approach of) autumn.

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

Āsé See Haghase.

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

Āshikmán (adj.) in love.

Āshno (s. m.) (1) friend. (2) acquaintance. (3) paramour. Āshnoyón dré di, yo kho dá dai che dër yé pêzhané, yo kho dá dai che ila kadar kho pêzhané, dréam kho dá dai che de shezé sara āshnoyón wi, de mère na peşté kissé wërsara ko, there are three kinds of “āshnas,” 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.

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

Ashrafai (s. f.) any gold coin.

Asil (adj.) (1) full-blood, thorough-bred. Wós mi asil Wazirai na dai, ním posanai dai, my horse is not a real Waziri, he is half up-country (i.e. Afghan). (2) genuine. Asil tipak ghworan, nakli na ghworan, I want a genuine not a made-up rifle.
Ast (adj.) real. Asla khabara då do, the real fact is this.

Ásmón (s. m.) sky. Ásmón gharezhi (or tanezhi), brāshēzhi, the sky thunders, lightens, i.e. there is thunder, lightning.

Áson (adj.) easy.

Ásonai (s. m.) rest. (1) De ásoni wakht dai, kheb wuka, it is the time for rest, sleep. (2) relief. De khwazhé ásonai yé shewai dai, he has obtained relief from his pain.

Assi (s. m.) September.

Ástel or (v. irr. tr.) (1) to take out, pull out, extract. Kim yo di khwash dai, agha wubosa, take out, i.e. choose, the one that you like. (2) to lead out, conduct out. Mo jilāb wersara wukan, pa darwoza mi wástel, I saw them off, I took them out by the gate. (3) to produce one thing from another. Shezé kuch zené ástelí di, the women have made butter from it. (4) to hatch out. Chīrga che kurunga shi wōyé mashi, shelama vrez charḍi wubosi, 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 yé ástelyé do, he has shown penitence, i.e. has repented.

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

Áswélai (s. m.) sigh. Wélé di dāsé sor aswélai wukan? why did you heave such a cold sigh?

Áta (s.f.) cubit.

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

Át (s. m.) shop. Pulonki wa át ta roghelai wan, I had come to so-and-so's shop.

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

Au (conj.) and.

Audas or (s. m.) ceremonial ablution. Ke línz ké, awwal audas ka,

Avdas if you are going to pray, first perform the ablution.

Avtéwun (adj.) (1) blooming, in first youth. Avtéwun žhenai, avtéwuna pēghla, a fresh lad, maiden. (2) first. De owé vrezé pērī yai avtéwun di, up to seven days it is "first" milk.

Awor or (s. m.) June.

Awoñé

Áwoz (s. m.) voice.

Awwal (adj. and adv.) first.

or Awāl

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

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

Azob (s. m.) (1) agony, torture, pain. Der azob ma pé tèrawa, zer yé halol ka, do not hurt it much, cut its throat quickly. (2) punishment in the world to come.

Azobi (adj.) suffering, in pain. Azobi yan na mran, I am in great pain yet cannot die.

B

Baba (s. m.) (1) father. Mamozzi Martsi Khel ta ghund Wazir, Dawar, Indion baba wyaiyi, all Waziris, Dawris and (even) Hindus call Mamozi, the Martsi Khel, "Father Mamozi." (2) any old man. E baba! well, old gentleman!

Babezai (s. m.) (1) fan. (2) punkha.

Babezenna (s. f.) trembling, tremour. Tebb a che sarai khézawi agha babézenna do; babézenna de dor depora hàn do, de ghussé depora hàn 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 rizhdai dai, he is accustomed (to do) evil deeds. (2) fierce, resolute. Pa jang kshe dèr bad dai, pa shkor kshe hàn, hêts shai na prézhdi, he is a determined fighter and a determined hunter, he never lets anything go.

Bad (s. m.) evil, offence. Dé ghundé badé na agha parhéz dai, he abstains from all kinds of evil. Bad ma wèrtä wyaiya, do not speak evil of him. Bad yé dèr wukrel, he behaved very ill. Tsoék nevi bad ko, agha sahi larai, if anyone commits fresh offences, find out who he is.

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

Badal (adj.) (1) changed. Dzon yé badal kan, he disguised himself. Malik de nosti méla badala keryé do, the headman has changed his sitting-place. (2) exchanged. Tipak Salo de Muhabbat Khan sara badal kan, Salo exchanged rifles with Muhabbat Khan. Wazir de ashnoyi depora dastärina 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 yé badal kerai dai, he has surrounded the fort with a ditch. Ghyézh mi pé badala kra, I embraced him.
lit. surrounded him with my breast. (5) behind. Můhghundī na badal shwi, we got behind the hillock.

(5) something in exchange. Badal kho roka, but give me something in return. (2) revenge. De merī badal yē wokhest, he took revenge for the murdered man.

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

Bādi (s. f.) active feud, declared enmity. Che pilhal sara waiyi, sara wēzhī, agha bādi byēli; che wakhti bādi wī sara, mire wī, byā nēki wuko, agha můhgh 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.

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

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

Badkorī (s. f.) immorality. Khpula dunyo pa badkorī kshē yē kha- rōpa kroa, he wasted his substance in riotous living.

Badkhwo (s. m.) ill-wisher. È mo badkhwo hān dai, è sarkor badkhwo hān dai, he is both an illwisher 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 shewai dai, a truce has been made for one month.

Bādon (s. m.) (1) almond. (2) almond-tree. De badonē watan dai, it is an almond country.

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

Badrang (s. m.) cucumber. De Wazirē ster ster badrang pa Razmak kshē paido kézhī, the big cucumbers of the Waziris are grown at Razmak.

Bādrī (s. m.) August.

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

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

Badwē (s. f.) swelling. Prawor badwē wuwoyan, the wound has swelled up.
BAĐAL (s. m.) mist. Bađal dai, na shi watan lidai, it is misty, the country cannot be seen.

BAPPÉ (s. f. pl.) trousers (only in certain phrases as bađdé dèrckhègka che tondé na shi, pull up your trousers that they may not get wet).

BAĐYÈ (s. f.) bribe. Badyé dèrè khwařelyé di, he has taken, lit. eaten, many bribes.

BAĐYÈKHÔR (s. m.) bribe-taker.

BAĐYÈKHÈR

BAGA (s. f.) (1) rein. Wos ta mi bâgé wèrpréshwè, I gave my horse rein, lit. let go the reins to my horse. (2) sinew, tendon behind heel or knee. Gadâli, che wa épâšâl ta tâp, wé che bâga mi pré na ké, as Gadâli was going to hospital he said “Be sure you don’t cut the sinew.” (3) canter. Wos mi pa bâgè she drûmû, my horse has a good canter.

BAĞHRÂI (s. f.) hole in the ground used as a mortar. Pa mzeka kshé kandgholai wuko, spîkhwâré pa kshé shâkh ko; da baghrâi byâli, they make a hole in the ground and fix (stones of a particular kind) in it; that is called a “baghrâi.”

BAĞHWÔN (s. m.) gardener.

BAĞHWUN (s. m.) cheek.

BAHÎR (s. m.) (1) caravan of camels, train of bullocks or other beasts of burden (any number from one upwards). Pa bahîra tlelai dai, he has gone with a caravan (to trade, cut wood, etc.) (2) an honest livelihood, trading. Yâr Gul, Jalâl Khîl, ghâ ko ke baîry ko? Is Yâr Gul, Jalâl Khîl, a raider or a trader?

BAIYA or (s. f.) price. Baîya yé tšêmra do? what is the price of it?

BAIYÂNA (s. f.) earnest-money. De baiané dâ matlab dai che pa bel châ bondi khârs na ké, the object of earnest-money is this, that you should not sell (the thing) to anyone else.

BAIYA See Baîa.

BAIYÂVEL (v. reg. tr.) (causative of baïyédel q. v.) Khpul kôr yé baïyavelai dai, he has sent, started, his own household off (on the migration).

BAIYÉDEL (v. reg. intr.) (1) to flow. Èbô pa wéîr kshé baïyézhîhî, the water is flowing in the irrigation channel. (2) to run. De spi de khwulé na lyârê baïyédé, foam was running from the dog’s mouth. (3) to creep, crawl. Mangarina pa mzeka baïyézhîhî, snakes creep on the ground. (4) to migrate (of a nomad tribe). Pa dé myâshté kshé ghund Wazîr wa ghe ta baïyézhîhî, in this month all the Waziris migrate to the mountains.
BAJA (s. f.) o'clock. Doğ pa təsəlːər bəjə rəwənəzhi, the post goes at four o'clock.
Bakänra (s. f.) kind of tree.
Bakar (s. f.) flint. De bakarəna yor wubosa, strike fire from the flint.
Bakari (adj.) flint. Bakari tipak, flint-lock gun.
Bakhiya (s. f.) stitch. Đeře bakhiyə lagawelyə di, has put in many stitches.

Bakhra (s. f.) (1) share of anything. Èmo bakhra tsemra shi? how much does my share come to? (2) share in distribution of profits. De kom bakhra pa twēgh pərə wi, the tribal distribution of profits is according to the distribution of burdens. (3) rent in kind. Pa Töchí kshə watan pa dźrəma bakhra karelai shi, in Tochi land is cultivated on a third share of the crop (as rent). (4) share of worldly goods, lot. Sha bakhra Khudai rokeryə do, God has given me a goodly portion.

Bakhsheil (v. reg. tr.) (1) to give gratis, as a present. Đerbakhsheilai mi dai, I give you as a present. Tse di wərwubakhsh? what did you give him? (2) forgive. Gunə robakhsha, forgive my sin.

Bakhsh (s. m.) gift. Bakhsh rokerəi shewai dai, it has been given me or as a gift. Đa tipak ye rota bakhshish rokerəi dai, he has given me this gun as a present.

Bakhshish given me this gun as a present.

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

Balad (adj.) (1) well-acquainted with, knowing well. Đa sarəi 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 sarəi dai, he is a thoroughly experienced man.

Baladı or (s. f.) acquaintance. De hākim baladı wuka, get to know the Baladgiri Political Officer.

Balawel (v. reg. tr.) (causative of balédel q. v.) to kindle, light. Che yor balawé bédor shə che belchərta 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 baləzhi, the fire is burning. Tsirōg baləzhi, the lamp is lighted.

Bālel (v. irr. tr.) (1) to summon. Ro wu yę bēla, call him here. (2) to call, name. Đa tse byelfi? what do they call that? i.e. what is it called? (3) to consider as good as. Đa jurm prēkerəi bēla, consider the fine as good as paid.
BALLÉ (int.) (expressing astonishment). Ballé, ballé! då yor tsangra bal shan. Good gracious! how that fire has caught.

BALO (s. f.) (1) misfortune, bane, curse. Tse balo wëerta rasédelyé do, some evil has overtaken him. (See bod.) (2) matter. Nenba balo do? what is the matter to-day? (3) terrible thing. då mzerai tsangra balo dai, what a terrible creature that is. (4) poison. Zarmalik balo khwarelyé wa; zeke mer shan, Zarmalik was poisoned, lit. had eaten poison; that is why he died. (5) insects, vermin. Jomé mi balo khwarelyé di, insects have eaten my clothes.

BALWA (s.f.) (1) outbreak, riot. Ès balwe pa watan kshe werké shwi, now-a-days there are no more disturbances in the country. (2) fight of any kind, violence. Pa Maizar kshe balwa wushwa, a fight took place at Maizar. Balwa ma rosara ka, do not quarrel with me.

BAMBAL (s. m.) head, ear (of plant). De dergé, de juworé bambaal shta, reeds and maize have heads. (adj.) in ear. Juwor bambaal dí, the maize is in the ear.

BAMBAR (s. m.) Ghwút bambaal or sarkunátai bambaal, or brag bambaal, hornet. Zépakai bambaal, wasp.

BANAI (s. f.) blacksmith's bellows.

BAND (s. m.) (1) dam. Wa wéla ta mi band áchawelai dai, I has thrown a dam across the water-course. (2) joint of the body. Pa har yo band bondi pér ním 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 yé wërsan wutoran, he came to an arrangement with him. Band rosan wokhla, or wuníśa, make a settlement with me. (adj.) shut. War band dai, the gate is closed.

BANDAR (s. m.) path, track. De ghlé bandarina pa Wàt Khwura bondi wùzí, the tracks used by the thieves come out at Wàt Khwura.

BANDI (s. m.) prisoner. Zalmi Saidgí bandi niwelai dai, Zalmai, the Saidgái, has caught a prisoner.

BANDIKH (s. m.) gun, rifle.

BANDIKHONA (s. f.) jail.

BANDOBAST (s. m.) arrangement of any kind. È mo tse bandobast ké? what are you going to do for me?

BANGASSA (s. f.) sand-fly. De bangassé ster àzob dai, great is the annoyance caused by sand-flies.
**Waziri Vocabulary.**

**Bangla** (s.f.) European house, bungalow.

**Bangor** (s.m.) copper. De bangoré kíza, a copper water-pot.

**Bangyé** (s.f.) (1) hemp-plant. Bangyé pa Shoro kshé ñéré di, much hemp grows at Kaniguram. (2) bhang, hemp-drug. Bangyé yé tsekawelyé di, they have smoked bhang.

**Bani** See Adam.

**Banjorai** (s.m.) follower, retainer. De Sáhiboné arodalion di, de malional manjori di, English officers have orderlies, native headmen have "banjorais." (2) messenger, intermediary. De Pewanda Mullo banjori pa Dawaré kshé shórézhí, the Mullah Powlíndah's emissaries go about in Daur.

**Bannitsai** (s.m.) Bannuchi.

**Bannitsaiye** (s.f.)

**Bañedel** (v. reg. intr.) (1) to buzz. Gélaide mechoné ghundi bannézhí, the bullets were humming like bees. (2) to make a peculiar sound. Wuz che mast wi byá bañézhí, when the markhor is rutting he has a particular cry.


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

**Barai** (s. f.) victory. Pulonki barai wükra, pulonki larai wükra, 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 prospered in all his ways.

**Barakati** (adj.) (1) well-to-do, prosperous. (2) healthy, comfortable. Sirat yé tsörb dai, ranziri pa kshé níshta, 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 Dálan Sahib sha baramta wükra, Mr. Donald made a successful baramta of the Kabul Khels.

**Barawa** (s.f.) doob, kind of good grass. Pa Töchi kshé barawa é wélé paghwora shi, pa bogh kshé hán shi, in Tochi doob-grass grows on the banks of water-courses, also in gardens.
BARAYAN (adv.) last night, yesterday evening. Barayan de shpé di khabara mi ārwedelyé do, late last night I heard this news.

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

BARWAND and

BARWAND.

BARBAST (s. m.) belts, braces, etc. Pa barbast kshé Wazir bazmé, mĩ tipak, chore, tira shorawī, 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 wurasézhé, 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 giawina kshézhdai, I will deposit the arms with you as pledges.

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

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

BARMANDE See BARBAND.

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

BAROBARI (s. f.) (1) accuracy, success. Nen de shkor barobari na wa, we shot badly to-day. (2) equality, competition. Malik sa barobari ma ka, do not put yourself on an equality with the headman.

BARSÉRAN (adv.) (1) on the top. Pa sandik kshé mi barsèran yeshai dai, I have put it in the box on the top (of the other things). (2) superficially. Pa tipak barsèran lagédelai dai, he has only been superficially hit by a rifle i.e. been grazed by a bullet.

BARWAND See BARBAND.

BARWÉZA (s. f.) a kind of grass.

BAS (adv.) (1) enough. Bas kawa, shut up! (2) well. Bas, di kör ta wurasédai, well, she reached home.

BAST (s. m.) woman’s marriage outfit, including jewellery. Wa khpuré lir ta dër she bast ye wêrank, he gave his daughter’s first-rate trousseau.

BASHİR (adj.) night-blind.

BÂTI (adj.) fallow, uncultivated for the time being.
Batserai (s. m.) (1) spark. De yor batserai wulagéd, a spark of fire fell on it. (2) atom. Yo batserai wa dër na kañ, I will not give you a particle.

Bat (s. m.) baking-iron. Nāna ke owarzi hān, 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.

Bâte (s. f. pl.) barley husked and boiled. Bâte pa ghèrni sara khwuri, husked barley boiled is eaten along with ghi.

Batar (s. m.) quail.

Bayār See Bāhir.

Bazagor (expletive, used in phrases such as the following) Pa Khudai dā bazagor wé, che yo zhabh wuka, By God I adjure you, speak but one word.

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

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

Bazhawa (s. f.) fox.

Bé (prep.) (1) without. Bé mo na tèrédai wà na shé, without me you will not be able to pass. (2) devoid of. Bé-matlabā kissā, a meaningless speech. See Grammar, page 39.

Bechē (int.) (expressing admiration, surprise.) Bechē, bechē! dā tšangra wos dai, by Jove! what a horse that is.

Bēdiānāi (adj.) foreign, outlandish.

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

Bēdor (adj.) (1) alert, on the qui vive. Pa lýrē kshē bēdor ésā, keep your eyes about you as you go. (2) careful (see balamel).

Bēdortia (s. f.) watch and ward. De ghlē shpa do, ze wa wèrta bēdortia kan, it is a night for robbers, I will keep watch for them.

Bēgor (s. m.) forced labour. De Khōst Sardor ze wuniwan che bégor wuka, the Governor of Khōst seized me to make me do forced labour, lit. (saying) “Do forced labour.”

Bel (adj. and pron.) (1) the other. Pa belé lýrē drima, go by the other road. (2) another. Bel lýr hān shta? is there another road? (3) else. Bel chèrta, elsewhere. Bel tsōk, anyone (or some one) else. (4) next. Bel kōl, next year. (5) the one after. Bel sabō, the day after tomorrow. See Grammar, page 17.

Bél See Bōl.
Bélga (s.f.) stolen property recovered in such circumstances as to give or a clue to the thief.

Bélghâ

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

Bélmâz (adj.) who does not pray, profane, irreligious. or

Bélmoz

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

Ben (s.f.) co-wife.

Bénâsopa (adv.) suddenly. Bénâsopa bâlêli shewî yi, jomé na rowfî, we were sent for suddenly and have not brought (a change of) clothes.

Bênga (s.f.) ransom-money. De Mahsîdê guzrân na bênga pèrî dai, or the Mahsuds live by black-mail, i.e. by restoring for a ransom property that they have raided.

Bînga (s.m.) son of a co-wife. Ke yêghê shezê khpul benzai ta zár wèrkerai na wai, do umrî kaid shewyé na wa, if that woman had not given poison to the son of her co-wife, she would not have been imprisoned for life.

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

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

Bêtaï (s.f.) piece of meat.

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

Bêtikai (s.f.) small piece of meat.

Bézell (s.f.) retaining wall (of a terraced field). Mamairogha kahê bézellé ðeré di, there is much terrace-cultivation, lit. there are many retaining walls, in Mamirogha.

Bézh (adv.) on the nearer side. Kûrum de Kazhê na bêzh dai, Mazdak pèrî dai, Krum is this side of Kazha and Mazdak beyond it.

Bézhai (s.m.) necklace.

Bézhêdel (v. req. intr.) Wèrbézhêdel, to collect together. Khalk wèrbézh shewai dai, a crowd has assembled.
Bézhnèdel (v. reg. intr.) (1) to shiver. (2) to start. Ghrabo che roghla bya wubézhnéed, when the noise came he gave a start.

Bi (s. m.) smell. She bi, a pleasant smell. Ret or gān or sakht or murdor bi, a bad smell.

Bīda (s. f.) advantage.

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

or

Bīwaiyinai

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

Bīkul (adv.) at all.

Bīmor (adj.) ill, sick, diseased.

Bīmorī (s. f.) illness, disease.

Bīwaiyinai See Bīkash.

Bīnga (s. f.) (1) property. Đèra bingaii lari, he has much wealth.

or (2) kot, fortified group of houses. Pa Maizar kshe nevyé Bīngaī bingé dèré shewyé di, many new kots have been built at Maizar. (3) See benga.

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

Bīra shwel (v. intr.) to bring forth dead. Sheza yē bīra shwa, his wife had a still-born child. Wospa mi bé-mindé bīra shwa, my mare produced a dead foal prematurely.

Bīra (s. f.) speed, quickness. Pa bīra dā chār wuka, do that work quickly.

Bīrwandai (s. m. used as adv.) quickly. Bīrwandai dā kor wuka, do that work quickly.

Bishtara (s. f.) bedding. De Waziré bishtara lamsai wi, the bedding of the Waziris is felt.

Bīt (adj.) sulky. Warbiz yē bīt dai, his face, lit. snout, is sulky.

Bītai (s. m.) bush, plant. Aīra Indioné zokha wi, pa Tōchi kshe bītai yē ništa, the Hindus keep aīra, the plant itself is not found in the Tōchi.

Bītakai (s. m.) small bush, plant.

Bīwel See Bētel.

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

Bīyonē (s. m.) foal. Mer bīyonē yē rower, gave birth to a dead foal.

Bīyonēba (s. f.) filly.

Bīz (s. m.) bhoosa, chopped or broken straw. De bīzē kēta or kētkai, a bhoosa-stack.

Blang (adj.) full-blown (flower). Gul lyā ghīta dai, blang shewai na dai, the flower is still a bud, it has not opened.
BLAVSÉDEL (v. reg. intr.) (1) to catch, trip. De pshé guta mi wublavsédel, the toe of my foot caught. (2) stumble. Pa tizhé wublavsédan, zeke naskör shwan, I stumbled on a stone, that is why I fell on my face.

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

Bo (int.) get out! go on! (only to horses).

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

BODÍPERANG (s. m.) syphilis.

BOGH (s. m.) garden.

Boída (adj.) fit, right, proper. Boída dásé di, che de mîzh sinatî worwé, this is right, that you should listen to our petition.

BÖL or BÉL (s. m.) rumour. Pa bázor kshé dásé bôl gad shewai dai che Sarkor Mahsidé ta lam tari, a rumour has started in the bazaar that Government is preparing an expedition against the Mahsuds.

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

BONA (s. f.) excuse, pretence. Ke boné ké boné kho dère di, ke mëroni ké lyârê kho dère di, if making excuses there is no end, but if you wish to be kind there are many ways.

BONDI (prep.) (1) on, upon. Ghundî bondi nost dai, he is sitting on the top of a hillock. (2) through, across. Lyår pa Dândi bondi do, the road lies across the Dande plain. (3) to, for. Zerai mi dërbondi dai, che zyai di shewai dai, I have good news for you, that a son has been born to you. Pa har sari bondi khpul watan Kashmir dai, to every man his own native country is Kashmir. (4) from, out of. Pa nari džirîna bondi shkîr payzona jorézhî, 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. Ðër sharop yé robondi tshelî wi, zeke bëisha 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 yé keraî dai, he has cried the morning call to prayers.
BONNE (s. m.) eye-lash.

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

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

BORIWOL (s. m.) currier.

BORAI (s. m.) (1) damd grain, khoosa, 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 bori rizhdai kan, the officer of Government has tamed so-and-so, the badmash, by good treatment.

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

BOWAR (s. m.) (1) confidence, trust. Pa de sar Dere bowar mi dai, I have much confidence in this man. (2) belief. E mo bowar na dai che chere 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 was, piebald, or skewbald, horse. (2) tinged with grey. Sar ye brag shan, his head has gone partly grey. (3) spotted, marked, pockpitted. Makh yé brag dai zeke Brag yé beli, his face is pockpitted so they call him “Spotty.”

BRAD (adj.) astonished, taken aback.

BRÉSH (s. m.) twinge, shooting pain.

BRÉSHÉDEL (v. reg. intr.) (1) to pain, smart. (2) to flash, lighten. Asmon wubréshédañ, 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. Aki Khan brétawar dai, Aki Khan has long moustaches.

BRID (s. m.) (1) boundary, frontier. E mo de weshki brid dai, it is the boundary of my field. De Manzar Khelé de Dawaré brid chere kshe wi? where does the boundary between the Manzar Khels and the Dauris lie? E Sarkor brid, the British frontier. (2) attack (lit. or fig.) Mahside pa Idal Khelé bondi brid wukañ, the Mahsuds attacked the people of Idal Khel 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 Algad kshé burburai shtá, 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 pá kshé buton likéli 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 dák wá wu na kan, I will not do so again. (2) then, next. Awwal kshénostel, byá khabaré wukrélé, first they sat down, then they began to talk. (3) then, at the same time. Indi che Busulmon shí byáparácha shí, when a Hindu becomes a Muhammadan he becomes thereby a “paracha.”

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

**Bzergí** (s. f.) claim to reverence, miraculous virtue. De bádshá de spi gábar dái, bzergí na lari, it is only the tomb of the Emperor’s dog, it possesses no sacred virtue.

**Bzha** (adj.) broken through. Dá diwol děr bzha dái, that wall is full of holes, all broken in. (2) torn. Dástor mi bzha shán my turban is torn. Bzha kawel, to tear (tr.). Bzha shwel, to tear of itself (intr.).

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

**Chaghannah** (s. m.) sugar-cane press.

**Chághar** (adj.) one-eyed.

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

**Chai** (s. m.) tea. Chai pékhi ka, make the tea. Chai tshé? will you drink tea?

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

**Chakhmakh** (s. m. and adj.) flint-lock.

**Chákí or Chokí** (s. m.) pen-knife.

**Chal** (s. m.) (1) trick, dodge. Chal é rota kerái dái, hë has cheated me, or, is trying to cheat me. (2) tact, discretion. Pa chal sara, diplomatically, not by force.
CHALAWEL (v. reg. tr.) to move the bowels. Ke jamālkēta di khwarelyē wai, nōr te wa ye chalawelai wē, if you had taken jamālkēta you would have been moved. (Also causative of chalēdel, q. v., in its various meanings.)

CHALÉDEL (v. reg. intr.) (1) to move, go. Nēn dēr bod chalēzhi, to-day a strong wind is blowing. Rēlgādī chalēzhi, the railway train is in motion. (2) to pass current. Dē ripai wē, au dwē kalpē wē, au yawa chalēdā na, there were three rupees, and two were counterfeit and one would not pass current. (3) to go off (of a firearm). Tīpak chalēzhi, there is firing. (4) to go and come, frequent. Pa Tit Narai kšē sarāi chalēzhi, dor nishta, at Tut Narai a man can go about, there is no danger. (5) to last, survive. De mo wos dēr ranzir dāi, wu wa na chalēzhi, mer wa shi, my horse is in a very bad way, he will not get better, he will die.

Chalī or (adj.) tricky.

Chalanok

Chaman (adj.) strong, robust. Kippat chaman sarāi dāi, Kippat is hale man.

Chamanda (s.f.) prosperity, success in life. Zeke chamandē kaŋ, de Đālan pa mākanḍi kaŋ, I prosper by the favour of Mr. Donald.

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

Chānē (s.f.) wall, side, of a house. Stera chańra, long-wall, i.e. back or front. Landā chańra, short-wall, i.e. either side. Kākash nishta, chańrē walwēdē, there is no roof and the walls have fallen down.

Chānra (s.f.) gram.

Chānrawel (v. reg. tr.) to sift. Dā ghanam pa parwēzī chańrawa, sift that wheat in a sieve.

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

Chapo (s.m.) (1) sudden raid, invasion. Shērindil Sardor pa Kazha bondi chapo wukāŋ, the Governor Sherindil suddenly made an inroad into Kazha. (2) surprise by Government troops. Fauzē wakēta de Tol Khēlē wa chapo ta tlelai dāi, the troops started early to surprise the Tol Khels.

Chappa (s.f.) wave, billow. Ti chappē wukrē, the river surges. or Tsappa

Chār (s.f.) (1) work. Tsōrb ye, chār na kē, you are lazy, you do no work. (2) affair, thing. Pa shewyē chār kšē kšēmonai ma ka, do not worry yourself about a thing that is past. É dē chārē tse matlab dāi? 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 dé shi bondi chār kan, I use, make use of, this thing.

Char-chan (s.f.) sparrow.
Char-chērāi (s.f.) wash-house.
Charē (s.f. pl.) small-shot. Tīt sha, charē wa dērwulagi, stoop down or you will get peppered with the shot.
Char-gīrāi (s.m.) chicken. Drēama myāsht chargīrāi boligh shi, chīrg or shi, āzān ko, the third month the chicken grows up, becomes
Char-gōtai a cock, and begins to crow.
Char-khēlā (s.f.) crest, comb of cock.
Char-khīlāi (s.m.)
Char (s.m.) charas, hemp-drug.
Charśī (s.m.) confirmed hemp-taker.
Chaudel (v. irr. intr.) (1) to crack. Dīwol chaudelai dai, the wall has cracked. (2) to break up, burst. Gēlai wuchaudelā, the bullet broke up, the shell burst.
Chawel (v. reg. tr.) to split, break up. Sirang wuchalēd, mōrcha yē wuchawela, the mine went off and blew up the breast-work.
Che (pron., adv. and conj.) (1) when. Che ze wīlo yān, psha mi khwazhēzhi, when I am standing up my foot hurts. (2) if. Dā toti che mo pa panjra kshē isor kerai na wai, dā wa tēlai wan, if I had not put that parrot in a cage it would have flown away. (3) that. Toki na mi kēt che de to tarbir dēlata rota, I saw from the window that your cousin was coming in this direction. (4) saying. Rota wuuw che “drīma”, he spoke to me saying “Go”. (5) thinking. Songa yē tēra kra che sheza mi ʿes mra kra, he sharpened his spear thinking “suppose I were now to kill my wife.” (6) Che hakk mi wēr na kē! pray do not give away (to others) that to which I am entitled! See Grammar, page 17.
Cheg (adj.) (1) high. Marghāi pa chegga wuna kshē nosto do, the bird is sitting in a high tree. (2) tall. Dēr cheg sarāi, a very tall man. (3) risen. (See Chegēdel.) Ze wa cheg shān khpul plor ta wa wērdrīman, I will arise and go to my father. Wēr cheg 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 maghzaï cheg kān, the camel raised its neck. Bāddē dērcheeggē 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 wî, bel sarai khwula na shi chegawelai, when he is present no one else can open his mouth, i.e. dares to speak. (3) Wêla mi chegga kîa, I dug a channel.

Chegédel (v. reg. intr.) (1) to rise, arise. Chegézhã or cheg sha, stand up! Che ze yé wulđan, dai losi rochef shan, when he saw me he immediately rose to his feet. (2) to rear on hind legs. Wos chegézê, the horse is rearing.

Chêla or Chôla (s. f.) (1) division of a village, ward, muhalla. Pa dagh keli kshê tso chélé di? how many divisions are there in this village? De keli sarî chêla pa chêla jurm prékawi, the village people pay fines ward by ward, i.e. distribute the fine among themselves according to wards. (2) lane, street, of a village.

Chêla (s. f.) See Tsêla (2).

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

Chenjai (s. m.) worm.

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

Chenjai (s. m.) disciple. De âkhwund chenjai, the âkhwund’s disciple.

Chêré (adv.) (1) where. Dá lyár chêré tlêlyé do? where does that road lead? (2) wherever. Chêré kshê wai, ze wa yé miman, wherever he may be, I will find him. (3) ever (past or future). Pakhwo chêré dâsé shewî na di, it has not ever happened so before. Ummind mi na dai che chêré dâsé wushî, I do not expect it will ever so happen. (4) Ke chêré, if ever at all, i.e. supposing. Ke chêré dâsé wushî, te wa tse wukê? Supposing it were to happen so, what would you do?

Cheshtan (s. m.) (1) owner. De yishcheshtan, the owner of the camel. De kërcheshtan dai, wode yê shta, he is a householder, he is married. De khpul sar cheshtan dai, nôr daulat yê nishta, he owns his own head, he has no other property. (2) possessor, holder. De yimcheshtan, the man with the spade. (3) husband. De shezé cheshtan kim yo dai? which is the woman’s husband. (4) filled with, inspired by. De ziddcheshtan, a spiritual man. (5) De dwécheshtan, master of two, i.e. double-dealing. Zalmai, Saidgi, de dwécheshtan dai, de Sardor sara hân she dai au Sâhib sara hân she dai,
Zalmai, the Saidgi, is a double-faced man, he stands well with the Afghan Governor (of Khost) and with the Political Officer (of Tochi) also.

Chétar (s. m.) March.

Chichel (v. reg. tr.) (1) to bite. (2) to pinch, nip. (3) to sting. Dë chichel di, yo de khkulë, bel de gutë, drëam 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 Boyé de Landé chigha rawona shwa, the Boya and Land pursuit-party has started. (2) pursuit of raiders. Chigha é Khaisora peri miizh wukra, we pursued as far as the Khaisor. (3) duty, or system, of pursuit. De ghund Amzoni yawa chigha do, the Hamzoni villages are all reckoned as one for the purpose of pursuit.

Chikarai See Chirai.

Chiker (s. m.) mud.

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

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

Chikhran (adj.) rheumy, having matter in corner of eye. Sarai chikhran dai, sterga yë chikhrenna do, the man is rheumy-eyed, his eye is rheumy.

Chilai or Tsilai (s. m.) bracelet.

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

China (s. f.) lime. Dë diwol pachina mi wukharelai dai, I have lime-washed this wall. Dë pa chîna kör che winë, that house built with mortar which you see.

Chingash (s. m.)

Chingasha (s. f.) frog.

Chinnan (s. f.) spring, fountain. Sara chinnan, a cold spring. De Sarkor khazona hamësh zyëzhi, de dunyo chinnë di, the treasury of Government flows on for ever, it is the fountains of the world.

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

Chirai or Chikarai (s. m.) crumbs of bread cooked in ghee.

Chirg (s. m.) cock. Kulangi chirg, big cock, fighting-cock.

Chirga (s. f.) hen, fowl.

Chod (s. m.) crack, cleft, fissure. De kamar pa chod kshe gélaí wuli, he is firing bullets at the crack in the cliff.
Chogh (adj.) smart, energetic. Chogh sarai agha dai che tsálok tsálok kor ko, an energetic man is one who works fast.

Chogha (s.f.) chogha, Afghán robe like a dressing-gown. Khán Muhammad, Pir Ghulám, Shámaddi ta choghe wérkéyé shewyédì, choghas have been presented to K. M., P. G., and S.

Choki See Chákí.

Chóla See Chéla.

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

Chopa (s.f.) breadth of hand, as a measure. De Töchí wos che wi dyárlas chópé wi, Tochi ponies are generally about 13 hands.

Chopi (adj.) printed. Chopí rakht, printed cloth, print.


Chutai (s.f.) letter. Chuțai mi likelyé do, I have written a letter.

Dá See Daghá.

Dabbe (s.f.) leathern vessel for conveying oil, ghi, gunpowder, etc. Agha dabbe de télé đakka 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 ghé darézhi, there is the prestige of the ruler, for this reason robbers are afraid. (2) pomp, magnificence. Dérf dábob sara de bánshá lashkar roghai, the royal army arrived in great state.

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

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

Daghásé See Dábé.

Dai See Daghá.
Dai (asseverative particle used by some Waziris). Da kor wuka dai! Da kor wa na wukan dai! You must certainly do so! I will certainly not do so.

Daís (s. m.) (1) cuckold, man devoid of marital jealousy. (2) miser. (3) any poor-spirited man. Dáis sařai agha dai, che khpula sheza wirona wi wézhni ye na; au che marai na wérkawi, na tira ko, w'agh ta hän wyaiyi, a man is “daís” 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. Dáis watan, a beastly country.

Dálai (s. f.) heap. De tîzhé dalai, heap of stones. (2) unthreshed corn lying on the threshing-floor. Ghamam pa dalai protedî, the wheat is lying at the threshing-floor.

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

Dam (s. m.) (1) breathing upon. Ākhwund pa mo bondi dam wukan, the holy man breathed on me (as a cure). (2) any spell, incantation. Dam pé ãchawelai dai, he has cast an enchantment over him.

Damawel (v. reg. tr.) to enchant, bewitch. Che ze ranzîr wañ ākhwund hamésh damawelana, when I was sick the holy man used to employ enchantments on me.

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

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

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

Damoma (s. f.) European big drum.

Damra See Dora.

Dap (adj.) closed, shut. War dap ka, shut the door. Khulpítaí wèrwochawa, khwula ye dappa ka, put in the stopper and close up the mouth of it.

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

Darédel (v. reg. intr.) (1) to stand. Sikh wudara, stand straight. (2) stand still, halt. Wudara che wa to ta dèrwurasézhan, wait till I come up with you. Wudara, ma ropásé parézhα, stop there, don't keep running after me.

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

Dâriya (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 banda ka, close the door. (2) pass, valley. De Töchi de darré hákim ñgök dai? who is ruler of the Tochi Valley?

DARS (s. m.) (1) mosque with back-wall, or with back-wall and side-walls, only. (2) place of instruction, mosque-school. Pa kim dars kshé di lwusti di? in what mosque-school have you studied? (3) teaching, education. Emo dars mullo kerai dai, I was taught by a mullah.

DARSATNOK (adj.) terrible, formidable. Jasim darsatnok sarai dai, 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 wéyéli di, he has told nothing but lies.

DarweghZan (adj.) lying, false. DarweghZan sarai dai, he is a liar. DarweghZanna kissa do, it is a false account.

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

Daryob (s. m.) (1) river. (2) Samundar daryob, ocean, open sea. (3) Käri daryob, “kula pani,” the Andamans.

Dard (s. m.) pain. Pa ghund ghwoshina mi dard dai, I have tooth-ache in all my teeth.

Darmanda (adj.) sore, in pain (physical or mental). Ghwosh mi darmand dai, my tooth hurts. Pa da kor bondi zé mi darmand dai, my heart is sore over this affair.

Dásé (adv.) (1) in this way, so. Dásé wuka che pa to bondi itibor wuki, so act that he may trust you. (2) to such a degree, so.

Daghasé Dásé kam-akal dai che pa hés hän na póelghi, he is so stupid that he understands absolutely nothing.

Daskará (s. f.) metal gauntlet.

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

Dastor (s. m.) pagri, turban. De dastora walina sam ka au tšíka láka ka, straighten the folds of your pagri and tuck in the end of it.

Daule (s. m.) wealth, riches.

Daulemand (adj.) wealthy, rich.

Dawar (s. m.) (1) Dauri. Dawar stergé pa ronje pa dré gúté lari, the Dauris have three fingers'-breadths of antimony round their eyes. De Dawaré nirkh dai, it is a custom of the Dawris. (2) Daur, the country of the Dawris. Dawar de Töchi Kobel d'ai, de watan zre d'ai, Dawr is the Kabul of Tochi, it is the heart of the country. Bar Dawar she watan d'ai, Upper Daur is a fine country.
DAWO (s.f.) request from God. Sha-dawo, blessing. Mo ta dêrê sha-
dawo wukré, he invoked many blessings on me. Bad-dawo, 
curse. Dagh saɾi bad-dawo wokhestyé do, the man is labour-
ing under a curse.


DÉGAI (s.f.) metal or earthen pot. Dégai é lghari na liré ka, take the 
pot off the fire-place.

DÉLAI (s.f.) eight-annas.

DÉLATA See DOLATA.

DÉLÉ, (adv.) (1) here. Délé kshé hétsék nishta, there is no one here.

DILÉ or Délé na lor sha, go away from here. Yawa saɾi délé bondi

DOLÉ ze wâhelai yan, a certain person struck me on this place.

(2) hither.

DENENNA (adv.) inside, within.

or

É DENENNA

DEPORA (prep.) (1) for, on behalf of. De châ depora dai? for whom 
is it? Ðera ðingora de mo depora wuka, make strong 
recommendation on my behalf. (2) on account of. De wuch-
kolai depora ghalla girona shwa, grain has become dear on 
account of the drought. (3) for the purpose of. Ê dé depora 
roghai che ghâlâ wuki, he came for the purpose of committing 

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 
ghworé, émra wa dêrkawan, I will give you as much as you

want.

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

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 kêta kerai dai, lwâstai mi na dai, I have heaped 
up the mixed grain and chaff, I have not winnowed it.

DÈRTLEL (v. irr. intr.) (See TLEL.) (1) to go (to the person spoken to). És 
wa dêrtings, I will be with you in a moment. (2) to be known 
to (the person spoken to). Chal wa to ta dêrtsi ke ne dêrtsi? 
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. Gunagog wa dézakh ta lor shi, the sinner will depart into hell.

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

DIGAR (s. m.) in looz-dig, the late afternoon.

DIKON (s. m.) furnace.

DILBOR (s. m.) darbar. Lāt Sāhib pa Tākal bondi ster dilbor kēraith 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, tšōk yē ko? who is making that noise? Dind ma roka, don't disturb me.

DĪRA (s. f.) broad leather strap with wooden handle, "tawse." Shēkhon dīra pa los pa lmanzhora pasē gerzi, the acolytes strap in hand go about looking for the worshippers.

DĪRANG (s. m.) ten annas. Indi nandrāmaí ripai ghawushta, mo dīrang wērkan, the Hindu wanted a Kabuli rupee, I gave him 10 annas.

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

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

DOGHI (s. m.) mark, spot.

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

DOGUL (s. m.) bird's nest.

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

DOLÉ See DOLÉ.

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

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

DONRA (s. f.) flour. De ghanamé donra, wheat-flour.
DAWO (s.f.) request from God. Sha-dawo, blessing. Mo ta déré shé-
dawo wukré, he invoked many blessings on me. Bad-dawo, 
curse. Dagh saři bad-dawo wokhestyé do, the man is labour-
ing under a curse.


DÉGAI (s.f.) metal or earthen pot. Dégai é lghari na liré ka, take the 
pot off the fire-place.

DÉLAI (s.f.) eight-annas.

DÉLATA See Dolata.

DÉLÉ, (adv.) (1) here. Délé kshé hético nishta, there is no one here. 
(2) kither.

DÉNENNA (adv.) inside, within.

or

É DÉNENNA

DEPORA (prep.) (1) for, on behalf of. De chà depora dai? for whom
is it? Dèra téngora de mo depora wuka, make strong
recommendation on my behalf. (2) on account of. De wuch-
kolai depora ghalla girona shwa, grain has become dear on
account of the drought. (3) for the purpose of. É dé depora
roghai che ghâ wuki, he came for the purpose of committing

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

DÉRKREL (v. irr. tr.) (See KREL) to give (to the person spoken to). Tséma
ghworé, émra wa dèrkawan, I will give you as much as you
want.

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

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.

DÉRTLEL (v. irr. intr.) (See TLEL.) (1) to go (to the person spoken to). És
wa dërtshâ, I will be with you in a moment. (2) to be known
(to the person spoken to). Chal wa to ta dërtsâi 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 khandanai shan, my sight has begun to fail. Pa did mi na roghai, I did not see it. Pa did kshé khandanai yan, I am short-sighted.

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

DÍKON (s. m.) furnace.

DILBOR (s. m.) darbar. Laṭ Sahib pa Ṭakal 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.

DÍLE  See DÉLÉ.

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

DÍND (s. m.) noise, hubub. Dá dind, tsök yé ko? who is making that noise? Dind ma roka, don't disturb me.

DÍRA (s. f.) broad leather strap with wooden handle, "tawse." Shékhon díra pa los pa lmanzkhora pasé gerzi, the acolytes strap in hand go about looking for the worshippers.

DÍRANG (s. m.) ten annas. Indi nandrámai ripai ghwushta, mo dirang wérkaṇ, the Hindu wanted a Kabuli rupee, I gave him 10 annas.

DÍWOL (s. m.) wall (inner or outer). Díwol wáhel di zda di ke na di di zda? do you know, or do you not know, how to build a wall?

DÍZH (adj. irr.) rough. Pa chákí kshé yo watan dízh dai au yo watan yé shwé dai, one part of the pen-knife is rough and one part is smooth. Sárák pést dai, dízh na dai, the road is easy, it is not rough. Ghinai mi dízh shi, my flesh creeps, lit. the pores of my skin become rough.

DÔGH (s. m.) mark, spot.

DÔGHI (adj.) (1) marked. Pa ninyé doghi dai, he is marked with small-pox. (2) famous. Dá doghi ṭabar dai, that is a well-known family.

DÔGUL (s. m.) bird's nest.

DÔLATA (adv.) (1) here. Dolata dère khatte di, there is much mud or Délata here. (2) kither.

DÔLÉ  See DÉLÉ.

DÔNA (s. f.) lump, swelling. Dona khatelayé do, na yé pězhanañ che tse dona do, a lump has made its appearance, but I do not know what it is.

DÔNA (s. f.) riding-bit. Sakhtá dona, severe bit.

DÔNÎ (s. f.) flour. De ghánamé donî, wheat-flour.
Dora (adr.) (1) so, to such a degree. Ke ze dora porawalai na wai nör dora sinati wa mi dëtra 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 bya pa ghre khatelai na shé, do not eat so much that you will be unable to climb the hills after it.

Dora (s.f.) jet. Che rag mi wuwaiyan nör dasi dore ye wukre lek pse che halol ké, when I cut the vein it spouted (blood) like when you “hala” a goat.

Dori (s.f.) (1) medicine for internal use. De tabib dori ze na kra she, the doctor’s medicine has not made me well. Dori-darmond, medical treatment. (2) medicine for external application. Dà dori pa dzon bondi wumazha, rub this liniment on yourself. (3) É chirgé dori, spices.

Dori (s.m.pl.) gunpowder. De téré dori tìpak 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. É daghi pati dowa ze lara, I lay claim to this field. (2) dispute, argument. Tse moli dower rosan ké? why quarrel with me?

Drab (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.

Drabawel (v. reg. tr.) (1) make a pattering movement. Zhenki pasé phé wudrabawa che wudarézh, pretend to run after the child so that it may be afraid. (2) beat, thump. Sarai mi she drabelai dai, I gave the fellow a good thrashing. Lamsai pa dindap 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. Zre mi drabézh, my heart is beating violently.

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

Drang (s.m.) mine. De molgé drangina pa Kiyät kshe di, the salt-mines are in Kohat.

Drazan (s.f.) wedge.

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

Dréam (s.m.) arbitrator.

Dréamwolan (s.m.) arbitration. Dréamwolan mi kerau dai, I arbitrated.
Dresta (adj., f.) whole, entire; in the phrases dresta vrez, livelong day, etc. Dresta myasht pa keli kshé bimori wa, there was sickness in the village the whole month through.

[Drīmīl] (v. intr. irr.) to go. Drīnān, pa tlel kshē yan, I am going, I am in the very act of setting off. Rodrīmi, comes. Yod mi rodrimi, I remember.

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

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

Drīzgor (adj.) reaped but not ploughed up. Drizgor paṭai, a stubble-field.

Dunyo (s. f.) (1) property, wealth. Dunyo de mo na ďera yē 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. Dā de kép pa khwashi kshē wan, pa dzon pa dunyo khabar na wan, he was in the delight of intoxication, unconscious of himself and of the world.

Dushman (s. m.) enemy (see Bādī). Ŭipak mo wa dushman ta wuniwan, I aimed my rifle at my enemy. De kēt pa sar dushman rowukhatel, the enemy got on to the top of our kot. De dushman wulma che roghai los yē pa ébō na winzel, pa ghēri yē wuwínzel; when one of the enemy came as a guest they did not wash his hands with water, they washed them with ghi.

Dushmanī (s. f.) enmity.

DZ

Dzānāwar (s. m.) animal.

or (adj.) stupid. Dā ďer dzānāwar sarai dai, he is a very

Dzonawar stupid man.

Dzandzīr (s. m.) chain.

Dzandzīrai (s. f.) small chain, curb-chain.

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

Dzanoza (s. f.) (1) bier. De mre dzanoza gabar ta yowreta, they carried the dead man’s bier to the grave. (2) funeral. Pa dzanoza teli 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.

Dzawobgar (adj.) ready with excuses.
**Dzel** (s. m.) (1) net (for catching quail, etc.) (2) spider's web. (3) horse-clothing, sul.

**Dzené** (adj.) (1) some. Dzené khalq dace wyaiyé, some people say so. (2) some .... others. Padzene dzöi kshe wune gane' di, pa dzené dzöi kshe trangané di, in some places the trees are thick, in others they are sparse. See Grammar, page 14.

**Dzet or Jot** (s. m.) (1) young buffalo.

**Dzeta or Jota** (s. f.) young buffalo.

**Dzi** See Dzöi.

**Dzindai** (s. f.) (1) fringe (of pagri). (2) tassel. Pa bëzhi kshe dzindai wi, a necklace has tassels.

**Dzir** (s. m.) strip, fibre, string. De mazerri dzir, a strip of palm-leaf. De sarindan 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). Mazh mi pa kor dai, dzir ye ka, I want an oorial, look carefully for one.

**Dzoédel** (v. reg. intr.) to find room, be contained. Pa sandik kshe noré or jomé na dzöyézhé, no more clothes can be put into the box.

**Dzöyédel**

**Dzöi** (s. m. irr.) (1) place. Agha dzöi shwe wan, that place was slippery. É mo tombi pa yagh lwar dzí bondi lák dai, my tent is pitched on that high place. Ke de yish ghumdi mi owa dzéya halol ké de Khaibar nikari wa na wukan, though you cut my throat in seven places like a camel's, I will not take service in the Khyber. Parz mi pa dzí krel, I have brought my duties to their place, i.e. performed them. (2) appointment. Pa Lévi kshe dzöi ma rokawa, don't give me an appointment in the levies. (3) opportunity, suitable occasion. És de mermongai dzöi dai, now is the time for kindness.

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

**Dzon** (s. m.) self. Pa dzon na pëyézhé, 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 rizhdyawan, I avoid accustoming myself to smoking. See Grammar, page 16.

**Dzonawar** See Dzanawar.

**Dzonkadan** (s. m.) last agony, death-struggle.

**Dzöwel** (v. reg. tr.) to bring forth (a child). Dwa zamen ye dzöweli di, lir ye dzöwelyé do, she has brought forth two sons, a daughter.

**Dzöyédel** See Dzöédel.

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

Dzwonī (s. f.) (1) youth, youthfulness. Dzwonī she shai dai, youth is a grand thing. (2) early life. Pa dzwnai kshē mer shan, he died young.

Dābalai (s. f.) mallet. Mazerri pa dābalai ṭakawi au lité warawi, dwarf-palm fibre is beaten out and clods are broken up with a mallet.

Dābara (s. f.) sand-grouse.

Dāb-dīb (adj.) senseless. Dāb-dīb bē-khuda prēt dai, he is lying quite senseless and unconscious.

Dābīza (s. f.) cudgel, club. Shpūn wa soyé ta wényeli di che dā samgholai de to wī, au ḍābīza de mo wī, yawa vrez wā 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.”

Dāblai (s. m.) small box. De khallyé ḍablai, match-box.

Dād (adj.) (1) hollow. Dā wuna ḍādda do, that tree is hollow. (2) swelled up. Sarāi ḍād shewai dai, the man’s body is distended. (3) open. De sandik sarpēsh che pērtā shi, sandik ḍād dai, when the lid of the box is raised, the box is open. (4) at a stand-still. Plāṭānṛa ḍādā shwa, the regiment came to a stand-still. Ṭīpak ḍād dai, the gun is on full-cock. (5) loosely put together, not compressed. Bishtara ḍādda do, ṭinga na do, the bedding is loosely, not tightly, rolled up.

Dādda (s. f.) (1) side (of body). Pa ḍādda walwēzhā, lie down on your side. (2) side (of anything). Pa ḍādda wudara, stand aside.

Dāddai (s. m.) share. Dā ghund mol pa drē ḍāddi wuwēsha, divide all this stuff into three portions.

Dīpē (adj. f. pl.) in the ear. Rēbeshē es dādē shewyē dī, the barley is now in the ear.

Daggar (s. m.) ground neither cultivated nor built on, clear space. Pa khwashi dog wēlé prēt yē? why are you lying out in the open?
WAZIRI VOCABULARY.

 созда (s.m.) dawk, mail.

daka (adj.) (1) full, filled (literal or figurative). De chaiye mi daarra piyola tshelye do, I have drunk a full cup of tea. Sar ye de dashe khabare daka dai, his head is full of such ideas. (2) loaded. Tipak daka dai, the gun is loaded.

dama (s.m.) (1) professional musician, person of minstrel caste.

DAMMA (s.f.) Gulyom dam nikar dai, Gulyom, the musician, is in Government service. (2) menial, inferior. Wazir waiaiy che ghund Dawaar dam di, the Waziris say that the Dawiris are all dams.

Dambakai (s.m.) wasp's-nest.

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

Dammé See Ésô.

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

Dangar (adj.) thin, emaciated. Mol han dangaar dai, the cattle, too, are out of condition. Ziyai mi der dangaar dai, raginayi shine shine wilor di, my son is very thin, his veins stand out quite blue.

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

Dangodo (s.m.) booming, sound of a drum.

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

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

Dawal (s.m.) foppishness, dandyism.

Dawalnok (adj.) dressy. Dawalnok sarai dawal ko, a dressy man practices dandyism.

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


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

Dekai (s.m.) (1) stalk, stem. De bitaki dekai potai dai, the stalk of the plant has remained behind. (2) thin branch, twig. Sarai pa tsonga wukheghi, marghai pa deki ksheni, a man climbs on a branch, a bird settles on a twig.

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

Déodai (s.f.) porch, front verandah of native house.
DéR (adv.) (1) very. Déra záifa khappa wa, she was very sad and worn-out. (2) much. Gwushai dér ma shorézhá, do not go about much alone.

(adj.) (1) much. Déra binga mi jora kerryé do, I have acquired much property. (2) more, greater. Badi wa lyá déra shewayé wa, the feud would have grown still more bitter. (3) fine, great. De ébé zyézhédel déra nendora do, the welling-up of the water is a grand sight.

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

DIBAK (s. m.) hobbling by both fore-legs. Wos shkél ka, dìbak kawa yé ma, hobble by a fore and a hind, not by both fore.

DIBÉDEL (v. reg. intr.) to plunge, dive. Dibédai na shan, I cannot dive.

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

DIDAWAR (adj.) hunch-backed.

DILA (s. f.) bullrush.

DILAI (s. f.) kind of grass, coarse weed. De Sanni Khéléé pa mulk kshé dilai déra 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.

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

DIWÁT (s. m.) stand or bracket for lamp. Tsirgh pa diwat kshéyésh, he set the lamp on the wall-bracket.

DOD (s. m.) encouragement. Död mi dèr wèrkaï dai, I have given him much encouragement.

DODAI (s. f.) maize-bread.

DODGIIR (adj.) encouraging. Ddgíra khabara, a comforting word.

DOG See DÁGGAAR.

DÖG See DéK.

DOGHDOHAI (s. m.) cotton flicker, instrument for ginning cotton.

DÖL or (s. m.) drum. Dölé wuđangawan, he beat the drum.

DÖNDAI (s. m.) stem, stalk. Woshe döndai keší do, the grass has made stalk, i.e. grown high.

DÖR (s. m.) fear, anxiety, danger. Dör pa dé lyáré kshé shtka ke na? is this road at all unsafe?


E

É or Hé (int.) (1) yes. (2) oh!
Ébal or (adj.) bare, bare-footed. Yéblé pshé ma drima, do not go with bare feet. Ébal ma tsa, aghzi wa di pa pshé shi, do not go bare-foot, thorns will run into your feet.
Ébô or (s. f. pl.) De dé chinné yébô retté sâré di, the water of this spring is bitterly cold. Rangeyé ébô or narai ébô, shallow water. Dammé ébô, stagnant water. Tamanfâ ébô, lukewarm water. Pakhî ébô, boiled water which has cooled again. Khwaťawelyé ébô or yéshêdelyé ébô, boiling water. Shné ébô, whey. Ébé spai, otter. Ébê mzeka, irrigated land. Pa yébô watel, to wash. Boligh dai yébô pa wushtyé di, he is of full age, he performs his ablutions.
Ébô (s. f.) (1) leasing of land for cultivation on the security of the crop. Mzeka pa ébôra, pa las ébré, wèrkerýé do, he has given out the land on lease for one harvest, for ten harvests. (2) crops. Pa dé kol kshé ébôra sha shewyé do, there has been a good harvest this year.
Égrá (s. f.) kind of porridge. Égrá juwor di che pa kâtvawa kshé de ébé, de shné ébé, sara pokha keri di, egra is maize that has been boiled in a pot with water or whey.
Élai (s. f.) duck.
Éman (adj.) quiet, inoffensive. Gharib saräi dai, hêts na wyaiyi, éman dai, he is a quiet man, he says nothing, he is inoffensive.
Émat (s. m.) help.
Émra (adv.) that much. Tséma ra mînda che dolata têra 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.
Ére (s. m. pl.) dough. De èrè de wokhshélé depora kshénost, he sat down to knead the dough.
Érman (s. f.) pincers.
Es, Õs, (adv.) just now, now, presently. (past, present and future). Ès Wis or mi agha wulidan; ès wolata nost dai; ès wa ze wèrtà wuwwai-
Yis yan, I saw him just now; now he is sitting there; I will speak to him presently.
WAZIRI VOCABULARY.

Ésam (s. m.) magic, enchantment. Ésam yé robondi wukan, he cast a spell upon me.

Ésamgar (s. m.) magician, enchanter.

Ésédel See Yésédel.

Éžha (s. f.) island. De ébé pa manz kéhé wucha ézha do, in the midst of the water there is a dry island.

Éžha or (s. f.) shoulder. Éžha mi típak dëra steryé keryé do, the gun Yézhà q.v. has tired my shoulder very much.

Éžhai (s. f.) woman’s necklace, necklet.

F

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

Pâida

Fakir or (s. m.) (1) fakir, religious character or beggar. Dèr pakir-ron gerzi, many fakis are on the move. (2) custodian of a grave or shrine. É plor pa gabar pakir yé kshénawelai dai, he has appointed a custodian of his father’s grave.

Fasal or (s. m.) (1) harvest. De mangar she fusal dai, de wiri dámra she na dai, the autumn harvest is good, the summer harvest is not so good. (2) crops. Fasal lyá wilor dai, the crops are still standing. Fasal sir shân or zyèr shân or pakhézhí, the crops are ripening. Yim fasal or shin fasal, unripe crops. (3) six-monthly instalment. Pa tso fasalina wu pôr prékawé? in how many half-yearly instalments will you pay the debt?

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

Fauzī (adj.) military. Fauzī Sâhibon, British military officers.

Firishta or Prîsta (s. m.) angel.

G

Gabar (s. m.) grave, tomb.

Gáp (adj.) (1) mixed, mingled. Shaudé pa chaiyé kshé gadđé ka, mix the milk in the tea. (2) launched, afloat. Dà largai wa wéla ta gad ka che Muhammad Khél ta wurasi, set that log floating in the water-course so that it may reach Muhammad Khel. (See bôl.) (3) joined. De hagha watan wa yawa sari ta lor wèrgad shan, he went and associated himself with a man of that country.
**GAĐAWEL** (v. reg. tr.) (1) to mix. (2) to launch. (3) to join.

**GAPÉDEL** (v. reg. intr.) to dance. De gađawelé, de nindoré zhagh yé worwédan, he heard the noise of dancing and amusement. De nóré ghundi ze na shan gađédai, I cannot dance like the others.

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

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

**GÁDĪ or (s. f.)** (1) cart. Eghwáye gádi, bullock-cart. (2) railway train.

**LGÁDI** De lgádi tsémra kíréya wa? what was the railway fare?

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

**GAPLAI** (s. m.) bundle, parcel.

**GAĐÖLYAI** (s. m.) belly. Pa gađölýi prüt dai, he is lying face downwards.

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

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

**GAGGAR** or **GAĐGAR**A (s. f.) (1) skin, hide (either freshly flayed or dried). (2) carcase (figurative). To ghundi déré gaggaré mi londi keryé di, I have laid low many carcasses like you, i.e. killed plenty of men just as good as you.

**GÁJARA** (s. f.) carrot.

**GALANDOAI** (s. m.) red pepper.

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

**GANDA** (s. f.) small section of a tribe. Khádim 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.

**GANDA** (s. f.) (1) string of trousers. (2) knot. Gánda mi ãchawelyé do, I have tied a knot. Mezzi ta mi gánda wèrkeyé 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 dé kol kshé mi Indí gang na rokan, this year my Hindu has not paid me his dues.

**GÁNG** (s. m.) the river Ganges, the east. Sar pa korta lóri ma lagawa au psché kutab ta ma ghazawa; zeke che Gáng dé Indioné dai au kutab au kibla de Musulmní pa hakk kshé bzegi lari, do not lay your head towards down-country nor
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.
GANKAPPAL (s.m.) pick-pocket.
GANNA . (s.f.) sugar-cane.
GANR (adj.) (1) thick, close. Gani' zangal, dense jungle. Gani' wor, heavy rain. Ninye dere gani'ye pe wukhatelye di, the pimples have come out very thick on him. (2) bad, oppressive. Gani' bi, bad smell.
GANRA (s.f.) (1) mortgage. Mulk mi pa gani'ra w'kererai dai, I have given the land on mortgage. (2) ornaments, jewels. Da gani'ra de sheze do ke de neron?' is that women's jewellery or men's?
GANRAI (s.f.) sugar-cane or oil press. Pa Isori pa Irmez kshé gani'ra di, there are cane-presses at Isori and Urmuz.
GANBEL (v. reg. tr.) (1) to count, enumerate. Mizh che ripai wugani'relye pira shel we, when we counted the rupees there were exactly twenty. (2) consider. De to plor ze spek wugani'ela, zeke mi khidmat wu na kan, your father held me of small account, so I performed no service. Da kor shewai gani', regard the affair as at an end.
GAPPA (s.f.) joke. Gul Husén déré gappé ko, Gul Husen is an inveterate joker.
GARAWEL (v. reg. tr.) (1) to scratch. Ke paman na wai, nör wa yé dzon na garawan, if he had not itch, he would not scratch himself. (2) to whittle. Largai yé dámra pa chaki garawela dai che hëts 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.) gonorrhæa.
GARAI (s.m.) water-jar.
GARANG (s.m.) (1) impassable place in the bed of a ravine. Garang agha wi che pa alga'd kshé kamar wi, saraï pe khatelai pe kizéda ni 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 ghita mi pré na kra, che zyera gul shwa bi yé lor pa garangina, I did not cut the bud, when it became a yellow flower its fragrance spread through all the country-side (figurative saying).
GARD (s. m.) (1) dust. É mo de pānīwē na gard wumazha, wipe the dust off my shoes. (2) melancholy. De zre na mi gard alwēdaai dai, the melancholy has slipped from my heart, i.e. I am happy again.

GARIKAI (s. m.) small water-jar.

GATEL (v. reg. tr.) (1) to win. Shart mo gateelai dai, I have won the bet. (2) to avenge death of. Dēr pēgharina rokeri dī che khpul vrör dī gateelai na dai, he taunted me much with not having avenged my brother’s murder.

GATTA (s. f.) profit, gain. Pa dá chār kshē dēra gatta do, there is much profit in this business.

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

GAWANDI (s. m.) neighbour. Gawanḍi mi dai, his house is near mine. or GAWANDI (s. f.) neighbourhood. É mo pā gawandi kshē āsa, take up your abode near me.

GAZ (s. m.) (1) measure of length, native yard. Khamto mi gaz keryē do, I have measured the cloth. (2) ramrod. (3) cleaning rod. De chāpī ṭīpak gaz de pokawelē depora dai, de nari rafal gaz de ḍakawelē depora dai, 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 “gaz”; the ster gaz, length of which is from a man’s elbow to the tip of the middle finger, plus three fingers’-breadths, 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 yē na kamēzhī, the swelling does not subside.

GÉBINAN See GÉMNE.

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

GÉDDA (s. f.) belly, stomach. De geddē de khwazhē na mēr dai, he died of a pain in the stomach, of colic. Sharbat yē wutish, gēdda yē pé gharekka shwa, he drank sherbet till his belly was distended like a mussuck.

GÉLAI (s. f.) (1) bullet. (2) shell. Gélai pa lagawelyē do, the bullet, or shell, has struck it.

GOLAI or GÉLAI (s. f.) (1) bullet. (2) shell. Gélai pa lagawelyē do, the bullet, or shell, has struck it.

GÉMNE or GÉBINAN (s. m.) (1) honey. (2) honey-comb. De gémne zhowla, resin of honey, i.e. bees’-wax.
GÉNDÀ (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 jurmone dépora pa kom kehé gerda mi keryé do, I have gone round the tribe collecting the fine.

GÈRISTON (s.m.) graveyard.

GERZAWEL (v.reg.tr.) (1) to turn round. Méchan wugerzawa, turn the handmill. (2) to put round, make surround (See gerd). (3) to carry about with oneself, wear. Wazir steré stere mionai gerzawi, Sarkor yé na shi ðakawelai, the Waziris carry about great big purses, Government cannot fill them. Wazir nisi pa ghwoña kehé gerzawi, the Waziris wear tweézers hung round their necks. (4) to wave. Rimol yé gerzawan, he was waving a handkerchief. (5) to vomit. Nen mi dër 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. Zhandra gerzi, the watermill turns. Sar mi gerzéghi, I feel giddy. (2) to go about, wander around. Kèr na é warchéne ma gerza, do not wander about outside the house. (3) to follow about, changing direction. Bad-dzanáwar yo lórai bel lórai pa sari pasé na shi gerzawelai, pa makh zgor ko, a boar cannot dodge about from side to side after a man, it attacks straight. (4) to be after. Ghwo millyé tèra 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 tizha, or gerdai tizha, a round stone. Gerdai léchái, prominent muscle, i.e. thigh or upper arm. Léché yé gerdé di, he has brawny fore-arms. (adv.) round, around. Lashkar pa kéli gerd gerzawelai wàp, he ranged, lit. put round, his army around the village. Kilé na gerd diwol pé gerzawelai dai, he has built, lit. put round, a wall round the fort.

GERDAI (adj.) round, atoge. Gerdai 16chai, prominent muscle, i.e. thigh or upper arm.

GÉVIÁR (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 maund, leather bag. Pa gidi kshe ghalla soti, jomé hàn soti, they keep grain in leather-bags, also clothes.

GILA (s.f.) complaint. Tse gila laré? 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.

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

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

GINAI See Gonai.

GIRON or GIVON or GRON (adj.) (1) expensive, dear. Pa Kalkatté kshé nirkh kam dai, ghalla girona 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 där giron dai, my son is very dear to me. (4) difficult. Giron diwol, a difficult wall (to climb).

GITA (adj.) sullen.

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

GOLAI See GÉLAI.

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

GINAI

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

GRAW (s. m.) pledge.

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

GREWLAI (s. m.) phlegm in the throat. Ze che wutikhédan gréwlai mi préshan, when I coughed the obstruction (in my throat) gave way.

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

GRÉZAI (s. m.) belching.

GRON See GIRON.

GRÀBÉDEL (v. reg. intr.) to tremble. Los yé gràbézhí, ghund sírat yé grábézhí, his hand trembles, he is trembling all over.

GRANG (s. m.) mucus. Mullo yé dásé pa mak há wuwáiyañ che grang yéshkhé wubahédé, the mullah struck him so hard on the face that the water ran from his nose and eyes.

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

GUDAR (s. m.) river-crossing. Gudar agha byélí che pa sind bondi yá béréi wi, yá pul wi, yá ébó narai wi sarai pé khwarédai shí, 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.

GUD (adj.) (1) lame. Tsök pa dwé saré pshé gud wi wagh ta mikh shial wyaiyi, a man lame of both feet we call an entin

* This appears to be the alternative form of the past participle (See Grammar, page 32), not the infinitive.
cripple. (2) otherwise maimed or disabled. Gu’d Jarnél pa los gu’d wan, the “Maimed General” was disabled of an arm. (3) having most of one foot cut off as a punishment for adultery. (4) docked. È mo de tankhé ripai ye gu’dé kré, he docked my salary.

(s.m.) maiming, severe wounding. Mre gu’d sht? Dèr mre gu’d di. Have you any cases of killing or maiming (against them)? Plenty.

Gुदaicing (s.m.) hoopoe.

Gul (s.m.) (1) flower. De gulé ghita, a bunch of flowers. (2) pattern. Pa gulina péstin pa tsó 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 gumon dai che ghal dai, I suspect him of being the thief. (2) thought. Dásé mi gumon na shi, I do not think so.

Guná (s.m.) fault, sin, crime. Khpul guná é manelai dai, he has acknowledged his fault, confessed his crime.

Gunagor (s.m.) (1) sinner. (2) guilty. Hakim pa mukaddama kshé ze gunagor kéréi yan, the judge has convicted me in the case.

Gundai (s.f.) faction, party. Œmìzha de ghundé yawa gundai do, or we are all on the same side. De Dawaré steré gundai

Gundi Mallizod Tappizod di, M. and T. are the two chief factions of the Dauris.

Gung (adj.) dumb, unable to speak articulately. Dzana wa 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.

Gurgurra (s.f.) name of a plant that bears edible berries.

Gurmèt (s.m.) blow with closed hand (thumb leading).

Gurmat (s.m.) auger.

Guron See Giron.

Guta (s.f.) (1) finger, toe. Káta guta, thumb. Masmoki guta, 1st finger. Èmanz guta, middle-finger. Pa kamáchi pöri guta, 3rd finger. Kamáchi guta, little finger. De pshé guta, toe, lit. finger of foot. (2) finger-breadth, about one inch. Pa yawé chopé kshé tsalwèr guté di, there are four “fingers” in a “hand.”

Gutye (s.f.) ring. Dà gutye nazha de së zare do, that is a pure gold ring. Gutyé hän wèr pa guta kai, and put a ring on his finger.
GUZAN (s. m.) distortion of eye or neck, paralysis of legs, St. Vital's dance, and other similar ailments. Sarai guzan wahelai dai, the man is contorted.

GUZRA (s. m.) (1) livelihood, subsistence. De Waziré guzra pa lari pa mazerri dai, Waziris live by (dealing in) wood and dwarf-palm. Mahsid wa te guzra halora haroma wuki, the Mahsuds will manage to live by hook or by crook, lit. will subsist lawfully or unlawfully. (2) living together, modus vivendi. Guzra wersara ka, ma werta khappa kezha, get along with him as best you can, do not lose your temper with him. (3) cohabitation. Guzra mi wersara kaan, I lived with her as my wife.

GAWOSH (s. m.) separation of people fighting. De gawosh depora zei wuniwelan, he engaged me to put an end to the fight. Gwosh mi pa manz kshe wukan, I intervened between the combatants.

GWUP (s. m.) name of a star that rises on the 25th of the month Wasa.

GWUSHAI (adj.) (1) alone, without companion. Pa dasé lyaré gwushai ma drima, do not travel alone by such a road as this. (2) separate, apart. De vrinche na mi bakhra gwushyé krela, ze gwushai shwan, I separated my share from (the shares of) my brothers, I became independent of them. (3) private, secret. Gwushyé kissa mi do, I have something to say in private.

GZHAVZH (adj.) turning grey. Zhira ye gzhavzha do, his beard is turning grey.

GZHÉ (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 zhé wushi, che mol ye wuwaijé, to make Waziris submissive you must harry their property.

GZHÉ (adv.) Pa zhé mi wélé kasé? 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 selé kasé na tèr shi, a lashkar byéli, when a party exceeds 100 persons they call it a lashkar (not a ghaddai).

GHAIB (adj.) (1) vanished. Ze che na waan, sarai ghaib shan, while I was away, the man disappeared. (2) unseen, mysterious. De ghaib ilm dai, pa ghaib ilm na pőezhan, that implies, lit. is knowledge of the unseen and I know nothing of such knowledge.
**WAZIRI VOCABULARY.**

**Ghaira** (adj.) conceited, self-satisfied. Dzon ta ghaira kézha ma, do not be conceited.

**Ghairat** (s. m.) high spirit, sense of honour.

**Ghal** (s. m.) thief, robber. Mahsíd ghand ghle di, all Mahsuds are robbers.

**Ghalaba** (s. f.) prevalence. Pa Waziré kahé de juworai dëra ghalaba nishta, gambling is not very prevalent among Waziris.

**Ghalat** (adj. and adv.) wrong, mistaken. Ghalat ma zhaghézha, do not talk wrong, i.e. do not tell lies.

**Ghalati** (s. f.) mistake. Ghunda de to ghalati do, it is all your mistake. Dá kor pa ghalati mi kerai dai, I did it by mistake.

**Ghabél** (s. m.) grain-sieve.

**Ghalla** (s. f.) grain, cereals. Pinza manna ghalla pa pór rokeryé do, he has given me five maunds of grain on loan, i.e. has lent me, etc. De dé watan ghallé dëré di, this is a great grain-producing country.

**Ghalmai** (s. m.) jewel in setting, stone of ring.

**Gham** (s. m.) (1) sorrow, anxiety. Te béghamma yësa, be without anxiety, i.e. do not worry about this business. (2) attention. Hai, hai! ke Sarkor na wai roghelai, de to ghám wa mi kerai wag, 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).

**Ghamjan** (adj.) sad, grieved, depressed in spirits.

or **Ghamnok**

**Ghanam** (s. m. pl.) wheat.

**Ghanamrang** (adj.) wheat-coloured, i.e. of medium complexion, neither fair nor dark.

**Ghanna** (s. f.) cut branch of tree. Ghanné, entanglement of cut brushwood placed round a post.

**Ghápédel** (v. reg. intr.) to bark.

**Ghar** (s. m.) mountain, hill. É ghre sarai, hill-man, mountaineer. Shuídar der cheq ghar dai, Shuídar is a very high mountain.

**Gharaz** (s. m.) (1) business. De to de mo sara hés gharaz nishta, you have no business, nothing to do, with me. (2) motive, object. De khpul gharaz depora dásé zhaghézhi, he talks like that to suit his own purposes.

**Ghabén** (s. m.) (1) blunderbuss. (2) bell-mouthed pistol.

**Gharédel** (v. reg. intr.) (1) to roar (animal, etc.) (2) to thunder.

or **Asmon gherézhi, it thunders.**

**Gherédel**

**Gharib** (adj.) quiet, inoffensive. Wos di gharib dai? is your horse a quiet one?
Ghargharra (s. f.) gallows, gibbet. Ghargharre ta yé wukhébawan he made him mount the gallows, i.e. had him hanged. Tá wèr khinion ra ghargharra yé kriel, he sent four murderers to the gallows.

Gharma (s. f.) (1) noon, middle of day. Pa gharma wa dèrtsan, I will come to you in the middle of the day. (2) heat of the sun, glare. Kāntra or kānraweli or kāta gharma, intern noon noon-day heat.

Gharawel (v. reg. tr.) (1) to shake (the head in token of dissent or disapproval). Baromata, te sār ma gharawa, B., do not shake your head. (2) to shift away, move. Sarkor ha ðangi hukm rota ko ze wa ghwora na zené gharawan, whateve 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 eye over, search with the eyes. Pa ghund ghre kshé stergé gharawi, he is examining the whole hill. Mo sara stergé ma shi gharawelai, he cannot look me in the face.

Gharedel (v. reg. intr.) to get out of way. De bad-ðzanawar de mað na gharézha, get out of the way of a boar, lit. more away from in front of him.

Gharekka (s. f.) mussuck, water-skin. Kuch pa gharekké pa mað cé sāra jorézhí, butter is made by squelching (milk in) mussucks. De dwé gharekké ðhwulé pa los kshé niwelyé di, he holds in his hand the mouths of two mussels, i.e. he is a man who arranges so that he will benefit whatever happens; heads he wins, tails the other side loses. Geðda yé pa ðo gharekka kra, he has drunk too much water, lit. he has diverted his stomach like a mussuck by drinking water.

Gharel (v. reg. tr.) to roll up. Lastini dërvghrara. Gharelí mi di. Roll up your sleeves. I have rolled them up.

Ghaur (s. m.) attention, consideration, doing of justice. È mo ghaur che wuké, 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 shewai dai, he got in a rage.

Ghazawel (v. reg. tr.) to stretch, stretch out (body or limbs). Ghazawel dwa kisma di, yo che tsamli pshé ghazawì, bell saurai che pa nosti stērai shi, nör losina wughazawi, 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.
GHĀZĪ (s. m.) (1) a Muhammadan who dies fighting for his faith. (2) a Muhammadan fanatic who attacks Europeans and other non-Muhammadans.

GHAZO (s. f.) (1) fighting for the Muhammadan faith, crescentade. Déré ghazo shewyé di, there have been many holy wars. (2) murderous attack by Muhammadan fanatic.

GHAZYE (s. f.) snipe.

GHARB (adj.) double, of two thicknesses. Koghaz ghbarg dai, the paper is folded double. Ghbarg kadam, double-pace, i.e. from one foot rising to the same foot falling again.

GHARGINI (s. m. pl.) twins.

GHÉBAL (s. m.) treading out grain with cattle, threshing. Ès de ghébal vrezé di, now are the days of threshing.

GHÉBON (s. m.) cow-herd. De to ghobon mi pa maira kshé lidelai wan, or che mol yé péwan, I saw your herdsman grazing cattle on the barren plain.

GHÉJAL (s. m.) cow-shed, cow-pen with a roof.

GHELAI (adj.) (1) not visible, hidden. Pa dé algad kshé ghelai nost dai, he is sitting concealed, i.e. hiding, in this ravine. (2) disappeared. Ghelai shañ, he vanished, could not be found. (3) silent. Ghelai nost dai, khabaré na ko, he sits silent, not speaking. Zhenkái ghelai ka, quiet the child, stop its crying. Ghelai shä! hold your tongue! (4) intimidated. Sarai mi ghelai kerai dai, I have shut the fellow up, intimidated him.

GHÉLAI See GHOLAI.

GHERÉDEL See GHARÉDEL.

GHERO (s. f.) roar. È mzeri ghero, the lion's roar.

GHERTSANAI (s. m.) four-footed hill game. Wuz, mazh, lakashewai, dâ ghertsani di, bel nishta, the markhor, oorial and chinkara these are "ghertsani", there is no other.

GHERAI (s. m.) upper-arm.

GHERAWEL (v. reg. tr.) to smear, anoint. Wazîr sar pa ghöri ghèrawi or the Waziris anoint their heads with ghi.

GÖRAWEL

GHEREL (v. reg. tr.) to spin, twist. Tor mi ghelai dai, I have twisted a string.

GHEREND (adj.) loose, slack. Dâ tong gherend dai, that girth is loose.

GHERENDAWEL (v. reg. tr.) to loosen, let out.

GHÉRI See GHÖRI.

or

GHÉRÍ

GHÉSHA See GHÖSHA.
WAZIRI VOCABULARY.

Ghêshai (s. m.) arrow. De ghêshyé linda, bow for arrows. Dâ ghêshai chá wuwisht? who shot that arrow?

Ghêshlai (s. m.) itching of the lip. Ghêshlai mi wusha, ghêshwa Khudai roko, my lip itches (which is a sign that) God will give me meat.

Ghêsht or (s. m.) millet. Ghêsht dêr di, there is plenty of millet.

Ghêzh See Ghôzh.

Ghêzhai (s. m.) corner (considered from exterior), angle of more than 180°. Pa tsalwêr ghêzhì dâ kéta do, that is a four-cornered house.

Ghimbassa See Bangassa.

Ghînai (s. m.) pore of skin.

Ghindai (s. m.) sack. Ghindi de wughchwuné na jorezhî, sacks are made of goat’s hair. Tsô ghîndiya ghalla di shewyé do? how many sacks of grain has your land produced? De ghindi sten, packing-needle.

Ghind (s. f.) button.

Ghind (s. f.) crushed gram or grain given to a colt or other young animal, xihari.

Ghitâ (s. f.) (1) bunch, handful. De wizhé ghitâ, bunch of garlic. De gulé ghitâ, nosegay. (2) bud. Gul lyá ghitâ dai, the flower is still in the bud.

Ghitâ (s. f.) swoop. Lamsi ghitâ wukra, zerk yé wuniwan, the hawk stooped and seized a chikore.

Ghlâ (s. f.) (1) theft, robbery. Ghlâ yé wukra, he committed theft. (2) stealth. Pa ghlâ te wêrta lor sha, approach him by stealth.

Ghibon See Ghêbôn.

Gholai (s. m.) house-rent. È mo pa kéta ksé yôsé, é daghé kéte or ghulai mi roka, you live in my room, pay me the rent of that room.

Ghelai (s. m.) house-rent.

Ghor or (s. m.) (1) small hole, perforation. Pa tsgarâné ksê ghworina wuka, bore holes in the leather. (2) animal’s burrow. De mzhéké ghorrina, rat-holes. (3) large hole, cave. Pa de ghre ksé yo ghôr dai, there is a cave in this mountain. (4) anus.

Ghorat (adj.) wearied, annoyed. Hákim pa Tôchi ksé dêr ghorat shi, a ruler in Tôchi has much vexation.

Ghorma (s. f.) warmth, heat (of the sun). Ghorma de myèr wi, to de yor wi, the heat of the sun is ghorma, of fire to.

Ghworma

Ghôr (s. m. pl.) grease. Wa joma ta mi ghôr lagédélì di, grease has got on my clothes.
**WAZIRI VOCABULARY.**

**Ghōrawel**  See Ghērawel.

Ghōrī or (s. m. pl.)  ghi, clarified butter. De Waziré sha marai vrižhē

Ghērī or  ghōrī dī, rice and ghi are the delicacies of the Waziris.

Ghērī  Da kab pa ghōrī kshē wusēza, fry that fish in ghi.

**Ghosh**  See Ghwosh.

Ghōsha (s. f.)  flesh, meat. Ghēsha mi wukhwara, I ate meat.

or

Ghēsha

**Ghōsh**  See Ghēshī.

Ghōshāi (s. m.) (1)  small of back. Wos yē ghoshī kshē pa lagatta wuwaiyan, the horse kicked him in the small of the back.

(2)  high pass between two hills.

Ghotskāi (s. m.)  full-grown bull, bullock. Che otaŋ ghwoshīna yē pira shi, ghotskāi shi; agha na kiz skhandar da, when it gets all its 8 teeth it becomes a ghotskāi; next below that (in age) is a skhandar.

Ghozh, (s. m.)  ear. Ghōzh-tsamsikai, ear-spoon (an implement of Ghōzh or toilet carried by Waziris). Dā sarī ta ghōzh ma nisa, do Ghēzh  not give ear, i.e. do not listen, to this man.

Ghōzhāi  See Ghēzhāi.

Ghrabédel (v. reg. intr.)  to make a loud noise, roar, bellow.

Ghrabo (s. f.)  noise, sound. Stera ghrabo roghla, a loud noise was heard.

Ghrangawa (s. f.)  creeper, parasitic plant on trees.

Ghrap (s. m.)  mouthful. Yo ghrap ébō mi tshelryé dī, I have drunk a mouthful of water. (2) gulp. Pa ghrapina chai yē wutiah, he drank the tea by gulps.

Ghrapawel (v. reg. tr.)  to sup, drink. De chirgé zémne ghrap ka, sup up the chicken-broth.

Ghrīmbai (s. m.)  whirlpool (as in a river).

Ghrīmbakai (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. Dā sarī ta ghōzh ma nisa, āse ghul khwuri, do not listen to this man, he is only deliberately telling lies.

Ghūn (s. m.)  penis.

Ghundi (adv.) (1)  like. De shező ghundi ma zhora, do not weep like a woman. De léwani spī ghundi shan, he became like a mad dog. (2) about, of similar quantity. De yawé tappaře ghundi marai roka, give me a bit of bread about the size of my hand. (3) somewhat, as it were, rather. Spī ghundi ghar da, there is a whitish hill. Khalos ghundi sarai da, he is rather a free and easy (sort of) man.
**Ghund** (adj. and pron.) (1) round, circular, spherical. Bottle ghund dai, the bottle is round. (2) all, the whole. Ghund mi khul di, all are my friends. (See Grammar, page 17.) Pa ghund ghwashina mi dard dai, I have pain in all my teeth. Ghunda de to ghalati do, the mistake is all yours. Aṣ yé che mi wuket ghund pa kshé buton likeli di, when I looked at his shop the whole of it inside was painted with figures. Ro-ghund, all together. Mol yé roghund kan, he collected all the property.

**Ghundai** (s. m.) hill.

**Ghundakai** (s. m.) hillock.

**Ghundorai** (s. m.) (1) pellet. De ghundorí linda, pellet-bow. (2) artillery projectile.

**Ghurzawel** (v. reg. tr.) to throw down or away, cast. Wu é ghurzawa, throw it away.

**Ghurzédel** (v. reg. intr.) to fall, be flung away or thrown down.

**Ghusháya** (s.f. pl.) cow-dung (wet or dry). É ghusháyé dálai, heap of cow-dung. De Dawai shezé ghusháya pa dínwola përi wutapi, the Dauri women stick cow-dung upon walls (to dry).

**Ghussa** (s.f.) anger. Pa ghussa dai, he is angry. Ghussa yé rotu wukra, he was angry with me. Ghussé wuniwan, zeke mara yé na wukhwara, rage seized him, that is why he ate no food.

**Ghuts** (adj.) cut, lacerated, hacked. Marai yé ghutsa ka, cut its throat.

**Ghwarmaka** (s.f.) heat-spot. Pa mo bondi ghwarmaké shewyé di, I have got prickly heat.

**Ghwarínike** (s.m.) great-grandfather on either side.

**Ghwaríno** (s.f.) great-grandmother on either side.

**Ghwárwásha** (s.f.) button-hole, loop used as a button-hole.

**Ghwáye** See Ghwoye.

**Ghwo** (s.f.) cow. Piyawara ghwo, cow in milk. Dëra piyawara ghwo, cow that gives much milk. Tandai nanga ghwo, cow that has freshly calved (called so up to the 5th or 10th day after calving). Zoryé nanga ghwo, cow that has calved some time back. Nolága or wucha ghwo, barren cow.

**Ghwor** See Ghor.

**Ghworma** See Ghorma.

**Ghwora** (s.f.) (1) neck (of human being or animal). Pa ghwora kshé yé 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 ghwutta ghwora sara wéyel, to speak with a broad accent.
Ghwora (s. f.) time or measure (in music). Gulyom dam pa hara ghwora döl wålëlai shi; de chighe ghwora hän pézhani, de gerzawëlë hän pézhani, Gulyom, the musician, can beat the drum in every measure; he knows the measure for pursuit and also the measure for retiring.

Ghwosh (s. m.) tooth. De ghwosh khwuzh dër dard kawi, toothache is or very painful. De ghwosh tânbinai, tooth-pick. De ârè Ghosh ghosh, tooth of a saw.

Ghwoshai (adj.) (in composition) -toothed. Shpézh-ghwoshai skhandar, a six-toothed bullock, i.e. not quite full-grown.

Ghwoye (s. m.) bull, bullock.

or

Ghwaye

Ghwoyema (adj. f.) in heat (cow).

Ghwulianz (s. f.) udder (of goat, buffalo, mare, camel, cow, etc.)

Ghwura (s. f.) boosting. De malikai ghwura ma kawa, do not brag of being a headman. È darwëghé ghwura ma rota ka, do not make false boasts to me.

Ghwüt (adj.) (1) thick, stout. Ghwuët sírat yé dai, he is a heavily built man. (2) influential, great. De kom ghwüt sarai dai, he is the important man of the tribe. Ghwuëta momla, a serious matter. (3) plain, clear. Dà ghwuëta khabara do, hartsoëk pé poëghi, that is an obvious fact, anyone can understand it. (4) exact. Ghwuët manz, exact centre.

Ghwushtel (v. irr. tr.) (1) to wish, want. Tëémra ghworë? how much do you want? (2) to ask for. Mo na hëts ma ghwora, do not ask me for anything. (3) to send for. Sarai mi dolata ghwuëstai dai, I have sent for the man to come here. (4) to borrow. Tipak mi pa suol ghwuëstai dai, I have borrowed the gun.

Ghyëla (s. f.) flocks and herds; goats, sheep and cattle. De Kazhë de Macha ghyëla dëra do, the Machas of the Kazha have many flocks and herds.

Ghyëzh (s. f.) bosom, embrace. Ghyëzh rota nisa, open your arms to catch me, lit. hold your breast for me. Ghyëzh mi pé badala kra, I embraced him, lit. surrounded him with my bosom.

H

Hadd (s. m.) boundary, border.

Hap (s. m.) large bone (of man or animal). De pshë hap yé na dai mot, the bone of his leg is not broken.
WAZIRI VOCABULARY.

HAĐIKAI (s. m.) (1) bone. De mlé hadikai, back-bone. (2) stone, or seed, of fruit. De mandetté hadikai, mandetta-stone.

HAQHA
See AGH.

HAGHASE, (adv.) (1) in like manner, in the same way, so. Tsangré mi Aghase che dërtà wéyéli di, aghase wuka, as I have told you, so do.

or ASÉ
(2) as before. Sabak mi lyá haghasé yim dai, my lesson is still imperfectly learned as before. (3) at once. Ribobi che kshénost, nör yé pa sandaré haghasé los wulagawan, when the mandolinist took his seat he immediately began to sing.

HAI HAI (int.) (expressing weariness, annoyance, etc.). Hai hai, mizh wa kalla Kazha ta wërsi? heigho, when shall we ever reach Kazha?

HAI-RON (adj.) surprised, astonished. Che Kalkatta wuwiné hairon wa she, when you see Calcutta you will be astonished.

HAJAT (s. m.) need, requirement, urgent matter. Sáhib sara mi hajat dai, I have pressing business with the British Officer.

HAJATMAND (adj.) in need of, requiring. Kim shi ta hajatmand yé? what thing do you require?

HAKIM (s. m.) ruler, governor, authority, Political Officer. De hákim stera dabdabba do, great is the dignity of a ruler. Agha sarai hakim pa kör kshé dër makhawriz dai, that man has great influence with the authorities.

HAKK (s. m.) (1) right. Hakk mi dai, it is my right. Che hakk mi wër na ké, see that you do not give my right away. (2) truth. De hakk kessa do, it is a true story. Pa hakk sara wyaïya, say truly. (3) respect, relation. È mo pa hakk kshé dâ bida lari, in regard to me, i.e. so far as I am concerned, this is advantageous.

HAKKA-PAKKA (adv.) assuredly, certainly.

HAKKDORI (s.f.) merits, deserts. Hakkdori mi pa kom kshé dëra do, I am a most deserving man among my tribe.

HALOK (adj.) destroyed, ruined, done for. Mízh halok shwi, dër halok shewi yí, 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 mizh halol dai, that is lawful for us. (2) clean. Tipak she halol ka che rinshí, 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.
Hamagi (adj.) all, without missing one. Hamagi vrezé mi tebba kéži, I have fever every day, i.e. I have continuous fever.

Hamésh (adv.) ever, always. Te wu hamésh khalosézhé wa na, you will not always escape. Haméshá de mo kara rotañ, he used always to come to my house.

Hamli (s.m.) foetus. Hamli yé kerai dai, she is in the family way.

Hamra (adv.) (1) that much. Che ze dérta wyaiyau, 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 mo hamsayá dai, de agha malik ze yan, he is my dependent and I am his headman. Che dushman mi hamsaya shañ, pré mi yésh, when the enemy surrendered and asked for quarter, lit. became my dependent, I spared his life, lit. let him go.

Hán (adv.) (1) also, too. Dà hän póezhi, he also understands. (2) Both . . . and. De shpé hän de vrezé hän, both by day and by night. (3) even. Pa yawa teki hän na póezhi, he does not understand even in the least degree.

Har (adj.) (1) each. Har yo ta wuwwaiyá, say to each one. (2) every. De har sari sara dà tägí ko, he practises deceit with everyone. Hara vrez byá 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 khpulé sarai na, che pé haroma do, bel tšök na wèrtgi, 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).

Hartsangré (adv.) however, in whatever way. Hartsangré che te rotlai shé, nör rotsa, come as best you can.

Har tse (pron.) everything, the whole. De mo har tse che di, hagha de to di, everything that is mine is yours. Hartse yé wukhwarép, he ate the whole. See Grammar, page 17.

Hassan 
Husén } Hassan Husén vrezé, the days of Hassan and Husen, i.e. Ashura, Muharram.

Hawo (s.f.) (1) air. Hawo chalezhi, 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. Marghá 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 mizh 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 bandi de chā pa hawola kan? to whose charge shall I make the prisoner over?

HAYO (s. f.) self-respect, sense of honour. De dagh sarī dēra hayo de, this is a very honourable man.

HĀZIR (adj.) present. Te pa khpul tārīkh bondi hāzir sha, appear on whatever date you like, lit. on your own date.

HAZM (s. m.) digestion. Hazm yē she dai, he has a good digestion.

HAZMÉDEL (v. reg. intr.) to be digested.

Hé See É.

Héchërē (adv.) ever. Héchërē dāsē na shawyē do, na wa wushi, neither has it ever happened so, nor will it ever so happen.

HĒTS (adj.) any. Hēts kor mi wu na shān, I did not succeed in doing anything, lit. not any business of mine came to pass. Pa hēts dori na she kēzhī, he does not get well by means of any medicine. See Grammar, page 14.

HĒTSÖK (pron.) anyone, anybody. Hētsök niṣhta, there is not anybody here. Hētsök mi niṣhta, I am alone in the world, lit. I have not anyone. Agha sarāi hētsök na dai, that man is not anyone, i.e. is a mere nobody.

HĪNĐÉDEL (v. reg. intr.) to neigh.

HISOB (s. m.) account, reckoning. Dā tsangra hisob dai? what sort of calculation is that?

Hōā (int.) get out! (to man, animal or thing.) Hōā! dolata tśe kê? what are you doing here? clear out!

HOSH (s. m.) sense, consciousness. Bē-hosha, unconscious.

HUKM (s. m.) order, command. Čāpa kerai hukm yē rolēzhelai 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 tśe wyaiyan? you understand very well yourself, so what need I say?
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 Khélél ida mèranai do, dère idé lari, the charm of the Michan Khels is effectual, they have many (kinds of) charms.

IJARA (s.f.) interest. Ripai pa ijæré mi wërkyé di, I have given money on interest.

IKRÀR (s.m.) agreement, contract. De to sara tserenga ikràr yé kerai dai? what sort of agreement did he make with you?

ILA (adj.) little, slight. Ila kadar yé pëzhanañ, I know him slightly, lit. in a slight degree.

ILAM (s.m.) (1) knowledge. Déri lam lari, he is very learned. (2) branch of knowledge, science. Álim sara dai, har ilam yé wëyelai dai, he is a learned man, he has studied every science. Ènajim pa ilam kshë dásé dai, this holds in the science of astrology.

IM or (adj.) (1) raw, wet, unbaked. Dà ìma lôshì di, these are unburnt vessels. Ima kheshta, unfired brick. (2) provisional, unfinished. Istizàm de Tëchi lya kho im ghundi dai, the administration of Tëchi is still, as it were, provisional.

IMON (s.m.) faith, uprightness, truth. Imòn ma préhda, do not forsake good faith. Pa imon sara wyaiya, say truthfully. Bë-imon, faithless, false. Bë-imonà khabara ma kawa, do not speak falsely. Bë-imonì, treachery, falseness. (N.B.—The epithet bë-imon is deeply resented among Wazirs and is not employed by them in the light way that bë-imàn 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 wërsara lara che këppa na shì, 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 (disparaging diminutive). Khwòr Indikai dai, hëts na shì krelai, he is a wretched little Hindu, he can do nothing.

INDRÖR (s.f.) husband’s sister.
INKOR (s. m.) denial, refusal. Mankör dai, inkor ko, he is impracticable, he refuses.

INSOP (s. m.) justice, fair dealing.

INSOPI (adj.) just, fair. Insopi sarai insop ko, a fair-minded man doing justice.

Īrā (s. f.) ashes. Iré sārē shewyē di, the ashes have grown cold.

ĪBD̥ (s. m.) camp, encampment. De Sarkor wa irdi ta wurasēdā, I reached the Government camp.

ISH (for hosh q. v. in bē-isha, unconscious.

ISKĀT (s. m.) funeral-alms. Iskāt pa janoza wērkawi, iskat is given at a burial.

ISLĀM (s. m.) Islam. De Islom bādsha pa Rūm kēhē dai, the Commander or Islom of the Faithful is in Turkey.

ISOR (adj.) (1) stopped. Isor yē ka che lōr na shi, stop him so that he may not go away. (2) blocked. Dariṣa isora do, the smoke-hole is blocked. (3) surrounded. Ze dushmanā isor kran, the enemy surrounded me.

ISTIZĀM (s. m.) arrangements for government, administration.

ISTOZ or (s. m.) teacher, tutor, professor. Pa dagha istoz mi sabak wēr.

USTOZ (s. m.) (1) trust, confidence, reliance. Wolata itibor pa chā mā kawā, do not trust anyone there. (2) promise of safety, safe-conduct. Itibor mi wa zillēkharīj ta wērkērai dai, pa itibor mi ghwushtai dai, I have given the outlaw a promise of safety, I have sent for him on a safe-conduct. Bē-itibor, dangerous, uncertain. Bē-itibora kor dai, it is a risky game.

ITIBORI (adj.) trustworthy. Dā malik mi ster itibori dai, I entirely trust that headman.

ITTIFOK (s. m.) agreement, unanimity, unity. Ghundē sara ittifok yē kērāi dai, he has come to an agreement with them all. Dawar dēr ittifok lari, de ghundé yawa khwula do, the Dauris 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 yē rokan, he treated me with great distinction. (2) interest, attraction. Pa dunyo kṣē nēvyē hara chār izzat lari bé la marga na āsē, in this world every thing new that befalls is interesting except death. [Waziri saying]. (3) absolute and full property. De izzat ēbō, de izzat zhandra agha di che de bel chā wāk na wi pé kṣē, izzat water and an izzat mill are those over which no one else has any control.

IZZATNOK (adj.) honoured, distinguished.
WAZIRI VOCABULARY.

J

JAGGARRA (s.f.) (1) quarrel. Hara vrez mo sara jaggarra ko, he quarrels with me every day. (2) battle, fighting. Barézar pa wakht jaggarra shākhya shewyé wa, the battle began in the forenoon.

JāHIL (adj.) ignorant, rude, uneducated.

JAMĀAT (s.m.) mosque (strictly, a mosque having all four walls and a roof).

JAMĀLKETA (s.f.) a kind of purge, aperient.

JAMMA (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 chā pa jamma matāl wē? at whose hujra were you stopping? De Waziré dā nirkh dai che de kom kom pa sar yo jamāat, yawa jamma wi, the Wazir custom is that there should be a separate mosque and a separate hujra for each clan (in the village).

JAMMA (adj.) collected, assembled. Ghle sara jamma kézhi, the robbers are gathering together.

JANĀT (s.m.) Paradise, bliss. Pa janāt shē! may you be in Heaven! (The stereotyped reply to the Wazir salutation “Khaira sara” q.v.)

JANG (s.m.) (1) fighting. De tiré jang pa sikhé ké ke pa tērē? in fighting with the sword do you point or cut? (2) war. Wa jang ta watelai wān, I had gone to the war.

JĀR (s.m.) wall. De kēt jār, the outer wall of a fortified village.

JĀR (adj.) devoted. Sar mol mi pa to jār sha, may my life and property be devoted for you.

JARAWINAI (s.m.) head-dress, veil. Zer yé jarawinai pa sar rosam kān, quickly she adjusted her veil upon her head.

JAR (s.m.) purge, strong laxative.

JĀRAI (s.f.) heavy continuous rain. Che yawa vrez yawa shpa wör wari ā jāraí byéli, when it rains a day and a night, that is called “jāraí.”

JARIMOR (s.m.) groan, exclamation of pain.

JĀSIS (s.m.) spy. De Sarkor jāsis yé, you are a spy of Government.

JAWAT (adj.) (1) plainly seen, manifest. Shūidar makhamakh jawat dai, in front Shūidar is plainly seen. (2) known, apparent, obvious. Tsō vrezé pas wa dagha kissa jawata shi? after how many days will this matter become generally known? Khabaré ma kawa, ghal jawat dai, it is no use...
talking, the thief is perfectly well known. Jawat paryob daì, tsoôk pé ghalatézhì na, it is an obvious swindle, nobody will be taken in by it. Jawat sarai, well-known man.

Jawî (s.f.) (1) watering-bridle. (2) tethering-bridle. (3) light bridle for riding a colt on.

Jëb (s.m.) pocket. Jëb ta wochawa che tsöök yè wu na wini, stick it in your pocket so that no one may see it.

Jëban (s.f.) marsh, jheel.
(adj.) marshy. Jëban dzöî daì, zeke ébô pa kshé wuzéwé, it is a marshy place, so water has welled up in it.

Jélkhona (s.f.) jail.

Jët (s.m.) May.

Jitïra (s.f.) crop of a bird.

Jilâb (s.m.) (1) leading-rein. Wos pa jilâb byaiya, take the horse out on a leading-rein. (2) seeing off, accompanying to point of departure. Nór mo wërsara jilâb wukan, well, I went and saw him off.

Jilga or (s.f.) council of the tribe, jirga. De ghundé Amazai de jilgë Jirga dzöî Domél pa châwanai bondi daì, 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.

Jîma or (s.f.) (1) Friday. (2) week. Jîma pa jîma vrôr wa di rotaa, Juma week by week your brother used to come to me. Pa yava juma kshé owa vrezë dì, there are seven days in a week.

Jimber See Jînjer.

Jînjer (s.m.) } young camel.

Jînjer or (adj.) withered. Gulîna ébé de khworai na jînjer shwel.

Jimber the flowers have withered for want of water. (2) dried-up, shrivelled. Ghësha yè jînjer da, he has grown skinny, lit. his flesh has dried up.

Jimber See Jîlga.

Jimber See Jînjer.

Jimber (s.m.) stocking. De Wazîrë jirob de wuzhghwunë dì, Waziri stockings are of goats' hair.

Jita (s.f.) leavings, refuse, defiled food. Indì wyaïyì che maari mi ma jîta ka, the Hindu asks us not to defile his food.

Jom (s.m.) metal drinking-cup. De kwûtë jom daì ke de sarwëlé? is it a pewter or a copper cup? Pa wos kshé jom daì, ro yè wokhla, there is a cup on the horse, fetch it.

Joma (s.f.) clothes, garment, dress. Jomë woghunda, dress yourself. Spi, che khwula rowochavela, jomë mi bëlmozë krelë, when the dog nosed at me he polluted my clothes, lit. made them unkì to pray in.
Jori (adj.) current, issued, in force. Hukm jori dai, the order is out. 
Da kisa jori do, the story is current.

Jop (adj.) (1) made, constructed. Kör di jor shewai dai ke ne? is your 
house built or not? Sarak jor shan, a road has been made. 
(2) mended. Ke mot wi nör byā jor yē ka, if it is broken, well, 
mend it again. (3) fabricated. De darwēgéh kisa yē jora 
kra, he fabricated a false story. (4) well, in good health. 
Jor yē? are you well? (ordinary salutation.) (5) better, 
recovered from illness. Dāsē na wi che byā jor na shi, 
may it not be that he does not get better again, i.e. God for-
bid that he should not recover. (6) agreed among selves. 
Jor na shweli migh, we have not come to any agreement.

Jora (s.f.) pair, set. Tso joré jomé di di? how many suits of 
clothes have you?

Jorā (s.f.) good understanding. Wersara jora mi do, I am on good 
terms with him.

Jorawel (v. reg. tr.) (1) to make. Pasod ma jorawa, do not make a dis-
turbance. Pa hagha chār kshē dēra bingaii mi jorawela, I was 
making great gains in that business. (2) to mend. (3) to 
pretend. Dzon hākim jorawi, he pretends to be a person in 
authority.

Jorédel (v. reg. intr.) (1) to be made, manufactured, etc. (2) to be 
mended. (3) to pretend to be. Te hākim ma jorēzhā, do not you 
pose as an authority. (4) to behave, enter into an arrange-
ment. Te dāsē ma jorēzhā, do not let yourself in for such 
a thing. (5) be fit for, worthy of. De plātānē de nikarai 
sara jorēzhī, he is fit for service in the infantry. De dagha 
sara na jorēzhān che šōk de to zayi rota wuwyaiyī, I am not 
worthy that any one should call me your son. (6) to get 
better. De jorawelē na dai, 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. Pakhawp bad 
mi wa wersara, és joresht shewai dai, formerly I was at feud 
with him, now a reconciliation has taken place. (3) combina-
tion. Joresht sara wukai, combine among yourselfer. 
(4) building, edifice. Zarē badshāonē she joreshtina keī d , 
the ancient kings raised noble buildings.

Jot, Jota See Džéti.

Joz (s.m.) ship. De kāri daryob joz, an ocean-going ship.

Julloob (s.m) purge, aperient.

Juma See Jima.
Jurm (s. m.) { fine. Ster ster jurma mizh prékeri di, we have paid
Jurmana (s. f.) } very heavy fines.
Juwor (m. pl.) maize. De juworé marai, maize-bread. De juwor témma, maize-seed.
Juworai (s. m.) gambling. Ghla, ziná, juworai, dré sara ná-raro di,
theft, adultery and gambling, all three are wicked.
Jwok (s. m.) camel-enclosure without roof. Sarkori jwok Muhammad
Khélé pa kilá bondi jor dai, a Government camel-enclosure
has been made at the Muhammad Khel post.

K

Kab (s. m.) fish. Mizh Dawar kabon dera na khwuri, rang yi
bad lagézi, we Dawris are not great eaters of fish, their
appearance disgusts us.
Kabar (s. m.) hauteur, pride, insolence.
Kabarjan (adj.) proud, conceited. Kabarjan sa rái kabar ko, a conceited
man shows hauteur.
Kabe (s. m.) eel.
Kabai (s. f.) }
Kabil (adj.) useful, capable. Kábil sárai dai, he is an able man.
Kabil (adj.) accepted, approved. Khabara di kabilá do ke na? do
you approve of this or not? Sheza kabilá keryé mi do,
I have accepted the woman, i.e. have acknowledged her my
wife in the usual formula.
Kabilá (s. f.) family. Dera 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 ke de Bakka Khélé? do the kach
Katsa. belong to the Gurbuz or Bakka Khels?
Kachf (s. m.) measurement, survey. Badáwan Raghzai Makkar Lál
pitwári kach kan, Makhan Lál, putwari, made a survey of the
Badáwan Raghzai.
Kacha (adj.) (1) not thorough-bred. Da vos kacha dai, asil na dai,
that horse is not a thorough-bred. (2) untrustworthy, aban-
donned. Kacha sári sara malgértia ma kawa, do not associate
with an evil man.
Kachar (s. m.) }
mule.
Kachera (s. f.) }
Kachèra, (s. f.) goat's-hair sack for carrying food and other articles on a journey.

Kachora or Katsora

Kachkél (s. m.) beggars' bowl. De kachkél patri mi wahel, derpasé, 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 mizh bangla ta kadama do? how many yards is our bungalow from this place?

Kadar (s. m.) (1) value. Sarai, shai, che she wi agha kadar lari, a man or thing which is good possesses value. (2) respect, esteem. É spin sari hama sarai kadar ko, everyone esteems a straightforward man.

Kadarmand (adj.) valuable.

Kadpa (s. f.) (1) bundle. Taliboné kadpdé tarelyé di, wa sora watan ta drimí, the students have tied up their bundles, they are going to a cool country. (2) home, household, on the march. De Shadiakai kadpdé de Shawol na rogheli di, the encampments of the Shadiakais have come from Shawal.

Kafan (s. m.) shroud, winding-sheet.

Kafsha (s. f.) woman's embroidered shoe.

Kagh (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 shap, 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 kshé vri, purda-women are carried in camel-panniers.

Kákà (s. m.) term applied to father, uncle and elderly men generally. Tsók mesher wi w'agh ta kákà wyaiya, whoever is an elder, say "kaka" in speaking to him.

Kakarai (s. f.) skull.

Kakařai See Karai.

Kákash See Kokash.
**Kaker** (adj.) (1) stained, defiled. Khaṭṭē dērē di, pé kaker wa shē, the mud is deep, you will be soiled with it. (2) seduced, disgraced. Sheza wērsara kakerā shewyē do, the woman has lost her reputation through him.

**Kalam** (s. m.) pen.
**Kalamdon** (s. m.) pen-case.
**Kalign** (s. m.) revenue. Wa Sarkor ta kalang prēkawī, they pay revenue to Government.

**Kalignī** (s. m.) (1) revenue payer. (2) obedient servant. Wa pir ta hān, wa malik ta hān, mo wuwē che de to kalangi yān, I said both to the holy man and to the headman “I am your obedient servant.”

**Kalla** (adv.) (1) when? Dā wa kalla wushī? when will that come to pass? (2) ever. Harkalla, whenever, at all times. Harkalla rotē, come at any time, i.e. welcome! Harkalla... na, never. Harkalla wa ze na manān, I will never admit it.

**Kalla Kalla** (adv.) sometimes, occasionally.
**Kalp** (adj.) (1) difficult, stiff. Kalpā lyār do, pa kalp ghar bondī tēra do, it is a stiff road, it passes over a difficult hill. (2) counterfeit, base. Guli, Achar Khēl, kalpē ripāi jorawī, Guli of Achar Khēl manufactures false rupees.

**Kam** (adj.) (1) little, small. Kam zhenkai, small boy. Kamma Shērannyē, the village of Little Sheranni. Nirkh yē kam shan, the rate has “decreased.” (N. B.—This means that half 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 zēi yē wa plōr ta wuwē, the younger son said to his father. (3) bad, defective. Nazir mi kam dāi, če shishē mi na wi lwastai na shan, my sight is bad, I cannot read without spectacles.

**Kamāchi** See Guta.
**Kamar** (s. m.) cliff, precipice, vertical bank. Kamar ta wukhēdha, climb up the cliff.

**Kamarband** (s. m.) waist-belt.
**Kamkai** (s. m.) small, little. Kamkai zyai mi dāi, I have a little son. Wos mi kamkai dāi, my horse is small.

**Kamol** (s. m.) perfection, beauty, excellent quality. Pa dagh sārī kēkē dā kamol rotā līda shī, I can see this very good point in the man.

**Kand** (s. m.) (1) ditch. Pa kila bondi kand yē badal kerai dāi, 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 watan dai, it is difficult, broken country.

KANDEL (v. irr. tr.) to dig. Mzeka yé wukanda, he dug up the ground. Pañai kanni, jor yé ko, he is digging his field and putting it to rights.

KANDÉRAI (s. m.) cloth used for wrapping up food till wanted, and then as a table cloth.

KANDOHALAI (s. m.) small hole dug in ground.

KANDAK (s. m.) flock of sheep or goats up to 30 or 40 in number.

KANDOCHAR (s. m.) deserted and ruined house. Hakim Keli kehé kand-ghar ñë di, there are many ruined houses in Hakim village.

KANDRAI (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 or tower.

Kânâ See Gharma.

Kânâvâghâ (s. f.) crow.

KÂNWÔWA (s. f.) (1) clog, patten. (2) hoof (of horse, mule, etc.).

Kânrowalî See Gharma.

Kânûn (s. m.) law, Government code. Kânûn di khwash dai ke riwâj di khwash dai? do you wish (to be dealt with under) law or (under) custom?

Kâôtsaï (s. f.) plait of hair. Khpula sheza yé pa kâotsai wuniwela, he seized his wife by her plait. Bel molimesht dá dai; sheza che péghla wi de yagbé de sar kâotsai pa tsët keryé wi, au che wode shi de yagbé de sar kâotsai pa makh keryé wi, another distinction is this; an unmarried woman wears her plaits behind and a married one in front.

Kâpra (s. f.) (1) bare sloping rocks, difficult place to cross. È kâpra watan dai, it is a country of slanting rocks. (2) cloth, clothes. Kâpra mi joryé keryé di, I have had clothes made.

Kar (s. m.) rage, anger. Kár yé rota wukan, he was angry with me.

Kâra (prep.) in the house of. De ghlé bélga wâkara mi minda, I found the trace of the theft, i.e. a piece of the stolen property, at his place. See Grammar, page 39.

Kârang (s. m.) ice. Karang wulé shewai dai, the ice has melted. (adj.) frozen. Èbô karangé shwé, the water became frozen.

Kârawel. (v. reg. tr.) to disturb, excite, put out.
Kārbéské (s. f. pl.) (1) cotton. (2) cotton-plant. (3) cotton-crop.
Kārbéské mi karelyé dî, ke chèrè sra na shwa nôr wa dêrê kārbéské mi wushi, I have sown much cotton, unless there should be drought I shall have a heavy cotton-crop.

Karbörai (s. m.) lizard.

Karëdel (v. reg. intr.) to be disturbed, excited, put out. Ma karëgha, keep cool.

Karel (v. reg. tr.) (1) to sow. Tèmna mi wukarelâ, I sowed the seed.
(2) to plant. Wuna mi wukarelâ, I planted a tree. (3) to cultivate. È mo pâtai pa bâkhra kâri, he cultivates my field on payment of a share of the produce.

Kārebâi (s. m.) iron cauldron for boiling milk, sweets or ghi, in large quantities.

Karīra (s. f.) kind of thorn-bush with red flowers.

Karkêña (s. f.) small thorny bush. Karkêña de bêrê khêl dai kho na sterêzhî, the karkenia is of the kho tribe but it never grows large.

Kârkhona (s. f.) workshop, factory.

Karor (adj.) quiet, at rest. Karor kshéna, sit still. Karora shpa, the silent night, i.e. after the hour when noises cease.

Karori (s. f.) quiet, peace. Pa watan karori do, there is peace throughout the country.

Karra (adj.) pure, unalloyed. Karra ripai do, it is a good rupee.

Karwanda (s. f.) cultivation. Karwanda pa kshé mi wukâra, I cultivated in it. Ghûnd watan karwanda do, the whole country is cultivated. Used as adj. Karwanda yé ka, cultivate it.

Karwatai (s. f.) wooden well-bucket.

Kârwon (s. m.) caravan. Pa wâheli kârwona psé sel balo drimi, a hundred evils pursue the already plundered caravan, i.e. misfortunes never come singly.

Karyob (s. m.) neglect of work, playing truant. Nen de daftar na karyob ka, é mîzh sara shkor wuka, stay away from office to-day and go shooting with us.

(adj.) neglecting work, idle. Nen ze di karyob kran, kasab mi wunakan, you have made me idle to-day, I have done no work.

Karâi (adj.) whole, live-long. Karâi shpa mîzh pa Tip bondi nost wi che chèrè ghle roshi, all the night through we were sitting out on the Tip hill (hoping) that the robbers might come some time.

Kakâraî or (adj.) whole, live-long. Karâi shpa mîzh pa Tip bondi nost wi che chèrè ghle roshi, all the night through we were sitting out on the Tip hill (hoping) that the robbers might come some time.

Kas (s. m.) person. Tsö kasa sâri di? or Tsö kasa di? How many men are there?
KASAB (s. m.) (1) business, occupation. Tse kasab ké? what is your profession? (2) work. Nen kasab mi wunakañ, 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 dazz khato na kan, 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 kerai dai, he has done this intentionally.

KASSAI (s. m.) pupil of eye.

KĂSHAI (s. m.) watchman, caretaker of land, houses, etc., chaukidar. De píza kérè yo kăshai wi, there is generally one watchman to five houses. Pesha di de lem kăshai kra, you have set the cat to take care of the sheep’s tail (meat), i.e. quis custodiet ipsos custodes?

KASHIDA (s.f.) embroidery with coloured thread. Khat yé pa kashidé dai, his tunic is embroidered.

KĂSHKHURJIN (s. m.) saddle-wallets, leather wallets in front of saddle one on each side.

KĂT or (s. m.) famine, scarcity. Yakín mi shí che kătí wa roshi, KĂTİ (s. f.) I think there will be a famine.

KĂTA (s. f.) pack-saddle.

KĂTĔB (s. m.) man who writes out, binds and repairs books, copyist, book-binder. De Töchi kătēb Ahmad Mirom Shá dai, Ahmad of Miram Shah is the book-binder of the Tochi.

KĂTEL (v. irr. tr.) to look at, see, glance, examine. Yish mi kătelai na dai, I have not seen any camel. Rag mi wukessa, examine my pulse. Kessa, chè byá dăsé chár wunaké, look to it that you do not do so again. Ze wa to sara wukessa, I will see to it with you, i.e. I will have a reckoning with you.

KĂTI See KĂT.

KĂTOR (s. m.) (1) line, rank. Spoyon kător wilor di, the men are drawn up in line. É kător pa shi löri kissé tšok ko? who is that talking on the right of the line? (2) name of a game.

KĂTORAI (s. m.) (1) metal saucer. (2) sauce-pan.

KĂTS See KACH.

KĂTSORA See KACHÈRA.

KĂTĔ (s. f.) absolute sale (as distinguished from mortgage). De kătĕ mzeka, land purchased outright. Mzeka pa kătĕ mi keryé do, I have bought the land free from conditions and encumbrances.

KĂTĔ (s. f.) October.
Kāt (s. m.) ordinary bed of the country, charpoy.
Kāṭa See Guta.
Kāṭawa (s. f.) earthenware stewpan, pot. Kāṭawa di pakha do ke or yima do? is your pot, i.e. are the contents of it, cooked or raw?
Kāṭowa
Kāṭkai (s. m.) stool (not used in Tochi except by blacksmiths).
Kāṭeyel (v. reg. tr.) (1) to clip. Zhira yē kāṭeyelyē do, he has clipped his beard. (2) cut off altogether. Ghunda zhira yē wuka-ṭeyela, he cut off all his beard.
Kator (s. m.) wife's son by a former husband.
Kāṭowa See Kāṭawa.
Kattē (int.) get out, away! (to birds, fowls, etc.)
Kāōkīō (s. m.) hubbub, hullabaloo.
Kautara (s. f.) pigeon.
Kawel See Krel.
Kāzi or (s. m.) Kazi, judge of Muhammadan law.
Kozi
KAZHLECH See Közh.
Kazhwolai (s. m.) crookedness. De dagh diwola kazhwolai dai, there is a crookedness in this wall.
Ke (conj.) (1) if. Ke de mo khabara na manē, de Sarkor hukm kho mana, if you do not mind what I say, at least you should respect the order of Government. (2) or. Da ghworē, ke te ghworē? do you want this, or what do you want? Worwē ke na? do you hear or don't you? i.e. don't you hear? Dāsē 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 mindé kēzhi, water is not found here. Khorakht mi kēzhi, I have itch, lit. itch happens to me. De she kédelé na dai, he is not likely to become well, i.e. recover. Mes pa tsamtskai kshé wule kēzhi, the lead becomes molten, i.e. melts, in the ladle. De mo de plor de kör ūmra mazdiron marai khwuri au zené potyé kēzhi, 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.
KELAI (s. m.) (1) village. Pa ghnud Töchi kshé Idak ster kelai dai, byä Darpa Khel, in the whole of Tochi Idak is the biggest village, then Darpa Khel. (2) people of village, fellow-villagers. Kelai mi de Töchi na khwarawelai dai, my village has crossed Tochi (in its march to or from the hills). Ghnud kelai dášé 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 sarai dai, he is our fellow-vilager: it may also mean he is a “village”-man, i.e. rude and uncivilised.]

KELAKAI (s. m.) small village, hamlet.

KÉMAT (s. m.) value.

KÉMAT (s. m.) resurrection, last judgment.

KÉMATNO (adj.) valuable. Dá shai kémat lari, kématno shai dai, that thing possesses value, it is a valuable thing.

KÉP (s. m.) (1) stimulant, intoxicant. Yo kép kho tamâki dî che awwal pa koñri yé woro krel, byä ira wèrgâda kra, ebö yé wèrwochawelyé, one kind of stimulant is tobacco which first they have pounded small with a stone, then mixed gashe with it and added water. (2) intoxication. Pa kép 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 kép wor pa roshi nör dá zhagh wuko che kékpule kabilé ta léwe shé, yo sabo motawé, yo wégâ motawé, the taker of intoxicants when the time of his intoxication comes upon him cries “May you be a wolf to your own family and tear in pieces one of them every morning and one of them every night” (a curse).

KÉR See Kör.

KEIRAI (s. m.) key. Ke krai wi dærzkoka kulap pé liré ka, if you have the key open the padlock with it.

KÉLAI

KÉRECH See Kirich.

KÉRKAI (s. m.) kind of reed which cattle eat.

KÉRE (s. m.) hedge of a field.

KÉSER (s. m.) (1) younger (son, etc.). (2) junior, of less importance in the tribe.

KÉTSAR (s. f.) ammunition-pouch. De Sarkor de spoioné dré kétsai wi, Government sepoyz have three ammunition-pouches.
The text contains a list of Waziri vocabulary words with their meanings and usage. Here's a formatted representation:

**Kēt or** (s. m.) *an enclosed or fortified village.* Kelai kelakai, che diwol

**Kōt** pe badal wi, w'agh ta kēt kētkai wyaiyi, *a village and a hamlet, when surrounded by a wall, are called a “kēt” and a “kētkai” respectively.* De Shodi Khēlē kētīna nishta, pa khine kshē yēsī, the Shadi Khels have no fixed villages, they live in tents.

**Kēfa or** (s. f.) (1) *room, apartment in a building.* Pa dā kör kshē tsēnra

**Kōta** kēté di? how mony rooms are there in that house? (2) store-room, barn. (3) stack. De biz kēta, bhoosa-stack.

(adj.) *piled up.* Dermend mi kēta kerai dai, I have heaped up the crops on the threshing-floor.

**Kētkai** (1) *diminutive of kēt q. v.* (2) *diminutive of kēta q. v.* (3) *place of meeting and reception, belonging to a leading man.* De Nazarband kētkai, Nazarband’s chauk.

**Kēwai or** (s. m.) } *small-pox.* De kēwai ninyē na mre shwel, they died

**Ninya**

**Kezh** See Kōzh.

**Kēzhdai** (s. f.) *nomad’s tent made of felt.* Kēzhdai dolata dērē lakē or dī, there is a large tribal encampment, “kirri,” here.

**Kēzhdaif**

**Kēzhdeleyé** (adj. f.) *betrothed.* Dā sheza de pulonki kēzhdeleyé do, that woman is so-and-so’s fiancée.

**Kibla** (s. f.) (1) *holy-place, sanctuary.* De ghē kibla Makin dai, Makin is the Holy City of robbers. (2) *west (towards which Musulmans pray).* Myēr de kiblé pa makh’ lwēghi, the sun sets in the west.

**Kichë** (s. m.) *nomad.* Tol Khēl kichion di pa khinē kshē guzrān ko, the Tol Khels are nomads, they live in tents.

**Kikarai** (s. m.) *puppy-dog.*

or

**Kutrikai**

**Kīla** (s. f.) *post,fort.* Pa kīla kshē denenna dā sarai chā ropréyéshai dai? who let that man inside the post?

**Kīla** (s. f.) *line.* Pa koghaz bondi kilā mi likelyē do, I have drawn a line on the paper.

**Kim** (adj. and pron.) *which? what? Kim yo dai? which one is it?* De daghē myāshē pa kim tārikh dērta rotsan? On what date of this month shall I come to you? (2) *the one which, whatever.* Kimē kimē bakhrē ghworē, khalalī pē wochaw, cast lots for the shares you want, lit. whatever shares you want, cast lots for them. See Grammar, pages 14, 16 and 17.
KIMA (s. m.) toenails of throat.

KIMIYOGAR (s. m.) alchemist, worker of wonders. Sarkor kimiyogar dai, pa Töchi kshé bel kimiyogar nishta, Government works wonders, there is no other worker of wonders in Töchi.

KINA (s.f.) spite, rancour. Mo sara kina ma shorawa, do nat cherish, lit. carry about, malice against me.

KINAI (s. m.) lime. Kinai mi pët kerai dai, I have covered up lime, i.e. have prepared lime for burning.

KINAKASH (adj.) spiteful, malevolent.

KIN (a. m.) rice and milk.

KIR (a. m.) rice and milk.

KIRAN (s. m.) miracle of a saint, miraculous power or intuition. De chë kiramat wi, a wali dai, he who has miraculous powers is a saint.

KIRAYA or (s. f.) hire, fare, rent. De suroï tsémra kiréyi wokhli ? what do they charge for the use of the sarai ?

KIRÉYI (a. m.) belt with pouches for ammunition.

KIRICH (s. m.) clod, lump of earth. Kirich lița yo shai dai, "kirich" and "lița" are the same thing. (2) becoming clods, being broken up, digging. Dëra mzeka pa kirich mi wuwähela, I have dug a lot of land, lit. I have struck much land into clods.

KISBAT (s. m.) belt with pouches for ammunition.

KISM (s. m.) kind, species. Tsö 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 tšanda pöri likelai wi, destiny is that which is written upon the forehead.

KISSA (s. f.) (1) story, account, narration. Vrondiné kissé, history, lit. ancient tales. Nābakka kissé, untrue account. (2) message. Kissé mi lēzhélé do, I have sent a message. (3) thing, affair, consideration. Khpul nikar pa tše kissé di ai kaŋ? over what business did you dismiss your servant? Pa de chàr kshé dëre kissé di, in this matter many considerations are involved. (4) word, speech. Bé-isha shwan, kissé mi na shwai krai, I became insensible and was not able to speak.
KīTōB  (s. m.) book. Kitob kalamı dai ke tápi dai? is the book hand-
written or printed?

KIYĀSAI  (s. m.) pod of plant. De mété kiyāsai dai ke de maiyé? is it:
a pod of mot or of mai?

KīZ  (adj.) lower, under. Kīz kelai, the lower village. Kīz war-
shand, the under lip.
(adv.) down, below. Te kīz lor sha, go down below. Wos na
kīz sha, dismount.

KīZĀ or  (s. f.) water vessel, with or without a spout.

KūZĀ  (v. reg. intr.) to go down, descend.

KIŻÉDEL  (v. 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 sarāu
dai, pa gerzédé kshe hān, pa kor kshe hān, he is unliving
both in active and in sedentary work, lit. he is a hard man
both in going about and at business.
(adv.) quickly. Wèrta wuwaiya che pa mīzh pāsed dā klak
roshi, tell them to follow us quickly.

KOBAŁ  (s. m.) Kabul.

KOBAŁAI (adj.) Kabulı. Kobalai ripai ta nandrāmai wyaiyi, a Kabuli
rupee is called a nandrāmi.

KOBĪ  (s. m.) power, influence, control. Kobi mi na raséhi, 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. Mārai che pa
gerda tīzhā pakha keryē wi, agha kok dai, bread baked on a
round stone is "kok."

KOKA  (s. f.) large spider, tarantula.

KOKASH (s. m.) roof.

or

KĀKASH

KOKIRAI  (s. m.) diminutive of KOK, q.v.

KOL  (s. m.) year. Đer kola wushwel, many years have passed. Kol
pa kol de bar watan Paiwanda rotši, year by year come the
Powindas from up-country, i.e. Afghanistan. Bel kol, next
year. Yā bel kol or dréam kol, year after next. Sir kol, dry
year, drought, lit. red year.

KOLAI  (s. m.) (1) tool. De trakoñ koli, carpenter’s tools. (2) orna-
ment, jewellery. De shezē koli, woman’s ornament.

KOLE  (s. m.) family. De Wazırı đer kālina rogheli di, many Waziri
families have arrived. De to de kole meshes tšōk dai? who
is the head of your family? Pa koe roghelai yan, I have
come along with my family.
Koligar (s. m.) mechanic, menial of blacksmith caste. Koligars are blacksmiths. Kutanrais are Korigars musicians.

Kom (s. m.) clan, tribe, section (of any size, large or small).

Koṇaī (s. m.) stone (solid, not flat and thin).

Kopar (s. m.) non-Muhammadan, "infidel."

Kob (s. m.) (1) work. Kora, ma puxha, work, do not leave off. (2) thing, affair. Dā tšangra kor dai? what sort of business is this? (3) use, need. Pa kor mi dai, roka, I require it, give it me.

Kōn or (s. m.) (1) house, home. Kōr di pa kim keli kshë dai? in what village is your home? De to núm de Sarkor pa kōr kshē she worwdai 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 kōr ta di khair dai? is it well with your family? i.e. I hope your family are well (conventional greeting).

Korigars See Koligar.

Korta (adv. and adj.) (1) down, below. Te korta kshëna, you sit or further down. Korta porta ma kessa, do not look up and Kōrta down, i.e. do not stare about you. (2) down-country, eastwards. Sar pa korta lōrī ma lagawa, do not lie with your head to the east.

Kortanai (adj.) (1) lower. Pörtanai kitob dërkwana ke kōrtanai? or shall I give you the upper book or the lower one? (2) from Kōrtanai down-country. Kortanai sheza do, ke pörtanai do? is she a down-country or an up-country woman?

Kortīs (s. m.) cartridge.

Kosīra (adj. f.) adulterous. Kosīra sheza, adulteress.

Koshish (s. m.) effort, endeavour. Koshish te dēr kawā, try hard. or Koshesht

Kōt See Kēt.

Kōta See Kēta.


Koyesht See Kwusht.

Kozī See Kāzī.

Kōzh, (adj.) bent, crooked. Kazha, the Winding (Valley). Lyār Kēz or kazhlēcha do, the road is crooked. De ūpāk gaz kōzh shān, Kazhlēch the cleaning-rod of the rifle has got bent.

Krai See Kerai.
Krēb (s. m.) stirrup-iron.
Krēbosh (s. m.) stirrup-leather. Dwa sara krēboshina di wuzhda di, land yé ka, both your stirrup-leathers are too long, shorten them.
KruzI (particle) (similar to Dai, q.v.)
Krāgha (s.f.) crow. De krāghé ghundi hushyor shai nishta, there is nothing so clever as a crow.
Krel 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 geďda yé 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 khor keryé do, my first cousin (on father's side) has married that man's sister. (4) to buy, purchase. Woe rota wuka, get me a horse. (5) (impersonal, of Nature). Shēba yé wukreλa, it (sc. 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, é kshā, from below. É kshā, de Kalkatté na roghlan, I have come from below, i.e. from down-country, from Calcutta.
Kshalawel (v. reg. tr.) to kiss. Khpul zyai yé dēr kshalawan, he kissed his son much.
Kshe (prep.) in, into, on, upon. See Grammar, page 39.
Kshel. See Wukshel.
Kshelai (adj.) (1) handsome, beautiful. Kshelai miona sarai dai, na cheg dai na tīt dai, he is a well set-up man of medium height, neither tall nor short. Pēghla kshelayé leke khira, a maiden beautiful as a houri. Pa ghundé jomé kshe kshelayé jomé di, hagha rovrai, 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, dāsē wuka, do so, certainly. Ze wyaiyan che, kshelai sabit, ze wa sabo wa sāhīb ta wertṣan, I tell you that I will assuredly go to the gentlemen to-morrow. (int.) well! good!
Kshelwolai (s. m.) beauty. Kshelwoli kshe agha ziyot dai, that one surpasses in beauty.
Kshémandel (v. reg. tr.) to massage, knead the muscles to remove fatigue. Ze stērai yan, kshe mi manda, I am tired, massage me.
Kshémon (adj.) remorseful, regretful.
KSHÉMONAI (s. m.) remorse, regret. Pa shewyé chār ksbé kshémonai 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 kshéna, make the camel kneel. (3) to appoint over. Nāib-tahsildor pa mūz bondi Sarkor kshéna-welai dai, Government has appointed a naib-tahsildar over us.

KSHÉNOSTEL (v. irr. intr.) (1) to sit, sit down. Lezhki rosara kshéna che mashgīl shi, sit down a little that we may enjoy ourselves. (2) to succeed to. Élyos Malik mēr shan, pa maliki bondi Kūtanrai kshēnosta, Malik Alias died and Kutanrai succeeded to the headmanship.

KSHÉZHDEL (v. irr. tr.) (1) to place, put. Ghōri pa yor kshēzhda che wulé shi, put the ghi on the fire to melt it. (2) to set. Khwula di wélé palla yēshyē do? wita yē ka, why have you shut your mouth, lit. set your mouth closed? open it. (3) to apply, stick. Khat mi bžha dai, renja wērta kshēzhda, my tunic is torn, patch it, lit. stick a rag to it. (4) to point, direct. Tēpē wērta kshēshwē, they laid the guns on it.

KUCH (s. m. pl.) butter.

KUDRAT (s. m.) almighty power of God, Nature.

KUDRATI (adj.) natural, not artificial. Kudrati wuna, self-sown tree.

KULANGI See Chirg.

KULPAI (a. m.) small box. (2) peg on pommel of saddle (to tie reins to). (3) socket. De stergē kulpai, eye-socket.

KULMÉ (s. f.) (1) gut, bowel. Zhai de myēzhē de kulmē na jorēzhi, bowstrings are made of sheep's gut. Pa sē kulmē wīshtelai dai, he shot him in the red guts, i.e. lower abdomen, groin. (2) bowels (figurative). Kulmē mi pé swēzi, my bowels burn at it, i.e. I am filled with pity, compassion. (3) works, machinery. De tipak kulmē rowushaya, show me the action of the rifle.

KULLO (s. m.) potter.

KUMPÉ (s. m.) small box. De nasoré kulpikai, snuff-box.

KUNA (s. f.) (1) bottom, backside. (2) lower end of anything, point where it meets the ground-level. De ghre kuna, foot of the mountain. De dé kwursai de pshé kiza kuna mota do, the lower end of the leg of this chair is broken (3) pudendum muliebre.
KUNATAI (s. m.) buttock. Pa yöté ma kshéna, pa kunati kshéna, do not squat, sit down comfortably. Kunatai wulagawa, sit down square.

KUNDA (s. f.) stock of firearm. Dér dori mi tipak ta ìchaweli wi,
KUNDOGH (s. m.) pa kundogh yé wuwáhelan, 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.

KUNDELE (s. f.) a plant. De kundelé tél khwozha di, kundzel oil is sweet.

KUNDA See KWUNDA.

KUNDALAI (s. m.) earthenware plate or vessel, for eating or drinking of, or for mixing bread and relish in.

KUNDEDEL (v. reg. intr.) to become a widow. Kundal shewyé sheza, a widowed woman, widow.

KUNDÉL, KUNDOL or KWUNDOL

KUNDÉL, (s. m.) earthenware vessel, platter, for kneading flour in or eating out of, basin, bowl. Pa kwundol kshé jomé rangawi, they dye clothes in a basin.

KUNDÉZIN (s. m.) widowhood. De aghé de kundézín dwa kola wateli di, dér kundézín 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 tsalwer kunja kéta do, it is a four-cornered room.

KUNJEKA (s. f.) smallest recognised piece of money. De yawé kunjéka los yé na rasi, he is not worth one farthing, lit. his power does not extend to a farthing.

KUPR (s. m.) being a non-Muhammadan, “infidelity”.

KURAN (s. m.) (1) Kuran, Muhammadan bible. De Kurán sar Allá Hamdo do, che ze byá dá kor wu na kan, (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 dér wukré, he took many oaths on the Kuran.

KURÉZ (s. m.) karez, underground water-channel.

KURKAMAN (s. m.) turmeric.

or KWURKAMAN

KURSHA (s. f.) line, mark, streak.

or KWURSHA

KURANGA See CHIRGA.
WAZIRI VOCABULARY.

KURWAI (s. m.) } (1) a measure of capacity. Kurwai de yozhi tsalwērama or brakha do, drē lappē shī, a kurwai is the fourth part of a yozhai, it is equal to three single-handfuls.
   (2) wooden bowl for eating from.
KUSIRA (s. f.) one pice, ¼ of an anna.
KUTAB (s. m.) North. Kutab stōrāi, Pole Star.
KUTRĪKAI See KIKABAI.
KUTĀNĪR (s. m) menial. Zim yē dāsē tek tōri dai leke kūṭānīr, his son is as dark-complexioned as a low-class man.
KŌZA See Kīza.
KWULBIT (s. m.) bullet-mould.
KWULL See KULL.
KUNDI (adv.) perhaps, probably. Wos mī led na ko, kwundi ranzir dai, perhaps my horse is sick, he is constipated. Kwundi sabo byā rōtān, perhaps I shall come again to-morrow.
KUNDĪ (s. m.) mirage. Pa ghormā kshē dēr kwundi rāpēzhī, in the heat of the day there quiver many mirages.
KUNDĪ (adj. f.) widow. De Dawārē kwundē shezē tšarkh pa wartel wakht tērāwī, Dauri widows pass the time, i.e. gain a livelihood, by spinning.
KUNDOL See KUNDÉL.
KWURBĒZ (s. m.) foam, froth (on a river, etc.)
KWURKAMAN See KURKAMAN.
KWURKHĀ (s. f.) a leguminous plant given to she-buffaloes to increase their milk.
KWUBRĒ (int.) get out, away! (to dogs).
KWURSHA See KURSHA.
KWURSHI (s. f.) chair, privilege of a chair. De kwursai lāik dai, he deserves a chair.
KWUSHT (s. m.) constipation. Kwusht mi shī, I am suffering from constipation.
KOYESHT
KWÛTELIKHA (s. f.) husk, shell. De zamīghēzī kwûtelikha, the cone of the chilghoza pine.
KWÛTILA (s. f.) bubble.
KWÛT (s. m. pl.) pewter, zinc, white metal.

KH

Khabar (adj.) aware, informed. Khabar dai, pakhwo mi khabar kerāi dai, he knows, I informed him before. Sheza khabara do, the woman knows.
Khabara (s. f.) (1) word. Yawa khabara pa kshé darwegha na do, not one word in it is false. (2) thing, affair. Bela khabara do, there is one more thing. Dā tse khabara wa? What was the matter?

Khachan (adj.) dirty, untidy, littered. Dzōi khachan dai, the place needs tidying up.

Khair See Khēr.

Khairkwo (s. m.) well-wisher, loyal subject.

Khairpal (s. m.) dust, sweepings.

Khairyot (s. m.) alms (of supererogation).

Khajīra (s. f.) (1) date. (2) date-palm.

Khālī (adj.) (1) alone. (2) without anything. Ze khālī potai shwaq, I was left alone, or, I lost everything I had.

Khalk (s. m.) (1) people, the public. De ghund khalk zrīna wuswel, the hearts of all the people burned. She sarai dai, de nur khalk shammar pé shi, he is a good man and other people's interests are served by him. (2) crowd. Wōrchanē dēr khalk dai, there is a great crowd outside. (3) race, nation. De tōse khalk wode pa tēam kol ki? at what age do people of your country marry?

Khallai (s. m.) (1) chip, shaving. Khallī malli, refuse, sweepings. (2) match, lucifer. De khallyé dablai, match-box. (3) lots. Khallai pé wochawa, cast lots for it. (4) khallai khallai “stick by stick,” i.e. separate. Dā tirē khallai khallai ka, lay these swords out separately.

Khalos (adj.) (1) released, allowed to go. Kaidī khalos ka, let the prisoner go. (2) free, independent. Khalos ghundi sarai dai, de chā hukm na mani, he is rather an independent man, he cares for nobody's orders. (3) discharged. Yawa tīgha pa machōghna mi khalosa kra, I let fly a stone from the sling. Pa ghre kshē dēr 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 tswērai de mo na khalos shewai dai, all my provisions are exhausted. Kor khalos na shān, 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. Ė mo pa khalosi kshē dēr koshish wuka, use your best efforts for my release.
Khalosmand (s. m.) (1) devoted, sincere. Khalosmand ukar mi dāi, he is my devoted servant. Khalosmand dōst, sincere friend. (2) disinterested, impartial. Che pā munsiffai kshē taraf na ko, agha ta khalosmand wyaiy, him they call disinterested who shews no partiality in arbitration.

Khalot (s. m.) (1) khillat, presentation robe. Amir khalatīna Odam, Pai Muhammad ta wērkawel che de mo rāyat yēstai, the Amir used to give khillats 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 dāi, I have received a handsome commission.

Khalpal (s. m. pl.) sweepings, rubbish. Bangi khalpal weři di, the sweeper has carried away the sweepings.

Khamīra (adj.) leavened. Dā marai khamīra 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 wēlé khanatavel? why did you misappropriate the deposit?

Khānawoda (s. f.) family of high position, illustrious line.

Khando (s. f.) laughter. Khando kawel, to laugh.

Khandanai (adj.) bad, useless, valueless, of small account. Khandanai wos, or miserable jade. Mīzh dasē khandānī na yē che te mīzh sara

Khandānai na wīnē, we are not of so little importance that you should refuse us an interview. Khandanai sheza, bad woman.

Khandawīnai (adj.) pleasant, merry, cheerful (person).

Khandel (v. irr. tr.) Dēr mi pēri khandel, I laughed at him heartily.

Khangrai (s. m.) shuttle. Pai Muhammad wa Odam tu dzawob wukan che pā khangri di wawdeli wī, a che prē na zhdē, byā wu-wyaiyé che de mo tira potyē shwa, Pai Muhammad answered Adam saying, “Whatever you have worn 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-handled dagger sharpened on both edges. (2) bayonet. Pa tipak khanjar tāri ka, fix bayonets.

Khapassa (s. f.) night-mare. Wēgā ze khapasse niwelai wañ, last night a nightmare seized me. Khapassa pé swāra wa, a night-mare was [riding] upon him.
KHAPGON (adj.) grieved, sorry. Mizh khapgon yi, we are sad.

KHPAPA (adj.) vexed, sad, sorry, offended. Khappa shewai kho na wéstai? I hope your feelings were not hurt.

KHPAPPAR (s.f.) (1) double-handful. De dé chinné yébó rété sâré di, yawa khappar tsök yé na shi tshai, the water of this spring is bitterly cold, no one can drink a double-handful of it. (2) sole of foot.

KHPAPPARY (s.f.) (1) palm of hand. Pa khapparyé drimí, goes on all fours, creeps. Zyai mi pa khapparyé dai, my son is on all fours, i.e. is quite an infant, cannot walk yet. (2) hand's-breadth.

KHPAR (s.m.) (2) (f.) double-handful. De dBhinné yibo rethé di, 'wCstai? I hope your feeling were not hurt.

KHPRA (s.f.) donkey. Khre bor, donkey load.

KHPARAN (s.m.) stump (of a lopped off branch, etc.) Pa kharând pöri mi dastor shâkh shan, zeke bzha shan, my pagri caught on a stump and so got torn.

KHPARBÍZA (s.f.) common melon.

KHPARÉDEL (v. reg. intr.) to snore. Khre ghundi ma kharézha, khéb dërbondi tang ka, do not snore like a donkey (braying), make your sleep tight upon yourself, i.e. go sound asleep.

KHPARF (s.m.) letter of alphabet. De mullo ghundi kharfina likelai shi, he can form his letters like a mullah.

KHPARSHABA (s.f.) curry-comb.

KHPARKHÉL (s.m.) clippers, shears (for shearing goats and sheep).

KHPAROP (adj.) (1) spoiled, wasted. Asbob mi kharop shan, my things are spoiled. (2) bad. Kharop sarai dai, he is a bad man.

KHPARÔTI Kharoti. Kharotiya sheza, a Kharoti woman.

or KHPARÔTI

KHPARS (s.m.) (1) sale. (2) money for expenses. Rozokha hêts khar nishta, I have no money for expenses. Tsök de khpul kor depora roshi, w'agh ta Sarkor kharas na wërkawi, he who comes on his own business is not given his expenses by Government.

KHPARSAWEL (v. reg. tr.) to sell.

KHPARSHÉDEL (v. reg. intr.) to be sold, be for sale. Ghanam de ripai tës sû sera kharsézhi? at how many seers to the rupee is wheat selling?

KHPARSI (adj.) for sale. Kharsi largi di, this wood is for sale.

KHPARA (s.f.) silt, deposit. Pa dé kats bondi dera khara alvédely do, a great deal of silt has been deposited on this riverside land.
WAZIRI VOCABULARY.

KHAREL (v. reg. tr.) to plaster, wash. Dā diwōl pa china wa ze or wukharān, I will lime-wash that wall.

WUKHAREL

KHĀSIKAI (s. m.) joint, meat with the bone.

KHĀS (adj.) particular. K hàs agha sarāi ē mo dōst dai, that very man is my friend.

(adv.) (1) exactly. K hàs pa manz khē wulagnetic, it struck exactly in the centre. (2) invariably. K hàs de largi wi, they are always made of wood.

KHĀSSI (adj.) gelt, castrated.

KHAT (s. m.) tunic, upper garment, coat. De Dawaré khat tēr wi, de Waziré khat spin wi, Dauri tunics are black and Wazirī tunics white.

KHATEL (v. irr. intr.) (1) to go up, ascend, rise, climb. Mīzh pa ghre or bondi khateli wi, we had got on the top of the hill. Watan WUKHATEL zyēm larī, zeke nāwā pa dā diwola khē khatelē jō, the ground is damp, so the moisture has risen in this wall. Sāya yē khatelē jō, his breath has gone up, i.e. he is out of breath. (2) to be produced, manufactured. Tarkha tēl khwogh tēl dwa sara pa Tōchi khē na khēzhi, Indiōn ē kharsawī, neither bitter oil nor sweet oil is produced in Tochi, the Hindus deal in both. (3) to come out, make its appearance. Spanīṣai pé wukhatelai dai, a guinea-worm has made its appearance in him. Pol mi dāṣé khatelai dai, the omen for me has come out so.

KHATO (adj.) (1) missing, astray. Khato lōpē, you have gone wrong. (2) missed. Lyār di khatō keryē jō, you have missed the road. (3) wide, away from the mark. Wu mi krel pa dā drē lēwina drē zgorina, au dwa khatō shwel au yo pa wulagēdān, I fired three shots at those three wolves, and two missed and the third did not hit.

KHATOI (s. f.) mistake, error. È mo khatoi na do, the mistake is not mine.

KHATT (s. m.) (1) letter, epistle. Dā ster sarāi dai, pa khattina zhaghēdō kō, 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 tsangra khatt dai? what is the writing of this mullah like?

KHATTĀ (s. f.) mud. Khaṭṭā dērā do, yishon shākh shewi di, the mud is very deep, the camels have stuck in it.
Kha wardzin (s. m.) clay. Löshi de khawardzin na jorézhi, vessels are made of clay.

Khazona (s. f.) (1) treasury. Ripai pa khazona kshe soti, they keep the money in the treasury. (2) treasure. De Sarkor khazona dera do, Government has much treasure, i.e. unlimited command of money.

Khéb or (s. m.) (1) sleep. Pa khéb wéwd dai, he is sleeping [in sleep].

Kháb De shpé mi khéb na dai kerai, zeké khéb mi és zangaw, I did not sleep at all at night, so now I am nodding, lit. sleep is making me swing. (2) dream. Khób mi wulid, I saw a vision.

Khél or (s. f.) (s. m.) } absolute extinction of a family. Yo sar yé dai, che meř shi khéyi yé do, there is only himself, if he dies that is the end of his family. De Töchi hákim khéiz kézhí na, che yo tsí byá bel roby, the Political Officer, Tochi, can never be got rid of, when one goes another comes.

Khél (s. m.) (1) tribe. Wudzi Khél pa Khaisora kshé pandézhi, the Wudzi tribe inhabits Khaisora. (2) member of a tribe. Töri Khél, Töri Khéla, man, woman of the Torí tribe. (3) kind, species. Dzené gulina yo khél di, dzené bel khel di, some of the flowers are of one kind and some of another.

Khél (s. m.) helmet. Ës Wazir khélina pa sar na zhdi, Waziris do not put helmets on their heads, i.e. wear helmets, now-a-days.

Khéla (s. f.) sweat, perspiration. Ret khélé yan, I am (in) a terrible perspiration. Khéla mi shewyé do, I am perspiring.

Khéla (adj.) stupid, dense. Ghund sari khéla di, they are all stupid fellows.

Khélagai (s. m.) blockhead. Wazir, che pa Kalkatté kshé wi, agha khélagai lida shi, a Waziri, when he is in Calcutta, appears a fool.

Khélkhona (s. f.) family.

Khêr or (s. m.) welfare, safety, well-being. Pa khêra sara! you have come with well-being, i.e. you are welcome (salutation on arrival). Đerta khair dai? is it well with you? Wa kerta di khair dai? is it well with your family? (salutations on meeting).

Khêr (adj.) (1) brown, khaki-coloured. Dá khêra kapra do, that is khaki cloth. (2) ashen, grey, pale. Makh yé kher shewai dai, his face has grown pale. (3) dismal, melancholy. De
Kalkatte guzrān pa mīzh bondi dēr kher dai, zeke che hawo é bela do, we find existence in Calcutta very miserable, because the climate is different (from ours). (4) vexed, irritated. Tabā di khera do, ke khera di na do? are your feelings annoyed or not?

Khertōi (s. m.) flood, lit. brown, i.e. muddy, river. Khertōi roghai, there came a flood.

Khēr-per (s. m. pl.) (1) dust floating in the air. Nen vrez kheryē-perēy do, to-day the air is thick with dust.

Kheryē-perēy (s. f.) (2) mental obsfuscation. Kheryē-perēy! I hope your mind is clear and free of trouble (a customary salutation).

Khēsh (s. m.) (1) relation by blood or marriage. (2) friend.

Khēsha (s. f.) tooth (of comb, etc.) De zhmanzē dērē khēshē dī, the or Krōsha comb has many teeth.

Khēshī (s. f.) (1) distant relationship. Khēshī mi do wersara, I am slightly connected with him. (2) friendship.

Kheshta (s. f.) brick. Ima kheshta, kutchā brick. Pakha kheshta, pucca brick.

Khēshai, Krōshai (s. m.) (1) prong. (2) tooth (of comb).


Khēyī, Khēyīz (s. m.) menses.

Khēzawel (v. reg. tr.) to shake, move. Zelzelē pa khēzawel sara da nukan shewai dai, that damage was done by a shock of earthquake.

Khēzēdel (v. reg. intr.) (1) to shake, move. Mzeka pa khpula wukhēzēda, the ground trembled, lit. shook of itself.

Khēzhai (s. m.) spur, ridge, of a hill.

Khēzhawel (v. reg. tr.) (1) to raise, lift up. Drīnd dai, kho khēzhawā, it is heavy, but lift it up. (2) to send up, make go up.

Khēzhawel (v. reg. tr.) (3) to excite. Pa Sarkor bondi khalk khēzhawī, he works the people up against Government.

Khī (s. m.) disposition, temper, character. Khī yē she dai, he is a pleasant tempered man. De khalk khīyīnā bad shewī dī, the people’s dispositions have become corrupted. De wōrkiyē khī khaslat yē dai, he has a childish character.
122 WAZIRI VOCABULARY.

**Khid** (s. m.) khasil, corn cut green for fodder. Wos mi khovré khid khwarelai dai, my horse has been fed on very young khasil.

**Khidmat** (s. m.) service. De Sarkor dër khidmatina mi wukrel, I hau performed many services for Government.

**Khidmati** (adj.) ready to render service. Khidmati sarai, useful man.

**Khila** (s.f.) false or absurd claim. Khila ma roka, do not try to take me in.

**Khilop** (s. m.) falsehood. Khilop ma wyaiya, do not speak falsely.

**Khimbra** (s.f.) small drinking vessel used at meals.

**Khin** (s. m.) murder. Dré khinina yé keři di, he has committed three murders.

**Khina** (s.f.) tent. De khiné stenyé, tent-pole. É Waziré khiné këzhdai byéli, the tents of the Waziris are called këzhdai.

**Khini** (s. m.) murderer.

**Khopanjé** (s.f.) dust rising in the air. Khopanjé chegga shwa, dust began to blow about. De Sarkor lashkar dāsè dër roghai leke dāsè khopanjé wukhézhi, the army of Government came as great in number as the dust when it rises.

**Khira** (s.f.) houri, black-eyed maiden of Paradise. Pa ākhirat kshé khiré wa di pa kor shi, in the next world you will be provided with houris. Pégla kshelyé leke khira, a maiden beautiful as a houri.

**Khirai** (s. m.) (1) dirt, filth. Dër khirai pé peri dai, it is absolutely covered with dirt. (2) fouling. De tipak khirai wubos, clean the gun out.

**Khiran** (adj.) dirty.

**Khiras** (s. m.) greed.

**Khirasnok** (adj.) greedy.

**Khisht** (adj.) kneaded. Donра mi khishta keryé do, I have kneaded the flour.

**Khizh** (s. m.) scab. Péyawor mi khizh niwelai dai, my wound has formed a scab.

**Khizhai** (s. m.) large boulder.

**Kho** (conj.) (1) but. Zagh mi wukan kho dzawob é na rokan, I shouted but he gave no answer. (2) however. Pa hagha na tyára pa kéta kshé kho na do, it is not darker than that, however, inside the room.

**Kröb** See Kheb.

**Khomba** (s.f.) mushroom.

**Kör** (s.f. irr.) sister.

or **Khor**
WAZIRI VOCABULARY.

1. Khorakt (s. m.) itch.
2. Khost (s. m.) request. Dā khost dèrta kañ, I make this request of you.
3. Khostwol (s. m.) Khostwol, native of Khost.
4. Kösha See Kösha.
5. Kshahai See Kshahai.
6. Khovra (s. f.) earth. Sha khovra do, it is good soil. (See also Khid.)
7. Közeh (adj. irr.) sweet. Alwo khwazha do, the halwa is sweet.
8. Közehbiyai (adj.) sweet-scented.
9. Khupul (s. a.) own. Khupul mol mi dai, it is my own property.
   (2) trusty, confidential. Khupul sari mi di, they are my trusted retainers.
10. Köf (adj.) (1) own. Khupul mol mi dai, it is my own property.
    (2) trusty, confidential. Khupul sari mi di, they are my trusted retainers.
   (3) related. Khupul di dai? is he your relation?
   (pron.) (1) Pa khupula, of own accord, of self, voluntarily, etc.
   Mo tse wèrta wuwéyel? pa khupula yé dāsè wukref, I said nothing to him, he did it of his own accord. Bel dazz ma pē kawa, pa khupula wa és mer shi, do not fire another shot, he will die of himself now. (2) self. Pa khupula ghund wol wuwiyaiya, tell me yourself everything that happened. See Grammar, page 16.
11. Khupulwi (s. f.) relationship, connection. De to wèsara tsgant lkhupulwi do? in what way are you related to him?
12. Khra See Khr.
13. Khrap (1) crack, fick, etc. Pa machogha mi khrap wuwéstan, I made the sling crack, lit. I drew a crack from the sling. Pa koñi mi she khrap wuwést, I flung the stone hard and far, lit. I brought a good impulse to bear upon the stone.
   (2) instant, moment. Pa yawa khrap kshè, in one moment.
   (3) stroke of work. Nen mi wa pñi ta she khrap wèrkan, I did a good stroke of work on my field to-day.
14. Khsei or (s. f.) unweaned calf. Khsei pa bori na kam dai, a khsei is younger than a bori.
15. Kshotkai is younger than a bori.
16. Khshan (s. m.) bit of bread. Dāsè shîm sarai dai che peshé ta hán khshan na åcawâ, he is such a miserly man that he will not even throw a bit of bread to the cat.
17. Khshan (s. m.) chewing the cud. Ghwo che wilârâ wi nór khshan waiyi, a cow while it is standing chews the cud.
**Brshina** (s.f.) wife's sister.

**Khwshina**

**Khud** (s.m.) self. Dā sārāi bé-khuda wañ, és byā pa khud shān, that man was beside himself, now he has come to himself again. Bé-khuda, unconscious.

(adv.) of course. Ze dāsē 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.

**Khulpitai** (s.m.) stopper, cork.

**Khurdzha** (s.f.) sister's daughter.

**Khurzi** (s.f.) saddle-bag. Khurzai mē jōrē di, my saddle-bags are made.

**Khushki** (s.f.) (1) headache. (2) other pain, disorder. Nas khushki yē do, he is suffering from diarrhoea.

(adv.) accidentally. È mo na dā kor khushki shewai dai, it was by a slip I did so, lit. this thing proceeded from me accidentally.

**Khutan** (s.m.) late evening. De moz khutan na rekāta di, there are nine prostrations in the evening prayer.

**Khutba** (s.f.) exhortation by a Muhammadan priest (to the congregation in a mosque, etc.) Dzenē akhwund che de chā nikokh tārī nōr dā khutba hān wyaiyī, some priests when they celebrate any one's wedding also pronounce the khutba.

**Khwai or Khwaiye** (s.f.) wooden shovel for winnowing grain. Résha pa khwai wulwana, winnow the mixed chaff-and-grain with the shovel.

**Khwan** (s.m.) tinder. Khwan de mazerri de dorai na jōrēzhi, tinder is made from dwarf-palm and gunpowder.

**Khwand** (s.m.) (1) taste. Belmang kwand, insipid taste. De marā der she kwand dai, the bread tastes very good [generally meaning that the person's own appetite is good]. (2) enjoyment. Agha kwand sara kor kawī, he works with gusto. Nen de chighē kwand na wañ, 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. Kwutelikhē de ōtēsārī khwarok wi, husks are the food of pigs.

**Khwaryēi** (s.m. irr.) sister's son. Drē khorēyina mi di, I have three sister's sons.
Khwarédel (v. reg. intr.) to cross, go over. Përi wukhwara wa, cross over. Kelai wa nen pa dagh töi bondi khwarézh, the village will cross to the other side of this river to-day.

Khwarel (v. irr. tr.) (1) to eat. Tse khwuré? what are you eating? (2) to take, appropriate (commission, bribes, other people's property, etc.). De ghundé nikaroné talabina agha khwuri, he embezzeled the salaries of all the employés. (3) to bite. Mangora khwarelai sarai é peri na dârâzh, a man that has been bitten by a snake is afraid (even) of a piece of rope (proverb). (4) to wear out. De de tipâk rakhina khwareli di, the grooves of this rifle are worn out. Pânre mi pa ghre londi khwarilyé shewye di, my shoes (with walking) on the hills have become worn underneath.

Khwash (adj.) (1) pleased. Pa to bondi ñer khwash dai, he is very pleased with you. (2) appeased. Dâ jamador pa paisé khwash ka, propitiate this jamadar with a little money, i.e. bribe him. (3) happy. Mîzh dolata der khwash yi, we are very happy here. (4) acceptable, pleasing. Nevai bogh mi khwash dai, the new garden pleases me, i.e. I like it. (5) chosen. Pa ghundé kshé dâ wos mi khwash keraï 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.

Khwashî (s. f.) (1) happiness, merriment. De khpulé malgerai sara mi khwashî wukreela, I made merry with my companions. (2) intoxication. De sharop pa khwashî kshé wanda, 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 wukhwatawând, I will knock your brains out.

Khwatédel (v. reg. intr.) (1) to boil. Èbô khwatézhî, the water is boiling. (2) to show, come up. Zhira yé khwatawelyé do, his beard has sprouted. (3) to laugh suppressedly, giggle.

Khwash See Khwuzh.

Khwash (adj.) sore, hurt, wounded.

Khwashédel (v. reg. intr.) to be sore, painful. Stînai mi khwazhézhî, I have a sore throat. Ghund sirat mi khwazhézhî, my whole body aches.

Khwô (s. f.) side, place beside. De keli pa khwô kshé kér mi dâi, my house is just outside the village. Pa khwô wudarézhâ, stand aside.
**Khwor** (adj.) (1) poor. *Khwor dai, bêts na lari, he is a poor man, he has nothing.* (2) miserable, helpless. *Dêr khwor sari dê, kâr ma wêrta ka, they are wretched creatures, do not be angry with them.* (3) safe from, free from. *Nawz shaiton mi khwor lârê, deliver me from (my own) lusts (and from the devil).*

**Khworakai** (s. m.) poor wretch, starveling. *She wêrsara wuka, dê khworakai dai, treat him kindly, he is a poor little creature.*

**Khwori** (s.f.) (1) effort, endeavour, hard work. *Dêrâ khwori mi wukrê, I worked very hard.* (2) pain. *Pa dêr khwori kshê mêr shan, he died in great agony.* (3) distress, want. *Pa wata dêrâ khwori roghla, great scarcity came upon the country. Gulina ébê de khworai na mêre 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.

**Khwozhe-Khwandawar** (s. m. pl.) sweetmeats.

**Khwasar** See Skhar.

**Khwishina** See Khshina.

**Khwula** (s. f.) (1) mouth. *Khwula yê de marâçî dakhâ do, zeke zhiqâ shi krai, his mouth is full, therefore he cannot utter a word. Ke pa khwula hân rota wuwyaiyi ze wa itibor wu na kân, though he should say so with his mouth I will not believe it. Pâm 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 yê zyêra shewyé do, his face has turned yellow, i.e. pale.* (3) mouth of a ravine, debouchment of one valley or nullah into another.

**Khwulgaï** (s. m.) (1) mouth, small mouth. *Khwulgaï ma khézawa, don’t move your little mouth, i.e. shut up!* (2) spout. *De kizé khwulgaï, spout of water-pot.*

**Khwushai** (adj.) (1) empty. *Khwushai kôr, uninhabited house.* (2) lonely. *Sheza pa khwushi raghzi rawona shwa, the woman set off across the lonely plain.* (3) senseless, absurd. *Khwushyé kissa, nonsense.* *Khwushai sârâ, fool.* (adv.) needlessly, uselessly. *Ê mo wakht di khwushai tê kan, you have wasted my time, lit. made it pass uselessly.*

*Khwushai khappa shwê, you vexed yourself unnecessarily.*
WAZIRI VOCABULARY.

Khwusholi (s. f.) rejoicing. Mīzh khwusholi wuki au khwash shi, let us rejoice and be merry.

Khwūtē (s. f. pl.) testicles.

Khwuzh (s. m. pl.) pain. De ghwosh de khwuzhē na mi de shpē khōb or na dai kērāi, I did not sleep all night on account of toothache.

Khwazh (adj.) hurt, injured, in pain.

Khwuzhmand (adj.) wounded, injured. Sarāi khwuzhmand dai, Mahsīdē wāhelai dai, the man is hurt, he has been attacked by Mahsuds.

Khyēzhawel See Khēzhawel.

L

La...na (prep.) See Grammar, page 39.

Labagherai (adj.) wretched, miserable, in a bad state. Mīzh pa wilayāt kshē dēr labagheri shwi, we in the lock-up have fallen into a bad plight.

Labagherai, Bagherai

Lad (s. m.) baggage-net. Dā sandikīna pa ladina kshē wutrangs, load these boxes in baggage-nets.

Lagatta (s. f.) kick. De to wos ze dwē lagattē wāhelai yan, your horse kicked me twice.

Lagawel (v. reg. tr.) (1) to apply, bring in contact. Tsang mi lagawelai dai, I am leaning on my side. (2) to hit with. Tizha mi wutrēyela, pa nakhsha mi wulagawela, I threw a stone and hit the mark with it. (3) to spend. Pa selgīna ripai mi wulagawelīyē, I spent hundreds of rupees.

Lagēdel (v. reg. intr.) (1) to come in contact, hit, strike. Gēlai pé wulagēda, the bullet struck him. (2) to be hit. Pa gēlai lagēdelai, or lagawelai, dai, he has been struck by a bullet. (3) to be related. De to agha tse shi, tse di lagēzhi? what is he of yours, what is his relationship with you? (4) to come upon, befall. Stera wabo lagēdelēyē do, a severe epidemic of cholera has occurred. Pa dā lyār kshē ghīe lagēzhi, robbers turn up on that road. (5) to be in progress, to have already begun. De juwōre lau lagēdelai dai, the reaping of the maize has begun.

Laghār (adj.) barren, bare. Laghār ghar, a barren hill.

Labagherai, Bagherai See Labagherai.
LAGHÉ (adj.) rough, hoarse. Marai di laghé di, your throat is rough.
LAGLAGÉTSAI (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 sazo lāik dai, he deserves
punishment. (2) capable, clever. Dēr lāik sarāi dai, he is a
very capable man.
LĀIKI (s. f.) fitness, worthiness.
LAGAI (s. m.) machine for cleaning cotton.
LĀK (adj.) (1) set up, erected. Tāmbiyon lāk shewi di, the tents have
been pitched. Lāka tīgha, standing stone, natural obelisk.
(2) planted. Wuna lāka ka, plant the tree. (3) tucked in.
De dastora tsiša lāka ka, tuck in the end of your pagrit.
(4) caught. Tīkhai rolāk dai, I have caught a cough.
LAKAI (s. f.) tail (ordinary word). Wazir waiyi che wos au mazā
janāt na rogheli di, zeke lakai 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.)
LAKAPPLE (s. f.) pole, flagstaff (on a shrine, grave, fort, etc.)
LAKASHEWAI (s. m.) chinkara, Indian gazelle.
LAKASHEWYÉ (s. f.)
LAKÉDEL (v. reg. intr.) to climb, ascend. Pa agha lyār tsoōk na shi lāké-
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 lālébi,
wu yē tarā, the rope is trailing, tie it up.
LĀLIN (s. m. used as an indecl. adj.) weeded. Shélē mē lālin keryē di,
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 lāmbé krē, the fire flared up.
LAMBÆDEL (v. reg. tr.) to wash. Wol mi di lambawelai dai? have
LAMBÆDEL (v. reg. intr.) you washed my horse?
LAMBØYA (s. f.) swimming.
or LAMBOYA
WAZIRI VOCABULARY.

LAMBÉZAN (s. m.) swimmer. Lambézan dai, lambéya yé wukra, he is a swimmer, he swam.

LAMSAI (s. m.) hawk, bird of prey.

LAMSAI (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. Landa kissa daqba do, the long and the short of it is, lit. the short version is this. Saya yé landa do, zeke pa ghre na shi khatai, 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 roghlel 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.

LANDIN (s. m.) shortening, abbreviation. Che sha kissa ké, ke bada ké, landin yé rowuka, whether your speech be pleasant or unpleasant, (at least) let it be short.

LANDWOLAI (s. m.) shortness.

LANG (s. m.) skirt. Dér Dawar che lmínz ko lang waiyi che chéré mi partig mardor wi, many Dauris put on skirts when they say their prayers (each one thinking) “Lest 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 chaléhzi, band shap, the free kitchen is no longer going, it has been closed.

LANGRA (s.f.) leg, shank.

LANGRAWAR (adj.) long-legged. Langrawar sarai dai, langré yé wuzhdé 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. Ghbarga lappa, double-handful, as much as both hands put together can hold.

LAR (adj.) lower. Lar Dawar, Lower Daur. De keli pa lar löri on the lower side of the village.

(adv.) below, downstream. Amzoni lar di, Muhammad Khél bar di, Hamzoni lies downstream and Muhammad Khél upstream.

LARAI (s.f.) defeat, getting the worst of it.
LAREL (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. Da watan zyém lari, this is a moist country, lit. this country possesses damp. Da sarai der darwég lari, that man is an inveterate liar, lit. possesses many lies. (2) to keep, observe. Inar wersara laran, treat him with tact, lit. observe tact (in your dealings) with him.

LARGAI (s. m.) (1) wood. (2) piece of wood, stick. (pl.) Largi, fuel, firewood. Largi kawel, to collect, or deal in firewood.

LARAM (s. m.) scorpion. De laram na dzon soté, laram ták waiyi, you should beware of the scorpion, the scorpion stings.

LARELAI (adj.) defiled, stained, having lost its freshness.

LARMIN (s. m.) bowel, entrail. Larmanina dà di, zre, yenna, sezhai, pashtawargai, the following are entrails, the heart, liver, lungs and kidneys.

LARYÉ (s. f.) trembling-fit, shivers. Sara laryé mi shewyé do, I had a cold trembling-fit.

LASTINA (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.

LASHTAI (s. m.) branch of a water-course.

LAT (s. m.) idle person.

LATARKA (s. f.) portion corresponding to the hammer in a match-lock.

LATAWEL (v. reg. tr.) (1) to seek, search for. Tipak mi wulatawap, na mi mindan, I looked for the gun but could not find it. (2) to strip off. De haghé wuné pašikai pa khpula latédelai dai, ke chà latawelai dai? has the bark of that tree come off of itself, or did some one strip it off?

LATÉDEL (v. reg. intr.) (1) to come off. See LATAWEL (2). (2) to disperse (assembly), etc. Marakka wulateda, the council broke up. (3) to happen, come about. Daghé khabaré na wa balwa wulatézhì, to pekr wèrtä wuka, these words will lead to a riot, pay attention to it, i.e. mark my words.
LAU (s. m.) reaping. Pa dé pați kšē mi lau keṟai dai, I have done the reaping in this field. Lauīna gaḏ di, the reapings, i.e. the reaping of all crops, have begun.

LAUGERAI (s. m.) reaper.

LAUGERYE (s. f.) reaper.

LAUNDA See LONDA.

LAUNDBAL (s. m.) relish eaten with bread, comestible. De Wazīrė laundēbal gēmne, ghōri, shaude, moste, shne ēbō, zēmna wi, the Wazīri relishes are honey, ghi, milk, curds, whey and broth.

LAURÉDEL (v. reg. intr.) to be pleased, satisfied. Khars wērka pē laurėzhī, 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 khpul laуз ting yēsa, adhere firmly to your promise.

LAWAND (adj.) unmarried (of man). Sheza yē nishta, wode na lari, lawand dai, he has no wife, he is not married, he is a bachelor.

LAWANG (s. m.) clove. Lawang pa jomk mi pīzh waheli di, I have sprinkled the clothes with clove.

LAWAR (s. m.) (1) heavy stick, bludgeon. (2) staff, walking-stick. Kuțān wuwēče yawa vrez wa ze Birmal ta drīmaṇ, che lawar mi pa los kšē wi, che Sarkor pauz haṇ ropasē wi, Kuțān 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.

LAYA (adj.) (1) disengaged at leisure. Es layā yān, to sara winaṇ, now I am free to see you. (2) empty. Bangla laya do, the bungalow is unoccupied. (3) bare, with nothing on. Dā jilkai wa mōr ta wyaιyī che léché mi chilai na laya shwē, 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 dai, he gave it to me gratis, for nothing.

Lë or Lō (s. f.) oath. Nā-hakka lē yē wukra, he took a false oath.

LÉBA (s. f.) game, play. De dzav tok léba, the game of odds and evens.

LÉBZA NAWEL or LEBÉZHNAWEL (v. reg. tr.) to make swear, put on oath.

LÉCHA (s. f.) fore-arm. Léché gerde kā, peṭe kā, pull up, pull down your sleeves. See GERD.

LÉCHAI (s. m.) (1) upper-arm. See GERD. (2) door-post.
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 dërt waïya, dësé ka, as I tell you, so do. Kshelyé leke khira, beautiful like a houri. 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 LAKAI.

lépkhor (adj.) repentant, contrite.

lera (s. f.) mist.

léshan (s. f.) (1) sting (of insect, animal). (2) beard (of barley, etc.)

lévyé (s. f.) she-wolf.

léwanai (adj.) mad, insane. Léwanai spai, mad dog.

léwanshik (adj.) half-mad, peculiar. Léwanshik agha sarai dai che nim pa khud wi, nim bé-khuda wi, that man is "léwanshik" 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 kho roka, give me a little all the same. Lezhki wudara, wait a little.

lézhdai (adj.) of burden. Lézhdai ghotskai, pack-bullock.

lézhel (v. irr. tr.) to send. Kissa mi wulézhela, byá sarai mi wulózhan, I sent a message, then I sent a man.

lgápi See GÁPI.

lgharai See Ngharai.

lidel (v. irr. tr.) to see. Makha na wina, I see no opportunity. Ze yé wulidána, he caught sight of me. Lida shwel, to appear. Ze spek wèrt wu lida shwan, I appeared contemptible in his eyes. Dá 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.

likan (s. f.) pain in stomach.
Likel (v. reg. tr.) (1) to write. Chutai mi werta likelyé do, I have written him a note. Ze wa werta wulikan che dase 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.

Likherra (s. f.) cloud of dust. Bod likherra ko, the wind is raising the dust.

Lima (s. f.) snare. De zerkoné depora limé di, they are snares for catching chikore. Awwal Khon wuwé che Kanirogha kshé 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. Deñra laumda ka, damp the flour, i.e. mix water with it. (2) false, untrue. Dà laumde kissé ma ka, do not tell such tales.

Linda (s. f.) (1) bow. De ghéshyé, 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. Lînra mi dré di, I have three daughters.

Liré (adv.) (1) far. Lyá de plor na liré wáñ che plor wulidan, he was still afar off when his father saw him. (2) back. War liré ka, set the door back, i.e. open it. (3) off. Kulap liré ka, take off the padlock. Losina wuwinza che khirai liré shi, wash your hands so that the dirt may come off.

(adv.) distant. È Töchí na Ðilai liré mulk dai, Delhi is a country distant from Tochi.

Liñ (s. f.) kind of tree.

Liñshoh (s. m.) night-fall, evening prayer. De lmishom pinza rekâta or di, there are five prostrations in the evening prayer.

LMASAI (s. m.) grandson.

LMASAI (s. f.) granddaugther.

LMASHOM (s. m.) night-fall, evening prayer. De lmashom pinza rekâta or di, there are five prostrations in the evening prayer.

LMASHOMAK (s. m.) bat. Lmashomak de marghai pa laskar na tan che mzhek yan, de mzheké de laskar na hän 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.”
LMATAI (adj.) combed. Zhira mi lmatyé do, my beard is combed.
LMÈR (s. m.) (1) sun. (2) sunshine. See MYÈR.
LMÈRCHÁSHT (s. m.) time about 8 A. M.
LMÈRKHOTE (s. m.) east.
LMÈZHÉL (v. reg. tr.) to comb. Khpula zhira pa zhmanz wulmèza, comb your beard with a comb.
LMÎNÔ (s. m. irr.) prayer. De lmanzę wakht dai, it is the time for prayers. Ke lminz ké awwal avdas wuka, if you are going to pray first perform the ablution.
LMÔNBAI (s. m.) hem.
or LMÔNBAI
LMÔNÉ (adj. f.) Lmôné sten, large sewing needle.
or LMÔNÉ
LMÔNZAÎ (s. m.) handle of handmill.
LMOSTEL (v. irr. intr.) to lie down. Na molîmèzhî che wëwd dai ke aghasé Imost dai, it is impossible to know whether he is asleep or only lying down.
LMOSHÔM See LMÄSHÔM.
[LMOZ] Bélmooz (adj.) (1) prayerless, irreligious. Bélmooz mraï dai, he is an irreligious man. (2) polluted. Jomé mi bélmooz shwè, my garments were defiled.
LÖ See LÉ.
LONDÀ (s. f.) threads set for weaving, web. Londa mi yèshyé do, or I have started work on a web. Londa wëbàñ, I am weaving
LAUNDA a web.
LONDI (prep.) under, underneath, below. Mîzh de wûné londi wa ksheni, we will sit under the tree. Londi krel, to bring under, i.e. to get the better of, or appropriate. Dushman mi londi kan, I got the better of my enemy. È mo mzeka yè londi keryé do, he has usurped, encroached on, my land. Londi bondi, topsy-turvy. See Grammar, page 39.
LÖR (s. m.) sickle. Larina wulagawai, ply your sickles.
LÔRAI (s. m.) (1) side, direction. Yo lôrai bel lôrai ma kessa, do not look about you, lit. in one direction and in another. (2) way of reaching, means of obtaining. De rîpai lôrai werk dai, the means of earning money is lost.
LOS (s. m.) (1) hand. Los mi mardor di, my hands are unclean. Agha shai pa los na roghai, that thing was not obtained, lit. did not come to hand. Dâ mzeka é mo pa los londi do, that land is in my possession. Indi na dà ghoëjì di pa los rowrël ke pa pör, did you get this ghi for cash from the Hindu or on credit? Los pa los kor
WAZIRI VOCABULARY.

wushan, the affair happened on the spur of the moment. De khpul kör pa wédoni mi los wulagawan, or peri kera dai, I have begun, lit. have set, or stretched out my hand, to make my house habitable. (2) helping hand. Los rosara vra, lit. carry a hand with me, i.e., lend a helping hand, or rather, make things easy for me. (3) arm. Los ye mot dai, his arm is broken. (4) means, power. De yawé delai los mi na rasi, I am not good for an eight-anna bit.

Losi (adj.) unleavened. Losi marai, unleavened bread.
(adv.) (1) suddenly. Losi ti pak 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.

Löshai (s. m.) (1) vessel (of earthenware, wood, or metal). Kulolon löshi pakhwai, potters bake vessels. (2) tool. De korigar löshi, mechanic’s tools.

Lostai (s. m.) (1) handful. Yo lostai woshe, a handful of grass. (2) handle. Teber lostai, axe-haft.

Loswaiyînai (adj.) touched by hand. Dâ marai loswaiyînyé shewyé do, the bread has been fingered.

Lotband (adj.) restless, convulsed, very irritable. Lotband dai, zeke péghrina ma wêrkawa, he is annoyed, so do not taunt him.

Lungai (s.f.) blue Peshawar turban or sheet.

Lwang (adj.) down-hill, sloping down. Byâ de Bâdshâi Kêt na de Mirom Shâ peri lwang dai, them from B. K. to M. S. it is a descent.

Lwar (adj.) (1) high. Pa yagh lwar dzôi bondi tomboi mi lâk dai, my tent is pitched on that eminence. (2) hard, harsh. De Waziré lwara zhebbra do, au de Bannîtsai pasta do, the Waziri dialect is hard and that of the Bannuchis soft.

Lwâstel (v. irr. tr.) to winnow. Résha pa khwai wulwana, winnow the grain-and-chaff with a shovel. Dermend mi lwâstai na dai, I have not winnowed (the contents of) my threshingfloor.

Lwastel See Lwustel.

Lwazha (s.f.) hunger. Đèra lwazha robondi alwedelye do, I am very hungry, lit. great hunger has fallen upon me. Ze de lwazhè mran, I am dying of hunger.

Lwêsbel (v. reg. tr.) to milk. Pâi mi lwêsbeli di, I have drawn the milk. Ghwo mi wulwêshele, I milked the cow.

Lwêsht (s.f.) full span, from tip of thumb to tip of little finger.
Lwustel (v. irr. tr.) (1) to read. Kitob lwélan, I am reading a book, or (2) to study. Pa kim dars kshé dí lwusti dí, in what school were you educated.

Lyá (adv.) (1) yet, still. Lyá wèrta wéyeli mi na dí, I have not yet told him. (2) still, even. Badí ñera do au lyá wa hán ñera wushi, the feud is bitter and will become still more bitter.

Lyår (s.f.) road, way, path. Ghlé lyår rota niwelyé wa, the thieves had seized the road against me, i.e. were lying in wait for me by the way I had to travel. Lyår wèrta sikha do, the path leads straight to it. (2) arrangement, policy. Ès Sarkor de Waziri sara nevyé lyår keryé do, Government has now adopted a new policy with the Waziris.

Lyârwâinâi (s.m.) highway-rober.

Lyâré (s.f. pl.) foam, slaver. De léwani spî ghundi de yagh de khwulé na lyâré baiyédé, he was slaverling at the mouth like a mad dog.

Machôghna (s.f.) sling. Machôghna mi wèrtâng wâhela, I made the sling crack. Yawa tîzha mi pa machôghna khalosa kâ, I shot a stone with the sling.

MADAT (s.m.) help, assistance. Mandat roka, help me. or

Mandat

Mâf (adj.) excused, exempted, remitted.

Maghrîr (adj.) proud, conceited.

Maghîz (s.m.) (1) brain. (2) kernel.

Maghzâi (s.m.) neck. Cheg maghzâi yé dai, he has a long neck. De maghzi wèzha, sinew of neck.

Mahrob (s.m.) recess on inner side of western wall of a mosque.

Mahsâ (s.f.) passing of the wetted fingers over the head, neck, arms, etc., after performance of audas, q.v.

Mahsîl (s.m.) regulation payment, due, toll. De bâzor mahsîl, octroi. De chuîai mahsîl, postage of a letter.

Mainâka (s.f.) mynah.

Maindon (s.m.) plain, maidan.

Maitra (s.f.) uncultivated and uninhabited plain.

Maiyîin (adj.) in love. Dâ sheza pa chá maiyîna do, that woman is in love with some one. Sâhibon maiyînâzhi ke na? Do Englishmen fall in love or not?

Mîjâb See Muâjâb.
WAZIRI VOCABULARY.

Makanúa (s. m.) neck. Makanúa wa di mot ka, dêrê kissé ma rosara ka, I’ll break your neck, don’t talk to me so much.

Makanówar (adj.) bull-necked, powerful. Sarkor makanówar dai, de châ los na werrasi, Government is powerful, nobody can contend with it, lit. nobody’s hand reaches it.

Makar (s. m.) deceit.

Makarjan (adj.) deceitful.

Mak (s. m.) (1) face. Khpul makh yé pet ka, he hid his face. Dé khwo ta makh ma ârawa, do not turn your face in this direction. (2) presence. De mo pa makh kshé dâsé ma wyaiya, do not say so in my presence. (3) front. È mo wulma che rotan ze yé wa makh ta werrâghlan, when my guest came I went to meet him. Dâ 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 kré, the robbers started driving off all the flocks, lit. put all the flocks in front of them. (4) things, gear. De kör makh, household stuff, furniture.

Makha (s. f.) (1) direction. De kârî daryob pa makha tsök na pöezhi, no one understands the direction, i.e. topography, of the ocean. (2) competition, comparison. Sarkor sara makha nishta, there is no contending with Government. (3) opportunity, possibility. Makha na wina, I see no possible way.

Makhamak (adj. and adv.) (1) facing, opposite. Makhamak roboudi or roghai, he came upon me from opposite, i.e. met me. (2) in the presence, without concealment, openly. Che makhamak che âez wyaiyé, aghâ wyaiya; pa ûetz ma wyaiya, whatever you (can) say openly, that say, say nothing behind the back.

Makhawar (adj.) influential, popular. Makhawirz dai de hâkim zokha, or de nör khalk shammar pé shi, he has influence with the Makhawirz authorities (and) can obtain benefits for other people.

Makhlik (s. m.) people.

Makhrezë (s. f. pl.) brains. Dolata makhrezë ma gerzawa, do not potter about here, lit. do not carry your brains around here.

Makhtórai (adj.) disgraceful, lit. blackfaced. Makhtórai sarai dai, lauz yé nishta, he is a disgraceful fellow, his promise is worth nothing.

Makhtori (s. f.) disgrace. De mo makhtori yé wukrela, he disgraced me.

Mal See Malgerai.

Malam (s. m.) ointment. Malam kshézhda, apply an ointment.

Malang (s. m.) poor wandering fakir, religious beggar.
Lwustel (v. irr. tr.) (1) to read. Kitob lwélan, I am reading a book. 
   or (2) to study. Pa kim dars kshé di lwusti di, in what school
Lwa stale were you educated.
Lyá (adv.) (1) yet, still. Lyá wërtá wéyeli mi na di, I have not yet told 
   him. (2) still, even. Badi dera do au lyá wa háìn dera 
   wushi, the feud is bitter and will become still more bitter.
Lyär (s. f.) road, way, path. Ghlé lyär rota niwelyé wa, the thieve 
   had seized the road against me, i.e. were lying in wait for me 
   by the way I had to travel. Lyär wërtá sikhé do, the path 
   leads straight to it. (2) arrangement, policy. És Sarko de 
   Waziré sara nevyé lyär keryé do, Government has now 
   adopted a new policy with the Waziris.
Lyärwaitínai (s. m.) highway-robber.
Lyáré (s. f. pl.) foam, slaver. De léwani spí ghundí de yagh de khwnlé 
   na lyáre baiyédé, he was slavering at the mouth like a mad dog.

M

Machógna (s. f.) sling. Machógna mi wèrtáng wáhela, I made the 
   sling crack. Yawa tizha mi pa machógna khalosa kn, 
   I shot a stone with the sling.
Madat (s. m.) help, assistance. Mandat roka, help me.
   or
Mandat
Máf (adj.) excused, exempted, remitted.
Maghrir (adj.) proud, conceited.
Maghz (s. m.) (1) brain. (2) kernel.
Maghzai (s. m.) neck. Cheg maghzai yé dái, he has a long neck. De 
   maghí wézha, sinew of neck.
Mahrob (s. m.) recess on inner side of western wall of a mosque.
Mahsa (s. f.) passing of the wetted fingers over the head, neck, arms, 
   etc., after performance of andas, q.v.
Mahsíl (s. m.) regulation payment, due, toll. De bázor mahsíl, octroi. 
   De chuťai mahsíl, postage of a letter.
Mainaka (s. f.) mynah.
Maindon (s. m.) plain, maidan.
Maira (s. f.) uncultivated and uninhabited plain.
Maiyín (adj.) in love. Dá sheza pa chá maiyína do, that woman is in 
   love with some one. Sáhibon maiyínézhí ke na? Do 
   Englishmen fall in love or not?
Mijab See Muájab.
**Makan dai** (s. m.) neck. Makandai wa di mot ka, dêré kissé ma rosara ka, I’ll break your neck, don’t talk to me so much.

**Makan Dawar** (adj.) bull-necked, powerful. Sarkor makandawar dai, de chà los na wàrrasi, Government is powerful, nobody can contend with it, lit. nobody’s hand reaches it.

**Makar** (s. m.) deceit.

**Makarjan** (adj.) deceitful.

**Makha** (s. m.) (1) face. Khpul makh yé pët kan, he hid his face. Dé khwo ta makh ma àrawa, do not turn your face in this direction. (2) presence. De mo pa makh kshé dâsé mà wâyyôa, do not say so in my presence. (3) front. È mo wulma che rotàn ze yé wa makh ta wàrràghlan, when my guest came I went to meet him. Dà kor mi ès pa makh kërai 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 kré, 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 kârí daryob pa makha tsock na pöezhi, no one understands the direction, i.e. topography, of the ocean. (2) competition, comparison. Sarkor sara makha nishta, there is no contending with Government. (3) opportunity, possibility. Makha na wënan, I see no possible way.

**Makhamakh** (adj. and adv.) (1) facing, opposite. Makhamakh robondi roghai, he came upon me from opposite, i.e. met me. (2) in the presence, without concealment, openly. Che makhamakh che tse wâyyôa, agha wâyyôa; pa tset ma wâyyôa, whatever you (can) say openly, that say; say nothing behind the back.

**Makhawar** (adj.) influential, popular. Makhawriz dai de hâkim zokha, or de nör khâl shamar pé shi, he has influence with the authorities (and) can obtain benefits for other people.

**Makhlîk** (s. m.) people.

**Makhrezé** (s. pl.) brains. Dolata makhrrezé ma gerzawa, do not potter about here, lit. do not carry your brains around here.

**Makhtörai** (adj.) disgraceful, lit. blackfaced. Makhtörai sarai dai, lauz yé nishta, he is a disgraceful fellow, his promise is worth nothing.

**Makhtori** (s. f.) disgrace. De mo makhtori yé wukrela, he disgraced me.

**Mal** See Malgerai.

**Malam** (s. m.) ointment. Malam kshézhda, apply an ointment.

**Malang** (s. m.) poor wandering fakir, religious beggar.
MALGERAI (s. m.) companion, one accompanying. Malgeri ni wola or Mal ost di, my party are sitting over there.

MALGERTIA (s.f.) companionship. Kacha sa rī sara malgerta 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.

MAMOI (s.f.) momiai, a mineral substance like resin. Moi de Katarkhana pa teka kshē dērā do; murghon na yē prēzhī au Wazir yē khwuri de dori pa dzōi, there is much momia on the Katarkhana ridge; the big birds will not leave it alone and the Waziris eat it as a medicine.

MAN (s.m.) maund. Pinza manna ghalla pa pōr rorkeryē do, he has given me 5 maunds of grain on loan. Tsō manna di? how many maunds are there?

MĀNA (s.f.) meaning, sense. De dé momlē tē māna 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. Manḍ wāhelai shē? can you track?

Pa manḍ pasē drimi, they are following up the tracks.

MANDA (s.f.) running. Plor yē wër manḍā krel, his father ran, lit. made running, towards him. Pa manḍa lōr sha, run off with you. Dērē manḍē mi keryē di, I have run much, lit. made many runnings.

MANDAU (s.m.) furnace. De Dinorē mandaʊ dēr di, the Dinars have many furnaces.

MANDÉYI (s.f.) mandi, market-place.

MANDOS (s.m.) large turban, exaggerated head-dress. De Mānki Mullo pa shān mandaʊs ē wāhelai dai, he has put on his head a big pagri like the Manki Mulla's.

MANG (adj.) stopped, prevented. Wuch pa wucha ze yē māng kran, he hindered me without rhyme or reason.

MANG (adv.) as it were, so to say, well. De mo dā matlab dai che māng da kissa wa wukan, my meaning is that, well, I will do it.

MANEL (v. reg. tr.) to admit, acknowledge, recognise, regard as. Hukm na manā, he does not recognise the order, i.e. is not obedient. Shegerra yē manā, I acknowledge his favour, i.e. am indebted to him. Nēki yē manā, I acknowledge his kindness, i.e. am grateful to him. De toē plor pa barakat ze manā,
I own your father is a prosperous man. Ke khpul gunā manelai na wai nör wa kaid shewai na wan, if he had not confessed his crime he would not have been imprisoned.

Mangar (s. m.) November. Mangar fasal, the autumn harvest.

Mangassai See Bangassai.

Mangér (s. m.) snake. De mangaré dā dēr ghōrīna kessa, look at all these snake-holes.

Mangwla (s. f.) heavy bracelet with raised work.

Mangwul (s. f.) claw, talon, nail. Mangwulé mi wērsara wulagawelyé, I had a quarrel with him, lit. joined claws with him.

Manī (s. f.) semen.

Manjarai (s. f.) sharpoy, bedstead (of a superior kind).

Manjiza (s. f.) miracle. Manjiza bīerg jawata kra, the saint worked, lit. displayed, a miracle.

Mankör (adj.) refusing, denying, recalcitrant.

or

Mungir

Manqua (s. f.) (1) apple. (2) apple-tree.

Manqua (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 manqua is given on her final departure from her own family.)

Mantar (s. m.) (1) verse of Qurān. (2) spell, charm. Pērion pa mantar bandawī, they stop (the action of) fairies by means of a charm.

Manz (s. m.) middle. De irdi pa manz kșhē dēr kshelai bogyh dai, there is a lovely garden in the middle of the camp. Pa manz kșhē, between. De dwē-sarā pa manz kșhē rota tśe parkh na molimēghi, no difference between the two is apparent to me. (adv.) in the middle. Manz wula, shoot at the centre.

Manzgarai (s. m.) mediator.

or

Manzghworai

Manzola (s. f.) bird's nest.

Mār (s. m.) dower.

Mār or (s. m.) (1) string for leading camel. (2) stud in camel's nose to which leading-string is attached.

Māyor (s. f.) (1) throat regarded externally. Māri yē ghūťa ka, halol yē ka, cut its throat, halol it. (2) windpipe, gullet, channel in neck. De dzanāwar dwē marai di, yawa è sra marai do, de marai do; yawa ghwutša de sāyé 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 shpé 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 Muhammedan religion, carrion. (2) otherwise defiling or defiled. Los mi mardor di, my hands are unclean.

MARG (s. m.) death.

MARGAHA (s.f.) bird. Sémargh margha pa Kaikûp ghar kshé ösi, the (fabulous) griffin-bird inhabits the mountain of K.

MARGHAI (s.f.) bird (any small kind).

MARGHALARA (s.f.) pearl.

MARGHE or MURGHE

MARYAI (s. m.) slave. Sara pa Anghar kshé mréina wi; és mérítob
MARYEYA (s.f.) 'na wateli 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). Khamîra maraî, leavened bread. Losi maraî, unleavened bread. Ghora marai, pastry. (2) food of any sort, any meal. Marai mîzh khwarelyé do, we have eaten our meal. De hâkim khars é mîzh maraî do, the expenses given us by government officers are our daily bread. Sabo maraî, breakfast, morning meal. Wégâ maraî, supper, evening meal.

MARDAKAI (s.m.) bullet.

MAREDEL (v. reg. intr.) to be sated, satisfied. Nandorchî sarai pa nandora héchéré na märêzi, a sight-seeing (or inquisitive) man is never sated with sight-seeing.

MAS See Mes.

MASALÄ (s.f.) legal question. De shariat masalä, point of Muhammedan law.

MASIN or (adj.) made of brass or copper. Masin lôshi, brazen or copper
MISHIN vessels.

MASKIR (s.m.) discussion. Nen mo sara maskîr wuka, che sabo byá gila ké ze wa na wumana, discuss (the matter) with me today, (then) to-morrow if you complain I will pay no attention.
WAZIRI VOCABULARY.

**Maslat** (s. m.) consultation. Maslat sara dà kor wuka, do this work in consultation.

**Masmok** (s. m.) native tooth-brush. Masmoki guta, tooth-brush finger, i.e. first finger of hand.

**Mashahir** (adj.) famous, celebrated.

**Mashakkat** (s. m.) labour, toil. Mashakkat ghundi barbod shan, all the hard work was wasted.

**Mashal** (s. m.) any artificial light, lamp, electric light, etc. Mashal ghundi bälézhì, it shines like a lamp.

**Mashel** (v. reg. tr.) (1) to churn. Shezë gharekké mashelyé di, the women have churned the leather skins (of milk). (2) to hatch. Yowýé shelama vrez mashelyé shi, eggs are hatched on the twentieth day. (3) to wipe, rub. Kitob pa rimol wumazha, 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 shéélé mashelyé wí nör póli zené wuka, if the rice has been trodden out on the threshing-floor then make it into sheaves.

**Mashgil** (adj.) engaged in conversation, happy, amused. Ghund mižh marai wukhwuri mashgil shi, let us all feast and be joyful.

**Mashgilo** (s. f.) conversation, social enjoyment. Ghundé mashgilo shiri krela, they all began to be merry.

**Mashika** (s. f.) beak of bird.

**Mashkaññai** (s. m.) coarse yellow kind of grass.

**Mashkaññeyé** (s. f.) glass bead.

**Mashmonehi** (s. f.) ink-bottle.

**Mashom** (s. m.) evening, night-fall. Mashom rawo dai, shima wukhwu, (at) evening (it) is lawful, break the fast.

**Masht** (s. m.) dancing, dance.

**Mast** (adj.) (1) in a state of sensual excitement, rutting. (2) gay, spirited. Mast sarai w'agh ta wyaiyí che de tiré pa akhtiyor gerzi, him they call a gallant who makes his way by the sword.

**Masti** (s. f.) state of being mast q. v.

**Mashuka** (s. f.) lady-love, mistress.

**Matal** (adj.) stopping, halted. De chá pa jamma matál wé? at whose guest-house did you stop? Tsó shpé matál wé? how many nights did you halt? Mataledelai na shan, I cannot stay; Matálawa yé ma, do not detain him.
MATĀL (s. m.) proverb. De Wazīrē dā yo matāl dai che wughyē pesha de mzeri sara jang ko, it is a proverb of the Waziri that “a hungry cat will fight with a lion.”

MATĪZĒ (s. f. pl.) urine.

MATLAB (s. m.) (1) intention. Matlab yē de shkor dai, shkor wa wuki, his intention is to shoot, he will go shooting. (2) object. De hākim matlab dā dai che har chērtā karorī shī, the object of the ruler is that there should be peace everywhere.

MATLAB-ĀSHNO (adj.) self-seeking, interested.

MĀTRABĀ (s. f.) rank. Mātrabā yē pa mo na ziyota na wa, his rank was not higher than mine.

MOTRABĀ

MATRŌKA (s. f.) short-handled whip for riding.

MĀT (s. m.) very large water-jar. Maṭina pa Bānī kshē jorēzhī; pa Tōchī kshē na jorēzhī, “mats” are made in Bānī; they are not made in Tochī.

MĀTAY (s. m.) large water-jar. Maṭay pa So Khēl, pa Īdak, pa Khidì, pa Darpa Khēl kshē jorēzhī, “matais” are made at S. K., I., K. and D. K.

MATAK (s. m.) walnut.

MĀTĪKAI (s. m.) difficulty. Myēr pa māṭikai khatelai wan, the sun or Mātay had scarcely risen, lit. had risen with difficulty.

MAṬĪZ (adj.) eloping. Līr yē de chā sara māṭīza shwa, his daughter ran away with someone or another.

MAṬKAI (s. m.) shoulder-piece of native tunic.

or

MECKKAI

MAZAB (s. m.) religion. Pa mazab kshē dāsē dai, according to religion such is the case.

MAZAL (s. m.) (1) distance. De Wargin mazal dēr dai, it is a long way to Urgun. (2) stage. Ė Bānī pērī tśō mazal di? how many marches is it to Bānī?

MAZBIT (adj.) (1) powerful (man, animal). (2) strong. Sharop mazbit dī, the liquor is strong.

MAZDĀK (s. m.) mosque.

MAZERRAI (s. m.) dwarf-palm. Pa largī mazerri guzrān yē dai, his livelihood is (gained) by (dealing in) firewood and dwarf-palm.

MĀZSHĪLO (s. f.) conversation. Nen mi wērsara dēra māzshīlo wukra, I had a long talk with him to-day.
Mazza (s. f.) (1) taste, flavour. (2) pleasure, liking. É Kalkatté tsangra mazza do? is Calcutta a nice place?

Mażh (s. m.) male of sheep, ram. (called, with reference to age, wrah up to 6 months, wuchkil to 1 year, pshèrl to 2 years, darshèrl to 3 years, and kharwarg after 3 years.) Dà sarkor mazh dai, pa makh kshé drimi, that is the chief ram of the flock, he goes in front. De ghre mazh, mountain-sheep, i.e. oorial.

Mâzel See Mâsheel.

Mâzhwâi (s. m.) peg of any sort. De diwola, de khémé, de ghébal mazhwâi, peg in wall, tent-peg, peg on threshing floor. De dré mazhwâi dzöi dai, there is room for three pegs.

Mâzyxîtîn (s. m.) ant-hill.

Mech (s. m.) fly.

Mechâi (s. f.) honey-bee.

Méchan (s. f.) hand-mill. Méchané kshé ghalla wonî, they grind grain in hand-mills.

Mechxârînai (s. m.) chowry, fly-flap.

Mechîprông (s. m.) spider, lit. fly-leopard.

Mechkai See Mâtkai.

Méïn (adj.) soft (cloth, etc.).

Mékh (s. m.) nail (iron).

Méla (s. f.) (1) halt. Lashkar pand shaŋ, méla yé 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 Khèle de zhemî méla Shéralai do, Sheratalai is the winter-quarters of the Machi Khels. (3) place. Malik khpula de nosti méla prëshyé do, the headman has given up his old sitting-place.

Mélâi (s. m.) pestle for crushing barley. Méli khâss de tzhé wi, barley-crushers are invariably made of stone. De méli ghundi sar di wuch sha! may your head be dried up like a barley-crusher.

Mélâwa (s. f.) (1) vine. (2) grape.

Melkhai (s. m.) locust. É mo til melkhi khwarelai dai, the locust has devoured my green crops.

Menai (s. m.) autumn. De meni wakht aqha mîzh byîli che juworé laüna gaëzhi, we call that autumn-time in which the reaping of the maize begins.
MÉNDOR (s. m.) Waziri dance. Méndorina de Nendoré pa Vrez wi, pa Kam Yid hân, pa Ster hân; khalk gâdézhi, tipakina khalos-awi, Waziri dances take place on the “Show Day” both at the Small and at the Great. Id.; the people dance and fire of guns.

MENDAN See MONĐAN.

MÈRA (s. f.) step-mother.

MÈRANAI (adj.) on the mother’s side. Meranaiyé tèprâ, female cousin through mother.

MÈRMON (adj.) kind, gracious. Dâ sarâi pa mo bondi dèr mèrmon dai, that man is very good to me. Khudai to mermonawi, God make you kind (to me).

MÈRMONI (s. f.) kindness.
or MÈRMONGI

Mer (adj.) (1) dead. Yish mi mer dai, my camel is dead. (2) inanimate. Mrâ dunyo, dead stock.

Mer (s. m.) (1) corpse. Yo mer, dèr mre pa lyâr kshé prote wi, a corpse, many corpses, were lying in the road. (2) death. Nen pa keli kshé yo mer, dèr mre shewi di, to-day a death, many deaths, have taken place in the village. (3) blood-feud. Mre guţ shta? any deaths and woundings? i.e. have you any blood-feuds? De mre guddê cheshtan dai, he is the owner of deaths and woundings, i.e. has blood-feuds.

Merai (s. m.) (1) corpse, dead man. Pa yagh ghundâkî bondi ye merai shâkh dai, a corpse is buried on the top of that hillock. (2) blood-feud. Pa mizh bondi dèr merî di, there are many blood-feuds against us.

MÈRANAI (adj.) good. Lyâr kho dâsé mèranai na do, the road however is not so very good. De daqgh sarî pakhtan dèr mèranai dai, dèr pa pakhtan kshé mèranai dai, the cooking of this man is very good, he is very good at cooking.

MÈRE (s. m.) (1) manly man. Mere sarâi dai, he is a brave fellow. (2) husband. (3) bridegroom.

MERMANDAI (s. m.) wrist.

MÈRNA (s. f.) manly conduct, gallantry. Sha mèrorna yé wukrâ che khâpula mèrōsha sheza yé mra kra, 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).

MÈRÝSTIN (s. m.) graveyard. Pa yagh mèrystin kshé gabrina dêr di, there are many graves in that cemetery.
WAZIRI VOCABULARY.

Mes or (s. m.) lead. Mes pést shai wi, lead is a soft substance, lit. Mes thing. Dà de mesé gélai di, these are lead bullets.

Mes (s. m.) buffalo.

Mesha (s. f.) herdman of buffaloes.

or

Meshibän (s. m.) herdsman of buffaloes.

Mesher (adj.) (1) older, elder. (2) eldest. Mesher zyai, elder, or eldest, son. (3) senior, having precedence, elder.

(s. m.) É to de pshé mesher tsök dai? who is the principal man of your tribal section? Mesheron prézhdai che kissé wuko, let the elders speak.

Mesherona (s. f.) grant or assignment enjoyed by an elder to support his position. Pa Töchi kshé zaré mesheroné shta au nevyé nishta, ancient grants to elders exist in Tochi but there are no recent ones.

Meskenib (s. m.) sort of reed.

Meskai (adj.) smiling. Sarai meskai shan, the man became smiling, i.e. smiled.

Meskedel (v. reg. intr.) to smile.

Meț (s. m.) upper-arm. Wélé towiz di pa meț wáhelai dai? why have you stuck an amulet on your arm?

Mëî (s. m.) a plant, mot.

Mëta (s. m.) (1) pillar. De kété mëta, pillar (in middle) of room (supporting roof). (2) stem, trunk, of tree.

Méwa (s. f.) fruit. Méwa kism kism do, fruit is of various kinds.

Mëza (s. f.) (1) leather stocking. (2) English long boots. Paître or wukožha, méze pa pshé ka, take off your shoes and put on your riding boots.

Mezza (s. m.) (1) thread. Khat mi pa mezzi gandelai dai, I have sewn the tunic with thread. (2) string, cord. Pa mezzi ye wutara, tie it up with string. (3) slow-match. De mezzi típak, match-lock gun. (4) wick. De tsirogh mezza, lampwick.

(adj.) (1) twisted. Rimol é mezza kan, he twisted up the hawk-kerchief. (2) turned. De ribob mazhwí yé mezzi krel, he turned the screws of the mandoline. (3) wrenched. É mo de los na khpul los yé mezzi kan, he wrested his own hand from mine. (4) strong. Mezza sarai, a wiry man.

Mëzhai (s. m.) ant. Sir mëzhai, red ant. Tör mëzhai, black ant.

Mian (s. m.) Mian, man of a family descended from a holy personage. De Töchi ster Mian Almar Mian dai, the great Mian of Tochi is Mian Anwar.
WAZIRI VOCABULARY.

MIANGÉDEL (v. reg. intr.) to mew.

MIANI See MIONI.

MILAI (s.f.) radish.

MIMBAR (s.m.) pulpit. Mimbar agha wi akhwund che khutbâ pé wyaiyi, the pulpit is that upon which the priest (stands when he) pronounces the khutbâ.

MINA (s.f.) love, affection. Pa khpul wos bondi ñëra mina ko, he is very fond of his horse. Dést yé dai, mina wërsara ñëra do, he is his friend, he is much attached to him.

MINDA (s.f.) (1) respite. Lëzhkî ñinda kho roka che jurm prékan, give me a little extension of time that I may pay the fine. (2) interval, allotted time. Pa ña ñinda kshë wa ña ñar wushi, the business can be finished within that period. (3) time, generally. Ñëra ñinda watelyè do, much time has elapsed. Bé-mindé, out of (proper) time, unseasonably.

MINDEL (v. irr. tr.) to find. Dà ripai pa lyär kshë mi mindelyè do, I found this rupee on the road. Moka mi lyâ mindelyâ na do, I have not yet found an opportunity.

MINOPEK (adj.) unreliable. Minopek saari dai, pa khwulé yawa wi, pa zë rué bela wi; ègh dà khpula wi! 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 kshë bel saarï roghai, in the meanwhile another man arrived.

MIONA (adj.) medium, middle-sized (man, horse, etc.).

MIONI (s.f.) long purse. De Waziré de mionai na ripai na wûzi, pôr or shakhê shi che Sarkor zenë jurmonë ghwori, 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.

MIRACH (s.m.) pepper. Sir mirach, red pepper. Tôr mirach, black pepper.

MIRGAI (s.m.) epilepsy. Mirgí yé niwelai dai, he is in a fit.

MIROS (s.m.) inheritance. Wa khpul zéî ta de miros na hëg na di wërkerì, 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.

MIROSÍ (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 ye shan, mol ye waris ta mirot shan, no male of his family remained alive and his property passed by default to a (distant) heir.

Misalā (s. f.) (1) prayer-carpet, space in mosque occupied by a single worshipper. De Dili ster jamāat kshē dwa zera gwushyē gwushyē misalē likelyē wē, in the big mosque at Delhi there were 2,000 separate places for worshippers marked out. (2) succession. Gulob Din Mullo mer dai, zyai yē pa misalā nost dai, Mullah Gulab Din is dead and his son has succeeded him. De Saddé Khou pa misalā bondi Dandé kshēnost, D. succeeded S. K.

Mishin See Masin.

Misol (s. m.) (1) resemblance. De wos pa misol dai, it resembles a horse. (2) clue, direction. Misol yē dā dai, che malik pa dāsē wakht khpul patī kshē wi, this will be a guide (to you namely), that at such a time as this the headman is generally in his own field.

Mītlak, (adv.) (1) only. Mītlak ē to na dāmra minda ghwoṛan, I only want you to give me so much time. (2) certainly, or assuredly. Mītlak wa yē rowṛan, most certainly I will Mutlakan bring it. (3) altogether, absolutely. Mūtlañ inkori dai, mutlakan inkor yē ko, he altogether denies it, he denies it out and out.

Misoper See Musoper.

Miṭai (s. m.) (1) closed fist. Los miṭai ka, clench your hand. (2) hilt. De chorē miṭai, dagger-handle. (3) instalment. Pa yawa miṭi yē wērka, pay it in one instalment.

Mīza See Mēza.

Mīzh (pron.) See Grammar, pages 14 and 15.

Mīlā (s. f.) small of back. De mlē hadikai, backbone. (2) waist. De mlē ṭipak, pistol, lit. waist-gun. (3) loins. Ghunḍ kelai mlā tāri, the whole village are girding up their loins, i.e. getting ready for action. Es Tōri Khēl pa Mabsid pasē mlā tāri, the Tōri Khels are preparing to attack the Mabsids.

Mītārelai (s. m.) fighting-man, lit. loin-girt. Pa dé kom kshē mītāreli sārī dēr di, there are many fighting men in this tribe.

Moghsitan (s. m.) night-fall, time of the last prayer. Moghsitan wolē shi che stōri pa āsmon kshē lida shi, it is the time of the last prayer when the stars become visible in the sky.

Moghrze (s. m.) marrow.
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. Nîm mol wokhla nîm nakhé ripai wokhla, take half in kind and half in cash. (3) cattle. Dâ de keli de mol de péwané dzóï dai, that is the place where the village cattle graze.

MOLDOR (adj.) wealthy.

MOLGA (s.f.) salt.

MOLIM (adj.) (1) known. Páta 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 dásé molima shwa, such seemed to be the case. Ranzir molimézhí, 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, darwég bna wyaïyi, he is an honest man, he does not tell lies.

MOMLA, (s.f.) (1) affair. Déra ajiba momla do, it is a very strange business. Tse momla dowai rosara do? Kho rokawa, what claim have you against me? no, you pay me. (2) claim. Dâ bar largai de mo dai, pa dâ largi mi movla do, mo sara nikh wulara, lyâ pa Shara lyâ pa Pashto, that upper stick is mint, I claim it, settle with me in the usual way, either by Muhammadan law or by Pathan custom.

MOWLA (s.m.) branch of a tree.

MENDAN (s.m.) branch of a tree.

MONBAI (s.f.) tower.

MOR (s.m.) seal. Ghundé morína lagaweli di, they have all set their seals to it.

MÖR (s.f. irr.) mother. Tip Ghundái de Mahsidé de mör kör dai, Tip Hill is the mother’s house of the Mahsuds, i.e. their raiding gangs are as much at home there as if it half belonged to them.

MÉR plor, parents. De khpul zaizod pa zharo mör plor she péyézhí, 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.
Morga (s. f.) edge, rim. Nöra tikala pakha do, morga ye yima do, the rest of the chapatti is baked, the circumference is still doughy. De kamar de morga na pa tset sha, parto wa she, keep back from the edge of the precipice, you will fall over.

Mör (adj. irr.) satisfied, sated. Dämra mör yan che wa zeri ta zre 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 sarai shode sewai wan, moste ye pi 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. Wegä de Indiki kör ghle mot kerai dai, thieves broke (into) the Hindu's house last night. He-chëre de to hukm mi mot kerai na dai, I have never broken your command. (2) finished. Rözha nen mota shwa, the Fast came to an end to-day. (3) forfeited. Zomintië mota shwa, the security was confiscated. (4) torn in pieces. Mzarai wa di motawi, the lion will rend you.

Mota (s.f.) breach. Mota mi wa diwola ta wërkeryé do, I have made a hole in the wall.

Motabar (adj.) respectable, influential. Motabar malik dai, he is a malik of position.

Motawinai (adj.) (1) breakable. Shisha motawinai shai dai, glass is a brittle thing. (2) breech-loading with drop-barrels (as a shot-gun or Webley revolver).

Motrabë See Mätрабë.

Mowe (s.m.) a plant of which the ashes are mixed with chewing tobacco.

Movlà See Momla.

Mowla or Mowla [Moz] (s. m. in composition) prayer, time of prayer. Mozpëshin, mözdigar, mozkhutan, time of early afternoon, late afternoon, evening, prayer.

Mréitób (s. m.) slavery.

Mrel (v. irr. intr.) to die. Plor yé che mrédañ nöir wa khpul zëi ta wassiyat našihat è wukan, when the father was dying he gave directions and advice to his son.

Muğjab (s. m.) tribal allowance, subsidy.

Mukaddama (s. f.) (1) case, civil dispute. (2) battle, fighting. Mukadderama sara wukra, so they had it out.

Mubira (s. f.) graveyard.
MUKTADI (s. m.) one who prays immediately behind the Mulla. Mulha makh pa tset wa muktadioné ta rowravwi, the Mullah turns round (and faces) towards the muktadis.

MUKHAILIF (adj.) false. Muhkhailifiss da, it is an untrue statement.

MUKHLIS (adj. and s. m.) sincere, devoted (person). Mukhlis mi da, he is my true friend.

MULAKAT (s. m.) (1) visit. De khpul dest wa mulakät ta tlelai wan, I had gone to visit my friend. (2) interview. Gwuxhai mulakät, private interview.

MULAMAT (s. m. generally used as adj.) to blame, at fault, guilty. Mulamat na yan, I am not in the wrong. Mo mulamat kawi, he blames me. Ke chah mulamat derta wéyeli wi, if anyone has found fault with you. Hâkim yo sarai mulamat Kas, the judge found one man guilty, convicted him.

MULEIZA (s. f.) considerate treatment, kind behaviour.

MULK (s. m.) (1) land, fields. Mulk mi pañra kerai dai, I have watered my land. (2) country. De Shoipèrai mulk châ lidelai na dai, no one has seen the country of the fairies.

MULLO (s. m.) Muhammadan priest. Darsi mullo, mullah who occupies himself in teaching. Nen ster wakht de mullo pa bong roghai, to-day he came very early in the morning at the time of the mullah’s call to prayer.

MUNKIR See MANKÖR.

MUNSIFF (s. f.) arbitration. Joni Khélé Bakka Khélé wa munsiffi ta ze bötelai wan, the Jani Khels and the Bakka Khel carried me off to arbitrate. Dëre munsiffi mi keryé di, I have often acted as arbitrator, lit. done many arbitrations.

MURAD (s. m.) intention, wish. E mo da murad dai che de mo sporesht wuké, what I mean is that you should recommend me.

MURDAKHOR (adj.) profane, irreligious, lit. carrion-eating.

MURGHE See MARGHE.

MÜRÜD (s. m.) disciple, follower. De Akhwund Sâhib müridon pa Töchi kshé dër di, there are many followers of the Akhund of Swat in Tochi.

MUSOPIR (s. m.) traveller. É wora warédel kessa, é musopir tlel kessa, or travellers must proceed without minding weather, lit. behold Misoper the raining of the rain, behold the going of the traveller.

MUSOPIRI (s. f.) travel, travelling.

MUSULMON (s. m.) Muhammadan. Aurangzéb Bâdshâ reñ Busulmon or wan, the Emperor Aurangzeb was a bigoted Muham-

BUSULMON madan.
Musulmoni (s. f.) Muhammadanism. Kibla de Musulmoni pa hakk or kshe bzergi lari, the west is sacred to Muhammadans, BUSULMONI lit. the west possesses sacredness in respect of Muhammadanism.

Mutlak See Mutlak.

or Mutlakan

Myäsai (s. m.) mosquito.

Myäsht (s. f.) (1) moon. Myäsht tandar niwelyé do, the moon is eclipsed. (2) month. De Tarkhé pa myäsht, in the month of February.

Myër (s. m.) (1) sun. Myër khatelai dai, the sun has risen. (2) sunshine. Myër pa ghund watan rang shan, the sunlight was diffused over all the landscape. See Lmèn.

Myékhe (s. f.) sheep. (See Mazh. The technical names for females of the corresponding ages are wraiyé, wuchkila, pehèrla, dar-shèrla and kharwarga.)

Mzarai (s. m.) lion, tiger. Ke mzara robondi pësh wai mot wa ñé or Mzebai wap, if the lion, or tiger, had come upon me he would have torn me in pieces. È mzara ghero, the lion’s roar.

Mzeba (s. f.) (1) land. Mzeba mi pa shariki wérkeryé do, I have given out the land to a cultivator. (2) ground. Mzeba wukanna, dig the ground. Wāhelyé mzeba, ground that has been dug, lit. smitten.

Mzebai See Mzarai.

Mzhak or (s. m.) rat. Mzhak de ghor na rowöt, yish yë pa paha Mzhék wuniwan, de khwarok depora pa ghor yë 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.

Mzhekirai (s. m.) young rat.

N

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

Nā-hakka (adj.) unjust, false (action, saying, oath, etc.).

Naiyora (s. f.) Ramazan, the annual Muhammadan fast.
NAJIM (s. m.) astrology. Najim pa ilm kshe, according to the science of astrology.

NAJIMI (s. m.) astrologer.

NAKD See NAGHD.

NAKL (adj.) imitation, not genuine. Nakli tipak, a rifle which resembles one of European manufacture, but is not.

NAKRIZ (s. m.) dye used for beard, hands and feet. Shezé de kshelwoli depora pa los pa pshé nakrizi lagawi, au sarí depora de

NAKRIZI mashakkat lagawi che los ye tanki wi 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.

NAKHASH (s. m.) iron spike. Nakhhashina ye sarkawel pa xor, Khan or Muhammad wa yish ta wulagawel, heté paisda 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 ka, do not jest.

NAKHSIA (s. f.) (1) mark, impression. Pa mzeka de mand nakhsha do, there is the mark of a foot-print on the ground. (2) mark, object aimed at. Nakhsha mi wuwishta, I hit the mark. (3) map. (4) (in Tochi) Anglo-Afghan frontier. Sarkor de saryad nakhsha de Amir sara yeshyé do, Government has demarcated its frontier with the Amir, lit. has set down a boundary mark with the Amir. (5) token.

NĂ-LĂIK (adj.) useless, stupid, bad (only of human beings).

NAMBOT (s. m.) white sugar (in slabs).

NÂMEDEL (v. reg. intr.), to be named, called. Tse nâmézhé? what is your name? Dâ pulonkai nâmêdelaï dai, he is called so-and-so.

NÂNA (s. f.) grain of maize or any kind of corn. Nâné pa bat kshé nânégzi, the grains are parching in the iron pot. Nâné zeke na nânégzi che shegga sarâ do, the grains are not parching because the sand is cold.

NANDIÁR (s. f.) wife of mother’s brother.

or

NENDIÁR

NANDORA See NENDORA.

NANDORCHI (adj.) sight-seeking, curious, inquisitive. Wa nandorchi sarí or ta pradai jang nim yid dai, to a sight-seeker the fighting of 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.
WAZIRI VOCABULARY.

NANDRĀMAI (s. f.) Kabuli rupee. Nandrāmai էs nima ripaī shwa, a Nandrāmi is now equal to half a (British) rupee.

NĀNÉDEL (v. reg. intr.) to be parched. See nânā.

NANG (s. m.) help, countenance, backing. Gundē de mo nang ḫan, they all took my part. Che pa Tal bondī jurmona shi nōr Wudzi Khēl nang wersara ko, leke pa chīgha kshē nang ko, when a fine is imposed on the village of Tal the Wudzi Khēls help it (to pay), just as they help in the pursuit of raiders.

NANGA (adj. f.) bringing forth, delivered. Ghwō nanga shwa, the cow calved. Tandai nanga ghwo, newly calved cow. Zoryē 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 shezē ghuṇḍ tēli dī, men and women, all have gone. (adj.) brave. Ner sarāī dai, he is a plucky man.

NARAI (adj.) (1) thin. Narai largai, thin stick. Narai kawel, to plane down, cut down. (2) Narai wōr, fine ruin. (3) shallow. Narai ēbō, shallow water.

NARAI (s. m.) (1) ridge connecting two hills. (2) pass between two hills. Akhalawula Nari bondī de ghīlé bandar tēr dai, a thieves' track runs over the A. Pass.

NARGISSA (s. f.) pomegranate bush.

NARINTÖB (s. m.) courage.

NĀ-ROST (adj.) slack, slow. Nā-rost sarāī pira kor na ko, a slack man does not do full work.

NARÉDEL (v. reg. intr.) to bray. Kaṭāmir, Bakhshi Khel, de khre ghuṇḍi narēzhi, K., B. K., brays like a donkey (in talking).

NAS (s. m.) belly. Pa nas yē songa wuwaṭela, the spear went through his belly. Nas khushki, diarrhaha.

NASHTAR (s. m.) fir, pine.

NASĪB (s. m.) fate, portion in life. Nasīb mi še dai, I am a fortunate man, lit. have a good destiny.

NASĪHAT (s. m.) counsel, advice. Yo nasihat de to na ghwoṇa, I wish you to give me a piece of advice.

NASKÖR (adj.) fallen, lying face downwards. Naskör prēt dai, he is lying on his face. Naskör shan, he fell forward (as a man who is shot or trips in walking). Naskör yē ka, throw him on his face.

NASKORA (s. f.) endeavouring to put a man down, struggle, wrestle.

NASKORAI (s. m.) Dā dwa tana walarē shwel, naskorai yē sara krel, these two persons grappled and wrestled with each other.
NAZOR (s. m. pl.) snuff. De pézé nasor dí, de khwulé kép dí, de ohilam tamákí dí, snuff is for the nose, chewing-mixture for the mouth, and tobacco for the pipe.

NÁV (s. m.) pus, matter. Pa péyawor kshé náv pet dí, náv yé niwelai dí, there is matter [concealed] in the wound, it has formed pus.

NÁWÁ (s. f.) damp, moisture. Náwá pa dà diwola kshé khatélyé dí, the moisture has risen in this wall.

NAWS or NAWZ (s. m.) lust, passion.

NAZAR (s. m.) votive offering. Nazar mi pa ziyorat yéshai dí, I laid an offering on the shrine.

NAZÉLA (s. f.) catarrh, mucus. Nazéla yé de pézé na baiyézhí, he has a running from the nose.

NAZÍR (s. m.) (1) sight. Nazír mi kam dí, I have bad sight. (2) aim. Nazír pé wuka, aim at it. Nazír sam ka, correct your aim. (3) evil eye. De nazír na dárézhí, he is afraid of the evil eye.

NAZÍRBOZ (s. m.) person who has the evil eye. De chá shné stergé dí; de chá makh sít dí; de chá zámen linra che na dí; de chá vridzyé sér dí, yá wuzhai tezhá sér—agha 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.)

or NAZÉrkéT

NAZHA (adj.) pure, unadulterated. Nazha shaude, undiluted milk. Dà gutyé nazha de séré zaré dí, that is a pure gold ring. Pa nazha speüní sèrelai kàt dí, it is a bedstead strung with newar and nothing else, lit. with unmixed newar.

NÉK (adj.) good. Nék amal, meritorious actions. Nék sarai w’agh ta wyaiyi che bad na kò na khwashawí, de bad na dárézhí, 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 mérí 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 khwori keryé do, zeke yé néki manan, the teacher took great trouble with me, therefore I am grateful to him. (2) reconciliation terminating a feud, peace. Byá néki shewyé do, since then peace has been effected.

Nékho (adj.) favourable, well-disposed. De mizh Sáhib nékho dai, the British officer is favourably inclined to us.

Nella (s. f.) large hollow reed. De chilam derwa é nella na shi, pipe stems are made from nella reeds.

Nemma (s. f.) 9th day after death. De nemmé marai, funeral feast on 9th day.

Nen (adv.) to-day. Nen sabo, to-day or to-morrow, i.e. some time soon. Ke nen sabo warína Khudai wukré bo bég kshé gulína shna 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 gadawéle de nen-
Nandora, doré zhagh yé worwédan, he heard the noise of dancing and
Nindora, merriment. Dáse nendora mi chéré lidéyé na wa, I had or never seen such a sight anywhere. (2) looking at, examination.

Landora Wa sail ta teléi dai, de watan nendora ko, he has gone to take a walk and have a look at the country.

Nendör (s. f.) husband's sister.

Nenna, Nenna, Denenna, É Nenna or É Denenna (adv.) inside, within. É nenna dai, he is inside, i.e. in the house. Dzanáwára pa ghór kshé nenna werk shan, the animal disappeared inside its burrow.

Nennawéstel (v. irr. tr., conjugated like ñestel), to bring in, take in, put in.

Nennayéstel.

Ner See Nar.

Nésh (s. m.) long tooth, fang. De mzarí nésh de yish pa shán dí, the fangs of a lion are like (the long teeth of) a camel.

Newai (adj.) new. Newai hakim roghai, a new ruler has come.

Nezdé or (adv.) near. Agha roghai, wa kór ta nezdé shan, he came and Nezhdé drew near to the house.

Nezhai (s. m.) sneeze. Nezhai mi wukan, I sneezed.

Nezhel (v. reg. intr.) to sneeze. Wu mi nezhel, I sneezed.

Nginda (s. f.) seam.

Ngishédel (v. reg. intr.) to limp.
NGHAN (s. m.) wheaten bread.

NGHARAI (s. m.) fire-place. Dégaï de nghari na liré ka, take the pot off the fire place.

NGHARAI

NGHESHTEL (v. irr. tr.) (1) to roll up. Lyà darai mi ngheshtyé na do, és wa yé wunghorant, I have not yet rolled up the floor-cloth, I will roll it up presently. (2) to swallow. Ghunda marai yé pa yava khshan wungheshta, he bolted the whole of the bread at one mouthful.

NGHORAI

N-ARAC (8. m.) re-place. Dhgai de n&ari a%, take the pot of the re-place.

N-ARAI N-ESHTEL (v. irr. tr.) (1) to roll up. Lyii darai mi n&eeshty na do, 6s w6y6 mn&oop~j, I have not yet rolled up the pot, I will roll it up presently. (2) to swallow. Ghunda marai yé pa yava khshan wungheshta, he bolted the whole of the bread at one mouthful.

N-ARAI

N-ESHTEL

NBM (s. m.) pad placed under a water-pot when carried on the head.

NIHÀYAT (adv.) very, extremely. Nihat kharop sarai dai, he is a very bad character.

Nìk (s. m.) (1) nail of human hand or foot. (2) claw of animal.

Níkar (s. m.) (1) servant. De malik nikar dai, he is a servant of the malik. (2) man in Government employ. Nikaroné sar héchère sukhtî na ko, he never deals harshly with men in Government service.

Nikára (s. f.) claw. Pesha ma nisa, pa nikaré wa di khwag ko, do not lay hold of the cat, it will hurt you with its claws.

Níkarî (s. f.) Government service. De platané nikari mi keryé do, I have served in an infantry regiment.

Nële (s. m.) grandfather (on either side).

NIKOKH (s. m.) marriage ceremony. Åkhwund nikokh tari, the priest celebrates weddings.

NILGAR (s. m.) dyer. Pa kim nilgar di da khpuéd jomé rangawelyé di? by which dyer did you get these clothes of yours dyed?

Nìm (s. m.) navel.

Nim (adj.) (1) half. Nim khars kho roka, allow me half my expenses. (2) mid. Nima vrez, midday. Nima shpa, midnight.

Níma (s. f.) half chappatti.

NÍMCHA (adj.) mongrel, of mixed breed. See Asîl.

NINAKI (s. m. pl.) small-shot. Ninaki dwa kisma di, yo de mesé na di, yo de éspané che de Dinoré pa mançau 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 kör ta yé pa ninawotyé wèrághlan, he went to his house with a nanawati.
NINGERAI (adj.) imperfect, incomplete. Ningerai kor wushan, the work was not properly finished.

NYE (s.f. pl.) pimples, eruption. Kevi ninyé, small-pox. De ninyé dogh, pock-mark.

NIO (s.f. irr.) (1) grandmother. (2) old woman.

NIOMAT (s.m.) (1) delicacy. Har kism mi niomat khwarelai dai, I have eaten every sort of delicacy. (2) luxury. Pa ghundé niomatíné kshé 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 chá pa chár kshé khpul nirkh yé dai, every one has his own way of doing a thing. (3) customs. De Pashtáné 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 (v. irr. intr.) there is not. Héts mi nishta, there is not anything of mine, i.e. I have nothing. Ðor nishta, there is no danger.

NISHTÉDEL (v. reg. tr.) to wring. Ke jomé di tondé wi nör wu é nishté-zha, if your clothes are wet wring them.

NIWEL (v. irr. tr.) (1) to seize, catch. Dwa ghle mi niweli di, I have arrested two thieves. Wos mi khalos shan, wu é nisa, my horse has got loose, catch it. Shéri niwelai dai, he has caught measles, lit. measles have caught him. Lyár rota dushman niwelyé do, the enemy have seized the road against me, i.e. are holding it against me. (2) to turn, hold, direct. Pitsa wunisa, hold out the skirt of your coat (to receive something). Chore pa andra wunisa, hold the knife to the grindstone, i.e. sharpen it. Ghözíh rota wunisa, give ear to me. Tipak mi dushman ta wuniwan, I levelled my rifle at the enemy. (3) to contract, form, adopt. Parhéz é niwelai dai, he has adopted abstinence. Pëyawor khizh, náv, 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 (v. reg. intr.) to gloat on, enjoy. Pa khpula dunyo ma niyozézha, do not dote on your wealth.

NIYOZMAND (adj.) comfortable, living in idleness. Dá zhenkai niyozmand ma rızhdyawa, kharop wa shi, do not accustom the boy to too easy a life, he will be spoiled.
Niz (s. m.) *flood.* Da sarai dasé dai leke de landé palé 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.) Nobibar dızz shaṅ, 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 manan, I do not admit liability to your tribal fine.

Nol (s. m.) *horse-shoe.*

(adj.) *grafted.* Titon mi nol keři di, I have grafted the mulberries. Pa Tangi kshé nol titon dèr di, grafted mulberries are common in the Tangi.

Nolaga (adj. f.) *barren (woman or female animal).*

Nolat (s. m.) (1) *pig, brute.* (2) *brutal treatment.* See Trät.

Nolband (s. m.) *shoer of horses.*

Nomis (s. m.) *reputation, celebrity.* Nomis wa di bad shi, your reputation will suffer. Nomis depara mi dërë ripai lagawelyé di, che num mi pé wushi, 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. Nör marai yé wukhwura, he ate up the rest of the food. (2) *other, different.* Ès nör saři hān daghase wyaiyi, now other men too are saying the same. Agha na di, nör di, these are not the ones (in question), they are different ones.

(adv.) (1) *at that time, by that time.* Che mizh wurasédi, nör da awwal tilai waṅ, when we arrived, by that time he had already gone. (2) *well, anyhow.* Nör, ze wa dasé wukan, well, I shall do so.

Norenj (s. m.) *orange.*

Nost (adj.) *seated, sitting.*

Nostai (s. m.) *sitting.* Te ležhki nostai kawa, sit down for a little.

Novrai (s. f.) *reel, winder.*

Nowyé (s. f.) *bride.* Nowyé pa wospa swāra keryé do, they have put the bride on horseback (to take her to the bridegroom’s house).

Nozak (adj.) (1) *fragile.* Shisha nozaka do, glass is fragile. (2) *delicate, tender, easily upset (person).* Wazir nozak khalk di, pa musopirtiā na drimi, the Waziris are a delicate folk (so) they do not go travelling.
NUKSÂN (s. m.) loss, damage. De Madda Khélé ċer nuk săn shewai dai, or the M. Ks. have suffered much loss.

NUKSA (s. f.) prescription. Tabib dori rota wulikel, byā nukhēa ye mi Talsa pasorī ta yovra, the physician wrote out the medicine for me, then I took his prescription to Talsa the druggist.

NÔM (s. m.) (1) name. Tse nûm di dai? what is your name? (2) fame. See Nômis.

NYOYE (s. m. irr.) mother’s brother. Nyoye zyni, son of mother’s brother.

NZHÖR (s. f. irr.) (1) son’s wife, daughter-in-law. (2) wife of grandson.

OKHSEL. See WOKHSEL.

OPAT (s. m.) disease. Opat pa mulk préwatai dai, disease has fallen upon the country.

ORBAKHWULA (s. f.) leg of trousers or drawers.

Os See Wos.

Ôs See És.

ÖWÈL (adj.) stupid.

OWRÄTEL. See WRÄTEL.

OZAKAI (s. m.) load for a man. De largé ozakai, a head-load of fire-wood.

OZMÉYEL (v. reg. tr.) to test, prove. Ozméyelyé khabarâ do che tora wushi Mahsid tse minda pêrì gheli wi, it is a matter of experience that when a tora takes place the Mahsuds keep quiet for some time afterwards. Ozméyelai tipak, a tried rifle.

OZMYÈSHT (s. m.) trial, proof. Ozmyësht wuka che tsémra mazal kerâl shé, try how far you can walk.

PA (prep.) See Grammar, pages 12 and 39.

PÄÉDEL (v. reg. intr.) to live, survive. Zamen yé na pæzhi, his children do not survive.

PÄÉKA (s. f.) machine for removing the husks of rice.

PAGRAI (s. f.) large turban (as of a mullah).

PAI (s. m.) milk. She pai di or dai, it is good milk.

PÄIDA See FÄIDA.
PAIDO (adj.) (1) produced. Juwor pa Töchi kshé dër paido kéghi, much maize is produced* in Töchi. (2) born. Migh che paido shewi yí de Kalkatté pa shán kárkhoné na di lidelyé, never since we were born have we seen workshops like (those in) Calcutta. (3) obtained. Dā tipak de kim dzóí na di paido kérái dai? where did you get that rifé from?

PAITOWAI (s. m.) (1) sunny side of hill. (2) sunlight. Dzené dzóí paitowai dai dzené syora do, some places there is sunlight some places shade.

PAIWANDA See Pëwinda.

Pakat (adv.) only. Pakat yawa nandrámai rípài roka, give me only one Kabulí rupee.

Pakir See Fakír.

Pákiza (adj.) (1) cleaned, clean. Tipak pákiza ka, clean the gw. (2) winnowed. Pákiza kérí mi lyá na di, I have not yet winnowed it (the grain).

Pakha (s. f.) (1) feather. Pa marghai mi zgor wuñak pakhé mi walwawalé, I fired at the bird and knocked out some feathers. (2) leaf (of tree). (3) pinch (of medicine etc.). De kwénul pakha khwulé 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.

Pakhsa (s. f.) lump of mud (used in building walls). Dá diwol de kheshité dai, ke de liióté dai, ke de pakhisé dai? is that a brick, or a clod wall, or one of mud only?

Pakhsaí (s. m.) hopping on one leg. Pakhsai wa to ta dërtsi ke na dërtsi? can you hop or not, lit. does hopping come to you or not?

Pakhtan (s. m.) cooking.

Pakhulá (adj.) pleased, appeased. Agha sarài rosara marawwar wa, or byá mo pakhulá kañ, that man was vexed with me, afterwards.

Pakhuliyá I mollified him.

Pakhwo (adv.) (1) before. Pakhwo mi dërta wuwéyel, I told you so before. (2) formerly, of old. Pakhwo de ghlé dëra ghalabs 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 péghlé pal wi, de steré shezé na wi, maidens wear fringes, but not grown women. (3) millstone. De méchané pos, kiz, pal, the upper, nether, stone of a handmill. Dwa-sara plina, both millstones.
Palai (s. m.) (1) pedestrian, man walking on foot. (2) footman.
Palai tse'mra di, swara tse'mra di? how many foot are there and how many horse?
adj. on foot. Palai roghlan, I came walking.
Palasik (adj.) straight. Palasikh sirat ye dai, he has an upright figure.
Palatai (s. f.) attitude of sitting with crossed legs. Palatai wâhelye do, he is sitting with crossed legs.
Palau (s. m.) (1) side. W'agh palau ta drima, go to that side. Yawa palau ta wudarézha, stand aside. (2) edge. De keli palau ta mi kör dai, my house is at the edge of the village. (3) furthest outskirts. È 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 yéshyé do? why have you shut, lit. set closed, your mouth?
Pâloz (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).
Pâm (s. m.) care. Pâm 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 up upon the goat.
(adj.) (1) scabby, losing hair. Ke paman na wai nör wa é dzon na garawan, if it were not mangy it would not scratch itself. (2) itchy. Sirat mi paman dai, my body itches.
Pamanfa (s. f.) a bitter hill vegetable like a small cactus.
Pánd (adj.) (1) sitting down. Délata pánd shai, sit down here. (2) residing. Bâkhshî Khél pa Kazha kshé pandézhî, the B. Ks. dwell in Kazha.
Pánd (s. m.) steel (for striking fire from flint).
Panda (s. f.) bundle, head-load. De shaftalé pandâ mi pa sar keryé do, I am carrying, lit. have put, a bundle of clover on my head.
Pândai (s. f.) (1) calf of human leg. (2) leg of horse.
Pânî (adj.) transitory. Dà dunyo pânî do, this world is fleeting.
Panja (s. f.) claw. Lamsi charhanfa pa panjé kshé wuniwela, the hawk caught the sparrow in its claws.
Waziri Vocabulary.

**Panjra** (s. f.) cage.

**Pañña** (adj.) watered, irrigated. Mulk mi pañña kañ, I watered the land. De pañña ghanamé paññai, a field of wheat that has been irrigated.

**Pañña** (s. f.) shoe. Ê mo de pañña na gárd wumáñha, wipe the dirt or off my shoes. Pañña pa pšé ka, wukozha, put on, take off.

**Paññwa** your shoes.

**Par** (s. m.) wing. Marghai par waiyi, the bird flaps its wings.

**Pára** (s. m.) mercury.

**Parácha** (s. m.) convert to Muhammadanism. Indi che Busulmon shi or **Parocha** byá parácha shi, when a Hindu becomes a Muhammadan he gets the name of parachga.

**Parachgai** (s. f.) Parwa el-panamé pafai, a fieul of wheat but been irrigated.

**Pi-6** (a. f.) shoe. Emo de pk-6 na gañd wurnaz ba, wipe the dirt of my shoes. Pi-6 pabar, wukoñ, put on, take off.

**PiiñtwA** (s. f.) ooig.

**Par** (s. m.) wing. Marghai par waiyi, the bird flaps its wings.

**Parwa** (v. reg. tr.) (1) to make run. Wos ma parawa, do not gallop the horse. (2) to run races, compete. Sarkor sara tsök parawel na shi, no one can compete with Government.

**Parédel** (v. reg. inf.) (1) to run. (2) to flee. De dagne ghundé koré na parécha, flee from all these things.

**Parda** (s. f.) (1) curtain. De pardé sheza, secluded female, lit. curtain-woman. (2) screening, helping. Pa de mukaddama khé lezhki mi parda wuka, screen me a little in this case, i.e. help me to succeed in my case.

**Parhéz** (s. m.) virtue, abstinence, temperance. Parhéz é niwelai dai, akhywund shewai dai, he has adopted a virtuous life and become a religious character.

**Parhézgor** (adj.) virtuous, temperate. Zim di parhézgor sarai dai, de ghundé badé na parhéz yé dai, your son-in-law is a virtuous man, he abstains from all kinds of evil.

**Parín** (s. m.) yesterday. Bel parín, day before yesterday. Yá bel parín, three days ago. Parina rásé tsák mi dai, pa héts dor na she kézh, I have had lumbago since yesterday, no medicine does it good.

**Parkétaí** (s. m.) step-son.

**Parkh** (s. m.) (1) difference. De darwéghé de rishtinyé héts parkh na pézhani, he cannot distinguish, lit. does not understand any difference, between falsehood and truth. (2) distance. De Kalkatté na wa Tochi ta där parkh dai, it is a great distance from Calcutta to Tochi.

**Parkha** (s. f.) dew. Êra parkhá alwédelyé do, a heavy dew has fallen.

**Paros-sazh** (adv.) last year. See Sazh.
**PARTIG** (s. m.) trousers. Gaanda mi partic ta ãchawelyé do, I have put a string to my trousers. De ghriné de shezé che spin partic wi, agha péghla wi; che wode shi byá tèr partic 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.

**PARWÉSHIN** (s. m.) necklace.

**PARWÉZAI** (s. m.) flour-sieve.

**PARWÍ** (s. m.) snake-charmer. Ke chèré agha parion na wai, nör é dagha mangarina na niwel, if they were not snake-charmers they would not handle these snakes.

**PARYOB** (s. m.) deceit. Pulonki sarí rosara paryob wukan, ghalat yé krela, so-and-so deceived me, he led me astray.

**PARYOBI** (adj.) deceitful.

**PARYODEL** (v. reg. tr.) to beat, whack, thrash.

**PARYODELAI** (adj.) beaten, bruised, contused.

**PARZ** (s. m.) duty. Da kor pira kawel robondi parz dai, to finish this work is a duty (incumbent) upon me.

**PARK** (s. m.) snare, trap. Zerké pa park kshé mi niwelyé di, I have caught chikore in a snare.

**PARKÉDEL** (v. reg. intr.) (1) to flash, glitter. Tipakina pa tízhé kshé parkézhì, rifles are glinting among the stones. (2) to be strained. Shangerai mi wuparkedan, my ankle was strained.

**PARMAI** (adj.) (1) prone, lying on face. (2) down, headlong. Tsirough or de diwaţ na permaksi ropréwöt, the lamp fell down off the bracket.

**PARSÉDEL** (v. reg. intr.) (1) to swell. Psha ye parsédelyé, or parsawelyé, do, his foot is swollen. (2) to be envious, grudge. Che ze marai khwuraŋ nör dá wuzhái sarai ëër rota parsézhì, when I eat bread that hungry man envies me bitterly.

**PARSHAMAI** (s. m.) meal eaten before commencement of the day's fast in Ramzan.

**PAS** (adv.) after. Pas la dé na wa ze dá kor wukan, I will do it after this.

**PASAI** (s. f.) noose. Ghworé na pasai wukozha, get the noose off your neck, i.e. get your neck out of the noose.

**PASAL** See Pasal.
Pase or (prep.) (1) after, behind. Agha pase gerzi, he wanders after him. Te khwushai pa mo pase sterai shwe, you have hired yourself to no purpose after me, i.e. in following me. (2) to memory of. Pa plor pase yé sha shima wukra, he gave a fine funeral-feast in memory of his father. (3) for sake of. Werpase mi dere ripai wushandyé, I lavished money on his account, i.e. to get him killed. See Grammar, page 39.

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 sharai (s. f.) cloth of which choghas are made, pashmina.


Pashtawargai (s. m.) kidney.

Pashtín (s. m. irr.) Pashtana (s. f.) a Pathan. (adj. irr.) Pathan.

Pashto (s. f.) (1) the Pashto language. (2) Pathan custom. (3) Pathan times. Pa Pashto kshé dásé wa, it was thus in Pathan times.

Páta (s. f.) clue, trace. De ghle páta te wulagawa, you must yourself trace the thief.

Patakai (s. m.) flask, water-bottle. Ke te tæzai wé* de patakí naébó dèrwubosa, if you be thirsty take water from the flask.

Patang (adj.) generous, impulsive. Patang sarai dai, tíra hān ko, dunyo nuksonawi, khalk ta márai werkawi, he is a generous man, he shows courage, spends his substance freely and gives feasts to people.

Patan (s. m.) river-crossing. De pshé patañ, ford. De bērai patañ, ferry. Bé-patana, that cannot be crossed, untraversable.

* Apparently the future indicative used as a substitute for the present subjunctive.
PATAI (s. m.) field.
PATAKH (s. f.) percussion-cap.
PATAKAI (s. m.) bark of tree.
PATINAI (s. m.) bedding, set of quilts.
PATAKAI (s. m.) (1) white or dark-coloured chadar. Patakai pa ñgon bondi rang kan, he threw his chadar round him. (2) sheet of any kind.
PÉ See Grammar, page 40.
PÉ, PÉE (adj.) understanding, intelligent. Péya sheza, intelligent or Pé woman. No-pé, not understanding, stupid, ignorant. PÉ yé ka, explain to him. Sheza péya ka, let the woman understand. Ghund sarí pi ka, make all the men understand.
PÉCH (s. m.) screw-nail, screw. Péch yé wugerzawan, he turned the screw. Tipak byá péch ka, screw the gun together again.
PÉCHAWEL (s. m.) large mat. Péchawel ster pízai dai, de yawa péchawel na kör jorežhí, 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. Pa dé bondi pechekké wochawa, cast lots for this.
PÉCHIMAI (s. m.) slope upwards, ascent. Láká Ghundí na Bàdshá Képí pérí péchimai dai, it is up-hill from L. G. to B. K. (2) steep place, bit of climbing. Wos pa pechimai na shí khatelai, a horse cannot get up the steep bit.
PÉCHWÁRE (s. f. pl.) heel-ropes.
PÉGLHA (s. f.) maiden, virgin.
PÉGHOR (s. m.) reproach, taunt. Dër pégharína (or péghrina) yé rokerí di, he taunted me much.
PÉI See Pé.
PÉJAU (adj.) wiped, dusted. Pání péjawé ka, dust my shoes.
PÉK (adj.) bald. Pekon au pészprékerí de Madd Akbar pa kom pa Töri Khélé kshé dër di, bald and noseless men are numerous in M. A.’s tribe the T. K.’s.
PÉKAI (s. m.) hair coming down on the forehead, fringe.
PÉKR (s. m.) (1) thought, reflection. Pekr mi pa kshé dër wukan, I pondered over it deeply. (2) conception. Dáse khábara pa pekr kshé na rodrími, such a thing cannot be imagined. Bé-pékri (s. f.) negligence. Nikarouné bë-pékri wukrëla, zeke tipakina zéniy yowrel, the Government men were negligent, so (the thieves) carried their muskets off.
Pékh (adj. Ir.) (1) cooked, boiled. Pakhe ébô, boiled water. (2) burnt. Pakha kheshta, burnt brick. (3) ripe, mature, full-grown. Vrizhé pakhe di, the rice is ripe. Der pékh zhenkai dai, wol na ushâyî, pira darwêgh wyaiyî, 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.

Pemona (s.f.) large and deep basket.

Penga (s.f.) small plot of soft and level land among the hills. Mazidak kshé same pengê di, there are level pungas on M.

Pengai (s.f.) small penga, q.v. Wrikîyê pengârai mi do, I own a or tiny punga.

Pengärai

Pêr See Pör.

Pêrai (s.m.) fairy, demon. Pêrionê niwelai dai, he is possessed by fairies, i.e. crazed, excited.

Pêrangai (s.m.) European, Ferînggee.

Pêrel (v. reg. tr.) to string (a bedstead, chair or cradle). Pêrelai, having a strang seat or bottom. Pa spanîsî pêrelai kañt dai, it is a newar-strung bed.

Pergai (s.m.) acorn.

Pêri or Pöri (adv. and prep.) (1) through, across. Pêri wuwatañ, I passed through or across. Pöri kézhî, crosses. (2) upon, in, to. Der khirai pé peri dai, there is much dirt upon it. Mînai pöri ripai shákhe shwê, the money has stuck in the purse. De piyâwamî yo sar pa zîn pöri tañlai shi bel è pa lakai pöri tañlai shi, one end of the crupper is fixed to the saddle and one to the tail. (3) close to. De keli pa tsang pêri, close to the village. (4) at. Der mi peri wukhardel, I laughed at him much. (5) as far as, up to. Gwurgwushtî pöri lyar sha wa, the road was good till G. (6) beyond, on the further side. Pa sînd na pöri dai, ke ropöri dai? 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. Munsîffonê pa mukaddama kshé zidd rosara wukân, zeke per shwan, the arbitrators showed prejudice against me, so I lost.

Pêrai (s.m.) rope.

Pêrai (s.f.) generation. De Wazîrî tso pêrai pa Tochi kshé watelyê di? how many generations of the Waziris have passed in Tochi, i.e. during how many generations have the Waziris occupied Tochi?
Pêbai-Kâṭ (s. m.) bench with back to it.

Përmakk See Parmaâkh.

Pesh or (s. m.) smith, mechanic. De tirê pesh, sword-maker. Angrézî pesh, smith who understands European work.

Pêsh (adv.) before, in the way of (figuratively). Pa mo bondi yo kor pêsh shewai dai, a piece of work has come in my way, i.e. has turned up.

Pësha (s. f.) cat.

Pësha (s. f.) shower of rain. Pësha shewyé do, there has been a shower of rain.

Pêshak (s. m.) row of coins hung as an ornament across a woman’s forehead.

Pêshakol See Pashakol.

Pêshanî (s. f.) parting, division of hair.

Pêshêdel (v. reg. intr.) (1) to occur. Waridâtîna dolata dêr pêshêzhî, many crimes occur here. (2) rise, jump up. Sêya de mo na wupêshêda, I put up a hare, lit. a hare got up from me.

Pêshîn (s. m.) early afternoon. De moz pêshîn las rekâta di, there are ten prostrations in the early afternoon prayer.

Pêshkash (s. m.) offering, tribute, present by an inferior to a superior.

Peshtai (s. f.) rib. Ghundé peshtai yé Mahsîdê moté křé, the Mahsuds broke all his ribs.

Pêst (adj. irr.) (1) soft. Pasta sharai, a soft blanket. De Khaṭakê zhebbâ pasta do, the dialect of the Khattaks is soft. (2) smooth, flat. Sarak pêst dai, dîzh na dai, the road is smooth, not rough. De posta watan khalk di, they are people of a flat country, i.e. they belong to the plains not to the hills.

Pêstïkai (s. m.) skin, hide. Pêstikai yé wubossa, skin it.

Pêstîn (s. m.) postin.

Pêt (adj.) hidden, concealed. Pêt nost dai, he is lurking, lit. sitting concealed. Te pêt sha, becomeconcealed, i.e. hide yourself. (2) shut, covered. Stergê pêttê shwê, his eyes became shut, i.e. he fell asleep. Lêchê peţî ka, cover your fore-arms, i.e. pull down your sleeves. Kinai mi peţ kerâl dai, I have covered lime, i.e. prepared it for burning. Kêta mi peţta křá, I have covered a room, i.e. roofed it.

Pêts (adj.) blunt.

Pêwana (s. f.) grazing, pasturage. Dâ de keli de mol de péwané watan dai, that is the grazing ground of the village cattle.
Péwand (s. m.) joining together, juncture. Péwand yé wokhestai dai, it has taken the joining, i.e. juncture has taken place. Tipak che préshí, byà korigar péwand ko, when a rifhe is broken [then] the mechanic repairs it.

Péwandá See Péwinda.

Péwel (v. irr. tr.) to graze, pasture. Ze ghébón yàn, mol pyaiya, I am a cowherd, I graze cattle.

Péwinda or Péwanda (s. m.) Powinda.
Péwinda or Péwindaí (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 Pöedel.

Péyel (v. reg. tr.) to transfè, impale. Dá ghéshé pa dá síkh 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. Réshañ mi péyendelyé do, I have measured the winnowed grain.

Péza (s. f.) (1) nose. (2) projecting spur of a hill. Pa Tangai kshé 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 wi, dai pa zör 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 pézhenañ ? Of course I know you, lit. why should I not know you? (2) to know, be acquainted with. Spai di che wupézheni nör di na khwuri, au tarbir di che wupézheni nadi prézhdi, 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 pézhenañ, I admit your right.

Piáwa (s. f.) kind of insect. De jomé de kitobé halo piáwa do, the piáwa 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 kerai dai, I blew the fire. Pir dam kran, pikai rowukan, the holy man breathed on me, he blew on me (as a cure).

Pikänbai (s. f.) (1) bladder. (2) native flag. Pikänbai wähel, to play on the sarnai.

Pikawel (v. irr. tr.) (conjugated as kawel) to blow with mouth. Yor ye wupikawan, he blew the fire (to make it burn). Zemna mi pikery6 do, I have blown the soup (to make it cool).

Pilhal (adv.) now, at present.

Pilod (s. m.) Oriental steel.

Pilodi (adj.) hard, strong. She pilodi sarai dai, he is very hard (physically), lit. he is a fine steely man.

Pilwatra (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 dre vrezé pira mazal dai, kam na dai, it is a full three days' journey, not less. (2) complete. Awwal da kor pira ka, first finish that piece of work. (adv.) exactly. Pira las ripai di, kammé na di, ziyoté na di, there are exactly 10 rupees, not more nor less.

Pir (s. m.) bhoosa, chopped straw. De ghanamé pir, wheat-bhoosa.

Pitsa (s. f.) skirt of coat in front. Pitsa wunisa, tse dërwochawan, hold out the skirt of your coat, I will throw you something.

Pitika (s. f.) lobe of the ear.

Piyawanb (s. f.) crupper-strap.

Piyawara or (adj. f.) giving milk, in milk. Ðेra piyawaryé ghwo, a Piyawaryé cow that gives much milk.

Piyawara (adj.) strong, stalwart.

Piyola (s. f.) drinking cup (of any material except metal).

Piyoz (s. m.) onion.

Pizai (s. m.) (1) mat. (2) hut, shed, made of matting. Pizai babézai mazerri na joréghi, mats and fans are made of dwarf-palm.

Pizh (s. m.) sprinkling. Dã bangla pizh waiya, sprinkle the bungalow (to keep down the dust, or preparatory to sweeping). Lawang pa jomé mi pizh wälesi di, I have sprinkled the garments with clove.

Pla (s. f.) sinew.

Plan (adj.) broad, wide. Plan watan, broad landscape. Plan sarai, broad-shouldered man.
PlanDar (s. m.) step-father.
PlanWolaI (s. m.) breadth.
Platañe (s. f.) infantry regiment. De platañe sipoyon di ke de risâle? are they men of the infantry or of the cavalry?
Plor * (s. m.) father.
Ploranai (adj.) on father’s side, through father (relations, etc.).
Poda (s. f.) herd of cattle larger than a Gêviaq q. v.
Pô or See Pô.
Pôjdel or (v. reg. intr) to understand. Pa dé pógeh? do you understand? Péjdel stand that? È to sara wa yavez pé shan, I will come to an understanding with you, i.e. will pay off old scores some day.
Pok (adj.) (1) pure. Khudai pok dai, God is pure. (2) (ceremonially) clean. Joma mi poka do, línzu kân, my clothes are clean, I will pray. (3) clean (in ordinary sense). Poka bangla, a clean bungalow.
Poki (s. f.) razor.
Pök (adj.) in kind. Pör mi nîm rökk dai, nîm mi pôk dai, my debt is half in cash and half in kind.
Pol (s. m.) omen. Pol mi katelai dai, I have taken the omens, lit. looked at the omen.
Polai (s. m.) weaver. Polion pa Idak pa Khiddi kshè dër di, weavers are numerous in I. and K.
Pôlai (s. m.) sheaf. Shélè mashelyè di, pôlai zenè wuka, the rice has had the grain removed, make sheaves of it (sc. the straw).
Pon (s. m.) red dye, rouge. Pon é pa warshandé wâhelai dai, he has pointed his lips red.
Pûnyê (s. f.) (1) leaf of tree. De wuné pûnyê téyê shwè, the leaves of the tree have fallen. (2) leaf of book.
PÔr or Pêr (s. m.) (1) loan. Ghalla pa pôr rokeryé do, he has given me the grain on loan. (2) credit. Ghôrî di pa los rowrel ke pa pôr? have you brought the ghee on payment of cash or on credit? (3) debt. Pôr pa mo bondi dai, the debt is on me. (4) blood-debt, feud. Lévion de pôr na darézhi, zeke pa ghél ðazzina na ko, the levies are afraid of the blood-feud, that is why they never fire at robbers. (5) blood-money.
Porawarai (adj.) indebted. Ke ze de to dora porawarai na wai, nôr dora sinati wa mi dêrta na kra, 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.
Porata
Portanai (adj.) opposite of Körtanai q. v.

or

Pörtanai

Pos (adv.) up, on the top. De Dili pa moñrāi pos wukhatan,
I climbed the tower at Delhi.
(adj.) upper, high lying. Kharōtī 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 lyārē kešē potai shewai dai,
he has remained behind on the road. (2) left over. Yo
wēghai rēgh zenē potai na dai, not an ear of it was left, i.e.
escaped.

Pradai (adj.) belonging to some one else, strange. Pa pradī zēi (or zi)
na khpula lir hān sha do, one's own daughter, even, is better
than another person's son.

Prawarzhellai See Pyawarzhellai.

Prawor See Pëyawor.

Prékédel See Préshédel.

Prékeryē (s. f.) rupture of friendly relations, estrangement. É mo
wersara prékeryē do, I have dropped his acquaintance.

Prékrel (v. irr. tr.) (1) to cut. Dā wuna pa wēkh kešē préka, cut that
tree down by the root. (2) to pay, pay up or off. Jurm tosē
wa kalla prékawai? when will you pay off the fine?

Prékēn (s. m.) separation. É vrōr na mi prékēn nishta, gād yi sara,
I am not separated from my brother, we have a joint estab-
lishment.

Préshédel (v. irr. intr.) to break, give way. Perāi pa los kešē
ropéyēsh, the rope parted in my hand. Dwa sara perī
préshawi di, both ropes have given way. Ke pechwāře pré-
shewyē na wai, nōr wos mi tashtēdelai na wān, if the keel
ropes had not broken my horse would not have got loose.

Prêt or (adj.) (1) fallen (person or thing). (2) lying (person or thing).

Pröt

Préwatel (v. irr. intr.) (1) to fall. Dēra wovra préwatelī do, much
snow has fallen. (2) to fall out, to happen. Dāsē beshkulla
préwatelī do, such a misfortune has occurred.

Prézhdel (v. irr. tr.) (1) to let go. Pré mi zhā, let me go. (2) to
let in. Kamré ta roprézhda, let him into the room. (3) to
leave off. Dā kor di wēlē ningerāi préshai dai? why have
you left that piece of work unfinished? (4) to leave, leave
behind. Pa kōr kešē mi préyēsh, I have left it at home.
Prēshinyē marāi, leavinās of food.
PRÉSTA  See Fifishta.

PRONG  (s. m.) leopard. Prong de ghwäye makandai mi yé mot keï dai, a leopard [he] has broken the neck of a bullock of mine.

PRÖRA  (s. f.) straw (of wheat, rice, etc.) Pröra règha do; che pa ghébal kešé mota shi byā biz shi, pröra is whole-straw; when it is broken up on the threshing-floor it becomes chopped-straw.

PRÖT  See Prést.

PREK  (s. m.) lightning.

PRÉKA  (s. f.) lightning.

PREKAWEL  (v. reg. tr.) to make flash, glitter. (Causative of Parke-del.)

PSARLAI  (s. m.) spring. Psarlai rogha, spring has come.

PSE  (s. m.) animal, deer (general word including goat, sheep, markhor, oorial and chinkara).

PSE  See Pasé.

PSHA  (s. f.) (1) foot. Pa éblé pshé ma drima, do not go with bare feet. (2) leg. È vrondi psha, or de makh psha, fore-leg. È wrusté psha or de tésh psha, hind-leg. (3) section of a tribe. Kom mi Madda Khél dai, psha mi Nazar Khél 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. Dā pulonkai dai, pulonkai námézhí, that is so-and-so, his name is so-and-so.

PUSH  See Pesh.

PUSHTEL  (v. reg. tr.) to ask. Mo wupushta, I inquired.

PYÅSA  (s. f.) comb, the side of the honey-comb which contains no honey.

PYAWARZHELLAI  (adj.) wounded. Ret' pyawarzhellai dai, he is very or badly wounded.

PRAWARZHELLAI

R

RABAŘ  (s. m.) worry, trouble. Pa mížh bondi dèr rabar dai, it is a great bother to us.

RABAŘAWEL  (v. reg. tr.) to plague, annoy. Dèr di rabarawelai yaq, you have worried me greatly.

RAPAL  (s. m.) Narai rafal, a muzzle-loading rifle.

RAG  (s. m.) (1) vein (of body). Rag wåhel, to bleed (a person). (2) pulse. Rag mi wukessa, feel my pulse. (3) vein (of mineral), lode. De sè zaré rag, a vein of gold.
WAZIRI VOCABULARY.

Râghzâi (s. m.) stony plain.
Râhmâta (int.) È râhmâta! exactly so! that is right!
Râkh (s. m.) groove (of rifle).
Râkhdor (adj.) grooved. Rakhdor tipak, rifle.
Râkhl (s. m.) stand for Kurân.
Râkht (s. m.) cloth of all kinds.
Ramâ (s. f.) flock of sheep, larger than a Kândak q. v.
Râng (s. m.) (1) colour. Dâ ghnûnd rangîna she di. these are all good colours. (2) complexion. Sir rang, ruddy complexion. (3) appearance. Rang yé badal shewai dai, és ranzîr moli-
mêzhî, his appearance has changed and now he looks ill. (4) pattern, style. Jomé pa dagh rang dá jorawi, let him make the clothes after this pattern. (5) measure, time. Damôma kalla pa yo rang ùghêzhî, kalla pa bel rang, the drum beats now in one time, now in another.

Rângawêl (v. reg. tr.) to colour, dye. Pa kwundola kshé jomé rangawî, they dye clothes in a basin.
Rângbâdî (s. f.) disgrace, getting a bad name. Mîzh che kaid shî, byâ de to rangbâdi do, if we are imprisoned, it is a disgrace to you. [A favourite but not very comprehensible argument of Waziri prisoners addressing the court.]
Rânô or (s. f.) light. Diwé balé di, sha ranô ko, the lamps are lighted, they give a good light.
Rânz (s. m.) disease. Narai rânz, consumption, phthisis, lit. the thin, i.e. wasting, disease.
Rânzawêl (v. reg. tr.) to annoy. Ma mi ranzawa wu wa di waiyañ, do not annoy me (or) I will strike you.
Rânzîr (adj.) sick, ill, diseased.
Rânzîrtiâ (s. f.) sickness, illness, disease. De jorâwelé ranzîrîtiâ na do, it is not a disease from which one recovers, lit. not a recovering illness.
Râpawêl (v. reg. tr.) to wink. Stergé rapawî, he winks his eyes. De stergé pa rapawel kshé, in the twinkling of an eye.
Râpédel (v. reg. intr.) to quiver. Kwundi râpézhî, mirages shimmer.
Rasawêl (v. reg. tr.) (1) to make to arrive. Chutâi werta mi wurasawela, I took the note to him, lit. made it reach him. (2) accompany as far as. Wa sarak ta wa to wurasawan, I will see you on your way as far as the cart-road.
Râsê (adv.) (1) up to the present time continuously. È bela kola râsê ranzir yán, I have been ill from last year continuously until now. (2) till, until. È kémat râsê wa dagha wi, bela wa na wi, it will be so till the end of the world and not otherwise.
Rasadél (v. reg. intr.) (1) to reach, arrive at. De rasédé pa wakht, at the time of arrival. (2) to overtake, come up with. Paséwu na rasédan, I did not overtake (them). (3) to extend to. Kobi mi na rasézhí, my power does not extend so far.

Rash (s. m.) cream (of milk).

Rát See Ráyat.

Rávdel (v. reg. tr.) to suck the breast. Yo tai rávdelai 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 suckled her child herself.

Rawo (adv.) right, lawful for Muhammadans. De mízh pa mazab khé kabon de khwarelé depora rawo di, fish are lawful to eat in our religion. Kim kor rawo wí, agha ka, òdo the thing that is right. See na; also juworsai.

Rawon (adj.) in motion, started. Bahír rawon shan, the caravan started.

Ráyat, (s. m.) subject, people. De Sarkor ráyat kulan ké ké kawái, the subjects of Government pay revenue.

Ékát

Razo (s. m.) (1) consent, willingness. Muzammal sara de Said Wali de shezé razo na wân, zeka sheza yé mra na kà, Said Wali's wife did not consent to (the overtures of) Muzammal therefore he (S. W.) did not put her to death. (2) deliberate intention. Pa razoyé dzon kim ké ké kawái dai, he has made himself deaf intentionally, i.e. does not hear because he does not wish to hear.

Rébdél (v. reg. tr.) to reap. Rébéshé mízh rébdelyé di, ghanam potyé di, we have reaped the barley, the wheat still remains.

Rébéshé, (s.f. pl.) barley. Orbéshé myásht, February.

Érbéshé or Orbéshé

Rébez See Rébuz.

Rébor or (s. m.) messenger, go-between.

Rébyor

Rébuz or (s.f.) broom (for sweeping). Mzeka pa rébez pákiza ka, 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.
Rögh or (adj.) (1) healthy, strong. Vrör mi rögh dai, my brother is very well. De sirat rögh dai, he is strong of body. Rögh dà wë ! may you be well! [The regular reply to the salutation “Harkalla rosha.”] (2) undamaged, safe. Rögh rami dil de mukaddamé na watelai dài, he has come safe and sound out of the battle. (3) good sort. Rögh sarai dài, he is one of the right sort. (4) whole, entire. Rögha shpa, the whole night long.

Rögha (s.f.) reconciliation, peace. De dwé sarai manz kshé mi rögha or Rögha wukra, I made peace between two men.

Rekät (s. m.) prostration (in prayer).

Renda (s.f.) joiner’s plane.

Renja (s.f.) (1) rag, piece of cloth. (2) patch. Renja wërta kshézhda, put a patch on it.

Rëndo See Rânro.

Réshan (s.f.) winnowed grain. Tïpa mi és réshan shwa, my unwinned or Résha nowed grain has now been winnowed.

Rëshka (s.f.) a kind of fodder resembling lucerne.

Ret (adj.) (1) strict, close. Réf Musulmon, a strict Muhammadan. De dé shezé reft satar adab dai, the seclusion of these women is close. (2) bad. Réf kor ma kawa, do not do an evil action. Ret bi, a bad smell. (3) perverted. Khalk yé ret kerî di, he has perverted the people. (4) rough, difficult or unpleasant to deal with. Yarra, dà ret khalk di, I say, these are a rough lot.

(adv.) awfully, terribly, etc. Ret ranzir dài, he is very ill indeed. Èbô reté sâré di, the water is horribly cold.

Rëzgor (s. m.) means of subsistence. Tsé rëzgor ké? how do you earn your living?

Rézhatai (adj.) who is keeping the fast. Rézhatai sarai ma ghuratawa, do not worry a man who is fasting.

Rghästel (v. irr. intr.) to fight, bite each other. Spai pa kwula sara rghästel wukrel, the dogs worried each other [with their mouths].

Rgerawel (v. reg. tr.), to make roll. See Rgeshtel.

Rgeshtel (v. irr. intr.) to roll, roll down. Tïzha pakhpula rgeshtyé do, ke chà rgerawelyé do? did the stone roll down of itself or did some one roll it?

Ribob (s. m.) Oriental mandoline.

Ribobí (s. m.) mandolinist.

Rikh (s. m.) soul. De har chà khpul khpul rikhûna wi, every one has a soul of his own.
RIMOL  (s. m.) handkerchief.

RINAN  (s.f.) awl (for boring leather). Rination de tsamiyor pa los kshe wi, the awl is (found) in the hand of the leather-worker.

RIND  (adj. irr.) bright, brilliant, shining. De tipak derwa ranja do, the gun-barrel is bright.

RIPAI  (s.f.) rupee. De ripai to sra spanrisi di? how many seers of newar go to the rupee? Zar6 or pakhé 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 zhaghezhi, he always or Rishtiyá speaks the truth. Rishtiyá wyaiya, tell the truth.

RISHTINAI  (adj.) (1) true. Rishtinyé kissa do, it is a true story. (2) truthful. Rishtinai sarai dai, he is a truthful man.

RIWAI  (s.m.) custom, body of customs. De mizhd da de plare riwáj dai, that is the custom of our fathers.

RIZHDAI  (adj.) (1) accustomed to, habituated to. Wos mi é pa swark rižhdai dai, my horse is now accustomed to being ridden. Zyai mi pa bad korína rižhdai shewai dai, my son has got into the habit of behaving ill. (2) tame, trained. Dá mzarai yé rižhdai kan, he has tamed this lion.

RIZHDYAWEL  (v. reg. tr.) to accustom. Dzon pa dai ze na rižhdyawaq, I avoid accustoming myself to this.

RÖD or ROD  (s.m.) (1) large stream smaller than a river. (2) the Tochi Valley.  [RODRİMEL] (v. irr. intr.) to come. Rodrima, come here. Pa pekr kshe na rodriimi, it cannot be imagined, lit. does not come into the imagination. Kai rodrimi, I feel sick, lit. vomiting is coming to me.

RÖGH  See Rêgh.

RÖGHA  See Rêgha.

ROKREL  (v. irr. tr.) (1) to give, grant (to the speaker). Tse wa rokawé? what will you give me? Nim khars wa na ko ro, he will not grant me half my expenses. Hukm yé rokerai dai, he has given me an order. (2) to cause (to the speaker). Dêr nukson yé rokerai dai, zeke na yé prêzhdaq, he has caused me great loss, therefore I will not let him off.

RONJE  (s. m. pl.) antimony (applied to the eyes).

ROTA  (s.f.) barley-bread.

ROSTIN  (adj.) coming back. Wolata na rostín shwan, I turned back, lit. became coming back, from there. See Stin.
Rotlel (v. irr. intr.) (1) to come. Dërtə rotsan? shall I come to you? Dërraghlan! coming! lit. I have come to you! Wolata wërraghlan, byā délata roghlan, I went, lit. came to him, there, then I came here. Ze pa bondi wërraghlan, I came upon him. (2) to know, be able to do (of the speaker). Da kor mi rotsi, I can do that work, lit. it comes to me. Pashto sha rotsi, I know Pashto well. (Conjugated like trel.)

Rowastel (v. irr. tr.) to bring (a person, vehicle, etc., viz. an object that moves on legs or wheels or which flows, as water.) Ebö pa wélən kshé mi rowustydī, I have brought the water along the channel.

Rowrel (v. irr. tr.) (1) to bring (inanimate objects). Tipak rovra or che ze yé wukessan, bring the rifle that I may look at it.

Rowrel (2) to give birth to. Mer biyonə yé rower, it brought forth a dead foal. (Conjugated like wrel.)

Rozi (s.f.) daily bread. Rozi wa Khudai rokawi, 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 dā bondi rozi wən che khpula gedda pa hartse mara krai, he was glad to, lit. of this that he should, fill his belly with anything he could get.

Rézha or (s.f.) Ramazan, the Muhammadan fast. Rözha wunisa, keep the fast, lit. seize the fast. Rézha nen mota shwa, the fast ceased, lit. broke up, to-day.

Rang (adj.) (1) spread. Da bishtara khalosa ka, rangə yə ka, open the bedding and spread it out. (2) cast over. Tsinaï pa dzon bondi yə rang kan, she cast her veil over herself. (3) separated. De tipak koli rang ka, separate the component parts of the rifle, i.e. take the rifle to pieces. (4) destroyed. De Shërannyé ké'tina rang shwel, the kots of Sheranni were destroyed.

Rangai (adj.) shallow. Toi rangai dai, the river is shallow.

Rapawel (v. reg. tr.) to move about. Jomé awwal pa ebö kshé wurapawa, byā pa tízhé lezhki wutapawa, first move the clothes about, i.e. rinse them, in water, then beat them a little on the stones.

Rafedel (v. reg. intr.) (1) to dart, move (as a fish in water). (2) to stagger. Pa tlel kshé rapezhi, he lurches in walking.
RECHA (s.f.) trot. Đâ wos sha recha waiyi, that horse trots well.
Réz (s. m.) adhesive paste.
Rínd (adj. irr.) blind. Tập rínd, stone-blind. Tậpa randa sheza, an altogether blind woman.

S
Sáat (s. m.) moment. Yo sáat wor wuka, wait a moment. Che zé wulidàn pa yagh sáat pashtanna é rosara wukrela, he greeted me the very instant that he saw me. Đer sáat ira ma òrwa, do not waste much time, lit. do not pass many moments.
Sabáï (adv.) in the morning. Sabáï rotsa, come in the morning.
Sabak (s. m.) (1) lesson. Pa dagha istoz mi sabak wéyelai di, I have studied under this teacher, lit. by means of this teacher I have said my lessons. (2) day of the week. Awál Sabak, Saturday. Dwayam Sabak, Sunday. Dréam Sabak, Monday. Tsaloram Sabak, Tuesday. Pinzam Sabak, Wednesday. Shpézhm Sabak, Thursday.
Sabar (s. m.) patience. Sabar lara, have patience.
Sabarnok (adj.) patient. De sabarnok sári Khudai mal dai, God is on the side of, lit. is the companion of, the patient man.
Sabít (s. m.) proof. Sabít nishta, there is no proof.
Sábit (adj.) proved, demonstrated. Dowa sábita shwa, the claim has been proved.
Sabo (s. m.) (1) morning. És sabo shan, it is now morning. (2) morning prayer. De sabo tšalwèr rekâta di, there are few 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 wèrraghlañ, I came to him the next day.
Sabob See Asbob.
Sabor (s. m.) second storey of a house, upper flat.
Sadakà (s. f.) alms given to obtain a favour of God, votive alms. Zamen mi na shi, zeke sadakà mi wukra, no children are born to me, therefore I have given alms.
Sahî (adj.) correct. Yawa khabara pa kshé sahiya na do, not one word of it is accurate.
Saídgaï (s. m.) man of the semi-sacred tribe of Sadgis or Little Saiýids. Zalmai Saídgaï dai, Gauhari yé pé wuníwan, Z. is a S., they arrested Gauhari through him.
SAIYID (s. m.) Saiyid, reputed descendant of the Prophet. Saiyidé mizh zeke na shí kérñ, che byá yé pajyodai na shí, we cannot marry Saiyid women because we should not be able to beat them after marriage [out of respect for their ancestor the Prophet].

SAIYID (s. f.) prostration. Bé la Khudai na bé la sajoda ma ka, do not prostrate yourself to any one but God.

SAKKA (adj.) full, own. Sakka vrèr mi dái, ke is my full brother, i.e. we have the same father and mother both.

SAKOWA (s. f.) karez, underground channel for water.

SAKH (adj.) liberal, open-handed. De jānāt darrē sakhion lirē kawi, or the generous open the doors of paradise.

SAKHOWAT See SAKH.

SALG (s. n.) salaam, greeting. Rīa tome sako mènu wa. Alizì bondi sakhī ma kawa, do not be hard on Alizai. (2) speed. Wos mi sakhti ko, my horse is very fast.

SALG (adj.) (1) sternness, severity. Alizì bondi sakhtī ma kawa, do not be hard on Alizai. (2) speed. Wos mi sakhtī ko, my horse is very fast.

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.
WAZIRI VOCABULARY.

Sambol (adj.) (1) collected. Asbob sambol ka, get your things together. (2) restrained. Khpul wos sambol ka che nör wos pa lagatta wu na waiyi, control your horse so that it may not kick the others. (3) careful, self-restrained. Sambol sarai dai, he is a well-behaved man.

Sambolesht (s.m.) defence, protection. Ghaddai che wërraghla kelí de khpul mol sambolesht she wukan, 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.

Samgolai (s.m.) where a hare lies, form.

Samsa (s.f.) ladle.

Samsère (s.f.) large lizard. Samsère mi lida, che de biza gawanda pa sar wa, é tit wa sar ta wukhyézhawela, che dà wa byá zé khwurán, 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-bye.

Samsikai See Tamsískai.

Samand (adj.) dun-coloured. Samand wos, a dun horse.

Saná (adj.) pious. Saná sarai dai, din mazab ko, he is a pious man, he attends to (matters of) faith and religion.

Sandara (s.f.) song. Đéré sandaré yé wuwéyélé, he sang, lit. said, many songs.

Sandik (s.m.) box.

Sandikai (s.m.) small box.

Sankiyá (s.f.) arsenic.

Sanrá (adj.) drawn into the nose, snuffed up. Nasor sanár ka, take the snuff.

Sanéré (s.f.) hemp. De sanéré peřai, 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. Résé mi wusapawelyé, I have winnowed the grain.

Sappar (s.m.) shed, shelter.

Sapparé See Tsaappar.

Sar (s.m.) (1) head. Dastor pa sar ka, put your pagri on your head. Sar mi gerzézhí, my head goes round, i.e. I feel giddy. È to pa makh kshé mizh sar prékawi, we will die for you, lit. will cut off our heads before you. (2) top. De ghre pa sarina, on the mountain summits. De monrài pa sar bondi de mzhé shkar lák di, rams’ horns are fixed upon the top of the lower. (3) beginning. De Kuràn sar Allá hamda
do, "Allah hamdu" is the beginning of the Koran. De sara or ë sara, before, formerly. Pa mo na de sara nikan dai, he has been in Government employment since before me. ë sara dasé bandobast wan, formerly such was the arrangement. (4) end, point, tip. De lari sar, the end of the stick. (5) separate individual or community, self. De kom kom pa sar bondi gwushai gwushai jurm dai, there is a distinct one upon each separate tribe. Yo sar yé dai, che mer shi byā hétsök nishta, there is only himself, when he dies there is no one (left).

Sara (prep.) See Grammar, page 39.

Sardarai (s. m.) threshold (of door).

Sarindañ (s. f.) three-stringed fiddle. Sarindañ yé wutrangawela, he played the fiddle.

Sarkawel (v. irr. tr.) (conjugated as kawel) to make red-hot. Nakhashi mi sarkeri 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.

Sarkunatái (adj.) red-tailed. Sarkunatái bambar, hornet.

Sarkheynai (adj.) for shaving the head. Sarkheyné chōre, razor, lit. head-shaving knife.

Sarlāyā (adj.) aimless. Sarlāyā shórēzhī, he wanders about aimlessly.

Sarmäché (s. m.) wooden or metal pin with which antimony is applied to the eye-lids.

Sarpak (adj.) on the top, superficial. Sarpaka gélai lágédelyé do, the bullet grazed, lit. struck superficially. Sarpak lāu, superficial reaping, i.e. taking the ears and leaving the straw standing.

Sarpēsh (s. m.) lid.

Sarpōsh

Sarra (s. f.) manure.

Sarsoya (s. f.) alms given at the end of Ramazan. Sarsoya de Kām: Akhṭár pa wrez bondi wērkawi, they give sarsoya on the day of the Little Id.

Sartör (adj.) bare-headed.

Sarwai (s. m.) hole (of any kind).

Sarwāla (s. f.) copper.

Saryad (s. m.) frontier, border.
Sarzórai (adj.) refractory, obstinate.
Sarzórí (s. f.) obstinacy, wilfulness.
Sarai (s. m.) (1) man. She sarai, a good man, saint. (2) follow.
E saraiya! ho you! (3) man’s height. Dá tâlo pa sarî in
zhawar dai, that tank is deeper than the height of a man.
Sarâk (s. m.) regular made road, cart-road.
Sâro (s. f.) plain, level country.
Sât (s. m.) (1) invitation. De wulmastiyé sât mi wèrt kërâi dai,
I have invited him to enjoy my hospitality. (2) refusal
out of politeness. Satîna sara ko, they are (both) refusing
from politeness. Wolma, marai khwura, sât ma ka, ca,
your guest, do not be shy, lit. decline.
Satar (s. m.) seclusion (of women). Satar sêti, they observe seclusion.
Satarmanda (adj. f.) kept in seclusion, secluded.
Sâte (s. f.) verandah, covered porch.
Satel (v. reg. tr.) (1) to lap. Spai pa zhebbâ satel ko, the dog lap
with its tongue. (2) to sup. De Wazîri égrâ pa gët
sâtelyé shi, Wazîri porridge is supped with the finger.
Sâudo (s. f.) purchasing, business, trade. Dëra suado mi keryé do,
I have bought a large number of things.
Sâudogar (s. m.) merchant, dealer.
Sâudoî (adj.) flighty, peculiar (person).
Sauka (adj.) easy, simple. Sauka çhâr, easy affair. Sauka lyâr, easy
road.
Sawob (s. m.) reward in the world to come, religious merit.
Sâya (s. f.) (1) breath. Sâya yé landà do, his breath is short.
Sâya mi khatelyé do, I am out of breath. (2) spark of life.
Mer dâi, sâya pa kshé nishta, he is dead there is no life in
him.
Sâzo (s. f.) punishment.
Sâzh (s. m. used also as adj.) present year. Sâzh-kol warandai kol
na dâi, the present is not a rainy year. Paros-sâzh, last year.
Yâ paros-sâzh, year before last.
Sâzhâ (s. f.) female oorial.
Sâzînai (adj.) of this year, of the present year.
Sêî (s. f.) ink.
Sekra (s. f.) pith. De mazerrî sekra, pith of the dwarf-palm (eats
by Wazîris).
Sel (s. m. and adj.) hundred. Pa selgîna ripai mi khâr shwê
my rupees were spent by hundreds, i.e. I spent hundreds of
rupees.
Sél (s. m.) head of lance, iron tip of stick.
Sélgai (s. m.) last breath of life. Sélgai yé wukra, nishta, mer dai, he has breathed his last, he is no more, he is dead.
Sèr (s. m.) scum.
Sèra (s. f.) mulberry-bird.
Serkai (s. m.) chicken-pox.
Serkawel (v. irr. tr.) (conjugated as kawel) to sup, drink by sips. Égrá mi serekeryé do, I have supped the porridge. Chai mi serkerai dai, I have sipped the tea.
Sest (adj.) (1) loose. Dá tor di sest tarelai dai, you have tied that string loosely. (2) slack, lazy. Ðèr sest sàrai dai, he is a very lazy man.
Sesta (s. f.) want of energy, slackness, laziness. Sesta ma kawa, pull yourself together.
Set (adj.) swept off, or down. Stera wabo roghla, khalk yé set ko, a violent epidemic of cholera has broken out, lit. come, and is sweeping off the people. Pa Wona kshé dèr Mahsíd set shwel (in the fight) at Wana many Mahsuds were laid low.
Séta (s. f.) head of maize. Séto romóté ka che wúé chicchán, break me off some maize-heads that I may chew, lit. bite, them.
Sètta (s. f.) (1) trunk of tree. (2) stump of tree.
Séya (s. f.) hare. De watan séya de watan spai nisi, it is the dog of the country that catches the hare of the country (Waziri proverb).
Soya (s. f.) earnest money.
Séya (s. f.) hare. De watan séya de watan spai nisi, it is the dog of the country that catches the hare of the country (Waziri proverb).
Swel (v. irr. tr.) (1) to burn. Indi che mer shí byá sèzi, when a Hindu dies [then] they burn him. (2) to broil. Piyoz pa ghorí kshhé wuséza, broil the onions in ghee. (3) scald.
Sezhai (s. m.) lungs.
Sícha (adj.) (1) unalloyed, unadulterated. Sícha sra zar, pure gold. Sícha chai, unadulterated tea. (2) thorough, out and out. Sícha Busulmon, a true Muhammadan.
Sid (s. m.) (1) profit, gain. Sid dèr dai pa kshhé, there is much profit in it. (2) interest (on money). Pa Shariat kshhé sid rawo na dai, according to Muhammadan law (to take) interest is not right.
Siélgai (s. m.) one of the constellations.
Sik (s. m.) blow with the clenched fist (little finger leading.) Yo sik, dwá sika, wèrta mi wuwáhel, I hit him one, two, blows.
Sikh (adj.) straight. Sikh wudara, stand straight. Sikh robondi roghai, he came straight up to me. Sikh lajár do, it is a straight road. Khalk sara sikh na dai, the people are not
straight among themselves, i.e. are disunited. Khpul dushman yé pa sikhé choré wuwa'iyé, 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-asp, tether.

**Silawel**  
(v. reg. tr.) to wear away. Chore dêra silawelyé do, the knife is much worn.

**Silha**  
(s. f.) peace after war, restoration of peace.

**Sim**  
(s. m.) eye (of a needle). Dé stené sim, needle-eye. De Dándé pa maindon kshé de stené pa sim ébó na mindé kéžhi, on the Dandé Plain not a needle's eye-full of water is (to be) found.

**Sîn**  
(s. f.) breast.

**Sinat**  
(s. m.) circumcision. Khpul zyai yé sinat kërâi dai, he has had his son circumcised.

**Sinatî**  
(s. f.) request, petition. Mîzh sinatî lari, we have something to or Sinatî ask. Wa khpul malik ta sinatî wuka, make the request to your own malik.

**Sind**  
(s. m.) large river. Bé la Kurramé de sind na, nôr Wazir sindina na pezhâni, except the Kurram the Waziris know no [other] great rivers.

**Sindon**  
(s. m.) anvil.

**Sind**  
(s. m.) dry ginger.

**Sipoi**  
See Spot.

**Sippat**  
(s. m.) praise. Dêr mi sippat wûrta kërâi dai, I have praised him highly. Dêr mi sippatîna wukrêl, I uttered many praises.

**Sir**  
(adj. irr.) (1) red. Sre zar, red precious-metal, i.e. gold. (2) bay. Sir wos, bay horse. (3) dry. Sir kol, dry year, i.e. drought. (4) dried up. Pasal sir shewai dai, the harvest is parched up.

**Sirâ**  
(s. f.) cry, shout, scream. Siré ye dêrê wukrê, he cried out repeatedly.

**Sirâ**  
(s. f.) redness. Awwal che myër sirâ wuwa'hela, mijh pa lyár rawon shwî, we started on the way at dawn, lit. when first the sun shot out its redness.

**Sirang**  
(s. m.) (1) tunnel, boring. Pa ghre kshé sirangîna wâhelidî 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 yé tanderest dai, he has a healthy constitution. (2) figure. Pasáikh sirat yé dai, he has an erect carriage.
SIRIN (s. m.) siris, kind of tree.

SITBIT (adj.) (1) tight. Bor mi pa khre sitbit tarelai dai, I have made the load fast upon the donkey. (2) huddled-up, i.e. sulky. Sitbit ma kshena, wuzaghésha, do not sit and sulk, say something.

SIYOL (s. m.) rival. Siyol mi dai pa har kor kshé, 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 é ka, put it to the file, i.e. file it.

SIYONAWEL (v. reg. tr.) to file down or away.

SKAÍNEAI (adj.) dark-brown. Skañeai 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 kisse skañi, that man treats subjects in a masterly way.

SKÄT (s. m.) money distributed at a funeral. Ster ster skätina ye wukrel, they distributed large sums in funeral alms.

SKAZAI (s. m.) stitch.

SKÉ (s. m.) embroidery (with coloured thread). Pa khat ské mi keri dai, I have embroidered, lit. made embroidery on, the tunic. Dér skaina mi keri dî, I have embroidered (it) thickly, lit. made many embroideries.

SKÉ See SKÉYI.

SKÉGAR (s. m.) embroiderer. Dëra skéigar do, she is a very (skilful)

SKÉGARA (s. f.) emboiderer.

SKÉNÉAI (s. m.) earring.

SKÉYI (s. f.) pitch-fork. Dwa-kheshyé, tsalwer-kheshyé, ské, a two- or four-pronged, four-pronged, pitch-fork.

SKÉI

SKÔNF (adj.) dark-complexioned.

SKÔR (s. m.) piece of charcoal. Pl. skora, charcoal.

SKWESTEL (v. irr. tr.) to clip, shear (an animal). Da wza wusköla, shear that goat.

SKHÁNDAR (s. m.) young bullock which has got 4 to 6 teeth.

or

SKHWANDAR

SKHAR (s. m.) father-in-law.

or

KHWSAR

SKHERONA (s. f.) father-in-law's family, relations by marriage.

SNAI (s. m.) woollen thread, worsted.

SÖBE (s. m. pl.) kind of vegetable eaten with bread.

SÖBÍN (s. m.) soap. Pa losina sobin wumazha, rub soap on your hands, i.e. wash your hands with soap. Losina pa sobin wuwinza, wash your hands with soap.
Sode (adj.) simple, plain. Sode agha wi che zidd paryob pa kšé na wi, he is a simple-minded man, in whom is no rancour nor deceit.

Sogā (adj.) kept, preserved. Shai mi she sogā kan, I have kept the thing carefully.

Soghāt (s. m.) present, gift.

Sok (s. m.) April.

Sola (s. f.) (1) watchman’s platform fixed in a tree or on pole. (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.

Sop (adj.) (1) clean. Mzeka sopā ḏo, the ground is clean. (2) purged of evil, reformed. Wazirgai che wilāyāt ta shan nūr sop shan, after W. was put in the lock-up he became a reformed character.

Sor (adj. irr.) (1) cool, cold. Sor watau dai, it is a cool, or cold, country. Dā sāra tebbā ḏo, garm dori wokhla, this is a cold ague, take heating medicine. (2) slack, lazy. Sor sarāi, an easy-going man. (3) recovered. Tebbē ze niwelai yan, sor yē na yan or kran, I have got fever, I have not yet recovered from it.

Sore (s. m.) cold. Ke sore di shi pēstīn woghunda, if you feel cold put on the postin. De sore wakht dai, it is the season for cold. Sore wāhēlai yān, zeke ghund sirat mi khwazhehī. I have caught cold, lit. cold has struck me, that is why my whole body is uncomfortable.

Soskai (s. m.) drop (of fluid).

Sotel (v. 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 tosē khalk donře pa sandikina kšé sotī ke pa kendina kšē sotī? do your people keep flour in boxes or in wall-cupboards? (3) to cherish. She yē sota, cherish him well. (4) to defend. Dzon de jāsisonē na wusota, protect yourself from, i.e. beware of, spies.

Sotenna (s. f.) cherishing. De žhenkī sotenna mi wukra, I cherished the boy.

Sotinkai (s. m. and adj.) (1) keeper. Ė mo de wos sotinkai dai, he keeps my horse. (2) one who keeps and does not lose, prosperous.

Dā sandogar sotinkai sarāi dai, bida yē shi, nukson yē na shi, that merchant is a prosperous man, he gains and never loses.

Sozak (s. m.) gonorrhæa.
Spai (s. m.) dog. Toji spai, coursing dog, grey-hound. Bikash spai, dog that runs by scent. Loṭi spai, Waziri watch-dog.

Spai (s. f.) bitch.

Spaŋəsai (s. m.) (1) cotton twist or tape, newor. Spaŋəsai de kāřheskey or na jorēzhi, newor is made of cotton. (2) guinea-worm. SPAATSAI Spaŋəsai pé wukhatalai dai, a guinea-worm has come out, lit. risen, on him. De Waziré pa watan kshé de spaŋəsai bimori bikul nishra, the disease of guinea-worm does not exist at all in the Waziri country.

Spažha (s. f.) louse.

Spek (adj.) (1) light. Spek bor, a light load. (2) insignificant. De to plor ze spek wugaŋřelaŋ, your father counted me, i.e. treated me as, insignificant.

Spékhez (s. m.) (1) bladder. (2) groin.

Spēkont or Spōkez

Spēlanai (s. m.) seed of sponda. De spēlanai ligai ka, ke wažhm derbondi roghelai wi, che jor shé, make smoke of spēlanai, i.e. burn it, if a spell be come upon you, so that you may recover.

Spēlmai (s. f.) ak-plant.

Spēnəsai See Spaŋəsai.

Spēra (adj.) (1) useless, inefficient. Spēra sāraï, a man good for nothing. (2) dull-coloured and barren. Spēra ghar, a sad-coloured hill without verdure. (3) only, absolute. Spēra bē-wastī do, it is (a case of) absolute helplessness. Wucha spēra dagha khabara do, the fact is just this.

Spērkaf (s. f.) ajwain.

Spīn (adj.) (1) white. Spīn zar, white precious-metal, i.e. silver. (2) bright. Pa spīn vrez, by bright day, i.e. in broad daylight. (3) sincere. Spīn sāraï, man in whom is no guile.

Spīna (s. f.) (1) 4-anna bit. (2) muscle of calf. Che chigha pāsé gadda shwa de ghle spīnē 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.

Spīnai (s. m.) ring-worm.

Spīnkhařē (s. f. pl.) dross of iron.

Spīnkwāra (s. f.) hone, whet-stone.

Spīntia, (s. m.) whiteness, etc. See Spīn. Bangla spīntia lari, the Spinwolai house is white.

or Spinwolan

Spīnzhrāi (s. m.) greybeard, old man, elder.
Spoï or (s. m.) (1) sepoy, native soldier, levy or policeman. Nen
Spoï 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 tarelyé do, yewyé wa wukan,
to-day I have harnessed the plough, and will do some ploughing.

Sporel (v. reg. tr.) to commit, entrust. Pa Khudai mi sporel 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.

Srabiñèai (s. m.) mongoose.

Srapp (s. m.) tree (somewhat resembling spruce fir).

Srèsh (s. m.) glue. Pa srèsh é shākh kerai dai, he has fixed it with
glue.

Srèshan (adj.) sticky, adhesive. Srèshenna khaṭṭa, heavy clay.

Srèshnok

Srèsha (s. f.) bug.

Stannyé-Stigh (adj.) recumbent, lying on back.

Sten (s. f.) needle. Lmonryé sten, sewing needle (3 or 4 inches
long). De ghīndi sten, packing needle (6 or 7 inches long).

Stenyè (s. f.) pole. De khīnè stenyè, tent-pole.

Ster (adj.) (1) great, large. Ster joz, a great ship. (2) eldest, elder.
Ster zyai, eldest, or elder, son. (3) great, important. Pa
Waziré kshé ster saurai Māni dai, Māni Khan is the greatest
man among the Waziris. (4) early. Ster wakht, early hour,
i.e. about 3 or 4 a.m.

Sterga (s. f.) eye. Shai, kīnfra, sterga, right, left, eye. Lēchenna sterga
bleary eye. Chikhrenna sterga, rheumy eye. De stergé
kulpai, socket of the eye. Sterga yé pettē shwē, his eyes
became covered, i.e. he fell asleep. Zangona, or tītīyē, sterga,
nkee-eye or low-down eye, i.e. knee-cap. Pa dwē-sarē stergé mi
hukm manelai dai, I have accepted the order on both my eyes,
i.e. I bow submissively to the order. Kazhē stergè wélé
r'ārawē, why do you turn crooked eyes towards me, i.e. why do
you look at me askance? Pa tītē stergé mo ma kessa, do not
look at me with a down-turned eye, i.e. do not regard me con-
temptuously. Mo sara stergé na shì gharawelai, he cannot
make his eyes meet mine, cannot look me in the face. Sterga
yé rapézhī, his eye winks.
WAZIRI VOCABULARY.

STERAİ (adj.) tired, exhausted.

STERYÉ (s.f.) trouble, pains. Đéra di steryé wukra, ze de to pa steryé khappa shwan, you have taken great pains, I am very sorry for the trouble you have taken.

STIN (adj. irr.) going back. Rostin, coming back. Agha sarai mi rostìn kan, I brought that man back. Sarî mi stona krêl, I sent the men back.

STINAI (s. m.) inside of throat. Stinâi mi khwazhêzhi, I have a sore throat.

STONA (s.f.) spiritual guide. De Ghazlami pîron de miğh stona do, the Pirs of Ghazlamai are our spiritual guides.

STONAGAI (adj.) belonging to the class of spiritual guides.

STÖRAİ (s. m.) (1) star. De kutab störaı, pole-star. (2) mushroom.

SUHÉL (s. m.) the South.

SUOL (s. m.) (1) humble request, petition. Suol ma rota ka, do not beg anything of me. (2) loan. Tipak mi pa suol ghwushtai dai, I have sent for the gun on loan, i.e. have borrowed it.

SURMAL (s. m.) spear-grass.

SUROD (s. m.) tune, air (instrumental music).

SURODİ (s. m.) player on an instrument, musician. Ke surodi sha sandara na wêyelai, nör wa dámra khalk wèrbêzh shewai na wân, 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.

SWARLAI (s. m.) riding, horsemanship.

SWEL See Sâzêl.

SWEL (v. irr. intr.) to burn, be on fire, burn up. Kor mi wusiö, my house was burnt down. Also figuratively, Zre yé pé wusiö, his heart burned on him, i.e. he was moved with pity for him. Kulmê mi pé swêzi, my bowels burn for him, i.e. I am moved with compassion for him.

SWÔR or (adj.) mounted, riding on. Khapessa pé swârâ wa, a nightmare was on the top of him, i.e. he had a nightmare.

SPOR (s. m.) (1) any horseman, rider. (2) sowar, trooper, cavalryman (declined similarly to the irr. adj. See Grammar.)

SYORA (s.f.) shade.

SYORAI (s. m.) the shady side of the hill.
SH

SHABASH (int.) bravo! (either sincerely or ironically). Shâbâsh, she ajiba or kor di wukan, well done! a nice mess you have made of it.

SHOBASHÉ Shâbâsh dá wi, well done! lit. may it be bravo!

SHAGLAN (adj.) sandy.

SHÂHID (s. m.) (1) Muhammadan martyr. (2) any Muhammadan who meets with a violent and undeserved death.

SHAHWAT (s. m.) lust, sensuality.

SHAHWATI (adv.) lustful, sensual.

SHAI (adj.) right (as opposed to left). Pa shi los kshé zör dər dai there is much strength in the right hand.

SHAI (s. m.) thing. De dé shi tse matlab dai? what is the meaning of this thing? Dér shaiyina mi pa châr di, I require many things. Gulom Khon tse shai dai? what thing is G. K.? i.e., I care not a straw for G. K.

SHAIR (s. m.) poet. De Shna Khwura Marâm shâir dai, M. of S. K. is a poet.

SHAITON (s. m.) (1) Satan, devil. Ghund khalk shaitonon di, the people are all devils. (2) rage, anger. Dér shaiton niwelai dai, he is in a violent passion.

SHAJARA (s. f.) genealogical tree. De ghundé Waziré yawa shajara do, all the Waziris have one genealogy, i.e. a common descent.

SHAKARA (s. f.) small brown sugar. Tarari shakara, small white sugar.

SHAKK (s. m.) doubt. Shakk mi shi, I feel doubtful (about it). Bé-shakk dâsé wa wi, no doubt it must be so.

SHAKKH (adj.) (1) buried. Dolata yo merai shâkh dai, a corpse is buried here. (2) sunk. Chiker dai, shâkh wa shé, there is mud, you will sink in it. (3) stuck. Pa srésh yé shâkh kerai dai, he has made it fast with glue. (4) caught, stuck. De Wazir pa ghwosh kshé ghêsha shâkhâ shwa, nôr Wazir wuwé, zeke mi pa Dawar nogha kan, che ghêsha sha na wa pakhâ keréyé, a piece of meat stuck in the tooth of a Waziri; the Waziri said, “For this reason I impose a fine upon the Dawar, that they did not cook the meat well.” (Incident related of the Waziri occupation of Tandi Killâ.) (5) reached. Til pa wizhi shâkh dai, the young corn has come into ear. (6) engaged.
Barézar pa wakht jaggarra shákha shewé wa, battle was joined in the forenoon. (7) spent. Đeré ripai pa da nékai kshé shákhe shwé, much money was spent in (effecting) this reconciliation.

Shákha- (s.f.) tussle, rough-and-tumble fight.

Shákhe (v. reg. intr.) See Shák. Also means, to be entangled. Zhebbayé shákhezhí, his tongue gets entangled, i.e. he stammers in speaking.

Shámikha (s.f.) kind of millet.

Shamiyor (s.m.) python, huge snake.

Shammar (s.m.) (1) service, good offices. De Sarkor shammar pa mo bondi wa wushi, 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 shammar shai, useful thing. Bésammamara shai, useless thing.

Shámrita (s.f.) kind of vegetable.

Shamzai (s.f.) back (of body).

Shán (s.m.) manner, resemblance, only in such phrases, as Pa shán, or or shán ta, like. W'agh shán ta sarai dai, he is a man like that, i.e. that sort of man. De de pa shán wélé kor na ké? why do you not work like him? Pa kim shon? Da shon. How? In this manner.

Shandel (v.reg.tr.) to spend. Đeré ripai mi pé wushandelyé, I spent much money on it. De yagh sari na zeke đarézhän che mo pasé đeré ripai shandi, I am afraid of that man because he spends much money after me, i.e., to get me killed.

Shánd (adj.) barren, uncultivated.

Shangerai (s.m.) ankle. Shangerai mi wushtai dai, I have strained my ankle, lit. it has turned over.

Shär (s.m.) city, town.

Shara See Sharijät.

Sharbat (s.m.) sherbet, eau sucrée.

Sharijät (s.m.) the code of Muhammandan law.

or

Shara

Sharik (s.m.) cultivator (who is paid by a share of produce), tenant. Mzeka wa sharik ta mi wèrkerye do, I have given out the land to a cultivator.

Sharikì (s.f.) cultivation (on payment of a share of the produce), tenancy.
Sharm (s. m.) (1) sense of honour. Pashtona ghund sharm lari, all Pathans have a sense of honour. (2) sense of propriety, modesty. De sharm sarai, modest man. (3) compensation (for an insult). Azalmir Wazir, che Sarkor mer kan ba Dawaare wuwe che de mizh sharm roka, when Government put to death the Waziri Azalmir, the Dawris said “Pay us compensation” (sc. for the insult you have caused us by executing him in our presence).

Sharmnok (adj.) having a strong sense of propriety, modest, shy.

Sharop (s. m. pl.) alcoholic liquor, spirits, wine. Dëre sharop yërobondi tsheli 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 mindë de wërkawelë dë shart dai, che ..., the condition of granting time is this, that .... (2) bet, wager. De yawë ripai shart mi kerai 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) Waziri jacket of woollen cloth.

Shauke See Shode.

Shaukin (adj.) night-blind.

Shaugor (adj.) night-blind.

Shaugira (s.f.) rain-storm. De watan shaugirë shewyë di, there have been storms with rain over the country. Shaugira é niwelyë do, it keeps on raining, lit. it has taken on a rain-storm.

Shauk (s. m.) liking, fondness. De shkor dër shauk yë dai, he is very fond of shooting.

Shaukadar (s. m.) Shakkadar, 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 sarai, saint, lit. good man. She khândani, good and bad. Sha khwori wuka, work really hard, lit. make good exertion. Rosara yë dër she wukrel, he treated me very well, lit. he did very good with me. (2) well, restored to health. Es de she këdelë dai, now he is likely to get well. De tabib dorai ze na kran she, the physician’s medicine did not make me well.
Shéba  (s. f.) shower. Wör pa shébé pa péshe 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. Lauz 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 ye manan, 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 mullah, e.g. Bobi Shegga.

Shék  (s. m.) acolyte, votary of a shrine, disciple of a celebrated Mulla.

Shel  (s. m.) stair (built of stones or earth).

Shel  (s. m.) a score, twenty. Tsó shela wzé téré shewyé di? how many score goats have gone past?

Shél  (adj. irr.) (1) uncultivated. Shála 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.

Shengan  (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 péghe nan 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.

Shèra  (s. f.) a salt or alkali in the ground. De shèré mzeka, bitter soil.

Shèra  (s. f.) curse, malediction. Darpa Khél de Zalmi de Saidgi de shèré na darézhí che de mizh kelai wa töi yosi, the people of Darpa Khel are afraid of the curse of Zalmai, the Saidgi, thinking “Lest perchance the river should wash away our village.”

Shèrai  (s. m.) measles. Shèri yé niwelai dai, he has caught measles, lit. measles have caught him.
Shèrawel (v. reg. tr.) to tease. Dā spai ma shèrawa, do not tease that dog.

Shēshnèdel (v. reg. intr.) to neigh.

Shewa (s.f.) sheesham tree.

Shéyind (s. m.) wall-piece, long gun. Makin kshé ster shéyind dai, there is a big wall-piece in Makin.

Sheza (s.f.) (1) woman. De Waziré shezé mazbité di, 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.

Shīāl (adj.) (1) paralysed. Pa losina, pa pshē shīāl dai, he is paralysed in his arms, in his legs. (2) altogether crippled. Tsök pa dwē-saré pshē gud wi, w'agh ta mīzh shīāl wyaiyi, who ever is lame of both his feet, him we call a complete cripple.

Shīk (s. m.) highway-robbery. De shīk mol roka, give me the property that was taken in the highway-robbery. De Lora pa nari bondi dēr shikina shewi di, many highway-robberies have been committed on the Lora Pass.

Shīl (s. m.) constipation.

Shīm (adj.) mean, miserly, stingy.

Shīma (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 yē sha shīma wu'ka, he gave a handsome funeral-feast on the occasion of his father’s death.

Shīmat (s. m.) calumny, back-biting, slander. Khalk dēr shīmat ko, zeke mi awwal to ta wéyeli di che héchère de mo shīmat 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.)

Shīmatgar (adj.) calumniouis, slanderous (person).

Shīmatnok

Shīmkhēr (adj.) man who eats heavily after the day’s fast. Zalmāi shīmkhēr dai, Z. is a heavy supper-eater in Ramazan.

Shīmwolai (s. m.) miserliness. Shīmwolai ma ka, sakhítōb ka, do not be a miser, be liberal.

Shīn (adj. irr.) (1) green. Shīn wunē, green trees. Shīn ébō, green water, i.e. whey. (2) blue. Nen shīn dai, ke weryez do?
is it blue (sky) to-day or are there clouds? (3) grey. Shin wos, a grey horse. (4) Shné stergé, light-coloured eyes, viz. blue, green or grey.

Shin-nilai (m.)
Shna-nilai (f.) \{ (adj.) chestnut (horse).

Shirak (s. m.) upper quilt (of bedding).

Shiri (s. f.) beginning. Pa kitoba bondi és mi shiri keryé do, I have begun the book, lit. made a beginning on the book. Pa shirai kshé pám ka, be careful in the beginning.

Shisha (s. f.) (1) glass. (2) bottle, phial (of glass). (3) shishé, pl. spectacles. (4) looking-glass, mirror. Wörkí shishé prekawi, khalk ghoratawi, the small boys flash pieces of looking-glass and annoy people.

Shkalwo (s. f.) indistinct noise (as of something moving). Shkalwo yé mi pa ghêzh bondi roghla, the vague sound of it reached my ear.

Shkanel (v. irr. tr.) to abuse, vituperate. Đer shkanel é wukrel, he gave vent to much abuse.

Shkar (s. m.) horn (of an animal). De shkaré matlab wi, de shkor bel matlab na wi, the object is [of] the horns (as trophies), there is no other object in shooting.

Shkautátaí (s. f.) tortoise.

Shkel (s. m.) hobbling by a hind and a fore-leg.

Shkiníe (s. m.) porcupine.

Shkor (s. m.) (1) sport, shooting. Đer shkorína mi wukrel, I did a great deal of shooting. (2) game. De watan shkor dèr dai, game abounds in the country.

Shkora (adj.) visible, apparent. Moń̄aí shkora shwa, the tower has come in sight.

Shkorzan (s. m.) sportsman, hunter. De shkorzené ădat dai, it is the habit of men out shooting.

Shkóč (s. m.) basket of dwarf-palm for holding bread.

Shna-sra (s. f.) rainbow, lit. green-red. Pa ásmon kshé shna-sra do, there is a rainbow in the sky.

Shb (s. f.) back. Pa sho mi ghwutţa panda rowrá, I brought a huge bundle on my back.

Shobashe See Shabáš.

Shode (s. m. pl.) milk. Dā shaude nazha dì, this milk is unadulterated. Vrégh wyaiyi che de mo pa shode pai na teka spina zéya! the raven says “Oh my son, more dazzling white than any milk!” i.e. parents are blind to the defects of their children.
Shodkai (s. m.) monkey. Pa Āgrā kshé shodkī pa ramma shorēghi, is Agra the monkeys roam about in flocks.

Shō (int.) get out! (only used to cattle).

Shō (adj.) (1) smooth. Shisha shoṣa do, glass is smooth. (2) slippery. Shōwē dzōi dai, it is a slippery place.

Shōwē

Shōēdel (v. reg. intr.) to slip. Psha mi zeke wushwēdā che agha dzō shōwē wān, my foot slipped because the place was slippery.

Shōēndok (adj.) slippery.

Shogām (s. m.) one of the paces of a horse, quick walk. Wos mi she shogām ko, my horse steps out well.

Shogerd (s. m.) (1) disciple. De Mullo shogerd, a follower of the Mulla. (2) pupil, apprentice. Che ustoā yē mēranā wī, shogerdon yē waiyā prādi mūlkīna, when the teacher is good, the pupils over-run, lit. smile, strange countries.

Shōī (s. m. irr.) cloth (of any kind).

Shōiērai (s. m.) fairy.

Shōiēraiyē (s. f.) fairy.

Shōīsta (adj.) handsome. Shōīsta dżwōn, a good-looking young men.

Shōl (s. m.) shawl (for throwing over head). Kashmirī shōl ḍhī hwash dai ke Kobali? do you prefer a Kashmiri or a Kabuli shawl?

Shōlang (adj.) (1) detained, under arrest. Nen pa wilāyāt kshē shōlang dai, to-day he is in custody in the lock-up. (2) betrothed (woman only). Pa pulonki shōlanga do, she is betrothed to so-and-so.

Shōng See Shān.

Shōr (s. m.) (1) noise. Har wakht shōr wī, there is always a noise going on. (2) unrest, disturbance. Pa watan kshē shōr dai, there is (political) disquiet in the country.

Shōrawel (v. reg. tr.) (1) to carry about. Hamēsh tipak pa los shorawī, he always carries a gun with him. (2) to wear. Nisai pa ghwōra kshē shorawī, he wears a pair of tweezers round his neck. (3) to cherish. Mo sara kīna ma shorawā, do not cherish malice against me. Also causative of shōrēdel q. v.

Shōrēdel (v. reg. intr.) (1) to go about, wonder. Ze dēr pasē wushōrēdan, na mi mindan, I went about a great deal looking for him, lit. after him, but did not find him. (2) fit. Lmāsh-omak pos shōrēghi, the bat above fits about.
**SHPA (s. f.) night.** Dresta shpa, livelong night. Nima shpa, midnight. Karora shpa, silent night; i.e. that part of night when all noises cease. De ghlé shpa, a regular night for thieves, lit. thieves' night. De hákim zre pa týára shpa kshé dai, the ruler's heart is in the dark night, i.e. is darkened with indignation or anger. Shpé vrezé, night and day. She sarai dai, shpé vrezé Khudai yodawi, 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. Shpálina de ghanné na jórézhé, thorn-fences are made of cut bushes.

**SHPÉLAI (s. m.)** whistling. Shpélai ma waiya, do not whistle.

**SHPÉTA (s. f.)** tool used in making sandals.

**SHPÉZHMMAI (s. m.) (1) moon. (2) moon-light.**

**SHPUN (s. m.)** shepherd. De shpáné kíssa do, it is a story of shepherds.

**SHRÁLÉDEL (v. reg. intr.)** to jingle.

**SHRÁK (s. m.)** sound of a blow, smack, etc.

**SHRÁKÉDEL (v. reg. intr.)** to resound, give the sound of SHRÁK q. v.

**SHRAPAWEL (v. reg. tr.) (1) to wound, gash. (2) to eat hastily or noisily.** Marai yé 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. Džiíi shta ke na? is there room or not? Shta, there is. Dásé yo sarai shta, such a man exists. Shkor pa dé watan kshé shta, game is found in this country. See Grammar, page 37.

**SHUBA (s. f.) suspicion.**

**SHUGHLA (s. f.) brightness.** De lmér dérica shughla do, 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 wukožha, 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. Badé Fakir pa Tóchí kshé shukarona wokhesta, Badáí, the fakir, used to levy his dues in Tóchí. Dá mzeka pa shukarona yé wèrkeryé do, he has given this land as a grant to a holy man.

**SHUMÊR (s. m.)** counting, calculation. Héts shumêr yé nishta, there is no reckoning of them, i.e. they are countless. Bé-shumêra dêr di, they are innumerable.
Shwawan (s. m.) wild olive tree. Da pörí shwawan winé? do you see that wild olive over there?

Shwawangai (s. m.) small wild olive.

Shwé See Shéé.

Shwel (v. irr. intr.) See Grammar, pages 19-20. (1) to become. Mr shau, he became dead, i.e. died. Spínzhirai shewai dai, he has become an old man. (2) to get. Aghzí wa di pa pšé shi, thorns will get into your feet. (3) to be. De to aghaše shi? what (relation) is he of you? Ke sora di shi, if it is cold to you, i.e. if you are cold. (4) to happen. Hamés sásé shi che te pakhpula tlai na shé, it always (so) happens that you are unable to go yourself. Pa shwel kshé dásé wuka, do so at the time of its happening. (5) to be able. Ze agha wálhalai na shan, I cannot beat him. Agha sari mo wáhhalai 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. Taba yé sha 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.

Tabakherai (adj.) vexed, irritated. Wastnok yé ke tabakherai? are you in good spirits or out of temper?

Tabel (v. reg. tr.) to poultice with hot salt.

Tabfat (s. m.) disposition. Tabfat yé tsangra dai? what sort of disposition has he, lit. is his?

Tabib (s. m.) physician. Pa tabib bondi dori wuka, get yourself treated by the doctor, lit. do medical treatment by means of the doctor.

Tabíédzin (s. m.) sudorific treatment, inhaling of steam.

Taghar (s. m.) stout cloth material used by Waziris for counterpane, for tying up bundles and as waterproof against rain.

Taghma (s. f.) medal.

Taghravel (v. reg. tr.) to tickle.

Taghw (s. m.) banner, standard. Pa ghundó rashkar kshé kim sarai ret wi taghw wërzkha 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.
TAHYIR (adj.) worried, unhappy. Dā saraī dēr tāghyir dāi, tāghyirawa yē ma, that man is very much worried, do not bother him.

TAI (s. m.) (1) teat (of woman or animal). Zhenkai che ḥorī na, mōr pa khpula tāi na wērkawi, when the child is not crying, the mother does not give it the breast of her own accord. (2) Tī (pl.), woman's breast.

TAIYOR (adj.) ready, prepared.

TAI (s. m.) crown, diadem.

TAKBĪR (s. m.) invocation, the exclamation “Allāhō akbar” (God is most great), used in cutting an animal's throat to kill it for food.

TAKDĪR (s. m.) fate, destiny. Pā takdīr kshē dāsē wān, it was so in fate, i.e. fate would have it so.

TAKIYA (s. f.) sitting immovable. Fākīr takiya wāhelyē do, the fākīr has taken a fixed attitude.

TAKKA (s. f.) large stone, rock.

TAKLĪF (s. m.) trouble, difficulty.

TAKROR (s. m.) dispute, altercation. Takror ma rosara ka, do not wrangle with me.

TAKRA (adj.) strong, energetic, vigorous.

TAKRĪYĪ (s. f.) (1) energy, vigour. Agha pa chīghā kshē dērā takrīyī wukrā, he shewed great energy in the pursuit. (2) insistence. Dērā takrīyī mo wērsara wukrā, che dā kor ma kawā, I insisted strongly with him that he should not do this thing.

TAKẕĀ (s. f.) piety. Takẕā yē niwelayē do, he has taken (to) piety.

TAKHṬ (s. m.) throne.

TAKHṬA (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. Takhṭa mi lwastyē do, I have learned the alphabet.

TĀLA (s. f.) (1) sole (of foot). (2) sole (of shoe).

TALAB (s. m.) salary, wages.

TALAI (s. m.) yard, court-yard (of a house).

TALLĪ (v. reg. tr.) to weigh.

TALGAI (s. m.) numda (under saddle).

TALGAI (s. f.) scale (of a balance).

TĀLĪB (s. m.) student (sc. of theology), lit. seeker (after knowledge).

TALIYA (adj.) fried. Ghēshē taliya ka, fry the meat.

TALLA (s. f.) scale (of a weighing machine).

TĀLO (s. m.) tank.
Tālok (s. m.) divorce. Shezē ta mi tālok wērkerai dai, I have given (my) wife a divorce. De drē tizhē tālok mi āchawelai dai, I have ratified the divorce by casting the 3 stones, lit. I have cast the divorce of the 3 stones.

Tāloka (adj. f.) divorced. Dā sheza tāloka do, tāloka mi keryē do, this woman is a divorcée, I have divorced her.

Tāloshī (s. f.) search. De dagh shī mi dērā tāloshī wukrā, māndān mi na, I have made great search for this thing, (but) could not find it.

Tam (adj.) (1) stopped, stopping, at a standstill. Te pa tse zēnē tam shē? why did you desist from it? lit. for what did you stop from it? Ė mo pa bangla tam wān, he was staying, lit. stopping, at my house. De watan ghle tam shwel, the thieves of the country have come to a standstill, i.e. theft has been checked in the country. (2) blocked. Shawol Joni Khēlē Bakka Khēlē tam kerai dai, the J. Ks. and B. Ks. have closed Shawal. (3) established. Hakk mi Sarkor pa kōr kshē tam ka, bel ta che wēr na ké, dā 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, corruptness. Tama lārī, tamador sarāi dai, he possesses greed, he is a corrupt man.

Tamador (adj.) greedy, corrupt.

Tamākī (s. m. pl.) tobacco.

Tamānē (adj.) lukewarm. Tamānē ēbō, tamańta ēgrā, lukewarm water, porridge.

Tāmba (s. f.) (1) door. Sheza pa tāmba wuwata, the woman went out at the door. Tāmba lirē ka, open the door, Tāmba pērī ka, shut the door. (2) lock-plate (of rifle).

Tāmbal (s. m.) tambourine.

Tambēdel (v. reg. intr.) to stumble and recover oneself.

Tāmbī or (s. m.) tent. Tāmbiyon lāk shewī di, the tents have been pitched.

Tomām (adj.) finished, exhausted. Kitob tamomē shān, the book is finished. Bangyē tamomē shēwē, the bhang is all done.

Tan (s. m.) person. Tsō tana di? or Tsō tana sarī di? How many people, how many men, are there?

Tān (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 dera tanda do, a great drought is upon the land. (3) unquenchable desire. To wa lidel ta mi dera tanda do, I have an ardent desire to see you.

Tandai See Nanga.

Tandar (s. m.) (1) thunderbolt. Tandar pa Achar Khel prévôt, a thunderbolt fell in Achar Khel. (2) eclipse. Myšaht tandar niwelye do, the moon is eclipsed, lit. an eclipse has seized the moon.

Tandrest (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.

Tânēdēl (v. reg. intr.) to thunder. Aṣmon tânēzhi, it, lit. the sky, thunders.

Tang (adj.) (1) narrow. Tanga lyār, narrow path. (2) tight. Tangē jomé, tight clothes. (3) difficult, troublesome. Dēst 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 tang shan, he became desperate of his own accord, i.e. without any particular reason.

Tangi or (s. f.) distress, trouble. Pa yagh sari bondi dera tanga do, that man is in great distress, lit. great trouble is upon that man.

Tankai (adj.) (1) not in hard condition. Tankai sarai dai, losina yē tanki di, he is a flabby man, his hands are soft. (2) young, tender. Ghanam tanki di, the wheat is just above ground.

Tankhā (s. f.) pay, salary.

Tanor (s. m.) oven.

Tāŋboka (s. f.) blister.

(adj.) blistered. Pshē mi tāŋboka shewyé di, my feet are blistered.

Tanzerrai (s. m.) grey partridge.

Tapāos (s. m.) asking questions, inquiry. De ghlé wa tapāos wukan, ke chêrē pé wupéyêdan, I will inquire about the thieves, perhaps I may discover something, lit. I will make enquiry about the thieves, if (only) I were even to understand (about them).

Tapel (v. reg. tr.) (1) to throw something against another so that it sticks, to slap against. Shezé ghushâya pa diwola peri wutapi, the women stick the cow-dung on the wall (to dry). (2) to close, shut up. Che kitob wutapân hân, sabak pa yod mi rodrimi, even when I shut the book, I can remember the lesson, lit. the lesson comes to my recollection.
TARARĪ See Shakara.

TARBAL (s. m.) large wooden platter (for kneading dough in, or to hold bread and rice for a large company).

TARBİR (s. m.) first-cousin (on father's side). De mọ̀sàlòr tarbrinai wi, I had four first-cousins (paternal).

TARÉDEL (v. reg. intr.) to tremble, quiver. Los mi tarézhì, my hand shakes.

TARÉZHMAI (s. m.) moonless night.

TARĪKA (s. f.) particular form of religion (distinguishing a sect). De Mullo Mankī na mi tarīka do, my form of religion is from the Mankī Mulla, i.e. I belong to his sect.

TARĪKH (s. m.) date, day of month. Pa pinzalasam tārīkh házir sha, he present on the 15th.

TARKWUNAI (adj.) affected with black rust. Ğhanam tarkwuni di, the wheat is blighted.

TARKHAZ (s. f.) pleat in a Waziri coat.

TARKHÉ-MYĀSHT (s. f.) February.

TARLA (s. f.) daughter of father's brother, cousin.

TARNOWAI (s. f.) aqueduct.

TARSIÉ (s. m.) fear, nervousness.

TARSHÉDEL (v. reg. intr.) to be afraid, nervous.

TARŠERAI (s. m.) head stall.

TARŠINDA (adj.) alarmed. Khalk tarsinda shan, dor yé wèrgad dai kór pa kór, the people are alarmed, fear has entered every one of their houses.

TARTARAI (adj.) stammering. Pulonkai sarai tartarai dai, tartarai zhebbā yé do, so-and-so is a stammerer, he has a stammering tongue.

TARWA (s. m. pl.) cheese.

TAREL (v. irr. tr.) (1) to tie. Klak yé wutara, tie it tight. (2) knit, celebrate (marriage). Nikokh yè tarelai dai, he has celebrated the wedding. (3) to arrange, fix, prepare. Ze wa tse bandobast wutaran, I will arrange some settlement.

TARÌN (s. m.) (1) settlement, arrangement. De movlē tariṇ mi kerai dai, I have settled the affair. (2) midriff, diaphragm.

TASBE (s. f. pl.) beads, rosary, religious chaplet.

TASÉDEL (v. reg. intr.) to crackle. Kaiyon pa yor kshé tāsēzhī, the reeds crackle in the fire.

TASHEL (v. irr. intr.) (1) to run away, escape. Baṭalai wutesh, és karor shorēzhī, B. escaped, now he is going about quietly, i.e. without doing any work, comfortably. (2) to run, gallop. Wos mi she tashti, my horse gallops well.
WAZIRI VOCABULARY.

Tashez (s.f.) adze.
Taswir (s.m.) picture, photograph. Ė to taswir wa ze jor kan, 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 wèrkawi, whoever has the means will pay.
Taulal (adj.) reckless, rash. Taulal sarai dai, pa sar tarelai na dai, sar prékawi, 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 taulal kor wan, the attack at Maizar was a rash act.
Tawakkul (s.m.) reliance. Tawakkul mi pa Khudai dai, byā pa to dai, I rely first on God, then on you.
Te (pron.) See Grammar, page 14.
Té See Tl.
Tēb (s.m.) (adhesive) paste.
Tebba (s.f.) fever. Tebbé ze niwelai yan, I have taken fever, lit. fever has taken me. Tebbé robondi roghla, I have got fever, lit. fever has come on me. Ghela tebbé and mra tebbé, suppressed low fever, lit. “concealed” and “dead” fever. Wariza tebbé, fever that returns every second day. Drēama tebbé, fever that returns every third day.
Teber (s.m.) axe. Teber lostai, axe-hoñt.
Teberái (s.m.) bit (of horse).
Tebergai (s.m.) small axe.
Tēbin (s.m.) ceremonial ablution with earth in the absence of water.
Tēghana (s.f.) (1) girdle, iron plate for baking on. (2) gong (for striking hours, etc.).
Tēi See Toli.
Tek See Tör.
Tekā (s.f.) (1) sheath (of knife or sword). (2) ridge, or spur, of hill.
Tekhm (s.m.) seed.
Tel (s.m. pl.) oil. Tarkha tel de sharshamé di, khwozba de kundzélé di, bitter oil is from mustard and sweet from kundzel.
Tel (s.m.) (1) weight. Sre zar pa tel kharsezhi, gold is sold by weight. (2) charge (of a gun). De dé tipak tsō tel dai, tsēmra dori wuli, dré tengé, mirai bondi dré tengé, ke nandramai ripai? 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 téla khsézhi? (at) how many tolas (to the rupee) does it sell?

Témna (s.f.) seed. Dëra témna nen mi karelyé do, I have sown or Témna much seed to-day.

Tépa (s.f.) gun, piece of artillery. Wèrta tépé khséshwé, they laid the guns on it.

Tépchi (adj.) marksman. Tépchi saraí dai, he is an excellent shot.

TépKhona (s.f.) (1) battery of artillery. (2) artillery (in general).

Téponcha (s.f.) pistol, revolver. Motawinyé shpézh-dazzyé téponcha, a drop-barrel six-chambered revolver.

Téponi (adj.) stormy, violent. Téponi ébô wárezhi, it is raining heavily, lit. stormy water is raining.

Tér (adj.) (1) passed through. Pa shéri tèr dai, he has had measles, lit. passed through measles. (2) gone off heat. Ghwo mi tèr do, my cow is off heat. (3) excelling. Yo pa bel sara tèr dai, each surpasses the other.

Tèra (s.f.) sharp edge. Pa tsétai wáhelai dai, pa tèr é na dai wáhelai, 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. Tèrai mi dai, I have a (diseased) spleen.

or Törain

Tèrawel (v. reg. tr.) to make pass by, over, down, or through. Pa yor yé tèr ka, pass it through the fire. Wakht ásé tèrawi, he passes the time anyhow, i.e. he is simply wasting his time. Pa stini hétz na tèrawi, he cannot swallow, lit. he does not pass anything down the inside of his throat.

Tèrédel (v. reg. intr.) (1) to pass (in all senses), go. See Tèr and Tèrawel. (2) to pass current. Dré ripai wé, yawa kalpa wa au dwé tèréde na, there were three rupees, two were counterfeit and (the other) one would not pass current. (3) to go.

Tèrpír (s.m.) first cousin, viz. Ploranai tèrpír, son of father's sister, or Törpré and Mèranai tèrpír, son of mother's brother or of mother's sister.

Tèrpra (s.f.) first-cousin, viz. Ploranaiyé tèrpra, daughter of father's sister and Mèranaiyé tèrpá, daughter of mother's brother or Törpra of mother's sister.
**WAZIRI VOCABULARY.**

<table>
<thead>
<tr>
<th>TESH</th>
<th>(adj.) (1) empty. Sandik tesh dai, the box is empty. (2) mere. Dā teshē khabarē di, these are mere words. (3) empty-handed, without anything. Tesh roghlan, hēs saudo mi wu na kra, I have come without anything, I have made no purchase.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TESHAI</td>
<td>(s. m.) flank, hollow above the hip (in man or anima’).</td>
</tr>
<tr>
<td>TÉTENNAI</td>
<td>(s. m.) chip, shaving.</td>
</tr>
<tr>
<td>or TOTENNAI</td>
<td></td>
</tr>
<tr>
<td>TÉYÉDEL</td>
<td>(v. reg. intr.) (1) to run over, be split. Shaude tēyēzhi, ébō or wērwochawa, the milk is running over (in boiling), pour some water into it. (2) to fall off, be shed. De wunē pōntēyē tēyēzhi, the leaves of the trees are falling.</td>
</tr>
<tr>
<td>TÉZHAI</td>
<td>(adj.) thirsty. Tezhai dai, tšē yē tsheli na di, he is thirsty, he has drunk nothing.</td>
</tr>
<tr>
<td>TÉZHEL</td>
<td>(v. reg. tr.) to plane, cut down (wood, etc.).</td>
</tr>
<tr>
<td>Ti, TÉ</td>
<td>(adj.) (1) spilt, made to fall (of a fluid). Sēi mi téya kra, I or spilt, or poured away, the ink. Wuzhgyē mi té krē, I spat, lit. I made fall saliva. (2) dropping, falling. Jomē mi zārē shewyē di, toē shewyē di, my clothes are old, they have begun to drop away, i.e. are falling to pieces, are ragged.</td>
</tr>
<tr>
<td>TIBRA</td>
<td>(s. f.) (1) nose-bag of horse. (2) feed of horse. Tibra de Sarkor pa zimma do, Government will be responsible for the feed (of your horses), lit. the horse’s feed is the responsibility of Government.</td>
</tr>
<tr>
<td>TIGRAI</td>
<td>(s. m.) patch, piece added by way of repairs (especially to sole of sandal or shoe).</td>
</tr>
<tr>
<td>TIKAWEL</td>
<td>(v. irr. tr.) (conjugated as kawel) to spit. Ma tikawa, do not spit. Wazīr de adab depora de pēzi loundi tikawi, 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.</td>
</tr>
<tr>
<td>TKHOR</td>
<td>(s. m.) itch.</td>
</tr>
<tr>
<td>Til</td>
<td>(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.</td>
</tr>
<tr>
<td>TILLA</td>
<td>(s. f.) gold lace or embroidery.</td>
</tr>
<tr>
<td>TILLADOR</td>
<td>(adj.) embroidered with gold. Tilladora lungai, gold-embroidered lungi.</td>
</tr>
<tr>
<td>TIMĀN</td>
<td>(s. m.) the general body of the tribe Kull makhlik timān bōli, the mass of the people are called the timan. (This seems to be a Baltachi word introduced into Waziristan by British officials.)</td>
</tr>
</tbody>
</table>
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. Dèra tira yé do, he is full of pluck. Dèra tira yé* wukrel, he displayed great gallantry. (3) exploit. Madda Khélé wuwé, ghundé, che dā keryé tira pa teka kshé wusotai che werka na shi, nūra Sarkor sara bad ma kai, all the Madda Khels (after Maizor) said “Keep that exploit we have performed in the shetk 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.

TIRZANTOB (s. m.) bravery, gallantry.

TIT (s. m.) (1) mulberry. (2) mulberry tree.

TIYASHE (s. f.) plough-share.

TIZHA (s. f.) stone. Tizha mi wutréyela, I flung a stone.

TIZHGAI (s. f.) small stone, pebble.

TROK (adj.) brave, gallant.

TROK (s. m.) bravery, gallantry.

TIT (s. m.) (1) mulberry. (2) mulberry tree.

TIYASHE (s. f.) plough-share.

TIZHA (s. f.) stone. Tizha mi wutréyela, I flung a stone.

TIZHGAI (s. f.) small stone, pebble.

TROK (s. m.) armpit.

TLEL (v. ir. intr.) (1) to go. Chéré tse? where are you going? Dā lyar chéré tleyé do? Where does that road lead? lit. where has it gone? (2) to go away. Tsa, clear out! (3) to be lost. Ke sar mi lor shi hān, even if I should lose my life.

TO (s. m.) (1) heat, glare. Pa Kalkatté kshé dēr to dai, the heat is great in Calcutta. (2) heat of fire.

TOBA (s. f.) repentance. Toba yé astelyé do, he has repented, lit. produced penitence.

(int.) for shame! fie! És é-toba shewai 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.

TOE See Ti.

TOE (s. m. irr.) (1) river. Nen yo sarai téi werai dai, to-day the Töi or river has carried away a man. (2) flood. Töi robondi Téi roghai, a flood came down on me.

TOJÍ See SPAI.

TOK (s. m.) odd number.

TOK (s. m.) recess in wall, shelf, cupboard.

* See second foot-note, page 38.
WAZIRI VOCABULARY.

Tok (s. m.) kind, variety.

or

Tōk

Tokai (s. m.) window. Toki na mi kēt, I saw it from the window.

Tokat (s. m.) power, ability, strength.

Tokhir (s. m.) itch.

Tokhirēdel (v. reg. intr.) to itch.

Tola (s. f.) lot, fate. De Chitrāl de Bāḍshā she tola do, Sarkor she wērtā kēssi, the lot of the Mehtar of Chitrāl is fortunate, Government regards him with favour.

Tolai (s. m.) palate.

or

Towlai

Tomat (s. m.) accusation, suspicion.

Tombi See Tamībī.

Tond (adj.) damp, wet. Tond dzōi, damp place. Tondē kaprē, 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-tör, very black, jet-black.

Tora (s. f.) tribal army larger than a lashkar.

Törai See Tērai.

Torigai (s. m.) moth.

Torkai (s. m.) smokiness, soot. De darītē torkai, soot of a chimney. De tépē torkai, fouling of a gun.

Tōrpīr See Tērpīr.

Tōrpā See Tērpā.

Tortamān (s. m.) a plant, of which the ashes are used in making chew-mixture.


Tosma (s. f.) strap. Tosma ūnga ka, tighten the strap.

Tōtennai See Tētennai.

Tōtenkai (s. m.) small chip or shaving.

Tōtī (s. m.) parrot.

Tōwiz (s. m.) (1) amulet, charm. (2) percussion-cap holder. De tépai towiz de zhmanē shān ta wī, a towiz for percussion-caps resembles a comb.

Towlai See Tolai.

Tōyēdel See Tēyēdel.

Trakēdel (v. reg. intr.) to sprout, shoot. Woshe trakawēlī na di, or trakēdelī na di, or trak na ko, the grass is not springing up.
Träkoñ (s. m.) carpenter, joiner.

Trangāñ (adj.) (1) thin, sparse. Till trangāñ dai, the green corn crop is thin. (2) shallow. Sind trangāñ baiyéghi, the river runs shallow.

Trangawel (v. reg. tr.) to play a stringed instrument.

Trangéd (s. f.) sound of a stringed instrument.

Trangel (v. reg. tr.) tie, fasten (load on an animal).

Trapawel (v. reg. tr.) to make run, gallop. Wos wutrapawa, gallop your horse.

Trapédel (a. reg. intr.) to run, gallop, go fast.

Trāτ (s. m.) horseman's whip. De kobali trāτ dwé dré zhebbé wi, a Kabuli riding-whip has two or three tails. Swor wa khpuł wos ta wuwé che trāτ she wana ke matróka? De wèrta wuwé che nolat ké pa dwá sara töka, the rider said to his horse "Do you prefer the 'trat' (kind of whip) or the 'matroka' (also a whip)?" It replied "If you must treat me badly, (then let it be indifferently) with both kinds."

Trāτā (s. f.) bag, sack. De Nazar Din pa kör kshé trāτé dèrè wiloré di de ghallé, many sacks of grain are standing in N. D.'s house.

Tre (s. m.) (1) paternal uncle, father's brother. (2) any senior, or elder, man.

Trèrəi (s. m.) fox.

or

Trökai

Trénye (s. f.) (1) spout (of house-roof). (2) shoot (of water-mill). (3) block (of breech-loading rifle).

Trényel (v. reg. tr.) to throw, cast. Dzon mi ébō ta wutréyan, I cast myself into the water.

Trīk (adj. irr.) (1) bitter. Kwenil terkha di, quinine is bitter. (2) severe. Trīk sārai dai, he is a stern man.

Trīkhai (s. m.) (1) gall, bile. (2) anger, bad-temper. Yish, ke dèr ghwut dai, trīkhai na lari; zeke sārai yé pa maiyora byaiyi, the camel, even if it is very big, is not ill-tempered; that is why a man can lead it by a nose-string.

Trīv (adj. irr.) (1) sour. Méwa che pakha na witerwa wi, fruit when it is not ripe is sour. (2) sharp-tasting. Molga terwa do salt has a piquant taste. (3) smart-looking. Trīv sārai dai, belmang na dai, he is a smart-looking man, not insipid (in appearance). (4) wrinkled, frowning. Wuchwilai ye rota trīv kan, he wrinkled his brow at me, i.e. frowned Tsanda yé rota terwa kра, he wrinkled his forehead at me, i.e. frowned.
Trör (s. f. irr.) aunt, father’s or mother’s sister.
Trörnērai (s. m.) aunt’s husband (on either side).
Tshel (v. irr. tr.) to drink. Đèr sharbat yé wutish, he drank much eau sucrée. De chayé mi ḍakka piyola tshelyé do, I have drank a full cup of tea.
Tumbel (v. reg. tr.) to stick. Gulina pa dastor kshé tumbeli di, he has stuck flowers in his pagri.
Twēgh (s. m.) tribal distribution of profits, losses, duties, etc.
Tyāre (adj.) dark. Tyāre watan, dark place. Tyāra shpa, dark night.
Tyāre (s. f.) (1) darkness. Tyāre wa dēra sakhta, there was very in- tense darkness. (2) concealment, mystery. Pa dā kissa kshē tyāre ma jorawa, do not create a mystery in this affair, i.e. speak the plain truth.

TS

Trōk (s. m.) rheumatism in the back, lumbago.
Trēkēdel (v. reg. intr.) to drip, leak. Kēta mi trēkezhi, (the roof of) my room leaks.
Trēlok (adj.) active, energetic. Pa tlel kshē hān tsēlok dai, pa kasab kshē hān, he is equally active in his movements and in his profession, lit. he is active in going also and in business also.
Tsalwēshtai (s. m.) Tsalwēshtai de keli nikar dai, êbō wēshi; de wélé de kandelē depora hān ūnga ko, che dāmrā dāmrā sarī rotṣai, ke chērē tsoł ro na ghai ēghē na yawa yawa ripai wukożhi; lashkar hān jamma kawi, amir yē bōli, a chalwēsthi is a village servant, he divides the water (for irrigation); he also arranges for digging water channels by tribal labour and recovers a rupee from those who do not come; besides this he collects the tribal army and (in that case) is called an amir.
Tsalwēshtamā (s. f.) commemorative feast on the 40th day after death.
Tsamlawel (v. reg. tr.) to make lie down. Agha sarī pa zōr mi tsamla- wan, 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 kshē wulé kézhi, the or Samsikai lead melts in the ladle.
Tsamyor (s. m.) worker in leather.
Tsānykē (s. f.) temple (of head).
Tsanda (s.f.) forehead (of man or animal).

Tsand (s.m.) shaking. Khamto tsand waiya, shake the cloth.

Tsandel (v.reg.tr.) to shake.

Tsang (s.m.) side. Pa tsang prét dai, he is lying on his side. Tsang mi lagawelai dai, I have applied my side, i.e. am leaning on my side. Géai mi pa tsang walagéda, the bullet struck at my side, or beside me, i.e. missed me by very little. Keli pa tsang pèri mi kór dai, my house is at the side, i.e. near the edge of, the village. Pa tsang wudaréza, stand aside.

Tsangal (s.f.) elbow.

Tsangra (adj.) what sort of? Tsangra sarai yé? what sort of man are or you?

Tserenga

Tsangra (adv.) (1) how? Tsangra yé? how are you? Tsangra wyaiyé? or how, i.e. what, do you say? (2) as. Tsangré mi che dërtá.

Tsangré wéylei di, haghase wuka, as I have told you, so do.

Tsannyé (s.f.) long hair, flowing locks. De Waziré de Bar-Dawa; tsannyé shta, the Wazzris and Upper-Dauris wear their hair long.

Tsaplai (s.f.) sandal, chapli. Tsaplai wáhel, to tent-peg. (Instead of a tent-peg the Waziris use a sandal set on end for a mark.) De tsaplai maindon yé wukan, he ran a course at the sandal.

Tsappa See Chappa.

Tsappar (s.f.) (1) the open hand, including the fingers. (2) blow with or open hand, slap, cuff. Pa tsappar mi wahelai dai, I struck him with my open hand, i.e. slapped him. De yewé tsapparé hamra roka, give me a piece about the size of a hand (bread etc.). (3) of a chapatti.

Tsarbasht (s.m.) high spirit (synonymous in Tochi with blackening the eyelids, committing thefts and burglaries, and indulging in disreputable amusements).

Tsarbwolai (s.m.) fatness.

Tsarel (v.reg.intr.) to graze.

Tsarkeni (s.f.) being on the look-out. Tsarkeni mi wèrtá wukra, I kept a look-out for them.

Tsarkh (s.m.) (1) spinning-wheel. Tsarkh wertel, to spin with a wheel. (2) wheel (of any kind).

Tsarkha (s.f.) spinning-wheel.

Tsarma (adv.) near, close. É mo sara tsarma rotçai, come along (keeping) close to me. Ro é tsarma dai, he is near to me with reference to it, i.e. he is at the nearer end of it.
WAZIRI VOCABULARY.

Tς穰� (s. f.) (1) skin (of men and animals). (2) leather.

Tε自来水 (s. f.) bath-room.

Tε自来水 (s. f.) grazing. Tε自来水 shta, karwanda nishta, there is grazing, but no cultivation.

Tε自来水 (s. m.) spring-time.

Tε自来水 (s. m.) umbrella.

Tε自来水 (s. f.) sack. Tε自来水oolsghalla di shewyé do, how many sacks grain have you obtained (from your land)?

Tε自来水 (s. m.) sheaf (of wheat, barley, etc., as distinguished from pölai, sheaf of rice).

Tε自来水 (adj.) unlucky, ill-starred. Tε自来水 wos, a horse that brings bad luck.

Tε自来水 (s. f.) parapet, breast-work.


Tε自来水 (adj.) "how many-eth?" Nen de myāshté tε自来水 dai? what day of the month is to-day, lit. to-day is the "how-many-eth" of the month?

Tε自来水V (v. reg. tr.) to smoke (pipe, cheroot, etc.). Chilam tε自来水V wilλ you smoke a hukka?

Tε自来水 (s. f.) (1) the coldest days of winter, mid-winter. Reté tε自来水 di, kör na warchané ma gerza, (these) are the bitter cold days of winter, do not go about outside the house. Töra tε自来水, December, lit. the black cold. Spina tε自来水, January, lit. the white cold. (2) (or Chέ自来水) attitude of religious abstraction. Fakir pa tε自来水 nost dai, tε自来水 shewai dai, khalwat yé dai, the fakir is sitting in the attitude of abstraction, he has given himself up to abstraction, he is in seclusion.

Tε自来水V (s. m.) cairn of stones. Spinkι tε自来水V, "Spinchilla," the cairn on Spinkai.

Tε自来水V (adv.) (1) how much? Tε自来水V di pa chār dai? how much do you need? (2) so much as. Tε自来水V ghworé, émra wa dε自来水V kawan, so much as you want, that much will I give you.

Tε自来水 (s. m.) resemblance in the phrase pa tε自来水, like. Agha pa tε自来水, like him.

Tε自来水 (s. f.) figure. Pa dagh taswir kshé de sarai tε自来水 lidé shi, figures of men can be seen in this picture.

Tε自来水V See Tε自来水V.

Tε自来水 (s. m.) back. De chā pa tε自来水 zhaghédo ma kn, do not talk behind any one's back, i.e. do not backbite. Pa tε自来水 wugerzédan, he turned back. De banglé pa tε自来水, behind the bungalow.
Tsētai (s. m.) (1) hammer. (2) back, blunt side (of knife or sword).
Tsētakai (s. m.) core inside head of maize.
Tsevda (s. f.) nook under overhanging rocks, cave.
Tsīka (s. f.) (1) end, tail (of pagri). (2) point (of sword). (3) summit, top (of hill).
Tsikār (adj.) slightly bearded, having some beard on the chin but none on the cheeks.
Tsīlai See Chīlai.
Tsīnai (s. m.) (1) red chadar. Tsīnai de sāri sīr pātkai wi, a tsīnai is a man’s red chadar. (2) woman’s head-cloth.
Tsīrekka (s. f.) (1) crown (of head), crest (of animal). (2) top (of hill, tree, house, etc.).
Tsīrel See Sīrel.
Tsirogh (s. m.) chiragh, small native lamp. Tsirogh pa diwat kshēlha, set the lamp on the bracket.
Tsir (adj.) (1) contained inside. Te pa wzhēn tsir shu, get inside a skin, i.e. put a raw hide on yourself (to cure fever, etc.). Pa wunē tsir shu, get inside the trees, i.e. hide yourself among the trees. (2) fitting outside. Pa tipak khanjar tsir ka, fix bayonets, lit. attach the bayonets on the rifles.
Tsō or Tso (adv.) how many? Dā pa tsō ripai shi? for how many rupees is that (obtainable)? i.e. at what price can it be bought?
Tsōk (pron.) (1) who? Tsōk yē? who are you? Deasla tsōk yē? who are you by origin? i.e. of what tribe are you? (2) anyone, whoever. Tsōk dāsē wyāyi, agha lēwānai dai, whoever says so is mad. Chā sara dāsē ma ka, do not do so with anyone. See Grammar, pages 16 and 17.
Tsōmra See Tsēmra.
Tsonga (s. f.) branch (of a tree).
Tsop See Chop.
Tسورانا (s. f.) stalking (game), out-maneuvering (enemy). Dā shkoran de sazhē pa torana kshē mēranai dai, this shikari is good at stalking oorial.
Tsōrb (adj. irr.) (1) fat, stout. Tsōrb mazh, a fat ram. (2) fertile Tsarba mæeka, rich land. (3) idle. Tsōrb yē, kor na ke, you are idle, you do no work.
Tsorel (v. reg. tr.) to stalk. Nen dēr ghwūṭ mazh mi tsorelai dai, to-day I stalked a very large oorial.
Tسورawai (s. m.) bullock.
Tsosha (s. f.) spinning-weight (by twirling which thread is made). De Waziré tṣarkh tsosha do, the spinning-wheel of the Waziris is the tsosha.
WAZIRI VOCABULARY.

TSRAKAI, (s. m.) (1) picquet (of stationary force). Pos yo sarai tsrekai
TSREKAI nost dai, a man is sitting high up as a picquet. (2) scout
or TSREK (of moving force). Tsreki mi makhe kshe der teli di, 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 zokha tswerai na waan, the
army had no provisions with it.

TABAR (s.m.) (1) family. Tabar mi pa Shawol kshe potai dai, my
family has remained behind in S. (2) wife. Tabar mi
ranzir dai, my wife is ill.

TAG (adj.) artful, deceitful.

TAGI (s.f.) deceit, trickery. De har sar sar da tagi ko, this fellow
tries to take in every one he meets, lit. this one practises
decit with every man.

TAK (s.m.) (1) blow. Mazhwai tak waiya, hammer in the peg, lit.
strike the peg blows. (2) sting. Laram tak waiyi, the scorpion
stings. (3) sticking on, fixing on. Wélé towiz di pa met tak
wahelai dai? why have you stuck an amulet on your arm?

TAKA (s.f.) something which falls from the sky, meteorite.

TAKALLA (adj.) impermeable (soil). Takalla mzeka, a close soil.

TAKAWEL (v. reg. tr.) (1) to hammer, strike. Mazhwai wutakawa, knock
in the peg. (2) to beat. Khpul zyai ye takawelai dai, he
has given his son a thrashing.

TANDA See TSANDA.

TANDAR (s.m.) ruined, deserted, house.

TANGA (s.f.) 4-anna piece.

TENGA See RIND.

TAP (s.m.) Government revenue.

TAP (s.m.) (s.f.) print. De tâpé Kurân, a printed Kur..n. Tap keâi
âukh yé rolâzhelai dai, he has sent me a printed order.

TAPAKAI (s.m.) ball (especially for playing games).

TAPDOR (adj.) printed.

TAPISAI (s.m.) head of a reed or bulrush.

TATOSAI (s.m.) seed-pod of certain plants.
Téka  (s. f.) contract. Mízh Wazír yí, pa téká mízh tse péyézhí? we are Wazíris, what do we understand about a contract?

Tékai  (s. m.) (1) speck, dot. Yo spín tékai dértá jawaí dái kē na? is a white spot visible to you or not?  (2) moment. Pa yawa têkí wâ dêrshán, I will come to you in a moment. (3) letter (in writing). De takhté ghound têki, all the letters of the alphabet. (4) native door hinge.

Téko  (adj.) staying, stopping. De kim Sábíb sara téko yéstai? with which gentleman are you staying? Talíb pa Bânnî kshé téko dái, the student is staying at Bannu.

Tékrai  (s. f.) woman's head-cloth.

Téndai  (s. f.) (1) staff (carried by mullas and talíbs). (2) any upright stick.

Tenga  See Tanga.

Tép  See Tép.

Tépai  (s. f.) (1) kulla. (2) percussion-cap. (3) something paid in advance to mark the conclusion of a bargain, earnest-money.

Tík  (s. m.) jewel, worn on side of nose.

Tíkálá  (s. f.) (1) disc. (2) round cake of bread, chapatti, bread (in general). Tíkálé di khwarelyé di ke wuzhái yé? have you eaten bread or are you hungry?

Tíkei  (v. reg. tr.) (1) to gnaw, make holes in. De mo jómé mzhák tîkelyé dí, rats have nibbled holes in my clothes. (2) to injure (internally). Pshé mi è nenna tîkelyé dí mi feet are hurt (internally). Wos ma parawa pshé yé wa wutîkelyé shí, do not gallop the horse, his feet will be damaged (internally).

Tíkai  (s. m.) piece. Dwa tiki shí, it comes in two, apart.

Tíkhai  (s. m.) cough. Tíkhái rolâk dái, I have a cough [sticking to me].

Tíkhalé  (s. m. pl.) huskiness of the throat. Tíkhalé mikhálé? any rough throats? (Wazíri salutation).

Tíkhédéi  (v. reg. intr.) to cough.

Tínbínai  See Ghoshi.

Tíng  (adj.) (1) stiff, firm, hard. Ghôri têng shewí dí, wulé yé ka, the ghi is stiff, melt it. Mzeka dèra tínga do, the ground is very hard. (2) hard, penurious. Tíng sarâi dái leké têhâ, chá ta hêts na wêrkawí, he is a man as hard as a stone, he gives nothing to anybody. (3) tight, fast. Largai tíng ka, make the stick fast. (4) restrained. Wos tíng ka, hold in your horse. (5) determined, resolute, adhering to. Pa khpul niyat bondî dêr tíng dái, he is very dogged in his intention. Pa khpula khabâra tíng yösa, stick to what you have said.
TINGA (s. f.) compulsory labour, forced tribal labour.

TINGÉDEL (v. reg. intr.) (1) to become ting, q. v. (2) to stand firm against, resist. Mith ta na shi tingédai, he cannot stand against us.

TINGORA (s. f.) recommendation. Emo depora dëra 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 tép, manure-heap. De woshe tip or Tép heap of grass.

TIPA (s. f.) a woman, not specified, given in compensation or payment. Dëre swaré tipé mi wërkeryé di, I have given many women, specified and unspecified, in payment.


TIPAKAI (s. m.) clump. De wuné tipakai, clump of trees.

TIIT (adj.) (1) low, short. Wos mi tiit dai, my horse does not stand high. (2) low-lying. Tiit watan dai, zhawara do, it is low-lying land, it is a depression. (3) stooping. Tiit sha, stoop down. See also sterga.

TIITAKAI (s. m.) short man. De Chitrál Bâdshâ tiitakai dai, the Mehtar of Chitrâl is of low stature.

TIITI (s. m.) pony. Amir tépkhoné pa tition bondi wri, the Amir's (mountain) batteries are carried on ponies.

TIITSARAI (s. m.) pig, swine, lit. low-head.

TIITYÉ (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. Mohibbullah tokand dai, de Waziré sara wa drimi, 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. Yiyé pa tokwarai kshé wri, eggs are carried in small baskets.
Tolédel (v. reg. intr.) to collect together, assemble.
Tond (s. m. pl.) maize-straw. De tondé gédai, a bundle of maize-straw.
Top (s. f.) leap, jump: Top wahel, to jump.
Totai (s. m.) piece (of land, cloth, etc.).

U

Umar (s. m.) (1) life, life-time. De sarí umar zer tèréghi, a man's life passes quickly. (2) time (in general). Umar dèr shewai dai che ze dolata roghlan, it is a long time since I came here.
Ummi (adj.) illiterate, unable to read or write.
Ummind (s. m.) (1) hope. Lauz ye nishta, ummind kho lara, he has given no promise, but you may entertain every hope, lit. have hope! (2) expectation. Ummind mi na dai che chéré dâsé shi, I do not expect that it will ever happen so.
Umrikaid, transported for life.
Uriyá See Wuriyá.
Ushayel (v. irr. tr.) to show, display. Tipak ro ushâya, show me the or rifle. Awwal mi dèrta ushâyelai wan, I showed it to you
Wushwel before.
Ustoz See Istoz.
Uzakai See Ozakai.
Uzr (s. m.) excuse. Uzr ma rota ka, make no excuses to me.

V

Vésh (s. m.) (1) division (by tribal custom). De Gèr de Kazhé nim or Wésh vésh dai, the distribution between Ger and Kazha is half and half. (2) share. Èmo vésh dàmra dai, my share is this much.
Vévd See Wévd.
Vioshta (s. f.) (1) viashta, a Dauri unit of square measure. De Ídar Khélé vioshta dwé bondi dèrsh âté do, de So Khélé taulwèr-wisht âté, the I. K. viashta is 32 cubits (square) and the S. K. "viashta" is 24. (2) viashta-measure. Mzeka pa vioshta mi wâhelyé do, I have measured, surveyed, the land, lit. have struck it with the viashta-measure.
Viyál (adj.) cheerful, merry (man, etc.).
Vlina (s. f.) somewhat severe bit, ordinarily used by Waziris.
WAZIRI VOCABULARY.

Vratina (s.f.) (1) wife. (2) fiancée.

Vrógh  See Vrógh.

Vrée, (s.m.irr.) brother. Sakka vrèr, full brother. De plora vrèr,

Vró or half-brother (same father). De mora vrèr, half-brother

Wró (same mother). Dré sara wrifrara mi, all my three brothers.

Vréra  See Vréra.

Vrésham  See Vrésham.

Vréshmín  See Vréshmín.

Vrez (s.f.) day. Nima vrez, mid-day, noon. Shpé vrezé. by night

or Vrez and day. Pa dâ vrezé kshé, in these days, now-a-days.

Dréama vrez, the day after the day after to-morrow. Pa spina

vrez, by broad day-light, lit. by white day. Yawa vrez wa

dásé wushi, it will happen so some day.

Vréëvë (s.f.) eye-brow.

Vrin (s.m.) thigh.

Vrézhë (s.f. pl.) rice, cooked or uncooked, but with the husk removed.

Vrôgh (s.m.) raven.

or Vrégj

Vrój  See Vrér.

Vróräi (s.m.) a shelter for cattle in the hills.

Vrusté  See Vrusté.

Vróndi (adv.) (1) before. Dâ sarra pa mo na dër é vróndi 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. É vróndi pska, fore-leg.

Vróndinái (adj.) former, ancient. Pa vróndini wakht kshé, in ancient

times. Vróndinéy kisé, history, lit. ancient stories.

Vyer (adj.) forgotten. Khabara mi vyérwa wa, I had forgotten the

matter. Nûm di mi vyér sah, I have forgotten your name.

VyëravéI (v. reg. tr.) to make forget. Vyérawa mi ma, do not make me

forget.

W

Wa...Ta (prep.)  See Grammar, page 39.

Wabo (s.f.) cholera.

Wähel (v.irr. tr.) to beat, strike. Pa sar yé waiya, hit him on the

or head. Pori wâhel, to push, shove, jostle. Awwal châ pêri

wähelai dai, who shoved first? i.e. who began this jostling?

[The miscellaneous uses of whâhel, of which the following are

examples, are exceedingly numerous.] Wâhelye mzeka, land

that has been dug. Lyâr waiyinai, highwayman, lit. road-
striker. Sarai guzän wähelai dai, the man is affected with paralysis. Lang wähel, to put on, wear, a skirt (instead of trousers). Manë wähel, to follow up tracks. Tsaplaï wähel, to tent-peg at the sandal. Pon yë pa warshandë wähelai dai, he has daubed red dye on his lips. Tebbe ze wähelai yan, I am attacked with fever. Fakir takiya wähel, to follow track. R8aplai whhel, to teß-peg at the sandal. POU y6 pa warshand6 wähelai dai, he has daized red dye on His Zi's, Tebb6 ze wähelai yan, 1 attacked with fever. Fakir takiya wähel, to follow track. Lang wähel, to measure in viashtas. Khamto tsaï waiya, shake, flap, the cloth (to free it of dust). Pizh wähel, to sprinkle (with water, scent, etc.). Rag wähel, to bleed, perform phlebotomy. Top wähel, to jump, leap. Diwol wähel, to build a wall. De Sterë Wazire mol yë wähelai dai, they have raided the cattle of the Darwesh Khels.

Wäingarrai (s. m.) measurer of land, surveyor.

Waja (s.f.) reason. Tse wajë na yë wuwähelë? for what reason did he strike you?

Wäk (s. m.) (1) woman's power over her own person, right to bestow herself in marriage. (2) power, authority (in general). Tsök ghwat malik wi de agha wäk der wi, whoever is an important malik has great power.

Wakab (s. m.) religious grant. Khpula ghunda mzeka yë wakab kër-yë do, he 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 tsök shan? who has been made ruler of our valley?

Wäkiyo (s. m.) something that happens, accident. Wäkiyo pé bondi roghelyë 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. È wakhta, early, long ago, long since. Pa largi pa mazerri wakht tërawi, 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 dastora walina sam ka, straighten the folds of your pagri. (2) course, or row, of stones or bricks in building.

Wälai (s.f.) earring.

Walatër (adj.) at grips, grappling. Walatër shwel, they closed with each other.
Wālī (s. m.) saint. Wazir wali w'agh sari ta wyaiyi che kirāmat or lari, the Waziris call that man a saint who possesses mira-
culous power.

Walwawel (v. reg. tr.) to make full or drop, bring down. Pa marghai mi zgor wukan, pakhe mi walwawelé, I fired at the bird and made feathers fall, i.e. knocked out some of its feathers.

Alwādel (v. reg. intr.) (1) to fall, drop. Dèra pārkhā alwādelé do, or a heavy dew has fallen. Tewalai pa mota kshē Zenē alwādelai 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 dādda walwēza, lie down on your side. (3) come over, upon. Dèra lwazha robondi alwādelé do, great hunger has come upon me.

Wām (s. m.) awe-inspiring appearance or character. De yagh sari wām reṭ dai, that man inspires great dread.

Wandār (s. f.) brother's wife.

Wanjorai See Banjorai.

Wapador (adj.) faithful, loyal.

Wapo (s. f.) faithfulness, loyalty. Dèra sha wapo rosara keryé do, he has behaved with great fidelity towards me. Bé-wapo, trea-
terous, unfaithful.

Wapor (s. m.) business, dealings. De yagh Indi sara wapor mi dai, I deal with that Hindu.

Waporī (s. m.) man with whom one deals. Agha de mo waporī dai, he is my tradesman.

War (s. m.) (1) doorway. (2) door.

Warai (s. m.) camel-salita. Ghund asbob pa wari kshē wutara, tie up all the things in the camel-salita.

Warandai (adj.) rainy. Warandai kol, rainy year.

Warbiz (s. m.) (1) nose, muzzle, snout (of any animal). (2) "snout," "proboscis" (of man). Warbiz di werk sha, take away that proboscis of yours, i.e. do not bother me, lit. may your snout disappear. Wélè wa mo ta hamēsh warbiz niwēlai lārē? why do you keep hanging on to me? lit. why do you keep your snout perpetually turned in my direction?

Warbōi (adj.) nearest to the village (land). Pa Mirom Shā kshē de Nekār Malik warboya mzeka dēra do, in Miram Shah Nekar, the Malik, owns much land near to the village itself.

Warchané (adv.) out, outside, out of doors (generally combined with or de or é). Plor yè de wörchané ro wuwōt, his father came

Wörchané out (of the house).
WARÉDEL (v. reg. intr.) to rain. Wör warézhí, it is raining, lit. it rains rain.

WARAWEL (v. reg. tr.) to make to rain. Téponi ébô yé wuwarawelyé, it rained violently, lit. (Nature) made it rain stormily.

WARGHAWAI (s. m.) palm of hand.

WARGHIMAÏ (s. m.) kid.

WÁRIS (s. m.) heir (other than a father, brother, or lineal descendant).

WARKH (s. m.) head (of water-course). Warkh de lashti sar wi, a warkh is the take-off of an irrigation channel.

WARMÉZH (s. m.) nape of neck. Warmézh wa di mot kaň, ma ropasé tsa, I'll break your neck for you, don't follow me. Dâwégar Malik reñ warmézh kerâ 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. Sârî warsak târelai dai, the man has muffled up his face.

WARSHAND (s. m.) lip. Pos, kiz, warshand, upper, lower, lip.

WARTAI (adj.) roasted. Dâ ghéshé wartai ka, roast the meat.

WARTEL (v. irr. tr.) to spin. De kwündé shezé guzáñ de târkh pa wartel wi, the livelihood of widow-women is [by] spinning with the spinning-wheel. Tor mi de spaníšai wartelai dai, I have spun a cotton thread.

WÁRAI (s. f.) wool.

WARAWEL (v. reg. tr.) to make small, pound. Lîte pa dabalai warawi, clods are broken up with mallets, lit. they break up, etc.

WÁRIKENKAI (adj.) very small, tiny. Zyai mi warîkenkai dai, my son is a very small child.

WÁS or (s. m.) (1) power. Dâmra was mi nishta, I have not the, lit. so much, power. Bé-wasti, powerlessness. Spéra bé-wasti do, it is (a case of) absolute inability. (2) accord, choice. Pa khpul was wolata tinkâi na yan, 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). Bé de to na bela wasila mi nishta, 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 Wazírè wassiiyat zubâni wi, a will among the Waziris is oral.
<table>
<thead>
<tr>
<th><strong>WAΣT</strong></th>
<th><strong>See WAS.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WAΣTΓΙR</strong> (adj.)</td>
<td>having power. Bé-wasa yaŋ, wastgir na yaŋ, I am helpless, I have no power.</td>
</tr>
<tr>
<td><strong>WAΣTΝΟΚ</strong> (adj.)</td>
<td>cheerful, in good spirits. Wastnok yē ke tabakherai? are you cheerful or depressed?</td>
</tr>
<tr>
<td><strong>WAΣWĂS</strong> (s. m.)</td>
<td>(1) suspicion, apprehension. Wawsás ma kawa, do not or be apprehensive. (2) danger. Hēt'wawsás nishta, there is nothing to be afraid of.</td>
</tr>
<tr>
<td><strong>WAΣWĂSÎ</strong> (adj.)</td>
<td>suspicious. Wawsasi sarai, suspicious man.</td>
</tr>
<tr>
<td>or <strong>WAΣWĂSÎ</strong></td>
<td></td>
</tr>
<tr>
<td><strong>WAΣYΟΚ</strong> (s. m.)</td>
<td>April.</td>
</tr>
<tr>
<td><strong>WATAΝ</strong> (s. m.)</td>
<td>(1) country. Watan mi dai, it is my country, i.e. my native land. Liré watan ta lor, he went away to a distant country. (2) country-side, landscape. Pa khwushí watan kshé gwushai ma gerza, do not wander alone in uninhabited country. Weryez do, na shi watan lidan, it is cloudy, the landscape is not visible. (3) ground, soil. Dolata watan zyēm lari, here the ground contains, lit. possesses, moisture. (4) place, part. Plor di pa gēlai pa kim watan lagēdelai dai? in what part of his body was your father hit by the bullet? De dé khamto yo watan tond dai, bel watan yē wuch dai, one part of this cloth is wet, another part of it is dry.</td>
</tr>
<tr>
<td><strong>WAΤΕL</strong> (v. irr. intr.)</td>
<td>(1) to go out, get out. De khpul kör na wuwöt, he went out of his house. Wūza! 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 Wazirē tōō pērai pa Tōchī kshé watelyē di? how many generations of the Waziris have passed in the Tochi? Dērē vrezē watelyē di, many days have passed.</td>
</tr>
<tr>
<td><strong>WAΤRΑ</strong> (adj.)</td>
<td>ripe, ready for cutting (crops). Pasal watra shan, the harvest is ripe.</td>
</tr>
<tr>
<td><strong>WAΣDEL</strong> (v. irr. tr.)</td>
<td>to weave. Shārai mi pa khangrī wavdelyē do, I have woven woollen cloth with the shuttle.</td>
</tr>
<tr>
<td><strong>WAΣDENAI</strong> (s. m.)</td>
<td>band that holds a sheaf together.</td>
</tr>
<tr>
<td><strong>WAΣWANA</strong> (s.f.)</td>
<td>woof, weft, threads that run crosswise in the web.</td>
</tr>
<tr>
<td><strong>WAΖ</strong> (s. m.)</td>
<td>exhortation. De ākhwund wāz robundi hēt' asar na ko, the holy man's sermon makes not the least impression on me.</td>
</tr>
<tr>
<td><strong>WAΖ</strong> (s. m.)</td>
<td>fathom, distance from one hand to the other when the arms are fully extended. Dēr wazza pērai, many fathoms of rope.</td>
</tr>
<tr>
<td><strong>WAΣAN</strong> (s. m.)</td>
<td>time, measure (in music). De pulonki surodi wazan she dai, the measure of such-and-such a musician is good.</td>
</tr>
</tbody>
</table>
WAZAR (s. m.) (1) wing (of bird), fin (of fish). (2) arm (upper and lower together) of man. (3) board, cover (of book).

WAZBÖN (s. m.) goat-herd.

WAZĪFA (s. f.) (1) small piece of bread given to a talib in charity. (2) piety. Wazīfa yē niwelyē do, he has taken to piety.

WAZĪR (s. m.) Wazīr. Ster Wazīr, the Great Wazirs, i.e. the Darwesh Khels as distinguished from the Mahsuds.

WAZĪRA (s. f.) Darwesh Khels as distinguished from the Mahsuds.

WAZIR (s. m.) Wazīr.

WAŽM (s. m.) spell, enchantment.

WAŽMDOR (adj.) mad, frantic, furious.

WAŽON (1) well-of, rich. WAŽON sarai, well-to-do man. (2) cultivated. WAŽON mzeka, cultivated land.

WAŽONI (s. f.) comfort, habitableness. De khpul kōr pa wédonī ēs mi los pé pērī kerāi dai, I have now set about making my house habitable.

WAĜĀ (s. m.) (1) yesterday evening. (2) evening. Nēn wēgā, this evening. Sebo wēgā, to-morrow evening. Parīn wēgā, yesterday evening.

WAĞKH (s. m.) root. Wuna mi de wēkha wulkshēlyē do, lākawan yē, or BÉKH I have taken the tree up by the roots, I am going to plant it. Dā wuna pa wēkha kshē prekā, cut that tree down by the roots.

WAĞLAN (s. f.) main water-course, irrigation-channel (larger than a lashtai).


WAĞRANAI (s. m.) tusk. Pa weranī wa di khwāzh ko, it will hurt you with its tusks.

WAĞRIĀRE (s. m.) (1) nephew, brother's son. (2) son of tarbir q. v.

WAĜRK (adj.) (1) lost. Ripai mi werka di, 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. Ė mo de nazir na werk shānp, it disappeared from my sight. (3) dissipated. Khpul mol yē werk kān, he squandered his property.

WAĜREL (v. reg. tr.) (1) to give (to anyone but the person speaking or the person spoken to). Tse di werkrel? what did you give (him, her or them)? (2) to make, cause. Mota mi diwola ta werkeryē do, I have made a hole in the wall. Chā ta nuk-son ma werkā, do not cause damage to anyone.
Wèrman (s. f.) (1) (own) wife. È mo wèrman, my wife. *(2) mistress of the house.

Wèrsek See Warsak.

Wèrtàng (adv.) with a flip, crack. Machôghna mi wèrtàng wâhela, I made the sling crack.

Wèrtleh (v. irr. intr.) (conjugated like tleh). (1) to go to (someone other than the speaker or person spoken to). Bé la khpûlé sarai na bel tsöök na wèrtsi, except near friends no one visits (him, her or them). (2) tê go (generally). Wèrte, pa Khudai mi sporelai yé, go, I have committed you to God's keeping.

Weryez (s. f.) cloud. Nen steré weryezé dì, there are heavy clouds to-day. Nen shin dî ke weryez 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.

Wèran (s. f.) hedge (generally of cut bushes). Wèran pé gerzawelyé do, he has put a hedge round it.

Wesh (s. m. pl.) poison, venom (of wasp, snake, etc.). Dé bambaré wesh rét dì, the poison of wasps is very strong.

Wèsha (s. f.) large beam, rafter.

Wèshkai (s. m.) field. De dêré wèshkai cheshtan dî, ke is the owner of many fields.

Wèshte (s. m.) hair. Yo wèshte mi ñstelái dî, I have pulled out a hair. Wèshte yé sre dì, he has reddish hair.

Wèwed (adj.) asleep, sleeping. Pa khôb wèwed dî, he is asleep [with sleep].

or Vèwed

Wèyel (v. irr. tr.) to say. Mo wèrta wuwé . . . I said to him . . . . Pa dagha istoz mi sabak wèyelah dî, I said my lessons, i.e. studied, under that teacher.

Wèz or Wùz (s. m.) he-goat. The following terms are used for he-goats of different ages:—warğhinai (under 6 mo.), tsêrl (6 mo. to 1 yr.), pshêrl (in second year), darshêrl (in third year), khar-warg (over three years). (2) male markhor.

Wèzaí, (s. m.) shin (of leg). De dwé sâré wizyé hadiki mot dî, Wizai or both his shin-bones are broken.

Wözaí

Wêzor (adj.) feeling repugnance for, dissociated, having nothing to do with. Ze de yagh ne wêzor yân au agha é mo na wêzor dî; prékeryé mi do, he is repugnant to me and I to him; I have nothing to do with him. È sâkor é bâdê na wêzor yan, na wa yé kau, I am dissociated from hostilities to Government, I will not take part in them.
WÉZHA  (s.ªf.)  sinew,  tendon  (especially  the  tendo  Achillis).  De maghzi wézha,  sinew  of  the  neck.

WÉZHAÎ  (s. m.)  ear  (of  corn).  Til  pa  wîzhi  shâkh  dai,  the  young  corn  or has  come  into  ear.

WÎZHAI

WÉZHD  (s. m.)  mane  (of  animal).

WÉZHELEI  (v. irr. tr.)  (1)  to  kill,  slay.  Wézhni,  or  Sara  wézhni,  they kill  each  other  at  sight,  they  are  at  daggers  drawn.  (2)  to extinguish  (fire).  Dâ  yor  wuwézha,  put  out  the  fire.

WILAYât  (s. m.)  lock-up,  cells.  Pa  wilayât  kshé  ze  yé  kshénawan,  he was  going  to  put  me  in  the  lock-up.

WÎLOR  (adj.)  standing  (especially  in  a  waiting  manner).  Wilor  dai, mîzh  ta  wilor  dai,  he  is  standing,  he  is  waiting  for  us.  De ghällé  dêrê  traté  wiloré  di,  many  sacks  of  grain  are  standing. Ragina  yé  shne  shne  wilor  di,  his  veins  are  standing  out quite  blue.

WÎNA  (s. f.)  blood.  Pa  dé  dzöi  dêrê  winé  di,  there  is  much  blood  at this  place.

WÎNDAN  (s. m.)  entire,  ungilt  animal.

WÎNZA  (s. f.)  woman's  servant,  handmaid.

WÎNZEL  (v. reg. tr.)  to  wash.

WÎR  (s. m.)  lamentation  of  women  for  the  dead,  "keening."

WÎRON  (adj.)  bad,  ill-behaved.  Wiron  zhenkai,  bad  boy.  Wirona jilkai,  bad  girl.

WÎRAI  (s. m.)  summer,  the  hot  weather.  De  wîri  mélâ  di  chérê  wi? where  is  your  hot-weather  abode?  

WÎS  See  És.

WÎSÎWÂS  See  Waswás.

WÎSÎWÂSI  See  Waswâsi.

WÎSH  (adj.)  awake.  Wish  dai,  he  is  awake.  Ke  agha  vévd  wi  ma  é wishawa,  if  he  is  asleep  don't  waken  him.

WÎSHÊ  (adj.)  resting,  taking  things  easily.  Wishé  sha,  rest  yourself. Non  mîzh  dêr  wishé  shewi  yî,  we  have  taken  things  very easily  to-day.

WÎSHTANDAI  (adj.)  crack  shot.  Wishtandai  sarai  dai,  hamésch  pa  wrâtel kshé  marghe  wuî,  he  is  a  dead  shot,  he  always  kills  the  bird as  it  rises.

WÎSHTÉL  (v. irr. tr.)  (1)  to  hit.  Pa  tîzha  ye  wula,  hit  it  with  a stone.  (2)  to  shoot.  Ke  zerka  mi  pa  mzeka  wishyé  na  wai nör  wrâtyé  wa  wa,  if  I  had  not  shot  the  chikore  on  the ground  it  would  have  got  up.  Marghâi  pa  hawo  kshé  mi wishyé  do,  I  shot  the  bird  on  the  wing,  lit  in  the  air.
WIT (adj.) open (mouth). Khwula wita ka, zhebbas rowuqoza, open your mouth and put out your tongue.

WIZAI See WIZAI.

WIZHA (s. f.) (1) garlic. De wizhe ghiita, bunch of garlic. (2) kind of grass.

WIZHAI See WIZHAI.

WIZHD (adj. irr.) (1) long. Wuzhda zhiria, long beard. Lyar dera wuzhda do, the way is very long. (2) tall, high. Wizhd sarai, a tall man. Wune wuzhde di, the trees are high.

WODE (s. m.) marriage, wedding. Nevai wode e kerai dai, he has contracted a new marriage. E kör cheshtan dai, wode e shta, he is a house-holder, he is married. De gidar wode, “jackal’s wedding,” i.e., day of alternate rain and shine.

WOHESTEL (v. irr. tr.) to put on (the body), dress. Jomé woghunda, put on your clothes. Wzhen woghunda, put on a raw hide (to cure fever, etc.).

WOINA (s. f.) mirror, looking-glass. Woina dèrzokha shta che pa kshé makhi wukessan? have you a mirror that I may take a look at my face in it?

WOHESTEL (v. irr. tr.) (1) to take (in many senses). Tira pa los kshé wokhla, take your sword in your hand. Pèwand yé wokhestai dai, it has taken a join, i.e. it has become joined together. Bod yé wokhestai dai, it has taken wind, i.e. it is swelled up. (2) to buy, purchase. De juworé nirkh ba shewai dai, ès wokhla, the rate for maize has become favourable again, i.e. has fallen, buy now.

WOHESHAI (s. m.) brother-in-law (wife’s brother or sister’s husband).

WOHESHEL (v. reg. tr.) to knead. Yo ster tarbal mi de èrè de wokhshelé depon tr. to knead a big platter to knead the dough in.

WOL (s. m.) (1) matter, state of affairs. Wol rota wuwyaiya, tell me how things stand. (2) news. Tse wol di rovrai dai? well what news have you brought?

WOLANG (s. m.) pomegranate.

WOLATA, (adv.) (1) there. Wolata dai, he is there. (2) there, thither.

WORATA Worata drima, go thither.

or WÖRATA

WOLÉ (adv.) (1) then. Che dzöi ta wuraséghe wolé wa wol dërta 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.
Wolmスタン (s. m.) waist-belt.
Wονελ (v. reg. tr.) to grind. Donγra pa μεchan mi wonγelyе do, I have ground the flour in the hand-mill.
Wολμε See Wολма.
Wορ (s. m.) (1) time. Tsο wora tlelai ye? how many times did you go? (2) turn. Wor de chа dai? whose turn is it? (3) waiting. Yo saat wor wuka, wait a moment.
Wορ (s. m.) rain. Wοr gαnγ dai, the rain is heavy, lit. thick.
Wορακ (s. m.) side (of body). Pa wοrακ prεt dai, he is lying on his side. Wοrακ mi lagawelai dаi, I have applied my side, i.e. am leaning on my side.
Wορατ (adj.) wide, loose. Khat mi worat dаi, my coat is loose.
Wορατα See Wολαта.
or Wορατа
Wορε (s. m.) hair above a woman's forehead. Nen jang pa tοr wοrε dаi, to-day the fighting is about black front-hair, i.e. "cherchez la femme."
Wορчανε See Wορчαнε.
Wορεδελ (v. reg. tr.) (1) to hear. Wοrε? do you hеar? Koνγа dі, or na wοrwe, they are deaf, they do not hear. (2) to listen to.
Wορεδελ È mo arz ye wu n'эрéдаn, he did not listen to my petition.
Wορ (adj. irr.) small. Wore wore wοrκі é mo wa mαkh ta roγhеl, some very small boys met me. Molga wοrа ka, make the salt small, i.e. pound it up. Dа dore pa tизha wοrа ka, pound that medicine with a stone.
Wορκаі (s. m.) boy.
Wοσ (s. m.) horse. [The common colours are:—sіr (bay), tοr (black), or Os brαg (skewbaIа), саnфіai (brown), самαnd (am), shin (grey), shin-nilai, chestnut, spin (white).
Wοσ (s. m.) thong of sandal.
Wοσhe (s. m. pl.) grass. De wοshe tіp, stack of grass. Wοshe дοnder dаi, the grass has grown high, lit. has made stalk.
Wοσпа (s. f.) mare.
Wοσταωεл (v. reg. tr.) to send (a person). Sαrαі mi wοстaωаn, I sent a man.
Wοвρα (s. f.) snow.
Wοζαι See Wεζαι.
Wοζда (s. f.) fat. De lam wοζда, таI-fаt. De atαrэ wοζда, body-fat.
Wраі (s. f.) gum (of jaw).
Wρασκаі (s. m.) sword-belt (native pattern).
Wραтаωεл (v. reg. tr.) to roast.
Wrâtel  
\textit{(v. irr. intr.)} (1) to jump.  
\textit{Wospa mi pa lashtî bondi wuwrâta},  
or  
\textit{my mare jumped the water-course.}  
(2) to get up, fly away.  

Owrâtel  
\textit{É mo pa makh kshé zerka wuwrâta}, a chikore rose in front of me.  

Wré  
See Wro.  

Wrè  
See Wrö.  

Wrëra  
\textit{(s.f.)} (1) niece, brother’s daughter.  
(2) daughter of tarbir,  
or  
Vrëra  
\textit{q. v.}  

Wrësham  
\textit{(s. m.)} silk.  
or  

Wrësham  
\textit{or}  

Wrëshmín  
\textit{(adj.)} of silk, silken.  
or  

Wrëshmín  
\textit{or}  

Wrez  
See Vrez.  

Wreza  
\textit{(s.f.)} flea.  
or  

Wrezyvé  
\textit{or}  

Wro  
\textit{(s.f.)} wedding party or procession.  
or  

Wré  
\textit{or}  

Wrö  
\textit{(adv.)} (1) slowly.  \textit{Wrö wrö drima}, go quite slowly.  
(2) gently,  
or  
Wrè  
softly.  \textit{Wré wré zhaghézha}, speak gently.  

Wrör  
See Vrér.  

Wröst  
\textit{(adj. irr.)} (1) rotten, old.  \textit{De kété kákash wröst dai}, the roof of the room is rotten.  
(2) effete, useless.  \textit{Wröst sarai}, worn-out man.  

Wroviz  
\textit{(s. m.)} friend of bridegroom joining in the wedding procession.  

Wrusté or  
\textit{(adv.)} (1) after.  \textit{Dā sarai pa mo na dèr é vrusté nikar dai},  

Vrusté  
\textit{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.  \textit{É vrusté psha}, hind leg.  

Wrel  
\textit{(v. irr. tr.)} (1) to carry.  \textit{De mre dzanoza gabar ta yowrela},  
\\textit{(they) carried the bier of the dead man to the grave.}  
(2) to carry off.  \textit{De mízh batèr lamsi yawer}, a hawk carried off our quail.  
(3) to carry away.  \textit{Mízh dârézhi che de mízh kelai tòi yosi}, we are afraid the river will carry away our village.  

Wríkai  
\textit{(adj.)} small, little.  \textit{De yawa wríki sarí wrikai kòr wàn}, there was a little man and \textit{he had a little house}, lit. \textit{there was a small house of a small man}.  

\textit{q 2}
**Wuch** (adj.) (1) dry. Wuch watan dai, hawo hän wuch a do, mzeka hän wuch a do, it is a dry country, both atmosphere and soil are dry. (2) dried up. Èbö wuché shwé, the water has dried up. (3) barren. Sheza yè wuch a do zéke zânbacha yè na shi, his wife is barren therefore he has no off-spring.

(adv.) (1) arbitrarily, capriciously. Wuch pa wucha ze mané kran, he prevented me without any good reason. Wuch pa wuch a de mo nukscn yè kerai dai, he has injured me without a shadow of a pretext. (2) just, precisely. Wuch wulageda, it exactly hit it. Wucha spèra de Sarkor da hukm dai, the order of Government is simply this.

**Wuchkolai** (s.f.) drought. De wuchkolai depora ghalla gircna shwa, grain has become dear on account of the dry season.

**Wuchobai** (adj.) waterless. Wuchobai mulk, waterless country.

**Wuchwelai** (s.m.) forehead, brow. Wuchwelai yè rota triv kàn, he frowned at me, lit. wrinkled his forehead at me.

**Wuchwolai** (s.m.) (1) dryness. (2) thirst.

**Wukí** (adj.) deserted, empty. Wuki mulk, uncultivated and uninhabited country.

**Wukshel** (v. irr. tr.) (1) to draw out, pull out. Vrinré tiré wukshé, do or Kshel é wuwahele, (her) brothers drew their swords and smote her. De kiyi na ébô rowukožha, draw water from the well. Chilam rokožha, take a pull at the pipe. (2) put out. Zhebbá rowukožha, put out, i.e. show, your tongue. (3) take off, pull off. Pârâwé wukožha, take off your shoes. (4) show, feel (an emotion). Awwal toba wukožha, byâ shukar wukožha, first show penitence, then thankfulness (to God).

**Wukharel** See Kharel.

**Wukhatel** See Khatel.

**Wula** (s.f.) willow tree. De Kand wulé landé di, the willows on the Kand are pollarded.

**Wula** (s.f.) shoulder-joint. Wula mi wukhatelyé do, my shoulder has gone out of joint.

**Wulé** (adj.) melting, melted. Èspana wulé do, the iron has melted. Karang wulé shewaï dai, the ice has melted. Ghori ting shewi di, pa yor yè kshézhda che wulé 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 yè wa makhtà werrâghlan, as my guest was coming I met him. È mo wulmone che tlel nóri mo jilàb wèrsara wukan, pa darwoza miwnâstel, when my guests were going away I saw them off and took them out at the gate. De dushman wulma che roghai, los yè pa ébô na winzel, pa ghéri yè 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 wulmastie sât mi wërtakerai dai, I have invited him to enjoy my hospitality, lit. I have made him an invitation of hospitality.

Wulye (s.f.) root (of plant, tree, grass).

Wuna (s.f.) (1) tree. Kudratî wuna, self-plown tree. Karelyé 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 yé 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.

Wurzel (v. reg. tr.) (1) to make jump. (2) to put up. (See Wirâtel.)

Wustianî (s.f.) (1) end, termination. De ti és wustianî do, de kitob és 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 Usâhel.

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.

Wuzhai (adj.) hungry.

Wuzhgyé (s.f.) saliva, spittle. Wuzhgyé mi tikré, I spat [spittle].

Wuzhghwuné (s.f.pl.) goats'-hair (made into ropes, sacking, etc.).

Wyèra (s.f.) fear, alarm, anxiety.

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

Wyèredel (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:—waraghimza, tserla, phèrla, darshèrla and kharwarga.

Wzen (s.f.) kiln. Kulolon pa wzen kshé ima lòshì pakhawi, 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 wzhen tsîr sha, get into a fresh hide (sc. as a cure for your disease.)
Y

Yā (conj.) or. Yā . . . yā, either . . . or. (adv.) next after or before. Yā bel sabo, the day after the day after to-morrow. Yā paros-sazh, the year before last.

Yakīn (s.m.) tolerable certainty, reasonable expectation. Yakīn mi dai che dā kor wa wushī, I feel pretty sure that this will come about. (To strengthen the expression hakk nā-hakk is used:—Yakīn mi dai che dā kor wa hakk nā-hakk wushī, I think that this will most assuredly, lit. right or wrong, be done.)

Yaronā (s.f.) friendship. Kacha sarī sarā yaronā ma ka, have, lit. make, no friendship with a man of bad character.

Yarra (int.) indeed, I say, etc. Yarra, dā rēt khalk di, indeed they are a rough lot of people. Yarra, nen kho reṭa nendora wa, de ripai de kārkhoñē, I say, it was a remarkable sight to-day, the mint I mean. Yarra, dā kor wa na wushī, look here, that will never come to pass.

Yāsīr (adj.) poverty-stricken, having nothing in the world.

Yāstel See Āstel.

Yatīm (s.m.) Yatīma (s.f.) orphan, child both of whose parents are dead.

Yēbal See Ėbal.

Yēbō See Ėbō.

Yēghi (adj.) (1) hostile to Government, rebellious. Yēghi parāri 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.

Yēghistān (s.m.) Yaghistan, Independent Territory.

Yehistān or Yoghistān

Yek (adj.) only, sole (combined with yo). Yek yo Khudai, the one and only God.

Yenna (s.f.) liver.

Yērabal (s.m.) hearth (only in a figurative sense for the purpose of tribal calculations). De yērabal hisob di dai ke de kom? do you reckon (shares of fine, etc.) by hearths, i.e. separate houses, or by sections?
Yásédel, \(v. \) reg. intr. \(1\) to live, dwell. Mohmit Khél pā kimē
Yásédel darrē kshē dēr yēsī, in which valley do the Mohmit Khels or mostly live. \(2\) to remain, stick. Pa khpul lauz ŭng yōsā,
Ésédel stand firm to your promise.
Yēshēka \(s.f.\) tear. Yēshkē wubaiyédé, tears flowed.

Yēshēdel \(v. \) reg. intr. to boil. Yēshédelyē ēbō, boiling water, lit. water that has boiled.
Yēspāna \(s.f.\) iron.

Yevvē \(s.f.\) \(1\) plough. \(2\) pair of plough-oxen. \(3\) ploughing.

Yēzh \(s.m.\) \{ black bear.
Yēzhā \(s.f.\) barsati, canker of the skin which causes the hair to fall off.
Yēzhā \(s.f.\) shoulder. Pa yēzhā mi ghvutṭa panda rovra, I brought or a big bundle on my shoulder. Yēzhē palau sara wugerzawelyē,
Ézhā q. v. they made shoulders and sides go round, i.e. they embraced one another.

Yēzhkēṭai \(s.m.\) 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 nandorchī sārī ta pradai jang nim yid āi, to a man fond of seeing sights a fight among other people is half (as good as) a festival.

Yīla \(s.f.\) \(1\) short-coming, voluntary failure in duty (often in a sarcastic sense). Pa balwē kshē chā yīla wu na kṛēla, 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 bondī chā yīla keryē na ḍō, de chā āstā na raśējhī, 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 Mahsidē dā yīla shta kwundi dā paisala wushi, the Mahsuds hope that possibly this settlement may be brought about.

Yīm \(s.m.\) spade. Pa yīm dā mzeka mi kirich keryē do, I have dug this ground with a spade.

(adj.) See Ím.
Yimborak (adj.) blessed, auspicious. Yimboraka wrez do, it is a happy or day. Yimborak da wî, may it be blessed (to you), i.e. I congratulate you on this.

Yimborakî (s. f.) wishing good luck, congratulations. Mîzh yimboraki or dèrkawi, we wish you luck (of this), i.e. we congratulate you on this.

Yinân or (s. m.) white ant.

Yine

Yis See És.

Yish (s. m.) senses, consciousness. Byâ dai kim wakht che pa yish shan, nör 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 Yéshka.

Yiya See Yowya.

Yo (adj. and pron.) (1) one. Yo yo, separated into units. Lashkar rang shan, yo yo shan, the tribal army broke up and dispersed. (2) a, a certain. De yawa saři dwâ 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. Dâ châr mi wêrtâ yoda keryé do, I have reminded him of that thing, lit. I have made that thing remembered to him. (2) mentioned, praised (God). She saři daï, har wakht Khudai yodawi, he is a good man, he is always (engaged in) praising God.

Yoghî See Yéghi.

Yoghistant See Yéghistant.

Yor (s. m.) (1) fire. Yor ta mi pîkai kerai daï. 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.

Yosedel See Yêsêdel.

Yôtyé (s. f.) Pa yôtyé kshénostel, to sit on the hunkers, to squat.

Yowya, (s. f.) egg. Dèrë yowya mi roweryé di, I have brought a quantity of eggs. De yawé yiyé tsémra baia do? what is the price of a single egg?

Yiya (s. m.) a measure of capacity. Yozhai dwélas lappé di, a yozhai is twelve lappas (handfuls).
WAZIRI VOCABULARY.

Z

ZAHID (adj.) religious, ascetic.

ZAHIR (adj.) sad, degraded. Nen Kippat Malik mi dèr zahir kan, to
day I put Kippat, the Malik, in low spirits, I made him
look a fool.

ZAIF (adj.) worn-out, exhausted. Dèrə zaïfa khappa wa, she was
very worn-out and sad.

ZAIZOD (s. m.) offspring, progeny. De khpul zaizod pa zharo mör
she péyézhi, parents best understand the weeping of their own
children.

ZAKOT (s. m.) obligatory alms, the charity prescribed by Muhammedan
Law.

ZAKHA (s. f.) fore-sight (of firearm).

ZAKHTA (s. f.) burr (which clings to clothes).

ZALÉDEL (v. reg. intr.) to glitter, flash.

ZAMÁNA (s. f.) period of the world, time, age. Zamána kharopa do,
khalk wiron shewai dai, the age is evil, the people have become
corrupt.

ZAMEN-LIÎNA (s. m. pl.) children (of both sexes), family. See ZYAI and
Lîr.

ZÄNBOCHA (s. f.) offspring, progeny. Sheza yé wucha do zeke zänbacha
yé na shi, his wife is barren that is why no children are born
to him.

ZANDAI (s. f.) running-noose. Zandai wèrwochawa, put a noose on him,
i.e. hang him.

ZAND (s. m.) long time, delay. Dèr di zänd kerai dai, you have taken
a very long time (over it). See Dzand.

ZAND (adv.) long ago, formerly. Zand pa Töchi kshé lyår na wa,
ghlé banda keryé wa, in former times there was no route
through Tochi, it was barred by robbers.

ZANDAN (adj.) former, ancient. Zandän riwâj dâsé wañ, 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. Khöb mi na dai kerai, és 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 zangézi, or the cradle swings.

Zangoya

Zangona-Sterga (s. f.) knee-cap, lit. knee-eye.

Zangoya See Zangéya.

Zangbézai (s. m.) chilghoza, edible pine-nut.

or Zanghoza

Zar (s. m. pl.) (1) precious-metal. Sre zar, red precious-metal, i.e. gold. Spin zar, white precious-metal, i.e. silver. Dë né zaré rag, vein of gold. (2) money. Dë wéshkaí mi pë zar wokhestai dëi, khpull mi dëi, I bought this field for a price, it is my own. Dë zëra ripai ghwüt zar di, 3,000 rupees are a large sum of money.

Zár (s. m.) poison.

Zarar (s. m.) damage, injury.

Zargar (s. m.) goldsmith. Ripai byà wèr mi wë wa dá zargeron ta au dëwa rónda wi au de yawa stergé na wë, then I took the rupees to three goldsmiths, and two (of them) were blind and one, i.e. the third, had no eyes.

Zarghin (adj. irr.) green. Zarghin shwel, to become green (of trees), i.e. to put forth leaves. Dë aji jómé zarghuné di, the garments of a Mecca pilgrim are green.

Zarghunédel (v. reg. intr.) to become green. Ke nen sabo warina Khudai wukrél pa bogh kshé gulinà wa zarghunézhí, if today 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.

Zarkátil (s. m.) deadly poison.

Zarra (s. f.) atom, particle. Yawa zarra wa dër na kan, I will not give you the least little bit.

Zavrawel (v. reg. tr.) to upset, agitate, excite, distress.

Zavrédel (v. irr. intr.) to be upset, agitated, excited, distressed. Wëlé pa de pasé zavrézhé? why are you excited about him? Zyai yé badmosh dëi, zeke plor zavrézhí, his son is a bad character, therefore the father is distressed.

Zawa (s. f.) pus, matter.

Zawol (s. m.) early afternoon, 1 to 2 p.m.

Zavt See Dzavt.
WAZIRI VOCABULARY.

ZAWT (adj.) learnt by heart. Sabak zawt ka, learn (your) lesson by heart.

ZDA (adj.) learnt, known how. Zda ye kawa, learn it. Diwol wahel di zda di ke ne? do you know how to build a wall or not?

ZE (pron.) See Grammar, page 14.

ZEKE (conj.) for this reason, for that reason, therefore.

ZELWA (s.f.) fetter, leg-iron.

ZELZELA (s.f.) earthquake. Zelzel6 de khe'zaael sara mi de de'ohi diwol ropr6wot, with the shaking of the earthquake the wall of may eqztrance-porch fell down.

ZEMNA (s.f.) broth, soup. De chirgé zémna serka, sup the chicken-broth.

ZENÉ (adv. and prep.) from, or of, him, her, it, or them. Ghle pa yawa kanda kshi rozené pet shwel, the robbers disappeared from me, i.e. from my sight, in a racine. Yo wézhai rég' zené potai na dai, not one ear of it is left undamaged. Ke shélé meshelyé wi nör pólí zené wuka, if the rice has been threshed make sheaves of it, i.e. of the straw. De ghle tswalai pa mota kshi zené alvédelai dai, the thieves jemny 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 rotsa, come at once.

ZERAI (s.m.) good news. Zerai mi dërbondi dai, I have good news for you, lit. upon you. Khairyotina ye wukrel che de bari zerai pé wushan, he gave alms when the good news of the victory reached him, lit. became upon him.

ZERKA (s.f.) } chikore.

ZERAI (s.m.) (1) kernel of fruit-stone, seed of cotton, melon, etc. (2) small thing, particle. Dámra mör yan che wa zeri ta zre 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.) jaundice.

ZERAKAI (adj.) Zerakai bambaré ye khwarelai dai, a yellow wasp has stung him.

ZETA or (s.f.) violence, loudness. Pa zéta zéta zharel, to weep violently. Dër pa zóta zhagh wukan, (he) shouted in a very loud voice, lit. very much with loudness.

ZGOR (s.m.) (1) stroke, blow. De yagh zyai pa dër zgorina mi wáhe-lai dai, I beat his son with many blows. (2) shot (of fire-arm). Wu mi krel pa dá dré léwina dré zgorina, 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.

Zghamel (v. reg. tr.) to bear patiently, to endure.

Zgharai (s. f.) watching over. De juwóre zgharai ko, he is taking care of the maíze. Bakka Khél wyaiyí de Shawol zgharai pa mízh ma ka, the B. Ks. say “Do not make us watch Shawal.”

Zghera (s. f.) chain-mail, armour.

Zheshtel (v. irr. tr.) to keep, preserve, guard (a field, etc., by means or of watchmen, etc.).

Zhereel

Zidd (s. m.) spite, rancour.

Ziddī (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.

Zillékharij (s. m.) proclaimed outlaw from British territory.

Zím (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?

Zimmawor (adj.) responsible. De yagh zhenki ze zimmawor 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.

Zín (s. m.) saddle.

Zína (s. f.) adultery.

Zinaí or (adj.) adulterous.

Zinakor

Zinat (s. m.) adornment. Shezé de kshélwoli de zinat deporá pa los pa psché 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.

Zishta (adj.) hateful, repulsive, offensive. Dá sarái dèr mi zisht dái, dá sheza mi dèrá zishta do, I find that man, that woman, very objectionable.

Ziyon (s. m.) loss, damage, injury, harm.

Ziyonkor (s. m.) injurer, doer of harm.
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 arai depora de shé sarai wa ziyoratína 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. Hétsık pa bel bondi ziyotai na shi krelai, 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 dèrzokha kulap pé liré ka, if you have the key about you open the padlock with it. Arira Indioné zokha wi, pa Töchi kshé biitai yé nishta, arira is found in Hindu shops, lit. is with the Hindus, the plant does not grow in Tochi. See Grammar, page 39.

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).

Zomintiá (s. f.) security (given by a surety). Zomintiá yé mota shwa his security was forfeited.

Zonévé (s. f.) crane.

Zor or Zor (s. m.) (1) force, strength (physical). Yaghé pa songa kshé dèr zor wukan, she pressed hard on the spear. (2) power (over men). Dèr zor 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 driman, I am not going there of my own accord, I am going on compulsion.

Zorawar (adj.) (physically) strong.

Zorí (s. f.) beseeching, entreaty. Sinati zorí yé wukra, he begged hard, lit. he made request and entreaty.

Zor (adj. irr.) old. Zor sarai, old man. Jome mi zaré shewyé di, my clothes have become old. See ripai.

Zorévé See Nanga.

Zot (s. m.) tribe, caste. Zot di tse dai? what are you by birth?

Zota See Zéta.

Zowa (s. f.) cliff in ravine over which water falls in wet weather, (dry) waterfall.
ZÆ (s. m.) (1) heart. (2) heart (figurative). Zæ mi pé wusio, de ghund halk zrina wuswel, my heart burned, the hearts of all the people burned, i.e. felt pity. (3) inclination. Zæ mi na shi, I am not inclined. (4) memory. Pa zæ di dai? do you remember? lit. is it in your memory? Wèta mi pa zæ kerai dai, I have reminded him, lit. put it into his memory.

ZÆBADI (s. f.) ill-feeling, hostility. De mo de to sara che zëbadi na wushi, let there not be ill-feeling between me and you.

ZUBání (adj. & adv.) oral. Zubání è rota wuwéyel, he told me verbally.

ZUM (s. m.) oppression, tyranny.

ZYAI (s. m. irr.) son. Zamen mi dré di, I have three sons.

ZYARE (s. f. pl.) abuse. Zyare mi wèta wukré, I used bad language to him.

ZYÈM (s. m.) dampness, moisture. Mzeka zyèm lari, the ground is moist, lit. possesses moisture.

ZYÈR (adj.) (1) yellow. Zyèr gul, a yellow flower. (2) pale. Makh ye zyèr shan, his face turned pale. (3) made of brass. Zyèr kùza, a brass water-pot. (4) disgraced. Pulonkai pa marakka kshè mi zyèr kau, I made so-and-so look foolish at the meeting.

ZYÈZHÉDEL (v. irr. intr.) to well up, spring. De ébò zyèzhédel ërë nendora do, the welling-up of the water is a fine sight. De Sarkor khazona hamësh zyèzhì, de dunyo chinnè di, the treasury of Government is always running, it is the fountain of the world. Jëban dëoi dai, zeke ébò pa kshè wuwéyè, it is a marshy place, that is why water springs up in it, lit. has sprung up in it.

ZH

ZHAGH (1) noise. De döl zhagh, noise of a drum. (2) sound, shout, speech. Wákiyo pé bondi roghelyé do, zeke zhagh na shi kerai, something has, i.e. must have, happened to him, that is why he cannot cry out. Che do wëroqhla dé zhagh wukan “pa Khudai dá bazagor wè, 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 roké 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 kēp kshē dai, ma é zhaghawa, he is intoxicated, lit. in intoxication, do not address him.

ZHAGHƏDEL (v. reg. intr.) (1) to sound. Damoma kalla pa yo rang zhaghəzhi, kalla pa bel rang, the big drum sounds now in one measure, now in another. (2) to speak, talk, converse. Rishtınai sarai dai, haməsh rishtınə zhaghəzhi, he is a truth-ful man, he always speaks the truth. Zeke rosara và na zhaghəzhi, that is the reason why he will not speak to me now. Sara zhaghəzəi, they are conversing together.

ZHAGHƏDO (s. f.) talk, conversation. Dā ster sarai dai, pa khattınə zhaghədo ko, he is a great man, he (only) converses by letter, i.e. he does not condescend to verbal messages or personal interviews.

ZHAGHZHAGHA (s. f.) camel-bell.

ZHAGHZHAGHARAI (s. m.) (1) small hail. (2) hail-storm of small hail.

ZHAI (s. f.) bow-string. Zhai de myêzhe de kulmē wī, bow-strings are (usually) of sheep’s gut.

ZHAI (s. m.) mussels, skin for carrying water. De zhī wa Cheshtan ta wuwyaiya che dā dzöi pizh waiyi, tell the man with the mussels to sprinkle this place.

ZHĀLAI (s. f.) hail (of the large kind which destroys crops).

ZHALIAGHARA (s. f.) (1) small hail. (2) hail-storm of small hail.

ZHANDARGARAI (s. m.) miller.

ZHANDRA (s. f.) mill. Zhandra gerzi, the mill is going [round].

ZHAREL (v. reg. intr.) to weep, cry. Dā kam zhenkai zhori, khowash or yē ka, the small boy is crying, soothe him, lit. make him pleased. Zhōra ma, weep not. De shezē ghundi agha wuzharel, he wept like a woman.

ZHARO or (s. f.) weeping.

ZHĀRO

ZHAUNDAI See ZHWANDAI.

ZHAWAR (adj.) deep. Dā tālo pa sarī na zhawar dai, that tank is deeper than a man’s height.

ZHAWARA (s. f.) hollow (in hill), depression (in ground).

ZHAWARYEH (s. f.) horse-leech.

ZHDEL (v. irr. tr.) to place, set, (rarely used however except in composition as in KsHƏZHDEL, to place in, i.e. put, PRƏZHDEL, to set loose, i.e. let go, etc.).

ZHEBBA (s. f.) (1) tongue. Zhebba yē shākhəzhi, his tongue gets entangled, i.e. he stammers in speaking. Arāra zhebba yē do, he has a stammering tongue. (2) tail, lash (of a whip). De Kobali trāt dwē drē zhebbē wī, a Kaluli riding-whip has two
or three tails. (3) language, dialect. De Waziré lwara zhebba, the rough, lit. high, dialect of the Waziris. De Bannitsai pasta zhebba, the soft dialect of the Bannichis.

Zhebcharond (adj.) loose-tongued, i.e. talkative.

Zhég (s. m.) yoke (wooden, of plough).

Zhémai (s. m.) winter, cold weather or season.

Zhénai (s. m.) youth, young man. Kshelai zhénai, a handsome youth. E zhénia! Ho, you! (to attract attention of a youngish man of about the same age as the speaker).

Zhénkai (s. m.) boy, lad. E zhenkaiya! Ho, you! (to attract attention of a lad younger than the speaker).

Zhéwel (v. reg. tr.) to chew, masticate.

Zhghal (s. m.) gravelly ground. Pa zhghal kshé wos ma parawa, or Zhažh do not gallop the horse on the gravel.

Zhíra (s. f.) beard.

Zhírawar (adj.) having a large or long beard, heavily bearded.

Zhímanz (s. f.) comb. De zhímanzé dër khōshī dī, a comb has many teeth. Khpula zhíra pa zhímanz wulumêzha, comb your beard with the comb.

Zhorel See Zhárel.

Zhíowlà (s. f.) resin (of tree). De gémne zhíowlà, bees'-wax, lit. honey-resin.

Zhíwándai (adj.) (1) alive. De to wrör mer wan su és byá zhíwándai or shewai dai, thy brother was dead and is alive again. (2) Zhaundai live. Zhaundai dunyo, live-stock, flocks and herds, lit. live property.

Zhíwandin (s. m.) life, life-time. Che zhíwandin wî, mîzh wa byá sara mulákât wuki, if we are spared, lit. if there be life, we shall meet again. De mo de plor pa zhíwandona kshé dâ kor shewai dai, that happened in my father’s life-time.

Zhíwandai (s. m.) yoke-peg.

Kitob tamom shan,
Tālib lor shan;
Pa kēta yâ gerzédaŋ,
Pa lámbé 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

Biḥar (adj.) (1) unshorn, fluffy, long-haired. Dā mol che lyā skwestai na dai biḥar dai, the animals that have not yet been shorn are woolly. (2) soft, friable. Biḥarē tīzhē, crumbling stones.

Bandesht (s. m.) blockade.

Batkhani (s. m.) iron-dress. De batkhani ghundi tīzhē, nodular limestone, 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. Dagha bīna do, bela nishta, dā khabara rishtinyē do, this is the truth, there is no other (true version), this statement is true.

Blavz (adj.) close together, adjoining. Plataṭē blavzē roghlé, the regiments came on without intervals. Dā kēli blavz di sara, yo bel sara zhagh 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 mī jor kāṅ de derved mend depora, I cleared a light-coloured space for a threshing-floor.
D

DARPADAR (adj.) continually driven from one place or refuge to another. Shāmirod ṛḍ darpadar shan, S. is kept perpetually on the move (by his enemies).

Dīr (s. m.) Dūr, member of a menial tribe among the Maksuds who manufacture sacking and felt. Dīron kamoya dī, the Dūrs are menials.

E

ENDAI (adj.) nearer, hither. Pa ēndyé khwo or pa ēndi lōri, 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.

GHWUT See Vocabulary. (4) all. De Shahir pa darrē kshē ghwut Shāman Khel dī, in the Shahir valley they are all Shāman Khels. (5) exact. Ghwut dā manz kshē wula, strike exactly in the centre.

H

HAGHASÉ See Vocabulary. (4) only. Na molimézhī che wēwd dāi kē aghasé lmost dāi, it is not apparent whether he is asleep or only lying down.

J

JAMJOLA (s. f.) affianced bride, fiancée. Jamjola dō, pa dāgha de chā zhagh dāi, she is engaged, someone has a claim on her.

K

KAMOYA (adj.) menial, of low origin. See Dīr.

KATSA See KACH.
KLAK (adv.) See Vocabulary. (2) severely. Sar ďer klak mi khwazhézi, I have a splitting headache.

KURWİZA See KURWAI.

KHWAND See Vocabulary. (3) feeling of health. Mra tebba rosara do, khwand mi nishta, I have low fever, I am not feeling well.

LANDAWAR (adj.) evil, wicked, unscrupulous. Ghle landawar dâse ko, thieves and scoundrels behave so.

LERAI (s. m.) stomach.

MAHKAMAKH See MAHKAMAKH.

MANDA See Vocabulary. Zer ka, pa manda dâ wol rovra, look sharp, bring the news quickly.

MARGANDAI (adj.) dying, moribund.

MARAI See Vocabulary. (3) Khwazha marai, pancreas, sweetbread.

MATAI See MATIKAI. Pa māṭi dâ sandik wo mi khest, I lifted the box with difficulty.

MACTOR See MÄR.

MÄZSHÌLEDÈL (v. reg. intr.) to play. Wolata che chéré Sahibon mäzshîlézhì, the place where the English officers play games.

MISHT (adj.) settled, established. Dwa-sara keli tangzan sara mishta di, the two villages have camped down adjoining each other.

NOLAT See Vocabulary. Khwushai de ghre nolat yé, sarai na yé, you are a stupid brute from the hills, i.e. savage, not a human being.

P

PALKAI (s. f.) small ravine.

PAROPAI (s. f.) measure of capacity. Paropai dwalas astewyé lappé di, a paropai is twelve single-handfuls.

PERAI See Vocabulary. Peri zhagh wukaʔ, there came an echo, lit. a fairy shouted.
Pré (adj.) cut off. Psha é ghwutta pré do, the whole of his foot is amputated.

Prékrín See Vocabulary. (2) distance. Dámra prékrín dai leke péraj pa sar, it is about as far as the end of the parade-ground.

R

Ret (adv.) See Vocabulary. (2) hard. Dré lawar yé wuwahelän ret, 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 dá keři di, he did it himself, i.e. in person.

Soya See Sêya.

Spangor (s. m.) praying-mantis. Spangarina mol wézhni set yé ko, the mantises are killing the cattle and destroying them.

Speka (s. f.) contemptuous treatment, insult. Dà sarai de mo ham-sâya wan, mo sara yé speka kra, that man was my dependen he has (nevertheless) insulted me.

Spökhez See Spökhez.

Shenna (s. f.) rump.

T

Tanga (s. f.) very narrow defile or pass.

Tangai (s. m.) narrow valley.

Tangarai (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 nost di ghum, 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 Tör and under Shode.

Tiriylai (adj.) brave, bold.

Totighé (adj.) coming into ear. Juwot totighé di, the maize is just coming into ear.
ADDENDA TO VOCABULARY.

TS

TELÉAI (s. f.) holly-oak.

TELÈR (s. m.) reservoir, tank.

W

WAK See Vocabulary. (3) deputed powers. Pa Badar kshé Darwéshé Bannití ta wák wérkèrai wàñ, Mahsdé Badshá Khán ta wérkèrai wàñ, at Badar Bannuchi was the plenipotentiary of the Darwesh Khels and Badshah Khan of the Mahsuds.

WALWÉDEL See Vocabulary. (4) to descend. Ze pa dáshel kiz walwé-žhàñ? shall I go down these stairs?

WIRONA (s. f.) bad terms, ill-feeling. De mo wèrsara wírona do, I am on bad terms with him.

WOCHAWEL See ĀCHAWEL.

WOM (s. m.) stretch of arable land, especially in a valley or on bank of a stream.

WOÑAM (s. m.) door-fastener, loose prop.

WUCHKOL (adj.) afflicted with drought. Khudai di wuchkól ka, God visit you with drought (imprecation).

Z

ZORYÉ (adv.) before, formerly, some time ago or since. Zoryé mi wërtá wéyelítí di, poé kérai mi dai she, I told him before, I made him thoroughly understand. Zoryé dásé wa, és dásé na do, agha wakht na dai, formerly it was so, now it is not so, times are changed.

ZHÁZH See ZHGHÁL.
INDEX TO WAZIRI VOCABULARY.*

**A**

A, yo.
Abandon, to, prézhdel. *See khalos.*
Abdomen, ge'dda, nas. *See kulma.*
Ability, kobi, tokat, was.
Able, kabil, láik.
— , to be. *See shwel, rotlel, also Grammar, p. 33.*
Ablution (ceremonial), audas.
——— (ceremonial, with earth), tébin.
About, (1) hamra, ghundi. (2) korta porta. *See lóra.* (3) gerd.
Above, bondi, porta, pos.
Absolute. *See spéra.*
Abstinence, parhéz.
Abstraction. *See tééla.*
Absurd, khwushai.
Abuse, zayé. *See shkanel.
———, to, shkanel.
Accent, ghwora.
Accept, to. *See kabil.*
——— -able, khwash.
Accident, balo, wákiyo.
Accidental, kudrati. *See akhtiyor.*
Accidentally, khushkí.
Accompany, to. *See rasawel.*
Accord, own, akhtiyor, was. *See khpul.*

| Account, (1) hisob. (2) kissa. —— of, on, depora. |
|Accuracy, barobari. |
|Accusation, tohmat. |
|Accustom, to, rízhdyawel. |
|Accustomed, ádat, rízhdai. |
|Ache, khwuzá. |
|Acknowledge, to, manel, pézhendel. |
|Acolyte, shech. |
|Acorn, pergai. |
|Acquaintance, (1) baladi, baladgiri. (2) áshnuo. ——- -ship, áshnoyi. |
|Acquainted, balad. *See pézhendel.* |
|Acquire, to, krel, wokhestel. |
|Across, bondi, pèri. |
|Act, char, kissa, kor, khabara. |
|Active, tsalok. |
|Address, to, zhaghwel. |
|Adhere, to, lagédel. *See ting.* |
|Adhesive, s résan, s résnhok. |
|Administration, istizám. |
|Admit, to, manel, pézhendel. |
|Adopt, to, niwel. |
|Adornment, zinat. |
|Adulterated, koța. |
|Adulteress. *See kosira, mérósha. |
|Adulterous, zinái, 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.
248 INDEX TO WAZIRI VOCABULARY.

Adultery, zina.
Advantage, bida, faida, paida, shegerra. See shammar.
Advice, nasihat.
Adze, tsshez.

Afar, lire, wuriya.
Affair, char, kissa, kor, khabara, momla.
Affect, to. See wahel.
Affection, mina. See giron.
Afloat, gaad.

Afraid, to be, daradel, tarsedel, wyereedel. See tarsinda.
——, to make, darawel, tarsawel, wyerawel.

After, pas, pasé, wrusté. See bel, wustiini.
—— next, dre'am.
Afternoon (early), zawol, peshin.—— (late), lmozdigar.
Again, bya.

Age, (1) umar. (2) zamana.—— of, boligh. See ébô.
Agency of, by, bondi.
Agitate, zavrawel.
Agitated. See zavredel.

Ago. See waakht, zand, zo'rye.
Agony, azob, khwori.
——, last, dzonkadan.

Agreed, jor. See ittifok.
Agreement, ikrar, ittifok, joresht.

Aid, émat, kumak, madat, nang.
Aim, (1) nazir. (2) matlab, murad.—— less, sarlaya.

Air, (1) bod, hawo. (2) surod.

Ajwain, spèrkai.

Ak, spelmai.
Alarm, dor, tars, wyera.
Alarmed, tarsinda.
Alchemist, kimiyogar.
Alert, bédor, wish.

Alight, to be, balédel.
Alive, zhwandai.

All, hama, hamagi, ghund, kull.——, at, bilkul, mitlak.
Allow, to, manel, pézhendel.
Allowance (headman's), malikî.
—— (tribal), muajab.
Alloyed, koa.

Almond, badon.
——, tree, badon.

Alms, (funeral), iskât, skat.
——, of supererogation), khairyot.
——, (votive), sadakâ.
——, (at end of Ramazan), sarsoya.
——, (obligatory), zakot.
Alone, (1) gwushai, khâli. (2) âdewai, âstewai.

Alphabet, takhta.
Also, háâ.

Altercation, aryêsht, jaggarra, momla, takror.

Altogether, mitlak, mutlak, mutlakan.

Always, hamésh, haméshâ, har-kalla, harwakht.

Amazed, akbak, aryon, brand.

Ambling, âbiyâ.

Ammunition-pouch, kêtesai.

Among. See kshe, tsir.

Amount of, hamra.

Amulet, towiz.

Amused, mashghil.

Amusement, léba, nendora.

Ancestors, plor nihe.
Ancient, wroindinai, wakhtinai, zandân.

And, au.

Andamans, the, kâri daryob.

Angel, frishta, prista.

Anger, ghazab, ghussa, kár, trikhai.
See shaiton.

Angry. See ghussa.

Animal, dzanâwar, pse.

Ankle, shangerai.

Anna, mirai.
INDEX TO WAZIRI VOCABULARY.

Anna, (quarter-) kusīra.
Annoy, to, rabarāwel, ranzawel.  
See taba.
Annoyed, ghorat, lotbānd, kher.
Annoyance, āzob.
Anoint, to, gherawel.
Another, bel.
Answer, dzawob.
Answerable, zimmawor.
Ant (black), mēzhai.
— (white), yinan.
—-hill, mazhyétin.
Antimony, ronje.
Anus, tārs.
Anvil, sindon.
Anxiety, ḍor, gham, tars, wyēra.
Any, hēt, tse.
—-body, hētōk.
—-how, nēr.
—-one, hētōk, tsōk.
Apart, gwushai.  See ṭikai.
—-ment, kētā.
Aperient, jar, jullob.
—- (kind of), jamālkētā.
Apparent, jawat.
Appea,r to.  See lidel, molim, shkora.
Appearance, rang.
——, to make, khatel.
Appeased, khwash, pakhlulā.
Appetite.  See khwand.
Apple, mānra.
—-tree, mānra.
Apply, to, kshēzhdēl, lagawel.
Appoint, to, kshēnawel.
Appointment, dzōi.
Apprehension, tars, waswās.
Apprentice, shogerd.
Approach, to, rasōdel, rotlel.  See nezdē.
Apprōpriate, to, khwarel.  See londi.
Approve, to.  See kabil, khwash.
April, Sok.
Aqueduct, tarnowai.

Arbitrarily.  See wucht.
Arbitrate, to.  See Arbitration.
Arbitration, drēamwolan, munisifi.
Arbitrator, drēam.  See munisifi.
Argue, to.  See aryēshēt.
Argument, dowa.
Arise, to, chegēdel.  See cheg.
Arm, los, wazar.
—— (fore-), lechā.
—— (upper-), gherai, lechāi, met.
——-pit, tkharg.
Armour (chain-), zgēra.
Arms, barg, wasla.
Army (disciplined), fauz, lashkar.
—— (tribal), lashkar, tora.
Around, gērd.
Arrange, to, tarel.
——-ment, band, bandobast, lyār, tarīn.
Arrest.  See sholang.
——, to, niwel.
Arrive, to, rasēdel.
——, to make, rasawel.
Arrow, ghešhai.
Arsenic, sankiyā.
Artful, tag.
Artillery, tēpkhom.
As, leke, tsangra, tsaŋgrē.
— before, haghāsē.
Ascend, to, khatel, lākēdel.
Ascent, pēchimai.
Ascetic, zāhid.
Ashen, kher.
Ashes, irā.
Aside.  See ḍaddā, khwo, palau, ṭsang.
Ask, to, pushtel.  See pashtanna.
—— for, to, gwushtel.
Askance.  See gzhē, sterga.
Asleep, wēwd.
Assafetida, anj.
Assemble, to, ṭolėdel, wērbēzhēdel.  
See jamma.
<table>
<thead>
<tr>
<th>Assembly, marakka.</th>
<th>Auger, gurmaţ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>————, place of, jamma, kétkai.</td>
<td>August, Bädri.</td>
</tr>
<tr>
<td>Assistance, émat, kumak, madat, nang.</td>
<td>Aunt (by blood), trör.</td>
</tr>
<tr>
<td>Assuredly, hakkapaakka, kshelai sabit, mitlak. See yakin.</td>
<td>(by marriage), nandiår, tandiår.</td>
</tr>
<tr>
<td>Astonished, areyon, brand, hairon.</td>
<td>Auspicious, yimboraŋ.</td>
</tr>
<tr>
<td>Astounded, akbak.</td>
<td>Authority, (1) akhtiyor, wâk. (2) häkim.</td>
</tr>
<tr>
<td>Astray, khato. See paryob.</td>
<td>——— in, akhtiyormand.</td>
</tr>
<tr>
<td>Astrology, najimi.</td>
<td>Autumn, menai. See falsal.</td>
</tr>
<tr>
<td>At, kshé, pa, përi.</td>
<td>Avenge, to, gatel.</td>
</tr>
<tr>
<td>Atom, batessrái, zarra, zerái.</td>
<td>Awake, bédor, wish.</td>
</tr>
<tr>
<td>Attached. (1) See tšir. (2) See mina.</td>
<td>Aware, khabar.</td>
</tr>
<tr>
<td>Attack, brid.</td>
<td>Awe. See wâm.</td>
</tr>
<tr>
<td>———, to. See wählel.</td>
<td>Awfully. See ret.</td>
</tr>
<tr>
<td>Attend to, to. See gham, katel.</td>
<td>Awfulness, dâbôb, wâm.</td>
</tr>
<tr>
<td>Attention, ghaur.</td>
<td>Awl, rinaŋ.</td>
</tr>
<tr>
<td>Attraction, izzat.</td>
<td>Axe, teber.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bachelor, lawand.</th>
<th>Baking-iron, bat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Back, (1) pastana, rostin, stín. (2) liré.</td>
<td>——— -plate (iron), téghaňa.</td>
</tr>
<tr>
<td>———, (1) sho, shamzai. (2) tšet. (3) tšetái.</td>
<td>——— -stone, tabai.</td>
</tr>
<tr>
<td>——— (small of), ghoshei, mlá.</td>
<td>Bald, pek.</td>
</tr>
<tr>
<td>——— -biting, shimat.</td>
<td>Ball, tapakai.</td>
</tr>
<tr>
<td>——— -ing, nang.</td>
<td>Band, ghaddai, tópa.</td>
</tr>
<tr>
<td>——— -sight, nazirdzüi, nazírkét.</td>
<td>Bane, balo.</td>
</tr>
<tr>
<td>——— -water, dánd.</td>
<td>Bank, ghwořa.</td>
</tr>
<tr>
<td>Bad, bad, kalp, kam, košta, khandañai, kharop, nálaiķ, ret, wiron.</td>
<td>———, vertical, kamar.</td>
</tr>
<tr>
<td>Badly-behaved, bad-amali. See aib.</td>
<td>Banner, taghw.</td>
</tr>
<tr>
<td>Bag, tráta.</td>
<td>Bannuchi, Bannitái.</td>
</tr>
<tr>
<td>———, leather, gidai.</td>
<td>Bare, (1) barband, lâyâ. (2) See spéra, laghâr.</td>
</tr>
<tr>
<td>Baggage, asbob.</td>
<td>——— -headed, sartór.</td>
</tr>
<tr>
<td>——— -net, lad.</td>
<td>——— -footed, ébal.</td>
</tr>
<tr>
<td>Bake, to, (intr.) pakhédel.</td>
<td>Bark, pátkai.</td>
</tr>
<tr>
<td>———, (tr.) pakhawel.</td>
<td>———, to, āpédel, ghápédel.</td>
</tr>
<tr>
<td>Barrel, rébeshé.</td>
<td>Barley, rébeshé.</td>
</tr>
<tr>
<td>——— (husked and boiled), bâtré.</td>
<td></td>
</tr>
</tbody>
</table>
Barley-bread, rōta.
Barrel (of firearm), derma.
Barren (female), nolāga, wucha.

(land), bātī, laghār, shānd, wuki.

Barrel (of firearm), derma.
Bee, meχrti.
-cover, nkhhi.

Beside. See @wo, &mg.

Barren (female), nokga, mcha.

Beggar, fakir, malang.
Beggar’s bowl, kachkāl.

Beg, to. See suol, zori.
Beggar, fakir, malang.

Bathroom, tsartśibai.
Battery, tēpkhona.

Beggars’ bowl, kachkāl.

Beginning, sar, shiri.

Begun, to have. See lage’del.
Behalf of, on, depora.


Bed-room, rota.
Bed-time, paṭīnai.
Bee, mecha.

Bee’s-wax. See gēmne, zhowlā.
Befall, to, lagēdel.

Before (in time), de sara, é sara, pakhwo, vṛondi, zoryē.

(Bay (colour), sīr.
Bayonet, khanjar.
Bazaar, bazor.

Belongings, asbob, mol. See makh.
Below, kiz, korta, kshā, lar, londi.
Belt, (waist-), kamarband, wol-mastanai.

- (sword-), wrashkai.

- and pouches, kisbat.

Belts, barbast.
Bench, pērai-kaṭ.
Bent, kahlāch, k8h.
Beseeching, zori.
Beside. See khwo, tsang.
Beside-self, be-khuda.
Bet, shart.
Betrayal of trust, khanat.
Betrothed (woman), kézhdelyé, sholanga.
Better, jor.
— of, to get the, londi krel, we~ shwel.
Between. See manz.
Beware. See pám, sotel.
Bewitch, to, damawel.
Beyond, pêri.
Bhang, bangye.
Bher-fruit, bëra.
— tree, bëra.
Bhoosa, biz, pîr.
Bier, dzanoza.
Bile, trikhai.
Billow, chappa.
Bird, margha.
— large, marghe.
— small, marghai.
Birth, by. See asal, zot.
— to give, dzöwel, rowrel. See nanga.
Bit (riding-), dona, teberai, vlina.
Bitch, spaï.
Bite, to, chichel, khwarel, rghâstel. See khwula.
Bitter, (1) trikh, shëra. (2) sakht.
Black, tör.
— mail, bènga.
— smith, pesh, koligar.
Bladder, pikârî, spékkez.
Blame, to. See grâm, mulâmât.
Blast, sirang.
Blaze, to. (1) See lâmba. (2) daz-zawel.
Bleary, léchan.
Bleed, to. See rag.
Blessed, yimborak.
Blessing. See dawo.
Blight. See tarkwunai.
Blind, rind.
— by night, bâshir, shaugir.
Bliss, janât.
Blister, tanôka.
Blistered, tanôka.
Block (of Martini), tréyé.
— to. See isor, tam.
— head, khélagai.
Blood, wina.
— -feud, bâdî, mer, meî, pûr.
— money, pûr.
Blooming, avtéwun, kshelai.
Blow, gurmat, sík, âk, zgor.
— to (intr.), châlédel.
— to (tr.), pikawel. See pikai.
Blowing, pikai.
Bludgeon, gharbin.
Blunt, petz.
Board, takhta.
— (of book), wazar.
Boast, to. See ghwûra.
Body, sirat.
— (dead-), mer, merâi.
Boil, shenzyé.
— to, (intr.) khwâtédel, yésbédel; (tr.) khwâtawel.
Boiled, pêkh.
Boiled water, pakhe ébô.
Boiling water, khwâtawelyé ébô, yésbédelyé ébô.
Bolt (food), to, ngeshtel, shrapawel.
Bone, hadikai.
— large, haď.
Book, kitob.
— binder, kâtéb.
Booming, dângédo.
Boot (long, riding), méza.
Border, brid, hadd.
Boring, sirang.
Born, paido.
INDEX TO WAZIRI VOCABULARY.

Borrow. See ghwushtel.

Bosom, ghyótsh.

Both, dwa-sara.

Both ... and, hán hán.

Bother, rabar.

..., to. See ghurat, taghyir, warbiz.

Bottle, shisha.

Boulder, khizhai.

Boundary, brid, hadd.

Bouquet. See gédai.

Bow, linda.

..., (fiddle-), lindai.

...string, zhá.

Bowel, külma, larmín.

Bower, kundakha.

Bowl, kundél, tityé.

..., beggar’s, kachkél.

..., wooden, kurwai.

Box, kulpai, sandik.

..., small, dablai, kulpikai, sandikai.

Boy, wórkai, zhenkai.

Brace and bit, barma.

Bracelet, chilai, kangar, mangwla, washai.

Braces, barbast.

Brag, to. See ghwúra.

Brain, maghóz.

Brains, makhrézé.

Branch of tree, tsonga, mendão.

..., thin, ěkúi.

..., cut, ghannya.

... of water-course, lashtai.

Brass. See zyér.

Brave, ner, tírzan. See mère.

Bravery, méróna, tira, tírzántób.

Bravo, (1) shábash. (2) spoi.

Brawny, gérđ.

Bray, to, anrédel, narédel.

Braying, anrézhái.

Brazen, masin.

Breach, mota.

Breach of trust, khanat. See under amonat.

Bread, marai. See tikalá.

..., wheaten, nghán.

..., (barley-), rota.

..., bit of, keshán.

... baked on stone, kok.

... do. small, kórýai.

... daily, rozi. See márăi.

Breadth, planwolai.

Break, to (intr.), prékédel, préshé-dl. See mot.

..., to (tr.). See mot.

... into, to. See mot.

... up, to (intr.), (1) chaudel.

(2) laités. See yo.

... up, to (tr.), chawel, warawel.

... up land, to. See kirich.

Breakable, motawinaí, nozak.

Breakfast. See barézar marai, sabo márai.

... (in Ramazan), párshamai.

Breast, sín. See tái.

... -work, mórcha, tsaukai.

Breath, sáýa.

Breathe last, to. See sélgai.

Breathing-space, damma.

... -upon, dam.

Breechloading, kuniz. See motawinaí, típak.

Breeze, bód. See hawo.

Bribe, baxyé.

..., to. See khwash.

... -taker, badyékhér.

Brick, kheshta.

Bride, nowýé.

... -groom, mère, zim.

Bridge, pul.

Bridle, jawjí.

Bright, rín, spin. See shughía.

... -ness, shughía.
Brilliant, riir, spin.  
Bring, to, rowestel, rowrel.  
—— forth, to, dzöwel, rowrel.  
     *See nanga.*  
—— forth dead, to, bira shwel.  
—— in, to, nennawéstel.  
Brittle, motawinai, nozak.  
Broad, (1) ghwut, plan.  
     (2) *See under ghwoła.*  
—— shouldered, plan.  
Broil, to, sézel.  
Broken (1) mot.  
     (2) *See arakai, gäd-wäd.*  
——, broken in, broken through, bźha.  
Brother, vrër.  
—— -in-law, wokhshai, léwar.  
Brow, wuchwélai.  
——, (eye-), vridyé.  
Brown, kher, skañr.  
Bruised, khwazh, paryodelai.  
Brushwood entanglement, ghanné.  
Bubble, kwutšila.  
Bucket, iron or leather, bikra.  
     ———- wooden, karwatai.  
Buckler, kangal.  
Bud, ghiša.  
Buffalo, mesh.  
——, young, dzét.  
—— -herd, meshbön.  
Bug, srisha.  
Build, to, jorawel.  
     *See jor, wählel.*  
Building, joresht.  

Bull, ghwoye.  
—— -necked, makanďawar.  
Bullet, gélaï, mārdakai.  
—— -mould, kwulbit.  
Bullock, ghotskai, tšorwai.  
——, young, skhandar.  
Bullrush, dila.  
Bunch, géïai, ghiša.  
Bundle, gadai, kadja, pandja.  
Bungalow, bangla.  
Burden, bor.  
——, of, lézhdaï.  
Burn, to (intr.), balédel, swel.  
——, (tr.), sézel.  
Burnt (brick, etc.), pékh.  
Burr, zakhtha.  
Burrow, ghor.  
Burst, to (intr.), chawel.  
——, to (tr.), chawel.  
Bury, to.  
     *See shákha.*  
Bush, bitai.  
——, small, bitakai.  
Business, (1) ghuraz, kessa, kor, momla.  
     (2) kasab.  
     (3) saudo, wapor.  
——, pressing, hájat.  
Busy, péwokhta.  
But, kho.  
Butter, kuch.  
Buttock, kunáïai.  
Button, ghiña.  
—— -hole, ghwarwása.  
Buy, to, krel, wokhestel.  
     *See saudo.*  
Buzz, to, bañédel.

<p>| Cage, panjra. | Calculation, hisob, shumér. |
| Cairn, tšellai. | Calf, skhandar. |
| Cake (of cowdung), drabla. | ———, unweaned, khsai. |</p>
<table>
<thead>
<tr>
<th>English Word</th>
<th>Waziri Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calf of leg, pândai.</td>
<td>Call, to, bâlel.</td>
</tr>
<tr>
<td>——, muscle of, spina.</td>
<td>—— to prayer, äzan, bong.</td>
</tr>
<tr>
<td>Called, to be, nâmêdel.</td>
<td>Calumnious, shimatgar, shimatnok.</td>
</tr>
<tr>
<td>Calumny, shimat.</td>
<td>Calved, nanga.</td>
</tr>
<tr>
<td>Camel, yish.</td>
<td>——, young, jingai.</td>
</tr>
<tr>
<td>——, bell, zthagzhagha.</td>
<td></td>
</tr>
<tr>
<td>—— load, half, gawanda.</td>
<td></td>
</tr>
<tr>
<td>—— pannier, kajowa.</td>
<td></td>
</tr>
<tr>
<td>—— string, mär.</td>
<td></td>
</tr>
<tr>
<td>Camp, irdi.</td>
<td></td>
</tr>
<tr>
<td>Camping-ground, méla.</td>
<td></td>
</tr>
<tr>
<td>Cane, bosh.</td>
<td></td>
</tr>
<tr>
<td>Canker, yézha.</td>
<td></td>
</tr>
<tr>
<td>Canter. See bäga.</td>
<td></td>
</tr>
<tr>
<td>Cap, (percussion-), pațakha, tépai.</td>
<td></td>
</tr>
<tr>
<td>Capable, käbil, laïk.</td>
<td></td>
</tr>
<tr>
<td>Capriciously. See wuch.</td>
<td></td>
</tr>
<tr>
<td>Caravan, bahir, kârwon.</td>
<td></td>
</tr>
<tr>
<td>Carcase. See gaggay.</td>
<td></td>
</tr>
<tr>
<td>Care, inar, pám. See âtkál.</td>
<td></td>
</tr>
<tr>
<td>—— of, to take, sotel, zgheshtel.</td>
<td></td>
</tr>
<tr>
<td>—— ful, bédor, sambol. See inar, pám.</td>
<td></td>
</tr>
<tr>
<td>—— taker, kâshai.</td>
<td></td>
</tr>
<tr>
<td>Carpenter, trâkôññí.</td>
<td></td>
</tr>
<tr>
<td>Carpet, páloz.</td>
<td></td>
</tr>
<tr>
<td>——, (prayer-), misâlâ.</td>
<td></td>
</tr>
<tr>
<td>Carriage of body, sirat.</td>
<td></td>
</tr>
<tr>
<td>Carrier, boriwol.</td>
<td></td>
</tr>
<tr>
<td>Carrion, mardor.</td>
<td></td>
</tr>
<tr>
<td>Carrot, gâjâra.</td>
<td></td>
</tr>
<tr>
<td>Carry, to, wrel.</td>
<td></td>
</tr>
<tr>
<td>—— about, to, gerzawel, shorawel.</td>
<td></td>
</tr>
<tr>
<td>—— away, to, wrel.</td>
<td></td>
</tr>
<tr>
<td>—— off, to, wrel.</td>
<td></td>
</tr>
<tr>
<td>Cart, gâdi.</td>
<td></td>
</tr>
<tr>
<td>—— road, sarak.</td>
<td></td>
</tr>
<tr>
<td>Cartridge, kórîtis.</td>
<td></td>
</tr>
<tr>
<td>Case, mukaddama.</td>
<td></td>
</tr>
<tr>
<td>Cash, naghd, nakd.</td>
<td></td>
</tr>
<tr>
<td>—— for. See los.</td>
<td></td>
</tr>
<tr>
<td>Cast, to, âchawel, ghurzawel, tréyel. See rang.</td>
<td></td>
</tr>
<tr>
<td>—— to be, ghurzédel.</td>
<td></td>
</tr>
<tr>
<td>Caste, asal, zot.</td>
<td></td>
</tr>
<tr>
<td>Castrated, khassi.</td>
<td></td>
</tr>
<tr>
<td>Cat, pesha.</td>
<td></td>
</tr>
<tr>
<td>Catarrh, nazélâ.</td>
<td></td>
</tr>
<tr>
<td>Catch, to, niwel. See lâk, shâkh.</td>
<td></td>
</tr>
<tr>
<td>—— (foot), to, blavsédel.</td>
<td></td>
</tr>
<tr>
<td>Cattle, mol.</td>
<td></td>
</tr>
<tr>
<td>—— shelter, vrörâi.</td>
<td></td>
</tr>
<tr>
<td>Cauldron, karérai.</td>
<td></td>
</tr>
<tr>
<td>Cause, to, rokrel, wèrkrel, etc.</td>
<td></td>
</tr>
<tr>
<td>Cavalry, risâla.</td>
<td></td>
</tr>
<tr>
<td>—— man, spor, swör.</td>
<td></td>
</tr>
<tr>
<td>Cave, ghor, tseyda.</td>
<td></td>
</tr>
<tr>
<td>Celebrate, to, tarel. See nikokh.</td>
<td></td>
</tr>
<tr>
<td>Celebrated, doâr, mashahir, molim.</td>
<td></td>
</tr>
<tr>
<td>Celebrity, nomís, nûm.</td>
<td></td>
</tr>
<tr>
<td>Cells, wilâyât.</td>
<td></td>
</tr>
<tr>
<td>Centipede, large, shébla.</td>
<td></td>
</tr>
<tr>
<td>—— small, zenâ.</td>
<td></td>
</tr>
<tr>
<td>Centre, manz.</td>
<td></td>
</tr>
<tr>
<td>Cereals, ghalla.</td>
<td></td>
</tr>
<tr>
<td>Certain, a, yo.</td>
<td></td>
</tr>
<tr>
<td>Certainly, bé-shakk, hakka-pakka, kshelaí sabit, mitlak.</td>
<td></td>
</tr>
<tr>
<td>Certainty, yakin.</td>
<td></td>
</tr>
<tr>
<td>Chadar, patkai.</td>
<td></td>
</tr>
<tr>
<td>——, red, tśinâi.</td>
<td></td>
</tr>
<tr>
<td>Chain, dzandzûir.</td>
<td></td>
</tr>
<tr>
<td>—— small, dzandzûirâi.</td>
<td></td>
</tr>
<tr>
<td>—— mail, zgherâ.</td>
<td></td>
</tr>
<tr>
<td>Chair, kwursi.</td>
<td></td>
</tr>
<tr>
<td>Chalweshti, tsalwésh্তai.</td>
<td></td>
</tr>
<tr>
<td>Change, to, badal krel.</td>
<td></td>
</tr>
<tr>
<td>Channel, (irrigation-), welan.</td>
<td></td>
</tr>
<tr>
<td>——, (subterranean water-), kuréz.</td>
<td></td>
</tr>
</tbody>
</table>
Chapatti, tikāla.
———, (quarter-), kankai.
Chaplet, tasbē.
Chapli, tšaplai.
Character, khi, taba.
———, bad, badmāsh.

Charas, chars.
Charcoal: See skōr.
Charge, (1) hawola. (2) brid. (3) tel. (4) kirēya.
Charity, zakot. See wazifa.
Charm, ida, mantar, towiz.
Chapoy, kāt, manjarai.
Chauk, kētāi.

Cheap, amon.
Chew, to, &bul.

Cheek, bawun, ngai.
Cheerful, Eandawinai, viyil, wastnok.
Cheese, tarwa.
Cherish, to, (1) sotel. (2) shora-wel. See under kina.
Cherishing, sotenna.
Chestnut (colour), shin-nilai.
Chest-piece of coat, garéwon.
Chew, to, zhēwel.
Chewing the cud, khshān.
Chicken, chargirai.
——— -pox, serkai.

Chief, sarkor.
Chikore, zerk.
Child, wōrkai.
———, with, blorba.
Childish. See under kī.
Children, zaizod, zāmen-liňra, zānbacha.
Chilghosa, zańrghézai.
Chimney-hole, daritṣa.
Chin, zenyē.

Chip, khallai, tētennai.
———, small, totenkai.
Chirp, to, chaghédel.
Chogha, chogha.
Choice, akhtiyor, was.
Cholera, wabo.
Choose, to. See āstel, khwash.
Chowry, meghharinai.
Circular, gerd, ghund.
Circumcision, sīnat.
Circumference, mörga.
City, bāzor, shār.
Claim, dowā. See momla.
———, absurd or false, khila.
Clan, kom, psha.
Claw, mangwul, niki, nikāra, pānja.
Clay, khawardžin.
Clayey (soil), chiker.
Clear, ghwut, jawat.
Clean, halol, pākiza, pok, sop.
——— out, to. See under khirai.

Cleaning-rod, sikh.
Cleft, chod.
Clench, to. See mitai.
Clever, hushyor, lāik, zirak.
Cliff, kamar. See zowa.
Climate, hawo.
Climb, to, khatel, lākedel.
Clip, to, (1) katēyel. (2) skwestel.
Clippers, kharkhel.
Clog, kirich, līta.
———, small, lītakai.
Clog, kańrowa.
Close, (1) blavz, gār. (2) ret. (3) takalla. (4) pēri. See tšarma.
———, to, tapel. See band, dap, isor, tam.
——— with, to. See walatēr.

Cloth, kapra, rakht, shōi.
———, common red, solai.
———, homespun, khamto.
———, piece of, renja.
———, woollen, sharai.
Clothes, jomê, kâpê.
Cloud, weryez.
— of dust, likhêra.
Clove, lawang.
Clove, shawtala.
Club, dâbiza, lawar.
Clue, bêlghâ, misol, pàta.
Clump, tipakai.
Coat, native, khat.
Cock, chûrg. See kulangi.
Code, kânûn.
Cohabitation, guzrân.
Coin, gold, ashrafai.
Coinage, Afghan, nandrâmâi ripai.
—, British, butwolé or zaré ripai.
Cold, sore.
—, sor.
Colic. See gedda.
Collar-bone, grewyê.
Collect, to, (intr.), tôlédel, wêrêzâhêdel. (tr.) See under jamma, gerda, ghund, sambol, also under largai.
Colour, rang.
—, to, rangawel.
Comb, zhmanz.
—, (curry-), kharkhara.
—, (honey-), gêbînan. See pyása.
—, (cock’s), chârkhéla.
—, to, lmêzhel.
Combed, lmatai.
Combination, ittifok, jôresht.
Come, to, [rodrimel], rotlel.
— and go, to. See ârawel.
— off, to, latédel.
— out, to, khatel.
— over, to, walwédel.
— up, to, khwatédel.
— upon, to, lagêdel, walwédel.
Comestible, laundébal.
Comfort, dôd.
— able, niyozmand.

Comforting, dôdêgîr.
Command, hukm.
Commission, khalot.
Commit, to, (1) krel. (2) spoted.
Companion, mal, malgerai.
—less, gwushai.
—ship, malgêria.
Company, malgêria.
Comparison, makha.
Compassion. See kulma, zêp.
Compensation, nêk, sharm.
swara, tipa.
Compete, to, parawel.
Competent, balad.
Competition, barobari, makha.
Complaint, gila. See gilamand.
Complete, pira.
Complexion, rang.
Compulsion, zêr.
Concealed, ghelai, pet.
Conceited, kabarjan, ghaira, mah-rîr.
Condition, shart.
—, in hard, klak.
—, in soft, tankai.
Conduct, amal.
—, out, to, âstel.
Cone of pine, etc., kwûtélîkha.
Confess, to, manel.
Confidence, bowar, itibor.
Confidential, khpul.
Confiscate, to. See mot.
Confused, aroyon, gad-wad.
Congratulate, to. See yimboraî.
Congratulations, yimborkaî.
Connected. See khêsî.
Connection, gadvolai, khpulwi.
—, sexual. See ghawel.
Consciousness, hosh, yish.
Consent, razo.
Consider, to, gânîel. See ghaîr.
— as good as, to, bâlel.
Considerate. See muléiza.
Considerately. See adab.
Consideration, ghaur, kissa.
Constipation, shil, kwusht. See also under kwundi.
Constitution, sirat.
Construct, to, jorawel. See jor.
Consultation, marakka, maslat.
Contact, to come into, lagédel.
——, to bring into, lagawel.
Contained, to be, dzöédel. See tsir.
Contend, to. See barobari, makha, parédel, also under makandawar.
Contented, khwash, rozi.
Contorted. See guzán.
Contract, to, ikrār, téka.
——, to niwel.
Contribution, compulsory, hawola.
Contrite, kbémon, lépkhor, pshémon.
Control, kobi. See sambol.
Contused, paryodelai, khwazh.
Conversation, mashghilo, mázshilo, zaghédó. See mashghil, zaghawel.
Converse, to, zaghédel.
Convert to Muhammedanism, paracha.
Convict, to. See árawel, gunagor, mulamat.
Cook, to, pakhawel.
Cooked, pékh.
——, to be, pakhédel.
Cookery, pakhtan.
Cool, sor.
——, to keep. See under karédel.
Copper, bangor, sarwela.
——, of, masin.
Copulate with, to, ghaiwel.
Copyist, katéb.
Cord, mezzai.
Cork, khulpitai.
Corn, ghalla.
——, unthreshed, dálai.
——, green, til.
Corner, ghézhai, kunj.
Corpse, mer, merai.
Correct, sahi.
Corrupt, tamador. See tama.
—— — ness, tama.
Cotton, kárbéské.
—— — flicker, doghdoghai.
—— — machine, lájai.
—— — plant, kárbéské.
Cough, tikhai.
—— —, to, tikhédel.
Council, tribal, jilga, marakka.
Counsel, marakka, nasihat.
Count, to, gaér.
—— — ing, shumér.
—— — less, bé — shuméra.
Countenance, (1) khwula, mákh. (2) nang.
Counterfeit, kalp.
Counterpane, nkhai, taghar.
Country, (1) mulk, watan. (2) khalk.
Courage, méröna, narintób, tira, tirzantób.
Course, (1) wal. (2) See under tsaplai.
—— —, of, khud. See wélé.
Court-yard, talai.
Cousin, tarbir, têrpl, nyoie zyai (m.); tarla, têrprá, nyoie lir (f.).
Cover, barghéla.
——, to. See peć.
——, to take. See dib.
—— — let, pâloz.
Covered, peć.
Covey, sail.
Cow, ghwo.
—— — bell, gingrai.
—— — dung, ghusháya.
—— — herd, ghébón.
—— — shed, ghéjal.
<table>
<thead>
<tr>
<th><strong>INDEX TO WAZIRI VOCABULARY.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-wife, ben.</td>
</tr>
<tr>
<td>Crack, (1) khrāp. (2) chod.</td>
</tr>
<tr>
<td>——, to (intr.), chaudel.</td>
</tr>
<tr>
<td>Crackle, to, tāsēdel.</td>
</tr>
<tr>
<td>Cradle, zangéya.</td>
</tr>
<tr>
<td>Cramp. See spīna.</td>
</tr>
<tr>
<td>Crane, zoñīyē.</td>
</tr>
<tr>
<td>Cream, rash.</td>
</tr>
<tr>
<td>Creature, poor. See khworakai.</td>
</tr>
<tr>
<td>Credit, pōr.</td>
</tr>
<tr>
<td>Creep, to, baiyēdel. See khapparyē.</td>
</tr>
<tr>
<td>—, to (flesh). See dizh.</td>
</tr>
<tr>
<td>Creeper (plant), ghurangawa.</td>
</tr>
<tr>
<td>Crescentade, ghazo.</td>
</tr>
<tr>
<td>Crest, tōrekka.</td>
</tr>
<tr>
<td>— of bird, charkhēla.</td>
</tr>
<tr>
<td>Crime, gunā.</td>
</tr>
<tr>
<td>Cripple, shīāl.</td>
</tr>
<tr>
<td>Crooked, kōzh.</td>
</tr>
<tr>
<td>—— ness, kashwolai.</td>
</tr>
<tr>
<td>Crop of bird, jījira.</td>
</tr>
<tr>
<td>Crops, ēbrā, fasal.</td>
</tr>
<tr>
<td>Cross, to, khwārēdel. See pēri.</td>
</tr>
<tr>
<td>Crossed legs. See palatai.</td>
</tr>
<tr>
<td>Crossing, (river-), pataṁ.</td>
</tr>
<tr>
<td>Crow, kāntafrāgha, kragha.</td>
</tr>
<tr>
<td>—, to. See āzān.</td>
</tr>
<tr>
<td>Crowd, ālam, khalk.</td>
</tr>
<tr>
<td>Crown, tāj.</td>
</tr>
<tr>
<td>—— of head, tōrekka.</td>
</tr>
<tr>
<td>Crumbs and ghee, chiraī.</td>
</tr>
<tr>
<td>Crupper, piyāwānī.</td>
</tr>
<tr>
<td>Cry, sīra.</td>
</tr>
<tr>
<td>Cry, to, (1) āpédel. (2) zhārel.</td>
</tr>
<tr>
<td>—— out, to. See zhāgh.</td>
</tr>
<tr>
<td>Cub, (bear-), yēzhkētai.</td>
</tr>
<tr>
<td>Cubit, āta.</td>
</tr>
<tr>
<td>Cuckold, dāis.</td>
</tr>
<tr>
<td>Cucumber, badrang.</td>
</tr>
<tr>
<td>Cudgel, ḏabīza, lawar.</td>
</tr>
<tr>
<td>Cuff, tṣappar.</td>
</tr>
<tr>
<td>Cultivate, to, karel. See karwanda.</td>
</tr>
<tr>
<td>Cultivated, karwanda, wēdon.</td>
</tr>
<tr>
<td>Cultivation, (1) karwanda. (2) sharīki.</td>
</tr>
<tr>
<td>Cultivator, sharīk.</td>
</tr>
<tr>
<td>Cup, piyola.</td>
</tr>
<tr>
<td>—— metal, jom.</td>
</tr>
<tr>
<td>—— board, kand, tok.</td>
</tr>
<tr>
<td>Curb-chain, ḏzendżirai.</td>
</tr>
<tr>
<td>Curds, moste.</td>
</tr>
<tr>
<td>Curious, nandorchi.</td>
</tr>
<tr>
<td>Current, gad, jori. See tērédel.</td>
</tr>
<tr>
<td>Curry-comb, kharkharra.</td>
</tr>
<tr>
<td>Curse, (1) shēra. See dawo. (2) balo.</td>
</tr>
<tr>
<td>Curtains, parda.</td>
</tr>
<tr>
<td>Custodian (of grave or shrine), fakir.</td>
</tr>
<tr>
<td>Custody. See sholang.</td>
</tr>
<tr>
<td>Custom, ādat, nirkh, riwāj.</td>
</tr>
<tr>
<td>Cut, to, prēkrel, skashtel. See ghuts.</td>
</tr>
<tr>
<td>—— down, to. See garawel, land.</td>
</tr>
<tr>
<td>—— narai, tēzhel.</td>
</tr>
<tr>
<td>—— off, to, katēyel.</td>
</tr>
<tr>
<td>—— throat, to. See halol.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>D</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dagger, chōre, khanjar.</td>
</tr>
<tr>
<td>Dam, band.</td>
</tr>
<tr>
<td>Damage, nuksān, zarar, ziyon.</td>
</tr>
<tr>
<td>——, to. See ṭīkel.</td>
</tr>
<tr>
<td>Damp, nāwā,</td>
</tr>
<tr>
<td>Damp, limd, tond.</td>
</tr>
<tr>
<td>—— ness, zyēm.</td>
</tr>
<tr>
<td>Dance, ātaṁ, masht.</td>
</tr>
<tr>
<td>——, Waziri, méndor.</td>
</tr>
<tr>
<td>——, to, gaqēdel.</td>
</tr>
</tbody>
</table>
Dandyism, दांवल।
Danger, दौर, वासव।
Dangerous, बे-इटीबर, दारसत्नोक।
Darbar, दिलबर।
Darbari, दिलबरी।
Dare-devil, मास।
Dark, ट्यारी।
—-coloured, स्काराई।
—-complexioned, स्कोर।
—-ness, ट्यारी।
Dart, टो आपदेल।
Dash out, टो, (त्र.), क्लवतावेल।
Date, (1) तैरिख, (2) हजैरा।
—-palm, हजैरा।
Daub, टो, वुखहरेल। See वाहेल।
Daughter, लिर, (ग्रांड-), लमसाई।
—-in-law, नजोर।
Daur, दावर।
Dauri, दावर।
Dawk, दाक।
Dawn. See सिरा।
Day, (1) व्रेज, (2) तैरिख।
—-light. See व्रेज, स्पिन।
—-and night, श्पेव व्रेज।
—, next, साबो।
— of death, अजाल।
— of judgment, केमत।
— preceding Id, दे अज व्रेज।
Dead, मर, मार्दर।
— body, मराई।
— man, मराई।
Deal, to. See वापोर।
— in, to, क्रेल। See under लार्गाई।
— kindly, to, लार्वाले।
Dealer, साउदोगार।
Dealings, वापोर।
Dear, गिरोन।
Death, मार्द, मर।
—-struggle, दजंकदान।
Debouchment, ख्वुला।
Debt, पूर।

Deceit, चाल, माकर, पार्योब, ताग।
—-ful, माकरजाण, पार्योबी, ताग।
Deceive, to. See खिला, पार्योब।
Decline, to. See सात।
Deed, (1) अमल, (2) खाट।
Deep, ज्वावर।
Deer, प्से।
Default of male heirs. See मिरूट।
Defeat, लराइ।
Defeated, पर।
Defect, आइब।
Defective, आइबनोक, काम।
Defence, सांभोल्स्थ। See सोटै।
Defiled, बेलमज, काकर, लरेल, मार्दर, पालित।
—— (food), जिता।
Defiling, मार्दर।
Degraded, झार।
Degree, to such a, दासेड, दौर।
Dejected, ग्वामजान, ग्वामनोक।
Delay, जांड, जान।
Delicate, नोजाक, टांकाई।
Delineate, टो, लिल।
Deliverance, इलासी।
Delivered, (1) खालोस। (2) नांगा।
Demon, पेराई।
Demonstrated, साबित।
Denial, इनकार।
Dense, (1) गांर, (2) खेला।
Deny, to. See मांकोर, तोबा।
Dependent, हांम्साई।
Deposit, (1) ख्वारा। (2) अमोन।
—— to, आचावेल।
Depressed, ग्वामजान, ग्वामनोक।
Depression, ज्वावरा।
Deputation, उनावोटाके।
Descend, किजेडेल, वालवेल।
Descent, (1) लवांग। (2) असाल। See शाखारा।
Desert, बेडिया।
Deserted, वुकी।
Deserts, चक्कदोर।
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deserving, lāik.</td>
<td><em>See hakkdori.</em></td>
</tr>
<tr>
<td>Desire</td>
<td><em>See harka.</em></td>
</tr>
<tr>
<td>Desist, to.</td>
<td><em>See tam.</em></td>
</tr>
<tr>
<td>Desperate, (1) tang.</td>
<td>(2) bad, tāng.</td>
</tr>
<tr>
<td>Destroyed</td>
<td>Halok.</td>
</tr>
<tr>
<td>Destruction, halokī.</td>
<td></td>
</tr>
<tr>
<td>Detain, to.</td>
<td><em>See matal.</em></td>
</tr>
<tr>
<td>Detained, sholang.</td>
<td></td>
</tr>
<tr>
<td>Determined, bad, tāng.</td>
<td></td>
</tr>
<tr>
<td>Devil</td>
<td>Shaiton.</td>
</tr>
<tr>
<td>Devilyr, masti</td>
<td></td>
</tr>
<tr>
<td>Devour of, bé.</td>
<td></td>
</tr>
<tr>
<td>Devoted, (1) khalosmand,</td>
<td>Mukhlis.</td>
</tr>
<tr>
<td></td>
<td>(2) shauki.</td>
</tr>
<tr>
<td>Dew</td>
<td>Parkha.</td>
</tr>
<tr>
<td>Diadem</td>
<td>Tāj.</td>
</tr>
<tr>
<td>Dialect</td>
<td><em>See under ārawel.</em></td>
</tr>
<tr>
<td>Diarrhea</td>
<td><em>See dast, khuski.</em></td>
</tr>
<tr>
<td>Die, to, mērēl.</td>
<td>— for, to. <em>See sar.</em></td>
</tr>
<tr>
<td>Difference, (1) parkh.</td>
<td><em>See molimesht.</em></td>
</tr>
<tr>
<td></td>
<td>(2) <em>See āriya.</em></td>
</tr>
<tr>
<td>Different, nōr.</td>
<td></td>
</tr>
<tr>
<td>Difficult</td>
<td>Giron, kalp, ret, tāng.</td>
</tr>
<tr>
<td>Difficulty</td>
<td>Maṭai, maṭikai, taklif.</td>
</tr>
<tr>
<td>Diffused, tāng.</td>
<td><em>See under myēr.</em></td>
</tr>
<tr>
<td>Dig, to, kandel, chegawel.</td>
<td><em>See kīrīch, waḥel.</em></td>
</tr>
<tr>
<td>Digestion</td>
<td>Hazm.</td>
</tr>
<tr>
<td>Dignity</td>
<td>Dabdabba, dābob.</td>
</tr>
<tr>
<td>Diplomatically</td>
<td><em>See chal, inar.</em></td>
</tr>
<tr>
<td>Direct, to, kshēzhdel,</td>
<td>Niwel.</td>
</tr>
<tr>
<td>Direction, (1) lōrāi,</td>
<td>Makha.</td>
</tr>
<tr>
<td></td>
<td>(2) misol.</td>
</tr>
<tr>
<td>Dirt, khirāi.</td>
<td><em>See ghul.</em></td>
</tr>
<tr>
<td>Dirty</td>
<td>Khachan, khiran.</td>
</tr>
<tr>
<td>Disabled</td>
<td>Guḍ, shiāl.</td>
</tr>
<tr>
<td>Disagreeable, palīt.</td>
<td></td>
</tr>
<tr>
<td>Disappear, to.</td>
<td><em>See ghāib, ghelai.</em></td>
</tr>
<tr>
<td>Disappear behind, to.</td>
<td><em>See ārawel.</em></td>
</tr>
<tr>
<td>Disc, tikāla.</td>
<td></td>
</tr>
<tr>
<td>Discharge, to.</td>
<td>(1) ai krel. (2) chalawel. <em>See khalos.</em></td>
</tr>
<tr>
<td>Disciple, chefīra, mürid, shēkh, shogerd.</td>
<td></td>
</tr>
<tr>
<td>Discontented, khappa, marawwar.</td>
<td><em>See maskir.</em></td>
</tr>
<tr>
<td>Discretion</td>
<td><em>See chal, inar.</em></td>
</tr>
<tr>
<td>Discuss</td>
<td><em>See maskir.</em></td>
</tr>
<tr>
<td>Discussion</td>
<td><em>See maskir.</em></td>
</tr>
<tr>
<td>Disease</td>
<td>Bimori, opat, ranz, ranzirtia.</td>
</tr>
<tr>
<td></td>
<td>(2) venereal, (1) bodipərang.</td>
</tr>
<tr>
<td>Dish</td>
<td>Tītyē.</td>
</tr>
<tr>
<td>Disinherit, to.</td>
<td><em>See miro.</em></td>
</tr>
<tr>
<td>Disinterested, khalosmand.</td>
<td></td>
</tr>
<tr>
<td>Dislike</td>
<td>Zīsh.</td>
</tr>
<tr>
<td>Dismal</td>
<td>Khēr.</td>
</tr>
<tr>
<td>Dismiss, to, ai krel.</td>
<td></td>
</tr>
<tr>
<td>Dismount, to.</td>
<td><em>See kiz.</em></td>
</tr>
<tr>
<td>Dismount</td>
<td></td>
</tr>
<tr>
<td>Displease, khappa, marawwar.</td>
<td></td>
</tr>
<tr>
<td>Disposition</td>
<td>Khi, taba, tabiat.</td>
</tr>
<tr>
<td>Dispute, aryēsht, dowa,</td>
<td>Mukaddama, takror. <em>See āriya.</em></td>
</tr>
<tr>
<td>Disquiet</td>
<td>Shor.</td>
</tr>
<tr>
<td>Dissatisfaction, algho, gila.</td>
<td></td>
</tr>
<tr>
<td>Dissipate, to.</td>
<td><em>See werk.</em></td>
</tr>
<tr>
<td>Dissociated</td>
<td><em>See wēzor.</em></td>
</tr>
<tr>
<td>Distance</td>
<td>Mazal, parkh, prēkhrin.</td>
</tr>
<tr>
<td>Distant</td>
<td>Līrē, wuriyā.</td>
</tr>
<tr>
<td>Distend, to.</td>
<td><em>See gharekka.</em></td>
</tr>
<tr>
<td>Distended</td>
<td>Dad.</td>
</tr>
<tr>
<td>Distinction</td>
<td>Molimesht.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>Distinguish, to</td>
<td>See parkh.</td>
</tr>
<tr>
<td>Distress, khwori, tāngī.</td>
<td>——, to, zavrawel.</td>
</tr>
<tr>
<td>Distressed, to be, zavrēdel.</td>
<td>Distribution, tribal, bakhra, texgih, vēsh.</td>
</tr>
<tr>
<td>Disturb, to, karawel. See dind.</td>
<td>Disturbance, pasod, shor.</td>
</tr>
<tr>
<td>Disturbed, to be, karēdel.</td>
<td>Distress, khwori, tāngī.</td>
</tr>
<tr>
<td>Disturbed. See sikh.</td>
<td>Ditch, kand.</td>
</tr>
<tr>
<td>Dive, to, ḍibēdel.</td>
<td>Division, tribal, vēsh.</td>
</tr>
<tr>
<td>Divorce, tālok.</td>
<td>—— of village, chēla.</td>
</tr>
<tr>
<td>Do, to, krel.</td>
<td>Doctor, tabib.</td>
</tr>
<tr>
<td>—— post, bozai, léchai.</td>
<td>Done, tamom.</td>
</tr>
<tr>
<td>—— way, war.</td>
<td>—— for, halok.</td>
</tr>
<tr>
<td>Dote, to, niyozēdel.</td>
<td>—— load, khar-bor.</td>
</tr>
<tr>
<td>Dull-coloured and barren, spēra.</td>
<td>Dues paid to a holy man, shukarona.</td>
</tr>
<tr>
<td>Dues paid to a holy man, shukarona.</td>
<td>Dues paid to a holy man, shukarona.</td>
</tr>
<tr>
<td>Dull-coloured and barren, spēra.</td>
<td>Dyer, ṇal.</td>
</tr>
<tr>
<td>Dull-coloured and barren, spēra.</td>
<td>Dues paid to a holy man, shukarona.</td>
</tr>
<tr>
<td>Dry, sir, wuch.</td>
<td>Duck, ḍlai.</td>
</tr>
<tr>
<td>—— , big, damoma.</td>
<td>Dues paid to a holy man, shukarona.</td>
</tr>
<tr>
<td>English</td>
<td>Waziri</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>Dumb, gung.</td>
<td>Dun, samand.</td>
</tr>
<tr>
<td>Dung, ghul, led, pechekké.</td>
<td>Durree, darai.</td>
</tr>
<tr>
<td>Dust, gard, khairpal, kher-per, kheryé-peryé, khipanfyé.</td>
<td>— to. See péjau.</td>
</tr>
<tr>
<td>— storm, bádoma. See khipanfyé.</td>
<td>Duty, (1) mahsil. (2) parz.</td>
</tr>
<tr>
<td>Dwarf-palm, dellan, mazerrai.</td>
<td>Dwell, to, yésédel. See pand.</td>
</tr>
<tr>
<td>Dwelling, kör, két.</td>
<td>—— fortiﬁed, binga, két.</td>
</tr>
<tr>
<td>Dye, for hands, etc., nakriz.</td>
<td>— for hair, wasma.</td>
</tr>
<tr>
<td>— red, pon.</td>
<td>— to, rangawel.</td>
</tr>
<tr>
<td>Dyer, nilgar.</td>
<td>E</td>
</tr>
<tr>
<td>Each, har.</td>
<td>Egg, yowyá.</td>
</tr>
<tr>
<td>— one, har yo.</td>
<td>Eight-anna piece, délai.</td>
</tr>
<tr>
<td>Ear, ghözih.</td>
<td>Either, yä.</td>
</tr>
<tr>
<td>— of corn, wézhai, bambah.</td>
<td>Elapse, to, watel.</td>
</tr>
<tr>
<td>— in the, bambah, dädé, totíghé.</td>
<td>Elbow, tsangal.</td>
</tr>
<tr>
<td>Early, ster. See barézar, wakht.</td>
<td>Elder, mesher, ster.</td>
</tr>
<tr>
<td>Earnest-money, bâïna, séya, tápa.</td>
<td>Elope, to. See matíz.</td>
</tr>
<tr>
<td>Earring, lashta, pilwatra, skênrai, wâlai.</td>
<td>Elsewhere, belchêrta.</td>
</tr>
<tr>
<td>Earth, khovra.</td>
<td>Emaciated, dangar.</td>
</tr>
<tr>
<td>— quake, zelzela.</td>
<td>Embezzle, to, khwarel.</td>
</tr>
<tr>
<td>— — ment, khanat.</td>
<td>Embrace. See ghyézh, yézhá.</td>
</tr>
<tr>
<td>East, gâng, lmérkhole, korta.</td>
<td>Embroider, to. See skéi.</td>
</tr>
<tr>
<td>Easy, âson, sauka.</td>
<td>Embroidered. See gul.</td>
</tr>
<tr>
<td>Eat, to, khwarel.</td>
<td>Embroiderer, skéigar.</td>
</tr>
<tr>
<td>— hastily, to, shrapawel.</td>
<td>Embroidery, kashida, skéi.</td>
</tr>
<tr>
<td>Eclipse, tandar.</td>
<td>—— gold, tilla.</td>
</tr>
<tr>
<td>Eddy, ghrimbakai.</td>
<td>Emissary, banjorai.</td>
</tr>
<tr>
<td>Edge, ghwóra, morga, palau. See tsang.</td>
<td>Empty, dâd, khwushai, lâyá, tesh, wuki.</td>
</tr>
<tr>
<td>— (cutting-), têra.</td>
<td>—— handed, tesh.</td>
</tr>
<tr>
<td>Edifice, joresht.</td>
<td>Encampment, irdi. See kadda, kézhái.</td>
</tr>
<tr>
<td>Educated. See lwustel.</td>
<td>Enchant, to, damawel.</td>
</tr>
<tr>
<td>Education, dars.</td>
<td>—— ment, dam, ésam, wazhm.</td>
</tr>
<tr>
<td>Educational. See darsi.</td>
<td>Enchanter, ésamgar.</td>
</tr>
<tr>
<td>El, kabe.</td>
<td>Enclosure, (camel-), jwok.</td>
</tr>
<tr>
<td>Effecual, mérnanai. See under ïda.</td>
<td>Encouragement, dôd.</td>
</tr>
<tr>
<td>Effete, wrost.</td>
<td>Effort, koshish, khwori, steryé.</td>
</tr>
</tbody>
</table>
Encouraging, dodgir.
Encroach. See londi.
End, sar, tski, wustiãnì. See kuna.
— of family, khéi.
—, in the, åkhèr.
—, to come to an. See khalos, mot, tamom.
Endeavour, koshish, khwori, steryé.
Endure, to, zghamel.
Enemy, dushman.
Energetic, chogh, takra, tsâlok.
Energy, tarkéyì.
Engage, to. See shåkh.
Engaged, pêwokhta.
English, Angrézi.
——-man, Angrèz.
Enjoy, to, niyozedel.
——-ment, khwand.
———, social, mashghilo.
Enmity, badi, dushmani.
Enough, bas.
Enquiry, pashtanna, tapãos, tatik.
Entangled. See shåkhédel.
Enter, to, nennawatel.
—— into (an arrangement), to, jorédel.
Entire, (1) dresta, régìh. (2) windañ.
Entail, lârmin.
Entreaty, zori.
Entrust, to, sporel.
Enumerate, to, ganfél.
Envy, to. See parsédel.
Epilepsy, mirgai.
Epistle, khatt.
Equal, barobar.
Equality, barobari.
Erect, to. See lâk.
Error, ghalati, khatoï.
Eruption, ninyé.
Escape, to, tashel.
Escort, badragga, bosh.
Establish, to. See tam.
Esteem, kâdar.

Estrangement, prékeryé.
European, Pêrangai.
Evade, to. See gharawel.
Even, hân, lyaì.
—— number, dzavát.
Evening, máshom, wéga.
——, late, khutan.
——-prayer, lmáshom.
——-, (yesterday-), wéga, baâ-yaâ.

ever, (1) chèré, héchérè. (2) hamésh, háméshá.
Every, hama, hamagi, har.
——-thing, harte.
Evil, bad.
——, bad, kacha, koìa, landawar, ret.
——-eye, nazir. See nazirboz.
Exactly, khâs, píra. See ghawút.
Examination, nendorá.
Examine, to, katel, dzåravel. See gharawel.
Excel, to. See tèr.
Excellence, kamol.
Exchange. See badal.
——, to, badlawel, badal krel.
Excite, to, karawel, khézhawel, zavrawel.
Excited, to be, karédél, zavrédél.
——, sensually, mast.
Excitement, sensual, masti.
Exclamation of pain, jařimor.
Excrement, ghul.
Excuse, bona, uzr.
Excused, áp, maf.
Excuses, ready with, dzawobgar.
Executor, wakil.
Exempted. See Excused.
Exhausted, (1) sterãí, záiî. (2) khalos, tamom.
Exhibit, (1) ushâyel. (2) æstel.
Exhortation, khutba, wáz.
Exile. See under werk.
Exist, to. See shta.
INDEX TO WAZIRI VOCABULARY. 265

Expectation, yakin.
Expedition, military or punitive, lâm.
Expenses. See khars.
Expensive, giron.
Experienced, balad.
Explain, to. See péyawel.
Exploit, tîra.
Extend, to, rasédél.
Exterminated, to be. See khéi.
Extension. See minda.

Extinction of a family, khéi.
———— of males of a family, mirot.
Extinguish, wéghélel.
Extract, to, âstel.
Extraction, asal.
Extremely, dêr, nihâyat.
Eye, sterga.
———— of needle, sim.
———— evil, nazir. See nazirboz.
————-lash, boutre.

F

Fabricate, to, jorawel. See jor.
Face, khwula, makhl.
——— downwards. See gadölyai, par-
makhl.
Facing, makhamakhl.
Faction, gundai.
Factory, kârkhana.
Faded, chiper.
Faces, dast.
Failure, yila.
Fair, insopi.
——-ness, insop.
Fairy, pérai, shoipérai.
Faith, imon.
———, Muhammadan, din.
———, good, imon.
———, ful, wapudor.
———, fulness, wapo.
———, less, bé-imon.
Fakir, fakir.
———, wandering, malang.
Fall, to, ghurzédel, préwatel, tévé-
del, walwédel. See parto.
———, to make, walwavel.
———, asleep, to. See pet.
Fallen, naskör, prét.
Fallow, bâti.
False, (1) bé-imon, darwéghzan.
(2) darwéghzan, mukhalif, nâhakka, limd.
———-ly. See khilop.
———, ness, bé-imon.
———, hood, darwégh, khilop.
Fame, nomis, nûm.
Family, asal, kabila, kâil, khélkhona, 
kole, kör, tabar, zamen-lînîra.
———, noble, khânawoda.
Famine, kât.
Famous, doghi, mashahir.
Fan, babézai.
Fanatic, Muhammadan, ghâzi.
Fang, nîsh.
Far, far off, liré, wuriyâ.
Fare, kiréya.
Farewell. See sporel.
Farthing, kunjeka.
Fast, (1) shâkh, tîng. (2) zer. See 
sakhti.
———, Muhammadan, naiyora, 
rîzha.
Fasting, rézhatai.
Fat, tsörb.
——— woza.
———, ness, tsarbwolai.
Fate, bakht, kismat, nasib, takdir, 
tola.
<table>
<thead>
<tr>
<th>English</th>
<th>Waziri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father, plor, (bābā, dādā, kākā).</td>
<td>-in-law, skhar.</td>
</tr>
<tr>
<td>Fathom, waz.</td>
<td></td>
</tr>
<tr>
<td>Fault, aib, gunā. See grām, mulāmat.</td>
<td></td>
</tr>
<tr>
<td>Faulty, aibnok.</td>
<td></td>
</tr>
<tr>
<td>Favour, shegerra.</td>
<td>— with God, and man, barakat.</td>
</tr>
<tr>
<td>Favourably inclined, nēkho.</td>
<td>— to, dārēdel, tarsēdel, wyērēdel.</td>
</tr>
<tr>
<td>Fear, dōr, tars, wyēra.</td>
<td>— to, dēr, kshelai. (2) narai.</td>
</tr>
<tr>
<td>Feast, funeral, shima.</td>
<td>— —, to, mindel.</td>
</tr>
<tr>
<td>Feather, pakha.</td>
<td>— out, to. See molim, molimesht, sahi.</td>
</tr>
<tr>
<td>February, Tarkhé Myāsht, Orbeshé Myāsht.</td>
<td>— room, to, dzōédel.</td>
</tr>
<tr>
<td>Feed of horse, tibra.</td>
<td>— Fine, jurm, jurmona, nogha.</td>
</tr>
<tr>
<td>Feel, to, wukshel.</td>
<td>— —, (1) dēr, kshelai. (2) narai.</td>
</tr>
<tr>
<td>Feeling, ill, badiyat, wirona.</td>
<td>Finger, guta.</td>
</tr>
<tr>
<td>Feelings, taba.</td>
<td>— —, breadth, guta.</td>
</tr>
<tr>
<td>Fellow, sarai.</td>
<td>Fingered, loswaiynai.</td>
</tr>
<tr>
<td>— —, villagers, kelai.</td>
<td>Finish, to. See khalos, mot, pira, tamom.</td>
</tr>
<tr>
<td>Felt, thick, lamsai.</td>
<td>Fir, nashtar, srapp.</td>
</tr>
<tr>
<td>Female, sheza.</td>
<td>Fire, yor.</td>
</tr>
<tr>
<td>Fence of thorns, shpēl.</td>
<td>— —, to, chalawel. See dazz, khalos.</td>
</tr>
<tr>
<td>Ferry, See patainiz.</td>
<td>— —, to, dazzawel.</td>
</tr>
<tr>
<td>Fertile, tsōrb.</td>
<td>— —, to be on, balédel, swel.</td>
</tr>
<tr>
<td>Fester, to. See zolan.</td>
<td>— —, arm, tipak, bandikh.</td>
</tr>
<tr>
<td>Festival, yid.</td>
<td>— —, place, lgharai.</td>
</tr>
<tr>
<td>Festivity, yid.</td>
<td>— —, wood. See largai.</td>
</tr>
<tr>
<td>Fetter, zelwāne.</td>
<td>Firing. See chalawel.</td>
</tr>
<tr>
<td>Feud, badi, pōr.</td>
<td>Firm, klak, ting.</td>
</tr>
<tr>
<td>Fever, tebba.</td>
<td>First, (1) awwal, (2) avtéwun.</td>
</tr>
<tr>
<td>Few, lezh, lezhki.</td>
<td>— youth, in, avtéwun.</td>
</tr>
<tr>
<td>Fiancée, jamjola, kézhdelyé, sholanga, vratina.</td>
<td>Fissure, chod.</td>
</tr>
<tr>
<td>Fibre, dzir.</td>
<td>Fist, mitai.</td>
</tr>
<tr>
<td>Fiddle, sarindañ.</td>
<td>Fit, (1) boida. (2) låik.</td>
</tr>
<tr>
<td>— —, bow, lindai.</td>
<td>— —, to be, jorédel.</td>
</tr>
<tr>
<td>Fidelity, wapo.</td>
<td>— —, ness, låiki.</td>
</tr>
<tr>
<td>Fie, toba.</td>
<td>Fix, to, tarcel. See ták, tshir.</td>
</tr>
<tr>
<td>Field, patai, wéshkai.</td>
<td>Flabby, tankai.</td>
</tr>
</tbody>
</table>
INDEX TO WAZIRI VOCABULARY.

Flageolet, pikān̄rai.
Flagstaff, lakār̄a.
Flame, lāmba.
Flank, teshai.
Flap, to. See wāhel.
Flare, to. See lāmba.
Flash, to, brēshēdel, parkēdel, zaledel.
—, to make, prekawel.
Flask, patakai.
Flat, (1) pēst, sam. (2) bēlmang.
—, upper, sabot.
Flattery, khwāshāmandi.
Flavour, khwand, māzzā.
Flea, wrehā.
Flee, to, parhdel, tashel.
Fleet, sakht.
Fleeting, pānī.
Flesh, ghesha.
Flick, khṛāp.
Flight, sail.
Flighty, saudoi.
Fling, to, āchawel, ghurzawel, trével.
Flint, bakar.
— -lock, bakari, chakhmakh. See tipak.
Flit, to, shorēdel. See under arwoh.
Flock, kandek, ramma.
Flocks and herds, ghayela.
Flood, toi, kherṭōī, niz.
Flour, donrā.
Flow, to, baiyēdel.
Flower, gul.
Flung, to be, ghurzēdel.
Fly, mech.
— -flap, mechgharinai.
— away, to, wrātel.
Foil, biyorī.
Foam, kwubēz, lyārē.
Folded, green, khid.
Foetus, haml.
Fold, wal.
Folded. See ghabarg.

Follow, to. See wustiāni, maṇḍ, wāhel.
— — about, to. See gerzēdel.
Follower, banjorai, mūrid.
Following closely, arkhān.
Fond, shauki. See shauk, mina.
— — ness, shauk.
Food, khwarok, maṇāi, tswērāi.
Fool, khwūshai sarāi, khēlagai.
Foolish, khwūshai, khēla, amak. See zyēr.
Foot, (1) psaa. (2) kuna, wēkh.
— — on, palai.
— — -man, palai.
— — -print, maṇḍ.
Fop. See dawalnok.
Foppishness, dawal.
For, depora. See bondi.
Force, zōr.
— —, in, jorī.
Ford. See patañī.
Fore-arm, lēcha.
— — -head, sanzella, tsandā, wuchwēlai.
— — -leg. See psha.
— — noon, barēzar.
— — -sight, zakha.
Foreign, bēdiānai.
Forest, zangal.
Forfeit, to. See mot.
Forget, to. See vyēr.
— —, to make, vyērawel
Forgive, to, bakhshel.
Form of hare, samgholai.
— —, to, niwel.
Former, vrondinai, zandān.
Formerly, de sara, ē sara, pakhwo, wakhti, zand, zoryē.
Formidable, darsatnok.
Fort, kila.
Fortification, mōrcha.
Fortune, bakht, etc. See Fate.
Foster, See rāvdel.
INDEX TO WAZIRI VOCABULARY.

Foster, to, sotel.
Fouling, khirai, törkai.
Found, to be. See mindel, shta.
Fountain, chinnan.
Fours, on all. See khaparyé.
Fowl, chirga.
Fox, bazhava, trèrai.
Fragile, motawinai, nozak.
Frantic, wazhmdor.
Free, khalos, läya.
Fresh, avtéwun.
Friday, jima.
Fried, taliya.
Friend, áshno, dést, khésh, khpul.
— ship, áshnoyi, khésh, yárona.
Frighten, to, darawel, wyèrawel.
Fringe (1) dzindai, (2) pal, pékai.
Frog, chingash.
From, na, la...na. See bondi.

Front, makh. See vrondi.
Frontier, brid, nakhsha, saryad.
Frown, to. See triv, wuchwélai.
Froth, kwurbéz.
Frozen, karang.
Fruit, méwa.
Fry, to. See taliya.
Fuel. See largai.
Full, (1) dak. (2) pira. (3) sakka.
(4) See cheshtan.
— blood, asil.
— blown, blang.
— cock, on, dad.
— grown, pékh.
Funeral, dzanoza.
— alms, skat.
— feast, shima. See nemma.
Furious, wazhmdor.
Furnace, dikon, mandau.
Furniture. See makh.

G

Gaiety, masti.
Gain, bida, fáida, gañta, sid.
Gall, trikhai.
Gallant. See Brave.
Gallantry. See Bravery.
Gallo, to (intr.) parédél, tashel, trapédél; (tr.) parawel, trapawel.
Gallows, gharharra.
Gambling, juworai.
Game, (1) léba. (2) shkor.
Gang, ghaddai, topa.
Ganges, Gáng.
Garden, bogh.
Gardener, bâghwon.
Garlic, wizha.
Garment, joma.
— upper, khat.
Gash, to, shrapawel.
Gate, darwoza.

Gather together, to. See jamma.
Gauntlet, daskára.
Gay, mast.
Gazelle, lakashewai.
Gear. See makh.
Gelt, kháisi.
Generation, pérrai.
— female organ of, kuná.
— male organ of, ghnún.
Generosity, sakhitób, sakhowat.
Generous, sakhi, sakhowati, patang.
Gentle, éman.
Gently, wró.
Genuine, asil.
— not, nakli.
Get, to, krél. See paido, shwel.
— along with, to. See guzrán.
— better, to. See jorédel.
— out, to, watel.
INDEX TO WAZIRI VOCABULARY.

Get out! See bo, harra, höa, kaṭṭê, kwurřê, shoë.
— out of way, to, gharêdel.
— up, to, writêl.

Ghāzi, ghāzi.

Ghee, ghōri.

Gibbet, ghargharra.

Giddy. See sar.

Gift, bakhsh, bakhshish, soghāt. See láyā.

Giggle, to, khwâtêdel.

Gin, (cotton-), lájai.

Ginger, sind.

Gird loins, to. See mlâ.

Girdle, tēghana.

Girl, jilkai.

Girth of saddle, tong.

Give, to, bakhshel, rokřêl, dèrkřêl, wěrkřêl.
— way, to, prêshêdel, prêkêdel.

Glad, (1) kwash. (2) roźi.

Glance, to, kafêl.

Glare of sun, gharma.

Glass, shisha.

Glitter, to, parkêdel, zalêdel.
—, to make, prekawel.

Gloat, to, niyoze’del.

Glue, srēsh.

Guaw, to, tîkel.

Go, to, châlêdel, [dřimel], tèrêdel, tël, rotilêl, dèrtël, wèrtël.
— and come, to, ārawel, châlédel.
— about, to, gerzêdel, shorêdel.
— away, to, tël.
— between, rébor.
— down, to, kîzêdel, walvêdel.
— forth, to, watel.
— off (firearm), to, chalêdel.
— out, to, watel.
— over, to, khwârêdel.
— round, to, gerzêdel.
— up, to, khatêl.
— up, to make, khēzhawel.

Goat, wez.
— herd, wazbôn.

Goat’s-hair, wuzhghwunë.

Gobble, to, shrapghwunê.

God, Allâ, Khudai.

Gold, sre-zar.

— coin, ashrafâi.
— smith, zargar.

Gone bad, chenjân.

Gong, tkâana.

Gonorrhea, galâmi, soâk.

Good, shegerâa.

—, imondor, karra, mèranai, nêk, régh, she.
— health, barakât.
— looking, kshelai, shoïsta.
— natured. See taba.

Gossips’ meeting-place, dambrai.

Government, Sarkor. See istiziâm.

Governor, hakim, wakil.

Grace, minda.

Gracious, mèrmon. See laurawel.

Graft, to. See nol.

Grain, (1) ghalla. (2) ūâna.

—, winnowed, réshan.

— and chaff, dermend.
— sieve, galbêl.

Gram, chanra.
—, boiled and cleaned, gingérê.

Grand, dêr.
— daughter, lmasai.
— father, nîke.
—, (great-), ghwarnike.
— mother, nio.
—, (great-) ghwarnio.
— son, lmasai.

Grant. See mesherôna.
—, religious, wakab.
— to holy man, shukarona.

Grape, mélawa.

Grapple, to. See brid under ācha-wel, naskora, walatêr.

Grass, woshe.
Grass, coarse, dilai, mashkañrâi.
|----------------|----------------|
Grindstone, andra.     | Grass, coarse, dilai, mashkañrâi.
Grips. See walatèr.     | ——, (doob-), barawa.
Groan, jañimor, peryod. | ——, (spear-), surmal.
Groin, spékhez. See kulma.     | Grateful. See manel, nêki, shegerâa.
Groove, rakh.     | Gratis. See láyâ.
Grooved, rakhâdor.     | Gratitude to God, shukar.
Ground, mzeka, watan.     | Grave, gabar.
|----------------|----------------|
Grave, gabar.     | ——-yard, gêriston, meryéstín, mukbira.
Grave, gabar.     | Gravel, zhghâl.
Grave, gabar.     | ——-yard, gêriston, meryéstín, mukbira.
Grave, gabar.     | Gravel, zhghâl.
Grave, gabar.     | Graze, to, (tr.), péwela, (intr.), tsharâl.
Grave, gabar.     | Grazing, péwana, tšarwanda.
Grave, gabar.     | Great, dër, ghwût, ster.
Grave, gabar.     | Greater, dër, ziyot, pa...tér.
Grave, gabar.     | See under áchawel.
Grave, gabar.     | Grease, ghör.
Grave, gabar.     | Greed, khiras, tama.
Grave, gabar.     | Greedy, khirasñok, tamador.
Grave, gabar.     | Green, shin, zarghîn. See zarghûnédél.
Grave, gabar.     | Greeting, pashtanna, salom.
Grave, gabar.     | Grey, kher, shin.
Grave, gabar.     | ——, partly, brag.
Grave, gabar.     | ——, turning, gzhavzâh.
Grave, gabar.     | Greyhound, toji spai.
Grave, gabar.     | Grieve, to. See armond.
Grave, gabar.     | Grieved, amjan, amnok, gallgon, fipâpa.
Grave, gabar.     | Grund, to, wonjel.
Grave, gabar.     | Grund, to, wonjel.
Grave, gabar.     | Grateful. See manel, nêki, shegerâa.
Gravel, zhghâl.     | Gratis. See láyâ.
Gravel, zhghâl.     | Gratitude to God, shukar.
Gravel, zhghâl.     | Grave, gabar.
Gravel, zhghâl.     | ——-yard, gêriston, meryéstín, mukbira.
Gravel, zhghâl.     | Gravel, zhghâl.
Gravel, zhghâl.     | Graze, to, (tr.), péwela, (intr.), tsharâl.
Gravel, zhghâl.     | Grazing, péwana, tšarwanda.
Gravel, zhghâl.     | Great, dër, ghwût, ster.
Gravel, zhghâl.     | Greater, dër, ziyot, pa...tér.
Gravel, zhghâl.     | See under áchawel.
Gravel, zhghâl.     | Grease, ghör.
Gravel, zhghâl.     | Greed, khiras, tama.
Gravel, zhghâl.     | Greedy, khirasñok, tamador.
Gravel, zhghâl.     | Green, shin, zarghîn. See zarghûnédél.
Gravel, zhghâl.     | Greeting, pashtanna, salom.
Gravel, zhghâl.     | Grey, kher, shin.
Gravel, zhghâl.     | ——, partly, brag.
Gravel, zhghâl.     | ——, turning, gzhavzâh.
Gravel, zhghâl.     | Greyhound, toji spai.
Gravel, zhghâl.     | Grieve, to. See armond.
Gravel, zhghâl.     | Grieved, amjan, amnok, gallgon, fipâpa.
Gravel, zhghâl.     | Grund, to, wonjel.
|----------------|----------------|
Habit, ädat. See rîzhdai.     | Habit, ädat. See rîzhdai.
Habituated. See rîzhdai.     | Habituated. See rîzhdai.
Haft, lostai.     | Haft, lostai.
Hail, small, zhaghzaghara, zhaliaghara.     | Hail, small, zhaghzaghara, zhaliaghara.
|----------------|----------------|
Half, nîm.     | Half, nîm.
Hale, aji.     | Hair, wéshte.
Hale, aji.     | —— above a woman's forehead, worbel.
Hale, aji.     | ——, long, tsannyé.
Hale, aji.     | ——-dye, black, wasma.
Haji, âji.     | Haji, âji.
Hair, wéshte.     | —— above a woman's forehead, worbel.
Hair, wéshte.     | ——, long, tsannyé.
Hair, wéshte.     | ——-dye, black, wasma.
Hair, wéshte.     | Haji, âji.
Hair, wéshte.     | Hale, chaman.
Hair, wéshte.     | Half, nîm.
Hair, wéshte.     | ——-brother. See vrèr.
INDEX TO WAZIRI VOCABULARY.

Half-mad, léwanshik.
Halt, méla.
—, to, darédel. See matál.
Halting-place, méla.
Hamlet, kelakai.
—, outlying, bonda.
Hammer, tsétai.
— of gun, latákka, mosha.
—, to, takawel. See tak.
Hand, los.
— (4 inches), chopa.
—, open, tsappar, sappar.
—, breadth, chopa, khapparyé.
—, ful, ghía, lappa, lostai.
—, ful, (single-), lmanz.
—, ful, (double-), khappar.
—, kerchief, rímol.
—, maid, winza.
—, mill, méchan.
—, writing, khatt.
—, written. See kitob.
Handle, lostai, mítai.
— of mill, lmonzai.
Handling, delicate, inar.
Handsome, kshelai, shoista.
Hang, to. (1) See dzwérand, lálédel.
(2) See ghargharra, zandai.
— down, to, lálédel.
Happen, to, látédél, préwatel, shwel.
Happiness, khwashí.
Happy, (1) khwash, mashghil.
(2) yímborak.
Hard, (1) klak, pilodi, ret, Ŵing.
(2) lwar.
—, pressed, tang.
—, working, kwórikash.
Hare, séya.
Harm, ziyon.
Harry, to, wáhel. See under gahé.
Harsh, lwar.
Harvest, fasal. See ébrá.
Hatch, to, ėstel, mashel.

Hateful, wézor, zisht.
Hauteur, kabar.
Have, to, larel.
—, to do with, to. See gadwolai, wézor.
Head, sar.
—, of plant, bambil.
—, of maize, séta.
—, of spear, ganje, sél.
—, of water-course, warkh.
—-ache, khushki.
—-cloth, woman’s, tsínai, Ŵekrai.
—-dress, jarawí.
—-do., exaggerated, mandos.
—-long, parmakh.
—-man, malik.
—-rope, single, ilái.
—-ship, headman’s allowance, malíki.
—-stall, tarásrai.
—-strong, akhtiyyormand.
Health, in good, jor.
Healthy, régh, tanderest, barakati.
Heap, ambor, dálai, damborai, tip.
Heaped up (crops, etc.), kéta.
Hear, to, worvédel.
Heart, zre.
—, by. See zawt.
Hearth, yéral.
Heat, taudwolai, to.
—, of sun, gharma, ghorma.
—, of mid-day, intense. See gharma.
—, in, ayyá, ghwoyema, yishema.
See under tèr.
—, prickly. See ghormaka.
—, spot, ghormaka.
Heaven, (1) ásmoon. (2) janát.
Heavy, drind, sakht.
—, (clay), srésheité, sréschnok.
—, (rain), gahní.
—, (soil), chikey.
Hedge, wèrau, kère.
### Hedgehog, shehga
### Heel, pinda
- -rope, pêchwârê.
### Heigho, hai hai.
### Heir, distant, wâris.
### Hell, dêzak_h.
### Helmet, khél.
### Help, émat, kumak, madat, nang.
- -to. See parda.
- -er, wasila.
- -less, âjiz, khwor, bê-wassa.
- -ness, âjizi, bê-wasti, khwori.
### Hem, lmoñrai.
### Hemp-drug, bangýê,chars.
- -fibre, sanê.
- -plant, bangýê.
- -taker, charsî.
### Hen, chirga.
### Herd, galla, géviar, poda.
### Herdsman of cattle, ghébôn.
- -of buffaloes, meshbôn.
- -of goats, wazbôn.
### Here, délè, dolata.
### Hereditary, mirosi. See miros.
### Hew down, to. See land.
### Hide, to. See ghelai, pet.
### Hide, gaggar, pëstikai, t'sarman.
- -raw, wzhen.
### High, cheg, lwar, wizd.
- -lying, pos.
### Highway-man, lyârwaïînai. See wâhel.
- -robbery, shik.
### Hill, ghar, ghundai.
- -man. See ghar.
### Hilllock, ghundakai.
### Hilt, mitai.
### Hind. See wrusté.
- -leg. See psha.
### Hinder, to. See mané.
### Hindu, Indi, Indikai; Indawa.
### Hinge of door, tekai.
### Hire, kiréya.
### History. See kissa.
### Hit, to, lagédel, wâhel, wishtel.
- -to be, lagédel.
- -with, to, lagawel.
### Hoarse, laghé.
### Hobbling by fore-legs, dibak.
- -by fore and hind leg, shkél.
### Hold, to, (1) niwel, sotel. (2) See zghârai.
- -against, to, niwel.
- -in, to. See sambol, ting.
### Holder, } cheshtan.
### Holder, } sambol, ting.
### Hole, ghor, mota, sarwai.
- -in ground, grichai, kandgholai.
### Holes, full of, bžha.
### Hollow, zhavara.
- -dad.
### Holy man, âkhwund, pir.
- -place, Muhammadan, kibla.
### Home, kör.
- -nomad, kadà.
- -at. See kelai.
- -spun, sharai.
### Home, spinkhwâra.
### Honest, imondor, momin, sam, spin.
### Honey, gémne.
- -comb, gémne, pyása.
### Honour, (1) izzat. (2) Ghairat, hayo, sharm.
### Honourable. See hayo.
### Honoured, izzatnok.
### Hoof, kânrowa.
### Hookah, chîlam.
### Hoopoe, guðâichirg.
### Hop, to. See pakhâsai.
### Hope, ummind, yila.
### Hopping, pakhihsai.
### Horn, shkar.
<table>
<thead>
<tr>
<th>Waziri Word</th>
<th>English Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hornet</td>
<td>See bambar.</td>
</tr>
<tr>
<td>Horribly</td>
<td>See sit.</td>
</tr>
<tr>
<td>Horse, wos.</td>
<td></td>
</tr>
<tr>
<td>—— clothing, dzel.</td>
<td></td>
</tr>
<tr>
<td>—— leech, zhawaryé.</td>
<td></td>
</tr>
<tr>
<td>—— man, swör, spor.</td>
<td></td>
</tr>
<tr>
<td>—— manger, khwar.</td>
<td></td>
</tr>
<tr>
<td>——manship, swarlai.</td>
<td></td>
</tr>
<tr>
<td>—— shoe, nol.</td>
<td></td>
</tr>
<tr>
<td>House-hold, nomad, kadđa.</td>
<td></td>
</tr>
<tr>
<td>—— rent, ghölai.</td>
<td></td>
</tr>
<tr>
<td>How? tsangla? tsangré? wélé?</td>
<td></td>
</tr>
<tr>
<td>—— ever, harshangré, kho.</td>
<td></td>
</tr>
<tr>
<td>—— much? témraka.</td>
<td></td>
</tr>
<tr>
<td>—— many? tsö?</td>
<td></td>
</tr>
<tr>
<td>Hubbul, küküü.</td>
<td></td>
</tr>
<tr>
<td>Huddled up, sitbit.</td>
<td></td>
</tr>
<tr>
<td>Hujra, jamma, kétkai.</td>
<td></td>
</tr>
<tr>
<td>Hullabaloo, küküü.</td>
<td></td>
</tr>
<tr>
<td>Hunch, didai.</td>
<td></td>
</tr>
<tr>
<td>——-back. See didai.</td>
<td></td>
</tr>
<tr>
<td>——-backed, didawar.</td>
<td></td>
</tr>
<tr>
<td>Hunger, lwazha.</td>
<td></td>
</tr>
<tr>
<td>Hungry, wuzhai.</td>
<td>See lwazha.</td>
</tr>
<tr>
<td>Hunter, shkorzan.</td>
<td></td>
</tr>
<tr>
<td>Hurt, khwazh, khwuzhmand.</td>
<td></td>
</tr>
<tr>
<td>——, to, (intr.) khwazhédel; (tr.) khwazhawel.</td>
<td>See dard, tikel.</td>
</tr>
<tr>
<td>—— feelings, to. See khappa.</td>
<td></td>
</tr>
<tr>
<td>Husband, cheshtan, mère.</td>
<td></td>
</tr>
<tr>
<td>Husk, kwutélikha.</td>
<td></td>
</tr>
<tr>
<td>Huskiness, tikhalé.</td>
<td></td>
</tr>
<tr>
<td>Hut, pizai, sappar.</td>
<td></td>
</tr>
<tr>
<td>Ice, karang.</td>
<td></td>
</tr>
<tr>
<td>ld, Yid.</td>
<td></td>
</tr>
<tr>
<td>Idle, karyob, sest, tsörb.</td>
<td>See lat.</td>
</tr>
<tr>
<td>If, che, ke.</td>
<td></td>
</tr>
<tr>
<td>Ignorant, jähil, nopé.</td>
<td></td>
</tr>
<tr>
<td>Ill, bimor, ranzir.</td>
<td></td>
</tr>
<tr>
<td>——-behaved, bad-amali. See under aib.</td>
<td></td>
</tr>
<tr>
<td>——-conducted, wiron. See under dāis.</td>
<td></td>
</tr>
<tr>
<td>——feeling, badiat, zrebadi .</td>
<td></td>
</tr>
<tr>
<td>——ness, bimori, ranzirtiā.</td>
<td></td>
</tr>
<tr>
<td>——starred, tsatelay.</td>
<td></td>
</tr>
<tr>
<td>——wisher, badkhwo.</td>
<td></td>
</tr>
<tr>
<td>Illiterate, ummi.</td>
<td></td>
</tr>
<tr>
<td>Image, but, taswir, tsēra.</td>
<td></td>
</tr>
<tr>
<td>Imagine, to. See pekr.</td>
<td></td>
</tr>
<tr>
<td>Imitation, nakli.</td>
<td></td>
</tr>
<tr>
<td>Immediately, losi.</td>
<td></td>
</tr>
<tr>
<td>Immersed, ḫib.</td>
<td></td>
</tr>
<tr>
<td>Immoral, bad, koṭa, wiron.</td>
<td></td>
</tr>
<tr>
<td>Immorality, badkori.</td>
<td></td>
</tr>
<tr>
<td>Impale, to, pēyel.</td>
<td></td>
</tr>
<tr>
<td>Impartial, insopi, khalosmand.</td>
<td></td>
</tr>
<tr>
<td>Imperfect, nüngeri. See im.</td>
<td></td>
</tr>
<tr>
<td>Impermeable (soil), ṭakālla.</td>
<td></td>
</tr>
<tr>
<td>Impolite, bé-adaba. See adab.</td>
<td></td>
</tr>
<tr>
<td>Important, ghwut, ster.</td>
<td></td>
</tr>
<tr>
<td>Impression, (1) nakhsha. (2) asar,</td>
<td></td>
</tr>
<tr>
<td>Imprisonment, kaid.</td>
<td></td>
</tr>
</tbody>
</table>
Impulsive, patang.
In, kshé, përi.
Inanimate, mer.
Incantation, dam.
Incite, to, khézhawel.
Inclination, zre.
Inclined. See zre.
Incoherent, gad-wad.
Incomplete, ningeri.
Indebted, (1) porawari. (2) See manel.
Indeed, allá, yarra.
Independent, gwushai, khalos.
Inducement, borai.
Industrious, khworikash.
Inefficient, spëra, wröst.
Infant. See khapparyé.
Infantry, plataña.
Inferior, social, dam, kamoya.
Infidel, kopar.
Infidelity, kpur.
Inflammation, bod, gazak.
Influence, kob, zör.
Influential, ghwu$t, makhawar, motabar.
Informed, khabar.
Inhalation of steam, tabiézín.
Inheritance, miro.
Inherited, mirosi.
Injure, to. See tikel.
Injured, khwuzmand.
Injury, nuksan, zarar, ziyou.
Ink, séi.
—- -bottle, mashmoiri.
Innumerable, bé-shuméra.
Inoffensive, éman, gharib.
Inquire, to, pushtel. See pash.
Inquiry, tapásos.
Inquisitive, nandorchi.
Inroad, chapo.
Insect, balo, piawa.

Inside, nenna. See tsi.$
Insignificant, spek, adna.
Insipid, belman.
Insist, to. See aryesh, takréi.
Insolence, bé-adabi, kabar.
Inspired by. See cheshtan.
Instalment, mitai.
Instant, khrap, saat, tekai.
Insubordinate, pasodi.
Intelligence, akal.
Intelligent, akalmand, hushyor, pé.
Intensely, sakht.
Intention, kasd, matlab, murad, niyat.
Intentionally. See kasd, razo.
Intercourse, sexual. See ghawel.
———— , social, gadwolai.
Interest, (1) izzat. (2) ijara, sid.
Interested, matlabashno.
Interesting. See izzat.
Intermediary, dallol.
Interruption, beshkulla.
Interval, minda.
Intervene, to. See gwosh.
Interview, mulakat.
Intimidate, to, darandel &elai.
Intoxicant, kép.
Intoxicants, taker of, képhor.
Intoxication, kép, khwa-hí.
Intrigue, áshnoyi.
Introduce, nennayéstel.
Invariably, liss.
Invisible, &aib, &elai.
Invocation, takbir.
Ipso facto, bya.
Iron, yéspana.
——-dross, batkhanai, spinkharé.
Irreligious, bélmazı, gimará, munlakhor.
Irrigated, pannya. See ébú.
Irrigation-channel, wélán.
Irritable, lotbhand.
Irritated, tabakherai. See kher.
Islam, Isám.
Island, ézba.

Issued, jori.
Itch, khorakht, tîkhor, tokhir. See paman.
—, to, tokhirédel.
Itching of lip, ghéshlai.
Itchy, paman.

J

Joint, band.
— of shoulder, wula.
— of meat, khásikai.
Joke, gappa, nákhra, toká.
Joker, tokmár. See gappa.
Jostle, to. See wáhel.
Joyful, khwash, mashghil.
Judge, hákim.
—, Muhammadan, kázi.
Judgment, day of, kémat.
July, Wassa.
Jump, top.
—, to, wrátel. See wáhel.
—, to make, wuzravel.
— up, to, pészédél.
Juncture, pédand.
June, Awor.
Jungle, zangal.
Junior, kesher.
Just (adj.), insopi.
— (adv.). See spéra, wuch.
— now, és.
Justice, insop. See ghaur.

K

Kabul, Kobel.
Kabuli, Kobalai.
— rupee, nandrámai.
Kajawa, kajowa.

Kares, kuréz, sákowa.
Kazi, kázi.
Keep, to, larel, sotel, zgheshtel. See soga.
Keeper, sotinkai.
Kernel, mahz, zerai.
Key, kerai.
Khaki, kher.
Kharoti, Kharoti.
Khasil, khid.
Khilla, khalot.
Khostwal, Khostwol.
Khud, kanda.
Kick, lagatta.
—, to. See lagatta.
Kid, warghima.
Kidney, pashtawargai.
Kiln, wzen.
Kind, kism, khél.
—, in, pök. See mol.
—, mèrmon, she See muléiza.
—, -ness, adab, mèrmoni, néki.
Kindle, to, balawel.
King, bàdshá.
Kirri. See kéžhdai.

Kiss, to, kshalawel.
Kitchen, free, langar.
Knead, to, wokhshel. See khisht.
Knee, génda.
—, -cap. See sterga.
Kneel, to. See génda.
—, to make, kshénawel.
Knife, chôre.
— (clasp-, hunting-), cheshtona chôre.
Knock, knock in, to, tàkawel.
— out, to, khwatawel.
Knot, ganda.
Know, to, pégzhandel. See khabar, molim, zda, rotlel, dêrtlel etc.
Knowing, balad.
Knowledge, ilam, molimesht.
Known, jawat, molim.
Koran, Kurân.
Kot, két, binga.
Kulla, têpái.

Labour, mashakkat.
—, forced, bégor, hawola.
Lace (gold-), tilla.
Lacerate. See ghuts.
Lad, zhênkai.
Ladder, andarpoya.
—, rung, arakai.
Ladle, samsa, samsikai.
Lady-love, máshůka.
Lame, guul.
Lamentation for the dead, wir.
Lamp, tsiriogh, mashâl.
—, -bracket, diwat.
Lance, songa.
Lancet, almos.
Land, mulk, mzeka, watan.
—, native, watan.

Land, riverain, kach.
—, -scape, watan.
Lane, chéla.
Language, zhebbâ.
—, bad, zyaré.
Lap, to, satel.
Lapse of inheritance, mirot.
Large, ghwôt, ster.
Lash, zhebbâ.
Last, at, àkher.
— to, chalédel, pâédel.
— night, wégâ, barayan.
— year, paros-sazh.
Late. See dzand, bârezar.
Laugh, to, khânder, khwâtêdel.
See khandâ.
Launch, to. See gad, gadêdel.
Law, kânûn.
INDEX TO WAZIRI VOCABULARY.

Law, Muhammadan, shara, shariat.

Laxative, jiar, jullob.
Lay, to, tsamlawel, kshézhdel.
Lay low, to. See set.
Laziness, sesta.
Lazy, sest, sor, tsgorb.
Lead astray, to. See paryoh.
— out, to, ästel.
— off, to, bétel, biwel.
Lead, mes.
Leader, sarkor.
Leaf, pakJa, pomy6.
Leak, to, Qiik6del.
Leak, to. See Qang, worak_h.
Leap, to.
—, to, wriitel. See wahel.
Learn, to.
— by heart, to. See zawt.
Learned, alim
Lease. See ébra.
Leather, tsarman.
——, worker in, tsamyor.
Leave, leave off, leave behind, to, prézhdel.
Leavened, khamira.
Leavings, jiita. See prézhdel.
Leech, shawaryé.
Lee-Metford. See tipak.
Left, kinr.
—— over, potai.
Leg, langra, pandai, psha.
—— iron, zelwane.
—— of trousers, orbakhwula.
Legs crossed. See palatai.
Leisure. See láyá, wuzgår.
Lend hand, to. See kumak, los.
Length of cloth, tân.
Leopard, prong.
Less, lesser, kam.
Lesson, sabak.
Let in, to, prézhdel.

Let go, to, prézhdel. See khalos.
— out, to, gherendawel.
Letter, chúta, khatt.
—— of alphabet, kharf, òekai.
Level, barobar, sam. See sâro.
Lever of rifle, linda.
Liaison, åshnoyi.
Liar. See darwéghzan.
Liberal, sakhi, sakhowati.
Lid, bargbélai, sarpésh.
Lie, darwégh. See ghalat, glul, khilop.
Lie down, to, walwédel, lmostel, tsamlostel.
——, to make, tsamlawel.
Lieutenant-Governor, Lât-Sâhib.
Life, umar, zhwandin. See sâyá.
——, early, dzwnoni.
——, time, umar, zhwandin.
Lift up, to, khézhawel.
Light, (1) râñfo. (2) yor.
——, artificial, mashâl.
——, alek, spek.
——, coloured. See shin.
——, to, balawel.
Lightning, flash of, brésha, prêk.
See bréshédel.
Like, leke, ghundi. See shân, tsêr.
——, to. See khwash.
Likening, mazza, shauk.
Lime, china, kinai.
Limp, to, chabédel, ngîshédel.
Line, kator, kursha, lika.
Liniment, dori.
Lintel, bozai.
Lion, mzarai.
Lip, warshand.
Liquor, sharop.
Listen to, to, worwédel. See ghooz.
Littered, khchhan.
Little. (1) kam, kamkai, wrîkai.
(2) ila, lezh, lezhki.
Live, to, (1) yésédel. See pand.
(2) chalédel, pâédel.
<table>
<thead>
<tr>
<th>Live-stock.</th>
<th>See dunyo.</th>
</tr>
</thead>
<tbody>
<tr>
<td>—_lihood, guzrân, rézgor, rozi.</td>
<td>See wakht.</td>
</tr>
<tr>
<td>— long, dresta, karæai.</td>
<td>Liver, yenna.</td>
</tr>
<tr>
<td>Living.</td>
<td>See Livelihood.</td>
</tr>
<tr>
<td>Lizard, karböréi, samsère.</td>
<td>Load, bor, ozakai, panda.</td>
</tr>
<tr>
<td>—, small, borgai.</td>
<td>—, of animal, dzola.</td>
</tr>
<tr>
<td>Loaded (fire-arm), dák.</td>
<td>Load, pör.</td>
</tr>
<tr>
<td>Loan, pör.</td>
<td>See suol.</td>
</tr>
<tr>
<td>Lobe, pitiska.</td>
<td>Lock-plate, támba.</td>
</tr>
<tr>
<td>— up, wilayát.</td>
<td>Locks, tsannyaé.</td>
</tr>
<tr>
<td>Locust, melkhai.</td>
<td>Lodge, rag.</td>
</tr>
<tr>
<td>Loft, sola.</td>
<td>Log, garga.</td>
</tr>
<tr>
<td>Lois, mái.</td>
<td>Lonely, (1) ástewai, ádewai. (2) khwushai, lig.</td>
</tr>
<tr>
<td>Long, zand.</td>
<td>— ago, wakhti, zand. See wakht.</td>
</tr>
<tr>
<td>— long, dresta, karæai.</td>
<td>— legged, langrawar.</td>
</tr>
<tr>
<td>— toothed, dorawar.</td>
<td>Look, look at, to, katel, džirawel.</td>
</tr>
<tr>
<td>— in face, to.</td>
<td>See gharawel.</td>
</tr>
<tr>
<td>— out, tsarkeni.</td>
<td>Looking at, nendor.</td>
</tr>
<tr>
<td>—, glass, woïna, shïsha.</td>
<td>Loop for button, gharwâsha.</td>
</tr>
<tr>
<td>Loose, dad, gherend, sest, xorat.</td>
<td>Loot, lit.</td>
</tr>
<tr>
<td>Loosen, to, gherendawel.</td>
<td>Lopped, land.</td>
</tr>
<tr>
<td>Lose, to.</td>
<td>See khâli, per, tle, werk.</td>
</tr>
<tr>
<td>Loss, nuksan, ziyon.</td>
<td>Lost, werk.</td>
</tr>
<tr>
<td>Lot, bakhra, tola, etc.</td>
<td>See Fate.</td>
</tr>
<tr>
<td>Lots, khallai.</td>
<td>Loud.</td>
</tr>
<tr>
<td>—, ness, zéta.</td>
<td>Love, minâ.</td>
</tr>
<tr>
<td>—, in, áshikmân, maiyin.</td>
<td>—, to fall in, maiyinédel.</td>
</tr>
<tr>
<td>Low, tit.</td>
<td>—, class, kutânraï.</td>
</tr>
<tr>
<td>—, lying, tit.</td>
<td>Lower, kiz, körtanai, lar.</td>
</tr>
<tr>
<td>Loyal, wapador.</td>
<td>See khairkhwo.</td>
</tr>
<tr>
<td>Loyalty, imon, wapo.</td>
<td>Lucerne, réshka.</td>
</tr>
<tr>
<td>Lucifer, khallai.</td>
<td>Luck, bakht, kismat, etc. See Fate.</td>
</tr>
<tr>
<td>Lukewarm, tamañï.</td>
<td>Lumbago, tsák.</td>
</tr>
<tr>
<td>Lungs, sezhai.</td>
<td>Lurch, to, rapedel.</td>
</tr>
<tr>
<td>Lure, to.</td>
<td>See peï.</td>
</tr>
<tr>
<td>Lust, naws, shahwat.</td>
<td>Lustful, shahwaté, shahwatnok.</td>
</tr>
<tr>
<td>Luxury, niomat.</td>
<td>Lying, darwéghzan.</td>
</tr>
<tr>
<td>—, prét.</td>
<td>— on back, stannyé-stigh.</td>
</tr>
<tr>
<td>— on face, naskör, pamakh.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M</th>
<th>M</th>
<th>M</th>
<th>M</th>
<th>M</th>
</tr>
</thead>
<tbody>
<tr>
<td>Machinery, kulmé.</td>
<td>Mad, (half), lëwanshik.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mad, léwanai, wazhmdor.</td>
<td>Made, to be. jorédel.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Magazine rifle. See āazzai.
Maggotty, chenjān.
Magie, ēsam.
Magician, ēsamgar.
Magnificence, dābob.
Maidan, maindon.
Maiden, pēghla.
Mail, ḍak.
—, (chain-), zghera.
Maimed, guṇ.
Maiming, case of, guṇ.
Maize, juwor.
— -bread, ḍōdai, gadellai.
— -head, sēta
— -straw, ṭōnd.
Make, to, krel, jorawel. See jor, lagawel, wērkrel.
— to, to. See bondi.
Male, nar.
Malediction, shēra.
Malevolent, kinakash, ziddi.
Malice, kina.
Malicious. See Malevolent.
Mallet, ābalai, dindap.
Man, sarai, nar, dzvon.
—, fighting, mlātarei,
—, old, spīzhīraī.
—, to. See under mōrcha.
Mandi, mandēyi.
Mandoline, ribōi.
— -screw, āarakai.
Mandolinist, ribobi.
Mane, wēzhd.
Mange, paman.
Manger, khwar.
Mangy, paman.
Manifest, jawat.
Mankind, bani Ādam.
Manly. See mère, mèrena.
Manner, shān.
—, in like, haghasē.
Manners. See Custom.

Manoeuvring. See ṭsōrana.
Manufactured, to be, jorēdel, khatel.
Manure, sarra.
Map, nakhsha.
March, mazal.
March, Chētar.
Mare, wospa.
Mark, chop, dogh, kursha, nakhsha.
Mark out, to, likel. See under misālā.
Marked, brag, doghi.
Market-place, mandēyi.
— -rate, nirkh.
Markhor, wez. See ghartanai.
Marksman, tēpchi, wishtandai.
Marriage, nikkōh, wode.
Marrow, moghze.
Marry, to, krel.
Marsh, jēban.
Marshy, jēban.
Martini-Henry. See tipak.
Martyr, Muhammadan, shahid.
Massage, to, kshēmandel.
Massive, ghwut. See ērd.
Masterful, akhtiyormand.
Masticate, to, zhēwel.
Mat, pizai.
—, large, pēchawel.
Match, (1) khallai. (2) mezzai, palita.
— -box. See ābalai.
— -lock. See tipak, mezzai.
Mature, boligh, pēkh. See ēbō.
Matter, (1) khabara, wol, etc. See Affair. (2) balo. (3) nāv, zawa.
—, urgent, hājat.
Mound, man.
May, Krop, Jēt.
Meal, marai.
Mean, dāis, shīm.
Mean, to. See matlab, murād, niyat.
<table>
<thead>
<tr>
<th>Meaning, māna.</th>
<th>Meritorious, nēk.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Means, los, tauflik, was. See lōrai.</td>
<td>Merriment, khwashi, nendor.</td>
</tr>
<tr>
<td>— of, by. See bondi.</td>
<td>Merry, khandawinai, viyal. See mashghilo.</td>
</tr>
<tr>
<td>Meanwhile, mion.</td>
<td>—, to make. See khwashi.</td>
</tr>
<tr>
<td>Measles, shērai.</td>
<td>Message, kissa.</td>
</tr>
<tr>
<td>Measure, in music, ghwora, rang, wazan.</td>
<td>Messenger, banjorai, rébor.</td>
</tr>
<tr>
<td>— of capacity, paropai, yozhai.</td>
<td>Metal, precious, zar.</td>
</tr>
<tr>
<td>— of land, vioshta.</td>
<td>—, white, kwutṭ.</td>
</tr>
<tr>
<td>—, to, pęyéndel, wāhel. See gaz, kach, vioshta.</td>
<td>Meteorite, tāka.</td>
</tr>
<tr>
<td>——-ment, kach.</td>
<td>Mew, to, mangédel.</td>
</tr>
<tr>
<td>Measurer, wāingarrai.</td>
<td>Mian, Mīām.</td>
</tr>
<tr>
<td>Meat, gūsha.</td>
<td>Mid, nim.</td>
</tr>
<tr>
<td>—, piece of, bētai.</td>
<td>——-day, nima vrez.</td>
</tr>
<tr>
<td>—, small piece of, bētikai.</td>
<td>——night, nima shpa.</td>
</tr>
<tr>
<td>— with bone, khāsikai.</td>
<td>——winter, tsēla.</td>
</tr>
<tr>
<td>Mechanic, koligar, pesh.</td>
<td>Middle, manz.</td>
</tr>
<tr>
<td>Medal, taghma.</td>
<td>——-aged, shengharai.</td>
</tr>
<tr>
<td>Mediator, manzgarai, manzghworaï.</td>
<td>——of day, gharma.</td>
</tr>
<tr>
<td>Medicine, dori.</td>
<td>——-sized, miona.</td>
</tr>
<tr>
<td>Medicine for diarrhoea, arīra.</td>
<td>Migrate, to, baiyédel.</td>
</tr>
<tr>
<td>Medium, miona.</td>
<td>Military, fauzi.</td>
</tr>
<tr>
<td>——complexion, ghanamrang.</td>
<td>Milk, pai, shode.</td>
</tr>
<tr>
<td>Meet, to. See makḥ, makhamakḥ.</td>
<td>——and rice, kīr.</td>
</tr>
<tr>
<td>Meeting, marakka, mulakāt</td>
<td>——, in, {piyawara.</td>
</tr>
<tr>
<td>Melancholy, gārd.</td>
<td>——-giving,</td>
</tr>
<tr>
<td>——, chiper, kher.</td>
<td>—, to, lwēshel.</td>
</tr>
<tr>
<td>Melon, common, kharbiza.</td>
<td>Mill, (hand-), méchan.</td>
</tr>
<tr>
<td>—, (water-), andowona.</td>
<td>——stone, pal.</td>
</tr>
<tr>
<td>Melt, to. See wulē</td>
<td>——(water-), zhandra.</td>
</tr>
<tr>
<td>Memory, yod, zre.</td>
<td>Miller, zhandargarai.</td>
</tr>
<tr>
<td>—, of, in, to, pasé.</td>
<td>Millet, ghesht.</td>
</tr>
<tr>
<td>Mend, to, jorawel. See jor.</td>
<td>Minaret, minora.</td>
</tr>
<tr>
<td>Mended, to be, jorédel.</td>
<td>Mind, akal.</td>
</tr>
<tr>
<td>Menial, dam, koligar, kutānraï.</td>
<td>Mine (1) drang. (2) sirang.</td>
</tr>
<tr>
<td>Merchant, saudogar.</td>
<td>Minstrel by caste, dam.</td>
</tr>
<tr>
<td>Mercury, pāra.</td>
<td>Miracle, manjiza, kirāmat.</td>
</tr>
<tr>
<td>Mere, tesh.</td>
<td>——-worker, bzerg.</td>
</tr>
<tr>
<td>Merely, mitlak.</td>
<td>Miraculous power, kirāmat.</td>
</tr>
<tr>
<td>Merit, (1) hakkdori. (2) sawob.</td>
<td>Mirage, kwundi.</td>
</tr>
<tr>
<td></td>
<td>Mirror, shīsha, woīna.</td>
</tr>
<tr>
<td></td>
<td>Misappropriate. See khanat.</td>
</tr>
</tbody>
</table>
Miser, dāis.

—-liness, shimwolai.
—-ly, dāis, shim, ūng.

Misery, labagherai, laghrai-bagherai, khandanai, kher, khwor.

Misfortune, balo, beshkulla.

Miss, to. See khato.

Missing, khato.

Mist, bādal, lera.

Mistake, malati, khaṭai.

Mistaken, qhalatī, khaṭoi.

Mistress, (1) wèrman. (2) māshūka.

Mix, to, (intr.) gaḍédel; (tr.) gaḍawel. See gaḍ.

Mixed up, gaḍ-wad.

Moderation, adab.

Modest, sharmnok.

Modesty, sharm.

Mud, chikeṭ, Batta.

Mud, limd, tond. See zyām.

Mud, lump of, paṭ-. See zyām.

Mudness, nawi, zyām.

Muddy, chikeṭ.

Muffle, to. See warsak.

Muffle, to. See warsak.

Muhalla, chēla.

Muhammadan, Musulmon.

——— law, shara, shariat.

Muhammadanism, Musulmoni.

Muharram. See Hassan.

Mulberry, tit.

Mule, kachar.

Muḥāk, mullo.

Murder, khin.

Murderer, khūni.

Mushroom, khomba, stōrāi.

Musician, surodi.

Musician by caste, dam.

Musket, ṭipak.

Muslin, malmal.

Mussuck, ṣharekka, ḍhai.

Mutilated, pēzprékerai.

Mutiny, pasod.

Muzzle, warbiz.

Mynah, mainaka.

Mysterious, ghāib.
INDEX TO WAZIRI VOCABULARY.

N

Nail, (finger-), nik, mangwul.
---, iron, mékh.
---, (screw-), péch.
Naked, barband.
Name, núm. See námédel.
---, bad, rangbadi.
---, good, nomis.
---, to, bälél.
Named, to be, námédel.

Nanawati, ninawotyé.

Nap, pashm.
Nape of neck, warmézh.
Narration, kissa
Narrow, tang.
Native land, watan.
Natural, kudrati.
Nature, kudrat.
Navel, núm.
Near, nezdé, tśarma.
Nearer, ávai, bész, ëndai.

Nest, bird's, dogul, manzola.
---, wasps', dambakai.
Net, dzel.
Never, harkalla na.
New, newai.

Newar, spanšsai.

News, wol.
---, good, zerai.
Next, bel. See byá, yā.
--- day, sabo.
--- year, bel kol.
Nibble, to, tikel.
Nice. See mazza.
Niece, vréra, khurdžha, léwarza.
Night, shpa.
--- and day, shpé vrezé.
---, blind, bāšhir, shaqir.
---, fall, lmāšhām, māshom, mogštatan.
---, last, wégā, barāyan.
---, mare, ḵhapassā. See under swör
---, moonless, tarézhmai.
---, moonlight, shpēzhmai.
Nip, to, chichel.
Nipple of gun, nípal.
No, na.
Nod, to. See zangawel.
Noise, dind, shor, zhagh.
---, indistinct, shkalwo.
---, loud, ghrabo.
---, to make a loud, ghrbédel.
Nomad, kichi.
Non-Muhammadan, kopr.
Non-Muhammadanism, kupr.
INDEX TO WAZIRI VOCABULARY.

Nonsense. See under khwušai.
Nook, ñevda.
Noon, ghorna, nimān vrez.
Noose, pasai, zandai.
North, Kutab.
Nose, (1) péza, warbiz. (2) warsak.
— -bag, tibra.
— -gay. See ghita.
— -jewel, tik.

Nose-ring, pézwond.
Not, na.
Nothing, hēgs na.
Nothing, for. See lāyā
November, Manhar.
Now, és, pillāl.
Nowadays. See vrez.
Nullah, al gad, pal.
Numdah, talgai.

Oath, kasam, lé.
— on Kuran, Kurān.
— to put on, lēbézhnative.
Obelisk. See lāk.
Obfuscation, mental, kheryé-peryé.
Object, gharaz, matlay.
Observe, to, (1) katel, nendora krel, dzirawel. (2) larel.
Obsticacy, sarzorī.
Obstinate, sarzorāi.
Obtain, to. See los, paido.
Obvious, ḥwut, jawat.
Occasion, dzōi.
Occasionally, kalla kalla.
Occupation, kasab.
Occupied, pēwokhta.
Occur, to, lagédel, peshétel, pré-watel.
Ocean, samundar daryob.
— -going. See joz.
O’clock, baia.
October, Kātyē.
Octroi. See mahsīl.
Odd number, tok.
Off, liré, zenē.
Offence, bad, wāridāt.
Offended, khappa, marawwar. See badédel.
Offensive, (1) binok. (2) zisht.
Offering, nazar, peshkash.

Officer, hākim, sāhib.
Offices, good, shammar.
Offspring, zānbacha, zaizād.
Oh, (1) é. (2) allā.
Oil, tēl.
Ointment, malam, rāwā.
Old, zor, zandān, wakhtinai, wrost.
— of, pakhwo.
— man, spinzhirai.
— woman, nio.
Older, mesher.
Olive, wild, shwawan.
Omen, pol.
On, bondi, pa.
One-eyed, chāghār.
Once, at, és, haghased, zer.
Onion, pioyoz.
Only, haghased, mitlak, pakat, yek.
Oorial, mazh, sazha. See ghertsanai.
Open, dad, khalos, lirē.
—, bédiya.
Open, to. See khalos.
— mouth, to. See cheg, wīt.
Openly, makhamakh.
Opium, apim.
Opium-eater, apimkhēr.
Opportunity, dzōi, makha, moka.
Opposite, barobar, makhamakh.
Oppression, ziyotai, zulm.
Or, ke, yā.
Oral, Zubani.
Orange, norenj.
Order, hukm.
Ornament, kolai, gansra.
Orphan, yatim.
Oscillate, to, zangedel.
Other, bel, nor.
Otter, abai spai.
Out, warchan.
—— of. See bondi.
—— of-doors, bediya.
—— break, balwa.

Outfit, woman’s marriage, bast.
—— landish, bediaan.
—— law, zillkharaj.
—— -side, warchan.
—— skirts, palan.
Oven, tanor.
Overtake, to, rasedel.
Own, khapul, sakka.
—— to, (1) larel. See cheshtan.
(2) manel.
Owner, cheshtan.

P

Pace, kadam. See abiyä, shogam.
Pack (animal), lezhdai.
Packing-needle. See ghindai.
Pack-saddle, kata.
Pad, nghorai.
Padlock, kulap.
Pain, zob, brésh, dard, khushki, khowri, khwuzh. See khwazh-
edel.
—— in stomach, likan.
——, in, zobi, dardmand.
——, to, bréshedel.
Painful, to be, khwazhédel.
Pains, steryé.
Pair, jora.
—— of plough cattle, yevyé.
Palate, tola.
Pale, kher, zyer.
Palm, (dwarf-), mazerrai, delan.
——, (date-), khajira.
—— of hand, warghawai, khap-parayé.
Palpitate, to, drabédel, rápédel.
Pannier (camel-), kajowa.
Paradise, janat.
Paralysed, shal.
Paralysis. See guzan.

Paramour, ashno, yor.
Parapet, mörcha, tsaukai.
Parasitic creeper, ghrangawa.
Parcel, ghalai.
Parch, to See nándezel.
Parched, sir.
Parents, mör plor.
Parrot, toti.
Part, watan.
Partiality. See khalosmand.
Particle, batseries, zarra, zerai.
Particular, khass.
Parting of hair, peshani.
Partridge, grey, tanzerrai.
Party, (1) See malgerai. (2) gun-
dai.
—— of raiders or robbers, ghaddai.
—— (wedding-), wro.
Pashmina, pashmi sharai.
Pass, darra, ghoshai, narai.
——, to, térédel, watel.
——, to make, térédel.
—— current, to, chalé ‘el
—— through, to. See têr.
Paste, têb, réz.
Pastry. See marai.
Pathan, Pashtin.
INDEX TO WAZIRI VOCABULARY.

Pathan custom, language or times, Pashto.
Pan of gun, chaññ.
Pay, tankhâ, talab.
— , to, prékrel, wérkrel.
Peace, karori, néki, régha, silha.
Peach, shautolai.
Pearl, marghalara.
Pebble, tîzhgai.
Peculiar, lėwanshik, saudoi.
Pedestrian, palai.
Peg, mazhwai.
— , (saddle-), kulpai.
— , (yoke-), zhwanđai.
Pellet, ghumundorai.
Pen, kalam.
—— -case, kalamdon.
—— -knife, chäki.
Pen, ghumün.
Penitence, kshémonai, pshémonai, toba.
Penitent, kshémon, pshémon, tobagor.
Penurious, dáis, shím, tîng.
People, álâm, khâlk, makhlîk, râyat, timân.
Pepper, mirach.
—— , red, galandorai.
Percussion-cap, pâtâkha, têpâi.
—— — holder, towiz.
Perfection, kamol.
Perforation, ghor.
Perform, to. See ñzöi.
Period, mînda, wakht, zamaña.
Perhaps, kwundi.
Person, kas, tan.
Perspiration, khêla.
Pervert, to. See rèt.
Pestle, wooden. See lawâr.
—— , stone, mélai.
Petition, arz, sinati, suol.
—— , written, arzi.
Pewter, kuwût.

Phial, shisha.
Phlegm, gréwli.
Photograph, taswir.
Phthisis, narai ranz.
Physician, tabib.
Pice, kusîra.
Pick-pocket, gankappai.
Picquet, tîrakai.
Picture, but, taswir.
Piebâld, brag.
Piece, tîkaí, tôtaí.
Pieces, take to. See range.
Piety, takwâ, wázifâ.
Pig, bad-dzanâvar, nolat, tîtsarai.
Pigeon, kautara.
Pike, songa.
Pile up, to. See kéta.
Pilgrimage, ziyorat.
—— — to Mecca, âj.
Pillar, méttâ.
Pimplies, ninyé.
Pin (antimony-), sarmâché.
Pincers, èrman.
Pinch, pakha.
Pinch, to, chichel.
Pine, nashtar
—— -nut, edible, zañrîghézai.
Pinnacle, kângra.
Pious, sanâ.
Piquant, triv.
Pistol, têponcha. See mîlâ.
—— , bell-mouthed, gharbin.
Pitch, to. See lák.
—— -fork, skéyi.
Pith, sekra.
Pity, (1) armond. (2) See külma, zro.
Place, ñzöi, méla, watan.
—— , for worshipper, misâla.
—— , Muhammadan holy, kibla.
—— , to, kshéhdel.
Plague, to, rabarawel.
Plain, maindon, sâro.
Plain, empty, maira.
—-, stony, raghzai.
—-, jawat, ghwut, sode.
Plait of hair, kâotsai.
Plane, renda.
—-, to, tézhel. See narai.
Plank, takhta.
Plant, bitai.
—-, small, bitakai.
—-, small thorny, karkeńa.
—-, to, karel. See lakh.
Plaster, kharel.
Plate, kundalai.
Platform, sola.
Platter, kundél, tarbal.
Play, léba. See mâzshilédel.
— an instrument, to, trangawel.
Player on instrument, surodí.
— on mandoline, ribobi.
Pleasant, (1) khandawinai, viyál.
(2) she.
Please, to. See khwash.
Pleased, khwash, rozi, pakhulâ.
—-, to be, laurédel.
Pleasing, khwash.
Pleasure, khwand, mazza.
Pleat, tarkhaz.
Pledge, grâw.
—-, to, grâw kshézhdel.
Pledged, grâwa, grâwi.
Plough, spora, yevyé.
— share, tiyâshe.
Pluck, tira, etc. See Bravery.
Plucky, nar, etc. See Brave.
Plum, álicha.
Plunder, lit.
Plunge, to, dibédel.
Ply, to, lagawel. See under lör.
Pocket, jéb.
—- picking, gankappa.
Pock-mark. See ninyé.
— pitted, brag.
Pod, kiyásai.
Poet, shair.
Point, sar, tśika.
— good, kamol.
Point, to, kshézhdel.
Poison, (1) balo, zâr, zarâtil. (2)
wesh.
Pole, lakațra, stényé, tīr.
— of tent, stényé.
— of bed-frame, bozai.
Pole Star, Kutab Störai.
Policy, lîár.
Politeness, adab.
Pollard, land.
Polluted, bé-lmoz, etc. See Defiled.
Pomegranate, nargissa, wolang.
Pomp, dabdabba, dâbob.
Pond, dând, dinga.
Ponder, to. See pekr.
Pony, tîţi.
Pool, dinga, dând.
Poor, âjiz, darmond, khwór, yâsîr.
— spirited, dââîs.
Popular, makhaawar.
Porch, säte, dôôdai.
Porcupine, shkinîţe.
Pore, ghînai.
Porridge, égrâ.
Portion, bâkhra, nasib.
Pose as, to, jorédel.
Position, of, motabar.
Possess, to, larel.
Possession. See los.
Possessor, cheshtan.
Possibility, makha, ummind.
Post, fortified, kîla.
Postage. See mahsil.
Postin, péstin.
Pot, dégai, kâtawa.
Potter, kulol.
— about, to. See makhezé.
INDEX TO WAZIRI VOCABULARY.

Press, to. See zör.
Prestige. See dëbob.
Pretence, bona.
Pretend, to. See jorawel.
——— to be, to, jorédel.
Prevalence, ghalaba.
Prevalent. See ghalaba.
Prevent, to. See ghalaba.
Prey, bird of, lamsai.
Price, baia.
Pride, kabar.
Priest, Muhammadan, mullo.
Prince, sházoda.
Princess, sházodgai.
Principal, sarkor. See mësher.
Print, chop, tâp.
Printed, chop, tâpdor. See tâp.
Prisoner, bandi, kaidi.
Private, gwushai.
Prize, énâm.
Probably, kwundi.
Proboscis, warbiz.
Procession, wedding, wro.
Produce, to, astel. See paido.
Produced, to be, khatel.
Profane, bélmáz, gimrà, murda-khor.
Profession, kasab.
Professor, istoz.
Profit, fâida, gaṭṭa, sid. See shammar, shegeṛra.
Progeny, zaizod, zänbacha.
Progress, to be in. See lagédel.
Projectile, ghun dorai.
Prominent. See gerd.
Promise, lauz.
Prone, parmakh.
Prong, khéshai.
Proof, sabit, ozmyèsht.
Proper, boida.
Property, dunyo, mol, binga.
———, full and absolute. See izzat.

Pouch, (ammonition-), kétsai.
Pouches and belt, kisbat.
Poul’ice, to, tabel.
Pound, to, warawel. See wör.
Poverty-stricken, yásir.
Powder, (gun-), dori.
——— measure, bazma.
Power, akhtiyor, kobi, los, tokat, wák, was, zör. See wastgër.
———, almighty of God, kudrat.
———, miraculous; kirâmât.
——— ful, makanâdar, mazbiţ, zorâwar.
——— less. See Helpless.
——— ness, bé-wasti.
Powinda, Péwinda.
Praise, sippat.
——— God, to. See yod, zikar.
Prayer, lminz.
———, morning, sabo.
———, evening, lmâshom.
——— at night, last, moghsitan.
——— carpet, misâlâ.
——— less, bé-lmoz.
Precious, giron.
Precipice, kamar. See garang.
Precisely. See wuch.
Pre-emption, shepoiya.
Pregnant, blorba. See haml.
Prematurely, bé-mindé.
Prepare, to. See mlâ, taiyor.
Prescription, nukhsa.
Presence, makh.
Present, bakhsh, bakhshish, pësh-kash, soghât.
——— to bride, mañressa.
———, hazîr.
Presentation robe, khalot.
Presently, és.
Preserve, to, sotel, zgheshtel. See sogâ.
Press, sugar-cane, chaghannai, gânşa.
Propitiate, to. See khwash, pakhulā.
Propriety, sharm.
Prosperity, barakat, chamanda.
Prosperous, barakati, sotinkai.
Prostitute. See sheza.
Prostration, rekāt, sajoda. See sanzella.
Protect, to, sotel, zgheshtel.
Protection, sambolesht.
Proud, kabarjan, maghrir.
Prove, to. See ārawel, ozmēyel, sābit.
Proved, sābit.
Proverb, matil.
Provision, gattā. See under ākhirat.
Provisional, im.
Provisions, tsəwərai.
Public, khalk.
Pudendum muliebre, kuna.
Puzzle, dostor.
Pulpit, mimbar.
Pull, to. See wukshel.
—— up, to. See cheg.
—— off, to, wukshel.
—— out, to, āstel, wukshel.
Pulse, rag.

Punishment, future, āzob.
Punkah, babēzai.
Pupil, shogerd.
—— of eye, kassai.
Puppy, kikarai.
Purchase, to, krel, wokhestel.
——, absolute, kātyé.
Purchasing, saudo.
Pure, karra, pok, nazha, sīcha.
Purge, jar, jullob.
Purpose, gharaz, etc. See Intention.
—— of, for the, depora.
Purse, mioni.
Pursue, to. See chīgha.
Pursuit, pursuit-party, pursuit of raiders, chīgha.
Push, to. See wāhél.
Put, to, āchawel, kshēzhdel.
—— in, to, nennaweštel.
—— on clothes, to, woghestel. See lang.
—— out, to, (1) wukshel. (2) karawel. (3) wēzhdel.
——, out, to be, karėdel.
—— round, to, gerzawel.
—— up, to, wurzawel. See peshdel.
—— upside down, to, ārawel.
Putrid, binok.

Quail, batēr.
Quantity, such a, dora.
Quarrel, jaggayra. See dowā, mangwul, momla, zishit.
Quarrelsome, pasodi.
Quarter, ask for. See hamsāya.
Quarters, méla.
Queen, shāzodgai.
Queer. See ārawel.
Question, pashtanna.

Question, legal, masalā.
——, to, pushtel. See tapācos.
Quick of mind, zirak.
Quickly, zer, biywandai, klak. See bihra.
Quickness, bihra.
Quiet, karorī.
——, (1) karor. (2) ēmau, ghē, gharib.
INDEX TO WAZIRI VOCABULARY.

289

Quiet, to. See ghelai.
Quilt, upper, shirak.

Quilts, paținai.
Quiver, to, rapédel, tarédel.

Race, (1) See parawel. (2) khalk.
Racquet, lawar.
Radiance, shughla.
Rafter, tir, wésha. See arakai.
Rag, renja.
Rage, ghashab, kár. See ghussa, shaiton.
Ragged. See ti.
Raid, brid.
——, sudden, chapo.
——, to. See wābel.
Rain, wór, jărâi.
——-bow, shna-sra.
——-storm, shaugira.
——, to, warédel. See téponi, shaugira.
Rainy, warandai.
—— year, pashakol.
Raise, to, khézhawel. See cheg, chegawel.
Ram, mazh.
Ramazan, rōzha, naiyora.
Ramrod, gaz, sikh.
Rancour, kina, zidd.
Rank, (1) kâtór. (2) mātrabā.
Ransom-money, bênga.
Rash, taukali.
Rasp, siyon.
Rat, mzhak.
——, young, mzhekirai.
Rate, market, nirkh.
Raven, vrōgh.
Ravine, algad, kanda.
——, small, pal.
Raw, im.
Razor, sarkhéyinyé chore, pokī.

R

Read, to, lwustel.
Ready, taiyor.
——— money, naghd.
Reach, to, rascedel. See shākh.
Real, asl, asil. See bina.
Reap, rédel.
Reaper, laugerai.
Reaping, lau.
Rear on hindlegs, to, chegédel.
Reason, waja.
Rebellious, yégghi.
Recalcitrant, manskór.
Receptacle in wall, kand.
Reception, place of, jamma, kétkai.
Recess in wall, tok.
—— in grave, labhad.
—— in mosque, mahrob.
Reckoning, hisob, shumér.
Reckless, mast, taukali.
——— ness, masti.
Recline, to, wawlédel.
Recognise, manel, pēzhendel.
Recollect, to. See yod, zre.
Recollection, yod, zre.
Recommendation, sporesht, ţingora
Reconciliation, joresht, néki, régha
Recover, to. See jor, sor.
Recumbent, stannyé-stígh.
Red, sir.
—— —-hot. See sarkawel.
——— ness, sira.
Redress, ghaur. See ajiz.
Reed, derga, derma, kaiyai, ke; kai, meshkeîr, nella.
Reel, aţerainî, novrai.
Reflection, atkāl, pekr.
Reformed, sop.
Refactory, sarzorai.
Refusal, inkor.
Refuse, jiṭa. See khallai.
——, to. See inkor, mankör, sát.
Regard. See hakk.
—— as, to, balel, gaṛel, manel.
Regiment, cavalry, risāla.
——, infantry, plaṭanřa.
Regret, armond, kshémonai, pshémonai.
—— -ful, pshémon, kshémon.
Rein, bāga.
——, leading, jilāb.
Rejoicing, khwusholi. See Yid.
Related, to be. See lagédel.
Relation, (1) khésh, khpulwi. (2) See hakk.
Relations by marriage, skherona.
Relationship, azizi, khéshi, khpulwi.
Relative. See Relation.
Release, khalosi.
——, to. See khalos.
Reliance, itibor, tawakkul.
Relief, āsonai.
Religion, mazab. See tarika.
——., Muhammadan, din.
Religious, sanā, zābid.
Relish, laundebal.
Rely, to. See itibor, tawakkul.
Remain, to, yésédel.
——, over, to. See potai.
Remaining, nör.
Remarkable, ajab.
Remember, to. See yod, zre.
—— God, to. See zikar.
Remind, to. See yod, zre.
Remitted, āp, unāf.
Remorse, kshémonai, pshémonai.
—— -ful, kshémon, lépkhor, pshémon.
Rend, to. See mot.
Rent, kiréya.
——, (house-), ghōlai.
Rent in kind, bakhra.
Repair, to. See jor, péwand.
Repent, to. See toba.
Repentance, toba, kshémonai, pshémonai.
Repentant, kshémon, pshémon, lépkhor.
Reply, ḏawob.
Reproach, pēghor.
Repugnance. See wézor.
Repugnant. See wézor.
Repulsive, zisht.
Reputation, nomis.
Request, arz, āri, khost, sinati, suol.
—— of God, dawo.
Require, to. See chār, kor, hajatmand.
Requirement, hajat.
Resemblance, misol.
Resemble, to. See misol, shān.
Resin, zhowlal.
Reside, to, yésédel. See pand.
Resist, to, ūngédel.
Resolute, bad, ūng.
Resound, to, shrākédel.
Respect, (1) kadar. (2) See hakk.
Respectable, motabar.
Respite, minda.
Responsible. See zimma, zimmavor.
Responsibility, zimma.
Rest, āsonai.
——, short, ḏammat.
——, to. See ḏammat, sar, wishé.
——, at, karor.
Restless, lotband.
Restrain, to. See ūng, sambol.
Resurrection, kēmat.
Retainer, banjorai.
Return, in, badal.
Revenge, badal.
Revenue, Government, ṭap, kalang.
—— ——, payer, kalang.
Reverence, claim to, bzergi.
Revolver, téponcha. See ḍaazzai.
Reward, (1) énám. (2) sawob.
Rheum, chikharai.
Rheumatism, bod.
Rheumy, chis'an.
Rib, peshtai.
Rice, shélé, vrižhé.
— field, shélgar.
— husker, pāēka.
— and milk, kīr.
Rich, daulatmand, tōrb, wédōn.
Riches, daulat, dunyo, mol.
Rider, swör, spor.
Ride, teka, narai, khézhai, warsak.
Riding, swarlai.
Rifle, bandikh, tipak. See ra&dor.
Right, hakk.
—, (1) shai. (2) boida, rawo.
Righteous, imondor.
Rim, mörga.
Ring, gutye.
—, to, chaṇrédél.
—, (nose-), pézwond.
—, worm, spinai.
Riot, balwa, pasod.
Ripe, pékh, sīr, watra, zyèr.
Ripen, to. See fasal.
Rise, to. See cheg, cheg-édel, peshédél, wrátel.
Risky, bé-itibor.
Rival, siyol.
Rivalry, siyoli.
River, toi, daryob, sind.
—, crossing, patafr, gudar.
Riverain land, kach.
Road, lyār, sarak.
Roar, ghero.
—, to, gharédél, ghrabédel.
Roast, to, wratawel. See wartāi.
Robber, ghal.
Robbery, ghla.
———, highway, shik.
Robe, presentation, khalot.
Robust, chaman, ghwut, tanderest.
Rock, kapra, persha, takka.
—, to, zangawel.
Rod, (cleaning-), gaz.
Roll, to, (intr.) rgheshtel; (tr.) rghewavel.
—, up, to, gharel, ngheshtel.
Roof, kesh.
—, to. See pet.
Room, kēta.
—, small, kētkai.
Root, wēkh, wulyé.
Rope, badrizha, perai.
Rosary, tasbé.
Rose, rose-bush, gulop.
Rotten, wröst.
Rouge, pon.
Rough, (1) dizh. (2) ret. (3) gad-wad.
Round, gerd, ghund.
——, about, gerd.
Row, wal.
Rub, to, mashel.
Rubbish, khalaj.
Rude, jāhil. See kelai.
Ruddy, sīr. See under rang.
Ruffian, badmash.
Ruin, (1) haloki. (2) kandghar, šandar.
Ruined, halok.
Ruler, hākim, wakil.
Rumour, bōl.
Run, to, parédel, tashel. See manda, baiyédel.
—, to, make, parawel.
—, away, to, tashel.
—, away with, to. See matiz.
— into, to. See under ēbal.
—, over, to, téyédel.
— race, to, parawel.
INDEX TO WAZIRI VOCABULARY.

Run through, to, péyel. Running, mánda. Rupee, ripai.


S

Sack, ghindai, tráta. See andai, gonaï.
—, leather, gidai, kachêra.
Sacred, by caste or profession, ákhvund, mián, pîr.
Sad, chiper, ghamjan, ghamnok, khappa, khapgon, zahir.
Saddle, zin.
—- bag, khurzi.
—, (pack-), kâta.
—- peg, kulpai.
—- wallets, kâshkhrjîn.
Safe, régih.
—- conduct, itibor.
Safety, khèr.
—, promise of, itibor.
Saint, bzergh, she sarai, wali.
Saiyid, Saiyid.
Sake of, for, pasé.
Salaam, salom.
Salary, talab, tankhâ.
Sale, kharís.
—- absolute, katyé.
—, for, kharisi.
Salité, warai.
Saliva, wuzhgyé.
Salt, molga.
Salutation, pashtanna, salom.
Same, agha.
Sanctuary, kibla.
Sand, shegga.
—- fly, bangassa.
—- grousé, dâbara.
Sandal, tšaplai.
Sandy, rég, shaglaï.
Sarai, suroi.

Sarnaï, pikânírai.
Satan, Shaiton.
Sated, môr.
—, to be, marédel.
Satisfied, môr, rozi.
—, to be, laurédel.
Saturday, Awâl Sabâk.
Sancepan, katórai.
Saucer, gâdiwâ, katórai.
Saw, ára.
Say, to, wéyél, zhaghédel.
Scab, (1) khîzh. (2) paman.
Scabby, paman.
Scald, to, sézel.
Scale, talla.
Scarcity, kât, khwori.
Scent, working by, bikash, biwai-yinai.
Science, ilam.
Scissors, biyétï.
Scone, kok, kokîrai.
Score, shel.
Scorpion, lâram.
Scoundrel, badmâsh.
Scout, tšrakai.
Scratch, to, garâwel.
Scream, sirâ.
—, to, âpédel.
Screen, to. See parda.
Screw, péch.
— together, to. See péch.
Scrub, zangâl.
Seal, mór.
Seam, ngînda.
Search, tâlošhi.
— for, to, laţawel. See dzîrawel.
INDEX TO WAZIRI VOCABULARY.

Seat, to, kshénawel.

Seat, nost.

Secluded, sataramanda. See para.

Seclusion of women, adab, satar.

Secret, gwushai, pët.

Set. See tarika.

Section, tribal, ganda, kom, psha.

Security, zomintia.

Seduced, kaker.

See, to, katel, lidel.

— off, to. See jilâb.

Seed, tdmna, team, zeyai.

— of fruit, hadiliai.

Seek, to, latamel.

Seem, to. See molim.

Seer, shr.

Seize, to, niñwel.

Seizure, baramta.

Self, džon, khud, sar. See khpul.

— respect, hayo.

— restrained, sambol.

— satisfied, ghaira.

— seeking, matlab-âshno.

— sown, kudratî.

Sell, to, (tr.) kharsawel; (intr.) kharsèdel.

Semen, manî.

Send, to, lêzhel, wostawel.

— for, to, ghwushtel.

— off, to, baiyawel, rawon krel.

— up, to, khêzhawel.

Senior, mesher.

Sense, mâna.

— less, (1) bê-khuda, dâbdib. (2) khwushai.

Senses, hosh, yish.

— in. See khud.

Sensual, shahwatî, shahwatnok.

Sensuality, shahvat.

Sentry, pârador.

Separate, gwushai.

——, to. See khallai, ñang, sar.

Separation, prèskrîn.

Separation, of combatants, gwosh.

Sepoy, spoi.

September, Assî.

Serious, ghwuût.

Sermon, wâz.

Servant, nikar.

———, (maid-), winza.

———, obedient, kalangi.

Service, (1) khidmat, shammar.

(2) nikari.

Set, jora, çopa.

Set, to, kshêzdel.

— going, to. See makh.

— on fire, to, balawel.

— to work, to. See brîd.

— up, to. See lâk.

Settlement, band, bandobast, tarpîn.

Severe, sakht, trikh.

Severity, sakhti.

Sew, to, ganjel.

Shade, syora.

Shake, to, (intr.) khêzédel, tarèdel;

(tr.) khêzwavel, gharaawel. See tsand, wâhel.

Shallow, narai, ñangai, trangañî.

Shank, langra.

Share, bakhra, daâdîai, vêsh.

Sharp, (1) têra. (2) trîv. (3)

sakht. (4) zirak.

Sharpen, nizai.

Shave, to, arkhéyel.

Shaving, khallai, têtennai.

———, small, totenkai.

Shawl, shol.

Sheaf, gédai, pâlai, tsâtai.

Shear, to, skwestel.

Shears, kharkhél.

Sheath, teka.

Shed, pizai, sappar.

Shed, to be, têyêdel.

Sheet, pâtkai, lungai.

——, (winding-), kafan.

Sheep, myêzh.
Sheenscham, shewa.

Shelf, tok.

Shell, kwutélikha.

— (artillery), gélaí, ghundorai.

Shelter, kundakha, sappid.

— (cattle-), vrórai.

Shepherd, shpún.

Sherbet, sharbat.

Shield, kangal.

Shift, to, (1) àrawel dàrawel. (2) gharawel.

Shin, wézai.

Shining, ríñ, spin.

Ship, joz.

Shiver, to, b6dn6del.

Shivers, bade'enna, laryi.

Shocking, See khezawel.

Shoe, pàlä.

—, (horse-), nol.

—, woman’s embroidered, káfsha.

Shoe or horses, nolband.

Shoot, (mill-), tréyé.

— of pain, brésh.

—, to, dazawel, wishtel.

— up, to,trakédel.

Shooting, shkor.

Shop, ât.

Short, land, tankai, tit, titakai. See landin.

—, coming, yila.

—, ness, landwolai.

—, sighted. See did.

Shortening, landin.

Shot, dazawel, zgor. See dazzai.

—, good, têpchi, wishtandai.

—, small, ninaki.

Shoulder, ésha, yézha.

—, joint, wula.

—, piece of native coat, matkai.

Shout, sira, zhagh.

Shove, to. See wähel.

Shovel, winnowing, khwai, khwaiyé.

Show, to, (tr.) ástel, ušával, wukshel; (intr.) khwatédel.

Shower, pésa, shéba.

Shrine, ziyyorat.

Shrivelled, jinjer.

Shroud, kafan.

Shut, band, dàp, palla. See pet.

—, to, tapel. See pet.

Shuttle, khangrai.

Shy, sharmnok.

Sick, bimor, ranzir.

—, to be, gerzawel. See kai, [rodrimel].

Sickle, lór.

Sickness, ranzítià.

Side, ðadða, khwo, lórai, palau, tsang, worakh.

— of house, chañra.

—, shady, syorai.

—, sunny, paitowai.

Sieve, ghalbél, parwézai.

Sift, to, chañrael.

Sigh, aswélai.

Sign, asar.

Sight, (1) did, nazír. (2) nendora.

—, (back-), nazirkét.

—, (fore-), zakba.

— of, to catch, katel, lidel.

—, seeing, nandorchi.

Silent, ghelai, karor.

Silk, wrésham.

Silver, spin-zar.

Simple, (1) sode. (2) ghwut, jawat, sauka.

Simply, wucha šéra.

Sin, gunà.

Since. See wakht, zorýé.

Sincere, khalosmand, mukhlis, spin.
INDEX TO WAZIRI VOCABULARY.

Sinew, bága, pla, wézhá.
—— behind knee, lindái.
Sing, to. See sandara.
Single, āstewái.
Sink, to. See dib, shákh.
Sinner, gunágor.
Sip, to, serkawel.
Siría, sirin.
Sister, khör.
—— in-law, indrór, khshína, nèndró, wándíár, yor.
Sit, to, kshénostel. See palataí, yótyé.
—— square, comfortably, to. See kunátái.
—— down, to, kshénostel. See nostái, pand.
——, to make, kshénawel.
Sitting, nost.
——, nostái.
Skewbald, brag.
Skewer, sikh.
Skill, inár.
Skin, gaggar, péstikai, tsárman, wžhen.
—— (water-), zhai, ghařekka.
Skirt, lang.
—— of coat, pitza.
——, to, arkhan tlel.
Skull, kakarai.
Sky, ásmon.
Slack, gherend, ná-rost, sest, sor.
Slackness, sesta.
Slander, shimat.
Slanderous, shimatgar, shimatnok.
Slap, tsappar.
Slave, maryái.
Slayer, laryé.
Slavery, mréítób.
Sledge-hammer, palk.
Sleep, khéb.
——, to. See khéb.
Sleeping, wéwd.
Sleeve, lastinai. See lécha.
Slight, íla, lezh, lezhái.
Sling, machógňna.
Sip, by a, khushkí.
——, to, shoédél.
Slippery, shoé, shoéndék.
Slope, downward, lwang.
——, upward, páchimái.
Slow, ná-rost, sest.
——, match, mezzái.
Slowly, wró.
Smack, shrák.
Small, kam, kamkai, wór, wrikái.
——, very, wárikénkái.
—— of back, mlá.
——, pox, kéwai, kévi nínýé.
—— shot, charé, nínaki.
Smart, chokh, zírák, trív.
——, to, bréshédél, khwázhédél.
Smear, to, ghérawel.
Smell, bi.
Smile, to, meskédél. See meskái.
Smith, pebh.
Smoke. See ligái.
——, to, tsékawel.
Smooth, pést, shoé.
Snaffle, kaiza.
Snake, mangéř.
——, charmer, parwi.
——, large, shamíyor.
Snare, limá, park.
Sneeze, nezhái.
Snider. See ták.
Sniff, to. See áchawel.
Snipe, gházzyé.
Snore, to, kharédél.
Snout, warbiz.
Snow, wovrá.
Snuff, nasor.
——, up, to. See sañr.
Snuffle, to, samédel.
Some, (1) dāsē, haghāsē (2) byā.
(3) dora
So-and-so, pulonkai.
Soap, sobin.
Socket. See steerga.
Soft, bābār, méin, pést, tankai.
Softly, wro.
Soil, khovra, watan.
——, light, rég.
Soiled, kaker.
Soled, tāla, khappar.
——, yek.
Sold, to be, kharsēdēl.
Soldier, British, gora.
——, native, spoī.
Some, dzenē.
Some . . . others, dzenē . . . dzenē.
Sometimes, kalla-kalla.
Son, zyai.
——, (grand ), lmasai.
——, in-law, zim.
——, of co-wife, benzai.
——, (step-), parkētai, kātōr.
Song, sandara.
Soon, zer, nen sabo.
Sot, tōrkai.
Sore, khwazh, dardmand.
—— to be, khwasēdēl.
Sorrow, armond, ghām.
Sorry, khappa, khangon, tohagor.
Sort. See tsangra, ghundi.
Soul, awoh, rikh.
Sound, zhagh.
——, to, charēdēl, dangēdēl, zhaghēdēl.
——, loud, ghrabo.
—— of drum, dangēdō.
—— of stringed instrument, kagh.
——, régh, tandcrest
—— sleep. See under kharēdēl.
—— drum, to, dangawel.
Soup, zémna.
Sour, triv.

South, Suhēl.
Sow, to, karel.
Sowar, swów, spor.
Space, dzōi.
——, clear, chaman, daggar.
——, between thumb and first finger, gurat.
Spade, yim.
Span, long, lwēsht.
——, short, wuzai.
Spar, tīr.
Spark, bahserrai.
Sparrow, charchamra.
Sparse, trangēt.
Speak, to, zhaghēdēl. See zhagh.
—— evil, to, bad, weyēl.
Spear, songa.
——, -head, ganje.
——, -grass, surmal.
Species, kism, khēl.
Speck, ţekai.
Spectacle, nendoro.
Spectacles, shishē.
Speech, kissa, zhagh.
Speed, bīra, sakhti.
Spell, ēsam, dam, mantar, wazhm.
Spend, to, lagawel, shandel. See shākh.
Spherical, gerd, ghund.
Spices. See dori.
Spider, mechiprong.
Spider's web, dzēl.
Spike, sikh, nakhashe.
—— on stick, ganje.
Spilt, tī.
——, to be, tēyēdēl.
Spin, to, gherel, wartel.
Spine. See hadikai.
Spinning-weight, tōsha.
——, wheel, tārk, tārkeh.
Spirit, high, ghairat, tārbasht.
Spirited, mast.
Spirits, sharop.
INDEX TO WAZIRI VOCABULARY.

Spirits, high, masti.
—, low. See čiper, zahir.
Spat, sikh.
—, to, tikawel. See ti.
Spite, kina, zidd.
Spiteful, kina kash, ziddi.
Spittle, wuhgy6.
Splint, ěræi.
Split, to, (intr.) chaudel; (tr.) chawel.
Spoiled, kharop.
Spontaneously. See khpul.
Spoon, tsamtsikai.
Sport, shkor.
Sportsman, shkorzan.
Spot, dogh, tekai.
Spotted, brag.
Spout, (1) dora. (2) khwulga, trény.
Spread, to. See rang.
Spring, (1) psarlai, tsarminai. (2) chinnan.
Spring, to, zyézhédel.
Sprinkle, to. See pizh.
Sprout, to, khwatédel, trakédel.
Spur, khežhai, Péza, teka, warsak.
— of the moment, on the. See los.
Spy, jásis.
Squander, to. See werk.
Squat, to. See yótyé.
Squelch, to. See under gharèkka.
Stab, to. See sikh.
Stack, kéta. See under biz.
—, small, kétkai.
Staff, lawar, ūndai.
Stage, mazal.
Stagger, to, rapédel.
Stagnant (water), dàmmé (ébô).
Stained, kaker, lařelai.
Stair, shel.
Stalk, dekai, dondai.
—, to, toṣorel. See tśorana.
Stalwart, piyawaraī.
Stammer, to. See šakhédel.
Stammering, arāra, tartarai.
Stand for Kurâ, rakhl.
—, to, ěrèdel. See yésedel, wilor.
— firm, to, ŏngédel.
— still, to, ěrèdel. See ōd.
— up, to. See chegeďel.
— well with, to. See under cheshtan.
Standard, taghw.
Standing crops. See fasal.
Standstill. See ōd, tam.
Star, störai.
Start, to, (1) bëzhnédel. (2) See makhet, rawon.
Starveling, khworakai.
Starving, wuzhai.
State, (1) wol. (2) dâbob.
Stature, lashta, wuna.
Stay, to. See matâl, tam, téko.
Stealth, ghla.
Steam. See ligai.
Steep. See pýchai.
Steel, (1) pilod. (2) pand.
Stem, dekai, dondai, metâa.
Step, kadam.
— father, plandar.
— mother, mèra.
— son, kator, parkétai.
 Stern, sakht, trikh.
Sternness, sakhti.
Stewpan, katawa.
Stick, largai, lashta.
—, heavy, lawar.
—, to, (1) kshézhdel, tapel, tumbel. See tâk, shâkh. (2) péyel. (3) yésedel.
Sticky, chiker, srezhań, srezhnik.
Stiff, kalp, klak, ŏng.
Still, karor.
—, lyâ.
Stimulant, kêp.
Stimulants, taker of, kékhor.
| Sting, lēshan. | Strap, tosma, dira. |
| ——, to, chichel. *See* tāk. |
| Stingy, dāis, shim, ūng. |
| Stirrup-iron, krēb. |
| —— -leather, krēbosh. |
| Stitch, bakhiya, skazai. |
| Stock, dunyo. |
| ——, live. *See under* žhwandai. |
| —— of fire-arm, kunda, kundogh. |
| Stocking, jirob. |
| ——— (leather-), méza. |
| Stolen property recovered, bélghā. |
| Stomach, gedda, lerai. |
| Stone, tizha, konrāi. |
| ——, small, tizhgar. |
| —— (baking-), tabai. |
| ——, large, takka. |
| —— of fruit, hadikai. |
| —— set in ring, ghalmai. |
| Stool, (1) kātkai. (2) dast. |
| Stoop, to. *See* tīt, dib, ghīta. |
| Stop, to. *See* isor, matāl, manē, tam, téko. |
| —— crying, to. *See* ghelai. |
| —— fight, to. *See* gwosh. |
| Stopper, khulpītai. |
| Stopped, tam. |
| Stopping, tam. |
| Store, ambor. |
| —— room, kēta. |
| Storey, second, sabot. |
| Storm (rain-), shaugira. |
| Stormy, tēponi. |
| Story, kissa. |
| Stout, ghwut. |
| Straight, sam, sikh, palasikh. |
| Straighten, to. *See* sam. |
| Straightforward, momin, sam, spin. |
| Strain, to. *See* ārawel. |
| Strained, to be, parkédel. |
| Strange, pradai. *See* ārawel. |
| Strangely, ajiba. |

| Strength, tokat, zör. |
| Stretch self, to. *See* ghazawel. |
| Strict, ret. *See under* adab. |
| Strike, to, lagédel, ūskawel, wāhel. |
| String, (1) mezzai. (2) dżir. |
| —— (bow-), żhai. |
| —— (camel-), mār. |
| ——, to, pērel. |
| Strip of leaf, dżir. |
| —— off, to, latawel. |
| Stroke, zgor. |
| —— of work. *See* khrāp. |
| Strong, rég, takra, mazbit, sakht, klak, zorāwar, mezzai, tendern, chaman, pīyawarai, pilodi. |
| —— man, palawon. |
| Struck, to be, lagédel. |
| Struggle, naskora, shākha-sholānga. |
| Strung, pērelai. |
| Stubble, driza. |
| ——, drizgōr. |
| Stud in camel’s nose, mār. |
| Student, tdib. |
| Study, to, lwustel. *See* sabak. |
| Stuff, makh. |
| Stumble, blavšédel, tambédel. |
| Stump, setta, kharand. |
| Stupid, na-lāik, nopē, bē-akal, kamakal, khēla, owēl, dżanāwar, amak. |
| Stupidity, bē-aklī, kam-aklī. |
| Style, rang. |
| Subdued, gżbē. |
| Subject, rāyat. |
| ——, loyal, khairkhwō. |
Submission, ājizi.
Submission, ājiz, gzhé.
Submission. See steraga.
Subscription. See gerda.
Subsidy, muājab.
Subsist, to. See wakht.
Subsistence, guzrān, rēzgor.
Succeed to, to. See kshénostel, misālā.
Success, barobari. — in life, chamanda.
Succession, misālā.
Suck breast, to, rāvdel.
Suckle, to, rawel.
Sudden, nobibar.
Suddenly, bēnāsopa, losi, nobibar.
Suffering, āzobi.
Sugar, nambot, shakara.
— -cane, ganna.
Sulk, to. See sitbit.
Sulky, marawwar, bit, sitbit.
Sullen, gitā.
Sum. See zar.
Summer, wihāi.
— -harvest. See fasal.
Summit, sar, tāika, tārekka.
Summon, to, bālel.
Sun, lmēr, myēr.
— -light, myēr, paitowai.
— -shine, lmēr, myēr.
Sunday, Itwor, Dwayam Sabāk.
Sunk, dib.
Sunny side, paitowai.
Sup, to, ghrapawel, satel, serkawel.
Superficial, sarpak.
Superficially, barētan.
Supper, wēgā mārāi.
— -in Ramzan, shīma.
Supposing. See chère.
Supplices, godām.
Surety, zomin.
Surge, to. See chappa.
Surpass, to. See tēr.
Surprise, chapo.
Surprised. See Astonished.
Surrender, to. See hamsāya.
Surround, to, badal krel. See isor.
Survey, kach.
— -to. See vioshta.
Surveyor, wāingarrai.
Survive, to, pāédel, chalédel.
Suspended, dzwērand.
Suspicion, gumon, tohamat, shuba, waswās.
Suspicious, waswāsi.
Swallow, to, ngeshtel. See tērwel, shrapawel.
Swear by, to, krel.
— -to make, lēbēzhnawel.
Sweat, khēla.
Sweep off, to. See set.
Sweepings, khallai, khalpal, khairpal.
Sweet, khōzh.
— -smelling, khōzhbiyai.
— -meats, alwo, khwozhe-khwandawar.
Swell, to, parsēdel.
Swelling, badwē, gazak, dona.
Swift, sakht.
Swimmer, lambézan.
Swimming, lambēya.
Swine, tītsarai.
Swing, to, (intr.) zangēdel ; (tr.) zangawel.
Swollen, dad.
Swoop, ghīta.
Sword, tīra.
— -belt, wrashkai.
— -maker. See pesh.
Syphilis, bodipērang.
Table-cloth, kandèrai.

Tact, inar, chal.

Tail, (1) lakai, lem. (2) tšika, zhebbà.

— less, landº.

Tailed, well, lamawar.

Take, to, khwarel, wokbestel.

— away, to, bêtel, biwel.

— care of, to. See zghàrai.

— in, to, (1) nennayéstel. (2) See paryob, tagì, khìla.

— off, to, wukshel.

— out, to, âstel.

— to pieces, to. See ñang.

Taken aback, brand.

Talk, mashghilo, màzhilo, zaghédo.

— to, zaghédél.

Talkative, zhebgharond.

Tall, chehg, wizhîd.

Talon. See Claw.

Tamarisk, ghaz.

Tambourine, dàriyà, tàmbal.

Tame, gzhé, rìzhdai.

Tank, tâlo, tšèr.

Tape, (cotton-), spanîsai.

Tarantula, koka.

Tassel, dzìndài.

Taste, khwànd, mazza.

— less, belmang.

Taunt, péghor.

Tea, chai.

Teacher, (1) istoz. (2) pîr.

Teaching, dars.

Tear, yèshka.

— to, (intr.) bzha shwel; (tr.) bzha krel.

— in pieces, to. See mot.

Tease, to, shèrawel.

Teat, tai.

Tedious, chenján.

Temper, khì, taba.

— , bad, trikhâi.

Temperance, parhéz.

Temperate, parhézagor.

Temple of head, tṣàmìřakyé.

Tenancy, shariki.

Tenant, sharik.

Ten-annas, dirang.

Tender, nozak, pést, tankai.

Tendon, bâga, wézhâ.

Ten o’clock a.m., lmèrchàsh.

Tent, khîna, tàmbî.

— nomadês, kézhdai.

— peg, to. See tsaplay, wàhel.

— pole, stenyé. See under khîna.

Termination, wustiâní.

Terms. See jôrâ.

— , bad, wîrona, zisht.

Terrible, darsatnok.

— thing, balo.

Terribly. See reît.

Test, to, ozméyel.

Testicles, khwûtîté.

Tether, sílai.

That, (1) agha, dagha. (2) che. See Grammar.

Thankful. See shukar.

Thank-offerings, shukaronà.

Thanks to God, shukar.

That much, émra, hamra.

— time, by, at, nör.

Theft, ñhîa.

Then, byâ, wolé.

There, wolata.

Therefore, zeke.

Thick, ghwüt, gañr, sakht.
INDEX TO WAZIRI VOCABULARY.

Thief, ghal.
Thigh, vrín.
Thin, (1) narai. (2) ḏangar. (3) trangařī.
Thing, shai, kissa, khabara, chār, kor.
Things, asbob, makñh.
Third, dréam.
Thirst, tanda, wuchmolai.
Thirsty, tedai.
Thither, wolata.
Thong, wosh.
Thorn, aṇzai.
- fence, sllp6l. Thorny (tree), aghzana (wuna).
Thorough, sicha.
— bred, asil.
—, not, kacha.
Thought, atkāl, pekr.
Thrashing: See drabawel, paryodel, takawel.
Thread, mezzai.
—, woollen, snai.
Thresh, to, mashel.
Threshing, ghébal.
— floor, dermend.
Threshold, sardarai.
Throat, ak, marai, stinai.
Throb, to, drabédel.
Throne, takht.
Through, péri. See bondi.
Throw, to, āchawel, ghurzawel, tréyel, tsamlawel. See naskor.
thrown down, to be, ghurzdél.
Thumb, kāta guta.
Thump, to, drabawel.
Thunder, to, gharédel, tānédel.
— bolt, tandar.
Thursday, Shpézham Sabak, Ziyorat Wrez.
Tickle, to, taghrawel.
Tie, to, tarel. See ganda.
Tiger, mizarai.
Tight, tang, ting.
—, not, dad, sest.
Till, peri, rā:é.
Time, wakht, minda, zamána, umar.
See saat, wor.
— in music, wazan, ghwora, rang.
—, long, zānd.
—, at any, } harkalla.
Time at the present, és, pilhāl.
—, at the same, byā.
Tinder, khwāṅ.
Tiny, warikēnkai.
Tip, sar, sél.
Tired, sterai.
To, ta, wa...ta, péri.
Tobacco, tamāṅi.
— pipe, native, chilam.
To- day, nen.
Toe, guta.
Toil, khworī, mashakkat.
Tołu, tēla.
Toll, mahsil.
Tomb, gabar.
Tongue, zhebbā.
—, to hold. See ghelai.
Tonsils, kimai.
Too, hāṅ.
Tool, kolai, lōshai.
Tooth, ghwosh.
—, (front-), dora.
—, long, nēsh.
— of comb, khēša, khēshai.
— of saw, ghwosh.
— ache. See ghwosh.
— brush, native, masmok.
— pick. See ghwosh.
Toothed, ghwoshai.
Top, sar, tāka, tārekka.
—, on the, sarpak, barsēran.
Topography, makha.
Topsy-turvy, londi-bondi.
INDEX TO WAZIRI VOCABULARY.

Torn, bžha.
Tortoise, shkautātai.
Torture, āzob.
Touched by hand, loswaiyinai.
Tower, moñrai.
Town, bazor, shār.
Trace, pāta.
——, to. See sahi. See Track.
Track. (1) mand. (2) bandar.
——, to. See mand.
Trade, saudo. See bahir.
Tradeaman. See vapori.
Trading, bahir.
Trail, to, lālédel.
Train of animals, bahir.
——, (railway-), gādi.
——, to. See riždai.
Trained, gžhé.
Transborder, yēghi.
Transfix, to, pėyel.
Transfrontier, yēghi.
Transit-dues, mirai.
Transitory, pāni.
Trap, park.
Travel, musopiri.
Traveller, musopir.
Treacherous, bé-wapo.
Treachery, bé-imoni.
Treading out grain, ĝébal.
Treasure, khazona.
Treasury, khazona.
Treatment, considerate, muléiza.
——, medical, dori-darmond.
Tree, wuna.
——, genealogical, shajara.
Tremble, to, grabédel, khézédel, tarédel.
Trembling, babézhenna.
——, fit, laryé.
Tremour, babézhenna.
Trial, (1) ozmyēsht. (2) beshkulla.
Tribe, khél, kom, timān, psha, ganda, asal, zot.
Tribute, peshkash.
Trick, chal.
Trickery, tagi.
Tricky, chali, chalnok, ţag.
Trigger, lindai.
Trip, to, blavśédel.
Trooper, swör, spor.
Troops, fianz.
Trot, rēcha.
Trouble, rabar, tangi, tangsa, taklif, steryé.
Troublous, tang.
Trousers, partig, bødē.
Trousers’ string, ganda.
Trousseau, bast.
Truant. See karyob.
Truce, bādon.
True, rishtinai, imondor, mukhlis.
Truly. See hakk.
Trunk, setta, meṭṭa.
Trust, (1) bowar, itibor. (2) amonat.
——, to. See itibor.
Trusted, khpul.
Trustworthy, itibori.
Trusty, khpul.
Truth, hakk, imon. See bina, rishtina
——, plain. See under khwasha-
mandi.
——-ful, rishtinai.
——-fully, rishtina, rishtiyā. See
imon.
Try, to, (1) ozmeyel. (2) See
koshish.
Tuck in, to. See lâk.
Tuesday, Tsalōram Sabak.
Tune, surod.
Tunic, khat.
——, double part of, chélai.
Tunnel, sirang.
Turban, ordinary, dastor.
——, large, mandoś, pagrai.
——, Peshavari, lungai.
Turmeric, kurkaman.
INDEX TO WAZIRI VOCABULARY.

Turn, (1) wal. (2) wor.
- good, shammar.
- to, (intr.) gerzédél, makh árawel; (tr.) gerzawel, niwél. See mezzai.
- corner, to. See árawel.
- inside out, to, árawel.
- out, to, ai kawel.
- over, to, árawel.
- round, to, (intr.) gerzédél. (tr.) gerzawel.
- up, to, lagédel. See pësh.

Tussock, dořa, wëranai.
Tuskéd, dorawar.
Tussle, naskora, shàkha-sholànga.

Tutor, istoz.
Twangling, kagh.
Tweezers, nissi.
Twig, ðekai.
Twinge, brësh.
Twinkling. See rapawel.
Twins, ghbargi.
Twist, (cotton-), spanùsai.
- to, (1) gherël. (2) See mezzai.

Twitter, to, chaqédel.
Two, in. See ðikai.

Tyrannise. See ziyotai.
Tyranny, ziyotai, zulm.

U

Udder, ghwulianz.
Umbrella, tsattar.
Unadulterated, nazha, sicha.
Unalloyed, sicha, karra.
Unanimity, ittifok.
Unbaked, unburnt, im.
Uncertain, bé-itibor.
Uncivilised. See kelai.
Uncle, tre, nyoive.
Unclean, palit, mardor.
Unconscions; bé-khuda, bé-isha, dagdib.
Uncultivated, bätì, werk, shél. See Barren.
Undamaged, régìh.
Under, loadi, kiz.
Underneath, londi.
Understand, to, pöédel. See hushyor.
Understanding, pé.
- jórà.
Un diluted, nazha.
Undo, to. See khalos.
Undoubtedly, hakkà-pakka.
Uneducated, jähil, ummi.
| Unripe, yim, shin. See fasal. | Upon, bondi, pèri. |
| Unsafe. See ðor. | Upper, bar, pos, pörtanai. |
| Unseasonably. See minda. | — arm, léchhai, mef. |
| Unseen, ghaih, ghelai. | Upright, palasikh. |
| Untidy, khachan. | — -ness, imon. |
| Until, pèri, râsê. | Upset, to, (1) ârawel. (2) zavrawel. |
| Untiring, klak. | —, to. See châr. |
| Untrue, darweghîzan, mukhâlif, limd. | — -ful, kâbil, khidmati. See shamar. |
| Untrustworthy, kacha. See Unreliable. | — -less, bé-shammar, khandanai, wröst, spéra, shél. |
| Unworldly. See âklâwund. | Used up, khalos. |
| Up, pos, porta. | Usurp, to. See londi. |
| — and down, korta porta. | —, to. See châr. |
| — to, pèri. | — -ful, kâbil, khidmati. See shamar. |
| — -country, posanai, porta, pörtanai. | — -less, bé-shammar, khandanai, wröst, spéra, shél. |
| — -hill, pèchimai. | Used up, khalos. |

<p>| Valley, darra, kanda, tangai. | Vex, to. See taba, zre. |
| Valuable, kadarmand, kêmatnok. | Vexation. See ghorat. |
| Value, kadar, kêmat. | Vexed, khappa, tabakheîraî. See kher. |
| Valueless, bé-shammar, khandanai. | Victory, barai. |
| Vanish, to. See ghelai, ghaih, werk. | Vigorous, choğh, takra, taôlok. |
| Vapour, ligai. | Vigour, takréyi. |
| Variegated, brag. | Village, kelai. |
| Veil, jarawinai. | ——, fortified, enclosed, fixed, kêt. |
| Vein, rag. | ——, small, kelakai, kétkai. |
| Venom, wesh. | ——, offshoot of, bonda. |
| Verandah, sâte, dêodâi. | — gate, darwoza. |
| Verbally. See zurâni. | Villagers (fellow-), kelai. |
| Verse of Kurân, mantar. | Vine, mélawa. |
| Very, dêr, khâss, nihâyat. See sakht. | Violence, (1) ba-fwâ, zör. (2) zéta. |
| Vessel, lôshai. | Violently. See zéta. |
| ——, earthenware, kundéî. | Virgin, pégîla. |
| ——, leather, dabbe. | Virtue, (1) parhéz. (2) bzergî, kirâmât. |
| ——, small drinking, khîmbrâ. | ——, (water-), kiza. |</p>
<table>
<thead>
<tr>
<th>W</th>
<th>305</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virtuous, parhészgor.</td>
<td>See parhéz.</td>
</tr>
<tr>
<td>Visible, shkora.</td>
<td>——, to be, lida shwel.</td>
</tr>
<tr>
<td>——, to, wértlel.</td>
<td></td>
</tr>
<tr>
<td>Vituperate, to, shkanel.</td>
<td></td>
</tr>
<tr>
<td>Voice, áwoz, zhagh.</td>
<td>Voluntarily. See khpul, was.</td>
</tr>
<tr>
<td>Vomit, to, gerzawel.</td>
<td>Vomiting, kai.</td>
</tr>
<tr>
<td>Votary, shék.</td>
<td></td>
</tr>
</tbody>
</table>

W

| Wager, shart.       |                         |
| Wages, talab, tankhã. |                      |
| Waist, mlã.         | ——-belt, kamarband, wolmas- tanai. |
| Wait, to. See wilor, wor. |                    |
| Waken, to. See wish. |                         |
| Walk, sail.         | ——, quick, of horse, shogãm. |
| Walking-stick, lashta, lawâr. |              |
| Wall, diwil, jâr.   | —— of house, chaña.     |
| ——-piece, shéynâd.  | ——, (retaining-), bézell. |
| Wallets, (saddle-), kãshkburjin. |   |
| Walnut, maťak.      | Wander, to, shorédel, gerzédel. |
| Want, âri, kwori.   | ——, to, ghwushtel.     |
| War, jang: lâm.     |                         |
| ——, Muhammadan religious, ghazo. |                     |
| ——-whoop, burburai. |                         |
| Ward of village, chéla. |                        |
| Warm, tod.          |                         |
| Warmth, ghorma.     |                         |
| Warp, belshenna.    |                         |
| Wash, to, (intr.) lambédel; (tr.) winzel, lambavel. See ébó, sobin, mashel, kharel. |   |
| ——-house, charchébel. |                          |
| Wasp, zêrákai bambar. |                         |
| Wasp's-nest, dambakai. |                        |
| Waste, to. See kharop, têrawel. |                     |
| Watch over, to. See zghaí. |                  |
| —— and ward, bédortia. |                         |
| ——, on the, bédor.  |                         |
| ——, man, kâshâi.    |                         |
| Water, ébô.         | ——-channel, subterranean, sâko- wa, kuréz. |
| ——-course, wélân.   | ——-small, lashtai.     |
| ——-fall, burburai.  | See zowa.              |
| ——-jar, garâi.      | ——-small, garikâi.     |
| ——-large, maťâi.    | ——-very large, mât.    |
| ——-less, wuchobâi.  |                         |
| ——-melon, andowôna. |                         |
| ——-skin, ghapekka, zhei. |                       |
| ——-vessel, kiza, kùza. |                        |
| Watered, pânâa.     | ——-(well-), tandobai.  |
| Wave, chappa.       | ——, to, gerzawel.      |
| Wax, (bees'). See zhowla. |                     |
| Way, (1) lyâr, mazal, see under ákhêr. (2) ádat, nirich. (3) See lôrai. |   |
| ——, in a bad, balôk. |                         |
| ——, in the same, hâghasé. |                     |
| ——, in this, dâsé.  |                         |
| ——, in whatever, hântsangré. |                  |
| ——, possible, ma‘cha. |                         |
| Waziri, Wazir.      |                         |
Waziri, Wazirai.
Wear, to, gerzawel, shorawel. See wähl.
—— away, out, to, silawel. See khwarel.
Wealth, dunyo, daulat, binga.
Wealthy, daulatmand, moldor.
Weapons, barg, wasla.
Waried, ghorat.
Weary, chenjän.
Weather, hot, zhemai.
——, cold, zhemai.
Weave, to, wavdel.
Weaver, polai.
Web, (1) londa, tän. (2) del.
Wedding, wode.
—— -party, procession, wro.
Wedge, drazan.
Wednesday, Pinzam Sabak.
Weed, dilai.
——, to. See lálin.
Week, jima.
Weep, to, zhařel.
Weeping, zharo.
Weft, wawana.
Weigh, to, talel.
Weight, tél.
Welcome, harkalla rosha!
Welfare, khër.
Well, kiyai.
——, jor, régh, she. See khër, khwand.
——, bas, byá, kshelai, nör.
——-behaved, sambol.
——-being, khër.
——-disposed, négho.
——-to-do, well-off, barakati, wédon.
—— up, to, zyézhédel.
——-wisher, khaírkhwo.
West, Kibla.
Wet, (1) limd, tond. See zyêm. (2) im.

——, ever, kim.
——, boiled, cleaned, gingeré.
——-bread, nghan.
——-coloured, ghanamrang.
Wheel, tsarkh.
When, che, kim wakht.
When? kalla.
Where? chère?
Wherever, chère.
Whetstone, nizai, spinkhwâra.
Whey, shné ébô.
Which, che. See Grammar.
Which? kim?
Which one? kim yo?
Who, mattrâka, trât.
Whirlpool, ghrîmbai.
Whistle, to. See shpélai.
Whistling, shpélai.
White, spin.
——-metal, kwtût.
——-ness, spinîá, spinwolai, spin-wolan.
Whittle, to, garawel.
Who?, tsök?
Whoever, tsök.
Whole, ghund, régh, dresta, karai, hartse.
Whoop, burburai.
Wick, palita, mezzai.
Wicked, bad, harom, nárawo.
Wide, plan, wort.
Widow. See kunédel.
——, to become, kunédel.
——-hood, kundyézin.
Widowed, kunđa shewyé. See kunédel.
Wife, sheza, tabar, wermân, vratîna.
Wilfulness, sarzori.
Will, wassiyat.
INDEX TO WAZIRI VOCABULARY.

Willingness, razo.
Willingnose, razo.
Wine, sharop.
Wiring, par, wazar.
Works, kulmé.
World, dunyo.
Worm, chenjai.
Wreathed, labagherai, lagherai-bagherai. See khowarakai.
Wring, to, nishtédel.
Wrist, mermandai, butkai.
Writ, to, likel.
Writing, khatt.
Written by hand. See kitob.
Wrong, (1) kható, ghalat. (2) ná-rawo, kharop (See under akal). (3) grám, mulamát.
Wrongly, ghalat.
<table>
<thead>
<tr>
<th>Y</th>
<th>Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yard, kadam.</td>
<td>Zinc, kwut.</td>
</tr>
<tr>
<td>——, native. gaz.</td>
<td></td>
</tr>
<tr>
<td>——, (court-), talai.</td>
<td></td>
</tr>
<tr>
<td>Yawn, arjamai.</td>
<td></td>
</tr>
<tr>
<td>——, to, arjamédel.</td>
<td></td>
</tr>
<tr>
<td>Year, kol.</td>
<td></td>
</tr>
<tr>
<td>——, this, sazh.</td>
<td></td>
</tr>
<tr>
<td>——, last, paros-sazh.</td>
<td></td>
</tr>
<tr>
<td>—— before last, yā paros-sazh.</td>
<td></td>
</tr>
<tr>
<td>——, next, bel kol.</td>
<td></td>
</tr>
<tr>
<td>—— after next, yā bel kol, dréam kol.</td>
<td></td>
</tr>
<tr>
<td>——, wet, pashakol. <em>See under til.</em></td>
<td></td>
</tr>
<tr>
<td>Yellow, zyèr.</td>
<td></td>
</tr>
<tr>
<td>Yes, ē.</td>
<td></td>
</tr>
<tr>
<td>Yesterday, parin.</td>
<td>evening, wégā, barāyan.</td>
</tr>
<tr>
<td>—— Yet, ljā.</td>
<td></td>
</tr>
<tr>
<td>Yoke, zhegh.</td>
<td></td>
</tr>
<tr>
<td>—— peg, zhwandai.</td>
<td></td>
</tr>
<tr>
<td>Young, kam, dzwon.</td>
<td></td>
</tr>
<tr>
<td>——, with, blorba.</td>
<td></td>
</tr>
<tr>
<td>Younger, kam, kesher.</td>
<td></td>
</tr>
<tr>
<td>Youth, (1) zhenai. (2) dzwon.</td>
<td></td>
</tr>
<tr>
<td>—— -fulness, dzwoni.</td>
<td></td>
</tr>
</tbody>
</table>
ADDENDA TO INDEX.

A
Absolutely (of colour), tek.
Adjoining, blavz.
Affianced, jamjola.
All, ghwut.

B
Blockade, bandesht.
Bottom, békh, kuna.
Brute, nolat.

C
Close together, blavz.
Consider, to. See aškāl.
Contiguous, tangzan.

D
Defile, tanga, tangarəi.
Diaphragm, tārin.
Dying, margandai.

E
Echo. See pērāi.
Established, misht.

F
Fact, bīna.
Fluffy, bābar.

G
Game. See māzshilédel.

H
Health. See khwand.

I
Insult, speka.

L
Land, arable, wom.

M
Mantis, spangor.
Menial, kamoya.
Midriff, tārin.
Moribund, margandai.
P

Pancreas, khwazha marai.
Pass, tanga, tangarai.
Person, in. See sar.
Plenipotentiary. See wak.
Prop, woram.

R

Rump, shenna.

S

Savage, nolat.
Settled, misht.
Severely, klak.
Skirt of hill, gärdan.
Sweetbread, khwazha marai.

T

Touching, tangzan.
Token, nakhsha.

U

Unscrupulous, landawar.
Unshorn, bābar.

W

Wicked, landawar.
Woolly, bābar.
APPENDIX I.

Parable of the Prodigal Son done into Waziri Pashto with interlinear literal English translation.

De yawa sarī dwa zāmen wi. Kam zēi yē wa plor ta wuwē,  
Of one man two sons were. Younger son his to father [to] said,  
che, “Ē plora, mo ta agha bahkra roka, che pa dagh mol  
that, “Oh father, me to that share give, which in this property  
khšē mi do.” Agha khpul che tse dunyo wa, agha yē wērta  
[in] mine is.” He own that what wealth was, that he to-them  
wuwēshela. Dērē wrezē na wē tērē shewyē, che kam zēi yē  
divided. Many days not were past become, when younger son his  
ghund mol roghund kañ, au uriyā watan ta rawon shan,  
all property collected made, and distant country to departing became,  
au wolata khpula dunyo pa badkori khšē yē kharopa kra. Au  
and there own wealth in evil-doing [in] he spoilt made. And  
che ghund khpul mol yē werk kañ, nör, pa watan dēra khwori  
when all own property he lost made, well, on country great scarcity  
koghlā, au agha pa khpula dēr tang shan, au de hagha watan  
come, and he himself very distressed become, and of that country  
wa yawa sarī ta lōr, wērgaḍ shan. Yagh sarī wa khpula mzeka ta  
to a man [to] went, joined became. That man to own land [to]  
wulōghan, che, “Dā ṭītsari wupysya,” au dai pa dā bondi rozī wān  
sent, saying, “These swine pasture,” and he on that [on] satisfied was  
che khpula geḍḍa de pergai pa kwutēlikhe bondi māra krai,  
that own belly of acorns on husks [on] satiated should make,  
che de ṭītsarai khwarok wān; welē chā tse wēr na krel. Byā  
which of swine food was; but anybody anything him not gave. Then  
dai, kim wakhīt che pa yish shan, nör, ē wuwēyel, che, “De mo de  
hc, what time that in senses became, well, he said, that, “Of me of  
plor de kōr tsēmra mazdiron māra khwurī, au zenē  
father of house how-many hired-servants food eat, and from them  
potyē kēzhī, au ze de lwazhē mran. Ze wa cheg shan, khpul  
over remains, and 1 of hunger die. I will risen become, own
plor ta wa wèrdriman, wèrta wyaiyän wa, che, "È plora, de
father to will go, to him say will, that, "Oh father, of
Khudai hän gunagor yan, au de to hän gunagor yan, au ze dasè
God also sinner am, and of thee also sinner am, and I thus
kabilé na yan che de to zyai rota wuwaiyi. Pa
worthy not am that of thee son to me they should-say. Among
khulpénikaróné kshé mi dèrsara nikar ka, che pa ripai nikaron
own servants (among) me with-thee servant make, that on pay servants
di." Nór agha cheg shan, wa plor ta roghai; wélé agha lyá
are." Well he risen became, to father [to] came; but he still
de plor na liré wa che plor wulidan, au zre yé
from father [from] for was when father saw, and heart his
pé wusió. Plor yé wèr manda krel, pa ghyëzh kshé
upon-him burned. Father his to-him running made, in bosom [in]
wuniwa, au kshal yé kan. Zé yé wèrta 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 hän gunagor
I of God sinner am, and of thee in sight [in] also sinner
yan, au ze dagha sara na joréshân ché tšök de to zyai rota
am, and I this with not am-fit that anyone of thee son tome
wuwaiyi." Wélé byá plor yé wa khulpé nikaróné ta wuwé,
should-saay." But then father his to own servants [to] said,
che, "Pa ghundé jomé kshé kshelyé jomé di, hagha rovrai,
that, "Among all clothes [among] beautiful clothes are, those bring;
wa de twèrwoguhundai; au guité hän wèr pa guta kai, au pâné
and him to put-on; and ring also to-him on finger put, and shoes
wèr pa pshé kai. Rodrimai, che ghund mizh marai wukhwuri, mashghil
of him on feet put. Come, that all we food may-eat, merry
shi; che dà zyai de mo méf wañ, au byá zhwandai shan;
may-be; for this son of me dead was, and again alive has-become;
dà werk wañ rozené, és mi mindan." Au ghundé mashghilo
he lost was from-me, now I have found." And all merriment
shiri krela.

commencement made.

Dà ster zyai yé pa mzeka kshé wàp. Che agha roghai,
That elder son his in land [in] was. When he came,
APPENDIX TO WAZIRI VOCABULARY.

wa kör ta nezdé shan, de gadawélé de nindóre zbagh yé to house [to] near become, of duncing of amusement noise he worwédan. Yaghya yo nikar rowughwushtan, che, “Dà tse dì?” heard. He a servant summoned, saying, “This what is?” Yaghya nikar wèrta wuwé che, “De to wrôr roghelai dai, au de That servant to-him said that, “Of thee brother come is, and of to plor wolmastia keryé do; zeke é keryé do, che dai régh thee father hospitality made has; therefore he made has, that he safe rami, roghai.” Agha khappa shan, wa kör ta nennena na sound has come.” He vexed became, to house [to] inside not wèrtan. Plor yé de wörchané rowuwöt, au sinati yé wèrta war-going. Father his outside came-forth, and request he to him wukra. Yaghya wa plor ta dzawob wèrka, che, “Wukessa, dámra made. He to father [to] reply gave, that, “Look, so-many kolina de to khidmat kan, au héchéré mi de to hukm mot years of thee service I-do, and ever I of thee command broken kerai na dai, au héchéré to wa mo ta yo warghimai hán made not have, and ever thou to me [to] one kid even ro na kan, che ze de khpulé melgerai sara khwashí pé to-me not gavest, that I with own companions [with] rejoicing on-it wukra; wélé dagha zyai che de to roghai, che de to dunyo might make; but this son when of thee has come, of thee wealth pa kharopé shezé bondi werka keryé do, to pa dà kshé hán on loose women [on] wasted made has, thou in this [in] even wa dagh zéi ta wolmastia wèrka.” De wèrta wuwéyel, che, to this son [to] hospitality hast-given.” He to him said, that, “È zoya, te haméshe mo sara yé, au de mo har tse “Oh son, thou always with me [with] art, and of me every what che di, bagha de to di; boida dagha di che mish dà that is, of thee is; proper this is that we this khwusholi wuki, au khwash shí, zeke che dá de happiness should make, and happy should-be, because that this of to wrôr me r wañ, au és bya zhwandai shewai dai; werk thee brother dead was, and now again living become is; lost shewai wañ, au mindfulness shewai dai. become was, and found become is.

* Note — i.e. in spite of this.
APPENDIX II.

Story of Waziri Life.

(1) Ze, Sähib tlelai wan; Joni Khélélé Bakka Khélélé wa munsiffi ta bötelai wan; de dé mukaddamé wé pa nör bondi. (2) Bya ya sarai mo ta wuzhaghédan che "Yawa sarí dolé bondi wáhelai wan, pa tsanđa wáhelai wá." (3) Bya de dé na pashtanna wukra che "Chá wáhelai yé?" (4) De wuwé che "Khpulé shezé wáhelai yañ." (5) Mo wuwé che "Tse wajé na yé wuwáhelé?" (6) Da 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."

APPENDIX TO WAZIRI VOCABULARY.
wunīwān, songa yē wērta barobara kāra, wu ē wāhēla, do pē wērroghla wu yē wāhēla pa songa, pa nas kshē. (35) Che de dé pa nas songa wuwatēla, yaghē pa songa kshē dēr zor wukan, tīra wēr wurasēdela, pa tśandā ē wu ēwoyān. (36) De zhagh wukan dé wa vriñā ta che “Tarbrē, roshai, mer yē krau.” (37) Dai wērroghlel, do yē pa songa kshē niwelyē wa. (38) Vriñā tirē wukshē, do ē wuwāhēla, mra yē kāra. (39) De dé de mēre na pasātanna wukrā che “De mūzh khōr tse wajē na mra ‘shwa?” (40) De wērta wuwēyeł che “Pa yawa khwushi raghī kshē mo de sārī sara lidelyē wa, au sarai mi mer kaŋ, au rota molim na shan che įsōk 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 Mahsul 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 blistering 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 Fannu 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 Tcchi 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 ablution 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 recollect 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 blockade, who happened to pass the Commissioner taking an evening stroll. Instead of salaaming, 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 Wazi 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 enjoyment of every detail, some incident which he has witnessed, a well-arranged ambuscade or assassination for instance, or the progress of negotiations 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 handsome, 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 forgiveness. 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 notice 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 without 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 shew 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 belonging 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 chigha 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 "sham" 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 "sham" 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 behaves 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 singularity to the "sham" animating him, to which ordinary human clay is a stranger. Thus "sham" 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 postage 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 seem with arguments in favour of their own views, 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 "airkh" 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 Maliks were sent to turn their fellow tribesmen back, but failed and returned trying to minimise 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 Mahsud 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 Peninsular 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 ascendancy over him; and those who, like the Mullah Powindah and the Mullah Amzullah, 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).
Aehksr, 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 bête 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 willfulness, 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 Maliks, 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, Abdullai 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 Abdullanir, 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 13th 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 Yita 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) 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 elected 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 badstor 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

* 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 imaginry wrong led at one step to a blood-feud: “About the end of May, Kasirai, Kushali Tori Khel Malik, was murdered by Khangul, the notorious bad character of that section, who is wanted for the theft of two levy muskets 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 “badri.” 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 lulling 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 Niadda Khel of the Kazha, 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 Waziriistan 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 Waziriistan 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, Malikshabi 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 Shwal. 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 Urnr 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.—(21st 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 Abdullahi 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. Shahzar 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 Mubabbat 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 hamsaya 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 Niaza, 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, 1899.) 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 Mamat, 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:—

“One on the 8th of June Sarwar Khan, Nazr Khel, shot and killed his 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 Nazrdin 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 murderers.—(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 Saidwali’s wife was not seduced by Muzammil Khan and Saidwali 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. Saidwali 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.
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.—(6th 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 Zarif'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, Niazi and Masaid,
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
accomplice 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 Khwuzma 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 Khaisor 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 shrunken 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 Gany-
mede, 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 there-
upon 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 note-
worthy that by the time Idak was reached the Dauri pursuer's excite-
ment had so far evaporated that he allowed himself to be arrested with-
out 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 uncom-
monly 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 "spoils" 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 dis-united 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.