

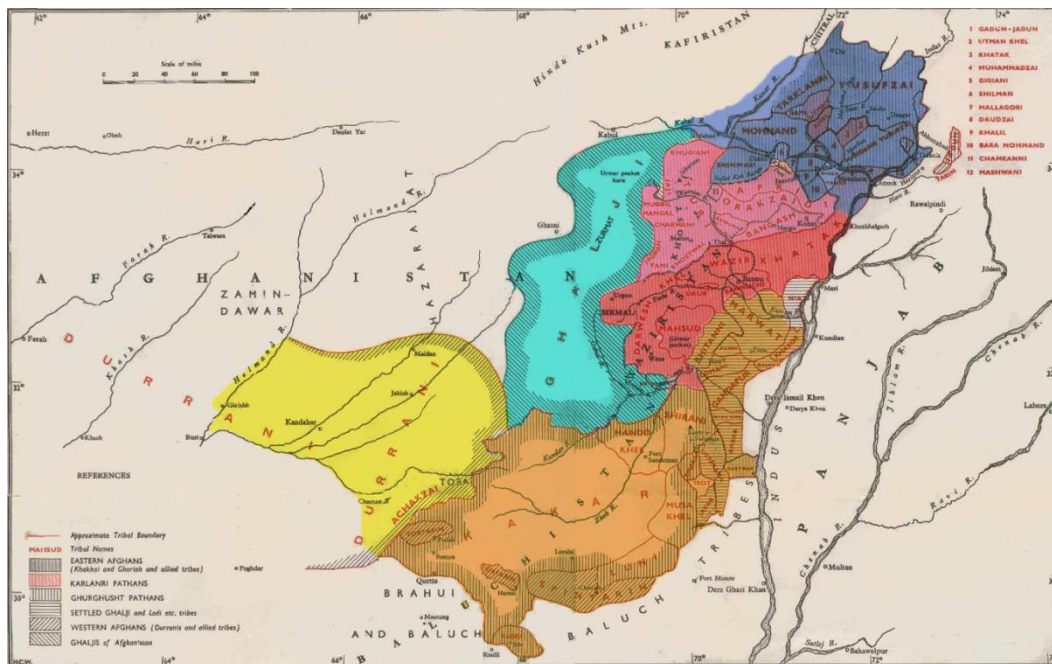
Tarino and Karlāṇi dialects: a comparison

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Abstract:

The purpose of this article is to get a glimpse of a possible connection between the Karlāṇ dialects and the Tarino dialect; despite the geographical distance between the dialects. This article will explore lexical and phonological features of the two dialects. This dialect is known to Iranianologists as “Wanetsi”; I have used the term Tarino which is the term used by the dialect speakers use to self-identify the dialect.

Keywords: Pashto, Tarino, Wanetsi, Karlani, Pashto dialects



An edited map of the Pashtun tribes, from Olaf Caroe's "The Pathans" 1959

Pashto is an Eastern Iranian Language. She was brought to Afghanistan with the likely migration of the Eastern Iranian tribes before the Islamic conversion of

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Afghanistan.¹ Coming to her dialects, Henderson provided a four-part distinction based on the basis of the letter: ښ.² Anna Boyle proposes a five part distinction: to include a middle dialect (Waziri and Dzadrani).³

In light of the above I would broadly divide the dialects into:

Dialect Division 1	Dialect Division 2	Example of Tribes speaking the Dialects	Features on which division is proposed
	Western	Ghilzai	ښ = the voiceless palatal fricative /ç ⁺ /
Northern	Eastern	Yusapzai, Mohmand etc.	ښ = the voiceless velar fricative /x/
		Apridi, Dzadrāni etc.	ښ = the voiceless velar fricative /x/
	Central		And a vowel shift
		Waziri, Khattak etc.	ښ = the voiceless postalveolar fricative /ʃ/
			And a vowel shift
Southern	Western	Popalzai etc.	ښ = voiceless retroflex fricative /ʂ/
	Eastern	Kākaṛ, Marwat etc.	ښ = the voiceless postalveolar fricative /ʃ/

¹ The tribes referred to in ancient Greek as the Pasiani (mentioned by Strabo) also known as Parsiani (mentioned by Ptolemy) given the shift from “rs” in Old Iranian to “št” in Pashto; see Bailey II at page 10 based on the conclusions by Morgenstierne II at pages 70 to 75

² Henderson, page 595-597

³ “...there is another dialect group which Kieffer (1974) refers to as intermediary or central, also using the Pashto term منځني /mandzanay/ ‘middle’. We refer to this collection of “middle” dialects as M. These dialects are primarily noted for differences in the pronunciation of vowels with respect to the GP dialects... We distinguish two main variants of M, based on available descriptions. One of these descriptions is Lorimer (1902), which describes Waziri (WAZ), a dialect spoken in North and South Waziristan in Pakistan’s Federally Administered Tribal Areas (FATA), and the Bannu District in Khyber Pakhtunkhwa (formerly North-West Frontier Province, or NWFP). The other is Septfonds (1994), which describes Dzadrani (which we abbreviate DZA), spoken in the southwestern part of Khost Province (Paktiya at the time of Septfonds’ writing) in Afghanistan.” -- David, page 37

from other regions.

Section A – the Great Karlāṅ Vowel Shift

In most of the Karlāṅ dialect a regular vowel shift took place.¹ Corey Miller terms this as the “Waziri Shift”, he notes:

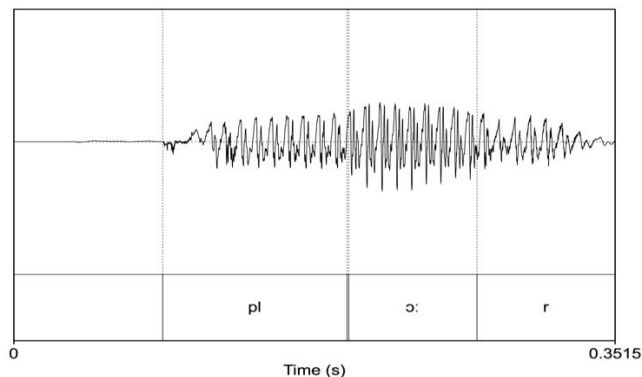
“Aside from various grammatical and morphological differences with the standard, the M [Middle] dialects feature a vowel shift with respect to other varieties of Pashto. This shift involves three standard vowels: /ā/, /o/ and /u/, which in M can shift to /o/, /e/ and /i/, respectively”²

We can see this in Waziri where the lips on aleph are rounded – the aleph of the non- Karlāṅ dialects - the unrounded vowel /a/ shifts to the rounded vowels /ɔ:/ or /ɒ:/ in Waziri.³

This affects other Karlāṅ varieties also.

Consider the following word meaning “father” pronounced by a male speaker in his Bani [Bannu] dialect:⁴

پلور
Plor⁵
Father
With the IPA:
/plɔ:r/



Waveform of Audio 1 -1 Figure

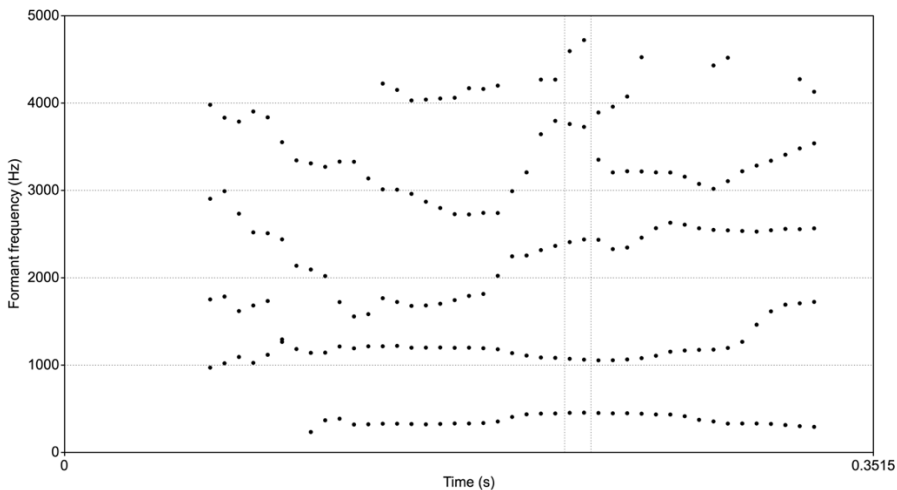
¹ Jazab, page 81

² Miller, page 125

³ Elfebein III, pages 746 (vowel chart), pages 748 to 749 (Waziri vowels) and 750 to 751 (Afridi vowels)

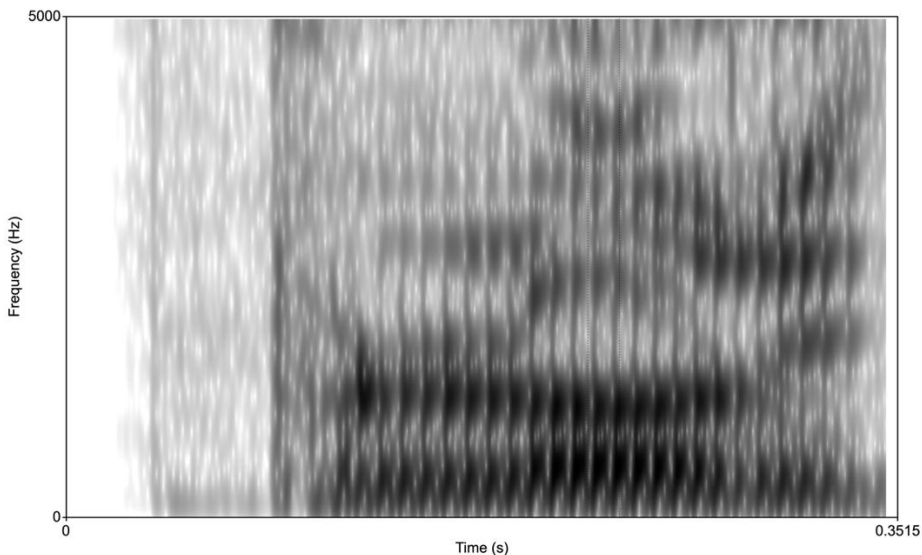
⁴ Informant of Dr. Jazab a 78-year old Bani dialect speaker; transcription at page 372 to 374

⁵ Note the “o” hear is to be distinguished from “o” transliterated elsewhere which have the IPA value Close-mid back rounded vowel /o/



Formant Contours with the selection time for of Audio 1 -2 Figure

1



Spectrum for of Audio 1 -3 Figure

I selected the formant for the vowel in the middle as can be seen from Figure 3 so that the vowel reading is not affected by the consonant cluster /pl/ before it and the consonant /r/ after it. My results of formants for the vowel ɔ in the Bani dialect were as follows:

Vowel	Formant 1 (F1)	Formant 2 (F2)
ɔ	453	1061

Ladefoged and Johnson points out:

“There is no doubt that the traditional description of vowel “height” is more closely related to the first formant frequency than to the height of the tongue. The so-called front–back dimension has a more complex relationship to the formant frequencies. As we have noted, the second formant is affected by both backness and lip rounding. We can eliminate some of the effects of lip rounding by considering the second formant in relation to the first. The degree of backness is best related to the difference between the first and the second formant frequencies. The closer they are together, the more “back” a vowel sounds.”¹

A male speaker in Farsi had the following for formants producing the vowels:²

Vowel	Formant 1 (F1)	Formant 2 (F2)
ɒ	640	990
ɔ:	470	940
i:	295	2130

My readings of the Formants show that Bani speaker’s vowel *ɔ* is closer to the Farsi speaker’s /ɔ:/. The first formant is 453 meaning it is articulated higher - that is the tongue closer is to the roof of the mouth than /ɒ/. As the second formant is close³ to first first formant (F2 – F1= difference i.e. 1086-541=608) it is a back vowel with the lips rounded.

Therefore, Elfenbein was not wrong to assert that “Bannučī mainly goes with N. Wazīrī”.⁴ He points out that the vowel /a/ in dialects such as Kandahāri and

¹ Ladefoged, page 206

² Farsi Formants, Page 3922

³ In relation to the vowel i: above (2130-295 = 1835)

⁴ Elfenbein III, page 749

Yusafzai turns into /ɔ:/ in North Waziri and /ɒ:/ in South Waziri.¹

In Marwat /ɑ/ or ʌ remains unaffected by this Karlāṇi vowel roundness and shift.² Marwat is therefore similar to her Southern non-Karlāṇi sister Tarino in this regard.

Compare Marwat³:

پلور
Plār
Father

With the IPA:

/plɑr/

However, as is seen from ۛ below, the first person singular verbal suffix⁴ for the Bani dialect is the nasal /ṣ̃/. Marwat shares this feature with South Karlāṇi varieties.⁵ As, Jazab notes Marwat-wāla shares boundaries with the Southern Karlāṇi varieties of Banis-wola and Wazir-wola.⁶

Example in the Bani dialect with the ṣ̃ as the first person singular verbal suffix:

زه غوړوړۍ
Zə ġwoṛṣ̃
I want

With the IPA:

/zə ɣwɔ: 'ɽṣ̃/

Example in the Marwat dialect with the ṣ̃ as the first person singular verbal suffix:

تاسو سره زه خبرې وکړ
Tāso sará zə xabóre wá-kṣ̃

¹ Elfenbein III, page 748

² Jazab, page 83 to 88

³ Marwat male dialect speaker name Nader Khan Alil – see Jazab, page 386

⁴ David, pages 191 to 193

⁵ “Note that the 1st person singular /ṣ̃/, nasalisation of /ə/ for (b^a) [Baniswola], (w) [Wazirwola] and for (k) [Khattakwola] is a prominent feature of the Karlanri varieties. No other variety of Pashto manifests this characteristic, but we see that (m) [Marwatwala], the Non-Karlanri variety behaves similarly...” – Jazab, page 220

⁶ Jazab, page 220

⁷ Yusafzai, Kākarāi, Kandahārāi etc: زه غوړم; Also note the Formants recorded for ۛ and غوړوړ here were F1= 541 and F2=1086

You:2:PL:STR:DIR with:COMIT I:1:SG:DIR word:NOUN:FEM:PL:DIR
do:PRS:AOR:1:SG
[When] I talk with you

Tarino on the other hand utilises the the vowel ī /i:/ as first person singular verbal suffix:

زي اوبه غوزي
Ze obá ġozí

I:1:SG:STR:DIR:CONT water:NOUN:M:PL:DIR drink:PRS:CONT:1:SG
I am drinking water

The conclusions we can draw here is that Tarino and Marwat both are South Eastern dialects unaffected by the Karlāñ vowel shift. But that Marwat dialect is influenced by the Karlāñ dialects due to geographical proximity as can be seen in the commonality in first person verbal suffix. The question remains what is the reason for the similarity between Tarino and the Karlāñ dialects, as discussed below.

Section B – Rain

Having noted the differences (vowel-shift) above. I shall now come to the to similarity in the word “rain” - of some etymological value and which is not present in other dialects..

The word for rain in Waziri is noted as “wēr” by Jazab.¹ In the audio tha I received, I heard it as as /wœ:r/ with the open-mid front rounded vowel. This corresponds to Lorimer transcription as “wör”.² Lorimer uses the alphabet “ö” as it is used in French denoting the vowel /œ/ in the French word “butter” or “Beurre” /bœʁ/.³

In the sentence below have transcribed it in Pashto with ې in accordance with the transcription of Jazab – Pashto alphabet unfortunately is not suited to the intricacies of Waziri vowels in this regard and more attention should be noted to my transliteration.

speaker from Domel A,⁴ from the audio sent by Dr. Jazab:/

وېر
Wör

¹ Jazab, page 340

² Lormier, page 226

³ “The values of the character which occur in the following Grammar and Vocabulary are as follow...Ö= EU in French beurre” – Lorimer, page iii

⁴ Jazab, page 387

Rain

With the IPA:

/wœ:r/¹

وېر وريزي

Wör warīzī

Rain:NOUN:M:SG:DIR rain/pour:PRS:CONT:3

It is raining

Nizami Ji provided the following example corresponding to the Waziri examples above:

وور

Wūr

Rain

With the IPA:

/wu:r/

ووردي وريزي

Wūr de warēž

Rain:NOUN:M:SG:DIR CONT-PART rain:PRS:CONT:3:SG

It is raining

Morgenstierne and others² have noted that the word “to rain” i.e. “war-edəl” is related to the Avestan word vār-.³ Avestan word for rain is vāra. These words are connected to the Sanskrit word वार् [vār] meaning water which gives rise to वारि [vāri] meaning water and rain.

I have a hunch that the word “wūr” or “wœr” is probably the older Pashto word for rain having been replaced by the Persian borrowing باران – I am not a linguist so till an expert agrees this remains a proposition.

Section C – other Lexemes

Further informed me that on his trip to Bannu he noticed almost 50 words shared between the Karlāṇi dialect he encountered and his native Tarino. He gave the

¹ I got the readings for F1 as 432 and the F2 reading as 1227

² The book is edited and compiled by others scholars such as J. Elfenebein, D.N. MacKenzie and Nicholas Sims-Williams.

³ New Etymological Vocabulary, page 89

following example:

اربوی
Orboy

Courtyard or Haveli Section D – Verbs

Tarino aslo shares many verb stems with Karlāṇi varieties. Consider the verb stems “dr(ə, u, i)m-“ the present imperfective stem of the verb “to go” found in Karlāṇi dialects and in the Tarino.

Septfonds has studied the Northern Karlāṇi: Džadroṇi (spoken by the Žadrān tribe). The material collected by Septfonds was from two districts: Tani and Spera.¹ These districts are now located in Khost, a province formed from (Loya) Paktya.



Map of Džadrān Dialect in relation to Wazir Dialect², Septfonds (page 25)

He noted the radical /drim/ which is variant in the present tense of the verb “tləl”.²

His informant Shan, belonging to Daṅḱay village east of Tani³, provided the following:

Tə ka čere pə kawł we,
Xo we sra loṛ-ša.

¹ Septfonds, page 22

² Septfonds, page 103

³ Septfonds, page 22

Ka pə kawl nə we,
xo bya ma drima¹

Translated into French by Septfonds:

Si jamais tu es de parole,
alors pars avec eux.
Si tu ne te sens pas de parole,
alors ne t'en va pas !

My English Translation:

You:2:PRO:DIR:SG if:PART ever:ADV on:PREP word:NOUN:DIR:M:SG
be:PST:2:SG

EMPH 3:DEI with:COMIT go:PRS:AOR:IMP
If:PART on:PREP word:NOUN:DIR:M:SG not:NEG be:PST:2:SG
but:PART then:PART not:NEG:IMP go:PRS:CONT:IMP

If you are on a promise
Then go with him/her
If you are not on promise
Then do not go

Here we can clearly see the difference between the positive imperative (loṛ ša) formed with the present perfective/aorist stem “loṛ š-“ and the negative imperative (ma drima) formed with the present imperfective/continuous stem “drim-“.

An example from Khost, in Khost Province:²

اځه رېغ مول³ د مېر چاينه ته دريمي
Āḡa reḡ mol də mīḡ čāina tə drimí
That whole goods of our's goes to China

Another example from a different speaker in Khost:

خو چين ته اځه مولينه⁴ دريمي مقصد چي بنه مولينه وي رېغ مولينه وي
Xo čīn tə āḡa molína drīmí čē maksád ǰə molína wī reḡ molína wī
But to China those goods go, meaning which are good which are whole

As was noted by Anna Boyle David “in Dzadrani, ښ is pronounced as a palatal /ç/, while ږ is pronounced as a palatal /j/” can be noted in the clicking the YouTube link. Hence, I have used the transcription “ǰ” in “miǰ” (us) and “ǰə”

¹ نه که چيرې په قول وي خو وي سره لورشه که په قول نه وي بيا مه دريمه

² Zhwandoon TV: چيرته لېرل کيږي: <https://www.youtube.com/watch?v=ID5jRRV-sLk> د خوست جگلوږي چيرته لېرل کيږي:

³ Here the noun is used as a mass noun

⁴ Here the noun is used as plural of of “mol”

(good) instead of “g” and “x”, respectively.

In Tarino, the stem heard can either be “drum-“ and the more prevelant “drəm-“
An example by Nizami:

ته اړوته مه درمه
tə órta mó drəma
You don't go overthere

Another verb of interest which appears in the Karlāni varieties and in Marwat is “kəs-“ the present stem [both imperfective and perfective aspects] for the verb کتل “katál” (to look).¹ This present stem is also found in the Tarino dialect.² Example: خدای ته اوکسه.³ This stem has been noted to be connected to the Avestan √kas.⁴ I have also found this word in Bailey's Dictionary of Khotan Saka⁵ as “kas-“ meaning “look, appear”.⁶ Used in the Buddhist Jātaka tale (6:174) in Khotanese Saka as: “kho ggarā sumīrā śśāsāvnā kašte” (as in relation to Mount Sumeru the mustard appears). It is hence a prominent verb in Eastern Iranian languages.

In the Yusapzai and Kandahār dialects the present stem is گور “gor-“ for the verb کتل.

Another interesting is the imperfective past stem of the verb “to go”. In the Orakazi dialect like the Tarino the stem is “īd-”.⁷

Compare the following:

In Orakzai,

زه ایدم
Zə īdám
I was going

In Tarino,

زه ایدي
Zə īdī
I was going

¹ Jazab, page 238

² Elfenbein II.b, page 234

³ Arif, page 226

⁴ New Etymological Vocabulary, page 40

⁵ A language spoken by the Indo-Iranian Saka tribes in the Tarim Basin

⁶ Bailey, page 57

⁷ Pashtunkhwa Lehje, page 416

Section E – Substitution of masculine diphthong “ay” for “á”

The diphthong both stressed and non-stressed /aɪ/ in Kandāhari dialect which ends certain masculine nouns in the singular direct case, changes to the stressed /a/ in Tarino. For instance: “saráy” to “sará” (meaning man).

Jazab notes that only the non-stressed /aɪ/ changes to the non-stressed /a/ in Baniswola and Khattakwola.¹

Example by Basar who speaks the Nasrati Khattak sub-dialect:²

دا اوږه ده دا ژمه ده او دا سپرلې ده
 Dā wóɾa da dā žóma da aw dā sparléi da
 this:PROX:DIR summer:NOUN:M:DIR:SG be:3:SG this:PROX:DIR
 winter:NOUN:M:DIR:SG be:3:SG and:PART this:PROX:DIR
 spring:NOUN:M:DIR:SG be:3:SG
 This is summer, this is winter and this is spring

Both the nouns “summer” and “winter” have changed from the unstressed “ay”: “óray” to “wóɾa” and “žómay” to “žóma” in the above example. The noun “summer” in Tarino is “**worá**”.

This change is not noted in Baniswola and majority of the Khattakwola for the stressed /aɪ/ which changes to /ɑ:i/ as in “saráy” in both Baniswola.³ The diphthong does change in Tarino rendering the Kandahāri “saráy” as “sará”.

However, in one small sub-dialect (spoken in Nizampur, Shakardara and Tsawtara) of Khattakwola⁴ even the stressed /aɪ/ becomes the stressed /a/ similar to Tarino. So that the noun “sará” meaning “man” is the same in both.

An example of **sará** provided by Aslam Tareen, when narrating different ‘age terms’ to me:

واده یه پس بیار پیخه عمر سرا ده
 Wadó ya pas byār pīxé ūmér sará da

¹ Jazab, pages 134 to 135

² Informant Basar – provided in the Audio by Dr. Yousaf Khan Jazab

³ Jazab, pages 143 to 144

⁴ “د څوټرې، شکردي، او نظامپور خټک په عمومي ډول د تکثير مجهوله ‘اے’ په ‘ا’ بدلوي” – Pashtunkhwa Lehje, page 394

After marriage then there is “mature aged man”

It should be noted, that the diphthong change into “á” is not heard in the majority Khattakwola dialects such as Nasrati or in Karak (general) so that like Baniswola above the stressed /a/ changes to /a:i/ rendering the above example as “saráý”.¹ In the Teri dialect it is pronounced as “é” as in “saré”.

Section F – The Vowel Shift Explored

For the sake of completeness, the Vowel Shift shall be further explored. The earliest reference to it I have found was in 1880s. The Bannu District Gazetteer stated in 1883-4:²

“...Waziris, Bannúchís, Khataks and Marwats each pronounce the vowels somewhat differently³ and make use of many words peculiar only to themselves.”

The Gazetteer incorrectly included the Marwat dialect.

Also not all Karlāṅ dialects are affected by a regular vowel shift.

As can be seen from the, the Wardags to the East and West have Persian speakers; to the North and South they lie between the North Western dialect of the Ghilzais. The Wardags migrated from their Karlāṅ sister tribes from Birmal.⁴ They migrated to their current homeland in around 1730 CE.⁵

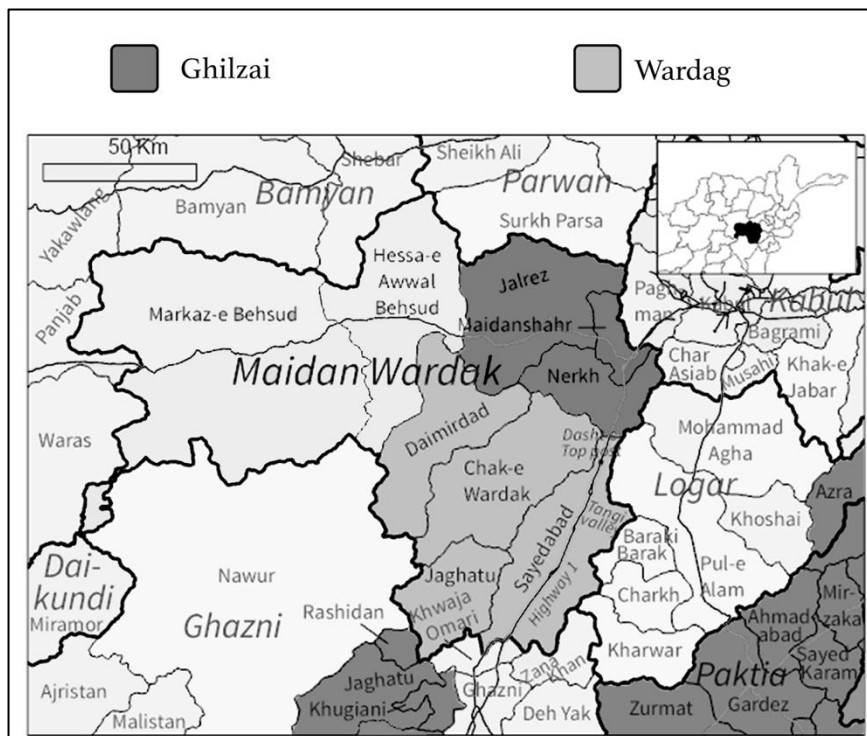
¹ Jazab, pages 143 to 144

² Bannu District Gazetteer, page 62

³ When comparing it to the Yusufzai dialect they had encountered

⁴ دوی په اصل کی کرلانی پستانه دی. ددغی قبیلی د بیدایینت اصلی ټاټوبی د سلیمان غره لری د برمل غر دی چې له هغه خایه څخه وروسته د کرلانی “
Talebi, page 272 - “توله قبيله خوره شوه او په اوسنی سیمه کی میشته شول

⁵ “We are now in the district of Wardak, which extends to Shékhábád, and yields a revenue of ninety thousand rupees. It was anciently possessed by the Hazáras, who, about one hundred years since, were expelled by the Afghâns. The Hazáras would also seem to have held the country from Kárábâgh to Ghazní, but have been in like manner partially expelled. Indeed, the encroachment of the Afghân tribes are still in progress” -- Mason, Volume II, page 224; Charles Mason writing in May 1832 (Volume II, page 228 and page 244)



of Wardag tribe in Maida Wardak Province Map

The Wardag dialect is spoken by the Wardag tribe, a Northern Karlān tribe. Coyle notes that the dialect is not affected by the Karlān vowel shift.¹ This is true to the extent that, there is no regular vowel shift as /o/ does move closer to /i/ or /e/. And the vowel /u/ shifts closer to /i/.² However, “ā” (IPA: /ɑ/) is pronounced as ă (IPA: /ɒ/) in the Wardag dialect.

Example by Naseer Ahmed, speaker from Sheikhabad Village, Saydabad District in Maida Wardak province:³

نو مور او پلور ته مه ام ورکړي داسي

No mor aw plār tə mə əm war-kārī dāse

So like this I have given it to [my] mother and father also

The same is the case with the Bangash and Orakzai tribes, to Northern Karlān

¹“...vowel shift has not occurred in Wardak Pashto”- Coyle, page 121

² Miller, pages 127 to 135

³ Zhwandoon TV: Walayat Pa Walayat | 23 Aug 2020 | شيخ اباد وردک - ولايت په ولايت
<https://www.youtube.com/watch?v=M8LQNZ1SyHA>

tribes that have remained geographically close to the Karlān confederation.¹

However, even in the Orakzai dialect, the “ā” (IPA: /ɑ/) of Kandhāri dialect is pronounced as o (IPA: /ɔ/).²

Section G – Conclusion

Clear similarities are hence noted in the respective dialects. I leave it to the reader to make her or his conclusions on how and why the Karlān tribes and the Spin Tarin tribe share such similarities.

Acknowledgements

My primary source for the Tarino dialect has been Nizami Nizamuddin Ji. He belongs to Čawter, in Sanjawi and hence speaks the Čawter sub-dialect of Tarino. I would like to thank him for his continued assistance in helping me understand his dialect. I would also like to thank Dr. Jazab and Professor Jan Wazir for sending me audio files on the Southern Karlān dialects and the Marwat dialect.

Abbreviations

- 1: First Person
- 2: Second Person
- 3: Third Person
- ADV: Adverb
- AOR: Aorist³
- COMIT: Comitative
- CONT-PART: Continuative Particle
- CONT: Continuous⁴
- DEI: Directional Deixis
- DEM: Demonstrative
- DIR: Direct Case
- EMPH: Emphatic
- F: Feminine
- IMP: Imperative
- M: Masculine

¹ Comparing the word list to Apridi dialect at Pashtunkhwa Lehje, page 416 to 435

“² اورکزي د الف غږ د نونو قامونو نه منفرد ادا کوي نه خو دوي يوسفزو په شان د الف خپل غږ لري او نه د اپريديو په شان الف په واو اړوي بلکې دوي دا بيخي د دې دواړو تر مینځ يو خپل مخصوص غږ لري. خو ياده وي چې هر کله چې دا الف د لفظ په اخر کښې راشي نو دوي ئې مخصوص غږ وباسي. په مینځ کښې راغلی الف کله کله په خپل اصل صورت کښې ادا کوي. د مثال په توگه کاکا او ماما. په دې دواړو مثالونو کښې اورکزي د مینځ الف په خپل اصل غږ ادا کوي او اخري الف خپل مخصوص غږ وباسي: Pashtunkhwa Lehje, page 237”-

further the source gives the following example “kako” (paternal-uncle), mamo (maternal uncle).

³ Also called Perfective Aspect by some Pashto grammarians

⁴ Also called Imperfective Aspect by some Pashto grammarians

- NOUN: Noun
- OBL: Oblique Case
- PART: Particle
- PL: Plural
- POSS: Possessive
- POST: Postposition
- PREP: Preposition
- PRO: Pronoun
- PROX: Proximal Demonstrative
- PRS: Present
- PST: Past
- PST: Past Tense
- SG: Singular
- STR: Strong

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