GRAMMAR AND VOCABULARY

OF

WAZIRI PASHTO,

BY

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

CALCUTTA:
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

DĀ KITOB

DE

Êsertan Sāhib Jarnél

(LIEUT.-GENERAL C. C. EGERTON, C.B., D.S.O., A.D.C.)

PA NŪM MI WULĪKAṆ

ZEKE DE YAGH PA NŪM MI WULĪKAṆ

CHE

YO KOL

PA TÖCHĪ KSHÉ

PA MO BONDI DĀSÉ MÈRMONĪ YÉ KṚELA

LEKE

MESHERON CHE PA KESHERONÉ BONDI MÈRMONĪ KO.

DASTKHATT DE LAṚAM, PÈRANGĪ.

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; prānastel, *to open*, Waziri, khalos kṛel. Even the adjective loé, *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, w, l, kw and y in Waziri Pashto. Thus the Peshawar words bégā, *evening*, mélma, *guest*, ngharé, *fire-place*, kuṇḍa, *widow*, and nwar, *sun*, become in Waziri Pashto wégā, wulma, lgharai, kwuṇḍa and myèr or lmèr. 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 yébö, *water*. In this respect some varieties of Lowland Scottish furnish an analogy: *e.g.*, the dialect of the Ettrick Shepherd in the "Noctes Ambrosianae," who calls an epic, a yepic, and the earth, yearth. As regards correspondence of vowels, see last footnote on this page.

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

‡ So in Bannu the word for a bullet is "golai," and a Bannu Waziri will sometimes fail to recognise it if pronounced "gélai" as in Tochi. To speak generally, the ā and ū of standard Pashto are represented for the most part by o and ī respectively in the Waziri dialects. The o of standard Pashto and of the Mahsud dialect is frequently represented by ö in the Darwesh Khel dialects and by é 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 transmutation.

Darwesh Khel varieties of Waziri Pashto, while resembling the others in grammar and vocabulary, differ considerably less from the Pashto of Peshawar in pronounciation.

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 *yīyé*, 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.—A = U in but, cut.
Ā = A in bar, far.
E = E in water, barber.
É = AY in day, say.
È = AI in fair, hair.
Ê = E in met, set.
I = I in bit, sit.
Ī = EE in feet, meet.
O = O in note, rote.
Ö = EU in French beurre.
U = U in put.
Ū = U in crude.
Ü = Ü in German sünde.
AI = I in rice, mice.
AU = OW in now, cow.

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 Ê and AI are not quite exact. The sound Ö passes by an easy gradation into È, and Ü into Ì.

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.

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

NR is an indescribable nasal.

Ṛ 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.

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

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

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

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

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

The writer regrets that he has not found it possible to deal with the derivation of words; to point out, for example, that *moghsitan*, evening prayer, (Peshawar Pashto, *māz-khutan*) has obviously, in spite of the want of resemblance, come from the Persian *namāz-i-khuftan;* to consider whether *marakka*, a tribal council, is a corruption of the Arabic *ma'raka*, field of battle, hence council of war, or other council; or to discuss the identity of *bayīr*, a caravan, with *ba'īr*, 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 bétai, *piece of meat*, led, *horse-dung*, mantar, *a charm*, and wesh, *poison*.

† It has been suggested that such forms as ko from the verb kṛel 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 : arwédel, *to hear* ; ghuṇd, *round* ; kaṭ, *small bed* or *cot* ; kok, *cake* ; leke, *like* ; newai, *new* ; störai, *star* ; tandar, *thunder-bolt* ; wīvd, *weaved* or *wove* ; wula, *willow*. Compare also the suffix -sé, *so*, in haghasé, etc. Mèr *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.

WAZIRI GRAMMAR.

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

THE NOUN.

Gender.

Waziri nouns are of two genders, masculine and feminine. The names of males are masculine; of females, feminine; and of things, either masculine or feminine. Masculine nouns generally terminate in a consonant or in the diphthong **ai** (corresponding to the Peshawari **é**), 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**, **aṇ**, **au**, **e**, **ī** and **o**; of feminine nouns, a consonant, **ā**, **aṇ**, **é**, **ī**, **o**, **ō**, and **yé**.

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, É mo til melkhī khwaṛelai 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 **-īna** for the nominative plural, and **-īné** 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 **-īné** 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:—

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I	*Mahsud,*	Mahsīd,	Mahsīd,	Mahsīd,	Mahsīdé.
	animal,	dzanāwar,	dzanāwar,	dzanāwar,	dzanāwaré.
	hand,	los,	los,	los,	losé.
II	*holy man,*	ākhwund,	ākhwund,	ākhwundon,	ākhwundoné.
	camel,	yīsh,	yīsh,	yīshon,	yīshoné.
III	*politeness,*	adab,	adab,	adabīna,	adabīné.
	pilgrimage	āj,	āj,	ājīna,	ājīné.
	deed,	amal,	amal,	amalīna,	amalé.
	horse,	wos,	wos,	wosīna,	†wosīné.
	father,	plor,	plor,	plārīna,‡	plāré.

* 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 :—

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
IV	*walnut,*	maṭak,	maṭak,	maṭek,	maṭeké.
	shi kari,	shkorzan,	shkorzan,	shkorzen,	shkorzené.
V	*ram,*	mazh,	mzhe,	mzhe,	mzhé.
	he-goat,	wez,	wze,	wze,	wzé.

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

Meaning	Nominative singular.	Oblique singular.	Nominative plural.
leopard,	prong,	prong,	prāngon.
wing,	par,	par,	prīna.
thigh,	vrīn,	vrīn,	vrānīna.
intelligence,	akal,	akal,	aklīna.
snake,	mangèr,	mangora,	mangarīna.
entrail,	laṛmīn,	laṛmīn,	laṛmanīna.
rain,	wör,	wora,	warīna.

Yīshbön, *camel-man,* makes oblique singular yīshbona, nominative plural yīshbona, oblique plural yīshbāné, and ghobön, *cow-herd,* meshbön, *buffalo-herd,* and wazbön, *goat-herd,* are similarly declined. Shpün, *shepherd,* makes shpona, shpona, shpāné.

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 losīna besides that of los, already given, dzanāwar makes dzanāwaron as well as dzanāwar, and wez, wzīna 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 **-ī** for the **-ai** of the nominative singular, and the oblique plural by substituting **-yé** or by retaining **-ai.** In the second and less common variety the oblique singular is formed in the same way, by substituting **-ī** for the **-ai** of the nominative, but the

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

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I	*village,*	kelai,	kelī,	kelī,	kelyé.
	bracelet,	chīlai,	chīlī,	chīlī,	chīlyé.
	wife's brother,	wokhshai,	wokhshī,	wokhshī,	wokhshyé.
	man,	saṛai,	saṛī,	saṛī,	saṛai.
	field,	wéshkai,	wéshkī,	wéshkī,	wéshkai.
	beauty,	kshelwolai,	kshelwolī,	(*wanting*),	(*wanting*).
II	*fairy,*	pèrai,	pèrī,	pèrion,	pèrioné.
	palate,	towlai,	towlī,	towlion,	towlioné.
	well,	kīyai,	kīyī,	kīyon, (*for* kīyion),	kīyoné. (*for* kīyioné).

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, *thing,* makes shī, shaiyīna, shaiyé.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
dependent,	hamsāya,	hamsāya,	hamsāyagon,	hamsāyagoné.
Hindu converted to Muhammadanism,	parācha,	parācha,	parāchagon,	parāchagoné.

The word mīaṇ, *holy man,* though ending in a semi-nasal, comes under this declension and forms mīaṇ, mīagon, mīagoné.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
evening,	wègā,	wégā,	wégāīna,	wégāīné.
fault,	gunā,	gunā,	gunāīna	gunāé *or* gunāīné.
reaping,	lau,	lau,	lauīna,	lauīné *or* laué.

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 mandau is used both for *furnace* and *furnaces.* The word bādshā, *king,* makes its plural bādshāon, or bādshāyon.

(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:—

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I	*spike,*	* nakhashe,	nakhashe,	†nakhashīna,	nakhashīné.
	family,	kole,	kole,	kālīna,	kālīné *or* kolé.
	deer,	pse,	pse,	psīna,	psīné *or* psé.
	marriage,	wode,	wode,	wādīna,	wādīné *or* wādé.
II	*curds,*	(*wanting*),	(*wanting*),	moste,	masté.
	dough,	(*wanting*),	(*wanting*),	èṛe,	èṛé.

Various euphonic vowel changes will be noted among the above examples. The word boṉṛe, *eyelash,* is invariable except in the oblique plural which is boṉṛé, while woshe, *grass,* is plural and invariable. Soṛe, *cold,* has no plural.

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

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique pural.
I	*smell,*	bī,	bī,	bīyīna,	bīyīné *or* bīyé.
	disposition,	khī	khī,	khīyīna,	khīyé.
II	*nomad,*	kīchī,	kīchī,	kīchion,	kīchioné.
	camp,	īrdī,	īrdī,	īrdion,	īrdioné.

By a euphonic change skéī, *embroidery,* makes its plural skaīna.

In this declension, as in masculine declension (4), the nominative plural is occasionally the same as the nominative singular, *e.g.,* kwundī, *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:—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
Muhammadan priest,	mullo,	mullo,	mulloyon,	mulloyoné.
friend,	āshno,	āshno,	āshnoyon,	āshnoyoné.

(8) There are a few masculine nouns in **-aṇ** not included in the above declensions: some of them which are abstract, as dréamwolaṇ, *arbitration,* are invariable; while the remainder may probably all be declined like ḍellaṇ, *dwarf-palm, viz.,* ḍellaṇ, ḍellaṇ, ḍellīna, dellīné.

* Also nakhash. | † Also nakhashī.

Irregular Masculine Nouns.—The following masculine nouns which are irregular, or appear so in consequence of marked euphonic changes, should be noted :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
place,	dzöi *or* dzī,	dzöi *or* dzī,	dzāyīna,	dzāyīna, dzāyīné *or* dzāyé.
sister's son,	khwaryéī,	khwaryéī,	khoréyīna,	khoréyé.
prayer,	lmīnz,	lmonza,	lmanzīna,	lmanzé.
mother's brother,	nyoiye,	nyoiye,	niyāyīna,	niyayīné *or* niyāyé.
Pathan,	Pashtīn,	Pashtona,	Pashtona,	Pashtāné.
cloth,	shöī,	shöī,	shöīna,	shöīné.
river,	toi, töi *or* téī,	toi *or* téī,	téyīna *or* toīna.	téyīné *or* téyé.
brother,	vrör,	vrör,	vrīṉṛa,	vrīṉṛé.
guest,	wulma,	wulma,	wulmone,	wulmané.
son,	zyai,	zéī, zéé *or* zoi.	zāmen,	zāmené.

Feminine Declensions.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
mouth,	khwula,	khwulé,	khwulé,	khwulé.
she-goat,	wza,	wzé,	wzé,	wzé.
theft,	ghlā,	ghlé,	ghlé,	ghlé.

Similarly a few feminine nouns which end in **-aṇ** as *water-channel,* wélaṇ, wélé, wélé, wélé.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
woollen-jacket,	shaṛai,	shaṛai,	shaṛai,	shaṛai.
gold coin,	ashrafai,	ashrafai,	ashrafai,	ashrafai.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
hand-mill,	méchan,	méchané,	méchané,	méchané.
needle,	sten,	stené,	stené,	stené.
flint,	bakar,	bakaré,	bakaré,	bakaré.

(4) Feminine nouns ending in -é *or* **-ö** in the nominative singular are invariable, *e.g.*,—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
oath,	lé *or* lö,	lé *or* lö,	lé *or* lö,	lé, *or* lö.

The word ébö *or* yébö, *water,* is grammatically plural, and the oblique case is ébé or yébé.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
medicine,	dorī,	dorai,	dorai,	dorai.
purse,	mionī,	mionai,	mionai,	mionai.
want,	khworī,	khworai,	(*wanting*),	(*wanting*).

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
shame,	hayo,	hayo,	(*wanting*),	(*wanting*).
cloth,	khamto,	khamto,	khamto,	khamto.
plain,	sāṛo,	sāṛo,	sāṛo,	sāṛo.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
ring,	gutyé,	gutyé,	gutyé,	gutyé.
bride,	nowyé,	nowyé,	nowyé,	nowyé.

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

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
sister,	khör,	khör,	khwāndyé,	khwāndyé.
daughter,	lir,	lir,	lirṛa,	lirṛé.
mother,	mör,	mör,	māndyé,	māndyé.
grand-mother,	nio,	nio,	niogoné,	niogoné.
daughter-in-law,	nzhör,	nzhör,	nzhāndyé,	nzhāndyé
aunt,	trör,	trör,	trāndyé,	trandyé.

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 saṛaiya !	*oh man !*	*from* saṛai.
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 sīka (*or* sīkīna) mi waheli dī, *I struck two blows* (*from* sīk).

Tsö ghīndiya (*or* ghīndī) ghalla di shewyé do ? *How many sacks of grain have you obtained ?* (*from* ghīndai).

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 kīza, *a vessel of copper ;* reṭé sāṛé ébö, *terribly cold water ;* pai she dī, *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 kéṭ (*masc.*) means a fortified house or group of houses, kéṭa (*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 dzéṭ, *young he-buffalo,* dzéṭa, *young she-buffalo.* When the masculine ends in **-ai**

the feminine may often be formed by substituting **-a** or **-yé** for the **-ai**; thus jīngai, *young he-camel*, jīnga, *young she-camel;* laugerai, *man reaper*, laugeryé, *woman reaper*: or occasionally by adding **-yé** to the masculine as, shoipèrai, *male fairy*, shoipèraiyé, *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 ṭīṭakai, *little man of short stature* (*from* ṭīṭ, *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 **-īṛai** also has a diminutive sense, *e.g.*, chirg, *cock*, chargīṛai, *chicken*; kok, *scone*, kokīṛai, *small scone*.

The terminations **-tia** or **-tiā** and **-töb** mark abstract nouns denoting conditions or qualities as bédortia, *wakefulness*, narīntöb, *courage*.

The termination **-sht** denotes either a verbal noun, as aryêsht, *wrangling*, a state or condition, as tsarbasht, *high spirit*, lit. *being fat*, or an abstract entity as molīmesht, *knowledge*. The termination **-īn** denotes a verbal noun only, as taṛīn, *arrangement*, lit. *tying*, and prékṛīn, *separation*, lit. *cutting*, also landīn, *making short*. Other verbal terminations are **-ana, -anna** and **-enna** as in tsorana, *stalking*, from tsorel, *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 **-wolaṇ**, which has also an abstract meaning, is perhaps a mere variant of the same termination, *e.g.*, dréamwolaṇ, *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:—

	Masculine.		Feminine.	
	Singular.	*Plural.*	*Singular.*	*Plural.*
Nominative .	jawat,	jawat,	jawata,	jawaté.
Oblique . .	jawat,	jawaté,	jawaté,	jawaté.

In some cases an **-a** may be added in the Oblique Singular Masculine and is added in the Nominative Plural Masculine, as in yīm, *raw* :—

yīm,	yīma,	yīma,	yīmé.
yīm *or* yīma,	yīmé,	yīmé,	yīmé.

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 ḍak, *full*, cheg, *high*, ghwuṭ, *fat*, and chīkhṛan, *bleared*, make the feminine singulars, ḍakka, chegga, ghwuṭṭa and chīkhṛenna, 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 :—

gwushai,	gwushī,	gwushyé,	gwushyé.
gwushī,	gwushyé,	gwushyé,	gwushyé.
āstewai,	āstewī,	āstewyé,	āstewyé.
āstewī,	āstewyé,	āstewyé,	āstewyé.

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

léwanai,	léwanī,	léwanai,	léwanai.
léwanī,	léwanyé *or* léwanai,	léwanai,	léwanai.

Geṛdai, *round*, kaṛai *or* kakaṛai, *live-long*, kortanai, *down-country*, khandanai, *bad*, mèṛanai, *good*, narai, *thin*, portanai, *up-country*, pradai, *belonging to another*, shai, *right*, tartaṛai, *stammering*, wartai, *roasted*, zèṛakai, *yellowish*, and zhwandai, *living*, belong to this exceptional class, but wartai has also a feminine singular warta.

In a few instances the feminine may be obtained by adding **-yé** to the masculine form : such is 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.*—

Sarkhéyīnai, *head-shaving* ; sarkhéyīnyé choṛe, *razor*.

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

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

tèra,	tèra,	tèra,	tèré.
tèra,	tèré,	tèré,	tèré.

Sometimes, however, they are treated as invariable, *e.g.*, paṅṛa, *irrigated*, de paṅṛa ghanamé paṭai, *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 tyāre, *dark*, are perhaps the only other adjectives of this class.

(5) Adjectives in -é are either invariable like wīshé, *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 -ī mostly follow the declension of wukī, *uncultivated*, below:—

wukī,	wukī,	wukī,	wukī.
wukī,	wuké,	wukī,	wuké.

Most of these adjectives are of foreign derivation. The adjective warböi, (*land*) *situated near the village*, makes its feminine warboya, and sahī, *correct*, makes sahīya.

(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,	dīzh,	dzhe,	dezha,	dezhé.
	dzhe,	dzhé,	dezhé,	dezhé.
heavy,	drīnd,	drona,	drana,	drané.
	drona,	drané,	drané,	drané.
deaf,	kīṇṛ,	koṇṛa,	kāṇṛa,	kāṇṛé.
	koṇṛa,	kāṇṛé,	kāṇṛé,	kāṇṛé.
sweet,	khözh,	khwozha,	khwazha,	khwazhé
	khözh,	khwāzhé,	khwazhé,	khwazhé.
hurt,	khwuzh,	khwuzh,	khwuzh,	khwuzh.
	khwuzh,	khwuzh,	khwuzh,	khwuzh.
wet,	līmd,	lomda,	laumda,	laumdé.
	līmd,	laumdé,	laumdé,	laumdé.
satiated,	möṛ,	moṛa,	maṛa,	maṛé.
	moṛa,	māṛé,	maṛé,	maṛé.
mature,	pékh,	pokha,	pakha,	pakhé.
	pokha,	pākhé,	pakhé,	pakhé.
soft,	pést,	posta,	pasta,	pasté.
	posta,	pāsté,	pasté,	pasté.

bright,	rīṉṛ,	roṉṛa,	raṉṛa,	raṉṛé.
	roṉṛa,	raṉṛé,	raṉṛé,	raṉṛé.
blind,	ṛīnd,	ṛonda,	ṛanda,	ṛandé.
	ṛonda,	ṛāndé,	ṛandé,	ṛandé.
red,	sīr,	sre,	sra,	sré.
	sre,	sré,	sré,	sré.
cold,	soṛ,	soṛa,	sāṛa,	sāṛé.
	soṛa,	sāṛé,	sāṛé,	sāṛé.
uncultivated,	shél,	shola,	shāla,	shālé.
	shola,	shālé,	shālé,	shālé.
green,	shīn,	shne,	shna,	shné.
	shne,	shné,	shné,	shné.
backward,	stīn,	stona,	stāna,	stāné.
	stīn *or* stona,	stāné,	stāné,	stāné.
mounted,	swör,	swora,	swāra,	swāré.
	swora,	swāré,	swāré,	swāré.
bitter,	trīkh,	terkha,	terkha,	terkhé.
	terkha,	terkhé,	terkhé,	terkhé.
sour,	trīv,	terwa,	terwa,	terwé.
	terwa,	terwé,	terwé,	terwé.
fat,	tsörb,	tsorba,	tsarba,	tsarbé.
	tsorba,	tsarbé,	tsarbé,	tsarbé.
long,	wīzhd,	wuzhda,	wuzhda,	wuzhdé.
	wuzhda,	wuzhdé,	wuzhde,	wuzhdé.
small,	wöṛ,	woṛa,	waṛa,	waṛé.
	woṛa,	waṛé,	waṛé,	waṛé.
worn-out,	wröst,	wrosta,	wrāsta,	wrásté.
	wrosta,	wrāsté,	wrāsté,	wrāsté.
green,	zarghīn,	zarghuna,	zarghuna,	zarghuné.
	zarghīn,	zarghuné,	zarghuné,	zarghuné.
old,	zoṛ,	zoṛa,	zaṛa,	zaṛé.
	zoṛa,	zaṛé,	zaṛa,	zaṛé.

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 ghunḍ na she, *best,* lit., "*good than all.*"

Numeral, Quantitative and Distributive Adjectives.

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

The cardinal numerals are :—

1. yo (*masc.*), yawa (*fem.*)
2. dwa (*masc.*), dwé (*fem.*)
3. dré.
4. tsalōr, tsalwōr, *or* tsalwèr.
5. pīnze.
6. shpézh.
7. owa.
8. wota *or* otaṇ.
9. na *or* tèr pa wota.
10. las.
11. ywélas *or* ywolas.
12. dwélas *or* dwolas.
13. dyārlas.
14. tswèrlas.
15. pīnzalas.
16. shporas.
17. owalas.
18. wotalas.
19. nīnas.
20. shel.
21. yowīsht.
22. dwéwīsht.
23. derwīsht.
24. tsalèrwīsht.
25. pīnzawīsht.
26. shpazhwīsht.
27. owawīsht.
28. wotawīsht.
29. nawīsht *or* yo kam dèrsh.
30. dèrsh.
31. yo dèrsh *or* yo bondi dèrsh.
32. dwadèrsh *or* dwa bondi dèrsh.
33. drédèrsh *or* dré bondi dèrsh, etc.
40. tsalwésht, etc.
50. pendzōs, etc.
60. shpéta, etc.
70. aviā *or* shpétalas, etc.
80. ātiā, etc.
90. ātiālas.
91. yo bondi ātiālas.
92. dwa bondi ātiālas, etc.
100. sel.
200. dwa sawa.
300. dré sawa, etc.
1000. zer.

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 **lāk** 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:—

	Singular.		Plural.	
	Masc.	*Fem.*	*Masc.*	*Fem.*
Nom.	yo,	yawa,	*wanting.*	
Obl.	yawa,	yawé,		
Nom.	*wanting*		dwa	dwé.
Obl.			dwé	dwé.

Shel, *twenty*, may be treated as a masculine noun with plural in **-īna** and **sel**, a *hundred*, and **zer**, *thousand*, as masculine nouns with plurals

in **-gīna**. 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, pīnze, *five*, makes pīnzam, pīnzama, *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 **hétsh** *any*, **hétsh** ... **na**, *not any*, **dzené**, *several*, *some*, or *a few*, **lezh** or **lezhkī**, *little in quantity*, *few*, **tse**, *some*, which are indeclinable; **ḍēr**, *many*, **nīm**, *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**, **dā** or **dagha**, *this*, **ā**, **agha** or **hagha**, *that*, and **kīm**, *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.

	Singular.	*Plural.*
Nom.	ze,	mīzh.
Obl.	mo *or* mi,	mīzh.

SECOND PERSON.

	Singular.	*Plural.*
Nom.	te,	tus *or* tosé.
Obl.	to *or* di,	tus *or* tosé.

THIRD PERSON.

	MASCULINE.		FEMININE.	
	Singular.	*Plural.*	*Singular.*	*Plural.*
Nom.	agha	agha	agha	aghé.
Obl.	agha, yagh, êgh, é *or* yé,	aghé, yaghé, êghé é *or* yé,	aghé, yaghé, êghé, é *or* yé,	aghé, yaghé, êghé, é *or* yé.

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 wuwīsht, *I shot a chikore*, (2) with prepositions generally as, Mo na gwushai shaṇ, *he separated from me*, (3) to denote the possessive by combination with the preposition de or é, *of*, as, De mo plor, *my father*, É to sheza, *your wife*.* The forms **mi, di** and **é** or **yé** are used (1) to denote the agent as, Zerk mi wuwīsht, *I shot a chikore*, (2) to mark the possessive as, Plor mi meṛ shaṇ, *my father died*, (3) to indicate interest in or connection with, as, Khwasha mi do, *it is pleasing to me, so far as I am concerned*. The object of the action may be expressed by either form as, Mo waiyī, *he beats me*; Di ghwoṛī bölī di, *he wants you, he is calling for you*.

There are also three invariable pronominal forms, **ro** for the 1st person, **dèr** for the 2nd, and **wèr** for the 3rd, which may be combined with adjectives to express interest or connection as, Losī rocheg shaṇ, *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, Dāsé wèrta 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, pasé, pèri, sara, ta, zené and zokha, *e.g.*, Wèrta wyaiya, *tell him*.

Agha (which has also the aspirated form **hagha** and in the nominative singular masculine an abbreviated form **ā**) 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 curtailed as, W'agh saṛī 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*:—

	MASCULINE.		FEMININE.	
	Singular.	*Plural.*	*Singular.*	*Plural.*
Nom.	dagha, dagh, dā, dai *or* de.	dagha, dagh, *or* dā.	dagha, do *or* dā.	daghé, dā *or* dé.
Obl.	dagha, dagh. dā, dai, de *or* dé.	dagha, daghé *or* dé.	daghé *or* dé.	daghé *or* dé.

* The possessive case of the 1st personal pronoun, plural, is however in some Waziri dialects not "de mīzh" but "damīzh" or "émīzh", and this form has the inflections of an adjective, *e.g.*, damīzha mör, *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 **é** or **yé**, 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 yé meṛ kaṇ, *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?* **kīm**? *which?* * and **tse**? *what?* The two former are singular and are declined as follows:—

Nom.	tsök?	} *Masc.* and *fem.*
Obl.	chā?	

	Masc.	*Fem.*
Nom.	kīm?	kīma?
Obl.	kīm?	kīmé?

Tse is indeclinable but generally plural. **Kīm** 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 **kīm yo**? literally, "*which one?*"

Relative Pronouns.

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

Tsök (*or* che tsök) dāsé zhaghézhī, agha darwéghzan dai, *he who says so is a liar*, lit. *who says so? he is a liar.*

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

Kīm (*or* che kīm) saṛai dāsé kor ko, ā badmāsh byélī, *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 saṛai che loṛ, *the man who went.* Agha bandī che mo wunīwaṇ, *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.,* Kīm yo shai che ze dèrta wushāyaṇ, *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*; **ghuṇḍ**, *all*; **tsök** *or* **hétsök**, *anybody*; **har yo, har tsök**, *each, every*; **kīm**, *any*; **tse**, *something, somewhat*; **har tse**, *everything*; **bel tsök**, *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 **tsök** are declined like the numeral adjective and interrogative pronoun, respectively, having the same forms; **bel** and **har** are each declined as a singular, and **ghuṇḍ** 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 :—

Moods.	Tenses.
Infinitive.	
Participle.	* Present.
Do.	Past.
Indicative.	Present.
Do.	Future.
Do.	Past Imperfect.
Do.	Past Indefinite.
Do.	Past Perfect.
Do.	Past Pluperfect.

Moods.	Tenses.
Imperative.	———
Subjunctive.	———
Conditional.	* Present.
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.

Singular.		*Plural.*	
(1) yaṇ,	(*I*) *am.*	yī,	(*we*) *are.*
(2) yé,	(*thou*) *art.*	yéstai,	(*you*) *are.*
(3) dai,	(*he*) *is.*	dī,	(*they*) *are.*
do,	(*she*) *is.*		

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

Indicative: Past Indefinite.

Singular.		*Plural.*	
(1) waṇ,	(*I*) *was.*	wī,	(*we*) *were.*
(2) wé,	(*thou*) *wert.*	wéstai,	(*you*) *were.*
(3) waṇ,	(*he*) *was.*	wī,	(*they*) *were* (*masc.*).
wa,	(*she*) *was.*	wé,.	(*they*) *were* (*fem.*).

The indicative future is formed from the past imperfect with the help of the particle wa: thus, Sabo wa ze worata waṇ, *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 chèré mīzh khappa wai, *if ever we were to be vexed.*

The verb *to become* is conjugated as below:—

INFINITIVE.

Shwel, *to become.*

PARTICIPLE: PAST.

	Singular.	*Plural.*
Masc.	shewai	shewī } *become.*
Fem.	shewyé	shewyé } *become.*

INDICATIVE: PRESENT.

	Singular.	*Plural.*
(1)	shaṇ, (*I*) *become.*	shī, (*we*) *become.*
(2)	shé, (*thou*) *becomest.*	shai, (*you*) *become.*
(3)	shī, (*he, she*) *becomes.*	shī, (*they*) *become.*

INDICATIVE: FUTURE.

	Singular.	*Plural.*
(1)	wa shaṇ, (*I*) *shall become.*	wa shī, (*we*) *shall become.*
(2)	wa shé, (*thou*) *wilt become.*	wa shai, (*you*) *will become.*
(3)	wa shī, (*he, she*) *will become.*	wa shī (*they*) *will become.*

INDICATIVE: PAST IMPERFECT.

	Singular.	*Plural.*
(1)	shwaṇ *or* shwelaṇ (*I*) *was becoming.*	shwī *or* shwelī, (*we*) *were becoming.*
(2)	shwé *or* shwelé (*thou*) *wast becoming.*	shwai *or* shwelai, (*you*) *were becoming.*
(3)	shwaṇ *or* shaṇ (*masc.*) shwa (*fem.*) } (*he, she*) *was becoming.*	shwel (*masc.*) shwé *or* shwelé (*fem.*) } (*they*) *were becoming.*

INDICATIVE: PAST INDEFINITE.

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

Indicative: Past Perfect.*

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

(1)	shewai (*masc.*) / shewyé (*fem.*)	yaṇ, (*I*) *have become.*	shewī (*masc.*) / shewyé (*fem.*)	yī, (*we*) *have become.*
(2)	shewai (*masc.*) / shewyé (*fem.*)	yé, (*thou*) *hast become.*	shewī (*masc.*) / shewyé (*fem.*)	yéstai, (*you*) *have become.*
(3)	shewai (*masc.*) / shewyé (*fem.*)	dai, do, (*he, she*) *has become.*	shewī (*masc.*) / shewyé (*fem.*)	dī, (*they*) *have become.*

Indicative: Past Pluperfect.

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

(1) shewai (*masc.*) / shewyé (*fem.*) waṇ, (*I*) *had become*, etc., etc.

Imperative.

(2) sha, *become thou.*	(2) shai, *become ye.*
(3) wu dā shī, *let him* or *her become.*	(3) wu dā shī, *let them become.*

Subjunctive.

Same as present indicative with wu prefixed.

(1) wushaṇ, (*I*) *may become*, etc., etc.

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

Indicative—

Present.

Singular.	*Plural.*
(1) kézhaṇ	kézhī.
(2) kézhé	kézhai.
(3) kezhī	kézhī.

Imperative—

Singular.	*Plural.*
(2) kézha	kézhai.

The two verbs, *to become*, bear frequently in the 3rd persons singular and plural of their present tenses the meaning of *usually does, generally happens*, e.g., hara vrez wélé dāsé shī? *why does it happen so every day?* Hamésh khato kézhī, *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.* Parīn wa khpulé kéṭé ta khatelai yaṇ, 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*, gaṇdel, *to sew*, or verbal roots compounded with a preposition, as kshémandel, (kshé-mandel), *to massage*, prékṛel, (pré-kṛel)* *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.

Singular.		*Plural.*	
† darédai *or* darédelai (*masc.*), darédelyé (*fem.*),	*stood.*	darédī *or* darédelī (*masc.*), darédelyé (*fem.*),	*stood.*

INDICATIVE: PRESENT.

Singular.		*Plural.*	
(1) daraṇ *or* darézhaṇ,	(*I*) *stand.*	darī *or* darézhī,	(*we*) *stand.*
(2) daré *or* darézhé,	(*thou*) *standest.*	darai *or* darézhai,	(*you*) *stand.*
(3) darī *or* darézhī,	(*he, she*) *stands.*	darī *or* darezhī,	(*they*) *stand.*

INDICATIVE: FUTURE.

(1) wa darézhaṇ, (*I*) *shall stand.*
(2) wa darézhé, (*thou*) *wilt stand*, etc., etc.

INDICATIVE: PAST IMPERFECT.

Singular.		*Plural.*	
(1) darédaṇ,	(*I*) *was standing.*	darédī,	(*we*) *were standing.*
(2) darédé,	(*thou*) *wert standing.*	darédai,	(*you*) *were standing.*
(3) darédaṇ (*masc.*), daréda *or* darédela (*fem.*),	(*he, she*) *was standing.*	darédel (*masc.*), darédé *or* darédelé (*fem.*),	(*they*) *were standing.*

* Pré is possibly a contraction of pōri.

† Many intransitive verbs in *-édel* have an exceptional past participle of transitive form in *-awelai* either instead of, or in addition to, their regular past participle in *-édelai*; and a similar infinitive and imperative are not unknown. Thus "de ghuṇdé saṛai guté blavsawelyé dī," *all the men have stumbled*, from blavsédel, *to stumble*: "de gaḍawelé zhagh," *the noise of dancing*, from gaḍédel, *to dance*: "pèri wukhwaṛawa," *cross over*, from khwaṛédel, *to cross*. See also page 27.

Indicative: Past Indefinite.

*(1) wudarédaṇ,		(*I*) *stood.*
(2) wudarédé,		(*thou*) *stoodest.*
(3) wudaréd *or* wu darédaṇ (*masc.*), wudaréda *or* wudarédela, (*fem.*).		(*he*) *stood.* (*she*) *stood*, etc., etc.

Indicative: Past Perfect.

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

Indicative: Past Pluperfect.

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

Imperative.

Singular.	*Plural.*
(2) wudarézha, *stand thou.*	wudarézhai, *stand ye.*
(3) dā wudarézhī, *let him or her stand.*	dā wudarézhī, *let them stand.*

* Throughout this book the particle wu, indicating past time, is shewn 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 wulīd, *he saw*, but wu mi līd, *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.

SUBJUNCTIVE.

(1)	daraṇ *or* wudaraṇ darézhaṇ *or* wudarézhaṇ	(*I*) *may stand.*
(2)	daré *or* wudaré darézhé *or* wudarézhé	(*thou*) *mayest stand.*
(3)	darī *or* wudarī darézhī *or* wudarézhī	(*he, she*) *may stand.*
	etc.,	etc.

Simple Transitive Verbs.

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

(I) INFINITIVE.

manel, *to mind.*

PARTICIPLE: PAST.

manelai	(*masc. sing.*)	*minded.*
manelyé	(*fem. sing.*)	
manelī	(*masc. plur.*)	
manelyé	(*fem. plur.*)	

INDICATIVE: PRESENT.

Singular.		*Plural.*	
(1) manaṇ,	(*I*) *mind.*	manī,	(*we*) *mind.*
(2) mané,	(*thou*) *mindest.*	manai,	(*you*) *mind.*
(3) manī,	(*he, she*) *minds.*	manī,	(*they*) *mind.*

INDICATIVE: FUTURE.

(1) wa manaṇ,	(*I*) *shall mind.*
(2) wa mané,	(*thou*) *shall mind*, etc., etc.

INDICATIVE: PAST IMPERFECT.

* manaṇ *or* manelaṇ	(*masc. sing.*)	(*in all persons and numbers*) *I was minding, thou wast minding, etc.*
manela	(*fem. sing.*)	
manel	(*masc. plur.*)	
manelé	(*fem. plur.*)	

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

Indicative: Past Indefinite.

wumanaṇ *or* wumanelaṇ	(*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.*)	
manelī	dī	(*masc. plur.*)	
manelyé	dī	(*fem. plur.*)	

Indicative: Past Pluperfect.

manelai	waṇ	(*masc. sing.*)	(*in all persons and numbers*) *I had minded, thou hadst minded, etc.*
manelyé	wa	(*fem. sing.*)	
manelī	wī	(*masc. plur.*)	
manelyé	wé	(*fem. plur.*)	

Imperative.

Singular.		*Plural.*	
(2) wumana,	*mind thou.*	wumanai,	*mind ye.*
(3) wu dā manī,	*let him, or her, mind.*	wu dā manī,	*let them mind.*

Subjunctive.

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

(II) Infinitive.

lagawel, *to strike.*

Participle: Past.

lagawelai	(*masc. sing.*)	*struck.*
lagawelyé	(*fem. sing.*)	
lagawelī	(*masc. plur.*)	
lagawelyé	(*fem. plur.*)	

Indicative: Present.

Singular.		*Plural.*	
(1) lagawaṇ,	(*I*) *strike.*	lagawī,	(*we*) *strike.*
(2) lagawé,	(*thou*) *strikest.*	lagawai,	(*you*) *strike.*
(3) lagawī,	(*he, she*) *strikes.*	lagawī,	(*they*) *strike.*

INDICATIVE: FUTURE.

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

INDICATIVE *: PAST IMPERFECT.

lagawan *or* lagawelaṇ	(*masc. sing.*)	(*in all persons and numbers*) *I was striking, thou wast striking, etc.*
lagawela	(*fem. sing.*)	
lagawel	(*masc. plur.*)	
lagawelé	(*fem. plur.*)	

INDICATIVE: PAST INDEFINITE.

wulagawaṇ *or* wulagawelaṇ	(*masc. sing.*)	(*in all persons and numbers*) *I struck, thou didst strike, etc.*
wulagawela	(*fem. sing.*)	
wulagawel	(*masc. plur.*)	
wulagawelé	(*fem. plur.*)	

INDICATIVE: PAST PERFECT.

lagawelai dai	(*masc. sing.*)	(*in all persons and numbers*) *I have struck, thou hast struck, etc.*
lagawelyé do	(*fem. sing.*)	
lagawelī dī	(*masc. plur.*)	
lagawelyé dī	(*fem. plur.*)	

INDICATIVE: PAST PLUPERFECT.

lagawelai waṇ	(*masc. sing.*)	(*in all persons and numbers*) *I had struck, thou hadst struck, etc.*
lagawelyé wa	(*fem. sing.*)	
lagawelī wī	(*masc. plur.*)	
lagawelyé wé	(*fem. plur.*)	

IMPERATIVE.

(2) wulagawa, *strike thou.*
(3) wu dā lagawī, *let him or her strike.*

(2) wulagawai, *strike ye.*
(3) wu dā lagawī, *let them strike.*

SUBJUNCTIVE.

(1) wulagawaṇ, *may strike.*
(2) wulagawé, *mayst strike,* etc., etc.

Rules for the Conjugation of the Simple Verb.

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

* See footnote, page 23.

as being the sources from which the remaining tenses of the verb are obtained. From the present indicative are formed:—

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

(ii) the imperative, by substituting the termination **-a** for the termination **-é** 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 -édel and -awel.

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

*Two verbs in-édel,—nishtédel, *to wring*, and worwédel, *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 **-édel** has (1) a passive, (2) an active, or (3) a subjective meaning, the corresponding verb in **-awel** will be found to possess (1) an active, (2) a causative, or (3) an objective meaning, as will appear from the following illustrations:—

(1)	joṛédel,	*to be made*:	joṛawel,	*to make.*
	lagédel,	*to be struck*:	lagawel,	*to strike.*
(2)	gerzédel,	*to go round*:	gerzawel,	*to make to go round.*
	zhaghédel,	*to speak*:	zhaghawel,	*to cause to speak.*
(3)	ḍarédel,	*to be afraid (oneself)*:	ḍarawel,	*to frighten (another).*
	nāmédel,	*to be named (oneself)*:	nāmawel,	*to name (another).*

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

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

Adj.	*Intr. verb.*	*Trans. verb.*
khwash,	khwashédel,	khwashawel,
pleased,	*to be pleased,*	*to make pleased.*
ḍīb,	ḍibédel,	ḍibawel,
sunken,	*to sink of itself,*	*to make sink.*

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

mör,	maṛédel,	maṛawel,
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,	gwushédel,	gwushyawel,
separate,	*to become separate,*	*to separate.*
rīzhdai,	rīzhdai shwel	rīzhdyawel,
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:—

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
to overturn, (*intrans.*)	ārawel,	wovrī *or* owarī,	(*wanting*)	wushtai,	wurewan, worawan *or* wuwesht.
to overturn, (*trans.*)	ārawel,	ārawī *or* worawī,	ārawan,	ārawelai,	wu...ārawan *or* worawan.
to take out,	āstel *or* yāstel,	wubosī,	wéstan,	āstelai,	wu...yést *or* wu...yéstan.
to call,	bālel,	bölī, bélī *or* byélī,	bolan,	bālelai,	wu...bolan.
to lead away,	bétel *or* bīwel,	bézī *or* byaiyī,	böt, bét *or* bīwan,	bételai *or* bīwelai,	wu...böt, wu...bét *or* wu...bīwan.
to crack, (*intrans.*)	chaudel,	chewī,	chaud,	chaudelai,	wuchaud.
to crack, (*trans.*)	chawel, *is regular.*				
to go,	(*wanting*)	drīmī,	(*wanting*)	(*wanting*)	(*wanting*).
to copulate with,	ghawel,	ghaiyī,	ghawela,	ghawelyé,	wughawela.
to demand,	ghwushtel,	ghworī,	ghwusht,	ghwushtai *or* ghwushtelai,	wu... ghwusht *or* wu... ghwushtan.
to dig,	kandel,	kannī,	kandan,	kandelai,	wukand *or* wu...kīnd.
to see,	katel,	kasī *or* kessī,	köt *or* két,	katelai,	wu...köt *or* wu...két.
to do,	*kawel *or* krel,	kī *or* kawī,	kan *or* kawan,	kerai *or* krelai,	wu...kan *or* wu...kran.
to sit down,	kshénostel,	kshénī,	kshénost,	kshénostelai,	kshénost.

* This verb has an exceptional form ko for the 3rd persons, singular and plural, present indicative. Similarly its compounds rokrel, dèrkrel, wèrkrel, prékrel, *etc.*

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
to make sit down,	kshénawel,	*is regular.*			
to place,	kshézhdel *or* kshéshwel,	kshézhdī,	kshéyésh,	kshéyéshai,	kshé...yésh *or* kshé...yéshaṇ.
to laugh,	khandel,	khṇondī,	*khandel,	khandelai,	*wu...khandel.
to ascend,	khatel *or* wukhatel,	khyézhī *or* wukhyézhī,	khataṇ *or* wukhataṇ,	khatelai *or* wukhatelai,	wukhöt *or* wukhét.
to raise,	khézhawel *or* khyézhawel, *is regular.*				
to eat,	khwaṛel,	khwurī,	khwuṛaṇ,	khwaṛelai,	wu...khwuṛ *or* wu... khwuṛaṇ.
to possess,	larel,	larī,	loraṇ,	larelai,	(*wanting*).
to send,	lêzhel,	lêzhī,	lêzhaṇ,	lêzhelai,	wu...lözhaṇ *or* wu . lozhaṇ.
to see,	līdel,	wīnī,	līdaṇ,	līdelai,	wu...līd *or* wu...līdaṇ.
to lie down,	lmostel,	tsamlī,	tsamlost,	lmost,	tsamlost.
to winnow,	lwāstel,	lwānī,	lwāstaṇ,	lwāstai,	wu...lwāst *or* wu...lwāstaṇ.
to read,	lwastel *or* lwustel,	lwélī,	lwastaṇ,	lwustai *or* lwastelai,	wu...lwast *or* wu...lwastaṇ.
to find,	mīndel,	mīmī,	mīndaṇ,	mīndai *or* mīndelai.	wu...mīnd *or* wu...mīndaṇ.
to die,	mṛel,	mrī,	mṛédaṇ,	meṛ,	meṛ shaṇ.
to roll up, (trans.)	ngheshtel,	nghoṛī,	nghesht,	ngheshtai *or* ngheshtelai.	wu... nghesht.
to seize,	nīwel,	nīsī,	nīwaṇ,	nīwelai,	wu...nīwaṇ *or* wu...nīwelaṇ.
to pasture,	péwel,	pyaiyī,	péwaṇ,	péwelai,	wu...péwaṇ.
to recognise,	pézhendel,	pézhenī,	pezhendaṇ,	pézhendelai,	wu...pézhendaṇ *or* wu...pézhand.

* See page 38.

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
to give way,	préshédel or prékédel,	préshī or prékézhī,	préshaṇ,	préshewai,	préshaṇ.
to fall,	préwatel,	préūzī,	préwataṇ,	préwatai,	préwöt.
to let go,	prézhdel,	prézhdī,	préyésh,	préyèshai,	pré...yésh.
to worry,	*rghástel,	(*wanting*),	rghāstel,	rghāstel,	wu...rghāstel.
to roll down, (*intrans.*)	rgheshtel,	rgheṛī,	rgheshtaṇ,	rgheshtai,	wu... rghesht or wu... rgheshtaṇ
to roll down, (*trans.*)	rgheṛawal,	*is regular.*			
to bring,	rowastel,	rowalī,	rowastaṇ,	rowastelai,	ro...west or ro... wust.
to burn, (*trans.*)	sézel or swel,	sézī or swézī,	sézan or siö,	sézelai or sewai,	wu...sézaṇ or wu...siö.
to clip,	skwestel,	sköli or skéli,	skwest,	skwestai,	wu... skwest or wu... skwestaṇ.
to burn, (*intrans.*)	swel,	swézī,	siö,	sewai,	wu...siö.
to abuse,	shkanel,	shkanī,	shkonaṇ,	shkanelai,	wu...shkonaṇ.
to tie,	taṛel,	taṛī,	toṛaṇ,	taṛelai,	wu...toṛaṇ.
to run away,	tashel,	tashtī,	tesh,	tashelai,	wutesh.
to go,	tlel,	tsī†,	taṇ,	tlelai,	loṛ.
to lie down,	tsamlostel,	tsamlī,	tsamlost,	tsamlostelai,	tsamlost.
to drink,	tshel,	tshī,	tshaṇ,	tshelai or tshai.	wu...tīsh.
to strike,	wāhel,	waiyī,	waiyaṇ or woyaṇ,	wāhelai or waiyelai,	wu...waiyaṇ or wu...woyaṇ.
to spin,	wartel,	wréshī,	wartaṇ,	wartelai,	wartaṇ.
to go out,	watel,	wūzī,	wöt,	watelai,	wuwöt.
to weave,	wāvdel,	wébī,	wevd or wīvd,	wavdelai,	wevd or wīvd.
to say,	wéyel,	wyaiyī,	wéyel,‡ wé or wuwé.	wéyelai,	wu...wé or wu...wéyel.‡

* As this verb is impersonal it occurs in the plural only. See page 38.

† Present subjunctive is loṛ shī, etc.; imperative tsa *or* loṛ sha, etc.; past imperfect indicative, tlaṇ, tlé, taṇ, (tla); tlī, tlai, tlel, (tlelé).

‡ Plural because the grammatical object implied is impersonal. See pages 26 and 38.

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
to slay,	wézhlel,	wézhnī,	wézhai,	wézhelai,	wu...wézhaṇ.
to shoot,	wīshtel,	wulī,	wīsht,	wīshtelai,	wu...wīsht.
to put on,	woghestel,	woghundī,	woghest,	woghestai,	woghest.
to take,	wokhestel,	wokhlī,	wokhest,	wokhestai,	wo...khest.
to jump,	wrātel,*	warzī,	wrātaṇ,	wrātelai,	wuwrāt.
to make jump,	warzawel, *is regular.*				
to carry,	wṛel,†	wṛī *or* yosī,	wṛaṇ,	wṛelai,	weṛ *or* yaweṛ (*f.* yowṛela).
to draw,	wukshel,	wukozhī,	wukīsh,	wukshelai,	wukīsh.
to show,	wushwel *or* ushāyel,	wushāyī *or* ushāyī,	wushoyaṇ *or* wushiö,	wushewai,	wu...shoyaṇ *or* wushiö.
to guard,	zgheshtel *or* zgheṛel,	zghèrī *or* zghörī,	zghesht *or* zgheṛ,	zgheshtai *or* zgheṛelai,	wu... zghesht *or* wu...zgheṛ.
to well up,	zyézhédel,	zyézhī,	zéwaṇ,	zyézhédelai,	wuzéwaṇ.
to place,	zhdel,	zhdī,	zhdaṇ *or* yésh,	yéshai,	yésh.

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 **-é** for the feminine plural, the **-el** of the infinitive being sometimes elided in the feminine forms, thus:—

	Infinitive.	Past Indefinite Indicative.			
		m. s.	f. s.	m. pl.	f. pl.
to ascend,	khatel,	wukhét,	wukhatela,	wukhatel,	wukhatelé.
to sit down,	kshénostel,	kshénost,	kshénosta,	kshénostel,	kshénosté.
to send,	lêzhel,	wu...lözhaṇ,	wu..lêzhela,	wu..lêzhel,	wu..lêzhelé.
to find,	mīndel,	wu..mīnd,	wu..mīnda,	wu..mīndel,	wu..mīndé.

* There is also a form owrātel.

† Similarly compounds of wṛel as rovṛel, etc., except that they wants the extra forms yosī and yaweṛ. Some irregular or contracted forms occur in these compounds, as dèr'eṛ or dèreṛ for dèrweṛ, (*he, etc.*) *took* (*to you*).

‡ In the case of the verb ghawel, 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 -é or by the substitution of -é for -el. The following are instances of the use of the infinitive as a noun. Boīda dī de ājizoné ghaur kṛel, *it is right to give thought to the helpless*; sharop tshel de mīzh de Musulmoné pa hakk kshé she na dī, *it is not well for us Muhammadans to drink wine.* Dā ṭīpak she wīshtel 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 līdelé *or* līdel *or* līdé, depora ze tlelai waṇ, *I had gone to see my uncle*; Drīmaṇ, pa tlel kshé yaṇ, *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 mīndel, *to find*, the ordinary masculine singular nominative of the past participle is mīndai or mīndelai, while the alternative forms are mīnda and mīndaṇ. Instances of the use of these forms are: Dolé héts shai mīnda na shī, *nothing can be found here*; Weryez do, na shī watan līdaṇ, *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 saṛī wīshtel shī, *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 dāsé ko, agha woya shī, (*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 garawaṇ, *if it were not mangy it would not scratch itself.*

Ke agha rasédelai na wai, mīzh wa wolata wèrta potī shewī wī, *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 Bannī ta na tlai, *if I were not*

* See page 40.

to go to Bannu; To ke dāsé khabara di na wéyelai, *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 chèré, *ever,* etc., and of this many examples will be found in the Vocabulary similar to the following:—

Ke chèré ze worata dèrshaṇ byā wa te tse wuké? *If I were to visit you there what would you do?* lit. *If ever I visit you there, what will you do?*

Potential.

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

Ze tlelai shaṇ, *I can go.* Te é wāhelai shé? *Can you beat him?* Saṛai sheza wāhelai shī, *the man can beat the woman.* Sheza saṛai wāhelai shī, *the woman can beat the man.* Agha mīzh wāhelai shī, *he can beat us.* Mīzh agha wāhelai shī, *we can beat him.*

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

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

Parīn ze tlelai shwelaṇ (*or* shwaṇ), nen ze na shaṇ tlelai, *I was able to go yesterday, to-day I cannot go.* Paros-sazh mi agha saṛai meṛawelai shaṇ, sazh pa Gīmbatai kshé dai, sazh ze na é shaṇ meṛawelai, *last year I could kill that man, this year he is at Gumatti, this year I cannot kill him.* Pakhwo mī ḍèra maṛai khwaṛelai shwa, ös bīmor yaṇ, ös yé na shaṇ khwaṛelai, *formerly I could eat a great deal of food, now I am ill and cannot.* Wakhtī pa Mahsīd pasé mīzh ḍèré chīghé kṛelai shwé, ös yé ṭīpak ḍèr dī, mīzh chigha na shī pasé kṛelai, *long ago we were often able to pursue the Mahsuds, now they have many rifles and we cannot pursue them.*

* There are exceptions, such as the following, which seem impossible to explain: Kissé mi na shwai 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 barobarī kaṇ, *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.

	Singular.		*Plural.*	
(1)	wāhelai (*masc.*) wāhelyè (*fem.*)	shaṇ, (*I*) *am struck.*	wāhelī (*masc.*) wāhelyé (*fem.*)	shī, *we are struck.*
(2)	Do.	shé, (*thou*) *art struck.*	do.	shai, *you are struck.*
(3)	Do.	shī, (*he, she*) *is struck.*	do.	shī, *they are struck.*

INDICATIVE : FUTURE.

(Te)wa wāhelai shé, (*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.

	Singular.		*Plural.*	
(1)	wāhelai (*masc.*) wāhelyé (*fem.*)	shwaṇ, (*I*) *was struck.*	wāhelī (*masc.*) wāhelyé (*fem.*)	shwī, (*we*) *were struck.*
	Do.	shwé, *thou wert struck.*	Do.	shwai, (*you*) *were struck.*
	Do.	shwaṇ *or* shaṇ (*masc.*), shwa (*fem.*) (*he, she*) *was struck.*	Do.	shwel (*masc.*) shwé (*fem.*) (*they*) *were struck.*

* 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.

(Ze) wāhelai shewai yaṇ, (*I*) *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 khars, *sale.*

INFINITIVE.

kharsédel, *to sell, be sold, be for sale.*

PAST PARTICIPLE.

khars shewai (*m. s.*), kharsa shewyé (*f. s.*) } *sold.*
khars shewī (*m. pl.*), kharsé shewyé (*f. pl.*) }

INDICATIVE.

kharsézhī or khars * (*m. s.*), shī, etc., *it sells, etc.*
wa kharsézhī or khars (*m. s.*) wa shī, etc., *it will sell, etc.*
kharsédaṇ (*m. s.*), etc., *it was selling.*
khars shaṇ (*m. s.*), kharsé shwé (*f. pl.*), etc., *it was sold; they were sold, etc.*
khars shewai dai (*m. s.*) } etc., *it has been sold; they have been*
khars shewī dī (*m. pl.*) } *sold, etc.*
khars shewai waṇ (*m. s.*) } etc., *it had been sold, etc.*
kharsa shewyé wa (*f. s.*) }

IMPERATIVE.

kharsézha *or* khars sha, etc., *be thou sold, etc.*

SUBJUNCTIVE.

wukharsézhī, etc., *it may sell, etc.*

Intransitive Adjectival Compound Verbs.

(*a*) bīra 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.*)
chegga * shewyé (*f. s.*) } *risen up.*
etc.

INDICATIVE.

chegézhaṇ, etc., (*I*) *am rising up, etc.*
wa cheg shé, etc., (*thou*) *shalt rise up, etc.*
chegéda, etc., (*she*) *was rising up, used to rise up, etc.*
cheg shaṇ, etc., (*he*) *rose up, etc.*
cheg shewai dai, etc., (*he*) *has risen up, etc.*
cheg shewī wī (*m. pl.*), etc., (*they*) *had risen up, etc.*

IMPERATIVE.

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

SUBJUNCTIVE.

wuchegézhaṇ, etc., (*I*) *may rise up, etc.*

Transitive Nominal Compound Verbs.

From ḍazz, *a shot.*

INFINITIVE.

ḍazzawel, *to fire at.*

PAST PARTICIPLE.

ḍazzawelai (*m. s.*), *fired at.*

INDICATIVE.

ḍazzawé, etc., (*thou*) *firest at, etc.*
wu ḍazzawī, etc., (*he*) *will fire at, etc.*
(sheza mi) ḍazzawela, etc., (*I*) *was firing* (*at the female*), *etc.*
(saṛī yé) wuḍazzawel, etc., *he fired at* (*the men*), *etc.*
ḍazzawelai (mi) dai, etc., (*I*) *have fired at* (*him*), *etc.*
(sheza di) ḍazzawelyé wa, etc., (*thou*) *hadst fired at* (*a female*).

IMPERATIVE.

wu (yé) ḍazzawa, *fire at* (*him*).

* See page 10.

SUBJUNCTIVE.

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

Transitive Adjectival Compound Verbs.

From gaḍ, *mixed.*

INFINITIVE.

gaḍawel, *to mix.*

PAST PARTICIPLE.

gaḍ keṛai (*m. s.*), *mixed.*

INDICATIVE.

(dā mizh) gaḍawī, etc., (*we*) *are mixing* (*it*), *etc.*
(ze) wa (é) gaḍawaṇ, etc., (*I*) *shall mix* (*it*), *etc.*
(ébö mi sara) gaḍawelé, etc., (*I*) *was mixing* (*water with it*), *etc.*
(pai yé sara) gaḍ kṛel, etc., (*he*) *mixed* (*milk with it*), *etc.*
(pai yé sara) gaḍ keṛī dī, etc., (*he*) *has mixed* (*milk with it*), *etc.*
(ébö mi sara) gaḍḍé keṛyé wé, etc., (*I*) *had mixed* (*water with it*), *etc.*

IMPERATIVE.

gaḍawa *or* gaḍ (*m. s.*) ka, etc., *mix thou, etc.*

SUBJUNCTIVE.

(ze) wu (yé) gaḍawaṇ, 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.*, Parīn ze wu ḍazzawelai shwaṇ, *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 gaḍ shwel, *milk was mixed with the water.*

Substantive Verbs.

These are two only:—

shta,	*there is,*	*or,*	*there are.*
nishta,	*there is not,*	*or,*	*there are not.*

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

Particles ro, 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 tlel and

* Compare page 15.

kṛel or kawel are of special importance, and may be studied in the Vocabulary. Other examples of their use are :—

Rocheg shaṇ, *he rose for me*, i.e., *to meet me, or, out of respect for me ;*
De paṭakī na ébö dèrwubosa, *take water for yourself out of the flask ;*
Plor ta wa wèrdrīmaṇ, *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 :—

Boīda dī che ... *it is right and proper that* ... lit. *they are right and proper that* ...

Wu mi zhaṛel, *by me it was wept*, lit. *by me they were wept*, i.e., *I wept.*

Mīzh worwédelī dī 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 ḍèr, 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 :—

Ḍèr khwor saṛai, *a very poor man.*
Ḍèra khwora sheza, *a very poor woman.*

The same holds of adjectives used as adverbs to qualify other adjectives, for example, Reṭṭé sāṛé ébö, *intensely cold water.*

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

Jilkai ṭinga wudaréda, *the girl stood firmly*, lit. *firm.*

---

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

† Occasionally even when used with an object, as Plor yé wèr manḍa kṛel, *his father ran towards him* ; Amonat di wélé khanatawel ? *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:—

* **bé, bé...na, bé de...na,** or **bé la . . . na,** without, devoid of, except.
bondi or **pa...bondi,** above, upon.
† **de** or **é,** of.
de...depora, for.
kara or **de...kara,** in the house of.
kshé or **pa...kshé** in, into.
londi, de...londi, or **pa...londi,** under.
pa, on, upon.
pa...na, than.
pasé, de...pasé, or **pa...pasé,** behind, after.
pèri, pöri or **de...pèri, dé...pöri,** 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 **bé, de, é** and **pa** precede the word they govern: **bondi, kara, kshé, londi, pasé, pèri** or **pöri, na, sara, ta** and **zokha** follow it: while the remainder, consisting of two parts each, enclose it, *e.g.*—

de saṛī *of the man.*
saṛī na, *from the man.*
wa saṛī 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, dèr and wèr (see page 15). Thus, Pa mo pasé and Ropasé, *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 dai ke de chā na dai? *is that garden yours, or whose is it?* Dā wos é mo na dai, *that horse is mine.* In this form only the intonation distinguishes the particle na from the negative particle of the same form. Occasionally the preposition de or é is suppressed altogether, as Juworé lauīna, *the harvesting of the maize,* and in some of these cases there is an approximation to the English compound word, as in mezzī ṭīpak, *match-lock.* The omission of the preposition may also occur with pronouns, *e.g.*, mo dai, *it is mine.*

both exist, but Pa mo na vṛondi, *before me*, has no such counterpart as "Rovṛondi."

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 é**, *on him, her, etc.*, is contracted to **pé**, and that **pa** alone is sometimes used instead of **pé**.

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, **é** *or* **hé**, *yes!* **allā**, *indeed!* **é rāhmāta**, *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!* **shābāsh** *or* **shobashé**, *bravo!*

(5) those of sorrow, annoyance, weariness, etc., **hai hai**, *alas! what a pity! heigho!*

(6) those of disapproval, **é toba**, *fie! for shame!*

(7) those without a definite meaning, the function of which is to attract attention or introduce other words, **é** or **hé**, *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, höā, katté, kwurré, shoé.**

WAZIRI VOCABULARY.

Yīla de Khudai wokhla, maiyina;
Ke de banda yīla di wī loṛa wa shī na.

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

A

Ā *See* AGHA.

ĀBIYĀ (*s. f.*) *amble.* Dā wos ābiyā kadam larī, *this horse has the ambling pace,* i.e., *can amble.* Dā wos sha ābiyā waiyī, *that horse ambles well.*

ĀCHAWEL *or* **WOCHAWEL** (*v. reg. tr.*) (1) *to throw.* Koṛtīs rowochawa, *throw me a cartridge.* (2) *to cast.* Tsīnai yé pa makh wochawela, *she veiled her face.* (3) *to put.* Yawa pakha yé khwulé ta āchawelyé do, *he has put a pinch of it in his mouth.* Wos ta di jawjī āchawelyé do? *have you put the bridle on the horse?* (4) *to move towards, bring in contact.* Spī khwula rowochawela, *the dog sniffed at, or tried to bite, me.* (5) *to deposit.* Téī khaṛa āchawelyé do, *the river has deposited silt.* (6) *to throw in wrestling, put down.* Rotsa, che brīd sara wukī, che sara wochawī; che kīm yo yé bel wochawaṇ, nör yagh zör pé tèr dai, *come, let us grapple and try to throw each other; the one that puts the other down, his strength is the greater.*

ADAB (*s. m.*) (1) *politeness.* Bé-adaba saṛai dai, *he is a man devoid of politeness.* (2) *kindness, moderation.* Mīzh ḍèr bad wèrsara wukṛel, kho dā de mīzh sara adab wukaṇ, *we behaved very badly to him, nevertheless he treated us very considerately.* (3) *seclusion of women.* De dè kör adab dai, satar sotī, *seclusion prevails in this family, it observes the parda system.* De shezé yé ḍèr reṭ 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 wèrtsa; wolata de shezé adabīna dī, *do not go near that house; the women's apartments are there.*

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

ĀDAT (*s. m.*) *custom, habit.* Dāsé ādat yé dai, *such is his way.* (*adj.*) *accustomed.* Zyai mi pa bad korīna ādat shewai dai, *my son has become accustomed to (doing) evil deeds.*

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

ADNA (*adj.*) *insignificant.* Dā kho yo adna saṛai dai, *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.*

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

AI (*adj.*) (1) *turned out, driven out.* Ai kawa, *turn him out.* Ghwo mi aiyé keṛyé dī, *I have driven out the cows.* (2) *dismissed.* Khpul nīkar di pa tse kissa ai kaṇ? *why did you dismiss your servant?*

AIB (*s. m.*) *defect, fault (physical or moral).* Yo aib yé dā dai che ṛīnd dai, bel aib yé dā dai che bad-amalī dai, *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.* Tsalwèr ājīna mi keṛī dī, *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 péshkash, *a remarkable present.*

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

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

AJĪBA (*adv.*) *strangely.* Ajiba é khpul rang badal keṛai waṇ, *strangely did he disguise himself.*

ĀJIZ (*adj.*) *helpless, poor, submissive.* Boīda dī 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.* Dā saṛai akal ḍèr larī, *that man has much intelligence.* (2) *mind.* De ghundé pa aklīna dā kissa kharopa do, yo akal yé na manī, *in the minds of all that idea is wrong, not one mind admits it.* Bé-akal *or* kam-akal, *stupid.* Bé-aklī *or* kam-aklī, (*s. f.*) *stupidity.*

AKALMAND (*adj.*) *intelligent.*

AKBAK (*adj.*) *astounded.* Akbak wudarédaṇ, *he stood amazed.*

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

ĀKHÈR (*adv.*) *at last, in the end.* Ākhèr yé mazal ḍèr wukaṇ, *it ended in his walking a long way.*

ĀKHIRAT (*s. m.*) *next world, world to come.* Umar mi khwushai tèr kaṇ, de ākhirat depora mi héts gaṭṭa wunakṛa, *I have wasted my life, I have made no provision for the life to come.* Pa ākhirat kshé khīré wa di pa kor shī, *in the world to come houris will be your portion.*

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

AKHTIYORMAND (*adj.*) (1) *possessing authority.* (2) *masterful.* Lāl Khān akhtiyormand saṛai waṇ, *Lal Khan was a headstrong fellow.*

ĀKHWUND (*s. m.*) (1) *unworldly man.* Parhéz é nīwelai dai, ākhwund shewai dai, *he has adopted abstinence, he has become a good man.* (2) *man of a sacred caste or profession.* Akhwundon dwa kisma dī; yo kho che pa khpula ākhwund wī, sabak yé ḍèr wéyelai wī; yo kho che plor nike yé mullo wī, au dā hāṇ ke pa khpula lwustai na wī ākhwundon yé byélī, *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 ākhwund bondi dzon daṁ ka, *get yourself blown on* (*as a cure*) *by a holy man.*

ALAM (*s. m.*) *people.* Ḍèr ālam dai, *there is a great crowd.*

ALLĀ (*s. m.*) *God.*

ALLĀ (*int.*) *indeed, really.*

ĀLEK (*adj.*) (1) *light.* Ke drīnd bor na shé vṛelai, nör wa ālek dèrkawaṇ, *if you cannot carry a heavy load I will give you a light one.* (2) *unreliable.* Ālek saṛai dai, itibor yé nishta, *he is an unreliable man, there is no depending on him.*

ALĪCHA (*s. f.*) *kind of plum.*

ĀLIM (*adj.*) *learned.* Ster ālim saṛai dai, *he is a very learned man.*

ALGAḌ *or* (*s. m.*) } *nullah, ravine.*
ALGAḌḌA (*s. f.*) }

ALGHO (*s. f.*) *dissatisfaction, discontent.* Pa watan kshé wa algho wushī, *there will be discontent throughout the country.*

ALK (*s. m.*) *throat.*

ALMOS (*s. m.*) *lancet.* Rag mi pa almos wuwaiyaṇ, *I cut a vein with a lancet,* i.e. *had myself bled.*

ALWO (*s. f.*) *sweetmeats.*

AMAK (*adj.*) *stupid.* Amak yé, khwushai zhaghézhé, *you are a fool, you are talking nonsense.*

AMAL (*s. m.*) *deed, conduct.* De kémat pa vrez nék amal pa chār shī, *a virtuous life will avail on the day of the resurrection.*

AMBOR (*s. m.*) *store, heap.* De ghallé ambor, *a store of grain.*

AMĪR (*s. m.*) *commandant, general of a tribal force.* De lashkar tsalweshtai amīr yé bölī, *the commander of a tribal army is called the Amir.*

AMONAT (*s. m.*) *trust, deposit.* Amonat yé khanat kaṇ, *he committed a breach of trust.* Khpul mol mi wèrzokha amonat yéshai 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 shī byā ghīndai mi ḍak shaṇ, *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 spinkhwāra sha do, *better is one's own whetstone than another man's grindstone,* i.e. *a poor thing but mine own.*

ANGRÉZ (*s. m.*) *Englishman.*

ANGRÉZĪ (*adj.*) *English.* Angrézi pesh roghelai dai, ṭīpak joṛawī, *an English smith,* i.e. *who understands English work, has come, he repairs guns.*

ANJ (*s. m.*) *assafœtida.*

AÑṚÉDEL (*v. reg. intr.*) *to bray.*

AÑṚÉZHAI (*s. m.*) *braying.*

ĀP (*adj.*) *excused, remitted.* Hawola rota āpa do, *forced labour, or contribution, is excused to me.*

ĀPÉDEL (*v. reg. intr.*) *to cry, scream, bark.* Trèṛai che lmoshom āpézhī byā wyaiyī che bazhawa w'apéda, tsök pa kelī kshé wa meṛ shī, *when the fox barks at night-fall they say "The fox has cried, some one in the village will die."*

APĪM (*s. m.*) *opium.*

APĪMKHÈR (*s. m.*) *opium-eater.*

ĀRA (*s. f.*) *saw.* De āré ghwoshīna, *the teeth of the saw.*

ARĀṚA (*adj. f.*) *stammering.* Arāṛa zhebba yé do, *he stammers in speaking.*

ARGHAMOL (*s. m.*) *hostage.*

ARĪṚA (*s. f.*) *a medicine for diarrhœa.* [*There are two kinds* "tèra" *black, and* "zyèṛa" *yellow.*]

ARJAMAI (*s. m.*) *yawn.*

ARJAMÉDEL (*v. reg. intr.*) *to yawn.*

ARKHAN (*adj.*) *skirting, following.* Dā saṛak de tī pa ghwoṛa arkhan tlelai dai, *that road runs close along the bank of the river.*

ARKHÉYEL (*v. reg. tr.*) *shave.*

ARMOND (*s. m.*) (1) *sorrow, regret.* Ke meṛ na wai, nör wèrpasé wa mi dāmra armond na kaṇ, *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 shorézhī shezé ta wuwyaiéstai che wazīfa wèrkai, de meṛyé arwohīna dī, *when the bats flit about say to the women, "Give food to the poor, for these are the souls of the dead."*

ARYÊSHT (*s. m.*) *dispute, wrangling, insistence.* Ḍer aryêsht é rosara wukaṇ, *he argued with me most persistently.*

ARYON (*adj.*) *amazed, confused.*

ARZ (*s.m.*) *petition, request.* Arz mi wèrta keṛai dai, arz yé wu n' arwédaṇ, *I made my request to him and he would not listen to it.*

ARZĪ (*s. f.*) *written petition.*

ARZON (*adj.*) *cheap.* Arzon mi wokhest, *I bought it cheap.*

AṚAKAI (*s. m.*) (1) *yoke-peg.* (2) *rung of a ladder.* (3) *screw of native mandoline* (ribob). (4) *small rafter.*

(*adj.*) *broken, rough.* Dā watan aṛakai paṛakai dai, *this is a broken country.*

ĀṚAWEL (*v. irr.*)

tr. (1) *to turn over, put upside down, turn inside out.* Ze é woṛawaṇ, kho āṛawelai na shaṇ, *I keep turning it over, but I cannot turn it over,* i.e. *I am trying, but cannot turn it over.* (2) *to direct.* Kazhé stergé wélé r'āṛawé? *why do you turn crooked eyes to me?* i.e. *why do you look at me askance?* De Gāng pa lōrī makh ma āṛawa, *do not turn in the direction of the Ganges.* (3) *to move.* Ṭīpak mi chā āṛawelai dāṛawelai dai? *who has moved my gun?* (4) *prove, consider proved.* Mukaddama pé wu é n'aṛawela, *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 ḍazz mi wukaṇ, agha é ghre na wuwesht, *as I fired, he disappeared over the hill.* (3) *to go and come.* Nabbi Khān kalla wa Datta Khél ta owaṛī kalla r'owaṛī *Nabbi Khan is always going and coming at Datta Khel.* (4) *to be queer, outlandish.* De Pīro zhebba ḍèra wushtyé do, *Piro speaks a strange dialect.*

ĀṚĪ *or* ĀṚA (*s. f.*) *need, want, request.* De āṛai cheshtan, *a man who has something to ask.* Ner shezé de khpulé āṛai depora de shé saṛai wa ziyoratīna ta drīmī, *men and women on account of their wants visit the shrines of saints.*

ĀṚIYA (*adj.*) *at variance with, disputing.* De saṛī sara āṛiya shwaṇ, *I had a difference with the man.*

AṚYĀ (*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 tsōk yé? *what are you by tribe?*

ASAR (*s. m. no pl.*) (1) *impression.* De ākhwund wāz robondi hétṣ asar na ko, *the Akhwund's sermon makes not the least impression on me.* (2) *sign.* Gwup wukhét, asar de manī 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* HAGHASÉ.

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

ĀSHIKMĀN (*adj.*) *in love.*

ĀSHNO (*s. m.*) (1) *friend.* (2) *acquaintance.* (3) *paramour.* Āshnoyon dré dī, yo kho dā dai che ḍèr yé pézhané, yo kho dā dai che īla kadar kho pézhané, dréam kho dā dai che de shezé sara āshnoyī wī, de mèṛe na peṭṭé kissé wèṛsara ko, *there are three kinds of "ashnas," 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.*

ĀSHNOYĪ (*s. f.*) (1) *friendship.* (2) *acquaintanceship.* (3) *liaison, intrigue.*

ASHRAFAI (*s. f.*) *any gold coin.*

ASĪL (*adj.*) (1) *full-blood, thorough-bred.* Wos mi asīl Wazīrai na dai, nīm posanai dai, *my horse is not a real Waziri, he is half up-country* (*i.e. Afghan*). (2) *genuine.* Asīl ṭīpak ghwoṛaṇ, naklī na ghwoṛaṇ, *I want a genuine not a made-up rifle.*

ASL (*adj.*) *real.* Asla khabara dā do, *the real fact is this.*

ĀSMON (*s. m.*) *sky.* Āsmon gharezhī (*or* tānezhī), brèshézhī, *the sky thunders, lightens,* i.e. *there is thunder, lightning.*

ĀSON (*adj.*) *easy.*

ĀSONAI (*s. m.*) *rest.* (1) De āsonī wakht dai, khéb wuka, *it is the time for rest, sleep.* (2) *relief.* De khwazhé āsonai yé shewai dai, *he has obtained relief from his pain.*

ASSĪ (*s. m.*) *September.*

ĀSTEL *or* YĀSTEL. (*v. irr. tr.*) (1) *to take out, pull out, extract.* Kīm yo di khwash dai, agha wubosa, *take out,* i.e. *choose, the one that you like.* (2) *to lead out, conduct out.* Mo jilāb wèrsara wukaṇ, pa darwoza mi wuāstel, *I saw them off, I took them out by the gate.* (3) *to produce one thing from another.* Shezé kuch zené āstelī dī, *the women have made butter from it.* (4) *to hatch out.* Chirga che kuṛanga shī yowyé mashī, shelama vrez chargīṛī wubosī, *when the hen stops laying she sits on the eggs, the twentieth day she brings out the chickens.* (5) *to show, exhibit* (*in special phrases*). Toba yé āstelyé do, *he has shown penitence,* i.e. *has repented.*

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

ASWÉLAI (*s. m.*) *sigh.* Wélé di dāsé soṛ aswélai wukaṇ? *why did you heave such a cold sigh?*

ĀTA (*s. f.*) *cubit.*

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

ĀṬ (*s. m.*) *shop.* Pulonkī wa āṭ ta roghelai waṇ, *I had come to so-and-so's shop.*

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

AU (*conj.*) *and.*

AUDAS *or* AVDAS (*s. m.*) *ceremonial ablution.* Ke lmīnz ké, awwal audas ka, *if you are going to pray, first perform the ablution.*

AVTÉWUN (*adj.*) (1) *blooming, in first youth.* Avtéwun zhenai, avtéwuna péghla, *a fresh lad, maiden.* (2) *first.* De owé vrezé pèri pai avtéwun dī, *up to seven days it is "first" milk.*

AWOṚ *or* AWOÑṚ (*s. m.*) *June.*

ĀWOZ (*s. m.*) *voice.*

AWWAL *or* AWĀL (*adj. and adv.*) *first.*

ĀZĀN (*s. m.*) (1) *call to prayer.* (2) *crowing of cock.*

Azīz (*s. m.*) *relative on father's side beyond degree of first cousin.*

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

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

Āzobī (*adj.*) *suffering, in pain.* Azobī yaṇ na mraṇ, *I am in great pain yet cannot die.*

B

Bābā (*s. m.*) (1) *father.* Mamözī Martsī Khél ta ghunḍ Wazīr, Dawaṛ, Indion bābā wyaiyī, *all Waziris, Dauris and (even) Hindus call Mamozi, the Martsi Khel, "Father Mamozi."* (2) *any old man.* É bābā! *well, old gentleman!*

Babézai (*s. m.*) (1) *fan.* (2) *punkha.*

Babézhenna (*s. f.*) *trembling, tremour.* Tebba che saṛai khézawī agha babézhenna do; babézhenna de ḍor depora hāṇ do, de ghussé depora hāṇ 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 rīzhdai dai, *he is accustomed (to do) evil deeds.* (2) *fierce, resolute.* Pa jang kshé ḍèr bad dai, pa shkor kshé hāṇ, hétṣ shai na prézhdī, *he is a determined fighter and a determined hunter, he never lets anything go.*

Bad (*s. m.*) *evil, offence.* Dé ghunḍé badé na agha parhéz dai, *he abstains from all kinds of evil.* Bad ma wèrta wyaiya, *do not speak evil of him.* Bad yé ḍèr wukṛel, *he behaved very ill.* Tsök nevī bad ko, agha sahī larai, *if anyone commits fresh offences, find out who he is.*

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

Badal (*adj.*) (1) *changed.* Dzon yé badal kaṇ, *he disguised himself.* Malik de nostī méla badala keṛyé do, *the headman has changed his sitting-place.* (2) *exchanged.* Ṭīpak Sālo de Muhabbat Khān sara badal kaṇ, *Salo exchanged rifles with Muhabbat Khan.* Wazīr de āshnoyī depora dastārīna sara badlawī, *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 kīla bondi kand yé badal keṛai dai, *he has surrounded the fort with a ditch.* Ghyézh mi pé badala kṛa, *I embraced him*

lit. *surrounded him with my breast.* (5) *behind.* Mīzh ghundī na badal shwī, *we got behind the hillock.*

(*s. m.*) (1) *something in exchange.* Badal kho roka, *but give me something in return.* (2) *revenge.* De meṛī badal yé wokhest, *he took revenge for the murdered man.*

BADÉDEL (*v. reg. intr.*) *to become evil, to be offended.* Ke zṛe dī na badézhī, *no offence to you.*

BADĪ (*s. f.*) *active feud, declared enmity.* Che pilhāl sara waiyī, sara wézhnī, agha badī byélī; che wakhtī badī wī sara, mṛe wī, byā nékī wuko, agha mīzh dushmanī byélī, *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.*

BADĪDOR (*adj.*) *having a feud, blood-feud.*

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

BADKORĪ (*s. f.*) *immorality.* Khpula dunyo pa badkorī kshé yé kharopa kṛa, *he wasted his substance in riotous living.*

BADKHWO (*s. m.*) *ill-wisher.* É mo badkhwo hāṇ dai, é sarkor badkhwo hāṇ 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 yawé myāshté bādon shewai dai, *a truce has been made for one month.*

BADON (*s. m.*) (1) *almond.* (2) *almond-tree.* De badoné watan dai, *it is an almond country.*

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

BADRANG (*s. m.*) *cucumber.* De Wazīré ster ster badrang pa Razmak kshé paido kézhī, *the big cucumbers of the Waziris are grown at Razmak.*

BĀDRĪ (*s. m.*) *August.*

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

BĀDSHĀ (*s. m.*) (1) *king.* Bādshā kör, *a palace.* (2) *great man.* De bādshāyoné kissé dī, *these are affairs for the great.*

BADWÉ (*s. f.*) *swelling.* Prawor badwé wuwoyaṇ, *the wound has swelled up.*

BAḌAL (*s. m.*) *mist.* Baḍal dai, na shī watan līdai, *it is misty, the country cannot be seen.*

BAḌḌÉ (*s. f. pl.*) *trousers* (*only in certain phrases as* baḍḍé dèrcheggé ka che tondé na shī, *pull up your trousers that they may not get wet*).

BAḌYÉ (*s. f.*) *bribe.* Baḍyé ḍèré khwaṛelyé dī, *he has taken,* lit. *eaten, many bribes.*

BAḌYÉKHÖR (*s. m.*) *bribe-taker.*
or
BAḌYÉKHÈR

BĀGA (*s. f.*) (1) *rein.* Wos ta mi bāgé wèrpréshwé, *I gave my horse rein,* lit. *let go the reins to my horse.* (2) *sinew, tendon behind heel or knee.* Gadālī, che wa éspaṭāl ta taṇ, wé che bāga mi pré na ké, *as Gadali was going to hospital he said "Be sure you don't cut the sinew."* (3) *canter.* Wos mi pa bāgé she drīmī, *my horse has a good canter.*

BAGHRAI (*s. f.*) *hole in the ground used as a mortar.* Pa mzeka kshé kandgholai wuko, spīnkhwāré pa kshé shākh ko ; dā baghrai byélī, *they make a hole in the ground and fix* (*stones of a particular kind*) *in it; that is called a "baghrai."*

BĀGHWON (*s. m.*) *gardener.*

BAGHWUN (*s. m.*) *cheek.*

BAHĪR (*s. m.*) (1) *caravan of camels, train of bullocks or other*
or BAYĪR *beasts of burden* (*any number from one upwards*). Pa bahīra tlelai dai, *he has gone with a caravan* (*to trade, cut wood, etc.*) (2) *an honest livelihood, trading.* Yār Gul, Jalāl Khél, ghlā ko ke bayīr ko ? *Is Yar Gul, Jalal Khel, a raider or a trader?*

BAIA *or* (*s. f.*) *price.* Baia yé tsémra do ? *what is the price of*
BAIYA *it?*

BAIĀNA (*s. f.*) *earnest-money.* De baiané dā matlab dai che pa bel chā bondi khars na ké, *the object of earnest-money is this, that you should not sell* (*the thing*) *to anyone else.*

BAIYA *See* BAIA.

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

BAIYÉDEL (*v. reg. intr.*) (1) *to flow.* Ébö pa wélé kshé baiyézhī, *the water is flowing in the irrigation channel.* (2) *to run.* De spī de khwulé na lyāṛé baiyédé, *foam was running from the dog's mouth.* (3) *to creep, crawl.* Mangarīna pa mzeka baiyézhī, *snakes creep on the ground.* (4) *to migrate* (*of a nomad tribe*). Pa dé myāshté kshé ghunḍ Wazīr wa ghre ta baiyézhī, *in this month all the Waziris migrate to the mountains.*

BAJA (*s. f.*) *o'clock.* Ḍog pa tsalōr bajé rawonézhī, *the post goes at four o'clock.*

BAKĀNṚA (*s. f.*) *kind of tree.*

BAKAR (*s. f.*) *flint.* De bakaré na yor wubosa, *strike fire from the flint.*

BAKARĪ (*adj.*) *flint.* Bakarī ṭīpak, *flint-lock gun.*

BAKHIYA (*s. f.*) *stitch.* Ḍèré bakhiyé lagawelyé dī, *has put in many stitches.*

BAKHRA (*s. f.*) (1) *share of anything.* É mo bakhra tsémra shī? *how much does my share come to?* (2) *share in distribution of profits.* De kom bakhra pa twégh pèri wī, *the tribal distribution of profits is according to the distribution of burdens.* (3) *rent in kind.* Pa Töchī kshé watan pa dréama bakhra karelai shī, *in Tochi land is cultivated on a third share of the crop* (*as rent*). (4) *share of wordly goods, lot.* Sha bakhra Khudai rokeṛyé do, *God has given me a goodly portion.*

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

BAKHSH or BAKHSHĪSH (*s. m.*) *gift.* Bakhsh rokeṛai shewai dai, *it has been given me as a gift.* Dā ṭīpak yé rota bakhshīsh rokeṛai dai, *he has given me this gun as a present.*

BAKHT (*s. m.*) *fortune, luck, destiny.* De chā bakht she wī, *he whose fate is propitious.*

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

BALADĪ or BALADGĪRĪ (*s. f.*) *acquaintance.* De hākim baladī wuka, *get to know the Political Officer.*

BALAWEL (*v. reg. tr.*) (*causative of* balédel *q. v.*) *to kindle, light.* Che yor balawé bédor sha che belchèrta wu na lagī, *when you kindle fire be careful that it does not catch* i.e. *spread, elsewhere.*

BALÉDEL (*v. reg. intr.*) *to burn, be alight.* Yor balézhī, *the fire is burning.* Tsirogh balézhī, *the lamp is lighted.*

BĀLEL (*v. irr. tr.*) (1) *to summon.* Ro wu yé béla, *call him here.* (2) *to call, name.* Dā tse byélī? *what do they call that?* i.e. *what is it called?* (3) *to consider as good as.* Dā jurm prékeṛai béla, *consider the fine as good as paid.*

BALLÉ (*int.*) (*expressing astonishment*). Ballé, ballé! dā yor tsangra bal shaṇ, *Good gracious! how that fire has caught.*

BALO (*s. f.*) (1) *misfortune, bane, curse.* Tse balo wèrta rasédelyé do, *some evil has overtaken him.* (*See* bod.) (2) *matter.* Nen tse balo do? *what is the matter to-day?* (3) *terrible thing.* Dā mzerai tsangra balo dai, *what a terrible creature that lion is.* (4) *poison.* Zarmalīk balo khwaṛelyé wa; zeke meṛ shaṇ, *Zarmalik was poisoned,* lit. *had eaten poison; that is why he died.* (5) *insects, vermin.* Jomé mi balo khwaṛelyé dī, *insects have eaten my clothes.*

BALWA (*s. f.*) (1) *outbreak, riot.* És balwé pa watan kshé werké shwé, *now-a-days there are no more disturbances in the country.* (2) *fight of any kind, violence.* Pa Maizar kshé 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 bambal shta, *reeds and maize have heads.*

(*adj.*) *in ear.* Juwor bambal dī, *the maize is in the ear.*

BAMBAR (*s. m.*) Ghwuṭ bambar *or* sarkunāṭai bambar, *or* brag bambar, *hornet.* Zèṛakai bambar, *wasp.*

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

BAND (*s. m.*) (1) *dam.* Wa wéla ta mi band āchawelai dai, *I have thrown a dam across the water-course.* (2) *joint of the body.* Pa har yo band bondi pèr nīm shī, *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 wèrsara wutoṛaṇ, *he came to an arrangement with him.* Band rosara wokhla, *or* wunīsa, *make a settlement with me.*

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

BANDAR (*s. m.*) *path, track.* De ghlé bandarīna pa Waṭ Khwuṛa bondi wūzī, *the tracks used by the thieves come out at Wat Khwura.*

BANDĪ (*s. m.*) *prisoner.* Zalmī Saidgī bandī nīwelai dai, *Zalmai, the Saidgai, has caught a prisoner.*

BANDĪKH (*s. m.*) *gun, rifle.*

BANDĪKHONA (*s. f.*) *jail.*

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

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

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

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

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

BANĪ *See* ĀDAM.

BANJORAI (*s. m.*) *follower, retainer.* De Sāhiboné arḍalion dī, de malikoné banjorī dī, *English officers have orderlies, native headmen have "banjorais."* (2) *messenger, intermediary.* De Péwanda Mullo banjorī pa Dawaṛé kshé shorézhī, *the Mullah Powindah's emissaries go about in Daur.*
or
WANJORAI

BANNĪTSAI (*s. m.*) } *Bannuchi.*
BANNĪTSAIYÉ (*s. f.*) }

BAṆṚEDEL (*v. reg. intr.*) (1) *to buzz.* Gélai de mechoné ghundi banṛédé, *the bullets were humming like bees.* (2) *to make a peculiar sound.* Wuz che mast wī byā baṇṛézhī, *when the markhor is rutting he has a particular cry.*

BAR (*adj.*) (1) *upper.* De kelī pa bar lörī, *on the upper side of the village.* Bar warshanḍ, *upper lip.* Bara zoma, *upper jaw.* Bar Dawaṛ, *Upper Daur.* (2) *situated up-stream.* Pa wéla bondī te bar yé ke lar yé? *Are you up-stream or down-stream on the water-course?*

(*adv.*) *up, above.* Bar wukhézha, *climb up.*

BARAI (*s. f.*) *victory.* Pulonkī barai wukṛa, pulonkī larai wukṛa, *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 manaṇ, *I admit that your father prospers in all his ways.*

BARAKATĪ (*adj.*) (1) *well-to-do, prosperous.* (2) *healthy, comfortable.* Sīrat yé tsörb dai, ranzīrī pa kshé nishta, barakatī saṛai 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 Ḍālan Sāhib sha baramta wukṛa, *Mr. Donald made a successful baramta of the Kabul Khels.*

BARAWA (*s. f.*) *doob, kind of good grass.* Pa Töchī kshé barawa é wélé pa ghwoṛa shī, pa bogh kshé hāṇ shī, *in Tochi doob-grass grows on the banks of water-courses, also in gardens.*

BARĀYAṆ (*adv.*) *last night, yesterday evening.* Barāyaṇ de shpé dā khabara mi ārwédelyé do, *late last night I heard this news.*

BARBAND, BARMAND *and* BARWAND. (*adj.*) *naked* (*only used of human beings*).

BARBAST (*s. m.*) *belts, braces, etc.* Pa barbast kshé Wazīr bazmé, mlé ṭīpak, choṛe, tīra 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 maṛai, *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.* Bargīna wa tozokha grāwīna kshézhdaṇ, *I will deposit the arms with you as pledges.*

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

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

BARMAND *See* BARBAND.

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

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

BARSÈRAN (*adv.*) (1) *on the top.* Pa sandīk kshé mi barsèran yéshai dai, *I have put it in the box on the top* (*of the other things*). (2) *superficially.* Pa ṭīpak 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, dā kör ta wuraséda, *well, she reached home.*

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

BĀSHĪR (*adj.*) *night-blind.*

BĀTĪ (*adj.*) *fallow, uncultivated for the time being.*

BATSERRAI (*s. m.*) (1) *spark.* De yor batserrai wulagéd, *a spark of fire fell on it.* (2) *atom.* Yo batserrai wa dèr na kaṇ, *I will not give you a particle.*

BAṬ (*s. m.*) *baking-iron.* Nāna ke owarzī hāṇ, baṭ na shī 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.*

BĀṬÉ (*s. f. pl.*) *barley husked and boiled.* Bāṭé pa ghèṛai sara khwurī, *husked barley boiled is eaten along with ghi.*

BAṬÈR (*s. m.*) *quail.*

BAYĪR *See* BAHĪR.

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

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

BĀZOR (*s. m.*) *bazaar, town.* Bannī Bāzor, *Bannu City.*

BAZHAWA (*s. f.*) *fox.*

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

BECHÉ (*int.*) (*expressing admiration, surprise.*) Beché, beché! dā tsangra wos dai, *by Jove! what a horse that is.*

BÉDIĀNAI (*adj.*) *foreign, outlandish.*

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

BÉDOR (*adj.*) (1) *alert, on the qui vive.* Pa lyāré kshé bédor ésa, *keep your eyes about you as you go.* (2) *careful* (*see* balawel).

BÉDORTIA (*s. f.*) *watch and ward.* De ghlé shpa do, ze wa wèrta bédortia kaṇ, *it is a night for robbers, I will keep watch for them.*

BÉGOR (*s. m.*) *forced labour.* De Khöst Sardor ze wunīwaṇ che bégor wuka, *the Governor of Khost seized me to make me do forced labour,* lit. (*saying*) "*Do forced labour.*"

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

BÉL *See* BÖL.

BÉLGĀ or BÉLGHĀ (*s. f.*) *stolen property recovered in such circumstances as to give a clue to the thief.*

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

BÉLMĀZ or BÉLMOZ (*adj.*) *who does not pray, profane, irreligious.*

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

BEN (*s. f.*) *co-wife.*

BÉNĀSOPA (*adv.*) *suddenly.* Bénāsopa bālelī shewī yī, jomé na rowṛé, *we were sent for suddenly and have not brought* (*a change of*) *clothes.*

BÊNGA or BĪNGA (*s. f.*) *ransom-money.* De Mahsīdé guzrān pa bênga pèri dai, *the Mahsuds live by black-mail,* i.e. *by restoring for a ransom property that they have raided.*

BENZAI (*s. m.*) *son of a co-wife.* Ke yêghé shezé khpul benzai ta zār wèrkeṛai na wai, do umrī 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.*

BÈRA (*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 péshézhī, zeke kor khalos na shaṇ, *interruptions are always occurring, that is why the work has not been finished.*

BÉṬAI (*s. f.*) *piece of meat.*

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

BÉṬĪKAI (*s. f.*) *small piece of meat.*

BÉZELL (*s. f.*) *retaining wall* (*of a terraced field*). Mamairogha kshé bézellé ḍēré dī, *there is much terrace-cultivation,* lit. *there are many retaining walls, in Mamirogha.*

BÉZH (*adv.*) *on the nearer side.* Kuṛum de Kazhé na bézh dai, Mazdak pèri dai, *Krum is this side of Kazha and Mazdak beyond it.*

BÉZHAI (*s. m.*) *necklace.*

BÉZHÉDEL (*v. reg. intr.*) Wèrbézhédel, *to collect together.* Khalk wèrbézh shewai dai, *a crowd has assembled.*

BÉZHNÉDEL (*v. reg. intr.*) (1) *to shiver.* (2) *to start.* Ghrabo che roghla byā wubézhnéd, *when the noise came he gave a start.*

BĪ (*s. m.*) *smell.* She bī, *a pleasant smell.* Reṭ *or* gaṉṛ *or* sakht *or* murdor bī, *a bad smell.*

BĪDA (*s. f.*) *advantage.*

BĪKASH *or* BĪWAIYINAI (*adj.*) *that runs by scent* (*dog, etc.*).

BĪKRA (*s. f.*) *bucket of leather or iron.* Bīkra kīyī ta wochawa, *let the bucket down into the well.*

BILKUL (*adv.*) *at all.*

BĪMOR (*adj.*) *ill, sick, diseased.*

BĪMORĪ (*s. f.*) *illness, disease.*

BĪWAIYINAI *See* BĪKASH.

BĪNGA *or* BĪNGAIĪ (*s. f.*) (1) *property.* Ḍèra bīngaiī larī, *he has much wealth.* (2) *kot, fortified group of houses.* Pa Maizar kshé nevyé bīngé ḍèré shewyé dī, *many new kots have been built at Maizar.* (3) *See* bênga.

BĪNOK (*adj.*) *putrid, offensive* (*carcase, clothes, etc.*).

BĪRA SHWEL (*v. intr.*) *to bring forth dead.* Sheza yé bīra shwa, *his wife had a still-born child.* Wospa mi bé-mīndé bīra shwa, *my mare produced a dead foal prematurely.*

BĪṚA (*s. f.*) *speed, quickness.* Pa bīṛa dā chár wuka, *do that work quickly.*

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

BISHTARA (*s. f.*) *bedding.* De Wazīré bishtara lamsai wī, *the bedding of the Waziris is felt.*

BĪṬ (*adj.*) *sulky.* Warbīz yé bīṭ dai, *his face,* lit. *snout, is sulky.*

BĪṬAI (*s. m.*) *bush, plant.* Arīṛa Indioné zokha wī, pa Töchī kshé bīṭai yé nishta, *the Hindus keep arira, the plant itself is not found in the Tochi.*

BĪṬAKAI (*s. m.*) *small bush, plant.*

BĪWEL *See* BÉTEL.

BIYÉTĪ (*s. f.*) *scissors* (*for cutting hair of head*).

BIYOṉṚ (*s. m.*) *foal.* } Meṛ biyoṉṛ yé roweṛ, *gave birth to a dead foal.*
BIYOṉṚA (*s. f.*) *filly.* }

BĪZ (*s. m.*) *bhoosa, chopped or broken straw.* De bīzé kéṭa *or* kéṭkai, *a bhoosa-stack.*

BLANG (*adj.*) *full-blown* (*flower*). Gul lyā ghīṭa 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 wublavsédela, *the toe of my foot caught.* (2) *stumble.* Pa tīzhé wublavsédaṇ, zeke naskör shwaṇ, *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 zaṛé saṛai balo bod dai, *the curse of old men is rheumatism.*

BODĪPÈRANG (*s. m.*) *syphilis.*

BOGH (*s. m.*) *garden.*

BOĪDA (*adj.*) *fit, right, proper.* Boīda dāsé dī, che de mīzh sinatī worwé, *this is right, that you should listen to our petition.*

BÖL *or* BÉL (*s. m.*) *rumour.* Pa bāzor kshé dāsé böl gaḍ shewai dai che Sarkor Mahsīdé ta lām taṛī, *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 ḍèré dī, ke mèrmonī ké lyāré kho ḍèré dī, *of making excuses there is no end, but if you wish to be kind there are many ways.*

BONDI (*prep.*) (1) *on, upon.* Ghunḍī bondi nost dai, *he is sitting on the top of a hillock.* (2) *through, across.* Lyār pa Ḍānḍī bondi do, *the road lies across the Dande plain.* (3) *to, for.* Zerai mi dèrbondi dai, che zyai di shewai dai, *I have good news for you, that a son has been born to you.* Pa har saṛī bondi khpul watan Kashmīr dai, *to every man his own native country is Kashmir.* (4) *from, out of.* Pa narī dzīrīna bondi shkör paimona joṛézhī, *different kinds of baskets are made out of thin strips of dwarf-palm leaf.* (5) *by means of, by the agency of.* Pa tabīb bondi dorī wuka, *have yourself treated by a physician.* Ḍèr sharop yé robondi tshelī wī, zeke bé-īsha shwaṇ, *he made me, drink much wine,* lit. *he drank much wine by means of me, therefore I became unconscious.* *See Grammar, page 39.*

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

BONG (*s. m.*) *call to prayers.* De sabo bong yé keṛai dai, *he has cried the morning call to prayers.*

BOṆṚE (*s. m.*) *eye-lash.*

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

BORGAI (*s. m.*) *small load.* De wṛikī khargī borgai dai, *it is the small load of a little donkey.*

BORIWOL (*s. m.*) *carrier.*

BOṚAI (*s. m.*) (1) *damp grain, bhoosa, etc., mixed with gur or other relish and given to a cow to make it stand still at milking.* (2) *agreeable inducement.* Pulonkai badmāsh hākim pa boṛī rīzhdai kaṇ, *the officer of Government has tamed so-and-so, the badmash, by good treatment.*

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

BOWAR (*s. m.*) (1) *confidence, trust.* Pa de saṛī ḍèr bowar mi dai, *I have much confidence in this man.* (2) *belief.* Ê mo bowar na dai che chèré dā kor wushī, *I do not believe that this thing will ever happen.*

BOZAI (*s. m.*) (1) *pole of bed-frame.* Wīzhd bozai, *the side-stick.* Landṛ bozai, *the cross-stick.* (2) *lintel, or side-post, of door-way.*

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

BRAND (*adj.*) *astonished, taken aback.*

BRÉSH (*s. m.*) *twinge, shooting pain.*

BRÉSHÉDEL (*v. reg. intr.*) (1) *to pain, smart.* (2) *to flash, lighten.* Āsmon wubréshédaṇ, *there was a flash of lightning.*

BRÉSHA *or* BRÉSHENNA (*s. f.*) *flash of lightning.*

BRÉT (*s. m.*) *moustache.*

BRÉTAWAR (*adj.*) *moustachioed, with a great moustache.* Ākī Khon brétawar dai, *Aki Khan has long moustaches.*

BRID (*s. m.*) (1) *boundary, frontier.* Ê mo de wéshkī brīd dai, *it is the boundary of my field.* De Manzar Khélé de Dawaṛé brīd chèré kshé wī? *where does the boundary between the Manzar Khels and the Dauris lie?* Ê Sarkor brīd, *the British frontier.* (2) *attack* (*lit. or fig.*) Mahsīdé pa Īdal Khélé bondi brīd wukaṇ, *the Mahsuds attacked the people of Idal Khel village.* Mīzh wa kalla pa kitoba brīd kī? *when shall we attack the book?* i.e. *set to work on it.* (3) *raid.* De keli pa mol bondi nen brīd shewai dai, *a raid on village cattle took place to-day.*

BURBURAI (*s. m.*) (1) *water-fall.* Pa Khé Algaḍ kshé burburai shta, *there is a water-fall in the Khe Nullah.* (2) *whoop, war-whoop* (*executed with the lips and back of the hand*).

BUSULMON (*s. m.*) *See* MUSULMON.

BUSULMONĪ (*s. m.*) *See* MUSULMONĪ.

BUT (*s. m.*) *figure, image, picture.* Ghunḍ pa kshé buton likelī dī, *it is all covered inside with pictures.*

BUTKAI (*s. f.*) *wrist.*

BUTWOL (*adj.*) *having a figure or picture.* Butwolé rīpai, *British coinage.*

BYĀ (*adv.*) (1) *again.* Byā dā kor wa wu na kaṇ, *I will not do so again.* (2) *then, next.* Awwal kshénostel, byā khabaré wukṛelé, *first they sat down, then they began to talk.* (3) *then, at the same time.* Indī che Busulmon shī byā parācha shī, *when a Hindu becomes a Muhammadan he becomes thereby a "paracha."*

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

BZERGĪ (*s. f.*) *claim to reverence, miraculous virtue.* De bādshā de spī gabar dai, bzergī na larī, *it is only the tomb of the Emperor's dog, it possesses no sacred virtue.*

BZHA (*adj.*) *broken through.* Dā dīwol ḍèr bzha dai, *that wall is full of holes, all broken in.* (2) *torn.* Dastor mi bzha shaṇ *my turban is torn.* Bzha kawel, *to tear* (*tr.*). Bzha shwel, *to tear of itself* (*intr.*).

C

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

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

CHĀGHĀR (*adj.*) *one-eyed.*

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

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

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

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

CHĀKĪ *or* CHOKĪ (*s. m.*) *pen-knife.*

CHAL (*s. m.*) (1) *trick, dodge.* Chal é rota keṛai dai, *he 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 jamālkéṭa di khwaṛelyé wai, nör te wa yé chalawelai wé, *if you had taken jamalketa you would have been moved.* (*Also causative of* chalédel, q. v., *in its various meanings.*)

CHALÉDEL (*v. reg. intr.*) (1) *to move, go.* Nen ḍèr bod chalézhī, *to-day a strong wind is blowing.* Rélgāḍī chalézhī, *the railway train is in motion.* (2) *to pass current.* Dré rīpai wé, au dwé kalpé wé, au yawa chaléda na, *there were three rupees, and two were counterfeit and one would not pass current.* (3) *to go off* (*of a firearm*). Ṭīpak chalézhī, *there is firing.* (4) *to go and come, frequent.* Pa Tīt Narai kshé saṛai chalézhī, ḍor nishta, *at Tut Narai a man can go about, there is no danger.* (5) *to last, survive.* De mo wos ḍèr ranzīr dai, wu wa na chalézhī, meṛ wa shī, *my horse is in a very bad way, he will not get better, he will die.*

CHALĪ *or* (*adj.*) *tricky.*
CHALNOK

CHAMAN (*adj.*) *strong, robust.* Kippat chaman saṛai dai, *Kippat is hale man.*

CHAMANDA (*s. f.*) *prosperity, success in life.* Zeke chamandé kaṇ, de Ḍālan pa makanḍī kaṇ, *I prosper by the favour of Mr. Donald.*

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

CHAÑṚA (*s. f.*) *wall, side, of a house.* Stera chañṛa, *long-wall,* i.e. *back or front.* Landa chañṛa, *short-wall,* i.e. *either side.* Kākash nishta, chañṛé walwédé, *there is no roof and the walls have fallen down.*

CHAÑṚA (*s. f.*) *gram.*

CHAÑṚAWEL (*v. reg. tr.*) *to sift.* Dā ghanam pa parwézī chañṛawa, *sift that wheat in a sieve.*

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

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

CHAPPA (*s. f.*) *wave, billow.* Tī chappé wukṛé, *the river surges.*
or TSAPPA

CHĀR (*s. f.*) (1) *work.* Tsörb yé, chār na ké, *you are lazy, you do no work.* (2) *affair, thing.* Pa shewyé chār kshé kshémonai ma ka, *do not worry yourself about a thing that is past.* É dé chāré tse matlab dai? *what is the meaning of this?*

(3) *use.* Dā shai mi pa chār dai, *that thing is of use to me,* i.e. *I require that thing.* Pa dé shī bondi chār kaṇ, *I use, make use of, this thing.*

CHARCHAṆṆA (*s. f.*) *sparrow.*

CHARCHÉBAI (*s. f.*) *wash-house.*

CHARÉ (*s. f. pl.*) *small-shot.* Ṭīṭ sha, charé wa dèrwulagī, *stoop down or you will get peppered with the shot.*

CHARGĪṚAI (*s. m.*) *chicken.* Dréama myāsht chargīṛai bolig̲h shī, chirg shī, āzān ko, *the third month the chicken grows up, becomes a cock, and begins to crow.*
or
CHARGÖṬAI

CHARK̲HÉLA (*s. f.*)
or
CHARK̲HĪLAI (*s. m.*)
} *crest, comb of cock.*

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

CHARSĪ (*s. m.*) *confirmed hemp-taker.*

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

CHAWEL (*v. reg. tr.*) *to split, break up.* Sīrang wuchaléd, mörcha yé wuchawela, *the mine went off and blew up the breast-work.*

CHE (*pron., adv. and conj.*) (1) *when.* Che ze wiloṛ yaṇ, psha mi k̲hwaz̲hézhī, *when I am standing up my foot hurts.* (2) *if.* Dā totī che mo pa panjra kshé īsor keṛai na wai, dā wa tlelai waṇ, *if I had not put that parrot in a cage it would have flown away.* (3) *that.* Tokī na mi két che de to tarbīr délata rotaṇ, *I saw from the window that your cousin was coming in this direction.* (4) *saying.* Rota wuwé che "drīma", *he spoke to me saying "Go".* (5) *thinking.* Songa yé tèra kṛa che sheza mi és mṛa kṛai, *he sharpened his spear thinking "suppose I were now to kill my wife."* (6) Che hakk mi wèr na ké! *pray do not give away (to others) that to which I am entitled! See Grammar, page 17.*

CHEG (*adj.*) (1) *high.* Marg̲hai pa chegga wuna kshé nosta do, *the bird is sitting in a high tree.* (2) *tall.* Ḍèr cheg saṛai, *a very tall man.* (3) *risen.* (*See* Chegédel.) Ze wa cheg shaṇ k̲hpul plor ta wa wèrdrīmaṇ, *I will arise and go to my father.* Wèrcheg shaṇ, meṛ yé kaṇ, *"so he up and killed him."* [*This is the almost invariable phrase used in mentioning a murder.*] (4) *raised.* Yīsh k̲hpul magh̲zai cheg kaṇ, *the camel raised its neck.* Baḍḍé dèrcheggé ka, *pull up the legs of your trousers.*

(*adv.*) *perfectly, only in the phrase* cheg joṛ dai, *he is perfectly well.*

CHEGAWEL (*v. reg. tr.*) (1) (*causative of* chegédel, q. v.). (2) *to open.* Agha che wī, bel saṛai khwula na shī chegawelai, *when he is present no one else can open his mouth,* i.e. *dares to speak.* (3) Wéla mi chegga kṛa, *I dug a channel.*

CHEGÉDEL (*v. reg. intr.*) (1) *to rise, arise.* Chegézha *or* cheg sha, *stand up!* Che ze yé wulīdaṇ, dai losī rocheg shaṇ, *when he saw me he immediately rose to his feet.* (2) *to rear on hindlegs.* Wos chegézhī, *the horse is rearing.*

CHÉLA *or* CHÖLA (*s. f.*) (1) *division of a village, ward, muhalla.* Pa dagh kelī kshé tso chélé dī? *how many divisions are there in this village?* De kelī saṛī chéla pa chéla jurm prékawī, *the village people pay fines ward by ward,* i.e. *distribute the fine among themselves according to wards.* (2) *lane, street, of a village.*

CHÉLA (*s. f.*) *See* TSÉLA (2).

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

CHENJAI (*s. m.*) *worm.*

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

CHEÑṚAI (*s. m.*) *disciple.* De ākhwund cheñṛai, *the akhwund's disciple.*

CHÈRÉ (*adv.*) (1) *where.* Dā lyār chèré tlelyé do? *where does that road lead?* (2) *wherever.* Chèré kshé wai, ze wa yé mīmaṇ, *wherever he may be, I will find him.* (3) *ever* (*past or future*). Pakhwo chèré dāsé shewī na dī, *it has not ever happened so before.* Ummīnd mi na dai che chèré dāsé wushī, *I do not expect it will ever so happen.* (4) Ke chèré, *if ever at all,* i.e. *supposing.* Ke chèré dāsé wushī, te wa tse wuké? *Supposing it were to happen so, what would you do?*

CHESHTAN (*s. m.*) (1) *owner.* De yīsh cheshtan, *the owner of the camel.* De kèr cheshtan dai, wode yé shta, *he is a householder, he is married.* De khpul sar cheshtan dai, nör daulat yé nishta, *he owns his own head, he has no other property.* (2) *possessor, holder.* De yīm cheshtan, *the man with the spade.* (3) *husband.* De shezé cheshtan kīm yo dai? *which is the woman's husband.* (4) *filled with, inspired by.* De zidd cheshtan, *a spiteful man.* (5) De dwé cheshtan, *master of two,* i.e. *double-dealing.* Zalmai, Saidgī, de dwé cheshtan dai, de Sardor śara hāṇ she dai au Sāhib sara hāṇ 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.*

CHĪCHEL (*v. reg. tr.*) (1) *to bite.* (2) *to pinch, nip.* (3) *to sting.* Dré chīchel dī, yo de khwulé, bel de guté, dréam 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.*

CHĪGHA (*s. f.*) (1) *pursuit-party.* De Boyé de Landé chīgha rawona shwa, *the Boya and Land pursuit-party has started.* (2) *pursuit of raiders.* Chīgha é Khaisora pèri mīzh wukṛa, *we pursued as far as the Khaisor.* (3) *duty, or system, of pursuit.* De ghunḍ Amzonī yawa chīgha do, *the Hamzoni villages are all reckoned as one for the purpose of pursuit.*

CHĪKARAI *See* CHĪRAI.

CHĪKEṚ (*s. m.*) *mud.*

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

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

CHĪKHṚAN (*adj.*) *rheumy, having matter in corner of eye.* Saṛai chīkhṛan dai, sterga yé chīkhṛenna do, *the man is rheumy-eyed, his eye is rheumy.*

CHĪLAI *or* TSĪLAI (*s. m.*) *bracelet.*

CHĪLAM (*s. m.*) *native tobacco-pipe, hookah.* Chīlam tsekawé ke nasor wokhlé? *Do you smoke or do you take snuff?*

CHĪNA (*s. f.*) *lime.* Dā dīwol pa chīna mi wukhaṛelai dai, *I have lime-washed this wall.* Dā pa chīna kör che wīné, *that house built with mortar which you see.*

CHĪNGASH (*s. m.*) } *frog.*
CHĪNGASHA (*s. f.*) }

CHINNAṆ (*s. f.*) *spring, fountain.* Saṛa chinnaṇ, *a cold spring.* De Sarkor khazona hamésh zyézhī, de dunyo chinné dī, *the treasury of Government flows on for ever, it is the fountains of the world.*

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

CHĪRAI *or* CHĪKARAI (*s. m.*) *crumbs of bread cooked in ghee.*

CHIRG (*s. m.*) *cock.* Kulangī chirg, *big cock, fighting-cock.*

CHIRGA (*s. f.*) *hen, fowl.*

CHOD (*s. m.*) *crack, cleft, fissure.* De kamar pa chod kshé gélai wulī, *he is firing bullets at the crack in the cliff.*

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

CHOGHA (*s. f.*) *chogha, Afghan robe like a dressing-gown.* Khān Muhammad, Pīr Ghulām, Shāmaddī ta choghé wèrkeṛyé shewyé dī, *choghas have been presented to K. M., P. G., and S.*

CHOKĪ *See* CHĀKĪ.

CHÖLA *See* CHÉLA.

CHOP (*s. m.*) *print, mark.* Pa tīzha wuwīsht, pa makh yé chop pé wukaṇ, *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 Töchī wos che wī dyārlas chopé wī, *Tochi ponies are generally about 13 hands.*

CHOPĪ (*adj.*) *printed.* Chopī rakht, *printed cloth, print.*

CHOṚE (*s. f.*) *knife.* Stera choṛe, *large knife.* Kamma choṛe, *small knife.* De mlé choṛe, *knife carried in the waist-belt.* Cheshtona choṛe, *clasp-knife, hunting-knife.* Sarkhéyīnyé choṛe, *razor,* lit. *head-shaving knife.* De choṛé zgor yé wukaṇ, *he stabbed with a knife.* Choṛe ḍèra khwaṛelyé shewyé do, *the knife is much worn down.*

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

D

DĀ *See* DAGHA.

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

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

DĀBOB (*s. m.*) (1) *dignity, awfulness.* De hākim dābob dai, zeke ghle ḍarézhī, *there is the prestige of the ruler, for this reason robbers are afraid.* (2) *pomp, magnificence.* Ḍèr dābob sara de bādshā lashkar roghai, *the royal army arrived in great state.*

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

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

DAGHASÉ *See* DĀSÉ.

DAI *See* DAGHA.

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

DĀĪS (*s. m.*) (1) *cuckold, man devoid of marital jealousy.* (2) *miser.* (3) *any poor-spirited man.* Dāīs saṛai agha daì, che khpula sheza wīrona wī wézhnī yé na; au che maṛai na wèrkawī, na tīra ko, w'agh ta hāṇ wyaiyī, *a man is "dais" 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.* Dāīs watan, *a beastly country.*

DĀLAI (*s. f.*) *heap.* De tīzhé dālai, *heap of stones.* (2) *unthreshed corn lying on the threshing-floor.* Ghanam pa dālai prote dī, *the wheat is lying at the threshing-floor.*

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

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

DAMAWEL (*v. reg. tr.*) *to enchant, bewitch.* Che ze ranzīr waṇ ākhwund hamésh damawelaṇ, *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.)*

DAMĪZH (*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.*

DĀMRA *See* DORA.

DAP (*adj.*) *closed, shut.* War dap ka, *shut the door.* Khulpītai wèrwochawa, khwula yé 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.* Sīkh wudara, *stand straight.* (2) *stand still, halt.* Wudara che wa to ta dèrwurasézhaṇ, *wait till I come up with you.* Wudara, ma ropasé parézha, *stop there, don't keep running after me.*

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

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

DARMOND (*adj.*) *poor.*

(*s. m.*) *medicine, in phrase* dorī darmond wuka, *put yourself under medical treatment.*

DARRA (*s. f.*) (1) *door.* Darra banda ka, *close the door.* (2) *pass, valley.* De Töchī de darré hākim tsök 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 kīm dars kshé di lwustī dī? *in what mosque-school have you studied?* (3) *teaching, education.* É mo dars mullo keṛai dai, *I was taught by a mullah.*

DARSATNOK (*adj.*) *terrible, formidable.* Jasīm darsatnok saṛai dai, *Jasim is a dangerous man.*

DARSĪ (*adj.*) *engaged in education.* Darsī mullo, *a teaching mullah.* Darsī ustoz, *an educational teacher.*

DARWÉGH (*s. m.*) *falsehood, lie.* Ghunḍ darwégh yé wéyelī dī, *he has told nothing but lies.*

DARWÉGHZAN (*adj.*) *lying, false.* Darwéghzan saṛai dai, *he is a liar.* Darwéghzanna 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) Kāṛī daryob, *"kala pani," the Andamans.*

DAṚD (*s. m.*) *pain.* Pa ghunḍ ghwoshīna mi daṛd dai, *I have tooth-ache in all my teeth.*

DAṚDMAND (*adj.*) *sore, in pain (physical or mental).* Ghwosh mi daṛdmand dai, *my tooth hurts.* Pa dā kor bondi zṛe mi daṛdmand dai, *my heart is sore over this affair.*

DĀSÉ *or* DAGHASÉ (*adv.*) (1) *in this way, so.* Dāsé wuka che pa to bondi itibor wukī, *so act that he may trust you.* (2) *to such a degree, so.* Dāsé kam-akal dai che pa héts hāṇ na pöézhī, *he is so stupid that he understands absolutely nothing.*

DASKAṚA (*s. f.*) *metal gauntlet.*

DAST (*s. m.*) *fæcal matter, stool.* Dastīna mi shī, *I am suffering from diarrhœa.*

DASTOR (*s. m.*) *pagri, turban.* De dastora walīna sam ka au tsīka lāka ka, *straighten the folds of your pagri and tuck in the end of it.*

DAULAT (*s. m.*) *wealth, riches.*

DAULATMAND (*adj.*) *wealthy, rich.*

DAWAṚ (*s. m.*) (1) *Dauri.* Dawaṛ stergé pa ronje pa dré guté larī, *the Dauris have three fingers'-breadths of antimony round their eyes.* De Dawaṛé nirkh dai, *it is a custom of the Dauris.* (2) *Daur, the country of the Dauris.* Dawaṛ de Töchī Kobel dai, de watan zṛe dai, *Daur is the Kabul of Tochi, it is the heart of the country.* Bar Dawaṛ she watan dai, *Upper Daur is a fine country.*

DAWO (*s. f.*) *request from God.* Sha-dawo, *blessing.* Mo ta ḍèré shé-dawo wukṛé, *he invoked many blessings on me.* Bad-dawo, *curse.* Dagh saṛī bad-dawo wokhestyé do, *the man is labouring under a curse.*

DE (*prep.*) *See Grammar, page 39.*

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, DILÉ *or* DOLÉ (*adv.*) (1) *here.* Délé kshé hétsök nishta, *there is no one here.* Délé na loṛ sha, *go away from here.* Yawa saṛī délé bondi ze wāhelai yaṇ, *a certain person struck me on this place.* (2) *hither.*

DENENNA *or* É DENENNA (*adv.*) *inside, within.*

DEPORA (*prep.*) (1) *for, on behalf of.* De chā depora dai? *for whom is it?* Ḍèra ṭīngora 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 ghlā wukī, *he came for the purpose of committing theft. See Grammar, page 39.*

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

DÉRKṚEL (*v. irr. tr.*) (*See* KṚEL) *to give* (*to the person spoken to*). Tsémra ghwoṛé, émra wa dèrkawaṇ, *I will give you as much as you want.*

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

DERMEND (*s. m.*) (1) *threshing-floor.* Ghébal pa dermend bondi shī, *the treading out of grain is done on a threshing-floor.* (2) *the contents of a threshing-floor, grain and chaff mixed.* Dermend mi kéṭa keṛai dai, lwāstai 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 dèrtsaṇ, *I will be with you in a moment.* (2) *to be known* (*to the person spoken to*). Chal wa to ta dèrtsī ke ne dèrtsī? *Do you know the trick or not?*

DERWA *See* DERMA.

DÉST *or* DÖST (*s. m.*) *friend.* Dést agha dai pa tanga vrez che pa kor shī, *he is a friend who stands in good stead in the day of trouble.*

DÉZAKH (*s. m.*) *hell.* Gunagor wa dézakh ta loṛ shī, *the sinner will depart into hell.*

DĪD (*s. m.*) *sight, eye-sight.* Dīd mī khandanai shaṇ, *my sight has begun to fail.* Pa dīd mi na roghai, *I did not see it.* Pa dīd kshé khandanai yaṇ, *I am short-sighted.*

DĪGAR (*s. m.*) *in* lmoz-dīgar, *the late afternoon.*

DĪKON (*s. m.*) *furnace.*

DILBOR (*s. m.*) *darbar.* Lāṭ Sāhib pa Ṭakal bondi ster dilbor keṛai dai, *the Lieutenant-Governor held a great darbar at Miram Shah.*

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

DILÉ *See* DÉLÉ.

DĪN (*s. m.*) *the Muhammadan faith, religion.*

DĪND (*s. m.*) *noise, hubbub.* Dā dīnd, tsōk yé ko? *who is making that noise?* Dīnd ma roka, *don't disturb me.*

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

DĪṚANG (*s. m.*) *ten annas.* Indī nandrāmai rīpai ghwushta, mo dīṛang wèrkaṇ, *the Hindu wanted a Kabuli rupee, I gave him 10 annas.*

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

DĪZH (*adj. irr.*) *rough.* Pa chākī kshé yo watan dīzh dai au yo watan yé shwé dai, *one part of the pen-knife is rough and one part is smooth.* Saṛak pést dai, dīzh na dai, *the road is easy, it is not rough.* Ghīnai mi dīzh shī, *my flesh creeps,* lit. *the pores of my skin become rough.*

DOGH (*s. m.*) *mark, spot.*

DOGHĪ (*adj.*) (1) *marked.* Pa nīnyé doghī dai, *he is marked with small-pox.* (2) *famous.* Dā doghī ṭabar dai, *that is a well-known family.*

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

DOLATA (*adv.*) (1) *here.* Dolata ḍèré khaṭṭé dī, *there is much mud*
or DÉLATA *here.* (2) *hither.*

DOLÉ *See* DÉLÉ.

DONA (*s. f.*) *lump, swelling.* Dona khatelyé do, na yé pézhanaṇ che tse dona do, *a lump has made its appearance, but I do not know what it is.*

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

DOÑṚA (*s. f.*) *flour.* De ghanamé doñṛa, *wheat-flour.*

DORA *or* DĀMRA (*adv.*) (1) *so, to such a degree.* Ke ze dora porawaṛai na wai nör dora sinatī wa mi dèrta na kṛa, *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 byā 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 wuwaiyaṇ nör dāśé doré yé wukṛé leke pse che halol ké, *when I cut the vein it spouted (blood) like when you "halal" a goat.*

DORĪ (*s. f.*) (1) *medicine for internal use.* De tabīb dorī ze na kṛaṇ she, *the doctor's medicine has not made me well.* Dorī-darmond, *medical treatment.* (2) *medicine for external application.* Dā dorī pa dzon bondi wumazha, *rub this liniment on yourself.* (3) É chirgé dorī, *spices.*

DORĪ (*s. m. pl.*) *gunpowder.* De tèré dorai ṭīpak dai, *it is a gun for use with black powder.*

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

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

DÖST *See* DÉST.

DOWA (*s. f.*) (1) *claim.* É dagh paṭī dowa ze laraṇ, *I lay claim to this field.* (2) *dispute, argument.* Tse momlé dowé rosara 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 *or* DRABEL (*v. reg. tr.*) (1) *make a pattering movement.* Zhenkī pasé pshé wudrabawa che wuḍarézhī, *pretend to run after the child so that it may be afraid.* (2) *beat, thump.* Saṛai mi she drabawelai dai, *I gave the fellow a good thrashing.* Lamsai pa ḍīnḍap 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.* Zṛe mi drabézhī, *my heart is beating violently.*

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

DRANG (*s. m.*) *mine.* De molgé drangīna pa Kīyāṭ kshé dī, *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.*

DRÉAMWOLAṆ (*s. m.*) *arbitration.* Dréamwolaṇ mi keṛai dai, *I arbitrated.*

DRESTA (*adj. f.*) *whole, entire; in the phrases* dresta vrez, *livelong day, etc.* Dresta myāsht pa kelī kshé bīmorī wa, *there was sickness in the village the whole month through.*

[DRĪMEL] (*v. intr. irr.*) *to go.* Drīmaṇ, pa tlel kshé yaṇ, *I am going, I am in the very act of setting off.* Rodrīmī, *comes.* Yod mi rodrīmī, *I remember.*

DRĪND (*adj. irr.*) *heavy* (*literally and figuratively*). Pa mo bondi dā ḍèr drīnd 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.* Drīzgor paṭai, *a stubble-field.*

DUNYO (*s. f.*) (1) *property, wealth.* Dunyo de mo na ḍèra yé wugaṭela, *he won a great deal of property from me,* i.e. *did me out of.* Zhaundai mṛa dunyo larī, *he owns both "dead stock"* (*inanimate property*) *and live-stock.* (2) *world.* Dā de kép pa khwashī kshé waṇ, pa dzon pa dunyo khabar na waṇ, *he was in the delight of intoxication, unconscious of himself and of the world.*

DUSHMAN (*s. m.*) *enemy* (*see* BADĪ). Ṭīpak mo wa dushman ta wunīwaṇ, *I aimed my rifle at my enemy.* De kéṭ pa sar dushman rowukhatel, *the enemy got on to the top of our kot.* De dushman wulma che roghai los yé pa ébō na wīnzel, pa ghéṛī yé wuwīnzel, *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

DZANĀWAR (*s. m.*) *animal.*
or (*adj.*) *stupid.* Dā ḍēr dzanāwar saṛai dai, *he is a very*
DZONAWAR *stupid man.*

DZANDZĪR (*s. m.*) *chain.*

DZANDZĪRAI (*s. f.*) *small chain, curb-chain.*

DZANḌ (*s. m.*) *delay.* Nen di wélé dāmra dzanḍ kaṇ? *Why have you been so long, why are you so late, to-day?*

DZANOZA (*s. f.*) (1) *bier.* De mṛe dzanoza gabar ta yowṛela, *they carried the dead man's bier to the grave.* (2) *funeral.* Pa dzanoza tlelī dī, *they have gone to the burial.*

DZAVT (*adj.*) *even* (*number*). De dzavt tok lēba, *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, jul.*

DZENÉ (*adj.*) (1) *some.* Dzené khalk dāsé wyaiyī, *some people say so.* (2) *some .... others.* Pa dzené dzöī kshé wuné gaṅṛé dī, pa dzené dzöī kshé trangaṅṛé dī, *in some places the trees are thick, in others they are sparse. See Grammar, page 14.*

DZÉṬ *or* JOṬ (*s. m.*) } *young buffalo.*
DZÉṬA *or* JOṬA (*s. f.*) }

DZĪ *See* DZÖĪ.

DZĪNḌAI (*s. f.*) (1) *fringe (of pagri).* (2) *tassel.* Pa bézhī kshé dzīnḍai wī, *a necklace has tassels.*

DZĪR (*s. m.*) *strip, fibre, string.* De mazerrī dzīr, *a strip of palm-leaf.* De sarīndaṇ dzīr, *fiddle-string.*

DZĪRAWEL (*v. reg. tr.*) *to examine, search for with the eyes.* Watàn dzīr ka, *look at the country carefully (as in searching for game).* Mazh mi pa kor dai, dzīr yé ka, *I want an oorial, look carefully for one.*

DZÖÉDEL *or* DZÖYÉDEL (*v. reg. intr.*) *to find room, be contained.* Pa sandīk kshé nöré jomé na dzöyézhī, *no more clothes can be put into the box.*

DZÖĪ *or* DZĪ (*s. m. irr.*) (1) *place.* Agha dzöī shwé waṇ, *that place was slippery.* É mo tombī pa yagh lwaṛ dzī bondi lāk dai, *my tent is pitched on that high place.* Ke de yīsh ghundi mi owa dzéya halol ké de Khaibar nīkarī wa na wukaṇ, *though you cut my throat in seven places like a camel's, I will not take service in the Khyber.* Parz mi pa dzī kṛel, *I have brought my duties to their place,* i.e. *performed them.* (2) *appointment.* Pa Lévī kshé dzöī ma rokawa, *don't give me an appointment in the levies.* (3) *opportunity, suitable occasion.* Ès de mèrmongai dzöī dai, *now is the time for kindness.*

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

DZON (*s. m.*) *self.* Pa dzon na péyézhaṇ, *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 chīlam na rīzhdyawaṇ, *I avoid accustoming myself to smoking. See Grammar, page 16.*

DZONAWAR *See* DZANĀWAR.

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

DZÖWEL (*v. reg. tr.*) *to bring forth (a child).* Dwa zāmen yé dzöweli dī, lir yé dzöwelyé do, *she has brought forth two sons, a daughter.*

DZÖYEDEL *See* DZÖÉDEL.

DZWÈṚAND (*adj.*) *hanging, suspended.*

Dzwon (*s. m.*) (1) *youth.* Kshelai dzwon, *a handsome youth.* (2) *a man, so long as his beard is still black.* (3) *brave man of any age.* Mānī she dzwon dai, *Mani Khan is a fine old fellow.* (*adj.*) *young.* Wospa mi dzwona 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 dzwonai kshé meṛ shaṇ, *he died young.*

Ḍ

Ḍabalai (*s. f.*) *mallet.* Mazerrī pa ḍabalai ṭakawī au lītė waṛawī, *dwarf-palm fibre is beaten out and clods are broken up with a mallet.*

Ḍabara (*s. f.*) *sand-grouse.*

Ḍab-ḍīb (*adj.*) *senseless.* Ḍab-ḍīb bé-khuda prét dai, *he is lying quite senseless and unconscious.*

Ḍabīza (*s. f.*) *cudgel, club.* Shpün wa soyé ta wéyelī dī che dā samgholai de to wī, au ḍabīza de mo wī, yawa vrez wa di Khudai roko, *the shepherd said to the hare "That being the place you stay in, and this my club, one day God will grant you to me,"* i.e. *"If you always keep to the same place and I always carry this club, perhaps one day I shall knock you over."*

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

Ḍaḍ (*adj.*) (1) *hollow.* Dā wuna ḍaḍḍa do, *that tree is hollow.* (2) *swelled up.* Saṛai ḍaḍ shewai dai, *the man's body is distended.* (3) *open.* De sandīk sarpésh che pèrta shī, sandīk ḍaḍ dai, *when the lid of the box is raised, the box is open.* (4) *at a stand-still.* Plaṭaṅṛa ḍaḍḍa ṣḥwa, *the regiment came to a stand-still.* Ṭīpak ḍaḍ dai, *the gun is on full-cock.* (5) *loosely put together, not compressed.* Bishtara ḍaḍḍa do, ṭīnga na do, *the bedding is loosely, not tightly, rolled up.*

Ḍaḍḍa (*s. f.*) (1) *side* (*of body*). Pa ḍaḍḍa walwézha, *lie down on your side.* (2) *side* (*of anything*). Pa ḍaḍḍa wudara, *stand aside.*

Ḍaḍḍai (*s. m.*) *share.* Dā ghunḍ mol pa dré ḍaḍḍī wuwésha, *divide all this stuff into three portions.*

Ḍāḍé (*adj. f. pl.*) *in the ear.* Rébeshé és ḍāḍé shewyé dī, *the barley is now in the ear.*

Ḍaggar (*s. m.*) *ground neither cultivated nor built on, clear space.* Pa
or Ḍog khwashī ḍog wélé prét yé? *why are you lying out in the open?*

ḌĀK *or* ḌOG (*s. m.*) *dawk, mail.*

ḌAK (*adj.*) (1) *full, filled* (*literal or figurative*). De chaiyé mi ḍakka piyola tshelyé do, *I have drunk a full cup of tea.* Sar yé de dāsé khabaré ḍak dai, *his head is full of such ideas.* (2) *loaded.* Ṭīpak ḍak dai, *the gun is loaded.*

ḌAM (*s. m.*) } (1) *professional musician, person of minstrel caste.*
ḌAMMA (*s. f.*) } Gulyom ḍam nīkar dai, *Gulyom, the musician, is in Government service.* (2) *menial, inferior.* Wazīr wyaiyī che ghunḍ Dawaṛ ḍam dī, *the Waziris say that the Dauris are all dams.*

ḌAMBAKAI (*s. m.*) *wasps'-nest.*

ḌAMMA (*s. f.*) *short rest, sitting down to recover breath.* Ḍamma mi keṛyé do, *I have rested.*

ḌAMMÉ *See* ÉBÖ.

ḌANḌ (*s. m.*) *backwater, pool in bed of river, natural pond.* Élai pa ḍanḍīna kshé wī, *the ducks are generally on the pools near the river.*

ḌANGAR (*adj.*) *thin, emaciated.* Mol hāṇ ḍangar dai, *the cattle, too, are out of condition.* Zyai mi ḍèr ḍangar dai, ragīna yé shne shne wiloṛ dī, *my son is very thin, his veins stand out quite blue.*

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

ḌANGÉDO (*s. f.*) *booming, sound of a drum.*

ḌARAWEL (*v. reg. tr.*) *to make afraid, frighten.*

ḌARÉDEL (*v. reg. intr.*) *to fear, be afraid.*

ḌAWAL (*s. m.*) *foppishness, dandyism.*

ḌAWALNOK (*adj.*) *dressy.* Ḍawalnok saṛai ḍawal ko, *a dressy man practises dandyism.*

ḌAZZ (*s. m. and f.*) *shot.* Ḍazz mi wukaṇ, *I fired.*

ḌAZZAI (*adj.*) (*in composition*)-*shot.* Shpézh-ḍazzyé téponcha, *six-chambered revolver.* Owa-ḍazzai ṭīpak, *magazine-rifle firing seven shots.*

ḌAZZAWEL (*v. reg. tr.*) *to fire, shoot.* Régha shpa sara ḍazzawelī dī, *they were blazing at each other all night long.*

ḌEKAI (*s. m.*) (1) *stalk, stem.* De bīṭakī ḍekai potai dai, *the stalk of the plant has remained behind.* (2) *thin branch, twig.* Saṛai pa tsonga wukhézhī, marghai pa ḍekī kshénī, *a man climbs on a branch, a bird settles on a twig.*

ḌELLAṆ (*s. m.*) *dwarf-palm* (*the plant*).

ḌÉOḌAI (*s. f.*) *porch, front verandah of native house.*

ḌÈR (*adv.*) (1) *very.* Ḍèra zāīfa khappa wa, *she was very sad and worn-out.* (2) *much.* Gwushai ḍèr ma shorézha, *do not go about much alone.*

(*adj.*) (1) *much.* Ḍèra bīnga mi joṛa keṛyé do, *I have acquired much property.* (2) *more, greater.* Badī wa lyā ḍèra shewyé wa, *the feud would have grown still more bitter.* (3) *fine, great.* De ébé zyézhédel ḍèra nendora do, *the welling-up of the water is a grand sight.*

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

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

ḌĪBÉDEL (*v. reg. intr.*) *to plunge, dive.* Ḍibédai na shaṇ, *I cannot dive.*

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

ḌĪḌAWAR (*adj.*) *hunch-backed.*

ḌĪLA (*s. f.*) *bullrush.*

ḌĪLAI (*s. f.*) *kind of grass, coarse weed.* De Sannī Khélé pa mulk kshé ḍilai ḍèra do, *there is much dilai on the lands of Sanni Khel village.*

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

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

ḌĪWAṬ (*s. m.*) *stand or bracket for lamp.* Tsirogh pa ḍīwaṭ kshéyésh, *he set the lamp on the wall-bracket.*

ḌOḌ (*s. m.*) *encouragement.* Ḍoḍ mi ḍèr wèrkeṛai dai, *I have given him much encouragement.*

ḌOḌAI (*s. f.*) *maize-bread.*

ḌOḌGĪR (*adj.*) *encouraging.* Ḍoḍgīra khabara, *a comforting word.*

ḌOG *See* ḌAGGAR.

ḌOG *See* ḌĀK.

ḌOGHḌOGHAI (*s. m.*) *cotton flicker, instrument for ginning cotton.*

ḌOL *or* ḌÖL (*s. m.*) *drum.* Ḍol yé wuḍangawaṇ, *he beat the drum.*

ḌONḌAI (*s. m.*) *stem, stalk.* Woshe ḍonḍai keṛai dai, *the grass has made stalk,* i.e. *grown high.*

ḌOR (*s. m.*) *fear, anxiety, danger.* Ḍor pa dé lyāré kshé shta ke na? *is this road at all unsafe?*

E

É (*prep.*) *See Grammar, page 39.*

É *or* HÉ (*int.*) (1) *yes.* (2) *oh!*

ÉBAL *or* YÉBAL (*adj.*) *bare, bare-footed.* Yéblé pshé ma drīma, *do not go with bare feet.* Ébal ma tsa, aghzī wa di pa pshé shī, *do not go bare-foot, thorns will run into your feet.*

ÉBÖ *or* YÉBÖ (*s. f. pl.*) De dé chinné yébö reṭṭé sāṛé dī, *the water of this spring is bitterly cold.* Ṛangyé ébö *or* narai ébö, *shallow water.* Ḍammé ébö, *stagnant water.* Tamaṉṛé ébö, *luke-warm water.* Pakhé ébö, *boiled water which has cooled again.* Khwaṭawelyé ébö *or* yéshédelyé ébö, *boiling water.* Shné ébö, *whey.* Ébé spai, *otter.* Ébé mzeka, *irrigated land.* Pa yébö watel, *to wash.* Bolighai yébö pa wushtyé dī, *he is of full age, he performs his ablutions.*

ÉBRĀ (*s. f.*) (1) *leasing of land for cultivation on the security of the crop.* Mzeka pa ébrā, pa las ébré, wèrkeṛyé do, *he has given out the land on lease for one harvest, for ten harvests.* (2) *crops.* Pa dé kol kshé ébrā sha shewyé do, *there has been a good harvest this year.*

ÉGRĀ (*s. f.*) *kind of porridge.* Égrā juwor dī che pa kaṭawa kshé de ébé, de shné ébé, sara pokha keṛī dī, *egra is maize that has been boiled in a pot with water or whey.*

ÉLAI (*s. f.*) *duck.*

ÉMAN (*adj.*) *quiet, inoffensive.* Gharīb saṛai dai, hétṣ na wyaiyī, éman dai, *he is a quiet man, he says nothing, he is inoffensive.*

ÉMAT (*s. m.*) *help.*

ÉMRA (*adv.*) *that much.* Tsémra mīnda che dolata tèra shwa, émra wa wushī, *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.*

ÉNĀM (*s. m*) *reward, prize.*

ÉNENNA *See* DENENNA *and Grammar, page 39.*

ÈRĀT *See* RĀYAT.

ÈṚE (*s. m. pl.*) *dough.* De èṛé de wokhshelé depora kshénost, *he sat down to knead the dough.*

ÈRMAN (*s. f.*) *pincers.*

ÉS, ÖS, WIS *or* YIS (*adv.*) *just now, now, presently.* (*past, present and future*). És mi agha wulīdaṇ; és wolata nost dai; és wa ze wèrta wuwyaiyaṇ, *I saw him just now; now he is sitting there; I will speak to him presently.*

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

ÉSAMGAR (*s. m.*) *magician, enchanter.*

ÉSÉDEL *See* YÉSÉDEL.

ÊZHA (*s. f.*) *island.* De ébé pa manz kshé wucha êzha do, *in the midst of the water there is a dry island.*

ÉZHA *or* YÉZHA *q.v.* (*s. f.*) *shoulder.* Ézha mi ṭīpak ḍèra steṛyé keṛyé do, *the gun has tired my shoulder very much.*

ÉZHAI (*s. f.*) *woman's necklace, necklet.*

F

FĀIDA *or* PĀIDA (*s. f.*) *gain, advantage, profit.*

FAKĪR *or* PAKĪR (*s. m.*) (1) *fakir, religious character or beggar.* Ḍèr pakīron gerzī, *many fakirs are on the move.* (2) *custodian of a grave or shrine.* É plor pa gabar pakīr yé kshénawelai dai, *he has appointed a custodian of his father's grave.*

FASAL *or* PASAL (*s. m.*) (1) *harvest.* De mangar she fasal dai, de wīṛī dāmra she na dai, *the autumn harvest is good, the summer harvest is not so good.* (2) *crops.* Fasal lyā wiloṛ dai, *the crops are still standing.* Fasal sīr shaṇ *or* zyèṛ shaṇ *or* pakhézhī, *the crops are ripening.* Yīm fasal *or* shīn fasal, *unripe crops.* (3) *six-monthly instalment.* Pa tso fasalīna wa pör prékawé? *in how many half-yearly instalments will you pay the debt?*

FAUZ (*s. m.*) *troops, regular army.* É Sarkor fauz yé rowust, *he brought Government troops.*

FAUZĪ (*adj.*) *military.* Fauzī Sāhibon, *British military officers.*

FIRISHTA *or* PRĪSTA (*s. m.*) *angel.*

G

GABAR (*s. m.*) *grave, tomb.*

GAḌ (*adj.*) (1) *mixed, mingled.* Shaudé pa chaiyé kshé gaḍḍé ka, *mix the milk in the tea.* (2) *launched, afloat.* Dā largai wa wéla ta gaḍ ka che Muhammad Khél ta wurasī, *set that log floating in the water-course so that it may reach Muhammad Khel.* (*See* böl.) (3) *joined.* De hagha watan wa yawa saṛī ta loṛ wèrgaḍ shaṇ, *he went and associated himself with a man of that country.*

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

GAḌÉDEL (*v. reg. intr.*) *to dance.* De gaḍawelé, de nīndoré zhagh yé worwédaṇ, *he heard the noise of dancing and amusement.* De nöré ghundi ze na shaṇ gaḍédai, *I cannot dance like the others.*

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

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

GĀḌĪ *or* LGĀḌĪ (*s. f.*) (1) *cart.* É ghwāye gāḍī, *bullock-cart.* (2) *railway train.* De lgāḍī tsémra kiréya wa? *what was the railway fare?*

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

GAḌLAI (*s. m.*) *bundle, parcel.*

GAḌÖLYAI (*s. m.*) *belly.* Pa gaḍölyī pröt dai, *he is lying face downwards.*

GAḌ-WAḌ (*adj.*) *confused, mixed up.* Kor gaḍ-waḍ shaṇ, *the affair has become confused.* Gaḍḍé-waḍḍé khabaré yé wukṛé, *he spoke incoherent words.* (2) *broken, rough.* Watan gaḍ-waḍ dai, *it is a broken country.*

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

GAGGAṚ *or* GAGGAṚṚA (*s. m.*) (*s. f.*) (1) *skin, hide (either freshly flayed or dried).* (2) *carcase (figurative).* To ghundi ḍèré gaggaṛṛé mi londi keṛyé dī, *I have laid low many carcases like you,* i. e. *killed plenty of men just as good as you.*

GĀJĀRA (*s. f.*) *carrot.*

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

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

GANDA (*s. f.*) *small section of a tribe.* Khādim kom Sra Ganda byélī, *Khadim's branch is called the Red Clan.*

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

GANḌA (*s. f.*) (1) *string of trousers.* (2) *knot.* Ganḍa mi āchawelyé do, *I have tied a knot.* Mezzī ta mi ganḍa wèrkeṛyé do, *I have put a knot on the string.*

GANḌEL (*v. reg. tr.*) *to sew.*

GANG (*s. m.*) *dues payable by Hindus to Pathans under whose protection they live.* Pa dé kol kshé mi Indī gang na rokaṇ, *this year my Hindu has not paid me his dues.*

GĀNG (*s. m.*) *the river Ganges, the east.* Sar pa korta lörī ma lagawa au pshé kutab ta ma ghazawa; zeke che Gāng de Indioné dai au kutab au kibla de Musulmānī pa hakk kshé bzergī larī, *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.*

GANKAPPAI (*s. m.*) *pick-pocket.*

GANNA (*s. f.*) *sugar-cane.*

GAÑṚ (*adj.*) (1) *thick, close.* Gañṛ zangal, *dense jungle.* Gañṛ wör, *heavy rain.* Nīnyé ḍèré gañṛyé pé wukhatelyé dī, *the pimples have come out very thick on him.* (2) *bad, oppressive.* Gañṛ bī, *bad smell.*

GĀÑṚĀ (*s. f.*) (1) *mortgage.* Mulk mi pa gānṛā wèrkeṛai dai, *I have given the land on mortgage.* (2) *ornaments, jewels.* Dā gānṛā de shezé do ke de neroné? *is that women's jewellery or men's?*

GĀÑṚAI (*s. f.*) *sugar-cane or oil press.* Pa Īsōṛī pa Irmez kshé gāñṛai dī, *there are cane-presses at Isori and Urmuz.*

GAÑṚEL (*v. reg. tr.*) (1) *to count, enumerate.* Mīzh che rīpai wugañṛelyé pīra shel wé, *when we counted the rupees there were exactly twenty.* (2) *consider.* De to plor ze spek wugañṛelaṇ, zeke mi khidmat wu na kaṇ, *your father held me of small account, so I performed no service.* Dā kor shewai gañṛa, *regard the affair as at an end.*

GAPPA (*s. f.*) *joke.* Gul Husén ḍèré gappé ko, *Gul Husen is an inveterate joker.*

GARAWEL (*v. reg. tr.*) (1) *to scratch.* Ke paman na wai, nör wa yé dzon na garawaṇ, *if he had not itch, he would not scratch himself.* (2) *to whittle.* Largai yé dāmra pa chākī garawelai dai che héts potai na shaṇ, *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.*

GARMĪ (*s. f.*) *gonorrhœa.*

GAṚAI (*s. m.*) *water-jar.*

GAṚANG (*s. m.*) (1) *impassable place in the bed of a ravine.* Gaṛang agha wī che pa algaḍ kshè kamar wī, saṛai pé khatelai pé kīzédai na shī, *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 ghīṭa mi pré na kṛa, che zyèṛa gul shwa bī yé loṛ pa gaṛangīna, *I did not cut the bud, when it became a yellow flower its fragrance spread through all the country-side* (*figurative saying*).

GAṚD (*s. m.*) (1) *dust.* É mo de pāṉṛwé na gaṛd wumazha, *wipe the dust off my shoes.* (2) *melancholy.* De zṛe na mi gaṛd alwédelai dai, *the melancholy has slipped from my heart,* i.e. *I am happy again.*

GAṚĪKAI (*s. m.*) *small water-jar.*

GAṬEL (*v. reg. tr.*) (1) *to win.* Shart mo gaṭelai dai, *I have won the bet.* (2) *to avenge death of.* Ḍèr pégharīna rokeṛī dī che khpul vrör di gaṭelai na dai, *he taunted me much with not having avenged my brother's murder.*

GAṬṬA (*s. f.*) *profit, gain.* Pa dā chār kshé ḍèra gaṭṭa do, *there is much profit in this business.*

GAWANDA (*s. f.*) *one side of camel's load.*

GAWANḌ (*s. m.*) *neighbour.* Gawanḍī mi dai, *his house is near mine.*
or
GAWANḌĪ

GAWANḌĪ (*s. f.*) *neighbourhood.* É mo pā gawanḍī kshé ésa, *take up your abode near me.*

GAZ (*s. m.*) (1) *measure of length, native yard.* Khamto mi gaz keṛyé do, *I have measured the cloth.* (2) *ramrod.* (3) *cleaning rod.* De chāpī ṭīpak gaz de pokawelé depora dai, de nari rafal gaz de ḍakawelé 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* wṛīkai gaz, *which is the distance from a man's chin over the top of the head and round to the chin again.*

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

GÉBĪNAṆ *See* GÉMNE.

GÉḌAI (*s. f.*) *sheaf, bunch.* De ṭonḍé géḍai, *a sheaf of maize-straw.* De gulīné géḍai, *a bouquet of flowers.*

GEḌḌA (*s. f.*) *belly, stomach.* De geḍḍé de khwazhé na meṛ dai, *he died of a pain in the stomach, of colic.* Sharbat yé wutīsh, geḍḍa yé pé gharekka shwa, *he drank sherbet till his belly was distended like a mussuck.*

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

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

Génḍa (*s. f.*) *knee.* Génḍa yé pa bod klakka shwa, *his knee has become stiff with rheumatism.* Génḍé wāhelyé dī *or* pa génḍé nost dai, *he is sitting in a kneeling position.*

Gerda (*s. f.*) *going round to collect subscriptions, etc.* De jurmoné depora pa kom kshé gerda mi keṛyé 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* geṛd). (3) *to carry about with oneself, wear.* Wazīr steré steré mionai gerzawī, Sarkor yé na shī ḍakawelai, *the Waziris carry about great big purses, Government cannot fill them.* Wazīr nīsī pa ghwoṛa kshé gerzawī, *the Waziris wear tweezers hung round their necks.* (4) *to wave.* Rīmol yé gerzawaṇ, *he was waving a handkerchief.* (5) *to vomit.* Nen mi ḍèr wugerzawel, khair dai, she wa shaṇ, *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 gerzī, *the watermill turns.* Sar mi gerzézhi, *I feel giddy.* (2) *to go about, wander around.* Kèr na é warchané ma gerza, *do not wander about outside the house.* (3) *to follow about, changing direction.* Bad-dzanāwar yo lōrai bel lōrai pa sarī pasé na shī 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 millyā téra na do, ghwoye pasé gerzī, *my cow is not off heat yet, it is still after the bull.*

Geṛd *or* **Geṛdai** (*adj.*) *round, circular, spherical.* Geṛda tīzha, *or* geṛdai tīzha, *a round stone.* Geṛdai léchai, *prominent muscle,* i.e. *thigh or upper arm.* Léché yé geṛdé dī, *he has brawny fore-arms.* (*adv.*) *round, around.* Lashkar pa kelī geṛd gerzawelai waṇ, *he ranged,* lit. *put round, his army around the village.* Kīlé na geṛd dīwol pé gerzawelai dai, *he has built,* lit. *put round, a wall round the fort.*

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

Gīdaṛ (*s. m.*) *jackal.* De gīdaṛ wode, *jackal's wedding,* i.e. *day of mingled rain and shine, "fox's birthday."*

Gīḍai (*s. m.*) *sack holding up to about one maund, leather bag.* Pa gīḍī kshé ghalla sotī, jomé hāṇ sotī, *they keep grain in leather-bags, also clothes.*

Gīla (*s. f.*) *complaint.* Tse gīla laré? *what complaint have you to make?*

GĪLAMAND (*adj.*) *having cause for complaint.* Pa to bondi gīlamand yaṇ, *I have a complaint against you.*

GĪMRĀ (*adj.*) *profane, irreligious, who does not pray.*

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

GĪNGṚAI (*s. m.*) *small bell, cow-bell.*

GĪÑṚAI *See* GONAI.

GIRON *or* GURON *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 ḍèr giron dai, *my son is very dear to me.* (4) *difficult.* Giron dīwol, *a difficult wall (to climb).*

GĪṬA (*adj.*) *sullen.*

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

GOLAI *See* GÉLAI.

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

GRĀM (*adj.*) *wrong, to blame.* Grām na yaṇ, *I am not at fault.*

GRĀW (*s. m.*) *pledge.*

GRĀWA *or* GRĀWĪ (*adj.*) *pledged.* Che grāwī shwel* shī dā bargīna, byā khalosa do, *when these arms are pledged, (the matter) is at an end.*

GRÉWLAI (*s. m.*) *phlegm in the throat.* Ze che wuṭīkhédaṇ gréwlai mi préshaṇ, *when I coughed the obstruction (in my throat) gave way.*

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

GRÉZAI (*s. m.*) *belching.*

GRON *See* GIRON.

GṚABÉDEL (*v. reg. intr.*) *to tremble.* Los yé gṛabézhī, ghunḍ sīrat yé gṛabézhī, *his hand trembles, he is trembling all over.*

GṚANG (*s. m.*) *mucus.* Mullo yé dāsé pa makh wuwaiyaṇ che gṛang yéshké wubahédé, *the mullah struck him so hard on the face that the water ran from his nose and eyes.*

GṚĪCHAI (*s. m.*) *small hole in the ground (as for planting a tree).* Gṛīchai chā kandelai dai? *who has dug this little hole?*

GUDAR (*s. m.*) *river-crossing.* Gudar agha byélī che pa sīnd bondi yā bèṛai wī, yā pul wī, yā ébö narai wī saṛai pé khwaṛédai shī, *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.*

GUḌ (*adj.*) (1) *lame.* Tsök pa dwé saré pshé guḍ wī wagh ta mīzh shīāl wyaiyī, *a man lame of both feet we call an entire*

* This appears to be the alternative form of the past participle (*See* Grammar, page 32), not the infinitive.

cripple. (2) *otherwise maimed or disabled.* Guḍ Jarnél pa los guḍ waṇ, *the "Maimed General" was disabled of an arm.* (3) *having most of one foot cut off as a punishment for adultery.* (4) *docked.* É mo de tankhé rīpai yé guḍḍé kṛé, *he docked my salary.*

(*s. m.*) *maiming, severe wounding.* Mṛe guḍ shta? Ḍèr mṛe guḍ dī. *Have you any cases of killing or maiming (against them)? Plenty.*

GUḌAICHIRG (*s. m.*) *hoopoe.*

GUL (*s. m.*) (1) *flower.* De gulé ghīṭa, *a bunch of flowers.* (2) *pattern.* Pa gulīna péstīn pa tsö rīpai shī? *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.* Dāsé mi gumon na shī, *I do not think so.*

GUNĀ (*s. m.*) *fault, sin, crime.* Khpul gunā é manelai dai, *he has acknowledged his fault, confessed his crime.*

GUNAGOR (*s. m.*) (1) *sinner.* (2) *guilty.* Hākim pa mukaddama kshé ze gunagor keṛai yaṇ, *the judge has convicted me in the case.*

GUNDAI *or* GUNDĪ (*s. f.*) *faction, party.* Émīzha de ghunḍé yawa gundai do, *we are all on the same side.* De Dawaṛé steré gundai Mallīzod Tappīzod dī, *M. and T. are the two chief factions of the Dauris.*

GUNG *or* GWUNG (*adj.*) *dumb, unable to speak articulately.* Dzanāwar gwung dī, zhebba na larī, *animals are dumb, they cannot speak,* lit. *have no tongue.*

GURAT (*s. m.*) *space between thumb and first finger.*

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

GURMAT (*s. m.*) *blow with closed hand (thumb leading).*

GURMAṬ (*s. m.*) *auger.*

GURON *See* GIRON.

GUTA (*s. f.*) (1) *finger, toe.* Kāṭa guta, *thumb.* Masmokī guta, *1st finger.* É manz guta, *middle-finger.* Pa kamāchī pöri guta, *3rd finger.* Kamāchī guta, *little finger.* De pshé guta, *toe,* lit. *finger of foot.* (2) *finger-breadth, about one inch.* Pa yawé chopé kshé tsalwèr guté dī, *there are four "fingers" in a "hand."*

GUTYÉ (*s. f.*) *ring.* Dā gutyé nazha de sré zaré do, *that is a pure gold ring.* Gutyé hāṇ wèr pa guta kai, *and put a ring on his finger.*

GUZĀN *or* GZAN (*s. m.*) *distortion of eye or neck, paralysis of legs, St. Vitus' dance, and other similar ailments.* Saṛai guzān wāhelai dai, *the man is contorted.*

GUZRĀN *or* GUZĀRA (*s. m.*) (1) *livelihood, subsistence.* De Wazīré guzrān pa largī pa mazerrī dai, *Waziris live by (dealing in) wood and dwarf-palm.* Mahsīd wa tse guzāra halola haroma wukī, *the Mahsuds will manage to live by hook or by crook,* lit. *will subsist lawfully or unlawfully.* (2) *living together, modus vivendi.* Guzrān wérsara ka, ma wèrta khappa kézha, *get along with him as best you can, do not lose your temper with him.* (3) *cohabitation.* Guzrān mi wèrsara kaṇ, *I lived with her as my wife.*

GWOSH (*s. m.*) *separation of people fighting.* De gwosh depora ze é wunīwelaṇ, *he engaged me to put an end to the fight.* Gwosh mi pa manz kshé wukaṇ, *I intervened between the combatants.*

GWUNG *See* GUNG.

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

GWUSHAI (*adj.*) (1) *alone, without companion.* Pa dásé lyāré gwushai ma drīma, *do not travel alone by such a road as this.* (2) *separate, apart.* De vrīṇṛé na mi bakhra gwushyé kṛela, ze gwushai shwaṇ, *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.*

GZAN *See* GUZĀN.

GZHAVZH (*adj.*) *turning grey.* Zhīra yé 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).* Wazīr pa dé wa gzhé wushī, che mol yé wuwaiyé, *to make Waziris submissive you must harry their property.*

GZHÉ (*adv.*) Pa gzhé 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 shī, ā lashkar byélī, *when a party exceeds 100 persons they call it a lashkar (not a ghaddai).*

GHAIB (*adj.*) (1) *vanished.* Ze che na waṇ, saṛai ghaib shaṇ, *while I was away, the man disappeared.* (2) *unseen, mysterious.* De ghaib ilm dai, pa ghaib ilm na pöézhaṇ, *that implies,* lit. *is, knowledge of the unseen and I know nothing of such knowledge.*

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.* Mahsīd ghunḍ ghle dī, *all Mahsuds are robbers.*

GHALABA (*s. f.*) *prevalence.* Pa Wazīré kshé de juworai ḍèra 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.*

GHALATĪ (*s. f.*) *mistake.* Ghuṇda de to ghalatī do, *it is all your mistake.* Dā kor pa ghalatī mi keṛai dai, *I did it by mistake.*

GHALBÉL (*s. m.*) *grain-sieve.*

GHALLA (*s. f.*) *grain, cereals.* Pīnza manna ghalla pa pör rokeṛyé do, *he has given me five maunds of grain on loan,* i.e. *has lent me, etc.* De dé watan ghallé ḍèré dī, *this is a great grain-producing country.*

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

GHAM (*s. m.*) (1) *sorrow, anxiety.* Te bé-ghamma yésa, *be without anxiety,* i.e. *do not worry about this business.* (2) *attention.* Hai, hai! ke Sarkor na wai roghelai, de to gham wa mi keṛai waṇ, *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.*

GHĀPÉDEL (*v. reg. intr.*) *to bark.*

GHAR (*s. m.*) *mountain, hill.* É ghre saṛai, *hill-man, mountaineer.* Shūidar ḍer cheg ghar dai, *Shuidar is a very high mountain.*

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

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

GHARÉDEL (*v. reg. intr.*) (1) *to roar (animal, etc.)* (2) *to thunder.*
or Āsmon gherézhī, *it thunders.*
GHERÉDEL

GHARĪB (*adj.*) *quiet, inoffensive.* Wos di gharīb dai? *is your horse a quiet one?*

GHARGHARRA (*s. f.*) *gallows, gibbet.* Gharghárré ta yé wukhézhawaṇ *he made him mount the gallows,* i.e. *had him hanged.* Tsalwèr khīnion pa gharghárra yé kṛel, *he sent four murderers to the gallows.*

GHARMA (*s. f.*) (1) *noon, middle of day.* Pa gharma wa dèrtsaṇ, *I will come to you in the middle of the day.* (2) *heat of the sun, glare.* Kāṅṛa *or* kaṅṛawelī *or* kāṭa gharma, *intense noon-day heat.*

GHAṚAWEL (*v. reg. tr.*) (1) *to shake (the head in token of dissent or disapproval).* Baromata, te sar ma ghaṛawa, *B., do not shake your head.* (2) *to shift away, move.* Sarkor har tsangré hukm rota ko ze wa ghwoṛa na zené ghaṛawaṇ, *whatever order Government may give me I will not withdraw my neck from it,* i.e. *will not try to evade it.* (3) *to pass the eyes over, search with the eyes.* Pa ghunḍ ghre kshé stergé ghaṛawī, *he is examining the whole hill.* Mo sara stergé na shī ghaṛawelai, *he cannot look me in the face.*

GHAṚÉDEL (*v. reg. intr.*) *to get out of way.* De bad-dzanāwar de makh na ghaṛézha, *get out of the way of a boar,* lit. *move away from in front of him.*

GHAṚEKKA (*s. f.*) *mussuck, water-skin.* Kuch pa ghaṛekké pa mashelé sara joṛézhī, *butter is made by squelching (milk in) mussucks.* De dwé ghaṛekké khwulé pa los kshé nīwelyé dī, *he holds in his hand the mouths of two mussucks,* i.e. *he is a man who arranges so that he will benefit whatever happens; heads he wins, tails the other side loses.* Geḍḍa yé pa ébö ghaṛekka kṛa, *he has drunk too much water,* lit. *he has distended his stomach like a mussuck by drinking water.*

GHĀṚEL (*v. reg. tr.*) *to roll up.* Lastīnī dèrwughāṛa. Ghāṛelī mi dī. *Roll up your sleeves. I have rolled them up.*

GHAUR (*s. m.*) *attention, consideration, doing of justice.* Ê 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 dī, yo che tsamlī pshé ghazawī, bel saṛai che pa nostī steṛai shī, nör losīna wughazawī, *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.* Ḍèré ghazo shewyé dī, *there have been many holy wars.* (2) *murderous attack by Muhammadan fanatic.*

GHAZZYÉ (*s. f.*) *snipe.*

GHBARG (*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.*

GHBARGĪNĪ (*s. m. pl.*) *twins.*

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

GHÉBÖN (*s. m.*) *cow-herd.* De to ghobön mi pa maira kshé līdelai wan, che mol yé péwaṇ, *I saw your herdsman grazing cattle on the barren plain.*
or
GHOBÖN

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

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

GHÉLAI *See* GHÖLAI.

GHERÉDEL *See* GHARÉDEL.

GHERO (*s. f.*) *roar.* É mzerī ghero, *the lion's roar.*

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

GHEṚAI (*s. m.*) *upper-arm.*

GHÈṚAWEL (*v. reg. tr.*) *to smear, anoint.* Wazīr sar pa ghöṛī ghèṛawī *the Waziris anoint their heads with ghi.*
or
GHÖṚAWEL

GHEṚEL (*v. reg. tr.*) *to spin, twist.* Tor mi gheṛelai dai, *I have twisted a string.*

GHEṚEND (*adj.*) *loose, slack.* Dā tong gheṛend dai, *that girth is loose.*

GHEṚENDAWEL (*v. reg. tr.*) *to loosen, let out.*

GHÉṚĪ *See* GHÖṚĪ.
or
GHÈṚĪ

GHÉSHA *See* GHÖSHA.

GHÉSHAI (*s. m.*) *arrow.* De ghéshyé linda, *bow for arrows.* Dā ghéshai chā wuwīsht? *who shot that arrow?*

GHÉSHLAI (*s. m.*) *itching of the lip.* Ghéshlai mi wushaṇ, ghésha wa Khudai roko, *my lip itches* (*which is a sign that*) *God will give me meat.*

GHÉSHT *or* (*s. m.*) *millet.* Ghésht ḍèr dī, *there is plenty of millet.*
GHÖSHT

GHÊZH *See* GHÖZH.

GHÉZHAI (*s. m.*) *corner* (*considered from exterior*), *angle of more than 180°.* Pa tsalwèr ghézhī dā kéṭa do, *that is a four-cornered house.*
or
GHÖZHAI

GHĪMBASSA *See* BANGASSA.

GHĪNAI (*s. m.*) *pore of skin.*

GHĪNDAI (*s. m.*) *sack.* Ghīndī de wuzhghwuné na joṛézhī, *sacks are made of goat's hair.* Tsö ghīndiya ghalla di shewyé do? *how many sacks of grain has your land produced?* De ghīndī sten, *packing-needle.*

GHĪNḌA (*s. f.*) *button.*

GHĪNḌA (*s. f.*) *crushed gram or grain given to a colt or other young animal, nihari.*

GHĪṬA (*s. f.*) (1) *bunch, handful.* De wīzhé ghīṭa, *bunch of garlic.* De gulé ghīṭa, *nosegay.* (2) *bud.* Gul lyā ghīṭa dai, *the flower is still in the bud.*

GHĪṬA (*s. f.*) *swoop.* Lamsī ghīṭa wukṛa, zerk yé wunīwaṇ, *the hawk stooped and seized a chikore.*

GHLĀ (*s. f.*) (1) *theft, robbery.* Ghlā yé wukṛa, *he committed theft.* (2) *stealth.* Pa ghlā te wèrta loṛ sha, *approach him by stealth.*

GHOBÖN *See* GHÉBÖN.

GHÖLAI (*s. m.*) *house-rent.* É mo pa kéṭa kshé yösé, é daghé kéṭé ghölai mi roka, *you live in my room, pay me the rent of that room.*
or
GHÈLAI

GHOR *or* (*s. m.*) (1) *small hole, perforation.* Pa tsarmané kshé ghworīna wuka, *bore holes in the leather.* (2) *animal's burrow.* De mzheké ghorīna, *rat-holes.* (3) *large hole, cave.* Pa de ghre kshé yo ghor dai, *there is a cave in this mountain.* (4) *anus.*
GHWOR

GHORAT (*adj.*) *wearied, annoyed.* Hākim pa Tōchī kshé ḍèr ghorat shī, *a ruler in Tochi has much vexation.*

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

GHÖṚ (*s. m. pl.*) *grease.* Wa joma ta mi ghöṛ lagédelī dī, *grease has got on my clothes.*

GHÖṚAWEL *See* GHÈṚAWEL.

GHÖṚĪ *or* GHÉṚĪ *or* GHÈṚĪ (*s. m. pl.*) *ghi, clarified butter.* De Wazīré sha maṛai vrīzhé ghöṛī dī, *rice and ghi are the delicacies of the Waziris.* Da kab pa ghöṛī kshé wuséza, *fry that fish in ghi.*

GHOSH *See* GHWOSH.

GHÖSHA *or* GHÉSHA (*s. f.*) *flesh, meat.* Ghésha mi wukhwaṛa, *I ate meat.*

GHÖSHT *See* GHÉSHT.

GHOSHAI (*s. m.*) (1) *small of back.* Wos yé ghoshī kshé pa lagatta wuwaiyaṇ, *the horse kicked him in the small of the back.* (2) *high pass between two hills.*

GHOTSKAI (*s. m.*) *full-grown bull, bullock.* Che otaṇ ghwoshīna yé pīra shī, ghotskai shī; agha na kīz skhandar dai, *when it gets all its 8 teeth it becomes a ghotskai; next below that (in age) is a skhandar.*

GHOZH, GHÖZH *or* GHÊZH (*s. m.*) *ear.* Ghözh-tsamtsīkai, *ear-spoon (an implement of toilet carried by Waziris).* Dā saṛī ta ghozh ma nīsa, *do not give ear,* i.e. *do not listen, to this man.*

GHÖZHAI *See* GHÉZHAI.

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

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

GHṚANGAWA (*s. f.*) *creeper, parasitic plant on trees.*

GHṚAP (*s. m.*) *mouthful.* Yo ghṛap ébö mi tshelyé dī, *I have drunk a mouthful of water.* (2) *gulp.* Pa ghṛapīna chai yé wutīsh, *he drank the tea by gulps.*

GHṚAPAWEL (*v. reg. tr.*) *to sup, drink.* De chirgé zémne ghṛap ka, *sup up the chicken-broth.*

GHṚĪMBAI (*s. m.*) *whirlpool (as in a river).*

GHṚĪMBAKAI (*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 khwaṛel, *to lie shamelessly,* lit. *to eat dirt.* Dā saṛī ta ghozh ma nīsa, āsé ghul khwurī, *do not listen to this man, he is only deliberately telling lies.*

GHÜN (*s. m.*) *penis.*

GHUNDI (*adv.*) (1) *like.* De shezé ghundi ma zhoṛa, *do not weep like a woman.* De léwanī spī ghundi shaṇ, *he became like a mad dog.* (2) *about, of similar quantity.* De yawé tsapparé ghundi maṛai roka, *give me a bit of bread about the size of my hand.* (3) *somewhat, as it were, rather.* Spīn ghundi ghar dai, *there is a whitish hill.* Khalos ghundi saṛai dai, *he is rather a free and easy (sort of) man.*

GHUNḌ (*adj. and pron.*) (1) *round, circular, spherical.* Boṭel ghunḍ dai, *the bottle is round.* (2) *all, the whole.* Ghunḍ mi khpul dī, *all are my friends.* (*See Grammar, page 17.*) Pa ghunḍ ghwoshīna mi daṛd dai, *I have pain in all my teeth.* Ghunḍa de to ghalatī do, *the mistake is all yours.* Āṭ yé che mi wukét ghunḍ pa kshé buton likelī dī, *when I looked at his shop the whole of it inside was painted with figures.* Roghunḍ, *all together.* Mol yé rōghunḍ kaṇ, *he collected all the property.*

GHUNḌAI (*s. m.*) *hill.*

GHUNḌAKAI (*s. m.*) *hillock.*

GHUNḌORAI (*s. m.*) (1) *pellet.* De ghunḍorī 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.*

GHUSHĀYA (*s. f. pl.*) *cow-dung* (*wet or dry*). É ghushāyé dālai, *heap of cow-dung.* De Dawaṛé shezé ghushāya pa dīwola pèri wutapī, *the Dauri women stick cow-dung upon walls* (*to dry*).

GHUSSA (*s. f.*) *anger.* Pa ghussa dai, *he is angry.* Ghussa yé rota wukṛa, *he was angry with me.* Ghussé wunīwaṇ, zeke maṛai yé na wukhwaṛa, *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 dī, *I have got prickly heat.*

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

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

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

GHWĀYE *See* GHWOYE.

GHWO (*s. f.*) *cow.* Piyawara ghwo, *cow in milk.* Ḍèra piyawara ghwo, *cow that gives much milk.* Tandai nanga ghwo, *cow that has freshly calved* (*called so up to the 8th or 10th day after calving*). Zoṛyé nanga ghwo, *cow that has calved some time back.* Nolāga *or* wucha ghwo, *barren cow.*

GHWOR *See* GHOR.

GHWORMA *See* GHORMA.

GHWOṚA (*s. f.*) (1) *neck* (*of human being or animal*). Pa ghwoṛa kshé yé gerzawa, *wear it round your neck.* (2) *bank, edge* (*of river, etc.*) De tī pa ghwoṛa drīma, *go by the river-bank.* (3) *accent.* Pa ghwuṭṭa ghwoṛa sara wéyel, *to speak with a broad accent.*

GHWOṚA (*s. f.*) *time or measure* (*in music*). Gulyom ḍam pa hara ghwoṛa ḍöl wāhelai shī; de chīghé ghwoṛa hāṇ pézhanī, de gerzawelé hāṇ pézhanī, *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 ḍèr daṛd kawī, *toothache is very painful.* De ghwosh ṭīnbīnai, *tooth-pick.* De āré ghosh, *tooth of a saw.*
or
GHOSH

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

GHWOYE (*s. m.*) *bull, bullock.*
or
GHWĀYE

GHWOYEMA (*adj. f.*) *in heat* (*cow*).

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

GHWUṚA (*s. f.*) *boasting.* De malikai ghwuṛa ma kawa, *do not brag of being a headman.* Ê darwéghé ghwuṛa ma rota ka, *do not make false boasts to me.*

GHWUṬ (*adj.*) (1) *thick, stout.* Ghwuṭ sīrat yé dai, *he is a heavily built man.* (2) *influential, great.* De kom ghwuṭ saṛai dai, *he is the important man of the tribe.* Ghwuṭṭa momla, *a serious matter.* (3) *plain, clear.* Dā ghwuṭṭa khabara do, hartsök pé pöézhī, *that is an obvious fact, anyone can understand it.* (4) *exact.* Ghwuṭ manz, *exact centre.*

GHWUSHTEL (*v. irr. tr.*) (1) *to wish, want.* Tsémra ghwoṛé? *how much do you want?* (2) *to ask for.* Mo na héts ma ghwoṛa, *do not ask me for anything.* (3) *to send for.* Saṛai mi dolata ghwushtai dai, *I have sent for the man to come here.* (4) *to borrow.* Ṭipak mi pa suol ghwushtai dai, *I have borrowed the gun.*

GHYÉLA (*s. f.*) *flocks and herds; goats, sheep and cattle.* De Kazhé de Macha ghyéla ḍèra do, *the Machas of the Kazha have many flocks and herds.*

GHYÊZH (*s. f.*) *bosom, embrace.* Ghyêzh rota nīsa, *open your arms to catch me,* lit. *hold your breast for me.* Ghyêzh mi pé badala kṛa, *I embraced him,* lit. *surrounded him with my bosom.*

H

HADD (*s. m.*) *boundary, border.*

HAḌ (*s. m.*) *large bone* (*of man or animal*). De pshé haḍ yé na dai mot, *the bone of his leg is not broken.*

HAḌĪKAI (*s. m.*) (1) *bone.* De mlé haḍīkai, *back-bone.* (2) *stone, or seed, of fruit.* De mandetté haḍīkai, *mandatta-stone.*

HAGHA *See* AGHA.

HAGHASÉ, AGHASÉ *or* ĀSÉ (*adv.*) (1) *in like manner, in the same way, so.* Tsangré mi che dèrta wéyelī dī, aghasé wuka, *as I have told you, so do.* (2) *as before.* Sabak mi lyā haghasé yīm dai, *my lesson is still imperfectly learned as before.* (3) *at once.* Ribobī che kshénost, nör yé pa sandaré haghasé los wulagawaṇ, *when the mandolinist took his seat he immediately began to sing.*

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

HAIRON (*adj.*) *surprised, astonished.* Che Kalkatta wuwīné hairon wa shé, *when you see Calcutta you will be astonished.*

HĀJAT (*s. m.*) *need, requirement, urgent matter.* Sāhib sara mi hājat dai, *I have pressing business with the British Officer.*

HĀJATMAND (*adj.*) *in need of, requiring.* Kīm shī ta hājatmand yé? *what thing do you require?*

HĀKIM (*s. m.*) *ruler, governor, authority, Political Officer.* De hākim stera dabdabba do, *great is the dignity of a ruler.* Agha saṛai hākim pa kör kshé ḍèr makhawrīz dai, *that man has great influence with the authorities.*

HAKK (*s. m.*) (1) *right.* Hakk mi dai, *it is my right.* Che hakk mi wèr na ké, *see that you do not give my right away.* (2) *truth.* De hakk kissa do, *it is a true story.* Pa hakk sara wyaiya, *say truly.* (3) *respect, relation.* É mo pa hakk kshé dā bīda larī, *in regard to me,* i.e. *so far as I am concerned, this is advantageous.*

HAKKA-PAKKA (*adv.*) *assuredly, certainly.*

HAKKDORĪ (*s. f.*) *merits, deserts.* Hakkdorī mi pa kom kshé ḍèra do, *I am a most deserving man among my tribe.*

HALOK (*adj.*) *destroyed, ruined, done for.* Mīzh halok shwī, ḍèr halok shewī yī, *we are in a bad way, in a very bad way.*

HALOKĪ (*s. f.*) *destruction.* Halokī 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.* Dā pa mīzh halol dai, *that is lawful for us.* (2) *clean.* Ṭīpak she halol ka che rīṇṛ shī, *clean the gun well that it may be bright.* (3) *with throat cut.* Dā pse halol ka, *cut that goat's throat.*

HAMA (*adj.*) *every.* *See Grammar, page 14.*

HAMAGĪ (*adj.*) *all, without missing one.* Hamagī vrezé mi tebba kézhī, *I have fever every day,* i.e. *I have continuous fever.*

HAMÉSH or HAMÉSHĀ (*adv.*) *ever, always.* Te wu hamésh khalosézhé wa na, *you will not always escape.* Haméshā de mo kara rotaṇ, *he used always to come to my house.*

HAML (*s. m.*) *foetus.* Haml yé keṛai dai, *she is in the family way.*

HAMRA (*adv.*) (1) *that much.* Che ze dèrta wyaiyaṇ, hamra roka, *what I tell you, that much give me.* (2) *the amount of, about.* De yawé tsappaṛé hamra, *about as much as the palm of a man's hand.*

HAMSĀYA or HAMSOYA (*s. m.*) *one under another's protection, dependent.* Agha de mo hamsāya dai, de agha malik ze yaṇ, *he is my dependent and I am his headman.* Che dushman mi hamsāya shaṇ, pré mi yésh, *when the enemy surrendered and asked for quarter,* lit. *became my dependent, I spared his life,* lit. *let him go.*

HĀṆ (*adv.*) (1) *also, too.* Dā hāṇ pöézhī, *he also understands.* (2) *Both . . . and.* De shpé hāṇ de vrezé hāṇ, *both by day and by night.* (3) *even.* Pa yawa ṭekī hāṇ na pöézhī, *he does not understand even in the least degree.*

HAR (*adj.*) (1) *each.* Har yo ta wuwyaiya, *say to each one.* (2) *every.* De har saṛī sara dā ṭagī ko, *he practises deceit with everyone.* Hara vrez byā rota wyaiyī, *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.* Dā harom kor dai, *that is an unlawful act.* Bé la khpulé saṛai na, che pé haroma do, bel tsök na wèrtsī, *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 dī, hagha de to dī, *everything that is mine is yours.* Har tse yé wukhwaṛel, *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 chalézhī, *the air is moving,* i.e. *there is a breeze.* Hawo mi banda shwa, war liré ka, *the air is stopped from me, open the door.* Marghai mi pa hawo kshé wīshtyé do, *I shot the bird in the air,* i.e. *on the wing.* (2) *climate.* Hawo é bela do, *it has a different climate.*

HAWOLA (*s. f.*) (1) *forced labour.* Dā de Khöst watan na dai, pa mīzh bondi hawola ma ka, *this is not Khost, do not put forced labour on us.* (2) *forced contribution* (*with or without payment*). Yo de godām hawola do, bel de mashakkat hawola do, *one form of hawola is the compulsory furnishing of supplies, another is compulsory labour.* (3) *charge.* Dā bandī de chā pa hawola kaṇ? *to whose charge shall I make the prisoner over?*

HAYO (*s. f.*) *self-respect, sense of honour.* De dagh saṛī ḍèra hayo do, *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 yé she dai, *he has a good digestion.*

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

HÉ *See* É.

HÉCHÈRÉ (*adv.*) *ever.* Héchèré dāsé na shewyé do, na wa wushī, *neither has it ever happened so, nor will it ever so happen.*

HÉTS (*adj.*) *any.* Héts kor mi wu na shaṇ, *I did not succeed in doing anything,* lit. *not any business of mine came to pass.* Pa héts dorī na she kézhī, *he does not get well by means of any medicine.* *See Grammar, page 14.*

HÉTSÖK (*pron.*) *anyone, anybody.* Hétsök nishta, *there is not anybody here.* Hétsök mi nishta, *I am alone in the world,* lit. *I have not anyone.* Agha saṛai hétsök na dai, *that man is not anyone,* i.e. *is a mere nobody.*

HĪṆṚÉDEL (*v. reg. intr.*) *to neigh.*

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

HÖĀ (*int.*) *get out!* (*to man, animal or thing.*) Höā! dolata tse ké? *what are you doing here? clear out!*

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

HUKM (*s. m.*) *order, command.* Ṭāpa keṛai hukm yé rolêzhelai dai, *he has sent me a printed order.* Hukm di pa dwé saré stergé 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 yé, ze tse wyaiyaṇ? *you understand very well yourself, so what need I say?*

I

Īda (*s.f.*) *charm against bites or stings.* De mangaré, de laṛamé, de bambaré īda mi do, *I have a charm against the bites of snakes and the stings of scorpions and wasps.* De Michan Khélé īda mèṛanai do, ḍèré īdé larī, *the charm of the Michan Khels is effectual, they have many (kinds of) charms.*

Ijāra (*s.f.*) *interest.* Rīpai pa ijāré mi wèrkeṛyé dī, *I have given money on interest.*

Ikrār (*s. m.*) *agreement, contract.* De to sara tserenga ikrār yé keṛai dai? *what sort of agreement did he make with you?*

Īla (*adj.*) *little, slight.* Īla kadar yé pézhanaṇ, *I know him slightly,* lit. *in a slight degree.*

Ilam (*s. m.*) (1) *knowledge.* Ḍèr ilam larī, *he is very learned.* (2) *branch of knowledge, science.* Ālim saṛai dai, har ilam yé wéyelai dai, *he is a learned man, he has studied every science.* Ē najīm pa ilam kshé dāsé dai, *this holds in the science of astrology.*

Īm *or* **Yīm** (*adj.*) (1) *raw, wet, unbaked.* Dā īma löshī dī, *these are unburnt vessels.* Īma kheshta, *unfired brick.* (2) *provisional, unfinished.* Istizām de Töchī lyā kho īm ghundi dai, *the administration of Tochi is still, as it were, provisional.*

Īmon (*s. m.*) *faith, uprightness, truth.* Īmon ma pézhda, *do not forsake good faith.* Pa īmon sara wyaiya, *say truthfully.* Bé-īmon, *faithless, false.* Bé-īmona khabara ma kawa, *do not speak falsely.* Bé-īmonī, *treachery, falseness.* (*N.B.—The epithet* bé-īmon *is deeply resented among Waziris and is not employed by them in the light way that* bé-īmān *is by other tribes. The word should therefore be used with caution.*)

Īmondor (*adj.*) *true, righteous, good.*

Īnar (*s. m.*) (1) *care, skill.* Pa īnar sara yor wulagawa, *be careful in lighting fire.* (2) *tact, delicate handling.* Īnar wèrsara lara che khappa na shī, *treat him with tact so that he may not be offended.*

Indawa (*s. f.*) *Hindu woman.*

Indī (*s.m.*) *Hindu man.*

Indīkai (*s.m.*) *Hindu (disparaging diminutive).* Khwor Indīkai dai, héts na shī kṛelai, *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.*

INSOPĪ (*adj.*) *just, fair.* Insopī saṛai insop ko, *a fair-minded man does justice.*

ĪRĀ (*s. f.*) *ashes.* Iré sāṛé shewyé dī, *the ashes have grown cold.*

ĪRDĪ (*s. m.*) *camp, encampment.* De Sarkor wa īrdī ta wurasédaṇ, *I reached the Government camp.*

ĪSH *for* hosh q. v. *in* bé-īsha, *unconscious.*

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

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

ĪSOR (*adj.*) (1) *stopped.* Īsor yé ka che loṛ na shī, *stop him so that he may not go away.* (2) *blocked.* Darīṯsa īsora do, *the smoke-hole is blocked.* (3) *surrounded.* Ze dushmané Īsor kṛaṇ, *the enemy surrounded me.*

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

ISTOZ *or* USTOZ (*s. m.*) *teacher, tutor, professor.* Pa dagha istoz mi sabak wéyelai dai, *I studied under that teacher.*

ITIBOR (*s. m.*) (1) *trust, confidence, reliance.* Wolata itibor pa chā ma kawa, *do not trust anyone there.* (2) *promise of safety, safe-conduct.* Itibor mi wa zillékhārij ta wèrkeṛai dai, pa itibor mi ghwushtai dai, *I have given the outlaw a promise of safety, I have sent for him on a safe-conduct.* Bé-itibor, *dangerous, uncertain.* Bé-itibora kor dai, *it is a risky game.*

ITIBORĪ (*adj.*) *trustworthy.* Dā malik mi ster itiborī dai, *I entirely trust that headman.*

ITTIFOK (*s. m.*) *agreement, unanimity, unity.* Ghunḍé sara ittifok yé keṛai dai, *he has come to an agreement with them all.* Dawaṛ ḍèr ittifok larī, de ghunḍé yawa khwula do, *the Dauris are very united, they have all one mouth,* i.e. *say the same thing.*

ĪTWOR (*s. m.*) *Sunday.*

IZZAT (*s. m.*) (1) *honour.* She izzat yé rokaṇ, *he treated me with great distinction.* (2) *interest, attraction.* Pa dunyo kshé nevyé hara chār izzat larī bé la marga na āsé, *in this world everything new that befalls is interesting except death.* [*Waziri saying*]. (3) *absolute and full property.* De izzat ébö, de izzat zhandra agha dī che de bel chā wāk na wī pé kshé, *izzat water and an izzat mill are those over which no one else has any control.*

IZZATNOK (*adj.*) *honoured, distinguished.*

J

Jaggaṛṛa (*s. f.*) (1) *quarrel.* Hara vrez mo sara jaggaṛṛa ko, *he quarrels with me every day.* (2) *battle, fighting.* Barézar pa wakht jaggaṛṛa shākha 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*).

Jamālkéṭa (*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 wé? *at whose hujra were you stopping?* De Wazīré dā nirkh dai che de kom kom pa sar yo jamāat, yawa jamma wī, *the Waziri 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 kézhī, *the robbers are gathering together.*

Janāt (*s. m.*) *Paradise, bliss.* Pa janāt shé! *may you be in Heaven!* (*The stereotyped reply to the Waziri salutation* "Khaira sara" *q. v.*)

Jang (*s. m.*) (1) *fighting.* De tiré jang pa sīkhé ké ke pa tèré? *in fighting with the sword do you point or cut?* (2) *war.* Wa jang ta watelai waṇ, *I had gone to the war.*

Jār (*s. m.*) *wall.* De kéṭ 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.*

Jarawīnai (*s. m.*) *head-dress, veil.* Zer yé jarawīnai pa sar rosam kaṇ, *quickly she adjusted her veil upon her head.*

Jaṛ (*s. m.*) *purge, strong laxative.*

Jāṛai (*s. f.*) *heavy continuous rain.* Che yawa vrez yawa shpa wör warī ā jāṛai byélī, *when it rains a day and a night, that is called "jarai."*

Jaṛimor (*s. m.*) *groan, exclamation of pain.*

Jāsīs (*s. m.*) *spy.* De Sarkor jāsīs yé, *you are a spy of Government.*

Jawat (*adj.*) (1) *plainly seen, manifest.* Shūidar makhāmakh jawat dai, *in front Shuidar is plainly seen.* (2) *known, apparent, obvious.* Tso vrezé pas wa dagha kissa jawata shī? *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 dai, tsök pé ghalatézhī na, *it is an obvious swindle, nobody will be taken in by it.* Jawat saṛai, *well-known man.*

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

JÉB (*s. m.*) *pocket.* Jéb ta wochawa che tsök yé wu na wīnī, *stick it in your pocket so that no one may see it.*

JÉBAṆ (*s. f.*) *marsh, jheel.*
(*adj.*) *marshy.* Jébaṇ dzöī dai, zeke ébö pa kshé wuzéwé, *it is a marshy place, so water has welled up in it.*

JÉLKHONA (*s. f.*) *jail.*

JÉṬ (*s. m.*) *May.*

JIJĪRA (*s. f.*) *crop of a bird.*

JILĀB (*s. m.*) (1) *leading-rein.* Wos pa jilāb byaiya, *take the horse out on a leading-rein.* (2) *seeing off, accompanying to point of departure.* Nör mo wèrsara jilāb wukaṇ, *well, I went and saw him off.*

JILGA *or* JIRGA (*s. f.*) *council of the tribe, jirga.* De ghunḍé Amazai de jilgé dzöi Domél pa chāwanai bondi dai, *the place of holding the general councils of the Ahmadzais is near the Domel post.*

JILKAI (*s. f.*) *girl.* Waṛa jilkai do, *she is a little girl.*

JĪMA *or* JUMA (*s. f.*) (1) *Friday.* (2) *week.* Jima pa jima vrör wa di rotaṇ, *week by week your brother used to come to me.* Pa yawa juma kshé owa vrezé dī, *there are seven days in a week.*

JĪMBEṚ *See* JĪNJEṚ.

JĪNGAI (*s. m.*) } *young camel.*
JĪNGA (*s. f.*) }

JĪNJEṚ *or* JĪMBEṚ (*adj.*) (1) *withered.* Gulīna ébé de khworai na jīnjeṛ shwel, *the flowers have withered for want of water.* (2) *dried-up, shrivelled.* Ghésha yé jīnjeṛa do, *he has grown skinny,* lit. *his flesh has dried up.*

JIRGA *See* JILGA.

JĪROB (*s. m.*) *stocking.* De Wazīré jīrob de wuzhghwuné dī, *Waziri stockings are of goats' hair.*

JĪṬA (*s. f.*) *leavings, refuse, defiled food.* Indī wyaiyī che maṛai mi ma jīṭa ka, *the Hindu asks us not to defile his food.*

JOM (*s. m.*) *metal drinking-cup.* De kwuṭṭe jom dai ke de sarwélé? *is it a pewter or a copper cup?* Pa wos kshé jom dai, ro yé wokhla, *there is a cup on the horse, fetch it.*

JOMA (*s. f.*) *clothes, garment, dress.* Jomé woghunda, *dress yourself.* Spī, che khwula rowochawela, jomé mi bélmozé kṛelé, *when the dog nosed at me he polluted my clothes,* lit. *made them unfit to pray in.*

JORĪ (*adj.*) *current, issued, in force.* Hukm jorī dai, *the order is out.* Dā kissa jorī do, *the story is current.*

JOṚ (*adj.*) (1) *made, constructed.* Kōr di joṛ shewai dai ke ne? *is your house built or not?* Saṛak joṛ shaṇ, *a road has been made.* (2) *mended.* Ke mot wī nōr byā joṛ yé ka, *if it is broken, well, mend it again.* (3) *fabricated.* De darwéghé kissa yé joṛa kṛa, *he fabricated a false story.* (4) *well, in good health.* Joṛ yé? *are you well?* (*ordinary salutation.*) (5) *better, recovered from illness.* Dāsé na wī che byā joṛ na shī, *may it not be that he does not get better again,* i.e. *God forbid that he should not recover.* (6) *agreed among selves.* Joṛ na shwelī mīzh, *we have not come to any agreement.*

JOṚA (*s. f.*) *pair, set.* Tso joṛé jomé di dī? *how many suits of clothes have you?*

JOṚA (*s. f.*) *good understanding.* Wèrsara joṛa mi do, *I am on good terms with him.*

JOṚAWEL (*v. reg. tr.*) (1) *to make.* Pasod ma joṛawa, *do not make a disturbance.* Pa hagha chār kshé ḍèra bīngaiī mi joṛawela, *I was making great gains in that business.* (2) *to mend.* (3) *to pretend.* Dzon hākim joṛawī, *he pretends to be a person in authority.*

JOṚÉDEL (*v. reg. intr.*) (1) *to be made, manufactured, etc.* (2) *to be mended.* (3) *to pretend to be.* Te hākim ma joṛezha, *do not you pose as an authority.* (4) *to behave, enter into an arrangement.* Te dāsé ma joṛézha, *do not let yourself in for such a thing.* (5) *be fit for, worthy of.* De plaṭaṅṛé de nīkarai sara joṛézhī, *he is fit for service in the infantry.* De dagha sara na joṛézhan che tsök de to zyai rota wuwyaiyī, *I am not worthy that any one should call me your son.* (6) *to get better.* De joṛawelé na dai, *he is not likely to recover.*

JOṚESHT (*s. m.*) (1) *agreement.* De baiyé joṛesht yé wukaṇ, *they came to an agreement about the price.* (2) *reconciliation.* Pakhwo bad mi wa wèrsara, és joṛesht shewai dai, *formerly I was at feud with him, now a reconciliation has taken place.* (3) *combination.* Joṛesht sara wukai, *combine among yourselves.* (4) *building, edifice.* Zaṛé bādshāoné she joṛeshtīna keṛī d, *the ancient kings raised noble buildings.*

JOṬ, JOṬA *See* DZÉṬ.

JOZ (*s. m.*) *ship.* De kāṛī daryob joz, *an ocean-going ship.*

JULLOB (*s. m.*) *purge, aperient.*

JUMA *See* JĪMA.

JURM (*s. m.*) } *fine.* Ster ster jurmīna mīzh prékeṛī dī, *we have paid*
JURMONA (*s. f.*) } *very heavy fines.*

JUWOR (*m. pl.*) *maize.* De juworé maṛai, *maize-bread.* De juworé témna, *maize-seed.*

JUWORAI (*s. m.*) *gambling.* Ghlā, zinā, juworai, dré sara nā-rawo dī, *theft, adultery and gambling, all three are wicked.*

JWOK (*s. m.*) *camel-enclosure without roof.* Sarkorī jwok Muhammad Khélé pa kīla bondi joṛ dai, *a Government camel-enclosure has been made at the Muhammad Khel post.*

K

KAB (*s. m.*) *fish.* Mīzh Dawaṛ kabon ḍèra na khwurī, rang yé bad lagézhī, *we Dauris are not great eaters of fish, their appearance disgusts us.*

KABAI *See* KABE.

KABAR (*s. m.*) *hauteur, pride, insolence.*

KABARJAN (*adj.*) *proud, conceited.* Kabarjan saṛai kabar ko, *a conceited man shows hauteur.*

KABE (*s. m.*) } *eel.*
KABAI (*s. f.*) }

KĀBIL (*adj.*) *useful, capable.* Kābil saṛai dai, *he is an able man.*

KABĪL (*adj.*) *accepted, approved.* Khabara di kabīla do ke na? *do you approve of this or not?* Sheza kabīla keryé mi do, *I have accepted the woman,* i.e. *have acknowledged her my wife in the usual formula.*

KABĪLA (*s. f.*) *family.* Ḍèra kabīla mi do, *I have a large family.*

KACH, (*s. m.*) *flat cultivable land on the bank of a river, riverain land.*
KATS *or* Kachīna de Gurbuzé dī ke de Bakka Khélé? *do the kaches*
KATSA. *belong to the Gurbuz or Bakka Khels?*

KACH (*s. m.*) *measurement, survey.* Baḍāwan Raghzai Makkar Lāl piṭwārī kach kaṇ, *Makhan Lal, patwari, made a survey of the Badawan Raghzai.*

KACHA (*adj.*) (1) *not thorough-bred.* Dā wos kacha dai, asīl na dai, *that horse is not a thorough-bred.* (2) *untrustworthy, abandoned.* Kacha saṛī sara malgèrtia ma kawa, *do not associate with an evil man.*

KACHAR (*s. m.*) } *mule.*
KACHERA (*s. f.*) }

KACHÈṚA, KACHOṚA or KATSOṚA (*s. f.*) *goat's-hair sack for carrying food and other articles on a journey.*

KACHKÉL or KACHKÖL (*s. m.*) *beggars' bowl.* De kachkél patrī mi wāhel, dèrpasé tlaṇ, *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 larī, *he does not own one yard of land.* De dagh dzéī na é mīzh bangla tso kadama do? *how many yards is our bungalow from this place?*

KADAR (*s. m.*) (1) *value.* Saṛai, shai, che she wī agha kadar larī, *a man or thing which is good possesses value.* (2) *respect, esteem.* É spīn saṛī hama saṛai kadar ko, *everyone esteems a straightforward man.*

KADARMAND (*adj.*) *valuable.*

KAḌḌA (*s. f.*) (1) *bundle.* Tāliboné kaḍḍé taṛelyé dī, wa soṛa watan ta drīmī, *the students have tied up their bundles, they are going to a cool country.* (2) *home, household, on the march.* De Shadiakai kaḍḍé de Shawol na roghelī dī, *the encampments of the Shadiakais have come from Shawal.*

KAFAN (*s. m.*) *shroud, winding-sheet.*

KĀFSHA (*s. f.*) *woman's embroidered shoe.*

KAGH (*s. m.*) *sound of a stringed instrument, twanging.*

KAI (*s. f. pl.*) *vomiting.* Kai rodrīmī, *I am going to be sick.* Kai yé wukṛé, *he was sick.*

KAID (*s. m.*) *imprisonment.* De te kaid na wyaiyī? *is this not called imprisonment?*

KAIDĪ (*s. m.*) *prisoner.*

KĀIL (*s. m.*) *family.* Ghunḍ kāil mi werk shaṇ, *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 vṛī, *purda-women are carried in camel-panniers.*

KĀKĀ (*s. m.*) *term applied to father, uncle and elderly men generally.* Tsök mesher wī w'agh ta kākā wyaiya, *whoever is an elder, say "kaka" in speaking to him.*

KAKARAI (*s. f.*) *skull.*

KAKAṚAI *See* KAṚAI.

KĀKASH *See* KOKASH.

KAKEṚ (*adj.*) (1) *stained, defiled.* Khaṭṭé ḍèré dī, pé kakeṛ wa shé, *the mud is deep, you will be soiled with it.* (2) *seduced, disgraced.* Sheza wèrsara kakeṛa shewyé do, *the woman has lost her reputation through him.*

KALAM (*s. m.*) *pen.*

KALAMDON (*s. m.*) *pen-case.*

KALANG (*s. m.*) *revenue.* Wa Sarkor ta kalang prékawī, *they pay revenue to Government.*

KALANGĪ (*s. m.*) (1) *revenue payer.* (2) *obedient servant.* Wa pīr ta hāṇ, wa malik ta hāṇ, mo wuwé che de to kalangī yaṇ, *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 rotsa, *come at any time,* i.e. *welcome!* Harkalla...na, *never.* Harkalla wa ze na manaṇ, *I will never admit it.*

KALLA KALLA (*adv.*) *sometimes, occasionally.*

KALP (*adj.*) (1) *difficult, stiff.* Kalpa lyār do, pa kalp ghar bondi tèra do, *it is a stiff road, it passes over a difficult hill.* (2) *counterfeit, base.* Gulī, Achar Khél, kalpé rīpai joṛawī, *Guli of Achar Khel manufactures false rupees.*

KAM (*adj.*) (1) *little, small.* Kam zhenkai, *small boy.* Kamma Shèrannyé, *the village of Little Sheranni.* Nirkh yé kam shaṇ, *the rate has "decreased."* (*N. B.—This means that less of the article is now obtainable for the same money, in other words that the price of the article has risen.*) (2) *less, lesser, younger.* Kam zéī yé wa plor ta wuwé, *the younger son said to his father.* (3) *bad, defective.* Nazīr mi kam dai, che shīshé mi na wī lwastai na shaṇ, *my sight is bad, I cannot read without spectacles.*

KAMĀCHĪ *See* GUTA.

KAMAR (*s. m.*) *cliff, precipice, vertical bank.* Kamar ta wukhézha, *climb up the cliff.*

KAMARBAND (*s. m.*) *waist-belt.*

KAMKAI (*s. m.*) *small, little.* Kamkai zyai mi dai, *I have a little son.* Wos mi kamkai dai, *my horse is small.*

KAMOL (*s. m.*) *perfection, beauty, excellent quality.* Pa dagh saṛī kshé dā kamol rota līda shī, *I can see this very good point in the man.*

KAND (*s. m.*) (1) *ditch.* Pa kīla bondi kand yé badal keṛai dai, *he has had a ditch dug round the fort.* (2) *receptacle in floor or wall, cupboard* (*for keeping grain and other things*).

KANDA (*s. f.*) *ravine, deep valley, khud.* É kandé watan dai, *it is difficult, broken country.*

KANDEL (*v. irr. tr.*) *to dig.* Mzeka yé wukanda, *he dug up the ground.* Paṭai kannī, joṛ yé ko, *he is digging his field and putting it to rights.*

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

KANDGHOLAI (*s. m.*) *small hole dug in ground.*

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

KANḌGHAR (*s. m.*) *deserted and ruined house.* Hakīm Kelī kshé kanḍghar ḍèr dī, *there are many ruined houses in Hakim village.*

KANḌKAI (*s. m.*) *one-fourth of a round cake of bread, quarter of a chapatti.*

KANGAL (*s. m.*) *shield, buckler.*

KANGAṚ (*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.*

KĀṆṚA *See* GHARMA.

KĀṆṚAVRĀGHA (*s. f.*) *crow.*

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

KĀNṚOWALĪ *See* GHARMA.

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

KĀOTSAI (*s. f.*) *plait of hair.* Khpula sheza yé pa kāotsai wunīwela, *he seized his wife by her plait.* Bel molīmesht dā dai; sheza che péghla wī de yaghé de sar kāotsai pa tseṭ keṛyé wī, au che wode shī de yaghé de sar kāotsai pa makh keṛyé wī, *another distinction is this; an unmarried woman wears her plaits behind and a married one in front.*

KAPṚA (*s. f.*) (1) *bare sloping rocks, difficult place to cross.* É kapṛé watan dai, *it is a country of slanting rocks.* (2) *cloth, clothes.* Kapṛé mī joṛyé keṛyé dī, *I have had clothes made.*

KĀR (*s. m.*) *rage, anger.* Kār yé rota wukaṇ, *he was angry with me.*

KARA (*prep.*) *in the house of.* De ghlé bélgá wèrkara mi mīnda, *I found the trace of the theft,* i.e. *a piece of the stolen property, at his place. See Grammar, page 39.*

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

KARAWEL (*v. reg. tr.*) *to disturb, excite, put out.*

KĀRBÉSKÉ (*s. f. pl.*) (1) *cotton.* (2) *cotton-plant.* (3) *cotton-crop.* Kārbéské mi karelyé dī, ke chèré sra na shwa nör wa ḍēré kārbéské mi wushī, *I have sown much cotton, unless there should be drought I shall have a heavy cotton-crop.*

KARBÖRAI (*s. m.*) *lizard.*

KARÉDEL (*v. reg. intr.*) *to be disturbed, excited, put out.* Ma karézha, *keep cool.*

KAREL (*v. reg. tr.*) (1) *to sow.* Témna mi wukarela, *I sowed the seed.* (2) *to plant.* Wuna mi wukarela, *I planted a tree.* (3) *to cultivate.* É mo paṭai pa bakhra karī, *he cultivates my field on payment of a share of the produce.*

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

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

KARKEṄṚA (*s. f.*) *small thorny bush.* Karkeṅṛa de bèré khél dai kho na sterézhī, *the karkenra is of the bher tribe but it never grows large.*

KĀRKHONA (*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.*

KARORĪ (*s. f.*) *quiet, peace.* Pa watan karorī do, *there is peace throughout the country.*

KARRA (*adj.*) *pure, unalloyed.* Karra rīpai do, *it is a good rupee.*

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

KARWATAI (*s. f.*) *wooden well-bucket.*

KĀRWON (*s. m.*) *caravan.* Pa wāhelī kārwona psé sel balo drīmī, *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 mīzh sara shkor wuka, *stay away from office to-day and go shooting with us.*

(*adj.*) *neglecting work, idle.* Nen ze di karyob kṛaṇ, kasab mi wunakaṇ, *you have made me idle to-day, I have done no work.*

KAṚAI *or* KAKAṚAI (*adj.*) *whole, live-long.* Kaṛai shpa mīzh pa Ṭīp bondi nost wī che chèré ghle roshī, *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 saṛī dī? *or* Tsö kasa dī? *How many men are there?*

KASAB (*s. m.*) (1) *business, occupation.* Tse kasab ké? *what is your profession?* (2) *work.* Nen kasab mi wunakaṇ, *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 zgorīna ko, che ḍazz khato na kaṇ, *he shoots on oath that he will not miss his shot* (*said of a crack shot*).

KASD (*s. m.*) *intention.* Pa kasd yé dā kor keṛai dai, *he has done this intentionally.*

KASSAI (*s. m.*) *pupil of eye.*

KĀSHAI (*s. m.*) *watchman, caretaker of land, houses, etc., chaukidar.* De pīnza kèré yo kāshai wī, *there is generally one watchman to five houses.* Pesha di de lem kāshai kṛa, *you have set the cat to take care of the sheep's tail* (*meat*), i.e. *quis custodiet ipsos custodes?*

KASHĪDA (*s. f.*) *embroidery with coloured thread.* Khat yé pa kashīdé dai, *his tunic is embroidered.*

KĀSHKHURJĪN (*s. m.*) *saddle-wallets, leather wallets in front of saddle one on each side.*

KĀT *or* KĀTĪ (*s. m.*) (*s. f.*) *famine, scarcity.* Yakīn mi shī che kātī wa roshī, *I think there will be a famine.*

KĀTA (*s. f.*) *pack-saddle.*

KĀTÉB (*s. m.*) *man who writes out, binds and repairs books, copyist, book-binder.* De Töchī kātéb Ahmad Mirom Shā dai, *Ahmad of Miram Shah is the book-binder of the Tochi.*

KATEL (*v. irr. tr.*) *to look at, see, glance, examine.* Yīsh mi katelai na dai, *I have not seen any camel.* Rag mi wukessa, *examine my pulse.* Kessa, chē byā dāsé chār wunaké, *look to it that you do not do so again.* Ze wa to sara wukessaṇ, *I will see to it with you,* i.e. *I will have a reckoning with you.*

KĀTĪ *See* KĀT.

KATOR (*s. m.*) (1) *line, rank.* Spoyon kator wiloṛ dī, *the men are drawn up in line.* É kator pa shī lörī kissé tsök ko? *who is that talking on the right of the line?* (2) *name of a game.*

KATOṚAI (*s. m.*) (1) *metal saucer.* (2) *sauce-pan.*

KATS *See* KACH.

KATSOṚA *See* KACHÈṚA.

KĀTYÉ (*s. f.*) *absolute sale* (*as distinguished from mortgage*). De kātyé mzeka, *land purchased outright.* Mzeka pa kātyé mi keṛyé do, *I have bought the land free from conditions and encumbrances.*

KĀTYÉ (*s. f.*) *October.*

KAṬ (*s. m.*) *ordinary bed of the country, charpoy.*

KĀṬA *See* GUTA.

KAṬAWA *or* KAṬOWA (*s. f.*) *earthenware stewpan, pot.* Kaṭawa di pakha do ke yīma do? *is your pot,* i.e. *are the contents of it, cooked or raw?*

KĀṬKAI (*s. m.*) *stool* (*not used in Tochi except by blacksmiths*).

KAṬÉYEL (*v. reg. tr.*) (1) to *clip.* Zhīra yé kaṭéyelyé do, *he has clipped his beard.* (2) *cut off altogether.* Ghunḍa zhīra yé wukaṭéyela, *he cut off all his beard.*

KAṬOR (*s. m.*) *wife's son by a former husband.*

KAṬOWA *See* KAṬAWA.

KAṬṬÉ (*int.*) *get out, away!* (*to birds, fowls, etc.*)

KĀŪKĪŪ (*s. m.*) *hubbub, hullabaloo.*

KAUTARA (*s. f.*) *pigeon.*

KAWEL *See* KṚEL.

KĀZI *or* KOZI (*s. m.*) *Kazi, judge of Muhammadan law.*

KAZHLECH *See* KÖZH.

KAZHWOLAI (*s. m.*) *crookedness.* De dagh dīwola kazhwolai dai, *there is a crookedness in this wall.*

KE (*conj.*) (1) *if.* Ke de mo khabara na mané, de Sarkor hukm kho mana, *if you do not mind what I say, at least you should respect the order of Government.* (2) *or.* Dā ghwoṛé, ke tse ghwoṛé? *do you want this, or what do you want?* Worwé ke na? *do you hear or don't you?* i.e. *don't you hear?* Dāsé 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.* Ébö dolata na mīndé kézhī, *water is not found here.* Khorakht mi kézhī, *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 tsamtsīkai kshé wulé kézhī, *the lead becomes molten,* i.e. *melts, in the ladle.* De mo de plor de kör tsémra mazdīron maṛai khwurī au zené potyé kézhī, *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 ghunḍ Töchi kshé Ìdak ster kelai dai, byā Darpa Khél, *in the whole of Tochi Idak is the biggest village, then Darpa Khel.* (2) *people of village, fellow-villagers.* Kelai mi de Tōchī na khwaṛawelai dai, *my village has crossed Tochi (in its march to or from the hills).* Ghunḍ kelai dāsé wa lé wukī, *the whole village will swear to it.* [*N.B.*—Kelī 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 kelī *generally means* "*of the speaker's village,*" *as* de keli saṛai dai, *he is our fellow-villager: it may also mean he is a* "*village*"*-man,* i.e. *rude and uncivilised.*]

KELAKAI (*s. m.*) *small village, hamlet.*

KÉMAT (*s. m.*) *value.*

KÉMAT (*s. m.*) *resurrection, last judgment.*

KÉMATNOK (*adj.*) *valuable.* Dā shai kémat larī, kématnok shai dai, *that thing possesses value, it is a valuable thing.*

KÉP (*s. m.*) (1) *stimulant, intoxicant.* Yo kép kho tamākī dī che awwal pa koṉṛī yé woṛe kṛel, byā īra wèrgaḍḍa kṛa, ébö yé wèrwochawelyé, *one kind of stimulant is tobacco which first they have pounded small with a stone, then mixed ashes with it and added water.* (2) *intoxication.* Pa 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 roshī nör dā zhagh wuko che khpulé kabīlé ṭa léwe shé, yo sabo motawé, yo wégā 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*).

KÈR *See* KÖR.

KERAI, KRAI *or* KELAI (*s. m.*) *key.* Ke krai wi dèrzokha kulap pé liré ka, *if you have the key open the padlock with it.*

KERECH *See* KIRICH.

KEṚKAI (*s. m.*) *kind of reed which cattle eat.*

KÊṚṚ (*s. m.*) *hedge of a field.*

KESHER (*s. m.*) (1) *younger (son, etc.).* (2) *junior, of less importance in the tribe.*

KÉTSAI (*s. f.*) *ammunition-pouch.* De Sarkor de spoioné dré kétsai wī, *Government sepoys have three ammunition-pouches.*

KÉṬ *or* KÖṬ (*s. m.*) *an enclosed or fortified village.* Kelai kelakai, che dīwol pé badal wī, w'agh ta kéṭ kéṭkai wyaiyī, *a village and a hamlet, when surrounded by a wall, are called a "ket" and a "ketkai" respectively.* De Shodī Khélé kéṭīna nishta, pa khīné kshé yésī, *the Shadi Khels have no fixed villages, they live in tents.*

KÉṬA *or* KÖṬA (*s. f.*) (1) *room, apartment in a building.* Pa dā kōr kshé tsémra kéṭé dī? *how many rooms are there in that house?* (2) *store-room, barn.* (3) *stack.* De bīz kéṭa, *bhoosa-stack.*

(*adj.*) *piled up.* Dermend mi kéṭa keṛai dai, *I have heaped up the crops on the threshing floor.*

KÉṬKAI (1) *diminutive of* KÉṬ q. v. (2) *diminutive of* KÉṬA q. v. (3) *place of meeting and reception, belonging to a leading man.* De Nazarband kéṭkai, *Nazarband's chauk.*

KÉWAI *or* KÉVĪ NĪNYÉ (*s. m.*) (*s. f. pl.*) *small-pox.* De kévai nīnyé na mṛe shwel, *they died of small-pox.*

KÉZH *See* KÖZH.

KÉZHDAI *or* KÊZHDAI (*s. f.*) *nomad's tent made of felt.* Kézhdai dolata ḍèré lāké dī, *there is a large tribal encampment, "kirri," here.*

KÉZHDELYÉ (*adj. f.*) *betrothed.* Dā sheza de pulonkī kézhdelyé do, *that woman is so-and-so's fiancée.*

KIBLA (*s. f.*) (1) *holy-place, sanctuary.* De ghlé kibla Makīn dai, *Makin is the Holy City of robbers.* (2) *west (towards which Musulmans pray).* Myèr de kiblé pa makh' lwézhi, *the sun sets in the west.*

KĪCHĪ (*s. m.*) *nomad.* Tol Khél kīchion dī pa khiné kshé guzrān ko, *the Tol Khels are nomads, they live in tents.*

KĪKARAI *or* KUTRĪKAI (*s. m.*) *puppy-dog.*

KĪLA (*s. f.*) *post, fort.* Pa kīla kshé denenna dā saṛai chā ropréyéshai dai? *who let that man inside the post?*

KĪLA (*s. f.*) *line.* Pa koghaz bondi kīla mi līkelyé do, *I have drawn a line on the paper.*

KĪM (*adj. and pron.*) *which? what?* Kīm yo dai? *which one is it?* De daghé myāshté pa kīm tārīkh dèrta rotsaṇ? *On what date of this month shall I come to you?* (2) *the one which, whatever.* Kīmé kīmé bakhré ghwoṛé, khallai pé wochawa, *cast lots for the shares you want,* lit. *whatever shares you want, cast lots for them. See Grammar, pages 14, 16 and 17.*

KĪMAI (*s. m.*) *tonsils of throat.*

KĪMIYOGAR (*s. m.*) *alchemist, worker of wonders.* Sarkor kīmiyogar dai, pa Töchī kshé bel kīmiyogar nishta, *Government works wonders, there is no other worker of wonders in Tochi.*

KĪNA (*s. f.*) *spite, rancour.* Mo sara kīna ma shorawa, *do not cherish,* lit. *carry about, malice against me.*

KĪNAI (*s. m.*) *lime.* Kīnai mi peṭ keṛai dai, *I have covered up lime,* i.e. *have prepared lime for burning.*

KĪNAKASH (*adj.*) *spiteful, malevolent.*

KĪṆṚ (*adj.*) (1) *left.* Kīṇṛ los, *left hand.* (2) *sinister, unfavourable.* Pa kīṇṛa sterga mi kessé, pa shai sterga mi na kessé, *you regard me with disapproval, not with approval.*

KĪṆṚ (*adj. irr.*) *deaf.* Koṇṛa dī, na worwī, *they are deaf, they do not hear.* Pa razo yé dzon kīṇṛ keṛai dai, *he has made himself deaf purposely,* i.e. *he does not hear because he does not wish to hear.*

KĪR (*s. m.*) *rice and milk.*

KIRĀMAT (*s. m.*) *miracle of a saint, miraculous power or intuition.* De chā kirāmat wī, ā walī dai, *he who has miraculous powers is a saint.*

KIRÉYA *or* KIRÉYĪ (*s. f.*) *hire, fare, rent.* De suroī tsémra kiréyī wokhlī ? *what do they charge for the use of the sarai ?*

KIRICH *or* KERECH (*s. m.*) (1) *clod, lump of earth.* Kirich līṭa yo shai dai, *"kirich" and "lita" are the same thing.* (2) *becoming clods, being broken up, digging.* Ḍèra mzeka pa kirich mi wuwāhela, *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.* Tsō kisma dī ? *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 tsanḍa pöri likelai wī, *destiny is that which is written upon the forehead.*

KISSA (*s. f.*) (1) *story, account, narration.* Vṛondīné kissé, *history,* lit. *ancient tales.* Nāhakka kissa, *untrue account.* (2) *message.* Kissa mi lêzhelyé do, *I have sent a message.* (3) *thing, affair, consideration.* Khpul nīkar pa tse kissa di ai kaṇ ? *over what business did you dismiss your servant ?* Pa de chār kshé ḍèré kissé dī, *in this matter many considerations are involved.* (4) *word, speech.* Bé-īsha shwaṇ, kissé mi na shwai kṛai, *I became insensible and was not able to speak.*

KITOB (*s. m.*) *book.* Kitob kalamī dai ke ṭāpī dai? *is the book hand-written or printed?*

KIYĀSAI (*s. m.*) *pod of plant.* De méṭé 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 loṛ sha, *go down below.* Wos na kīz sha, *dismount.*

KĪZA *or* KŪZA (*s. f.*) *water vessel, with or without a spout.*

KĪZÉDEL (*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 saṛai dai, pa gerzédé kshé hāṇ, pa kor kshé hāṇ, *he is untiring both in active and in sedentary work,* lit. *he is a hard man both in going about and at business.*

(*adv.*) *quickly.* Wèrta wuwyaiya che pa mīẓh pasé dā klak roshī, *tell them to follow us quickly.*

KOBAL (*s. m.*) *Kabul.*

KOBALAI (*adj.*) *Kabuli.* Kobalai rīpai ta nandrāmai wyaiyī, *a Kabuli rupee is called a nandrami.*

KOBĪ (*s. m.*) *power, influence, control.* Kobī mi na rasézhī, *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.* Maṛai che pa geṛda tīẓha pakha keṛyé wī, agha kok dai, *bread baked on a round stone is "kok."*

KOKA (*s. f.*) *large spider, tarantula.*

KOKASH *or* KĀKASH (*s. m.*) *roof.*

KOKĪṚAI (*s. m.*) *diminutive of* KOK, q.v.

KOL (*s. m.*) *year.* Ḍèr kola wushwel, *many years have passed.* Kol pa kol de bar watan Paiwanda rotsī, *year by year come the Powindas from up-country,* i.e. *Afghanistan.* Bel kol, *next year.* Yá bel kol *or* dréam kol, *year after next.* Sīr kol, *dry year, drought,* lit. *red year.*

KOLAI (*s. m.*) (1) *tool.* De trākoṉṛ kolī, *carpenter's tools.* (2) *ornament, jewellery.* De shezé kolai, *woman's ornament.*

KOLE (*s. m.*) *family.* De Wazīré ḍèr kālīna roghelī dī, *many Waziri families have arrived.* De to de kole mesher tsök dai? *who is the head of your family?* Pa kole roghelai yaṇ, *I have come along with my family.*

KOLĪGAR *or* KORĪGAR (*s. m.*) *mechanic, menial of blacksmith caste.* Kolīgar pesh wī, kuṭāṉṛai ḍam wī, *Koligars are blacksmiths, Kutanrais are musicians.*

KOM (*s. m.*) *clan, tribe, section* (*of any size, large or small*).

KOṈṚAI (*s. m.*) *stone* (*solid, not flat and thin*).

KOPAR (*s. m.*) *non-Muhammadan, "infidel."*

KOR (*s. m.*) (1) *work.* Kor kawa, ma prézhda, *work, do not leave off.* (2) *thing, affair.* Dā tsangra kor dai? *what sort of business is this?* (3) *use, need.* Pa kor mi dai, roka, *I require it, give it me.*

KÖR *or* KÈR (*s. m.*) (1) *house, home.* Kör di pa kīm kelī kshé dai? *in what village is your home?* De to nūm de Sarkor pa kör kshé she worwédai shī, *your name is heard favourably in the house of Government,* i.e. *you have earned a good reputation with Government.* (2) *household, family.* Wa kör ta di khair dai? *is it well with your family?* i.e. *I hope your family are well* (*conventional greeting*).

KORĪGAR *See* KOLIGAR.

KORTA *or* KÖRTA (*adv. and adj.*) (1) *down, below.* Te korta kshéna, *you sit further down.* Korta porta ma kessa, *do not look up and down,* i.e. *do not stare about you.* (2) *down country, eastwards.* Sar pa korta lörī ma lagawa, *do not lie with your head to the east.*

KORTANAI *or* KÖRTANAI (*adj.*) (1) *lower.* Pörtanai kitob dèrkawaṇ ke körtanai? *shall I give you the upper book or the lower one?* (2) *from down-country.* Körtanai sheza do, ke pörtanai do? *is she a down-country or an up-country woman?*

KOṚTĪS (*s. m.*) *cartridge.*

KOSĪRA (*adj. f.*) *adulterous.* Kosīra sheza, *adulteress.*

KOSHISH *or* KOSHESHT (*s. m.*) *effort, endeavour.* Koshish te ḍèr kawa, *try hard.*

KÖṬ *See* KÉṬ.

KÖṬA *See* KÉṬA.

KOṬA (*adj.*) (1) *adulterated, alloyed.* Koṭa rīpai, *base coin.* (2) *bad.* Koṭa saṛai, *evil man.* Koṭa sheza, *immoral woman.*

KOYESHT *See* KWUSHT.

KOZĪ *See* KĀZĪ.

KÖZH, KÉZH *or* KAZHLÉCH (*adj.*) *bent, crooked.* Kazha, *the Winding* (*Valley*). Lyār kazhlécha do, *the road is crooked.* De ṭīpak gaz közh shaṇ, *the cleaning-rod of the rifle has got bent.*

KRAI *See* KERAI.

KRÉB (*s. m.*) *stirrup-iron.*

KRÉBOSH (*s. m.*) *stirrup-leather.* Dwa sara kréboshīna di wuzhda dī, laṇḍ yé ka, *both your stirrup-leathers are too long, shorten them.*

KRUZH (*particle*) (*similar to* DAI, q.v.)

KṚĀGHA (*s. f.*) *crow.* De kṛāghé ghundi hushyor shai nishta, *there is nothing so clever as a crow.*

KṚEL *or* KAWEL (*v. irr. tr.*) (1) *to do, make.* Tse di wukṛel? *what have you done?* Khpul bandobast wuka, *make your own arrangements.* (2) *to acquire.* Stera geḍḍa yé és keṛyé 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 zéī de yagh khör keṛyé do, *my first cousin* (*on father's side*) *has married that man's sister.* (4) *to buy, purchase.* Wos rota wuka, *get me a horse.* (5) (*impersonal, of Nature*). Shéba yé wukṛela, *it* (*sc. Nature*) *made a shower,* i.e. *there was a shower.* (6) *to swear by.* *See* KURĀN.

KṚOP (*s. m.*) *May.*

KSHĀ (*adv.*) *below, generally in the form,* é kshā, *from below.* É kshā, de Kalkatté na roghlaṇ, *I have come from below,* i.e. *from down-country, from Calcutta.*

KSHALAWEL (*v. reg. tr.*) *to kiss.* Khpul zyai yé ḍèr kshalawaṇ, *he kissed his son much.*

KSHÉ (*prep.*) *in, into, on, upon.* *See Grammar, page 39.*

KSHEL. *See* WUKSHEL.

KSHELAI (*adj.*) (1) *handsome, beautiful.* Kshelai miona saṛai dai, na cheg dai na ṭīṭ dai, *he is a well set-up man of medium height, neither tall nor short.* Péghla kshelyé leke khīra, *a maiden beautiful as a houri.* Pa ghunḍé jomé kshé kshelyé jomé dī, hagha rovṛai, *bring the finest garments,* lit. *among all the clothes the most beautiful clothes* (*that there*) *are, those bring.* Kshelai sabīt, *assuredly, certainly.* Te, kshelai sabīt, dāsé wuka, *do so, certainly.* Ze wyaiyaṇ che, kshelai sabit, ze wa sabo wa sāhib ta wertsan, *I tell you that I will assuredly go to the gentlemen to-morrow.*

(*int.*) *well! good!*

KSHELWOLAI (*s. m.*) *beauty.* Kshelwolī kshé agha ziyot dai, *that one surpasses in beauty.*

KSHÉMANDEL (*v. reg. tr.*) *to massage, knead the muscles to remove fatigue.* Ze steṛai yaṇ, kshé mi manda, *I am tired, massage me.*

KSHÉMON (*adj.*) *remorseful, regretful.*

KSHÉMONAI (*s. m.*) *remorse, regret.* Pa shewyé chār kshé 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.* Yīsh kshénawa, *make the camel kneel.* (3) *to appoint over.* Nāib-tahsīldor pa mīzh bondi Sarkor kshénawelai dai, *Government has appointed a naib-tahsildar over us.*

KSHÉNOSTEL (*v. irr. intr.*) (1) *to sit, sit down.* Lezhkī rosara kshéna che mashghīl shī, *sit down a little that we may enjoy ourselves.* (2) *to succeed to.* Élyos Malik meṛ shaṇ, pa malikī bondi Kuṭānṛai kshénost, *Malik Alias died and Kutanrai succeeded to the headmanship.*

KSHÉZHDEL (*v. irr. tr.*) (1) *to place, put.* Ghöṛī pa yor kshézhda che wulé shī, *put the ghi on the fire to melt it.* (2) *to set.* Khwula di wélé palla yéshyé do? wīta yé ka, *why have you shut your mouth,* lit. *set your mouth closed? open it.* (3) *to apply, stick.* Khat mi bzha dai, renja wèrta kshézhda, *my tunic is torn, patch it,* lit. *stick a rag to it.* (4) *to point, direct.* Tépé wèrta kshéshwé, *they laid the guns on it.*

KUCH (*s. m. pl.*) *butter.*

KUDRAT (*s. m.*) *almighty power of God, Nature.*

KUDRATĪ (*adj.*) *natural, not artificial.* Kudratī wuna, *self-sown tree.*

KULANGĪ *See* CHIRG.

KULAP (*s. m.*) *padlock.*

KULL (*adj.*) *all, whole, entire.*
or KWULL.

KULMA (*s. f.*) (1) *gut, bowel.* Zhai de myêzhé de kulmé na joṛézhī, *bowstrings are made of sheeps' gut.* Pa sré kulmé wīshtelai dai, *he shot him in the red guts,* i.e. *lower abdomen, groin.* (2) *bowels (figurative).* Kulmé mi pé swézī, *my bowels burn at it,* i.e. *I am filled with pity, compassion.* (3) *works, machinery.* De ṭīpak kulmé rowushaya, *show me the action of the rifle.*

KULOL (*s. m.*) *potter.*

KULPAI (*s. m.*) (1) *small box.* (2) *peg on pommel of saddle (to tie reins to).* (3) *socket.* De stergé kulpai, *eye-socket.*

KULPĪKAI (*s. m.*) *small box.* De nasoré kulpīkai, *snuff-box.*

KUMAK (*s. m.*) *help, assistance.* Kumak rosara ka, *lend me a hand.*

KUNA (*s. f.*) (1) *bottom, backside.* (2) *lower end of anything, point where it meets the ground-level.* De ghre kuna, *foot of the mountain.* De dé kwursai de pshé kīza kuna mota do, *the lower end of the leg of this chair is broken* (3) *pudendum muliebre.*

KUNĀṬAI (*s. m.*) *buttock.* Pa yötyé ma kshéna, pa kunāṭī kshéna, *do not squat, sit down comfortably.* Kunāṭai wulagawa, *sit down square.*

KUNDA (*s. f.*) } *stock of firearm.* Ḍèr dorī mi ṭīpak ta āchawelī wī,
KUNDOGH (*s. m.*) } pa kundogh yé wuwāhelaṇ, *I put much powder in the gun and it struck me with the stock,* i.e. *I overloaded the gun and it kicked.*

KUNDAKHA (*s. f.*) *shelter made with branches of trees, etc.*

KUNDZEL (*s. f.*) *a plant.* De kundzelé tél khwozha dī, *kundzel oil is sweet.*

KUNḌA *See* KWUNḌA.

KUNḌALAI (*s. m.*) *earthenware plate or vessel, for eating or drinking out of, or for mixing bread and relish in.*

KUNḌÉDEL (*v. reg. intr.*) *to become a widow.* Kunḍa shewyé sheza, *a widowed woman, widow.*

KUNḌÉL, KUNḌOL *or* KWUNḌOL (*s. m.*) *earthenware vessel, platter, for kneading flour in or eating out of, basin, bowl.* Pa kwunḍol kshé jomé rangawī, *they dye clothes in a basin.*

KUNḌYÉZĪN (*s. m.*) *widowhood.* De aghé de kunḍyézīn dwa kola wateli dī, ḍèr kunḍyézīn é keṛai 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 tsalwèr kunja kéṭa do, *it is a four-cornered room.*

KUNJEKA (*s. f.*) *smallest recognised piece of money.* De yawé kunjeké los yé na rasī, *he is not worth one farthing,* lit. *his power does not extend to a farthing.*

KUPR (*s. m.*) *being a non-Muhammadan, "infidelity".*

KURĀN (*s. m.*) (1) *Kuran, Muhammadan bible.* De Kurān sar Allā Hamdo do, che ze byā dā kor wu na kaṇ, (*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.* Kurānīna yé ḍèr wukṛel, *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.

KUṚWAI (*s. m.*) or KUṚWĪZA (*s. f.*) (1) *a measure of capacity.* Kuṛwai de yozhī tsalwèrama brakha do, dré lappé shī, *a kurwai is the fourth part of a yozhai, it is equal to three single-handfuls.* (2) *wooden bowl for eating from.*

KUSĪRA (*s. f.*) *one pice, ¼ of an anna.*

KUTAB (*s. m.*) *North.* Kutab störai, *Pole Star.*

KUTRĪKAI *See* KĪKARAI.

KUṬĀÑṚAI (*s. m.*) *menial.* Zīm yé dāsé tek tör dai leke kuṭāñṛai, *his son is as dark-complexioned as a low-class man.*

KŪZA *See* KĪZA.

KWULBĪT (*s. m.*) *bullet-mould.*

KWULL *See* KULL.

KWUNDI (*adv.*) *perhaps, probably.* Wos mi led na ko, kwundi ranzir dai, *perhaps my horse is sick, he is constipated.* Kwundi sabo byā rotsaṇ, *perhaps I shall come again to-morrow.*

KWUNDĪ (*s. m.*) *mirage.* Pa ghorma kshé ḍèr kwundī rāpézhī, *in the heat of the day there quiver many mirages.*

KWUNḌA (*adj. f.*) *widow.* De Dawaṛé kwunḍé shezé tsarkh pa wartel wakht tèrawī, *Dauri widows pass the time,* i.e. *gain a livelihood, by spinning.*

KWUNḌOL *See* KUNḌÉL.

KWURBÉZ (*s. m.*) *foam, froth* (*on a river, etc.*)

KWURKAMAN *See* KURKAMAN.

KWURKHA (*s. f.*) *a leguminous plant given to she-buffaloes to increase their milk.*

KWURRÉ (*int.*) *get out, away!* (*to dogs*).

KWURSHA *See* KURSHA.

KWURSĪ (*s. f.*) *chair, privilege of a chair.* De kwursai lāik dai, *he deserves a chair.*

KWUSHT or KOYESHT (*s. m.*) *constipation.* Kwusht mi shī, *I am suffering from constipation.*

KWUṬÉLĪKHA (*s. f.*) *husk, shell.* De zañṛghézī kwuṭelīkha, *the cone of the chilghoza pine.*

KWUṬĪLA (*s. f.*) *bubble.*

KWUṬṬ (*s. m. pl.*) *pewter, zinc, white metal.*

KH

KHABAR (*adj.*) *aware, informed.* Khabar dai, pakhwo mi khabar keṛai dai, *he knows, I informed him before.* Sheza khabara do, *the woman knows.*

KHABARA (*s. f.*) (1) *word.* Yawa khabara pa kshé darwégha 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.* Dzöi khachan dai, *the place needs tidying up.*

KHAIR *See* KHÈR.

KHAIRKHWO (*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 khāli potai shwaṇ, *I was left alone, or, I lost everything I had.*

KHALK (*s. m.*) (1) *people, the public.* De ghunḍ khalk zṛīna wuswel, *the hearts of all the people burned.* She saṛai dai, de nör khalk shammar pé shī, *he is a good man and other people's interests are served by him.* (2) *crowd.* Wörchané ḍèr khalk dai, *there is a great crowd outside.* (3) *race, nation.* De tosé khalk wode pa tséam kol kī? *at what age do people of your country marry?*

KHALLAI (*s. m.*) (1) *chip, shaving.* Khallī mallī, *refuse, sweepings.* (2) *match, lucifer.* De khallyé ḍablai, *match-box.* (3) *lots.* Khallai pé wochawa, *cast lots for it.* (4) khallai khallai, "*stick by stick,*" i.e. *separate.* Dā tīré 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 saṛai dai, de chā hukm na manī, *he is rather an independent man, he cares for nobody's orders.* (3) *discharged.* Yawa tīzha pa machöghna mi khalosa kṛa, *I let fly a stone from the sling.* Pa ghre kshé ḍèr ster ṭīpak 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.* Ghunḍ tswèrai de mo na khalos shewai dai, *all my provisions are exhausted.* Kor khalos na shaṇ, *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.*

KHALOSĪ (*s. f.*) *release, deliverance.* É mo pa khalosī kshé ḍèr koshish wuka, *use your best efforts for my release.*

KHALOSMAND (*s. m.*) (1) *devoted, sincere.* Khalosmand nīkar mi dai, *he is my devoted servant.* Khalosmand döst, *sincere friend.* (2) *disinterested, impartial.* Che pa munsiffai kshé taraf na ko, agha ta khalosmand wyaiyī, *him they call disinterested who shews no partiality in arbitration.*

KHALOT (*s. m.*) (1) *khillat, presentation robe.* Amīr khalatīna Odam, Pai Muhammad ta wèrkawel che de mo rāyat yéstai, *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 khwaṛelai dai, *I have received a handsome commission.*

KHALPAL (*s. m. pl.*) *sweepings, rubbish.* Bangī khalpal weṛī dī, *the sweeper has carried away the sweepings.*

KHAMĪRA (*adj.*) *leavened.* Dā maṛai khamīra na do, losī 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 dī wélé khanatawel? *why did you misappropriate the deposit?*

KHĀNAWODA (*s. f.*) *family of high position, illustrious line.*

KHANDA (*s. f.*) *laughter.* Khanda kawel, *to laugh.*

KHANDANAI (*adj.*) *bad, useless, valueless, of small account.* Khandanai wos, *or* *miserable jade.* Mīzh dasé khandānī na yī che te mīzh sara
KHANDĀNAI na wīné, *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.*) Ḍèr mi pèri khandel, *I laughed at him heartily.*

KHANGRAI (*s. m.*) *shuttle.* Pai Muhammad wa Odam ta dzawob wukaṇ che pa khangrī di wavdelī wī, ā che pré na zhdé, byā wuwyaiyé che de mo tīra potyé shwa, *Pai Muhammad answered Adam saying, "Whatever you have woven with the shuttle, see that you leave it not behind and say afterwards 'my strength,* lit. *sword, remained behind,'"* i.e. *P. M. taunted A. saying "Do your worst now and do not excuse yourself afterwards for failure by saying you did not bring all your resources to bear at the right time."*

KHANJAR (*s. m.*) (1) *cross-handled dagger sharpened on both edges.* (2) *bayonet.* Pa ṭīpak khanjar tsīṛ ka, *fix bayonets.*

KHAPASSA (*s. f.*) *night-mare.* Wégā ze khapassé nīwelai waṇ, *last night a nightmare seized me.* Khapassa pé swāra wa, *a nightmare was [riding] upon him.*

KHAPGON (*adj.*) *grieved, sorry.* Mīzh khapgon yī, *we are sad.*

KHAPPA (*adj.*) *vexed, sad, sorry, offended.* Khappa shewai kho na wéstai? *I hope your feelings were not hurt.*

KHAPPAṚ (*s. f.*) (1) *double-handful.* De dé chinné yébö reṭṭé sāṛé dī, yawa khappaṛ tsök yé na shī tshai, *the water of this spring is bitterly cold, no one can drink a double-handful of it.* (2) *sole of foot.*

KHAPPAṚYÉ (*s. f.*) (1) *palm of hand.* Pa khappaṛyé drīmī, *goes on all fours, creeps.* Zyai mi pa khappaṛyé dai, *my son is on all fours,* i.e. *is quite an infant, cannot walk yet.* (2) *hand's-breadth.*

KHAR (*s. m.*) } *donkey.* Khre bor, *donkey load.*
KHRA (*s. f.*) }

KHARĀNḌ (*s. m.*) *stump* (*of a lopped off branch, etc.*) Pa kharānḍ pöri mi dastor shākh shaṇ, zeke bzha shaṇ, *my pagri caught on a stump and so got torn.*

KHARBĪZA (*s. f.*) *common melon.*

KHARÉDEL (*v. reg. intr.*) *to snore.* Khre ghundi ma kharézha, khéb dèrbondi tang ka, *do not snore like a donkey* (*braying*), *make your sleep tight upon yourself,* i.e. *go sound asleep.*

KHARF (*s. m.*) *letter of alphabet.* De mullo ghundi kharfīna līkelai shī, *he can form his letters like a mullah.*

KHARKHARRA (*s. f.*) *curry-comb.*

KHARKHÉL (*s. m.*) *clippers, shears* (*for shearing goats and sheep*).

KHAROP (*adj.*) (1) *spoiled, wasted.* Asbob mi kharop shaṇ, *my things are spoiled.* (2) *bad.* Kharop saṛai dai, *he is a bad man.*

KHARÖṬĪ *Kharoti.* Kharoṭiya sheza, *a Kharoti woman.*
or KHAROṬĪ

KHARS (*s. m.*) (1) *sale.* (2) *money for expenses.* Rozokha héts khars nishta, *I have no money for expenses.* Tsök de khpul kor depora roshī, w'agh ta Sarkor khars na wèrkawī, *he who comes on his own business is not given his expenses by Government.*

KHARSAWEL (*v. reg. tr.*) *to sell.*

KHARSÉDEL (*v. reg. intr.*) *to be sold, be for sale.* Ghanam de rīpai tsö sèra kharsézhī? *at how many seers to the rupee is wheat selling?*

KHARSĪ (*adj.*) *for sale.* Kharsī largī dī, *this wood is for sale.*

KHAṚA (*s. f.*) *silt, deposit.* Pa dé kats bondi ḍèra khaṛa alwédelyé do, *a great deal of silt has been deposited on this riverside land.*

KHAṚEL (*v. reg. tr.*) *to plaster, wash.* Dā dīwol pa chīna wa ze
or wukhaṛaṇ, *I will lime-wash that wall.*
WUKHAṚEL

KHĀSĪKAI (*s. m.*) *joint, meat with the bone.*

KHĀSS (*adj.*) *particular.* Khāss agha saṛai é mo döst dai, *that very man is my friend.*
(*adv.*) (1) *exactly.* Khāss pa manz kshé wulagédaṇ, *it struck exactly in the centre.* (2) *invariably.* Khāss de largī wī, *they are always made of wood.*

KHASSĪ (*adj.*) *gelt, castrated.*

KHAT (*s. m.*) *tunic, upper garment, coat.* De Dawaṛé khat tèr wī, de Wazīré khat spīn wī, *Dauri tunics are black and Waziri tunics white.*

KHATEL (*v. irr. intr.*) (1) *to go up, ascend, rise, climb.* Mīzh pa ghre
or bondi khatelī wī, *we had got on the top of the hill.* Watan
WUKHATEL zyêm larī, zeke nāwā pa dā dīwola kshé khatelyé do, *the ground is damp, so the moisture has risen in this wall.* Sāya yé khatelyé do, *his breath has gone up,* i.e. *he is out of breath.* (2) *to be produced, manufactured.* Tarkha tél khwozha tél dwa sara pa Töchi kshé na khézhī, Induon é kharsawī, *neither bitter oil nor sweet oil is produced in Tochi, the Hindus deal in both.* (3) *to come out, make its appearance.* Spaṇṛsai pé wukhatelai dai, *a guinea-worm has made its appearance in him.* Pol mi dāsé khatelai dai, *the omen for me has come out so.*

KHATO (*adj.*) (1) *missing, astray.* Khato loṛé, *you have gone wrong.* (2) *missed.* Lyār di khato keṛyé do, *you have missed the road.* (3) *wide, away from the mark.* Wu mi kṛel pa dā dré léwīna dré zgorīna, au dwa khato shwel au yo pa wunalagédaṇ, *I fired three shots at those three wolves, and two missed and the third did not hit.*

KHATOĪ (*s. f.*) *mistake, error.* É mo khatoī na do, *the mistake is not mine.*

KHATT (*s. m.*) (1) *letter, epistle.* Dā ster saṛai dai, pa khattīna zhaghédo ko, *he is a big man, he talks by letter,* i.e. *writes instead of receiving, or himself going to see, people with whom he has business.* (2) *deed, document.* Līkelai khatt, *a written document.* (3) *handwriting.* De dagh mullo tsangra khatt dai? *what is the writing of this mullah like?*

KHAṬṬA (*s. f.*) *mud.* Khaṭṭa ḍèra do, yīshon shākh shewī dī, *the mud is very deep, the camels have stuck in it.*

KHAWARDZĪN (*s. m.*) *clay.* Löshī de khawardzin na joṛézhī, *vessels are made of clay.*

KHAZONA (*s. f.*) (1) *treasury.* Rīpai pa khazona kshé sotī, *they keep the money in the treasury.* (2) *treasure.* De Sarkor khazona ḍèra do, *Government has much treasure,* i.e. *unlimited command of money.*

KHÉB *or* KHÖB (*s. m.*) (1) *sleep.* Pa khéb wéwd dai, *he is sleeping* [*in sleep*]. De shpé mi khéb na dai keṛai, zeke khéb mi és zangawī, *I did not sleep at all at night, so now I am nodding,* lit. *sleep is making me swing.* (2) *dream.* Khöb mi wulīd, *I saw a vision.*

KHÉĪ *or* KHÉYĪ (*s. f.*) / KHÉĪZ *or* KHÉYĪZ (*s. m.*) *absolute extinction of a family.* Yo sar yé dai, che meṛ shī khéyī yé do, *there is only himself, if he dies that is the end of his family.* De Töchī hākim kheīz kézhī na, che yo tsī byā bel rotsī, *the Political Officer, Tochi, can never be got rid of, when one goes another comes.*

KHÉL (*s. m.*) (1) *tribe.* Wudzī Khél pa Khaisora kshé panḍézhī, *the Wudzi tribe inhabits Khaisora.* (2) *member of a tribe,* Töri Khél, Töri Khéla, *man, woman of the Tori tribe.* (3) *kind, species.* Dzené gulīna yo khél dī, dzené bel khél dī, *some of the flowers are of one kind and some of another.*

KHÉL (*s. m.*) *helmet.* És Wazīr khélīna pa sar na zhdī, *Waziris do not put helmets on their heads,* i.e. *wear helmets, now-a-days.*

KHÉLA (*s. f.*) *sweat, perspiration.* Reṭ khélé yaṇ, *I am* (*in*) *a terrible perspiration.* Khéla mi shewyé do, *I am perspiring.*

KHÉLA (*adj.*) *stupid, dense.* Ghunḍ saṛī khéla dī, *they are all stupid fellows.*

KHÉLAGAI (*s. m.*) *blockhead.* Wazīr, che pa Kalkatté kshé wī, agha khélagai līda shī, *a Waziri, when he is in Calcutta, appears a fool.*

KHÉLKHONA (*s. f.*) *family.*

KHÈR *or* KHAIR (*s. m.*) *welfare, safety, well-being.* Pa khèra sara! *you have come with well-being,* i.e. *you are welcome* (*salutation on arrival*). Dèrta khair dai? *is it well with you?* Wa kèr ta di khair dai? *is it well with your family?* (*salutations on meeting*).

KHEṚ (*adj.*) (1) *brown, khaki-coloured.* Dū kheṛa kapṛa do, *that is khaki cloth.* (2) *ashen, grey, pale.* Makh yé kheṛ shewai dai, *his face has grown pale.* (3) *dismal, melancholy.* De

Kalkatté guzrān pa mīzh bondi ḍèr kheṛ dai, zeke che hawo é bela do, *we find existence in Calcutta very miserable, because the climate is different (from ours).* (4) *vexed, irritated.* Taba di kheṛa do, ke kheṛa di na do? *are your feelings annoyed or not?*

KHEṚTÖI (*s. m.*) *flood,* lit. *brown,* i.e. *muddy, river.* Kheṛtöi roghai, *there came a flood.*

KHEṚ-PEṚ *or* KHEṚYÉ-PEṚYÉ } (*s. m. pl.*) (*s. f.*) (1) *dust floating in the air.* Nen vrez kheṛyé-peṛyé do, *to-day the air is thick with dust.* (2) *mental obfuscation.* Kheṛyé-peṛyé! *I hope your mind is clear and free of trouble (a customary salutation).*

KHÉSH (*s. m.*) (1) *relation by blood or marriage.* (2) *friend.*

KHÉSHA (*s. f.*) *tooth (of comb, etc.)* De zhmanzé ḍèré khéshé dī, *the comb has many teeth.*
or KHÖSHA

KHÉSHĪ (*s. f.*) (1) *distant relationship.* Khéshī mi do wèrsara, *I am slightly connected with him.* (2) *friendship.*

KHESHTA (*s. f.*) *brick.* Īma kheshta, *kutcha brick.* Pakha kheshta, *pucca brick.*

KHÉSHAI, KHÖSHAI *or* KHOSHAI } (*s. m.*) (1) *prong.* (2) *tooth (of comb).* (*adj.*) (*in composition*). (1) *pronged.* Dwa-khéshyé skéī, *a two-pronged pitchfork.* (2) *stemmed, branched.* Dré-khoshyé wuna, *tree with three main limbs.*

KHÉYĪ *or* KHÉYĪZ } *See* KHÉĪ.

KHÉZ (*s. m.*) *menses.*

KHÉZAWEL (*v. reg. tr.*) *to shake, move.* Zelzelé pa khézawel sara dā nuksán shewai dai, *that damage was done by a shock of earthquake.*

KHÉZÉDEL (*v. reg. intr.*) (1) *to shake, move.* Mzeka pa khpula wukhézéda, *the ground trembled,* lit. *shook of itself.*

KHÉZHAI (*s. m.*) *spur, ridge, of a hill.*

KHÉZHAWEL *or* KHYÉZHAWEL } (*v. reg. tr.*) (1) *to raise, lift up.* Drīnd dai, kho khézhawa, *it is heavy, but lift it up.* (2) *to send up, make go up.* Wosina pa haghé lyāré wukhézhawa, *bring the horses up by that path.* (3) *to excite.* Pa Sarkor bondi khalk khézhawī, *he works the people up against Government.*

KHĪ (*s. m.*) *disposition, temper, character.* Khī yé she dai, *he is a pleasant tempered man.* De khalk khīyína bad shewī dī, *the people's dispositions have become corrupted.* De wōṛkiyé khī khaslat yé dai, *he has a childish character.*

KHĪD (*s. m.*) *khasil, corn cut green for fodder.* Wos mi khovré khīd khwaṛelai dai, *my horse has been fed on very young khasil.*

KHIDMAT (*s. m.*) *service.* De Sarkor ḍèr khidmatīna mi wukṛel, *I have performed many services for Government.*

KHIDMATĪ (*adj.*) *ready to render service.* Khidmatī saṛai, *useful man.*

KHĪLA (*s. f.*) *false or absurd claim.* Khīla ma roka, *do not try to take me in.*

KHILOP (*s. m.*) *falsehood.* Khilop ma wyaiya, *do not speak falsely.*

KHĪMBRĀ (*s. f.*) } *small drinking vessel used at meals.*
KHĪMBRAI (*s. m.*) }

KHĪN (*s. m.*) *murder.* Dré khīnīna yé keṛī dī, *he has committed three murders.*

KHĪNA (*s. f.*) *tent.* De khīné stenyé, *tent-pole.* É Wazīré khīné kézhdai byélī, *the tents of the Waziris are called kezhdais.*

KHĪNĪ (*s. m.*) *murderer.*

KHĪPAÑṚYÉ (*s. f.*) *dust rising in the air.* Khīpañṛyé chegga shwa, *dust began to blow about.* De Sarkor lashkar dāsé ḍèr roghai leke dāsé khīpañṛyé wukhézhī, *the army of Government came as great in number as the dust when it rises.*

KHĪRA (*s. f.*) *houri, black-eyed maiden of Paradise.* Pa ākhirat kshé khīré wa di pa kor shī, *in the next world you will be provided with houris.* Péghla kshelyé leke khīra, *a maiden beautiful as a houri.*

KHĪRAI (*s. m.*) (1) *dirt, filth.* Ḍèr khīrai pé pèri dai, *it is absolutely covered with dirt.* (2) *fouling.* De ṭīpak khīrai wubosa, *clean the gun out.*

KHĪRAN (*adj.*) *dirty.*

KHIRAS (*s. m.*) *greed.*

KHIRASNOK (*adj.*) *greedy.*

KHISHT (*adj.*) *kneaded.* Doñṛa mi khishta keṛyé do, *I have kneaded the flour.*

KHĪZH (*s. m.*) *scab.* Péyawor mi khīzh nīwelai dai, *my wound has formed a scab.*

KHĪZHAI (*s. m.*) *large boulder.*

KHO (*conj.*) (1) *but.* Zhagh mi wukaṇ kho dzawob é na rokaṇ, *I shouted but he gave no answer.* (2) *however.* Pa hagha na tyāra pa kéṭa kshé kho na do, *it is not darker than that, however, inside the room.*

KHÖB *See* KHÉB.

KHOMBA (*s. f.*) *mushroom.*

KHÖR (*s. f. irr.*) *sister.*
or KHOR

KHORAKHT (*s. m.*) *itch.*

KHOST (*s. m.*) *request.* Dā khost dèrta kaṇ, *I make this request of you.*

KHOSTWOL (*s. m.*) } *Khostwal, native of Khost.*
KHOSTWOLA (*s. f.*) }

KHÖSHA *See* KHÉSHA.

KHOSHAI *See* KHÉSHAI.

KHOVRA (*s. f.*) *earth.* Sha khovra do, *it is good soil.* (*See also* KHĪD.)

KHÖZH (*adj. irr.*) *sweet.* Alwo khwazha do, *the halwa is sweet.*

KHÖZHBĪYAI (*adj.*) *sweet-scented.*

KHPUL (*adj.*) (1) *own.* Khpul mol mi dai, *it is my own property.* Khpul dzon ma wézhna, *do not destroy your own self.* (2) *trusty, confidential.* Khpul saṛī mi dī, *they are my trusted retainers.* (3) *related.* Khpul di dai? *is he your relation?* (4) *friendly.* "Tsōk yé?" "Khpul yaṇ," "*Who comes there?*" "*Friend,*" lit. "*Who are you?*" "*I am a friend*"—*the usual challenge and answer.*

(*pron.*) (1) Pa khpula, *of own accord, of self, voluntarily, etc.* Mo tse wèrta wuwéyel? pa khpula yé dāsè wukṛel, *I said nothing to him, he did it of his own accord.* Bel ḍazz ma pé kawa, pa khpula wa és meṛ shī, *do not fire another shot, he will die of himself now.* (2) *self.* Pa khpula ghunḍ wol wuwyaiya, *tell me yourself everything that happened.* *See Grammar, page 16.*

KHPULWĪ (*s. f.*) *relationship, connection.* De to wèrsara tsangra khpulwī do? *in what way are you related to him?*

KHRA *See* KHAR.

KHṚĀP (1) *crack, flick, etc.* Pa machöghna mi khṛāp wuwéstaṇ, *I made the sling crack,* lit. *I drew a crack from the sling.* Pa koṉṛī mi she khṛāp wuwést, *I flung the stone hard and far,* lit. *I brought a good impulse to bear upon the stone.* (2) *instant, moment.* Pa yawa khṛāp kshé, *in one moment.* (3) *stroke of work.* Nen mi wa paṭī ta she khṛāp wèrkaṇ, *I did a good stroke of work on my field to-day.*

KHSAI *or* KHSOṬKAI (*s. f.*) *unweaned calf.* Khsai pa borī na kam dai, *a khsai is younger than a borai.*

KHSHAN (*s. m.*) *bit of bread.* Dāsé shīm saṛai dai che peshé ta hāṇ khshan na āchawī, *he is such a miserly man that he will not even throw a bit of bread to the cat.*

KHSHĀN (*s. m.*) *chewing the cud.* Ghwo che wiloṛa wī nör khshān waiyī, *a cow while it is standing chews the cud.*

KHSHĪNA (*s. f.*) *wife's sister.*
or
KHWSHĪNA

KHUD (*s. m.*) *self.* Dā saṛai bé-khuda waṇ, és byā pa khud shaṇ, *that man was beside himself, now he has come to himself again.* Bé-khuda, *unconscious.*
(*adv.*) *of course.* Ze dāse wukaṇ ke na wukaṇ? 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.*

KHULPĪṬAI (*s. m.*) *stopper, cork.*

KHURDZHA (*s. f.*) *sister's daughter.*

KHURZĪ (*s. f.*) *saddle-bag.* Khurzai mè joṛé dī, *my saddle-bags are made.*

KHUSHKĪ (*s. f.*) (1) *headache.* (2) *other pain, disorder.* Nas khushkī yé do, *he is suffering from diarrhœa.*
(*adv.*) *accidentally.* É mo na dā kor khushkī 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 dī, *there are nine prostrations in the evening prayer.*

KHUTBĀ (*s. f.*) *exhortation by a Muhammadan priest* (*to the congregation in a mosque, etc.*) Dzené ākhwund che de chā nikokh taṛī nör dā khutbā hāṇ wyaiyī, *some priests when they celebrate any one's wedding also pronounce the khutba.*

KHWAI *or* KHWAIYÉ (*s. f.*) *wooden shovel for winnowing grain.* Résha pa khwai wulwana, *winnow the mixed chaff-and-grain with the shovel.*

KHWAṆ (*s. m.*) *tinder.* Khwaṇ de mazerrī de dorai na joṛézhī, *tinder is made from dwarf-palm and gunpowder.*

KHWAND (*s. m.*) (1) *taste.* Belmang khwand, *insipid taste.* De maṛai ḍer she khwand dai, *the bread tastes very good* [*generally meaning that the person's own appetite is good*]. (2) *enjoyment.* Agha khwand sara kor kawī, *he works with gusto.* Nen de chīghé khwand na waṇ, *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.* Kwuṭélīkhé de ṭīṭsarai khwarok wī, *husks are the food of pigs.*

KHWARYÈĪ (*s. m. irr.*) *sister's son.* Dré khoréyīna mi dī, *I have three sister's sons.*

KHWAṚÉDEL (*v. reg. intr.*) *to cross, go over.* Pèri wukhwaṛawa, *cross over* Kelai wa nen pa dagh töi bondi khwaṛézhī, *the village will cross to the other side of this river to-day.*

KHWAṚEL (*v. irr. tr.*) (1) *to eat.* Tse khwuré? *what are you eating?* (2) to *take, appropriate* (*commission, bribes, other people's property, etc.*). De ghunḍé nikaroné talabīna agha khwurī, *he embezzles the salaries of all the employés.* (3) *to bite.* Mangora khwaṛelai saṛai é peṛī na ḍarézhī, *a man that has been bitten by a snake is afraid* (*even*) *of a piece of rope* (*proverb*). (4) *to wear out.* De de ṭīpak rakhīna khwaṛelī dī, *the grooves of this rifle are worn out.* Pāṉṛé mī pa ghre londi khwaṛelyé shewyé dī, *my shoes* (*with walking*) *on the hills have become worn underneath.*

KHWASH (*adj.*) (1) *pleased.* Pa to bondi ḍēr khwash dai, *he is very pleased with you.* (2) *appeased.* Dā jamador pa paisé khwash ka, *propitiate this jamadar with a little money,* i.e. *bribe him.* (3) *happy.* Mīzh dolata ḍer khwash yī, *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 ghunḍé kshé dā wos mi khwash keṛai dai, *I have chosen this horse from among the lot.*

KHWASHĀMANDĪ (*s. f.*) *flattery.* Khwashāmandī ma kawa, spīna khabara ka, *do not flatter, speak the plain truth,* lit. *the white word.*

KHWASHĪ (*s. f.*) (1) *happiness, merriment.* De khpulé malgerai sara mi khwashī wukṛela, *I made merry with my companions.* (2) *intoxication.* De sharop pa khwashī kshé waṇ, *he was in the intoxication of drink.*

KHWAṬAWEL (*v. reg. tr.*) (1) *to boil.* Ébö wukhwaṭawa, *boil the water.* (*See also* ébö.) (2) *to dash out.* Makhrezé wa di wukhwaṭawaṇ, *I will knock your brains out.*

KHWAṬÉDEL (*v. reg. intr.*) (1) *to boil.* Ébö khwaṭézhī, *the water is boiling.* (2) *to show, come up.* Zhīra yé khwaṭawelyé do, *his beard has sprouted.* (3) *to laugh suppressedly, giggle.*

KHWAZH *See* KHWUZH.

KHWAZH (*adj.*) *sore, hurt, wounded.*

KHWAZHÉDEL (*v. reg. intr.*) *to be sore, painful.* Stīnai mi khwazhézhī, *I have a sore throat.* Ghunḍ sīrat mi khwazhézhī, *my whole body aches.*

KHWO (*s. f.*) *side, place beside.* De keli pa khwo kshé kèr mi dai, *my house is just outside the village.* Pa khwo wudarézha, *stand aside.*

KHWOR (*adj.*) (1) *poor.* Khwor dai, héts na larī, *he is a poor man, he has nothing.* (2) *miserable, helpless.* Ḍèr khwor saṛī dī, kār ma wèrta ka, *they are wretched creatures, do not be angry with them.* (3) *safe from, free from.* Nawz shaiton mi khwor laré, *deliver me from (my own) lusts (and from the) devil.*

KHWORAKAI (*s. m.*) *poor wretch, starveling.* She wèrsara wuka, dā khworakai dai, *treat him kindly, he is a poor little creature.*

KHWORĪ (*s. f.*) (1) *effort, endeavour, hard work.* Ḍèra khworī mi wukṛa, *I worked very hard.* (2) *pain.* Pa ḍèr khworī kshé meṛ shaṇ, *he died in great agony.* (3) *distress, want.* Pa watan ḍèra khworī roghla, *great scarcity came upon the country.* Gulīna ébé de khworai na mṛe shwel, *the flowers died for want of water.*

KHWORĪKASH (*adj.*) *hard-working, industrious.*

KHWOṚA (*s. m. pl.*) *dough.*

KHWOSHYÉ (*s. f.*) *mother of wife or of husband.*

KHWOZHE-KHWANDAWAR (*s. m. pl.*) *sweetmeats.*

KHWSAR *See* SKHAR.

KHWSHĪNA *See* KHSHĪNA.

KHWULA (*s. f.*) (1) *mouth.* Khwula yé de maṛai ḍakka do, zeke zhagh na shī kṛai, *his mouth is full, therefore he cannot utter a word,* Ke pa khwula hāṇ rota wuwyaiyī ze wa itibor wu na kaṇ, *though he should say so with his mouth I will not believe it.* Pām ka che wos to ta khwula na wochawī, *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 yé zyèṛa shewyé do, *his face has turned yellow,* i.e. *pale.* (3) *mouth of a ravine, debouchment of one valley or nullah into another.*

KHWULGAI (*s. m.*) (1) *mouth, small mouth.* Khwulgai ma khézawa, *don't move your little mouth,* i.e. *shut up!* (2) *spout.* De kīzé khwulgai, *spout of water-pot.*

KHWUSHAI (*adj.*) (1) *empty.* Khwushai kör, *uninhabited house.* (2) *lonely.* Sheza pa khwushī raghzī rawona shwa, *the woman set off across the lonely plain.* (3) *senseless, absurd.* Khwushyé kissa, *nonsense.* Khwushai saṛai, *fool.*

(*adv.*) *needlessly, uselessly.* É mo wakht di khwushai tèṛ kaṇ, *you have wasted my time,* lit. *made it pass uselessly.* Khwushai khappa shwé, *you vexed yourself unnecessarily.*

KHWUSHOLĪ (*s. f.*) *rejoicing.* Mīzh khwusholī wukī au khwash shī, *let us rejoice and be merry.*

KHWUṬṬÉ (*s. f. pl.*) *testicles.*

KHWUZH *or* KHWAZH (*s. m. pl.*) *pain.* De ghwosh de khwuzhé na mi de shpé khöb na dai keṛai, *I did not sleep all night on account of tooth-ache.*

(*adj. irr.*) *hurt, injured, in pain.*

KHWUZHMAND (*adj.*) *wounded, injured.* Saṛai khwuzhmand dai, Mahsīdé wāhelai dai, *the man is hurt, he has been attacked by Mahsuds.*

KHYÉZHAWEL *See* KHÉZHAWEL.

L

LA...NA (*prep.*) *See Grammar, page 39.*

LABAGHEṚAI *or* LAGHEṚAI-BAGHEṚAI. (*adj.*) *wretched, miserable, in a bad state.* Mizh pa wilāyāt kshé ḍèr labagheṛī shwī, *we in the lock-up have fallen into a bad plight.*

LAD (*s. m.*) *baggage-net.* Dā sandīkīna pa ladīna kshé wutranga, *load these boxes in baggage-nets.*

LAGATTA (*s. f.*) *kick.* De to wos ze dwé lagatté wāhelai yaṇ, *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 wutréyela, pa nakhsha mi wulagawela, *I threw a stone and hit the mark with it.* (3) *to spend.* Pa selgīna rīpai mi wulagawelyé, *I spent kundreds of rupees.*

LAGÉDEL (*v. reg. intr.*) (1) *to come in contact, hit, strike.* Gélai pé wulagéda, *the bullet struck him.* (2) *to be hit.* Pa gélai lagédelai, *or* lagawelai, dai, *he has been struck by a bullet.* (3) *to be related.* De to agha tse shī, tse di lagézhī? *what is he of yours, what is his relationship with you?* (4) *to come upon, befall.* Stera wabo lagédelyé do, *a severe epidemic of cholera has occurred.* Pa dā lyār kshé ghle lagézhī, *robbers turn up on that road.* (5) *to be in progress, to have already begun.* De juworé lau lagédelai dai, *the reaping of the maize has begun.*

LAGHĀR (*adj.*) *barren, bare.* Laghār ghar, *a barren hill.*

LAGHEṚAI-BAGHEṚAI *See* LABAGHEṚAI.

LAGHÉ (*adj.*) *rough, hoarse.* Marai di laghé dī, *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.* Ḍèr lāik saṛai dai, *he is a very capable man.*

LĀIKĪ (*s. f.*) *fitness, worthiness.*

LĀJAI (*s. m.*) *machine for cleaning cotton.*

LĀK (*adj.*) (1) *set up, erected.* Tāmbiyon lāk shewī dī, *the tents have been pitched.* Lāka tīzha, *standing stone, natural obelisk.* (2) *planted.* Wuna lāka ka, *plant the tree.* (3) *tucked in.* De dastora tsīka lāka ka, *tuck in the end of your pagri.* (4) *caught.* Ṭīkhai rolāk dai, *I have caught a cough.*

LAKAI (*s. f.*) *tail (ordinary word).* Wazīr wyaiyī che wos au mazh janāt na roghelī dī, zeke lakai yé 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.)*

LAKAṚṚA (*s. f.*) *pole, flagstaff (on a shrine, grave, fort, etc.)*

LAKASHEWAI (*s. m.*) } *chinkara, Indian gazelle.*
LAKASHEWYÉ (*s. f.*) }

LĀKÉDEL (*v. reg. intr.*) *to climb, ascend.* Pa agha lyār tsök na shī lākédelai, *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.* Peṛai lālézhī, wu yé taṛa, *the rope is trailing, tie it up.*

LĀLĪN (*s. m. used as an indecl. adj.*) *weeded.* Shélé mī lālīn keṛyé dī, *I have weeded the rice.*

LALMA (*adj. f.*) Lalma mzeka, *unirrigated land, land depending on rainfall.*

LAM *See* LEM.

LĀM (*s. m.*) *war, military expedition.*

LAMAWAR (*adj.*) *having a good tail.* Dā myêzh lamawara do, *that sheep has a fine tail.*

LĀMBA (*s. f.*) *flame, flare.* Yor lāmbé kṛé, *the fire flared up.*

LAMBAWEL (*v. reg. tr.*) } *to wash.* Wos mi di lambawelai dai? *have*
LAMBÉDEL (*v. reg. intr.*) } *you washed my horse?*

LAMBÉYA (*s. f.*) *swimming.*
or LAMBOYA

LAMBÉZAN (*s. m.*) *swimmer.* Lambézan dai, lambéya yé wukṛa, *he is a swimmer, he swam.*

LAMSAI (*s. m.*) *hawk, bird of prey.*

LAMSAI (*s. m.*) *thick felt.*

LANDORA *See* NENDORA.

LANDORCHĪ *See* NANDORCHĪ.

LANḌ (*adj.*) (1) *short.* Mazal nen landṛ waṇ, *the stage to-day was a short one.* Landa kissa dagha do, *the long and the short of it is,* lit. *the short version is this.* Sāya yé landa do, zeke pa ghre na shī 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 léwīna, dwa landṛ wı 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.*

LANḌĪKAI (*adj.*) *short.* Landikai ṭīpak, *carbine.*

LANḌĪN (*s. m.*) *shortening, abbreviation.* Che sha kissa ké, ke bada ké, landīn yé rowuka, *whether your speech be pleasant or unpleasant, (at least) let it be short.*

LANḌWOLAI (*s. m.*) *shortness.*

LANG (*s. m.*) *skirt.* Ḍèr Dawaṛ che lmīnz ko lang waiyī che chèré mi partīg mardor wī, *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 chalézhī, band shaṇ, *the free kitchen is no longer going, it has been closed.*

LANGṚA (*s. f.*) *leg, shank.*

LANGṚAWAR (*adj.*) *long-legged.* Langṛawar saṛai dai, langṛé yé wuzhdé dī, *he is a long-legged man, his shanks are long.*

LAPPA (*s. f.*) *measure of bulk, handful.* Dré lappé yo kuṛwai shī, *three handfuls make a kurwai.* Ghbarga lappa, *double-handful, as much as both hands put together can hold.*

LAR (*adj.*) *lower.* Lar Dawaṛ, *Lower Daur.* De kelī pa lar lörī *on the lower side of the village.*

(*adv.*) *below, downstream.* Amzonī lar dī, Muhammad Khél bar dī, *Hamzoni lies downstream and Muhammad Khel upstream.*

LARAI (*s. f.*) *defeat, getting the worst of it.*

LAREL (*v. irr. tr.*) (1) *to have, possess.* Yo kadam mzeka na larī, *he owns not one yard of land.* Wa to ta arz laraṇ, *I have something to ask of you.* Tamador saṛai tama larī, *a greedy man is possessed by greed,* lit. *possesses greed.* Dā watan zyêm larī, *this is a moist country,* lit. *this country possesses damp.* Dā saṛai ḍèr darwégh larī, *that man is an inveterate liar,* lit. *possesses many lies.* (2) *to keep, observe.* Īnar wèrsara lara, *treat him with tact,* lit. *observe tact (in your dealings) with him.*

LARGAI (*s. m.*) (1) *wood.* (2) *piece of wood, stick.*
(*pl.*) Largī, *fuel, firewood.* Largī kawel, *to collect, or deal in firewood.*

LAṚAM (*s. m.*) *scorpion.* De laṛam na dzon soté, laṛam ṭāk waiyī, *you should beware of the scorpion, the scorpion stings.*

LAṚELAI (*adj.*) *defiled, stained, having lost its freshness.*

LAṚMĪN (*s. m.*) *bowel, entrail.* Laṛmanīna dā dī, zṛe, yenna, sezhai, pashtawargai, *the following are entrails, the heart, liver, lungs and kidneys.*

LAṚYÉ (*s. f.*) *trembling-fit, shivers.* Saṛa laṛyé mi shewyé do, *I had a cold trembling-fit.*

LASTĪNAI (*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 ṛang shaṇ, yo yo shaṇ, *the army broke up and dispersed.*

LASHTA (*s. f.*) (1) *thin stick, walking-stick.* (2) *figure.* Sha lashta do, *he is a well-built man.*

LASHTA (*s. f.*) *earring.*

LASHTAI (*s. m.*) *branch of a water-course.*

LAṬ (*s. m.*) *idle person.*

LAṬAKKA (*s. f.*) *portion corresponding to the hammer in a match-lock.*

LAṬAWEL (*v. reg. tr.*) (1) *to seek, search for.* Ṭīpak mi wulaṭawaṇ, na mi mīndaṇ, *I looked for the gun but could not find it.* (2) *to strip off.* De haghé wuné paṭīkai pa khpula laṭédelai dai, ke chā laṭawelai dai? *has the bark of that tree come off of itself, or did some one strip it off?*

LAṬÉDEL (*v. reg. intr.*) (1) *to come off.* *See* LAṬAWEL (2). (2) *to disperse (assembly), etc.* Marakka wulaṭeda, *the council broke up.* (3) *to happen, come about.* Daghé khabaré na wa balwa wulaṭézhī, te pekr wèrta wuka, *these words will lead to a riot, pay attention to it,* i.e. *mark my words.*

LAU (*s. m.*) *reaping.* Pa dé paṭī kshé mi lau keṛai dai, *I have done the reaping in this field.* Lauīna gaḍ dī, *the reapings,* i.e. *the reaping of all crops, have begun.*

LAUGERAI (*s. m.*) } *reaper.*
LAUGERYÉ (*s. f.*) }

LAUNDA *See* LONDA.

LAUNDÉBAL (*s. m.*) *relish eaten with bread, comestible.* De Wazīré laundébal gémne, ghöṛī, shaude, moste, shné ébö, zémna wī, *the Waziri relishes are honey, ghi, milk, curds, whey and broth.*

LAURÉDEL (*v. reg. intr.*) *to be pleased, satisfied.* Khars wèrka pé laurézhī, *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 lauz ṭīng yésa, *adhere firmly to your promise.*

LAWANḌ (*adj.*) *unmarried* (*of man*). Sheza yé nishta, wode na larī, lawanḍ dai, *he has no wife, he is not married, he is a bachelor.*

LAWANG (*s. m.*) *clove.* Lawang pa jomé mi pīzh waheli dī, *I have sprinkled the clothes with clove.*

LAWAṚ (*s. m.*) (1) *heavy stick, bludgeon.* (2) *staff, walking-stick.* Kuṭān wuwé che yawa vrez wa ze Birmal ta drīmaṇ, che lawaṛ mi pa los kshé wī, che Sarkor pauz haṇ ropasé wī, *Kutan 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 baghrī lawaṛ, *pestle.*

LĀYĀ (*adj.*) (1) *disengaged at leisure.* És lāyā yaṇ, to sara wīnaṇ, *now I am free to see you.* (2) *empty.* Bangla lāya do, *the bungalow is unoccupied.* (3) *bare, with nothing on.* Dā jilkai wa mör ta wyaiyī che léché mi chīlai na lāyā shwé, chīlī 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 lāyā rokeṛai dai, *he gave it to me gratis, for nothing.*

LÉ *or* LÖ (*s. f.*) *oath.* Nā-hakka lé yé wukṛa, *he took a false oath.*

LÉBA (*s. f.*) *game, play.* De dzavt tok léba, *the game of odds and evens.*

LÉBAZNAWEL *or* } (*v. reg. tr.*) *to make swear, put on oath.*
LEBÉZHNAWEL }

LÉCHA (*s. f.*) *fore-arm.* Léché geṛdé ka, peṭṭé ka, *pull up, pull down your sleeves.* *See* GEṚD.

LÉCHAI (*s. m.*) (1) *upper-arm.* *See* GEṚD. (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 dèrta wyaiyaṇ, dāsé ka, *as I tell you, so do.* Kshelyé leke khīra, *beautiful like a houri.* Leke che de mesheroné khabaré che wī, *such as the words of elders usually are.*

LEM *or* LAM (*s. m.*) *tail of horse or sheep.* De lem wozda, *fat of sheep's tail. See also* LAKAI.

LÉPKHOR (*adj.*) *repentant, contrite.*

LEṚA (*s. f.*) *mist.*

LÉSHAṆ (*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.*

LÉWANSHĪK (*adj.*) *half-mad, peculiar.* Léwanshīk agha saṛai dai che nīm pa khud wī, nīm bé-khuda wī, *that man is "lewanshik" who is half himself and half beside himself.*

LÉWAR (*s. m.*) *husband's brother.*

LÉWARZA (*s. f.*) *husband's brother's daughter.*

LÉWARZAI (*s. m.*) *husband's brother's son.*

LÉWE (*s. m.*) *he-wolf.*

LEZH *or* LEZHKĪ (*adj. indecl.*) *few, little.* Lezh kissé mi dī, *I have a few things to say.* Wakht lezh dai, *there is little time.* Lezh kho roka, *give me a little all the same.* Lezhkī wudara, *wait a little.*

LÉZHDAI (*adj.*) *of burden.* Lézhdai ghotskai, *pack-bullock.*

LÊZHEL (*v. irr. tr.*) *to send.* Kissa mi wulêzhela, byā saṛai mi wulözhaṇ, *I sent a message, then I sent a man.*

LGĀḌĪ *See* GĀḌĪ.

LGHARAI *See* NGHARAI.

LĪDEL (*v. irr. tr.*) *to see.* Makha na wīnaṇ, *I see no opportunity.* Ze yé wulīdaṇ, *he caught sight of me.* Līda shwel, *to appear.* Ze spek wèrta wu līda shwaṇ, *I appeared contemptible in his eyes.* Dā kor mo ta giron līda shī, *that business appears difficult to me.*

LĪG (*adj.*) *lonely, deserted, uninhabited.* Līg watan dai, *it is an uninhabited tract.*

LĪGAI (*s. m.*) *vapour.* De yor līgai, *smoke.* De ébé līgai, *steam.*

LĪKA (*s. f.*) *line.* Shkorzen pa līka drīmī, *the sportsmen are moving in line.*

LĪKAṆ (*s. f.*) *pain in stomach.*

LĪKEL (*v. reg. tr.*) (1) *to write.* Chuṭai mi wèrta līkelyé do, *I have written him a note.* Ze wa wèrta wulīkaṇ che dāsé wuko, *I will write to him to do so.* (2) *to delineate, draw.* Buton pa dīwola līkelī dī, *there are pictures drawn on the wall.*

LĪKHERṚA (*s. f.*) *cloud of dust.* Bod likherṛa ko, *the wind is raising the dust.*

LĪMA (*s. f.*) *snare.* De zerkoné depora līmé dī, *they are snares for catching chikore.* Awwal Khon wuwé che Kaṅṛirogha kshé watan de mo līma do, *Awwal Khan said "The land (I own) in Kanirogha is a snare to me."*

LĪMD (*adj. irr.*) (1) *wet.* Ze līmd shwaṇ, *I am wet.* Doṅṛa laumda ka, *damp the flour,* i.e. *mix water with it.* (2) *false, untrue.* Dā laumdé kissé ma ka, *do not tell such tales.*

LINDA (*s. f.*) (1) *bow.* De ghéshyé, de ghunḍorī, linda, *bow for shooting arrows, pellets.* (2) *lever (of rifle).*

LINDAI (*s. f.*) (1) *fiddle-bow.* (2) *sinew at back of knee.* (3) *trigger.*

LĪR (*s. f. irr.*) *daughter.* Līṅṛa mi dré dī, *I have three daughters.*

LIRÉ (*adv.*) (1) *far.* Lyā de plor na liré waṇ che plor wulīdaṇ, *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.* Losīna wuwīnza che khīrai liré shī, *wash your hands so that the dirt may come off.*

(*adj.*) *distant.* É Töchī na Ḍīlai līré mulk dai, *Delhi is a country distant from Tochi.*

LĪṬ (*s. m.*) *loot, plunder.*

LĪṬA (*s. f.*) *clod of earth.*

LĪṬKAI (*s. f.*) *small lump (or heap) of earth.*

LMANZ (*s. f.*) *single handful.*

LMANZA (*s. f.*) *kind of tree.*

LMANZKHOR (*s. m.*) *worshipper, one who says prayers.*

LMASAI (*s. m.*) *grandson.*

LMASAI (*s. f.*) *granddaughter.*

LMĀSHOM *or* LMOSHOM (*s. m.*) *night-fall, evening prayer.* De lmāshom pīnza rekāta dī, *there are five prostrations in the evening prayer.*

LMĀSHOMAK *or* LMĀSHOM-MARGHAI (*s. m.*) (*s. f.*) *bat.* Lmāshomak de marghai pa lashkar na taṇ che mzhek yaṇ, de mzhéké de laskar na hāṇ inkor kaṇ che ze marghai yaṇ, *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.* Zhīra mī lmatyé do, *my beard is combed.*

LMÈR (*s. m.*) (1) *sun.* (2) *sunshine.* *See* MYÈR.

LMÈRCHĀSHT (*s. m.*) *time about* 8 *A. M.*

LMÈRKHOTE (*s. m.*) *east.*

LMÊZHEL (*v. reg. tr.*) *to comb.* Khpula zhīra pa zhmanz wulmêzha, *comb your beard with a comb.*

LMĪNZ (*s. m. irr.*) *prayer.* De lmanzé wakht dai, *it is the time for prayers.* Ke lmīnz ké awwal avdas wuka, *if you are going to pray first perform the ablution.*

LMOÑṚAI (*s. m.*) *hem.*
or LMOṚAI

LMOÑṚYÉ (*adj. f.*) Lmoñṛyé sten, *large sewing needle.*
or LMOṚYÉ

LMONZAI (*s. m.*) *handle of handmill.*

LMOSTEL (*v. irr. intr.*) *to lie down.* Na molīmézhī che wéwd dai ke aghasé lmost dai, *it is impossible to know whether he is asleep or only lying down.*

LMOSHOM *See* LMĀSHOM.

[LMOZ] Bé-lmoz (*adj.*) (1) *prayerless, irreligious.* Bé-lmoz saṛai dai, *he is an irreligious man.* (2) *polluted.* Jomé mī bé-lmozé shwé, *my garments were defiled.*

LŌ *See* LÉ.

LONDA *or* LAUNDA (*s. f.*) *threads set for weaving, web.* Londa mī yéshyé do, *I have started work on a web.* Londa wèbaṇ, *I am weaving a web.*

LONDI (*prep.*) *under, underneath, below.* Mīzh de wuné londi wa kshenī, *we will sit under the tree.* Londi kṛel, *to bring under,* i.e. *to get the better of, or appropriate.* Dushman mi londi kaṇ, *I got the better of my enemy.* É mo mzeka yé londi keṛyé do, *he has usurped, encroached on, my land.* Londi bondi, *topsy-turvy.* *See Grammar, page 39.*

LÖR (*s. m.*) *sickle.* Larīna wulagawai, *ply your sickles.*

LŌRAI (*s. m.*) (1) *side, direction.* Yo lörai bel lörai ma kessa, *do not look about you,* lit. *in one direction and in another.* (2) *way of reaching, means of obtaining.* De rīpai lörai werk dai, *the means of earning money is lost.*

LOS (*s. m.*) (1) *hand.* Los mi mardor dī, *my hands are unclean.* Agha shai pa los na roghai, *that thing was not obtained,* lit. *did not come to hand.* Dā mzeka é mo pa los londi do, *that land is in my possession.* Indī na dā ghöṛī di pa los rowṛel ke pa pör, *did you get this ghi for cash from the Hindu or on credit?* Los pa los kor

wushaṇ, *the affair happened on the spur of the moment.* De khpul kör pa wédonī mi los wulagawaṇ, *or* pèri keṛai dai, *I have begun,* lit. *have set, or stretched out my hand, to make my house habitable.* (2) *helping hand.* Los rosara vṛa, lit. *carry a hand with me,* i.e., *lend a helping hand, or rather, make things easy for me.* (3) *arm.* Los yé mot dai, *his arm is broken.* (4) *means, power.* De yawé délai los mi na rasī, *I am not good for an eight-anna bit.*

Losī (*adj.*) *unleavened.* Losī maṛai, *unleavened bread.*
(*adv.*) (1) *suddenly.* Losī ṭīpak khalos shaṇ, *suddenly a gun went off.* (2) *immediately.* Che ze é wulīdaṇ, dai losī cheg shaṇ, *immediately that he saw me he rose to his feet.*

Löshai (*s. m.*) (1) *vessel* (*of earthenware, wood, or metal*). Kulolon löshī pakhawī, *potters bake vessels.* (2) *tool.* De korigar löshī, *mechanic's tools.*

Lostai (*s. m.*) (1) *handful.* Yo lostai woshe, *a handful of grass.* (2) *handle.* Teber lostai, *axe-haft.*

Loswaiyīnai (*adj.*) *touched by hand.* Dā maṛai loswaiyīnyé shewyé do, *the bread has been fingered.*

Loṭband (*adj.*) *restless, convulsed, very irritable.* Loṭband dai, zeke péghrīna ma wèrkawa, *he is annoyed, so do not taunt him.*

Lungai (*s. f.*) *blue Peshawar turban or sheet.*

Lwang (*adj.*) *down-hill, sloping down.* Byā de Bādshāī Kéṭ na de Mirom Shā pèri lwang dai, *then from B. K. to M. S. it is a descent.*

Lwaṛ (*adj.*) (1) *high.* Pa yagh lwaṛ dzöī bondi tombī mi lāk dai, *my tent is pitched on that eminence.* (2) *hard, harsh.* De Wazīré lwaṛa zhebba do, au de Bannītsai pasta do, *the Waziri dialect is hard and that of the Bannuchis soft.*

Lwāstel (*v. irr. tr.*) *to winnow.* Résha pa khwai wulwana, *winnow the grain-and-chaff with a shovel.* Dermend mi lwāstai na dai, *I have not winnowed* (*the contents of*) *my threshing floor.*

Lwastel *See* **Lwustel.**

Lwazha (*s. f.*) *hunger.* Ḍèra lwazha robondi alwédelyé do, *I am very hungry,* lit. *great hunger has fallen upon me.* Ze de lwazhé mraṇ, *I am dying of hunger.*

Lwéshel (*v. reg. tr.*) *to milk.* Pai mi lwéshelī dī, *I have drawn the milk.* Ghwo mi wulwéshela, *I milked the cow.*

Lwésht (*s. f.*) *full span, from tip of thumb to tip of little finger.*

LWUSTEL (*v. irr. tr.*) (1) *to read.* Kitob lwélaṇ, *I am reading a book.* (2) *to study.* Pa kīm dars kshé di lwustī dī, *in what school were you educated.*
or
LWASTEL

LYĀ (*adv.*) (1) *yet, still.* Lyā wèrta wéyelī mi na dī, *I have not yet told him.* (2) *still, even.* Badī ḍera do au lyā wa hāṇ ḍèra wushī, *the feud is bitter and will become still more bitter.*

LYĀR (*s. f.*) *road, way, path.* Ghlé lyār rota nīwelyé wa, *the thieves had seized the road against me,* i. e. *were lying in wait for me by the way I had to travel.* Lyār wèrta sīkha do, *the path leads straight to it.* (2) *arrangement, policy.* És Sarkor de Wazīré sara nevyé lyār keṛyé do, *Government has now adopted a new policy with the Waziris.*

LYĀRWAIYĪNAI (*s. m.*) *highway-robber.*

LYAṚÉ (*s. f. pl.*) *foam, slaver.* De léwanī spī ghundi de yagh de khwulé na lyaṛé baiyédé, *he was slavering at the mouth like a mad dog.*

M

MACHÖGHNA (*s. f.*) *sling.* Machöghna mi wèrṭāng wāhela, *I made the sling crack.* Yawa tīzha mi pa machöghna khalosa kṛa, *I shot a stone with the sling.*

MADAT (*s. m.*) *help, assistance.* Mandat roka, *help me.*
or
MANDAT

MĀF (*adj.*) *excused, exempted, remitted.*

MAGHRĪR (*adj.*) *proud, conceited.*

MAGHZ (*s. m.*) (1) *brain.* (2) *kernel.*

MAGHZAI (*s. m.*) *neck.* Cheg maghzai yé dai, *he has a long neck.* De maghzī 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* audas, q.v.

MAHSĪL (*s. m.*) *regulation payment, due, toll.* De bāzor mahsīl, *octroi.* De chuṭai mahsīl, *postage of a letter.*

MAINAKA (*s. f.*) *mynah.*

MAINDON (*s. m.*) *plain, maidan.*

MAIRA (*s. f.*) *uncultivated and uninhabited plain.*

MAIYIN (*adj.*) *in love.* Dā sheza pa chā maiyina do, *that woman is in love with some one.* Sāhibon maiyinézhī ke na? *Do Englishmen fall in love or not?*

MĀJAB *See* MUĀJAB.

MAKANḌAI (*s. m.*) *neck.* Makanḍai wa di mot kaṇ, ḍèré kissé ma rosara ka, *I'll break your neck, don't talk to me so much.*

MAKANḌAWAR (*adj.*) *bull-necked, powerful.* Sarkor makanḍawar dai, de chā los na wèrrasī, *Government is powerful, nobody can contend with it,* lit. *nobody's hand reaches it.*

MAKAR (*s. m.*) *deceit.*

MAKARJAN (*adj.*) *deceitful.*

MAKH (*s. m.*) (1) *face.* Khpul makh yé peṭ kaṇ, *he hid his face.* Dé khwo ta makh ma āṛawa, *do not turn your face in this direction.* (2) *presence.* De mo pa makh kshé dāsé ma wyaiya, *do not say so in my presence.* (3) *front.* É mo wulma che rotaṇ ze yé wa makh ta wèrràghlaṇ, *when my guest came I went to meet him.* Dā kor mi és pa makh keṛai dai, *I have set this work going, started it,* lit. *I have put it in front of me* (*as if to drive it*). Ghunḍé rammé ghlé pa makh kṛé, *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 kāṛī daryob pa makha tsök na pöézhī, *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 wīnaṇ, *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 wyaiyé, agha wyaiya; pa tseṭ ma wyaiya, *whatever you* (*can*) *say openly, that say; say nothing behind the back.*

or MAKHPAMAKH

MAKHAWAR (*adj.*) *influential, popular,* Makhawrīz dai de hākim zokha, de nör khalk shammar pé shī, *he has influence with the authorities* (*and*) *can obtain benefits for other people.*

or MAKHAWRĪZ

MAKHLĪK (*s. m.*) *people.*

MAKHREZÉ (*s. f. pl.*) *brains.* Dolata makhrezé ma gerzawa, *do not potter about here,* lit. *do not carry your brains around here.*

MAKHTÖRAI (*adj.*) *disgraceful,* lit. *blackfaced.* Makhtörai saṛai dai, lauz yé nishta, *he is a disgraceful fellow, his promise is worth nothing.*

MAKHTORĪ (*s. f.*) *disgrace.* De mo makhtorī yé wukṛela, *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.* Malgerī mi wolata
or MAL nost dī, *my party are sitting over there.*

MALGÈRTIĀ (*s. f.*) *companionship.* Kacha sarī sara malgèrtia ma ka, *do not keep company with a man of bad character.*

MALIKĪ (*s. f.*) (1) *being a malik, position of headman.* (2) *maliki, headman's allowance.*

MALMAL (*s. m.*) *muslin.*

MAMOĪ (*s. f.*) *momiai, a mineral substance like resin.* Mamoī de Katārkhona pa teka kshé ḍèra do; murghon na yé prézhdī au Wazīr yé khwurī de dorī pa dzöī, *there is much momiai on the Katarkhana ridge; the big birds will not leave it alone and the Waziris eat it as a medicine.*

MAN (*s. m.*) *maund.* Pīnza manna ghalla pa pör rokeryé do, *he has given me 5 maunds of grain on loan.* Tsö manna dī? *how many maunds are there?*

MĀNA (*s. f.*) *meaning, sense.* De dé momlé tse māna do? *what is the meaning of this affair?*

MANDAT *See* MADAT.

MANDETTA (*s. f.*) *kind of fruit and fruit-tree, mandetta.*

MANḌ (*s. m.*) (1) *track, foot-mark.* Manḍ wāhelai shé? *can you track?* Pa manḍ pasé drīmī, *they are following up the tracks.*

MANḌA (*s. f.*) *running.* Plor yé wèr manḍa kṛel, *his father ran,* lit. *made running, towards him.* Pa manḍa loṛ sha, *run off with you.* Ḍèré manḍé mi keryé dī, *I have run much,* lit. *made many runnings.*

MANḌAU (*s. m.*) *furnace.* De Dīnoré manḍau ḍèr dī, *the Dinars have many furnaces.*

MANḌÉYĪ (*s. f.*) *mandi, market-place.*

MANḌOS (*s. m.*) *large turban, exaggerated head-dress.* De Mānkī Mullo pa shān manḍos é wāhelai dai, *he has put on his head a big pagri like the Manki Mulla's.*

MANÉ (*adj.*) *stopped, prevented.* Wuch pa wucha ze yé mané kṛaṇ, *he hindered me without rhyme or reason.*

MĀNÉ (*adv.*) *as it were, so to say, well.* De mo dā matlab dai che māné da kissa wa wukaṇ, *my meaning is that, well, I will do it.*

MANEL (*v. reg. tr.*) *to admit, acknowledge, recognise, regard as.* Hukm na manī, *he does not recognise the order,* i.e. *is not obedient.* Shegerra yé manaṇ, *I acknowledge his favour,* i.e. *am indebted to him.* Nékī yé manaṇ, *I acknowledge his kindness,* i.e. *am grateful to him.* De to é plor pa barakat ze manaṇ,

I own your father is a prosperous man. Ke khpul gunā manelai na wai nör wa kaid shewai na waṇ, *if he had not confessed his crime he would not have been imprisoned.*

MANGAR (*s. m.*) *November.* Mangar fasal, *the autumn harvest.*

MANGASSAI *See* BANGASSA.

MANGÈR (*s. m.*) *snake.* De mangaré dā ḍèr ghorīna kessa, *look at all these snake-holes.*

MANGWLA (*s. f.*) *heavy bracelet with raised work.*

MANGWUL (*s. f.*) *claw, talon, nail.* Mangwulé mi wèrsara wulagawelyé, *I had a quarrel with him,* lit. *joined claws with him.*

MANĪ (*s. f.*) *semen.*

MANJARAI (*s. f.*) *charpoy, bedstead* (*of a superior kind*).

MANJIZA (*s. f.*) *miracle.* Manjiza bzerg jawata kṛa, *the saint worked,* lit. *displayed, a miracle.*

MANKÖR (*adj.*) *refusing, denying, recalcitrant.*
or
MUNKIR

MĀṆṚA (*s. f.*) (1) *apple.* (2) *apple-tree.*

MAṆṚESSA (*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* maṇṛessa *is given on her final departure from her own family.*)
or
MAṆṚETSA

MANTAR (*s. m.*) (1) *verse of Kuran.* (2) *spell, charm.* Pèrion pa mantar bandawī, *they stop* (*the action of*) *fairies by means of a charm.*

MANZ (*s. m.*) *middle.* De īrdī pa manz kshé ḍér kshelai bogh dai, *there is a lovely garden in the middle of the camp.* Pa manz kshé, *between.* De dwé-saré pa manz kshé rota tse parkh na molīmézhī, *no difference between the two is apparent to me.*
(*adv.*) *in the middle.* Manz wula, *shoot at the centre.*

MANZGAṚAI (*s. m.*) *mediator.*
or
MANZGHWOṚAI

MANZOLA (*s. f.*) *bird's nest.*

MĀR (*s. m.*) *dower.*

MĀR *or* MĀYOR (*s. m.*) (1) *string for leading camel.* (2) *stud in camel's nose to which leading-string is attached.*

MARAI (*s. f.*) (1) *throat regarded externally.* Marai yé ghutsa ka, halol yé ka, *cut its throat, halal it.* (2) *windpipe, gullet, channel in neck.* De dzanāwar dwé marai dī, yawa é sra marai do, de maṛai do; yawa ghwuṭṭa 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 wukī, *we will take counsel together over-night.* (2) *ordinary consultation, discussion.*

MARAWWAR (*adj.*) *displeased, discontented, sulky.* Malikon marawwar shwel, ghunḍ loṛel, *the maliks were vexed and all of them went away.*

MARDOR (*adj.*) (1) *that has died a natural death and is consequently unfit for food in the Muhammadan religion, carrion.* (2) *otherwise defiling or defiled.* Los mi mardor dī, *my hands are unclean.*

MARG (*s. m.*) *death.*

MARGHA (*s. f.*) *bird.* Sémargh margha pa Kaikūp ghar kshé ösī, *the (fabulous) griffin-bird inhabits the mountain of K.*

MARGHAI (*s. f.*) *bird (any small kind).*

MARGHALARA (*s. f.*) *pearl.*

MARGHE (*s. m.*) *bird (any large kind).*
or
MURGHE

MARYAI (*s. m.*) } *slave.* Sara pa Anghar kshé mréīna wī; és mréītöb
MARYÉYA (*s. f.*) } na wateli dī, *formerly there were slaves in Anghar; now they have passed out of the state of slavery.*

MAṚAI (*s. f.*) (1) *bread (of any kind of grain).* Khamīra maṛai, *leavened bread.* Losī maṛai, *unleavened bread.* Ghoṛa maṛai, *pastry.* (2) *food of any sort, any meal.* Maṛai mīzh khwaṛelyé do, *we have eaten our meal.* De hākim khars é mīzh maṛai do, *the expenses given us by government officers are our daily bread.* Sabo maṛai, *breakfast, morning meal.* Wégā maṛai, *supper, evening meal.*

MAṚDAKAI (*s. m.*) *bullet.*

MAṚÉDEL (*v. reg. intr.*) *to be sated, satisfied.* Nandorchī saṛai pa nandora héchèré na maṛézhī, *a sight-seeing (or inquisitive) man is never sated with sight-seeing.*

MAS *See* MES.

MASALĀ (*s. f.*) *legal question.* De sharīat masalā, *point of Muhammadan law.*

MASĪN *or* MISHĪN (*adj.*) *made of brass or copper.* Masīn löshī, *brazen or copper vessels.*

MASKĪR (*s. m.*) *discussion.* Nen mo sara maskīr wuka, che sabo byā gīla ké ze wa na wumanaṇ, *discuss (the matter) with me to-day, (then) to-morrow if you complain I will pay no attention.*

MASLAT (*s. m.*) *consultation.* Maslat sara dā kor wuka, *do this work in consultation.*

MASMOK (*s. m.*) *native tooth-brush.* Masmokī guta, *tooth-brush finger,* i.e. *first finger of hand.*

MASHAHĪR (*adj.*) *famous, celebrated.*

MASHAKKAT (*s. m.*) *labour, toil.* Mashakkat ghunḍ barbod shaṇ, *all the hard work was wasted.*

MĀSHĀL (*s. m.*) *any artificial light, lamp, electric light,* etc. Māshāl ghundi balézhī, *it shines like a lamp.*

MASHEL *or* MAZHEL (*v. reg. tr.*) (1) *to churn.* Shezé gharekké mashelyé dī, *the women have churned the leather skins* (*of milk*). (2) *to hatch.* Yowyé shelama vrez mashelyé shī, *eggs are hatched on the twentieth day.* (3) *to wipe, rub.* Kitob pa rīmol wumasha, *wipe the book with a handkerchief.* Pa losīna sobīn wumazha, *rub,* i.e. *wash, your hands with soap.* Wos pa woshe wumazha, *rub the horse down with grass.* (4) *to thresh.* Ke shélé mashelyé wī nör pölī zené wuka, *if the rice has been trodden out on the threshing-floor then make it into sheaves.*

MASHGHĪL (*adj.*) *engaged in conversation, happy, amused.* Ghunḍ mīzh maṛai wukhwurī mashghīl shī, *let us all feast and be joyful.*

MASHGHĪLO (*s. f.*) *conversation, social enjoyment.* Ghunḍé mashghīlo shīrī kṛela, *they all began to be merry.*

MĀSHĪKA (*s. f.*) *beak of bird.*

MASHKAÑṚAI (*s. m.*) *coarse yellow kind of grass.*

MASHKAÑṚYÉ (*s. f.*) *glass bead.*

MASHMOÑṚĪ (*s. f.*) *ink-bottle.*

MĀSHOM (*s. m.*) *evening, night-fall.* Māshom rawo dai, shīma wukhwura, (*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 saṛai w'agh ta wyaiyī che de tīré pa akhtiyor gerzī, *him they call a gallant who makes his way by the sword.*

MASTĪ (*s. f.*) *state of being* mast q. v.

MĀSHŪKA (*s. f.*) *lady-love, mistress.*

MATĀL (*adj.*) *stopping, halted.* De chā pa jamma matāl wé? *at whose guest-house did you stop?* Tsö shpé matāl wé? *how many nights did you halt?* Matāledelai na shaṇ, *I cannot stay.* Matālawa yé ma, *do not detain him.*

MATĀL (*s. m.*) *proverb.* De Wazīré dā yo matāl dai che wuzhyé pesha de mzerī sara jang ko, *it is a proverb of the Waziris that "a hungry cat will fight with a lion."*

MATIĀZÉ (*s. f. pl.*) *urine.*

MATLAB (*s. m.*) (1) *intention.* Matlab yé de shkor dai, shkor wa wukī, *his intention is to shoot, he will go shooting.* (2) *object.* De hākim matlab dā dai che har chèrta karorī shī, *the object of the ruler is that there should be peace everywhere.*

MATLAB-ĀSHNO } (*adj.*) *self-seeking, interested.*

MĀTRABĀ or MOTRABĀ (*s. f.*) *rank.* Mātrabā yé pa mo na ziyota na wa, *his rank was not higher than mine.*

MATRÖKA (*s. f.*) *short-handled whip for riding.*

MĀṬ (*s. m.*) *very large water-jar.* Maṭīna pa Bannī kshé joṛézhī; pa Töchī kshé na joṛézhī, "*mats*" *are made in Bannu; they are not made in Tochi.*

MAṬAI (*s. m.*) *large water-jar.* Maṭai pa So Khél, pa Īdak, pa Khiddī, pa Darpa Khél kshé joṛézhī, "*matais*" *are made at S. K., I., K. and D. K.*

MAṬAK (*s. m.*) *walnut.*

MĀṬĪKAI or MAṬAI (*s. m.*) *difficulty.* Myèr pa māṭīkai khatelai waṇ, *the sun had scarcely risen,* lit. *had risen with difficulty.*

MAṬĪZ (*adj.*) *eloping.* Līr yé de chā sara maṭīza shwa, *his daughter ran away with someone or another.*

MAṬKAI or MECHKAI (*s. m.*) *shoulder-piece of native tunic.*

MAZAB (*s. m.*) *religion.* Pa mazab kshé dāsé dai, *according to religion such is the case.*

MAZAL (*s. m.*) (1) *distance.* De Wargīn mazal ḍèr dai, *it is a long way to Urgun.* (2) *stage.* É Bannī pèri tsö mazal dī? *how many marches is it to Bannu?*

MAZBĪT (*adj.*) (1) *powerful (man, animal).* (2) *strong.* Sharop mazbīt dī, *the liquor is strong.*

MAZDAK (*s. m.*) *mosque.*

MAZERRAI (*s. m.*) *dwarf-palm.* Pa largī mazerrī guzrān yé dai, *his livelihood is (gained) by (dealing in) firewood and dwarf-palm.*

MĀZSHĪLO (*s. f.*) *conversation.* Nen mi wèrsara ḍèra māzshīlo wukṛa, *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?*

MAZH (*s. m.*) *male of sheep, ram.* (*called, with reference to age,* wrai *up to 6 months,* wuchkīl *to 1 year,* pshèrl *to 2 years,* darshèrl *to 3 years,* and kharwarg *after 3 years.*) Dā sarkor mazh dai, pa makh kshé drīmī, *that is the chief ram of the flock, he goes in front.* De ghre mazh, *mountain-sheep,* i.e. *oorial.*

MAZHEL *See* MASHEL.

MAZHWAI (*s. m.*) *peg of any sort.* De dīwola, de khémé, de ghébal mazhwai, *peg in wall, tent-peg, peg on threshing floor.* De dré mazhwai dzöi dai, *there is room for three pegs.*

MAZHYÉTĪN (*s. m.*) *ant-hill.*

MECH (*s. m.*) *fly.*

MECHAI (*s. f.*) *honey-bee.*

MÉCHAN (*s. f.*) *hand-mill.* Méchané kshé ghalla woṉṛī, *they grind grain in hand-mills.*

MECHGHAṚĪNAI (*s. m.*) *chowry, fly-flap.*

MECHĪPRONG (*s. m.*) *spider,* lit. *fly-leopard.*

MECHKAI *See* MAṬKAI.

MÉĪN (*adj.*) *soft* (*cloth, etc.*).

MÉKH (*s. m.*) *nail* (*iron*).

MÉLA (*s. f.*) (1) *halt.* Lashkar panḍ shaṇ, méla yé wukṛa, *the lashkar closed up and halted.* Dré vrezé mi wolata méla wukṛa, *I halted there for 3 days.* (2) *halting-place, quarters.* De Machī Khélé de zhemī méla Shèratālai do, *Sheratalai is the winter-quarters of the Machi Khels.* (3) *place.* Malik khpula de nostī méla préshyé do, *the headman has given up his old sitting-place.*

MÉLAI (*s. m.*) *pestle for crushing barley.* Mélī khāss de tīzhé wī, *barley-crushers are invariably made of stone.* De mélī ghundi sar di wuch sha! *may your head be dried up like a barley-crusher.*

MÉLAWA (*s. f.*) (1) *vine.* (2) *grape.*

MELKHAI (*s. m.*) *locust.* É mo tīl melkhī khwaṛelai dai, *the locust has devoured my green crops.*

MENAI (*s. m.*) *autumn.* De menī wakht agha mīzh byélī che juworé lauīna gaḍézhī, *we call that autumn-time in which the reaping of the maize begins.*

MÉNDOR (*s. m.*) *Waziri dance.* Méndorīna de Nendoré pa Vrez wī, pa Kam Yīd hāṇ, pa Ster hāṇ ; khalk gaḍézhī, ṭīpakīna khalosawī, *Waziri dances take place on the "Show Day" both at the Small and at the Great Id ; the people dance and fire off guns.*

MENḌAṆ *See* MONḌAṆ.

MÈRA (*s. f.*) *step-mother.*

MÈRANAI (*adj.*) *on the mother's side.* Meranaiyé tèrprā, *female cousin through mother.*

MÈRMON (*adj.*) *kind, gracious.* Dā saṛai pa mo bondi ḍèr mèrmon dai, *that man is very good to me.* Khudai to mermonawī, *God make you kind* (*to me*).

MÈRMONĪ (*s. f.*) *kindness.*
or MÈRMONGĪ

MEṚ (*adj.*) (1) *dead.* Yīsh mi meṛ dai, *my camel is dead.* (2) *inanimate.* Mṛa dunyo, *dead stock.*

MEṚ (*s. m.*) (1) *corpse.* Yo meṛ, ḍèr mṛe pa lyār kshé prote wī, *a corpse, many corpses, were lying in the road.* (2) *death.* Nen pa kelī kshé yo meṛ, ḍér mṛe shewī dī, *to-day a death, many deaths, have taken place in the village.* (3) *blood-feud.* Mṛe guḍ shta? *any deaths and woundings?* i.e. *have you any blood-feuds?* De mṛé guḍḍé cheshtan dai, *he is the owner of deaths and woundings,* i.e. *has blood-feuds.*

MEṚAI (*s. m.*) (1) *corpse, dead man.* Pa yagh ghunḍakī bondi yo meṛai shākh dai, *a corpse is buried on the top of that hillock.* (2) *blood-feud.* Pa mīzh bondi ḍér meṛī dī, *there are many blood-feuds against us.*

MÈṚANAI (*adj.*) *good.* Lyār kho dāsé mèṛanai na do, *the road however is not so very good.* De dagh saṛī pakhtan ḍèr mèṛanai dai, ḍèr pa pakhtan kshé mèṛanai dai, *the cooking of this man is very good, he is very good at cooking.*

MÈṚE (*s. m.*) (1) *manly man.* Mèṛe saṛai dai, *he is a brave fellow.* (2) *husband.* (3) *bridegroom.*

MEṚMANDAI (*s. m.*) *wrist.*

MÈṚONA (*s. f.*) *manly conduct, gallantry.* Sha mèṛona yé wukṛa che khpula mèṛösha sheza yé mṛa kṛa, *he behaved like a man in putting to death his unfaithful wife.*

MÈṚÖSHA (*adj. f.*) *adulterous* (*used of a woman who runs away with another man while her original husband is alive*).

MEṚYÉSTĪN (*s. m.*) *graveyard.* Pa yagh meṛyéstīn kshé gabrīna ḍèr dī, *there are many graves in that cemetery.*

MES *or* MAS (*s. m.*) *lead.* Mes pést shai wī, *lead is a soft substance,* lit. *thing.* Dā de mesé gélai dī, *these are lead bullets.*

MESH (*s. m.*) } *buffalo.*
MESHA (*s. f.*) }

MESHBĀ *or* MESHBÖN (*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 Töchī kshé zaṛé mesheroné shta au nevyé nishta, *ancient grants to elders exist in Tochi but there are no recent ones.*

MESHKEṆṚ (*s. m.*) *sort of reed.*

MESKAI (*adj.*) *smiling.* Saṛai meskai shaṇ, *the man became smiling,* i.e. *smiled.*

MESKÉDEL (*v. reg. intr.*) *to smile.*

MEṬ (*s. m.*) *upper-arm.* Wélé towīz di pa meṭ wāhelai dai? *why have you stuck an amulet on your arm?*

MÉṬ (*s. m.*) *a plant, mot.*

MEṬṬA (*s. m.*) (1) *pillar.* De kéṭé meṭṭa, *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.*

MÉZA *or* MĪZA (*s. f.*) (1) *leather stocking.* (2) *English long boots.* Paṇṛé wukozha, mézé pa pshé ka, *take off your shoes and put on your riding boots.*

MEZZAI (*s. m.*) (1) *thread.* Khat mi pa mezzī gaṇḍelai dai, *I have sewn the tunic with thread.* (2) *string, cord.* Pa mezzī yé wutaṛa, *tie it up with string.* (3) *slow-match.* De mezzī ṭīpak, *match-lock gun.* (4) *wick.* De tsirogh mezzai, *lamp-wick.*

(*adj.*) (1) *twisted.* Rīmol é mezzai kaṇ, *he twisted up the handkerchief.* (2) *turned.* De ribob mazhwī yé mezzī kṛel, *he turned the screws of the mandoline.* (3) *wrenched.* É mo de los na khpul los yé mezzai kaṇ, *he wrested his own hand from mine.* (4) *strong.* Mezzai saṛai, *a wiry man.*

MÉZHAI (*s. m.*) *ant.* Sīr mézhai, *red ant.* Tör mèzhai, *black ant.*

MĪAṆ (*s. m.*) *Mian, man of a family descended from a holy personage.* De Töchī ster Mīaṇ Almar Mīaṇ dai, *the great Mian of Tochi is Mian Anwar.*

MIANGÉDEL (*v. reg. intr.*) *to mew.*

MIĀNĪ *See* MIONĪ.

MĪLAI (*s. f.*) *radish.*

MIMBAR (*s. m.*) *pulpit.* Mimbar agha wī akhwund che khutbā pé wyaiyī, *the pulpit is that upon which the priest* (*stands when he*) *pronounces the khutba.*

MĪNA (*s. f.*) *love, affection.* Pa khpul wos bondi ḍèra mīna ko, *he is very fond of his horse.* Dést yé dai, mīna wèrsara ḍèra do, *he is his friend, he is much attached to him.*

MĪNDA (*s. f.*) (1) *respite.* Lezhkī mīnda kho roka che jurm prékaṇ, *give me a little extension of time that I may pay the fine.* (2) *interval, allotted time.* Pa dā mīnda kshé wa dā chār wushī, *the business can be finished within that period.* (3) *time, generally.* Dèra mīnda watelyé do, *much time has elapsed.* Bé-mīndé, *out of* (*proper*) *time, unseasonably.*

MĪNDEL (*v. irr. tr.*) *to find.* Dā rīpai pa lyār kshé mi mīndelyé do, *I found this rupee on the road.* Moka mi lyā mīndelyé na do, *I have not yet found an opportunity.*

MĪNOPEK (*adj.*) *unreliable.* Mīnopek saṛai dai, pa khwulé yawa wī, pa zṛe yé bela wī; êgh dā khpula wī! *he is an untrustworthy man, one* (*thing*) *on his lips, a different* (*thing*) *in his heart; leave him to himself!*

MĪNORA (*s. f.*) *minaret.*

MION (*s. m.*) *meanwhile.* Pa dagha mion kshé bel saṛai roghai, *in the meanwhile another man arrived.*

MIONA (*adj.*) *medium, middle-sized* (*man, horse, etc.*).

MIONĪ *or* MIĀNĪ (*s. f.*) *long purse.* De Wazīré de mionai na rīpai na wūzī, pōri shākhé shī che Sarkor zené jurmoné ghwoṛī, *the money will not come out of the Waziris' long purses, it sticks tight when Government demands fines of them.*

MĪRAI (*s. m.*) *one anna.*

MĪRAI (*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.* Sīr mirach, *red pepper.* Tōr mirach, *black pepper.*

MĪRGAI (*s. m.*) *epilepsy.* Mīrgī yé nīwelai dai, *he is in a fit.*

MĪROS (*s. m.*) *inheritance.* Wa khpul zéī ta de mīros na héts na dī wèrkeṛī, *he has given nothing out of the inheritance to his own son,* i.e. *he has disinherited his son.* De mīros mi mzeka do, *it is my hereditary land.*

MĪROSĪ (*adj.*) *hereditary, inherited.*

MĪROT (*s. m.*) (1) *extinction of all the males of a family.* (2) *lapsing of an inheritance in default of any near male relative.* Mīrot yé shaṇ, mol yé wāris ta mīrot shaṇ, *no male of his family remained alive and his property passed by default to a (distant) heir.*

MĪSĀLĀ (*s. f.*) (1) *prayer-carpet, space in mosque occupied by a single worshipper.* De Ḍilī ster jamāat kshé dwa zera gwushyé gwushyé mīsālé likelyé wé, *in the big mosque at Delhi there were 2,000 separate places for worshippers marked out.* (2) *succession.* Gulob Dīn Mullo meṛ dai, zyai yé pa mīsālā nost dai, *Mullah Gulab Din is dead and his son has succeeded him.* De Saddé Khon pa mīsālā bondi Ḍāndé kshénost, *D. succeeded S. K.*

MISHĪN *See* MASĪN.

MĪSOL (*s. m.*) (1) *resemblance.* De wos pa mīsol dai, *it resembles a horse.* (2) *clue, direction.* Mīsol yé dā dai, che malik pa dāsé wakht khpul paṭī kshé wī, *this will be a guide (to you namely), that at such a time as this the headman is generally in his own field.*

MĪTLAK, MUTLAK *or* MUTLAKAN (*adv.*) (1) *only.* Mītlak é to na dāmra mīnda ghwoṛaṇ, *I only want you to give me so much time.* (2) *certainly, assuredly.* Mutlak wa yé rowṛaṇ, *most certainly I will bring it.* (3) *altogether, absolutely.* Mutlak inkorī dai, mutlakan inkor yé ko, *he altogether denies it, he denies it out and out.*

MĪSOPER *See* MUSOPIR.

MĪṬAI (*s. m.*) (1) *closed fist.* Los mīṭai ka, *clench your hand.* (2) *hilt.* De choṛé mīṭai, *dagger-handle.* (3) *instalment.* Pa yawa mīṭī yé wèrka, *pay it in one instalment.*

MĪZA *See* MÉZA.

MĪZH (*pron.*) *See Grammar, pages 14 and 15.*

MLĀ (*s. f.*) *small of back.* De mlé haḍīkai, *backbone.* (2) *waist.* De mlé ṭīpak, *pistol,* lit. *waist-gun.* (3) *loins.* Ghunḍ kelai mlā taṛī, *the whole village are girding up their loins,* i.e. *getting ready for action.* És Tōrī Khél pa Mahsīd pasé mlā taṛī, *the Tori Khels are preparing to attack the Mahsuds.*

MLĀTAṚELAI (*s. m.*) *fighting-man,* lit. *loin-girt.* Pa dé kom kshé mlātaṛelī saṛī ḍèr dī, *there are many fighting men in this tribe.*

MOGHSITAN (*s. m.*) *night-fall, time of the last prayer.* Moghsitan wolé shī che störī pa āsmon kshé līda shī, *it is the time of the last prayer when the stars become visible in the sky.*

MOGHZE (*s. m.*) *marrow.*

MOKA (*s.f.*) *opportunity.*

MOL (*s. m.*) (1) *property, belongings.* Sar mol mi pa to jār shaṇ, *my head,* i.e. *life, and property are devoted for you.* (2) *articles in kind.* Nīm mol wokhla nīm nakdé rīpai wokhla, *take half in kind and half in cash.* (3) *cattle.* Dā de kelī de mol de péwané dzöi dai, *that is the place where the village cattle graze.*

MOLDOR (*adj.*) *wealthy.*

MOLGA (*s.f.*) *salt.*

MOLĪM (*adj.*) (1) *known.* Pāta wa de ta molīma na shwa, *the clue did not become known to him,* i.e. *he could not find out anything about it.* Mo ta molīm na wé che agha de mo āshno to meṛ dai, *I did not know* [*you*] *that it was by you my lover was killed.* (2) *seeming.* Khabara dāsé molīma shwa, *such seemed to be the case.* Ranzīr molīmézhī, *he appears ill.*

MOLĪMESHT (*s. m.*) *knowledge.* De dé khabaré molīmesht sauka dai, *it is easy to find out all about this matter.*

MOMIN (*adj.*) *straightforward.* Momin saṛai dai, darwégh na wyaiyī, *he is an honest man, he does not tell lies.*

MOMLA, MOVLA *or* MOWLA (*s.f.*) (1) *affair.* Ḍèra ajība momla do, *it is a very strange business.* Tse momla dowa di rosara do? Kho rokawa, *what claim have you against me? no, you pay me.* (2) *claim.* Dā bar largai de mo dai, pa dā largī mi movla do, mo sara nirkh wulara, lyā pa Shara lyā pa Pashto, *that upper stick is mine, I claim it, settle with me in the usual way, either by Muhammadan law or by Pathan custom.*

MONḌAṆ *or* MENḌAṆ (*s. m.*) *branch of a tree.*

MOÑṚAI (*s.f.*) *tower.*

MOR (*s. m.*) *seal.* Ghunḍé morīna lagawelī dī, *they have all set their seals to it.*

MÖR *or* MÈR (*s.f. irr.*) *mother.* Ṭīp Ghunḍai de Mahsīdé 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.* Mör plor, *parents.* De khpul zaizod pa zhaṛo mör plor she péyézhī, *parents well understand the sorrows of their children,* lit. *the weeping of their offspring.*

MÖRCHA (*s. f.*) *breastwork, fortification, sangar.* Mörcha yé wunīwela, *they manned the parapet.*

MÖRGA (*s. f.*) *edge, rim.* Nöra ṭīkāla pakha do, mörga yé yīma do, *the rest of the chapatti is baked, the circumference is still doughy.* De kamar de mörgé na pa tseṭ sha, parto wa shé, *keep back from the edge of the precipice, you will fall over.*

MÖṚ (*adj. irr.*) *satisfied, sated.* Dāmra möṛ yaṇ che wa zeṛī ta zṛe mi na shī, *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 saṛai shodé sewai waṇ, moste yé pī 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.* Wegā de Indikī kör ghlé mot keṛai dai, *thieves broke (into) the Hindu's house last night.* Hé-chèṛé de to hukm mi mot keṛai na dai, *I have never broken your command.* (2) *finished.* Rözha nen mota shwa, *the Fast came to an end to-day.* (3) *forfeited.* Zomintiā mota shwa, *the security was confiscated.* (4) *torn in pieces.* Mzarai wa di motawī, *the lion will rend you.*

MOTA (*s. f.*) *breach.* Mota mi wa dīwola ta wèrkeṛyé do, *I have made a hole in the wall.*

MOTABAR (*adj.*) *respectable, influential.* Motabar malik dai, *he is a malik of position.*

MOTAWĪNAI (*adj.*) (1) *breakable.* Shīsha motawīnai shai dai, *glass is a brittle thing.* (2) *breech-loading with drop-barrels (as a shot-gun or Webley revolver).*

MOTRABĀ *See* MĀTRABĀ.

MOWE (*s. m.*) *a plant of which the ashes are mixed with chewing tobacco.*

MOVLA *or* MOWLA *See* MOMLA.

[MOZ] (*s. m. in composition*) *prayer, time of prayer.* Mozpéshīn, mōzdīgar, mozkhutan, *time of early afternoon, late afternoon, evening, prayer.*

MṚÉĪTÖB (*s. m.*) *slavery.*

MṚEL (*v. irr. intr.*) *to die.* Plor yé che mṛédaṇ nör wa khpul zéī ta wassīyat nasīhat é wukaṇ, *when the father was dying he gave directions and advice to his son.*

MUĀJAB (*s. m.*) *tribal allowance, subsidy.*

MUKADDAMA (*s. f.*) (1) *case, civil dispute.* (2) *battle, fighting.* Mukaddama sara wukṛa, *so they had it out.*

MUKBĪRA (*s. f.*) *graveyard.*

MUKTĀDĪ (*s. m.*) *one who prays immediately behind the Mulla.* Mullo makh pa tset wa muktādioné ta rowoṛawī, *the Mullah turns round (and faces) towards the muktadis.*

MUKHĀLIF (*adj.*) *false.* Mukhālifa kissa do, *it is an untrue statement.*

MUKHLIS (*adj. and s. m.*) *sincere, devoted (person).* Mukhlis mi dai, *he is my true friend.*

MULĀKĀT (*s. m.*) (1) *visit.* De khpul dést wa mulākāt ta tlelai waṇ, *I had gone to visit my friend.* (2) *interview.* Gwushai mulākāt, *private interview.*

MULĀMAT (*s. m. generally used as adj.*) *to blame, at fault, guilty.* Mulāmat na yaṇ, *I am not in the wrong.* Mo mulāmat kawī, *he blames me.* Ke chā mulāmat dèrta wéyelī wī, *if any one has found fault with you.* Hākim yo saṛai mulāmat kaṇ, *the judge found one man guilty, convicted him.*

MULÉIZA (*s. f.*) *considerate treatment, kind behaviour.*

MULK (*s. m.*) (1) *land, fields.* Mulk mi paṉṇa keṛai dai, *I have watered my land.* (2) *country.* De Shoipèrai mulk chā līdelai na dai, *no one has seen the country of the fairies.*

MULLO (*s. m.*) *Muhammadan priest.* Darsī 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.

MUNSIFFĪ (*s. f.*) *arbitration.* Jonī Khélé Bakka Khélé wa munsiffī ta ze bötelai waṇ, *the Jani Khels and the Bakka Khels carried me off to arbitrate.* Ḍèré munsiffai mi keṛyé dī, *I have often acted as arbitrator,* lit. *done many arbitrations.*

MURĀD (*s. m.*) *intention, wish.* É mo dā murād 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.

MŪRĪD (*s. m.*) *disciple, follower.* De Ākhwund Sāhib mūrīdon pa Töchī kshé ḍèr dī, *there are many followers of the Akhund of Swat in Tochi.*

MUSOPIR (*s. m.*) *traveller.* É wora warédel kessa, é musopir tlel kessa, *travellers must proceed without minding weather,* lit. *behold the raining of the rain, behold the going of the traveller.*
or MĪSOPER

MUSOPIRĪ (*s. f.*) *travel, travelling.*

MUSULMON (*s. m.*) *Muhammadan.* Aurangzéb Bādshā reṭ Busulmon waṇ, *the Emperor Aurangzeb was a bigoted Muhammadan.*
or BUSULMON

MUSULMONĪ (*s. f.*) *Muhammadanism.* Kibla de Musulmonai pa hakk
or kshé bzergī larī, *the west is sacred to Muhammadans,*
BUSULMONĪ lit. *the west possesses sacredness in respect of Muhammadanism.*

MUTLAK *See* MĪTLAK.
or MUTLAKAN

MYĀSAI (*s. m.*) *mosquito.*

MYĀSHT (*s. f.*) (1) *moon.* Myāsht tandar nīwelyé do, *the moon is eclipsed.* (2) *month.* De Tarkhé pa myāsht, *in the month of February.*

MYÈR (*s. m.*) (1) *sun.* Myèr khatelai dai, *the sun has risen.* (2) *sunshine.* Myèr pa ghunḍ watan ṛang shaṇ, *the sunlight was diffused over all the landscape.* *See* LMÈR.

MYÊZH (*s. f.*) *sheep.* (*See* MAZH. *The technical names for females of the corresponding ages are* wraiyé, wuchkīla, pshèrla, darshèrla *and* kharwarga.)

MZARAI (*s. m.*) *lion, tiger.* Ke mzarai robondi pésh wai mot wa yé
or MZERAI waṇ, *if the lion, or tiger, had come upon me he would have torn me in pieces.* É mzarī ghero, *the lion's roar.*

MZEKA (*s. f.*) (1) *land.* Mzeka mi pa sharīkī wèrkeṛyé do, *I have given out the land to a cultivator.* (2) *ground.* Mzeka wukanna, *dig the ground.* Wāhelyé mzeka, *ground that has been dug,* lit. *smitten.*

MZERAI *See* MZARAI.

MZHAK *or* (*s. m.*) *rat.* Mzhak de ghor na rowöt, yīsh yé pa psha
MZHEK wunīwaṇ, de khwaṛok depora pa ghor yé nennayést, *the rat came out of his hole, seized the camel by the leg and dragged him into the hole (to be used) for food.*

MZHEKĪRAI (*s. m.*) *young rat.*

N

NA (*adv. and conj.*) *no, not, neither ... nor.* Na to manaṇ, na agha manaṇ, *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.*

NAGHD (*adj.*) *ready money, cash.* Naghd hisob, *cash account.* Naghdé rīpai, *hard cash.*
or
NAKD

NĀ-HAKKA (*adj.*) *unjust, false (action, saying, oath, etc.).*

NAIYORA (*s. f.*) *Ramazan, the annual Muhammadan fast.*

NAJĪM (*s. m.*) *astrology.* Najīm ṗa ilm kshé, *according to the science of astrology.*

NAJĪMĪ (*s. m.*) *astrologer.*

NAKD *See* NAGHD.

NAKLĪ (*adj.*) *imitation, not genuine.* Naklī ṭīpak, *a rifle which resembles one of European manufacture, but is not.*

NAKRĪZ *or* NAKRĪZĪ (*s. m.*) *dye used for beard, hands and feet.* Shezé de kshelwolī depora pa los pa pshé nakrīzí lagawī, au saṛī depora de mashakkat lagawī che los yé tankī wī klak shī, *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.*

NAKHASHE *or* NAKHASH (*s. m.*) *iron spike.* Nakhashīna yé sarkawel pa yor, Khān Muhammad wa yīsh ta wulagawel, hétṯ pāida 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.* Nakhré ma ka, *do not jest.*

NAKHSHA (*s. f.*) (1) *mark, impression.* Pa mzeka de manḍ nakhsha do, *there is the mark of a foot-print on the ground.* (2) *mark, object aimed at.* Nakhsha mi wuwīshta, *I hit the mark.* (3) *map.* (4) (*in Tochi*) *Anglo-Afghan frontier.* Sarkor de saryad nakhsha de Amīr sara yéshyé do, *Government has demarcated its frontier with the Amir,* lit. *has set down a boundary mark with the Amir.* (5) *token.*

NĀ-LĀIK (*adj.*) *useless, stupid, bad* (*only of human beings*).

NAMBOT (*s. m.*) *white sugar* (*in slabs*).

NĀMÉDEL (*v. reg. intr.*), *to be named, called.* Tse nāmézhé ? *what is your name ?* Dā pulonkai nāmédelai dai, *he is called so-and-so.*

NĀNA (*s. f.*) *grain of maize or any kind of corn.* Nāné pa bat kshé nānézhī, *the grains are parching in the iron pot.* Nāné zeke na nānézhī che shegga sāṛa do, *the grains are not parching because the sand is cold.*

NANDIĀR *or* NENDIĀR (*s. f.*) *wife of mother's brother.*

NANDORA *See* NENDORA.

NANDORCHĪ *or* LANDORCHĪ (*adj.*) *sight-seeking, curious, inquisitive.* Wa nandorchī saṛī ta pradai jang nīm yīd 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.*

NANDRĀMAI (*s. f.*) *Kabuli rupee.* Nandrāmai és nīma rīpai shwa, *a Nandrami is now equal to half a (British) rupee.*

NĀNÉDEL (*v. reg. intr.*) *to be parched.* *See* nāna.

NANG (*s. m.*) *help, countenance, backing.* Ghunḍé de mo nang kaṇ, *they all took my part.* Che pa Tal bondi jurmona shī nōr Wudzī Khél nang wèrsara ko, leke pa chīgha kshè nang ko, *when a fine is imposed on the village of Tal the Wudzi Khels help it (to pay), just as they help in the pursuit of raiders.*

NANGA (*adj. f.*) *bringing forth, delivered.* Ghwo nanga shwa, *the cow calved.* Tandai nanga ghwo, *newly calved cow.* Zoṛyé nanga ghwo, *cow that calved some time since.*

NANGAI (*s. m.*) *cheek.*

NAR *or* NER (*s. m.*) *man as distinguished from woman, male of any animal.* Ner shezé ghunḍ tlelī dī, *men and women, all have gone.* (*adj.*) *brave.* Ner saṛai dai, *he is a plucky man.*

NARAI (*adj.*) (1) *thin.* Narai largai, *thin stick.* Narai kawel, *to plane down, cut down.* (2) Narai wör, *fine rain.* (3) *shallow.* Narai ébö, *shallow water.*

NARAI (*s. m.*) (1) *ridge connecting two hills.* (2) *pass between two hills.* Aṛkhaṛawula Narī bondi de ghlé bandar tèr dai, *a thieves' track runs over the A. Pass.*

NARGISSA (*s. f.*) *pomegranate bush.*

NARĪNTÖB (*s. m.*) *courage.*

NĀ-ROST (*adj.*) *slack, slow.* Nā-rost saṛai pīra kor na ko, *a slack man does not do full work.*

NAṚÉDEL (*v. reg. intr.*) *to bray.* Kaṭamīr, Bakhshī Khel, de khre ghundi naṛézhī, *K., B. K., brays like a donkey (in talking).*

NAS (*s. m.*) *belly.* Pa nas yé songa wuwatela, *the spear went through his belly.* Nas khushkī, *diarrhœa.*

NASHTAR (*s. m.*) *fir, pine.*

NASĪB (*s. m.*) *fate, portion in life.* Nasīb mi she dai, *I am a fortunate man,* lit. *have a good destiny.*

NASĪHAT (*s. m.*) *counsel, advice.* Yo nasīhat de to na ghwoṛaṇ, *I wish you to give me a piece of advice.*

NASKÖR (*adj.*) *fallen, lying face downwards.* Naskör prét dai, *he is lying on his face.* Naskör shaṇ, *he fell forward (as a man who is shot or trips in walking).* Naskör yé ka, *throw him on his face.*

NASKORA (*s. f.*) } *endeavouring to put a man down, struggle, wrestle.*
NASKORAI (*s. m.*) } Dā dwa tana walatèr shwel, naskorai yé sara kṛel, *these two persons grappled and wrestled with each other.*

NASOR (*s. m. pl.*) *snuff.* De pézé nasor dī, de khwulé kép dai, de chīlam tamākī dī, *snuff is for the nose, chewing-mixture for the mouth, and tobacco for the pipe.*

NĀV (*s. m.*) *pus, matter.* Pa péyawor kshé nāv peṭ dai, nāv yé nīwelai dai, *there is matter* [*concealed*] *in the wound, it has formed pus.*

NĀWĀ (*s. f.*) *damp, moisture.* Nāwā pa dā dīwola kshé khatelyé do, *the moisture has risen in this wall.*

NAWS *or* NAWZ (*s. m.*) *lust, passion.*

NAZAR (*s. m.*) *votive offering.* Nazar mi pa ziyorat yéshai dai, *I laid an offering on the shrine.*

NAZÉLA (*s. f.*) *catarrh, mucus.* Nazéla yé de pézé na baiyézhī, *he has a running from the nose.*

NAZĪR (*s. m.*) (1) *sight.* Nazīr mi kam dai, *I have bad sight.* (2) *aim.* Nazīr pé wuka, *aim at it.* Nazīr sam ka, *correct your aim.* (3) *evil eye.* De nazīr na ḍarézhi, *he is afraid of the evil eye.*

NAZĪRBOZ (*s. m.*) *person who has the evil eye.* De chā shné stergé wī; de chā makh sīr wī; de chā zāmen līṇa che na wī; de chā vrīdzyé sré wī, yā wuzhai tezhai wī—agha nazīrboz wī, *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.*

NAZĪRDZÖI *or* NAZĪRKÉṬ (*s. m.*) *back-sight* (*of rifle.*)

NAZHA (*adj.*) *pure, unadulterated.* Nazha shaude, *undiluted milk.* Dā gutyé nazha de sré zaré do, *that is a pure gold ring.* Pa nazha speṇṛsī pèrelai kaṭ dai, *it is a bedstead strung with newar and nothing else,* lit. *with unmixed newar.*

NÉK (*adj.*) *good.* Nék amal, *meritorious actions.* Nék saṛai w'agh ta wyaiyī che bad na ko na khwashawī, de bad na parézhī, *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 meṛī nék yé wokhest, badal yé wokhestai na shaṇ, *he accepted compensation for the murdered man, he was not able to take* (*a life in*) *retaliation.*

NÉKĪ (*s. f.*) (1) *kindness.* Ustoz mo sara sha khworī keryé do, zeke yé nékī manaṇ, *the teacher took great trouble with me, therefore I am grateful to him.* (2) *reconciliation terminating a feud, peace.* Byā nékī shewyé do, *since then peace has been effected.*

NÉKHO (*adj.*) *favourable, well-disposed.* De mīzh Sāhib nékho dai, *the British officer is favourably inclined to us.*

NELLA (*s. f.*) *large hollow reed.* De chīlam derwa é nella na shī, *pipe stems are made from nella reeds.*

NEMMA (*s. f.*) *9th day after death.* De nemmé maṛai, *funeral feast on 9th day.*

NEN (*adv.*) *to-day.* Nen sabo, *to-day or to-morrow,* i.e. *some time soon.* Ke nen sabo warīna Khudai wukṛel pa bogh kshé gulīna shna wa shī, *if God should send rain about this time the flowers in the garden will revive,* lit. *become green.*

NENDIĀR *See* NANDIĀR.

NENDORA, NANDORA, NĪNDORA *or* LANDORA (*s. f.*) (1) *sight, spectacle, amusement.* De gaḍawelé de nendoré zhagh yé worwédaṇ, *he heard the noise of dancing and merriment.* Dāsé nendora mi chèré lidelyé na wa, *I had never seen such a sight anywhere.* (2) *looking at, examination.* Wa sail ta tlelai dai, de watan nendora ko, *he has gone to take a walk and have a look at the country.*

NENDRÖR (*s. f.*) *husband's sister.*

NENNA, NENNENA, DENENNA, É NENNA *or* É DENENNA (*adv.*) *inside, within.* É nenna dai, *he is inside,* i.e. *in the house.* Dzanāwar pa ghor kshé nenna werk shaṇ, *the animal disappeared inside its burrow.*

NENNAWÉSTEL *or* NENNAYÉSTEL (*v. irr. tr., conjugated like* āstel), *to bring in, take in, put in.*

NER *See* NAR.

NÉSH (*s. m.*) *long tooth, fang.* De mzarī nésh de yīsh pa shān dī, *the fangs of a lion are like (the long teeth of) a camel.*

NEWAI (*adj.*) *new.* Newai hākim roghai, *a new ruler has come.*

NEZDÉ *or* NEZHDÉ (*adv.*) *near.* Agha roghai, wa kör ta nezdé shaṇ, *he came and drew near to the house.*

NEZHAI (*s. m.*) *sneeze.* Nezhai mi wukaṇ, *I sneezed.*

NEZHEL (*v. reg. intr.*) *to sneeze.* Wu mi nezhel, *I sneezed.*

NGĪNDA (*s. f.*) *seam.*

NGĪSHÉDEL (*v. reg. intr.*) *to limp.*

NGHAN (*s. m.*) *wheaten bread.*

NGHARAI (*s. m.*) *fire-place.* Dégai de nghari na liré ka, *take the pot off the fire place.*
or
LGHARAI

NGHESHTEL (*v. irr. tr.*) (1) *to roll up.* Lyā darai mi ngheshtyé na do, és wa yé wunghoṛaṇ, *I have not yet rolled up the floor-cloth, I will roll it up presently.* (2) *to swallow.* Ghunḍa maṛai yé pa yawa khshan wungheshta, *he bolted the whole of the bread at one mouthful.*

NGHOṚAI (*s. m.*) *pad placed under a water-pot when carried on the head.*

NIHĀYAT (*adv.*) *very, extremely.* Nihāyat kharop saṛai dai, *he is a very bad character.*

NĪK (*s. m.*) (1) *nail of human hand or foot.* (2) *claw of animal.*

NĪKAR (*s. m.*) (1) *servant.* De malik nīkar dai, *he is a servant of the malik.* (2) *man in Government employ.* Nīkaroné sara héchèré sakhtī na ko, *he never deals harshly with men in Government service.*

NĪKĀRA (*s. f.*) *claw.* Pesha ma nīsa, pa nīkāré wa di khwazh ko, *do not lay hold of the cat, it will hurt you with its claws.*

NĪKARĪ (*s. f.*) *Government service.* De plaṭaṉṛé nīkarī mi keṛyé do, *I have served in an infantry regiment.*

NĪKE (*s. m.*) *grandfather* (*on either side*).

NIKOKH (*s. m.*) *marriage ceremony.* Ākhwund nikokh taṛī, *the priest celebrates weddings.*

NĪLGAR (*s. m.*) *dyer.* Pa kīm nīlgar di dā khpulé jomé rangawelyé dī? *by which dyer did you get these clothes of yours dyed?*

NĪM (*s. m.*) *navel.*

NĪM (*adj.*) (1) *half.* Nīm khars kho roka, *allow me half my expenses.* (2) *mid.* Nīma vrez, *midday.* Nīma shpa, *midnight.*

NĪMA (*s. f.*) *half chappatti.*

NĪMCHA (*adj.*) *mongrel, of mixed breed.* *See* ASĪL.

NĪNAKĪ (*s. m. pl.*) *small-shot.* Nīnakī dwa kisma dī, yo de mesé na dī, yo de éspané che de Dīnoré pa manḍau kshé mīnda shī, *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 wèrrāghlaṇ, *he went to his house with a nanawati.*

NĪNGEṚAI (*adj.*) *imperfect, incomplete.* Nīngeṛai kor wushaṇ, *the work was not properly finished.*

NĪNYÉ (*s. f. pl.*) *pimples, eruption.* Kévī nīnyé, *small-pox.* De nīnyé dogh, *pock-mark.*

NIO (*s. f. irr.*) (1) *grandmother.* (2) *old woman.*

NIOMAT (*s. m.*) (1) *delicacy.* Har kisṁ mi niomat khwaṛelai dai, *I have eaten every sort of delicacy.* (2) *luxury.* Pa ghunḍé niomatīné kshé de stergé nazīr she niomat dai, *the best of all luxuries is (good) eyesight.*

NĪPAL (*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 chā pa chār kshé khpul nirkh yé dai, *every one has his own way of doing a thing.* (3) *customs.* De Pashtāné nirkh, *or* de Pashto nirkh, *Pathan custom.* De Dawaṛé nirkh, *Dauri custom.*

NĪSAI (*s. m.*) *tweezers.*

NISHĀDAR (*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.* Ḍor nishta, *there is no danger.*

NISHTÉDEL (*v. reg. tr.*) *to wring.* Ke jomé di tondé wī nör wu é nishté-zha, *if your clothes are wet wring them.*

NĪWEL (*v. irr. tr.*) (1) *to seize, catch.* Dwa ghle mi nīwelī dī, *I have arrested two thieves.* Wos mi khalos shaṇ, wu é nīsa, *my horse has got loose, catch it.* Shèrī nīwelai dai, *he has caught measles,* lit. *measles have caught him.* Lyār rota dushman nīwelyé do, *the enemy have seized the road against me,* i.e. *are holding it against me.* (2) *to turn, hold, direct.* Pītsa wunīsa, *hold out the skirt of your coat (to receive something).* Choṛe pa andra wunīsa, *hold the knife to the grindstone,* i.e. *sharpen it.* Ghözh rota wunīsa, *give ear to me.* Ṭīpak mi dushman ta wunīwaṇ, *I levelled my rifle at the enemy.* (3) *to contract, form, adopt.* Parhéz é nīwelai dai, *he has adopted abstinence.* Péyawor khīzh, nāv, nīwelai dai, *the wound has formed a scab, developed pus.*

NĪYAT (*s. m.*) *intention.* De shkor nīyat 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.* Dā zhenkai niyozmand ma rīzhdyawa, kharop wa shī, *do not accustom the boy to too easy a life, he will be spoiled.*

NĪZ (*s. m.*) *flood.* Dā saṛai dāsé dai leke de laṇḍé palé nīz, *that man is like the flood of short ravines,* i.e. *he has nothing behind him, he is a self-made man.*

NĪZAI (*s. m.*) *sharpener, whet-stone.*

NKHAI (*s. f.*) *rough bed-cover, counterpane.*

NOBĪBAR (*adj.*) *sudden.* Nobībara momla wa, *it was a sudden affair.* (*adv.*) Nobībar ḍazz shaṇ, *suddenly there was a shot.*

NOGHA (*s. f.*) *fine imposed by tribal or village authority for some disregard of tribal or village regulations.* De tosé nogha ze na manaṇ, *I do not admit liability to your tribal fine.*

NOL (*s. m.*) *horse-shoe.*

(*adj.*) *grafted.* Tīton mi nol keṛī di, *I have grafted the mulberries.* Pa Tangī kshé nol tīton ḍèr dī, *grafted mulberries are common in the Tangi.*

NOLĀGA (*adj. f.*) *barren* (*woman or female animal*).

NOLAT (*s. m.*) (1) *pig, brute.* (2) *brutal treatment.* *See* TRĀṬ.

NOLBAND (*s. m.*) *shoer of horses.*

NOMĪS (*s. m.*) *reputation, celebrity.* Nomīs wa di bad shī, *your reputation will suffer.* Nomīs depora mi ḍèré rīpai lagawelyé dī, che num mi pé wushī, *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.* Nöra maṛai yé wukhwuṛa, *he ate up the rest of the food.* (2) *other, different.* Ês nör saṛī hāṇ daghasé wyaiyī, *now other men too are saying the same.* Agha na dī, nör dī, *these are not the ones* (*in question*), *they are different ones.*

(*adv.*) (1) *at that time, by that time.* Che mīzh wurasédī, nör dā awwal tlelai waṇ, *when we arrived, by that time he had already gone.* (2) *well, anyhow.* Nör, ze wa dāsé wukaṇ, *well, I shall do so.*

NORENJ (*s. m.*) *orange.*

NOST (*adj.*) *seated, sitting.*

NOSTAI (*s. m.*) *sitting.* Te lezhkī nostai kawa, *sit down for a little.*

NOVṚAI (*s. f.*) *reel, winder.*

NOWYÉ (*s. f.*) *bride.* Nowyé pa wospa swāra keṛyé do, *they have put the bride on horseback* (*to take her to the bridegroom's house*).

NOZAK (*adj.*) (1) *fragile.* Shīsha nozaka do, *glass is fragile.* (2) *delicate, tender, easily upset* (*person*). Wazīr nozak khalk dī, pa musopirtiā na drīmī, *the Waziris are a delicate folk* (*so*) *they do not go travelling.*

NUKSĀN *or* NUKSON (*s. m.*) *loss, damage.* De Madda Khélé ḍèr nuksān shewai dai, *the M. Ks. have suffered much loss.*

NUKHSA (*s. f.*) *prescription.* Tabīb dorī rota wulīkel, byā nukhsa yé mi Talsa pasorī ta yovṛa, *the physician wrote out the medicine for me, then I took his prescription to Talsa the druggist.*

NŪM (*s. m.*) (1) *name.* Tse nūm di dai? *what is your name?* (2) *fame.* *See* NOMĪS.

NYOIYE (*s. m. irr.*) *mother's brother.* Nyoiye zyai, *son of mother's brother.*

NZHÖR (*s. f. irr.*) (1) *son's wife, daughter-in-law.* (2) *wife of grandson.*

O

OKHSHEL *See* WOKHSHEL.

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.

ÖS *See* ÊS.

OWÉL (*adj.*) *stupid.*

OWRĀTEL *See* WRĀTEL.

OZAKAI (*s. m.*) *load for a man.* De largé ozakai, *a head-load of fire-wood.*

OZMÉYEL (*v. reg. tr.*) *to test, prove.* Ozméyelyé khabara do che tora wushī Mahsīd tse mīnda pèri ghelī wī, *it is a matter of experience that when a tora takes place the Mahsuds keep quiet for some time afterwards.* Ozméyelai ṭīpak, *a tried rifle.*

OZMYÊSHT (*s. m.*) *trial, proof.* Ozmyêsht wuka che tsémra mazal keṛai shé, *try how far you can walk.*

P

PA (*prep.*) *See Grammar, pages 12 and 39.*

PĀÉDEL (*v. reg. intr.*) *to live, survive.* Zāmen yé na pāézhī, *his children do not survive.*

PĀÉKA (*s. f.*) *machine for removing the husks of rice.*

PAGṚAI (*s. f.*) *large turban (as of a mullah).*

PAI (*s. m.*) *milk.* She pai dī *or* dai, *it is good milk.*

PĀIDA *See* FĀIDA.

PAIDO (*adj.*) (1) *produced.* Juwor pa Töchī kshé dèr paido kézhī, *much maize is produced in Tochi.* (2) *born.* Mīzh che paido shewī yī de Kalkatté pa shān kārkhoné na dī līdelyé, *never since we were born have we seen workshops like (those in) Calcutta.* (3) *obtained.* Dā ṭīpak de kīm dzöī na di paido keṛai dai? *where did you get that rifle from?*

PAITOWAI (*s. m.*) (1) *sunny side of hill.* (2) *sunlight.* Dzené dzöi paitowai dai dzené syora do, *some places there is sunlight some places shade.*

PAIWANDA *See* PÉWINDA.

PAKAT (*adv.*) *only.* Pakat yawa nandrāmai rīpai roka, *give me only one Kabuli rupee.*

PAKĪR *See* FAKĪR.

PĀKĪZA (*adj.*) (1) *cleaned, clean.* Ṭīpak pākīza ka, *clean the gun.* (2) *winnowed.* Pākīza keṛī mi lyā na dī, *I have not yet winnowed it (the grain).*

PAKHA (*s. f.*) (1) *feather.* Pa marghai mi zgor wukaṇ pakhé mi walwawalé, *I fired at the bird and knocked out some feathers.* (2) *leaf (of tree).* (3) *pinch (of medicine etc.).* De kwenīl 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).* Dā dīwol de kheshté dai, ke de līṭé dai, ke de pakhsé dai? *is that a brick, or a clod wall, or one of mud only?*

PAKHSAI (*s. m.*) *hopping on one leg.* Pakhsai wa to ta dèrtsī ke na dertsī? *can you hop or not,* lit. *does hopping come to you or not?*

PAKHTAN (*s. m.*) *cooking.*

PAKHULĀ (*adj.*) *pleased, appeased.* Agha saṛai rosara marawwar waṇ, byā mo pakhulā kaṇ, *that man was vexed with me, afterwards I mollified him.*

or

PAKHULIYĀ

PAKHWO (*adv.*) (1) *before.* Pakhwo mi dèrta wuwéyel, *I told you so before.* (2) *formerly, of old.* Pakhwo de ghlé ḍèra ghalaba wa, *in former times robbery used to be very prevalent.*

PAL (*s. m.*) (1) *small ravine, nullah.* (2) *fringe of hair falling over forehead.* De péghlé pal wī, de steré shezé na wī, *maidens wear fringes, but not grown women.* (3) *millstone.* De méchané pos, kīz, pal, *the upper, nether, stone of a handmill.* Dwa-sara plīna, *both millstones.*

PALAI (*s. m.*) (1) *pedestrian, man walking on foot.* (2) *footman.* Palī tsémra dī, swora tsémra dī? *how many foot are there and how many horse?*
(*adj.*) *on foot.* Palai roghlaṇ, *I came walking.*

PALASĪKH (*adj.*) *straight.* Palasīkh sīrat yé dai, *he has an upright figure.*

PALATAI (*s. f.*) *attitude of sitting with crossed legs.* Palatai wāhelyé do, *he is sitting with crossed legs.*

PALAU (*s. m.*) (1) *side.* W'agh palau ta drīma, *go to that side.* Yawa palau ta wudarézha, *stand aside.* (2) *edge.* De kelī palau ta mi kör dai, *my house is at the edge of the village.* (3) *furthest outskirts.* É palau mzeka, *land situated far from the houses of the village.*

PALAWON (*s. m.*) *wrestler, professional strong man.*

PALAWONĪ (*s. f.*) *wrestling.*

PALĪT (*adj.*) (1) *defiled.* Jomé mi palité dī, *my clothes are ceremonially unclean.* (2) *disagreeable.* Pasodī palīt saṛai dai, *he is a quarrelsome, unpleasant fellow.*

PALĪTA (*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?*

PĀLOZ (*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*).

PĀM (*s. m.*) *care.* Pām 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 garawaṇ, *if it were not mangy it would not scratch itself.* (2) *itchy.* Sīrat mi paman dai, *my body itches.*

PAMAÑṚA (*s. f.*) *a bitter hill vegetable like a small cactus.*

PANḌ (*adj.*) (1) *sitting down.* Délata panḍ shai, *sit down here.* (2) *residing.* Bakhshī Khél pa Kazha kshé panḍézhī, *the B. Ks. dwell in Kazha.*

PANḌ (*s. m.*) *steel* (*for striking fire from flint*).

PANḌA (*s. f.*) *bundle, head-load.* De shaftalé panḍa mi pa sar keṛyé do, *I am carrying,* lit. *have put, a bundle of clover on my head.*

PANḌAI (*s. f.*) (1) *calf of human leg.* (2) *leg of horse.*

PĀNĪ (*adj.*) *transitory.* Dā dunyo pānī do, *this world is fleeting.*

PANJA (*s. f.*) *claw.* Lamsī charchaṅṛa pa panjé kshé wunīwela, *the hawk caught the sparrow in its claws.*

PANJRA (*s. f.*) *cage.*

PAÑṚA (*adj.*) *watered, irrigated.* Mulk mi pañṛa kaṇ, *I watered the land.* De pañṛa ghanamé paṭai, *a field of wheat that has been irrigated.*

PĀÑṚA *or* PĀÑṚWA (*s. f.*) *shoe.* É mo de pāñṛé na gaṛd wumazha, *wipe the dust off my shoes.* Pāñṛé pa pshé ka, wukozha, *put on, take off, your shoes.*

PAR (*s. m.*) *wing.* Marghai par waiyī, *the bird flaps its wings.*

PĀRA (*s. f.*) *mercury.*

PARĀCHA (*s. m.*) *or* PAROCHA PARACHGAI (*s. f.*) *convert to Muhammadanism.* Indī che Busulmon shī byā parācha shī, *when a Hindu becomes a Muhammadan he gets the name of paracha.*

PĀRADOR (*s. m.*) *sentry, guard.* Pa banglé bondi mi geṛd pāradoron wudarawel, *I posted sentries round the bungalow.*

PARAWEL (*v. reg. tr.*) (1) *to make run.* Wos ma parawa, *do not gallop the horse.* (2) *to run races, compete.* Sarkor sara tsök parawelai na shī, *no one can compete with Government.*

PARÉDEL (*v. reg. intr.*) (1) *to run.* (2) *to flee.* De daghé ghunḍé koré na parézha, *flee from all these things.*

PARDA (*s. f.*) (1) *curtain.* De pardé sheza, *secluded female,* lit. *curtain-woman.* (2) *screening, helping.* Pa de mukaddama kshé lezhkī 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 nīwelai dai, ākhwund shewai dai, *he has adopted a virtuous life and become a religious character.*

PARHÉZGOR (*adj.*) *virtuous, temperate.* Zīm di parhézgor saṛai dai, de ghunḍé badé na parhéz yé dai, *your son-in-law is a virtuous man, he abstains from all kinds of evil.*

PARĪN (*s. m.*) *yesterday.* Bel parīn, *day before yesterday.* Yā bel parīn, *three days ago.* Parīna rāsé tsāk mi dai, pa héts dorī na she kézhī, *I have had lumbago since yesterday, no medicine does it good.*

PARKÉṬAI (*s. m.*) *step-son.*

PARKH (*s. m.*) (1) *difference.* De darwéghé de rishtīnyé héts parkh na pézhanī, *he cannot distinguish,* lit. *does not understand any difference, between falsehood and truth.* (2) *distance.* De Kalkatté na wa Tōchī ta ḍèr parkh dai, *it is a great distance from Calcutta to Tochi.*

PARKHA (*s. f.*) *dew.* Ḍèra parkha alwédelyé do, *a heavy dew has fallen.*

PAROS-SAZH (*adv.*) *last year.* *See* SAZH.

PARTĪG (*s. m.*) *trousers.* Ganḍa mi partīg ta āchawelyé do, *I have put a string to my trousers.* De ghrīné de shezé che spīn partīg wī, agha péghla wī; che wode shī byā tèr partīg 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.*

PARWÉSHĪN (*s. m.*) *necklace.*

PARWÉZAI (*s. m.*) *flour-sieve.*

PARWĪ (*s. m.*) *snake-charmer.* Ke chèré agha parion na wai, nōr é dagha mangarīna na nīwel, *if they were not snake-charmers they would not handle these snakes.*

PARYOB (*s. m.*) *deeit.* Pulonkī saṛī rosara paryob wukaṇ, ghalat yé kṛelaṇ, *so-and-so deceived me, he led me astray.*

PARYOBĪ (*adj.*) *deceitful.*

PARYODEL (*v. reg. tr.*) *to beat, whack, thrash.*

PARYODELAI (*adj.*) *beaten, bruised, contused.*

PARZ (*s. m.*) *duty.* Da kor pīra kawel robondi parz dai, *to finish this work is a duty (incumbent) upon me.*

PAṚK (*s. m.*) *snare, trap.* Zerké pa paṛk kshé mi nīwelyé dī, *I have caught chikore in a snare.*

PAṚKÉDEL (*v. reg. intr.*) (1) *to flash, glitter.* Ṭipakīna pa tīzhé kshé paṛkézhī, *rifles are glinting among the stones.* (2) *to be strained.* Shangerai mi wupaṛkedan, *my ankle was strained.*

PAṚMAKH *or* PEṚMAKH (*adj.*) (1) *prone, lying on face.* (2) *down, headlong.* Tsirogh de ḍīwaṭ na peṛmakh ropréwöt, *the lamp fell down off the bracket.*

PAṚSÉDEL (*v. reg. intr.*) (1) *to swell.* Psha ye paṛsédelyé, *or* parsawelyé, do, *his foot is swollen.* (2) *to be envious, grudge.* Che ze maṛai khwuṛaṇ nör dā wuzhai saṛai ḍèr rota paṛsézhī, *when I eat bread that hungry man envies me bitterly.*

PAṚSHAMAI (*s. m.*) *meal eaten before commencement of the day's fast in Ramzan.*

PAS (*adv.*) *after.* Pas la dé na wa ze dā kor wukaṇ, *I will do it after this.*

PASAI (*s. f.*) *noose.* Ghwoṛé na pasai wukozha, *get the noose off your neck,* i.e. *get your neck out of the noose.*

PASAL *See* FASAL.

PASÉ *or* PSÉ (*prep.*) (1) *after, behind.* Agha pasé gerzī, *he wanders after him.* Te khwushai pa mo pasé steṛai shwé, *you have tired yourself to no purpose after me,* i.e. *in following me.* (2) *to memory of.* Pa plor pasé yé sha shīma wukṛa, *he gave a fine funeral-feast in memory of his father.* (3) *for sake of.* Wèrpasé mi ḍèré rīpai wushandelyé, *I lavished money on his account,* i.e. *to get him killed.* *See Grammar, page 39.*

PASOD (*s. m.*) *disturbance, riot, mutiny.*

PASODĪ (*adj.*) *quarrelsome, insubordinate.*

PASORĪ (*s. m.*) *dealer in drugs, druggist.*

PASTANA (*adv.*) *back.* Pastana loṛel, *they went back.*

PASHAKOL (*s. m.*) *rainy year.*

PASHM (*s. m.*) *nap of cloth.*

PASHMĪ SHAṚAI (*s. f.*) *cloth of which choghas are made, pashmina.*

PASHTANNA (*s. f.*) (1) *question, interrogation.* Pashtanna mi wukṛa, *I inquired.* (2) *greeting, salutation.* Ḍèra pashtanna mi wèrsara wukṛa, *I greeted him warmly.* [*Common salutations are,* Joṛ yé? *are you well?* Tebba mebba? *any fever?* Guḍé ṛandé? *any maimings or blindings?* Ṭīṭé cheggé? *high and low?* Beshkullé meshkullé? *any misfortunes?* Ṭikhalé mīkhalé? *any sore throats?* Kör ta di khair dai? *is it well with your family?* Āsé rāsé? *how now?*]

PASHTAWARGAI (*s. m.*) *kidney.*

PASHTĪN (*s. m. irr.*) } *a Pathan.* (*adj. irr.*) *Pathan.*
PASHTANA (*s. f.*) }

PASHTO (*s. f.*) (1) *the Pashto language.* (2) *Pathan custom.* (3) *Pathan times.* Pa Pashto kshé dāsé wa, *it was thus in Pathan times.*

PĀTA (*s. f.*) *clue, trace.* De ghle pāta te wulagawa, *you must yourself trace the thief.*

PATAKAI (*s. m.*) *flask, water-bottle.* Ke te tezhai wé * de patakī na ébö dèrwubosa, *if you be thirsty take water from the flask.*

PATANG (*adj.*) *generous, impulsive.* Patang saṛai dai, tīra hāṇ ko, dunyo nuksonawī, khalk ta maṛai wèrkawī, *he is a generous man, he shows courage, spends his substance freely and gives feasts to people.*

PATAÑṚ (*s. m.*) *river-crossing.* De pshé pataṅṛ, *ford.* De bèṛai pataṅṛ, *ferry.* Bé-pataṅṛa, *that cannot be crossed, untraversable.*

* Apparently the future indicative used as a substitute for the present subjunctive.

PAṬAI (*s. m.*) *field.*

PAṬĀKHA (*s. f.*) *percussion-cap.*

PAṬĪKAI (*s. m.*) *bark of tree.*

PAṬĪNAI (*s. m.*) *bedding, set of quilts.*

PAṬKAI (*s. m.*) (1) *white or dark-coloured chadar.* Paṭkai pa dzon bondi ṛang kaṇ, *he threw his chadar round him.* (2) *sheet of any kind.*

PÉ *See Grammar, page 40.*

PÉ, POÉ *or* PÉĪ (*adj.*) *understanding, intelligent.* Péya sheza, *intelligent woman.* No-pé, *not understanding, stupid, ignorant.* Pé yé ka, *explain to him.* Sheza péya ka, *let the woman understand.* Ghunḍ saṛī pī ka, *make all the men understand.*

PÉCH (*s. m.*) *screw-nail, screw.* Péch yé wugerzawaṇ, *he turned the screw.* Ṭīpak byā péch ka, *screw the gun together again.*

PÉCHAWEL (*s. m.*) *large mat.* Péchawel ster pīzai dai, de yawa péchawel na kör joṛézhī, *a pechawel is a large mat, a single pechawel makes a house.*

PECHEKKÉ (*s. f. pl.*) (1) *droppings of goats, sheep and camels.* (2) *lots.* Pa dé bondi pechekké wochawa, *cast lots for this.*

PÉCHĪMAI (*s. m.*) *slope upwards, ascent.* Lāka Ghunḍī na Bādshā Kéṭ pèri péchīmai dai, *it is up-hill from L. G. to B. K.* (2) *steep place, bit of climbing.* Wos pa pechīmai na shī khatelai, *a horse cannot get up the steep bit.*

PÉCHWĀṚÉ (*s. f. pl.*) *heel-ropes.*

PÉGHLA (*s. f.*) *maiden, virgin.*

PÉGHOR (*s. m.*) *reproach, taunt.* Ḍèr pégharīna (*or* péghrīna) yé rokeṛī dī, *he taunted me much.*

PEĪ *See* PÉ.

PÉJAU (*adj.*) *wiped, dusted.* Pāṇṛé mi péjawé ka, *dust my shoes.*

PEK (*adj.*) *bald.* Pekon au pézprékeṛī de Madd Akbar pa kom pa Törī Khélé kshé ḍèr dī, *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.*

PEKR (*s. m.*) (1) *thought, reflection.* Pekr mi pa kshé ḍèr wukaṇ, *I pondered over it deeply.* (2) *conception.* Dāsé khabara pa pekr kshé na rodrīmī, *such a thing cannot be imagined.* Bé-pekrī (*s. f.*) *negligence.* Nīkaroné bé-pekrī wukṛela, zeke ṭīpakīna zené yowṛel, *the Government men were negligent, so (the thieves) carried their muskets off.*

PÉKH (*adj. irr.*) (1) *cooked, boiled.* Pakhé ébö, *boiled water.* (2) *burnt.* Pakha kheshta, *burnt brick.* (3) *ripe, mature, full-grown.* Vrīzhé pakhé dī, *the rice is ripe.* Ḍèr pékh zhenkai dai, wol na ushāyī, pīra darwégh wyaiyī, *he has an old head on young shoulders, never gives away a secret and can tell a lie as it ought to be told,* lit. *is a very mature boy, does not show the (real) state of matters and tells a full lie.*

PÉMONA (*s. f.*) *large and deep basket.*

PENGA (*s. f.*) *small plot of soft and level land among the hills.* Mazdak kshé samé pengé dī, *there are level pungas on M.*

PENGAI *or* PÈNGĀṚAI (*s. f.*) *small penga,* q.v. Wṛīkyé pengāṛai mi do, *I own a tiny punga.*

PÈR *See* PÖR.

PÈRAI (*s. m.*) *fairy, demon.* Pèrioné nīwelai dai, *he is possessed by fairies,* i.e. *crazed, excited.*

PÈRANGAI (*s. m.*) *European, Feringhee.*

PÈREL (*v. reg. tr.*) *to string (a bedstead, chair or cradle).* Pèrelai, *having a strung seat or bottom.* Pa spaṉṛsī pèrelai kaṭ dai, *it is a newar-strung bed.*

PERGAI (*s. m.*) *acorn.*

PÈRI *or* PÖRI (*adv. and prep.*) (1) *through, across.* Pèri wuwataṇ, *I passed through or across.* Pöri kézhī, *crosses.* (2) *upon, in, to.* Ḍèr khīrai pé pèri dai, *there is much dirt upon it.* Miānai pöri rīpai shākhé shwé, *the money has stuck in the purse.* De piyāwaṉṛī yo sar pa zīn pöri taṛelai shī bel é pa lakai pöri taṛelai shī, *one end of the crupper is fixed to the saddle and one to the tail.* (3) *close to.* De kelī pa tsang pèri, *close to the village.* (4) *at.* Ḍèr mi pèri wukhandel, *I laughed at him much.* (5) *as far as, up to.* Gwurgwushtī pöri lyār sha wa, *the road was good till G.* (6) *beyond, on the further side.* Pa sīnd 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.*

PEṚ (*adj.*) *worsted, defeated.* Munsiffoné pa mukaddama kshé zidd rosara wukaṇ, zeke peṛ shwaṇ, *the arbitrators showed prejudice against me, so I lost.*

PEṚAI (*s. m.*) *rope.*

PÈṚAI (*s. f.*) *generation.* De Wazīré tsö pèṛai pa Töchī kshé watelyé dī? *how many generations of the Waziris have passed in Tochi,* i.e. *during how many generations have the Waziris occupied Tochi?*

PÈṚAI-KAṬ (*s. m.*) *bench with back to it.*

PEṚMAKH *See* PAṚMAKH.

PESH *or* PUSH (*s. m.*) *smith, mechanic.* De tīré pesh, *sword-maker.* Angrézī pesh, *smith who understands European work.*

PÉSH (*adv.*) *before, in the way of* (*figuratively*). Pa mo bondi yo kor pésh shewai dai, *a piece of work has come in my way,* i.e. *has turned up.*

PESHA (*s. f.*) *cat.*

PÉSHA (*s. f.*) *shower of rain.* Pésha shewyé do, *there has been a shower of rain.*

PÉSHAK (*s. m.*) *row of coins hung as an ornament across a woman's forehead.*

PESHAKOL *See* PASHAKOL.

PÉSHANĪ (*s. f.*) *parting, division of hair.*

PÉSHÉDEL (*v. reg. intr.*) (1) *to occur.* Waridātīna dolata ḍèr péshézhī, *many crimes occur here.* (2) *rise, jump up.* Séya de mo na wupéshéda, *I put up a hare,* lit. *a hare got up from me.*

PÉSHĪN (*s. m.*) *early afternoon.* De moz péshīn las rekāta dī, *there are ten prostrations in the early afternoon prayer.*

PÉSHKASH (*s. m.*) *offering, tribute, present by an inferior to a superior.*

PESHTAI (*s. f.*) *rib.* Ghunḍé peshtai yé Mahsīdé moté kṛé, *the Mahsuds broke all his ribs.*

PÉST (*adj. irr.*) (1) *soft.* Pasta shaṛai, *a soft blanket.* De Khaṭaké zhebba pasta do, *the dialect of the Khattaks is soft.* (2) *smooth, flat.* Saṛak pést dai, dīzh na dai, *the road is smooth, not rough.* De posta watan khalk dī, *they are people of a flat country,* i.e. *they belong to the plains not to the hills.*

PÉSTĪKAI (*s. m.*) *skin, hide.* Péstīkai yé wubosa, *skin it.*

PÉSTĪN (*s. m.*) *postin.*

PEṬ (*adj.*) *hidden, concealed.* Peṭ nost dai, *he is lurking,* lit. *sitting concealed.* Te peṭ sha, *becomeconcealed,* i.e. *hide yourself.* (2) *shut, covered.* Stergé peṭṭé shwé, *his eyes became shut,* i.e. *he fell asleep.* Léché peṭṭé ka, *cover your fore-arms,* i.e. *pull down your sleeves.* Kīnai mi peṭ keṛai dai, *I have covered lime,* i.e. *prepared it for burning.* Kéṭa mi peṭṭa kṛa, *I have covered a room,* i.e. *roofed it.*

PETS (*adj.*) *blunt.*

PÉWANA (*s. f.*) *grazing, pasturage.* Dā de kelī 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.* Ṭīpak che préshī, byā korīgar péwand ko, *when a rifle is broken [then] the mechanic repairs it.*

PÉWANDA *See* PÉWINDA.

PÉWEL (*v. irr. tr.*) *to graze, pasture.* Ze ghébön yaṇ, mol pyaiyaṇ, *I am a cowherd, I graze cattle.*

PÉWINDA *or* PÉWANDA } (*s. m.*)
PÉWINDAI *or* PÉWANDAI } (*s. f.*) } *Powinda.*

PÉWOKHTA (*adj.*) *occupied, engaged.* Sāhib és līkel 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 transfix, impale.* Dā ghéshé pa dā sīkh wupéya, *stick the meat on this spit.* Saṛai pa songa mi wupéyaṇ, *I ran the man through with a spear.*

PÉYENDEL (*v. reg. tr.*) *to measure grain.* Réshaṇ mī péyendelyé do, *I have measured the winnowed grain.*

PÉZA (*s. f.*) (1) *nose.* (2) *projecting spur of a hill.* Pa Tangai kshé pézé ḍèré watelyé dī, *in the Tangi many spurs run out (from the hills).*

PÉZPRÉKEṚAI (*adj.*) *mutilated as to the nose.* Pézprékeṛai agha shī, che de shezé razo na wī, dai pa zör los wochawī, *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 pézhenaṇ ? *Of course I know you,* lit. *why should I not know you?* (2) *to know, be acquainted with.* Spai di che wupézhenī nör di na khwurī, au tarbīr di che wupézhenī na di prézhdī, *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 pézhenaṇ, *I admit your right.*

PIĀWA (*s. f.*) *kind of insect.* De jomé de kitobé balo piāwa do, *the piawa is the ruin of clothes and books.*

PĪCH (*s. m.*) *dregs of charas, leaves from which tea has been made, etc.*

PĪKAI (*s. m.*) *blowing with mouth.* Yor ta mi pīkai keṛai dai, *I blew the fire.* Pīr dam kṛaṇ, pīkai rowukaṇ, *the holy man breathed on me, he blew on me* (*as a cure*).

PĪKĀṆṚAI (*s. f.*) (1) *bladder.* (2) *native flageolet.* Pīkâṇṛai wāhel, *to play on the sarnai.*

PĪKAWEL (*v. irr. tr.*) (*conjugated as* kawel) *to blow with mouth.* Yor yé wupīkawaṇ, *he blew the fire* (*to make it burn*). Zémna mi pīkeṛyé do, *I have blown the soup* (*to make it cool*).

PILHĀL (*adv.*) *now, at present.*

PĪLOD (*s. m.*) *Oriental steel.*

PĪLODĪ (*adj.*) *hard, strong.* She pīlodī saṛai dai, *he is very hard* (*physically*), lit. *he is a fine steely man.*

PĪLWĀTRA (*s. f.*) *ear-ring worn in upper ear by women.*

PĪNDA (*s. f.*) *heel.*

PĪR (*s. m.*) (1) *holy man.* (2) *religious teacher, father-confessor.*

PĪRA (*adj.*) (1) *full.* Dé dré vrezé pīra mazal dai, kam na dai, *it is a full three days' journey, not less.* (2) *complete.* Awwal dā kor pīra ka, *first finish that piece of work.*

(*adv.*) *exactly.* Pīra las rīpai dī, kammé na dī, ziyoté na dī, *there are exactly 10 rupees, not more nor less.*

PĪṚ (*s. m.*) *bhoosa, chopped straw.* De ghanamé pīṛ, *wheat-bhoosa.*

PĪTSA (*s. f.*) *skirt of coat in front.* Pītsa wunīsa, tse dèrwochawaṇ, *hold out the skirt of your coat, I will throw you something.*

PĪTSKA (*s. f.*) *lobe of the ear.*

PIYĀWAṆṚĪ (*s. f.*) *crupper-strap.*

PIYAWARA *or* (*adj. f.*) *giving milk, in milk.* Ḍèra piyawaryé ghwo, *a*
PIYAWARYÉ *cow that gives much milk.*

PIYAWAṚAI (*adj.*) *strong, stalwart.*

PIYOLA (*s. f.*) *drinking cup* (*of any material except metal*).

PIYOZ (*s. m.*) *onion.*

PĪZAI (*s. m.*) (1) *mat.* (2) *hut, shed, made of matting.* Pīzai babézai mazerrī na joṛézhī, *mats and fans are made of dwarf-palm.*

PĪZH (*s. m.*) *sprinkling.* Dā bangla pīzh waiya, *sprinkle the bungalow* (*to keep down the dust, or preparatory to sweeping*). Lawang pa jomé mi pīzh wāhelī dī, *I have sprinkled the garments with clove.*

PLA (*s. f.*) *sinew.*

PLAN (*adj.*) *broad, wide.* Plan watan, *broad landscape.* Plan saṛai, *broad-shouldered man.*

PLANDAR (*s. m.*) *step-father.*

PLANWOLAI (*s. m.*) *breadth.*

PLAṬAÑṚA (*s. f.*) *infantry regiment.* De plaṭañṛé sipoyon dī ke de risālé? *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* GÉVIĀR q. v.

POÉ *See* PÉ.

PÖÉDEL *or* PÉYÉDEL (*v. reg. intr*) *to understand.* Pa dé pöézhé? *do you understand that?* É to sara wa yawa vrez pé shaṇ, *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, lmīnz kaṇ, *my clothes are clean, I will pray.* (3) *clean* (*in ordinary sense*). Poka bangla, *a clean bungalow.*

POKĪ (*s. f.*) *razor.*

PÖK (*adj.*) *in kind.* Pör mi nīm rök dai, nīm mi pök 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 Īdak pa Khiddi kshé ḍèr dī, *weavers are numerous in I. and K.*

PÖLAI (*s. m.*) *sheaf.* Shélé mashelyé dī, pölai zené wuka, *the rice has had the grain removed, make sheaves of it* (sc. *the straw*).

PON (*s. m.*) *red dye, rouge.* Pon é pa warshanḍé wāhelai dai, *he has painted his lips red.*

PONṚYÉ (*s. f.*) (1) *leaf of tree.* De wuné poṇṛyé téyé shwé, *the leaves of the tree have fallen.* (2) *leaf of book.*

PÖR *or* PÈR (*s. m.*) (1) *loan.* Ghalla pa pör rokeṛyé do, *he has given me the grain on loan.* (2) *credit.* Ghöṛī di pa los rowṛel ke pa pör? *have you brought the ghee on payment of cash or on credit?* (3) *debt.* Pör pa mo bondi dai, *the debt is on me.* (4) *blood-debt, feud.* Lévion de pör na ḍarézhī, zeke pa ghlé ḍazzīna na ko, *the levies are afraid of the blood-feud, that is why they never fire at robbers.* (5) *blood-money.*

PORAWAṚAI (*adj.*) *indebted.* Ke ze de to dora porawaṛai na wai, nör dora sinatī wa mi dèrta na kṛa, *if I were not so* (*much*) *in debt to you I would not plead so* (*humbly*) *with you.*

PÖRI *See* PÈRI.

PORTA *or* PÖRTA (*adv.*) *opposite of* KORTA q. v.

PORTANAI (*adj.*) *opposite of* KÖRTANAI q. v.
or
PÖRTANAI

POS (*adv.*) *up, on the top.* De Ḍilī pa moṉṛai pos wukhataṇ, *I climbed the tower at Delhi.*
(*adj.*) *upper, high lying.* Kharöṭī de pos watan na rodrīmī, *the Ks. come from the country above,* i.e. *Afghanistan.*

POSANAI (*adj.*) *up-country, belonging to Afghanistan.*

POTAI (*adj.*) (1) *remaining behind.* Pa lyāré kshé potai shewai dai, *he has remained behind on the road.* (2) *left over.* Yo wézhai régh zené potai na dai, *not an ear of it was left,* i.e. *escaped.*

PRADAI (*adj.*) *belonging to some one else, strange.* Pa pradī zéī (*or* zī) na khpula līr hāṇ sha do, *one's own daughter, even, is better than another person's son.*

PRAWARZHELLAI *See* PYAWARZHELLAI.

PRAWOR *See* PÉYAWOR.

PRÉKÉDEL *See* PRÉSHÉDEL.

PRÉKÉṚYÉ (*s. f.*) *rupture of friendly relations, estrangement.* É mo wèrsara prékeryé do, *I have dropped his acquaintanceship.*

PRÉKṚEL (*v. irr. tr.*) (1) *to cut.* Dā wuna pa wékh kshé préka, *cut that tree down by the root.* (2) *to pay, pay up or off.* Jurm tosé wa kalla prékawai? *when will you pay off the fine?*

PRÉKṚĪN (*s. m.*) *separation.* É vrör na mi prékṛīn nishta, gaḍ yī sara, *I am not separated from my brother, we have a joint establishment.*

PRÉSHÉDEL (*v. irr. intr.*) *to break, give way.* Peṛai pa los kshé
or ropréyésh, *the rope parted in my hand.* Dwa sara peṛī
PRÉKÉDEL préshewī dī, *both ropes have given way.* Ke pechwāṛé préshewyé na wai, nör wos mi tashtédelai na waṇ, *if the heel ropes had not broken my horse would not have got loose.*

PRÉT *or* (*adj.*) (1) *fallen* (*person or thing*). (2) *lying* (*person or thing*).
PRÖT

PRÉWATEL (*v. irr. intr.*) (1) *to fall.* Ḍèra wovra préwatelyé do, *much snow has fallen.* (2) *to fall out, to happen.* Dāsé beshkulla préwatelyé do, *such a misfortune has occurred.*

PRÉZHDEL (*v. irr. tr.*) (1) *to let go.* Pré mi zhda, *let me go.* (2) *to let in.* Kamré ta roprézhda, *let him into the room.* (3) *to leave off.* Dā kor di wélé nīngeṛai préshai dai? *why have you left that piece of work unfinished?* (4) *to leave, leave behind.* Pa kör kshé mi préyésh, *I have left it at home.* Préshīnyé maṛai, *leavings of food.*

PRĪSTA *See* FIRISHTA.

PRONG (*s. m.*) *leopard.* Prong de ghwāye makanḍai mi yé mot kerai dai, *a leopard* [*he*] *has broken the neck of a bullock of mine.*

PRÖRA (*s. f.*) *straw* (*of wheat, rice, etc.*) Pröra régha do; che pa ghébal kshé mota shī byā bīz shī, *prora is whole-straw; when it is broken up on the threshing-floor it becomes chopped-straw.*

PRÖT *See* PRÉT.

PṚEK (*s. m.*) } *lightning.*
PṚEKA (*s. f.*) }

PṚEKAWEL (*v. reg. tr.*) *to make flash, glitter.* (*Causative* of PAṚKÉDEL.)

PSARLAI (*s. m.*) *spring.* Psarlai roghai, *spring has come.*

PSE (*s. m.*) *animal, deer* (*general word including goat, sheep, markhor, oorial and chinkara*).

PSÉ *See* PASÉ.

PSHA (*s. f.*) (1) *foot.* Pa éblé pshé ma drīma, *do not go with bare feet.* (2) *leg.* É vṛondi psha, *or* de makh psha, *fore-leg.* É wrusté psha *or* de tseṭ 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 nāmézhī, *that is so-and-so, his name is so-and-so.*

PUSH *See* PESH.

PUSHTEL (*v. reg. tr.*) *to ask.* Mo wupushta, *I inquired.*

PYĀSA (*s. f.*) *comb, the side of the honey-comb which contains no honey.*

PYAWARZHELLAI *or* PRAWARZHELLAI (*adj.*) *wounded.* Reṭ pyawarzhellai dai, *he is very badly wounded.*

R

RABAṚ (*s. m.*) *worry, trouble.* Pa mīzh bondi ḍèr rabaṛ dai, *it is a great bother to us.*

RABAṚAWEL (*v. reg. tr.*) *to plague, annoy.* Ḍèr di rabaṛawelai yaṇ, *you have worried me greatly.*

RAFAL (*s. m.*) Narai rafal, *a muzzle-loading rifle.*

RAG (*s. m.*) (1) *vein* (*of body*). Rag wāhel, *to bleed* (*a person*). (2) *pulse.* Rag mi wukessa, *feel my pulse.* (3) *vein* (*of mineral*), *lode.* De sré zaré rag, *a vein of gold.*

RAGHZAI (*s. m.*) *stony plain.*

RĀHMĀTA (*int.*) Ē rāhmāta! *exactly so! that is right!*

RAKH (*s. m.*) *groove* (*of rifle*).

RAKHDOR (*adj.*) *grooved.* Rakhdor ṭīpak, *rifle.*

RAKHL (*s. m.*) *stand for Kuran.*

RAKHT (*s. m.*) *cloth of all kinds.*

RAMMA (*s. f.*) *flock of sheep, larger than a* KANḌAK q. v.

RANG (*s. m.*) (1) *colour.* Dā ghunḍ rangīna she dī, *these are all good colours.* (2) *complexion.* Sīr rang, *ruddy complexion.* (3) *appearance.* Rang yé badal shewai dai, és ranzīr molīmézhī, *his appearance has changed and now he looks ill.* (4) *pattern, style.* Jomé pa dagh rang dā joṛawī, *let him make the clothes after this pattern.* (5) *measure, time.* Damoma kalla pa yo rang zhaghézhī, kalla pa bel rang, *the drum beats now in one time, now in another.*

RANGAWEL (*v. reg. tr.*) *to colour, dye.* Pa kwunḍola kshé jomé rangawī, *they dye clothes in a basin.*

RANGBADĪ (*s. f.*) *disgrace, getting a bad name.* Mīzh che kaid shī, byā de to rangbadī do, *if we are imprisoned, it is a disgrace to you.* [*A favourite but not very comprehensible argument of Waziri prisoners addressing the court.*]

RAÑṚO *or* (*s. f.*) *light.* Dīwé balé dī, sha rañṛo ko, *the lamps are*
REÑṚO *lighted, they give a good light.*

RANZ (*s. m.*) *disease.* Narai ranz, *consumption, phthisis,* lit. *the thin,* i.e. *wasting, disease.*

RANZAWEL (*v. reg. tr.*) *to annoy.* Ma mi ranzawa wu wa di waiyaṇ, *do not annoy me* (*or*) *I will strike you.*

RANZĪR (*adj.*) *sick, ill, diseased.*

RANZĪRTIĀ (*s. f.*) *sickness, illness, disease.* De joṛawelé ranzīrtiā na do, *it is not a disease from which one recovers,* lit. *not a recovering illness.*

RAPAWEL (*v. reg. tr.*) *to wink.* Stergé rapawī, *he winks his eyes.* De stergé pa rapawel kshé, *in the twinkling of an eye.*

RĀPÉDEL (*v. reg. intr.*) *to quiver.* Kwundī rāpézhī, *mirages shimmer.*

RASAWEL (*v. reg. tr.*) (1) *to make to arrive.* Chuṭai wèrta mi wurasawela, *I took the note to him,* lit. *made it reach him.* (2) *accompany as far as.* Wa saṛak ta wa to wurasawaṇ, *I will see you on your way as far as the cart-road.*

RĀSÉ (*adv.*) (1) *up to the present time continuously.* É bela kola rāsé ranzīr yaṇ, *I have been ill from last year continuously until now.* (2) *till, until.* É kémat rāsé wa dagha wī, bela wa na wī, *it will be so till the end of the world and not otherwise.*

RASEDÉL (*v. reg. intr.*) (1) *to reach, arrive at.* De rasédé pa wakht, *at the time of arrival.* (2) *to overtake, come up with.* Pasé wu na rasédaṇ, *I did not overtake (them).* (3) *to extend to.* Kobī mi na rasézhī, *my power does not extend so far.*

RASH (*s. m.*) *cream (of milk).*

RĀT *See* RĀYAT.

RĀVDEL (*v. reg. tr.*) *to suck the breast.* Yo tai rāvdelai dai, zeke yé wode na shī, *they have sucked the same breast,* i.e. *are foster brother and sister, therefore their marriage cannot be allowed.*

RĀWA (*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 mīzh pa mazab kshé kabon de khwaṛelé depora rawo dī, *fish are lawful to eat in our religion.* Kīm kor rawo wī, agha ka, *do the thing that is right. See* na; *also* juworai.

RAWON (*adj.*) *in motion, started.* Bahīr rawon shaṇ, *the caravan started.*

RĀYAT, RĀT *or* ÈRĀT (*s. m.*) *subject, people.* De Sarkor rāyat kulang prékawī, *the subjects of Government pay revenue.*

RAZO (*s. m.*) (1) *consent, willingness.* Muzammal sara de Said Walī de shezé razo na waṇ, zeka sheza yé mṛa na kṛa, *Said Wali's wife did not consent to (the overtures of) Muzzammal therefore he (S. W.) did not put her to death.* (2) *deliberate intention.* Pa razoyé dzon kīṇṛ keṛai dai, *he has made himself deaf intentionally,* i.e. *does not hear because he does not wish to hear.*

RÉBDEL (*v. reg. tr.*) *to reap.* Rébeshé mīzh rébdelyé dī, ghanam potyé dī, *we have reaped the barley, the wheat still remains.*

RÉBESHÉ, ÈRBESHÉ *or* ORBESHÉ (*s. f. pl.*) *barley.* Orbeshé myāsht, *February.*

RÉBEZ *See* RÉBUZ.

RÉBOR *or* RÉBYOR (*s. m.*) *messenger, go-between.*

RÉBUZ *or* RÉBEZ (*s. f.*) *broom (for sweeping).* Mzeka pa rébez pākīza ka, *clean up the ground with a broom.*

RÉG (*s. m.*) *earth containing a large proportion of sand, light soil.* Dā rég watan dai, *this is a sandy country.*

RÉGH *or* RÖGH (*adj.*) (1) *healthy, strong.* Vrör mi régh dai, *my brother is very well.* De sīrat rögh dai, *he is strong of body.* Rögh dā wé! *may you be well!* [*The regular reply to the salutation* "Harkalla rosha."] (2) *undamaged, safe.* Régh ramīṭ de mukaddamé na watelai dai, *he has come safe and sound out of the battle.* (3) *good sort.* Régh saṛai dai, *he is one of the right sort.* (4) *whole, entire.* Régha shpa, *the whole night long.*

RÉGHA *or* RÖGHA (*s. f.*) *reconciliation, peace.* De dwé saṛai manz kshé mi régha wukṛa, *I made peace between two men.*

REKĀT (*s. m.*) *prostration* (*in prayer*).

RENDA (*s. f.*) *joiner's plane.*

RENJA (*s. f.*) (1) *rag, piece of cloth.* (2) *patch.* Renja wèrta kshézhda, *put a patch on it.*

RENṚO *See* RAÑṚO.

RÉSHAṆ *or* RÉSHA (*s. f.*) *winnowed grain.* Ṭīpa mi és réshaṇ shwa, *my unwinnowed grain has now been winnowed.*

RÉSHKA (*s. f.*) *a kind of fodder resembling lucerne.*

REṬ (*adj.*) (1) *strict, close.* Reṭ Musulmon, *a strict Muhammadan.* De dé shezé reṭ satar adab dai, *the seclusion of these women is close.* (2) *bad.* Reṭ kor ma kawa, *do not do an evil action.* Reṭ bī, *a bad smell.* (3) *perverted.* Khalk yé reṭ keṛī dī, *he has perverted the people.* (4) *rough, difficult or unpleasant to deal with.* Yarra, dá reṭ khalk dī, *I say, these are a rough lot.*

(*adv.*) *awfully, terribly, etc.* Reṭ ranzīr dai, *he is very ill indeed.* Ébö reṭé sāṛé dī, *the water is horribly cold.*

RÉZGOR (*s. m.*) *means of subsistence.* Tsé rézgor ké? *how do you earn your living?*

RÉZHATAI (*adj.*) *who is keeping the fast.* Rézhatai saṛai ma ghoratawa, *do not worry a man who is fasting.*

RGHĀSTEL (*v. irr. intr.*) *to fight, bite each other.* Spai pa khwula sara rghāstel wukṛel, *the dogs worried each other* [*with their mouths*].

RGHEṚAWEL (*v. reg. tr.*), *to make roll.* *See* RGHESHTEL.

RGHESHTEL (*v. irr. intr.*) *to roll, roll down.* Tīzha pakhpula rgheshtyé do, ke chā rgheṛawelyé do? *did the stone roll down of itself or did some one roll it?*

RIBOB (*s. m.*) *Oriental mandoline.*

RIBOBĪ (*s. m.*) *mandolinist.*

RĪKH (*s. m.*) *soul.* De har chā khpul khpul rīkhīna wī, *every one has a soul of his own.*

RĪMOL (*s. m.*) *handkerchief.*

RĪNAṆ (*s. f.*) *awl* (*for boring leather*). Rīnaṇ de tsamiyor pa los kshé wī, *the awl is* (*found*) *in the hand of the leather-worker.*

RĪṆṚ (*adj. irr.*) *bright, brilliant, shining.* De ṭīpak derwa raṇṛa do, *the gun-barrel is bright.*

RĪPAI (*s. f.*) *rupee.* De rīpai tsö sèra spaṇṛsī dī? *how many seers of newar go to the rupee?* Zaṛé *or* pakhé rīpai, *British coinage.* Butwolé rīpai, *British coinage,* lit. *coins with a picture on them.* Spīné spīné rīpai, *bright shining money.*

RISĀLA (*s. f.*) (1) *cavalry regiment.* (2) *cavalry.*

RISHTĪNA (*adv.*) *truthfully.* Hamésh rishtīna zhaghezhī, *he always or* RISHTIYĀ *speaks the truth.* Rishtiyā wyaiya, *tell the truth.*

RISHTĪNAI (*adj.*) (1) *true.* Rishtīnyé kissa do, *it is a true story.* (2) *truthful.* Rishtīnai saṛai dai, *he is a truthful man.*

RĪWĀJ (*s. m.*) *custom, body of customs.* De mīzh dā de plaré rīwāj dai, *that is the custom of our fathers.*

RĪZHDAI (*adj.*) (1) *accustomed to, habituated to.* Wos mi és pa swarlī rīzhdai dai, *my horse is now accustomed to being ridden.* Zyai mi pa bad korīna rizhdai shewai dai, *my son has got into the habit of behaving ill.* (2) *tame, trained.* Dā mzarai yé rīzhdai kaṇ, *he has tamed this lion.*

RĪZHDYAWEL (*v. reg. tr.*) *to accustom.* Dzon pa dai ze na rīzhdyawaṇ, *I avoid accustoming myself to this.*

RÖD *or* ROD (*s. m.*) (1) *large stream smaller than a river.* (2) *the Tochi Valley.*

[RODRĪMEL] (*v. irr. intr.*) *to come.* Rodrīma, *come here.* Pa pekr kshé na rodrīmī, *it cannot be imagined,* lit. *does not come into the imagination.* Kai rodrīmī, *I feel sick,* lit. *vomiting is coming to me.*

RÖGH *See* RÉGH.

RÖGHA *See* RÉGHA.

ROKṚEL (*v. irr. tr.*) (1) *to give, grant* (*to the speaker*). Tse wa rokawé? *what will you give me?* Nīm khars wa na ko ro, *he will not grant me half my expenses.* Hukm yé rokeṛai dai, *he has given me an order.* (2) *to cause* (*to the speaker*). Ḍèr nukson yé rokeṛai dai, zeke na yé prézhdaṇ, *he has caused me great loss, therefore I will not let him off.*

RONJE (*s. m. pl.*) *antimony* (*applied to the eyes*).

RÖṬA (*s. f.*) *barley-bread.*

ROSTĪN (*adj.*) *coming back.* Wolata na rostīn shwaṇ, *I turned back,* lit. *became coming back, from there.* *See* STĪN.

ROTLEL (*v. irr. intr.*) (1) *to come.* Dèrta rotsaṇ? *shall I come to you?* Dèrrāghlan! *coming!* lit. *I have come to you!* Wolata wèrrāghlaṇ, byā délata roghlaṇ, *I went,* lit. *came to him, there, then I came here.* Ze pa bondi wèrrāghlan, *I came upon him.* (2) *to know, be able to do* (*of the speaker*). Dā kor mi rotsī, *I can do that work,* lit. *it comes to me.* Pashto sha rotsī, *I know Pushto well.* (*Conjugated like* tlel.)

ROWASTEL (*v. irr. tr.*) *to bring* (*a person, vehicle, etc.,* viz. *an object that moves on legs or wheels or which flows, as water.*) Ébö pa wélaṇ kshé mi rowustyé dī, *I have brought the water along the channel.*

ROWṚEL *or* ROVṚEL (*v. irr. tr.*) (1) *to bring* (*inanimate objects*). Ṭīpak rovṛa che ze yé wukessaṇ, *bring the rifle that I may look at it.* (2) *to give birth to.* Meṛ biyoṉṛ yé roweṛ, *it brought forth a dead foal.* (*Conjugated like* wṛel.)

ROZĪ (*s. f.*) *daily bread.* Rozī wa Khudai rokawī, *God will give us daily bread.*

ROZĪ (*adj.*) *pleased, satisfied, contented.* Pa to she rozī na yaṇ, *I am not very well pleased with you.* Dai pa dā bondi rozī waṇ che khpula geḍḍa pa hartse maṛa kṛai, *he was glad to,* lit. *of this that he should, fill his belly with anything he could get.*

RÉZHA *or* RÖZHA (*s. f.*) *Ramazan, the Muhammadan fast.* Rözha wunīsa, *keep the fast,* lit. *seize the fast.* Rézha nen mota shwa, *the fast ceased,* lit. *broke up, to-day.*

Ṛ

ṚANG (*adj.*) (1) *spread.* Da bishtara khalosa ka, ṛanga yé ka, *open the bedding and spread it out.* (2) *cast over.* Tsīnai pa dzon bondi yé ṛang kaṇ, *she cast her veil over herself.* (3) *separated.* De ṭīpak kolī ṛang ka, *separate the component parts of the rifle,* i.e. *take the rifle to pieces.* (4) *destroyed.* De Shèrannyé kéṭīna ṛang shwel, *the kots of Sheranni were destroyed.*

ṚANGAI (*adj.*) *shallow.* Toi ṛangai dai, *the river is shallow.*

ṚAPAWEL (*v. reg. tr.*) *to move about.* Jomé awwal pa ébö kshé wuṛapawa, byā pa tīzhé lezhkī wuṭapawa, *first move the clothes about,* i.e. *rinse them, in water, then beat them a little on the stones.*

ṚAPÉDEL (*v. reg. intr.*) (1) *to dart, move* (*as a fish in water*). (2) *to stagger.* Pa tlel kshé ṛapezhī, *he lurches in walking.*

ṚECHA (*s. f.*) *trot.* Dā wos sha ṛecha waiyī, *that horse trots well.*

ṚÉZ (*s. m.*) *adhesive paste.*

ṚĪND (*adj. irr.*) *blind.* Ṭap ṛīnd, *stone-blind.* Ṭapa ṛanda sheza, *an altogether blind woman.*

S

SĀAT (*s. m.*) *moment.* Yo sāat wor wuka, *wait a moment.* Che ze yé wulīdaṇ pa yagh sāat pashtanna é rosara wukṛela, *he greeted me the very instant that he saw me.* Ḍèr sāatīna ma tèrawa, *do not waste much time,* lit. *do not pass many moments.*

SABĀĪ (*adv.*) *in the morning.* Sabāī rotsa, *come in the morning.*

SABAK (*s. m.*) (1) *lesson.* Pa dagha istoz mi sabak wéyelai dai, *I have studied under this teacher,* lit. *by means of this teacher I have said my lessons.* (2) *day of the week.* Awāl Sabak, *Saturday.* Dwayam Sabak, *Sunday.* Dréam Sabak, *Monday.* Tsalōram Sabak, *Tuesday.* Pīnzam Sabak, *Wednesday.* Shpézham Sabak, *Thursday.*

SABAR (*s. m.*) *patience.* Sabar lara, *have patience.*

SABARNOK (*adj.*) *patient.* De sabarnok saṛī Khudai mal dai, *God is on the side of,* lit. *is the companion of, the patient man.*

SABĪT (*s. m.*) *proof.* Sabīt nishta, *there is no proof.*

SĀBIT (*adj.*) *proved, demonstrated.* Dowa sābita shwa, *the claim has been proved.*

SABO (*s. m.*) (1) *morning.* És sabo shaṇ, *it is now morning.* (2) *morning prayer.* De sabo tsalwèr rekāta dī, *there are four prostrations in the morning prayer.* (3) *morrow, next day.* Che sabo shī, wolé wa molīma shī, *when to-morrow comes (the matter) will become known,* i.e. *we shall know by to-morrow.* Sabo ze wèrrāghlaṇ, *I came to him the next day.*

SABOB *See* ASBOB.

SABOT (*s. m.*) *second storey of a house, upper flat.*

SADAKĀ (*s. f.*) *alms-given to obtain a favour of God, votive alms.* Zamen mi na shī, zeke sadakā mi wukṛa, *no children are born to me, therefore I have given alms.*

SAHĪ (*adj.*) *correct.* Yawa khabara pa kshé sahīya na do, *not one word of it is accurate.*

SAIDGAI (*s. m.*) *man of the semi-sacred tribe of Saidgis or Little Saiyids.* Zalmai Saidgai dai, Gauharī yé pé wunīwaṇ, *Z. is a S., they arrested Gauhari through him.*

SAIL (*s. m.*) (1) *covey.* De marghai ster sail, *a large flight of birds.* (2) *walk.* Sail ta wélé na wūzé? *why do you not go out for a walk?*

SAIMARGH (*s. m.*) *fabulous bird, griffin.*

SAIYID (*s. m.*) *Saiyid, reputed descendant of the Prophet.* Saiyidé mīzh zeke na shī keṛai, che byā yé paryodai na shī, *we cannot marry Saiyid women because we should not be able to beat them after marriage* [*out of respect for their ancestor the Prophet*].

SAJODA (*s. f.*) *prostration.* Bé la Khudai na bel chā ta sajoda ma ka, *do not prostrate yourself to any one but God.*

SAKKA (*adj.*) *full, own.* Sakka vrèr mi dai, *he is my full brother,* i.e. *we have the same father and mother both.*

SĀKOWA (*s. f.*) *karez, underground channel for water.*

SAKHĪ or SAKHOWATĪ (*adj.*) *liberal, open-handed.* De janāt darré sakhion liré kawī, *the generous open the doors of paradise.*

SAKHĪTÖB or SAKHOWAT (*s. m.*) *generosity.* Shīmwolai ma ka, sakhītöb ka, *practise not meanness, practise generosity.*

SAKHOWATĪ *See* SAKHĪ.

SAKHT (*adj.*) (1) *heavy.* Sakht wör warédaṇ, *a heavy rain was falling.* (2) *strong.* Sakht bī, *a strong smell.* (3) *swift.* Sakht wos, *a fleet horse.* (4) *thick, intense.* Tyāra wa ḍèra sakhta, *there was dense darkness.* Sakht soṛe dai, *the cold is intense.* (5) *sharp.* De dagha ṭīpak sakht āwoz dai, *this rifle has a sharp report.* (6) *bitter.* Marg sakht shai dai, *death is a bitter thing.* (7) *severe.* Sakht hākim, *a stern ruler.*

SAKHTĪ (*s. f.*) (1) *sternness, severity.* Alizī bondi sakhtī ma kawa, *do not be hard on Alizai.* (2) *speed.* Wos mi sakhtī ko, *my horse is very fast.*

SALOM (*s. m.*) *salaam, greeting.* Salom yé de uriyā na rowochawaṇ, *he salaamed to me from some distance off,* lit. *threw me a salaam from afar.* Wèrta yé ḍèr salom wuwé, *he greeted him effusively,* lit. *said many salaams to him.*

SAM (*adj.*) (1) *straight.* Sama lyār do, *it is a straight road.* Tira sama ka, *straighten the sword.* (2) *level.* Sam watan, *flat country.* (3) *straightforward.* Sam saṛai, *a straight man.*

SAMBOL (*adj.*) (1) *collected.* Asbob sambol ka, *get your things together.* (2) *restrained.* Khpul wos sambol ka che nōr wos pa lagatta wu na waiyī, *control your horse so that it may not kick the others.* (3) *careful, self-restrained.* Sambol saṛai dai, *he is a well-behaved man.*

SAMBOLESHT (*s. m.*) *defence, protection.* Ghaddai che wèrrāghla kelī de khpul mol sambolesht she wukaṇ, *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.*

SAMGHOLAI (*s. m.*) *where a hare lies, form.*

SAMSA (*s. f.*) *ladle.*

SAMSÈRE (*s. f.*) *large lizard.* Samsère mi līda, che de bīza gawanda pa sar wa, é tīt wa sar ta wukhyézhawela, che dā wa byā ze khwuraṇ, *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.*

SAMSĪKAI *See* TSAMTSĪKAI.

SAMAND (*adj.*) *dun-coloured.* Samand wos, *a dun horse.*

SANĀ (*adj.*) *pious.* Sanā saṛai dai, dīn mazab ko, *he is a pious man, he attends to (matters of) faith and religion.*

SANDARA (*s. f.*) *song.* Ḍèré sandaré yé wuwéyelé, *he sang,* lit. *said, many songs.*

SANDĪK (*s. m.*) *box.*

SANDĪKAI (*s. m.*) *small box.*

SANKIYĀ (*s. f.*) *arsenic.*

SAÑṚ (*adj.*) *drawn into the nose, snuffed up.* Nasor sañṛ ka, *take the snuff.*

SAÑṚ (*s. f.*) *hemp.* De sañṛé peṛai, *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.* Réshé mi wusapawelyé, *I have winnowed the grain.*

SAPPAR (*s. m.*) *shed, shelter.*

SAPPAṚ *See* TSAPPAṚ.

SAR (*s. m.*) (1) *head.* Dastor pa sar ka, *put your pagri on your head.* Sar mi gerzézhī, *my head goes round,* i.e. *I feel giddy.* É to pa makh kshé mīzh sar prékawī, *we will die for you,* lit. *will cut off our heads before you.* (2) *top.* De ghré pa sarīna, *on the mountain summits.* De moṇṛai pa sar bondi de mzhé shkar lāk dī, *rams' horns are fixed upon the top of the tower.* (3) *beginning.* De Kurān sar Allā hamdo

do, "*Allah hamdu*" *is the beginning of the Kuran.* De sara *or* Ê sara, *before, formerly.* Pa mo na de sara nīkar dai, *he has been in Government employment since before me.* Ê sara dāsé bandobast waṇ, *formerly such was the arrangement.* (4) *end, point, tip.* De largī 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 fine upon each separate tribe.* Yo sar yé dai, che meṛ shī 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).*

SARĪNDAṆ (*s. f.*) *three-stringed fiddle.* Sarīndaṇ yé wutrangawela, *he played the fiddle.*

SARKAWEL (*v. irr. tr.*) (*conjugated as* kawel) *to make red-hot.* Nakhashī mi sarkeṛī dī, *I have made the skewers red-hot.*

SARKOR (*s. m.*) (1) *Government.* (2) *natural chief or leader.* Sarkor saṛai dai, *he is a born leader of men.* Sarkor mazh, *principal ram in a flock.*

SARKUNĀTAI (*adj.*) *red-tailed.* Sarkunātai bambar, *hornet.*

SARKHÉYĪNAI (*adj.*) *for shaving the head.* Sarkhèyīnyé choṛe, *razor,* lit. *head-shaving knife.*

SARLĀYĀ (*adj.*) *aimless.* Sarlāyā shorézhī, *he wanders about aimlessly.*

SARMĀCHÉ (*s. m.*) *wooden or metal pin with which antimony is applied to the eye-lids.*

SARPAK (*adj.*) *on the top, superficial.* Sarpaka gélai lagédelyé do, *the bullet grazed,* lit. *struck superficially.* Sarpak lau, *superficial reaping,* i.e. *taking the ears and leaving the straw standing.*

SARPÉSH (*s. m.*) *lid.*
or
SARPÖSH

SARRA (*s. f.*) *manure.*

SARSOYA (*s. f.*) *alms given at the end of Ramazan.* Sarsoya de Kam Akhtar pa wrez bondi wèrkawī, *they give sarsoya on the day of the Little Id.*

SARTÖR (*adj.*) *bare-headed.*

SARWAI (*s. m.*) *hole (of any kind).*

SARWÉLA (*s. f.*) *copper.*

SARYAD (*s. m.*) *frontier, border.*

SARZÖRAI (*adj.*) *refractory, obstinate.*

SARZORĪ (*s. f.*) *obstinacy, wilfulness.*

SAṚAI (*s. m.*) (1) *man.* She saṛai, *a good man, saint.* (2) *fellow.* É saṛaiya! *ho you!* (3) *man's height.* Dā tālo pa saṛī na zhawar dai, *that tank is deeper than the height of a man.*

SAṚAK (*s. m.*) *regular made road, cart-road.*

SĀṚO (*s. f.*) *plain, level country.*

SĀT (*s. m.*) (1) *invitation.* De wulmastiyé sāt mi wèrta keṛai dai, *I have invited him to enjoy my hospitality.* (2) *refusal out of politeness.* Satīna sara ko, *they are (both) refusing from politeness.* Wolma, maṛai khwura, sāt ma ka, *eat, my guest, do not be shy,* lit. *decline.*

SATAR (*s. m.*) *seclusion (of women).* Satar sotī, *they observe seclusion.*

SATARMANDA (*adj. f.*) *kept in seclusion, secluded.*

SĀTE (*s. f.*) *verandah, covered porch.*

SAṬEL (*v. reg. tr.*) (1) *to lap.* Spai pa zhebba saṭel ko, *the dog laps with its tongue.* (2) *to sup.* De Wazīré égrā pa guté saṭelyé shī, *Waziri porridge is supped with the finger.*

SAUDO (*s. f.*) *purchasing, business, trade.* Ḍèra saudo mi keṛyé do, *I have bought a large number of things.*

SAUDOGAR (*s. m.*) *merchant, dealer.*

SAUDOĪ (*adj.*) *flighty, peculiar (person).*

SAUKA (*adj.*) *easy, simple.* Sauka chār, *easy affair.* Sauka lyār, *easy road.*

SAWOB (*s. m.*) *reward in the world to come, religious merit.*

SĀYA (*s. f.*) (1) *breath.* Sāya yé landa do, *his breath is short.* Sāya mi khatelyé do, *I am out of breath.* (2) *spark of life.* Meṛ dai, sāya pa kshé nishta, *he is dead there is no life in him.*

SAZO (*s. f.*) *punishment.*

SAZH (*s. m. used also as adj.*) *present year.* Sazh-kol warandai kol na dai, *the present is not a rainy year.* Paros-sazh, *last year.* Yā paros-sazh, *year before last.*

SAZHA (*s. f.*) *female oorial.*

SAZHĪNAI (*adj.*) *of this year, of the present year.*

SÉĪ (*s. f.*) *ink.*

SEKRA (*s. f.*) *pith.* De mazerrī sekra, *pith of the dwarf-palm (eaten by Waziris).*

SEL (*s. m. and adj.*) *hundred.* Pa selgīna rīpai mi khars shwé, *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 wukṛa, nishta, meṛ dai, *he has breathed his last, he is no more, he is dead.*

SÈR (*s. m.*) *seer.*

SÈRA (*s. f.*) *mulberry-bird.*

SERKAI (*s. m.*) *chicken-pox.*

SERKAWEL (*v. irr. tr.*) (*conjugated as* kawel) *to sup, drink by sips.* Ĕgrā mi serkeṛyé do, *I have supped the porridge.* Chai mi serkeṛai dai, *I have sipped the tea.*

SEST (*adj.*) (1) *loose.* Dā tor di sest taṛelai dai, *you have tied that string loosely.* (2) *slack, lazy.* Ḍèr sest saṛai dai, *he is a very lazy man.*

SESTA (*s. f.*) *want of energy, slackness, laziness.* Sesta ma kawa, *pull yourself together.*

SEṬ (*adj.*) *swept off, or down.* Stera wabo roghla, khalk yé seṭ ko, *a violent epidemic of cholera has broken out,* lit. *come, and is sweeping off the people.* Pa Wona kshé ḍèr Mahsīd seṭ shwel (*in the fight*) *at Wana many Mahsuds were laid low.*

SÉṬA (*s. f.*) } *head of maize.* Séṭé romoté ka che wu é chīchaṇ,
SEṬAI (*s. m.*) } *break me off some maize-heads that I may chew,* lit. *bite, them.*

SEṬṬA (*s. f.*) (1) *trunk of tree.* (2) *stump of tree.*

SÉYA *or* SOYA (*s. f.*) *hare.* De watan séya de watan spai nīsī, *it is the dog of the country that catches the hare of the country* (*Waziri proverb*).

SÉYA (*s. f.*) *earnest money.*

SÉZEL *or* SWEL (*v. irr. tr.*) (1) *to burn.* Indī che meṛ shī byā sézī, *when a Hindu dies* [*then*] *they burn him.* (2) *to broil.* Piyoz pa ghöṛī kshé wuséza, *broil the onions in ghee.* (3) *scald.*

SEZHAI (*s. m.*) *lungs.*

SĪCHA (*adj.*) (1) *unalloyed, unadulterated.* Sīcha sra zar, *pure gold* Sīcha chai, *unadulterated tea.* (2) *thorough, out and out.* Sīcha Busulmon, *a true Muhammadan.*

SĪD (*s. m.*) (1) *profit, gain.* Sīd ḍèr dai pa kshé, *there is much profit in it.* (2) *interest* (*on money*). Pa Sharīat kshé sīd rawo na dai, *according to Muhammadan law* (*to take*) *interest is not right.*

SIÉLGAI (*s. m.*) *one of the constellations.*

SĪK (*s. m.*) *blow with the clenched fist* (*little finger leading.*) Yo sīk, dwa sīka, wèrta mi wuwāhel, *I hit him one, two, blows.*

SĪKH (*adj.*) *straight.* Sīkh wudara, *stand straight.* Sīkh robondi roghai, *he came straight up to me.* Sīkha lyār do, *it is a straight road.* Khalk sara sīkh na dai, *the people are not*

straight among themselves, i.e. *are disunited.* Khpul dushman yé pa sīkhé choṛé wuwaiyaṇ, *he slew his enemy with straight knives*, i.e. *with blows of a knife held straight*, i.e. *stabbed him to death.*

SĪKH (*s. m.*) (1) *spit, skewer, spike.* (2) *cleaning-road.* (3) *ramrod.*

SĪLAI (*s. m.*) *single head-rope, tether.*

SĪLAWEL (*v. reg. tr.*) *to wear away.* Choṛe ḍèra sīlawelyé do, *the knife is much worn.*

SĪLHA (*s. f.*) *peace after war, restoration of peace.*

SĪM (*s. m.*) *eye* (*of a needle*). Dé stené sīm, *needle-eye.* De Ḍāndé pa maindon kshé de stené pa sīm ébö na mīndé kézhī, *on the Dande Plain not a needle's eye-full of water is* (*to be*) *found.*

SĪNA (*s. f.*) *breast.*

SĪNAT (*s. m.*) *circumcision.* Khpul zyai yé sīnat keṛai dai, *he has had his son circumcised.*

SINATĪ or SĪNATĪ (*s. f.*) *request, petition.* Mīzh sinatī larī, *we have something to ask.* Wa khpul malik ta sinatī wuka, *make the request to your own malik.*

SĪND (*s. m.*) *large river.* Bé la Kurramé de sīnd na, nör Wazīr sīndīna na pezhanī, *except the Kurram the Waziris know no* [*other*] *great rivers.*

SINDON (*s. m.*) *anvil.*

SĪNḌ (*s. m.*) *dry ginger.*

SIPOĪ *See* SPOĪ.

SIPPAT (*s. m.*) *praise.* Ḍèr mi sippat wèrta keṛai dai, *I have praised him highly.* Ḍèr mi sippatīna wukṛel, *I uttered many praises.*

SĪR (*adj. irr.*) (1) *red.* Sre zar, *red precious-metal*, i.e. *gold.* (2) *bay.* Sīr wos, *bay horse.* (3) *dry.* Sīr kol, *dry year*, i.e. *drought.* (4) *dried up.* Pasal sīr shewai dai, *the harvest is parched up.*

SĪRA (*s. f.*) *cry, shout, scream.* Sīré ye ḍeré wukṛé, *he cried out repeatedly.*

SĪRA (*s. f.*) *redness.* Awwal che myèr sīra wuwàhela, mīzh pa lyār rawon shwī, *we started on the way at dawn*, lit. *when first the sun shot out its redness.*

SĪRANG (*s. m.*) (1) *tunnel, boring.* Pa ghré kshé sīrangīna waheli dī *they have made tunnels through the hills.* (2) *blast, mine.* Sīrang wurzawel, *to fire a blast, spring a mine.*

SĪRAT (*s. m.*) (1) *constitution, body.* Sīrat yé tanderest dai, *he has a healthy constitution.* (2) *figure.* Palasīkh sīrat yé dai, *he has an erect carriage.*

SIRĪN (*s. m.*) *siris, kind of tree.*

SĪṬBĪṬ (*adj.*) (1) *tight.* Bor mi pa khre sīṭbīṭ taṛelai dai, *I have made the load fast upon the donkey.* (2) *huddled-up,* i.e. *sulky.* Sīṭbīṭ ma kshéna, wuzhaghézha, *do not sit and sulk, say something.*

SIYOL (*s. m.*) *rival.* Siyol mi dai pa har kor kshé, *he is my rival in everything.*

SIYOLĪ (*s. f.*) *rivalry.* Mo sara siyolī kī, *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.*

SKAÑṚAI (*adj.*) *dark-brown.* Skaññai wos, *brown horse.*

SKASHTEL (*v. irr. tr.*) (1) *to cut cloth with a knife or scissors.* (2) *to get to the bottom of.* Agha saṛai kissé skaññī, *that man treats subjects in a masterly way.*

SKĀT (*s. m.*) *money distributed at a funeral.* Ster ster skātīna yé wukṛel, *they distributed large sums in funeral alms.*

SKAZAI (*s. m.*) *stitch.*

SKÉĪ (*s. m.*) *embroidery (with coloured thread).* Pa khat skéī mi keṛai dai, *I have embroidered,* lit. *made embroidery on, the tunic.* Ḍèr skaīna mi keṛī dī, *I have embroidered (it) thickly,* lit. *made many embroideries.*

SKÉĪ *See* SKÉYĪ.

SKEĪGAR (*s. m.*) } *embroiderer.* Ḍèra skéīgara do, *she is a very (skilful)*
SKEĪGARA (*s. f.*) } *embroiderer.*

SKEÑṚAI (*s. m.*) *earring.*

SKÉYĪ (*s. f.*) *pitch-fork.* Dwa-khéshyé, tsalwèr-khéshyé, skéī, *a two-*
or *pronged, four-pronged, pitch-fork.*
SKÉĪ

SKOÑṚ (*adj.*) *dark-complexioned.*

SKÖR (*s. m.*) *piece of charcoal. Pl.* skora, *charcoal.*

SKWESTEL (*v. irr. tr.*) *to clip, shear (an animal).* Da wza wusköla, *shear that goat.*

SKHANDAR (*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.*

SOBE (*s. m. pl.*) *kind of vegetable eaten with bread.*

SOBĪN (*s. m.*) *soap.* Pa losīna sobīn wumazha, *rub soap on your hands,* i.e. *wash your hands with soap.* Losīna pa sobīn wuwinza, *wash your hands with soap.*

SODE (*adj.*) *simple, plain.* Sode agha wī che zidd paryob pa kshé na wī, *he is a simple-minded man, in whom is no rancour nor deceit.*

SOGĀ (*adj.*) *kept, preserved.* Shai mi she sogā kaṇ, *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 poles.* (2) *loft, space between ceiling and roof.*

SOLAI (*s. m.*) *red cloth of a common quality, inferior to* alwon.

SONGA (*s. f.*) *pike.* De los songa, *spear,* lit. *hand-pike.* De swora songa, *lance,* lit. *horseman's pike.*

SOP (*adj.*) (1) *clean.* Mzeka sopa do, *the ground is clean.* (2) *purged of evil, reformed.* Wazīrgai che wilāyāt ta shan nör sop shaṇ, *after W. was put in the lock-up he became a reformed character.*

SOṚ (*adj. irr.*) (1) *cool, cold.* Soṛ watan dai, *it is a cool, or cold, country.* Dā sāṛa tebba do, garm dorī wokhla, *this is a cold ague, take heating medicine.* (2) *slack, lazy.* Soṛ saṛai, *an easy-going man.* (3) *recovered.* Tebbé ze nīwelai yaṇ, soṛ yé na yaṇ *or* kṛaṇ, *I have got fever, I have not yet recovered from it.*

SOṚE (*s. m.*) *cold.* Ke soṛe di shī péstīn woghunda, *if you feel cold put on the postin.* De soṛe wakht dai, *it is the season for cold.* Soṛe wāhelai yān, zeke ghunḍ sīrat mi khwazhezhī, *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 ghwoṛan, te wusota, *I do not want* (*it*), *keep it for yourself.* (2) *to keep.* De tosé khalk doṉṛé pa sandīkina kshé sotī ke pa kandīna kshé sotī? *do your people keep flour in boxes or in wall-cupboards?* (3) *to cherish.* She yé sota, *cherish him well.* (4) *to defend.* Dzon de jāsīsoné na wusota, *protect yourself from,* i.e. *beware of, spies.*

SOTENNA (*s. f.*) *cherishing.* De zhenkī sotenna mi wukṛa, *I cherished the boy.*

SOTĪNKAI (*s. m. and adj.*) (1) *keeper.* Ê mo de wos sotīnkai dai, *he keeps my horse.* (2) *one who keeps and does not lose, prosperous.* Dā saudogar sotīnkai saṛai dai, bīda yé shī, nukson yé na shī, *that merchant is a prosperous man, he gains and never loses.*

SOZAK (*s. m.*) *gonorrhœa.*

SPAI (*s. m.*) *dog.* Tojī spai, *coursing dog, grey-hound.* Bīkash spai, *dog that runs by scent.* Loṭī spai, *Waziri watch-dog.*

SPAI (*s. f.*) *bitch.*

SPAÑṚSAI *or* SPEÑṚSAI (*s. m.*) (1) *cotton twist or tape, newar.* Spañṛsai de kārbéské na joṛézhī, *newar is made of cotton.* (2) *guinea-worm.* Spañṛsai pé wukhatelai dai, *a guinea-worm has come out,* lit. *risen, on him.* De Wazīré pa watan kshé de spañṛsī bīmorī bilkul nishta, *the disease of guinea-worm does not exist at all in the Waziri country.*

SPAZHA (*s. f.*) *louse.*

SPEK (*adj.*) (1) *light.* Spek bor, *a light load.* (2) *insignificant.* De to plor ze spek wugañṛelaṇ, *your father counted me,* i.e. *treated me as, insignificant.*

SPÉKHEZ *or* SPÖKHEZ (*s. m.*) (1) *bladder.* (2) *groin.*

SPÉLANAI (*s. m.*) *seed of* sponda. De spélanai līgai ka, ke wazhm dèrbondi roghelai wī, che joṛ shé, *make smoke of spelanai,* i.e. *burn it, if a spell be come upon you, so that you may recover.*

SPELMAI (*s. f.*) *ak-plant.*

SPEÑṚSAI *See* SPAÑṚSAI.

SPÈRA (*adj.*) (1) *useless, inefficient.* Spèra saṛai, *a man good for nothing.* (2) *dull-coloured and barren.* Spèra ghar, *a sad-coloured hill without verdure.* (3) *only, absolute.* Spèra bé-wastī do, *it is (a case of) absolute helplessness.* Wucha spèra dagha khabara do, *the fact is just this.*

SPÈRKAI (*s. f.*) *ajwain.*

SPĪN (*adj.*) (1) *white.* Spīn zar, *white precious-metal,* i.e. *silver.* (2) *bright.* Pa spīna vrez, *by bright day,* i.e. *in broad daylight.* (3) *sincere.* Spīn saṛai, *man in whom is no guile.*

SPĪNA (*s. f.*) (1) *4-anna bit.* (2) *muscle of calf.* Che chīgha pasé gaḍḍa shwa de ghlé spīné wuteshé, *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.*

SPĪNKHAṚÉ (*s. f. pl.*) *dross of iron.*

SPĪNKHWĀRA (*s. f.*) *hone, whet-stone.*

SPĪNTIA, SPĪNWOLAI *or* SPĪNWOLAṆ (*s. m.*) *whiteness, etc.* *See* SPIN. Bangla spīntia larī, *the house is white.*

SPĪNZHĪRAI (*s. m.*) *greybeard, old man, elder.*

SPOĪ *or* SIPOĪ (*s. m.*) (1) *sepoy, native soldier, levy or policeman.* Nen spoyoné tīra keṛyé 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 taṛelyé do, yewyé wa wukaṇ, *to-day I have harnessed the plough, and will do some ploughing.*

SPOREL (*v. reg. tr.*) *to commit, entrust.* Pa Khudai mi sporelai 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.*

SRABĪṆṆAI (*s. m.*) *mongoose.*

SRAPP (*s. m.*) *tree* (*somewhat resembling spruce fir*).

SRÉSH (*s. m.*) *glue.* Pa srésh é shākh keṛai dai, *he has fixed it with glue.*

SRÉSHAN SRÉSHNOK (*adj.*) *sticky, adhesive.* Sréshenna khaṭṭa, *heavy clay.*

SRĪSHA (*s. f.*) *bug.*

STANNYÉ-STĪGH (*adj.*) *recumbent, lying on back.*

STEN (*s. f.*) *needle.* Lmoṇṛyé sten, *sewing needle* (*3 or 4 inches long*). De ghīndī sten, *packing needle* (*6 or 7 inches long*).

STENYÉ (*s. f.*) *pole.* De khīné stenyé, *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 Wazīré kshé ster saṛai Mānī dai, *Mani 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, kīṇṛa, sterga, *right, left, eye.* Léchenna sterga *bleary eye.* Chīkhṛenna sterga, *rheumy eye.* De stergé kulpai, *socket of the eye.* Stergé yé peṭṭé shwé, *his eyes became covered,* i.e. *he fell asleep.* Zangona, *or* ṭīṭyé, sterga, *knee-eye or low-down eye,* i.e. *knee-cap.* Pa dwé-saré stergé mi hukm manelai dai, *I have accepted the order on both my eyes,* i.e. *I bow submissively to the order.* Kazhé stergè wélé r'āṛawé, *why do you turn crooked eyes towards me,* i.e. *why do you look at me askance?* Pa ṭīṭé stergé mo ma kessa, *do not look at me with a down-turned eye,* i.e. *do not regard me contemptuously.* Mo sara stergé na shī gharawelai, *he cannot make his eyes meet mine, cannot look me in the face.* Sterga yé rapézhī, *his eye winks.*

STEṚAI (*adj.*) *tired, exhausted.*

STEṚYÉ (*s. f.*) *trouble, pains.* Ḍèra di steṛyé wukṛa, ze de to pa steṛyé khappa shwaṇ, *you have taken great pains, I am very sorry for the trouble you have taken.*

STĪN (*adj. irr.*) *going back.* Rostīn, *coming back.* Agha saṛai mi rostīn kaṇ, *I brought that man back.* Saṛī mi stona kṛel, *I sent the men back.*

STĪNAI (*s. m.*) *inside of throat.* Stīnai mi khwazhézhī, *I have a sore throat.*

STONA (*s. f.*) *spiritual guide.* De Ghazlamī pīron de mīzh stona do, *the Pirs of Ghazlamai are our spiritual guides.*

STONAGAI (*adj.*) *belonging to the class of spiritual guides.*

STÖRAI (*s. m.*) (1) *star.* De kutab störai, *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.* Ṭīpak 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*).

SURODĪ (*s. m.*) *player on an instrument, musician.* Ke surodī sha sandara na wéyelai, nör wa dāmra khalk wèrbézh shewai na waṇ, *if the player on the instrument were not singing a good song, so many people would not have collected together.*

SUROĪ (*s. m.*) *sarai.*

SWARA (*s. f.*) *a specified woman given in compensation or payment.*

SWARLAI (*s. m.*) *riding, horsemanship.*

SWEL *See* SÉZEL.

SWEL (*v. irr. intr.*) *to burn, be on fire, burn up.* Kor mi wusiö, *my house was burnt down. Also figuratively,* Zṛe yé pé wusiö, *his heart burned on him,* i.e. *he was moved with pity for him.* Kulmé mi pé swézī, *my bowels burn for him,* i.e. *I am moved with compassion for him.*

SWÖR *or* SPOR (*adj.*) *mounted, riding on.* Khapessa pé swāra wa, *a nightmare was on the top of him,* i.e. *he had a nightmare.*

(*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

SHĀBĀSH (*int.*) *bravo!* (*either sincerely or ironically*). Shābāsh, she ajība
or kor di wukaṇ, *well done! a nice mess you have made of it.*
SHOBASHÉ Shābāsh dā wī, *well done!* lit. *may it be bravo!*

SHAGLAN (*adj.*) *sandy.*

SHĀHĪD (*s. m.*) (1) *Muhammadan martyr.* (2) *any Muhammadan who meets with a violent and undeserved death.*

SHAHWAT (*s. m.*) *lust, sensuality.*

SHAHWATĪ (*adj.*) *lustful, sensual.*
or
SHAHWATNOK

SHAI (*adj.*) *right* (*as opposed to left*). Pa shī los kshé zör ḍèr dai *there is much strength in the right hand.*

SHAI (*s. m.*) *thing.* De dé shī tse matlab dai? *what is the meaning of this thing?* Ḍèr shaiyīna mi pa chār dī, *I require many things.* Gulom Khon tse shai dai? *what thing is G. K.?* i.e., *I care not a straw for G. K.*

SHĀIR (*s. m.*) *poet.* De Shna Khwuṛa Marām shāir dai, *M. of S. K. is a poet.*

SHAITON (*s. m.*) (1) *Satan, devil.* Ghunḍ khalk shaitonon dī, *the people are all devils.* (2) *rage, anger.* Ḍèr shaiton nīwelai dai, *he is in a violent passion.*

SHAJARA (*s. f.*) *genealogical tree.* De ghunḍe Wazīré yawa shajara do, *all the Waziris have one genealogy,* i.e. *a common descent.*

SHAKARA (*s. f.*) *small brown sugar.* Tararī shakara, *small white sugar.*

SHAKK (*s. m.*) *doubt.* Shakk mi shī, *I feel doubtful* (*about it*). Bé-shakk dāsé wa wī, *no doubt it must be so.*

SHĀKH (*adj.*) (1) *buried.* Dolata yo meṛai shākh dai, *a corpse is buried here.* (2) *sunk.* Chīkeṛ dai, shākh wa shé, *there is mud, you will sink in it.* (3) *stuck.* Pa srésh yé shākh keṛai dai, *he has made it fast with glue.* (4) *caught, stuck.* De Wazīr pa ghwosh kshé ghésha shākha shwa, nör Wazīr wuwé, zeke mi pa Dawaṛ nogha kaṇ, che ghésha sha na wa pakha keṛyé, *a piece of meat stuck in the tooth of a Waziri; the Waziri said, "For this reason I impose a fine upon the Dauris, that they did not cook the meat well."* (*Incident related of the Waziri occupation of Tandi Killa.*) (5) *reached.* Tīl pa wīzhī shākh dai, *the young corn has come into ear.* (6) *engaged.*

Barézar pa wakht jaggaṛṛa shākha shewyé wa, *battle was joined in the forenoon.* (7) *spent.* Ḍèré rīpai pa dā nékai kshé shākhé shwé, *much money was spent in (effecting) this reconciliation.*

SHĀKHĀ-SHOLĀNGA (*s. f.*) *tussle, rough-and-tumble fight.*

SHĀKHÉDEL (*v. reg. intr.*) *See* SHĀKH. *Also means, to be entangled.* Zhebba yé shākhezhī, *his tongue gets entangled,* i.e. *he stammers in speaking.*

SHĀMĪKHA (*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 wushī, *I can perform certain services for Government,* lit. *service of Government can come about through me.* De ghunḍ khalk shammar ko, *he does good turns for everybody.* (2) *use.* De shammar shai, *useful thing.* Bé-shammara shai, *useless thing.*

SHĀMṚĪTA (*s. f.*) *kind of vegetable.*

SHAMZAI (*s. f.*) *back (of body).*

SHĀN *or* SHON (*s. m.*) *manner, resemblance, only in such phrases, as* Pa shān, *or* shān ta, *like.* W'agh shān ta saṛai dai, *he is a man like that,* i.e. *that sort of man.* De de pa shān wélé kor na ké ? *why do you not work like him?* Pa kīm shon? Dā shon. *How? In this manner.*

SHANDEL (*v. reg. tr.*) *to spend.* Ḍèré rīpai mi pé wushandelyé, *I spent much money on it.* De yagh saṛī na zeke ḍarézhan che mo pasé ḍèré rīpai shandī, *I am afraid of that man because he spends much money after me,* i.e., to *get me killed.*

SHĀNḌ (*adj.*) *barren, uncultivated.*

SHANGERAI (*s. m.*) *ankle.* Shangerai mi wushtai dai, *I have strained my ankle,* lit. *it has turned over.*

SHĀR (*s. m.*) *city, town.*

SHARA *See* SHARĪAT.

SHARBAT (*s. m.*) *sherbet, eau sucrée.*

SHARĪAT *or* SHARA (*s. m.*) *the code of Muhammadan law.*

SHARĪK (*s. m.*) *cultivator (who is paid by a share of produce), tenant.* Mzeka wa sharīk ta mi wèrkeṛye do, *I have given out the land to a cultivator.*

SHARĪKĪ (*s. f.*) *cultivation (on payment of a share of the produce), tenancy.*

SHARM (*s. m.*) (1) *sense of honour.* Pashtona ghunḍ sharm larī, *all Pathans have a sense of honour.* (2) *sense of propriety, modesty.* De sharm saṛai, *modest man.* (3) *compensation* (*for an insult*). Azalmīr Wazīr, che Sarkor meṛ kaṇ byā Dawaṛé wuwé che de mīzh sharm roka, *when Government put to death the Waziri Azalmir, the Dauris 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.* Ḍèr sharop yé robondi tshelī wī, *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 mīndé de wèrkawelé dā shart dai, che . . . ., *the condition of granting time is this, that . . . .* (2) *bet, wager.* De yawé rīpai shart mi keṛai dai, *I have bet a rupee,* lit. *made a bet of one rupee.*

SHAṚAI (*s. m.*) (1) *coarse woollen cloth, home-spun.* Pashmī shaṛai, *pashmina.* (2) *Waziri jacket of woollen cloth.*

SHAUDE *See* SHODE.

SHAUGĪR (*adj.*) *night-blind.*
or
SHAUGÖR

SHAUGĪRA (*s. f.*) *rain-storm.* De watan shaugīré shewyé dī, *there have been storms with rain over the country.* Shaugīra é nīwelyé do, *it keeps on raining,* lit. *it has taken on a rain-storm.*

SHAUK (*s. m.*) *liking, fondness.* De shkor ḍèr shauk yé dai, *he is very fond of shooting.*

SHAUKADAR (*s. m.*) *Shabkadar, the Night of Power.*

SHAUKĪ (*adj.*) *devoted to, fond of* (*a thing or pursuit*).

SHAUTOLAI (*s. m.*) *peach.*

SHAWTALA (*s. f.*) *clover.*

SHĀZODA (*s. m.*) *prince.*

SHĀZODGAI (*s. f.*) *queen, princess.*

SHE (*adj.*) (1) *good.* She saṛai, *saint,* lit. *good man.* She khāndānī, *good and bad.* Sha khworī wuka, *work really hard,* lit. *make good exertion.* Rosara yé ḍèr she wukṛel, *he treated me very well,* lit. *he did very good with me.* (2) *well, restored to health.* Ēs de she kédelé dai, *now he is likely to get well.* De tabīb dorai ze na kṛaṇ she, *the physician's medicine did not make me well.*

SHÉBA (*s. f.*) *shower.* Wör pa shébé pa péshé warédaṇ, *it rained heavily by fits and starts,* lit. *the rain was raining by showers and plumps.*

SHÉBLA (*s. f.*) *centipede* (*large kind*).

SHEGEṚṚA (*s. f.*) (1) *good, advantage.* Lauz di dai che de mo shegeṛṛa 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.* Shegeṛṛa yé maṇaṇ, *I own his favour,* i.e. *I am conscious of the favour he has done me, I am grateful to him.*

SHEGGA (*s. f.*) (1) *sand.* (2) *shingly bed of a nullah,* e.g. Bobī Shegga.

SHÉKH (*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.* Tsö shela wzé tèré shewyé dī? *how many score goats have gone past?*

SHÉL (*adj. irr.*) (1) *uncultivated.* Shāla mzeka, *uncultivated land.* (2) *useless.* Shèl saṛai, *useless man.*

SHÉLÉ (*s. f. pl.*) *rice.* Sré shélé, *red rice* (*inferior kind*). Spīné shélé, *white rice* (*superior kind*).

SHÉLGAR (*s. m.*) *rice-field.*

SHENGHAṚAI (*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 pézhenaṇ 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 *or* SHORA (*s. f.*) *curse, malediction.* Darpa Khél de Zalmī de Saidgī de shèré na ḍarézhī che de mīzh kelai wa töī yosī, *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.* Shèrī yé nīwelai 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.*

SHÉSHNÉDEL (*v. reg. intr.*) *to neigh.*

SHEWA (*s. f.*) *sheesham tree.*

SHÉYIND (*s. m.*) *wall-piece, long gun.* Makīn kshé ster shéyind dai, *there is a big wall-piece in Makin.*

SHEZA (*s. f.*) (1) *woman.* De Wazīré shezé mazbīté dī, *the Waziri women are strong.* Kharopa sheza, *bad woman,* i.e. *prostitute.* (2) *female* (*of animal*).

SHEZHGAI (*s. m.*) *hedge-hog.* Shezhgai wyaiyī 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 losīna, pa pshé shīāl dai, *he is paralysed in his arms, in his legs.* (2) *altogether crippled.* Tsōk pa dwé-saré pshé guḍ wī, w'agh ta mīzh shīāl wyaiyī, *whoever 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 Loṛa pa narī bondi ḍèr shīkīna shewī dī, *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 yè sha shīma wukṛa, *he gave a handsome funeral-feast on the occasion of his father's death.*

SHĪMAT (*s. m.*) *calumny, back-biting, slander.* Khalk ḍèr shīmat ko, zeke mi awwal to ta wéyelī dī che héchèré 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.*) *calumnious, slanderous* (*person*).
or
SHĪMATNOK

SHĪMKHÈR (*adj.*) *man who eats heavily after the day's fast.* Zalmai shīmkhèr dai, *Z. is a heavy supper-eater in Ramazan.*

SHĪMWOLAI (*s. m.*) *miserliness.* Shīmwolai ma ka, sakhītöb ka, *do not be a miser, be liberal.*

SHĪN (*adj. irr.*) (1) *green.* Shné wuné, *green trees.* Shné ébö, *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.* Shīn wos, *a grey horse.* (4) Shné stergé, *light-coloured eyes,* viz. *blue, green or grey.*

SHĪN-NĪLAI (*m.*) } (*adj.*) *chestnut* (*horse*).
SHNA-NĪLAI (*f.*) }

SHĪRAK (*s. m.*) *upper quilt* (*of bedding*).

SHĪRĪ (*s. f.*) *beginning.* Pa kitoba bondi és mi shīrī keryé do, *I have begun the book,* lit. *made a beginning on the book.* Pa shīrai kshé pām ka, *be careful in the beginning.*

SHĪSHA (*s. f.*) (1) *glass.* (2) *bottle, phial* (*of glass*). (3) shīshé, *pl. spectacles.* (4) *looking-glass, mirror.* Wörkī shīshé prekawī, 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.* Dèr shkanel é wukrel, *he gave vent to much abuse.*

SHKAR (*s. m.*) *horn* (*of an animal*). De shkaré matlab wī, de shkor bel matlab na wī, *the object is* [*of*] *the horns* (*as trophies*), *there is no other object in shooting.*

SHKAUTĀTAI (*s. f.*) *tortoise.*

SHKÉL (*s. m.*) *hobbling by a hind and a fore-leg.*

SHKĪṆṚE (*s. m.*) *porcupine.*

SHKOR (*s. m.*) (1) *sport, shooting.* Dèr shkorīna 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.* Moṉṛai shkora shwa, *the tower has come in sight.*

SHKORZAN (*s. m.*) *sportsman, hunter.* De shkorzené ādat dai, *it is the habit of men out shooting.*

SHKÖR (*s. m.*) *basket of dwarf-palm for holding bread.*

SHNA-SRA (*s. f.*) *rainbow,* lit. *green-red.* Pa āsmon kshé shna-sra do, *there is a rainbow in the sky.*

SHO (*s. f.*) *back.* Pa sho mi ghwuṭṭa panda rowra, *I brought a huge bundle on my back.*

SHOBASHÉ *See* SHĀBĀSH.

SHODE *or* SHAUDE (*s. m. pl.*) *milk.* Dā shaude nazha dī, *this milk is unadulterated.* Vrégh wyaiyī che de mo pa shode pai na teka spīna 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 shorézhī, *in Agra the monkeys roam about in flocks.*

SHOÉ (*int.*) *get out!* (*only used to cattle*).

SHOÉ or SHWÉ (*adj.*) (1) *smooth.* Shīsha shoya do, *glass is smooth.* (2) *slippery.* Shwé dzöi dai, *it is a slippery place.*

SHOÉDEL (*v. reg. intr.*) *to slip.* Psha mi zeke wushwéda che agha dzöi shwé waṇ, *my foot slipped because the place was slippery.*

SHOÉNDOK (*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 ustoz yé mèṛanai wī, shogerdon yé waiyī pradī mulkīna, *when the teacher is good, the pupils over-run,* lit. *smite, strange countries.*

SHÖĪ (*s. m. irr.*) *cloth* (*of any kind*).

SHOIPÈRAI (*s. m.*) } *fairy.*
SHOIPÈRAIYÉ (*s. f.*) }

SHOISTA (*adj.*) *handsome.* Shoista dzwon, *a good-looking young man.*

SHOL (*s. m.*) *shawl* (*for throwing over head*). Kashmīrī shol di khwash dai ke Kobalī? *do you prefer a Kashmiri or a Kabuli shawl?*

SHOLANG (*adj.*) (1) *detained, under arrest.* Nen pa wilāyāt kshé sholang dai, *to-day he is in custody in the lock-up.* (2) *betrothed* (*woman only*). Pa pulonkī sholanga do, *she is betrothed to so-and-so.*

SHON *See* SHĀN.

SHOR (*s. m.*) (1) *noise.* Har wakht shor wī, *there is always a noise going on.* (2) *unrest, disturbance.* Pa watan kshé shor dai, *there is* (*political*) *disquiet in the country.*

SHORAWEL (*v. reg. tr.*) (1) *to carry about* Hamésh ṭīpak pa los shorawī, *he always carries a gun with him.* (2) *to wear.* Nīsai pa ghwoṛa kshé shorawī, *he wears a pair of tweezers round his neck.* (3) *to cherish.* Mo sara kīna ma shorawa, *do not cherish malice against me. Also causative of* shorédel q. v.

SHORÉDEL (*v. reg. intr.*) (1) *to go about, wander.* Ze ḍèr pasé wushorédaṇ, na mi mīndaṇ, *I went about a great deal looking for him,* lit. *after him, but did not find him.* (2) *flit.* Lmāshomak pos shorézhī, *the bat above flits about.*

SHPA (*s. f.*) *night.* Dresta shpa, *livelong night.* Nīma 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 hākim zṛe pa tyāra 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 saṛai dai, shpé vrezé Khudai yodawī, *he is a good man, he calls on God's name night and day.*

SHPANGHAI *or* SHPANGHÉDA (*s. f.*) *kind of bird, said to lure shepherds away from their flocks by seeming easy to be caught.*

SHPÉL (*s. m.*) *thorn-fence.* Shpālīna de ghanné na joṛézhé, *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.*

SHPÉZHMAI (*s. m.*) (1) *moon.* (2) *moon-light.*

SHPÜN (*s. m.*) *shepherd.* De shpāné kissa do, *it is a story of shepherds.*

SHRĀNGÉDEL (*v. reg. intr.*) *to jingle.*

SHṚĀK (*s. m.*) *sound of a blow, smack, etc.*

SHṚĀKÉDEL (*v. reg. intr.*) *to resound, give the sound of* SHṚĀK q. v.

SHṚAPAWEL (*v. reg. tr.*) (1) *to wound, gash.* (2) *to eat hastily or noisily.* Maṛai yé zer zer wushṛapawela, *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.* Dzöi shta ke na? *is there room or not?* Shta, *there is.* Dāsé yo saṛai 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 lmèr ḍèra 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 wukozha, *be humbly thankful,* lit. *bring out, produce, gratitude to God.*

SHUKARONA (*s. f.*) *thank-offering, dues, etc., given as a tribute of respect to a holy man.* Badé Fakir pa Töchī kshé shukarona wokhesta, *Baddi, the fakir, used to levy his dues in Tochi.* Dā mzeka pa shukarona yé wèrkeṛyé do, *he has given this land as a grant to a holy man.*

SHUMÈR (*s. m.*) *counting, calculation.* Hét shumèr yé nishta, *there is no reckoning of them,* i.e. *they are countless.* Bé-shumèra ḍèr dī, *they are innumerable.*

SHWAWAN (*s. m.*) *wild olive tree.* Dā pöri shwawan wīne? *do you see that wild olive over there?*

SHWAWANGAI (*s. m.*) *small wild olive.*

SHWÉ *See* SHOÉ.

SHWEL (*v. irr. intr.*) *See Grammar, pages 19-20.* (1) *to become.* Meṛ shaṇ, *he became dead,* i.e. *died.* Spīnzhīrai shewai dai, *he has become an old man.* (2) *to get.* Aghzī wa di pa pshé shī, *thorns will get into your feet.* (3) *to be.* De to agha tse shī? *what (relation) is he of you?* Ke soṛe di shī, *if it is cold to you,* i.e. *if you are cold.* (4) *to happen.* Hamésh dāsé shī che te pakhpula tlai na shé, *it always (so) happens that you are unable to go yourself.* Pa shwel kshé dāsé wuka, *do so at the time of its happening.* (5) *to be able.* Ze agha wāhelai na shaṇ, *I cannot beat him.* Agha saṛī mo wāhelai na shwel, *I was not able to beat those men. See Grammar, pages 33-34.*

T

TA (*prep.*) *See Grammar, page 39.*

TABA (*s. f.*) (1) *disposition, character.* Taba yé sha do, *he is good-natured.* (2) *feelings.* Ke taba kho di kheṛa na wī, *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.*

TABAKHEṚAI (*adj.*) *vexed, irritated.* Wastnok yé ke tabakheṛai? *are you in good spirits or out of temper?*

TABEL (*v. reg. tr.*) *to poultice with hot salt.*

TABĪAT (*s. m.*) *disposition.* Tabīat yé tsangra dai? *what sort of disposition has he,* lit. *is his?*

TABĪB (*s. m.*) *physician.* Pa tabīb bondi dorī wuka, *get yourself treated by the doctor,* lit. *do medical treatment by means of the doctor.*

TABIÉDZĪN (*s. m.*) *sudorific treatment, inhaling of steam.*

TAGHAR (*s. m.*) *stout cloth material used by Waziris for counterpanes, for tying up bundles and as waterproof against rain.*

TAGHMA (*s. f.*) *medal.*

TAGHṚAWEL (*v. reg. tr.*) *to tickle.*

TAGHW (*s. m.*) *banner, standard.* Pa ghunḍ lashkar kshé kīm saṛai reṭ wī taghw wèrzokha wī, *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.*

TAGHYĪR (*adj.*) *worried, unhappy.* Dā saṛai ḍèr taghyīr dai, taghyīrawa yé ma, *that man is very much worried, do not bother him.*

TAI (*s. m.*) (1) *teat* (*of woman or animal*). Zhenkai che zhoṛī na, mör pa khpula tai na wèrkawī, *when the child is not crying, the mother does not give it the breast of her own accord.* (2) Ti (*pl.*), *woman's breast.*

TAIYOR (*adj.*) *ready, prepared.*

TĀJ (*s. m.*) *crown, diadem.*

TAKBĪR (*s. m.*) *invocation, the exclamation* "Allāho akbar" (*God is most great*), *used in cutting an animal's throat to kill it for food.*

TAKDĪR (*s. m.*) *fate, destiny.* Pa takdīr kshé dāsé waṇ, *it was so in fate,* i.e. *fate would have it so.*

TAKIYA (*s. f.*) *sitting immoveable.* Fakīr takiya wāhelyé do, *the fakir 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.*

TAKṚA (*adj.*) *strong, energetic, vigorous.*

TAKṚÉYĪ (*s. f.*) (1) *energy, vigour.* Agha pa chīgha kshé ḍèra takṛéyī wukṛa, *he shewed great energy in the pursuit.* (2) *insistence.* Ḍèra takṛéyī mo wèrsara wukṛa, che dā kor ma kawa, *I insisted strongly with him that he should not do this thing.*

TAKWĀ (*s. f.*) *piety.* Takwā yé nīwelyé do, *he has taken* (*to*) *piety.*

TAKHT (*s. m.*) *throne.*

TAKHTA (*s. f.*) (1) *wooden plank.* (2) *wooden board, by means of which* (*instead of a slate*) *writing is taught.* (3) *alphabet, which is taught by means of a board.* Takhta mi lwastyé 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*).

TALEL (*v. reg. tr.*) *to weigh.*

TALGAI (*s. m.*) *numda* (*under saddle*).

TALGAI (*s. f.*) *scale* (*of a balance*).

TĀLIB (*s. m.*) *student* (sc. *of theology*), lit. *seeker* (*after knowledge*).

TALIYA (*adj.*) *fried.* Ghéshé taliya ka, *fry the meat.*

TALLA (*s. f.*) *scale* (*of a weighing machine*).

TĀLO (*s. m.*) *tank.*

TĀLOK (*s. m.*) *divorce.* Shezé ta mi tālok wèrkeṛai dai, *I have given (my) wife a divorce.* De dré tīzhé 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 keṛyé do, *this woman is a divorcée, I have divorced her.*

TĀLOSHĪ (*s. f.*) *search.* De dagh shī mi ḍèra tāloshī wukṛa, mīndaṇ 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 zené tam shwé? *why did you desist from it?* lit. *for what did you stop from it?* Ê mo pa bangla tam waṇ, *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 Jonī Khélé Bakka Khélé tam keṛai dai, *the J. Ks. and B. Ks. have closed Shawal.* (3) *established.* Hakk mi Sarkor pa kör kshé tam ka, bel ta che wèr 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 larī, tamador saṛai dai, *he possesses greed, he is a corrupt man.*

TAMADOR (*adj.*) *greedy, corrupt.*

TAMĀKĪ (*s. m. pl.*) *tobacco.*

TAMAÑṚ (*adj.*) *lukewarm.* Tamañṛé ébö, tamañṛa égrā, *lukewarm water, porridge.*

TĀMBA (*s. f.*) (1) *door.* Sheza pa tāmba wuwata, *the woman went out at the door.* Tāmba liré ka, *open the door,* Tāmba pèri ka, *shut the door.* (2) *lock-plate (of rifle).*

TĀMBAL (*s. m.*) *tambourine.*

TAMBÉDEL (*v. reg. intr.*) *to stumble and recover oneself.*

TĀMBĪ *or* TOMBĪ (*s. m.*) *tent.* Tāmbiyon lāk shewī dī, *the tents have been pitched.*

TAMOM (*adj.*) *finished, exhausted.* Kitob tamom shaṇ, *the book is finished.* Bangyé tamomé shwé, *the bhang is all done.*

TAN (*s. m.*) *person.* Tsö tana dī? *or* Tsö tana saṛī dī? *How many people, how many men, are there?*

TĀN (*s. m.*) *web, or length, of cloth.*

TANDA (*s. f.*) (1) *thirst.* Tanda pa mo roghelyé do, *thirst has come upon me.* (2) *dryness, drought.* Pa watan ḍèra tanda do, *a great drought is upon the land.* (3) *unquenchable desire.* To wa lidel ta mi ḍèra tanda do, *I have an ardent desire to see you.*

TANDAI *See* NANGA.

TANDAR (*s. m.*) (1) *thunderbolt.* Tandar pa Achar Khél préwöt, *a thunderbolt fell in Achar Khel.* (2) *eclipse.* Myāsht tandar niwelyé do, *the moon is eclipsed,* lit. *an eclipse has seized the moon.*

TANDEREST (*adj.*) *strong, healthy, sound in wind and limb.*

TANDIĀR (*s. f.*) *wife of paternal uncle.*

TANDOBAI (*adj.*) *well-watered.* Tandobai watan, *a well-watered country.*

TĀNÉDEL (*v. reg. intr.*) *to thunder.* Asmon tānézhī, *it,* lit. *the sky, thunders.*

TANG (*adj.*) (1) *narrow.* Tanga lyār, *narrow path.* (2) *tight.* Tangé jomé, *tight clothes.* (3) *difficult, troublous.* Dést agha dai pa tanga vrez che pa kor shī, *he is a (true) friend who is of use in the day of trouble.* (4) *desperate, hard-pressed.* Agha pa khpula tang shaṇ, *he became desperate of his own accord,* i.e. *without any particular reason.*

TANGĪ *or* (*s. f.*) *distress, trouble.* Pa yagh sarī bondi ḍèra tangsa do,
TANGSA *that man is in great distress,* lit. *great trouble is upon that man.*

TANKAI (*adj.*) (1) *not in hard condition.* Tankai saṛai dai, losīna yé tankī dī, *he is a flabby man, his hands are soft.* (2) *young, tender.* Ghanam tankī dī, *the wheat is just above ground.*

TANKHĀ (*s. f.*) *pay, salary.*

TANOR (*s. m.*) *oven.*

TAÑṚOKA (*s. f.*) *blister.*
(*adj.*) *blistered.* Pshé mi tañṛoka shewyé dī, *my feet are blistered.*

TANZERRAI (*s. m.*) *grey partridge.*

TAPĀOS (*s. m.*) *asking questions, inquiry.* De ghlé wa tapāos wukaṇ, ke chèré pé wupéyédaṇ, *I will inquire about the thieves, perhaps I may discover something,* lit. *I will make enquiry about the thieves, if (only) I were ever to understand (about them).*

TAPEL (*v. reg. tr.*) (1) *to throw something against another so that it sticks, to slap against.* Shezé ghushāya pa dīwola pèri wutapī, *the women stick the cow-dung on the wall (to dry).* (2) *to close, shut up.* Che kitob wutapaṇ hāṇ, sabak pa yod mi rodrīmī, *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*).

TARBĪR (*s. m.*) *first-cousin* (*on father's side*). De mo tsalör tarbrīna wī, *I had four first-cousins* (*paternal*).

TARÉDEL (*v. reg. intr.*) *to tremble, quiver.* Los mi tarézhī, *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 Manki Mulla,* i.e. *I belong to his sect.*

TĀRĪKH (*s. m.*) *date, day of month.* Pa pīnzalasam tārīkh hāzir sha, *be present on the 15th.*

TARKWUNAI (*adj.*) *affected with black rust.* Ghanam tarkwunī dī, *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.*

TARS (*s. m.*) *fear, nervousness.*

TARSÉDEL (*v. reg. intr.*) *to be afraid, nervous.*

TARSÈRAI (*s. m.*) *head stall.*

TARSĪNDA (*adj.*) *alarmed.* Khalk tarsīnda shaṇ, ḍor yé wèrgaḍ dai kör pa kör, *the people are alarmed, fear has entered every one of their houses.*

TARTAṚAI (*adj.*) *stammering.* Pulonkai saṛai tartaṛai dai, tartaṛai zhebba yé do, *so-and-so is a stammerer, he has a stammering tongue.*

TARWA (*s. m. pl.*) *cheese.*

TAṚEL (*v. irr. tr.*) (1) *to tie.* Klak yé wutaṛa, *tie it tight.* (2) *knit, celebrate* (*marriage*). Nikokh yé taṛelai dai, *he has celebrated the wedding.* (3) *to arrange, fix, prepare.* Ze wa tse bandobast wutaṛaṇ, *I will arrange some settlement.*

TAṚĪN (*s. m.*) (1) *settlement, arrangement.* De movlé taṛīn mi keṛai dai, *I have settled the affair.* (2) *midriff, diaphragm.*

TASBÉ (*s. f. pl.*) *beads, rosary, religious chaplet.*

TĀSÉDEL (*v. reg. intr.*) *to crackle.* Kaiyon pa yor kshé tāsézhī, *the reeds crackle in the fire.*

TASHEL (*v. irr. intr.*) (1) *to run away, escape.* Baṭalai wutesh, és karor shorézhī, *B. escaped, now he is going about quietly,* i.e. *without doing any work, comfortably.* (2) *to run, gallop.* Wos mi she tashtī, *my horse gallops well.*

TĀSHEZ (*s. f.*) *adze.*

TASWĪR (*s. m.*) *picture, photograph.* É to taswīr wa ze joṛ kaṇ, *I will take your photograph,* lit. *make your picture.*

TATĪK (*s. m.*) *enquiry, investigation.*

TAUDWOLAI (*s. m.*) *hotness, heat.*

TAUPĪK (*s. m.*) *means.* De chā taufīk wī, agha wa wèrkawī, *whoever has the means will pay.*

TAUKALĪ (*adj.*) *reckless, rash.* Taukalī saṛai dai, pa sar taṛelai na dai, sar prékawī, *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 taukalī kor waṇ, *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* TĪ.

TÉB (*s. m.*) (*adhesive*) *paste.*

TEBBA (*s. f.*) *fever.* Tebbé ze nīwelai yaṇ, *I have taken fever,* lit. *fever has taken me.* Tebba robondi roghla, *I have got fever,* lit. *fever has come on me.* Ghela tebba *and* mṛa tebba, *suppressed low fever,* lit. *"concealed" and "dead" fever.* Warīza tebba, *fever that returns every second day.* Dréama tebba, *fever that returns every third day.*

TEBER (*s. m.*) *axe.* Teber lostai, *axe-haft.*

TEBERAI (*s. m.*) *bit* (*of horse*).

TEBERGAI (*s. m.*) *small axe.*

TÉBIN (*s. m.*) *ceremonial ablution with earth in the absence of water.*

TÉGHANA (*s. f.*) (1) *girdle, iron plate for baking on.* (2) *gong* (*for striking hours, etc.*).

TÉĪ *See* TOI.

TEK *See* TÖR.

TEKA (*s. f.*) (1) *sheath* (*of knife or sword*). (2) *ridge, or spur, of hill.*

TEKHM (*s. m.*) *seed.*

TÉL (*s. m. pl.*) *oil.* Tarkha tél de sharshamé dī, khwozha de kundzelé dī, *bitter oil is from mustard and sweet from kundzel.*

TÉL (*s. m.*) (1) *weight.* Sre zar pa tél kharsézhī, *gold is sold by weight.* (2) *charge* (*of a gun*). De dé ṭīpak tsö tél dai, tsémra dorī wulī, dré ṭengé, mīrai bondi dré ṭengé, ke nandrāmai rīpai? *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 Kabuli rupee?*

TÉLA (*s. f.*) *tola.* Tsö téla kharsézhī? (*at*) *how many tolas* (*to the rupee*) *does it sell?*

TÉMNA or TÊMNA (*s. f.*) *seed.* Ḍèra témna nen mi karelyé do, *I have sown much seed to-day.*

TÉPA (*s. f.*) *gun, piece of artillery.* Wèrta tépé kshéshwé, *they laid the guns on it.*

TÉPCHĪ (*adj.*) *marksman.* Tépchī saṛai dai, *he is an excellent shot.*

TÉPKHONA (*s. f.*) (1) *battery of artillery.* (2) *artillery* (*in general*).

TÉPONCHA (*s. f.*) *pistol, revolver.* Motawīnyé shpézh-ḍazzyé téponcha, *a drop-barrel six-chambered revolver.*

TÉPONĪ (*adj.*) *stormy, violent.* Téponī ébö warézhī, *it is raining heavily,* lit. *stormy water is raining.*

TÉR (*adj.*) (1) *passed through.* Pa shèrī tèr dai, *he has had measles,* lit. *passed through measles.* (2) *gone off heat.* Ghwo mi tèra do, *my cow is off heat.* (3) *excelling.* Yo pa bel sara tèr dai, *each surpasses the other.*

TÈRA (*s. f.*) *sharp edge.* Pa tsétai wāhelai dai, pa tèré na dai wāhelai, *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 or TÖRAI (*s. m.*) *spleen.* Tèrai mi dai, *I have a* (*diseased*) *spleen.*

TÈRAWEL (*v. reg. tr.*) *to make pass by, over, down, or through.* Pa yor yé tèr ka, *pass it through the fire.* Wakht āsé tèrawī, *he passes the time anyhow,* i.e. *he is simply wasting his time.* Pa stīnī hets na tèrawī, *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 rīpai wé, yawa kalpa wa au dwé tèrédé na, *there were three rupees, two were counterfeit and* (*the other*) *one would not pass current.* (3) *to go.*

TÈRPIR or TÖRPĪR (*s. m.*) *first cousin, viz.* Ploranai tèrpīr, *son of father's sister, and* Mèranai tèrpīr, *son of mother's brother or of mother's sister.*

TÈRPRĀ or TÖRPRĀ (*s. f.*) *first-cousin, viz.* Ploranaiyé tèrprā, *daughter of father's sister and* Mèranaiyé tèrprā, *daughter of mother's brother or of mother's sister.*

TESH (*adj.*) (1) *empty.* Sandik tesh dai, *the box is empty.* (2) *mere.* Dā teshé khabaré dī, *these are mere words.* (3) *empty-handed, without anything.* Tesh roghlaṇ, héts saudo mi wu na kṛa, *I have come without anything, I have made no purchase.*

TESHAI (*s. m.*) *flank, hollow above the hip* (*in man or animal*).

TÉTENNAI *or* TOTENNAI (*s. m.*) *chip, shaving.*

TÉYÉDEL *or* TÖYÉDEL (*v. reg. intr.*) (1) *to run over, be spilt.* Shaude téyézhī, ébö wèrwochawa, *the milk is running over* (*in boiling*); *pour some water into it.* (2) *to fall off, be shed.* De wuné poṇṛyé téyézhī, *the leaves of the trees are falling.*

TEZHAI (*adj.*) *thirsty.* Tezhai dai, tse yé tshelī na dī, *he is thirsty, he has drunk nothing.*

TÉZHEL (*v. reg. tr.*) *to plane, cut down* (*wood, etc.*).

TĪ, TÉ *or* TOÈ (*adj.*) (1) *spilt, made to fall* (*of a fluid*). Séī mi téya kṛa, *I spilt, or poured away, the ink.* Wuzhgyé mi té kṛé, *I spat,* lit. *I made fall saliva.* (2) *dropping, falling.* Jomé mi zaṛé shewyé dī, toé shewyé dī, *my clothes are old, they have begun to drop away,* i.e. *are falling to pieces, are ragged.*

TĪBRA (*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.*

TĪGṚAI (*s. m.*) *patch, piece added by way of repairs* (*especially to sole of sandal or shoe*).

TĪKAWEL (*v. irr. tr.*) (*conjugated as* kawel) *to spit.* Ma tīkawa, *do not spit.* Wazīr de adab depora de pézī londi tīkawī, *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.*

TĪKHOR (*s. m.*) *itch.*

TĪL (*s. m.*) *green corn.* Sazh-kol pashekol dai, tīl she shewai dai, *the present year is a wet year, the green corn has done well.*

TILLA (*s. f.*) *gold lace or embroidery.*

TILLADOR (*adj.*) *embroidered with gold.* Tilladora lungai, *gold-embroidered lungi.*

TĪMĀN (*s. m.*) *the general body of the tribe* Kull makhlik tīmān bōlī, *the mass of the people are called the timan.* (*This seems to be a Baluchi word introduced into Waziristan by British officials.*)

TĪR (*s. m.*) (1) *pole, spar, thin tree-trunk cut and barked.* (2) *small rafter of roof.*

TĪRA (*s. f.*) (1) *sword.* Tīra yé pa los kshé wa, *he had a sword in his hand.* Pa-tīré (*used as adj.*) *wounded.* Saṛai pa-tīré dai, *the man is wounded.* (2) *courage.* Ḍèra tīra yé do, *he is full of pluck.* Ḍèra tīra yé* wukṛel, *he displayed great gallantry.* (3) *exploit.* Madda Khélé wuwé, ghunḍé, che dā keṛyé tīra pa teka kshé wusotai che werka na shī, nöra Sarkor sara bad ma kai, *all the Madda Khels* (*after Maizar*) *said "Keep that exploit we have performed in the sheath 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.*

TĪRZAN (*adj.*) *brave, gallant.*

TĪRZANTÖB (*s. m.*) *bravery, gallantry.*

TĪT (*s. m.*) (1) *mulberry.* (2) *mulberry tree.*

TIYĀSHE (*s. f.*) *plough-share.*

TĪZHA (*s. f.*) *stone.* Tīzha mi wutréyela, *I flung a stone.*

TĪZHGAI (*s. f.*) *small stone, pebble.*

TKHARG (*s. m.*) *armpit.*

TLEL (*v. irr. intr.*) (1) *to go.* Chèré tsé? *where are you going?* Dā lyār chèré tlelyé 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 loṛ shī hāṇ, *even if I should lose my life.*

TO (*s. m.*) (1) *heat, glare.* Pa Kalkatté kshé ḍèr to dai, *the heat is great in Calcutta.* (2) *heat of fire.*

TOBA (*s. f.*) *repentance.* Toba yé āstelyé 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.*

TOÉ *See* TĪ.

TOI, TÖI *or* TÉĪ (*s. m. irr.*) (1) *river.* Nen yo saṛai téī weṛai dai, *to-day the river has carried away a man.* (2) *flood.* Töi robondi roghai, *a flood came down on me.*

TOJĪ *See* SPAI.

TOK (*s. m.*) *odd number.*

TOK (*s. m.*) *recess in wall, shelf, cupboard.*

* See second foot-note, page 38.

TOK (*s. m.*) *kind, variety.*
or
TÖK

TOKAI (*s. m.*) *window.* Tokī na mi két, *I saw it from the window.*

TOKAT (*s. m.*) *power, ability, strength.*

TOKHĪR (*s. m.*) *itch.*

TOKHĪRÉDEL (*v. reg. intr.*) *to itch.*

TOLA (*s. f.*) *lot, fate.* De Chitrāl de Bādshā sha tola do, Sarkor she wèrta kessī, *the lot of the Mehtar of Chitral is fortunate, Government regards him with favour.*

TOLAI (*s. m.*) *palate.*
or
TOWLAI

TOMAT (*s. m.*) *accusation, suspicion.*

TOMBI *See* TĀMBĪ.

TOND (*adj.*) *damp, wet.* Tond dzöi, *damp place.* Tondé kapré, *wet clothes.*

TONG (*s. m.*) *saddle-girth.*

TOPA (*s. f.*) *gang, set, gathering.* De Amīn 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* TÈRAI.

TORIGAI (*s. m.*) *moth.*

TÖRKAI (*s. m.*) *smokiness, soot.* De darītsé törkai, *soot of a chimney.* De tépé törkai, *fouling of a gun.*

TÖRPĪR *See* TÈRPĪR.

TÖRPRĀ *See* TÈRPRĀ.

TORTAMAN (*s. m.*) *a plant, of which the ashes are used in making chewing-mixture.*

TOSÉ (*pron.*) *See Grammar, page 14.*

TOSMA (*s. f.*) *strap.* Tosma ṭīnga ka, *tighten the strap.*

TOTENNAI *See* TÉTENNAI.

TOTENKAI (*s. m.*) *small chip or shaving.*

TOTĪ (*s. m.*) *parrot.*

TOWĪZ (*s. m.*) (1) *amulet, charm.* (2) *percussion-cap holder.* De ṭépai towīz de zhmanzé shān ta wī, *a towiz for percussion-caps resembles a comb.*

TOWLAI *See* TOLAI.

TÖYÉDEL *See* TÉYÉDEL.

TRAKÉDEL (*v. reg. intr.*) *to sprout, shoot.* Woshe trakawelī na dī, *or* trakédelī na dī, *or* trak na ko, *the grass is not springing up.*

TRĀKOÑṚ (*s. m.*) *carpenter, joiner.*

TRANGAÑṚ (*adj.*) (1) *thin, sparse.* Tīl trangañṛ dai, *the green corn crop is thin.* (2) *shallow.* Sīnd trangañṛ baiyézhī, *the river runs shallow.*

TRANGAWEL (*v. reg. tr.*) *to play a stringed instrument.*

TRANGÉDO (*s. f.*) *sound of a stringed instrument.*

TRANGEL (*v. reg. tr.*) *tie, fasten* (*load on an animal*).

TRAPAWEL (*v. reg. tr.*) *to make run, gallop.* Wos wutrapawa, *gallop your horse.*

TRAPÉDEL (*v. reg. intr.*) *to run, gallop, go fast.*

TRĀṬ (*s. m.*) *horseman's whip.* De kobalī trāṭ dwé dré zhebbé wī, *a Kabuli riding-whip has two or three tails.* Swör wa khpul wos ta wuwé che trāṭ she waṇ ke matröka ? De wèrta wuwé che nolāt ké pa dwa 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."*

TRĀṬA (*s. f.*) *bag, sack.* De Nazar Dīn pa kör kshé trāṭē ḍèré wiloré dī 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.*

TRÈRAI *or* TRÖRAI (*s. m.*) *fox.*

TRÉYÉ (*s. f.*) (1) *spout* (*of house-roof*). (2) *shoot* (*of water-mill*). (3) *block* (*of breech-loading rifle*).

TRÉYEL (*v. reg. tr.*) *to throw, cast.* Dzon mi ébö ta wutréyaṇ, *I cast myself into the water.*

TRĪKH (*adj. irr.*) (1) *bitter.* Kwenīl terkha dī, *quinine is bitter.* (2) *severe.* Trīkh saṛai dai, *he is a stern man.*

TRĪKHAI (*s. m.*) (1) *gall, bile.* (2) *anger, bad-temper.* Yīsh, ke ḍér ghwuṭ dai, trīkhai na larī ; zeke saṛai yé pa maiyora byaiyī, *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 wī terwa wī, *fruit when it is not ripe is sour.* (2) *sharp-tasting.* Molga terwa do, *salt has a piquant taste.* (3) *smart-looking.* Trīv saṛai dai, belmang na dai, *he is a smart-looking man, not insipid* (*in appearance*). (4) *wrinkled, frowning.* Wuchwélai ye rota trīv kaṇ, *he wrinkled his brow at me,* i.e. *frowned* Tsanḍa yé rota terwa kṛa, *he wrinkled his forehead at me,* i.e. *frowned.*

TRÖR (*s. f. irr.*) *aunt, father's or mother's sister.*

TRÖRMÈṚAI (*s. m.*) *aunt's husband* (*on either side*).

TSHEL (*v. irr. tr.*) *to drink.* Ḍèr sharbat yé wutīsh, *he drank much eau sucrée.* De chaiyé mi ḍakka piyola tshelyé do, *I have drunk a full cup of tea.*

TUMBEL (*v. reg. tr.*) *to stick.* Gulīna pa dastor kshé tumbelī dī, *he has stuck flowers in his pagri.*

TWÉGH (*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 ḍèra sakhta, *there was very intense darkness.* (2) *concealment, mystery.* Pa dā kissa kshé tyāre ma joṛawa, *do not create a mystery in this affair,* i.e. *speak the plain truth.*

TS

TSĀK (*s. m.*) *rheumatism in the back, lumbago.*

TSĀKÉDEL (*v. reg. intr.*) *to drip, leak.* Kéṭa mi tsākezhī, (*the roof of*) *my room leaks.*

TSĀLOK (*adj.*) *active, energetic.* Pa tlel kshé hāṇ tsālok dai, pa kasab kshé hāṇ, *he is equally active in his moremente and in his profession,* lit. *he is active in going also and in business also.*

TSALWÉSHTAI (*s. m.*) Tsalwéshtai de kelī nīkar dai, ébö wéshī; de wélé de kandelé depora hāṇ ṭīnga ko, che dāmra dāmra saṛī rotsai, ke chèré tsök ro na ghai êghé na yawa yawa rīpai wukozhī; lashkar haṇ jamma kawī, amīr yé bölī, *a chalweshti 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.*

TSALWESHTAMA (*s. f.*) *commemorative feast on the 40th day after death.*

TSAMLAWEL (*v. reg. tr.*) *to make lie down.* Agha saṛai pa zör mi tsamlawaṇ, *I made that man lie down by force,* i.e. *I threw him.*

TSAMLOSTEL (*v irr. intr.*) *to lie down.*

TSAMTSĪKAI (*s. f.*) *spoon, ladle.* Mes pa tsamtsīkai kshé wulé kézhī, *the lead melts in the ladle.*
or SAMSĪKAI

TSAMYOR (*s. m.*) *worker in leather.*

TSAÑṚAKYÉ (*s. f.*) *temple* (*of head*).

TSANḌA (*s. f.*) *forehead* (*of man or animal*).
or ṬANḌA

TSANḌ (*s. m.*) *shaking.* Khamto tsanḍ waiya, *shake the cloth.*

TSANḌEL (*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.* Gélai mi pa tsang wulagéda, *the bullet struck at my side, or beside me,* i.e. *missed me by very little.* Kelī pa tsang pèri mi kör dai, *my house is at the side,* i.e. *near the edge of, the village.* Pa tsang wudarézha, *stand aside.*

TSANGAL (*s. f.*) *elbow.*

TSANGRA (*adj.*) *what sort of?* Tsangra saṛai yé? *what sort of man are you?*
or
TSERENGA

TSANGRA (*adv.*) (1) *how?* Tsangra yé? *how are you?* Tsangra wyaiyé? *how,* i.e. *what, do you say?* (2) *as.* Tsangré mi che dèrta wéyelī dī, haghasé wuka, *as I have told you, so do.*
or
TSANGRÉ

TSANNYÉ (*s. f.*) *long hair, flowing locks.* De Wazīré de Bar-Dawaṛé tsannyé shta, *the Waziris and Upper-Dauris wear their hair long.*

TSAPLAI (*s. f.*) *sandal, chapli.* Tsaplai wāhel, *to tent-peg.* (*Instead of a tent-peg the Waziris use a sandal set on end for a mark.*) De tsaplai maindon yé wukaṇ, *he ran a course at the sandal.*

TSAPPA *See* CHAPPA.

TSAPPAṚ (*s. f.*) (1) *the open hand, including the fingers.* (2) *blow with open hand, slap, cuff.* Pa tsappaṛ mi wāhelai dai, *I struck him with my open hand,* i.e. *slapped him.* De yawé tsappaṛé hamra roka, *give me a piece about the size of a hand* (*bread etc.*). (3) ⅛ *of a chapatti.*
or
SAPPAṚ

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.*

TSARKÉNĪ (*s. f.*) *being on the look-out.* Tsarkénī mi wèrta wukṛa, *I kept a look-out for them.*

TSARKH (*s. m.*) (1) *spinning-wheel.* Tsarkh wartel, *to spin with a wheel.* (2) *wheel* (*of any kind*).

TSARKHA (*s. f.*) *spinning-wheel.*

TSARMA (*adv.*) *near, close.* É mo sara tsarma rotsai, *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.*

TSARMAN (*s. f.*) (1) *skin* (*of men and animals*). (2) *leather.*

TSARTSĪBAI (*s. f.*) *bath-room.*

TSARWANDA (*s. f.*) *grazing.* Tsarwanda shta, karwanda nishta, *there is grazing, but no cultivation.*

TSARMĪNAI (*s. m.*) *spring-time.*

TSATTAR (*s. m.*) *umbrella.*

TSAṬA (*s. f.*) *sack.* Tso tsaṭé ghalla di shewyé do, *how many sacks grain have you obtained* (*from your land*)*?*

TSĀṬAI (*s. m.*) *sheaf* (*of wheat, barley, etc., as distinguished from* pölai, *sheaf of rice*).

TSAṬELAI (*adj.*) *unlucky, ill-starred.* Tsaṭelai wos, *a horse that brings bad luck.*

TSAUKAI (*s. f.*) *parapet, breast-work.*

TSE (*adj., pron. and int.*) *what.* Kom di tse dai? *what is your tribe?* Tse khabara do? *what is the matter?* Wa tse ta? *what for?* i.e. *why?* *See Grammar, pages 14 and 16.*

TSÉAM (*adj.*) "*how many-eth?*" Nen de myāshté tséam dai? *what day of the month is to-day,* lit. *to-day is the "how-many-eth" of the month?*

TSEKAWEL (*v. reg. tr.*) *to smoke* (*pipe, cheroot, etc.*). Chilam tsekawé? *will you smoke a hukka?*

TSÉLA (*s. f.*) (1) *the coldest days of winter, mid-winter.* Reṭé tsélé dī, kör na warchané ma gerza, (*these*) *are the bitter cold days of winter, do not go about outside the house.* Töra tséla, *December,* lit. *the black cold.* Spīna tséla, *January,* lit. *the white cold.* (2) (*or* CHÉLA) *attitude of religious abstraction.* Fakīr pa tséla nost dai, tséla 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.*

TSELLAI (*s. m.*) *cairn of stones.* Spīnkī tsellai, "*Spinchilla,*" *the cairn on Spinkai.*

TSÉMRA or TSÖMRA (*adv.*) (1) *how much?* Tsémra di pa chār dai? *how much do you need?* (2) *so much as.* Tsémra ghwoṛé, émra wa dèr-kawaṇ, *so much as you want, that much will I give you.*

TSÈR (*s. m.*) *resemblance in the phrase* pa tsèr, *like.* Agha pa tsèr, *like him.*

TSÈRA (*s. f.*) *figure.* Pa dagh taswīr kshé de saṛai tsèré lidé shī, *figures of men can be seen in this picture.*

TSERENGA *See* TSANGRA.

TSEṬ (*s. m.*) *back.* De chā pa tseṭ zhaghédo ma ka, *do not talk behind any one's back,* i.e. *do not backbite.* Pa tsèṭ wugerzédaṇ, *he turned back.* De banglé pa tseṭ, *behind the bungalow.*

TSÉṬAI (*s. m.*) (1) *hammer.* (2) *back, blunt side* (*of knife or sword*).

TSÉṬAKAI (*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*).

TSIKĀṚ (*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 saṛī sīr paṭkai wī, *a tsinai 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 ḍīwaṭ kshézhda, *set the lamp on the bracket.*

TSĪṚ (*adj.*) (1) *contained inside.* Te pa wzhen tsīṛ sba, *get inside a skin,* i.e. *put a raw hide on yourself* (*to cure fever, etc.*). Pa wuné tsīṛ sha, *get inside the trees,* i.e. *hide yourself among the trees.* (2) *fitting outside.* Pa ṭīpak khanjar tsīṛ ka, *fix bayonets,* lit. *attach the bayonets on the rifles.*

TSÖ *or* TSO (*adv.*) *how many?* Dā pa tsö rīpai shī? *for how many rupees is that* (*obtainable*)? i.e. *at what price can it be bought?*

TSÖK (*pron.*) (1) *who?* Tsök yé? *who are you?* De asla tsök ye? *who are you by origin?* i.e. *of what tribe are you?* (2) *anyone, whoever.* Tsök dāsé wyaiyī, agha léwanai dai, *whoever says so is mad.* Chā sara dāsé ma ka, *do not do so with anyone. See Grammar, pages 16 and 17.*

TSÖMRA *See* TSÉMRA.

TSONGA (*s. f.*) *branch* (*of a tree*).

TSOP *See* CHOP.

TSORANA (*s. f.*) *stalking* (*game*), *out-manœuvring* (*enemy*). Dā shkorzan de sazhé pa tsorana kshé mèṛanai dai, *this shikari is good at stalking oorial.*

TSÖRB (*adj. irr.*) (1) *fat, stout.* Tsörb mazh, *a fat ram.* (2) *fertile* Tsarba mzeka, *rich land.* (3) *idle.* Tsörb yé, kor na ké, *you are idle, you do no work.*

TSOREL (*v. reg. tr.*) *to stalk.* Nen ḍèr ghwuṭ mazh mi tsorelai dai, *to-day I stalked a very large oorial.*

TSORWAI (*s. m.*) *bullock.*

TSOSHA (*s. f.*) *spinning-weight* (*by twirling which thread is made*). De Waziré tsarkh tsosha do, *the spinning-wheel of the Waziris is the tsosha.*

TSRAKAI, TSREKAI or TSREK (*s. m.*) (1) *picquet* (*of stationary force*). Pos yo saṛai tsrekai nost dai, *a man is sitting high up as a picquet.* (2) *scout* (*of moving force*). Tsrekī mi makh kshé ḍèr tlelī dī, *my scouts have gone a long way ahead.*

TSWALAI (*s. m.*) *burglars' jemmy, lever bent near one end for house-breaking purposes.*

TSWÈRAI (*s. m.*) *provisions, food.* Lashkar zokha tswèrai na waṇ, *the army had no provisions with it.*

Ṭ

ṬABAR (*s. m.*) (1) *family.* Ṭabar mi pa Shawol kshé potai dai, *my family has remained behind in S.* (2) *wife.* Ṭabar mi ranzīr dai, *my wife is ill.*

ṬAG (*adj.*) *artful, deceitful.*

ṬAGĪ (*s. f.*) *deceit, trickery.* De har saṛī sara dā ṭagī ko, *this fellow tries to take in every one he meets,* lit. *this one practises deceit with every man.*

ṬĀK (*s. m.*) (1) *blow.* Mazhwai ṭāk waiya, *hammer in the peg,* lit. *strike the peg blows.* (2) *sting.* Laṛam ṭák waiyī, *the scorpion stings.* (3) *sticking on, fixing on.* Wĕlé towīz di pa meṭ ṭāk wāhelai dai? *why have you stuck an amulet on your arm?*

ṬĀKA (*s. f.*) *something which falls from the sky, meteorite.*

ṬAKĀLLA (*adj.*) *impermeable* (*soil*). Ṭakālla mzeka, *a close soil.*

ṬAKAWEL (*v. reg. tr.*) (1) *to hammer, strike.* Mazhwai wuṭakawa, *knock in the peg.* (2) *to beat.* Khpul zyai yé ṭakawelai dai, *he has given his son a thrashing.*

ṬANḌA *See* TSANḌA.

ṬANḌAṚ (*s. m.*) *ruined, deserted, house.*

ṬANGA or ṬENGA (*s. f.*) *4-anna piece.*

ṬAP *See* ṚĪND.

ṬAP (*s. m.*) *Government revenue.*

ṬĀP (*s. m.*) } *print.* De ṭāpé Kurān, *a printed Kurān.* Ṭāp keṛai
ṬĀPA (*s. f.*) } hukm yé rolêzhelai dai, *he has sent me a printed order.*

ṬAPAKAI (*s. m.*) *ball* (*especially for playing games*).

ṬĀPDOR (*adj*). *printed.*

ṬAPĪSAI (*s. m.*) *head of a reed or bulrush.*

ṬĀṬOSAI (*s. m.*) *seed-pod of certain plants.*

ṬÉKA (*s. f.*) *contract.* Mīzh Wazīr yī, pa ṭéka mīzh tse péyézhī? *we are Waziris, what do we understand about a contract?*

ṬEKAI (*s. m.*) (1) *speck, dot.* Yo spīn ṭekai dèrta jawat dai ke na? *is a white spot visible to you or not?* (2) *moment.* Pa yawa ṭekī wa dèrshaṇ, *I will come to you in a moment.* (3) *letter (in writing).* De takhté ghunḍ ṭekī, *all the letters of the alphabet.* (4) *native door hinge.*

ṬÉKO (*adj.*) *staying, stopping.* De kīm Sàhib sara ṭéko yéstai? *with which gentleman are you staying?* Tālib pa Bannī kshé ṭéko dai, *the student is staying at Bannu.*

ṬEKRAI (*s. f.*) *woman's head-cloth.*

ṬENḌAI (*s. f.*) (1) *staff (carried by mullas and talibs).* (2) *any upright stick.*

ṬENGA *See* ṬANGA.

ṬÉP *See* ṬĪP.

ṬÉPAI (*s. f.*) (1) *kulla.* (2) *percussion-cap.* (3) *something paid in advance to mark the conclusion of a bargain, earnest-money.*

ṬĪK (*s. m.*) *jewel, worn on side of nose.*

ṬĪKĀLĀ (*s. f.*) (1) *disc.* (2) *round cake of bread, chapatti, bread (in general).* Ṭīkālé di khwaṛelyé dī ke wuzhai yé? *have you eaten bread or are you hungry?*

ṬĪKEL (*v. reg. tr.*) (1) *to gnaw, make holes in.* De mo jomé mzhak ṭīkelyé dī, *rats have nibbled holes in my clothes.* (2) *to injure (internally).* Pshé mi é nenna ṭīkelyé dī *my feet are hurt (internally).* Wos ma parawa pshé yé wa wuṭīkelyé shī, *do not gallop the horse, his feet will be damaged (internally).*

ṬĪKAI (*s. m.*) *piece.* Dwa ṭīkī shī, *it comes in two, apart.*

ṬĪKHAI (*s. m.*) *cough.* Ṭīkhai rolāk dai, *I have a cough [sticking to me].*

ṬĪKHALÉ (*s. m. pl.*) *huskiness of the throat.* Ṭīkhalé mīkhalé? *any rough throats? (Waziri salutation).*

ṬĪKHÉDEL (*v. reg. intr.*) *to cough.*

ṬĪNBĪNAI *See* GHOSH.

ṬĪNG (*adj.*) (1) *stiff, firm, hard.* Ghöri ṭīng shewi dī, wulé yé ka, *the ghi is stiff, melt it.* Mzeka ḍèra ṭīnga do, *the ground is very hard.* (2) *hard, penurious.* Ṭīng saṛai dai leke tīzha, chā ta hét na wèrkawī, *he is a man as hard as a stone, he gives nothing to anybody.* (3) *tight, fast.* Largai ṭīng ka, *make the stick fast.* (4) *restrained.* Wos ṭīng ka, *hold in your horse.* (5) *determined, resolute, adhering to.* Pa khpul nīyat bondi ḍèr ṭīng dai, *he is very dogged in his intention.* Pa khpula khabara ṭīng yösa, *stick to what you have said.*

ṬĪNGA (*s. f.*) *compulsory labour, forced tribal labour.*

ṬĪNGÉDEL (*v. reg. intr.*) (1) *to become* ṭīng, q. v. (2) *to stand firm against, resist.* Mīzh ta na shī ṭīngédai, *he cannot stand against us.*

ṬĪNGORA (*s. f.*) *recommendation.* É mo depora ḍèra ṭīngora wuka, *be sure to put in a good word for me,* lit. *make much recommendation for me.*

ṬĪP, ṬĪPA *or* ṬÉP (*s. m.*) *heap.* De sarré ṭép, *manure-heap.* De woshe ṭīp *heap of grass.*

ṬĪPA (*s. f.*) *a woman, not specified, given in compensation or payment.* Ḍèré swaré ṭīpé mi wèrkeṛyé dī, *I have given many women, specified and unspecified, in payment.*

ṬĪPAK (*s. m.*) *firearm, gun, musket, rifle.* Mezzī ṭīpak, *match-lock.* Bakaré ṭīpak, *flint-lock.* Kunīz ṭīpak, *breech-loader.* Aṛawīnai ṭīpak, *Snider,* lit. *turning-over rifle.* Chapai ṭīpak *or* goraiẓ ṭīpak, *Martini-Henry.* Owa-ḍazzai ṭīpak, *or* las-ḍazzai ṭīpak, *Lee-Metford.* Mlé ṭīpak, *pistol,* lit. *waist-gun.* Landīkai ṭīpak, *carbine.*

ṬĪPAKAI (*s. m.*) *clump.* De wuné ṭīpakai, *clump of trees.*

ṬĪṬ (*adj.*) (1) *low, short.* Wos mi ṭīṭ dai, *my horse does not stand high.* (2) *low-lying.* Ṭīṭ watan dai, zhawara do, *it is low-lying land, it is a depression.* (3) *stooping.* Ṭīṭ sha, *stoop down. See also* sterga.

ṬĪṬAKAI (*s. m.*) *short man.* De Chitrāl Bāḍshā ṭīṭakai dai, *the Mehtar of Chitral is of low stature.*

ṬĪṬĪ (*s. m.*) *pony.* Amīr tépkhoné pa ṭīṭion bondi wṛī, *the Amir's (mountain) batteries are carried on ponies.*

ṬĪṬSARAI (*s. m.*) *pig, swine,* lit. *low-head.*

ṬĪṬYÉ (*s. f.*) *wooden dish or bowl, of varying size, from which to eat or drink.*

ṬOKA (*s. f.*) *joke, jest.*

ṬOKAND (*adj.*) *about to go, starting.* Mohibbullah ṭokand dai, de Wazīré sara wa drīmī, *M. is on the point of starting, he will go with the Waziris.*

ṬOKMĀR (*s. m.*) *joker, jester.*

ṬOKWAR (*s. m.*) *large basket.*

ṬOKWARAI (*s. f.*) *small basket.* Yīyé pa ṭokwarai kshé wṛī, *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 wāhel, *to jump.*

TOTAI (*s. m.*) *piece* (*of land, cloth, etc.*).

U

UMAR (*s. m.*) (1) *life, life-time.* De sarī umar zer tèrézhī, *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.*

UMMĪ (*adj.*) *illiterate, unable to read or write.*

UMMĪND (*s. m.*) (1) *hope.* Lauz yé nishta, ummīnd kho lara, *he has given no promise, but you may entertain every hope,* lit. *have hope!* (2) *expectation.* Ummīnd mi na dai che chèré dāsé shī, *I do not expect that it will ever happen so.*

UMRĪKAID, *transported for life.*

URIYĀ *See* WURIYĀ.

USHĀYEL *or* WUSHWEL (*v. irr. tr.*) *to show, display.* Tīpak ro ushāya, *show me the rifle.* Awwal mi dèrta ushāyelai wan, *I showed it to you before.*

USTOZ *See* ISTOZ.

UZAKAI *See* OZAKAI.

UZR (*s. m.*) *excuse.* Uzr ma rota ka, *make no excuses to me.*

V

VÉSH *or* WÉSH (*s. m.*) (1) *division* (*by tribal custom*). De Gèr de Kazhé nīm vésh dai, *the distribution between Ger and Kazha is half and half.* (2) *share.* É mo vésh dāmra dai, *my share is this much.*

VÉVD *See* WÉWD.

VIOSHTA (*s. f.*) (1) *viashta, a Dauri unit of square measure.* De Īdar Khélé vioshta dwé bondi dèrsh āté do, de So Khélé tsalwèr-wīsht āté, *the I. K. viashta is 32 cubits* (*square*) *and the S. K. "viashta" is 24.* (2) *viashta-measure.* Mzeka pa vioshta mi wāhelyé do, *I have measured, surveyed, the land,* lit. *have struck it with the viashta-measure.*

VĪYĀL (*adj.*) *cheerful, merry* (*man, etc.*).

VLĪNA (*s. f.*) *somewhat severe bit, ordinarily used by Waziris.*

VRATĪNA (*s. f.*) (1) *wife.* (2) *fiancée.*

VRÉGH *See* VRÖGH.

VRÉR, VRÖR *or* WRÖR (*s. m. irr.*) *brother.* Sakka vrèr, *full brother.* De plora vrèr, *half-brother* (*same father*). De mora vrèr, *half-brother* (*same mother*). Dré sara wrīṃra mi, *all my three brothers.*

VRÈRA *See* WRÈRA.

VRÉSHAM *See* WRÉSHAM.

VRÉSHMĪN *See* WRÉSHMĪN.

VREZ *or* WREZ (*s. f.*) *day.* Nīma vrez, *mid-day, noon.* Shpé vrezé *by night and day.* Pa dā vrezé kshé, *in these days, now-a-days.* Dréama vrez, *the day after the day after to-morrow.* Pa spīna vrez, *by broad day-light,* lit. *by white day.* Yawa wrez wa dāsé wushī, *it will happen so some day.*

VRĪDZYÉ (*s. f.*) *eye-brow.*

VRĪN (*s. m.*) *thigh.*

VRĪZHÉ (*s. f. pl.*) *rice, cooked or uncooked, but with the husk removed.*

VRÖGH *or* VRÉGH (*s. m.*) *raven.*

VRÖR *See* VRÈR.

VRÖRAI (*s. m.*) *a shelter for cattle in the hills.*

VRUSTÉ *See* WRUSTÉ.

VṚONDI (*adv.*) (1) *before.* Dā saṛai pa mo na ḍèr é vṛondi nīkar 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 vṛondi psha, *fore-leg.*

VṚONDĪNAI (*adj.*) *former, ancient.* Pa vṛondīnī wakht kshé, *in ancient times.* Vṛondīnyé kissé, *history,* lit. *ancient stories.*

VYÈR (*adj.*) *forgotten.* Khabara mi vyèra wa, *I had forgotten the matter.* Nūm di mi vyèr shaṇ, *I have forgotten your name.*

VYÈRAWEL (*v. reg. tr.*) *to make forget.* Vyèrawa mi ma, *do not make me forget.*

W

WA...TA (*prep.*) *See Grammar, page 39.*

WABO (*s. f.*) *cholera.*

WĀHEL *or* WĀEL (*v. irr. tr.*) *to beat, strike.* Pa sar yé waiya, *hit him on the head.* Pöri wāhel, *to push, shove, jostle.* Awwal chā pèri wāhelai dai, *who shoved first?* i.e. *who began this jostling?* [*The miscellaneous uses of* wāhel, *of which the following are examples, are exceedingly numerous.*] Wāhelyé mzeka, *land that has been dug.* Lyār waiyīnai, *highwayman,* lit. *road-*

striker. Saṛai guzān wāhelai dai, *the man is affected with paralysis.* Lang wāhel, *to put on, wear, a skirt (instead of trousers).* Manḍ wāhel, *to follow up tracks.* Tsaplai wāhel, *to tent-peg at the sandal.* Pon yé pa warshanḍé wāhelai dai, *he has daubed red dye on his lips.* Tebbé ze wāhelai yāṇ, *I am attacked with fever.* Fakīr takiya wāhelyé do, *the fakir has struck the attitude of religious abstraction.* Pa vioshta wāhel, *to measure in viashtas.* Khamto tsanḍ waiya, *shake, flap, the cloth (to free it of dust).* Pīzh wāhel, *to sprinkle (with water, scent, etc.).* Rag wāhel, *to bleed, perform phlebotomy.* Ṭop wāhel, *to jump, leap.* Dīwol wāhel, *to build a wall.* De Sterē Wazīre mol yé wāelai dai, *they have raided the cattle of the Darwesh Khels.*

WĀINGARRAI (*s. m.*) *measurer of land, surveyor.*

WAJA (*s. f.*) *reason.* Tse wajé na yé wuwāhelé? *for what reason did he strike you?*

WĀK (*s. m.*) (1) *woman's power over her own person, right to bestow herself in marriage.* (2) *power, authority (in general).* Tsök ghwuṭ malik wī de agha wāk ḍèr wī, *whoever is an important malik has great power.*

WAKAB (*s. m.*) *religious grant.* Khpula ghunḍa mzeka yé wakab keṛyé do, *he has given away the whole of his land as a grant for religious purposes.*

WAKĪL (*s. m.*) (1) *executor.* (2) *governor, ruler.* De mīzh de darré wakīl tsök shaṇ? *who has been made ruler of our valley?*

WĀKIYO (*s. m.*) *something that happens, accident.* Wākiyo pé bondi roghelyé do, *something has befallen him.*

WAKHT (*s. m.*) *time.* Maṛai 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.* É wakhta, *early, long ago, long since.* Pa largī pa mazerrī wakht tèrawī, *they pass the time on wood and dwarf-palm,* i.e. *they subsist by dealing in wood and dwarf-palm.*

WAKHTĪ (*adv.*) *before, formerly, long ago.*

WAKHTĪNAI (*adj.*) *old, ancient.* Wakhtīnai péyawor, *an old wound.* Wakhtīnai saṛai, *man of ancient days.*

WAL (*s. m.*) *fold, or turn, of pagri.* De dastora walīna sam ka, *straighten the folds of your pagri.* (2) *course, or row, of stones or bricks in building.*

WĀLAI (*s. f.*) *earring.*

WALATÈR (*adj.*) *at grips, grappling.* Walatèr shwel, *they closed with each other.*

WĀLĪ *or* WALĪ (*s. m.*) *saint.* Wazīr walī w'agh saṛī ta wyaiyī che kirāmat larī, *the Waziris call that man a saint who possesses miraculous power.*

WALWAWEL (*v. reg. tr.*) *to make fall or drop, bring down.* Pa marghai mi zgor wukaṇ, pakhé mi walwawelé, *I fired at the bird and made feathers fall,* i.e. *knocked out some of its feathers.*

WALWÉDEL *or* ALWÉDEL (*v. reg. intr.*) (1) *to fall, drop.* Ḍèra parkha alwédelyé do, *a heavy dew has fallen.* Tswalai pa mota kshé zené alwédelai 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 ḍaḍḍa walwézha, *lie down on your side.* (3) *come over, upon.* Ḍèra lwazha robondi alwédelyé do, *great hunger has come upon me.*

WĀM (*s. m.*) *awe-inspiring appearance or character.* De yagh saṛī wām reṭ dai, *that man inspires great dread.*

WANDIĀR (*s. f.*) *brother's wife.*

WANJORAI *See* BANJORAI.

WAPADOR (*adj.*) *faithful, loyal.*

WAPO (*s. f.*) *faithfulness, loyalty.* Ḍèra sha wapo rosara keryé do, *he has behaved with great fidelity towards me.* Bé-wapo, *treacherous, unfaithful.*

WAPOR (*s. m.*) *business, dealings.* De yagh Indī 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.* Ghunḍ asbob pa warī kshé wutaṛa, *tie up all the things in the camel-salita.*

WARANDAI (*adj.*) *rainy.* Warandai kol, *rainy year.*

WARBĪZ (*s. m.*) (1) *nose, muzzle, snout* (*of any animal*). (2) "*snout,*" "*proboscis*" (*of man*). Warbīz di werk sha, *take away that proboscis of yours,* i.e. *do not bother me,* lit. *may your snout disappear.* Wélé wa mo ta hamésh warbīz nīwelai laré? *why do you keep hanging on to me?* lit. *why do you keep your snout perpetually turned in my direction?*

WARBÖI (*adj.*) *nearest to the village* (*land*). Pa Mirom Shā kshé de Nékaṛ Malik warboya mzeka ḍèra do, *in Miram Shah Nekar, the Malik, owns much land near to the village itself.*

WARCHANÉ *or* WÖRCHANÉ (*adv.*) *out, outside, out of doors* (*generally combined with* de *or* é). Plor yé de wörchané ro wuwöt, *his father came out* (*of the house*).

WARÉDEL (*v. reg. intr.*) *to rain.* Wör warézhī, *it is raining,* lit. *it rains rain.*

WARAWEL (*v. reg. tr.*) *to make to rain.* Téponī ébö yé wuwarawelyé, *it rained violently,* lit. (*Nature*) *made it rain stormily.*

WARGHAWAI (*s. m.*) *palm of hand.*

WARGHĪMAI (*s. m.*) *kid.*

WĀRIS (*s. m.*) *heir* (*other than a father, brother, or lineal descendant*).

WARKH (*s. m.*) *head* (*of water-course*). Warkh de lashtī sar wī, *a warkh is the take-off of an irrigation channel.*

WARMÉZH (*s. m.*) *nape of neck.* Warmézh wa di mot kaṇ, ma ropasé tsa, *I'll break your neck for you, don't follow me.* Dāwégar Malik reṭ warmézh keṛai dai, *D., the malik, has developed a shockingly fat neck.*

WARSAK *or* WERSEK (*s. m.*) (1) *ridge or spur of a hill, where it merges in the plain.* (2) *nose* (*of horse or camel*). (3) *pagri tied under chin or so as to conceal face.* Saṛī warsak taṛelai dai, *the man has muffled up his face.*

WARSHANḌ (*s. m.*) *lip.* Pos, kīz, warshanḍ, *upper, lower, lip.*

WARTAI (*adj.*) *roasted.* Dā ghéshé wartai ka, *roast the meat.*

WARTEL (*v. irr. tr.*) *to spin.* De kwunḍé shezé guzrān de tsarkh pa wartel wī, *the livelihood of widow-women is* [*by*] *spinning with the spinning-wheel.* Tor mi de spaṉṛsai wartelai dai, *I have spun a cotton thread.*

WĀṚAI (*s. f.*) *wool.*

WAṚAWEL (*v. reg. tr.*) *to make small, pound.* Līṭé pa ḍabálai waṛawī, *clods are broken up with mallets,* lit. *they break up, etc.*

WAṚĪKÊNKAI (*adj.*) *very small, tiny.* Zyai mi waṛīkênkai dai, *my son is a very small child.*

WAS *or* WAST (*s. m.*) (1) *power.* Dāmṛa was mi nishta, *I have not the,* lit. *so much, power.* Bé-wastī, *powerlessness.* Spèra bé-wastī do, *it is* (*a case of*) *absolute inability.* (2) *accord, choice.* Pa khpul was wolata tlīnkai na yaṇ, *I will not go there of my own accord.*

WASHAI (*s. m.*) *loose bracelet of woman.*

WASĪLA (*s. f.*) *helper, patron,* lit. *means* (*of getting on*). Bé de to na bela wasīla 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.*

WASSĪYAT (*s. m.*) *dying instructions, will.* De Wazīré wassīyat zubāni wī, *a will among the Waziris is oral.*

WAST *See* WAS.

WASTGĪR (*adj.*) *having power.* Bé-wasa yaṇ, wastgīr na yaṇ, *I am helpless, I have no power.*

WASTNOK (*adj.*) *cheerful, in good spirits.* Wastnok yé ke tabakheṛai? *are you cheerful or depressed?*

WASWĀS *or* WISWĀS (*s. m.*) (1) *suspicion, apprehension.* Waswās ma kawa, *do not be apprehensive.* (2) *danger.* Héts waswās nishta, *there is nothing to be afraid of.*

WASWĀSĪ *or* WISWĀSĪ (*adj.*) *suspicious.* Waswāsī saṛai, *suspicious man.*

WASYOK (*s. m.*) *April.*

WATAN (*s. m.*) (1) *country.* Watan mi dai, *it is my country,* i.e. *my native land.* Liré watan ta loṛ, *he went away to a distant country.* (2) *country-side, landscape.* Pa khwushī watan kshé gwushai ma gerza, *do not wander alone in uninhabited country.* Weryez do, na shī watan līdaṇ, *it is cloudy, the landscape is not visible.* (3) *ground, soil.* Dolata watan zyêm larī, *here the ground contains,* lit. *possesses, moisture.* (4) *place, part.* Plor di pa gélai pa kīm watan lagédelai dai? *in what part of his body was your father hit by the bullet?* De dé khamto yo watan tond dai, bel watan yé wuch dai, *one part of this cloth is wet, another part of it is dry.*

WATEL (*v. irr. intr.*) (1) *to go out, get out.* Dẹ 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 Wazīré tsö pèṛai pa Töchī kshé watelyé dī? *how many generations of the Waziris have passed in the Tochi?* Ḍèré vrezé watelyé dī, *many days have passed.*

WATRA (*adj.*) *ripe, ready for cutting* (*crops*). Pasal watra shaṇ, *the harvest is ripe.*

WAVDEL (*v. irr. tr.*) *to weave.* Shaṛai mi pa khangrī wavdelyé do, *I have woven woollen cloth with the shuttle.*

WAVDENAI (*s. m.*) *band that holds a sheaf together.*

WAWANA (*s. f.*) *woof, weft, threads that run crosswise in the web.*

WĀZ (*s. m.*) *exhortation.* De ākhwund wāz robondi héts asar na ko, *the holy man's sermon makes not the least impression on me.*

WAZ (*s. m.*) *fathom, distance from one hand to the other when the arms are fully extended.* Ḍèr wazza peṛai, *many fathoms of rope.*

WAZAN (*s. m.*) *time, measure* (*in music*). De pulonkī surodī wazan she dai, *the measure of such-and-such a musician is good.*

WAZAR (*s. m.*) (1) *wing* (*of bird*), *fin* (*of fish*). (2) *arm* (*upper and lower together*) *of man.* (3) *board, cover* (*of book*).

WAZBÖN (*s. m.*) *goat-herd.*

WAZĪFA (*s. f.*) (1) *small piece of bread given to a talib in charity.* (2) *piety.* Wazīfa yé nīwelyé do, *he has taken to piety.*

WAZĪR (*s. m.*) } *Waziri.* Ster Wazīr, *the Great Waziris*, i.e. *the*
WAZĪRA (*s. f.*) } *Darwesh Khels as distinguished from the Mahsuds.*

WAZĪRAI (*adj.*) *Waziri.*

WAZHM (*s. m.*) *spell, enchantment.*

WAZHMDOR (*adj.*) *mad, frantic, furious.*

WÉDON (*adj.*) (1) *well-off, rich.* Wédon saṛai, *well-to-do man.* (2) *cultivated.* Wédona mzeka, *cultivated land.*

WÉDONĪ (*s. f.*) *comfort, habitableness.* De khpul kör pa wédonī és mi los pé pèri keṛai dai, *I have now set about making my house habitable.*

WÉGĀ (*s. m.*) (1) *yesterday evening.* (2) *evening.* Nen wégā, *this evening.* Sebo wégā, *to-morrow evening.* Parīn wégā, *yesterday evening.*

WÉKH *or* BÉKH (*s. m.*) *root.* Wuna mi de wékha wukshelyé do, lākawaṇ yé, *I have taken the tree up by the roots, I am going to plant it.* Dā wuna pa wékh kshé préka, *cut that tree down by the roots.*

WÉLAṆ *or* WÉLA (*s. f.*) *main water-course, irrigation-channel* (*larger than a* lashtai).

WÉLÉ (*adv.*) (1) *why?* Wélé khappa yé? *why are you sad?* Kessé? wélé na kessaṇ, *do you see? of course I see*, lit. *why shouldn't I see?* (2) *how? what?* Wélé? byā rota wyaiya, *how do you mean? repeat it to me again.*

WÈRANAI (*s. m.*) *tusk.* Pa weranī wa di khwazh ko, *it will hurt you with its tusks.*

WERIĀRE (*s. m.*) (1) *nephew, brother's son.* (2) *son of* tarbīr q. v.

WERK (*adj.*) (1) *lost.* Rīpai mi werka do, *I have lost a rupee.* De khpul watan na werk, *lost from his own country*, i.e. *an exile.* Werk mulk, *lost land*, i.e. *land uncultivated or making no return to cultivation.* (2) *vanished.* É mo de nazīr na werk shaṇ, *it disappeared from my sight.* (3) *dissipated.* Khpul mol yé werk kaṇ, *he squandered his property.*

WÈRKṚEL (*v. reg. tr.*) (1) *to give* (*to anyone but the person speaking or the person spoken to*). Tse di wèrkṛel? *what did you give* (*him, her or them*)? (2) *to make, cause.* Mota mi dīwola ta wèrkeṛyé do, *I have made a hole in the wall.* Chā ta nukson ma wèrka, *do not cause damage to anyone.*

WÈRMAN (*s. f.*) (1) (*own*) *wife.* É mo wèrman, *my wife.* (2) *mistress of the house.*

WERSEK *See* WARSAK.

WÈRTĀNG (*adv.*) *with a flip, crack.* Machöghna mi wèrtāng wāhela, *I made the sling crack.*

WÈRTLEL (*v. irr. intr.*) (*conjugated like* tlel). (1) *to go to* (*someone other than the speaker or person spoken to*). Bé la khpulé saṛai na bel tsök na wèrtsī, *except near friends no one visits* (*him, her or them*). (2) *to go* (*generally*). Wèrtsa, pa Khudai mi sporelai yé, *go, I have committed you to God's keeping.*

WERYEZ (*s. f.*) *cloud.* Nen steré weryezé dī, *there are heavy clouds to-day.* Nen shīn dai ke weryez do? *is it blue* (*sky*) *to-day or is it cloud?*

WEṚ (*adj.*) *getting the best of it, successful.* Weṛ shaṇ, *he came off best.*

WÈṚAṆ (*s. f.*) *hedge* (*generally of cut bushes*). Wèṛaṇ pé gerzawelyé do, *he has put a hedge round it.*

WESH (*s. m. pl.*) *poison, venom* (*of wasp, snake, etc.*). Dé bambaré wesh reṭ dī, *the poison of wasps is very strong.*

WÉSHA (*s. f.*) *large beam, rafter.*

WÉSHKAI (*s. m.*) *field.* De ḍèré wéshkai cheshtan dai, *he is the owner of many fields.*

WÉSHTE (*s. m.*) *hair.* Yo wéshte mi āstelai dai, *I have pulled out a hair.* Wéshte yé sre dī, *he has reddish hair.*

WÉWD *or* VÉVD (*adj.*) *asleep, sleeping.* Pa khōb wéwd dai, *he is asleep* [*with sleep*].

WÉYEL (*v. irr. tr.*) *to say.* Mo wérta wuwé . . . . *I said to him* . . . . . Pa dagha istoz mi sabak wéyelai dai, *I said my lessons,* i.e. *studied, under that teacher.*

WEZ *or* WUZ (*s. m.*) *he-goat. The following terms are used for he-goats of different ages*:—warghīmai (*under 6 mo.*), tsèrl (*6 mo. to 1 yr.*), pshèrl (*in second year*), darshèrl (*in third year*), kharwarg (*over three years*). (2) *male markhor.*

WÉZAI, WĪZAI *or* WÖZAI (*s. m.*) *shin* (*of leg*). De dwé saré wīzyé hadīkī mot dī, *both his shin-bones are broken.*

WÉZOR (*adj.*) *feeling repugnance for, dissociated, having nothing to do with.* Ze de yagh ne wézor yāṇ au agha é mo na wézor dai; prékeṛyé mi do, *he is repugnant to me and I to him; I have nothing to do with him.* É sarkor é badé na wézor yaṇ, na wa yé kaṇ, *I am dissociated from hostilities to Government, I will not take part in them.*

WÉZHA (*s. f.*) *sinew, tendon* (*especially the tendo Achillis*). De maghzī wézha, *sinew of the neck.*

WÉZHAI *or* WĪZHAI (*s. m.*) *ear* (*of corn*). Tīl pa wīzhī shākh dai, *the young corn has come into ear.*

WÉZHD (*s. m.*) *mane* (*of animal*).

WÉZHLEL (*v. irr. tr.*) (1) *to kill, slay.* Wézhnī, *or* Sara wézhnī, *they kill each other at sight, they are at daggers drawn.* (2) *to extinguish* (*fire*). Dā yor wuwézhna, *put out the fire.*

WILĀYĀT (*s. m.*) *lock-up, cells.* Pa wilāyāt kshé ze yé kshénawaṇ, *he was going to put me in the lock-up.*

WILOṚ (*adj.*) *standing* (*especially in a waiting manner*). Wiloṛ dai, mīzh ta wiloṛ dai, *he is standing, he is waiting for us.* De ghallé ḍèré trāṭé wiloṛé dī, *many sacks of grain are standing.* Ragīna yé shne shne wiloṛ dī, *his veins are standing out quite blue.*

WĪNA (*s. f.*) *blood.* Pa dé dzōi ḍèré wīné dī, *there is much blood at this place.*

WĪNDAṆ (*s. m.*) *entire, ungelt animal.*

WĪNZA (*s. f.*) *woman's servant, handmaid.*

WĪNZEL (*v. reg. tr.*) *to wash.*

WĪR (*s. m.*) *lamentation of women for the dead, "keening."*

WĪRON (*adj.*) *bad, ill-behaved.* Wīron zhenkai, *bad boy.* Wīrona jilkai, *bad girl.*

WĪṚAI (*s. m.*) *summer, the hot weather.* De wīṛī méla di chèré wī? *where is your hot-weather abode?*

WIS *See* ÉS.

WISWĀS *See* WASWĀS.

WISWĀSĪ *See* WASWĀSĪ.

WĪSH (*adj.*) *awake.* Wīsh dai, *he is awake.* Ke agha vévd wī ma é wīshawa, *if he is asleep don't waken him.*

WĪSHÉ (*adj.*) *resting, taking things easily.* Wīshé sha, *rest yourself.* Nen mīzh ḍèr wīshé shewī yī, *we have taken things very easily to-day.*

WĪSHTANDAI (*adj.*) *crack shot.* Wīshtandai saṛai dai, hamésh pa wrātel kshé marghe wulī, *he is a dead shot, he always kills the bird as it rises.*

WĪSHTEL (*v. irr. tr.*) (1) *to hit.* Pa tīzha ye wula, *hit it with a stone.* (2) *to shoot.* Ke zerka mi pa mzeka wīshtyé na wai nör wrātyé wa wa, *if I had not shot the chikore on the ground it would have got up.* Marghai pa hawo kshé mi wīshtyé do, *I shot the bird on the wing,* lit *in the air.*

WĪT (*adj.*) *open* (*mouth*). Khwula wīta ka, zhebba rowukozha, *open your mouth and put out your tongue.*

WĪZAI *See* WÉZAI.

WĪZHA (*s. f.*) (1) *garlic.* De wīzhé ghiṭa, *bunch of garlic.* (2) *kind of grass.*

WĪZHAI *See* WÉZHAI.

WĪZHD (*adj. irr.*) (1) *long.* Wuzhda zhīra, *long beard.* Lyār ḍèra wuzhda do, *the way is very long.* (2) *tall, high.* Wīzhd saṛai, *a tall man.* Wuné wuzhdé dī, *the trees are high.*

WODE (*s. m.*) *marriage, wedding.* Nevai wode é keṛai dai, *he has contracted a new marriage.* É kör cheshtan dai, wode é shta, *he is a house-holder, he is married.* De gīdaṛ wode, "*jackal's wedding,*" i.e., *day of alternate rain and shine.*

WOGHESTEL (*v. irr. tr.*) *to put on* (*the body*), *dress.* Jomé woghunda, *put on your clothes.* Wzhen woghunda, *put on a raw hide* (*to cure fever, etc.*).

WOĪNA (*s. f.*) *mirror, looking-glass.* Woīna dèrzokha shta che pa kshé makh wukessaṇ? *have you a mirror that I may take a look at my face in it?*

WOKHESTEL (*v. irr. tr.*) (1) *to take* (*in many senses*). Tīra pa los kshé wokhla, *take your sword in your hand.* Péwand 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 byā she shewai dai, és wokhla, *the rate for maize has become favourable again,* i.e. *has fallen, buy now.*

WOKHSHAI (*s. m.*) *brother-in-law* (*wife's brother or sister's husband*).

WOKHSHEL *or* OKHSHEL (*v. reg. tr.*) *to knead.* Yo ster tarbal mi de èṛé de wokhshelé depora pa chār dai, *I require 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 rovṛai dai? *well what news have you brought?*

WOLANG (*s. m.*) *pomegranate.*

WOLATA, WORATA *or* WÖRATA (*adv.*) (1) *there.* Wolata dai, *he is there.* (2) *there, thither.* Worata drīma, *go thither.*

WOLÉ (*adv.*) (1) *then.* Che dzöi ta wurasézhé wolé wa wol dèrta molīm shī, *when you reach the place then* (*and then only*) *will the state of matters become known to you.* (2) *there, thither.* Wolé drīma, *go thither.*

WOLMASTANAI (*s. m.*) *waist-belt.*

WOÑṚEL (*v. reg. tr.*) *to grind.* Doñṛa pa méchan mi woñṛelyé do, *I have ground the flour in the hand-mill.*

WOLME *See* WULMA.

WOR (*s. m.*) (1) *time.* Tsö wora tlelai yé? *how many times did you go?* (2) *turn.* Wor de chā dai? *whose turn is it?* (3) *waiting.* Yo sāat wor wuka, *wait a moment.*

WÖR (*s. m.*) *rain.* Wör gañṛ dai, *the rain is heavy,* lit. *thick.*

WORAKH (*s. m.*) *side* (*of body*). Pa worakh prét dai, *he is lying on his side.* Worakh mi lagawelai dai, *I have applied my side,* i.e. *am leaning on my side.*

WORAT (*adj.*) *wide, loose.* Khat mi worat dai, *my coat is loose.*

WORATA *See* WOLATA.
or WÖRATA

WORBEL (*s.m.*) *hair above a woman's forehead.* Nen jang pa tör worbel dai, *to-day the fighting is about black front-hair,* i.e. *"cherchez la femme."*

WÖRCHANÉ *See* WARCHANÉ.

WORWÉDEL (*v. reg. tr.*) (1) *to hear.* Worwé? *do you hear?* Koṇṛa dī,
or na worwī, *they are deaf, they do not hear.* (2) *to listen to.*
ARWÉDEL É mo arz yé wu n'arwédaṇ, *he did not listen to my petition.*

WÖṚ (*adj. irr.*) *small.* Woṛe woṛe wöṛkī é mo wa makh ta roghlel, *some very small boys met me.* Molga waṛa ka, *make the salt small,* i.e. *pound it up.* Dā dorī pa tīzha woṛa ka, *pound that medicine with a stone.*

WÖṚKAI (*s. m.*) *boy.*

WOS (*s. m.*) *horse.* [*The common colours are:*—sīr (*bay*), tör (*black*),
or OS brag (*skewbald*), skañṛai (*brown*), samand (*dun*), shīn (*grey*), shīn-nīlai, *chestnut,* spīn (*white*).

WOSH (*s. m.*) *thong of sandal.*

WOSHE (*s. m. pl.*) *grass.* De woshe ṭīp, *stack of grass.* Woshe ḍonḍai keṛai dai, *the grass has grown high,* lit. *has made stalk.*

WOSPA (*s. f.*) *mare.*

WOSTAWEL (*v. reg. tr.*) *to send* (*a person*). Saṛai mi wostawaṇ, *I sent a man.*

WOVRA (*s. f.*) *snow.*

WÖZAI *See* WÉZAI.

WOZDA (*s. f.*) *fat.* De lam wozda, *tail-fat.* De ataré wozda, *body-fat.*

WRAI (*s. f.*) *gum* (*of jaw*).

WRASHKAI (*s. m.*) *sword-belt* (*native pattern*).

WRATAWEL (*v. reg. tr.*) *to roast.*

WRĀTEL (*v. irr. intr.*) (1) *to jump.* Wospa mi pa lashtī bondi wuwrāta, *my mare jumped the water-course.* (2) *to get up, fly away.*
or
OWRĀTEL É mo pa makh kshé zerka wuwrāta, *a chikore rose in front of me.*

WRÉ *See* WRO.

WRÉ *See* WRÖ.

WRÈRA (*s. f.*) (1) *niece, brother's daughter.* (2) *daughter of* tarbīr, q. v.
or VRÈRA

WRÉSHAM (*s. m.*) *silk.*
or
VRÉSHAM

WRÉSHMĪN (*adj.*) *of silk, silken.*
or
VRÉSHMĪN

WREZ *See* VREZ.

WREZHA (*s. f.*) *flea.*
or
WREZHYÉ

WRO (*s. f.*) *wedding party or procession.*
or
WRÉ

WRÖ (*adv.*) (1) *slowly.* Wrö wrö drīma, *go quite slowly.* (2) *gently, softly.* Wré wré zhaghézha, *speak gently.*
or WRÉ

WRÖR *See* VRÉR.

WRÖST (*adj. irr.*) (1) *rotten, old.* De kéṭé kākash wröst dai, *the roof of the room is rotten.* (2) *effete, useless.* Wröst saṛai, *worn-out man.*

WROYĪZ (*s. m.*) *friend of bridegroom joining in the wedding procession.*

WRUSTÉ *or* VRUSTÉ (*adv.*) (1) *after.* Dā saṛai pa mo na ḍèr é vrusté nīkar dai, *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.* É wrusté psha, *hind leg.*

WṚEL (*v. irr. tr.*) (1) *to carry.* De mṛe dzanoza gabar ta yowṛela, *(they) carried the bier of the dead man to the grave.* (2) *to carry off.* De mīzh baṭèr lamsī yawer, *a hawk carried off our quail.* (3) *to carry away.* Mīzh ḍarézhī che de mīzh kelai töi yosī, *we are afraid the river will carry away our village.*

WṚĪKAI (*adj.*) *small, little.* De yawa wṛīkī saṛī wṛīkai kör waṇ, *there was a little man and he had a little house,* lit. *there was a small house of a small man.*

WUCH (*adj.*) (1) *dry.* Wuch watan dai, hawo hāṇ wucha do, mzeka hāṇ wucha do, *it is a dry country, both atmosphere and soil are dry.* (2) *dried up.* Ébö wuché shwé, *the water has dried up.* (3) *barren.* Sheza yé wucha do zeke zānbacha yé na shī, *his wife is barren therefore he has no off-spring.* (*adv.*) (1) *arbitrarily, capriciously.* Wuch pa wucha ze é mané kṛaṇ, *he prevented me without any good reason.* Wuch pa wucha de mo nukscn yé keṛai dai, *he has injured me without a shadow of a pretext.* (2) *just, precisely.* Wuch wulagédaṇ, *it exactly hit it.* Wucha spèra de Sarkor dā hukm dai, *the order of Government is simply this.*

WUCHKOLAI (*s. f.*) *drought.* De wuchkolai depora ghalla girona shwa, *grain has become dear on account of the dry season.*

WUCHOBAI (*adj.*) *waterless.* Wuchobai mulk, *waterless country.*

WUCHWÉLAI (*s. m.*) *forehead, brow.* Wuchwélai yé rota trīv kaṇ, *he frowned at me,* lit. *wrinkled his forehead at me.*

WUCHWOLAI (*s. m.*) (1) *dryness.* (2) *thirst.*

WUKĪ (*adj.*) *deserted, empty.* Wukī mulk, *uncultivated and uninhabited country.*

WUKSHEL (*v. irr. tr.*) (1) *to draw out, pull out.* Vrīṇṛé tīré wukshé, do é wuwāhela, (*her*) *brothers drew their swords and smote her.* De kīyī na ébö rowukozha, *draw water from the well.* Chīlam rokozha, *take a pull at the pipe.* (2) *put out.* Zhebba rowukozha, *put out,* i.e. *show, your tongue.* (3) *take off, pull off.* Pāṇṛwé wukozha, *take off your shoes.* (4) *show, feel* (*an emotion*). Awwal toba wukozha, byā shukar wukozha, *first show penitence, then thankfulness* (*to God*).
or KSHEL

WUKHAṚEL *See* KHAṚEL.

WUKHATEL *See* KHATEL.

WULA (*s. f.*) *willow tree.* De Kand wulé landé dī, *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.* Éspana wulé do, *the iron has melted.* Karang wulé shewai dai, *the ice has melted.* Ghöṛī ṭīng shewī dī, pa yor yé kshézhda che wulé shī, *the ghi has become hard, put it on the fire that it may melt.*

WULMA *or* WOLMA (*s. m. irr.*) *guest.* É mo wulma che rotaṇ ze yé wa makh ta wèrrāghlan, *as my guest was coming I met him.* É mo wulmone che tlel nör mo jilāb wèrsara wukaṇ, pa darwoza mi wuāstel, *when my guests were going away I saw them off and took them out at the gate.* De dushman wulma che roghai, los yé pa ébö na wīnzel, pa ghéṛī yé wīnzel, *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 wulmastié sāt mi wèrta kerai dai, *I have invited him to enjoy my hospitality,* lit. *I have made him an invitation of hospitality.*

WULYÉ (*s. f.*) *root* (*of plant, tree, grass*).

WUNA (*s. f.*) (1) *tree.* Kudratī wuna, *self-sown tree.* Karelyé wuna, *artificially planted tree.* Dā 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.*

WURIYĀ (*adj. and adv.*) *far off, far.* De wuriyā na lida shī, *it is visible from a long way off.*
or URIYĀ

WURZAWEL (*v. reg. tr.*) (1) *to make jump.* (2) *to put up.* (*See* WRĀTEL.)

WUSTIĀNĪ (*s. f.*) (1) *end, termination.* De tī és wustianī do, de kitob és wustianī 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 wustianī, *after, behind.* Lashkar pa wustiānī ze rotlan, *I was coming behind,* i.e. *following, the army.*

WUSHWEL *See* USHĀWEL.

WUZ *See* WEZ.

WUZAI (*s. m.*) *short span, distance from tip of thumb to tip of first finger when separated as widely as possible.*

WUZGĀR (*adj.*) *unoccupied, at leisure.*

WUZHAI (*adj.*) *hungry.*

WUZHGYÉ (*s. f.*) *saliva, spittle.* Wuzhgyé mi tīkré, *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.*

WYÈRÉDEL (*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*:—warghīmza, tsèrla, pshèrla, darshèrla *and* kharwarga.

WZEN (*s. f.*) *kiln.* Kulolon pa wzen kshé īma löshī pakhawī, *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 tsīr 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.*)

YĀRONA (*s. f.*) *friendship.* Kacha saṛī sara yārona ma ka, *have,* lit. *make, no friendship with a man of bad character.*

YARRA (*int.*) *indeed, I say, etc.* Yarra, dā rēṭ khalk dī, *indeed they are a rough lot of people.* Yarra, nen kho reṭa nendora wa, de rīpai de kārkhoné, *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.*) } *orphan, child both of whose parents are dead.*
YATĪMA (*s. f.*) }

YÉBAL *See* ÉBAL.

YÉBÖ *See* ÉBÖ.

YÊGHĪ *or* YOGHĪ (*adj.*) (1) *hostile to Government, rebellious.* Yêghī parārī yo 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.*

YÊGHISTĀN *or* YOGHISTĀN (*s. m.*) *Yaghistan, Independent Territory.*

YEK (*adj.*) *only, sole* (*combined with* yo). Yek yo Khudai, *the one and only God.*

YENNA (*s. f.*) *liver.*

YÈRABAL (*s. m.*) *hearth* (*only in a figurative sense for the purpose of tribal calculations*). De yèrabal hisob di dai ke de kom? *do you reckon* (*shares of fine, etc.*) *by hearths,* i.e. *separate houses, or by sections?*

YÉSÉDEL, YÖSÉDEL *or* ÉSÉDEL (*v. reg. intr.*) (1) *to live, dwell.* Mohmīt Khél pa kīmé darré kshé ḍèr yési, *in which valley do the Mohmit Khels mostly live.* (2) *to remain, stick.* Pa khpul lauz ṭīng yösa, *stand firm to your promise.*

YÉSHKA *or* YĪSHKA (*s. f.*) *tear.* Yéshké wubaiyédé, *tears flowed.*

YÉSHÉDEL (*v. reg. intr.*) *to boil.* Yéshédelyé ébö, *boiling water,* lit. *water that has boiled.*

YÉSPANA *or* ÉSPANA (*s. f.*) *iron.*

YEVYÉ *or* YEWYÉ (*s. f.*) (1) *plough.* (2) *pair of plough-oxen.* (3) *ploughing.*

YÊZH (*s. m.*) } *black bear.*
YÊZHA (*s. f.*) }

YÊZHA (*s. f.*) *barsati, canker of the skin which causes the hair to fall off.*

YÉZHA *or* ÉZHA q. v. (*s. f.*) *shoulder.* Pa yézha mi ghwuṭṭa panḍa rovṛa, *I brought a big bundle on my shoulder.* Yézhé palau sara wugerzawelyé, *they made shoulders and sides go round,* i.e. *they embraced one another.*

YÊZHKÉṬAI (*s. m.*) *bear-cub.*

YĪD (*s. m.*) (1) *the Id (either of the two).* (*The* Kam Yīd *or Little Id is on the day after the month Ramzan expires; the* Ster Yīd *or Great Id is 2 lunar months and 10 days later.*) (2) *any festivity, day of rejoicing.* Wa nandorchī sarī ta pradai jang nīm yīd dai, *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 balwé kshé chā yīla wu na kṛela, *in the fracas no one was guilty of short-coming,* i.e. *no one held back, every one joined in the fight to the best of his ability.* Sarkor bondi chā yīla keṛyé na do, de chā wast na rasézhī, *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 Mahsīdé dā yīla shta kwundi dā paisala wushī, *the Mahsuds hope that possibly this settlement may be brought about.*

YĪM (*s. m.*) *spade.* Pa yīm dā mzeka mi kirich keṛyé do, *I have dug this ground with a spade.*

(*adj.*) *See* ÍM.

YĪMBORAK *or* ĪMBORAK (*adj.*) *blessed, auspicious.* Yīmboraka wrez do, *it is a happy day.* Yīmborak dā wī, *may it be blessed* (*to you*), i.e. *I congratulate you on this.*

YĪMBORAKĪ *or* ĪMBORAKĪ (*s. f.*) *wishing good luck, congratulations.* Mīẓh yīmborakī dèrkawī, *we wish you luck* (*of this*), i.e. *we congratulate you on this.*

YĪNAṆ *or* YĪNE (*s. m.*) *white ant.*

YIS *See* ÉS.

YĪSH (*s. m.*) *senses, consciousness.* Byā dai kīm wakht che pa yīsh shaṇ, nör é wuwéyel, *then he, when he came to his senses,* [*well he*] *said.*

YĪSH (*s. m.*) } *camel.*
YĪSHA (*s. f.*) }

YĪSHEMA (*adj. f.*) *in heat* (*she-camel*).

YĪSHKA *See* YÉSHKA.

YĪYA *See* YOWYA.

YO (*adj. and pron.*) (1) *one.* Yo yo, *separated into units.* Lashkar ṛang shaṇ, yo yo shaṇ, *the tribal army broke up and dispersed.* (2) *a, a certain.* De yawa saṛī dwa zamen wī, *a certain man had two sons. See Grammar, pages 13 and 17.*

YOD (*s. m.*) *memory, recollection.* Pa yod mi rodrīmī che . . ., *it comes to my recollection that . . .*, i.e. *I remember that . . . .* (*adj.*) (1) *remembered, recollected.* Dā chār mi wèrta yoda keṛyé do, *I have reminded him of that thing,* lit. *I have made that thing remembered to him.* (2) *mentioned, praised* (*God*). She saṛai dai, har wakht Khudai yodawī, *he is a good man, he is always* (*engaged in*) *praising God.*

YOGHĪ *See* YÊGHĪ.

YOGHISTĀN *See* YÊGHISTĀN.

YOR (*s. m.*) (1) *fire.* Yor ta mi pīkai keṛai dai. *I have blown the fire.* (2) *light.* Parīn mi yor dèreṛ, *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.*

YÖSÉDEL *See* YÉSÉDEL.

YÖTYÉ (*s. f.*) Pa yötyé kshénostel, *to sit on the hunkers, to squat.*

YOWYA, *or* YĪYA (*s. f.*) *egg.* Ḍèré yowyé mi roweṛyé dī, *I have brought a quantity of eggs.* De yawé yīyé tsémra baia do? *what is the price of a single egg?*

YOẒHAI (*s. m.*) *a measure of capacity.* Yoẓhai dwélas lappé dī, *a yozhai is twelve lappas* (*handfuls*).

Z

ZĀHID (*adj.*) *religious, ascetic.*

ZAHĪR (*adj.*) *sad, degraded.* Nen Kippat Malik mi ḍèr zahīr kaṇ, *to day I put Kippat, the Malik, in low spirits, I made him look a fool.*

ZĀĪF (*adj.*) *worn-out, exhausted.* Ḍèra zāīfa khappa wa, *she was very worn-out and sad.*

ZAIZOD (*s. m.*) *offspring, progeny.* De khpul zaizod pa zhaṛo mör plor she péyézhī, *parents best understand the weeping of their own children.*

ZAKOT (*s. m.*) *obligatory alms, the charity prescribed by Muhammadan Law.*

ZAKHA (*s. f.*) *fore-sight* (*of firearm*).

ZAKHTA (*s. f.*) *burr* (*which clings to clothes*).

ZALÉDEL (*v. reg. intr.*) *to glitter, flash.*

ZAMĀNA (*s. f.*) *period of the world, time, age.* Zamāna kharopa do, khalk wīron shewai dai, *the age is evil, the people have become corrupt.*

ZĀMEN-LĪṆṚA (*s. m. pl.*) *children* (*of both sexes*), *family.* *See* ZYAI *and* LĪR.

ZĀNBACHA (*s. f.*) *offspring, progeny.* Sheza yé wucha do zeke zānbacha yé na shī, *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.*

ZĀNḌ (*s. m.*) *long time, delay.* Ḍèr di zānḍ keṛai dai, *you have taken a very long time* (*over it*). *See* Dzanḍ.

ZANḌ (*adv.*) *long ago, formerly.* Zanḍ pa Töchi kshé lyār na wa, ghlé banda keṛyé wa, *in former times there was no route through Tochi, it was barred by robbers.*

ZANḌĀN (*adj.*) *former, ancient.* Zanḍān rīwāj dāsé waṇ, *such was the old custom.*

ZANG (*s. m.*) *rust.* Ṭīpak zang shewai dai, *the gun has become rust,* i.e. *rusty.*

ZANGAL (*s. m.*) (1) *jungle, scrub.* (2) *wood, forest.*

ZANGAWEL (*v. reg. tr.*) *to make swing or oscillate, rock.* Khōb mi na dai keṛai, és mi zeke zangawī, *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 zangézhī, *the cradle swings.*
or
ZANGOYA

ZANGONA-STERGA (*s. f.*) *knee-cap,* lit. *knee-eye.*

ZANGOYA *See* ZANGÉYA.

ZAÑṚGHÉZAI (*s. m.*) *chilghoza, edible pine-nut.*
or
ZAÑṚGHOZAI

ZAR (*s. m. pl.*) (1) *precious-metal.* Sre zar, *red precious-metal,* i.e. *gold.* Spīn zar, *white precious-metal,* i.e. *silver.* De sré zaré rag, *vein of gold.* (2) *money.* Dā wéshkai mi pa zar wokhestai dai, khpul mi dai, I *bought this field for a price, it is my own.* Dré zera rīpai ghwuṭ zar dī, *3,000 rupees are a large sum of money.*

ZĀR (*s. m.*) *poison.*

ZARAR (*s. m.*) *damage, injury.*

ZARGAR (*s. m.*) *goldsmith.* Rīpai byā wèr mi wṛé wa dré zargeron ta au dwa ṛonda wī au de yawa stergé na wé, *then I took the rupees to three goldsmiths, and two* (*of them*) *were blind and one,* i.e. *the third, had no eyes.*

ZARGHĪN (*adj. irr.*) *green.* Zarghīn shwel, *to become green* (*of trees*), i.e. *to put forth leaves.* De ājī jomé zarghuṇé dī, *the garments of a Mecca pilgrim are green.*

ZARGHUNÉDEL (*v. reg. intr.*) *to become green.* Ke nen sabo warīna Khudai wukṛel pa bogh kshé gulīna wa zarghunézhī, *if to-day or to-morrow,* i.e. *about this time, God should make rains,* i.e. *send rain, the flowers,* i.e. *plants, in the garden will become green.*

ZARKĀTIL (*s. m.*) *deadly poison.*

ZARRA (*s. f.*) *atom, particle.* Yawa zarra wa dèr na kaṇ, *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.* Wélé pa de pasé zavrézhé? *why are you excited about him?* Zyai yé badmosh dai, zeke plor zavrézhī, *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.

ZAWT (*adj.*) *learnt by heart.* Sabak zawt ka, *learn (your) lesson by heart.*

ZDA (*adj.*) *learnt, known how.* Zda yé kawa, *learn it.* Dīwol wāhel di zda dī 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.*

ZELWĀNE (*s. f.*) *fetter, leg-iron.*

ZELZELA (*s. f.*) *earthquake.* Zelzelé de khézawel sara mi de ḍéoḍai dīwol ropréwöt, *with the shaking of the earthquake the wall of my entrance-porch fell down.*

ZÉMNA (*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 kshé rozené peṭ shwel, *the robbers disappeared from me,* i.e. *from my sight, in a ravine.* Yo wézhai régh zené potai na dai, *not one ear of it is left undamaged.* Ke shélé mashelyé wī nör pölī zené wuka, *if the rice has been threshed make sheaves of it,* i.e. *of the straw.* De ghlé tswalai pa mota kshé zené alwédelai dai, *the thieves jemmy has dropped from them,* i.e. *has been dropped by them, at the breach in the wall.*

ZENYÉ (*s. f.*) *chin.*

ZENZA (*s f.*) *centipede (small kind).*

ZER (*adv.*) *quickly, fast.* Zer rotsa, *come at once.*

ZERAI (*s. m.*) *good news.* Zerai mi dèrbondi dai, *I have good news for you,* lit. *upon you.* Khairyotīna yé wukṛel che de barī zerai pé wushaṇ, *he gave alms when the good news of the victory reached him,* lit. *became upon him.*

ZERK (*s. m.*) } *chikore.*
ZERKA (*s. f.*) }

ZEṚAI (*s. m.*) (1) *kernel of fruit-stone, seed of cotton, melon, etc.* (2) *small thing, particle.* Dāmra möṛ yaṇ che wa zeṛī ta zṛe mi na shī, *I am so satiated that I am not inclined for the least particle (more),* lit. *have not the heart for a particle.*

ZÈṚAI (*s. m.*) *jaundice.*

ZÈṚAKAI (*adj.*) Zèṛakai bambaré yé khwaṛelai dai, *a yellow wasp has stung him.*

ZÉṬA *or* ZÖṬA (*s. f.*) *violence, loudness.* Pa zéṭa zéṭa zhaṛel, *to weep violently.* Ḍèr pa zöṭa zhagh wukaṇ, (*he*) *shouted in a very loud voice,* lit. *very much with loudness.*

ZGOR (*s. m.*) (1) *stroke, blow.* De yagh zyai pa ḍèr zgorīna mi wāhelai dai, *I beat his son with many blows.* (2) *shot (of fire-arm).* Wu mi kṛel pa dā dré léwīna dré zgorīna, au dwa khato

shwel au yo wu na lagédaṇ, *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.*

ZGHĀṚAI (*s. f.*) *watching over.* De juworé zghāṛai ko, *he is taking care of the maize.* Bakka Khél wyaiyī de Shawol zghāṛai pa mīzh ma ka, *the B. Ks. say "Do not make us watch Shawal."*

ZGHERA (*s. f.*) *chain-mail, armour.*

ZGHESHTEL (*v. irr. tr.*) *to keep, preserve, guard (a field, etc., by means of watchmen, etc.).*

or

ZGHEṚEL

ZIDD (*s. m.*) *spite, rancour.*

ZIDDĪ (*adj.*) *spiteful, malicious.*

ZIKAR (*s. m.*) *remembering, praising (God).* De shpé vrezé zikar ko, Khudai yodawī, *night and day he calls on the name of God and praises him.*

ZILLÉKHĀRIJ (*s. m.*) *proclaimed outlaw from British territory.*

ZĪM (*s. m.*) (1) *son-in-law, daughter's husband.* (2) *granddaughter's husband.* (3) *bridegroom.*

ZIMMA (*s. f.*) *responsibility.* Dā chār de chā pa zimma do? *who is responsible for this piece of work?* lit. *on whose responsibility is this work?*

ZIMMAWOR (*adj.*) *responsible.* De yagh zhenkī ze zimmawor yaṇ, che de to sara nīkar wī, *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.*

ZĪN (*s. m.*) *saddle.*

ZINA (*s. f.*) *adultery.*

ZINĀĪ *or* (*adj.*) *adulterous.*

ZINAKOR

ZĪNAT (*s. m.*) *adornment.* Shezé de kshelwolī de zīnat depora pa los pa pshé nakrīzī lagawī, *women put dye on their hands and feet for the sake of beauty and adornment.*

ZĪRAK (*adj.*) *smart, sharp, quick (man); clever, as in remembering faces.*

ZISHT (*s. m.*) *bad terms, mutual dislike.* De mo to sara zisht na shī, *I do not wish to quarrel with you,* lit. *let there not come about bad terms of me with you.*

(*adj.*) *hateful, repulsive, offensive.* Dā saṛai ḍèr mi zisht dai, dā sheza mi ḍèra 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 āṛai depora de shé saṛai wa ziyoratīna ta drīmī, *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.* Motrabā yé pa mo na ziyota na wa, *his rank was not greater than mine,* lit. *than me.*

ZIYOTAI (*s. m.*) *oppression, tyranny.* Hétsök pa bel bondi ziyotai na shī kṛelai, *no one can tyrannize over another,* lit. *make oppression upon the other.*

ZOKHA (*prep.*) *in the possession of, in the house of, with.* Ke kṛai wī dèrzokha kulap pé liré ka, *if you have the key about you open the padlock with it.* Arīṛa Indioné zokha wī, pa Töchī kshé bīṭai 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.* Kīza zoma, *lower jaw.*

ZOMIN (*s. m.*) *surety (who gives security).*

ZOMINTIĀ (*s. f.*) *security (given by a surety).* Zomintiā yé mota shwa *his security was forfeited.*

ZOÑṚYÉ (*s. f.*) *crane.*

ZÖR *or* ZOR (*s. m.*) (1) *force, strength (physical).* Yaghé pa songa kshé ḍèr zor wukaṇ, *she pressed hard on the spear.* (2) *power (over men).* Ḍèr zor larī, *he has much power (but this is ambiguous and may also mean "he has great physical strength").* (3) *compulsion.* Pa khpul wast wolata tlīnkai na yaṇ, pa zör drīmaṇ, *I am not going there of my own accord, I am going on compulsion.*

ZORĀWAR (*adj.*) *(physically) strong.*

ZORĪ (*s. f.*) *beseeching, entreaty.* Sinati zorī yé wukṛa, *he begged hard,* lit. *he made request and entreaty.*

ZOṚ (*adj. irr.*) *old.* Zoṛ saṛai, *old man.* Jomé mi zaṛé shewyé dī, *my clothes have become old. See* rīpai.

ZOṚYÉ *See* NANGA.

ZOT (*s. m.*) *tribe, caste.* Zot di tse dai? *what are you by birth?*

ZÖṬA *See* ZÉṬA.

ZOWA (*s. f.*) *cliff in ravine over which water falls in wet weather, (dry) waterfall.*

ZṚE (*s. m.*) (1) *heart.* (2) *heart (figurative).* Zṛe mi pé wusiö, de ghunḍ khalk zṛīna wuswel, *my heart burned, the hearts of all the people burned,* i.e. *felt pity.* (3) *inclination.* Zṛe mi na shī, *I am not inclined.* (4) *memory.* Pa zṛe di dai? *do you remember?* lit. *is it in your memory?* Wèrta mi pa zṛe keṛai dai, *I have reminded him,* lit. *put it into his memory.*

ZṚEBADĪ (*s. f.*) *ill-feeling, hostility.* De mo de to sara che zṛebadī na wushī, *let there not be ill-feeling between me and you.*

ZUBĀNĪ (*adj. & adv.*) *oral.* Zubānī é rota wuwéyel, *he told me verbally.*

ZULM (*s. m.*) *oppression, tyranny.*

ZYAI (*s. m. irr.*) *son.* Zāmen mi dré dī, *I have three sons.*

ZYAṚÉ (*s. f. pl.*) *abuse.* Zyaṛé mi wèrta wukṛé, *I used bad language to him.*

ZYÊM (*s. m.*) *dampness, moisture.* Mzeka zyêm larī, *the ground is moist,* lit. *possesses moisture.*

ZYÈṚ (*adj.*) (1) *yellow.* Zyèṛ gul, *a yellow flower.* (2) *pale.* Makh yé zyéṛ shaṇ, *his face turned pale.* (3) *made of brass.* Zyèṛa kūza, *a brass water-pot.* (4) *disgraced.* Pulonkai pa marakka kshé mi zyèṛ kaṇ, *I made so-and-so look foolish at the meeting.*

(*s. m.*) *brass.*

ZYÉZHÉDEL (*v. irr. intr.*) *to well up, spring.* De ébö zyézhédel ḍèra nendora do, *the welling-up of the water is a fine sight.* De Sarkor khazona hamésh zyézhī, de dunyo chinné dī, *the treasury of Government is always running, it is the fountain of the world.* Jébaṇ dzöi dai, zeke ébö pa kshé wuzéwé, *it is a marshy place, that is why water springs up in it,* lit. *has sprung up in it.*

ZH

ZHAGH (1) *noise.* De ḍöl zhagh, *noise of a drum.* (2) *sound, shout, speech.* Wākiyo pé bondi roghelyé do, zeke zhagh na shī keṛai, *something has,* i.e. *must have, happened to him, that is why he cannot cry out.* Che do wèrroghla dé zhagh wukaṇ "pa Khudai dā bazagor wé, yo zhagh wuka," *when she came up to him she called out "I adjure you by God, speak but one word."* (3) *reputation, report.* De meṛī zhagh pa to bondi waṇ, che rīpai di rokṛé byā mo wokhest, *the reputation of having committed the murder was on you, when you paid me then I took it upon myself.*

ZHAGHAWEL (*v. reg. tr.*) *to make speak*, i.e. *to speak to first, to draw into conversation*. Pa kèp kshè dai, ma é zhaghawa, *he is intoxicated*, lit. *in intoxication, do not address him*.

ZHAGHÉDEL (*v. reg. intr.*) (1) *to sound*. Damoma kalla pa yo rang zhaghézhī, kalla pa bel rang, *the big drum sounds now in one measure, now in another*. (2) *to speak, talk, converse*. Rishtīnai saṛai dai, hamésh rishtīna zhaghézhī, *he is a truthful man, he always speaks the truth*. Zeke rosara és na zhaghézhī, *that is the reason why he will not speak to me now*. Sara zhaghzhéī, *they are conversing together*.

ZHAGHÉDO (*s. f.*) *talk, conversation*. Dā ster saṛai dai, pa khattīna zhaghédo 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 myêzhé de kulmé wī, *bow-strings are (usually) of sheep's gut*.

ZHAI (*s. m.*) *mussuck, skin for carrying water*. De zhī wa cheshtan ta wuwyaiya che dā dzöi pīzh waiyī, *tell the man with the mussuck 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*.

ZHANDARGAṚAI (*s. m.*) *miller*.

ZHANDRA (*s. f.*) *mill*. Zhandra gerzī, *the mill is going* [*round*].

ZHAṚEL *or* ZHOṚEL (*v. reg. intr.*) *to weep, cry*. Dā kam zhenkai zhoṛī, khwash yé ka, *the small boy is crying, soothe him*, lit. *make him pleased*. Zhoṛa ma, *weep not*. De shezé ghundi agha wuzhaṛel, *he wept like a woman*.

ZHAṚO *or* ZHĀṚO (*s. f.*) *weeping*.

ZHAUNDAI *See* ZHWANDAI.

ZHAWAR (*adj.*) *deep*. Dā tālo pa saṛī na zhawar dai, *that tank is deeper than a man's height*.

ZHAWARA (*s. f.*) *hollow (in hill), depression (in ground)*.

ZHAWARYÉ (*s. f.*) *horse-leech*.

ZHDEL (*v. irr. tr.*) *to place, set, (rarely used however except in composition as in* KSHÉZHDEL, *to place in*, i.e. *put*, PRÉZHDEL, *to set loose*, i.e. *let go, etc.*).

ZHEBBA (*s. f.*) (1) *tongue*. Zhebba yé shākhézhī, *his tongue gets entangled*, i.e. *he stammers in speaking*. Arāṛa zhebba yé do, *he has a stammering tongue*. (2) *tail, lash (of a whip)*. De Kobalī trāṭ dwé dré zhebbé wī, *a Kaluli riding-whip has two*

or three tails. (3) *language, dialect.* De Wazīré lwara zhebba, *the rough,* lit. *high, dialect of the Waziris.* De Bannītsai pasta zhebba, *the soft dialect of the Bannuchis.*

ZHEBGHAṚOND (*adj.*) *loose-tongued,* i.e. *talkative.*

ZHEGH (*s. m.*) *yoke* (*wooden, of plough*).

ZHEMAI (*s. m.*) *winter, cold weather or season.*

ZHENAI (*s. m.*) *youth, young man.* Kshelai zhenai, *a handsome youth.* É zhenia! *Ho, you!* (*to attract attention of a youngish man of about the same age as the speaker*).

ZHENKAI (*s. m.*) *boy, lad.* É zhenkaiya! *Ho, you!* (*to attract attention of a lad younger than the speaker*).

ZHÉWEL (*v. reg. tr.*) *to chew, masticate.*

ZHGHĀL (*s. m.*) *gravelly ground.* Pa zhghāl kshé wos ma parawa,
or ZHAZH *do not gallop the horse on the gravel.*

ZHĪRA (*s. f.*) *beard.*

ZHIRAWAR (*adj.*) *having a large or long beard, heavily bearded.*

ZHMANZ (*s. f.*) *comb.* De zhmanzé ḍèr khöshī dī, *a comb has many teeth.* Khpula zhīra pa zhmanz wulmêzha, *comb your beard with the comb.*

ZHOṚEL *See* ZHAṚEL.

ZHOWLA (*s. f.*) *resin* (*of tree*). De gémne zhowla, *bees'-wax,* lit. *honey-resin.*

ZHWANDAI (*adj.*) (1) *alive.* De to wrör meṛ waṇ au és byā zhwandai
or shewai dai, *thy brother was dead and is alive again.* (2)
ZHAUNDAI *live.* Zhaundai dunyo, *live-stock, flocks and herds,* lit. *live property.*

ZHWANDĪN (*s. m.*) *life, life-time.* Che zhwandīn wī, mīzh wa byā sara mulākāt wukī, *if we are spared,* lit. *if there be life, we shall meet again.* De mo de plor pa zhwandona kshé dā kor shewai dai, *that happened in my father's life-time.*

ZHWANḌAI (*s. m.*) *yoke-peg.*

Kitob tamom shaṇ,
Tālib loṛ shaṇ;
Pa kéṭa yé gerzédaṇ,
Pa lāmbé shwaṇ.

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.* Saṛai, aṭkāl wuka! *consider* (*what you are doing*) *man*! i.e., *have a care.*

ĀVAI (*adj.*) *which is next, nearest.* Pa āvé khwo, *or* pa āvī lörī, *this side, on the nearer side.*

B

BĀBAR (*adj.*) (1) *unshorn, fluffy, long-haired.* Dā mol che lyā skwestai na dai bābar dai, *the animals that have not yet been shorn are woolly.* (2) *soft, friable.* Bābaré tīzhé, *crumbling stones.*

BANDESHT (*s. m.*) *blockade.*

BAṬKHANAI (*s. m.*) *iron-dross.* De baṭkhanī ghundi tīzhé, *nodular limestone, kankar.*

BÉKH *See* WÉKH. (2) *foot; bottom.* De ghre pa békh kshé, *at the foot of the hill.*

BĪNA (*s. f.*) *reality, truth.* Bīna dā wa, *the fact was.* Dagha bīna do, bela nishta, dā khabara rishtīnyé do, *this is the truth, there is no other* (*true version*), *this statement is true.*

BLAVZ *or* BLAWZ (*adj.*) *close together, adjoining.* Plaṭaṉṛé blavzé roghlé, *the regiments came on without intervals.* Dā kelī blawz dī 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.* Spīn chaman mī joṛ kaṇ de dermend depora, *I cleared a ligh'-coloured space for a threshing-floor.*

D

Darpadar (*adj.*) *continually driven from one place or refuge to another.* Shāmīrod reṭ darpadar shaṇ, *S. is kept perpetually on the move* (*by his enemies*).

Ḍīr (*s. m.*) *Dur, member of a menial tribe among the Mahsuds who manufacture sacking and felt.* Ḍīron kamoya dī, *the Durs are menials.*

E

Êndai (*adj.*) *nearer, hither.* Pa êndyé khwo *or* pa êndī lōrī, *on this side, on the nearer side.*

G

Gaṛdan (*s. m.*) *skirt of a hill, where the hillside meets the plain, or the steeper slope of the hill begins.*

Ghwuṭ *See Vocabulary.* (4) *all.* De Shahīr pa darré kshé ghwuṭ Shaman Khel dī, *in the Shahur valley they are all Shaman Khels.* (5) *exact.* Ghwuṭ dā manz kshé wula, *strike exactly in the centre.*

H

Haghasé *See Vocabulary.* (4) *only.* Na molīmézhī che wéwd dai ke aghasé lmost dai, *it is not apparent whether he is asleep or only lying down.*

J

Jamjola (*s. f.*) *affianced bride, fiancée.* Jamjola do, pa dagha de chā zhagh dai, *she is engaged, someone has a claim on her.*

K

Kamoya (*adj.*) *menial, of low origin.* *See* Ḍīr.

Katsa *See* Kach.

KLAK (*adv.*) *See Vocabulary.* (2) *severely.* Sar ḉèr klak mi khwazhézhī, *I have a splitting headache.*

KUṚWĪZA *See* KUṚWAI.

KHWAND *See Vocabulary.* (3) *feeling of health.* Mṛa tebba rosara do, khwand mi nishta, *I have low fever, I am not feeling well.*

L

LANḌAWAR (*adj.*) *evil, wicked, unscrupulous.* Ghle landawar dāsé ko, *thieves and scoundrels behave so.*

LERAI (*s. m.*) *stomach.*

M

MAKHPAMAKH *See* MAKHAMAKH.

MANḌA *See Vocabulary.* Zer ka, pa manḍa dā wol rovṛa, *look sharp, bring the news quickly.*

MARGANDAI (*adj.*) *dying, moribund.*

MAṚAI *See Vocabulary.* (3) Khwazha maṛai, *pancreas, sweetbread.*

MĀṬAI *See* MAṬĪKAI. Pa māṭī dā sandīk wo mi khest, *I lifted the box with difficulty.*

MĀYOR *See* MĀR.

MĀZSHĪLÉDEL (*v. reg. intr.*) *to play.* Wolata che chèré Sāhibon māzshīlézhī, *the place where the English officers play games.*

MĪSHT (*adj.*) *settled, established.* Dwa-sara kelī tangzan sara mīshta dī, *the two villages have camped down adjoining each other.*

N

NOLAT *See Vocabulary.* Khwushai de ghre nolat yé, saṛai na yé, *you are a stupid brute from the hills,* i.e. *savage, not a human being.*

P

PALGAI (*s. f.*) *small ravine.*

PAROPAI (*s. f.*) *measure of capacity.* Paropai dwalas āstewyé lappé dī, *a paropai is twelve single-handfuls.*

PÈRAI *See Vocabulary.* Pèrī zhagh wukaṇ, *there came an echo,* lit. *a fairy shouted.*

PRÉ (*adj.*) *cut off.* Psha é ghwuṭṭa pré do, *the whole of his foot is amputated.*

PRÉKṚĪN *See Vocabulary.* (2) *distance.* Dāmra prékṛin dai leke paréḍ pa sar, *it is about as far as the end of the parade-ground.*

R

REṬ (*adv.*) *See Vocabulary.* (2) *hard.* Dré lawaṛ yé wuwāhelaṇ reṭ, *he struck me hard three times with a stick.*

S

SAR *See Vocabulary.* Lezhkī sar lagawaṇ, *I will rest,* lit. *lay down my head, for a little.* Pa khpul sar dā keṛī dī, *he did it himself,* i.e. *in person.*

SOYA *See* SÉYA.

SPANGOR (*s. m.*) *praying-mantis.* Spangarīna mol wézhnī seṭ yé ko, *the mantises are killing the cattle and destroying them.*

SPEKA (*s. f.*) *contemptuous treatment, insult.* Dā saṛai de mo hamsāya waṇ, mo sara yé speka kṛa, *that man was my dependent he has (nevertheless) insulted me.*

SPÖKHEZ *See* SPÉKHEZ.

SHENNA (*s. f.*) *rump.*

T

TANGA (*s. f.*) *very narrow defile or pass.*

TANGAI (*s. m.*) *narrow valley.*

TANGAṚAI (*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 dī ghunḍ, *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 lezhkī she dai, *a little further than the garden.*

TEK (*adv.*) *absolutely (of colour).* *See* TÖR *and under* SHODE.

TĪRIYOLAI (*adj.*) *brave, bold.*

TOTĪGHÉ (*adj.*) *coming into ear.* Juwor totīghé dī, *the maize is just coming into ear.*

TS

TSÈṚAI (*s. f.*) *holly-oak.*

TSLÈR (*s. m.*) *reservoir, tank.*

W

WĀK *See Vocabulary.* (3) *deputed powers.* Pa Badar kshé Darwéshé Bannītsī ta wāk wèrkeṛai waṇ, Mahsīdé Bādshā Khān ta wèrkeṛai waṇ, *at Badar Bannuchi was the plenipotentiary of the Darwesh Khels and Badshah Khan of the Mahsuds.*

WALWÉDEL *See Vocabulary.* (4) *to descend.* Ze pa dā shel kīz walwézhaṇ? *shall I go down these stairs?*

WĪRONA (*s. f.*) *bad terms, ill-feeling.* De mo wèrsara wīrona 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.*

WOṚAM (*s. m.*) *door-fastener, loose prop.*

WUCHKOL (*adj.*) *afflicted with drought.* Khudai di wuchkol ka, *God visit you with drought* (*imprecation*).

Z

ZOṚYÉ (*adv.*) *before, formerly, some time ago or since.* Zoṛyé mi wèrta wéyelī dī, poé keṛai mi dai she, *I told him before, I made him thoroughly understand.* Zoṛyé dāsé wa, és dāsé na do, agha wakht na dai, *formerly it was so, now it is not so, times are changed.*

ZHAZH *See* ZHGHĀL.

INDEX TO WAZIRI VOCABULARY.*

A

A, yo.
Abandon, to, prézhdel. *See* khalos.
Abdomen, geḍḍa, nas. *See* kulma.
Ability, kobī, tokat, was.
Able, kābil, lāik.
——, to be. *See* shwel, rotlel, *also Grammar, p. 33.*
Ablution (ceremonial), audas.
———— (ceremonial, with earth), tébīn.
About, (1) hamra, ghundi. (2) korta porta. *See* lörai. (3) geṛd.
Above, bondi, porta, pos.
Absolute. *See* spèra.
Abstinence, parhéz.
Abstraction. *See* tséla.
Absurd, khwushai.
Abuse, zyaṛé. *See* shkanel.
——, to, shkanel.
Accent, ghwoṛa.
Accept, to. *See* kabīl.
—— -able, khwash.
Accident, balo, wākiyo.
Accidental, kudratī. *See* akhtiyor.
Accidentally, khushkī.
Accompany, to. *See* rasawel.
Accord, own, akhtiyor, was. *See* khpul.
Account, (1) hisob. (2) kissa.
——— of, on, depora.
Accuracy, barobarī.
Accusation, tohmat.
Accustom, to, rīzhdyawel.
Accustomed, ādat, rīzhdai.
Ache, khwuzh.
Acknowledge, to, manel, pézhendel.
Acolyte, shékh.
Acorn, pergai.
Acquaintance, (1) baladī, baladgīrī. (2) āshno.
———— -ship, āshnoyī.
Acquainted, balad. *See* pézhendel.
Acquire, to, kṛel, wokhestel.
Across, bondi, pèri.
Act, chār, kissa, kor, khabara.
Active, tsālok.
Address, to, zhaghawel.
Adhere, to, lagédel. *See* ṭing.
Adhesive, sréshan, sréshnok.
Administration, istizām.
Admit, to, manel, pézhendel.
Adopt, to, nīwel.
Adornment, zīnat.
Adulterated, koṭa.
Adulteress. *See* kosīra, mèṛösha.
Adulterous, zināī, 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.

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

Turn, (1) wal. (2) wor.
——, good, shammar.
——, to, (*intr.*) gerzédel, makh āṛawel; (*tr.*) gerzawel, nīwel. *See* mezzai.
—— corner, to. *See* āṛawel.
—— inside out, to, āṛawel.
—— out, to, ai kawel.
—— over, to, āṛawel.
—— round, to, (*intr.*) gerzédel. (*tr.*) gerzawel.
—— up, to, lagédel. *See* pésh.
Tusk, doṛa, wèranai.
Tusked, doṛawar.
Tussle, naskora, shākha-sholānga.
Tutor, istoz.
Twanging, kagh.
Tweezers, nīsai.
Twig, ḍekai.
Twinge, brésh.
Twinkling. *See* rapawel.
Twins, ghbargīni.
Twist, (cotton-), spañṛsai.
——, to, (1) gheṛel. (2) *See* mezzai.
Twitter, to, chaghédel.
Two, in. *See* ṭīkai.
Tyrannise. *See* ziyotai.
Tyranny, ziyotai, zulm.

U

Udder, ghwulianz.
Umbrella, tsattar.
Unadulterated, nazha, sīcha.
Unalloyed, sīcha, karra.
Unanimity, ittifok.
Unbaked, unburnt, īm.
Uncertain, bé-itibor.
Uncivilised. *See* kelai.
Uncle, tre, nyoiye.
Unclean, palit, mardor.
Unconscious, bé-khuda, bé-īsha, ḍabḍib.
Uncultivated, bāti, werk, shél. *See* Barren.
Undamaged, régh.
Under, londi, kīz.
Underneath, londi.
Understand, to, pöédel. *See* hushyor.
Understanding, pé.
——————, joṛa.
Undiluted, nazha.
Undo, to. *See* khalos.
Undoubtedly, hakka-pakka.
Uneducated, jāhil, ummi.
Unfaithful, bé-wapo.
Unfinished, īm.
Unfired, īm.
Unfit for food, mardor.
Ungelt, wīndaṇ.
Unhappy, khappa, khapgon, chīpeṛ, taghyīr.
Uninhabited, khwushai. *See* wukī.
Unirrigated, lalma.
Unit. *See* yo.
Unity, ittifok.
Unjust, nāhakka.
Unlawful for Muhammadans, harom.
Unleavened, losī.
Unlucky, tsaṭelai.
Unmarried, lawanḍ.
Unmixed, nazha.
Unnecessary, } khwushai.
Unnecessarily, }
Unoccupied, lāyā, wuzgār.
Unpleasant, reṭ.
Unreliable, ālek, bé-itibor, mīnopek.
Unrest, shor.

V

W

Y

Z

ADDENDA TO INDEX.

A

Absolutely (of colour), tek.
Adjoining, blavz.
Affianced, jamjola.
All, ghwuṭ.

B

Blockade, bandesht.
Bottom, békh, kuna.
Brute, nolat.

C

Close together, blavz.
Consider, to. *See* aṭkāl.
Contiguous, tangzan.

D

Defile, tanga, tangaṛai.
Diaphragm, taṛīn.
Dying, margandai.

E

Echo. *See* pèrai.
Established, mīsht.

F

Fact, bīna.
Fluffy, bābar.

G

Game. *See* māzshīlédel.

H

Health. *See* khwand.

I

Insult, speka.

L

Land, arable, wom.

M

Mantis, spangor.
Menial, kamoya.
Midriff, taṛīn.
Moribund, margandai.

P

Pancreas, khwazha maṛai.
Pass, tanga, tangaṛai.
Person, in. *See* sar.
Plenipotentiary. *See* wāk.
Prop, woṛam.

R

Rump, shenna.

S

Savage, nolat.
Settled, mīsht.
Severely, klak.
Skirt of hill, gaṛdan.
Sweetbread, khwazha maṛai.

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 saṛī dwa zāmen wī. Kam zéī yé wa plor ta wuwé,
Of one man two sons were. Younger son his to father [to] said,
che, "Ē plora, mo ta agha bakhra roka, che pa dagh mol
that, "Oh father, me to that share give, which in this property
kshé mi do." Agha khpul che tse dunyo wa, agha yé wèrta
[in] mine is." He own that what wealth was, that he to-them
wuwéshela. Ḍèré wrezé na wé tèré shewyé, che kam zéī yé
divided. Many days not were past become, when younger son his
ghunḍ mol roghunḍ kaṇ, au uriyā watan ta rawon shaṇ,
all property collected made, and distant country to departing became,
au wolata khpula dunyo pa badkorī kshé yé kharopa kṛa. Au
and there own wealth in evil-doing [in] he spoilt made. And
che ghunḍ khpul mol yé werk kaṇ, nör, pa watan ḍèra khworī
when all own property he lost made, well, on country great scarcity
koghla, au agha pa khpula ḍèr tang shaṇ, au de hagha watan
came, and he himself very distressed became, and of that country
wa yawa saṛī ta loṛ, wèrgaḍ shaṇ. Yagh saṛī wa khpula mzeka ta
to a man [to] went, joined became. That man to own land [to]
wulözhaṇ, che, "Dā ṭīṭsarī wupyaiya," au dai pa dā bondi rozī waṇ
sent, saying, "These swine pasture," and he on that [on] satisfied was
che khpula geḍḍa de pergai pa kwuṭélīkhé bondi maṛa kṛai,
that own belly of acorns on husks [on] satiated should make,
che de ṭīṭsarai khwarok waṇ; wélé chā tse wèr na kṛel. Byā
which of swine food was; but anybody anything him not gave. Then
dai, kīm wakht che pa yīsh shaṇ, nör, é wuwéyel, che, "De mo de
he, what time that in senses became, well, he said, that, "Of me of
plor de kör tsémra mazdīron maṛai khwurī, au zené
father of house how-many hired-servants food eat, and from them
potyé kézhī, au ze de lwazhé mraṇ. Ze wa cheg shaṇ, khpul
over remains, and I of hunger die. I will risen become, own

plor ta wa wèrdrīmaṇ, wèrta wyaiyaṇ wa, che, "Ê plora, de
father to will go, to him say will, that, "Oh father, of

Khudai hāṇ gunagor yāṇ, au de to hāṇ gunagor yāṇ, au ze dāsé
God also sinner am, and of thee also sinner am, and I thus

kabīlé na yaṇ che de to zyai rota wuwyaiyī. Pa
worthy not am that of thee son to me they should-say. Among

khpulé nīkaroné kshé mi dèrsara nīkar ka, che pa rīpai nīkaron
own servants (among) me with-thee servant make, that on pay servants

dī." Nör agha cheg shaṇ, wa plor ta roghai; wélé agha lyā
are." Well he risen became, to father [to] came; but he still

de plor na liré waṇ che plor wulīdaṇ, au zṛe yé
from father [from] far was when father saw, and heart his

pé wusiö. Plor yé wèr manḍa kṛel, pa ghyêzh kshé
upon-him burned. Father his to-him running made, in bosom [in]

wunīwaṇ, au kshal yé kaṇ. Zéī yé wèrta wuwé, che "Ê plora,
took, and kissed him made. Son his to him said, that "Oh father,

ze de Khudai gunagor yaṇ, au de to pa nazīr kshé hāṇ gunagor
I of God sinner am, and of thee in sight [in] also sinner

yaṇ, au ze dagha sara na joṛézhaṇ ché tsök de to zyai rota
am, and I this with not am-fit that anyone of thee son to me

wuwyaiyī." Wélé byā plor yé wa khpulé nīkaroné ta wuwé,
should-say." But then father his to own servants [to] said,

che, "Pa ghunḍé jomé kshé kshelyé jomé dī, hagha rovṛai,
that, "Among all clothes [among] beautiful clothes are, those bring,

wa de ta wèrwoghundai; au gutyé hāṇ wèr pa guta kai, au pāṇṛé
and him to put-on; and ring also to-him on finger put, and shoes

wèr pa pshé kai. Rodrīmai, che ghunḍ mīzh maṛai wukhwurī, mashghīl
to-him on feet put. Come, that all we food may-eat, merry

shī; che dā zyai de mo meṛ waṇ, au byā zhwandai shaṇ;
may-be; for this son of me dead was, and again alive has-become;

dā werk waṇ rozené, és mi mīndaṇ." Au ghunḍé mashghilo
he lost was from-me, now I have found." And all merriment

shīrī kṛela.
commencement made.

Dā ster zyai yé pa mzeka kshé waṇ. Che agha roghai,
That elder son his in land [in] was. When he came,

wa kör ta nezdé shaṇ, de gaḍawelé de nīndoré zhagh yé
to house [to] near became, of dancing of amusement noise he
worwédaṇ. Yagha yo nīkar rowughwushtaṇ, che, "Dā tse dī?"
heard. He a servant summoned, saying, "This what is?"
Yagha nīkar wèrta wuwé che, "De to wrör roghelai dai, au de
That servant to-him said that, "Of thee brother come is, and of
to plor wolmastia keṛyé do; zeke é keṛyé do, che dai régh
thee father hospitality made has; therefore he made has, that he safe
ramīṭ roghai." Agha khappa shaṇ, wa kör ta nennena na
sound has come." He vexed became, to house [to] inside not
wèrtaṇ. Plor yé de wörchané rowuwöt, au sinatī yé wèrta
was-going. Father his outside came-forth, and request he to him
wukṛa. Yagha wa plor ta dzawob wèrkaṇ, che, "Wukessa, dāmra
made. He to father [to] reply gave, that, "Look, so-many
kolīna de to khidmat kaṇ, au héchèré mi de to hukm mot
years of thee service I-do, and ever I of thee command broken
keṛai na dai, au héchèré to wa mo ta yo warghīmai hāṇ
made not have, and ever thou to me [to] one kid even
ro na kaṇ, che ze de khpulé melgerai sara khwashī pé
to-me not gavest, that I with own companions [with] rejoicing on-it
wukaṇ; wélé dagha zyai che de to roghai, che de to dunyo
might make; but this son when of thee has come, that of thee wealth
pa kharopé shezé bondi werka keṛyé do, to pa dā kshé hāṇ
on loose women [on] wasted made has, thou in this [in] even*
wa dagh zéī ta wolmastia wèrkṛa.". De wèrta wuwéyel, che,
to this son [to] hospitality hast-given." He to him said, that,
"Ê zoya, te hamésh de mo sara yé, au de mo har tse
"Oh son, thou always with me [with] art, and of me every what
che dī, hagha de to dī; boīda dagha dī che mīzh dā
that is, that of thee is; proper this is that we this
khwusholī wukī, au khwash shī, zeke che dā de
happiness should make, and happy should-be, because that this of
to wrör meṛ waṇ, au és byā zhwandai shewai dai; werk
thee brother dead was, and now again living become is; lost
shewai waṇ, au mīndelai shewai dai.
become was, and found become is.

* NOTE—*i.e.* in spite of this.

APPENDIX II.

Story of Waziri Life.

(1) Ze, Sāhib tlelai waṇ; Jonī Khélé Bakka Khélé wa munsiffī ta bötelai waṇ; de dé mukaddamé wé pa nör bondi. (2) Byā yo saṛai mo ta wuzhaghédaṇ che "Yawa saṛī dolé bondi wāhelai waṇ, pa tsanḍa wāhelai waṇ." (3) Byā de dé na pashtanna wukṛa che "Chā wāhelai yé?" (4) De wuwé che "Khpulé shezé wāhelai yaṇ." (5) Mo wuwé che "Tse wajé na yé wuwāhelé?" (6) Dā wuwé che :—

Dāsé wuwāhelaṇ che de mo tsalör tarbrīna wī; byā hagha khör mo ta yé rokṛa; byā mo dé sara guzrān kaṇ. (7) Byā yawa shpa ze de khöb na bédor shwaṇ, sheza pa tamba wuwata. (8) Byā mo ta shakk préwöt che dā sheza pa chā maiyina do. (9) Byā mi tīra rowokhesta, wèrpasé rawon shwaṇ. (10) Byā che dā waṇ, wör waṇ, au tyāre wa ḍèra sakhta. (11) Byā rawona shwa, de kelī na wuwata, pa khwushī raghzī rawona shwa. (12) Ākhèr yé mazal ḍèr wukaṇ. (13) Byā pa yawa dzöi che dai saṛai nost dai, wos é taṛelai dai. (14) Byā do wèrrāghla wagh saṛī ta. (15) Che wèrrāghlela wèrta wuwé "Ke maṛai khwuré, dèrta roweṛyé mi do." (16) De wuwé che "Los mi mardor dī, pa wos kshé jom dai, rowokhla che los wuwīnzaṇ, maṛai wukhwuraṇ." (17) Dora wu na shwa, yébö rovṛé wa dagh ta. (18) De dé mèṛe che waṇ rawon shaṇ, au dai nost dai: yagha pōri wu yé woyaṇ pa tīra, che sar yé wughwurzédaṇ. (19) Che dé yébö rovṛé, dai meṛ waṇ. (20) De shezé mèṛe yagh dzöi na uriyā shewai waṇ che "Dā sheza wa mo wuwīnī." (21) Che do wèrroghla dé zhagh wukaṇ, "Pa Khudai-dā bazagor wé, yo zhagh wuka." (22) De zhagh na kaṇ che dā sheza wa mi meṛ ko, che zhagh wukaṇ. (23) Byā che do, dā meṛai shezé pa wos wutoṛaṇ; wos é rawon kaṇ; pa khpula makha loṛ shaṇ; au mèṛe kör pa lörī rawon shaṇ; au do pasé rawona shwa. (24) Dora dai rasawelai na waṇ, che do wuraséda wa kör ta. (25) Bas, dā kör ta wuraséda, ḍèra zāīfa khappa wa. (26) Sabo dai rawon shaṇ, mèṛe yé, che ze pashtanna wukaṇ che yo saṛai pa khwushī raghzī kshé meṛ dai, che dā chā meṛ dai, au tsök dai. (27) Dā wugerzédaṇ, de meṛī pāta wa de ta molima na shwa. (28) Dai roghai wa kör ta byā. (29) Songa yé tèra kṛa che sheza mi ès mṛa kṛai. (30) Yawa shpa de wèrta wuwé che "Tamākī roka." (31) Dé wuwé che "Pa kéṭa kshé tyāre do." (32) De wèrta wuwé che "Te che wa khwushī raghzī ta tlé, wör hāṇ warédaṇ, pa hagha na tyāre pa kéṭa kshé kho na do." (33) Dé wuwé che "Mo ta molīm na wé, che agha de mo āshno to meṛ dai." (34) Dora wu na shwela, agha de mèṛe tīra wokhesta; mèṛe war

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."

wunīwaṇ, songa yé wèrta barobara kṛa, wu é wāhela, do pé wèrroghla wu yé wāhela pa songa, pa nas kshé. (35) Che de dé pa nas songa wuwatela, yaghé pa songa kshé ḍèr zor wukaṇ, tīra wèr wurasédela, pa tsanḍa é wu é woyaṇ. (36) De zhagh wukaṇ dé wa vrīṅṛa ta che "Tarbré, roshai, meṛ yé kṛaṇ." (37) Dai wèrroghlel, do yé pa songa kshé nīwelyé wa. (38) Vrīṅṛé tīré wukshé, do é wuwāhela, mṛa yé kṛa. (39) De dé de mèṛe na pashtanna wukṛa che "De mīzh khör tse wajé na mṛa shwa?" (40) De wèrta wuwéyel che "Pa yawa khwushī raghzī kshé mo de saṛī sara līdelyé wa, au saṛai mi meṛ kaṇ, au rota molim na shaṇ che tsök 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 (anā) he smote her with the spear in the belly. (35) When the spear passed through her belly she† forced her way up the spear; (her) sword reached him, she struck him on the forehead. (36) He cried out to her brothers, "Cousins, come, she has done for me." (37) They arrived, (and there) she was, stuck upon the spear. (38) (Her) brothers drew their swords, they smote her, they slew her. (39) They questioned her husband saying, "For what reason has our sister been put to death?" (40) He said to them, "I had seen her with a man in a lonely stony plain, and I killed the man and have not found out who he was."*

* lit. "this much had not happened when."

† lit. "exerted great force on the spear."

APPENDIX III.

Some Leading Waziri Characteristics.

This essay on Waziri characteristics refers primarily to the Waziris of Tochi, but much of it applies without qualification to the other inhabitants of Waziristan, including the Mahsuds. While however the Mahsud is, so to speak, more of a Waziri than the Waziri proper, the Dauri of Tochi is considerably less of one, and a few separate remarks have accordingly been added on the subject of the Dauris. The Waziris of Bannu are rapidly ceasing to be Waziris: ease and plenty have converted some of them into respectable and law-abiding subjects, while contact with Bannuchi civilisation and the neighbourhood of a demoralising city have, it is to be feared, sapped at the same time the best qualities of nearly all. The Waziris of Kurram, especially the Kabul Khels, in many points resemble their northern neighbours the Zaimushts, Afridis and others rather than the various branches of their own tribe, and they with the Waziris of Bannu must be understood to be excluded from the scope of the following remarks.

The present character of the Waziris must not be regarded as fixed. It is in part the product of circumstances and surroundings which, with the British occupation of part of Waziristan, have already begun to undergo transformation. The actual state of Waziri civilisation is remarkably backward, extraordinarily so indeed when the proximity of the tribe to the Derajat and their old established intercourse with that region are considered. Muhammadanism, too, has done less for them than for most of its votaries, and probably the most unsparing critics and savage detractors of the Waziri will be found among his co-religionists. The Waziri name is execrated, as no other is elsewhere, by neighbouring Muhammadan tribes; and Muhammadans from a settled district often regard Waziris as utter barbarians and seem inclined to deny their title to be considered as belonging to the faith. A travelled Khostwal, who had visited Mecca and was robbed by Waziris on his way home within a few miles of the Khost border, gave it as his opinion that the robbers of the Hedjaz were gentlemen in comparison with those of Waziristan. A learned Syrian of Damascus, whom hard fate had brought to the Tochi, was heard to compare them in one breath to dogs, lions, fleas and several other objectionable animals. This Syrian had the further misfortune to be associated with the well-known Kippat Khan, in deciding a jirga case, and was by no means favourably impressed with the leading Malik of

the Mohmit Khels, who evidently figured in his imagination less as a human being than as a ghoul or monster out of the Arabian Nights "He has," exclaimed the Haji in Arabic, "the lips of a camel, the brain of an elephant and teeth like bits of stone;" and words failed him to describe the noisiness, obstinacy and utter unreasonableness of his Waziri colleague.

But although it is difficult to make any impression on the Waziri, he is not entirely proof against ameliorating influences when they can be brought to bear upon him in a concentrated form during some length of time. A Waziri who has been in Government service for a few years, especially if he has come in personal contact with British officers, is many steps removed from the ordinary tribal savage. The following incident will serve as an illustration. In the spring of 1898 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 Tọl Khels who are all either herdsmen or robbers, actually live in tents the whole year round and though they return to the same haunts season after season, have no fixed village or abode anywhere. Extremes of climate and the necessity for the flocks and herds to follow the pasture to the high uplands in summer and to the lower grazing-grounds in the cold weather have perpetuated

nomadic habits among many sections, with consequent restlessness, improvidence and incapacity for sustained exertion. The facilities offered for commission of crime by membership of a community which frequently changes its location and sometimes has settlements simultaneously in places two or three days' journey apart are so obvious that they need only be mentioned.

It is, however, the rugged and impassable nature of the country and its geographical position, rather than its barrenness or pastoral character, which have most profoundly influenced the Waziri in his relations both with his fellow-tribesmen and with his neighbours. Except in a few of the highest hills, which are well-wooded, the country is a mass of rock and stones bearing a poor growth of grass and thinly sprinkled with dark evergreen bushes; progress in every direction, except on devious paths known to the natives, is obstructed by precipices or by toilsome stony ascents; and knowledge of the topography, a mere labyrinth of intricate ranges and valleys, comes only as the result of long acquaintance. Except in a few favoured spots and on the roads constructed by Government a horse cannot cover half a mile at a pace faster than a trot without danger of lameness.* The consequences, both bad and good, of such natural surroundings are easy to trace. Broken ground and tortuous ravines, by making crime easy and precaution against attack difficult, have fostered violence among the people and developed in them an extraordinary faculty of prudence and alertness. The inaccessibility of one place from another, together with the slenderness of even the pastoral resources, promotes dispersion of population; and communities and individuals who live isolated from one another in time, if hardly in distance, have become, in consequence of their isolation, independent, self-reliant and democratic in sentiment. Through the inaccessibility of his own country to lowlanders, combined with the proximity of open and fertile tracts inhabited by races of inferior stamina, the Waziri has developed into a confirmed raider; and the passage through his country of routes connecting Afghanistan with India has made him, by frequent opportunity, a hereditary highwayman as well. It is this contact, under geographical conditions favourable to himself, with races of deficient energy and aggressiveness that has endowed the Waziri with the insufferable swagger and blustering arrogance which principally endear him to strangers. Given the above data with their immediate consequences, it is not hard to realise why the Waziri, cut off from civilisation and progress, has remained a neglected barbarian, loathed by his neighbours and despising them.

* What, by the way, is the celebrated "Waziri" horse hardly found at all, now at least, in Waziristan? An experienced cavalry officer of the Frontier Force assures the writer that no such animal ever existed, and that the so-called "Waziris" were merely the produce of Baluch mares owned in Waziristan and in the Bannu District.

The scarcity of water in Waziristan is not without its effect upon the inhabitants, but that effect is naturally one observable in the manners rather than in the minds and morals of the people. The writer cannot remember that during a two years' sojourn in Tochi he ever surprised a Waziri washing his body, except in the formal and by no means cleansing manner, which religion dictates as a preliminary to prayer. Once only he came upon Waziris washing their clothes, and that in a pool so secluded that it almost seemed as if the men felt themselves to be transgressors against the best traditions of their country and people. In extenuation of this Waziri failing it can only be pleaded that large stretches of Waziristan are almost destitute of running water, and that the scanty springs cannot, of course, be contaminated by bathing or washing clothes; besides which, the idea of 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 Waziri frequently possesses a penetrating and genial humour which lends great charm to his descriptions of men and events, and it is often a treat to hear a grey-bearded reprobate rehearse, with keen 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 belong to Garare and kept it as a pledge for repayment of the debt. One day in the middle of February, while Ret was out, Garare visited his house and took away the pistol. Ret on learning what had happened armed himself, and went in pursuit of Garare. The Wruke *chiyha* turned out, and so did that of the village of Alias, Tori Khel, but before they came up Ret had stabbed Garare and Garare had shot Ret with the pistol. Both died almost on the spot."

Closely connected with the hot-headedness of the Waziri, and perhaps its hidden spring, is his absurd vanity which finds contempt or ridicule impossible to bear, and resents with violence the slightest insult, or indeed any act whatever intended by the doer to place the object of it in an undignified or unfavourable light. Often hardly distinguishable from the Waziri's vanity is his "sharm" or "shame" (Quaere, false shame), a highly commendable virtue on the possession of which the Waziri, like other Pathans, prides himself; while the non-Pathan portion of the human race are unable so much as to understand in what this quality consists. Sometimes "sharm" approaches self-respect, at other times it resembles modesty, occasionally it might be identified with shyness, and now and again perhaps it means nothing more nor less than conventional etiquette. If a Pathan in a social matter 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 "sharm" animating him, to which ordinary human clay is a stranger. Thus "sharm" forbids a Waziri to mention his father's name,

and in this respect it goes further than the "sharm" of other Pathans who do not fail to rally him on this peculiar custom, forgetting or not aware that some of their own kinds of "sharm" are no less absurd in the eyes of the outer world. One more instance of Waziri "sharm" will suffice. The son of a Tochi Malik deserted from the Levies taking with him the horse supplied by his father for the Government service. The Political Officer suggested to the Malik that he should recover the horse at home and send a servant back with it as his nominee to fill the vacancy in the Levies. The Malik entirely concurred as to the suitableness of the arrangement, but requested that the Political Officer would formally order him to carry it out, otherwise, he said, his "sharm" would prevent him from doing so. What possible feeling was present to the man's mind, and how the word "sharm" should in this case be translated, are questions left for the reader to determine.

In the Waziri, at least, "sharm" is no bar to shameless greed, and the venality and inordinate love of money which possess almost every individual are in themselves a strong guarantee against the Waziri tribe becoming a politically uncontrollable body. A community each member of which prefers his separate interests to the general weal can never be formidable, apart even from the question of material resources, to a strong government with large powers of punishment and reward. But politics do not come within the range of this essay, and to explain the character of the Waziri no more need be said than that a poor man in many another country would refuse a considerable sum of money, which he scrupled to accept, with less reluctance than a well-to-do Waziri would experience in declining a single rupee. Aliyas, a leading Malik of the Tori Khels, since dead, was in 1899 presented with an embroidered sheepskin coat as a reward for good service to Government, and with the acquisitive faculty (as ever) on the alert, he glanced round the room for something not his own in which to carry it away. The first suitable object he spied was a cotton shawl belonging to a clerk of the Political Officer's establishment, and annexing this he packed the *postin* in it, slung it over his shoulder and proceeded to leave the room. The owner approached to remonstrate, but Aliyas only raised an elbow to jostle him in the face and continued on his way without even looking round. This was an act of grasping meanness, but regard being had to the character of the actor, it is probable that a sense of grim humour may have mingled with it.

The obstinacy and unreasonableness of the Waziri who has a point of his own to gain are among the most salient features of his character, but these qualities from their nature are difficult to exemplify by an anecdote. A Waziri jirga who have made up their minds to resist the intentions of Government or of a Government officer, are, perhaps, one of

the most difficult bodies to move, and one of the most impracticable, in the whole range of terrestrial politics. While their ingenious heads teem with arguments in favour of their own view, to which their public men are capable of giving clear and logical expression, they feign so successfully not to perceive the force of the arguments on the other side that the officer who presents them is, if inexperienced, apt to be shaken, quite unnecessarily, as to the reasonableness of his own demands. The feeling that there is, after all, little or no difference between black and white is familiar to everyone who has been obliged in the course of duty to spend days at a time in discussing controversial subjects with Waziri jirgas. Frequently, however, this obstinacy defeats its own purpose, and a tribe bring down punishment upon their heads, or an individual involves himself in fine, imprisonment and other troubles, by a contumacious refusal to yield on what was, so far as any Waziri was concerned, a mere side-issue.

Another characteristic of Waziris, among the first to attract the notice of the stranger and among the last to linger in the memory of one who has known them, is the extravagant manner in which they exaggerate benefits conferred or services rendered by themselves, and the frequency with which they recur to them. It is related that a Waziri and a Bannuchi were friends, and that once, in an evil day for the Bannuchi, the Waziri presented him with a rafter for repairing the roof of his house. From that time forward the Waziri, who used like many of his tribe to attend regularly the Bannu Friday fair, began to visit the house of the Bannuchi every week, and quickly turning the conversation to the subject of the rafter he would praise its goodness and dilate on the trouble he had taken to cut it and bring it from the hills. In the course of a few weeks he rendered the obligation so intolerable to the Bannuchi that the latter snatched the rafter out of his roof, bringing the roof down, flung it at the Waziri's feet and requested him to remove both the wood and his own presence at once and for ever.

The high animal spirits which the Waziri undoubtedly possesses may be studied to advantage in the public dances held at certain fixed places in Waziristan upon the Id. The ceremony takes place on a smooth piece of ground, in the middle of which is planted a post to mark the centre of the movement. Round the post revolves to stirring music a dense crowd composed, it may be, of several hundred men dressed in holiday attire and nearly all armed with knife, pistol, sword or gun. The mass turns with the left sides of the performers towards the centre of the dance so as to give freer play to their sword-arms. Close to the pivot pass the old and elderly men, walking sedately; outside them circle the youths and the men in their prime, wild with excitement, waving their weapons and describing mad antics; while round the margin of the

wheel, career the mounted men of the tribe with brandished lances, displaying their horsemanship. The agility and enthusiasm of the younger dancers is a sight never to be forgotten: as the music quickens some of them seem now and then to spring nearly their own height into the air, while others advance by a most graceful movement with a sword in each hand, raising the one and lowering the other alternately in time with the step of the dance. Unfortunately these dances are extremely dangerous on account of the high tension and loaded fire-arms of the performers. They generally verge from the very outset on the bloodshed with which they not infrequently end. So in 1897 a levy sepoy who was taking part in the Tappi dance slipped and fell, and his musket, discharging itself accidentally, killed one of the other dancers. The crowd precipitated themselves on the unfortunate sepoy and would, but for the intervention of a levy jemadar and some men of the 1st Punjab Cavalry, have stretched him out and cut his throat then and there according to tribal custom, for by Waziri "nirkh" a life must be paid for with a life even if the first be taken by accident. As it was, the cavalry party who rescued the man had to retire fighting and a barber belonging to the regiment fell into the hands of the Waziris and was killed by them. The writer was witness of a somewhat similar occurrence on the 22nd of April 1899 at a spot between the Khiddar Khel village of Ziarat and the Madda Khel village of Sheranni. The tribes are at deadly enmity, and the boundary between these two particular villages is disputed; notwithstanding this it is the custom to hold the rival dances within sight, and a very short distance, of one another. On the occasion in question the Khiddar Khels, perhaps three hundred strong, were seized by a sudden spirit of mischief and leaving their customary dancing-place rushed in a body to a piece of flat ground considerably nearer the Madda Khel border and began dancing defiantly there. Directly the Madda Khels, of whom there were about six hundred, saw what had happened, they broke off their dance and began to advance threateningly towards the Khiddar Khels. Two Madda Khel 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

* "Spain and the Spaniards," Volume II, pp. 1 43 4.

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 nogr eat 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).

one Ashkar, wished to marry her against her will, and had slain her two sons because she persisted in refusing him; the Mullah is said thereupon to have destroyed with fire several houses belonging to Ashkar, but two of his following were burned to death in executing his orders. Again, to be a fanatical Muhammadan demands a certain amount of sympathy and intercourse with co-religionists, whereas the Waziri, as already shown, is the *bête noir* of his Muhammadan neighbours. For these reasons it seems at the present moment inconceivable that Waziris should ever undertake a holy war, pure and simple; and should they at any future time combine for such a purpose, it will probably be found that in reality either the hope of plunder or dislike of foreign intruders drew them to the standard of Islam, and that religion was nothing more than the rallying-cry. The Waziris have the same respect as ordinary Muhammadans for shrines and the graves of reputed saints, and make prayers and offerings thereat for protection and benefits which they hope to receive. Their other superstitions also appear to be simple and harmless, and though they admit the existence of fairies, genies and other supernatural beings they never allow their belief in such creatures to interfere with the practical affairs of life.

By no means secondary to the influence of religion upon any Waziri community is the influence exerted on it by the women. The relations of the sexes form in Waziristan a subject to which the attention of the Political Officer is frequently directed, for out of those relations spring many of the crimes and disturbances which trouble the country. The Waziri woman spends the greater part of her life in the open air and on hill-side, and performs almost as much of the hard physical work of the household as her husband, to whom she is often little if at all inferior in brute strength. This mode of life seems to engender a presence of mind, a fertility of resource and a wilfulness, which added to a rough but not unattractive appearance and to a distinctly immoral tendency,—too frequently exemplified in practice for its existence to admit of doubt,—make up a personality that readily becomes a dangerous focus of jealousies and dissensions. The frailty of the Waziri woman may be due to the freedom of her movements as a shepherd's wife in a thinly populated country or it may be attributed to the fact that she has no voice in the selection of her husband; but be the explanation of her misconduct what it may, there can be no doubt as to its fatal results. It would probably be no exaggeration to say that hardly a week passes in Waziristan in which blood is not shed on account of a woman, nor ever a month without a murder of which some mountain Helen is the direct or the indirect cause. A story told by Madd Akbar, chief malik of the Tori Khels, forms the second appendix of this book; if not true it is probably founded on fact, and it admirably

illustrates some of the most striking characteristics of the Waziri woman. If, however, wives in Waziristan are apt to be untrue and unscrupulous, husbands on their part are vigilant, suspicious and prone to jealousy in an extraordinary degree. Their vengeance is deadly and does not always wait for proof. The ordinary punishment of adultery is to put to death the woman and to cut off half the right foot of the man; or if the guilty parties are taken in the act, no objection can be raised according to custom if both are slain together. The number of men who have been relieved of a foot, by a neat slanting cut from the front of the ankle backwards and downwards to the heel, is astonishing; and in former days permanent pain and lameness was a common result. Now however these mutilated limbs provide young British surgeons in frontier posts with excellent opportunities of practising Pirigoff's operation, and many are rendered more or less serviceable again by European science. The unskilfulness and haste of the Waziri operators in a foot-cutting incident not infrequently cost the adulterer his life. In one Tochi case the friends of the aggrieved party suddenly invaded the co-respondent's house, where they found him lying on a bed and immediately surrounded him. The man was observed by some visitors seated in the court-yard to struggle and howl like one possessed, but none of them could see what took place or imagined it to be anything worse than friendly horseplay; not till two minutes later, when the strangers vanished as suddenly as they had appeared, did the visitors discover that their unlucky host had in the interim been deprived of a foot. The victim of this retaliation sank rapidly and died in a few hours. Two extracts from the Tochi Political Diary, an official but by no means prosaic record, will serve to illustrate the readiness with which in Waziristan deadly feuds arise out of the misbehaviour of women:—

"Before the British occupation of Daur, Mir Khan, Shogi Tori Khel, was suspected of being in love with the wife of Bori, the nephew of Zakam, Shogi. The woman's husband compelled her to poison her lover under threat of being herself put to death if she did not. On the 4th of March, in revenge for the death of Mir Khan, his father Idak, assisted by Ahmad Gul, son of Khoni, Shogi Malik, slew Bori at Dakai Khwula in Khaisor.—(*8th March, 1899.*)...On the 26th March Khoni, one of the chief Shogi 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 Maliks. 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 Mita Khan, brother of Aki Khan, Jalal Khel, and retraced their steps with the women towards their own country. On receiving the news the Jalal Khels turned out a pursuit party and pursued them as far as Iti Ziarat in Khaisora where a fight took place. The Jalal Khels returned unsuccessful, losing

Mansalam killed and Kashai wounded. The Dirdonis suffered no loss.—(*31st December, 1898.*).....The raid by the Dirdoni Mohmit Khels on the Jalal Khel Mahsuds.....was not unprovoked. The history of the case appears to be that one or more of the rifles seized by the Naib Tahsildar of Miram Shah in May...belonged to the Jalal Khel Mahsuds, and the Jalal Khels laid the blame of the loss upon the Dirdonis and attempted to recoup themselves by the raid on the Dirdonis, reported (in the diary of the) 21st November 1898. A few days before this raid the Jalal Khels had already given provocation to the Dirdonis by an attack on them..... in which a Dirdoni, Miraboz, was wounded, fatally as it turned out. The Dirdonis have now exchanged the Jalal Khel women captured by them for their own women and the death of Mansalam has been set off against that of Miraboz."

Waziri wives are said sometimes to accompany their husbands to the battle-field, and women were alleged to have been seen taking an active part in the attack on troops at Maizar in 1897. Fortunately not all the cases which bring Waziri women to notice are of such a sombre cast as the examples given above might lead one to suppose. The Political Officer in the Tochi had in 1898 to decide a case between a married couple in which the husband alleged that his wife had deserted him, and the wife that her husband had failed to respect a promise, made by him at the time of their marriage, that she should be allowed to choose the joint place of residence. The matter was referred to arbitrators, who settled that the household should pass the six summer months in the hills at a place selected by the wife and the other six at a place in the Tochi Valley approved by the husband. John Stuart Mill could hardly have criticised this decision as indicating an undue subjection of women.

We now approach the blood-feud, perhaps the most characteristic of Waziri institutions, though possessed equally by other Pathans, and the one which exhibits the Waziri in his real and darkest colours. The blood-feud endures not only because it is an ancient and well-established article in the code of frontier honour, nor only because social infamy and ostracism would attend the man who should attempt to evade its requirements, though these reasons are no doubt powerful factors in its continuance. To pardon the murderer of a near relative would be in the eyes of the Waziris of to-day what failure to accept a challenge to a duel was in the eyes of our own great-grandfathers. But there is a cause deeper than these. The blood-feud flourishes among Pathan tribes, and *par excellence* among Waziris, on account of its thorough congeniality to the temperament of the people. It is founded in their sensitive vanity, to which the repayment of an insult in a striking and public manner is an absolute necessity, and it is perpetuated by the Waziri principle that one man must never allow another permanently to get the better of him.

That it has gone further and that revenge is regarded as a sacred duty or a moral obligation cannot with truth be alleged; for there is no doubt that it is prosecuted on absolutely personal, and not on unselfish grounds. The conduct of the blood-feud gives full exercise to those faculties of intrigue, strategem and dissimulation in which the Waziri excels, and its consequences excite no compunction in his cruel and callous breast. Its only drawback in his estimation is that it brings his own life into danger; and the anxiety suffered by a man who has several blood-enemies, forever spying upon his movements and waiting for an opportunity to attack him without risk to themselves, is often excruciating and may continue for years, being without remedy except his own death or the death of them all. The hunted look of the wretched *badidor* once seen can never be forgotten. Even in perfect safety his eyes through force of habit rove restlessly from object to object as if seeking a concealed enemy, and his mind wanders from the subject of conversation, probably to the dangerous places he must pass in returning home, or to schemes for throwing the pursuer off the track by a variation of route or an unexpected time of departure. The writer remembers an interview with one of these men, Zarkail, Khushali Tori Khel of the Tochi, which took place under the walls of the village of Barro Khel. Though close to the door of his house, surrounded by his friends and protected by the presence of the Political Officer, this miserable being not only insisted on keeping the breech of his rifle open ready to load and fire in case of a sudden attack, but in order to be able to reload more quickly he held loose cartridges clutched between the fingers of his left hand, and so continued throughout the interview, on the conclusion of which he precipitately retreated into his house. The mistake of supposing that every Waziri feud is a blood-feud must be guarded against. Properly speaking a blood-feud can only arise out of a death,* and it follows that in a chain of murders the first is usually brought about by an ordinary quarrel. Every injury, however, is liable to beget a blood-feud; † first, from the tendency of the parties to make in turn more and more severe reprisals on each other, and secondly, from the fact that death is often the easiest and sometimes the only possible form of retaliation—thus a husband

* 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 imaginary wrong led at one step to a blood-feud: "About the end of May, Kastirai, 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 Kastirai 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 Kastirai not give the original information, but with others of the tribe he at first tried to screen Khangul."

may find it impracticable to overpower his wife's paramour in order to cut off his foot, while to shoot him in the back on a lonely road may be a comparatively simple matter. The following may be taken as an instance of a feud arising out of a very trivial matter: for all the writer knows it may, since he left Tochi, have developed into a blood-feud. A Waziri having been bitten by another Waziri's dog sent the owner an ultimatum demanding that the dog should be surrendered in order to be put to death by having its throat cut. The other Waziri, probably regarding the dog not only as his property but also as his "hamsaya," that is to say as a dependent whom he was bound in honour to protect, refused; the result was "badi." Any one who knows the country will perceive an inimitably Waziri touch in this story, first in the serious way the matter was handled by both parties and again in the sort of attempt made by the plantiff 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 Madda 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 Waziristan are of this interminable nature. It is needless to comment at length on the vitality of the Waziri vendetta, for it is amply illustrated in two or three of the following examples taken as usual from the Tochi Political Diary. In one case it will be seen that the feud was revived by a fresh murder after it had lain dormant for forty years. These extracts from the Diary also bring into prominence the facts that neither high position in the tribe, employment under Government, death of the original disputants, nor even a formal settlement or reconciliation are any safe-guard in Waziristan against the avenger of blood :—

"It is reported that Pash and Chal, sons of Landun, Khushali Tori Khel, and Nasar and Bohtan, his nephews, have severely wounded Sadulla Khan, nephew of Kippat Khan, leading Mohmit Khel Malik, with swords at Razmak (unprotected area). The reason is said to be that eight or nine years ago at Razmak, Sadulla attacked Landun (since dead) with a sword, maiming him for life. Landun was at the time in a Mohmit Khel village on a friendly mission from his tribe.—(*7th September, 1898.*)

"On the 19th January a stranger arrived at the village of Chiton in Hamzoni and introduced himself to Gulzar and Shahzar, sons of Said Shah, Malikshahi Mahsud, residing in the village, as a relative who had come to enquire after the welfare of the family. After evening prayers at the mosque the stranger went with Shahzar to a water-channel near by where he stabbed him in the chest and then disappeared. Shahzar only lived long enough to describe what had happened. The stranger is supposed to have been a Mahsud of the family with whom the deceased's father had the feud that was the cause of his settling in Daur.*—(*23rd January, 1899.*)

* This was a peculiarly tragic case. The father of the murdered man had removed from the Mahsud country forty years before and was himself dead; his wife was a Dauri woman

"On the 10th September Mihr Dad, Macha of Tauda China, was murdered on the Kuk Narai in Kazha. His brother Wali Dad accuses certain Ismel Khels. Wali Dad killed an Ismel Khel some years ago, and though he lately paid up part of the blood-money under the orders of the Political Officer, and had promised to pay the rest, the Ismel Khels were apparently unwillingly to forego their revenge.—(*21st September, 1898.*)

"It is reported that about the 24th or 25th of February Mirdad, Ghazm Khan, Asal Din, Takhti Khel Bakka Khels, and another man of the same tribe visited the Wruke Jani Khels of Senr (unprotected area) in connection with a dispute about land in Shawal. Asal Din and Mirdad, are deadly enemies. Ghazm Khan is a friend of Mirdad and the fourth member of the party was a friend of Asal Din. In the evening, as they were going to a mosque, Asal Din suddenly shot at Mirdad from behind with a pistol but missed him. On this Ghazm Khan fell upon Asal Din's companion and stabbed him in three places, himself receiving a bullet wound in the left hand from his adversary's pistol. The Jani Khels separated the combatants, and it is not thought that any of the latter will die of their wounds. It is believed that the whole expedition to Senr was planned by Asal Din with the object of obtaining an opportunity to kill his enemy.—(*28th February, 1899.*)

"It is reported that Umr Khan, Marsanzai Mahsud, has been murdered in his native country on account of a blood-feud. He had been living for some years at Idar Khel in Lower Daur and had married and acquired land there, but was recently persuaded to go through a formal reconciliation with his enemies and revisit the Marsanzai country. He had gone this time to collect Rs. 200, the remaining price of land sold by him: he had already collected Rs. 400 on a former visit to his home.—(*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 Abdullai 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 Muhabbat and son of Husen.—(*7th November, 1898.*) . . . . Some events are reported from the Ketu the meaning of which is not yet apparent. It is said that about the 27th of December 1898 Yar Muhammad, Fatti Khel Hassan Khel, was shot dead by Gulak, Saifali, at the instigation of Payao, Hassan Khel Malik, whose *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 Niazai, relative of the late Husen, Bobalai Tori Khel, further down the Ketu.—(*15th January, 1899.*) . . . . The murder of Yar Muhammad is said to have been instigated by Payao, Hassan Khel Malik, in retaliation for the murder of Nafadar, Yar Muhammad being a relative of the assassin of Nafadar. The sister of Zarmalik appears to have been given by Payao in marriage to Gulak as a reward for his share in the transaction.—(*23rd January, 1899.*)

"On the afternoon of the 7th December Muzammil Khan, nephew of Sadda Khan, Madda Khel, and Levy Jamadar of the Maizar post, was shot dead at Sheranni by Saidwali, whose surrender was demanded by Government in connection with the Maizar outrage. The motive is believed to have been revenge for the seduction by Muzammil Khan of Saidwali's wife some time before the Maizar outrage.—(*7th December, 1898.*) . . After the murder of Muzammil Khan Saidwali took refuge in the adjoining Khiddar Khel village of Ziarat. As it was expected that he would remain there the night, the Military authorities at the request of the Political Officer sent troops to Ziarat before daylight the next morning to arrest him, but before their arrival the Khiddar Khels had made over Saidwali to the relations of Muzammil, and the latter had killed him.—(*15th December, 1898.*) On the 27th of January Nasarka, Khizar Khel of Sheranni was shot dead in the hills to the north of the Tochi. His family had an old feud with Sadda Khan's relations. Mamat and Zarim, nephews of Sadda Khan, are said to have damaged Nasarka's crops last year and Dande, brother of Sadda Khan, to have paid compensation to Nasarka. When Muzammil Khan, brother of 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:—

"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.

1899.) . . The murder of Juma Khan . . is now stated to have been committed by his cousin, Mir Salam, and the motive to have been succession to the boy's property.—(*8th 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 arrangements 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 Englishmen, 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, Niazai and Masaid, Miamais, cousins of Rahmat Shah, who invited him to join them in raiding the Thalwals. These men are supposed to have obtained possession 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 achievements 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 Khwuzhma 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 Ganymede, he cut the throat of his own mother instead of sacrificing the usual sheep prescribed by custom. The proneness of the Dauri, in spite of his usual passivity, to outbursts of wild and sometimes unprovoked fury is closely connected, beyond a doubt, with his generally morbid and depraved tone of mind and body. In 1899 a levy sowar struck a village Hindu at the Id festival at Hakim Khel in Lower Daur, and was thereupon hotly pursued by the whole assembly who in the heat of the moment regarded the blow as an insult to themselves. He escaped with his life though chased by one mounted Dauri armed with a lance for several miles, up to the very gates of the Idak post. It is noteworthy that by the time Idak was reached the Dauri pursuer's excitement had so far evaporated that he allowed himself to be arrested without resistance and seemed at a loss to explain his own conduct. The Dauri is not without a tincture of religion; he enjoys listening to the disputations of Mullahs and himself frequently becomes a student of theology. From this it follows that his homicidal mania not uncommonly runs in a fanatical channel, and it is a significant fact that, of the rather numerous fanatical outrages which have occurred in Tochi since its occupation in 1895, hardly any have been committed by Waziris and nearly all by Dauris. The Dauri, certainly no less dirty in person and habits, is probably more unscrupulous and more indiscriminate in his revenge than the Waziri; and the writer remembers a case in which a Dauri of Banda, wishing to poison a private enemy, unfeelingly caused arsenic to be placed in a drinking vessel at a place of public resort with the result that one man died and eight became dangerously ill, most if not all of whom had no connection with the quarrel. Having said thus much of the Dauri's worst qualities, it behoves us to give him credit for the virtues which he does possess. He is of a milder and less truculent disposition than the Waziri, more docile and amenable to civilisation; and the steady attendance at a primary school opened some two years ago in Lower Daur shows that he is not insensible to the benefits of education. The best type of Dauri is quiet, intelligent and law-abiding, and there is room for hope that this type will gain ground now that Daur has been opened up by the British occupation. There are some interesting men among the Dauris; and, though as a tribe they are by no means reputed courageous, examples of undoubted courage are to be met with among them, but chiefly in Upper Daur where there is a strong infusion of Waziri blood. The professional bullies or "spois" who used in pre-British times to be kept by Dauri leading men and even villages for the purpose of fighting their quarrels were oftenest perhaps broken Waziris who had drifted down from the hills in search of a livelihood, but among them were also many genuine

Dauris. Though indolent in other matters the Dauri is an indefatigable cultivator; the whole of his land, with a few exceptions in Lower Daur, is dug by spade to a great depth instead of being ploughed and is carefully manured, but a Peshawar zamindar will condemn Dauri cultivation as slovenly in the matter of weeding and in some other respects. Perhaps as a consequence of his heavy field labour the Dauri enjoys a great reputation as a trencherman, and it is related of a certain Malik of Tappi (who shall be nameless), that he once on a mere invitation to partake, devoured without assistance the meal which had been prepared for three persons by a Native official of Government and two orderlies.

The Waziri despises the Dauri and affects to believe that all Dauris are sprung from one of the menial castes; but the fact remains that though villages may have occasionally been destroyed or temporarily wrested away, no Waziri combination, however far-reaching and numerous, ever succeeded in retaining possession of a part of Daur for any length of time. The greatest struggle between Waziris and Dauris was waged on the extreme western boundary of Upper Daur where it was the object of the Waziris during more than one generation to seize Ghazlamai and Pai Khel and so obtain command of the whole water-supply of the Mlakh Dauri villages. About the middle of the nineteenth century a vast Waziri coalition was formed with this object, embracing even the Ahmadzais of Bannu, and it achieved a temporary success. Ghazlamai, a village of Pirs, and Pai Khel, a Dauri village proper, were occupied by the Waziris, who held the latter for rather more than a year, by means of a contingent to which each Waziri section contributed a fixed quota of men. The Dauris finally consented to negotiate and appointed a place in Lower Daur for the meeting of their elders with the Waziri jirga. When, however, the latter arrived at the conference they were made prisoners and informed that their lives would be forfeited unless Pai Khel were evacuated instantly. Compliance with the Dauri demand was inevitable and the unparalleled exertions of the Waziris during the previous two years were thus rendered fruitless. The explanation of the non-success of the Waziris in their assaults upon the less warlike and much smaller Dauri tribe is to be sought in the patience, tenacity and comparative unity of the latter, and also in their central and compact position. Tribal warfare is a waiting game, and while the besieging Waziris were drawn often from great distances and maintained co-operation with the greatest difficulty owing to jealousies among themselves, the interruption of their ordinary pursuits and their impatience of the summer heat in Daur, the Dauris lived quietly in their own villages cultivating their crops so far as they could, repelling assaults in force from the cover of their walls and towers, ever ready to lend support to neighbouring villages when threatened and equally on the alert to take

advantage of a momentary want of vigilance on the part of the enemy. It is hardly wonderful that in these circumstances the fickle and disunited Waziri tribes should have failed to effect a permanent lodgement in Daur. With the advent of the British power the ancient struggle ended and the waving green corn-fields and leafy mulberry groves of the best parts of Tochi will not now cease to own the Dauri for their lord unless the Waziri can succeed in ousting him by purchase and mortgage as in some villages, strange to say, he appears able and disposed to do.

If the reader closes these pages having gained a distinct impression of the race, free-born and murderous, hot-headed and light-hearted, self-respecting but vain, which peoples the hills of Waziristan, and of the gross Satyr-like spadesmen whose abode is in the main valley, then the present slight sketch has been penned to some purpose. Furthermore, if the reader quits the subject with relief, his feelings will only resemble those with which the writer relinquished political charge of the Tochi after a two years' residence there, and the cause will probably be the same,—involuntary abhorrence of human types which deviate in such an extreme degree from what Europeans are accustomed to consider the human standard.

J. G. LORIMER.

G. I. C. P. O.—No. 892 F. D.—22-5-1903.—400.—[J. Marum.]