

ON THE

GHALCHAH LANGUAGES

(WAKHÍ AND SARIKOLÍ)

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ERRATA.

- Page 3, line 19, and p. 14, l. 18, for *zù* read *zùi*
- „ 5, line 27, for *ميرور* read *ميرور*
- „ 12, line 6 from below, for with the *read* with the house
and for in the houses *read* with the houses
- „ 19, line 8, for *kshön-i* read *kshön-at*
- „ 21, line 26, for *yu* read *yü*
- „ 22, line 2 from below, for doing *read* taking
- „ 47, note, for *khan* and *san*, read *khar* and *sau*
- „ 48, line 4, in column “Indian, Modern,” after apricot insert
chîr, GADDÍ
- „ 48, line 4 from below, in column “Ghalchah”, for *kashîr* read
khshîr
- „ 50, line 6, for *shanîdan* read *shunîdan*
- „ 50, line 5 from below, for *karbej* read *khar-bej*
-

The dialects of which a brief sketch is here given, are spoken in valleys which descend to the east and west respectively from the Pamir plateau. They are members of a group of kindred dialects which prevail about the head waters of the Oxus; the *Sarikoli* being the only one of them whose home is on the east of Pamir, on one of the affluents of the Yárkand river. The inhabitants of Koláb, Macha, Qarátigín, Darwáz, Roshán, Shighnán, Wakhán, Badakhshán, Zeibak or Sanglich, Minján, &c., (see maps) are all classed by their Turkí neighbours under the general designation of GHALCHAH; they are mostly Shí'ah Musalmáns, and speak either Persian or other kindred dialects. "Such evidence as we have, confirmed by the general report of the nations round, ascribes (to them) a Tájik (*i. e.*, an Iranian) origin."* Now the Tájiks form the substratum of population all over Western Turkistán, where, as well as in Persia, the Iranians are intermixed with and dominated over by Turkish tribes. To us, the Tájiks represent the earliest inhabitants of the regions occupied by them, for the Turanians now settled there are of later introduction; and no recognisable trace of any pre-Aryan population is to be found there.

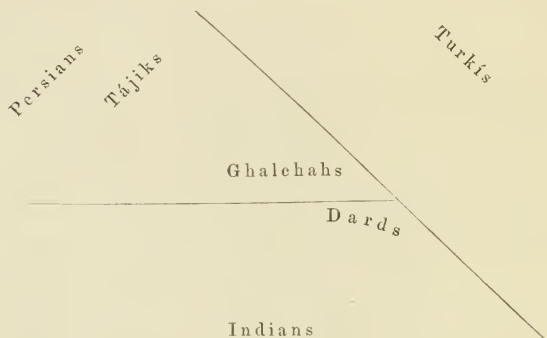
The Tájiks of the plains speak their own form of Persian, differing merely in pronunciation and in a few peculiarities from the language of Irán. The Badakhshís are said to have only adopted that language within the last few centuries, having formerly spoken a dialect of their own, probably a mere *patois* of Persian whose peculiarities gradually gave way before a freer intercourse with their neighbouring kindred.

There remain the more secluded tribes of the higher valleys, south and east of Badakhshán, also of Aryan race and of the Persic branch. A glance at their vocabularies will prove this: but in order to show that these dialects are not mere offshoots or corruptions of modern Persian (notwithstanding the numbers of Persian words which they have adopted), I have collected a list of words which seem to have a closer connection with the early eastern form of Persian, Zend, and even with other Aryan tongues.†

* Wood's Oxus, ed. 1872. Col. Yule's Essay, p. xxiii.

† Thus the Zend *maidhyána* can never have passed through the Persian form *miyán*, to make the Ghalchah word *madhán* (middle). Nor the Zend syllable *raésha* have had its two vowels *a é* blended into one in the Persian word *rúsh* on its way to the Ghalchah form *reghish* (beard). The Gh. *mái* is derived from Zend *maésha* in a different way from the Persian *mesh* (sheep), not through it. See Comparative List of Words.

History tells us nothing of their arrival in their present seats, nor whence they came. Their own traditions, as far as we know, are equally silent; but perhaps their language may afford some indications. With this view it is necessary to consider their geographical position. If a line be drawn transversely across the paper from the upper left hand corner towards



the lower right hand corner, this will represent a portion of the Himálaya-Pamír water-parting. If then on the left of this we draw a horizontal line falling on the former at an angle, we shall have a rough representation of the Hindú-Kush water-parting in its relation to the other. The tribes which we are considering live in the acute angle north of the Hindú-Kush spur; while in the obtuse angle which forms its supplement dwells another group of tribes called the *Dards*. Beyond the Pamir mountains live the Turkís of Káshgharia.

With the latter of course the Ghalchahs have no connection of speech. And, if they were simply the foremost tribes of an eastward migration of the Persic race we should expect their language to have no closer radical connection with that of their other neighbours, the Dards, than that of their supposed parents the Persians or Tájiks has. There might have been an interchange of words during the centuries that they have dwelt in one another's neighbourhood; but grammatical connection can only exist where there is previous linguistic affinity and (roughly) in proportion to its closeness.

If, moreover, the Dards were similarly an offshoot from the Hindu race (sent up into the mountains after the settlement of the latter in India), then as we know that the tongues of Persians and Hindus have diverged from a common original, each successive offshoot from either would probably get further and further apart in point of language. As Persian and Hindí

are sisters, Ghalchah and Dardu would then be cousins, and we should expect to find this more distant relationship typified in their speech.

It is therefore interesting to compare the Ghalchah with the Dard dialects. Isolated words may creep into a language at any time, especially when new ideas or inventions reach a rude people from a more civilized one. It will be seen, however, from a list which I have collected, that the words which resemble one another in Ghalchah and Dardu convey the most simple and fundamental ideas. But it is to a comparison of grammatical forms that we must look for a measurement of the degree of affinity that exists between them.

First, with regard to the declension of the Noun. Here the Ghalchah dialects are almost bare of inflection, the cases being chiefly marked by separable pre-positions and post-positions. But the one termination of an oblique case which is not so separable (in the Wakhí dialect), occurs also as a Dardu inflection. In the Wakhí Instrumentative and Ablative cases, the termination *an* is used in addition to the appropriate preposition; as in Latin (e. g. *cum viro*). There is also a Genitive absolute with the same termination, which may possibly be a relic of its general use for the Genitive case, e. g., *zûi-an*, mine, *Mír-an*, "the king's."

Now, taking Dr. Leitner's work as the most complete account we have of the *Dardu* dialects, we find in the Arniya form (or that spoken in the valleys adjoining Wakhán on the south of the Hindú-Kush water-parting), the same termination *an* used for all the oblique cases of the Plural. It is not used in the Singular, but still it is distinct from the proper termination of the Plural, as will be seen below.

GHALCHAH (Wakhí).	ENGLISH.	DARDU (Arniya).
Nom. S. <i>mír</i>	a king	Nom. S. <i>mitèr</i> .
Nom. Pl. <i>mírisht</i>	kings	Nom. Pl. <i>mitèrann</i> .
Gen. „ <i>mírav (AN)</i>	of kings	Gen. „ <i>miteránnAN</i> .
Dat. „ <i>mírav-ar</i>	to kings	Dat. „ <i>miteranAN-té</i> .
Acc. „ <i>mírav</i>	kings	Acc. „ <i>miteranAN</i> .
Instr. „ <i>da míravAN</i>	with or by kings	Instr. „ <i>miteranAN-somega</i> .
Abl. „ <i>sa míravAN</i>	from kings	Abl. „ <i>miteranAN-sar</i> .

It will be seen that the Dardu noun has preserved the termination *an* in other oblique cases where it has been lost or has never existed in Wakhí; on the other hand the Wakhí has got it in the Singular as well as in the Plural. The fact of the Plural affix in Arniya being also *an* (as *av* is in Wakhí) need make no confusion; but for clearness' sake I also give the plural of a Pronoun where this possible ambiguity does not exist.

GHALCHAH (Wakhí).	ENGLISH.	DARDU (Arniya).
Nom. Pl. <i>yáisht</i>	they	<i>hami</i>
Gen. „ <i>yáv (AN)</i>	of them	<i>hamitAN</i>
Dat. „ <i>yáv-ar</i>	to them	<i>hamitAN-te</i>
Instr. „ <i>da yávAN</i>	by them	<i>hamitAN-nase</i>
Abl. „ <i>sa yávAN</i>	from them	<i>hamitAN-sar</i>

Where the *t* would seem to be merely euphonic to save the meeting of two vowels.

Thus in both languages the termination *an* has become a merely formal one for some or all of the oblique cases, but requiring to be re-inforced by prepositions or postpositions. It was probably once significative, and may have been the mark of some primitive case which did duty for all the various objective relations of nouns, until a want was felt for greater precision which was attained by superposing special affixes and prefixes.*

Passing on from this general oblique inflection to the particular cases, we find that the *Genitive* in the Ghalchah dialect under notice is formed merely by the apposition of the noun (in its oblique form if any) to another noun. In some of the Dardu dialects the same seems to be the rule, though others have a special genitive form :

ARNIYA.	ENGLISH.	ARNIYA.	ENGLISH.
Nom. <i>sorum</i>	gold	<i>miter</i>	a king.
Obl. <i>sormo</i> { <i>-te</i> to } gold		<i>mitaru</i> { <i>-te</i> to } a king	
			from } a king
Gen. <i>sormo</i>	of gold	<i>mitaru</i>	of a king.

ARNIYA.	ENGLISH.	KHAJUNA.	
Nom. <i>miteránn</i>	kings	<i>thamó.</i>	
Obl. <i>miteranan</i> { <i>-te</i> to } kings (also Acc.)		<i>thamó</i> { <i>-r</i> to } kings	
			{ <i>-kath</i> from } kings
			{ <i>-tzum</i> from } kings
Gen. <i>miteranann</i>	of kings	<i>thamó</i>	

Nom. <i>host</i>	a hand
Obl. <i>hosto</i> (Acc. and Abl.)	{ a hand from a hand
Gen. <i>hosto</i>	of a hand

KALASHA.	ENGLISH.	KALASHA.	ENGLISH.
Nom. <i>sha</i>	a king	<i>motsh</i>	a man
Obl. <i>sháas</i> (Dat. to (or from) a and Abl.) king		<i>motshes</i> (Dat. and to (or from) a Abl.) man	
Gen. <i>sháas</i>	of a king	<i>motshes</i>	of a man.

So also with the Pronouns.

* Prof. M. Müller shows that several genitives and datives were originally locatives

ARNIYA.

Nom.	<i>awá</i>	I	<i>tu</i>	thou	<i>hé</i>	he
Obl.	<i>ma</i>	{ -te to -nase by -sar from }	<i>ta</i>	{ -te to -nase by -sar from }	<i>ha-</i>	{ -te to -nase by -sar from }
		me		thee	<i>to</i>	him
Gen.	<i>ma</i>	of me	<i>ta</i>	of thee	<i>hato</i>	of him

In all these, it will be seen, the Genitive is merely the oblique form stripped of the special affixes or prefixes of other cases. It is the same in the Ghalehah dialects; compare the following pronouns of Sariḳolí which possess separate oblique forms:

SARIḲOLÍ.

Nom.	<i>waz</i>	I	<i>táo</i>	thou	<i>yū</i>	he
Obl.	<i>mu</i>	{ -ar to -its by ḡc. ḡc. }	<i>tū</i>	{ -ar to -its by ḡc. ḡc. }	<i>wi</i>	{ -ar to -its by ḡc. ḡc. }
		me		thee		him
Gen.	<i>mu</i>	of me	<i>tū</i>	of thee	<i>wi</i>	of him

But the rule holds good throughout, even when, as in the case of substantives, the (singular) oblique cases have no form distinct from the nominative.

The *Dative* in the Ghalehah dialects is formed by the post-position *ar* or *ir*. This also occurs in one of the Dardu dialects, the Khajuna. Compare:

GHALCHAH (Wakí and Sariḳolí). DARDU (Khajuna). ENGLISH.

Nom. Sing.	<i>mír</i>	میر	<i>thám</i>	تهام	a king
Dat. „	<i>mír-AR</i>		<i>thám-ER</i>		to a king
Nom. Pl.	<i>mírav</i>	میرو	<i>thámó</i>	تهامو	kings
Dat. „	<i>mírav-AR</i>	میروز	<i>thámó-R*</i>	تهامور	to kings

So also the Khajuna Pronouns:

Nom.	<i>gyé</i>	I	<i>umm</i>	thou	<i>in</i>	he
Dat.	<i>gyár</i>	to me	<i>umár</i>	to thee	<i>inner</i>	to him
Nom.	<i>mi</i>	we	<i>wécé</i>	they		
Dat.	<i>mimar</i>	to us	<i>wecerr</i>	to them		

The *Accusative* in the Dard dialects has no appropriate termination or affix, but consists of the bare noun either in its nominative or its oblique in Greek, Latin, French, &c., and quotes in a foot note the statement that 'the Algonquins have but one case, which may be called locative.' Lectures in the Science of Language, vol. I, pp. 250. Ed. 1866.

* In Dr. Leitner's work this stands as *thanór*, but the *n* is probably a misprint for *m*.

form. So also in Ghalchah (Wakhí) for this case the noun is often used without any special mark, though occasionally the syllable *a* is either prefixed or affixed.

The *Ablative* and *Instrumental* cases have been already mentioned. The inflectional termination is the same for both groups. The only post-positions or pre-positions in these cases that can be compared are: *katti* in Sariqolí, and *kath* in Khajuna, meaning *with*, and perhaps *sa* (or *tsa*) in Wakhí with the Khajuna *tzum*, meaning *from*.

We now come to the VERB. The two forms of the *Infinitive* (*oki* and *ono*) in the Shina (Dard) dialects, appear to correspond with the two forms in Wakhí (*ak* and *an* or *in*), which, however, have lost the final vowel.

INFINITIVES.

ENGLISH.	DARDU.		GHALCHAH.
	Gilgití.	Astorí.	
to die .....	...	<i>miri-ÓNO</i>	Wakhí. <i>mara-IN</i>
to say or tell	<i>ray-OKI</i>	...	<i>khan-ÁK</i>
to cook .....	...	<i>paj-ÓNO</i>	<i>pöch-AN</i>
to do	<i>toki</i>	...	<i>khÁK</i>

The Kalasha form of Dardu also has an Infinitive resembling that of the Wakhí in *ak*, e. g. *on-ik* "to bring", *dek* "to give", *jagd-ik* "to see", *kar-ik* "to do", *mond-ek* "to say, &c.

The Infinitive in Dardu seems to be declined as a verbal noun, as in the Ghalchah dialects, e. g. *toki djo* "from doing".

The whole of the inflectional part of the Ghalchah *Verb-conjugation* is effected by means of two sets of personal terminations, of which one set is used for the Future Present, and the other for the Past Tenses. The former set may be thus compared with the terminations of the same Tense in the Dardu (Shina):

ENGLISH.	DARDU.		GHALCHAH.
	Shina.	Wakhí.	
I go or will go...	<i>mu boy-UM</i>	<i>waz rach-AM</i>	<i>waz só-'M</i>
thou &c.	<i>tu boy-E</i>	<i>tu rach-I</i>	<i>táo só</i>
he &c.	<i>jo boye</i> or <i>boyey</i>	<i>yáo rach-d</i>	<i>yü sau-d</i>
we &c.	<i>be boy-ON</i> or <i>bôn</i>	<i>sak rach-AN</i>	<i>másh só-'N</i>
ye &c.	<i>tzo boy-ET</i>	<i>säisht rach-IT</i>	<i>tamásh só-ID</i>
they &c.	<i>je boy-IN</i> or <i>boy-EN</i>	<i>yäisht rach-AN</i>	<i>wodh só-IN</i>

This remarkable similarity between the personal terminations of the Future-Present Tense in the two groups of dialects, does not extend to the

other set of terminations (those of the Past Tenses) which are very peculiar in Wakhí and Sariḳolí.

Thus, to sum up, we have discovered similarities between the two groups of dialects, as regards the noun declension ; 1st in the mode of expressing the Genitive (by simple apposition), 2nd the Dative (by the affix *ar, er*), 3rd the Accusative (a negative resemblance), 4th the Instrumental and Ablative (by means of a termination *an* in addition to the appropriate pre- or post-positions, which themselves are in two instances alike). The Nominative can afford no evidence either way. Only in the remaining prepositions and post-positions used with the cases can no resemblance be traced, as well as in the special terminations which give a plural sense. Thus by far the greater part of the noun declension in Ghalchah has parallels amongst the Dardu dialects.

Again in the conjugation of the verb, we have seen that 5 out of the 6 personal terminations of the Future Present Tense are similar in Dardu (Shina) and in Ghalchah ; while the Wakhí Infinitive meets with a pretty close parallel in Kalasha (Dardu), and both its forms seems to be the same as those of the Shina (Dard) dialect, merely dropping the final vowel of these.

The resemblances therefore cover pretty nearly half the inflections of the Wakhí verb ; and the differences occur in the remaining set of personal terminations (used for the Past Tenses), as also in the Participles.

The resemblances in the vocabulary represent the most simple and organic ideas (see Comparative Table).

This radical similarity between the Ghalchah and the Dardu groups of languages, so far as it goes would seem to show that the present local connection of these two groups cannot be the result of movements starting from opposite quarters and meeting accidentally in the present homes of the tribes in question. If Ghalchahs and Dards were offshoots detached respectively from the Persic and Indic races at a period when the languages of those two races had already assumed their present distinct types, they could scarcely, in their isolated valleys, severed from one another by snowy ranges, have worked back their dialects in the direction of primitive unity. This would have been reversing the natural course of events.

We must therefore suppose that the ancestors of the Ghalchahs and Dards at one time lived together and spoke much the same language, although their dialects have since diverged ; and although that divergence is precisely of such a nature as to bring one group into the Persic class and the other into the Indic, notwithstanding a strong mutual resemblance. The water-parting of the Hindú-Kush range which divides Ghalchahs from Dards, also forms the speech-parting between the Persic and Indic tongues ; and the long valleys on the south of that range contain a trail of Aryans pointing

as plainly towards India, as those on the north do towards that greater Persia which comprises all Persian-speaking races from the Jaxartes to the mountains of Kurdistán.

But further, as the discovery, in undisturbed soil, of a skeleton with all its parts lying together in their proper relative positions, proves to the geologist that the body of which it is the remains must have been deposited there at, or soon after, death, and consequently that the habitat of the living animal must have been near; similarly the present position of the Dard and Ghalchah tribes on either flank of the speech-parting Range of Hindú-Kush,—bound together by dialectic ties, and yet attached also in the same way to the neighbouring nations, the Persic limb lying towards the Persian side, the Indie limb towards the Indian side,—would seem to shew that the early home of their unity cannot have been far off. Had they divided asunder in some distant land, what probability was there of their coming together again in one locality, and of their finally taking up relative positions precisely corresponding with their respective linguistic affinities?

The connection of the Ghalchah hill-tribes with the Badakhshís and of these again with the Tájiks or Iranian population of Central Asia, is so plain that it is recognised by all the natives of those regions. On the other hand the Dards, whose languages are classed as decidedly Indian or Sanskritic by Dr. Leitner, extend from the axis of the Hindú-Kush Range down to and across the Indus. In the valleys of Guraiz and Tilél they overlap or intermingle with the Kashmíri race, from which again an unbroken chain of dialects has been traced out by Mr. Drew* through the outer Himálaya valleys, connecting by a gradual passage the Kashmíri with the Hindí spoken in the plains of India.

It is not alone in the extreme eastern section of the Hindú-Kush that a speech-parting of the kind described above exists. If, as is probable, the Siahpòsh Káfirs are merely unconverted Dards, they are matched on the north by the Ghalchah inhabitants of the valleys of Mínján, Sanglich, &c., and the linguistic water-parting coincides with the geographical one, at least as far west as the Khawák Pass above Kábul.

Thus in the same way that, *philologically*, the Indian and Persian tongues have been traced back through ancient writings into such mutually resembling forms of speech as to imply original unity; so, *geographically*, we can at the present day follow up from either end a chain of Indie and Persic tribes until we find the last links of each fixed close together on the flanks of the Hindú-Kush Range, and connected with one another by linguistic ties.

Whether this distribution is of so early a date as to indicate the line of the original migrations of the Aryans on their way to India I leave to

* See his "Jummu and Kashmir", p. 467.

abler heads to determine ; but it seems probable that the separation of the Dards from the Ghalehahs took place at a time when there still existed a spoken tongue neither distinctly Indian nor distinctly Persian but containing the germs of both. If the Dardu immigration from the north had been a late one, (say at the time of the Yuéchi or of the Musalmán invasions) at a time when the language spoken in the plains of Bactria had become almost as strongly differentiated from that of India as at the present day,—it is not easy to see how the speech of the Dards could have taken its development on Indian lines, as it has done ; and *vice versâ*. The fact of the tongues under notice still retaining so much mutual resemblance, together with a local connection, would imply that they were descended directly from one and the same mother ; while the fact of their belonging to the opposite families shows that we must not seek their common parentage either in the Indian or in the Persian tongue, but in an early Indo-Iranian mother dialect, which alone would be capable of giving birth to two such children from the same womb. To put the matter in other words, it would seem that the Ghalehah and Dard nations must have lived each a life of its own, distinct from that of any other branches of the Aryan race and changing less fast than they, ever since they emerged from the oneness of the Indo-Iranian stem. They are true sisters, and yet they belong to rival families. Hence they must be of that generation in which the split occurred. In any lower generation they would either not be sisters, or, if they were, they would belong to the same branch of the family. No Spanish Bourbon has been brother to a French Bourbon since the generation in which the distinction first arose.

Again, if the Dards were admitted to have come down across the Hindú-Kush in those early days, but the Kashmírí and outer Himálayan populations were supposed to be a reflex wave of migration sent up by the Indo-Aryans after their arrival and settlement in India, what a gap we ought to have between the dialects of the Dards and those of these later comers into their neighbourhood, a gap representing the whole progress in language made between the time when the Indo-Aryans were still a mere Central Asian tribe with incipient peculiarities of speech, and that when, their great migration accomplished, they were in possession of their Sanskrit form of language. A gap certainly does appear to exist, but I am not able to judge whether it is a sufficiently broad one, or whether later inquiries may not fill it up as the gap between Kashmírí and Panjábí has been filled by Mr. Drew's researches.

Max Müller tells us : “ Before the ancestors of the Indians and Persians started for the South, and the leaders of the Greek, Roman, Celtic, Teutonic, and Slavonic colonies marched towards the shores of Europe, there was a small clan of Aryans settled probably on the highest elevation of

Central Asia [the Western slopes of the Belortagh (Pamir), near the sources of Oxus and Jaxartes.] After this clan broke up, the ancestors of the Indians and Zoroastrians must have remained for some time together in their migrations or new settlements." [Max Müller's Lectures on the Science of Language, Vol. I, pp. 238. Ed. 1866.]

Perhaps to this we may hereafter be able to add something like the following:

After a long settlement in and about fertile Badakhshán (during which slight differences of speech sprung up between south and north), the further disruption took place. The southern section of the Indo-Iranian clan poured over the Hindú-Kush water-shed by successive waves into the long valleys of the Kunér, Panjkorah and Gilgit rivers (perhaps also of others further west) which lead down towards the Indus. Arrived in the broad plains of the Panjáb, where the conditions were favourable to expansion, they increased in numbers and civilization, developing out of the dialect which they had brought with them the rich structure of Sanskrit. The northern section of the clan, left behind in Badakhshán and increasing in their turn, expanded westward and northward, and also closed up behind their departing brethren into the valleys on their own side of the Hindú-Kush, pushing the hindmost of the Indo-Aryans across into the heads of the valleys on the south. In the plains of Bactria and of Irán the dialectic differences which had perhaps begun to exist before the departure of their southern kinsmen, developed into Zend and early Persian; while those fragments of either branch which were left high and dry in the valleys on both sides of the Hindú-Kush, isolated from the main bodies of the Persians and Indians respectively, were less affected by the linguistic tendencies of their more civilized and numerous brethren; their speech changed in a less rapid ratio, and moreover they had been the latest to divide asunder; and thus their dialects retain to the present day a much closer mutual resemblance than do the languages of the two great nations whose ancestors once dwelt with theirs. As the forefathers of the Indian and Persian races remained longest together of all the Indo-European tribes, and their languages show consequently the closest mutual affinities of all the great divisions of the Aryan family; so also among the minor tribes of those two sister races, the Ghalchahs and Dards appear to have remained together longer than the rest of their kindred, and their dialects consequently show greater coincidences than any other two which can be picked from both sides of the border between Indian and Persian speech.

The Sounds

And their Representations.

The dialects of Sariḳol and Wakhán are not found in a written form. They exist only as spoken by the people. For all literary purposes Persian is used by those who have sufficient education to know how to read and write.

Many of the sounds in the spoken dialects of Sariḳol and Wakhán are different from any that can be expressed by the ordinary Arabic letters. To employ these in representing Sariḳolí and Wakhí words, it would be necessary to adopt a considerable number of conventional signs. As this may be just as accurately done with Roman characters, I shall confine myself to the latter in the following pages, instead of forming an adapted oriental alphabet for this purpose.

The accented *â* will be used for the Central Asian broad sound resembling that of *aw* in the word *pawn*.

The *à* (with a grave accent) will represent the Italian sound as in *farà*.

The unaccented *a*, for the short oriental sound as in ‘*America*’, ‘*womæn*’, ‘*oriental*’, ‘*ordinary*’, &c.

The vowel *e*, for its sound in the English word *then*.

The same accented, *è*, will rhyme with the English word *may*.

Unaccented *i* as in *him*.

Accented *í* or *î* as in *machine*.

Unaccented *o*, as in the German word *Gott*.

Accented *ó* or *ô*, as in English *go*.

Dotted *ö*, as in German *schön*.

Unaccented *u*, as in German *hund*.

Accented *û* or *ú*, as in English *rumour*.

Dotted *ü*, as in German, *mühe*.

Diphthong *ai* as in *mitraille*; *ei* as *réveille*; *au* and *ao* pretty nearly as in German *frau* and English *now*.

The ordinary consonants need not be separately mentioned. The following forms however require description :

The compound *th* represents the hard sound of the English *th* in the word *thing*.

The compound *dh* represents its soft sound in the word *the*.

The accented *z* represents the French sound of the consonant in *je*, or the *z* in the English word *azure*.

Sh is to be pronounced as in English (same as French *ch* in *chose*, or German *sch* in *schön*).

Ch as in English (represented in French by *tch*, and in German by *tsch*).

J as in English (French *dj*).

W as in English, but always distinctly pronounced and not coalescing with the preceding vowel.

The rough German *ch* (as in *machen*) will be represented by *khh*. The softer German sound as in *ich* (more usual in Wakhí and Sariḳolí) will be represented by *kh*. It is, however, a little harsher than in *ich*. There is another sound intermediate between these and an *sh*; the tongue being placed considerably further back than in the latter and the sibilation consequently coming from the back of the palate instead of from the front. This will be represented by the combination *sch*.

Gh is the oriental *ghain* غ. In some words of Wakhí it is softened down to the intonation of the *g* in the German word *tage*.

Sketch of Wakhí' Grammar.

THE SUBSTANTIVE.

There is no distinction of *Gender*. The *Plural* is formed by affixing the syllable *isht* for the Nominative and the syllable *av* for the oblique cases.

The relations of substantives are expressed either by position, or by means of significant Prepositions or Postpositions attached to the Singular or Plural form. The Ablative and Instrumentative take, besides these, a termination resembling the case-terminations in the classical languages.

The Singular has two forms; that of the Ablative and Instrumentative, and that of the other cases. The Plural has three: that of the Nominative, that of the ordinary oblique cases, and that formed by the addition of the Ablative termination to the latter.

SINGULAR.	PLURAL.
The house [Nom.] <i>khún</i>	houses..... <i>khúnisht</i>
the house's [Gen.] <i>khún</i>	of houses <i>khúnav</i>
to the house [Dat.] <i>khún-ar</i>	to houses <i>khúnar-ar</i>
the house [Acc.]..... <i>khún</i> or <i>khún-a</i>	houses <i>khúnav</i>
at or in the house [Loc.]... <i>da-khún</i>	at or in houses..... <i>da-khúnav</i>
on the house <i>sak-khún</i>	on houses..... <i>sak-khúnav</i>
by or with the [Instr.]... <i>da-khúnan</i>	by or in the houses... <i>da-khúnavan</i>
from the house [Abl.]... <i>tsa-khúnan</i>	from houses <i>tsa-khúnavan</i>

The Noun in the Genitive is merely placed before the governing noun without any sign; e. g., *khún bár* "the door of the house (the house-door)".

The signs of the Dative and Accusative (*ar* and *a*) are sometimes prefixed instead of following; as *ar-bázár* "to the market."

The ADJECTIVE is not inflected. It precedes the Substantive.

An adjective can be formed from a substantive by the addition of the termination *üng* or *üng*. Ex. *rvár-üng* "belonging to a day", "daily".

THE PRONOUN.

The Personal and Substantival Pronouns are declined as follows:—

SINGULAR.		PLURAL.
1st.		
Nom.	<i>wuz</i> I	<i>sak, sakisht</i> we
Gen.	<i>z'ü, z'üi</i> my, of me	<i>spá</i> our, of us
Dat.	<i>mar</i> to me	<i>sak-ar</i> to us
Acc.	<i>maz, amaz</i> ... me	<i>sak, sak-a</i> us
Loc.	— <i>maz</i> (at, in) me	— <i>sak</i> (at, in) us
Instr.	} <i>maz-an</i> ... (from, with) me	— <i>sak-an</i> (from, with) us
Abl.		
2nd.		
Nom.	<i>tu</i> thou	<i>š'isht</i> ye
Gen.	<i>ti</i> thy, if thee	<i>sav</i> your, of you
Dat.	<i>tar</i> to thee	<i>sav-ar</i> to you
Acc.	<i>tao, a-tao</i> thee	<i>sav, sav-a</i> you
Loc.	— <i>tao</i> (at, in) thee	— <i>sav</i> (at, in) you
Instr.	} — <i>tao-an</i> (from, with)	— <i>sav-an</i> (from, with) you
Abl.			} thee
3rd.		
Nom.	<i>yao</i> he or that	<i>yäisht</i> they
Gen.	<i>yao</i> of him	<i>yav</i> of them
Dat.	<i>yao-ar, yaor, yàr</i> to him	<i>yavvar, yaisht-ar</i> to them
Acc.	<i>yao, a-yao</i> him	<i>yáv</i> them
Loc.	{ — <i>yao</i> (at, in) him	— <i>yáv</i> (at, in) them
	{ <i>sikao</i> * on him	
Abl.	<i>sánan</i> ...* from him	<i>yá'n, —yáv-an</i> (from) them
	— <i>yá'n</i>	

REFLECTIVE PRONOUN.

(Singular and Plural.)

Nom.	<i>khat</i>	he himself, she herself, &c.
Gen.	<i>khü</i>	of himself, &c.; his, her or its own
Dat.	<i>khat-ar</i>	to himself, &c.
Acc.	<i>khat</i>	himself, &c.
Loc.	— <i>khat</i>	(at, in) himself, &c.
Instr.	} — <i>khat-an</i>	(from, with) himself, &c.
Abl.		

* Here the preposition is incorporated with the pronoun (*sikao* for *sak-yao*, *sánan* for *sa yáo-an*).

The following is a description of these formations :

- (i) *a.* The Infinitive (which appears under two forms: *ák* (or *'g*) and *an* or *in* or *un*) may be considered a verbal substantive, which takes several of the Prepositions and Postpositions as well as the Ablative termination *an*. Ex. *tsa maräin-an* = than (from) dying.
- b.* The Imperfect Indicative is formed from the Dative case of the Infinitive (considered as a verbal-substantive) by the addition of the pronominal terminations (see above), and of *tu*, the 3rd person Past Tense of the Verb "to be."
- Ex. From *chilg-äk* "to desire"; Imperfect, *chilgäk-ar am tu* (lit. to the desiring I was) "I was desiring."
- From *latsar-an* "to put"; Imperfect, *latsaran-ar am tu* "I was putting."
- c.* A derivative substantive (used also adjectively) in *küzg*. Ex. *nasün-küzg* "sleepy", "sleeper." It has a future or continuative sense.
- d.* Another derivative in *asok*, implying *fitness* or *likeness*. Ex. *köndäk-asok* "laughable."
- (ii) *a.* The Present tense (which has also a Future application) merely adds certain personal terminations to its own proper form. The personal terminations (which are different from the separable ones mentioned under the head of Pronouns) are as follows :

Singular.	1st	.....	<i>am.</i>	Plural.	1st	.....	<i>an.</i>
	2nd	.....	<i>i.</i>		2nd	.....	<i>it.</i>
	3rd	.....	<i>d.</i>		3rd	.....	<i>an.</i>

[These have a great resemblance, especially in the Plural, to those of the same tense in the Shina dialect of Dardu, which are :

Singular.	1st	.....	<i>un.</i>	Plural.	1st	.....	<i>on.</i>
	2nd	.....	<i>e.</i>		2nd	.....	<i>et.</i>
	3rd	.....	<i>ey.</i>		3rd	.....	<i>in</i> or <i>en.</i>]

Ex. Present form : *vín*; Pres. Tense : *vín-am* "I see" or "am about to see", &c.

Pres. form : *chälg*; Pres. Tense : *chälg-am* "I desire" or "am about to desire", &c.

Sometimes the syllable *ap* is prefixed or affixed to the Present Tense, when it is used with a Future application. Ex. *vínam-ap* or *ap vínam* "I shall see."

- b.* The Present Conditional is formed from the Present Indicative by affixing *ó* to each of the persons. However, the 1st person singular seems often to be used in its Indicative form, and the 2nd person singular loses its terminational vowel. See Conjugation.*

* It refers to all times not earlier than the present moment, and so includes all the

c. The Imperative is taken from the Present Tense of the Indicative, merely dropping the terminational vowel in the 2nd person singular, but retaining the termination in the 2nd person plural. The singular imperative is therefore simply the Root-form of the Present.

(iii.) The Past tense is formed by adding the separable terminations or pronouns to its own proper form :

Ex. Past form : *chàld* ; Past tense : *chàld-am* " I desired."

The 3rd person singular, having no special pronoun-ending, takes the termination *ei*, as do also the other persons when their pronominal terminations are separated from them or prefixed.

E. g. *chàld-ei* " he desired
am chàld-ei " I desired."

(iv.) a. The Perfect Tense similarly adds the separable terminations or pronouns to its own proper form.

Ex. Perfect form : *chilgetk* ; Perf. Tense : *chilgetk-am* " I have desired," &c.

Perf. form : *lakartk* ; Perf. Tense : *lakartk-am* " I have put," &c.

b. The Pluperfect is obtained from the Perfect Part. by rejecting the last letter of that form, excepting when it ends with *g*, and adding the syllable *tiw* (or *tiüv*) together with the separable terminations :

Ex. Perfect form : *chilgetk* ; Pluperfect Tense : *chilget-tiw am* " I had desired."

Perf. form : *ksheng* ; Plup. Tense : *ksheng-tiw am* " I had heard."

[N.B.—This affix is perhaps for the Past tense of the auxiliary "to be" (which see). Thus *chilget-tiw am* for *chilgetk-tü am* = "I was having desired" = "I had desired."]

c. The Perfect Conditional is formed from the Perfect Participle by adding the several persons of the Present Conditional of the Verb "to be."

Ex. *chilgetk hümiäm* " if I had desired", lit. " if I am having-desired."*

The Pluperfect Indicative is sometimes used instead of this Tense.

The syllables *sa* and *ki* are sometimes prefixed, in order to give a subjunctive or conditional sense.

d. A Verbal adjective is also obtained from the Perfect Participle by the addition of *ung*, *üng*, or *eng*.

Ex. *chilgetk-üng* " which has desired" or " is desired" or " has been desired."

English expressions : " if I were to desire," " if I should desire," " if I were desiring," " if I shall desire," " if I desired," &c.

* This refers to all times earlier than the present moment, and thus includes the English expressions : " if I have desired," " if I had been desiring," &c.

[When there are separate forms of the Verb for the Active and Passive Voices, there is not this ambiguity of application about the Verbal adjective.

E. g. *schkötik-ung* "which has broken" (trans.)
schköng-ung "which is broken."

This form is also frequently used as a substantive.

Ex. *rasang-ung* "a cut or notch", from *rasudh-an* "to cut."

CONJUGATION OF THE VERB "TO DESIRE."

I. Infinitive form: *chilg-äk*; II. Present form: *chälg*; III. Past form: *chäld*; IV. Perfect form: *chilgetk*.

Verbal Substantive, Nom. Gen. and Acc. *chilgäk* "the desiring or "to desire."

Dative: *chilgäk-ar* "to the desiring" or "for to desire."

Ablative: *sa-chilgäkan* "from desiring" or "than desiring," &c.

Derivative Substantives and Adjectives:

Future Present: *chilgäk-küzg* "who desires" or "will desire."

Passive (of fitness): *chilgäk-asok* "who is to be desired," "desirable."

Perfect Participial: *chilgetk-üng* "which has desired" or "has been desired" or "is desired."

IMPERATIVE.

chälg "desire (thou)"; *chälg-it* "desire (ye)."

INDICATIVE MOOD.

PRESENT FUTURE.

Singular.

1. *chälg-AM* I desire
2. *chälg-I* (or *chalg*) thou desirest
3. *chälg-D* he desires

Plural.

1. *chälg-AN* we desire
2. *chälg-IT* ye desire
3. *chälg-AN* they desire

PAST.

1. *chäld-AM* I desired
2. *chäld-AT* thou desiredst
3. *chäld-ci* he desired
1. *chäld-AN* we desired
2. *chäld-AY* ye desired
3. *chäld-AY* they desired

IMPERFECT.

1. *chilgäkar-AM tu* I was desiring
2. *chilgäkar-AT-tu* thou wast desiring
3. *chilgäkar-tu* ... he was desiring
1. *chilgäkar-AN tu* we were desiring
2. *chilgäkar-AY tu* ye were desiring
3. *chilgäkar-AY tu* they were desiring

PERFECT.

1. *chilgetk-AM*... I have desired
2. *chilgetk-AT* ... thou hast desired
3. *chilgetk* he has desired
1. *chilgetk-AN* ... we have desired
2. *chilgetk-AV* ... ye have desired
3. *chilgetk-AV* ... they have desired

PLUPERFECT.

1. *chilgettiw-AM* I had desired
2. *chilgettiw-AT*. thou hadst desired
3. *chilgettiw* ... he had desired
1. *chilgettiw-AN* we had desired
2. *chilgettiw-AV* ye had desired
3. *chilgettiw-AV* they had desired

N.B.—Although the above are the regular forms, yet the personal terminations of all Tenses referring to a *Past* time are separable from the verbal stem and may be placed in any previous part of the sentence, as has been said. This is the more common usage. When they are thus placed separately, the verb takes the form of the 3rd person singular of the tense required. Thus instead of saying “*wuz sa-tao-an chald-AM*” (‘I desired from thee’) it is more usual to say “*wuz AM sa-tao-an chaldëi*” or “*wuz sa-tao-an AM chaldëi*.” So “*tu khöch AT sa-maz-an chilgettiw*” or “*tu khöch sa-maz-an AT chilgettiw*” or “*tu AT khöch sa-maz-an chilgettiw*” instead of “*tu khöch sa-maz-an chilgettiw-AT*” (‘thou hadst desired bread from me’). This cannot be considered an impersonal verb with an instrumental case as in Hindústání transitive past tenses, because we have here also a pronoun of the same person in the Nominative.

THE CONDITIONAL MOOD.

PRESENT.

Singular.

1. *chàlgam* (if) I desire
2. *chàlg-ô* (if) thou desirest
3. *châl(g)d-ô* (if) he desires

Plural.

1. *chàlgan-ô* (if) we desire
2. *chàlgit-ô* (if) ye desire
3. *chàlgan-ô* (if) they desire

PERFECT.

Singular.

1. *chilgetk-hümiäm* ... (if) I had desired
2. *chilgetk-hümüi* (if) thou hadst desired
3. *chilgetk-hümüt* (if) he had desired

Plural.

1. *chilgetk-hümiün* ... (if) we had desired
2. *chilgetk-hümüüt* ... (if) ye had desired
3. *chilgetk-hümiün* ... (if) they had desired

The Verbs which have their Infinitives in *g* or in *an* or *in* or their Perfects in *g* are conjugated in a precisely similar manner, regard being had to their typical forms (those of the Infinitive, Present, Past, and Perfect, which are given in the Vocabulary under each).

Ex. (i.) *Kshü-in* "to hear"; *kshüin-ar am tu* "I was hearing"; *kshü-in-küzg* "a hearer", &c.

(ii.) Pres. *kshüi-am* "I hear" *kshüi* "hear (thou)", &c.

(iii.) Past. *kshön-am* "I heard"; *kshön-i* "thou heardest" &c.

(iv.) Perf. *ksheng* "heard"; *ksheng am* "I have heard"; *kshengtiw am* "I had heard"; *ksheng hüimiam* "if I had heard; *ksheng-ung* "who has heard" or "is heard."

So also (i) *wing* "to see"; *wing-ar am tu* "I was seeing" &c.

The *Negative* is formed by prefixing *ma* to the Imperative (or to other tenses when used in an Optative sense), and *na* to all other tenses.

The Interrogative is formed by affixing *á* to the verb. See Sariqolí.

The NUMERALS are as follows:

<i>ív</i> or <i>í</i>	one	<i>dhas ív</i>	eleven
<i>búi</i> or <i>bù</i>	two	<i>wíst</i>	twenty
<i>trùi</i>	three	<i>sí</i>	thirty
<i>tsabür</i>	four	<i>chil</i>	forty
<i>pânz</i>	five	<i>panjá</i>	fifty
<i>shádh</i>	six	<i>altmish</i> (Turkí)	sixty
<i>hüb</i>	seven	ğc.	
<i>hát</i>	eight	<i>sad</i>	a hundred
<i>nau</i>	nine	<i>hazür</i>	a thousand
<i>dhas</i>	ten		

a half = *chót* or *chóti*

One and a half = *ív u chót*

NUMERAL ADJECTIVES.

Add the syllable *ao* to the ordinary numerals: e. g. *ív-ao* = first, *búi-ao* = second, &c.

Added to the Perf. Participle of a Verb, this affix makes a Participial Adjective which may take the place of a relative clause in English.

Ex. *mu wanj-inj chèd* "the house *which* I have seen."

With a substantive it has a similar effect :

Ex. *Chèd-enj àdam-khel* "the people *who are* in the house" or "of the house."

There is an Adjectival Future Participle in *ichoz*.

Ex. *pigan yet-ichoz àdam* "the man *who is going to* arrive to-morrow" (lit. "to-morrow about-to-arrive man").

PRONOUNS.

The pronouns have mostly two forms, a Nominative and an Oblique form, as in English. The prepositions and postpositions are applied to the latter, as to Substantives, so that it is unnecessary to go through them in detail here.

SINGULAR.		PLURAL.	
1ST PERSON.			
Nom.	<i>waz</i>	I	<i>mash</i> we
Obl.	<i>mu</i>	me	<i>mash</i> or <i>mash-ev</i> us
2ND PERSON.			
Nom.	<i>tao</i>	thou	<i>tamàsh</i> ye
Obl.	<i>tü</i>	thee	<i>tamàsh</i> or <i>tamàsh-ev</i> ... you
3RD PERSON.			
Nom.	<i>yü</i>	he, she or it	<i>wodh</i> they
Obl.	<i>wi</i>	him, her or it	<i>wief</i> them
ADJECTIVAL PRONOUNS.			
Nom.	<i>yu</i>	that	<i>wodh</i> those
Obl.	<i>wi</i>	that	<i>wi</i> —— <i>ef</i> those
—————			
Nom.	<i>yam</i>	this	<i>modh</i> or <i>dodh</i> these
Obl.	<i>mi</i> or <i>di</i>	this	<i>mef</i> or <i>def</i> these

There is, as in Wakhí, a set of personal terminations to the Past Tenses of verbs, which are capable of being separated from the verb to which they belong and put in other parts of the sentence. Thus they have a certain claim to be mentioned among the pronouns. Perhaps we may look upon them as having been originally affixed pronouns (after the manner of the agglutinative languages), which have become worn down to a certain extent, losing vowels, and even disappearing and (in the case of the 2nd pers. Pl.) giving place to a substitute ; but still retaining the recollection of their origin sufficiently to be used separately. They are :

SINGULAR.	PLURAL.
1st pers. <i>am</i> (corresponding to Turkí <i>man.</i>)	<i>an</i> (corresponding to Turkí <i>miz.</i>)
2nd „ <i>at</i> (..... <i>san.</i>)	<i>av</i> (the original pronoun lost, and its place supplied by the simple Plural affix of Nouns.)
3rd „ — (also wanting in Turkí, as a verb termination.)	<i>av</i> (do. Conf. Turkí <i>lar</i> in 3rd pers. Pl. of verbs, which is simply a plural affix, used also with Noun.)

THE VERB.

Each verb assumes, in its several parts, either three or four distinct forms from which the various tenses are formed by certain rules.

The following forms are generally distinct, *viz.*

(i.) The *Infinitive* or *Root* form, from which are derived a verbal Substantive and Adjective, an Imperative, and the Imperfect Indicative.

(ii.) The *Present* form, from which are derived the Present Tense Indicative, and the Present Conditional.

(iii.) The *Past* form, from which are derived the *Past* Tense and the Perfect Tense [unless when the latter has a separate form of its own (iv.)].

The *Root* may be considered a verbal Substantive of which the Nominative Case and Accusative are formed by the addition of the syllable *ao*, the Root itself being its oblique form to which can be affixed several postpositions. Thus :

Root. Affix.

- a. Nominative and Accusative: *zokht-ao* “to take” or “the taking.”
- Oblique: *zokht-ir* “to the taking” or “in order to take.”
- zokht-its* “whilst taking” “during the taking.”
- b. From the Root is also formed a Future Participle or Adjective by the addition of the affix *ichoz* :
- Ex. *zokht-ichoz* “about to take.”
- c. And an adjective of probability in *asuk* :
- Ex. *zokht-asuk* “likely to be taken” or “to take.”
- d. From the Dative of the Root is derived the Imperfect Tense Indicative Mood, as: *zokht-ir am vüd* “I was doing” [see Max Müller, Sc. of Lang., Series II. p. 19.]

- (ii) *a.* The *Present* form is the basis of the Present Future Tense (with frequent irregularities in the 3rd Person Singular however). The terminations of this Tense are: 1st Person Singular *am*, 2nd Person Singular (none), 3rd Person Singular *d* or *t*; 1st Person Plural *an*, 2nd Person Plural *id* or *it*, 3rd Person Plural *in*.

[These terminations resemble, still closer than in Wakhí, (owing to the difference between the 1st and 3rd person of the Plural) those of the Present Future Tense of the Shina dialect of the Dardu Language. E. g., I go or will go, &c., in Shina, is Singular 1. *bóy-UM*, 2. *bóye*, 3. *bóyey*; Plural 1. *bóy-ON*, 2. *bóy-ET*, 3. *bóy-EN*. See Leitner's Dardistan, Vol. I., p. 32.]*

- b.* The Present Indicative gives rise to the Present Conditional by adding an *ó* to all the persons.

Ex. *zoz-amó* "if I should take" or "if I were to take."

- (iii) *a.* The *Past* form is the basis of the Past Tense, which is conjugated with the separable pronominal terminations given above at the end of the section on "Pronouns."

- b.* From it is formed (in many verbs) the Perfect Participle, by affixing the letter *j*.

Ex. Past Form: *zukht*; Perfect Participle: *zukhtj* "taken."

- (iv.) From the *Perfect* Participle (whether formed in this way or possessing an independent form) are derived:

- a.* A verbal Adjective, by the affixing of *enj* or *yenj*:

Ex. *zukhtj-enj* "having taken" or "which has taken."

- b.* The Perfect Tense, by the use of the separable pronominal terminations mentioned above:

Ex. *zukhtj-am* "I have taken."

- c.* The Perfect Conditional, by adding the several Persons of the Auxiliary Present Conditional *vao-am*, &c., "I may be, &c."

Ex. *zukhtj vao-am*, "I may have taken." (lit. "I may be having-taken.")

- d.* From the Perfect Tense Indicative Mood, again, is formed the Pluperfect Indicative, by affixing the syllable *it*, and using the separable terminations as before:

Ex. *zukhtj-it am* "I had taken."

* The German Present Indicative has also a curious resemblance to these:

Ich mache	I make.	Wir machen	we make.
Du machst	thou makest.	Ihr macht	ye make.
Er macht	he makes.	Sie machen	they make.

CONJUGATION OF THE VERB "TO TAKE."

(3 Forms.)

(i) Root form: *zokht*; (ii) Present form: *zôz*; (iii) Past form: *zokht*.Verbal Substantive: Nominative and Accusative Case: *zokht-ao* "the taking" or "to take."Genitive Case, ... *zokht* "of the taking."Dative Case, ... *zokht-ir* "to take" or "in order to take" or "to the taking."Abl., *az zokht* "from the taking."&c., *zokht-its* "during the taking" or "whilst taking."Perfect derivative Adjective: *zokhtj-enj* "having taken" or "taking."Future ditto ditto } *zokht-ichoz* "about to take" or "the
Also Noun of the Agent ... } taker."Verbal Adjective of probability *zokht-asuk* "likely to be taken" or "to take."

IMPERATIVE.

zôz = take thou.*zôz-id* = take ye.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

Singular.

1. *zôz-am* I take or will take.
2. *zôz* thou takest, &c.
3. *zôz-d* he takes, &c.

Plural.

1. *zôz-an* we take, &c.
2. *zôz-id* ye take, &c.
3. *zoz-in* they take, &c.

IMPERFECT TENSE.

Singular.

1. *ZOKHTIR (am)* vüd* I was taking.
2. *ZOKHTIR (at) vüd* thou wast taking.
3. *ZOKHTIR vüd*..... he was taking.

* The syllables between brackets are the separable pronoun-terminations.

Plural.

1. ZOKHTIR (*an*) *vüđ* we were taking.
2. ZOKHTIR (*av*) *vüđ* ye were taking.
3. ZOKHTIR (*av*) *vüđ* they were taking.

PAST TENSE.

Singular.

1. ZUKHT (*am*) I took.
2. ZUKHT (*at*) thou tookest.
3. ZUKHT he took.

Plural.

1. ZUKHT (*an*) we took.
2. ZUKHT (*av*) ye took.
3. ZUKHT (*av*) they took.

PERFECT TENSE.

Singular.

1. ZUKHTJ (*am*) I have taken.
2. ZUKHTJ (*at*) thou hast taken.
3. ZUKHTJ he has taken.

Plural.

1. ZUKHTJ (*an*) we have taken.
2. ZUKHTJ (*av*) ye have taken.
3. ZUKHTJ (*av*) they have taken.

PLUPERFECT TENSE.

Singular.

1. ZUKHTJ-*it* (*am*) I had taken.
2. ZUKHTJ-*it* (*at*) thou hadst taken.
3. ZUKHTJ-*it* he had taken.

Plural.

1. ZUKHTJ-*it* (*an*) we had taken.
2. ZUKHTJ-*it* (*av*) ye had taken.
3. ZUKHTJ-*it* (*av*) they had taken.

CONDITIONAL AND SUBJUNCTIVE MOOD.

PRESENT FUTURE TENSE.

1. ZOZ-*amô* I may *or* should take.
2. ZOZ-*ô* thou mayest *or* shouldst take.
- &c. &c.

PERFECT TENSE.

1. ZUKHTJ *vao-am* I may have taken.
2. ZUKHTJ *vao* thou mayest have taken.
3. ZUKHTJ *vüđ* he may have taken.
- &c.* &c.

* See Auxiliary defective verb "to be."

The prefix *tsa* is often used with the Indicative Present tense to give it a Subjunctive or Conditional sense.

In some Verbs the 3rd Person Singular of the Present Indicative is irregular in its form :

EXAMPLES.

<i>Singular.</i>	<i>Singular.</i>
1. <i>vor-am</i> I bring.	1. <i>didh-am</i> I enter.
2. <i>vor</i> thou bringest.	2. <i>didh</i> thou enterest.
3. <i>ϑIR-d</i> he brings.	3. <i>DEDH-d</i> he enters.
<i>Plural.</i>	<i>Plural.</i>
1. <i>vor-an</i> we bring.	1. <i>didh-an</i> we enter.
2. <i>vor-id</i> ye bring.	2. <i>didh-id</i> ye enter.
3. <i>vor-in</i> they bring.	3. <i>didh-in</i> they enter.

<i>Singular.</i>	<i>Singular.</i>
1. <i>zân-am</i> I kill.	1. <i>kan-am</i> I make.
2. <i>zân</i> thou killest.	2. <i>kan</i> thou makest.
3. <i>ZIN-d</i> he kills.	3. <i>KAKH-t</i> he makes.
<i>Plural.</i>	<i>Plural.</i>
1. <i>zân-an</i> we kill.	1. <i>kan-an</i> we make.
2. <i>zân-id</i> ye kill.	2. <i>KA-ït</i> ye make.
3. <i>zân-in</i> they kill.	3. <i>KA-ïn</i> they make.

In the last example it will be observed that the 2nd and 3rd persons Plural are also irregularly formed.

Some Verbs have a distinct Perfect form [not derived according to rule from the Past Form].

CONJUGATION OF THE VERB "TO GO" OR "TO BECOME."

[4 Forms.]

- (i) Root Form : *set* ; (ii) Present Form : *so* ; (iii) Past Form : *süt* ;
(iv) Perf. Form : *sedhj* (not *sütj*).

Verbal Substantive ; Nominative and Accusative Case [Infinitive] : *set-ao* "the going or becoming," "to go or become."

Genitive Case, *set* "of the going or becoming."

Dative Case : *set-ar* "to the going or becoming," "in order to go or become."

Abl. Case : *az set* "from going, &c."

&c.... *set-its* "during the going" or "whilst going."

Perfect Adjective derivative *sedhj-enj* "having gone or become."

Future ditto *set-ichoz* "about to go or become."

Adjective of probability *set-asuk* "likely to go, &c."

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

Singular.

1. *sò-'m*..... I go *or* become, *or*
will go *or* become.
2. *sò* thou goest, &c.
3. *sau-d*..... he goes, &c.

Plural.

1. *sò-'n or sò-yan* we go, &c.
2. *sò-id* ye go, &c.
3. *sò-in* they go, &c.

IMPERFECT TENSE.

Singular.

1. *setar [am] vüd.* I was going *or*
becoming.
2. *setar [at] vüd...* thou wert going
&c.
3. *setar vüd*..... he was going, &c.

Plural.

1. *setar [an] vüd* we were going, &c.
2. *setar [av] vüd* ye were going, &c.
3. *setar [av] vüd* they were going,
&c.

PAST TENSE.

Singular.

1. *süt [am]* I went *or* became.
2. *süt [at]*..... thou wentest, &c.
3. *süt*..... he went, &c.

Plural.

1. *süt [an]*..... we went, &c.
2. *süt [av]*..... ye went, &c.
3. *süt [av]*..... they went, &c.

PERFECT TENSE.

Singular.

1. *sedhj [am]* ... I have gone *or*
become.
2. *sedhj [at]*..... thou hast gone, &c.
3. *sedhj* he has gone, &c.

Plural.

1. *sedhj [an]*..... we have gone, &c.
2. *sedhj [av]*..... ye have gone, &c.
3. *sedhj [av]*..... they have gone, &c.

PLUPERFECT TENSE.

Singular.

1. *sedhj-it [am]*... I had gone *or* be-
come.
2. *sedhj-it [at]* ... thou hadst gone,
&c.
3. *sedhj-it* he had gone, &c.

Plural.

1. *sedhj-it [an]* ... we had gone, &c.
2. *sedhj-it [av]* ... ye had gone, &c.
3. *sedhj-it [av]* ... they had gone.

CONDITIONAL AND SUBJUNCTIVE MOOD.

PRESENT FUTURE TENSE.

Singular.

1. *sò-'mó* I may *or* should go
or become.

PERFECT TENSE.

Singular.

1. *sedhj vao-am*... I may have gone
or become.

- | | |
|----------------------------------------------------------|---------------------------------------------------------|
| 2. <i>sò-yó</i> thou mayest or
shouldst go, &c. | 2. <i>sedhj vao</i> thou mayest have
gone, &c. |
| 3. <i>sau-dó</i> he may, &c. | 3. <i>sedhj vid</i> he may have gone,
&c. |

Plural.

1. *sò-'nò* we may, &c.
2. *sò-idò* ye may, &c.
3. *sò-inò* they may, &c.

Plural.

1. *sedhj vao-an*... we may have gone,
&c.
2. *sedhj vao-id* ... ye may have gone,
&c.
3. *sedhj vao-in* ... they may have
gone, &c.

CONJUGATION OF THE DEFECTIVE VERB "TO BE."

- (i) Root Form: *víd*; (ii) Pres. Form: *vao*; (iii) Past Form: *vüd*;
(iv) Perf. Form: *vedhj*.

Nom. *víd-ao*.

Obl. *víd*, (*víd-ir*, *vid-its*, &c.)

Perfect Participial Adjective *vedhj-enj*.

Future do. (also Noun of the Agent)... *vid-ichoz*.

Verbal Substantive, "the being or existing": *víd-i*.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

Singular.

1. *vao-am** (*yost-am*)† I may be, *or* am.
2. *vao* (*yost-at*) thou mayest be, *or* art.
3. *ví-d* (*yost*) he may be, *or* is.

Plural.

1. *vao-an* [*yost-an*] we may be, *or* are.
2. *vao-id* [*yost-av*] ye may be, *or* are.
3. *vao-in* [*yost-av*] they may be, *or* are.

PAST TENSE.

Singular.

1. *vüd* [*am*] I was.
2. *vüd* [*at*] thou wert.
3. *vüd* he was.

PERFECT TENSE.

Singular.

1. *vedhj* [*am*] ... I have been.
2. *vedhj* [*at*] ... thou hast been.
3. *vedhj* he has been.

* Generally has a conditional sense, but is placed here, because it is in *form* a Present Indicative.

† This alternative tense is in form the Past-tense of some other Verb, but used for the Present Tense of this.

Plural.

1. *vüđ* [*an*] we were.
2. *vüđ* [*av*] ye were.
3. *vüđ* [*av*] they were.

Plural.

1. *vedhj* [*an*] ... we have been.
2. *vedhj* [*av*] ... ye have been.
3. *vedhj* [*av*] ... they have been.

PLUPERFECT TENSE.

Singular.

1. *vedhj-it* [*am*] I had been.
2. *vedhj-it* [*af*].. thou hadst been.
3. *vedhj-it* he had been.

Plural.

1. *vedhj-it* [*an*].. we had been.
2. *vedhj-it* [*av*].. ye had been.
3. *vedhj-it* [*av*].. they had been.

CONDITIONAL AND SUBJUNCTIVE MOOD.

PRESENT FUTURE TENSE.

Singular.

1. *vao-amò*..... I may or should be.
- &c. &c.

PERFECT TENSE.

Plural.

1. *vedhj-vao-am*... I may have been.
- &c. &c.

THE INTERROGATIVE

is formed by affixing *â* to the verb, when there is no other interrogative adverb or pronoun in the sentence.

- E. g. *tü kâhr-yât-â* = has thy anger come?
 but: TSEZ-AR *at yât* why hast thou come?

NEGATIVE.

The ordinary negative consists of the syllable *na* prefixed to the verb. But in the Imperative or Optative the syllable *ma* is used instead.

- E. g. *na kan-am*, I make not.
ma kan, make not [thou].

NUMERALS.

The Numerals are as follows:—

<i>iv</i> or <i>î</i>	one.	<i>dhés-at-î</i>	eleven.
<i>dhàu</i> or <i>dhà</i>	two.	<i>vist</i>	twenty.
<i>harò</i>	three.	<i>vist-at-î</i>	twenty-one.
<i>tsavur</i>	four.	<i>sî</i>	thirty.
<i>pinz</i>	five.	<i>châl</i>	forty.
<i>khel</i>	six.	<i>pinju</i>	fifty.
<i>üvd</i>	seven.	<i>altnish</i> [Turkí] ..	sixty.
<i>wokht</i>	eight.	<i>ÿc.</i> * &c.	
<i>néaw</i>	nine.	<i>sad</i>	a hundred.
<i>dhés</i>	ten.	<i>hazór</i>	a thousand.

A half = *naim*; a quarter = *tsavur balâk*.

One and a half = *iv-at-naim*, &c.

NUMERAL ADJECTIVES

Add the syllable *ào* to the ordinary Numerals.

E. g. *iv-ào* first, *dhàu-ào* second, &c.

* The remaining multiples of ten up to ninety are borrowed from the Turkí.

SUNDRY REMARKS.

1. The prefixes or prepositions, *a* and *ar* (*ir*), are never separated from their noun by any adjective or other word. Thus we have :

tu ar-tsem, lit. "thy to eyes", not *ar-tu-tsem* "to thine eyes."

Generally the other prepositions also immediately precede the noun :

E. g. *Khü tar-tsem* "to his own eye" (lit. "own to-eye")

chinâr pa-bôn "at bottom of plane-tree" (lit. "plane-tree's at bottom")

i pa-garmâ "in a cave" (lit. "one in-cave")

but we also have :

pa mi kâsh "at this side" (lit.)

It would seem that adjectives and adjectival pronouns are sometimes allowed to be interposed between the prepositions (other than *a* and *ar*) and the noun.

2. There seems to be a Dative absolute in *i* :

Ex. *sandik mu'r-i* (*mu-ar-i*) " (let the) box (be) for me *or* to me"

khurjin tü'r-i (*tü-ar-i*) " (let the) bag (be) for thee *or* to thee"

or, as we should say, "the box to me, the bag to thee."

With a verb, the Dative would be : *a-sandik mu'r dhâ*

"give the box to me."

3. The separable verb-terminations or pronouns in both Wakhí and Sariḳolí, are sometimes used instead of the verb substantive, after the manner of the Turkí language (which, however, employs the ordinary pronouns reduplicated).

Ex. (Sariḳolí) *laur AM waz* " I (am) great."

instead of *waz laur yostam* do.

Compare (Turkí) *man ulugh man* do.

(Sariḳolí) *dzül AT táo* "thou (art) small"

instead of *táo dzül yostat* do.

Compare (Turkí) *san kichik san* do.

The example of the Turkí (although belonging to another family of languages) shows, I think, that we need not seek, in these separable terminations, for the relics of some defunct verb substantive. In the present examples, as in children's language, the verb substantive is simply omitted altogether ; the apposition of the subject to the attribute being sufficiently explicit. A child says : " I good," " dog naughty." The Turk and the Ghaltchah, in their own several manners, do the same ; only, for emphasis, they contrive to insert the pronoun twice (as in French " je suis bon, moi").

But it may be said: why should not these separable terminations be considered a tense of the verb substantive; attached to other verbs as an auxiliary, and also used independently as connecting the subject with its attribute? But I think the following answer might be made. Any tense of the verb substantive must have consisted originally of two elements; the constant *verb* element, and the variable *personal* or *pronominal* element. In the present case, the former element (if it ever existed) must have been rubbed off, for nothing remains but single syllables varying with the persons; in other words we have come back to the simple pronominal element, corrupted it may be by the companion which it has now shaken off. In either case, the separable terminations which we are considering are Pronouns, whether they have gone through the process of being attached to an auxiliary verb substantive (now vanished), or not.*

3. Relative clauses, which are rare in the simple Ghalchah dialects, are expressed usually by means of the verbal adjectives in *ung* (W.) and *enj* (S.), and in *küzg* (W.) and *ichoz* (S.)

Ex.

Wakhí	<i>Chini schköt-ung khalg</i>	}	“the person who breaks or has broken, the cup.”
Sarikolí	<i>a-chin varakhtj-enj adam</i>		
Wakhí	<i>Chini schkódhn-kuzg khalg</i>	}	“the person who will break or is in the habit of break- ing, the cup.”
Sarikolí	<i>a-chin varakht-ichoz adam</i>		

In this they resemble the Turanian languages.

4. Causatives or Transitives are generally formed in *iv* or *üv* (Wakhí), and *ánd* and *án* (Sarikolí).

Ex. Wakhí: *nadhefs-an* = to be dented
nadhefsüv-an = to dent.

Sarikolí: *bizeid-ao* = to touch
bizeidánd-ao = to cause to touch.
bizís-am = I touch
bizísán-am = I cause to touch.

5. In compounds formed of two verbs, both of them generally vary together, taking the terminations of the same person, instead of one of them taking a Participial form, as in Persian, Urdú, &c.

Ex. *rasidham-dürzam* = I cut I take
(I cut out)

instead of

dözg-rasidham = having taken I cut
or
rasang-dürzam = having cut I take.

* Compare the Persian terminations of the Perfect tense (*am*, *i*, &c.), which are also used to replace the verb substantive (See Forbes' Persian Gram. § 48). They

TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO
WAKHI.

1. I' khalg sa Aflatún-an pörstei ki ghafch sâl da kishti
one person from Plato (abl.) asked that many years in ship
tu daryâ safar at gokhteï da daryâ chiz 'ajajib at
wert sea voyage (thou)* madest in sea what wonder (thou)
windeï. Khatteï 'ajab hêm (ha-yem) tu ki sa daryâ-an
sawest? He said wonder this was that from sea (abl.)
yikah-in saht am gotteï.
(to) shore (abl.) safe (I) arrived.

2. I' diwâna da i' bâi darwâza ragdeï i' chiz
a beggar to a rich man's door went one thing
châldeï. Sa khûn dôst-an jawab wazdeï ki kônd da khûn nast
asked for. From house inside (abl.) answer came that woman in house is not.
Diwâna khatteï: chôt khôch am chilgattiw, kônd am na-chilgattiw
Beggar said: piece bread (I) had asked for, woman (I) had not asked for
ki azi jawab am gotteï.
that such answer (I) have got.

3. I' hakîm har waqt da qabristân rachanar-tu khû réimal da khû
a doctor whenever to graveyard used to go his scarf to his
sar da khû rûi zwaïnar-tu; khalgisht pörsteï ki: yâo sabab chiz kô?
head to his face used to wrap; people (pl.) asked that: its reason what?
khatteï: yem qabristân khalgiv-an khajal wâtsam yao jinib ki sa zû
he said: this graveyard people from ashamed I am because that from
dâru-an mard ki.
my medicine they have died.

4. I' rwar i' mîr khû pôtr mashan da shikâr ragdeï. Hawâ shûndr
one day a king own son with to hunting went. Air hot
witteï. Mîr da khû pôtr-an khû bôt-a da i' shtik-khâk-küzg tan
became. King with his son his cloak to one jest-maker's back
lâkarteï. Mir khandei khatteï: Eh shtik-khâk-küzg da tao i' khur vür
put. King smiled said: Oh jester to thee one donkey's load
ap-kümüt. Khatteï: Balki bú' khur vür.
there is. He said: Yea two donkeys' load

5. I' put-dâm-ar khatteï; chalgi ki ti dâm rást
one crook-back to (they) said: desirest thou that thy back straight
wâst ya digar khalgav dâm ti dâm rang put-dâm
should become or other people's back thy back like crook-backed
wâst? Khatteï: chálgam ki digar khalgav dâm put-dâm wâst
should become? He said: I desire that other people's back crooked should become

seem to be mere contractions of the fuller form *astam, asti*, &c., which is also sometimes used as a termination (or auxiliary verb) to the Perfect Tense (See Forbes, § 48. c). But as the whole of the constant element (*ast*) of this latter form has disappeared in the contracted form *am, i*, &c., it is evident that nothing can be left in the form *am, i*, &c., but relics of the pronouns.

* The English of the separable pronouns is put in brackets.

latsar,* yáo jinib ki da-yà chazm-an yàisht a-màz vînan waz yàv
 because that with those eyes they (acc.) me see I them
 sa vînam.
 may see.

6. I rwâr î mîr sa sha'ir-an rizdei, jallád
 one day a king from (with) poet (abl.) become angry, executioner
 ramattei ki da zû prüt shái. Jallád khangâr wüzüman-ar
 ordered that in my presence kill (him). Executioner sword to fetch
 tagdei. Sha'ir házir khalgav-ar khattei: ta khangâr wüzüman-its
 went. Poet present people to said: till sword fetching whilst
 a-máz chipát diid ki mîr khush wâst latsar. Mir kandeï, yáo
 me slap strike (ye) that king happy may-become. King smiled his
 gunáh shökhstei.
 fault passed over.

7. I khalg lup martaba gottei. I dost mubárák gokhn-
 a person great dignity obtained. A friend congratulation in order-to
 ar wazdei. Yá khalg pörstei: tu kûi, chiz-ar at wazdei? Yáo
 do came. That person asked: thou who what for (thou) hast come? His
 dost sharminda vittei. Khattei: A-máz na dish'-á? ti qadimi dost
 friend ashamed became. He said: me not knowest? thy old friend
 wuz; niúwn-ar da ti prüt am wazdei; kshôn-am ki kur
 I; in order to weep into thy presence (I) came I heard that blind
 at vitkei.†
 (thou) hast become.

8. I khalg darwêsh dastâr dözdei rannei darwêsh da-qbristân ragdei
 a person beggar's turban took fled beggar at grave-yard went
 neinei. Khalgisht yâr khattei: ki yá dhai ti dastâr da bâgh-
 sat. People to him said: that that man thy turban in garden
 gana yûttei, da qbristân chiz-ar at nieng chiz
 direction took away in grave-yard what for (thou) hast sat down what
 gokh. Khattei: Yáo ba ákhir ha-dram ap vizit.
 dost (thou). He said: He at the end to this very (place) will come.
 Ha-yem jinib dram nieng-am.
 Therefore here I have sat down.

9. I naqsh-khák-küzg da i shahr ragdei drá tabibi pursam
 a picture-maker to a town went there doctoring beginning
 gokhteï. Tsum rwâr-an sibás i khalg sam diâr-an dà
 made. Some days (abl.) after a person from his country (abl.) at that

* *Latsar* is the root or Imperative form of the verb *latsar-an* "to put." Combined with another verb it seems merely an intensive, if not altogether superfluous. It will be observed that the Optative 3rd person is rendered by the simple Imperative.

† According to the form given in the grammar this ought to be merely *vitk* (see 3rd person singular of the Perfect Tense). But I let it stand as above as taken down by me. It may be a mistake, through a false analogy on the part of the illiterate man from whom I took down the phrase; or it may indicate that the rule is not a hard and fast one.

shahr ghattei. Yáo vindei pörstei: Haniv chiz yerik go? * khattei: tabíbi town arrived. Him saw asked: Now what work doest? said: doctoring gom.* Pörstei chiz-ar? Khattei, Yáo jinib ki agar dam yerik I do. He asked what for? He said, (for) that reason that if in this work gunáh gokham, shet yáo pür-döst dikht. fault I make, earth it on inside (strikes) presses.

10. Mir Iskandar Zü'l-ķarnain i rwâr sa i faķir-an King Alexander Lord-of-two horns one day from a beggar shökhkstei. Khattei: Eh faķir, sa máz-an i chiz chálġ. passed by. He said: Oh beggar, from me (abl.) something ask. Khattei: Mags tashwish rándan, ramai ki ma-rándan. Mir He said: flies trouble give, command that (they) should not give. King khattei: sa máz-an i chiz chálġ ki da zü hukm hümüt. Faķir said: from me (abl.) something ask that in my power may be. Beggar khattei: agar mags da ti ikhtyár na hümüt, sa táo-an chiz said: if flies in thy power not may be from thee (abl.) what chálġam? shall I ask?

11. I rwâr i khalġ khat-ar khattei ki har chiz da wundr da one day a person self to said that whatever in earth in asmán hümüt, kökht sa zü jinib hümüt; a-máz Khudá ghafeh heaven may be all from (for) my sake may be (is); me God very lup áfrida gokhteí. Yá waķt i mags dam mis neinei. Khattei: great created made. That time a fly on his nose alighted. It said: tár azi takáburi na sázd. Yáo jinib ki to thee such superciliousness is-not-becoming. (For) that reason that har chiz da wundr da asmán hümüt, Khuda ti jinib áfrida gokhteí; whatever in earth in heaven may be, God (for) thy sake created made; balki a-táo sa zü jinib-an. Na dish' á ki sa táo-an but thee from (for) my sake (abl.) Perceivest-thou-not that than thee (abl.) luptar am wuz. greater (I) I.

12. I khálġ î bái sifát gokhteí. Hech chiz na gottei. a person a merchant's praise made. nothing not received. Yáo sibás-an ghaibat gokhteí; bái yáor hech chiz na khattei. That after slander made; merchant to him any thing not said. Bú rwâr-an sibás yá khalġ dam darwáza ragdei neinei. Bái Two days (abl.) after that person at his gate went sat. Merchant khattei: Eh khalġ! sifát at gokhteí, wuz hech chiz an na said: Oh such-an-one! praise (thou) madest, I any thing (I) not rattei; ghaibat at gokhteí hech chiz an na khattei: haniv gave; slander (thou) madest any thing (I) not said: now dram chiz-ar at nieng? Khattei: Haniv chálġam in this (place) what for (thou) hast sat down? He said: Now I desire ki agar moriô ti baid khánam. that if thou mayest die thy lament I will sing.

* Go and gom short for gokh and gokham.

WAKHÍ TALE.*

I kampír tu. Yáo-an i napüs tu. I rwâr yáo napüs khattei ki: Mir dhağd mar khastagà katt. Kampír khattei ki: Yáo Mir hümüt, sak faķir hümüün, yáo khü dhağd randà. Yáo napüs khattei ki: Tu rach, hudda pür maz. Kampír ragdei, khattei ki: I yupk-wâr chálgam. Mir khattei ki: Tamshín lüch díid. Chiz gí yit. Mir naukar-av tamshín lüch dikhtei. Pa khun ragdí. Wáz yáo napüs stattei. Wáz Mir khun ragdé. "I yupk-wâr chálgam," khattei. Mir khü Wazír-ar khattei ki: Yem shain-à, tsi-rang gôn? Wazír khattei ki "kalinga tçi katan. Yàn püshít ap." "Khhub, kaling katít." Hazâr kalâ, hazâr shutur, hazâr chát, hazâr yambu, hazâr kinkhâb bôt, hazâr atlâs bôt, hazâr adrâs bôt, hazâr arghumâk yâsh, hazâr ghulâm, hazâr chori, kartei. Kampír khaffah vittei ragdei.

Yao napüs pörstei "Hà mûm, tsi-rang". Kampír khattei: Yem rang, yem rang, yem rang." Napüs khattei: "Ma'kul vinetk hümüt, hudda pür mâz." Yao napüs angüshtar kartei khattei ki: "Atûm mâliha dram kökht païda wâst latsar." Ba dam-i-Suleimân Paighambar kartei; kökht paida vittei. Mir prüt khalg ramattei: "Anjâm am hâzir gokhtei. Mir khü anjâm gokht latsar." Mir hairân vittei waragnei. Khü Wazír-an pörstei ki: "Tsi rang gôn?" Wazir khattei ki, "Niv randan, hech Mir tsa khü wa'dah-an na püshetk" Mir khattei: Anjâm wüzümît" Khalg ragdei, kaling wozomdei. Mir hairân vittei. Da Mir kila na wistei. Toi-av gokhtei yutteí.

Kampír napüs da î chúl bíabán sa íshn-an ķila' kartei. Mir dhağd yutteí. I rwâr tu, ki shikâr nieshtei, ki kampír wazdei. Pörstei ki, Kampír! chiz-ar at wazdei. Kampír khattei ki, Da Mir dâmâd khun racham.

Mir dâmâd da khü sibas kartei wozomdei. Mir dhağd khattei, A-yem chizar at wozomdei, kampír khü pa-khûn ap na latsaran. Mir dâmâd khattei ki: Sam dhast-an chiz wízít. Mir dhağd khattei: Ti dil hümüt.

I' rwâr dâmâd shikâr nieshtei. Kampír khattei, Ti dhai târ yurung na tüwetk. Khü shâfsh dez ino (?) nõzd, da khü dhai prüt ma-niüz. "Chiz-ar na niüz" khand-ô, "Tu mâr yurung-a na-tüwetk; tu mar yurungô, angüshtar mâr rand," khan. Yao dhai wazdei, tam prüt na nieshtei. Khattei ki "chizar at zû prüt na-nieshtei." Dhağd khattei. "Tu mâr yurung na-tüwetk." Khattei "tsi-rang yurungam nist." Dhağd khattei ki: Tao mâr yurung hümüü angüshtar mâr rand. Yao dhai yaor rattei.

Wâz shikâr nieshtei, kampír khattei ki: Daryá lab rachan. Da-daryá lab ragdei. Kampír khattei: Züi-an i charkh tei, sak ha-yao vidhâwan. Mir dhağd vidhettei kampír katti; räs tav-gokhtei, pa asmân nieshtei; chap tav-gokhtei da-i shahr washtei. Ya shahr Mir kampír-ar i lak tillah rattei. Kampír tillah dözdei tagdei.

* This seems to be merely a badly remembered story of the common Oriental type. But it will serve as an illustration of the Wakhí mode of speech.

Yao napüs wazdei, ki yao könd nist. Ghafeh khaffa vittei. I'maina yao-an tu. Sa maina-an pörstei: Tar-kum ragdei? Maina khattei ki: Da-kampír-an katti tagdei. Napüs khattei ki: Tsa-rang gôn. Maina khattei ki: "Wuz shahr ba-shahr gir-am shkur-am; got-am-ô angüsh-tar mâr rand-ap." Yao khattei: Khhub, rach, tu wâz amâz ma-bun. Maina khattei, Wuz na bun-am.

Maina ragdei, shkurdei; sum sâl shkurdei, gottei. Mir dhagd angüsh-tar maina-r rattei. Maina yuttei kampír napüs-ar rattei. Yao ba-dam-i-Suleiman Paighambar kârtei. Yao könd paida vittei, da khü murâd maḡ-sud gottei.

TRANSLATION OF THE FOREGOING WAKHÍ TALE.

There was an old woman. She had a grandson. One day her grandson said: "Ask the King's daughter (in marriage) for me, (lit. arrange a betrothal)." The old woman said: "He is a king, we are beggars; will he give his daughter (to you)?" The grandson said: "Go thou; the responsibility is on me." The old woman went (and) said: "I desire a drawer of water".* The king said: "Kick (her out). What dirt is she eating?" The king's servant kicked (her out). She went home. Again her grandson sent (her), again she went to the king's house. "I desire a drawer of water", she said. The king said to his Wazír: "Shall we kill her, (or) what shall we do?" The Wazír said: "Let us appoint a large (full) marriage settlement. From that she will turn back (*i. e.* she will be unable to comply with it)." The king said: "Good, appoint a marriage settlement." He appointed a thousand rams, a thousand camels, a thousand cows, a thousand 'yambus,'† a thousand brocade garments, a thousand satin garments, a thousand silk garments, a thousand thorough-bred horses, a thousand slaves, a thousand female slaves. The old woman became angry, (and) went away.

Her grandson asked: "Well, grandmother, how (go matters)?" The old woman said: "Thus and thus." The grandson replied: "It is agreed. I am answerable." Her grandson drew on a ring and said: "Let so much goods be all produced on this spot." With the breath of the Prophet Solomon he drew it on. Every thing was produced. He sent people into the presence of the king (saying), "I have made ready my arrangements, let the king prepare his own." The king remained in astonishment. He asked his Wazír: "What shall we do?" The Wazír said: "We will now give (the princess). No king has turned back from his promise." The king said, "Take his preparations." The people went and brought the marriage gift (of the bridegroom). The king was astounded. It could not be

* Wakhí mode of asking for a wife.

† A Chinese silver piece in the shape of a shoe, worth about £17 and current in Eastern Turkistán.

contained in the king's castle. They made the marriage and took away (the bride).

The old woman's grandson made a fortress of iron in a desert, (and) took the king's daughter (there). One day it so happened that he went out hunting. The old woman came. He asked, "Old woman! wherefore hast thou come?" The old woman said, "I am going to the house of the king's son-in-law."

The king's son-in-law put (her) behind him (on his horse) and brought her (home). The king's daughter said: "Why hast thou brought her? We will not put the old woman in our house." The king's son-in-law said: "From her hand what will come (what harm will she do)?" The king's daughter said: "It will be thy heart (?)"

One day the son-in-law went out to hunt. The old woman said: "Thy husband does not love thee, undo thy hair and sit weeping, do not go forth into thy husband's presence. If he says 'Why dost thou not come forth?' say, 'Thou dost not love me; if thou lovest me give me (thy) ring.'" Her husband came, she went not forth into his presence. He said: "Wherefore camest thou not into my presence?" The girl said: "Thou dost not love me." He said: "How do I not love (thee)?" The girl said: "If thou lovest me, give me (thy) ring." Her husband gave (it) to her.

Again he went out to hunt. The old woman said, "Let us go to the river bank." They went to the river bank. The old woman said: "I have a (spinning) wheel (to me there is a wheel), let us ride on it." The king's daughter rode with the old woman. She turned (the wheel) to the right, it ascended to the sky; she turned it to the left, it descended in a certain city. The king of that city gave the old woman a lak of tillas. The old woman took the tillas and went away.

Her grandson came (home); his wife is not (there). He became very troubled. He had a talking-bird, from it he enquired: "Whither has she gone?" The bird answered: "She has gone with the old woman." The grandson said: "How shall we do?" The bird said: "I will go round city by city and will search; if I find her, she will give me the ring." He said: "All right, go. Do not again — (?) me. The bird said: I will not — (?)

The bird went and searched; for several years it searched (and at last) found (them). The king's daughter gave the ring to the bird. The bird took it away and gave it to the old woman's grandson. He with the breath of the Prophet Solomon drew it on. His wife appeared, and he attained to his desire.

Old woman

TALES FROM FORBES'S GRAMMAR PUT INTO SARIKOLI.

1. I khalg az Aflatun pörst ki: Hüch sal ar-kima at
 a person from Plato asked that: Many years to ship (thou)
 vüd, daryâ safar at chaug; ar daryâ tsèz tamâshâ at wând?
 wast sea voyage (thou) madest to sea what strange things (thou) sawest?

Levd ko: 'Ajab yü vüd az daryâ pa mi kâsh am faribt
 Replied that strange this was from sea to this shore (I) arrived.

2. I gadai bâi pa darwâza sût î chîzi tâlibt.
 a beggar rich man's to door went a thing (something) desired
 Chéd az darün jawâb yât ko khanzòh pa chéd niest. Gadai levd
 House from inside answer came that lady at home is not. Beggar said
 ko: I könd khpik am tâlibtjit a-khanzòh am na talibtjit
 that: a piece of bread (I) had desired (acc.) lady (I) not had desired
 ko dós jawâb am vüg.
 that such answer (I) obtained.

3. I habîb har-waqt pa kabristân set-ar vüd, khü
 a (certain) doctor whenever to grave-yard was-going own
 châdir kh' ar-kâl kh' ar-pets parwîd-ar-vüd. Mardum pörst ko:
 scarf own to head own to face used-to-wrap. Men asked that:

Mi sabab tsèz? Levd ko: Az mi kabristân-enj murdhâ kha-
 Of this reason what? He said that from this grave-yard (adj.) corpses asham-
 jal som, wi ivon choi mu av dawâ-av khügj maugj.
 ed I am (I go) because whoever my (they) medicines have eaten have died.

4. I mâth i pâdkhâh shahzáda katti ghiéu nakhtüg; Khér jürm
 one day a king prince with hunting went out air hot
 sût. Pâdkhâh at shahzáda khü 'v lél maskharah chü sevd
 became. King and prince own (they) cloaks jester's on back
 lachaug. Pâdkhâh shiind levd: Eh maskharah! tü indér i shér wez
 placed. King smiled said: Oh jester thee on an ass's load
 yost. Maskharah levd ko: Badki dhâ shér wez.
 is. Jester said that: Yes two ass's loads.

5. Khalg i duk-ar av levd ko: Talâb-â ko tü
 People a crook-back to (they) said that: Desirest thou that thy
 dom khez tsa-sáod, yu judu khalg dom tü rang cherd tsa-
 back straight should-become, or other people's backs thy like crooked should
 sáod? Levd ko: Talâb-am ko judu khalg dom duk tsa-
 become? He said that: I desire that other people's backs crooked should
 sáod, wi-ivon wi tsem katti a-mu weinin, waz a-wif
 become, because (so that) those eyes with (acc.) me they see, I (acc.) them
 tsa weinam.
 may see.

6. I màth i pàdkhâh i ar sha'ir zar sût. Jallâd-ir ramod
 one day a king a to poet angry became. Executioner to ordered
 ko: mu prüt zân. Jallâd a-medhj veg-ir tüid. Sha'ir
 that: (in) my presence slay. Executioner (acc.) sword to-fetch went. Part
 házirav-ir levd ko: a mu chupatak dhòid, ko pàdkhâh khush
 present people-to said that: (acc.) me slaps strike ye, that king happy
 sâod. Pàdkhâh shiind; u az gunâh náržéd.
 may be. King smiled; and from fault passed over.

7. I khalg laur martabah vüg. I dest wi'r prüt a-
 a person great dignity obtained. A friend to him before (acc.)
 wi wând-ir sût. Wi dest pörst ko: Chóí táó? tséz-ar
 him in order to see went. His friend asked that: who (art) thou? what for
 at yât? Yü dest kharmin dah sût. Levd ko: A-mu na
 (thou) camest? That friend ashamed became. He said that: (acc.) Me no
 padzân-â. Tü-yan kadím-inj dest am waz. Mátam ivon am tu
 knowest? Of-thine old (adj.) friend (I) I. Condolence for (I) these
 prüt yât, khedhjít-am táó at kaur sedhj.
 before came, I had heard thou (thou) blind hast become.

8. I khalg i darwêsh dastûr zukht ratsüst. Darwêsh ar-ķabristân
 a person a beggar's turban took fled. Beggar to grave-yard
 sût nalüst. Mardum wi-r levd ko: "Yü ádam tü dastûr tar
 went sat down. Men him to said that: "That man thy turban towards
 bâgh-gunah yûd, tséz ivon at ar-ķabristân nalüstj,
 garden direction took away, what for (thou) to grave-yard hast sat down,
 tséz kan áud?" Levd ko: "Yü mas akhír áud yâdhđ; wi
 what doest here?" He said that: "He also at last here will come; that
 ivon am áud nalüstj.
 for (I) here have sat down.

SARIKOLÍ TALES.

I.

1. I nék i badh vüd. 2. Wodh dháu av safar tüid. 3. Chan-
 dín màth av pond tüid. 4. Wi kech marzun sût. 5. Nek levd badh-ir:
 I ghov khpik mu'r dhâ. 6. Badh levd ko: Táó kh' tsem kaur kan, tom waz
 tü'r dhâm. 7. Nek khü tsem chafând, azüm av tüid. 8. Chandín màth-
 onj pond av tüid. Wáz wi kech marzun sût. 9. Nék levd ko: I ghov khpik
 mu'r dhâ. 10. Badh levd ko: I sari tsem mas chafân, tom tü'r dhâm.
 11. Virt tsem kaur sût. Badh tüid, nek réid. 12. I màth chü biur nalüst.
 Khum (sham) sût. I küd yât. 13. Küd az dhum wadhord. Küd a-wi kutal-
 khü yûd. I pa garmâ duwust at khâb sût. 14. B'ad az waķt i khithp
 i yürkh i rapt i void yât. Yürkh az rapt pörst ko: Táó at ko-jüi vüd

15. Raps levd ko : Waz am nür pâdkhâh ar-khâr (shahr) vüd. 16. Yürkh levd ko : Tsèz khabar yost ? Raps levd ko : Pâdkhâh khü wazîr-av katti dar ghazab sedhj. Pâdkhâh-an i radzin kaur sedhj. Pâdkhâh khü wazîr-av-ir levd ko : Tamâsh tabîb varéit vôrit. 17. Khithp levd ko : Eh ahmâk at Pâdkhâh ! tü mul ar-darün i khöin réidz yost. A-wi réidz tsa vird, reidz ar-past tsa zôzd, wi tsem tázo saod. 18. Yürkh levd ko : Eh ahmâk at ! garmâ prut i sávz chinâr yost. Chinâr pa bün i kaul yost. Har rang kaur tsa víd, az chinâr wadhord, i dhüst ar kaul dhíd, az kaul zôzd tar chinâr roft, az chinâr zôzd, khü tar tsem roft, wi tsem tázo saod.

19. A-di gap garma-yenj kaur khüd ; pigân azüm indâud nákhütüg. 20. Süt chinâr pa bün. Az chinâr wadhord, khü a-dhüst dhôd ar-kaul, rift tar chinâr ; rift khü tar tsem. Wi tsem tázo süt. 21. Azüm indâud tüid. Pâdkhâh ar-khâr süt, ko Pâdkhâh a-wazîr-av jam' chaugj. 22. Az wazîr-av pôrst ko : " Nür tamâsh-ir dhés máth-onj çarâr vüd. Nür a-tamásh zân-am." 23. Nék levd ko : Eh ! Pâdkhâh 'Alam, mef a-gunâh i máth-onj talâb-am. Pâdkhâh levd ko : Ma'açul. 24. Nék levd ko : mu'r hukm saud-ô Pâdkhâh radzin a-tsem tázo kan-am. 25. Pâdkhâh levd ko : mu radzin a-tsem tázo kan-ô a-wi tür dhâm. 26. Nék levd ko : Tü ar-mâl i khöin réidz yost. Mu'r vôr. 27. A-wi réidz vaug kökht. Wi a-talkhâ zukht. Pâdkhâh radzin chü-tsem vüst. Wi tsem tázo süt. 28. Pigân-adh Pâdkhâh-ar khabar süt radzin tsem tázo süt. Pâdkhâh khush-waçt süt. Levd ko : çiw kâit vorid. 29. Pâdkhâh khez av yât. Levd ko : khü radzin tür tsa dhâm khush-waçt soy-â. 30. Nék levd ko : Eh ! Pâdkhâh ! tao pid waz pôts. Khü a-radzin nek-ir dhâd. 31. Pâdkhâh levd ko : Eh ! pôts, nakhti chü takht. Nék nakhtüg chü takht.

32. Chandîn máth az-zabô badh yât. " As-salám aleikum." Nék levd ko : " Aleikum as-salám. Tsèz talâb tü-yan yost." 33. Badh levd ko : " Eh ! Pâdkhâh. Ghazína-i-ghaib az tü talâb-am." Levd ko : " Chârj saud, Só, falân jâi i garmâ yost. Garma pa darün durr khurjin yost ; lâ'l sandîç yost ; a-wi mur zöz vor ; lâ'l sandîç mur-i, durr khurjin tür-i." 34. Khair az-üm rawân süt tüid. Süt garma pa darün. Khég-ir âsh, pamég-ir lél, az i chiz be-'âjat. 35. Badh levd ko : Eh Khuda ! waz am dhéw sedhj-â, a-mi pâdkhâh-'r yussam-â. Khü-bath khor-am alâsam. 36. Khair ; khâb süt. Yürkh, void, khithp, raps yât. Ghaul wodhd ko : Az darün sherfâ nakhtüg. 37. Khithp levd ko : Eh ! yürkh, i shâm kan. Yürkh a-shâm zukht ; a-divír hat chaug. Khalg nalüsj. 38. Yürkh khuj dhaug ; imi'r taklîf chaug ; khithp déid. Wi kech kond chaug. Badh maug.

II.

1. I churik-an haròî pôts vüd. I máth churik wasiyat chaug ko : Albatta, albatta, kénò khadorj yost, pa khadorj i-tsemi bâbâ yost, wi khez ma só, yü âdam khird. Levd, maug. 2. Pöts khèl levd ko : Màsh sôn.

Dzül pöts levd ko : na sôm. Laur pöts levd ko : sôm. 3. Azüm sût, levd ko : As-salâm aleikum, wa aleikum as-salâm. Sehat-at-â. Levd shükri. 4. Levd ko : Eh pöts, ko jui so. Levd ko, mu'-âtâ-an [pron. *m'âtâ'n*] ghazîna vüd par-wi am yât. 5. Bâbâ levd ko : Eh pöts! be waqt at yithj. Nür aud khâb-ar risan. Yü ghadhâ khâb-ar réid. 6. Bâbâ levd ko : Tao mu'r farzand sô, waz khü radzin tür dhâm. 7. Levd ko ; Tsèz kizmat tür kan-am. Bàbâ levd ko : I shèr yost, wi surun patao. Mu-yan î khislat yost. Tü kâhr yâdh-d-ô waz tü a tsem kau-am. Mu'r kâhr yâdh-d-ô, tao mu a tsem kau. Ghadhâ levd ko : Ma'akûl.

8. Pigan indaud ; i ketman wi'r dhâd. "Sô, sher surun patao." Ghadhâ sût, ko divir hât na sût a-divir az garg chaug deid. 9. I máth chü-biur tizd, adâ na sût. Yât, a-ketman paťaod. 10. Churik levd ko : Tü kâhr yât-â. Ghadhâ levd ko : Mu kâhr nei, ko tao at a mu zed. 11. Churik indaud, wi tsem kaud. 12. Dhau-áo pöts uz yât. Churik levd ko : Eh pöts tsèz-ar at yât? Ghadhâ levd ko : Khâb i vröd mu-yan (y)ithjit. A-wi am khkaig-ir yât. 13. Churik levd ko : khuj ma dhor. Tü âtâ-an fulân jûi ghazîna yost. Tü vröd par wi tüid. 14. Tao mu'r khez nith. I shèr mu-yan yost ; tao wi surun patao. Waz khü radzin tür dhâm. 15. Ghadhâ pigan-ath nakhtüg. Shèr a-surun pataod. 16. Churik levd ko : Pigan az jangal zez vôr. Shèr-ar levd ko : Chü tü g-dhakhtô tao alâs. 17. Ghadhâ a-shèr det tüid. Az jangal zez chü shèr dhakht. Shèr alüid indaid-ir na chimbd. 18. Ghadhâ a-chog tizd. Wi ghaul khehakht. 19. Shèr azüm a-zèz zukht ratsüst, yât pa divir. 20. Churik pörs ko : Eh Shèr ! tao at tsa'r yât. Shèr levd ko : Eh kaur ! tao mu ghaul na wain-â. Ghadhâ mu ghaul khehakht. 21. Churik levd ko : Ah bala ! shèr ghaul at tsa'r khehakht. Ghadhâ levd ko : Ah pid ! tu kâhr yât-â. 21. Churik levd : Mu kâhr yât. Ghadhâ zibet, wi tsem kaud. Churik maug.

III.

1. I bâi vüd. Bâi-an harôi pöts vüd, dhâ'r gal dhâ 'azâr mào vüd. 2. I máth levd ko : Sô pöts, az mál khabar zöz. Laur pöts, tuid, a-mál jama' chaug, ar-gal dhâd. Khâb pa divir khuvd. 3. Barâbari khâb vüd ko dhâ vurjin yât, a-mál az gal det. Wi laur pöts pâdkhâh a-radzin wadhord. 4. Radzin levd ko : a-mu ma wadhör, mál mu-yan. Laur pöts levd ko : mu-yan. 5. Radzin levd ko : tao a mu zöz. Waz a-mál na dem. Laur pöts levd ko : Waz a-tu zöz-am ; waz som kh' âtâ khez. 6. Azüm sût khü âtâ khez. Âtâ levd ko ; Bala ! tsèz hayal at sût. 7. Levd Pâdkhâh radzin a-mál mu'r na dhâd. Âtâ levd : Tsèz-ir na dhâd. 8. Pâdkhâh radzin levd ko ; Bâi a-mu kh' pöts-ir dhid-ô, waz a-mál dhâm. 9. Âtâ pörs ko : Pâdkhâh radzin yüs-â. Laur pöts levd ko, na yüs-am. 10. Az madhân-sedhj pöts pörs : Pâdkhâh radzin yüs-â. Wi levd. Na yusam. 11. Az dzül pöts pörs ; Levd ko yüsam. Pid levd ko : te sôn. 12. Sût Pâdkhâh khez. Pâdkhâh khü radzin dhâd.

13. Mardum mubâarak-bâd-ir yât : " Ha Pâdkhâh ! mubâarak vîd, mu-bâarak vîd. Khub Pâdkhâh at vedhj. Makhorj darakht tû-yan na vedhj."

14. Levd ko : A-mi chòì vareid. Mardum levd ko : A-mi tû dâmâd va-réid. 15. Wi dâmâd khaffa sût, levd ko : Rozagâr i nek khez sôm. Levd, sô. 16. Azûm sût. Levd ko : Eh Rozagâr i nek ! Pâdkhâh mu'r levd ko : Makhorj darakht varé. Waz az ku varéam. 17. Wi ghin levd : Gham ma kan. Nêw past khû'r shira tâz. Nêw past khû vurj-ir shira tâz.

Ar-vurj suwâr sô.....vurj a-tû daryâ pa-lab yûst, khû vurj-ar chil kamehi dhâ, vurj ar-daryâ (?) ghût dhîd.....

LITERAL TRANSLATION OF THE ABOVE.

I.

1. (There) were (two men,) one good (and) one bad. 2. They went a journey. 3. (They) went several days' road. 4. Their stomachs became hungry. 5. The good (one) said to the bad : Give me a piece of bread. 6. The bad one said : Thou, make (thine) own eye blind, then I will give thee (some bread). 7. The good (one) pierced (his) own eye. Thence they went (on). 8. Several days' road they went. Again their stomachs became hungry. 9. The good (one) said : Give me a piece of bread. 10. The bad (one) said : Pierce also the eye (of the) one side (which remains), then I will give thee (some bread). 11. Both (his) eyes (thus) became blind. The bad (one) went (on), the good (one) remained. 12. He sat one day on (till) evening. (It) became evening. A dog came. 13. He laid hold by the dog's tail [lit. dog's from tail]. The dog leading (him) took him away. Brought him into a cave and went (to) sleep.

14. After a time, a wolf, a bear, a fox, a night-mare (!) came. The bear asked the fox : Thou, where wert thou ? 15. The fox said : I was to-day to (at) the king's town. 16. The bear said : What news is (there) ? The fox said : The king has become angry with his Wazîrs. A daughter of the king's has become blind. The king said to his Wazîrs : Find a doctor (and) bring (him). 17. The wolf said : Ah ! thou (art) a foolish king. Amongst thy flocks [lit. thy flocks' to inside] (there) is a blue goat. If he brings that goat, (and) takes the goat's skin, her eyes will become (renewed). 18. The bear said : Ah ! thou fool, before the cave (there) is a green plane-tree. At the foot of the plane-tree (there) is a pool. What kind so-ever (of) blind person (there) may be, (if) he lays hold of the plane-tree, puts [strikes] one hand into the pool, takes (water) from the pool, smears (it) on to the plane-tree, takes from the plane-tree, (and) smears (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave [lit. the in-the-cave (adj.) blind man] heard this speech; next day he rose up thence (and) went out. 20. He went to the foot of the plane-tree. He laid hold of the plane-tree, struck his hand into the pool, smeared (water) on to the plane-tree, smeared [to] his own eyes. His eyes became renewed. 21. He rose up thence (and) went (away). He went to the king's city; when [that] the king had [has] assembled (his) wazírs. 22. He interrogated his wazírs (saying): To-day, your ten days' agreement is up [lit. to you ten-days' (adj.) agreement was]. To-day I slay you. 23. The good (hero of the tale) said: Oh king of the world! I beg (off the punishment of) their fault for one day. The king said: All right. 24. The good one said: If the order be (given) to me, I will cure (renew) the eyes of the king's daughter. 25. The king said: If thou curest my daughter's eyes, I will give her to thee. 26. The good one said: Amongst thy flocks (there) is a blue goat. Bring (it) to me. 27. He brought that goat (and) flayed (it). He took its gall (and) bound (it) on to the eyes of the king's daughter. Her eyes became renewed. 28. Next morning news went to the king (that) (his) daughter's eyes were cured. The king rejoiced. He said: Call (them and) bring (them). They came before the king. He said: If I give thee my daughter wilt thou be glad. 30. The good one said: Oh king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: Oh son! mount on the throne. The good one mounted on the throne.

32. After some days the bad one came. (He said) Peace be with you. The good one replied: And with you be peace. What is thy desire [lit. what desire of thine is (there)]. 33. The bad one said: Oh king! I desire a hidden treasure from thee. He replied: (It) is good. Go, in such a place (there) is a cave. Inside the cave (there) is a sack of pearls, (there) is a box of rubies. Take (and) bring them [it] to me. The box of rubies (shall be) for me, the sack of pearls for thee. 34. Well, thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing [lit. from one thing not lack]. 35. The bad one said: Oh God! have I become mad? Shall I take this to the king? By myself I will eat, I will lie down. 36. Well, (it) became night. The bear, the night-mare, the wolf, the fox, came. (They) gave ear (and heard) that a sound came from within. 37. The wolf said: Oh bear! show [make] a light. The bear took (a) candle (and) opened the door. (A) person was sitting (there) [lit. person has sat down]. 38. The bear felt fear; each invited the other (to enter) [lit. one to this one gave trouble*].

* The expression, *taklif kardan*, "to give trouble," "to trouble," is a common oriental one for "inviting in", answering to the French "donnez-vous la peine d'entrer."

The wolf entered. He tore [made] his stomach (to) pieces. The bad one died.

II.

1. A (certain) man had three sons [lit. of one man (there) were three sons]. One day the man gave (them) a dying warning, (saying): Truly, truly; (there) is an old mill; in the mill (there) is a one-eyed old man; go not before him; he eats men. He said (and) died. 2. The sons said: We will go. The younger [little] son said: I go not. The elder son said: I go. 3. Thence he went (and) said: The peace be with you. (The old man replied) And with you be the peace. Art thou in (good) health? (The son) replied: Thanks. 4. (The old man) said: Oh (my) son! whither goest thou? He replied: There was a treasure of my father's. To (seek) it I come. 5. The old man said: Oh son! thou hast come untimely. To-day we will remain here for the night. That boy remained for the night. 6. The old man said: (Do) thou become a son to me; I will give thee my daughter. 7. He said: What service shall I do thee? The old man replied: (There) is an ass, throw away its dung. (There) is a custom of mine. If thine anger comes (if thou becomest angry), I will dig out thine eyes. If my anger comes, (do) thou dig out my eyes. The boy said: All right.

8. Next day he rose (and) gave him a hoe (saying): Go, cast away the ass's dung. The boy went (and found) that the door (would) not open. He took [made] the door off its hinge (and) entered. 9. (For) a (whole) day till evening he removed (the dung). (The work) was not completed. He came (in, and) threw down the hoe. 10. The man said: Has thy anger come? The boy replied: Am I not angry [lit. my anger not?] that thou (hast) killed me (with hard work). 11. The man arose (and) dug out his eyes. 12. The second son again, came. The man said: Oh son! what for (hast) thou come? The boy replied: (Last) night a brother of mine had come (here). I came in order to seek him. 13. The man said: Feel not afraid; (there) is a treasury of thy father's in such a place; thy brother (is) gone to it. 14. (Do) thou sit down before me. (There) is an ass of mine. (Do) thou cast away thy dung. I will give thee my daughter. 15. Next day the boy went out. He cast away the ass's dung. 16. The man said: To-morrow bring fuel from the forest. To the ass he said: If he loads (it) on thee, (do thou) lie down. 17. The boy drove the ass (and) went. He loaded fuel from the forest on the ass. The ass lay down, and consented not to get up (again). 18. The boy drew (his) knife (and) cut off its ear. 19. The ass took the (load of) fuel thence, (and) ran away, (and) came to the door. 20. The man asked: Oh ass! what for (art) thou come. The ass replied: Eh!

(thou) blind man, seest thou not my ear? The boy (has) cut off my ear. 21. The man said: Oh child! what for (hast) thou cut off the ass's ear? The boy replied: Oh father! (has) thy anger come? 22. The man said: "My anger (has) come." The boy sprung up (and) dug out his eyes. The man died.

III.

1. (There) was a rich man. The rich man had three sons. In two folds (there) were two thousand sheep. 2. One day he said: Go, son, (and) take knowledge of the flocks. The eldest son went (and) gathered together the flocks, and put (gave) them into the folds. At night he slept at the door. 3. The night was over (?) when two horsemen came, (and) drove the flocks from the fold. That eldest son seized (one of the riders who turned out to be) the king's daughter. 4. The girl said: Seize me not, the flocks (are) mine. The eldest son replied: Mine. 5. The girl said: (Do) thou take me (to wife); I will not drive (away) the flocks. The eldest son said: I will take thee (to wife). I will go before my father. 6. He went thence (and came) before his father. The father said: Child! What delay has occurred to thee? 7. He said: The king's daughter (would) not give me the flocks. The father said: What for did she not give (them)? 8. The king's daughter replied: If the rich man gives me to his son (to wife), I will give up the flocks. 9. The father asked: Wilt thou take the king's daughter? The eldest son replied: I will not take (her). 10. He asked the second son [lit. from middle-being son]: Wilt thou take the king's daughter (to wife)? That (one) replied: I will not take her. 11. He asked the youngest [little] son. He replied: "I will take her." The father said: (—) We will go. 12. They went before the king. The king gave his daughter.

13. People came to (make their) congratulations. "Well, King! may (she) be happy, may (she) be happy! Thou hast been a good king. (But) thou hast not possessed a coral tree [lit. a coral tree of thine has not existed]." 14. He said: Who shall find this? The men replied: Thy son-in-law will find this. 15. His son-in-law became troubled. He said: I will go before my wife [lit. my good allotment or portion].* (The king) replied: Go. 16. Thence he went, and said: Oh wife! the king (has) said to me, Find a coral tree. Whence shall I find (it)? 17. His wife said: Grieve not. Draw on nine skins (as a) covering to thyself. Draw on nine skins (as a) covering to thy horse. Mount the horse . . . the horse will take thee to the river bank; strike thy horse forty (strokes of the) whip, the horse will plunge into the river. . . .

[The remainder of the MS. has become undecipherable.]

* A curious periphrasis to avoid saying "wife."

COMPARATIVE TABLE

showing the connection of the Ghalchah Languages with neighbouring Tongues.

ENGLISH.	INDIAN.		DARDŪ.	GHALCHAH.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>			<i>Ancient.</i>	<i>Modern.</i>
father	... bāp	... pitar, tāta	... tāt	... tāt, pid	... pitar,	... padar
mother	... mā	... mātār, nanā...	... nam	... nān	... mātār,	... mādar
son	... putr	... putra	... puṣh	... pōts, pōtr...	... puṣra,	... pīsar
daughter	... dhī	... duhitar	... dhī	... dhaḡd	... duḡdar,	... dukhtar
brother	... bhrāta	... bhrātār	... birār	... brāt, vrūt...	... brātār,	... brādar
wife	...	... kanta	...	... kōnd	...	...
"	...	... jani	...	... ghīn	... ghena,	... zau
woman	... istārī	... strī	... strīya	... strī, strēi	... strī	...
child	...	... jāta	...	... gāts [gīrd]	... zāda,	... zāda
grandson	...	... naptār	...	... napās, nabās	... naptār,	... nabār
heart	... hīrda	... hridaya	... hardī	... zārd	... zāredhaya	...
stomach	... oḡhrī	... udara	... derr	... dur	... udara	...
head	...	... sīras	... sorr	... sār	... sara,	... sar
eye	... ānkh	... chakshu, akshi atehi	...	... chōzrn, tsem	... chashman, ashi	... chashun

eyebrow	...	...	bluru	... bru	... vrau	... brvat,	... abru
ear	...	...	ghósha	...	ghish	... gaosha,	... gósh
nose	...	... nàk	... nas	... naskarr	... nàz	... naonha	... bini
tooth	...	... dànt	... dantam	... donn	... dündük, dhàndàn...	... dàntian,	... dandàn
beard	...	... dàrhi	...	argish	... regrish	... raésha,	... rish
breast	...	...	...	pàs	... püz, poz	...	...
bosom	...	...	...	chuchu	... chiji	...	...
hand	...	... hàth	... dasta	... host	... dhaast, dhüst	... zasta,	... dast
foot, leg	...	... pàwv	... páda	... pa, pong	... püdh, pedh	... pàdha,	... pá
blood	...	... lohù	...	...	... wukhan, wakhàn...	... vohuni,	... khùn
knee	...	... jánu	... jánu	...	... zàn	... znu,	... zànu
bone	...	... hađđi	... asthi	... ati	... astak	... astí,	... uskhán
hair	...	...	...	dyàko	... dàkhs	...	...
mouth	...	...	...	ùst	... ghásh	...	...
finger	...	... ungli	{ anguli angustha }	... angui	{ yangl, ingakht* (sh) }	... angusta,	... angusht
tongue	...	... jùh	... jùhvà	... jipp	... ziv	... hizva,	... zabàn
name	...	... nàm	... nàman	... non, nàm...	... nung, nàm	... naman,	... nàm
plant, grass	...	...	...	òtel, djosh	... vakhsh, osh	... vakhsh?	[to grow]
kiss	...	...	...	ma	... bà	...	... bosah

* The sound *kh* in Sarikolí and Wakhi often represents the *sh* of another cognate tongue. Thus P. *shab* is in Sarikolí *kháb* &c. The Gaddis, a hill tribe of the Kánggrá district (Panjáb) have a similar peculiarity of pronunciation; e. g., *Dharmkháta* for *Dharmasáta*; *khau* for *sau* (hundred), &c.

	INDIAN.		DARDŪ.	GHALCHAH.	PERSIAN.	
	Modern.	Ancient.			Ancient.	Modern.
road	... baṭ	... pathin	... pōun	{ pānd vadhak	... paṅta ... pathan	... ... [cold]
apricot	... ..	... ..	... juru	... eheri	... ..	... ..
work	... ..	... arjana (εργον)	... ..	... yark	... ..	... ..
snow	... hiṭn	... hima	... himm	... zam	... zima	... zam [cold]
star	... tarā	... star	... istāri	... stār, khturj (sh)	... stare, ... hvare,	... sitāra ... khūr
sun	... sūrj	... svar	... yōrr	... yār, khèr	... ..	... ..
water	... ..	... ..	... uk	... vāk, yupk...	... ..	... ..
bow	... ..	... dhanvan	... tshong	... tsan	... thanvana	... ..
bread	... ..	... ..	... shapik	... khpik (sh)	... ..	... ..
door	... dwāra	... dvāra	... darr	... dvār	... dvāra,	... dar
cat	... púsá	... ..	... pushi	... pish	... ..	... pushak
cow	... gau	... go	... go	... ghū	... gāo,	... gāo
crow	... kág	... kága	... kagh	... kargha*	... ..	... ..
earth	... ..	... jmá	... sanm	... zems	... zem,	... zamūn
milk	... chhír	... kshíra	... tshirr	... kashír	... kshíra,	... shír
moon	... ..	... mása	... mās	... mti, mās	... máonh,	... máh
month	... ..	... mása	... mātz	... zümak, mās	... máonh,	... máh

* This is the same in Turkí however. They are all probably onomatopœic.

rock, mountain	... gir	... giri	... ghâr, zèr ...	... gairi
horse	... ..	... asva	... yasap, yâsh	... aspa, ... asp
little	... ..	... ..	... dzâk ...	... ..
new	... nâya	... nava	... nüj ...	... nava, ... nau
big	... ..	... ..	... lut ...	... ..
black	... ..	... syâva	... shâ ...	... syava, ... siyah
white	... ..	... svéta	... (i)shperro	... spaéta, ... safêd, saped
me	{ main mujh	} ma—	... ma—, maz, mù	... ma—
thou	... tu	... twa—	... tu ...	{ tûm, tîhwa } tu—
we, us	... ham	... asma—	... spa [gen.], mâsh ...	... ama, ... mâ
one	... ek	... eka	... i, í ...	... aêva, ... yak
two	... do	... dvi	... bùi, dhào ...	... dva, ... do
three	... tin	... trayas	... haròì, trùì	(bizvat)
four	... châr	... chatváras	... tsavur, tsabür	... thrayó, ... seh
five	... pánch	... panchan	... pinz, pânz	... chathváro, ... chahâr
six	... chheh	... shat	... shádh, khel	... pañchan, ... panj
seven	... sât	... saptan	... hûb, hüvd	... khshvas, ... shash
eight	... âth	... ashtan	... wokht ...	... haptan, ... haft
nine	... nao	... navan	... nêw, nâo ...	... astan, ... asht
ten	... das	... dasan	... dhas, dhes	... nahan, ... noh
			(sh)	... dasan, ... dah

ENGLISH.	INDIAN.		DARDŪ.	GHALCHAH.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>			<i>Ancient.</i>	<i>Modern.</i>
eleven	... igārah	...	djōsh-î	... dhas-i, dhes-at-i	... aèva-dasan	... yazdah
fifteen	... pandrah	...	djōsh-ponch	... dhas-pinz	... pancha-dasan,	... pānzdah
to cook, to ripen	... pak-na	... pach	... paj-ono	... pōch-an	... pach,	... pukhtan
to hear	... sun-na	... sru	... shum	... kshūin, khūd-ao	... sru,	... shanīdan
to write	...	...	niwashe	... nevish-an	...	... nawishtan
he drinks	... p̄ta	...	p̄e	... p̄t	...	...
I know	...	...	dashtan	... disham	...	...
to strike	...	... han	...	... dīng, dhād-ao	... jān,	... zadan
it broke	...	... ehhid	... det?	... shikōttēi [shkōnd]	skend,	... shikast
to die	... marna	... mar	... miri-ono	... mara-in	... mar,	... murdan
with	...	...	{ kath	... katti	...	...
bull	...	...	{ batshan	... mōshōn	...	...
"	...	... gò-rājâ	...	... ghū-rgāu	...	...
calf	...	... vrsha	...	... wierz	...	...
lamb	...	... varkara	...	... wurk, barkâ	...	...
horse	...	... vashkaya	...	... wushk, wishk	...	...
frog	...	... vrshala	...	... vurj	...	...
bear	... bheki	... bheka	...	... sher-bich, karbcj	...	...
ram	... rīchh	... rksha	...	... yūrkh	...	...
leaf	{ ... ura	...	...	... wār	...	...
	{ ... urna (<i>lamb</i>)	... urana	... urin	... wiern	...	...
	... bala	...	...	... palch	...	...

birch	...	... bhurj	...	... bhurja	...	...	furz	...	...	...
night	...	...	...	naetam	...	...	naghd	...	...	...
wild ram	...	...	...	ura { vara + ukshan } (sheep)	...	...	...	vroksh	...	...
house	...	...	...	sadas { chhada (roof) }	...	...	ched, khùn	...	hadis,	... khánah
wheat	...	...	...	gòdhuma	...	...	ghidim, zandam	...	...	gandam
cream	...	...	...	[marj "mil- geo"]	...	...	marik	...	[marez "to brush against"]	...
ravine	...	...	...	dara	...	...	dhòr, dher	...	...	darrah
this	...	... yih	...	... ayam	...	... haya [ʔ]	...	yem, yam	...	aém, ... in [im]
first	...	... pahla	...	... prathamâ	...	...	prüt, prod	...	...	fratama
bull	...	...	...	ukschan	...	...	druksh	...	...	ukshian
cattle (esp. yak)	...	...	...	sthàra	...	...	stàur	...	...	staora, ... sutur
sheep	...	...	...	mesha	...	...	mài	...	...	maéscha ... mész
a flower, (a <i>spring</i>)	...	...	...	...	...	...	spragh...	...	...	[sparegha, ... spargham]
waist, also middle	...	...	...	màdhya	...	...	{ madhàn màdh, medh	...	...	... maidhyana ... miyana
a water-course	...	...	...	vâhasa	...	...	wâdh	...	...	... vaz [to flow]...
rain	...	... bârish	...	... varsh	...	...	wür, warej	...	...	... vâra ... bâràn
male	...	... nar	...	... nara	...	...	nièr	...	...	... naira ... nar
[other, further] side,	...	...	...	...	...	...	...	...	...	...
end	...	... pare	...	... pára	...	...	pür, pur	...	...	... para ...

ENGLISH.	INDIAN.		DARDŪ.	GHALCHAHĪ.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>			<i>Ancient.</i>	<i>Moderna.</i>
day	...	...	...	rwâr	... ayare	...
a charm	... mantr	... mantra	...	mutr	... mâthra	...
a demon or deity	...	... deva	...	liw, dhéw...	... daéva	... div
night	...	... kshapá	...	khâb	... kshap	... sbab
sleep	...	... svapna	...	khûdhm	... qafne	... kh'âb
white [shining]	...	... ruch [<i>to shine</i>]	...	rakhm	... rukhsh	[roshan]
					(<i>to shine</i>)...	
sharp	...	... { tîj tigma } }	...	taghd, teid	... tighra	... tēz
dry	... sūkha	... sushka	...	wesk	... hisku,	... khushk
putrid	...	... pû	...	pîtk, pedhij	... pûiti	...
there	...	...	...	hâ-drâ	... athra	...
towards	...	... prati	...	par	... pâiti	...
who?	... kis	... kas	...	kûi, choi	... ko, chis	... kî
thus	... aisa	... itthâ	...	azi	... uiti	...
before	...	... pra	...	prût, prod	... fra	...
out	...	...	...	vieh, vach	... uq	...
I	...	... abam	...	wuz, waz [am]	... azem	...
to burn	...	... tap	...	tlaw-ak	... tafs	... tâftan
to weave	...	... vc, vabh	...	wuf-an, wift-ao	... vap, ubda	... bâftan
to cultivate	...	... karsh	...	kûr-an	... karesh	... kishan
to milk	...	... doh-na	...	dhögn-am	... dug	... dokhtau

to praise	...	...	stu	...	sto-an, staud-ào	... stu	... sitúdan
to give	...	de-na	...	dadámi (<i>I give</i>)	...	radhá-n, dhád-ào	... dadhámi [<i>I give</i>] ... dádán
to see [<i>I see</i>]	...	...	vid	...	wín-am, wein-am	... vaér	... bín-am
to lose	...	...	...	...	nüs-an, binást-ào	... naç, [venaçet, Prsi]	... ..
to come	...	...	...	...	yét-ào	... yaç	... ..
to return	...	...	...	...	pshít-n	... ..	... ..
to rise	...	...	...	...	güz-an	... khiz	... ..
to lick	...	...	lih	...	likh-an, dhikt-ào	...	... khez
to dig	...	khod-na	...	...	kánd-ào	...	... ..
a water-vessel	...	lota	...	...	lut, liet	...	... ..
a dog	...	kutta	...	...	küd	...	... ..
autumn	...	[Bohemian]	...	podzim	pîdz	...	... ..
iron	...	[Pushfu]	...	ospána	spin	...	... ..
moon	...	[Anct. Slavo- nic]	...	miesetsi	maesit	...	... ..

N. B.—Numerous other words apparently derived or corrupted from modern Persian, and also some from Arabic and Turkí, will be found on an inspection of the Vocabulary.

VOCABULARY.

A.	<i>Wakhi.</i>	<i>Sarikoli.</i>
to be able	*karsar-an karsar-am karkogn-am karkakhk	
above, over (post position)	tša — wuch-an	az — ter, — az tèt
above, up (adv.) . . .	wuch	tèt
to abuse	varend-àk vârand-am vârâtam vârendetk	rând-ao rân-am rând-am rândj
to accompany	kamtü wâtsn	T. W. kamtü set-ao T. S.
account, number . . .	asâb	asûb A.
on account of	— jinib	— ivòn
accoutrements . . .	asbâb	P. asbâb P.
acute (metaph.) . . .	tiz	P. teiz P.
an adze	wajâk	wajâk
ill advised, who will not take counsel	nazakhht	nâghukht
to affect, to stain, to profit	nadhevs-an nadhevs-am nadhevd-am nadhâfk	nâdhevd-ao nâdhivs-am, nadhavs-t nâdhevd-am nâdhevdj
to be afraid, to fear . .	washuk-an washî-am washt-am wusheth	khuj dheigao — dhor-am — dhaug-am — dhaugj
afresh	tša-sar-an	az kar
after (p. p.)	tša — an sibàs tša sibàs — an	— az zabô az — zabô
afterwards, behind (adv.)	tsibas	zabô
again, moreover, <i>also</i> other	wâz	P. wûz P.
age (years)	sâl	P. sâl P.
aged, old	khbiâr	P. pir P.

* The four words in each dialect opposite each English verb, are the four forms required to be known in order to conjugate the verb, *viz.* the Root or Infinitive Form, the Present, the Past, and the Perfect. Where there are two forms in the second place, the latter of the two is the 3rd Person Singular.

Wakhi.

Sarikoli.

to agree, to consent	kamei-n	chimb-d-ao	
	{ kami-am }	chomb-am	
	{ kimi-t }		
	kamat-am	chimb-d-am	
	kametk	chimb-dj	
agreement, concord,	àsht	P. ukht	P.
to aim	karàwal dürz-an	T. W. choqând-ao	
		choqân-am	
		choqând-am	
		choqândj	
all	kökht	fük	
to allow (<i>see</i> to put)	latsar-an	lacheig-ao	
alone	wîr	iwj	
along (prep.) following a road, river, &c.,	pas —	pas —	
also . . . . .	. . . . .	mas	
an ambush, a man placed in ambush	mâlish tserâk-küzg	sord-ichoz	
an ambuscade	mâlish	sord, mâlikh	
to lie in ambush	mâlish tserâk	sord-ao	
		sur-am	
		surd-am	
		surdj	
amongst . . . . .	. . . . .	— darün	
and . . . . .	. . . . .	at	
anger, wrath	qâr A. ghâsh	qâr (qahr)	A.
to be, or become angry.	ghâsh gokh-an, dar qâr	zar set-ao, dar qâr dhâd-	
	ding, riz-an	ao	
	riz-am		
	riz-d-am		
	rizetk		
ancient, former	mis-ung	prôd-enj	
animal's droppings	pöshk	bukân	
an animal's leg	lông	P. lang	P.
a riding animal, a 'monture'	wulâgh	T. wulugh	T.
to annoy	khafâ khâk	khafâ cheigao	
annoyed, troubled	khafâ	P. khafâ	P.
an answer, reply	jawâb	P. juwûb	P.
an ant	mîr-prich	chunéli	T.
	(king worm)		
an antler	schao	khao	

	<i>Wakhi.</i>	<i>Sarikolî.</i>	
an anvil . . .	sandâl . . .	sandâl	T.
any one . . .	hèch kûi . . .	hèch chôi	P. S.
to appear . . .	sũdhũi-n . . .	namâid-ao	P.
	sũdhũy-am . . .	namây-am	
	sadhoïd-am . . .	namâid-am	
	sũdhũyetsk . . .	namâidj	
appearance . . .	rang . . .	rang	
an apple . . .	mür . . .	mân	
apricot . . .	chiwân . . .	nôsh	
arid, dry . . .	wesk . . .	ziakhj	
to arise . . .	giz-n . . .	indeid-ao	
	giz-am . . .	indiz-am	
	gözd-am . . .	indaud-am	
	gözg . . .	indaudj	
an armful . . .	pâz . . .	maghaul	
an armpit . . .	kal . . .	bijel	P.
arms, weapons . . .	asbâb . . .	P. yerâgh	T.
an army . . .	lũshkâr . . .	P. lakhkâr	P.
to arouse, to cause to stand	gizũv-n . . .	indeizând-ao	
up . . .	gizũv-am . . .	indauzân-am	
	gizovd-am . . .	indauzând-am	
	gizũveth . . .	indauzândj	
to arrange, to appoint (to			
throw) . . .	katâk		
to arrange in a line . . .	katâr latsaran . . .	A. katâr lacheigao	A.
to arrest . . .	pachrakhh-n . . .	pachrakhht-ao	
	pachrakhh-am . . .	pachrekhh-am	
	pachrakhht-am . . .	pachràkhht-am	
	pachrakhhetk . . .	pachrakhhtj	
<i>also</i> . . .	pũtrũm-n . . .	padromd-ao	
	pũtrũm-am . . .	padromb-am	
	patramd-am . . .	padrombd-am	
	pũtrũmetk . . .	padrombdj	
to arrive, to reach . . .	* <i>gat-àk</i> . . .	farebt-ao	
	<i>gât-am</i> . . .	farobs-am	
	<i>gâtt-am</i> . . .	faribt-am	
	<i>gatetk</i> . . .	faribtj	
an arrow . . .		pu dh	
articulation, a joint . . .	band . . .	P. band	P.

* The *g* in italic represents the softer sound of the *ghain* mentioned above (see Sounds), resembling the German *g* in *tage*,

Wakhí.

Sariqolí.

an artizan	üstâdh	P. ustôdh	P.
ashes, cinders . . .	pârg	thîer	
to ask, <i>also</i> to have juris-			
diction over . . .	pörs-an	pörst-ao	
	pörs-am	pörs-am	
	pörst-am	pörst-am	
	pörsetk	pörstj	
an ass	khur	shèr (<i>from</i> khar P.)	
a jack-ass	hangí khhur . . .	T. P. hangí shèr	T. P.
a female ass	mâcha khhur . . .	marqab shèr	A. P.
a young ass	kuât	té khâr	P.
a wild ass (<i>Equus hemionus</i>),			
found on Pàmír . . .	qulan	qulan	T.
an assemblage . . .	ma'reka	A. ma'reka	A.
to assemble together, to			
be assembled . . .	ghört wâtsn . . .	wíktj setao	
assistance	kümök	T. kumak	T.
to attain, to touch . .	parva-in	bezeid-ao	
	parvé-am	bizis-am	
	parvet-am	bizeid-am	
	parvetk	bizedhj	
to cause to attain, to hit	parvev-an	bizeidând-ao	
with a missile . . .	parvev-am	bizeisân-am	
	parvéâvd-am . . .	bizeisând-am	
	parvevetk	bizeisânj	
an augury, an omen . .	mutr	fâl	A.
a maternal aunt . . .	vôch	vîts	
autumn	tîrmâ	P. pidz	
to awake, to wake up .	agâh wâtsn . . .	P. W. agâh setao	P. S.
an awl	tsârz	tsârz	
an axe, a hatchet . . .	tipâr	baldâh	T.
B.			
to babble, also to talk in	brâm-n	wardhîd-ao	
one's sleep	brâm-am	wardháu-am	
	brâmd-am	wardhüd-am	
	brâmetk	wardhüdj	
the back or rear of any-			
thing	sibás	zabô	
the back (of a man or			
animal)	part, dâm	chomj, dom	
back, backwards (adv.)	tar-sibas	tar-zabô	

	<i>Wakhi.</i>	<i>Sariḳōli.</i>	
on one's back . . .	sak part . . .	chü chomj (<i>on back</i>)	
backwards, à reculons .	tsibás pudh . . .	zabuj padh	
badness . . .	shàki . . .	zìti	
bad, <i>also</i> old . . .	shàk . . .	zìt, badh	P.
bad tasting . . .	trách . . .	? P. trách	
a bag . . .	khaltá . . .	khaltâ	P.
baggage, a load . . .	vür . . .	wez	
a baggage horse . . .	yâbu . . .	P. yâbu	P.
a baking-pan . . .	sât . . .	sâd	
a (playing) ball . . .	tup . . .	pátth	
the bank (of a river) .	lab P. kor . . .	lav P. yâr T.	
bare, naked . . .	shilakh . . .	chalendák	
bark (of trees) . . .	shung pist . . .	kabzâk	T.
	<i>wood skin</i>		
to bark . . .	wâḳ-n . . .	wâḳt-ao	
	wâḳ-am . . .	wâḳ-am	
	wâḳt-am . . .	wâḳt-am	
	wâḳetk . . .	wâḳtj	
barley, corn, cattle-feed .	yürk . . .	chüshj	
a bat . . .	shapârak . . .	P. shapârák	P.
bay (colour) . . .	turúgh . . .	türügh	T.
to bay together (as dogs),	varüi-n . . .	varaud-áo	
to howl . . .	varüy-am . . .	varáu-am	
	varoid-am . . .	varüd-am	
	varüyetk . . .	varaudj	
to be . . .	hümüi-n . . .	vid-áo	
I am, &c., . . .	tei-(am, at, &c.,) . . .	yost-am	
I was, &c., . . .	tu (am, &c.,) . . .	vüd-am	
having been . . .	tüwetk . . .	vedhj	
I may be . . .	hümi-am . . .	váo-(am, &c.,)	
thou mayest be . . .	hümüi . . .	(<i>see Grammar.</i>)	
he may be . . .	hümü-t . . .		
we may be . . .	hümi-an . . .		
ye may be . . .	hümü-it . . .		
they may be . . .	hümi-an . . .		
to tell one's beads . . .	shiráw-an . . .	nashrud-ao	
	shiráw-am . . .	nashràw-am	
	shiránd-am . . .	nashrud-am	
	shiráwetk . . .	nashrudhj	
a beak . . .	nüchk . . .	nüsk	

Wakhí.

Sarikólí.

the main beam of a roof	wás	wus	
a bear (brown)	nâghordum	yürkh	
to bear (a child)	yâz-n	zâd-ao	
	yâz-am	zey-am	
	yâzd-am	zâd-am	
	yâzetk	zâdhj	
the Great Bear	aft bradaràn (<i>the Seven</i> <i>Brothers</i>).	P. W. aft kunan	P. S.
a beard	reghish	bun	
beardless	kâsa	P. kesâ	P.
to beat, to pound	chuk-n	chákt-ao	
	chuk-am	chákt-am	
	chukt-am	chákt-am	
	chuketk	cháktj	
because	yao jinib, yem jinib	wi ivon, mi ivon	
to become	wâts'n	set-ao	
	{ wâts-am	{ sô-m	
	{ wâs-t	{ saud	
	vitt-am	siüt-am	
	vítk	sedhj	
it becomes (suits) [im- pers.]	sáz-d		
a bed	píp	babér	
a bee, or a wasp	dhôs		
a beetle	singurt	jisk	
before (<i>time</i>)	dar wakht	P. A. dar wakht	P. A.
	tar — mis (<i>nose</i>),	— tar prôd or prut	
	— tar mis		
before (<i>place</i>)	— prüt	— prôd	
a beggar, a petitioner	chilgàk-küzg	tàlibt-ichôz	
beginning	pursam		
behind, after (<i>adv.</i>)	tsibás	zabô	
behind (<i>p.p.</i>)	tsa ——— sibás-an	— az zabô	
the being or existing	hümüin	vîdi	
a bell	zul	gûl	
below	purdast, sa ——— past-an	— pa bun, ——— az babèr	
beloved or loveable	bâ tseràk-chok	bâ cheig-asuk	
to bellow	sak-wághn wâtsn	chü wághd setao	
belly, stomach	wânj, dur	kech	
to bend	kham dîng.	P. W. cheng dhâdao	
		kham dhâdao	

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
to besiege, to enclose	kábál ding	.	kábál dhâdao	
to bestow, to grant	nung ding	.	P. nûm dhâdao	A. S.
betrothal	kh'astaga			
between	miyána			
beyond (p.p.)	tsa — an dhîr	.	az — dhâr	
beyond (adv.)	yà sâr	.	tar wi sâr	
the bile	talkhâh	.	P. tràch	
to bind	vand-âk	.	vist-ao	
	vând-am	.	vind-am	
	vâst-am	.	vüst-am	
	vandetk	.	vüstj	
a binding or edging	ziek	.	zéak	T.
a birch tree	furz	.	kaying	T.
birch bark	furz pist	.	kaying past	
a bird	parinda	.	P. kush	T.
a biseuit	pütâk	.	taķich	
a bit (horse's)	jaoji	.	jaojao	
to bite or sting	nosh ding	.	P. W. nekh dhâdao	P. S.
to bite	dündük ding	.	dhandân dhâdao	
bitter	talkhh	.	tsekh	
the black on the bottom				
of a kettle	rizm	.	rizm	
black	schû	.	P. târ	P.
a blacksmith	âin-gar	.	âin-gar	
a blanket, a body cover-				
ing	kampál	.	? P. bawéin	
a horse blanket	jil	.	P. jal	P.
a cold blast	sûz	.	sâuz (lit. 'a flame,' from the burning effect of cold)	
to bleat	wâgh-an	.	wâghd-ao	
blessing (subst.)	küt	.	T. küt	T.
blind	kur	.	T. kaur	
blood	wukhan	.	wakhhîn	
to blow	puf tserâk	.	puf cheigao	
blue	savz	.	P. khoin, sâvz	P.
blunt	muķ	.	méaķ	
to blush	sökr wâtsn	.	rüsht set-ao	
a boat	kishti	.	P. kamâh	T.
to boil	yâksh-n	.	wirevd-ao	
	yâksh-am	.	wârav-am	

*Wakhi.**Sarikoli.*

	yàksht-am . . .	. . .	wirevd-am	
	yakshetk . . .	. . .	wirevdj	
a bone	yaich . . . .	. . . .	ustkhân	P.
boot (given in addition to an article exchanged)	bâlâmad . . . .	. . . .	üstag	T.
rough boots of untanned leather	shüşhk . . . .	. . . .	pekhk	
the bosom	bap . . . .	. . . .	tej	
both	har kifch . . . .	. . . .	virt	
bottom . . . . .	. . . . .	. . . . .	bun	P.
a bow (to shoot with) .	kamânak	P.	tsan	
	tir dast	P.		
a wooden bowl	kubun . . . .	. . . .	tothch	
a box	sunduk . . . .	. . . .	sandiek	P.
a boy . . . . .	. . . . .	. . . . .	gadhâ	
bran	safk . . . . .	. . . . .	sabast	P.
a branch	sholkhh	P.	shokhh	P.
to brand	dâgh katâk	P. W.	dugh dhâdao	P. S.
the brain	maghz	P.	moghz	P.
brass	khhâlâh	P.	khholâh	P.
brave, courageous . . .	bâtür	A.	bâtür (bahadur)	A.
bread	khoch . . . . .	. . . . .	khpik	
a thin cake of bread . .	fitir . . . . .	. . . . .	chapâti	T.
breadth, width	bâr . . . . .	. . . . .	bâr	P.
to break (intr.)	waḡ-n . . . . .	. . . . .	waḡt-ao	
	waḡ-am . . . . .	. . . . .	waḡ-am	
	waḡt-am . . . . .	. . . . .	waḡt-am	
	waḡetḡ . . . . .	. . . . .	waḡtj	
to break [intr.], to be- come broken	schkôdh-an wâtsn . . . .	. . . . .	varakhtj setao	
	also shkôdh-an			
	schkûr-am			
	schkônd-am			
	schkông			
to break (tr.)	schkôdh-an . . . . .	. . . . .	varâkht-ao	
	schkônd-am . . . . .	. . . . .	vareig-am	
	schkôtt-am . . . . .	. . . . .	varâkht-am	
	schkôtḡ . . . . .	. . . . .	varâkhtj	
to break in (a horse, &c.)	borgi ding . . . . .	. . . . .	burgi dhâd-ao	

Wakhí.

Sarikolé.

to break (of a rope, &c.,)			
[intr.] . . .	rasüdñ-n	. . .	zdàkht-ao
	rasedh-am	. . .	zdeig-am
	rasen-am	. . .	zdàkht-am
	raseng	. . .	zdàkhtj
to break (a rope or thread) [tr.] . . .	rasedhüv-n	. . .	zdardhànd-ao
	rasedhav-am	. . .	&c.
	rasedhovd-am		
	rasedhüvetk		
the breast, the chest . . .	püz	. . .	poz
breath . . .	dam	. . .	dam
a piece of brick . . .	shölg	. . .	khalg
a bridge . . .	skord	. . .	yéid
a bridle . . .	yikhân	. . .	vidhân
to bring . . .	wüzüm-an	. . .	veig-ao
	wüzüm-am	. . .	{ vor-am
			{ vir-d
	wazâmd-am	. . .	vaug-am
	wüzümetk	. . .	vaugj
to bring or take in, to cause to enter, to in- troduce . . .	chirmüv-n	. . .	duwâst-ao
to bring to mind, to re- collect . . .	tar yâd wüzüm-n	. . .	tar yôd veig-ao
broad, expanded . . .	kshâdh	. . .	P. kkhudh
to bring up, to nurture . . .	dego-an		(sh)
	deg-am		
	degd-am		
	degatk		
broken . . .	schköng		
which is or has been broken . . .	schköngung	. . .	varàkhtj sedhj
which or who has broken	schkötung	. . .	varàkhtj-enj
broken ground . . .	wuch past	W. P.	karsi bilik
	(high low)	. . .	[low high]
a brother . . .	vrüt, lal (?)	. . .	vrôd
related as brothers . . .	vrüt-in	. . .	vrador
brow, forehead . . .	ruk		
to brush against, to im- pinge . . .	shtrâkh-n	. . .	turft-ao
	shtrâkh-am	. . .	turf-am

P.

P.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
	shtràkht-am . . .	turft-am	
	shtràkhetk . . .	turftj	
a buck-goat . . .	ghurgàu tugh . . .	büeh	
a buckle . . .	alkà . . .	alkâ	P.
a bull . . .	chàt druksh . . .	chàt khièj	
	ghurgào . . .	wièrz	
a bullet . . .	wutch . . .	poth	
a bullock, an ox . . .	druksh . . .	khiej	
a bundle . . .	bâghchâh . . .	T. bukhehâh	T.
to burn (tr.), to set fire to	thiïv-n . . .	thawând-ao	
	thiïv-am . . .	thawân-am	
	thâwovd-am . . .	thawând-am	
	thiïvetk . . .	thawândj	
to burn (intr.), to be burnt	thau-àk . . .	thid-ao	
	thau-am . . .	thau-am	
	thett-am . . .	thüd-am	
	thetk . . .	thedhj	
to burst [intr.], to be			
burst . . .	zübèdh-n . . .	parist-ao	? P.
	zübèdh-am . . .	pàràth-am	
	zübön-am . . .	parüst-am	
	züböng . . .	parüstj	
to burst [tr.] . . .	zübütüv-n . . .	parind-ao	
	zübüt-am . . .	parin-am	
	zübott-am . . .	parind-am	
	zübüt-k . . .	parindj	
to bury . . .	khhâk khâk . . .	ba khhâk cheig-ao	P.
a thorn bush, a bramble.	chirîr . . .	khâr	P.
a bush-harrow, a rake . . .	namurzg . . .	namüzg	
business, work . . .	yark . . .	chèr	
to butt . . .	ding [<i>to strike</i>] . . .	tàkht-ao	
		tàrdh-am	
		tàkht-am	
		tàkhtj	
butter . . .	rughn . . .	P. raun	P.
a butterfly . . .	pilpilâk . . .	köpali	T.
a button . . .	tügmâ, kâwa . . .	tügmâ	T.
to buy . . .	khharid tserâk . . .	khharid cheigao	
by, by means of, with . . .	———— mōshōn . . .	———— its	

C.

a thin cake of bread . . .	fitir		chapâti	T.
a calf	wushk		wishk	
to call, to summon, to make proclamation . . .	ķiw tser-āk		ķiw cheigao	
	tsâr-am			
	tsârt-am			
	tsaretk			
a camel [two-humped] . . .	ushtür	P.	khtür	P.
a young camel	üshtür zaman		tâiläk	
a [camel's] hump	kap		kiep	
camp, quarters, <i>also</i> a household	kosh	T.	kesh, kushum	T.
a canal, water-course . . .	charm, wâdh		wâdh, üstang	T.
a candle [made by wind- ing cotton cloth round a central core of fat surrounding a stick] . . .	sham		shâm	
a fur cap	tumâgh		tümâgh	
to take care of	nigâh tserâk	P. W.	nigâh cheigao	P. S.
a carrier of merchandize for hire	kirâ-kash	P.	kirâ-kash	P.
carrion	gündâs		târp	T.
a cat	pish		pish	
cattle	mâl (= <i>property</i>)		mûl	P.
horned cattle	chât		chât	
a cave	bâi	P.	büi, garma	
a chain	zanzîr	P.	zanzéir	P.
to change [in appear- ance] [tr.]	yan rang khâk		yan rang cheigao	
to be changed	yan rang wâtsn		yan rang setao	
a charge [of cavalry] . . .	sak-göfsn		chü-zokht	
cheap	arzân	P.	arzân	P.
the cheek	lunj		nûrj	
cheese	panîr	P.	panèr	P.
chesnut [colour]	jeiran	T.	jéiràn	T.
to chew the cud	ramöt yit-n (<i>see</i> 'to eat')		wakhkièr khheig-ao	
a chicken [young]	kilîeh		chujâ	T.
a child, an infant	zâh, zaman		bachâh P., bala	T.
child-bearing labour . . .	zichâ		zichâ	
a chimney	ritsn	P.	rezn	P.
	mori	? T.	meri	? P.

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
to chirp, to twitter . . .	chîr-an . . .	? T.	chîrd-ao	
	chîr-am . . .		chîr-am	
	chîrd-am . . .		chîrd-am	
	chîretk . . .		chîrdj	
to choose out, to select	yawer-n . . .		yarur cheig-ao	T. S.
	yawer-am			
	yawerd-am			
	yaweretk			
to chop . . .	rasûdh-n . . .		khchakht-ao	
	rasedh-am . . .		khcheig-am	
	rasen-am . . .		khchakht-am	
	raseng . . .		khchakhtj	
a chopping-board . . .	dôsh shung . . .		dôsh khüing	
a chough . . .	swâts . . .		ghogh	
cinders, ashes . . .	parg . . .		thier	
a circuit, a circumference	pslab . . .		sân dawând	
			(<i>edge circle</i>)	
circular . . .	put . . .		pet	
a claw, a talon . . .	chang . . .	P.	changâl	P.
clay, mud . . .	khhet . . .		ghât	
fine clay . . .	saghaz . . .	T.	saghâz	T.
a cliff . . .	koh . . .	P.	teij	
an overhanging cliff or a vertical precipice . . .	haud . . .		chapâk	
a cloak, clothes . . .	böt . . .		lèl	
to close one's eyes, mouth, &c. . . .	bârs-an . . .		baghmîd-ao	
	bârs-am . . .		baghmez-am	
	bârst-am . . .		baghmûg-am	
	bârsetk . . .		baghmûgj	
cotton cloth . . .	chikman . . .	T.	galèm	? P.
coarse cotton cloth . . .	chil . . .		tsaul	
bleached coarse cotton cloth . . .	kinei . . .		lèl	
to clothe (another person)	pametsiv-an . . .		pamedzând-ao	
a cloud, a fog . . .	mûr . . .		varm	
cognizance, perception	darak . . .	P.	darak	P.
cold (adj.) . . .	sür . . .	? P.	ish	
a cold . . .	kokh . . .		yong	

	<i>Wakhi.</i>	<i>Sarikolî.</i>	
to become cold . . .	wasèr-n . . .	patsîg-ao	
	wasèr-am . . .	patsi-am	
	wasèrt-am . . .	patsüg-am	
	waseretk . . .	patsügj	
a cold blast . . .	sûz . . .	sauz	
coldness, cold (subst.) .	sûri . . .	îshi	
a collar [of a garment] .	gharagh . . .	zerej	
to collect, to bring toge-	gürt-an . . .	wikht-ao	
ther . . .	gürt-am . . .	wikh-am	
	gortt-am . . .	wikht-am	
	gürtetk . . .	wikhtj	
colour, dye . . .	rang . . .	P. rang	P.
light-coloured [of eyes] .	chaqir . . .	chaqar	
a colt . . .	tâi . . .	T. tâi	T.
a comb . . .	napösan . . .	wakhèrj	
to come . . .	wazé-in . . .	yet-ao	
	{ wazi-am . . .	yâdh-am	
	{ wîzit . . .	yât-am	
	wazd-am . . .	ithj	
	wazg . . .	vayând-ao	
to cause to come [a liv-	wüzüm-n . . .	vayân-am	
ing creature] . . .	wüzüm-am . . .	vayând-am	
	wazâmd-am . . .	vayândj	
	wüzümetk . . .	nakhtig-ao	
to come out, to go out .	niuz-n . . .	râmâd-ao	
to command, to order .	raméi-n . . .	{ rami-am . . .	
	{ rami-am . . .	{ râmâ-id	
	{ rîmi-t . . .	ramod-am	
	ramatt-am . . .	ramodhj	
	rametk . . .	am-râh	P.
a companion on the road	am-râh . . .	tûlan dhâdao	P. W.
to compensate . . .	tâwan rand-âk	pütün	T.
complete, entire . . .	drüst . . .	khirkht-ao	
to compound, to mix .	shind-ak . . .	khirkh-am	
	shand-am . . .	khirkht-am	
	shandid-am . . .	kherkhtj	
	shondetk . . .	ukht	P.
concord, agreement .	âsht . . .	chimd-ao	
to consent [agree] .	kaméi-n . . .	suz cheigao	P.
to construct, to make .	sâz khâk . . .	kaishi	T.
contrariness, disobedi-	mastrakhhi . . .		
ence . . .			

	<i>Wakhi.</i>		<i>Sarikolî.</i>	
contravening, contrary . . .	mastrakhh . . .		kaish	
to converse . . .	ksa khanàk . . .	A. W.	gap cheig-ao	P. S.
to cook, <i>also</i> to ripen . . .	pöch-an . . .		pizd-ao	
	pöch-am . . .		{ pez-am	
			{ pàs-t	
	pösht-am . . .		pekhht-am	
	pöchetk . . .		pekhhtj	
to cause to cook . . .	patsüv-n . . .		pekhht ràmâd-ao, &c.	
	patsüv-am . . .		(<i>to command</i> , q. v.)	
	patsovd-am . . .			
	patsüvetk . . .			
cooked rations . . .	sheilân . . .	P.	sheilân	P.
a cooking pot, a caul- dron . . .	dig . . .	P.	deg	P.
cool . . .	soz . . .		salkin	T.
to cool [intr.] . . .	wasern . . .		patsîg-ao	
	waser-am . . .		patsor-am	
	wasert-am . . .		patsug-am	
	waseretk . . .		patsugj	
to cool [tr.] . . .	wasirüv-n . . .		pâtserând-ao	
	wasirüv-am . . .		pâtserân-am	
	wasirovd-am . . .		pâtserând-am	
	wasirüvetk . . .		patserândj	
copper . . .	mis . . .	P.	mis	P.
coral . . .	satk . . .		makhhorj	
Indian-corn [not grown in W. and S.] . . .	konâk . . .	T.	konâk	T.
reaped corn, heaped up ready for threshing . . .	chiramn . . .		shürüm	
a corner [of any square space] . . .	pâlch . . .		bülung	T.
a corpse, a dead man . . .	mardhâh . . .	P.	murdhâh	P.
a cough . . .	kokhh . . .		kekhh	
to cough up phlegm . . .	akhh khâk . . .		akhh cheigao	
counsel, advice . . .	salâh . . .	A.	salâh	A.
to count . . .	asâb tseràk . . .	A. W.	asûb cheigao	A. S.
countenance . . .	pets . . .		rüi	P.
a counterpane . . .	kampal . . .		khavüing	
	kürpa . . .	T.	kurpa	T.
a country, "patrie" . . .	diâr . . .	P.	diâr	P.
courageous, brave . . .	bâtür . . .	A.	bâtür.	A.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
to cover, to close . . .	gin	bawid-ao	
	gaw-am, git	bawei-am	
	gött-am	bawid-am	
	götk	bawedhj	
to cover the head (by tying a cloth round it; said of a woman).	sâr zwâin	sârmalâ dhâd-ao	
a cow	chât ghû	chât zau	
a cradle	gaura (gahwâra P.)	prâkht	
a crane	turnai	turnâi	
cream	marik	mareb	
to create	âfrîd khâk	âfrîd cheigao	P. S.
to creep, to crawl	gazâ ding	gazâ dhâdao	
a crook-back	put-dâm	duk	
crooked	kard	cherd	
a crop	kûshtah	chermi	P.
to cross (a Pass), to go over <i>or</i> round, to dance	gir-an	gherd-ao	
	gir-am	ghirs-am	
	gird-am	gherd-am	
	giretk	gherdj	
a crow	karghâ	karghâ	T.
to crumble	frîl-n	warfakht-ao	
	frîl-am	warfareig-am	
	frîld-am	warfakht-am	
	frîletk	warfakhtj	
to cry (as animals or children)	nâla tserâk	chîrâs cheig-ao	
a cuckoo	(none in <i>Wakhân</i>)	kakkük	T.
cultivable	kûrn-asuk	chârd-asuk	
to cultivate	kûr-n	chârd-ao	
	kûr-am	châr-am	
	kôsht-am	chârd-am	
	kôshk	chârdj	
cultivated	kôshk-öng	chermi	
cultivation	kûrn	chârd	
a cup	pîl, chini	chinak, chini	
curds	pâi	pòi	
a curse	andiwat	zaugh	
a custom, institution	qaidah	yusun	T.
a cut, a notch	rasang-üng	khchakhtj-enj	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to cut, to cut off . . .	rasüdh-n . . .	khechakht-ao
	rasüdh-am, rasatht	{ khechig-am
		{ khechakht-am
	rasan-am . . .	khechakhtj
	rasang	
to cut, to whittle . . .	tüsh-an . . .	tukht-ao
	tüsh-am . . .	tükh-am
	tosht-am . . .	tükht-am
	tüshetk . . .	tükhtj
to cut out . . .	rasüdhn dürzn (<i>to cut to take</i>)	khechakht-zokhtao
	rasüdham-dürzam, (<i>I cut I take</i>) &c.,	khcheig-am zôz-am, &c.
to cut with an axe . . .	trâsh ding . . . P. W.	chapôrd-ao chapôr-am chapôrd-am chapôrdj
to cut into strips . . .	khash-âk . . .	tizd-ao
	khâsh-am . . .	tâz-am
	khâsht-am . . .	tizd-am
	khashetk . . .	tizdj
The Tartar year Cycle named after 12 animals is used.		
Cypress (<i>cupressus torulosa</i>) (called pencil cedar) yârz . . .		imbârs

D.

daily, of a day . . .	rwâr-üing . . .	mâthonj
to dance attendance, to pay one's court . . .	shinjual khâk . . .	valvakh cheigao
dangling . . .	ravindak . . .	ravindâk
darkness, dark . . .	târik . . .	târik P.
a daughter . . .	dhagd . . .	radzen
a daughter-in-law . . .	stakh . . .	zanâl
dawn . . .	rûkhhn . . . P.	yâul
to dawn . . .	rûkhhn wâts-n . . .	yâul dhâd-ao
a day . . .	rwâr . . .	mâth
day-time . . .	rwâr . . .	mâthân
deaf . . .	kâr . . . P.	chün
dealings (lit. give and take) . . .	dürzn radhâ-n . . .	dhâd zokht

	<i>Wakhi.</i>		<i>Sariqoli.</i>	
dearness, scarcity . . .	qimati		qimati	A.
death	màrg		màrg	P.
a débâcle of soil, rock, &c. brought into the stream by a flood of rain, &c.	shot		kara kokum	
a deception, a deceit . . .	tarzik, durogh	P.	tarziv, fànd	P.
a decree, an edict	ükme	A.	ükme	A.
a deer, a general term for all horned wild animals			ghüej	
deficiency	dzàki		dzüli	
delay			hayal	A.
delicate, tender	senâf		nazük	A.
a demon	liw		dhéw	P.
to dent, to compress forcibly	nadhefsüv-n nadhefsüv-am nadhefsovd-am nadhefsüvetk		nadhambând-ao, &c.	
dented (of a kettle, &c.)	nadhafk-üng		nadhevdj-enj	
to be dented, to be com- pressed	nadhefs-an nadhefs-am nadhavd-am nadhafk		nadhevd-ao nadhivs-am nadhevd-am nadhevdj	
to deny	munkir wâtsn		munkir setao	A. S.
to depart, to start	rawân wâtsn	P. W.	rawân setao	P. S.
deprived of, without	bi ———		be ———	
to descend	kham-àk khâm-am khâmd-am khametk		khâvd-ao khâvs-am khâvd-am khâvdj	
a desert	dasht P., chûl	T.	dokht P. chaul	T.
a desire	talab		talab	A.
to desire	chilg-àk châlg-am châld-am chilgetk		tâlibt-ao tâlâb-am tâlibt-am tâlibtj	
a "devil," a whirlwind	liw damâ		dhéw balamüt	
dew, <i>also</i> a white frost	schak		khok	
difficult, troublesome . . .	qilâh		qilâh	
with difficulty, hardly . . .	azâr ghilâh	P. W.	azûr ghilâh	P. S.

Wakhi.

Sarikoli.

to die	mara-in		marg-ao	
	mari-am, mîrît		mîr-am, merd	
	mörtt-am		maug-am	
	mörtk		maugj	
to dig, to excavate	parköl-n		kaud-ao	
	parköl-am		kâu-am	
	parköld-am		kaud-am	
	parköletk		kaudj	
to digest	'azam khâk		'azam cheigao	P.
to dip (tr.)	ghot ding	P. W.	ghüt dhâd-ao	P. S.
to dip oneself, to plunge	ghot yît-n (lit. <i>to eat a</i>			
	<i>dipping</i>)	P. W.	ghüt kheig-ao	P. S.
direction	tûsh T., ganà		tûsh	T.
in what direction ?	tar kum ganà ?		tar kâ gunâ ?	
dirty	chirkin	T.	ghazd	
	rim		kheidh	
a dish	kubûn		tothch	
disobedience, contrari-				
ness	mastrakh		kâishi	T.
to disperse, to scatter				
[intr.]	takhhirm wâtsn		takhhirm setao	
disposition, temper	mijâz (<i>for</i> mizâj)	A.	mijûz	A.
to distribute [as alms]	bakhsh tserâk	P. W.	bokhsh cheigao	
a divarication of a stream	tarân		tarâm	T.
to divide into small pieces	zest khâk		rezâh cheig-an	P. S.
to do	khâk, <i>or</i> gokh-n		cheig-ao	
	gòkh-am, gôm		kan-am, kakht	
	gòkht-am		chaug-am	
	khötk		chaugj	
docile, tame, tractable,				
quiet	shov		shuv	
a dog	shâch		küd	
a wild dog	kik		kâuj	
the dog days	tâmus	A.	tumus	A.
a child's doll	kitkân		jînjik	P.
which has been done	khötk-ung		chaugj-enj	
a door	bâr	P.	divîr	
a door socket	gôrj		gargh	
double-faced, deceitful	falfüs	P.	kaibür	
doubt	gumân	T.	gumân	P.

	<i>Wakkí.</i>	<i>Sariqolí.</i>	
a dove	pakhtök	pakhták	T.
down	kilapái	nughusûr	
downwards	kilapái-mars	nughusûr-dàs	
to drag	kashun tserák	kakhelâ cheigao	P.
to draw (a sword, &c., out of a receptacle)	küng	nalfond-ao	
	kün-am	nalfon-am	
	kott-am	nalfond-am	
	künetk	nalfondj	
to draw a line, to score	chirgh-khâsh-an	chighîr-tizd-ao	
	—— khâsh-am	—— tâz-am	
	—— khâsht-am	—— tizd-am	
	—— khâshetk	—— tizdj	
to draw out, to extract		tizd-ao	
		tâz-am	
		tizd-am	
		tizdj	
a dream	inât	khüdhm	
to dream	inât ving	khüdhm wândao	
to dress (one self)	pamets-an	pameig-ao	
	{ pamets-am	{ pamez-am	
	{ pamest	{ pamiz-d	
	pamagn-am	pamaug-am	
	pamakhk	pamaugj	
to dress (other people)	pametsiv-an	pamedzând-ao, &c.	
	{ pametsiv-am		
	{ pametsüv-d		
	pametsovd-am		
	pametsüvetk		
dried, dessicated	wesk vitk-üing	ziäkhtj-enj	
to drink	pît-n	bròkht-ao	
	pöv-am, pît	brâz-am	
	pitt-am	brukht-am	
	pîtk	brukhtj	
a drink made by mixing water with whey	daghov	dughov	
to drip	châk-an	khikt-ao	P.
	châk-am	khôk-am	
	châkt-am	khikt-am	
	chakatk	khiktj	

to drive in [a nail], to hammer	chuk-n		chàkt-ao chàkk-am chakt-am chaktj	
to drive	hài tseràk, zatran khàk .		zatran cheigao ; <i>also</i> dét-ao dé-am det-am detj	
to be drowsy, to nod	khhal khhöfs-an khhal khhöfs-am khhal khöfst-am khhal khhöfsetk		khhal khhüfst-ao khhal khhüfs-am khhal khhüfst-am khhal khhüfstj	
a drug, medicine	dârü, dawa	P.	dâri, dawà	P.
dry	wesk		ziàkhtj	
to dry (intr.), to become dry	wesk wâtsn		ziàkht-ao ziègh-am ziàkht-am ziàkhtj	
to dry (tr.)	wesk khàk		ziaulând-ao ziaulân-am ziaulând-am ziaulândj	
dung	sigin	P.	gharsh, sürün	
during, as far as, as long as, till	batkan		— its, ta — its	
dust	gàrd	P.	khorm	
dust, earth	shet		sít	
dye, colour	rang	P.	rang	P.
E.				
an eagle	bispür		khtsüvd	
an ear	ghish		ghàul	
earless	chinâk	T.	bé ghaul	
early in the morning	naghđîn, naghđînak		pigàn	P.
earnings, gain	gotak		vig <i>or</i> vigào	
an earring	gishmiz ghish-pörg güshwâr		gakhnèz ghàul safs güchwûr	
earth, ground	wûndr	P.	zems	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
earth, dust . . .	shet . . .	sît
a lump of hard earth .	kilakhak . . .	P. khâlğ
East, sunrise. . .	yîr tserakhh . . .	khhèr tserakhh
easy . . .	asàn . . .	P. âsân
to eat . . .	yît-an . . .	khheig-ao
	yâw-am, yît . . .	khhor-am, khhir-d
	yitt-am . . .	khhüg-am
	yîtk . . .	khhügj
echo . . .	tüngür . . .	tüngür
an edge . . .	lav . . .	P. lab
	yakâ . . .	T. yakâ
an edging or binding .	zièk . . .	T. zéàk
white efflorescence [of saltpetre ?] . . .	rezg . . .	ravar
covered with efflorescence	rezgîn . . .	ravârîn
an egg . . .	falenz . . .	kakkâ
eight . . .	hât . . .	wokht
eighty . . .	saksan . . .	T. saksan
the elbow . . .	böret . . .	yorn
an elm (said to grow in Sarikol, not in Wakhân) . . .	sedâ . . .	? T. sedâ
emaciated, lean . . .	khòt . . .	khut
an ember . . .	zagürg . . .	chugh
empty . . .	ölk, püch . . .	T. alk, puchak
to empty out . . .	tösh-an <i>or</i> tösh tseràk . . .	tis-ao <i>or</i> tis cheigào
	tösh-am &c. . .	tis-am &c.
	tösht-am . . .	tist-am (?)
	töshetk . . .	tîstj
to enclose, to besiege .	ḡabâl ding . . .	ḡabâl dhâdao
to encounter, to meet .	dichâr ding . . .	dichâr dhâd-ao
to endure, to last . . .	poi ding . . .	poi cheigao
to endure, <i>or</i> suffer . . .	poi ding . . .	poi dhég-ao
		— dhor-am
		— dhaug-am
		— dhaugj
enduring . . .	poi-nâg . . .	poi-nuk
to entangle . . .	pargöshöv-n . . .	baradzein cheigao
	pargöshöv-am	
	pargöshovd-am	
	pargöshövetk	

Wakhi.

Sarikoli.

entangled	pargöshetk		baradzein	
to be entangled	pargösh-n		baradzein setao	
	pargösh-am			
	pargösht-am			
	pargöshetk			
to enter	chiram-n		déid-ao	
	chern-am, cheram-d		didh-am, dedhd	
	chern-am		deid-am	
	chereng		dedhj	
to cause to enter, to	chirmüv-n		duwâst-ao	
bring or take in, to in-	chernüv-am		duwâdh-am	
troduce	chermovd-am		duwust-am	
	chermüvetk		duwustj	
the entrail	shingör		raud	P.
an entreaty, a humble				
petitioning	shinjuâl		valvâkh	
entire, complete	drust	P.	putun	T.
an entrenchment	dar-band	P.	chap	T.
to entrust	tâwîl tserâk	A. W.	tâwîl cheigao	A. S.
an envoy	ilchi	T.	ilehi	T.
equal, same, [one sort]	i rang	W. P.	i rang	S. P.
equivalent	chok	? T.	asuk	
an error, a sin	khhatâgi	A.	khhatâgi	A.
to estimate [weight, &c.]	chok-khak		choḡ cheig-ao	
even, equal [in height]	barâbar		barôbar	P.
evening	pürz		biurn, khum	P.
			[shâm]	
of the evening	pürz-üing		biurn-enj	
the evil eye	kürdi		kürdi	? T.
a ewe	stréi mai		stir màul	
to excavate, to dig	parkol-n		kaud-ao	
	parkol-am		kau-am	
	parkold-am		kaud-am	
	parkoletk		kaudj	
in excess, excessive	böshi		bakhi (? for bâḡi A.)	
to exchange	âlish khâk	T.	âlish cheigao	T.
excitable, fiery	chepsan		jabuk	
excrement	gi			
to exert one's self, to				
make an effort	zor tserâk		zür cheigao	P. S.
to be exhausted, or pros-				
trated	sest wâtsn		süst setao	

Wakhi.

Sarikoli.

to exhibit, to show, to cause to see . . .	visüv-n . . .	visând-ao	
	visüv-am . . .	visân-am	
	visovd-am . . .	visând-am	
	visüvetk . . .	visândj	
to expel, to bring out .	nikhing . . .	zwâst-ao	
	nikhind-am . . .	zwâdh-am	
	nikhit-am . . .	zwâst-am	
	nikhitk . . .	zwâstj	
to express, to squeeze out . . .	wazem-n . . .	sherzd-ao	
	wazem-am . . .	sherz-am	
	wazemd-am . . .	shirzd-am	
	wazemetk . . .	shirzдж	
to extinguish, to cause to go out, to put out [fire] . . .	niüv-n . . .	wazawând-ao, &c.	
	niüv-am		
	noiövd-am		
	niüvetk		
an eye . . .	chözm . . .	P. tsem	
the eye-brow . . .	varào . . .	varào	
an eye-lash . . .	skord . . .	yeid	
F.			
the face . . .	rûi . . .	P. pets	
to face [towards] . . .	rûi khàk . . .	P. W. rûi cheigao	P. S.
to fall . . .	wàz-n . . .	wokhtao	
	wàz-am . . .	wukh-am	
	wàsht-am . . .	wokht-am	
	wàshk . . .	wokhtj	
family [in the larger sense] . . .	khhèsh қаum	P. A. khèkh қаum	P. A.
famous . . .	nungi . . .	P. nâmi	P.
far . . .	dhîr . . .	? P. dhâr	? P.
far-sighted . . .	chözm-in . . .	P. tsem-in	
as far as, as long as, till, during . . .	— batkan . . .	—its, tâ—its	
farness . . .	dhîri . . .	dhàri	
fast [of a horse], light [in weight] . . .	rànjк . . .	rindz	
fast, well-paced . . .	weyâuin . . .	weyâuin	

	<i>Wakhi.</i>		<i>Sarikolî.</i>	
a fast	richagh . . . . .	. ? P.	ruchàn	P.
to fasten a horse's head up short	kaizà khàk . . . . .	. . . . .	kaizà cheig-ao	
fat, thick, stout	bàj, farbi	P.	divèz, farbé	P.
fat, grease	rogün . . . . .	. . . . .	raun	P.
refuse of fat left after boiling	jaghzak . . . . .	. ? T.	jaghzak	? T.
a fat sheep	pos . . . . .	. . . . .	pes	
father	tât . . . . .	. . . . .	pîd, atâ	T.
father-in-law	khurs . . . . .	. ? P.	khhasur	P.
	bâghi tât . . . . .	. . . . .	boghi atâ	
fatigue, tiredness	warekhgî . . . . .	. . . . .	warezdagî	
a fault, a mistake	khhatâgî	A. P.	khhatâ	A.
a favourite or pet child	nâzyân . . . . .	. . . . .	nûzyûn	P.
to fear, to be afraid	washuk-an . . . . .	. . . . .	khûj dheigao	
	washi-am	}	———— dhor-am	
	wish-it		———— dhaug-am	
	washt-am . . . . .	. . . . .	———— dhaugj	
	wushetk . . . . .	. . . . .	
fear, fright	washuk . . . . .	. . . . .	khûj	
fearful	washuk-kûzgz . . . . .	. . . . .	khûj dheig-ichoz	
a feast	tôi . . . . .	. T.	téi	T.
to feel, to experience [mentally] . . . . .	. . . . .	. . . . .	dheig-ao dhor-am dhaug-am dhaugj	
a feeding tube [for babies]]	upehi . . . . .	. . . . .	ruvj	
a felt	ijîn . . . . .	. . . . .	jéin	
a female	strói . . . . .	. . . . .	stír	
a thorn fence	chit . . . . .	. . . . .	chít	T.
to ferment, to rise [as dough], to foam [as water in a torrent]	pödhmösh-an . . . . .	. . . . .	baleid-ao	
	pödhmösht-am . . . . .	. . . . .	balis-am	
	pödhmösht-am . . . . .	. . . . .	baleid-am	
	pödhmöshtetk . . . . .	. . . . .	baledhj	
fever and ague	andav . . . . .	. . . . .	bazgàk	T.
a stubble field	naghaz . . . . .	. . . . .	naghaz	
fiery, excitable	chepsân . . . . .	. . . . .	jâbuk	
fifty	pinjâh . . . . .	. . . . .	pinjùh	P.
a fight	ghâsh, jang	P.	ghâsh, jang	P.

to fight together [of animals]	màk-an	.	.	.	zghòd-ao	
	màk-am	.	.	.	zghàu-am	
	màkt-am	.	.	.	zghòd-am	
	maketk	.	.	.	zghòdhj	
a file	chafsâh	.	.	.	chafsuh	
to fill	tқи khàq	.	.	.	pür cheigao	
to fill into receptacles from a store of anything	khönz-n	.	.	.	pakhchüg-ao	
	khönz-am	.	.	.	pakhchor-am	
	khögn-am	.	.	.	pakhchüg-am	
	khökhg	.	.	.	pakhchügj	
to filter, to strain	schachüv-n	.	.	.	kardâzd-ao	
	schachüv-am	.	.	.	kardâz-am	
	schachovd-am	.	.	.	kardâzd-am	
	schachüvetk	.	.	.	kardâzdj	
to find, to receive, to obtain	got-âk	.	.	.	vig-ao	
	gôt-am	.	.	.	varé-am	
	gott-am	.	.	.	vüg-am	
	gotetk	.	.	.	vügj	
fine powder, also soft	pâlm	.	.	.	pâdhm	
a fine	tawéni	.	.	P.	tawâni	P.
a finger	yàngl	.	.	.	ingàkht	P.
the little finger	ziklai yàngl	.	.	.	zilaq ingàkht	
the 3rd, 2nd and 1st fingers	malung yàngl	.	.	.	madhân ingàkht	
a finger-nail, a claw	dgör	.	.	.	nashaur	
to finish, to come to an end	adâ wâtsn	.	.	.	adâ set-ao	
to finish (tr.)	adâ khàk or tseràk	.	.	.	adâ cheigao	
fire	rakhhnig	.	.	.	yuts	
a fire-place, a hearth	dildong	.	.	.	katsur	
first (adj.)	îw-ao	.	.	.	îw-ao	
first (adv.)	prüt	.	.	.		
a fish	mai	.	.	.	mui	P.
a fish-hook	changak	.	.	.	changàk	P.
the fist	möst	.	.	P.	mut	? P.
five	pânz	.	.	.	pinz	
a flame	râuq	.	.	.	sâuz	

Wakhi.

Sarikolî.

to flame up	pidhing pidhing-am pidhn-am pidhnetk		
a flank, a side	shunj	khaun	
flat	anwâr	anwûr	P. P.
	pâkhj	pâkhj	
flax, linseed (<i>none grown</i>)	zaghir	T. zaghir	T.
to flay, to kill . . . .	. . . . .	kokht-ao kegh-am kokht-am kokhtj	
a flea	spardhenj	bürgàh	T.
to flee	rödh-n	ratsist-ao	
	rödh-am	ratsedh-am	
	rön-am	ratsüst-am	
	röng	ratsüstj	
flint and steel	chikhmâk ghâr	tsâkhmâk zèr	
a flock	bakhsh	tup	T.
flocks and herds	kalâ	P. kalâ, mul	P.
to flood (spoken of the water), to be spread out	werkhhar-an	walîd-ao	
	werkhhar-am	walis-am	
	werkhhart-am	walüid-am	
	werkhharetk	walüidj	
to cause to flood to spread out (tr.)	werkhühv-n	waléisând-ao	
	werkhühv-am	&c.	
	werkhhovd-am		
	werkhühvetk		
a flood	sîl	A. sèil	A.
flour	yumj	yogz	
to flow	tuk-n (<i>to go</i>)	tid-ao (<i>to go</i>).	
a flower	spragh	gûl	P.
a flower pot	spragh-dân	W. P. gûl-dân	P.
a fly	maks	P. chingin	
to fly	rawez-n	rawikht-ao	
	râwez-am	râwâz-am	
	râwezd-am	rawükht-am	
	râwazetk	rawükhtj	

	<i>Wakhí.</i>	<i>Sariqolí.</i>	
to cause to fly . . .	rawazüv-n . . . ràuzav-am rawazovd-am ràuzüvetk	rawazând-ao, &c.	
foam . . .	khuf . . .	khhef	
a fog, a mist . . .	bis . . .	büs	Y.
a fog, a cloud . . .	mur . . .	varm	
a fold (of cloth, &c.) . . .	tâ . . .	tu	P.
a sheep-fold . . .		gal	
to fold (sheep) . . .	tané-in . . . tané-am . . . tanet-am . . . tanetk . . .	duwâst-ao (<i>to cause to</i> duwâdham [<i>enter</i>] duwust-am duwustj	
to follow, to pursue . . .	zatran khâk . . .	zatran cheig-ao	
a fool . . .	gul . . .	aĥmak	A.
a foot, a leg . . .	püdh . . .	pedh	
a footman, a man on foot	piâdhâh . . .	piâdhâh	P.
a foot-track . . .	podh . . .	pedh	
a ford . . .	türt . . .	paug	
to ford, to wade . . .	türt ding . . .	paug dhâdao	
the forearm . . .	yurm . . .	cheröst	
the forehead . . .	rûk . . .	râk	
former, ancient . . .	mis-ung, tar-mis-ung . . .	prôd-enj	
formerly . . .	mis (= <i>nose</i>) . . .	prôd	
a fort . . .	ġalhâ . . .	ġalâ	A.
fortieth . . .	chil-ao . . .	châl-ao	P.
forty . . .	chil . . .	châl	P.
a foster brother or sister	zârz . . .	zorz	
a foster child . . .	zârz zamân . . .	zorz balâh	S. T.
four . . .	tsabür . . .	tsavor	
fourth . . .	tsabürao . . .	tsavorao	
a fowl, a cock . . .	körk . . .	tûkhi	T.
a fowl-house . . .	yost . . .	chelyò	
a fox . . .	nakhchîr . . .	râpts	
to free, to release . . .	khhalâs khâk . . .	khhalûs cheigao	P.
to freeze . . .	yikh vadhâk . . . yikh tserâk . . .	shtu vistao sorj setao	P. W.
fresh, new . . .	tazah . . .	tuzah	P.
a friend . . .	dost . . .	dest	P.
to become friends, to be reconciled . . .	âsht wâtsn . . .	ukht setao	P. S.

*Wakhí.**Sariqólí.*

to frighten . . .	washiüv-n . . .	khâwând-ao . . .	
	washiüv-am . . .	khâwân-am . . .	
	washiovd-am . . .	khâwând-am . . .	
	washiüvetk . . .	khâwândj . . .	
to frighten, cause to shy	witriüv-n . . .	intreisând-ao, &c. . .	
	witriüv-am . . .		
	wotriovd-am . . .		
	witriüvetk . . .		
a fringe . . .	pulk . . .	pulk . . .	
a frog . . .	mukt . . .	kharbèj . . .	
frost . . .	ayâz . . .	ayúz . . .	T.
from, than . . .	tsa or sa (with the oblique case in <i>-an</i>) . . .	az ————— . . .	P.
frozen, (of earth, &c.) . . .	yikh . . .	sorjîn . . .	
frozen, (of liquids) . . .	yikh . . .	shtu sedhj . . .	
fruit . . .	miwâ . . .	méwâ . . .	P.
a fruit stone . . .	kütük . . .	rukchi . . .	Y.
to fry . . .	varesh-n . . .	virzd-ao . . .	
	varesh-am . . .	virz-am . . .	
	varesht-am . . .	virzd-am . . .	
	vareshetk . . .	virz dj . . .	
<i>also</i>		stipt-ao . . .	
		stob-am . . .	
		stipt-am . . .	
		stiptj . . .	
fuel . . .	gûz . . .	zez . . .	
to be full . . .	tqi wâtsn . . .	pür setao . . .	P. S.
full moon . . .	pür zümak . . .	pür mâs . . .	
a fur cap . . .	tunagh . . .	tunagh . . .	
a fur robe . . .	karast . . .	warbûn . . .	
an irrigation furrow . . .	chinak . . .	chenâk . . .	
on the further side . . .	trâ (<i>tar-yâ</i>) pür yâ sâr . . .	tar wi pur . . . tar wi sâr . . .	

G.

galled (horse, &c.) . . .	kupt . . .	nukhtj . . .	
to gallop (intr.) . . .	göfs-an . . .	zokt-ao . . .	
to gallop (tr.), to cause to gallop . . .	göfsiv-n . . .	dawând-ao . . .	
	göfsiv-am . . .	dawân-am . . .	
	göfsovd-am . . .	dawând-am . . .	
	göfsivetk . . .	dawândj . . .	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to gather (one by one)	chüp-an . . .	tsevd-ao
	chüp-am . . .	tsev-am
	chövd-am . . .	tsevd-am
	chöfk . . .	tsevdj
a gelding . . .	akhhtâ . . .	akhhtâ T.
a gimlet or centre bit . . .	barmâh . . .	barmâh P.
a girdle . . .	miûn, tâband W. P.	miûnd, tâbând S. P.
a girth . . .	tarâng . . . ? P.	türong ? P.
to give . . .	radhâ-n . . .	dhâd-ao
	rând-am . . .	dhâ-m, dhi-d
	râtt-am <i>or</i> dhett-am . . .	dhâd-am,
	râtk . . .	dhâdj
gleanings . . .	sar-chöfk (lit. <i>head-gathered</i>) . . .	kâl-tsevdj (<i>do.</i>)
to glitter, to glisten . . .	jellâs tserâk . . .	pollâs cheig-ao
glue . . .	sharish . . . P.	serèkh P.
to go [move to], <i>also</i> to become [<i>setao</i>] . . .	rach-an . . .	set-ao
	rach-am, rash-t . . .	sô-m, saud
	ragd-am . . .	süt-am
	rakhk . . .	sedhj
to go, to walk (<i>indef.</i>) . . .	tuk-an . . .	tîd-ao
	chau-am, chit . . .	tedz-am, tiz-d
	taghd-am . . .	tüüd-am
	takhk . . .	tüüdj
to cause to go away, to remove . . .	chawüv-n* . . .	tedzând-ao
	chawüv-am . . .	tedzân-am
	chawovd-am . . .	tedzând-am
	chawüvetk . . .	tedzândj
to go <i>or</i> come out <i>or</i> up . . .	niuz-an . . .	nakhtig-ao
	niuz-am . . .	nakhti-am
	niesht-am . . .	nakhtüg-am
	nieshk . . .	nakhtügj
to go out [of fire] . . .	niü-n . . .	wazîd-ao
	niü-am, niyi-t . . .	wazêw-am, wazau-d
	neit-am . . .	wazüid-am
	nietk . . .	wazüidhj

* Apparently the Causative of a verb *chau-an*, of which only the Present Tense remains. This is used as the Present Tense of the verb *tuk-an*, (see above) which seems to have lost its own.

Wakhi.

Sarikoli.

to cause to go out (fire), to extinguish	. niüv-n . niüv-am noiöv-d-am niüvetk	. . .	. wazawând-ao &c.
to go round, to dance, to go over	. gîr-an . gîr-am . gîrd-am . gîretk .	. . .	. gherd-ao ghirs-am gherd-am gherdj
a goat . . . .	. tugh, buch	. . .	. vâz, reidz
goat's down [pashm <i>or</i> shawl-wool]	. margilam	. . .	. tibit T.
goat's hair . . . .	. dhürs .	. . .	. dhors
goats and sheep	. jândâr .	. P.	rezapai (? <i>scattered</i> <i>feet</i> P.)
a goatre . . . .	. zaghâr .	. . .	. pukhhâk T.
gold . . . .	. tillâ .	. . .	. tillû
good . . . .	. bâf .	. . .	. chàrj
goods . . . .	. . . .	. . .	. mul [mâl] P.
goose . . . .	. ghâz .	. . .	. ghâz P.
a gorge, a ravine	. jirâv, dhôr	. . .	. darâh, dhèr P.
gossiping . . . .	. bi-zanâkhh (<i>without lower jaw</i>)	. . .	. bi-zangân (<i>without lower jaw</i>)
grain with the husk on .	. drengal .	. . .	. char T.
a grandfather . . . .	. pûp .	. . .	. bâb
a grandmother . . . .	. mum .	. . .	. mâm
a grandson . . . .	. napüs .	. . .	. nabüs
a granddaughter . . . .	. ðo. .	. . .	. ðo.
grass . . . .	. wüsh .	. . .	. wukh
lucerne grass . . . .	. wujerk (has a yellow flower as in Tibet)	. . .	. bedâ (with flowers yellow, white and blue, as in Yarkand) T.
dhùb grass . . . .	. ghéshâ .	. . .	. ghéshâ
a grasshopper . . . .	. milakhh .	. . .	. malakhh P.
to grasp, to press	. trànj-an . trânj-am . trânj-d-am . trâkhhk .	. . .	. wagh-rakht-ao wagh-réig-am wagh-rakht-am wagh-rakhtj

Wakhí.

Sarikolí.

to grasp, to seize	wadhür-n	.	.	wadhord-ao	
	wudhür-am	.	.	wadhor-am	
	wodhord-am	.	.	wadhord-am	
	wudhuretk	.	.	wadhordj	
grease, fat	rogün	.	P.	raun	P.
great, big	lup	.	.	laur	
green	sävz	.	.	sävz	P.
grey (colour of a horse)	sharkhün	.	.	karabôz	T.
to grieve	gham tseräk	.	A. W.	gham cheigao	A. S.
to grin	jök khäk	.	.	jiek cheigao	
to grind	chärkht khbàsh-an	.	.	chorkh tizd-ao	
grizzled	yekh	.	.	châl	T.
a grub (that eats cloth)	wich	.	.	kuwäh	T.
to grudge	jahüdi khäk (lit. <i>to do</i> <i>the Jew</i>)	.	.	jahüdi cheig-ao	
	tkhheiri tseräk	.	.	abò cheigao	? P. S.
to guard	nigàh khäk	.	P. W.	nigàh cheigao	P. S.
a guide,	sàr tseräk-küzg	.	.	sàr-kün	P.
to guide, to precede	sàr khäk	.	.	sàr cheigao	
a gun	milteḡ	.	.	milteḡ	T.
the gut	kütàn	.	.	kütàn	T.
a gutter	sarjen	.	.	tabèn	

H.

hair (of the head)	shäfsh	.	.	khàd	
hair (on the body)	rip	.	.	reb	
half	choti, nimàh	.	.	nimàh	P.
a halter	sàr-band	.	P.	kâl-band	P.
to hammer	chuk-an	.	.	chàkt-ao	
	chuk-am	.	.	chàkk-am	
	chukt-am	.	.	chàkt-am	
	chuketk	.	.	chàktj	
a hand	dhasht	.	.	dhüst	
a handful	mich	.	.	mut	P.
a double handful	mich	.	.	ingrôv	
a handkerchief	rimâl	.	P.	reimâl	P.
the handle (of any tool)	wàdh	.	.	wièdh	
handsome, good-looking	khhush-rüi	.	P.	khhüsh rüi	P.
to hang from a peg &c.	ziröv-n	.	.	ingàkhht-ao	
(intr.)	ziröv-am	.	.	ingàkhhs-am	
	zirögn-am	.	.	ingàkhht-am	
	zirökhk	.	.	ingàkhhtj	

Wakhí.

Sariqolí.

happy, well . . .	sihàt . . .	A.	tinj . . .	T.
to be happy . . .	khüsh wàkhht wàtsn . . .		khüsh wakhht setao . . .	
hard . . .	tung . . .		teng . . .	
hardly, with difficulty . . .	azâr ghilâh . . .	P. W.	azûr ghilâh . . .	P. S.
a hare . . .	süi . . .		khtüm . . .	
haste, hurry . . .	iztrâb . . .	A.	jâti . . .	? P.
to hasten, to hurry . . .	iztrâb khâk . . .	A. W.	jâti cheigao . . .	P. S.
a hatchet, an axe . . .	tipar . . .	P.	baldah . . .	T.
I have, thou hast, &c. . .	zû — tei, ti — tei, &c. (my — is) (thy — is).		mu—yost, tü—yost, &c. (my—is) (thy—is)	
a kind of hawk (karchi- ghah, T.) . . .	shâin . . .		shôin . . .	
the head . . .	sâr . . .	P.	kâl . . .	P.
the back of the head . . .	tor . . .		tur . . .	
a headman (of a village, &c.) . . .	arbâb . . .		arbób . . .	A.
a heap (of grain) . . .	sor . . .		sor . . .	
to heap up . . .	sor khâk . . .		sor cheigao . . .	
to hear . . .	kshüin . . .		khüd-ao . . .	
	kshüi-am . . .		khân-am . . .	
	kshôn-am . . .		khüd-am . . .	
	kshöng . . .		khiedhj . . .	
heart . . .	püzüv . . .		zârd . . .	
heart (metaph.), mind . . .	dil . . .		dil . . .	P.
a hearth, a fire-place . . .	dildong . . .		katsûr . . .	
the heel . . .	posht, pâshnâh . . .	P.	naburg, pukhnâh . . .	P.
height, tallness . . .	qâd . . .	A.	qâd . . .	A.
height-sickness [from rarefaction of air] . . .	sudhgh . . .		südgh . . .	
a hem . . .	parsîts . . .		parasîts . . .	
to hem . . .	namil-n . . .		dhafs dhâdao . . .	
	namil-am . . .		&c. . .	
	namild-am . . .			
	namiletk . . .			
hemp fibre [none grown] . . .	chigâ . . .	T.	chigâ . . .	T.
a hen . . .	strèi kôrk, makiau . . .		makian . . .	
a herdsman . . .	shüpün . . .	P.	ghúbün . . .	P.
here! [interj.] . . .	inké . . .		yamá . . .	
here (adv.) . . .	dram, ha-dram . . .		âud . . .	
a hero, also a man "vir" . . .	mard . . .	P.	chùrik . . .	
high . . .	wuch . . .		bilik, biland . . .	P.
a hillock . . .	boq . . .		béaq . . .	

Wakhi.

Sariqolî.

hindmost	sibàs-üng . . . . .	.	.	zabò-yenj	
hinge [wooden pins, revolving in a hole]	görj . . . . .	.	.	gargh	
the hip bone	shunj sâr (lit. <i>side-head</i>) . . . . .	.	.	khaun kâl	
on the hither side of (p.p.)	_____ yem sâr . . . . .	.	.	_____ mi sâr	
on the hither side (adv.)	tram (<i>tar-yem</i>) pür . . . . .	.	.	tar mi pur	
a hobble [for a horse's legs]	kishön . . . . .	.	T.	kashàn	T.
a hoe	kitmön . . . . .	.	T.	ketman	T.
to hoe, to dig up				chappârd-ao chappâr-am chappârd-am chappârdj	
a hog	khüg . . . . .	.	.	khaug	P.
a hole, an aperture	sèrv . . . . .	.	.	dârz	P.
hollow	kuwok . . . . .	.	.	kâwuk	? T.
the hollow of the hand	pun				
a hoof [of a horse]	süm . . . . .	.	P.	süm	P.
a cloven hoof	shilch . . . . .	.	.	khalzâk	
to hop (<i>to fly</i>)	rawez-n . . . . .	.	.	rawikht-ao	
	rawez-am . . . . .	.	.	rawâz-am	
	rawezd-am . . . . .	.	.	rawükhht-am	
	rawazetk . . . . .	.	.	rawükhtj	
a horn	shao . . . . .	.	.	khao	
hornless	kâl . . . . .	.	.	kâl	
a horse	yâsh . . . . .	.	.	vurj	
to put on horseback	sowâr khâk . . . . .	.	P. W.	suwûr cheigao	P. S.
horse-clothing	prigîn . . . . .	.	.	parwein	
a horseman, a rider				vurjin	
a horse shoe	nâl . . . . .	.	.	nâl	A.
hospitality	memandâri . . . . .	.	.	memâni	P.
hot	shùndr . . . . .	.	.	zûrm	? P.
to become hot	tov wâtsn . . . . .	.	.	tuv setao	
a house [built with flat roofs, a hole in the centre of the ceiling for smoke, and raised daïs round the walls]	khhun . . . . .	.	P.	chèd	
a household, <i>also</i> quarters, a camp	qosh . . . . .	.	T.	keshüm, kushum	T.

	<i>Wakhi.</i>		<i>Sariqolî.</i>	
a household slave	khàna zàd	.	khàna zàd	
how, <i>also</i> what like ?	tsa-kum-an	.	az ka	P. S.
how ?	tsa rang	W. P.	tsa rang	S. P.
how many, how much	tsum	.	tsund	P.
to howl, to bay together	varüi-n	.	varaud-ao	
(as dogs)	varüy-am	.	varau-am	
	varoid-am	.	varüd-am	
	varüyetk	.	varaudj	
a (camel's) hump	kap	.	kiep	
hump-backed	düw	.	cheng	
a hundred	sad	P.	sad	P.
hungry	marz	.	marzânj, marzun	
to be <i>or</i> become hungry	marz wâtsn	.	marzânj set-ao	
hunting, sport	shkâr	P.	gièw	
a husband	shawar	P.	chur	? P.
a hut	ktich	.	garma	

I.

I (pron.)	wuz, <i>also</i> am [see Gram.]	waz, <i>also</i> am [see Gram.]	
an ibex	yuksh	yakh, <i>also</i> rüsht ghüej,	"red deer"
female, ditto	vazik tugh (<i>deer goat</i>)	ghüej vâz (<i>deer goat</i>)	
ice	yikh	P. shtu	
idea	yâd (<i>recollection</i>)	P. yöd	P.
idle, lazy	kalgi tserâk-küzg	vanao kün	S. P.
ill	bimâr	P. bemûr	P.
ill-advised, who will not take counsel	nazakhht	nâghukht	
illness	bimâri	P. bemâri	P.
to impinge, to brush against	shtrakh-n shtrakh-am shtrakht-am shtrakhetk	turft-ao turft-am turft-am turftj	
in	pa _____,	pa _____, _____	darün
incomplete	chelâ	T. chelâ	T.
Indian-corn (not grown in W. and S.)	konâk	T. konâk	T.
an infant, a child	zah	bachah	P.

	<i>Wakhi.</i>	<i>Sarikoli.</i>
in order to . . .	ar . . .	ar
inside . . .	pa ————— döst . . .	—pa darün, pa—darün
to intend, to resolve . . .	kasd khäk . . .	A. W. kasd cheigao . . .
interest, usury . . .	jazânâh . . .	A. S. jazânâh . . .
the interior . . .	döst . . .	P. dârün . . .
intermixedly . . .	nièr . . .	T. aralâsh . . .
(interrogative affix) . . .	————— â . . .	————— â . . .
to introduce, to bring <i>or</i> take in, to cause to enter . . .	chirmüv-n . . . chermüv-am . . . chermovd-am . . . chermüvetk . . .	duwâst-ao . . . duwâdh-am . . . duwüst-am . . . duwüstj . . .
iron . . .	ishn . . .	spin . . .
cast iron . . .	chuyün . . .	chuyün . . .
an island in the midst of a stream . . .	jingalak . . .	P. arâlchâh . . .
to isolate . . .	wi'r khäk . . .	iw'j cheigao . . .
to itch . . .	gorosh tserâkk . . .	dhjokhht-ao . . . dhjokhh-am . . . dhjekhht-am . . . dhjekhhtj . . .
J.		
a jackdaw . . .	taghanak . . .	târ taghanâk . . .
jade-stone . . .	kâsh-ghâr . . .	T. W. kâsh-tâshi . . .
a jar, a large cup . . .	pil . . .	chenâk . . .
the lower jaw . . .	zanâkhh . . .	zangân . . .
to be jealous . . .	arish khâk . . .	arish cheig-ao . . .
jealousy . . .	arish . . .	arish . . .
to jog . . .	daķüv-n . . . daķüv-am . . . daķovd-am . . . daķüvetk . . .	wakucht-ao . . . wakoçh-am . . . wakucht-am . . . wakuchtj . . .
to join, to unite . . .	katti khâk . . .	katti cheig-ao . . .
a joint, a soldering . . .	kafshir . . .	kafkheir . . .
a joint, articulation . . .	band . . .	band . . .
a joke, a jest . . .	shtik . . .	
to jostle . . .	sukh-n . . . sukh-am . . . sokht-am . . . sukhetk . . .	bezeid-ao . . . baziš-am . . . bazeid-am . . . bazedhj . . .

Wakhí.

Saríkolí.

K.

Kâshghar	Kâshkhhâr	Koshkhhâr	
to keep, to hold [to seize]	wadhür-an	wadhord-ao	
the kernel of a fruit			
stone	serk	rukchi mâghz	Y. P.
a key	shík	âchghu	T.
to kick	lüch ding	lüch dhâdao	
a kid	chõgh	ghèrv	
a kidney	welk	arwits	
to kill, to slay	shâ-in	zed-ao	
	shây-am, shî-t	zân-am, zind	
	shitt-am	zed-am	
	shîtk	züdjh	
a Kirghiz tent	khhirgâh	P. khhergòh	P.
to kiss	bâ tserâk	bâ cheigao	
a kite [bird]	tsâr	tsârgh*	
the knee	brin	zùn	P.
to kneel	sak brin niüdhn	chü zùn nalist-ao	
		châr zùn nalist-ao	
a knife	köz	chòg	
a knot	zèràkh	zèrekh	
to knot	zèràkh ——— ding (to		
	strike &c.)	zèrekh — dhâd-ao	
	——— diam	dhâ-m	
	——— dikht-am	dhâd-am	
	——— dietk	dhâdj	
to know	dîsh-au	wazând-ao, &c.	
	dîsh-am		
	disht-am		
	dishetk		

L.

child-bearing labour	zicha	zichâ	
a ladder	wakhhâr	shattâ	T.
a lady	khhanzâh	khhanzòh	
a lake, a pool	kûl	T. kaul	T.
a lamb	wurk	barqâ	

* Probably for *chargh* P., which has in Wakhí become contracted, by the loss of the final guttural, to *tsâr*. In the Yárkandí name *sâ* for a kite, we probably have the same Persian word in a form contracted to a still further extent by the loss of the final *r* (which the Yárkandís are apt to omit in many of their words), and by the alteration of the Persian *ch* which becomes *ts* in the Ghalchah dialects and simple *s* in Yárkand. The series of corruptions (*chargh*, *tsârgh*, *tsâr*, *sâ*) is so natural as to suggest the idea that the Yárkandís obtained this Persian word through their Ghalchah neighbours.

	<i>Wakhí.</i>	<i>Sarikólí.</i>	
lamb-skin . . .	wurk pist . . .	zer bàst	
lame . . .	làng . . .	lâng	P.
lamentation . . .	wagh wagh		
a lamp . . .	chiràgh . . .	tsirao	P.
large, big . . .	lup . . .	laur	
a lark [bird] . . .	turghai . . .	T. turghái	T.
last year . . .	pard . . .	? P. parwus	
of last year . . .	pard-üng . . .	parwus-enj	
lasting, strong . . .	pürdâsh t . . .	P. pânug	P.
late [adv.] . . .	dhösh . . .	déir	P.
late, recent . . .	yând-üng . . .	ingom-enj	
lately . . .	yând . . .	ingom	
to laugh . . .	kand-âk . . .	shînd-ao	
	kand-am . . .	shând-am	
	kandi-am . . .	shînd-am	
	kandetk . . .	shîndj	
laughable . . .	kandâk-asok . . .	shînd-asuk	
lazy, slow . . .	gahal . . .	A. kashâng	T.
lead [metal] . . .	sürb . . .	P. kurgashim	T.
to lead . . .		kutal cheig-ao	
a leaf [of a tree] . . .	paleh . . .	pork (<i>barg</i> P.)	
lean, emaciated . . .	khât . . .	khut . . .	
to lean against . . .	pütrüz-n . . .	padrâzd-ao	
	pütrüz-am . . .	padrâz-am	
	pâtrâz-am . . .	padrâzd-am	
	pütrüzetk . . .	padrâzdj	
to learn . . .	yekhk wâtsn . . .	ikhhman setao	
leather (not tanned but rubbed soft) . . .	gardagi . . .	P. parkhao	
leave, permission, reply, answer . . .	juwâb . . .	juwùb	P.
left [hand] . . .	châp . . .	châp	P.
left-handed . . .	châpaki . . .	châpaki	
	châp dhast		
leg, foot . . .	püdh . . .	pedh	
———— (an animal's)	lông . . .	lang	P.
the leg below the knee . . .	mashîn lang . . .	mishîn lang	
	pâichâh . . .	pâichâh	P. Y.
a white leopard, an ounce less (adv.) . . .	pös, babr A. . .	pís	
	dzâk-tar . . .	dzül-dîr	
to let go, (to put down)	latsar-an		
a lever . . .	khhirs . . .	àràrn	? P.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
to lick	likh-n	dhikt-ao	
	likh-am	dhok-am	
	likht-am	dhikt-am	
	likhetk	dhiktj	
a lid or cover of a sauce-pan	gâsh-gin	naghâk	
a lie, an untruth	durogh	fând	P.
to lie in ambush	mâlish tserâk	sord-ao	
		sur-am	
		surd-am	
		surdj	
to lie down, to lie	nasü-n	alid-ao	
	nâsi-am, nîsi-t	alâs-am, alist	
	nast-am	alüid-am	
	nasetk	alüidj	
to cause to lie down, to lay down	nüsiüv-n	aleizând-ao, &c.	
	nüsiüv-am		
	nôsiovd-am		
	nüsiüvetk		
to lift, to raise	wuch tserâk	tèr cheigao	
light (in weight), also fast (of a horse)	rânjik	rindz	
light-coloured (of eyes).	chakir	chakar	
light, radiance	voin	vôin	
to lighten, (lightning)	bârkhh ding	bârkhh dhâdao	
lightning	bârkhh	bârkhh	A.
like that, so,	hazi, nik-hazi	nikdâs	
——— like	——— ràng	——— ràng	P.
a line, a score	chirgh	chighîr	
to line, to cover a garment, &c. with stuff	tâsh khshâk	tâsh tîzd-ao	T. W. T. S.
to draw a line, to score	chirgh khash-an	chighîr tîzd-ao	
	——— khash-am	——— tâz-am	
	——— khash-t-am	——— tîzd-am	
	——— khashetk	——— tîzdj	
linseed, flax (<i>none grown</i>)	zaghîr	zaghîr	T.
a lip	lafch, lav	pâuz	
to listen, to give ear	ghish kaṭ-âk	ghaul wedhd-ao	
	——— kâṭ-am	——— wedh-am	
	——— kârt-am	——— wedhd-am	
	——— katetk	——— wedhdj	

	<i>Wakhí.</i>	<i>Sariḳolí.</i>
little, small . . .	dzaklài . . .	dzül
a little, little (adv.) . . .	dzàk . . .	dzül
a very little morsel . . .	tímik safk . . .	dund kik
the liver . . .	jigâr . . .	P. thùd
a load . . .	vür . . .	wez
to load . . .	vür khàk . . .	dhàkht-ao dherz-am dhàkht-am dhàkhtj
locality, a place . . .	jài . . .	jâi P.
to lodge, to put up (intr.), to pass the night . . .	shub'r hâlâk . . .	reid-ao
to cause to lodge, to give a night's lodging, to put up (tr.) . . .	shub'r diivn . . .	khab-ar reizând-ao —— reizân-am —— reizând-am —— reizândj
a log of wood . . .	kündàh . . .	kündàh P.
long . . .	vorz	
as long as, as far as, till, during . . .	—— batkan . . .	—— its, tâ —— its
longing, desire . . .	awàs . . .	awàs
to look, to look after . . .	didig-n . . .	chükht-ao
	didig-am . . .	châs-am
	didigd-am . . .	chükt-am
	didigetk . . .	chükhtj
to look after, to watch . . .	nigah tseràk . . .	P. W. nigah cheig-ao P. S.
loose, wide . . .	faràkh . . .	P. rün
to loose . . .	wüshe-in wüsh-am washin-am wüshetk	
to lose . . .	nüs-an . . .	binâst-ao
	nüs-am . . .	binâs-am
	nâst-am . . .	binâst-am
	nüsetk . . .	binâstj
to be lost, to disappear . . .	nash-àk . . .	beid-ao
	nâsh-am . . .	{ bis-am
	nâst-am . . .	{ bâst
	nashetk . . .	beid-am bedhj

Wakhi.

Sarikolî.

to lose the way .	rapats-an .	.	nalkhhîd-ao	
	rapits-am } .	.	nalkhhâu-am	
	rapats-t } .	.	nalkhhüd-am	
	rapagn-am .	.	nalkhhüd-am	
	rapâkhh .	.	nalkhhüdhj	
to cause to lose the way,				
to mislead .	rapetsüv-an .	.	nalkhawând-ao	
	rapetsüv-am .	.	&c.	
	rapetsovd-am			
	rapetsüvetk			
a louse .	shish .	?	P. spâl	
love .	yurung (?)			
to love, (to kiss)	bâ tserâk .	.	bâ cheigao	
lucerne grass .	wujerk .	.	bedâ	T.
lukewarm .	narm .	.	P. shilet	
lungs .	shush .	.	P. sül	
M.				
a mace .	gürz .	.	gürz	P.
to macerate, to powder .	dhükhn .	.	yüg-ao	
	dhükh-am .	.	yân-am	
	dhokht-am .	.	yüg-am	
	dhüketk .	.	yügj.	
a cotton-cleaning ma-				
chine .	chighariķ .	T.	chighariķ	T.
mad, a madman .	liw .	.	dhèw	
madder (<i>subst.</i>) .	urudân .	.	araden	
a magpie .	karjöpch .	.	kargopeh	
a maid, a virgin .	pür-ehodh .	P.	gâts	
mained .	shâl .	.	shâl	
to make, to do .	khâk, gokh-an .	.	cheigao	
	{ gokh-am, gô-m .	.	{ kan-am	
	{ gokh-t .	.	{ kakh-t (3rd sing.)	
			{ ka-it (2 pl.)	
	gokht-am .	.	chaug-am	
	khetsk .	.	chaugj	
to make, to construct .	sâz khâk .	P. W.	suz cheigao	P. S.
to make equal (in height)	rür-an .	.	rord-ao	
	rür-am .	.	ròr-am	
	rord-am .	.	rord-am	
	rüretk .	.	rordj	
male .	ghösch .	.	nièr	

	<i>Wakhí.</i>		<i>Sariqolí.</i>	
a mallet	kütum		petgâl, kutun	
a man "vir," also a hero	dhài		churik	
a man of Yarkand	Yârkandi		khâri (<i>viz.</i> shahri, a townsman)	
a manger	zarâkhûr	P.	âkhûr	P.
the mane (of a horse)	yâl		yâl	T.
a mantilla (woman's)	chîl		khâdhbun	
many, much	ghafch		hûch	
how many? how much?	tsum		tsund	P.
a march, a migration	kuch	P.	kach	P.
a mare	madhâgh		vorz	
a married man, a master of a household	ketkhhudâh	P.	ketkhhudûh	P.
marrow	sèrk		muzg	
a marsh (<i>see</i> mud)	khhôtin		ghâtin	
massive, thick	bâj		divèz	
a master	sâyib	A.	sâhib	A.
to masticate, to munch	mâk-an		zghâd-ao	
	mâk-am		zghau-am	
	mâkt-am		zghod-am	
	mâketk		zghodhj	
matter, pus	chirk	P.	ghònd	
mean, sordid	badh-tap (? bad tabi'at P.)		ghâzd	
a measure of capacity	pîmanâ	P.	paîmanâ	P.
to measure	chòk khâk <i>or</i> tserâk		chòk cheig-ao	
meat	gusht	P.	gûkht	P.
medicine, a drug	dârû	P.	dâri	P.
to meet, to encounter	dichâr dîng		dichâr dhâd-ao	
to melt (<i>intr.</i>)	âb wâtsu		ûb setao	P. S.
memory, recollection	yâd	P.	yûd	P.
a merchant, a rich man	bâi	T.	bâi	T.
merciful-hearted	khhâtir bin	P.	khhâtir bin	P.
a merlin (hawk)	turungtaï	T.	turungtâi	T.
midday meal	châsht	P.	tsukht	
the midst, the middle	malung		madhân	
middle (<i>adj.</i>), intermedi- ate	malung-üng		madhân-enj, madhân -sedhj	
milk	zarz		khevd	
thick milk (shortly after calving)	pikh		râthch	

*Wakhí.**Sariqolí.*

to milk	dhíts-n . . . . .	. . . . .	dhaud-ao	
	dhíts-am . . . . .	. . . . .	dhaus-am	
	dhögn-am . . . . .	. . . . .	dhaud-am	
	dhökhk . . . . .	. . . . .	dhaudj	
to give milk freely (of a cow or goat to which the young one is shown)	ravir khák . . . . .	. . . . .	ravèr cheigao	
a mill	khadhòrg . . . . .	. . . . .	khadhòrj	
a funnel-shaped feeder of a mill	dûr . . . . .	. . . . .	skaun	
to mimic	püt müi-n . . . . .	. . . . .	pardhíd-ao	
	— müi-am . . . . .	. . . . .	pardhau-am	
	— moid-am . . . . .	. . . . .	pardhüd-am	
	— müietk . . . . .	. . . . .	pardhedhj	
to mince, to cut up	chup-n . . . . .	. . . . .	khevdao	
	chup-am . . . . .	. . . . .	kheib-am	
	chavd-am . . . . .	. . . . .	khevd-am	
	chefk . . . . .	. . . . .	khevdj	
mind, heart	püzúv, dil P. . . . .	. . . . .	dil	P.
a mine	kân . . . . .	. . . . .	P. kûn	P.
mirâge (shadow ?)	sâyâ . . . . .	. . . . .	suyâ	? P.
a miser	kumus . . . . .	. . . . .	bakhhil	A.
to mislead, to cause to lose the way	rapetsüv-n . . . . .	. . . . .	nalkhawând-ao	
	rapetsüv-am		&c.	
	rapetsovd-am			
	rapetsüvetk			
to mix, to compound	shînd-âk . . . . .	. . . . .	khirkht-ao	
	shând-am . . . . .	. . . . .	khirkh-am	
	shândid-am . . . . .	. . . . .	khirkht-am	
	shöndetk . . . . .	. . . . .	khirkhtj	
month	mûi . . . . .	. . . . .	mâs	
<i>Money.</i> —There is no coinage ; that of neighbouring countries is sometimes found, but barter is the usual mode of transacting business, coarse pieces of Yarkand cloth being the standard of value (in dealing with the Kirghiz, grain is the standard). Grain and cattle are cheaper in Wakhân than in Sariqol, or rather Yarkand cloth is dearer in the former place.				
moon	jümâk . . . . .	. . . . .	mâs	
more	yât			
moreover, again	wâz . . . . .	. . . . .	P. wûz	P.

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
early in the morning	naghdin	.	pigàn, pigùn-ath	P.
the morning meal	pizvàn	.	pakhík	
the Morning Star	karwàn küsh	P.	yaulàn zàk	
	(<i>caravan killer</i>)	.	(<i>dawn star ?</i>)	
a mosquito	pthû	.	pasha	P.
a moth	parwànâ	P.	parwânâ	P.
a moth (that eats cloth)	wich	.	kuwâh	
mother	nân	.	anâ	T.
mother-in-law	khâsh	.	khhekhh	
a mound, hillock	bok	.	béak	
a mountain	koh	P.	téij	
a mountain stream	jiràv yupk	P. W.	darâh khàts	P. S.
to mount, to go up <i>or</i>				
out	nawûz-an	.	nakhtîd-ao	
a mouse	pürk	.	pürg	
moustache	shâpâr	.	bürüt	T.
a mouth	ghâsh	.	ghov	
to move, to shift (intr.)	töch-n	.	ķuzghâl set-ao	T.
	töch-am	.		
	töch-am	.		
	töchetk	.		
to move, to shift (tr.)	tachüv-n	.	ķuzghamish cheigao	T.
	tachüv-am	.		
	tachovd-am	.		
	tachüvetk	.		
much (full amount)	tķî	.	pür	P.
so much, that much	a-tum	.	dund	
thus much, <i>or</i> many	ma-tum	.	mund	
mud, clay	khhöt	.	ghát	
music	sâz	P.	sâz	P.
to make music	sâz khák	P. W.	sâz cheig-ao	P. S.
a musical instrument	doriâ	T ?	naghmâ	P.
musk	mushk	P.	mukhk	P.
a mussuk (goat skin)	dhotsk	.	ambân	
a small do. (kid skin)	pitvar	.	ķagbîst	
mustard	ķichi	Y.	ķichi	Y.
	zarghun*	.	zarghun	

N.

naked, bare	shilâkh, chand	.	chalendâk
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* Perhaps this is the origin of the Yarkandi word *zâghun* (by the elision of the *r* common in that dialect—rather than *vice versa*).

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
name	nung	P. nâm	P.
a napkin, a handkerchief	rîmâl	P. réimâl	P.
narrow, tight	tang	P. tong	P.
narrower, tighter	tang-tar	P. tong-dèr	P.
the navel	nof	P. vanuj	
near (adv.)	schikh . . . . .	. nizd	P.
near, by (p.p.)	da ——— schikh . . . . .	. ——— khez	
necessaries	lâzimi . . . . .	. lâzimi	P.
necessary, needful	lâzim . . . . .	. lâzim	P.
	dar kâr	P. dar kûr	P.
the neck	gardhân	P. gardhân	P.
a needle	sits . . . . .	. sits	
a packing needle	jual-duz . . . . .	. jual-duz	P.
a neighbour	'am-sâya	P. keshni	T.
a nephew	khilian . . . . .	. . . . .
a nest	yoth . . . . .	. rôz	
to net (to lay a net)	tor râst khâk . . . . .	. tur rust cheigao	
to net (stitch) [<i>see to</i> plait].	parwuf-n . . . . .	. parwiftao	
	parwuf-am . . . . .	. parwâf-am	
	parwâft-am . . . . .	. parwift-am	
	parwufetk . . . . .	. parwiftj	
new, fresh	schögd, tâzâh P. . . . .	. nüj, tuzâh P.	
news	khabar	P. khabar	P.
to give news	khabar katâk . . . . .	. khabar wedh-ao	
	——— kât-am . . . . .	. ——— weidh-am	
	——— kârt-am . . . . .	. ——— wedhd-am	
	——— katetk . . . . .	. ——— wedhdj	
night	naghd . . . . .	. khâb (<i>shab</i>)	P.
a night-spectre that eats people, a night-mare	vâghd . . . . .	. vòid	
nine	nào . . . . .	. nèw	
ninetieth	toksanao	T. toksanao	T.
ninety	toksan	T. toksan	T.
ninth	nàwao . . . . .	. nèwao	
no	nèi . . . . .	. nâi	
a noise, a cry	awâgh	P. awuj	P.
	sedâ	A. shorfâ	P.
noon	madhür . . . . .	. madhor (? madhân rwâr)	
a nose	mis . . . . .	. nâz	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
a nose bag	tüfràh	P.	tüfràh	
not	na, ma <i>with Imperative</i> .		na, ma (<i>Imp.</i>)	
there is not, is not	nàst		nist	P.
now, at this very time	niv, ha-niv			
O.				
an oath	kasam		kasam	A.
to obtain, to arrive at	got-an		vîg-ao	
	gòt-am		varé-am	
	gòtt-am		vüg-am	
	gotetk		vügj	
odd, not even	tâk		tûk	T.
odour, smell, scent	vûl		bào	
to offer, to present	rür-an &c.		ròrd-ao, &c.	
a high official	sardâr	P.	sardâr	P.
old	khhiyar		keno (kohnah)	P.
an old man	bâbâ pirak	P.	abushkâ	T.
an old woman	kampîr	P.	kampîr	P.
on	sak — an, — tsusk, pür		chü —, — indèr	
one	iw, î		iw, î	
one-another	iman (? <i>for</i> î-yem-an “one with this one”)		i-mi'r (<i>one to this one</i>)	
one by one	ighân ighân		igân igân	P.
wild onions	karilghân		karilghân	
open	hõt		hât	
to open	hõt tserâk		hât cheigao	
opposite	ruparu		rubaru	P.
oppressed, humble	vardhâkhk		vizedhj	
order, (goodness)	bâfi		charji	
to order, to command	raméi-n		râmâd-ao	
	{ râmi-am		{ râmi-am	
	{ rîmi-t		{ râmâ-id	
	römött-am		râmôd-am	
	rametk		râmôdhj	
orderly (good)	bâf		charj	
a personal ornament	sátk		safs	
the os coccygis	dzogdzogh		dzugzugh	
an otter	kamâ	Y.	kamâ	Y.
an ounce, a white leopard	pös		pis	
outcry, proclamation	wagh			
outside (adj.)	vîch-ung		vâch-enj	

Wakhí.

Sariqolí.

outside of (prep.) .	tsa — vîch .	az — tar vâch	
outside (adv.) .	tar vîch .	tar vâch	
to overflow .	nôrôsh ding .	tèr dhâd-ao	
to overtake .	gat-âk .	frebt-ao	
	gât-am .	frôbs-am	
	gâti-am .	fribt-am	
	gatetk .	fribtj	
to overthrow, throw down, (a wall &c.) .	büt-an .	imbat-ao	
	büt-am .	imbat-am	
	bott-am .	imbatt-am	
	bütetk .	imbatj	
the Ovis Poli .	vroksh .	rus	
————— female .	marg .		
an owl .	kûm .	kûm	
an ox .	druksh .	khej	
P.			
pace .	wéyâu .	wéyâu	
	tuk .	tîd	
well paced, fast .	wéyâwîn .	wéyâwin	
a paddle .	péi .	féi	
a padlock .	schik .	ķülf	P.
a pail (wooden) .	talào .	tâlâ	
to feel pain, <i>also</i> to be angry .	riž-an .	dhizd-ao	
	riž-am .	dhiz-am	
	rižd-am .	dhizd-am	
	rižetk .	dhizdj	
a pair .	jaft .	jüft	P.
a paling .	chit .	kushum	
a panier .	? var .		
a parasol .	chatr .	chatr	P.
to parch <i>or</i> roast grain	varesh-n .	virzd-ao	
	varesh-am .	virz-am	
	varesht-am .	virzd-am	
	vareshetk .	virz dj	
parched grain ground into meal. Hind., "sattu" .	pöst .	pâkht	P.
parti-coloured .	dhard .	T. chiël	
a partner .	ambâz-kar .	P. urtâķ-chi	T.

	<i>Wakhi.</i>		<i>Sariqolî.</i>	
a partridge (<i>Caccabis pallidus</i> . Hume.)	chkör	.	.	zaredz
a pass (over mountains)	wiyin	.	?	weyawun ?
to pass through, over, or by; to ford, to traverse, to pass by a fault, to let pass (one's rights)	shökhhs-n	.	.	narjèd-ao
	shökhhs-am	.	{	narjès-am
			{	nàrjas-t
	shökhhsst-am	.	.	narjèd-am
	shökhhssetk	.	.	narjüdhj
to cause to pass by	shökhhsüv-n	.	.	narzâmbând-ao
	shökhhsüv-am	.	.	narzâmbân-am
	shökhhssovd-am	.	.	narzâmbând-am
	shökhhsövetk	.	.	narzâmbândj
a passer-by	shökhhsn-küzg	.	.	narjèd-ichôz
a pasture (<i>see</i> grass)	wushin	.	.	wukhiu
a patch (in a garment)	pshin	.	.	psàuu
a path, a road	vadhak	.	.	pând
patient	poi-nâg	.	.	poi-nuk P.
	shov	.	.	shuv T.
pay, wages	mazd	.	.	muzd P.
peas	shâkh	.	.	mâkh
to peck	nüchk ding	.	.	nüsk dhâdao
a peg, a nail	mekhh	.	.	makhh P.
perception, cognizance	darak	.	.	darak P.
to perforate	serv khâk	.	.	dârz cheigao
a person	khhalg	.	A.	khhalg A.
perspiration	khil, arâk A.	.	.	khaidh
to perspire	arâk tserâk	.	.	khaidh vasid-ao
a snow pheasant (<i>Tetrao gallus tibetanus</i>)	khörz	.	.	tsatsâ
a piece, a portion	chut	.	.	kônd, ghor
in pieces (adv.)	chut chut	.	.	kônd kônd
to pierce, to split (tr.)				chafand-ao
				chafan-am
				chafand-am
				chafandj
a pig	khüg	.	P.	khâug P.
a pigeon	kibit	.	P.	chabâud

Wakhí.

Sarikolí.

to pile up, to make up					
a fire	yâdh-n	.	.	rakhid-ao	
	yâdh-am	.	.	rakhi-am	
	yâdht-am	.	.	rakhid-am	
	yâdhetk	.	.	rakbedhj	
a pillow	balesh	.	.	balâkh	
	khaval				
to pinch	chüch-an	.	.	tsirambd-ao	
	chüch-am	.	.	tsiram-b-am	
	chocht-am	.	.	tsirambd-am	
	chüchetk	.	.	tsirambdj	
pink	âl	.	T.	ûl	T.
a pit	gilets	.	.	kârs	
a pitcher	lut	.	.	let	
a pitch-fork	bun	.	.	skâun	
a place, locality	jâi	.	P.	jâi	P.
a place covered with stones, like a moraine	ghor	.	.	ķurum	T.
a watering place	yupk jâi	.	W. P.	khökh-tuj	
a plague	ghumâr (? for "vapour" A.)	.	ghubâr	kasal	
a plain (in an angle of a river)	toķá	.	.	toķai	T.
to plait, to weave	wuf-n	.	.	wift-ao	
	wuf-am	.	.	waf-am	
	woft-am	.	.	wift-am	
	wufetk	.	.	wiftj	
to plaster	lawâk khâk	.	.	lawâk cheigao	
a platform or raised ground	râz	.	.	nokhh	
to please	khhush khâk	.	P. W.	khhûsh cheigao	P. S.
to be pleased with	lâik khak	.	A. W.	yerâr cheig-ao (? T.)	S.
a plough	spundr	.	.	spur	
a plunderer	karakchi	.	T.	alamûn	T.
a plundering raid	gharât	.	P.	bûlân	T.
to plunge, to dip oneself	ghot yit-n	.	P. W.	ghüt khîg-ao	P. S.
a pocket	yijib	.	? P.	yenjièk	T.
a poem, poetry	maķâm-i-bâit	.	A.	maķûm-i-béit	A.
a point	mis (<i>nose</i>)	.	.	nâul	
to poke	farnets ding	.	.	ket dhâdao	
	&c.			&c.	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
a police official	mir-shab	P.	qurbashi	T.
a pool	.	.	kaul	T.
poor, indigent	nâ-murâd	P. A.	nâ-murâd	P. A.
a poplar	tirak	.	tirak	T.
	toghrâq	.	toghrâq	T.
posteriors	tamshîn	.	.	.
potash	shaqor	.	shakhbor	P.
to pound (into powder)	pâlm khâk	.	pâdhm cheig-ao	.
to pound, to beat	chûk-n	.	chakt-ao	.
	chûk-am	.	chak-am	.
	chûkt-am	.	chakt-am	.
	chûketk	.	chaktj	.
to pour	kat-âk	.	wiëdh-d-ao	.
	kât-am	.	&c.	.
	kârt-am	.	.	.
	katetk	.	.	.
to powder, to macerate	dhûkh-n	.	yüg-ao	.
	dhûkh-am	.	yân-am	.
	dhòkht-am	.	yüg-am	.
	dhûketk	.	yügj	.
power, strength	küch	.	küch	T.
powerful, strong	küchîn	.	küchîn	T.
small-pox	spragh (<i>flower</i>)	.	gül (<i>flower</i>)	P.
to praise	sto-an <i>or</i> sitao-an	.	ståud-ao	.
	sto-am <i>or</i> sitao-am	.	ståu-am	.
	stod-am <i>or</i> sitaod-am	.	ståud-am	.
	stowetk <i>or</i> sitaotk	.	ståudj	.
precipitous	parian	.	pariend	.
pregnant (of women)	dijân	.	garim pûi	.
„ , with young (of animals)	varenj	.	varinz	.
prepared, ready	shâi	.	shâi	T.
presence	prüt, shikh	.	prod, prut, khez	.
a present, a keep-sake	samghot	.	samghut	? P.
to present, to offer, (to extend)	rür-an	.	ròrd-ao	.
	rür-am	.	ròr-am	.
	rort-am	.	ròrd-am	.
	rüretk	.	ròrdj	.
to press, to grasp	trânj-an	.	waghrakht-ao	.
	trânj-am	.	waghréig-am	.
	trânj-d-am	.	waghrakht-am	.
	trâkhhk	.	waghrakhtj	.

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
to press down . . .	vardhenz-n . . .		vizîd-ao	
	vardhenz-am . . .		vizîn-am, vizan-d	
	vardhegn-am . . .		vizîd-am	
	vardhâkhh . . .		vizedhj	
price . . .	wagh . . .			
to prick, to stab . . .	khhalâ ding . . .	P. W.	khhallâ dhâdao	P. S.
to prick its ears (of a horse) . . .	kürr khâk . . .		kürr cheigao	
print (chintz) . . .	chit . . .		chit (? English)	
a proclamation . . .	suran . . .	T.	ulam	A.
to profit, to affect, to stain . . .	nadhevs-an . . .		nâdhevd-ao	
	nadhevs-am . . .		{ nâdhivs-am	
	nadhevd-am . . .		{ nâdhavs-t	
	nadhâfk . . .		nâdhevd-am	
			nâdhevdj	
a prop, a support . . .	takiâ . . .	A.	baleik	
to prop . . .	takiâ dîin (ding) . . .		baleik dhâdao	
propitious (right-hand) . . .	râst . . .		khheiz	
to be prostrated, to be exhausted . . .	sest wâtsn . . .		süst setao	
to prove, to try . . .	âzmud tserâk . . .	P.	âzmüd cheigao	P.
a proverb, a tale . . .	zîndâg . . .		saug	
provisions, supplies . . .	zâu . . .		zâu	
to pucker up, to become puckered . . .	ghört wâtsn . . .		wikhj setao	
to pull, to draw (in several senses), viz. to drag, to draw lines, also to pull tobacco, i. e. to smoke, also to transport . . .	khâsh-âk . . .	P.	tizd-ao	
	khâsh-am . . .		tâz-am	
	khâsht-am . . .		tizd-am	
	khâshetk . . .		tizdj	
the pulse . . .	yerr . . .		rûj	
a puppy . . .	skön . . .		chukhh	
to purge . . .	wânj ding . . .		darûn det-ao	
to pursue, to follow . . .	zâtran khâk . . .		zâtran cheig-ao	
pus, matter . . .	chirk . . .	P.	ghònd	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to put, to place	latsér-n	lachéig-ao
	latser-am	lak-am
	lakart-am	lachaug-am
	lakartk	lachaugj
to put by	bösh diiv-n	bakh dháiând-ao
	—— diiv-am	—— dháiân-am
	—— diövd-am	—— dháiând-am
	—— diivetk	—— dháiândj
to put on (clothes), to dress (oneself)	pamets-an	pameig-ao
	{ pamets-am	{ paméz-am
	{ pamest	{ pamiz-d
	pamagn-am	pamaug-am
	pamakhk	pamaugj
to put on horseback	sowâr khâk	P. W. suwûr cheigao P. S.
to put in pieces, to di- vide small	zest khâk	rezâh cheig-ao
to put up (intr.), to lodge, to pass the night	shub'r hâlâk	khâb-ar réid-ao
to cause to put up, to give a night's lodging	shub'r diivn	khâb-ar réizând-ao —— réizân-am —— réizând-am —— réizândj
to put in the proper place, to set in order,	sak jâi latsarn	chü jâi lacheig-ao
	—— latsar-am	—— lak-am
	—— lakart-am	—— lachaug-am
	—— lakartk	—— lachaugj
to putrify, to rot	pitk wâtsn	pîd-ao pây-am püd-am pedhj
Q.		
a quagmire	ghót	ghât
	shinâp	ghât-în
a quail	wolch	badanâh
to quake	tap-n	malik̄kas cheigâo
	tap-am	
	tapt-am	
	tapetk	
a quarrel, a tumult	ghâsh	ghâsh

T.

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
to quarrel . . .	ghâsh katâk . . .		ghâsh wedhdao	
a quarrelsome person . . .	ghâsh katâk-küzg		ghâsh-kün	
quarters, camp, also a household . . .	qosh . . .	T.	kushüm	T.
to quench one's thirst . . .	takhhi shküd-h-n		türi varâkht-ao	
	—— shkôn-am		—— varâl-am	
	—— shkönd-am		—— varâkht-am	
	—— shköng .		—— varâkhtj	
to quench another's thirst, to give to drink	takhhi shkadhüv-n		turi varâkhtând-ao	
	—— shkadhüv-am		—— varezân-am	
	—— shkadhovd-am		—— varezând-am	
	—— shkadhüvetk		—— varezândj	
quickly . . .	jald . . .	P.	jald	P.
more quickly . . .	jald-tar . . .	P.	jald-dër	P.
quicksilver . . .	sim-âv . . .	P.	sim-uv	P.
to quiet, to appease . . .	shov khâk . . .		shuv cheigao	
to become quiet . . .	shov wâtsn . . .		shuv setao	
to quilt . . .	sirekh khhashâk		siregh tizd-ao	
R.				
radiance, light . . .	vöin . . .		vöin	
a rag . . .	lok . . .		tsaul	
rain . . .	wür . . .		waréij	
a ram . . .	ghösch màï		nier màul	
	wâr . . .		wiérn	
to ram in . . .	lüd-h-an . . .		tambd-ao	
	lüd-h-am . . .		tamb-am	
	lotht-am . . .		tambd-am	
	lüdhetk . . .		tambdj	
a rat or mouse . . .	pürk . . .		pürg	
rations . . .	sheilân . . .	T.	sheilân	T.
a raven . . .	shönd . . .		khhèrn	
a ravine, a gorge . . .	dhôr . . .		dhèr	
	jirâv . . .		darâh	P.
a razor . . .	tiêgh . . .	P.	pâki	T.
to reach, to attain . . .	parvain . . .		bizeïd-ao	
to read, to say, to repeat	jöm . . .		khòid-ao	
ready of speech . . .	ushyâr . . .	P.	chechân	T.
to reap . . .	drû-n . . .		tsid-ao	
	drâw-am, drît . . .		tsèy-am	
	drett-am . . .		tsid-am	
	dretk . . .		tsedhj	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
the rear, the back part .	tsibàs . . .	.	zaboh	
to receive, to find, to obtain . . .	götàk . . . gôt-am . . . gòtt-am . . . gotetk . . .	.	vîg-ào varé-am vüg-am vügj	
to recognise . . .	pazdan . . . pazdan-am . . . pazdand-am . . . pazdanetk . . .	.	padzând-ào padzân-am padzând-am padzândj	
to recollect, to bring to mind . . .	tar yâd wüzüm-n . . .	.	tar yûd veig-ao	
recollection, memory .	yâd . . .	P.	yûd	P.
to be reconciled, to be- come friends, . . .	âsht wâtsn . . .	P. W.	ukht setao	P. S.
to recover (from illness)	séhat wâtsn . . .	A. W.	séhat setao	A. S.
red . . .	sökr . . .	.	rüsht	
a reed . . .	qamish . . .	T.	qamush	T.
refuse . . .	repk . . .	.	akhlat	A.
regretful . . .	pûsheimân . . .	P.	pûkhéimân	P.
reins . . .	jilao . . .	.	jilao	
related in the 1st degree (brothers german) .	vrütîn . . .	.	vrador	
a relation . . .	khish . . .	P.	khheikh	P.
to release, to free . . .	khhalàs khâk . . .	.	khhalûs cheigao	P.
to remain over . . .	bôsh ding . . .	.	bakh dhâd-ao	
to remain . . .	warech-n or wara-in . . .	.	réid-ao	
	warich-am . . .	.	{ ris-am ras-t	
	waregn-am . . .	.	reid-am	
	warekhg . . .	.	redhj	
a remainder . . .	qâr . . .	? T.	qûr	T.
a remedy . . .	chârâ . . .	P.	chârâ	P.
to remove, to cause to go away . . .	châwüv-n . . . chawüv-am . . . chawovd-am . . . chawüvetk . . .	.	tadzând-ao tadzân-am tadzând-am tadzândj	
renowned . . .	dangi . . .	.	dangi	? T.
a rest-house . . .	rabât . . .	T.	rabût	T.

Wakhi.

Sarikoli.

to retrovert, to force back	tov tseràk	.	.	típt-ao	
				táb-am	
				típt-am	
				típtj	
to return, to turn back .	pshé-in	.	.	wàzevd-ao	
	pshin-am, or	{	{	wàzevs-am	
		pshéw-	am,		
		pshit	}		
	pshett-am	.	.	wàzevd-am	
	pshetk	.	.	wàzevdj	
a social re-union	màilis	.	A.	màilis	
to revolve, to rotate	gîr-an	.	P.	ghèrd-ao	
	gîr-am	.	.	ghîrs-am	
	gîrd-am	.	.	ghèrd-am	
	gîretk	.	.	ghèrdj	
to cause to revolve or					
rotate	gîriv-an	.	.	gherând-ao	
	gîriv-am	.	.	ghèrân-am	
	gîrovd-am	.	.	ghèrând-am	
	gîrivetk	.	.	ghèrândj	
a rib	pürs	.	.	pâlâ	
rice in the husk (not grown					
in those valleys)	shâl P., grünj T.	.	.	shâl	P.
a rich man, a merchant	bâi	.	T.	bâi	T.
to ride	{	{	{	suwur setao	P. S.
	vidhé-in	.	.		
	vidhâw-am	.	.		
	vidhett-am	.	.		
	vidhetk	.	.		
riding animal, a "mon-					
ture"	wulâgh	.	T.	walugh	T.
a ridge	qir	.	T.	qir	T.
right (hand), hence suc-					
cessful, propitious, also					
straight	râst	.	P.	khheiz	
to set right	bâf khâk	.	.	rûst cheigao	
rind (of fruit)	shpâq	.	.	shüpâk	
a ring	pulangusht	.	P.		
to ring, to resound	jiringâs khâk	.	.	jiring cheig-ao	
to rinse (cups or clothes)	purû-n	.	.	parod-ao	
	puru-am	.	.	paro-am	
	pòrod-am	.	.	parod-am	
	puruetk	.	.	parodhj	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
to rip up a seam	riz-n . . .	.	raod-ao	
	rîz-am . . .	.	raoz-am	
	rôzd-am . . .	.	raod-am	
	rizetk . . .	.	raodj	
a river . . .	daryâ . . .	.	daryâ	P.
a river beach (gravel bed) . . .	sangov . . .	.	sangôv	
a road, a path . . .	vadhak . . .	.	pând	
to roast <i>or</i> parch grain, . . .	varesh-n . . .	.	vîrzd-ao	
to fry . . .	varesh-am . . .	.	vîrz-am	
	varesh-am . . .	.	virzd-am	
	vareshetk . . .	.	virzdj	
a fur robe . . .	karast . . .	.	warbân	
an outer robe . . .	chapân . . .	T.	châpân	T.
a rod . . .	shôpk . . .	.	khèib	
to roll (intr.) . . .	wul wâtsn . . .	.	wul set-ao	
to roll (tr.) . . .	wul tserâk . . .	.	wul cheig-ao	
to roll up, to wind . . .	zwaï-n . . .	.	zerwid-ao	
	zwây-am . . .	.	zerwey-am	
	zwett-am . . .	.	zerwid-am	
	zwetk . . .	.	zerwedhj	
a roller . . .	ghaltak . . .	P. ?	ghultak	P. ?
a root-filament . . .	wâdhn . . .	.	yildiz	T.
rope . . .	shivan . . .	.	vûkh	
to rot, to putrify . . .	pitk wâtsn . . .	.	pîd-ao	
		.	pây-am	
		.	pûd-am	
		.	pedhj	
rotten, putrid . . .	pitk . . .	.	pedhj	
round . . .	peṭ . . .	.	puṭ	
to rub, to stroke . . .	dhast ding (to strike the hand) . . .	.	dhüst dhâd-ao	
to rub to powder between the fingers . . .	vizam-n . . .	.	vizâmd-ao	
	vizam-am . . .	.	vizâmb-am	
	vizamd-am . . .	.	vizâmd-am	
	vizametk . . .	.	vizâmdj	
to rub up (paint, &c.) in water . . .	shündâk . . .	.	shîpt-ao	
	shând-am . . .	.	shâb-am	
	shânddi-am . . .	.	shîpt-am	
	shündetk . . .	.	shîptj	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
a rug	palàs	P.	palus	P.
to ruin, to spoil	wéirân tseràk		wéirun cheigao	P. S.
rumour, report	dang	T. ?	dong	T. ?
to run	göfs-an		zokht-ao	
	göfs-am		zôz-am	
	göfst-am		zokht-om	
	göfsetk		zokhtj	
a rush (kind of grass)	kirîr		shüdh	
rust	zangâr	P.	tot	

S.

a coarse sack	taghâr	T.	ghàun	
a saddle	pödhn		bidhân	
a saddle-bag			khurjiu	
sake	jinib		ivon	
saliva	tuf	T.	tü	T.
salt	nimak	P.	namadhj	P.
salt (adj.)	nimakîn		namadhjin	
this same, this very	ha-yem		nik-yam	
sand	leiwârch		chush	
to satiate	setk khâk		sèir chéigao	
satiated	setk		séir	P.
to be satiated	setk wâtsn		sèir setao	
savoury, sweet	khhuzg		khhèg	
a saw	harrâh		harrâh	P.
to say	khan-âk		levd-ao	
	khân-am		lev-am	
	khâtt-am		levd-am	
	khanetk		levdj	
to say (prayers), to read	jöin		khòid-ao	
	jöy-am		khûy-am	
	jöid-am		khòid-am	
	jöyetk		khòidj	
a scabbard, a sheath	nadhün		ghaluf	P.
a scar	tófch, turtuk	T.	túfch, tartik	T.
to scare away	pütrüm-n		padromd-ao	
	pütrümb-am		padromb-am	
	potrombd-am		padromd-am	
	pütrümetk		padromdj	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to score, to draw a line.	chirgh khâsh-an — khâsh-am — khâsh-t-am — khashetk .	. chighîr-tîzd-ao . ——— tâz-am . ——— tîzd-am . ——— tîzдж
a scorpion . . .	khhur prich . (<i>donkey worm</i>) .	. shèr chèrm (<i>donkey worm</i>)
to scratch . . .	chingâl diin (ding), <i>also</i> drüp-n . drüp-am . dropt-am . drüpetk .	changul dhâdao, <i>also</i> chîd-ao châu-am chüd-am chüdhj
a scratch, a score, a line	chirgh .	. chighîr
to scream, to lament .	wâgh-wâgh tserâk	. wâgh-wâgh cheigao
the seat of honour (in a company) . . .	raz . . .	. nokh
to stand security .	dastadâr wâtsn .	P. W. kafil setào P. S.
to see, <i>also</i> to visit .	wing . wîn-am . wind-am . winetk .	. wând-ao . wéin-am . wând-am . wândj
a seed . . .	taghm .	. tögghm P.
to seek, to search .	shkûr-n . shkûr-am . shkûrd-am . shkûretk .	. khkéig-ao . khkâr-am, khkîr-d . khkaug-am . khkaugj
seemly, worthy of being seen . . .	wing-asok .	. wând-asuk
to seize, to grasp, to hold . . .	wadhûr-n . wüdhûr-am . wodhord-am . wüdhüretk .	. wâdhord-ào . wâdhor-am . wâdhord-am . wâdhordj
self . . .	(Nom.) khât . (Gen.) khü . (Dat.) khât-ar . (the rest) khât .	. khü
by one's self . . .		khü bath
to sell . . .	pürüng <i>or</i> pürün püründ-am . pârâtt-am . pürütäk .	. para dhâdao . &c.

	<i>Wakhí.</i>	<i>Sarikólí.</i>	
to select, to choose out .	lâyak khâk A. S., or yawern . yawar-am . yaward-am . yawaretk .	. . . . . . . . .	yarûr cheigao T. S. or sarid-ao sarâu-am sarüd-am saredhj
to send .	stüy-an or stüi-n stüy-am . statt-am . statk .	. . . . . . .	bôkht-ao bôz-am bôkht-am bôkhtj
to send (a person), to order (to go)	raméin .	. .	râmôd-ao
separate .	jedhâh P., bulak T.	. .	judhoh P.
a serpent, a snake .	fuks .	. .	tafûsk
to set in order, to put in the proper place .	sak jâi latsarn —— latsar-am —— lakart-am —— lakartk	. . . . . . .	chü jâi lacheíg-ao —— lak-am —— lachaug-am —— lachaugj
seven .	hüb .	. .	üvd
seventy .	yetmish .	. .	T. yetmish T.
several .	tsum .	. .	tsund, chandin P.
to sew .	drövn . dröv-am . drâvd-am . drâfk .	. . . . . . .	intsivdao intsâv-am intsivd-am intsivdj
shade, shadow .	sâyâh .	. .	suyâh P.
to shake .	tâp-an . tâp-am . tâpt-am . tapetk .	.. .. .. .	.. .. .. .
shame .	izâ .	. .	A. khajal A.
to shampoo .	mand-âk . mând-am . mândî-am . mandetk .	. . . . . . .	warmâud-ao &c.
sharp .	taghd .	. .	téid ? P.
a shaving (of wood) .	püshtilich .	. .	tarashâh P.
to shear .	varing . varin-am . varitt-am . varitk .	. . . . . . .	pkhâd-ao pkhâu-am pkhud-am pkhudhj
a shed, a "machân"	yôst .	. .	kapá, alajük T.

	<i>Wakhí.</i>		<i>Sariqólí.</i>	
a sheep	mài	.	màul, mào	
sheep and goats (flocks)	jâudâr	.	P. rezapâi	P.
a full grown sheep	pus	.	piès	
a shepherd	shpün	.	? P. ghübün	? P.
a shelf	rün	.	rün	
a shift (woman's)	parhân	.	P. barhân	P.
to shift (intr.), to move (oneself)	töch-n	.	ķuzghâl set-ao	T.
	töch-am	.		
	töcht-am	.		
	töchetk	.		
to shift, to move (tr.)	tachüv-n	.	ķuzghamish cheigao	T.
	tachüv-am	.		
	tachovd-am	.		
	tachüvetk	.		
a shirt	yiktâ	.	yektu	T.
shore, bank	yika	.	T. kâsh	? T.
short	köt	.	P. küt	P.
short-sighted	malâl	.	malül	
a shoulder	fiâk, tan	.	sevd, dâlû	T.
a shovel	péi, bíl P.	.	féi, bèil	P.
to shovel	büng	.	pataod-ao	
	bün-am	.	patao-am	
	bónd-am	.	pataod-am	
	bünetk	.	pataodj	
to show, to exhibit (to cause to see)	visüv-n	.	visâud-ao	
	visüv-am	.	visân-am	
	visovd-am	.	visând-am	
	visüvetk	.	visândj	
shuttle	rashpük	.	mâki	
to shy (as a horse)	witrin	.	intrist-ao	
	{ witrin-am	.	{ intrâs-am	
	{ witritht	.	{ intrist	
	witritht-am	.	introst-am	
	witring	.	introstj	
to cause to shy, to frighten	witriüv-n	.	intreisând-ao	
	witriüv-am	.	&c.	
	wotriovd-am	.		
	witriüvetk	.		

Wakhi.

Sarikoli.

a side, a flank . . .	shunj . . .	khaun	
on the further side, be- yond . . .	yà sar, trà (tar-yà) pür W. P.	tar wi sar, tar wi pur S. P.	
on the hither side . . .	tram (tar yem) pür, yem sar	tar mi pur, mi sar	
on what side ? . . .	tar kum sar . . .	tar kâ sar	
a sieve . . .	algök . . . T.	algäk . . . T.	
	farakh-bíz . . .	farak-beiz	
to sigh . . .	dam ding . . .	dam dhâd-ao	
far sighted . . .	chöjm-în . . . P.	tsem-în	
silence ! be quiet ! . . .	shov ! . . .	shuv !	
silk . . .	varshüm (<i>abrêsham</i> P.)	varekhüm . . . P.	
silken . . .	varshüm-în . . . P.	varekhüm-în . . . P.	
	torqah . . .	turqâ	
silver . . .	nukrà . . . P.	nukrà . . . P.	
a sin, an error . . .	khatagi . . . P.	khatôgi . . . P.	
to sing . . .	chîr-an . . .	chîrd-ao	
	chîr-am . . .	chîr-am	
	chîrd-am . . .	chîrd-am	
	chîretk . . .	chîrdj	
to sink . . .	ghot yît-n . . .	chü bôn dhâdao	
a sister . . .	khüi . . .	yâkhh	
a sister-in-law . . .	khhüyun (<i>husband's sis- ter</i>) . . .	khâyûn	
	khasirz (<i>wife's sister</i>)		
to sit down, to alight . . .	nüdh-n . . .	nâlist-ao	
	nazd-am . . .	nîth-am, nâth-d	
	neîn-am . . .	nâlüst-am	
	nieng . . .	nâlüstj	
to cause to sit down . . .	nüdhüv-an . . .	nâledhând-ao	
	nüdhüv-am . . .	nâlendhân-am	
	nodhovd-am . . .	nâledhând-am	
	nüdhüvetk . . .	nâledhândj	
to sit down (of a camel)	chuk ding . . . T. W.	chök dhâdao . . . T. S.	
to cause (a camel) to sit down . . .	chuk diüvn . . .	chök dheyând-ao	
	diüv-am . . .	dheyân-am	
	diovd-am . . .	dheyând-am	
	diüvetk . . .	dheyândj	
to sit kneeling . . .	sak brîn niüdhn . . .	châr zân nalist-ao	
six . . .	shâdh . . .	khhèl	
sixty . . .	âltmish . . . T.	âltmish . . . T.	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
a skin	pist	P.	past	P.
to skin	chökh-an		kökht-ao	
	chökh-am		kéig-am	
	chökht-am		kakht-am	
	chökhetk		kakhtj	
a skin (used as a bag)	dhotsk		ambân	
a skirt	dâman	P.	dûman	P.
a skull-cap	skîdh		khhâudh	
the sky	asmân	P.	âsmân	P.
to slander	shâr-n	A.	shord-ao	A.
	shâr-am		shôr-am	
	shârd-am		shôrd-am	
	shâretk		shôrdj	
to cause to slander	shâriv-n		shârând-ao	
	shâriv-am		shârân-am	
	shârovd-am		shârând-am	
	shârivetk		shârândj	
slandorous	shar andâz	A. P.	shord-ichoz	
slanting wise	shigard mârs		chilpiâ	
a slap	chapât	T.	chupalâ	T.
a slate (used for flat roofs and also for baking on)	sât		sâd	
to slaughter (an animal)	bismal khâk (to do <i>Bism-Illah</i>)		basmal cheigao	
a slave (male)	andag		indij	
—— (female)	indigunj		indijâns	
slavery, servitude	andagi		indiji	
to slay, to kill	shitâr-n		zéd-ao	
	{ shâi-am		{ zân-am	
	{ shî-t		{ zînd	
	shitt-am		zèd-am	
	shitk		zûdhj	
a sledge hammer	bâzghan		bâzghan	T.
sleep	yünük		khhüdhm	
to sleep	rûkhüp-n		khovd-ao	
	rûkhp-am, rûkhüp-t		khufs-am	
	ròkhôpt-am		khuvd-am	
	rûkhpstk		khuvdj	
sleepy, sluggish	nâsün-küzg		aléid-ichoz	
a sleeve	dröst		zül	

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
slender, thin, (of things)	sanàr	.	tanük	P.
a slice	.	.	turj	
green slime on the sur- face of standing water	ghôb	.	lösh	T.
a sling	schkupn	.	vizdoch	
to slip, to slide	liv-n	.	znôid-ao	
	liv-am	.	znûs-am	
	livd-am	.	znôid-am	
	livetk	.	znôidj	
to slit, to split	pàgh ding	.	pàgh dhádao	
a slit	khshetk-üng	.	tizj-enj	
sloping	khídh-màrs	.	padzé-dàs	
slow, lazy	gahal	.	kashang	T.
small, little	dzakläi	.	dzül	
small pox	spragh (<i>flower</i>)	.	gül (<i>flower</i>)	P.
marked with small-pox	gilwâr-gin	.	chüpâr	
a smarting (of a wound)	gözök	.	T. gazàk	T.
to smear	sükh-an	.	rift-ao	
	sükh-am	.	rof-am	
	sokht-am	.	rift-am	
	sükhetsk	.	riftj	
a smell (good or bad), a perfume, an odour	vûl	.	bào	
to smell (intr.)	vûl nûwûz-an	.	bào nakhtígao	
to smell (tr.)	vûl tseràk	.	bào cheigao	
smoke	dhît	.	P. dhüd	P.
smooth	sudhg	.	sudhg	
to sneeze or snort (of a horse or camel)	ferkhh-an	.	ferkhht-ào	
	ferkhh-am	.	ferkhh-am	
	ferkhht-am	.	ferkhht-am	
	ferkhhetk	.	ferkhhtj	
to sneeze	shtröf-an <i>or</i> pörsh-an	.	pürkhtao	
	shtröf-am pörsh-am	.	pürkh-am	
	shtröft-am pörsht-am	.	pürkht-am	
	shtröfetc pörshetc	.	pürkhtj	
a sneeze	shtröf	.	pürkh	
a snore	khurak	.	T. khurak	T.
snow	zam	.	zamân	
a snow pheasant (? Tet- raogallus tibetanus)	khörz	.	tsatsà	
snowy	zamîn	.	zamânîn	

	<i>Wakhí.</i>	<i>Sariqolí.</i>	
so, like that . . .	hazi, nik-hazi . . .	nik-dàs	
so much . . .	atùm . . .	dund	
soap . . .	sabün . . .	P. sâfün	P.
a social re-union . . .	mâïlis . . .	A. mâïlis	A.
a sod, a turf . . .	chim . . .	T. ? chim	? T.
soft . . .	shilât . . .	shilêt	
soft, <i>also</i> fine powder . . .	palm . . .	pâdhm	
a land-slip of soil, rock, &c., brought into the stream by a flood of rain, &c. . .	shot . . .	kara kokum	
a soldering, a joint made by soldering . . .	kafshir . . .	kafkhéir	P.
the sole of the foot . . .	pâsht . . .	naburg	
some . . .	sum . . .		
something . . .	i tsíz . . .	P. i tseiz	P.
a son . . .	pötr . . .	pöts	
a son-in-law . . .	dâmâd . . .	dumâd	P.
soot . . .	kat-dhit . . .	chedér	
a soothsayer . . .	mutr katâk-küzg	fâl-chi	A. T.
to sort (to select) . . .	yawer-n . . .	sarîd-ao	
sordid, mean . . .	badh-tap . . .	? P. ghâjd	
sorrow . . .	gham . . .	P. gham	P.
a sound . . .		sherfâ	P.
to sound (tr.) (to cause any instrument to sound) . . .	nawâz-an . . .	P. khhid-ao	
	nawâz-am . . .	khhei-am	
	nawâzd-am . . .	khhé-d-am	
	nawâzetk . . .	khhédhj	
sour . . .	treshp . . .	P. tükhb	
to sow (seed) . . .	zödhn . . .	yethtao	
	zödhn-am . . .	yèdh-am	
	zödht-am . . .	yetht-am	
	zödhetk. . .	yethtj	
to sow (cultivate) . . .	kür-n . . .	chòrd-ao	
	kür-am . . .	chòr-am	
	kösht-am . . .	chòrd-am	
	köshk . . .	chòrdj	
		<i>also</i>	
		takhirm cheigao	

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
a span	avart	wardhord	
a spark	gàrd	khhàrm	
to give out sparks	rakhnig nawüz-n	yuts nakhtigao	
a sparrow	wingàs	wadhích	
to speak	khan-àk	levd-ao	
	khàn-am	lev-am	
	khàtt-am	levd-am	
	khanétk	levdj	
a speaker	khanàk-küzg	levd-ichoz	
a speech, a word, talk	gap, ksà	P. gap	P.
ready of speech	ushyâr	P. chechàn	T.
to spin	züp-n	zèvd-ao	
	züp-am	zèib-am, zèvd	
	zövd-am	zèvd-am	
	zöfk or züpetk	zèvdj	
the spinal chord	màk	mòk	
a spindle	tsütr	stàrkh	
a spinning wheel	chàrkh	chàrkh	P.
to spit	tuf tseràk	T. tû cheigao	T.
	tuf tsàram	&c.	
	tuf (am) kart		
	tuf (am) khötk		
to splash, to slop	shilàp-an	washlipt-ao	
	shilàb-am	washláb-am	
	shilàpt-am	washlipt-am	
	shilapötk	washliptj	
to be splashed up	stràs-n	zàtrist-ao	
	stràs-am	zàtràs-am	
	stràst-am	zàtrust-am	
	strásetk	zàtrustj	
sound of splashing of water	yupk awâgh	khats sherfâ	S. P.
a split, a fissure	pâgh	pâgh	
to split (intr.)		chift-ao	
		chof-am	
		chift-am	
		chiftj	
to split (tr.), to pierce		chafând-ao, &c.	
a spoon	kapch	chib	?
	kifchilaz	kaunieh	P.

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
sport, hunting	shkâr	P.	ghéw	‡ T.
to spread <i>see</i> to throw in, &c.	kâták kâtam kârtam katetk . . . . .	. . . . . . . . . . . . . . . . . . . .	wedhd-ao wedh-am wedhd-am wedhdj	
to spread, to extend, to flood. (tr.)	werkhbûv-n werkhbûv-am werkhbovd-am werkhbûvetk . . . . .	. . . . . . . . . . . . . . . . . . . .	waleisând-ao &c.	
to be spread out, to flood (of the water)	werkhhar-an werkhhar-am werkhhart-am werkhharetk . . . . .	. . . . . . . . . . . . . . . . . . . .	walíd-ao walís-am walüid-am walüidj	
a spring (of water)	žkük . . . . .	. . . . .	kaug	
spring (season)	bahâr	P.	wug	
to spring up . . . . .	. . . . .	. . . . .	zibéd-ao zibân-am zibêd-am zibedhj	
a springe	dhüing . . . . .	. . . . .	dhomj	
to sprinkle, to strew	zedh-n zedh-am zedhd-am zedhetk . . . . .	. . . . . . . . . . . . . . . . . . . .	gietht-ao gieth-am gietht-am giethtj	
a spy	jâsüs	P.	jâsüs	P.
to squat	tsok nüdh-n . . . . .	. . . . .	tsek nâlistao	
to squeeze out, to express	wazem-n wazem-am wazemd-am wazemetk . . . . .	. . . . . . . . . . . . . . . . . . . .	sherzd-ao sherz-am shirzd-am shirzdj	
to stab, to prick	khhalâ ding	P. W.	khhalâ dhâdao	P. S.
to stain, to affect, to profit	nadhevs-an nadhevs-am nadhevd-am nadhâfk . . . . .	. . . . . . . . . . . . . . . . . . . .	nâdhevd-ao { nadhivs-am nadhavs-t nadhevd-am nadhevdj	
a stake, a post	khaddâ	T.	khaddâ	T.

	<i>Wakhí.</i>		<i>Sariqolí.</i>	
a stallion	ügür	T.	eighir	T.
to stand, to stay	warefs-n		warevd-ao	
	warefs-am		waráfs-am	
	warefst-am		wuruvd-am	
	warefsetk		warüvdj	
a star	stár		khturj	
the evening star	sakr stár (<i>red star</i>)		rusht khturj (<i>red star</i>)	
the morning star	karwân kûsh (<i>the caravan killer</i>)	P.	yaulân zâk (<i>dawn star</i>)	
a starling	schu wingàs (<i>black bird</i>)		târ wadhích (<i>black bird</i>)	
to start, to depart	rawan wâtsn	P. W.	râwan setao	P. S.
to stay, to remain	hâl-âk		hâst-ao	
	hâl-am		hâl-am	
	hâld-am		hâst-am	
	haletk		hâstj	
			<i>also réid-ao, &c.</i>	
to steal	ghûdhi khâk, <i>also</i>		tsâft-ao	
	dhevu-in		{ tsâf-am	
	dhuvi-am		{ tsâf-t	
	dhovoïd-am		tsâft-am	
	dhövietk		tsâftj	
steam	tâf	P.	tef P., bûs Y.	
steel	qurch	T.	qurch	T.
steep	khidh		padzé	
step (father, mother, &c.)	bâghi (? P. <i>hostile</i>)		boghî (? P. <i>hostile</i>)	
to stick together (intr.)	nadhefs-n		nadhevd-ao	
	nadhefs-am		nadhefs-am, nadhafst	
	nadhefst-am		nadhevd-am	
	nadhefk		nadhevdj	
to stick into, to infix (as a flower in the cap)	zêravûv-n		ingaughând-ao	
	zêravûv-am		ingaughân-am	
	zêravovd-am		ingaughând-am	
	zêravûvetk		ingaughândj	
a walking stick	asâi	A.	asâi	A.
to sting or bite	nêsh ding	P. W.	nekh dhâdao	P. S.
to stir (a fire)	chuk-an		châkt-ao	
	chuk-am		châk-am	
	chukt-am		châkt-am	
	chuketk		châktj	

	<i>Wakhí.</i>	<i>Sariqólí.</i>	
a stirrup . . .	rekâb . . .	A. padh-bân (<i>foot bottom</i>)	
to stitch roughly . . .	kok ding . . .	kek dhâdao . . .	
a coarse stitch . . .	kok . . .	kek . . .	
stomach, belly . . .	wânj, dur . . .	kech . . .	
a stone, a rock . . .	ghâr . . .	zèr . . .	
a fruit-stone . . .	kütük . . .	rukchi . . .	Y.
to stop (intr.) . . .	warefs-n . . .	warevd-ao . . .	
	warefs-am . . .	warâfs-am . . .	
	warefst-am . . .	waruvd-am . . .	
	warefsetk . . .	warüvdj . . .	
to stop (tr.) . . .	warafsüvn . . .	warambândao . . .	
	warafsüv-an . . .	warambân-am . . .	
	warafsovd-am . . .	warambând-am . . .	
	warafsüvetk . . .	warambândj . . .	
a rain storm . . .	wur damà . . .	baréshâ . . .	P.
	(<i>rain wind</i>) . . .		
a snow storm . . .	zam damà . . .	chapghîn . . .	T.
	(<i>snow wind</i>) . . .		
stout, fat, thick . . .	bàj . . .	divèz . . .	
stoutness, thickness . . .	bàji . . .	divèzi . . .	
straight, right . . .	râst P., shigârd . . .	khèij, tors . . .	
to set straight . . .	râst khâk . . .	khèij cheigao . . .	
straightness . . .	râsti . . .	khèiji . . .	
to strain, to filter . . .	schachüv-am . . .	kardâzd-ao . . .	
	schachüv-am . . .	kardâz-am . . .	
	schachovd-am . . .	kardâzd-am . . .	
	schachüvetk . . .	kardâz dj . . .	
a strainer, a cullender . . .	schachüvn-küzg . . .	choghz . . .	
strange, unknown . . .	bigânah . . .	P. béigânah . . .	P.
strength, power . . .	küch . . .	kuch . . .	T.
to stretch out, to extend (tr.) . . .	rür-n . . .	rord-ao . . .	
	rür-am . . .	ror-am . . .	
	rord-am . . .	rord-am . . .	
	rüretk . . .	rordj . . .	
to strike . . .	ding <i>or</i> diin . . .	dhâd-ao . . .	
	{ di-am, dîm . . .	{ dhâ-m . . .	
	{ dikht . . .	{ dhî-d . . .	
	dikht-am . . .	dhâd-am . . .	
	dietsk . . .	dhâdhj . . .	

	<i>Wakht.</i>		<i>Sariḳolí.</i>	
to cause to strike	diüv-n .	.	dheyând-ao	
	diüv-am .	.	dheyân-am	
	diövd-am .	.	dheyând-am	
	diüvetk .	.	dheyândj	
to strike, to touch	parvéi-n .	.	bizéid-ao	
	parvéy-am .	.	bizis-am, bizâst	
	parvet-am .	.	bizeid-am	
	parvetk .	.	bizedhj	
to cut into strips	khashâk .	.	tiẓd-ao	
	khash-am .	.	tâz-am	
	khasht-am .	.	tiẓd-am	
	khashetk .	.	tiẓdj	
to stroke, to rub	dhast ding .	.	dhüst dhâd-ao	
strong, powerful	küchîn .	T.	küchîn	T.
strong, lasting	pürdâsht .	P.	pômug	P.
stubble field	naghaz .	.	nâghâz	
to stumble	shtrâkh-n .	.	turft-ao	
	shtrâkh-am .	.	turf-am	
	shtrâkht-am .	.	turft-am	
	shtrâkhetk .	.	turftj	
a stumbler	shtrakhn-küzg .	.	turft-ichoz	
stuttering	gúng .	P.	kakâch	T.
such	azi .	.	dâs	
to suck (the breast)	shâp-n .	.	rivd-âo	
	shâp-am .	.	rôv-am	
	shâpt-am .	.	rivd-am	
	shâfk .	.	rivdj	
sugar	nabât .	P.	nubut	P.
summer	tâbistan .	P.	menj	
to summon, to call	ḳiw tserâk .	.	ḳiw cheigao	
the Sun	yîr .	.	khhèr	
sunrise, East	yîr tserakhh .	.	khhèr tserakhh	
sunset, West	yîr wishan .	.	khhèr nalist	
supplies, provisions	ẓâu .	.	ẓâu	
to support (to raise)	wuch tserâk .	.	têr cheigao	
to surge (of water)	shilâp-an .	.	wâshlipt-ao	
	shilâb-am .	.	wâshlâb-am	
	shilâpt-am .	.	wâshlipt-am	
	shilapötk .	.	wâshliptj	
to suspend to a peg or hook, to hook (tr.)	zîrevüv-n .	.	ingâughând-ao	

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
(see "to hang from a peg", intr.) . . .	zirevüv-am . . .		
	zirevövd-am . . .		
	zirevüvetk . . .	&c.	
suspended . . .	ravindak . . .		
to swallow . . .	nezghern . . .	imbokht-ao	
	nezghar-am . . .	imboz-am	
	nezghard-am . . .	imbokht-am	
	nezgharetk . . .	imbokhtj	
a swallow . . .	kildirgâch . . .	T. kalargâch	T.
sweet . . .	khhüzg . . .	khhegh	
to sweep . . .	vishiûw-n . . .	zadig-ao	
	vishiûw-am . . .	zador-am	
	vishiowd-am . . .	zadüg-am	
	vishiûwetk . . .	zadügj	
sweepings . . .	rapk . . .	büjein	
to swell, to ferment . . .	pödhmösh-an . . .	baleid-ao	
	pödhmösh-am . . .	baliss-am	
	pödhmösht-am . . .	baléid-am	
	pödhmöshetk . . .	baledhj	
to swim . . .	keloch khash-âk . . .	keluch tizd-ao	T.
	—— khash-am . . .	&c.	
	—— khash-am . . .		
	—— khashetk . . .		
a swimmer . . .	shünâwar . . .	P. khünüwâr	P.
a sword . . .	khingâr . . .	P. midhj	
a straight sword . . .	shóp köz . . .	P. khub	P.

T.

a tail (horse's) . . .	bechkam . . .	dhüm	P.
—— (sheep's) . . .	dümbâ . . .	P. dümbâ	P.
to take . . .	dürz-n . . .	zokht-ao	
	dürz-am . . .	zôz-am	
	dözd-am . . .	zukht-am	
	dözg . . .	zukhtj	
to take away . . .	yönd-âk . . .	yöd-ao	
	yönd-am . . .	yûs-am	
	yütt-am . . .	yûd-am	
	yûtck . . .	yûdhj	

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
to take care of, to look after	didign		chikht-ao	
	didig-am		chos-am	
	didigd-am		chükht-am	
	didigetk		chükhtj	
	<i>also</i>		<i>also</i>	
	nigàh tserák	P. W.	nigah cheigao	P. S.
a tale, a story, a saying, a proverb	zindàg		saug	
to talk	ksà khanàk		gap cheigao	
	gap khàk		<i>or</i> levd-ao	
a talon, a claw	chang	P.	changál	P.
tame, tractable, docile	shov		shuv	
tame, not escaping (stay- ing)	waréfs-n küzg		warevd-ichoz	
to tan (skins, only sheep and goats')	koz katàk		kuz wedhd-ao	
the Tartar year cycle, named after 12 animals, is used.				
a tassel	pulk		pülk	
to taste	mazà khàk		maza cheigàn	P.
tea	chái		chái	
a tea-pot	chá-josh	P.	chau-gün	T.
to teach	yekhk khàk		ikhhmànd cheigao	
to tear, <i>also</i> to tear along (of a living creature moving very fast)	chòk dīng	P. W.	chuk dhâdaò	P. S.
a tear	yashk	? T.	yukhk	? T.
the temple (of the head)	soyà		soyâ	
ten	dhas		dhes	
tender, delicate	senâf		nazük	P.
a tendon	râg	P.	râg	P.
tepid, lukewarm	narm	P.	shilet	
than, from	tsa (<i>with the Obl. case</i>)		az ———	
that (pron. subst., &c.)	yao		yü	
that (pron. adj.)	yà		yü	
that far, to that extent	drà-batkan		üm-its	
that which is there, the ——— there	hadrà-yüing		üm-enj	
that (conj.)	ki		kò	
that much, so much <i>or</i> many	a-tum		dund	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
then			tom	
thence			az-üm	
there (adv.), thither	drà, hà-drà		üm	
there ! (interj.)	â-ki		u-yu	
they, those	yàvisht, yàisht		wòdh	
thick, stout, fat, massive	bâj		divèz	
thickness, stoutness	bâji		divèzi	
a thief	ghûdh		ziedh	
thievery	ghûdhi			
the thigh	malung yàich		madhân khoj	
	lang	P.	bikhtun	
a thimble	pülàngösht	W. P.	ûimâk	T.
thin, lean	khât		khharâb	P.
thin, slender (of things)	sanâr		tanük	
to thirst, to become				
thirsty	tàkhh wâtsn	? P.	tür set-ao	
thirsty	tàkhh	? P.	tür	
this	yem		yam	
this much	ma-tum		mund	
this very	ha-yem		ha-yam, nak-yam	
a thorn fence	chit	T.	chit	T.
a thorn	zakh		shudh	
a thorn bush	chirîr		khâr	P.
thou	tu		tao	
a thousand	hazâr	P.	hazâr	P.
a thread (of cotton)	wasé		padets	
——— (of wool)	zûtr		vürgh	
a thread of hemp <i>or</i>				
hair, &c.	dârch		shâuni	
three	trûi		harôi	
the throat	alqûm	A.	âlqûm	A.
to throw, to throw away	büng		paṭàod-ao	
	bün-am		paṭào-am	
	bond-am		paṭàod-am	
	bünetk		paṭàodj	
to throw down, to over-				
throw	büt-an		imbât-ao	
	büt-am		imbat-am	
	bött-am		imbatt-am	
	bütek		imbâtj	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
to throw in, to throw off, to pour in or out, to arrange, to appoint	katàk kàtt-am kàrt-am katetk	.	.	wedhd-ao wedh-am wedhd-am wedhdj
to throw over, to reverse	savàn ding	.	.	skelàk dhâdao
the thumb	ghösech yangl (<i>male finger</i>)	.	.	nièr ingakht (<i>male finger</i>)
thunder	tungür	.	.	sadà
to thunder	tungür ding	.	.	sadà cheig-ao
thus	hazi, azi	.	.	dàs, nak-dàs
thus much	ma-tum	.	.	mund
Tibet (Ladàk, &c.)	Tibet	.	.	Tibàt
a tick	kuwand	.	.	khhesàk
a tickling	gilgöch	.	.	gilgich
to tie in a knot	jirekh ding	.	.	jirekh dhâdao
to tie head and tail to- gether	pa i-'m-an kantar khàk	.	.	pa i-mi vistao
tight, narrow	tang	.	P.	tong P.
to tighten	shukh khàk	.	.	ching cheig-ao T.
till when	tsoghd-batkan	.	.	chum-its
time (precise), epoch	alà, mahàl	.	A.	alà, wakht A.
time (so many times)	pitig	.	.	pitig
tin	kalià	.	A.	kaliah A.
tinder	khhaf	.	P.	khhof P.
a tinkling	jiringàs	.	.	jiringàs
to tire (tr.)	warechüv-n warechüv-am warechóvd-am warechüvetk	.	.	warezând-ao &c.
to be tired	warech-n { warech-am { waresh-t wanegn-am warekhk	.	.	warezd-ao { wareiz-am { warez-d warezd-am warezdz
to (motion or intention towards) [definite]	tar ———	.	.	pa ———, tar ——— par ———,
to ——— [indefinite]	————— ar, ar	.	.	————— ar, ar
to-day	wudhg	.	.	nür

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
together . . .	kattî . . .	P.	kâttî	P.
to-morrow . . .	varok . . .	.	pigâh	P.
tongue, language . . .	zik . . .	.	ziv	P.
a tooth . . .	dündük . . .	.	dhândân	P.
on the top (adv.) . . .	sâk tsusk . . .	.	} — chü têr	
on the top of (p. p.) . . .	sâk — tsusk		
torture, <i>also</i> trouble . . .	kiin . . .	.	kaîn	T.
to totter, to waver, to vacillate . . .	gâch-n . . .	.	wakucht-ao	
	gâch-am . . .	.	wakoch-am	
	gâcht-am . . .	.	wakucht-am	
	gachetk . . .	.	wakuchtj	
to touch, to attain . . .	parvâi-n . . .	.	bizeidao	
	parvèy-am . . .	.	bizis-am, bizàst	
	parvet-am . . .	.	bizèid-am	
	parvetk . . .	.	bizedhj	
touching, contiguous . . .	piwas . . .	P.	peiwast	P.
towards . . .	— gana . . .	.	tar ————— guna	
a town . . .	.	.	khâr (shahr)	P.
a town-crier . . .	suran-chi . . .	T.	ulam-chi	A. T.
a foot track . . .	podh . . .	.	pedh	
to train (a hawk, &c.) . . .	yekhk khâk . . .	.	ikhhmând cheig-ao	
to tread down . . .	nispâr-an . . .	.	nakhpig-ao	
	naspar-am . . .	.	nakhpôr-am	
	naspârt-am . . .	.	nâkhpug-am	
	naspöretk . . .	.	nakhpugj	
<i>also</i> . . .	pimâl khâk . . .	P. W.	peimâl cheigào	
a tree . . .	darakht . . .	P.	darakht	P.
to tremble . . .	tâp-n . . .	.	jumbd-ao	P.
	tâp-am . . .	.	jumb-am	
	tâpt-am . . .	.	jumbd-am	
	tapetk . . .	.	jumbdj	
to tremble, to shiver . . .	larzâ khâk . . .	P.	larzâ cheigao	P.
trial, <i>also</i> tried . . .	azmâish . . .	P.	âzmüd	P.
to trip up (intr.) . . .	shtrakhhan . . .	.	turft-ao	
	shtrakhh-am . . .	.	turf-am	
	shtrakhht-am . . .	.	turft-am	
	shtrakhhetk . . .	.	turftj	
to trip up (tr.) . . .	shtrakhhöv-n . . .	.	turfând-ao	
	shtrakhhöv-am . . .	.	turfân-am	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
	shtrakhhövd-am	.	turfând-am	
	shtrakhhövetk	.	turfândj-am	
a trot (pace of a horse)	dzokn	.	dzekt	
to trot	dzokn	.	dzekt-ao	
	dzok-am	.	dzek-am	
	dzokt-am	.	dzekt-am	
	dzoketk	.	dzektj	
trouble	rönj	.	P. amgâk	T.
troublesome, difficult	qilâ	.	qilâ	
a wooden trough	pütkhârm	.	khhâkh	
the trough of a water mill	niüw	.	nao	P.
trousers, drawers	tümbân	.	P. tambân	T.
wide outer trousers	shawâlak.	.	shim	T.
true	râst	.	rust	P.
to trust	ishânz tserâk	.	piti set-ao	T. S.
to speak truth	râst khanâk	.	rust levd-ao	P.
to try, to prove	âzmud tserâk	.	P. W. âzmüd cheigao	P. S.
to tuck up (sleeves &c.)	gürt-an	.	padawîd-as	
	gürt-am	.	padawéz-am	
	gortt-am	.	padawükht-am	
	gürtetk	.	padawükhtj	
a tumult, a noise	surân	.	kichkirân	? T.
a turban	sallâ	.	dastûr	P.
a turf, a sod	chim	.	T. ? chim	T. ?
the Türkis of Eastern Turkistan			Mughul	
a turn, succession	nobât	.	A. nubât	
to turn (in a lathe)	zirü-in	.	qirist-ao	
	zirând-am	.	qirân-am	
	zirest-am	.	kirând-am	
	ziresetk	.	kirândj	
to turn back (tr.)	pshû-n	.	wâzepând-ao	
	pshû-am	.	wâzepân-am	
	pshaud-am	.	wâzepând-am	
	pshuetk	.	wâzepândj	
to turn back (intr.)	pshèin	.	wâzabt-ao or wâzevd-ao	
	pshèw-am	.	wâzeib-am wâzevs-am	
	pshett-am	.	wâzabt-am wâzevd-am	
	pshetk	.	wâzabtj wâzevdj	
to turn round	gîr-n	.	gherd-âo	

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
a turner, a man who			
uses a lathe . . .	zirüin-küzg . . .	ķirist-ichoz	
twenty . . .	wîst . . .	wist	P.
a twig . . .	yakh . . .	pütâķ	T.
to twist (tr.) . . .	tovn <i>or</i> tov tserâķ tov-am tov (am) kârt tov (am) khötk	tuv cheigao &c.	P.
to twist, to wind, (as a turban) . . .	zwâi-n . . .	zarwîd-ao	
to twitter, to chirp . . .	chîr-am . . . chîr-am . . . chîrd-am . . . chîretk . . .	? T. chîrd-ao chîr-am chîrd-am chîrdj	
two . . .	bûi . . .	dhâu	
twofold, &c., . . .	bû-pitig, &c. . .	dhâ-pitig, &c.	
U.			
ugly . . .	shak, battilhât . . .	P. A. dhèw khèr	
uncle . . .	bach . . .	dudh	
under . . .	bön . . .		
to understand . . .	kshüin (<i>to hear</i>) . . .	khîd-ao (<i>to hear</i>)	
understanding . . .	kshüin . . .	khîd	
to unite, to join . . .	katti khâk . . .	ķatti cheig-ao	
unripe, uncooked . . .	yüng . . .	khum	P.
to untie, to undo . . .	wushûin . . . wushûy-am . . . washan-am . . . wushang . . .	hât cheigao &c. 	
an untruth, a lie . . .	durogh . . .	P. fand	P.
up . . .	pa khidh . . .	padzé	
upper . . .	wuch-ung . . .	tèr-nènj	
upon, on the top of . . .	sak—tsusk . . .	— chü tèt, chü — tèt	
upright . . .	tsok . . .	tsèk	
upright, standing (of liv- ing beings) . . .	warefsetk . . .	warüvdj	
to set upright . . .	tsok ding . . .	tsèk dhâdao	
upwards . . .	pa-khidh màrs . . .	padzé-dàs	
V.			
various . . .	rang rang . . .	P. khil khil	P.
this very, this same . . .	ha-yem . . .	nik-yam	

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
a water vessel . . .	lût . . .		liet . . .	
vicious . . .	waḡn-küzg . . .		wâkt-ichoz . . .	
	tasin-diin-küzg . . .		tasin dhâd-ichoz . . .	
a village . . .	diâr . . .		diâr . . .	P.
a kind of violin . . .	kumuz . . .		kumuz . . .	
a virgin, a maid . . .	pür-chodh . . .	P.	ghâts . . .	
to visit, <i>also</i> to see . . .	wing . . .		wând-ao . . .	
	wîn-am . . .		wéin-am . . .	
	wind-am . . .		wând-am . . .	
	winetk . . .		wândj . . .	
a vulture . . .	tsâr . . .		tsârgh . . .	P.

W.

to wade, to ford . . .	türt ding . . .		paug dhâdao . . .	
wages, pay . . .	mazd . . .	P.	muzd . . .	P.
a waist-sash . . .	mîûn . . .		mîund . . .	P.
a man's waist . . .	madh . . .		mêdh . . .	
to walk, to go . . .	tuk-an . . .		tîd-ao . . .	
to walk about . . .	shkûr-an . . .		khkéig-ao . . .	
	shkur-am . . .		khkâr-am, khker-d . . .	
	shkurd-am . . .		khkaug-am . . .	
	shkurgetk . . .		khkaugj . . .	
a wall . . .	diwâl . . .	P.	dèiwul . . .	P.
walnut . . .	tor . . .		ghâuz . . .	
—— wards . . .	— màrs . . .		—— dâs . . .	
a wart . . .	damösch . . .		zösh . . .	
to wash . . .	wuzd-uk . . .		zanâd-ao . . .	
	wüzdi-am } . . .		zanèy-am . . .	
	wüzdüi-d } . . .			
	wozdoid-am . . .		zanûd-am . . .	
	wuzdietk . . .		zanûdhj . . .	
a wasp . . .	dhôs . . .		hari . . .	T.
to watch, to look after . . .	nigâh tserâk . . .	P. W.	nigâh cheig-ao . . .	P. S.
to watch intently . . .	didig-u . . .		chikht-ao . . .	
	didig-am . . .		châs-am . . .	
	didigd-am . . .		chükht-am . . .	
	didigetk . . .		chükhtj . . .	
water . . .	yupk . . .		khâts . . .	
water-course, a canal . . .	charm, wâdh . . .		wâdh . . .	
a watering place (of cattle) . . .	yupk jâi . . .	W. P.	khökh-tuj . . .	

	<i>Wakhí.</i>		<i>Sariqolí.</i>	
a wave . . .	shilápt . . .		wáshlipt . . .	
wax . . .	mum . . .	P.	mum . . .	P.
to lose the way . . .	rapatsan . . .		nalkhhid-ao . . .	
	rapits-am } . . .		nalkhhan-am . . .	
	repats-t } . . .		nalkhhüd-am . . .	
	rapagn-am . . .		nalkhhüdj . . .	
	rapakhk . . .		mash . . .	
we . . .	sak . . .		yerâgh . . .	T.
weapons, arms . . .	asbâb . . .	P.	kênâ sétao . . .	
to wear out (intr.) . . .	kohna wâtsa . . .		khürdbâh setao . . .	P. S.
to wear down (intr.) . . .	südhah wâtsn . . .	P. W.	daqât . . .	P.
weariness . . .	daqât . . .			
to weed, to pull out				
weeds, &c. . .	rut tserâk . . .		rüt cheig-ao . . .	
	nazdün khâk . . .		khauj cheigao . . .	
to weep . . .	niûw-n . . .		niüwd-ao . . .	
	niûw-am . . .		nâw-am . . .	
	nâud-am . . .		niüwd-am . . .	
	niûwetk . . .		niüwdj . . .	
Weights and Measures .	No weights or balances known. Flour, &c. is sold by dry measure, containing what is called a 'chârak' T. in Sariqol (about 10 lbs.). In Wakhân a 'por' is used, being a wooden vessel (hollowed out of a single log of wood, with a bottom fixed to it) containing some 80 lbs. of flour.			
well, in good health . . .	tan-dürüst . . .	P.	sok . . .	T.
well, happy . . .	sihât . . .	A.	tiuj . . .	T.
a well . . .	chal . . .		küdügh . . .	T.
well-paced, fast . . .	wéyawîn . . .		wéyawîn . . .	
West, sunset . . .	yîr wishan . . .		khhèr tserakhh . . .	
wet, damp . . .	khhaïch . . .		khhâst . . .	
wetness, dampness . . .	khhaïchi . . .		khhâsti . . .	
what ? . . .	tsiz . . .	P.	tsèiz . . .	P.
what like ? <i>also</i> how ?	tsa-rang . . .	W. P.	tsa-ràng . . .	S. P.
at what time ? . . .	tsa wakhht . . .	W. A.	tsa wakhht . . .	S. A.
what for ? to what pur- pose ? . . .	tsiz-ar . . .		tséiz-ar . . .	
in what direction ? . . .	tar kum ginà . . .		tar kâ gunâ . . .	
on what side ? . . .	tar kum sar . . .		tar kâ sar . . .	
wheat . . .	ghidim . . .		zândam . . .	P.

	<i>Wakki.</i>	<i>Sarikolî.</i>
when . . .	tsoghd (? for tsa-waḳt)	chum
till when . . .	tsoghd-batkan . . .	chum-its
whence ? . . .	tsa-kum-an . . .	az-kâ
whenever . . .	har wakhht . . .	har wakhht P.
where . . .	kum-jâi . . .	kâ-jûi S. P.
where ? well ? . . .	kumâi . . .	kâyî
to whet, to sharpen . . .	pasân ding . . .	pasân dhâdao
which, who ? . . .	kum . . .	chidâm
which has been done . . .	khötk-ung . . .	chaugj-enj
whilst . . .		——— its
a whip . . .	rashîp . . .	kamchi T.
a whirlwind, a devil . . .	liw damâ . . .	dhéw balamüt
to whisper . . .	mulâim kṣâ khâk . . .	khish gap cheigao
to whistle . . .	shkhhélân khâk . . .	shkhhélûn cheigao
a whistle, whistling . . .	shkhhélân . . .	shkhhélûn
white . . .	rukhhn . . .	spéid
a white frost, also dew . . .	shak . . .	khok
who ? . . .	kûi . . .	choi
whoever . . .	har kûi, har kum P. W.	har choi P. S.
the whole, all . . .	kükht . . .	fük
why ? on account of what ? . . .	tsîz jinib . . .	tséiz-ivon W. P.
why ? to what purpose ? . . .	tsîz-ar . . .	tseiz-ar, tsa'r
a widow . . .	bivâ . . .	béwâ zan P.
width, breadth . . .	bâr . . .	bâr P.
a wife . . .	könd, yupk-wâr (<i>water-drawer</i>) . . .	ghîn, rozagâr-i-nék
wild onions . . .	ḳarilghân . . .	ḳarilghân
wild, untamed . . .	lâlm . . .	lelmi
a wild dog (hunting in packs, the size of a large sheep-dog, yellow, with small standing black ears, and black nose, a thin straight tail), Turki <i>âju</i> . . .	kik . . .	kâuj
a wild ass (<i>Equus Hemionus</i>), found in Pamir . . .	ḳulân . . .	ḳulân T.

*Wakhi.**Sarikoli.*

a willow (tree) . . .	tük . . .	wanûj	
wind, air . . .	damà . . .	khèr, shamâl	T.
to wind, to twist . . .	zwaï-n . . .	zarwid-ao	
	zway-am . . .	zarwéy-am	
	zwett-am . . .	zarwid-am	
	zwetk . . .	zarwedhj	
the wind-pipe . . .	kalitok . . .	khporg	
a wing . . .	par . . .	P. kanât	T. or P.
winnings (substantive) at the game of sheep's knuckle bones . . .	âlchi . . .	T. âlchi	T.
to winnow . . .	büng . . .	davând-ao	
	bün-am . . .	davân-am	
	bond-am . . .	davând-am	
	bünetk . . .	davândj	
winter . . .	zümistân . . .	P. zümistân	P.
to wipe . . .	vishiûw-an . . .	zadüg-ao	
	vishiûw-am . . .	zador-am	
	vishiôwd-am . . .	zadüg-am	
	vishiûwetk . . .	zadügj	
— wise, — wards . . .	mârs . . .	dâs	
with, by, by means of . . .	{ da ——— an . . .	——— its	
	{ ——— möshôn . . .	——— its, ——— kàtti	
with, (together with) . . .	——— möshôn . . .	——— its, ——— kàtti	
without, deprived of . . .	bi ——— . . .	bé ———	
a wolf . . .	shâpt . . .	khithp	
a woman, a wife . . .	könd, stréi . . .	ghin, stir	
a young woman . . .	pürchodh . . .	pehéin	
an old woman . . .	kampir . . .	P. kampir	P.
a woman connected with another by being wife of the same husband . . .	bâghi . . .	béinzâr	
a woman's head kerchief or mantilla . . .	chil . . .	khhadhbân	
wood, a stick . . .	shung . . .	khüng	
a woodman, a fuel fetcher . . .	gûz-vor . . .	zez-vor	
wool . . .	gör . . .	wân	
a word, a speech . . .	ksa, gap . . .	P. gap	P.
work, business . . .	yark . . .	chèr	
a worm, a grub . . .	prich . . .	cherm	P.

Wakhi.

Sarikoli.

to worship, (to bow the head)	. . . sar khâmüv-n	. P. W.	kâl khambând-ao	
a wound	. . . zâkhm	. . . P.	zâkhm	P.
to wrap, to wind	. . . zwaïn	. . .	parwîd-ao	
to wrestle (to seize one another)	. . . imân wadhûrn	. . .	miûn pa-khat wadhord-ao	
to wring	. . . zümând-an	. . .	tipt-ao	
	. . . zümând-am	. . .	tâb-am, tîp-t	
	. . . zümânddi-am	. . .	tipt-am	
	. . . zümândetk	. . .	tiptj	
to cause to wring	. . . zümândüv-n	. . .	tabând-ao	T.
	. . . zümândüv-am	. . .	tabân-am, &c.	
	. . . zümandovd-am	. . .		
	. . . zümandüvetk	. . .		
the wrist	. . . parsang	. . .	pardhüst	
to write	. . . nevish-an	. . .	nâvisht-ao	
	. . . nevish-am	. . .	nâvisht-am	
	. . . nevisht-am	. . .	nâvisht-am	
	. . . nevishetk	. . .	nâvishtj	
to writhe, to twist oneself	. . . tov khâk	. . .	tiptao	
	. . . tov-am	. . .	tâb-am	
	. . . tovd-am	. . .	tipt-am	
	. . . tovetk	. . .	tiptj	

Y.

a yak (<i>Bos grunniens</i>)	. dzugh	. . .	stâur	
the city of Yarkand	. Yârkand	. . .	khâr (<i>shahr</i> = town)	P.
a man of Yarkand	. Yârkandi	. . .	khâri	P.
a year	. sar-i-sâl	. . . P.	sar-i-sâl	P.
a half year	. sâl	. . . P.	sâl	P.
last year	. pard	. . .	parwus	
of last year	. pard-üng	. . .	parwus-enj	
a yearling bull calf	. nâband	. . . P.	khajâk	
————— cow calf	. raghûm	. . .	nauzâd	P.
to yearn	. indokhtj tserâk	. . .	gürm cheig-ao	
yellow	. zard	. . . P.	zird	P.
yesterday	. yéz	. . .	khiéb	
a yoke	. sivar	. . .	yügh	P.
you	. savisht, saisht	. . .	tamâsh	

	<i>Wakhí.</i>		<i>Saríkólí.</i>	
a young camel . . .	üshtür zaman	.	tailák	
a young woman . . .	pürchodh	.	phéin	
pregnant, with young (of animals)	varenj	.	varinz	
youth . . .	jawáni	.	P. jawáni	P.

COMPARATIVE VOCABULARY.

Wakhí', Sarikolí', Shighni, Sangli'chi, Minja'ni.

(The three latter collected by Munshí Faiz Baksh.)

English. Wakhí. Saríkólí. Shighnán. Sanglich. Minján.

A.

apple . . .	mür	. mân	. mùn	.	. aminga
apricot . . .	chiwân	. nôsh	.	.	. cherí
arrow . . .	.	. pudh	. pás	.	.
ass . . .	khur	. sher	. markab	. khár	. kara
awake . . .	agah	. agâh	. andez	.	.

B.

back . . .	dâm	. dom	. dâm	. kamik	.
bad . . .	shâk	. zít	. ganda	.	.
barley . . .	yürk	. chüshj	. joshach	. vurvuth	. kâsak
bear . . .	naghordum	yürkh	. pursh* (? yursh)	.	.
beard . . .	reghish	. bun	. bûn	.	. yârzah
beat . . .	dî	. dhâ	.	.	. doh
belly . . .	dur	. kech	. kich	. diyír	.
big . . .	lup	. laur	. sark	.	.
bitter . . .	talkh	. tsekh	. saish	.	.
black . . .	schû	. târ	.	. shòì	. taráví
blood . . .	wukhan	. wakhhîn	.	. vain	.
bone . . .	yaich	. ustkhân	.	. ásták	. pástí
bosom . . .	bap	. tej	. bash	. chiji	.
brain . . .	maghz	. mâghz	. mâghz	.	.
bread . . .	khöch	. khpik	. gardah	. khesta	. naghan
breast . . .	púz	. poz	.	. yuz (? puz)†	.
bring . . .	wüzüm	. vor	.	. nas	. abar
brother . . .	vrüt	. vröd	. brád	. vurd	.

* Perhaps *پورش* by mistake for *یورش* (*yursh*), which in Saríkólí would become *yurkh* by the common change of *sh* into *kh*.

† *Viz.* *یوز* a mistake for *پوز* ?

English. Wakhí. Sariḳolí. Shighnán. Sanglich. Minjàn.

C.

canal	. charm	. wádh	.	. chodar	.
cap	. tumâgh	. tumâgh	. tàḳi	.	. khola
cat	. pish	. pish	. pash	.	.
chain	. zanzir	. zanzeir	. ginzír	.	.
charcoal	.	.	.	. zich	.
cheek	. lunj	. nurj	. pes	. peshur	.
chin	.	.	. zingú	. alashah	. alakhshah
cloak	. bôt	. lèl	.	. vanjín	.
cold	. sür	. ísh	. shitâgh	.	.
come	. wazi	. yâdh	. (tará)it	. es	. as
couch	.	.	. manja	.	.
cow	. ghü	. zâu	. istaor	. ghao	. ghaoda
		staur (<i>yak</i>)			
crow	. karghí	. karghâ	. khoro	.	.
curd	. pài	. pòi	.	. neduk	. niyâ

D.

daughter,	. dhagd	. ghâts	. gháts	. odagh	. loghda
		(<i>a maiden</i>)			
day	. rwâr	. mâth	.	. rusht	.
(dawn)	. rúkhñ	.	.	.	.
death	. marg	. marg	.	. murda	.
dog	. shâch	. kûd	. kod	. kód	. ghálb
door	. bàr	. divír	.	.	. labra
down	. kilapaï	. nughusúr	.	. pòyan	. forsàra
drink	. pöv	. brâz	. brez	. khvar(? <i>eat</i>)	. khár
dust	. shet	. sít	.	. shat	. gharâi

E.

ear	. ghish	. ghaul	. ghao	. ghovar	.
earth	. wundr	. zems	.	. zamín	.
eat	. yâu	. khhor	. khâr	. khvar	.
eight	. hât	. wokht	.	. hat	. ashká
eye	. chözñ	. tsem	. chhem	. sám	. chám
eye-brow	. varào	. varào	. patis	. vurichh	.
eye-lash	. skord	. yéid	. posich	. pátak	.

F.

father	. tát	. pid	. dád	. tat	. tát
feet	. püdh	. pedh	. pád	. pùd	. palah
female (of animals)	. stréi	. stir	.	. shisch	. meyah

<i>English.</i>	<i>Wakhi.</i>	<i>Sarikoli.</i>	<i>Shighnan.</i>	<i>Sanglich.</i>	<i>Minjan.</i>
finger	. yangl	. ingakht	.	. ingit	. ankardia
fire	. rakhnig	. yuts	. yáts	. { roshnái . yúr . { shunai .	
five	. pànz	. pinz	.	. pánz	. pànch
flesh	. gusht	. gükht	. goft	. púdaf	. ghosh
flock	. bakhsh	. tup	.	. bachùn	.
flour	. yumj	. yogj	. yavàj	.	.
fly	. maks	. chingin	.	. pashai	. mogha
forehead	. rùk	. ràk	.	. peshàni	.
fore-arm	. yurm	. cherost	.	. kàқи	.
four	. tsabür	. tsavur	.	. safor	. chafir
frog	. mukt	. khar-béj	. sher-bich	.	.
fuel	. ghúz	. zez	. zíz	. yùr	. ezma

G.

ghee (but- ter)	. rughn	. ràun	.	. regh	. roghún
go	. chàu	. sò	. sah	. shóh	. áí
goat	<i>or</i>	.	.	.	.
sheep	: tugh	.	. *(ma)dugh	.	.
he goat	. tugh	.	.	. katao	. charva
she goat	.	. vâz	.	. vuz	. vorah
good	. bàf	. charj	. bashand	.	.
grandfa- ther	. pûp	. bâb	.	. bává	.
grass	. wush	. wukh	. vâkhsh	. ósh	.
ground	. wundr	. zems	. zamt	.	.
gun	. miltek	. miltek	. san	. miltak	.
gun pow- der	. dàru	. dàru	.	. dárú	.

H.

hair	. shâfsh	. khâd	. dáks	. ghunyâk	. pogha
hand	. dhast	. dhüst	.	. dâst	. lást
head	. sâr	. kâl	. kal	. sâr	. (po)sar†
heart	. püzüv	. zârd	. zâro(?zârd)‡	. uzdai	. zil
hen	. makian	. makian	. chhash	.	.

* The syllable *ma* is probably not in reality a part of the word. Perhaps the Munshi's informant said "my goat", and the whole was entered as one word.

† The syllable *po* is perhaps a pronoun entered by mistake as a part of the word.

‡ Query زارو (*zâro*), by mistake for زارد (*zârd*) ?

<i>English.</i>	<i>Wakhi.</i>	<i>Sariqolî.</i>	<i>Shighmân.</i>	<i>Sanglich.</i>	<i>Minjàn.</i>
here, hither	dram	. àud	.	.	. mala
hold	. wüdhür	. wadhör	.	.	. ghorya
honey	.	.	.	.	. agman
horse	. yâsh	. vurj	. varch	. voràk	. yâsap
house	. khhun	. chéd	. chet	. khàn	. kéi

I.

intestines	. shingör	. raud	. durmún	.	.
		darün			
iron	. ishn	. spin	. sapsan	.	.

K.

knee	. brin	. zân	. zûn	. zong
knife	. kôz	. chôg	. ched	. kirh

L.

light	. vòin	. vòin	. roshnagah	.
lip	. lafeh,	. pàuz	. ghîb (?)	. làw
	lav			
loin	. malung yâich	madhân khoj	. mîda	.

M.

male	. ghösch	. niér	.	. narak	
man	. dhài	. chûrik	. chàrak	.	
many	. ghafch	. hüch	. lab	.	
	lup (<i>great</i>)				
milk	. zarz	. khevd	.	. khatab	. khshir
moon	. zümâk	. mâs	. mâesit	. dulnik	. yômgha
mother	. nân	. anâ	. nan	. nan	.
mouth	. ghâsh	. ghov	.	. fotsah	. yúrab

N.

nail (finger)	.	.	.	. narkhak	.
neck	. gardhân	. gardhân	.	. ghurúk	.
needle	. sits	. sits	. saj	.	.
night	. nâghd	. khâb	.	. forshuk	. khashâwa
nine	. nao	. néw	.	. nao	. nao
nose	. mis	. nâz	. nids	. fusik	. foska

English. Wakhí. Sariḳolí. Shighnán. Sanglich. Minjàn.

O.

one	. iv	. iv	.	. vâk	. yao (? iw)*
ox	. druksh	. kheḻ	.	. chârva	. koya

P.

pigeon	. kibit	. chabâud	. chapúd	.	.
pot	. lut	. liet	.	. màl	. tàla

Q.

quilt	. sirekh	. siregh	. lef	.	.
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R.

rain	. wür	. wareij	.	. nok	. neoda
rat	. pürk	. pürg	. purg	.	. yârgh†
red	. sökr	. rüsht	. risht	.	.
ribs	. pürs	. pala	.	.	. alikha
river	. darya	. daryâ	.	. darya	.
robe	. chapân	. chapân	.	. shoi	.
roof	.	.	.	. kiskur	.

S.

saddle	. pödhn	. bidhân	. bedân	.	.
salt	. nimak	. nimadhj	.	. namolgha	. namálgha
seven	. hüb	. üvd	.	. hoft	. odh
sister	. khüi	. yâkhh	.	. ikhva	. yakhva
sit	. nözd	. nith	. nis	.	.
six	. shâdh	. khhél	.	. khoâr	. akhshi
shoulders	. fiâk	. sevd	. fiyak	. syúd	.
sky	. âsmân	. âsmân	. asmân	. asma	.
sleep	. yünük	. khhüdhm	shâftis	.	.
sleep (<i>imp.</i>)	rukhp	. khûfs	.	. mes	. nalva
small	. dzaklai	. dzül	. ghada	.	.
snake	. fuks	. tafüsk	.	.	. yiz
snow	. zam	. zamân	. zanj	. varf	. vârfa
sole	. pasht	. naburg	.	. púdash	.
son	. pötr, zamân	pöts	. pots	. zamânak	. púr
		(<i>child</i>)			
stand up	. warefs	. warâfs	.	. tas	. ushka
star	. stâr	. khturj	. ishtîrz	. ustûrak	. astari

* The Munshí took down **يو**. This should perhaps have been **ايو**. (In Wakhí the Munshí spells this word likewise **يو** 'yao', while it is there decidedly pronounced 'iv').

† Perhaps this should be **پارغ** (*pârgħ*), instead of **يارغ** *yârgħ*.

<i>English.</i>	<i>Wakhi.</i>	<i>Sariḳolī.</i>	<i>Shighnān.</i>	<i>Senglich.</i>	<i>Minjān.</i>
stomach	. wanj, dur	. kech	. hazàrjil	.	.
stone	. ghar	. zèr	. zìr	. song	. koika
sun	. yîr	. khhèr	. khir	. álmán,	. mera
				urmuz	.

sweet	. khhuzg	. khhegh	. khaish	.	.
sword	. shop kōz	. khub	shap-ched	.	.

T.

teeth	. dūndük	. dhândán	.	.	. lând
ten	. dhas	. dhes	.	. dàs	. dah
turban	. sallâ	. dastûr	.	. lataí	.
thigh	. lang	. bikhtun	. bastún	.	.
three	. trúi	. haròì	.	. tràì	. sharáì
thread	. zūtr	. vürgh	. vudrash	.	.
throat	. alḳum	. alḳüm	.	. ghàr	.
tongue	. zik	. ziv	. zeb	. zulúk	.
trousers	. shawâlak	. shim	.	. var	. shoál
trouser-band valvâsh	.
two	. búì	. dhao	.	. dú	. do

U.

up	. wuch	. tèr	.	. vráz	. valgha
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V.

vein reg	.
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W.

water	. yupk	. khàts*	. shads	. vik	. yàogha
water-mill	khadhorg	khadhòrj	.	. khadàri	. khàirgha
way	. vadhak	. pând	.	. pânda	.
went	. ragd	. sût	.	. shet	.
wheat	. ghidim	. zandam	. zandum	. ghandam	. ghandam
where, whi-					

ther	. kum-jâi	. ko-jûi	.	. ko-jui	. ko
white	. rukhn	. spèid	.	. ispèd	. sùpi
who	. kûi	. chòì	.	.	. kad
woman	. kōnd	. ghin	. zind, ghín	. kóch T.	. zînga
wood	. shung	. khüng	.	.	. iskavat

Y.

yellow	. zard	. zird	. zîrú (? زرد <i>zîrd</i>)	.	.
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* It will be remembered that in Sariḳolī *kh* stands for *sh*. The word *khàts* (*shàts*) therefore is very like the Shighni *shads*.

N. B.—I have not thought it necessary to mark the words which have a more or less close resemblance to Persian.

ADDENDA.

The following words may be added to the 'Comparative Table, shewing the connection of the Ghalchah Languages with neighbouring Tongues'—

ENGLISH.	INDIAN.		GHALCHAH.		PERSIAN.	
	<i>Ancient.</i>	<i>Modern.</i>			<i>Ancient.</i>	<i>Modern.</i>
pine-tree	. pita	.	. pit	.	.	.
wool	. ūna	. ūn	. wân	.	.	.
smell	. baodha	. bo	. bao	. baodha	.	. bû

Baodha

