

*On the Ghalchah Languages (Wakhí and Sariḳolí).—By R. B. SHAW,  
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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 *Sariḳolí* 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, Ḳarátigín, Darwáz, Roshán, Shighnán, Wakhán, Badakhshán, Zeibak or Sanglích, 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.

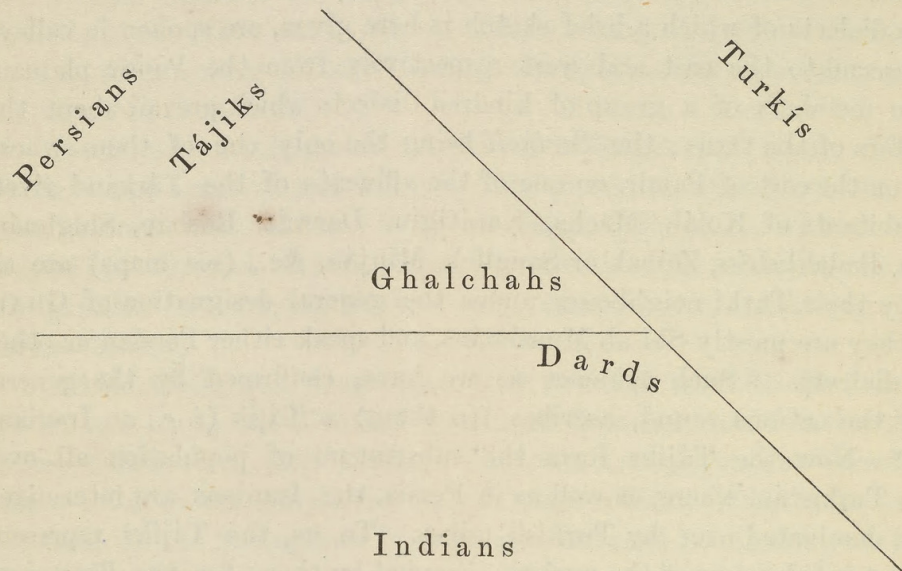
The Tájiks of the plains speak their own form of Persian, differing merely in pronunciation and in a few peculiarities from the language of Irán. The Badakhshís are said to have only adopted that language within the last few centuries, having formerly spoken a dialect of their own, probably a mere *patois* 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 *raésa* have had its two vowels *a é* blended into one in the Persian word *rísh* on its way to the Ghalchah form *reghish* (beard). The Gh. *mäi* is derived from Zend *maésa* 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 Pamír 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., *zù-i-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>miteránAN</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 (Wakhi).	ENGLISH.	DARDU (Arniya).
Nom. Pl. <i>yàisht</i>	they	<i>hami</i>
Gen. „ <i>yàv (AN)</i>	of them	<i>hamitAN</i>
Dat. „ <i>yàv-ar</i>	to them	<i>hamitAN-te</i>
Instr. „ <i>da yàvAN</i>	by them	<i>hamitAN-nase</i>
Abl. „ <i>sa yàvAN</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	
		<i>-sar</i> from }	from }
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>
		<i>-kath</i>
		<i>-tzum</i>
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		<i>motshes</i> (Dat. and to (or from) a	
and Abl.) king		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>awwá</i>	I	<i>tu</i>	thou	<i>hé</i>	he			
Obl. <i>ma</i>	{ -te to -nase by -sar from }	me	<i>ta</i>	{ -te to -nase by -sar from }	thee	<i>ha-</i>	{ -te to -nase by -sar from }	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 Ghalchah dialects; compare the following pronouns of Sariḳolí which possess separate oblique forms:

## SARIḲOLÍ.

Nom. <i>waz</i>	I	<i>táo</i>	thou	<i>yü</i>	he			
Obl. <i>mu</i>	{ -ar to -its by &c. &c. }	me	<i>tü</i>	{ -ar to -its by &c. &c. }	thee	<i>wi</i>	{ -ar to -its by &c. &c. }	him
Gen. <i>mu</i>	of me	<i>tü</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 Ghalchah dialects is formed by the post-position *ar* or *ir*. This also occurs in one of the Dardu dialects, the Khajuna. Compare:

## GHALCHAH (Wakhí 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>	میراو	<i>thámó</i>	تهامو	kings
Dat. „ <i>mírav-AR</i>	میراور	<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>uwé</i>	they		
Dat. <i>mimAR</i>	to us	<i>wcERR</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 Sariḳolí, 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.
	Gilgiti.	Astori.	
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", *jagá-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>sáisht rach-IT</i>	<i>tamásh só-ID</i>
they &c. ....	<i>je boy-IN</i> or <i>boy-EN</i>	<i>yáisht 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 Sariqolí.

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 Indic 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 Kashmírí 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 Kashmírí 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 Indic 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 Ghalchahs 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 Ghalchah 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 Ghalehahs 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 *á* 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', 'woman,' '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 *ú* or *û*, 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 *kh*. The softer German sound as in *ich* (more usual in Wakhí and Sariqolí) 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 Wakhi' 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>khán</i>	houses..... <i>khánisht</i>
the house's [Gen.] ..... <i>khán</i>	of houses ..... <i>khánav</i>
to the house [Dat.] ..... <i>khán-ar</i>	to houses ..... <i>khánav-ar</i>
the house [Acc.]..... <i>khán</i>	houses ..... <i>khánav</i>
or <i>khán-á</i>	
at or in the house [Loc.]... <i>da-khán</i>	at or in houses..... <i>da-khánav</i>
on the house ..... <i>sak-khán</i>	on houses..... <i>sak-khánav</i>
by or with the [Instr.]... <i>da-khánan</i>	by or in the houses... <i>da-khánavan</i>
from the house [Abl.]... <i>tša-khánan</i>	from houses ..... <i>tša-khánavan</i>

The Noun in the Genitive is merely placed before the governing noun without any sign; e. g., *khán 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 *üing*. Ex. *rwár-üing* "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>zü, züi</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>säisht</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>yaisht</i> ..... they	
Gen.	<i>yao</i> ..... of him	<i>yav</i> ..... of them	
Dat.	<i>yao-ar, yaor, yâr</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*).

## ADJECTIVAL PRONOUNS.

(Singular and Plural.)

Nom.	<i>yem</i> .....	this or his	<i>yà</i> .....	that
Gen.	<i>yem</i> .....	of this or his	<i>yà</i> .....	of that
Dat.	{ <i>aram,* dram</i> or <i>tram</i> or <i>yem</i> — <i>ar</i>	to this or his	<i>drà</i> or <i>yà</i> — <i>ar</i>	...to that
Acc.	<i>yem</i> .....	this or his	<i>yà</i> .....	that
Loc.	{ <i>dam*</i> or <i>tam</i> ..... <i>sakam*</i> .....	at, in, &c., this or his on, on ac- count of, &c., this or his	<i>dà</i> ..... <i>sakao</i> .....	at, in &c. that on, on account of &c. that
Instr.	{ <i>tsaman*</i> or <i>saman</i>	from this	<i>tsanan</i> or <i>sanan</i> .....	from that
Abl.	{ or <i>sam</i> — <i>an</i> ...	from his	( <i>tsa-yan</i> )	

EMPHATIC : *ha-yem* "this very", *ha-ya* "that very".

Other pronouns, such as *chiz* "what" ? *koi* "who" ? *tsum* "some", *imán* "one-another", &c., are declined, when necessary, as substantives.

[Genitive absolute : *zui-AN i' charkh* = a wheel of mine ; *yao-AN i' maina* = a talking bird of his.]

There is moreover a set of personal terminations to the Past, Perfect, and Pluperfect tenses of Verbs, which are capable of being separated from the Verb to which they belong. Thus they may perhaps be looked upon as Pronouns (see Sariqolí, p. 159).

They are :

Singular.	Plural.
1st pers. <i>am</i> or <i>im</i> .	1st pers. <i>an</i> or <i>in</i> .
2nd „ <i>at</i> or <i>it</i> .	2nd „ <i>av</i> or <i>iv</i> .
3rd „ (caret)	3rd „ <i>av</i> or <i>iv</i> .

## THE VERB.

Every Verb appears, in its various tenses, under four *forms*, which require to be known, in each case, before it can be conjugated. These are :

(i.) The INFINITIVE form, from which are obtained a Verbal noun, the Imperfect Indicative, and two derivative verbal substantives and adjectives.

(ii.) The PRESENT form, from which are obtained the Present Future Tenses of the Indicative and Conditional, and the Imperative.

(iii.) The PAST form, from which is obtained the Past tense.

(iv.) The PERFECT form, (Perfect Participle) from which are obtained the Perfect Tenses and the Pluperfect ; also a derivative verbal Adjective and Substantive.

\* Contracted from *ar-yem*, *da-yem*, *sak-yem*, *tsa-yem-an* respectively.

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 maraïn-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-àk* "to desire"; Imperfect, *chilgàk-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. *köndák-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>um.</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: *vîn*; Pres. Tense: *vîn-am* "I see" or "am about to see", &c.

Pres. form: *chàlg*; Pres. Tense: *chàlg-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. *vînam-ap* or *ap vînam* "I shall see."

*b.* The Present Conditional is formed from the Present Indicative by affixing *ô* 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 *tiiv*) 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 hümiam* "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. *schköt-k-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-àk*; II. Present form: *chàlg*; III. Past form: *chàld*; IV. Perfect form: *chilgetk*.

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

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

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

Derivative Substantives and Adjectives:

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

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

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

#### IMPERATIVE.

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

#### INDICATIVE MOOD.

##### PRESENT FUTURE.

###### *Singular.*

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

###### *Plural.*

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

##### PAST.

1. *chàld-AM* ..... I desired
2. *chàld-AT* ..... thou desiredst
3. *chàld-ei* ..... he desired
1. *chàld-AN* ..... we desired
2. *chàld-AV* ..... ye desired
3. *chàld-AV* ..... they desired

##### IMPERFECT.

1. *chilgàkar-AM tu* I was desiring
2. *chilgàkar-AT-tu* thou wast desiring
3. *chilgàkar-tu* ... he was desiring
1. *chilgàkar-AN tu* we were desiring
2. *chilgàkar-AV tu* ye were desiring
3. *chilgàkar-AV 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-ó* ..... (if) thou desirest
3. *chàl(g)d-ó* ..... (if) he desires

*Plural.*

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

## PERFECT.

*Singular.*

1. *chilgetk-hümiám* ... (if) I had desired
2. *chilgetk-hümüi* ..... (if) thou hadst desired
3. *chilgetk-hümüüt* ..... (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 heardst" &c.

(iv.) Perf. *ksheng* "heard"; *ksheng am* "I have heard"; *kshengtiv 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 *Sariqóli*.

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>trúi</i> .....	three	<i>sí</i> .....	thirty
<i>tsabür</i> .....	four	<i>chíl</i> .....	forty
<i>pánz</i> .....	five	<i>panjá</i> .....	fifty
<i>shádh</i> .....	six	<i>altmish</i> (Turkí) .....	sixty
<i>hüb</i> .....	seven	&c.	
<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: *zúkht*; Perfect Participle: *zúkhtj* "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. *zúkhtj-enj* "having taken" or "which has taken."

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

Ex. *zúkhtj-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. *zúkhtj 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. *zúkhtj-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: ZUKHT.

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*) *vüd* we were taking.
2. ZOKHTIR (*av*) *vüd* ye were taking.
3. ZOKHTIR (*av*) *vüd* 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 *vid* ..... 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.

*Singular.*

1. *vor-am*..... I bring.
2. *vor* ..... thou bringest.
3. *VIR-d* ..... he brings.

*Plural.*

1. *vor-an* ..... we bring.
2. *vor-id* ..... ye bring.
3. *vor-in* ..... they bring.

*Singular.*

1. *zân-am*..... I kill.
2. *zân* ..... thou killest.
3. *ZIN-d* ..... he kills.

*Plural.*

1. *zân-an* ..... we kill.
2. *zân-id* ..... ye kill.
3. *zân-in* ..... they kill.

*Singular.*

1. *didh-am* ..... I enter.
2. *didh*..... thou enterest.
3. *DEDH-d* ..... he enters.

*Plural.*

1. *didh-an* ..... we enter.
2. *didh-id* ..... ye enter.
3. *didh-in* ..... they enter.

*Singular.*

1. *kan-am* ..... I make.
2. *kan* ..... thou makest.
3. *KAKH-t* ..... he makes.

*Plural.*

1. *kan-an*..... we make.
2. *KA-ït* ..... ye make.
3. *KA-ïn* ..... 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*] *vüü*.. I was going *or* becoming.
2. *setar* [*at*] *vüü*... thou wert going &c.
3. *setar vüü*..... he was going, &c.

*Plural.*

1. *setar* [*an*] *vüü* we were going, &c.
2. *setar* [*av*] *vüü* ye were going, &c.
3. *setar* [*av*] *vüü* 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* become.
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. *sò-yò* ..... thou mayest or shouldst go, &c.      2. *sedhj vao* ..... thou mayest have gone, &c.

3. *sau-dò* ..... he may, &c.      3. *sedhj vid* ..... 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: *vid*; (ii) Pres. Form: *vao*; (iii) Past Form: *vüd*; (iv) Perf. Form: *vedhj*.

Nom. *vid-ao*.

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

Perfect Participial Adjective ..... *vedhj-enj*.

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

Verbal Substantive, "the being or existing": *vid-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. *vî-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. *viid* [*an*] ..... we were.
2. *viid* [*av*] ..... ye were.
3. *viid* [*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* [*at*].. 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 *á* to the verb, when there is no other interrogative adverb or pronoun in the sentence.

- E. g. *tü káhr-yát-â* = has thy anger come?  
 but: TSEZ-AR *at yát* 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>í</i> ..... one.	<i>dhés-at-í</i> ..... eleven.
<i>dhàu</i> or <i>dhà</i> ..... two.	<i>vist</i> ..... twenty.
<i>harò</i> ..... three.	<i>vist-at-í</i> ..... twenty-one.
<i>tsavur</i> ..... four.	<i>sí</i> ..... thirty.
<i>pinz</i> ..... five.	<i>chàl</i> ..... forty.
<i>khel</i> ..... six.	<i>pinju</i> ..... fifty.
<i>üvd</i> ..... seven.	<i>altmish</i> [Turkí] ... sixty.
<i>wokht</i> ..... eight.	<i>&amp;c.</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 balàk*.

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")

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

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

but we also have :

*pa mi kásh* "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 dhá*

"give the box to me."

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

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

instead of *waz laur yostam* do.

Compare (Turkí) *man ulugh man* do.

(Sariqolí) *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 Ghalchah, 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.”
Sariqolí	<i>a-chin varakhtj-enj adam</i>		
Wakhí	<i>Chini schködh-kuzg khalg</i>	}	“the person who will break or is in the habit of break- ing, the cup.”
Sariqolí	<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* (Sariqolí).

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

*nadhefsüv-an* = to dent.

Sariqolí: *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 'ajab at  
wert sea voyage (thou)\* madest in sea what wonder (thou)  
windeï. Khattei 'ajab hêm (ha-yem) tu ki sa daryâ-an  
sawest? He said wonder this was that from sea (abl.)  
yikah-in saht am gottei.  
(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 könd da khûn nast  
asked for. From house inside (abl.) answer came that woman in house is not.  
Diwâna khattei: chôt khöch am chilgattiw, könd am na-chilgattiw  
Beggar said: piece bread (I) had asked for, woman (I) had not asked for  
ki azi jawâb am gottei.  
that such answer (I) have got.

3. I' hakîm har waqt da kabristân rachanar-tu khü réimal da khü  
a doctor whenever to graveyard used to go his scarf to his  
sar da khü rûi zwaïnar-tu; khalgisht pörsteï ki: yáo sabab chiz kô?  
head to his face used to wrap; people (pl.) asked that: its reason what?  
khattei: yem kabristân khalgiv-an khajal wâtsam yao jinîb ki sa zü  
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 khü pôtr mashan da shikâr ragdeï. Hawá shûndr  
one day a king own son, with to hunting went. Air hot  
witteï. Mîr da khü pôtr-an khü bôt-a da i' shtik-khâk-küzg tan  
became. King with his son his cloak to one jest-maker's back  
lákarteï. Mir khandei khattei: Eh shtik-khâk-küzg da tao i' khur vür  
put. King smiled said: Oh jester to thee one donkey's load  
ap-kümüt. Khattei: Balki bû' khur vür.  
there is. He said: Yea two donkeys' load.

5. I' put-dám-ar khattei: 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? Khattei: 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 yáisht a-máz vînan waz yáv  
 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 zü 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 shökhhteï.  
 fault passed over.

7. I khalg lup martaba gottei. I dost mubáarak gokhn-  
 a person great dignity obtained, A friend congratulation in order-to  
 ar wazdei. Yá khalg pörsteï: tu küi, 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; niûwn-ar da ti prüt am wazdei; kshön-am ki kur  
 I; in order to weep into thy presence (I) came I heard that blind  
 at vitkeï.†  
 (thou) hast become.

8. I khalg darwesh dastâr dözdei rannei darwesh da-қabristàn ragdei  
 a person beggar's turban took fled beggar at grave-yard went  
 neinei. Khalgisht yár khattei: ki yá dhai ti dastâr da bàgh-  
 sat. People to him said: that that man thy turban in garden  
 gana yûttei, da қabristàn 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 naқsh-khák-küzg da i shahr ragdei drá tabîbi 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 intensitive, 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 yerker go? \* khattei: tabîbi town arrived. Him saw asked: Now what work doest? said: doctoring gom.\* Pörstei chiz-ar? Khattei, Yáo jinib ki agar dam yerker 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 Zû-'l-ḳarnain i rwâr sa i faḳir-an King Alexander Lord-of-two horns one day from a beggar shökhkstei. Khattei: Eh faḳir, sa máz-an i chiz chálǵ. 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 chálǵ ki da zû hukm hümüt. Faḳir 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 chálǵam? shall I ask?

11. I rwâr i khalǵ 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 zû jinib hümüt; a-máz Khudá ghafch heaven may be all from (for) my sake may be (is); me God very lup àfrída gokhtei. Yá waḳt 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 àfrída gokhtei; whatever in earth in heaven may be, God (for) thy sake created made; balki a-táo sa zû 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 khálǵ î bái sifat gokhtei. Hech chiz na gottei. a person a merchant's praise made. nothing not received. Yáo sibás-an ghaibat gokhtei; bái yáor hech chiz na khattei. That after slander made; merchant to him any thing not said. Bû rwâr-an sibàs yá khalǵ dam darwáza ragdei neinei. Bái Two days (abl.) after that person at his gate went sat. Merchant khattei: Eh khalǵ! sifat at gokhtei, wuz hech chiz am na said: Oh such-an-one! praise (thou) madest, I any thing (I) not rattei; ghaibat at gokhtei hech chiz am na khattei: haniv gave; slander (thou) madest any thing (I) not said: now dram chiz-ar at nieng? Khattei: Haniv chálǵam 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 kháttei ki: Mir dhagd mar khastagà katt. Kampír khattei ki: Yáo Mir hümüt, sak faķir hümiün, yáo khü dhagd randà. Yáo napüs kháttei ki: Tu rach, hudda pür maz. Kampír ragdei, khattei ki: I yupk-wâr chálgam. Mir khattei ki: Tamshín lüch diid. Chiz gí yit. Mir naukar-av tamshín lüch dikhtei. Pa khun ragdéi. 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 tķi katan. Yàn püshít ap." "Khub, kaling katít." Hazâr kalà, hazâr shutur, hazâr chát, hazâr yambu, hazâr kimkhâb böt, hazâr atlàs böt, hazâr adràs böt, hazâr arghumàk yàsh, hazâr ghumàm, 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'ķul vinetk hümüt, hudda pür màz." Yao napüs angüshtar kartei khattei ki: "Atûm mâliha dram kökht païda wàst latsar." Ba dam-i-Suleimàn Paighambar kartei; kökht païda vittei. Mîr prüt khalg ramattei: "Anjâm am hàzîr gokhtei. Mîr khü anjâm gokht latsar." Mîr hairân vittei waragnei. Khü Wazír-an pörstei ki: "Tsi rang gôn?" Wazir khattei ki, "Niv randan, hech Mîr tsa khü wa'dah-an na püshetk" Mîr khattei: Anjâm wüzümît" Khalg ragdei, kaling wozomdei. Mîr hairân vittei. Da Mîr kila na wistei. Toi-av gokhtei yutteï.

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

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

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

Wàz shikâr nieshtei, kampír khattei ki: Daryá lab rachan. Da-daryá lab ragdei. Kampír khattei: Züi-an i charkh tei, sak ha-yao vidhàwan. Mir dhagd vidhettei kampír katti; ràs tav-gokhtei, pa asmàn 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. Ghafch 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 angüshtar màr rand-ap." Yao khattei: Khhub, rach, tu wàz amàz ma-bun. Maina khattei, Wuz na bun-am.

Maina ragdei, shkurdei; sum sàl shkurdei, gottei. Mir dhagd angüshtar maina-'r rattei. Maina yuttei kampír napüs-ar rattei. Yao ba-dam-i-Suleiman Paighambar kàrtei. Yao könd paida vittei, da khü muràd 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.

## 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 ehîzi 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 habíb 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 parwíd-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 dawà-av khügj maugj.  
ed I am (I go) because whoever my (they) medicines have eaten have died.

4. I màth 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 sevď  
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 dhá 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  
 sáod. Pàdkhâh shîind; u az gunâh nárzéd.  
 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: Chói táo? tséz-ar  
 him in order to see went. His friend asked that: who (art) thou? what for  
 at yât? Yü dest kharmindeh 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 táo at kaur sedhj.  
 before came, I had heard thou (thou) blind hast become.

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

## SARIḲOLÍ 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. Wâz 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 waḳt i khithp  
 i yürkh i rapt i void yât. Yürkh az rapt pörst ko: Táó at ko-jûi 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 vòrit. 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 ; pigan azüm indâud náktüg. 20. Süt chinâr pa bün. Az chinâr wadhord, khü a-dhüst dhôd ar-kaul, rift tar chinâr ; rift khü tar tsem. Wi tsem tázô süt. 21. Azüm indâud tüid. Pâdkhâh ar-khâr süt, ko Pâdkhâh a-wazir-av jam' chaugj. 22. Az wazir-av pörst ko : "Nür tamâsh-ir dhés máth-onj qarâr 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'aqul. 24. Nék levd ko : mu'r hukm saud-ô Pâdkhâh radzin a-tsem tázô kan-am. 25. Pâdkhâh levd ko : mu radzin a-tsem tázô kan-ô a-wi tür dhâm. 26. Nék levd ko : Tü ar-mâl i khöin réidz yost. Mu'r vòr. 27. A-wi réidz vaug kökht. Wi a-talkhâ zukht. Pâdkhâh radzin chü-tsem vüst. Wi tsem tázô süt. 28. Pigân-adh Pâdkhâh-ar khabar süt radzin tsem tázô süt. Pâdkhâh khush-waqt süt. Levd ko : qiw kâit vorid. 29. Pâdkhâh khez av yât. Levd ko : khü radzin tür tsa dhâm khush-waqt 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 sandiq yost ; a-wi mur zôz vor ; lâ'l sandiq mur-i, durr khurjin tür-i." 34. Khair az-üm rawán 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 ; îmi'r taklif chaug ; khithp déid. Wi kech kond chaug. Badh maug.

## II.

1. I churik-an haròî pôts vüd. I màth churik wasiyat chaug ko : Albatta, albatta, kénò khadorj yost, pa khadorj i-tsemi bâbâ yost, wi khez ma sô, yü âdam khird. Levd, maug. 2. Pôts khèl levd ko : Mâsh 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'átá'n*] ghazína vüd par-wi am yât. 5. Bábâ 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. Bâbâ levd ko : I shèr yost, wi surun patao. Mu-yan î khislat yost. Tü kâhr yâhdh-ô waz tü a tsem kau-am. Mu'r qahr yâhdh-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 divír hât na sût a-divír az garg chaug deid. 9. I máth chü-biur tizd, adâ na sût. Yât, a-ketman paťaod. 10. Churik levd ko : Tü qahr yât-â. Ghadhâ levd ko : Mu kâhr nei, ko tao at a mu zed. 11. Churik indaud, wi tsem kaud. 12. Dhau-âo pöts uz yât. Churik levd ko : Eh pöts tsèz-ar at yât ? Ghadhâ levd ko : Khâb i vrôd mu-yan (y)ithjit. A-wi am khkaig-ir yât. 13. Churik levd ko : khuj ma dhor. Tü âtâ-an fulân jûi ghazína yost. Tü vrôd 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-zez zukht ratsüst, yât pa divír. 20. Churik pörst 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 qahr yât-â. 21. Churik levd : Mu qahr 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 mâl khabar zôz. Laur pöts, tuid, a-mâl jama' chaug, ar-gal dhâd. Khâb pa divír khuvd. 3. Barâbari khâb vüd ko dhâ vurjín yât, a-mâl 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 zôz. Waz a-mâl na dem. Laur pöts levd ko : Waz a-tu zôz-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-mâl 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-mâl dhâm. 9. Âtâ pörst ko : Pâdkhâh radzin yûs-â. Laur pöts levd ko, na yûs-am. 10. Az madhân-sedhj pöts pörst : Pâdkhâh radzin yûs-â. Wi levd. Na yusam. 11. Az dzül pöts pörst ; Levd ko yûsam. 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 tü-yan na vedhj.”

14. Levd ko : A-mi chôi vareid. Mardum levd ko : A-mi tü dâmâd va-reid. 15. Wi dâmâd khaffa sût, levd ko : Rozagâr i nek khez sôm. Levd, sô. 16. Azüm 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. Nèw past khü'r shira tâz. Nèw past khü vurj-ir shira tâz.

Ar-vurj suwâr sô.....vurj a-tü daryâ pa-lab yüst, khü vurj-ar chil kamchi dhâ, vurj ar-daryâ (?) ghüt 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) wazirs. 22. He interrogated his wazirs (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 its 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.		DARDU.		GHALCHAH.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>				<i>Ancient.</i>	<i>Modern.</i>
father	... bàp	... pitar, tâta	... tât	...	... tât, pid	... pitar,	... padar
mother	... mâ	... mâtar, nanâ...	... nann	...	... nân	... mâtar,	... mâdar
son	... putr	... putra	... putsh	...	... pôts, pôtr...	... puthra,	... pîsar
daughter	... dhî	... duhitar	... dih	...	... dhagd	... dughdar,	... dukhtar
brother	... bhrâta	... bhrâtar	... birâr	...	... brât, vrüt...	... brâtar,	... brâdar
wife	...	... kanta	...	...	... könd	...	...
"	...	... jani	...	...	... ghin	... ghena,	... zan
woman	... istirî	... strî	... striya	...	... stir, strei...	... stri	...
child	...	... jata	...	...	... gâts [ <i>girl</i> ]	... zâda,	... zâda
grandson	...	... naptar	...	...	... naptar, nabûs	... naptar,	... nabîr
heart	... hirda	... hridaya	... hardi	...	... zârd	... zâredhaya	...
stomach	... ojhrî	... udara	... derr	...	... dur	... udara	...
head	...	... siras	... sorr	...	... sâr	... sara,	... sar
eye	... ânk	... chakshu, akshi atchi	...	...	... chözüm, tsem	... chashman, ashi chashm	...

eyebrow	...	...	bhru	...	bru	...	vrao	...	brvat,	...	abru
ear	...	...	ghósha	...	...	...	ghish	...	gaosha,	...	gósh
nose	...	nák	...	nas	naskarr	...	náz	...	naonha	...	bini
tooth	...	dánt	...	dantam	...	...	dündük, dhandàn	...	dañtan,	...	dandàn
beard	...	dàrhi	...	...	argish	...	regish	...	raésa,	...	rish
breast	...	...	...	...	pàs	...	püz, poz	...	...	...	...
bosom	...	...	...	...	chucho	...	chiji	...	...	...	...
hand	...	hâth	...	dasta	host	...	dhast, dhüst	...	zasta,	...	dast
foot, leg	...	pànw	...	pâda	pa, pong	...	püdh, pedh	...	pâdha,	...	pâ
blood	...	lohù	...	...	...	...	wukhan, wakhân	...	vohuni,	...	khûn
knee	...	jânu	...	jânu	...	...	zân	...	znu,	...	zânu
bone	...	hadî	...	asthi	ati	...	astak	...	ásti,	...	ustkhân
hair	...	...	...	...	dyâko	...	dâkhs	...	...	...	...
mouth	...	...	...	...	ùsht	...	ghâsh	...	...	...	...
finger	...	ungli	...	{ anguli angustha }	angui	...	{ yangl, ingakht* (sh) }	...	angusta,	...	angusht
tongue	...	jìbh	...	...	jìpp	...	ziv	...	hizva,	...	zabàn
name	...	nâm	...	nâman	nom, nâm	...	nung, nâm	...	naman,	...	nâm
plant, grass	...	...	...	...	ôtch, djosh	...	vakhsh, osh	...	vakhsh?	...	[to grow]
kiss	...	...	...	...	ma	...	bâ	...	...	...	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 Gaddís, a hill tribe of the Kángará district (Panjáb) have a similar peculiarity of pronunciation; e. g., *Dharmakála* for *Dharmasála*; *khan* for *san* (hundred), &c.

ENGLISH.	INDIAN.		DARDU.	GHALCHAH.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>			<i>Ancient.</i>	<i>Modern.</i>
road	... baṭ	... pathin	... poun	{ pând vadhak	... pañta	...
apricot	...	...	... juru	... cheri	...	...
work	...	... arjana (εργον)	...	... yark	...	...
snow	... hiñn	... hima	... himm	... zam	... zima	... zam [cold]
star	... tarâ	... star	... istâri	... stâr, khturj (sh)	... stare,	... sitâra
sun	... sûrj	... svar	... yôrr	... yâr, khhèr	... hvare,	... khùr
water	...	...	... uk	... vîk, yupk...	...	...
bow	...	... dhanvan	... tshong	... tsan	... thanvana	...
bread	...	...	... shapik	... khpik (sh)	...	...
door	... dwâra	... dvâra	... darr	... divûr	... dvara,	... dar
cat	... púsâ	...	... pushi	... pish	...	... pushak
cow	... gau	... go	... go	... ghû	... gâo,	... gâo
crow	... kâg	... kâga	... kagh	... kangha*	...	...
earth	...	... jinâ	... samm	... zems	... zem,	... zamîn
milk	... ehîr	... kshîra	... tshirr	... kashîr	... khshîra,	... shîr
moon	...	... mâsa	... mâs	... mûi, mâs...	... mâonh,	... mâh
month	...	... mâsa	... mâtz	... zûmâk, mâs	... mâonh,	... mâh

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

rock, mountain	... gir	... giri	... ghâr, zèr ...	... gairi	... asp
horse	...	... ashp	... yasap, yâsh	... aspa,	...
little	...	... tzâk	... dzâk	...	...
new	... nâya	... noch	... nüj	... nava,	... nau
big	...	... lut	... lup	...	...
black	...	... shâ	... schû	... syava,	... siyah
white	...	... (i)shperro	... spèid	... spaéta,	... safèd, saped
me	... { main mujh }	... ma	... ma—, maz, mù	... ma—	... ma—
thou	... tu	... tu	... tu	... { tùm, thwa }	... } tu—
we, us	... ham	... ispa	... spa [gen.], mâsh ...	... ahma,	... mâ
one	... ek	... i,	... iv, î	... aéva,	... yak
two	... do	... dju	... bûi, dhào ...	... dva,	... do
three	... tîn	... troy	... haròi, trúi	(bizvat) ... thrayô,	... seh
four	... châr	... chor	... tsavur, tsabür	... chathwâro,	... chahâr
five	... pânych	... ponch	... pinz, pânz	... pañchan,	... panj
six	... chheh	... chòi	... shâdh, khel	... khshvas,	... shash
seven	... sât	... sòt	... hüb, hüvd	... haptan,	... haft
eight	... âth	... osht	... wokht	... astan,	... hasht
nine	... nao	... nõ	(sh) ... nèw, nâo ...	... navan,	... noh
ten	... das	... djösh	... dhas, dhes	... dasan,	... dah

ENGLISH.	INDIAN.		DARDU.	GHALCHAH.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>			<i>Ancient.</i>	<i>Modern.</i>
eleven	... igarah	...	... djösh-î	... dhas-i, dhes-at-i	... aèva-dasan	... yazdah
fifteen	... pandrah	...	... djösh-ponch	... dhas-pinz	... pancha-dasan,	... pânzdah
to cook, to ripen	... pak-na	... pach	... paj-ono	... pöch-an	... pach,	... pukhtan
to hear	... sun-na	... sru	... shum	... kshüin, khüd-ao	... sru,	... shanîdan
to write	...	...	... niwashe	... nevish-an	...	... navishtan
he drinks	... pîta	...	... pîe	... pît	...	...
I know	...	...	... dashtam	... disham	...	...
to strike	...	... han	... det?	... ding, dhâd-ao	... jan,	... zadan
it broke	...	... chhid	... chiddi	... shköttéi [shkönd]	... skend,	... shikast
to die	... marna	... mar	... miri-öno	... mara-in	... mar,	... murdan
with	...	...	{ kath	... katti	...	...
bull	...	...	{ batshan	... möshön	...	...
"	...	... g'ô-râjâ	...	... ghü-rgâu	...	...
calf	...	... vrsha	...	... wierz	...	...
lamb	...	... varkara	...	... wurk, barkâ	...	...
horse	...	... vashkaya	...	... wushk, wishk	...	...
frog	... bheki	... vrshala	...	... vurj	...	...
bear	... ríchh	... bheka	...	... sher-bíck, karbej	...	...
ram	{ ... ura	... rksha	...	... yürk	...	...
leaf	{ ... uru ( <i>lamb</i> )	... urana	... urin	... wâr	...	...
	... bala	...	...	... wiern	...	...
	...	...	...	... palch	...	...



ENGLISH.	INDIAN.		DARDŪ.	GHALCHAH.	PERSIAN.	
	<i>Modern.</i>	<i>Ancient.</i>			<i>Ancient.</i>	<i>Modern.</i>
day	...	...	...	rwâr	... ayare	...
a charm	... mantr	... mantra	...	mutr	... mâthra	...
a demon or deity	...	deva	...	liw, dhéw...	... daêva	... div
night	...	kshapâ	...	khâb	... khshap	... shab
sleep	...	svapna	...	khüdhm	... qafne	... kh'âb
white [shining]	...	ruch [to shine]	...	rukhn	... rukhsh	[roshan]
sharp	...	tij } tigma }	...	taghd, teid	... tighra	... tèz
dry	... sùkha	... sushka	...	wesk	... hisku,	... khushk
putrid	...	pû	...	pîtk, pedhj	... pûti	...
there	...	prati	...	hà-drâ	... athra	...
towards	... kis	... kas	...	par	... paiti	...
who ?	... aisa	... itthâ	...	kûi, choi	... ko, chis	... kî
thus	...	pra	...	azi	... uiti	...
before	...	aham	...	prüt, prod	... fra	...
out	...	tap	...	vich, vach	... uç	...
I	...	ve, vabh	...	wuz, waz [am]	... azem	...
to burn	...	karsh	...	thaw-ak	... tafs	... tâftan
to weave	...	doh-na	...	wuf-an, wift-ao	... vap, ubda	... bâftan
to cultivate	...	...	...	kür-an	... karesh	... kishtan
to milk	...	...	...	dhögn-am	... dug	... dokhtan

to praise	...	...	stu	...	sto-an, staud-ào	...	stu	...	sitûdan
to give	...	de-na	...	dadâmi ( <i>I give</i> )	...	radhâ-n, dhâd-ào	...	dadhâmi	dâdan
to see [ <i>I see</i> ]	...	...	vid	...	wîn-am, wein-am	...	vaên	[ <i>I give</i> ]	...
to lose	...	...	...	...	nûs-an, binâst-ào	...	naç, [venaçet,	Prsi]	...
to come	...	...	...	...	yet-ào	...	yaç	...	...
to return	...	...	...	...	pshû-n	...	apasha	[ <i>back-</i>	...
to rise	...	...	...	...	giz-an	...	khiz	[ <i>wards</i> ]	...
to lick	...	...	lih	...	likh-an, dhikt-ào	...	...	...	khéz
to dig	...	khod-na	...	...	kâud-ào	...	...	...	...
a water-vessel	...	lota	...	...	lut, liet	...	...	...	...
a dog	...	kutta	...	...	kûd	...	...	...	...
autumn	...	[Bohemian]	podzim	...	pîdz	...	...	...	...
iron	...	[Pushu]	ospana	...	spin	...	...	...	...
moon	...	[Anct. Slavonic]	miesetsi	...	maesit	...	...	...	...

N. B.—Numerous other words apparently derived or corrupted from modern Persian, and also some from Arabic and Turkî, 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)	tsa — wuch-an	az — ter, — az tèr
above, up (adv.) . . . . .	wuch . . . . .	tèr
to abuse . . . . .	varend-àk . . . . . vârand-am . . . . . vârâtam . . . . . vârendetk . . . . .	rând-ao rân-am rând-am rândj
to accompany . . . . .	kamtu 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 . . . . . washi-am . . . . . washt-am . . . . . wusheth . . . . .	khuj dheigao — dhor-am — dhaug-am — dhaugj
afresh . . . . .	tsa-sar-an . . . . .	az kar
after (p. p.) . . . . .	tsa — an sibàs . . . . . tsa 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 . . . . .	khhiâr . . . . .	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.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
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. choḡând-ao	
		choḡân-am	
		choḡând-am	
		choḡândj	
all	kökht	fük	
to allow ( <i>see to put</i> )	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	
		—— darün	
amongst			
and		at	
anger, wrath	ḡâr A. ḡâsh	ḡâr (ḡahr)	A.
to be, or become angry	ḡâsh gokh-an, dar ding, riḡ-an riḡ-am riḡ-d-am riḡetk	zar set-ao, dar ḡâr dhâd- ao	
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	chuméli	T.
	(king worm)		
an antler	schao	khao	

	<i>Wakhí.</i>	<i>Sariqolí.</i>	
an anvil . . . . .	sandál . . . . .	sandál . . . . .	T.
any one . . . . .	hèch kûi . . . . .	hèch chòi . . . . .	P. W. P. S.
to appear . . . . .	südhüi-n . . . . .	namâid-ao . . . . .	P.
	südhüy-am . . . . .	namây-am . . . . .	
	sadhoïd-am . . . . .	namâid-am . . . . .	
	südhüyetk . . . . .	namâidj . . . . .	
appearance . . . . .	rang . . . . .	rang . . . . .	
an apple . . . . .	mür . . . . .	mân . . . . .	
apricot . . . . .	chiwân . . . . .	nôsh . . . . .	
arid, dry . . . . .	wesk . . . . .	ziakhj . . . . .	
to arise . . . . .	giz-n . . . . .	indeid-ao . . . . .	
	giz-am . . . . .	indíz-am . . . . .	
	gözd-am . . . . .	indaud-am . . . . .	
	gözg . . . . .	indaudj . . . . .	
an armful . . . . .	pâz . . . . .	maghaul . . . . .	
an armpit . . . . .	kal . . . . .	bijel . . . . .	P.
arms, weapons . . . . .	asbâb . . . . .	P. yerâgh . . . . .	T.
an army . . . . .	lüşkâr . . . . .	P. lakhkâr . . . . .	P.
to arouse, to cause to stand up . . . . .	gizüv-n . . . . .	indeizând-ao . . . . .	
	gizüv-am . . . . .	indauzân-am . . . . .	
	gizovd-am . . . . .	indauzând-am . . . . .	
	gizüveth . . . . .	indauzândj . . . . .	
to arrange, to appoint (to throw) . . . . .	katâk . . . . .		
to arrange in a line . . . . .	katâr latsaran . . . . .	A. katâr lacheigao . . . . .	A.
to arrest . . . . .	pichrakhh-n . . . . .	pachrakhht-ao . . . . .	
	pachrakhh-am . . . . .	pachrekhh-am . . . . .	
	pachrakhht-am . . . . .	pachràkhht-am . . . . .	
	pachrakhhetk . . . . .	pachrakhhtj . . . . .	
<i>also</i> . . . . .	pütrüm-n . . . . .	padromd-ao . . . . .	
	pütrüm-am . . . . .	padromb-am . . . . .	
	patramd-am . . . . .	padrombd-am . . . . .	
	pütrümetk . . . . .	padrombdj . . . . .	
to arrive, to reach . . . . .	* <i>gat-àk</i> . . . . .	farebt-ao . . . . .	
	<i>gât-am</i> . . . . .	farobs-am . . . . .	
	<i>gàtt-am</i> . . . . .	faribt-am . . . . .	
	<i>gatetk</i> . . . . .	faribtj . . . . .	
an arrow . . . . .		pudh . . . . .	
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*.

	<i>Wakhí.</i>	<i>Sariqolí.</i>	
an artizan . . . .	üstádh . . . .	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 . . . .	hangi khhur . . . .	T. P. hangi 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 Pàmir . . . .	qulan . . . .	qulan . . . .	T.
an assemblage . . . .	ma'reka . . . .	A. ma'reka . . . .	A.
to assemble together, to			
be assembled . . . .	ghört wâtsn . . . .	wíkhtj setao . . . .	
assistance . . . .	kümök . . . .	T. kûmak . . . .	T.
to attain, to touch . . . .	parva-in . . . .	bezeid-ao . . . .	
	parvé-am . . . .	bizîs-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 . . . .	baldáh . . . .	T.
<b>B.</b>			
to babble, also to talk in	brám-n . . . .	wardhîd-ao . . . .	
one's sleep . . . .	brám-am . . . .	wardháu-am . . . .	
	brámd-am . . . .	wardhüd-am . . . .	
	brámetk . . . .	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>Wakhí.</i>	<i>Sarikolí.</i>	
on one's back . . . .	sak part . . . .	chü chomj ( <i>on back</i> )	
backwards, à reculons .	tsibás pudh . . . .	zabuj padh	
badness . . . . .	shàki . . . . .	zîti	
bad, <i>also</i> old . . . .	shàk . . . . .	zît, badh	P.
bad tasting . . . . .	trách . . . . .	? P. trâch	
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 . . . . .	wâk-n . . . . .	wâkt-ao	
	wâk-am . . . . .	wâk-am	
	wâkt-am . . . . .	wâkt-am	
	wâketk . . . . .	wâktj	
barley, corn, cattle-feed.	yürk . . . . .	chüshj	
a bat . . . . .	shapàrak . . . . .	P. shapârák	P.
bay (colour) . . . . .	turûgh . . . . .	türûgh	T.
to bay together (as dogs),	varüi-n . . . . .	varaud-áo	
to howl . . . . .	varüy-am . . . . .	varáu-am	
	varoid-am . . . . .	varüd-am	
	variüetk . . . . .	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	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
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 . . . . .	chá-k-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 . . . . .	süt-am
	vitk . . . . .	sedhj
it becomes (suits) [im- pers.]	sáz-d . . . . .	
a bed	pîp . . . . .	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	chilgâk-küzg . . . . .	tàlibt-ichôz
beginning	pursam . . . . .	
behind, after (adv.)	tsibás . . . . .	zabô
behind (p.p.)	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 tserâk-chok . . . . .	bâ cheig-asuk
to bellow	sak-wâghn wâtsn'. . . . .	chü wâghd setao
belly, stomach	wânj, dur . . . . .	kech
to bend	khham ding. P. W.	cheng dhâdao
		kham dhâdao

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to besiege, to enclose . . .	kábál ding . . .	ḡábál dhâdao . . .
to bestow, to grant . . .	nung ding . . .	P. nûm dhâdao . . . A. S.
betrothal . . .	kh'astaga . . .	
between . . .	miyáná . . .	
beyond (p.p.) . . .	tša — 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. ḡush . . . T.
a biscuit . . .	pütâḡ . . .	taḡich . . .
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 . . .	muḡ . . .	méaḡ . . .
to blush . . .	sökr wâtsn . . .	rüsht set-ao . . .
a boat . . .	kishti . . .	P. kamâh . . . T.
to boil . . .	yâksh-n . . .	wirevd-ao . . .
	yâksh-am . . .	wârav-am . . .

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
	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 . . . . .	shüshk . . . . .	pekhk	
the bosom . . . . .	bap . . . . .	tej	
both . . . . .	har kifch . . . . .	virt	
bottom . . . . .		bun	P.
a bow (to shoot with) . . . . .	kamânak . . . . .	tsan	P.
	tir dast . . . . .		P.
a wooden bowl . . . . .	kubun . . . . .	tothch	
a box . . . . .	sunduq . . . . .	sandiek	P.
a boy . . . . .		gadhâ	
bran . . . . .	safk . . . . .	sabast	P.
a branch . . . . .	sholkhh . . . . .	shokhh	P.
to brand . . . . .	dâgh katâk . . . . .	dugh dhâdao	P. S.
the brain . . . . .	maghz . . . . .	moghz	P.
brass . . . . .	khhâlâh . . . . .	khholâh	P.
brave, courageous . . . . .	bâtür . . . . .	bâtür (bahadur)	A.
bread . . . . .	khoch . . . . .	khpik	
a thin cake of bread . . . . .	fitir . . . . .	chapâti	T.
breadth, width . . . . .	bâr . . . . .	bâr	P.
to break (intr.) . . . . .	wak-n . . . . .	wakt-ao	
	wak-am . . . . .	wak-am	
	wakt-am . . . . .	wakt-am	
	waketk . . . . .	waktj	
to break [intr.], to become broken . . . . .	schködh-an wâtsn . . . . .	varakhtj setao	
	also schködh-an		
	schkûr-am		
	schkönd-am		
	schköng		
to break (tr.) . . . . .	schködh-an . . . . .	varakht-ao	
	schkönd-am . . . . .	vareig-am	
	schkött-am . . . . .	varakht-am	
	schkötk . . . . .	varakhtj	
to break in (a horse, &c.) c c	borgi ding . . . . .	burgi dhâd-ao	

	<i>Wakhí.</i>	<i>Sarikolí.</i>	
to break (of a rope, &c.)			
[intr.] . . . .	rasüdh-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	P.
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	P.
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	schkötgung . . . .	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 . . . .	shtràkh-n . . . .	turft-ao	
	shtràkh-am . . . .	turf-am	

	<i>Wakhí.</i>	<i>Sarikólí.</i>
	shtrákht-am . . . .	turft-am
	shtrákhetk . . . .	turftj
a buck-goat . . . .	ghurgàu tugh . . . .	büch
a buckle . . . .	alkâ . . . .	alkâ P.
a bull . . . .	chàt druksh . . . .	chàt khièj
	ghurgào . . . .	wièrz
a bullet . . . .	wutch . . . .	poth
a bullock, an ox . . . .	druksh . . . .	khiej
a bundle . . . .	bâghchàh . . . .	T. bukhchâh T.
to burn (tr.), to set fire to	thiüv-n . . . .	thawând-ao
	thiüv-am . . . .	thawân-am
	thâwovd-am . . . .	thawând-am
	thiüvetk . . . .	thawândj
to burn (intr.), to be burnt	thau-àk . . . .	thîd-ao
	thau-am . . . .	thau-am
	thett-am . . . .	thiüd-am
	thetk . . . .	thedhj
to burst [intr.], to be		
burst . . . .	zübedh-n . . . .	parist-ao ? P.
	zübedh-am . . . .	pàràth-am
	zübön-am . . . .	parüst-am
	züböng . . . .	parüstj
to burst [tr.] . . . .	zübütv-n . . . .	parind-ao
	zübüv-am . . . .	parin-am
	zübott-am . . . .	parind-am
	zübütk . . . .	parindj
to bury . . . .	khâk khâk . . . .	ba khâk 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> ] . . . .	tâkht-ao
		târdh-am
		tâkht-am
		tâkhtj
butter . . . .	rughn . . . .	P. raun P.
a butterfly . . . .	pilpilâk . . . .	köpali T.
a button . . . .	tügmâ, kâwa . . . .	tügmâ T.
to buy . . . .	khharîd tserâk . . . .	khharîd cheigao
by, by means of, with . . . .	———— möshön . . . .	———— its

*Wakhi.**Sarikoli.*

## C.

a thin cake of bread . . .	fitîr . . . . .		chapâtî	T.
a calf . . . . .	wushk . . . . .		wishk	
to call, to summon, to make proclamation . . .	kîw tser-âk . . . . .		kîw cheigao	
	tsâr-am			
	tsârt-am			
	tsaretk			
a camel [two-humped] . . .	ushtür . . . . .	P.	khtür	P.
a young camel . . . . .	üshtür zaman . . . . .		tâilâk	
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.	jéirân	T.
to chew the cud . . . . .	ramöt yit-n ( <i>see</i> 'to eat')		wakhkièr khheig-ao	
a chicken [young] . . . . .	kilîch . . . . .		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>Wakhí.</i>		<i>Sarikólí.</i>	
to chirp, to twitter	chír-an	. ? T.	chîrd-ao	
	chír-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	rasüdh-n	. . .	khchakht-ao	
	rasedh-am	. . .	khcheig-am	
	rasen-am	. . .	khchakht-am	
	raseng	. . .	khchakhtj	
a chopping-board	dösh shung	. . .	dösh khüng	
a chough	swâts	. . .	ghogh	
einders, ashes	parg	. . .	thier	
a circuit, a circumference	pslab	. . .	sàn dawànd	
			( <i>edge circle</i> )	
circular	put	. . .	pet	
a claw, a talon	chang	. . . P.	changâl	P.
clay, mud	khhet	. . .	ghât	
fine clay	saghaz	. . . T.	sàghàz	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.	bàrs-an	. . .	baghmîd-ao	
	bàrs-am	. . .	baghmez-am	
	bàrst-am	. . .	baghmùg-am	
	bàrsetk	. . .	baghmùgj	
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>Wakhí.</i>		<i>Sarikólí.</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 together	gürt-an		wikht-ao	
	gürt-am		wîkh-am	
	gortt-am		wîkht-am	
	gürtetk		wîkhtj	
colour, dye	rang	P.	rang	P.
light-coloured [of eyes]	chakîr		chakar	
a colt	tâi	T.	tâi	T.
a comb	napösan		wakhèrj	
to come	wazé-in		yet-ao	
	{ wazi-am		yâdh-am	
	{ wizit		yât-am	
	wazd-am		ithj	
	wazg		vayând-ao	
to cause to come [a living creature]	wüzüm-n		vayân-am	
	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		{ ràmâ-id	
	{ rîmi-t		ramod-am	
	ramatt-am		ramodhj	
	rametk		am-râh	P.
a companion on the road	am-râh	P.	tûlan dhâdao	P.
to compensate	tâwan rand-âk	P. W.	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	P.	chimd-ao	
to consent [agree]	kaméi-n		suz cheigao	P.
to construct, to make	sâz khâk	P.		
contrariness, disobedience	mastrakhhi		kaishi	T.

	<i>Wakhí.</i>		<i>Sarikóli.</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 . . . . .	sheilàn . . . . .	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 khàk . . . . .		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 . . . . .		khavüng	
	kürpa . . . . .	T.	kurpa	T.
a country, "patrie" . .	diâr . . . . .	P.	diür	P.
courageous, brave . . .	bâtür . . . . .	A.	bâtür.	A.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
to cover, to close . . .	gin . . . . .	bawîd-ao	
	gaw-am, git . . . . .	bawei-am	
	gött-am . . . . .	bawîd-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 ghü . . . . .	chât zau	
a cradle . . . . .	gaura (gahwâra P.) . . . . .	prâkht	
a crane . . . . .	turnai . . . . .	turnâi	
cream . . . . .	marîk . . . . .	mareb	
to create . . . . .	âfrîd khâk . . . . .	âfrîd cheigao	P. W. P. S.
to creep, to crawl . . . . .	gazâ ding . . . . .	gazâ dhâdao	
a crook-back . . . . .	put-dâm . . . . .	duk	
crooked . . . . .	kard . . . . .	cherd	
a crop . . . . .	küshtah . . . . .	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 . . . . .	chîràs cheig-ao	
a cuckoo . . . . .	(none in <i>Wakhan</i> ) . . . . .	kakkük	T.
cultivable . . . . .	kürn-asuk . . . . .	chârd-asuk	
to cultivate . . . . .	kür-n . . . . .	chârd-ao	
	kür-am . . . . .	châr-am	
	kösht-am . . . . .	chârd-am	
	köshk . . . . .	chârdj	
cultivated . . . . .	köshk-öng . . . . .	chermi	
cultivation . . . . .	kürn . . . . .	chârd	
a cup . . . . .	pîl, chini . . . . .	chinak, chini	
curds . . . . .	pâi . . . . .	pòi	
a curse . . . . .	andiwat . . . . .	zaugh	
a custom, institution . . . . .	ķaidah . . . . .	yusun	A. T.
a cut, a notch . . . . .	rasang-üng . . . . .	khchakhtj-enj	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to cut, to cut off . . .	rasüdh-n . . .	khchakht-ao
	rasüdh-am, rasatht	{ khcheig-am
		{ khchakht-am
	rasan-am . . .	khchakhtj
	rasang	
to cut, to whittle . . .	tüsh-an . . .	tukht-ao
	tüsh-am . . .	tûkh-am
	tosht-am . . .	tûkht-am
	tüshetk . . .	tûkhtj
to cut out . . .	rasüdhn dürzn ( <i>to cut to take</i> )	khchakht-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 (*cupressus torulosa*) (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>Sarikoli.</i>	
dearness, scarcity	ķimati	.	ķimati	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	.	tarziv, fànd	P.
a decree, an edict	ükm	.	ükm	A.
a deer, a general term for				
all horned wild animals		.	ghüej	
deficiency	dzàki	.	dzüli	
delay		.	hayal	A.
delicate, tender	senàf	.	nazük	A.
a demon	líw	.	dhéw	P.
to dent, to compress				
forcibly	nadhefsüv-n	.	nadhambând-ao, &c.	
	nadhefsüv-am			
	nadhefsovd-am			
	nadhefsüvetk			
dented (of a kettle, &c.)	nadhafk-üng	.	nadhevdj-enj	
to be dented, to be com-				
pressed	nadhefs-an	.	nadhevd-ao	
	nadhefs-am	.	nadhivs-am	
	nadhavd-am	.	nadhevd-am	
	nadhafk	.	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	.	khâvd-ao	
	khàm-am	.	khâvs-am	
	khàmd-am	.	khâvd-am	
	khametk	.	khâvdj	
a desert	dasht P., chûl	T.	dokht P. chaul	T.
a desire	talab	.	talab	A.
to desire	chilg-àk	.	tàlibt-ao	
	chàlg-am	.	tàlâb-am	
	chàld-am	.	tàlibt-am	
	chilgetk	.	tàlibtj	
a "devil," a whirlwind	líw damâ	.	dhéw balamüt	
dew, <i>also</i> a white frost	schak	.	khok	
difficult, troublesome	ķilâh	.	ķilâh	
with difficulty, hardly	azâr ghilâh	P. W.	azûr ghilâh	P. S.

	<i>Wakhí.</i>	<i>Sarikólí.</i>
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 khàk . . . . .	'azam cheigao P.
to dip (tr.) . . . . .	ghot ding . . . . .	ghüt dhâd-ao P. S.
to dip oneself, to plunge . . . . .	ghot yît-n (lit. <i>to eat a dipping</i> ) . . . . .	ghüt kheig-ao P. S.
direction . . . . .	tüsh T., ganà . . . . .	tüsh T.
in what direction ? . . . . .	tar kum ganà ? . . . . .	tar kê gunâ ? . . . . .
dirty . . . . .	chirkin . . . . .	ghazd T.
	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 mizâj</i> ) A.	mijûz A.
to distribute [as alms] . . . . .	bakhsh tserâk P. W.	bokhsh cheigao . . . . .
a divarication of a stream . . . . .	taràn . . . . .	tarâm T.
to divide into small pieces . . . . .	zest khàk . . . . .	rezâh cheig-an P. S.
to do . . . . .	khàk, <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 . . . . .	tumus A.
a child's doll . . . . .	kitkàn . . . . .	jinjik P.
which has been done . . . . .	khötk-ung . . . . .	chaugj-enj . . . . .
a door . . . . .	bâr . . . . .	divîr P.
a door socket . . . . .	gôrj . . . . .	gargh . . . . .
double-faced, deceitful . . . . .	falfüs . . . . .	kaibür P.
doubt . . . . .	gumân . . . . .	gumân P.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
a dove . . . . .	pakhtök . . . . .	pakhtäk . . . . .	T.
down . . . . .	kilapâi . . . . .	nughusûr . . . . .	
downwards . . . . .	kilapâi-mars . . . . .	nughusûr-dâs . . . . .	P.
to drag . . . . .	kashun tseràk . . . . .	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-üng . . . . .	ziäkhtj-enj . . . . .	
to drink . . . . .	pît-n . . . . .	bròkht-ao . . . . .	
	pöv-am, pît . . . . .	brâz-am . . . . .	
	pîtt-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 . . . . .	

*Wakhí.**Sarikolí.*

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 kkhöfs-an . . . . . khhal kkhöfs-am . . . . . khhal khöfst-am . . . . . khhal kkhöfsetk . . . . .		khhal kkhüfst-ao khhal kkhüfs-am khhal kkhüfst-am khhal kkhüfstj	
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 . . . . .	signin . . . . .	P.	gharsh, sürün	
during, as far as, as long as, till . . . . .	batkan . . . . .		— its, ta — its	
dust . . . . .	gàrd . . . . .	P.	khholm	
dust, earth . . . . .	shet . . . . .		sît	
dye, colour . . . . .	rang . . . . .	P.	rang	P.
<b>E.</b>				
an eagle . . . . .	bispür . . . . .		khtsüvd	
an ear . . . . .	ghish . . . . .		ghàul	
earless . . . . .	chinâk . . . . .	T.	bé ghaul	
early in the morning . . . . .	naghdîn, naghdînak		pigàn	P.
earnings, gain . . . . .	gotak . . . . .		vig <i>or</i> vigào	
an earring . . . . .	gishniz . . . . . ghish-pörg . . . . . güshwâr . . . . .		gakhnèz ghàul safs P. güchwûr	
earth, ground . . . . .	wûndr . . . . .		zems	

	<i>Wakhí.</i>	<i>Sariqólí.</i>
earth, dust . . . . .	shet . . . . .	sît
a lump of hard earth . . . . .	kilakhak . . . . .	P. khàlg
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. zéak
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 Sariqol, not in Wakhân) . . . . .	sedà . . . . .	? T. sedà
emaciated, lean . . . . .	khòt . . . . .	khut
an ember . . . . .	zagürg . . . . .	chugh
empty . . . . .	ölk, püch . . . . .	T. alk, puchak
to empty out . . . . .	tösh-an <i>or</i> tösh tseràk . . . . .	tîs-ao <i>or</i> tîs cheigào
	tösh-am &c. . . . .	tîs-am &c.
	tösht-am . . . . .	tîst-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 . . . . .	

	<i>Wakhí.</i>	<i>Sarikolí.</i>	
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-	chermüv-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 . . . . .	putun	T.
an entrenchment . . . . .	dar-band . . . . .	chap	T.
to entrust . . . . .	tâwîl tserâk . . . . .	tâwîl cheigao	A. S.
an envoy . . . . .	ilchi . . . . .	ilchi	T.
equal, same, [one sort] . . . . .	i rang . . . . .	i rang	S. P.
equivalent . . . . .	chok . . . . .	asuk	? T.
an error, a sin . . . . .	khhatâgi . . . . .	khhatâgi	A.
to estimate [weight, &c.]	chok-khak . . . . .	chok cheig-ao	
even, equal [in height] . . . . .	barâbar . . . . .	barôbar	P.
evening . . . . .	pürz . . . . .	biurn, khum	P.
		[shâm]	
of the evening . . . . .	pürz-üng . . . . .	biurn-enj	
the evil eye . . . . .	kürdi . . . . .	kürdi	? T.
a ewe . . . . .	stréi mai . . . . .	stír 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 <i>bàki</i> A.)	
to exchange . . . . .	âlish khâk . . . . .	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	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to exhibit, to show, to cause to see . . . .	visüv-n . . . . visüv-am . . . . visovd-am . . . . visüvetk . . . .	visând-ao visân-am visând-am visândj
to expel, to bring out . .	nikhing . . . . nikhind-am . . . . nikhit-am . . . . nikhitk . . . .	zwâst-ao zwâdh-am zwâst-am zwâstj
to express, to squeeze out . . . .	wazem-n . . . . wazem-am . . . . wazemd-am . . . . wazemetk . . . .	sherzd-ao sherz-am shirzd-am shirzdj
to extinguish, to cause to go out, to put out [fire] . . . .	niüv-n . . . . niüv-am noiòvd-am niüvetk	wazawând-ao, &c.
an eye . . . .	chöz̄m . . . .	P. tsem
the eye-brow . . . .	varào . . . .	varào
an eye-lash . . . .	skord . . . .	yeid
<b>F.</b>		
the face . . . .	rûi . . . .	P. pets
to face [towards] . . . .	rûi khàk . . . .	P. W. rûi cheigao P. S.
to fall . . . .	wâz-n . . . . wâz-am . . . . wâsht-am . . . . wâshk . . . .	wokhtao wukh-am wokht-am wokhtj
family [in the larger sense] . . . .	khhèsh kaum . . . .	P. A. khèkh kaum P. A.
famous . . . .	nungi . . . .	P. nâmi P.
far . . . .	dhîr . . . .	? P. dhâr ? P.
far-sighted . . . .	chöz̄m-în . . . .	P. tsem-în
as far as, as long as, till, during . . . .	— batkan . . . .	—its, tâ—its
farness . . . .	dhîri . . . .	dhâri
fast [of a horse], light [in weight] . . . .	rànjk . . . .	rindz
fast, well-paced . . . .	weyâuîn . . . .	weyâuîn

	<i>Wakhí.</i>	<i>Sarikolí.</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 . . . . .	P. raun . . . . . P.
refuse of fat left after boiling . . . . .	jaghzak . . . . .	? T. jaghzak . . . . . ? T.
a fat sheep . . . . .	pos . . . . .	pes . . . . .
father . . . . .	tàt . . . . .	píd, atâ T. . . . .
father-in-law . . . . .	khurs . . . . .	? P. khhasur . . . . . P.
	bâghi tàt . . . . .	boghi atâ . . . . .
fatigue, tiredness . . . . .	warekhgî . . . . .	warezdagî . . . . .
a fault, a mistake . . . . .	khhatâgi . . . . .	A. P. khhatâ . . . . . A.
a favourite or pet child . . . . .	nàzyàn . . . . .	nùzyùn . . . . . P.
to fear, to be afraid . . . . .	washuk-an . . . . .	khûj dheigao . . . . .
	washi-am } . . . . .	———— dhor-am . . . . .
	wish-it } . . . . .	———— dhaug-am . . . . .
	washt-am . . . . .	———— dhaugj . . . . .
	wushetk . . . . .	khûj . . . . .
fear, fright . . . . .	washuk . . . . .	khûj dheig-ichoz . . . . .
fearful . . . . .	washuk-küzg . . . . .	t. téi . . . . . T.
a feast . . . . .	tôi . . . . .	dheig-ao . . . . .
to feel, to experience [mentally] . . . . .		dhor-am . . . . .
		dhaug-am . . . . .
		dhaugj . . . . .
a feeding tube [for ba- bies] . . . . .	upchi . . . . .	ruvj . . . . .
a felt . . . . .	ijîn . . . . .	jéin . . . . .
a female . . . . .	stréi . . . . .	stîr . . . . .
a thorn fence . . . . .	chit . . . . .	chít . . . . . T.
to ferment, to rise [as dough], to foam [as water in a torrent] . . . . .	pödhmôsh-an . . . . .	baleid-ao . . . . .
	pödhmôsh-am . . . . .	balis-am . . . . .
	pödhmôsht-am . . . . .	baleid-am . . . . .
	pödhmôshetk . . . . .	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. . . . .

	<i>Wakhí.</i>	<i>Sarikoli.</i>	
to fight together [of animals]	màk-an	zghôd-ao	
	màk-am	zghâu-am	
	màkt-am	zghôd-am	
	maketk	zghôdhj	
a file	chafsâh	chafsuh	
to fill	tçi khàk	pür cheigao	
to fill into receptacles from a store of anything	khözn-n	pakhchüg-ao	
	khözn-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	zilak 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	rakhhnîg	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	ràuj	sàuz	

	<i>Wakhi.</i>	<i>Sarikoli.</i>
to flame up	pidhing pidhing-am pidhn-am pidhnetk	
a flank, a side	shunj	khaun
flat	anwâr pâkhj	anwûr ? P. 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	bürgâh T.
to flee	rödh-n rödh-am rön-am röng	ratsist-ao ratsedh-am ratsüst-am 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 werkhhar-am werkhhart-am werkhharetk	walîd-ao walîs-am walüid-am walüidj
to cause to flood to spread out (tr.)	werkhhüv-n werkhhüv-am werkhhovd-am werkhhüvetk	waléisând-ao &c.
a flood	sîl	A. sèil A.
flour	yumj	yogz
to flow	tuk-n ( <i>to go</i> )	tîd-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 ràwez-am ràwezd-am ràwazetk	rawikht-ao ràwâz-am rawükht-am rawükhtj

	<i>Wakhí.</i>		<i>Sarikolí.</i>	
to cause to fly . . . .	rawazüv-n . . . .		rawazând-ao, &c.	
	ràuzav-am			
	rawazovd-am			
	ràuzüvetk			
foam . . . .	khuf		khhef	
a fog, a mist . . . .	bis . . . .	Y.	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 . . . .		duwâst-ao ( <i>to cause to</i>	
	tané-am . . . .		duwâdham [ <i>enter</i> ]	
	tanet-am . . . .		duwust-am . . . .	
	tanetk . . . .		duwustj . . . .	
to follow, to pursue . . . .	zatan khàk . . . .		zatan cheig-ao . . . .	
a fool . . . .	gul . . . .		ahmak . . . .	A.
a foot, a leg . . . .	püdh . . . .		pedh . . . .	
a footman, a man on foot . . . .	piâdhâh . . . .		piâdâh . . . .	P.
a foot-track . . . .	podh . . . .		pedh . . . .	
a ford . . . .	türt . . . .		paug . . . .	
to ford, to wade . . . .	türt ding . . . .		paug dhâdao . . . .	
the forearm . . . .	yurm . . . .		cheròst . . . .	
the forehead . . . .	rûk . . . .		râk . . . .	
former, ancient . . . .	mis-ung, tar-mis-ung . . . .		prôd-enj . . . .	
formerly . . . .	mis (= <i>nose</i> ) . . . .		prôd . . . .	
a fort . . . .	qalhâ . . . .	A.	qalâ . . . .	A.
fortieth . . . .	chîl-ao . . . .	P.	châl-ao . . . .	P.
forty . . . .	chîl . . . .	P.	châl . . . .	P.
a foster brother or sister . . . .	zârç . . . .		zorç . . . .	
a foster child . . . .	zârç zamân . . . .		zorç 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 khàk . . . .		khhalûs cheigao . . . .	P.
to freeze . . . .	yikh vadhâk . . . .	P. W.	shtu vistao . . . .	
	yikh tserâk . . . .		sorj setao . . . .	
fresh, new . . . .	tazah . . . .	P.	tuzah . . . .	
a friend . . . .	dost . . . .	P.	dest . . . .	P.
to become friends, to be reconciled . . . .	âsht wâtsn . . . .	P. W.	ukht setao . . . .	P. S.

	<i>Wakhí.</i>	<i>Sarikólí.</i>	
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 . . . . .	ayûz . . . . .	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 . . . . .	
	varesh-t-am . . . . .	virzd-am . . . . .	
	vareshetk . . . . .	virzdj . . . . .	
<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 zûmak . . . . .	pür mäs . . . . .	
a fur cap . . . . .	tumagh . . . . .	tumagh . . . . .	
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 . . . . .	
<b>G.</b>			
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>Wakhí.</i>	<i>Sarikóli.</i>	
to gather (one by one)	chüp-an . . . . .	tsevd-ao	
	chüp-am . . . . .	tsev-am	
	chövd-am . . . . .	tsevd-am	
	chöfk . . . . .	tsevdj	
a gelding . . . . .	akhhtà . . . . .	akhhtâ	T.
a gimlet or centre bit . . . . .	barmàh . . . . .	barmâh	P.
a girdle . . . . .	miûn, tàband W. P. . . . .	miûnd, tàbànd S. P.	
a girth . . . . .	taràng . . . . .	türong	? P.
to give . . . . .	radhâ-n . . . . .	dhâd-ao	
	rând-am . . . . .	dhâ-m, dhî-d	
	ràtt-am or dhett-am . . . . .	dhâd-am,	
	ràtk . . . . .	dhâdj	
gleanings . . . . .	sar-chöfk (lit. <i>head-</i> <i>gathered</i> ) . . . . .	kâl-tsevdj ( <i>do.</i> )	
to glitter, to glisten . . . . .	jellàs tseràk . . . . .	pollàs cheig-ao	
glue . . . . .	sharish . . . . .	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 . . . . .	tüid-am	
	takhk . . . . .	tüidj	
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 . . . . .	nakhtîg-ao	
	niuz-am . . . . .	nakhti-am	
	niesht-am . . . . .	nakhtüg-am	
	nieshk . . . . .	nakhtügj	
to go out [of fire] . . . . .	niü-n . . . . .	wazîd-ao	
	niü-am, nîyi-t . . . . .	wazéw-am, wazau-d	
	neit-am . . . . .	wazüd-am	
	nietk . . . . .	wazüdhj	

\* 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.

	<i>Wakhí.</i>	<i>Sarikólí.</i>
to cause to go out (fire),		
to extinguish . . .	niüv-n . . .	wazawând-ao
	niüv-am	&c.
	noiòvd-am	
	niüvetk	
to go round, to dance, to		
go over . . .	gir-an . . .	gherd-ao
	gir-am . . .	ghirs-am
	gird-am	gherd-am
	giretk . . .	gherdj.
a goat . . .	tugh, buch	vàz, reidz
goat's down [pashm or		
shawl-wool] . . .	margilam	tibít T.
goat's hair . . .	dhürs	dhors
goats and sheep . . .	jândâr . . .	P. rezapai (? scattered feet P.)
a goître . . .	zaghâr . . .	pukhhâk T.
gold . . .	tillâ . . .	tillû
good . . .	bâf . . .	chârj
goods . . .		mul [mâl] P.
goose . . .	ghâz . . .	ghâz P.
a gorge, a ravine . . .	jirâv, dhôr . . .	darâh, dhèr P.
gossiping . . .	bi-zanâkhh	bi-zangân
	(without lower jaw)	(without lower jaw)
grain with the husk on . . .	drengal . . .	char T.
a grandfather . . .	pûp . . .	bâb
a grandmother . . .	mum . . .	mâm
a grandson . . .	napûs . . .	nabûs
a granddaughter . . .	do. . .	do.
grass . . .	wüsh . . .	wukh
lucerne grass . . .	wujerk (has a yellow flower as in Tibet)	bedà (with flowers yellow, white and blue, as in Yarkand) T.
dhub grass . . .	ghéshâ . . .	ghéshâ
a grasshopper . . .	milakhh . . .	malakhh P.
to grasp, to press . . .	trànj-an . . .	waghrakht-ao
	trànj-am . . .	waghréig-am
	trànjd-am . . .	waghrakht-am
	tràkhhk . . .	waghrakhtj

	<i>Wakhí.</i>	<i>Sarikolí.</i>
to grasp, to seize	wadhür-n wudhür-am wodhord-am wudhuretk	wadhord-ao wadhor-am wadhord-am wadhordj
grease, fat	rogün	P. raun P.
great, big	lup	laur
green	sàvz	sàvz P.
grey (colour of a horse)	sharkhhün	karabôz T.
to grieve	gham tseràk	A. W. gham cheigao A. S.
to grin	jök khàk	jiek cheigao
to grind	chàrkht khhàsh-an	chorkh tizd-ao
grizzled	yekh	châl T.
a grub (that eats cloth)	wích	kuwâh T.
to grudge	jahüdi khàk (lit. <i>to do the Jew</i> ) tkhheiri tseràk	jahüdi cheig-ao abòì cheigao ? P. S.
to guard	nigàh khàk	P. W. nigâh cheigao P. S.
a guide,	sàr tseràk-küzg	sàr-kün P.
to guide, to precede	sàr khàk	sàr cheigao
a gun	miltek	miltek T.
the gut	kütàn	kütàn T.
a gutter	sarjen	tabèn
H.		
hair (of the head)	shàfsh	khàd
hair (on the body)	ríp	reb
half	choti, nimàh	nimàh P.
a halter	sàr-band	P. kâl-band P.
to hammer	chuk-an chuk-am chukt-am chuketk	chàkt-ao chàkk-am chàkt-am chàktj
a hand	dhast	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	khush-rüi	P. khühsh rüi P.
to hang from a peg &c. (intr.)	ziröv-n ziröv-am zirögn-am zirökhk	ingàkhht-ao ingàkhhs-am ingàkhht-am ingàkhhtj

	<i>Wakhí.</i>		<i>Sarikolí.</i>	
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, (my — is)	ti — tei, &c. (thy — is).	mu—yost, tü—yost, &c. (my—is) (thy—is)	
a kind of hawk (karchi-ghah, T.)	shâin	.	shôn	
the head	sâr	P.	kâl	P.
the back of the head	tor	.	tur	
a headman (of a village, &c.)	arbâb	.	arbôb	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	dîl	.	dîl	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	.	südhgh	
a hem	parsîts	.	parasîts	
to hem	namîl-n	.	dhafs dhâdao	
	namîl-am	.	&c.	
	namîld-am	.		
	namiletk	.		
hemp fibre [none grown]	chigâ	T.	chigâ	T.
a hen	strèi kôrk, makian	.	makian	
a herdsman	shüpün	P.	ghûbûn	P.
here! [interj.]	inké	.	yamâ	
here (adv.)	dram, ha-dram	.	âud	
a hero, also a man "vir"	mard	P.	chûrik	
high	wuch	.	bilik, biland	P.
a hillock	bok	.	béak	

	* <i>Wakhi.</i>		<i>Sarikoli.</i>	
hindmost . . . . .	sibàs-üng	.	zabô-yenj	
hinge [wooden pins, re- volving in a hole] . . .	görj	.	gargh	
the hip bone . . . . .	shunj sàr (lit. <i>side-head</i> )	.	khaun kâl	
on the hither side of (p.p.) . . . . .	_____ yem sàr	.	_____ mi sàr	
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	.	zurj	
to put on horseback . . .	sowâr khâk	.	P. W. suwûr cheigao	P. S.
horse-clothing . . . . .	prigîn	.	parwein	
a horseman, a rider . . .			zurjîn	
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> quar- ters, a camp . . . . .	qosh	.	T. keshüm, kushum	T.

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
a household slave	khâna zâd		khâna zâd	
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	ghüej vâz	
	( <i>deer goat</i> )	( <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. bemür	P.
ill-advised, who will not take counsel	nazakhht	nâghukht	
illness	bimâri	P. bemâri	P.
to impinge, to brush against	shtrakh-n	turft-ao	
	shtrakh-am	turf-am	
	shtrakht-am	turft-am	
	shtrakhetk	turfj	
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>Wakhí.</i>		<i>Sarikólí.</i>
in order to . . .	_____ ar . . .		_____ ar
inside . . .	pa _____ döst		—pa darün, pa—darün
to intend, to resolve . . .	kasd khàk . . .	A. W.	kasd cheigao . . .
interest, usury . . .	jazânàh . . .		jazânàh . . .
the interior . . .	döst . . .		dârün . . .
intermixedly . . .	nièr . . .		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 . . .	wí'r khàk . . .		iw'j cheigao . . .
to itch . . .	gorosh tseràkk . . .		dhjokhht-ao . . . dhjokhh-am . . . dhjekhht-am . . . dhjekhhtj . . .

## J.

a jackdaw . . .	taghanak . . .		târ taghanàk . . .
jade-stone . . .	kâsh-ghâr . . .	T. W.	kâsh-tâshi . . .
a jar, a large cup . . .	pil . . .		chenàk . . .
the lower jaw . . .	zanàkhh . . .		zangân . . .
to be jealous . . .	arish khàk . . .		arish cheig-ao . . .
jealousy . . .	arish . . .		arish . . .
to jog . . .	daçüv-n . . . daçüv-am . . . daçovd-am . . . daçüvetk . . .		wakucht-ao . . . wakoch-am . . . wakucht-am . . . wakuchtj . . .
to join, to unite . . .	katti khàk . . .		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 . . . bazîs-am . . . bazeid-am . . . bazedhj . . .

	<i>Wakhí.</i>	<i>Sarikólí.</i>
<b>K.</b>		
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 . . . . .	chögh . . . . .	ghèrv
a kidney . . . . .	welk . . . . .	arwîts
to kill, to slay . . . . .	shâ-in . . . . .	zed-ao
	shây-am, shî-t . . . . .	zân-am, zînd
	shitt-am . . . . .	zed-am
	shîtk . . . . .	züdjhj
a Kirghiz tent . . . . .	khhirgâh . . . . .	P. khhergòh P.
to kiss . . . . .	bâ tserâk . . . . .	bâ cheigao
a kite [bird] . . . . .	tsâr . . . . .	tsârggh*
the knee . . . . .	brîn . . . . .	zùn P.
to kneel . . . . .	sak brîn niüdhn . . . . .	chü zùn nalist-ao
		châr zùn nalist-ao
a knife . . . . .	köz . . . . .	chòg
a knot . . . . .	zerâkh . . . . .	zerekh
to knot . . . . .	zerâkh ——— ding (to	
	strike &c.) . . . . .	zerekh — dhâd-ao
	——— dîam . . . . .	dhâ-m
	——— dîkht-am . . . . .	dhâd-am
	——— dietk . . . . .	dhâdj
to know . . . . .	dîsh-an . . . . .	wazând-ao, &c.
	dîsh-am	
	dîsht-am	
	dîshetk	

<b>L.</b>		
child-bearing labour . . . . .	zicha . . . . .	zichâ
a ladder . . . . .	wakhhâr . . . . .	shattâ T.
a lady . . . . .	khhanzâh . . . . .	khhanzôh
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*, *tsârggh*, *tsâr*, *sâ*) is so natural as to suggest the idea that the *Yárkandís* obtained this Persian word through their *Ghalchah* neighbours.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
lamb-skin . . . . .	wurk pist . . . . .	zer bàst	
lame . . . . .	làng . . . . .	lâng	P.
lamentation . . . . .	wagh wagh		
a lamp . . . . .	chirâgh . . . . .	tsirao	P.
large, big . . . . .	lup . . . . .	laur	
a lark [bird] . . . . .	turghai . . . . .	turghâi	T.
last year . . . . .	pard . . . . .	? P. parwus	
of last year . . . . .	pard-üng . . . . .	parwus-enj	
lasting, strong . . . . .	pürdâsht . . . . .	P. pâinug	P.
late [adv.] . . . . .	dhösh . . . . .	déir	P.
late, recent . . . . .	yând-üng . . . . .	ingom-enj	
lately . . . . .	yând . . . . .	ingom	
to laugh . . . . .	kand-àk . . . . .	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] . . . . .	palch . . . . .	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)	löng . . . . .	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. . . . .	pîs	
	dzâk-tar . . . . .	dzül-dîr	
to let go, (to put down)	latsar-an		
a lever . . . . .	khirs . . . . .	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 . . .	gàsh-gîn . . .	naghàk
a lie, an untruth . . .	durogh . . .	P. fànd
to lie in ambush . . .	màlish tseràk . . .	sord-ao sur-am surd-am surdj
to lie down, to lie . . .	nasü-n . . .	alid-ao
	nàsi-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 tseràk . . .	tèr cheigao
light (in weight), also fast (of a horse) . . .	rànjik . . .	rindz
light-coloured (of eyes) . . .	chakir . . .	chakar
light, radiance . . .	voin . . .	vôin
to lighten, (lightning) . . .	bàrkhh ding . . .	bàrkhh dhâdao
lightning . . .	bàrkhh . . .	bàrkhh
like that, so, . . .	hazi, nik-hazi . . .	nikdàs
——— like . . .	——— ràng . . .	——— ràng
a line, a score . . .	chirgh . . .	chighîr
to line, to cover a garment, &c. with stuff . . .	tàsh khshàk . . .	T. W. tàsh tizd-ao
to draw a line, to score . . .	chirgh khash-an . . .	T. S. chighir tizd-ao
	——— khash-am . . .	——— tâz-am
	——— khasht-am . . .	——— tizd-am
	——— khashetk . . .	——— tizdj
linseed, flax ( <i>none grown</i> ) . . .	zaghîr . . .	zaghîr
a lip . . .	lafch, lav . . .	pàuz
to listen, to give ear . . .	ghish kaṭ-àk . . .	ghaul wedhd-ao
	——— kàṭ-am . . .	——— wedh-am
	——— kàrt-am . . .	——— wedhd-am
	——— katetk . . .	——— wedhdj

	<i>Wakhí.</i>	<i>Sarikolí.</i>
little, small . . .	dzaklài . . .	dzül
a little, little (adv.) . . .	dzàk . . .	dzül
a very little morsel . . .	timik safk . . .	dund kík
the liver . . .	jigàr . . .	P. thùd
a load . . .	vür . . .	wez
to load . . .	vür khàk . . .	dhàkht-ao dherz-am dhàkht-am dhàkhtj
locality, a place . . .	jài . . .	jài P.
to lodge, to put up (intr.), to pass the night . . .	shub'r hàlàk . . .	reid-ao
to cause to lodge, to give a night's lodging, to put up (tr.) . . .	shub'r dîivn . . .	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 . . . dìdig-am . . . dìdigd-am . . . dìdigetk . . .	chükht-ao châs-am chükt-am 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 . . . nüs-am . . . nâst-am . . . nüsetk . . .	binâst-ao binâs-am binâst-am binâstj
to be lost, to disappear . . .	nash-àk . . . nâsh-am . . . nâsht-am . . . nashetk . . .	beid-ao { bis-am bâst beid-am bedhj

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
to lose the way .	rapats-an	.	nalkhhid-ao	
	rapits-am	}	nalkhhau-am	
	rapats-t			
	rapagn-am	.	nalkhhud-am	
	rapakhk	.	nalkhhudhj	
to cause to lose the way,				
to mislead .	rapetsuv-an	.	nalkhawand-ao	
	rapetsuv-am	.	&c.	
	rapetsovd-am			
	rapetsüvetk			
a louse .	shish	.	spal	
love .	yurung (?)			
to love, (to kiss)	bà tserak	.	bà cheigao	
lucerne grass .	wujerk	.	bedà	T.
lukewarm .	narm	.	shilet	P.
lungs .	shush	.	sül	P.
<b>M.</b>				
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 .	chigharik	.	chigharik	T.
mad, a madman .	liw	.	dhèw	
madder ( <i>subst.</i> ) .	urudân	.	araden	
a magpie .	karjöpeh	.	kargopeh	
a maid, a virgin .	pür-chodh	.	gàts	P.
maimed .	shâl	.	shâl	
to make, to do .	khàk, gokh-an	.	cheigao	
	{ gokh-am, gô-m .	.	{ kan-am	
	{ gokh-t .	.	{ kakh-t (3rd sing.)	
			{ ka-it (2 pl.)	
	gokht-am	.	chaug-am	
	khetk	.	chaugj	
to make, to construct .	sâz khàk	.	suz cheigao	P. W. 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>Sariḳolí.</i>	
a mallet . . . . .	kütum . . . . .		petgâl, kutum . . . . .	
a man "vir," also a hero . . . . .	dhài . . . . .		churik . . . . .	
a man of Yarkand . . . . .	Yàrkandi . . . . .		khâri ( <i>viz.</i> shahri, a townsman)	
a manger . . . . .	zarâkhùr . . . . .	P.	âkhùr . . . . .	P.
the mane (of a horse) . . . . .	yâl . . . . .		yâl . . . . .	T.
a mantilla (woman's) . . . . .	chîl . . . . .		khâdhbun . . . . .	
many, much . . . . .	ghafch . . . . .		hüch . . . . .	
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) . . . . .	khhötîn . . . . .		ghâtîn . . . . .	
massive, thick . . . . .	bâj . . . . .		divèz . . . . .	
a master . . . . .	sâyib . . . . .	A.	sâhib . . . . .	A.
to masticate, to munch . . . . .	màk-an . . . . .		zghâd-ao . . . . .	
	màk-am . . . . .		zghau-am . . . . .	
	màkt-am . . . . .		zghod-am . . . . .	
	màketk . . . . .		zghodhj . . . . .	
matter, pus . . . . .	chirk . . . . .	P.	ghònd . . . . .	
mean, sordid . . . . .	badh-tap (? bad tabi'at P.) . . . . .		ghâzd . . . . .	
a measure of capacity . . . . .	pîmanâ . . . . .	P.	païmanâ . . . . .	P.
to measure . . . . .	chòk khâk or tserâk . . . . .		chòk cheig-ao . . . . .	
meat . . . . .	gusht . . . . .	P.	gükht . . . . .	P.
medicine, a drug . . . . .	dârü . . . . .	P.	dâri . . . . .	P.
to meet, to encounter . . . . .	dichâr ding . . . . .		dichâr dhâd-ao . . . . .	
to melt ( <i>intr.</i> ) . . . . .	âb wâtsn . . . . .		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 bîn . . . . .	P.
a merlin (hawk) . . . . .	turungtâi . . . . .	T.	turungtâi . . . . .	T.
midday meal . . . . .	châsht . . . . .	P.	tsukht . . . . .	
the midst, the middle . . . . .	malung . . . . .		madhân . . . . .	
middle ( <i>adj.</i> ), intermediate . . . . .	malung-üng . . . . .		madhân-enj, madhân-sedhj . . . . .	
milk . . . . .	zarz . . . . .		khevd . . . . .	
thick milk (shortly after calving) . . . . .	pikh . . . . .		râthch . . . . .	

	<i>Wakhí.</i>	<i>Sariḳolí.</i>	
to milk . . . . .	dhíts-n . . . . .	dhaud-ao . . . . .	
	dhíts-am . . . . .	dhauz-am . . . . .	
	dhögn-am . . . . .	dhaud-am . . . . .	
	dhökhk . . . . .	dhaudj . . . . .	
to give milk freely (of a cow or goat to which the young one is shown)	ravír 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, díl P. . . . .	díl . . . . .	P.
a mine . . . . .	kân . . . . .	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 . . . . .	shind-àk . . . . .	khirkht-ao . . . . .	
	shànd-am . . . . .	khirkh-am . . . . .	
	shàndid-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 Sariḳol, or rather Yarkand cloth is dearer in the former place.			
moon . . . . .	jümàk . . . . .	mâs . . . . .	
more . . . . .	yât . . . . .		
moreover, again . . . . .	wâz . . . . .	P. wûz . . . . .	P.

	<i>Wakhí.</i>	<i>Sarikolí.</i>	
early in the morning . . .	naghđîn . . .	pigàn, pigàn-ath . . .	P.
the morning meal . . .	pizvàn . . .	pakhík . . .	
the Morning Star . . .	karwân küsh ( <i>caravan killer</i> ) . . .	P. yaulân zàk ( <i>dawn star ?</i> ) . . .	
a mosquito . . .	pthû . . .	pasha . . .	P.
a moth . . .	parwânâ . . .	P. parwânâ . . .	P.
a moth (that eats cloth) . . .	wích . . .	kuwâh . . .	
mother . . .	nân . . .	anâ . . .	T.
mother-in-law . . .	khâsh . . .	khhekhkh . . .	
a mound, hillock . . .	bok . . .	béak . . .	
a mountain . . .	koh . . .	P. téij . . .	
a mountain stream . . .	jiráv yupk . . .	P. W. darâh khàts . . .	P. S.
to mount, to go up <i>or</i> out . . .	nawûz-an . . .	nakhtíd-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 . . .		
	töcht-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 . . .	jagbîst . . .	
mustard . . .	ķichi . . .	Y. ķichi . . .	Y.
	zarghun* . . .	zarghun . . .	
<b>N.</b>			
naked, bare . . .	shilâkh, chand . . .	chalendâk . . .	

\* 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.	rémâl . . . . .	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 . . . . .		sîts . . . . .	
a packing needle . . . . .	jual-duz . . . . .		jual-duz . . . . .	P.
a neighbour . . . . .	'am-sâya . . . . .	P.	ķeshni . . . . .	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 . . . . .		vöid . . . . .	
nine . . . . .	nào . . . . .		nèw . . . . .	
ninetieth . . . . .	toķsanao . . . . .	T.	toķsanao . . . . .	T.
ninety . . . . .	toķsan . . . . .	T.	toķsan . . . . .	T.
ninth . . . . .	nàwao . . . . .		nèwao . . . . .	
no . . . . .	nèi . . . . .		nài . . . . .	
a noise, a cry . . . . .	awâgh . . . . .	P.	awuj . . . . .	P.
	sedâ . . . . .	A.	sherfâ . . . . .	P.
noon . . . . .	madhür . . . . .		madhor (? madhân rwâr) . . . . .	
a nose . . . . .	mis . . . . .		nâz . . . . .	

	<i>Wakhí.</i>	<i>Sarikolí.</i>
a nose bag . . . . .	tüfráh . . . . .	P. tüfráh . . . . .
not . . . . .	na, ma <i>with Imperative</i> . . . . .	na, ma ( <i>Imp.</i> ) . . . . .
there is not, is not . . . . .	nàst . . . . .	nîst . . . . . P.
now, at this very time . . . . .	niv, ha-niv . . . . .	. . . . .
O.		
an oath . . . . .	ķasam . . . . .	ķasam . . . . . A.
to obtain, to arrive at . . . . .	got-an . . . . .	vîg-ao . . . . .
	gòt-am . . . . .	varé-am . . . . .
	gòtt-am . . . . .	vüg-am . . . . .
	gotetk . . . . .	vügj . . . . .
odd, not even . . . . .	tâķ . . . . .	tûķ . . . . . 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 pîrak . . . . .	P. abushķâ . . . . . 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 . . . . .	ķarilghân . . . . .	ķarilghân . . . . .
open . . . . .	hõt . . . . .	hât . . . . .
to open . . . . .	hõt tseràķ . . . . .	hât cheigao . . . . .
opposite . . . . .	ruparu . . . . .	rubaru . . . . . P.
oppressed, humble . . . . .	vardhàkhk . . . . .	vizedhj . . . . .
order, (goodness) . . . . .	bâfi . . . . .	charji . . . . .
to order, to command . . . . .	raméi-n . . . . .	ràmâd-ao . . . . .
	{ ràmî-am . . . . .	{ ràmî-am . . . . .
	{ rîmi-t . . . . .	{ ràmâ-id . . . . .
	römött-am . . . . .	ràmôd-am . . . . .
	rametk . . . . .	ràmôdhj . . . . .
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 . . . . .	pîs . . . . .
outcry, proclamation . . . . .	wagh . . . . .	. . . . .
outside (adj.) . . . . .	vîch-ung . . . . .	vàch-enj . . . . .

	<i>Wakhí.</i>	<i>Sarikólí.</i>	
outside of (prep.) . . .	tsa — vîch . . .	az — tar vâch . . .	
outside (adv.) . . .	tar vîch . . .	tar vâch . . .	
to overflow . . .	nörösh ding . . .	tèr dhâd-ao . . .	
to overtake . . .	gat-âk . . .	frebt-ao . . .	
	gât-am . . .	fròbs-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 . . .	küm . . .	küm . . .	
an ox . . .	druksh . . .	khej . . .	
	<b>P.</b>		
pace . . .	wéyàu . . .	wéyàu . . .	
	tuk . . .	tîd . . .	
well paced, fast . . .	wéyàwîn . . .	wéyàwîn . . .	
a paddle . . .	péi . . .	féi . . .	
a padlock . . .	schik . . .	ķülf . . .	P.
a pail (wooden) . . .	talào . . .	tâlà . . .	
to feel pain, <i>also</i> to be angry . . .	riž-an . . .	dhizd-ao . . .	
	riž-am . . .	dhîz-am . . .	
	rižd-am . . .	dhîzd-am . . .	
	rižetk . . .	dhîzdj . . .	
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 . . .	
	varesh-t-am . . .	virzd-am . . .	
	vareshetk . . .	virzdj . . .	
parched grain ground into meal. Hind., "sattu" . . .	pöst . . .	pâkht . . .	P.
parti-coloured . . .	dhard . . .	T. chièl . . .	
a partner . . .	ambâz-kar . . .	P. urtâķ-chi . . .	T.

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
a partridge ( <i>Caccabis pallidus</i> . Hume.)	chkör	zaredz	
a pass (over mountains)	wiyîn	? weyawun	?
to pass through, over, or by; to ford, to traverse, to pass by a fault, to let pass (one's rights)	shökhhs-n shökhhs-am shökhhs-t-am shökhhs-setk	narjèd-ao { narjès-am narjas-t narjèd-am narjüdhj	
to cause to pass by	shökhhsüv-n shökhhsüv-am shökhhsövd-am shökhhsövetk	narzàmbând-ao narzàmbân-am narzàmbând-am narzàmbândj	
a passer-by	shökhhsn-küzg	narjèd-ichôz	
a pasture ( <i>see</i> grass)	wushîn	wukhîn	
a patch (in a garment)	pshîn	psàun	
a path, a road	vadhak	pând	
patient	poi-nâg shov	poi-nuk shuv	P. 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 vasîd-ao	
a snow pheasant ( <i>Tetrao-gallus tibetanus</i> )	khörz	tsatsà	
a piece, a portion	chut	kònd, ghor	
in pieces (adv.)	chut chut	kònd kònd	
to pierce, to split (tr.)		chafand-ao chafan-am chafand-am chafandj	
a pig	khüg	P. khàug	P.
a pigeon	kibit	P. chabàud	

	<i>Wakhí.</i>	<i>Sarikólí.</i>	
to pile up, to make up			
a fire . . .	yâdh-n . . .	rakhid-ao	
	yâdh-am . . .	rakhi-am	
	yâdht-am . . .	rakhid-am	
	yâdhetk . . .	rakhedhj	
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 . . .	skàun	
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 <i>ghubâr</i> "vapour" A.) . . .	kasal	
a plain (in an angle of a river) . . .	toká . . .	tokai	T.
to plait, to weave . . .	wuf-n . . .	wîft-ao	
	wuf-am . . .	waf-am	
	woft-am . . .	wift-am	
	wufetk . . .	wîftj	
to plaster . . .	lawâk khâk . . .	lawâk cheigao	
a platform or raised ground . . .	râz . . .	nokhh	
to please . . .	khush khâk . . .	P. W. khühsh 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. bülân	T.
to plunge, to dip oneself	ghot yît-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>Wakhí.</i>		<i>Sarikólí.</i>	
a police official	mir-shab	P.	qurbàshi	T.
a pool	.	.	kaul	T.
poor, indigent	nâ-murâd	P. A.	nâ-murâd	P. A.
a poplar	tirak	.	tiràk	T.
	toghrâk	.	toghrâk	T.
posteriors	tamshîn	.	.	.
potash	shaqor	.	shakhhor	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	.	wièdhd-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	.	stâud-ao	.
	sto-am <i>or</i> sitao-am	.	stâu-am	.
	stod-am <i>or</i> sitaod-am	.	stâud-am	.
	stowetk <i>or</i> sitaotk	.	stâudj	.
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	.
	trânjd-am	.	waghrakht-am	.
	trâkhhk	.	waghrakhtj	.

	<i>Wakhí.</i>		<i>Sarikolí.</i>
to press down . . .	vardhenz-n . . .		vizíd-ao . . .
	vardhenz-am . . .		vizín-am, vizan-d . . .
	vardhegn-am . . .		vizíd-am . . .
	vardhàkhk . . .		vizedhj . . .
price . . .	wagh . . .		
to prick, to stab . . .	khhalà ding . . .	P. W.	khhallâ dhâdao P. S.
to prick its ears (of a horse) . . .	kürr khàk . . .		kürr cheigao . . .
print (chintz) . . .	chit . . .		chit (? English) . . .
a proclamation . . .	suran . . .	T.	ulam A.
to profit, to affect, to stain . . .	nadhevs-an . . .		nàdhevd-ao . . .
	nadhevs-am . . .		{ nàdhivs-am . . .
	nadhevd-am . . .		{ nàdhavs-t . . .
	nadhàfk . . .		nàdhevd-am . . .
			nàdhevdj . . .
a prop, a support . . .	takià . . .	A.	baleik . . .
to prop . . .	takià diin (ding) . . .		baleik dhâdao . . .
propitious (right-hand) . . .	râst . . .		khheiz . . .
to be prostrated, to be exhausted . . .	sest wâtsn . . .		süst setao . . .
to prove, to try . . .	âzmud tseràk . . .	P.	âzmüd cheigao P.
a proverb, a tale . . .	zindàg . . .		saug . . .
provisions, supplies . . .	zàu . . .		zàu . . .
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 . . .	khash-àk . . .	P.	tizd-ao . . .
	khàsh-am . . .		tâz-am . . .
	khàsht-am . . .		tizd-am . . .
	khashetk . . .		tizdj . . .
the pulse . . .	yerr . . .		rúj . . .
a puppy . . .	skön . . .		chukhh . . .
to purge . . .	wànj ding . . .		darùn det-ao . . .
to pursue, to follow . . .	zatan khàk . . .		zatan cheig-ao . . .
pus, matter . . .	chirk . . .	P.	ghònd . . .



	<i>Wakhí.</i>	<i>Sarikólí.</i>
to quarrel . . . . .	ghâsh katâk . . . . .	ghâsh wedhdao
a quarrelsome person . . . . .	ghâsh katâk-küzg . . . . .	ghâsh-kün
quarters, camp, also a household . . . . .	ķosh . . . . .	T. kushüm . . . . . T.
to quench one's thirst . . . . .	takhhi shküd-h-n . . . . .	türi varâkht-ao
	———— shkön-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-dèr . . . . . 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
<b>R.</b>		
radiance, light . . . . .	vòin . . . . .	vôin
a rag . . . . .	lok . . . . .	tsaul
rain . . . . .	wür . . . . .	waréij
a ram . . . . .	ghösch màï . . . . .	nier màul
	wâr . . . . .	wiérn
to ram in . . . . .	lüdh-an . . . . .	tambd-ao
	lüdh-am . . . . .	tamb-am
	lotht-am . . . . .	tambd-am
	lüdhetk . . . . .	tambdj
a rat or mouse . . . . .	pürk . . . . .	pürg
rations . . . . .	sheilân . . . . .	T. sheilân . . . . . T.
a raven . . . . .	shönd . . . . .	khhèr
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 . . . . .	jöin . . . . .	khòid-ao
ready of speech . . . . .	ushyâr . . . . .	P. chechân . . . . . T.
to reap . . . . .	drû-n . . . . .	tsîd-ao
	drâw-am, drît . . . . .	tsèy-am
	drett-am . . . . .	tsîd-am
	dretk . . . . .	tsedhj

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
the rear, the back part .	tsibàs . . . . .	.	zaboh . . . . .	
to receive, to find, to obtain . . . . .	götàk . . . . .	.	vîg-ào . . . . .	
	gôt-am . . . . .	.	varé-am . . . . .	
	gòtt-am . . . . .	.	vüg-am . . . . .	
	gotetk . . . . .	.	vügj . . . . .	
to recognise . . . . .	pazdan . . . . .	.	padzând-ào . . . . .	
	pazdan-am . . . . .	.	padzân-am . . . . .	
	pazdand-am . . . . .	.	padzând-am . . . . .	
	pazdanetk . . . . .	.	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 . . . . .	ķamish . . . . .	T.	ķamush . . . . .	T.
refuse . . . . .	repk . . . . .	.	akhlat . . . . .	A.
regretful . . . . .	püsheimân . . . . .	P.	pükhéimân . . . . .	P.
reins . . . . .	jilao . . . . .	.	jilao . . . . .	
related in the 1st degree (brothers german) . . . . .	vrütîn . . . . .	.	vrador . . . . .	
a relation . . . . .	khish . . . . .	P.	khheikh . . . . .	P.
to release, to free . . . . .	khhalàs khàk . . . . .	.	khhalùs cheigao . . . . .	P.
to remain over . . . . .	bösh ding . . . . .	.	bakh dhâd-ao . . . . .	
to remain . . . . .	warech-n <i>or</i> wara-in . . . . .	.	réid-ao . . . . .	
	warich-am . . . . .	.	{ ris-am . . . . .	
		.	{ ras-t . . . . .	
	waregn-am . . . . .	.	reid-am . . . . .	
	warekhg . . . . .	.	redhj . . . . .	
a remainder . . . . .	ķâr . . . . .	? T.	ķûr . . . . .	T.
a remedy . . . . .	chàrà . . . . .	P.	chàrà . . . . .	P.
to remove, to cause to go away . . . . .	chàwüv-n . . . . .	.	tadzând-ao . . . . .	
	chawüv-am . . . . .	.	tadzân-am . . . . .	
	chawovd-am . . . . .	.	tadzând-am . . . . .	
	chawüvetk . . . . .	.	tadzândj . . . . .	
renowned . . . . .	dangi . . . . .	.	dangi . . . . .	? T.
a rest-house . . . . .	rabât . . . . .	T.	rabût . . . . .	T.

	<i>Wakhí.</i>		<i>Sarikolí.</i>	
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	{ pshéw- am, pshit }	wàzevs-am	
	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 . . .	.	pàlà	
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	{ vidhé-in vidhàw-am vidhett-am vidhetk . . . }	.	suwur setao	P. S.
riding animal, a "mounture"	wulâgh . . .	T.	walugh	T.
a ridge	ķir . . .	T.	ķir	T.
right (hand), hence successful, propitious, also straight	râst . . .	P.	khheiz	
to set right	bâf khàk . . .	.	rûst cheigao	
rind (of fruit)	shpàk . . .	.	shüpàk	
a ring	pulangusht . . .	P.		
to ring, to resound	jiringàs khàk . . .	.	jiring cheig-ao	
to rinse (cups or clothes)	purû-n . . .	.	parod-ao	
	puru-am . . .	.	paro-am	
	pòrod-am . . .	.	parod-am	
	puruetk . . .	.	parodhj	

	<i>Wakhí.</i>		<i>Sarikólí.</i>	
to rip up a seam	riz-n . . .		raod-ao	
	ríz-am . . .		raoz-am	
	rözd-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, to fry . . . . .	varesh-n . . . . .		vîrzd-ao	
	varesh-am . . . . .		vîrz-am	
	varesh-t-am . . . . .		virzd-am	
	vareshetk . . . . .		virzdj	
a fur robe . . . . .	karast . . . . .		warbân	
an outer robe . . . . .	chapân . . . . .	T.	châpân	T.
a rod . . . . .	shöpk . . . . .		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 . . . . .		vükh	
to rot, to putrify	pitk wâtsn . . . . .		pîd-ao	
			pây-am	
			püd-am	
			pedhj	
rotten, putrid . . . . .	pitk . . . . .		pedhj	
round . . . . .	peṭ . . . . .		puṭ	
to rub, to stroke	dhast ding ( <i>to strike the hand</i> ) . . . . .		dhüst dhâd-ao	
to rub to powder be- tween 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>Wakhí.</i>		<i>Sarikólí.</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 . . . . .	pödhñ . . . . .		bidhân . . . . .	
a saddle-bag . . . . .			khurjin . . . . .	
sake . . . . .	jinib . . . . .		ivon . . . . .	
saliva . . . . .	tuf . . . . .	T.	tü . . . . .	T.
salt . . . . .	nimak . . . . .	P.	namadhj . . . . .	P.
salt (adj.) . . . . .	nimakîn . . . . .		namadhjîn . . . . .	
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 . . . . .	khhuçg . . . . .		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 . . . . .	
	jòid-am . . . . .		khòid-am . . . . .	
	jòyetsk . . . . .		khòidj . . . . .	
a scabbard, a sheath . . . . .	nadhün . . . . .		ghaluf . . . . .	P.
a scar . . . . .	tôfch, turtuk . . . . .	T.	tûfch, tartík . . . . .	T.
to scare away . . . . .	pütrüm-n . . . . .		padromd-ao . . . . .	
	pütrümb-am . . . . .		padromb-am . . . . .	
	potrombd-am . . . . .		padromd-am . . . . .	
	pütrümetk . . . . .		padromdj . . . . .	

	<i>Wakhí.</i>		<i>Sarikolí.</i>
to score, to draw a line.	chirgh khàsh-an .	.	chighîr-tizd-ao
	— khàsh-am .	.	— tâz-am
	— khàsht-am .	.	— tizd-am
	— khashetk .	.	— tizdj
a scorpion . . .	khhur prich .	.	shèr chèrm
	( <i>donkey worm</i> ) .	.	( <i>donkey worm</i> )
to scratch . . .	chingâl dîin (ding), <i>also</i>	.	changul dhâdao, <i>also</i>
	drüp-n .	.	chîd-ao
	drüp-am .	.	châu-am
	dropt-am .	.	chüd-am
	drüpetk .	.	chüdhj
a scratch, a score, a line	chîrgh .	.	chighîr
to scream, to lament .	wâgh-wâgh tseràk .	.	wâgh-wâgh cheigao
the seat of honour (in a company) . . .	raz . . .	.	nokh
to stand security . . .	dastadâr wâtsn .	P. W.	kafîl setào . . . P. S.
to see, <i>also</i> to visit .	wing . . .	.	wând-ao
	wîn-am . . .	.	wéin-am
	wind-am . . .	.	wând-am
	winetk . . .	.	wândj
a seed . . .	taghm . . .	.	töghm . . . P.
to seek, to search . . .	shkûr-n . . .	.	khkéig-ao
	shkûr-am . . .	.	khkâr-am, khkîr-d
	shkûrd-am . . .	.	khkaug-am
	shkûretk . . .	.	khkaugj
seemly, worthy of being seen . . .	wing-asok . . .	.	wând-asuk
to seize, to grasp, to hold . . .	wadhür-n . . .	.	wâdhord-ào
	wüdhür-am . . .	.	wâdhor-am
	wodhord-am . . .	.	wâdhord-am
	wüdhüretk . . .	.	wâdhordj
self . . .	(Nom.) khât . . .	.	khü
	(Gen.) khü . . .	.	
	(Dat.) khât-ar . . .	.	
	(the rest) khât . . .	.	
by one's self . . .		.	khü bath
to sell . . .	pürüng <i>or</i> pürün . . .	.	para dhâdao
	püründ-am . . .	.	&c.
	párátt-am . . .	.	
	pürütök . . .	.	

	<i>Wakhí.</i>	<i>Sarikólí.</i>
to select, to choose out .	lâyak khàk A. S., or yawern . yawar-am . yaward-am . yawaretk .	yarûr cheigao T. S. or sarid-ao saràu-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 .	ràmôd-ao
separate	jedhàh 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, chandîn P.
to sew .	drövn . dröv-am . dràvd-am . drâfk .	intsivdao intsâv-am intsivd-am intsivdj
shade, shadow .	sâyáh .	suyâh P.
to shake .	tâp-an . tâp-am . tâpt-am tapetk .	
shame .	izâ .	A. khajal A.
to shampoo .	mand-àk . mând-am . mânddî-am mandetk .	warmând-ao &c.
sharp .	taghd .	téid ? P.
a shaving (of wood)	püshtilich .	tarashâh P.
to shear .	varing . varîn-am . varitt-am varîtk .	pkhâd-ao pkhâu-am pkhud-am pkhudhj
a shed, a "machân"	yôst .	kapâ, alajük T.

	<i>Wakhí.</i>		<i>Sarikolí.</i>	
a sheep	mài	.	màul, mào	
sheep and goats (flocks)	jândâr	.	P. rezapâi	P.
a full grown sheep	pus	.	piès	
a shepherd	shpün	.	? P. ghübûn	? P.
a shelf	rün	.	rûn	
a shift (woman's)	parhân	.	P. barhân	P.
to shift (intr.), to move (oneself)	töch-n töch-am töcht-am töchetsk	.	ķuzghâl set-ao	T.
to shift, to move (tr.)	tachüv-n tachüv-am tachovd-am tachüvetk	.	ķuzghamish cheigao	T.
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, dâlü	T.
a shovel	péi, bîl	P.	féi, bèil	P.
to shovel	büng bün-am bônd-am bünetk	.	pataod-ao patao-am pataod-am pataodj	
to show, to exhibit (to cause to see)	visüv-n visüv-am visovd-am visüvetk	.	visând-ao visân-am visând-am visândj	
shuttle	rashpük	.	mâki	
to shy (as a horse)	witrin { witrin-am witritht witritht-am witring	.	intrist-ao { intrâs-am intrist introst-am introstj	
to cause to shy, to frighten	witriüv-n witriüv-am wotriovd-am witriüvetk	.	intreisând-ao &c.	

	<i>Walchi.</i>	<i>Sarikoli.</i>
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-bîz . . .	farak-beiz
to sigh . . .	dam ding . . .	dam dhâd-ao
far sighted . . .	chöjm-în . . . P.	tsem-în
silence! be quiet! . . .	shov! . . .	shuv!
silk . . .	varshüm ( <i>abrësham</i> P.)	varekhüm . . . P.
silken . . .	varshüm-în . . . P.	varekhüm-în . . . P.
	torkah . . .	turkâ
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 bön dhâdao
a sister . . .	khüi . . .	yâkhh
a sister-in-law . . .	khüyun ( <i>husband's sis- ter</i> ) . . .	khâyûn
	hasirz ( <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
	diöv-d-am . . .	dheyând-am
	diüvetk . . .	dheyândj
to sit kneeling . . .	sak brîn niüdhn . . .	châr zân nalist-ao
six . . .	shâdh . . .	khhèl
sixty . . .	âlmish . . . T.	âlmish . . . T.

	<i>Wakhí.</i>		<i>Sarikolí.</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 . . . . .		sharândj . . . . .	
slandorous . . . . .	shar andâz . . . . .	A. P.	shord-ichoz . . . . .	
slanting wise . . . . .	shigard màrs . . . . .		chilpiâ . . . . .	
a slap . . . . .	chapât . . . . .	T.	chapalâ . . . . .	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 . . . . .		indîj . . . . .	
—— (female) . . . . .	indigunj . . . . .		indijâns . . . . .	
slavery, servitude . . . . .	andagi . . . . .		indîji . . . . .	
to slay, to kill . . . . .	shitâr-n . . . . .		zéd-ao . . . . .	
	{ shâi-am . . . . .		{ zân-am . . . . .	
	{ shî-t . . . . .		{ zînd . . . . .	
	shîtt-am . . . . .		zèd-am . . . . .	
	shîtk . . . . .		züdhj . . . . .	
a sledge hammer . . . . .	bâzghan . . . . .		bâzghan . . . . .	T.
sleep . . . . .	yünük . . . . .		khhüdhm . . . . .	
to sleep . . . . .	rükhüp-n . . . . .		khovd-ao . . . . .	
	rükhp-am, rükhüp-t . . . . .		khufs-am . . . . .	
	ròkhòpt-am . . . . .		khuvd-am . . . . .	
	rükhpetk . . . . .		khuvdj . . . . .	
sleepy, sluggish . . . . .	nàsün-küzg . . . . .		aléid-ichoz . . . . .	
a sleeve . . . . .	dröst . . . . .		zül . . . . .	

	<i>Wakhí.</i>		<i>Sarikolí.</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	lív-n	.	znôid-ao	
	lív-am	.	znûs-am	
	lîvd-am	.	znôid-am	
	livetk	.	znôidj	
to slit, to split	pâgh ding	.	pâgh dhâdao	
a slit	khashetk-üng	.	tizj-enj	
sloping	khîdh-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	.	gazàk	T.
to smear	sükh-an	.	rift-ao	
	sükh-am	.	rof-am	
	sokht-am	.	rift-am	
	sükhetk	.	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	.	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 pörsh-am	.	pürkht-am	
	shtröfetk pörshetk	.	pürkhtj	
a sneeze	shtröf	.	pürkh	
a snore	khurrak	.	khurrak	T.
snow	zam	.	zamân	
a snow pheasant (? Tet- raogallus tibetanus)	khörz	.	tsatsà	
snowy	zamîn	.	zamânîn	

	<i>Wakhí.</i>		<i>Sariḳolí.</i>	
so, like that . . .	hazi, nik-hazi . . .		nik-dâs	
so much . . .	atûm . . .		dund	
soap . . .	sabûn . . .	P.	sâfûn	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 tsîz . . .	P.	i tseiz	P.
a son . . .	pötr . . .		pöts	
a son-in-law . . .	dâmâd . . .		dumâd	P.
soot . . .	kat-dhît . . .		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) . . .	zödh-n . . .		yeth tao	
	zödh-am . . .		yèdh-am	
	zödht-am . . .		yetht-am	
	zödhetk . . .		yeth tj	
to sow (cultivate) . . .	kür-n . . .		chòrd-ao	
	kür-am . . .		chòr-am	
	kösht-am . . .		chòrd-am	
	köshk . . .		chòrdj	
			<i>also</i>	
			takhirm cheigao	

	<i>Wakhí.</i>		<i>Sarikolí.</i>	
a span . . . . .	avart . . . . .	-	wardhord	
a spark . . . . .	gàrd . . . . .	.	khhárm	
to give out sparks	rakhnig nawüz-n	.	yuts nakhtîgao	
a sparrow . . . . .	wingàs . . . . .	.	wadhîch	
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 . . . . .	.	zëvd-ao	
	züp-am . . . . .	.	zëib-am, zëvd	
	zövd-am . . . . .	.	zëvd-am	
	zöfk or züpetk . . . . .	.	zëvdj	
the spinal chord . . . . .	màk . . . . .	.	mòk	
a spindle . . . . .	tsütr . . . . .	.	stàrkh	
a spinning wheel . . . . .	chàrk . . . . .	.	chàrk . . . . .	P.
to spit . . . . .	tuf tseràk . . . . .	T.	tü cheigao	T.
	tuf tsàram . . . . .	.	&c.	
	tuf (am) kart . . . . .	.		
	tuf (am) khötk . . . . .	.		
to splash, to slop . . . . .	shilâp-an . . . . .	.	washlipt-ao	
	shilâb-am . . . . .	.	washlâb-am	
	shilâpt-am . . . . .	.	washlipt-am	
	shilapötk . . . . .	.	washliptj	
to be splashed up . . . . .	stràs-n . . . . .	.	zàtrist-ao	
	stràs-am . . . . .	.	zàtrâs-am	
	stràst-am . . . . .	.	zàtrust-am	
	strásetk . . . . .	.	zàtrustj	
sound of splashing of				
water . . . . .	yupk awâgh . . . . .	W. P.	khats sherfà	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 . . . . .	? P.	chib	
	kifchilaz . . . . .	P.	kamich	

	<i>Wakhó.</i>		<i>Sarikóli.</i>	
sport, hunting . . .	shkâr . . .	P.	ghéw	? T.
to spread <i>see</i> to throw in, &c. . . . .	kâtâk . . . kâtam . . . kârtam . . . katetk . . .	. . . . . . . . . . . .	wedhd-ao wedh-am wedhd-am wedhdj	
to spread, to extend, to flood. (tr.) . . . .	werkhühv-n . . . werkhühv-am . . . werkhovd-am . . . werkhüvetk . . .	. . . . . . . . . . . .	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) . . .	zkük . . .	. . .	kaug	
spring (season) . . .	bahâr . . .	P.	wug	
to spring up . . . . .	. . . . .	. . . . .	zibéd-ao zibân-am zibéd-am zibedhj	
a springe . . . . .	dhüng . . .	. . .	dhomj	
to sprinkle, to strew . . .	zedh-n . . . zedh-am . . . zedhd-am . . . zedhetk . . .	. . . . . . . . . . . .	gietht-ao gieth-am gietht-am giethtj	
a spy . . . . .	jäsüs . . .	P.	jäsüs	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>Wakhi.</i>		<i>Sarikoli.</i>	
a stallion . . . . .	ügür . . . . .	T.	eighir . . . . .	T.
to stand, to stay . . . . .	warefs-n . . . . .		warevd-ao . . . . .	
	warefs-am . . . . .		warâfs-am . . . . .	
	warefst-am . . . . .		wuruvd-am . . . . .	
	warefsetk . . . . .		warüvdj . . . . .	
a star . . . . .	stâr . . . . .		khturj . . . . .	
the evening star . . . . .	sakr stâr ( <i>red star</i> ) . . . . .		rusht khturj ( <i>red star</i> ) . . . . .	
the morning star . . . . .	karwân küsh ( <i>the caravan killer</i> ) . . . . .	P.	yaulân zâk ( <i>dawn star</i> ) . . . . .	
a starling . . . . .	schu wingàs ( <i>black bird</i> ) . . . . .		târ wadhîch ( <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, &amp;c.</i>	
to steal . . . . .	ghûdhi khâk, <i>also</i> . . . . .		tsâft-ao . . . . .	
	dhevu-in . . . . .		{ tsîf-am . . . . .	
	dhuvi-am . . . . .		{ tsâf-t . . . . .	
	dhovoid-am . . . . .		tsâft-am . . . . .	
	dhövietk . . . . .		tsâftj . . . . .	
steam . . . . .	tâf . . . . .	P.	tef P., büs Y. . . . .	
steel . . . . .	ķurch . . . . .	T.	ķurch . . . . .	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) . . . . .	zêravüv-n . . . . .		ingaughând-ao . . . . .	
	zêravüv-am . . . . .		ingaughân-am . . . . .	
	zêravovd-am . . . . .		ingaughând-am . . . . .	
	zeravüvetk . . . . .		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>Wakhi.</i>		<i>Sarikoli.</i>	
a stirrup . . .	rekâb . . .		A. padh-bûn ( <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 . . .	bâj . . .		. divèz	
stoutness, thickness . . .	bâji . . .		. 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 . . .		. kardâzdj	
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 or dâin . . .		. dhâd-ao	
	{ dî-am, dî'm . . .		. { dhâ-m	
	{ dikh-t . . .		. { dhî-d	
	dikht-am . . .		. dhâd-am	
	dietk . . .		. dhâdhj	

	<i>Wakhí.</i>		<i>Sarikolí.</i>	
to cause to strike	diüv-n .	.	dheyând-ao	
	diüv-am	.	dheyân-am	
	diov-d-am	.	dheyând-am	
	diüvetk	.	dheyândj	
to strike, to touch	parvéi-n	.	bizéid-ao	
	parvéy-am	.	bizâs-am, bizàst	
	parvet-am	.	bizeid-am	
	parvetk	.	bizedhj	
to cut into strips	khashàk	.	tizd-ao	
	khàsh-am	.	táz-am	
	khàsht-am	.	tizd-am	
	khashetk	.	tizdj	
to stroke, to rub	dhast ding	.	dhüst dhâd-ao	
strong, powerful	küchîn	.	T. küchîn	T.
strong, lasting	püirdâsht	.	P. pôinug	P.
stubble field	naghaz	.	nàghàz	
to stumble	shtràkh-n	.	turft-ao	
	shtràkh-am	.	turf-am	
	shtràkht-am	.	turft-am	
	shtràkhetk	.	turftj	
a stumbler	shtrakhn-küzg	.	turft-ichoz	
stuttering	gúng	.	P. kakàch	T.
such	azi	.	dàs	
to suck (the breast)	shàp-n	.	rivd-ào	
	shàp-am	.	rôv-am	
	shàpt-am	.	rivd-am	
	shàfk	.	rivdj	
sugar	nabât	.	P. nubut	P.
summer	tâbistan	.	P. menj	
to summon, to call	ķiw tseràk	.	ķiw cheigao	
the Sun	yîr	.	khhèr	
sunrise, East	yîr tserakhh	.	khhèr tserakhh	
sunset, West	yîr wishan	.	khhèr nalist	
supplies, provisions	zàu	.	zàu	
to support (to raise)	wuch tseràk	.	tèr cheigao	
to surge (of water)	shilâp-an	.	wàshlipt-ao	
	shilâb-am	.	wàshlâb-am	
	shilâpt-am	.	wàshlipt-am	
	shilapötk	.	wàshliptj	
to suspend to a peg or hook, to hook (tr.)	zirevüv-n	.	ingàughând-ao	

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
(see "to hang from a peg", intr.) . . . . .	zirevüv-am . . . . .		
	zirevòvd-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 . . . . .	zadîg-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	
	pödhmöshtetk . . . . .	baledhj	
to swim . . . . .	keloch khash-âk . . . . .	keluch tizd-ao	T.
	—— khâsh-am . . . . .	&c.	
	—— khâst-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 . . . . .	zokht-am	
	dözg . . . . .	zokhtj	
to take away . . . . .	yônd-âk . . . . .	yôd-ao	
	yônd-am . . . . .	yûs-am	
	yütt-am . . . . .	yûd-am	
	yût-k . . . . .	yûdhj	

	<i>Wakhí.</i>		<i>Sarikolí.</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 . . . . .		or levd-ao	
a talon, a claw . . . . .	chang . . . . .	P.	changâl	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 . . . . .	châi . . . . .		châi	
a tea-pot . . . . .	châ-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 ding . . . . .	P. W.	chuk dhâdaò	P. S.
a tear . . . . .	yashk . . . . .	? T.	yukhk	? T.
the temple (of the head)	soyà . . . . .		soyâ	
ten . . . . .	dhas . . . . .		dhes	
tender, delicate . . . . .	senàf . . . . .		nazük	P.
a tendon . . . . .	ràg . . . . .	P.	ràg	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>Wakhí.</i>		<i>Sarikóví.</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	bàj . . . . .		divèz	
thickness, stoutness . . . . .	bàji . . . . .		divèzi	
a thief . . . . .	ghûdh . . . . .		ziedh	
thievery . . . . .	ghûdhi . . . . .			
the thigh . . . . .	malung yàich . . . . .		madhân khoj	
	lang . . . . .	P.	bikhtun	
a thimble . . . . .	pülàngösht . . . . .	W. P.	üimâk	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)	zütr . . . . .		vürgh	
a thread of hemp <i>or</i>				
hair, &c. . . . .	dàrch . . . . .		shâuni	
three . . . . .	trüi . . . . .		haröi	
the throat . . . . .	alkûm . . . . .	A.	alkûm	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	
	bütetk . . . . .		imbâtj	

	<i>Wakhí.</i>		<i>Sarikólí.</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 . . .	ghösch 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.	alâ, wakht .	A.
time (so many times) .	pitîg .	.	pitîg .	
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 . warezdj .	
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.	kàttî . . .	P.
to-morrow . . .	varok . . .		pigâh . . .	P.
tongue, language . . .	zik . . .		ziv . . .	P.
a tooth . . .	dündük . . .		dhândân . . .	P.
on the top (adv.) . . .	säk tsusk . . .		} — chü têt	
on the top of (p. p.) . . .	säk — tsusk . . .			
torture, <i>also</i> trouble . . .	kiin . . .		kaîn . . .	T.
to totter, to waver, to vacillate . . .	gäch-n . . .		wakucht-ao . . .	
	gäch-am . . .		wakoch-am . . .	
	gäch-am . . .		wakucht-am . . .	
	gachetk . . .		wakuchtj . . .	
to touch, to attain . . .	parvâi-n . . .		bizeidao . . .	
	parvèy-am . . .		bizîs-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 . . .	nispar-an . . .		nakhpîg-ao . . .	
	naspar-am . . .		nakhpor-am . . .	
	naspart-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>Wakhé.</i>		<i>Sarikolí.</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	.	amgàk	T.
troublesome, difficult	qilà	.	qilà	
a wooden trough	pütkhârm	.	khhâkh	
the trough of a water mill	niüw	.	nao	P.
trousers, drawers	tümbân	.	tambân	T.
wide outer trousers	shawâlak.	.	shim	T.
true	râst	.	rust	P.
to trust	ishânz tseràk	.	piti set-ao	T. S.
to speak truth	râst khanàk	.	rust levd-ao	P.
to try, to prove	âzmud tseràk	.	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	suràn	.	kichkirân	? T.
a turban	sallà	.	dastûr	P.
a turf, a sod	chim	.	chim	T. ?
the Türkis of Eastern Turkistan			Mughul	
a turn, succession	nobât	.	nubât	A.
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	.	wàzèpând-ao	
	pshû-am	.	wàzèpân-am	
	pshaud-am	.	wàzèpând-am	
	pshuetk	.	wàzèpândj	
to turn back (intr.)	pshèin	.	wàzabt-ao or wazevd-ao	
	pshèw-am	.	wàzeib-am wazèvs-am	
	pshett-am	.	wàzabt-am wazevd-am	
	pshetk	.	wàzabtj wazèvdj	
to turn round	gîr-n	.	gherd-ào	

	<i>Wakhi.</i>	<i>Sarikoli.</i>	
a turner, a man who			
uses a lathe . . .	zirüin-küzg . . .	kirist-ichoz	
twenty . . .	wîst . . .	wîst	P.
a twig . . .	yakh . . .	pütâk	T.
to twist (tr.) . . .	tovn <i>or</i> tov tserâk	tuv cheigao	P.
	tov-am	&c.	
	tov (am) kârt		
	tov (am) khötk		
to twist, to wind, (as a			
turban) . . .	zwäi-n . . .	zarwîd-ao	
to twitter, to chirp . . .	chîr-an . . .	? T. chîrd-ao	
	chîr-am . . .	chîr-am	
	chird-am . . .	chîrd-am	
	chîretk . . .	chîrdj	
two . . .	bûi . . .	dhâu	
twofold, &c., . . .	bû-pitig, &c. . .	dhâ-pitig, &c.	
<b>U.</b>			
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 . . .	ḡatti cheig-ao	
unripe, uncooked . . .	yüing . . .	khum	P.
to untie, to undo . . .	wushüin . . .	hât cheigao	
	wushûy-am . . .	&c.	
	washan-am . . .		
	wushang . . .		
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 tèr, chü — tèr	
upright . . .	tsok . . .	tsèk	
upright, standing (of liv-			
ing beings) . . .	warefsetk . . .	warüvdj	
to set upright . . .	tsok ding . . .	tsèk dhâdao	
upwards . . .	pa-khidh màrs . . .	padzé-dàs	
<b>V.</b>			
various . . .	rang rang . . .	P. khil khil	P.
this very, this same . . .	ha-yem . . .	nik-yam	

	<i>Wakhi.</i>		<i>Sarikoli.</i>	
a water vessel . . .	lût . . .		liet . . .	
vicious . . .	wakn-küzg . . .		wâkt-ichoz . . .	
	tasîn-diin-küzg . . .		tasîn dhâd-ichoz . . .	
a village . . .	diâr . . .		dîûr . . .	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 . . .		ghàuz . . .	
—— 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-n . . .		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>Sariḳolí.</i>	
a wave	. . . shilápt	.	. . . wàshlipt	
wax	. . . mum	.	P. mum	P.
to lose the way	. . . rapatsan	.	. . . nalkhhid-ao	
	. . . rapits-am	}	. . . nalkhhan-am	
	. . . repats-t			
	. . . rapagn-am		. . . nalkhhüd-am	
	. . . rapakhk	.	. . . nalkhhüdj	
we	. . . sak	.	. . . mash	
weapons, arms	. . . asbâb	.	P. yerâgh	T.
to wear out (intr.)	. . . kohna wâtsn	.	. . . kènâ sétao	
to wear down (intr.)	. . . südhah wâtsn	.	P. W. khürdhâh setao	P. S.
weariness	. . . daḳat	.	. . . daḳât	P.
to weed, to pull out weeds, &c.	. . . rut tseràk	.	. . . rüt cheig-ao	
	. . . nazdün khàk	.	. . . 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 'chàrak' T. in Sariḳol (about 10 lbs.). In Wakhàn 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	. . . sihàt	.	A. tinj	T.
a well	. . . chal	.	. . . ḳüdügh	T.
well-paced, fast	. . . wéyawîn	.	. . . wéyawîn	
West, sunset	. . . yîr wishan	.	. . . khhèr tserakhh	
wet, damp	. . . khhaïch	.	. . . khhàst	
wetness, dampness	. . . khhaïchi	.	. . . khhàsti	
what?	. . . tsíz	.	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 purpose?	. . . tsíz-ar	.	. . . tséiz-ar	
in what direction?	. . . tar kum ginà	.	. . . tar ḳâ gunâ	
on what side?	. . . tar kum sar	.	. . . tar ḳâ sar	
wheat	. . . ghidîm	.	. . . zàndàm	P.

	<i>Wahki.</i>		<i>Sarikoli.</i>	
when	tsoghd (? for tsa-wakt)	chum		
till when	tsoghd-batkan	chum-its		
whence?	tsa-kum-an	az-kâ		
whenever	har wakhht	har wakhht	P.	P.
where	kum-jâi	kâ-jûi	W. P.	S. P.
where? well?	kumâi	kâyi		
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 kşâ 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	har choi	P. W.	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	biwâ	béwâ zan	P.	P.
width, breadth	bâr	bâr		P.
a wife	könd, yupk-wâr ( <i>water-drawer</i> )	ghîn, rozagâr-i-nék		
wild onions	karilghân	karilghân		
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	kulân	kulân		T.

	<i>Wakhí.</i>	<i>Sarikólí.</i>
a willow (tree) . . .	tük . . .	wanûj . . .
wind, air . . .	damà . . .	khèr, shamâl . . . T.
to wind, to twist . . .	zwaï-n . . .	zarwîd-ao . . .
	zway-am . . .	zarwéy-am . . .
	zwett-am . . .	zarwîd-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 . . .	zadig-ao . . .
	vishiûw-am . . .	zador-am . . .
	vishiôwd-am . . .	zadüg-am . . .
	vishiûwetk . . .	zadügj . . .
— wise, — wards . . .	màrs . . .	dàs . . .
with, by, by means of . . .	{ da _____ an . . .	_____ its . . .
	{ _____ möshön . . .	_____ its, _____ kàtti . . .
with, (together with) . . .	_____ möshön . . .	_____ its, _____ kàtti . . .
without, deprived of . . .	bi _____ . . .	bé _____ . . .
a wolf . . .	shàpt . . .	khithp . . .
a woman, a wife . . .	könd, stréi . . .	ghîn, stir . . .
a young woman . . .	pürchodh . . .	pchéin . . .
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 . . .	chîl . . .	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 khàmüv-n	. P. W.	kâl khambând-ao	
a wound	. . . zàkhm	. P.	zâkhm	P.
to wrap, to wind	. . . zwain	. . .	parwîd-ao	
to wrestle (to seize one another)	. . . imân wadhürn	. . .	miùn pa-khat wadhord-ao	
to wring	. . . zümând-an	. . .	tipt-ao	
	. . . zümând-am	. . .	tâb-am, tîp-t	
	. . . zümânddi-am	. . .	tîpt-am	
	. . . zümândetk	. . .	tîptj	
to cause to wring	. . . zümândüv-n	. . .	tabând-ao	T.
	. . . zümândüv-am	. . .	tabân-am, &c.	
	. . . zümândovd-am	. . .		
	. . . zümândüvetk	. . .		
the wrist	. . . parsang	. . .	pardhüst	
to write	. . . nevish-an	. . .	nâvisht-ao	
	. . . nevish-am	. . .	nâvish-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>Wakhi.</i>	<i>Sarikoli.</i>
a young camel . . .	üshtür zaman	tailák
a young woman . . .	pürchodh	pchéin
pregnant, with young (of animals) . . .	varenj	varinz
youth . . .	jawâni	P. jawâni

COMPARATIVE VOCABULARY.

*Wakhi', Sarikoli', Shighni, Sangli'chi, Minja'ni.*

(*The three latter collected by Munshî Faiz Bakhsh.*)

*English. Wakhi. Sarikoli. Shighnân. Sanglich. Minjân.*

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	dám	kamik	
bad . . .	shâk	zît	ganda		
barley . . .	yürk	chüshj	joshach	vurvuth	kâsak
bear . . .	naghordum	yürkh	pursh* (? yursh)		
beard . . .	reghish	bun	bûn		yárzah
beat . . .	dî	dhâ			doh
belly . . .	dur	kech	kich	diyír	
big . . .	lup	laur	sark		
bitter . . .	talkh	tsekh	saish		
black . . .	schû	târ		shòi	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 *Sarikoli* would become *yurkh* by the common change of *sh* into *kh*.

† *Viz.* پوز a mistake for پوز ?

*English. Wakhí. Sarikolí. Shighnán. Sanglich. Minjàn.*

## C.

canal	. charm	. wâdh	.	. chodar	.
cap	. tumâgh	. tumâgh	. tàki	.	. 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	. îsh	. shitâgh	.	.
come	. wazi	. yâdh	. (tará)it	. es	. as
couch	.	.	. manja	.	.
cow	. ghü	. zàu	. istaor	. ghao	. ghaoda
		staur ( <i>yak</i> )			
crow	. karghì	. karghâ	. khoro	.	.
curd	. pài	. pòi	.	. neduk	. niyà

## D.

daughter,	. dhagd	. ghàts	. gháts	. odagh	. loghda
		( <i>a maiden</i> )			
day	. rwâr	. màth	.	. rusht	.
(dawn)	. rükhn	.	.	.	.
death	. marg	. marg	.	. murda	.
dog	. shâch	. küd	. kod	. kód	. ghálb
door	. bàr	. divír	.	.	. labra
down	. kilapaï	. nughusûr	.	. pòyan	. forsàra
drink	. pöv	. brâz	. brez	. khvar(? <i>eat</i> )	khár
dust	. shet	. sít	.	. shat	. gharài

## E.

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

## F.

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

<i>English.</i>	<i>Wakhí.</i>	<i>Sarikolí.</i>	<i>Shighnán.</i>	<i>Sanglich.</i>	<i>Minjàn.</i>
finger	. yangl	. ingakht	.	. ingit	. ankardia
fire	. rakhnîg	. yuts	. yáts	. { roshnái	. yúr
				. { shunai	.
five	. pânz	. pinz	.	. pânz	. pànch
flesh	. gusht	. gükht	. goft	. púdaf	. ghosh
flock	. bakhsh	. tup	.	. bachùn	.
flour	. yumj	. yogj	. yavàj	.	.
fly	. maks	. chingin	.	. pashai	. mogha
forehead	. rûk	. ràk	.	. peshàni	.
fore-arm	. yurm	. cherost	.	. kàki	.
four	. tsabür	. tsavur	.	. safor	. chafîr
frog	. mukt	. khar-béj	. sher-bich	.	.
fuel	. ghûz	. 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	. vákhsh	. 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	. zîl
hen	. makian	. makian	. chhash	.	.

\* The syllable *ma* is probably not in reality a part of the word. Perhaps the Munshí'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>Wakhí.</i>	<i>Sariḳolí.</i>	<i>Shighnán.</i>	<i>Sanglich.</i>	<i>Minjàn.</i>
here, hither	dram	. àud	.	.	. mala
hold	. wüdhür	. wadhör	.	.	. ghorya
honey	.	.	.	.	. agman
horse	. yàsh	. vurj	. varch	. voràk	. yàsap
house	. khhun	. chéd	. chet	. khàn	. kái

## I.

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

## K.

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

## L.

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

## M.

male	. ghösch	. niér	.	. narak	
man	. dhài	. chûrik	. chàrak	.	
many	. ghafch	. hûch	. lab	.	
	lup ( <i>great</i> )				
milk	. zarz	. khevd	.	. khatab	. khshîr
moon	. zümàk	. màs	. màesit	. ðulmik	. yômgha
mother	. nân	. anâ	. nan	. nan	.
mouth	. ghàsh	. ghov	.	. fotsah	. yúrab

## N.

nail (finger)	.	.	.	. narkhak	.
neck	. gardhàn	. gardhân	.	. ghurúk	.
needle	. sits	. sits	. saj	.	.
night	. nàghd	. khâb	.	. forshuk	. khashàwa
nine	. nao	. néw	.	. nao	. nao
nose	. mis	. nàz	. nids	. fusík	. foska

*English. Wakhí. Sarikolí. Shighnán. Sanglich. Minján.*

## O.

one	. ív	. ív	.	. vâk	. yao (? iw)*
ox	. druksh	. khez	.	. chârva	. koya

## P.

pigeon	. kubit	. chabâud	. chapúd	.	.
pot	. lut	. liet	.	. mâl	. tâla

## Q.

quilt	. sirekh	. siregh	. lef	.	.
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## R.

rain	. wûr	. wareij	.	. nok	. neoda
rat	. pûrk	. pûrg	. purg	.	. yârgħ†
red	. sökr	. rûsh̄t	. risht	.	.
ribs	. pûrs	. pala	.	.	. alíkha
river	. darya	. daryâ	.	. darya	.
robe	. chapan	. chapân	.	. shoi	.
roof	.	.	.	. kiskur	.

## S.

saddle	. pödhn	. bidhân	. bedân	.	.
salt	. nimak	. nimadhj	.	. namolgha	. namálgha
seven	. hûb	. üvd	.	. hoft	. odh
sister	. khüi	. yâkhh	.	. ikhva	. yakhva
sit	. nözd	. nîth	. 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 *يو*. (In Wakhí the Munshí spells this word likewise *يو* 'yao', while it is there decidedly pronounced 'iw').

† Perhaps this should be *پارغ* (*párgħ*), instead of *يارغ* *yárgħ*.

<i>English.</i>	<i>Wakhi.</i>	<i>Sariḳolī.</i>	<i>Shighnān.</i>	<i>Sanglich.</i>	<i>Minjān.</i>
stomach	. wanj, dur	. kech	. hazàrjíl	.	.
stone	. ghar	. zèr	. zìr	. song	. koika
sun	. yìr	. khhèr	. khir	. álmán, urmuz	. mera
sweet	. khhuzg	. khhegh	. khaish	.	.
sword	. shop köz	. khub	shap-ched	.	.

## T.

teeth	. dündük	. dhàndán	.	.	. lànd
ten	. dhas	. dhes	.	. dàs	. dah
turban	. sallà	. dastûr	.	. lataí	.
thigh	. lang	. bikhtun	. bastún	.	.
three	. trúi	. haròì	.	. tràì	. sharáí
thread	. zütr	. vürgh	. vudrash	.	.
throat	. alḳum	. alḳüm	.	. ghàr	.
tongue	. zik	. ziv	. zeb	. zulúk	.
trousers	. shawàlak	. shim	.	. var	. shoál
trouser-band	.	.	.	. valvàsh	.
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	. vùk	. yàogha
water-mill	khadhorg	. khadhòrj	.	. khadàri	. khàirgha
way	. vadhak	. pând	.	. pànda	.
went	. ragd	. süt	.	. shet	.
wheat	. ghidim	. zandam	. zandum	. ghandam	. ghandam
where, whi-					
ther	. kum-jài	. ko-júi	.	. ko-jui	. ko
white	. rukhn	. spèid	.	. ispèd	. sùpi
who	. kúi	. chòì	.	.	. kad
woman	. könd	. ghin	. zind, ghín	. kóch T.	. zînga
wood	. shung	. khüng	.	.	. iskavat

## Y.

yellow	. zard	. zird	. zîrú (? زيرد <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

