

GRAMMAR AND VOCABULARY
OF
WAZIRI PASHTO,

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PA NŪM MI WULIKAN

ZEKE DE YAQH PA NŪM MI WULIKAN

CHE

YO KOL

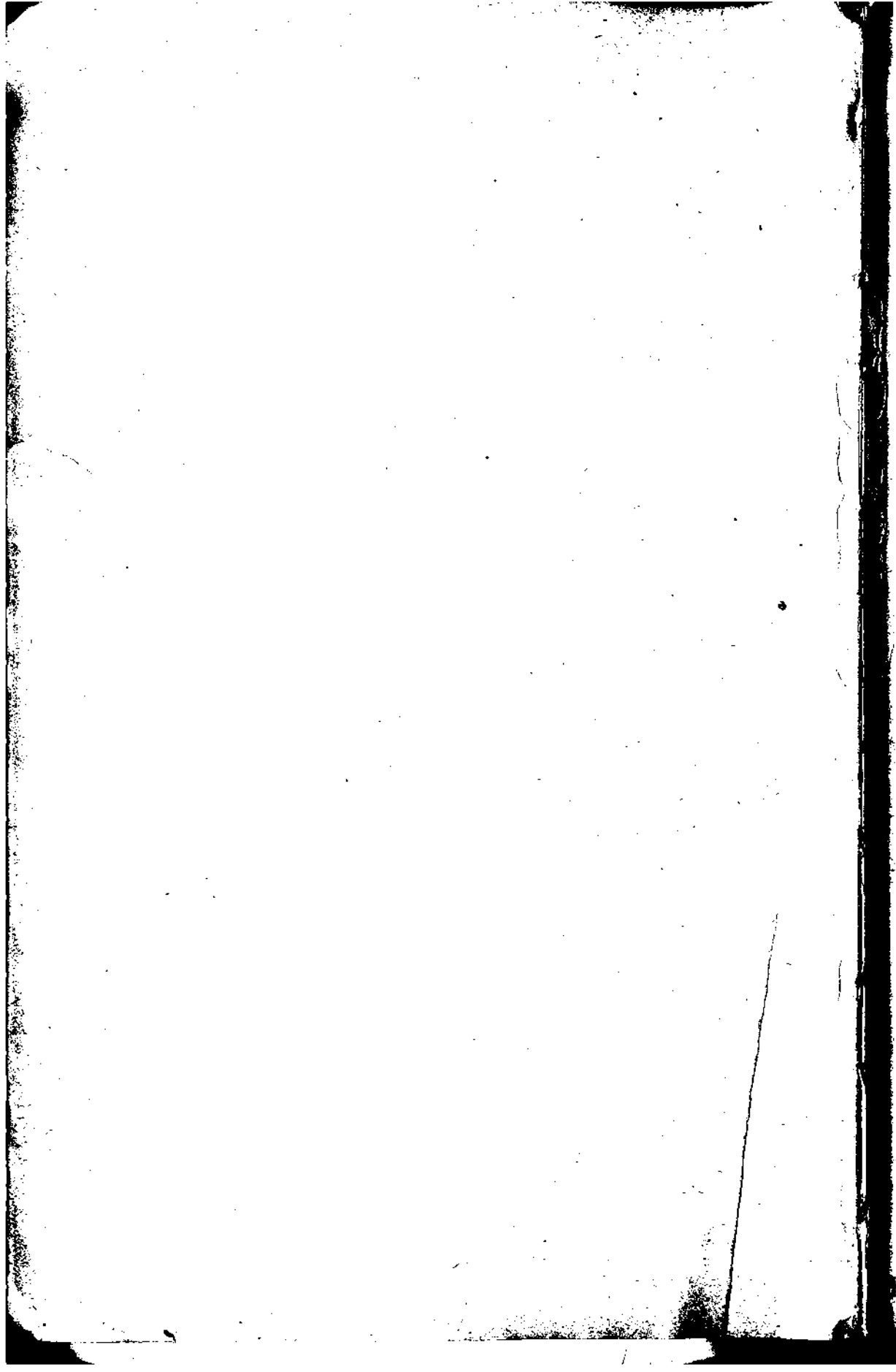
PA TŌCHĪ KSHĒ

PA MO BONDĪ DĀSĒ MĒRMONĪ YĒ KĒBLA

LEKR

MESHĒRON CHE PA KESHĒRONĒ BONDĪ MĒRMONĪ KO.

DASTKHATT DE LĀRAM, PĒRANGĪ.



INTRODUCTORY NOTE.

IT is hoped that this Waziri Grammar and Vocabulary may be of some assistance to officers who, after acquiring the Pashto of Peshawar, are brought into contact with the Waziris of the Bannu District or of Waziristan. The difference between the Waziri and Peshawar varieties of Pashto is hardly less than that which separates broad Scots from cookney English, and like it extends to grammar and idiom as well as to vocabulary.* A Pathan of the northern border lately arrived in the Waziri country, is far from understanding all that he hears, and cannot always make himself understood by the ordinary villager. After a short time, he is able to converse freely with Waziris; but he never acquires a perfect command of Waziri, in spite of its close relationship to his mother tongue. The difficulty to a British officer is of course much greater, even if he has a good knowledge of Peshawar Pashto; and if he wishes to attain even a moderate degree of correctness in speaking Waziri, he must study it almost as he would a new language and abandon the idea that a few changes in pronunciation, or even in accent, will make his Peshawar Pashto intelligible to the ordinary Waziri tribesman. There is no fixed formula, even in the comparatively simple matter of pronunciation, by which the one variety of the language can be mechanically converted into the other. The result of treating Waziri as a

* Some of the commonest words in the Peshawar dialect have no counterpart in Waziri, e.g., *byél*, *separate*, of which the Waziri is *gwushai*; *prānastel*, *to open*, Waziri, *khalos krel*. Even the adjective *loé*, *great*, does not exist in Waziri proper and it is not understood by the less civilised among the Waziris.

modification, according to a few general rules,* of Peshawar Pashto would consequently be a jargon not spoken by any tribe.

While the Waziri dialects differ, as a family, in a marked degree from the Peshawar and other dialects of Pashto, they also differ to a less extent among themselves. These variations, however, do not appreciably impede communication between Waziris of different tribes, and may be regarded as of little practical importance. In this Grammar and Vocabulary the dialect of the Mohmit Khel Waziris of the Middle Tochi has been taken as the standard; but the book has been compiled from many sources, and Dauri, Mahsud, and other elements will, no doubt, be found in it. In fact, it would be impossible to distinguish and keep separate the different Waziri dialects,† which shade into each other imperceptibly and vary from tribe to tribe, and even from section to section. The dialect of families of the same clan which have been separated for some generations is often not the same. Pronunciation varies almost from village to village,‡ and so great is the confusion that even the same man will sometimes pronounce the same word in different ways. Strange to say, the Mahsud and Wano

* There are, however, a few general rules, but they are of uncertain and irregular application; e.g., the b, m, n, k and w of Peshawar Pashto often become w, w, l, kw and y in Waziri Pashto. Thus the Peshawar words *béga*, evening, *mélma*, guest, *ugharé*, fireplace, *kunda*, widow, and *nwar*, sun, become in Waziri Pashto *wéga*, *wulma*, *lgherai*, *kwunda* and *myer* or *lmèr*. The last word is an excellent illustration of the uncertainty attending these conversions. The name Anwar becomes Almar. An n is frequently inserted after a vowel in Waziri, as *mandat*, for *madad*, help. Words beginning with a vowel in Peshawar Pashto often begin with y in Waziri Pashto; thus, *obe* and *yébö*, water. In this respect some varieties of Lowland Scottish furnish an analogy: e.g., the dialect of the Ettrick Shepherd in the "Noctes Ambrosianae," who calls an epic, a *yepic*, and the earth, *yearth*. As regards correspondences of vowels, see last footnote on this page.

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

‡ So in Bannu the word for a bullet is "golai," and a Bannu Waziri will sometimes fail to recognise it if pronounced "gélai" as in Tochi. To speak generally, the *a* and *ä* of standard Pashto are represented for the most part by *o* and *i* respectively in the Waziri dialects. The *o* of standard Pashto and of the Mahsud dialect is frequently represented by *ö* in the Darwesh Khel dialects and by *é* in Dauri. Again, *è* frequently occurs in Dauri where *o* is found in standard Pashto, in the Mahsud dialect and even in the dialects of the Darwesh Khel. There is, however, no consistent rule of transmutation.

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

A few words are necessary to explain the phonetic system employed in this book. Waziri Pashto is seldom or never written, the correspondence of the people being carried on through letter-writers, chiefly mullahs, in Hindustani or execrable Persian. The Arabic character, which has only the means of expressing eight vowel sounds, *viz.*, *a*, *ā*, *i*, *ī*, *u*, *ū*, *au*, and *ai*, is entirely unsuited to be the vehicle of a tongue so rich in vowels as Waziri. The close connection, in the Arabic character, between the consonantal sounds *w* and *y* and certain of the long vowels and diphthongs is an additional disadvantage. Thus the Dauri word *yīyé*, eggs, could only be expressed in Arabic characters by repeating the same symbol four times, *yyyy*, minute diacritical marks (one of which does not exist in Arabic itself) being added to indicate the variation of sound. The superiority of the Roman character as the literary medium of Waziri, or indeed of any dialect of Pashto, is so obvious as to require no further demonstration.

The values of the characters which occur in the following Grammar and Vocabulary are as follow :—

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

The other double vowels are not true diphthongs: in AO, IA, IO, OI, etc., each vowel is pronounced separately in the ordinary way. The equivalents given in the above table are approximate only, and the true sounds must be learnt, in conversation, from Waziris. There are really two sounds of O, and the illustrations given of the sounds E and AI are not quite exact. The sound Ö passes by an easy gradation into E, and Ü into I.

Consonants.—The consonants, except so far as they call for remark and are mentioned below, are the same as in English. C and X are not required. The former when soft is represented by S and when hard by K; the latter is represented by KS. Q is not found, the place of QU being supplied by KW.

CH is pronounced as in English, and is not underlined because it already exists in English as a double letter.

D is a soft dental D which does not occur in English.

DZ is pronounced as spelt, and has been underlined and treated as a single letter for etymological reasons only.

D is the ordinary D of the English language, only harder and more palatal.

GH is a guttural sound, intermediate between G and R, which has no equivalent in English.

KH is pronounced as CH in the Scottish words loch, Auchtermuchty.

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

NR is an indescribable nasal.

R is a palatal R which does not exist in English.

SH is pronounced as in English, and is not underlined because it already exists in English as a double letter.

T is a soft dental T not found in English.

TS is pronounced as spelt, and has been underlined and treated as a single letter for etymological reasons only.

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

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

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

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

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

The writer regrets that he has not found it possible to deal with the derivation of words; to point out, for example, that *moghsitan*, evening prayer, (Peshawar Pashto, *māz-khutan*) has obviously, in spite of the want of resemblance, come from the Persian *namāz-i-khuftan*; to consider whether *marakka*, a tribal council, is a corruption of the Arabic *ma'raka*, field of battle, hence council of war, or other council; or to discuss the identity of *bayir*, a caravan, with *ba'ir*, one of the Arabic words for a camel. Similarly he has been unable to enlarge on certain interesting indications,—such as the common use of the archaic compound preposition *wa . . . ta*,* the full inflection for gender and number of the

* The preposition *wa . . . ta* is unknown in modern Peshawar Pashto, but occurs freely in the Diwan of Khushal Khan, Khatak, who died in 1691 A.D., and in the works of Abdur Bahman, his younger contemporary.

past participle in compound tenses, and the comparative fewness of words of foreign origin,*—which might be held to show that Waziri is a more pure and consistent form of the language, and less distantly removed from the speech of the original Pathans,† than the now standard dialect of Peshawar.‡

The present book was begun in Tochi, but a great part of it has been written at a distance from the frontier. The writer hopes that this fact, added to the difficulty of compiling a first text-book in any new dialect, may be accepted as a sufficient excuse for the inaccuracies which will, no doubt, be discovered by those who may make use of it in their daily dealings with Waziris. The differences of dialect prevailing among the Waziris themselves should be borne in mind in criticising apparent mistakes.

An apology is due to the reader for the bluntness of a few of the expressions introduced into the vocabulary: the explanation is that they, like almost all the phrases which the book contains, were taken from the lips of living Waziris and are characteristic.

The writer is mainly indebted for the materials of this book to Maliks Khair Muhammad, Hathi Khel of Bannu, Gul Husen, Mohmit Khel of Tal, Nabbi Khan, Madda Khel

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

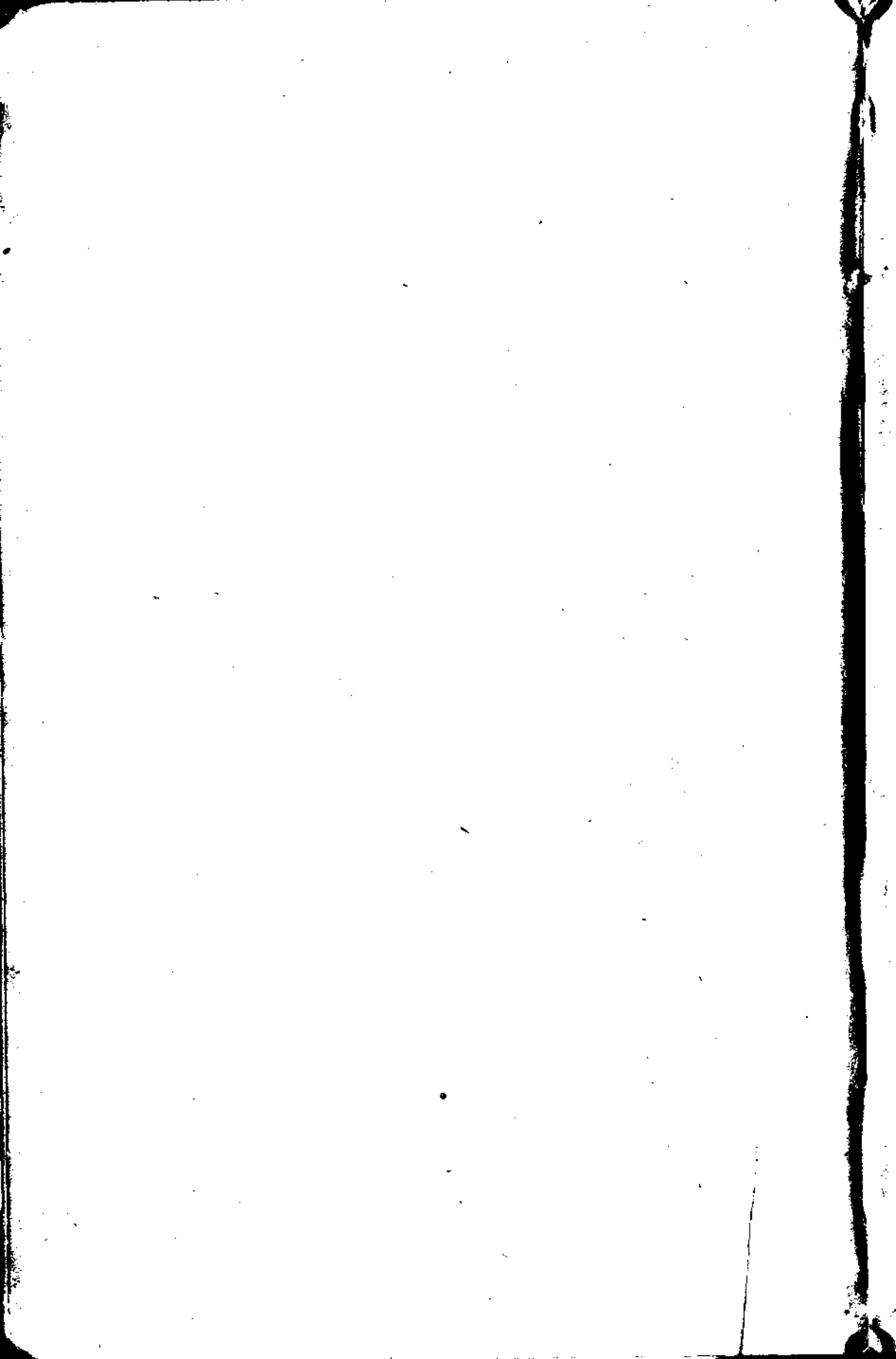
† It has been suggested that such forms as *ko* from the verb *krel* rather show Waziri to be a worn-down and degenerate dialect. To refute this idea it is sufficient to refer to the language of Scotland, admittedly more primitive than modern English, but nevertheless having some words apocopated which are not apocopated in English, e.g., *sna'* for *small*, *wa'* for *wall*. Worn-down forms are, moreover, rare in Waziri.

‡ Another point worthy of investigation is the relation of the Waziri, or any other Pashto dialect, to the languages of Europe. The following resemblances to English may be noticed: *arwédel*, *to hear*; *ghund*, *round*; *kat*, *small bed or cot*; *kok*, *cake*; *leke*, *like*; *newai*, *new*; *stórai*, *star*; *tandar*, *thunder-bolt*; *wívd*, *waved or wove*; *wula*, *willow*. Compare also the suffix *-sé*, *so*, in *haghasé*, etc. *Mér mother*, is pronounced exactly like the French *mère*, and *kuna* may be compared with the Latin *cunna*. Although Waziri Pashto belongs to the same family as most of the languages of Europe, being an Indo-Iranian dialect, these resemblances are in some cases so close as to suggest the idea of their being accidental. Difference according to fixed rules would have been more noteworthy: possibly a formula might be discoverable by a competent philologist.

of the Kazha, and to Sai Muhammad, brother of Malik Khan Muhammad, Dawar, of Muhammad Khel. He also desires to express his acknowledgments to Tahsildar Ahmad Din and Naib-Tahsildar Muhammad Hayat Khan of the Tochi.

J. G. LORIMER, C.S.

MIRAM SHAH, TOCHI;
The 1st February 1902.



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