A GRAMMAR
OF THE
PUKHITO, PUSHTO,
or
LANGUAGE OF THE AFGHANS;
in which
the rules are illustrated by examples from the best writers,
both poetical and prose:
together with
translations from the articles of war,
and remarks on the
language, literature, and descent of the Afghan tribes.

by
MAJOR H. G. RAVERTY,
DRAIN ARMY, RETIRED LIST.

author of a dictionary of the Pushto language; the Gulshan-i-roh, or selections, prose and poetical, in the Pushto or
Afghan language; the poetry of the Afghans, translated from the originals in the Pushto language;
the gospe for the Afghans; a thesaurus of English and Hindustani technical terms, etc. etc.

FAHREWERTU D HEEHT GONI PBE KOLII KRR
چه حمید سمن سازی که به پنجره کني

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TO THE MOST NOBLE

JAMES ANDREW, MARQUIS OF DALHOUSIE, K.T.,
GOVERNOR-GENERAL OF INDIA,
ETC. ETC. ETC.

THIS GRAMMAR OF THE PUSHTO LANGUAGE

IS,

WITH THE GREATEST RESPECT,

DEDICATED

BY HIS LORDSHIP'S MOST OBEDIENT HUMBLE SERVANT,

H. G. RAVERY, CAPTAIN
3rd Regiment, Bombay N. I.
PREFACE TO THE FIRST EDITION.

In offering this Grammar of the Pashto to the Orientalist and the Student, as well as to those who may take an interest in the hardy, warlike, and independent race who speak the Afghān language, I deem it necessary to state, that the idea of the following pages originated in my being under the necessity of making a Grammar for my own convenience, during the years 1849 and 1850, when stationed at Peshāwer with my Regiment, which formed part of the Bombay Division of the Army of the Panjāb in the late campaign.

Having a deal of leisure time on my hands, and imagining that by studying the peculiar and little known language of the Afghāns, an Officer might be considered in some measure qualified for employment where the Pashto is spoken, I determined to try to acquire some knowledge of this dialect, the mastery of which had never been attempted, except by the late Major Leech, of the Bombay Engineers, and (as I have since found) Professor Bernhard Dorn, of St. Petersburgh.

Unable to obtain or discover anything like a guide to the grammatical rules of the language, a matter to which the Afghāns of the present day appear to have paid no attention, I commenced my studies with the poems of Mulla ʿAbdurrāḥmān. I did not find them very difficult, or even so much so as I had expected; for I had the advantage—if such there be in knowing Oriental languages—of possessing some proficiency in Persian, and some acquaintance with Arabic and other tongues.* Still there were difficulties to contend with; and I was obliged to make a sort of outline Grammar, which was filled in as I advanced, and examples compared and selected.

I had fortunately at the outset secured the services of an Afghān of Hāshnagar, in the Doāba of Peshāwer—a Molawī of the Muhammadzo‘e tribe—a

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* By the Orders of the Government of India, I was awarded the sum of 1000 Rupees, by the Governor in Council of Bombay, for proficiency in the Urdu, Persian, Marāṭhī, and Guzerātī languages; in all four of which I have passed the Presidency Examination as Interpreter on four different occasions—somewhat superior, I flatter myself, to the so-called test for the "Higher Standard" Civil Examination in the Panjāb. During twelve years' service, I have devoted ten to the study of the above, and to the Arabic, Pashto, Sindī, Panjābī, and Multānī languages.
man well acquainted with his mother-tongue, and a first-rate Arabic scholar, and who was for some time Lieut. R. F. Burton's teacher. I had also in my service a clever Mirzā,—a native of Kandahār, who is well acquainted with the Pūshṭo dialect, having been born and bred in the Western capital.

In 1850 I was obliged to leave Peshāwer with my Regiment for the Dekhan, but my teachers accompanied me, and have remained in my service ever since. Although some portion of my time was taken up in preparing for the ordeal of the Presidency Examinations, as Interpreter in Mūrātī and Guzerātī, I continued to persevere in my Pūshṭo studies; and by Midsummer, 1852, I had prepared a somewhat copious Grammar of the language.

This humble effort I had the honour of submitting to the Most Noble the Governor-General in July, 1852; and, by His Lordship's command, it was sent to the late Panjāb Board of Administration for that body's opinion as to its publication. From thence I believe it reached the late Commissioner of Peshāwer (by the Board's order) to be reported on by "competent Judges."

I was not aware that Pūshṭo had been made the subject of general study at Peshāwer, nor that any parties, with the exception of those I have referred to in a former paragraph—one of whom died some ten years since, and the other, a resident in the Russian capital—had ever turned their attention to, much less pretended to such a knowledge of the Afghān language, as to render them for a moment "competent judges." Who these "competent judges" were—who must have grown spontaneously in that district—and the opinion they arrived at, I have not yet discovered. What became of the MS. may be easily imagined.

The only copy which I had made was forwarded about the same time to the Government of Bombay, and laid before the Hon'ble the Court of Directors. Nine months afterwards I received a letter stating that the Hon'ble Court had been pleased to direct that my Grammar should be printed at Bombay at the public expense, provided no other work of a similar nature might have been already undertaken by the Supreme Government.

It appears that an Officer of the Bengal Army some time previously had offered to prepare a Grammar of the Pūshṭo language, and had obtained a promise from one of the late Lahore Board to the effect that it should be printed at the expense of Government. In January, 1853, the Officer here referred to and myself chanced to be at the same station, at which time he first became aware that I had been in the field before him; and, therefore, he lost no time in submitting his work to the Lahore Authorities. For the reasons above stated his work was printed, and has been before the public for some months;* and consequently the instructions of the Hon'ble Court as regarded my MS. could not be

carried out. His work, of course, had not to undergo the ordeal of the "competent judges."

Blessed, however, with some patience, and a good stock of perseverance and industry, I was not to be disheartened by this strange and significant procedure of the Lahore Board, or, at least, of one of its members, neither at the loss of the labour of a couple of years,—in truth, I rather rejoice now, for it has made me go deeper into Pashto than I might otherwise have done; and "he who entertains the hope of winning a decisive battle, will not mind the loss of a few skirmishes, in order to arrive at the end he aimed at." I again went to work with greater industry than before; and during the six years which I have devoted to the study of the language of the Afghan, the materials have naturally accumulated, and have now assumed a somewhat bulky volume. Whether these six years have been spent profitably or not, remains to be seen. I have at least gained the satisfaction of having, I trust, rescued from oblivion, and shed some light on, the language of a manly race, "the literary exertions of whose authors, and some of whose odes, would stand the severest criticism of European judges."*

A short time since, two gentlemen connected with the Asiatic Society of Bengal offered, in the most handsome manner, to undertake the publication of this Grammar; and one of them (whose disinterested liberality I can never forget) volunteered to bear any loss that might be sustained, rather than the work should remain unpublished. The patronage of the Government of India, of the North-West Provinces, and of Bombay, who have subscribed for a number of copies; as well as the great support, as the list of subscribers will show, of the Officers of the United Service and others, will, however, preclude the possibility of any loss in a pecuniary point of view.

The work professes to be a Grammar of the language of the children of Afghan—whether Eastern or Western—whether Sarraban, Gharghasht, or Karlarrin—Bur Pukhtun or Lar Pukhtun—Panpao or Ziruk; and is not confined to the "Pooshtoo of the Trans-Indus Territories under British Rule," but applies wherever the Pashto may be the medium of communication.

I have endeavoured to lay down the clearest, and, at the same time, most simple rules, the whole of which I have illustrated by carefully selected examples from the works of the most elegant—as well as the most standard—authors, both poetical and prose, the greater number of whose works are seldom to be met with at the present day. I have adduced nothing but what has been proved by the extracts given, avoiding examples made up for the occasion, not wishing to make the work a mere category of provincialisms. Nothing has been advanced but what has been accounted for and explained, as well as tested and supported by the "dictum," not only of a "Mulli," but of every writer in the Pashto language.†

* Professor Dorn.
† This refers to some uncalled for remarks in the preface to the work before-mentioned.
The Introduction contains some remarks on the origin and affinity of the Afghan to the dead languages of Asia, and the Hebrew origin of the children of Αबd-υr-Ραςίδ, Ραςίν; together with remarks on the literature of the Afghāns, and other matter regarding the language.

In the Appendix will be found a specimen translation of the Articles of War for the Native Army; and a few difficult and idiomatical stories, intended to show the capabilities of the dialect, and the mode of construction.

The character used is that peculiar to the language—the Naskh character of the Arabic; and the types for the extra letters, exclusively Pushto, have been cut expressly for this volume.

The particular parts of speech or matters referred to in the various examples in the following pages, are printed in small capitals in the English, and its corresponding Pushto word or words with a line over them. It was intended to have had these words printed in red ink, which, although an easy matter to an European, is an insuperable difficulty to an Indian Press.

I must crave the patience of my readers with respect to the long list of corrections; and I fear I shall scarcely be credited, when I state that each sheet has been revised no less than three times, and which has been the principal cause of the great delay in the publication of the work.

I propose giving a Persian translation of this Grammar, for the convenience of natives who may wish to acquire a knowledge of Pushto, should a sufficient number of subscribers be forthcoming.

The opportunity for the renewal of friendly intercourse with the Afghāns, as advocated in the Introduction, page 25, has happened sooner than expected, and appears to have been cordially embraced. It cannot fail to be highly advantageous to both nations.

H. G. R.

Multān, 31st March, 1855.
PREFACE TO THE SECOND EDITION.

The flattering manner in which the First Edition of this work was received by the public, and its rapid exhaustion, has rendered it necessary to print a New Edition, uniform with the Dictionary and Text Book.

I have taken the opportunity thus offered to correct the numerous press errors in the former edition, which was printed at Calcutta, and to improve the work materially.

The Chapters on the Nouns and Adjectives have been considerably extended.

H. G. R.

Camp, Nasak,
21st November, 1859.
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INTRODUCTION.

"I am not willing that any language should be totally extinguished; the similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the genealogy of mankind; they add often physical certainty to historical evidence of ancient migrations, and the revolutions of ages which left no written monuments behind them."

Dr. Johnson.

In all investigations into the manners and customs of mankind, language has a strong claim to our attention and study. It will be found, in various ways, so unerring a guide that we may term it the barometer of a people's civilization or barbarity; whilst, on the other hand, the derivation and affinity of different tongues afford an indisputable proof of the origin and genealogy of the various families of the human race. It also adds a physical certainty to historical evidence; and no authority can so indubitably determine the peculiar habits and pursuits of a people as the manner in which their thoughts and ideas are articulated and expressed; for want of copiousness, or poverty of a language, as it may be termed, generally indicates an uncivilized state—ignorance and superstition.

By oral means alone can a dialect be formed or extended, but its subsequent cultivation must depend on writing and literature; and knowledge, on which civilization, refinement, and everything that tends to raise mankind above the level of the brute, depends, must naturally be confined within exceedingly narrow limits, until a written language has diffused it throughout all classes of mankind.

Before venturing to offer an opinion as to the origin of the Pashto language, it will be necessary to make a few observations respecting the topography, as it may be termed, of the ancient languages of Asia, more particularly those from which we may naturally suppose the Pashto or Afghan language to have sprung: still all researches into high antiquity are more or less involved in darkness and perplexity, and every argumentative inquiry, however ingenious, must at last rest on the uncertain basis of conjecture and fancy.

We learn from the accounts given by Herodotus, and other ancient writers, that in certain countries of no great extent, various languages, totally distinct from each other, were used; whilst, on the other hand, the same language, with slight variations in its dialects, was spoken throughout vast regions. The first remarks are
INTRODUCTION.

applicable to nearly all mountainous districts, inhabited, like Afghānistān, by different tribes, for the most part independent of each other.

Throughout the boundless steppes of the Asiatic continent were spread the more prevalent languages. The limits of the various dialects also were the same stupendous ranges of mountains, and the same noble and mighty rivers, which formed the boundaries of the different territories. Between the Ātak or Indus, the Āmān or Oxus, and the banks of the Dajlah or Tigris, one language appears to have predominated; a second from the Tigris to the Halys or Kizil İrmāk; and a third between the Halys and the Āgean sea.

To commence with the language which appears to have been most widely prevalent in ancient times, we find that, from the Caucasian* range of mountains on the north to the Red Sea on the south, and from the banks of the Euphrates on the east to the Halys on the west, one mighty tongue was spoken, which, with some slight variations, retained a primitive and distinct character, known as the Semitic, and of which the Arabic, Assyrian, Chaldaic, Cappadocian, Hebrew, Sarmatian, and Phāenician were merely dialects.†

From the Tigris eastward, as far as the mountain range which forms the western barrier of the Indus, and from the Oxus to the Indian sea, another great language prevailed, the various dialects of which, both in elements and construction, as also in vocabulary and phraseology, were so totally distinct as to preclude the possibility of their being of the same family as the Semitic. One peculiar feature of the ancient dialects of the immense tract which constituted the Persian empire is, that every vowel, whether short or long, has a distinct character. We are indebted to the labours of several eminent scholars in Zend literature for much important information on this subject, particularly from the work known as the “Zend Avesta”—the sacred volume of the Parsis or Gabrs, two English translations of which are about to be given to the world—one by a European Orientalist, the other by an Asiatic, and a disciple of Sapetmān Zoroaster. From these researches we find that three different languages, which followed each other successively, were spoken in Iran‡—the Zend, in which the sacred books of their religion were written; the Pehlavī; and the ancient Persian, or Pārsī. The date from which the Zend ceased to be the medium of conversation is unknown; but, as early as the reign of Bahmān, the Pehlavī was considered rude, and on this account in disrepute at the court of that ruler;§ and in the reign of Bahrām Gūr,‖ in the fifth century of our era, was

* That is to say, what is at present known as the Caucasian range, not the Koh-i-Ḵūf of the ancient Arabian authors.
† Hercem, “ASIATIC NATIONS.”
‡ The eastern name for Persia, in contradistinction to Terrorism or Tartary.
§ According to the Ferang Jēhūngirī, Bahmān also called Ardāshīr, was son of Isfandīār, son of Kāshīāsīh, son of Lohrāšīh. Some say he was so called for his uprightness and justice; others, that it was from his precociousness as a child; and others again, that it was on account of the length of his arms, which were so long that his hands reached his knees. There are no less than thirteen meanings given to this word in the work I have quoted. Bahmān died A.D. 240.
‖ He ascended the throne A.D. 420, and reigned twenty years.
proscribed by edict, and soon after fell into total disuse. After this event the Pārsī became the idiom of Persia. It was divided into two dialects—the Derī, or court language, and the Pārsī, which was spoken by the people at large. The Shāh Nāmah of Ferdousi is almost entirely written in the former tongue.

If we compare these dialects with the modern Persian, divested of the Arabic and Turkish, which, during a period of several centuries have crept into it, we shall find them differing essentially in several respects; but at the same time, in phraseology and construction, bearing such a striking similarity, as to prove almost indubitably that the dialects themselves, as also the people who spoke them, must have sprung from one and the same original stock.

It is a striking fact that no convulsions of Government, no efforts of literature, can so alter a language as to destroy every atom of similarity between the speech of the present day and that of most ancient and remote origin. Nothing but the total extirpation of the aborigines of a country appears capable of accomplishing so singular and wonderful a change. For a striking instance of this we have merely to look to the present dialects of the peninsula of India, or, for a still more conclusive proof, to the modern European languages, amidst the polish and refinement of Latin and Greek.

It appears, therefore, that the principal languages of the Asiatic continent, or, of what was considered Asia by the ancients, were the Semitic, and the Iranian or Persian: the last was spoken as far as the western bank of the Indus, beyond which the Sanskrit and Prākrit commenced.†

In ancient times, as in the present day, the greatest diversity of language appears to have prevailed in mountain tracts, generally inhabited by a number of independent tribes, who may either have been aborigines of those mountains, or strangers compelled to seek in them refuge from powerful neighbours, or security from invasion and subjection to a foreign yoke. In the absence of facilities for communication with other races, the languages of these mountaineers have been less liable to be mixed up with other tongues; but as their more numerous tribes separated into smaller septs, a variety of dialects was naturally formed, which, in many points, differed from each other.

The ancient languages of Persia suggest other important facts not to be passed over without notice, and which also bring us to the point to which these straggling and imperfect remarks are intended to lead—that not merely in the modern Persian

* Heeren, "Asiatic Nations."
† "With regard to the affinity of the language from Bactria to the Persian Gulf, it would of course follow, that the country being that of the ancient Persians, the Persian language would be spoken in it, varied as to dialect, but radically the same. If the language of Persia was Zend, this would have been in use throughout Ariana; and its strong affinity to Sanskrit would justify the extension of Strabo's remarks even to the Indians of the Paropamisus and the west bank of the Indus. With all the other divisions of Ariana there is no difficulty, even if the Persian of ancient did not materially differ from that of modern times; for Persian is still the language of the inhabitants of the towns of Afghanistan and Turkestan—Kābul and Bokhāra."—Ariana Antiqua, pp. 122, 123.
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... territory do we find languages which still exist, mixed up with others, and only preserved from oblivion by a few written remains; but that in the present day there is also a language spoken immediately west of the Indus, which is totally different in phraseology and construction from any modern tongue, and in all probability derived from the Zend, Pehlavi, and the Hebrew. The language to which I refer is the Pukhto, Pushto, or Afghān.

Languages, though they may be cultivated by writing and literature, can alone be fashioned and extended by oral use; and it is therefore certain that the dead languages of the Asiatic continent must at one time have been generally spoken,* because several living languages are evidently derived from them.† They may have ceased to be the medium of oral communication in various ways: intercourse with foreigners, subjugation to the yoke of others, and such like circumstances, so affect a language as to produce various new dialects, which, as proved in the case of our own mother-tongue, are capable of undergoing still further transformation.

There has, perhaps, never been a greater diversity of opinion respecting the descent of any people than in reference to that of the Afghāns. Ferishtah‡ traces their origin to the Copts, whilst most Oriental writers are of opinion that they are of the Jewish family. According to Klaproth, Gatterrer considers the Afghāns to be a Georgian race, and their language Georgian also. The Armenians hold the Afghāns to be descended from themselves; and Krusinsky, Reineggs, and several other European historians, notwithstanding the want of proof, hold the same opinion. Major Keppel § (the late Earl of Albemarle) states that the people of Shīrān and the adjoining countries consider the Afghāns are descended from them. St. Martin,‖ in his account of the Armenian Arghowans, is of opinion that the Afghāns cannot be identified with them. Other authors have declared them to be descendants of the Indi-Scythians, the Medians, the Soğhdians, Turks, Tārtars, and Monghols.¶

The Afghāns themselves persist in their descent from the Jews; and their traditions on the subject trace their ancestry to Saul, king of Israel.**

The best account I have met with on the subject has lately fallen into my hands quite unexpectedly. It is contained in a history of the house of Saddo or Suddozo’e tribe of the Afghāns. The work itself is written in 8vo., 640 pages of 17 lines to a page, and entitled Tażkīrāt-ul-Mulūk. It is very rare, and I imagine there is not a copy to be found east of the Indus, even if it has ever been heard of before by Europeans. Two-thirds of the entire work are occupied in the detail of events which have happened since the death of Ahmad Shāh, Abdālī. The commencement

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* I have lately heard of a seal having been found near Pind Dādun Khan, in the Panjāb, bearing an inscription in the arrow-headed character.

† Heeren. ‡ “Tāriḵ-i-Ferishtah.” § “Personal Narrative of Travels,” vol. ii. page 194.

‖ “Memoires sur Armenie,” vol. i. page 213 to 226.


** See Sir G. Rose’s “Afghāns, the Ten Tribes, and the Kings of the East,” etc. London, 1852.
alone is sufficient for my present purpose; on some future occasion I may give a translation of that part which terminates with the death of the founder of the Dūrānī monarchy. I may also add, that the work is written in Pashto. The account is as follows:

"The chief object of the author in writing this august work, was the compilation of a history of the ancestors of the tribe of Saddo, known as the Suddoz'ses,* who, after the family of the last of the Prophets, (on whom be the blessing of the Almighty!) are the greatest and best, as well as the most generous and open-hearted of the children of Adam.

"All traditions and histories agree, as to their exalted descent from the Ban-i-Isrā-īl, of whom their great ancestor is Malik Tālūt (Saul) of the tribe of Isrā-īl, who afterwards became the ruler of that people. From Malik Tālūt is descended Afgān, one of the greatest of God's creatures, and who in the reign of Sūlīmān, was, by that monarch, made sovereign of the Jinis and Diws.

"From Malik Afgān, Āabd-ur-Rashid bin Kais al Laik, who was a contemporary of the prophet of God, and one of his most honoured associates, is a lineal descendant. He is the ancestor of the Sarrabands, who are considered the first of the Afgān tribes, as also of the twelve ʿāstānas or families who were formerly considered as hereditary devotees.†

"His Highness Saddo chief of the Afgāns, being the fruit of the tree of that garden, and a blossom of that rose tree, this account of his ancestry has been compiled, to the end that their fame may be known to posterity.

'What can we inherit but fame beyond the limits of the tomb?'

"The following histories and authorities have been consulted in the composition of the work, viz.:-Tārikh-i-Salātīn-i-Süreah; Tabakāt-i-Akbarī; A'en-i-Akbarī; Mirāt-ul-Afghānah, which work was written by Khān Jehān, Lūdī, in the reign of the Emperor Jehāngīr; Tārikh-i-Shāhān-i-Safāwīyah, Irānī; Shāh Jehān Nāmah; Tārikh Alamgīri; Furukh Seori; Tārikh-i-Mahommed Shāhī; Nādir Nāmah; Tārikh Ahmad Shāhī; Rassūlah Akbār, Khadakah; and other information has been collected from the narratives of trustworthy persons. I have entitled the work, Tāzikrāt-UL-Mulūk, of the ancestry of the tribe of Saddo, the chief of the Afgāns. It consists of one muḥaddamah (preface), two ʿāsals (originals), and one khatimā (epilogue)."

* From which the kings were chosen, as being the royal tribe.
† Both Mr. Elphinstone ("Caubul," vol. i. page 252) and Professor Dorn ("Neamt Ululah," Part ii. page 40) have fallen into error respecting this fourth grand division of the Afgāns, called by them respectively the Betnec, and Botnai, Baʿṭnī, or Baṭīnī.
‡ The contents of the whole work are — Mūkaddamah. On the forefathers of Saddo, chief of the Afgāns. FIRST ʿĀSAL. On the subject of those whom we have ever dwelt in Afghanistan. This ʿĀsāl is divided into two Faros or Parts. 1st. Respecting that branch who have ruled over the whole tribe. 2nd. On the other members of the tribe, who still dwell in their native country. SECOND ʿĀSAL. On that branch of the clan who left their country and took up their abode at
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"MUKADDAMAH.

"ON THE FORFATHERS OF SADDQ, CHIEF OF THE AFGHAN PEOPLE.

"The great ancestor of this tribe is Malik Tālūt (Saul) who is mentioned in the Kur'ān and other works, as descended from Bīnyāmīn bin Ya'qūb, bin Iṣḥāq, bin Ibrāhīm (may the blessing of the Almighty rest on them and on their house!) Tālūt was celebrated amongst his countrymen for his wisdom, knowledge, and mightiness in war; and the All-wise Creator of the Universe made him king over Iṣrā-il, and commanded him to bring to perdition the infidel Jālūt (Goliath), the enemy of his people.*

"At this time Mehtar† Dā'ūd, who dwelt in the district situated between the territories of the rival princes, went and joined the army of his countrymen,‡ who were hard pressed by the superior army of Jālūt.§ The king on this account issued a proclamation to the effect, that whoever would go forth to fight with Jālūt and kill him, should receive the hand of the king's daughter in marriage, and be declared heir to the throne.

"When Tālūt went out to meet Jālūt, his troops being seized with a sudden panic, fled from the field with the exception of 313 persons, who by the will of God, took courage and remained with their king.|| It was at this time that Dā'ūd multān. This is in five fasē or parts. I. On the Khūn Modūd Khel. II. The history of the Bahādur Khel. III. Account of the Khūrūn Khel. IV. Account of the Zefarān Khel. V. The Khwājah Khīr Khel, who are generally known as the Sultān Khel, Khadakāh, Khātīmah. Account of the remaining branches of the Khwājah Khīr Khel, the descendants of Shāh Dur-i-Dūrān, and their dispersion into various parts of India and the Panjāb.

* "And their prophet answered and said unto them, Verily God hath set Tālūt king over you, and hath enlightened his mind, and strengthened his arm: they answered, How shall he reign over us, seeing that we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature."—Al Kufrān, chap. ii.

† "Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Dechorath, the son of Ahiah, a Benjamite, a mighty man of power.

‡ "And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not amongst the children of Israel a goodlier person than he: from the shoulders and upwards he was higher than any of the people.—1 Samuel, chap. ix., verses 1, 2.

§ "So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

|| "And he gathered an host and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them."—1 Samuel, chap. xiv., verses 47, 48.

† A lord, a prince, a great chief, a title generally applied to Israelites by Muḥammadans.

‡ "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

§ "And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul."—1 Samuel, chap. xvi., verses 19 and 20.

|| "And Tālūt said unto his soldiers, Verily God will prove you by the river, for he that drinketh thereof shall not be on my side (but he shall be on my side who shall not taste thereof) except he who drinketh a draught of the water out of his hand. And they drank thereof, except a few of them. And when they had passed over the river, he and those who believed with him, said, We have no strength this day against Jālūt and his host. But they who considered that they should meet God at the resurrection, said, How often hath a small army, by the will of God, defeated a greater one and discomfited it, for God is with those who patiently persevere. And when they went forth to battle against Jālūt and his forces, they said, Oh Lord, pour on us patience, confirm our feet, and help us against this unbelieving people. Therefore they discomfited them by the Almighty will, and Dā'ūd slew Jālūt."—Al Kufrān, chap. ii.
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killed the infidel Jālūt in single fight, after which, the small but brave band that had stood its ground, fought with such determined courage, that the enemy were entirely defeated and put to the rout.*

"After this action on the part of Mehtar Dā'ūd, it became incumbent on king Tālūt to fulfil the terms of the covenant which he had made, and accordingly he gave his daughter to Dā'ūd in marriage, and a patent of succession to the throne.

"During the life-time of king Tālūt, Dā'ūd served him faithfully, and at his death succeeded him. Armīah (Jeremiah) and Birkiya, Tālūt's sons, were raised to the highest honors, became the captains of his armies, and continued in his service during their life-time.

"In the common course of events, Dā'ūd himself set out on that journey from which no traveller returneth, and was succeeded by his son Sūlimān. He appointed Afghānah, the son of Armīah, to the command of his armies, and the government of the Jinns and Diws; whilst Āsif, the son of Tālūt's son Birkiya, was made his principal minister.†

"One day king Sūlimān seated on his throne, and accompanied by his minister, was journeying through the air,‡ when they passed the district of Rūdah, or Roh, in which is situated the lofty mountain of Kaseghar, which lies between Peshāwer and Kandahār, and Kābul and Multān. It is near the town of Darāban and west of the Sindhu (Indus) river.

"Pleased with the spot, and the salubrity of the climate, The Wisest of Men directed his minister to form a seat out of a stone which was at hand. This being almost immediately done, Sūlimān sat in it for some time and enjoyed the beauty of the landscape which lay spread out at his feet. The mountain is known at present as the Takht, or Throne, of Sūlimān.§ A portion of the throne still remains, to which the people of the surrounding districts are in the habit of making pilgrimages.

* "And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until they came to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

† "And the children of Israel returned from chasing after the Philistines, and they spoiled their tents."—1 Samuel, chap. xviii., verses 52, 53.

‡ "This statement will not appear so fabulous if we compare it with 2 Samuel, chap. xxii., verses 15 to 22, for Diw and Jinn mean a giant as well as a demon or genie; دیو, a devil, a demon, genius, giant, spirit, ghost, hobgoblin. The Diw or Dives, Jinns, Genii, or giants of eastern mythology, are a race of malignant beings." See جن also in Richardson.

§ "No name is more famous among Muhammadans than that of Solomon. According to their belief, he succeeded David his father when only twelve years old; at which age the Almighty placed under his command all mankind, the beasts of the earth and the fowls of the air, the elements, and the genii. His throne was magnificent beyond description. The birds were his constant attendants, screening him like a canopy from the inclemencies of the weather, whilst the winds bore him whithersoever he wished to go. Every age and every nation have had their fooleries, and even many of the received opinions of modern times will not bear the touchstone of Truth. The sorcery laws of our country are a far more authentic disgrace to human nature, than all the wild, yet pleasing fables of the East."—Richardsosn.

§ § "In the southern part of the Wuzeeroe country, where this range is passed through by the river Gomul, it is low in both senses, and forms the lofty mountain of Cushey Ghar, of which the Takht of Sūlimān, or Solomon's Throne, is the highest peak."—Account of the Kingdom of Cābul, vol. i. page 164.

"I was told that on the top there was a holy stone or rock, the seat of a Musalmān Fākir, whose name it bears; but I venture to doubt the story."—Vigne's Ghuznī, Cābul, etc., page 61.
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"The mountain tract of Kaseghar, and the district of Rūdah, were assigned in feudal tenure to Afghānāh.

"The original meaning of the word Afghānāh is fīghān—a Persian word, which means 'complaint,' 'lamentation,' because he was a cause of lamentation to the devil, the jinns, and mankind. From the constant use of the word, the vowel point (―) kasrah was dropped, after which the other letters could not be sounded without the aid of a vowel, and alif-i-wasl was placed before the gh, and thus made Afghānāh.

"Malik Afghān having taken possession of his new territory (to use the expressive words of the author), 'irrigated the land of that mountainous country with the water of the sword, and planted in the hearts of its inhabitants the seeds of his own faith. He fixed his residence at a place named Pūht or Pāht, situated in the mountains; and from the name of this place the people have derived the name of Pūhtūn, or Pukhtūn, and their language Pūshτo, or Pukhto. Some traditions state that the Afghāns acquired their language from the Dīwās; and others, that it is the original dialect of the aboriginal inhabitants of Kaseghar, and that the Afghāns were in the habit of carrying off the wives and daughters of those infidels, and intermarrying with them,* thereby learning from them the Pūshτo language, and in course of time forgetting their own Ibrāhīmī tongue."†

Again, to use the words of the author, "Malik Afghān having purified the face of the mistress of that country from the filth of the wicked infidels by the pure water of the sword; and having given unto her the rouge of beneficence, and decked her out in the bridal garments of religion and the ornaments of Islām, bestowed her in the marriage of possession to one of his sons; after which he returned to the court of king Sūlimān, at Bait-ul-Muḥaddas, † where at length he died at a very advanced age. His descendants, from generation to generation, and from tribe to tribe, continued to dwell round about the mountain of Kaseghar, and to rule over it; and were constantly at war with the infidels, as the neighbouring people were termed.

"At length, during the chieftainship of Ẓabd-ur-Raḥīd bin Kais al Laik, an event happened which was the cause of shaking the world to its very foundations§ —the joyful tidings of the last and greatest of the Prophets, resounded both in Arab and in Ajam too; and Ẓabd-ur-Raḥīd became desirous of making a pilgrimage to Makka for the purpose of seeing him):

"In company with several of his kinsmen and friends, he set out for the Hedjāz; and having arrived at Makka, performed his pilgrimage according to the rites and

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* See the "Khullāṣat-ul-Anāā."  
† Ibrāhīmī means the Hebrew language.  
‡ Bīt al-muqads: The Sanctified or Holy Temple—the Arabic name for Jerusalem.  
§ Allowance will of course be made for religious prejudice.
tenets of the religion of his forefathers, Isrā-il, Ish'āk, and Ibrāhīm.* He now set out for Madinah, and on the road fell in with the celebrated Khalid-ibn-Walid, 'The Sword of God,'—to whom he explained the object of his journey. They travelled towards Madinah in company, and on his arrival there, Eebd-ur-Rashīd became a convert to Islam. In the numerous struggles of that period, he became conspicuous for his intrepid bravery, which made the Prophet bestow on him the surname of batān or pattān,† which in Arabic means the keel of a vessel, without which it cannot sail, neither can the ship of war sail along without the keel of battle.

"Eebd-ur-Rashīd having acquired great renown, at length obtained his dismissal, and was allowed by the Prophet to return to his native land; but was at the same time enjoined to publish and diffuse the doctrines of Islamism amongst his countrymen. He departed from Madinah, and in due course reached his home in safety, after which he converted his family and tribe to the new faith, and taught them the Kur'ān. He made war on the infidels with greater zeal than ever, and was celebrated for his piety. At length, finding his end approaching, he called his family and tribe around him, and enjoined them to keep their hearts fixed on the only true religion, and their feet firm in the path of Islam; to show friendship and obedience to the followers of Muḥammad; and to make war on the infidels, and convert them to the only true faith. After taking an affectionate leave of all, the swallow of his soul, having escaped from the cage of this world, took its flight towards the summer mansions of eternal bliss.

"He was blessed with three sons—Sārī, Gharī, and Tabrī. The first, known as Sarraban, or Sarabān, succeeded his father in the chieftainship, and gave name to one of the two great divisions of the Afghāns, called Sarrabans. The second also, called Garghashht, gave name to the Garghashhts. The descendants of these three sons constitute the whole of the different Afghān clans, with their numerous branches and ramifications.

"The tribes which are included in the Sarraban division are:—Abdālī, Tarīn, Bareh, Mabānāh, Gharshīn, Shirānī, Bābār, Kānsī, Jamand, Kātani, Kaliānī, Tarkānī, Khalīl, Mulmand, Dā'ūdzo'ē,§ and Yusufzo'ē. The twelve Astanahs, or families, who are considered sacred by the other Afghāns, from their progenitors

* The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muḥammad. Though it was most probably dedicated at first to an idolatrous use, yet the Muhammadans are generally persuaded that the Caaba is almost coeval with the world; for they say that Adam, after his expulsion from Paradise, begged of God that he might erect a building like that he had seen there, called Bait-al-Mamūr, or the frequented house, and al-Dorrā towards which he might direct his prayers, and which he might compass, as the angels do the celestial one."—Sale's Introduction to the Kur'ān, page 83.

† He (Muḥammad) conferred the title of Patān upon Eebd-ur-Rashīd, as the angel Gabriel had revealed to him, that the attachment of the newly-converted Afghāns to the Faith, would, in strength, be like the timber upon which they lay the keel when building a ship, which timber the seamen call Patān."—Mirāt-ul-Afghānān, of Khān Jehān, Lūdī. (This is the work translated by Professor Dorn, under the title of "The History of the Afghāns, of Neamet Ullah.")

‡ Written یتیان in Arabic, and probably signifying keelos instead of keel.

§ Zō's in Pushto means "son"—zā is a corruption of the word, and most generally used.
having been devotees, are also included amongst the Sarrabans. The Abdālī, Tarīn, Bābarr, Jamand, and Yūsufzoe tribes have each one family; the Khalils, three; and the Muhmands, four.

"The different branches of the Gharghasht division, or offsprings of Gharī, are: the Surānī, Jaiūm, Worokzo or Orokzo, Afriddi, Chakhānī, Jauki or Jangi, Karānī, Aormarry, Nīwat, Kākarr, Nāghir, Biū, Maschwanī, and Tārm tribes.

"The third son, Tabrī, is the progenitor of the Ghalzo or, Lūdhi, Nīazi, Lohānī, Sorbanī, Sarwānī, and Klahpur clans, the whole of whom are styled Tabrins. It is said there was an illicit connection between one of the daughters of Tabrī and Mast A海尔ī, Ghorī;* and, after a short time, the fruits of this amour becoming apparent, the father, to make the best of a bad matter, gave her to him in marriage. Three sons were the offspring of this marriage—Ghalzo,† of whom she was pregnant before the nuptial knot was tied, Lūdī, and Sarwānī.

"The tribes above-mentioned are the whole of those who are of pure Afghān descent—the offshoots of the three sons of A海尔 Abd-ur-Rashid, Pātan. He was buried at Kaseghar, and succeeded by his eldest son Sari, who was constantly at war with the Kafirs or infidels. He had two sons—Sharkabūn and Kharshabūn. The Sarrabans are the descendants of the former, and the Yūsufzoe’s, Muhmands, Khalils, and other tribes inhabiting the plain of Peshawer, are the children of the latter.

"On the death of Sari, Sharkabūn, his son, was acknowledged chief of the Afghānah. He was celebrated for his piety and wisdom. In his wars with the infidels he not only acquired great wealth, but also increased his territory, and brought many of the neighbouring tribes under his authority. During his chieftainship Kandahār and Kābul were conquered by Hūjaj bin Yūsuf, Sakafti, who was governor of Khorāsān for the Khalifah Abd-ul-Malik bin Mirwān, who reigned from the year of the Hijrah 73 to 79 (A.D. 692–698). This event greatly increased the authority of Sharkabūn, and established his power more firmly than before.

"He is said to have been succeeded by Abdāl, his son. Some accounts mention that he was the son of Sharkabūn, and others that he was his grandson, but neither of these accounts can be correct, as there is a space of three hundred years between them; Sharkabūn being a cotemporary of Hūjaj bin Yūsuf, Sakafti, before referred to, whilst Malik Abdāl lived in the reign of Māhmūd bin Sabuktāgin, who succeeded his father to the throne of Ghaznī in the year of the Hijrah 337 (A.D. 997). This great hiatus between the reigns of these two chieftains may be accounted for in the following manner. It often happens that the names of those chiefs who have been celebrated for their wisdom, bravery, piety, or numerous progeny, have been alone handed down to posterity, and those of mediocrity set aside and forgotten.

* The ancestor of the Ghori Sultans who conquered Ghazna, in 1132.
† " ghal in Pachta means ‘a thief,’ and zoē ‘a son,’ hence Ghalaizoe, ‘the son of a thief.’ Zābī zoē is a mere corruption of the word, and is often written Zābī.
There is an instance of this with regard to Hāsham* and Abd-ul-Shams, who were both sons of Abd-ul-Manāf. The descendants of the former are still styled Ban-i-Hāsham, whilst those of the latter are known as the Ban-i-Omayyad, from Omayyad the celebrated son of Abd-ul-Shams, and thus the father's name has been dropped altogether. In the same manner Malik Abdāl, having acquired a great name for bravery, equity, and generosity, and having surpassed many of his predecessors in grandeur and dignity, his name has been handed down to us, whilst the very remembrance of those of little or no celebrity is now altogether lost in oblivion. This is the great cause of the confusion which so often takes place in the genealogical histories of different tribes and people, and hence the reason why Malik Abdāl has been called the son or grandson of Shārkabūn.

Malik Abdāl thus became chief of the Afghānī—Sarabans, Gharghashtis, and Tabrīns. During his reign the people began to pay attention to agriculture, and the lands about Kaseghar were brought under cultivation. Abdāl, who was famed for his bravery, followed in the path of his ancestors by making war on the people of the surrounding parts, in the plundering of whose property his followers acquired great wealth. A number of the infidels who dwell in the vicinity of the Kaseghar district was also, at this time, converted to the Muhammadan faith. At length the Afghānī, having no infidels to plunder, and insufficient land to yield them a subsistence, began to take service under the Ghazniwīd Sultāns, from whom they obtained the district of Bagrām, now known as Peshāwār, as a feudal fief.† Of the countries to the north, such as Suwāt and Bājawar, which were in the hands of

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* The great-grandfather of Mūhammād.
† The account contained in the fourth (Gardens of Friendship), by Māhabat Kān, differs in some respects from the preceding narration. He says, "Up to the time of the Prophet of Islam, the descendants of Afghānī dwell in the Salāmī mountains, at which period Kaia was their chief. He subsequently went to Arabia to do homage to Mūhāmmād, taking with him eleven persons of his tribe, who with himself became converts to the new faith.

He returned to his native land, but in the following year he again returned to Arabia with seventy of his tribe, and joined the followers of Muhammad a short time previous to his attack on Makkah, in which affair, and the subsequent operations, Kaia behaved so well that the title of Rabbūr-Rashīd was conferred on him, and he soon after returned to his home.

After the death of Mūhāmmād, Kaia Rabbūr-Rashīd, with a number of his people, followed the two succeeding Khalifs in their wars; and when the Khalif Oqānī determined on the conquest of Khorāsān, he requested Kaia to obey the orders of Rabbūr-ullāh bin Shāmir bin Kārēz, who had been appointed to head the expedition. This had been directed to settle the Afghan tribe with their families, after the conquest of that province, between it and Hindustān, that they might become a barrier against invasion from the latter country. Kaia assisted in the conquest of Khorāsān, after which the tract of country lying between Hirāt and Kandahār was bestowed on him and his tribe, subject to the governor of the province.

At the period of the struggles between the Omeyyads and Abbāsids, which ended in favour of the latter, the Government of Khorāsān was administered by Hūjāj bin Yusuf, Saqāfī, who sent an expedition into Hindustān, under his nephew Kāsim bin Mūhammad bin Yusuf, Saqāfī, who was accompanied by a strong body of Afghānī. They advanced through the district of Roh, and at length reached Multān, after annexing the former district, which was made over to the Afghan tribes, with directions to keep under the refractory Hindus. From the occupation of Roh by the Afghānī they obtained the name of Rohilas.

Sabuktāgīn, the founder of the Ghazniwīd dynasty, and father of the great Māḥmūd, entertained a number of Afghānī in his army. When that ruler died, Ismāʿīl, his son, by the daughter of Atāʾīn, the owner of Sabuktāgīn—for the latter was originally a slave—succeeded his father; but Māḥmūd, another son by the daughter of the chief of Zubalīstān (Kabul).

† The Belūshīs, and other inhabitants of the Dūr Ghas̱t Kān, and those of the southern part of the Dūr Is̱āfīl Kān districts, speak of the mountain range immediately west of the Indus, to the southern boundary of Afghanistan by the name of Roh. See my paper on Roh: "Journal of Asiatic Society of Bengal." 1856.
the Kāfirs, they got possession by force of arms. They also obtained grants of land at Ghaznī and Kābul, from Sultān Māhmūd and his successors; and by degrees began to emigrate from the neighbourhood of Kaseghar, and settled in those places they considered best suited to themselves. Up to the time of Malik Abdāl, the whole of the tribes considered and obeyed him as their head and chief; but now each tribe and village began to choose their own governors, and ceased to pay that respect and obedience to his authority which they formerly did; in fact they fell headlong into the slough of arrogance and presumption.

"Abdāl was succeeded by his son, Malik Rajar. This prince—a second Nimrūd—was passionately fond of the sports of the field, in which he spent the best part of his days and nights. He was blessed with four sons—Æsa, Nūr, Khokār, and Mākou, the first of whom, a God-fearing and just personage, succeeded him in the chieftainship: the others gave name respectively to the Nūrzoʻe, Khokārī, and Mākou tribes.

"The remainder of the Abdālis, and other clans, which had up to the present period continued to dwell in the Kaseghar district, near the Takht-i-Sūlimān, finding it too small to support so many families, began, in the hot season, to migrate with their flocks to the neighbourhood of Kandahār, returning again to their old haunts at Kaseghar in the winter.

"Malik Æsa had three sons—Zirak, Isʻhāk, and Æalī. At his death he bequeathed the turban of authority to Zirak, his sword to Isʻhāk, and his carpet for prayer to Æalī. From these two latter the Isʻhākzoʻe and Æalīzoʻe branch of the Abdālis are descended; and from them is also descended the only one of the twelve ʿūstānāhs, or families, who are devoted to the priesthood, as already referred to.

"Zirak, who was a wise and able chief, governed his tribe with energy and ability. He completely rooted out the crimes of impiety, adultery, and dishonesty, which appear to have been but too prevalent at the period in question.

"The five tribes which have been already mentioned as the Abdāli clan, viz., Isʻhākzoʻe, Æalīzoʻe, Nūrzoʻe, Khwagūnī, and Mākou, are known as the Panjpaʻo branch.

"My own opinion is, that Malik Abdāl was a cotemporary of Sultān Māhmūd, Ghaznīwīd, and Malik Zirak of Shah Rukh Mīrẓā, son of Amīr Timūr, Gūrgūnī,*

opposed him in the succession, and a civil war ensued between them. The Afghāns, who were dependent in some measure on this chief, joined his son-in-law Māhmūd, who defeated Ismāʻīl, and confined him in a fortress.

"In gratitude for this effectual aid on the part of the Afghāns, Māhmūd gave his sister in marriage to Sāʻho, the chief of the tribe, by whom he had three sons—Sālār, Māsʻūd, and Ghāzāl, who are buried at Barājī.

"When Sultān Māhmūd set out on his expedition against Sannūth, in Guzerāt, he took with him a body of Afghāns. Several times during the siege of that stronghold, fortune seemed to incline against the Muḥammadan arms; but at length the Afghāns were brought to the front, who, having fastened the skirts of their garments together, attacked the Hindūs with such fury that the latter were entirely defeated, but not until the victors, as well as the vanquished, had sustained immense loss. In reward for this important service the 'Breaker of Idols' bestowed on each of the Afghāns the Türkī title of Khan: their former title of Malik was derived from Malik Talūt."—RĪʻZŪ-L-MĀḤABRĀT.

* Timūr-i-Lang, commonly written Tamerlane.
between whose reigns there is a period of some three centuries. As has been already noticed, the names of the most celebrated chieftains can alone have been preserved by their countrymen, whilst those of less fame have sunk into oblivion.

"The district of Rudah and Kasheghar, as before stated, not being of sufficient extent to support the great number of people to which the Afghans had by this time increased, Malik Zirak was induced to send an agent to Shah Rukh Mirza, at Hirat, for the purpose of soliciting a grant of the districts round Kandahar. This request was favourably listened to by the Shah, and Zirak, in consequence, gave directions to the Abdali, Barech, Tarin, Jamand, Ghelzoe, Kakkarr, Kas, Babbarr, and other tribes—who were more numerous than the extent of their lands could support—to proceed to Kandahar, and settle on the lands granted by the Shah in that district. To each tribe a portion of land was given, in proportion to the number of families of which it consisted, and for which they had to pay a small tax to the Governor of the province.

"Zirak had three sons—Popul, Barak, and Alako, from whom have sprung the Populo'es, Barakzo'es, and Alakozo'es. At his death Popul succeeded him in the chieftainship of the whole Afghan people. Being a sagacious and intelligent chief, and endowed with the tact of government, he kept the whole of the tribes under subjection and obedience. They also were generally well satisfied with his government; but, at the same time, those who showed any opposition to his authority were punished by the Kandahar Governors, and this tended still more to keep all under proper restraint.

"Popul had also three sons—Habib, Badu, and Aiyub. The two former were by one mother, and the latter by another wife. Some also say that Aiyub was the son of the first wife by a former husband. Badu was the ancestor of the Baduzo'es, and Aiyub of the Aiyubo'es.

"At length Popul, suddenly finding his end approaching, sent for his children; and, after giving them much good advice, and exhorting them to follow in the footsteps of their ancestors, departed this life, leaving the chieftainship of the tribes in the hands of his eldest son Habib.

"The children of Afghana, who had now become a numerous people, and had, up to this time, generally paid obedience to the authority of their chiefs, began to show symptoms of restlessness and dislike to the yoke of Habib's supremacy. At length they commenced quarrelling amongst themselves, and the khels or clans of every village, having declared themselves independent, set about nominating their own chiefs. All was uproar and confusion; the rich tyrannized over the poor, and the strong plundered the property of the weak; might was right; and villany, impiety, and depravity, reigned supreme.

"Malik Habib endeavoured for a long time to stem this torrent of rebellion, and regain his lost authority over the people, but without success; and at length
not one tribe remained on his side. The Tarīns, Barčhis, Ghalzo'es, Kākarrs, Şīrānīs, and others, each set up one of their own tribe as pretenders to the chief-
tainship, raised the standard of revolt, and commenced a civil war. The life of Ḥābīb was spent in civil contentions, which were entirely without avail. He had three sons—Bāmī, Ismāe'il, and Hasan, from whom are descended the clans of Bāmīzō'e, Ismāe'ilzō'e, and Ḥasanzō'e.

"Bāmī, who was of a mild disposition, and possessed of many excellent qualities, succeeded his father as nominal head of the Afghāns. Šultān Bahlol, Lūdī, and his son Sikandar, emperors of Hindūstān, were on friendly terms with him, and sent him from time to time various costly presents. This produced great envy in the hearts of the pretenders to the chieftainship, and they despatched agents with presents to those potentates. Their agents, without being admitted to an audience even, were dismissed with the answer that the Šultāns neither knew of, nor recognized, any other head of the Afghāns than Malik Bāmī. He had four sons—Ṣāliḥ, Ṣāli, Zaiyīl, and Warūkah. They were fathers of large families, and their memory has been perpetuated in the separate clans bearing their respective names.

"Bāmī died at an advanced age, and the shadow of chieftainship which now alone remained descended to his eldest son Ṣāliḥ, who became head of the Ḥabīzō'e tribe, which consisted of the three smaller ones of Ṣāli, Zaiyīl, and Warūkah, just mentioned, who acknowledged and supported his authority. He was a man of great piety and generosity; and his threshold was never clear from the crowds of poor, nor his table from the numerous guests. In his lifetime Šīr Šāh and Salīm Šīr, who were of the Šorkhel branch of the Afghāns, sat on the throne of Delhi; and the friendship which had sprung up between his father and the Lūdīyah Emperors was renewed and kept up with the former princes also. At length the vicissitudes of fortune wrested the sovereignty from the grasp of the Lūdīyahs, and placed it in the hand of the Moghal; but when Šīr Šāh, in the year 951 of the Hijrah (A.D. 1544), sallied forth to regain the throne of his ancestors, the Afghāns assisted him with a powerful force of their countrymen, and Hindūstān was regained. When the agents of Malik Šāliḥ presented his letter of congratulation to Šīr Šāh, the Emperor observed to his ministers and court, that Malik Šāliḥ was not only his own chieftain, but that his forefathers, from the time of Malik Afghān, were the chiefs of his forefathers also; and that the family of Malik Šāliḥ had no equal in rank amongst the whole of the Afghān tribes. Šīr Šāh, after thus acknowledging Šāliḥ as his head and chief, and treating his agents with great distinction, dismissed them with numerous presents for their master.

"At length, in the reign of Šāh Tāhmāsib, Šufāwī, in the year of the Hijrah 965, on the night of Monday, the 17th of the month Zūl-lūlījah, the bright orb of Saddo rose from the eastern horizon of the black goat's hair tent of Malik Šāliḥ, and diffused his refulgent beams on the surrounding world."
With the birth of Saddo, the ancestor of the great Ahmad Shāh, Abdūlī, the Introduction to the "Tāzkīrat-ul-Mulūk" closes.

Sir John Malcolm's words on the origin of the Afghāns are—"Although the right of the Afghāns to this proud descent is very doubtful, it is evident, from their personal appearance, and many of their usages, that they are a distinct race from the Persians, Tartars, and Indians, and this alone seems to give credibility to a statement which is contradicted by so many strong facts, and of which no direct proof has been produced."

Sir William Jones was of opinion that the Afghāns are the Paropamisadæ* of the ancients; but this is very improbable, for it is proved by the statements of many authorities, besides that of the work from which I have given an extract, and many other histories of undoubted authenticity, that the Afghāns are not the aborigines of the country they at present inhabit, but have gradually advanced from the west of Asia; and it is not improbable but that, during the lapse of ages, they might have been forced, from various causes, to emigrate from the districts in the vicinity of Jerusalem, as stated in the tradition I have quoted. The Seāh-posh Kāfirs are in all probability the Paropamisadæ of the writers of antiquity, respecting whom, on some future occasion, I hope to offer some remarks.†

According to the "Makhzan Afghāni," after Feridūn's victory over Zohāk, the latter was subjected to such acts of tyranny that his children fled for safety to the mountain tract of Ghor, which at that time was only inhabited by a few scattered tribes of the Israelites, Afghāns, and others. If Jewish families could, at that period, have been inhabitants of Ghor, it is equally possible that the Afghāns themselves might have come originally from the Holy Land.‡

The mountain districts of Afghānīstān heard not the "Allāhu-Akbar" of the conquering Arabs until the fourth or fifth century of the Hijrah, by which time the sun of their power had commenced to wane. Up to this time even, we find that the Kāfirs or infidels inhabited the mountain districts of Ghor, and continued to dwell there up to the thirteenth century of our era, when Marco Polo visited those regions.§

The Yūsufzō'e tribes, who now hold the whole of the districts to the north of the Landīdāy Sind, or eastern half of the Kābul river,|| were, even in the time of

* See Quintus Curtius's "Life of Alexander," Book vii.
† See my "Account of the Seāh-posh Kāfirs," in the "Journal of the Bengal Asiatic Society" for the present year.
‡ In the reign of Nabuchodonosor, king of Babylon, called in Scripture Nabuchodonosor the First (A. M. 3335, Ant. J. C. 669), the prophet Tobit, who was still alive and dwelt among other captives at Ninevah, a short time before his death, foretold to his children the sudden destruction of the city, of which at that time there was not the least appearance. He advised them to quit the place before its ruin came on, and to depart as soon as they had buried him and his wife. The Jews, being at this time captives, would—if they had followed the advice of Tobit—have had, in the first place, to escape from Ninevah by stealth, and, having accomplished this much, where could they hope to find a more secure retreat than towards the east, and in the direction of the mountainous tracts now inhabited by the Afghān tribes? See Tolt, c. xiv., v. 5 13.
|| Landīdāy Sind, in Puchot signifies the "Little river," in contradistinction to the Aba Sind, or "Father of rivers." In the Indus is termed.
Bāber, but new comers; and in this, his statement agrees with the account in the "Tazkīrāt-ul-Mulūk." In another place Bāber mentions the people of Bājawar as "rebels to the followers of Islām; and, besides their rebellion and hostility, they followed the customs and usages of infidels, while even the name of Islām was extirpated from among them."* From this it appears that the people of the country had been converted to Muḥammadanism, and relapsed again to idolatry, but were not Afghāns.†

Nowāb Allah Yār Khān, son of the Nowāb Ḥāfiz Raḥmat Khān, † in the preface to a lexicographical work of which he is the author, states that "there are two divisions of the Afghāns, whose language also differs in many respects, so that the words used by some tribes are not known to, or understood by, others. They are termed Pushtūn and Pukhtūn, and they speak the Pushto and Pukhto respectively.§ The former is the western dialect, having some affinity to the Persian; and the latter the eastern, containing many Sanskrit and Hindi words. The people who dwell about Kābul and Kandahār, Shorā’wak and Pishīn, are designated Bar Pushtūn, or Upper Afghāns, from SimpleName" above; and those occupying the district of Roh, which is near Hind (India), are called Lar Pukhtūn, or Lower Afghāns, from SimpleName" below.

He describes Roh—about which there has been great diversity of opinion—as "bounded on the east by Suwāt and Kashmir, west by the Helmund river, north by Kāshkār or Chitrāl and Kāfiristan, and south by the river or sea of Bukker, called in Persian Nilāb (the Blue Water), and Nilāw or Aba-Sīn (the Father of Rivers) by the Afghāns."

The author of the "Ferang-i-Jehāngīrī" gives a somewhat similar account of it. "Roh," he says, "is the name of a range of lofty mountains, in length extending from Suwāt and Bājawar to Siwnī, or Siwa’ī, which is in the district of Bukker, in Sind; and in breadth from Hasan Abdāl (in the Sind Sāgūr Doāba, of the Panjāb) to Kandahār: and in this highland range the latter city is situated."

I have been told by Afghāns in the vicinity of Peshāwēr, and other places, that their ancestors first came from a district named Ghwārī Marghāb, which they said lies to the westward of Khorāsān. This is, however, a mistake; a small village, bearing that name, and the place referred to by them, is situated about mid-way between Kandahār, Shorā’wak, and Girishk, which is one of the old seats of the Afghān tribes who now occupy the Peshāwēr valley. Ghor, supposed to have been the original district of the Afghānah, lies much to the north. It was from this latter place that the Ghoriān tribe issued in the year 1152 A.D., when they overthrew the throne of the Ghaznīwīd Sultāns.

* "Bāber's Memoirs" page 248.
† "Although Bajour, Sewād, Pečhour, and Hassnagar, originally belonged to Kābul, yet at the present time some of these districts have been desolated, and others of them entirely occupied by the tribes of Afghāns, so that they can no longer be properly regarded as provinces."—Ibid, page 141.
‡ The author of the "Khullāsāt-ul-Ansāb."  § Merely in substituting ḫ for ḥ, z for g, jz for j, etc.
The diversity of opinion regarding the origin of the Afghānāh, is not greater than that respecting their language, of which, at the time I write, with the exception of a small brochure by the late Major R. Leech of the Bombay Army, no grammar exists.* It is to be hoped that the present work, together with the Dictionary which is published consentaneously with it, will enable the learned both of Europe and India, to give a better, and more decided opinion than heretofore on the affinity of the Afghān language to the languages of ancient Asia.†

Sir William Jones's opinion was, that the Pūshto or Pukhto language has a manifest resemblance to the Chaldaic, but Professor Klaproth vehemently denies this, and states, that nothing whatever is known regarding this dialect;‡ that neither in words nor grammatical structure is there the slightest resemblance between Pūshto and any Semitic language, and that it is unquestionably a branch of the great Indī-Germanic division of languages.

I cannot refrain from remarking here, that it appears most astonishing that persons, who cannot possibly have had any opportunity of becoming practically acquainted with a language, or even with the correct pronunciation of its alphabet, can venture opinions, often very decided, as to its origin and similarity with other tongues, with which they may even be less acquainted, or of which they may have only a slight theoretical idea, derived at second-hand from translations alone; for surely no one would venture to give an opinion of a language from original MSS. which no one within a thousand miles can decipher!

"A little knowledge is a dangerous thing. Drink deep, or taste not the Pierian spring."

Professor Dorn of St. Petersburgh—who some few years since published a work on the Pūshto language §—in the preface to his translation of "Neamet Ullah," gives as his opinion, that the Pūshto language bears not the slightest resemblance to the Hebrew or Chaldaic, either in its grammar or vocabulary;|| and he imagines the Afghāns may belong to the great Indī-Teutonic family of nations, and are aborigines of the country they at present inhabit. This latter opinion, however, is proved to be an erroneous one, from the writings of various authors, and many well authenticated facts.

The Baptist Missionaries of Serampūr consider that the Pūshto and the

* Since writing the above, Captain Vaughan, of the Bengal Army, has published a short "Grammar of the Poohtoo."
† A copious Dictionary, and a Text-Book containing selections in prose and verse from the works of the most standard authors, is now published, uniform with this work.
‡ It is to be hoped the Professor will change his opinion now as regards the latter part of this sentence.
§ "A CHRISTIANITY OF THE PŪSHTO LANGUAGE, WITH A GLOSSARY." St. Petersburg, 1847. The work consists of extracts from a few of the best known Pūshto authors, amongst which the odes of Mullā Ḍabāl-ur-Rājāmīn predominate. The text appears to have been printed from a recent and incorrect MS., and consequently is full of errors. In the Glossary, the meanings of many of the Pūshto words are merely guessed at (†) and are very wide of the mark.
|| If we are to take the Glossary of Prof. Dorn as a specimen of the vocabulary of the Pūshто, I should say the language bears more than a strong resemblance to Hebrew, Chaldaic, and other Semitic dialects, seeing that this Glossary contains ninety per cent. of pure Arabic words. See pages 388, 389, and 390, in which there is not one Pūshto word; with two or three exceptions, they are all pure Arabic.
Belûch* languages form the connecting link between those of Sanskrit and those of Hebrew origin;† but, if we are to take their so-called translation of the New Testament (see subsequent note) as a specimen of their knowledge of Puśhto, they are not authorities in the matter.

M. Adloun, in his "Mithridates," vol. i. page 225, considers Puśhto an original and peculiar dialect, but at the same time acknowledges his acquaintance with it to be very slight.

Mr. Elphinstone, in his work on Kābul, vol. i. page 302, with reference to the Afghān language, considers that its origin cannot be easily discovered. He remarks, "a large portion of the words that compose it, as also most of the verbs and particles, belong to an unknown root, and in this portion are included most of those words which, from the early necessity for designating the objects they represent, must have formed parts of the original language; yet some of this very class belong to the Zend and Pehlavi, such as the terms for father and mother, sister and brother." He also further states, that out of two hundred and eighteen Puśhto words, not one had the smallest appearance of being deducible from any of the Semitic languages; but that a resemblance (five out of one hundred and ten words) can be traced between it and the Kūrdish, considered to be an Indī-Germanic tongue.‡

One of the most decided proofs against the erroneous idea that the Afghāns are the aborigines of the territory they at present inhabit, and that the Puśhto is the original dialect of those countries, consist in the facts brought to light in the deciphering of the Bactrian and Indī-Scythian coins. M. Lassen, in his interesting and erudite work§ on this subject, very truly observes; "I indeed know that some have pretended to recognize the Afghāns in Eastern Kābul, even as early as Alexander's time; not so Mr. Elphinstone,|| who rather proves their immigration into Kābul at a much later period. This conjecture has originated with Professor Wilken,¶ who thinks he recognizes the Afghāns in the Assakanes. If these were indeed Afghāns, the Afghān language would have been spoken throughout Kābul, and the language of the coins must be the source of the Puśhto. Without observing that neither ancient authorities nor modern Afghan history** admit or require this supposition, the correct assertion of the learned

* The Belûch is a mixture of Persian, Siadhi, Panjâbi, Hindi, and Sanskrit, with some apparently exotic words, and cannot properly be called an original language.
† They also notice the numerous pure Hebrew roots to be found in Puśhto, which is not astonishing, considering that those roots are alike cognate to the Arabic and other dialects of the Semitic, which, being the sacred language of Islam, has entered largely into every Muhammadan tongue, and for which words there is generally no equivalent in them.
‡ This probably refers to the vocabulary contained in the work in question, in which about one quarter of the words, or more, may be identified with Arabic and its cognates, and many others with Persian and Sanskrit.
** Baber does not mention anything about Afghāns at Kābul, when he took that city in the month of October, 1504; but he notices the tribe of Tarkolārni Afghāns in Lamghān, a district on the northern bank of the Kābul river, and immediately west of Jelalābād. The Tarkolārni tribe now occupy the country of Bujawūr, much further to the west.
Academician himself, that the Afghāns belonged to the Medo-Persic tribe, is at variance with it: the Assakanes inhabited a country, where even, in the 7th century, A.D., an Indian language was spoken.”

As the learned Professor urges—if the Afghāns were the aborigines of the countries they at present inhabit, the Afghān language must, as a matter of course, have been generally spoken. Had such been the case, the language on the coins must have been the source of the Pushto; but no similarity whatever exists between them.

The Afghāns, although subdivided into numerous tribes, are undoubtedly one race, and speak one original language. Had they been the aborigines of the country at present known as Afghānistān, we must have heard something of them from ancient writers, for we find that, even in the time of Herodotus, Darius had sent an exploring expedition under Scylax of Caryanda and others as far as the Indus.* That the whole of the regions west of Jelālābād, or even as far west as Kābul, were peopled by a Hindū race, most ancient writers agree to, as also that they were of different tribes and spoke different languages. Herodotus says: “There are many nations of Indians, and they do not speak the same language as each other; some of them are Nomades, and others not.”†

Again the father of history observes: “There are other Indians bordering on the city of Caspatyrus and the country of Pactyica, settled northwards of the other Indians, whose mode of life resembles that of the Bactrians.”‡ The country here referred to—the same as Scylax and his companions started from on their voyage down the river—is the present district of Pakli, north of Attāk. The Indians here mentioned are, in all probability, the ancestors of the race who still occupy that district,—the Suwātīs, and the people of Astor and Gilgitt.

It is therefore evident that the Afghāns have immigrated into their present territories from the westward;§ and that the aborigines—the Seh-posh Kāirs,

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* “A great part of Asia was explored under the direction of Darius. He, being desirous to know where the Indus, which is the second river that produces crocodiles, discharged itself into the sea, sent in ships both others on whom he could rely to make a true report, and also Scylax of Caryanda. They accordingly, setting out from the city of Caspatyrs and the country of Pactyica, sailed down the river towards the east and sunrise to the sea.”—“Melponem,” iv., p. 44.


‡ The empire of the Great Cyrus extended, according to the best authorities, from the Egean to the Indus, and from the Euxine and Caspian to Ethiopia and the Arabian sea. As it was customary to transport a whole tribe, and sometimes even a whole nation, from one country to another, and as the Jews were ever a stiff-necked race, it is not possible that the Great King may have transported some of the most troublesome amongst them to the thinly-peopled provinces of the east, where they would be too far away from their native land and captive countrymen to give trouble in future? Or, as I have remarked in another place, is it not probable, as well as possible, that those of the Jews who could effect their escape might have fled eastward, preferring a wandering life in a mountainous country, with independence, to the grinding tyranny of Cyrus’s successors and their Satraps? In fact, there was no other direction to which they could have fled, except towards the north, inhabited by the Scythians, who would have massacred, or at least made slaves of them, or have sold them as such; or eastward, which, being mountainous and but thinly peopled, was likely to afford them a permanent and secure retreat. According to Niesmātul-īlah, Zobāk’s children, to escape the exterminating vengeance of Feridūn, fled for refuge to the Kohistān of Ghur, and settled there; and, at his time, its only inhabitants were some scattered tribes of the Israelites, Afghāns, and others. There are a number of Jews to be found in the south-west parts of India, and in the Bombay Army there are a great number. Where did they come from? and when did they come?

Again, in the fifth year of Darius (A.M. 3488; Ant. J. C. 516), Babylon revolted, and could not be reduced until after
or Black-clad Pagans; the Suwātīs; and the people inhabiting the hills to the north-east of Suwāt, on the one side, and possibly the Belūchīs and Jattās, on the other—have been forced, by the gradual advance of this powerful race, to move to the north-east and south-west respectively.

I formerly entertained an idea that some affinity might exist between Pushto and the language of that strange people, the Gypsies, but subsequent inquiries have convinced me to the contrary, and I find that no trace of similarity exists between them.

Whether the Afghān language be a dialect of the Semitic, of Zend, or Pehlavi origin, or of the Indian stock, I will leave for others better qualified to decide. Before entering into any investigation on the subject, it must be borne in mind that "no efforts of the learned can ever so far alter a language, as to deface every line of resemblance between the speech of the present day and that of even the remotest ancestry: nothing but the absolute extirpation of the aboriginal natives can apparently accomplish so singular a revolution."* As an instance of this, we have merely to examine the present language of Persia, and the different dialects of the continent of India; or for a still more convincing proof, to look into the Gothic and Celtic original of the modern European languages, amidst the polish and refinement of the Greek and Latin.

Before bringing these rambling remarks to a close, I must notice a few of the most striking peculiarities of the Pushto language, which will, in some measure, serve as a guide in investigations as to its origin and affinity to the other dialects of the Asiatic continent. It will, however, be well, first to point out the best and most effectual method of ascertaining the real affinity of Oriental languages.

Baron William Humboldt, in an essay on this highly important subject, remarks: "I confess that I am extremely averse to the system which proceeds on the supposition that we can judge of the affinity of languages merely by a certain number of ideas expressed in the different languages which we wish to compare. I beg you will not suppose, however, that I am insensible to the value and utility of the comparisons; on the contrary, when they are well executed, I appreciate all their importance; but I can never deem them sufficient to answer the end for which they have been undertaken. They certainly form part of the data to be taken into account in deciding on the affinity of

*a siege of twenty months. It is therefore probable that the Jews, of whom a considerable number remained at Babylon, went out of the city before the siege was formed, as the prophets Isaiah and Jeremiah had exhortcd them long before, and Zachariah very lately in the following terms: "Thou daughter of Zion, that dwellest with the daughter of Babylon, flee from the country and save thyself."—Isaiah, chap. xlviii., verse 20; Jeremiah, chap. l., verse 8, chap. li., verses 6, 9–45; Zachariah, chap. ii.

It also appears that Ochus, son of Artaxerxes Māmnon, carried a number of Jewish captives into Egypt, and many others into Hyrcania, where he settled them on the coast of the Caspian (A. M. 3653, Ant. J. C. 351); might not some have been sent eastward also?—See "Solin. C." 36; "Eusen. in Chron." etc.

* Richardson's "Dissertation."
languages; but we should never be guided by them alone, if we wish to arrive at a solid, complete, and certain conclusion. If we would make ourselves acquainted with the relation between two languages, we ought to possess a thorough and profound knowledge of each of them. This is the principle dictated alike by common sense and by that precision acquired by the habit of scientific research.

"I do not mean to say that, if we are unable to attain a profound knowledge of each idiom, we should on this account entirely suspend our judgment: I only insist on it that we should not prescribe to ourselves arbitrary limits, and imagine that we are forming our judgment on a firm basis, while in reality it is insufficient.

"But further, I am convinced that it is only by an accurate examination of the grammar of languages, that we can pronounce a decisive judgment on their true affinities.

"If two languages, such, for instance, as the Sanskrit and the Greek, exhibit grammatical forms which are identical in arrangement, and have a close analogy in their sounds, we have an incontestible proof that these two languages belong to the same family.

"The difference between the real affinity of languages, which presumes affiliation, as it were, among the nations who speak them, and that degree of relation which is purely historical, and only indicates temporary and accidental connections among nations, is, in my opinion, of the greatest importance. Now it appears to me impossible ever to ascertain that difference merely by the examination of words, especially if we examine but a small number of them.

"But whatever opinion may be entertained with respect to this manner of considering the difference of languages, it appears to me at all events demonstrated: First, that all research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as into that of words, is faulty and imperfect; and, secondly, that the proofs of the real affinity of languages, that is to say, the question whether two languages belong to the same family, ought to be principally deduced from that alone; since the identity of words only proves a resemblance such as may be purely historical and accidental."

There are nine letters of the Arabic alphabet which never occur in pure Afghan words, ف, ع, غ, ص, ض, ط, ث, ظ, ص, د, ح, ث; and therefore the language really contains but twenty-nine letters, including five peculiar ones, to which, after a careful comparison of six hundred alphabets, I find that there is no similarity as to form or sound, either in Arabic, Zend, or Sanskrit; but characters similar in sound are contained in most of the Semitic, and some Tartar dialects. The Pashto letters with the corresponding ones in the languages referred to are as follow:
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ts or tz, pronounced tse or tze, has an equivalent in the Chaldaic ☉ ts, Hebrew ♦ tsôde, Samaritan ☩ tsôdē, Syriac ♦ tsôde, Ethiopic and Amharic ♦ tza, Armenian ♦ a tsə, Palmyren ♦ ts, Phoenician ♦ or ♦ ts, Punic ♦ ts, Kufic ♦ ts, Georgian ☩ ts, Mongolish ♦ ts, Mandchu ♦ tsa, Thibetan ♦ ts, Albanian ♦ t, Corean ☩ t, and the Japanese ♦ t ≈ tse.

dz or ds, pronounced dze or dse, similar to the Hebrew ♦ dzain, Aramâic ♦ ds, Palmyren ♦ ds, Phoenician ♦ ds, Kufic ♦ ds, Syriac ♦ dzain, the Assyrian cuneiform ☩ d or ds, Armenian ♦ a dz, Greek ♦ zeta, Georgian ♦ ds, Mongolish ♦ ds, Corean ☩ d, Mandchu ♦ d, and Japanese ♦ dz.

urray, or rrey, for which, with the exception, perhaps, of the harsh ♦ rh of the Armenian, there is no equivalent in any of the known dialects of the old world. Some persons, and among them Major Leech, have considered the Sanskrit lingual RequestMapping as similar in sound;* but it is merely necessary to hear it pronounced by an Afghân mountaineer to convince any one of the total difference; indeed it is almost impossible to give a proper idea of its sound in writing.

@RequestMapping or RequestMapping, bears some similarity to the ♦ k'ch of the Chaldaic, and with this exception, no sound like it is to be found amongst the letters of the six hundred alphabets before referred to.†

or ℑ urrau or rrâu, is a combination of the sound of urray and ℑ nîn, the latter nasal. It is quite impossible to acquire the real pronunciation, except from an Afghân mouth when using such a word as RequestMapping bârrânah, the eye-lash, or RequestMapping kârnaey, stone. The ℑ rûn of the Sindhian language is like it in sound.

Puštto also, like the Semitic dialects, of which family I am inclined to consider it, has the t'h with a strong aspiration, to which sound the Persians have an unconquerable antipathy; indeed, their mouths seem to be so formed as to be unable to utter it. Like the Jews and Egyptians, as well as the Arabs, the Afghâns uniformly give the hard sounds, t'h, d'h, ds, dtz, dz, etc., to those characters which the Persians have ever softened to z and s. The pronunciation too, is somewhat difficult on account of the use of several gutturals, and the combinations of such letters as RequestMapping k̥, RequestMapping šib, etc., which are difficult to enunciate.

In harshness of pronunciation, and in the declensions of its nouns, it bears resemblance to the Zend and Pehlavi; and, like the former language, can be, and often is, written in old works, on which alone we can place dependence, by distinct letters in the body of each word, instead of introducing the short vowels. Of the affinity of the Zend and Sanskrit, at present there is no doubt; but the

* Puštto ℑ is equivalent to Sanskrit ☩
Pehlaví appears to have a greater affinity to the Arabic, and to differ little from the present language of Persia.*

In Arabic and Persian it is impossible to sound a consonant which may be the first letter of a word, without the aid of a vowel, whilst in Pušhto there are numbers of words beginning with a consonant immediately followed by another; as, shpah, 'night'; rwadz, 'day'; ُغَلْلَى, 'theft'; بِسَمَتَهُ, 'below.'

The vowels and consonants used in Pušhto have the same powers as those of the Arabic, Hebrew, and other Semitic dialects. Like them, it has but two genders,—the masculine and feminine; but the former have a dual form, which is wanting in Pušhto. In this respect the Afghán also differs distinctly from the Zend and the Sanskrit, both of which have a neuter gender, but agrees with the Pehlaví, from which the modern Persian is derived. In common with the Hebrew, Arabic, and Persian, it has the peculiar separable and inseparable pronouns, the latter being invariably attached to some preceding word, whether a noun, verb, or particle. When attached to nouns they signify possession or propriety; with intransitive verbs in the course of conjugation, they are used in the place of personal pronouns; and, with transitives, point out the objective case.† This is also a peculiar feature of the Sindhian language, which has several letters in common with Pušhto, besides its own peculiar ones. The inflections of the Afghán verbs too, are formed according to the Arabic and Hebrew system, from two original tenses only—the mazi or past, and the musāriw or aorist, the past participle being used in the construction of the compound tenses, with the aid of the auxiliary, to be. Another peculiarity is, that the intransitive verbs agree in gender with the nominative, whilst the transitives are governed, both in gender and number, by the objective case. In many respects the Pušhto syntax agrees with that of the Hebrew; and I have no doubt but that much greater affinity will be found to exist between them, if compared by any one well versed in the latter language.

The Pušhto language is spoken with slight variation in orthography and pronunciation, from the valley of Pishin, south of Kandahar, to Kâfiristân, on the north; and from the banks of the Helmand, on the west, to the Attak, Sindhu, or Indus, on the east—throughout the Sama or plain of the Yūsufzoo'es; the mountainous districts of Bājawr, Pānjkora† Suwāt, and Buner, to Astor, on the borders of Little Thibet—an immense tract of country, equal in extent to the entire Spanish peninsula.

The numerous convulsions to which the country of the children of Afghānah

* Sir William Jones stated that "having compared a Pehlaví translation of the inscription in the Gulistán on the diadem of Cyrus, and from the Pâzend words in the Ferang-i Jelângîrî, he became convinced that the Pehlaví is a dialect of the Chaldäic."—ASIATIC RESEARCHES.
† Kor is the Pušhto for 'house,' and Pānj the Persian for 'five.'
has been subjected for the last seventy or eighty years, have necessarily affected their language also; hence the great variation observable in the orthography and mode of writing of modern Pushto works. On this account, no dependence whatever can be placed on any manuscript of later date than the reign of the founder of the Durani empire,—Ahmad Shah, Abdali (one of their poetical authors), or, at furthest, of his son, Timur Shah; for it is almost impossible to find two copies of an author, unless written by one person, agreeing on these essential points. I have in my possession a rare prose work, which was written in the reign of the Emperor Aurangzeb, which I picked up in a most out-of-way place—a pawn shop at Bombay. The mode of writing and orthography in it, I have generally adopted, together with that of the Makhzan Afghani, one of the earliest works we know of, throughout the following pages.

The assistance which I have derived from a knowledge of the dialects of the neighbouring territories, to six of which I have devoted many years, has been very great, indeed more than I can well express. It has enabled me to trace words of Arabic, Persian, Turk, Sanskrit, and Hindi origin, greatly garbled in orthography, and vitiated in pronunciation, which a person unacquainted with them in any way would, in all probability, set down as pure Pushto.

As an example of this, I will mention one instance alone. M. Klaproth, in his apparent eagerness for classing the Beluchi language, which is a mixture of Persian, Sindhi, Panjabi, Hindi, and Sanskrit, amongst the Indi-Germanic family of tongues, commits an error, from, I fancy, ignorance of the Persian language. He gives the following table:—*

<table>
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<tr>
<th>BELUCH</th>
<th>GERMAN</th>
<th>LATIN</th>
<th>GREEK</th>
<th>ENGLISH</th>
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<tbody>
<tr>
<td>Shash</td>
<td>Sex</td>
<td>Sex</td>
<td>Hepta</td>
<td>Six</td>
</tr>
<tr>
<td>Hapt</td>
<td>Sechs</td>
<td>Septem</td>
<td></td>
<td>Seven</td>
</tr>
</tbody>
</table>

Now the Persian for six is شش shash, and seven is هفت haft, which two words, to all appearance, have a greater affinity to the Beluchi words here mentioned, than to either German, Latin, Greek, or English; in fact, they are precisely the same words, for ف (f) is used for and pronounced پ (p) indiscriminately, and would be written exactly the same in both languages. If we consider that Beluchistan is merely separated from the Persian province of Kirman by a range of mountains, the similarity is naturally accounted for, without leaving Asia for that purpose, as the learned Professor appears to have done,—"Ea sub oculis positas negligimus: proximorum incuriosi, longinquus sectamur."

I think it will be generally allowed that, at the present time, a knowledge of the language of Afghaniistan is a desideratum, holding as we do the Derajat,
Banū Tāk, Kohiitt, Pesbāwer, and the Samah, or Plain of the Yūsufzo'ės, throughout which districts, with the exception of Derā Ghāzī Khān, nine-tenths of the people speak no other dialect. By being acquainted with this language, an officer can communicate personally with the people of the country, and give ear to their complaints, without the aid of moonshees and others as interpreters. In respect to police officers, they can thereby communicate their secret orders direct, without fear of betrayal by a third party. Much discontent and heart-burning is enkindled in the minds of the Afghāns, who are by nature a proud, fiery, and independent race, from having to come into contact with natives of Hindūstān, whom they hold in supreme contempt; and their former triumphs over whom, at Pānīpūt and other places, they do not appear to have forgotten.

We have also in Sindh and the Panjāb seven local infantry corps,* which contain at least a proportion of one half Afghāns or Rohilas, whose native tongue is Pushto, and many of whom understand Hindūstānī but imperfectly from the lips of a qualified interpreter. A translation of the Articles of War can be easily made, of which a specimen will be found in the appendix to this Grammar. At Courts Martial a colloquial knowledge is indispensable; and all officers in those corps, as well as others holding appointments, of whatever description, beyond the Indus, should be expected to qualify themselves in the Pushto language. The plea hitherto has been the want of books, but I trust that my humble efforts during the last nine years will have removed that excuse.

The Russians appear to have paid considerable attention to, and to have made some progress in, the study of Pushto, if we may judge from the work (although containing very numerous errors) published some time since by Professor Dorn, of St. Petersburgh, who was the first to produce a work in the language.

The age of Dost Muhammad Khān is now so great, that in all probability a year or two more must terminate the earthly career of that extraordinary man. His death will be the signal for the commencement of civil dissensions, and doubtless many astonishing changes will take place in Afghānistān. Opportunities may offer themselves for the renewal of friendly intercourse between the two nations, which should not be allowed to pass; and trade and commerce should be encouraged by all and every legitimate means. This effected, there is not much fear of the Russians establishing themselves in Afghānistān; although, should they even succeed in debouching from the Khaiber Pass on the plain of Jamrūd, there is not much doubt but that they will merely add other heaps to the bones which have already whitened on that scene of numerous conflicts.

The object of Russia, however, does not appear to be Afghānistān alone:† for

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* This force has been very largely increased within the last two years, and now amounts to some thirty regiments, or even more, many of which, consisting entirely of Afghāns, behaved nobly before Dehli and other places during the late rebellion.

† "One of the principal objects he (Prince Gortschakoff, Governor-General of Siberia,) had in view, was the organization of a Russian settlement through the Kirghis Steppes, in the direct line to Thibet. The distance, as the crow flies, from Omsk..."
twelve years back we have heard of their having established a line of Cossack posts, provided with guns, and all the munitions of war, on nine of the twelve hundred versts of desert, which separates the city of Omsk, the capital of Western Siberia, from the Thibetan frontier.

Peshawer, some fifty or sixty years since, was one of the principal seats of Muhammadan learning, and by many was considered a more learned city than even Bokhara itself.

The custom is for boys and girls of from five to twelve years of age to go to the same school. After learning the letters, they immediately commence reading the Kur'an in Arabic, but of course without understanding it. On its completion they begin to read some Pushto work, usually a commentary on the Kur'an, or an explanation of the rites and ceremonies of their faith, such as may be found in the simple little work entitled Rashid-ul-By'an, or some such religious subject. After the twelfth year, the girls either attend a dame's school, or, if their parents can afford it, are taught at home. Sometimes boys under twelve years of age, go to a dame's school with grown up girls of fifteen and upwards; but this custom is only prevalent at a distance from towns, as in most large places there are separate schools for males and females. The scholars either pay a small sum monthly to their teacher, or make him a present after having completed the perusal of the Kur'an, according to the position and means of their parents. Amongst some tribes a portion of land is allotted to the Mullâ or Priest, who also acts as village schoolmaster.

to the frontier of Thibet, is twelve hundred versts: through a part of this desert the natives are on friendly terms with the Russians. So soon, therefore, as a permanent settlement is established through the whole distance, immense advantages will be gained to Russian commerce. At this moment this object is accomplished in nine hundred versts, or three quarters of the way. A line of Cossecks is permanently formed, provided with guns, ammunition, and all the necessaries for a fixed residence, which may be liable to hostile incursions from time to time. The Kirghis, however, stand in such awe of the Cossecks, and the benefits they derive from trading with Russia are so great, that the caravans now go as securely the whole nine hundred versts, as in any part of the empire. Every summer sees some fresh point gained; and there is no doubt, that in a few years, the Russian dominion will end where that of Thibet begins. They were for some time stopped by a district more desert and inhospitable than the rest, which was supposed to reach to the Thibetan frontier; but it has been discovered by a Cosseck, who was three years prisoner in the country, that it only extends about ninety versits, and he described the other side of it as being fertile, well watered, and altogether different from the other Steppes. There will, therefore, probably be no further obstacle to their progress, and a glance at the map will show that they are much nearer to our Indian frontier here, than by any other road they can take.

"Once established as far as the boundary of Thibet, the Russians will have no great difficulty in obtaining a footing in it, and a transit for their merchandise to India would be a matter of course.

"There is at Omsk a military school where five hundred boys are educated, who are to become soldiers, most of them being soldiers' children, some few Kirghis, and the sons of exiles. The establishment is admirably conducted: we went over it several times, and nothing could exceed the regularity and order which prevailed. There is another military school for Cossecks only, and the boys are destined for a different career in some respects from the others. We may safely defy any country in the world to produce an establishment in any way superior to this; our only doubt is, if it is not too good for those who are brought up in it, considering what their future destination is likely to be. The boys are taught drawing, algebra, languages, history, and fortification; the first class, who were all under seventeen years of age, studied principally the Oriental languages, and are intended for interpreters and agents in the East. We were told by General Schramm, who has the superintendence of the school, that most of those who composed the first class understood Mongolish, Arabic, and Persian, and have also native youths to teach them the patois of the nomadic tribes.

"We cannot, however, wonder, when these pains are taken in the wilds of Siberia to educate boys for the services they are to perform as men, that Russian diplomatic agents should be so superior to our own; and the habit of thinking such a preparation must have created, cannot fail to give them great advantages as negotiators and general agents."—Recollections of Siberia in the Years 1840 and 1841, by C. H. Cottrell, Esq. London: J. W. Parker.
Unlike most eastern nations, the Afghāns appear to regard women in a great measure on an equality with themselves, in this world at least; and the latter generally receive some sort of education.

Many of the Afghān females are famous for their knowledge of Pushto, which they both read and write; indeed most of the works on religious subjects, and the rites and ceremonies of the Muhammadan faith, appear to be perused by them more than by the men. The daughter of the late Dalīl Khān, Arbāb, or chief of Torū,* is justly celebrated for her learning, and general proficiency in the Afghān language. Another young person dwelling in the Yūsuf-zi district, supports herself, and also assists her family, by copying Pushto books. She writes a nice hand, and copies very correctly: the MS. copy from which my Text Book is printed is chiefly from her pen. The custom with all copyists is, to write their names, and the date on which they complete a work, on the last page; but it being considered a breach of delicacy for a female to sign her own name, she inserts that of her father instead.

The young woman to whom I now refer is unmarried, and declares her intention of leading a single life, and devoting herself to literature. Considering the abject state in which the Muhammadan women are kept, I think this a very favourable feature in the Afghān character.

The Afghān language, taking all things into consideration, is very rich in literature. There have been numerous poets, of whom Ṣaḥb-ur-Rahmān, who flourished in the reign of the Moghal Emperor, Aurangzeb, is, perhaps, the best known, and, consequently, most generally esteemed. He was a Mullā or Priest; and his writings, which are of a religious and moral character, are collected in the form of a Diwān,—a Persian term, given to a certain number of odes ending with each letter of the alphabet, from a to y. The Diwān is the mode in which most of the poetical works are arranged.

The next most popular poet, whose poems would be the more highly esteemed if better known, particularly in Europe, is Khūshhāl Khān, the celebrated chief of the powerful clan of Kḥattāk, in the reigns of Shah Jehān and Aurangzeb. A warrior as well as a poet, he passed the greater portion of his life in struggling against the oppressive power of the latter Emperor; and defeated the Moghal troops in many an engagement, as he proudly mentions in his "Ode to Spring." Some of his odes, written during his exile in India, are very beautiful, and evince a spirit of patriotism and love of home and country not usual in the Oriental heart, but such as we might look for in the Scottish Highlander or the Swiss mountaineer. The following verse from a poem, written during his confinement in the fortress of Gwalior, by order of Aurangzeb, is characteristic of the man:—

Cheer up then heart! I have by me,   A healing balm for every throe—
That Khūshhāl Khān's an Afghan true,   Aurangzeb's mortal foe.

* Torū, or Tolū, is a town or cluster of villages in the Yūsufzā'ī country, about eleven miles north of Nohshairah, and containing about 6,000 inhabitants.
Khusshâl was unfortunate with regard to some of his children, of whom he had no less than fifty-seven sons, besides a number of daughters. One of these sons, named Bahram, several times attempted to obtain possession of his father's person to place him in confinement, and, on more than one occasion, even made attempts on his life, in order to get the chieftainship into his own hands.

Notwithstanding all these troubles, however, he was a most voluminous writer, and composed no less (it is said by his family) than three hundred and sixty works, both in the Afghân and the Persian language. The names even of most of these are now lost; but the following are a few which have come under my own observation:—1. A Diwan, or collection of odes; 2. Kulyat, containing an immense number of poems and odes; 3. The Baz Namah, a treatise on the diseases of hawks and falcons, with their cure; 4. Hadâyah, a work on religious jurisprudence, translated from the Arabic; 5. Einâyah, on the same subject, and from the same language; 6. Dastâr Namah, a treatise on the turban, and the various modes of wrapping it round the head, and the prayers to be used on such occasions; 7. Siyat-ud-din, a medical work; 8. Fazal Namah, a dispute between the sword and the pen, with the peculiar excellencies of both; and 9. Rubâ'iyât, a collection of stanzas of four lines.

Khusshâl also invented a sort of short-hand, or cipher, which was known only to himself and family. It is termed zanjirî, or 'chained.' I have several specimens in my possession, but the key has been lost for many years.

A History of the Afghâns has been erroneously attributed to Khusshâl Khân by Mr. Elphinstone, who is so generally correct; as also a translation into Pushto, of Pilpay's Fables—the Anwâri Suhaili of the Persian—and entitled Æayâr Dânish, or 'Touchstone of Wisdom.' This is, however, incorrect. The author of the history in question, the only known copy of which I have now before me, is Afzal Khân, the son of Ashraf Khân, who, on the death of his father in the Dakhan, where he had been confined as a state prisoner for the last ten years of his life, succeeded his grandfather, Khusshâl, in the chieftainship of the Khâttak tribe. The work is very extensive, consisting of upwards of 1,600 pages in small folio, and is entitled, Târikh-i-Murrassâ, or the 'Gold and Gem Studded History.' The translation of Pilpay's Fables is also by Afzal Khân, and was, as he states in the Preface, undertaken in his fifty-third year, from the abridgment of the Anwâri Suhaili, by the celebrated Ab-ul-Fazal, minister of the Emperor Akbar, and made by direction of that monarch. It was entitled ' Kalilah-wo-Damnah;' and is a great improvement on the bombastic and long-drawn style of the original. Afzal Khân's work may have at first been named Æayâr Dânish; but in the Preface he says, that on a second revision, he determined to give his work the title of Æilm Khânâh-i-Dânish, or the 'Science-house of Knowledge;' or 'Kalilah-wo-Damnah'—the names of the two wise jackals mentioned in the work. This book is rare.
Afzal Khān wrote a few other works, and made a number of translations from Arabic and Persian, chiefly historical, viz.:-Aṣṣam-i-Kūfī, containing the principal incidents of the life of MUḥammad; Si’ar-i-Mullā Mārin; and Tafsīr-i-Kurān, a commentary on the Kurān. He left four sons, one of whom Kāzim, surnamed Shaidā, or ‘The Lovelorn,’ was the author of a Diwān, the original and only known copy of which, most beautifully written, with the author’s own revisional marks, is in my possession. His style is not so simple as that of the Afghan poets generally—the great charm of their writings—but his poems are of a superior order. He uses many Persian words; and the odes approach nearer than any others to the polish of the poetry of the Persians.

The literary talent, inherent, it would appear, in Khusūl’s family, is surprising. Five of his sons are also the authors of many excellent works:-

Ashraf Khān, the eldest son, appears to have passed a considerable portion of his life as a state prisoner of Aurangzeb, who probably imagined that Khusūl’s patriotism would be restrained as long as his firstborn should remain in his power. The name assumed by Ashraf, according to the custom of eastern poets, is ‘The Severed or Exiled;’ and, as might well be imagined, his poems are most pathetic in their style, but at the same time contain many admirable sentiments. The place of Ashraf’s exile was Bijāpūr, a strong fortress in the Dakhan, and where his poems were composed: here, too, it was that he died, severed from home and friends.

Æab-ul-Kādir Khān, who wielded his sword as bravely as his pen, wrote a Diwān, or collection of odes, and the love tale of Adam and Durkhanā’i, so celebrated throughout the Afghān country. He also translated into Puštō, Jāmi’s poem of Yūsuf and Zulikhā; and the Gulistān and Bostān of Shaykh Sādū; all three celebrated works in the Persian language; and a little work entitled Mūsammā, or ‘Enigmas and Rebuses.’

Ṣadr Khān—another son—was the author of a Diwān, and a poem on the popular love tale of Adam and Durkhanā’i, already referred to. He also translated into Afghānī the well-known Persian poem of Khusrau and Shīrīn of Nizāmī, the first of Persia’s romantic poets.

Another son—Sikandar Khān—wrote the poem of Mihr-wo-Mushtari; and a collection of odes.

A fifth son—Gohar Khān—also wrote a number of minor poems, together with numerous enigmas and chronograms.

Æabd-ur-Rahīm, Nūsūṭ Khān, Shāhzādah Sikandar, Æajab Khān, Kāngār Khān, and others of the family, were also gifted with the poetical genius, but their compositions are not to be met with in the present day.

Another still more singular circumstance regarding this family, and particularly when we consider the condition of females in Eastern countries, is the fact that numbers of the ladies of Khusūl’s family were also gifted with the
**INTRODUCTION.**

Cacoethes scribendi, and composed numerous poems! One of Khushhāl's own wives, the mother of Aṣḥāraft Khān, was a poetess of no mean powers; and although the mention of the females of their families is a most delicate matter with all Afghāns, I have been so fortunate in my researches, that, with the aid of a friendly chief, to whom I am under considerable obligations, I have been able to obtain some of the poetical effusions of the lady referred to, who, it must be remembered, wrote two hundred years since. These will appear in the Text-Book; and also in the translations of some of the choicest of the Afghān poems, a selection from which, together with the memoirs of the different authors, I hope, in the course of next year, to offer to the public in an English dress.

I have also been so fortunate as to discover, since the first edition of this Grammar was published three years since, a collection of poems of great merit, by Khwājah Muhammad of the Bangāsh tribe, whose work has seldom been heard of, much less seen, in Afghānistan itself. The author lived in Aurangzeb's reign, and led the life of a recluse.

The poems of Aḥmad Shāh Abdālī, the great founder of the Durānī monarchy, and the conqueror of the Murāthī host at Pānīpat, are principally in an amorous and metaphysical strain. His poetry is much esteemed, more so, perhaps, than its merit demands.

The next author to be noticed is Mullā Aḥṣāb-ul-Ḥamīd, who flourished in the time of Timūr, the son and successor of Aḥmad Shāh, towards the latter part of the last century. His odes, which are mostly of an amorous or moral tendency, contain many admirable sentiments, which would be creditable to any European author. He is the cynical poet and Shaykh Sāeṣādī of the Pūshṭo; and I must say I prefer his poems to any of the others, except those of Khushhāl, whose style, however, is very different. Up to the present day he has certainly never been, neither is he likely to be, surpassed; and the beauty of his compositions is even acknowledged amongst a nation so rich in poets as the Persians, by whom he is styled 'Ḥamīd, the hair-splitter.' The numerous extracts I have taken from his works, as examples in the Grammar, will give some idea of his poems. His odes are entitled, Dur-wo-Marjān—'Pearls and Corals.' He is also the author of a poem called Nairang-i-āṣikh, or 'Love's Fascination.' It appears to have been translated from a Persian work of the same name, the author of which was a native of the Panjāb.

The next poet in point of popularity is Mīrzā Khān, a descendant of the notorious Bāyīzīd Anṣārī, the founder of the Roshnānīn sect, presently to be referred to. His odes are highly metaphysical in their strain, and in accordance with the mystical tenets of the sect; but, at the same time, I must acknowledge that some of them are very sublime. He has been sometimes erroneously called Fat'h Khān, Yūsufzī, which also led me astray in my remarks on the literature of the Afghāns, in the first edition of this work. His poems are somewhat rare.
Kāsim Ėli Khān, of the notorious tribe of Afrīdī, is the author of a Diwān; but his odes bear the stamp of mysticism, and are of no particular merit. He was, however, a Hindūstānī Afghān, a very different style of being to the real. He was born at Farrukhābād, in Hindūstān, in the time of Nawwāb Muṣaffar Jang; and, according to the account given of himself in one of his odes, he was acquainted with Afghānī, Arabic, Türkī,Persian, Hindī, and a little English. He has devoted an entire ode to the abuse of the English, just arrived in India, whom—forestalling the first Napoleon—he denominates "A nation of shop-keepers, who, in Hindūstān, have turned soldiers."

There are other poetical works of great merit in the Puṣhto language, now rarely to be met with; such as the Diwān of Shāh Sharf, of Jelalābād, which is said to be superior to Hamīd’s; and that of Pir Muḥammad of Kandahār; the Diwān of Ėli Khān; the poems of Dawlat, said to have been a Hindū; and those of Miān Ėabd-ur-Rahīm; Meher Ėli; Arzānī; Ghulām Kādīr; Latār; Ėli Khān; Karīm Khān; Jān Muḥammad; Fāzīl; Mukhlīs; Sāhib Shāh; and Meher Shāh. Shāh Sharf also translated the Arabic poem, known as the Kaṣīdah Bardah, into Puṣhto.

Mullā Dādin, Khattak, who flourished in the reign of Ahmad Shāh, Abdālī, also composed a collection of odes, as well as a little work on theology, entitled Muntakhab-ul-ṣaakāyīd, from the Arabic.

There are also a few living poets whose compositions are by no means deficient in merit, the chief of whom are Miān Muhammad Bākīr, surnamed Ėabd, and Miān Muḥammad, surnamed Ṣaghīr; but their works have not been published.

The romantic and interesting poems of Saif-ul-Mulūk and Badrī Jamāl, by Ghulām Muḥammad; and Bahār Gūr, by Fyūzī, must not be overlooked. The authors were minstrels who sung their own compositions on festive occasions, much in the same manner as our bards of old. These effusions were frequently composed at the request of, or to be dedicated to, some chieftain who generally paid liberally for the honour. The other few works deserving of notice, are: The Tale of the Rose and the Pine; The Jang Namah of Amir Ḥamzah; Shāh Gadā, ‘The King of the Beggars’; and a few others.

There are some poetical works of less importance, pretty generally known, viz.: The Tale of Sultān Jumjumah, by Emām-ud-Dīn; Mīrāj Nāmah, by Ghulām Muḥammad; Rashid-ul-Byān, by Akhūnd Rashīd, a sort of religious Text-book and Catechism for women and children; Mukhāmmas,* of Ėabd-ul-Kādīr; Majmū‘āt-i-Kandahārī, and a few others of a similar character.

The works of many authors are little known, because all books have to be copied by the professional scribes chiefly, as was the case in the dark ages of

* A kind of verse containing five lines.
Europe before Guttenburg conferred his blessing on mankind; and the charge for transcribing is high. It follows, therefore, that only those in comparatively easy circumstances can afford to purchase such expensive luxuries as books.

The prose writings are also numerous, particularly on divinity.

The most ancient author amongst the Eastern Afghāns, that I am able to discover, is Shaykh Mali, a chief of the Yūsufzīs, who wrote a history of the conquest of Suwāt, and other mountain countries north of the Kābul river, by that powerful tribe, between the years 816 and 828 of the Hijrah—A.D. 1413 to 1424—and the account of the measurement by his orders of the conquered lands, and distribution of them amongst the different clans and families of Yūsuf and Mandar, and the Kābulis, Lamghānīs, and people of Nanūghār, who had accompanied them in their immigration into the Peshāwar valley. It was Shaykh Mali who instituted the vesh, or interchange of land every three or four years, peculiar to the Yūsufzīs and a few petty clans connected with them, referred to by Elphinstone in his "Account of Caubul,"* under the name of waish, and which is, as in days of yore, rigidly observed in the present day.

Some years subsequently, in the year of the Hijrah 900—A.D. 1494—Kāhn Kajū became chief of the Yūsufzīs; and during his rule the conquest of Buner and Panjkorah was completed. Of these events he wrote an account, and included in it the history of the Yūsufzī tribe, from the period of its departure from Kābul, during the reign of Mirzā Ulugh Beg, grandson of Timūr, down to his own time.†

Both these works are extensive, but they are not procurable. They would be invaluable, as being likely to throw some light on the Suwātī dynasty of the Jehāngīrīn Sultāns, claiming descent from Alexander the Great, and who, up to the conquest by the Yūsufzīs, held all the hill countries north of the Kābul river, as far west as the Indus, together with the Alpine Punjāb as far east as the Jhilum or Hūdaspes.

The other more important prose writings are those of Bāzīd, or Bāyīzīd Anšārī, the founder of the Roshanīn sect, whose tenets caused such a sensation throughout the Afghān countries, and some parts of India, during the reign of the Emperor Akbar. Bāzīd took to himself the name of Pir-i-Roshān, or the ‘Saint of Light,’ from the Persian word ‘roshan,’ signifying ‘light,’ and hence the name given to the whole sect. One work is entitled Khair-ul-Biyān, or ‘Exposition of Goodness,’ written in four languages—Pushto or Afghāni, Arabic, Persian, and Hindī, to which Akhūnd Darwezah gave the title of Sharr-ul-Biyān, or ‘Exposition of Depravity;’ another, entitled Khurpān, the meaning of which word is not known at present, a burlesque on the word, “Furkān,” as the Kurān is also called; and,

* Vol. ii., p. 20.
† This history is the one from which the Persian work, Turīkḥ Hāfig Ārmat Khānī, now in the East India House, was composed, A.H. 1164.
like the others, is written in contempt of the Muhammadan faith; together with several pamphlets on the same subject. Copies of his works are exceedingly scarce, all having been burnt on which the Mullâs could lay their hands during his lifetime, and at his death, and the subsequent dispersion of the sect. There are no doubt copies existing in the possession of those who still secretly follow his doctrines, and they are not a few, but they fear to produce them.

Bâzîd or Pir Roshtân was principally assisted in his literary labours by Mullâ Arzânî, whose pen was a very sharp one. The latter was also the author of a Diwân, and other poetical works, which have now entirely disappeared.

The Makhzan-ul-asrâr, or Makhzan Afghânî, as it is more commonly called, was written, as well as other works, by Akhûnd Darweza'h,* the venerated Saint of the Afghâns, in refutation of the opinions of Pir Roshtân, who found a bitter antagonist in the Akhûnd, who conferred upon him the nick-name of Pir-i-Târik, or the 'Saint of Darkness,' by which he is best known in Afghânistân up to the present day. Akhûnd Darweza'h is said to have been the author of upwards of fifty works, the greater number pamphlets probably; but with the exception of the foregoing, and the Tazkîrat-ul-abarâr, in Persian, they are not known in the present day. His son Karîm Dâd appears to have assisted his father in the composition of these works.

The other prose writings remaining to be noticed, are, the Fawî'id-ush-Shari'âh, or 'Advantages of the Laws Ecclesiastical,' a very valuable work, written in the year A.H. 1125, A.D. 1713, by Akhûnd Kâsim, who was the chief prelate and the head of all the Muhammadan ecclesiastics of Hasht-nagar and Peshâwâr, which places, in those days, rivalled Bokhârâ itself, in learning; the works of Bábû Jân, a converted Si-âh-posh Kâfir, who, having acquired a great name amongst the Muhammedans for his learning, again relapsed; the Jang Nâmâ, containing the history of Hasan and Husain, by Ghulâm Muhammed; another work on the same subject by Sayyîd Hasan, written about a hundred years since; the Nûr Nâma'h, by Jân Muhammed; Adam and Durkhânâ't, by Fakhr-ud-Din, Sahibzâdah; Gulsân-i-Râhmat, by Nawwâb Muhammed Mustajîb Khân, in the year 1800 A.D.; Tafsîr, a commentary and paraphrase of the Kur'ân; Hazâr Masâ'il; Hiyâtu-l-Mumînîn; Akhîr Nâmâ'h, and several others. Copious extracts from the choicest of the works mentioned in the foregoing pages, both poetical and prose, will be found in the Text Book, published at the same time as this work.

Besides the translations into Puştto from the Persian and Arabic authors

* Professor Dorn in his "Chrestomathy" states that Akhûnd Darweza'h was the first author who composed in the Afghan language; but he neither states how he has arrived at this conclusion, nor his authority for such a statement. In the same manner he considers Khâshî'în Khân to be the author of Adam Khân and Durkhânâ't. Both conclusions are entirely incorrect. Shaykh Malik, as shown in the preceding page, wrote his history about a century-and-a-half before. In the same manner, it is proved that two of Khâshî'în's sons, each composed a poem on the love tale of Adam Khân and Durkhânâ't. Another version, in prose, by one Fakhr-ud-Din, was written about a hundred years ago.
already enumerated, both poetical and prose, there are a few others which have come under my own observation:—the Gulistān of Sāde, translated by Amīr Muḥammad, Anṣārī; Majnūn and Lailā of Jāmī, by Bai Khān, of Buner; the Kasidah Surī’ānī; and the Kasidah Bardah, by Akhūnd Darweza.∗

There are two valuable lexicographical works,—the Riāz-ul-Mahabbat, or ‘Gardens of Friendship,’ by the Nawwāb Háftīz Mahabbat Khān, compiled at the request of Sir George Barlow in 1805–6. It is an extensive work, but is chiefly devoted to the conjugation of the Afghān verbs, which are exceedingly difficult from their irregularity. The author, however, was a native of Hindūstān; and many peculiarities regarding the verbs and tenses, of which he must have been ignorant, have been omitted. The vocabulary is valuable. The other work, entitled ʿAjaīb-ul-Lughat, or ‘Curiosities of Language,’ was written about the year 1808, by Nawwāb Allāh Yār Khān of the Barech tribe, who was also a native of India, but it is very valuable.

There is a host of ballad writers, and some of their compositions, sung by the wandering minstrels, are very spirited, and put me in mind of those of our own land. During my residence at Peshāwar I had several of them written out. The following is a specimen of one which I have attempted to turn into English ballad style, retaining in some measure the metre of the original. The translation is almost literal.

**The Fight at Nohshairah:**

In misery and grief I’m plunged,
By ruthless Fate’s decree;
Alas! that from its cruel laws
There’s no escape for me.

What shall I say of Abbās Khān,
That Khattak chief so bold;
At his sad fate I’m sorely grieved,
And that by me ’tis told.

He first did march to Wuzir Bāgh;
Where cypresses do wave;
And there he mustered all his clan—
They were like lions brave.

He from Peshāwar then did start,
For ʿEṣām Khān to fight;
And with five hundred Khattaks true,
He reached Nohshairah that night.

∗ The so-called translation into Puṣṭō of the New Testament, made by the Scarpore Missionaries in 1818, bears a very slight resemblance to the Sacred Writings; in fact, it is quite painful to read. I will merely give one specimen—the well-known verse from the Sermon on the Mount—“Judge not, that ye be not judged.” The Puṣṭo is in the following terms:

‘Do not judge unto any one, lest justice shall be done unto you! ’ Is this Christian doctrine? Verily, if Infidels are to judge of our religion from such translations as this, it is not to be wondered at that they should scoff at it, hold our faith in ridicule, and call us kāfirs or blasphemers. It is quite evident that, in making this translation, the English has been merely transposed for the Puṣṭo, without the slightest consideration as to difference of idiom, style, and arrangement of the languages. I trust the other translations of the Scriptures are better than the Puṣṭo one, which is the most ridiculous thing I have ever met with.

† The battle of Nohshairah was fought in 1823, between the Afghāns under Sirdār Muḥammad ʿEṣām Khān, Bārakzō’e, brother of Dost Muḥammad Khān, and the Sikhs under Runjīt Singh, in which Abbās Khān, Khattak was slain, besides a host of Yūsufzō’ēs.

‡ The Wūzir Bāgh, or Minister’s Garden, lies outside the city of Peshāwar to the south. It contains a residence, and was remarkable on account of the number of cypress trees it formerly contained. The garden was laid out by Sirdār Fath Khān, the celebrated Wūzir of Muhammad Shāh, and the brother of Dost Muḥammad Khān, Bārakzō’e, ruler of Kābul. The garden has since been chiefly occupied by the other brother, Sultān Muḥammad Khān, and his numerous Hārāms.
When morning dawn'd, the Sikhs advanc'd
The Afghán host to crush;
But Gházi* they, on Nának's sons†
Did like a torrent rush.

On Khaiber's heights, when rains do pour,
And wintry blasts do blow,
The little rills, to torrents swell'd,
All Jamrud's plain ‡ o'erflow.

That day they kill'd of Singh's enough
Of heads to raise a dome;
But 'twas decreed Nobháirab's plain
To them should be a tomb.

At eventide, the chieftain's steed
Fell midst a heap of slain;
By night, his band, oh! where were they?
Dead on the bloody plain!

Night clos'd around him, still he fought,
All faint and out of breath:
A Houri's hand the Sherbet gives;
The Martyr meets his death.

Hakim! lament for Abbás Khán,
That Khaṭṭak chief so bold;
Oh where! the like of him, oh where!
Shall we again behold?

* Gházi—one who fights against infidels, a gallant soldier.
† Nának—the name of the Saint of the Sikhs, and the founder of the sect.
‡ "Jamrud's plain"—"After heavy rains in the mountains, the rivulets, swelled to torrents, rush from the hills with violence, and carry everything before them." See my Account of Pesháwer: On the rivers of the Province. "Bombay Geographical Transactions," 1851-52.
§ Houri—a black-eyed nymph of the Muhammadan Paradise, of which every true believer is to have no less than seventy-two.
|| Akorru is a small town about ten miles west of the Indus or Attaq: it is the chief town of the Khattak tribe.
[] "The grave-yard of Pánj Pir"—the Zi'arát-i-Pánj Pir, or the "Shrine of the Five Saints," is situated about a mile south-east of Pesháwer.
ERRATA.

INTRODUCTION.

For Tsma311, read Ismaeil.

GRAMMAR.

<table>
<thead>
<tr>
<th>PAGE</th>
<th>LINE</th>
<th>FOR</th>
<th>READ</th>
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<tbody>
<tr>
<td>11</td>
<td>24</td>
<td>Ismaeil,</td>
<td>Ismaeil</td>
</tr>
</tbody>
</table>

2  25  خ
9  30  pierceth, piercest.
31 30  שówiי
39 31  behaveth, behavest.
41 27  בו לימי
76 20  זורָה, מי or זרו, מ
96 13  ק"ר
99 9   רסידלי
103 4  כֵּן
113 14 from, for.
.. 33  brother's, brothers'.
121 11  his own, his own.
122 28  found, finds.
123 10  called, calls.
.. 28  heard, hears.
137 23  it comes, it comes.
151 33  have done, have or has done.
152 8   have done, have or has done.
154 35  שו של
162 12  caused to fly, etc.
164 14  ר ווה
177 15  yâ-i-nisbut, caused to fly.
193 25  my water-vessel, my water-vessel.

APPENDIX.
A

GRAMMAR

OF THE

PUKHTO OR PUSHTO LANGUAGE.

"In languages which have both a written and a spoken form, the usages of the former rather than the latter are held to determine the rules of grammar. The written is always more perfect than the spoken form of a language. The latter exhibits actual usage; but the former exhibits also national and reputable usage." J. M. McCulloch, D.D.

CHAPTER I.

THE ALPHABET.

1. The Pushto, or language of the Afghans, is written in the نشخ nashkh character of Arabic, which is of the same general use amongst the Arabs as the Roman in Europe.* It succeeded the Kūfīk in which the Korān was first written; and is considered to have had a common origin with the Hebrew and Chaldaik, from the Semitic.†

2. It was invented in the third century of the Hijrah by Ibn Moklah, who was successively wuzîr or minister to the Khālifs, Al Moktaðîr, Al Kāhir, and Al Rādi, who occupied the throne of Bāghdād about three hundred years after the time of the Prophet—from 908 to 940 of our era; and was subsequently altered and improved by Naźîm and Tograi, who were respectively ministers to the Khālifs, Jelāl-ud-Dīn and Māsūd. It was brought to great perfection by Alī Ibn Bowāb, who flourished in the following century, and other celebrated calligraphists, amongst whom was Yaḥūt-al-Mostāsimī, the Secretary of Al Mostāsim, the eighth of the Abbāsīdis, with whom the glory of his family and nation expired.‡

3. The original Pushto alphabet, before the introduction of foreign words into the language, consisted of twenty-nine different sounds only, as may be seen by comparison with old manuscripts; but, at present, the Afghans also use the twenty-eight Arabian letters, with the addition of the extra four—ب، ج، ر، ز—and ک—

* The Sindī language is also written in the nashkh. † See Introduction, p. 4. ‡ Gibbon, vol. ii., p. 335.
adopted by the Persians, altogether making a total of forty characters, the whole of which are consonants.

4. Several letters assume different shapes according to their position at the commencement, middle, or end of a word; the names, order, and figures of which may be seen in the following table.

**PUS'TO LETTERS.**

<table>
<thead>
<tr>
<th>UNCONNECTED</th>
<th>MEDIAL</th>
<th>INITIAL</th>
<th>NAMES</th>
<th>EXAMPLES</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>alif</td>
<td>a, a, i, u, As in English.</td>
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<td></td>
<td></td>
<td></td>
<td>bey</td>
<td>h.</td>
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<td>pey</td>
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<td>ttey</td>
<td>tt.</td>
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<td>sey</td>
<td>s.</td>
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<td></td>
<td></td>
<td></td>
<td>tsae</td>
<td>ts or tz. As ts or tx, in Hebrew І tsode.</td>
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<td></td>
<td></td>
<td></td>
<td>jim</td>
<td>j.       As j in judge.</td>
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<td></td>
<td></td>
<td></td>
<td>chey</td>
<td>ch.      As in church.</td>
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<td></td>
<td></td>
<td></td>
<td>hey</td>
<td>h.       Strongly aspirated, as in double h.</td>
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<td></td>
<td></td>
<td></td>
<td>khay</td>
<td>kh.      Guttural, as ch in Scotch loch.</td>
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<td></td>
<td>dal</td>
<td>d.       As in dear.</td>
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<td></td>
<td></td>
<td></td>
<td>ddal</td>
<td>dd.      Harsh, as double d, or Sanskrit ғ.</td>
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<td></td>
<td></td>
<td></td>
<td>zal</td>
<td>z.       As in zeal; by Arabs dth.</td>
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<td></td>
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<td></td>
<td>rey</td>
<td>r.       As in run.</td>
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<td></td>
<td></td>
<td></td>
<td>zey</td>
<td>z.       As broad Northumbrian r.</td>
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<td></td>
<td></td>
<td></td>
<td>dsae</td>
<td>ds or dz. As ds or dz would be in English, or</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>jzey</td>
<td>jz.      By reverting the point of the tongue on the palate. It is a slight degree harsher than the Persian j.</td>
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<td></td>
<td></td>
<td></td>
<td>kheyn</td>
<td>sh.      As sh in shell.</td>
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<td></td>
<td></td>
<td></td>
<td>khey</td>
<td>kh (E.) Peculiar to Pueblo. Pronounced by bringing the tip of the tongue to the roof of the mouth.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>shey</td>
<td>sh (W.)</td>
</tr>
</tbody>
</table>
Books are occasionally to be met with in which the letters peculiar to Pukhto—,

:,,":,“id MEDIAL’

INITIAL.

EXAMPLE.

As ss in dissolve.

As in English; by Arabs dnd.

English t with slight aspiration.

" x " [change of vowel points.

Guttural; becomes also i, o, u, by

Guttural.

English j.

Guttural.

As in king.

As in give.

As English l.

As English l.

Pronounced rth, a combination of the sounds of , and . Peculiar to Pushto and Sindian.

According to the vowel points.

Slightly aspirated.

According to the vowel points.

As another form of alif.

5. The eastern Afghans, such as the tribes of Peshawer, the Ut-mân Khel, the Yusufzís of the Sama'h, of Suwât, Panjkorah, and Buner, and many others, often change the occurring in Persian words, used in Pushto, into , which they pronounce khun, and use the letter  instead of . In the same manner the western Afghans invariably give the softer sound of shay, and use  in place of . The Dámânís and Ghalzís substitute  for ; and the Khaiberis alter the place of the letters so much that at first it is difficult to understand them.

* The system of orthography followed for the last three centuries or more, with these exceptions, was first arranged by Akhûnd Darwezah, the celebrated saint of the Afghans, and the great antagonist of Pir Rohân, the founder of the Rohání sect.
6. Although the different tribes are widely dispersed, and often hold little or no intercourse with each other, no very considerable variation exists with regard to the pronunciation, beyond what has been noticed above. Where such cases occur, the ear will be found a sure, and at the same time, easy guide, together with the knowledge of the powers of the Arabian letters, with which the student is supposed to be already acquainted.

THE VOWELS.

7. There are three vowels in Pushto, as in Arabic and Persian; viz.: (ا) زابار, or خاتم zabar, or fat'ha'h; (ة) زير or kasra'h; and (و) پش pesh, or ژانما'h.

8. The consonants ی، ى، و, are often found in old manuscript works, used instead of these vowel points; and, in this respect, the language bears a striking resemblance to the Zend and Sanskrit, which express all the long and short vowels by distinct marks. This will be more fully explained in another place.

9. The vowels, if not followed by the letters ی, ى، و, represent the short vowels a, i, u, respectively; thus بـ ba, بـ bi, and بـ bu; but the consonant must invariably begin the syllable.

10. Should the vowels be followed by ی، ى، و, respectively, then the syllable is long, as بـ bū, پـ bī, بـ bū; and these three letters ی، ى، و, are then called quiescent and homogeneous with their preceding vowels.

11. When (ة) زابار is followed by و, or ی, the syllable then becomes a diphthong, as بـ bau or bow, پـ bai, or baoey.

12. There are some cases in Persian in which having the vowel fat'ha'h or zabar, and succeeded by ل, is very slightly, if at all, sounded. Thus خواب (sleep) is pronounced khāb not khwāb, and خوان (a table) khān, not khwān. It must, however, be borne in mind that it is quite the contrary in Pushto, and all the letters must be sounded; for example خواری khwārī, 'humility,' خواری khwārī, 'a wife's mother.'

13. جزم, or جزم جزم jazm, or jazma'h, placed over a consonant, shows that the letter is quiescent and the syllable ends there; as پـ par-har, 'a wound,' خـ خرمان tsar-man, 'leather.'

14. مده, or مده مده madda'h or madd, is another form of ل (alif), and, placed over a letter, prolongs the sound; as عـ اس aṣ, 'a horse,' عـ أذ زي aghzaey, 'a thorn,' and عـ عاكس aḥkākh, 'alas!'
15. - تشديد, tashlid, signifies that the consonant must be doubled; but this remark has a reference more to Arabic words used in Pushto than Pushto itself; thus, توا, tawalla, 'friendly.'

16. وصل, wasl, serves to connect Arabic words, in which the Arabian article ال (al) is lost in the pronunciation, if the letters be either س, ز, ر, ذ, ث, م, ن, ل, ض, ص, ش; as for example نال النرسل kāl ār rasūlu, 'The Prophet said,' قل-il hakku, 'Speak the truth.'

17. همزه hamza', is another form of alif, as ۱ or ۱۰ or ۱۰, i, ۱ or ۰. The Persians call it softened hamza'.

18. As the Pushto writings, particularly those on Theology and the like, contain a number of Arabic words, it is as well to mention the تنشين tawwīn, signifying nunation. It is formed by doubling the terminating vowel, and expressed by double zabar, zer, and pesh (۵, ۶, ۷) when they take the sound of ا, ā, and ۰ respectively; as ۷ ریست رجل ra'etu rajulan, 'I beheld a man;' ۷ مررت برجل marartu bi-rajulīn, 'I went to a man;' جانی رجل jū'ānī rajulun, 'A man came to me.'

CHAPTER II.

THE PARTS OF SPEECH.

كلمه Kalima'ah.

19. The Afghān language, like the Arabic model on which it is based, contains but three parts of speech—the اسم ism or noun, the فعل fiqāl or verb, and the حرف harf or particle. Those who have studied the Persian language, and are in some measure acquainted with the Arabic terms of grammar, will require no explanation of the above; but as it may tend to puzzle Europeans unacquainted with the rules of Arabian grammarians, I shall subdivide these three parts of speech into those with which they are more familiar.

20. The Pushto language contains no article: the article is supposed to be inherent in the noun, or is expressed by the indefinite numeral ۱۱ yow, or the demonstrative pronouns, as in the following examples:

耶ه في علم وعقل نه يي كه خست د پاسه کهیمی
بی یو شری دری یا لوه یا یا یا یا یا یا یا یا یا یا یا

"He who sitteth on a throne, and may neither possess capacity nor understanding, is either a LION, or a WOLF, or otherwise account him an OX or an ASS."

—Khuswhāl Khān, Khattak.
From whence has the spring again returned unto us,
Which has made the whole country round a garden of flowers?
There is the anemone and sweet-basil; the lily and sweet-herbs;
The jasmine and white-rose; the narcissus and pomegranate blossom."

—Khushhal Khan, Khattak.

CHAPTER III.

THE NOUN.

اسم اسم

21. A noun denotes simply the name of an object, as سری sarrāey, 'a man,'
kor, 'a house.'

22. The term اسم (ism) includes nouns substantive, nouns adjective, numeral
nouns, pronouns, and the past and present participles; but, for the reasons before
stated, I have generally adopted the divisions and terms of grammar most con-
venient to Europeans, and therefore the pronouns will be treated of separately, and
the participles with the verbs.

23. Nouns may be divided into substantive and adjective. The former are
either primitive or derivative.

24. A primitive noun is that which proceeds from no other word in the
language; as, هبک halak, 'a boy,' چین جین jīnā'i, 'a girl,' آس ās, 'a horse,' کر kur,
'husbandry,' باددا'h, 'a bribe,' ويار wiär, 'jealousy.'

25. Derivative nouns are those which spring from other nouns, or from
verbs; as, تیارا'h, 'blackness,' بالین belīn, 'separation,' وینا wainā, 'speech,'
شگرفه khegerva'h or šegarva'h, 'goodness,' زرود سوی ranrāvā, 'brightness,' زرود سوی zarrās,
سواء s'waey, 'sympathy.'

26. Nouns are of two numbers or اعداد aedād, as in Persian,—واحد wāhid or
singular, and جمع jamā'c or plural; and of two genders or جنسان jinsān; viz.,
مذکر muzakkar or masculine, and مذکر mīannas or feminine, the whole of which
will be explained in their proper places.

27. There are seven اعرابā ɪacrābāt or cases;—the nominative, or حالت فاعل
hulat-i-fāʿeʿī; the genitive, or حالت اضافت hulat-i-zafat; the dative, or حالت
منقول hulat-i-mafāʿūl; the accusative, or حالت مفعول به hulat-i-mafāʿūl bihi; the
vocative, or حالت ندا حالت جري حالت-i-niđā; the ablative, or حالت جري حالت-i-jarrī; and the نفعل, or actor; or, as it may be termed, the instrumental case.

28. To form the various cases besides the nominative, several particles called حروف جر hurūs-i-jarr are used with the nouns in the inflected state.

29. دَهَ or sometimes دَا dah, the particle governing the genitive case, must always precede the noun, as will be seen from the following examples:—

"The heart lamenteth at the depredations of thy beauty,
Like as the heart or the nightingale bewaileth when the autumn is come."
—Ahmad Šāh, Abd-Zaḥi.

30. The particle is not subject to any change in prose more than in verse, as will be seen from the following extract. Ākhūnd Kāsim says:—

"To make enquiry after the sick is also the law of the Prophet, and a regulation of the true orthodox faith; (and) whosoever enquireth after the sick, entereth into the mercy of the Almighty."—Fanā'id-ush-Sharī'a'ah.

31. In this manner I shall continue to give quotations from the various Afghan authors as I proceed: such examples will not only serve, in some measure, as specimens of the style, and be more easily retained in the memory than simple prose, but they will also show that the Pashto has a grammatical system as regular as that of most languages.

32. There are four particles governing the dative case,—سَ tah, or ونَه wahat, and وَنَه wahat, one of which is sometimes placed before the noun, and the سَ after it; لَه larah; and دَ lah. The latter is less often used, as a particle similar in form governs the ablative; but the meaning is unmistakable, as will be seen from the examples I shall give.

* Also amongst the Khattaks and some other tribes.
"They then seized their fire-arms and ascended to the crest of the mountain, and from that position called out; ‘Whoever are men amongst you, come to the sword;’ but veneration for the Khan was so predominant with every one, that notwithstanding that wretch had given them directions (to seize him), yet no one could carry them out.”—Afzal Khan; Tārikh-i-Murassā.
34. According to the Arabic system, on which the Muhammadan languages are based, the noun has but two variations from the nominative, (terming the latter فعل، or actor); the اضفاط or attribute; and the مفعول or acted upon, in which the dative, accusative, and ablative cases are included. Pushto has another or second form, as it may be termed, of the مفعول or dative, similar to the objective case of our own language, in which the particles ا، ل، اء، etc. are not expressed, but are understood. For example:

عمر د زيد آس وهي or عمر آس ذ زيد وهي

"Æumar strikes Zeid's horse."

Here Æumar, as the فعل or actor, is in the nominative case; Zeid's, as expressing the relation of the ownership, is in the اضفاط or genitive; and horse, being the name of the object acted upon, is in the حالت مفعول or dative. In the preceding sentence, the actor must be placed at the commencement, or, in other words, the noun or pronoun at the commencement of the sentence is the actor. For instance, if we merely change the noun Æumar for horse, and vice versa, the signification is, "Zeid's horse strikes Æumar," or exactly contrary. As all verbs in the language agree with the object in the past tenses in gender and number, it can be easily distinguished; but this second form of the dative is one of the difficulties of Pushto, and is only to be got over by practice in the language. Examples of this case are contained in the following couplets:

دوبوي تختبله خان حاكم د عقل
جه د عشق د ملك خراج ته اري شوق

"The prince of prudence and reason himself sinketh his own life,
When he entertaineth a desire towards the taxes of the country of love."

—Æabd-ul-Ḥamid.

واده جور دی دور مي نبول دی
كه خداي ما له خيله يارد جدا نكا

"All the injustice and oppression of the world is acceptable to me,
If God separateth me not from the object of my love.—Æabd-ur-Rahmān.

ليمدي وريغي بانره غشي
عاشق ولي پكنا کی

"Eyebrows like bows, eyelashes like arrows—
Thou pierceth the lover in the heart."—Ahmad Shāh.

35. The next case is the accusative,* which remains the same as the nominative, or assumes the dative form, as:

و تا به سه بندون وایم
ولي زد بو ولرم نه یم

"I give thee much good advice, But I am not acting on it myself."—Mīrzā Khān, Ansārī.

* In old books, nouns may be found in this case inflected; as, 'on a certain,' or 'on one day.'
36. The vocative case is denoted by the Arabic sign ای ai, sometimes pronounced ay, together with او ao and ی wo; but the latter signs are rarely used in writing, and are peculiar to Afghāni. The vocative sign, when used, must precede the noun, which, with but few exceptions, takes ای zabar after the final letter, and sometimes adds ل or ل instead, as will be seen from the examples, and the declensions of nouns.

أی رحمنان ی بلبلو لفظ زده کرده من پست دگل اندام شس
"O Ruhmān, first learn the song of the nightingales!
Then commence to praise the rosy-bodied."—Eabd-ur-Rahmān.

أحمد شاه و بل نه وظ واثي ولي خیلت نفس خبر تکری ای واعظاً
"Aḥmad Shāh! thou preachest a sermon to others;
But why not, oh monitor! caution thine own soul?"

37. Sometimes the noun takes the final ای or ی without being preceded by any sign of the vocative, as:

دلبر خوشوار ولي نه کوری بکار
"Ravisher of hearts! Oh, unmerciful one! Why not give one glance?"
—Aḥmad Shāh, Abdāli.

38. The ablative case is governed by the particles ا ل lah, or و ل lah nah, the ا preceding, and the و following the noun. The noun in this case, in some instances takes ای or ای after the final letter, which will be seen on reference to the declensions. The other particles used in this case are ت tar and ی du or ی di. The latter form is not common except amongst the Khattak tribe, who do not appear to make much, if any, difference between it and the ی of the genitive, but it may generally be known from being followed by و. The following are examples of the ablative case:

* Al Manṣūr, a Sūfī who was put to death for making use of the words. یا یا! اعی 'I am God.'
† It should be borne in mind that there is little or no difference made in Pushto between ای, ی, and ی, and between ای and ی. For example، دلبر، جهمینا، خوشخوار، etc., the whole of which are in the vocative case.
In the garden from the branch of the same tree, Is produced both thorns and roses too."—Abd-ur-Rahman.

"Mention not the name of absence, O Khushhal Khan! Through separation my very bones are broken in pieces." *

He cutteth away the branch from beneath his own feet, Who nurtureth his heart malice towards his friends."—Abd-ul-Wad.

Examples of the ablative ِdi are contained in the following couplets: as previously stated, they are not often to be met with in the writings of standard authors.

I will consider the monitor the real cause of it, Should I suffer any injury from patience and long-suffering."—Abd-ul-Hamid.

When they marched from the banks of the Ab-i-sind (the Indus), a panther suddenly made his appearance, which set up a roar and caused great confusion and perturbation amongst the horses. On this they assailed him on all sides with arrows, swords, and spears; and the Emperor Bâbâr himself discharged an arrow at the animal, which plunged into the river, but he was drawn out."—Afzal Khan: Tarikh-i-Murassâe.

The locative, which I shall include in this case, merely substitutes other particles in place of ِdi, ِle, ِand ِter. They are ِپه pah or ِپ po, which precede the noun, and have various significations, such as 'in,' 'on,' 'with,' 'through,' 'by means of,' etc.; and ِکی kâhey or ِکه kâhey, or ِکی kâhi or ِکی kâhi,† which usually follow a noun preceded by ِپہ and signify 'in' or 'within.' Other particles are also used in this case such as ِپه مینان په pah-mi-ân, ِپه مینان په pah-mi-yândz, etc.; the whole of which will be found in their proper places. Examples:—

"One man becometh merry and gay at the afflictions of another. Through the weeping of the dew, the rose smileth and blooms."—Bâhrâm Gûr.

* Literally, 'I am in pieces in my bones.' † These words are often erroneously written کش and کش in modern MSS.
"There is such deliciousness in the ripeness of thy lips,
That it is impossible to find such sweetness even in the date grove."
—Ahmad Shāh, Abdāli.

"How can my understanding remain in its proper place, Oh beloved one?
When thou appliest to my heart the viper of separation."—Eabd-ul-Hamīd.

41. The whole of the particles governing the different cases just described,
remain unchanged both before masculine and feminine nouns, and in the singular
and plural number.

42. Before transitive verbs, in all past tenses of the active voice, the noun
denoting the agent, takes the oblique form both singular and plural, if
able of inflection. Thus سری sarrāy, 'a man,' becomes سری sarrī; and خدازا'kh or shada'zā', 'a woman,' خدازکh or shadzey. When the noun is
uninflected, the agent remains the same as the nominative. The following are
examples:—سری سری شدهای زدها khitay sarrāy shadzey, 'the man struck the woman;' خدازکh ساری سری واها khitay sarrāy wu-wāhah, 'the woman struck the man;' thus:—

"Since the dishvelled state of the roses became manifest unto it,
The bud placed its head on its knees, and smilèth not."—Eabd-ur-Rahmān.

43. There are two genders in Pushto, مذکر muzakkar, or masculine, and
میناک mānnaas, or feminine; and they affect the terminations of nouns, adjectives, and verbs.

44. The genders of many nouns can be distinguished by attention to the
different powers of the letters س and ل, in which a great number of them terminate.

When the former occurs at the end of a word, it may be either حای ظاهر (hā-i-
زاه hir) apparent or perceptible ہ, as in تارچه وشط weshṭah or weshvṭah, 'hair,' and تارچہ وکشت weskhtah, 'hair,' and تارچہ وکشت weskhtah, 'a crow;' or حای خفی ف (hā-i-kaf f) imperceptible, secret, or concealed ہ, as in خدازکh or shada'zā', 'a woman,' خدازکh or shada'zā', 'a woman,' خدازکh or shada'zā', 'a female,' and وی نا وینا wina'h, 'blood.' All words terminating in the former are masculine, and those ending in the latter are feminine.

45. Words having یا-یام-کابل-یاف-تیح, that is ل preceded by (ـ) fat-ہا h as the final letter, are all masculine, and take یا-یام-ریف, or ل preceded by (ـ) kas-ra'ہ for the nominative plural; as, سری sarrāy, 'a man,' سری sarrī, 'men.' The masculine forms of the active and past participles of verbs also come under these rules, and will be found explained in their proper place.
The above form of ی is also used as the Pashto ی-نیسbat, to express relation or connexion; as, کابلی ی نیسپلو، the city of Kābul, کابلی ی منکون، a man of Kābul, کابلی ی نیسپلو، 'men of Kābul.'

Nouns terminating in ی-مئر-ریف مئر-کابل-ی-نیسپلو-کهست-ی-مئر-سی, or ی preceded by (ـ) مئر-نیسپلو and (ـ) مئر-نیسپلو, are all feminine, and are both singular and plural; as, جینی ی نیسپلو, 'a girl or girls.' It is also used as the feminine ی-نیسپلو; as, پشینو پشینو، پشینو پشینو, 'the city of Peshawer; پشینو پشینو, پشینو پشینو, 'a female or females of Peshawer.'

Many feminine nouns, amongst which will be found a great many Persian derivatives, terminate in ی-مئر-ریف مئر-کابل-ی-نیسپلو, or ی preceded by (ـ) مئر-نیسپلو, which is changed to ی preceded by (ـ) مئر-نیسپلو and (ـ) مئر-نیسپلو (explained in the preceding paragraph) in the plural; as, میر-تذی, 'trouble,' 'distress;' میر-تذی, 'troubles,' 'distresses.'

Other nouns again, chiefly foreign words which have crept into the language, terminating in ی, may be either masculine or feminine, and form their plurals by affixing the terminations ی-نیسپلو or ی-نیسپلو, or for the masculine, and ی-نیسپلو or ی-نیسپلو, or for the feminine; as, هنیی ی نیسپلو, 'an elephant,' دانیی دانیی ی نیسپلو, 'a nurse.'

Nouns terminating in ی-مئر-کهست, or silent ی, are all masculine, and affix other terminations for the plural; as, خوی ذوه, 'a son,' سوی ذوه, 'a hare,' the rules respecting which will be seen from the following declensions.

46. The gender of some nouns is distinguishable from the sex of those to whom they are applicable; as, میر 'a husband,' میر 'a husband,' ماندینه میر 'a wife.' In other instances they are expressed by words totally different from each other; as, پلر 'a father,' مور 'a mother,' ورور ورور 'a brother,' خور 'a sister.'

47. Feminine nouns are formed from masculines by the addition of ی (مئر-نیسپلو); changing ی-نیسپلو into ی-نیسپلو; and inserting ی before the final letter; as, ی-نیسپلو, 'a male camel,' ی-نیسپلو, 'a female camel;' میر 'مئر-نیسپلو, 'a male kid,' میر 'مئر-نیسپلو, 'a female kid;' میر 'مئر-نیسپلو, 'a male guest,' میر 'مئر-نیسپلو, 'a female guest.'

48. Pashto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural. Several declensions have two or more varieties.

1st Declension.

49. This comprehends all nouns which inflect the oblique cases of the singular and nominative plural. It has two varieties.
50. The first variety consists of nouns ending in ی (with fut-ha‘h and ی quiescent) which take (ـ) in the vocative, the whole of which are masculine; as, سار, 'a man,' مُدَسَار, 'a tiger,' مَرَأى, 'a slave,' etc.

51. The oblique plural of all nouns in this language, with the exception of those of the 9th declension, is formed by substituting و or ـ for the final letter of the nominative plural, and therefore requires no further explanation.

52. The masculine noun سار, 'a man,' is thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>سار, a man</td>
<td>سار, men</td>
</tr>
<tr>
<td>Gen.</td>
<td>دَسَار, a man's, or of a man</td>
<td>دَسَارِي, men's, or of men</td>
</tr>
<tr>
<td>Dat.</td>
<td>وَسَارِي, to a man</td>
<td>وَسَارِيُّهُ, to men</td>
</tr>
<tr>
<td>Acc.</td>
<td>سَارِي, a man, or to a man</td>
<td>سَارِيُّهُ, men, or to men</td>
</tr>
<tr>
<td>Voc.</td>
<td>سَارِيُّهُ, O man!</td>
<td>سَارِيُّهُ, O men!</td>
</tr>
<tr>
<td>Abl.</td>
<td>سَارِيُّهُ, from a man</td>
<td>سَارِيُّهُ, from men</td>
</tr>
<tr>
<td>Act.</td>
<td>سَارِيُّهُ, by a man</td>
<td></td>
</tr>
</tbody>
</table>

53. The second variety embraces nouns which take (ـ) and occasionally ی (yā-i-maj-hūl) in all the oblique cases of the singular, and the vocative; as, لَرُّ, 'a road,' جَلِّ, 'a maiden,' and سن, 'a needle.' They are all feminine, and generally inanimate.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>لَرُّ, a road</td>
<td>لَرُّ, roads</td>
</tr>
<tr>
<td>Gen.</td>
<td>دَلَرِي, of a road, or a road's</td>
<td>دَلَرُيُّهُ, of roads, or roads’</td>
</tr>
<tr>
<td>Dat.</td>
<td>لَرِيُّهُ, to a road</td>
<td>لَرُّهُ, roads</td>
</tr>
</tbody>
</table>
Acc.  لَ، a road, or to a road.

Voc.  يا or وَلَرُ، ai or wo لَرِ، O road!  لَرِ or and لَرِ، ai, or wo لَرِ, O roads!

Abl.  لَري or لَرِ، لَري or لَرِ، لَري or لَرِ, to a road.  لَري or لَرِ، لَري or لَرِ, from a road.

Act.  لَرِ، by a road.

2ND DECLENSION.

54. The nouns of this class which are distinguished by not inflecting the singular oblique, take (ـ) in the vocative; affix two or more letters to form the nominative plural; and often reject the long vowel of the first syllable. They are of two varieties, and are all masculine.

55. The first variety are those which take وَلَنَ or وَلَنَ in the nominative plural; as, پَلَرُ، ‘a father,’ نَيَّيِّا‘, a maternal uncle,’ مِرَنْدُ، ‘a horse,’ مَرَدُ وَهَرَاحص, ‘the wrist,’ غَنِّي ‘a tooth,’ شَبَن ‘a hedge of thorns.’

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. پَلَرُ، a father.</td>
<td>پَلَرُونَ or پَلَرُو، پَلَرُونَ, or پَلَرُو, fathers.</td>
</tr>
<tr>
<td>Obl.  نَيَّيِّا ‘a father,’ نَيَّيِّيِّا ‘a mother.’</td>
<td>نَيَّيِّيِّا, نَيَّيِّيِّا, نَيَّيِّيِّا, etc.</td>
</tr>
<tr>
<td>Voc.  وَلَنَ or وَلَنَ فْرِا, O father!</td>
<td>وَلَنَ or وَلَنَ فْرِا, O fathers!</td>
</tr>
<tr>
<td>Act.  پَلَرُ, by a father.</td>
<td>پَلَرُنَ, by fathers.</td>
</tr>
</tbody>
</table>

56. The second variety consists of those nouns which insert the two letters ای before the final letter; as, مِلَمْهُ, ‘a guest,’ خَوْبَهُ, ‘a cowherd.’

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. مِلَمْهُ, a guest.</td>
<td>مِلَمْهُنَ, مِلَمْهُنَ, guests.</td>
</tr>
<tr>
<td>Obl.  مِلَمْهُ, of a guest, etc.</td>
<td>مِلَمْهُنَ, of guests, etc.</td>
</tr>
<tr>
<td>Voc.  وَلَنَ or وَلَنَ فْرِا, O guest!</td>
<td>وَلَنَ or وَلَنَ فْرِا, O guests!</td>
</tr>
<tr>
<td>Act.  مِلَمْهُ, by a guest.</td>
<td>مِلَمْهُنَ, by guests.</td>
</tr>
</tbody>
</table>

57. دَلْيَهُ, ‘a sigh,’ which is feminine amongst some tribes, takes the above masculine form of the plural; but it is a Persian, not an Afghan word.

3RD DECLENSION.

58. This comprises all nouns ending in s (hā-i-khāfī, or imperceptible h) which is changed into ی (yā-i-majhūl) in the oblique singular, vocative, and nominative plural; as, شَخَدْزَاهُ or شَخَدْزَاهُ, ‘a woman,’ سِخَوْنَهُ، ‘a sling,’ لْئنَدَ, ‘a bow.’ They are all feminine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. شَخَدْزَاهُ, a woman.</td>
<td>شَخَدْزَاهُ, women.</td>
</tr>
</tbody>
</table>
59. There is another variety which may be included in this declension terminating in yā-i-maarūf mā-kabī-i-maksūr, or perceptible preceding by (־) kasraʾh, which is changed into what is called yā-i-maarūf mā-kabī-i-hamzaʾ-i-khaṭī-i-maksūr, or perceptible preceding by (〜) hamzaʾ and (־) kasraʾh, for the singular oblique, and nominative plural; as, میر-تسب, 'distress,' میر-تسبت, 'distresses;' دخُمان or دوشُمان, 'enmity,' دخُمانی or دوشُمانی, 'enmities.'

This form is rare with regard to pure Pashto words, but includes a number of Persian derivative nouns.

**4th Declension.**

60. In this declension are contained nouns which take (〜) in the oblique, and vocative singular, and the nominative plural. They are of two varieties, and generally masculine.

61. The first variety merely add the (〜) sometimes ُ, for the singular oblique and nominative plural; as, غلُ گُه, 'a thief;' ملُ مل, 'a companion.'

62. The second variety consists of such nouns as مینونمخ n’mūndez, 'prayer,' تعمیم yūn, 'gait,' 'custom,' etc., كور kog or کور kojz, 'a hyena,' شکر shkur, 'a porcupine,' which change the ُ or (〜) of the nominative into ِ and affix ُ, or (〜) in the oblique and vocative singular and the nominative plural.

* In the first edition of this work, this termination, as warranted by the system of some Pashto authors, was written with (〜) over the ُ—thus, میر-تسب 'distress.' but the above is the more correct mode of writing it.

† The feminine form of this word ends in تی-که لعی ghhla’h. It belongs to the first variety of the third declension, and shows how the feminines of such nouns are obtained.
The nouns of this declension are not subject to inflection except in the vocative singular, which, if masculine, take (−) fat-ḥaḥ, and if feminine, (−) kasraḥ, sometimes written with ʕ and ʔ instead. They may be divided into four classes—those which take ان، or يان، or بان، or یان in the nominative plural, and those whose plurals are irregular. The nouns embraced in this declension are mostly names of human beings, or animals; and contain a number of exotic words which have crept into Pushto from the languages spoken in the countries bordering on Afghanistan, together with numerous primitive nouns. They are both masculine and feminine, but the former predominate.

The first variety includes nouns which take ان in the nominative plural; as توت، ‘a mulberry,’ اوين، اوين aūk, or aūsh, ‘a camel,’ هاتي, ‘an elephant.’

The second variety take كان in the nominative plural; as مندانون، ‘a churning stick,’ جولا، ‘a weaver,’ نارگه، ‘a crow,’ ميلو, ‘a bear.’

The third variety contains nouns which take یان in the nominative plural; as موللو، ‘a priest,’ چارپا, ‘a quadruped.’
The fourth variety consists of nouns of consanguinity or connexion, whose plurals are irregular; as, مور, ‘a mother,’ خوی دژءه, ‘a son,’ ورور, ‘a brother,’ یور, ‘a husband’s brother’s wife,’ and a few adjectives, used substantively; as, سور, ‘a rider.’

The fifth variety of this declension consists solely of nouns denoting sounds of whatever description, the whole of which take دژءه in the plural; as, هینگک, ‘a groan,’ هیار or هیارگ, ‘a neigh,’ 天州, ‘a clash,’ ‘ring,’ گرنب, ‘a roar.’

This declension contains nouns which remain unchanged in all cases but the oblique plural, which as before stated at page 14, para. 51, never varies in Pushto. They are of five different classes.

The first variety embraces all nouns terminating in 立 (لاه-یزهی, perceptible or apparent یار), and which, in direct contrariety to those of the 3rd declension,
are all masculine; for example, رابه هامک or هامکاه, 'grass,' and نسماه or نسماه, 'hair.' They chiefly apply to a class, genus, or species.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāk̡āh or wūsh̡āh, 'grass.'</td>
<td>wāk̡āh, grasses.</td>
</tr>
<tr>
<td>Nom.</td>
<td>wāk̡āh, grass.</td>
</tr>
<tr>
<td>Obl.</td>
<td>da wāk̡āh, of grass, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no wāk̡āh, O grass!</td>
</tr>
<tr>
<td>Act.</td>
<td>wāk̡āh, by grass.</td>
</tr>
</tbody>
</table>

71. The second variety are those which terminate in ل and are all feminine; as, غوا, 'a cow,' لمسا, 'a crutch,' لملأ, 'the waist,' رارن, 'brightness.'

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghwā, a cow.</td>
<td>ghwā; (W.), ghwāni, cows.</td>
</tr>
<tr>
<td>Nom.</td>
<td>ghwā, a cow.</td>
</tr>
<tr>
<td>Obl.</td>
<td>da ghwā, of a cow, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no ghwā, O cow!</td>
</tr>
<tr>
<td>Act.</td>
<td>ghwā, by a cow.</td>
</tr>
</tbody>
</table>

72. The third variety terminate in یَا-مَاہر ‘ف mā kabl-i-hamza‘h-i-khaf‘i-i-maksur, or perceptible ی preceded by (ـ) hamza‘h and (ـ) kasra‘h, and are, without exception, all feminine; and with the exception of the oblique plural, are both singular and plural; as, چینی مینا, ‘a girl,’ سیلی سیلی, ‘a slap,’ مارنا, ‘a bee.’ These words may also be written with ی. *

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>jina‘i, a girl.</td>
<td>jina‘i, girls.</td>
</tr>
<tr>
<td>Nom.</td>
<td>jina‘i, a girl.</td>
</tr>
<tr>
<td>Obl.</td>
<td>da jina‘i, of a girl, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no jina‘i, O girl!</td>
</tr>
<tr>
<td>Act.</td>
<td>jina‘i, by a girl.</td>
</tr>
</tbody>
</table>

73. Nouns terminating in ۴ are the fourth variety; as, بارنا, ‘an eyelash,’ خوآر, ‘food,’ ۣرکندزرا, ‘tar.’ They may also be written with ۴. *

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bār̡na, an eyelash.</td>
<td>bār̡na, eyelashes.</td>
</tr>
<tr>
<td>Nom.</td>
<td>bār̡na, an eyelash.</td>
</tr>
<tr>
<td>Obl.</td>
<td>da bār̡na, of an eyelash, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no bār̡na, O eyelash!</td>
</tr>
<tr>
<td>Act.</td>
<td>bār̡na, by an eyelash.</td>
</tr>
</tbody>
</table>

74. The fifth variety embraces all nouns terminating in any other consonant

---

* See note (०) page 16.  † See note (०) at page 10.
* By the Western Afghāns بارنا, and conjugated as second variety of 5th declension.
than those mentioned for the three first varieties; as, نسير ttepar, 'a turnip,' كور kwar, 'a wild grape,' سكوباندر skhwan'dar, 'a steer;' and which, in the plural, shorten the final vowel to (–), a sound shorter than that of futhah, the nearest approach to which in English is æ.

\[
\text{Singular.} \quad \text{Skhwan'dar, 'a steer.'} \\
\text{Nom.} \quad \text{Skhwan'dar, a steer.} \\
\text{Obl.} \quad \text{Da skhwan'dar, of a steer, etc.} \\
\text{Voc.} \quad \text{Or or ai, or no skhwan'dara, O steers!} \\
\text{Act.} \quad \text{Skhwan'dar, by a steer.}
\]

\[
\text{Plural.} \quad \text{Skhwan'dar, steers.} \\
\text{Nom.} \quad \text{Skhwan'dar, steers.} \\
\text{Obl.} \quad \text{Da skhwan'daru, of steers, etc.} \\
\text{Voc.} \quad \text{Or or ai, or no skhwan'dara, O steers!} \\
\text{Act.} \quad \text{Skhwan'dar, by steers.}
\]

7th Declension.

75. This declension comprehends nouns which take (–) in the oblique and vocative singular, and ونون in the nominative plural. With the exception of being capable of inflection, and being names of inanimate objects, and the first letter becoming silent or quiescent in the oblique cases and nominative plural, the nouns of this differ but slightly from the 2nd declension, which see. They are all masculine; as غر ghar, 'a mountain,' جن jeugh, 'a yoke for oxen,' لار aurr, 'an obstacle,' and اورابل ur-bal, 'the forelock.'

\[
\text{Singular.} \quad \text{Ghar, 'a mountain.'} \\
\text{Nom.} \quad \text{Ghar, a mountain.} \\
\text{Obl.} \quad \text{Da gh'ra, of a mountain, etc.} \\
\text{Voc.} \quad \text{Or or ai, or no gh'ra, O mountain!} \\
\text{Act.} \quad \text{Gh'ra, by a mountain.}
\]

\[
\text{Plural.} \quad \text{Gh'ranu, mountains.} \\
\text{Nom.} \quad \text{Gh'ranu, mountains.} \\
\text{Obl.} \quad \text{Da gh'ranu, of mountains, etc.} \\
\text{Voc.} \quad \text{Or or ai, or no gh'ranu, O mountains!} \\
\text{Act.} \quad \text{Gh'ranu, by mountains.}
\]

8th Declension.

76. The nouns of this declension are extremely rare. They terminate in ي and are not inflected in the singular, but take في in the nominative plural; as سيزبيع sīz-nī, 'a swaddling band.'

\[
\text{Singular.} \quad \text{Sīz-nī, 'a swaddling band.'} \\
\text{Nom.} \quad \text{Sīz-nī, a swaddling band.} \\
\text{Obl.} \quad \text{Da sīz-nī, of a swaddling band, etc.} \\
\text{Voc.} \quad \text{Or or ai, or no sīz-nī, O swaddling band!} \\
\text{Act.} \quad \text{Sīz-nī, by a swaddling band.}
\]

\[
\text{Plural.} \quad \text{Sīz-na'i, swaddling bands.} \\
\text{Nom.} \quad \text{Sīz-na'i, swaddling bands.} \\
\text{Obl.} \quad \text{Da sīz-na'i, of swaddling bands, etc.} \\
\text{Voc.} \quad \text{Or or ai, or no sīz-na'i, O swaddling bands!} \\
\text{Act.} \quad \text{Sīz-na'i, by swaddling bands.}
\]

77. There are a few feminine nouns terminating in ي (yā-i-maj-hūl) or (–) kas-

* The Western Afghans decline this noun as the first variety of Class 5th.
ru'h, which may be entered as the second variety of this class; but as they are
generally animate objects, small in size or of tender age, or the feminine forms of
the active and past participles of verbs, they are, properly speaking, adjectives.
The masculine form comes under the first variety of the 1st declension, and from
which the feminines merely differ as regards the nominative and vocative singular;
as, kuchūṭey, or kuchūṭi, 'a puny female child;' žerāh-ɡarī, or žerāh-ɡari, 'a female who brings good news.'
kuchūṭi, 'a puny female child.'

Nom. kuchūṭi, a female child.
Obl. da kuchūṭi, of a female child, etc.
Voc. ai, or no kuchūṭi, O female child!
Act. kuchūṭi, by a female child.

9TH Declension.

78. There are many nouns in Puṣhto, which neither change in the singular
oblique, nor in the nominative or oblique plural or vocative, which I have in-
cluded in this declension; thus, ɡi-si, 'a ringlet;' ɡār, 'jealousy,'
bar-kho, 'the cheek,' ɡa-r-go, 'a swing or cradle,' lān-bo, 'act of swimming.'
There are many foreign words included in this form; and they are both masculine
and feminine.

Nom. ɡi-si, jealousy.
Obl. da ɡi-si, of jealousy, etc.
Voc. a-i, or no ɡi-si, O jealousy!
Act. ɡi-si, by jealousy.

CHAPTER IV.

THE ADJECTIVE.

 اسم صفت ism-i-sifat.

79. The Adjective, called the اسم صفت ism-i-sifat, or noun of quality, denotes
some property or attribute of the noun; as, tor, 'black,' spīn, 'white,' به
kha, or shah, 'good,' nākār, 'bad,' لوز lūwarr, 'tall,' ماندی manduraey, 'short.'
Example:
80. The adjective should in all cases precede the noun, as:

"Suwāt is intended to give sovereigns gladness, and delight;
But now in the time of the Yūsufzīs, it is a desolate caravansary.
On the north it is bounded by the mountains of Bilārīstān;*
To the east lies Kāshmīr; to the west is Kābul and Bādrīshān.
Towards Hindūstān it has black mountains and frowning passes,
In the ascent of which, armies will get entangled, and confusion ensue."

—Khushshāl Khan, Khattak.

81. The adjective admits of but three forms—the nominative, oblique, and vocative, in the same manner as the noun, although it has also seven cases. The actor is the same as the oblique, and the remainder are made up by the addition of the different particles.

82. Some adjectives are undescendable,† and are not subject to change for number; with this exception, they assume the same terminations in gender, number, and case, as the nouns they qualify. The following are examples:

"Like as by applying fire, one setteth dry grass in a blaze,
So doeth love to devotion, and to piety."—Æabd- {:.haamid.

"Those eyes, whether they be narcissuses or almonds,
Became sharp swords for slaughtering me."—Æabd-ur-Árāman.

* The country of 'crystal,' from bālūr, so called from containing mines of transparent quartz or rock-crystal, which is sometimes brought to Peshāwar for sale.

† Except in the oblique plural, which is always inflected. See 'Nouns,' Para. 51.
The following is the mode of declension:

_mashar w'ror_, ‘an elder brother.’

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mashar w’ror</td>
<td>mashar w’rurra, or w’rurnnah,</td>
</tr>
<tr>
<td>Gen.</td>
<td>da mashar w’ror</td>
<td>of elder brothers.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mashar w’ror tukh, larah, or lah,</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>mashar w’ror</td>
<td>to elder brothers.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no mashara w’rora,</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>Lah mashara w’rora nakh,</td>
<td></td>
</tr>
<tr>
<td>Act.</td>
<td>mashar w’ror</td>
<td>by an elder brother.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mashar w’rurro</td>
<td>elder brothers.</td>
</tr>
<tr>
<td>Gen.</td>
<td>da masharo w’rurnno</td>
<td>of elder brothers.</td>
</tr>
<tr>
<td>Dat.</td>
<td>masharo w’rurnno tukh, larah, or lah,</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>masharo w’rurnna</td>
<td>to elder brothers.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no masharo w’rurnno,</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>Lah masharo w’rurnno nakh,</td>
<td></td>
</tr>
<tr>
<td>Act.</td>
<td>masharo w’rurnno</td>
<td>by elder brothers.</td>
</tr>
</tbody>
</table>

83. Before feminine nouns adjectives take _s_ (hā-i-khāfī), as will be perceived from the following couplet:

> شاه احمد تکسه توره بلاد یه تکسه گوره یار فنادار شه

> "Aḥmad Shāh! adversity is a black calamity; Mind! in misfortune be a faithful friend."

—Aḥmad Shāh, Abdālī.

Declension of an adjective governed by a feminine noun:

_lo-e-a’ḥ jāl_ , ‘a grown up girl.’

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>lo-e-a’ḥ jāl,</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>da lo-e-ey jāli,</td>
<td>of a grown up girl, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no lo-e-ey jāli,</td>
<td></td>
</tr>
<tr>
<td>Act.</td>
<td>lo-e-ey jāli,</td>
<td>a grown up girl.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>lo-e-ey jāli,</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>da lo-co jālo,</td>
<td>of grown up girls, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai, or no lo-co jālo,</td>
<td></td>
</tr>
<tr>
<td>Act.</td>
<td>lo-co jālo,</td>
<td>grown up girls.</td>
</tr>
</tbody>
</table>
84. Sometimes a noun is used instead of an adjective to qualify another noun; thus:

"That tooth by means of which iron-like pulse was masticated, God alone knoweth what acids have blunted it."—Aabd-ul-Hamid.

\[\text{kāṛraṇ̣aēy } z^\prime \text{rrah, 'a hard (stone) heart.'}\]

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kāṛraṇ̣aēy z^\prime \text{rrah}</td>
<td>kāṛraṇ̣aēy z^\prime \text{rṛūṇa}</td>
</tr>
<tr>
<td>Obl.</td>
<td>dā kāṛraṇ̣aēy z^\prime \text{rrah}</td>
<td>dā kāṛraṇ̣aēy z^\prime \text{rṛūṇa}</td>
</tr>
<tr>
<td>Voc.</td>
<td>a kāṛraṇ̣aēy z̃ or a kāṛraṇ̣aēy z̃</td>
<td>a kāṛraṇ̣aēy z̃ or a kāṛraṇ̣aēy z̃</td>
</tr>
<tr>
<td>Act.</td>
<td>kāṛraṇ̣aēy z̃</td>
<td>kāṛraṇ̣aēy z̃</td>
</tr>
</tbody>
</table>

85. Adjectives may be, and often are, used alone, the substantive being understood; thus:

"Nor footprint nor breath hath the friend of the fair:
Behold the candle, foot-bound, and head severed!"—Aabd-ul-Hamid.

زيَفُ نَّ دَادَارِ دِيِّي چَهُ هَرْخَكَتُ في طَلْبَارِ دِيِّيَ لَيْ دِيِّي كِهْ هَلْكُ دِيِّي كِهْ غَيْنَ دِيِّي كِهْ دَارِهِ

"The locks of the beloved are the desired objects of every one,
Whether old or young, whether great or small."—Aabd-ur-Rahmān.

86. Adjectives are declined in the same manner as substantives, as explained at paragraph 82.

\[\text{ghatt } (\text{masc.}) \quad \text{ghatteh } (\text{fem.}) \quad \text{‘stout,’ ‘thick.’}\]

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ghatt or ghatteh</td>
<td>ghatt or ghatteh</td>
</tr>
<tr>
<td>Obl.</td>
<td>dā ghatt or dā ghatteh</td>
<td>dā ghatt or dā ghatteh</td>
</tr>
<tr>
<td>Voc.</td>
<td>a ghatt, or a ghatteh</td>
<td>a ghatt, or a ghatteh</td>
</tr>
<tr>
<td>Act.</td>
<td>ghatt, or ghatteh</td>
<td>ghatt, or ghatteh</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ghattān or ghattān</td>
</tr>
<tr>
<td>Obl.</td>
<td>dā ghattān, or dā ghattān</td>
</tr>
<tr>
<td>Voc.</td>
<td>a ghattān, or a ghattān</td>
</tr>
<tr>
<td>Act.</td>
<td>ghattān, or ghattān</td>
</tr>
</tbody>
</table>
87. Adjectives having \( \text{wāw-i-maj-hūl} \) (concealed or unknown, as not occurring in Arabic) as one of its letters, and in sound like \( o \) in the English word *robe*, change the \( o \) to \( i \) in the singular oblique and nominative plural, and affix \( ħā-i-zāhir \) (or perceptible \( h \)), to the final letter, but the \( o \) is sometimes retained; as, \( \text{wrotn} \), *rotten*, pl. \( \text{wroth} \); \( \text{khoj} \), *sweet*, pl. \( \text{khwājzh} \); \( \text{sorr} \), *cold*, pl. \( \text{sārrah} \); \( \text{morr} \), *satiated*, pl. \( \text{mārrah} \). For the feminine form the \( o \) is dropped, and \( h \) (\( hā-i-khafti \)) affixed, which is changed to \( y \) (\( yā-i-maj-hūl \)) or (\( - \)) \( kasrāh \) in the singular oblique and nominative plural; but the plural oblique cases are the same, in the plural, for both genders.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>( \text{sorr} ), <em>cold.</em></td>
<td>( \text{sārrah} ).</td>
</tr>
<tr>
<td>( \text{sorr}, \text{sārra}'h ) (F.)</td>
<td>( \text{sārra}' ) or ( \text{sārre}, \text{sarrī} ) (F.)</td>
</tr>
<tr>
<td>( \text{da sārrah}, \text{sārra}' ) or ( \text{ai}, \text{or no sarr}, )</td>
<td>( \text{da sarro} ) (M. and F.)</td>
</tr>
<tr>
<td>( \text{or ai, or no sarr} ), ( \text{or sarrī} ) (F.)</td>
<td>( \text{or} ) ( \text{ai, or no sarr} ) (M. and F.)</td>
</tr>
<tr>
<td>( \text{or sarre}, \text{sarrī} ) (F.)</td>
<td>( \text{or sarre}, \text{sarrī} ) (F.)</td>
</tr>
</tbody>
</table>

88. There are a number of adjectives, principally the active and past participles of verbs, which in the masculine, terminate like the nouns of the first variety of the 1st declension in \( \text{y} \) (\( yā-i-mā-kabd-i-mafṭūh \)), and whose feminines take \( \text{y} \) (\( yā-i-maj-hūl \)), or (\( - \)) \( kasrāh \) in the singular; as, \( \text{waw-yānke}'y \), *a speaker*; \( \text{sāntiynkī} \) \( \text{mātedūnke}'y \), *brittle*; (lit. a breaker); \( \text{n}'khatey} \), *or n'shatey*; *entrappeled*; \( \text{wawaw-yānke}'y \), *alarming*; *terrific*; \( \text{kuchūtatey} \), *a little child*, etc. Both take \( \text{y} \) (\( yā-i-mārūf \)) in the singular oblique and the nominative plural, and \( j \) (\( wāw-i-maj-hūl \)) in the oblique cases, and may be thus declined:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>( \text{waw-yānke}'y ), <em>a speaker.</em></td>
<td>( \text{waw-yānki} ), speakers.</td>
</tr>
<tr>
<td>( \text{waw-yānke}'y ), <em>waw-yānke}'y</em> or ( \text{waw-yānke}'y ) (F.)</td>
<td>( \text{waw-yānke}'y ) or ( \text{waw-yānke}'y ) (F.)</td>
</tr>
<tr>
<td>( \text{da wa-yānki} ) of a speaker, etc.</td>
<td>( \text{da wa-yānki} ) of speakers.</td>
</tr>
<tr>
<td>( \text{or ai}, \text{or no wa-yānke}'y )</td>
<td>( \text{or} ) ( \text{ai}, \text{or no wa-yānke}'y )</td>
</tr>
<tr>
<td>( \text{or waw-yānke}'y ) or ( \text{waw-yānke}'y ) (F.)</td>
<td>( \text{or wa-yānke}'y ) or ( \text{or wa-yānke}'y ) (F.)</td>
</tr>
<tr>
<td>( \text{or} ) ( \text{waw-yānke}'y ) or ( \text{waw-yānke}'y ) (F.)</td>
<td>( \text{or wa-yānke}'y ) or ( \text{or wa-yānke}'y ) (F.)</td>
</tr>
<tr>
<td>( \text{waw-yānke}'y ) or ( \text{waw-yānke}'y ) (F.)</td>
<td>( \text{waw-yānke}'y ) or ( \text{waw-yānke}'y ) (F.)</td>
</tr>
<tr>
<td><strong>Act.</strong></td>
<td><strong>Act.</strong></td>
</tr>
<tr>
<td>( \text{waw-yānke}'y ), by a speaker.</td>
<td>( \text{waw-yānke}'y ), by speakers.</td>
</tr>
</tbody>
</table>
89. The ordinal numbers اسماء عدد are declinable, and subject to the same changes by inflection as other adjectives; thus, زمونى مدنىذ, ‘the first time,’ درهم مياشت, ‘the second year,’ دوايم كال, ‘the third month,’ زمزم إنكين, ‘in the fourth house,’ له ينفي شغف, ‘from the fifth woman,’ etc. Examples:

"The sun's rays penetrate not through the roof of the covered building:
The heart rent and torn by one grief is good."—Aabd-ul-Hamid.

"The Prophet of God hath said: I am overjoyed on account of three things; first, that I am an Arab; second, that the Kur'an is in Arabic; and third, that the language of Heaven will be the Arabian."—Furâ'ud-ush Sharî'ea'h.

90. The adjunct of similitude شان, is also subject to change to agree with its governing noun in number and case, as will be seen from the following examples: تور شان آس, ‘a blackish horse;' سبينه شان آس, ‘a whitish mare;' دامه شان جه سوري ده هلک شان جه جيني, ‘a rompish girl.' Examples:

"Like the grief of separation which raineth on me,
Think! hath any one ever seen such fire as this?"—Aabd-ur-Rahmân.

"Thou becometh so changed from slight hunger,
That thou seizeth a beetle in thy avidity instead of a sloe."—Aabd-ul-Hamid.

91. There are several words used in Pushto to denote similarity, but they are adverbs, and not declinable, viz. : غندد, غندد, لندد or لندد, خلز, خلز, لاكه or لاكه, هسي or هسي, which generally go together, and may be translated, 'as,' 'so,' 'such,' etc., and the adjective مخته (masc.), or مخته (fem.), but the latter are rare. Examples:

"They who like Majnun through love lose their reputation,
Their names become renowned throughout the world."—Aabd-ul-Hamid.

* The sloe and blackberry grow in the Khaiber mountains, and in the hills north of Peshâwer.
LIKE unto Khushhal, at thy door fallen, there will be others
Who have made thy tresses sateres on their feet."—Khushhal Khan, Khatun.

"By lamentation and weeping I obtained a sight of my beloved:
LIKE unto the dew, I am united to the queen of flowers."—Aabd-ul-Hamid.

The sorrows of absence reduced me to such extremity,
As when a demon sitteth with one as a guest."—Aabd-ul-Hamid.

"As sugar so is falsehood pleasant to the world:
LIKE poison so it spitteth out truth."—Aabd-ul-Hamid.

"There is no rose of such a beautiful colour as thy check:
The rose shineth with one colour—thou art resplendent with a hundred."—Aabd-ul-Hamid.

92. The positive is made comparative by the particles تر tar, & lah, & ن & lah nah, etc., used with the object to which comparison is made; and such words as در ددر, 'much,' زيات زیات, 'more,' لو loe, 'great,' and many others; thus, دیر به ددر kha, 'very good,' دیر لود dder loe, 'very large,' دیر لو dder landal, 'very small,' tak spin, 'very white.' Examples:

Look for excellence from the good, Ahmad Sháh! Evil consider lighter than a feather.'
He who murmureth at that which hath happened, 
Talketh great nonsense: he beateth the froth bubbles on the water."
—Æabd-ul-Hamíd.

95. In forming the superlative, such words as ʻūl, 'all,' ḥad, 'boundary,' pahor-tah or por-te, 'over,' 'above,' are used in addition to the particles employed to express the comparative; as dagah la ʻūl lo'e daey, 'this is the biggest of all;' or, 'this is the greatest;' lah ḥada zī-āta, 'beyond bounds;' da sarraey lah ʻūl nah ddat hoš-yūr daey, 'this man is the cleverest of all.' Examples:

"Thy oppression, Oh beloved one! hath exceeded all bounds:
The waves of my tears are ever rolling from the ocean of my heart."
—Æabd-ul-Hamíd.

The Hūmā on this account enjoyeth the greatest rank of all birds,
That it consumeth bones, and injureth not the feathered race."—Gulistan.

"Man to all appearances is the most excellent of created things, and the dog the most vile; yet with the concurrence of the wise, a grateful dog is far superior to the man without gratitude."—Gulistan.

96. Many adjectives have a plural signification only; as, ʻūl, 'all,' 'the whole,' etc. They take ʻūl (hā-i-kwarf) with feminine nouns, in place of which ʻūl (fat-ḥah) is commonly written. The following is the mode of conjugation:

Nom. ʻūl, all, the whole.
Gen. ḥād ʻūl, of all, etc.
Dat. ḥād ʻūl, to all.
Acc. ʻūl, all, or to all.
Voc. ʻūl, all.
Abl. ḥād ʻūl, from all.
Act. ʻūl, by all.
(Fem.)  

Nom.  

 Fuji or Fuji;  

all, the whole.  

Gen.  

kito or kito;  

of all, etc.  

Dat.  


dito or dito;  

to all.  

Acc.  

kito or kito;  

all, or to all.  

Voc.  

ai or u dito;  

O all!  

Abl.  

lah dito;  

from all.  

Act.  

kito or kito;  

by all.

97. The ism-i-tasghir used to lessen the importance of a word, or to convey contempt, is affixed to the noun. There are several of these particles in general use; viz.  

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kito</td>
<td>a small goglet</td>
</tr>
<tr>
<td>dito</td>
<td>a little girl</td>
</tr>
<tr>
<td>bizaray</td>
<td>a small market</td>
</tr>
<tr>
<td>sarroloay</td>
<td>a mean fellow</td>
</tr>
<tr>
<td>chargorray</td>
<td>a young cock</td>
</tr>
<tr>
<td>magak</td>
<td>a mouse</td>
</tr>
<tr>
<td>maliq</td>
<td>a small pond</td>
</tr>
<tr>
<td>bahaduraey</td>
<td>a coward</td>
</tr>
<tr>
<td>mullaguttaey</td>
<td>an illiterate priest</td>
</tr>
</tbody>
</table>

Examples:

"I once saw a MEAN SCOUNDREL of a fellow, who was speaking ill of a man of rank and respectability. I said to him: 'Oh master! if thou art unlucky, what fault is that of a more fortunate man?"—Gulistān.

"The CHILD gambleth not in this manner with stones and shards,  
Like I stake on thee both my religion and my faith."—Aabd-ul-Hamīd.

98. The particle of diminution affixed to a noun is also used to express endearment, as will be seen from the following extract.

"To me this is not death, neither is it life—than existence, the condition of the dead I look upon as preferable—through love I am become dry—from anguish I am consumed. Oh DEAR BROTHER Mirū! I must see Durkhāna‘ī."—Tale of Adam Khan and Durkhāna‘ī."
When the prince spoke these words, The king and his family wept a great deal.
The king said, 'Oh my dear boy! What time is this that thou hast made this declaration?'

—Saif-ul-Muluk and Badri Jamál.

CHAPTER V.

THE PRONOUN.

99. The Pushto pronouns are of five different classes—the personal, demonstrative, reflexive or reciprocal, interrogative, and indefinite.

100. The language contains no peculiar form of relative and co-relative pronouns, but other pronouns are used instead; the explanations of which, as also examples, will be found in their proper places.

101. As the pronouns in declension admit of considerable changes, they require to be exhibited separately.

102. The personal pronouns, or ضمير منفصله zamā'ir-i-munfaṣilah, are ز zah, ۲ tah, and ۳ hagbah.

103. The 1st person is termed متكلم mutakallim, the 2nd خطاط mukhāṭab or حاضر házir, and the 3rd غایب ghāyib.

104. As it would far exceed the intended limits of the present work to give separate examples of each pronoun, both in the singular and plural number, I shall content myself by giving a specimen, either inflected or otherwise, as occasion may require; the whole of the changes for person and case, gender and number, can be seen at a glance from the following declensions.

105. The first personal pronoun ز zah is not subject to any change for gender, and is thus declined:

<table>
<thead>
<tr>
<th>1st Person ز zah, 'I.'</th>
<th>SINGULAR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. عی zah,</td>
<td>۱.</td>
</tr>
<tr>
<td>Gen. خما dz'mā,</td>
<td>۲. mine, of me.</td>
</tr>
<tr>
<td>Dat. م ته، ما له، م ته، ما له or ما ته، mā tah, larah, lah; or etc.</td>
<td>۳. to me.</td>
</tr>
<tr>
<td>Acc. م مā,</td>
<td>۴. me, or to me.</td>
</tr>
<tr>
<td>Abl. له ما نه or م له lah mā, or lah mā nah,</td>
<td>۵. from me.</td>
</tr>
<tr>
<td>Act. م مā,</td>
<td>۶. by me.</td>
</tr>
</tbody>
</table>
The following are examples of the preceding:

I seek assistance from thee oh God! grant unto me thy grace! If with my lot thou grantest me thy grace, thou wilt redeem me from the flames."—Makhzan Afghānī.

106. The uninflected form of this pronoun is sometimes used for the dative, the pronominal affix م (described at paragraph 135) with the verb, also marking the objective case. The following is an example:

The care and anguish which I suffer on account of my beloved, hath reduced me to skin and bone,

Like as the tree becometh in the autumn without leaves."—Aebd-ul-Hamíd.

The following quotation contains examples of several pronouns:

Give you information to our spiritual guide, which is Pir Śāleḥ, that he should assist us; and if he does not do this, we are tired and disgusted with his discipleship."—Adam Khān and Durkhāna'i.

The following quotation contains examples of several pronouns:
In the Shâebî it is thus stated: "A party of people in Paradise will thus say to another party in Hell—'Through your instruction and exhortations we have entered into Heaven. By what evil destiny was it that you entered into Hell?' These will thus answer them: 'We gave good counsel to the world, but we did not act up to it ourselves. We interdicted others from evil, but we did not abstain from it ourselves.'"—Fawâ'îd-ush-Shari'ea'h.

107. 2nd Person ạ tah, ‘Thou.’

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ạ tah</td>
<td>thou</td>
</tr>
<tr>
<td>Gen.</td>
<td>ạ or stâ or da tâ</td>
<td>thine, of thee.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ạ or tâ tah, larah, or lah; or etc.</td>
<td>to thee.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ạ tâ</td>
<td>thee, or to thee.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ạ or ạ tâ</td>
<td>O thou!</td>
</tr>
<tr>
<td>Abl.</td>
<td>ạ or ạ lâh tâ, or ạ lâh tâ nah</td>
<td>from thee.</td>
</tr>
<tr>
<td>Act.</td>
<td>ạ tâ</td>
<td>by thee.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ạ or ạ tâ or ạ tâsú, ạ tâsu, or ạ tâsey or ạ tâsi</td>
<td>ye or you.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ạ or stâsú, stâsu, or stâsú, stâsey, or stâsi</td>
<td>yours, of you.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ạ or ạ tâsú, ạ tâsu tah, larah, lah; or etc.</td>
<td>to you.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ạ or ạ tâsú, ạ tâsu tah, larah, lah; or etc.</td>
<td>you, or to you.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ạ or ạ tâsú, ạ tâsu tah, larah, lah; or etc.</td>
<td>O you!</td>
</tr>
<tr>
<td>Abl.</td>
<td>ạ or ạ lâh tâsú, or ạ lâh tâsey; or etc.</td>
<td>from you.</td>
</tr>
<tr>
<td>Act.</td>
<td>ạ or ạ lâh tâsú, or ạ lâh tâsey nah,</td>
<td>by you.</td>
</tr>
</tbody>
</table>

"Oh Arab! I fear thou wilt not arrive at Mekka, for the road that thou followest leadeth to Turkistân."—Gulistân.

108. In old writings, the dative particle is often written with an extra ạ, of which the following is an example.*

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ạ or ạ</td>
<td>'for,' 'for the sake of,' etc.</td>
</tr>
</tbody>
</table>

* This form of the dative is also used with nouns; and it may also be translated—'for,' 'for the sake of,' etc. See Chap. III.
Before the time of the Prophet, this (woman) was married to Aëthik bin Aëmir, and she had a daughter by him: her name was Hinda'h.—Fanâ'id-ush-Shari'âh.

110. The feminine form of this pronoun, of which the example just given is a specimen, is also written with a ī instead of (ـ), thus:

"The mother of the Faithful said thus to her, 'Always remember death; by means of it
meekness and gentleness of heart is produced.' The counsel of Lady Ādā-ʾishaʾ took effect on that woman, and she acted up to it."—Fanāʿid-ush-Shariʿaʾāʾh.

111. The singular nominative is also used for the plural, but the inflected plural form is occasionally adopted; as,

حَرْصُتِ هُسِي وَرُنْتُهُ وَخُلَفَكِنِّ نَمْهَا هَذِه دَيِّ جَهُ طَرِيقُ سَنَتُ شَمَا بَيْنَهَا دَوْيُ كُوَيْنَ

"The Prophet said thus unto him—'they are my vicars who act up to the rules and institutions of my orthodox faith.'"—Fanāʿid-ush-Shariʿaʾāʾh.

بِسْ هَذَهُ هَلْتُهُ دِ كَيْ دِ لَانِدٍ جَهِ كَبِيْنَاسِتِ اُسْوَادٍ في وَ نِبْكِهِ ثُرَهْجَهَ وَتَسْتِ بُورِيْ هَذِه هَفْقُو لِه عَيْشَ

"After that he sat down beneath the couch, and did not draw his breath until such time as they had consummated their pleasure, and the black flag of night became inverted."
—Kalilah wo Damnah.

112. This pronoun is also used as the remote demonstrative, or اسم اشاره ism-i-ishāraʾāʾh, and is declined in a similar manner, as will be seen from the following examples:

هَ رِنْغُ كَ خَمْ صِهْ كَرَفَةَ بِهِ آخِلٍ خَبْلُهُ خَبْلُهُ مِيُوُ مَيْوَ نَسِي هَرَوْنَ

"Whatever kind of seed thou sowest, that wilt thou reap:
   Every tree beareth each its own peculiar fruit."—Aabd-ur-Rahmān.

بِقَطَلِ عَرُ بِهِ جَهَنَجُ ليْدِلُي نَهُ رِيْ هَفَعَةُ جَارِ جُدُرُ قَبَرُهُ السَّاعَتِ يَمَا كَا

"No one in the whole course of his lifetime will have experienced
   Those sorrows which my beloved every hour inflicts upon me."
—Aabd-ur-Rahmān.

113. The demonstrative pronouns are of two kinds, the proximate and the remote. The proximate demonstratives are دَخَهُ daghah and دَأْ dā, which, when uninflected, are both masculine and feminine; but in the oblique cases دَخَهُ becomes دِيْحُ digih, or دِيْجَهُ dighey, for the feminine gender; and the final letter of دَأْ is changed for ـ (yā-i-majhūl) or ـ (kasraḥ) in the oblique cases, but is used for both genders; as in the following declension:

داً daghah, or دَأْ dā, 'this' (person or thing).

<table>
<thead>
<tr>
<th>Singular</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>دَخَهُ daghah, or دَأْ dā,</td>
</tr>
<tr>
<td>Gen.</td>
<td>دَخَهُ دَأْ دِيْحُ, دَأْ دِيْجَهُ</td>
</tr>
<tr>
<td></td>
<td>دَأْ دَأْ دَأْ دَإْدَأْ دَأْ دَأْ دَأْ دَأْ دَأْ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>دَخَهُ daghah, or دَأْ dā,</td>
</tr>
<tr>
<td>Gen.</td>
<td>دَخَهُ دَأْ دِيْحُ, دَأْ دِيْجَهُ</td>
</tr>
<tr>
<td></td>
<td>دَأْ دَأْ دَأْ دَإْدَأْ دَأْ دَأْ دَأْ دَأْ دَأْ دَأْ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vocative</th>
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M. 

\begin{align*}
\text{da'ghah, or day tah, larah, or lah; or} \\
\text{va da'ghah tah, etc.; or va da'ghah watah, etc.}
\end{align*}

Dat. 

\begin{align*}
\text{da'ghah tah, etc., or na da'ghah watah, etc.}
\end{align*}

F. 

\begin{align*}
\text{da'ghah, or day tah, larah, or lah; or} \\
\text{va da'ghah tah, etc.; or va da'ghah watah, etc.}
\end{align*}

Acc. 

\begin{align*}
\text{da'ghah, or da,} \\
\text{this, or to this.}
\end{align*}

M. 

\begin{align*}
\text{le da'ghah, day, or di; or} \\
\text{le da'ghah, day, or di nah,}
\end{align*}

Dat. 

\begin{align*}
\text{le da'ghah, day, or di nah,}
\end{align*}

F. 

\begin{align*}
\text{le da'ghah, day, or di nah,}
\end{align*}

Act. 

\begin{align*}
\text{le da'ghah, day, or di,}
\end{align*}

EXAMPLES.

"The remedy of the sick is bitter bitter medicine:
This is a physic which becometh not only the disease, but also its cure."
—\textit{Aabd-ul-Rahmān.}

"Keep thy cheek ever moist with the waters of thy tear:
In these waters can be seen the face of the gem."—\textit{Aabd-ul-Hamīd.}

"Destiny will ensanguine this red flower in thy blood,
Which itself hath placed in thy turban."—\textit{Aabd-ul-Hamīd.}

"What noise and confusion was there in the army of Bihīzād!
It was about midnight that a tumult and cries for help arose:—　
Mount,' said the prince, 'to the summit of the fortress:
What calamity has happened that up to this time no battle has ensued?'

—Bahrām Gūr.

114. هايه hā-yah, هایه hā-ya, is another, although less common, form of the proximate demonstrative pronoun, and more emphatic in its signification than the former; but it is more generally used by the Western than the Eastern Afghāns. It is not subject to change for gender or number, but rejects the final letter in the oblique cases. The following is the mode of declension:

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<td></td>
<td>hā-yah</td>
<td>da ha-ey</td>
<td>ha-ey tah</td>
<td>hā-yah</td>
<td>lah ha-ey</td>
<td>ha-ey</td>
</tr>
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</table>

Everyone said unto her, 'Oh thou foolish one of little wisdom! what resemblance beareth a camel to thee? and what similitude existeth between thee and a camel?' She said unto them, 'Be silent! for if the envious, for their own designs, should say, "This is a camel," and I should in consequence be seized, to whom is the concern and trouble for my release?'''—Gulīstān.

115. The remote demonstratives are دی daey for the masculine, and دا dā for the feminine. The latter, it will be noticed, is the same as one of the proximate demonstratives before described; but the difference is that the former is used for both genders, whilst the remote form is used only for the feminine gender. The personal pronouns of the third person, as already noticed at paragraph 112, are also used as remote demonstrative pronouns,* and vice versa.

دا or دا dā, 'that' (persons or things).

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<td>daey or dā</td>
<td>da</td>
<td>dā or daeh</td>
<td>dā or dey</td>
<td>ha-ey tah</td>
<td>lah ha-ey</td>
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* These forms of the demonstrative—دا dā, دی daey, and هايه hā-yah, هایه hā-ya, are apt to be used indiscriminately in conversation, particularly by the Eastern Afghāns. Those of the West conform more to the written form of the language in this particular.
The first letter of the demonstrative हें (he) is sometimes lost by elision, thus:

द नासून श्रे हूम वर्क श्रे उन्दलीब श्रे गली यम ज़े के मिन ये भार श्रे

"The nightingale became lost in the imagination of humanity:
I am THAT rose which roameth about in the spring time of love."

—Ahmad Shāh, Abdāli.

The reflective or reciprocal pronoun समीर मशरक (zamir-i-mushärak) is applicable to all three persons. It is placed before the verb in the

क्षप is applicable to all three persons. It is placed before the verb in the
A GRAMMAR OF THE

sentence, and must refer to the agent or nominative case either expressed or understood, whatever it may be. The changes to which it is subject for gender and by inflection will be seen in the following declension:

(M.) خِبَلٍ or (F.) خِبَلٍ, 'myself, thyself, my own,' etc.

SINGULAR.

Nom. خِبَلٍ or خِبَلٌ خِبَلٍ or خِبَلٌ خِبَلٍ, myself, self, etc.
Gen. دَ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, of myself, etc.
Dat. خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, to myself, etc.
Acc. خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, myself, or to myself, etc.
Abl. خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, from myself, etc.
Act. خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, by myself, etc.

PLURAL.

Nom. خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, ourselves, etc.
Gen. خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, of ourselves, etc.
Dat. خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, to ourselves.
Acc. خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, ourselves, or to ourselves.
Abl. خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, from ourselves, etc.
Act. خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ or خِبَلٍ خِبَلٍ خِبَلٍ, by ourselves.

118. The following are examples of this pronoun:

"In the year one thousand and forty I relate, this occurrence, that on the people of Dakhan and Gujerat such tyranny and oppression is seen. In the whole of my life, since I could distinguish good from evil; I never beheld after this fashion massacre with stones."—Mirzá Khán, Ansári.

The inflected form of the feminine may be written خِبَلٍ.
119. When no agent is expressed this pronoun denotes individuality and reciprocity, or may refer to either of the three persons, which is only discoverable by something that has preceded it, or comes after; as it would be in the sentence

\[ \text{دا خیل مال دی} \]

جَه و قَبَرْتُه سَجَدَه کا یا حَاجَت لِه مَرْدِه غَوْرِی حَصیلَةه دُ ن خِبَل مَقْصود هِم دَ مَرْدِه لِه لَوَری غَنبرَین}

"Whoever maketh a prostration before a tomb, or wisheth for anything from the defunct; and he considereth the fulfilment of his wish to have been accomplished by means of the deceased, there is danger of blasphemy."—Fāvā'ir-ud-Din Ṣahīḥ ud-dīn.

\[ \text{له و خِبَلی بِهِ بَری چا تَه} \]

"Concerning this my own hard fate,
To whom shall I tell my sorrows? from whom seek redress?"

—Laylā and Majnūn.

120. The interrogative pronouns, اسمای استفهام (asma‘e-i-istifām), are خوک، کوم، and کم or کم.’
is applied to persons and rarely to inanimate objects. It is used both for the singular and plural, and masculine and feminine, and is thus declined:

\[
\text{Nom.} & \quad tsok, \\
\text{Gen.} & \quad da chá, \text{ or chá tah, larah, lah, or} \\
\text{Dat.} & \quad wa chá tah, etc., or \\
\text{Acc.} & \quad tsok, \\
\text{Abl.} & \quad chá, \\
\text{Act.} & \quad le chá, or lah chá nah, \\
\text{or} & \quad le chá, or lah chá nah, from whom? which? what?
\]

**EXAMPLES.**

“Tell me who art thou? and what is thy name, That this love of thine affects thy mind so much.”—Bahram Gur.

“The whole of my lifetime has passed in this vain hope, That thou wouldst ask me, who art thou? and what?”—Abd-ur-Rahman.

121. This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also. Examples of its use with respect to persons are contained in the following extracts:

“Tell me who art thou? and what is thy name, That this love of thine affects thy mind so much.”—Bahram Gur.

“The whole of my lifetime has passed in this vain hope, That thou wouldst ask me, who art thou? and what?”—Abd-ur-Rahman.

122. The following couplet contains an example of its use with reference to things.

“Tell me who art thou? and what is thy name, That this love of thine affects thy mind so much.”—Bahram Gur.

“The whole of my lifetime has passed in this vain hope, That thou wouldst ask me, who art thou? and what?”—Abd-ur-Rahman.

122. The following couplet contains an example of its use with reference to things.

“If any one taketh courage in acting with uprightness, he will follow after it with affection and love.”—Makhzan Afghani.

“Some persons say that the Yusaufzis are a great people—they (certainly) eat victuals out of platters, and drink water from bowls.”—Adam Khan and Durkhanai.

122. The following couplet contains an example of its use with reference to things.

“Tell me who art thou? and what is thy name, That this love of thine affects thy mind so much.”—Bahram Gur.

“The whole of my lifetime has passed in this vain hope, That thou wouldst ask me, who art thou? and what?”—Abd-ur-Rahman.

122. The following couplet contains an example of its use with reference to things.

“If any one taketh courage in acting with uprightness, he will follow after it with affection and love.”—Makhzan Afghani.
123. The interrogative pronouns کم kom and کم kam are both singular and plural, but they take the addition of (hā-i-khāfī) or (ـ) fat-ha'ī for the feminine gender, and may be thus declined:

کم or کم kam (M.), کومه koma'h or کم kama'h (Fem.), 'what?'

**Singular and Plural.**

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<td>کوم or کم kam; or کومه koma'h, or kama'h,</td>
<td>ن کوم or ن کم da kam, or da ham; or ن کومه or ن کم koma'h, or kama'h,</td>
<td>ن کوم کت or ن کم وا kom or وا kam natah, etc.; or ن کومه or ن کم koma'h, or kamey,</td>
<td>ن کوم or ن کم kom or ham; or ن کومه or ن کم koma'h, or kamey,</td>
<td>ن کوم کت or ن کم لاه komey, or kamey,</td>
<td>ن کوم کت or ن کم کوم، or ham; or ن کومه or ن کم koma'h, or kamey,</td>
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**Examples.**

کوم واده کومه گرزده دید په دنیا کنی چه فلکت یې و آختر وته ویر نکا

"What wedding—what betrothal is there in the world,
That cruel fate at last turneth not into wailing and lamentation?"

—Aabd-ur-Rahmān.

هغه کم ساعت چې زه په لپیره چې ساعت وي چې په زوده شي رخسارون

"What hour is it that the heart palpitates and beats?
It will be that hour when the shadow of beloved faces falls on the heart.”

—Ahmad Šāh, Abdalī.

124. The pronoun كونه tsah is used both in an interrogative as well as in an indefinite sense. Its conjugation is as follows:

(Masc. and Fem.) كونه tsah, 'What?' or 'a, an, any,' etc.

**Singular and Plural.**

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<th>Case</th>
<th>Nom.</th>
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<tr>
<td></td>
<td>كونه tsah,</td>
<td>دا کونه da tsah,</td>
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<tr>
<td></td>
<td>what?—a, an, any, some, etc.</td>
<td>of what?—of a, an, any, some, etc.</td>
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</tbody>
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Dat.

| هٰوّلٰهٰ | or etc. هٰوّلٰهٰ | to what?—to a, an, any, some, etc.
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<tbody>
<tr>
<td>هٰوّلٰهٰ</td>
<td>or etc. هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ هٰوّلٰهٰ</td>
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Acc.

| هٰوّلٰهٰ | هٰوّلٰهٰ | what?—a, an, any, some, etc.
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Abl.

| هٰوّلٰهٰ | or هٰوّلٰهٰ | from what?—from a, an, any, etc.
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ هٰوّلٰهٰ</td>
</tr>
</tbody>
</table>

Act.

| هٰوّلٰهٰ | هٰوّلٰهٰ | by what?—by a, an, any, some, etc.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ هٰوّلٰهٰ</td>
</tr>
</tbody>
</table>

**Examples.**

"The party had reduced Pir Šāleḥ to great extremity, saying—'What art thou doing?—it is now time! we are tired of waiting!"—Adam Khān and Durkhān'i.

Example as the Indefinite, اسم ممهم ism-i-mubham:

<table>
<thead>
<tr>
<th>هٰوّلٰهٰ</th>
<th>هٰوّلٰهٰ</th>
<th>هٰوّلٰهٰ</th>
</tr>
</thead>
<tbody>
<tr>
<td>هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ</td>
<td>هٰوّلٰهٰ</td>
</tr>
</tbody>
</table>

"If there was any chance of thy admonition taking effect on me, Thou, oh monitor! wouldst then have given me advice.—Eabd-ul-Hamid.

125. خي دزینی, خي دزینی, دزینی or خي دزینی or دزینی خي دزینی, خي دزینی or دزینی خي, as it is sometimes written, is another form of the indefinite. It is applicable to things both animate and inanimate; it is not subject to any change in termination for gender; and is both singular and plural. It is declined as follows:

<table>
<thead>
<tr>
<th>دزینی</th>
<th>دزینی</th>
<th>دزینی or دزینی</th>
</tr>
</thead>
<tbody>
<tr>
<td>دزینی</td>
<td>دزینی</td>
<td>دزینی</td>
</tr>
</tbody>
</table>

**Singular and Plural.**

Nom. خي دزینی, خي دزینی, دزینی or دزینی,

Gen. دزینی ن دزینی، or da دزینی,

Dat. دزینی هٰوّلٰهٰ هٰوّلٰهٰ هٰوّلٰهٰ, or هٰوّلٰهٰ هٰوّلٰهٰ هٰوّلٰهٰ |

Acc. دزینی, دزینی, or دزینی, or دزینی,

Abl. دزینی هٰوّلٰهٰ هٰوّلٰهٰ هٰوّلٰهٰ, or هٰوّلٰهٰ هٰوّلٰهٰ هٰوّلٰهٰ |

Act. دزینی, دزینی, or دزینی,

**Examples.**

"If a person abuseth him who may bear the name of Muḥammad, or Ahmād-Abūl-Kāsim, some say that it is not blasphemy. Others again state, that at the time of giving abuse, if his thoughts should be directed towards the Prophet, he is a blasphemer."—Fanaḍid-ush-Shari‘ea l.
The decree of destiny reacheth unto every one—
From its beginning the horseman is mounted, the footman on foot;
And man himself originally is of one race and origin;
Yet some rule empires, and some beg from door to door.”—Mirzā Khān, Ansārī.

Several pronouns admit of composition; thus, "whoever," "whatever," "every one," "which one," or "whichever," etc. They are subject to the same rules of inflection and change in termination for gender as the pronouns from which they are derived. "Which one?" kam-yow is declined in the following manner:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kam-yow</td>
<td>kam-yow'ah</td>
</tr>
<tr>
<td>Gen.</td>
<td>na kam-yow; da kam-yow; da kamey-yowey</td>
<td>kam-yow tāh, larah, lah; etc.</td>
</tr>
<tr>
<td>Dat.</td>
<td>etc. kamey-yowey tāh, larah, lah; etc.</td>
<td>to which one.</td>
</tr>
<tr>
<td>Acc.</td>
<td>kamey-yowey</td>
<td>kamey-yowey</td>
</tr>
<tr>
<td>Abl.</td>
<td>lak kam-yow, or lah kam-yow nah; etc.</td>
<td>from which one, etc.</td>
</tr>
<tr>
<td>Act.</td>
<td>kam-yow; or kamey-yowey</td>
<td>by which one.</td>
</tr>
</tbody>
</table>

Examples of "Which one?" and "Who?"

He quickly called the learned man to his house, and upbraided him, saying—"Why turnest thou thy back on my daughter? she is at all times a seeker after knowledge; since thou teacnest her companions, which one of them is superior to her?"—Adam Khān and Durkhanā'i.

"Since she feareth not that God, who is the God of all,
By the assistance of what Deity shall I divert my friend from the keepers?"

—A'abd-ul-Hamīd.

The only relative pronoun, اسم موصل, which the Pashto language contains is جه chih,* which must not be confounded with the interrogative

* This particle has a great similarity to the Persian چه.
The co-relative, جواب موسول jawāb-i-mansūl, is supplied by the demonstrative pronouns, as will be seen from the examples.

128. I may either precede or follow after its substantive:

\[ \text{Jīhād ābi nāy bi tādabī shi yūry māshāy} \]

\[ \text{They who have been well anointed with the ashes of humility,} \]

\[ \text{The mirror of their hearts becometh clear and bright.} \]

--- Aabd-ul-Hamīd.

\[ \text{Pī hērībo sīr zāde hēmī tībī jīhād ākāst shī yūry mīgānū} \]

\[ \text{"Patience and continence fly from her on all fours,} \]

\[ \text{When she taketh between her finger and thumb the arrows of her eye-lashes."} \]

--- Aabd-ul-Hamīd.

\[ \text{Pī yūy būsī yūry shī yūry kūm jīhād ākāst shī yūry mīgānū} \]

\[ \text{"With one kiss merely, how shall I be contented?} \]

\[ \text{Since from the world, good fortune is only to be obtained by degrees."} \]

--- Aabd-ul-Hamīd.

129. In addition to the regular form of the personal pronouns already explained and illustrated, there are three other forms which require a lengthened explanation.

The first form of these pronouns is used with all past tenses of the active voice, to denote the agent in a sentence; but they have no meanings separate from the verbs. With any other than active or transitive verbs they point out the object, or the possessive case, and have but these two inflections from the nominative. They are not affected by gender, and may be prefixed or inserted.

**First Form.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person, م or مي</td>
<td>مي or مي</td>
</tr>
<tr>
<td>2nd person, دي or دی</td>
<td>دي or دی</td>
</tr>
<tr>
<td>3rd person, ز or زی</td>
<td>ز or زی</td>
</tr>
</tbody>
</table>

130. In the following examples, the first shows the actor, and the second the inflected form respectively:

\[ \text{سل توبی می مات کر گا نه و بینم له عشق} \]

\[ \text{"I broke a hundred vows, yet did not abandon love;} \]

\[ \text{Therefore my faith remaineth no longer on pledges."} \]

--- Aabd-ur-Rahmān.

\[ \text{هلل کل و مه هنجری می سمال نو} \]

\[ \text{"I was a rose when there were no equals to me.} \]

\[ \text{But now I become a thorn in the heart of friendship."} \]

--- Aabd-ul-Hamīd.
When thou didst give the colour of wine to thy lips,
Thou didst set all on fire the houses of the wine drinkers.”—Abd-ur-Rahmân.

Since it saw the reflection of thy beauty in its own heart,
On this account also, my soul like the mirror is filled with amazement.”—Abd-ur-Rahmân.

Durkâna’ī went to him, and having taken his hand led him in. She first sat down on the bed, and then seated Adam Khân on the floor.”—Adam Khân and Durkâna’ī.

Whatever secrets we mentioned to each other,
There were no words spoken but those of love.”—Ahmad Shâh, Abdâlī.

It is stated in the Tafsîr Husainî, that the devil is your great enemy, oh true believers! and will deceive you in manifold ways.”—Fawâ’îd-ush-Sharî’a’â’ī.

Our Prophet has said—’There are many persons who to all outward appearances say their prayers, but their hearts are remiss.’”—Fawâ’îd-ush-Sharî’a’â’ī.

I was also going in company with the Yusufzîs towards the head of the Suwât valley; and in the same place, on the night in question, such quantities of hail and rain fell, that up to the dawn of morning we entertained no hope of our lives.’”—Afzal Khân; Târîkh-i-Murassax.

I said unto them, this book was a blessing unto you, and you have acted very improperly in this, inasmuch that you have taken it from those people forcibly, and you have sent it unto him: by this unfortunate mishap you will become ruined.’”—Afzal Khân.

131. These affixes and prefixes being one of the difficulties of Pashto, the examples of each person given above were necessary, and will be required for those which follow.
132. The second form of pronoun, or pronominal dative prefix, as it may be termed, is alone used to point out the object in a sentence. It is used with all verbs; but, like the preceding, has no independent meaning, and is not subject to change in termination for gender: it is both singular and plural.

SECOND FORM.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR AND PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>rā, rā tah, rā larah, or rā lah, to me, or to us.</td>
</tr>
<tr>
<td>2nd</td>
<td>dar, dar tah, dar larah, or dar lah, to thee or you.</td>
</tr>
<tr>
<td>3rd</td>
<td>war, war tah, war larah, or war lah, to him, her, it, or them.</td>
</tr>
</tbody>
</table>

EXAMPLES.

"If I close my eye ever so little, she says unto me,—
'When really in love, people neither slumber nor sleep.'"—Aabd-ul-Hamid.

"Truth is bitter, but falsehood is sweet:
It is marvellous, oh fool! that evil is pleasant to thee."

—Ahmad Shāh, Abdāli.

"Adam Khān ascended the ladder, swung himself off by the rope towards him, and Mīrā who was standing near (to him), received him on his shoulders and lowered him down."

—Adam Khān and Durrākhanā'ī.

133. These particles, particularly rā and war, are also used in the formation of verbs, thus: rā, 'to me,' and war, 'to carry,' becomes rā-w'ral, 'to bring;' and war, 'to him,' and kawl, 'to do,' etc.—war-kawul, 'to give.'

134. These same forms undergo other changes in writing and conversation, but particularly in the latter. The cause appears to be merely greater facility in enunciation. Thus, for rā larah they use lū larah; for dar larah, dar larah; and war larah for war larah. The following are examples:

"Give unto me an account of thy circumstances on paper,
And if God so wills it, thy wishes will be fulfilled."—Bahram Gūr.

"When the angel of death cometh unto thee,
Thou wilt give up thy soul without pain."—Ahmad Shāh, Abdāli.
I. gave unto her numerous gems and precious stones:
Forty hundred handmaids: the country became as spring (from the bloom of their beauty).
—Bahrām Ġūr.

135. The affixed personal pronouns, zamāʻ-i-muttašilaḥ, are used in forming the tenses of intransitive and substantive verbs, and, with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent signification. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted. On reference to the conjugations, the manner in which these affixes are used with the different tenses and persons will be seen at a glance. They are as follow:

<table>
<thead>
<tr>
<th>THIRD FORM.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person,  یم  am, I.</td>
<td>ی ء, we.</td>
</tr>
<tr>
<td>2nd ی  ey, thou.</td>
<td>یئی ای, ye or you.</td>
</tr>
<tr>
<td>3rd ی, ی, ی he, she, it, or</td>
<td>یئی ای, they.</td>
</tr>
</tbody>
</table>

The following are examples:

ویئیم وارد تلوئی همکین کتی پاتو شوئی یون دی ہ دا لرہم ہ ن خوئن ہ م زارد

"I see all departing, no one whatever is to remain behind—
On this road both young and old must travel."—Eabd-ur-Rahmān.

ک  د عشق ترکم پریوزی غابس به بایلی  تہ چہ ما دت غلیس چہنی یہ نسخت کس

"If thou fallest from the precipice of love, thou wilt lose thy teeth,
Oh thou who gnashest thy teeth at me by way of admonition!"
—Eabd-ur-Rahmān.

"For him whom the black demon of love strikes,
There is no health or cure through the charms or incantations of the world."
—E Abd-ul-Ḥamīd.

زد ویار چہ سر خبئ غمئن شمارکوئ یار وما یہ حیرانیزی رہ و بارت

"When I and my beloved together make a computation of our sorrows,
She is astonished with her lover, and I am filled with amazement at mine."
—Eabd-ur-Rahmān.

* There is great similarity between these pronouns and those of the Arabic and Persian languages. In Sindhi also there is scarcely a sentence spoken in which they are not used with verbs, nouns, and prepositions.
"On this Mir Māmī set out in company with those horsemen; and when he had gone a short distance, he said to them—'Make you haste that you may reach the Force quickly.'"—Adam Khān and Durkhāna'ī.

When will they who taste of the wine-coloured lips of the fair, set their hearts on the juice of the grape?—Æabd-ul-Hamīd.

136. There are three prepositions used in Pushto requiring explanation here, which are used as demonstrative pronouns. They are ت par, which affix a zer (—); and نā or nah, which prefix تey or تi in the oblique cases. They are used both for things animate and inanimate, are both singular and plural, and are not subject to any change for gender. The following are examples:

"On every sensible adult believer, to fast is a divine command and a duty. Like the repayment of a debt it is necessary and incumbent on him. If any one repudiates fasting, all acts from him are entirely vain, and he will become an infidel."—Fa'ā'id-ush-Shari'aa'h.

"Gul Nāzey said, 'This is that same Adam Khān from whom Durkhāna'ī has been carried off.'"—Adam Khān and Durkhāna'ī.

"Listen, oh true believers—in our day the calamities produced by the tongue are manifold, since blasphemous words are uttered from it."—Makhzan Afghānī.

Oh bird of the dawn! learn thou love from the moth!
That consumed one's life went, but no sound escaped from him."—Æabd-ul-Hamīd.

"I said in my mind, when I reach the rose tree, I will fill my skirt with roses from it, as a present for those whom I love."—Gulistān.
CHAPTER VI.

THE VERB.

A verb is a word which affirms or asserts; as 'speaks,' 'eats.' It may also of itself constitute a sentence, and unless it be expressed or understood, no sentence is complete.*

138. Verbs are of two kinds—primitive and derivative—which may again be divided into six classes, the substantive, or substantive; neuter or intransitive; active or transitive, in which also are comprised causals; the derivative, or jehol; and the passive, or ju.

139. Some verbs have both an active and a neuter signification; as 'to burn.'

"Then Bahram said, 'Oh sister Sardassia! go unto Guld Andam;
Give unto her information respecting my name.
Say, that consumed in the fire of thy love,
Prince Bahram hath again returned from Rüm.—Bahræm Gür.

"Majnun at that time acquired the dominion of love,
When in the fire of affection he consumed all his worldly wealth."

—Ebad-ur-Rahman.

140. The active voice may be obtained from some intransitives, by changing the and the of the infinitive into ; as (BLI) 'to take fire,' (BLI) 'to set on fire;' (SRO) 'to become cool,' (SRO) 'to make cool;' (SRO) 'to make dry;' (ZKG) 'to swing,' (ZKG) 'to make swing.' Example:

"As much as thou art able, pain not the heart of any one;
Since there may be very many thorns in this path.

* As the student, now that we have advanced so far, may be supposed to have thoroughly mastered the sounds of the letters, vowels, and orthographical marks, there will be no necessity for giving the pronunciation of every word in the Roman character, and, in case of doubt, the Dictionary can be easily referred to.
Give assistance unto the poor and indigent in their affairs;  
Since thou hast many matters in this world to be brought to conclusion."
—Gulistan.

141. The causal verb, also termed معادي mutaæaddi, may be formed from intransitives and transitives, by adding ل or پيدل in place of ل or زغندل 'to run,' 'to cause to run;' خندول or خنددل 'to laugh,' 'to cause to laugh;' زورل or زردول 'to lament,' 'to cause to lament.' Example:

واده نه تي خنددل كه زردول کي زه تخبيله نه خندها كرم نه زوا كرم

"If thou CAUSE one TO LAUGH, or CAUSE one TO LAMENT, thou art the cause of all:  
Of my own accord I do not make merry, neither do I mourn nor bewail."
—Aabd-ur-Rahman.

142. The derivative verb, or فعل مشتت fiel-i-mushtuk, may be formed from nouns, adjectives, or pronouns, either by alone adding the sign of the infinitive, as یوھد 'understanding,' چوھد 'to understand;' وچ 'dry,' زغندل 'to become dry,' 'to make dry;' or by shortening the long vowel of the word, as ہزا 'bright,' زغندل 'to make bright;' غورل 'a brink or side,' خنددل 'to put aside;' خبیل 'self, myself;' خبیل 'to make one's own,' 'to gain the affections of.' The following is an example:

په هر سانک چه یار خوبښي گوري بوي خبیل نن صاحبانو به پيښو دي

"It is necessary to practice every disguise to please the beloved:  
To GAIN THE AFFECTIONS of the fair, dependeth on art and skill."
—Aabd-ur-Rahman.

143. Pushto also contains a sort of compound verb, which may be divided into two classes—nominals and intensitives. The former are formed by the mere sub-joining of a verb regularly conjugated to a noun or adjective; as اوده 'sleep,' اوده 'to sleep;' وري کيDEL 'hunger,' وري کيDEL 'to become hungry;' چنک 'battle,' چنک 'to fight.' These verbs being very commonly used, need no example, there being scarcely a sentence without one.

144. Intensitives are obtained by adding or prefixing to a regularly conjugated verb two adjectives or an adverb; thus:

خرڅ مي ستان چي برغشي پرسيه دي پور آروري وني پراينه دي

"The arrows of thy eyelashes have pierced me in the breast:  
Verily they HAVE PASSED RIGHT THROUGH unto my heart."
—Aabd-ur-Rahman.

* This method of using a letter instead of a vowel point, in خنددل, is in accordance with the orthographical system of the Zend language. See Introduction, page 22.
145. The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs 'to be or become,' to the past participle or imperfect tense of a transitive verb, both of which are subject to the same changes in termination for gender as other verbs, to agree with the governing noun in the sentence. Examples:

"When the rose-tree is viewed without the beloved being at one's side, The eye-sight merely falleth on a place of thorns and brambles."—Abd-ul-Hamid.

"By the time the treacle is brought from Irak,* the snake-bitten person is dead."—Gulistan.

146. It will be necessary now to show the inflections of the different auxiliaries, which are the models for the variations of the persons, and in forming the definite tenses of the verbs.

147. The following auxiliary or substantive verb, called the رابط الزمانی rabiṭ-uz-zamānī) is ناتس nākis or imperfect, and has no known infinitive. It is very easy, and should be carefully committed to memory. Want of space will compel me to content myself with a single example of each tense in the conjugations of the verbs, unless some peculiarity requires to be more fully explained.

'To be or become.'—Infinitive unknown.


I am. مونکت یؤ we are.
Thou art. ناس ثی you are.
He or it is. وکه دي or پاستی they are.
He or she is. وکه دئ دئ she is.

Examples.

"Cupbearer! bring the bowl of wine: I am overwhelmed in the ocean of grief."

Ahmad Shāh, Abdalī.

* The treacle of Irak is a celebrated antidote for venomous snake-bites.
The following form of the 2nd person plural is to be found in ancient writings, but it is not commonly used. It, as well as ُنَّة, is in all probability derived from an obsolete infinitive or ُنَّة.

تَاسُ بِنَگَانَ دَ رَ یَالِ اللَّهِ بَیْسِی مُؤْمِنَانِ اللَّهِ حَیۡنَ لا يُمْلَوْتُ دِی مَرَکُت فِی نَشَتِه خِیل تَوۡل

"Since these crooked and left-handed revolutions are occasioned by fate; Mount Caucasus itself should not coquet about its own weight."—Aebd-ul-Hamid.

The following is an example:

"You, oh faithful! are the servants of the Most High. God liveth! death affects him not! keep firmly the tenets of your faith, oh people of God!"—Fawā'id-ush-Sharī'ā'ī.
Khān. There was also a daughter of this chieftain, named Durkhān,* and there was no equal to her in beauty.”—Story of Adam Khān and Durkhānī.

There was a learned man who was proficient in all the sciences contained in as many books as required four hundred chests to hold them.—Fārābī—Shari‘a’h.

The future tense of this auxiliary shows the very irregular and imperfect nature of many of the Afghān verbs. The 1st and 2nd persons are formed by prefixing the particle 𐏀 to the present, and the 3rd person by prefixing it to the aorist or future indefinite, which again has no 1st or 2nd persons. In the conjugations of all other verbs, the 2nd future tense is formed from the aorist.

**Future Tense.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall or will be.</td>
<td>we shall or will be.</td>
</tr>
<tr>
<td>thou shalt or wilt be.</td>
<td>or you shall or will be.</td>
</tr>
<tr>
<td>(W.) they shall or will be.</td>
<td></td>
</tr>
</tbody>
</table>

**Examples.**

په راستي مي ن خبل آه هسی باور دي چه همدم به یم له مکلوپس له مرت 

"I have such confidence in the truth of my own sighs, That after death even, I SHALL still be a companion of the fair."

—Aabd-ul-Hamid.

"Prince Bahram will certainly be present at that place, That the breeze may bring him perfume from the door of his beloved."

—Bahrām Gūr.

په دیرش کال به قراری شي نه سري به جي وين نه مسري چه دانه ز خوري 

"In the space of thirty years there will be stability, (during this time) there WILL not be a man—not even an ant to eat up the grain."—Makhzan Afghānī.

The aorist or future indefinite tense of this auxiliary, as previously stated, has but one form for all three persons. It is also used in forming the doubtful past tenses of other verbs, as will be seen from the different conjugations.

**Aorist, or Future Indefinite.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, thou, he, she, or it may be.</td>
<td>we, ye, or they may be.</td>
</tr>
</tbody>
</table>

* The chieftain's pearl. 
† (W.) refers to any peculiarity of the language as in use in Western Afghānistān.
"As long as I may have hands, or as long as I may be possessed of strength, I will devote my life and my existence to my beloved." — Ahmad Shāh, Abdālī.

The Imperfect Tense, as the Conditional or Optative.

This tense implies continuity, and, with a conditional conjunction or adverb of wishing, expressed or understood, is used as the Conditional or Optative, which is its most general form. Examples:

"The utility of the ocean would be great, were there no apprehension of the waves; The intimacy of the rose would be considerable, were there no fear of the thorn."
— Gulistān.

It is also frequently used after interjections, as in the following couplet:

"Alas! that there were no such thing in the world as anxiety on account of absence—That the heart were not overwhelmed in the ocean of separation."
— Ahmad Shāh, Abdālī.

The following is an example of the simple past tense, with the prefixed particle used in a hypothetical sense,* as referred to at page 53.

"Oh joy of thy father’s heart; if thou hadst been asleep, it would be far better, than that thou hadst commenced searching after the defects of others."
— Gulistān.

There is no imperative mood of this auxiliary, and that of ‘to remain,’ etc., is used for it.

148. The following, as well as the preceding verb, is also used generally to

* This should not be confounded with the 1st Future, which see.
denote mere existence. It is like all auxiliary verbs in this language—ناقص or imperfect. Its conjugation is as follows:

 مصدر

اسدال aosedal, 'to be, exist, continue,' etc.

اسم لياقت

نوع من صفة حال

singualar and plural.

ن or ن aosedal or اوسيدن or or or for being, existing, etc.

اسم فعل

Active Participle.

singular.

M. اوسيدنکی or اوسيدونکی or or or

F. اوسيدونکی or اوسيدونکی or or or exister.

plural.

M. and F. اوسيدونکی or اوسيدونکی or or or existers, etc.

singualar.

I exist.

ز است or منکا اوسوى or or or

م or نو or تاس or تاس اوسي

همه اوسي

he, she, or it exists.

plural.

were I

میر یا می تاست or or or or

میر تاس اوسي

همه اوسي

we exist.

thou existesth.

ناست اوسي or or or

همه اوسي

ye, or you exist.

he, she, or it exists.

EXAMPLE.

I am so pleased with the pain and grief inflicted on me by my beloved, Like as the Salamander existeth contented in the red fire."—میش یا عبد-ال-حمید.

The following tense is used with a conjunction, as the Conditional or Optative tense. It implies continuity, and may also be understood as the simple imperfect.

 الماضي استمراري

Conditional or Optative Tense.

singualar.

were I

میر اوسیدو or or or or

میر تاس اوسي

همه اوسي

were you

were we

existing.

(W.) or تاس اوسي

همه اوسي

were they

M.* or اوسیدل or اوسیدل or ف. or اوسیدل or اوسیدل

example.

"were I remaining (or going to remain here), I would repair this house."
**Future Tense.**

**Singular.**
- زَهُ بِهٖ وَ اَوْسُ يُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ I will exist.
- َتُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ Thou wilt exist.
- َتُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ He, she, or it will exist.

**Plural.**
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ We will exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ You will exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ They will exist.

**Example.**

وجَدَ دَرَسَتْ َجِهَانُ شَه َزَهُ بِهٖ وَ اَوْسُ ِبعدا غَمْ كُنُ تا بَكِي

"Since the goblet of wine has become the comforter of the whole world, How long shall I continue in this distress and sorrow?" — Aabd-ur-Rahman.

**Subjunctive, or Aorist Tense.**

**Singular.**
- زَهُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ I may, shall, etc. exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ Thou mayest, etc. exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ He, she, or it may, etc. exist.

**Plural.**
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ We may, shall, etc. exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ You may, etc. exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ They may, etc. exist.

**Example.**

دارةً رَوَدَوْنَ َهَرْ نَفْسِيِّ تَأْيِب

"Existence dependeth on the drawing of a breath, Therefore you should be repentant on each respiration." — Aabd-ul-Hamid.

**Precative, or 1st Future Tense.**

**Singular.**
- زَهُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ I should exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ Thou shouldst exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ He, she, or it should exist.

**Plural.**
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ We should exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ You should exist.
- َمُؤُورُ بِهٖ وَ اَوْسُ َمُؤُورُ بِهٖ وَ اَوْسُ They should exist.

**Example.**

جَهِ اَمَامُ ثَرَأَةَ لْوُلَيْيُ مُقْتَدَيٍّ بِخَلِّهِ پِسّ وَلَأْرَ اَوْسُ ِتَأْرَاهُ نَ أَمَامَ َآرُوِيْدَهِ وَاجِبٍ دَقي

"When the priest reads with a solemn voice, the congregation, being silent, should remain standing. To listen to the reading of the priest is necessary and correct."

Fawd-i'd-ush-Shari'a'ah.

**Imperative Mood.**

**Singular.**
- َتُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ Exist thou.
- َتُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ Let him, her, or it exist.

**Plural.**
- َتُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ Exist you.
- َتُمُورُ بِهٖ وَ اَوْسُ َتُمُورُ بِهٖ وَ اَوْسُ Let them exist.

**Example.**

کُعْسَنْتُي کُرَی يَار اَحَمْدَ ِہِيِّ ِسَفْتَيِّ اَوْسَيْ سَرِیْرُا

"If thy mistress treat thee with asperity, Ahmad!

Be thou resolute in adversity and affliction.—Ahmad Shâh, Abdât.
The verbs کیدل and د کیدل، used in forming the passive voice, are conjugated as
follow. The first is or imperfect, and has but three tenses.

'To be or become.'

NOUN OF FITNESS.

 nz کیدل or of or for, being or becoming.

Present Tense.

 Singular. Plural.

 I become. مَكَا کیدل we become.

 thou becomest. نَسَ کیدل you become.

 he, she, or it, becomes. نَفَ کیدل they become.

Example.

"A pleasant interview is like rain, by it I become refreshed;
But separation like fire overtakes me."—Mirzā Khān, Anṣārī.

Imperfect Tense.

 Singular. Plural.

 I was becoming. مَكَا کیدل or be کیدل we were becoming.

 thou wast becoming. نَسَ کیدل or be کیدل you were becoming.

 he, or it was becoming. مَخْ کیدل or be کیدل they were becoming.

she was becoming. فَ کیدل or be کیدل.

Examples.

"In every place there were different kinds of food being cooked,
For the guests of Sardās were a numerous crowd."—Bahrām Gūr.

After that time, every Jirgāh* that was in the habit of meeting, Durkhāna'ī used to
say to Narma'i, 'bring me news from it.'—Story of Adam Khān and Durkhāna'ī.

Future Tense.

 Singular. Plural.

 I will become. مَور به کیدل or be کیدل we will become.

 thou wilt become. نَسَ به کیدل or be کیدل you will become.

 he, she, or it will become. نَفَ به کیدل or be کیدل they will become.

* An assembly of the heads of the different اطلاع divisions or tribes amongst the Afghān, particularly the Yūsūfīs.
EXAMPLE.

"The jewel of excellence he acquired from the good God. Such never before fell to the lot of any one, and will never become so." — Makhzan Afghan.

149. The conjugation of the following verb, as well as which precedes it, imports transition from one state to another, whilst the auxiliary, 'to be,' which is also a substantive verb, generally denotes mere existence.

مصدر

Infinitive.

شَوْلَ sh’wal, ‘to be or become.’

اسم لبايت Noun of Fitness.

دِ شَوْلَ دُ شَوْرَ or of or for, being or becoming.

اسم فعال Active Participle.

سَجِعَةٌ حَال Present Tense.

فيbecome.

سَجِعَهُ شَيٌّ or she becomes.

الـأَكَابِر Imperfect Tense.

مَ شُوْم ٍ I was becoming.

مَ شُوْم ٍ شُوْم ٍ or I was becoming.

مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ or thou wast becoming.

مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ شُوْم ٍ or you were becoming.

مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ شُوْم ٍ or he, or it was becoming.

مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ شُوْم ٍ or she was becoming.

مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ شُوْم ٍ or we were becoming.

F. مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ شُوْم ٍ or they were becoming.

F. مَ شُوْم ٍ شُوْم ٍ شُوْم ٍ شُوْم ٍ or they were becoming.

F. M. and F. 彼 they become.

F. 彼 they become.

F. 彼 they become.

F. 彼 they become.

F. 彼 they become.

F. 彼 they become.

F. 彼 they become.

F. 彼 they become.
"When any one of the companions of the Prophet used to omit to be present with the congregation for divine worship, the people consoled with him for a period of seven days; and, if he used to fail to be present at the first Takbir (the commencement of the service), the people consoled with him for three days."—Fanā‘id-ush-Shari‘a‘ā’.

Singular Past Tense.

ماضي مطلق

I became.

Masculine or feminine

or thou becamest.

Masculine or feminine

or you became.

Masculine or feminine

or he, or it became.

Masculine or feminine

or they became.

Masculine or feminine

or she, or it became.

Masculine or feminine

Examples.

"Since I became dedicated to thy mole and ringlets,

My employment with the book became entirely relinquished."—Aabd-ul-Hamid.

دويم زده كه جه جه وجود دى حقي دى هره و ظرو يا به شيین له كل زره حب آگاه دي جه

"Secondly:—Know thou that the Almighty is all-wise, and knoweth all things that have happened or will happen. He is cognizant of every jot and tittle, every atom and iota, for He learneth nothing new, and He forgetteth nothing."—Makbzan Afghānī.

Singular Perfect Tense.

ماضي قريب

I have become.

Masculine

or thou hast become.

Masculine or feminine

you have become.

Masculine or feminine

he, she, or it has become.

Masculine or feminine

they have become.

Examples.

ولي هسي شوي ني ل هم شها دله عمرها غند جلبي دريغ دريغ

"Why hast thou become thus affected by grief, oh heart of mine?

Since, alas! life passeth away like the wind."—Ahmad Shāh, Abdālī.

حضرت هسي ورته وكه په اود له نکي حساب شون د حرم په نکي ده

"The Prophet said thus unto him, 'One good work performed at Haram,* has been accounted equal to seven hundred thousand performed at any other place.'—Fanā‘id-ush-Shari‘a‘ā’.

Singular Pluperfect Tense.

ماضي بعد

I had become.

Masculine or feminine

thou hadst become.

Masculine or feminine

you had become.

Masculine or feminine

he, she, or it, had become.

Masculine or feminine

they had become.

* Haram, the sacred plain of Makka, with the sanctuary.
A GRAMMAR OF THE

EXAMPLE.

The horses of our young men had been also wounded, and the youths themselves were
tired out from exertion. They seized the bridles of the horses and went to the water, and,
having drank some, they set out for their own homes."—Afzal Khan.

1st Future Tense.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I should become.</td>
<td>we should become.</td>
</tr>
<tr>
<td>thou shouldst become.</td>
<td>you should become.</td>
</tr>
<tr>
<td>he, she, or it, should become.</td>
<td>they should become.</td>
</tr>
</tbody>
</table>

EXAMPLE.

"Should I be raised to the gibbet like Mansur, or be stoned to death;
It is not this, that should make me forswear thy love and affection."—Eabd-ul-Hamid.

2nd Future Tense.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will become.</td>
<td>we will become.</td>
</tr>
<tr>
<td>thou wilt become.</td>
<td>you will become.</td>
</tr>
<tr>
<td>he, she, or it, will become.</td>
<td>they will become.</td>
</tr>
</tbody>
</table>

EXAMPLES.

"Wherefore do the possessors of beauty boast of (their) good looks?
They will become celebrated of their own accord, like the new moon."—Eabd-ul-Hamid.

No man will become satiated without contentment,
Even though his house be full of silver and gold."—Eabd-ur-Rahman.

Subjunctive, or Aorist Tense.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I may, shall, will, etc. become.</td>
<td>we may, shall, will, etc. become.</td>
</tr>
<tr>
<td>thou mayest, etc. become.</td>
<td>you may, etc. become.</td>
</tr>
<tr>
<td>he, she, it may, etc. become.</td>
<td>they may, etc. become.</td>
</tr>
</tbody>
</table>
EXAMPLE.

A certain king had a difficult matter to perform. He said, if the upshot of this should turn out according to my wishes, I will give so many dirhams to devotees and holy men."—Gulistān.

Also called the Doubtful Past Tense.
Perhaps my cleverness may have been the cause of his aversion, since the swiftness of
the swift horse becometh the cause of his fatigue." — Kalilah wa Damnah.

The prefixed ی of this mood, like the ب of the Persian imperative, is often omitted as redundant, as in the example above given.

TRANSITIVE AND INTRANSITIVE VERBS.

Infinitive.

150. All infinitives in the Pushto language end in ل l, یدل edal, or زل wul; as, شاربāl, 'to churn,' گودل gaddedal, 'to mix;' آرزودل ārvedal, 'to hear,' ددکدل ddakedal, 'to fill,' توددل tawdawul, 'to make hot,' etc.

Verbs which merely take ل in forming the infinitive are both transitive and intransitive; those which take یدل are, without exception, intransitives;† and those ending in زل are all transitives.

* An Indian gold coin.
† The ی of some verbs are radical letters, and therefore should not be confounded with the affixed یدل of some intransitives; as, for example, آرزیدل 'to hear;' in which the ل only is the sign of the infinitive, and its past tense, or root of the verb. Again, in پوئنیدل 'to ask;' in which ژ is the past tense; whilst the sign of the infinitive in دکدل 'to fill;' is ل and دکدل the past tense; and in مانیدل 'to break, or become broken; the past tense is ش. 
The infinitive of verbs is also used as the حاصل مصدر (hāsil-i-māsdar) or verbal noun; as in the following examples:

Like the rose, as much as thou concealst it, so much its perfume increaseth; In the same manner, the anguish of love from ENDURANCE, becometh overpowering.

—Eabd-ul-Ḥamīd.

"This speech was exceedingly acceptable to the king, and that night he came to his house."—Gulistān.

In the first place, what use is it PAINING the heart with love? Again, of what advantage is TURNING back from it at a slight obstacle?"—Eabd-ur-Rahmān.

151. There are in the Pūshṭo language no less than thirty-seven classes of verbs, the whole of which vary in some way or other in the formation of the different inflections.* Of this number thirteen are intransitive, and twenty-four transitive.

Five of the thirteen classes of intransitives are imperfect; and, of the transitives, nineteen classes contain perfect and imperfect verbs; and the remaining classes are entirely imperfect.

**INTRANSITIVES.**

**CLASS I.**

152. Changes the last radical letter, after dropping the ل of the infinitive, for another letter, in the present tenses and the imperative mood, but retains it in the past tenses and the past participle; as, پوهیدل pok-edal, 'to know,' آلوتل ālwatal, 'to fly,' نبستل n'khatal, or n'šatal, 'to be entrapped,' لوددل l'wedal, 'to fall.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>پوهیدل</td>
<td>پوهیده</td>
<td>پوهیده</td>
<td>پوهیده</td>
<td>پوهیده</td>
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<td>آلوتل</td>
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<td>نبستل</td>
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<td>لوددل</td>
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<td>لودده</td>
</tr>
</tbody>
</table>

* There appear to be two eras, if I may so term it, in the Pūshṭo language. The first, of words which are evidently pure Afghān, and probably those used by the Afghānāh, when they first settled in their present country. The second, when Arabic, Persian, and Sanscrit became engrained on the original stock. This is particularly apparent with regard to the conjugations of the verbs.

† The past and imperfect tenses of some verbs, as above, may be written with (ـ) instead of ا (hā-i-ghāh), particularly in poetry. The feminine termination is ا (hā-i-ghaf), which is generally affixed to the infinitive itself; as ز بوهیداه, 'she knew.' See conjugations.
153. Rejects the two last radical letters in the present and future tenses and the imperative mood, and retains them in the past tenses and past participle; as, زغليدلم z'ghaledal, 'to run,' خانيدلم teatedal, 'to leak or drop.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>زغليدلم</td>
<td>زغليدلم</td>
<td>زغليدلم</td>
<td>زغليدلم</td>
<td>زغليدلم</td>
<td>خانيدلم</td>
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<td>خانيدلم</td>
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</tbody>
</table>

CLASS III.

154. Rejects the sign of the infinitive and the three last radical letters in the present and future tenses and imperative, but retains them in the past tenses and past participle; as كنیستل k'henastal, or k'shenastal, 'to sit.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كنیستل</td>
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CLASS IV.

155. Drops the last radical letter and loses the long vowel by elision, in the present, future, and imperative, but retains it in the past; as جاودان chaw-dal, 'to split.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>جاودان</td>
<td>جاودان</td>
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<td>جاودان</td>
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<td>جاودان</td>
<td>جاودان</td>
<td>جاودان</td>
<td>جاودان</td>
</tr>
</tbody>
</table>

CLASS V.

156. Changes the last radical letter for two others in the present, future, and imperative, similar to Class XIX of transitives; and merely rejects the ل of the infinitive for the past; as ختَلkhatal, 'to ascend.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ختَل</td>
<td>ختَل</td>
<td>ختَل</td>
<td>ختَل</td>
<td>ختَل</td>
<td>ختَل</td>
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<td>ختَل</td>
<td>ختَل</td>
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<td>ختَل</td>
<td>ختَل</td>
<td>ختَل</td>
<td>ختَل</td>
</tr>
</tbody>
</table>

CLASS VI.

157. Merely rejects the ل of the infinitive throughout; as مْرَرُل m'r'al, 'to die.'* The past participle is shortened. In the present, aorist, and imperative, the ل of this verb is changed to ر.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مْرُل</td>
<td>مْرُل</td>
<td>مْرُل</td>
<td>مْرُل</td>
<td>مْرُل</td>
<td>مْرُل</td>
<td>مْرُل</td>
</tr>
</tbody>
</table>

* This, as well as many other verbs, often retains the ل of the infinitive in all the inflections, merely affixing, inserting, or prefixing the necessary pronouns and particles to form the various tenses. The past participle may be considered an adjective.
CLASS VII.

158. The verbs of this class take a letter after the last radical letter in the present, future, and imperative, and reject both of them in the past; as "swal. 'to burn.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>سو (W.)</td>
<td>سو</td>
<td>سو</td>
<td>سو (W.)</td>
<td>سو</td>
<td>سو</td>
<td>سو</td>
</tr>
</tbody>
</table>

CLASS VIII.

159. The verbs of this and the following classes of the intransitives are imperfect. They change the last radical letter for another, like Class I., in the present tense, and retain it in the imperfect and the past. The auxiliary "shul, 'to become,' is required in forming the other tenses of the verb with which the adjective, or shortened past participle is used; as "matedal, 'to break,' "patedal, 'to remain,' etc.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>مات شه</td>
<td>مات شه</td>
<td>مات شه</td>
<td>مات شه</td>
<td>مات شه</td>
<td>مات شه</td>
<td>مات شه</td>
</tr>
</tbody>
</table>

CLASS IX.

160. The infinitive "zghakhtal, or زغاشتل, 'to run,' which is a specimen of this class of verbs, has no present, aorist, or future tense; but the past and imperfect tenses and past participle are formed in the same manner as those of other verbs, by merely rejecting the ج of the infinitive, and affixing and prefixing the different pronouns and particles. The other tenses appear to belong to another infinitive, at present obsolete.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>زغاشتل</td>
<td>زغشتل</td>
<td>زغشتل</td>
<td>زغشتل</td>
<td>زغشتل</td>
<td>زغشتل</td>
<td>زغشتل</td>
</tr>
</tbody>
</table>

CLASS X.

161. This class, of which "drumal, 'to go,' is an example, is similar to Class VI. as far as it goes; but it is just the reverse of the preceding, having a present, future, and imperative, but no past tenses or past participle, which are taken from other imperfect infinitives.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>درومي</td>
<td>درومي</td>
<td>ته</td>
<td>درومي</td>
<td>ته</td>
<td>لر</td>
<td>نالي</td>
</tr>
</tbody>
</table>

CLASS XI.

162. "laral, 'to go or depart,' is another of the imperfect verbs. It has merely an infinitive mood and a past tense. By using the aorist and imperfect
of the auxiliary ʻałál ʻshwāl, 'to become,' with its past tense, the aorist and imperative are formed. The other tenses are wanting.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʻałál</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl or ʻāỉl</td>
</tr>
</tbody>
</table>

CLASS XII.

163. ʻałál t’lāl, 'to go,' is the only verb of this class, and has only an infinitive, and an imperfect tense, formed by rejecting the ʻl of the infinitive; as ʻałāl, or by rejecting the radical ʻl altogether, as ʻāỉl. The pronouns ʻāỉl, ʻāỉl, ʻāỉl, and ʻāỉl are also used with it. It has a regular past participle.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʻałāl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl or ʻāỉl</td>
</tr>
</tbody>
</table>

CLASS XIII.

164. Rāghāl, 'to come,' is the only verb of this class, and has merely a past tense and past participle. The pure infinitive was doubtless ʻāỉl, to which the pronouns referred to in the former class have been added, but without them it conveys no meaning. It differs from the preceding inasmuch as it adds ʻāỉl to the imperfect tense of ʻałāl to form its own imperfect tense, and has a regular past. In other respects it is similar.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāghāl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl</td>
<td>ʻāỉl or ʻāỉl</td>
</tr>
</tbody>
</table>

The whole of these imperfect verbs use the tenses of others to supply the want of their own, as will be seen from the conjugations. The latter have been marked by a dash over them.

TRANSITIVES.

CLASS I.

165. The verbs of this class are the most numerous in the language. They reject the ʻl of the infinitive for the present, future, and imperative, and lengthen the first vowel from ( ʻāỉl) to ʻāỉl for the past tenses. The past participle is regular; as ʻałāl tārāl, 'to bind,' ʻałāl wāhāl, 'to strike,' ʻałāl garzawāl, 'to turn.'
CLASS II.

166. The verbs of this class are also very numerous, but are irregular. In forming the present tense and imperative mood, they reject the ل of the infinitive, and sometimes form the latter by affixing the imperative of كرل, "to do," to the shortened past participle. The aorist, future, and past tenses are alone formed by the aid of the shortened past participle prefixed to the same tenses of كرل respectively. The middle vowel of the root is lengthened from (ॹ) to । for the imperfect tense; as خَجَّلَ, or خَجَّلَ, 'to bury.'

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</thead>
<tbody>
<tr>
<td>جَجَّلَ</td>
<td>خَجَّلَ</td>
<td>خَجَّلَة</td>
<td>خَجَّلَي</td>
<td>خَجَّلَة</td>
<td>خَجَّلَ</td>
<td>خَجَّلَة</td>
</tr>
</tbody>
</table>

CLASS III.

167. Changes the two last radical letters of the root for two others in the present, future, and imperative; as for ار in غوينسل ghokhtal, or ghoshtal, 'to desire,' جي for د in آغیستal, 'to clothe;' جي for ن in skatfall, or skashfall, 'to clip;' جي for د in pre-khowul, or pre-showul, 'to abandon,' etc.

<table>
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</thead>
<tbody>
<tr>
<td>غوينسل</td>
<td>غوينسل</td>
<td>غوينسل</td>
<td>غوينسل</td>
<td>غوينسل</td>
<td>غوينسل</td>
<td>غوينسل</td>
</tr>
<tr>
<td>آغیستال</td>
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<td>آغیستال</td>
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<td>آغیستال</td>
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<tr>
<td>سکیستال</td>
<td>سکیستال</td>
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<td>سکیستال</td>
<td>سکیستال</td>
<td>سکیستال</td>
<td>سکیستال</td>
</tr>
</tbody>
</table>

CLASS IV.

168. The verbs of this class, after dropping the ل of the infinitive, reject the two last radical letters for another letter, in the present, future, and imperative; as جي for م in موندل mündal, 'to find;' جي for ل in لوسطal, 'to read;' and جي for آ in یکشتal, 'to seize;' and retain them in the past tenses.

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>موندل</td>
<td>موندل</td>
<td>موندل</td>
<td>موندل</td>
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</tr>
<tr>
<td>لوسطال</td>
<td>لوسطال</td>
<td>لوسطال</td>
<td>لوسطال</td>
<td>لوسطال</td>
<td>لوسطال</td>
<td>لوسطال</td>
</tr>
</tbody>
</table>

CLASS V.

169. These verbs do not take the prefixed ج, and form all the tenses and the imperative by the mere rejection of the ل of the infinitive, the present tenses taking the affixed, and the past the prefixed pronouns; as بالبل bâe-lal, 'to lose at play.'
A GRAMMAR OF THE

CLASS VI.

170. Lengthens the first vowel from (\~) into \( in all the inflexions except the past participle; as \( wa-yal, 'to speak.'

CLASS VII.

171. Lengthens the first syllable in all the inflexions in the same manner as the preceding, but with this exception, that it changes (\~) into \( for the present and future tenses and the imperative mood, and (\~) into \( for the past; as \( balal, 'to call.'

CLASS VIII.

172. After dropping the \( of the infinitive, changes the last radical letter for another in the present, future, and imperative; as \( for \( in \( wajz-lal or \( waj-lal, 'to kill.' The radical letter is retained in the past tenses, and the first vowel lengthened from (\~) to \(.

CLASS IX.

173. The verbs of this class are irregular, as are all the infinitives ending in \(, which reject the prefixed ֵ, the sign of the past tense. They change the last radical letter for another in the present, future, and imperative; as \( for \( in \( prā-natal, 'to unloose;' but retain it in the past. By rejecting the prefixed ֵ there is no difference between the past and the imperfect in the mode of writing. See page 87, para. 220.

CLASS X.

174. After dropping the sign of the infinitive, rejects the three last letters of the root for another, in the formation of the present, future, and imperative, and retains them in the past tenses; as \( wishtal, 'to discharge.'
175. The verbs of this class reject the two last radical letters in the present and imperative, but retain them in the past and past participle; as پُک‌ت‌دل or پُس‌ت‌دل, 'to ask,' پِرُد‌دل پیرادل, 'to purchase,' آر‌م‌دل, 'to hear.'

176. Rejects the last radical letter of the root in the present, future, and imperative, but retains it in the past. The middle vowel is also lengthened from (ـ) to ـ for the past tenses: the past participle is regular; as پِژِن‌دل پژاندل, 'to know.'

177. Lengthens the first vowel from (ـ) to ـ for the present, future, and imperative, and uses the simple infinitive of the verb for all the inflexions of the imperfect and the past, with the addition of the prefixed ـ in all three persons, singular and plural; as خن‌دل خنالد, 'to laugh.' The past participle is regular.

178. The verbs of this class exchange the last radical letter for another in the present, future, and imperative, and retain it in the past; as بِس نَب پُس‌ت‌دل, 'to rub.'
179. The verbs of this and the following classes are all imperfect.

The infinitive يَكُل or يَكَل, 'to place,' is an example. It has no present, future, or imperative, but the imperfect tense is regularly formed. It is generally used with the two following infinitives, which are of the same meaning, and have no past tenses.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَكُل</td>
<td>يَكِّي</td>
<td>كَلُد</td>
<td>كِنَّو</td>
<td>كَلُو</td>
<td>كَلِي</td>
<td>كِنِي</td>
</tr>
</tbody>
</table>

CLASS XVI.

180. كِنَّو, 'to place,' is a specimen of this class. It has but one tense, which is used both for the imperfect and the past. كِرْدَل, kejz-dal, which again has no past tenses or past participle, is used with it to supply the tenses which the former infinitive requires.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كِنَّو</td>
<td>كِرْدُ</td>
<td>كُدُدُ</td>
<td>كِنُو</td>
<td>كِنَّو</td>
<td>كِنِي</td>
<td>كُنِي</td>
</tr>
</tbody>
</table>

CLASS XVII.

181. زَدَل, je'dal, 'to place,' the example of this class, has no past tenses or past participle, and, as before mentioned, is used to supply the wants of يَكُل, which has no present, future, or imperative. The present tense is formed by merely rejecting the ل of the infinitive, and affixing the necessary pronouns. The imperative is formed in the same manner, but the past tenses are taken from كِنَّو and the past participle from يَكُل.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَدَل</td>
<td>زُدِّي</td>
<td>رَدَدِي</td>
<td>زِنُو</td>
<td>زِنُو</td>
<td>زِنِي</td>
<td>زِنِي</td>
</tr>
</tbody>
</table>

CLASS XVIII.

182. وَرُوُل, w'rral, 'to take or carry,' which is an example, and about the only one of this class, is merely imperfect as regards the aorist and future tenses, which are taken from يُوَرُل yo-sal when required. The imperative is formed by merely rejecting the ل of the infinitive, and the present by affixing the necessary pronouns. The past is formed by prefixing يُوَرُل to the root, which is obtained from يُوَرُل, an infinitive nearly obsolete.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَرُوُل</td>
<td>وَرُيُّ</td>
<td>وُرُيُّ</td>
<td>وَرُوُل</td>
<td>وَرُوُل</td>
<td>وَرُوُل</td>
<td>وَرُوُل</td>
</tr>
</tbody>
</table>
183. The verbs bi-wul, 'to take or bear away,' and akbal, or askul, 'to knead,' are specimens of this class. They change the last radical letter for two others in the present tenses, and imperative mood, and retain it in the imperfect: the other tenses are wanting, but the past participle is regular.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi-wul</td>
<td>bi-wul</td>
<td>bi-wul</td>
<td>bi-wul</td>
<td>bi-wul</td>
<td>bi-wul</td>
<td>bi-wul</td>
</tr>
<tr>
<td>akbal</td>
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<td>akbal</td>
<td>akbal</td>
<td>akbal</td>
<td>akbal</td>
</tr>
</tbody>
</table>

184. The infinitives of this class which prefix the postposition khe or khe, 'in,' etc., to another verb, reject the l of the infinitive in the present tenses and imperative mood, and lengthen the short vowel preceding the last characteristic letter from (ـ) to (ـ) for the past; as khenul, or khenul, 'to cause or make to sit.' The past participle is regular.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>khenul</td>
<td>khenul</td>
<td>khenul</td>
<td>khenul</td>
<td>khenul</td>
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<td>khenul</td>
<td>khenul</td>
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<td>khenul</td>
</tr>
</tbody>
</table>

185. These infinitives are the most regular in the language, merely rejecting the l of the infinitive, and affixing the different pronouns for the present tense, taking the root for the imperfect, and prefixing j to it for the past; as sail sā-tal, 'to nourish,' pā-yal, 'to graze.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sail</td>
<td>sale</td>
<td>sale</td>
<td>sale</td>
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<td>sale</td>
</tr>
</tbody>
</table>

186. Rejects the last radical letter, and the sign of the infinitive for the present and imperative, and retains it in the past. The past participle is regular; as n'darral, 'to swallow,' sprral, 'to undo or unravel.'

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Past</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>n'darral</td>
<td>n'darral</td>
<td>n'darral</td>
<td>n'darral</td>
<td>n'darral</td>
<td>n'darral</td>
<td>n'darral</td>
</tr>
<tr>
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187. The infinitive swal, 'to burn,' which is a specimen of this class, is used both as a transitive and intransitive. The sign of the infinitive is dropped and
an extra letter taken for the present tenses and imperative. The past tenses reject the extra letter, and are regular in their formation.

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Class XXIV.

188. The infinitive کول kawul, 'to perform,' which comes under this class, is exceedingly irregular in the formation of the different tenses. The most regular form of the present is obtained by rejecting the ل and the last radical letter (of which there are but two) for the masculine singular. It is also written ک و for the third person, but the radical letter, lost in the third, is retained in the first and second. The past tenses are also irregular, and there is no change in termination for gender.

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The Participles.

اسمای حالتی و معنول asma'i hátılıah wo mafā'ul.

189. Puṣhto verbs admit of inflexion to form the participles, which may be termed imperfect or present, and perfect or past, as they notify whether the action of the verb be unfinished or complete.

These participles partake of the properties of the verb, the adjective, and the noun; and are intransitive or transitive according to the verbs from which they are derived.

The participles of intransitive and transitive verbs are formed according to the same rules.

190. The present or imperfect participle is formed from the infinitive in six different ways.

I.—First by dropping the ل of the infinitive, and adding ن for the masculine, and نا for the feminine; as جاروتنه, 'to turn away;' کنی, 'to see, to behold,' کنینه, 'seeing;' غامتنه, 'to run,' غامتنه, 'running;' لَوستن, 'to read,' لَوستن, 'reading.' Examples:

بیارته نه کچھ عاشق پہ هدف پو شان
کہ کوہ ور کہ سلطنت د این و آین
وا به خنیم مجبورا ده دیرد گران
نه جاروئی جاروتنه د نادان دی
"The lover is not to be separated in any way whatsoever from the beloved,
Whether his dwelling be sacked and pillaged, or filled with wealth and goods.
Though one would give him the sovereignty of this world and the next,
He would not accept it, for the beloved one is of great price:
Therefore he turneth not away, for turning back is the act of a fool."
—Kāsim ʿEali, Afridi.

بل لوشن بر تا وافدی دی به ورینی داوره رکعت اور که لویی به ورینی کبی ورینی پرپیدی خالی

نه قی له یسات

"Again: repeating is incumbent on thee in both of the first genuflexions; and shouldest thou repeat in the last, and neglect the first, thou art not devoid of sin."—Māhzan ʿAfghānt.

192. 11.—In the second form the ل of the infinitive is dropped and replaced by ـ (hā-i-gāhir) or ـ (fātḥaʾ), if masculine, and ـ (hā-i-khāfī) if feminine; as ـ ‘to wash,’ ـ or ـ ‘washing,’ ـ ‘to sit,’ ـ or ـ ‘sitting.’

The following are examples:

اول ـ وله په وسط کمی فرض دی ـ د وچلی له سیدان لنک برویه نه برله ـ غمه سبین

خای چه ـ خور او ـ چم ترمیان دی وله ـ ـ غمه فرض دی

"First: washing the face from the top of the forehead as far down as the bottom of the chin, is a precept in ablution; also washing that clear space which is between the ears and the cheek, is a duty."—Fānāʾid-ush-Shariʿaʾī.

الهی شان دی سنا ـ ناستی ای دلیره

لکه ناسیت ـ سهبار په کوهستان کمی

"Thy mode of sitting, oh sweetheart,
Is like the perching of the falcon on the mountain top."—Abdālī. ʿAbdālī.

چه خوک حاضر شی په مسجد کمی په هرگام په دوه له لس نیکی کمی شی هم په ـ هم په راتله

"Whenever one attends in a place of worship, for each footstep, both in coming and in going, twelve good actions will be written."—Fānāʾid-ush-Shariʿaʾī.

191. 11.—To form the third division, it is necessary to insert an ـ before the final consonant of the root, which in this class is generally ـت, and add the same terminations, as in the preceding form; thus ـ ‘to fly,’ ـ ‘flying;’ ـ ‘to change’ or ‘turn round,’ ـ ‘changing’ or ‘turning round,’ ـ ‘to come out,’ ـ ‘coming out.’ Examples:

نی گور ـی و ـی په یووه خیبر دی ـ روانه چی په بل فیر دی ـ چی په درومی و گندگی چی نه ـ ـی له

خور دی بیل سرطان سیر دی

"Behold! the fly and the bee are of one species, but their mode of flying is different;
for the fly will fly to filthiness and impurity, whilst many seekers are satiated with the honey of the bee."—Makhzan Afghānī.

"Let Khizr* become the gatekeeper of that gate and wall,
Through which thy coming in and going out may be."†—Eabd-ul-Hamid.

"My changing from thy love and affection is false indeed:
Why should not my body become dust on this road?"—Eabd-ur-Rahmān.

"Alas, oh chief! when I look towards thee, death to me is an abyss, and this form I make a precipitation of into it."—Adam Khān and Durkhānī.

193. IV.—The fourth class is obtained by lengthening the vowel of the first letter from (ـ) to ـ after cutting off the ـ of the infinitive as usual, and affixing (ـ or ـ to the final consonant of the root; as ياست ‘to draw forth’ or ‘eject,’ ياست ‘drawing forth’ or ‘ejecting;’ جاریست ‘to change,’ ‘alter,’ or ‘turn round,’ جاریاس ‘changing,’ ‘altering,’ ‘turning round.’ Example:

"At the time of making salutation (at prayer), turning the head to the right side and the left is desirable."—Fawa‘id-ush-Shari‘a‘h.

194. V.—The present participles of the fifth class are obtained from intransitive infinitives, formed from adjectives by dropping the ـ of the infinitive and adding ـ; as گودل ‘to mix,’ گودل ‘mixing;’ گودل ‘to fill,’ گودل ‘filling.’ They may also be obtained from pure transitives having ـ as the sign of the infinitive; thus گودل ‘to bind,’ گودل ‘binding.’ They can also be formed from the intransitives above referred to, by merely rejecting the ـ and adding ـ; as گودل ‘to fill,’ گودل ‘filling.’ These forms are rare, the former particularly so.

* The name of a prophet who, according to Oriental tradition, was Waṣīr to Kaikobād, king of Persia. He is said to have discovered and drank of the water of life, and that in consequence he will not die until the Day of Judgment.

† نن ـ and ـ may also be translated, exit and entrance. See Chapter VII., On the Derivation of Words.
The associating (mixing) of the beloved with a rival is,
As if a person were to mix together purity and defilement."—Abd-ul-Hamid.

195. VI.—The sixth class, which consists of transitive and causal verbs, is formed by dropping the ل of the infinitive and inserting ما before the final letter of the root, to which ن or نه is affixed; as 'مانتول, 'to break' or 'rending;' or 'kiss,' 'breaking' or 'rending.' Example:

"Majnūn one day beheld a dog in the desert, and caressed him a thousand times. He kissed him on both eyes in various ways, and people became astonished with him for kissing."—Adam Khān and Durkhānī.

196. The whole of these participles are capable of inflexion, in the same manner as nouns, in three different ways:

197. Those of the first form, ending in (hā-i-khāfi), such as 'Jāroon, 'turning away,' and 'sitting,' which are all feminine, come under the first variety of nouns of the 3rd Declension; those of the second, third, and fourth forms, terminating in (hā-i-zā-hir), such as 'wah, 'washing,' and 'flying,' being masculine, are declined as nouns of the first variety of the 6th Declension; and those of the first, fifth, and sixth forms, ending in (hā-i-mašdar), or Verbal Noun.

198. The present participle is also used as a noun; thus آلوان signifies 'flight,' as well as 'fleeing;' پیروان 'falling,' also 'a fall;' and knowledge, as well as 'knowing;' this will be more fully noticed under the head of حاصل مصدر

THE PERFECT OR PAST PARTICIPLE.

اسم مفعول ism-i-mafouul.

199. The perfect or past participle denotes that the action of the verb is complete, and is obtained in three different ways both from transitives and intransitives.

200. I.—The first method is by adding ي (yā-i-mā-kabl-i-maftūḥ)* to the infinitive for the masculine, and ي (yā-i-majhūl) or (ـ) (kasrah) for the feminine singular; as 'to place,' 'to cheat,' غول 'to place,' لبد 'to see,' 'seen;' لبد 'placed;' لبد 'to cheat,' etc. The following are examples:

* For explanation regarding the letter ي, see paragraphs 44 and 45.
"Whoever emergeth in safety from the sea of love, I consider this very day born of his mother." — Æabd-ur-Rahmân.

"If one person sayeth to another that our father Adam wove linen, and he sayeth unto him, 'Yes, and we are weaver's children,' and his (the latter's) intention be to lower the estimation of father Adam, he cometh a blasphemer." — Farâ'ul-ush-Shari'â'a'h.

Examples of the feminine singular, Intransitives and Transitives.

"A second party of people appeared to him in hell, each with a fiery collar round the neck, and foot bound." — Mîrâj Nâma'h.

"That stricken princess through excess of love, Was singing these verses in her own language." — Saif-ul-Mulâk.

The plural form for both masculine and feminine is the same; and is obtained by substituting ي (yâ-i-mâvrûf), in the same manner as for the nouns of the first variety of the 1st declension, and the form of adjectives described at paragraph 88.

"I cannot laugh and make merry with the people of the world, For those departed ones make me weep and lament." — Æabd-ur-Rahmân.

"With both eyes drawn towards the path of the adored one, He was sitting distressed, in the intoxication of the wine of love." — Saif-ul-Mulâk.

201. II.—The second form of this participle is obtained in a similar manner to the first, the only difference being that the ل of the infinitive is dropped, and the ي, ذ, or (ـ) affixed to the root for the masculine and feminine singular, and ي for both plurals, as in the first class. They are sometimes formed from the same verbs and used indiscriminately; thus آتوستي or آتوستي، ‘to be dressed,' آتوستي or آتوستي، ‘dressed,' آتوستي or آتوستي، ‘to sit,' آتوستي or آتوستي، ‘seated,' آتوستي or آتوستي، ‘to turn back,' آتوستي or آتوستي، ‘turned back.' Examples:
"Consume and enjoy, oh! thou of good disposition, and true man,
What that one of inverted fortune collected together, but did not expend."—Gulistān.

"Notwithstanding I summon back this stag-eye captured heart,
Yet like the deer it heedeth not my calling."—Æabd-ul-Ḥamid.

"In outward dress a beggar, in words a niggard—
Like a bright spark of fire enveloped in dust and ashes."—Mirzā Khān, Ansārī.

Examples of the plural masculine and feminine.

"The whole world pluck away their vestments from near me:
I am become like a smoke-blackened pot, though clothed in white garments."—Æabd-ur-Rahmān.

"Another man appeared to him in hell, who was alike weeping and wailing. Clothed in garments of fire from head to foot, they tormented his every vein and artery—every nerve and bone."—Majmā‘at-i-Kandahārī.

"At the Last Day they will, like an empty almond, become ashamed and confounded;
For many dressed out in the garments of the True Faith are infidels and blasphemers."—Æabd-ur-Rahmān.

"The eyes of the beloved are intoxicators, turned round upon the lover to-day:
They are balls ready prepared for striking; observe for whose spoil and plunder they are."—Ahmad Šāh, Aḥdātī.

* Sata‘ī—a woman who burns on her husband’s funeral pyre.
202. III.—The third class of past participles is formed from the irregular and defective verbs, such as to fall, to rot, and those similar to to stand, to sit, which have no regular past tense of their own. The past tense of the auxiliary to become, is sometimes used in forming it. They appear to have originally been adjectives from which these infinitives have been formed, particularly those ending in . The terminations for the masculine and feminine are also different to the other participles,* being subject to the same changes for gender and number as the classes of adjectives described at paragraphs 86 and 87.

The masculine singular is formed by dropping the of the infinitive; as ' to fall, ' to fall; ' to sit, ' to sit; ' to rot, ' to rot.

Examples:

Worried, to rot, and,  to rot, and,  to rot, and,  to rot, and,  to rot.

"Hungry and thirsty, on thy own mat fallen thou art well off;
But not so, seated on the dais in the house of another."—Eabd-ul-Hamid.

"Fallen over and over in red blood with fame, I am fortunate;
But not so without honour, even seated on the throne of red gold."—Eabd-ul-Hamid.

At times, some of the participles of this class assume the form of the first class, by adding to the infinitive, as in the following:

As my eyes, you should bid farewell! you, oh palms of my hands, and arms of my shoulders, too, should take leave of each other! Finally, you, oh my friends, should pass over (the grave) of this poor and humble fallen one!"—Gulistān.

To form the feminine singular,  (hū-i-khafī) or (fat’ha’h) is affixed to the masculine. Examples:

"Though thou environ thyself with a fortress of iron,
Thou wilt not escape from the tent of death erect in every court."

—Mirzā Khān, Anşārī.

* Strictly speaking, the participles are not parts of the verb, as they do not apply affirmation, but are merely adjectives, particularly this form.
“A waist broken through the toil of industry and labour is good;
But not a purse of the money of unlawfulness round a man’s waist.”—Æabd-ur-Rahmân.

The plural masculine form of the third class of these past or perfect participles is the same as the singular, but the feminine plural changes the ı and ııııı of the singular into ﺱ (yū-i-majhūl) or ﺱ (kasrah). Examples:

\[
\text{نن يه خبل عمر غير يؤ صح به مؤت خلق بولسن}
\]

“To-day we are proud of our existence:
To-morrow the world will count us amongst the departed.”—Ahmad Shāh, Abdālī.

\[
\text{وادي ممشق د خونرزئي كري در يوحم دا چ ه ناست ثي يم سيزك له باز}
\]

“I know that thou merely perfectest thyself in bloodshed,
Seated in this manner like the falcon, with eyes veiled.”—Æabd-ul-Ḥamīd.

203. The past participles are capable of inflexion, and are subject to the same general laws as nouns; as in the following extracts:

\[
\text{كه هرخو به صمر سر شوم هم به كلبو بيا مي نه موند هم خبر د هغوتلالو}
\]

“Notwithstanding I searched both in deserts and in hamlets,
I did not again obtain any information of those departed ones.”—Æabd-ur-Rahmān.

\[
\text{خبر نه يم چه به باب مي كيكلن شه دي زه رحمان به اندیشه يم د تو كنلو}
\]

“I know not what is written on my account:
I, Rahmān, am in anxiety concerning these written things.”—Æabd-ur-Rahmān.

THE ACTOR OR NOUN OF ACTION.

اسم فاعل ism-i-fāw’il.

204. The active participle, agent, or noun of action, denotes the performer of any action, and is an inflexion of the verb, as in Arabic and Persian. It is transitive or intransitive, according to the verb from which it is derived; is both singular and plural; masculine and feminine; and is capable of inflexion in the same manner as described at paragraph 88.

205. There are two methods of forming it—by dropping the ل of the infinitive and adding ونکي or ونکی ünkaey or ونکی ünaey for the masculine, and ونک or ونک ünki or ünkey, or ونک or ونک üney, for the feminine singular. Examples:

\[
\text{ضرر نفع نيکي بدي له خديایي چه ورگرسي گي ملکون آخستري گي ملکون واره خدياي دي}
\]

“Detriment and advantage, good and evil, are from God, who is the giver of kingdoms, and the taker of dominions: all is from God.”—Fana‘id-ush-Shari‘a‘.h.
"I shall be a departer from this world,  
As rapidly as the English discharge a cannon."—Kāsim Ālā, Afrīdī.

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger a dweller within thy gates."—Translation of the Pentateuch.

"The day of judgment is also a comer; doubt this not, oh my friends! On that day, what terrors and what fears will descend upon men!"—Fāwād-ūsh-Shari‘a'a'h.

The plural form of this participle is both masculine and feminine. It is obtained, in the same manner as the plural form of the past participles of the first and second classes, by rejecting the final \( ð, ð, ð \), or \( ð-\text{-SnæoeCf} \); as \( ð\text{-SnæoeCf} \) or \( ð\text{-SnæoeCf} \) or \( ð\text{-SnæoeCf} \) or \( ð\text{-SnæoeCf} \) or \( ð\text{-SnæoeCf} \), ‘a reader,’ or \( ð\text{-SnæoeCf} \) or \( ð\text{-SnæoeCf} \), ‘readers.’

Examples:

"I perceive all are travellers, there are no terriers behind:  
The journeying on this road is both for young and for old."—Ābīd-ūr-Rahmān.

The following extract contains examples of the plural, both masculine and feminine:

"Five things are breakers of prayer, and all are common. First, words are breakers of prayer, whether they may be in sleep or in waking moments, whether intentionally or inadvertently, whether few or many."—Fāwād-ūsh-Shari‘a'a'h.
NOUN OF FITNESS.

اسم لياقت ism-i-liyākat.

206. The noun of fitness is merely the infinitive in the genitive case; as,

دریوژد چا د وده سیده ی به یابیشی و چه خروکت بیمه راکی دا وقت د رانلو نه دی

"Some one knocked at the door, on which lady Æa’eshā said: 'Who art thou? do not come in; for this is not a fit time for coming.'"—Porā’d-ush-Shari’ah.

جه سید یاده حرام که وقت أودد شی ی د گخو عالم پری ی د کبو دی

"They who lament out of season, slumber at the proper time:
The beards of those persons are only fit to be pulled."—Æabd-ul-Rahmān.

There is an active participle or noun of action of intransitive verbs, but it is alone used as a noun of fitness. The following is an example:

مهم نامه کود دم و دوا به ما طیب یم یم رگیدونی یم د یعش شاک رنه مره بی

"Waste not uselessly on me thy breath and thy medicine, oh physician!
For I am not one to recover, but one to die from the pangs of love."

Æabd-ul-Hamid.

صفع Of the Tenses.

207. As there is considerable difference in the formation of the inflections of the verbs intransitive and transitive, they will require to be separately explained.

According to the system of the Arabian grammarians, on which the grammatical rules of Puṣhto, as well as other Muḥammadan languages are based, verbs have properly but one conjugation, and two changes of tense—the preterite or simple past, and the aorist; the other tenses being formed by the help of several particles, and the auxiliary verbs, 'to be,' 'to become,' 'to exist,' etc., already explained and illustrated.

With the exception of the infinitive, the verbs have two numbers,—the singular and the plural. There are also three persons, as in other languages; but the third person precedes the second, and the second the first person.

Verbs are also divided into perfect and imperfect, regular and irregular; the latter, and the imperfect verbs, being exceedingly numerous.

Much variation occurs in the formation of the different tenses of the last mentioned verbs, and there is also a change in termination for the feminine gender.

208. The paradigm of a regular intransitive verb in the active and passive voices, according to the Arabic system just referred to, given at paragraphs 405, 407, 408, and 409, shows the original tenses from which all the others can be formed. The active participle denotes the agent, and the passive participle the object acted on.
Intransitive Verbs.

The past being antecedent to the present, according to the Oriental grammarians, must be first noticed.

The past tenses of intransitives are tolerably regular in comparison with transitives; still there are seven methods or rules regarding them which require some explanation.

I.—Most intransitives form the past tense by merely rejecting the ل of the infinitive and prefixing the particle ژ, the peculiar sign of the past, which is also written ژ; and sometimes و. but the ژ of this tense, like the ب of the past in Persian, is often omitted as redundant. The last radical letter is moveable; that is to say, it takes (ـ) (fat'ha'h), or ـ (hā-i-zāhir) after the final letter, for the masculine; as ژ بیهد 'to know,' ژ بیهد or ژ بیهد 'he knew.' From the third person five other inflections are formed, by the application of the affixed personal pronouns which have been already described.

II.—Are infinitives which form the past after the same manner as the preceding, but whose final characteristic letter is quiescent; as ژ ژارد 'to split,' ژ ژارد 'it split;' ژ زانیست 'to run,' ژ زانیست 'he ran.'

III.—Some infinitives ending in a quiescent consonant insert a ژ, for the third person masculine singular, which is changed into ـ for the plural; as ژ خن 'to ascend,' ژ خن 'he ascended.' The other persons are regular; as ژ خن 'I ascended,' etc.

IV.—A few infinitives reject the last radical letter as well as the sign of the infinitive in the past; as ژ سول 'to burn,' ژ سول 'it burnt.' This verb is used both as a transitive and an intransitive.

V.—Intransitives formed from adjectives or nouns by affixing ژدل كیدل شول or كیدل شول is required to complete it; as ژ مات شه 'to break,' ژ مات شه 'it broke.'

VI.—Some infinitives ending in a silent consonant, which is generally ـت, do not take the prefixed ژ, and therefore their imperfect tenses are the same as the past; thus ژکنیست 'he sat,' and 'was sitting.'

VII.—Infinitives having a ل as the final characteristic letter, reject it in the third person masculine singular; as ژ راگل 'to come,' ژ راگل 'he came.'

Examples will be found in the following extracts:
In short, the youth attained the summit of strength and skill, and no one had the power of vying or competing with him. — Gulistān.

For some time thou madest a captive of me: Thou didst plunge me into inexpressible grief:
I abandoned for thee both name and fame. I constantly beat my head against the stones. — Yūsuf and Zulkhā.

210. There is an exception to the above general rule in the formation of the inflexions of this tense; for the ل of the infinitive is sometimes retained, and the affixed pronouns (except for the third person plural) added to it, as may be seen in the following couplet:

For some time thou madest a captive of me: Thou didst plunge me into inexpressible grief:
I abandoned for thee both name and fame. I constantly beat my head against the stones. — Yūsuf and Zulkhā.

211. To form the feminine singular of this tense, ہ (hā-i-khafti) must be affixed to the final ل of the infinitive; but sometimes the hā-i-khafti is substituted for the ہ of the masculine. The former is the most generally used. Examples:

Notwithstanding that I went according to the precepts of custom and usage, I attained not to the knowledge of certainty and truth.” — Mirzā Khān, Anšārī.

212. The third person singular and plural of the past tenses of intransitive verbs is alone subject to change in termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number; as, we arrived, you arrived.

The following is an example:

It is the consequent result of love that the eye weeps:
And also, that from weeping, my eye became swollen.” — ʻEabd-ʻul-Ḥamīd.

She took a tray in her hand and set out;
And with great expedition reached the prison.” — Saīf-ʻul-Mulāk.
"The hand of destiny lowered the veil of imprudence before the eye of my judgment, and detained behind the obscure curtain of ignorance and incapacity my far-seeing prudence; and suddenly we all became entrapped in the talon of misfortune and sorrow."—Kalilah wa Damnah.

The following extract contains an example of the plural form of the past tense, in which, as explained in a preceding paragraph, the pronoun is affixed to the infinitive.

"A holy man repudiated the feigned manner of the Darweshes, and was entirely unacquainted with their sorrows and afflictions. In this manner we arrived at the palm-grove of Bān Hillāl."—Gulistān.

213. The third person masculine plural of verbs which do or do not take the prefixed ُ in the past tense, whether the tense be formed by rejecting or retaining the ل of the infinitive or otherwise, is generally the simple infinitive with the ُ prefixed for the former, and the infinitive unchanged for the latter; thus ریپیدلل 'to tremble,' ریپیدلل 'they trembled;' رانغلل 'to come,' رانغلل 'they came.' The plural form of those which reject the ُ or drop it as redundant, will be explained in its proper place. The following is an example of the regular verbs:

علي اکبر او قاسم چه دوادو ُ لوبدل اهل بست وارد ولر و نولبده د ازل په اراده کنی می داود

"When Aēalt Akbar and Kāsim fell, their families were standing by, and were melting with grief; for such had been written from all eternity."—Muhammad Hanifah.

214. There is another form of the past tense for the masculine plural of the third person, which may be easily mistaken for the third person feminine singular, as it is written with the same consonants as the latter. There is, however, a difference in the pronunciation; yet it is difficult to describe it in writing, and even when uttered by an Afgān tongue, it is almost imperceptible, and requires an Afgān ear to distinguish it. The nearest approach is by writing (ـ) over the final ُ, which vowel points give a sound equivalent to the diphthong َ، and similar to that which occurs in the plural form of the nouns of the fifth variety of the 6th declension. It is sometimes written with (ـ) only. This form of termination is used both for transitive as well as intransitive verbs.* The following is an example:

* The author of the "Ejaib-ul-Lughat," in the preface to that work, remarks on this very subject in the following manner:—"I have adopted the lexicographical system of the Persian to express the Afgān in this work, in order that it may be more easy to those acquainted with the former language; yet, notwithstanding this, the perfectness of sound and completeness of enunciation is alone to be acquired by oral practice. The word راشن akhlu ُ is an example of this. When written with simple ِ, آ, quiescent ُ, ُ with the short vowel a, and unaspirated ُ, or کُ-kaifi, it is the third person feminine singular—"she goes;' and when written with simple ِ, آ, quiescent ُ, ُ with a short vowel approaching to a and ُ slightly sounded, and unaspirated ُ, it is the third person masculine plural."
The Imam’s head remained in Saleh’s court. Behold the Yazidis completely deceived! Saleh, having hidden the head under his skirt, carried it away and buried it in Hasán’s tomb.” —Hasan and Husain of Muhammad Hanifah.

215. The or ُن or َن is sometimes affixed to the third person singular and plural of this as well as other tenses, for the sake of euphony, and as a respectful form in religious works. Examples:

نُورَنَعَاكَِّي حَيَّنَّا وَخَوْاَهِرُهِ خَيْلَّ وَجَوْدُهُ وَزُرُّ بيِّهِهُ خَيْلِيرَ وَبُصَبِّتْ زَرَةَ خَانِكْيَي ِّنُخَوَّلُهُ تُرُ بَرْبوانِهِ

“When the light of my glory shook itself with force, a hundred and twenty-four thousand drops of perspiration fell from it.” —Nūr Nama’h.

نَسَ خَانِكيَّي خَوُمحَا لَه كَيْرُ لَسَّ نَهْ تُويْ شَقِّ لَه اْنْلَإْ خَانِكيَّي لَس زَرْهُ تَنْ بَلْ شَراَبْ دَرِباَيونَ لَهَ دُوَّدَمَ دِرِباَهْ نَ شَقَّ لَه دَرِيْمَ زُرُّ دِرِباَهْ بَه بُنيَنَتْ كَمِيَّ دِيرَ خَوَّارِهْ وَأَرَه سَيْلَ وَبَهَدِنَّ

“Ten drops of sweat were diffused from my left hand. From the first drop, ten thousand rivers of pure wine flowed like torrents through Paradise; from the second, a river of honey; and from the third, a thousand sweet streams.” —Makhzan Afghānī.

To form the third person feminine plural of this tense the ُن or ِن of the singular is changed to ُن or ِن, as will be seen in the following extracts:

۱۰ بَيْرُ مُرْدُ بُه سْرِي نْيٌكَّ نْيٌكُ مُوجِيَّه نُهُ لُوْرُهُ فِي وَرْكُدَا وَهَيْ بَغْدَادُ مُرْكِتِ سْكْدُ دِلْ شُوَافٌ هِي وَجِيْلُ نْيٌكُ بُه سْرِي نْيٌكُ زِرُ تْرُ وَبِيدْلَيَّ

“An old and respectable man who dwelt at Baghdad, gave his daughter in marriage to a shoemaker. The hard-hearted rascal bit her lips so, that the blood immediately flowed from them.” —Gulistān.

شِيْطَانُ نُهُ وَرِتَّهُ وَوَجِيْهُ بَه سْرِي نْيٌكَّ شَرْيُ مَنْ صَاحِبُ نْيٌكُ دُنْ نُمْ نَأْرِنِ لَهُ بَه مَلَكِنُ

“The other devils said unto him, ‘Oh, master! wherefore art thou become so sorrowful, that the cries of thy grief have gone out into different lands?’” —Fawā’id-ush-Shari’ee a’h.

216. I have already observed at paragraph 209, that a great many verbs at times reject as redundant the prefixed ُن, the sign of the past tense of regular verbs, both transitive as well as intransitive, without any apparent reason; thus:

بُشْرُ وَ سُوَنَدُ حَمَا بَه خُدَادِي دِيْ فُهْهُ نُورُيِّي نْيٌكُمُ بُه خَلَلُهُ كَرَهُ بُوْحَيْلُمُ بَه زِرْهُ

“Bishr said, ‘It is my solemn oath, by God! that the mouthful which I put into my mouth I knew was poisoned.’” —Fawā’id-ush-Shari’ee a’h.
In the following extract, which is an example of the same infinitive as the preceding one—‘to know,’ etc.—the ِيُهَدِيَل of the past is retained.

اَهْلُ بَيْتِ وَأَرَادَ دِيْرَهُ یَهُ كَفْهُ خَاتِي شُؤُو اَو بَرْ مَقَامُ دُ شَهَدتُ ِيُهَدِيَل

"The family encamped on the very place, and they recognized the spot of martyrdom.”
—Muhammad Hanifah.

217. There are also a number of defective as well as irregular verbs which entirely reject the ِيُهَدِيَل: in fact, to add that particle would render the word meaningless. In other respects these verbs are subject to the same changes for inflection as the others already described, as will be perceived from the following examples:

سَحَابَة حَضِرَتْهُ رَاغلَْل عَرْضٌ فِي زُكَيْرُ ِهِ اَوْبَهُ مُعْرَظَنِهُ نُسُو نَّهُ جَهَّ زُكَيْرُ ِهِ اَوَذَسُ كُرُرٌ

"The companions of the Prophet came to him and represented: 'We have no water that we may drink, neither that we may perform our ablutions.'"—Fawā'īd-ush-Shārī‘a‘īh.

ہر کِلَہ چَہ عاَشَقِی اَو مَعْشُوْتِی بِهِ یُسْجَنَ كَنِی رَاغلَْل مَالَکُی اَو مَلَکَی بَنی خَزَیدِی

"When love-making and love-accepting came between, authority and dependence arose and departed.”—Gulistān.

218. When the verb has a radical ِل, as well as the ِل of the infinitive, as in تَلَلْ, رَاغلَلْ, etc., one is generally rejected as redundant in the inflections for the different tenses, with the exception of the third person feminine singular and plural of a few, in which both are retained. In the third person masculine singular both are dropped. Example:

بِلَیللَّ کَانِی جَعْفَرُ یَهُ بَغِ کَسِ ِبَه ِبَه َرِسُطَفُی رَاغِی

"The nightingales sing both in garden and in meadow—
'The flower of the spring, the Chosen One,* has come into the parterre.'"
—Kāsim Ālī, Afrīdī.

Sometimes both ِل’s are retained in this, as well as in other tenses of the verb. Example:

یو نُکِیِرُوُهُ یل مَسِکَرُوُهُ عَدَااب خَمَآ یه سَرِذَوُهُ
آخر رَاغلَلْ قَدِی مَتْرَیِ راُهُ اَرْدِی مَتْرَیِ

"One was Nakīr, the other Munkir—the whole torment was on my devoted head. At length they came forth—they stood before me, lookers-on.”
—Story of Jumjumah.

* A name of Muhammad.
219. The third persons of the past tense of some verbs, in which the letter \(ت\) precedes the sign of the infinitive, are somewhat irregular. In the third person singular they take \(و\) before the \(ت\); thus, خلت ‘to ascend,’ instead of becoming خلت، becomes خلت

"The prince ascended to a rising ground to obtain a view. On both sides the warriors were falling from their steeds."—Bahrām Ġur.

For the plural, the \(و\) is changed into \(ی\); thus خلت، becomes خلت، Sometimes, however, the past masculine plural is written خلت، An example of the former is contained in the following extract:†

"At this sight Adam Khān laid waste his heart; and all solicitude for name and fame went out of it."—Story of Adam Khān and Durkhānā'i.

220. There are several compound‡ verbs, both intransitive, as well as transitive, such as  ترویت 'to fall,' گربنسلت 'to fall into,' گربنسلت 'to sit down,' etc., which are obtained by prefixing a preposition or a post-position to a simple infinitive, the formation of the past tenses of which is difficult, and requires some explanation. Instead of placing the \(و\) of the past tense, when expressed, before the word in its compound state, it is inserted after the preposition. Thus the past tense of the infinitive گربنسلت ترویت, instead of becoming گربنسلت ترویت, is written گربنسلت ترویت and گربنسلت ترویت گربنسلت. In many recent manuscript works, and in some of older date also, one is omitted in writing; and in conversation the sound of the second letter is scarcely perceptible. From this a difficulty arises, if the past tense be written or spoken without the second \(و\); for then there is no difference between the past and the imperfect, and consequently there would be, in some instances, a doubt regarding the meaning. Mīrzā Khān, Anšārī, who is one of the oldest Pūshṭo authors we know of, always makes the difference between the past and the imperfect form, in which I have followed him; thus:—

"Of its own free will it fell into the flame of love—This crude and imperfect one transported its soul to perfection."—Mīrzā Khān, Anšārī.

* This is another example of the masculine plural described at page 84.
† In this case the final letter is no longer quiescent, but takes \(و\) or (ـ) as in the example referred to.
‡ These verbs show in what manner some of the compound words in Pūshṭo are formed. ترویت means 'to go out,' and with پری 'on' or 'from him,' etc., becomes ترویت پری 'to fall.' Again, the same infinitive with the post-position پری 'in,' پری 'inside,' etc., produces ترویت 'to become entangled,' ترویت 'to fall into,' etc.
Some of the best prose authors also make use of the second, to distinguish the past, as in this example:

"When this news reached Najāshī, he fell from his throne; and Abrahah fell down from his horse into the birds’ mouths."—Bahā Jān.*

Khūshhāl, Ḥamīd, Rahmān, Shaida, Kāsim Ālī, and others, write the past tense of this class of verbs with one, but with (ـ) over it; their meanings are, however, not to be mistaken. The following are examples:

"It was not love, it was a thunderbolt from the heavens,
That suddenly fell on my head and my possessions."—Āabd-ul-Ḥamīd.

"I fell right into the man-devouring whirlpools of love:
Neither can I advance, nor am I able to run back."—Āabd-ur-Rahmān.

Another form of the past tense of intransitive verbs remains to be noticed. Infinitives, formed chiefly from adjectives, such as ماتیدل ‘to break,’ تیریدل ‘to conceal,’ تیريدل ‘to pass,’ etc., require the past tense of the auxiliary تیریدل ‘to become,’ to be added after dropping the بدل of the infinitive. Thus مات شد ‘broken,’ بدل ‘concealed,’ تیر شه ‘passed.’ The auxiliary, as well as the adjective, is subject to change in termination for gender and number. Examples:

"Neither did I go distracted at the rumour of being separated from her,
Nor did I become deaf: as I was, so indeed I now am."—Āabd-ul-Ḥamīd.

"From the time I became a captive many years passed over me,
And thou didst not seek for any information regarding me."—Saif-ul-Mulāk.

In all the inflexions of intransitive verbs, the regular personal pronouns, ‘I,’ ‘thou,’ etc., may also be prefixed as in Persian. It is equally as correct to say تیریدل زه راغلم as زه راغلم تیریدل ژولودی, or as زه راغلم ژولودی ژولودی راغلم; but the affixed pronouns are indis-

* This writer is said to have been a Shi‘ah Posh Kāfir, who, after having been converted to Islamism, again relapsed. For specimen of his writings, see ‘Text Book.'
pensable, as in the language just referred to, as well as in Arabic and Hebrew, to which, in this particular, Pushto bears a remarkable similarity.

**Imperfect Tense.**

223. This tense denotes some incomplete past action, either near or remote; and is obtained by dropping the prefixed ین of the past; as,—

فیناً و کرده حال مي به روحي به ذاته زغم

"I used to fly to deserts and mountains from the society of men, that I might not be occupied save in the worship of God.

Only imagine then what my state must be at this hour, that, in a tether with brutes, I must endure their society."—Gulistán.

224. The plural is formed, as in the past tense, by changing the different affixed personal pronouns to the plural form; and the third person masculine plural is the same as the simple infinitive. The following are examples:

پهلوان دعا کاروانیان و لبدل چه همه وارد سرد به خان لرزبدل او زرنده به هلاکت في ابسطي ور

"The wrestler saw that the whole of the caravan were trembling for their lives, and had resigned their hearts to destruction."—Gulistán.

225. The same observation regarding the personal pronouns being sometimes affixed to the infinitive without dropping the ل, as in the past tense, described at paragraph 212, is equally applicable to the imperfect, except for the third person masculine plural, which, as mentioned in the preceding paragraph, remains unchanged. For the feminine plural, the ین or (ای) of the singular is changed to ین or (ای), and affixed to the simple infinitive. Examples:

شاد الصفوان به نا اميدي شه

بد از وده و لوه اله نه پوهيدم

"Through excess of sorrow King Saf'wan fell into despair,

And grief and affliction returned to him with increased force.

Again he said, 'In the first place I was not conceiving for a moment, That this fire would blaze up in my dwelling.'"—Saif-ul-Mulak.

* The custom of affixing this class of pronouns probably sprung from the Semitic languages. In Sindhi they are also much used; for a Sindhian can scarcely utter a sentence without prefixing them to nouns as well as verbs. They are also used in Pehlavi, the mother of modern Persian.
The Chikor for this reason is sunk up to the knee in blood, that she was wont to vie with her in walking.—Babul-ul-Hamid.

226. As I have already remarked at paragraph 220, the imperfect tenses of those verbs which do not take the prefixed j in the past, or drop it at times as redundant, are, in nine cases out of ten, written precisely the same as the past; and the signification in many instances is only to be discovered from the context. In conversation, too, the difference is scarcely perceptible; and it is only by practice in the language that the difficulty is to be overcome. Examples:

"The agreement that thou hadst made with me, thou now desir'est to break. I was thinking, that in the present day, fidelity is a medicine which is not to be found in the shop of the druggist of the world."—Katilah wo Dannah.

227. The third person singular and plural of this, as well as of the other past tenses, is alone subject to change in termination to agree with a feminine governing noun, whatever be the class of verb, regular, irregular, or defective, and will not require a separate explanation, as it has already been referred to at paragraph 210. I shall, however, give a few extracts as examples.

"In tears she came to the house, and went out after him with her head bare. She was wont to wander about in great distress; and, on account of separation, used to reel and stagger."—Tanwallud Nama'h.

"The Wuzir said, 'Two pigeons were dwelling in the same nest. The name of one was Bâzindah, the other Nawázindah.'”—Katilah wo Dannah.

* The Bartavelle or Greek partridge (Perdix chukar). It is found in great numbers in the hills north of Peșdâwer. It has red legs, and is much larger than the common bird.

† See Κεντεινος in the couplet at paragraph 220, which is written in the same manner as the above word, although the first person singular of the past tense of the same verb.

‡ Player.

§ Flatterer.
The following extract contains an example of the masculine plural of the imperfect tense, formed according to the rules I have already explained for the past at paragraph 214, as being similar in mode of writing to the third person feminine singular, without the vowel points.

"God became pleased at the victory of the Yezidis, and distorted the revolutions of destiny. His (Husain’s) family were becoming sadly afflicted through anguish, and rivers of tears were flowing from their eyes."—History of Hasan and Husain.

229. Although the class of imperfect verbs, such as ترییدل, مانیدل, دکیدل, etc., have no regular past tense, and require the past of "شول, 'to become,' to form it; yet they have a regular imperfect, as other verbs. Examples:

"The prince placed his shield under his head and then stretched himself on the ground; After which, the thought of this danger was passing in his mind."—Bahrám Gūr.

"Understanding and intelligence he possessed beyond bounds. In the same manner in his childhood, the signs of his future greatness, used to be apparent on his forehead."—Gulstān.

230. Another form of this tense is obtained by prefixing the particle به to the past. It implies continuity and habitude, as will be seen from the examples:

"That grief which I bore on account of my beloved, although it was a load upon me; And, notwithstanding, some used to call me mad, yet I was wont to roam in happiness."

—Yāsuf and Zulikhā.

"They will say, 'These were our practices, that when the summons to prayer reached our
ears, we USED to arise to perform our ablutions, and USED not to be occupied in any other matters."—Fanā'id-USH-Shari'ā'ah.

LIKE unto Majnūn thou wERT used to wander about wildly, Ever making inquiries after Laylā, both in deserts and in wilds.”—Kāsim ʿAlī, Afrīdī.

231. It will be necessary here to notice the great imperfection and irregularity of some Pushto verbs, of which راغلل Rāgall is a specimen. The real infinitive appears to be غلل, to which the class of pronouns described at paragraphs 132—134 are prefixed. Thus Rāgall literally means ‘to come to me or us;’ ورغلل ‘to come to thee or you;’ and Rāgall, however, appears to be the common form of the verb ‘to come;’ for در and رغ are also used with it; as, ‘I came to thee or you;’ ور ته راغلل ‘we came to him or them;’ but را cannot be used with ورغلل.

232. راغلل ‘to come,’ is another infinitive similar to the preceding, but its principal use is to form the actor, imperfect, and conditional tenses of Rāgall, in which the latter is deficient. What is most surprising, and I imagine not to be found in the grammatical structure of any other language, is, that the proper past tense of Rāgall conveys no preterite signification, and is only used as the imperfect of ورغلل; and of درنل; راغلل. Several tenses in which both infinitives are defective, are obtained by prefixing در, را, and ور, to some of the inflections of the auxiliary ‘to become,’ and will be found in the conjugations. An example is contained in the following:

Jabra’il said, ‘O prophet of God! my last sight of the earth is taken, because thou wert the object of my desire when I USED to come. Now that thou departest from this world, I have no intention of coming again.’”—Fanā'id-USH-Shari'ā'ah.

233. تلل, when used without the pronominal affixes, signifies ‘to go,’ but it is also imperfect, and has merely a past participle, agent, and imperfect tense. Examples of the masculine and feminine form of the imperfect tense of this verb are contained in the following extracts:

All alone he was going along the road—no one was with him:
A hundred praises on such a brave and bold-hearted youth.”—Bahram Gür.
Nevertheless modesty became an obstacle, and with empty sighs she contented herself. The secret of love she was wont to keep concealed, although from her eyes bloody tears used to flow."—Yusuf and Zulikha.

**COMPOUND PAST TENSES.**

234. The principal use of the past or perfect participle is in the formation of the compound tenses; and, as I have already given such a lengthened explanation of the former, little remains to be noticed regarding the latter, which are obtained from them by the addition of the auxiliary verbs, or روابط الزمانى, rawabīt-uz-zamānī, as they are termed by the Arabian grammarians. It will be necessary, however, to treat of them separately.

ماهي قريب Perfect Tense.

235. The perfect tenses are formed by the addition of the present tense of the auxiliary 'to be,' to the past or perfect participles, described at page 75; and, like the latter, are of three different classes.

236. There is such a slight difference between the two first classes—the retention or rejection of the ل of the infinitive—that I shall give examples of them indiscriminately, as both end in ي, and the terminating letter is alone subject to change for gender and number. Examples of the masculine singular and plural will be found in the following extracts:

"Until by the stroke of death it is not turned aside, Make not my countenance a turner away from thee."—Æabd-ur-Rahmān.

"When the morning dawned, and it was time to take wing, perplexed and irresolute in counsel, he began saying, ‘What shall I do? shall I return, or with the purposed intention for which I have come out, should I take the road of amusement and recreation?’—Katilah vo Dammah.

237. The participle must agree with the auxiliary in gender in the formation of the feminine form of this tense. Example:
That thing, the time for acquiring which may have passed away, becometh the Phoenix of one's desires;

But the immortal bird, as yet, hath not been caught in any one's net."—Æabd-ur-Rahmān.

"The sound of his charming words hath gone out into every land; and a piece of his composition is held as precious as a bond; as valuable as a note of hand."—Preface to the Gulistān.

238. The plural form of the past participle being the same for both genders, the only difference in the masculine and feminine form of the tense is in the auxiliaries; thus:

ناسٽ لر نوقيات راغلی یو یو ساسب سازکوئی چه درخائئئی چی را ته شخند کوری

"We have come to you for assistance, therefore, make some such excuse, that Durkhānā'i may show her face to us."—Adam Khān and Durkhānā'i.

"The curtains of carelessness and inadvertency must have fallen on thy eyes: If not so, the beloved has not drawn the veil over her face."—Æabd-ul-Hamid.

239. Properly speaking the auxiliary should immediately follow the participle, but it often precedes it, or follows after several intervening words, as in the following examples:

چه ده د عدل نمردی پرپوئتی توره شه ف ظلم و خته ملك تور شه

"Since the bright luminary of his equity and justice hath set, The black night of oppression has set in, and filled the land with darkness."

—Æabd-ul-Hamid.

"The curls of this wanton sweetheart are hanging all dishevelled; Like a shadow they have overspread her lovely cheek."—Mirzā Khān, Ansārī.

240. Like their Persian neighbours, some of the best Afghān authors are fond of using the past participle for the perfect and pluperfect tenses, the auxiliary being understood, to connect the members of the sentence, and suspend the sense, both in prose as well as in poetry. Example:—
"Shouldst thou look towards my servants, they (have) come to my house in a state of affliction and distress, covered with dust from the blowing of the winds; searchers after my will; seekers of my mercy: they (have) come solely on my account."—Fawā'īd-ush Shari'awā'ī.

241. The following are examples, both masculine and feminine, of the perfect tense obtained from the third class of the past participles of verbs, which are either imperfect, irregular, or have a preposition or postposition prefixed. Examples:

"If thy face is concealed with curls, there is no cause of apprehension;
For the waters of immortality, too, are concealed in total darkness."
—Aḥab-ur-Rahmān.

Some were saying, 'This is caused by demons who have seated themselves on this fair one's spirit:
When a fiend takes possession of any one, he then sits alone, and apart from others.'
—Yūsuf and Zulikhā.

"I am sunk into doubt and perplexity as to whether I am awake or whether I am asleep.
Do I see the fulfilment of my desires, and the exceeding beauty of my beloved, merely in a dream?"—Yūsuf and Zulikhā.

242. The pluperfect tense is formed in the same manner as the perfect, from the three classes of the past participles, to which is affixed the past tense of the auxiliary 'to be.' It is subject to the same changes in termination for gender and number as the preceding tense.

243. Examples of the singular masculine and feminine:

"Yahyā Khan, together with his younger brothers, not one of whom had, as yet, reached man's estate, girded up their loins to avenge their father. With the assistance of the clan, they changed the bright day of the enemy into darksome night, and wreaked vengeance for his death upon the foe, whom they ruined and annihilated."—Afzal Khan: Tarikh-i-Murassae.
Halima'h had gone out somewhere, and had not been apprised concerning the Prophet. Some one gave her information concerning him; and, through dread on his account, she uttered loud cries."—Tawallud Nama'h.

One day I had sat down on the throne quite happy, and without the least apprehension: The heat wholly overpowered me, and I became feverish, my body weak and languid."
—Story of King Jumjumah.

Examples of the plural:

Examples of the plural:

There were ten envoys from each country, who had arrived from time to time.
Her father treated them with distinction; he feasted them with magnificence."
—Yusuf and Zulikha.

The feet of those who had taken up a place in the midst, had stuck fast in the honey; and when they wanted to fly away, their wings also became smeared with it, and they fell into the net of destruction and perdition."—Kalila wo Damnah.

Around the walls of the palace there were silken lines fastened; And splendid dresses of all sorts and kinds had dropped on them."—Saif-ul-Mulah.

* The name of Muhammad's nurse.
245. As I have already remarked respecting the use of the past participle for the perfect tense by some writers, they are in the same manner partial to the use of the participle for the pluperfect, the auxiliary being understood. Example:

ن نوران محمد دی خلیفی  
ن عدم پره تورد شوه ود  
دي لک نمیر را خختی

"N. is the splendour of Muhammad, which has shone and which has been diffused on the whole world.

It was the dark night of chaos and inexistence when he like a sun had arisen in it."

—Ahmad Shāh, Abdālī.

Doubtful Past Tense

246. This tense is also formed from the different past participles by the addition of the aorist tense of the auxiliary ‘to be,’ which may precede or follow the participle, and is not subject to change in termination for gender and number, the participle being alone affected.

جمه له چرعن پرونلي وبي باخی  پاخيدی نه شي له زرون پرونلي

"He who may have fallen from mountains again ariseth; but he cannot arise again who may have dropped from hearts."—Æabd-ur-Rahmān.

ام دا سري جه مرزه في دينس ليل او به ده بانند ورانند شوي شه مرتسي ته رسيدي وبي او

بادشاه هم ورسهد جودت شوي خبره في آوري

"The eighth is that man whose rank and employment an enemy may have sought; and having outstripped him, may have attained that office, and gained the confidence of the sovereign who giveth ear to his tales."—Kalilah we Damnah.

به مرده جه لا ووري شه نیره نه وبي دا منت دي جه خرائت  رسي و كا

"Before the first night as yet may have passed over a dead person, it is a regulated institution that alms should be given on his account."—Farā’id-ush-Shari’aa’h.

247. Examples of the plural:

غه جار بایت جه اکثر کال په ختل کور کمی وی ساتین او په سمرا خریدلی نه وبي په غه کمی

"The cattle which for the most part of the year may have been kept in thine own house, and may not have grazed in the wilds, there is no portion of alms to be given on their account."—Farā’id-ush-Shari’aa’h.

ن غه په لوري سرگی وی خختی جه په لاس في سرپايه وبي با زکوة

"Their eyes will have become raised towards the road of those who may have in their hands charitable gifts and alms."—Æabd-ur-Rahmān.
248. There is another form of this tense obtained by adding the 2nd future tense of the auxiliary 'to be,' to the different past participles. The following are examples:

"He may have laughed heartily, or may not.
His heart's grief may have become beguiled, or may not.
He may have chosen tranquillity and ease, or may not.
Some one may have inquired about the matter, or may not."—Abd-ul-Hamid.

249. The past conditional or optative tense of the Pushto verbs is obtained by subjoining the imperfect or conditional tense of the auxiliary 'to be,' to the past participle, with which a conditional conjunction or adverb of wishing must either be expressed or understood in the same sentence.

250. The auxiliary remains unchanged in all three persons; and the past participle is alone subject to change in termination for gender and number, therefore, a few examples will suffice.

"Would that I had never been born! that I had never come into this world!
That I had never seen grief, nor experienced this amount of tyranny and oppression!"

—Yasuf and Zulikha.

251. With a conditional conjunction or adverb of wishing, either expressed or understood, the second person singular of the imperfect tense of verbs also
conveys a conditional or optative signification similar to the preceding, but it is alone used for all six inflexions. The following are examples:

"For a fool there is nothing better than silence: were he aware of this counsel he would not be a fool."—Gulistān.

"I had not sunk to this degree in grief and affliction, if admonition had gone more or less into my heart."—Æabd-ul-Hamid.

"Could the hand of any one accomplish the works of the Almighty, no one would suffer a moment to pass without obtaining his own desires."—Æabd-ul-Rahmān.

252. The second form of the imperfect tense, obtained from the simple past by prefixing the particle ِبَ, as already described at paragraph 230, is also much used in the construction of the past conditional tense, as will be seen from the following example:

"By whatever road they were fleeing, the stones were raining on them: if they ascended the mountains, the dread birds followed them."—Tavallud Nāma'h.

253. Sometimes the condition is expressed by the simple imperfect, and the consequence by the second form of the imperfect above alluded to. Example:

"Ere this, love would have burnt down the house of my body, if tears had not come to my assistance."—Æabd-ul-Hamid.

254. The simple past tense is also often used in a hypothetical sense, and the consequence by the second future tense; as,

"The Kattār Kāfirs will become converts to Islām, if the guardian (of the beloved) is softened by my tears."—Æabd-ul-Hamid.

"I will seize the sword of courage and resolution, if grace and mercy come from that which is hidden."—Ahmad Shāh, Abdālī.
255. Of the two forms of the conditional just explained, that obtained from the imperfect, which is formed from the past tense of the auxiliary 'to be,' with the particle ُه prefixed, is alone subject to change in termination for gender and number.

**Present Tense.**

256. There being thirteen classes of intransitive verbs, including perfect and imperfect, the present tense of each is formed in a different manner, by altering, rejecting, or adding other letters after dropping the ل of the infinitive, and affixing the necessary pronouns.

257. The present tense of verbs of Class I. is formed by rejecting the ل of the infinitive, and changing the last radical letter for another; as ُرُغِيدل ‘to recover’ (health), ُرُغِيري ‘he recovers;’ ُآوُتِلي ‘to fly,’ ُآوُتِل ‘he flies;’ ُنِسِبِلي ‘to become ensnared,’ ُنِسِبِلي ‘he becomes ensnared;’ ُپُهِيدِل ‘to know,’ etc., ُپُهِيري ‘he knows.’

"Man neither dies on account of it, nor recovers from it: Let not the Almighty afflict any one with the pain of love!"

--- Eabd-ul-Hamid.

"This is not the nightingale which fliteth around the roses: It is my soul which hath flown towards thee."—Eabd-ur-Rahmān.

"Some became prophets, and some became disciples; but they made a gentle disposition and good qualities a net; they led particular persons astray; and the public become entangled in the net like birds."—Makhzan Afghānī.

"In the worship of God, the sweat flows like a river; But I tire not at mid-day from ploughing the land."—Kāsim A'li, Afrīdī.

"The Prophet said to us, 'Do you know what this stinking smell is occasioned by?' The companions of the Prophet said unto him, 'We do not know what this impure smell is produced from.'"—Fudū'īd-ush-Sharī'īā'h.
The present tense of the verbs of Class II. is formed by dropping the $ل$ of the infinitive, and rejecting the two last radical letters; as in زغيلدل, ‘to run,’ and وریدل or اوریدل, ‘to rain,’ زانگیدل, ‘to hang.’

Examples:

"I obtained such assistance from the potentiality of the spirit, That in one breath I run from ڭەپ to ڭەپ—from one end of the world to the other."  
—Mirzá Khán, Ansári.

"Though rain falleth on it for an age,  The thistle will never a violet become."—Aâbd-ur-Râhîm.

"Red with blood like unto red roses swing  A thousand hearts in every bend and twist of thy ringlets."—Aâbd-ur-Rahmân.

The verbs of Class III. reject the $ل$ of the infinitive and the three last letters in forming the present tense; as جاپی, ‘to sit.’

"The hawk said, ‘When he calls out to me, I return from my flight, and I sit on his hand.’ The cock answered, ‘Thou speakest truly.’"—Kalilah wo Damnah.

The verbs which constitute Class IV. are few in number. They reject the $ل$ of the infinitive and the last radical letter, altogether, in forming the present tense; and the first vowel, which is long, is lost by elision; as in جاردل, ‘to crack or split.’

Example:

"She has no equal in loveliness,  On her account, loving hearts break."  
—Ahmad Shah, Abdali.

Class V. drops the $ل$ of the infinitive and the last radical letter for two others in forming the present; as خخل, ‘to ascend,’ in the following example:

* The violet is known as the Gul-i-Paighambar, or the Prophet’s flower.
“Through crudity and rawness, ebullition and agitation ARISTH from the pot:
Of the heart’s death, the manifest tongue giveth evidence.”—Æabd-ul-Hamid.

263. The verbs of Class VI. merely reject the ل of the infinitive, without altering the other letters more than substituting ر for ر; as جرل, ‘to die.’

[Arabic script]

“At the fountain of attainment of desire, I DYE with lips parched,
From the burning inflammation of the anxiety of separation.”—Æabd-ul-Hamid.

264. Class VII. adds another letter after dropping the ل of the infinitive, for the present tense, as in جرل, ‘to burn.’ Example:

[Arabic script]

“On becoming aware that Mulûk BURNETH in the fire of love,
He again began to speak his thanks and congratulations to him.”—Saïf-ul-Mulâk.

265. The verbs of the remaining six classes are all imperfect, and only two—Classes VIII. and X.—have any present tense; the remainder take the present of other verbs to supply the deficiency.

266. The present tense of verbs of Class VIII. is formed in a similar manner to that of the verbs of Class I., by dropping the ل of the infinitive and substituting another letter for the last radical one; as in مانيدل, ‘to break,’ بايئدل, ‘to remain,’ تيريدل, ‘to pass away,’ etc. Example:

[Arabic script]

“Alas for pleasant life that PASSETH thus away!
Like a stream it floweth swiftly past, alas! alas!”—Ahmad Şâh, Abdâli.

'to run,' which is of Class IX., has no present tense, but uses the present of زغلیدل, which bears the same signification, and has been already described under Class II., to which it belongs.

267. Verbs of Class X. form the present tense in a similar manner to those of Class VI., by the mere rejection of the ل of the infinitive, and adding the different affixed pronouns; as in درملل, ‘to go.’ Example:

[Arabic script]

“We used not to know, at all, ourselves, as to where WE GO;
Neither did we (then) understand what country it is or what place.”—Saïf-ul-Mulâk.

268. ‘To go,’ which comes under Class XI., has no present tense, and uses that of تلله, ‘to go or depart,’ which belongs to the following class.
269. The infinitive  تن١ل 'to go or depart,' which constitutes Class XII. is one of the most irregular verbs in the Pushto language, and uses الخ or گخ as the present tense, which belongs to some unknown root. Example:

شهزاده و آس نیز را ته حاضر کرده بیاران و جهانی ته خم را ته دیر دی مزلون

"The Prince said, 'Make ready my horse and spear, oh friends! For I go to China: I have very many stages before me.'"—Bahrám Gūr.

270. راغلل 'to come,' constitutes Class XIII. of the intransitive verbs, and is similar to the preceding. The prefixed را is changed, according to the person referred to, for در and و, the significations of which have been given in Chapter V. It has no present tense of its own, and uses that of تن١ل, with the prefixed pronouns already referred to. The following is an example:

بیا آواز شه جه ابراهیم خلیل راخت ره
هم پیچی سایر راختی آخته له ویره

"Again a sound came, that Ibrāhīm the friend of God cometh,
Aggrieved in heart on account of Imām Ḥusain's death.
The lady Šā'ra'h, too, approacheth afflicted and sorrowful;
Disconsolate on account of Imām Ḥusain's death."—Muhammad Ḥanifah.

271. In works on divinity and other religious writings, ن or ۵ is very generally affixed to the third person singular and plural, masculine and feminine, of the present tense, as in the first line of the example just given. It is also added to the aorist, future, imperative, and the past; and will be found explained under those heads.

مضارع AORIST TENSE.

272. Properly speaking, the present tense is formed from the aorist by rejecting the prefixed ژ of the latter, which constitutes the only difference between them; therefore, it will not be necessary to give separate examples of each of the thirteen classes of the intransitive verbs, but merely to point out any peculiarities that may exist, and exceptions to general rules. Examples:

ناکه و نبیلی مرغی به سمست دام ن سلو لومو هسی رنگ پریشان زافو کیستم یه کشاله کنی

"Like as a fowl may become entangled in a loose snare of a hundred nooses,
So (her) dishevelled locks entangled me in embarrassment and perplexity."

—Eabd-ul-Hamid.
"When it comes to his recollection that 'I have not made the first kaeda'h,'* and he be about to arise from his sitting posture, he should return to the same position and perform the kaeda'h."—Fanawai'd-ush-Shari'aa'h.

"If I should stand here, the crow will seize me; what is it necessary to do? He said—'The appliances of genius and prudence are invented as a remedy for difficulty and perplexity.'”—Kalilah wo Damneh.

"If a person should die, and may have repented of calumny, he will enter into Paradise before all the rest of the creation; but if he should die, and may not have repented of slander and evil-speaking, he will enter Hell long before the rest of the world."—Fanawai'd-ush-Shari'aa'h.

273. The prefixed ۰ of this tense, like the ِب of the Persian, is often rejected as redundant, but the proper signification can seldom be mistaken. Examples:

خرّج یت حجج یت که فرمانی به دام نمی‌آید

"What cause for astonishment is it, though the Phœnix should become entangled in the net, (By means) of every bird-catcher who possesseth the net of sincerity and love."

—Æabd-ul-Hamid.

خودمدنی هم دا تفاضا کا جه جردن بیوناپی به لع دا احوال تا هیچا کبینیت+ حروف نوابدار ورکر

"Wisdom also maketh this demand, that the dust of unfaithfulness should not rest on the skirt of any one's circumstances or affairs. The cock answered him—'What ingratitude, or what bad faith has been found in me?'”—Kalilah wo Damneh.

خموار خداو و مؤمنونز توفيق و کریبی بیه لازمه مصطفی خی

"Our God hath bestowed grace on the Faithful, that they should walk in the ways of Muhammad, the Chosen One."—Fanawai'd-ush-Shari'aa'h.

274. An example of the ۰ or ِب prefixed to the third persons of the aorist, as

* A form of sitting at prayer.  † This is an example of the particle of negation inserted. See paragraph 422.
well as other tenses in religious writings, for the sake of euphony, referred to at paragraph 215, is contained in the following extract:

"Whether a man may sink in the water and be drowned, or may become consumed in fire, or may be devoured by wolves; under all these circumstances the interrogation (at the last day) is certain and beyond a doubt; for He is Omniscient, and Omnipotent."—Fanā'īd-ush-Shari‘āwā’ī.

1st Future or Precative Tense.

275. The first future or precative tense is precisely the same as the aorist with the exception that it adds the particle ۪ to the third person singular and plural, whether masculine or feminine, and by which it is always distinguishable.

276. As the aorist merely differs from the present by the prefixed ۪, and the 1st future from the aorist by prefixing the ۪ to the third persons, consequently it will be unnecessary to give examples of each of the intransitives, which have already been given for the present, as by prefixing the particles referred to, these tenses can be formed. Examples:

"He should stand parallel to the head of the mausoleum, with his face towards Makka‘h, and he should stand about three or four yards distant."—Fanā'īd-ush-Shari‘āwā’ī.

"If a man by inadvertency should omit the appointed section of the Kur‘ān (in prayer) in either of the first two inclinations of the body, and, at the time of making the inclination, it cometh to his recollection; he should return to the bending position, and on that very place repeat the section required."—Fanā'īd-ush-Shari‘āwā’ī.

277. Like the preceding tense, the prefixed ۪ of this also is often rejected altogether, and sometimes understood; as in the following extract:

"A listener to slander will become liberated from that sin, when he shall deny it with his tongue, and shall refrain from it, or shall put in a word, so that the calumny be refuted; or he should rise up from the place and release himself from hearing backbiting."—Fanā'īd-ush-Shari‘āwā’ī.
278. When a personal pronoun is used with the third person of this tense, the ٌ precedes the prefixed ژ, but when the third personal pronoun is not used, the ژ precedes the ٌ; as in the following example:

ٌ وَلَا نَعِمَةٌ أُرَنْجاً جَاءَهُ خَوَنَةٌ كَرَآئِي وَيَيْبُنَ شَمْسَ يَا نَفَر

"Let not fire reach the house of any one, Though its brightness be the sun’s or the moon’s."—ṣabd-ur-Raḥmān.

279. The second future tense is formed from the aorist by the addition of the particle به, and is subject to exactly the same rules and variations as that tense. Examples are contained in the following extracts:

تَلِهُ حَقَّ ذَه بَ يَا بَارِانْوَ يَه سَرَاطٍ يَه وزَخّوریذ يَه هِبَتَ بَه نَیکَت وَ بَه يِدَرْتَه حُضَریثی عَمْلَه بَه دَوْاَر

"Passing over the bridge of ۶اراً is true my friends, and you will be perturbed through awe. Both good and bad will assemble on it; all actions will be weighed; and every one will know the state of his case."—Fanā‘id-ush-Shari’ee’a’h.

کُه زَرِب سَوی رَا بَانَدْ نَه کُرِدْ بَه وَ مَرْمِبِی بَه بَه نَه کَرِیخْوْنَ بَه وَ کَرِی دَ خَورُدْکَیِنَ خَلَهُ کِرِ خَسَرْنِیکِی

"If thou dost not take pity on me, I shall die. Thou wilt not act rightly; thou wilt murder thy sister! Why dost thou speak, oh deceiver?"—Adam Khān and Durkhānā’ī.

۶ دَونَسِ خَسّی لَمْ دِی کَه عَرَبِی لَاشَهْ وَ وَیِبِی بَه وَ سُوُسِی اِبْری شَی

"There are some scorpions of Hell, that if they strike a mountain with their sting, it will burn, and become ashes."—Bābā Jān.

280. As in the two preceding tenses, the prefixed ژ of this tense also, is rejected as redundant; but invariably so for those verbs which do not take ژ in the past tense, previously explained.

آَدَمْ خَانْ بَه زَرِه نَتُلْی بَه صُورْتَ کَوْنِلی و مَبْوَر بَلَوْنَه بَه وَیِبَه کَه دَا کَارْمی لَه لَاسَ وَ نَهْ شَیِه زَد

"Depressed in mind, and altered in countenance, Adam Khān said unto Mīro and Bālo: 'If this affair is not completed by my hand, I will disappear from this country. Will you go with me, or will you not?"—Adam Khān and Durkhānā’ī.

281. When a regular personal pronoun (نَسیم منفصل), as well as the affixed personal pronoun (نَسیم منفصل), is used in this tense, the ٌ precedes the particle ژ, but when no separate pronoun is used, the ژ follows the ژ. Examples:
I am a longer after roses: I am burnt to the heart by separation.

Shouldst thou put off the time to evening even, I shall become entirely consumed."

—Yasuf and Zulikhā.

"The morning of the dark night of sorrow will dawn at last!"

The grief of separation will at length reach its termination!"—Yasuf and Zulikhā.

282. In poetry some license is taken with respect to the ب: it is often inserted between the syllables of a word, and also, in the case of a compound verb, formed by prefixing a preposition or postposition to a simple infinitive.

"When in this doubt, he should look from the corner of his eye towards the congregation, and determine
That 'if they sit, I will also sit, and if they rise, I will also rise.'"—Rashid-ul-By'an.

Several words may also intervene between the particle and the verb—one may be at the commencement, the other at the termination of the sentence; as in this extract:

"Utter not any more words of counsel or admonition unto me,
Otherwise I will now go out to the paganism of black curls."—Æabd-ul-Hamid.

Impare.

283. The imperative mood is always formed in a similar manner to the 1st future tense, with these exceptions, that it has no first person singular or plural, and that it drops the affixed personal pronoun for the second persons, and is not liable to change in termination for gender; but in other respects it is subject to the same rules and exceptions as the preceding tenses of the aorist and first future. The following are examples:

"Go not towards Syria! Turn back now! Remain stationary in some place, if thou hast any affection for the Prophet."—Tarallud Nāma'h.

"Be not deceived, oh hermit, with the asceticism of hypocrisy!
For the slave-girl's son and daughter will be held in no estimation."—Æabd-ul-Hamid.
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A GRAMMAR OF THE

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"Come sometimes to my tomb, oh my beloved one!
Burn not my heart (even there) with the fire of separation."—Kasim Aali, Afridi.

TRANSITIVE VERBS.

Under this head are included primitive and causal verbs, which form their past tenses somewhat differently from intransitives, by rejecting the ل, the sign of the infinitive mood, and prefixing to this base or root the particle, the sign of the past, which is written رود,د, and occasionally ل. As خاند, 'to shake,' الوار, 'to cause to fly,' and لالزور, 'he caused to fly.' When the first letter of the infinitive is ل, the ل of the past tense is used without the (ـ), and thus becomes united to the ل.

Derivative verbs formed from adjectives by the addition of ل reject this termination in forming the past tenses, thus returning to their primitive state, and the past tense of the verbs جن, جن, جن 'to do,' must be used in forming them; as خاب 'bent,' خاب 'to bend,' نيب 'hard,' نيب 'to harden.'

A few verbs derived from nouns and pronouns by the addition of ل are subject to the same rules; as خن 'a sacrifice,' خن 'to sacrifice,' خن 'he sacrificed;' خن 'self,' خن 'to make one's own,' خن 'he gained over.' There is, however, an exception to this, as in all other rules, in و(span) from 'fright,' which becomes و or و 'he frightened,' thus lengthening the vowel preceding the final letter from (ـ) to ل, which is also the rule with regard to most primitive infinitives terminating in ل.

Primitive intransitives are made transitive by changing the ل of the infinitive into ل, as رجل 'to shed,' رجل 'to scatter,' رجل 'to dispel;' رجل 'to swing,' رجل 'to make to swing;' and derivative intransitives obtained from adjectives are made transitive by changing the ل of the infinitive into ل; as رجل 'to burn,' رجل 'to consume;' and which are subject to the rules laid down in paragraph 285.

Transitive verbs must agree with their objects in gender and number, in all the inflections of the past; and the object must be in the nominative, and sometimes in the dative, and the agent in the instrumental case.
"The king called the boy's mother and father, and dismissed them with many gifts."—Gulistan.

289. The affixed personal pronouns (ضمایر متصله) are not used with transitive verbs in the past tense, and the regular prefixed personal pronouns in the instrumental case must be used instead.

The other form of personal pronoun used with verbs to denote the agent, described at paragraphs 129–131, is used with transitive verbs to denote the agent, and may precede or follow the ١ the sign of the past.

When, as in the following example, an affixed personal pronoun may be used with a transitive verb, it points out the objective case; as—

كُلُوا كان وَفَۡتُهُ نُّمَيْسَرُ وَأَنَبِيَّهُ مَيْئُوُ. وَعَلَّمُهُ نَطِيفَٰءُ ١. ٢٨٩

"The whole of this tribe assembled before Midad and Madad, saying, 'Give us information with regard to the future, as to what will be the condition of the tribe; and why did you not inform us respecting the events which have passed, that we might have taken counsel in the accomplishment of our affairs, so that we had not sustained such detriment and injury?"—Afzal Khan.

290. The twenty-four classes of transitives, perfect and imperfect, have ten methods of forming the past tense, which I shall divide into as many forms.

291. Form I. The verbs of Classes I., VI., VII., VIII., and XII. form their past tenses by rejecting the ١ of the infinitive, and lengthening the first vowel from ١ to ٢ in the singular; as in the following examples:

"With what modesty and diffidence shall I behold bashfulness and chasteness?
The bud hath thrown back the veil from its head for the sake of the rose."

—Æabd-ul-Hamid.

"Mulla Karmali sent some one on before, saying, 'Go and give information to Durkhana', that The Unfortunate, with people along with him, hath come to the spring.'"—Adam Khan and Durkhana.

292. The long vowel ٢ is again rejected in the plural for ١; as

"That very hour Zen Zenah sent men after Muttalib and called him; and he entertained him like a brother."—Tanallud Nama'h.
The nurses said to her, 'Oh daughter! What is thy condition? relate thy affairs unto us.' —Saif-ul-Mulâk.

293. The first and second persons plural are the same as the third person masculine singular, with the plural form of pronouns prefixed; but the third person masculine plural is formed by merely prefixing the ۸ to the simple infinitive, as in the two examples just given.

294. Another form of the third person plural, applicable to all classes of verbs, is written with the same letters as the feminine singular, and is also the case with regard to intransitive verbs,* but the final letter is preceded by the vowel (۸), which conveys a shorter sound than that of the feminine ۸, and is equivalent to the diphthong ۹. The following extract is an example:

Quickly she gave her own clothes to the king’s daughter, And clothed herself in the royal robes.—Saif-ul-Mulâk.

295. The feminine form of the past tense of transitive verbs is obtained in the same manner as that of intransitives, by affixing ۸ (hā-i-khaft) to the infinitive itself, which is changed to ۸ or ۸ (—) in the plural.

296. Some verbs also drop the ۸ of the infinitive in the feminine singular, and substitute ۸ (hā-i-khaft) for the ۸ (hā-i-zā-hir) of the masculine; but not the verbs of this form. Examples of the feminine:

The hand of destiny and death struck the drum of departure, therefore, oh my eyes, you should bid adieu to the head.”—Gulistân.

This matter was exceedingly difficult for Moses; nevertheless when he cast it (his staff) down, it became a serpent. This happened by the power of the All Powerful.”—Bâbâ Jan.

The sage directed them to throw the slave into the river. After he had sunk several times, they caught him by the hair and cast him back into the boat, which he seized firmly with his hand.”—Gulistân.

* See paragraph 214 and note.
297. Example of the plural:

روز روش نیمه ویز "و جه کت وته نیزً دی شیو خوانارو په کت منکلی ز لکوی په سرواری په یوه په کمی فنح شه

"It was in the middle of the day that they arrived near the fort. The brave fellows laid their hands on it by the way, and in the short space of three hours they gained the victory."—Afzal Khan.

298. Some infinitives have more than one method of forming the past tense, and applicable both to masculine and feminine; as in "to speak" or "to say."

Examples:

دی ده جه درخانی ور کوله هلته یو سره د گوخر خان خادات وار ژه حال ی ج گوخر خان یه میراممی د غشي گذار ژ کر غوغ په نه شه

"When he (Mirmami) delivered up Durghana'i to him, a man who was a servant of Gijar Khan's was standing by, to whom he related the circumstance, on which Gijar Khan discharged an arrow at Mirmami, but it did not take effect.—Adam Khan and Durghana'i.

299. Form II. consists of the infinitives of Classes III., IV., and X., which form the past tense by merely rejecting the ل of the infinitive and prefixing the particle ج, as exemplified by the following extracts:

یه روندون ده هسی ژ یسم له یادو لکه هیرکا خوکت د سلو کالوموی

"In my life-time thou didst thus put me out of thy remembrance, Like as one forgetteth a deceased person of a hundred years."—Eabd-ul-Hamid.

ابوکر چه په ور بند په واجست همه لره وار بر عمل که مستقیم شو

"When Abū Bakr made an exhortation, they all took his advice, acted up to it, and became resolute in it."—Fawā'id-ush-Shari'ea'h.

300. The plural of Form II. of the past is derived in the same manner as Form I. Examples:

پس خلوبیست ورگ حاشرشول و بادشاها ته عرض ز که ب طریق د عرض گویان

په کوبیس اوه اقلیم ژ غیبسنل مور اوه پشت د زهر جا شو ناظران

شی یبدا به د ن شهیل د زهاد ره لور نوم په دی بدري جمال شاه بريان

* This latter form is more properly speaking the imperfect tense, but used for the past. See paragraph 323.
After forty days they came into the presence of the King,  
And made their statement to him in a humble manner—
We have searched through seven regions with great care,  
And seven generations of every person has been inspected.
There will be a daughter born to Shahbâl, son of Shâh Rukh:
Her name is Badri Jamâl—the Sovereign of the Fair.'—Saif-ul-Mulâk.

301. Some of the infinitives of Classes III. and X. ending in ت, which are  
contained in Form II. of the past tenses, insert a، before the final letter for the third  
person masculine singular, which is changed to ٍ for the plural, the ت then taking  
an affixed (ـ) or ـ; as 'to behold,' ٍ كت، 'he beheld,' ٍ كت، 'they beheld.' Examples:

"Sâeid saw that the prince was not seated on the throne;
And in his mind this matter he passed over."—Saif-ul-Mulâk.

"The Goldsmith saw that his sweetheart cometh,  
He went out to receive her, delighted and overjoyed."—Saif-ul-Mulâk.

302. The infinitives which constitute Form II. of the past use ٍ for the  
feminine singular termination, affixed to the masculine or to the ل of the infinitive  
indiscriminately, which is changed to ٍ or (ـ) in the plural.

"With all speed he there repeated the invocation,  
And he breathed on the fair face of the beloved."—Saif-ul-Mulâk.

"My mother said unto me—'Thy grandfather divides the propitiatory offering of dates;  
go there:' therefore I came and took up a date.—Fanâ'îd-ush-Shâri‘eä'h.

"He placed ten thousand men under each commander,  
And then he demanded boats from the boatmen.—Saif-ul-Mulâk.

303. Form III. The infinitives of Classes XI. and XIV. form the past tense  
by rejecting the ل of the infinitive and prefixing the particle ؛ as in the preceding  
Form, with the exception that the last letter of the root is accented or moveable in  
this, whilst it is quiescent in the former.

"When Durkhâna'i heard this reply with her ears, she became faint and powerless;  
she sighed, and became (as it were) blind and deaf.—Adam Khân and Durkhâna'i.
"He said—'beneath the shadow of the wealth of royalty I kept all but the envious, pleased and contented, but they did not become satisfied.'"—Gulistān.

304. The feminine terminations of the infinitives of this Form are or (ـ) for the singular, and or (ـ) for the plural. Examples:

"In the morning, when her father beheld her, he came to his son-in-law, and asked him about it, saying:

'Oh rascal! how sharp are those teeth of thine? To what extent wilt thou stretch her lips? they are not leather!'"—Gulistān.

305. By far the greater number of infinitives in the language form their past tenses according to one of the three Forms already explained, for which reason I have given pretty numerous examples of them. The infinitives of the remaining Forms, being few in number comparatively, will not require so many examples to illustrate them.

306. Form IV. These obtain their past tenses in a similar manner to the verbs of Form II. by rejecting the ل of the infinitive, the last characteristic letter being immovable or quiescent, but with this difference, that they altogether reject the ج of the past, by which there is no difference in the mode of writing between the past and the imperfect; thus پرانست, 'to unloose,' پرانست, 'he unloosed;' پرتنل, 'to take away;' پرتنل, 'he took away.'

"With hands folded on navel he stood before him in a respectful manner, And in commendation of the king his tongue he unloosed.—Saif-ul-Mulāk.

"Sardāsi'ā unloosed her brother's bonds, which Bahrām with much skill had fastened."—Bahrām Gūr.

* This infinitive is used for animate objects, and ٌ for objects inanimate.
307. The feminine is obtained in the same manner as that of the infinitives of
the preceding Form.

308. Form V. drops the ل of the infinitive in forming the past, the final
characteristic letter being movable, and merely differs from Form I. (which see),
inasmuch as it altogether rejects the prefixed ض as ‘to seat,’ or ‘make sit.’

"With much distress and suffering they took us away to the prison,
And treated us with much impropriety and disrespect."—Saif-ul-Mulak.

309. The simple infinitive of this as well as other classes of verbs is often
used for the past tense, but, in such cases, an affixed personal pronoun in the object-
ive case is used with it, as in the following:

"The young woman took the prince by the hand,
And with much pomp and grandeur seated him on the throne."—Saif-ul-Mulak.

310. The feminine termination for this class of infinitives in the past is the
same as for the preceding Forms. Example:

"He called the whole of them into the assembly,
And with much kindness seated them near himself."—Saif-ul-Mulak.

311. Form VI. consists of the infinitives which wholly reject the sign of the
infinitive and last or final letter in the past, as ض 소ル ‘to burn’ or ‘consume,’ ض سه ‘he burnt.’ Example:

"I know not whether it was a man, or some other thing,
Which entirely consumed me in the fire of love."—Saif-ul-Mulak.

312. Form VII. rejects the ل of the infinitive and prefixes a syllable to the
root, the final letter of which is quiescent. These infinitives also reject the prefixed
ض and are not common; as ض ورل ‘to remove’ or ‘take away,’ ض پیر ‘he removed.’ Example:
"At last thine eyes carried away my heart from me,
Notwithstanding I guarded it with patience and endurance."—Aabd-ul-Hamid.

313. Form VIII. The past is formed by rejecting the sign of the infinitive and the prefixed ُ، as ‘to play away’ or ‘lose at play,’ ‘he played’ or ‘lost.’ Example:

Herja چه به خوشي تو برجا یاد مي‌دهم درا یا نه پروردگر رفته بایله

“He who hath lost his life in pleasure, hath not bought anything, but hath lost his gold.”—Gulistan.

314. The past tense of the causal infinitive بایله is often used for the past tense of بایله, as in the following *:

جمه همی کاند ت نخدادي له بمو دوستانودین في بایله حساب شول له کافران

“They who show enmity to the good friends of the Almighty, have lost their faith and religion, and have become accounted infidels.”—Fanāʾid-ush-Shariʿaʿah.

315. Form IX. The verbs of this class are formed from adjectives generally, and obtain the past tense by rejecting the ُل used in their formation, as also the prefixed ُ in the past, and, to complete it, the past tense of کر ‘to do,’ is required; as خست کر ‘he interred.’ Example:

بیا نی و چهنه را به سگاره کرد خما زروم دو را ته دوک په درو امارس گه

"Then the Prophet said, ‘Show unto me hell, for thou hast filled my heart with much desire.’”—Majmuʿaʿat-i-Kandahări.

316. The whole of the infinitives of this, as well as Forms VI., VII., and VIII., obtain the plural in the same manner as those before described, and take ُ or (ـ) for the feminine in the singular, and (۰) or ۰ in the plural.

317. Form X. The infinitives of this class use the simple infinitive with the prefixed ُ for all three persons, both singular and plural; as خندل ‘to laugh,’ خندل ‘he laughed,’ etc. Example:

برسینه في لعنتي داغ ور شگاره شه إمام و خندل د داغ به نداده شه شمره ودا خندا پ اوس یه

"The accursed mark was visible on his breast, and on beholding it the Imām laughed. On this, Shirm said—'What is thy laughter at present occasioned by, now that not one grain of thy existence remaineth?'”—Hasan and Husain.

The above form of the past is also used for the feminine singular and plural.

318. Form XI. کر ‘to do’ or ‘perform,’ which is imperfect, and used as

* See page 67, Class V.
an auxiliary, rejects the ل of the infinitive and the last radical letter in the past, and takes the prefixed ژ; as, ژ که or ژ کا. 'he did.' The following is an example:

حضرت همس خواب ژ کا و ژ بی پی نه د تکی منک آواز پر د موس ژ ن خورهی سی به له کشی به راچه

"The Prophet made this reply to the lady ژ اسampler, 'The sound of Nakir and Munkir will fall as pleasantly on the ear of the Faithful as the application of a collyrium to one's eyes.' "

—Fawa'id-ush-Shari'a'h.

319. The prefixed particle of the past is sometimes omitted, as in the following extract:

که می حید کن به له حمید حسنی خلاص نه کا

"Notwithstanding all the force he used to remove the Imam's hand, yet he did not undo the fastening of Imam Husain's drawers." —Hasan and Husain.

This verb does not undergo change in termination for gender or number.

320. ژ or ژ is often affixed to the third person singular and plural of the past tense of verbs, particularly in religious writings, or at the termination of a line in poetry, for the sake of euphony; thus—

دنن دو سعید ژ پیدان ود بی سپاهیان کن شعاران د ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ ژ...
323. 'to say,' which is of the above class, has a second form of the imperfect, which is also obtained by rejecting the prefix.

हर्जा दा वेचे भी श्ने कोर अस्म दे वे डॉना कनी ले पी तेई 'All were saying, 'This is a very virgin of paradise indeed, Sent out of heaven into this world!''—Bakrām Gūr.

324. The plural is formed according to the same rules as the past tenses already described. Example:

द आस्मन उ धोरो ज़ अवर लेन्य लेडी ज़ ले सेनरो लेडी ज़ हे न बनार न बरबली

"All round the heavens he was viewing flames which were taking fire from the stars, and his idols too had fallen, and were turned upside down."—Tanwūl Nāmah.

325. The feminine termination is formed in the same manner as for the past tense. Examples:

अ रक्क नाय पूर्व द्वाः नूजूह जुह जुह दी दा दी पूर्वरत नी डकृ नाय बिल्ल दी

"Oh thou ignorant heart of mine! take example from the dead!
For they that used to amass wealth, went from this world, and left it behind.
To-day is conjunction: to-morrow is separation."—Mukhmannas-i-Æab-ul-Kādir.

प्रियवान र गिनायर बे सर कानिया ज माज जाइर नू दर बे जू दी लोटसाब

"Stones were falling on the heads of my rivals,
When I was sprinkling the dust of thy door on my forehead."—Æab-ul-Hamid.

326. II. The imperfect tenses of the four classes of infinitives which do not take the prefixed ज are the same as the past in every way. Examples:

बादास्ताव जो जो हे दी ज़ ने हे ना खता व जो शोध अखि जे जाल न तू किन्न खमा ले हाल जु हो व जाइयर जे नू द जाल द नाइज़ दे री

"The king said, 'By this command an error has been committed by me, and in a moment of anger an expression has escaped me; but under such circumstances it is necessary that thou wouldst bring* into play such reflection as may be suitable to the condition of a wise counsellor.'"—Kählen vo Dāmnah.

हज जाटे उ खोरो न आय न हे ने ने ज स्त्री राना बे जाइ चु न ज़ ने ने जाेन जाेन जाेन जाेन

"He had no inclination for eating or for drinking,
Neither did he open his eyes in any manner."—Saif-ul-Mulak.

327. III. Two classes of verbs, III. and XXIV., lengthen the short vowel (−) preceding the last characteristic letter of the past for इ in the imperfect; as

* The imperfect tense is often used in a potential as well as an habitual sense, as in this example.
to bury, 'he buried' or 'he was burying'; 'to do,' 'he did,' 'he was doing.' Examples:

"Since they were bringing me up to suffer the pangs of love for the Fair, Would that in my childhood my father and mother had been childless!" — Æabd-ul-Hamíd.

"When thou didst make Fir'awsoun* a ruler, who in Miṣr† laid claim to divinity; the river Níl‡ became obedient unto him, and thou for his sake didst afflict thy chosen people."§ —Bábá Ján.

328. IV. The imperfect tense of وَرِلَلْ, 'to take away' or 'remove,' which forms its past by prefixing يِوُ, and which differs from all the other infinitives in the language in this respect, is formed by rejecting يِوُ in the same manner as the ج in the first form.

I saw a learned man who had become enamoured of a person, and his secret became known. Indeed he used to endure no end of injustice and cruelty, and show great forbearance and resignation."—Gülistan.

329. V. Another form of the imperfect, used in a continuative sense, is obtained by prefixing the particle بِ to the past tense, as exemplified by the following extracts:

"Notwithstanding I constantly weep and wail, I found no other partner in my grief than the nightingale.

I would speak of the circumstances of my beloved, and he would lament on account of the rose."—Ahmad Shâh, Abdâli.

"In short, the shoemaker accepted the young prince's service, and without apprehension he used to bring him to his own house, and take him back to the palace."—Kalilah wa Damnah.

330. This prefixed بِ appears to be used indiscriminately with both the im-

* Pharaoh. † Egypt. ‡ The Nile. § The Israelites.
perfect and past, as in the following extract, in which it is prefixed to the simple imperfect of one verb, and to the past of another, both forms conveying a continued meaning.

Howmuchsoever a person was diseased, or his sickness were even the plague or ulcers, yet he would become cured of that malady when Musa would touch him with the rod; and when he would strike dried up trees with it, they would become fresh, and fruit would hang from them."—Babu Jan.

331. A few imperfect verbs, which have no past tense, form the imperfect, when they have one, in a similar manner to those which take \( j \) in the past.

332. The terminations for the feminine gender already explained are the same for all classes of verbs.

**The Compound Tenses.**

**Perfect Tense.**

333. The compound tenses of transitive verbs are obtained in the same manner as intransitives, by adding the different tenses of the auxiliary, ‘to be,’ according to the gender and number of the governing noun, to the past participle of the verb conjugated.

334. Transitive verbs have but two forms of the past participle, which differ but slightly from each other—one affixing \( \dot{y} \) with its variations for gender and number to the infinitive, whilst the other rejects the \( \dot{l} \) of the infinitive and affixes it to the root; thus \( \text{to ask}, \text{asked}; \text{to burn}, \text{burnt} \).

335. There are consequently but two forms of the perfect tense formed by adding the present tense of the auxiliary ‘to be,’ to the past participles, and therefore a few examples will serve to illustrate it.

"The scorpion said, Oh brother! the fear produced in my heart from crossing this water. Hath thrown me into the whirlpool of perturbation."—Kalilah wo Damnah.

"This unembellished firmament became adorned with ornaments and embellishments; Which the diamonds of omnipotence and power have carved."—Mirza Khan, Ansari.

"I have perused a hundred volumes on patience, and endurance,
But what shall I do? I am out of patience, and distracted in heart."—Saif-ul-Muluk.
336. The participle and auxiliary assume the feminine form and number to agree with a governing noun of that gender; as—

That from which even Majnu’n was appalled in the grave,

Love hath assigned such a grievous calamity unto me.”—Abd-ul-Hamid.

I have entrusted unto thee both my destiny and inclination; In every way I will be the most humble of thy lovers.”—Kasim Aalei, Afridi.

337. The auxiliary is often rejected in this tense, as in the following extract: *

Thou art the apple of my eyes, and that camel on which thou art mounted, together with the goods loaded on it, I have given unto thee.”—Tawallud Nama’h.

338. This tense is formed in the same manner as the preceding, from the past or perfect participle, to which it adds the past tense of the auxiliary ‘to be.’ Examples:

I had not as yet taken the name of friendship
When separation again assembled an army against me.”—Aabd-ur-Rahman.

At any time whatsoever, the Prophet had never performed any acts of enchantment, neither had he ever spoken falsehoods in his life-time.”—Faw’id-ush-Sharia’h.

339. Examples of the feminine:

Damnah said, ‘A certain tortoise had acquaintance with a scorpion, and one with another used to breathe the breath of unity and concord; and they had moreover laid the foundation of friendship and affection.’—Kalilah vo Damnah.

At this dialogue Muttablib became much terrified, for by unseen hands swords had been drawn, and were gleaming all around him.”—Tawallad Nama’h.

340. This tense is also obtained from the past participles and the aorist tense

* Also see paragraph 240.
of the auxiliary, 'to be,' for which there is but one form, which remains unchanged, in all six inflections, for both genders. Examples:


What inquiry makest thou respecting Durkho and Adam Khan?
A person in his life-time may have clad himself in a shroud.—Kāsim Ṭalī, Aṣrūdī.

"Until he may not have been shod with the shoe of madness, The foot of every noble steed becometh rubbed on the ground of love."—Aḥad-ūl-Ḥamid.

"The amount of my sorrows will be within the computation of that man. Who may have counted over every hair of his own body."—Aḥad-ūr-Ḥāmān.

341. Another form of this tense is obtained by using the 2nd future tense of the auxiliary, 'to be,' affixed to the past participle, as in the following examples:


No one in the whole course of his life will have beheld
The trials imposed upon me every hour by my beloved."—Aḥad-ūr-Ḥāmān.

"The learned man by way of apology gave answer unto him, saying, 'My notice has never been drawn towards Durkhāna'i. If I knowingly may have acted unkindly towards her, may the Almighty make my eyes sightless.'—Adam Khān and Durkkhāna'i.

Mānī Shārī Pāshī Conditional Tense.

342. The inflections of the conditional tense of the auxiliary 'to be,' with the past participle and a conditional conjunction or adverb of wishing, gives the past conditional or optative tense. The auxiliary is not subject to change in termination for either gender or number, but the participle is liable to both. Examples:


"If thou also hast seen in the same manner what I have beheld, perhaps thou wouldst have fled from their oppression into the desert."—Kalīlah vo Damnah.

"If thy heart had found any quiet in truth and sincerity, Thou wouldst not have bestowed adulation or flattery on any one."—Aḥad-ūl-Ḥamīd.
"Had my heart but been aware of such sorrows as these,
I would never have taken even the name of friendship."—Æabd-ul-Ḥamīd.

"I would not for a moment have selected absence,
Had any one placed death and separation for me to choose between."—Æabd-ur-Rahmān.

**Present Tense.**

343. The twenty-four classes of transitive verbs have twelve methods of forming the present tense, the whole of which differ materially from each other.

344. Form I. This consists of the infinitives of Classes I., II., V., XVII., XVIII., XX., XXI., and XXIV., and constitutes the greatest number of verbs in the language, which obtain the present by merely rejecting the ل of the infinitive and affixing the necessary personal pronouns. Examples:

> "A pampered son taketh not to discipline and morality,
And a shaded palm giveth not ripe dates."—Æabd-ul-Ḥamīd.

> بار یہ سر ہدم عمبت ی نفس دیارہ گلے کہ نہ کے کیری و نموعخ نہ تہیہ ملا

345. Form II. comprises the infinitives of Class III., in which the two last radical letters are rejected and two others taken in lieu of them; as غرمتش, 'to demand' or 'desire,' غروا، 'he, she, it demands;' سکمنی, 'to rive' or 'cleave,' سکمنی, 'he, she, it cleaves.' Example:

> "Through dread I am unable to look on the host of her beauty—
Her eyebrows are bows! her eyelashes rive coats of mail!"—Ahmad Shāh, Abdātī.

346. Form III. In forming the present tense of the verbs of this division, which includes Class IV. of infinitives, the two last characteristic letters are rejected and another taken in place of them; as مودندل, 'to find,' مودندل, 'he, she, it found.' Examples:

> بلہ تہی سوال و کر چے همزرلی می وارہ اوری حکم را کرہ چہ زه هم لولم

> "She made this request to her father, saying, 'All those of my own age learn to read, give directions that I may learn to read also.'—Adam Khān and Durghānā'i.

> "There are many extrinsic friends in the world,
But Rahmān findeth not a friend of the heart."—Æabd-ur-Rahmān.
347. Form IV. includes the infinitives of Classes VI. and XIII., which lengthen the first short vowel (ـ) into \( \) for the present; as 'to speak,' 'he, she, it, etc. speaks;' 'to weep,' 'he, she, it, etc. weeps;' 'to laugh,' 'he, she, it, etc. laughs.' Example:

إختباي فنضي خشكك يترشو لوني افريدي خاندم زروُم نه وایم حال پریشان خبل

"If any one asks, 'What hath happened to thee, O! mad Afridi?'
I laugh and weep, but I do not tell my perplexed state to any one." — Kāsim Ālī, Afrīdi.

348. Form V. This includes the infinitives of Class VII., and is something similar to the one immediately preceding. It changes the short vowel (ـ) for \( \), in the present; as 'to call' or 'name,' 'he, she, it, etc. called.' Example:

خدا ازرق بلوُي او رزق گنُرِی له كسبُ به دا شناخت و خان نه واثی حق شناست

"Thou callest God the giver of daily bread, nevertheless consider it acquired by employment; Yet with all this knowledge, thou termest thyself grateful." — Aḥṣab-ul-Rahmān.

349. Form VI. comprises Classes VIII. and IX. of infinitives, which reject the last radical letter and take another in place of it; as 'to kill,' 'he, she, it kills;' 'to unloose,' 'he, she, it unlooses.' Example:

ستان ستروگن دن بئرو ترمجح حیران یم پودی وزنی په سره اور بل په غژو

"What betwixt thy eyes and thy eyelashes, I am perplexed and bewildered;
For one kills me with red fire, the other with sparkling glances." — Aḥṣab-ul-Hamīd.

350. Form VII. The infinitives of Class X. form the present by rejecting the three last radical letters and taking another in their place; as 'to discharge,' 'he, she, it, etc. discharges.' Example:

هسی رنگ ن دئ نور غنی رس وانی چه هنگ خوشی فی سالست نه خی له چنگ

"So true doth she discharge the arrows of her eyelashes,
That no one escapeth with safety from the battle with her." — Aḥṣab-ul-Rahmān.

351. Form VIII. The present tense of Class XI. of infinitives is obtained by rejecting altogether the two last characteristic letters of the root, and the ل of the infinitive; as 'to hear,' 'he, she, it, etc. heard.' Example:

چه ن سهی آواز فی آروح لری هسی خوشی یم لکه خوشی په نغمه خوشی وی ن راب

"When I hear the sound of her dog's voice, I become as delighted,
As one becometh merry and glad at the melody of the rebeck." — Aḥṣab-ul-Rahmān.

352. Form IX. The verbs of Class XII: contained in this form of the present reject the last radical letter and the ل of the infinitive; as 'to recognize,' 'he, she, it, etc. recognizes.' Example:
And if the other sayeth unto him, 'I do not recognize the will of the Almighty;' or, 'In this place the will of God availeth not;' or, 'The influence and power of God extendeth not here;' he becometh a blasphemer."—Funā'id-ush-Shari'ā'ah.

353. Form X. The infinitives constituting Class XIV. of transitive verbs change the final letter for another in forming the present tense, similar to those of Form VI., but so far differ inasmuch as the former contain but two letters in the root and the latter three. Example:

نهج کیاھ به خاویه به خونیم نه موومی نه دن رازه نه طلب میری جهان ولی
"The grass which moveth not from its proper place acquireth moisture;
Then wherefore scourkest thou the world in search of thy daily bread?"—Aabd-ur-Rahmān.

354. Form XI. Class XIX. of infinitives form the present tense by rejecting the last radical letter of the root for two others; as ابی 'to knead,' انگی 'he, she, it, etc. kneads;' ببول 'to take' or 'bear away,' بیا 'he, she, it, etc. takes.' Example:

که خنکت ن د رازه ن روزه پر لار بایم قدم نه خی خما ن زوره ند.وزن کر نکت
"If I take the steed of the heart on the road of carnal desire,
He goeth not along, for my heart's reflection made him lame."—Ahmad Shāh, Abdālī.

355. Form XII. The verbs of Class XXIII. form the present tense by affixing an extra letter to the root, after rejecting the sign of the infinitive; as شول 'to burn,' سوگی 'he, she, it burns.' Example:

هر چه آجوی و اورته ورد سوگی مور به نه شی طلبکار د بدنی
"Fire burns whatever may be cast into it;
In the same manner, a seeker after this world will not become satiated."
—Aabd-ur-Rahmān.

356. It is here necessary to mention that the infinitive کول 'to do,' included in the above, has two other forms of the third person, besides the regular one, viz. کاد or که, examples of which are contained in the following extracts:

نصارا په هندوستان حکومت کاند چرته و لارغه خوانان شمشیرنکی
بقالی په سهای په هندوستان شو دورویه کاند اشراب جنگی جنگی
"Alas! Christians exercise dominion over Hindūstān!
Oh! where are those valorous swordsmen gone?
Shopkeepers are now becoming soldiers in India,
And the great and noble of the land ask for alms."—Kāsim Æali, Afridi.*

* The Afridis of the present day do not seem to have a more favourable opinion of the "shopkeepers" than our friend Kāsim Æali in the last century.
357. The above form is often written with كن، thus—

"If the monarch maketh a boast of the imperial treasure,
Lovers will make a boast of the cheeks of their beloved."—Aabd-ur-Rahmān.

358. The affixed كن or دن، already described as being occasionally added, by way of euphony at the end of a line for the other tenses, is also used with the present. Example:

"Act not as he says, for the whole of his advice and counsel is delusive and wrong. Sin is his snare—the fowler of the Faithful—and maketh them slip and slide in many ways."—Fawā'id-ush-Shari'ae'a'h.

AORIST TENSE.

359. The aorist or future indefinite tense of transitive verbs is formed in a similar manner to that of the intransitives already described, but they have also some peculiarities of their own.

360. I have before remarked respecting the intransitive verbs, that, properly speaking, this tense is an original one, and that the present is formed from it by rejecting the prefixed ژ, whilst the present tense of those which reject this particle is the same as the aorist itself.

361. There are four different forms of the aorist, which I shall describe separately.

362. I. Thirteen out of the twenty-four classes of transitives—I., III., IV., VI., VII., VIII., XI., XII., XIII., XIV., XIX., XXI., XXII., and XXIII., merely differ from the present by taking the prefixed ژ, as will be seen from the following examples:

"Every recluse who may begin a life of devotion without a guide or director,
In the imagination of Khushal Khā'ī, is but an empty pod."—Khushal Khān.

"Though I may behold with mine eyes an hundred wrongs at thy hand,
Yet I shall never become convinced of thy injustice and cruelty."—Aabd-ur-Rahmān.
"The world is a place of filthiness and impurity. You should keep your minds at a distance from it, that you may never fall head downwards into it."—Panā'īd-ush-Shari‘a'āh.

363. The prefixed ฯ of this class of infinitives is often rejected as redundant, like the ب of the Persian. The following is an example:

"We are hopeful that, through the blessing of veracity and candour, both of us may obtain redemption from the talon of grief and anxiety."—Kalilah wo Damnah.

364. II. Six classes of infinitives—V., IX., X., XVI., XVII., and XX., entirely reject the prefixed ฯ in the aorist, and therefore this form of the verb does not differ from the simple present in mode of writing. Examples:

"If I should stake and lose my head on love, then what blame is it of mine? If they should stake their heads on thy esteem, what cause of grief is it to them?"
—Ahmad Shāh, Abdālī.

"Come now, that we may abandon the sorrow and trouble of the world! That after a good fashion we may warm this companionship with wine!"
—Ṣaif-ul-Mutak.

365. III. The transitive infinitives of Class II., which are formed from adjectives by the addition of ژل، require the aorist tense of ژل to do,' 'to perform,' to complete them; as in the following examples of ژل to fill,' and زادون 'to prove':

"Like the moon, fate breaketh on the head-morrow, The wallet of any one which it may fill to-day."—Aabd-ul-Hamīd.

"That friend and companion of mine, alas! is now no more, That by him I might prove the sincerity and truth of friendship."
—Aabd-ul-Hamīd.

366. The verb ژل 'to do,' as before mentioned, besides the regular form, has two other forms of the present for the third persons singular and plural. One of these, written ژک, ژک, or ژک, is also used with the addition of the necessary affixed

* The second person plural in some works is written as above, instead of with simple می.
pronouns and the prefixed ُ in all the inflections of the aorist, both singular and plural, as well as the regular form of the tense. Example:

"He who may confess with his tongue, and may truly venerate in his heart, saying, 'I have acknowledged the One God, and the holy Prophet has been sent'—Verily, he becometh a Musalmān, and the Musalmān is an orthodox man."

—Rashid-ul-By‘ān.

367. The other form of the third person present, is also used for the aorist, but merely in the third persons, and with or without the prefixed ُ. Examples:

"The Mu‘atazilas* have said, that Musalmāns who may commit an enormous sin, will doubtless depart from their faith, but it will not constitute blasphemy, and they cannot be termed either Infidels or Believers." —Fawā‘id-ush-Shari‘e‘a‘h.

آب و تاب في عالم كبير لكَ أفتحت شی هر جهین حی تابیه کادین اخلال

"The brightness and lustre, will become world-conquering like the sun, Of every brow, which candour and probity may illumine." —Eabd-ul-Hamīd.

1st Future or Precautive Tense.

368. This tense, like the corresponding one for the intransitives, merely differs from the aorist in the mode of writing the third persons singular and plural, which take the prefixed ُ, the peculiar sign of the 1st future, and the third persons of the imperative mood.

369. There are three forms of this tense, which differ slightly from each other.

370. I. The regular verbs which take the prefixed ُ in the aorist, merely prefix the ُ to it for the 1st future. Example:

"He should perform the ablutions anew; still, washing the whole body is much better. He should also take two clean cloths, which may be either quite new or washed, one of which he should wrap round the loins, and the other he should throw over his shoulders." —Fawā‘id-ush-Shari‘e‘a‘h.

371. II. Those verbs formed from nouns and adjectives by adding ژل as already described,† which require the assistance of ِ ژل or ژل ژل, 'to do,' in forming

* A sect of Mu‘ammadan schismatics. † See paragraphs 166 and 285.
their different tenses, do not generally take the prefixed \( \ddot{v} \) in this tense, as in the following example:

\[
\text{ولی لازم یہ هر مؤمن دی جیہدا خو خبری ی دی زدہ کا جیہ ایمان خبل پر توی کا}
\]

"Moreover, it is incumbent on every believer, that he should learn by heart these few words, that he may thereby strengthen his faith."—Muhghan Afsahani.

372. III. The different forms of the aorist of 'to do,' are used with the prefixed \( \ddot{v} \) of the third persons, for the 1st future also, either with or without the prefixed \( \ddot{v} \); as—

\[
\begin{align*}
\text{تشبه و ورگ دی عبادت کا تک دی وارد معیشت کا} \\
\text{خان دی جور پہ شرعیت کا دی زرود نہ نمضہ کا} \\
\text{سن دیدن دا نہیں بلوند دی}
\end{align*}
\]

"Day and night he should worship and adore; he should abandon all sin and disobedience; he should ever give good counsel to his heart; and should keep himself according to the law.

He should make observation to-day, for to-morrow is separation."

—Muhhanmas of 'Aab-ul-Kâdir.

373. The second person of the imperative is sometimes used with the \( \ddot{v} \) prefixed for the 1st future, as in the following extract:

\[
\text{به خویشی پہ خوایت کوئی فرافغت} \\
\text{خدایا پو اخیت ای ن پنجاب ناوان جبی}
\]

"In the hope of what pleasant thing art thou in the time of youth free from care?

May the Almighty remove thee! oh thou ignorant Panjâbi Jatt."—Mîrzâ Khân, Anşâri.

374. The termination \( ن \) or \( بہ \), previously described, is added to this as well as the other tenses of verbs for the third person, for the sake of euphony. Example:

\[
\text{پہ شرح تنبیہ کوئی دی راوی پر عزیزان کاندیبان ن مردہ مستحب دی جیہ طعام ن دی دوی ن مرده} \\
\text{و قبیلے نہ ور واستوین}
\]

"It is stated in the Sharah Tanbih, that it is right on the part of the relations and neighbours of the defunct person, that they should send victuals to his family."—Fawâ'id-ush-Shari'â'kh.

2ND Future Tense.

375. The 2nd future tense of transitive verbs, of which there are four classes, is obtained from the different forms of the aorist by the addition of the prefixed \( \ddot{v} \), and are as follow:—
376. I. Regular infinitives which take the prefixed \( j \) for the aorist; as—

\[
\text{په خیل سکار به گرننارشی،}
\text{ه دی به ود شی شی خافله،}
\text{نارکت تس به فی روز ریز کا}
\]

"You brothers will go in search of game, and will be so much taken up with your sport, that you will put him altogether out of your minds, and will become incautious regarding him. Then some old wolf will whet his fangs on him, and will tear his tender limbs asunder."

—Yasuf and Zulikha.

377. The regular infinitives in this as well as in the aorist sometimes reject the prefixed \( j \); as—

\[
\text{داتی ود ودل ای لوی خداي د نکا،}
\text{چی وجا وته به وایم دا شان راز نهان،}
\]

"The nurse said, 'Oh, daughter! now God forbid that I should mention such a secret matter to any one.'"—Saif-ul-Mulak.

378. The \( b \) of this tense sometimes precedes the \( j \), and vice versa, and depends on whether a regular personal pronoun (نورپرخیال) as well as an affixed pronoun (نورپرخیال) be used, or the regular personal pronoun omitted at the beginning of a sentence. If the former, the \( b \) should immediately precede the \( j \), and, when no regular personal pronoun is used, the \( j \) should precede the \( b \).

\[
\text{دا تی ود که به لوهی ورغ د حضر،}
\text{پریش و کدو به عدل بایت رحمان،}
\text{زد به ود پستم صاحی د حمید زوی،}
\text{ن تمام خلقت به عدل له احسان،}
\]

"He said thus unto him, 'On the great day of resurrection, when the Almighty shall make inquiry concerning justice; I will inquire of thee, oh! Sâleè, son of Hamîd, regarding the equity and beneficence shown to the whole nation.'"—Saif-ul-Mulak.

379. II. Infinitives, in other respects perfect, which reject the prefixed \( j \) in the past tense, also reject it in the aorist, and consequently in the 2nd future also.

Example:

\[
\text{اول خم خما دغه دی چه به وقت ن شنکدن ب ایمان پوس که ب بايلم}
\]

"In the first place, my concern is, as to whether at the time of death I shall bear away my faith, or whether I shall lose it."

—Fancâ'id-ush-Shari'aa'h.

380. Compound infinitives formed by prefixing a preposition or postposition to a simple verb, such as \( پریبیول \), 'to place,' \( کنیبیستل \), 'to seize,' etc., also reject the \( j \) and
insert the ـب، the peculiar sign of the tense, between the preposition or postposition and the verb, as in the following:

"I certainly will not relinquish the punishment agreeable to the laws.' The Darwesh said, 'You command truly, nevertheless, he who stealeth part of any property devoted to pious uses, it is not lawful to cut off his hand."—Gulistân.

381. III. Infinitives formed from adjectives, nouns, or pronouns, by adding ژل، require the aid of گل or گـل 'to do,' in this as well as the other tenses, and consequently are subject to the same rules as those verbs in forming the 2nd future tense; thus—

"The young maiden said, 'Oh, youth! wherefore hast thou come here? This is an infidel, and he will break all thy bones!'"—Bahrâm Gûr.

"How long shall I endure sorrow? There is no remedy found for this! And therefore I will cut my throat with a sharp sword."—Saif-ul-Mulâk.

382. IV. The infinitive گل 'to do,' chiefly used as an auxiliary to other verbs, particularly those of Form III. just described, prefixes the ـب to its different forms of the aorist for the 2nd future. Examples:

"What answer shall I, Rahmân, give unto my beloved? What reply is there from the dead unto the living?"—Eabd-ur-Rahmân.

"Green parrots and nightingales fly about the parterre in disorder and tumult, But the autumn will now soon arrive, and will disorder the garden for them."—Eabd-ul-Kâdir.

أعمر Imperative Mood.

383. The imperative of transitive verbs like that of the intransitives is not subject to change in termination for gender, and has no first person singular or plural. It merely differs from the aorist and 1st future as regards the pronominal affixes and the prefixed ـب، which is also the sign of the third person of the latter tense.

384. There are four descriptions of the imperative, which may be thus defined—
I. Regular infinitives which take the prefixed ی in the past and aorist tenses, also use it in the imperative; thus—

"Then Aurang said, 'Give ear unto me! Hear the account of the battle from me, oh my guest!'"—Bahram Gur.

Like the ب of the Persian imperative, the regular infinitives in Pushto often reject the prefixed ی, as in the following example:

"If a person enquireth—who is most discreet? say it is he Who placeth not his affections on any one save the Creator."—Albudiur Rahman.

385. II. Infinitives which totally reject the ی in the past and aorist, also do away with it in the imperative, as—

"Yakub said, 'Depart and enjoy yourselves by roaming in the forest, But do not take Yusuf from me; for this matter is afflicting to me.'"—Yusuf and Zulikha.

386. The imperative mood of compound infinitives also belong to this form, as—

"The stranger leave out of the question, for verily, even though it may be a mother or father, Let it not happen that any one may be in need of the help of others."—Abdul-ul-Hamid.

387. III. Like the corresponding forms for the aorist and future tenses, the infinitives derived from adjectives, etc. require the assistance of ک or کل 'to do,' in forming the imperative. Example:

"Again, for the second time, Badra'h Khutun said, 'Oh sister! If thou hast any gratitude for thy mother's milk, One time, at least, show thy face unto thy afflicted lover; For he has performed many toils and troubles both by sea and land.'"—Saif-ul-Muluk.

388. Some of these infinitives have also another form of the imperative, for the second person plural, in which the last radical letter of the regular imperative is changed into ان, as will be seen in the following examples:

"Go to him quickly, and transmit information regarding him; And with all possible speed bring him into my presence."—Saif-ul-Muluk.
The king commanded, saying, 'Bring you some more victuals, 
And satiate this demon in a proper manner.'—Saif-ul-Mulâk.

389. IV. The infinitive 'to do,' is somewhat irregular in the imperative, 
having ك (ک) or الزه (زه) for the second person singular, and ك (ک) with the necessary personal pronouns, for the third person singular and plural. ك (ک) is changed into ك (ک) for the plural of the second person. Examples:

"Bring tidings, oh fragrant zephyr of the morning! 
Gladden the rose of my heart in the blooming garden!"—Ahmad Shâh, Abdâlî.

"Do battle with the enemy, oh my son! do not retreat from them, so it behoveth."—Hasan and Husain.

390. The prefixed ز is sometimes retained and at times rejected.

THE POTENTIAL MOOD.

The prefixed ز is sometimes retained and at times rejected.

391. The Pushto has no regular potential mood, and the passive form of the verb is used instead, with a slight difference in the construction.

392. There are but three tenses—the present, past, and future.

INTRANSITIVES.

393. Intransitive verbs have no passive voice, but a passive form—the different past participles with the auxiliary 'to be'—is used for the potential of intransitives. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly; but the third persons of the past tense of the auxiliary, like all intransitive verbs, alone has a different termination for the feminine gender.

394. Therefore, whenever the passive form of an intransitive verb is met with in a sentence, it can be instantly recognised as the potential mood. The following are examples:

حال Present Tense.

"From the waves of thy love I CANNOT ESCAPE by any road: 
Both my hands have become powerless for the swimming of wisdom."—Abd-ur-Rahmân.
I COULD NOT OVERLOOK even a straw or a splinter;
But love hath made me disregard both life and goods.”—Æabd-ur-Rahmân.

“ If, through your rank, some mode of livelihood be established for me which may cause peace of mind, I SHALL not be able to emerge from the debt of gratitude as long as I live.”—Gulistân.

TRANSITIVES.

395. The transitive form of the potential is easily distinguished from the passive voice, as both the agent and the object must be expressed for the former; whilst, in the latter, the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental or agent case in the past tense. The object is sometimes put in the dative, as is also the case with regard to a few infinitives which require it.

In the same manner as an armless sleeve CANNOT do anything.
So without grace and favour, man is confounded and perplexed.”—Æabd-ul-Hamíd.

“A holy man hath said, ‘To-day that you are able to do, you do not understand; and when you understand, you are unable to perform: and in the same manner, when I COULD do, I did not comprehend; and when I comprehended I COULD not perform.’”—Katilah and Dominah.

Thou wilt not be able to bear the burthen of trust,
Therefore travel light on the road of integrity, thou inexperienced one!”—Mirzâ Khân, Ansâri.
THE PASSIVE VOICE.

396. The passive voice of a verb is called مجهول, from the Arabic word signifying 'unknown,' as the agent is never mentioned.

397. Transitive verbs, alone, have a proper passive voice, which is obtained by prefixing the different forms of the past participle to the auxiliaries كيدل or شول, 'to be' or 'become,' as in the following examples:

**Present Tense.**

"It is stated in the Hujjat-ul-Islām, that if a person lighteth a place of worship with lamps, he is ever forgiven the sins of seventy thousand years."—Faṇā'īd-ush-Sharī'āćh.

"Every stone and every clod of earth of this world which is seen, All are skulls, some of kings and some of beggars."—Åabd-ur-Rahmān.

**Imperfect Tense.**

"One day the Shāh Nāmāh of Ferdowsī was being read in his assembly, on the subject of the decline of the dominion of Zohak, and on the prosperity of that of Feridūn."—Gulistān.

**Past Tense.**

"It so happened that they were apprehended at the door of a certain city on suspicion of being spies, and were placed together in a chamber, and its door was closed up on them."—Gulistān.

**Perfect Tense.**

"If thou past not become dead to the world before death, Count, oh fool! as false and futile, all thy devotion and austerity."—Kāsim Āalī, Afrīdī.
"During the whole of the Darweh's life no son had been given unto him. He said, 'If the Almighty bestoweth a son on me, save this ragged garment which I have clothed myself in, whatever else may be in my possession is an oblation to the poor.'" — Gulistān.

"No one should (uselessly) place a snare on the highway of this world:
The griffin and the phoenix will not become the prey of any one." — Aḥṣab-ur-Raḥmān.

"His father said unto him, 'Oh, son! whatever matter thou art acquainted with, do thou also state.' He said unto him, 'I fear I may be asked concerning that with which I am not familiar.'" — Gulistān.

"Third—that man who may have been removed from his office or situation, and who may have no hope of obtaining it again." — Kalīlah wā Dammah.

398. There is another method of forming the passive voice by using the imperfect tense of verbs with the auxiliaries, but it is peculiar to the transitive verbs, and is not used in forming the compound tenses of the passive. For the singular, the third person is used for all three persons, and the third person plural for the plural forms. The following are examples:

"The agony of death, although it is called so bitter and so sharp;
Yet, by the help of thy sweet lips, it is the water of immortality." — Aḥṣab-ur-Raḥmān.

"The whole of these eight qualities (of God) are called natural, and together with the essence itself, are termed primitive and pristine." — Fawā'id-ush-Shari'ī'ah.
2nd Form for the Madani or Continuative Tense.

Doi bi wanyi amlun kumura da wad nje ya mursa bi murtu ya hadda wanda "They continued to look towards him as long as he was being seen, After which the king set out on his return to Egypt." —Saif-ul-Mulāk.

2nd Future Tense.

"They will say, 'Our practices were, that we used to be present in the mosque at such a time, that there we always used to hear the calls to prayer.'" —Fawā'id-ush-Shari'awā'ī.

Aorist Tense.

The king became enraged and ordered a solution of the matter. So the messenger was seized and the epistle was read." —Gulistān.

Past Conditional Tense.

"Before friendship ariseth, were it but absence to be seen, No servant of God would become mixed up in the matter." —Æabd-ur-Rahmān.

"If such a speech may be heard from any person, on which certain blasphemy ariseth, it is not necessary to adjudge it as such on that account alone; for it may have fallen from him unintentionally, or perhaps he may not understand its signification; and therefore he does not become a blasphemer on that account." —Fawā'id-ush-Shari'awā'ī.

Past Tense.

"After death an account will be required from every man, According to the number of the sins of this world." —Æabd-ur-Rahmān.

"If he thus sayeth, 'In buying and selling until falsehood is not spoken no profit is
400. After this lengthened analysis of the Pushto verbs, it will be advisable to give a table of the moods and tenses according to the arrangement with which the European learner will be best acquainted; although the Arabic method, which is the same as the Hebrew, is by far the most simple; and I imagine that few will commence Pushto who are unacquainted with Persian, and the primary rules of the Arabic Grammar which are necessary in the study of it.

401. It will be more particularly requisite to give a table of all the moods and tenses of a few imperfect and irregular intransitive verbs, on account of the varieties which they assume, and in order that they may serve as models for others; but I shall retain the simpler method in the conjugations of the regular transitives and intransitives.

402. Conjugation of the irregular imperfect intransitive verb راغل، rāghal, 'to come,'

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**2nd Form as Continuative Tense.**

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Māni مطلق Past Tense.

**Singular.**
- راغلئ or راغلئ I came.
- راغلئ or راغلئ thou camest.
-_he, or it came._
- راغلئ or راغلئ she, or it came._

**Plural.**
- راغلئ or راغلئ we came.
- راغلئ or راغلئ you came.
- راغلئ or راغلئ they came.

**Perfect Tense.**

**Singular.**
- راغلئ يأ I have come.
- راغلئ ني thou hast come.
- راغلئ نئ he, she, it has come.

**Plural.**
- راغلئ يأ we have come.
- راغلئ ني you have come.
- راغلئ ني they have come.

**Pluperfect Tense.**

**Singular.**
- راغلئ يأ I had come.
- راغلئ ني thou hadst come.
- راغلئ نئ he, she, it had come.

**Plural.**
- راغلئ يأ we had come.
- راغلئ ني you had come.
- راغلئ ني they had come.

**1st Future Tense.**

**Singular.**
- راغلئ I should come.
- راغلئ thou shouldst come.
- راغلئ he, she, it should come.

**Plural.**
- راغلئ we should come.
- راغلئ you should come.
- راغلئ they should come.

**2nd Future Tense.**

**Singular.**
- راغلئ I will come.
- راغلئ thou wilt come.
- راغلئ he, it will come.

**Plural.**
- راغلئ we will come.
- راغلئ you will come.
- راغلئ they will come.

**Subjunctive or Aorist Tense.**

**Singular.**
- راغلئ I may, shall, etc. come.
- راغلئ thou mayest, etc. come.
- راغلئ he, she, it, may, etc. come.

**Plural.**
- راغلئ we may, shall, etc. come.
- راغلئ you, may, shall, etc. come.
- راغلئ they may, shall, etc. come.

**Doubtful Past Tense.**

**Singular.**
- راغلئ I may have come.
- راغلئ thou mayest have come.
- راغلئ he, she, it may have come.

**Plural.**
- راغلئ we may have come.
- راغلئ you may have come.
- راغلئ they may have come.
PUHITO LANGUAGE.

Past Conditional Tense.

Singular.

If I had come.

If thou hadst come.

If he, or it had come.

If she, or it had come.

Plural.

If we had come.

If you had come.

If they had come.

Imperative Mood.

Come thou.

And let him, her, it come.

POTENTIAL MOOD.*

Present.

I can come.

Thou canst come.

She, it can come.

Plural.

We can come.

You can come.

They can come.

Future.

I will come.

Thou wilt come.

He, she, it will come.

Plural.

We will come.

You will come.

They will come.

What I have here termed the Potential Mood is really the Passive form of the intransitive verbs, which is alone used to express power, will, or obligation. I have already described the peculiarities of the Passive and Potential form of the verbs in the analysis of the different moods and tenses, which see—page 132.
A Grammar of the

The Agent.

اسم فعل

_singular_.

M. راتلونکی راتلونکی or the comer.

F. راتلونکی راتلونکی; راتلونکی راتلونکی

_plural_.

M. and F. راتلونکی راتلونکی the comers.

اسم مفعول

past participle.

 Singular.

F. راتلونکی راتلونکی come.

Plural.

M. and F. راتلونکی راتلونکی come.

نوع الفظ

Surname.

ناتال تلال, 'to go.'

صدر

Infinitive.

تلال, 'to go.'

حال

Present tense.

 Singular.

I go. خُم

you go.

he, she, it goes.

Plural.

we go. خُم

you go.

they go.

ماني استمرار

Imperfect tense.

 Singular.

I was going. تَلَم

thou wast going.

M. or he, or it was going. تَلَم

F. or she, or it was going. تَلَم

Plural.

we were going. تَلَم

you were going.

they were going.

M. or they were going. تَلَم

F. or they were going. تَلَم

2nd form as continuative tense.

 Singular.

I used to go. I اَم

thou usedst to go.

M. either he, or it used to go.

F. either she, or it used to go.

Plural.

we used to go. I اَم

you used to go.

they used to go.

M. or they used to go. I اَم

F. or they used to go. I اَم


**Past Tense.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td>I went.</td>
<td>I went.</td>
</tr>
<tr>
<td>thou wentest.</td>
<td>thou wentest.</td>
</tr>
<tr>
<td>he, or it went.</td>
<td>he, or it went.</td>
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**Perfect Tense.**

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<th>SINGULAR</th>
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<tbody>
<tr>
<td>I have gone.</td>
<td>I have gone.</td>
</tr>
<tr>
<td>thou hast gone.</td>
<td>thou hast gone.</td>
</tr>
<tr>
<td>he, she, it has gone.</td>
<td>he, she, it has gone.</td>
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</table>

**Pluperfect Tense.**

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<tbody>
<tr>
<td>I had gone.</td>
<td>I had gone.</td>
</tr>
<tr>
<td>thou hadest gone.</td>
<td>thou hadest gone.</td>
</tr>
<tr>
<td>he, she, it had gone.</td>
<td>he, she, it had gone.</td>
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**1st Future Tense.**

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<tbody>
<tr>
<td>I should go.</td>
<td>we should go.</td>
</tr>
<tr>
<td>thou shouldst go.</td>
<td>you should go.</td>
</tr>
<tr>
<td>he, she, it should go.</td>
<td>they should go.</td>
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**2nd Future Tense.**

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<tbody>
<tr>
<td>I will go.</td>
<td>we will go.</td>
</tr>
<tr>
<td>thou wilt go.</td>
<td>you will go.</td>
</tr>
<tr>
<td>he, she, it will go.</td>
<td>they will go.</td>
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### Subjunctive or Aorist Tense.

<table>
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<th>SINGULAR</th>
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<tbody>
<tr>
<td>I may, shall, or will go.</td>
<td>we may, shall, or will go.</td>
</tr>
<tr>
<td>thou mayest, shalt, or wilt go.</td>
<td>you may, shall, or will go.</td>
</tr>
<tr>
<td>he, she, it may, shall, or will go.</td>
<td>they may, shall, or will go.</td>
</tr>
</tbody>
</table>

### Doubtful Past Tense.

<table>
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<tbody>
<tr>
<td>M. I may have gone.</td>
<td>F. or Tlıli be ye.</td>
</tr>
<tr>
<td>F. or Tlıli be ye.</td>
<td>M. or Tlıli be ye.</td>
</tr>
<tr>
<td>M. thou mayest have gone.</td>
<td>F. or Tlıli be ye.</td>
</tr>
<tr>
<td>F. or Tlıli be ye.</td>
<td>M. or Tlıli be ye.</td>
</tr>
<tr>
<td>M. he, she, it may have gone.</td>
<td>F. or Tlıli be ye.</td>
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<tr>
<td>F. or Tlıli be ye.</td>
<td>M. or Tlıli be ye.</td>
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### Past Conditional Tense.

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<td>or 10lm or Tlıli be ye.</td>
<td>or 10lm or Tlıli be ye.</td>
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<td>or 10lm or Tlıli be ye.</td>
<td>or 10lm or Tlıli be ye.</td>
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<td>or 10lm or Tlıli be ye.</td>
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### Imperative Mood.

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### Potential Mood.

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<tr>
<td>F. M. I can go.</td>
<td>F. M. we can go.</td>
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<tr>
<td>or 10lm or 10lm or 10lm</td>
<td>or 10lm or 10lm or 10lm</td>
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<td>or 10lm or 10lm or 10lm</td>
<td>or 10lm or 10lm or 10lm</td>
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<tr>
<td>or 10lm or 10lm or 10lm</td>
<td>or 10lm or 10lm or 10lm</td>
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Puṣṭo Language.

143

Singular. Past.

F. M.

I could go. we could go.

Thou couldst go. you could go.

He, she, it could go. they could go.

Singular. Future.

F. M.

I shall be able to go. we shall be able to go.

Thou wilt be able to go. you will be able to go.

He, or it will be able to go. they will be able to go.

Singular. The Agent.

M. or thou or he, she, it.

The goer. goers.

F. or thou or he, she, it.

Past Participle.

F. M.

Gone. gone.

M. or thou or he, she, it.

Noun of Fitness.

F. M.

Of, or for going, etc. of, or for going, etc.

Conjugation of the irregular intransitive \textit{khatal}, `to ascend.'

Singular. Infinitive.

F. or thou or he, she, it.

I ascend. we ascend.

Thou ascendest. you ascend.

He, she, it ascends. they ascend.
### A Grammar of the Jbdl qdL

#### Imperfect Tense

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<tbody>
<tr>
<td>I was ascending.</td>
<td>we were ascending.</td>
</tr>
<tr>
<td>thou wast ascending.</td>
<td>you were ascending.</td>
</tr>
<tr>
<td>he, or it was ascending.</td>
<td>they were ascending.</td>
</tr>
<tr>
<td>she, or it was ascending.</td>
<td>they were ascending.</td>
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#### 2nd Form as Continuative Tense

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<tbody>
<tr>
<td>I used to ascend.</td>
<td>we used to ascend.</td>
</tr>
<tr>
<td>thou usedst to ascend.</td>
<td>you used to ascend.</td>
</tr>
<tr>
<td>he, or it used to ascend.</td>
<td>they used to ascend.</td>
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<tr>
<td>she, or it used to ascend.</td>
<td>they used to ascend.</td>
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#### Past Tense

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<tbody>
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<td>I ascended.</td>
<td>we ascended.</td>
</tr>
<tr>
<td>thou ascendedst.</td>
<td>you ascended.</td>
</tr>
<tr>
<td>he, or it ascended.</td>
<td>they ascended.</td>
</tr>
<tr>
<td>she, or it ascended.</td>
<td>they ascended.</td>
</tr>
</tbody>
</table>

#### Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have ascended.</td>
<td>we have ascended.</td>
</tr>
<tr>
<td>thou hast ascended.</td>
<td>you have ascended.</td>
</tr>
<tr>
<td>he, she, it has ascended.</td>
<td>they have ascended.</td>
</tr>
</tbody>
</table>

#### Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had ascended.</td>
<td>we had ascended.</td>
</tr>
<tr>
<td>thou hadst ascended.</td>
<td>you had ascended.</td>
</tr>
<tr>
<td>he, she, it had ascended.</td>
<td>they had ascended.</td>
</tr>
</tbody>
</table>

#### 1st Future Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I should ascend.</td>
<td>we should ascend.</td>
</tr>
<tr>
<td>thou shouldst ascend.</td>
<td>you should ascend.</td>
</tr>
<tr>
<td>he, she, it should ascend.</td>
<td>they should ascend.</td>
</tr>
</tbody>
</table>
**SECOND FUTURE TENSE.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will ascend.</td>
<td>we will ascend.</td>
</tr>
<tr>
<td>thou wilt ascend.</td>
<td>you will ascend.</td>
</tr>
<tr>
<td>he, she, it will ascend.</td>
<td>they will ascend.</td>
</tr>
</tbody>
</table>

**AORIST TENSE.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I may, or shall ascend.</td>
<td>we may, or shall ascend.</td>
</tr>
<tr>
<td>thou mayest have ascended.</td>
<td>you may have ascended.</td>
</tr>
<tr>
<td>he, she, it may, or shall ascend.</td>
<td>they may, or shall ascend.</td>
</tr>
</tbody>
</table>

**DOUBTFUL PAST TENSE.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I may have ascended.</td>
<td>we may have ascended.</td>
</tr>
<tr>
<td>thou mayest have ascended.</td>
<td>you may have ascended.</td>
</tr>
<tr>
<td>he, she, it may have ascended.</td>
<td>they may have ascended.</td>
</tr>
</tbody>
</table>

**PAST CONDITIONAL TENSE.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>had I ascended.</td>
<td>had we ascended.</td>
</tr>
<tr>
<td>hadst thou ascended.</td>
<td>had you ascended.</td>
</tr>
<tr>
<td>had he, or it ascended.</td>
<td>had they ascended.</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I ascend thou.</td>
<td>we ascend you.</td>
</tr>
<tr>
<td>let him, her, it ascend.</td>
<td>let them ascend.</td>
</tr>
</tbody>
</table>

**POTENTIAL MOOD.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I can ascend.</td>
<td>we can ascend.</td>
</tr>
<tr>
<td>thou canst ascend.</td>
<td>you can ascend.</td>
</tr>
<tr>
<td>he, she, it can ascend.</td>
<td>they can ascend.</td>
</tr>
</tbody>
</table>
146. A Grammar of the

 Singular: Past.

 М. или F. я мог бы подняться.

 Plural: we could ascend.

 М. и F. мы могли бы подняться.

 Singular: Future.

 М. и F. я буду подниматься, а он поднимется.

 Plural: we shall or will be able to ascend.

 М. и F. мы будем подниматься, а он поднимется.

 Singular: The Agent.

 М. или F. он поднялся.

 Plural: we shall or will be able to ascend.

 М. и F. мы будем подниматься, а он поднимается.

 Singular: Past Participle.

 М. или F. поднявшийся.

 Plural: we shall or will be able to ascend.

 М. и F. мы будем подниматься, а он поднимается.

 Singular: Noun of Fitness.

 М. и F. подъем.

 Plural: we shall or will be able to ascend.

 М. и F. мы будем подниматься, а он поднимается.

 405. The following is a paradigm of a regular intransitive verb, according to the system of the Arabian and Hebrew Grammarians, as referred to at paragraph 208. The active participle denotes the agent, and the passive participle the object acted on. The method of forming the different compound tenses by the aid of the auxiliary has already been explained in the analysis of the moods and tenses, which see.

 مصدر.

 مُهَّلَدَل، 'to run.'

 صيغة معرفة ACTIVE VOICE.

 Singular: Past Tense.

 М. или F. я поднялся, а он поднялся.

 Plural: they ran.

 М. и F. они поднялись.
### Aorist Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he, she, it runs, or may run.</td>
<td>they run, or may run.</td>
</tr>
<tr>
<td>thou runnest, or mayest run.</td>
<td>you run, or may run.</td>
</tr>
<tr>
<td>I run, or may run.</td>
<td>we run, or may run.</td>
</tr>
</tbody>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>let him, her, it run.</td>
<td>let them run.</td>
</tr>
<tr>
<td>run thou, or do thou run.</td>
<td>run you, or do you run.</td>
</tr>
</tbody>
</table>

### Active Participle

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>the runner.</td>
<td>the runners.</td>
</tr>
</tbody>
</table>

### Past Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he, or it could run.</td>
<td>they could run.</td>
</tr>
<tr>
<td>she, or it could run.</td>
<td>you could run.</td>
</tr>
<tr>
<td>thou couldst run.</td>
<td>we could run.</td>
</tr>
<tr>
<td>I could run.</td>
<td></td>
</tr>
</tbody>
</table>

### Aorist Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he, or it can run.</td>
<td>they can run.</td>
</tr>
<tr>
<td>she, or it can run.</td>
<td>you can run.</td>
</tr>
<tr>
<td>thou canst run.</td>
<td>we can run.</td>
</tr>
<tr>
<td>I can run.</td>
<td></td>
</tr>
</tbody>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>let him, or it be-able to run.</td>
<td>let them be able to run.</td>
</tr>
<tr>
<td>let her, or it be able to run.</td>
<td>be you able to run.</td>
</tr>
</tbody>
</table>
406. The following is the conjugation of the imperfect transitive verb 'to do,' 'to make,' or 'perform,' which is chiefly used as an auxiliary in forming the inflections of other verbs. The compound tenses are wanting.

**Infinitive.**

*كَوْلُ, 'to do.'*

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Imperfect Tense (Governing noun singular)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>I do.</td>
<td>we do.</td>
</tr>
<tr>
<td>thou doest.</td>
<td>you do.</td>
</tr>
<tr>
<td>he, she, it does.</td>
<td>they do.</td>
</tr>
</tbody>
</table>

**Imperfect Tense**

(Governing noun plural).

**Second Form** — (Governing noun singular).

(Governing noun plural).

**Imperfect used as Continuative.** (M. and F.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, thou, he, it, she used to do.</td>
<td>we, you, they used to do.</td>
</tr>
</tbody>
</table>

---

Table continued...
PLURAL.

I, thou, he, it, she did.

SINGULAR.

I should do.

THOU SHOULDEST DO.

HE, SHE, IT SHOULD DO.

SECOND FORM.

I, thou, he, it, she did.

PLURAL.

I, we, you, they did.

PAST TENSE (M. and F.)

SINGULAR.

I should do.

THOU SHOULDEST DO.

HE, SHE, IT SHOULD DO.

STRICT 2ND FUTURE TENSE.

I will do.

THOU WILT DO.

HE, SHE, IT WILL DO.

AORIST TENSE.

I may, or shall do.

THOU MAYEST, OR SHALT DO.

HE, SHE, IT MAY, OR SHALL DO.

IMPERATIVE MOOD.

DO THOU.

DO YOU.

LET HIM, HER, IT DO.

LET THEM DO.

THE AGENT.

M.

THE DOER.

M. AND F.

THE DOERS.

* The ° (the sign of the past) is omitted at times in this tense; but only when the verb is used as an auxiliary.
**Noun of Fitness.**

Infinitive.

\[ k'\text{rral}, \text{ 'to do.'} \]

Present Tense.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do. ( \text{کوم} )</td>
<td>we do. ( \text{کور} )</td>
</tr>
<tr>
<td>thou dost. ( \text{کؤم} )</td>
<td>you do. ( \text{کوری} )</td>
</tr>
<tr>
<td>he, she, or it does. ( \text{کوری} )</td>
<td>they do. ( \text{کوری} )</td>
</tr>
</tbody>
</table>

Imperfect Tense—(Governing noun singular).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. ( \text{ما} ) or ( \text{م} ) I, thou, he, it, she was doing.</td>
<td>F. ( \text{ما کوره} ) or ( \text{م. کوره} ) we, you, they were doing.</td>
</tr>
<tr>
<td>PLURAL</td>
<td>(Governing noun plural).</td>
</tr>
</tbody>
</table>

Second Form—(Governing noun singular).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. ( \text{ما} ) or ( \text{م} ) I, thou, he, it, she was doing.</td>
<td>F. ( \text{ما کوره} ) or ( \text{م. کوره} ) we, you, they were doing.</td>
</tr>
<tr>
<td>PLURAL</td>
<td>(Governing noun plural).</td>
</tr>
</tbody>
</table>

Second Form of Imperfect as the Continuative—(Governing noun singular).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. ( \text{ما} ) or ( \text{م} ) I, thou, he, it, she used to do.</td>
<td>F. ( \text{ما کوره} ) or ( \text{م. کوره} ) we, you, they used to do.</td>
</tr>
<tr>
<td>PLURAL</td>
<td>(Governing noun plural).</td>
</tr>
</tbody>
</table>

A Grammar of the
Second Form—(Noun singular).

Singular.

F. кул or ٌک ٌک or م. ی ک ی ک. I, thou, he, it, she used to do.

PLURAL.

F. ی ک ی ک or ٌک ٌک or م. ی ک ی ک. we, you, they used to do.

(Noun plural).

Singular.

F. ی ک ی ک or ٌک ٌک or م. ی ک ی ک. I, thou, he, it, she used to do.

PLURAL.

F. ی ک ی ک or ٌک ٌک or م. ی ک ی ک. we, you, they used to do.

Past Tense—(For a noun singular).

Singular.

F. ی ک ی ک or م. ی ک ی ک. I, thou, he, it, she did.

PLURAL.

F. ی ک ی ک or م. ی ک ی ک. we, you, they did.

(For a noun plural).

Singular.

F. ی ک ی ک or م. ی ک ی ک. I, thou, he, it, she did.

PLURAL.

F. ی ک ی ک or م. ی ک ی ک. we, you, they did.

Second Form—(For a noun singular).

Singular.

F. ی ک ی ک or م. ی ک ی ک. I, thou, he, it, she did.

PLURAL.

F. ی ک ی ک or م. ی ک ی ک. we, you, they did.

(For a noun plural).

Singular.

F. ی ک ی ک or م. ی ک ی ک. I, thou, he, it, she have done.

PLURAL.

F. ی ک ی ک or م. ی ک ی ک. we, you, they have done.

(For a noun plural).

Singular.

F. ی ک ی ک or م. ی ک ی ک. I, thou, he, it, she have done.

PLURAL.

M. and F. ی ک ی ک or م. ی ک ی ک. we, you, they have done.
SECOND FORM—(For a noun singular).

SINGULAR.

F. می، ی، ت، ی، کری دی I, thou, he, it, she have done.

PLURAL.

F. می، ی، کری دی or می، ی، می، ی، کری دی we, you, they have done.

(For a noun plural).

SINGULAR.

M. and F. می، ی، ت، ی، کری دی I, thou, he, it, she have done.

PLURAL.

M. and F. می، ی، می， ی، کری دی or می， ی， می， ی， کری دی we, you, they have done.

SECOND FORM—(The noun singular).

SINGULAR.

F. می، ی، ت، ی، کری دی or می، ی، هغه کری دی I, thou, he, it, she had done.

PLURAL.

F. می، ی، هغه کری دی or می، ی، می، ی، هغه کری دی we, you, they had done.

(The noun plural).

SINGULAR.

M. and F. می، ی، ت، ی، هغه کری دی or می، ی، ت، ی، هغه کری دی I, thou, he, it, she had done.

PLURAL.

M. and F. می، ی، می، ی، هغه کری دی or می، ی، می، ی، هغه کری دی we, you, they had done.

SECOND FORM—(The noun plural).

SINGULAR.

F. می، ی، ت، ی، کری دی or می، ی، کری دی I, thou, he, it, she have done.

PLURAL.

F. می، ی، کری دی or می، ی، می، ی، کری دی we, you, they have done.

(The noun plural).

SINGULAR.

M. and F. می، ی، ت، ی، کری دی or می، ی، ت، ی، هغه کری دی I, thou, he, it, she had done.

PLURAL.

M. and F. می، ی، می، ی، هغه کری دی or می، ی، می، ی، هغه کری دی we, you, they had done.

First Future Tense.

SINGULAR.

ز کری I should do.

ز کری thou shouldst do.

ز یکری or هغه دو یکری he, she, it should do.

PLURAL.

ز کری we should do.

ز کری you should do.

ز هغه دو یکری or هغه دو یکری they should do.

Second Future Tense.

SINGULAR.

ز کری or یکری or کری I will do.

ز کری or یکری or کری thou wilt do.

ز یکری or هغه دو یکری or هغه دو یکری he, she, it will do.

PLURAL.

ز کری or یکری or کری we will do.

ز کری or یکری or کری thou wilt do.

ز یکری or هغه دو یکری or هغه دو یکری they will do.
PUŠTO LANGUAGE.

Doubtful Past Tense—(Noun singular).

Singular.

F. or M.  I, thou, he, it, she may have done.

Plural.

F. or M.  we, you, they may have done.

(Noun plural).

Second Form—(Noun singular).

F. etc. or M.  I, thou, he, it, she may have done.

Plural.

F. etc. or M.  we, you, they may have done.

(Noun plural).

Past Conditional Tense—(Noun singular).

F. etc.  if I, thou, he, it, she had done.

Plural.

F. etc.  if we, you, they had done.

(Noun plural).

Second Form—(Noun singular).

F. etc.  if I, thou, he, it, she had done.

Plural.

F. etc.  if we, you, they had done.

(Noun plural).
A GRAMMAR OF THE

command Imperative Mood.

singular.

or do thou.

or let him, her, it do.

singular.

M. \{or \}

the doer.

F. \{or \}

the doers.

plural.

or do you.

or let them do.

singular.

M. and F. \{ or \}

the doers.

plural.

or for doing. S. and P.

Noun of Fitness.

Past Participle.

singular.

or done.

plural.

or done.

Agent.

Present Tense.

singular.

or I am done.

or thou art done.

or he, she, it is done.

plural.

we are done.

you are done.

they are done.

Imperfect Tense.

singular.

or I was doing.

or thou wast doing.

or he, or it was doing.

plural.

we were doing.

you were doing.

they were doing.

Second Form for Continuative Tense.

singular.

or I used to be doing.

or thou usedst to be doing.

or he, or it used to be doing.

plural.

we used to be doing.

you used to be doing.

they used to be doing.

Past Tense.

singular.

or I was done.

or thou wast done.

or he, or it was done.

plural.

we were done.

you were done.

they were done.
Perfect Tense.

**Singular.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرِي شَوِي</td>
<td>كُرِي شَوِي</td>
</tr>
<tr>
<td>I have been done.</td>
<td>I have been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي دِي</td>
<td>كُرِي شَوِي دِي</td>
</tr>
<tr>
<td>thou hast been done.</td>
<td>you have been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي نِي</td>
<td>كُرِي شَوِي نِي</td>
</tr>
<tr>
<td>he, or it has been done.</td>
<td>they have been done.</td>
</tr>
<tr>
<td>كُدوُ</td>
<td>كُدوُ</td>
</tr>
<tr>
<td>she, or it has been done.</td>
<td>they have been done.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>M. and F.</th>
<th>M. and F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرِي شَوِي رُؤ</td>
<td>كُرِي شَوِي رُؤ</td>
</tr>
<tr>
<td>we have been done.</td>
<td>you have been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي وُؤ</td>
<td>كُرِي شَوِي وُؤ</td>
</tr>
<tr>
<td>thou hast been done.</td>
<td>you have been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي نُؤ</td>
<td>كُرِي شَوِي نُؤ</td>
</tr>
<tr>
<td>he, or it has been done.</td>
<td>they have been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي دُؤ</td>
<td>كُرِي شَوِي دُؤ</td>
</tr>
<tr>
<td>she, or it has been done.</td>
<td>they have been done.</td>
</tr>
</tbody>
</table>

Pluperfect Tense.

**Singular.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرِي شَوِي وُم</td>
<td>كُرِي شَوِي وُم</td>
</tr>
<tr>
<td>I had been done.</td>
<td>I had been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي نِم</td>
<td>كُرِي شَوِي نِم</td>
</tr>
<tr>
<td>thou hadst been done.</td>
<td>you had been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي نِي</td>
<td>كُرِي شَوِي نِي</td>
</tr>
<tr>
<td>he, or it had been done.</td>
<td>they had been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي دِم</td>
<td>كُرِي شَوِي دِم</td>
</tr>
<tr>
<td>she, or it had been done.</td>
<td>they had been done.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>M. and F.</th>
<th>M. and F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرِي شَوِي رُؤ</td>
<td>كُرِي شَوِي رُؤ</td>
</tr>
<tr>
<td>we had been done.</td>
<td>you had been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي وُؤ</td>
<td>كُرِي شَوِي وُؤ</td>
</tr>
<tr>
<td>thou hadst been done.</td>
<td>you had been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي نُؤ</td>
<td>كُرِي شَوِي نُؤ</td>
</tr>
<tr>
<td>he, or it had been done.</td>
<td>they had been done.</td>
</tr>
<tr>
<td>كُرِي شَوِي دُؤ</td>
<td>كُرِي شَوِي دُؤ</td>
</tr>
<tr>
<td>she, or it had been done.</td>
<td>they had been done.</td>
</tr>
</tbody>
</table>

1st Future Tense.

**Singular.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرِي شَوِي</td>
<td>زُكِي شَوِي</td>
</tr>
<tr>
<td>I should be done.</td>
<td>we should be done.</td>
</tr>
<tr>
<td>كُرِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>thou shouldst be done.</td>
<td>you should be done.</td>
</tr>
<tr>
<td>كُرِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>he, or it should be done.</td>
<td>they should be done.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>M. and F.</th>
<th>M. and F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرِي شَوِي</td>
<td>زُكِي شَوِي</td>
</tr>
<tr>
<td>we should be done.</td>
<td>you should be done.</td>
</tr>
<tr>
<td>كُرِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>thou shouldst be done.</td>
<td>you should be done.</td>
</tr>
<tr>
<td>كُرِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>he, or it should be done.</td>
<td>they should be done.</td>
</tr>
</tbody>
</table>

2nd Future Tense.

**Singular.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>زُكِي شَوِي</td>
<td>زُكِي شَوِي</td>
</tr>
<tr>
<td>I will be done.</td>
<td>we will be done.</td>
</tr>
<tr>
<td>زُكِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>thou wilt be done.</td>
<td>you will be done.</td>
</tr>
<tr>
<td>زُكِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>he, or it will be done.</td>
<td>they will be done.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>M. and F.</th>
<th>M. and F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>زُكِي شَوِي</td>
<td>زُكِي شَوِي</td>
</tr>
<tr>
<td>we will be done.</td>
<td>you will be done.</td>
</tr>
<tr>
<td>زُكِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>thou wilt be done.</td>
<td>you will be done.</td>
</tr>
<tr>
<td>زُكِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>he, or it will be done.</td>
<td>they will be done.</td>
</tr>
</tbody>
</table>

Aorist Tense.

**Singular.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>زُكِي شَوِي</td>
<td>زُكِي شَوِي</td>
</tr>
<tr>
<td>I may, or shall be done.</td>
<td>we may, or shall be done.</td>
</tr>
<tr>
<td>زُكِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>thou mayest, or shalt be done.</td>
<td>you may, or shall be done.</td>
</tr>
<tr>
<td>زُكِي شَوِي سُح</td>
<td>زُكِي شَوِي سُح</td>
</tr>
<tr>
<td>he, she, it may, or shall be done.</td>
<td>they may, or shall be done.</td>
</tr>
</tbody>
</table>
### Doubtful Past Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>F.</strong></td>
<td><strong>M.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ بِهِمْ كُرِيَّ عَـيِّ بِهِمْ</td>
<td>ِكُرِيَّ عَـيِّ بِهِمْ كُرِيَّ عَـيِّ بِهِمْ</td>
</tr>
<tr>
<td>I may have been done.</td>
<td>we may have been done.</td>
</tr>
<tr>
<td><strong>F.</strong></td>
<td><strong>M.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ بِهِ نِئِي كُرِيَّ عَـيِّ بِهِ نِئِي</td>
<td>ِكُرِيَّ عَـيِّ بِهِ نِئِي كُرِيَّ عَـيِّ بِهِ نِئِي</td>
</tr>
<tr>
<td>thou mayest have been done.</td>
<td>you may have been done.</td>
</tr>
<tr>
<td><strong>F.</strong></td>
<td><strong>M.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ بِهِ وَيْ كُرِيَّ عَـيِّ بِهِ وَيْ</td>
<td>ِكُرِيَّ عَـيِّ بِهِ وَيْ كُرِيَّ عَـيِّ بِهِ وَيْ</td>
</tr>
<tr>
<td>he, she, it may have been done.</td>
<td>they may have been done.</td>
</tr>
</tbody>
</table>

### Past Conditional Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>M.</strong> or <strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ وَيْلُكِ وَيْلُكِ</td>
<td>ِكُرِيَّ عَـيِّ وَيْلُكِ وَيْلُكِ</td>
</tr>
<tr>
<td>If I had been or done.</td>
<td>If we had been</td>
</tr>
<tr>
<td><strong>M.</strong> or <strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ نِئِي</td>
<td>ِكُرِيَّ عَـيِّ نِئِي</td>
</tr>
<tr>
<td>If thou hadst or been done.</td>
<td>If you had been</td>
</tr>
<tr>
<td><strong>M.</strong> or <strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ وَيْلُكِ وَيْلُكِ</td>
<td>ِكُرِيَّ عَـيِّ وَيْلُكِ وَيْلُكِ</td>
</tr>
<tr>
<td>If he, or it had been or done.</td>
<td>If they had been</td>
</tr>
<tr>
<td><strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ وَيْلُكِ وَيْلُكِ</td>
<td>ِكُرِيَّ عَـيِّ وَيْلُكِ وَيْلُكِ</td>
</tr>
<tr>
<td>If she, or it had been done.</td>
<td></td>
</tr>
</tbody>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>M.</strong> or <strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ</td>
<td>ِكُرِيَّ عَـيِّ</td>
</tr>
<tr>
<td>be thou done.</td>
<td>be you done.</td>
</tr>
<tr>
<td><strong>M.</strong> or <strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ</td>
<td>ِكُرِيَّ عَـيِّ</td>
</tr>
<tr>
<td>let him, or it be done.</td>
<td>let them be done.</td>
</tr>
<tr>
<td><strong>M.</strong> or <strong>F.</strong></td>
<td><strong>M. or F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ</td>
<td>ِكُرِيَّ عَـيِّ</td>
</tr>
<tr>
<td>let her, or it be done.</td>
<td></td>
</tr>
</tbody>
</table>

### Past Participle

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>F.</strong></td>
<td><strong>M.</strong> or <strong>F.</strong></td>
</tr>
<tr>
<td>ِكُرِيَّ عَـيِّ</td>
<td>ِكُرِيَّ عَـيِّ</td>
</tr>
<tr>
<td>become done.</td>
<td>become done.</td>
</tr>
</tbody>
</table>

### Infinitive

<table>
<thead>
<tr>
<th>رَأُوَلِ</th>
<th>رَأُوَلِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
</tbody>
</table>

### Conjugation of a transitive verb which rejects the prefix َz

<table>
<thead>
<tr>
<th>مصدر</th>
<th>مصدر</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
</tbody>
</table>

### Infinitive

<table>
<thead>
<tr>
<th>رَأُوَلِ</th>
<th>رَأُوَلِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
<tr>
<td>ِرَاوَلِ</td>
<td>ِرَاوَلِ</td>
</tr>
</tbody>
</table>

### Active Voice

<table>
<thead>
<tr>
<th><strong>Past Tense</strong>- (Governing noun singular)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td><strong>F.</strong> رَأَوْلَا</td>
</tr>
<tr>
<td>ِهِنَّهُ, ِهِنَّهُ, ِتَا</td>
</tr>
<tr>
<td>ِمَا رَأَوْلُ</td>
</tr>
<tr>
<td>ِيَا رَأُوَلِهَ</td>
</tr>
<tr>
<td>ِهَ, ِشَا, ِشَا, ِثَا</td>
</tr>
<tr>
<td>ِيَا رَأُوَلِهَ</td>
</tr>
<tr>
<td>ِهَا, ِيَا</td>
</tr>
<tr>
<td>ِيَا رَأُوَلِهَ</td>
</tr>
<tr>
<td>ِهَا, ِيَا</td>
</tr>
</tbody>
</table>
(Governing noun plural).

**SINGULAR.**

F. راوزل or راوزل

M. راوزل or راوزل

**PLURAL.**

F. راوزل or راوزل

M. راوزل or راوزل

Second Form—(Governing noun singular).

**SINGULAR.**

F. راوزل or راوزل

M. راوزل or راوزل

**PLURAL.**

F. راوزل or راوزل

M. راوزل or راوزل

(Governing noun plural).

**SINGULAR.**

F. راوزل or راوزل

M. راوزل or راوزل

**PLURAL.**

F. راوزل or راوزل

M. راوزل or راوزل

 множество

أو سر

**Imperative Mood.**

SINGULAR.

F. راوزل or راوزل

M. راوزل or راوزل

PLURAL.

F. راوزل or راوزل

M. راوزل or راوزل

اسم فاعل

The Agent.

SINGULAR.

M. راوزل

F. راوزل

PLURAL.

M. راوزل

F. راوزل

صيغة ظهير

**Passive Voice.**

SINGULAR.

M. راوزل شوم راوزل شوم

F. راوزل شوم راوزل شوم

PLURAL.

M. راوزل شوم راوزل شوم

F. راوزل شوم راوزل شوم

ماضي

**Past Tense.**

SINGULAR.

M. راوزل شوم راوزل شوم

F. راوزل شوم راوزل شوم

PLURAL.

M. راوزل شوم راوزل شوم

F. راوزل شوم راوزل شوم

Secondary Form.

SINGULAR.

M. راوزل شوم راوزل شوم

F. راوزل شوم راوزل شوم

PLURAL.

M. راوزل شوم راوزل شوم

F. راوزل شوم راوزل شوم
A Grammar of the

Aorist Tense.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

- **F.** رأوُونُ شَيّـ\(\) they are brought, \(\)or \(\)may be brought.
- **M.** رأوُونُ شَيّـ\(\) you are brought, \(\)or \(\)may be brought.
- **F.** رأوُونُ شَيّـ\(\) we are brought, \(\)or \(\)may be brought.

Second Form.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

- **F.** رأوُونُ شَيّـ\(\) they are brought, etc.\(\) or \(\)may be brought.
- **M.** رأوُونُ شَيّـ\(\) you are brought, etc.\(\) or \(\)may be brought.
- **F.** رأوُونُ شَيّـ\(\) we are brought, etc.\(\) or \(\)may be brought.

Imperative Mood.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

- **F.** رأوُونُ شَيّـ\(\) let him, \(\)or \(\)it be brought.
- **M.** رأوُونُ شَيّـ\(\) let them be brought.
- **F.** رأوُونُ شَيّـ\(\) let her, \(\)or \(\)it be brought.
- **M.** رأوُونُ شَيّـ\(\) let them be brought.
- **F.** رأوُونُ شَيّـ\(\) be thou brought.
- **M.** رأوُونُ شَيّـ\(\) be you brought.

Past Participle.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

- **F.** رأوُونُ شَيّـ\(\) brought.
- **M.** رأوُونُ شَيّـ\(\) brought.

408. Conjugation of a derivative transitive verb, formed from an adjective by the addition of \(\)أَلْ\(\), which requires the aid of the verbs كُل or كُل, 'to do,' in forming its different inflections. See paragraph 285.

Infinitive.

- **M.** دَكُولل ادكْأوُّلٌ, 'to fill.'

Active Voice.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

- **F.** كَفَّعَتْ بِرَأوُونُ شَيّـ\(\) I filled.
- **M.** كَفَّعَتْ بِرَأوُونُ شَيّـ\(\) we filled.

(Possessive noun plural).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

- **F.** كَفَّعَتْ بِرَأوُونُ شَيّـ\(\) I filled.
- **M.** كَفَّعَتْ بِرَأوُونُ شَيّـ\(\) we filled.
SECOND FORM—(Governed noun singular).

SINGULAR.

F. دکه کرل M. دکه کرل or دی، دی M. or ده، ده or دی، دی he, she, it, thou, I filled.

PLURAL.

F. دکه کرل M. دکه کرل or دی، دی M. or ده، ده or دی، دی they, you, we filled.

(Governing noun plural).

SINGULAR.

F. دکه کرل or دی، دی M. دکه کرل or دی، دی he, she, it, thou, I filled.

PLURAL.

F. دکه کرل or دی، دی M. دکه کرل or دی، دی they, you, we filled.

Aorist Tense.

SINGULAR.

F. دکه کرل M. دکه کرل or دی، دی M. or ده، ده or دی، دی I fill, or may fill.

PLURAL.

F. دکه کرل M. دکه کرل or دی، دی M. or ده، ده or دی، دی we fill, or may fill.

Imperative Mood.

SINGULAR.

M. دکه کرل or دی، دی M. or ده، ده or دی، دی let him, or it fill.

PLURAL.

M. دکه کرل or دی، دی M. or ده، ده or دی، دی let them fill.

F. دکه کرل or دی، دی M. or ده، ده or دی، دی let her, or it fill.

The Agent.

F. دکه کرل or دی، دی M. دکه کرل or دی، دی the filler. M. & F. دکه کرل or دی، دی the fillers.

Passive Voice.

SINGULAR.

F. دکه کرل or دی، دی M. or ده، ده or دی، دی he, or it was filled.

PLURAL.

F. دکه کرل or دی، دی M. or ده، ده or دی، دی they were filled.

Second Form.

SINGULAR.

F. دکه شم M. دکه شم or دی، دی M. or ده، ده or دی، دی he, etc., was filled.

PLURAL.

F. دکه شم M. دکه شم or دی، دی M. or ده، ده or دی، دی they were filled.

M. دکه شم or دی، دی M. or ده، ده or دی، دی thou wast filled.

F. دکه شم M. or ده، ده or دی، دی you were filled.

F. دکه شم M. دکه شم or دی، دی M. or ده، ده or دی، دی I was filled.

M. دکه شم or دی، دی M. or ده، ده or دی، دی we were filled.
409. Conjugation of a regular causal verb ālwuzawul, 'to cause to fly,' formed from the present tense of the infinitive ālwul, 'to fly.'
SECOND FORM—(*Governing noun singular*).

**SINGULAR.**

F. والوزوله  
M. في،  دي مي والوزوله or he, she, it, thou, I caused to fly.

**PLURAL.**

F. والوزوله  
M. في،  دي مي والوزوله or they, you, we caused to fly.

(*Governing noun plural*).

**SINGULAR.**

F. والوزوله  
M. في،  دي مي والوزوله or he, she, it, thou, I caused to fly.

**PLURAL.**

F. والوزوله  
M. في،  دي مي والوزوله or they, you, we caused to fly.

**Aorist Tense.**

**SINGULAR.**

F. والوزوله  
M. في،  دي مي والوزوله or he, she, it causes to fly, or may cause to fly.

**PLURAL.**

F. والوزوله  
M. في،  دي مي والوزوله or they cause to fly, or may cause to fly.

**Imperative Mood.**

**SINGULAR.**

F. والوزوله  
M. في،  دي مي والوزوله or let him, etc. cause to fly.

**PLURAL.**

F. والوزوله  
M. في،  دي مي والوزوله or let them cause to fly.

**Agent.**

**SINGULAR.**

M. والوزوله  
F. والوزوله or the causer to fly.

**PLURAL.**

M. والوزوله  
F. والوزوله or the causers to fly.

**Passive Voice.**

**SINGULAR.**

M. والوزوله  
F. والوزوله or he, she, it was caused to fly.

**PLURAL.**

M. والوزوله  
F. والوزوله or they were caused to fly.

*Infinitives similar to the one now conjugated, which have ؤ as the first letter, add that letter to the prefixed و in the second form of the imperative mood, and the ن follows immediately after. In the same manner with regard to the other inflections, the prefix takes a (ـ) instead of (ـ). See paragraph 284.*
A GRAMMAR OF THE

SECOND FORM.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. (يَوُلِّزَعَهَا) he, she, it was caused to fly.</td>
<td>M. (يَوُلِّزَعَهَا) they were caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا)</td>
<td>F. (يَوُلِّزَعَهَا) or they were caused to fly.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) thou wast caused to fly.</td>
<td>M. (يَوُلِّزَعَهَا) you were caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا)</td>
<td>F. (يَوُلِّزَعَهَا) you were caused to fly.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) I was caused to fly.</td>
<td>M. (يَوُلِّزَعَهَا) we were caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا)</td>
<td>F. (يَوُلِّزَعَهَا) we were caused to fly.</td>
</tr>
</tbody>
</table>

SINGULAR.

<table>
<thead>
<tr>
<th>Aorist Tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. (يَوُلِّزَعَهَا) he, she, it is caused to fly, etc.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) thou art caused to fly.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) I am caused to fly.</td>
</tr>
</tbody>
</table>

SECOND FORM.

<table>
<thead>
<tr>
<th>Imperative Mood.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. (يَوُلِّزَعَهَا) he, she, it is caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا) they are caused to fly.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) thou art caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا) you are caused to fly.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) I am caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا) we are caused to fly.</td>
</tr>
</tbody>
</table>

SINGULAR.

<table>
<thead>
<tr>
<th>Past Participle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. (يَوُلِّزَعَهَا) let him, or it be caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا) let her, or it be caused to fly.</td>
</tr>
<tr>
<td>M. (يَوُلِّزَعَهَا) be thou caused to fly.</td>
</tr>
<tr>
<td>F. (يَوُلِّزَعَهَا) be you caused to fly.</td>
</tr>
</tbody>
</table>

NEGATION AND PROHIBITION.

نَفَّ وَنَهَى nafi′ no nahi.

410. To signify negation and prohibition, the particles \( \bullet \) nah and \( \bullet \) mah are used with the verbs; but, as their position depends on the description of the infinitive with which they are used, it will be necessary to give a table of each. The third persons singular and plural of a few of the infinitives already conjugated will be sufficient for the purpose.
A GRAMMAR OF THE

باصر

Infinitive.

داکو

‘to bring.’

AORIST TENSE.

 Singular.

M. & F. ھغد را نه ورد or در نه ورد he or it did not bring.

F. ھغد را نه ورد or در نه ورد she or it did not bring.

Plural.

M. & F. ھغد را نه ورد or در نه ورد they did not bring.

F. ھغد را نه ورد or در نه ورد they did not bring.

414. When used with infinitives similar to دکول ‘to fill,’ the ھغد را نه ورد follows the adjective or noun, and precedes the auxiliary; thus,

Infinitive.

داکوال ھغد دکول

‘to fill.’

AORIST TENSE—(Noun singular).

 Singular.

M. & F. ھغد دکت نه کر or در نه کر he, or it did not fill.

F. ھغد دکت نه کر or در نه کر she, or it did not fill.

Plural.

M. & F. ھغد دکت نه کر or در نه کر they did not fill.

F. ھغد دکت نه کر or در نه کر they did not fill.

Imperative Mood.

 Singular.

M. & F. مه دکوه do not thou fill.

Plural.

M. & F. مه دکوه do not you fill.

Past Participle.

 Singular.

M. نه دکت کوبت or نه دکت کول not filled.

F. نه دکت کوبت or نه دکت کول not filled.
In the passive voice, the past participle or the imperfect tense used with the auxiliary as a second form (already described at paragraph 398) may precede, and the န precede the auxiliary, or the particle of negation and auxiliary may precede, and the past participle and imperfect tense follow; as will be seen from the following paradigm.

416. The positions which the particles of negation and prohibition assume will also be seen from the following extracts:

"I will not bear with this Moghulā' (tyranny) of thy guardian, If I am really born of an Afghan woman."—Æabd-ul-Hamid.

"Every terrestrial being who practises not humility, acteth not rightly: Every one will be excellent according to his own manners and customs."—Æabd-ul-Hamid.

"Who does not consume himself, and does not give to others, look not towards him; That sitteth like a serpent on a hidden treasure."—Æabd-ul-Hamid.
"Pious persons have said that the devil's great snare is, that you should put off repentance until the last hour; but postpone it not, oh, children of the true faith!"—*Fanā'īd-ush-Shari'axa'h*.

**CHAPTER VII.**

**THE SEPARATE PARTICLES.**

حرف hurāf.

417. Under this head are included adverbs, postpositions, prepositions, conjunctions and interjections. They contain, besides pure Afghān, a number of Arabic and Persian words.

**ADVERBS.**

418. The Adverbs may be divided into fourteen different classes; of place, time, number, quality, similitude, collection, separation, demonstration, interrogation, dubitation, exclamation, affirmation, negation, and prohibition.

419. They serve to qualify nouns, and are for the most part undclinable; thus,

\[
\text{چه چ خذیل ز رحمن پ زود و خرخ کر تر به تیل چک خاکی اومی سمنی}
\]

"Since thy ringlets have pierced the very heart of Raḥmān, therefore, from his eyelashes the white tears flow."

\[
\text{که له خدایه د و خلق و ته م والشی له رجزی به چ خشی وقطره همیشه به ذر په د رکی رجزی ن آستگی خای به نه مومی هیچره}
\]

"If thy face becometh from God unto the world, it will be also turned from heaven unto hell:

Thou wilt for ever wander driven from door to door: thou wilt nowhere find a resting or a dwelling-place."—*ʿEabd-ur-Raḥmān*.

\[
\text{جه پیدا چه چ ناکس به قبله کبی ورند ورستو هرته کاند نسی}
\]

"When one degenerates being appeareth in a family, He bringeth disgrace on his lineage both present and past."—*ʿEabd-ur-Ḥamīd*.

420. A number of adverbs are subject to the usual change in termination for the ablative case; as in the following example:

\[
\text{وزیرود ود بدل دا هکت لا تراوم د خبل روندان له بانه مبود نه د خولی}
\]

"The Wuzir said, 'As yet this boy has not eaten any of the fruit from the garden of his own existence."—*Galīstān*.

421. A few adverbs derived from nouns and adjectives are liable to the same
change in termination for gender, number, and case, as the nouns they qualify. Thus 'much,' becomes دیره in the feminine singular, and دیر in the feminine plural and the oblique cases of the singular. The masculine plural is the same as the singular, and the oblique plural for both genders is دیره.

"In love the (lover's) suit is an exceedingly difficult one—The object can only be obtained after many twists and turnings."—Kāsim Səlī, Afridi.

422. The adverbs of most frequent occurrence in the language, whether simple or compound, are as follows:

**Adverbs of Place.**

ظروف المكان zūrūf-ul-muhān.

<table>
<thead>
<tr>
<th>Place Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>دی خوا</td>
<td>here, on this side.</td>
</tr>
<tr>
<td>پر</td>
<td>above, overhead.</td>
</tr>
<tr>
<td>تردا</td>
<td>so far, to this degree.</td>
</tr>
<tr>
<td>اور</td>
<td>somewhere.</td>
</tr>
<tr>
<td>تردا پوری</td>
<td>so far, to that degree.</td>
</tr>
<tr>
<td>تردا خوا</td>
<td>everywhere.</td>
</tr>
<tr>
<td>تردا</td>
<td>nowhere.</td>
</tr>
<tr>
<td>تردا</td>
<td>near, about.</td>
</tr>
<tr>
<td>چرخ</td>
<td>somewhere or other.</td>
</tr>
<tr>
<td>تردا خوا</td>
<td>where, wherever.</td>
</tr>
<tr>
<td>تردا</td>
<td>inside, within.</td>
</tr>
<tr>
<td>تردا</td>
<td>above and below.</td>
</tr>
<tr>
<td>تردا</td>
<td>upside down.</td>
</tr>
<tr>
<td>تردا</td>
<td>far, at a distance.</td>
</tr>
<tr>
<td>تردا</td>
<td>round about.</td>
</tr>
</tbody>
</table>

**Adverbs of Time.**

ظرف الزمان zūrūf-uz-zamān.

<table>
<thead>
<tr>
<th>Time Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>اوس</td>
<td>now, at this time, presently.</td>
</tr>
<tr>
<td>کله</td>
<td>sometimes, frequently, occasionally.</td>
</tr>
<tr>
<td>کله</td>
<td>ever, sometime.</td>
</tr>
</tbody>
</table>
A Grammar of the

never.
always.
whenever.
sometime or other,
daily.
nightly.

repeatedly, often, frequently.

once.
twice.

thrice.

instantly, quickly, without delay.

quickly, speedily.

shortly, soon.

unawares, suddenly.

all at once, suddenly.

first, in the first place.

secondly.

at last, at length, finally, at the end.

yesterday.

shortly, soon, to-day or to-morrow.

the day after to-morrow.

early in the morning, betimes, early.

always, ever.

so much.
that much.
this much.
as much as.
howmuchsoever.

gratuitously.

a great number, several.

much, in a great degree, by far.

a little, a few.
Adverbs of Similitude.

حرف التشبیه huraf-ut-tashbih.

thus, in this manner.  
thus, in this way.
like, as, as if, just as, 
for all the world.
so, in that manner.
so, in that way.

Adverbs of Admonition, etc.

حرف التنبیه huraf-ut-tanbih.

look out! have a care! 
be cautious!

Adverbs of Society and Separation.

حرف المعیت و المفارقات huraf-ul-maa-i-yat wo mufarakan.

alone.
face to face.
apart, at a distance.
far away, very far off.
at the side.
side by side.
singly, individually.
back to back.
shoulder to shoulder.

Adverbs of Extremity and Termination.

حرف الغایت huraf-ul-gha-yat.

to, up to, until.
hitherto, up to.
until, up to.
beyond bounds.
to the last degree.

PUSHTO LANGUAGE.
Adverbs of Interrogation.

حرف الاستفهام huruf-ul-istifaham.

where? whither?

how? in what manner?

how much?

since when?

whence?

when? at what time?

how much longer?

until when? how long?

how much?

why not?

why? how? whereabouts?

in what way? how?

Adverbs of Dubiuation.

حرف التشكيك huruf-ul-tashkil.

perhaps, haply.

perhaps not.

God knows.

may be.

probably.

may or may not be.

Adverbs of Affirmation and Emphasis.

حرف التأكيد و الإجاب huruf-ul-takid wo ul-ijab.

certainly, doubtless.

necessarily.

yes, indeed, yea.

merely, only, exactly.

right or wrong.

by no means, never.

really, truly.

by God!

necessarily, it behoveth.

altogether, wholly, entirely.

never, by no means.

only, simply.

at all events, whether or not, nolens volens.

 exactly, quite, the very same.

Adverbs of Prohibition and Negation.

حرف النفي و النهي huruf-un-naafi wo un-nahi.

no, not, nay.

do not.

CONJUNCTIONS.

حرف العطف و الموصلة huruf-ul-awaf wo ul-mansul.

423. The conjunctions most in use are:

if.

although.

also, even, likewise.

or but, yet, however.
The Darwesh's calling is to forsake all carnal and worldly desires; but they, through spitefulness, desire to rush on each other with swords and with arrows." — Makhzan Afghānī.

PREPOSITIONS AND POSTPOSITIONS.

Besides the simple prepositions and postpositions used in forming the cases of nouns and pronouns, already described in Chapter III., there are other particles used in the same manner which require the noun, adjective, or pronoun, to be used in the genitive or ablative case when capable of inflection. Examples:

The Law is like unto a tree whose roots have gone under the ground; and (if thou shouldst make use of understanding and argument) the topmost branch of it has gone up into the heavens." — Makhzan Afghānī.

The moth casteth away its life but once in its life-time; but the candle doeth this several times in one night." — Aabd-ul-Hamīd.

The chief prepositions and postpositions are:

- or سوا besides, except.
- if not, unless, otherwise.
- therefore, then.
- that, because, since.
- unless, if not.
- then, because, therefore.
- or.

EXAMPLE.

"The Darwesh's calling is to forsake all carnal and worldly desires; but they, through spitefulness, desire to rush on each other with swords and with arrows." — Makhzan Afghānī.
CHAPTER VIII.

THE DERIVATION OF WORDS.

426. There are a number of derivative and compound words in the Pushto language, formed from nouns, adjectives, and verbs, by prefixing, affixing, or inserting certain words or letters. They may be considered pure Afghan.

NOUNS.

427. Abstract nouns may be obtained from adjectives in eight different ways:

I.—By rejecting the final letter of the adjective and prefixing another; as, 

'hungry,' 'hunger.' Example:

 لوہد نہد دقیق شوہ یک بار ہو صورت ورت نہ شہ طاقت توان "Hunger and thirst all at once overpowered him:
In his body no power or strength remained."—Saif-ul-Mulak.

II.—Forms the noun by rejecting two letters of the adjective for three others; thus 'thirsty,' 'thirst.'

 لوہد نہد نہ شہ نہ قانع پہ چنات کنئی دا کیمیا جہ زدہ ہا پہ خریہ کئی امرا وی "In the contentment of the contented man, there is neither hunger nor THIRST;
And they who acquire this alchemy will be nobles, tho’ clad in rags."

—Aabd-ur-Rahman.
III.—Shortening the word by the rejection of و (ـ), and affixing ل; as, لروٰن or لرُنر, 'bright,' لش ِن or لش، 'brightness.'

Sometimes the word takes لٰ، as in the following example:

"As when the sun riseth on the world, light and brightness cometh,
So doth friendship and affection give life to both breath and footstep."—Æabd-ul-Hamid.

IV.—The middle letter of the adjective is rejected; يا inserted in its place; and ل (hā-i-khaft) or ـ (ـ) fat'ha'h affixed; as، نور، 'dark' or 'black,' نياز تياره or 'darkness' or 'blackness.'

"The whole world became filled with darkness from this dust and vapour:
In the heavens thunder rolled, and lightning flashed as from swords."—Saif-ul-Muluk.

V.—The final letter of the adjective is inflected from د or ـ (ـ) to ل (yā-i-majhûl) or ـ (ـ) kasra'h, and ل (ل) or ل (ل) affixed; thus، جه، 'good,' جه، 'goodness.'

"Journeying on this road is difficult to the fickle and capricious:
Consider him a man who layeth the foundation of goodness."—Kāsim Aalî, Afridi.

The whole of the nouns of the preceding classes are feminine; and the following, with the exception of those formed by affixing د، سنا، تیا، and ولی، which are feminine, are all masculine.

VI.—This form is something similar to the fourth, being formed from the same adjective (which however remains unchanged) and merely takes the affix لیلی; thus، لوروالي، 'black,' لوروالي، 'blackness;' لکت، 'hard,' لکت، 'hardness.' The final letter is changed to س in the plural, similar to the first variety of nouns of 1st declension.

"Thy countenance was white like unto the sun—yea! it was brighter than the orb of day:
But now, alas! it is become so black, that its blackness is like unto charcoal."

—Yusuf and Zuhikha.

VII.—The nouns of this class are formed by dropping the final لٰ of the adjective, and affixing لون; as، دندي，'alive' or 'existing,' دندي，'life,' 'existence;'
'captive,' 'prisoner,' 'captivity,' 'imprisonment.' They are chiefly verbal nouns. Example:

\[
\text{كلما و ته امجد خلف روندوني شيء هجران به في روندون را ته زرون شيء}
\]

"When shall I entertain hope for my own existence? Since separated from her, life itself to me is infamous."—Kāsim Āelā, Afrīdī.

VIII.—This class is formed by the mere addition of the affixes توب, تون, and تيا; thus, تل 'separate,' 'separation;' خايب 'a place;' خاب 'a dwelling place;' مَمْس 'affectionate,' 'affection,' 'love;' لبون 'mad,' لبون 'madness,' لبون 'satiated,' 'satiety,' مور 'impudent,' مور 'impudence,' مور 'familiarity.' Those ending in توب are masculine, and those in تيا feminine.

\[
\text{وزر في ذِك له مَمْس توب}
\]

"Suddenly she awoke from her slumbers, her heart filled with love and affection. She sat up and gazed around, but sighed; for she beheld not her beloved one."

—Yāsuf and Zulākhā.

خداي د ن كان بيلنون ن دوره يارانو به بيلنون عاشق به رفع صورت بيماري

"God forbid that separation should be caused between two lovers; For in separation the lover, though healthy in body, is sick at heart."—Kāsim Āelā, Afrīdī.

چيه د ديدن د مور تيا نه شوه اوس د يار غمر کي مور

"Whereas from her presence thou didst not acquire satiety, Grief on her account has now satiated thee."—Abdālī, Shāh.

The whole of these derivatives, when capable of inflection, are subject to the same changes as other nouns.

428. Abstract nouns are obtained also from primitive nouns, by the mere addition of the affixes هلكت, 'a child,' 'childhood;' ول 'a man,' 'manhood;' وررگلوي 'a guest,' 'entertainment;' وررگلوي 'a brother,' 'brotherhood;' کام ولي 'a guest,' 'entertainment;' کام ولي 'a clan,' 'clanship.' The following are examples:

\[
\text{هرخکت چيه له هلكت والي په ادب نه كوي په لوی والي نيكي ترشي لارد}
\]

"Whoever from childhood may not have walked in the path of modesty and morality, in the years of maturity virtue and piety departeth from him."—Gulistān.

اى خویه د ن تلو په وقت کبی در نه می وبلی نه و جه د ن تش لاس خاودانو له د زورون توب

"Oh son! did not I say unto thee at the time of thy departure, that the hand of bravery, if empty, is bound, and the paw of lion-like intrepidity broken?"—Gulistān.
He said unto him, 'O father! didst thou not eat of anything at the king's entertainment?' The devotee said, 'In his sight I did not make use of anything of consequence.'—Gulistán.

Arabic and Persian words, when used in this language, as may naturally be supposed, are generally governed by, and subject to, their own rules of grammar; but in some instances the Pashto affixes and prefixes may be found used with the words of those languages; thus, 'generous, generosity; 'niggard,' niggardliness; 'strange, strangeness.'

429. Nouns of intensity are formed by prefixing adjectives to them; thus, 'dark,' prefixed to 'darkness,' becomes 'total darkness;' and in the same manner prefix 'tor' signifies 'total darkness.'

Example:

"Of what consequence is it though thy countenance is enveloped in curls? For the water of immortality itself is hidden in total darkness."—Aabd-ur-Rahmân.

430. The particles of exaggeration and diminution used with nouns have been already described under that head (page 27–29), and need no further notice here.

ADJECTIVES.

431. Adjectives may be formed from some nouns by the addition of and with its different modifications for gender, as described at paragraph 45; as, 'night,' 'nocturnal;' 'yesterday,' 'yestern or 'yester.' The following are examples:

"Dâbshâlim, after hearing these words, related his nocturnal dream to the Darwesh, and also mentioned this secret to his friend."—Kalilah ва Damnah.

"Aabdullah set out to see Muaa'wiyyah, and when he inquired about the circumstances of the preceding day (yestern), Muaa'wiyyah said, 'My daughter says—Oh father! the wife of this Aabdullah is very handsome. When shall I appear to advantage in his sight? I declare unto thee that I will not have Aabdullah under these circumstances; but if he will divorce his wife, then I will accept him willingly.'”—Hasan and Husain.

432. Adjectives of intensity may be obtained in the same manner as nouns of
intensity by the use of particles either prefixed or affixed to the word; thus, "blind," 'totally blind,' 'white,' 'perfectly white,' 'pure or spotless.' They are subject to the same rules for gender and number as other adjectives. Examples:

Lovers are TOTALLY BLIND to the defects and blemishes of the beloved;
But do not thou also become WHOLLY BLIND to her virtues and merits." — Aabd-ur-Rahmān.

Since thou hast pierced the heart of Rahmān with thy ringlets,
From his eyelashes the PURE WHITE water flows." — Aabd-ur-Rahmān.

Whoever may have washed his garments in his own blood,
Will, like the dew of the night, be ever SPOTLESS WHITE." — Aabd-ur-Rahmān.

433. Several Persian, and a few Arabic adjectives also, are to be met with in Pushto, differing but slightly from the originals in pronunciation; for example, aggrieved, from the Arabic noun خم 'grief,' and Persian زن 'stricken,' and in the same manner مکرون 'treacherous,' 'malicious,' تپ 'feverish,' 'intrepid,' 'brave,' from the Pushto noun زر 'the heart,' and the Persian particle ور 'having,' 'warlike,' 'gallant,' from the Afghan noun زور 'a sword,' and the active participle of the Persian infinitive 'to strike,' 'to smite.' Example:

The tongue again becometh liberated, like the WARRIOR from the thickest of the fight;
Although I may seize it with my teeth that it should remain silent." — Aabd-ul-Hamīd.

434. Another description of adjective is obtained by prefixing an adjective to a noun; as, 'incomplete,' 'crude,' 'disappointed,' 'foiled,' etc., from the Persian adjective نیم 'half,' and the Afghan noun خوا 'desire,' 'inclination;' thus,—

Behold the INCOMPLETE brightness of the lightning and be prudent!
The affairs requiring deliberation perform not with exceeding haste!" — Aabd-ul-Hamīd.

435. A few adjectives are obtained by affixing the Persian particle مند and the Pushto corruption م, and the Pushto particle پالي to Persian and Arabic nouns; thus, 'indigence,' 'poverty,' نایز 'indigent,' 'poor,' نیاز 'wealthy,' 'opulent,' جنگ 'war,' 'battle,' 'warlike,'
'martial,' 'honor,' 'reputation,' 'honorable,' 'reputable.' The letter ن is also added to Persian and Pashto nouns indiscriminately in the formation of adjectives; thus, کرم 'a worm,' کوس 'worm eaten,' Rém 'pus,' 'matter,' 'purulent,' 'matterly;' دم the Pashto for 'scab,' 'scabby;' خیچن 'dirt,' 'filth,' خیچن 'dirty,' 'filthy,' لچ 'blinking,' 'purblindness,' لچ 'a blinkard,' 'purblind.'

436. A few adjectives can be formed by compounding two nouns, as in the Persian language, but they are not very common; thus, پری 'pretty,' 'delicate,' from 'milk,' and به 'the face'; thus,—

له دوی بغدادی سری خنی جه خبل خان یه عربو کسی کوراود ز می پیسندل جه ن پری خو به باب کسی خه واثی

"I once made inquiry from one of those who accounted himself amongst the Arabs of Baghdad, saying, 'What sayest thou in respect to the handsome?'"—Gulistān.

437. Relative or patronymical adjectives are for the most part obtained by affixing the different modifications of ب (described at paragraph 45) in the same manner as the Persian 'yai-i-nisbut,' to nouns; thus, کابلی 'a native of Kabul;' پکه‌وری or پش‌وری, 'a native of Peshāwer;' کوهستانی kohistānaey, 'a native of the Kohistan.'

The word پیشتو now applied to the Afghāns as a nation, is really an abstract noun, derived from پیش the name of the old seat of the Afghāns in the Sūlimān mountains, west of the Indus, and پیش a residence, a place of birth.

In the districts bordering on the Panjāb and Kāshmīr, such as Buner and Paklī, the affix وال (a Hindi word) is generally used; thus, بنورا 'a native of Buner;' پکلیا 'a native of Paklī.' At the same time it must be remembered that this affix cannot be always applied, for we could not call a native of Peshāwer, a Peshāwerīwāl; or a native of Kābul, a Kābulīwāl, and vice versa.

438. The past participles of verbs are extensively used as adjectives in this language, both alone and with a conjunction; thus, 'pampered,' obtained from the infinitive نازول 'to pamper,' formed by affixing ول, the sign of the infinitive of active verbs, to the Persian noun ناز, signifying 'delicacy,' 'softness,' etc.; and هم زول 'of the same age,' 'cotemporary,' from the past participle of the verb زول 'to be born,' with the Persian conjunction هم 'together,' 'with,' 'similar,' 'mutual.' The following are examples:

آرولی بخت را و کری آرولی چه شغفی یارو آشنای خما شغفیورش

"Inverted destiny made me adverse and wayward,
Since my sympathizing lover and friend became cruel and sanguinary."—Æabd-ul-Hamid.
It should be borne in mind that these derivatives are subject to the same changes for gender, number, and case, as other nouns or adjectives under whose classes they may come.

439. The حاصل مصدر hāsil-i-māṣdar, called also the اسم مصدر ism-i-māṣdar, of the Pushto verbs, is derived from the infinitive (مصدر), the source or essence of the verb, by rejecting the ل, the final letter of the former, and substituting اه or ین. It is subject to the same changes as feminine nouns of the first variety of the third declension, and changes the final ین (hā-i-khaft), one of the signs of the feminine gender, into ی (ya-i-majhūl), in the oblique cases; as, بیلدل نه ‘to separate,’ بیلدل ین ‘separation,’ توكیدل نه ‘to grow’ (as a plant or grain), توكیدل ین ‘growth.’ Infinitives terminating in ل و رل are subject to the same rules.

The hāsil-i-māṣdar of the preceding infinitives, which are intransitive, are used as nouns; but in case of making them transitive by changing the neuter sign or intransitive بدل into the active or transitive termination of infinitives ل, the hāsil-i-māṣdar can then only be construed as a mode of action or manner of being, indefinite as to time, place, and sometimes even of person; thus, بدل ‘to separate,’ بدل نه ‘causing separation;’ توكول ‘to make grow,’ توكول نه ‘causing growth or growing.’ The hāsil-i-māṣdar of a transitive infinitive terminating in بدل, of which there are a few in the language and exceptions to the above rule, can be construed as a noun; thus, پیستیدل نه ‘inquiry.’

440. The اسم حالیه ism-i-hāliah or verb in its present state, similar to the present or indefinite participle of our language, is also occasionally used as a simple noun; but chiefly in the place of the infinitive. It forms the imperfect tense with the affixed personal pronouns, and appears to be the source of that form of the verb, and is obtained from the infinitive by substituting ی (hā-i-zāhir) for the final ل. It is masculine, and both singular and plural, and in the oblique cases the final ی is changed to ین or (ین), in the same manner as in the first variety of nouns of the 6th declension. Those infinitives, however, which lengthen the ism-i-hāliah by inserting 1 in place of (ین), drop it for the imperfect tense, and in the oblique cases; as تا fly,’ Tا flight’ or ‘flying,’ تا he was flying.’

This form of the verb cannot be obtained from infinitives terminating in ل ول; and a few infinitives on the other hand, such as تا ‘to run,’ and ناتسل ‘to sit,’ form both the ism-i-hāliah and hāsil-i-māṣdar by prefixing ی. In the former case,
The verbal nouns of a few infinitives, both transitive and intransitive, instead of affixing or add to the root of the verb; as 'to fill,' 'filling'; 'mixing' or 'intercourse'; 'to bind,' 'binding.' They can also be formed by merely rejecting the L of the infinitive; as 'to fill,' 'filling.' Both forms are somewhat rare. They can be used both as the ism-i-hāliṣah, and the ḥāsil-i-maṣdar, and also as simple nouns. See page 173. The ḥāsil-i-maṣdar cannot be used as the imperfect tense.

441. These forms of the verb—the ḥāsil or ism-i-maṣdar, and the ism-i-hāliṣah, are subject to certain rules in construction which, although appertaining more to the syntax of the language, require explanation here.*

* It now only remains to be observed that besides the infinitive, as above described, there is another species of noun in some measure resembling it, which the Arabic grammarians term or the infinitive noun. Between these two nouns, namely, the maṣdar and the ism-i-maṣdar, there is precisely the same distinction in point of sense as between the word 'drink' and the participial noun 'drinking,' when used as a general term in such an example as the following:—

'Bacchus, ever fair and ever young, Bacchus' blessings are a treasure, 
Drinking joys did first ordain; 
Drinking is the soldier's pleasure.'

In which lines the word 'drink' might be substituted for 'drinking' without much detriment to the sense, for 'drinking joys' mean the 'joys of drinking;' or 'drink,' and the same may be observed of all other words of the same classes; as 'grief,' 'grieving;' 'kiss,' 'kissing;' 'love,' 'loving,' etc. How, then, shall we ascertain the true character of these words? What, for instance, is 'love' as opposed to the general term 'loving?' It is certain that they are both general terms descriptive of certain sensations of delight or modes of pleasure in the mind, and as such may become either the subject or predicate of a proposition; but this explains nothing, and if we ask the Arabian grammarians for an explanation, they answer us by pointing out a mere distinction in their particular. The ism-i-maṣdar, they say, has no other government than that of any common substantive noun, but this again is controverted by the grammarians of Kusish and Baghdad, who bestow upon it the very same regimen as that of the maṣdar; and even admitting the fact, which I believe to be just, it differs nothing in this particular from the infinitive of a neuter verb. The essential distinction then, for some essential distinction there certainly is, between the infinitive and the infinitive's noun or ism-i-maṣdar, is not in my judgment simple abstraction, that is, making the one an abstract noun in opposition to the other; for, as I have observed before, they are both general or abstract terms, but rather in the idea of action or energy conveyed by the infinitive; which action Locke observes, however various, and the effects almost infinite, is all included in the two ideas of thinking and motion. These are his words, 'For action, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder that several modes of thinking and motion should be taken notice of, the ideas of them observed, and laid up in the memory and have names assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with names to them; and, therefore, men have settled names and supposed settled ideas in their minds in modes of action, distinguished by their causes, means, objects, ends, instruments, time, place, and other circumstances, etc.'

The real distinction, then, between the maṣdar and the ism-i-maṣdar seems to be this. The ism-i-maṣdar signifies simply the name of a mode, without any reference to action or energy; the maṣdar denotes a more complex idea and indicates definitely the action, energy, or being of that mode. Love, for example, is a name assigned to a certain feeling of delight, but loving is something more, being another name by which we indicate the action or efficacy of that feeling called love; and hence we perceive the real cause of its possessing an active or transitive government, in contradistinction to the ism-i-maṣdar, which, having no reference to action, has no other regimen than that of any common substantive noun.

'Action, indeed, is applicable to every infinitive, and this the Arabian grammarians acknowledge by dividing all the verbs in the language into two general classes, which they term and ممثلي, that is, verbs denoting actions transitively (the actio transiens of Logicians); and verbs denoting actions inherent or inseparable (actio inremine) which we are accustomed to call neuter; and hence we perceive the propriety of the rule laid down in the Commentary, namely that the ism-i-fā'āl, or active participle may be derived from either a transitive or intransitive verb, which is saying in other words that every action supposes an agent.

This idea of action is conveyed in other languages by terminations, as beat-ing, etc., but in Arabic, with a few particular exceptions, there is no distinguishing mark by which we can discriminate the infinitive from the infinitive's noun, so that we
These forms of the verb are constructed in no less than nine different ways.

I.—The ism-i-masdar, as a noun, is connected as the مَذَاف muzāf or governing word, in the relation of the genitive case with an agent, the object being at the same time expressed in the ablative case, and the verb agreeing with the governing noun.

Examples:

له اغباره سره گردوس دی ن‌یار هسی

"Thus, the intercourse of the sweetheart with the rival is,

As though one mix together pure and impure—holy and profane."—Æabd-ul-Hamid.

له قسمت خلاقیده ن‌هچجا نه شی کد داخل شی ن‌مکی به حرصون

"From destiny there is no escape for any one,

Though he enter the sacred plain of Mekka itself."—Æabd-ur-Rahmân.

The entire construction changes, should the verb, which is intransitive in the preceding examples, be changed to a transitive in a past tense; the āsāl-i-masdar then becomes the object, and the مَذَاف الیه muzāf-illeh, or words governed in each of the above examples, become the agents in the instrumental case; thus,

له اغباره سره گردوس ی‌کری بار هسی

"The beloved formed such intercourse with the rival."

له قسمت خلاقینه هرچا ی‌کر

"Every one effected escape from destiny."

II.—The ism or āsāl-i-masdar is used as the مَذَاف or governing noun, and also as the agent connected with the مَذَاف الیه or word governed, in the genitive case, the object being expressed in the ablative, and the verb, which is intransitive, being governed by the agent; thus,

دا ن‌خدایی سانه تبر ندنه ده چه خمکت ی‌نه زغرو به خولون ی‌به لوه حصارون خوندی شی

"Although people be enclosed in armour or in helmets, or be defended by lofty fortresses; yet this protection of the Almighty hath surpassed all."—Makhzan Afghānī.

In the event of a transitive verb in a past tense being used instead of an intransitive, as in the above example, the ism-i-masdar as the مَذَاف would become

must trust entirely to the context for the sense of either. Every participle, however, in our language when used as a general term is the just representative of an Arabic مصدر or infinitive,—I mean every active participle formed by adding the termination ing to the imperative of a verb, which seems in this case to possess a similar power to the characteristic to, and therefore it may perhaps be said that we have two infinitives; as—

'Drink-ing is the soldier's pleasure, or to drink is the soldier's pleasure,' formed by annexing ing and prefixing to to the imperative in one sense, and the اسم مصدر 'drink,' in the other. See 'The Muftl Amil,' by Capt. A. Lockett.' Notes to page 207 to 211. Calcutta, 1814.
the agent in the instrumental case, connected with a مضاف الیه in the genitive, and the pronoun دا would refer to the object; as,

دَا نَ خَدَائِي سَانَىٰ وَ سَانَىٰ

"The protection of the Almighty protected him."

The ism-i-حَلِیاَه is also subject to the same rules as the ism-i-مَسْدُور, just explained; and although generally used as a mode of action, in this particular instance it may be used as a noun also. Example: *

َنَ كَهْهَهْ در و دیوار خضر در بن شیٰ چِه پرکویِ سنا وانه نوانته

"May Khizr be the doorkeeper of that gate and wall,
By which thy coming in and going out—thy entrance and thy exit take place."

—Æabd-ul-Hamîd.

If the present tense of an active verb be substituted for كُرِیح, which is intransitive, the ism-i-حَلِیاَه, which was the مضاف, becomes a mere noun in construction with an auxiliary verb; and the مضاف الیه, which was in the genitive case, becomes the agent in the nominative, as in the following sentence:

چِه پرکویِ ته وانه نوانته

"By which thou effectest exit and entrance."

The agent would of course assume the instrumental case with the verb in the past tenses.

III.—The ism-i-حَلِیاَه as the مضاف is used in conjunction with an object in the genitive case, with the agent expressed in the same sentence, the transitive verb being governed by the object; thus,

بدِیِنَه منی دلبرَ خمَا کانِ ُبَلایِ کانِیِ یهَ گلِ آوانِه

"Thou shouldst not take amiss, beloved one, my looking; For the nightingales take flight round the rose."—Æabd-ul-Hamîd.

With an intransitive verb the ism-i-حَلِیاَه becomes the agent and the مضاف, in the genitive case, and the former agent becomes the object in the ablative; as,

بدِیِنَه لگیِ په دلبرِ خمَا کانِه

"My sight should not view the beloved one amiss."

IV.—The ism-i-حَلِیاَه is connected by the genitive case as مضاف to the object, an agent being neither expressed nor understood, having then a passive signification, and the verb agreeing with the مضاف. Example:

پرپاندَه نَمحمد فرضِ یه دا رنگ چِه رسولِ چِه رستاٰ نِ خدایِ یه جَهِ مور ایمانِ یه په راوِرِي

* This example has been already given for the present participle, the ism-i-حَلِیاَه, for which see page 74.
"Knowing (or knowledge of) Muḥammad is a sacred duty, in this manner, that he is the Prophet of God on whom we have placed our faith."—Fawā’id-ush-Shariʿaʾah.

With the present tense of a transitive verb used in place of the auxiliary, the ism-i-hulūlah as the مخاطف would become the agent, and the object would be necessarily expressed, as in the following sentence:

"Knowledge of Muḥammad giveth religion to the believers."

V.—The hāsil or ism-i-masdar is the مخاطف joined to the object by the genitive case, the agent expressed in the vocative, and the object, which is the governing the verb, as in the following extract:

"Since thou eatest the mouthful of dependence, Oh Hamid! Over one wound thou placest another wound."

If an intransitive verb be substituted for the transitive in the preceding example, the object in that would become the agent, and the hāsil-i-masdar, as the مخاطف, would convey the meaning of a simple noun; thus,

"Since the mouthful of dependence may become hard."

VI.—The ism-i-masdar as the مخاطف or word governed, is connected with the مخاطف in the genitive case. The agent is not expressed, and the object governs the verb. Example:

"The world is the place of acquirement, and he who has effected nothing in this, that world is the place of ejectment and expulsion. Therefore, oh men! every one of you should weep, and not account yourselves free from sorrow and affliction."—Fawā’id-ush-Shariʿaʾah.

VII.—The ism-i-masdar as the مخاطف is connected with an object—the مخاطف grammatically,—in the dative case, but really in the genitive. The agent is also expressed. Example:

"All who were on the face of the earth or in the heavens were hopeful of, and dependent on him; and for his nourishment the affection of all men became manifest."—Tawallud Nāmaʾah.
VIII.—The *ism-i-hāliyah* or *ism-i-maṣdar*, may be used as a noun in construction with an auxiliary verb, the agent being expressed, and in the nominative case, if the verb be in any other than a past tense, and the object in the ablative; thus,

| بدنِ نِه مَنِي دَلِى خَما كَا نِه | بالبلانِ كانِدِ پِه گُلو آَوَانِه |
| "Thou shouldst not take amiss, beloved one, my looking; For the nightingales take flight round the rose." — Abd-ul-Hamid |

With any past tense of a transitive verb used instead of the present tense, the agent بالبلانْ, which in the above example is in the nominative, would become بالبلانْ in the instrumental case.

Sometimes neither agent nor object is expressed, but is understood from something that has gone before or will transpire; as in the following example:

| نِه بُوبِنْته سَرِه كَا نِه مَجْ کُنْهِ | شَا بِه شَا سَرِه تِرَبْرِي آَشْنا خُلِي |
| "They neither make inquiry of, nor cast a look towards each other: Back to back they pass along, the friends and acquaintances of this world." — Abd-ul-Hamid |

IX.—The *ism-i-hāliyah*, or indefinite participle, is used as a mode of action indefinite as to time or place, in three different ways.

First.—When the agent is not expressed, but understood from something which has passed or which follows, and the *ism-i-hāliyah* is placed in the ablative case, whether the verb be transitive or intransitive; as in the following extracts:

| جِه خوْلَ حَافَر شِي بِه سَسِدَ کُمِ بِه هَرْ گَام بِه دُوَه لَس نِسَکِ کُمي شِي بِه تُه هُم بِه رَائِلِه | "Whenever a person may appear in a place of worship, for every footstep which he takes, twelve good actions will be written, both on coming and on going." — Parāʾid-ush-Shariʿa′āh |
| ما وِلِبْ جِه مَخْنِي وَ حِجَمِ كِم پِه گُلو تِه دُوِی پِه زَغْسَتِی وَ نُوْلِم شَتَابِین | "I said I should flee from these to some place or other; But they by running seized me very quickly." — Saif-ul-Mulāk |

Second.—The *ism-i-maṣdar* and the *ism-i-hāliyah* is the مَخْانِف, or governing noun, in the relation of the ablative case to the مَخْانِفِ الیه, the object in the genitive case; as in the following extracts:

| شاهِانِه جَشْنِ فِي سَاز کُرَد خُوبِی | بِه رَائِلِه فِي نِ حِس مِیمَدِی خَوَان |
| "With much joy and delight he made a royal feast, On account of the arrival of that youth — Hasan Minumīd." — Saif-ul-Mulāk |

| پِه خوْسَت بُورِتِه کُرَد لَسَوْن | پِه زَوْرِ تِبْرِ کُرَد گُنَاهُی نُوْلِم نَ ایوپِو یاکِی |
| "When making thy supplication raise the hands, and recall to thy heart thy sins: Moisten both thy eyes by shedding tears of purity and innocence." — Rashīd-ul-Bī′ān. |
Third.—The *ism-i-hāliyah* is (as I have already shown at pages 72—75) commonly used as a simple indefinite participle, at which time it is neither مضاف قد، nor مضاف إليه، neither inflected nor used with an auxiliary. The following are examples:

"It is stated in the Sirājt, that the putting aside of alms* is necessary and right, both to the freeman and to the rich."—*Fawā'īd-ush-Shari'ēah*.

"Although ascending from earth to heaven is a weighty matter; Yet this journey is attained with but one footstep of piety and sincerity."—*Āabd-ur-Rahmān*.

442.—Another class of nouns is obtained from the third persons of the past tenses of verbs: as,

"Confound that sitting and rising, though it may be on a throne, Which ever riseth with jealousy, and sitteth with envy."—*Āabd-ul-Hamīd*.

443.—The imperatives of some verbs also furnish another description of derivative nouns, and of which the following is an example:

"Trade and traffic, buying and selling, are all in the hands of others: There is neither an opening or commencement here for me nor for thee."—*Āabd-ur-Rahmān*.

CHAPTER IX.

THE PUSHTO NUMERALS.

اسماي عدد *is‘mā‘e ‘eadad*.

444.—The Cardinal Numbers with the Pushto names and the Arabic figures which are used to represent them, are as follows:

The first number یو in the oblique cases; and before a feminine noun it takes ُ, and is liable to the same changes for number and case as other adjectives. The other numerals being plural, take the inflected form of the plural, and are not subject to any other changes for gender or number.

* The alms given on the *Aedu-l-fitr*, after the Ṣuḥrāf al-Fitr.
445. The ordinal numbers in this language are formed in a similar manner to the Persian ordinals, with the exception of the first, by affixing م. The changes to which they are subject for gender, number, and case, have been already described at paragraph 89.

THE ORDINAL NUMBERS.

is-māʾe mushtāḥaʾ.

446. The Western Afghāns call the days of the week by the Persian names
only, except Friday, which is Arabic. The Eastern names are derived from Arabic, Sanskrit, and Persian.

Amongst the tribes north of Peshawer, Thursday is called 'The Day of Pilgrimage.'

THE MONTHS OF THE YEAR.

447. The Afghan tribes bordering on the Panjab, who are, however, but a small portion of the children of Afghanah, use the months of the Hindu Calendar when referring to matters of agriculture. The names of the Afghan months are—

<table>
<thead>
<tr>
<th>Afghan Month</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hasan Husain</td>
<td>The Month of the Night</td>
</tr>
<tr>
<td>Safara'h</td>
<td>The First Sister</td>
</tr>
<tr>
<td>Durr-e Khur</td>
<td>The Second Sister</td>
</tr>
<tr>
<td>Durr-e Khur</td>
<td>The Third Sister</td>
</tr>
<tr>
<td>Khur-e Khur</td>
<td>The Fourth Sister</td>
</tr>
<tr>
<td>N Khudai Miasat</td>
<td>God's Month</td>
</tr>
</tbody>
</table>

The fifth month of the Afghan year—the Third Sister—commences on the 26th of the month of November of the present year 1859.

448. THE SEASONS.

Spring.

Oh! beauteous are the roses of spring,
The rose is useless without its nightingale,

And like nightingales are lovers:
And Philomel without its rose.
THE CARDINAL POINTS.

"The parrot said, 'Oh, raven of separation! would to God that between me and thee were as much distance as there is between the East and the West.'" — *Gulistān*.

CHAPTER X.

THE SYNTAX.

450. I have generally fully explained the different peculiarities and exceptions of the various rules of each part of speech under their respective heads, and but little remains to be described beyond a few remarks peculiar to the idiom of the language.

As regards the order of words in a sentence, the chief circumstances to be borne in mind are, that the nominative should, properly, appear first in the sentence, and the adjective precede the substantive. Nouns in the different cases, as required, and a participle or adverb may follow, but the verb should terminate the sentence. In poetry, and in some styles of prose also, greater license is taken and allowed, the Afghān poets, like those of other nations, varying the dispositions of the words as they consider most suitable to the numbers and tendency of their poems.

The order and arrangement of words will be seen from the following extracts, as well as from the numerous examples already given, and also in the idiomatical tales inserted in the Appendix for this purpose.

"The nightingale opened the mouth of gratitude and gave thanks unto the Almighty. Then he said, 'Thou hast acted kindly with me, and certainly the return of such goodness should also be goodness. Know that beneath this tree there is concealed a vessel full of gold—take it and spend it in thy necessities.'" — *Katilah wo Damnah*.
Maiy'sarah by name, there was an old house-born slave of Murtaza Aali, who was also called by the name of 'Abd-us-Samad. When the relatives divided the goods and chattels amongst themselves, this (slave) fell to the lot of Husain in the distribution; and he used to show great affection both towards the elders and the juniors of the family."—Hasan and Husain.

NOUNS.

451. When nouns of different genders occur in the same sentence, the adjective, the verb, or the participle, governed by them in common, must take the masculine form; as,

"The Prince, Nashūbdūnū, the Queen—all these were seated together in one apartment, The whole night they passed together in pleasure, until the light of day became apparent."—Saif-ul-Mulāk.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case,* which in Pushto is the same as the nominative; thus,

These deceivers act in this manner—they give victuals unto the people, and they bias the world towards themselves."—Fanā'id-ush-Sharī'ā'īh.

The particle which governs the genitive case, generally precedes the noun it governs, the or governing noun immediately preceding it likewise; but it may also precede the governing as well as the noun governed. Example:

One day the owner of the garden was sitting amusing himself by viewing the beautiful roses, when he beheld a nightingale, which continued rubbing its face on the leaves of a flower, and uttering loud lamentations, was separating its golden leaves with its sharp beak."—Kalilah wa Damnūh.

When two nouns in the ablative case come together in a sentence, the ( ) or , the sign of the case, is only used with the last; thus,

* Called the by the Arabian Grammarians.
"Freedom and independence, and the affairs of the world, are far distant from each other:
Take off thy hands from the business of the world, if thou doest anything."
—Eabd-ul-Rahmán.

In poetry, when the length of the rhyme requires it, the ablative sign may be altogether omitted.

ADJECTIVES.

452. The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular. Examples:

"Black eyes; sable locks; dark eyebrows; These are all gloomy calamities and man-devourers."
—Eabd-ul-Hamíd.

In the world the roses of spring are manifold in number, If thou lamentest like the nightingale, oh heart of mine!—Ahmad Shāh, Abdāli.

When any other than the first numeral adjective is used with nouns in the masculine gender, it is most generally inflected, and takes (—) or ٖ; but occasionally the noun takes the plural form, and both forms may even be used in the same sentence; as in the following examples:

"I then sent for the Khāttak force, and the Muhmandis and Aorā Khels, to the amount of four or five hundred persons, came to my assistance. It was my intention to bring along with me to Khwarr, the Shahi Mūshak clan together with their families, so I went to them and made them march off."—Afzal Khān; Tārīkh-i-Murassāsān.

"There were at a guess about seven hundred thousand horses and camels also; One hundred thousand wild asses too, with buffalors, cows, and deer."—Saif-ul-Mulāk.

When numeral adjectives are used with feminine nouns, the latter take the plural form without exception; as,

"In this manner for ten nights and days there was such a princely party: The whole tribe were greatly delighted at this assembly."—Saif-ul-Mulāk.

When the first numeral adjective is used with nouns, it is subject to the same
changes for gender, number, and case, as the noun it qualifies. The remainder take the plural inflected form in the oblique cases; thus,

"If she maketh a promise of one hour in any matter,
I have no hope of the fulfilment of the affair in a year."—Aabd-ur-Rahmān.

PRONOUNS.

453. In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns (نماير متصله) are used, the separate personal pronouns (نماير منفصله) may be altogether omitted, as in Persian, Arabic and Hebrew, or may be used with them; and when the meaning is clear without them, they may be dropped in the third person singular and plural of intransitives also. Example:

"I am living merely on the recollection of my sweetheart:
Alas! I shall never exist without my beloved."—Ahmad Shāh, Abdāli.

In the following example, an affixed personal pronoun in the dative case has been joined to the past tense of a transitive verb, and the regular personal pronoun ژ; also used; and although it refers to the same object in the sentence, it is not inflected. The meaning would be complete and clear without the ژ, and to put it in the dative form ژ زه مه مه ته ژه مه لمه ته مه لمه ته or ژه لمه لمه ژه لمه لمه ژه لمه لمه ژه لمه لمه would be incorrect, unless the affixed pronoun be removed. It must therefore be borne in mind, that in using a separate personal pronoun with an affixed one in the dative case, which it naturally assumes when used with the past tense of a transitive verb, the former must retain the uninflected form; thus,

"Grief on account of the beloved hath made me wretched; anguish for her hath made me ill indeed.
Why should not my heart be sad? when in my mind I think of her flowing tresses."
—Ahmad Shāh, Abdāli.

It should also be remarked that the last word of this example, کم is the first person singular of the present tense, although written precisely in the same manner as the past with affixed pronoun in the preceding line; and the affixed personal pronoun م is in the nominative case.

Personal pronouns may occasionally be met with in the inflected form of the
A grammar of the dative case without the governing particles, and written in the same manner as the instrumental form of the pronoun. They are, however, comparatively rare.

هم توجه كوم هم گناه كوم
ته مآ وبني كرد گار
زه عاجز بذده عاصي يم
پرده بوس مي شي ستار

"I show contrition, yet I commit sin; but Thou seest me oh Creator!
I am a poor weak mortal; oh concealer of faults, become Thou my screen!"

—Khāshhāl Khan, Khattak.

A verb is often used in construction without any noun or pronoun expressed. Under these circumstances some such word as جار 'point,' ماد 'matter,' ماد 'affair,' ماد 'concern,' etc., is generally understood; as in the following example:

خواه ناخواه به داق تقدير شويم وربنيش شي
كه متحك مايي هچري نظر به تقدير نكا

"At all events, whatever hath been decreed by fate will happen;
Although a person may have never cast his eyes on destiny."—Æabd-ur-Rahmān.

If speaking of one's-self with another, preference is given to the first person in the first instance. The Afghāns being a plain spoken race, too, use the singular and not the plural form of the pronoun, as in English, when referring to one person only. Example:

زه أو ته دواي ديز شخب م خيمن بی
بندگان ن بازگاه ن سلطان يپ
زه له خدمتيم دو دم نه يم په تلار
هر كله سر په صبرا يم

"I and thou are both the slaves of one master, and the dependents of the audience hall of the Sovereign.
I am never at rest from my duty, for I am ever with my head in the desert."—Gulistān.

When a third person is mentioned, the words of the speaker himself must be repeated instead of using the third person, as in English; thus,

جمه ورته ياده شوه چه تعدد مي كه نه ده كه ونانسيت نه گر تزدي وي پي بيارته و جاروزي تعدد پيرخاي كا

"When he recollects that 'the Kaeda'h* has not been performed by me,' if he be near unto the sitting posture, he should return to that posture and perform the Kaeda'h.—Fana'īd-
ush-Shari'aa'h.

همه په خانه په پوهيده چه جرته درومدو
نه في زده ووز چه كوم ملكت دي كوم مکان

"They did not know at all in their minds as to 'where we go,'†
Neither did they distinguish what country it is, or what place."—Saif-ul-Mulāk.

The pronoun هه is used for the third person, but generally in a demonstrative sense with reference to a distant object; and by way of discrimination, the pronoun

* A mode of sitting at prayer.
† Meaning, "Where they go."
or 1, 3, 9, or ILI must be used, in the same way as we use this and that in English.

The following is an example:

معاوية، و يه زكري مي خشي لكت شو له آخرب به براره و كانه خوناب نه مي دا نه مي هغه شو نه

بوهيموه يه قيامه به خواب خه كرم د وهام

"Muea’wiyah said, ‘An arrow hath pierced my heart, and in the end the wound will give forth bloody water. I have neither acquired this (world) nor that, and I know not what answer I shall make to the Giver of all good at the last day.’—Hasan and Husain.

When the use of a second pronoun is required to refer to the same thing as the subject of the sentence or nominative before the verb, the common or reflexive pronoun must be used. Examples:

ميرزا خبل خان تختبله ستانئي يه ميرزا في عنيث دي

"Oh! Mirza, He himself glorifieth himself,
And unto Mirza His favour and beneficence is extended."—Mirzā Khān, Ansārī.

وئت د نو بيار دي بيل له خو خمار دي
د بيل به زود خمونه كُل مست به خبل خماريدي

"It is the season of spring; the nightingale laments and bewails;
His heart is filled with anguish; the rose is inebriated with its own intoxication.”

—Ahmad Shāh, Abdālī.

When a pronoun in the second number of a sentence refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used instead of the reflexive or reciprocal; thus,

اي كاشکي بود وره يه خوا له مرگه زه دی گی را گسداتی د خبل زود به مراد غسي يو نهر جه موج
وهله خما تر زگنون ينك مي دي دك كي زه به مراد

"Alas! that before death I had once reached such a river, whose waves having flowed to my knees, I had filled my water-vessel according to the wish of my heart.”—Gulistān.

The common or reflexive pronoun may also be used in a substantive sense, as in the following:

وئت د و روذبو خبل دا حضرت نه د د ليلو خدميجه في كوه لزمه تر حضرت پوري مازله

"The strangers and her own (relations) also said unto her, ‘The sending away of the Prophet was not necessary on thy part.’ They rebuked Khadtja’h, and she stood reproved before him.”—Tawallud Nāma’h.

خبل is also joined to nouns and pronouns by way of identity, peculiarity, or emphasis; as in the following extract:

خدابي تختبله دا ولي هرچه لاس في يه ترآآن دي نگولی مبارکي باند كانيدي مومنان.
"God Almighty himself hath said, 'Whoever hath placed his hand on the Kur'an, congratulate him, oh Faithful!'"—Makhzan Afžānī.

The pronoun خُوُ, used both as an interrogative and an indefinite, although not applicable to persons generally, is often used to express scorn or astonishment; as in the following examples:

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“*Inquire not of the vulgar concerning the anxiety and care of Hamīd.*

What knoweth the mat-weaver regarding the value of cloth of gold?—ʾAabd-ul-Ḥamīd.

“*What unfortunate hard grain I am, I cannot imagine; Since I do not become ground in the mill-stones of absence.*”—ʾAabd-ul-Ḥamīd.

It may also be used in a discriminative or characteristic sense; thus,

"*Whether ruler or subject, or whether foreign or strange; The whole world is mounted on the tail of calamity and evil.*”—ʾAabd-ul-Ḥamīd.

The adverb چترِه is used emphatically to denote dissimilarity, contrariety, and non-existence between matters or things; as,

"*Where the lips of the beloved? Where the sorrow of heart and soul? Where the nightshade's red berry? and where the ruby of Badakhshan?"—ʾAabd-ur-Rahmān,

"Since people barter their faith for the world's wealth, they are fools; Where is fifty days? and where eternity and everlasting life?"—ʾAabd-ur-Rahmān.

V E R B S.

454. Transitive verbs in any past tense of the active voice must agree with the object in gender and number, whether it may or may not be put in the oblique case; as in the following extracts:

"Bahram released that damsel from confinement:
He drew her out from inside the well."—Bahram Gūr.

"King Sulīmān opened the covering with his own hand:
To him became apparent a portrait of his beloved mistress."—Saif-ul-Mulāk.
In the preceding examples, the objects are feminine and the verbs also.
The agent, as already explained, is used in the instrumental case, and takes
the inflected form when capable of inflection. The agents in the preceding extracts
were not capable of change: in the following example the agent زمانه
becomes زمانه.

"He who yesterday commiserated and condoled with my sorrow and grief,
Destiny to-day made that friend of mine sanguinary and cruel."—Aabd-ul-Hamid.

Puśhto nouns have no particular terminations for the objective case; it is
distinguished merely by its position, which properly is after the agent and before
the verb, when both agent and object are used in the third person. In all other
instances the object may be known by the gender and number which the verb
assumes to agree with it; and by the affixed personal pronouns, which, as in the
Semitic dialects, point out the objective case. Examples:

چه اورنگ ّ بهرام خبر که له دی حال،
اندیسانی مہور تاوا کرکه برنیان

"When Aorang made Bahrām acquainted with this circumstance,
Care and anxiety excited him: he became perplexed and distracted.—Bahrām Gūr.

د ّ غری به لمس کوٹی یو غار تاریکت و لید یو مدرریش دل ّ غار به خوله کوٹی ناست ّ وه له زحمت
د اخبار خلک ضہ

"At the skirt of the mountain he perceived a dark cave; and a man of enlightened
mind was seated at the mouth of the cavern, free from the disquietude of strangers.—Kalilah no
Damnah.

مریبی به خوا له دی نه دریاب لیدی ّ به و او خواری ّ مدیری آزمیلی ّ به و زوا او زاری آنهازه کرکه

"The slave previous to this had never beheld the sea, and had never experienced the
annoyance and inconvenience of a boat. He commenced to weep and lament.—Gulistan.

Reverse the order in these examples and the meaning is also reversed. Thus,
in the first, بهرام would be the agent and اورنگ the object; and in the last, دریاب would be the agent and مربی the object.

There are some transitive verbs, such as ویل 'to speak,' and که 'to look at,'
'to observe,' with which it is absolutely necessary that the object be put in the
dative case, without which the sentence would convey no meaning. The following
are examples:

ملیکی و ّ خیلی مہور ته پہ زه و ّ به دا حالی یو بدی ّ به کر کر جبرار

"The Queen spake privately unto her mother,
And with this circumstance she also acquainted Badri."—Saif-ul-Mulūk.
Adam Khan said to Balo, 'Go thou and bring him;' and when he went and brought him, the Mullâ said unto him, 'Let the women go away, then I will come to thee.'—Tale of Adam Khan and Durkhâna'î.

In sentences where there may be two objective cases, the one denoting the object and the other the person, the object of the transitive verb must be put in the dative case. Examples:

ما جه سترگی و گل رخ و ته وهلی

"Since I cast my eyes towards this rosy-cheeked one,
With those eyes I shed tears of blood."—Æabd-ur-Rahmân.

جیه بهرام ته گ تی جور و هوغستلی

"When he caused Bahrám to be decked out in a suit of clothes,
The blaze of his beauty became greater than the sun."—Bahrâm Gär.

The dative case is sometimes used instead of the genitive to express relation or possession; as,

غه تحقه جه ود پلر ما ته راستولی را به یاده شود هغو گؤیه هغه زمان

"That curiosity which father had sent for me,
Came to my recollection at that very hour and time."—Saïf-.ul-Mulâk.

ای مدام د نس به زیروه مبتلا خان ته ولپ وینهو اووه فلا

"Oh thou for ever fascinated and distracted with the cares of the flesh!
Why awaken for thy life and soul sleeping calamity and misfortune?"

—Æabd-ul-Îamîd.

The infinitive form of the verb, besides its other uses already described, is also used to denote the absolute necessity of an action; thus,

بت خللال حلال گنرل دی بل حرام حرام گنرل دی

"Moreover, that which is legal and right it is necessary to account lawful;
And that which is prohibited and unlawful it is necessary to account so."

—Rashîd-ul-By'ân.

The past tense of a verb is often used in a future sense, as in the following extracts:

که فراق په زورد زهیر کرم یا غم به غم شکرکرم

"If absence shall make me sad, or grief on grief shall at night attack me;
I will make thy name my helper, oh! thou Redresser of Wrongs! oh! thou Selected One!"

—Ahmad Shah, Abdâli.
"Oh! gentle gale! if thou wilt bring news of the beloved;
Thou wilt remove the absence-burned spots from the heart."—Ahmad Shāh, Abdālī.

The present tense in many instances may also be used in a future signification; as,

"The rapture and bliss of Paradise will be nothing in his eyes,
When the beloved displayeth one of the charms of her countenance."
—Adb-ul-Hamid.

"Six brothers, together with the army, we will all go with thee;
And whatever tasks thou wilt impose, those we will perform."—Bahārān Gūr.

"I shall have no concern on account of the bitterness of death,
If my beloved may be seated by the pillow at the head of my bed."—Aabd-ul-Hamid.

455. The past participles of Pushto verbs are sometimes used as past conjunctive participles, termed مانی معطوف عليه, in the same manner as in the Persian language. This is a very useful form of the verb, although not very commonly used. It expresses the performance of something previous to another action, which is indicated by the verb following; and serves to conjoin the different members of a sentence. Example:

"How shall I now weep after the rocks and the shrubs of my country?
Having made my parting salutation, I bade them farewell."
—Asbraf Khan, Khatāk.

456. Two words which resemble each other in sound, are often adopted when one alone would be sufficient; but one of the words, generally the latter, has no signification, and is used merely for the sake of sound. Examples:

"For the sake of the profit of the world, it behoveth not
That thou shouldest rend the collar of any one's fair fame."—Aabd-ul-Hamid.

"With the insnared heart in the noose of curly locks entangled,
The mind maketh false arbitration regarding discretion and caution."
—Aabd-ul-Hamid.
APPENDIX.

I.—TRANSLATION FROM THE ARTICLES OF WAR.

Crimes punishable by General Court Martial with Dismissal or Suspension of Officers, or by General or District Court Martial with Dismissal, Reduction, Corporal Punishment, or Simple Imprisonment with or without Solitary Confinement, or Loss of Standing on the Roll of Non-Commissioned Officers and Soldiers.

Article 22.

Any Officer or Soldier who shall, in operations in the field, spread reports by words or letters calculated to create unnecessary alarm among the troops, or in the vicinity, or in the rear of the army; or

Article 23.

Who shall in action, or previously to going into action, use words tending to create alarm or despondency; or

Article 24.

Who shall be drunk when on, or for Duty, or on Parade, or on the Line of March; or

...
APPENDIX.

Who shall strike or force any Sentry; or

Article 25.

Any Soldier who shall be grossly insubordinate or insolent to his Superior Officer in the execution of his office; or grossly insubordinate and violent in the presence of a Court Martial; or

Article 26.

Who, being on actual service, shall refuse to assist in making field works;

Article 27.

Shall, if an Officer, on conviction, be sentenced to be dismissed the service, or to be suspended from Rank and Pay and Allowances;

And, if a Soldier, shall, on conviction before a General, or District, or Garrison Court Martial, be sentenced to suffer such punishment as a General, or District, or Garrison Court Martial is by these Articles of War respectively empowered to award;

Provided, that such Offender shall not be sentenced to Death, or Transportation, or Imprisonment with hard labour.
II.—IDIOMATICAL TALES, ENGLISH AND PUSHTO.

THE AFRIDĪ AND THE MULLĀ.

A certain Afridi, being desirous of learning to read, went into a village to a Mullā and said it would be a great favour if he would teach him. The Mullā asked him whether he had learnt anything previously; but the Afridi told him that he had not as yet learned to read. The Mullā then asked him what he would like to commence with; and the latter replied, that he would do as the tutor might direct. The Mullā then told him that, in the first place, he should get the Alphabet by heart, and afterwards commence reading the first section of the Kurʾān; to which the Afridi having agreed, he was requested to come the following morning.

When the Afridi made his appearance the next day, the Mullā, taking the Alphabet in his hand, pointed out the first letter, and requesting his scholar to repeat after him, said "Alif." "Alup," repeated the Afridi. "That is not the pronunciation," said the teacher, "repeat exactly as I say, Alif." "Alup," says the Afridi again, with the greatest innocence possible. "Do not pronounce it so," said the Mullā, "call it Alif;" and the Afridi, like an obedient pupil, obeying his instructor to the letter, said, "Do not pronounce it so, call it Alup." The Mullā again said, "That is not correct, I say: call it Alif." "That is not correct, I say: call it Alup," said the Afridi. The Mullā, who was not a second Job, now losing all patience, said, "Oh! infidel, call it Alif," on which the Afridi replied, "Oh! infidel, call it Alup." The Mullā at this, becoming very angry, gave the Afridi a box on the ear. The latter now thought within himself, "Master commanded me to repeat whatever he said, and doubtless it is necessary that I should also do as he does;" so thinking this a part of the lesson, he dealt the Mullā a hearty box on the ear in return. At this specimen of Afridiness, the latter, becoming more enraged than ever, seized the Afridi by the throat; and the pupil, obeying his master to the letter, seized him by the throat also. In this state they both rose from their squatting position and commenced wrestling. At length the Afridi, having the advantage in strength, succeeded, with little trouble, in laying the Mullā at full length on his back, and seated himself on his breast, at the same time looking towards him in expectation that he would go on with the lesson.

In this unpleasant situation, it struck the Mullā that his amiable pupil might probably have taken his words, "to imitate him," in too literal a light, and that possibly he might be only imitating him in this instance; so, taking his hands off the Afridi, he exclaimed, "Oh! Infidel, let me go." The Afridi replied, "Oh! Infidel, let me go," and allowed the Mullā to get up; after which he said, "Master! that was not a good lesson by any means; it was a hard fight." The Mullā answered, "You speak truly; to-morrow it will come to swords." "If such is the case," said the Afridi, "I will go home and fetch mine," and he set out accordingly. The Mullā, glad of this opportunity, thought there was no time to be lost; and that very night he made himself scarce.
An old man complained to a doctor of bad digestion. "Oh! let bad digestion alone," said the doctor, "for it is one of the concomitants of old age." He then stated his weakness of sight. "Don’t meddle with weakness of sight," replied the doctor, "for that also is one of the concomitants of old age." He complained to him of difficulty of hearing. "Alas! how distant is hearing," said the doctor, "from old men! difficulty of hearing is a steady concomitant of old age." He complained to him of want of sleep. "How widely separated," said the doctor, "are sleep and old men: for want of sleep is certainly a concomitant of old age." He complained to him of a decrease of bodily vigour. "This is an evil," replied the doctor, "that soon hastens on old men: for want of vigour is a necessary concomitant of old age." The old man (unable to keep his patience any longer) called out to his companions—
"Seize upon the booby! lay hold of the blockhead! drag along the ignorant idiot! that dolt of a doctor, who understands nothing, and who has nothing to distinguish him from a parrot, but the human figure, with his concomitants of old age, forsooth! the only words he seems capable of uttering." The doctor smiled, and said, "Come my old boy, get into a passion, for this also is a concomitant of old age."

I resided at Basrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering tongue, staggering in his gait like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. "Whence come you," said I, "Oh father of gladness?" "From home, please your worship," said he. "And pray where is your home?" I rejoined, "and what is the cause of your journey?" "My home," he replied, "is near the great mosque, adjoining the poor-house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate, hump-backed, scarlet-skinned, one-eyed, pug-nosed, stinking, deaf, wide-mouthed daughter of my uncle." "Do you agree, Miss Long-tongue," said I, "to marry this Mr. Pot-belly?" "Ay," said the lady (with a great deal of Doric brevity). "Then accept, my friend," cried I, "this woman for your wife; take her home, cherish and protect her." So he took her by the hand and departed.

Now it happened that, about nine months after this event, they both returned to me rejoicing, and they had hardly seated themselves, when my old friend Adonis called out, "Oh, your worship! we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents." Now, what should I behold but a little urchin, stone-blind, hare-lipped, without the use of its hands.
splay-footed, bald-headed, ass-eared, bull-necked, not possessing one sense out of the five, and altogether frightful and deformed; in short, a perfect epitome of all the qualities of his parents. At this sight I said to them, "Be thankful for this darling boy, and call him Umbsur,* for truly he has all your perfections combined in himself, and that child is admirable indeed who resembles his parents."

* Literally, "The joy of his parents," being compounded of a "mother," "father," and "joy."