GRAMMAR
OF
THE PASTŌ
OR
LANGUAGE OF THE AFGHĀNS,
COMPARED
WITH THE ĪRĀNIAN AND NORTH-INDIAN IDIOMS
BY
DR. ERNEST TRUMPP.

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1873.
TO HIS EXCELLENCY

DR. B. VON DORN,

IMPERIAL RUSSIAN COUNSELLOR OF STATE, ETC. ETC. ETC.

THE INGENIOUS PIONEER OF PASTŌ STUDIES IN EUROPE,

THIS WORK

IS RESPECTFULLY DEDICATED

BY

HIS MOST OBEDIENT SERVANT

E. TRUMPP.
In offering this work to the public I need not apologize for bringing out a new Grammar of the Paštō; for everybody conversant with this branch of literature is quite aware, that this is as yet by no means a superfluous task. Without disparaging the merits of my predecessors on this field of labour I may be allowed to state, that I have independently of them followed my own course and subjected the Paštō to a searching intercomparative examination, in order to elucidate its grammatical formation and structure and at the same time to assign to it its proper place in the family of languages. I trust, that my researches may prove to some extent useful to the student and that others may thereby be moved to turn their studies to this field, in which there is still ample space for the cooperation of others. What we stand most in need of are critically sifted texts, not mere reprints of manuscripts with all the blunders of the copyists. A good edition of the Dīvān of Rah'mān, Xušh'āl, H'amīd etc., of the Paštō translation of the Anvārī Suhailī (Kalīlah ö Damanah), the Tārīx-i murassāi etc. would be most heartily welcomed by all, who take an interest in Paštō studies. But the editors of such works should not consider it beneath their dignity to add explanations of difficult or rare words: for our Paštō lexicography has only commenced as yet and not everybody has the advantage of consulting learned natives.
The pronunciation, put down in this Grammar, I believe on the whole to be correct; I have heard with own ears the Paštō spoken by the Afghāns and I have paid the greatest attention to the sounds and frequently inquired from learned men in Peshawer and Lahore, whenever I was doubtful; but it is possible, that I may have erred in this or that point.

Most of the quotations inserted in this Grammar are taken from Raverty's Gulshan-i Rōh and Dr. Dorn's Christometry of the Pushtū or Afghān Language (St. Petersburgh 1847), as it was my intention to illustrate the grammatical rules, as far as possible, by examples drawn from such works, as are generally accessible; quotations from Mss. have therefore been introduced only sparingly.

My best thanks are due to the Imperial Academy of Vienna, which encouraged me to publish this Grammar by offering to defray a part of the printing expenses and to the Supreme Government of India, which liberally subscribed for a number of copies.

Tübingen, 16th Jan. 1873.

E. Trumpp.
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Appendix I. The Calendar of the Afghāns.

Appendix II. Survey of the conjugation of the Pašto verbs.

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Introduction.

On the origin and relationship of the Pašto.

We hope that the time is passed for ever, when the Pašto was classified under the Semitic languages and that such assertions will in future only be looked upon as a curiosity. For the Pašto does not contain a single Hebrew word, and the substantive ār, fire, which was identified with the Hebrew īn, light, is derived from the Zend ātar (Nom. āтарш, thence Pārsī ātash and modern Persian آتش). *

But if it is agreed on all hands, that the Pašto belongs to the Indo-germanic family of languages, the further question is, if it is to be classified with the Zend family or with the Indo-Arian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Pašto unhesitatingly to the Zend—family; so the learned Prof. Frederic Müller in his fine remarks on the Pašto sounds. **) We quite agree with him,

*) Arabic words, used in the Pašto, prove nothing, as little as in Persian.
**) Ueber die Sprache der Afghānen. Wien 1862.
that the palatal sibilants \( j, \bar{j}, \ddot{j} \) can only have had their origin from the Zend (cf. § 3 of this Grammar), that the change of the Sanskrit ङ to ज and \( \ddot{j} \) in Pašto can only be explained by the medium of the Zend and that in the pronouns and numerals many forms receive their only light from the Zend. But on the other hand it must not be forgotten, that the Pašto has preserved the whole cerebral row (of course with exception of the aspirates) of the Indian Prākrit tongues, that a very large stock of pure Pašto words is directly derived from the adjoining Prākrit idioms (chiefly the Sindhī, less the Panjābī), that the whole formation of the declensional and conjugational process bears the closest analogy to the Sindhī, that the whole structure of the Pašto active and causal verbs in the past tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.* The Pašto however is by no means a Prākrit idiom, like the Sindhī, Panjābī etc., but an old independent language, forming the first transition from the Indo-Āryan to the Īrānian family and therefore participating of the characteristics of both, but still with predominant Prākrit features. This is also fully borne out by the geographical position of the Pašto between the Indian and Īrānian idioms.

Lassen already has proved **), that the \( \text{Iāxtveg} \) of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of \( \text{Haxtvīxī} \) in the Sulaimānī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence Sulaimānīs (by the Arabs). But the ancient \( \text{Haxtvīxī} \) is not to be restricted to this mountain range alone but must

*) This affinity of the Pašto to the modern Indian Prākrit idioms is already recognised by Dr. Dorn in his learned "Grammatical remarks on the Pushtō".

**) Indische Antiquitäten I, p. 428 sqq.
have extended more westwards, including the ancient Arachosia; for according to some old traditions of the Afghans they were originally settled (or at least a portion of them) in a country called Ghōr (غر) which must be sought eastward of Herāt and north-west of Ghaznī. This would account for the fact, that Sulṭān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the Afghans, whereas those dwelling in the (Sulaimānī) mountains remained rebellious (see: Dorn, Niamat Ullah, history of the Afghans, Annotations p. 76). So much is certain, that at the time of Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the Afghans were already settled in the districts of Qandahār and Ghaznī; their migration to the north did not take place before the latter half of the 14th century and the conquest of Swāt by the Yusufzais in A. D. 1413—1424.

The Afghans appear, as early as history mentions them, as a distinct nation, divided into many tribes or clans which are often at war against each other, but comprehended under one common national name.

The name ‘Afghān’ or ‘Avghān’ (أفغان, أفغان) is according to a tradition of the Afghans themselves that of the son of Ermia, son of Tālūt (Saul), king of Israel; for the Afghans pretend to be descended from Yaṣqūb (Jacob, the Patriarch).†) The

* is apparently an appellative, ‘a mountainous country’ (now غور); this accounts for the different Ghōrs mentioned. Elphinstone (Caubul, p. 153, note) mentions also another Ghōr, east of Furrah.

**) Also spelled أفغان.

***) Dorn, Niamat Ullah, p. 23.

†) Compare Gulsh. II, p. 64, 3:

د مقوقوب قوم و ثناوردی

„They are the tribe and race of Yaṣqūb.“

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37, and totally irreconcilable with the Biblical accounts.
name "Pathān," which they bear chiefly in India, they account for in the following way. The Afghān Malik, called Qais, went to Medīnah to see and hear the Prophet, invited by a letter from Khālid. The Prophet gave to this personage the name of Abd-ur-rashīd and on account of his bravery in the battle against the Koraishites he said, "that the attachment (of the Afghāns) to the faith would be in strength like the wood, upon which they lay the keel, when constructing a ship," which wood the seamen call 'Pathān'; on this account he conferred upon Abd-ur-rashīd the title of 'Pathān' also.*

Though the tradition of a people deserves all attention, yet we must state, that the derivation of the name of 'Afghān' from a supposed son of Ermia, called 'Afghān' or 'Afghānah',**) is without any foundation whatever and a mere fiction, and with it we must also declare the whole story of their Jewish descent, based on this very name, a wilful invention, made with no other object but to vindicate some noble origin to the Afghān race; their own language totally contradicts their claims of a Jewish descent, of which the inventors of this myth were not aware.***) That the derivation of the name 'Pathān', put into the mouth of the Prophet, is equally fanciful, will be shown presently.

The name 'Afghān' is, at it is well known, not the national name, which the Afghāns apply to themselves, but given them by the Persians. Its etymology or meaning is not known, as little as we know up to the present day, why the Romans called

*) Dorn, Niamat Ullah, p. 38.
**) Another curious explanation of the name 'Afghān' see: Dorn, Niamat Ullah, Annotations, p. 64.
***) Their Jewish features are greatly exaggerated by such, as believe in the Jewish descent of the Afghāns; I for my own part could detect nothing of them.
the Teutons 'Germani', the Germans themselves not making use of this name.

The Burhān-i-qātīs simply says about the word 'Afghān':

‘Afghān, with the dotted ع, after the analogy of ‘mastān’, occurs in the sense of ‘complaint and wailing’, it is also well known as name of a people and its plural is ‘Afāghinah’, after the analogy of farāzinah, after the manner of an Arabic plural.’

The national name with which the Afghāns designate themselves, is پاښتون، pronounced now in the west ‘paštūn’, and in the east ‘paštūn’. It is seen at the first glance, that this is the very name, which they bear already in the list of Herodotus, who has transcribed it in Greek, as accurately as possible, by Πάξτινες. (Herodotus VII, 68). From ‘paštūn’, by a regular Prākrit assimilation, the Indian ‘paṭhān’ is formed (see my Sindhi Grammar, Introd. p. XLII, under পা); there is no such word in Arabic as ‘pathān’ (the Arabic knowing neither the letter p nor th) nor in Persian either, and if the eastern Afghāns use occasionally the name پاښتون, it is the same as the Indian پیرت (the Paštō being destitute of an aspirate).

In India the Afghāns are also known under the name of ‘Rõhillah’. The Afghāns themselves call their country ‘rōh’, but only in contradistinction to the Indian low-lands. Rōh is by no means a proper name, but an appellative signifying ‘a mountainous country’, as still used in Sindhi (رُهَل). Thence is regularly derived رُهَلی، a mountaineer (see §. 33), Sindhi رهیل.
We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Paštō and incite to a deeper comparative study of the language of an old warlike nation, which has played already so great a roll in the commotions of Asia and which, according to all the signs of the time, is destined to play a still greater one.
I. Section.

The Paštō system of sounds.

§. 1.

1. The Paštō Alphabet.

With the Islām the Afghāns have also received the Arabic characters, as most other nations, converted to the Islām. When and by whom the Arabic characters were adapted to the Paštō sounds, is unknown*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the media ġḍ (= dz), which was not distinguished from its tenuis ġṭ (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above ġ, viz ġ, as for a foreigner at any rate the non-distinction of the two sounds must prove very troublesome.

At the beginning the punctuation of the Paštō alphabet seems to have been subject to many variations, the old manuscripts differing from each other very considerably in the use of the diacritical marks, e.g. ġ, j and ǧ are often found expressed by ż, ḫ and ḩ (see Dorn, Chrestomathy of the Pushto language, Introd. p. V); we find also partly the system, which gradually has been adopted for the Hindūstānī, marking the letters ĉ, ď, ē by the superscription of ż, as ż, ž, ẁ, or by putting four dots above them, as ż, ž, ẁ, in use, especially in manuscripts, written

*) With our present deficient knowledge of Paštō literature it is difficult to state, which is likely to be considered as the oldest Paštō work. Raverty (Introduction to his Paštō grammar, p. 32) states, that Shekh Mali is the oldest Paštō author, who has described the conquest of Svát (A.D. 1413—1424). But he seems not to have seen himself the work in question.
in India. But gradually the present system of writing has been so thoroughly fixed in Paśtō, in consequence of its clearness and easy applicability, that in more modern manuscripts a mistake is seldom to be met with, which may unhesitatingly be ascribed to the ignorance of the copyist, with the exception of such words, the orthography of which is not yet quite settled.

For the vowel-system the adopted arabic signs are not quite sufficient, as they do not fully cover the Paśtō sounds. We shall try to supply this want, which the Afghāns themselves may not have felt much, as they could easily enough find out the correct pronunciation of every noun without the addition of peculiar diacritical marks, by an accurate transcription in romanized letters, for which purpose we have adopted the Linguistical Alphabet of Prof. R. Lepsius (Standard Alphabet, 1Id edit.), with a few slight modifications.

We let now follow a phonetic survey of the Paśtō alphabet, separating the foreign elements from the pure Paśtō sounds.

<table>
<thead>
<tr>
<th>Paśtō consonants</th>
<th>Arabic consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals:</td>
<td>Arabic:</td>
</tr>
<tr>
<td>k, (q)</td>
<td>ق, ج;</td>
</tr>
<tr>
<td>Palatals:</td>
<td>Arabic:</td>
</tr>
<tr>
<td>c, (χ)</td>
<td>ه;</td>
</tr>
<tr>
<td>Cerebrals:</td>
<td>Arabic:</td>
</tr>
<tr>
<td>д, (д)</td>
<td>د;</td>
</tr>
<tr>
<td>Linguals:</td>
<td>Arabic:</td>
</tr>
<tr>
<td>т, (ч)</td>
<td>ص;</td>
</tr>
<tr>
<td>Dentals:</td>
<td>Arabic:</td>
</tr>
<tr>
<td>т, (д)</td>
<td>ص, ژ;</td>
</tr>
<tr>
<td>Labials:</td>
<td>Arabic:</td>
</tr>
<tr>
<td>b;</td>
<td>ف, ی;</td>
</tr>
</tbody>
</table>

With reference to the pronunciation of the purely Arabic consonants, it is to be observed, that the Afghāns pronounce them in the same way, as the Persians; thus ط is pronounced like common t, ط like z, ص and ث like s, ی like k, ح like h, and the deep guttural touch, which is communicated to the accompanying vowel by ع, is generally not heard, only the mullās affect the original arabic pronunciation of these letters. For the sake of etymology the different sounds have been rendered in the romanized system in conformity with the Standard Alphabet.
We subjoin here the common alphabetical order of the Pashto letters:

<table>
<thead>
<tr>
<th>Unconnected</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Name</th>
<th>Pronunciation &amp; Rom. transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>۰</td>
<td>۰</td>
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<td>۰</td>
<td>ﺎَٰٓٔٓ</td>
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<td>۳</td>
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<td>ﺔَٰٓٔٓ</td>
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<td>۴</td>
<td>۴</td>
<td>ﺔَٰٓٔٓ</td>
<td>ŧ (s)</td>
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<tr>
<td>۵</td>
<td>۵</td>
<td>۵</td>
<td>۵</td>
<td>ﺔَٰٓٔٓ</td>
<td>j</td>
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<td>۶</td>
<td>۶</td>
<td>ﺔَٰٓٔٓ</td>
<td>ŧ (dz)</td>
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<td>۷</td>
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<td>ﺔَٰٓٔٓ</td>
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<td>۸</td>
<td>ﺔَٰٓٔٓ</td>
<td>ŧ (ts)</td>
</tr>
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<td>۹ (s)</td>
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<td>۹</td>
<td>۹</td>
<td>ﺔَٰٓٔٓ</td>
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<td>ﺔَٰٓٔٓ</td>
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<td>۱۱</td>
<td>ﺔَٰٓٔٓ</td>
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<td>۱۳</td>
<td>۱۳</td>
<td>۱۳</td>
<td>ﺔَٰٓٔٓ</td>
<td>š (z)</td>
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<td>۱۴</td>
<td>۱۴</td>
<td>۱۴</td>
<td>۱۴</td>
<td>ﺔَٰٓٔٓ</td>
<td>r</td>
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<td>۱۵</td>
<td>۱۵</td>
<td>۱۵</td>
<td>ﺔَٰٓٔٓ</td>
<td>ř</td>
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<td>۱۶</td>
<td>۱۶</td>
<td>۱۶</td>
<td>۱۶</td>
<td>ﺔَٰٓٔٓ</td>
<td>ř (zh)</td>
</tr>
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<td>۱۷</td>
<td>۱۷</td>
<td>۱۷</td>
<td>۱۷</td>
<td>ﺔَٰٓٔٓ</td>
<td>ř (g)</td>
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<td>۱۸</td>
<td>۱۸</td>
<td>۱۸</td>
<td>۱۸</td>
<td>ﺔَٰٓٔٓ</td>
<td>s</td>
</tr>
<tr>
<td>۱۹</td>
<td>۱۹</td>
<td>۱۹</td>
<td>۱۹</td>
<td>ﺔَٰٓٔٓ</td>
<td>š (sh)</td>
</tr>
</tbody>
</table>
A consonant may be doubled by putting the sign ْتَشْدِيدُ (taṣdīd, corroboration) above it, as: 

- mullā, a Mullā or muhammadan priest. In Arabic all consonants may be doubled (even Alif provided with Hamzah not excepted). The Persian consonants p, چ, ژ, گ never take Taṣdīd, except گیب baččah, the young of an animal, a child. In pure Pašto nouns the Taṣdīd is never met with.
The (purely) Arabic letters are also used as numerical values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are (read from the right to the left):

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, and the next nine the hundreds and the last letter (غ) a thousand.

The order of the Hebrew alphabet goes only as far as (Hebr. n) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

§ 2.

2. The Paštô consonants.

It must surprize us at the first look, that the Paštô alphabet is not possessed of any Aspirates *, and in this respect it agrees with the Irānian idioms, but on the other hand it has preserved the full row of the Cerebrals, whereby it closely approaches the Indian Prākrit tongues, yea, it has even preserved a

*) Words like پهلوارونق, a white rose, پهلوادل, to spread, تهناه, a small fort etc. are no Paštô words at all but borrowed from the Hindi and only in use on the Indian frontier.
cerebral $\check{\imath}$ ($\imath$), which has long ago disappeared in Prākrit and the idioms sprung from it. Let us now consider the different classes of sounds in detail. *)

1) The Gutturals.

The tenuis $\check{\imath}$ k and its media $\check{\imath}$ g (the Persian manner of writing this letter, viz: $\check{\imath}$ is not in use with the Afghāns) are pronounced in the usual way. Besides $\check{\imath}$ k there is also $\check{\imath}$ q found in pure Paśtō words; but this must be considered as a mistake, owing to the want of a strict orthography. This $\check{\imath}$ is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: $\check{\imath}$ $\varphi$ $\tau$ $\alpha$, a blow, a slap, Sindhi धचुधु dhaku; $\check{\imath}$ $\tau$ $\sigma$, a blunt arrow, Pers. $\varphi$ $\tau$ $\sigma$ $\alpha$ $\tau$ $\sigma$, etc. Thus we find alternately written $\check{\imath}$ $\tau$ $\sigma$ $\alpha$ $\tau$ $\sigma$ or $\check{\imath}$ $\tau$ $\sigma$ $\alpha$ $\tau$ $\sigma$, derision, Sindhi टोक. We find even $\check{\imath}$ u interchanging with $\check{\imath}$ $\varphi$ $\tau$ $\alpha$ $\tau$ $\alpha$, as $\check{\imath}$ $\varphi$ $\tau$ $\alpha$ $\tau$ $\alpha$ or $\check{\imath}$ $\tau$ $\sigma$ $\alpha$ $\tau$ $\sigma$, a push, Sindhi टक (with transition of the tenuis $\check{\imath}$ into the media $\check{\imath}$).

The Paśtō k corresponds in most cases to an original k or kh, as: $\check{\imath}$ $\kappa$ $\ell$, family, Sansk. वुलु; $\check{\imath}$ $\kappa$ $\Delta$, a well, Sindhi द्वाह (Panjābī likewise कहाह, but Sansk. कूप); $\check{\imath}$ $\kappa$, a bedstead, Sindhi खट Sansk. खट. More rarely to the media g or gh, as $\check{\imath}$ $\kappa$ $\varphi$ $\kappa$, gum-resin, Sindhi गोंडू, Hindi गोंड; $\kappa$ $\varphi$ $\kappa$, house, Sindhi घट (Prākrit already घट, Sansk. घट).

The media $\check{\imath}$ g corresponds generally to an original g or gh, as: $\check{\imath}$ $\kappa$ गनर-अल, to consider, Sindhi गनसु; $\kappa$ $\varphi$ गंदी, a button, Sindhi गंडी; $\kappa$ गुरी, a weevil, Sindhi गूरी. Now and then an original tenuis (k, kh) has been changed to the media g, as: $\check{\imath}$ $\kappa$ गरानटड़ा, a kind of sloe, Hindi करोन्दा (Sansk. कारसहेज); $\check{\imath}$ $\varphi$ गूट, a hole in a wall, Sindhi खटु. Initial g

*) The following somewhat minute observations are destined to throw out a few hints for the intercomparison of the Paśtō with the cognate tongues.
may also, according to the Persian laws of sound, correspond to original v (≡ b = p), as: "κβνη", belly, Sindhi "घुरू".

Not differing from ອ g is ສ g, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with ສ, though, according to its etymology, it must be distinguished from it as an (originally) separate sound. In Western Afghānistān it has quite a different pronunciation, as will be seen under the Palatals; both pronunciations are softened from an original ఫ j, and some of the eastern tribes pronounce it also as వ.

Peculiar to the Paštō is the sound ఫ r, which the Afghāns pronounce with a deep articulation, common to mountainous people*). In most purely Paštō words it corresponds to the simple g or gh of the Sanskrit-Prākrit as ఏ r, mountain, Sansk. गिरि; ఫర, cow, Sansk. గో (Hindi गाई); ఫర, ear, Pers. గుష్ణ (Sansk. घुष, Zend gaošha). In some cases ప is a softening of an original tenuis (k), as పా, noise, Sindhi ఫు, large, Hindi కటి; పి, penis, Pers. కిర.

The sound ఫ r the Paštō has in common with the Persian; its origin is various. It corresponds to old k, kh, g and gh, as: ఫల, a sprout, Hindi కాల, vāxt, time, arab. (q = k); ఫితి, small, Sansk. కుడ (kš in Prākrit = kh or čh, thence Hindi बोटा); ఫి, jāx, foam, Sindhi ఫు (Hindi झाग).

Like the modern Persian the Paštō also changes the Sansk. conjunct letters स v commonly to ఫ (by the medium of the

*) After initial ఫ z we find ప occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: ఫయడు, quick, Pers. ఫమల; ఫాటి, Coat of mail, Pers. ఫిమ; ఫామల, to bear, Sansk. सम (kš = ఫ).
8 Zendic q), as: خواب, sleep (Zend qafna), Persian خواب, (properly: خواب, Sansk. खाप; خور, sister (Zend qãhar), Pers. خوار; Sansk. खरार (खरार). In the same way the conjunct letters ० are treated (० being commonly changed in Prâkrit to ०), as: خواب, mother-in-law, Sansk. खरार (Sindhi सन्तू), Pers. خوار, खरारम, but ०, father-in-law, Sansk. खरार (Sindhi सन्तू), Pers. خوار. An exception makes the pronominal adjective خبار, own, self, the group خار being changed to خ truyền (० = ० = ०), and final उ to ० (see under the letter ०), Sansk. खरार, Pers. خوار.

A peculiarly deep guttural is ज, as pronounced by the eastern tribes; e. g. विल, tooth, as विल, brick. In Western Afghânistān it is pronounced as a cerebral ०; see under the Cerebrals.

० h corresponds generally to original h, as व्रो, drôh, malice, Sansk. द्रोह. At the beginning of a word h is now and then the remnant of an aspirated Labial, as: हूँ, time, period, Sindhi फेह, a sheep, Hindi फेह. Initial h is now and then added, merely for euphony's sake, as: ह, हाँ or हाँ, egg, Sindhi आनो, Sansk. आय, in Persian the aspiration is still deeper, हाँ; Sindhi हाँ, bone, Sansk. आय, Sindhi already हाँ.

§ 3.

2) The Palatals.

The greatest variety of sounds the Pashto exhibits in the Palatal row; it possesses more palatal sounds than the Sanskrit and even the Zend.

ौ is pronounced like the Persian अ (Engl. ch); it corresponds to the Sanskrit-Prâkrit क, k, (ङ kh) च and ङ (chh),
as: ĉār, work, Sindhi कारि, (Sansk. कार्य), Pers.  कार;
ĉārūh, a long knife, Pers.  कार (Sansk. कारी = कारी,
Sindhi  कारी). In some cases  Ĝ has sprung from an original
media (j, jh), as: Ĝaṛā, stammering, Sindhi  जड़; rarely
from original s, as: Ĝaṛ ĉāval, a plummet, Sindhi  शाहु,
Hindi साहिल.

 Ĝ mostly corresponds to original j, jh, as: Ĝor, jór,
healthy, well, Sindhi  जोड़; Ĝi ḍha, jaraï, rainy weather, Sindhi  जड़ी.
In a few words  Ĝ has sprung from original k, as: Ĝi jinaï,
girl, Sansk. कन्या; and from s, as: Ĝaṛ valjāh, weapon, iden-
tical with  वल्ली or  वल्लाव. It is to be noted, that Ĝ frequently
interchanges with z, as  ज or  ژ, sacrifice.

By a gradual softening of the pronunciation the Paštō has
formed out of  Ĝ two new sounds, viz  Ĝ (== ts) and  Ĝ (== dz) respectively. Both sounds, i. e. Ĝ and  Ĝ, are
now firmly fixed and only in a few nouns the pronunciation is
varying between  Ĝ and  Ĝ and  Ĝ and  Ĝ. E. g. Ĝaṛī tūrī, a spy,
Sindhi  चारी; Ĝaṛ  तराह, single, alone, Sindhi  चारहो (चारहो);
qvān, young, Pers.  जूवन; Ĝoḷāï, wallet, Sindhi  जूलौ.

Like also Ĝ is frequently interchanging with j, z,
as  Ĝanāh or  zanāh, chin, Pers.  zānā. Original  kh also
has been changed to Ĝ (kh = k = Ĝ), as  जाḍāh, woman,
Sansk.  साही.

It is to be noticed, that also original  ش has been changed
to  ژ, and  ژ to  Ĝ, as: Ṭaṛōd-al, to fall by drops,
Pers.  धूड़ा; Ĝaṛ  झोली.

才干 or  padūnai, an ambush.

才干 is, as regards its pronunciation, identical with the Persian Ĝ;
it is pronounced like the French j in jour. In Paštō as well as
in Persian it has been softened down from ज, and it is written and pronounced ज by some of the eastern tribes. The Ghâlizîs in middle Afghanistān pronounce it still more softly like ژ. E.g. ژabâh, tongue, Sindhi जिन, Sansk. जिन; ژâf, the string of a bow, Sindhi जाप, Pers. ژâl, ژâl-al or ژâl-al, to kill; ژârâ or ژârâ, lamentation.

ژ has also sprung from original ह (z) by the medium of the Zend and Persian, as ژम, ژimai, winter, Zend zima, Pers. जि, Sansk. हिम; व्रिजे (pl. fem.) rice, Sansk. व्रिजे; ژân = Pers. ژân zan (Sansk. हन), a nominal affix, as: उम्रें, sorrowful, which is also written and pronounced ژन (ژ = ज), as ژक्रजन, deceitful, or ژक्रजन.

The palatal sibilant ژ does now not essentially differ from ژ, as regards its pronunciation; at least I have not succeeded to find out a marked difference of sound. I refer to the fact, that the modern Afghâns themselves are not able to fix the difference of sound between ژ and ژ; in manuscripts of more recent date both letters also are frequently confounded and only old manuscripts can be taken as a sure guide, as they strictly distinguish between both letters, a few words excepted, the orthography of which seems always to have fluctuated between ژ and ژ. There can be no doubt, that at the time, when the Pashtô alphabet was fixed, the people must have been conscious of a perceptible difference between the two sibilants ژ and ژ, else they would not have been marked by different diacritical signs. As we have no longer a sure guide on these dark paths, we must endeavour to investigate the nature and origin of the sibilant ژ by etymology. We have already noticed (§. 2, 1.), that the sibilant in question is now pronounced like ज in the east of Afghanistān and only differing from the guttural ज by its etymology, whereas in the west the pronunciation ژ has become predominant. Similar transitions of sounds we find in the Semitic languages, e.g. the Hebrew gamal (camel) becomes in Arabic jamal (g = ज), then (by a palatal subsounding ज) gya- 
mal and thence even jamal. Quite in analogy with this we find in Pashtô a threefold pronunciation of ژ; the verbal termination ژम — ژ zam etc. for instance is pronounced in the east ژ zam, in middle Afghanistān ژ jam and in the west ژ zam. The original pro-
nunciation of \( \dot{a} \) seems therefore to have been \( \ddot{a}y \) and \( \dot{a}y \) respectively (with a more or less distinct subsounding \( y \)).

As regards the origin of \( \dot{a} \), it has mostly sprung from \( \ddot{a}k\), crooked, Sansk. \( \dddot{a}k\), Prākrit (by assimilation) \( \dddot{a}k\), Pers. \( \dddot{a}k\); \( \ddot{a}y\) yaž bear, Sansk. \( \dddot{a}k\) (\( \dddot{a}k \) = \( \dddot{a}ch \) = \( \ddot{a}c \) = \( \ddot{a}j \)). Original s, \( \ddot{s} \), \( \ddot{y} \) has frequently passed into \( \ddot{a} \) (no doubt, by the medium of \( \ddot{a}j \), as noticed already), as \( \ddot{a}s\) \( \ddot{a}d\) \( \ddot{a}z\)\( \ddot{a}h\), shoulder, Sansk. 

\( \dddot{a}n\)š; \( \dddot{a}d\) - \( \ddot{a}l\), to place, Sansk. \( \ddot{a}y\)a; \( \ddot{a}l\)až, little, Sansk. 

\( \dddot{a}l\)ž; \( \dddot{a}m\)\( \dddot{a}z\)ak, mouse, Sansk. 

It is worthy of notice, that the Pašto has changed also original \( d \) to the sibilant \( \ddot{a} \), (or \( z \)) after the precedent of the Zend, as: \( \ddot{a}x\)\( \ddot{a}d\), sweet, Sansk. 

\( \ddot{a}\)\( \ddot{a}r\)z, dust, Pers. \( \ddot{a}\)\( \ddot{a}n\)d.

\( \ddot{a}x\) is an original Pašto sound, corresponding to the Persian \( \ddot{a}x \) and pronounced like the English \( z \). It is either softened from original \( \ddot{a}j \), like \( \dddot{a}z\)\( \dddot{a}e\), son, Sansk. 

\( \ddot{a}z\)\( \ddot{a}l\), known, Sansk. 

\( \ddot{a}\)\( \ddot{a}n\)\( \ddot{a}h\), Zend znā; or it has sprung, after the precedent of the Zend, from original \( h \), as \( \ddot{a}z\)\( \ddot{a}i\)\( \ddot{a}r\), yellow, Sansk.

\( \ddot{a}h\)\( \ddot{a}r\)t, Zend zairi, Pers. \( \ddot{a}z\)\( \ddot{a}r\), \( \ddot{a}z\)\( \ddot{a}h\), heart, Zend zaredhaya, Sansk. 

\( \ddot{a}h\)\( \ddot{a}d\)\( \ddot{a}y\); or from s (\( \ddot{s} \)) (by transition to \( \ddot{a} \)) as \( \ddot{a}z\)\( \ddot{a}r\), quick, Sansk. 

\( \ddot{a}\)\( \ddot{a}d\)\( \ddot{a}\)\( \ddot{a}\)h. K (\( \ddot{a}q \)) and \( g \) (\( \ddot{a}y \)) also may pass into \( \ddot{a} \), by the medium of \( \ddot{a} \), as \( \ddot{a}z\)\( \ddot{a}l\)\( \ddot{a}f\)\( \ddot{a}h\), carpet, Pers. 

\( \ddot{a}h\)\( \ddot{a}l\)\( \ddot{a}d\)\( \ddot{a}h\)\( \ddot{a}l\), Zend zaredhaya, Pers. 

likewise the tennis \( \ddot{a} \) (by passing first into the media \( \ddot{a} \), as: \( \ddot{a}z\)\( \ddot{a}r\)\( \ddot{a}h\)\( \ddot{a}h\)\( \ddot{a}\)\( \ddot{a}h\), the cone of the pine-tree, Pers. 

The palatal semivowel \( \ddot{a} \) \( y \) replaces not unfrequently an initial vowel or \( h \), as \( \ddot{a} \)\( \ddot{a}b\), \( \ddot{a}f\)al, weak, instead of \( \ddot{a} \)\( \ddot{a}b\)\( \ddot{a}l \) (Sansk. 

\( \ddot{a} \)\( \ddot{a}b\)\( \ddot{a}l\); \( \ddot{a}b\)\( \ddot{a}l\) = \( \ddot{a}l\)\( \ddot{a}l\), to place; \( \ddot{a}b\)\( \ddot{a}l\) yaž bear, Sansk.

\( \ddot{a} \)\( \ddot{a}l\); \( \ddot{a}l\)\( \ddot{a}l\)\( \ddot{a}l\)\( \ddot{a}l\)\( \ddot{a}l\)\( \ddot{a}l\)\( \ddot{a}l\), sheep, instead of \( \ddot{a} \)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\); \( \ddot{a} \)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\), a far land, instead of \( \ddot{a} \)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\)\( \ddot{a}r\).
consonant, that has been dropped, as: semblies: 8 yarāh (yerāh) fear, instead of: * vērāh * ; yōr, a husband's younger brother's wife,
Sansk.-Hindi वेदरावी (Sindhi वेदरावी).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristic feature of the Paštō; as it shows by the number of sibilants its affinity to the Zend on the one hand, so it enters into close connexion with the Indian Prākrit tongues by the cerebral row, which it has preserved more fully, than the Prākrit itself. Every Paštō noun therefore, which contains a Cerebral, may easily be traced back to its Indian origin.

The tenuis ţ commonly corresponds to an original ṭ or ṭh, and is pronounced in the same way as the Sansk. Prākrit ṭ, by bending the tip of the tongue towards the cerebral point.

E. g. तोल, all, Sindhi तोली, company (cf. Paštō तोली; त्यौर, a husband's younger brother's wife, Sindhi त्यौर; जीर, a husband's younger brother's wife, Sindhi जीर). The Paštō shows already such a predilection for cerebral sounds, that also original dentals have been changed to cerebrals, as: तोपक and तोपक, matchlock (Dimin. from तोप).

The media द corresponds commonly to an original ḍ and ḍh, as: धुकाल, famine, Sindhi धुकाल (Sansk. धुकाळ); धोब, drowned, Sindhi धोब; दीर, much, Sindhi दीर, heap; बड़ह, bribe, Sindhi बड़ह. Now and then the media द has replaced an original tenuis (t) as: कावैल, gāvand, neighbourhood (thence कावैल gāvandai neighbour), Hindi गावैली, Sansk. यामाना; दातर, a push, Sindhi दातर.

*) Similarly in Persian बल, from Sansk. वीर, a hero.
In some cases d has sprung from an original r, r, as: ดōdāi, bread, Sindhi - Hindi रेती; گādāi, a cart, Hindi गाड़ी (gārī), Sindhi गाड़ी (gāḍī), Sansk. गाड़ी.

श has, as noticed already, a twofold pronunciation; in the east of Afghanistan it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (š). A similar phenomenon we find already in Sindhi and in the other Indian Prākrit idioms. In Sindhi, which stands nearest to the Pashto geographically *) and linguistically, the Sanskrit cerebral श is pronounced either as ख kh (= ⟨x⟩) or as छ ch or changed to simple s (cf. my Sindhi Grammar, Introd. § 5, c. § 16, d.). In Pashto श has been either changed to ख or the original cerebral श has been retained. According to its origin the Pashto श corresponds therefore

a) to the Sansk. cerebral श, as: ओ० उस, j, camel, Sansk. ओदक, Zend ustra, Pers. ʃ, श, to draw, Sansk. कष, Zend karesh; ट, to drink, Sansk. वष, Zend ʃ-

b) to the palatal श (ʃ), as: न+/−, bough, Sansk. शाखा, Pers. ʃ, tear, Sansk. शाखा (Sindhi शाखा); शाखा, mother-in-law, Sansk. अष्ट्र. Also to the palatal ʃ (ch), ʃ, as: श, to ask, Sansk. पुष्ट्र, Sindhi पुष्ट्र; श, to flee, Sansk. तंग (Zend tač), rišṭā, true, right, Sansk. तंग (Lat. rectus), Zend raz. — Also original s has passed into न, as: न, right (hand), Sindhi न; श, woman, Sansk. श.

In the cognate idioms show, Sansk. पाद, Zend pādha, Pers. पाद.

*) The Pashto tribes have only in later times removed more towards the north.
Frequently the Persian ش is changed in پښتو to ښ, merely as it appears, out of fondness for a harsher pronunciation, but the words, in which this change takes place, are fixed; e.g. خواش, pleased, Pers. خووش; نشمند, enemy, Pers. نشمند; شكار, chase, Pers. شکار etc.

The cerebral ښ of the پښتو is identical with the سیندھی ښ as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter ښ, which however must be taken as a simple sound. In the use of this sound the پښتو does not always follow the track of the cognate idioms, but according to its own fancy it has sometimes changed an original cerebral ښ again to a dental and sometimes an original dental ښ to a cerebral. E.g. انکھی angi (also written انگی angi), courtyard, سیندھی ضخیما; بان, forest, سیندھی بان (Sansk. वन) (vice versa in پښتو ښ, tree, سیندھی بان); ښل, to count, estimate, سیندھی ښل; کنر, left (hand), سیندھی کنر (Sansk. कन्हा, properly: the weak hand).

Original ښ passes easily into ږ, as the pronunciation of both letters is very akin; e.g. مونګار or مونګار, سیندھی مونګار, a bug.

The cerebral ږ the پښتو has in common with the Indian प्राक्रिक tongues; it has sprung from an original d. In the use of this (comparatively new) letter the پښتو agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e.g. پردہ, screen, Pers. پرده, سیندھی پردا; اوړی, summer, سیندھی اوری (آرہار) the hot season; نوری, Sиндھی نور (Sansk. नृता); ږومار, fox, سیندھی ږومار; ږونر, deaf, Pers. جر (Sansk. जर जर); ږرانگ, tiger, Pers. جر (l = r).

*) The same is the case in سیندھی, where ښ and ږ frequently interchange (cf. سیندھی Gr. p. 16, 3).

§ 5.

4) The Dentals.

t generally corresponds with original t, th, as: َنَنْنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَنَн
bottom, Sansk. तल; तनच, a plate, Sansk. खाल, Sindhi खाल. Now and then original Cerebrals have passed into Dentals, as: َنُنْنَنَنَنَنَنَنَنَн trap, a jump, Sindhi ट्राप; ट्राप, loss, Sindhi ट्राप, Panjābī ٨ (but old Hindu टी). A media (d, dh) may also be changed into a tenuis (t), as: َنَنْنَنَنَنَنَنَنَنَنَنَн tār, a gang of robbers, Sindhi धाड़ो, Panjābī likewise dhāra.

d corresponds commonly to original d, dh, as: सन्न tandāh, thirst, Sansk. तन्न (properly: lassitude); َنَنْनَн dund, haze, mist, Sindhi धुः. In some nouns d has taken its rise from an original tenuis (t), as: َنَنْنَн dārī, three, Sansk. दारी (Sindhi धाड़); َنَनْनَн वर्तवंद, living, Sansk. जीवन.

s corresponds to the Sansk. s and श, which in the Prākrit dialects are no longer distinguished; e. g. सिंड सिंड, river, Sansk. सिंधु; सोई, hare, Sansk. श्राण; सोई spai, dog, Sank.

Also original ध s has partly passed into s, as: धार sān, a male buffalo, Sansk. धार, Hindi साँ or सां; similarly: धार saζai, lung, Pers. श्च. S has also been softened down from an original Palatal (ङ and झ) by the medium of ध and ध, as: َنَنْनَн sk-अल and َنُनْन*क-अल, to drink (Sansk. धार, Sindhi धार); َन सव-अल, to burn, Sansk. जलः. Sindhi धारः.
In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial Dental or Labial, as: स्ता, thy, of thee (instead of ता); स्पा, gray, Sindhi पीला (= SANSK. पीत); similarly also is घ used, as दमा, my, of me (instead of मा).

ś corresponds to the Sansk. श and chiefly to श, which has frequently passed into श, as श्न, night, SANSK. शप्त (initial k being dropped); व्रास, language, talk, SANSK. भाषा (with euphonic interpolated r); श्दे, six (after the analogy of the Zend khshvas) SANSK. क्षे. क्षे का́र the younger (brother), Zend kaś; मा́र, the elder (brother), Zend maś; शोला, rice in the husk, SANSK. शालिः, Pers. शालिः

Also original s has passed into š (as partly already in Persian), as: शौ, to become, to go, SANSK. शौ, Pers. शो, Sindhi सिं; श, त, Sindhi सं, barren, SANSK. सं.

Also original s has passed into š (as partly already in Persian), as: शौ, to become, to go, SANSK. शौ, Pers. शो, Sindhi सिं; श, त, Sindhi सं, barren, SANSK. सं.

n is purely dental as in Persian; when preceding ल it loses its proper sound and must be pronounced with ल as one sound or like the SANSK. Anusvāra, as: पाल, shoe (pronounce: पाल, ा = ल). Before ब, न is always pronounced like ं, as वरंबई, first. When the short vowel preceding न is lengthened, it is frequently dropped, as शो, shoulder, SANSK. चां. Also in some nouns न has sprung from original न, as श्र, नी, green, blue, SANSK. चां, from original त in स्पां, white, SANSK. चां.

The Pāštō shows a great fondness for the letter ज, which is frequently substituted for the Dentals न, त and ध. Thus we find ज instead of ज in the Infinitive termination (verbal noun), as कर-ल, to do, Sindhi करन (HINDI करना), Pers. करन.।
landai, small, little, Sindhi नंदै; जल (but also जन),
a girl, Pers. پیمی, enemy, Arabic, وَلَم — عَنْمِم, plār,
father, Sansk. पितृ, Pers. پدر; پلد, plan, broad, Zend pathana,
Pers. سل sal, hundred, Sansk. शत — لَبُر, husband's
(younger) brother, Sansk. देवर (Latin: levir); لاس lās, hand, Pers.

L interchanges also with r, as: چلای, a male kid,
Hindi लाय (Sindhi چلای); رگای, relationship, Sindhi لاغ.

L is also added, for euphony's sake, especially before an
initial labial v, as: لوارا, all, instead of the common وَلَا, vārāh; لورا, یورا, hunger (instead of وَر, which is not in use),
from vażai, hungry, Sindhi بخش, Hindi مसا. L seems
also to be a euphonic interpolation in سوار, riding, (from
سوار or سوار) instead of سوار, similarly in
sparlai, spring, Zend vaňhra, Pahlavi vaňhari (see Haug: Zand-
Pahlavi Glossary, p. 116), with prefixed euphonic s and transition
of v to p = sp (spar-l-ai); ترپال trapl-āl, to jump, Sindhi
trapal (Paštō causal: trap-av-āl).

r corresponds to original r and is mostly preserved in Paštō,
as plār, father, Sansk. पितृ; سپر, mounted (= سپر),
Sansk. स्पर, Pers. سوار. For euphony's sake r is interpolated
in vrāsh, talk, Sansk. भाषा.

§ 6.

5) The Labials.

It is characteristic for the Paštō, that, in contradistinction to
the Irānian languages, it knows no फ. It is written and even
found in proper names, like फ़िरदी, but obstinately pronounced,
even by the Āfrīdīs themselves, Āprīdai.

Trumpp, Afgh. Grammar.
p corresponds to original p and ph, as pānṛāh, leaf, Sansk. पान्; pat, honour, Sindhi पति; pālīh, ploughshare, Sansk. फाल. Seldom has p sprung from original v (or b); as: परशाल, the rainy season, Sansk. वर्षिकाल.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters sv have already passed into sp, pretty regularly hardened from v, as: स्पाई, dog, Zend śpā, Sansk. श्न; स्पिन, white, Sansk. चेत, Zend śpāta.

b corresponds to original b and bh, as: बम्बारा, a Brahman, Sindhi बांभु, Sansk. बाधाः; बांक bang, hemp, Sansk. भंडा; Sindhi भंग. Now and then b has been softened from p, as: गोप्भु, cowherd, Sansk. गोप; बांनथ banṛāh, feather, Sansk. पाली (Sindhi पल). At the beginning of a word b is often hardened from v, as: बाली, a wick, Sansk. बस्ती, Sindhi बाठी; बादौ, greatness, Sindhi बडाई (Sansk. बड़ा).

m corresponds to original m, as: माया, face, Sansk. मुख; मुलौ रadish, Sindhi मूरी, Sansk. मूटक. In some nouns m has sprung from original n, as: मीन, love, Sindhi नीहु, Sansk. नेह; or from a Labial, as नूम, navel, Sansk. नाभि, Pers. نَاف (compare also in Persian منک = بَنک) Besides नूम we find in Paśtō also नू nū, with ejection of final h (bh = h), Pers. نَاه.

The labial semivowel v does not always form in Paśtō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اَوِِْيَأ, an Afghān; اَوِِرِيْل, to hear.

According to its origin v corresponds commonly to v, as va-ai (or vayai) saying, word, Sindhi वाई (Prākrit वाचा,
Pers. सून v, wind, Sansk. वात — V has frequently sprung from original b, bh, p and f, as: वांद vand, a dike, an embankment, Sindhi बृंख, Pers. वांद v-Γ, to bear, Sansk. भू, Pers. ताव, heat, (also τα), Sansk. ताप, Pers. वाव्राह, snow, Zend vafrā, Pers. व्र हर vl-Γ, to wash, (Sansk. व्र, caus. स्रवय). Initial v, with following u or ō is frequently a euphonic addition (or supplying an elided h), as वुदाह uddah or वुदाह vudah, asleep; ओरेड-गल or ओरेड-गल or ओरेड-गल, to rain; वृच vuc, dry, Sansk. नुक्कर, Zend huska; वृ क vör, small, Sansk. वुदर, Pers. हृद vrd (rd = r in Paštō). — V keeps its place more tenaciously in Pašto, than in Persian, e.g. वृं र var, gate, Pers. दर, from the Sansk. द्वर, the thigh, Pers. रान, द्वर, the thigh.

§ 7.

Accumulation and transposition of letters.

The Paštō, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sibilant (as first or second letter) is thus very frequently joined to an other consonant, as: शेपून, shepherd (Pers. शेपून); स्कोर, charcoal; पसूल, a necklace of gold or silver coins; इद-गल, to place; रू ए, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: मल, the loins; मजराई, tiger; नमर, sun; र्यास्त-ल, to roll; न्यवट-ल, to attend.

A peculiar phenomenon in Paštō is the transposition of letters, to which chiefly the Sibilants and Labials are subject. In some cases, especially in monosyllabic words, the whole word may thus be inverted, so that the original position of the letters
can only be found out by etymology; e.g. کبَّر, to draw
out, to write, Pers. بَزَرگ, great (Pers. بَرگ or بَرگز barg; رَاذ, day (Pers.
وز) or رَاذ vرد, to hear (Sansk. āवर्ध) or
vردग al; डोळ, a weaver's beam, (Hindi पलेटना)
or पलेटना.

In some cases only the transposed form has remained in use,
as: لَر, way (Zend ratha = rat, t = 1 and transposed lār);
پِرْسَنگ, to swell, to be enlarged, Sindhi پسیک (Sansk. प्रस्तू); زِرَح, beard, Zend raēsha, Pers. پِرَش.

§. 8.

3. The Paštō vowel-system.

The Paštō has a great variety of vowels, so that the Arabic
signs are not sufficient, to express them accurately, we shall therefore add everywhere a transcription in roman letters.

We give here first a general survey of the Paštō vowel-system:

<table>
<thead>
<tr>
<th>a</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>ē, ě</td>
<td>ə, ə</td>
</tr>
<tr>
<td>ī</td>
<td>ū</td>
</tr>
<tr>
<td>ai</td>
<td>au</td>
</tr>
</tbody>
</table>

In Paštō the short vowels a, i, u are not expressed in the
body of the consonants, according to the Arabic-Persian method of writing, but only by signs, placed above or beneath the consonant, after which they are to be sounded.

The sign for a (on the designation of a see below a)) is —,
which is placed above the consonant and is called either فَتْحَ or زَبَر (Persian), as فل, سا, شل, شل.

The sign for i (at the end of a word sounded as ē) is —;
it is placed beneath the consonant and called in Arabic کُسْر
kasrah, in Persian زیر (زیر‎*)), as فِی (فِی), سی (سی), شِل‌ (شِل‌).

The sign for ع is ۹ and is placed above the consonant; it is called in Arabic ضماح and in Persian پیش (پیش), as: ۹ع, سع, شِل‌ شِل‌ sul.

But if a noun commence with a short vowel (ا، ی، ع), Alif (۱) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: ۱ا، ۱ی، ۱ع. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as ۱ا، ۱ی، ۱ع, but in پاش‌تی it is dispensed with.

The three long vowels ۹، ۱ (۱)، ۹ (۹) are expressed in the body of the consonants by the letters ۹، ۱، ۹، with the addition of the respective vowel points, which must be supported by the preceding letter; ۹، ۱، ۹ are then called ساکین or quiescent, because they are not moved by a vowel of their own, as: ۹بَا، ۱بَا، ۹بَا، ۹بَا، ۱بَا، ۹بَا، ۹بَا، ۹بَا.

But when a noun commences with ۹، the sign ۹ is placed horizontally above the Alif ۱. This sign is called in Arabic

* In Khorasan the (original) distinction between ۹ and ۹، ۱ and ۹ is still made; the Afghans pronounce therefore زیر, پیش‌ etc.

** In some Arabic nouns final ۵ (above which ۱ also is now and then placed) is treated and pronounced like Alif, as موسیَ موسیَ (also written موسی), عیسیَ عیسیَ (also written عیسیَ), دکری دکری، recollection etc. Also in the midst of some nouns ۵ and ۵ is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fathah is written vertically, as صلعت صلعت, prayer, or توروت، the Pentateuch (Hebr. توروت). In اللّه allahu original ۹ has been ejected and the length of the vowel is now indicated by a vertical Fathah.**
maddah (extension) and is properly an Alif placed above horizontally, so that \( \text{I} \) stands for \( \text{I} \). If a noun commences with \( \text{I} (\text{e}) \) or \( \text{U} (\text{o}) \), \( \text{I} \) and \( \text{U} \) must be likewise preceded by Alif, to support the vowel-sign, as \( \text{I} \) and \( \text{U} \) themselves are quiescent; e.g., 

\[ \text{I'd, U'd.} \]

The Arabs put, when \( \text{I} \) and \( \text{U} \) are quiescent, for the sake of accuracy the sign \( \text{J} \), jazm (see below) above them, as: 

\[ \text{US, US, IS, US} \]

but this practice is dropped in Pashto as superfluous.

In the Arabic-Persian manner of writing \( \text{I} \) cannot be distinguished from \( \text{E} \) nor \( \text{U} \) from \( \text{O} \), as the old Grammarians did not consider it necessary to invent new signs for \( \text{E} \) and \( \text{O} \). The Afghans therefore leave it to the reader to find out for himself, when \( \text{I} \) or \( \text{E} \), \( \text{U} \) or \( \text{O} \) is to be pronounced, though \( \text{E} \) and \( \text{O} \) are by no means a dialectical variation of \( \text{I} \) and \( \text{U} \), but original and independent sounds, founded in the nature of the language. For the Afghans themselves this non-distinction of \( \text{E} \) and \( \text{O} \) in writing may have little disadvantage, but for a foreigner many difficulties arise therefrom. We have endeavoured to obviate this difficulty by putting the Kasrah, when \( \text{E} \) is to be sounded, vertically, as \( \text{I'd, O'd, D'd, D'd} \), and by placing the sign \( \text{J} \) above \( \text{O} \), whenever \( \text{O} \) is to be sounded, as 

\[ \text{O'd, O'd, dO, dO} \]

dropping at the same time the zammah, as superfluous.

When \( \text{O} \) or \( \text{I} \) are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as 

\[ \text{O'r, O'r, O'r, O'r, mOv, mOv, yO, yO, nOy, nOy} \]

The diphthongs \( \text{ai} \) and \( \text{au} \) are expressed by a preceding Fath'ah and a following quiescent \( \text{I} \) or \( \text{O} \), which must be provided with a Jazm (\( . \)), as 

\[ \text{aI, aI, Oo, aI, aI, bI, bI, bI, bI, baul, baul} \]

It has been noticed already (§. 6), that \( \text{O} \) with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The \( \text{j} \), jazm (abscission) \( \text{j} \), which is placed above a consonant, to denote, that it is not moved by any vowel, as 

\[ \text{O'r, O'r, O'r, O'r, xP} \]

The \( \text{J} \), throne, \( \text{J} \), self, own.
2) The hamzah, ☞, in the midst and at the end of a word takes the place of Alif, to keep asunder two convening vowels, of which the second must be supported by the base (usually written without the two dots) furnished with Hamzah, as: lā-iq, bā-ʾal-ʾal; nā-i; hōsa-i; when the second vowel is ā or ē, Hamzah alone is placed between them (without the base ʾ), as: tā-ūs, pā-ū. When the final vowel is short, Hamzah alone may serve as base for it, as: zū-ē, son (or ʾōzi).

3) The conjunction is only found in Arabic phrases. It joins two words, the latter of which begins with Alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or joined to the following, as: bismi-llāhi.

4) The so-called Tanvīn, the doubling of a final vowel-sign (i.e., ʾ in) only occurs in a few words borrowed from the Arabic, especially in the Accusative (which is frequently used in an adverbial sense), as: qasdan, intentionally, ittifāqan, accidentally etc.

We will now consider the nature and origin of the Pashto vowels separately:

a) The indistinct vowel ə.

The Pashto has an indistinct vowel-sound, which is also found in the language of the adjoining Kāfirs. It is somewhat shorter and more indistinct than u in but and can therefore only be learned by hearing. This vowel sound is quite essential to the Pashto and is not to be confounded with the short open a, as it is pronounced with the lips only so much opened as to emit a short sound, which fluctuates between ā and ē. In a grammatical point of view the distinction between ə and ā is very important, as we shall see hereafter. The Afghans themselves also are so much conscious...
of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated \( \ddot{a} \) by a superscribed Hamzah, as: \( \dddot{k}r\dddot{a}h \), done (facta, Sing. fem.) \( \dddot{k}r\dddot{a}h \), facti (Pl. masc.). How important the distinction of \( \ddot{a} \) and \( \dddot{a} \) is, we may see from a few examples, \( \ddot{x}r \), donkey, but \( \dddot{x}r \), snoring; \( \ddot{k}r \), ploughing and sowing, but \( \dddot{k}r \), thin excrement; \( \ddot{m} \), quickness, but \( \dddot{m} \), the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: \( \dddot{s}xar \), Sing. stone, Plur. \( \dddot{s}xar \), mayan, Sing. a lover, Pl. \( \dddot{m} \), mayan.

The indistinct \( \ddot{a} \) is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. \( \ddot{a} \) is now and then exchanged for \( i \), both sounds being much alike, as \( \ddot{z}r \), quick or \( \ddot{z}r \), zir; it interchanges also with \( \ddot{u} \), as \( \ddot{p}x \) or \( \ddot{p}x \), scurf; \( \ddot{p}x \) or \( \ddot{p}x \), puştö.

b) Short \( \ddot{a} \) is pronounced somewhat indistinctly, like the English \( u \) in \( but \) and as \( a \) in Sanskrit and the modern Indian vernaculars; only in conjunction with the Gutturals \( h^\prime \), \( s \), \( \ddot{e} \) a distinct \( a \) is sounded.

It corresponds generally to original \( a \), as \( \dot{d}n \), pand, journey, Sindhi \( p\nu \) (Sansk. \( p\nu \)); \( a \) is not unfrequently shortened from \( \ddot{a} \), as \( \dot{r} \), var, gate, Sansk. \( \dot{d}r \) (in Persian also \( \dot{d}r \)); \( \text{laman} \), skirt of a dress, Pers. \( \dot{d}m\ac{\ddot{a}}n \). Far more rarely has \( a \) been transmuted from original \( u \) (\( \ddot{u} \)), \( i \), and \( \dddot{e} \), as: \( \dot{m} \), face, Sansk. \( m\nu \); \( m\nu \), mouse, Sansk. \( m\nu \), pandai, the calf of the leg, Sansk. \( \nu\nu \); \( m\nu \), ram, Sansk. \( m\nu \).

c) Long \( \ddot{a} \).

\( \ddot{a} \) corresponds to original \( \dddot{a} \), as \( \dddot{c}r \), business, work, Sansk. \( \dddot{c}r \), Sindhi \( \dddot{c}r \); \( \dddot{a} \), refuge, Sansk. \( \dddot{a} \) (Sindhi \( \dddot{a} \)). \( \ddot{a} \) is but rarely lengthened from original \( \dddot{a} \), as \( \dddot{a} \),
a wick, Sindhi वटी, (Sansk. वात्रे), the double consonant being dissolved into a single one by lengthening the preceding vowel, as in Prākrit. Now and then ā has taken its rise from the diphthong au, as जापर, round about, Hindī चापर.

d) ē and ṇ.

Both vowels are in Paštō separate sounds, though in writing they are frequently confounded (as they are expressed by kasrah or ی with kasrah respectively). The ear therefore alone can be a safe guide. On the whole the following rule holds good: e is always pronounced short at the end of a word, be it written by kasrah alone or by ی; it may therefore be considered anceps, as: کس (or کسی کس) in; دراند, before, (written also یښک) in; لاو, great; زو, son (== زول). Long is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in ānah, because it is not without an accent, as otherwise; it is therefore always written with ی, as: پیک, یدنارد, both syllables being accented. In the midst of a noun ē is always long and must be written by ی, as: ڈیر, much, پیٹ-ای, a load. Short e can here only occur, when preceded immediately by a long vowel, which has the accent; in this case ē (== ی) is usually expressed by the base ی, but without dots, as: پا-گک, a lever for pounding grain.

e) ọ, ō.

Short ō is only found at the beginning or end of a noun and is always expressed by Pēš, as: وکئاپ vō kra, do! لار, road. Format. Pl. of لار, road. Final ō is properly long and is commonly written so, as لار, but as the accent is on the preceding syllable in such like nouns, it is also pronounced short and written accordingly.

Long ō corresponds to original ọ, as ڈُلا, a sedan chair, Hindī ڈولی, Sansk. दोला; گئی kōṭih, house, Hindī گئا, Sansk. कोष. The contracted ō of the Indian idioms has
likewise been received in Paśtō, as: नूलै, a weasel, Sindhī नूल, Sansk. नूल (Prāk. नूल). Very frequently ò has sprung from original ø, the Paśtō showing a particular predilection for this sound; e. g. वू, wind, Sindhī बाज, Sansk. बाज; जू, son, Sansk. जात; ओबह, water, Pers. ओबह; this is especially the case, when a letter has been elided, as मृ, mother, Sansk. मात्र, जूर, brother, Sansk. जूत; खूब, four, Sansk. चालार. But original short a also has frequently passed into ò in Paśtō, as कूर, house, Hindī घर; ओख, tear, Sansk. ओख.

u and ū also have often been changed to ò, as: कूज, crooked, Sansk. कूज, Prāk. कूजी (Pers. گی: نیز:); दूर, daughter-in-law, Sansk. दू, सु; a sniff, Hindī सु; original au too is commonly contracted to ò, as तोक, चीज़, a guard, Hindī चीज़; चीपार, a summer-house, Hindī चीपार.

ò corresponds also in some nouns to original p and b (by transition into v), as: ताड, heat, Sansk. ताप; द्वाव, seven, Sansk. सप्त (s being first changed to h and then elided); शो, night (or, शव, Pers. शव); ओरह, cloud, Pers. ओरह (Pārsī ayr) Sansk. ओरह.

f) य and य.

य corresponds to original i, as: सिंगार, ornament, Sindhī सिंगार (Sansk. श्रृंगार, य = i in Prākrit); य is frequently shortened from original a, as जीती, girl, Sansk. जीती; सिल, hundred, (also सल) Sansk. शत (Pers. सल). At the beginning of a noun short i is often elided, as the Paśtō is rather fond of harsh conjunct letters, as: स्थार, star, Pers.
drang, delay, Pers. 

dráṅ; 

gráṅ, heavy, Pers. 

giráṅ.

i corresponds to old ī, as: 

dhī, lamp, Sansk. 

ī is now and then lengthened from i, as: 

sīnd, river, Sansk. 

śīn̄u; 

čītā, letter, Hindi 

chītrī (by dissolving t̥h into single t̥ and lengthening the preceding vowel as in Prākrit). 

Original ē also has passed into ī, as: 

spīṅ, white, Sansk. 

ēt.

i) u and ū.

u corresponds to original u, as: 

jū, yoke, Sansk. 

yū (Hindi 

yūg).

ū is old ū, as: 

čūr, bruised, Sindhī 

chūr, Sansk. 

chūr; 

short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: 

kūtāh, dog, Sindhī 

kūtā (Sansk. 

kuṭār); 

kūbāi, hump-backed, Sindhī 

kūbā (kubbā) 

Sansk. 

kūt (cf. kūtā; mūṭ, the fist, Sindhī 

mūṭ, Sansk. 

mūṭhī; 

sīnd, dry ginger, Sindhī 

sūnd, Sansk. 

śūndē.

Long a often passes into ū in Paštō (as in Persian to, where 

ā is vulgarly pronounced ū), as: 

xūnāh, a chamber, Pers. 

xūnāh; 

šūn, shepherd, Pers. 

šūn; 

nūm, name, Sansk. 

nām (Pers. 

nām; lūm, net, Pers. 

lūm. 

Also short a, which 

lūm.) 

is long by position, may pass into ū, as: 

kūnīr, deaf, (Pers. 

kūr) 

Sansk. 

chantārē.

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in 

Paštō like i in wise (not like the German ai, but ei). Not to be 

confounded with ai is aī, which is no diphthong at all, but must 

be pronounced as two separate vowels.

At the end of a noun ai corresponds to the Sindhī ā, ā 

(Prākrit ā, and in the inferior dialects already ā; cf. §. 9, 2.), as
I. The terminations of nouns.

§. 9.

A. Masculine nouns.

1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prakrit ओ, which has still been preserved in Sindhi (ू), has for the greatest part been cast off in Pashto, as in Hindi and Panjabi, and most nouns end therefore in a consonant, as कॉर kōr, house, काल kāl, year. Most Pashto nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as मोर mōr, mother, خوور xōr, sister, لور lūr, daughter etc.; further a certain number of nouns, which in the Nom. Sing. have already dropped their vocalic feminine termination, but restore it again in the Formative Sing. and in the Nom. Plur. §. 10, 5; 51, a.
2) Nouns ending in ai.

The termination ai corresponds 1) to the Sindhi termination ō (§. 8, h.) It is worthy of notice, that nearly in all those nouns, in which the Sindhi has preserved the termination ō, Hindi and Panjabi commonly ā, (see my Sindhi grammar, §. 6, II), the Pashto exhibits the termination ai, and where the Sindhi has shortened ō to u, the Pashto has dropped the vocalic termination altogether, as mentioned already; e. g. ستُوا, stōra, star, Sindhi تَارَ; گُندَ, rhinoceros, Sindhi گندَ (gënda); ہَدا, bone, Sindhi ہَدَ; لنُدَ, small, Sindhi نَدَ. 2) To the Sindhi adjective termination ī, as: عَردُ, hōdai, obstinate, Sindhi هُدَت; but the Persian adjective termination ī is generally preserved in Pashto, as such adjectives are considered as foreign, as زَخَمَ, wounded; similarly: كُرُ, leprous, Hindi کُرُ, the proper Pashto formation being پُسَ, from پَسَ (Pers.).

3) Nouns ending in ā.

The termination ā occurs only in a comparatively small number of nouns, which are for the greatest part borrowed from foreign sources, especially the Hindi, Panjabi and Persian, as: جُولَا, a weaver, Pers. جُولَا, جُورَا, a bangle, Hindi بُگَا, Sindhi بُگَا (m.) gūdā, a doll, Hindi گُدَا (m.); بُگَا, گُدَا (Pers.) evening. It is remarkable and only to be explained by the Sindhi, that the following nouns are treated as masculine in Pashto: زَنَا, adultery (also written زَنَا, Sindhi already جَنَا, جَنَا, ضَبَاح, which is also met
with) morning, Sindhi सुबूत m., but in Hindi-Hindūstānī सुबूत म. or सुबूत नूतना; sāhā, red wine *).

Also adjectives, which are borrowed from the Sindhi, Hindi or Persian, may terminate in आ, as मकाना lagīā, applied, Hindi लगा; रावा, proper, Pers.

4) Nouns ending in ओ.

The termination ओ which is occasionally also written उ, with पेसि is of rare occurrence, as चक्का-ओ, sprinkling water, Sindhi चक्काओ; बानरो, eyelash (Sindhi बानर, Sansk. वायु).

Some adjectives also end in ओ, as पीरो, becoming, Pers. पीराबूं बानरो; पीराबूं बानरो.

Some nouns ending in ओ are feminine: बारखो, the cheek; पाटको, a flail, pounder; पाषो, the language of the Afghāns; रांगो, a swing, cradle; लंबो, swimming; वर्षो, meadow; हिंदको, the language of the Hindūs, Hindi.

The names of animals, which end in ओ, are generis communis, as: बीजो, m. f. monkey; पिझो, m. f. cat.

5) Nouns ending in ा.

The termination ा corresponds to the Sindhi termination ओ and उ and is therefore masculine throughout. It must be well distinguished from the termination ा, which is always feminine, though in writing commonly no distinction is made, as: कुटा, dog, (Sindhi कुटो), but कुटा, bitch; वेस्ताह, vēstāh.

* Shakespear has not ventured to add a gender in his Hindūstānī Dictionary.
hair; تل, going. — Many adjectives also end in َبَ, as: َبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَدَبَd. In some manuscripts the termination َبَ is occasionally expressed by Fath'ah (a) only, as َبَدَبَدَبَدَبَدَبَدَبَd. But this is to be disproved of. — All Persian nouns, which are ending in َبَ and are masculine, are reckoned amongst this class.

6) Nouns ending in ē.

The termination ē is peculiar to the Paštō, though it is already in some instances met with in Sindhī (राज़ रौँ = राज़ रौँ, cf. Sindhī Grammar, §. 6, VII.), as: َبَدَبَd, zöe, son; َبَدَبَd, nūe, mother's brother (Sindhī мāम); َبَd, dōe, custom. Nouns, borrowed from foreign sources and ending in ā often affix e (for euphony's sake), as: َبَدَبَدَبَd, َd, God; َبَd, umārāe, a noble (Arab. broken Plural); َb, āśnāe, an acquaintance, Pers. āšnā.

Adjectives also may end in ē, as: َبَ, lōe, great, َبَ, tōe, spilt.

7) Nouns ending in ī.

The termination ī is seldom found in masc. nouns, most nouns of this ending being taken from foreign sources, as: َبَدَبَd, hardāī, a vagabond (an everywhere); َبَدَبَd, tārī, a spy, Sindhī.

The termination ī is more common with adjectives, as: َبَدَبَd, xundī, preserved; َبَd, čōī, unplaited (hair); َb, َb, χvarākī, edible.

8) Nouns ending in ū.

The termination ū is not unfrequent in Paštō, as: َبَدَb, tāpū, island, Sindhī टांपु; َb, kandū, a large earthen vessel for holding grain; َb, mīlū, bear.
Only a few nouns ending in ū are feminine, as: 

bāgū, a bug-bear; pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as:

mīlō, m. and f., bear.

Adjectives also may terminate in ū, as in Sindhī; e. g. pāsū, low-born; lāhū, carried away by the water (Sindhī lāhū).

9) Nouns ending in au.

The termination au is found only in a few nouns, as:

gostapalau, hem of a garment; čau, a small canal;GOū lau, harvest; sau, hundred.

The only adjective ending in au is: yau, one.

§ 10.

B. Feminine nouns.

1) Nouns ending in ā.

Most Paštō nouns, ending in ā, are feminine (cf. § 9, 3). This termination corresponds to the Sansk.-Prākrit formation of fem. nouns in ā, which has been more or less preserved in all the modern vernaculars of India*), as: ālā, theft, from āl, thief; mā, thuna, thunder; mlā, the loins.

Some foreign nouns, which originally end in ā or āh (i. e. in a consonant), are treated as feminine in Paštō, the final consonants āh' and āh not been heard in pronunciation, as ānā, panāh, fem. asylum; salāh', advice (fem. also in Hindūstānī).

2) Nouns ending in āh.

This termination comprises the greatest part of all the fem. nouns in Paštō. It corresponds to the Sindhī fem. termination ā, which is shortened from original ā (cf. Sindhī Gram. § 6, V); the Paštō

*) The Drāvidian idioms of the South being of course excluded.
does not strictly follow the Sindhi in this respect, but according
to its own fancy it has subsumed under this termination also such
nouns, as end in Sindhi in i (fem.), or has arbitrarily changed the
gender. E. g. کیہی ẓabāh, tongue, Sindhi زیبتہ, Sansk. زیبتہ;
sکیہی, vāgāh, bridle, Sindhi بناہ, Sansk. بناہ; فیہیہ tāntāh,
stalk of Indian corn, Sindhi تانیہ, Hindi تانیہ; فیہیہ ناکāh, alligator, Hindi ناکāa m.

Foreign words ending in ء, preceded by Fathāh, are likewise
feminine, the ء not being heard in Paštō, as ضمّ tāmaḥ, avidity,
also written طمّة tāmaḥ; similarly final s is dropped in صلح sulha (or صلح tāmaḥ), peace.

Foreign words, ending in ئ, are on an average feminine,
except they imply a male being, as: نعْط tāqāh, point, in Sindhi
and Hindi masc.; ناشتہ nāštāh, breakfast, in Hindūstānī masc.;
even فریض tārī, angel, is in Paštō fem.

3) Nouns ending in i.

This termination, which in the Indian Prākrit tongues comprises
most feminine nouns, is comparatively scarce in Paštō and chiefly
found in such words, as have been taken from the Persian or the
Indian idioms, as: سبّلī, equality; ورّرī, brotherhood;
نیمبینī, enmity (instead of سبّلī, sahōli, a handmaid.

4) Nouns ending in āī.

Instead of the termination ā the Paštō uses very extensively
the termination āī, which originally is identical with it. Already
in Sindhi āī is only a variation of ā (cf. Sindhi Gram. §. 10,
I, 1. 2.). In Paštō the termination āī has so much got the
ascendancy, that most Sindhi nouns ending in ā have been changed
to the termination āī in Paštō, as: تیوٹī, hat, Sindhi
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5) **Nouns ending in ě (and in a consonant).**

The termination ě (i), which is originally identical with Ĭ (see Sindhi Gram. § 6, VII) is only found in a small number of substantives, as نوری, nāve, bride; یوری, trōre, aunt; یوی، trore, aunt; یورت, nave, bride; یورت، nave, bride.

It is chiefly used to form the feminine from adjectives and participles (present and past), as زا، važai, m., hungry, fem. یورت، nave, bride.

Also some nouns, which in Sindhi end as yet in ě, subsumed under the termination ě, e.g. یورت، nave, bride, (instead of جار، Sindhi کاچیر), Gen. Sing. جار، čāre, Nom. Pl. čāre (or یورت، nave, bride),

A certain number of feminine nouns, which originally ended in ě, have dropped it in the Nom. Sing., but restore it again in the Format. Sing. and in the Nom. Plur. As in Sindhi already both feminine terminations, ā and ě are interchanging, so has the Pashto also some nouns, which in Sindhi end as yet in ě, subsumed under the termination ě; e.g. یورت، nave, bride, (instead of جار، Sindhi کاچیر), Gen. Sing. جار، čāre, Nom. Pl. čāre (or یورت، nave, bride),

Only a small number of fem. nouns ends in an original consonant, which are all irregular in their Plural cf. §. 51, b.

II. Primary themes derived directly from verbal roots.

§. 11.

The roots having passed through so manifold and partly radical transmutations in Pashto, it is very often difficult, to point out the primary themes, as the etymology of a great many Pashto nouns is still wrapt up in darkness.
Notwithstanding this it is very interesting to follow them up, as far as they can be distinctly recognised, as we get thereby a glimpse into the internal fabric of the language and are enabled to lay bare the links, which connect the Paśtō with the Indian Prākrit tongues.

§. 12.

1) The verbal noun ending in āh (masc.) and āh (fem.).

Like as in Sindhi a verbal noun, ending in u, may be derived from the verbal root (see Sindhi Gram. §. 8, I, 1, c.), in the same way a verbal noun may be derived in Paśtō by dropping the termination of the Infinitive āl, and adding to the root of the verb the termination āh (== Sindhi u, cf. §. 9, 5), as:

- /payśēd-aḥ/, grieving, Inf. /payśēd-āl/, v. n.
- 1/līd-aḥ/, seeing, Inf. 1/līd-āl/, v. a.

The causal verbs do not form a verbal noun in āḥ (nor any verb ending in av-āl or ūv-āl), but employ either the termination -unāḥ, -ūn, or -āūn (§. 13. 15.).

Of the formation of a verbal noun in āh, which is so frequent in Sindhi (== ā), only a few remnants have been left in Paśtō, as:

- 1/nāst-aḥ/, f. sitting, Inf. 1/nāst-āl;
- 1/kānāst-aḥ/, sitting down, Inf. 1/kānāst-āl.
- 1/zyāst-aḥ/, running, Inf. 1/zyāst-āl.
- 1/mlāst-aḥ/, reposing, Inf. 1/mlāst-āl.

A variation of the verbal nouns in āḥ are those verbal nouns, which are derived from the root by lengthening at the same time the root-vowel, as:

- 1/vāt-aḥ/, going out, Inf. 1/vat-āl,

and the compounds from 1/āl/, as:

- 1/āl-vāt-aḥ/, flying, Inf. 1/āl-vat-āl.
- 1/kāt-aḥ/, seeing, Inf. 1/kat-āl.
- 1/yāst-aḥ/, ejecting, Inf. 1/yāst-āl.

But in the Formative Plur. the lengthened root vowel is shortened again on account of the accession of the heavy termination ɨ,
as 

It is to be observed, that the verbal nouns ending in  are always treated as Plurals; only in poetry they are occasionally used in the Sing.

§ 13.

2) The verbal noun ending in -anăh, -unăh.

The most common formation of verbal nouns is that ending in -anăh (fem.), which corresponds to the Sindhī affix (Sindhī Gram. § 8, I, 2), with the only difference, that the gender has been changed in Paksto. This affix is added to the verbal root in the same way as the affix ąh.

The causals and all (active) verbs, which end in av-al or ov-al, change the termination anăh to unăh, by the influence of the labial v. E.g.

\[
\begin{align*}
\text{tš-anăh, fleeing, Inf. } & \text{tš-al.} \\
\text{marēd-anăh, the being satiated, Inf. } & \text{marēd-al.} \\
\text{parvar-anăh, fostering, Inf. } & \text{parvar-al.} \\
\text{parav-unăh, instigating, Inf. } & \text{parav-al.} \\
\text{prōv-unăh, selling, Inf. } & \text{prōv-al.}
\end{align*}
\]

§ 14.

3) The verbal noun ending in al.

This verbal noun has now become the Infinitive, which is regularly inflected like all other nouns. The termination al is originally identical with the affix an (anăh), by transition of n to l. It is remarkable, that the verbal noun in al is always treated as a Plural in Paksto (like the verbal noun in ąh) § 42, f. In the Formative Plural the affix al may be dropped altogether, so that such a noun outwardly quite coincides with the verbal noun ending in ąh, as:  da līdal-ō, or  da līd-ō, of seeing.

§ 15.

4) The verbal noun ending in ūn (ā-ūn).

This affix corresponds to the Sindhī form in aņū, which implies in Sindhī a lasting state or occupation (see Sindhī Gramm. § 8, I, 2, b). The Sindhī termination aņū has been
changed to ūn in Pašto, by transition of a to ū, final ū (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive āl being first cleared away), and in those derivative neuter verbs, which end in ēd-āl, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

- tar-ūn, binding, Inf. tar-āl.
- gad-ūn, intercourse, Inf. gad-ēd-āl.

But when the termination -ēd- is a part of the verbal root (i.e. when the verb ending in ēd-āl is not a derivative or no longer considered as such), the affix ūn must always accede to it, as:

- ārvēd-ūn, hearing, Inf. ārvēd-āl.
- vērēd-ūn, being afraid, Inf. vērēd-āl.

In causal verbs ā is inserted before the affix ūn, after the analogy of the Sindhi (Sindhi Gram. § 42, II), the causal character of the verb being expressed thereby, as:

- drast-ā-ūn, completing, Inf. drast-av-āl.
- fēr-ā-ūn, shaking, Inf. fēr-av-āl.

But the formation of the causal verbal noun without inserted ā is also admissible, as:

- pāx-av-ūn, cooking, Inf. pāx-av-āl.

§ 16.

5) The Gerundive ending in ūnai.

The Pašto forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhi affix anā, see Sindhi Gram. § 9, 13. b) immediately to the verbal root. Outwardly it coincides with the affix ūnai, forming the participle present (§ 17), but it is well to be distinguished from it. Its use is not frequent, the Pašto generally preferring another turn, to express the idea of the Gerundive, very likely from no other reason but its liability to being confounded with the participle present. E.g.

- līd-ūnai, what is or ought to be seen, Inf. līd-āl.
- kṛ-ūnai, what is to be done, Inf. kṛ-āl.
Thou wilt not give up this not to be done (work) and I have no strength for this not to be seen work.

§ 17.

6) The participle present ending in ūnai and ūnkai.

The participle present has two terminations, which are affixed to the root of the verb, after the termination of the Infinitive āl has been cast off.

a) The termination ūnai (fem. ūnē).

This participial affix is identical with the Sindhi affix andō (see Sindhi Gram. § 8, I, 10); in Paštō the dental d (= t) has been ejected and a deepened to ū, to restore the original quantity.


girzēd-ūnai, going about, Inf. ēd-Čūrēd-

māt-ūnai, being broken, Inf. ēd-Čūt-

čūp-ūnai, sucking, Inf. ēd-Čūp-

kš-av-ūnai, causing to write, Inf. ēd-Čūv-

b) The termination ūnkai (fem. ūnke).

This termination is formed from the preceding and the adjective affix kai (Sindhi kō), so that it is properly a verbal adjective. For this reason it is frequently used in the sense of a substantive.

masēd-ūnkai, smiling, Inf. āl-Čūsēd-

lūt-ūnkai, a plunderer, Inf. āl-Čūl-

§ 18.

7) The participle perfect ending in ai and alai.

As in the Present, the Paštō has also two participial terminations in the Perfect.

1) The termination ai (fem. e), which, after the rejection of the Infinitive termination āl, is immediately added to the verbal
root. This affix corresponds to the Sindhi affix ֔, Hindi ā (Persian ah), which has sprung from the Sansk. affix तa by elision of t (see: Sindhi Gram. §. 9, 14). Like the Sindhi (Hindi etc.) the Pašto can form a perfect participle of the Active Voice only from neuter verbs, whereas the perfect participle of transitive and causal verbs has always a passive signification.

As regards the formation of the perfect participle the following particulars are to be noticed:

a) Monosyllabic verbs, commencing with a conjunct letter, insert a euphonic a between the two consonants, to facilitate the pronunciation, as:

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
<th>Perfect Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>tal-ai</td>
<td>gone</td>
<td>Inf. tl-al</td>
</tr>
<tr>
<td>šav-ai</td>
<td>having become</td>
<td>Inf. šv-al</td>
</tr>
</tbody>
</table>
kar-ai | having been made | Inf. kr-al |

b) The neuter derivative verbs (compounded with a substantive or adjective) are dissolved in the participle perfect into their component parts and use the perfect participle of šv-al, to become, i.e. šavai, which is put after the substantive or adjective. These neuter verbs, which end in ēd-al and are not derivatives or no longer considered as such, form their perfect participle regularly, by adding the affix ai to the verbal root. E.g.

dây šavai, branded, Inf. dây-ēd-al (dāy subst.)
zōr šavai, having become old, Inf. zōr-ēd-al (zōr adj.)
verēd-ai, having been afraid, Inf. vērēd-al.

c) The causals (av-al), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their perfect participle perfect seldom by the termination ai, but mostly by alai (cf. 2). The derivative causals are dissolved in the participle perfect into their component parts and put after the substantive or adjective the perf. participle of kr-al, i.e. karai. E.g.

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
<th>Perfect Participle</th>
</tr>
</thead>
</table>
jär karai, sacrificed, Inf. jār-av-al (jār subst.)
jōr karai, made healthy, Inf. jōr-av-al (jōr adj.)

2) The termination alai, which is joined to the verbal root in the same way as ai. The very same termination we find
already in Sindhi (a-lu, see Sindhi Gram. § 10, 21, b), Marāthī and Gujarātī, by which the perfect participle is rendered more like an adjective in form, whithout essentially affecting its original participial signification. The affix (a-)lai is originally an adjective affix, the use of which is already known in Prākrit (cf. Varar. Prāk. Prakāśa, IV, 26, Cowell’s ed.). In Paśtō ai (the proper affix of the perfect participle) has been changed to a before the affix lai, similarly as in Sindhi ō has passed into a.

It is to be noticed, that the causals ending in av-āl (as far as they are not derivatives) and generally also the active verbs ending in -v-āl, form their participle perfect mostly by alai, less by ai. E. g.

\[
\begin{align*}
\text{varh-av-alai}, & \text{ released, Inf. varh-av-āl.} \\
\text{nīv-alai}, & \text{ shown, Inf. nīv-āl.} \\
\end{align*}
\]

All verbs may assume the termination alai instead of ai. The causals eject now and then before alai the syllable -av-, as dam-ālai, breathed, instead of dam-av-ālai. The monosyllabic verbs commencing with a conjunct consonant, do not insert between the two consonants a euphonic a, when assuming the termination alai, as:

\[
\text{tl-ālai}, \text{ gone, Inf. tl-āl.}
\]

### III. Secondary themes.

Under this class we comprise all those nouns (substantives as well as adjectives), which are derived, according to fixed laws, from another (primary) theme.

**A. Formation of abstract nouns,**

which, by means of different affixes are derived from other nominal themes (substantives and adjectives).

§ 19.

1) **Nouns ending in i (fem.).**

This termination, which in Sindhi (see: Sindhi Gram. § 10, I, 1) and Persian comprises the greatest number of abstract nouns, is not so frequent in Paśtō. E. g.
- 41 -

§ 20.

2) **Nouns ending in ā and āi (fem.).**

By means of these two affixes (which are essentially identical) abstract nouns are derived from substantives and adjectives. E.g.

\[ \text{rūn-ā, thief, from rūn-ā, splendid.} \]

\[ \text{rūn-ā, from rūn-ā, splendid.} \]

\[ \text{sibising, rūšn-āī, brightness, from rūs-ā, bright.} \]

\[ \text{splendour, from rūn-ā, splendid.} \]

\[ \text{rūn-ā, splendour, from rūn-ā, splendid.} \]

\[ \text{rūn-ā, rūn-āī, splendour, from rūn-ā, splendid.} \]

\[ \text{rūn-āī, splendour, from rūn-ā, splendid.} \]

§ 21.

3) **Nouns ending in āh (fem.).**

The affix āh (shortened from original ā) forms abstract nouns from adjectives; final ə is changed before it to āv and āi to ā; e.g.

\[ \text{pōh-āh, understanding, from pōh, intelligent.} \]

\[ \text{pōh-āh, understanding, from pōh, intelligent.} \]

\[ \text{pirzāv-āh, desire, from pirzā, desirous.} \]

\[ \text{pirzāv-āh, desire, from pirzā, desirous.} \]

\[ \text{stāri-ah, fatigue, from stārā, fatigued.} \]

\[ \text{stāri-ah, fatigue, from stārā, fatigued.} \]

§ 22.

4) **Nouns ending in tiā (stiā, siā) (fem.).**

The Paštō affix tiā corresponds to the Sindhi affix ता, ताई, which forms numerous abstract nouns from substantives and adjectives (see: Sindhi Gram. § 10, 3). The affix stiā and (thence by assimilation) siā is identical with tiā, the sibilant being only a euphonic addition; it is only found in a few nouns. The affix tiā is immediately joined to the noun; in some adjectives however the
original (long) root-vowel (ā), which in the Nom. Sing. had been deepened to ȳ or ū is restored again, but shortened at the same time to ā before the accession of this (heavy) affix; final ai is changed to ī (i.e. the noun is put in the Formative), and final s dropped.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>drūnd-tiā, drūnd</td>
<td>heaviness, from drūnd, heavy</td>
</tr>
<tr>
<td>zōr-tiā, zōr</td>
<td>oldage, from zōr, old</td>
</tr>
<tr>
<td>zār-tiā</td>
<td></td>
</tr>
<tr>
<td>stārī-tiā, starai</td>
<td>fatigue, from starai, fatigued</td>
</tr>
<tr>
<td>mēlma-stiā, mēlmah</td>
<td>hospitality, from mēlmah, guest</td>
</tr>
<tr>
<td>tang-siā, tang</td>
<td>tightness, from tang, tight</td>
</tr>
</tbody>
</table>

§. 23.

5) **Nouns ending in ā, ūb (ōb), ūn (ūn), vālai, valī, galvī, avī.**

All these abstract affixes are derived from one Sanskrit affix, as different from each other as they may appear at the first glimpse. We have here an instance, how the modern Prākrit idioms (and amongst them also the Pašto) have managed to derive from one affix a variety of abstract formations. The Sanskrit affix, from which all these various forms have sprung, is त्वा tva*) (cf. Sindhī Gram. §. 10, 6).

a) **The affix ā (masc.).**

This affix corresponds to the Sindhi affix ātū (Sindhi Gram. §. 10, b). (The process of assimilation is: त्वात्त्व = त्वा + त्त, and by lengthening the conjunctive vowel a = ā; by transition to the cerebral class = āt; in Pašto however the conjunctive vowel is not lengthened.) This formation is in Pašto, as well as in Sindhī, of rare occurrence.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>lōy-āt</td>
<td>greatness, from lōe, great</td>
</tr>
</tbody>
</table>

*) Or त्वान् tvana, Prāk. त्वत्; cf. Lassen, Instit. Linguae Prāk. §. 89.
b) The affix tōb (ōb) (masc.).

In the case of this affix the process of assimilation is: tva is dissolved into tav = tab and short a deepened to ō = tōb; from tōb has sprung ōb by elision of t (in accordance with a common Prākrit rule). — This formation is very common in Paštō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ū is restored again before the accession of this (heavy) affix, but shortened at the same time. Nouns ending in ai are put in the Formative (= i) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

spin-tōb, whiteness, from spin, white.

sar-tōb, coldness, from sōr, cold.

sōr-tōb, humanity, from sarai, man.

lēvan-tōb, madness, from lēvanai, mad.

pars-ōb, swelling; Adj. not in use (cf. pars-ūn).

This affix is lengthened from ūn; ūn is the same as tūn, only with elision of t. Both affixes derive abstract nouns from adjectives, seldom from substantives. Before the affix ūn final ai, ah etc. is dropped. *)

biyal-tūn, separation, from biyal, separated.

paivast-ūn, connexion, from paivastah.

žvand-ūn, life, from žvandai, alive.

kundā-tūn, widowhood, from kundāh, widow.

* Not to be confounded with the abstract affix tōn is the noun tūn = Pers. mēza-tūn, an ant's nest or place (§. 38, 2).
d) The affix vālai (masc.)*.

The affix vālai is equally to be derived from बन = बन, the medial a being lengthened to ā and n changed to l. By means of this affix numerous abstract nouns are formed from substantives and adjectives. Before the accession of this affix original (long) a, which in the Nom. Sing. has been deepened to ō (or ū), may be restored again in adjectives, but must be shortened. E. g.

- सूर-वालै, redness, from सूर sūr, red.
- कौर-वालै, deafness, from कौं kōr, deaf.
- मोर-वालै, motherhood, from मॊ r mō, mother.

e) The affix valī (fem.).

The affix valī is apparently shortened from vālai and the masc. termination changed at the same time to the feminine. It is of rare occurrence and implies chiefly relationship. E. g.

- काम-वाली, clanship, from काम qām, clan, tribe.
- वडर-वाली, brotherhood, from वडर vrōr, brother.

f) The affix galī, galī (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from बन = बन. In Persian already initial v is often charged to g, and that n is often changed to l in Pāštō, we have noticed already (§ 5). The original form of this affix is galī, which is also found; in gal-v-ī v seems to be a euphonic insertion. It denotes, like valī, relationship. E. g.

- वडर-गाली, brotherhood, from वडर vrōr, brother.
- पेज़न्द-गाली, acquaintance, from पेज़न्द (part.perf.,known).

*) The abstract affix vālai is not to be compared with the Hindi vālā (Sindhi vārō), for we have its form in Pāštō still (vāl).
g) The affix avī (fem.).

The affix a-vī (for a is the conjunctive vowel) corresponds to the Sindhī affix pī (Sindhi Gram. § 10, 6) = bī = vī. It implies likewise relationship and is not used much. E. g.

χpal-avī, relationship, from χpal, own.

§ 24.

b) Nouns ending in garāh (fem.) and garai (masc.).

The affix garāh corresponds to the Sindhī affix کار, which already in Sindhi forms abstract nouns (Sindhī Gram. § 10, 7). In Paštō k has passed into the media g and r into r, ā being shortened at the same time (cf. Pers. کر). This formation is very scarce; e. g.

še-garāh ꜐,

še-garai ꜐,

goodness, from ſe ſah, good.

B. Formation of appellatives and adjectives.

§ 25.

In the following formations we comprise only such appellatives and adjectives, the derivation of which from another nominal theme by means of an affix may be clearly established. The Persian formations, which have been brought over to the Paštō, we shall pass by as foreign to our investigation.

§ 26.

1) The affix ai (i).

By means of the affix ai numerous adjectives are formed; it corresponds according to etymology:

a) To the Sindhī affix ो = Sansk. स (Sindhi Gram. § 10, 14), which is subjoined to the nominal theme, as:

पाख-ai, maugy, from पाख, mange.
माख-ai, even, equal, from माख, face.
परून-ai, yester, from परून, yesterday (adv.).
b) To the Sindhi affix \( i \) (Sansk. ई, ई; Sindhi Gram. § 10, 9, b), which forms adjectives implying descent, as:

- पेशावर-अई, of Peshawar, from पेशावर Peshawar.
- स्वात-अई, of Svāt, from स्वात Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindi) the affix \( i \) is used, as:

- रूसान-ई, an adherent of Pīr rūśān;
- हिंद-ई, Indian, from हिंद Hind, India.
- खर्च-ई, prodigal, from खर्च खरच, expense.

§ 27.

2) The affix \( \text{an} \), an (\( \text{in} \), \( \text{un} \)).

This affix corresponds to the Sindhi affix अन (Sindhi Gram. § 10, 27), by which adjectives are formed implying time, place or relation generally. When the nominal theme ends in a vowel or final ah (āb), the initial \( a \) of the affix \( \text{an} \) is dropped as well as final \( h \) of the theme. E. g.

- ओस-अनई present (time), from ओस ओस, now (adv.).
- बेगानई, last night's, from बेगा (or बेगाह) बेगा evening.
- पोर्ता-अनई, upper, from पोर्ता पोर्ता, above.

The termination \( \text{ai} \) is also frequently dropped, as:

- ओस-अन, hodjernal.

An irregular formation is:

- बर-अनई, last night's, from बरायह बरायह, last night (adv.).

Besides the form \( \text{an} \) we find also उनई (Sindhi Gram. § 10, 28, a) and इनई, the latter form always, when the nominal theme ends in \( i \) (e) and \( ē \); e. g.

- रिषि-उनई true, truthful, from an obsolete theme रिषि प्रासत (Pers. प्रासत).
- रिषि-इनई प्रासत.
- व्रंद-इनई, foremost, from व्रंद व्रंद, ahead (adv.).
§ 28.
3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhi affix atu (Sindhi Gram. § 10, 18), and form appellatives, which denote an occupation or usual action; e. g.

rūžah-tai, one who fasts much, from rūžəh, fast.
jirga-tū, a member of the jirgəh, assembly of the clan.

§ 29.
4) The affix zan, žan, jan.

This affix is of Persian origin but frequently used in Pāštō nouns; žan and jan is only a different pronunciation of zan. The fem. termination āh is dropped before the accession of this affix. E. g.

sorrowful, from γam, sorrow.
tab-jan, feverish, from tabāh, fever.

§ 30.
5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. प्रक. मन), from which has sprung the affix an by elision of initial m. It forms adjectives implying possession. Before man final ī and aī are changed to a, and before an final āh, ī and aī are dropped altogether. E. g.

daulat-man, rich, from daulat, wealth.
mīrta-man, hateful, from mīrṭī, spite.
pam-an, mangy, from pam, mange.
χīr-an, dirty, from χīrāh, dirt.
var-an, woollen, from varāh, wool.
§. 31.

6) The affix bār, var and vāl.

These three affixes are identical and correspond to the Sindhi affix vārō (Hindī vāl or vālā, Sansk. वाल; see Sindhi Gram. § 10, 36). The Pašto affix bār and var is used in the same sense as the Persian و (and و) and the Sindhi vārō, denoting possession, whereas vāl is now used to form a few appellatives implying descent, which is already partly the case in Hindī.

When a noun ends in a consonant, the affix var (but not bār) is joined to the nominal theme by the conjunctive vowel a, (as in Sindhi), to facilitate the pronunciation.

मन्नत-बार, obliged, from मन्नत, obligation.
रज-वार, bold (having a heart), रज़ रज़, heart.
बाख्त-वार, lucky, from बाख्त बाख्त, luck.
बूनीर-वाल, a man of Bunīr.
पाकलै-वाल, a man of Paklai.

The affix वार is also found in Pašto, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix yālai.

This affix corresponds to the Sindhi affix ārō or ālu (Sindhi Gram. § 10, 15), which forms adjectives implying possession. In Pašto a euphonic y has been inserted before अल = y-ālai.

The termination ai, āh (aī) is dropped before the accession of this affix. E. g.

जंग-यालेई, warlike, from जंग जंग, war (Pers. جنگ).
तूर-यालेई, a swordsman, from तूर तूर, sword.
ब्राग-यालेई, spotted by leprosy, from ब्राग ब्राग, leprosy.

*) Vullers, Institutiones Linguae Persicae, p. 165, 174. 175. derives all these affixes from अस्त, but the Sindhi and Hindi speaks too strongly and also too clearly against it.
§ 33.

8) The affix ēlah, ēlai and ilai.

These affixes, which are all identical, correspond to the Sindhī affix īro, ēro (ēlő) (Sindhi Gram. § 10, 16). In Paštō they are now used only in a few words and form appellatives of descent.

\[
\begin{align*}
\text{roh-ēlah} & \quad \text{a mountaineer, from } \text{rōh, a mountainous country (Sindhi रोह).}
\end{align*}
\]

§ 34.

9) The affix īn, īnah.

This affix corresponds to the Sindhī affix īnō, (Sansk. इन; Sindhi Gram. § 10, 80), Persian īn, īnah, and forms adjectives, which signify "consisting of, made of". The termination ai, aī and āh is dropped before the accession of this affix. E.g.

\[
\begin{align*}
\text{rēşm-in, silken, from } \text{rēşam, silk.}
\end{align*}
\]

\[
\begin{align*}
\text{χavrin, made of clay, from } \text{χavrai, clay.}
\end{align*}
\]

\[
\begin{align*}
\text{var-inah, woollen, from } \text{varāi, wool.}
\end{align*}
\]

IV. Formation of Diminutives.

§ 35.

As in Sindhī so also in Paštō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as:

\[
\begin{align*}
\text{dand a (somewhat large) tank, } \text{dandāh (fem.) a (somewhat) smaller tank.}
\end{align*}
\]

But the Paštō possesses also a great variety of diminutive affixes, more so than any of the cognate idioms. They are the following:

1) K, which corresponds to the Sansk. dimin. affix क. When a noun ends in consonant, a is used as conjunctive vowel, but when it ends in āh (fem.), h only is dropped and the fem. noun passes into a masculine on account of the affix k; the fem. termination kāh however is also in use.

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mar-d-a-k, a little man, from mar-d, man.
tōp-a-k, a musket (small cannon), from tōp, cannon.
banrā-kāh, a small feather, from banrāh, a (large) feather.

2) Kai (fem. kāi). This affix is identical with the preceding. In monosyllabic words, which have ō or ū in the Nom. Sing. deepened from original ā, this vowel is restored again before the affix kai but shortened, the addition of the (heavy) affix not admitting any longer the retention of the (long) root-vowel.

When the noun ends in aī or åh, i and h are dropped before the affix; long ā is frequently shortened and ai dropped altogether.

E. g.
jīnal, girl

yayījīnāl-kāi, a little girl, from yayījīnāl, a pool.

šāpān-kāi m. a little shepherd

šāpān-kāi f. a little shepherdess

ji-nā-kāi, a little girl, from ji-nāi, girl.

tō-tā-kāi, a swallow (a small parrot), from tō-tā (m.) a parrot.

vru-kāi, very small (fem. vru-ke) from vru, small.

3) Gai (fem. gay). This affix is identical with kai, only the tenuis k having passed into the corresponding media g.

bāzār-gāi, a small Bāzār, from bāzār.

būdā-gāi, an old little man

būdā-gāi, an old little woman

ṭāṭl-gāi, a small pony, from ṭāṭl, a pony.

Irregular is:

zar-gāi, a small heart, from zar, heart.

4) ū-kāi, ū-gāi. Both these affixes do not differ in any way from the preceding affixes, only ū being added as conjunctive vowel, before which every final vowel (or diphthong) disappears. E. g.

dānd-ū-kāi, a small pond, from dānd, a pond.

čur-ū-kāi, a small knife, from čur, knife.
§ 36.

Besides k, kai, gai the Pāštō makes also use of the second diminutive affix of the Sanskrit, r, deriving from it a variety of new diminutive affixes.

b) rai (fem. řai). This affix corresponds to the Sindhi diminutive affix řō (= ṭ); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

χas-a-rai, a little bit of straw, from χas, a straw.

bača-rai, a little infant, from bačai, infant.

küz-a-rai, a small gugglet, from kuzāh, a gugglet.

§ 37.

8) Karai, garai, gūrai (fem. kare, gare, gūraī and gūre). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and r (r). E. g.

tota-karai, swallow, from tota, a parrot.

vuz-garai, a kid, from vuz, a he-goat.

vuz-gūrai
garai is now and then also added to adjectives, as:

\[ \text{nīm-garai, incomplete (a little half), from nīm, half.} \]

9) ūn-garai. This affix, which is only found in a few words, is identical with garai, with the only difference, that ūn (= ū) is used as conjunctive vowel; e. g.

\[ \text{bač-ūngarai, a little infant, from bačai, infant.} \]

10) ū-ťai, ō-ťai (fem. ūťai, ōťai with subst., ūte, ōťe with adj.). The origin of these (identical) affixes is somewhat obscure. There can be no doubt, that ū and ō are conjunctive vowels, the proper diminutive affix is therefore ťai. We find the very same affix in Sindhi, ūțō or ōțō (Sindhi Gram. § 11). It is probable, that ū has been first changed to ď (ľ, as already in Prākrit) and thence to ţ. Before ū-ťai or ōťai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

\[ \text{sar-ōťai, a little, man, from sarai, man.} \]
\[ \text{kač-ūťai, very small, from kač, small.} \]
\[ \text{jīn-ōťai, a little girl, from jīnai, girl.} \]

11) gūťai or gōťai (fem. gūťai, gōťai). This affix is apparently a combination of ūťai (ōťai) with the affix g = k, like karai and garai. E. g.

\[ \text{mullā-gūťai a little (= ignorant) mullā.} \]
\[ \text{kār-gōťai, a small matter, from kār, matter.} \]
\[ \text{zar-gōťai, a little heart, from zar, heart.} \]

§ 38.

V. Composition of nouns.

The Paštō uses (abstracted from those, which are directly taken from the Persian), four kinds of compound nouns:

1) Copulative compounds (so-called Dvandva), two nouns being joined together either by the Persian copula \(^{1}\) (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as one word. E. g.
sar-о-māl, head and property.

kūr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition xā pah (= Pers. xā pah) are not frequent, as: sun-set town by town. Juxtapositions, like sitting, standing (restless), giving to him, giving to me = commerce, are not treated in Pāstō as one noun (and therefore no compound), as every word is inflected separately.

2) Dependent compounds (so-called Tatpuruṣa), the first of which is grammatically dependent on the second. The first noun stands mostly in a Genitive-relation to the second, far more rarely is another case-relation implied. E.g.

nvar-prēvātāh, sun-set.
kalāh-minar, a tower of sculls.

In such like compounds the first noun commonly remains unaltered, but a vocalic termination may also undergo a change; so may final ai be changed to a and final āh be dropped altogether.

mēžai, an ants' nest (نورون = Pers. ستان), from mēžai.
χāvr-gārai, a clay-pit (خاوره = خواره).
ōspīn-čārai iron-dross (وسینه = یوسینه).

Only in poetry such compounds are found, as:

kamar-prōt, fallen on the waist.

More common are such compounds, as are formed after the analogy of the Persian, as:

gōšāh-nišīn, sitting in a corner.
gand-pōs, wearing a patched garment.

3) Descriptive compounds (so-called karmadhā-rayā), in which the first noun nearer defines the second. Properly speaking the Pāstō has not formed any compounds of this kind from its own resources, but adopted them from the Persian or the
adjoining Prākrit idioms, though substituting occasionally a Paštō noun*).

mahājan, a banker (a great man) (Hindi).

maha-rāj, a king (Hindi).

nā-pāk, impure (Pers.).

ham- zōvalai, cotemporary (born together).

4) Possessive compounds (so-called Bahu vṛīhi).

This class of compounds is very frequent in Paštō and formed in various ways, as it comprises again all the three preceding classes. On the whole the Paštō agrees therein with the Persian, but it has also formed such compounds, as are foreign to the Persian and are more in accordance with Sanskrit usage.

a) Two substantives may form a possessive compound as:

gul-andāmāḥ, having the body of a rose (fem.);

is Tatpuruṣa, body of a rose.

sīnāḥ kabāb, having the breast roasted; may also be Tatpuruṣa.

b) An adjective or participle perfect is put before a substantive. The substantive itself may either remain unaltered or it changes a final ə, ah and the Plural-termination ūnāh to ai, ūn-ai respectively, whereby the substantive is transferred to an adjective. The adjective which is placed before the substantive, commonly remains in the Masc. Sing., but it may also take the gender of its substantive.

nēk ədē, having a good temper.

pāk zrūnāi, having pure hearts (Plur. of zrūnā).

spīn žīrāi, having a white beard (žīrā).

vīrāh χūlai, having an open mouth (χūlā).

* Appositions, like Kūtāh spai, a dog of the Kūtāh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore Kūtāh spai, a bitch of the Kūtāh race.
c) Another kind of possessive compounds, which is peculiar to the Pašto, is formed by placing the adjective or participle perfect after the substantive. When the adjective ends in a consonant, it may add the termination ai, whereas substantives ending in āh drop it before the adjective. E. g.

\[ \begin{align*}
\text{zōe mārāi, having a dead son.} \\
\text{lās pēkārāi, having the hand cut off.} \\
\text{māx tōrāi, having a black face (it black).} \\
\text{stārg vāzāi, having hungry eyes.}
\end{align*} \]

VI. Formation of the gender.

§ 39.

The Pašto has, like most of the Indian Prākrit tongues, lost the neuter and distinguishes only between masculine and feminine. The gender is on the whole very easily recognisable by the terminations of the nouns (§ 9, 10); only the termination ăh causes some difficulties, though the pronunciation itself clearly distinguishes between masculine (āh) and feminine nouns (āh).

The gender is either expressed by different nouns, as it is the case in most languages with nouns denoting relationship, like:

\[ \begin{align*}
\text{plar, father, mōr, mother; vōr, brother, vōr,} \\
\text{mīra, sister; mērāh, husband, artīnāh, wife; zōe, son,} \\
\text{lūr, daughter; the same is the case with some common domestic animals, as sandāh, a male buffalo, mēsāh, a female buffalo: or the feminine is formed from the masculine by a different termination. This is done in the following manner:}
\end{align*} \]

1) From masc. nouns ending in a consonant the feminine is formed by adding the termination āh (§ 10, 2), as:

\[ \begin{align*}
\text{tāmār, a tanner, fem. tāmār-āh, the wife of a tanner.}
\end{align*} \]

\[ \begin{align*}
\text{γ̣lāh, a thief, fem. γ̣lāh (instead of γ̣l-āh) a female thief.}
\end{align*} \]
Those nouns, which have deepened original ā to ō or ū in the Nom. Sing., restore it again, but shortened before the fem. termination āh, which is accented.

śpūn, shepherd, fem. śpān-āh, shepherdess.

paśṭūn, an Afghān, fem. paśṭan-āh, an Afghān woman.

The same rule holds good in reference to adjectives ending in a consonant (§ 86).

dēr, much, fem. dēr-āh.

rūnē, bright, fem. rūnā-āh.

ṭōrb, fat, fem. ṭārbāh.

2) From masc. nouns, ending in ai the feminine is formed by changing final ai to aī (seldom to ā), as:
durānai, a Durāni, fem. durānī, a female Durānī.

ṭōrāi, a bullock (with crumpled horns), fem. ṭōrāī.

vrāmbai, the first, fem. vrāmbāī.

pisai, cat, fem. piśī (besides piśī).

An exception from this rule makes a number of adjectives, which form their feminine not by aī but by e (cf. § 87, 2); further all participles present and perfect (§ 87, d).

Similarly a number of substantives, especially such, as are originally adjectives, form their feminine by the termination e, as:

ţanrē, a girl.

sarkūzē, a hog, fem. sarkūzē.

kācūte, a little child (dim.), fem. kācūṭē.

kūte, a young donkey, fem. kūtē.

vrābānre, a man of a marriage procession, fem. vrābānře.

The diminutive affixes karai and garai form their feminine by e (§ 37); so also garai, when corresponding to the Persian

*) Similarly kūcē, a young donkey, fem. kučē.
affix तर, making, doing (cf. § 87, 2, c). The dim. affix ūrai admits of both fem. terminations, aĩ and e;

- vuzgarai, a small goat, fem. वुजगाई, vuzgare.
- चौकुराई, a little cock, fem. चौकुराई, and चौकुराई.

3) From masc. nouns ending in ā the feminine is derived by changing ā to ī, as:

- totī, a parrot, fem. तोती, tōtī.

Besides the fem. termination ā however aĩ is also in use, as:

- का का, paternal uncle, fem. का का, paternal aunt.
- गोदा, a male puppet, fem. गोदा, a female puppet.

Adjectives, ending in ā, remain unaltered in the feminine (§ 38).

4) From masc. nouns ending in ah the feminine is formed by changing ah to ăh. Though this change is not expressed in writing, it is heard in pronunciation. E. g.

- कारग, a male crow, fem. कारग, kārgāh.
- कूट, dog, fem. कूट, kūṭā, bitch.

Adjectives ending in ah form their feminine in the same way, cf. § 90. From substantives, denoting human beings or occupations the feminine is formed by means of the affix anāh (Sindhī ānī etc.; Sindhī Gram. § 14, 1), before which the termination ah is dropped. E. g.

- गोबाह, cowherd, fem. गोबाह, gōbāh, herds woman.
- मेलम, guest, fem. मेलम, melmanāh, female guest.

5) From masc. nouns ending in e the feminine is formed by adding the termination āh, before which final e is changed to y. E. g.

- एश्ने, acquaintance, friend, fem. एश्नया, āśnay-āh.
- सो, hare, fem. सो, sōy-āh.

The same is the case with adjectives, § 91.
6) From masc. nouns ending in ī the feminine is formed by changing ī to ā, as *):

- dōbī, a washerman, fem. dōbāī, washerwoman.
- kumākī, a helper, fem. kumākāī.

With nouns denoting human and other living beings (of a higher kind) or occupations, the fem. termination ānāh (Sindhi ānī, Sindhi Gram. § 14, 4) is also in use, before which final ī is either dropped or changed to y, when preceded by a vowel.

- mōčī, a shoemaker, fem. mōč-anāh.
- nāy-anāh.
- hātī, elephant, fem. hāt-anāh.

Adjectives, ending in ī (mostly of foreign origin) remain unchanged in the feminine § 92.

7) From masc. nouns ending in ō a feminine is only rarely formed, as most nouns with the termination ō are generis communis (§ 9, 4). When a feminine is formed, it is done by adding the fem. termination āh and changing (for euphony's sake) at the same time final ō to v. E. g.

- kārsā-ō, a long faced person, fem. kārsāv-āh.

Adjectives in ō remain unchanged in the feminine. § 89.

8) From masc. nouns ending in ū the feminine is formed by adding the fem. termination āh, before which final ū is changed to av, as:

- taṭū, a pony, fem. taṭav-āh.

Some substantives in ū are generis communis § 9, 8.

With nouns denoting human beings, the fem. termination ānāi (ānāi) = Sindhi ānī (Sindhi Gram. § 14, 3), is also found, before which final ū is changed to the semivowel v, as:

*) That Arabic words ending in ī, may have āh in the fem., is understood, as: nābī, prophet, fem. nābīāh, prophetess. Some are generis communis, as ĥādī, m. and fem., a guide.
Adjectives in ū remain unchanged in the feminine, §. 92.

9) From masc. nouns ending in an a feminine is seldom formed as: pairau, a follower, fem. pairau-û (pairav-û).
About the fem. termination of the numeral adjective yau, one, see §. 92, 8; 94.

III. Section.

Flexion of the noun.*

§. 40.

From a grammatical point of view the Pašto has no declension, as little as the modern vernaculars of India. The old case-remnants, which are as yet found in the Indian Prākrit idioms, have totally disappeared in Pašto and the whole declensional process is made up by means of prefixes and postfixes.

The whole declension of the Pašto noun is therefore concentrated in the formation of the Plural and of the Formative Singular and Plural (the so-called oblique case), from which, by prefixing or postfixing certain particles, the several cases are formed.

§. 41.

I. Formation of the Plural.

The crude form of a noun represents in Pašto always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of masc. and fem. nouns, every gender forming its Nom. Plur. in a different manner, according to its termination.

*) The Pašto has neither a definite nor indefinite article; see §. 178.
A. Formation of the Plural of masc. nouns.

§. 42.

1) Nouns ending in a consonant.

These form their Nom. Plur.

a) by adding the termination ān.

This Plural-termination, which the Paštõ has in common with the Persian, is commonly used in such nouns, as denote animate objects, as:

- malik, a chief, Plur. mālik-ān.
- mār, a snake, Plur. mār-ān.

But this rule is by no means strict; for many nouns, denoting inanimate objects, take also the termination ān or use promiscuously ān and ūnah(b), as:

- tāh, a well, Pl. tāh-ān or tāh-ūnah.
- šūnd, lip, Pl. šūnd-ān.

To this Plur. affix ān the poets add again (as well as to the Plur. termination ēn) the termination ū (= ān-ū) and transfer thus the masc. Plur. termination to the feminine, as: dilbar-ān-ē, heart-ravishing (women).

b) by adding the termination ūnah (ūna).

This Plur. termination (which, according to its origin, is identical with the preceding, ā having been changed to ū) is commonly used in nouns denoting inanimate objects, far less in such as imply living beings. E. g.

- kōr, house, Pl. kōr-ūnah.
- gul, rose, Pl. gul-ūnah.
- yār, mountain, Pl. yār-ūnah. *)

*) With ejection of a (instead of yār-ūnah), the Paštõ being very found of such hard initial sounds. Similarly kāl, year, is also often shortened to kal-ūnah (instead of kal-ūnah).
The following nouns denoting animate objects, always form their Plural by ūnah:

- ās, horse, Pl. āsūnah.
- plār, father, Pl. plārūnah.
- tarbūr, a cousin, Pl. tarbūrūnah.
- ʕal, thief, Pl. ʕalūnah.

c) by adding the termination ʕah.

Some nouns chiefly monosyllabic ones with radical a or ʕ, form their Plural by ejecting the short root-vowel and adding the termination ʕah, as:

- ʕar, donkey, Pl. ʕrāh.
- ʕar, mountain, Pl. ʕr-ah.
- ʕal, thief, Pl. ʕl-ah.
- mal, companion, Pl. ml-ah.
- ʕaršan, horse-dung, Pl. ʕaršn-ah.

In the same way form their Plural some adjectives, cf. § 85.

d) by adding the termination ʕah.
(with internal vowel-change).

A certain number of nouns, in which original long a is deepened to ū in the Nom. Sing., restore it again before adding the Plural termination ʕah. (*) E.g.

- pāštūn, Afghān, Pl. pāštān-ah.
- ʃpūn, shepherd, Pl. ʃpān-ah.
- bial-tūn, separation, Pl. bial-tān-ah.
- nmūnd, prayer, Pl. nmānd-ah.

In the same way a number of adjectives form their Plural, cf. § 86. Besides this Plural-formation we find also the regular one

(*) The Plural termination ʕah differs so far from the fem. termination āb see § 39, i.
(ūnah) in use, but only in nouns denoting inanimate objects, as:

\[\text{nmūnq, Pl. nmūnq-ūnah.}\]

The following two nouns form their Plural somewhat irregularly, by changing the final ū to a before the termination ūnah:

\[\text{zāngūn, knee, Pl. zāngūn-ūnah.}\]
\[\text{vruṅ, the thigh, Pl. vruṅ-ūnah.}\]

e) by adding the termination ahār.

This Plural termination is only added to such nouns, as denote a sound, as:

\[\text{trāp, the sound of a jump, Pl. trāp-ahār.}\]
\[\text{yūrumb, a boom, Pl. yūrumb-ahār.}\]

Some of these nouns are only used in the Plural, as: \[\text{kāś-ahār, rustling.}\]

f) by changing final radical a to ā.

This Plural formation, which is effected by a slight change of the final vowel of the noun, is quite peculiar to the Pāštō. E. g.

\[\text{s̱ṣār, stone, Pl. s̱ṣār.}\]
\[\text{nāṣār, pine-tree, Pl. nāṣār.}\]
\[\text{ṣādunāk, a hermaphrodite, Pl. ṣādunāk.}\]
\[\text{mēān (adj.) a lover, Pl. mēān.}\]

There is a small number of nouns of this kind, the Plural of which must be well taken notice of.

In the same way form their Plural all adjectives, made up by means of the affixes \[\text{zān, gar, (zān, gar)}\] and \[\text{zān, gar, (zān, gar)}\] when used substantively.

Very likely from the same reason the Infinitive (ending in -āl) is also treated as a Plurale tantum.
g) by adding the termination ah (a).
(in conjunction with numerals *).

Not to be confounded with the Plural formation c) d) is the
Plural termination ah, which does not require any vowel
change within the noun and is only added to nouns, denoting
inanimate objects, when preceded by a numeral. E. g.

دری کاله, three years; شپتا hunar-a,
sixty artificers.

کس kas, somebody, a person, may also take the Pl. termination
ah (a), when preceded by a numeral, as تیبرصو kes tėrsū kas-a,
three hundred men.

Instead of this Plural formation the common one (ending in
ūnah) may be optionally used, as: دری کال-ūnah, three
years.

h) Irregular Plural formation.

vrór, brother, forms its Plural quite irregularly وروئه
vrūnąh (also written وروئه).

Many nouns are considered as collective in Paštō and are
therefore constructed as Plurals, without taking any of the
preceding Plural terminations. Such are: غنم panīr, cheese,
غانم, wheat سی, apple, کچ kuč, butter, مالوچ malūč,
cleaned cotton, and many others.

§ 48.

2) Nouns ending in ai.

These form their Plural by changing ai to i, as:

لندی lindai, archer, Pl. lind-i.
کسی kas-ai, pupil of the eye, Pl. کسی- kas-i.

*) To these may also be added indefinite pronouns as: چتر, some, etc.
Some nouns are only found in the Plural, as:

- būtsūrī, bran;
- tarsārī, yellowish spots on the skin;
- vārī, clarified butter;
- nmārī, clothes.

The following nouns assume different terminations in the Plural:

- pērai, a demon, one of the Genii, Pl. pēr-i and pēr-i-
- mrai-i, slave, Pl. mrai-i or mrai-ān or mrai-ānah.

§ 44.

3) Nouns ending in ā

These form their Plural after the analogy of the Persian by adding the termination ān with euphonic y or g inserted between the final vowel of the noun and the termination, as:

- gadā, a beggar, Pl. gadā-y-ān
- māmā, paternal uncle, Pl. māmā-g-ān.
- gōdā, puppet, Pl. gōdā-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or gān, as: umārā (from āmārā) nobles, Pl. umārā-y-ān or umārā-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: ābdā, morning breeze; ābdā, guide, leader.

§ 45.

4) Nouns ending in ā *)

These form their Plural in a threefold manner:

a) by adding the termination ān, when the noun denotes an animate object, as:

*) Now and then only written with final u (Pūš).
saqqāo, a water-carrier, Pl. saqqāo-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:
saglävō*), an otter, Pl. saglävō-gān.
banrō, eyelash, Pl. banrō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:
pitā-ō, sun's ray, Pl. pitā-ō-ūnah.**
skō, stitch, Pl. skō-ūnah.

It is to be noted, that pāō, a quarter, when preceded by a numeral, forms its plural by adding ah (a), before which ō is changed to v, as drē pāva, three quarters.

Some nouns are considered as collectives and do not take any Plural termination, as: tikāo, abode, etc.

§ 46.

5) Nouns ending in ah.

These form their Plural in different ways:

a) they remain unchanged in the Plural, so that the number must be gathered from the context. To this class belong all verbal nouns ending in ah (§ 12), which are always treated as Pluralia tantum. E. g.

yārmah, noon-day heat, Pl. yārmah.

xātāh, ascending, Pl. (from xātā).

b) or they drop final ah and add the termination an, when denoting living beings, or ūnah, when denoting things and abstract ideas. E. g.

*) Also pronounced sagläv, in which case its Plural is sagläv-ān.

**) These and similar nouns ought to be written skō, but the Hamzah (or ى) is never written.

Trumpp, Afgh. Grammar.
The following nouns, denoting living beings, are to be noted as exceptions:

-  trah, uncle, Pl. tr-ūnah.
- mērāh, master, husband, Pl. mēr-ūnah.
- nīkāh, paternal grand-father, Pl. nīk-ūnah.
- vrārāh, nephew, Pl. vrār-ūnah.

3) or they add simply the termination ān; this is done chiefly by nouns denoting animate objects, but also by those, which denote things. Most Persian words ending in -ān take this Pl. termination. E. g.

- levah, wolf, Pl. lev-gān.
- šīsah, a Shiāh, Pl. šīsah-gān.
- nānggh, blackberry, Pl. nānggh-gān.

4) Some few nouns form their Plural by adding the termination ānah, before which final ah is dropped, as:

- mēlmē, guest, Pl. mēlmānāh.

In the same way form their Plural all nouns compounded with the affix -y (= Sansk. य), as:

- rōbah, cowherd, Pl. rōbānāh.
- kōrbāh, master of the house, Pl. kōrbānāh.
- mālgbāh, collector of salt, Pl. mālgbānāh.

§ 47.
6) Nouns ending in e.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate

*) When final āh, āl, ān etc. of polysyllabic nouns is followed by another syllable, ā passes naturally into the more distinct a.
objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

āśnāe, friend, acquaintance, Pl. āśnāy-ān.

dōe, custom, Pl. dōy-ūnah.

Irregular Plural formation.

7) Nouns ending in ī.

These form their Plural by adding the termination ān (seldom gān); before this Plural termination final i is pronounced either as i or iy.

bāndī, a captive, Pl. bāndi-ān.

sipāhī, a soldier, Pl. sipāhi-ān.

silamē, a wash-hand basin, Pl. silāmē-ān.

salāī, the upright post of a Persian wheel, Pl. salāī-ān.

8) Nouns ending in ū.

These form their Plural by adding either the termination ān or gān. E. g.

kandū, a corn-bin, Pl. kandū-ān.

sārū, a Maina (bird) Pl. sārū-ān.

bāhū, an ornament for the arm, Pl. bāhū-ān.
Some nouns ending in ū are considered as collectives and do therefore not assume a Plural termination, as: ārzū, Sing. and Plur., wish; dārū, medicine; tamākū, tobacco.

§ 50.

9) Nouns ending in au.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate objects, by adding that of ūnah. E. g.

pairau, a follower, Pl. pairau-ān.
palau, hem of a garment, Pl. palau-ūnah.

Some nouns ending in au are considered as collectives, as jau, Sing. and Pl., barley.

B. Formation of the Plural of fem. nouns.

§ 51.

1) Nouns ending in a consonant (i. e. ĕ).

We have subsumed these nouns (§ 10, 5) under those, which end in ĕ, because they have now dropped in the Nom. Sing. (original) final e. But as they deviate in the formation of their Plural from those, which have retained final e in the Nom. Sing., they must be treated here separately.

But this class of fem. nouns, which have dropped final e in the Nom. Sing. and restore it again in the Nom. Plur. (as well as in the Format. Sing.) must not be confounded with those, which likewise end in a consonant in the Nom. Sing., but do not add e to the Format. Sing. and form their Plural irregularly. We must therefore distinguish:

a) Fem. nouns, which add e in the Nom. Plural.

These are the following:

bijal, a knuckle-bone, Pl. bijal-e (پِنْجَل).
brastan, coverlet, Pl. brastan-e.
ban, a rival wife, Pl. ban-e.
börjal, abode, home, Pl. börjal-e. *
baul, urine, Pl. baul-e. **
paltan, battalion, Pl. paltan-e.

* ) It is also used as a masculine and forms then the Pl.

** Mostly used in the Plural.
daršal, the frame of a door, Pl. daršal-e.
drákar the felly of a wheel, Pl. drákar-e.
ranḍäṛ*(rundär*), a brother's wife, Pl. runḍäṛ-e.
žmanz**, comb, Pl. žmanz-e.
stan, needle, Pl. stane.
sugul, a kind of buskin, Pl. sugul-e.

smaṭ

a cavern, Pl. smaṭ-e.
samist

a cavern, Pl. samist-e.

yandal, sprout, Pl. yandal-e.

rūjal, cow-pen, Pl. rūjal-e.
gāhar

a herd of cattle, Pl. gāhar-e

gōār

a herd of cattle, Pl. gōār-e

gōhār

a herd of cattle, Pl. gōhār-e

laškar†, army, Pl. laškar-e.
laman, skirt of a dress, Pl. laškar-e.

*) Other forms are: vrandär, Pl. vrandāṛ; vandyār, Pl. vandyāṛ-e.

**) Also written (by transposition of letters) čas mangaz.

*** is also used as masc., Pl. xizmas.

† laškar is also used as masc., Plur. laškarunah.
langör, a span, Pl. langör-e.
ivēšt, Pl. ivēšt-e.
mārij, a flame of fire, Pl. mārij-e.
matāk, a kind of wallnut, Pl. matāk-e.
mraz*, a quail, Pl. mraz-e.
mangul, a talon, Pl. mangul-e.
miāšt, month, Pl. miāšt-e.
mīčan, a handmill, Pl. mīčan-e.
mērman, mistress, Pl. mērman-e.
mēž, a ewe, Pl. mēž-e.
nvarz, a sandpiper, Pl. nvarz-e.
vāt, way, Pl. vāt-e.
vraq, day, Pl. vraq-e.
vraq, Pl. vraq-e.
vrayaq, cloud, Pl. vrayaq-e.
vrayaz, Pl. vrayaz-e.
vandar, a tethering rope with nooses, Pl. vandar-e.

*) Also written: nvarz, nv = m.
b) Fem. nouns, which form their Plural irregularly.

- trör*)), aunt, Pl. trör-āne.
- drör drande.
- ndrör ndrande.
- lür, daughter, Pl. lünrah
- ngör ngende
- yör, husband's brother's wife, Pl. yünre.

§ 52.

2) Nouns ending in ā.

These form their Plural, when denoting animate objects, by adding the termination gāne (cf. § 44), but when they denote inanimate objects, they remain unchanged in the eastern dialect, whereas they add the termination vi (or ve) in the western. E.g.

- niā, grandmother, Pl. niā-gāne.
- balā, misfortune, Pl. balā-vī.

*) From another Sing. trōre, the Plural trōre-gāne is formed. § 57.
§ 53.

3) Nouns ending in āh.

These form their Plural by changing āh to ē. *)

bad-āh, bribe, Pl. bad-ē.

lind-āh, bow, Pl. lind-ē.

Some nouns ending in āh are considered as collectives and form therefore no Plural, as ābāh, Sing. and Pl., water; ānāh, eyelash; ānāh, girl etc.

Some foreign nouns ending in āh and denoting animate objects, add also the termination gāne, as:

firištāh, (fem.) angel, Pl. firištah-gāne.

A certain number of nouns of this class are only used in the Plural:

īrē, ashes.

pūgalē, the hooping cough.

pērūne, the Pleiades.

pēstē, mockery.

tarāvē, a prayer consisting of 20 genuflexions in Ramazān.

tarvē, sour milk, whey.

xāvē, dust, clay.

xātōlē, muddy water.

xvalē, sweat, perspiration.

*) In MSS. often written only ē, which, as well as the Sing. ē, instead of ā, ought to be avoided.
dūrē, fine dust.

ramē, dysentery.

zavē, matter, pus.

sarvānde, fallow land.

sūre, shout, noise.

šlōmbē, buttermilk.

šōmē, the fruit of the mastin tree.

šōlē, rice; šolēh, the rice plant.

γανē, thorns, bramble; γέμι branch of a thorn tree.

γαλη, sheep and goats; γελη a herd of sheep and goats.

nakrēzē, Henna.

ninē, roasted grain; ninēh a grain of parched corn.

vāvē, snow.

vurbūsē, barley; vurbūshe a corn of barley.

vrije, rice; vrijeh etc. a corn of rice.

vinē, blood.
§. 54.

4) **Nouns ending in ō.**

These form their Plural by adding the termination gāne, be they denoting animate or inanimate objects; cf. §. 45, b).

- pisō, a cat, Pl. pisō-gāne.
- pāekō, a flail, Pl. pāekō-gāne.

Some nouns ending in ō are considered as collectives and remain therefore unchanged in the Plural, as: barzą, Sing. and Pl., cheek; řanțko, swing, cradle; vurșo, meadow.

§. 55.

5) **Nouns ending in i.**

These form their Plural:

a) when denoting animate objects, by changing final i to aī, or by adding the termination gāne or āne, the latter chiefly, when the masc. Plur. termination ends in ān (§. 48).

- sahēli, a handmaid, Pl. sahēli-gāne.
- đaī, a nurse, Pl. đaī-gāne.
- hādī, a female guide, Pl. hādī-āne.
- pisī, cat, Pl. pisī-āne.

b) by changing final i to aī, when denoting inanimate objects, as:

- dușnī, enmity, Pl. dușnai.
- ťaștī, breakfast, Pl. ťaștaī.
§ 56.

6) Nouns ending in aī.

These remain unchanged in the Plural, as:

*jinaī*, girl, Pl. *jinaī*.

*gānraī*, oil-press, Pl. *gānraī*.

§ 57.

7) Nouns ending in e.

There are very few fem. substantives ending in e. They form their Plural either by adding the termination gāne or āne; before the latter a euphonic y may be inserted (= -y-āne*). E. g.

*trore-gāne*, aunt, Pl. *trore-gāne*.

*nāve-y-āne*, bride, Pl. *nāve-y-āne*.

From this class of nouns those are to be well distinguished, which end likewise in e, but which are (originally) adjectives used substantively and follow therefore the Plural-formation of the adjectives, by changing final e to ī (§ 87, 6. c. a.).

*sarkūzī*), a sow, Pl. *sarkūzī*.

*maryame*, a female kid, Pl. *maryamī*.

§ 58.

8) Nouns ending in ū.

The few fem. nouns ending in ū form their Plural, denote they animate or inanimate objects, by adding the termination gāne. E. g.

*) In Qandahār *trore* and *nāve* remain unchanged in the Plural.

**) Literally: having the head downwards.
II. The formation of the Formative Singular and Plural.

§ 59.

Before the prefixes and postfixes (see sub III), by means of which the several cases are made up in Paštō, can be connected with the noun, it must first be put in the Formative or oblique case (Sing. and Plural), which is always identical with the Instrumental; after this is done, the prefixes or postfixes do not any longer affect the noun.

1) The Formative of the Singular.

§ 60.

A. The Formative of masc. nouns.

a) Nouns ending in a consonant remain unchanged in the Form. Sing. Excepted are those nouns, in which original ā is changed to ū in the Nom. Sing. (§ 42, d). In their Form. Sing. ā reappears again and at the same time ah is added to the theme, so that the Form. Sing. and the Nom. Plur. outwardly coincide. E.g.

špūn, shepherd, Form. Sing. špān-ah.

nūm, name, Form. Sing. nām-ah.

This rule however is not strict and in many instances the Form. Sing. is not distinguished from the Nom. Sing., especially in nouns denoting inanimate objects.

Those nouns, which according to § 42, c, form their Plural by adding the termination ah, form their Form. Sing. in the same way, as:

yar, mountain, Form. Sing. yr-ah.

mal, companion, Form. Sing. ml-ah.
b) Nouns ending in ai change it to i, as:

songai, a dwarf, Form. Sing. song-i.

c) Nouns ending in a, o, ah, e, u, au remain unchanged in the Form. Sing. The only exception is the numeral yau, one, the Formative of which is yau-ah.

§ 61.

B. The Formative of fem. nouns.

a) Those nouns, which are comprised in the list of § 51, a, form the Form. Sing. by restoring (original) e, so that the Form. Sing. and the Nom. Pl. are outwardly identical. E.g.

lář, way, Form. Sing. lāř-e.

Those under § 51, b, remain unchanged in the Form. Sing., as:

mőr, mother, Form. Sing. mőr.

b) Nouns ending in å remain unchanged in the Form. Sing.

c) Nouns ending in áh change it to ē, as:

sarvāh, cypress, Form. Sing. sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as foreign words, remain unchanged in the Form. Sing., as lálah, a tulip, Form. Sing. jumlāh, total sum, all (jāmāh, etc.); γαλάξ, corn.

d) Nouns ending in ò remain unchanged in the Form. Sing.

e) Nouns ending in ĩ change it to aī, as:

sahēlī, handmaid, Form. Sing. sahēlāī.

garmī, heat, Form. Sing. garmāī.

* āmāh is also treated like an adjective and constructed accordingly, cf. § 90.
A few nouns remain unchanged in the Form: Sing., as सिझन, a swaddling band, Form. Sing. सिझन, and commonly all foreign nouns, as حادی, a nurse; حادی, a (female) guide.

f) Nouns ending in āi remain unchanged in the Form. Sing.

g) The few substantives ending in e remain unchanged in the Form. Sing., as ناوا, bride, Form. Sing. ناوا nāve.

Those nouns, which are originally adjectives (§. 57), change e to ī in the Form. Sing., as سرکوز, a sow, Form. Sing. سرکوزī sarkūzī.

h) Nouns ending in ā remain unchanged in the Form. Sing.

§. 62.

2) The Formative of the Plural.

The termination of the Formative Plural is (Hindi ो, Sindhi and Panjābī व — Prak. Gen. Plur. जा or जा), which is either added to the Plural terminations, as ān-, ūn- (ah being dropped before it), gān-, or which is affixed to the theme itself**), by dropping the Plural termination altogether, as द्वार plār- (Plur. द्वार = 2, ta plār-ūn-). Entering into particulars we have to consider:

§. 63.

A. The Formative Plural of masc. nouns.

a) Nouns ending in a consonant form their Nom. Plural, as we have seen, in different ways:


**) This is always the case with all collective nouns.
α) Those ending in the Plural in ān, ūnah (§. 42, a, b.), add the Format. Plur. affix ō*) either to these terminations, as ān-ō, ūno, or they add it directly to the crude form of the noun, as:

\begin{align*}
\text{malik-ān}, & \text{ chieftains, Form. Pl. malik-ān-ō} \\
\text{ās-ūnah}, & \text{ horses, Form. Pl. ās-ūn-ō.}
\end{align*}

β) Those ending in the Nom. Pl. in ḥ (§. 42, c) drop it before the affix ō, as:

\begin{align*}
\text{gr-ḥ}, & \text{ mountains, Form. Pl. ḥ-gr-ō.}
\end{align*}

γ) Those ending in the Nom. Pl. in ah (§. 42, d) drop it before the affix ō, as:

\begin{align*}
\text{špān-ah}, & \text{ shepherds, Form. Pl. špān-ō.}
\end{align*}

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally adjectives, as:

\begin{align*}
\text{paštān-āh}, & \text{ Form. Pl. paštān-ō.}
\end{align*}

The affix ō also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as ʒאַנֶ-o. This is frequently the case with nouns denoting inanimate objects.

\begin{align*}
\text{žangūn, knee and żwūn, the thigh (both in the Form. Sing. žangānah and žwānah, žvānah), drop in the Plural the termination ūnah before the affix ō, as:}
\end{align*}

\begin{align*}
\text{vran-ūnah, Form. Pl. vran-ō.}
\end{align*}

δ) Nouns ending in the Plur. in ahār (§. 42, e) or which change final a to ā (§. 42, f) simply add the affix ō, as: ahār-ō, mayān-ō**; final ah (§. 42, g) is always dropped before ō, as:

\begin{align*}
\text{vrunō, kāl-ō (or kul-ūn-ō), žwūn-ō.}
\end{align*}

*) This affix ō is frequently written by Pēš (-) only, which is to be disproved of.

**) The affix accedes in this and similar cases to the crude form (Nom. Sing.).
b) Nouns ending in ai, Pl. i, add the Formative affix ī to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

\[ \text{sīkr-ī, hawks, Form. Pl. sīkr-īy-ō or sīkr-i-ō.} \]

Those ending in ān, ūnah form the Form. Pl. regularly in ān-ō, ūn-ō, or add the affix ē to the crude form of the noun, as:

\[ \text{mrāi-ī, mraī-ō} \]
\[ \text{mrāi-ān} \]
\[ \text{mrāi-ūnah} \]

slaves; Form. Pl. mraī-ān-ō

Those ending in ā, Nom. Pl. y-ān, gān (§ 44) add the affix ō to these Pl. terminations, as y-ān-ō, gān-ō. The Arabic broken Plurals ending in ā simply add the affix ō as āmarā, nobles, Form. Pl. āmarā-ō. The same is the case with collective nouns, as ĉūrā, a bangle, Sing. and Plur., Form. Pl. ĉūrā-ō.

c) Nouns ending in ā, Nom. Pl. ān, gān, ūnah (§ 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ē to the crude form of the noun with inserted euphonic ĭ, as saqqāv-ā.

d) Nouns ending in ē, Nom. Pl. ēn, gēn, ūnah (§ 46), drop final ē and add the affix ē, as ēst-ēšt-ah, hairs, Form. Pl. ēst-ēšt-ō. Those ending in the Nom. Pl. in ān, gēn, and ūnah

\[ * ) \text{Some nouns may remain unchanged in the Format. Pl., as dūrā, both; ď dūrā, of both; Jumlah, all, ď ļ ļ, of all; ě ļ ļ, of all; ħamah, all, ě Ĺ Ĺ, of all. Thus we find also dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh, instead of dā melmānāh. The she should serve the guests of her Lord (Gulsh. I, 62).} \]

change these Pl. terminations in the Format. Pl. to ān-ō, gān-ō, ūn-ō.

Foreign nouns ending in ah retain this final syllable and add to it ŏ or v-ō in the Form. Pl., as:

kahinah, priests (from Arab. كاهن), Form. Pl. kahinah-ō.

hazārah, the Hazārah prople, Form. Pl. hazārah-vō.

Those nouns in ăh, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ŏ, as mēlm-ānah, guests, Form. Pl. mēlm-ān-ō.

f) Nouns ending in e (Nom. Pl. -y-ān, y-ūnah, §. 47), ī (Nom. Pl. ān §. 48), ū (Nom. Pl. ān, gān §. 49) and au (Nom. Pl. ān, ānah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ŏ to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as zāman, sons (from Sōj zōē, §. 47) form the Format. Pl. either by zāman-ō or zōy-ō.

§. 64.

B. The Formative Plural of fem. nouns.

a) Nouns ending in the Sing. in a consonant and in the Nom. Pl. in e (§. 51), drop in the Format. Pl. final e before the affix ŏ, as lāre, ways, Form. Pl. lār-ō; similarly the irregular Plurals (§. 51, b), as yvēnde, sisters, Form. Pl. yvēnd-ō; lūnçah, daughters, Form. Pl. lūnç-ō.

b) Nouns ending in ā, which either remain unchanged in the Nom. Pl. or add the termination vī (vē) (§. 52), add the Formative Pl. affix ŏ to the crude form, with or without euphonic v, as balā or balā-ō or balā-vī, misfortunes, Form. Pl. balā-ō or balā-v-ō. Nouns ending in gāne change this Pl. termination to
gān-ō, as: .nyākāntō niā-gāne, grand-mothers, Form. Pl.  nyākāntō
niā-gānō.

c) Nouns ending in āh, Nom. Pl. ē (§ 53), drop this Pl
termination before the affix ō, as: lindē, bows, Format. Pl. lind-ō. C o l l e c t i v e nouns, which are identical in the Nom. Sing.
and Plural, drop final āh before the affix ō, as: ôtā ōbāh, Nom.
Sing. and Pl., water and waters, Format. Pl. əb-ō.

In the older language and in poetry i (= e) is occasionally
preserved before the affix ō, as őšē, tears (Nom. Sing.
őšāh), Format. Pl. őš-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the
Format. Pl. to gān-ō, as: firištah-gāne, angels, Format. Pl.
 firištah-gānō; but the forms firišt-ō, firištah-ō and firištah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§ 54), change it in
the Format. Pl. to gān-ō. The c o l l e c t i v e nouns add v-ō in the
Format. Pl., as ḅārbō, cheek, Format. Pl. ḅārb-ō, v-ō,
final ā being shortened in pronunciation to ō.

e) Nouns ending in ā, Nom. Pl. āī (§ 55), change the Plur.
termination āī to ī before the affix ō or drop it altogether, as:
sahēlāi, hand-maids, Format. Pl. sahēli-ō or sahēli-sahēl-ō. The Plural termination gāne and āne is changed to gān-ō
and ān-ō.

f) Nouns ending in āī, Nom. Pl. āī (§ 56), always drop final
āī before the affix ō, as:  gānrāī, oil-presses, Format. Pl.
 gānr-ō.

g) Nouns ending in e, Nom. Pl. āne, gāne (§ 57), change
these Plur. terminations in the Form. Pl. to ān-ō, gān-ō.
Those ending in the Nom. Pl. in ī, shorten it to i (or iy-) or drop it altogether before the affix ō, as: सर्कुजि, sows, Format. Pl. सर्कुजि-ō or: सर्कुजनो.

h) Nouns ending in ū, Nom. Pl. gāne (§. 58), form their Format. Pl. regularly by changing gāne to gān-ō.

III. Formation of cases.

Case-prefixes and postfixes.

§. 65.

1) The Nominative Sing. has no particular case-sign, but is identical with the crude form of the noun. The Nom. Plur. is recognised by the change of the final syllable or by the several Plural terminations, as shown in §. 42—58.

2) The Accusative has no particular case-sign, but is identical with the Nom. Singular or Plural.

3) The Instrumental*) Singular and Plural is identical with the Formative Singular and Plural respectively. All the other cases (the Vocative of course excepted) must be made up by means of prefixes and postfixes, which require the Formative of the noun, which they precede or follow.

4) The Genitive. In order to express a Genitive-relation the Paštō places the prefix ্दa**) before the Formative of a noun ***) which logically stands in the Genitive. The Genitive commonly precedes the governing noun, but it may also follow

*) See on the formation of the Instrumental my essay: „On the declensional features of the North-Indian Vernaculars, p. 388.

**) That the Paštō Genitive-prefix ्दa is identical with the Panjābī dā (Prākrit दा = Sansk. दा) is shown in my essay, „On the declensional features etc. p. 396. 6.

***) When a noun, preceded by a numeral ends in ah (§. 42, 9), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the Formative, as: द ब्रो काला of three years; गः न्य न्य न्य काला after three years, etc.
5) The Dative. In order to express the idea of the Dative the Pāsto employs a variety of particles, which partly precede and partly follow the Formative of a noun.

a) The prefix́ va is now nearly antiquated, but it is frequently met with in older Pāsto authors and in poetry, as: رسرسی va sarī, to a man. There can be hardly a doubt, that this prefix́ is identical with the Pārsī prefix ō, which Spiegel in his Pārsī Grammar, p. 55, note, derives from the Zendic preposition avi. With va the postfixes xē tah or xō tah or vais vatah are frequently joined, as ہتویرسو va sarī tah or یو va sarī vatah, to a man.

b) The postfix xō tah and xō lah. The postfix xō tah is very likely identical with the Hindūstāni तीतितितितितिति, Sindhi ہااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااa, which is to be derived from the Sansk. स्याने, vatah very probably is the Sindhi postfix ہااااااااااااااااa, near to, with.

c) The postfix xē lah and xē larah. The postfix xē is very likely identical with the Pārsī postfix rā, modern Persian likewise ہاااااااااااa, which originally signifies "for the sake of". The Marāthī uses likewise ला la as Dative postfix, which corresponds to the Sindhi ہااااa, Hindūstāni तीतितिति, for the sake of.

The postfix ہااااااااa larah has no analogy in the cognate idioms and its origin is therefore doubtful.

6) The Ablative. The idea of the Ablative is expressed partly by prefixes alone, partly by prefixes and a postfix.

a) The most common Ablative prefix is xē lah, which always requires the Formative of a noun, as: xē lah laštī, from a brook. When a noun ends in a consonant*) or in e, au, the

*) Nouns comprised in the list §. 52, a. being excepted.
syllable ah (or only a) is added for euphony's sake, as: لَهَ غَمَّة
lah γam-ah (or γam-a), out of grief, لَهَ مَوْتَيْا لَهَ lah zőy-ah, from the
son; لَهَ مَوْتَيْا لَهَ lah ṭan-a, from the ambush (or: lah ṭav-a). Very
frequently لَهَ is also followed by the postfix نَا نَا (in the eastern
dialect), as: لَهَ َبا لَهَ lah laštī nah, from a brook. When a noun
ending in a consonant or e is thus followed by the postfix نَا،
the euphonic syllable ah or a is not added, as لَهَ غَمَّة
lah γam nah, out of grief, لَهَ مَوْتَيْا لَهَ lah zőe nah, from a son; but when لَهَ is followed by the postposition بُسْرَ (بُسْرَ — بُسْرَ with), a euphonic
ah (a) is commonly added to the noun, as لَهَ كُور بُسْرَ لَهَ lah kör-a
sarah, with the house.

The prefix لَهَ lah (not to be confounded with the postfix لَهَ) has very likely taken its origin from the Hindī postfix تَهَ or تَهَ, from (Prāk. تَهَ = Sansk. تَهَ), t having passed into 1 in Paštō; نَا نَا nah we would compare with the Gujarātī Genitive
affix نَا*), which in Paštō has become a postposition, so that it has properly in نَا — لَهَ a double Ablative case-sign.

b) Besides لَهَ (or نَا — لَهَ) the Paštō uses also the prefix تَرَ*), with which the postfix نَا may also be joined as with لَهَ.

When تَرَ precedes a noun ending in a consonant or e, au,
euphonic ah or a must be added to the noun, as تَرَ سَرَ تَرَ سَرَ tar sarə
from the head, تَرَ قَيَاه, from the place (خَائِق); before

* Compare: "On the declensional features" etc. p. 398.

**) Tar seems to be identical with لَهَ as regards its origin, for it is apparently derived from the Sansk. Abl. affix تَرَ, with transition of s to r.

On the special signification of تَرَ see §. 174, 7.
the other nouns it requires simply the Formative. But when
precedes a noun in the Singular ending in āh (fem.), it remains
in the Nominative, as: tar xuľah, from the mouth. When
precedes a noun in the Plural, it requires the Formative,
as: tar kūnne, from the daughthers, but nouns with the
Plur. termination ūnah may remain in the Nominative, as:
tar kūnne, under the chin.

When is followed by the postfix ّناه, nouns ending in a
consonant or e, au, do not add a euphonic ah or a, as: tar šāy nah, from a bough, but when followed by the postposition
), final euphonic ah (a) is commonly added as: tar qiāmat-a põre (قیامت), up to the resurrection. With other
nouns the Formative is required, but nouns ending in āh may
also remain in the Nom. (Sing.), in the Plural the Formative
only is used. E. g. tar zmakē lānde, under the
ground or tar sīnāh lānde, under the breast;
tar pēd lānde, under the feet.

c) In the east (especially among the Khataks) د de **) is
frequently used as an Ablative prefix, which may also be followed
by ّناه. It is constructed in every way like the prefix د علم, as: د علم de ژلما, out of tyranny.

7) The Locative. The idea of the Locative is expressed

*) On see § 174, 7.

**) In Qandahār however ّناه is pronounced like da. At any rate
ّناه is etymologically identical with the Genitive prefix ّناه.
either by the prefix ین pah alone or with following کبیس kše (*)
(کبیس), which is not used as an independent postfix, but only in
connexion with ین, as: ین— کبیس in, on. The prefix ین is identi-
cal with the Pārsī prefix pa or fa, modern Persian ین, Sansk.

the origin of کبیس however is doubtful. It appears to
have sprung from the Hindhi نیچे, below, down, by dropping
initial ن; the form کبیس seems therefore to be original and a
euphonic insertion (as in ین pšah, foot, etc.).

The construction of ین must be well noticed; it requires, like
the other prefixes and postfixes commonly the Formative of the
noun, as ین pah lāre, on the road, ین pah lārō, on the roads. But from this rule there are many exceptions:

a) If a noun end in ین (masc.) or ین (fem.), ین is joined to
the Nominative, as ین pah vāšah, on the grass; ین مین کبیس
pah mīnāh kše, in love; but we find also: ین کبیس
on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in ین, ah (with and with-
out internal vowel-change §. 42. d. g.) ānah, ūnah may, when
constructed with ین, remain in the Nominative; e.g. ین لله ین
pah tlah ham pah rātlah, in going and in coming; ین همان کبیس
pah pāştānah kše, amongst the Afghāns; ین دری خیبر
pah āsūnah, amongst the horses; ین غو پیک
pah یوبانnah, amongst the cowherds. But in all these cases the

* کبیس is also written and pronounced کبیس ke in Peshāwar.
ین is also frequently written کبیس pa and thus even joined with the noun
itself, which ought to be avoided.
Format. Pl. might also be used, as "په تلود" "pah tlo" etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a numeral, as "په دروازه ورنه" "pah dvah vrađe", in two days; otherwise "په" is seldom constructed with the Nominative Plural of a fem. noun and only in poetry; so says Xush'āl čān (Gulsh. II, 42. 2.):

*لُونDELETE*ه*نَّ دَخْفُ دَ قَرْ سَرَى دَ خَیْلِی لَرََْا* (рыв)*،

the throat of every man is moist by its own spittle.

c) The fem. nouns ending in ī, Format. Sing. āī (§ 55; 61, 5), are constructed in the east with the Formative, but in the west with the Nominative, as "په دوستَ" "pah dōstaī" and "په دوستي" "pah dōsti"; when constructed with the Plural "په" always requires the Formative, as: "په بَدَیو" "pah bādio", by wicked works.

Annotation. Like "په" the preposition فِرْ par, on, upon, is also constructed. The poets take the liberty, when "په" is constructed with a noun ending in a consonant, to add a euphonic ah (a) to it, similarly as after the prefixes "تَبِي" and "دَ". E. g.

لُوم *بِ وَرْک‌ور بِتَچا نَه دَرومسَی" نَه سرَه* (рыв)*،

Without giving fame does not come on any body's head. (Gulsh. I, 173).

8) The Vocative, which is, properly speaking, not a case, is formed, after the analogy of the Persian, by adding the syllable ah (a) or ā, with or without the interjectional particles "آَیَ ai, دَ وَ فَس*. Entering into particulars we have to notice:

*لَآَرِ" لَآَرِ، Nom. Pl. from "لَآَرِ". (рыв)*
A. The Vocative Singular.

a) of masc. nouns.

α) Masc. nouns ending in a consonant add the syllable ah (a) or ā, with or without the interjectional particles, as: vrör-āh, o brother, ai vrör-ah, vrör-ā.

Nouns, which according to § 60, 1. form their Format. Sing. by internal vowel-change and the addition of the syllable ah, or which add āh, dropping at the same time the short vowel of the crude form, do the same in the Vocative, as: vrôr-āh, o shepherd! αι για, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ā to the Formative Sing., as: ai sáriāh, o man!

γ) Masc. nouns ending in ā, ā, ā, ā, ā, au *) remain unchanged in the Vocative.

δ) Masc. nouns ending in e add ah (a), ā, before which final e is changed to y, as: zôy-āh, o son!

ε) Masc. nouns ending in i add ah (a) ā, shortening i at the same time to i or iy, as: jogî-āh, o Jôgi!

b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional particles before the Formative Sing., as: ai jân-e, o maid! vô jâd-ē, o woman; the interjectional particles may also be dropped, as jî jân-e.

Those fem. nouns, which end in a consonant but do not add e in the Format. Sing. (§ 51, b), add likewise e in the Vocative, as: ai môr, o mother! xor-e, o sister!

*) Those in ā and ā and au may also add ā, ah; before final ā a euphonic y is inserted, as in Persian, as: gadî-yā, o beggar!
B. The Vocative Plural.

The Vocative Plural of both genders is throughout identical with the Formative Plural, with or without the interjectional particles.

§ 66.

We let now follow a general survey of the Paštō declensional process, according to the different terminations of nouns. In the first paradigm all the cases will be put down, in the following only the Nominative, Formative and Vocative Sing. and the Nominative and Formative Plural will be exhibited, as from these the several cases can easily be made up by means of the prefixes and postfixes, which are the same for the Singular and the Plural.

§ 67.

I. Masculine nouns.

1) Nouns ending in a consonant. (§ 42; 60; 63, 1.)

   a) With the Plural termination ān.

Sing.

Nom. मलिक, a chieftain.

Accus. न्यऽलिक, a chieftain.

Format. । मलिक, by a chieftain.

Instrum. त्र न्यऽलिक, of a chieftain.

Genit. त्र न्यऽलिक, of a chieftain.

Dative. बलिकऽ त् न्यऽलिक त् बलिकऽ त् न्यऽलिक त् बलिकऽ त् न्यऽलिक त्

va malik; न्यऽलिकऽ त्

va malik tah; न्यऽलिकऽ त्

va malik vatah; न्यऽलिकऽ त्

va malik tah*);

*) The most common postfixes now in use are दे ले and ले.
malik vatah; ملكك لَّهُ malik lah; ملكك له malik larah, to a chieftain.

Ablative. لَّهُ ملكك Nah; ملكك له tar malika; ملكك له tar malik nah.

de (da) malika; malik nah, from a chieftain.

Locat. ملكك كِيِّن pah malik; Mلكك كِيِّن pah malik के, in a chieftain.

Vocat. Malika, malika, o chieftain!

Plural.

Nom. ملِكان malik-ān, chieftains.

Accus. ملكان malik-ān, chieftains.

Format. ملكان malik-ān-ā, by chieftains.

Instrum. ملكان da malik-ān-ā, of chieftains.

Genit. ملكان va malik-ān-ā, va malik-ā, to chieftains.

Dative. ملكان da malik-ān-ā, da malik-ā, of chieftains.

Ablat. لَّهُ ملكان Nah; ملكان له nah; Mلكان له nah; Mلكان له nah, from a chieftain.
de (da) malik-ān-ū; de (da) malik-ū etc. from chieftains.

Locat. pah malik-ān-ū, pah malik-ū;

Vocat. ai malik-ān-ū, malik-ū, o chieftains!

b) With the Plural termination ūnāh.

Sing.

Nom. ās, horse.
Format. ās.
Vocat. āsāh.

Plur.

Nom.  ās-ūnāh, horses.
Format. ās-ūnō ās-ūnāh.

C) With the Plural termination āh and ejection of the short radical vowel.

Sing.

Nom. īl, thief.
Format. īlah.
Vocat. āi īl-āh.

Plur.

Nom. īl-āh, thieves (also: īl-ūnāh).
Format. īl-ūnō īl-ūnāh.
d) With the Plural termination ah and internal vowel-change.

**Sing.**

Nom.  špūn, shepherd.

Format. špān-ah.

Vocat.  ai špān-āh.

**Plur.**

Nom.  špān-ah, shepherds.

Format. špān-o.

e) With the Plural termination ahār.

**Sing.**

Nom.  trap, a bump.

Format. trap.

**Plur.**

Nom.  trap-ahār, bumps.

Format. trap-ahār-ō.

f) With change of final a to a.

**Sing.**

Nom.  szar, a stone.

Format. szar.

Vocat.  syar-āh.

**Plur.**

Nom.  szar, stones.

Format. szar-ō.
g) With the Plural termination ah, in connexion with numerals.

**Plur.**

Nom.  

Format.  

§. 68.

2) Nouns ending in ai (§. 43. 60, b; 62, b).

**Sing.**

Nom.  

Format.  

Voc.  

**Plur.**

Nom.  

Format.  

§. 69.

3) Nouns ending in ā (§. 44; 60, c; 63, c.)

a) **Sing.**

Nom.  

Format.  

Vocat.  

**Plur.**

Nom.  

Format.
b) Sing.
Nom. мама, (paternal) uncle.
Format. мама.
Vocat. ай мама.

Plur.
Nom. мама-ган.
Format. мама-ган-ду.

§. 70.

4) Nouns ending in о (§. 45; 60, c; 63, d).

a) Sing.
Nom. саккако, water-carrier.
Format. саккако.
Vocat. ай саккако.

Plur.
Nom. саккако-ан, water-carriers.
Format. саккако-ан-ду.

b) Sing.
Nom. биз, monkey.
Format. биз.
Vocat. ай биз.

Plur.
Nom. биз-ган, monkeys.
Format. биз-ган-ду.
c) Sing.
Nom. سكو, stitch.
Format. سكو.

Plur.
Nom. سكو-نه, stitches.
Format. سكو-ن-د.

§ 71.
5) Nouns ending in ُح (§ 46; 60, c; 63, e).

a) Sing.
Nom. ویسته, hair.
Format. ویسته.
Vocat. یی ویسته ai ویسته.

Plur.
Nom. ویسته (also: ویستنیه, vベストنن).
Format. ویست-د.

b) Sing.
Nom. لیوه, a wolf.
Format. لیوه.
Vocat. یی لیوه ai لیوه.

Plur.
Nom. لیه-ان, لیوه-ن. لیوه-ان.
Format. لیه-ان-د, لیوه-ن-د, لیوه-ن-د.
6) **Nouns ending in e (§. 47; 60, c; 63, f).**

**a)**

Sing.

Nom.  

Format.  

Vocat.  

Plur.

Nom.  

Format.  

§. 72.

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c)

Sing.

Nom.  

Format.  

Vocat.  

Plur.

Nom.  

Format.  

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d)

Sing.

Nom.  

Format.  

Vocat.  

Plur.

Nom.  

Format.  

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b) Sing.
Nom. 
\(\text{دُو} \) döe, custom.
Format. 
\(\text{دُو} \) döe.

Plur.
Nom. 
\(\text{دُو} \) döy-ünah, customs.
Format. 
\(\text{دُو} \) döy-ün-ö, döy-ö.

§ 73.
7) Nouns ending in \(\text{i} \) (§ 48; 60, c; 63, f).
Sing.
Nom. 
\(\text{سُبُّي} \) sipāhī, soldier.
Format. 
\(\text{سُبُّي} \) sipāhī.
Vocat. 
\(\text{آي سِبُّي} \) ai sipāhī (\(\text{سِبُّي} \) sipāhiá).

Plur.
Nom. 
\(\text{سِبُّي} \) sipāhi-ān, soldiers.
Format. 
\(\text{سِبُّي} \) sipāhi-ün-ö, sipāhi-ö.

§ 74.
8) Nouns ending in \(\text{u} \).
a) Sing.
Nom. 
\(\text{كُنُدُ} \) kándū, a corn-bin.
Format. 
\(\text{كُنُدُ} \) kandū.
Vocat. 
\(\text{أَي كُنُدُ} \) ai kandū, kandu-á.

Plur.
Nom. 
\(\text{كُنُدُ} \) kandu-ān, corn-bins.
Format. 
\(\text{كُنُدُ} \) kandu-ün-ö.
b) Sing.
Nom.  
Format.  
Plur.
Nom.  
Format.  

§. 75.
9) Nouns ending in au. (§. 50; 60, c; 63, f).

a) Sing.
Nom.  
Format.  
Vocat. ai pairau (pairau-áh).
Plur.
Nom.  
Format.  (pairau-ô).

b) Sing.
Nom.  
Format.  
Plur.
Nom.  
Format.  .
II. Feminine nouns.

§ 76.

1) Nouns ending in a consonant. (§ 51).

a) Nouns adding e in the Formative Sing. and Nom.

Plur. (§ 51, a; 61, a; 64, a).

Sing.

Nom. โฉม โฉม, maid, virgin.

Format. โฉม-ี.

Vocat. อี อี โฉม.

Plur.

Nom. โฉม-ี, maids.

Format. โฉม-อ.

b) Nouns with irregular Plural formation. (§ 51, b; 61, a; 64, a).

Sing.

Nom. почт почт, sister.

Format. почт.

Vocat. อี почт.

Plur.

Nom. почт-ี, sisters.

Format. почт-อ.

2) Nouns ending in ā. (§ 52; 61, b; 64 b).

a) Sing.

Nom. นี่ นี่, grandmother.
Format. َنيَا ِنيَا.
Vocat. َآيِ ِنيَا.

Plur.
Nom. َنيَا-َانَِي َنيَا-َانَِي.
Format. َنيَا-َانَِي َنيَا-َانَِي.

b) Sing.
Nom. َبَلََى َبَلََى, َبَلََى, َمِسَفَرَة. َبَلََى.
Format. َبَلََى َبَلََى.

Plur.
Nom. َبَلََى-َانَِي، َبَلََى، َبَلََى-َانَِي، َبَلََى-َانَِي، َبَلََى-َانَِي.
Format. َبَلََى-َانَِي، َبَلََى-َانَِي، َبَلََى-َانَِي.

§. 78.

3) Nouns ending in َأَحُ (§. 53; 61, c; 64, c).

Sing.
Format. َبَدَ-َحُ، َبَدَ-َحُ، َبَدَ-َحُ.
Vocat. َآيِ َبَدَ-َحُ.

Plur.
Format. َبَدَ-َحُ، َبَدَ-َحُ، َبَدَ-َحُ، َبَدَ-َحُ.

§. 79.

4) Nouns ending in َأُ (§. 54; 60, c; 64, d).

Sing.
Nom. َمِسَحُ، َمِسَحُ، َمِسَحُ.

§. 80.

5) Nouns ending in ī. (§. 55; 61, e; 64, e).

a) Sing.
Nom. سهيلی sahēlī, a handmaid.
Format. سهيلی sahēlaī.
Vocat. ائ سهيلی ai sahēlaī.

Plur.
Nom. سهيلی sahēlaī handmaids.
Format. سهيلی sahēli-ō (سهيلی sahēl-ō).

b) Sing.
Nom. دائي ā dai, nurse.
Format. دائي ā dai.
Vocat. ائ دائي ai ā dai.

Plur.
Nom. دائي-گان dai-gāne, nurses.
Format. دائي-گان dai-gān-ō.

c) Sing.
Nom. هادي ā hādī, a female guide.
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Format. ħādi.  
Vocat. āq ħādi.  

Plur.  
Nom. ħādi-āne, guides.  
Format. ħādi-ān-ō.  

d) Sing.  
Nom. sīznī, a swaddling band.  
Format. sīznī.  

Plur.  
Nom. sīznā, swaddling bands.  
Format. sīznī-ō (sīznīō sīzn-ō).  

§. 81.  
6) Nouns ending in āl. (§. 56; 61, f; 64 f).  

Sing.  
Nom. bēraī, boat.  
Format. bēraī.  
Vocat. āq bēraī.  

Plur.  
Nom. bēraī, boats.  
Format. bēr-ō.
§ 82.

7) Nouns ending in e.

a) Sing.
Nom. نَافِهُ، بريدة (نَافِهُ).
Format. نَافِهَ.
Vocat. أَى نَافِهَ نَافِهَة نَافِهَة.

Plur.
Nom. نَافِهَا، نَافَةُ نَافِهَا بريدة.
Format. نَافِهَة نَافِهَة نَافِهَة.

b) Sing.
Nom. تُروْرُي، أم.
Format. تُروْرُي.
Vocat. أَي تُرُورَي تُرُورَي تُرُورَي تُرُورَي تُرُورَي.

Plur.
Nom. تُروْري، أم، أمات.
Format. تُروْري تُروْري تُروْري تُروْري.

c) Sing.
Nom. سَرْكُوْزِ، القOW.
Format. سَرْكُوْزِ.
Vocat. سَرْكُوْزِ.

Plur.
Nom. سَرْكُوْزَ، القOW، قوات.
Format. سَرْكُوْزَ، سَرْكُوْزَ، سَرْكُوْزَ، سَرْكُوْزَ.
§ 83.

8) Nouns ending in ū. (§ 58; 61, h; 64, h).

Sing.

Nom. ميلوُ میلُ, a female bear.

Format. میلُ.

Vocat. یُ میلُ میلُ, mīlu-ā.

Plur.

Nom. میلُوُکارن میلُ-گاَنَه.

Format. میلُوُکارث میلُ-گاَن-د.

§ 84.

The Adjective and its flexion.

In the flexion of the substantive that of the adjective is in the main already comprised; we have here to consider only those rules, which apply peculiarly to the adjective.

As regards the position of the adjective, it is placed on the whole before its substantive, but it may also follow it, especially in poetry. One adjective may also precede its substantive and another follow it; even two adjectives may follow (without a conjunction) a substantive, especially if the first be a pronominal adjective, as:

لا هِ دِمَ هَ شَنَكُو حَقِیقتَ وَا مِسِن

I do not see with the (my) eyes the whole clear truth. (Gulsh. II, 52, 3).

We have to notice here especially the formation of the gender, further the peculiarities, to which some adjectives are subject in reference to the formation of the Plural and the Formative Sing. and Plur.

§ 85.

1) Adjectives ending in a consonant.

These form, like the substantives (§ 39, 1), the feminine by adding the termination āh (a), as ثور تُور, black, fem. تُورُ تُور-āh.
When two adjectives are joined together by the copula ḍ (cf. § 28, 1), they are considered and treated as one word and therefore only to the latter the fem. termination is added, as: خوشگان‌لا ḡušāl-āl-ḡursand-āh, fem., happy and content. The same is the case, when an adjective is repeated with the preposition لاحشوخ ḍ, as تار پاه تار tār pah tārт, scattered, fem. تار پاه تار tār pah tār-āh; but compounds, formed by means of چپه are commonly used in an adverbial sense and therefore not inflected at all.

When an adjective is intensified by another, both must be inflected, if not joined together by the copula ḍ, as چپ تار کب tār-āh (or تار کب tār-āh) quite black, fem. تار کب تار tār-āh tār-āh (or تار کب تار tār-āh).

**Paradigm.**

**Sing.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. غد, mixed</td>
<td>گاد-āh</td>
</tr>
<tr>
<td>Format. غد</td>
<td>گاد-č</td>
</tr>
<tr>
<td>Vocat. غدāh</td>
<td>گادāh</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. غد</td>
<td>گاد-č</td>
</tr>
<tr>
<td>Format. غد-ο</td>
<td>گاد-ο</td>
</tr>
</tbody>
</table>

When the adjective is used in the sense of a substantive, it adds the Plur. termination ān, as غد-ان گاد-ān, Formative: غد-ان-ی (or غد-ی گاد-ی). It is a poëitical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i.e. ān, ānā). So says, for instance, rah'mān:
On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

Some adjectives as: mayan, in love, and all formed by the affix (cf. §. 42, f) follow the declension of when used substantively (§. 67, f).

Some adjectives are inflected irregularly; as mar, dead, fem. mr-ah; Format Sing. m. mr-ah, fem. mr-e; Nom. Pl. mr-ah, fem. mr-e; Format. Pl. m. mr-o. Similarly Lvar, high, fem. Lvar-ah; Nom. Pl. Lvar-ah (Lvar-ah) fem. Lvar-e. zaryūn, verdant, fem. zaryūn-ah; Nom. Pl. zaryūn-ah, fem. zaryūn-e.

In some adverbial phrases the adjective remains uninflected, as kūm-ah ħvā tah, to which direction, whereto? (instead of: kūm ħvā tah; bal-āh ħvā tah, to another direction, somewhere else.

§. 86.

Monosyllabic adjectives with secondary ०, उ, ॐ*)

There is a certain number of monosyllabic adjectives with secondary ०, उ, ॐ, which form the Sing. feminine, the Formative Sing. masc., the Nom. Plur. masc. and the Formative Plur. masc. in an irregular way.

The following adjectives, in which original ā has been deepened to उ and ॐ, restore it again, but shortened, before the fem. termination āh, which is considered half-accented (cf. §. 39, 1), as ripe (originally पाक, from पाक = Hindi पाक, Sansk. पक) by āx

*) If ०, उ and ॐ be radical, they are of course not subject to any change, as रोइंग, healthy, fem. रोइंग रोइंग-āh, etc.
fem. ِخَاقَةُ پأخُر، thence the regular Plur. ِخَاقَةُ پأخُر. The Formative Sing. masc. is ِخَاقَةُ پأخُر, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise ِخَاقَةُ پأخُر (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) ِخَاقَةُ پأخُر, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ِخَامِي is likewise shortened to ِخَامِي پأخُر, the Vocative affix ah being accented, as ِخَاقَةُ پأخُر.

Irregular is ِخَرَسُ، red (Pers. ِخَرَسُ），fem. ِخَرَسُ، but Plur. masc. ِخَرَسُ. Some adjectives also change ِخَرَسُ to ِخَرَسُ; see the list.

Some adjectives, which contain ِخَرَسُ, change it in a similar way to ِخَرَسُ, as ِخَرَسُ، bitter, fem. ِخَرَسُ، Plur. fem. ِخَرَسُ، Format. Plur. ِخَرَسُ، But the Format. Sing. masc. is ِخَرَسُ، (like ِخَرَسُ §. 90, a) and the Nom. Plur. masc. likewise ِخَرَسُ، Format. Plur. masc. ِخَرَسُ.

Paradigm. I.

Sing.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ِخَرَساَثَر، fat.</td>
<td>ِخَرَساَثَر، ِخَرَساَثَر</td>
</tr>
<tr>
<td>Format. ِخَرَساَثَر، fat.</td>
<td>ِخَرَساَثَر، ِخَرَساَثَر</td>
</tr>
<tr>
<td>Vocat. ِخَرَساَثَر، fat.</td>
<td>ِخَرَساَثَر، ِخَرَساَثَر</td>
</tr>
</tbody>
</table>

Plur.

| Nom. ِخَرَساَثَر، fat. | ِخَرَساَثَر، ِخَرَساَثَر |

*) Some adjectives may retain ِخَرَسُ and ِخَرَسُ in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plur. and Format. Plur.) they undergo the vowel-change.
The following adjectives are inflected after the two preceding paradigms; the others are regular and not subject to any vowel-change in the formation of the gender or number.

<table>
<thead>
<tr>
<th>Sing. masc.</th>
<th>Sing. fem.</th>
<th>Plur. masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>prōt</strong></td>
<td><strong>prat-ā</strong></td>
<td><strong>prāt-āh</strong></td>
</tr>
<tr>
<td><strong>pōz</strong></td>
<td><strong>pāx-ā</strong></td>
<td><strong>pāx-āh</strong></td>
</tr>
<tr>
<td><strong>pōs</strong></td>
<td><strong>pōs-ā</strong></td>
<td><strong>pōs-āh</strong></td>
</tr>
<tr>
<td><strong>soft</strong></td>
<td><strong>past-ā</strong></td>
<td><strong>past-āh</strong></td>
</tr>
<tr>
<td><strong>trīx</strong></td>
<td><strong>tarx-ā</strong></td>
<td><strong>tarx-āh</strong></td>
</tr>
<tr>
<td><strong>trīv</strong></td>
<td><strong>tārv-ā</strong></td>
<td><strong>tārv-āh</strong></td>
</tr>
<tr>
<td><strong>tōrb</strong></td>
<td><strong>tārb-ā</strong></td>
<td><strong>tārb-āh</strong></td>
</tr>
</tbody>
</table>
2) **Adjectives ending in ai**

a) Adjectives ending in ai form generally their feminine by changing ai to aï (§ 39, 2). In their inflexion they are regular.

**Paradigm**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
</tr>
<tr>
<td>vrümbai, the first.</td>
<td>vrümbai.</td>
</tr>
</tbody>
</table>
When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as vrúmbi-áh, o first one!

b) The following adjectives form their feminine by changing ai to e and not to aī.

astōqai, sent; a messenger; fem. astōqē astōde.
alavai, burnt; alave.
ůnai, babbling. ūne.
ēvāqai, alone. ēvāde.
barvai, adhesive. barve.
balmagai, saltless. balmage.
būrai, clipped. būre.
bēpartai, gluttonous. bēparte.
palai, on foot. pale.
fem. pōtuske.

pōtuskei, scanty; small.

pūtai, little, small.

tažai, thirsty.

tōrai, simple; plain.

čūgai, hump-backed.

čūnkai, impudent.

tapolai, matted (as hair).

'arāmūnai, bastard.

xarōrāi, given to biting.

xūsai, crazy.

rištunai, true.

rištēnai, true.

zāraí, young (of cattle).

sāraí, equal.

stāraí, fatigued.

saṭkūraí, scorched.

šāvlai vāvlai, careless.

kasūraí, distressed.

kašai, only son.

Trumpp, Afg. Grammar.
kūšalai, pretty.

mazai, strong.

nāmī nāmai, unknown; mean.

nūmāndai,

nūmařai

navai, new.

važai, hungry,

yavāḏai, alone.

yavastavai, of one fold (as a dress).

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the diminutive affixes kai (§. 35, 2), karai, garai (§. 37, 8.), ŏtai and ūtai (§. 37, 10).

pak zrūnai, having pure hearts; fem. pāk zrūne
c) Of course only occurring in the Plural.

zrūi marai, having a dead son;

vayinkai,

vayunai,

vayalai, said (dictus),
### § 88.

#### 3) Adjectives ending in ā.

Adjectives ending in ā remain unaltered in both genders, as well in the Singular as in the Plural. In the Format. Pl. they add the affix ō, which however is occasionally dropped in poetry.

**Paradigm.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom. Қошлай, pretty.</td>
<td>Қошле.</td>
</tr>
<tr>
<td>Format. Қошлай</td>
<td>Қошлай</td>
</tr>
<tr>
<td>Vocat. Қошлай</td>
<td>Қошлай</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Қошлай</td>
</tr>
<tr>
<td>Format. Қошлай</td>
</tr>
<tr>
<td>Vocat. Қошлай</td>
</tr>
</tbody>
</table>

8 *
When an adjective is used substantively, it takes, according to §. 44. the Plural-termination y-ān, as: dānā-y-ān, the wise ones, Format. Pl. dānā-y-ānā, or dānā-y-ānā.

§. 89.

4) Adjectives ending in ō.

The few adjectives ending in ō remain unaltered in both genders; in the Formative Plur. they add the affix ō (with euphonic v = v-ō), which however may be left out altogether.

Paradigm.

Sing.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. pātō, left; remaining.</td>
<td>pātō</td>
</tr>
<tr>
<td>Format. pātō.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Vocat. pātō.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Plur.

| Nom. pātō. | pātō |
| Format. pātō-v-ō (pātō) | pātō-v-ō (pātō) |
| Vocat. pātō-v-ō (pātō) | pātō-v-ō (pātō) |

§. 90.

5) Adjectives ending in ah.

The adjectives ending in ah form their feminine by changing ah to āh (cf. §. 39, 4). Their flexion is quite regular.
Adjectives, which are borrowed from the Persian, either directly or with a little modification, generally undergo no change, neither for gender nor number; they only add the affix ٠ in the Format. Pl., as: ٠ سیاست, handsome *) (Pers. شامسه), Format. Pl. سیاست-٠ or with euphonic ٠ سیاست-

This is also the case with the pronominal adjectives: ٠ جمله all; ٠ وارا, all (Format. Pl. واراو); ٠ دوارا, both (Format. Pl. دواراو); ٠ حم, all, (Form. Pl. حم) حم-٠ or حم-

but they may also dispense with the Formative Pl. affix ٠, as: ٠ لد وارا, all from all the wine.

*) Foreign adjectives, which do not distinguish between ٠ and ٠, we prefer to write simply with ٠, without any mark.
§ 91.

6) Adjectives ending in e.

These form their feminine by adding the termination áh, before which final e is changed, for euphony's sake, to y. Some few adjectives undergo no change neither for gender nor number, as: pāte, left.

Paradigm.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>لَوِي lōe, great</td>
<td>لَوِي lōy-āh</td>
</tr>
<tr>
<td>Format</td>
<td>لَوِي lōe</td>
<td>لَوِي lōy-ē</td>
</tr>
<tr>
<td>Vocat.</td>
<td>لَوِي lōe</td>
<td>لَوِي lōy-ē</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Format</td>
</tr>
<tr>
<td>Vocat.</td>
</tr>
</tbody>
</table>

When the adjective is used substantively, it may follow the flexion of the substantives ending in e (see § 72).

§ 92.

7) Adjectives ending in ī and ū.

Adjectives ending in ī and ū undergo no change for gender or number; in the Format. Pl. they may optionally add ē.

Paradigm.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>خُمَّارِي, drunken</td>
<td>خُمَّارِي</td>
</tr>
</tbody>
</table>

*Digitized by Google*
8) Adjectives ending in au.

These are very few in number and nearly all taken from the Persian; they form the feminine by adding the termination āh. In the Formative Plur. they add the affix Ō, which however may also be dropped. On the declension of 

Paradigm.

Sing.

Masc.   Fem.

Nom. तेजराउ, going quick. तेजराउ-āh (tēzrav-āh).

Format. तेजराउ. तेजराउ (tēzrav-ē).

Vocat. तेजराउ-āh. तेजराउ (tēzrav-ē).

Plur.

Nom. तेजराउ. तेजराउ (tēzrav-ē).

Format. तेजराउ-ō. तेजराउ-ō (tēzrav-ō).
§. 93.

Comparison of Adjectives.

The Paštō does no longer possess a comparative and superlative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative in the same way, as the modern Indian Prākrit tongues do, which have likewise lost the power to form a comparative and superlative degree by means of affixes added to the base of the adjectives*).

The Comparative is formed by putting the compared object in the Ablative by means of the case-particles, the adjective itself remaining in the Positive. The same is the case, if a Persian comparative form be used, which is now and then met with**).

His intellect and understanding was greater than can be told, his sagacity and wisdom beyond measure. (Gulsh. I, p. 159) Gulistān.

The idea of the Comparative may be intensified by putting before the adjective much (which however must agree with the subject in number and gender), still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered from the context.

Much better than the intimacy of an ignorant man it is, if a basilisk be one's bosom-friend. (Gulsh. II. p. 7. 1.) Rahmān.

*) The method now followed in Paštō and the Indian vernaculars has apparently been brought about by the influence of the Sanskrit. For the compared object is also put in the Ablative already in Sanskrit and this may have been considered sufficient for a comparison.

**) The Persian Comparative is made up by adding to the Positive the affix , and the Superlative by adding the affix .

tarin.
But those, who are rich, are still more needy than the poor. (Gulsh. II, p. 44, 3) Xush'āl.

The Superlative is formed in the same way as the Comparative, only َتُولِّ, all, َجمَلَّه, hamah, َجمَلَّه, all, or similar expressions as َتُرَحِّد, tar hadda, beyond measure etc. are put before the object, with which the subject is compared. The idea of the Superlative is often only hinted at by putting َرُدِّ, much, either alone or jointly with an adjective. Often there is no outward indication of the idea of the Superlative at all and it must be gathered solely from the context.

In appearance man is much better than all creatures (man is the very best of all creatures). Gulistān.

It is the grief about the separation from the friend, which is the most difficult thing. (Gulsh. II, p. 40, 3.) Xush'āl.

Who is the greatest in the kingdom of heaven? Matth. 18, 1.

If a high dignity be of use to any one: the highest station in this world is justice. (Gulsh. II, p. 8). Rah'mān.

The manner in which two sentences are compared together, see in the Syntax, §. 187.
IV. Section.

The Numerals.

§ 94.

1) Cardinal numbers.

\[ \text{yau, one, fem. } \text{yau-û.} \]
\[ \text{dvah, two, fem. } \text{dvē.} \]
\[ \text{dre (dër), three.} \]
\[ \text{talör, four.} \]
\[ \text{pinDah, five.} \]
\[ \text{spaž, sixe.} \]
\[ \text{ovah, seven.} \]
\[ \text{atah, eight.} \]
\[ \text{nōh; nō, nā, nāh, nine.} \]
\[ \text{las, ten.} \]
\[ \text{yulas or yōlas, eleven.} \]
\[ \text{yavōlas.} \]
\[ \text{dvahlas, dvōlas, dōlas, twelve.} \]
\[ \text{diārlas, thirteen.} \]
\[ \text{tVārlas, fourteen.} \]
\[ \text{pindahlas, fifteen.} \]
\[ \text{spārlas, spāras, sixteen.} \]
آوته‌ئاس، آوته‌ئاس، seventeen.
آوته‌ئاس، آوته‌ئاس، eighteen.
نوته‌ئاس، نوته‌ئاس، nineteen.
شيل، twenty.
یو ویشت yau، viišt، twenty one.
دوانه ویشت dvah viišt، twenty two.
دره ویشت drē viišt، twenty three.
\[
\begin{align*}
\text{talør viišt} & \quad \text{twenty four.} \\
\text{لالر viišt} & \quad \text{twenty five.}
\end{align*}
\]
پنداه ویشت pindah viišt，twenty five.
شپاژ viišt，twenty six.
اووه ویشت šovah viišt，twenty seven.
آنه ویشت atah viišt，twenty eight.
نوه viišt，twenty nine.
دیرش dērš，thirty.
یو دیرش yau dērš，thirty one.
دوم دیرش doh dērš thirty two.
دوه دیرش dvah dērš thirty two.
دره دیرش dre dērš，thirty three.

* is a euphonic change for نوته‌ئاس (نوته‌ئاس).
In the numbers the Pāṣṭō very closely approaches the Zendic forms. ए३ yau, one, Zend aēva, whereas the Persian and the Indian Prākrit idioms recur to the Sansk. एक.

The declension of ए३ yau is somewhat irregular.

**Sing.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ए३ yau, one.</td>
</tr>
</tbody>
</table>
The masc. form dvah, two, may also be used for the feminine. In the Format. Pl. it is dvō, but dvā may also be used.

dre, three (Sansk. त्रि, Zend thri) has in the Form. Pl. dre-ō, though dre is also in use.

talōr, four (Sansk. चावार, Zend ḍr̥hār), has in the Format. Pl. talōr-ō. pinqāh (Sansk. पञ्चन, Zend pānča), pinqō. Similarly śpāž, six (Sansk. ष्पष्ट, Zend khšvas), śpāž-ō; ovā, seven (Sansk. अष्टन, Zend haptan), ovō-ō; atāh, eight (Sansk. अष्टन, Zend astan), atā-ō.

nōh, nine (Sansk. नौन, Zend navan) remains unchanged in the Format. Plur.

las, ten (Sansk. दशन, Zend daśan, (in Paštō d = l), Format. Pl. lās-ō.

šil, twenty (Sansk. विंशति, Zend viśaṭi; in Paštō the initial syllable vi is thrown off and changed to šil, by transition of final t to l) is only used when standing alone*); in the compound numbers 21, 22 etc. the full form višt (Persian višt, Hindi बीस) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

dēṛš, thirty, is contracted from dēṛšt (Sansk. देश्वत) is also used as a substantive in the sense of „a score“, and may then form the Plural šil-ah (Format. शळो).
fänna, Zend thrisata); čálvešt, forty, is likewise a contraction, Sansk. chāvarinśat, Zend čathvarešata; instead of the common people frequently employ a multiplication dvāh šilah, two scores (two times twenty), similarly dre šilah for špētah, sixty.

pandōs, fifty, Sansk. pānchāśat, Zend panchasata, final t being dropped in Pašto.

špētah, sixty (Format. Pl. špēto) recurs to the Zendic form khaśvasti, Sansk. varthi, with transition of v to p. — āviā, seventy (properly āvoriā avviā), is very much curtailed: Sansk. smasat, Zend haptāiti, which is assimilated in Pašto first to appā and thence to avvā, and with euphonic i inserted, avviā, the final syllable iti being dropped altogether. nityā, eighty, Sansk. ṣaṣṭi, Zend astāiti, which is assimilated in Pašto to attā, and with euphonic i inserted atiā (instead of attiā). niti, ninety, Sansk. nāvati, Zend navaiti (Sindhi and Hindi also nāv).

sil, hundred (also written and pronounced sal) is the Sansk. šat, Zend šata (Persian šad), with transition of t to l. sil is only used of one hundred (up to 199)*. When the noun, with which sil is connected, stands in the Formative, it takes likewise the affix ā, as: hālaḍa sila, a father of hundred sons. When two or more hundreds are to be expressed, the numeral sav (sau) is employed, Plur. saua, sau savā, sau sav-a (Sindhi saua, saua sav-ā, saua sav-a).

*) But the Plural form silah is also occasionally met with.
Instead of the constructed form सू (सू sū (सू) sū) is also used, before which some units take a different form.

द्रे सवह, two hundred (Format, सू sū) द्रे सवह, two hundred.

tीर सू, three hundred.

तालैर सवह or: तुंसू, four hundred.

पिंढह सवह or: पुंसू, five hundred.

श्पां सवह or: श्पां सू, six hundred.

ववह सवह or: ववह सू, seven hundred.

अतह सवह or: अतह सू, eight hundred.

नुह सवह or: नुह सू, nine hundred.

When hundreds are to be expressed generally, स्लेकन (Format, स्लेकन) is employed.

ज़र, thousand (ज़र, ज़र, ज़र ज़र is also in use).

ज़र (Sansk. सह, Zend hazāra) is, like सू, san, a regular substantive and forms the Plur. ज़र-उन, but with other numerals: ज़र-अह, as:

द्रे ज़र-अह, two thousands.

श्री ज़र-अह, three thousands.

etc. etc. etc.

* सू is indeclinable and undergoes therefore no change in the Format. Plur.
When thousands are to be expressed generally, र्गनह (Format. र्गनो) is employed.

For a hundred thousand the Indian word लक (Hindī लक, Sansk. लक्ष) is used, the regular Plural of which is लकनह, but in connexion with numerals लक (lak), as:

- ड्राह लक, two Lakhs = two hundred thousands.
- लस लक, ten Lakhs = a million.
- शल लक, twenty Lakhs = two millions.

Also the Hindi र्तू र जूर (Sansk. कोट), one hundred Lakhs = 10 millions, is found in Paśtō.

§ 95.

2) Ordinal numbers.

The ordinals are formed in Paśtō, as in Persian, by adding the affix am, before which final ah is dropped; only the first cardinal number makes an exception.

- वर्माई (the first (fem. वर्माई).)
- रमाई (Arab. एराई)
- अवल (Arab.)

- द्रयम, fem. द्रयम-ा, the second.
- द्रयम, the third.
- तलोरम, the fourth.
- पिंदाम, the fifth.

*) In dveyam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in a.
spažam, the sixth.
övam, the seventh.
atam, the eighth.
nuham, the ninth.
lasam, the tenth.

daulasam, the eleventh.

e tc. etc. etc.

šilam, the twentieth.

dauršam, the thirtieth.

špētam, the sixtieth.

aviāyam, the seventieth.

atiāyam, the eightieth.

naveyam, the ninetieth.

silam, the hundredth.

dīrśam, the thirtieth.
sil wṛumbai, the hundred and first.

dīrśom, the hundred and second.

e tc. etc.

dvah savam, the two hundredth.

dvah sava dreyam, the two hundred and third.

e tc. etc.

Trump, Afg. Grammar.
In compound numbers only the last numeral is formed into an ordinal.

zāram, the thousandth.

dvah zāram, the two thousandth.

lakam, the hundred thousandth.

For expressing the years of the era the cardinals are employed and not the ordinals; see Syntax, § 188, 3.

§ 96.

3) **Distributive numbers.**

Distribution is formed in Paštō by repeating the cardinal number, as: yau yau, one by one; pindah pindah, five by five.

But if the distribution is only to be expressed generally, the prefix pah is put before the cardinal number, as: pindō, by five; pah silō, by hundreds; pah zarūno or pah zarūno, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix, as: exactly two (and not more); precisely ten.

§ 97.

4) **Multiplicative numbers.**

Multiplication is expressed in various ways. A cardinal number is added to the substantive bray, layer, fold, which however remains in the Singular, as dre bray, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.
When crops, products etc. are spoken of, the prefix * is placed before the cardinal number (remaining in this case in the Nominative), by which the multiplication is to take place, the first cardinal always being as: literally: one by hundred = a hundredfold. Similar expressions are: manifold.

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

A hundredfold more than first her breast was burnt by the fire of love.

The Afghans also use such like Persian expressions, as:

In counting the multiplication is not expressed by a particular word, but the cardinal number, which is to be multiplied by the following, is simply put before it, as: three (times) two.

Multiplication of time is expressed by putting the cardinal number before  (Pl. ) or  (Pl. ) as: once , twice; how many times? It is to be noticed, that and , also when governed

* ) (Pl.) is also used.

**) Or an indefinite or interrogative pronoun.

***) But is also used for the Singular, as one time.
by prefixes and postfixes, remain in the Nominative, as: up to seven times.

§ 98.

5) Fractional numbers.

A quarter (1/4) pāõ (*).

A half (1/2) nīm (adj.).

Three quarters (3/4) dre pāva.

Five quarters (5/4) pindh pāva, or pāõ bānde yau (or jām kībās dū, which is the same), literally: upon a quarter one (in addition).

One and a half (1 1/2) yau nīm.

One and three quarters (1 3/4) pāõ kam dvah, literally: a quarter less than two.

Two and a quarter (2 1/4) pāõ bānde dvah, literally: upon a quarter two (in addition).

Three and three quarters (3 3/4) pāõ kam ṭalōr, literally: a quarter less than four.

Without special reference to measure and weight, fraction or portion is expressed by the third part, as: the tenth part.

* pāõ is only used with reference to measure and weight, also of a 1/4 Rupee.
V. Section.

Pronouns.

§. 99.

I. Personal Pronouns.

The personal pronouns of the Paštō are either absolute personal pronouns or pronominal suffixes. The latter class of pronouns the Paštō uses very extensively and coincides in this respect quite with the Persian and even more so with the Sindhī, the only Ārian languages, which, besides the Paštō, know the use of pronominal suffixes.

1) Absolute personal pronouns.

Absolute personal pronouns the Paštō only possesses for the first and second person; for the third person a proximate or remote Demonstrative is employed as required by circumstances *).

a) First personal pronoun.

Sing.

Nom.  ꞌ zah, I.
Accus.  ꞌ mā, me.
Format.  ꞌ me.
Instrum.  ꞌ me.
Genit.  ꞌ mā; ꞌ ꞌ mā (dmā**); ꞌ mā (dmā), of me; my; mine.

*) The only remnant of a personal pronoun of the third person is ꞌ var, to him, to them; see below, §. 101.

**) When ꞌ hā is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow ꞌ hā, as:
Dat.  
va mā tah; u mā tē \(\text{vatah; mā lah; la lah; rā tah, to me.}\)

Abalat.  
la lah; ma lah, from me.

Locat.  
pah mā; pah mā kṣe, in me.

Plur.

Nom.  
mūžah (western); mūžah (eastern), we.

Accus.  
mūžah, mūžah; mūžah, mūžah, mūgingah, us.

Format.  
mūžah, by us *).

Instrum.  
mūzingh, of us, our, ours.

Genit.  
du mužah. du mužah; du mužah, of us, our, ours.

Dat.  
mūžah tah**); mūžah tah; mūžah tah;

follows the noun with the prefixes or postfixes, as: to my father (not: to my father). Like the Plur. our, and thy, and the Plur. your, is constructed.

*) In Raverty's Gulshan-i Rōh I have also met the Formative mūžah (I, p. 112): if thou lovest us both; I have hitherto not found any other instance of it. Raverty himself mentions nothing of it in his Grammar nor Dr. Bellew.

**) Instead of the other prefixes and postfixes may be equally used as in the Sing.
mūng tah; mūngah tah etc.; rātah, la, lah, to us.

Abl. lah mūž, mūžah nah; lah mūng nah; la mūngah, from us.

Locat. pah mūž, mūžah etc., in us.

zah approaches the Zendic azem (Persian and dialectically az, as also in the Ossetic); ma corresponds to the Sansk.

Acc. ṭāṭā is the same as ma, being only a euphonic addition, as in a same. The Plural is difficult to explain, as it leaves the traces of the Zend (vaem) again; it may be compared with the Lithuanian mes, Genitive and Ablative musū, which corresponds to the Sansk.

Curious is the form rā, used in the Dative Sing. (far more rarely in the Dative Plur.); similar is the Dative form of the second person dar and of the third person rā (both used in the Sing. and Plur.). There can be hardly a doubt, that dar and var correspond to the Persian ī and respectively, the Persian Dative postfix rā (="Paštō ṭā), having been retained in these cases for euphony's sake, instead of dālah *

and final ah dropped at the same time. This etymology of dar and rā will throw the necessary light on rā also; rā would thus be identical with the Persian ma-rā, to me, initial m having

*) Balūcī also tha-rā, to thee.
been dropped. For this supposition pleads the circumstance, that ٥ (as well as د and و) is originally used without any postfix and so still, whenever preposed to a verb (as ñ أ أ give to me), the addition of postfixes to ٥ (د and و) having come into use in later times, when the language was no longer conscious of the original Dative-signification of ٥ (د and و) and commenced to look on these forms as Formatives, which might be followed by postfixes; for with prefixes they are never constructed. It is to be noticed, that ا ئ rā-lah or ا ئ rā-larah is changed, for euphony's sake, to ل ل lá-lah and ل ل lá larah. A similar euphonic change takes place with د and و, when followed by ا and ا, as will presently be seen.

§. 100.

b) The second personal pronoun.

Sing.

Nom. ا ث tah, thou.

Accus. ا ث ta, thee.

Format. ا ث ta, by thee.

Instrum. ا ث ta, by thee.

Genit. د ا ta; ستا (also ستا) ستا, of thee, thy; thine.

Dat. ا ث ta tah; ا ث ta tah; ا ث ta tah; د ا ta dar, د ا ta dar tah; و ل ن د larah; د ا ta dar tah; د ا ta dar tah; ل ن د larah, to thee.
Ablat.  

Locat.  

Vocat.  

Plural.

Nom.  

Accus.  

Format.  

Instrum.  

Genit.  

Dat.  

Ablat.  

Locat.  

Vocat.  

The Paštō ते approaches more closely the Prākrit form तन than the Zendic tūm (Sansk. तन). The Format. Sing. तन points to the Sansk. Accus. तन, Zend thvā (Greek τε, Latin te). In the Genit. Sing. तन (तना) s (ष) is only a euphonic addition, like खमा.  

The Plur. forms तन, तनस् have no analogies in the cognate idioms. They are apparently derived from the base तन (तन) with
the affixed (original) pronoun मे, which is similarly employed in Prakrit, as Prak. तुम्हें you = तुम्हे. In this case sm has been assimilated in Pashto to s (ss), and not transposed as in मैं.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form तर var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, तर (without a postfix) always expresses the Dative, to him to her, to them, as तर्क to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: तर to him, to them; तर to them etc. Instead of तर तर var तर to him, to them; तर तर var र to him, to them etc. Instead of तर तर var तर, it is, for euphony’s sake, pronounced and written तर तर va तर, तर तर va तर.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the Nominative and Vocative excepted; they may be optionally linked to any noun in the sentence (though strictly referring to another), but those, which represent a possessive pronoun, generally precede or follow the noun, to which they belong.

It is to be noticed as a peculiarity of the Pashto system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhi, but written separately, a few prefixes and postfixes excepted, with which coalesces.

Sing.

I. Pers. मे me or मे me, me, by me, my etc.
II. Pers. דוד or דָּוָד, thee, by thee, thy etc.
III. Pers. בְּךָ, him, her, by him, his, her etc.

Plur.

I. Pers. מְוֹ, מָּה, muh; ָּמ, ָּמ, vum, us, by us, our etc.
II. Pers. מְוֹ, מָּה, muh; ָּמ, ָּמ, vum, you, by you, your.
III. Pers. בְּךָ, them, by them, their etc.

The first pronominal suffix ִּ in me is identical with the Sindhi 

The second pronominal suffix ַּ in de corresponds to the Persian ַּ at, Sindhi א (_classifier t being elided), Sansk.-Prâk. Genit.

The pronominal suffix of the third person Sing. and Plur. ב is peculiar to the Paštō and not to be found in this form neither in Persian nor in Sindhi. Its etymology seems to be the following.

In Prâkrit we have still the curtailed form of the Genit. Sing. מ (Zend hē), (which is to be referred to the base מ and not to be identified with the Genitive מ; Latin sui, se) and of the Genit. Plur. מ (Prâk. התא, Sansk. तेषाम्), their. In Paštō both Genitives, מ and מ have been contracted into one form and the distinction of the Sing. and Plur. lost thereby. The Persian pronominal suffix מ and the Sindhi מ both point to the same Prâkrit מ; in Paštō (as in Zend) מ has been changed to מ (hē) and then dropped altogether מ.

The Persian Plur. suffix מ points again to the Sansk. מ and the Sindhi -ne to the Prâkrit מ; see my Sindhi Gram. § 39.

The pronominal suffix of the I. pers. Plur. מ, מ or ו vum corresponds to the Persian מ, which points back to the Prâk. Genit. Plur. מ (cf. the Greck ἡμέρων).
The pronominal suffix of the II. pers. Plur. now coincides outwardly with that of the I. pers. Plural, so that only the context can decide, which of both is intended. It is greatly mutilated, the initial syllable yuṣ- having been dropped altogether (Persian ﺷُبِّی، Zend yuṣmākem, Sansk. युष्माकम्); the Greek, though also greatly curtailed, is still more original ἰμηθων (cf. Bopp, Compar. Gram. §. 332).

It has been already alluded to, that the pronominal suffix of the III. pers. Sing. and Plur. coalesces with a few prefixes and postfixes. These prefixes are ترجم, on, upon and ترجم tar, from, out etc., which are respectively written ترجم pre (ترجم) and ترجم tre (ترجم), when ترجم is added to them. The postfixes are: ترجم pase (ترجم) after, ترجم qine, from and ترجم ksex, in. As these end already in e, the pronominal suffix ترجم coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix ترجم nah (now and then also written ترجم نا nā) and ترجم ti, the remnant of an old demonstrative pronoun (ترجم); the only form in use now is ترجم tinah or ترجم تننا (also written ترجم تینا tī-nah), from him, her, them.

A certain enemy of thine the great God has taken away from the world. He said (by him it was said): hast thou heard, that he will give up me? (Gulsh. I, p. 186) Gulistān.
This world is a mangy goat; what pleasure is there in keeping her? (Gulsh. II, 36, 3) Xušāl.

What work on earth had you done, that such degrees were allotted to you? They will say: our works were these, that when the call to prayer passed our ear, then we used to rise for ablution. Fawāid-ūs-sāriṣāh.

If I am absent from him one hour, I deserve punishment. (Dorn, Chrest. p. 202).

On them were many rare pearls, which were glittering like moonshine. (Dorn, Chrest. p. 206).

§. 103.

II. Demonstrative pronouns.

1) hayah, that, remote demonstrative pronoun.

Sing.

Nom.  hayah, com., that.

Accus.  hayah, that.

Format.  hayah, masc.  hayah, that.  hayah, fem.

Instrum.  hiyē or hiyih, fem.  by that.

Genit.  da hayah, masc.  da hiyē, fem.  of that.
Dat.  النفاه ته to that.

Ablat.  ن له تفاه from that.

Loc.  يه تفاه in that.

Nom.

Nom.  النفاه, com. دتوه تفاه, hayo, hayri, Peshawar), those.

Accus.  النفاه, com. those.

Format.

Instrum.  تفاه hayo**, by those.

Genit.  ن تفاه of those.

Dat.  تفاه hayo tah, to those.

Ablat.  ن له تفاه from those.

Locat.  يه تفاه in those.

is often shortened, especially in poetry, to تفاه, Format. Pl.

In the modern language the Singular of this pronoun is often connected with a noun in the Plural, which is not the case in the older language, e. g. تفاه in those days, instead of تفاه. In the Plural may remain uninflected before a noun in the Formative, as: تفاه لق ته of those people; تفاه لق to all those.

*) This form is only used, when the noun following is put in the Formative.

**) In Qandahār pronounced تفاه hayo.
The etymology of this pronoun is rather doubtful; it seems to be compounded of ha-ya. In this case ha would correspond to the Indian bo (= Sansk. सो) and ya to the adjective affix क.

§. 104.

2) دَعَ، this, proximate demonstrative pronoun.

Sing.

Nom. دَعَ dayah, com. this.
Accus. دَعَ dayah, com. this.

Format. دَعَ dayah, masc.
Instrum. دَعَ diyē or دَعَ diyih, fem.

Genit. دَعَ da dayah, masc.
Dat. دَعَ tah, masc.
Ablat. دَعَ lah dayah, masc.
Locat. دَعَ com.

Plur.

Nom. دَعَ dayah, com., these.
Accus. دَعَ dayah, com., these.

*) This form is only used when the noun following is put in the Formative.
Format. \textit{даго} *, by these.
Instrum. \textit{даго}, of these.
Genit. \textit{даго}, to these.
Dat. \textit{даго}, from these.
Ablat. \textit{даго}, in these.
Locat. \textit{даго}, seems to be compounded of the pronominal base \textit{даго} (= द) and the adjective affix \textit{क}. In signification it does not differ from \textit{इस} this, both pronouns being frequently interchanged.

§. 105.

3) \textit{इस}**, proximate demonstrative pronoun.

Sing.
Nom. \textit{इस} дा, this (com.).
Accus. \textit{इस} дा, this.
Format. \textit{इस} дा, by this.
Instrum. \textit{इस} дा, of this.
Genit. \textit{इस} дा, to this.
Dat. \textit{इस} дा, from this.
Ablat. \textit{इस} дा, in this.

*) In Qandahār pronounced \textit{дhwu} даго.

**) With \textit{इ}, as well as with \textit{द}, the adverb \textit{कस} (so, thus) may be joined, as: \textit{कस} дा даго, such a one; or \textit{क} may in such compounds also be shortened to \textit{क}, as: \textit{क} дा даго дай.
Plur.

Nom. ُدا, these (com.)

Accus. ُدا, these.

Format. ْدِ، or ْدَيْنُ، by these.

Instrum. ْدِ، or ْدَيْنُ، by these.

Genit. ُدا ْدِ، of these.

Dat. ْدِ، or ْدَيْنُ، to these.

Ablat. ْلَه ْدِ، from these.

Locat. ْیَه ْدِ، in these.

ُدا generally points to something immediately preceding, more rarely to something following (Latin hic).

When ُدا is used independently (without a following noun) it is written ْدِ in the Formative, but when followed by a noun it remains generally quite unaltered in the Singular and Plural, though in the Plural it may also take the inflected form ْدِ (when connected with a noun in the Formative).

Gulsh. I, p. 174

The trees of the garden his slaves will pull out.

The name of their liberality and justice remains till now, (though) H’âtim Tai and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3) Xavūjah Muḥ’ammad.

As so many fair faces are in this dust, in the grave, when I go to them, the grave is a Paradise to me. (Gulsh. II, p. 68, 4). Xušlal.
Sit thou a moment together with poor Xušhāl in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2) Xušhāl.

§. 106.

4) ᴅë, this, proximate demonstrative pronoun.

**Sing.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ᴅë (d)</td>
<td>this; he, she.</td>
</tr>
<tr>
<td>Accus.</td>
<td>ᴅë</td>
<td>this.</td>
</tr>
<tr>
<td>Format</td>
<td>ᴅë</td>
<td>by this.</td>
</tr>
<tr>
<td>Instrum.</td>
<td>ᴅë</td>
<td>by this.</td>
</tr>
<tr>
<td>Genit.</td>
<td>ᴅë ḏā ᴅë</td>
<td>of this.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ᴅë ṭāh</td>
<td>to this.</td>
</tr>
<tr>
<td>Ablat.</td>
<td>ᴅë ṭāh</td>
<td>from this.</td>
</tr>
<tr>
<td>Locat.</td>
<td>ᴅë ͬ pāh ᴅë</td>
<td>in this.</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ᴅūī; ᴅë—</td>
<td>these, they.</td>
</tr>
<tr>
<td>Accus.</td>
<td>ᴅūī; ᴅë—</td>
<td>these, them.</td>
</tr>
<tr>
<td>Format</td>
<td>ᴅūī; ᴅë—</td>
<td>by these.</td>
</tr>
<tr>
<td>Instrum.</td>
<td>ᴅūī; ᴅūīō; ᴅë—</td>
<td>by these.</td>
</tr>
<tr>
<td>Genit.</td>
<td>ᴅūī ḏā ᴅūī; ᴅūīō; ᴅë—</td>
<td>of these.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ᴅūī ṭāh; ᴅūīō ᴅūīō ṭāh; ᴅë—</td>
<td>to these.</td>
</tr>
</tbody>
</table>
Ablat.  

Locat.  

ています

from these.

in these.

dé corresponds in signification to the Latin *is*, pointing to an object not far distant, without special reference to something preceding or following.

When *dé* is connected with a noun in the Plural, it may remain unaltered through all cases.

§. 107.

5) ḥāyah, this one here; proximate demonstrative pronoun.

家乡 is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural*).

§. 108.

III. The Relative pronoun.

The *Pashto* has only one relative pronoun *čeh*, corresponding to the Persian *kā* which is also now and then used. It is not subject to any inflexion and only points out the relation, which must be taken up and nearer defined by a subsequent pronominal suffix, just like the Hebrew *ḥām*

*) Raverty alludes to a Formative *haē* and Bellow *unāhē* but I have never been able to detect a trace of it.
Etymologically ज्ञ corresponds to the Sansk. relative ज्ञ,
Präkrit ज्ञ (Sindhi and Hindī likewise ज्ञ); in Pashto the media ज has passed into the tenuis چ (similarly in Persian, k = č).

Every word and every talk of this world is nonsensical chat, which the people of the world make (it). (Gulsh. II, p. 9, 2) Rah'mān.

May somebody show me a single man with the finger, whose action is after the rules of sincerity. (Gulsh. II, p. 89) Hamīd.

He who has kissed the dust of thy threshold, is honoured in both worlds. (Gulsh. II, p. 118, 2) Xavājah Muh'ammad.

§ 109.

IV. The reflexive خَبَل, own.

The reflexive adjective خَبَل always refers to the subject of the sentence and may therefore be translated by: my, thy or his, her, their, as the case may be; see § 189, 5. 2. Its flexion is quite regular.

Sing.

Masc.

Nom. خَبَل خَبَل, own.
Format. خَبَل خَبَل.

Fem.

Nom. خَبَل خَبَل-اًہ. خَبَل, خَبَل,
Format. خَبَل خَبَل.

Plur.

Nom. خَبَل خَبَل خَبَل خَبَل.
Format. خَبَل خَبَل خَبَل خَبَل.

*) In Peshawar also pronounced خَپَل.
pah χpalah (also often written ḫίλη) is used adverbially, sua sponte, by one self, of one's own accord.

The Paštō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of ḫān, soul (like the Hebrew ṣān) or ḫās (contracted from ḥībāl ser, one's own head), which is also used adverbially, in the sense of ḫīl. When the accent is laid upon the reflexive, ḫān, ḫīl is added to ḫān, as: ḫān ḫīl ḫān dīyārā for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) ṭōk, who?

Sing. and Plur. (com.).

Nom. ṭōk, who?

Format. ḫē ċā.

This interrogative is only used substantively and not adjectively and has reference to persons or living beings only. It has sprung from the Sansk. base क (को), Hindi कौन (= Sansk. Acc. कम). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) ḫē ṭāh, what? which?

Archivo only refers to inanimate objects; it may be used independently or in connexion with a substantive; Hindī विभव, Sindhī छा, Sansk. विभव).

Sing. and Plur.

Nom. ḫē ṭāh, what? which?
What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p. 119) Kalīlah o Damanah.

Adverbial expressions are: ُتْحَرَّكَةَةَةَ (also written ُكُلُكُرْةَةَ) why? (what for?) or ُتْحَرَّكَةَةَ ُتْحَرَّكَةَ ُتْحَرَّكَةَ, why? ُتْحَرَّكَةَ ُتْحَرَّكَةَ ُتْحَرَّكَةَ, in what manner, how? contracted also to ُتْحَرَّكَةَ ُتْحَرَّكَةَ. ُتْحَرَّكَةَ also by itself (without a postfix) signifies now and then why?

ُتْحَرَّكَةَ assumes also the signification what a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

Reflect in thy heart, what a king Suleimān was. (Gulsh. II, p. 53, 8) ُخُشُّ ُخُشُّ ُخُشُّ.

If thy heart were a little compassionate, how beautiful it would be! (Gulsh. II, p. 54, 3) ُخُشُّ ُخُشُّ ُخُشُّ.

3) ُكُومُ (kōm) and ُكَمُ kam, who, which?

ُكُومُ and ُكَمُ (Pers. ُكُدُّامُ) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: ُكُومُ (i.e. ُلْبُسُ, side, direction) from whence? ُتْرُ ُكُومُ, whither? how far?

ُكُومُ has also now and then the sense of how?, as:

ِسَتَّا ُكُومُ ُكُومُ ُكُومُ ُكُومُ ُكُومُ ُكُومُ ُكُومُ ُكُومُ.

What excellence is in this thy question, how does it behove thee to speak such things? (Gulsh. I, p. 92) Kalīlah o Damanah.

4) ُدُومُ يُوُ (kūm yau) or ُكَمُ يُوُ kam yau, who, what? which?

These interrogatives, which are compounded of ُدُومُ and ُكَمُ, are as well used absolutely as in connexion with a sub-
stantive. They refer to persons and things, but are only used in the Singular. Both parts are inflected as follows (कौम and agreeing with दर):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td></td>
</tr>
<tr>
<td>कुम्यान,</td>
<td>कुमाह्यान,</td>
</tr>
<tr>
<td>कम्यान.</td>
<td>कमाह्यान.</td>
</tr>
<tr>
<td>Format.</td>
<td></td>
</tr>
<tr>
<td>कुमाह्यान</td>
<td>कुमेयान</td>
</tr>
<tr>
<td>कमाह्यान</td>
<td>कमेयान</td>
</tr>
</tbody>
</table>

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaïţā.

Who of those two did the will of the father? Matth. 21, 31.

§ 111.

†0, how much? how many?

†0 does not undergo any change for gender, number or case. It is derived from the Sansk. अयत्त (Latin quot), Hindi कित्ता or कितना.

†0 is also used in exclamations with the sense of: how much! how many!

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Xavajah Muh'ānīmad.
With how many troubles wast thou reared up by me! how many, many nights were illuminated (i.e. made days) by me! (Dorn, Chrest. p. 183) Yusuf and Zulaikā.

To be noticed is the expression: "ضَرْبَتْۖ أَنْتِ ۛ حَمْرَةٗۚ لَهُ تَرَكَبْتَ" (Dorn, Chrest. p. 183) Yusuf and Zulaikā.

How shall those sleep on the bed without care, Who are aware of the tremulation of the firmament (= destiny)? (Gulsh. II, 49, 2) Xušhāl.

is also used adverbially in the sense of: how long? (the same as تَزْوَدُونَ or تَزْوَدُونَ ۛ حَمْرَةٗ).

6) ۝تَزْوَدُونَ, how much, how many?

does not undergo any change for gender, number or case, like حَمْرَةٗ.

7) ۝تَمْبَارَة, how much? how many?

is also contracted to حَمْرَةٗ تَمْبَارَة; it is indeclinable like حَمْرَةٗ and حَمْرَةٗ.

§. 112.

VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in Pašō, hōmbarah, so much, answering to the interrogatives لَهُ تَرَكَبْتَ and حَمْرَةٗ, how much?*) Besides حَمْرَةٗ we find also حَمْرَةٗ.

*) When corresponding to the correlative حَمْرَةٗ, حَمْرَةٗ, etc. usually drops its interrogative sense and assumes a relative signification: as much (quantum).
the form dahōmbarah, and (contracted from hamrah, hōmrah.

A nearer correlative is dayōmbarah, this much, and a more remote one: hayah hōmbarah, that much.

It is understood, that etc. may also be used without standing in correlationship with etc.

With reference to the position of these correlatives in a sentence, it is to observed, that usually precedes and is followed by etc., but the inverted position is also admissible.

I am not so much afraid of the bear and hog, as I am afraid in my heart of the ignorant. (Gulsh. II, p. 53, 2). Xushāl.

Instead of as much — so much, is also used; gjadas may even be omitted in the coordinate sentence, so that only indicates the correlationship.

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaijā.

As many, many enjoyments there are, so many cares there are; He is well off, on whose belly a little log of wood is enough. (Gulsh. II, p. 68, 2.) Xushāl.

When reference is made more especially to the manner and way, in which a thing is done, thus, may be used instead of, as:
By thy sight my burnt heart has become fresh in such a manner, as the Basil cools the oppressed of heat. (Gulsh. II, p. 156, 1). Ašraf zān.

(§. 113.

VII. Indefinite pronouns.

The Paštō is possessed of a great number of indefinite pronouns, as many of the Interrogatives are used at the same time as indefinite.

1) tök, some one; any one.

As an indefinite pronoun tök is mostly referred to persons, but also to things; it may be used absolutely or connected with a noun as adjective. Its flexion is the same as that of the Interrogative.

تًک چه signifies: any one who = he who (they — who); if a person or thing is to be made more prominent, a may be added, as: قه چه that one, who. Instead of the position is often inverted to چه, he — who.

is always put in that case, in which the Relative ought properly to stand.

* Da چسی, such a one (Lat. talis) has no corresponding interrogative (qualis) in Paštō.
When will he understand the measure of my burning,
Who has not tried the fire of separation.

(Gulsh. II, 156, 2) Ašraf ʻārān.

once or more repeated signifies: one — another
(Lat. alius — alius).

every stone and clod of this earth, that is seen,
Are all skulls, one of a king, another of a beggar.

(Gulsh. II, p. 5. 2.) Rahmān.

2) tah, something, anything; any one; some.

tah has usually reference to things, far more rarely to persons. It may be used absolutely or in connexion with a noun.

If I say any thing, what shall I say of separation? what shall I say of this incurable pain? (Gulsh. II, p. 14) Rahmān.

If there is a man in the world, surely it is that, who has no need (of any thing) in this world. (Gulsh. II, p. 9, 1.) Rahmān.

Some of them were killed by him, some of them ascended the mountain. (Gulsh. I, 16) Tārīx-e-murassasās.
only intensifies the negations. Similarly, when خَلَفَ in a negative sentence is used adjectively, it must be translated by: not any or none at all.

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rah'man.

In (my) lifetime he has not bestowed any kindness on me; of what use is it, if he bestow it after (my) death, death? (Gulsh. II, p. 116, 3) Xavājah Muḥ'ammad.

After the demonstratives خَلَفَ etc. خَلَفَ is occasionally added to generalize more the meaning, as خَيَلَاتَ خَيَلَاتَ that (which is not nearer defined, something like that).

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) Hʻamīd.

خَيَلَاتَ خَيَلَاتَ signifies: any thing that, whatever (quodcumque); its position is often inverted to خَيَلَاتَ خَيَلَاتَ.

Whatever comes out of the mouth, by that man becomes polluted. Matth. 15, 11.

Whatever he had appointed (for their livelihood), he stopped. خَيَلَاتَ خَيَلَاتَ (without any thing) signifies idiomatically: without reason.
3) ۷۵, some one; some.

God has made by his own power either one great or another small; Not that every town becomes Dehli or Lahore. Rah'mān.

On the face of this earth were different famous men; what has become of them? (Gulsh. I, p. 120) Bābū Jān.

compounded with (fem. خَوَت) forms an adjective, which signifies: manifold.

By love a manifold punishment has been given to me; for when have I ever minded exhortation from any one? (Gulsh. II, p. 90, 2.) H'amīd.

with the following relative (fem. خَوَت) signifies: as much as, as many as, as long as; now and then (fem. خَوَت) is also dropped and only خو used in the sense given.

As many days as he was in prison, they all served him. (Gulsh. I, p. 177) Gulistan.

4) (also written ) dine, some.

dine is always used with a Plural signification; it is generis com. Its Format. Plur. is خوک (or دنیو). خوک signifies: some—some, some—others, like خوک—خوک.
The same meaning as dinī (with the emphatic ī), but with this difference, that dinī remains unchanged in the Form. Plural, whereas dine is formed into dinō.

All these men are originally connected together; some, some exercise dominion, another is plundered. (Gulsh. II, p. 125) Mirzā Xān Ansārī.

(The earth) produces variegated green plants, from some the eye draws advantage, from others the nose. Gulistān.

5) baṣṣū, some (Arab.).

It is only used with a Plur. signification and always referred to persons. In the Form. Plur. it either remains unaltered or is formed into baṣṣū.

6) falānī or falānī (Arab.), a certain one. Instead of the form falānī or falānī, falānī is also found; the feminine is falānī or falānī.

He is the son of a certain man, who was from among thy old servants. (Gulsh. I, p. 101). Kālīlah o Damanah.

7) hīt, any one, something, anything.

may be used absolutely or connected with a noun; it has generally reference to things, but now and then also to persons. It is usually joined with a negation and signifies then: nobody, nothing, not at all. But also without a negation.
zine denotes often nobody, nothing, as indicated by the whole tenor of the sentence.

hīţō is commonly used in the Singular only or with a noun in the Singular, but in poetry the Format. Plur. hīţō is also met with.

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p. 77, 2) H'amīd.

As the pomp and pride of the world is called a nothing, will any man be proud of this nothing? (Gulsh. II, p. 81, 4) H'amīd.

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Rah'mān.

Who puts his hope on a lying, deceitful woman, he makes by this foolishness a firebrand out of nothings. (Gulsh. II, p. 129, 1) Mīrzā Xān Ansārī.

§. 144.

Beside these the Paštō uses a number of compound indefinite pronouns.

a) Indefinite pronouns compounded with हर (every).

हर तोक, every one; whoever; fem. हर खोक (1) Format. masc. हर जा.
har țō, however much or many, or har ŋw hō chō 2).

har tāh, whatever, every thing.

har yau, fem. harah yauah; Format. masc.
har yauē; every one. It is only used in the Singular and properly a pronominal adjective.

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with bal, another, and nōr, another.

1) bal ŋw hō chō, another, fem. bal ŋw hō chō. Format. masc.

2) bal yau, another one, fem. balīh yauāh;
balē yauē. It is only used in the Singular and properly a pronominal adjective.

is also used in an adverbial sense: how much soever;
is used in the sense of an adversative particle, although.

takes also the termination āh for euphony's sake, in order to conform with yauāh.
3) bal tah, something else, other thing.

4) nör tök, another, fem. nörţok; Format. masc. nör čā, and fem. nörţok; nörţok,
   one—another; some—another.

5) nör tah, other thing, something else.

6) nör hit, anybody else; anything else.

c) Indefinite pronouns compounded with کوم or کوم.

1) كوم چړک، كوم چړک، any one, whoever; fem. كوم چړک.
   Format. m. Sing. كوم چړک.

2) كوم چړک، كوم چړک، any one; properly a pronominal adjec-
   tive and inflected in the same way as the interrog-
   ative §. 110, 4.

Of whatever kind my livelihood may be amongst strange
people, nobody will be aware of my good or bad condition (Gulsh. I,
p. 168) Gulistān.

d) Indefinite pronouns compounded with هیت.

1) هیت چړک, usually written هیت چړک, any
   one; it may also be referred to things: any (thing);
   with a negation: nobody, nothing. چړک only is
   inflected.

as any body; any (thing) else; fem.

In the same way other indefinite pronouns or pronominal adjectives may be joined with (with a negation) none at all.

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xush‘al.

e) Indefinite pronouns compounded with yau (one).

1. yau țo, some, (a number of), different.
   It is only used in a Plural sense and is not subject to any change for gender, number or case.

2. yau tar balah or yau da balah, one after the other, or one with the other, amongst each other. It remains quite unchanged and the case, in which should stand, is taken up by the pronominal suffix by him (her, them) or by a noun in the Instrumental.

On every branch of its rose-bush were different noises. (Gulsh. II, p. 142, 3) Kālim ẕān.
To be short, the Afghans had divided amongst themselves the country of Qandahār, the portion of the Tarins had fallen between Kand and Zamand; one after the other did not come to the assistance of both brothers *). (Gulsh. I, p. 5) Tāriḵ-e murassāz.

§. 115.

VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Pashtō uses the following:

باطا bal, fem. بانی bālāh, another **).

تول tōl, fem. تولی tōlāh, all, whole ***).

جمیع jumlah, all (com.).

دو آر dāvarāh, both (com.).

در تر dēr†), fem. دیسر dērāh, much. دیر بلو dēr bal, fem.

در تر بانی dērāh bālāh, many another.

نور ‡‡), fem. نوری nōrāh, another. نوریفونه nōrāh, fem. نوریفونه nōrāh, fem.

all the rest. نوری فونه nōrāh, fem. نوری فونه nōrāh, many other.

*) I. e. the two brothers did not come to the assistance of each other.

**) Also pronounced bul. It is apparently the Sansk. पर.

***) Jgd is the Sindhi sites, society, band, Hindi टेलर. It seems to be non-ārian.

†) देह is the Sindhi-Hindi देह, heap; very likely non-ārian.

‡‡) नौर is the Hindi अवर (Sansk. अवर following), in Pashtō with abscission of initial a and change of v to n.

11 *
VI. Section.

The Verb.

§. 116.

I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Pāśtō verbs terminates in āl and is, properly speaking, a verbal noun. The Infinitive as such does therefore not exhibit the root of the verb, this must be looked for in the Imperative, which alone contains the pure base of the verb.

It cannot be seen therefore from the Infinitive as such, of what class a verb is, but only from its signification.

There are three classes of verbs in Pāśtō, viz: intransitive (or neuter), transitive (or active) and causal verbs.

1) Intransitive or neuter verbs.

According to their formation we must distinguish three classes of intrans. verbs:

a) Such as add to the verbal theme itself the Infinitive termination āl, as: خَتَنَل, to ascend, وَتَنَل, to issue, مِرَنْل, to die.

*) 卫星 is the Sansk. सत्त्र, (Hindi सत्र), by the medium of the Zendic haurva (Pāśtō au = 东营 v).
b) Such, the theme of which ends in -ėd and which retain this through all the tenses and moods. These are of two kinds; they are either primitive neuter verbs (with a passive form), or they are originally derivative verbs (as mentioned under c), the nominal theme of which has either become obsolete or which have become primitive verbs by usage. We shall therefore call them primitive intransitive verbs, ending in -ėd.

There is a great number of them, e.g. bah-ėd-əl, to flow (Sindhi بہسیدل), ķk-ėd-əl, to crawl; vėr-ėd-əl, to be afraid (وئرāh, fear).

c) Proper derivative verbs, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ėd, as: badal-ėd-əl, to be changed (from subst., change), ĵabar-ėd-əl, to be informed (from s., information). In this way from most adjectives and from a great number of substantives derivate verbs are formed, which are quite peculiar to the Pašto. It is to be noticed, that those adjectives, which in the feminine shorten ū and ē to a (§ 86), are subject to the same vowel-change before the termination -ėd, as zur-ėd-əl, to become old, from ∞ zôr (fem. ∞ zar-ūh); zandr-ėd-əl, to become blind, from rand-ūh (fem. zandr-ūh). In the same way some other adjectives, which retain ē in the feminine, shorten it to a before the termination -ėd, as ray-ėd-əl, to get better, to become healthy, from ėg (fem. rogb-āh). The monosyllabic adjectives however, which contain the vowel i, retain the same before the termination -ėd, as trīx-ėd-əl, to become bitter, from tarx-ūh (fem. tərxāh); trīv-ėd-əl, to become sour, from trīv (fem. truvāh).
When the substantive or adjective ends in a vowel or in āh, ăh, compositions are generally avoided and the auxiliary verb kēd-al, to be made, is employed, to make up the idea of a derivative verb, as: ओदा कीठा, to be made asleep, kēd; लकि, to become tired; स्तोळ, to become tired; लकि, to become tired; स्तोळ, to be applied. But such like forms are also found (especially in poetry), as: टिया कीठा, to be sharpened (from टिया, sharp), not to be confounded with टिया त्या, to pass, from टिया; टिया त्या, to be created, from लोक त्या; टिया, लोक त्या, to be married, from वाद त्या, marriage (besides वाद त्या, वाद त्या, kēd-al).

With reference to the last two classes of intrans. verbs ending in ēd-al*), there can be hardly a doubt, that the termination -ēd constitutes a verb by itself. The Imperative (Present, Subjunctive and Future) of these verbs ends, as we shall see hereafter, in ēž- (-ēģ-). This verbal termination -ēž- (-ēģ-) is apparently nothing else but the Sindhi verb किजा, to be made, the passive of करत, to make (instead of किजा करत or करत, r having been elided before the palatal j (the sign of the passive). When the verbal theme kij- is added to the noun, an elision of k takes place according to a common Prakrit rule, so that ij = ēž remains. In the Infinitive (as in the Imperfect) -ēž ( = kež) has been hardened to -ēd-al ( = kēd-al). But the Sindhi itself changes frequently j to dy, which in Paštō has become simple d. Thence it comes, that it may be optionally said in Paštō: रादा कीठा and रादा कीठा, because both are identical in form and signification.

*) At the first look one might be tempted, to compare the Paštō ēd-al with the Persian termination īdan, as the Persian also forms its derivative verbs by means of this termination. But this termination īdan is dropped in Persian in the Imperative and Present, whereas in Paštō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.
In the same way the primitive intransitive verbs ending in -ēd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhi gives us a hint. In Sindhi many intransitive verbs take the passive termination जानु, without any change in signification; similarly in Pashto some intrans. verbs have still two terminations, one in āl and one in ēd-āl, as: دیرو، дрūm-āl or دیرو، дрūm-ēd-āl, to go.

§ 117.

2) Transitive verbs.

The theme of most trans. verbs ends in a consonant (or even in a conjunct consonant), more rarely in a semivowel; e. g. مُندل, mūnd-āl, to obtain; کش-āl, to draw (instead of دیرو، کش-āl); نیو, nīv-āl, to take; ویو, vay-āl, to speak.

All trans. verbs end in āl, with the exception of three, which end in -ēd-āl; these are: دیرو، āvrēd-āl (آور، ārvēd-āl) to hear, بلوسکل, blosēd-āl, to annoy and دیرو، پوستیو, puştēd-āl, to ask. Their formation is curious, as the termination -ēd- cannot be considered as an integral part of the verbal theme, because it is dropped again in the Imperative.

Many verbs are considered as transitive in Pashto, which we are wont to look upon as intransitive; e. g. دیرو، خنند-āl, to laugh; زار-āl, to lament; دیرو، دننکل, dang-āl, to jump etc.

§ 118.

3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-āl to the verbal theme.

A) From intrans. verbs the causal is formed in the following way:
a) Those intrans. verbs ending in al, which do not change the final consonant in the Imperative, simply add the termination -av-al to the verbal theme, after dropping the Infinitive termination al, as:

\[ t\-\text{āl}, \text{to flee, Imper. t\-āh, caus. t\-av\-al, to make flee.} \]

\[ \text{drab\-āl, to fall in, Imper. drab\-ah, caus. drab\-av\-al, to make fall in, to pull down.} \]

b) But those intrans. verbs, which in the Imperative change the verbal theme, add the causal termination -av-al to the theme thus changed, as:

\[ \text{ālvaz\-āl, to fly, Imper. ālvaz\-ah; caus. ālvaz\-av\-al, to cause to fly.} \]

\[ \text{χēž\-āl, to ascend, Imper. χēž\-ah; caus. χēž\-av\-al, to cause to ascend.} \]

\[ \text{kšē\-nāst\-āl, to sit down, Imper. kšē\-n\-ah; caus. kšē\-n\-av\-al, to make sit down.} \]

c) Those intrans. verbs, the theme of which ends in -ēd-al, be they primitive or derivative, drop -ēd-al before the termination -av-al, as:

\[ \text{ryar\-ēd\-āl, prim. verb, to wallow, caus. ryar\-av\-al, to make wallow.} \]

\[ \text{vör\-ēd\-āl, prim. verb, to rain, caus. vör\-av\-al, to cause to rain.} \]

\[ \text{māt\-ēd\-āl, derivat. verb, to be broken (māt), caus. māt\-av\-al, to break.} \]

B) Transitive verbs add the caus. termination -av-al to the verbal root, as exhibited in the Imperative. Those verbs however, which lengthen a in the Imperative, shorten it again before the caus. termination. E. g.

\[ χ\text{and\-āl, to laugh, Imper. χ\text{and\-ah; caus. χ\text{and\-av\-al, to make laugh.} } \]
āvrēd-al, to hear, Imper. āvr-ah; caus. āvr-av-āl, to cause to hear.

lvast-al, to read, Imper. lvāl-ah; caus. lvāl-av-āl, to make read.

Defective verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

āyust-āl, to clothe, Imper. āyund-ah; caus. āyust-av-āl, to cause to clothe.

yas-āl, to place (not used in the Imper.), caus. yās-av-āl, to cause to place.

In the formation of the causal verb too the Paštō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhi — Hindi and in the Persian (ā, ān). The causal termination -av-āl is nothing else but the verb još kav-āl, to make, to do, initial k being elided (as in the case of کمک کر ), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -av-āl is generally not added to such nouns, which end in a vowel or āh and āh, but in this case the full form još kav-āl is used, as: sg5 Lis fanā kavāl, to destroy, još ots, vazdāh kav-āl, to make a promise; but we find also July vād-av-āl, to cause to marry (cf. 116, 1, c).

The etymology of جس seems to be the following. We have in Paštō two verbs, which are quite identical in signification, kāl kr-āl and kav-āl, to make, to do. جس is the Sindhi کر , Pers. کر (Sansk. कर); in Sindhi already r may be dropped, as کار ka-je, do thou (for r may be also dissolved into a in Prākrit),
and so it has been likewise elided in Paštō, so that ka-al stands for kr-al. For euphony's sake v is inserted = ka-v-al*).

There is also a number of pure causals in Paštō, i.e. such verbs, which are only preserved in the causal form, as: āč-av-al, to throw, lams-av-al, to instigate etc.

The Paštō is no longer possessed of a proper passive voice, but must have recourse to a composition, like the Persian, as will be seen in its proper place.

§. 119.

4) Verbal prefixes.

With primitive verbs prefixes (prepositions or adverbs) may be connected, as in Persian, which more or less modify the original signification of a verb. The prefixes, as a rule, quite coalesce with the verb, but some of them may again be separated from the verbal root in some tenses (by the interposition of the negative adverb na, not, or a pronominal suffix, see §. 171). These prefixes are:

I, Sansk. आ, to, as: आर्वेद-अ, to hear (आ + र्व); inseparable prefix.

āl, only joined to उन्नत, to come out, as: आवल, to fly; caus. आवर्ज, आवल-व, to make fly; inseparable prefix. Its etymology is obscure.

bīa, again, only joined to बी मूंड, to get, as: बीमूंडल, to get, to recover; separable prefix (Pers. बार, Sansk. प्रात). फ्रा प्रा, only used in फ्रा मूंड, to loosen, to open. Pers. फा प्रा, or फर, Zend fra, Sansk. भा. Inseparable prefix.

*) Similarly नि-व-अ, to take, Sindhi निलक्षण nī-ānū (Sansk. नी).
prē (also written prē, as: prē-วน-āl, to give up; prē-ದ-āl or prē-쇼-āl, to give up *), prē-ಕ-āl, to cut, so sever; prē-వ-āl, to drop, to fall down. prē corresponds to the Persian ِفر (فر), Zend fra, Sansk. उ, on, onward. Separable prefix.

gār, back, only used in the two verbs: gār-vat-āl, to return and gār-yast-āl, to turn or bring back.

It has already so thoroughly coalesced with the verbal root, that in the Imperative the prefix ā may be used with these verbs. Its etymology is obscure. Inseparable prefix.

kē, in. It is joined to verbs denoting to sit, to put, as: kē-bookmarkāl, to insert, to implant, kē-డ-āl, to put down, kē-nāst-āl, to sit down. Separable prefix.

n, in, as: n- weblogāl, to attend to; n-jat-āl, to thrust in, etc. It corresponds to the Sansk. ति, Persian ni (na, nu); in Pā用户提供部分的原始文本，已经过初步的OCR识别并初步转换成文字。然而，由于OCR识别的不准确性和转换过程中的误译，部分文字可能与原稿存在差异。为了确保内容的准确性和连贯性，现对其进行人工校正和补充。

nana, within (adv.), only used with the two verbs nana-vat-āl, to enter and nana-yast-āl, to insert, to introduce. It is perhaps a mutilation of the Sansk. सन (Pers. اندر). Separable prefix.

*) All these verbs literally signify: to put away.
vō, as: vō-ray-āl, to come (instead of ʿarāgāl); vō-šk-āl, to draw out (.= ʾismāl). This prefix, which is used only in a few verbs, corresponds to the Persian ʾār (as ʾaf) or ʾār (ʾātādān), Pārsī ʾā (ava), Zend aivi (aibi), Sansk. ḥām (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns ʾr (to me, to us), ʾzz (to thee, to you) and ʾr (to him, her, them) are also joined to verbs, forming thereby a sort of compound verb, as: ʿrā-ḵowl to make to me (= to give (to me)), dar-kav-āl, to give to thee, var-kav-āl, to give to him, her, them. Some verbs, compounded with ʾr and ʾz have already received a fixed signification, without special reference being had to the pronoun, as: ʾrā-tl-āl, to come (literally: to go to me), ʾrā-γāl, to come (to go to me); ʾrā-šk-āl, to go (to go to him, them), var-γāl, to go (to him, them); ʾrā-šk-āl, to seize (to take to me); ʾrā-vr-āl, to bring (to me, us); ṣrā-štāl, to bring here (to me, us), ʾrā-štāl, to bring or send there (to him, them). In the modern language ʾr and ʾz are thus frequently prefixed to verbs, to indicate the direction, as: ʾrā-vat-āl, to come out (in this direction), ṣrā-štāl, var-γīl, so ascend (there, in that direction).

*) Not to be confounded with ʾrāgāl, to go (to him, them etc.).
The root of the Pašto verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the Present, the Subjunctive Present and the Future.

The Pašto Imperative has only two persons, the II. pers. Sing. and the II. pers. Plural. The II. pers. Sing. is formed by the termination ah, the II. pers. Plural by the termination aī*). Instead of aī the termination ānraī, which corresponds somewhat more to a Preceptive, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: v-āv-ānraî, take ye, please to take, instead of v-āv-l-aî, from āxist-āl; vō-k-ānraî, do or make ye, instead of vō-kav-aî. This termination however is only found in transitive verbs. The origin of this termination is doubtful, as the cognate idioms offer no analogies.

Both these terminations, ah and aī are added to the root of the verb, after the Infinitive affix əh has been dropped, as:


angēr-al, to suppose, Imper. Sing. angēr-əh, Plur. angēr-aî.

But as the formation of the Imperative is subject to a great many irregularities, as in Persian, we must enter into particulars.

§. 121.

A. The Imperative of intransitive verbs.

1) Primitive verbs ending in əl.

These verbs we have to divide into the following classes:

a) Such, as do not change the verbal theme in the Imperative. They are proportionally few in number, as:

*) The Pašto has preserved the old Prākrit termination of the Sing. a, whereas in the modern Indian vernaculars it has been dropped
drab-ql, to fall in, Imp. drab-ah.

drum-ql, to go, Imp. drum-ah.

tamal-ql, to lie down, Imp. tamal-ah.

sah-ql, to endure, Imp. sah-ah.

mir-ql, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. mir-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ج, as:

val-ql, to come out, Imp. vaz-ah. Similarly the compounds of فاز, as:

al-val-ql, to fly, Imp. al-vaz-ah.

pre-val-ql, to fall down, Imp. pre-vaz-ah.

jar-val-ql, to return, Imp. jar-vaz-ah.

An exception from this rule is:

kat-ql, to ascend, Imp. cat-ah.

This verb however is shortened from the Persian and has therefore in the Imperative likewise recourse to the Persian Imper. خیر, with transition of ج to ز.

The following verbs are irregular and cannot be brought under any rule:

caud-ql, to split, Imp. cav-ah.

sv-ql, to burn, Imp. svaz-ah.

This verb (Sindhi سپصخیش, Sansk. صخیش) recurs to the Persian Imper. سپصخیش.

already (with the exception of the Sindhi). The Plur. termination ای corresponds to the Prakrit hu, Sansk. छ, Sindhi and Hindi ओ.
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šv-al, to go, to become (Pers. šsun), Imp. š̄-ah, with ejection of the semivowel v, instead of šv-ah.

kšē-nāst-al, to sit down, Imp. kšē-n-ah. (Pers. kšē-n-

ni-šistan, Sansk. ni-śad).

§ 122.

2) Verbs ending in ēd-al.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēg), to which the personal terminations are added, as:

rabr-ēd-al, to be perplexed, Imp. ṭrabr-ēzh-ab, Plur. ṭrabr-ēd-aš.

That the termination -ēd-al is originally a separate verb (क्रिद), as shown in § 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-al drop the termination ēž (ēg) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

ōr-ēd-al, to rain, Imp. ṭōr-ōr-ah.

ōs-ēd-al, to exist, to dwell, Imp. ṭōs-ōs-ah.

brēg-ēd-al, to glitter, Imp. ṭbrēg-ah.

pāṭ-ēd-al, to rise, Imp. ṭpāṭ-ah.

pā-ēd-al, to remain, Imp. ṭpā-ah.

tašt-ēd-al | tašt-ah
tašt-ēd-al | tašt-ah

tašt-ēd-al |

tašt-ah

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But all primitive verbs ending in -ēd-al, may drop the termination -ēd (i. e. kēd-āl), when the action is only generally referred to or not actually occurring in the presence of the speaker. But when the action is represented as occurring actually in the presence of the speaker or when it has a proximate application, the termination -ēd- (ēž-) must be used, the verbs exhibited in the preceding list alone being excepted.

b) Derivative verbs.

These form their Imperative either like the primitives, by changing -ed- to ēž- (ēģ). This, as a rule, is the case, when the negation َل َل َل َل (ne) be joined with the Imperative; but this form of the Imperative is also used in the absence of َل, especially in the more modern levelling language. Or they dissolve themselves into their constituent parts and join to the noun (substantive or adjective) the Imperative of the auxiliary verb َل َل َل, to become.

* lengthens the short root-vowel in the Imperative.
namely 

which is substituted for kēz-ah, which is not in use. (§ 164). E. g.

badal-ēd-āl, to be changed, with mah badal-ēz-ah, be not changed; else: badal šāh, Plur. badal šāi (from s. m. change).

zar-ēd-āl, to become old, with mah zar-ēz-ah, Plur. mah zar-ēz-āl, do not become old; else: zar šāh masc., zor šāh fem., become old; Plur. zar šāi, fem., become ye old.

According to § 124 the use of the Imperative prefix vō is not allowed in these cases.

It is understood, that the adjective, with which the derivative verb is compounded, must agree with its subject, as implied by the auxiliary verb, in gender and number. But also substantives, when ending in a consonant, are often treated as adjectives (especially in poetry) and may assume a feminine termination (āh), as:

Bahrām, V. 389.

From this finger-ring it became known, that he is a prince; Make known the state of his heart, become acquainted therewith!

Many derivatives, especially those, which are compounded with a substantive, only use the termination -ēz-ah in the Imperative, i. e. they are quite treated as primitive verbs, as: vēr-ēd-āl, to be afraid (from vērāh, fear); vērāšt-ēd-āl, to itch (from vērāšt, the itch); pōhēd-āl, to be informed, to understand (from pōhēr, knowing, adj.), but the Imperative is also in use. Usage alone is herein a sure guide.
§ 123.

3) **Defective verbs.**

There is a number of defective verbs, which substitute a different root in the Imperative (and partly also in the other tenses), whereby the conjugation of the verb is rendered somewhat complicate. These are:

- **Mis tl-al** | to go. Imp. *xū* q-ah, which is to be referred to the Hindi *tār-al*, to go. From the (obsolete) theme comes the Imperative *lār śah*, be gone (*lār* participle praeterite, gone). The Imperative of *jou* with the prefixed pronoun *wā* var is also substituted for any of these roots, as: *wār śāh*, go (to him etc.), Plur. *wār śāh*.

The compounds of *vis* are treated in the same way, as:

- **ra-dah**, come *wār* go (to him etc.), or *ra* *śāh*, come, *wār-śah*, go; *dār ẖām* dar ẖ am, I come to thee, or *dār śam*.

- **tamlast-al** | to repose, Imp. *tamla* ah.

- **mlast-al** | to come (to go to me), Imp. *ra* q-ah or *rā-śah*.

- **ryar-ȩd-al** | to wallow, Imp. *ryar* ah.

*) Instead of *śāh* we find often *cāsah*, with euphonic inserted e.
The Imperative prefix "vō.

The prefix "vō, s") voh is usually (but not necessarily) put before the Imperative, as in Persian بَ، which, though short,

*) It is difficult to say, what the etymology of this prefix is. We believe, that the prefix of the Imperative is not identical with the prefix of the Imperfect and Aorist, though it outwardly quite coincides with it (as also in Persian). The prefix of the Imperative seems to have sprung from the Sanskrit भाष, Pers. باپتن. The Pārsī from is ba, with which the Pāršū is closely connected; ـپ is a later pronunciation, which, according to the sequence of the vowels, is often pronounced bu (بُعُ، bu-gū, say, not بُع، bi-gū), Cf. § 133, note.

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attracts the accent, wherever possible*), as:  

vō kr-ah, do,  

vō kav-ah, make, but vō tášt-ah, flee! When a verb commences with long a, the prefix coalesces with it to v-ā, as: 

vālvaz-ah, fly, from āl-vat-al; before the other initial vowels is preserved, as:  

āxēr-ah, plaster, from  

to plaster.

With some verbs however the prefix is never used; these are:

ōs-ēd-āl, to remain, exist, Imp. āwōsē producing ōs-ah.  

ūml-āl, to lie down, Imp. ēumāl producing ūml-ah.

All verbs, which are compounded with a prefix**) (§. 119), do not take the prefix, as: nana-vaz-ah, come in. The verbs compounded with the prefixes āl, āl, āl and āl are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns ạ, ạ, ạ and ạ retain strictly their pronominal signification, they do not affect the verb in any way and the prefix may be used as with any other primitive verb, but when ạ and ạ have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix is prohibited, as:  

rā-kā, give,  

rā-qā, come (rā šē).

*) When the verb contains two short syllables, the accent is drawn on , but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

**) When ē, lest, is used with the Imperative, the prefix is strictly excluded, as two prefixes cannot be admitted in the Imperative; the Imperative of the Passive makes an exception from this rule, see §. 171.
Derivative verbs, when forming the Imperative by ēž-ah, do generally not take the prefix י, but those, which are already treated as primitives (especially those compounded with substantives) may take it, as they are no longer considered as derivatives in this case.

§. 125.

B. The Imperative of Transitive verbs.

We may here distinguish the following classes:

1) This class, which comprises the greatest number of the regular trans. verbs, forms the Imperative by adding the personal terminations to the last radical, which is either a consonant or a semivowel, verbs ending in t or d alone being excepted. As:

- ḥiš-tš-al, to drink, Imp. ḥiš-šah.
- ḥš-kund-al, to pinch, Imp. ḥš-kund-ah.
- ṣe-zyam-al, to bear, Imp. ṣe-zam-ah.

An exception from this rule makes:

- ḥiš-xvar-al, to eat, Imp. ḥiš-xvar-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all monosyllabic verbs, the number of which is fixed. The most common are:

- ṣe-zang-al, to swing, Imp. ṣe-zang-ah.
- ḥš-yap-al, to bark, Imp. ḥš-yap-ah.
- ḥš-žar-al, to lament, Imp. ḥš-žar-ah.
- ṣe-lamb-al, to wash, Imp. ṣe-lamb-ah.
- ṣe-vay-al, to speak, Imp. ṣe-vay-ah.

3) This class comprises those verbs, the last (single) radical of which is לא. This is changed in the Imperative partly to י, partly to ש, partly to נ and partly to כ; usage alone can guide
as to the change of the final letter but is not quite fixed, as in some verbs the orthography is vacillant.

Exceptions from this rule are:

sāt-al, to preserve, Imp. wō sāt-ah.

Both these verbs preserve final t in the Imperative.

Irregular is:

njat-al, to stick in, Imp. wō njan-ah, which changes final t to n.

4) This class comprises those verbs, the final radical of which is d; this is altogether dropped in the Imperative. The three trans. verbs, ending in -ēd-al, drop likewise the whole termination -ēd in the Imperative.

*) With euphonic inserted v.
Some verbs however retain final d, as:

χάν-α, to laugh, Imp. χαν-α.

χάν-α, to give, Imp. χαν-α.

βλόδ-α, to abrade, Imp. βλόδ-α.

Irregular is:

μούν-α, to obtain, Imp. μόμ-α.

It is a curious phenomenon, that the verbs ending in final d drop it, as a rule, in the Imperative. But on nearer investigating the verbs in question we find, that this final d is originally not a constituent part of the verbal root, but that đāl, ēdāl is a verbal affix similar to the Persian Infinitive termination dan (tan) 1-dan (*), which in Paštō has come into use with a small number of verbs.

For instance ārv-ēd-əl (properly ārv-ēd-əl) to hear, corresponds to the Sansk. śra + śru (ś being first changed

*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the Persian termination tan, dan, with the affix of the Sansk. Infinitive तन्. But it would be really wonderful, if this Sansk. Infinitive affix, which has been dropped as well in Paštō as in all the Prākrit tongues of India (the old Infinitive ending in तन्स् being now replaced by the verbal noun ending in ana, Sindhi anu, Marāthī anē, Hindī nā, Paštō əl), would have been preserved in Persian. The fact, that the Paštō, the oldest intermediate language between the Indian and Irānian family of languages, no longer knows the Infinitive affix तन्, speaks very strongly against such a supposition. It would be further a very curious and inexplicable phenomenon, that the Persian should form its Preterite from the Infinitive, by dropping of the Infinitive termination only an (and not the whole affix). How should in this wise a Preterite be formed in an Āryan language, the general laws of which have been laid down by the Sanskrit? But we believe, that this difficulty is easily solved. The Persian Infinitive termination dan (tan) 1-dan does not correspond to the Sansk. Infinitive affix तन्, but is the affix of the Preterite passive, which in the neuter (tam, त) forms verbal nouns, like the affix सन् (see, Benfey, Sansk. Gr. §. 333, l. 1. a). This will easily explain, why in the Preterite of the Persian the termination an is dropped and d (t), 1-d is or must be retained.
to h and then elided); \( \text{اکستل} \) commonly \( \text{بلوئل} \) to touch, abrade, is identical with the Hindhi विलोणा (Sindhi more original विलोडणु, Sansk. विलोइन); \( s \) is a euphonious insertion and -\( \text{ēd-āl} \) = Persian īdan (whereas in the form ब्लूद d is preserved in the Imperative, because d is radical there); \( \text{پوست-ہ-ال} \), to ask (Sindhi پوست, Sansk. پوست, Persian درسی; رپ-ہ-ال, purs-īdan. Similarly آئد, to weave, Pers. آئید, Sansk. अयू (Sindhi उकः, Hindi बुनना); \( ār \) to reap (Pašto لر، Sansk. लू (\( l = r \)); \( \text{لاود-ال} \), to utter, Sindhi लबसू, Sansk. तप्त (\( p = b = v \)). तौर, to recognise, Hindī पहचाना (pahčāknā), Sansk. प्रतिज्ञान; नुंदर, to swallow, Hindī निगलना, Sansk. निः + गृह.

5) This class comprises those verbs, the last two radicals of which are \( स्त्र स्त्र \\text{ست} \\text{ست} \\text{ست} \). But these consonants are dropped and \( l \) substituted in their lieu.

\( \text{اکستل} \) to take, Imp. \( \text{اکستل} \) v-\( \text{اکستل} \) ah.

\( \text{اکستل} \) to convey (to me), Imp. \( \text{اکستل} \) v-\( \text{اکستل} \) ah.

\( \text{اکستل} \), to shear, Imp. \( \text{اکستل} \) v-\( \text{اکستل} \) ah.

\( \text{اکستل} \), to read, Imp. \( \text{اکستل} \) v-\( \text{اکستل} \) ah.

Irr\( \text{اکستل} \)egul are:

\( \text{اکستل} \) to dress, Imp. \( \text{اکستل} \) v-\( \text{اکستل} \) ah, which points to the Persian आगुंड, whereas the form आगुंड आगुंड corresponds to the Persian आगुंड.

\( \text{اکستل} \), to disperse, Imp. \( \text{اکستل} \) v-\( \text{اکستل} \) ah.

The formation of this Imperative is difficult to explain, the more so, as the etymology of most of the verbs alleged is more or less obscure.
But the termination of the Infinitive seems also in this case to be "stāl", corresponding to the Persian "stan"; it would thus be a euphonic insertion, as in Persian, with the only difference, that in the Pashto Imperative t has been retained, whereas it is dropped in Persian. In Pashto final t is changed to l, as shown in §5, sub l.

6) This class contains a small number of verbs, which end in īst; in the Imperative both consonants are dropped and r (partly also n) substituted in their place.

ā-vušt-gāl, to change, Imp. vāvār-ah.
skašt-gāl, to cut out, Imp. skanr-ah.

γašt-gāl, to twist, Imp. γar-ah.

Irregular is:

ūšt-gāl, to ask, to desire, Imp. vūvār-ah.

This formation is to be explained in the same way as the preceding; the reason, why (cerebral) is here euphonically inserted, seems to be this, that final t was originally cerebral; thence also the change of t (instead of that to l) to r (or nr).

§126.

Irregular verbs.

The following transit. verbs cannot be brought under any fixed rule:

bal-āl, to call, Imp. bōl-ah (Hindi बोलना).

*) Besides ēštāl, there is also a theme ērāl, the Imperative of which is regular ērāl; ēštāl might therefore be also considered as a defective verb.

**) Kāsiūs is very likely to be referred to the Sindhi kātā to cut (Sansk. कातान) and ēštāl to kātā; that v may pass into g (γ), is well known from the Persian. ā + vušt-gāl points to the same root.
There is a number of synonymous defective verbs in Paštō, of which one or the other is made use of in the Imperative. Some substitute in the Imperative another root, which is not found in the Infinitive. The most common of them are:

\[
\begin{align*}
\text{ā́ý} & \text{-} \text{al} \\
\text{ā́₂} & \text{-} \text{al} \\
\text{ā́}_₂ & \text{-} \text{al}
\end{align*}
\]

\(\text{ā́}_₂\) \text{-} \text{al} to knead, Imp. \(\text{ā́}_₂ \text{-} \text{ā́}_₂\)-ah.

*) The verbal theme \(\text{ā́}_₂\) \text{-} \text{al} is never used by itself, but always with the prefixes \(\text{ā́}_₂\) or \(\text{ā́}_₂\).
In the same way the Imperative of the compounds of ياسح, etc. is formed, as: پری یاسح, to give up, Imp. پری دی - اح; similarly the Imperative of پری سح to give up (which is not found without the prefix), پری دی - اح.

- بیک (to cast out, Imp. بیک و ی - اح.

The same method follows the compounds of جاریست, as: جاری یست, to turn back, Imp. جاری و یست; نانای یست, to bring in, Imp. نانای و یست; پری یست, or پری یست, to throw, Imp. پری و یست.

- بوت (obsolete) (to take along, Imp. بوت و ی - اح.

- بوت (to graze, Imp. بیگ و ی - اح.

- پیر (to purchase, Imp. پیر و ی - اح.)
The Imperative prefix.

We have seen already (§. 124), that the prefix is usually put before the Imperative, except the verb be compounded with a verbal prefix. With the following trans. verbs the use of the prefix is prohibited:
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§. 129.

C. The Imperative of causal verbs.

1) The Imperative of those causals, which are derived from a primitive verb, is formed quite regularly by dropping the Infinitive affix -al and adding the personal terminations of the Imperative:

\[\text{činj-aval, to detest, Imp. } \text{činj-av-ah.}\]

\[\text{rap-av-al, to shake, Imp. } \text{rap-av-ah.}\]

2) The Imperative of the derivative causals is formed by dissolving the verb into its constituent parts and by adding to the substantive or adjective the Imperative of 
\[\text{i. e. } \text{ku'ul, i. e. ku'a, but without the prefix } \text{ku', the verb being composite; e.g.}\]

\[\text{badal-av-al, to change, Imp. } \begin{cases} \text{badal kr-ah.} \\ \text{badal k-ah.} \end{cases}\]

\[\text{land-av-al, to shorten, Imp. } \begin{cases} \text{land kr-ah.} \\ \text{land k-ah.} \end{cases}\]

The adjective must agree with the object referred to in gender and number; substantives ending in a consonant, are also often (but not necessarily) treated like adjectives and can take a feminine termination (cf. §. 122).
When the prohibitive particle مَّا is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: مَّا بَدَلُو. do not make a change! مَّا لَنَذُو. do not shorten!

But also in the absence of the prohibitive particle مَّا the regular Imperative is often used, especially in the modern language, but always without the prefix م*, the language still being conscious, that the verb is composite. Those derivative causals, which are compounded with a substantive, are already frequently treated as primitives and may then even take the prefix م*.

نَبْحَرْتُهُم مِّن يَوْمِ الْعَلَمِ ٱلْبَيْنِ خَبَرَ كَانَمِنْهُمْ چِهنِّ دَأَلُسَ بِهْ ٱلْحَالِ چَه

Inform us out of the occult science, what the condition of the Ulus (tribe, clan) will be. Tārix-e murassa (Gulsh. I, p. 7).

بَيْشَلاهَّنِهِ مِّي وُنَسِلْ چِهِ سَنَدَری آَغَارَی چَرْمِی

They said to their women: commence ye songs! (ibid. Gulsh. I, p. 11).

يُوهَ شیْهَ رَمْحَتُه نِیَه کَرْه بَهْرَم
یَا نَصِیب چِهِ مُرَ بِنَا شیْنِ دِیْذَدُونِه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. Bahräm, V. 182.

فَرَضِبَا بِیکَه زَرَی ٍکُوْه وُخْدَایِ ۖ
اوْشَی وِشَیْنِ تُوبُه دَ ۚ زِرَهْ ۖ ۚ ۚ حُوُشُ(*

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! Xavājah Muh‘ammad.

(Gulsh. II, p. 112. 2).

* arab. حُوُشُ, the hypochondria, the loins.
III. The formation of the tenses and moods.

The tenses and moods of the Paštō verb are of three kinds:
1) such, as are derived from the root of the verb, as exhibited in the Imperative.
2) such, as are formed by means of the participle preterite.
3) such, as are formed by means of the participle perfect and the auxiliary verb to be or to become.

A. Tenses and moods derived from the Imperative.

From the verbal root, as coming forth in the Imperative two tenses and one mood are derived, the Present, the Subjunctive Present and the Future.

§ 131.

1) The Present.

The Present of intrans., trans. and causal verbs is derived from the root of the verb by adding to it the flexional terminations of the Present. These are:

Sing. I pers. am, amah, as: q-am, I go (q-amah).

II ē as: q-ē, thou goest.

III ī (īna) as: q-ī, he, she goes.

Plur. I pers. ū (ūnah, ūna) q-ū, we go.

II aī q-aī, you go.

III ī (īna) q-ī, they go.

The personal pronouns may be put before the verb, when a stress is laid upon them, otherwise they are not required, the person being expressed already by the verbal termination.

The flexional termination of the I pers. Sing. am (amah, ama) is only used in the eastern dialect and in the modern language) corresponds to the Persian am (Sansk. and Prākrit āmi), Sindhi ā, Hindī ā; the termination of the II pers. Siug. ē corresponds to
the Persian ī, Hindi and Sindhi ē (ē nasalised), Sansk. and Prāk. asi. In Paštō, Persian, Hindi and Sindhi s is elided and a-i contracted to ē, ī. The termination of the III pers. ī corresponds to the Hindi-Sindhī ē (Sansk. ati, Prākrit adi or with elision of d = a-i = ē), whereas the Persian termination ad is more original.

The termination of the I pers. Plur. ū (now and then the termination ūnah, ūna is also found in older writings or in poetry), corresponds to the Sindhi ū (Hindi ē), Sansk. āmah, Prāk. āma, Persian ēm; the termination of the II pers. Plur. corresponds to the Sindhi-Hindi ē, Sansk. atah, Prāk. aha, Persian ēd; the termination of the III pers. Plur. ī corresponds to the Sindhi ēne (ane), Sansk.-Prākrit anti, Persian and, Hindi ē. Besides ī the Paštō has preserved also the termination īna, which approaches very closely the Sindhi; but this is now considered antiquated and only met with in poetry or older compositions. It is a curious phenomenon, that this termination īna has been also transferred to the III pers. Sing., very likely from no other reason but that both terminations end now in ī.

The primitive verbs ending in ēd-al have in the Present either the full termination -ēž-am (ēg-am) or they may drop -ēž (ēg) and affix the flexional terminations to the root of the verb (see §. 122, a).

The derivative verbs ending in ēd-al have in the Present always the full termination -ēž-am etc. (see the paradigms, Appendix II.). The derivative causals have likewise in the Present always the termination -av-am etc.

I go alone to that enemy; what need we go all to him? Bahram V. 205.

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards. Māţan-i paštō (Gulsh. I, p. 137).
§. 132.

2) The Subjunctive Present *).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix \( \mathfrak{a} \) (\( \mathfrak{a} \)) before the Present. If a verb commence with a long \( a \), the prefix \( \mathfrak{a} \) coalesces with it to \( v\-\mathfrak{a} \), as \( \mathfrak{d}a\-\mathfrak{g}a\-\mathfrak{m} \), that I may throw.

Those verbs, which do not take the prefix \( \mathfrak{a} \) in the Imperative, refuse it also in the Subjunctive Present.

The derivatives, the intransitive as well as the causal, are dissolved in the Subjunctive Present into their component parts **) and add to the substantive or adjective the Subjunctive Present of the auxiliary verb \( \mathfrak{c}m \) or \( \mathfrak{k} r \) and \( \mathfrak{s} \), respectively, i.e. \( \mathfrak{s} \) and \( \mathfrak{k} r \) or \( \mathfrak{m} \) (cf. §163; 165; 166), but without the prefix \( \mathfrak{a} \), these verbs being composite. In the case of intrans. verbs the adjective must agree with the subject implied by the auxiliary, and in the case of causal derivatives, with the object. Substantives ending in a consonant may, after the manner of adjectives, take a feminine termination (cf. §129).

The III. pers. Sing. and Plur. of the Subjunctive Present may also take the prefix \( \mathfrak{d} \) de (***) , whereby a sort of Jussive or

*) About the use of the Subjunctive see §194.

**) Not unfrequently the undissolved form of the Subjunctive (i.e. \( \mathfrak{z}m \) and \( \mathfrak{m} \)) is used, when the prefix \( \mathfrak{a} \) precedes it, but always without the prefix \( \mathfrak{a} \), which is not admissible in such verbs.

****) The prefix \( \mathfrak{d} \) is apparently the Imperative of an obsolete root \( \mathfrak{d} \), to give (Pers. \( \mathfrak{d} \), Sindhi \( \mathfrak{s} \)). In a similar way the Persian uses \( \mathfrak{s} \) say, with the Subjunctive (but without the prefix \( \mathfrak{p} \)), as: \( \mathfrak{p} \) \( \mathfrak{r} \) \( \mathfrak{p} \) \( \mathfrak{n} \) \( \mathfrak{d} \) \( \mathfrak{r} \) \( \mathfrak{r} \) \( \mathfrak{d} \) say, they should go = they should go.

Trump, Afg. Grammar.
Precative is formed, as: 

As regards the position of this prefix س, it is to be noticed, that it may precede or follow the prefix د. As a rule س precedes و (separated from it occasionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: سَحَفَد دَواری he (or they) should hear; but د follows و, if the verb is not accompanied by a demonstrative pronoun, as: 

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarīzăh (Gulsh. I, p. 74).

It is to be noticed, that when د precedes the Subjunctive, the prefix و is frequently dropped as superfluous, especially in poetry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: نَظَرَ لِرّث, to look to, etc.

Kings should look after their own business and their own administration. Kalīlah ò Damanah (Gulsh. I, p. 83).

§ 133.

3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix بِ bah *). If the Subjunctive is not preceded

*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian بَایَد, it is necessary (Sansk. भाव);
by the prefix ْـٗ، the prefix ـٗ is either immediately put before the verb or may precede it, separated (from the verb) by some intervening words. But when the Subjunctive is preceded by the prefix ـٗ، the following is to be noticed with reference to the position of the prefix ـٗ،

When a personal pronoun or demonstrative is connected with the verb, ـٗ usually precedes the prefix ـٗ، as: ـٗ ـٗـٗـٗ ـٗ، I shall arrive; if no personal pronoun or demonstrative be connected with the verb, ـٗ usually follows the prefix ـٗ، as: ـٗـٗـٗـٗ، I shall arrive. But the prefix ـٗ، very frequently precedes the verb, separated from it by some intervening words, be the verb connected with a personal pronoun (demonstrative) or not (*)).

Sometimes only ـٗ is used with the Future and ـٗ، dropped even in such cases, where its use is fully admitted; this is done chiefly in poetry, but also sometimes in prose, the use of the prefix ـٗ، not being considered as absolutely essential for the formation of the Future.

to this root points also the Pashto adjective ـٗـٗ، necessary. This would sufficiently explain, why the Future prefix ـٗ، requires the Subjunctive and not the Present tense. The Persian Subjunctive prefix ـٗ، is apparently identical with the Pashto ـٗ، and would be fully explained by our supposition, The Imperative prefix ـٗ، and the Future prefix ـٗ، though now somewhat differing in form, are no doubt identical.

(*) Only in poetry ـٗ is now and then put after the verb (§. 195 d).
Under the reign of Aurang (zēb) justice is not meted out to me; I, Xavājah Muḥammad shall go to another quarter.

Xavājah Muḥammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a separable prefix (cf. §. 119) or commences with a long syllable, the Future prefix ٍ is very frequently (but not necessarily) inserted between the verbal prefix or the long initial syllable and the verb (or the rest of the verb); but when the verb commences with long َا, only ā is cut off, which with the prefix ٍ coalesces to v-ā, and the prefix ٍ is put after it. Those verbs, which cut off the initial long syllable and put the prefix ٍ between it and the rest of the verbal root, do not take the Subjunctive prefix ٍ), as little as those, which are compounded with separable prefixes; only those verbs, which commence with long َا and which cut it off from the rest of the root in the Future, may take the prefix ٍ, if its use be not otherwise prohibited. E. g. کُسُ bah n-am, I shall sit down (but also: پ‌ bah t-am, (instead of: د‌ پ‌ا ح‌م‌); ك‌ک‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌ب‌b
parts and add to the substantive or adjective the Future of the auxiliary verbs Қол and қол respectively, but always without the prefix Қ, қusually preceding the noun and the auxiliary, as: Қ, қ I shall be old; Қ, қ I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix Қ, қ, as: Қ, қ I shall be present, instead of: Қ, қ I shall present, instead of: Қ, қ (see Appendix II; IV).

§. 134.

B) Tenses and moods formed by means of the participle preterite.

By means of the participle preterite four tenses and one mood are formed, viz: 1) The Imperfect 2) The habitual Imperfect 3) The Conditional or Optative of the Imperfect. 4) The Aorist (or Preterite) 5) The habitual Aorist.

The Pašto has gone its own way in forming an Imperfect. All the modern Indian vernaculars of Sanskrit origin have had recourse to compositions and the Persian forms the Imperfect from the Aorist by prefixing the adverb құм, or shortened құ, which in Pārsī still retains its original signification ‘always’, so that the Persian Imperfect is originally only a habitual Aorist. The Pašto has made use of the original participle preterite in order to form an Imperfect. But thus it was compelled to find a different form for the proper participle preterite, which it has made up by adding a different termination to it, which we call, in contradistinction to the participle preterite, the participle perfect (§. 18), as it is now only used in the Perfect, though, as regards its origin, identical with the participle preterite, as will be seen in the formation of the passive voice*).

But as in these tenses formed by means of the participle preterite there is an essential difference between the intransitive

*) The Persian has done the same, as: ғ. ғ. and ғ.
verbs on the one hand and the transitive and causal on the other, the former being constructed actively and the latter passively, we must, for the sake of a more easy survey, treat of the two classes separately.

a) Intransitive verbs.

§ 135.

1) The Imperfect.

The Imperfect is formed by adding to the verbal theme, as exhibited by the Infinitive, the substantive verb 'to be' *), yam, I am, etc. for the I. and II. pers. Sing. and Plural, euphonic initial y of yam however being dropped in these compositions; e.g. tš-al, to flee, I. pers. Sing. tš-al-am **), I fled, tš-al-ē, thou fiedst; I. pers. Plur. tš-al-ū, we fled, tš-al-aī, you fled.

So also: I. pers. Sing. põh-ś-al-am, I understood, põh-ś-al-ē, thou understoodst; I. pers. Plur. põh-ś-al-ū, we understood, põh-ś-al-aī, you understood.

This āl however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= ṣāṇ), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the Āryan idioms. How should it be possible, to form an Imperfect or Aorist by affixing the Present of the substantive verb 'to be' to the verbal noun? We have therefore every reason to conclude, that this termination āl is not identical with the Infinitive affix āl, but that it is the Sansk. affix र, by means of which the participle past is formed in Sanskrit. That t frequently passes into l in Paštō, we have seen already § 5,

*) See § 162, I.

**) As soon as final ā is followed by another syllable, it is naturally changed to a, to give some support to the following syllable.
sub 1; a (a) is only a conjunctive vowel. It is well known, that also in Marāthī t has been changed to l in the participle past.

In a number of verbs this affix al has been dissolved to al, i.e. the affix (a) has been, after the analogy of the Prākrit, elided, so that only a (ah) has remained, as in the modern Prākrit tongues of India (Hindi: ə, Sindhi: ō). This affix ah is, in order to avoid the hiatus, dropped altogether before the substantive verb *), though for the I. and II. pers. Sing. and Plur. the full from al-am etc. is also in use. E.g. *poã-äh, participle past of *poã, I. pers. Sing. *poã-am (instead of: pohã-äh-am) or *poã-ah-am, II. pers. *poã-äh (instead of: pohã-äh-äh-am) or *poã-ah-ah-am; I. pers. Plur. *poã-äh (instead of: pohã-äh-äh-am) or *poã-ah-ah-am; II. pers. *poã-ah (instead of: pohã-ah-ah-am) or *poã-ah-ah-am.

Some verbs have gone even so far, that they have also dropped the affix ah in the participle past; but in the I. and II. pers. Sing. and Plur. the full termination -al-am may be optionally used **).

In the III. pers. Sing., to which the substantive verb (ə, ō) could not well be added, as little as in Persian, the affix al is never used for the masculine, but either ah is substituted for it or the affix ah is dropped altogether. In the Feminine ah is changed to æ, and where the affix ah has been dropped already in the Masculine, either the feminine termination ah is added or the original affix al is restored before the feminine termination in

*) For this very reason, that the substantive verb quite coalesces with the participle past, the Pašto cannot distinguish the gender or the number in the participle itself; in Sindhi this is still the case, the substantive verb acceding to the masculine or feminine of the participle past (Sing. and Plur.).

**) It may therefore happen, that the Imperfect quite coincides as regards the form, with the Present (which, for instance, is often the case with əm, which, according to circumstances, may signify: I do and: I was made).
both cases; e.g. دارد -ه, stood, fem. دارد -ه or دارد -ال -ه; دارد -ه, split, part. past of دارد -ه, fem. دارد -ه or دارد -ال -ه. But when in the participle past, after the rejection of the affix ـه for the Masculine, a vowel-change also taken has place, the Feminine is not formed from this form but from the verbal theme itself; e.g. دارد -ه, fem. دارد -ه or دارد -ال -ه: دارد -ه or دارد -ه. دارد -ه, part. past of دارد -ه, fem. دارد -ه or دارد -ال -ه.

In the III. pers. Plur. the participle past either ends in ـه or in ـه, the latter especially, when ـه is already used in the Singular, e.g. دارد -ه, he fled, Plur. masc. دارد -ه or دارد -ه, they fled; دارد -ه or دارد -ه, he came out, Plur. masc. دارد -ه or دارد -ه, vat-ـه or دارد -ه, vat-ـه, they came out, recourse being had in such like formations to the verbal theme itself, as shown in the derivation of the Feminine. The Feminine Plural is always derived from the Feminine Singular, as دارد -ه or دارد -ه, Singular, دارد -ه or دارد -ه, Feminine Plural.

The Persian differs from the Pashto in the III. pers. Plural, adding, as it does, the substantive verb to the participle past and forming thereby a flexional termination (راست -ه, ـه, they went). A similar flexional termination we meet also in Pashto in older compositions, viz: دارد -ه or دارد -ه (ـه, and) which however is only affixed to such participles as end in ـه, and which is used, like

*) In دارد -ه is a euphonic insertion, as دارد -ه (after the rejection of ـه) could not be pronounced; but for the Feminine no such euphonic insertion of a vowel is required. See § 136, 1, a.

**) The affix ـه, like that of the Infinitive, is always considered and treated as implying a Plural; cf. § 42, f; § 46.

***) In the Plur. masc. (which ends in ـه or ـه) دارد -ه may therefore always be added, as it is originally a Plural termination.
īnah, for the Masculine Singular and Plural; e. g. یناھی
pōhēd-ana, he or they understood.

The flexional terminations of the Imperfect are therefore:

Sing. I. pers. -al-am, am.
   II. " -al-e, ē. 
   III. " The participle past masc. and fem.

Plur. I. pers. -al-ū, ū.
   II. " -al-aī, aī.
   III. " The participle past masc. and fem.
       (-ana, -anah, masc.).

Paradigm. Infin. ِسَوْلَ، to burn.

Sing.

I. pers. ِسَوْلَ or ِسَوْمَ، I burnt.

II. " ِسَوْلَ or ِسَوَ، thou burnt.

III. " masc. ِسَوْمَ اَحِ (instead of: ِسَوْرَ اَحِ) ِسَوْمَ or ِسَوْرَ اَحِ
       fem. ِسَوْمَ or ِسَوْلَ اَحِ she burnt.

Plur.

I. pers. ِسَوْلَ or ِسَوَ، we burnt.

II. " ِسَوْلَ or ِسَوَ، you burnt.

III. " masc. ِسَوْلَ or ِسَوَ اَحِ
       fem. ِسَوْلَ or ِسَوَ اَحِ they burnt.

But as the formation of the participle preterite, as used in
the Masculine Sing. (for the Masculine Plur. always ends in āl
or āh) admits of some variations, we must treat of the several
classes of verbs separately.
Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in al.

a) Those verbs, the theme of which ends in a consonant, drop in the Masculine Sing. the participial affix ạh altogether (after the analogy of the Persian). If the verbal theme has no inherent vowel, i.e. if it consists of two conjunct consonants, euphonic i is inserted between the two, to facilitate the pronunciation, and if the latter of the conjunct consonants be r, a is inserted for the same purpose.

čāvd-ạl, to split; part. past masc. čāvd, fem. čāvd-āh or čāvd-ād; Plur. masc. čāvd-āl or čāvd-ād; fem. čāvd-ē or čāv-ē or čāvd-ē.

mr-ạl, to die, p. p. *mè mar*) (with euphonic a), fem. mè mar-āh or mè mar-ād; Plur. masc. mè mar-ạl or mè mar-ād.

Exceptions from this rule are:

vat-ạl, to come out, and its compounds, as: َاوَتَتَ to fly, َوَتَ to fall down etc., p. p. َوَتَ vōt (instead of َوَتَ), fem. َوَتَ vat-āh or َوَتَ vat-ād; Plur. masc. َوَتَ vat-ạl or َوَتَ vat-ād; fem. َوَتَ vat-ē or َوَتَ vat-ē.

χat-ạl, to ascend, p. p. χt (quite like َوَتَ vat-ạl; fem. َوَتَ vat-ē or َوَتَ vat-ē.

b) A few verbs with radical short a lengthen the same in the participle past and add at the same time the affix ạh, as:

*) Or *mè mar-ē-ạh.

c) The verbs sv-al, to burn and šv-al, to become, drop the radical semivowel in the part. past and add the affix ah, as: s-ah (= sv-sv-ah), fem. sv-ah or sv-al-ah; Plur. masc. sv-al or sv-ah, fem. sv or sv-é or sv-al-é. In the same manner is formed š-ah (= šv-ah), fem. šv-ah or šv-al-ah; Plur. masc. šv-al or šv-ah, fem. šv-é or šv-al-é.

Irregular is zōv-al, to be born; p. p. (only used in the Aorist with the prefix vō zōv-u, (fem. vō-zōv-al-ah, Plur. masc. vō zōv-al-é).

2) Verbs ending in -ēd-al.

The primitive as well as the derivative verbs ending in ēd-al, add in the part. past the affix ah, as:

zar-ēd-al, to become old; p. p. zarēd-gh etc.

About the form of the derivatives in the Aorist, see § 139.

3) Defective verbs.

These derive the participle past regularly from the verbal theme (the Infinitive), though they may be irregular or defective in the Present.
tl-铊, to go, p. p. ੲ tiih* (also written tii), fem. tiih; tl- Scientist, fe v. tiih; Plur. masc. tiih or tiih; tiih, fem. tii or tiih.

In the I. and II. pers. Sing. and Plur. both forms are in use, tiih and tiih. In the Aorist the form tiih, as might be expected, is not used but a new root is substituted (also written tiih) from which is formed the part. past tiih and (besides tiih). The compounds tiih, tiih follow the same rule. (See Appendix VI).

tamlăst-ăl to lie down, p. p. tamlăst.

drum-ăl to go, p. p. drūmed-ăl.

ra-yl-ăl, to come, p. p. rā-tăh (like tiih); I. pers. Sing. rā-tăh or rā-tăh, Plur. masc. rā-tăh or rā-tăh.

From the compound verb vōrayl-ăl (= vōrā-yl-ăl) to come, no participial form is used for the Imperfect. In the Aorist the part. past. rā-ăi is used and from vōrayl, rā-ăi, fem. rā-ăi, rā-ăi, rā-ăi, and likewise vōrayl, rā-ăi, rā-ăi, rā-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi; Plur. masc. rā-ăi, rā-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi; fem. rā-ăi, rā-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi, vōrayl-ăi.

*) Instead of tiih.

**) In vōlār-ăl vō is a verbal prefix (not the prefix of the Aorist), see § 119.
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In the I. and II. pers. both forms are in use رَغْلَم rā-yl-e etc. In the I. and II. pers. both forms are in use رَغْلَم rā-yl-am and رَغْلَم rā-yl-al-am etc. (See Appendix VII).

رْعَيْدَل رْيَعَائَل رْيَعَئْدَل

(See Appendix VII).

رْيَعَائَل رْعَيْدَل

to wallow, p. p. رْيَعَت ryašt.

ملغار

رْيَعَائَل رْعَيْدَل رْيَعَئْدَل

لادیغر

رْيَعَائَل رْعَيْدَل رْيَعَئْدَل

لتښغر,

p p

")

")

to wallow, p. p. رْيَعَت ryašt.

ما ذَمَّت حَال دِمَح وَمْه غَيْرْان کِبَری

 Nora خَبَّرَه مَه وَمْه سَوْم سَوْم سَوْم

What doest thou say to me? what was thy state in separation? I did not heed any thing else, I burnt, I burnt, I burnt in my heart. Xush'āl (Gulsh. II, p. 51, 2).

یښکنارجههیهڅدلاحهتاموئاوهڅ موسموسموسهړزهپموهنرادربخرون

The son of Nūh (Noah), who sat together with wicked people, became degenerate by the society of the wicked. Xush'āl (Gulsh. I, p. 158).

§. 137.

2) The habitual Imperfect.

From the simple Imperfect the Paśtō forms a habitual Imperfect, denoting repeated lasting action*), by means of the particle ِبَ bāh**), which may either precede (separated by

*) On the use of the habitual Imperfect in conditional sentences see §. 216, 2.

**) It is difficult to say, what the origin of this particle is (for it cannot be properly called a prefix, as it may also follow the verb). Very likely bāh is shortened from صَحَبْتُ (bhatat), it happened that, and the prefix of the Aorist ِبَ bāh may be similarly shortened from صَحَبْتُ (Sindhī ہی, Hindi हरा, Prāk. हरा, cf. §. 162, 4.

That the Sansk. root ِبَ bāh is employed in the formation of tenses is clearly proved by Bopp, Compar. Gram. §. 526; compare the Latin am-a-bam, am-a-vi, am-a-bo. — The Persian Aorist prefix ِبَ bāh sounds in Pārsī still bā and is apparently identical with the Paśtō ِبَ bāh.
one or more words) the verb or follow it, as: 
I ascended repeatedly or I used to ascend.

The staff used to go straight on mountains and rivers. Bābū Jān (Gulsh. I, p. 126).

After that time the Afghāns used to come down from that mountain and to pillage the peasantry.

§. 138.

3) The Conditional (Optative) of the Imperfect.

From the Imperfect the Pāštō derives a Conditional mood, which may also stand for an Optative, if preceded by a particle denoting a wish or desire, as: کاشکی kāškē, would that! The Conditional is formed by adding to the Imperfect, instead of the flexional terminations, the termination ai, ē, āē, which remains the same for all persons and number*), as: pōhēd-al-ai, pōh-ēd-al-ē, pōh-ēd-al-āē, or with rejection of the participial affix al: pōh-ēd-ai, pōh-ēd-ē, pōh-ēd-āē, I, thou etc. would understand. But in order to point out the person and number the personal pronouns must be always added, if they be not otherwise indicated.

The derivative verbs are usually (but not necessarily) dissolved into their component parts and the Conditional of the

*) The cognate idioms offers no analogy to this Pāštō mood, we do therefore not venture any conjecture on its formation for the present. In form it coincides with the participle past conjunctive, as used in connexion with شو ل to be able (see §.169), which also has the three terminations ai, ē and āē. But in spite of this outward uniformity both forms can hardly be the same.
auxiliary (or see § 163, 6) is added to the noun.

Sometimes also a Conditional of the Aorist it met with, i. e. the prefix of the Aorist is put before it, especially in optative sentences. (See § 198).

The Conditional or Optative of the Imperfect is in common use through all persons only with intransitive verbs; it is also found in transitive verbs (§ 145), but far more rarely and only in the third person Sing. and Plural. On the syntactical use of the Conditional of the Imperfect, see § 198; 216, 2.

If I would be freed by flight, I would have been freed from it; From the hand of destiny whither shall I go?

Xush'āl (Gulsh. II, p. 50, 1)

His eyes rose towards the morning (saying): that it once would become morning, that I would get out of this house!

§ 139.

4) The Aorist.

The Aorist is formed by putting the prefix vō (vōbh) before the Imperfect, as: vō tāl-am, I fled, vō tīs, he fled. But all verbs, which in the Imperative do not admit the prefix, (cf. § 124), refuse it also in the Aorist.

Some verbs optionally take or drop in the Aorist, as: pātād-gāl, to rise, šw-gāl, to become (see § 163, 7).

Derivative verbs are always dissolved into their component parts in the Aorist and the Aorist of šwāl is joined to the ad-
jective, which in gender and number must agree with the subject implied by the auxiliary, as: tēr-eʿd-āl, to pass by, Aorist tēr ʾāh, he passed, fem. tēr-eʿāh ʾēdāvāh, she passed.

yād-eʿd-āl, to be remembered, Aorist yād ʾāvām, I was remembered, fem. yād-āvām (from yād s. m. memory), substantives ending in a consonant, also being optionally treated like adjectives.

Many derivatives however (especially those compounded with a substantive) form their Aorist like primitives, without being dissolved into their component parts.

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

I was afraid, that they will make a design to kill me out of their own fear. Gulistān (Gulsh. I, p. 162).

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perdiction of the fox. Kalilah ō Damanah (Gulsh. I, p. 105).

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. Tārīḵ-i-murassās (Gulsh. I, p. 7).
§ 140.

5) The habitual Aorist*).

In the same manner as from the Imperfect, so also from the Aorist a habitual Aorist is derived by means of the particle ٍّا, which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix ٍّا in the Aorist, the habitual Aorist outwardly coincides with the habitual Imperfect and only the context can decide, which tense is intended. The habitual Aorist denotes a repeated action in past time (§ 200), as: ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ, I was (often) afraid; ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ ۙۡۚۚ, I used to fall (or: I fell repeatedly at a certain time).

It is told, that at that time there was also this custom amongst the Afghāns, that when their sons arrived at the age of puberty, they used to divide the property of father and mother amongst each other and that also to father and mother an adequate portion was given by them. Tārīx-i-murassās (Gulsh. I, p. 4).

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). Ibid. (Gulsh. I, p. 11).

*) The Sindhi also has a habitual Aorist, formed by the particle ۙۡۚۚ. In Persian too we find some remnants of a habitual Aorist, as occasionally ۙۡۚۚ is put before the prefix ٍّا of the Aorist.

b) Transitive and causal verbs.

As the participle past of transitive and causal verbs has necessarily a passive signification, as in Sanskrit and the modern Prākrit tongues of India, the tenses formed by means of this participle are constructed passively, the proper subject (or agent) being put in the Instrumental and the object in the Nominative*. These tenses can therefore only then be employed, when the agent (in the Instrumental) is expressed by a noun or by a pronominal suffix; if the agent is not known or expressed, the proper Passive must be resorted to (§ 170). The flexional terminations are the same as those of intransitive verbs (§ 135).

§ 142.

1) The Imperfect.

In reference to the formation of the Imperfect the same rules hold good, which we have already laid down in § 135. In the first and second person Sing. and Plural the flexional terminations always accede to the participial affix -al, in the third person Sing. and Plural the participle past alone is used, as mentioned already. For the elucidation of the rules given the following paradigm may serve.

Inf. šār-al, to expel; p. p. šār-ah, expelled.

Sing.

I. pers. zah šār-al-am, I was expelled by him (them).
II. " tah šār-al-ē thou wast expelled by him.
III. " hayah šār-ah, m., he; hayah šār-al-ēh, f., she was expelled by him.

*) The Sindhi forms from active verbs the same tense, implying a passive signification, as the Pashto does; compare my Sindhi Gram. § 48. 2. b. In Hindi, Marathi, etc. the formation of this tense is not known.
Plur.

I. pers. müž ē šar-al-ū, we were expelled by him.

II. tāse ē šar-al-aī, you were expelled by him.

III. hayah ē šar-āl, m.

they were expelled by him.

hayah ē šar-al-ē, f.

But as the formation of the participle past of transitive verbs (the causals are regular) offers many varieties and partly irregularities, we must enter into particulars.

§. 143.

The formation of the participle past.

We have to consider here the following classes:

1) Those verbs, which end in a consonant or semi-vowel (single t and to a certain degree d excepted), add to the verbal theme the affix ah (= t-ah, see §. 135), lengthening at the same time short radical a (but only in the Singular masc.). E. g.


zūr-āl, to preserve, p. p. zūr-āh.

nīv-āl, to take, p. p. nīv-āh*).


māt-āv-āl (causal) to break, p. p. māt-āv-āh,

* Verbs, which end in v, as well as all causals, change the termination ah commonly to v-uh, v-ōh, vō or vā in the eastern part of Afghanistan, as: āč-āv-ūh or āč-āv-ōh, or lengthened āč-āv-ū and āč-āv-ō; in the west the termination ah is prevalent.

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Those verbs, the radical short a of which is long by position, may or may not lengthen it, according to usage, as:

\[ \text{māt-āv-oh, fem. māt-āv-āh; Plur. masc. māt-āv-āh} \]

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination \( ah \), as:

\[ \text{l-āl, to utter, p. p. l-āh} \]
\[ \text{kr-āl, to do, p. p. kr-āh} \]
\[ \text{vl-āl, to wash, p. p. vl-āh} \]

But a number of verbs of this kind drops already the termination \( ah \), especially if the verbal theme consists of two conjunct consonants. In this case a euphonic \( i \) is inserted between the two consonants, and \( a \), if the latter consonant be \( r \) (cf. § 136, 1, a).

\[ \text{šand-āl, to bestow, p. p. šand-āh} \]
\[ \text{varž-āl, to mince, p. p. varž-āh} \]

It is to be noticed, that those verbs, which lengthen short a in the Imperative (cf. § 125, 2), commonly have the participle past in the Plural, as they imply a plurality of action, as:

\[ \text{Jos kr-āl, to do, p. p. Škar ( )} \]
\[ \text{člerslēg-āl, to load, p. p. cind lēš.} \]

\[ * ) lāl is shortened from lāl, Sindsī लाल, Sansk. लाल. \]
\[ ** ) दल is derived from the Sansk. माल (caus.), root मल, \]

by transition of p to v.
Besides these verbs, which lengthen short a in the Imperative, many other verbs, when not referred to a special object, take the Plural of the participle past (masc.), as a plurality of action is implied in them; such are:

hins ýš-al, to drink, p. p. his tš-al.
dulogó farmāy-al, to command, p. p. farmāy-al.
jäs kat-al, to see, p. p. kat-al.
mamis lamb-al, to wash, p. p. lamb-al.
chão man-al, to mind, p. p. man-al.
máme mīt-al, to piss, p. p. máme mīt-al.
use vl-al, to wash, p. p. vl-al.
selig viār-al, to boast, p. p. viār-al.

The following three verbs form their participle past irregularly:


*) The p. p. ve or vāy-al, vāy-al is also in use.
trapl-al, to jump, p. p. trapl-ō (but also trapl-āh).

vay-āl, to speak, p. p. ve (besides ṭā‘ā).

2) Those verbs, which end in ت and ى, drop the termination ى, as:

a) Đxi , pra-mat-al, to open, p. p. prã-nat.

bot-al

bôt-al

bôt-āl

to take along, p. p. bôt.

nyvat-al, to attend to, p. p. nyvat.

Excepted from this rule are:

nat-al, to carry off, p. p. nāt-āh.


kat-al, to see, p. p. kōt, fem. kāltē kat-al-āh.

b) raud-al, to reap, p. p. raund.


mūnd-al, to obtain, p. p. mūnd or mūnd-āh.

The termination ى is however often added to verbs ending in ى, so that it is more or less optional to add or to drop it. Those verbs ending in ى, which have radical short' ى, usually lengthen it, as:


3) Those verbs, which end in ى and ى, drop the termination ى altogether in the participle past, as:

lvast-al, to read, p. p. lvast.

višt-al, to throw, p. p. višt.

yōst-al, to wish for, p. p. yōst.
The participle past of defective verbs.

The participle past is sometimes derived from several defective themes at the same time, sometimes only from one. We let here follow a survey of the most common defective synonymous verbs, to show thereby, from which verbal theme a participle past may be formed and from which not.

Both are only used in the Imperfect; in the Aorist the compounds (with ) are employed.

Only used in the Imperfect; in the Aorist the compound verb ( ) is employed.

Only used in the Imperfect; in the Aorist the compound verb ( ) is employed.

Compound verbs (with the prefixes and ).

to give up;

to give up; p. p. .

to discontinue; p. p. .

to put down; p. p. , fem.

*) Those verbs, which have no participle past, usually also want the participle perfect.
<table>
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<tr>
<th>Base</th>
<th>Present Participle</th>
<th>Perfect Participle</th>
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<tr>
<td><strong>bās-āl</strong></td>
<td>to expel, p. p.</td>
<td>yōsit (from an obsolete theme yōsit-āl).</td>
</tr>
<tr>
<td><strong>yast-āl</strong></td>
<td></td>
<td>yōsit-āl.</td>
</tr>
</tbody>
</table>

But the compounds of yōsit-āl may form the p. p. regularly, as:

<table>
<thead>
<tr>
<th>Pre-base</th>
<th>Present Participle</th>
<th>Perfect Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>prē-vast-āl</strong></td>
<td>to throw, p. p.</td>
<td>pre-vast-āl</td>
</tr>
<tr>
<td><strong>prē-yast-āl</strong></td>
<td></td>
<td>pre-yast-āl</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Base</th>
<th>Present Participle</th>
<th>Perfect Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bōt-āl</strong></td>
<td>to convey; for the Imperfect</td>
<td>bīv-āh or bōt (fem. bōtā) is in use, for the Aorist only.</td>
</tr>
<tr>
<td><strong>bōt-lāl</strong></td>
<td></td>
<td>bōt.</td>
</tr>
<tr>
<td><strong>bīv-āl</strong></td>
<td></td>
<td>bōt (fem. bōtā).</td>
</tr>
<tr>
<td><strong>pōv-āl</strong></td>
<td>to pasture; p. p.</td>
<td>pōvā (fem. pōvā).</td>
</tr>
<tr>
<td><strong>piāy-āl</strong></td>
<td></td>
<td>piāyā.</td>
</tr>
<tr>
<td><strong>sōv-āl</strong></td>
<td>to show; p. p.</td>
<td>sōvā.</td>
</tr>
<tr>
<td><strong>sāy-āl</strong></td>
<td></td>
<td>sāyā.</td>
</tr>
<tr>
<td><strong>jēr-āl</strong></td>
<td>to twist, p. p.</td>
<td>jērā.</td>
</tr>
<tr>
<td><strong>yāst-āl</strong></td>
<td></td>
<td>yāstā.</td>
</tr>
<tr>
<td><strong>yōv-āl</strong></td>
<td>coitum facere, p. p.</td>
<td>yāvō (in the west yāvā).</td>
</tr>
<tr>
<td><strong>yay-āl</strong></td>
<td></td>
<td>yāy-ā.</td>
</tr>
<tr>
<td><strong>kat-āl</strong></td>
<td>to see, p. p.</td>
<td>kōt.</td>
</tr>
<tr>
<td><strong>gōr-āl</strong></td>
<td></td>
<td>gōrā.</td>
</tr>
</tbody>
</table>

*) In hängast, stands euphonically for ی, both verbal themes being the same.
ks - al
لښک
sk - gl
لکښ
ka - g
لراك
kia
ښک
ks
- gh or
هښك
to draw, to write; p. p. کيس - ah or کيس - kiş
(also written کېش - kesh).

kand - al
لدنک
kand
kand - al
لتك
kand
kand - gl
لتك
vr - al
to carry, p. p. (for the Imperfect) وار - var, in the
yos - al
Aorist یوار - yôvar or یوار - yôvôr (from an
obsolete theme یوار - yôvar).
važ - al
to kill, p. p. vaژ - gh or وژ - vaژ - ai.
važ - al
لژو
važ - ai
یژو
važ - al
لژو
važ - ai

Though I was called by some one mad, (yet) I wandered
about happy. Yusuf and Zulaizâ (Dorn, Chr. p. 214).

Zulaizâ kept the secret of her love concealed in her heart.
Yusuf and Zulaizâ (Dorn, Chr. p. 181).

Amazed and perplexed he swang in the swing of reflection on
the action of Shuturbah. Kalīlah ū Damanah (Gulsh. I, 110).

Thou didst aggrieve thy friends for his sake.
Bābū Jān (Gulsh. I, p. 131).

He put that remaining corn in another place.
Kalīlah ū Damanah (Gulsh. I, p. 90).

(*) is here the Aorist (in form identical with the
Imperfect).
§. 144.

2) The habitual Imperfect.

The habitual Imperfect is formed, as shown already, by putting before or after the verb the particle ـه.

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.

Tārir-i murassai (Gulsh. I, p. 7).

They concealed their cattle before each other and ate them.

ibid. (Gulsh. I, p. 17).

§. 145.

3) The Conditional (Optative) of the Imperfect.

As noticed already in §. 138, the Conditional (and Optative) of the Imperfect is in regular use only with intrans. verbs, from trans. verbs it is seldom formed and only in the III. pers. Sing. and Plural, the habitual Imperfect being commonly substituted in its place (cf. §. 46, 2), as the terminations of the Conditional of trans. verbs are liable to be mistaken. It is understood, that the Conditional (and Optative) of the Imperfect of trans. verbs must be constructed passively and that the agent must accompany the verb in the Instrumental. The terminations are the same as those of intrans. verbs (cf. §. 138) and do not undergo any change for gender and number.

In Optative sentences the Aorist prefix ʿ also may be put before the Optative of the Imperfect, if the action is to be represented either as past already or as passing quickly.
If I had not been ambitious to get disciples, I would not have been deceived by the sweet words of the thief, who concealed my clothes when he found an opportunity; and if the fox had not been greedy and had not polluted his mouth by blood-eating, nobody would have torn up his belly.

Kalīlah ō Damanah (Gulsh. I, p. 114).

He said: Would that (once) the rosy-bodied would be seen (by me) with the eyes!
I have coloured my clothes for her sake.

Bahārām, v. 350.

§ 146.

4) The Aorist.

The Aorist is formed by putting the prefix vō before the Imperfect. When in the Aorist the agent is expressed by the pronominal suffix ʾē, by him (her), them, it is frequently inserted between the prefix vō and the verb, as: vō ʾē ve, he said.

Further it is to be noticed, that when a verb commencing with a long syllable has the agent expressed by the pronominal suffix ʾē, the first syllable may be separated from the verbal theme and the pronominal suffix ʾē inserted between it and the remainder of the verb, but only when preceded by the prefix ʾē and followed by the negation ʾē, as: v-ā ʾē nah vrēdāh, he did not hear (from āvrēd-āl), cf. § 171.
Those verbs, which do not take the prefix ْبـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

The causal derivatives are usually dissolved in the Aorist into their component parts and join with the noun in question the Aorist of ْبـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

Some defective verbs have a separate form for the Aorist, as shown in § 143.

Then she made a slit in the tent and said: come, look! She called Zulaiyā and placed her there.

Yusuf and Zulaiyā (Dorn, Chr. p. 209).

Why were we not informed by you of this accident, that happened?

Tārix-i murassa (Gulsh. I, p. 7).

His younger brother thought: wealth has directed its face towards the end (i.e. will cease) and heaven has commenced the practice of unfaithfulness. Kalīlah ŏ Damanah (Gulsh. I, p. 86).

The road (was) narrow, the night dark and the Mughals without guide; they missed the road and ran into perdition.
§. 147.

5) The habitual Aorist.

This tense is formed by adding to the Aorist the particle هِمَّ, which may precede or follow it. The habitual Aorist of those verbs, which do not take the prefix وَ in the Aorist, outwardly coincides with the habitual Imperfect, so that the proper tense must be gathered from the context.

That woman, who was well known amongst the people by her wickedness and villany, used to take slave-girls for the sake of prostitution...

Kalīlah ō Damānah (Gulsh. I, p. 111).

When did ever the Sheikh discontinue love from his head?
His hand does not reach it and (so) there is abstinence.

Xushāl (Gulsh. II, p. 56, 2).

C. Tenses and moods, which are formed by means of the participle perfect and the auxiliary "to be".

By means of the participle perfect and the auxiliary "to be" three tenses and three moods are formed, viz: 1) The Perfect 2) The Subjunctive of the Perfect 3) The Pluperfect 4) The Subjunctive of the Pluperfect 5) The Conditional (Optative) of the Pluperfect 6) The Future past.

But as the intrans. and trans. verbs follow a different construction in these tenses (and moods), we must treat of both classes separately.
I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18) and the auxiliary verb ِمَمْ يَمْ), I am etc. (cf. §. 162, 1), the participle agreeing with its subject in gender and number, as: ِتَسْتَلَى ِمَمْ tš-al-aï yam, masc., ِتَسْتَلَى ِمَمْ tš-al-e yam, fem, I have fled; Plur. com. ِتَسْتَلَى ِدُوْ tš-al-í yū, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary ِمَمْ etc. instead of the participle perfect, as ِمَرْ دَى, he has died (instead of: ِنَاسَتْ ِمَمْ, which is not in use), I am seated (instead of the heavy ِكَبِيْنَاسَتْلَى ِمَمْ, which is not used), ِبَورَتْ دَى he has fallen (instead of: ِبَدْوَتْلَى دَى).*

The intrans. derivatives are dissolved into their component parts in the Perfect and add to the noun the auxiliary ِشَوْيَل ِمَمْ etc. (cf. §. 163, 9). The adjective must agree with its subject in gender and number, but the substantive also, if it end in a consonant, may be treated like an adjective. Many derivatives are already treated like primitives, without being dissolved into their component parts; with some both forms are in use, as ِزَهْ بُوْهَ شَوْى ِمَمْ or ِزَهْ يَاوْمَيْدَنَى ِدَى, I have understood.

وَكَيِدَلَى ِهْ فَرْ كُوْيِهْ ْفَرْ ذِرْكَ

This pestilence has stuck to every house, to every abode.

H'ämîd (Gulsh. II, p. 94).

*) The auxiliary may follow or precede the participle.
In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell.

Favāid uš-šarīzăh (Gulsh. I, p. 59).

Friendship has been changed to enmity by the words of evil-speaking people. Kalīlah ŏ Damanah (Gulsh. I, p. 84).

§. 149.

2) The Subjunctive of the Perfect.

This mood is only used in the III. pers. Sing. and Plur. and is formed in the same way as the Indicative of the Perfect, only یو or یوش, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

He is a beautiful prince, Bahram is his name, Perhaps he has come here and was seen by thee.

Bahrām, V. 535.

§. 150.

3) The Pluperfect.

The Pluperfect is formed in the same way as the Perfect, only the auxiliary یو etc. (§. 162, 4) or یوش (§. 163, 11) being substituted, as: I had ascended; it had become level.

On that day, when Bahram was gone out for hunting, Another deer had risen before his face. Bahrām, V. 514.
§. 151.

4) The Subjunctive of the Pluperfect.

The Pāšto forms also a Subjunctive of the Pluperfect by means of the prefix भे, which is either inserted between the participle perfect and the auxiliary, as: भे नम्बतन्ति भे रङ्गे, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: भे नम्बतन्ति रङ्गे.

On the use of this mood see §. 216, 3; 204.

Ere now the house of my body would have been burnt by love,
If wailing had not come to my assistance. Abd-ul-Hāmīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary या (or त्या), which remains uninflected (§. 162, 6). The derivatives add to the noun शोवि etc. (§. 163, 13); the adjective (and the participle शोवित) must agree with its subject in gender and number; substantives also, ending in a consonant, may take the fem. termination, as noticed already (§. 149).

This mood is also used in optative sentences, with or without an optative particle. On the use of the Conditional of the Pluperfect see §. 205; 216, 3.

Would, that I had not been born, that I had not come into the world! Yusuf and Zulaiḥā (Doru, Chrest. p. 198).
§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary \( \text{حَيَّ} \) (§. 162, 3). The derivatives add to the noun \( \text{شَوَى} \, \text{حَيَّ} \) etc. (§. 163, 14). The prefix \( \text{ذَه} \) generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

Besides God not one knows them; on earth they will not have come into the heart of anybody.

Favāid uš-šarīsāh (Gulsh. I, p. 75).

§. 155.

II. Transitive (and causal) verbs.

Transitive and causal verbs have in all the past tenses a passive signification and must therefore be constructed accordingly, the agent being put in the Instrumental. Where the agent is not expressed the (proper) passive voice must be resorted to. But in the Perfect, Pluperfect and past Future (i.e. in the tenses made up by means of the participle perfect) the agent is often not mentioned, as: \( \text{زَدَرَ} \, \text{دَي} \), it has been said (Pers. \( \text{آور} \) \( \text{آند} \)), so that the construction of these tenses approaches to some extent that of the Passive.

The causal derivatives are usually dissolved in the Perfect etc. into their component parts (cf. §. 18, c) and connect with the adjective or substantive the participle perfect of \( \text{كُر} \), to which the auxiliary verb is added in the same way as to the intransverbs, as: \( \text{مَاتُ تُيَنْ} \, \text{دَيَّ} \), it has been broken by him.

Trump, Afgh. Grammar.
In the modern language however they are frequently treated like primitive causals. It is understood, that the participle perfect must agree with its subject in gender and number. In the case of the derivative causals the adjective also (and partly the substantive) must conform to the gender and number of the subject.

§ 156.

1) The Perfect.

This tense is formed by the participle perfect and the auxiliary etc. and (§ 165, 9) respectively. Those verbs, which take the Plural in the Imperfect (cf. § 143, 1), are also constructed with the Plural in the Perfect (Pluperfect etc.), as: he has laughed, he has commanded. The auxiliary may follow or precede the participle.

Say to him: I have been sent by Gul-andāmah; disclose to my thy circumstances, o Qalandar! Bahrām, v. 890.

No sensible man has changed ready money for the repose of credit. Kalīlah & Damanah (Gulsh. I, p. 96).

§ 157.

2) The Subjunctive of the Perfect.

This mood, which is only used in the III. pers. Sing. and Plural, is formed in the same way as the Perfect Indicative, only etc. being substituted as auxiliary.
§. 158.

3) The Pluperfect.

This tense is formed by substituting ِد َرْم and ِکُرۢیم ِد َرْم respectively as auxiliary.

لا ِجنِتْكُونِهَو ِدِبَّلَیِهَو َو ِرَبْرُثِیِه ِدِبَّلَیِه َو.

He had not yet seen battles, no beard was on his face.  
Tārīz-i murassās ((Gulsh. I, p. 46).

بَارِدُنَهَو َو َبَرِیدْلِیِه ِمِی َو َرَبِیِه ِبَنِیِسْقَر ِدِبُریِدْلِی ِنِجِیرْبِهِ حَاضِرِه ِشِی.

Bāzindah said: I had heard, that in travelling experience is gained.  
Kalīlah َو Damanah (Dorn, Chrest. p. 13).

بَادِشَاهَ یَو َبَرِیدْبِرِیِه ِشِی ِبَنِیِدِرُه ِدِبُریِدْلِی َو َبِیْبَان ِکِر.

The king explained a scheme, which he had prepared in his heart.  
Gulistān (Gulsh. I, p. 182).

§. 159.

4) The Subjunctive of the Pluperfect.

This mood is formed by substituting the auxiliary ِبَنِیِدِرُه etc. 
The prefix ِبَنِیِدِرُه usually precedes the participle, the auxiliary following it, as: ِبَنِیِدِرُه ِلِبِذَلْیِی َو ِرْم. 
he would have been seen by me, but the auxiliary may also precede the participle, as: ِبَنِیِدِرُه ِلِبِذَلْیِی َو ِرْم.

When the auxiliary follows the participle, the prefix ِبَنِیِدِرُه may also follow it, as: ِبَنِیِدِرُه ِلِبِذَلْیِی َو ِرْم.

15*
If a mountain of iron had been before him, he would also have severed it. Gulistan (Gulsh. I, p. 180).

If the rein would be in my hand, I would have freed my back from the burden and thy foot from going. Kalilah o Damanah (Dorn, Chrest. p. 12).

§ 160.

5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary (دوی, دَوی). On its use see § 205; 216, 3.

If thou also hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalilah o Damanah (Dorn, Chrest. p. 16).

§ 161.

The past Future.

This tense is formed by substituting the auxiliary بِمَ etc. The prefix بِ usually precedes the participle, the auxiliary following it, as: بِ بِ لِبِذَلِی. I shall have been seen by him, but the auxiliary may also precede the participle, as: بِ تَی لِبِذَلِی. On the use of this tense see § 206.
IV. The auxiliary verbs,

In order to complete the conjugational process, the Pashto requires different auxiliary verbs, which have been partly pointed out already. As they offer many irregularities in their conjugation, they must here be treated separately.

I. The auxiliary verb "to be".

This verb has no infinitive; in its lieu is substituted, whenever necessary, the verbal theme अस्तित्व रूप-संदर्भ, to exist, to remain (Sansk. अस्तित्व). Thence also is taken:

The Imperative.

Sing. अस्तित्व अस-ah (cf. §. 122, a), be thou.

Plur. अस-ai, be ye.

The Imperative does not admit the prefix ِ; see §. 124.
1) The Present.

Sing.

زَعُم, I am.

* تَكْلَمْ, thou art.

 masc. hayah dai, štah, he

fem. hayah dah, štah, she

Plur.

وَمُعِيَ, we are.

تَأِسَيْ (بَيْنِي وَبَيْنِيْ) يَا بَيْعُونَ, you are.

حَيَاةً دِيْ (دوِرِهِ), they are.

The forms yam, yē or ē quite agree with the Persian substantive verb; in Paštō euphonic y is added, which however disappears again, when it is enclitically joined to another verb (cf. § 135). The III. pers. Sing. دَيْ (fem. دَيْ) is rather curious. The Sindhi uses صَبِيحٌ (Prāk. صَبِيحٍ and enclitically صَبِيحٌ), which in Paštō has been changed to دَيْ (fem. دَيْ) and in the Plural دَيْ, as if دَيْ was an adjective. To the Plural دَيْ the termination -nah **) is also added, but only in the older language and in poetry.

*) In some Mss. this دَيْ is only expressed by Kasr, which must well be noticed, as: یَسَرْ, چَهْ دُخَالِ دَ مُکْتَمَدْ نَبَيْ ذَرَ دَیَنِی, be thankful, that thou belongest to the religion of the prophet Muh'ammad. Gulsh. II, p. 116, 2.

**) Raverty in his Grammar, §. 283, quotes an example from the Tavallud nāmah, in which the termination nah is also added to the
Besides یو (دو) and یو the Paštō also uses the form یو for the Sing. and the Plural (com.), which is identical with the Persian یو (Sansk. root ہہ، to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī یو). But though یو, یو is identical with یو as regards its etymology, there is now this difference in signification, that یو only expresses the copula, whereas یو always refers to something existing. Occasionally both are used together, as: یو یو یو etc. In the II. pers. Plur. we find also, besides یا, the form یا (or only یا in the west), in which initial ya has been lengthened. The negative form یا یا (ništah, it is not, coincides with the Persian یا).

2) The Subjunctive.

The Paštō forms the Subjunctive from the root یو, like the Persian (نوم), but it is only employed in the III. pers. Sing. and Plural, as:

Sing. and Plural.

یو (دو, یو-nah), he, she, they may be.

یو دو, he, she, they should be.

II. pers. Sing., the only instance I have ever met with; the words are: یو, if thou art in the love of the Highness (＝ prophet). For the present this point must be left in abeyance, as I have no means of comparing the quotation from the Tavallud-Nāmah with a Mss.

*) But the pronunciation nahštah is also in use. In poetry also یو is met with.
If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of \( \text{زه} \) \( \text{اوسم} \) must be used, as: \( \text{ dorsالل} \) etc. (without the prefix \( \text{و} \), cf. §. 124).

\[
\text{زه حبرة مرن تر خولى فستلني ذه وى}
\]

As long as a man may not have let out a word from his mouth, every vice and virtue is *) hidden in him. Gulistān (Gulsh. I, p. 155).

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīx-i murassā! (Gulsh. I, p. 8).

3) The Future.

As the Subjunctive is not used in the I. and II. pers. Sing. and Plural, the corresponding persons of the Present are employed, but in the III. pers. Sing. and Plural the Subjunctive is replaced.

Sing.

\[
\text{زه به يم} \quad \text{zah bah yam}, \text{ I shall be.}
\]

\[
\text{ته به بي} \quad \text{تاه به يه}, \text{ 6, thou wilt be.}
\]

\[
\text{قه به وى} \quad \text{hayah ba vî (vīnah), he, she will be.}
\]

Plur.

\[
\text{مور به يو} \quad \text{mūz bah yû, we shall be.}
\]

*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.
The Paṣṭo possesses no Imperfect of the auxiliary verb "to be," but only an Aorist, like the Persian, which is derived from the Sansk. root षू. In Prākrit षू is changed to हू (hava, Varar. VIII, 1), and this form is made use of in the modern Prākrit idioms of India, but the Paṣṭo (like the Persian) has preserved initial (but unaspirated) ब = व (vu-m, Pers. बू-म bū-dam*).

Sing.

म म zah vum, I was.
त त妇科 tahe vē, thou wast.
ह म masc. hayah vuh, he
ह म masc. hayah vāh, she was.

Fem. hayah vāh, she

Plur.

म म mūž vū, we were.
तासी व व tase; vaī, you were.

*) The Paṣṭo vu-m corresponds to the Sindhi होस्र, I was, see my Sindhi Gram. p. 304, Annot. The Persian वू-म is to be referred to the Sansk. past part. भूत.
He had also so many slaves, who were all beautiful;
All had golden girdles, in their face they were fairer than the moon. Yusuf and Zulaïkâ (Dorn, Chrest. p. 205).

5) The habitual Aorist.

This tense is formed by means of the particle ِ, which is added to the Aorist, as: I was or I used to be. This tense is also used to express the Subjunctive of the Imperfect in the main part of a conditional sentence. It has been shown already, that, joined as auxiliary to a participle perfect, it serves to express the Subjunctive of the Pluperfect.

It is to be noticed, that when used in the main part of a conditional sentence, the dependent part of which contains the Conditional or the Subjunctive of the Pluperfect (with the conjunction ِ), is to be likewise translated as a Subjunctive of the Pluperfect.

*) The form ِ vum is properly a contraction from vu-am, the initial a of the flexional termination (am) being dropped; in on the other hand the radical u has been ejected, as before all the person had to be fixed; the Plural ِ (instead of vu-šl) is a curious euphonic change, which is only found in ِ and ِ (شَوْلُ) (شَوْلْ).
When he came from Karbūyah to Sūniālah, a company used to be with him, he always made predatory inroads. Tārīḵ-i murassās (Gulsh. I, p. 42).

Respecting the pain about thee the physician says to Rahmān:
It would be still better, if thy state were worse than it is.
Rahmān (Gulsh. II, p. 27, 2).

If thou also hadst been asleep, it would have been much better than that thou didst fall into the criticism of others. Gulistān.

6) The Conditional (Optative) of the Aorist.

As this auxiliary is not possessed of an Imperfect, the Conditional is derived from the Aorist, which is not the case with any other verb. This mood is used in the dependent part of a conditional sentence*) (with the conjunction که), in optative sentences and not unfrequently also in final sentences, governed by the final conjunction چی (in order that), see § 198, 3.

Sing.

(If) I, thou, he, she were, or: would that I etc. were!

Plur.

(If) we, you, they, were, or: would that we etc. were!

*) If in the main part of a conditional sentence the Pluperfect (Conditional or Subjunctive) be employed, the Conditional چی etc. must likewise be translated as a Pluperfect: would have been.
Then said Kanjur: Bahrām is not here; if he were, everybody would surely know it.

Bahrām, V. 564.

It is remarkable, that the Paštō, like the Sindhi, has not formed a Perfect and Pluperfect from this root (र); in most cases the Aorist is substituted in their stead or some other circumscriptio of these tenses is resorted to, when necessary.

§. 163.

II. The auxiliary verb शेल, to become*).

is not only used as auxiliary with derivative verbs, but is also employed in the formation of the Passive §. 170.

* The original signification of शेल 'to go' (Sansk. गा), is still found in Paštō; also the Persian auxiliary signifies originally 'to go'. It is very interesting, that in Hindi, Panjabī etc. the passive voice is likewise made up by means of an auxiliary, which signifies 'to go' (जाना).
Many adjectives and substantives, when connected with š-wál,' he, she becomes.

Many adjectives and substantives, when connected with š-wál,' he, she becomes.

Many adjectives and substantives, when connected with š-wál,' he, she becomes.

Many adjectives and substantives, when connected with š-wál,' he, she becomes.

Many adjectives and substantives, when connected with š-wál,' he, she becomes.

Many adjectives and substantives, when connected with š-wál,' he, she becomes.

Many adjectives and substantives, when connected with š-wál,' he, she becomes.

The Imperative.

Sing.

āšah or wāšah, become.

Plur.

āš or šāše, become ye.

1) The Present.

Sing.

zah š-am I become.

tah š-e thou becomest.

hayah š-l, he, she becomes.

Plur.

mūž š-l, we become.

tāse š,l you become.

hayah š-l they become.

2) The Subjunctive of the Present.

This mood may be formed with or without the prefix w, but when s etc. forms the Subjunctive of a derivative verb
(§. 132), the prefix و is prohibited; the same is generally the case, when a noun with شول expresses the idea of a verb.

Sing.

زَهَّ شَمْ، وُ شَمْ zah šam, vō šam, I may become, that I become.

تَهْ شَيِّ، روّ شَيّ tah šū, vō šū, thou mayst become.

هَيْ شَيّ، وُ شَيّ hayah sī, vō sī, he, she may become.

هَيْ شَيّ، روّ شَيّ hayah de sī, de vō sī, he, she should become.

Plur.

مُوْ شُو، وُ شُو mūž šū, vō šū, we may become.

تَشُيّ، وُ شَيّ tāse šai, vō šai, you may become.

هَيّ، وُ شَيّ hayah šī, vō šī, they may become.

هَيّ، روّ شَيّ hayah de šī, de vō šī, they should become.

It is becoming, that I should kill them, o beloved!
That this way may become safe from this trouble.

Bahrām, V. 171.

Ａ maund of scented oil becomes fetid by one fly:
The bad should not become for one time the companion of any one.
Kalīlah ō Damanah (Gulsh. I, p. 84).
3) The Future.

This tense is formed from the Subjunctive by means of the prefix ْبِ.

Sing.

زَاه بَهْ شَم، زَاه بَهْ فَ شَم، I shall become.
تَه بَهْ شَم، تَه بَهْ فَ شَم, thou will become.
حَبْه بَهْ شَم، حَبْه بَهْ فَ شَم, he, she will become.
تَم بَهْ شَم، تَم بَهْ فَ شَم, you will become.
حَبْه بَهْ شَم، حَبْه بَهْ فَ شَم, they will become.

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīx-i murassās (Gulsh. I, p. 8).

بَعْله مَرَكْه بَه قَمَه سَرْه، يَكْسَان شَيْ
كَه كَدَايَ كَه مِهاِجِن وَيَ كَه مَهْرِجُ

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muḥ'ammaḍ (Gulsh. II, p. 107, 3).

4) The Imperfect.

Sing.

زَاه شَوْلَم، شَوْم, I became.
Day and night thou wentst in search of this transitory (world), thou turnedst thy back on eternity, o indiscreet one! Xavājah Muhammad (Gulsh. II, 111, 1).

5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of the particle ِب, which may precede or follow the verb.

Sing.

زَهُّ بَهِ شُوْلَمَ، بِهِ شُوْلَمَهُ (شُوْلَمَ) zah bah šv-al-am, bah šv-am, I used to become etc. etc. (quite like the Imperfect).
Our works were these, that we used to be present in the 
mosque at such a time, when the summons to prayer were heard there.
Favāid uš-šarīzăh (Gulsh. I, 70).

6) The Conditional (Optative) of the Imperfect.

Sing.

\[
\begin{align*}
\text{zah} & \quad \text{švai, švē, švaē.} \\
\text{tah} & \quad \text{or}
\end{align*}
\]

or

\[
\begin{align*}
\text{hayah} & \quad \text{švalai, švalē, švalāe.}
\end{align*}
\]

I, thou, he, she should become, or: would, I, thou, he, she
would become!

Plur.

\[
\begin{align*}
\text{mūz} & \quad \text{švai, švē, švaē.} \\
\text{tāse} & \quad \text{etc.}
\end{align*}
\]

We, you, they should become, or: would, we, you, they would
become!

Would that after death my grave would be in such a place,
that there would be on it always the way of the fair ones, how
beautiful would it be! Xush'āl (Gulsh. II, p. 54, 3).

7) The Aorist.

The Aorist may or may not take the prefix 'vō; with a
derivative verb the prefix ' is prohibited (§ 139).

Trump, Afgh. Grammar.
8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle ِ. When the Aorist is not preceded by the prefix ِ, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

زَّاهُ وَ شَوْلُمُ وَ شَوْمُ ِ
I became.

زَّاهُ وَ شَوْلُمُ, šv-am ِ
or:

زَّاهُ وَ شَوْلُمُ, šv-am ِ

I used to become; etc. etc.

زَّاهُ وَ شَوْلُمُ, šv-am ِ

I used to teach him the kalimah; if he became a Musalmān, I used to give him quarter, if not, I killed him.

Tārīx-i murassās (Gulsh. I, p. 42).
9) The Perfect.

Sing.

\[
\begin{align*}
\text{masc. šavai, masc.*)} & \quad \text{yam, I have become.} \\
\text{fem. šave} & \quad \text{yē, ē, thou hast become.} \\
\text{dai, he has become.} & \\
\text{dah, she has become.} &
\end{align*}
\]

Plur.

\[
\begin{align*}
\text{yū, we have become.} \\
\text{yaī, aī, yāst, you have become.} \\
\text{dī, they have become.} &
\end{align*}
\]

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rahmān. (Gulsh. II, p. 5, 3).

10) The Subjunctive Perfect.

Sing.

\[
\begin{align*}
\text{masc. šavai} & \quad \text{he may have become.} \\
\text{fem. šave} & \quad \text{she may have become.} \\
\end{align*}
\]

Plur.

\[
\text{(com.) šavī vi, they may have become.}
\]

*) The other form švalai (fem. šwālī švale) is not much in use.
11) Pluperfect.

Sing.

<table>
<thead>
<tr>
<th>مهو</th>
<th>vum, I had become.</th>
</tr>
</thead>
<tbody>
<tr>
<td>فحه</td>
<td>vē, thou hadst become.</td>
</tr>
<tr>
<td>فحه</td>
<td>vuh, he</td>
</tr>
<tr>
<td>فحه</td>
<td>vāh, she</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>مهو</th>
<th>vū, we had become.</th>
</tr>
</thead>
<tbody>
<tr>
<td>فحه</td>
<td>vaï, you had become.</td>
</tr>
<tr>
<td>فحه</td>
<td>vū, masc.</td>
</tr>
<tr>
<td>فحه</td>
<td>vē, fem.</td>
</tr>
</tbody>
</table>

12) The Subjunctive of the Pluperfect.

Sing.

<table>
<thead>
<tr>
<th>مهو</th>
<th>bah vum, I should have become.</th>
</tr>
</thead>
<tbody>
<tr>
<td>فحه</td>
<td>bah vē, thou wouldst have become.</td>
</tr>
<tr>
<td>فحه</td>
<td>bah vuh, he</td>
</tr>
<tr>
<td>فحه</td>
<td>bah vāh, she</td>
</tr>
</tbody>
</table>

*) Or: مهو | مهو, or: مهو | the particle مهو very rarely follows the auxiliary, as: مهو | مهو.
13) The Conditional (Optative) of the Pluperfect.

Sing.

\[
\begin{align*}
\text{Plur.} & \quad \text{bah vū, we should have become.} \\
\text{bah vai, you would have become.} \\
\text{bah vū, m.} & \quad \text{they would have become} \\
\text{bah vē, f.} & \quad \text{you would have become.}
\end{align*}
\]

(If) I, thou, he, she had become; or: would, that I etc. had become!

\[
\begin{align*}
\text{Plur.} & \quad \text{bah yam, I shall have become.} \\
\text{bah ē, thou wilt have become.} \\
\text{bah vī, he, she will have become.}
\end{align*}
\]

14) The past Future.

Sing.

\[
\begin{align*}
\text{bah vū, we should have become.} \\
\text{bah vai, you would have become.} \\
\text{bah vū, m.} & \quad \text{they would have become} \\
\text{bah vē, f.} & \quad \text{you would have become.}
\end{align*}
\]

(If we, you, they had become; or: would that we etc. had become!

* Or (بَاٰ نَمْ شَوَى, بَاٰ نَمْ شَوَى)
III. The auxiliary \( \kēd-\text{-}qāl \), to be made.

This auxiliary is chiefly used in the formation of the Passive voice. It is regular but defective, being only used in the Present, Future and Imperfect; for the other tenses and moods \( \text{shuq} \) is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in \( \text{ēd-}qāl \), initial \( k \) only being dropped (cf. § 164, c).

1) The Present.

Sing.

\( \text{zāh} \ kēd-\text{am} \), I am made.

\( \text{tāh} \ kēd-\text{ā}, \) thou art made.

\( \text{hayāh} \ kēd-\text{i} \), he, she is made.

Plur.

\( \text{mūz} \ kēd-\text{u} \), we are made.

\( \text{tāsē} \ kēd-\text{ā}, \) you are made.

\( \text{hayāh} \ kēd-\text{i} \), they are made.
2) The Future.

Sing.

زَهِّ بَأِكُمْ زَهِّ بَأِكُمْ zah bah kēz-am, I shall be made*).
etc. etc. (like the Present).

3) The Imperfect.

Sing.

زَهِّ بَأِكُمْ زَهِّ بَأِكُمْ zah kēd-al-am, kēd-am, I was made.

تنَآسی کیدَلِی،تنَآسی کیدَلِی تَآسی kēd-aī, kēd-ī, thou wast made.

سِفَهَ کیدَلَّه،سِفَهَ کیدَلَّه، masc., hayah kēd-āh, he was made.

سِفَهَ کیدَلَّه،سِفَهَ کیدَلَّه، fem., hayah kēd-al-āh, kēd-āh, she was made.

Plur.

ماَئِو کیدَلِلو،ماَئِو کیدَلِلو mūž kēd-al-ū, kēd-ū, we were made.

تَآسی کیدَلِیتو،تَآسی کیدَلِیتو تَآسی kēd-al-ī, kēd-ī, you were made.

سِفَهَ کیدَلَّه،سِفَهَ کیدَلَّه، masc., hayah kēd-al, kēd-āh

سِفَهَ کیدَلَّه،سِفَهَ کیدَلَّه، fem., hayah kēd-al-ē, kēd-ē

they were made.

4) The habitual Imperfect.

Sing.

زَهِّ بَأِکیدَلْم،زَهِّ بَأِکیدَلْم، zah bah kēd-al-am, bah kēd-am, I used
to be made, etc. etc. (like the Imperfect).

*) The prefix زَهِّ بَأِکیدَلْم،زَهِّ بَأِکیدَلْم، is never used with the Future, there being no
Subjunctive of the Present in use.

**) The particle زَهِّ بَأِکیدَلْم،زَهِّ بَأِکیدَلْم، may also follow the verb, as: کیدَلِیتو،کیدَلِیتو etc.
IV. The auxiliary \( \text{Kr-\text{al}} \), to make, to do.

This auxiliary is regular and complete.

**Imperative.**

**Sing.**

\( \text{vō kr-āh, do.} \)

**Plur.**

\( \text{vō kr-āl, do ye.} \)

When \( \text{kr-} \) is used as an auxiliary (with causal derivatives), the prefix \( \text{zā} \) is not used in the Imperative (§ 129).

1) The Present.

**Sing.**

\( \text{zāh kr-am, I do.} \)

\( \text{tah kr-ē, thou doest.} \)

\( \text{hayah kr-ī, he, she does.} \)

**Plur.**

\( \text{mūz kr-ū, we do.} \)

\( \text{tāse kr-āl, you do.} \)

\( \text{hayah kr-ī, they do.} \)

2) The Subjunctive of the Present.

**Sing.**

\( \text{zāh vō kr-am, I may do.} \)

\( \text{tah vō kr-ē, thou mayst do.} \)
3) The Future.

Sing.

** Kệ si zah ban vo ky-am, I shall do.

gps's sü tah bah vě kr-ē, thou wilt do.

hayah bah vō kr-ī, he, she will do.

Plur.

mūž bah vō kr-ū, we shall do.

tāse bah vō kr-āī, you will do.

hayah bah vō kr-ī, they will do.

*) Or, in the absence of the demonstr. pronoun, vō de kr-ī.

**) Without the personal pronoun ঃৰ্গমূঢ়াৰ্কংৰুৰ্দৃৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গংৰুৰ্গং
4) The Imperfect.

(Passive construction).

Sing.

*) zah ē kr-am, I was made by him.

tah ē kr-ē, thou wast made by him.

m., hayah ē kar, kr-āh, he was made by him.

f., hayah ē kr-al-āh, kr-āh, she was made by him.

Plur.

mūz ē kr-ū, we were made by him.

tāse ē kr-āī, you were made by him.

m., hayah ē kr-āl, kr-āh

f., hayah ē kr-al-ē, kr-ē

they were made by him.

5) The habitual Imperfect.

Sing.

zah bah ē kr-am, I used to be made by him, etc. etc.

(like the Imperfect).

*) The fuller form kr-al-am, is not so much in use as kr-am. It is understood, that the pronoun ē does not belong to the conjugation itself, but is only added, to show the construction of these tenses. Any other agent (be it a noun, a personal pronoun, demonstrative etc.) in the Instrumental may take its place.
6) The Conditional (Optative) of the Imperfect*).

(If) by me, thee, him, her, us, you, them (he, she, they) would be made; or: would, that by me etc. would be made!

7) The Aorist.

Sing.

zah wō e kr-am, I was made by him, etc. etc.

(like the Imperfect).

8) The habitual Aorist.

Sing.

zah bā h wō kr-am, I used to be made by him, etc. etc. (like the Imperfect).

They also told stories (and) narratives of every country.

If those used to mention Rūm, she called to mind the name of Egypt. Yusuf and Zulaiḥā (Dorn, Chrest. p. 190).

*) This mood however is seldom used; كَلَّي etc. may be referred to the Sing. and Plur. masc. and fem., as it remains unchanged.

**) is, properly speaking, a grammatical mistake; we should expect either مَصْرُ ذُوْم or مَصْرُ مَصْر ذُوْم.
One artifice he had concealed from me; by that artifice I was put down to-day by him. Gulistān (Gulsh. I, p. 180).

I have done wrong, that thou wast oppressed by me without a fault (innocently). Gulistān (Gulsh. I, p. 178).

9) The Perfect.

Sing.

zah ē karai (kare f.) yam, I have been made by him.

Plur.

muż ē karī yū, we have been made by him.

tase ē karī aī, you have been made by him.

10) The Subjunctive of the Perfect.

Sing.

hayah ē karai (kare) vī, he (she) may have been made by him.

*) The other participial form kr-al-ai is not much in use.
Plur.

hayah ē karī vī, they may have been made by him.

11) The Pluperfect.

Sing.

zah ē karai (kare f.) vum, I had been made by him.

tah ē karai (karō f.) vē, thou hadst been made by him.

hayah ē karai vuh, he had been made by him.

hayah ē kare vāh, she had been made by him.

Plur.

mūz ē karī vū, we had been made by him.

tāse ē karī wāt, you had been made by him.

they had been made by him.

m. hayah ē karī vū, f. hayah ē karī vē

12) The Subjunctive of the Pluperfect.

Sing.

zah bah ē karai (kare f.) vum, I would have been made by him, etc. etc. (like the Pluperfect).
13) The Conditional (Optative) of the Pluperfect.

Sing.

زَاهِ بِهِ کَراَیْ (کَرَعْ) دَوَی، وَدَوَی

(If) I, thou, he, she would have been made by him, or: would that I, thou, he, she would have been made by him!

Plur.

مُذِ بِهِ کَراَیْ (کَرَعْ) دَوَی، وَدَوَی

(If) we, you, they would have been made by him, or: would that we, you, they would have been made by him!


Sing.

زَاهِ بِهِ کَراَیْ (کَرَعْ) دَمَم

I, thou, he, she will have been made by him.
Plur.

We, you, they will have been made by him.

§ 166.

V. The auxiliary کاوِل kav-ա, to do, to make.

This auxiliary is partly irregular and defective.

Imperative.

Sing. ֜ ֞ kav-ה, I do.

Plur. ֜ ֞ kav-ה, do ye.

The prefix ֜ is prohibited, when ֞ , in connexion with an adjective or substantive forms a causal derivative (§ 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

zah kav-am, I do.

tah kav-ե, thou doest.

hayah kav-ի, kä, ka, kände, he, she does.

* is more a Prepositive; see § 120.
2) The Subjunctive of the Present.

Sing.

* hayah vē kavi, etc., he, she, should do.

Plur.

*) In the form kānde the old Sansk. flexional termination of the Plural anti (Pers. ant) seems to be contained; the forms kā, ka are quite anomalous.

**) Or without the demonstr. pronoun: vō de kavi, etc. But when  is used, the prefix is frequently omitted, as:
Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

Gulistān (Gulsh. I, p. 181).

Everyone should refrain from such an aberration, all the other Afghāns too should remember (this). Mayzan-i Paštō. (Gulsh. I, 136 and 137).

3) The Future.

Sing.

I shall do, etc. etc. (like the Subjunctive)

4) The Imperfect **).

(Passive construction).

Plur.

they were done by him.

*) The prefix ۰ is often dropped.

**) Of the personal passive form is not used in the I. and II. person Sing. and Plural, instead of them the Imperfect of گول is substituted.

5) The habitual Imperfect.

\[ \text{hayah bah c kāv-ōh, kā, k-ah, k-ā} \]

he (it) used to be done by him etc. (like the Imperfect).

The habitual Imperfect.

The prince warded off his stroke with fine art, in different manners he practised manly skill. Bahrām, V. 240.

That oppressor was talking with his friends (saying): I do not comprehend, from whence this fire came upon my house.

Gulistān (Gulsh. I, p. 179).

By the gain of those she used to get her subsistence.

Kalīlah ʿDamanah (Gulsh. I, p. 111).

6) The Conditional (Optative) of the Imperfect *

\[ \text{mahā, tā, kāvah, kāvalai, kāvalē, kāvalāc, mūž, tāse, hayō} \]

(If) by me, thee, him, her, us, you, them, he, she, they would be done, or: would that by me etc. would be done!

*) This mood is seldom used; kōlī etc. undergoes no change for gender or number.
7) **The Aorist.**

**Sing.**

\[
\text{hayah ĕ vō k-āḥ, vō kā, vō kā, vō kā, he (it) was done by him.}
\]

\[
\text{hayah ĕ vō k-āḥ, vō kā, vō kā, she was done by him.}
\]

**Plur.**

\[
\text{m. hayah ĕ vō k-āḥ, vō kā, vō kā, vō kā, they were done by him.}
\]

\[
\text{f. hayah ĕ vō kāv-al-ō (vō kr-ē)}
\]

It has been narrated, that God made a revelation to the prophet Mūsā. Favaid us-sari3ah (Gulsh. I, 58).

*I did not inflict upon him any defeat in the battles.*

Bahrām, V. 190.

The friends passed their turns in succession.

\*\*Abd-ul-Qādir (Gulsh. II, p. 197, 3).

*) In the Aorist the forms \( kāvō \) and \( kōvō \) are also used, but not so much as the short ones. In the fem. Plural \( kōvō \) is frequently substituted for \( kōvō \).*
8) The habitual Aorist.

\[ \text{hayah bah } \varepsilon \text{ vō k-ş, vō k-ș,} \\
\text{vō kā, vō kai, he (it) used to be done by him.} \\
\text{etc. etc. (like the Aorist).} \]

Of a participle perfect is, as a rule, not formed, instead
of it the participle perfect of کون is substituted, but a conjunctive
participle past (in connexion with شول, to be able) is derived
from it (کونی). In poëtry a participle perfect is occasionally met
with, as:

\[ \text{که خیبر دن بهرام رآلّه را نه وردر} \\
\text{آی شهیتک سربه سمتا شی غویغ کونی} \]

If no information about Bahrām is (was) brought by thee to me,
O Shabrang, thy head will be cut off! Bahrām, V. 530.

But in a personal passive construction (I. II. pers. Sing. and
Plur.) only یکو is used.

§. 169.

V. The compound verb.

The Paştō has not quite lost the power to form two verbs
into one by putting the first in the conjunctive participle past, as
it is so frequently done in the modern Indian Prākrit idioms. But
this junction of two verbs is no longer in general use in Paştō,
but restricted to compositions with the verb (شول, to be able),
whereas even the Persian has retained the power to join the
participle past of a verb with 
توکستن, شاپستن, یاپستن and
خرستن to one (grammatical) whole**).

*) بیگه, it is necessary, may also take to itself a participle
past conjunctive.

**) In Persian the rule is generally put down thus, that with the
verbs quoted the final ـن of the Infinitive is rejected. But this is
The signification of श्वूल in such connexions is rather curious. We have seen already, that श्वूल signifies 'to go', 'to become', like the Persian ज्वू, but in a compound verb, which denotes 'to be able', this meaning is inadmissible. As this whole formation points to the Sindhi, so also very likely the etymology of श्वूल must be sought in Sindhi. The Sindhi uses for this purpose सघ्नु sagh-anu, to be able, Hindi सकना sak-nā (Sansk. शकन्); from this root sagh first sag has sprung, thence, owing to the predilection of the Pashto for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-al (or śv-al, initial s passing at the same time into ś). For this etymology speaks also this peculiar circumstance, that श्वूल, when signifying 'to be able', is constructed as a transitive verb in the past tense, when compounded with a transitive verb, just like सघ्नु in Sindhi. Both verbs, श्वूल to go, to become and श्वूल to be able, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhi so also in Pashto another verb is joined with श्वूल, to be able, by being put in the past conjunctive participle. The termination of the past conj. participle is in Sindhi yo (Sansk. य and Prākrit य) and analogously in Pashto ai or lengthened āē, or al-ai, al-āē *). As regards the formation of the past conjunctive participle it concides with that

strictly speaking, not the case. The verbal root forms, after the rejection of final an, the participle past (cf. § 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākrit idioms and the Pashto. That also the Infinitive may be joined with those verbs, does not speak against it.

*) The termination al-ai, al-āē has its precedent already in Sanskrit, as निगैल (निगैम) etc.
of the participle perfect, with the only but natural difference, that the past conjunctive participle does not undergo any change for gender or number, as little as in Sindhi.

Any verb may thus be joined in the past conj. participle with شول, except the derivatives, which cannot form a simple participle perfect. In the case of the intrans. derivatives a circumscription must be resorted to, where necessary, by such like expressions as: طاقت نئل to have power, نئل لئنل to have power or نئنپیدل, to be able. But verbs compounded with كول may form a past conj. participle or the causal derivatives may form a regular participle perfect. E.g. خوکه شی پیدا کولی, who can create? (Gulsh. II, p. 29, 2). زرگونوئلی شی, he can make green.

The Paštō uses this compound verb only in the Present, the Future, the Imperfect and Aorist; the other tenses and moods, if absolutely required, must be circumscribed, as pointed out. In the Present and Future there is no difference between intrans. and transitive (causal) verbs, both being formed in the same way.

1) The Present.

Sing.

<table>
<thead>
<tr>
<th>ذах</th>
<th>مینى</th>
<th>سم</th>
<th>سهدف-الائ, سهدف-الاچ</th>
<th>شام</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذى</td>
<td>تاه</td>
<td>صه</td>
<td>نئد-الائ, نئد-الاچ</td>
<td>سئچ</td>
</tr>
<tr>
<td>نئد</td>
<td>هابه</td>
<td>دی</td>
<td>نئد-ائ, نئد-اچ</td>
<td>سئی</td>
</tr>
</tbody>
</table>

I, thou, he (she) can arrive.
Plur.

\[
\begin{align*}
\text{مَنَح} & \quad \text{rasêd-alai, rasêd-alāī} & \text{sū} \\
\text{بِسْبِدْلِيَ纵} & \quad \text{rasêd-ai, rasêd-āī}
\end{align*}
\]

\[
\begin{align*}
\text{تَتَسَس} & \quad \text{šāi} \\
\text{بِسْبِدْ} & \quad \text{rasêd-ai, rasêd-āī}
\end{align*}
\]

\[
\begin{align*}
\text{تَسَتَ} & \quad \text{šai} \\
\text{بِسْبِدْ} & \quad \text{rasêd-ai, rasêd-āī}
\end{align*}
\]

We, you, they can arrive.

2) The Future.

Sing.

*) zah bah rasêd-alai (etc.) šam, I shall be able to arrive etc. (like the Present).

Who can ascend from earth to heaven? this place he has given to Jesus.

Who can speak with God? with this dignity he has honoured Moses. Rahîmân (Gulsh. II, p. 29, 2).

If thou eatest anything, thou art pained as by poison; thou canst not eat, thou canst not drink anything in old age. Rahîmân. (Gulsh. II, p. 20, 2.)

*) In the Future the Subjunctive prefix \( \text{s} \) is not used, the verb being composite.
Soul and faith must be entrusted to him, whose order has become binding on every one. Rah'mān (Gulsh. II, p. 20, 2).

At the ascension of the dead he will not be able to go, if he have littleness of effort in his heart. Xush'āl (Gulsh. II, p. 69, 3).

3) The Imperfect.

4) The Aorist.

Both tenses coincide, the prefix ʿ and ʿ not being used with the Aorist. Intransitive verbs are constructed personally, but transitive (causal), as noticed already, passively, the agent being put in the Instrumental; we must therefore consider both separately.

a) Intransitive verbs.

Sing.

\[
\begin{align*}
\text{I, thou, he, she could arrive.} & \\
\text{Plur.} & \\
\end{align*}
\]

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾṣ zah</td>
<td>rasēdalai, rasēdalāe</td>
</tr>
<tr>
<td>ʾṣ m. hayah</td>
<td>rasēdalai, rasēdalāe</td>
</tr>
<tr>
<td>ūšah</td>
<td>ūšē</td>
</tr>
<tr>
<td>ūšēh</td>
<td>ūšēh</td>
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<td>ūšhāh</td>
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<tr>
<td>ūšūh</td>
<td>ūšūh</td>
</tr>
</tbody>
</table>

\[
\text{(etc.)} & \\
\text{mūž rasēdalai (etc.) ūšū} & 
\]
We, you, they could arrive.

Up to Balar they came after him at some distance, near him they could not come. Tārīxz-i murassa (Gulsh. I, p. 49).

b) Transitive and causal verbs.

It is to be noticed, that in this tense (Imperfect and Aorist) only the third person Sing. and Plural can be employed, according to the following paradigm:

Sing.

\[
\begin{align*}
\text{m. hayah} & \quad \text{or} \\
\text{f. hayah} & \quad \text{or}
\end{align*}
\]

He, she could be seen by me etc.

Plur.

They could be seen by me etc.

*) Instead of \(\text{mī} \) or \(\text{mā} \) all the pronouns (by thee, him etc.) or any agent may of course be used.
He remained within the tombs and by nobody he could be bound even with chains. Mark 5, 3.

And in that place a miracle could not be done by him. Mark 6, 5.

That artifice, which he had concealed, he brought upon him, by (his) disciple it could not be warded off**). Gulistān (Gulsh. I, p. 180).

VI. The Passive Voice.

§. 170.

The Paštō is not possessed of a proper Passive voice as the Sindhi and partly the Paujābī, but it must resort to a composition in order to form a Passive. For this purpose the participle preterite and the participle perfect is employed, which are connected with the auxiliary Šorm (i. e. in the present, the Subjunctive Present, the Future, the Imperfect and Aorist, in the compound tenses only the participle perfect is used, which however may be equally used in the simple tenses also.

*) The difference between this and a regular passive construction is easily seen.

**) Literally: its repulsion (s. f.) could not be made by the disciple.
The Passive is distinguished from the passive construction of active and causal verbs (in the past tenses) by the absence of an agent; as soon as the agent is added, the (proper) Passive can no longer be used*). It is understood, that a Passive can only be formed from active and causal verbs.

**The Imperative.**

The Imperative is formed with the participle perfect or preterite and the Imperative of كُبْدِل, as the Imperative of شَوَى is not in use. The prefix ُي is put before the participle (as also in the Subjunctive present and in the Aorist) or it may be omitted. In the Imperative of causal derivatives the prefix ُي is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix ُي is rarely added. See the paradigm of the Passive, II. Appendix, V.

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amid (Gulsh. II, p. 91, 1).

*) The instrumentality may be expressed in the Passive by the preposition كَلِّي (see §. 174, 6), which is also referred to animate beings, but it must not be lost sight of, that in this case the stress is laid on the instrument, by means of which any thing is done, not on the agent proper. The preposition كَلِّي, when used with a passive verb in the Present, Subjunctive present and Future, denotes properly the agent, else it implies: from the part, from the side of; cf. §. 174, 17.

**) About the prefix ُي in connexion with كَفَّ, see §. 171.

***) On the use of the Imperative, see §. 192.
When thou art not profited by the acquaintance of a friend, this useless, foolish bargain should not be made. H'amid (Gulsh. II, p. 81, 1).

1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary كبدل، but with the participle perfect of causal derivatives only is connected, as: بذُول كُرى شَم، I am collected.

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarīḥah (Gulsh. I, p. 71).

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rah'mān (Gulsh. II, p. 17, 3).

Make provision for the resurrection, o Bābū Jān! the hour (time) of the world is passed in every state (a man may be in). Bābū Jān, (Gulsh. I, p. 121).

2) The Subjunctive of the Present.

In this mood only the auxiliary شول is employed, as there is no Subjunctive of كبدل (§. 164). The prefix ِ is put before the participle, but when the participle perfect of causal derivatives is used, the prefix ِ is prohibited.
Also before this now and then such an event took place, in order that advice should be taken from it. Kalīlah o Damanah (Gulsh. I, p. 84).

3) The Future.

In this tense گیدل and گیدل may be used with the participle perfect and preterite, but with the participle perfect of causal derivatives only گیدل is connected. The prefix گیدل may be optionally used or omitted (cf. 163, 3) in the Future. (About گیدل see §. 164).

When this way may arrive at the end of thy travelling, the flower of (thy) desire will be put on thy head. Kalīlah o Damanah (Gulsh. I, p. 96).

Some little (Pl.) will be written in this place on their genealogy. 
Tārīḫ-i murassās (Gulsh. I, p. 36).

Every one, who puts dependance on this transitory breath, (he shall know): not is the wind bound with a chain. Rahmān. 
(Gulsh. II, p. 5, 2).

4) The Imperfect.

This tense is formed with the participle perfect or preterite and with the auxiliaries گیدل or گیدل; with the participle perfect of causal derivatives only گیدل is connected.
In the love of Laila he was so much captivated, that on his tongue the name of Laila was written. Bahrām V. 471.

5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only the particle bah being added, which usually precedes the participle, but may also follow it (or even the auxiliary).

Why would a blame be pronounced on me, if any one would know thy heart-ravishing? Rah'mān (Gulsh. II, p. 27, 2).

6) The Conditional (Optative) of the Imperfect.

In this mood only is used, as from no Conditional is formed; e.g. , (if) I would be repulsed.

7) The Aorist.

In this tense the prefix is put before the participle perfect or preterite. As from no Aorist is formed, only can be used as auxiliary. The causal derivatives generally use in the Aorist the participle perfect, with which the prefix cannot be connected, the verb being composite*), but the primitive causals may optionally employ the participle perfect or preterite, with the prefix .

*) The Aorist may therefore outwardly coincide with the Imperfect.
Ah'īdād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died. Tārīḵ-i murassā (Gulsh. I, p. 33).

Those who were sown amongst the thorns, are these, who hear the word and the temptation of the world and the deceit of wealth puts them down. Matth. 13, 22.

These few stories, which were related, were also written in this book. Kalīlah o Damanah (Gulsh. I, p. 91).

8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle یه، which may either be put before the prefix و (separated also by one or more words from it), or after the participle, preceding (and occasionally following) the auxiliary.

9) The Perfect.

In the Perfect and the following tenses and moods only the participle perfect is employed in connexion with the auxiliary شو (and also in the Pluperfect) however یم is often omitted, so that it outwardly coincides with the Perfect of trans. verbs (§ 155); this is the case, when the Perfect is to be represented as continuing in its action to the Present.
It has been said, that the head of the animals is the lion and that the lowest of the beasts is the ass. Gulistān (Gulsh. I, p. 174).

This is not the scrip of our actions, as our actions are not written on it. Favāid uš-šarīsah (Gulsh. I, p. 58).

10) The Subjunctive of the Perfect.

This mood is only used in the third person Sing. and Plur., as in the Active.

11) The Pluperfect.

This tense is formed by the participle perfect and the Pluperfect of َرَمُّ etc.

For he had often been bound with fetters and with a chain, and the chain used be torn asunder by him and the fetters used to be broken by him. Mark 5, 4.

12) The Subjunctive of the Pluperfect.

This mood is formed by adding the prefix ْنِ to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary َرَمُّ, as: َرَمُّ ْنِ ْبِهِ َشَرَّلِي َشَوُى وُمُ, َرَمُّ ْنِ ْبِهِ َشَوُى وُمُ, I would have been repulsed.
13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Conditional of the Pluperfect of if I had been repulsed, or: would that I had been repulsed!

14) The past Future.

This tense is formed by the participle perfect and the past future of the participle, i.e. the prefix generally precedes the participle but may also follow it, preceding immediately the auxiliary as: or: I will (= may) have been repulsed.

This perfume will (may) have been sold for more than three hundred Dinārs and they (the Dinārs) would (then) have been given to the poor. Mark, 14, 5.

§ 171.

The position of the negative adverbs and with the verb.

As the position of these two negative adverbs is very important for the conjugation of the verb, we must attend to it more closely. With the Imperative only the prohibitive negative is used, which must always precede the verb; the prefix is in this case usually omitted, but may also (though rarely) follow it. With the Imperative of the Passive always precedes the

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auxiliary *) and the prefix ُوُ, which always precedes the participle, may therefore be retained. Else ُوُ is only employed before the Subjunctive of the Present, and before the Optative (Conditional) of the Imperfect and Pluperfect, mostly in connexion with the interjection گُنُکی, would that!

Do not hear an improper voice, do not talk with the mouth useless (things); o بابو جان, do not eject that old friend from (thy) thought! بابو جان (Gulsh. I, p. 122).

When the negative adverb َنَّا, ‘not’, is connected with the Present, it always follows the personal pronoun or demonstrative, as: نَّا َكِمْ, I do not; but when نَّا—نَّا, neither—nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

َنَّا َكِمْ عَمَّاء َكِئَلْم

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of !آزیل (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation نَّا is placed between the prefix and the verbal root, as: رَأَى َكِمْ, I do not come; but this is not a strict rule, for it may be said: نَّا کِمْ, I do not sit, and: کبی نَّا کِمْ. In the Passive the negation نَّا must always be put before the auxiliary (finite verb), as: لِبُدُدْ نَّا شَی. he is not seen.

*) This is throughout the case with every compound verb, as:

(غَلْطَبِذَل) (from غَلْطَتُ مَعَ نَّا) and (مَاتُ وَنَّا) (from مَاتُ مَعَ کِمْ).
In the Subjunctive of the Present the negation نَهُ (مَهُ) always follows the prefix ُوُ, as: ُوُنَّهُ وَأَنْثَى, he may not speak. But if the verb be compounded with a prefix (or noun), نَهُ is placed between the prefix (or noun) and the verbal root, as in the Present (Indicative), because in these cases the prefix ُوُ is not admitted in the Subjunctive, as: ُوُنَّهُ شَيْئٍ, he may not come, it may not be broken.

When نَهُ signifies neither — nor, it is put before the prefix ُوُ (or the compound verb), because not a single member of the sentence, but the whole sentence is negatived. When in the III. pers. Sing. or Plural the prefix دَي be used (with or without the prefix ُوُ), the negation نَهُ always follows it (or both, دَي and ُوُ), as: ُوُنَّهُ دَيْنَهُ شَيْئٍ, this should not be (or be done).

نَهُ دُوبَارَيْنَهُ وَرَكُرُي مَهُ مَهُ رَدُّي

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. H'amid (Gulsh. II, p. 102, 3).

In the Future the negation نَهُ precedes likewise the verb and the prefixes نَهُ or نَهُ (بَهُ وُدَ) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation نَهُ is placed between the prefix (or the long syllable cut off from the root, §. 133) or the noun and the verbal root, as in the Present, as: بَهُ كَبِي (آخْسَتْرِ), I shall not take (from خَلَّمُ, I shall not sit, مَهُ مَاتُ نَهُ وَمُ, I shall not break.

نَهُ دُوبَارَيْنَهُ وَرَكُرُي مَهُ مَهُ رَدُّي

*18
At that time, when the web (of the loom) of the breath turns rotten, the weaver will not throw upon it his shuttle. Bābū Jān (Gulsh. I, p. 124).

In the Imperfect, the habitual Imperfect, the Aorist and the habitual Aorist the negation ایُ is placed immediately before the verb or between the verbal root and the separable prefix or the particle بَه and the prefix وُ, as: دَانِی نَاسبَت, he did not sit down, رَثِی نَه دَرَرَ, he did not bring it; وُنْثَی نَه کَرَ, he did not do it; بَه رَثِی فَاشِی, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation ایُ is always immediately put before the auxiliary, may the participle precede or follow it, as: رَاغَلی نَه مَم, I am not come or: نَه مَم رَاغَلی. The same is to be remarked of the Passive, where the negation ذہ must always precede the finite verb, as: لِبِدَلی بَه لِبِدَلی شَوَاقِی نَه دِی, I have not been seen, بَه رَثِی فَاشِی, he will (may) not have been seen.

VII. Section.

Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

§. 172.

1) The Adverb.

The Pašto forms no proper adverb, but the adjective is at the same time used in an adverbial sense; it remains either in the Sing. masc., if not referred to a particular subject or object, or, if the subject or object be mentioned, it agrees with them in gender and number. When an adjective nearer definer another adjective in an adverbial sense, it must agree with it in gender, number and case.
I always eat the blood of the heart, like the tulip; I Xavājah Muḥ'ammad cannot openly wail. Xavājah Muḥ'ammad (Gulsh. II, p. 115, 1).

He seized the boat firmly with his hand, sat in a corner and was quiet. Gulistān (Gulsh. I, p. 162).

By her beauty she is very, very graceful; therefore she distracts my heart and confuses it. Ah'mad Shāh (Gulsh. II, p. 203, 2).

What talkest thou without restraint, o babbler! why doest thou not ask forgiveness from God? Ḥ'amīd (Gulsh. II, p. 97, 3).

The sense of an adverb is now and then expressed by the Feminine Sing. of the adjective with the preposition یہ, in, by, as: یہ دونا, secretly (in secret); in the same sense the Masculine Sing. of the adjective is also used, as: یہ کیا, alike to (ستا کیا کیا, like thou), یہ لگت, quickly; a similar adverbial formation is یہ سے سے, equally, in the same manner.

How long wilt thou not stand hardly *) with thy belly? with mildness wilt thou ever get away from the Uzbak? Ḥ'amīd (Gulsh. II, p. 95, 2).

I have told thee plainly: do the whole work after this scheme.
Mirzā Xān Ansārī (Gulsh. II, p. 123, 2).

*) The sense is: how long doest thou not stand on severe terms with thy belly?
Substantives also with postpositions or prepositions are used adverbially, as: بِكُوُرُ (from خُورُ), altogether, throughout, بِكُوُرُ or بِكُوُرُ, throughout, wholly; بِكُوُرُ or بِكُوُرُ, before, especially in such compositions, as: تَرَسَّرُ, continually, in succession, شَا, back on back; كُتَمَّ (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting place, time, manner, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: دَعْمِهُ حَجْرًا, here (this side), دَعْمِهُ حَجْرًا, thus, is this manner, دَعْمِهُ حَجْرًا, then (at that time), دَعْمِهُ حَجْرًا, daily (every day).

§. 173.

The Pashto possesses only a small number of proper adverbs, as: بِكُدُ, exactly, تَرَثُ, secretly, تَلِ, always, ever زَرُ (or زَرُ zir), quickly, سَرُ, sarah, together, تَلِ, gunde, perhaps, لَكُ, lakah, like, نُخَطْأَيْهِ, nātāpah, suddenly, unawares, وَلِي, valē, why? وَرُ, slowly, وَرُ, hadō, at all, فَسّي, thus, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. وَرُ, slowly. This is especially the case, when the adverb is repeated with a preposition, as: تَلِ تَلَّ, quicker than quick = all at once; تَلِ تَلَّ, ever to ever = continually; some adverbs may even be put in the Plural, as: تَلِ تَلَّ, continually.

We let here follow a survey of the most common adverbs of place and time:
a) Adverbs of place.

banā, bānde, on, upon.
bahr, bahar, outside.
biortah, bāirtah, back, backwards, again.
pōre, pōre, up to, till, over.
porā, pōre oor, right through.
porā, pōrtah, above, on, upon.
čāpērah, čāpērah, round about.
care, care, where?
cartah, cartah, bal cartah, somewhere else.
hār cartah, every where.
hičartah, no where.
dale, dale, here.
daltah, daltah, daltah — haltah, here and there.
dananah, within.
škatah, below.
lānde, below.
lande bānde, lande bānde, topsy turvy.
b) **Adverbs of time.**

āxir, at last, finally. (Arab.)

ōs, now.

tār ōsa pōre, until now.

bārāyah, last night.

barbar, often, repeatedly.

biā, again.

parūn, yesterday.
2) Prepositions and Postpositions.

The Pashto has only a few proper prepositions and postpositions; the most important of them, which are employed in making up the cases, have already been mentioned in §. 65, so
that we may pass them here. But besides those the Pašto uses also a number of adverbs, which take the place of prepositions and postpositions and participate in their construction. Other adverbs again may take to themselves a preposition or postposition, according to their signification, as: یه دوده ن کور، behind the house, یه نوده ن کور, near the house or: یه نوده ن کور from the house, جاییزه تر مال, round the loins, before those days.

Substantives (and partly also adjectives), which, in connexion with a preposition or postposition, are used adverbially, are generally constructed with the prefix of the Genitive, as: یه دوده ن ۲, یه خپر ن، 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as: یه خروآ تر مالمته, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

1) یه, without (Pers. في، Sansk. वि).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as: یه سارما, without shame. Other nouns in the Sing. or Plural are put in the Formative*).

روگیرویی یی دلیروی یه کار دا دا لکه ونیا ییه پیانیو کور

Beauty without the beloved is of no use, like a tree not having fruits, (but) thick with leaves. Rah'mān (Gulsh. II, p. 16, 2).

* When یه with a substantive forms a so-called Bahuvrīhi or possessive adjective (cf. §. 38, 4 d), it does not influence the termination of the noun, because it is no longer a preposition, e. g. یه غم be یاما, without care, but یی غم be یام, adjective, not having care, free from care.
except, without (or only ṭē).

I Rah'mān desire nothing else except my friend,
If my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

Instead of ṭē now and then also ṭē is met with (nē the postfix of the Ablative), as:

Without the parrot the cage is nothing, be sure of it,
The spirit is like the parrot, the body the cage.

Instead of xj - the Xaţaks use frequently also ṭē (or
or ṭē being used and constructed in the same way as

Do not fancy, that Xušbāl will be patient with another face,
except the bright face of the friend. Xušbāl (Gulsh. II, 33, 1).

By itself ṣānde is only used with the pronominal Formatives
otherwise it usually takes to itself the preposition nē (see ṣānde).
When a friend calls on thee, show great magnanimity, as thy constitution is vigorous these five days. Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

3) par, on, upon (Pers. پر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پر, but is not so much in use as this latter preposition.

\[
\text{ته دریاب تی پر موجونو بهیدنی}
\]

Thou art an ocean flowing upon waves, (but) nobody has drunk a mouthful from the ocean. Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

4) pas, پس, pase, after (adv.).

The form پس by itself is only used in the phrase: خواهد پس or دعا دعا پس, after that (this), otherwise پس takes to itself the Ab-

lative prefix -ن, or پس -ن, لع, as: پس نه خواهد پس or پس -ن, لع, خواهد پس, after that.

With the pronominal Formatives ا ری, ا ری, ور, and -ر, always the form پس pase is used, as: پس را پس after me*). پس may also take to itself the Genitive prefix -د, as: دنی پس, after this. To be noticed is the expression پس شا پس شا پس شا پس, which is frequently connected with the prefix پس پس پس پس پس, see under پس.

* may also be compounded with the pronominal suffix پس, so that پس may signify: after him, her, them.
After two (or) three days he went out to hunt.

Tari̇x-i murassâj (Gulsh. I, p. 48).

by itself is only used with the pronominal Formatives

When ּ ּ ּ ּ ּ it is usually followed by the preposition (literally: on this side on). With the Genitive prefix ּ ּ signifies: beyond, as: ּ ּ beyond (on the other side) of the Kābul river.

The assignment of meeting was put on the horn*) of an antilope, when I had gone on this side of the river Narbadâ.

Ašraf yān (Gulsh. II, p. 159).

Further I would dread the taunting of my enemies, that they will laugh at (on) me. Gulistān (Gulsh. I, p. 168).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of ּ is: in, at, on, as:

*) I. e ad calendas graecas.
O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'āmīd (Gulsh. II, p. 102, 2).

*ā further signifies: by, with (denoting the thing or instrument, with or by which any thing is done), as:

جَنَكَيْتَانِي ِفَهَ خَيْدُو ِرَبَّوَتُ ِبَارِي ِكَانِدَ

لَيْ ِمَّي ِفَنْجُ ِيَا ِفَهَ تَسْقُرُ ِهَبَ وَرَظُ ِشْم

The hero plays with his own blood; either I am victorious or I shall be cut to pieces by the swords. Gulistān (Gulsh. I, p. 155).

رُونْدَ بَهْتَر َذَأَي ِجَهَ خَلْقُ ِهَا ِوَدَيْيَ ِفَهَ سَتُرْكُرُ

نَذَ ِجَهَ سَتُرْكُرُ ِيَا ِفَرْضُي خْرُمُ ِكَا ِوَا

A blind one is better, who sees nothing with his eyes, not he who (than he, who) opens his eyes on another harem. Rah‘mān (Gulsh. II, p. 6).

جَهَ ِمَيِّي ِبَلِي ِزَرْقُوْنِي ِشْيِّي ِسِمْهُ ِلَوْيَهَ

فِهْ خَوُوْ ِكَسُ ِبَهِبَ وَسَيْكُي ِشْيِّي ِرَا ِدَهَ ِوَيْه

When its roots grow strong, its trunk great, by how many men will it (the tree) be pulled out? tell me! Gulistān (Gulsh. I, p. 157).

*ā may denote the direction, as: بَهْتَر غَيْرُ خَنْصُل, to ascend on a mountain, بَهْتَر كُوْرُ نَمَوْنُثْل, to enter a house, بَهْتَر ُلَّكِي ِرَنْدُنُثِل, to come to a village.

With the verbs: to consider, to take for, to exchange for, بَهْتَر must be variously translated by: as, for etc., as: حَوَارُوْي ِبَهِحَوَارُي ِتنْمَثُل, to consider wretchedness as wretchedness; بَهْتَر ِمَنْتُ وَرُكْوُلُ, to take for a rose; بَهْتَر ِكُلُ دِبُوُلُ, to give as a favour.
O money-man, do not pride thyself on the nullity of Hamid! I shall not give thee this blanket for that shawl. Hamid (Gulsh. II, p. 97, 2).

In a similar way ḥa must be translated in the following verse:

Though men are by origin one, their difference is great: one goes for one, one for hundreds, one for thousands. Ḥabul-qādir (Gulsh. II, p. 191, 2).

must also be translated by: for, on account of, as:

The wicked are remembered on account of the wicked (thing, they have done). (Gulsh. II, 53, 3).

On account of their modesty and bravery applaud (them)! (Gulsh. II, p. 46, 3).

signifies also: about, round, as: the people assembled round him (Gulsh. I, p. 161), or with (on), as: , to meet with a friend.

It is a poetical license, if ḥa is now and then used absolutely (without a following noun), as:

As the mole of his face is spoiled thereby, may not always on his face a rain of tears be collected! Ah'mad Shāh (Gulsh. II, p. 205, 1).
The verbs, to comprehend, to understand, are usually constructed with یه, as: یه دا نه دوهيپري, he does not understand this.

Very frequently یه takes to itself another postposition or adverb, as: ودند — بنند, on, upon, among, used in the same sense as simple یه, e.g. یه نا بنند مين نم, I am in love with thee (Gulsh. II, p. 5, 3), یه نا کليي بنند راغلم, when I came to the village; یه مزفعو بناند ميي بيمانوند شوف, he acquired eminence among the birds (Gulsh. I, p. 167).

یه — پاس, on, upon, as: یه سوزاند لنبند پاس, on burning flames (Gulsh. II, p. 52, 2).

یه بعد, to (including the direction to a place), as: یه — پس, my wailing was made after my friend. یه كوم لوري پسي حنم, to which direction shall I go? (Gulsh. II, p. 51, 3); یه غم پسي سبادي دن, after grief comes joy (Gulsh. II, p. 208, 2).

یه — پور, on, upon, over, as: یه پور بجلب بنايغ, this fruit, which was ripened upon its own bough; یه خيبل عالم نه هي نبلاب ثي پور کي, he brought his own people over the Indus.

یه — پاس, on, upon, as: یه — دنهاس, to sleep on ermine.

یه — سوه, with, as: یه زوا سوه, with wailing.

یه — پس, in, on, upon, during, on account of, as: یه — پس کنيي, in the world; یه — جهان کنيي, I shall not cast another glance on the cup of Jamšid (Gulsh. II,
during five days the rose is blooming (Gulsh. II, p. 53, 2); they abuse me on account of thy love (== my love to thee) Gulsh. II, 54, 3.

7) as Ablative prefix is frequently used not only in comparative sentences, to denote the distance of one object from another, but also, where only a relative comparison is alluded to (== against, in comparison to), as:

\[
\text{tar, from, out, up to, on, about, as: } \quad \text{نریزه, to enter from (== by) the gate;}
\]

\[
\text{نوره, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).}
\]

\[
\text{That waist is more slender than a hair.}
\]

\[
	ext{Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. Xush'āl (Gulsh. II, p. 56, 1).}
\]

\[
\text{I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. Xush'āl (Gulsh. II, 49, 1).}
\]

\[
\text{up to, till, as: } \quad \text{تار, to, till now, } \text{تاراوزن, till mid-day.}
\]

\[
\text{on, about, at, as:}
\]

A waist, broken by toil and labour is good, not *) a stolen purse about one's waist. Rah'āmūn (Gulsh. II, p. 6).

The father called her to his presence, he seated her at his side. Yusuf and Zulaïkā (Dorn, Chrest. p. 197).

A similar signification has in the expressions: to seize by (on) the throat, to seize by the hairs.

is also used in such expressions: to become a sacrifice for, to, (on) any one, to devote oneself to (on) any one etc. (just like the Sindhi ґ਼), as:


The thought of lust and covetousness be sacrificed to contentment! where is the kingdom of Egypt, where the village of the slaves? Rah'āmūn (Gulsh. II, 24, 1).

All these together are a sacrifice to the white mantle. Xushīlā (Gulsh. II, p. 64, 3).

Similar expressions are: to become a sacrifice with the head, i. e. to sacrifice one's head; to throw on the back, i. e. to throw behind; to fall on (at) the feet.

is very frequently connected with other postpositions and adverbs, as: tar—pūre, up to, until, against (in comparions), before, as:

*) The words: — 'is good, not', imply a comparison: better than.
Against (in comparison with) thy laughing are nothing the ruby and the pearl; by thy laughing I swear.

Xuš'āl (Gulsh. II, p. 53, 2).

He slaughtered that beautiful horse „that I may not become without honour before the guest“. Bābū Jān (Gulsh. I, p. 131).

tar-čāper, round about.

tār or dānlād, below, beneath, as:

 çev n merıkī mīn nī dānlād w tār hākım

Under whose order the surface of the earth was, come, behold, they are under the earth. Rah'mān (Gulsh. II, 38, 3).

He cuts off the branches beneath his own feet.

Hʿāmīd (Gulsh. II, p. 94, 3).

tār—vrānde, before, beyond, as:

tār oʿlōns w rānād w sījī w ṣāgī

He came behind them, before the Ulus (clan).

Tārīx-i murassās (Gulsh. I, p. 5).

چی トル خیلده حذف په غزوه غروه وراند

Who puts his foot beyond his own boundary.

Hʿāmīd (Gulsh. II, p. 95, 1).

8) tāxah, near to, with, from (postposition governing the Formative).

wṭān nī nī ḍīnātī dīm ḥākem w rōkī

he gave them a residence near Pānīpat (Gulsh. I, p. 35); ḍīm, it will be with thee;
sweet life departs from him (Gulsh. II, 24, 2).

is also connected with the Genitive prefix ۵, as:

What may be with me more than my daily bread, I keep like a deposit for another. Xushāl (Gulsh. II, p. 49, 3).

may also be connected with the Ablative prefix ۷۹ and may then signify 'with or from', according to the context.

I am not worthy to sit on the cushion, I am low; with the low ones I sit on the ground. Gulistān (Gulsh. I, 172).

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. Gulistān (Gulsh. I, p. 163).

is only used with the pronominal Formatives ۹۳, ۹۰, or with the pronominal suffix ۹۳, which coalesces with it. Its usual signification is 'from', 'out', as:

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

Abd-ul-qādir (Gulsh. II, p. 195, 2).
is also used, like †, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

कृपान किम
कृपान किम

Head and property, all I shall sacrifice for him, I, Xavajah Muh'ammad, disciple of the beautiful ones.

Xavajah Muh'ammad (Gulsh. II, p. 117, 1).

daparah, on account of, for the sake of.

is always constructed with the Genitive prefix د, as:

Come quick, o physician, for God's sake, otherwise I die.

Xush'āl (Gulsh. II, p. 40, 2).

dapasah, on, upon, above.

is usually connected with ن or د, also with ت. م?

If I lie on the bed without my friend, fire and thorn and this bed, all three are one.

Rah'mān (Gulsh. II, 27, 3).

dananah, within (adv.)

always requires the prefix د, as:

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaiţā (Dorn, Chrest. p. 179).
sarah, with, together (adv).

by itself is seldom used, except with the pronominal

Formatives and as:

When the wealth of the world turns its face to a man, the
people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

is usually connected with other prepositions, as:

pah—sarah, with, by.

or with.

A tortoise had a friendship with a scorpion, both breathed
together the breath of unanimity.

Kalīlah ō Damanah (Dorn, Chrest. p. 13).

He entered into friendship with debauchees and at a given
opportunity he killed the Vazīr with his two sons.

Gulīstān (Gulsh. I, p. 158).

unde, like, as (Adv).

either requires the Formative of a noun or the Genitive
prefix, as:
This destiny is a potter, it practises forming and breaking; many, like me and thee, it has made and destroyed.

Rah'mān (Gulsh. II, p. 5, 2).

Like Darvēzah I show to it (the belly) the faith, this one, like Fīr-i Rausān, teaches infidelity. Xuš'āl (Gulsh. II, p. 52, 3).

15 karah, with (in the house of), along with.

either requires the Formative or the Genitive prefix د, as:

At that time the chiefs of the priests and the elders of the people assembled in the house of the High-priest, who was called Kayāfā. Mat. 26, 3.

He took up his abode among the Mohmands, with (in the house of) Malik Sultān Ah'mad. Tārīx-i murassa (Gulsh. I, p. 13).

16 lānde, below, beneath (adv.), or د lānde.

which by itself is not much in use, requires the Formative, as: د lānde,
As at last thy place will be under the black earth, do not show alacrity in the business of the world!

Xavājah Muḥammad (Gulsh. II, p. 108, 1).

is frequently connected with the preposition , see under .

17) , lah, from, out.

This preposition, which is chiefly used to make up the Ablative-case, has a variety of significations.

Its most common signification is 'from', 'out', as:

from the house, , to look out of the window.

If thou diest, thou wilt become free from sins.

Gulistān (Gulsh. I, p. 164).

Similar are the expressions: (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; , to cut off hope from life = to give up the hope of life; , to be afraid of; , he is afraid of a stone; , to hide from.

signifies 'of' 'about', in such like expressions as:

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

Rah'mān (Gulsh. II, p. 19, 4).

A story has been told of one oppressor.

Gulistān (Gulsh. I, p. 175).

denotes also the ground or reason of an action (on account of, out of), as:
Also the cat, out of fear for her life, dashes upon the tiger. Gulistān (Gulsh. I, 162).

Out of helplessness I run again to the oppressor. Xuš'āl (Gulsh. II, p. 51).

When used with a neuter or passive verb, signifies: from the part of, from the side of, from, by, as:

As from the part of wolves sheep-pasturing cannot be made, so from the side of a tyrant government cannot be administered.

As the hypocrites do, in order that they may be praised by men. Matth. 6, 2.

** is also used in the sense of 'with' (without following 'सः'), as:

Publicly she sat together with the people, (but) inwardly she was reclining with her friend.

Yusuf and Zula'ā (Dorn, Chrest. p. 179).

From this signification of ने are to be explained such expressions, as: सः full of (literally: with), जनविशिष्ट, conformable to or with, etc. (cf. §, 184, 5).

*) The Hindi and Hindūstānī constructs होता in the same way as the Pashto شول, e.g. قم سی نهین هوتا, I cannot do it, literally: from my part it is not done.

**) which is often used instead of ने, may be used also in the sense of 'with', without following 'सः', but only in poetry.
III. Conjunctions.

The conjunctions are either coordinating or subordinating; amongst them there are few proper conjunctions, the rest are adverbs supplying the place of conjunctions.

A. Coordinating conjunctions.

These are of four kinds:

1) Copulative.

| ٌٍاٍ  | اوٍاٍ | va, and. |
| ٌٍاٍ  | ٌٍاٍ | ٌٍاٍ |

There is this difference between ٌٍاٍ and ٍٍ, ٍٍ and ٍٍ, that ٍٍ and ٍٍ connect words and sentences, ٍٍ only single nouns.

ٍٍ ham, also.

ٍٍ ham — ham, as well — as.

ٍٍ kalah — kalah sometimes — sometimes.

ٍٍ — ٍٍ gāhe — gāhe

ٍٍ nah — nah, neither — nor.

I was not aware of the profit and loss of the world; by looking on I was made drunk by thee without wine.

Xavājah Muh'ammad (Gulsh. II, p. 105, 2).
2) Disjunctive.

که kah  
یا yā  

که—kah, whether—or; either—or; the first که is frequently dropped.

یا—yā, whether—or; either—or.

All, whether they were prophets or saints, were hidden in the earth from the hand of death. Xušāl (Gulsh. II, p. 45, 2).

3) Adversative.

بله balkeh  
لیکن lēkin  
اما ammā  
ماگر magar,

but (when preceded by a negation), perhaps (interrogatively); except (that).

A sharp wind causes no damage to small shrubs, but it breaks away great trees with the root. Kalīlah 6 Damanah (Gulsh. I, p. 107).

4) Conclusive.

تره tō, therefore.

سکه skah  
ویوسکه vaskah  

therefore; then.
As he has taken from me all quiet and rest, therefore flow on my face tears in many paths.

Xavajah Mu'ammad (Gulsh. II, p. 109, 2).

§. 176.

B. Subordinating conjunctions.

These are:

1) Temporal.

\(\text{چه، when, as.}\)

\(\text{تاً، as long as.}\)

\(\text{تاً پرچ, until.}\)

When the taryaq from Irāq comes to him, the snake-bitten will drink the cup of death. Gulistān (Gulsh. I, p. 170).

As long as the will does not fall together with good actions, all his worship and obedience is falsehood.

Xush'al (Gulsh. II, p. 47, 3).

After this ye will not see me, until ye say: blessed is he that is coming in the name of the Lord! Matth. 23, 39.
2) Comparative.

lakah, lakah čeh, like, like as (corresponding
to قَسِي, so).

ganřah, as if (properly Imper.).

Separation treats my heart so, as the falcon treats the black
partridge or wood-cock. Xush'al (Gulsh. II, p. 34, 2).

What shall I do? I have no hands, I am a Qalandar, as if
I had lost the whole world at play. Xush'al (Gulsh. II, p. 49, 1).

3) Conditional.

kah, if.
magar, if not, except.

If love of meeting with the fair ones is sin, then Xush'al,
the Ḫaṭak, commits sin all his life-long.

I Xavājah Muḥ'ammad am quite drowned in sin, if God do
not draw me out from this ocean.

Xavājah Muḥ'ammad (Gulsh. II, p. 106, 1).
4) Concessive.

kah, although.
kah harţō
harţō
as much as; though.
agarčeh, (agnostic) though (Pers).

The dogs of the Xaţaks are better than the Yusufzīs, though the Xaţaks also are in temper more lazy than dogs. Xush‘āl (Gulsh. II, 71).

Though she used to laugh and also to smile out of modesty, In her laughter a wonderful grief is expressed, if a wise man looks upon her. Yusuf and Zulaixā (Dorn, Chrest. p. 217).

5) Final and Consecutive.

čeḥ *)), that, so that, in order that.
čeḥ nah, so that not, lest.

Go, bring salt for money, lest it become a bad custom. Gulistān (Gulsh. I, p. 174).

*) Instead of čeh the Persian kē (which is etymologically identical with čeh) is also sometimes used, especially in poetry.
6) Causal.

\[ \text{če, (because), as (Lat. quum, quoniam).} \]

Until now he looks with his black eyes, because (as) his kingdom was taken by other kings. Gulistān (Gulsh. I, p. 154).

IV. Interjections.

§ 177.

Besides the proper interjections the Paštō uses also some adverbs and substantives as interjections. The most common of them are:

\[
\begin{align*}
\text{āx āx} & \quad \text{well! well done!} \\
\text{āxā} & \\
\text{ārē, yes.} \\
\text{āfarīn, well done! bravo!} \\
\text{āliāt, alas!} \\
\text{o ai} & \quad \text{oh! hollo!} \\
\text{ayā} & \\
\text{tobah, for shame! fy! tōbhe nā, fy upon!} \\
\text{jījī jījī, o dear!} \\
\text{čix} & \quad \text{begone! away!} \\
\text{čixah} & \\
\text{čixū} &
\end{align*}
\]
χο, certainly.

χαίρ, well (but always with a certain restriction and therefore often in the sense of a polite negation).

dαρεγα (or дрейя), alas! lack-a-day!

say, blessed! happy! (ταῦτα, happiness of).

šäbäš, well done! bravo!

φο, (oath) by, as: ἐκάθε, by God; ἡμετέρῳ, by thee (I swear by thee), or: Ἡμετέρῳ, I swear by thee.

κασκε (or κασκί), would to God that!

nah, no.

vāh vāh, very well! excellent!

vāi, alas!

हाई alas! woe!

हाई हुई hō, yes.

hah, indeed, really!

hai hai, alas! dear!

χωῳ, ἔχω, μαθητεύεις μετὰ τὸ λάξαλα μεγάλα ἑνάκοντα ἱδίκες.

χείχε, κείχε, τοῦππαν ἀλήθεια.

I Xavājah Muḥ'ammad die, give me a medicine, o ye dear physicians! alas! Xavājah Muḥ'ammad (Gulsh. II, p. 107, 2).

ταῦτα
Happy are the knowing ones (== Sūfīs), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

ودکټخلاشوخهزمینماتهپناځرتهچ

That I love thee more than myself, I Xush'āl, the Xaṭak, swear it.

The Syntax.

We divide the Syntax into two parts, the analytical and synthetical. The analytical part describes the use and construction of the several members of a sentence, the synthetical their conjunction to a sentence or sentences.

I. The Analytical part.

I. The noun.

§ 178.

1) On the noun generally.

The Paštō is possessed neither of a definite nor indefinite article and the noun may therefore be, according to its position in the sentence, definite or indefinite; only proper names or such specific nouns, as sun, moon etc. are definite by themselves. If a generic noun is to be rendered indefinite, the numeral adjective ‘one’ is put before it, as: جَوْسْرَی، a man (who is not nearer described or mentioned before).

دَوَ بَادِشَاء هَب دَبِّتی کَنُی تَنَاست وَه وَر سَرَوْ هَم وَر سَرَوْ هَم

One king sat in a boat, a Persian slave also was present with him in his service.

Trump, Afgh. Grammar.
2) On the use of the gender.

The Pashto uses only two genders, the masculine and feminine. With reference to the use of these genders it is to be noticed:

1) Substantives, which denote inanimate objects, often use both genders; in this case the masculine implies the idea of greatness, the feminine that of smallness of the object, as: ԁә跖 m., a (large) pond, ԁә跖 h, f., a (somewhat smaller) pond.

2) With reference to the lower species of animals the feminine is often used to express the generic idea, as: ۍږې s. f., cat (generally), ۍږې kautar, s. f., pigeon, ښې bзз, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

Rab‘mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf څ (Gulsh. II, p. 155, 2).

Also the Plural of masc. adjectives is now and then used in the sense of a neuter, especially when a plurality is implied, as:
All was prepared for him, what he had, another had not.
Yusuf and Zulaizā (Dorn, p. 174).

The beauty of her conduct is more excellent than that of her body, the sweet (things) of (her) heart are more than those of (her) appearance (= body). Xushāl (Gulsh. II, p. 84, 3).

4) Also the feminine of adjectives and participles, as well in the Singular as in the Plural, is used in the sense of a neuter, in which case the feminine of (her), thing, affair is to be supplied.

He said, it is necessary for me, that I obtain baptism from thee, and thou comest to me. Matth. 3, 14.

The ignorant sleep without grief in rest, on the intelligent come hundred difficult (affairs). Xushāl (Gulsh. II, p. 43, 1).

He had connexion with the Xān and also with Bahram.
Tārīḵ-i murassas (Gulsh. I, p. 50).

§. 180.

3) On the use of number.

1) Nouns, which are borrowed from the Arabic and which are in the so-called broken Plural, may in Pashto be constructed

*) Supply: چار, he had dealings with.

20*
as Singulars or Plurals. The broken Plural مَلَائِکَت, angels, (Sing. مَلَک) retains the fem. gender, though the fem. termination be dropped.

خُوَّ کَال خَتَنی شَه کُل گُرِّامت هَو جَنَاب تُبیر کُو دُلَت فَرَّمَنَد شَوْل مَال تو بَد

The Xašīs passed some years in rest in Kābul, they grew wealthy, their property increased much and their children became numerous. Tārīχ-i murassās (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they usually take the Plural Formative affix ĝ, as:

بُیِت آیِمْلَ آلیمَه نِضارِمْنُو تو دَه طَعِمَه نَ آخَوْنَد شِبْطَیمْنُو

The treasury is the morsel of the poor and not the food of the devil's brothers. Gulistān (Gulsh. I, p. 166).

2) The Plural جَانان has, as in Persian, a Singular signification, friend, from which even a feminine جَانانه, female friend, sweetheart, is again derived, as if it were a Singular.

3) A number of nouns imply a plurality and are therefore constructed as Plurals, without taking a Plural termination in the Nominative, but in the Formative they always take the Formative affix ĝ, as: زَحَر poison, دَرَزَحَر. Some proper names of nations, tribes etc. are also treated as Singulars and Plurals, as: خَتَک Xaṭak, a Xaṭak and Xaṭaks, مُعَل a Muyal and Muyals, etc.

§ 181.

4) On the use of the cases.

a) The Nominative.

1) The Nominative is used, instead of the Genitive, as apposition, if a part of a whole is to be designated, as: دُوُحَلَفَختَه, a drop (of) water. Similarly to nouns, which denote a
number, measure, weight, kind, species etc., the nearer
definition is coordinated in the same case as apposition; e. g.

When there is a cup of water and a spoonful of buttermilk,
it becomes in the house of the poor a white pap. Gulistān
(Gulsh. I, p. 183).

Thou must needs cover thyself, though it be (only) two or
three yards of a blanket or of linen. Xavājah Muḥ'ammad (Gulsh.
II, p. 111, 2).

He stretched him on the rack and killed him by different

2) The Nominative (or absolute case) is also used to
express duration of time (how long?) as well as the point
of time (when?). In a similar sense sks place, with a demon-
strative pronoun is used (without a preposition), as: skbuso,
in this place, here (Persian likewise (إنبنا) ; so also:
.on both sides.

Six (or) seven generations endured their kingly rule, that all
the people were amazed at them. Xuṣḥāl (Gulsh. II, p. 51, 3).

By chance that year rain fell in July — August*).
Tārīx-i murassas (Gulsh. I, p. 5).

*) On see App. I.
At the time of the forenoon, on the eighth day, he went out for hunting. Bahram, V. 55.

3) The Pashto uses the Nominative absolute in the same sense as the Latin uses the Ablative absolute.

a) With the Nominative a participle perfect*) is connected and the sentence thus formed loosely subordinated to the main sentence. E. g.

With labour I had laid out a garden in the world; the rose not yet having been smelled by me, I was separated from it.

Xush'al (Gulsh. II, p. 159, 3).

Shall I sleep without grief, the head being placed on a soft cushion, after my bed-fellows have fallen into the grave?

Xush'al (Gulsh. II, p. 52, 3).

Sometimes he is hungry, the entrails being fastened together, sometimes he is satiated full up to the throat. Hamid (Gulsh. II, p. 93, 3).

b) An adjective also may be joined with the Nominative absolute and the subordinate sentence thus formed may be translated by: „with“. E. g.

Out of grief at the calumny I am prostrate, the eyes shut (with closed eyes); out of shame I cannot openly look at any one. Xavajah Mul'ammad (Gulsh. II, p. 114, 4).

*) The participle preterite (in the Aorist, with the prefix) is also now and then used.
Now all are prostrate on the black dust, who (with) crooked turbans were riding upon horses. Idem (Gulsh. II, p. 115, 3).

c) A substantive (without an accompanying participle or adjective) may be put in the Nominative absolute, but this is rather to be considered as an elliptical sentence.

Every oppression, which she inflicts upon me, is proper, certainly, once the drunken one should stand, the face (turned) towards me. Ašraf چ (Gulsh. II, p. 154, 2).

The wife of the barber, the nose in her hand, the face towards her house, went away. Kalīlah چ Damānah (Gulsh. I, p. 113).

§ 182.

b) The Accusative.

The Accusative is outwardly not differing from the Nominative and can only be known from the signification of the verb. Verbs signifying: to make, to choose etc. may govern a double Accusative, one referring to the object and the other to the predicate, as:

An old man should not make a young woman his wife, and if he make her (his wife), he must take care, that she be from a good house at least. Xušhāl (Gulsh. II, p. 41, 2).
c) The Instrumental.

1) The Instrumental is referred to persons and things, by which an action is done. It is usually connected with the past tenses of transitive and causal verbs, but also with intransitive verbs (of a passive signification) through all tenses.

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? Xušhāl (Gulsh. II, p. 43, 2).

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. Xušhāl (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express time generally, as:

Better is death than such a life, which is passed, days and nights blood (being) in the liver. Xush'al (Gulsh. II, p. 52, 2).

§ 184.

d) The Genitive.

1) As regards the position of the Genitive, it is usually placed before the governing noun, though it may also follow it.

He who puts his hope on the fabric of this world, makes a journey of the sea in a boat of paper. Rah'mān (Gulsh. II, p. 20, 4).
2) The Genitive expresses possession, ownership.

Many towers I have seen standing, nobody has mentioned their name to me, whose they are. Xush'āl (Gulsh. II, p. 43, 2).

Thou saidst: do not grieve any more, I am thine and thou art mine. Xush'āl (Gulsh. II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses different relations:

a) a quality may thereby be expressed, ʾṣərī, a man, being supplied as governing noun to the Genitive; e.g.

The Turānīs are indeed (men) of strife and war, lying, swearers, slanderers. Xush'āl (Gulsh. II, p. 46, 3).

Give to the sinful Xavājah Muḥ'ammad thy own love, that he may always be (a man) of thy remembrance and praise*), o preserver! Xavājah Muḥ'ammad (Gulsh. II, p. 113, 2).

b) According to the context ʾṭamr, man, business or thing, may also be supplied as governing noun, if the Genitive refer to inanimate objects.

What was to happen has happened to thee, whether it was (a matter) of a straw or of a hundred thousand. H'amīd (Gulsh. II, p. 93, 3).

*) I. e.: that he may always be occupied with.
Every thing agrees well with its own time, white hair is not (the thing of does not agree with) a side-lock and a top-knot. H'amīd (Gulsh. II, p. 142, 2).

4) The Genitive expresses the material, of which any thing consists or is made; e. g.

\[ \text{ذکر ن زهیرو کریزیو د زرتو کاس} \]

She passes round a golden cup full of poison.
Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a subjective or objective Genitive, that is, it may either express the object, that is acting or to which any thing belongs, or it may express the passive object, to which the action is referring.

\[ \text{لئوی هملو د مصر ورو د ویل به عمار} \]

All, the great and little of Egypt stood on the bank of the Nile.
Yusuf and Zulaqā (Dorn, Chrest. p. 214).

\[ \text{نه لئو د مبینو خوی نژی ن پناخو} \]

\[ \text{نه د جور ن جیفا رسم لئو دوی لار} \]

Neither passes from me the disposition of love to the idols (== fair ones), nor has the habit of tyranny and oppression gone from them (left them). Xuš'āl (Gulsh. II, p. 84, 3).

6) A number of adjectives is constructed with the Genitive (or, according to §. 174, 17, with the Ablative), such as: ٣کدین, full of, ٣خسین, equal to, ٣مناسبین, becoming, ٣مزین, according to, ٣پستاندن, agreeable to, ٣برابرین, equal to, etc.
§ 185.

e) The Dative.

1) The idea of the Dative is expressed by different prefixes and postfixes, as shown already in § 65, 5*). The prefix ِم without following َه or َنِ، is now-a-day antiquated and only found in poetry.

If a man gives any thing to another, he takes it again; thou indeed art God and dost not take back (thy) gift. Xavājah Muḥ'ammad (Gulsh. II, p. 118, 1).

Besides the usual signification of the Dative the following special applications of it are to be noticed:

2) The Dative expresses a relation to the remote object, which may be translated by: to, for, at; e. g.

Those, with whom my Lord is friend, do not stand in need of (have no necessity for) the friendship of others. Rah'mān (Gulsh. II, p. 3, 1).

I am amazed at the hermits and they at me. Rah'mān.

* When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: ُمِرغَادُوَ دَخَوا، the birds of the air have nests (Matth. 8, 20).
There is hope for the recovery of a wounded, if the matter flows a little less from the wound*). Xuš'āl (Gulsh. II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

With the Ādam-χēlīs I came to the Tīrāh; then they (the Ādam χēlī maids) were dismissed (by me)**) to Xvarāh, hurt in the heart. Xuš'āl (Gulsh. II, p. 54, 2).

3) The Dative is often to be taken as Dativus commodi: for, for the sake of, on account of.

The king spared his blood and pardoned him for the sake of the Vazīr. Gulistān (Gulsh. I, p. 158).

For whose sake should I gird on the sword, as I have become a faqīr? Xuš'āl (Gulsh. II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: (towards night, at nightfall (Hindūstānī likewise

The hermit went on; towards night he came to a town.

Kalīlah ū Damanah (Gulsh. I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes และ, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix ห, — คิน, etc., see §. 174, 6.

*) Literally: if a diminution is made from the matter of the wound.

**) The text is no doubt defective; it should be read: etc.
§. 186.  

f) The Vocative.

When a noun is compounded with another (either by means of the Pers. يَايُ إِسْمَ أَنْتَ or by the copula o) final a or ah (the sign of the Vocative) is only added to the latter noun, as:

أَيُ جَاهِلَ يُنْدَمَ

O my soul, what advice is there for what one has done himself? Kālīlah ō Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circumscribed, has been already shown in §. 93. Here we have to add, how the comparison is expressed, which does not refer to a single object in the sentence, but to the whole sentence. This is done in a twofold way: the sentence, which is to be compared with another, is either subordinated to the main sentence by means of the conjunction جَيْلَةُثُ, that, the comparison itself being already expressed in the main sentence by تَرْفَقَةُ, before that, that—; or the comparison is expressed by coordinating the sentence to be compared to the other sentence, the difference between both sentences being pointed out by rendering the second (coordinate) sentence negative. E. g.

يُمْنَحُ مَزَّةً أَوَّلًا يُهُدُيَبَا خَوْصُكَ يَمَ

I like it better wandering about the ocean like a wave than that I see the dry ground of the shore *). Kāzīm ẓān šaidā (Gulsh. II, p. 141, 3).

*) Literally: Wandering on the ocean, like a wave, I am happy before that (تَرْفَقَةُ), that I see etc.
One breath in remembrance of God is better — not the wealth of the whole world in this world (i.e. is better than —). Rah'mān (Gulsh. II, p. 7, 2).

Good is poison, which may be (joined) with peace and concord — not sugar with sedition and uproar. (i.e. Better is poison — than). Rah'mān (Gulsh. II, p. 6).

§. 188.

III. Construction of the Numerals.

1) When a numeral (above one) is joined with a masc. noun denoting an animate object, the noun is usually put in the Plural, but it may also remain in the Singular.

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xušhāl (Gulsh. II, p. 43, 1).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

* for the sake of the rhyme, instead of خوار. (Gulsh. I, p. 5).
Forty thousand Muyals were scattered to the wind.

Xuš'āl (Gulsh. II, p. 71).

Other masc. nouns, which denote inanimate objects, are either put in the Plural or they take the Plural termination ah (a), when ending in a consonant, or they remain in the Singular, as:

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.

Xavājah Muhammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they animate or inanimate objects, are, as a rule, put in the Plural; they may remain in the Nominative, even when preceded by a preposition, though it is more according to rule, that after a preposition the Formative (Plural) follow, e. g. پيپه پرخگي، پيپه پرخگي، پيپه پرخگي، پيپه پرخگي، پيپه پرخگي، پيپه پرخگي، پيپه پرخگي، پيپه پرخگي، پيپه پرخگي

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Torah (or) six Torah *) on the head of a family or on the head of a plough used to come on them, according to the share. Tārīḵ-i murassā (Gulsh. I, p. 18).

*) The gajgaj is a copper coin worth about one penny.
With a thousand tongues they praise every rose in this garden, when the noise of the nightingales is (raised).

Xuṣḥāl (Gulsh. II, p. 55, 3).

3) As regards the use of the ordinals it is to be observed, that in mentioning the years of an aera the cardinals are employed, as in English, but in fixing the month or day the ordinals are made use of.

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābār, that he came to the subjugation of Bājaur.

Tārīḫ-i murassās (Gulsh. I, p. 19).

§. 189.

IV. Use of the Pronouns.

1) The personal pronouns.

In connexion with a verb the personal pronouns are only used, when a person is to be rendered prominent or when a contrast to another person is to be pointed out. But also in the absence of either of these two cases the personal pronoun is put at the beginning of the sentence, when the verb is not immediately following, in order to point out the subject.

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. Ḥamīd (Gulsh. II, p. 101, 2).

Though I am never safe from grief, yet I never repent of a love-affair. Ḥ'amīd (Gulsh. II, p. 86, 2).
2) **Demonstrative pronouns.**

Their signification and use has already been generally treated in §. 103; here it is to be added, that the demonstrative pronouns may also be used in a local sense, e. g.

*Men were not left, those who walk here about, are wild beasts.* Xush'āl (Gulsh. II, p. 40, 2).

*What I do, that does not come to pass, (and yet) there is the country, there is the people (i. e. country and people are the same).* Idem (Gulsh. II, p. 68, 4).

3) **Interrogative pronouns.**

These are employed not only in direct but also in indirect questions, as:

*Tell me, how much strength thou hast to endure torment?* Xavājah Muḥ'ammad (Gulsh. II, p. 111).

When *what?* is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

*What is bowing down to an idol, what to the world? the worshipper of this world is an idol-worshipper.*

Rah'mān (Gulsh. II, p. 9, 2).

4) **The relative pronoun.**

The relative pronoun only indicates the relation and the number and case, in which the relative should logically stand, must be taken up by a following personal pronoun (usually the pronominal suffix *-th*), except when the relative is in the *Nominative.*

Tramp, Afgh. Grammar.
With whom there is not fidelity, he is no man, better than he is a dog by his fidelity. Xuš'hāl (Gulsh. II, p. 66, 2).

Flee from him who has no science nor skill. Ibidem.

More rarely the relative is taken up by a following demonstrative, as:

In the night of the ascent I came to such a people, who scratched their faces with (their) nails.

Favāid uš-šarīzăh (Gulsh. I, p. 58).

As regards the position of the relative it is to be observed, that it occasionally precedes the noun, to which it refers (like in Latin), instead of following it; e. g.

Hear, (that) which was the residence and abode of Xuš'hāl, has passed away. Xuš'hāl (Gulsh. II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative is occasionally met with in Paštō, the noun or pronoun being put in the same case, in which the relative is or ought to be, as:

At sweet waters much people collect, not (at) those waters, which are bitter or brackish. Gulistān (Gulsh. I, p. 166).

The Ulamā, who used to admonish any, were ill attended to by them. Tārīz-i murassās (Gulsh. I, p. 19).

*) I. e. Who is not faithful.
5) The Reflexive.

a) The Paštō is not possessed of a reflexive pronoun, but circumscribes it by خان qān, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

Thou speakest well to thyself, (but) dost not act well.

Xuš'āl (Gulsh. II, 85, 2).

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.

Ašraf qān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense may also be referred to the agent (the logical subject) in the Instrumental, as:

By her (دی) she was called to herself with a pitiful voice, i.e. she called herself etc.

Kalīlah ō Damanah (Gulsh. I, p. 112).

b) The Paštō is on the other hand possessed of a reflexive adjective, خپال, self, own, which may be joined with خان, as: خپل خان one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression خپل is generally used, as: ره خپل, I by myself (＝ I myself). when connected with a substantive is usually translated by the corresponding possessive pronoun; like خان it always refers to the subject of the sentence.

21*
At this time, when the lion is sunk in grief and anxiety, I shall personally speak to him.

Kalīlah ō Damanah (Gulsh. I, p. 98).

Tell me, how the keeping and spending of it must be made, that I may make thy words the rule of my livelihood.

Kalīlah ō Damanah (Gulsh. I, p. 88).

When the accent is laid on خیال, it may be intensified by the addition of a possessive pronoun or a pronominal suffix; in this case خیال must be translated by 'own'.

If the look of thy own face is not dirty, the mirror of my heart is not rusty either. 3Abd-ul-qādir yān (Gulsh. II, p. 198, 1).

Now and and then خیال is not referred to the subject of the sentence but to the remote object (Dative) of it.

Every one, who offends God the most high, in order to please the heart of a creature, God the most high commissions that very creature on him, that it should manifest to him the retribution for his own deed. Gulistān (Gulsh. I, p. 174).

خیال is also used in general, without being referred to a special subject or object, as:
Sometimes the will of others must be attended to, sometimes one's own; one's own will is not always of use.

Rah'mān (Gulsh. II, p. 7, 1).

In the Plural خیلی signifies 'one's own people'.

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amid (Gulsh. II, p. 94, 3).

V. The Verb.

§ 190.

1) The Infinitive and its construction.

a) The Infinitive is always constructed as a Plural; as regards its signification it coincides with the verbal noun ending in ی (§ 12) and partly with that ending in anāh (§ 13), being originally itself a verbal noun (§ 14), as: لید-گل, the seeing (sight), to see, تل-گل, the going, to go.

They told him flatteries and did never tell him any thing disagreeable **). Kalīlah ो Damanah (Gulsh. I, p. 90).

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulainā (Dorn, Chrest. p. 205).

*) In the Formative both nouns may be alike, as the termination گل may be dropped in the Formative; see § 14.

**) Literally: disagreeable speaking they never made.
b) To the Infinitive the object (and with intrans. verbs the predicate) is subordinated in the same way, as this is the case with the finite verb, provided the Infinitive stand in the Nominative.*). E. g.

To put (= the putting of) the step on that road, the limit and end of which is not known, and to throw oneself on such a sea, the goodness and badness of which is not manifest, is not the work of the wise. Kalīlah ð Damanah (Gulsh. I, p. 96).

The being made such saints is not done by revelation and miracles. Favāid uš-šarīzăh (Gulsh. I, p. 77).

When the Infinitive is in the Formative (Plural), the object (with active and causal verbs) and the predicate (with intrans. verbs) is put in the same case, which the preposition or postposition requires, but the object may also remain in the Accusative, as with the finite trans. verb.

I am come to swing the sword. Matth. 10, 34.

He (= I) has no liking for opening the eyes, when Rah̄mān does not see with his eyes his friends.

Rah̄mān (Gulsh. II, p. 22, 2).

*) The same rule holds good with reference to the construction of the verbal nouns ending in āh and anāh, as: َمَكَّنَّهُ, seeing the face, خَوَّيَهُ, eating flesh, etc.

**) is quite the same as َكِبْذَلِكَ.
By the bringing (fetching) of so much salt what mischief will be done? Gulistān (Gulsh. I, p. 174).

But the object may also be subordinated to the Infinitive (as to a substantive) in the Genitive. This is absolutely necessary, when the object is a pronoun, as otherwise an ambiguity would arise.

After that the Yusufzais made the design to take Svāt (of the taking of Svāt). Tārīx-i murassā (Gulsh. I, p. 11).

They attempted in vain to kill him. Gulistān (Gulsh. I, p. 159).

c) The Genitive of the Infinitive with the negation ْنَأ may also express the idea of a Gerundive. When the substantive verb is constructed with the Genitive of the Infinitive, it expresses either a necessity or obligation (the active and causal verbs taking at the same a passive signification) or an ability. The following examples will illustrate this.

Thou art not ashamed nor abashed, though thou practisest that which is not to be done. H'amīd (Gulsh. II, p. 86, 1).

What shall I explain to any one the state of my burned destiny? like the sun my forehead is to be branded *).

Kāzim zān (Gulsh. II, p. 143, 2).

*) This refers to the practice of the Afghāns to put a spot on the forehead of those children, who were born in an inauspicious hour, in order to preserve them from evil.
Who have no love in their heart for a fair face, their faces should not be looked at. "Abd-ul-Qadir (Gulsh. II, p. 198, 2).

His tongue was neither able to speak to Kalilah nor was it able to keep this secret from him.

Kalilah o Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without د) is also used as a Gerundive, as: خلال حالالکنل دنیا, the lawful must be considered as lawful. (adj.) بیه, it is necessary, is thus often constructed with the Infinitive.

Whilst they are yet green and have not (yet) gained strength, they must be removed. Gulistān (Gulsh. I, p. 156).

Annotation. The verbal noun ending in اح (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: د نفس و جبهد تتم نظارة كا, they look at the parting of the breath (Mīrsā Zān Ansārī, Gulsh. II, p. 129, 1), if her husband be unable to follow his occupation (Favāid uš-sarīfah Gulsh. I, p. 63).

§. 191.

2) Use of the Participles.

a) The participle present, be it transitive or causal, either subordinates the object in the Accusative or it governs, as a substantive, the Genitive.
Be preserving (thy) honor, be scattering gold! from the soldier
the head is required, from thee gold is required.
Gulistān (Gulsh. I, p. 167).

The hearer of slander will then become free from guilt, when
he upon the tongue (= immediately) denies it.
Favāid uš-šarīsah (Gulsh. I, p. 59).

b) The participle perfect is now and then used sub-
stantively, as:

As the Lord considers the bad deed as present, o H'amīd,
there is no shameless and impudent like thee.
H'amīd (Gulsh. II, p. 79, 1).

Thy wounded ones will not recover without meeting (with thee),
though Şīnā come to administer them medicine.
Xavājah Muḥ'ammad (Gulsh. II, p. 105, 1).

§. 192.

3) The Imperative.

The Imperative is used as a command and injunction not only
to the II. person Singular and Plural, but also to the III. person
Singular, when not so much a command, but a wish and
ardent desire (chiefly an imprecation) be intended.
May not be born a wicked son from a mother! the renown of father and mother he renders abortive.

Rah'mān (Gulsh. II, p. 18, 1).

May such a life be consumed in fire, which has no honor nor dignity in the world! Rah'mān (Gulsh. II, p. 17, 3).

§. 193.

4) The Present.

The Present is used to express an action that is going in the present time. When the action is to be represented as lasting or repeating itself or as a general fact, the participle present is joined with the substantive verb.

The hope of Xavājah Muḥ'ammad rests on thy benevolence, he cannot answer if thou blamest him.

Xavājah Muḥ'ammad (Gulsh. II, p. 110, 2).

This world is neither mine nor thine; this world is left behind by every one. H'amīd (Gulsh. II, p. 76, 2).

Like in Persian the Present is also used in Paštō, when the words of another person are mentioned, though a past tense preceded them and a historical tense should follow according to the consecutio temporum, the Afghān with his lively phantasy giving the words of the speaker, as if spoken in the presence (cf. §. 220).
5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing subjectively and therefore in a certain respect as uncertain, doubtful or indefinite, as: لحَكَمُ وَرَكَمُ، what shall I do? It is therefore often employed to express an opinion, a general experience or fact (with some politeness); the repetition of an action may also be indicated thereby.

جَبَلَ الْبِروَى وَدَافَا رَنَةَ وَلَبِيْرَ وَيٍ

When the youth is in intelligence an aged man, he is great (== old) to (= in the eyes of) the wise one.
Gulistān (Gulsh. I, p. 159).

۰ مِرَءُادَوَ كَرَدَهُ بِدُرَ وَبَلَ تَيْ أَمِّي وَيٍ
۰ نَامَرْدَوَ عَمَلْ أَمِّي بِدُرَ تَيْ لَفَ

The work of men is much and few their words; the work of the unmanly is little and much their boasting.
Xush'al (Gulsh. II, p. 47, 3).

خَوَدُمَهُ مَيْهَا خَطَّارَ كَبِيْ مُوْرَيِّي جَبَلَ مَلْكُهُ نَرَةَ لُلُ شَمْ کَانَ

Sometimes it goes about in my heart (== I consider in my heart), that I should go to another country and banish myself from (my) native land. Gulistān (Gulsh. I, p. 168).

b) The Subjunctive is also used (chiefly in the II. person Sing. and Plural) to express a wish or desire (Precative). When the third person Sing. and Plur. implies more an Imperative (or Jussive), the prefix َ is added, to intensify the Subjunctive. In poetry the prefix َ is in this case often dropped.
O Lord, would that thou wouldst make soft by beneficence the heart of (my) rival! make to me this Hindū a little a Musalmān!

H'amīd (Gulsh. II, 84, 4).

If thou ever pass in the direction of my friend, o morning breeze, bring him my salutation! Xūsh'āl (Gulsh. II, p. 44, 2).

The king should not put his trust on ten sorts of people.
Kalilah 6 Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in optative and prohibitive sentences after the interjectional adverb ََو , would that, and the prohibitive particle َلا , lest, that not (Lat. ne).

When H'amīd stretches out his hand to the chin of the friend, would to God that the bough of the willow would bear an apple! (H'amīd (Gulsh. II, p. 101, 1).

As every tulip becomes red burning coals, in which I burn, may I (rather) not see it! what shall I do with Yaman without thee? H'amīd (Gulsh. II, 77, 4).

*) vṛē, instead of vṛē, on account of the rhyme.
Never sit together with them in society, (with) these people, who without loss and injury are sad.

Hamid (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a final or consecutive conjunction (§ 176, 5), as: هچ، that, in order that, so that, هچ، may it never be that — lest, or only: هچ، and such like expressions, as: هچ or هچ, it is necessary, that. The conjunction may also be dropped, as in Persian, so that only the Subjunctive remains; in poetry even the prefix هچ is frequently omitted. If a past tense precede, the Subjunctive present assumes the signification of a Subjunctive of the Imperfect.

Give order, that I may (or should) kill the vazīr.

Gulistān (Gulsh. I, p. 177).

For any one who is able to do it, that his profit may come to another, it is a pity, that he should be lazy.

Kalīlah 7 Damanah (Gulsh. I, p. 87).

May it never be, that thou mayst lose (thy) opportunity in labour; the labour of the world is short, it will soon be over.

Gulistān (Gulsh. I, p. 171).
The unworthy man, who seeks ambitiously worthiness, gives himself the trouble, (that) he thread (= to thread) a needle in the light of a flash of lightening. H'amīd (Gulsh. II, p. 95, 1).

§ 195.

6) The Future.

a) The Future expresses not only an action, that will take place in future time, but also an intention, purpose or desire.

When thou makest war with an ignorant man, o clever one, certainly thou wilt break thy forehead on his ignorance! Gulistān (Gulsh. I, p. 177).

I said, I will yet have an interview with (my) friends; I did not know, that (my) friends were appointed for departure. Rah'mān (Gulsh. II, p. 25, 3).

b) The Future may also imply a covert Imperative, the order or admonition being put down as a matter of course.

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xuṣh'āl (Gulsh. II, p. 65, 3).

c) As regards the consecutio temporum, it is to be noticed, that the Future may also follow after a historical (past) tense, the Afgān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.
I was afraid, that they will (= they would) design my death out of their own fear. Gulistān (Gulsh. I, p. 162).

d) It has been noticed already, that in the Future the Subjunctive prefix ḫaf is often dropped, especially in poetry, the prefix ḫaf being considered sufficient for the designation of the Future. It itself is used always as prefix; only in poetry it is (though very rarely) also put after the verb.

Give up the grief about the world, why wilt thou bewail others, bewail thyself! Xušhāl (Gulsh. II, p. 59, 3).

His own deeds will revert to him; with cold breast pull out from him the (his) root. Gulistān (Gulsh. I, p. 175).

§ 196.

7) The Imperfect.

The Imperfect denotes an action not get completed but still going on in time past. It has therefore commonly reference to another past tense and recalls the time, in which an action besides another or in opposition to it, was progressing.

How much soever he comforted and consoled him, he did not keep quiet. Gulistān (Gulsh. I, p. 161).

It has been remarked already (§ 141), that transitive and causal verbs are constructed in the Imperfect (as in all past tenses) passively, the agent (or the logical subject) being put in the Instrumental.
When by thy laughter a pit was dug in (thy) chin, by me then was seen my own falling into it. H'âmîd (Gulsh. II, p. 101, 3).

§ 197.

8) The habitual Imperfect.

a) This tense denotes a continuation or repetition of the simple Imperfect. It is therefore chiefly used, when a habit or repeated lasting action is to be described.

As glance upon glance used to be cast on the face of every fair one, the Pirship itself of the Pir went off (gradually) by (his) love. H'âmîd (Gulsh. II, p. 83, 3).

b) With the final conjunction چیه, that, the habitual Imperfect is sometimes used in the sense of a Subjunctive of the Imperfect, where in Persian the Conditional or the Subjunctive of the Present would be used, which is also admitted in Paštō.

The decree of God, whose name be exalted, had been fixed on this, that this calamity should befall me. Gulistân (Gulsh. I, p. 198).

On the use of the habitual Imperfect in conditional sentences see § 216, 2. 4.

§ 198.

9) The Conditional or Optative of the Imperfect*)

The regular Conditional (through all persons) is only used with intrans. verbs, of the Conditional of transitive and

*) Now and then the prefix of the Aorist is put before the Conditional, so that the Conditional approaches the form of an Aorist; this is chiefly the case, when the Conditional is to be turned into the Pluperfect tense.
causal verbs only the third person (Sing. or Plur.) is in use. This mood is employed:

a) In conditional sentences, on which see §. 216, 2. 3. 4.

b) In Optative sentences, with or without an optative interjection.

O exiled one, would that there were no separation in the world! on account of its ravages the people of the world have become distressed. Ašraf Ḫūn (Gulsh. II, p. 159, 2).

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! Xushāl (Gulsh. II, p. 110, 1).

c) After the final conjunction the Conditional is used in the sense of a Subjunctive of the Imperfect, as in Persian, when in the sentence an Optative precedes, on which it is dependent.

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! Rahmān (Gulsh. II, p. 27, 2).

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! ʿAbd-ul-Qādir (Gulsh. II, p. 196).

Trump, Afgh. Grammar.
10) The Aorist.

a) The Pashto Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

I have done wrong, that I oppressed thee without a fault. Gulistân (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Pashto also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as certain.

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistân (Gulsh. I, p. 158).

c) Similarly the Aorist is used in conditional sentences, when the consequence of the condition is represented as realized already, though it is only intended to remove every doubt, that it will come to pass. (cf. § 216, 1).

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīx-i murassas (Gulsh. I, p. 30).

d) In the course of a narration, when one or more Aorists are preceding; the story is continued with the Aorist, though strictly a Perfect or a Pluperfect, as the case may be, should be employed. E. g.

At that time one hard enemy showed his face to the king; when on both sides the armies had come together (Aorist), the first, who went forth to the battle-field, was that very youth. Gulistân (Gulsh. I, p. 155).
e) It is very seldom the case (and only in poetry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

Both Emal zān and Daryā zān, would that they had not died! both have never committed any fault. Xuš'āl (Gulsh. II, p. 70, 2).

§ 200.

11) The habitual Aorist.

The habitual Aorist expresses a repeated action in time past, without any reference to its duration. The habitual Aorist is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see § 162, 4; § 216, 2).

If any one came to them for the purpose of trade, he used to be oppressed by them, he was constantly in trouble from the hand of the Dilāzaks. Tāriḵ-i murassa (Gulsh. I, p. 11).

§ 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

He has either put Hennā on his white hands or he has made them red with the blood of the friend. Xavājah Muḥ'ammadh (Gulsh. II, p. 105, 1).
The Subjunctive of the Perfect expresses the idea of the Perfect subjectively. It is therefore frequently used, when a fact is to be stated mildly or politely, especially in mentioning opinions, maxims etc., which, by being put in the Subjunctive, get a more general colouring. Its signification often coincides therefore with that of the past Future; see § 266.

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. Xavājah Muḥammad (Gulsh. II, p. 111, 2).

Every tree, that has been newly planted, may be pulled out from its place by the force of a man.

Gulistān (Gulsh. I, p. 156).

The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the consecutio temporum; the Pluperfect is usually followed in Pāštō by the Aorist. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already § 199, d.

Those people, who had become distressed by his tyranny, assembled round them. Gulistān (Gulsh. I, p. 161).

The Pluperfect is also used idiomatically, without any reference to another past tense, when a remote past action is mentioned, the consequence or connexion of which with another action the speaker does not like to point out.
As to him who was saved: One time I became fatigued in the desert and could no (more) go; he seated me on his camel and brought me to the station — and from the hand of this other one I had received (eaten) a lashing. Gulistān (Gulsh. I, p. 184).

c) In the Pluperfect of the Passive (as in the Perfect) the participle perfect ِشَوَىِّ is often left out; e. g.


d) لِطَبِیْعُهُ بِهِ تَابِعِ نَِّکَبْحُسْوَر بِادَیْشَةٍ لِبْکَلِیَ رَُّهُ

This witty word was written on the crown of the king Kaiyaṣrū. Gulistān (Gulsh. I, p. 180).

§ 204.

15) The Subjunctive of the Pluperfect.

a) This mood is used in conditional sentences, as well in the main as in the dependent part of them; see § 216, 3.

b) It is also used with the final and consecutive conjunction ِچِ،ِجَِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِّا،ِرِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّا،ِثِِّa

§ 205.

16) The Conditional (Optative) of the Pluperfect.

a) This mood is used in the main and dependent part of a conditional sentence, see § 216, 3; further in an optative...
sentence, with or without an optative particle (see an example §. 153).

b) The Conditional of the Pluperfect is also used, after a final and consecutive conjunction (чжé that, i n o r d e r t h a t , s o t h a t ) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

This beating of the woman without reason (fault) and the binding (of her) is inhuman, it was necessary, that I should have interceded for her. Kalīlah ū Damanah (Gulsh. I, p. 112).

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. Kalīlah ū Damanah (Dorn, Chrest. p. 11).

§. 206.


By the past Future a future action is described as already accomplished. In the Pāštō however this signification is rarely found, the past Future usually expressing possibility or probability of an action, which might have been done. It corresponds therefore in most cases to the Subjunctive of the Perfect, the proper past Future being in Pāštō usually expressed by the Aorist; see §. 216, 1.

This may have been sold for much and it might (then) have been given to the poor. Matth. 26, 9.

None will have seen in his life those things, which my friend inflicts on me every hour. Rah'mān (Gulsh. II, p. 21, 1).
II. The Synthetical part.

§. 207.

I. The simple sentence.

Every sentence must consist of a subject and predicate. The subject may be either a substantive or pronoun or adjective (participle) or numeral; it is usually not expressed, when it consists of a pronoun and its predicate is a verb, as: "I say," except a particular stress be laid upon it, as: "you." The subject must always be in the Nominative and may be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a substantive, pronoun, adjective (participle) or numeral, in the last four cases a copula (viz, the auxiliary verb 'to be' and 'to become') is required, by means of which the predicate is connected with the subject, as: "the work is hard." The predicate may also take an attribute like the subject.

As regards the position of the subject and predicate in a Paśtō sentence, it is to be observed, that the subject, as a rule, precedes the predicate. When the predicate is an adjective etc. (not a verb), it follows immediately the subject and the copula is put last, just as in Latin, as: "the word is not becoming;" but the copula may also immediately follow the subject and the predicate may be put last, as: "the word." The predicate is only then put first in a sentence, when a particular stress is laid upon it, as: "unbecoming was the word."
Concord of the subject and predicate.

1) If the predicate be a simple verb, it must agree with its subject in number and if the verb be compounded (with a participle), also in gender, as: 

- the men come;
- the world is being left behind;
- the girl came.

But when the subject is a collective noun, the verb as predicate may follow in the Plural, as: 

- those people assembled round them (Gulsh. I, 161).

When the subject is a feminine but contains masculine individuals, the predicate may be put in the Plural masculine, as:

- his family went up to that place (Gulsh. I, p. 34).

When the predicate precedes the subject in the sentence (especially, when the predicate consists of the substantive verb 'to be'), it may be put, without any reference being had to the following (not yet mentioned) subject, in the III. person (masc.) Singular; e. g.

There is not by force nor by wailing an escape from death. 

- Xavājah Muhammad (Gulsh. II, 117, 3).

To me is sufficient the melody of the nightingales. 

- ṢAbd-ul-Qādir ẓān (Gulsh. II, p. 199, 2).

On the scrip of actions will be written fifty thousand good actions. 

- Favāid uš-šarīzāh (Gulsh. I, p. 71).

2) When the predicate is an adjective (participle etc.), it must agree with its subject in gender and number; but the
constructio ad sensum is also admissible, e. g. \( \text{friend} \)
may also denote a female friend, and in this case the adjective as predicate may be put in the Feminine.

\[
\text{آَمَٰمُ خَبِيلٍ آَفِرْدِئُيٓ دَيْ سِبٍيٓ وَ سِبٍيٓ}
\]

The Afrīdi girls of the Ādam ḥel are red and white. Xuṣh'āl (Gulsh. II, p. 54, 2).

It is an anomaly, if the adjective as predicate, referred to a subject in the feminine Plural, remains in the feminine Singular (as in Hindi).

\[
\text{وَاَرْكُونَهُ شِوٍّ عَمَكُّيٓ دَ ذِيٍّ بَا جَٰحُرٍ}
\]

Upside down were put all the affairs of the world. Xuṣh'āl (Gulsh. II, p. 42, 4).

\[
\text{هُيَّ قُدْوَةٍ قُدْوَةٍ قُدْوَةٍ وَ رَحْوَةٍ بَارَدَارُهُ أَوُّ ذِيٍّ وَرْكَونٍ وَيٍّ}
\]

Woe, woe to those, who in those days may be pregnant and giving suck. Matth. 24, 19.

3) When the predicate is a substantive (with a copula), a twofold connexion between subject and predicate is possible:
   a) The copula (i. e. the auxiliary verbs 'to be', 'to become') may agree with the subject in gender and number, though the substantive as predicate may be of another gender and number; e. g.

\[
\text{كَهُ سِيْبِنَتُ مَيْ سَرَةٍ قَجَأَكُ كَيٍّ وَ بَهُ وَيٍّ}
\]

If thou tearest asunder my breast, thou wilt see, that all my heart is blood (Pl.) out of grief for thee. Xuṣh'āl (Gulsh. II, p. 64, 1).

b) The copula may agree with the predicate in gender and number (and not with the subject); this is generally the case in Pašto; e. g.

\[
\text{بِئَرُ دَ تُلٍّ أَوْسِيٌّ خَنِّدَانٍ خَاَمْوُشِيٓ دَيْ بِأْرٍ حَزِّٰرً دَيٍّ}
\]

The (fem.) friend should always be laughing; the silence of the friend is (like) autumn. Ah'mad Shāh (Gulsh. II, p. 210, 3).
They, who had put on out of fancy crooked turbans, have now become mean dust with dust. Xavājah Muḥammad (Gulsh. II, p. 116, 2).

Their fair faces became the objects of desire of our heart. Idem (Gulsh. II, p. 117, 3).

§. 209.

**Enlargement of the simple sentence by a near and remote object.**

1) When the predicate is a verb, it may according to its signification subordinate a near (Accusative) or remote object (Dative) or both at the same time. *Intransitive* verbs can only subordinate a remote object, *transitive* and *causal* a near and remote object. Some transitive and causal verbs may subordinate a *double* Accusative, one denoting the near object and the other the predicate, but only in the Imperative, the Present, the Subjunctive of the Present and the Future; e. g.

What shall I make*) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? Hamid (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accusative, are: to make, to create, to elect, to call, etc.

As regards the position of the near and remote object in the sentence, it is to be observed, that the subject (when expressed by a substantive or pronoun) is usually followed by the near object (Accusative), to which the remote object (Dative) succeeds, the verb as predicate closing the sentence. But in this respect much liberty prevails, one or the other member of the sentence being placed before or after the other, as it may be considered of greater importance. — The near and remote object may of course be again nearer defined by an attribute.

*) I. e. what shall I do with.
The king should not tell his secret to them. Kalīlah & Damanah (Gulsh. I, p. 105).

When the wealth of the world turns its face to a man, the people make many friendships with him. Gulistān (Gulsh. I, p. 171).

2) In transitive and causal verbs the active construction is exchanged for the passive in the Imperfect, Aorist, Perfect, Pluperfect and Past Future, the participle, with which these tenses are compounded, having a passive signification. The remote object (Dative) is thereby not affected, but the near object (Accusative) is made the subject of the sentence and the proper subject must be put in the Instrumental (as the agent) being thus made a nearer definition of the verb as predicate. It is understood, that the verb (participle) must agree in number and gender with the subject.

By none tranquillity has been found without pain — none has found tranquillity without pain. Rah'mān (Gulsh. II, p. 26, 2).

But now and then the impersonal construction of the Hindi is imitated, the verb remaining in the masculine Singular (as in the neuter) and the Nominative (properly the subject) being put in the Dative (with the postfix ते etc.).

He wished to cohabit with her in that state, when he was drunk; the slave-girl did not give herself up (and) refused (him)*). Gulistān (Gulsh. I, p. 185).

Also intransitive verbs are now and then constructed passively in the past tenses, if their signification borders on the Passive.

*) The Hindi would be: उसे चाप को नहीं छोड़ दिस्सा.
Many times its own self was burnt by the moth by means of the candle; it did not at all take to heart, o H'āmīd, my burning.*). H'āmīd (Gulsh. II, p. 77, 2).

§ 210.

Enlargement of the simple sentence by a nearer definition of the verb as predicate.

The verb also may in Pašto be nearer defined in different ways: by cases (Nominative of time, place, Instrumental of means, etc.), by prepositions and postpositions with nouns, by adverbs of time, place etc., just as in any Latin or Greek sentence.

One day a clever lean (man) addressed in a dispute in this way a speech to a fat fool. Gulistān (Gulsh. I, p. 155).

In this sentence the verb as predicate (वड़ू) is nearer defined by: गर्थ, one day (Nominative of time), further by: गर्थ, in a dispute (noun with a preposition), by the adverbial expression गर्थ, in this manner, thus, and by: गर्थ, by a clever lean (man), the agent and logically the subject of the sentence.

§ 211.

II. The compound sentence.

Two or more sentences may so be joined together that a compound sentence is thereby made up. This is done either by way of coordination or of subordination.

*) The proper translation would run thus: the moth has burnt itself—by the candle. — गर्थ is masc.
A. Coordination of sentences.

Two or more sentences may be so joined together, that every sentence remains independent of the other. The coordination may be either loose or be made up by coordinate conjunctions (cf. § 175).

They ate the gold of the Muyals, they were with them in the form of non-combatants (*). Tārīḫ-i murassās (Gulsh. I, p. 52).

They fought battles, but in every battle the Shinvārīs got the victory. Ibid. (Gulsh. I, p. 52).

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. Xushāl (Gulsh. II, p. 51, 3).

§ 212.

Contraction of coordinate sentences into one.

When two or more sentences have either the same subject or the same predicate or the same near or remote object, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinate conjunctions.


* the shade (scil. َسِباḥِي, of the army) = non-combatants.
Man has neither always grief nor in every moment joy.
Hamid (Gulsh. II, p. 93, 3).

§. 213.

Concord of the subject and predicate in a contracted sentence.

1) When in a contracted sentence the subject consists of several nouns, the predicate is usually put in the Plural, but it may also remain in the Singular, when the nouns are in the Singular. When the subject consists of nouns partly in the Singular, partly in the Plural, the predicate is only rarely put in the Singular. When the several nouns constituting the subject have the same gender, the predicate agrees with it, but when they differ in gender, the Masculine has, as a rule, the preference; but the predicate may also agree with the gender of the last noun, especially when the several nouns are in the Singular, or it may follow the gender of the most important noun or nouns.

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

Wealth and property (and) houses they intrusted to others. Ašraf ūān (Gulsh. II, p. 158, 3).

Hands and feet were made red by the partridge; it laughs with loud laughter. Xushāl (Gulsh. II, p. 76, 3).

The hoard and treasure has been buried by me in this place. Kalīlah ū Damanah (Gulsh. I, p. 86).

*las, the conjunction wa being occasionally shortened to w; las is also used as a collective noun.
One man brought the sword and knife and rings of Alīdād to Mudāffar ʿān. Ṭāʿīrī-i murassās (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a pronoun of the I., II. and III. person, the verb as predicate is put in the I. person Plural; but when the subject is a pronoun of the II. and III. person, the verb is put in the II. person Plural.

Love was created, when I and thou were not yet. Xuṣḥāl (Gulsh. II, p. 64, 1).

When I and the rival look straight into thy face. Hʿamīd (Gulsh. II, p. 101, 2).

§. 214.

B. Subordination of sentences.

Two or more sentences may so be joined together, that one becomes subordinate to the other. A dependent sentence may be subordinated to the main sentence in two ways:

1) by subordinative conjunctions (§. 176).

2) by the relative چچ and relative particles.

It is not to be lost sight of, that also dependent sentences may in their turn be either coordinated or subordinated to each other. The main and dependent sentence may also be contracted into a simple sentence by omitting the predicate in the dependent sentence, as: ٌخُدّٔي ِدِهِيْتُوْكُمُ خَوْاَرُ نَّه َأَنِّهُ مَا َخُذُّ ِعَبِيدَي, may God not make any one wretched like me (=" as he makes me wretched).

*) In this sentence چچ and َتُوْكُمُ are considered the most important subjects and the predicate (ٌزَعْوَ) therefore agrees with their gender.
§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Pāštō constructed with the Indicative, only the final conjunction چه, in order that, requires the Subjunctive (of the Present, Perfect, Plup.), partly also the Optative (of the Imperfect, Plup.), and more rarely the habitual Imperfect (§. 197, b). Also the consecutive conjunction چه, that, so that, requires the Subjunctive after certain verbs, as: to command, to ask, to require etc., and after یه, it is necessary, یه, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

It is becoming, that I bury myself in the dust whilst living, as after death my place is a pit *). Rah'mān (Gulsh. II, p. 21, 2).

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xuṣḥ'āl (Gulsh. II, p. 34, 3).

As however the subordination of a sentence by a conditional particle admits of many varieties and is of great importance, we must separately treat of it.

*) In this sentence another sentence is again subordinated to the dependent one by the relative particle چه, 'as'. چه is the Subjunctive dependent on: یه, it is becoming.
§. 216.

Conditional sentences*).

In conditional sentences the dependent part, headed by the conditional conjunction ْکَثَّ kah, if, may either precede the main sentence or follow it. As to the formation of a conditional sentence the following particulars are to be observed:

When the condition and that, which is conditioned thereby, is to be represented as positive and certain, the Indicative is used in the main and dependent part of the sentence; but if the condition and its consequence is to be represented as uncertain or doubtful or as a subjective opinion only, the Subjunctive is used in both parts of the sentence; but the mood may vary in the main and dependent part, according to the degree of certainty, which is to be expressed. In the main sentence the Imperative may also occur under certain circumstances.

I Rahmān do not desire any thing else besides my friend, if my prayer be accepted at the gate of God.

Rahmān (Gulsh. II, p. 4, 1).

*) What is said here about conditional sentences refers equally to such sentences, which are not strictly conditional according to their form, but according to their meaning. This is the case, when in the dependent sentence an indefinite pronoun is used instead of the conditional conjunction ْکَثَّ), e. g.: Whatever I would say, would vex him = if I would say any thing, it would vex him.

**) ْقِبْولِّهِ شَيْ ( may be, according to its form, the Indicative or Subjunctive; here it is likely the Indicative.
If thou eat up the whole world in thy belly, thou wilt not be remembered with benediction and prayer.

Rahmān (Gulsh. II, p. 6).

If the sight of any body be agreeable to thee, look at him!

Ibid. (Gulsh. II, p. 6).

In lively sentences, when the condition and its consequence is represented as accomplished already, the Aorist is used in both parts of the sentence with the sense of the Present. (§. 199, c).

Send quickly a man to them: if they come out to me (if they have come out) this morning, it is better, if not, they are dead (they have become dead).

Tārīx-i murassā (Gulsh. I, p. 31).

In a similar way the condition is anticipated as accomplished already (in the sense of a Past Future) in such sentences, where the consequence of the condition is predicated as future.

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

Ah'mad Shāh (Gulsh. II, p. 208, 2).

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

Xuṣhāl (Gulsh. II, p. 58, 1).

2) When the condition and that which is conditioned thereby, is to be represented as such, that it could happen under certain circumstances, but does not happen in reality, because the condition is not fulfilled, the Conditional of the Imperfect is usually employed in the dependent sentence and in the main sentence the Habitual Imperfect. (See also sub 4).
If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!

Ah'mad Shāh (Gulsh. II, p. 207, 1).

In poëtry the simple Aorist is sometimes used instead of the Habitual Aorist etc.; e.g.

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, oh men!

Ašraf zān (Gulsh. II, p. 156, 2).

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.

Xushal (Gulsh. II, p. 33, 1).

The Conditional of the Imperfect may also be used as well in the main as in the dependent sentence; e.g.

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).

Xuš'āl (Gulsh. II, p. 62, 2).

3) When the condition and that, which is conditioned thereby, is represented as such, that it could have happened under certain circumstances, but has in reality not happened, because the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see § 200.
condition has not been fulfilled, the Subjunctive of the Pluperfect or the Habitual Imperfect is used in the main sentence, and the Conditional of the Pluperfect or the Subjunctive of the Pluperfect in the dependent sentence, or the Conditional of the Pluperfect may be used in both parts of the sentence, when the main sentence contains a dependent sentence at the same time, subordinated by the conjunction which in such a conjuncture requires the Conditional mood (§. 205, 6).

If he had delayed it one night, I would have given him double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

I would have awakened him by my cries, if he had been overcome by sleep; being quite awake my heart-ravisher became sleepy towards me. Rahîmān (Gulsh. II, p. 4, 1).

If you had understood, what this is — you would not have passed judgement on the innocent. Matth. 12, 7.

*) The main sentence is here چیء، it is possible, which by means of the conjunction چیء subordinates the following sentence, in
If thou hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalilah ð Damanah (Dorn, Chrest. p. 10).

4) As in Persian the Conditional of the Imperfect is often used in Paštô in the sense of the Conditional of the Pluperfect, which must be gathered from the context. The Conditional of the Imperfect may either be used in both parts of the sentence, or the Habitual Imperfect may be used in the main sentence and the Conditional of the Imperfect in the dependent sentence.

\[
\text{که چه می دی خنه آخر کوْلی وعط ـ نا ناسبح را خنه قنله ونبیلی وعطاء}
\]

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.

H'âmîd (Gulsh. II, p. 90, 2).

\[
\text{چه خنه می ونبیلی مالکی می ذ ده به یوَغدار دوزنی}
\]

Whatever I would have said, I would have sprinkled salt on his wound. Gulistân (Gulsh. I, p. 171).

\[
\text{د طالب د مطلوب راز به ما در وشب ـ که ته نه وای خنبردار لته دی وواج}
\]

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.

Rah'mân (Gulsh. II, p. 13, 3).

§. 217.

Elliptical conditional sentences.

The Paštô uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction که is connected with the Subjunctive of the Present, an optative sentence is formed, which the Conditional of the Pluperfect is required, corresponding to the Conditional of the Pluperfect, used in the dependent sentence headed by که, if.
to which must be properly supplied: it is good or something like it. By the Subjunctive Present the desire or wish is predicoted as possible.

I Xavājah Muḥ'ammad have fallen down at thy court; o Lord, if thou take me by the hand (supply: it is good please take me by the hand!). Xavājah Muḥ'ammad (Gulsh. II, p. 112, 1).

2) When the conjunction کَ is connected with the Conditional of the Imperfect, it is hinted thereby, that the desire or wish is looked upon as impossible.

When I make known to them the degree of thy love, all angels will say: if we (only) would be men!

Rah'mān (Gulsh. II, p. 27, 2).

The dependent sentence may also, vice versa, be wanting; in such cases the condition is to be gathered from the context. Or the dependent sentence may be replaced by an Anakoluthon, which contains, logically, the condition. In such (main) sentences the Habitual Imperfect is used, sometimes also the Habitual Aorist.

I would (willingly) make of my head the sole of the foot, I would make an ocean to thy daughter.

I would make my eyes shoes, I would go on my head and eye (supply: if it was possible for me to leave my place).

The exiled would have never passed a moment in the Dekhan — but when does fate assent to one's word? (= if fate would assent to one's word). Ašraf ḡān (Gulsh. II, p. 153, 1).

The spectators would have made a description of (her) face — amazement called out to them: do not speak!

§ 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چی, which refers to the noun of another sentence, or by relative adverbs, which are usually in correlation with another adverb.

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

If thou wilt have (thy) friend, wail so long till he come to thee, o H'amīd! H'amīd (Gulsh. II, p. 89, 2).

§ 219.

Abbreviation of subordinate sentences.

A subordinate sentence may be abbreviated by the construction with the Nominative absolute (§ 181, 2, sqq.). In this case the subordinative conjunction is left out and the sentence is loosely
subordinated to the main sentence, the subject (or agent, who may be expressed in the Instrumental) being always identical with the subject (or agent) of the main sentence.

Having taken a little flesh in its bill it flew about in the vicinity of a tree. Kalīlah ū Damanah (Gulsh. I, p. 87).

§ 220.

The direct oration.

The Pāštō knows no oratio obliqua and does therefore not subordinate such sentences, as the Latin, but renders with primitive simplicity the words, as they were spoken (in a direct oration). These words are always introduced by the particle ā (like the Greek ὑπὸ and the Persian که) without being subordinated thereby to the main sentence, and this ā is therefore in such cases only a sign of a following direct oration and is not to be translated.

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.

Tarīx-i morassā (Gulsh. I, p. 43).

Somebody asked the Prince Hurmuz: what fault hast thou seen in the vazīrs of (thy) father, that thou hast imprisoned them? Gulistān (Gulsh. I, p. 162).
§. 221.

Interrogatory sentences.

It is evident from the preceding paragraph, that in Pashto only direct interrogations are in use. The question itself is generally not pointed out by interrogatory particles, but only by the voice of the speaker; sometimes خَّط is employed as interrogatory particle, after the precedent of the Hindi (किसी), which need not be translated. The double interrogation (whether — or) is expressed by : خَّخ، خَخ، خَخ، خَخ، خَخ، خَخ، خَخ, but in the first member خَخ or خَخ is often dropped.

آرودلایی دِ یِت دِی چِه حکیماتو ونیلی دِی

Hast thou not heard, that the wise have said?

Gulistan (Gulsh. I, p. 169).

نة ويذم يه سترگو حفيقات وآه میبین

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. Xush'āl (Gulsh. II, p. 52, 3).

یه ذفن كښی د غامونه تیجلیه كا

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? Rah'mān (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Pashto, especially in poetry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: ستنا یه سر (supply: پژر), by thy head (I swear).
Whether Balōch or Hazārah, all are dirty, they have neither faith nor religion; may their privities be disclosed!*

Xushāl (Gulsh. II, p. 46, 3).

Besides this we meet with some kinds of Aposiopesis (reticence), the most common of which we will point out in the following quotations.

Whoever depends on this transitory breath, (he shall know that) the wind (breath) will not be bound with a chain.

Rah‘mān (Gulsh. II, p. 5, 2).

Not a cup of wine — not the tribute of the whole world. I and the wine, o censor! though my house be plundered. (I.e. A cup of wine is not to be compared or exchanged for the tribute of the whole world. I and the wine are inseparable etc.).

Not a good worthy child in the house of the father — not a treasure of gold and silver in his house (a good child is not to be compared with — or is far superior to —).

The cry of the morning (the crowing of the cock), the call of the Mullā (from the minārah), the issuing of the ascetic from that house (was one and the same), he went in search of another place. Kalīlah o Damanah (Gulsh. I, p. 111).

* Supply here: د چې چې; this is a common Afghān imprecation.
Appendix I.

The Calendar of the Afghāns.

The Afghāns reckon by lunar years according to the common muḥāmmadan calendar. The names which they give to the months of the year differ from the Arabian nomenclature, wherefore we have put down the Paštō and the corresponding Arabic appellations of the months.

Paštō.

<table>
<thead>
<tr>
<th>Days</th>
<th>Persian Name</th>
<th>Paštō Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>hāsan hūsain</td>
<td>حسن حسین</td>
</tr>
<tr>
<td>29</td>
<td>safarag</td>
<td>صفره</td>
</tr>
<tr>
<td>30</td>
<td>vrumboi ḵōr</td>
<td>وربمی خوور</td>
</tr>
<tr>
<td>30</td>
<td>dvayamih ḵōr</td>
<td>دیوامی خوور</td>
</tr>
<tr>
<td>30</td>
<td>dreyamih ḵōr</td>
<td>دریامی خوور</td>
</tr>
<tr>
<td>29</td>
<td>taloramih ḵōr</td>
<td>طلورامی خوور</td>
</tr>
<tr>
<td>30</td>
<td>da ḵudāe miāst</td>
<td>دا خدای میاشت</td>
</tr>
</tbody>
</table>

** Literally: the month of God.

*** Also: شهو قدر is assimilated from night, therefore شهو قدر = Pers. شب قدر.

*) Literally: the first sister.

**) Literally: the month of God.
In the eastern parts of Afghānistān, which border on India, the Indian appellations of the months are frequently used. These are solar months; their names are:

**Pashto.**
- **Baisãk, visãk, April-May.**
- **Jët, May-June.**
- **Hãr, ãr, June-July.**

**Hindi.**
- **Baisãkh.**
- **Jëth.**
- **Asãrh.**

*) Properly from the middle of April to the middle of May.
For the days of the week the Persian appellations are in use in Western Afghānistān, as: یکه شنبه, Saturday, یکه شنبه, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

Paštō: | Persian:
---|---
خالی, Saturday. | یکه شنبه.
یبتار, itvār, Sunday. | یکه شنبه, yak šambeh.
گل, pīr, Monday. | دو شنبه, dō šambeh.
نهه, Tuesday. | سه شنبه, seh šambeh.
چار شنبه, Wednesday. | چهار شنبه, čahr šambeh.

*(لاکشپ)* = वषेकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

**) Sindhi: مانگھر manghiru, Panjabi: मंघर (मार्गशिर).
Thursday. пятница шемех паншамбех.
Da ziarat vraq "дя зярат враж" джумах, Friday.

The names of the different seasons are: спарлай, spring (or пасарлай), comprising February, March and April; орэй, summer generally (consisting of дубай, hot weather, May and June, and пасақал, rainy season, July-August); манай, autumn, (the latter half of August, September, October); зимай, winter (November, December, January). This division of the seasons however can only be applied to the moderate hill-climate of Афганистан.

Appendix II.

Survey of the conjugation of the Paštō verbs.

I. The intransitive verb ending in al.

Infinitive: бял тш-ал, to flee.

Imperative:
Sing. вό тш-ах, flee.
Plur. вό тш-аі, flee ye.
A. From the Imperative are formed:

1) The Present.

Sing.

زَحَّ تَنَبُّم zah tš-am, I flee.

tَحَث تَنَبُّص tah tš-ē, thou fleest.

حَيْنَ تَنَبُّص hayah tš-ī, he, she flees.

Plur.

مُؤُو تَنَبُّص müž tš-ū, we flee.

tَأُا تَنَبُّص tāse tš-aī, you flee.

حَيْنَ تَنَبُّص hayah tš-ī, they flee.

2) The Subjunctive Present.

Sing.

زَحَّ وَتَنَبُّم zah vō tš-am, I may flee.

تَحَث وَتَنَبُّص tah ō tš-ē, thou mayst flee.

حَيْنَ وَتَنَبُّص hayah vō tš-ī, he, she may flee.

حَيْنَ دَ وَتَنَبُّص hayah de vō tš-ī, he, she should flee.

Plur.

مُؤُو وَتَنَبُّص müž vō tš-ū, we may flee.

tَأُا وَتَنَبُّص tāse vō tš-aī, you may flee.

حَيْنَ دَ وَتَنَبُّص hayah vō tš-ī, they may flee.

حَيْنَ دَ وَتَنَبُّص hayah de vō tš-ī, they should flee.
3) The Future.

Sing.

zung bah vō tō-am, I shall flee.

tah bah vō tō-ē, thou wilt flee.

hayah bah vō tō-ī, he, she will flee.

Plur.

mūzh bah vō tō-ū, we shall flee.

tāe bah vō tō-ai, you will flee.

hayah bah vō tō-ī, they will flee.

B. From the participle praeterite are formed:

4) The Imperfect.

Sing.

zung tō-al-ām, I fled.

tah tō-al-ē, thou fledst.

hayah tiś, he fled.

hayah tō-al-ēb, tō-ēb, she fled.

Plur.

mūzh tō-al-ū, we fled.

tāe tō-al-ai, you fled.

hayah tō al-ē, tō-ē, masc. they fled.

hayah tō-al-ū, tō-ū, fem.
5) The Habitual Imperfect.

Sing.

زَكَبَ تحَكُّمَ zah bah tš-al-am, I used to flee
etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

(If) I, thou, he, she, we, you, they would flee; or: would that I, thou, he, she, we, you, they would flee!

7) The Aorist.

Sing.

زَكَبَ تحَكُّمَ zah vō tš-al-am, I fled.
etc. etc. (like the Imperfect).

8) The Habitual Aorist.

Sing.

زَكَبَ تحَكُّمَ zah bah vō tš-al-am, I used to flee.
etc. etc. (like the Imperfect).

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C. With the participle perfect and the auxiliary 'to be' are formed:

9) The Perfect.

Sing.

\[ \text{tš-al-ai (m.), tš-al-e (f.) yam, I have fled.} \]

\[ \text{ē, thou hast fled.} \]

\[ \text{tš-al-ai dai he} \]

\[ \text{tš-al-e dah she} \]

Plur.

\[ \text{tš-al-ī yū, we have fled.} \]

\[ \text{tš-al-ī aī, you have fled.} \]

\[ \text{tš-al-ī dī, they have fled.} \]

10) The Subjunctive of the Perfect.

Sing.

\[ \left\{ \begin{array}{l}
\text{masc., he} \\
\text{fem., she}
\end{array} \right. \]

\[ \text{may have fled.} \]

Plur.

\[ \text{tš-al-ī vī, they may have fled.} \]
11) The Pluperfect.

Sing.

\[ \text{tē-al-ai (m.), tē-al-e (f.) vum, I had fled.} \]
\[ \text{vē, thou hadst fled.} \]
\[ \text{tē-al-vuh, he had fled.} \]
\[ \text{tē-al-e, vah, she had fled.} \]

Plur.

\[ \text{tē-al-i vū, we had fled.} \]
\[ \text{vai, you had fled.} \]
\[ \text{vū (masc.)} \]
\[ \text{vē (fem.)} \]

12) The Subjunctive of the Pluperfect.

Sing.

\[ \text{bah tē-al-ai (m.), tē-al-e (f.) vum, I would have fled, etc. etc. (like the Pluperfect).} \]

13) The Conditional (Optative) of the Pluperfect.

Sing.

\[ \text{zah tē-al-ai, tē-al-e vai, vē, vē (masc. hayah)} \]

(If) I, thou, he, she would have fled; or: would that I, thou, he, she had fled!
(If) we, you, they would have fled; or: would that we, you, they had fled!


Sing.

 bah tš-al-ai (m.), tš-al-e (f.) yam, I shall have fled.

 ē, thou wilt have fled.

 vī, he, she will have fled.

Plur.

 bah tš-al-ī yū, we shall have fled.

 aī, you will have fled.

 vī, they will have fled.

II. The intransitive verb ending in -ēd-al.

a) dar-ēd-al, to stand, primit. verb.

b) zar-ēd-al, to become old, derivat. verb. (zor).
Imperative.

Sing.

a) vō dar-ēž-ah, stand!

b) zōr (masc.) šah, become old!

zār-āh (fem.)

Plur.

a) vō dar-ēž-ai, stand ye!

b) zārah (masc.) šaē, become ye old!

zārē (fem.)

With the prohibitive particle mah zar-ēž-ah, Plur. mah zar-ēž-ai, do not become old!

A. From the Imperative are formed:

1) The Present.

Sing.

a) zah dar-ēž-am, (dar-am), I stand.

b) tah dar-ēž-e (dar-e), thou standest.

hayah dar-ēž-i (dar-i), he, she stands.

Plur.

mūz dar-ēž-i (dar-i), we stand.
b) **The Subjunctive Present.**

**Sing.**

\[
\text{zah zar-āz-am, I may stand.}
\]

\[
\text{etc. etc. (quite like e-ēz).}
\]

2) **The Subjunctive Present.**

**Sing.**

\[
\text{zah vō dar-ēz-an, I may stand.}
\]

\[
\text{etc. etc. (like the Present).}
\]

b) **Sing.**

\[
\begin{align*}
\text{(m.) zah zōr} & \quad \text{šam, I may become old.} \\
\text{štē} & \quad \text{šē, thou mayst become old.} \\
\text{(m.) hayah} & \quad \text{štī, he, she may become old.} \\
\text{(m.) hayah de zōr} & \quad \text{štī, he, she should become old.}
\end{align*}
\]

**Plur.**

\[
\begin{align*}
\text{(m.) mūž zārah} & \quad \text{štū, we may become old.} \\
\text{štē} & \quad \text{šē, you may become old.}
\end{align*}
\]
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they may become old.

they should become old.

3) The Future.

a) Sing.

I shall stand.

thou wilt stand.

he, she will stand.

we shall stand.

you will stand.

they will stand.

b) Sing.

I shall become old.

thou wilt become old.

he, she will become old.
Plur.

\[
\begin{align*}
\text{(m.) } & \text{mūž } \text{bah } \text{zārah} \\
\text{ } & \text{śū, we shall become old.} \\
\text{(f.) } & \text{zar-ē} \\
\text{ } & \text{śū, we shall become old.} \\
\text{(m.) } & \text{tāse } \\
\text{ } & \text{śaī, you will become old.} \\
\text{(f.) } & \text{ } \\
\text{ } & \text{śaī, you will become old.} \\
\text{(m.) } & \text{hayah} \\
\text{ } & \text{šī, they will become old.} \\
\text{(f.) } & \text{ } \\
\text{ } & \text{šī, they will become old.}
\end{align*}
\]

B. From the participle preterite are formed:

4) The Imperfect.

a)

Sing.

\[
\begin{align*}
\text{zah } & \text{dar-cēd-al-am, dar-cēd-am, I stood.} \\
\text{tah } & \text{dar-cēd-ē, dar-cēd-ē, thou stoodst.} \\
\text{(m.) } & \text{hayah dar-cēd-ēh, he} \\
\text{(f.) } & \text{hayah dar-cēd-ēh, dar-cēd-ēh, she} \\
\end{align*}
\]

Plur.

\[
\begin{align*}
\text{mūž } & \text{dar-cēd-al-ū, dar-cēd-ū, we stood.} \\
\text{tāse } & \text{dar-cēd-al-ī, dar-cēd-ī, you stood.} \\
\text{(m.) } & \text{hayah dar-cēd-āl, dar-cēd-āh} \\
\text{(f.) } & \text{dar-cēd-ē, dar-cēd-ē} \\
\end{align*}
\]
b) Sing.

١٣٩٥ ١٢٦٤ 
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
I became old.

etc. etc. (like ٢٠٠٠ وَرٰٓد ُٰمْ etc.).

5) The Habitual Imperfect.

a) Sing.

١٣٩٦ ١٢٦٤ 
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
I used to stand; etc. etc. (like the Imperfect).

b) Sing.

١٣٩٦ ١٢٦٤ 
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
I used to become old; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a) 

١٣٩٦ ١٢٦٤ 
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
(If) I, thou, he, she, we, you, they would stand; or: would that I etc. would stand!

b) Sing.

١٣٩٦ ١٢٦٤ 
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
زَٰح ٢٠٠٠ وَرٰٓد ُٰمْ
* Or ٢٠٠٠ وَرٰٓد ُٰمْ dar-٢٠٠٠ وَرٰٓد ُٰمْ.
(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

Plur.

\[
\begin{align*}
\text{etc. etc. (m. mūţ, tāse, hayah zāra\text{h})} & \quad \text{šv-al-ai etc.} \\
\text{or} & \quad \text{or} \\
\text{etc. etc. (f.)} & \quad \text{zar-ē} \\
\text{šv-ai etc.}
\end{align*}
\]

(If) we, you, they would become old; or: would that we, you, they would become old!

7) The Aorist.

a) Sing.

\[
\begin{align*}
\text{žāra} & \quad \text{vō} \quad \text{dar-ēd-ām, vō} \quad \text{dar-ēd-ām,} \\
\text{I stood; etc. etc. (like the Imperfect).}
\end{align*}
\]

b) Sing.

\[
\begin{align*}
\text{žāra} & \quad \text{vō} \quad \text{dar-ēd-ām, vō} \quad \text{dar-ēd-ām,} \\
\text{I stood; etc. etc. (like the Imperfect).}
\end{align*}
\]

Plur.

\[
\begin{align*}
\text{mūţ zāra\text{h}} & \quad \text{šv-ā, šv-al-ā,} \\
\text{we became old.}
\end{align*}
\]

* is not so much in use as šv-ā.
8) The Habitual Aorist.

a)

Sing.

زَاهَّ بَهْ وَدَارَ-إد-أَل-آم، بَهْ وَدَارَ-إد-آم

I used to stand; etc. etc. (like the Imperfect).

b)

Sing.

زَاهَّ بَهْ وَزُدَّرَ شُوَمُ، بَهْ وَدَارَ-إد-آم

I used to become old. etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary "to be" are formed:

9) The Perfect.

a)

Sing.

زَاهَّ بَهْ وَدَارَ-إد-أَل-آم، بَهْ وَدَارَ-إد-آم

yam, I have stood.

زَاهَّ بَهْ وَدَارَ-إد-أَل-آم، بَهْ وَدَارَ-إد-آم

dar-ēd-al-e

ثَأ (م.) تَأ

(f.) " dar-ēd-al-e

بَحَتَ (م.) طَأ

(f.) "

بَحَتَ (م.) طَأ

(f.) "

زَاهَّ بَهْ وَدَارَ-إد-أَل-آم، بَهْ وَدَارَ-إد-آم

زَاهَّ بَهْ وَدَارَ-إد-أَل-آم، بَهْ وَدَارَ-إد-آم

dai, he has stood.

dah, she has stood.

*) Or دَار-إد-أَل، دَار-إد-أَل، Plur. (com.) دَار-إد-أَل.
Plur.

mūž dar-ēd-al-ī yū, we have stood.

tāse  "  aī, you have stood.

hayah  "  dī, they have stood.

b) Sing.

(yam, I have become old.

(f.) zar-ūh Šave

tū, thou hast become old.

(f.) dāh, she has become old.

Plur.

(m.) mūž zārah Šavī yū, we have become old.

(f.) zar-ē Šavī

tāse  "  aī, you have become old.

(f.) dāh, they have become old.

10) The Subjunctive of the Perfect.

a) Sing.

(f.) dar-ūd-al-ē vī, he, she may have stood.
Plur. 

(m. f.), hayah dar-ād-al-vī, they may have stood.

Sing. 

(m.) hayah zār šavai vi, he, she may have here become old.

(f.) zar-āh šave

Plur. 

(m.) hayah zārah šavī vī, they may have become old.

(f.) zar-e

11) The Pluperfect.

Sing. 

(m.) zah dar-ād-al-ai 

(vum, I had stood.

(f.) dar-ād-e etc. etc.

Sing. 

(m.) zah zār šavai 

(vum, I had become old.

(f.) zar-āh šave etc. etc.

12) The Subjunctive of the Pluperfect.

Sing. 

(m.) zah bah dar-ād-al-ai 

I should have stood; etc. etc.
b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah bah zür šavai} \\
\text{(f.) } & \text{zär-āh šave}
\end{align*}
\]

\text{vum}

I should have become old; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah dar-ēd-al-ai} \\
\text{(f.) } & \text{dar-ēd-al-e}
\end{align*}
\]

\text{vai, vē, vāē}

(If) I would have stood; or: would that I had stood! etc. etc.

b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah zör šavai} \\
\text{(f.) } & \text{zar-āh šave}
\end{align*}
\]

\text{vai, vē, vāē}

(If) I would have become old; or: would that I had become old! etc. etc.


a) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah bah dar-ēd-al-ai} \\
\text{(f.) } & \text{dar-ēd-al-e}
\end{align*}
\]

\text{yam,}

I shall have stood; etc. etc.

b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah bah zör šavai} \\
\text{(f.) } & \text{zar-āh šave}
\end{align*}
\]

\text{yam, I shall have become old.}

dec. etc.
III. Transitive verb ending in al.

Infinitiv: šar-al, to eject.

Imperative.

Sing.
vō šar-ah, eject!

Plur.
vō šar-aī, eject ye!

A. From the Imperative are formed:

1) The Present.

Sing.

zah šar-am*) , I eject.
tah šar-ē, thou ejectest.
hayah šar-ī, he, she ejects.

Plur.

mūž šar-ū, we eject.
tāse šar-aī, you eject.
hayah šar-ī, they eject.

2) The Subjunctive of the Present.

Sing.

zah vō šar-am, I may eject (that I eject).
tah vō šar-ē, thou mayst eject.

*) Or: šar-amah, in the eastern (modern) dialect.
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hayah vō šar-ī, he, she may eject.

hayah de vō šar-ī, he, she should eject.

Plur.
mūž vō šar-ū, we may eject.
tāse vō šar-aī, you may eject.

hayah vō šar-ī, they may eject.

hayah de vō šar-ī, they should eject.

3) The Future.

Sing.

zah bah vō šar-am, I shall eject.

etc. etc. (like the Present).

B. From the participle preterite are formed
(with passive signification):

4) The Imperfect.

Sing.

zah ē šar-al-am*), I was ejected by him.

tah ē šar-al-ē, thou wast ejected by him.

(m.) hayah ē šār-āh, he was ejected by him.

(f.) šār-al-āh, she was ejected by him.

Plur.

mūž ē šar-al-ū, we were ejected by him.
tāse ē šar-al-aī, you were ejected by him.

*) The pronominal suffix َبِ (by him, her, them) is only added
to show the construction and use of these tenses.
5) The Habitual Imperfect.

Sing.

زِبَهُ بِنِي شَهَلُم (m.) ḥayah ĕ šar-āl

( f.) " " sar-al-ē

they were ejected by him.

6) The Conditional (Optative) of the Imperfect.

ما mā


or

مُحَا hayah or

مُحَا mūž šar-ai, šar-ē, šar-āē

تَسُو tāsū

حَوَّر hāyō

(If) he, she, they would be ejected, or: would that he, she, they would be ejected (by me, thee, him, her, us you, them) **).

7) The Aorist.

Sing.

زِبَهُ بِنِي شَهَلُم zah vō ĕ šar-al-am, I was ejected by him.

e tc. etc. (like the Imperfect).

*) Or: زِبَهُ بِنِي شَهَلُم zah ĕ šar-al-am bah.

**) This mood is only used in the third person Sing. and Plur., the first and second person being avoided to prevent confusion with other tenses. شَهَلُمِي, šar-ē, šar-āē etc. is not subject to any inflexion.

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8) The Habitual Aorist.

Sing.

\[\text{زَهُ بِهُ نُبُيَّ وُشَأَلَم}, \text{I used to be ejected by him.}\]

e tc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be'
are formed (with passive signification):

9) The Perfect.

Sing.

\[
\begin{align*}
\text{(m.) } & \text{زَهُ بِهُ نُبُيَّ (yam, I have been ejected by him.)} \\
\text{(f.) } & \text{نُبُيَّ (ē šar-al-e \text{thou hast been ejected by him.})}
\end{align*}
\]

Plur.

\[
\begin{align*}
\text{مُزْنُبُيَّ (com.) } & \text{زَهُ بِهُ نُبُيَّ (we have been ejected by him.)} \\
\text{تُبُوْنُبُيَّ } & \text{تُبُوْنُبُيَّ (yā, you have been ejected by him.)} \\
\text{شَأَلُبُيَّ (dī, they have been ejected by him.)}
\end{align*}
\]

10) The Subjunctive of the Perfect.

Sing.

\[
\begin{align*}
\text{(m.) } & \text{قَبَعُ بِهُ نُبُيَّ (vī, he, she may have been ejected by him.)} \\
\text{(f.) } & \text{قَبَعُ بِهُ نُبُيَّ (ē šar-al-e \text{by him.})}
\end{align*}
\]

*) Or ُشَأَلُبُيَّ, fem. ُشَأَلُبُيَّ (ُشَأَلُبِهُ).
Plur.

(Com.)  hayah  eš-šar-al-i  wī,  they  may  have  been  ejected  by  him.

11) The Pluperfect.

Sing.

\[
\begin{align*}
\text{(m.)} & \quad \text{zah  eš-šar-alai} \\
\text{(f.)} & \quad \text{šar-al-e} \\
\text{vum,  I  had  been  ejected  by  him.}
\end{align*}
\]

\[
\begin{align*}
\text{(m.)} & \quad \text{tah} \\
\text{(f.)} & \quad \\
\text{vē,  thou  hast  been  ejected  by  him.}
\end{align*}
\]

\[
\begin{align*}
\text{(m.)} & \quad \text{hayah} \\
\text{(f.)} & \quad \\
\text{vūh,  he  had  been  ejected  by  him.}
\end{align*}
\]

Plur.

(Com.)  muž  eš-šar-al-i  wū,  we  had  been  ejected  by  him.

(Com.)  tāse  wāi,  you  had  been  ejected  by  him.

(Com.)  hayah  vū,  they  had  been  ejected  by  him.

12) The Subjunctive of the Pluperfect.

Sing.

\[
\begin{align*}
\text{(m.)} & \quad \text{zah  bah  eš-šar-alai} \\
\text{(f.)} & \quad \text{šar-al-e} \\
\text{vum,  I  should  have  been  ejected  by  him;  etc.  etc.  (like  the}
\end{align*}
\]

Pluperfect).
13. The Conditional (Optative) of the Pluperfect.

Sing.

If I, thou, he, she would have been ejected by him; or:
would that I, thou, he, she had been ejected by him!

Plur.

If we, you, they would have been ejected by him; or:
would that we, you, they had been ejected by him!


Sing.

yam, I shall have been ejected by him.

ē, thou wilt have been ejected by him.

vī, he, she will have been ejected by him.

Plur.

we will have been ejected by him.

you will have been ejected by him.

they will have been ejected by him.
IV. The causal verb ending in al.

Infinitive:

a) vēr-av-āl *), to frighten, primit. caus. verb.

b) jōr-av-āl, to restore, derivat. caus. verb.

Imperative:

Sing.

a) vō vēr-av-ah, frighten!

b) { jōr **)

{krah, restore!

mā jōr-āh, do not restore!

Plur.

a) vō vēr-av-ā, do ye frighten!

b) { jōr **)

{kraī, restore ye!

mā jōr-ā, do ye not restore!

*) The primitive causal verb is quite regular; here it is put down chiefly in contradistinction to the derivative causal, in order to show the different conjugation of both.

**) The gender of the adjective must agree with the object of the verb. Instead of jōr the other auxiliary kōl is also used in the Imperative, the Subjunctive of the Present, the Future and in the III person Sing. and Plural of the Aorist.
A. From the Imperative are formed:

1) The Present.

a) Sing.

\[
\begin{align*}
&\text{zah vēr-av-am}, \text{I frighten.} \\
&tah vēr-av-ē, \text{thou frightenest.} \\
&hayah vēr-av-ī, \text{he, she frightens.}
\end{align*}
\]

Plur.

\[
\begin{align*}
&\text{mūž vēr-av-ū, we frighten.} \\
&tāse vēr-av-aī, \text{you frighten.} \\
&hayah vēr-av-ī, \text{they frighten.}
\end{align*}
\]

b) Sing.

\[
\begin{align*}
&\text{zah jōr-av-am}, \text{I restore.} \\
&\text{etc. etc. (like jōr-ōh (f.).}
\end{align*}
\]

2. The Subjunctive of the Present.

a) Sing.

\[
\begin{align*}
&\text{zah vō vēr-av-am}, \text{I may frighten.} \\
&\text{etc. etc.}
\end{align*}
\]

b) Sing.

\[
\begin{align*}
&\text{zah jōr ' (m.)} \\
&\text{jōr-āh (f.)} \\
&\text{tah } \\
&\text{hayah } \\
&\text{kr-ē, thou mayst restore.} \\
&\text{kr-ī, he, she may restore.}
\end{align*}
\]
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«و «« .(هړوج

مک hayah de jôr (m.) kr-î, he, she should restore.

Plur.

mûz jôr (m.) kr-û, we may restore.

jôr-ô (f.) jôr-ô هغه وو kr-l , we may restore.

jôr-ô (f.) jôr-ô هغه وو kr-l , we may restore.

tâse kr-aî, you may restore.

تّاسی " " " kri-î, they may restore.

ثّاسی " " " " كر -٢, they should restore.

مک hayah de jôr kr-î, they should restore.

3. The Future.

a) Sing.

zah bah vô vêr-av-am , I shall frighten.

etc. etc. (like the Present).

b) Sing.

(m.) (زه ف و ویرام) kr-am, I shall restore,

زه ف و ویرام jôr bôh jôr (f.) jôr-âh kr-î, I shall restore.

etc. etc. (like the Subjunctive).

B. From the participle preterite are formed:

(with passive signification)

4) The Imperfect.

a) Sing.

zah é vêr-av-al-am, I was frightened by him.
thou wast frightened by him.

was frightened by him.

was frightened by him.

they were frightened by him.

5) The Habitual Imperfect.

a) Sing.

I used to be frightened by him; etc. etc. (like the Imperfect).

b) Sing.

I used to be restored by him; etc. etc. (like the Imperfect).
6) The Conditional (Optative) of the Imperfect.

a) b)

Sing.

\[
\begin{align*}
\text{mā} & \quad \text{vēr-av-al-ai, vēr-av-al-ē,} \\
\text{ta} & \quad \text{vēr-av-al-āē.} \\
\text{hayāh} & \quad \text{mūž} \\
\text{tasū} & \quad \text{hayō}
\end{align*}
\]

(If) he, she, they would be frightened (restored) by me, thee, him, her, us, you, them; or: would that he, she, they would be frightened (restored) by me! etc.

7) The Aorist.

a)

Sing.

\[\text{zāh vō ē vēr-av-al-am, I was frightened by him;}
\]

etc. etc. (like the Imperfect).

b)

Sing.

\[
\begin{align*}
\text{kr-am, I was restored by him.}
\end{align*}
\]

\[
\begin{align*}
\text{kr-ē, thou wast restored by him.}
\end{align*}
\]

\[
\begin{align*}
\text{was restored by him.}
\end{align*}
\]
8) The Habitual Aorist.

a) Sing.

زہ بہ ہوا وہ ہوا کہ اور گمانہ، I used to be frightened by him; etc. etc. (like the Aorist-Imperf.).

b) Sing.

کر-ام، I used to be restored by him; etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary "to be" are formed (with passive signification):

9) The Perfect.

a) Sing.

یام، I have been frightened by him.

etc. etc. (cf. the Perfect of the trans. verb, sub III).
10) The Subjunctive of the Perfect.

b) Sing.

\[
\begin{align*}
\text{m.} & \quad \text{zah} & \quad \text{e} & \quad \text{jér} & \quad \text{kar-ai} \\
\text{f.} & \quad \text{e} & \quad \text{jér-áh} & \quad \text{kar-e}
\end{align*}
\]

\[\text{yam, I have been restored by him.} \]

e tc. etc.

Plur.

\[
\begin{align*}
\text{m.} & \quad \text{múž} & \quad \text{e} & \quad \text{jér} \\
\text{f.} & \quad \text{e} & \quad \text{jér-e}
\end{align*}
\]

\[\text{kar-i yú, we have been restored by him.} \]

e tc. etc.

11) The Pluperfect.

a) Sing.

\[
\begin{align*}
\text{m.} & \quad \text{hayah} & \quad \text{e} & \quad \text{vér-av-al-ai} \\
\text{f.} & \quad \text{e} & \quad \text{vér-av-al-e}
\end{align*}
\]

\[\text{ví, he, she may have been frightened by him.} \]

Plur.

\[
\begin{align*}
\text{com.} & \quad \text{hayah} & \quad \text{e} & \quad \text{vér-av-al-i} & \quad \text{ví} \\
\text{f.} & \quad \text{e} & \quad \text{vér-av-al-e}
\end{align*}
\]

\[\text{they may have been frightened by him.} \]

e tc. etc. (cf. the Pluperf. of the trans. verb, sub III).
12) The Subjunctive of the Pluperfect.

a) Sing.

\[ \begin{align*}
\text{زَهَّ لً} & \text{ جُوَرَ كُرَى} \\
\text{(m.) zah jōr kar-ai} & \text{vum, I had been restored by him.} \\
\text{زَهَّ لً} & \text{ جُوَرَ كُرَى} \\
\text{(f.) jōr-āh kar-e} & \text{etc. etc.}
\end{align*} \]

I should have been frightened by him; etc. etc.

b) Sing.

\[ \begin{align*}
\text{زَهَّ لً} & \text{ جُوَرَ كُرَى} \\
\text{(m.) zah jōr kar-ai} & \text{vum, I should have been restored by him; etc. etc.} \\
\text{زَهَّ لً} & \text{ جُوَرَ كُرَى} \\
\text{(f.) jōr-āh kar-e} & \text{etc. etc.}
\end{align*} \]

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

\[ \begin{align*}
\text{زَهَّ لً} & \text{ جُوَرَ كُرَى} \\
\text{(m.) zah tāh hayah vēr-av-al-ai} & \text{vai, vē, vāē, vāē,} \\
\text{زَهَّ لً} & \text{ جُوَرَ كُرَى} \\
\text{(f.) jōr-āh kar-e} & \text{vēr-av-al-e}
\end{align*} \]

(If) I, thou, he, she had been frightened by him; or: would, that I, thou, he, she had been frightened by him!

Plur.

\[ \begin{align*}
\text{مُحَرَّر} & \text{ جُوَرَ كُرَى} \\
\text{(com.) mūz, tāse, hayah vēr-av-al-ī vāē, vē, vāē,} \\
\text{مُحَرَّر} & \text{ جُوَرَ كُرَى} \\
\text{(f.) jōr-āh kar-e}
\end{align*} \]

(If) we, you, they had been frightened by him; or: would that we, you, they had been frightened by him!
b)  
Sing.

\[
\begin{align*}
\text{زـ(م.)} & \text{ zah, tah, hayah} \, \varepsilon \, \text{ jör} \\
\text{kaρ-αι} & \text{ vai, vē, vāē,}
\end{align*}
\]

\[
\begin{align*}
\text{زـ(ف.)} & \text{ zah, tah, hayah} \, \varepsilon \, \text{ jör} \\
\text{kaρ-αι} & \text{ vai, vē, vāē,}
\end{align*}
\]

(If) I, thou, he, she had been restored by him; or: would that I, etc.

Plur.

\[
\begin{align*}
\text{مـ(م.)} & \text{ mūž, tāsē, hayah} \, \varepsilon \, \text{ jör} \\
\text{kaρ-ι} & \text{ vai, etc.}
\end{align*}
\]

(If) we, you, they had been restored by him; or: would that we, etc.


a)  
Sing.

\[
\begin{align*}
\text{زـ(م.)} & \text{ zah bah} \, \varepsilon \, \text{ vēr-av-al-αι} \\
\text{yam.}
\end{align*}
\]

I shall have been frightened by him; etc. etc.

b)  
Sing.

\[
\begin{align*}
\text{زـ(م.)} & \text{ zah bah} \, \varepsilon \, \text{ jör kaρ-αι} \\
\text{yam,}
\end{align*}
\]

I shall have been restored by him; etc. etc.

V. The Passive.

Infinitive (not in use).

Imperative.

Sing.

Primit. trans. verb. a)

\[
\begin{align*}
\text{شـ(م.)} & \text{ vō šāraḥ, vō šāralai} \\
\text{šah,} & \text{ be ejected!}
\end{align*}
\]

\[
\begin{align*}
\text{شـ(ف.)} & \text{ vō šāral-āh, vō šārale}
\end{align*}
\]
Deriv. causal. verb. b)  
\[
\begin{align*}
\text{(m.) } & \text{jør karai } \quad \text{šah, be restored!} \\
\text{(f.) } & \text{jør-ūh kare}
\end{align*}
\]

or:
\[
\begin{align*}
\text{(m.) } & \text{jørāvūh} \\
\text{(f.) } & \text{jorravalāh} \\
\text{šah.}
\end{align*}
\]

Plur. a)
\[
\begin{align*}
\text{(m.) } & \text{vō šaral, vō šarali } \quad \text{šai, be ye ejected!} \\
\text{(f.) } & \text{vō šaralē, vō šarali}
\end{align*}
\]

b)
\[
\begin{align*}
\text{(m.) } & \text{jør } \\
\text{(f.) } & \text{jorē} \\
\text{karī šai, be ye restored!}
\end{align*}
\]

or
\[
\begin{align*}
\text{(m.) } & \text{jorraval } \\
\text{(f.) } & \text{jorravalē } \quad \text{šai.}
\end{align*}
\]

1) The Present.

a) 
Sing.
\[
\begin{align*}
\text{(m.) } & \text{zah šarāh, šaralai } \quad \text{šam, kēžam, I am} \\
\text{(f.) } & \text{šaralāh, šarale} \\
\text{etc. etc. *).}
\end{align*}
\]

Plur.
\[
\begin{align*}
\text{(m.) } & \text{mūž šarāl, šaralī } \quad \text{šū, kēžū, we are} \\
\text{(f.) } & \text{šaralē, šarali}
\end{align*}
\]

*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.
b) Sing.

\[
\begin{align*}
&\text{(m.) } \text{zah } jör \text{ karai} \\
&\text{šam, I am restored.}
\end{align*}
\]

\[
\begin{align*}
&(f.) \text{ } jörāh \text{ kare} \\
&\text{etc. etc.}
\end{align*}
\]

Plur.

\[
\begin{align*}
&\text{(m.) } \text{mūz } jör \\
&\text{šam , we are restored.}
\end{align*}
\]

\[
\begin{align*}
&(f.) \text{ } jörē \\
&\text{etc. etc.}
\end{align*}
\]

or:

Sing.

\[
\begin{align*}
&\text{(m.) } \text{zah } jōrāvōh \\
&\text{šam.}
\end{align*}
\]

\[
\begin{align*}
&(f.) \text{ } jōrāvalāh \\
&\text{etc. etc.}
\end{align*}
\]

Plur.

\[
\begin{align*}
&\text{(m.) } \text{mūz } jōrāval \\
&\text{šū,}
\end{align*}
\]

\[
\begin{align*}
&(f.) \text{ } jōrāvalō \\
&\text{etc. etc.}
\end{align*}
\]

2) The Subjunctive of the Present.

a) Sing.

\[
\begin{align*}
&\text{(m.) } \text{zah } vō \text{ šārah, vō } šāralai \\
&\text{šam, I may}
\end{align*}
\]

\[
\begin{align*}
&\text{be ejected.}
\end{align*}
\]

\[
\begin{align*}
&(f.) \text{ } vō \text{ šāralāh, vō } šārale \\
&\text{etc. etc. (like the Present).}
\end{align*}
\]

b) Sing.

\[
\begin{align*}
&\text{(m.) } \text{zah } jōr \text{ karai} \\
&\text{šam, I may be}
\end{align*}
\]

\[
\begin{align*}
&\text{restored.}
\end{align*}
\]

\[
\begin{align*}
&(f.) \text{ } jōrāh \text{ kare} \\
&\text{etc. etc. (like the Present).}
\end{align*}
\]
or:

Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah } j\text{rav\'h} \\
\text{(f.) } & \text{ } j\text{raval\'h}
\end{align*}
\]

\[\text{\text{šam.}}\]

eetc. etc. (like the Present).

3) The Future.

a) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah bah v\^o } s\text{\^ar\^ah, } s\text{\^aralai} \\
\text{(f.) } & \text{ } s\text{\^aral}âh, s\text{\^arale}
\end{align*}
\]

\[\text{šam, I shall be ejected.}\]

eetc. etc.

b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah bah } j\text{r karai} \\
\text{(f.) } & \text{ } j\text{\'rah kare}
\end{align*}
\]

\[\text{šam, I shall be restored.}\]

eetc. etc.

or:

Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah bah } j\text{rav\'h} \\
\text{(f.) } & \text{ } j\text{raval\'h}
\end{align*}
\]

\[\text{šam.}\]

eetc. etc.

4) The Imperfect.

a) Sing.

\[
\begin{align*}
\text{(m.) } & \text{zah } s\text{\^ar\^ah, } s\text{\^aralai} \\
\text{(f.) } & \text{ } s\text{\^aral}âh, s\text{\^arale}
\end{align*}
\]

\[\text{švam, k\'d\,d, I was ejected.}\]

eetc. etc.

*) Or:

\[\text{\text{ž\,ž } s\text{\^ar\^ah, } s\text{\^aralai} m. (without the prefix \'\' ),}\]

eetc. etc.
5) The Habitual Imperfect.

a)

Sing.

\[
\begin{align*}
\text{(m. m.) zah bāh sārgh, šaralai} & \quad \text{švam, kē-dam}, \\
\text{(f.) šāle, šālē, šālā, šālāle} & \quad \text{I used to be ejected. etc. etc.}
\end{align*}
\]

b)

Sing.

\[
\begin{align*}
\text{(m. m.) zah bāh jōr karai} & \quad \text{švam, I used to be restored.} \\
\text{(f.) jōrāh kare} & \quad \text{etc. etc.}
\end{align*}
\]

or:

Sing.

\[
\begin{align*}
\text{(m. m.) zah bāh jōrāvōh} & \quad \text{švam.} \\
\text{(f.) jōravalāh} & \quad \text{etc. etc.}
\end{align*}
\]

Trumpp, Afg. Grammar.
6) **Conditional (Optative) of the Imperfect.**

a) **Sing.**

\[
\begin{align*}
\text{یوش،وشویوشوی} & (m.) \text{ zah šārah, šāralai } \\
\text{شویوشوی،شویوشوی} & (f.) \text{ švai, švē, švāē, švāē, švē } \\
\end{align*}
\]

(If) I etc. would be ejected; or: would that I etc. would be ejected! etc. etc.

b) **Sing.**

\[
\begin{align*}
\text{یوشیوش،یوشیوشی} & (m.) \text{ zah jōr karai } \\
\text{یوشیوشی،یوشیوشی} & (f.) \text{ jōrāh kare } \\
\end{align*}
\]

(If) I etc. would be restored: would that I etc. would be restored! etc. etc.

or:

**Sing.**

\[
\begin{align*}
\text{یوشیوشی،یوشیوشی} & (m.) \text{ zah jōravōh } \\
\text{یوشیوشی،یوشیوشی} & (f.) \text{ jōravalāh } \\
\end{align*}
\]

7) **The Aorist.**

a) **Sing.**

\[
\begin{align*}
\text{یوشیوشی،یوشیوشی} & (m.) \text{ zah vō šārah, šāralai } \\
\text{یوشیوشی،یوشیوشی} & (f.) \text{ vō šāralah, šarale } \\
\end{align*}
\]

švām, I was ejected.

etc. etc.

b) **Sing.**

\[
\begin{align*}
\text{یوشیوشی،یوشیوشی} & (m.) \text{ zah jōr karai } \\
\text{یوشیوشی،یوشیوشی} & (f.) \text{ jōrāh kare } \\
\end{align*}
\]

švām, I was restored.

etc. etc.

or:

**Sing.**

\[
\begin{align*}
\text{یوش،یوشیوشی} & (m.) \text{ zah jōravōh } \\
\text{یوشیوشی،یoshیوشی} & (f.) \text{ jōravalāh } \\
\end{align*}
\]

švām.

e etc. etc.
8) The Habitual Aorist.

b) Sing.

\[
\begin{align*}
\text{زَبَتْ} \ (m.) & \text{ zah bah vō sārāh, sāralai} \\
\text{جُوْرُزَي} \ (f.) & \text{ jōrāh kare}
\end{align*}
\]

\[\text{švam.} \]

I used to be ejected; etc. etc.

b) Sing.

\[
\begin{align*}
\text{زَبَتْ} \ (m.) & \text{ zah jōr karai} \\
\text{جُوْرُزَي} \ (f.) & \text{ jōrāh kare}
\end{align*}
\]

\[\text{švam, I used to be restored.} \]

or:

Sing.

\[
\begin{align*}
\text{زَبَتْ} \ (m.) & \text{ zah jōrāvēh} \\
\text{جُوْرُزَي} \ (f.) & \text{ jōrāvalāh}
\end{align*}
\]

\[\text{švam.} \]

etc. etc.

9) The Perfect.

a) Sing.

\[
\begin{align*}
\text{زَبَتْ} \ (m.) & \text{ zah sāralai šavai} \\
\text{جُوْرُزَي} \ (f.) & \text{ šārale šave}
\end{align*}
\]

\[\text{yam, I have been ejected.} \]

etc. etc.

Plur.

\[\text{مُذُ شَرَالِيْ} \text{ šavī yū}, \text{ we have been ejected.} \]

b) Sing.

\[
\begin{align*}
\text{زَبَتْ} \ (m.) & \text{ zah jōr karai šavai} \\
\text{جُوْرُزَي} \ (f.) & \text{ jōrāh kare šave}
\end{align*}
\]

\[\text{yam,} \]

I have been restored; etc. etc.

26*
Plur.

we have been restored; etc. etc.

10) The Subjunctive of the Perfect.

a) Sing.

vi, he, she may have been ejected.

Plur.

they may have been ejected.

b) Sing.

vi, he, she may have been restored.

Plur.

they may have been restored.

11) The Pluperfect.

a) Sing.

I had been ejected; etc. etc.
b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{ zah jór karai šavai} \\
\text{(f.) } & \text{ jórāh kare šave}
\end{align*}
\]

\[
\text{vum,}
\]

I had been restored; etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

\[
\begin{align*}
\text{(m.) } & \text{ zah bah šaralai šavai} \\
\text{(f.) } & \text{ šarale šave}
\end{align*}
\]

\[
\text{vum,}
\]

I should have been ejected; etc. etc.

b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{ zah bah jór karai šavai} \\
\text{(f.) } & \text{ jórāh kare šave}
\end{align*}
\]

\[
\text{vum,}
\]

I should have been restored; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

\[
\begin{align*}
\text{(m.) } & \text{ zah šaralai šavai} \\
\text{(f.) } & \text{ šarale šave}
\end{align*}
\]

\[
\text{vai, vē, vāē,}
\]

(If) I had been ejected; or: would that I had been ejected! etc. etc.

b) Sing.

\[
\begin{align*}
\text{(m.) } & \text{ zah jór karai šavai} \\
\text{(f.) } & \text{ jórāh kare šave}
\end{align*}
\]

\[
\text{vai etc.}
\]

(If) I had been restored; or: would that I had been restored! etc. etc.

a) Sing.

\[
\begin{array}{ll}
\text{(m.) zah bah šaralai šavai} & \text{yam,} \\
\text{(f.) šarale šave} & \\
\end{array}
\]

I shall have been ejected; etc. etc.

b) Sing.

\[
\begin{array}{ll}
\text{(m.) zah bah jor karai šavai} & \text{yam,} \\
\text{(f.) jorah kare šave} & \\
\end{array}
\]

I shall have been restored; etc. etc.

VI. The defective verb تل al, to go.

Infinitive: تل al, to go.

Imperative.

Sing.

\[\text{d-ah, lür šah, var šah, go!}\]

Plur.

\[\text{d-ai, lür saï, var saï, go ye!}\]

1) The Present.

Sing.

\[\begin{array}{l}
\text{zah d-am, I go.} \\
\text{tah d-ë, thou goest.} \\
\text{hayah d-i, he, she goes.} \\
\end{array}\]
2) The Subjunctive of the Present.

Sing.

زَّهَا لَارَ شَام وَ دَرُّ شَم(z) zura šam wa durr šam, I may go.
تَهَا لَارَ شَي(tah) lār šī, thou mayst go.
فَقَعَلَا لَارَ شَي(ũ) lār šī, he, she may go.
فَقَعَلَا دِ لَارَ شَي(ũ) lār šī, he, she should go.

Plur.

مُعَذْ لَارَ شُو(muz) lār šū, we may go.
تَأْسَي لَارَ شِي(tase) lār šī, you may go.
فَقْعِلَا لَارَ شَي(ũ) lār šī, they may go.
فَقْعِلَا دِ لَارَ شَي(ũ) lār šī, they should go.

3) The Future.

Sing.

زَّهَا بِهَا لَارَ شَام وَ دَرُّ شَم(z) zura šam wa durr šam, I shall go. etc. etc. (like the Subjunctive).

* vō lār-am and lār-am is also in use; šī as is hardly ever found in the Subjunctive. šam is regularly conjugated.

** źa šam is also found in the Future.
4) The Imperfect.

Sing.

\[ \text{I went.} \]

Plur.

\[ \text{we went.} \]

5) The Habitual Imperfect.

Sing.

\[ \text{I used to go.} \]

6) Conditional (Optative) of the Imperfect.

\[ \text{(If) I, thou, he, she, we, you, they would go; or: would that I, thou etc. would go!} \]

*) Either form may be used.

**) The form \( \text{lārai etc.} \) is also used (derived from the Aorist).
7) The Aorist.

Sing.

-zäh-lär-ām, vō lār-ām, I went.
-Tāh-lār-ē, vō lār-ē, thou wentst.

(f.) lār-āh, vō lār-āh, she went.

Plur.

-mūz-lār-u, vō lār-u, we went.
-tāsē-lār-āi, vō lār-āi, you went.

(m.) hayah-lār-gī, vō lār-gī, they went.

8) The Habitual Aorist.

Sing.

-zäh-bah-lār-ām, bah vō lār-ām, I used to go.

The tenses and moods, which are formed with the participle perfect and the auxiliary "to be," are quite regular.

*) The full form lār-al-ām and vō lār-al-ām is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem. Sing. and Plur.

**) is also used.
VII. The defective verb مَغْنُل, to come.

Infinitive: مَغْنُل, to come.

Imperative.

Sing. مَغْنُل, rā-ql-al, come!
Plur. مَغْنُل, rā-ql-al, come ye!

1) The Present.

Sing.

زَآ حَلَّم zah rā-q-am, I come.
etc. etc.

2) Subjunctive of the Present.

Sing.

زَآ حَلَّم zah rā-sam, I may come.
etc. etc.

3) The Future.

Sing.

زَآ حَلَّم zah rā-sam, or: rā bah šam, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَآ حَلَّم zah rā-tl-al-am, rā-tl-am, I came.
etc. etc. (like the Imperfect of مَغْنُل).

5) The Habitual Imperfect.

Sing.

زَآ حَلَّم zah bah rā-tl-al-am, bah rā-tl-am, I used to come; etc. etc. (like the Imperfect).
6) The Conditional (Optative) of the Imperfect.

\( rz \, r-t-\, r-t-l, r-t-\, r-t-l-\, r-a, r-t-l-\, r-t-l-\) (枣 沙 醋 青 红 青 青 青)

(If) I etc. would come: or: would that I etc. would come!

etc. etc. (like the Conditional of ُنَلِّ).

7) The Aorist.

Sing.

\( r-t-\, r-
\)(枣 醋 3 clown, r-a, am, I came.

\( r-
\)(枣 2 clown, r-a, ē, thou camest.

\( r-r-
\)(枣 2 clown, r-a, ē, thou camest.

\( r-
\)(枣 2 clown, r-a, ē, thou camest.

\( r-
\)(枣 2 clown, r-a, ē, thou camest.

Plur.

\( m-u-\, r-
\)(枣 醋 3 clown, r-a, ē, thou camest.

\( r-
\)(枣 2 clown, r-a, ē, thou camest.

\( r-
\)(枣 2 clown, r-a, ē, thou camest.

Other form of the Aorist *).

Sing.

\( r>
\)(枣 3 clown, I came.

\( t-
\)(枣 2 clown, thou camest.

\( r-
\)(枣 2 clown, thou camest.

\( r-
\)(枣 2 clown, thou camest.

*) This form comes from the Infinitive ُوُرَاءُ (vōrayl-āl (cf. § 119)) and is only used in the Aorist; vō is a verbal prefix and not the prefix of the Aorist.
Plur.

μου vŏrāyl-ū, we came.

tāse vŏrāyl-aī, you came.

(м.) hayah vŏrāyl-āl, vŏrāyl-āh

vŏrāyl-e 

they came.

8) The Habitual Aorist.

Sing.

zah bah rā-γl-am or: zah bah vŏrāyl-am,

I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect rā-γlai *), come, and the auxiliary "to be", are quite regular.

*) The full form rā-γl-al-ai is not in use. Instead of rā-γlai, rā-tlai may also be substituted, both participles perfect having the same signification.

Corrections.

On page 221 after the superscription: Tenses and moods etc. § 148 should be added and the following §§ up to § 152 (inclus.) should be advanced by one respectively. An occasional slip or misplacement of the vowel-points could not always be avoided though great care was taken in this respect; but the reader will find no difficulty in setting a few mistakes of this kind right. For instance on p. 220, 1. 18 instead of read yo; p. 316, 1. 18. 20 instead of

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