ART. I.—A Grammar of the Pashtoo, or Afgjhánee Language. By Lieut. R. Leach, Bombay Engineers, Assistant on a Mission.

To the Secretary to the Asiatic Society.

Political Dept.

Sir,—I am directed by the Honorable the President in Council to forward to you the accompanying Grammar of the Pashtoo or Afgjhán Language, compiled by Lieutenant Leach, for such notice as the Society may deem it to merit.

2. I am further directed to request that the Grammar in question may be returned when no longer required.

I have the honor to be,

Sir,

Your most obedient humble servant,

H. T. PRINSEP,
Secy. to the Govt. of India.

Fort William, 20th Feb. 1839.

This language is called Afgjhánee or Afgjhánee by Persians and other foreigners, and Pashtoo, Pukhtoo, and Pastoo, severally, by the Afgjháns of Candhar, Peshawar, Teerai, and by the Afreedees, Khybeerees, &c. &c.

The language is decidedly of Sanscrit complexion, from the frequent occurrence of the ज jh and क kgh; indeed these two letters with the Devnagary ज compose the peculiarity of the language.
The difference between the Peshawar and Candhar dialect is, that in the former the Persian ‰ is used, when in the latter the Sanscrit ˛ occurs.

The Candharee is reckoned the purest dialect; and when correctly spoken, resembles in the plaintiveness of its tones the peculiar dialect of Ireland.

The Alphabet is as follows.

<table>
<thead>
<tr>
<th>Afghánee</th>
<th>Devnagary</th>
<th>English</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ए</td>
<td>a</td>
<td>as the second a in parable,</td>
</tr>
<tr>
<td>2</td>
<td>ब</td>
<td>b</td>
<td>as the English,</td>
</tr>
<tr>
<td>3</td>
<td>प</td>
<td>p</td>
<td>Ditto, ditto,</td>
</tr>
<tr>
<td>4</td>
<td>त</td>
<td>t</td>
<td>as the Continental t,</td>
</tr>
<tr>
<td>5</td>
<td>थ</td>
<td>th</td>
<td>as th in things,</td>
</tr>
<tr>
<td>6</td>
<td>द</td>
<td>d</td>
<td>as the English t,</td>
</tr>
<tr>
<td>7</td>
<td>ध</td>
<td>dh</td>
<td>as the English j,</td>
</tr>
<tr>
<td>8</td>
<td>ढ</td>
<td>dh</td>
<td>as the English h,</td>
</tr>
<tr>
<td>9</td>
<td>कह</td>
<td>kh</td>
<td>as ch in the Scotch loch,</td>
</tr>
<tr>
<td>10</td>
<td>ट</td>
<td>t</td>
<td>the Afghan z used for coupling,</td>
</tr>
<tr>
<td>11</td>
<td>ठ</td>
<td>th</td>
<td>the Continental d,</td>
</tr>
<tr>
<td>12</td>
<td>ड</td>
<td>d</td>
<td>as th in those</td>
</tr>
<tr>
<td>13</td>
<td>ढ</td>
<td>d</td>
<td>the harsh English d,</td>
</tr>
<tr>
<td>14</td>
<td>ण</td>
<td>r</td>
<td>the English r,</td>
</tr>
<tr>
<td>15</td>
<td>द्द</td>
<td>d</td>
<td>the peculiar Maratha d,</td>
</tr>
<tr>
<td>16</td>
<td>ञ</td>
<td>z</td>
<td>the English z,</td>
</tr>
<tr>
<td>17</td>
<td>ज</td>
<td>j</td>
<td>the French j in jour,</td>
</tr>
<tr>
<td>18</td>
<td>झ</td>
<td>s</td>
<td>the English s,</td>
</tr>
<tr>
<td>19</td>
<td>ञ</td>
<td>sh</td>
<td>the English sh,</td>
</tr>
<tr>
<td>20</td>
<td>घ</td>
<td>jh</td>
<td>unknown in English,</td>
</tr>
<tr>
<td>21</td>
<td>ङ</td>
<td>s</td>
<td>the Arabic dwád,</td>
</tr>
<tr>
<td>22</td>
<td>च</td>
<td>dz</td>
<td>the Arabic dzwád,</td>
</tr>
<tr>
<td>23</td>
<td>ष</td>
<td>t</td>
<td>the Arabic t,</td>
</tr>
</tbody>
</table>
The Alphabet (Continued.)


| ब | ... | z | the Arabic z, |
| द | ... | y | the Arabic mark for guttural vowels, |
| ग | ... | gh | the Persian guttural, |
| घ | ... | f | the English f, |
| ङ | ... | k | the harsh English k, |
| च | ... | k | the English k, |
| छ | ... | g | the English g, |
| ज | ... | l | the English l, |
| झ | ... | m | the English m, |
| ञ | ... | n | the English n, |
| ट | ... | w | the English w, or v, |
| ठ | ... | h | the English h, |
| ड | ... | y | the English y, |
| ढ | ... | kgh | the Sanscrit. |

The same story is told of the Afghan language, that the Maharratas tell of the Canarese, viz., That a certain king sent his vizier to collect all the vocabularies and dialects of the earth; on the vizier's return he proceeded to quote specimens before his royal Master: when he came to speak of the Afghanee dialect, he stopped, and producing a tin pot containing a stone, began to rattle it. The king in surprise asked the meaning of this proceeding. The vizier said that he had failed to get a knowledge of the Afghanee language, and could only describe it by rattling a stone in a tin pot.

It is also said, that Mahammad, the Arabian prophet, gave it as his opinion that the Afghanee was to be the language of the infernal regions, as Arabic was to be that of heaven.

In the comparison of languages, in which Arabic is called science, (ilm); Turkish accomplishment, (hunar); Persian sugar; Hindustanee salt; the Afghan is complimented with the appellation of the "braying of an ass."
An Afghan is immediately discovered by another by the correctness with which he distinguishes between a masculine and feminine noun.

**Declension of a Noun Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative ás, a horse</td>
<td>asán, horses</td>
</tr>
<tr>
<td>Genitive da ás, of a horse</td>
<td>da asáno, of horses</td>
</tr>
<tr>
<td>Accusative &amp; Dative ás ta, a horse</td>
<td>asánoo ta, horses</td>
</tr>
<tr>
<td>Ablative la ás, from a horse</td>
<td>la asánoo, from horses</td>
</tr>
</tbody>
</table>

**Declension of a Noun Feminine, ending in a Vowel.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative aspá, a mare</td>
<td>aspe, mares</td>
</tr>
<tr>
<td>Genitive dá aspá, of a mare</td>
<td>da aspo, of mares</td>
</tr>
<tr>
<td>Accusative &amp; Dative aspota, a mare</td>
<td>aspota, mares</td>
</tr>
<tr>
<td>Ablative la aspe, from a mare</td>
<td>la aspo, from mares</td>
</tr>
</tbody>
</table>

**Examples of forming the Feminine from the Masculine Noun.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>spe, dog</td>
<td>spai, a bitch</td>
</tr>
<tr>
<td>khar, a donkey</td>
<td>khara, a she-ass</td>
</tr>
<tr>
<td>buz, a he-goat</td>
<td>buza, a she-goat</td>
</tr>
<tr>
<td>gid, a fat-tailed ram</td>
<td>gida, a female sheep</td>
</tr>
<tr>
<td>oraráá, nephew</td>
<td>orerá, niece</td>
</tr>
<tr>
<td>tara, uncle</td>
<td>tarala, aunt</td>
</tr>
</tbody>
</table>

**Declension of a Compound Noun.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative gha sadai, a good man</td>
<td>gha sadee, good men</td>
</tr>
<tr>
<td>Genitive da gha sade, of a good man</td>
<td>da gha sadee, of good men</td>
</tr>
<tr>
<td>Acc. &amp; Dat. gha sade ta, a good man</td>
<td>gha sadota, good men</td>
</tr>
<tr>
<td>Ablative la gha sade, from a good man</td>
<td>la gha sadee, from good men</td>
</tr>
</tbody>
</table>

**Declension of the 1st Personal Pronoun.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>za, I</td>
<td>zmá, mine.</td>
<td>málá, me.</td>
<td>la má, from me.</td>
</tr>
</tbody>
</table>
### Declension of the 2nd Personal Pronoun.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ta, thou</td>
<td>tásó, ye</td>
</tr>
<tr>
<td>Gen.</td>
<td>stá, thy</td>
<td>istáso, yours</td>
</tr>
<tr>
<td>Acc. &amp; Dat.</td>
<td>tálá, thee</td>
<td>tásolá, you</td>
</tr>
<tr>
<td>Abl.</td>
<td>la tá, from thee</td>
<td>la tásó, from you</td>
</tr>
</tbody>
</table>

### Declension of the 3rd Personal Pronoun—proximate.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>daghá, this</td>
<td>dagho, those</td>
<td>dagho, these</td>
<td>dagho, these</td>
</tr>
<tr>
<td></td>
<td>da de, these</td>
<td>deevla, these</td>
<td>da deev, these</td>
<td>deevla, these</td>
</tr>
</tbody>
</table>

### Declension of the 3rd Personal Pronoun—remote.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>haghá, that</td>
<td>hagho, those</td>
<td>hagho, those</td>
<td>hagho, those</td>
</tr>
<tr>
<td></td>
<td>da haghá, of that</td>
<td>da hagho, of those</td>
<td>hagho, those</td>
<td>hagho, those</td>
</tr>
</tbody>
</table>

### Declension of the Reflective Pronoun.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pakhpul, I myself</td>
<td>Akhpul, my own</td>
<td>...</td>
<td>ditto</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

### Declension of the Interrogative Pronoun—animate.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>sok, who</td>
<td>da chá, whose</td>
<td>chá ta, who</td>
<td>la chá, from whom</td>
</tr>
</tbody>
</table>

### Declension of the Interrogative Pronoun—inanimate.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>sa, what</td>
<td>a sa, of what</td>
<td>sa la, why</td>
<td>la sa, from what</td>
</tr>
</tbody>
</table>
### Cardinal Numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Pashto</th>
<th>Number</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>you</td>
<td>11</td>
<td>you las</td>
</tr>
<tr>
<td>2</td>
<td>dwá</td>
<td>12</td>
<td>dwá las</td>
</tr>
<tr>
<td>3</td>
<td>dare</td>
<td>13</td>
<td>dyar las</td>
</tr>
<tr>
<td>4</td>
<td>salor</td>
<td>14</td>
<td>swár las</td>
</tr>
<tr>
<td>5</td>
<td>pinz</td>
<td>15</td>
<td>pinz las</td>
</tr>
<tr>
<td>6</td>
<td>shpaj</td>
<td>16</td>
<td>shpadas</td>
</tr>
<tr>
<td>7</td>
<td>avo</td>
<td>17</td>
<td>olas</td>
</tr>
<tr>
<td>8</td>
<td>atha</td>
<td>18</td>
<td>athlas</td>
</tr>
<tr>
<td>9</td>
<td>nah</td>
<td>19</td>
<td>nolas</td>
</tr>
<tr>
<td>10</td>
<td>las</td>
<td>20</td>
<td>shil</td>
</tr>
<tr>
<td>21</td>
<td>you visht</td>
<td>31</td>
<td>you dergh</td>
</tr>
<tr>
<td>22</td>
<td>do visht</td>
<td>32</td>
<td>do dergh</td>
</tr>
<tr>
<td>23</td>
<td>dre visht</td>
<td>33</td>
<td>dre dergh</td>
</tr>
<tr>
<td>24</td>
<td>salerisht</td>
<td>34</td>
<td>salor dergh</td>
</tr>
<tr>
<td>25</td>
<td>pinzvisht</td>
<td>35</td>
<td>pinz dergh</td>
</tr>
<tr>
<td>26</td>
<td>shpaj visht</td>
<td>36</td>
<td>shpaj dergh</td>
</tr>
<tr>
<td>27</td>
<td>ovisht</td>
<td>37</td>
<td>o,o dergh</td>
</tr>
<tr>
<td>28</td>
<td>athvisht</td>
<td>38</td>
<td>ath dergh</td>
</tr>
<tr>
<td>29</td>
<td>novisht</td>
<td>39</td>
<td>nah dergh</td>
</tr>
<tr>
<td>30</td>
<td>dergh</td>
<td>40</td>
<td>salweght</td>
</tr>
<tr>
<td>41</td>
<td>you salweght</td>
<td>51</td>
<td>you pinzost</td>
</tr>
<tr>
<td>42</td>
<td>do salweght</td>
<td>52</td>
<td>do pinzost</td>
</tr>
<tr>
<td>43</td>
<td>dre salweght</td>
<td>53</td>
<td>dre pinzost</td>
</tr>
<tr>
<td>44</td>
<td>salor salweght</td>
<td>54</td>
<td>salor pinzost</td>
</tr>
<tr>
<td>45</td>
<td>pinz salweght</td>
<td>55</td>
<td>pinz pinzost</td>
</tr>
<tr>
<td>46</td>
<td>shpaj salweght</td>
<td>56</td>
<td>shpaj pinzost</td>
</tr>
<tr>
<td>47</td>
<td>o,o salweght</td>
<td>57</td>
<td>o,o pinzost</td>
</tr>
<tr>
<td>48</td>
<td>ath salweght</td>
<td>58</td>
<td>ath pinzost</td>
</tr>
<tr>
<td>49</td>
<td>nah salweght</td>
<td>59</td>
<td>nah pinzost</td>
</tr>
<tr>
<td>50</td>
<td>pinzast</td>
<td>60</td>
<td>shpeta</td>
</tr>
<tr>
<td>61</td>
<td>you shpeta</td>
<td>71</td>
<td>you avyà</td>
</tr>
<tr>
<td>62</td>
<td>doo shpeta</td>
<td>72</td>
<td>doo avyà</td>
</tr>
<tr>
<td>63</td>
<td>dre shpeta</td>
<td>73</td>
<td>dre avyà</td>
</tr>
<tr>
<td>64</td>
<td>salor shpeta</td>
<td>74</td>
<td>salor avyà</td>
</tr>
<tr>
<td>65</td>
<td>pinz shpeta</td>
<td>75</td>
<td>pinz avyà</td>
</tr>
<tr>
<td>66</td>
<td>shpaj shpeta</td>
<td>76</td>
<td>shpaj avyà</td>
</tr>
<tr>
<td>67</td>
<td>o,o shpeta</td>
<td>77</td>
<td>o,o avyà</td>
</tr>
<tr>
<td>68</td>
<td>ath shpeta</td>
<td>78</td>
<td>ath avyà</td>
</tr>
<tr>
<td>69</td>
<td>nah shpeta</td>
<td>79</td>
<td>nah avyà</td>
</tr>
<tr>
<td>70</td>
<td>avyà</td>
<td>80</td>
<td>avyà</td>
</tr>
</tbody>
</table>
Grammar of the Pashtoo or Afghânëe Language.

81 you atyá
82 doo atyá
83 dre atyá
84 salor atyá
85 pinz atyá
86 shpaj atyá
87 oowa atyá
88 ath atyá
89 nah atyá
90 nawee
1000 zil

kror 1,00,00,000

Ordinal Numbers.

1st yawam
2nd doowam
3rd dreyam
4th salaram
5th pinzam

Conjugation of the Auxiliary Verb (masculine.)

Indicative Mood.

Present Tense.

Singular. Plural.
1st Person, zaïyam, I am muj yoo, we are
2nd taiye, thou art táseyást, you are
3rd hagha, dai, he is haghádee, they are

Perfect Past Tense.

Singular. Plural.
1st Person, zawum, I was muj woo, we were
2nd do ta we, thou wast tási wást, you were
3rd do haghá woo, he was haghá woo, they were

Imperfect Past Tense.

Singular. Plural.
1st Person, za kedam, I was being muj kedoo,
2nd do ta kede tási kedást,
3rd do haghá keda haghá keda,

Pluperfect Past Tense—HAD BEEN.

1st Person za sawai wam muj siwee woo
2nd do ta suwai wee tasi siwee wást
3rd do haghá sawai woo haghá siwee woo
Grammar of the Pashtoo, or Afghánée Language.

Future Tense—Shall be.

1st Person, zakeājam muj keajam
2nd do ta keaja tási keajai
3rd do hagho keajee hagho keajee

Imperative Mood.

ta sa, be thou tasi sai, be you.

Subjunctive Mood.

Present Tense.—May be.

1st Person, zawam muj woo
2nd do ta we tasi wást
3rd do hagho see hagho soo

The Relative Conjugation If is expressed by Ka.

Perfect Past Tense.

1st Person, za wai muj wai
2nd do ta wai tási wai
3rd do hagho wai hagho wai

Infinitive Mood Keda, "being," or "to be."

Past Participle, Sawai woo, "been."

Conjugation of the Verb Waiyil, "to speak."

Present Tense.

Singular. Plural.
1st Person, za waiyam muj waiyoo
2nd do ta wai tasi waiya'ast
3rd do hagho wai hagho wai

The feminine gender only changes the 1st Person Singular, as a woman says, za waiyama.

Perfect Past Tense.

1st Person, ma' waiyil muj waiyil
2nd do ta' waiyil ta' si waiyil
3rd do hagha' waiyil hagho waiyil

Imperfect Past Tense.

1st Person, ma' waiyil muj waiyil
2nd do ta' waiyil ta' si waiyil
3rd do hagha' waiyil hagho waiyil
Pluperfect Past Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>má waiyalaiwo</td>
<td>muj waiyaleewoo</td>
</tr>
<tr>
<td>2nd</td>
<td>tá wo waiyl</td>
<td>tási waiyaleewoo</td>
</tr>
<tr>
<td>3rd</td>
<td>haghá waiyalaiwo</td>
<td>hagho waiyalai woo</td>
</tr>
</tbody>
</table>

Future Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>mi waiyalaiwo</td>
<td>waiyaleewoo</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>ti waiyaleewoo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>hagho waiyalai woo</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Future Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td>za bawowaiym</td>
<td>muj bawowáyoo</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>ta bawowaiye</td>
<td>tási bawowaiyast</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>haghá bawowai</td>
<td>hagho bawowai</td>
<td></td>
</tr>
</tbody>
</table>

Imperative Mood.

<table>
<thead>
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<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta wawáya</td>
<td>muj wowáyoo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tási wowáyast</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

Subjunctive Mood.

<table>
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<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>za wowáyam</td>
<td>muj wowáyoo</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>ta wowáye</td>
<td>tási wowáyast</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>haghá wowáyee</td>
<td>hagho wowáyee</td>
<td></td>
</tr>
</tbody>
</table>

Perfect Past Tense.

<table>
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<th>Mood</th>
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<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>ma waiyalaiwoo</td>
<td>muj waiyaleewoo</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>tá waiyalaiwoo</td>
<td>tási waiyaleewoo</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>haghá waiyalaiwoo</td>
<td>hagho waiyaleewoo</td>
<td></td>
</tr>
</tbody>
</table>

Adverbs, Post- and Pre-positions, Conjunctions, &c. &c.

- porta, above
- kphata, below
- danana, in
- dabándee, out
- dilta, here
- halta, there
- de khawa, on this side
- haghá khawa, on that side
- doudande, before
- douroosta, behind
- jirr, quickly
- ro ro, slowly
- man rwaz, to-day
- paroon, yesterday
- sabhá rwaz, to-morrow
- ba, till

- sarángá, how
- bul jalá, again
- os, now
- biyá, afterwards
- makh á mukh, in front
- bas, enough
- ham, also
- ho, yes
- nah, no
- makava, don't
- ka, if
- pára, sake of
- wodya, gratis
- az, than
- o, hollá
- sarra, with
mudám, always
kala, when
cherta, where

-rwaz, day,
sha, night,
halak, boy,
zoa, son,
jilai, girl,
loor, daughter,
peghla, maid,
plár, father,
mor, mother,
uror, brother,
khor, sister,
oba, water,
or, fire,
dode, bread,
ghahar, city,
kalai, hamlet,

Vocabulary of Nouns.

rwaz, day, ás, horse, yaj, bear
sha, night, aspá, mare, bizo, monkey
halak, boy, osai, deer, sarkaza, hog
zoa, son, khar, ass, bza, she-goat
jilai, girl, ghátár, mule, waz gadai, he-goat
torm, daughter, behan, colt, murghumai, kid
peghla, maid, yahoo, poney, mej ewe
plár, father, chirg, fowl, maj, ram
mor, mother, chirga, hen, warg maj, fighting ram
uror, brother, kaftara, pigeon, dusheerlai, middling ram
khor, sister, gídada, fox, psherlai, ram
oba, water, chaghál, jackal, wuchkulai, ram
or, fire, koj, hyena, urai, lamb
dode, bread, spai, dog, ghwa, cow
ghahar, city, pishe, cat, ghváyai, bull
kalai, hamlet, muják, mouse, sukhwanda calf

kijde, tent wóollen
kor, house
khoona, room
ghole, a yard
wanai, tree
bootai, bush
tirkh, brushwood
már, snake
tá ooz, peacock
zirká, Greek partridge
huja, leak
gazir, carrot
malkhaze, thyme
anár, pomegranate
hindwáná, water melon
mana, apple
meda, man
ghaza, woman
mándiná, female
náreéná, male

chughuka, sparrow
ooqh, camel
ghanum, wheat
wurijjee, rice
urbushe, barley
nakhud, pulse
phascolus, maximus
pyáz, onion
tanzíre, partridge
kurak, quail
thalla, sole of foot
warghawe, palm of hand
punda, heel
padkai, ankle
pandai, calf
zangoon, knee
kkwale, perspiration
pgha, leg
waroon, thigh
nas, belly
málgá, salt
ghodee, ghee
shakar, sugar
marach, pepper
largai, wood
kuchee, butter
hagge, an egg
shide, milk
maste, curds
shalumbe, butter-milk
lástai, pestle
khat, bedstead
tiltak, coverlid
bálight, pillow
nihále, bed
ospana, iron
surp, lead
mio, copper
kál, year
zyad, brass
myasht, month
sirazar, gold
speen zar, silver
tirkha, bitter
garm, hot
sod, cold
klak, hard
narm, soft
porta, high
boad, dear
garan, dear
arzán, cheap
spuk, light
duroond, heavy
wach, dry
noombd, wet
zulf, lock of hair
tsoonee, woman's hair
bret, mustacheos
jeera, beard
arkh, armpit
kunatai, bullock
tatar, beast
lás, hand
oja, shoulder
sha, back
ghádá, neck
shund, lip
ghágh, tooth
zinne, chin
bárkhoo, cheek
paza, nose
sajme, nostril
stirgha, eye
bánoo, eye-lash
waridza, eye-brow
tandai, forehead
ghwaj, ear
partookh, trousers
partoogagh, breeches string
ozgár, idle
pagde, turban
khaj, sweet
turwá, sour
mukh, nail
spajme, moon
store, star
wáh, woo, wind
garz, dust
zoná, light
tyárá, darkness
angoor, grapes
oma, raw
pakha, cooked
shkar, horn
swa, hoof
changul, divided hoof
wadai, wool
pumba, cotton
jibba, language
ghwajaí, hunger
tajai, thirst
kough, shoes
Grammar of the Pashtoo, or Afghanees Language.

tirkhe, armpit
kund, widow
oghke, a tear
meda, husband
ghaza, wife
dároo, gunpowder
purod, grass
ghalla, grain
speen, white
soor, red
tor, black
abee, blue
zyad, yellow
sheen, green
mahee, fish
ghwashe, meat
lmar, sun
rikeboona, stirrups
muloona, bridle
ghar, hill
seen, river
knight, brick
nikka, grandfather
wurr nikka, great grandfather
masai, grandson

Vocabulary of Verbs.

rátalal, to come
tal, to go
rávdal, to bring
ôdal, to carry away
pátedal, to place
odaradil, to rise
porta kawil, to raise
ghenastan, to sit
akhistan, to take
wenissa, to seize
khudal, to eat
eghil, to drink
zbeqhil, to suck
chichil, to bite
ghwkhan, to chew the cud
talal, to weigh
ve pemawal, to measure
pakhawal, to cook
khlas wal,
wáz wal, \{ to open
paránatal, \}
tadal, to blind
parkawal, to cut
seere kawal, to tear
mátawal, to break
zghastal, to run
lwanst, to read
girzedal, to stroll
skawul, to pull
pákawal, to wipe
Grammar of the Pashtoo, or Afghánee Language.

Jo owal, to chew
khandil, to laugh
jadil, to weep
wahal, to beat
jaghadal, to call
skandal, to pinch
gandal, to sew
beredal, to fear
teláwaldal, to cough
ghakhá waldal, to press
lád eghwurzawaldal, to spit
ghwul kawaldal, to ease one's self
leedal and katal, to see
tisháwul, to employ
bázee kawaldal, to play
waiyil, to speak
wuruk kawaldal, to lose
mudal, to die
purerwatal, to fall
zejal, to bring forth
purawal, to borrow
por warkawaldal, to lend
put waldal, to conceal
ghakhauwal, to bury
zij dedal, to tremble
kháls wal, to loosen
garawul, to scratch
togawul, to pour
pookawul, to blow
mityazé wal, to make water
dakawul, to fill
jaghawul, to play on an instrument
mzakakan dal, to dig
pághal, to sow
waswa, to burn

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Sentences and Dialogues.
The Afghán Salutation—*Rogh bod.*

Jod e gha táze gha khushal e gha
caghale?

Answer. Jha wose pa khair wose
makhhár reje.

Sta noom sa de?
Ta soke?
Kum yáné?
Tási char e zai
Tási la kum záe rágháliyast
Dwa myásht mne soodeedé chi la
Candhára rághále yam
Dá lár da Shikarpoor de??
Za khabar neyam pakhpulam mu-
sapar yam
Lár waghaiya
Tsa khabrá la Bádsháh ávaradi-
leeyast?

What is your name?
Who are you?
Who is there?
Where are you going?
Whence come you?
It is two months since I came
from Candahar.
Is this the road to Shikarpoor?
I don't know, I am myself a traveller.
Shew the road.
Have you heard any news of the king?
Wai ee chi Shikarpoo ta wara seda.

Da Hinduwáno pa kághaz kghe da Harát da bábata tsa kghe-

lawoow.

Kshilawoo da kajar tag o da Kam-

ran chapáw pa Farrah bánde

oda Mahammad Siddeek Khán

bandée wodal.

So rwaze soo,ee dee chi Kásid la

Loodiáne rághale de?

Ka za durwrágh zam na gham pinz

rwaze soo i dee

Wale jar ra naghale?

Ma psheen spareshan

Za be khartsa yum muwajam me ráka?

Madar woka chi da hinde muudda

poorá see

Dode zmá da para pakhaka chi

wujee yum chi wakhuram

Tsa bara sta zoe zma deedan lara

ranághai?

Sa lara da kár na kave?

Tasta sawe?

Ka za spansee darkam dá shpaj

kameesa pa tso mazdooree ba

dod ke?

Dagh lar moom laree ka na laree

Has this monttain a name or not?

Sardárán da Candahár chi dee pa

wakht da mukadame chi da

cha tsakhha tsa ghwádee akhpul

da ourate psol wa hagha sadee

ta giroje kghee dee

Akhpul maindina biya wo poo-
hawee chi byá pa fand tara da-

khpul psol bidta zeenee rávdá

The Sardars of Candahar when

they want to get money from

any one in time of need, are in

the habit of pawning their wives

jewels

They instruct their wives to get

the jewels out of pawu by a

contrivance of their own.

Pa Candahár ki jha ás tsa keenrer

laree?

Gha ás pa salor souwa pa lás razeen

Deráwat tso zara rupoo, ee mályá

laree

Dergh zara rupo,ee mályá laree

They say he has arrived at Shi-

karpoo.

What was the news from Herat

in the Hindoo's letter?

It was written that the Persians

had retired, and that Kamran

had made a descent on Farrah,

and taken away Mahammed

Sideek Khán prisoner.

How many days is it since a Cos-

cid arrived from Loodiana?

If I remember right it is five days.

Why have you not come quickly?

I will go out riding by afternoon

prayers.

I have no money, will you give

me my pay?

Wait till the bill of exchange be

due.

Get ready dinner for me, as I am

hungry and have an appetite.

What's the reason your son does

not come to see me?

Why don't you do that?

What is become of you?

If I give you ready money, what

will you take for making six

shirts?

The price of a good horse in

Candahar?

A good horse can be got for 400 Rs.

What is the revenue of Derawat

in thousands?

It is a revenue of 30,000 Rs.
Sháh Shuja chi raghalai woo Sar-dárán tola razá woo chi ghar warkee baghair la you Sardár Kohn Dil Khánchi waigil chi zma sar dai o da Kalá Kungre

Tési arvedalai dai chi da Maham-mad Shah aká Shikarpoor lare raghalai dai?

When Shah Shuja appeared, all the Sardars were content to give up the city except Kohn Dil Khán, who said, my head with these parapets.

Have you heard the uncle of Mahammad Sháh has arrived in Shikarpoor?

---

Specimen of Afghan verse from Abdul Rahman.

Har matloob chighwaje tá, uka da rabab
Padá táuk jhee zmá zada kandee kabad
Chi saiye panaghma pa taránash-um
Dewána sham grewantsiree most okhráb
Hame tár hame guftar hose as ar-ka
Chi hetsok na takat laree na tab
Youve sáz, bulawáze da belto
Dream shaar paraghaz ka intikháh
Tsalaram you sakeeye tar sangk-ghenee
Che makh na mahtáb K' dilaiive na áftáb
Da talor wáda fitne dee pa tslor kunja
O pinzame suráeedai da máă nab spajame wakt da noubahár o da zawanee
Ou owam shughal da bayazoda-kitáb
Chídá hoomree áfatoona sara tol
Turo tsok saranga zeenee kande
Chi dá hasee dilbarán par as ar-naka
Ya ba deeee yá deewaz dai yádaw

When the musician turns the screw of the Rebeck
By each turn that is made my heart is burnt.
When I pay attention to the tune and the tone
I get mad, and tear my clothes frantic and lost.
The strings and burthen of the song so distress me
That none could bear it or endure it.
Let there be music first, then the theme of absence,
Third, let a poet recite his good verses,
Fourth, let a cupbearer be near
Who has never been looked on by sun or moon—
These four are four traitors in four corners—
And the fifth be a bottle of the best wine, and the sixth the time of the new spring and youth,
And the seventh reading of albums and books.
If all these wonders be collected together
Who can deliver himself from them;
He who is not affected by any of these rarities
Must be either more than human, a wall or a beast.
Da tsargand bashee parhez da parhez ga
Kakádar shee pa spahade pa shráb
Za Rahman lareeyá zohda pana
Dareeyá zohad ázáb de hamitab

Here the abstinence of abstainers will be discovered
When they be surrounded by love and wine.
May God defend Rahman from hypocrisy;
Hypocrisy is trouble and reproach.

(True Copy)
H. TORRENS,
Depy. Secy. to the Govt. of India.
With the Govr. Genl.

(Signed) R. LEACH.

Art. II.—Sisupa’la Bad’ha, or death of Sisupa’la by Ma’gha. Translated, with Annotations, by J. C. C. Sutherland, Esq.

Book I.—The conference between Krishna and Na’rada.

Salutation to the fortunate Ganesa!

1. Hari, husband of Sri, dwelling in the fortunate abode of Vasudeva, to reform the world, though himself the abode of worlds, saw descending from the sky, the sage, who sprang from a portion of the being, that was conceived in the golden mundane egg.

2. Is this the Sun itself parted into two orbs? Is it fire shining with light divested of smoke? The motion of the luminary whose charioteer has no legs is curvilinear. The ascent of flame is a well known property of fire. What is this, which descends diffusing light around? Thus was the sage contemplated by wonder by the people.