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and other Chiefs and Gentlemen of Southern India.
ISHKASHMI, ZEBAKI, AND YAZGHULAMI

AN ACCOUNT OF THREE ERANIAN DIALECTS

BY

SIR GEORGE A. GRIERSON, K.C.I.E., Ph.D., D.LITT.
LL.D., F.B.A.
VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY

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PREFACE

The genesis of this work and the materials on which it is founded are described at length in the introductory remarks, and need not be repeated here. I cannot, however, end it forth on its journey without recording my great indebtedness to Sir Aurel Stein. Not only has he honoured me by entrusting to me a portion of the valuable materials collected by him on his epoch-making journey of exploration, but, in the midst of other and far more important labours, he has also found time to read and criticize the first draft of the Introduction, and to place at my disposal geographical information, gathered from personal observation of the little-known country in which Iškāšmi has its home. He has thus conferred upon my efforts an authority far greater than I anticipated when I first undertook the preparation of these pages.

GEORGE A. GRIERSON.

Camberley.
March 1, 1917.
ISHKASHMI, ZEBAKI, AND YAZGHULAMI

1. Sir Aurel Stein, on his return in the spring of 1916 from his third Central-Asian Expedition (1913–16), made over to me a quantity of linguistic materials collected by him on the rapid journey which, in September, 1915, had carried him across the high mountain ranges west of the Pâmîrs and through the chief alpine valleys drained by the uppermost Oxus.¹ These materials relate chiefly to the Eranian language spoken in that portion of the main Oxus, or A'b-i-Panja Valley, which lies between Wakhân (Wâxân) and Ghârân (Fârân), at the great northward bend of the river, and which from its central village, takes the name of Iškâšm.²

2. The principal tongues of the valleys adjoining the Pâmîrs,—apart from Turki, which is spoken by the Kirghiz occupying the Pâmîrs proper at the head-waters of the main Oxus branches and their tributaries,—are the "Ghalchah" (Falca) languages known as Wâxî, Sarîkoli,³ and Šûrî (Shaw's "Shighni"). These have been illustrated in detail by Shaw in his well-known papers in JASB., xlv (1876), pt. i, pp. 139 ff., and xlvi (1877), pt. i, pp. 97 ff. Yûdîyâ, a dialect of Munjânî,

² Sir Aurel Stein informs me that the proper pronunciation of "Ishkashim" is "Iškâšm", with a final ĭ-y-vowel. The language is "Iškâšmî", in which the ă is a consonant.
³ As used by Shaw, Geiger, and others, this name is spelt "Sariqoli", or its equivalent, but Sir Aurel Stein informs me that this is wrong. He says, "I think 'Sarîkoli' is the more correct spelling. The etymology (Turki) may be doubtful, but I certainly always heard the ă short, and the k just like an ordinary Indian k. I made repeated enquiries into the name, and found that it has a much wider application among the Kirghiz than is usually supposed. For the name, cf. my Ancient Khotan, i, p. 23, note."
and belonging to the same group, has been briefly described by Biddulph, under the name of Yidghah, in his *Tribes of the Hindoo Koosh*, pp. cliv ff. The accounts of the first three have been summarized and investigated by Tomaseck in his *Centralasiatische Studien. II. Die Pamir-Dialekte* (Vienna, 1880), and those of all four by Geiger on pp. 287 ff. of vol. i. ii. of the *Grundriss der Iranischen Philologie*. Besides the above languages, Geiger has also given a brief description of Yāynūbī, spoken beyond the Oxus in the uppermost valley of the Zarafšān River, far to the north-west of the Pāmir. According to Geiger and others, Yāynūbī also belongs to the same group, but this is denied by other Eranian scholars.

In addition to these, I have myself, with the help of the authorities in Citrāl, collected specimens of several Pāmir languages. For our present purpose, I may here mention that these included lists of words in, and translations into, Munjānī, Yūdā, and Zēbākī.

3. Sir Aurel Stein's new materials include a list of words and a story in Iškāšmī, a list of words in Wāẕī, and a shorter list of words in Yāzīyulāmī. The Wāẕī list forms a valuable check, and also a supplement, to the vocabulary of that language prepared by Shaw, but, as this form of speech is fairly well known, it need not detain us further here. Suffice it to say that all the Wāẕī words collected by Sir Aurel Stein are included in the vocabularies appended to this work. The Iškāšmī list and story, dealing, as they do, with a language hitherto almost unknown, are more important, and will be examined with some minuteness in the following pages.

The story is a version of the Sarikolī tale which was given by Shaw on pp. 177 ff. of his first paper, and of which a translation into Šuynī was given by Geiger on pp. 331 ff. of the GIP. The Iškāšmī version is a translation made from the Šuynī version, and not from the original
Sarikoli. It was secured by Sir Aurel Stein, together with the Lists of Words in Iskäšmî and Waxî, in the course of his marches through the Russian portion of the Iskäšm tract, September 7–9, 1915, from Qazi Qadam Sâh, Qazi of Russian Waxân. Sir Aurel Stein describes him as an exceptionally intelligent man for linguistic and other local inquiry. As he lives at Šitxarv in Lower Waxân, his mother tongue is Waxî; but he spent all his youth as a talibul-îlm in Iskäšm village, and spoke the language quite as fluently as Waxî. In order to ensure accuracy, the translation was simultaneously checked by a born Iskäšmî named Daulat Qadam.

4. The River Wardój, which is formed by the junction of two streams rising in the Hindûkush, approaches, but does not join, the River Oxus near where that body of water takes its great bend to the north. One of these streams comes from the Dörâh and the other from the Nuqsân Pass, both leading into Citral. The village of Sanglic lies in the valley leading to the Dörâh Pass, and gives the name "Sanglicî" to the dialect spoken there and also in the valley leading to the Nuqsân Pass, as well as along the lower course of the combined Wardój, where it passes into the main Badaχsân Valley. Where the two head-waters meet to form the Wardój lies the small town of Zebak, and hence the dialect is also known as "Zebakî". The tract of Zebak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Waxî, and Şuynî are all in use, and Turkî is probably known to many.

Further north-east, separated from Zebak by a remarkably easy saddle forming the watershed, lies the small but relatively fertile tract of Iskäšm, the dialect of which closely resembles Zebaki. In fact, a comparison of Sir Aurel Stein's Iskäšmî with my Zebaki materials shows that the two, together with Sanglicî, are all slightly varying forms of one and the same
language, which we may call "Iškāšmi". Our materials for the study of Sanghīc are of the scantiest, being confined to a short list of words given by Shaw as an appendix to his first paper; but even this is sufficient to show that, after allowing for differences of spelling, it is practically the same as Iškāšmi. Sir Aurel Stein, to whom I am indebted for the revision and correction of the foregoing geographical remarks, here adds:

"The linguistic unity of the district comprising Iškāšm, Zēbak, and Sanghīc reflects in a striking manner the ethnic and political connexion which since early times has existed between these mountain tracts. It results itself from well-defined geographical facts. We have here an interesting illustration of the observation well known to students of geography that defiles in valleys often form more important ethnic and political boundaries than watersheds, when these are crossed by relatively easy passes and routes.

"As far as local tradition and scanty historical data allow us to go back, the tract comprising the upper Wardōj Valley, which drains into the Kokca River of Badaḵšān, and the tract of Iškāšm, extending from the main Oxus where it makes its great bend northward, have always formed a separate small hill chiefship or canton, distinct from Badaḵšān on the west and from Wāxān, the territory of the uppermost Oxus Valley, on the east. The reason for the separation of the Zēbak-Iškāšm tract is that, whereas the broad spur which descends from the Hindūkūsh towards the Oxus at Iškāšm and divides it from the Wardōj drainage is crossed by a remarkably easy saddle, there are in the river valleys both towards Badaḵšān and Wāxān narrow defiles to be passed, which form serious barriers. The same is the case northward. There the succession of gorges, known collectively as Pārān, through which the Oxus tumbles in cataracts on its course to Šūrnān, was for a distance of three trying marches wholly impassable until quite recent years, except on foot and even then only with serious difficulty.

"Iškāšm-Zēbak as well as Wāxān were ruled as distinct chiefships usually by relatives of the Mīr of Badaḵšān, being held on a kind of feudal tenure from the far more important
and powerful principality of Badaxšān. This time-honoured arrangement was duly noted by Marco Polo when he passed here, about 1278–4 A.D., on his way to 'Vokhān' and the 'Pamier'. This and other early references to the Iskāšm-Zēbak tract have been discussed by me in Serindia, the detailed Report on my second Central-Asian expedition, now in the press.  

"At present the Zēbak tract and the greatest portion of Iskāšm, being south of the Oxus, are included in the Afīrūn province of Badaxšān. The few Iskāšm villages north of the river are under Russian administration, belonging to the wide area known officially as the 'Pāmir Division'. Iskāšm, on the right or northern bank of the Oxus, is reckoned to extend upwards to the rocky defiles above the village of Namadgut and downwards to the hamlet of Malwāc, where the gorges of Pārān are entered. The high glacier-crowned main range of the Hindūkūs forms the great natural boundary on the south, both for Iskāšm and Zēbak. Westwards, the big mountain spur separating the head-waters of the Wardōj and Kokča Rivers fulfills the same function in the direction of Munjān. The exact position of the boundary in the lower Wardōj Valley, leading north-westwards into Badaxšān, cannot be indicated at present."

My Zēbakī materials were prepared at Citrāl by Khan Sahib Abdu Hakīm Khan. As will be seen from the following pages, there are a few points of difference in pronunciation between it and Iskāšmī, but the two are closely related dialects of the same language. Even the few differences that do apparently exist would probably be still fewer if the spelling of the Zēbakī specimens had been as consistent throughout as has been that employed by Sir Aurel Stein for Iskāšmī.

To the east of Zēbak lies the hill tract of Munjān, the language of which is Munjānī. We have already seen that the Sāngīc Valley leads south, over the Dōrah Pass,

1 This was quite correctly recognized by Sir Henry Yule in his comments on the record of the great Venetian traveller; see The Book of Ser Marco Polo, 3rd ed., pp. 170 ff.
2 Cf. Stein, Serindia, i, pp. 61 ff.
into Citrāl. Having crossed the pass we come into the Leoṭkūh (commonly called Lutkho) Valley, belonging to Citrāl. Here the language is Yūḍā, the only one of the Pāmir languages—apart from Wāxī, which is spoken by the large Wāxī colony in Northern Hunza territory (Guhylā)—that has crossed the Hindūkūş to the south. It is a dialect of Munjānī. We thus see that Iškāšmī is bounded on the west and south by Munjānī and its dialect Yūḍā.

5. Sir Aurel Stein adds:—

"The Iškāšmī country has to its east the uppermost Oxus Valley, or Wāxān, and to its north Šuyānān. The narrow gorges of Ğārān, separating Iškāšmī from Šuyānān, afford room for only a very scanty population, and this, having been directly dependent, politically as well as economically, on Bādαxšān, speaks Persian, though also acquainted with Šuymī. To the east of Wāxī and Šuymī, Sarikolī is spoken in the Chinese portion of the Pāmir territory. North of Šuymān lies Rōšān, ruled usually by relatives of the old chiefs of Šuymān. Its language is Rōšānī, a dialect of Šuymī. North, again, of Rōšān lies Darwāz, now administered from Buxāra, of which the language is Tājikī, lying beyond the purview of this work; but between Rōšān and the Vanj tract of Darwāz lies the long, narrow valley of Yāzyulām (called 'Yażdūm' in local speech), now also under Buxāra regime."

Its language, Yāzyulāmī, is separated from Iškāšmī by Rōšānī and Šuymī and so far as the list of words collected by Sir Aurel Stein shows, has little in common with it. The inhabitants of Yāzyulām are difficult of approach, and have long been on bad terms with their more powerful neighbours of Rōšān and Darwāz. The latter used to look upon them as robbers and semi-infidels (Kāfīrs), a result probably of the long-continued feuds between the chiefs of these territories, which enabled the Yāzyulāmis to prey impartially on the people of either side as occasion afforded. The use of the term "Kāfīr" does not imply any connexion with
the Kâfs who inhabit the country south of the Hindûkuš, and linguistic evidence lends no sanction to such a theory. On the contrary, the Yâzyûlâmî language clearly belongs to the Iânca group, and is nearly related to Šuyûnî, with which some of the most commonly used words agree, rather than with Wâxî or Iškâšîni. 1

6. As regards the relationship of Iškâšîni to the other Iânca languages, it can be said definitely that it agrees more closely with Munjûnî and Yüdyâ than with Wâxî, Šuyûnî, or Sarîkoli. It would take up too much space to work this out at length, but a perusal of the Vocabulary, in which the corresponding words in all the cогnate languages are given, will show this; and those who may find such a comparison laborious will see the connexion plainly brought before their eyes in the comparative tables of pronouns in §§ 58 ff.

7. As the materials brought home by Sir Aurel Stein do not pretend to be in any way complete, I have in the following pages supplemented them, so far as I could, from my own Zêbakî materials. I have, throughout, carefully distinguished the two sources, so that there will nowhere be any difficulty in recognizing what rests on his authority and what on mine. The Zêbakî materials suffer under the disadvantage of not having been recorded by a trained philologist. There are hence numerous inconveniences in the spelling, especially in the representation of the vowels, so that a certain reserve

1 e.g., Yz. mîb, Š. mib, but Iš. rûz, W. rûwar, a day; Yz. màst, Š. mîst, but Iš. mà, W. mà, the moon; Yz. xwûr, Š. xûr, but Iš. xêmûz, W. ûr, the sun. Since this was written, a much fuller account of Yâzyûlâmî, from the pen of the late M. R. Gauthiot, has appeared in vol. viii (1916), pp. 239 ff. of the Journal Asiatique. It altogether confirms the above remarks. As Sir Aurel Stein's materials were collected independently, I have retained them in the present work. I take this opportunity of expressing my great regret on receiving, simultaneously with the number of the Journal Asiatique that contained his article, the news of the untimely death of this valued scholar-explorer. It is an irreparable loss to Eranian studies.
must be exercised in assuming the exact sound of any Zêbakî word.

8. In regard to the general character of the Pamir languages, attention has been called by previous writers to the remarkable way in which ancient words have been preserved almost unchanged. Such words cannot be what in India are called "tatsamas", for the languages have no literatures to account for their artificial survival or resuscitation in modern times. Examples are: W. türt, a ford, compared with Skr. tīrtha-; Mj. astī, a bone, compared with Skr. asthī-; Yd. kṣīra, milk, but Prs. śīr, compared with Av. čērā-, Skr. kṣīra-; Yd. truśna, thirsty, but Prs. tīs, thirst, compared with Av. tārśna-, Skr. tṛṣṇa-. In Íṣ, we have aṇ, other, as compared with Skr. anya-; az, I, compared with Av. azam; urk, a wolf, but Ś. wārij, Yd. wūry, compared with Av. vohřka-, Skr. vṛka; trās, fear, compared with Skr. trāsa-; and others, including the interesting word rēmez, the sun. The origin of the last is obscure till we see the Zb. form of the same word, which is ērmōzd, and which preserves the O. Prs. a(h)uramazdāh- almost letter for letter. In other Eranian languages the word appears only in the name of the town Hormizd, vulgo "Hormuz". The identification of the sun with Ahuramazda finds a parallel in Íṣ, which preserves Av. mīdrā- in mīd, a day.

The same peculiarity is observable in the neighbouring Dardic languages spoken south of the Hindūkuś, where, for example, we have Khōwār ašru, but Prs. aṣru, a tear, compared with Av. aṣru-, Skr. aśru-; drōxum, silver, but Prs. dirham or diram, compared with Greek δραχμή; Kalāša, kakawak, Skr. krkavāku, a cock, and others.

1 Sir Aurel Stein writes about this word, "the term drakhma is found in the Prakrit of the Khāroṣthī documents of the 3rd-4th century A.D., which I discovered at ancient sites of the Taklamakān and Lop deserts, and of which Professor Rapson, together with M.M. Senart and Boyer, s preparing an edition."
9. The following contractions for language-names are used in this work:

<table>
<thead>
<tr>
<th>Language</th>
<th>Contraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar.</td>
<td>= Arabic</td>
</tr>
<tr>
<td>Av.</td>
<td>= Avesta</td>
</tr>
<tr>
<td>Is.</td>
<td>= Iskashit</td>
</tr>
<tr>
<td>Mj.</td>
<td>= Monjani</td>
</tr>
<tr>
<td>O. Prs.</td>
<td>= Old Persian</td>
</tr>
<tr>
<td>Phl.</td>
<td>= Pahlavi</td>
</tr>
<tr>
<td>Prs.</td>
<td>= Persian</td>
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<tr>
<td>R.</td>
<td>= Rošani</td>
</tr>
<tr>
<td>Ş.</td>
<td>= Şuri</td>
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<tr>
<td>Sg.</td>
<td>= Sanghet</td>
</tr>
<tr>
<td>Skr.</td>
<td>= Sanskrit</td>
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<tr>
<td>S.</td>
<td>= Sarikol</td>
</tr>
<tr>
<td>W.</td>
<td>= Wuxi</td>
</tr>
<tr>
<td>Yd.</td>
<td>= Yüdzh</td>
</tr>
<tr>
<td>Yn.</td>
<td>= Yarmobi</td>
</tr>
<tr>
<td>Yz.</td>
<td>= Yăzulma</td>
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<tr>
<td>Zb.</td>
<td>= Zebakt</td>
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</tbody>
</table>

I. ALPHABET

10. Several systems of spelling have been used for recording the sounds of the Pamir languages. All are based on customary transliterations of the Persian alphabet, but special signs have had to be invented for special sounds. The most scientific system is that employed by Geiger in the GIP, but in one or two cases, such as the representation of the v-sound by v and of the ζ-sound by υ, it is not adapted to the needs of English readers. I have therefore followed the system adopted by me for other connected languages, and the special signs used respectively by Shaw, by Geiger, and by me are shown in the following table:

<table>
<thead>
<tr>
<th>Shaw</th>
<th>Geiger</th>
<th>Grierson</th>
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</thead>
<tbody>
<tr>
<td>å</td>
<td>ä</td>
<td>å</td>
</tr>
<tr>
<td>ðh</td>
<td>ð</td>
<td>ð</td>
</tr>
<tr>
<td>gh</td>
<td>γ</td>
<td>γ</td>
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<td>g</td>
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<tr>
<td>kh</td>
<td>x</td>
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<tr>
<td>kkh</td>
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<td>sh</td>
<td>ş</td>
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<tr>
<td>sch</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>skh</td>
<td>ş</td>
<td>ş</td>
</tr>
</tbody>
</table>
The sound of  is that of the aw in "pawn".
That of  is the th in "this".
That of  is the sound of the Arabic  in.
That of  is the softer sound of  in, resembling that of the German g in "Tage".
That of  is the sound of ch in the German "ich".
That of  is the sound of ch in the German "ach".
That of  is the sound of th in "think".
That of s is the English sh in "shine". That of s is a sound intermediate between that of ch and that of sh, the tongue being placed considerably further back than in the latter, and the sibilant consequently coming from the back of the palate, instead of from the front. It appears, therefore, to be much the same as the Indian cerebral s. The sound of s is described as the German ch of "ich", sibilated so as almost to resemble an English sh. The s is unlike sh; for, while the former is an attempt to sibilate ch, the latter is an s pronounced at the back of the palate, with the tongue curled back (Shaw, JASB., xlvi, p. 98).

The sound of z is that of the Persian zh.
The letters ts and dz are affricate, as in Pashto, something like an English ts and dz, respectively.
The other letters present no difficulty. They are sounded as in Persian.

Besides these we occasionally come across an Indian cerebral z, in words such as Is. at, eight; Zb. cut, small. These are evidently borrowed from India.
PHONOLOGY.—VOWELS

II. PHONOLOGY

A. VOWELS

A. General

11. The phonology of the Pāmir languages has been dealt with in considerable detail by Geiger in GIP., pp. 293 ff. I shall, therefore, confine myself to supplementing what he there says by adding references to Iškāśmī and Zēbaki. Geiger’s work is sure to be in the hands of everyone who may read these pages.

B. Original Short Vowels

12. In Iš. and Zb. there is the same confusion in the use of vowels that obtains in the other Pāmir languages. Geiger remarks (p. 293) that so far as the scanty materials permit a general statement to be made, an original a seems to be best preserved in Mj. and Sg. If we take the examples given by him, it will be seen that Iš. and Zb. cannot be classed in this respect with the other two. We have:

Av. χαρα-, Skr. κλαρα-; but Iš. χαρ, Zb. χαर, an ass.
Av. Skr. paṇca; but Iš. Zb. pāṇz, five.
Av. caśmaṇa-; but Iš. Zb. tsām, an eye.
Av. bastā-, Prs. bast, Iš. vāst, bound.
Av. hapta, Iš. Zb. aṭḍ, seven.
Av. aṣṭu, Skr. aṣṭavu, Iš. aṭ, Zb. ōt, eight. The cerebral ō in Iš., which should also probably appear in the Zb. form, points to an Indian origin.

The general statement as regards Mj. and Sg. is, however, as Geiger admits, not based on sure grounds.

Taking Iš. and Zb. alone, it may be noted that Iš. often has ā, where Zb. has ē. Thus, Iš. ēdāst, Zb. dāst, a hand; Iš. frut, Zb. ferāt, he asked; Iš. rāi, Zb. rāi, three. In Iš. the infinitive termination is -uk, while in Zb. it is -āk.

13. Similarly, original i and u are liable to change. Thus:
Av. spiš, Iš. spul, a louse.
Av. nuwim, at once; Iš. Zb. nēr, to-day.
Av. duγda, Iš. udōγd, a daughter.
But u is retained in the following:—
Av. buzα-, Iš. vuž, Zb. wuž, a goat.
Av. ʃu-, Iš. Zb. šud, he went.
Av. supti-, Iš. suvǎd, the shoulder.

C. Original Long Vowels

14. Original ā is often represented by ā. Thus:—
Av. pāda-, Iš. pu, Zb. pǔd, a foot.
Av. brātu, Iš. vrūd, Zb. warūd, a brother.
Av. caβvārō, Iš. tsafu, Zb. tsafur, Sg. safar, four.
Av. ʃ vāx-, Prs. wāṣ, Iš. ǔṣ, grass.
Occasionally it is represented by ě, as in:—
Skr. nāsā, nasta-, Iš. niṣ, Zb. nīs, a nose.
Skr. phāl-, *spḥāl-, a ploughshare; Prs. supār, Iš. uspīr, a plough.

Original ě is shortened in:—
Av. visaiti-, Zb. višt, twenty; W. and Yd. have wist, and S. vīst. The Iš. form is not available.

Original ā remains as ā in:—
Av. hu-, Prs. Iš. Zb. xaγ, a pig; the Iš. and Zb. words being perhaps borrowed from Prs.
Av. dūma-, Iš. dumb, a tail.
But it becomes ě, through ā, in:—
In this connexion we may add:—
Av. vohuni-, Prs. xun, Sg. vain, Iš. wēn, blood.

D. Original Diphthongs

15. For original diphthongs we can quote:—
Av. xwāda-, Iš. xair, sweat.
Av. ʃ uēn-, Zb. vēnum, I see.
Skr. kapōta-, Iṣ. kuwiḍ, a dove.
Av. daeva-, Iṣ. lēw, a demon.
Av. gāośa-, Iṣ. yōl, Zb. yāl, an ear.

E. R-vowel

16. I have noted the following instances of an original r-vowel:—

Skr. prṣa-, Iṣ. frut, Zb. ferāt, asked.
Av. araśa-, Skr. ṛkṣa-, Iṣ. ārɔs, a bear (borrowed from Prs. ɔrs).
Av. ṭroṣa-, Iṣ. wuž-duk, long.
Av. karsta-, Iṣ. kel, a knife.
Av. karṣa-, Skr. kṛṭa-, Iṣ. kāl, Zb. kāl, made.

F. Miscellaneous

17. Aphæresis of the vowel u occurs in:—
Av. uṣṭra-, Iṣ. stur; but Zb. uṣṭur, a camel.
Apocope of i occurs in the Zb. termination -n, for -nti, of the 3rd pers. plur. of the pres.-fut. tense of Zb. verbs. I do not know the corresponding termination in Iṣ.

Syncope of a occurs in:—
O. Prs., Av.  vr-, ride; Iṣ. wrok, but Zb. verāk, a horse, if this is the correct derivation. It may, perhaps, be referred to Av. aurvata(-ka-), strong, mighty.

Prothesis of u occurs in:—
Av. duṭṭa, Iṣ. udṛḍ, a daughter.
Skr. phāla-, *sphāla-, a ploughshare; S. spur, but Iṣ. uspir, a plough.

With these we may possibly compare the wu- in Zb. wujingāk, Yd. jinkoh, a woman.

I am unable to account for these instances of prothesis. The meaning of the words prohibits the suggestion that the u or wu represents an original vi-.
Svarabhakti.—Consonants come together quite freely in Iš., while a svarabhakti-vowel seems to be more common in Zb. Thus:—
Iš. urok, Zb. verāk, a horse.
Iš. vrūd, Zb. warūd, a brother.
Iš. frī, Zb. ferī, good.
Iš. trās, fear.

Sometimes, when a conjunct consonant is initial, the first morber is dropped, as in:—
Av. ṭrāyō, Iš. rāi, Zb. rāi, rā, three.
Ś. devusk, Iš. voks, a snake.

We have vowel-contraction in Zb. som, Prs. suwam, I become; Zb. tō, thee, Av. tava, and similar cases.

B. SEMIVOWELS AND CONSONANTS
A. The Semivowels y and v (w)

18. Original initial y is retained, and is not changed to j in:—
Skr. yuga-, Iš. yōy, a yoke.

Prosthetic y is not so common as in the other Pāmīr languages. The only example I have come across is in Av. hāstur-, Iš. yetik, a bridge, in which the y is substituted for the original h.

The letter y sometimes occurs where other Pāmīr languages have γ or ž, as in Iš. γau, W. žau, provisions; Iš. yuz, Sg. yū, W. γūz, S. źez, fuel. On the other hand we have Zb. γūzd, Ś. źezd, he ran.

19. Original v is preserved, except when initial before ār or տr, when it is vocalized to u. Thus:—
Av. vāён-, Zb. vīnum, I see.
Av. vafra-, Iš. vaṛ, snow.
Av. daēva-, Iš. lēw, a night-demon.
Av. vār-, Iš. ur-naduk, rain.
Av. vēkrka-, Skr. vrka-, Iš. urk, a wolf.

1 See Geiger, p. 298.
As in the case of y, proxhetic v (w) is not common.

Thus:

S. woxt, but Is. dl, Zb. dl, eight.
S. waz, but Is. Zb. az, I.
S. wuwd, but Is. Zb. uvd, seven.

We have, however:

Av. ast-, Is. wastuk, a bone. In this case the Yd. form is yestoh, with proxhetic y, and similarly, in other cases, Is. has proxhetic v (w), where other languages have proxhetic y. Thus:

Av. dvp-, W. ywpk, Mj. yaoya, Yd. yauy; but Is. veik or veik, Zb. veik or veik, water. Cf. Ormuri wk.
W. yax, Is. vex, a twig.

B. Surds

20. As in other Pāmīr languages initial surds are preserved, but initial c becomes ts. Thus:

Av. karota-, Is. kul, kül, Zb. kal, done.
Av. karota-, Is. kel, a knife.
Av. tava, Zb. tô, thee.
Skr. paksman-, Is. pâm, wool.
Av. pāda-, Is. pu, Zb. pūd, a foot.
Av. caθvaro, Is. ca'fur, Zb. ta'fur, four.
Av. caθman-, Is. Zb. tôm, an eye.

21. As Geiger (p. 299) points out, an initial surd is sometimes changed to a spirant, as in:

Av. kafa-, Is. ca'fuke, foam.
W. pei, but Is. fek, a shovel.

22. Medial surds are weakened to sonants. Thus:

Av. brāta, Is. vrūd, Zb. varūd, a brother.
Av. caθap-, Is. sab, night.

In borrowed words, an Arabic medial q (ṣ) tends to become χ. Thus:

Ar. waqt, Is. Zb. waxt, time.
Ar. tugsim, Zb. taχsim, partition.
When $t$ is preceded by the $r$-vowel it becomes $l$.
Thus:—

Av. mora-, Iš. Zb. mul, dead.
Av. kora-, Iš. kul, kül, Zb. kul, done.

In one case we have a medial $t$ preserved, if the Eranian form is correctly given by Geiger:—

Eranian *dūta-, Iš. dīt; but Yz. śād, smoke.
Similarly, medial $k$ is preserved after the $r$-vowel in
Skr. vrka-, Av. vṛhrka-, Iš. urk, a wolf.

An original medial $c$ becomes $s$ in:—
Av. V muc-+ paitiš (Geiger, p. 300; Horn, Grundriss, 160); Iš. pūmutsuk, to clothe; Zb. pumetsav, clothe ye.

But after $n$ it becomes $z$ in:—
Av. panca, Iš. Zb. pāniz, five.

Again, medial $p$ becomes $v$ ($w$) in:—
Skr. kapōta-, Iš. kuviḍ, a pigeon.
Av. supti-, Iš. swad, the shoulder.

C. Sonants

23. Initial sonants are, except in the case of dentals, usually weakened to spirants. Thus, for gutturals:—

Av. gaoša-, Iš. gōl, Zb. gōl, the ear.
Av. gav-, Iš. gū, Zb. gūi, a cow.
Skr. gōdhūma-, Eranian *gandhūma-, Iš. gundiūm, wheat.

There is no trace of the change to $z$, common in S. and Ś., and in this connexion compare Iš. gūzd, Ś. zezd, he ran.

For labials we have:—
Av. brāta, Iš. vṛūd, Zb. warūd, a brother.
Av. būsa-, Iš. vūz, a goat.
Av. V band-; basti-; Zb. vānd, bind thou; Iš. vūst, bound.

Av. V bū-, būta, Iš. vudi, Zb. wod, became.

Av. ḫ (Indo-European $g_2$, $g_2h$), as in other Pāmir languages, becomes $z$ in:—
26] PHONOLOGY.—SONANT CONSONANTS

Av. jaini-, Iš. žanj, a wife.
Av. jan-, Iš. Žanum, I kill.

24. As original initial dental sonant in other Pāmīr languages becomes δ or ġ. In Iš. and Zb. it usually remains unchanged. Thus:—
Eranian. ḍāta-, Iš. ḍit, smoke.
O. Prs. ḍasta-, Iš. ḍūst, Zb. ġūst, a hand.
Av. ḍā, Iš. Zb. ḍūd, given.
Av. ḍasa, Iš. ḍah, Zb. ḍūs, ten.
Av. ḍūra-, Iš. Zb. ġūr, far.
Av. ḍūřu-, Iš. ġūr, a ravine.
Av. ḍw déjà, Iš. udōyā, a daughter.
But:—
Av. ḍāevā-, Iš. lōw, a night-demon.

The last Iš. word is probably borrowed from the W. līw. It is the only case that I have noted in Iš. of an initial ġ becoming ġ.

25. As regards medial sonants, ġ is weakened to the corresponding spirant in:—
Skr. yuga-, Iš. yōγ, a yoke.
But ġ remains unchanged, and δ becomes ġ in:—
Av. ḍādā-, Zb. ġūd, a foot. In Iš. pu the final consonant has been apocopated, as explained in § 37.
Av. māidya-, Iš. mēd, the waist.

In one case original ġ has become r, probably through ġ. Skr. svēda-, Av. χvṛēḍa-, Iš. χāir, sweat. Cf. S. χaiḍ.

From the above we see that, unlike the other Pāmīr languages, Iš. preserves its dental sonants unchanged, and changes the soft dental spirant to the sonant. We shall see that there is the same preference for the dental sonant in the case of the hard dental spirant.

D. The Spirants χ, θ, and ḍ

26. The spirant χ is preserved in:—
Av. χara-, Iš. χur, Zb. χūr, an ass.
The spirant $\theta$ is not preserved, but is changed to $\delta$ (cf. § 25) in:—
Av. gāθa-, Iš. gud-arga; but š. ραθ, dung.
The spirant $f$ is preserved in:—
Av. kafu-. Iš. kafuk, foam.

27. The group $\chi r$ is preserved in:—
Av. suχra-, Iš. surχ, red. The existence of Yd. surk-oh renders it unlikely that the Iš. word is borrowed from Prs.
The group $\theta r$ loses its initial $\theta$ in:—
Av. thraγd, Iš. rai, Zb. rāi, rā, three.
The only example noted of the group $fr$ is:—
Av. vafra-, Iš. varf, Mj. varfa, Yd. verf-oh, snow.

28. The group $\chi m$ becomes $ym$ in:—
Av. taοχma-, Iš. teym, seed.
The group $\chi t$ becomes $yd$ in:—
Av. V taç-, Phl. tāχtan, Iš. tōγd, he went; Zb. a-tayd, he entered.
The group $ft$ becomes $vd$ in:—
Av. supti-, Iš. svud, the shoulder.
Av. haupta, Phl. haft, Iš. Zb. uvd, seven.
Again, note in the above examples the presence of the dental sonant.

E. Nasals and Liquids

29. As in other Pāmīr languages, $n$, $m$, and $r$ are usually retained. Thus:—
Av. nairya-, Iš. nark, Zb. nar, male.
Av. V vaēn-, Zb. vinum, I see.
Av. māidya-, Iš. mēd, the waist.
Av. nāman-, Zb. nēm, a name.
Av. raqma-, Iš. rēyn, butter.
Av. dūra-, Iš. Zb. dēr, far.

30. For the group $nt$ we have:—
Av. dantam-, Iš. dānd, Zb. dāndak, a tooth.
But in Zb. -nti, the termination of the 3rd pers. plur. of verbs, becomes n, as in:

Av. bāranti, they bear; Zb. ḥāren, they eat. No information is available as to the corresponding form in Is.

The group rt becomes l (see § 22). The following are examples, two of which have already been given in § 22:

Av. mōrtu(-ku-), Skr. mṛtuka-, Is. mūluk, a corpse; Zb. mālāk, a man.

Av. kārta-, Skr. kṛta-, Is. kāl, kūl, Zb. kāl, done.

Av. karol-', Is. kel, a knife.

As for the group rd, I have not noted any example. The Is. for "heart" is avzuk, which does not seem to have anything to do with Av. zārād- (cf. W. pūzūw, pəzuv). Nor have I noted any example of the group dr.

As for rn it becomes r in the only two cases noted:

Av. darvēna-, Is. dir, a ravine.

Skr. uraṇa-, Is. war-uk, a lamb.

F. Sibilants

31. Original s and z are as a rule retained, whether initial or medial. Thus:

Av. sarṭa-, Is. surd, cold.

Av. dussa, Zb. dōs, ten; Is. dahl is borrowed from Prs.
O. Prs. dusta-, Is. dūst, Zb. dūst, a hand.

Av. V zun-, Is. zas, zūs, Zb. zāt, a son.

Av. azem, Is. Zb. az, 1.

In the following medial s has perhaps become ṣ:

Skr. nāsā, nasta-, Is. niṭs, Zb. niṭs, the nose.

32. Initial ś is retained in:


Medial ś becomes l, as in S. Thus:

Av. gauśa-, Is. yōl, Zb. yāl, the ear.

Av. ṛśvaḥ, Is. χoI, Zb. χāl, six.
Av. maēša-, Iš. mel, a sheep.
Av. spiś, Iš. spul, a louse.
Av. ništasta-, Iš. nulust, Zb. nalost, seated.
The sounds of ś and γ in other Pāmīr languages are sometimes represented by Iš. y. Thus:—
W. āau, Iš. yau, provisions.
S. āez, W. yūz, Iš. yuze, fuel.
On the other hand we have Zb. γūzd, Iš. ēzd, he ran.

33. The group χ̄ is generally represented by χ, as in S. Once it is represented by ś, as in Iš. Thus:—
Av. χ̄vāš, Iš. χol, Zb. χāl, six.
Av. χ̄vīpta-, Iš. χum, milk.
Av. χ̄sap-, Iš. ṣab, night.
The Iš. χurs, a bear, is evidently borrowed from Prs. ʾχyrs.

34. Indian śt is represented by t, and Av. ʾṭr by t. Thus:—
Av. aṣṭa, Skr. aṣṭau, Iš. ʾṭ, Zb. ʾt. Zb. ʾt should probably also be ʾṭ.
Av. muṣṭi-, Skr. muṣṭi-, Iš. muṭ, a handful.
Av. pīṭra-, Iš. put, ground parched grain.
The group ʾsm, as elsewhere, becomes m:—
Av. caṃsman-, Iš. Zb. ʾsm, an eye.
Skr. paksman-, Prs. paṃ, Iš. pām, wool.

35. I have not noted any example of the group sk (šk).

For st we have:—
Av. saćara-, Iš. sṛt, a calf (elsewhere, an ox, yak, etc.).
Av. Skr. asti, Iš. āst, Zb. āst, he is.
Av. basta-, Iš. ēst, bound.
Av. ast-, Iš. wastuk, a bone.
I have no example for sp. Iš. safād, white, is borrowed from Prs. The Iš. word for “horse” is wrock.

The groups sy and sr, as elsewhere, become ś. Thus:—
Av. syāva-, Iš. ṣu, black.
Av. sroćni-, Iš. šinj, the hip.
Av. srut-, Iš. śud, heard.
Av. asru-, Iš. āśik, a tear.

G. The Aspirate

36. Initial h disappears:—
Prs. hazār-, Zb. azār, a thousand.
Av. hapta-, Iš. Zb. uvd, seven.

Initial h (Av. hv-, χv-, O. Prs. huv-, Prs. χv-) becomes χ, as in:
Av. χvadā-, Skr. svēda-, Iš. χair, sweat.
Av. χvar-, Iš. χarum, Zb. χaram, I eat.
Note, that, in Yz., Av. hvar- becomes Yz. χvēr, sun.

H. Miscellaneous

37. (1) Dropping of Consonants.—There seems to be
apheresis in Iš. rust, W. karust, a fur robe (cf. Iš. kurust, skin). We have syncope of ə in Iš. γεδ, Zb. γōd, he said
(Av. V vac-; see Horn, GNPE, 1072). Consonantal
apocope occurs in Iš. and Sg., and, in Zb., it is so common
as to be apparently almost optional. Thus: Zb. pūd,
Iš. pu, a foot; Iš. yuz, Sg. yū, fuel; Prs. hēc, Iš. hē,
anything; Zb. tāt or tā, a father; Zb. šitākak, štāk, or štā,
a daughter; Zb. wēk or wē, water; Zb. χaren or χare, we
eat, and many others in Zb.

(2) Prothesis.—Concerning prosthetic y and v, see § 18.

(3) Metathesis.—As instances of metathesis, we may quote:
Phl. tayr, Prs. talχ, Iš. truš, bitter.
Av. vafra-, Iš. varf, snow.

III. FORMATION OF WORDS AND COMPOSITION

A. Formation of Words

38. The materials available are too scanty to allow us
to consider the formation of words with anything like the
completeness attained by Geiger on pp. 308 ff. of the GIP.

(1) The suffix -i, forming abstract nouns is no doubt as
common in Iš. as in other Pāmir languages, but the only
example I can give is Zb. saudāi, trading, and this is probably borrowed.

I have not noted any instance corresponding to the feminine suffix S. -āns, W. -unj, unless it occurs in Zb. unujinjāk, a woman.

The -ka-suffix is very common. Thus, Iš. urwēs or urwēs-ak, a fox; Av. haētu-, Iš. yēti-k, a bridge; Av. kafu-, Iš. xaf-uk, foam; Av. nairya-, Iš. nār-k, male; Iš. wo-k, a horse; Iš. mul, dead, mul-uk, a corpse; Av. asru-, Iš. ăši-k, a tear; Av. ast-, Iš. wast-uk, a bone; and many others. It will be observed that the junction-vowel varies, but that it is most often u. In Zb. the vowel is most often ā, as in dānd-ak, a tooth; ver-āk, a horse; štā, štā-k, or šítā-k-ak, a daughter. In šítā-k-ak the suffix is duplicated. This suffix is also used to form the infinitive and the perfect participle of verbs, as in Iš. xar-uk, to eat; Zb. kan-āk, to do; Iš. nulust-uk, Zb. nalāst-ak, having seated oneself; Iš. šud-uk, Zb. šud-āk, having become.

(2) The only adjectival suffix noted is -na (W. S. -an, Š. -ind, -and), indicating possession, as in Iš. pādšā-na, of or belonging to the king.

(3) As already stated, the infinitive is formed by the addition of the -ka-suffix. The past participle follows the lines of the other Pāmir languages, and need not detain us here. The perfect participle, as also already stated, is formed with the help of the -ka-suffix. In the case of the infinitive the suffix is added to the present stem, as in Zb. deh-āk, to strike; but, in the case of the perfect participle, it is added to the past participle, as in Zb. dēd-āk, having struck. In one case the -ka of the perfect participle is irregularly added to the present base, viz. in Zb. is-āk, not *āryad-āk, having come.

B. COMPOSITION

39. As in other Pāmir languages, the genitive usually resembles a tatpurusa compound, as in lāl sandāq, a
ruby-box, i.e. a box of rubies; dürr χωρίν, a pearl-sack, i.e. a sack of pearls. But the Persian order is sometimes used instead, as in sandüg lá'āl and χωρίν dürr.

40. I have noted the following prepositions used as verbal prefixes:

Av. Skr. ā in Is. a-puxt-ān, they listened; Is. a-tōrd, Zb. a-tayd, he entered, compared with Is. tōrd, he went.

Av. Skr. ni, in Is. nulust, Zb. nalāst, he sat down.

Av. paiitiš, in Is. pomusuk, to clothe; Zb. pumetsav, clothe ye; Av. paiitišmuχta-, Phl. patmōχtan (Horn, Grundriss, 160).

Perhaps Av. Skr. apa occurs in the Is. word pedin, set thou alight; but I do not know the derivation of this word, and its very meaning is doubtful to me.

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(For Old Persian, Avesta, and Sanskrit, the order of words is that customary for these languages. For other languages the order is that explained at the beginning of the Vocabulary appended to this work, consonants only being taken into account.)

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IV. INFLEXION
A. THE ARTICLE
41. The indefinite article is indicated by the numeral wak or wok, one, as in (12) 1 wak kud āwad, a dog came; (37) wok ādam nulušuk, a man has sat down. There does not appear to be any occurrence of the definite article in the story. No doubt the demonstrative pronouns are used with this force when it is required.

In Zb. the numeral wok is also used for the indefinite article. Occasionally we find instances of the Prs. yā-e-wahdat, which in Zb. is weakened to -e. Thus, urmān-e, a longing. Sometimes both wok and -e are used, as in wok bāzargān-e wod, there was a certain merchant.

B. NOUNS SUBSTANTIVE AND ADJECTIVE
42. Gender.—I have not traced any signs of distinction of gender.
43. Number.—Throughout the story the plural nominative is everywhere the same as the singular. Moreover, when the noun is inanimate, the nominative plural governs a singular verb. Thus:

(8) wēv dēr šunduk šud, their bellies became hungry.
(11) ar-wadak tām kūr šud, both eyes became blind.
(17) i tām tāza šu, his eyes will become restored.

1 Here and elsewhere the numerals refer to the paragraphs of the Ištāšmi story.
But, in the story, dēr and tām are the only two inanimate nouns that occur in the plural. One instance occurs of an animate plural noun in the nominative:

(12) do ādam-ān šāwal šud, the two men went (on) the road.

Here the suffix -ān belongs to šud (šud-ān, they went), and is not the sign of the plural of ādam. It will be observed that here the plural nominative is the same as the singular, but that, with an animate subject, the verb is in the plural.

In Zb. a plural is formed by adding -ai or -en. Either seems to be used indifferently. Thus tāt, a father; tāt-ai or tāt-en, fathers; māl, property; mālcai, properties. I consider that the form in -en is the original, and that -ai stands for -e, a development of -en, by apocope of the final consonant, which is very common in Zb. (see § 37, 1). The plural forms occur for both animate and inanimate nouns. The plural termination is often dropped, or, in other words, the plural may optionally have the same form as the singular. This is the general rule when the noun is in agreement with a numeral, or with an adjective indicating plurality.

Occasionally, in Zb., we find a periphrastic plural, as in hamrah, a friend; plural, hamrah-gan.

44. Case.—The vocative is the same as the nominative.

The accusative is generally the same as the nominative, as in:

(6) tu xē tām kūr kun, do thou make thine own eye blind.

(16) wak tabīb, awirāw, bring ye a physician.

This form of accusative is common in cognate accusatives, as in:

(8) safar-ān šud, they went a journey; and in nominal verbs, as in:

(13) kud wān kutal kūl, the dog did leading him, i.e. led him.
Sometimes the accusative is formed by adding -i to the nominative. As shown by Zb. (see below, §§ 48–9), this is really the termination of the oblique case, the use of which, in Is., is confined to the accusative. Thus:

(13) wi dvmb-i nad, he grasped its tail.
(19) i gu'l yap-i šud, he heard all his talk.
(27) wa wuz-i zöyd, he took the goat.
(27) i taÎxâ-i zöyd, he took its bile.
(33) χazîna-i-yaib-i sa fak talapum, I demand a hidden treasure from Your Honour. (Here the first i in χazîna-i-yaib-i is izâfat.)

Note that in the frequently recurring word ambi, a cave, the final i is part of the word, and is not the sign of the accusative.

There is a general oblique case, which in the singular is always the same as the nominative. As explained above, it originally ended in -i, which has been dropped. For the plural oblique see below (§ 47). The oblique case may be used by itself for almost any case, as in the following:

(12) wak rôz, tâ vusûr, vubust, he sat for one day till evening.
(19) sahur ta wadak ýut, at dawn he arose from there.
(33) wak džâ ambi âst, in a certain place there is a cave.

The genitive is usually expressed, as in other Pāmîr languages, by simply prefixing the governed to the governing noun thus:

(15) pâdsâ ÿân, the king's house.
(21) pâdsâ quslāq, the king's town.
(24) pâdsâ udöyöd tâm, the king's daughter's eyes.

The reverse order sometimes occurs, that of Persian being followed. Thus:

(5, 9) wak law gâla, a piece of bread.
(33) durr χurjîn and also χurjîn durr, a sack of pearls.
(33) lā'il sandūq and also sandūq lā'il, a box of rubies.

The force of the genitive may be given by converting the governed noun into an adjective of possession by adding the suffix -na (see § 38, 2). Thus:

(16) pādšā-na wak udoryā kūr śuduk, a daughter of the king has become blind.

45. Other case relations are indicated with the aid of prepositions and postpositions added to the oblique form.

The following are prepositions:

- dar, in
- pa, in, into
- po, in
- tā, until, up to
- tar, to, into, on to, up to
- tā, from

The following are postpositions:

- bā, to, for
- bād, after
- dārūn, among, within
- dā, near to, to (place) = Hindi pās
- sar dā in front of
- viṣ, below, underneath

Sometimes a noun may be governed by a preposition and a postposition at the same time, the two forming a compound, with the noun between. Thus:

- pa . . . bun, below
- po . . . dārūn, inside

46. The following are examples of the use of these prepositions and postpositions:

(16) pādšā dar ṭazāb śud, the king became in anger, i.e. became enraged.

(16) nākwa kūr pa ambi tše vūd, this blind man, who was in the cave.

(18) ḥē dūst pa kūl dū, (if) he put his hand into the pool.

(12) tā vuṣēr nulust, he sat till evening.

(21) tar pādšā quslāq śud, he went to the king's town.

(13) tar ambi wan vūd, he took him into the cave.

(18) tar cenār wan sāmbu, (if) he smear it on to the plane-tree.
(31) tar taxt nād, sit down on to the throne.

(35) uz-im nēr tar pādsā chi-n-um vud, I was to-day in
the king's house.

(14) qurs tsu urwēs frut, the bear inquired from the fox.

(18) tsu kūl vēk zānu, (if) he take water from the pool.

The preposition 'tsa often drops its final vowel, as in:—

(10) ts'-χē sār wak tsām kif, from thine own head
pierce an eye. So:—

(7) ts'-wadak, from there, thence.

(28) sāk sar pādsā bā χabar sūd, at dawn news came to
the king.

(34) sūd ambi bā, he went to the cave.

(35) man pādsā bā ussum, shall I take this off to
the king?

(34) χē χarub bā avul, pomutuk bā mus avul, he
obtained (food) for his own eating, he obtained clothes for
putting on.

(17) tu māl darūn wok kabūt vuz āst, among thy cattle
there is a blue goat.

(26) χē dūst ded kūl darūn, he put his own hand within
the pool.

(29) pādsā dē-kā-ān āyad, they came near (to) the king.

(18) ambi sar dē kā wak sabz cenār āst, in front of
the cave there is a green plane-tree.

(20) cenār viš sūd, he went beneath the plane-tree.

The preposition pa combines with i, it, into pi. We
thus get pi bun (for pa i bun) wak kūl āst, below it there
is a pool (18).

(33) po va ambi darūn wak χurjīn durr āst, within
that cave there is a sack of pearls.

47. In the plural the oblique case is generally the same
as the nominative. Sometimes it ends in -āw or -ā,
 corresponding to the W. -aw, S. -iu, and Yd. -i. Examples
of the oblique plural are:
Accusative.—(25) agar mun udörd tšäm tāzu kul'ut, if (i.e. when) thou hast made my daughter's eyes restored.
(21) þadšā xe vazir-āw gūl kūl, the king assembled his viziers.

Oblique case.—(8) cand rōz šawal-ān törā, they went along the road for some days.
(16) þadšā xe vazir dar yazab šud, the king became in anger with his viziers.
(18) ēnr xe tšäm sāmbu, (if) he smear (it) on his eyes.
(16) þadšā xe vazir-ā bā γēzd, the king said to his viziers.
(22) tsa vazir-āw frut, he inquired from the viziers.

48. In Zb. the declension of nouns closely resembles the above. The oblique case, singular and plural, ends in -a, -e, or -i. These can all be used as terminations of the oblique case, but there is a tendency to use -a most often for the genitive, and -i most often for the accusative, although in each case either of the other two terminations may be used instead. As in Is. this termination is very often dropped, so that all these cases—accusative, genitive, and oblique—then have the same form as the nominative. On the other hand, the genitive sometimes adds its termination to the oblique form in -i, instead of directly to the base. Thus, the oblique case of sāl, a year, is sāl-i, and from this a genitive, sāl-i-a is formed, as in am verāk tšamend sāl-i-a āst, of how many years (i.e. how old) is this horse?

49. As examples of these Zb. forms we may quote:—
vuts-a zät am-a iχā-i-a nadāk, the son of the uncle has married this (person)'s sister. Here vuts-a is genitive of vuts, an uncle; am-a is genitive of am, this; and iχā-i is the accusative of iχā, a sister; the -a, being the pronominal suffix indicating "he", the subject of nadāk.
vū xātir gūl-i (nom. gāla)-ē dūd, thou gavest (dūd-ē) bread for him.
kaṭṭā zāt-i lāyiq-am nast, I am not worthy for (i.e. to be) thy son. Here zāt-i is the oblique singular of zāt a son, governed by the preposition ka. Nast-am, I am not. Zin-a ka verāk-a dam deh, put the saddle on the horse’s back. Here zin-a is the accusative, and verāk-a is the genitive.

ao ka wok verāk-a sar, pa u daraxt-a viś, nalāstak, he is seated on a horse under that tree. Here verāk-a is in the oblique case, governed by ka . . . sar, and similarly daraxt-a, governed by pa . . . viś.

The termination -e is merely a variant of -i, and examples of it are unnecessary. In my materials it occurs only in paradigms, and not in connected sentences.

As examples of the dropping of the termination in Zb., we may quote:

tsa paryao wē newar, draw water from the well. Here wē is in the accusative. Its full form is wēk, acc. wēk-i, so that not only has the termination of the accusative, but also the final consonant has been dropped (see § 37, 1).

wok naukar qīvd, lie called a servant. Here naukar is in the accusative.

ka wāś wānd, bind with a rope. Here wāś is in the oblique case.

So many others. The plural follows exactly the same lines, the terminations -a, -e, and -i being added to the nominative plural.

All this shows the origin of the Iš. termination -i of the accusative and of the genitive construction. In Zb. the terminations of the oblique case are in process of disappearance, but the -i is still more or less preferred for the accusative. In Iš. this accusative termination -i is the only one that has survived, and it, too, is falling out of use. In the genitive and the oblique case the termination has altogether disappeared.

50. Adjectives.—Adjectives call for few remarks. In both Iš. and Zb. they are immutable, changing neither for
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The sign ... indicates that the word is not known to me.
gender nor for number. The adjective precedes the qualified substantive.

The Is. materials give no example of the comparative degree. In Zb. the Frs. suffix -tar is used to form both comparative and superlative, as in Zb. ferī-tar, better or best, the thing with which comparison is made being put in the oblique case, governed by ūsa, from.

Occasionally we come across an adjective used in the Persian manner with izăfat, as in Is. (33) _ALLOCATED<', a hidden treasure. The same sometimes occurs in Zb., and in both cases is evidently mere borrowing.

51. A comparative list of numerals appears on p. 36. The Is', W., and Yz. forms are those collected by Sir Aurel Stein; the Zb., Mj., and Yd. forms are taken from my materials, and the others from Shaw and Geiger.

C. Pronouns

52. The following are comparative tables of the 1st, 2nd, and 3rd personal pronouns. The Is. forms are those collected by Sir Aurel Stein. The Zb., Mj., and Yd. forms are taken from my materials, and the others are from Shaw and Geiger. No forms are available for Sg. and Yz.

Each of these pronouns has two forms of the genitive—an ordinary genitive, corresponding to our "my", "thy", "his", etc., and a genitive absolute, formed in Zb. by adding -nen (or -nan) or, after a consonant, -en (or -an) to the simple genitive. The genitive absolute corresponds to our "mine", "thine", "his", "hers", "ours", "yours", and "theirs", respectively. No forms of the genitive absolute are available for Is. The corresponding terminations in other languages are W. S. -an, S. -en, -nd. It is parallel to the adjective of possession (Is. -na, W. S. -an, S. -ind, -and) used as a genitive of nouns, as described in §§ 38, 2; 44.
53. 1st Person, “I,” etc.

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<tr>
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<tbody>
<tr>
<td>Sing.</td>
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<tr>
<td>Nom.</td>
<td>az</td>
<td>az</td>
<td>ze</td>
<td>zo</td>
<td>wuz</td>
<td>waz</td>
<td>wuz</td>
<td>man</td>
</tr>
<tr>
<td>Dat.</td>
<td>mum bā</td>
<td>mak</td>
<td>nā men</td>
<td>na men</td>
<td>ma-r</td>
<td>mu-r</td>
<td>mu-r</td>
<td>man</td>
</tr>
<tr>
<td>Gen.</td>
<td>mun</td>
<td>men</td>
<td>že men</td>
<td>wa men</td>
<td>žū, žūi</td>
<td>mu</td>
<td>mu</td>
<td>man</td>
</tr>
<tr>
<td>Gen. abs.</td>
<td>?</td>
<td>men-en</td>
<td>mo-kān</td>
<td>men</td>
<td>žui-an</td>
<td>mu-yān</td>
<td>mu-nd</td>
<td>?</td>
</tr>
<tr>
<td>Obl.</td>
<td>mum (?)</td>
<td>men</td>
<td>men</td>
<td>men</td>
<td>ma, maž</td>
<td>mu</td>
<td>mu</td>
<td>man</td>
</tr>
</tbody>
</table>

| Plus.    |          |         |          |         |       |           |        |          |
| Nom.     | ?        | mōχ     | māχ      | max     | sak, sakišt | maš       | māš    | nāχ      |
| Dat.     | ?        | mōc     | nā māχ   | na, max | sak-ar | maš-ir    | māš-ar | māχ      |
| Gen.     | ?        | mōc     | že māχ   | wa max  | spā    | maš       | māš    | māχ      |
| Gen. abs. | ?       | mōc-en  | a māχ-kān | a max | ?     | maš-an    | māš-end | ?        |
| Obl.     | ?        | mōc     | māχ      | max    | sak    | māş       | māş    | maχ      |

1 The only oblique case noted is the dative mum-bā, to me. In this the n of mum has probably become m before b.
<table>
<thead>
<tr>
<th>English</th>
<th>Zébaski</th>
<th>Munjani</th>
<th>Sarikoli</th>
<th>Xtyrya</th>
<th>Yaqmori</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu</td>
<td>tu</td>
<td>tu</td>
<td>tu</td>
<td>tu</td>
<td>tamux</td>
</tr>
<tr>
<td>tō</td>
<td>na</td>
<td>maf</td>
<td>na maf</td>
<td>maf</td>
<td>maf</td>
</tr>
<tr>
<td>tō-bā</td>
<td>tō-nēn</td>
<td>tō-kām</td>
<td>tō</td>
<td>tō</td>
<td>tō-mox</td>
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<td>tō</td>
<td>tō</td>
<td>tō</td>
<td>tō</td>
<td>tō</td>
<td>tō-mox</td>
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</tbody>
</table>

55. 2nd Person, "thou," etc.
57. 3rd Person, "he," "she," "it," etc.

<table>
<thead>
<tr>
<th>English</th>
<th>Iškăšmi</th>
<th>Zëbakî</th>
<th>Munjâni</th>
<th>Yûdya</th>
<th>Waxî</th>
<th>Sarikoli</th>
<th>Šuynî</th>
<th>Yavnobi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
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</tr>
<tr>
<td>Nom.</td>
<td>wa</td>
<td>ao</td>
<td>wo</td>
<td>wo</td>
<td>yao</td>
<td>yû</td>
<td>yû</td>
<td>ax</td>
</tr>
<tr>
<td>Dat.</td>
<td>wan bâ</td>
<td>yû bâ</td>
<td>nâ wan</td>
<td>na wên</td>
<td>ya-r</td>
<td>wi-r</td>
<td>wi-r, wum</td>
<td>avi</td>
</tr>
<tr>
<td>Gen.</td>
<td>i, wi</td>
<td>yû</td>
<td>ûe wan</td>
<td>wên</td>
<td>yao</td>
<td>wi</td>
<td>wi, wûn</td>
<td>avi</td>
</tr>
<tr>
<td>Gen. abs.</td>
<td></td>
<td>yû-nen,</td>
<td>wan-kûn</td>
<td>a wên</td>
<td>yao-an</td>
<td>wi-yân</td>
<td>wi-nûd</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>wan</td>
<td>yû, wû, wô</td>
<td>wên</td>
<td>yao</td>
<td>wi</td>
<td>wi, wûm</td>
<td>avi</td>
<td></td>
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<tr>
<td>Plur.</td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>?</td>
<td>ûwend</td>
<td>wui</td>
<td>wœi</td>
<td>yaišt</td>
<td>wôôd</td>
<td>wôôd</td>
<td>axtît</td>
</tr>
<tr>
<td>Dat.</td>
<td>?</td>
<td>ûwendâ bô</td>
<td>nâ waf</td>
<td>na wef</td>
<td>yavw-ar,</td>
<td>wief-ir</td>
<td>wief-ir</td>
<td>aŭti</td>
</tr>
<tr>
<td>Gen.</td>
<td>wêv</td>
<td>ûwend</td>
<td>ûe waf</td>
<td>wef</td>
<td>yav</td>
<td>wief</td>
<td>wief</td>
<td>aŭti</td>
</tr>
<tr>
<td>Gen. abs.</td>
<td>?</td>
<td>ûwend-en</td>
<td>waf-kûn</td>
<td>a wef</td>
<td>yav-an</td>
<td>wief-an</td>
<td>wief-end</td>
<td>?</td>
</tr>
<tr>
<td>Obl.</td>
<td>?</td>
<td>ûwend</td>
<td>waf</td>
<td>wef</td>
<td>yav</td>
<td>wief</td>
<td>wief</td>
<td>aŭti</td>
</tr>
</tbody>
</table>
54. The following are examples of the use of the pronoun of the 1st person in Iš.:

(6, 25) az tu-bā dayum, I will give to thee.
(30) az zus, I (am thy) son.
(35) az ḥadak ḥarum, nēduñ, I myself will eat, I will sit.
(5) wak lav gāla mum-bā dai, give to me a piece of bread.
(24) mum-bā hukm tse ūu, if the order be (given) to me.
(26, 33) mum-bā išum, bring to me.
(25) agūr mun udörd āsm tāza kūl-ūt, if (i.e. when) thou madest my daughter’s eyes restored.

56. The following are examples of the use of the pronoun of the 2nd person in Iš.:

(6) tu xē āsm kūr kun, make thou thy eye blind.
(29) xē udörd tu-bā dayum, tu xūš-wa_xt šū, (if) I give to thee my daughter, wilt thou be pleased?
(32) cīs talapi tu, what dost thou demand?
(6, 10, 25) az tu-bā dayum, I will give to thee.
(33) lāl sandūq gūl mum-bā, dūrr xurjīn gūl tu-bā, the box of rubies is all for me, the sack of pearls is all for thee.
(17, 26) tu māl darūn wak kābūt vūs āst, in thy flock there is a blue goat.
(22) nēr-bā dāh rōz tamux-bā qarār vūd, nēr tamux šanum, the agreement for you was ten days up to to-day, to-day I will kill you.

58. The following are examples of the use of the pronoun of the 3rd person in Iš.:

(18) wa cēnār nasu, (if) he grasp the plane-tree.
(20) wa cēnār nad, he grasped the plane-tree.
(27) wa vūs-i šērd ḡūd, he took the goat (and) came.
(13) kūd wan kūtal kūl, wād; tar ambi wan wūd, the dog led him (and) took him away, (and) took him away into a cave.
(18) *tār cenār wān sāmbu,* (if) he smear it on the plane-tree.

(33) *wān zānz mum-bā tām,* take it (and) bring it to me.

(4) *i dēr zūndak šūd,* his belly became hungry.

(17) *agar . . . i korost zānz, i tām tāzā šū,* if he takes its skin, his eyes will become restored.

(18) *i tām sīyāt šū,* his eyes will become restored.

(19) *i gūl gap-i šū,* he heard all his talk.

(27) *i talāyā-i zōyā,* he took its bile.

(28) *i udōyā tām sīhāt šū,* his daughter's eyes became well.

(38) *i dēr kandār kul,* he made his belly pieces (i.e. he tore it in pieces).

(13) *wi dūm-i nād,* he grasped its tail.

(8) *wēv dēr zūndak šūd,* their bellies became hungry.

59. As in the other Pāmīr languages, free use is made of pronominal suffixes. A comparative table of those in use is given on the page opposite.

When these suffixes consist of more than one letter, the initial vowel is dropped after another vowel; or, more correctly speaking, the initial vowels of these suffixes do not really form part of the suffixes, and are only inserted, for the sake of euphony, when the suffix follows a consonant. Sometimes, if a suffix is added to a word ending in *i,* the vowel of the suffix is retained, and a *y* is inserted between the two vowels so as to prevent a hiatus. Thus (38) *ham-dīgāri-yān.*

No information is available as to the forms of the suffixes for the plurals of the 1st and 2nd persons in *Īs.* The forms given for *Mj.* and *Yd.* should be taken with some reserve, as the materials from which they are furnished are rather scanty. The *Yn.* forms are borrowed from Persian.

As regards *Zb.* it will be remembered that this dialect is fond of rejecting a final consonant (§ 37). This accounts
<table>
<thead>
<tr>
<th>Language</th>
<th>Pronoun</th>
<th>1st Person Singular</th>
<th>1st Person Plural</th>
<th>2nd Person Singular</th>
<th>2nd Person Plural</th>
<th>3rd Person Singular</th>
<th>3rd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Sing.</td>
<td>en</td>
<td>en</td>
<td>at, at</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<tr>
<td></td>
<td>Plur.</td>
<td>en</td>
<td>en</td>
<td>el</td>
<td>-</td>
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<td></td>
<td>Caret.</td>
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<td>Caret.</td>
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<tr>
<td>Iska'sini</td>
<td>Sing.</td>
<td>-im, -am</td>
<td>?</td>
<td>-</td>
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<td>-</td>
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<tr>
<td></td>
<td>Plur.</td>
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<tr>
<td></td>
<td>Caret.</td>
<td>-im, -am</td>
<td>-im, -am</td>
<td>-im, -am</td>
<td>-im, -am</td>
<td>-im, -am</td>
<td>-im, -am</td>
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<tr>
<td>Munjani</td>
<td>Sing.</td>
<td>-en, -i</td>
<td>-en, -i</td>
<td>-at, -it</td>
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<td></td>
<td>Plur.</td>
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<tr>
<td></td>
<td>Caret.</td>
<td>-en, -i</td>
<td>-en, -i</td>
<td>-en, -i</td>
<td>-</td>
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<tr>
<td>Sarikoli</td>
<td>Sing.</td>
<td>-en, -at</td>
<td>-en, -at</td>
<td>-at, -it</td>
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<td></td>
<td>Plur.</td>
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<tr>
<td></td>
<td>Caret.</td>
<td>-en, -at</td>
<td>-en, -at</td>
<td>-en, -at</td>
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<tr>
<td>Yidja</td>
<td>Sing.</td>
<td>-</td>
<td>-</td>
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<tr>
<td></td>
<td>Plur.</td>
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<td>Caret.</td>
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</tbody>
</table>
for the duplicate forms -en, -e; -ev, -e, and so on. In Pāb. the suffix of the 3rd person singular is -a, but it is very often omitted, so that we here see, as usual, the origin of the fact that Is. does not—at least as far as the story shows—use any suffix for this person.

60. As in other Pāmīr languages, these suffixes are most often employed to indicate the person of a past tense of a verb. Thus, Is. āpuxtān, they listened. But they are separable, and are most commonly attached, not to the verb, but to some other word in the sentence. Thus, (35) az-im lev šud, for az lev šud-im, I became mad. When this occurs the suffix may be repeated several times in the sentence, as in (2) dō ādam-ān safar-ān šud for do ādam safar šud-ān, two men went a journey.

61. Other examples of the use of these suffixes in Is. are the following:—

(15) az-im nēr tar pādšā čān-um šud, to-day I went into the king’s house. Here the suffix occurs twice—as -im (exceptional for -im), and as -um.

(14) tu-t kum dā wud, (in) what place wast thou? For tu . . . wud-at.

(18) ai tu-t pādšā bēfām-at vuduk, O king, thou hast become foolish. Here the suffix occurs twice; for tu . . . bēfām vuduk-at.

(3) tand rūz-ān šāwal šud, for some days they went along the road.

(7) ē’-wudak-ān tūyd, from there they went on.

(29) pādšā dā-ān āyad, they came near the king.

(36) āyad-ān, āpuxt-ān, they came, they listened.

(38) ham-dīgār-y-ān kēn kul, they made trouble to each other. Here ham-dīgar-i is the accusative of ham-dīgar, and y is inserted before the -ān for the sake of euphony.

Sometimes these suffixes are used instead of the verb substantive. Thus:—

(30) tu-t-tät, thou art (my) father.
62. In Zb. these suffixes are employed not only to indicate the subject of the verb, but also in a wider way. Thus, in az-im yū zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes; the subject "I" is indicated by -im and -am, and the object "him" (i.e. the son) is indicated by the suffix -a. Dēdāk-am-a accordingly means "I have beaten him". Again, in apnīt-a wod-am, the subject "he" is indicated by -a, and the indirect object "for me" is indicated by -am. The phrase is therefore literally, "lost-he was-for-me," i.e. I lost him.

63. Demonstrative Pronouns.—In Iš. the proximate demonstrative pronoun appears under two forms. The first is nakwā, this. The base nak- also appears in S. nak-yam, this way, and nak-dās, thus; in Yn. nak-it, this very (sg. acc.); and perhaps in Ś. ik-yam, this very. I connect the Iš. S. and Yn. forms with Skr. ēna-, Phl. Prs. ēn, to which the -ka-suffix has been added. The affiliation of the Ś. form to this group is doubtful. It is more probably to be referred to Skr. ṣayam, Prs. े, also with the -ka-suffix.

The other form appears in man, this (acc. sg.), and miv, their. This also occurs in W. yem, this; S. yam, this (sg. obl. mi, pl. nom. moḍ, obl. mef); Ś. yem, yam, this (sg. obl. mi, pl. māḍ, obl. mef); Mj. ma, this (pl. obl. maf); Yd. mo, wem, this (sg. obl. man, pl. obl. maf); Zb. has am, this.

The following examples of this pronoun occur in the Iš. story:—

(17) agar nakwā vāz avirt, if he finds this goat.
(19) nakwā kūr pa ambi te vukh, this blind man who was in the cave.
(35) man pāḍā bā ussum, shall I take away this to the king?
(23) vuk rāž miv gunā te ḍak tilapuqm, I ask from Your Honour (pardon for) the fault of these for one day.
64. The remote demonstrative pronoun is wa, that, etc., the same as the 3rd personal pronoun. Thus:

(33) po wa ambi darān, inside that cave.

Another remote demonstrative pronoun found in Sir Aurel Stein's list is dīr, that. With this we may compare S. sg. obl. di, this (pl. nom. duṣ, obl. deś); Ś. dī, of this (Pl. nom. daθ, obl. deś). Geiger (p. 320) compares the Ś. and Ś. forms with the Pašto dē, this. I am unable to account for the final r in the Is. form, unless the latter is a dative.

65. In Zb. the personal pronoun of the 3rd person is used as the remote demonstrative. When used as an adjective any of the forms ao, ā, or wo may be used for any number or case, but the two latter have not been noted in agreement with a nominative.

66. Reflexive Pronoun.—The reflexive pronoun in Is. is χaḍ-ak, self, in which the -ak is the -ka-suffix. We may compare the emphatic termination -aθ in Ś. χuṇ-aθ, self. With χaḍak we may compare W. χuṭ-S. χu, Ś. χu, χuṇ-aθ, Yd. koyah (so Biddulph, ḫuṣah). As an example for Is., we have:

(35) az χaḍak χuṇum, nēdum, I myself will eat, will sit.

67. Sir Aurel Stein's list also gives fuk, self, a word which I have not found in this sense in the story. In form it resembles S. fuk, Ś. fuk, all, but does not agree in meaning with these words. The nearest form in this sense that I have met is the Dardic (Gawarbati) phu-ka, self. I have no suggestion to make as to its derivation, unless it is connected with Skr. svu-(through *spra-, *hpa-, *pha-), self, with the Dardic change of v to p and the -ka-suffix. In this case the word would be borrowed from Dardic. The word fuk occurs twice in the story, and in each case seems to mean "Your Honour", much as, in Hindi, āp means both "self" and "Your Honour". Thus:
(23) wák rōz miv gunā tā faḱ tilāpum, I demand from Your Honour (pardon for) their fault for one day.

(33) χazīna-e-yāī tā faḱ tilāpum, I demand from Your Honour a hidden treasure.

68. The Is. word for “own” is χē. As usual it always refers to the subject of the sentence and means “my own”, “thy own”, “his own”, etc., according to the context. The corresponding words in the other Pāmīr languages are Zb. χē, Mj. χωι, Yd. χωζ, W. S. χū, S. χω, Yn. χ Yapı, χēpī. The word occurs very frequently in the story. A few examples will suffice:

(6) τυ χē tāṃ kūr kun, make thine own eye blind.

(10) τι χē sār wák tāṃ kif, pierce an eye from thine own head.

(7) fē χē tāṃ kif, Good pierced his own eye.

69. Relative Pronoun.—In all the Pāmīr languages the force of the relative pronoun is most generally expressed by the help of a verbal adjective in (W.) -ung or (S.) -enj. Thus (Shaw, JASB. xlv, p. 169), W. cinvi, škōit-ung χulg, the person who breaks the cup.

As has occurred in many languages, there is also a tendency to employ the base of an interrogative pronoun with the force of a relative. Thus, in the story, we have tse or tē or za (cf. Yd. tsi, what ?) used as relatives in:

(18) tse-ung kūr tē yūnī, whatever kind of blind man who there may be, equivalent to “if there be any kind of blind man”.

(19) nakuwā kūr pa ambī tē vud, this blind man who was in the cave.

(34) hē ciž nus vud, za wadāk paidā na šu, there was not anything which is not manifest there.

As in the first example, tse or tē may practically have the force of “if”. Similarly:

(24) mūm bā hulm tē šu, if there be an order (given) to me.

Zb. uses the Prs. ki as a relative.
70. Interrogative Pronouns.—In Iš. kudum is "who?" and kum or cīz is "what?". So kum đâ, what-place? is used to mean "where". The corresponding words in other Pāmār languages are:—

Who?—Zb. kāi, Mt. kedēva, Yd. keḏi, W. ikūi, S. coi, Š. caĩ, ci, Yn. kax (obl. kāi). These all go back to the old pronominal base ka-.

What?—Zb. tūiz, Mt. štē (?), Yd. ci (Biddulph, tsi), W. tūiz, S. tūiz, Š. kū, cīz, tūiz, Yn. cā. These may all be compared with Prs. ci, cīz.

Examples of the Iš. forms are:—
(14) tu-t kum đā vud, where est thou?
(16) cīz ḥābaṭ āst, what news is there?
(32) cīz talāpi tu, what dost thou demand?

71. Other Pronominal Forms in Iš.:—
wak, a certain (see the article, § 41).
cand, tsand, some, several.
tū-rang, whatever kind of.
he cīz, anything.
ham-dīgar, each other.

Hē, in he cīz, is the Prs. hēc, with apocope of the final consonant (§ 37). The other forms call for no remarks. The following are examples:—
(8) cand rūz ṣawal-ān tūrd, for some days they went (along) the road.
(14) cand ṭuṭ šuṭ, some time passed.
(3) tsand rūz-ān ṣawal šud, for some days they went (along) the road.
(32) tsand rūz bād šak āyad, after several days Bad came.
(18) tū-rang kūr-tē vūnī, whatever kind of blind man who there may be.
(34) he cīz ṛūs vud, za wadak paidā na šu, there was not anything that is not manifest there.
(38) ham-dīgar-i-ya-ān kēu kul, they made trouble to each other.
D. Verbs

72. As in other Pāmīr languages the conjugation of the verb is founded on two principal bases—the present and the past. On the present base are founded the present-future tense, derived from the old present, and other connected tenses. The past base is the past participle. From it the past tense is formed by the addition of the separable pronominal suffixes described in §§ 59 ff. A perfect participle is formed by strengthening the past participle by the addition of the -ka-suffix (see § 38, 3). A perfect tense is formed from the perfect participle, as in the case of the past tense, by the addition of the separable pronominal suffixes. In all this Iš. is in accord with the other Pāmīr languages.

73. The materials for illustrating the conjugation of Iš. verb are confined to the verbal forms found in the story brought home by Sir Aurel Stein, and are necessarily incomplete. I shall do my best to complete them by the free use of my Zb. materials.

74. A verb agrees with its subject in number and person, but when there are a number of singular subjects to one verb the latter is sometimes in the singular instead of in the plural. Thus, in 36, we have χwrs, lēw, urk, urwēsak ārād-ān, the bear, the night-demon, the wolf, (and) the fox came, with the verb in the plural; but, in 14, we have wak χwrs, wak urk, wak urwēs, wak vārd ārād, a bear, a wolf, a fox, (and) a nightmare came, in which the verb is in the singular.

75. Verb Substantive.—The only form of the present tense of the verb substantive occurring in the Iš. story is āst, he is. Thus:

(33) wak dā ambi āst: po wa ambi dārān wak χurjīn durr āst, wak sandūg lāl āst, in a certain place there is a cave: within that cave there is a sack of pearls, there is a box of rubies. Similarly, in several other passages.
76. In Zb. this tense of this verb is conjugated by adding the separable pronominal suffixes to the 3rd person singular. Thus:—

**Singular**

1. äst-im.  
2. äst-ai.  
3. äst.

**Plural**

äst-en.

äst-ev.

äst-en.

Similarly, S. has yost-am, Š. yast-am, I am, and so on, and Mj. hast-am, etc., while Yd. has astet for all persons of both numbers. Zb. has also the word -i, used as a suffix, to signify "is", as in ruqqäsi-et, it is dancing; ferî-t, he is good. With these we may compare the termination of Yd. astet.

77. The past tense of the Iš. verb substantive is vud, was. It takes the pronominal suffixes like any other past tense, so that we get:—

**Singular**

1. vud-im or vud-um.  
2. vud-at.  
3. vud.

**Plural**

?  
?

vud-în.

No forms occur for the plural. The 3rd person plural is given on the analogy of other verbs occurring in the story.

78. The corresponding Zb. paradigm is:—

**Singular**

1. wod-im.  
2. wod-î.  
3. wod-ii, wod.

**Plural**

wod-en.  
wod-av.  
wod-en.

The suffix differs from Iš. in the 2nd person singular; but otherwise, so far as they can be compared, the two agree very well together. In other Pāmir languages we have:—

Mj. via, Yd. vio, W. tu or hûmût, S. vûd, Š. vôd, Yn. vûcû, he was. It will be seen that the two forms of
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<th>Present-Future</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Past</th>
<th>Perfect</th>
<th>Infinitive</th>
<th>Meaning</th>
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<tr>
<td>1 2 3</td>
<td>Sing. 2</td>
<td>Plur. 2</td>
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<td></td>
<td>(apni or apēd)</td>
<td>vud, vud</td>
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<td></td>
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<td>to lose.</td>
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<td>(asēk)</td>
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<td>to be.</td>
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<td>(asād)</td>
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<td>to send.</td>
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<td>(iśān)</td>
<td>(is)</td>
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<td>to become.</td>
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<td>(aśēn)</td>
<td>avāra</td>
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<td>to listen.</td>
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<td>(āva)</td>
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<td>to enter.</td>
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<td></td>
<td>avāl</td>
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<td>to and, obtain.</td>
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<td></td>
<td>avāl</td>
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<td></td>
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<td></td>
<td>to bring.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to give.</td>
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<td></td>
<td>avāl</td>
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<td></td>
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<td></td>
<td>to strike, put.</td>
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<td></td>
<td>avāl</td>
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<td>to remain.</td>
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<td>avāl</td>
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<td>to ago.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td>to prepare.</td>
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<td>avāl</td>
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<td></td>
<td>to come back.</td>
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<td>avāl</td>
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<td>to run.</td>
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<td></td>
<td>avāl</td>
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<td></td>
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<td>to say.</td>
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<td></td>
<td>avāl</td>
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<td>to sing.</td>
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<td></td>
<td>avāl</td>
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<td>to fleas.</td>
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<td></td>
<td>avāl</td>
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<td></td>
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<td>to do make.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td>to consume.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to wish.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td>to cut.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to fly, slaughter.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to eat.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to arise, stand up.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to die.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to grasp.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to sit, lie down.</td>
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<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to place.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to draw (water).</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to go out.</td>
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<tr>
<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to set a light.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to clothe.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to call.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to swear.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to go, become.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
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<td></td>
<td></td>
<td>to pass (of time or place).</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td>to demand.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td>to burn.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to go, move.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td>to shave.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td>to see.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to take away.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to call, summon.</td>
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<tr>
<td></td>
<td>avāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to bind, tie.</td>
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<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to become.</td>
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<tr>
<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to take.</td>
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<tr>
<td></td>
<td>avāl</td>
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<td></td>
<td></td>
<td></td>
<td>to kill.</td>
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</table>
W. have entirely different bases. The origin of the Mj. and Yd. forms is doubtful.

79. The following are examples of this tense in Is.:
   (15) az-im (for az-im) nēr tar pādsā χān-unm vud,  
to-day I was in the king's house.
   (14) tu-t būm dēz vud, where wast thou to-day ?
   (19) nakwa kūr pa ambi tē vud, this blind man who 
      was in the cave.
   (22) nēr-bā daḥ rōz tamuχ-bā qarār vud, (up) to-day 
      your agreement of ten days was.
   (34) hē cī nus vud, there was not anything.

From the same root we have a 3rd person singular 
present, vūnī, he becomes, and a perfect base; vuduk, has 
become, in:
   (18) tē-rang kūr tē vūnī, if there be any kind of 
      blind man.
   (18) tu-t pādsā bēfām-at vuduk, thou, O king, hast 
      become (i.e. art) foolish.

80. Like the Prs. šudan, the root šu-, go, is also used to 
mean "become". This verb will be dealt with under the 
head of the active verb.

81. The Active Verb.—I commence by giving, in the 
folding table opposite, all the verbal forms that I have 
been able to collect from the Is. story. To these I have 
added, between marks of parenthesis, all the Zb. forms 
available in my own materials. On this table are based 
the remarks that follow.

82. Infinitive.—In Is. this ends in -uk added to the 
present base, as in χar-uk, to eat, food; pomuts-uk, to 
clothe, clothing. Thus, χē χaruk-bā avul, pomutsuk-bā 
mus avul, he obtained (food) for eating, he obtained 
clothes for putting on.

In Zb. the infinitive ends in -āk, as in deh-āk, to strike; 
šu-āk, to go, to become. In W. it ends in -āk or -ān, and 
in S. Š. in tao. In Yd. it ends in -ak.
83. Conjunctive Participle.—The Pāmīr languages have no conjunctive participle, such as is common in India. Instead, the two verbs are simply put in juxtaposition, as in Iš. (27) zōyād āyad, he took, he came, i.e. having taken he came, he brought, equivalent to the Hindi lē āyā.

84. Present—Future.—This tense, founded on the ancient present, has the force both of a present and of a future. It sometimes has the force of a present subjunctive. In Iš. the terminations in the singular are as follows:

1. -um.
2. -ī, i.
3. —, or -ī.

No materials are available for the plural terminations.

In other Pāmīr languages the terminations are as follows:

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<tbody>
<tr>
<td>Sing. 1.</td>
<td>-em, -im</td>
<td>-um</td>
<td>-em</td>
<td>-am</td>
<td>-am</td>
<td>-um</td>
<td>-ām</td>
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<tr>
<td>2.</td>
<td>-ē, —</td>
<td>-ī</td>
<td>-it</td>
<td>-i</td>
<td>—</td>
<td>-ē, -i</td>
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<tr>
<td>3.</td>
<td>-ī, -ai</td>
<td>-ī</td>
<td>-ī, -ī</td>
<td>-ā</td>
<td>-ē</td>
<td>-ē</td>
<td>-tišt, -ci</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>-en</td>
<td>-am</td>
<td>-em</td>
<td>-an</td>
<td>-am</td>
<td>-am</td>
<td>-im</td>
</tr>
<tr>
<td>2.</td>
<td>-av</td>
<td>-af</td>
<td>-ef</td>
<td>-it</td>
<td>-id</td>
<td>-id</td>
<td>-t?</td>
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</tbody>
</table>

We may safely assume that, in the plural, the Iš. forms closely resemble those of Zb. The resemblance of the singular forms in Mj. is also marked. No information is available regarding Yz.

85. The following are examples of the use of this tense in Iš.

(6, 10, 25, 29) az tu-bā dayum, I will give to thee.

(24) pādašt udoryd tām tāza kurnum, I will make the king’s daughter’s eyes restored.
(35) man pâdšâ-bâ ussum? az xâdak xarum, nêñum, shall I take this away to the king? I myself will eat, (and) will sit down.

(23) wak rôz miv gunâ tsa fak tilapum, for one day, I demand from Your Honour (pardon for) their fault.

(33) xâsîna-i-yâib-i tsa fak tulapum. I demand a hidden treasure from Your Honour.

(27) nêr tamux ̣xanum, to-day I will slay you.

(29) tu xûš-uxîti sû, wilt thou be happy?

(30) cîz tulapi tu, what dost thou demand?

(17) agar nakwu vuz avirî, korost xânz, i tsâm tâsa sû, if he finds this goat, (and) takes the skin, her eyes will become sound.

(24) mum-bâ hukm îs sû, if there be an order to me.

(33) xô sû, it becomes well, i.e. good!

(34) hê cîz vus vud, za wadak pûidâ na sû, there was nothing that does not become manifest there.

86. Present Conditional.—The present-future has the force of a present conditional, but the conditional force is emphasized by the addition of the letter -u.

In Zb -a, and in W. -ö, is added with the same effect.

Examples of the present conditional in Iš. are:—

(18) wa cenâr nus-u, xê dâst pa kûl dû (for dê-u), tsa kûl vêk xânz-u, tar cenâr wan sâmîbu, tsa cenâr xânz-u, tar xê têm sâmâb-u, (if) he grasp that plane-tree, put his hand into the pool, take water from the pool, smear it on the plane-tree, take it from the plane-tree, (and) smear it on his eyes.

87. Imperative.—The 2nd person singular of the imperative is the same as the present base. The 2nd person plural adds -aw or -uw.

In Zb. the only termination of the 2nd person plural is -av; in Mj. and Yd. it ends in -ê; in W. it ends in -it; in S. Ș. in -îd, and in Yn, in -t, thus following the present-future,
88. The following are examples of the use of the imperative in Is:—

Singular 2.—(5, 9) wak lav gâlu mum-bâ dai, give me a piece of bread.
(26, 33) mum-bâ ižum, bring to me.
(10) ʾ-ʾex ʾsâr wak tsâm kif, pierce (i.e. tear out) one eye from thy head.
(6) tu ʾex tsâm kûr kun, make thine eye blind.
(31) tar tâxt niđ, sit down on the throne.
(37) wok cîrây pedân, light a lamp.
(28, 33) šu, go thou.
(33) wâni sânâ, take it.

Plural 2.—(16) wak tabîb avîraw, ižmuw, find ye (and) bring ye a physician.
(28) wânuw, ižmuw, call ye (and) bring.

89. Past Tense.—This is simply the past base or past participle, with the separable pronominal suffixes added to indicate number and person. As already explained (§ 60) these are most often added, not to the verb, but to some other word in the sentence. It will be remembered that, in Is., there is no suffix for the 3rd person singular. For this person, therefore, the bare past participle is employed.

The same procedure is followed in all the Pâmîr languages. A list of all the Is. and Zb. past participles known to me will be found in the table opposite p. 51. For the pronominal suffixes in the various languages, see § 59.

90. The following are examples of the use of the past tense in Is:—

Singular 1.—(35) az-im lēv šud, did I become (i.e. am I) mad?

Singular 2.—(25) agar mun udôyâ tsâm tâza kul-ut, if thou madest my daughter’s eyes sound.

Singular 3.—(12) wak kud ārâd, a dog came. Similarly ārâd in many other places.
(34) šud, ambi-bā atōyd, he went, he entered into the cave.

(38) urk atōyd, the wolf entered.

(34) xē xaruk bā avul, pomuruk-bā mus avul, he found foo for his eating, he found clothes to put on.

(30) xē udōyd fri-bā dūd, he gave his daughter to Good.

(20) cenār viš šud, va cenār nad, xē dust dēd kūl darūn, tar cenār sāmīud, tar xē tām sāmd, i tām tūza šud, he went below the plane-tree, he seized the plane-tree, he struck (i.e. put) his hand into the pool, he smeared (it) on to the plane-tree, he smeared (it) on to his eyes. His eyes became sound.

(11) fri frin, Good remained (where he was).

(14) xurs tsa urwēs frut, the bear inquired from the fox.

(22) tsa wāzīrāw frut, he inquired from the viziers. (5, et passim) yēzd, he said.

(7) fri xē tām kīft, Good pierced his own eye.

(38) i dēr kundār kūl, he made his belly pieces (i.e. he tore it to pieces). Kūl or kūl is frequently used to make nominal compound verbs, as in (37) at kūl, he opened; (38) trās kūl, he feared; (13) kutal kūl, he led; (21) gūl kūl, he made assembled, he called together.

(27) kut, i tal xā-i zōyād, he flayed (it), he took its bile.

(19) sukar tsa wadak xūt, nušt, at dawn he arose (and) went forth from there.

(21) tsa wadak xūt, tōyd, he arose (and) went from there.

(34) xūt tsa wadak rawān šud, he arose (and) set out from there.

(38) šak mul, Bad died.

(13) wi ḍumb-i nad, he grasped its tail.

(12) wak rōz ta vauserinfo nulust, for one day he sat (there) till evening.

(31) tar taxt nulust, he sat down on the throne.

(4) i dēr zunduk šud, his belly became hungry. Similarly, šud, he became, in many other places.
(20) cendır viş šud, he went below the plane-tree. Similarly, šud, he went, in many other places.

(19) i gūl gəp-i šud, he heard all his talk.

(14) cand wəxt šuχ, some time passed.

(11) šak töyd, Bad went away.

(21) tə wədək χat töyd, he arose and went from there.

(13) kud wən kətəl kūl, wəd, the dog led him (and) took (him) away.

(27) cər pədəx uδoyd tsəm vəst, he bound (it) on the king's daughter's eyes.

(27) wə wəz-i zəyəd əyəd, he took the goat (and) came.

(37) χurx ərəy zəyəd, the bear took a light.

Plural 3.—(38) χurx, ləw, urk, urvəsək əyəd-ən; aput-ən, the bear, the night-demon, the wolf, (and) the fox came; they listened.

(29) pədxə əδ-ən əyəd, they came before the king.

(38) ham-dəgər-i-y-ən (see § 59) həw kəl, they made trouble to (i.e. invited) each other.

(2) də dəδəm-ən safər-ən šud, the two men went (on) a journey. Here the suffix -ən is repeated.

(3) təxənd rəz-ən šəwəl šud, for some days they went (their) way.

(7) tə-wədək-ən töyd, they went on from there.

(8) cand rəz šəwəl-ən töyd, for some days they went (their) way.

91. Perfect.—The base of the perfect tense is the perfect participle, which is formed by strengthening the past participle by the addition of the -ka-suffix, u being employed as the junction-vowel. Thus, nulust, he sat down; nułustuk, he has sat down.

The perfect base is formed in the same way in Zb, but the junction-vowel is a or ə, as in nuləstək, he has sat down; nadək, he has taken. Both in regard to Is and Zb, the materials in regard to the junction-vowel are scanty, and it may be that in both languages it is really determined by sympathy with the preceding vowel of the
past participle. In Mj. the perfect tense does not seem to be used. In Yd. γ is added, as in ἐι-γ-εμ (Biddulph, ἐι-g-em), I have beaten. W. adds k without a junction-vowel, while S. Š. add j (derived from k), also without a junction-vowel. Yn. adds γ.

In Iš. the bare perfect participle forms the 3rd person singular of the perfect tense. For the other persons separable pronominal suffixes are employed, as in the past.

The following are examples of the 3rd person singular of the perfect tense in Iš.:

(37) woł udum nuustuk, a man has sat down, i.e. is seated.

(16) pādšā-nu wak udōyd kūr šuduk, a daughter of the king has become blind.

See also the example of vuđuk in § 79.

V. INDECLINABLES

92. Adverbs.—nēr, to-day; nēr-bū, up to to-day; inga, then; dā, a place; in kūm dā, where? wādak, there; tā wādak or t'-vuđak, from there, thence; var, a door; in tā var, from the door, i.e. from inside (a dwelling).

It is unnecessary to give any examples of the use of these. The vocabulary gives references to the passages in which they occur.

The negative is na or nus, not. Nus occurs in Zb. under the form nās. An Iš. example, containing both forms, is:

(34) ḥē cīz nus vuđ za wādak pāddā na šu, there was not anything that is not manifest there.

93. Prepositions and Postpositions.—These are dealt with in §§ 45 ff.

94. Conjunctions.—agar, if; za, and.

95. Interjections.—ai and ē, O! χόδ, well!

Of these ai is used contemptuously (17, 18); and ē respectfully.
ISHKASHMI STORY

(An acute accent, as in wàdak, indicates stress.)

1. Wàk àdam frî wak šak.
   One man good one bad.

2. Dò àdam-ān sufur-ān šud.
   Two men-they journey-they went.

   Some days-they road went.

4. I dêr ūnduk šud.
   His belly hungry became.

5. Nîk (or frî) šak-bâ rëzd, “wak lav gâla
   Good (Good) Bad-to said, “A piece bread
   mum-bâ dâi.”
   me-to give-thou.”

6. Şak rëzd, “tu xê tsâm kûr kûn; az
   Bad said, “thou thine-own eye blind make-thou; I
   tu-bâ dayum.”
   thee-to I-will-give.”

7. Frî xê tsâm kift; ts-wàdak-ān töyd.
   Good his-own eye pierced; from-there-they went.

8. Cûnd röz šâwal-ān töyd. ò Wêv dêr
   Some days’ road-they went. Their bellies
   ūnduk šud.
   hungry became.

   Good said, “a piece bread me-to give-thou.”

10. Şak rëzd, “ûxê sàr wak tsâm kif;
    Bad said, “from-thine-own head an eye pierce-thou;
    az inga šû-bâ dayum.”
    I then thee-to I-will-give.”
11. *Ar-vádak tóm kúr šud. Šak tóyd,* fri
Both eyes blind became. Bad went, Good
remained.

12. *Wak róz tám víšér núlust. Šab šud.*
One day till evening he-sat. Night became.
Wak kud áryad.
A dog came.

13. *Wi dímb-i nad. Kud wan kútál kál*
Its tail (acc.) he-grasped Dog him leaving did
vud. *Tar ambi wan šud za*
took-away. Into a-cave him he-took-away and
*šab šud*
night became.

14. *Cand vaxt šúxt, wak xurs, wak urk, wak*
Some time passed, a bear, a wolf, a
urwês, wak váríd áryad. *Xurs ta*
fox, a night-mare came. The-bear from
urwês frut "tu-t kum dâ vud?"
the-fox asked, "thou-thou what place ñwač?"

15. *Urweš rëzd, "az-im nér tam pàdšà čin-um*
The-fox said, "I-I to-day to the-king's house-I
vud."
was."

16. *Xurs rëzd, "ciz ḵabar ãst?" Urweš rëzd,*
The-bear said, "what news is?" The-fox said,
pàdšà ḵë wazîr dar ḵasab šud.
the-king his-own viziers in anger became.
Pâ'dšà-na wak udóyd kúr šuduk;
King-belonging-to a daughter blind has-become;
pàdšà ḵë wazîrâ-bâ rëzd, "wak tabîb
king his-own viziers-to said, "a physician
âvîrâz išmun."
find-ye bring-ye,"
17. Urk yeśā, "ai nāfam pāʾdšā, tu māl dārūn
The-wolf said, "O foolish king, thy cattle among
wak habūt vuz āst; agar nakwa vuz āvirē
a blue goat is; if this goat he-finds
i korost zānzu i tām tāza šu."
its skin he-takes her eyes renewed will-become."

18. Xurs yeśā, "ai tu-t pāʾdšā bē-fām-at
The-bear said, "O thou-thou king foolish-thou
vuduk. Ambi sur-dāw wak sabz
nast-become. The-cave in-front a green
cenāʾr āst. Pi-bun wak kūl āst.
plane-tree is. Below-it a pool is.
Tšē-rang kūr tse vānī wa
Of-whatever-kind blind-man who may-be he
cenāʾr nasu, xē āst pa
the-plane-tree may-grasp, his-own hand into
kūl dā, tsā kūl vēk zānzu,
the-pool may-put, from the-pool water may-take,
 tur cenāʾr wān sāmbu, tsā
on-to the-plane-tree it may-smear, from
cenāʾr zānzu, tur xē tśām
the-plane-tree may-take, on-to his-own eyes
sāmbu, i tśām siyāt šu."
may-smear, his eyes well will-become."

19. Nakwa kūr pa ambī tšē vud, i
This blind-man in the-cave who was, his
gul gāp-i šūd. Sahār tšā waḍak
all talk (acc.) heard. At-dawn from there
xut nušt.
he-rose he-went-forth.

20. Cenāʾr viš šūd. wa cenāʾr
The-plane-tree below he-went. He plane-tree
nad, χε düst ded kul darun, grasped, his-own hand put the-pool withir, 
tar cendar śambud, tar χε on-to the-plane-tree he-smeared, on-to his-own țăm śamd. I țăm tązg śud. eyes he-smeared. His eyes renewed became.

21. Ăa wadak χut toryd. Tar pă’dșă From there he-arose he-went. To the-king’s țăsląq śud. Pădșă χă vazirăw town he-went. The-king his-own viziers (acc.) țul țul. assembled made.

22. Ăa vazirăw frut, "nėr-bă. țah rōz From the-viziers he-asked, "today-to ter days tamux-bă qarăr vud. Nėr tamux you-to agreement was. To-day you țanum." I-will-kill."

23. Fră țeșă, "e pădșă, wak rōz miv țună Good said, "O king, one day of-these the-fault ța fak tilıNorm." Pădșă țeșă, from Your-Honour I-demand." The-king said, "țob." "Well."

24. Fră țeșă, "mum-bă hukm tē șu, Good said, "me-to order which may-become, pădșă udőyd țăm tăza kumum." king’s daughter’s eyes renewed I-will-make."

25. Pădșă țeșă, "agar mun udőyd" tăm tăza The-king said, "if my daughter’s eyes renewed țulut, az tu-bă dayum." trou-madeست, I thee-to will-give."
26. Frī ɣēzd, "tu māl darīn wak kabūt Good said, "thy cattle among a blue 
vuz āst, mum-bū iżum." goat is, me-to bring."

27. Wu ɣus-ī zōrd āyad. Kut, i He the-goat (acc.) took he-came. He-flayed, its 
talχū-i zōrd, tar pāḏĝā udōyd bile (acc.) he-took, on-to the-king's daughter's 
īsīm vūst. I īsīm sīhat šud. eyes he-tied. Her eyes well became.

28. Sahar pāḏšā-bā ẓabar šud, i udōyd At-dawn the-king-to news became, his daughter's 
īsīm sīhat šud. Pādšā ẓuș-waxt šud. eyes well became. The-king happy became. 
īzhād, "šū ṣumū ḥażūw." He-said, "go-ye call-ye bring-ye."

29. Pādšā džā-ān āyad. Frīzā, "muştur The-king's place-they came. He-said "my-own 
udōyd tu-bā dayum, tu ẓuș-waxt daughter thee-to I-will-give, thou happy 
šū?" wilt-become?"

30. Frī ɣēzd, "e pādšā, tu-t, tāt, Good said, "O king, thou-thou-art father, 
aż zus." ẓūr udōyd • frī-bā dūd. I son." His-own daughter Good-to he-gave.

31. Pādšā ɣēzd, "e zus, tar tāxt • nīd." Frī The-king said, "O son, on-to throne sit." Good 
tar • tāxt nulust. on-to the-throne sat.

Cīz talāpi tu?”
What dost-thou-demand thou?”

33. ǧūk ḫeṣd, “ē pāḍāš, ẓaṣīnā-i-yaib-i
Bad said, “O king, treasure-of-hiding (acc.)
ṣa ḥak talāpum.” ḫeṣd, “ṣiḥ from Your-Honour I-demand.” He-said, “Well,
ṣu, ṣu, wak ḵā bāmbi ʾāst. Po wa it-becomes, go, a place cave is. In that
bāmbi da run wak ḥurjīn ḥurr ʾāst. Wak cave within a sack (of) pearls is. A
ṣandāq ʿlāʾl ʾāst. Wan ẓanīz mum-bā ḥērum. box (of) rubies is. It take me-to bring.
Lāʾl ʿsandāq- gūl mum-bā, ḥurr. Rubies (of) box all me-for, pearls (of)
ḥurjīn gūl tū-bā.”
sack all thee-for.”

34. Xūt ṣa wadak ṭawān ṣuḍ tāyīd.
He-arose from there going he-became he-went.
Ṣuḍ bāmbi- (or ɣār-) bā a-tāyīd. Xē
He-went the-cave (cave-) to, in-went. His-own
ḥuruk-bā avul, pomerul-bā mus eating-for he-obtained, clothing-for clothes
avul; ḥē cīz mus wud za wadak he-obtained; any thing not was which there
paīdā na ṣu.
manifest not may-become.

35. ǧūk ḫeṣd, “ē Xūdā, az-im lēv ṣuḍ? man
Bad said, “O ḥe God, ḥ I-I mad became? This
pāḍāš-bā wissūm? az ḥadak ḥurum
king-to shall-I-take-away? I myself I-shall-eat
nēdum.”
I shall-sit.”
36. Šab šud. Xurs, lēw, urk,
Night became. The-bear, night-demon, wolf,
urwēsak āyad-ān. Apuxī-ān, tsa var
fox came-they. Listened-they, from the-door
sadā āyad.
a-sound came.

37. Urk yēzd, "ē xurs, wok cirāy pedīn.
The-wolf said, "O bear, a light set-alight.
Xurs cirāy, zōyd, var at kul.
The-bear a-light took, the-door open he-made.
Wok adēm mulustuk.
a man has-sat.

38. Xurs trēs kul. Ham-digariy-ān kēu
The-bear fear made. Each-other (acc.)-they trouble
kul. Urk a-tord. I dēr kandār
made. The-wolf in-went. His belly pieces
kul. Šāk mul.
he-made. Bad died.

(Translation done by Qāzī Qadam Šāh and checked by Daulat Qadam, of Iškāšin. September 8, 1915.)

LITERAL TRANSLATION OF THE ABOVE

(slightly altered from Shaw’s)

1. (There) were (two men), one good (and) one bad. 2. They went a journey. 3. (They) went several days’ road. 4. His belly 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 bellies became hungry.
9. The good (one) said: Give me a piece of bread.
10. The bad (one) said: Pierce the eye (which remains) in thy head, 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 night. A dog came.
13. He laid hold of the dog's tail. The dog leading (him) took him away. It brought him into a cave and night fell.

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 palace.
16. The bear said: What news is (there)? The fox said: The king has become angry with his Wazirs. A daughter of the king's has become blind. The king said to his Wazirs: Find a doctor (and) bring (him).
17. The wolf said: Ah! thou (art) a foolish king. Amongst thy flocks (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 king, thou hast become a 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 lay hold of the plane-tree, and put one hand into the pool, take (water) from the pool, smear (it) on to the plane-tree, take (it) from the plane-tree, (and) smear (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave heard all this speech; at dawn he rose up thence (and) went out.
20. He went to the foot of the plane-tree. He laid hold of the plane-tree, put his hand into the pool, smeared (water) on to the plane-tree, smeared it on to his own eyes. His eyes became renewed.
21. He rose up thence (and) went (away). He went to the king's city; the king had assembled (his) Wazirs.
22. He interrogated his Wazirs (saying): To-day, your ten days' agreement is up
(lit. to you ten-days' agreement was). To-day I slay you. 28. The good (hero of the tale) said: O king! 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 renew (cure) 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 cured. 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: O king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: O 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? 33. The bad one said: O 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. Thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing. 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. (It) becomes 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 [light] a light. The bear took (a) light (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 wolf entered. He tore [made] his belly (to) pieces. The bad one died.

1 The expression "to give trouble", "to trouble", is a common Oriental idiom for "inviting in", answering to the French "donnez-vous la peine d'entrer".
ISHKĀSHMI–ENGLISH VOCABULARY

After each Iškāšmi word I give, so far as they are available, the corresponding Wāχī and Yāzγulāmī word in Sir Aurel Stein’s collection, and also (within marks of parenthesis) a selection of corresponding words in all the Pāmīr languages, taken partly from Shaw’s articles, partly from Biddulph’s Yūdγā Vocabulary, and partly from my own materials.

The order of words is that employed by me for other Eranian languages, and also for the Dardic languages, including Kāσmīrī. The words are arranged in the order of their consonants, without any regard to their vowels. Thus, dār, dēr, and dīr all occupy contiguous places, the situation being determined by the d and the r, and by nothing else. Only in those cases in which several words have (like dār, dēr, and dīr) all the same consonants, and differ only in their vocalization, is the order of the vowels taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order within the group being determined by the consonants.

As regards the consonants, so far as alphabetical order is concerned, I have treated v and w as one letter. They are so often interchanged, that it would not be advisable to separate them. The following is the order of the consonants: b, c, d, ḍ, ḍz, f, g, ḡ, h, j, k, χ, l, m, n, p, q, r, s, ṣ (including ṣ and ṣ), t (including t), ṭ, v (w), y, z, ž.

Whenever a word occurs in the Iškāšmī story, the number of the paragraph is noted in the vocabulary.

The stress-accent, when known, is indicated by ′, as in āγad.

a, prefix indicating motion into, as in a-tōγd (Zb. a-taγd), he went in, he entered, 34, 38 (cf. Yd. ā, in ā-vaγh, to bring).
-α (Zb.), verbal suffix of the 3rd person singular. Not noted in Ἱσ. (W. -εί; Ἱσ. -ι, -ε; not in S.). In Zb. it often has the force of the verb substantive, as in yū vīn-α kata, his beard is large. It is also used to indicate the object, as in dēdāk-γμ-α, I have beaten him.

ai, interj., O, used contemptuously, 17, 18 (S. Ṣ. eh).

-αγ, 1 (Zb.), a suffix with the force of the verb substantive, as in māl-ai, it is (my) husband. Cf. -α.

-αι, 2 (Zb.), see -ατ.

αι (Zb.), see va.

-e, 1 (Zb.), see -αν.

-e, 2 (Zb.), the Prs. iṣāfat, occasionally used in Zb.

-e, 3 (Zb.), suffix of indefinite article = Prs. -ε.

ε, interj., O, used respectfully, 23, 30, 31, 33, 35, 37 (Zb. eh; S. Ṣ. eh).

-ε (Zb.) see -ατ.

ι, 1, or ωι, possessive pronoun; ι, his, 4, 18, 19, 20, 28, 38; her, 17, 27; its, 17, 27; ωι, his, 13. The plural is ωευ, their, 8 (Zb. yū, pl. ōwendā; τι, i.e. τα-ι, from this; S. Ṣ. ωι, pl. weif). Cf. πι.

ι, 2, suffix indicating the accusative case (Zb. ι).

ι (Zb.), conj., and.

-ι (Zb.), see -ατ.

α (Zb.), see va.

ādam, a man, 1, 37; ādam-αν, man-they, 2 (Zb. ādam). Ar. uḍōyā, W. ṣagā, a daughter, 16, 24, 25, 27, 28, 29 (W. ṣājā; Yd. bavyōh).

īdāwī (Zb.), it falleth; in τεζ-κε men bā īdāwī, whatever (share) falls to me.

idgai, cheese (of sheep-milk); (W. lindic and panīr, cheese).

ifc, W. τιτρ, a spindle.

afsūs (Zb.), interj., alas! Prs.

agar, if, 17, 25. Prs.

āyad, he came, 14, 27, 32, 36; āyad, he came, 12;
āyad-ān, they came, 29, 36 (Zb. is, come thou (imp.); isum, I come; āyad, he came; isāk, he has come; Yd. āgōyah, to come).

uijirj, W. okrō, a partridge (W. okrō; S. zareź; Yd. jārjoh).

eh (Zb.), see e.

ālāb, W. bispūr, an eagle (W. bispūr; S. vtsūvd).

akīk, W. tuX-mury, an egg (W. falenz; S. hakāk; Yd. orgūh).

iXā, W. χūi, a sister (Zb. iχā; W. χūi; S. ydX; Sg. iχva; Mj. yaχva; Yd. yixoh).

uduk, W. yumj, flour (W. yumj; S. yogž; Š. yavāj; Yd. yārah).

alaikum as-salaām, on you be the peace (answer to a greeting), 32, Ar.

alaX (Zb.), a hill.

uleX or parak, W. pūrs, a rib (W. pūrs; S. pālā; Mj. alīXa).

ilmāk (Zb.), the moon, see mā.

ālāska, W. zanāx, the lower jaw (W. zanāx; S. zangān; Š. zingū; Sg. alāsāh; Mj. alāXah; Yd. zanāX).

āluzd, W. varok, Yz. afav, to-morrow (W. varok; S. vigāh; Š. vēgā; Yd. yājē). Cf. pāruszd.

am (Zb.), this (sg. obl. ama). Cf. man, mēv, and nakwa.

-am (Zb.), see -im.

-im (35), -im (15), or -um (15), verbal suffix of the 1st person singular (Zb. am, em, im; W. Š. Ī-am; Yd. em, um). In Zb. also used for sg. dat., as in apnit-a wod-am, he was lost for me.

ambi, a cave, 13, 18, 19, 33 (bis); ambi-bā, to the cave, 34 (W. bāi; S. būi, garma).

ambol, W. šui, a place covered with stones, like a moraine (W. gor; S. gurum).

an, W. yan, other (W. S. yan; Yd. dār).

-ān, verbal suffix of the 3rd person plural, 2 (bis), 3, 7, 8, 29, 36 (bis), 38 (yān after i). In 2 the suffix is pleonastically repeated (ādam-ān, safan-ān). (Zb. -en, -e; W. -av; Š. -en; Yd. -et, -it.)
andervun, W. türz, an awl (W. tärz; S. tärz).
inga, then, 10.
ingituk, W. digör, a finger-nail (W. dgor; S. naskur;
Sg. narxak).
apêd or apnit (Zb.), lost (S. beid-ao, bis-am, beid-am, bej,
to be lost).
apušt-ân, they listened, 36.
iqa (Zb.), so many.
arâ, W. yarz, the juniper (Shaw "cypress"); (W. yärz;
S. imbârs).
urk, W. şâpt, a wolf, 14, 17, 36, 37, 38 (W. şaght; S. xög;
Yd. würü).
armân (Zb.), longing, desire, Prs.
ömnûzd (Zb.), the sun, see rêmûz.
urnâduk, W. wûr, rain (W. wûr; S. warîj; S. harân;
Sg. nok; Mn. neoda; Yd. novol).
arrâdak, both, 11 (W. har kîfe; S. vîrî; S. wärî;
Yd. ablî).
urwês (14 (bis), 15, 16), or urwësak (36), W. naçûr, a fox
(W. naçûr; S. rûpt; S. rûpt; Yd. rûsok).
urwûs, W. yûrk, barley, oats, corn (W. yûrk; S. jûzî;
S. custî, jošac; Sg. vüruvdî; Mn. kûsak; Yd. yeršiyoh).
is (Zb.), see áyad.
uîid, W. sât, a baking-pan (W. sât; S. sâd; Prs. sayac).
isâk (Zb.), see áyad.
âsmân, W. âsmân; Yz. asmîn, the sky (W. âsmân,
asmân; S. âsmân; S. asmân; Sg. asma; Yd.
asmînîh).
uspîr, W. spûndår, a plough (W. spundr; S. spûr; Yd.
sporok).
usur, W. parq, ashes, cinders (W. parq; S. ûrîr).
as-salâm alaîkum, the peace be on you (a greeting), 32.
ussum, I shall take away, 35; wud, he took away, 13 (bis);
(W. yönd-ak, yönd-am, yütt-am, yütk; S. yöd-ao,
yûs-am, yûd-am, yüdîj, to take away; S. yâssum,
I shall take away; yûd-ê, he took away).
āst, he is, 16, 17, 18 (bis), 26, 33 (ter); (Zb. āst; S. yost; Š. yost; Yd. ast-et).
astī-a (Zb.), he may send (pres. subj.); astō or astūd, he sent (W. stūy-an, stūy-am, stāt-am, stātk).
āš, W. wuš, grass (W. wuš; S. wuχ; Š. wosχt, vāχ; Sg. ō; Yd. āš).
āšik, 1, W. yaaš, a spring (of water); (W. škūk; S. kaug; Yd. psūdroh).
āšik, 2, W. yaaš, a tear (from the eye); W. yaaš; S. yuχ).
ušēuz, W. ušik, a lock (W. šik; S. acryu; Š. sxید; a key).
uštur (Zb.), a camel, see štur.
ušlevun, W. būn, a pitchfork (W. bun; S. skāun).
at, open; at kul, he opened, 37 (W. hōt; S. hāt; Š. het; Yd. kušādah).
-at, verbal suffix of the 2nd person singular, 18 (bē-fām-at).
After a vowel, -t (tu-t), 14, 18, 30; with force of 2nd person singular of the present of the verb substantive (tu-t, thou-art), 30 (W. S. Š. -at; Yd. -et).
In 18 it is pleonastically repeated. Zb. has -ē, -ē, or -ē, as in ned-ē, thou tookest; dūd-ē, thou gavest; āst-ai, thou art.
āt, W. hāt; Yz. hōst, card., eight (Zb. ōt; W. hāt; S. wοχt; Š. wašt; Sg. hat; Mj. aškā).
-et (Zb.), a suffix indicating the verb substantive, as in aqīn tuī sāz raqqāsi-et, what is this singing and dancing? fri-t, (she) is beautiful.
ōt (Zb.), see āt.
a-tōrd, Zb. ata-yd, he entered, 34, 38; see tōrd. Cf. a.
ātišuk, W. ātišuk, lightwing (for W. and S. Shaw gives the Ar. bārχ for barq; Yd. arūnwoh).
uvd, W. hūb; Yz. hōvā, card., seven (Zb. uvā; W. hūb; S. üvā; Š. uvvā; Sg. hoft; Mj. oč).
ivduk, woolen thread (W. šūtr; S. vūry; Š. vudraš).
avul, he found, obtained, 34 (bis); āvīrē, (if) he finds, 17; āvīraw, find ye (impve.), 16 (Zb. awērum-be, I shall
find; awāl-am, I found; S. vīg-ao, varē-am, vīg-am, vīgj, to find; Š. varē-am, I find).

āwend-, āwenda (Zb.), see wa.

āwāz (Zb.), a sound, noise. Prs.

avzuk, W. pazūw, the heart (Zb. āuzašt or āuzen; W. pūzūx; S. zārd; Š. zrād; Sg. uzdai; Mj. zīl; Yd. zīl).

az, I, 6, 10, 25, 30, 35; az-im, I-I, 35; az-im, I-I, 15;
mum, me; mun, my (Zb. az, I; mak, me, for me;
men, my, me; mōχ, we; mōč, of us, us; W. wuz, I;
sg. obl. ma, maž; pl. sak, sakišt; obl. šuk; S. wāz;
sg. obl. mu; pl. maš; obl. maš, mašev; Š. wuz;
sg. obl. muč pl. maš; obl. māš; Yn. man; sg. obl.
man; pl. māχ; obl. māχ; Yd. zoli; sg. obl. man;
pl. māχ; obl. yāχ). Cf. mum, mun.

āuzašt, āuzen (Zb.), see avzuk.

u znul, W. stax, a daughter-in-law (W. stax; S. zanāl).

azār (Zb.), card., a thousand. Prs. hazār.
išum, bring thou (imp.v.), 26; išum, bring thou (imp.v.),
.33; išmuw, bring ye (imp.v.), 16, 28 (Zb. išmuw, bring ye (imp.v.); W. wūzūm-am, wūzūm-am,
wazāmd-am, wūzūmetk, to bring).

-bā or (16) bā, postposition of the dative, to, 5 (bis), 6, 9,
10, 16, 22 (bis), 24, 26, 28, 29, 30, 33, 34, 35; for,
33 (bis) 34 (Zb. bā; W. -ar; S. -ar, -ir; Š. -ar, -er,
erd; Yd. -en).

bi (Zb.), particle used with the present to indicate the
future. Its use is optional. Prs.

bibī, W. mām, a grandmother (W. mum; S. mām).
bibō, W. pūp, a grandfather (W. pūp; S. bāb; Sg. bāvā;
Yd. pap).
buc, W. yuks, an ibex (W. yuks; S. yāχ).
bād, after; bānd rōz bād, after some days, 32. Ar.
badmasī (Zb.), debauchery. Prs.
bē-fām, adj., foolish, ignorant; bē-fām-at, foolish-thou, 18
(Prs. bē-fahlm). Cf. nāfam.

bahr (Zb.), a kiss; ḫahr kal, he kissed.
buk, W. buk, a hillock (W. boq; S. bēaq).
baxē (Zb.), the portion of food or provision allotted (to an
animal). Prs.

balē (Zb.), yes.
bun, bottom; pē-bun, below it, 18 (S. bun; below, pa-bun;
š. bon).
bār (Zb.), an embrace. Prs.
bārg, W. balc, the leaf of a tree (W. palc; S. pork;
š. pārg; Yd. panuk). Prs.

bruj, W. furz, the birch-tree (W. furz; S. kaying;
š. bruj).

brēšum, silk (W. varšum; S. varexūm). Prs.
batuk, W. urt, a beetle (W. singurt; S. jisk).
baital (Zb.), a mare.
bāsu, 1, W. barut, the elbow (W. bōret; S. yorn; Yd. reze).
bāzu, 2, W. arat, a cubit (š. cuv-gaz).
bāzārgān (Zb.), a merchant. Prs. bāzārgān.

ci (Zb.) in ci-pušt, behind, after. Cf. cpōšt.
cīci, W. bap, the bosom (W. bap; S. tej; š. baš: Sg. ciji).
cudan, W. dēg, a cooking-pot, cauldron (W. dēg; S. dey).
cil or lāta, a woman’s turban (W. cil; S. tsaul, coarse
cotton cloth. Cf. lātā).
ciliak (Zb.), a finger-ring.
cand, some, several, 8, 14. Cf. tsand. Prs.
cangāl, W. cungāl, a claw, a talon (W. cang; S. cangāl). Prs.
cenār, a plane-tree, 18*(ter, cenār’ renār, cenār), 20 (ter,
renār, cenār, cenār).
cōpān (Zb.), a shepherd. Prs.
cpōšt, W. tor, the back of the head (W. tor; S. tur); with
cpōšt, cf. ci-pušt, s.v. ci, above.
cāra, W. cāt, a herd of cattle, horned cattle (W. cāt;
š. cāt; š. stor, pāda).
cūrgī, horse-clothing (W. prīgīn; S. parwein).
cīrāy, a candle, a light, 37 (bis) (W. šam; S. šēm; 
Ś. tīrāw).
cīrk, W. rēm, dirt (W. rim; S. xeīd).
cārmuz, W. tōr, a walnut (W. tor; S. yāmus; Yd. orūzoh).
carānā (Zb.), bi-carānā, he is grazing (cattle); carāndani, 
for grazing (infin. of purpose). Borrowed from 
India.
cārpa (Zb.), a quadruped; pl. cārpā-hai, cattle. Prs. 
cūt (Zb.), small, young; a child (Indian). Cf. the next. 
cūtōk, W. ḍeaklāī, little, small (Zb. cuṭ; W. ḍeaklāī; 
Ś. ḍīl; Ś. ḍīlīkīk, yada; Yd. rīzah).
cīz, what? subst. 32; adj., 16 (Zb. tīz, tā-na; W. tīz; 
Ś. tēiz; Ś. kā, cīz, tīz; Yd. koyi, tī, ces).

da (Zb.), see dak.

daī, give thou (imp.), 8, 9; dūd, he gave, 30; dayum, 
I shall give, 6, 10, 25, 29 (Zb. daī, give thou; dūd, he 
gave; dūdāk, he has given; W. rádā-n, rānd-am, 
rātt-am or ṭett-am, rāṭk, to give; S. dād-ao, dā-m, 
dād-am, dāḍj, to give; Ś. dēd-ao, di-am, dā-dam, dāḍj, 
to give; Yd. liāh, to give). Cf. dū.
daū or (2) dō, W. būi, Yz. daū, card, two (Zb. dō, dōv; 
W. būi, bā; S. dāu, dā; Ś. do; S. dū; Mj. do; Yn. du; 
Yd. loh).

dū, he may put, 18; dēd, he put, 20 (Zb. deh, strike thou, 
put thou (imp.); dev, put ye (or (?) give ye); dēd, he 
struck; dēdāk, he has struck; W. ding or dīn, dī-am, 
dīxt-am, dīṭk, to strike, to put; S. dād-ao, dā-m, 
dād-am, dāḍj, to strike, to put; Ś. dēd-ao, dād-am, 
dād-am, dāḍj, to strike, to put; Yd. liāh, to beat).
Cf. daīr

dēd, dēdāk (Zb.), see dū.
dūd, see daī.
daft, W. dōria, a cymbal, or similar musical instrument 
(W. dōriā; S. nayma).
digdān, W. dul dung, a hearth, fireplace, chimney (W. dildong; S. katsūr).
dah, W. às, Yz. às, card, ten, 22 (Zb. dōs; W. às; S. ës; Š. ës; Sg. dās; Mj. dāh).
del (Zb.), see dā.
deluqān (Zb.), a cultivator. Ar. Prs.
duk or da (Zb.), postposition, on, in; mā-duk, here; wō-da or tā-da, there. Cf. Iš. wudāk, there.
dōkāndār (Zb.), a shopkeeper. Prs.
dūkōšā, W. tukum, a stirrup (W. rekāb; S. paḥ-būn).
dūlāsā (Zb.), consolation. Prs.
davulat (Zb.), wealth. Ar.
davulātādār (Zb.), wealthy. Ar. Prs.
dam (Zb.), the back (of an animal).
dumb, a tail; sg. acc. dūmb-i, 13 (W. dūmbā; S. dūmbā; Yd. lūm).
dō-mas (Zb.), adv., again.
danā, W. jaoji, a horse's bit (W. jaoji; S. jaojao).
dānd, W. dūnduk, a tooth (Zb. dāndak; W. dūndük; S. dāndān; Š. ṭendān; Yd. lūd).
deqat (Zb.), worry. Ar.
dur, prep., in, 16. Prs.
dēr, W. dūr, the belly, stomach, 48 (pl.), 38 (Zb. dēr; W. wānj, dur; S. kec; Š. kēc: Yd. āzut).
dēr, 2, that (S., Š. dī, this (obl. sg.)).
dēr, 2, W. dēr, a ravine, a gorge (W. dēr; S. dēr). Cf. xarav.
dēr-duk, W. dēr, far, distant (Zb. dēr; W. dēr; S. dēr; Yd. īrōh).
durk, W. šung, wood, a stick (W. šung; Š. xūng; Mj. iskavat; Yd. šuk).

darxt (Zb.), a tree. Prs.
darūn, postposition, within, into, 20; among, 17 (darūn), 26 (darūn); po... darūn, in, within, 33 (S. darūn).
durr, pearls, 33 (biš). Ar.
dōs (Zb.), card, ten, see dah.
dust, or (18, 20) dāst, W. dāst, the hand (Zb. dāst; W. dāst; S. dāst; Š. oš; Sg. dāst; Mj. làst; Yd. laš).

dīt, W. dīt, Yz. dād, smoke (W. dīt; S. dūd; Yd. în).

Cf. šu-dīt.

dēt, W. ďāst, a mussuk, a goatskin used for swimming. (W. ďotsk; S. ambān; Prs. sanac). Cf. kulvar.

dēv (Zb.), see dā.

dōv (Zb.), see dau.

dāyum, see dai.

duđā, W. ḡā (ḡā), a thief (W. ḡā; S. ḡie). Prs. duđā.

dēkā, a place, 33; dēkā-an, place-they; pādēkā dēkā-an ārayād, they came to the place of the king, they came near the king, 29; kum dēkā, in what place? where? 14; sar dēkā, in front of, 18 (Zb. jā).

dēkā:bār, W. wād, a canal, watercourse (W. S. wād; W. cem; Sq. āstang; Sg. chodar; Prs. jāb).

dēkēdak, W. kōst, all (Zb. juk; W. kōxt; S. fūk; Š. fuk; Yd. amba).

dēkistuk, W. rang, fast (of a horse) (W. rānjk; S. rindz).

fai, W. bōš, remaining over and above (Zb. fai, much, very; W. bōš; S. baš).

fēi, W. pēi, a shovel (W. pēi, bēl; S. fēi, bēil).

fak, 1, self (W. ẖaṯ, gen. ẖu; S. ẖu; Š. ḡa, ḡabaḥ; Yd. koyah). Cf. ḡē, ḡadak.

fak, 2, you, your honour; tā fak tilāpum, I ask from your honour, 23; similarly tā fak, 33 (? cf. S. fūk; Š. fuk, all). Cf. the preceding.

falakhmān, a sling (W. škupn; S. viždoč).

fīlla, W. pōx, thick milk, given shortly after calving, beestings milk (W. pōx; S. rābo).

flāvuk, W. cāšt, the midday meal, breakfast (W. cāšt; S. ṭūxt).

frī, W. dāf, good, 1, 5, 7, 9, 11, 23, 24, 26, 30, 31, 32;
frī-bā, to the good man, 30 (Zb. ferī; W. bāf; S. cārī; Š. bāsānd; Yd. ḡāše).
farbī, W. pūs, a sheep, full-grown and fat (W. pūs; S. pīs).
frin, he remained, 11 (W. warēc-; or warā-in, waric-am, waregn-am, wareχk; S. reid-ao, ris-am, reid-am, reiṣj, to remain; Š. reid, he remained; Yd. ʿuṣaiyāh, to remain).
frūn, W. rūn, a shelf, plank, wooden board (W. rūn; S. rūn).
frīndul, W. wareχk, tired, weary (W. wareχk; S. warezdj).
ferūn (Zb.), night, night-time.
frut, he asked, 14, 22 (Zb. ferāt, he asked; W. pōrs-an, pōrs-am, pōrst-am, pōrsetk; S. pōrst-ao, pōrs-am, pōrst-am, pōrstj; Š. peχst-ao; Yd. pīštah, to ask).
fruts, W. ḡaš, the mouth (Zb. fōts; W. ḡaš; S. ḡov; Š. ḡaiv; Sg. fotsah; Mj. yūrab; Yd. pāχor).

gāχa (Zb.), thou makest, preparst; gāχt, he prepared (W. goχ-an, goχ-am, goχt-am, χetk, to make).
gal (Zb.), postposition, near, with, together with.
gālā, W. χoc, Sg. χēsta, bread; gālā, 5, 9 (Zb. gāla, food; W. χoχ; S. χpik; Š. garbā; Sg. χesta; Mj. nayan; Yd. nayan).
gōla, W. woltuχk, the liver (W. jīgaṛ; S. ṭūd; Yd. žeger).
gul, all, entire, the whole of, 19, 33 (bis); corruption of Ar. qul.
gul, assembled; gul kūl, he made assembled, he called together, 21 (W. vōrt; S. wōχy). Cf. the preceding.
gulbāduk, W. mūr, Yz. vARM, a cloud (W. mūr; S. varm; Yd. mīy).
gulok, W. spray, a flower, sprout (W. spray; S. gūl; Š., Yd. gul).
gan (Zb.), a suffix of the plural.
gunā, a fault, 23.
gap, conversation; acc. sg. gap-i, 19 (Zb. gap, a word,
speech; W. qsa; S. gap; Yd. gap dah, to converse.

Prs.
gir, a knot (W. žeruk; S. žere). Prs.
garm, W. taw, heat, warmth (W. šandur, taw; S. źirm, taw; Yd. pic, hot). Prs.
geryan (Zb.), weeping, lamentation. Prs.
gōvāz, W. šinap, a quagmire, mud (W. gōt, šināp; Sg. gāl, gāl-in).
gūyā-ke (Zb.), conj., as if, as though. Prs.
guzar, W. tūrt, a ford (W. tūrt; S. pauq). Prs.

γāl, W. γīā, a cow (Zb. γūi; W. cāt γū; S. cāt žau; Š. jāo, stōr; Sg. yu; Mj. yauđa; Yd. yovoh).
yōb-naduk, W. γōb, green slime on standing water (W. γōb; S. lōš).

γēd (Zb.), he said, see γēzd.*
γudāra, W. lāt, a water-vessel (W. lāt; S. liet).
γudārga, W. karu, dung (W. sigin; S. garē, surūn).
γuʃca, W. šopk, a stick, a rod (W. šopk; S. čeib; Š. māt).
γāl (Zb.), see γōl.
γōl, W. alk, the throat (W. alqūm; S. alqūm; Sg. yār; Yd. yōr-doyoh).
γol, W. γaray, the collar of a garment (W. γarų; S. žerej).
γol, W. γiš, the ear (Zb. γol; Š. γiš; S. γāul; Š. γoχ; Sg. yovar; Yd. yū).
γuluk, W. sambānak, a bow (to shoot with). (W. kaminak; S. șan).

γulām (Zb.), a slave. Ar.
γundum, W. γudim, wheat (W. γidim; S. žandām; Š. zivdum; Sg., Mj. yandam; Yd. yadam).
γenuk, W. rīp, hair on the body (Zb. serund, hair; W. rīp; S. reb).

γār, a cave; γār-bā, to the cave, 34. See ambi.
γurik, W. ujirk, lucerne (W. wu jerk; S. bedā).
γεστ (Zb.), he returned, he came back (Yd. γοσταχ, to return).
γαζ (Zb.), run thou (imp.); γαζά, he ran (W. γος-αν, to run; Š. zēzd, he ran; Yd. γαζδαθ, to run).
γαζαβ, anger, 16. Ar.
γαζά, W. ραγυλ, refuse (subst.). (W. repk; S. αχλατ).
γαζά, he said, 5, 6, 9, 10, 16 (ter), 18, 23 (bis), 24, 25, 26, 28, 29, 30, 31, 32, 33 (bis), 35, 37 (Zb. γαζομ, I say; γαζά, he said; W. χαν-ακ, χαν-αμ, χατ-αμ, χανετ; S. lev-d-o, lev-α-m, lev-d-α-m, lev-d; Š. lev-d-o, lev-α-m, lev-d-α-m, lev-d).
γαζάκ (Zb.), singing, to sing; ?lit. "to say".

hé, any; le ciz nus, nothing, 34 (Zb., W., S. hec; Prs. hec).
hec (Zb.), see hé.

Ιυκ, a command, order, 24. Ar.

Ιακα, a fowler's net (W. tor; S. tur).

ιαμ-διγαρ, each other; sg. acc. ιαμ-διγαρ-ι; each other-they, ιαμ-διγαρ-ι-π, 38; see ἄν. Prs.

ιαμρακ (Zb.), a friend. Prs.

hūṣ (Zb.), sense, consciousness. Prs.

jā (Zb.), a place, used as postposition, near, near to; see ἄδα.

jēbak, W. jēbak, a pocket (W. yijib; S. yenješk).

juk (Zb.), all, entire, the whole. Cf. ἄσεδακ.

jam (Zb.); collected. Ar. ἵζη.

just (Zb.), he fled, he ran away (?cf. Prs. justan, to leap).

ka (Zb.), postposition, in, on, to, by means of.

kāi (Zb.), inter. pron., who? Cf. kudum.

ke, 1 (Zb.), rel. pron., who? Cf. τη. Prs.

ke, 2 (Zb.), conj., that. Prs.

κευ, in κευ κυλ-άν, they made trouble, i.e. invited (so and so) to enter, 38. See Shaw, Sarikoli, p. 181, note.

καβα, W. σενς, blue, 17, 26 (W. savς; S. xoin, σενς; Yd. ákšin).
kūc (Zb.), a wife. Cf šānįj.
ludd, W. sāc, a dog, 12, 13 (Zb. ked; W. sāc; S., Š. kūd; 
Šg. kōd; Mj. yālb; Yd. galv).
lūdām (Zb.), any.
ludum, who? (Zb. kāi; W. kūi; S. coi; Š. cēi, ci; Mj. kad; 
Yd. kyum, who? W. kum-jaï, where? S. cum, when?). 
Cf. kum.
kuaf, W. pān, the hollow of the hand (W. pān). Cf. pū-kuaf,
s.v. pū.
kuif, pierce thou (imp.), 10; kift, he pierced, 7 (S cafand-ao, 
cafand-ām, cafand-am, cafandāj, to pierce, to split; 
Š. śicēf, pierce thou).
kufo, W. kāpe, a spoon (W. kāpe, kīvecilāz; S. cib. kamic).
kōfān, W. kōp, a camel’s hump (W. kap; S. kīp).
kāk, W. wesk, dry (W. wesk; S. ziāxēj; Š. kāk; Yd. ušk).
kul, W. kal, hornless (W., S. kāl).
kel, 1, W. kūz, a knife (W. kūz; S. cēg; Š. cēd; Šg. kīrh; 
Yd. kerah).
kel, 2 (Zb.), consumption; kel kal, he consumed.
kul, he made, 37, 38 (bis); kūl, he did, he made, 13, 21; 
kūl-un, thou madest, 25; kūl-ān, they made, 38; 
kunum, I will make, 24, 25; kun, make thou, 6 (Zb. kanāk, to do, to make; kunām or kenam, I make; kun, make thou (impve); kal, he made, he 
did; W. xāk or gox-an, gox-am, gox-t-am, xetk; 
S. ceig-ao, kan-am, caug-am, caugj; Š. ĉīd-ao, 
kīn-am, cūd-am, cīgj; Yd. kerah, to do, to make).
kūl, 1, see kul.
kūl, 2, a pool, 18 (ter), 20 (S. kaul). Turki.
kūlā, W. kīd, a tall sheepskin cap (W. kīd; S. Xaūd; 
a skull-cap).
kullax, W. tung, lard (W. tung; S. teng; Yd. sakt).
kalapo, W. past, low (W. past; S. karsi; Yd. pōst).
kulvar, W. pitvar, a small mussuk or goatskin, see dets 
(W. piṭvar; S. jagbist).
kum, what? (adj.); kum dzā, where?, 14, see kudum.
kimd (Zb.), he wished.
kāmuk, W. dām, the back (of man or animal). (Zb. dam; W. part, dām; S. comj, dom; Š. dām; Sg. kāmik; Yd. pišcoh).
kāni, W. kinei, bleached coarse cotton cloth (W. kinei; S. leī).
kūn, kanaḵ, kurnum, etc., see kul.
kankaṇī (Zb.), a harlot.
kāndak, W. zax, a thorn (W. zax; S. śud).
kandar, in kundar kul, he made (into) pieces, he tore to pieces, 28 (S. kōnd; Š. qand, a piece).
kapāl, W. kapāl, the skull.
kūr, blind, a blind man, 6, 11 (plur.), 16, 18, 19 (W. kur; S. kāur; Yd. yāde). According to Shaw this is Turki.
kēc, W. kēc, a hut on the Yailak, or summer grazing-ground (W. kēc; S. gurma).
kurcin, W. kōrk, a fowl (Zb. kercūn, a cock; W. kōrk; S. tāxi; Yd. keryoh).
kurni, W. śōnd, a raven (W. śōnd; S. Šērn).
kurūd, or (17) korost, W. pist, a skin (W. pist; S. past; Yd. karass). Cf. rušt.
kāsā, W. kubūn, a wooden dish (W. kubūn; S. tobo).
kāšuk, W. dūr, the funnel-shaped feeder of a mill (W. dūr; S. skauṇ).
kaš, W. pāz, an armful (W. pāz; S. māyaul).
kaus (Zb.), a shoe. Prs. kaʃ.
kaštgāh (Zb.), a field. Prs. kāštgāh.
kaš-viš, W. kalbun, the armpit (W. kal; S. bijel).
kšin, W. sukšin, the posteriors, podex (W. tamšin).
kata (Zb.), see katta.
ket (Zb.), cut (the participle).
kut, he flayed, he slaughtered, 27 (S. koxt-ao, key-am, koxt-am, koxtj, to flay, slaughter; Š. kūst-ē, he slaughtered; Yr. kuš, slaughter).
kutāl, the act of leading; kutāl-kūl, he led, 13 (S. kutal
ceig-ao, to lead; Š. kutúl-i cüd, he led; Yn. kutáli-š, his leading).
kattā, W. lup, great, big. kattā is Türkī (Zb. kata).
kovd, W. šušk, a kind of rough boot made of untanned leather (W. šušk; S. peč).
kuvid, W. kibit, a pigeon, a dove (W. kibit; S. cabând; Š. capúd; Yd. kowū).
kēvžuk, W. kaviýps, a magpie (W. karjŏpe; S. kargopc; Š. kšebts).
kāyiy, W. sparďanj, a flea (W. sparđenj; S. bürgálh).
kāž, W. kard, crooked (W. kard; S. cerď; Yd. ĕp; Prs. kaj).
kūžuk, W. drukš, a bull (Zb. kežuk; W. drukš; S. χιέj; Š. šij; Yd. kyāχ).

χά (Zb.), see χάn.
χε, own; (my) own, 2θ; (thine) own, 6; (his) own, 7, 16 (plur.) (bis), 18 (bis), 20 (bis), 21 (plur.), 30, 34; τ-χε, from thine own, 10 (Zb. χε'; W., S. χε; Š. χε). Cf. fak, 1; χαdak.
χδβ, interj., well! good! all right, 23, 33. Prs.
χαb (Zb.), adv., well, thoroughly.
χαbαr, news, 16, 28. Ar.
χαdα, God, 35 (Zb. χαdα). Prs.
χαdαk, (I my) self, 35 (S. χα-βαθ; S. χα-βαθ). Cf. fak, 1; χε.
χαdαri, W. χαdαrg, a watermill (W. χαdörg; S. χαdörg; Yd. χφωh).
χαfa (Zb.), angry. Prs.
χαfuk, W. χuf, foam (W. χuf; S. χef).
χofuk, W. कोχ, a cough (W. koch; S. keč; Yd. kofah).
χůg, W. χůg, a wild pig (Zb. χůg; W. χůg; S. χůug). Prs.
χōl, W. šāl, Yd. ša, card, six (Zb. χōl; W. šāl; S. šel; Š. šausč; Sg. šoč; Mj. ašē; Yd. ūkšoč).
χuluk, W. bab, a paternal uncle (W. bab; S. düd; Yd. bai).
χum, W. šurţ, milk (W. šurţ; S. χεvđ; Š. χυvδ; Sg. χatah; Mj. χőr; Yd. kšēra).
χάν, W. χάν, a house; χάν-um, house-I, 15 (Zb. χάν or χάν; W. χάν; S. cēd; Ś. cēd; Sg. χάν; Mj. kei; Yd. kye). χάναναν (Zb.), a house.
χατήτ, W. χατήτ, perspiration, sweat (W. χιλ, arag; S. χαίδ).
χίν, W. χιν, a nephew (W. χιν). χιρ, W. χιρ, an ass, a donkey (Zb. χιρ; W. χιρ; S. ēr; Ś. murka; Sg. χιρ; Mj. karu; Yd. xoroh).
χάρτ, W. χορτ, expenditure. Ar. χορτ.
χόλιο, W. χάλιο, a spark (W. ṣārd; S. χάρμ).
χούρη, W. χούρη, a sack, a saddle-bag, 33 (bis). (S. χουρή, a saddle-bag; Ś. χιρή; Yn. χουρή). Prs. χορ, food, the act of eating; χορ-ό, for food, 34.
χορουμ, I will eat, 35 (Zb. χορ-ομ, I eat; χαρ, eat thou (impv.)); S. χειρ-οφ, χουρ-οφ, χιρ-ουφ, χιρ-ουφ; Ś. χεδ-ουφ, ..., χώδ-ουφ, ...; Sg. χουρ-, Yn. χουρ- (past, χορ-); Yd. χαρα, to eat).
χώρ, W. χώρο, a bear, 14 (bis), 16, 18, 36, 37 (bis), 38 (W. χώρο; S. χαρ; Ś. χώρ; Yd. yers).
χορακ or δήρ, W. χιρακ or δήρ, a ravine, a gorge with a stream (W. χίρακ, δήρ; S. darak, δήρ; Ś. servidadj).
χάς, W. χάς, a mother-in-law (W. χάς; S. χέχ).
χές, see mis-χές.
χις-waχές, pleased, glad, 28, 29 (Zb. χασ-χές or χις-χές, merriment).
χωλ, he arose, 19, 21, 34 (cf. Kāṃsirī khot+, he arose; Zb. χέσιμ, I arise; χες, stand up (impv.); χλ, he arose; W., S., and Ś. employ different roots).
χατήr (Zb.), postposition, for, for the sake of. Ar. χατήr-i-yaib, a hidden treasure, acc., -yaib-i, 33. Prs. χες, χεσιμ (Zb.), see χωλ.
χις-mat (Zb.), service. Ar. χις-mat.
χαςόκ, W. χαςόκ, sweet (W. χιςόκ, S. χεό; Ś. χας; Yd. kṣant).
leu, W. mūg, blunt, stupid (W. mūq; S. mēk; Yd. miryol).
Cf. lev.
labad, W. ṭsīn, a patch on a garment (W. ṭsīn; S. ṭsāun).
lajūn, W. yīχān, a bridle (W. yīχān; S. vidān; Yd. ūvārī).
lēkīn (Zb.), conj., but. Prs.
lāl, rubies, 33 (bis). Prs. lāl.
lip, W. tīgēi, complete, entire (W. drūst; S. pūtūn).
lata, W. cīl, coarse cotton cloth (W. cīl; S. taul).
lata or cīl, a woman’s turban, see cīl. Cf. latā.
lav, 1, W. lūfe, a lip (W. lūfe, luv; S. pūnz; Sg. lāw; Yd. pārsik). Cf. the next.
lav, 2, a piece (of bread), 5, 9 (S. ṣov; S. γεw). Cf. the preceding.
lēv, mad, 35 (W. lūv; S. ṣēw). Cf. leu.
lēw, a night-mare, a night-spectre that eats people, 36, i.q. vāyā, q.v. This word and the preceding have a common origin. Av. daēva-, a demon.
lāyīq (Zb.), worthy, ft. Ar.

mā, W. māi or ṣāmak, Yz. māst, the moon (Zb. īlmēk; W. jūmāk; S. mās; Ś. mēst; Sg. dūmhik; Mj. yōmya; Yd. māyōhī).
mai, W. madūr, Yz. mīthmad, noon, midday (W. mādūr; S. mādor; Yd. mēšen).
mí (Zb.), a day (Yz. mīd). Cf. rōz.
mābāin, W. malūnγ, the midst, middle (Zb. māben, between, among; W. malunγ; S. mādēn; Ś. međēna, middle; Yd. do-malab, between). Ar.
mēc (Zb.), see az.
mēd, W. mād, the waist, the middle of the body (Zb. mēd, the back; W. mađ; S. mēd; Ś. miđ).
mādak (Zb.), adv., here, see dak. Cf. wadak.
mudām (Zb.), adv., always, at all times. Ar.
mavaj, W. rāvaj, flame (W. rāvaj; S. sāvaj).
mak (Zb.), see az.
muk, W. mak, the spinal cord (W. māk; S. mōk).
mākuduk, W. mukt, a frog (W. mukt; S. ẓarbēj; Ś. ẓer-bic).
mōx (Zb.), see az.
māl, 1 (Zb.), property.
māl, 2 (Zb.), a husband.
māl, cattle, 17, 26 (W. māl; S. māl; Š. māl).
māla (Zb.), a jingling repetition of gāla, bread, q.v.; gāla-māla, bread and the like, food generally.
māla, W namurzw, a bush-harrow, a rake (W. namurzw; S. namūsz).
mel, W. mai, a female sheep, a ewe (W. māi; S. māui, māo).
mād, he died, 38; muluk, 1, W. mutai, a corpse (Zb. mumum, I shall die; mul, dead; W. mava-in, mari-am, nörtt-am, mērk; S. murg-ao, mīr-am, mawg-am, mawgj; Š. mić-ao, mir-am, mić-am, mićj; Yd. mūrah, to die; Yn. mēr, he died. W. mardah; S. mūrdah; Š. mūrdah; Yd. jassat, a corpse).
mālāk (Zb.), see muluk.
mulk (Zb.), a country. Ar.
muluk, 2, W. đai, a man, a strong lad (Zb. mālāk; W. đai; Š. curik; Š. corik; Yd. mēr).
mum, cf. az and mun; mun-bā, to me, 5, 9, 24, 26, 33 (bis). (Zb. māk, men; W. ma; S. mu; Š. mu; Yn., Yd. man).
mān, this (acc. sing.), 35 (Zb. am, this; sg. obl. ama; W. yem; S., Š. mī; Yn. iš; Yd. -man). Cf. mēv and māka.
mun, my, 25 (Zb. men; W. ū; S., Š. mu; Yn., Yd. man).
  Cf. az, mum.
mīnd, W. mūr, an apple (W. mūr; S. mān; Š. mūn; Mj. aminga; Yd. amūnol).
mūnāsib (Zb.), proper, fitting. Ar.
murjuk, W. mingas, a sparrow (W. wingās; S. wādic).
murjāvi (Zb.), a duck. Prs. murjābē.
murum (Zb.), see mul.
nus, clothes, 34 (W. bōt; S., š. lēl).
misuk, W. xāval, a pillow (W. xāval; S. balā).
mis-šēk, W. xēk, a family (W. xēk; S. xēk).
mīt, W. mōst, the fist; mūt, W. muc, a double handful, the hollow of both hands (W. mōst; S. mut, a fist; W. mic; S. mut, a handful; W. muc; S. ingrōv, a double handful).
mutsuk, see po-mutsuk.
mēv, of these, their, 23. Cf. am, man, and nakwa (W. yem; S. mēf; Š. qēf; Yd. a-maf).
muzdur (Zb.), a servant. Prs. muzdār.

na, adv., not, 34 (Zb. na). Cf. nus and nō, ne. -na, suffix indicating possession, as in pādsā-na wak udōrd, a daughter belonging to the king, i.e. one of the king’s daughters, 16 (W., S. -an; Š. -and, -ind).
nuo (Zb.), see nāw.
nō, ne (Zb.), adv., no. Cf. na.
nad, he seized, grasped, 13, 20; nasu, he may grasp, he may seize, 18 (Zb. nast, take (impve.); ned, he took, he bought; nadāk, he has taken (as a wife), he has married; Yn. nās-; past stem, nāt-, to take).
nād, sit thou down (impve.), 31; nēdum, I will sit down, 35; nūlūst, 12, nūlūst, 31, he sat down; nūlūstuk, he has sat down, 37 (Zb. nād, sit thou down (impve.); nīdai, he lives, dwells; nālūt, he sat down; nālūstak, he has sat down, he dwells; W. nūd-n, nāzū-am, nein-am, nieng; S. nālūst-a, nīd-am, nālūst-am, nālūst-fit; Š. ... nēt-am, nūst or nāst-am, nūst or nāst, to sit; Yn. nēd, sit thou; nīdām, I will sit; anīd, he sat; Yd. niastak, to sit).
nūdukvek, W. doyāv, whey.
nēdum, see nād.
nāf, W. nāf, the navel (W. nof; S. vanvij). Prs.
nāfum, foolish, ignorant, 17. Cf. bē-fām.
nīghā (Zb.), keeping, guarding. Prs.
nōk, adj.; good, 5. Cf. frī.

naukār (Zb.), a servant. Prs.
nakwā (17, 19) or nakwā, this (cf. S. nak-yam, this very; nak-dās, thus; Ś. ikyan, this very; ikyuwi, that very). Cf. man and mīv.
nāl, W. mis, a point, tip; W. nūck, a beak (W. mis; S. nāul; Yd. sēr, a point; W. nūck; S. nūsk, a beak).

māl, nāl; māl; nāl, nāl; māl, māl, see nād.

nām (Zb.), a name (W. nūng; S., Ś. nām; Yd. nām).
nām (Zb.), half. Prs.
nāmulāk, W. nīmak, salt (W. nīmaf; S. nāmačj; Sg. nāmulāya; Mj. nāmāla).
nānu, W. nānu, a mother (Zb., W. nānu; S. anā; Ś. mād, nan; Sg. nan; Yd. nīnoh).

nugra (Zb.), silver. Ar.
nar (Zb.), see nark.

nār, W. uḍy, Yz. nār, to-day, 15, 22; nār-bā, to to-day, 22 (Zb. nār; W. uṭḍy; S. nār; Ś. nār; Yn. īn-nār).
nark, 1, W. yōś, male (Zb. nār; W. yōś; S. nīr; Ś. nīr; Sg. nārōk; Yd. nēr).
nark, 2, W. yōś-kaḷa, a male sheep, a ram (W. yōś mār, wār; S. nier māul, wīrūn; Ś. yīr, marīj; Yd. plesīhe).

nīrīk, W. yāṅgl, a finger (W. yāṅgl; S. ingōšt; Ś. angast; Sg. ingī; Mj. ankardia; Yd. oğuścōh).

nasu, see nad.


nast, 1 (Zb.), see nād.

nast, 2 (Zb.), is not; nasti-am, I am not. Prs.

nēst (Zb.), he placed, he put.

nuṣt he went out, he emerged, 19 (Zb. naṣt, he emerged; W. niuṣ-an, niuṣ-am, nieṣ-am, nieśk; S. na tig-ao,
na ti-am, na tüg-am, na tüj; Š. naštid-ao, našti-am, naštwid-am . . . ; Yd. kšiyah, to go out; Yn. nīš, past stem nīšt-, to go out).

nēska, W. rašpūk, a weaver’s shuttle (W. rašpūk; S. mākī).
nīs, W. mis, the nose (Zb. nīs; W. mis; S. nāz; Š. nēs; Sg. jusik; Mj. fosku; Yd. fiskoh).
nau, W. nāo, Yz. nā, card, nine (Zb. nūo; W. nau; S. nēw; Š. nāo; Sg., Mj. nūo; Yn. nau; Yd. no).
nāwa, W. pūt-xārm, a trough (W. pūtxārm; S. čāx).
nawuk, W. šōjd, new (W. šōjd; S. nīj; Š. nāu; Yd. nāe).
newar (Zb.), draw (water from a well) (impv.).
nāvus, W. nāpus, a grandchild (m. or f.). (W. napūs; S. nabūs; Š. nēbōs).

pa, prep., in, 19; intq. 18 (Zb., W., S. pa). Cf. pī, po.
pī, prep., in it (for *pa-i*); in pī-bun, below it, 18 (cf. Š. pis, on). Cf. pa, po.
po, prep., in, in po . . . darān; inside, 33. Cf. pa, pī.
pōi, W. pāi, curds (W. pāi; S. pōi; Sg. nēdūk; Mj. nīyā).
pū, W. pūd, a foot (Zb. pūd; W. pūd; S. pēd; Š. pūd; Yd. pelloh); pu-kaf, W. kaf, the sole of the foot (W. pāšt; S. naburg; Sg. pūdūš).
pucun, W. wuc, an arrow (S. pūd; Š. surb, pūs; Yd. lāspīx).
paidā, manifest, hence, ready for use, 34. Prs.
pūd (Zb.), see pu.
pudf, W. gōst, meat, flesh (W. gūṣ; S. gūxt; Š. gośt; Sg. pūdūf; Mj. goş; Yd. gūš).
pedīn, light thou, set thou alight (impv.), 37 (Š. pečē-d-aq, to light (impv.), pedīn).
pūdšā (15, 16 (bis), 21, 23 (bis), 24, 25, 27, 29, 30); pādšā (17, 18, 21, 28, 34, 33), a king; pā’dšā-bā (28, 35), to the king; pā’dšā-na, of, or belonging to, the king, 16). Prs.
payāo (Zb.), a well.
pēyām (Zb.), a message. Prs. pāyām.
pōk, W. pūk, hump-backed (W. dūw; S. cen).
pakol, a woman's mantilla (W. cil; S. Ɔdun).
pûlîny, W. pûluna, a saddle (W. pûn; S. bidān; Ɔ. bidān; Yd. pulan).
pûlas, W. pûlas, a rug (W. pûlas; S. palus).
pûlu-var, W. dustak, a door plug (W. gûry; S. gûry, a door socket).
pâm, W. kšâd, broad, wide (W. kšâd; S. Ɔd; Yd. Ɔkwâl).
pàm, W. yûr, wool (W. yûr; S. wûn; Ɔ. wûn; Yd. pâm).
po-nûbuk, to clothe (a person); po-nûbuk-bû, (he obtained clothes) for clothing (himself), 34 (Zb. pûmêsû, cloth, ye (impv.); W. pûmêsîsîn-an; S. pûmedtûnd-ao).
pûnjâh (Zb.), card, fifty. Prs.
pûnz, W. pûnz, Yz. pînaz, card, five (Zb. pûnz; W. pûnz; S., S. pîn; Sg. pûnz; Mj. pûnc; Yd. pûn; Yn. pûnj).
pûrak or uûch, W. pûrs, a rib. See uûch.
pûrk, W. pûrk, a rat (W. pûrk; S. pûrû; Ɔ. pûrû; Mj. ?pûry; Yd. perû).
pûrindu (Zb.), a bird. Prs.
pûrparûnûk, W. pûlpîlûk, a butterfly (W. pîlpîlûk; S. kûpûlû; Yû. kotiûlû).
pûra, W. pûryûn, Ɔînû, parriû, a precipice (W. pûrian; S. pûriûnd, precipitous).
prîtû, W. par-sangû, the wrist (W. parsangû; S. parûstû). pûrûzûdû, W. yazû, Yz. biûûrû, yesterday (W. yêz; S. Ɔitû; Ɔ. biûûrû; Yd. uûûrû). Cf. âlûzûdû.
pûshû (Zb.), adv., now, at this time.
pûsûzûnûn, W. pûrsîtsû, the hem of a garment (W. pûrsîtsû; S. pûrsîtsû).
pûshû, W. mûksû, a fly (W. mûksû; S. cîngûn; Sg. pûshû; Mj. mûyuû). pûshû is Turkî. Cf. Prs. pûshû, a gnat.
pûshû, W. pûshû, a cat (Zb. puû; W., S. pûsh; Ɔ. pûshû; Mj. Ɔûlû; Yd. pûskôlû).
pûshû, W. pûshû, the breast, the chest (W. pûzû; S. pozû; Ɔ. Ɔûnû; Sg. ?pûzû; Yd. fûzû, iscûnûnûhû).
pûshûkû, W. bûtû, a cloak, clothes (W. bûtû; S. lëlû; Sg. vanûjuûnû). Prs.
pāśna, W. pāśna, the heel (W. poṣt, pāṣnāh; S. naborgh, puṣṇāh). Prs.
pešāni, W. ruṭ, the forehead (W. rāk; S. rāk; Sg. pešāni; Yd. piṣāneh). Prs.
pešūr, W. lunj, the cheek (W. lunj; S. nārj; Ś. pes; Sg. pešūr; Yd. kelikoh).
pust, in ci-pust (Zb.), behind, after.
pūṭ, W. poṣṭ, parched grain ground into meal. Hindi suttā (W. poṣṭ; S. pāχṭ).
pāṭik, W. pāṭuk, the eyelid.
petχun, W. wojāk, an adze (W. wājāk; S. wujāk).
pudsuk, W. pric, a worm, a grub (W. pric; S. cerm).
pēž (Zb.), prep., in.
qīmat (Zb.), price, cost. Ar.
qarīb (Zb.), adv., near. Ar.
qarāʿr, an agreement, promise, 22. Ar.
qūslāq, a town, a village, 21. (Zb., Ś. qīslāq. Turkī qīslāq).
qīvd (Zb.), he called, he summoned (W., S., Ś. qīw, a call, a summons).
qāzī (Zb.), a judge. Ar.

rūi, W. trūi, Yz. tsoi, card., three (Zb. rāi of rā; W. trūi; S. harōi; Ś. ārraī; Sg. trūi; Mj. āruāi; Yd. śuroi).
rēcik, W. śingar, entails (W. śingār; S. rauād).
rēg, W. lewarc, and (W. leiwārc; S. cuś; Yd. sigiḥō). Prs.
rēyn, W. rēyāṇa, butter (W. ruṇ; S. ruṇ; Yd. maskoh).
rāh (Zb.), a road. Prs.
rakbi, W. pūl, a jar, a large cup (W. pūl; S. cenāk).
remus, W. ṭv, Yz. ṭvōr, the sun (Zb. ōrmōzū; W. yūr; S., Ś. ōr; Sg. ālmān; Mj. meru; Yd. mirā).
rang, manner, kind; ṭe-rang, whatever kind of, 18. Prs.
rupya (Zb.), a rupee.
raqqāsī (Zb.), dancing. Ar.
rauṣan, W. rāχn, Yz. rōṣnahai, daylight (W. rāχn; S. yaul; Ś. ruχ). Prs.
rōšnī, W. ruḵnīg, Yz. yēts, fire (Zb. rōšnī; W. ruḵnīg; S. yuts; Š. yēts; Sg. rušnai, šunai; Mj. yūr; Yd. yūr). rušt, W. karast, a fur robe (W. karast; S. wurbūn). Cf. kurust.

rawān, going, moving; rawān šud, he started, 34. Prs. rōz, W. raḵwār, Yz. miθ, a day, 8, 12, 22, 23, 32 (8, 22, and 32 are plural); rōz-ān, days-theys, 3; Is. rōz, W. ruḵn, Yz. roḵnzit, dawn, morning (Zb. mī; W. ruḵr; S. māθ; Š. meθ; Sg. rušt; Yd. māš, mīχ; Yn. rūz).

rēz, W. rāz, a platform (for sleeping) (W. rāz; S. noχ).

si, W. sūi, a hare (W. sūi; S. χtūm; Yd. sīγ). sabz, green, 18. Prs. sad (Zb.), card, a hundred. Prs. sadā, a sound, noise, 36. Ar. saudāi (Zb.), trade, trading. Prs. saf (Zb.), all. safed W. ruḵn, white (Zb. surḵān; W. ruḵn; S. spēid; Š. sufīd; Sg. uptools; Mj. sūpi; Yd. spī). Prs. safākā (Zb.), husk (given as fodder).

safur, a journey; safar-ān, journey-theys, 2. Ar. sevūnd (Zb.), hair. Cf. rūnuk.

salār, adv., at dawn, 19, 28. Ar.

sihat, well, in good health, 27, 28 (Zb. sihat). Ar. Cf. siyāt.

sāl, W. sāl, Yz. sāuzu, a year (Zb. sāl, a year; W. sāl; S. sāl, a half-year; Yd. sāloh, a year). Prs.

sallā, W. sallā, a turban (W. sallā; S. dastār; Sg. latai).

sāmbu, he may smear, 18 (bis); sāmd or sāmbud, he smeared, 20 (W. suḵ-an, suḵ-am, soxʾam, sūxetk; S. rift-ao, rof-am, rift-am, riftj, to smear; Š. mālt, he smears; mālt-e, he smeared; Yn. fassāt, he may smear; afass, he smeared).

sandag, a box, 33 (bis). Ar.
sung, W. यार, Yz. ग्रोक, a stone, rock, cliff (W. यार; S. रीर; Ṣ. जीर; Sg. song; Mj. koika; Yd. गर). 
supul, W. शीश, a louse (W. शी; Ṣ. spāl).
sar, in sur daâ, before, in front of; ambi sar daâ, in front of the cave, 18 (Zb. sar, on, upon; cf. Yn. sāri, in front of).
sâr, the head; bûxâ sâr, from thine own head, 10 (Zb. sôr).
Cf. sur.
sôr (Zb.), satisfied, full. Prs.
sôr (Zb.), see sâr, sur.
sur, W. sar, the head (Zb. sôr; W. sâr; S. kî; Ṣ. kul;
Sg. sâr; Mj. posar; Yd. pûsir). Cf. sâr. Prs.
sard, W. sâr, cold (adj.); (W. sâr; Ṣ. is; Ṣ. sitây;
Yd. yâx). Prs.
surx, W. sôkr, red (W. sôkr; S. riś; Ṣ. riś; Yd. surkoh). Prs.

surxé, W. riś, Ovis Poli (W. vrokś; S. rus).
surxân (Zb.), white. Cf. safêd.
sutxân-mayzuk, W. malung-yaic, the thigh (W. malung 
yâic; S. maqan xoj, bixtun; Ṣ. bastân).
sitâru (Zb.), see struk.
struk, W. stâr, Yz. štarâk, a star (Zb. sitâra; W. stâr;
S. xtvy; Ṣ. štarâd; Sg. ustûrâk; Mj. ustari; 
Yd. sittâreh).
suvd, W. isp, the shoulder (W. fiâk, tan; S. sevd, dådû;
Ṣ. sûd, fîyûk; Sg. syûd; Yd. suvdohi).
siyât, whole, भू, 18, i.q. sihât, q.v. (W. sihât).
sâz (Zb.), singing. Prs.
sûz, W. sûz, flame, conflagration (W. râvû; S. sâuz). Prs.

šu, 1, W. šu, black (W. šu; S. târ; Ṣ. têr; Sg. šoi;
Mj. tarôvi; Yd. noroh). Cf. šu-dit.
šu, 2, it becomes, 33; it will become, 17, 18; (if) it 
becomes, it may become, 24, 34; go thou (impve.), 33;
go ye (impve.), 28; šû, wilt thou become? 29; šud,
he went, 20, 21, 34; he or it became, 4, 8, 11, 12, 13,
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16, 20, 27, 28 (ter), 34, 36; šud-im, I became, 35; šuδ-ān, they went, 2, 3; šuduk, she has become, 16 (Zb. šom, I go, I become; šūai, he goes, he becomes; šū, go, be (impve.); šud, he went, he became; Š. set-ao, sō-n, sōt-am, sek; Š. sit-uo, sāo-am, sūt- or sat-am, sūd, to go, to become; SG. šōh, to go; Yd. šuak, to become; Prs. šudun, to go, to become).

šub, W. nāyol, Yz. šāb, night, 12, 13, 36 (šub). (W. nāyd; S. ʿāb; Š. šab; SG. foršuk; MJ. ʿašwa; Yd. kšovoh).

šūb-gār, W. yōr, a nest (W. yōb; S. rōz). Prs. šabrut, W. burtuš-kapar, a moustache (W. šāpūr; S. būrū; Š. būrūt).

šc (Zb.), see štšts.

šud, 1, he heard, 19 (W. kšūvin, kšūvi-am, kšōn-am, kšūng; S. čūd-uo, čūn-am, čūd-am, čūd; Š. čūd-uo, . . ., čūd-am, . . ., to hear).

šud, 2, šud-im, šud-ān, šuduk, see šu, 2.

šu-dūt, W. šu-dūt, soot (W. kat-dūt; S. cēdē). Cf. šu, 1, and dūt.

šufrā, W. nabūsm, a comb (W. nāposan; S. wuxēry).

šulduk, W. šaie, wet, damp (W. šaie; S. šūst; Yd. šūst).

šak, 1, W. šak, bad, wicked, 1, 6, 10, 11, 32, 33, 35, 38; šak-bā, to the bad man, 5 (Zb. šak; W. šāk).

šak, 2, W. šak, hoar frost, a white frost (W. šak; S. šok).

šokčuk, W. šołχ, the branch of a tree (W. šstχ; S. šok).

šuxt, (time) passed, 14 (Zb. šuxt-um, I passed over; W. šoχs-n, šoχs-am, šoχst-am, šoχseth).

šolg, W. šolg, a piece of brick, a clod of earth (W. šolg; S. šalγ).

šilāx (Zb.), poor, needy.

šilax, W. šilāt, adj., soft (W. šilāt; S. šilēt).

šom (Zb.), see šu, 2.

šuen (Zb.), see šuvwin.

šinj, W. šunj, the hip (W. šunj sør; S. šauš kāl, the hip bone).
šepón (Zb.), iron (W. isń; S. spin; Š. spin, sapsan; Yd. rispin).
šurmok, W. tićk, a willow (W. tićk; S. wanųj).
šarnindź (Zb.), ashamed.
šātu, W. wawár, a ladder (W. waẃār; S. šatto). Turki.
šit, W. šít, earth, dust (W. šét; S. šit; Sg. šat; Mj. yarāi; Yd. katter).
šok, W. purcăd, a young woman (Zb. šāk, šākak, or šit, a daughter, a girl; W. purcōd; S. peēin).
šaitān (Zb.), the devil, Satan. Ar.
šutun, W. šiṣt, a needle (W. šits; S. šits; Š. saj).
šunuk, W. cór, a kid, a small goat (Zb. šutanak; W. cór; S. yērv).
šíur, W. šiur, a camel (Zb. uštur; W. uštür; Š. xtür; Š. šiur; Yd. šiuroh).
šíur, W. šiur, a calf (W. wuišk; S. wīšk; Š. šīk).
šíts, W. strei, a female (Zb. šec; W. strei; S. stür; Š. strei; Sg. šīš; Mj. meyah; Yd. šiolo).
šāwā, W. parhān, a woman’s shift (W. parhān; S. parhān).
šāwal, a road, path, way, 3; šāwal-ān, road-thev, 8 (W. vaḍak; S. pāṇd; Š. poṇd; Sg. pānda; Yn. vāt; Yd. pādoh). Cf. šōval.
šōval, W. waḍuk, a road, way, i.q. šāwal.
šāwaluk, W. šāwalak, wide outer trousers (W. šāwalak; S. šim; Sg. var; Mj. šoōl). Prs.
šuwin, W. gowāra, a cradle (Zb. šuen; W. gavara; S. prāxt).

tā, 1, prep., till, until; tā vužër, till evening, 12 (S. cu; Š. tā; Yn. sa).

tā, 2 (Zb.), seg tāt.

tu, thou, 6, 29, 32; thy, 17, 26; tu-bā, to thee, 6, 10, 25, 29, 33; tu-t, thou-thou, 14, 18; thou āt, 30; tāpučh, you, 22; tafnuch-bā, to you, 22 (Zb. tō, thou; ti, thy; sg. obl, tō; tōmōč, ye, your, and pl. obl.; W. tu, thou; ti, thy; tāo, thee; sāišt, ye; sav, you; S. tu, thou; tū, thee; tamās, ye, you; Š. tu, thou, thy, thee;
tumā, ye, you; Yn. tu, thou; taw, thee; šumāx, ye, you; Yd. tā, thou; toh, thee; māf, ye, you).
tābīb, a physician, 16. Ar.
taȘ-larza, W. andāw, fever (W. andaw; S. buzgāk). Prs.
tāda (Zb.), adv., there, in that place; see dak.
tād (Zb.), he was burnt (W. taw-āk, taw-am, tētt-am, tētk; S. tīd-ao, taw-am, tūd-am, tēj, to be burnt; Š. tebd-ao, to burn).
tūd (Zb.), he shaved.
tūg, (Zb.), postposition, pa ... tag, in.
tīry (Zb.), a razor. Prs.
tūrd, he walked, he went, 11, 21, 34; a-tūrd, he entered 34, 39; tūrd-ān, they went, 7, 8 (Zb. atayd, he entered; W. tuk-ān, cau-ām, tarn-ām, tāxk; S. tīd-ao, tētk-ām, tūd-ām, tūdij; Š. ... ti-ām, tūd- or tūd-ām ...; Yd. liak, to go).
terqm, W. tārm, a seed (of a plant); (W. tarqm; S. torqm; Yd. tūrqm).
tāxšīm (Zb.), division, apportionment. Ar.
tāxt, a throne, 31 (bis). Prs.
tilā (Zb.), gold (W. tilā; S. tillā; Yd. tilla). Prs.
tīlā, W. lok, a rag (W. lok; S. tawul).
tālšā, bile, gall; sg acc. tālšā-i, 27 (W. talšāh; S. trāc, talšā; Š. talša; Yn. talša). Prs.
talapi, thou desirest, 32; tēlapum, I desire, 23; talāppum, I desire, 33 (S. tālīb-ao, tālāb-ām, tālib-ām, tālibij, to desire; Š. tīlābūm, I desire).
talpāk, W. puškal, a fur cap (W. s. tumaw).
tāna, W. tāna, the body (Š. tanā; Yd. tonoh).
tangīš, W. tarāng, a saddle-girth (W. tarāng; S. tūrong).
tuṣul, W. sanār, thin, slender (W. sanār; S. tanūk; Yd. tunkā).
tūpāk, W. pulk, a tassel (W. pulk; S. pūlk).
tar, prep., to (motion towards), 15, 21; into, 13; on to, 18 (bis), 20 (bis), 27, 31 (bis); (W. S. Š. tar).
tār, a fold of cloth (W. tā; S. tu).
tārikān, W. naydīn, adv., before daybreak, early in the morning (W. naydīn; S. pigān).

trās, fear; trās kul, he feared, 38.

trū, W. trūc, bad tasting, bitter (W. trūc; S. trūc).

tāt (30) or tot, W. tāt, a father (Zb. tāt, tā; W. tāt; S. pīd; Š. ped, dād; Sg. tāt; Mj. tāt; Yd. ūtāt; Yn. dādā).

tuwuru, W. tipūr, an axe, a hatchet (Zb. tuwār; W. tipūr; S. bualāh). Prs. tabar.

tāzu (24, 25); tāsa (20) or tāzu (17), fresh, (of lost sight) renewed, restored, 17, 20, 24, 25. Prs.

tēz, W. tēyd, sharp (W. tēyd; S. tēyd; Yd. tūrāh).

tūziōna (Zb.), a scourge, lash, whip. Prs.

tsū, prep., from, 14, 18 (bis), 19, 21, 22, 23, 33, 34, 36. The final a is sometimes dropped, as in ts-χē, from thine own, 10; tsu vadak, 21, 22, 34, or ts-vādak, 7, from-there (Zb. sū; W. sā, sa; Yn. ci). Cf. Zb. sū, from him, etc.

tē (18) or tē (19, 24), rel. pronoun, who, 19; used to form a conditional, practically equivalent to “if”; tē wunī, he may be, or (if) he be, 18; ḫukm tē šu, (if) there be an order, 24; tē-rang, whatever kind of, 18 (Zb. ke; W. sa; S. Š. sā, cond. participle). Cf. zu, 2.

bē (Zb.), from this, see i, 1.

tsāfur, W. sabūr, Yz. cēr, card., four (Zb. safur; W. sabūr; S. šavur; Š. šavūr; Sg. safur; Mj. cēfūr; Yd. cēr, tīfar).

bχē, see ba.

tsām, W. cēzm, the eye, 6, 7, 10, 11, 17, 18 (bis), 29 (bis), 24, 25, 27 (bis), 28; in these (except 6, 7, 10) the word is plural, but governs a verb in the singular (Zb. tām; W. cēzm; S. cēm; Š. cēm; Sg. cēm; Mj. cēm; Yd. cēm).

tsumând, how much? how many? some (Zb. tsumend; W. tsūm, sum; S. tūnd (how much? how many?); Yd. canc (how much? how many?).
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tsa-na (Zb.), what? see ciz.

tsad, some, several, 3, 32. Cf. cand.

tsúrik, W. yást, a shed, a mactín (W. yóst; S. kapá, alajük).

tiswáling, W. lóng, a leg (W. lóng; S. lang; Š. ling; an animal's leg).

tswádak, see bu.

tswénd, W. cuwán, an apricot (W. ciwán; S. nōś; Š. nāś; Mj. ceri; Yd. cīre).

tis (Zb.), what? see ciz.

tisě (Zb.), whatever.

wu, he, 18, 20, 27; that (adj.), 33; i or wi, his, see i 1; waw, him, 19 (bis); it (acc.), 18; that (acc. subst.), 33; waw, of them, their, see i 1 (Zb. ao, sg. obl. yū, ú, wā, wō, pl. awénd, obl. awénda; W. yao, sg. obl. yao, pl. yaíst, obl. yav; S. yū, sg. obl. wi, pl. wo, obl. wief, wōv; Š. yū or yid, obl. sg. wi or wun, pl. wā, obl. wief; Mj. wo, sg. obl. waw, pl. wai, obl. waf; Yd. hūroh, sg. obl. -wan, pl. hūreh, obl. -of; Yn. au, sg. obl. awi, pl. ? untit, obl. antai).

wō, 1 (Zb.), conj., and. Cf. zu, 1.

wōd, 2, wīl (Zb.), see wu.

wuc, W. wīc, a cloth-eating moth, a wood-worm (W. wīc; S. kuwāh).

wōda (Zb.), there, see wadak.

wud, he took away, 13 (bis), see ussum.

wōd, he, it, or there was, 19, 22, 34; wud-un (-im), I was, 15; wud-at, thou wast, 14; waduk-at, thou hast become, 18; te wūn, he may be, 18 (Zb. wōd, he was; S. wūd, he was; vedj, he has been; wūd, he may be; Š. vōd, he was; wūd, he has been; ved, he may be; Mj. viu, he was; Yd. biok, he was; Yn. avu, he was).

waduk, there, 34; ța wadak, from there, thence, 19, 21; ts-waduk-án, from there they, 7. Cf. ța (Zb. wōda; W. drā; S. ūm; Š. yum-ánde; Yd. hāre). Cf. dak.
vāṛd, a night-spectre that eats people, a nightmare, 14.
Cf. lēw (W. vāṛd; S. vōid).

vajab, W. avart, a span (measure); (W. avart; S. wūrdoğ).

vajshvijak (Zb.), a woman (Yd. šinoh).

vajer, W. pūrə, Yz. šəm, evening (W. pūrə; S. biurn,
χum; Yd. šəm). Cf. vujer.

wak or (37, biš) wok, W. āi, Yz. wōy, card., one, 1 (bis), 12,
23; a (indefinite article), a certain, 5, 9, 10, 12, 14
(quater), 16 (bis), 17, 18 (bis), 26, 33 (ter), 37 (bis);
(Zb. wok; W. āv, ā; S. āv, ā; Š. yūw, yī, ā; Sg. āk;
Mj. Yd. āv; Yn. ā).

wek or (18) vēk, W. yupk, water, 18; wek-togdok, W. cāl,
a well, pool, marsh (Zb. wek, we; W. yupk; S. čāts;
Š. šats; Sg. vēk; Mj. yāoq; Yd. yawq, water;
Zb. payao; W. cāl, a well).

wok, see wak.

voks, W. fuks, a serpent, a snake (W. fuks; S. tufuks;
Mj. yīz; Yd. īz).

vēχ, W. zaχ, a twig (W yax; S. pūtāq).

waxt, a time, a period of time, 14 (Zb. waxt). Ar.

vulūa (Zb.), postposition, before, in front of.

wulwul, W. pärmeung, a trouser-band (Sg. vaulvau).

van, see va.

wēn, W. wuxun, blood (W. wuxun; S. wuxin; Š. wixin;
Sg. vain; Yd. īnoh).

vin, W. reyiś, a beard (Zb. vin; W. reyiś; S. bun; Š. bon;
Mj. yapxal; Yd. yārzoł).

wānd (Zb.), see vūst.

wīnd (Zb.), he saw; wīnun, I see (W. wīng, wīn-am,
wind-am, winetk; S. wānd-ao, wēn-am, wān-dam,
wāndj; Š. wīn-ao, wīn-am, wind-am, windj).

vānjī, Sg. vanjīn, a robe, a cloak (Zb. vanjī; Y. bōt;
S. lēl; Sg. vanjīn).

wānits, W. vaṇūm, a female calf.

wanunu, call ye, summon ye (impv.), 28.

vru, W. yurm, the forearm (W. yurm; S. cerōst; Sg. qāqi).
var, W. bār, a door, 37; var, W. vīc, outside; ṭu var, from the door, from inside, 36 (Zb. var; W. bār; S. divīr; Ś. divē; Mj. labra; Yd. ṭuvor; Yn ṭivar, a door; W. vīc; S. vāc; Ś. vāj, outside).

vur, W. vūr, s loud (W. vūr; S. wēz; Ś. wīz).

vṛūd, W. vṛūt, a brother (Zb. varūd; W. vṛūt; S. vṛūd; S. vrvōd; Sg. vrvōd; Mj. vrvai; Yd. vravi).

vṛf, W. zam, Rōšānī, zinīz, snow (W. zam; S. zamān; Ś. zimīz; Sg. vrvf; Mj. vrvfā; Yd. vrvfoh). Prs.

vṛk, W. yas, a horse (Zb. vrvk; W. yās; S. vrvj; Ś. vrvj; Sg. vrvk; Mj. yasap; Yd. yasp). ?Av.

vrvuk, W. wūrk, a lamb (W. wūrk; S. bīrgā; Ś. warg).

vṛs, W. vrao, the eyebrow (W. varō; S. varāo; Ś. vrvy; Sg. vrvic (a-ka)). see § 17.

vuruk, W. wūrk, a lamb (W. wūrk; S. bīrgā; Ś. warg).

wīs, W. vrvō, the eyebrow (W. varō; S. varāo; Ś. vrvy; Sg. vrvic (a-ka)). see § 17.

vṛūd, W. vṛūt, a brother (Zb. varūd; W. vṛūt; S. vṛūd; S. vrvōd; Sg. vrvōd; Mj. vrvai; Yd. vravi).

vṛf, W. zam, Rōšānī, zinīz, snow (W. zam; S. zamān; Ś. zimīz; Sg. vrvf; Mj. vrvfā; Yd. vrvfoh). Prs.

vṛk, W. yas, a horse (Zb. vrvk; W. yās; S. vrvj; Ś. vrvj; Sg. vrvk; Mj. yasap; Yd. yasp). ?Av.

vrvuk, W. wūrk, a lamb (W. wūrk; S. bīrgā; Ś. warg).

vṛs, W. vrao, the eyebrow (W. varō; S. varāo; Ś. vrvy; Sg. vrvic (a-ka)). see § 17.

vās, W. vāsi, cotton thread (W. wāse; S. padets). Cf. wāś and vūś.

vāsin, W. pisān, a whetstone (W. S. pasān).

vūst, he bound, he tied, 27 (Zb. wānd, bind thou (impre.); W. vand-āk, vānd-am, vāst-am, vandeth; S. vist-ao, vānd-am, vāst-am, vāstj; Ś. vist-ao, . . ., vāst-am, . . .).

wustuk, W. yuic, a bone (W. yuic; S. wtyān; Ś. sityān; Sg. āstāk; Mj. pāstī; Yd. yestoh).

wāś (Zb.), a rope (S. vūx). Cf. vāse and vūś.

viś, 1, W. pīp, a bed (W. pīp; S. babēr; Ś. birēj).

viś, 2, postposition, below, 20 (Zb. viś, down, below).

vūś, a rope (Zb. wāś; W. śivan; S. vūx; Ś. kumand; Yd. tanau).

wīst (Zb.), card, twenty (W. wīst; S. vist; Yd. wistoh).

wātik, W. tūi, a feast.

vūts (Zb.), an uncle.
wēv, see i 1.

wuz, W. täγ or (male) buc, a goat, 17 (bis), 26; acc. sg., wuz-i, 27 (Zb. wuz; W. tay, buc; S. vàz, reid; S. váz; Sg. wuz; Mj. vorah; Yd. vizoh).

wazr, viziers, 16; wazrā-bä, to the viziers; 16; wazrāw; viziers (aoc. pl.), 21; tu wazrāw, from the viziers, 22.

wuzwusäk, W. ëös, a wasp (W. ëös; S. hari).

wubäk, W. wuc, high; W. vorz, long (W. wuc; S. biliq, biland; Yd. biland, high; W. vorz; Yd. van, long).

Cf. vrāzā.

vužér, evening, 12; see vnjer.

yau, W. żau, provisions, supplies, cereals (W. żay; S. żūu).

yü (Zb.), see vu.

yu (Zb.), found (Prs. yāflun).

yöγ, W. šunwar, a yoke (W. šivar; S. żyγ).

yurx, W. pūšk, animal's droppings (W. pūšk; S. bukān).

yetik, W. skörā, a bridge (W. skorda; S. yēād; Yd. yēγāh).

yātim (Zb.), a servant. Ar.

yuz, W. żūz, fuel (W. żüz; S. żez; S. źiz; Sg. yū; Mj. exma).


zu, 1, and 13 (Zb. wō; W. S. at; Š. et; Yd. wū).

zu, 2, rel. pron. subst., which, 34. Cf. tse.

žūd (Zb.), superfluous, abundance. Ar.–Prs.

žund (Zb.), so much (S. ūnd).

žyγčuk, W. swāš, a chough (W. swāš; S. γory).

žyγd (Zb.), see žānz.

žyγd, see žānz.

žul, W. drōst, the sleeve of a garment (W. drōst; S. zūl).

žul, W. żol, a bell (W. žul; S. žūl).

zahul (Zb.), necessary. Ar. zarār.

zămān, W. zah, a child, infant (Zb. zāmān; W. zah, zāmān; S. baγāh).
zamin (Zb.), land. Prs.
zin (Zb.), a saddle. Prs.
zinda (Zb.), alive. *Prs.
zung, W. brīn, the knee (W. brīn; S. zūn; Š. zān; Sg. zong; Yd. zik).
zīns (if) he takes, 17; take thou (impve.), 33; zānsu, he may take, 18 (bis); zōyā, he took, 27, 37; zōyā āyād, he took (and) came, he brought, 27 (Zb. zōyā, he took; S. zuχl-uo, zob-um, zuχl-um, zuχbįj, to take; Š. zāχl, he took).

zus or (30, 31) zus, W. pōbr, a son (Zb. zūt; W. pōbr; S. pōb; Š. pūts; Sg. zamānuk; Mj. pūr; Yd. pūser; Yn. zīta).
zūt (Zb.), see zus.
zuvuk, W. zik, the tongue (Zb. zevuk; W. zik; S. ziv; Š. zēv; Sg. zułuk; Yd. zevir).

žundākī (Zb.), famine.
žunduk, or (4) žanduk, or (8) žanduk, W. marz, hungry (W. marz; S. marzānį; Š. guša; Yd. ušia; Yn. diwaz).
žāŋį, W. kūnd, a wife (Zb. kūc; W. kūnd; S. įīn; Š. įīn, zin; Mj. žingu; Yd. ūlōh).
žanum, I will kill, 22 (S. zed-uo, zān-um, zed-um, züdįj; Š. zid-uo, zīn-um, zīd-um, . . .).
žuvūk (Zb.), a deer.
ENGLISH–ISHKASHMI–ZEBAKI–WAKHI–YAZGHULAMÌ VOCABULARY

(Including a few words from other Pāmir languages.)

So far as has been possible, the particular English words selected to illustrate the meanings of the words quoted are the same as those used by Shaw in his vocabularies of Wāχī and Sarīqūlī in JASB. xlv (1876), pt. i, pp. 162 ff. This has been done in order to facilitate comparison with these languages.

a, Iš. wak, wok; Zb. wok, -e.
adze, Iš. petχun; W. wajāk.
after, Zb. ci-pašt.
again, Zb. dō-mas.
alas, Zb. afsūs.
alive, Zb. zinda.
all, entire, Iš. ðiydak, gul; W. köst; Zb. juk, saf.
   Cf. “complete”.
always, Zb. mudām.
amongst, Iš. dāmān, durān; Zb. kə, kal, tsu ... mābən. Cf. “midst”.
and, Iš. za; Zb. i, wō.
anger, Iš. yazab.
angry, Zb. χaʃu.
animal’s droppings, Iš. yurχ; W. pōsk.
any: at any time, Zb. hec waχt, kudām waχt; anyone, Zb. hec-kā; anything, Iš. he ciz.
apple, Iš. mīnd; W. mūr.
apricot, Iš. swend; W. cuvān.
arise: he arose, Iš. χut; I arise, Zb. χezun; stand thou up (impv.), χez; he arose, Zb. χet.
armpit, Iš. kaʃ-viʃ; W. kalbun.
arrow, Iš. pucun; W. wuc.
as, as if, as though, Zb. gūyā-ke.
ashamed, Zb. sarmindī.
ashes, Iš. usur; W. parg.
ask, he asked, Iš. frut; Zb. ferūt.
ass, donkey, Iš. χωρ; W. Zb. χώρ.
assembled, Iš. gūl.
awl, Iš. andervun; W. tsurz.
axe, Iš. tuwur; W. tipār; Zb. towār.

back (of a man or woman), Iš. kānuq; W. dām; Zb. dum, med.
bad, wicked, Iš. W. Zb. žak.
bad tasting, bitter; Iš. truš; W. trūc.
baking-pan, Iš. usid; W. sāt.
barley, Iš. urwus; W. yirk.
be: Iš. thou art, -a; is, āst; he may be, wunī; I was, vud-im (or -um); thou wast, vud-at; he, she, or it was, vud; thou hast become, vuduk-at; Zb. thou art, āstai; is, āst, -a, -ai, -et, -t; he was, wod-a, wod; he was for me, wod-am-a.
beak, Iš. vāl; W. nück.
bear (subst.), Iš. χυρς; W. nāyordum.
beard, Iš. Zb. viñ; W. reyiš.
beat, see “strike”.
because, Zb. ke, šīz-bā ke.
become: Iš. it becomes, šu; wilt thou become, šuī; it will become, šu; (if) it become, šu; it may become, šu; I became, šud-im; he became, šud; she has become, šuduk; thou hast become, šuduk-at; Zb. I become, šom; it becomes, šūai; become (impv.); šū; I became, šud-em (or -im); he became, šud. See also “be”.
Cf. “go, move to”.
bed, Iš. viš; W. pūp.
beetle, Iš. batuk; W. urt.
before (place), in front of, Iš. sur dā; Zb. tā.
wula, ja.
behind, Zb. ci-pušt, ku . . . ci-pušt.
bell, Iš. zūl; W. ṣol.
belly, stomach, Iš. Zb. dēr; W. dūr.
below, Iš. viš; below it, pī bun; Zb. pa . . . viš.
Cf. “down”.
big, see “great”.
bile, gall, Iš. talḵū.
bind, tie: Iš. he bound, vūst; Zb. impve., wānd.
birch, Iš. bru; W. furz.
bird, Zb. purindu.
bit (horse’s), Iš. danū; W. jaoji.
bitter, see “bad tasting”.
black, Iš. ʂu; W. ʂū.
blind, a blind man, Iš. kūr.
blood, Iš. wēn; W. wuḵun.
blue, Iš. kabūt; W. sūwz.
blunt, stupid, Iš. leu; W. mūy.
body, Iš. W. tūnu.
body, middle of the, see “waist”.
bone, Iš. wastuk; W. yuic.
boat (rough, of untanned leather), Iš. kovl; W. ʂūšk.
bosom, Iš. cīcī; W. bup.
both, Iš. arrādak.
bottom, Iš. bun, in pī bun, below it.
bow (to shoot with), Iš. γaluk; W. sambānak.
box, Iš. sandāq.
boy, Zb. zāman.
branch (of a tree), Iš. šoχeuk; W. šolχ.
bread, Iš. Zb. γalu; W. χoc; Sg. χėstu. Cf. “food”.
breakfast, see “midday meal”.
breast, Iš. pēsbur; W. pūz; Zb. bu.<. Cf. “embrace”.
breathing-difficulty, see “height-sickness”.
brick (piece of), clod (of earth), Iš. W. sölχ.
bridge, Iš. yetik; W. skǒnd.
bridle, Iš. lajām; W. yixān.
bring: Iš. bring thou (impve.), īsum; bring ye, ižmūw;
he took and came, i.e. he brought, zōyād āyūd; Zb. bring ye (impve.), ʔeˈmuv.

broad, wide, Iš. ḫām; W. kād.
brother, Iš. vrād; W. vrāt; Zb. wārād.
bull, Iš. ḵūn; W. ḥruḵ; Zb. keḵūk.
burnt, be : Zb. ho was burnt, ted.
bush-harrow, rake, Iš. mālā; W. namurzg.
but, Zb. lēkin.
butter, Iš. ṥeṣu; W. ṣeṣu.
butterfly, Iš. purparānuk; W. piṃpūk.
buy : thou boughtest, Zb. ned-e; see “grasp”.
calf, Iš. ʃiṯur; W. šīr.
calf (female), Iš. wānīṣ; W. ṣeṣām.
call, summon : Iš. call’ye (impve.), ḥamāwv; Zb. he called, ʔeʃd.
camel, Iš. W. šīr; Zb. uslār.
camel’s hump, Iš. kōfān; W. ḥāp.
canal, watercourse, Iš. ʃubār; W. wād.
cap (tall, of sheepskin; Shaw, a skull-cap), Iš. kūla; W. skīṣ.
cat, Iš. W. piš; Zb. ṣiṣ.
cattle, Iš. māl; Zb. cārpāhui. Cf. the next.
cattle (herd of), Iš. cāru; W. cāt. Cf. the preceding.
cave, Iš. ʃamb; Ūr.
cereals, see “provisions”.
certainly, Zb. zahul.
cheek, Iš. poṣār; W. ṣuṇj.
cheese, Iš. ʃeṣaq (of sheep-milk); W. ʃindik, ṣuṇw.
child, infant, Iš. Zb. zāman; W. zāh; Zb. cüf.
chimney, see “hearth”.
chough, Iš. ʃārṣuq; W. swats.
claw, talon, Iš. sengal; W. sengal.
cliff, see “stone”.
cloak, clothes, Iš. poṣāk; W. bōt.
cloak, robe, Iš. vānji; Sg. vanjīn; Zb. wanji.
clod, see “brick (piece of)”.
cloth (coarse cotton), Is. latā; W. cūl.
cloth (bleached, coarse cotton), Is. kānī; W. kinei.
clothe (another person): Is. clothing (verbal noun), po-
melni; Zb. clothe ye, pumetsav.
cloud, Is. gułbādun; W. nur; Yz. varm.
cock, Zb. kercun. Cf. “fowl”.
cold (adj.), Is. surd; W. sur.
collar (of a garment), Is. yol; W. yärüy.
collect: he collected, Zb. jam kal.
comb, Is. safān; W. nabūsm.
come: Is. he came, āryad, āryad; they came, āryad-ān;
Zb. I come, isum; come thou (impr.), is; he came, āryad; he has come, isāk.
come back, see “return”.
command (subst.), Is. huqīm.
complete, Is. lip; W. tīgei. Cf. “āl”.
conflagration, see “flame”.
consoling, entreaty, Zb. dilāṣā.
consume: he consumed, Zb. kel kal.
conversation, Is. gāp.
cooking-pot, cauldron, Is. cudan; W. dēg.
corpse, Is. muluk; W. murtai. Cf. “die”.
cough, Is. ḥufūk; W. kax.
country, Zb. mulk.
cow, Is. yū; W. yū; Zb. yūi.
cradle, Is. kwim; W. gōwūna; Zb. šuen.
crooked, Is. kāz; W. kord.
cubit, Is. bāzu; W. arut.
cultivator, Zb. dehqān.
curds, Is. pōi; W. pai.
cut (past part.), Zb. ket.
cymbal, see “musical instrument”.
cypress, see “juniper”.
dancing, Zb. raggāsā.
daughter, Is. udād; W. sugol; Zb. šāk, šākak, šā.
daughter-in-law, Iš. uznuł; W. staχ.
dawn, morning, Iš. röz; W. ruχn; Yz. ruχnizit; at dawn.
Iš. sahar.
dawn, daylight, Iš. rausun; W. roχn; Yz. roχnakai.
day, Iš. röz; W. roχnür; Yz. miθ; Zb. mī.
daybreak, see “morning”.
debauchery, Zb. ra∂mastī.
deer, Zb. żuwaκ.
desire: Iš. I desire, talārpm, tilārpm; thou desirest, talapt.
devil, Zb. saitān.
die: Iš. he died, mul; Zb. I die, nurrum; die thou (impv.), mur; dead, mul.
dirt, Iš. cirk; W. rēm.
dish (wooden), Iš. kāsa; W. kubūn.
distant, see “far”.
divide: he divided, Zb. taχsīm kul.
do, see “make”.
dog, Iš. kuč; W. ťac; Zb. ked.
donkey, see “ass”.
door, Iš. var; W. bār; Zb. var.
door-plug, Iš. pālu-var; W. dustak.
dove, see “pigeon”.
down, Zb. vēš. Cf. “below”.
draw (water from a well): Zb. (impv. sg. 2), newar.
dry, Iš. kāk; W. wesk.
duck, Zb. nunavī.
dung, Iš. ṭudārga; W. karau.
dust, see “earth”.
dwell, see “sit”.

each-other, Iš. ham-diχar.
eagle, Iš. ākāb; W. bispūr.
ear, Iš. yōl; W. yis; Zb. yāl.
earring, Iš. gōχ-var.
earth, dust, Iš. šit; W. šil.
eat: Iš. eating, food (verbal noun), χαrum; I will eat, χαrum; Zb. χαram, I eat; χαren, we eat; χαren, they eat; eat thou (impv.), χαr.
egg, Iš. akik; W. ḫu-μurγ.
eight, Iš. 菪; W. ḫat; Yz. ḫošt; Zb. おそt.
elbow, Iš. ḫažu; W. ḧarut.
eldest (of a family), Zb. ḫatu.
eleven, Iš. yūzdu; W. ḫas-יו.
embrace, bav. Cf. "breast".
emerge, see "go out".
enter: Iš. he entered, uhl-诃; Zb. he entered, ҳul-诃.
entrails, Iš. ḫecik; W. ḫingar.
evening, Iš. vajer, vusèr; W. purz; Yz. ḫım.
expenditure, Zb. χarç.
eye, Iš. Zb. ḫım; W. ḫom.
eyebrow, Iš. vrès; W. vrav.
eyelid, Iš. pātik; W. pātak.
fall: Zb. it fallèth (a share falling to a person), ҳdawī.
famine, Zb. ҳundāku. Cf. "hungry".
far, distant, Iš. ḫiv-খuk; W. ḫir; Zb. ḫir.
fast (of a horse), Iš. ḫistuk; W. ḫung.
father, Iš. tot, ḫat; W. ḫat; Zb. ḫat, ḫā.
fault, Iš. ḫunā.
fear (subst.): Iš. he feared, trās kul.
feast, Iš. ḫatik; W. tui.
female, Iš. ḫuts; W. strei; Zb. ḫec.
fever, Iš. ḫab-ਸarza; W. ḫandāv.
few, a, Zb. ḫamend.
field, Zb. ḫastɣāh.
fifty, Zb. ḫanjāh.
find, obtain: Iš. (s) he find, ḫir; find ye (impv.), ḫiraw; ḫirul, he obtained; Zb. I find, awerum; I found, awal-un. Cf. "found".
finger, Iš. niɣok; W. ɣangl.
finger-nail, Iš. ingituk; W. digör.
fire, Iš. rōšni; W. raχnīg; Yz. yēls; Zb. rošni.
fireplace, see “hearth”.
fist, Iš. mnuṭ; W. mōst.
fit, worthy, suitable, Zb. lāyiq.
fitting, proper, Zb. munāsib.
five, Iš. Zb. pānēz; W. pānz; Yz. pīnūk.
flame, Iš. maŋj; W. raŋj.
flame, conflagration, Iš. W. sāz.
flay, kill: Iš. he flayed, kut.
flea, Iš. kāyiɣ; W. sparðanj.
flee: Zb. he fled, just.
fLOUR, Iš. uluk; W. yumy.
flower, sprout, Iš. gulok; W. spray.
fly (subst.), Iš. pāṣu; W. makh.
foam, Iš. ɣafūk; W. ɣaf.
fold (of cloth), Iš. ṭūr.
food, Zb. gāla, gāla-māla. See “bread”.
foolish, Iš. bē-fām, nāfam.
foot, Iš. pu; W. Zb. pād.
for, Iš. Zb. bā; Zb. ɣātir.
ford, Iš. guzar; W. tūrt.
forearm, Iš. vru; W. yurm.
forehead, Iš. peštāni; W. ruk.
found, Zb. yaf.
four, Iš. safur; W. subur; Yz. cēr; Zb. safūr.
fowl, Iš. kurcīn; W. kīrk; Zb. kercūn.
fox, Iš. urwēs, ɣirmēsak; W. naxcīr.
friend, Zb. hamrah.
frog, Iš. mākuduk; W. mukt.
from, Iš. Zb. ṭṣa; Zb. from among (two), ṭṣa . . . māben;
from this, ṭṣi; from him, ṭṣū; from them, sāwend.
front, Iš. in front of, sar ḍā. Cf. “before”.
frost (white), see “white frost”.
fuel, Iš. yuz; W. yūz.
full, repete, see “satisfied”. 
fur cap, Iš. *talpak*; W. *pūkāl*.
guo-robei, Iš. *rušét*; W. *karast*.

girt, Zb. *sāk*. Cf. "daughter".
girth (of a saddle), Iš. *tangis*; W. *tārāng*.
give: Iš. I will give, *daywum*; give thou (impv.), *dai*; he gave, *dād*; Zb. give thou (impv.), *dai*; thou gavest, *dād-i*; he gave, *dāil*; he has given, *dādāk*.
go, move to: Iš. go thou (impv.), *śu*; he went, *śuḍ*; they went, *śuḍ-ān*; Zb. I go, *śom*; he may go, *śuāi*; walk thou (impv.), *śu*; he went, *śud*. Cf. "become".
go, walk, depart: Iš. he departed, *tūyd*; they went, *tūyd-ān*.
go in, see "enter".
go out, emerge: Iš. he went out, *rušét*; Zb. he emerged, *rušét*.
goat (small), see "kid".
gold, Zb. *tilā*.
good, Iš. *frī, nēk*; W. *bāf*; Zb. *ferī*.
gorge, see "ravine".
grandchild (m. or f.), Iš. *nūrus*; W. *nūpus*.
grandfather, Iš. *bābā*; W. *pāp*.
grandmother, Iš. *bībī*; W. *mām*.
grasp, seize: Iš. he may grasp, *nasu*; he grasped, *nad*; Zb. take thou (impv.), *nast*; he took, he bought, *ned*; he has married (so and so), *nadāk*.
grass, Iš. *ūs*; W. *wuś*.
graze: Zb. he is grazing (cattle), *bi-carānā*; for grazing (infin. of purpose), *cārāndāni*.
great, big, Iš. *kutta*; W. *lup*; Zb. *kata*.
green, Iš. *salz*.

hair (on the body), Iš. *rēmuk*; W. *rip*; Zb. *serund*.
half, Zb. *wīm*.
hand, Iš. *dust, dūst*; W. Zb. *dāst*. 
hand, hollow of, see "hollow" and "handful".
handful (double), hollow of both hands, Is. mut; W. nruc.
handsome, beautiful, Zb. feri. Cf. "good".
hard, Is. kullax; W. tung.
hare, Is. si; W. sii.
harlot, Zb. kunganii.
hatchet, see "axe".
he, she, it, that: Is. he, wa; that, wa, ðir; his, wi, i;
her, i; its, i; him, wun; it (acc.), wun; that (acc.
subst.), wun; their, wên; they, -ân; Zb. he, she, it,
that, ao, -œ; him, her, it, yu, û, wo, wu, -œ; his, her,
its, yu; gen. abs. sg. yûnun, yûnen; they, ðwend;
their, ðwendu; theirs, ðwenden.
head, Is. sur, sôr; W. sur; Zb. sôr.
head (back of), Is. cwôst; W. tor.
hear: Is. -he heard, šad.
heart, Is. âuzuk; W. pûwu; Zb. âuzuk, âuzen.
hearth, fireplace, chimney, Is. digûn; W. dulduw.
heat, Is. gârmî; W. tâu.
heel, Is. W. pûsna.
height (of a mountain), a mountain height, Is. urûzâ; W. vorz.
height-sickness (from rarefaction of air), W. sûdu; Turkî,
tûlâk.
hek (of a garment), Is. pûsâzn; W. pûrsîs.
here, Zb. mădûk, see duk.
hidden treasure, Is. yazîna-i-yaiû.
high, Is. wûnduk; W. wun; Zb. verûz.
hill, Zb. alûx.
hillock, Is. W. buk.
hip, Is. ŝinj; W. ŝenj.
hoar frost, see "white frost".
hollow of the hand, Is. kaf; W. pûn.
hornless, Is. W. kâl.
horse, Is. wûk; W. yaš; Zb. verûk.
horse-clothing, Is. ourûî.
hot, Yz. kağ.
house, Iš. čân; W. čân; Zb. čân, ča, čânavur.
how many? how much?, some, Iš. tramând; Zb. tramend.
hump-backed, Iš. pok; W. puk.
hundred, Zb. sud.
hunger, Zb. šândâkî. Cf. "famine".
hungry, Iš. šânduk, šûnduk. Cf. "famine".
husband, Zb. mûl.
husks (fodder), Zb. safûkâ.
hut (on the summer grazing-ground), Iš. krîc; W. ktîc.

I, Iš. uz, -im, -ïm, -um; to me, mum-bû; my, mun;
Zb. I, uz, -um, -em, -im; me, for me, mak, -am; to me, men-bû; my, men; mine, menen; we, mûc; us, our, mûc; ours, mûcen.
ibex, Iš. bûc; W. yuâk.
if, Iš. agor, tsë; Zb. ke.
in, Iš. dar, pu, po; in it, pî; Zb. in, ka, pa, pež; inside, pa . . . tay.
into, Iš. darûn; Zb. ka, pa.
iron, Zb. šeþûn.
it, see "he".
jar, large cup, Iš. rakîbî; W. pîl.
jaw, Iš. álâsha; W. zandûx.
journey, Iš. safar.
judge, Zb. qâzî.
juniper (Shaw's cypress), Iš. arca; W. yarz.

keep thou (impve.), Zb. ŋîgah kun.
kid, small goat, Iš. šûnuk; W. cûy; Zb. šêtanak.
kill: Iš. I will kill, šumûn.
kind: of whatever kind, Iš. tsë rây.
king, Iš. pûdûk, pûdûk; of or belonging to, a king, Iš. pûdûk-na.
kiss, Zb. bah.
knee, Iš. zung; W. brîn.
knife, Iš. kel; W. kûz.
knot, Iš. glûve.

lad (strong), see "man";
ladder, Iš. šatu; W. vaxažr.
lamb, Iš. waruk; W. wûrk.
land, Zb. cumîn.
large, see "great".
last: last year, Yz. par-wês.
leading (the act of), Iš. kutûl.
leaf (of a tree), Iš. bergy; W. palc.
lean, see "thin".
leg, Iš. šiwr-ling; W. lông.
light, lamp, candle, Iš. cirûy.
light: Iš. light thou set thou alight (impv.), pedîn.
lightning, Iš. W. âtišuk.
lip, Iš. lav; W. lajâc.
listen, give ear: Iš. they listened, apûxt-ân.
little, small, Iš. oûtôkôk; W. ázaklîdî; Zb. cuñ.
live, abide, see "sit".
liver, Iš. golâ; W. woltûk.
load, Iš. vûr; W. vûr.
lock, Iš. uškrûz; W. ûshk.
long, Iš. wušdûk; W. vorz.
longing, Zb. armân.
lose: Zb. he lost, apûnit, apûtî.
louse, Iš. spul; W. šis.
low, not elevated, Iš. kalapo; W. past.
lucerne, Iš. wûrik; W. ujûrk.

"mûcân," see "shed".

mad, Iš. lêv.
magpie, Iš. kûvûk; W. karjûps.
make, do: Iš. I will make, kunum; make thou (impv.), kûn; he made, he did, kul, kûl; thou madest, kûl-ut;
they made, kul-an; Zb. to do, to make (infin.), kunak.
I make, I do, kenam; kunam; we make, kuren; make
thou (impv.), kum; I did, kal-im; he did, kal; they
made, kal-en.

male, Iš. wark; W. yis;s; Zb. nar.
nan, Iš. ādam; men, ādam; Zb. ādam.
nan, vīr, a strong lad, Iš. mūlak; W. șeri; Zb. mūlak.
manifest, ready for use, Iš. paiddi.
mantilla (woman’s), Iš. pakol.
many, Zb. jīi.
mār, Zb. saītal.
marrv, see “grasp”.
mash, see “well”.
mé, see “I”.
meat, flesh, Iš. mulf; W. gōšt.
merchant, Zb. bāzaryān.
merriement, rejoicing, Zb. χωκαχί, χωκαχti.
message, Zb. pēyām.
middav, see “noon”; midday meal, breakfast, Iš. fīl’vuk;
W. cāšt.
mīdāt, middle, Iš. mihāin; W. mihang. Cf. “amongst”.
milk, Iš. čum; W. čurz; milk (thick after calving),
beestings milk, Iš. filla; W. pīχ.
mill, watermill, Iš. čudāri; W. čudarg; the funnel-
shaped feeder of a mill, Iš. kā’suk; W. dūr.
moom, Iš. mā; W. mūi, șumak; Yz. māst; Zb. īlmek.
moraine, see “place covered with stones”.
morning, see “dawn”; early in the morning, before
daybreak, Iš. tarikān; W. nīdān.
moth (that eats clothes), a woodworm, Iš. wic; W. wic.
mother, Iš. nān; W. nān.
mother-in-law, Iš. χaș; W. χaș.
moustache, Iš. šubrat; W. burut-șapar.
mouth, Iš. futs; W. yaș; Zb. fōs.
much, Zb. fūi.
mud, see “quagmire”.
musical instrument (of the cymbal kind), Iš. daf; W. dória. "mussuk," a goat-skin used for swimming, Iš. ḍel; W. ḍošk; a small mussuk, Iš. kulvar; W. pitvar. my, see "I".

name, Zb. nēm.
narrow, tight, W. tang.
nayel, Iš. W. nāf.
near: Iš. near the king, paūlšā ədzā; Zb. near, qarūb, jā, ku... gai.

needle, Iš. šutun; W. sibs.
needy, poor, Zb. śilāx.
nephew, Iš. ḵir; W. ḵurvān.
nest, Iš. ṣub-gāh; W. yībēr.
net (for catching birds), Iš. hulka.
new, Iš. nēwuk; W. ṣerīd.
news, information, Iš. ḵēbar.
night, Iš. ʒub, ʒub; W. nāyā; Yz. ʒaḥ; Zb. feršān.
nightmare, night-spectre, Iš. ƚāw, nāyād.
nine, Iš. nav; W. nāo; Yz. nū; Zb. nāo.
no, Zb. ne, nū.
noise, sound, ānvāz.
noon, midday, Iš. mai; W. maṭur; Yz. midmud.
nose, Iš. nis; W. mis; Zb. nīs.
not, Iš. nu, nas; Zb. nu, n', nas; I am not, Zb. nast-em(-im).
now, Zb. pṣah.

O, Iš. əi (contemptuously), ē (respectfully); Zb. ēh (respectful).
obtain, see "find".
of, belonging to, Iš. -nu; Zb. of, -e (izāfil).
on, upon, Zb. ka, sav, ka... sav... on to, Iš. tar.
on you be the peace, Iš. alwikum as-salām.
one, Iš. wuk, wok; W. əi; Yz. wōy; Zb. wok.
open: Iš. he opened, at kul.
ornament (on the person), Iš, marján; W. satk.
other, Iš. an; W. yan.
outside, Iš. var; W. vic.
outside, Poli, Iš. suryču; W. rūš.
own: Iš. my own, thine own, his own, čē; from thine own, ēčē; Zb. own, čē. Cf. "self".

parched grain ground into meal, sattā, Iš. put; W. pōst.
partridge, Iš. ujirj; W. čkōr.
pass: Iš. (time) passed, šuxt; Zb. I passed over, šeşt-am.
parch (in a garment), Iš. labād; W. pšin.
peace be on you, Iš. as-salām alaikum.
pearls, Iš. dūrr.
perspiration, sweat, Iš. čair; W. čai.
physician, tabīb.
piece, Iš. luv; (cut to) pieces, kandrā.
pierce: Iš. pierce thou (impve.), kif; he pierced, kift.
pig (wild), Iš. Zb. čağ; W. čey.
pigeon, dove, Iš. kunid; W. kibit.
pillow, Iš. misik; W. čivak.
pitchfork, Iš. āstevun; W. bān.
place, Iš. čā; Zb. jā.
place, put: Zb. he placed, nešt.
place covered with stones, moraine, Iš. ambol; W. ṣwi.
plane-tree, Iš. cenār, cenār, cenār.
platform (for sleeping), Iš. reţ; W. raż.
pleased, Iš. chušt-waḵt. Cf. "merriment".
plough, Iš. uspīr; W. spāndār.
pocket, Iš. W. jēbak.
point, tip, Iš. nāl; W. mis.
pool, Iš. kūl; see also "well".
poor, see "needy".
posterials, podex, Iš. kšin; W. sakšin.
precipice, Iš. parrā; W. paryān.
prepare: Zb. thou prepares, gāxu; he prepared, gauxt.
prūč, Zb. qimūt.
property, Zb. māl.
provisions, supplies, cereals, Is. yau ; W. jau : Zb. kūx.
put, see "strike", "place".
put off (clothes), see "clothe".
quagnire, mud, Is. gorāz ; W. šinār.
quail, Is. wārks ; W. wōle.
rāg, Is. tuld ; W. lok.
rāč, Is. wrnuduk ; W. ciār.
rake, see "bush-harrow".
ram, male sheep, Is. wick ; W. rūx-kalā.
rat, Is. pōrk ; W. pūrk.
raven, Is. kurni ; W. sōnd.
ravine, gorge with stream, Is. dīr, χāraw ; W. ṡōr, jirūw.
razor, Zb. lēy.
ready for use, see "manifest".
red, Is. swīx ; W. ṡōr.
refuse (subst.), Is. ṣuż; W. rapūk.
rejoicing, see "merriment".
remain : Is. he remained, frin.
remaining over and above, Is. fīl ; W. böḵ ; Zb. zīūd.
Cf. "much".
renewed, fresh, Is. tāza, tāza, tāza.
return, come back : he returned, Zb. yešt.
rib, Is. parak, uleχ ; W. pūrs.
ring (small), Is. mūrdik ; W. pōrūy ; Zb. a ring, ciliāk.
rise, see "arise".
road, Is. sōral, šābal ; W. wuduk ; Zb. rūh.
robe, see "cloak".
rock, see "stone".
rod, stick, Is. ṣuṣča ; W. šōpūk.
rope, Is. vuğ ; Zb. wūš.
rubies, Is. lāč.
rug, Is. pālas ; W. palās.
run : Zb. run thou, γūz ; he ran, γūzd.
rupee, Zb. rūpya.
sack, Iš. خیژین.
saddle, Iš. پلاری ; W. پودنی ; Zb. زین.
safe, well, سیحات. Cf. "well".
salt, Iš. نیمکراک ; W. نمک.
sand, Iš. رزغ ; W. لومار.
satisfied, full, Zb. سر.
say: Iš. he said, یژد ; Zb. یژسوم, I say ; یژد, he said ;
یک دید, he said.
see: Zb. I see, رینم ; he saw, ریند.
Seed (of a plant), Iš. لیم ; W. تارم.
seize, see: "grasp".
self, Iš. یادک, یاک ; your Honour, یاک.
send: Zb. he may send, استیآ ; he sent, استید, استو.
sense, Consciousness, Zb. هیش.
serpent, snake, Iš. روس ; W. روس.
servant, Zb. مزدور, مونکر, یا می.
service, Zb. خیزمال.
seven, Iš. Zb. ودل ; W. هب , Yz. هود.
several, some, Iš. کن, یکان.
sharp, Iš. تز ; W. تازد.
shave: Zb. he shaved, تید.
she, see "he".
shed, "میکی", Iš. سویرک ; W. یاپ.
sheep (full-grown, fat), Iš. فربی ; W. پوس ; female sheep,
ewe, Iš. مل ; W. مای.
shelf, plank, wooden board, Iš. فرن ; W. رن.
shepherd, Zb. کوبان.
shift (woman’s), Iš. سنی ; W. پرها.
shoe, Zb. کویک.
shopkeeper, Zb. دوکاندار.
shoulder, Iš. سود ; W. اسپ.
shovel, Iš. فی ; W. پی.
shuttle (weaver’s), Iš. نیسا ; W. راپیک.
silk, Iš. بریشم.
silver, Zb. نورا.
xiŋ: Zb. تاسینگ, یژاک.
singing (noun), Zb. sāz.
sister, Iš. ʾḫād; W. ʾḫūni; Zb. ʾḫād.
sit: Iš. I will sit, nēdum; sit thou (impr.), nīd; he sat, nūlūst, nūlūst; he has sat down, nūlūstuk; Zb. he lives, dwells, nīdai; sit thou (impv.), nīd; he sat, he lived, nalāst; he has sat down, he is seated, nalāstak.
six, Iš. ʾχol; W. šād; Yz. ʾšā: Zb. ʾχūl.
skin, Iš. kūrust, korost; W. pist; goat-skin, see “mussuk”.
skull, Iš. ʾkūpal.
sky, Iš. ʾāsmān; W. ʾāsmān; Yz. ʾasmān.
slave, Zb. yūlām.
sleeve (of a garment), Iš. ʾzol; W. drūst.
slender, see “thin”.
slime (green on standing water), Iš. ʾqōb-naḍuk; W. ʾqōb.
sling, Iš. ʾfalu-ʾχmān.
small, see “little”.
smear: Iš. he may smear, sāmbu; he smeared, sāmd, sāmbnā.
smell (noun), Yz. ʾbī.
smoke, Iš. ʾdit; W. ʾdit; Yz. ʾṣād.
snake, see “serpent”:
snow, Iš. ʾwrqf; W. ʾum; Rōšānī, ʾzi(i)qī.
soft, Iš. ʾṣilawz; W. ʾsilāt.
sole of the foot, Iš. ʾpu-kaj; W. kaj.
so many, Zb. igu.
some, see “several”, “how much?”, “few”.
so much, Zb. ʾzodunā.
son, Iš. zas, zus; W. pōbr; Zb. zūt.
soot, Iš. ʾšu-ʾdit; W. ʾšu-ʾdit.
sound, Iš. ʾsadā.
span (measure), Iš. ʾvajub; W. ʾavart.
spark, Iš. ʾūrājik; W. ʾvarādāz.
sparrow, Iš. mūryuk; W. mīngas.
spinal chord, Iš. muk; W. mak.
spindle, Iš. ʾifū; W. tsūtr.
spoon, Is. kāje; W. kupe.
spring (of water), Is. ašik; W. yasq.
sprout, see "flower".
stand up, see "arise".
star, Is. struk; W. stār; Yz. štarāk; Zb. sitāru.
start, set forth: Is. he started, raṃūn šul.
stick, see "rod".
stirrup, Is. dākoša; W. tukum.
stomach, see "belly".
stone, rock, cliff, Is. syng; W. yār; Yz. yərsok.
strike, apply, to put: Is. (if) he put, dā; he put, applied, dēd; Zb. strike thou, put thou (impv.), deh; put ye (impv.), dēv; he struck, he knocked, dēd; he said, yov dēd; I have beaten him, dēdāk-um-a.
strong lad, see "man".
stupid, see "blunt".
summer, Yz. umuŋ.
sun, Is. rēmuz; W. īr; Yz. ūvūr; Zb. ərmōzd.
superfluous, see "remaining over and above".
supplies, see "provisions".
sweat, see "perspiration".
sweet, Is. xuţok; W. xuţi.

tail, Is. dūm.
take: Is. he takes, zānu; (if) he take, zānu; take thou (impv.), zānu; he took, zāydl; Zb. he took, zāyd.
See also "grasp".
take away: Is. I shall take away, ussum; he took away, wuṇ.
tall, Zb. werāż; see "high".
tassel, Is. tāpak; W. pulk.
tear (from the eye), Is. ašik; W. yasq.
ten, Is. dāh; W. ḫuṣ; Yz. ḫuṣ; Zb. ḫōs.
that, see "he".
that (conj.), Zb. ke.
then, Is. inga; Zb. ao wuṇl.
thence, Is. ko ṭaṭak, ṭwadak.
there, Is. wuduk; Zb. tiida, woda, wuda.

they, see "he".

thief, Is. duzd; W. gõd (?gãd).

thigh, Is. sõxw-an-marzûk; W. nãwng-gaic.

thin, lean, W. çut.

thin, slender, Is. lunuk; W. sanâr.

this, Is. maqanî; (adj.), mukwa; (acc. subst.), mûn; of these, their, mîr; Zb. this, am; of this, ama.

thorn, Is. kãninduk; W. zuçh.

thou, Is. ti, -ut, -l; to thee, tu-bâ; thy, tu; you (acc.).

tunux; to you, tunux-bâ; your Honour, fak,

Zb. thou, tî, e; sg. obl., tî, tî; thy, tî; thine, tînen;

you, lômîx; of you, lômîx; yours, lômîxen.

thousand, Zb. azâr.

thread (of cotton), Is. váse; W. ûsai.

thread (of wool), Is. ivînduk.

three, Is. râi; W. trâî; Xz. bsoi; Zb. râî, râ.

throat, Is. râî; W. alk.

throne, Is. laxt.

tight, see "narrow".

till, until, Is. tî.

time, Is. Zb. waxt.

tip, see "point".

tired, weary, Is. frînduk; W. warexk.

to, Is. bâ, bê; (motion towards), tar; Zb. bâ, ku.

to-day, Is. Zb. nêr; W. ûqî; Yz. nur.

to-morrow, Is. aluzî; W. warok; Yz. afua.

tongue, Is. zînduk; W. zîk; Zb. zenuk.

tooth, Is. dâ♥; W. dënduk; Zb. dändak.

town, village, Is. qûsûq; Zb. qûsûq. Cf. "city".

trading (noun), Zb. sorndâi.

treasure, Is. rësîna.

tree, Zb. daradêxt.

trouble: Is. he made trouble, gave trouble, i.e. (politely)

invited in, këw-kul.

trough, Is. ndwa; W. pûl-xârm.
trousers (wide outer), Iš. šawālak; W. šavālak.
trouser-band, Iš. wūlvan; W. pūrmeyung.
turban, Iš. W. sālālā.
turban (woman’s), Iš. lāta, cīl.
twenty, Zb. wišt.
twig, Iš. vēx; W. zux.
two, Iš. daw, dō; W. bū; Yz. bān; Zb. dōv, dō.

uncle (paternal), Iš. xuluk; W. bac; Zb. uncle, vušk.
under, Zb. pa . . . višt.
up, Zb. vorūz.
upon, see “on”.

very, Zb. faw.
vessel (water-), Iš. yūdārā; W. lūlā.
village, Zb. gislāq.
vizier, Iš. wāzīr; acc. pl., wāzīrāw; from the viziers, tša wāzīrāw; to viziers, wāzīrā-bā.

walnut, Iš. cārmuz; W. tōr.
waist, middle of the body, Iš. mēd; W. mād.
wasp, Iš. wuxwusāk; W. dūs.
water, Iš. wēk, vēk; W. yupk; Zb. wēk, wē.
watercourse, see “canal”.
watermill, see “mill”.
wealth, Zb. dawlat.
wealthy, Zb. dawlatdār.
weeping, lamentation, Zb. geryān.
well, pool, marsh, Iš. wēk-togdok; W. cāl; Zb. pa-yāo.
well, whole, in good health, Iš. sihat, sīyāt, tāza; Zb. sīhat.
well, thoroughly, Zb. xub.
well, very well! good! yes, Iš. xōb.
wet, damp, Iš. xūlūk; W. xāic.
what, see “who?”.
whatever, Zb. tiśī. 
whatever kind of, Iš. bē-rang.
wheat, Iš. ρυντωμ; W. ρυδήμ.
when, Zb. χατέ ke, ke.
where? Iš. κυμ δα.
whetstone, Iš. χαυσίν; W. πισίν.
whey, Iš. νάδυλκωκ; W. δοράν.
white, Iš. σουεδ; W. ρυχν; Zb. ςυρχάν.
white frost, hoarfrost, Iš. W. ςάκ.
who (rel.), Iš. τε, τε; which (=if), τε; which, τα; Zb. who, ke.
who? Iš. ρυντωμ; what? Iš. κυμ; (adj.), τείζ; Zb. who?
καί; what? τείζ, κανα.
whole, see "well".
wide, see "broad".
wife, Iš. χάνυ; W. κενδ; Zb. κε.
willow, Iš. χορμόκ; W. τύκ.
wish: Zb. he wished, χωνδ.
with, together with, Zb. γαλ, γα ... γα.
with, by means of, Zb. γα.
within, Iš. po ... δαράν; from within (doors), tsu var.
wolf, Iš. ωρκ; W. ςάπτ.
woman (a young woman), Iš. ςτοκ; W. ρυρόω; Zb. a
woman, χωνίνδκ; a girl, a daughter, κατ.
woman's turban, see "turban".
wood, Iš. χορκ; W. ψνγ.
wool, Iš. ραμ; W. ϑοίρ.
word, Iš. Zb. γαπ.
worm, Iš. ρεσφκ; W. προ. For "woodworm", see
κακοί κακοί, a moth".
worry, Zb. δεγατ.
worthy (of), Zb. λαγια.
wrist, Iš. πρεεξ; W. ρυ-ςανγ.
year, Iš. W. Zb. ςάλ; Yz. ςαύζα; last year, Yz. ρυρ-ςας.
yes, Zb. υυε.
yesterday?, Iš. ρυρυζάλ; W. γαζ; Yz. υιγορ.
A SHORT LIST OF YĀZGHULĀMĪ WORDS
(with, when known, the corresponding Șuvnī and Iskāšwī words)

Afun, Iš. āluzd, to-morrow.
Amanj, Ș. menj, summer.
Astmīn, Iš. āsmān, the sky.
Bī, Ș. bōi, a smell.
Bīyēr, Ș. bīyār, Iš. pār uzd, yesterday.
Cēr, Ș. tāwōr, Iš. tāfur, card., four.
Daw, Ș. dō, Iš. dūr or dō, card., two.
Dūd, Ș. dūd, Iš. dīt, smoke.
Dus, Ș. dūs, Iš. dāh, card., ten.
Gərsək, Ș. ērī, Iš. sūng, a stone, rock, cliff.
Hōšt, Ș. wašt, Iš. āl, card., eight.
Hōvd, Ș. wuvd, Iš. uvī, card., seven.
Kāx, hot.
Xvōr, Ș. čēr, Iš. rēmuz, the sun.
Midh, Iš. rōz, Zb. mi, Ș. med, a day.
Midnād, Iš. mai, noon, midday.
Māst, Ș. mēs, Iš. mā, the moon.
Nū, Ș. nāo, Iš. nāw, nine.
Nur, Ș. nur, Iš. nēr, to-day.
Pinz, Ș. pinz, Iš. pînz, card., five.
Par-wes, Ș. par-wusu, last year.
Roxnīt, Ș. rūst, Iš. rōz, dawn, morning.
Rūnwhai, Ș. rux, Iš. rūnwh, dawn, daylight.
Sūnza, Iš. sūl, a year.
Śū, Ș. šūs, Iš. šol, card., six.
Śāb, Ș. šāb, Iš. śab, night.
Śām, Iš. vējēr, evening.
Sīrāk, Ș. sīrāk, Iš. struk, a star.
Tsoi, Ș. ṣārvā, Iš. rūi, card., three.
Wī, Ș. wī, Iš. wak or wok, card., one.
warm, Iš. gulbāduk, a cloud.
yēs, Š. yāds, Iš. rōšni, fire.

OTHER PĀMĪR DIALECTS

Sg. χέστα, Iš. gālu, bread.
Sg. čanjīn, Iš. vānji, a cloak, robe.
Rōšānī zinič, Iš. varf, snow.